

Morning Chanting

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PAYING HOMAGE TO THE TRIPLE GEM

(Araham) sammāsambuddho bhagavā
(The Lord,) the Perfectly Enlightened and Blessed One—

Buddhaṃ bhagavantam ābhivādemī
I render homage to the Buddha, the Blessed One.

(Bow)

(Svākkhāto) bhagavatā dhammo
(The Teaching,) so completely explained by him—

Dhammaṃ namassāmi
I bow to the Dhamma.

(Bow)

(Supaṭipanno) bhagavato sāvakasaṅgho
(The Blessed One's disciples,) who have practiced well—

Saṅghaṃ namāmi
I bow to the Sangha.

(Bow)

REQUESTING THE THREE REFUGES AND THE FIVE PRECEPTS

(After bowing three times, with hands joined in añjali, recite as a group:)

Mayaṃ bhante, ti-saraṇena saha pañca silāni yācāma

Venerable Sirs, We request the Three Refuges and the Five Precepts.

Dutiyampi mayaṃ bhante, ti-saraṇena saha pañca silāni yācāma

Venerable Sirs, a second time, We request the Three Refuges and the Five Precepts.

Tatīyampi mayaṃ bhante, ti-saraṇena saha pañca silāni yācāma

Venerable Sirs, a third time, We request the Three Refuges and the Five Precepts.

~ . ~

TAKING THE THREE REFUGES

(Handa mayam buddhassa bhagavato pubbabhāga-namakāram
karomase)

(Now let us pay preliminary homage to the Buddha.)

Namo tassa bhagavato arahato sammāsambuddhassa
Homage to the Blessed, Noble, and Perfectly Enlightened One.

Namo tassa bhagavato arahato sammāsambuddhassa
Homage to the Blessed, Noble, and Perfectly Enlightened One.

Namo tassa bhagavato arahato sammāsambuddhassa
Homage to the Blessed, Noble, and Perfectly Enlightened One.

Buddhaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge.

Dhammaṃ saraṇaṃ gacchāmi

To the Dhamma I go for refuge.

Saṅghaṃ saraṇaṃ gacchāmi

To the Sangha I go for refuge.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi

For the second time, to the Buddha I go for refuge.

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi

For the second time, to the Dhamma I go for refuge.

Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi

For the second time, to the Sangha I go for refuge.

Tatiyampi Buddhamaṃ saraṇaṃ gacchāmi

For the third time, to the Buddha I go for refuge.

Tatiyampi Dhammaṃ saraṇaṃ gacchāmi

For the third time, to the Dhamma I go for refuge.

Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi

For the third time, to the Sangha I go for refuge.

Leader : Tisaraṇa-gamaṇaṃ niṭṭhitaṃ

This completes the going to the Three Refuges.

Response : Āma bhante / ayye

Yes, Venerable Sirs / Sister.

THE FIVE PRECEPTS

Pāṇātipātā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from taking the life of any living creature.

Adinnādānā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from taking that which is not given.

Kāmesu micchācārā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from sexual misconduct.

Musāvādā veramaṇi sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from false and harmful speech.

Surā-meraya-majja-pamādaṭṭhānā veramaṇi Sikkhā-padaṃ samādiyāmi.

I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

Leader : Imāni pañca sikkhā-padāni

These are the Five Precepts;

Silena sugatiṃ yanti

Have morality as a vehicle of good fortune,

Silena bhoga-sampadā

Have morality as a vehicle for good fortune,

Silena nibbutiṃ yanti

Have morality as a vehicle of liberation.

Tasmā silaṃ visodhaye

Let morality therefore be purified.

Response : Sādhu, sādhu, sādhu

REQUESTING PARITTA CHANTING (AUSPICIOUS CHANTING)
(After bowing three times, with hands joined in añjali, recite the following:)

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
For warding off misfortune, for the arising of good fortunes,

Sabbadukkha-vināsāya
For the dispelling of all dukkha,

Parittaṃ brutha maṅgalaṃ
May you chant a blessing and protection.

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
For warding off misfortune, for the arising of good fortunes,

Sabbabhaya-vināsāya
For the dispelling of all fear,

Parittaṃ brutha maṅgalaṃ
May you chant a blessing and protection.

REQUESTING PARITTA CHANTING (AUSPICIOUS CHANTING)

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā

For warding off misfortune, for the arising of good fortunes,

Sabbaroga-vināsāya

For the dispelling of all sickness,

Parittaṃ brutha maṅgalaṃ

May you chant a blessing and protection.

(Bow three times)

~ . ~

FORMAL OFFERING OF FOOD

(DEDICATION OF DANA)

Namo tassa bhagavato arahato sammāsambuddhassa

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Namo tassa bhagavato arahato sammāsambuddhassa

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Namo tassa bhagavato arahato sammāsambuddhassa

Homage to the Blessed, Noble, and Perfectly Enlightened One.

FORMAL OFFERING OF FOOD
(DEDICATION OF DANA)

Imāni mayam bhante bhattāni saparivārāni
Venerable Sirs, we respectfully ask to offer to the venerable ones,

bhikkhu sanghasa onojayāma Sādhu no bhante
Food for the meal, together with these other requisites,

bhikkhu sangho imāni bhattāni saparivārāni
May the venerable ones, please accept this food,

pattiggaṇhātu amhākam digha-rattam hitāya sukhāya.
And other requisites, for the long lasting benefit, and happiness of us all.

~ . ~

ANUMODANA COMMON REJOICING OF MERITS

Yathā vāri-vahā pūrā,
Just as rivers full of water

Paripūrenti sāgaram;
fill the ocean full,

Evam-eva ito dinnam,
Even so does that here given

Petānam upakappati
benefit to the departed ones.

Icchitam patthitam tumham,
Whatever you wished or wanted

Khippam-eva samijjhatu;
may it quickly be fulfilled;

Sabbe pūrentu saṅkappā,
May all your wishes be fulfilled,

Cando paṇṇa-raso yathā;
as the moon upon the fifteenth day,

Maṇi joti-raso yathā.
or as the wish-fulfilling gem.

Sabba-rogo vinassatu;
May all disease be destroyed,

Mā te bhavativ-antarāyo,
May no dangers be for you,

Sukhī dīgh' āyuko bhava;
May you be happy and long life.

Abhivādana-sīlissa,

He of respectful nature

Niccaṃ vuḍḍhāpacāyino;

honouring who ever the elders,

Cattāro dhammā vaḍḍhanti,

Four qualities for him increase;

Āyu vaṇṇo sukhaṃ balaṃ.

long life and beauty, happiness and strength.

~ . ~

ANUMODANA THE LESSER SPHERE OF BLESSINGS

Sabba-buddh' ānubhāvena

Through the power of all the Buddhas

sabba-dhamm' ānubhāvena

the power of all the Dhamma

sabbasaṅgh' ānubhāvena

the power of all the Sangha

Buddha-ratanam dhamma-ratanam saṅgha-ratanam

the gem of the Buddha, the gem of the Dhamma, the gem of the Sangha

Tiṇṇam ratanānam ānubhāvena

the power of the Triple Gem

Catur-āsīti-sahassa-dhammakkhandh' ānubhāvena

the power of the 84,000 Dhamma aggregates,

Piṭakattay' ānubhāvena

the power of the Tripitaka

Jina-sāvaka' ānubhāvena

the power of the Victor's disciples:

Sabbe te rogā

May all your diseases,

Sabbe te bhayā

all your fears,

Sabbe te antarāyā

all your obstacles,

Sabbe te upaddavā

all your dangers,

Sabbe te dunnimittā

all your bad visions,

Sabbe te avamaṅgalā vinassantu

all your bad omens be destroyed.

āyu-vaḍḍhako, dhana-vaḍḍhako

May there always be an increase of long life, wealth,

siri-vaḍḍhako, yasa-vaḍḍhako

increase of glory, status,

bala-vaḍḍhako, vaṇṇa-vaḍḍhako

increase of strength, beauty,

sukha-vaḍḍhako, hotu sabbadā.

increase of happiness.

Dukkha-roga-bhayā verā, Sokā sattu c'upaddavā;
May suffering, disease, danger, animosity, sorrow, adversity, misfortune

Anekā antarāyā pi, Vinassantu ca tejasā;
obstacles without number, vanish through (the Triple Gem's) radiant energy.

Jaya-siddhi dhanam lābham,
Triumph, success, wealth, & gain,

Sotthi bhāgyam sukham balam;
Safety, luck, happiness, strength,

Siri āyu ca vaṇṇo ca, Bhogam vuḍḍhī ca yasavā;
Glory, long life, & beauty, fortune, increase, & status,

Sata-vassā ca āyū ca, Jīva-siddhī bhavantu te.
A life span of 100 years, and success in your livelihood: May they be yours.

SUMANGALAGATHA VERSES OF EXCELLENT BLESSING

Bhavatu sabba-maṅgalaṃ

May there be every good blessing,

Rakkhantu sabba-devatā,

may the devas protect you,

Sabba-buddh' ānubhāvena

Through the power of all the Buddhas

Sadā sotthī bhavantu te.

may you always be well.

Bhavatu sabba-maṅgalaṃ

May there be every good blessing,

Rakkhantu sabba-devatā,

may the devas protect you,

Sabba-dhamm' ānubhāvena
Through the power of all the Dhammas

Sadā sotthī bhavantu te.
may you always be well.

Bhavatu sabba-maṅgalaṃ
May there be every good blessing,

Rakkhantu sabba-devatā,
may the devas protect you,

Sabba-saṅgh' ānubhāvena
Through the power of all the Sanghas

Sadā sotthī bhavantu te.
may you always be well.

REQUESTING A DHAMMA TALK

(After bowing three times, with hands joined in añjali, recite the following:)

Brahmā ca lokādhipati sahampati

The Brahma Sahampati, Lord of the World,

Katañjali andhivaraṃ ayācatha

With hands palm to palm before his heart, requested a blessing:

Santidha sattāpparajakkha-jātikā

“There are beings here with only a little dust in their eyes.

Desetu dhammaṃ anukampimaṃ pajamaṃ

Please teach the Dhamma out of compassion for them.”

~ . ~

Evening Chanting

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DEDICATION OF OFFERINGS

(Yo so) bhagavā Arahaṃ sammāsambuddho

(To the Blessed One,) the Lord, who fully attained perfect enlightenment,

Svākkhāto yena bhagavatā dhammo

To the Teaching, which he expounded so well,

Supaṭipanno yassa bhagavato sāvakaśaṅgho

And to the Blessed One's disciples who have practised well,

Tammayaṃ bhagavantam sadhammam sasaṅgham

To these — the Buddha, the Dhamma, and the Sangha —

Imehi sakkārehi yathārahaṃ āropitehi abhipujayāma

We render with offerings our rightful homage.

Sādhu no bhante bhagavā sucira-parinibbutopi

It is well for us that the Blessed One, having attained liberation,

Pacchimā-janatānukampa-mānasā

Still had compassion for later generations.

Ime sakkāre duggata-pañṇākāra-bhūte paṭiggaṇhātu

May these simple offerings be accepted

Amhākaṃ dīgharattaṃ hitāya sukhāya

For our long-lasting benefit and for the happiness it gives us.

Arahaṃ sammāsambuddho bhagavā

The Lord, the Perfectly Enlightened and Blessed One —

Buddhaṃ bhagavantaṃ ābhivādemi

I render homage to the Buddha, the Blessed One.

(Bow)

(Svākkhāto) bhagavatā dhammo

(The Teaching,) so completely explained by him

Dhammaṃ namassāmi

I bow to the Dhamma.

(Bow)

(Supaṭipanno) bhagavato sāvakaśaṅgho

(The Blessed One's disciples,) who have practiced well

Śaṅghaṃ namāmi

I bow to the Sangha.

(Bow)

~ . ~

PAYING HOMAGE TO THE TRIPLE GEM

Arahaṃ sammāsambuddho bhagavā
(The Lord,) the Perfectly Enlightened and Blessed One—

Buddhaṃ bhagavantam ābhivādemī (Bow)
I render homage to the Buddha, the Blessed One.

(Svākkhāto) bhagavatā dhammo
(The Teaching,) so completely explained by him—

Dhammaṃ namassāmi (Bow)
I bow to the Dhamma.

(Supatipanno) bhagavato sāvakasaṅgho
(The Blessed One's disciples,) who have practiced well—

Saṅghaṃ namāmi (Bow)
I bow to the Sangha.

TAKING THE THREE REFUGES

(Handa mayam buddhassa bhagavato pubbabhāga-namakāram
karomase)

(Now let us pay preliminary homage to the Buddha.)

Namo tassa bhagavato arahato sammāsambuddhassa
Homage to the Blessed, Noble, and Perfectly Enlightened One.

Namo tassa bhagavato arahato sammāsambuddhassa
Homage to the Blessed, Noble, and Perfectly Enlightened One.

Namo tassa bhagavato arahato sammāsambuddhassa
Homage to the Blessed, Noble, and Perfectly Enlightened One.

Buddhaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge.

Dhammaṃ saraṇaṃ gacchāmi

To the Dhamma I go for refuge.

Saṅghaṃ saraṇaṃ gacchāmi

To the Sangha I go for refuge.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi

For the second time, to the Buddha I go for refuge.

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi

For the second time, to the Dhamma I go for refuge.

Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi

For the second time, to the Sangha I go for refuge.

Tatiyampi Buddhamaṃ saraṇaṃ gacchāmi
For the third time, to the Buddha I go for refuge.

Tatiyampi Dhammaṃ saraṇaṃ gacchāmi
For the third time, to the Dhamma I go for refuge.

Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi
For the third time, to the Sangha I go for refuge.

Tisaraṇa-gamaṇaṃ niṭṭhitaṃ
This completes the going to the Three Refuges.

Tisaraṇa-gamaṇaṃ niṭṭhitaṃ
This completes the going to the Three Refuges.

Response : Āma bhante / ayye

Yes, Venerable Sirs / Sister.

RECOLLECTION OF THE BUDDHA

(Handa mayam buddhānussatinayam karomase)

(Now let us chant the recollection of the Buddha.)

[Tam kho] pana bhagavantam evam kalyāṇo kittisaddo abbhuggato

[A good word] of the Blessed One's reputation has spread as follows:

Itipi so bhagavā araham sammāsambuddho

He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One;

Vijācaraṇa-sampanno sugato lokavidū

He is impeccable in conduct and understanding, the Accomplished One, the Knower of the Worlds;

Anuttaro purisadamma-sārathi

He trains perfectly those who wish to be trained;

satthā deva-manussānam buddho bhagavā ti

he is Teacher of gods and humans; he is Awake and Holy.

SUPREME PRAISE OF THE BUDDHA

(Handa mayam buddhābhigītiṃ karomase)

(Now let us chant the supreme praise of the Buddha.)

[Buddhavārahanta] varatādiguṇabhiyutto

[The Buddha,] the truly worthy one, endowed with such excellent qualities,

Suddhābhiññāṇa-karuṇāhi samāgatatto

Whose being is composed of purity, transcendental wisdom, and compassion,

Bodhesi yo sujanataṃ kamalaṃ va sūro

Who has enlightened the wise like the sun awakening the lotus.

Vandāmaṃ tamaraṇaṃ sirasā jinendaṃ

I bow my head to that peaceful chief of conquerors.

Buddho yo sabbapāṇīnaṃ saraṇaṃ khemamuttamaṃ

The Buddha, who is the safe, secure refuge of all beings

Paṭhamānussatiṭṭhānaṃ vandāmi taṃ sirenaṃ

As the First Object of Recollection, I venerate him with bowed head.

Buddhassāhasmi dāso* va buddho me sāmikissaro

I am indeed the Buddha's servant, the Buddha is my Lord and Guide.

Buddho dukkhassa ghātā ca vidhātā ca hitassa me

The Buddha is sorrow's destroyer, who bestows blessings on me.

Buddhassāhaṃ niyyādemī sariraṅjīvitañcidaṃ

To the Buddha I dedicate this body and life,

*Women chant * dāsī*

Vandantohaṃ* carissāmi buddhasseva subodhitaṃ

And in devotion I will walk the Buddha's path of awakening.

Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varaṃ

For me there is no other refuge, the Buddha is my excellent refuge.

Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane

By the utterance of this truth, may I grow in the Master's Way.

Buddhaṃ me vandamānena** yaṃ puññaṃ pasutaṃ idha

By my devotion to the Buddha, and the blessing of this practice —

Sabbepi antarāyā me māhesuṃ tassa tejasā

By its power, may all obstacles be overcome.

*Women chant * vandantīhaṃ ** vandamānāya*

(Bowling)

Kāyena vācāya va cetasā vā

By body, speech, or mind,

Buddhe kukammaṃ pakataṃ mayā yaṃ

For whatever wrong action I have committed towards the Buddha,

Buddho paṭiggaṇhātu accayantaṃ

May my acknowledgement of fault be accepted,

Kālantare saṃvarituṃ va buddhe

That in the future there may be restraint regarding the Buddha

~ . ~

RECOLLECTION OF THE DHAMMA

(Handa mayaṃ dhammānussatinayaṃ karomase)

(Now let us chant the recollection of the Dhamma)

[Svākkhāto] bhagavatā dhammo

[The Dhamma] is well expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko

Apparent here and now, timeless, encouraging investigation,

Opanayiko paccattaṃ veditabbo viññūhī ti

Leading inwards, to be experienced individually by the wise.

~ . ~

SUPREME PRAISE OF THE DHAMMA

(Handa mayaṃ dhammābhigītiṃ karomase)

(Now let us chant the supreme praise of the Dhamma.)

[Svākkhātātā] diguṇa-yoga-vasena seyyo

[It is excellent] because it is “well expounded,”

Yo maggapāka-pariyatti-vimokkha-bhedo

And it can be divided into Path and Fruit, Practice and Liberation.

Dhammo kuloka-patanā tada-dhāri-dhāri

The Dhamma holds those who uphold it from falling into delusion.

Vandāmaṃ tamaharaṃ varadhammametaṃ

I revere the excellent teaching, that which removes darkness —

Dhammo yo sabbapāṇīnaṃ saraṇaṃ khemamuttamaṃ
The Dhamma, which is the supreme, secure refuge of all beings —

Dutiyānussatiṭṭhānaṃ vandāmi taṃ sirenaṃ
As the Second Object of Recollection, I venerate it with bowed head.

Dhammassāhasmi dāso* va dhammo me sāmikissaro
I am indeed the Dhamma's servant, the Dhamma is my Lord and Guide.

Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
The Dhamma is sorrow's destroyer, and it bestows blessings on me.

Dhammassāhaṃ niyyādemi sarīraṅjivitañcidaṃ
To the Dhamma I dedicate this body and life,

*Women chant * dāsī*

Vandantoḥaṃ* carissāmi dhammasseva sudhammataṃ
And in devotion I will walk this excellent way of Truth.

Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ
For me there is no other refuge, the Dhamma is my excellent refuge.

Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane
By the utterance of this truth, may I grow in the Master's Way.

Dhammaṃ me vandamānena** yaṃ puññaṃ pasutaṃ idha
By my devotion to the Dhamma, and the blessing of this practice —

Sabbepi antarāyā me māhesuṃ tassa tejasā
By its power, may all obstacles be overcome.

(Bowling)

*Women chant * vandantīhaṃ ** vandamānāya*

Kāyena vācāya va cetasā vā

By body, speech, or mind,

Dhamme kukammaṃ pakataṃ mayā yaṃ

For whatever wrong action I have committed towards the Dhamma,

Dhammo paṭiggaṇhatu accayantaṃ

May my acknowledgement of fault be accepted,

Kālantare saṃvarituṃ va dhamme

That in the future there may be restraint regarding the Dhamma.

~ . ~

RECOLLECTION OF THE SANGHA

(Handa mayam saṅghānussatinayaṃ karomase)

(Now let us chant the recollection of the Sangha.)

[Supaṭipanno] bhagavato sāvakaṅgho

[They are the Blessed One's disciples,] who have practised well,

Ujupaṭipanno bhagavato sāvakaṅgho

Who have practised directly,

Nāyapaṭipanno bhagavato sāvakaṅgho

Who have practised insightfully,

Sāmīcipaṭipanno bhagavato sāvakaṅgho

Those who practise with integrity —

Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā

That is the four pairs, the eight kinds of noble beings —

Esa bhagavato sāvakaṅgho

These are the Blessed One's disciples.

Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo

Such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect;

Anuttaraṃ puññakkhettaṃ lokassā ti

They give occasion for incomparable goodness to arise in the world.

~ . ~

SUPREME PRAISE OF THE SANGHA

(Handa mayam sanghābhigītiṃ karomase)

(Now let us chant the supreme praise of the Sangha.)

[Saddhammajō] supāṭipattiguṇādiyutto

[Born of the Dhamma,] that Sangha which has practiced well,

Yoṭṭhabbidho ariyapuggala-saṅghasetṭho

The field of the Sangha formed of eight kinds of noble beings,

Silādidhamma-pavarāsayā-kāya-citto

Guided in body and mind by excellent morality and virtue.

Vandāmaḥam tamariyāna gaṇam susuddham

I revere that assembly of noble beings perfected in purity.

Saṅgho yo sabbapāṇīnaṃ saraṇaṃ khemamuttamaṃ

The Sangha, which is the supreme, secure refuge of all beings —

Tatiyānussatiṭṭhānaṃ vandāmi taṃ sirenaṃ

As the Third Object of Recollection, I venerate it with bowed head.

Saṅghassāhasmi dāso* va saṅgho me sāmikissaro

I am indeed the Sangha's servant, the Sangha is my Lord and Guide.

Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me

The Sangha is sorrow's destroyer and it bestows blessings on me.

Saṅghassāhaṃ niyyādemi sarirañjivitañcidaṃ

To the Sangha I dedicate this body and life,

*Women chant * dāsī*

Vandantohaṃ* carissāmi saṅghasso-paṭipannataṃ

And in devotion I will walk the well-practised way of the Sangha.

Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ

For me there is no other refuge, the Sangha is my excellent refuge.

Etena saccavajjena vaḍḍheyyaṃ satthu-sasane

By the utterance of this truth, may I grow in the Master's Way.

Saṅghaṃ me vandamānena** yaṃ puññaṃ pasutaṃ idha

By my devotion to the Sangha, and the blessing of this practice —

Sabbepi antarāyā me māhesuṃ tassa tejasā

By its power, may all obstacles be overcome.

(Bowling)

*Women chant * vandantīhaṃ ** vandamānāya*

Kāyena vācāya va cetasā vā

By body, speech, or mind,

Saṅghe kukammaṃ pakataṃ mayā yaṃ

For whatever wrong action I have committed towards the Sangha,

Saṅgho paṭiggaṇhatu accayantam

May my acknowledgement of fault be accepted,

Kālantare saṃvarituṃ va saṅghe

That in the future there may be restraint regarding the Sangha.

~ . ~

REFLECTION ON UNIVERSAL WELL BEING

(Handa mayam brahmavihārapharanam karomase)

(Now let us chant the Buddha's words on reflections on universal well-being.)

[Ahaṃ sukhito homi], niddukkho homi, avero homi,
Abyāpajjho homi, anigho homi, sukhi attānaṃ pariharāmi.

[May I abide in well-being], in freedom from affliction, in freedom from hostility, in freedom from ill-will, in freedom from anxiety, and may I maintain well-being in myself.

Sabbe sattā sukhitā hontu, sabbe sattā averā hontu, sabbe sattā
abyāpajjhā hontu, sabbe sattā anighā hontu, sabbe sattā sukhi
attānaṃ pariharantu. Sabbe sattā sabbadukkhā pamuccantu.

Sabbe sattā laddha-sampattito mā vigacchantu.

May everyone abide in well-being, in freedom from hostility, in freedom from ill-will, in freedom from anxiety, and may they maintain well-being in themselves.

May all beings be released from all suffering. And may they not be parted from the good fortune they have attained.

Sabbe sattā kammassakā kammadāyādā kammayoni
kammabandhu kammaṇṇisaranā, yam kammam karissanti,
kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti.

*When they act upon intention, all beings are the owners of their action
and inherit its results. Their future is born from such action, companion to such action,
and its results will be their home. All actions with intention, be they skilful or harmful,
of such acts they will be the heirs.*

~ . ~

THE BUDDHA'S WORDS ON LOVING-KINDNESS

(KARANYA METTA SUTTA)

Karaniya mattha kusalena

Yantam santam padaṃ abhi-samecca

Sakko ujū ca sūjū ca

Suvaco cassa mudu anatimāni

Santussako ca subbaro ca

Appa-kicco ca sallahuka-vutti

Santindriyo ca nipako ca

Appa-gabbho dulesu ananu giddho

Na ca khuddham samācare kiñci

Yena viññu pare upavadeyyum

Sukhino vā khemino hontu

Sabbe sattā bhavantu sukhi-tattā

Ye keci pāna bhū-tatti

Tasā vā thāvarā vā anava sesā

Dighā vā ye mahantā vā
Majjhimā rassa kānukathulā
Diṭṭhā vā ye ca adiṭṭhā
Yeca dūre vassanti avidūre
Bhūtā vā sambhavesi vā
Sabbe-sattā bhavantu sukhi-tattā
Na paro paraṃ nikubbetha
Nāti-maññetha kathaci naṃ kiñci
Byārosanā patigha-saññā
Nāñña-maññassa dukkha-miccheyya
Mātā yathā niyam puttāṃ
Āyusā eka putta manu rakkhe
Evampi sabba bhutesu
Mānasā bhāvaye aparimānaṃ

Mettañca sabba lokasmim
Mānasaṃ-bhāvaye apari-mānaṃ
Uddham adho ca tiriyañca
Asambāshaṃ averaṃ asapattaṃ
Tiṭṭhaṃ caraṃ nisinno vā
Sayāno vā yāva tassa vigata middho
Etaṃ satim adhi ttheyya
Brahma metaṃ viharaṃ idha māhu
Diṭṭhiñca anupa gamma
Silavā Dassanena sampanno
Kāmesu vineyya gedhaṃ
Nahi jātu gabbha seyyaṃ punaretiti

THE BUDDHA'S WORDS ON LOVING-KINDNESS

This is what should be done

By one who is skilled in goodness

And who knows the path of peace:

Let them be able and upright,

Straightforward and gentle in speech,

Humble and not conceited,

Contented and easily satisfied,

Unburdened with duties and frugal in their ways.

Peaceful and calm, and wise and skillful,

Not proud and demanding in nature.

Let them not do the slightest thing

That the wise would later reprove,

Wishing: In gladness and in safety,

May all beings be at ease.

Whatever living beings there may be,
 Whether they are weak or strong, omitting none,
The great or the mighty, medium, short, or small,
 The seen and the unseen,
Those living near and far away,
 Those born and to be born,
May all beings be at ease.
 Let none deceive another
Or despise any being in any state.
 Let none through anger or ill-will
Wish harm upon another.
 Even as a mother protects with her life
Her child, her only child,
 So with a boundless heart

Should one cherish all living beings,
 Radiating kindness over the entire world:
Spreading upwards to the skies
 And downwards to the depths,
Outwards and unbounded,
 Freed from hatred and ill-will.
Whether standing or walking, seated or lying down,
 Free from drowsiness,
One should sustain this recollection.
 This is said to be the sublime abiding.
By not holding to false views,
 The pure-hearted one, having clarity of vision,
Being freed from all sense-desires,
 Is not born again into this world.

ASKING FOR FORGIVENESS

Namo tassa bhagavato arahato sammāsambuddhassa
Homage to the Blessed, Noble, and Perfectly Enlightened One.

Ācariye pamādena dvārattayena kataṃ
*We ask for forgiveness from our teachers
for any misdeeds that we may have committed*

Sabbaṃ aparādhaṃ khamatu no bhante
Intentionally or unintentionally through body, speech or mind

~ . ~

REFLECTION ON SHARING BLESSINGS

(Handa mayaṃ uddissanādhiṭṭhāna-gāthāyo bhaṇāmaṣe)

[Iminā puññakammena] upajjhāyā guṇuttarā

Ācariyupakārā ca mātāpitā ca ñātakā

Suriyo candimā rājā guṇavantā narāpi ca

Brahma-mārā ca indā ca lokapālā ca devatā

Yamo mittā manussā ca majjhattā verikāpi ca

Sabbe sattā sukhi hontu puññāni pakatāni me

Sukhañca tividhaṃ dentu khippaṃ pāpetha vomataṃ

Iminā puññakammena iminā uddissena ca

Khippāhaṃ sulabhe ceva taṇhūpādāna-chedanaṃ

Ye santāne hinā dhammā yāva nibbānato mamam

Nassantu sabbadā yeva yattha jāto bhava bhava

Ujucittaṃ satipaññā sallekho viriyamhinā

Mārā labhantu nokāsam kātuñca viriyesu me

Buddhādhip avaro nātho dhammo nātho varuttamo

Nātho paccekabuddho ca saṅgho nāthottaro mamaṃ

Tesottamānubhāvena mārokāsaṃ labantu mā

REFLECTION ON SHARING BLESSINGS

(Now let us chant the verses of sharing and aspiration.)

Through the goodness that arises from my practice,

 May my spiritual teachers and guides of great virtue,

My mother, my father, and my relatives,

 The Sun and the Moon, and all virtuous leaders of the world,

May the highest gods and evil forces,

 Celestial beings, guardian spirits of the Earth, and the Lord of
 Death,

May those who are friendly, indifferent, or hostile,

 May all beings receive the blessings of my life.

May they soon attain the threefold bliss and realize the Deathless.

Through the goodness that arises from my practice,
 And through this act of sharing,
May all desires and attachments quickly cease
 And all harmful states of mind.
Until I realize Nibbāna,
 In every kind of birth, may I have an upright mind,
With mindfulness and wisdom, austerity and vigor.
 May the forces of delusion not take hold nor weaken my
 resolve.
The Buddha is my excellent refuge,
 Unsurpassed is the protection of the Dhamma,
The Solitary Buddha is my noble Lord,
 The Sangha is my supreme support.
Through the supreme power of all these,
 May darkness and delusion be dispelled.

CLOSING HOMAGE TO THE TRIPLE GEM

(Araham) sammāsambuddho bhagavā
The Lord, the Perfectly Enlightened and Blessed One —

Buddham bhagavantam abhivādemi
I render homage to the Buddha, the Blessed One.

(Svākkhāto) bhagavatā dhammo
The Teaching, so completely explained by him —

Dhammam namassāmi
I bow to the Dhamma.

(Supaṭipanno) bhagavato sāvakasaṅgho
The Blessed One's disciples, who have practiced well —

Saṅgham namāmi
I bow to the Sangha.

SUFFUSION WITH THE DIVINE ABIDINGS

[Mettā-sahagatena] cetasā ekaṃ disaṃ pharitvā viharati
[I will abide] pervading one quarter with a heart imbued with loving-kindness;

Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ
likewise the second, likewise the third, likewise the fourth;

Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
so above and below, around and everywhere; and to all as to myself.

Sabbāvantam lokam mettā-sahagatena cetasā
I will abide pervading the all-encompassing world with a heart imbued with loving-kindness;

Vipulena mahaggatena appamaṇena averena abyāpajjhena
pharitvā viharati
abundant, exalted, immeasurable, without hostility, and without ill-will.

Karuṇā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati

I will abide pervading one quarter with a heart imbued with compassion;

Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ

likewise the second, likewise the third, likewise the fourth;

Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya

so above and below, around and everywhere; and to all as to myself.

Sabbavantam lokam karuṇā-sahagatena cetasā

I will abide pervading the all-encompassing world with a heart imbued with compassion;

Vipulena mahaggatena appamaṇena averena abyāpajjhena
pharitvā viharati

abundant, exalted, immeasurable, without hostility, and without ill-will.

Muditā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati

I will abide pervading one quarter with a heart imbued with gladness;

Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ

likewise the second, likewise the third, likewise the fourth;

Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya

so above and below, around and everywhere; and to all as to myself.

Sabbavantam lokam muditā-sahagatena cetasā

I will abide pervading the all-encompassing world with a heart imbued with gladness;

Vipulena mahaggatena appamāṇena averena abyāpajjhena
pharitvā viharati

abundant, exalted, immeasurable, without hostility, and without ill-will.

Upekkhā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati
I will abide pervading one quarter with a heart imbued with equanimity;

Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ
likewise the second, likewise the third, likewise the fourth;

Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
so above and below, around and everywhere; and to all as to myself.

Sabbavantam lokam upekkhā-sahagatena cetasā
I will abide pervading the all-encompassing world with a heart imbued with equanimity;

Vipulena mahaggatena appamāṇena averena abyāpajjhena
pharitvā viharatī ti
abundant, exalted, immeasurable, without hostility, and without ill-will.

~ . ~