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Dhammadharini Chanting Book

Pali chants with English subtitle

May all beings be happy and well



Morning Chanting

Paying Respect To The Triple Gem

Yo so bhagavā araham̐ sammā-sambuddho
He truly is the Blessed One, The Accomplished One, the Perfectly Enlightened (Buddha).

svākkhāto yena bhagavatā dhammo

Well-Proclaimed is the Holy Teaching of the Blessed One.

supaṭṭipanno yassa bhagavato sāvaka-saṅgho.

Perfectly Practiced are the Holy Disciples of the Blessed One.

tam ayaṃ bhagavantam̐ sa-dhammam̐ sa-saṅgham̐

To the Blessed One, to the Dhamma and to the Saṅgha,

imehi sakkārehi yathāraham̐ āropitehi abhipūjayāma.

with these properly presented offerings, we pay homage.

sādhu no bhante bhagavā sucira-parinibbuto pi, pacchimā-
janatānukampa-mānasā, ime sakkāre duggata-panṇākārabhūte
paṭigāṇhātu,

May the Blessed One, even through he has long since entered Total Nibbāna,
please accept these meager offerings with a heart of sympathy for later
generations,

amhākam̐ dīgha-rattam̐ hitāya sukhāya.

for our long-term welfare & happiness.

Araham̐ sammā-sambuddho bhagavā;

Blessed is He, the Accomplished One, the Perfectly Enlightened One.

buddham̐ bhagavantam̐ abhivādemi.

To the Buddha, the Blessed One, I pay homage.

(PROSTRATE 1 TIME)

Svākkhāto bhagavatā dhammo;
Well-Proclaimed is the Teaching of the Blessed One.
dhammaṃ namassāmi.
To the Dhamma I pay Homage.
(PROSTRATE 1 TIME)

Supaṭipanno bhagavato sāvaka-saṅgho;
Perfectly Practiced are the Disciples of the Blessed One.
saṅghaṃ namāmi.
I bow low to the Saṅgha.
(PROSTRATE 1 TIME)

Pubbabhāga-Namakāra-Pāṭha
Preliminary Passage In Homage (To The Buddha)

(LEADER:)

Handa mayaṃ buddhassa bhagavato pubbabhāganamakāraṃ
karomase.

Now let us chant the homage to the Blessed One.

(ALL:)

Namo tassa bhagavato arahato sammā- sambuddhassa;
Homage to the Blessed One, the Worthy One, the Perfectly Self-awakened One.
namo tassa bhagavato arahato sammā- sambuddhassa;
Homage to the Blessed One, the Worthy One, the Perfectly Self-awakened One.
namo tassa bhagavato arahato sammā- sambuddhassa.
Homage to the Blessed One, the Worthy One, the Perfectly Self-awakened One.

Buddhābhithutiṃ *Praise For Buddha*

(LEADER:)

Handa mayaṃ buddhābhithutiṃ karomase.

Now let us give high praise to the Awakened One:

(ALL:)

[Yo so tathāgato] arahaṃ sammā-sambuddho,
He who has attained the truth, the Worthy One, Perfectly Self-awakened,
vijjā-caraṇa-sampanno sugato lokavidū,

consummate in knowledge & conduct, one who has gone the good way, knower of the
cosmos,

anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho
bhagavā;

unexcelled trainer of those who can be taught, teacher of human & divine beings; awakened;
blessed;

yo imaṃ lokaṃ sa-devakaṃ sa-mārakaṃ sa-brahmakaṃ,
sa-ssamaṇa-brāhmaṇiṃ pajaṃ sadeva-manussaṃ sayamaṃ
abhiññā sacchikatvā pavedesi

who made known – having realized it through direct knowledge – this world with its devas,
māras, & brahmas, its generations with their contemplatives & priests, their rulers & common
people;

yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-kalyāṇaṃ pariyosāna-
kalyāṇaṃ

who explained the Dhamma fine in the beginning, fine in the middle, fine in the end;
sātthaṃ sa-byañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahma-
cariyaṃ pakāsesi:

who expounded the holy life both in its particulars & in its essence, entirely complete,
surpassingly pure:

tam ahaṃ bhagavantaṃ abhipūjayāmi,

I worship most highly that Blessed One,

tam ahaṃ bhagavantaṃ sirasā namāmi.

To that Blessed One I bow my head down.

Dhammābhithutiṃ *Praise For Buddha's Teaching*

(LEADER:)

Handa mayaṃ dhammābhithutiṃ karomase.

Now let us give high praise to the Dhamma:

(ALL:)

[Yo so svākkhāto] bhagavatā dhammo,

The Dhamma well-expounded by the Blessed One,

sandiṭṭhiko akāliko ehipassiko,

to be seen here & now, timeless, inviting all to come & see,

opanayiko paccattaṃ veditabbo viññūhi,

leading inward, to be seen by the wise for themselves:

tam ahaṃ dhammaṃ abhipūjayāmi,

I worship most highly that Dhamma,

tam ahaṃ dhammaṃ sirasā namāmi.

To that Dhamma I bow my head down.

(PROSTRATE 1 TIME)

Saṅghābhithutiṃ *Praise For The Saṅgha*

(LEADER:)

Handa mayaṃ saṅghābhithutiṃ karomase.

Now let us give high praise to the Saṅgha:

(ALL:)

[Yo so supaṭipanno] bhagavato sāvaka-saṅgho,

The Saṅgha of the Blessed One's disciples who have practiced well,

uju-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,

ñāya-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced methodically,

sāmīci- paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced masterfully,

yad idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā;

i.e., the four pairs – the eight types – of Noble Ones:

esa bhagavato sāvaka-saṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-
karaṇīyo,

That is the Saṅgha of the Blessed One's disciples – worthy of gifts, worthy of hospitality,
worthy of offerings, worthy of respect,

anuttaraṃ puññakkhettaṃ lokassa;

the incomparable field of merit for the world:

tam ahaṃ saṅghaṃ abhipūjayāmi,

I worship most highly that Saṅgha,

tam ahaṃ saṅghaṃ sirasā namāmi.

To that Saṅgha I bow my head down

(PROSTRATE 1 TIME)

*Salutation to the Triple Gem & Passage Expressing A Sense Of
Urgency*

(LEADER:)

Handa mayaṃ ratana-ttaya-ppaṇāma-gāthāyo c' eva saṃvega-vatthu-
paridīpaka-pāṭhañ ca bhaṇāmasē.

Now let us recite the stanzas in salutation to the Triple Gem togetherwith the passage on the
topics inspiring a sense of chastened dispassion:

Ratanattayappaṇāma-gāthā *Salutation To The Triple Gem*

(ALL:)

Buddho susuddho karuṇā-mahaṇṇavo,

Yo 'ccanta-suddhabbara-ñāṇa-locano,

Lokassa pāpūpakilesa-ghātako:

Vandāmi buddhaṃ aham ādarena taṃ.

The Buddha, well-purified, with ocean-like compassion,
Possessed of the eye of knowledge completely purified,
Destroyer of the evils & corruptions of the world:
I revere that Buddha with devotion.

Dhammo padīpo viya tassa satthuno,
Yo magga-pākāmata-bhedabhinnako,
Lokuttaro yo ca tad-attha-dīpano:

Vandāmi dhammaṃ aham ādarena taṃ.

The Teacher's Dhamma, like a lamp,
divided into Path, Fruition, & the Deathless,
both transcendent (itself) & showing the way to that goal:
I revere that Dhamma with devotion.

Saṅgho sukhattābhyatikhetta-saññito,
Yo diṭṭha-santo sugatānubodhako,
Lolappahīno ariyo sumedhaso:

Vandāmi saṅghaṃ aham ādarena taṃ.

The Saṅgha, called a field better than the best,
who have seen peace, awakening after the one gone the good way,
who have abandoned carelessness – the noble ones, the wise:
I revere that Saṅgha with devotion.

Icc evam ekant'abhipūjaneyyakam,
Vatthuttayaṃ vandayatābhisankhataṃ,
Puññaṃ mayā yaṃ mama sabbupaddavā,
Mā hontu ve tassa pabhāva-siddhiyā.

By the power of the merit I have made
in giving reverence to the Triple Gem
worthy of only the highest homage,
may all my obstructions cease to be.

Samvega-parikittana-pāṭha *Passage Expressing A Sense Of Urgency*

Idha tathāgato loke uppanno arahaṃ sammā-sambuddho,
Here, One attained to the Truth, Worthy & Perfectly Self-awakened, has appeared in the
world,

Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī
sugata-ppavedito.

And Dhamma is explained, leading out (of Saṃsāra), calming, tending toward total Nibbāna,
going to self-awakening, declared by one who has gone the good way.

Mayan taṃ dhammaṃ sutvā evaṃ jānāma:

Having heard the Dhamma, we know this:

Jāti pi dukkhā jarā pi dukkhā maraṇam pi dukkhaṃ,

Birth is stressful, aging is stressful, death is stressful,

soka-parideva-dukkha-domanassupāyāsā pi dukkhā,

Sorrow, lamentation, pain, distress, & despair are stressful,

Appiyehi sampayogo dukkho piyehi vippayogo dukkho

yam p' icchaṃ na labhati tam pi dukkhaṃ.

Association with things disliked is stressful, separation from things liked is stressful, not
getting what one wants is stressful.

Saṅkhittena pañc-upādāna-kkhandhā dukkhā,

In short, the five clinging-aggregates are stressful,

seyyathīdaṃ:

Namely:

Rūpupādāna-kkhandho,

Form as a clinging-aggregate,

vedanūpādāna-kkhandho,

feeling as a clinging-aggregate,

saññūpādāna-kkhandho,

perception as a clinging-aggregate,

saṅkhārūpādāna-kkhandho,

mental processes as a clinging-aggregate,

viññāṇupādāna-kkhandho.

consciousness as a clinging-aggregate.

Yesaṃ pariññāya, dharamāno so bhagavā,

evaṃ bahulaṃ sāvake vineti;

evaṃ bhāgā ca paṇ' assa bhagavato

sāvakesu anusāsanī, bahulaṃ pavattati:

So that they might fully understand this, the Blessed One, while still alive,
often instructed his listeners in this way; many times did he emphasize this part of his
admonition:

"Rūpaṃ aniccaṃ,

"Form is inconstant,

vedanā aniccā,

feeling is inconstant,

saññā aniccā,

perception is inconstant,

sāṅkhārā aniccā,
mental processes are inconstant,
viññāṇaṃ aniccaṃ,
consciousness is inconstant,
rūpaṃ anattā,
form is not-self,
vedanā anattā,
feeling is not-self,
saññā anattā,
perception is not-self,
sāṅkhārā anattā,
mental processes are not-self,
viññāṇaṃ anattā,
consciousness is not-self;
sabbe sāṅkhārā aniccā,
all processes are inconstant,
sabbe dhammā anattā ti."
all phenomena are not-self."

Tā₁ mayaṃ, otiṇṇāma jātiyā jarā-maraṇena,
sokehi paridevehi dukkhehi domanassehi upāyāsehi,
dukkh'otiṇṇā dukkha-paretā,

All of us, beset by birth, aging, & death, by sorrows, lamentations, pains,
distresses, & despairs, beset by stress, overcome with stress, (consider),

"App eva nāma' imassa kevalassa dukkha-kkhandhassa
antakiriya paññāyethāti!"

"O, that the end of this entire mass of suffering & stress might be known!"

(ONLY NUNS & NOVICES:)

Cira-parinibbutaṃ pi taṃ bhagavantaṃ uddissa arahantaṃ
sammā-sambuddhaṃ, saddhā agārasmā anagāriyaṃ pabbajitā.

Though the total Liberation of the Blessed One, the Worthy One, the Perfectly Self-
awakened One, was long ago, we have gone forth in faith from home to homelessness in
dedication to him.

Tasmiṃ bhagavati brahmacariyaṃ carāma

We practice that Blessed One's holy life

bhikkhūniyaṃ sikkhā-sājīva-samāpannā. ²

(fully endowed with the Bhikkhunis' training & livelihood).

Taṃ no brahmacariyaṃ imassa kevalassa dukkhakkhandhassa
antakiriyaṃ saṃvattatū ti.

May this holy life of ours bring about the end of this entire mass of suffering & stress.

(OTHERS:)

Cira-parinibbutam pi taṃ bhagavantaṃ saraṇaṃ gatā,
dhammañ ca bhikkhuni-saṅghañ ca,

Though the total Liberation of the Blessed One, the Worthy One, the Perfectly
Self-awakened One, was long ago, we have gone for refuge in him, in the Dhamma, & in the
Bhikkhuni Saṅgha,

Tassa bhagavato sāsaṇaṃ yathā-sati yathā-balaṃ
manasikaroma, anupaṭipajjāma,

We attend to the instruction of the Blessed One, as far as our mindfulness & strength will
allow, and we practice accordingly.

sā sā no paṭipatti, imassa kevalassa dukkha-kkhandhassa
antakiriyaṃ saṃvattatū ti.

May this practice of ours bring about the end of this entire mass of suffering & stress.

1 MEN: Te

2 NOVICES omit this line.

Taṅ-khaṇika-paccavekkhaṇa-vidhī *Reflection at the Moment (of Using
the Requisites)*

(LEADER:)

Handa mayaṃ taṅkhaṇika-paccavekkhaṇa-pāṭhaṃ bhaṇāmaḥ:

Now let us recite the passage for reflection at the moment (of using the requisites):

(ALL:)

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi,

Considering it thoughtfully, I use the robe,

yāvad eva sītassa paṭighātāya,

simply to counteract the cold,

uṇhassa paṭighātāya,

to counteract the heat,

aṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ

paṭighātāya, yāvad eva hiri-kopina-paṭicchādan'- atthaṃ.

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Simply for the purpose of covering the parts of the body that cause shame.

Paṭisaṅkhā yoniso piṇ

apātaṃ paṭisevāmi,

Considering it thoughtfully, I use alms food,

neva davāya na madāya na maṇ

anāya na vibhūsanāya,

not playfully, nor for intoxication, nor for putting on bulk, nor for beautification,

yāvad eva imassa kāyassa ṭhitiyā yāpanāya
vhiṃsuparatiyā brahmacariyānuggahāya,
but simply for the survival & continuance of this body, for ending its
afflictions, for the support of the holy life,
iti purāṇañ ca vedanaṃ paṭihāṅkhāmi, navañ ca vedanaṃ na
uppādessāmi;

(thinking,) thus will I destroy old feelings (of hunger) and not create new
feelings (from overeating).

yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā ti.

I will maintain myself, be blameless, & live in comfort.

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,

Considering it thoughtfully, I use the lodging,

yāvad eva sītassa paṭighātāya,

simply to counteract the cold,

uṅhassa paṭighātāya,

to counteract the heat,

aṃsa-makasa-vātātapa-siriṃsapa-samphassānam paṭighātāya,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

yāvad eva utu-parissaya-vinodanam paṭisallānārām' - attham.

simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāram paṭisevāmi,

Considering them thoughtfully, I use medicinal requisites for curing the sick,

yāvad eva uppannānam veyyābādhikānam vedanānam paṭighātāya,

simply to counteract any pains of illness that have arisen,

abyāpajjha-paramatāyā ti.

and for maximum freedom from disease.

Dhātu-paṭikūla-paccavekkhaṇa-vidhī

Reflection On The Elements And Loathsomeness

(LEADER:)

Handha mayam dhātu-paṭikūla-paccavekkhaṇa-pātham

bhaṇāmasē

Now let us recite the passage for reflection on the elements and loathsomeness

(of using the requisites):

(ALL:)

Yathā-paccayaṃ pavattamānaṃ dhātu-mattam ev' etaṃ
yad idaṃ cīvaraṃ, tad upabhuñjako ca puggalo
dhātumattako nissatto nijjīvo suñño; sabbāni pana
imāni cīvarāni ajigucchanīyāni imaṃ pūti-kāyaṃ patvā
ativiya jigucchanīyāni jāyanti.

Dependent upon and existing through its causes merely by the combination of various elements are both this robe and the person who uses it; only elements, not a being, not possessing a permanent life principle, being void of self or soul. All these robes are not yet loathsome but having touched this putrid body, become exceedingly loathsome.

Yathā-paccayaṃ pavattamānaṃ dhātu-mattam ev' etaṃ
yad idaṃ piṇ
apāto, tad upabhuñjako ca puggalo
dhātumattako nissatto nijjīvo suñño; sabbo pan' āyaṃ
piṇ
apāto ajigucchanīyo imaṃ pūti-kāyaṃ patvā ativiya
jigucchanīyo jāyati.

Dependent upon and existing through its causes merely by the combination of various elements are both this alms food and the person who uses it; only elements, not a being, not possessing a permanent life principle, being void of self or soul. All this alms food is not yet loathsome but having touched this putrid body, becomes exceedingly loathsome.

Yathā-paccayaṃ pavattamānaṃ dhātu-mattam ev' etaṃ yad idaṃ
senāsaṇaṃ, tad upabhuñjako ca puggalo dhātumattako nissatto nijjīvo
suñño; sabbāni pana imāni senāsaṇāni ajigucchanīyāni imaṃ pūti-
kāyaṃ patvā ativiya jigucchanīyāni jāyanti.

Dependent upon and existing through its causes merely by the combination of various elements are both this lodging and the person who uses it; only elements, not a being, not possessing a permanent life principle, being void of self or soul. All this lodgings are not yet loathsome but having touched this putrid body, become exceedingly loathsome.

Yathā-paccayaṃ pavattamānaṃ dhātu-mattam ev' etaṃ
yad idaṃ gilāna-paccaya-bhesajja-parikkhāro, tad
upabhuñjako ca puggalo dhātumattako nissatto nijjīvo
suñño; sabbo panāyaṃ gilāna-paccaya-bhesajja-parikkhāro
ajigucchanīyo imaṃ pūti-kāyaṃ patvā ativiya
jigucchanīyo jāyati.

Dependent upon and existing through its causes merely by the combination of various elements are both this medicinal requisites for curing the sick and the person who uses it; only elements, not a being, not possessing a permanent life principle, being void of self or soul. All these medicinal requisites for curing the sick are not yet loathsome but having touched this putrid body, become exceedingly loathsome.

Devatā-pattidāna-gāthā *Offering Merit To The Devas*

(LEADER:)

Handa mayaṃ pattidāna-gāthāyo bhanāmase:

Let us recite the verse for dedicating merit:

(ALL:)

Ya devatā santi vihāra-vāsinī
thūpe ghare bodhi-ghare tahiṃ tahiṃ
tā dhamma-dānena bhavantu pūjitā
sothhiṃ karontedha vihāra-maṇ
ale.

May the devas dwelling in the temple,
here and there in the stupa, the buildings, the Bodhi tree enclosure,
be honored with the gift of Dhamma.
May they bring about well-being here in the monastery.

therā ca majjhā navakā ca bhikkhavo
sārāmikā dānapatī upāsakā
gāmā ca desa nigamā ca issarā
sappāṇa-bhūtā sukhitā bhavantu te.

Elder, intermediate, and new monks,
temple attendants, donors, lay followers;
towns, cities, and principalities:
may all sentient beings be happy.

Jalābu-jā ye pi ca aṇ
a-sambhavā

saṃseda-jātā atha v' opapātikā
niyyānikaṃ dhamma-varaṃ paṭicca te
sabbe pi dhukkassa karontu saṅkhayaṃ.

Whether born from a womb, from an egg,
from slime, or spontaneously arising:
may they all, in dependence on the foremost Dhamma for leading out, make an end to
suffering and stress.

ṭhātu ciraṃ sataṃ dhammo dhamma-ddharā ca puggalā

May the Dhamma stand firm for long, along with those individuals who maintain it.

saṅgho hotu samaggo va atthāya ca hitāya ca

May the Saṅgha live in harmony, for our welfare and benefit.

amhe rakkhatu saddhammo sabbe pi dhamma-cārino

May the true Dhamma protect us, together with all who practice the Dhamma.

vuḍḍhiṃ sampāpuṇeyyāma dhamme ariya-ppavedite.

May we flourish in the Dhamma taught by the Noble Ones.

Pasannā hontu sabbe pi pāṇino buddha-sāsane

May all beings have faith in the Buddha's teaching.

sammā dhāraṃ paveccanto kāle devo pavassatu

May rain fall in season, in moderate streams.

vuḍḍhi-bhāvāya sattānaṃ samiddhaṃ netu medhaniṃ

May it lead the prosperous earth to the flourishing of living beings.

mātā pitā ca atrajaṃ niccaṃ rakkhanti puttakaṃ

Just as mother and father always protect their own children,

evaṃ dhammena rājāno pajaṃ rakkhantu sabbadā.

In the same way may the government always protect its citizens with righteousness.

Usually the Morning Chanting continues with the Pubbabhāga-Namakāra-Pāṭha The Preliminary Passage In Homage (To The Buddha), and the Saraṇa-Gamana-Pāṭha Going to the Three Refuges (p. 50). Next follows a chant, which has been announced before the Morning Chanting started and then "Sukho buddhānam uppādo ..." (p. 44). Thereafter might follow a Dhammatalk and a short meditation period (10 min. walking, 10 min. sitting). Then the Morning Chanting continues as follows.

Offering Merit

Idaṃ dāna-kammaṃ nibbāna-paccayo hotu, no niccaṃ;

May this action (kamma) of giving be for us continuously a condition for Nibbāna.

idaṃ sīla-kammaṃ nibbāna-paccayo hotu, no niccaṃ;

May this action (kamma) of virtue be for us continuously a condition for Nibbāna.

idaṃ bhāvanā-kammaṃ nibbāna-paccayo hotu, no niccaṃ.

May this action (kamma) of meditation be for us continuously a condition for Nibbāna.

Yaṃ kiñci kusalaṃ kattabbaṃ kammaṃ sabbehi katehi kataṃ puññaṃ

no anumodantu, suṇantu bhonto ye devā asamiṃ ṭhāne adhigatā

dīghāyukā sadā hontu sabbasattānaṃ sukhī attānaṃ pariharantu;

Whatever wholesome action (kamma) will be done (by us), may they (the following beings)

rejoice in the merit produced by all (these) deeds; listen, Lords! May the devas who stay at

this place always have a long life, and live happily for themselves and (the benefit) of all

beings.

mātā-pitā sukhitā hontu dukkhā pamuñcantu;

May (my) mother & father be happy and liberated from all suffering.

sabbe ñātikā sukhitā hontu dukkhā pamuñcantu;

May all (my) relatives be happy and liberated from all suffering.

sabbe añātikā sukhitā hontu dukkhā pamuñcantu;

May all (who are) not (my) relatives be happy and liberated from all suffering.
sabbe pisā sabbe yakkhā sabbe petā sukhitā hontu dukkhā
pamuñcantu;

May all goblins, all demons and all ghosts be happy and liberated from all suffering.
sabbe nakkhattā sukhitā hontu dukkhā pamuñcantu;

May all (beings of the) stars be happy and liberated from all suffering.
sabbe devā sukhitā hontu dukkhā pamuñcantu;

May all devas be happy and liberated from all suffering.

sabbe ācariyūpajjhāyā sukhitā hontu dukkhā pamuñcantu;
sabba-sampattīnaṃ samijjhantu vo.

May all teachers & preceptors be happy and liberated from all suffering.

May all (their) good fortune prosper.

(PROSTRATE 1 TIME)

Asking For Forgiveness From The Triple Gems And All Devas
(SIT ON YOUR HEELS AND SAY TOGETHER:)

Vandāmi buddhaṃ sabbaṃ me dosaṃ khamatha me bhante;
I revere the Buddha. Forgive me all my faults, Venerable Sir.

vandāmi dhammaṃ sabbaṃ me dosaṃ khamatha me bhante;
I revere the Dhamma. Forgive me all my faults, Venerable Sir.

vandāmi saṅghaṃ sabbaṃ me dosaṃ khamatha me bhante.
I revere the Saṅgha. Forgive me all my faults, Venerable Sir.

Vandāmi gurūpajjhāyācariye sabbaṃ me dosaṃ khamatha
me bhante;

I revere (my spiritual) teachers, preceptor & teacher. Forgive me all my faults, Venerable Sir.

vandāmi kamma-ttḥānaṃ sabbaṃ me dosaṃ khamatha me bhante;
I revere the meditation-object. Forgive me all my faults, Venerable Sir.

vandāmi ārāme baddha-sīmāyaṃ sabbaṃ me dosaṃ khamatha me
bhante;

I revere the consecration ground in the monastery. Forgive me all my faults, Venerable Sir.

vandāmi cetiyaṃ sabbaṃ sabba-ttḥānesu patittḥitā sarīradhātu mahā-
bhodhiṃ buddha-rūpaṃ sakkataṃ

sadā nāgaloke deva-loke brahma-loke jambu-dīpe laṅkā-dīpe
sarīradhātuyo kesā-dhātuyo arahanta-dhātuyo cetiyaṃ gandhakuṭiṃ
catur-āsiti-sahassa-dhamma-kkhandhe sabbesaṃ
pāda-cetiyaṃ ahaṃ vandāmi sabbaso.

I revere every stupa [chedi], established in every place, (every) relic of the (Buddha's) body,
(every) great Bodhi tree, (every) Buddha image, always honored in the Nāga world, Deva
world & Brahma world, in India & Sri Lanka; bodily relics, hair relics & relics of Arahats, the

stupa [chedi], the perfumed room (occupied by the Buddha statue), the 84 000 chapters on Dhamma and every footprint-shrine, I revere them always.

(PROSTRATE 3 TIMES)

Asking For Forgiveness From The Abbot

(SIT ON YOUR HEELS AND SAY TOGETHER:)

Vandāmi bhante; sabbam aparādham khamatha me bhante; mayā
kataṃ puññaṃ sāminiā anumoditabbam; sāminiā kataṃ puññaṃ
mayham dātabbam; sādhu sādhu anumodāmi.

I revere you, Venerable Sir. May you forgive me all my guilt, Venerable Sir.

May the master rejoice in the merit I have done.

May the master transmit the merit to me, he has done.

Well! Well! I rejoice in it.

(ABBOT:)

Cattāro dhammā vadḍhanti āyu vaṇṇo sukham balaṃ.

Four qualities (may) increase: long life, beauty, happiness, strength.

(RESPOND:) Sādhu!, sādhu!, sādhu!

Well (said)! Well (said)! Well (said)!

(PROSTRATE 3 TIMES)

Uddisanādhiṭṭhāna-gāthā Offering Merit

(LEADER:)

Handa mayam uddisanādhiṭṭhāna-gāthāyo bhanāmase

Let us now recite the verse of dedication & determination.

(ALL:)

Iminā puñña-kammena upajjhāyā guṇuttarā

By this act of merit, may my highly virtuous preceptors,

ācāriyūpakārā ca mātā-pitā ca ñātakā

teachers, benefactors, mother, father, & relatives,

suriyo candimā rājā guṇavantā narā pi ca

the gods of the sun & moon, virtuous people,

brahma-mārā ca indā ca lokapālā ca devatā

Brahmas, Māras, & Indras, devas who are protectors of the cosmos,

yamo mittā manussā ca majjhataṭṭhā verikā pi ca

Yamas, human beings friendly, neutral, & hostile:

sabbe sattā sukhī hontu puññāni pakatāni me

may all beings be happy. May the meritorious deeds done by me

sukham ca tividdham dentu khippam pāpetha vo matam

give threefold happiness. May you all quickly attain your wish.

iminā puñña-kammena iminā uddisena ca

Through this act of merit, through this dedication,

khippāhaṃ sulabhe c' eva taṇh'-upādāna-chedanam

may I be quickly & easily cutting through craving & clinging.

ye santāne hinā dhammā yāva nibbānato mamaṃ

As long as I am on the way to Liberation, may any low qualities in my

nassantu sabbadā yeva yattha jāto bhava bhava

uju-cittaṃ sati-paññā sallekho viriyamhinā

character be entirely destroyed, wherever I am born in one state after another. May I have an upright mind, mindfulness, discernment, strictness, persistence.

mārā labhantu n' okāsaṃ kātuñ ca viriyesu me

Through my effort, may Māra have no chance to do anything to me.

buddhādi-pavaro nātho dhammo nātho varuttamo

nātho pacceka-buddho ca saṅgho nāthottaro mamaṃ

tesottamānubhāvena mār' okasaṃ labhantu mā.

The Buddha is my foremost mainstay, the Dhamma my excellent, high mainstay; private Buddhas are my mainstay, the Saṅgha my superior mainstay. Through their power, may Māra get no opportunity.

Dasa-Dhamma-Sutta *Ten (Recommended) Conducts*

(LEADER:)

Handa mayaṃ dasa-dhamma-suttaṃ bhanāmase.

Now let us recite the discourse on the ten (recommended) conducts.

(ALL:)

Vevaṇṇiyamhi ajjhūpagato.

I have left the social order.

Parapaṭibaddhā me jīvikā ti.

My life needs the support of others.

Añño me ākappo karaṇīyo ti.

I must change the way I behave.

Kacci nu kho me attā sīlato na upavadaṭī ti?

Can I fault myself with regard to the precepts?

Kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantī ti?

Can my knowledgeable fellows in the holy life, on close examination, fault me with regard to the precepts?

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo ti.

I will grow different, separate from all that is dear & appealing to me.

Kammassako 'mhi kamma-dāyādo kamma-yoni

kamma-bandhu kamma-paṭisaraṇo. Yaṃ kammaṃ

karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmī ti.

I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir.

Katham-bhūtassa me rattin-divā vītipatantī ti?

What am I becoming as the days & the nights fly past?

Kacci nu kho'haṃ suññāgāre abhiraṃāmi ti?

Is there an empty dwelling in which I delight?

**Atthi nu kho me uttari-manussa-dhammā,
alamariya-ñāṇa-dassana-viseso adhigato,
so 'haṃ pacchime kāle sabrahma-cārīhi puṭṭho,
na maṅku bhavissāmi ti?**

Have I attained a superior human state, a truly noble knowledge & vision, such that when my fellows in the holy life ask me near the hour of my death, I will not feel ashamed?

Ime kho dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā.

These are the ten things on which those gone forth should frequently reflect.

Invitation To The Devas

(NUN:)

**Sarajjaṃ sasenaṃ sabandhuṃ narindaṃ
parittānubhāvo sadā rakkhatūti**

The King – together with his kingdom, his army, and his relatives – may always be protected by the power of the blessing.

Pharivāna mettaṃ sa-metta bhadhantā

Kind, venerable sirs: having spread thoughts of good will,

avikkhitta-citta parittaṃ bhaṇantu.

listen to the chant with undistracted mind.

Sagge kāme ca rūpe

Those in the heavens of sensuality & form,

giri-sikharataṭṭe c'antalikkhe vimāne

On peaks & mountain precipices, in palaces floating in the sky,

dīpe ratṭhe ca gāme

In islands, countries, & towns,

taruvana-gahane geha-vatthumhi khette

In groves of trees & thickets, around home sites & fields.

bhumā cāyantu devā

And the earth-devas, spirits, heavenly minstrels, & nāgas

jala-thala-visame yakkha-gandhabba-nāgā

In water, on land, in badlands, & nearby:

tiṭṭhantā santike yaṃ

May they come & listen with approval

muni-vara-vacanaṃ sādhave me suṇantu.

As I recite the word of the excellent sage.
Dhamma-ssavana-kālo ayam bhadantā;
This is the time to listen to the Dhamma, Venerable Sirs.
dhamma-ssavana-kālo ayam bhadantā;
This is the time to listen to the Dhamma, Venerable Sirs.
dhamma-ssavana-kālo ayam bhadantā.
This is the time to listen to the Dhamma, Venerable Sirs.

Maṅgala-sutta *The Discourse on Good Fortune*

[Evam me sutam.] Ekaṃ samayaṃ Bhagavā Sāvattھیyaṃ
viharati Jetavane Anāthapiṇ
ikassa ārāme.

I have heard that at one time the Blessed One was staying in Savatthi at
Jeta's Grove, Anathapindika's monastery.

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevala-
kappaṃ Jetavanaṃ obhāsetvā yena Bhagavā
ten' upasaṅkami.

Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the
entirety of Jeta's Grove, approached the Blessed One.

Upasaṅkamtīvā Bhagavantaṃ abhivādetvā ekam antaṃ aṭṭhāsi.

Ekam antaṃ ṭhitā kho sā devatā Bhagavantaṃ
gāthāya ajjhabhāsi:

On approaching, having bowed down to the Blessed One, she stood to one side. As she was
standing there, she addressed a verse to the Blessed One:

“Bahū devā manussā ca maṅgalāni acintayum
Ākaṅkhamānā sotthānaṃ brūhi maṅgalam uttamaṃ.”

Many devas & humans beings give thought to good fortune,
Desiring well-being. Tell, then, the highest good fortune.”

* “Asevanā ca bālānaṃ paṇ
itānañ ca sevanā

Pūjā ca pūjanīyānaṃ etam maṅgalam uttamaṃ.

Not consorting with fools, consorting with the wise; paying homage
to those who deserve homage: This is the highest good fortune.

Paṭirūpa-desa-vāso ca pubbe ca kata-puññatā
Atta-sammā-paṇidhi ca etam maṅgalam uttamaṃ.

Living in a civilized country, having made merit in the past,
Directing oneself rightly: This is the highest good fortune.

Bāhu-saccañca sippañca vinayo ca susikkhito
Subhāsītā ca yā vācā etam maṅgalam uttamaṃ.

Broad knowledge, skill, discipline well-mastered,
Words well-spoken: This is the highest good fortune.

Mātā-pitu-upatṭhānaṃ putta-dārassa saṅgaho

Anākulā ca kammantā etam maṅgalam uttamaṃ.

Support for one's parents, assistance to one's wife & children,
Jobs that are not left unfinished: This is the highest good fortune.

Dānañ ca dhamma-cariyā ca ñātakānañ ca saṅgaho

Anavajjāni kammāni etam maṅgalam uttamaṃ.

Generosity, living by the Dhamma, assistance to one's relatives,
Deeds that are blameless: This is the highest good fortune.

Āratī viratī pāpā majja-pānā ca saññamo

Appamādo ca dhammesu etam maṅgalam uttamaṃ.

Avoiding, abstaining from evil; refraining from intoxicants,
Being heedful regarding qualities of the mind: This is the highest good fortune.

Gāravo ca nivāto ca santuṭṭhī ca kataññutā [26]

Kālena dhammassavanaṃ etam maṅgalam uttamaṃ.

Respect, humility, contentment, gratitude, hearing
the Dhamma on timely occasions: This is the highest good fortune.

Khantī ca sovacassatā samaṇānañ ca dassanaṃ

Kālena dhamma-sākacchā etam maṅgalam uttamaṃ.

Patience, composure, seeing contemplatives, discussing
the Dhamma on timely occasions: This is the highest good fortune.

Tapo ca brahma-cariyañ ca ariya-saccāna-dassanaṃ

Nibbāna-sacchi-kiriya ca etam maṅgalam uttamaṃ.

Austerity, celibacy, seeing the Noble Truths,
Realizing Liberation: This is the highest good fortune.

Phuṭṭhassa loka-dhammehi cittaṃ yassa na kampati

Asokaṃ virajaṃ khemaṃ etam maṅgalam uttamaṃ.

A mind that, when touched by the ways of the world, is unshaken, Sorrowless, dustless,
secure: This is the highest good fortune.

Etādisāni katvāna sabbattham aparājitā

Sabbattha sotthiṃ gacchanti tan tesaṃ maṅgalam uttaman ti."

Everywhere undefeated when doing these things, people
go everywhere in well-being: This is their highest good fortune."

Maṅgala-suttaṃ niṭṭhitaṃ.

The Maṅgala-sutta ends here

Karaṇīya-metta-sutta *The Discourse on Lovingkindness*

Karaṇīyam attha-kusalena
yan taṃ santaṃ padaṃ abhisamecca,

Sakko ujū ca suhujū ca
suvaco c' assa mudu anatimānī,
This is to be done by one skilled in aims
Who wants to break through to the state of peace:
Be capable, upright, & straightforward,
Easy to instruct, gentle, & not conceited,
Santussako ca subharo ca
appakicco ca sallahuka-vutti,
Santindriyo ca nipako ca
appagabbho kulesu ananugiddho.

Content & easy to support,
with few duties, living lightly,
With peaceful faculties, masterful,
modest, & no greed for supporters.

Na ca khuddaṃ samācare kiñci
yena viññū pare upavadeyyuṃ.

Sukhino vā khemino hontu
sabbe sattā bhavantu sukhitattā.

Do not do the slightest thing
that the wise would later censure.

(Think:) Happy & secure,
may all beings be happy at heart.

Ye keci pāṇa-bhūtatthi
tasā vā thāvarā vā anavasesā,

Dīghā vā ye mahantā vā
majjhimā rassakā aṇuka-thūlā,

Whatever beings there may be,
weak or strong, without exception,

Long, large,
middling, short, subtle, blatant,

Diṭṭhā vā ye ca adiṭṭhā
ye ca dūre vasanti avidūre,

Bhūtā vā sambhavesī vā
sabbe sattā bhavantu sukhitattā.

Seen or unseen,
near or far,

Born or seeking birth:
May all beings be happy at heart.

Na paro paraṃ nikubbetha

nātimaññetha katthaci naṃ kiñci,
Byārosanā paṭigha-saññā
nāññam aññassa dukkham iccheyya.

Let no one deceive another
or despise anyone anywhere,
Or through anger or resistance
wish for another to suffer.

Mātā yathā niyaṃ puttam
āyusā eka-puttam anurakkhe,
Evam pi sabba-bhūtesu
mānasam bhāvaye aparimāṇam.

As a mother would risk her life
to protect her child, her only child,
Even so should one cultivate
a limitless heart with regard to all beings.

Mettañ ca sabba-lokasmim
mānasam bhāvaye aparimāṇam,
Uddham adho ca tiriyañ ca
asambādham averam asapattam.

With good will for the entire cosmos,
cultivate a limitless heart:
Above, below, & all around,
unobstructed, without enmity or hate.

Tiṭṭhañ caram nisinno vā
sayāno vā yāva tassa vigata-middho,
Etaṃ satim adhiṭṭheyya
brahmam etaṃ vihāram idham āhu.

Whether standing, walking, sitting, or lying down,
as long as one is alert,

One should be resolved on this mindfulness.

This is called a sublime abiding here & now.

Diṭṭhiñ ca anupagamma
sīlavā dassanena sampanno,
Kāmesu vineyya gedham
na hi jātu gabbha-seyyam punar eti ti.

Not taken with views,
but virtuous & consummate in vision,
Having subdued desire for sensual pleasures,
One never again will lie in the womb.

Karaṇīya-metta-suttam niṭṭhitam.

The Karaṇīya-metta-sutta ends here.

Khandha-paritta-gāthā *The Group Protection*

Virūpakkhehi me mettaṃ mettaṃ Erāpathehi me
chabyāputtehi me mettaṃ mettaṃ kaṇhā-gotamakehi ca

I have good will for the Virupakkhas, the Erapathas,
the Chabya descendants, & the Black Gotamakas.

Apātakehi me mettaṃ mettaṃ di-pātakehi me
Catuppadehi me mettaṃ mettaṃ bahuppadehi me

I have good will for footless beings, two-footed,
four-footed, & many-footed beings.

Mā maṃ apādako hiṃsi mā maṃ hiṃsi di-pādako
Mā maṃ catuppado hiṃsi mā maṃ hiṃsi bahuppado

May footless beings, two-footed beings,
four-footed beings, & many-footed beings do me no harm.

Sabbe sattā sabbe pāṇā sabbe bhūtā ca kevalā

Sabbe bhadraṇi passantu mā kiñci pāpam āgamā

May all creatures, all breathing things, all beings – each & every one –
meet with good fortune. May none of them come to any evil.

Appamāṇo Buddho appamāṇo dhammo appamāṇo saṅgho

The Buddha, Dhamma, & Saṅgha are limitless.

Pamāṇa-vantāni siriṃ-sapāni,

Ahi vicchikā sata-padī uṇṇānābhī sarabū mūsikā,

There is a limit to creeping things –
snakes, scorpions, centipedes,
spiders, lizards, & rats.

Katā me rakkhā, Katā me parittā, Paṭikkamantu bhūtāni.

I have made this protection, I have made this spell. May the beings depart.

So 'haṃ namo Bhagavato,

Namo sattannaṃ Sammā-sambuddhānaṃ.

I pay homage to the Blessed One,
homage to the seven Perfectly Self-awakened Ones

Bojjhaṅga-paritta *The Factor-of-Awakening Protection*

Bojjhaṅgo sati-saṅkhāto dhammānaṃ vicayo tathā

Viriyam-pīti-passaddhi-bojjhaṅgā ca tathāpare

Samādh'upekkha-bojjhaṅgā satt' ete sabba-dassinā

Muninā sammadakkhātā bhāvitā bahulīkatā

Samvattanti abhiññāya nibbānāya ca bodhiyā

Etena sacca-vajjena sotthi te hotu sabbadā.

The factors for Awakening include mindfulness, investigation of qualities, persistence, rapture, & serenity factors for Awakening, plus Concentration & equanimity factors for Awakening. These seven, which the All-seeing Sage has perfectly taught, when developed & matured bring about heightened knowledge, Liberation, & Awakening.

By the saying of this truth, may you always be well.

Ekasmiṃ samaye nātho Moggallānañ ca Kassapaṃ

Gilāne dukkhite disvā bojhaṅge satta desayi

Te ca taṃ abhinanditvā rogā mucciṃsu taṃkhaṇe

At one time, our Protector seeing that Moggallana & Kassapa were sick & in pain, taught them the seven factors for Awakening. They, delighting in that, were instantly freed from their illness.

Etena sacca-vajjena sotthi te hotu sabbadā.

By the saying of this truth, may you always be well.

Ekadā dhamma-rājā pi gelaññenābhipīḷito

Cunda-ttherena taññ eva bhaṇāpetvāna sādaraṃ

Sammoditvā ca ābādhā tamhā vuṭṭhāsi ṭhānaso

Etena sacca-vajjena sotthi te hotu sabbadā.

Once, when the Dhamma King was afflicted with fever, He had the Elder Cunda recite that very teaching with devotion.

And as he approved, he rose up from that disease.

By the saying of this truth, may you always be well.

Pahīnā te ca ābādhā tiṇṇannam pi mahesinaṃ

Maggāhata-kilesā va pattānuppatti-dhammataṃ

Etena sacca-vajjena sotthi te hotu sabbadā.

Those diseases were abandoned by the three great seers,

Just as defilements are demolished by the Path

In accordance with step-by-step attainment.

By the saying of this truth, may you always be well.

"Sakkatvā buddha-ratanaṃ " *"Having revered the jewel of the Buddha"*

Sakkatvā buddha-ratanaṃ

Osathaṃ uttamaṃ varaṃ

Hitam deva-manussānaṃ

Buddha-tejena sotthinā

Nassant'upaddavā sabbe

Dukkhā vūpasamentu te.

Having revered the jewel of the Buddha,
The highest, most excellent medicine,
The welfare of human & heavenly beings:
Through the Buddha's might & safety
May all obstacles vanish,
May your sufferings grow totally calm.

Sakkatvā dhamma-ratanam
Osatham uttamam varam
Pariḷāhūpasamanam
Dhamma-tejena sotthinā
Nassant'upaddavā sabbe
Bhayā vūpasamentu te.

Having revered the jewel of the Dhamma,
The highest, most excellent medicine,
The stiller of feverish passion:
Through the Dhamma's might & safety
May all obstacles vanish,
May your fears grow totally calm.

Sakkatvā saṅgha-ratanam
Osatham uttamam varam
Āhuneyyam pāhuneyyam
Saṅgha-tejena sotthinā
Nassant' upaddavā sabbe
Rogā vūpasamentu te.

Having revered the jewel of the Saṅgha,
The highest, most excellent medicine,
Worthy of gifts, worthy of hospitality:
Through the Saṅgha's might & safety
May all obstacles vanish,
May your diseases grow totally calm.

N' atthi me saraṇam aññaṃ
Buddho me saraṇam varam
Etena sacca-vajjena
Hotu te jaya-maṅgalam.

I have no other refuge,
The Buddha is my foremost refuge.
Through the speaking of this truth,
May you have a victory blessing.

N' atthi me saraṇam aññaṃ
Dhammo me saraṇam varam

Etena sacca-vajjena
Hotu te jaya-maṅgalaṃ.

I have no other refuge,
The Dhamma is my foremost refuge.
Through the speaking of this truth,
May you have a victory blessing.

N' atthi me saraṇaṃ aññaṃ
Saṅgho me saraṇaṃ varaṃ

Etena sacca-vajjena
Hotu te jaya-maṅgalaṃ.

I have no other refuge,
The Saṅgha is my foremost refuge.
Through the speaking of this truth,
May you have a victory blessing.

Yaṃ kiñci ratanaṃ loke

Vijjati vividhaṃ puthu

Ratanaṃ buddha-samaṃ natthi

Tasmā sotthi bhavantu te.

Whatever kind of jewel in the world
there is found by a human being,

A jewel comparable to the Buddha does not exist; therefore may you be blessed.

Yaṃ kiñci ratanaṃ loke

Vijjati vividhaṃ puthu

Ratanaṃ dhamma-samaṃ natthi

Tasmā sotthi bhavantu te.

Whatever kind of jewel in the world
there is found by a human being,

A jewel comparable to the Dhamma does not exist;
therefore may you be blessed.

Yaṃ kiñci ratanaṃ loke

Vijjati vividhaṃ puthu

Ratanaṃ saṅgha-samaṃ natthi

Tasmā sotthi bhavantu te.

Whatever kind of jewel in the world
there is found by a human being,

A jewel comparable to the Saṅgha does not exist;
therefore may you be blessed.

Jaya-paritta *The Victory Protection*

Mahā-kāruṇiko nātho hitāya sabba-pāṇinaṃ

Pūretvā pāramī sabbā patto sambodhim uttamaṃ

Etena sacca-vajjena hotu te jaya-maṅgalaṃ

Our protector (the Buddha), with great compassion, for the welfare of all beings, Having fulfilled all the perfections, attained the highest self-awakening. Through the speaking of this truth, may you have a victory blessing.

Jayanto bodhiyā mūle sakyānaṃ nandi-vaḍḍhano

Victorious at the foot of the Bodhi tree, was he who increased the Sakyans' delight.

Evaṃ tvam vijayo hohi jayassu jaya-maṅgale;

May you have the same sort of victory, may you win victory blessings.

Aparājita-pallaṅke sīse paṭhavi-pokkhare

Abhiseke sabba-buddhānaṃ aggappatto pamodati.

In the undefeated cross-legged sitting posture with (his) head (like) the lotus above the ground, and consecrated by all the Buddhas, he rejoiced in the utmost attainment.

Sunakkhattaṃ sumaṅgalaṃ supabhātaṃ suhuṭṭhitaṃ

Sukhaṇo sumuhutto ca suyitthaṃ brahmacārisu

Padakkhiṇaṃ kāya-kammaṃ vācākammaṃ padakkhiṇaṃ

Padakkhiṇaṃ mano-kammaṃ paṇidhī te padakkhiṇā

Padakkhiṇāni katvāna labhant' atthe padakkhiṇe.

A lucky star it is, a lucky blessing, a lucky dawn, a lucky sacrifice,
a lucky instant, a lucky moment, a lucky offering:

(i.e.) a rightful bodily act,

a rightful verbal act, a rightful mental act,

your rightful intentions with regard to those who lead the chaste life.

Doing these rightful things, your rightful aims are achieved.

So atthaladdho sukhito viruḷho buddhasāsane

arogo sukhito hohi saha sabbehi ñātibhi;

sā atthaladdhā sukhitā viruḷhā buddhasāsane

arogā sukhitā hohi saha sabbehi ñātibhi

te atthaladdhā sukhitā viruḷhā buddhasāsane

arogā sukhitā hotha saha sabbehi ñātibhi.

May he gain benefits and happiness and grow in Buddha's religion,
without disease and happy may he be together with all his relatives.
May she gain benefits and happiness and grow in Buddha's religion,
without disease and happy may she be together with all her relatives.
May they gain benefits and happiness and grow in Buddha's religion,
without disease and happy may they be together with all their relatives.

Sumaṅgala-gāthā *Verses Of Excellent Blessing*

Bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā
Sabba-buddhānubhāvena sadā sotthī bhavantu te.
May there be every blessing. May all heavenly beings protect you.
Through the power of all the Buddhas, may you always be well.
Bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā
Sabba-dhammānubhāvena sadā sotthī bhavantu te.
May there be every blessing. May all heavenly beings protect you.
Through the power of all the Dhammas, may you always be well.
Bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā
Sabba-saṅghānubhāvena sadā sotthī bhavantu te.
May there be every blessing. May all heavenly beings protect you.
Through the power of all the Saṅghas, may you always be well.

Pabbatopama-gāthā *The Mountain*

Yathā pi selā vipulā nabhaṃ āhacca pabbatā
Samantā anupariyeyyumaṃ nipphoṭṭhā catuddisā
Like gigantic boulders, mountains reaching to the sky
Moving in from all sides, crushing the four directions,
Evaṃ jarā ca maccu ca adhivattanti pāṇino
Khattiye brāhmaṇe vesse sudde caṇ
āla-pukkuse
In the same way, aging & death roll over living beings: Noble
warriors, priests, merchants, workers, outcastes, & scavengers.
Na kiñci parivajjeti sabbam-evābhimaddati
Na tattha hatthīnaṃ bhūmi na rathānaṃ na pattiyā
Na cāpi manta-yuddhena sakkā jetumaṃ dhanena vā
They spare nothing, they trample everything.
Here elephants can hold no ground nor can chariots or infantry.
Nor can a battle of spells or wealth win out.
Tasmā hi paṇ
ito poso sampassaṃ attham-attano
Buddhe dhamme ca saṅghe ca dhīro saddhaṃ
So a wise person, seeing his own good,
Secures firm conviction In the Buddha, Dhamma, & Saṅgha.

Ariya-dhana-gāthā *Noble Wealth*

Yassa saddhā tathāgate acalā supatiṭṭhitā,
Sīlañ ca yassa kalyāṇaṃ ariya-kantaṃ pasamsitaṃ
One whose conviction in the Tathāgata Is unshakable, well-established, whose virtue is
admirable, praised, cherished by the Noble Ones,
Saṅghe pasādo yassatthi ujubhūtañ ca dassanaṃ
Adaḷiddoti taṃ āhu amoghan tassa jīvitaṃ
Who has faith in the Saṅgha, straightforwardness, vision:
"He is not poor," they say. His life has not been in vain.
Tasmā saddhañ ca sīlañ ca pasādaṃ dhammadassanaṃ
Anuyuñjetha medhāvī saraṃ buddhāna-sāsanaṃ ti
So conviction & virtue, faith, & dhamma-vision should be cultivated by the wise,
remembering the Buddhas' teachings.

Tilakkhaṇādi-gāthā *Compounded Things*

Sabbe saṅkhārā aniccā ti yadā paññāya passati,
Atha nibbindati dukkhe: esa maggo visuddhiyā.
All processes are inconstant: When one sees this with discernment,
One grows disenchanted with stress – This is the path to purity.
Sabbe saṅkhārā dukkhā ti yadā paññāya passati,
Atha nibbindati dukkhe: esa maggo visuddhiyā.
All processes are stressful: When one sees this with discernment,
One grows disenchanted with stress – This is the path to purity.
Sabbe dhammā anattā ti yadā paññāya passati,
Atha nibbindati dukkhe: esa maggo visuddhiyā.
All phenomena are not-self: When one sees this with discernment,
One grows disenchanted with stress – This is the path to purity.
Appakā te manussesu ye janā pāra-gāmino
Athāyaṃ itarā pajā tīraṃ evānudhāvati.
Few are the human beings who go to the Further Shore,
These others simply scurry around on this shore.
Ye ca kho sammadakkhāte dhamme dhammānu-vattino
But those who practice the Dhamma in line with the well-taught Dhamma,
Te janā pāramessanti maccu-dheyyaṃ suduttaraṃ.
They will cross over Death's realm, so hard to transcend.
Kaṇhaṃ dhammaṃ vipphāyā sukkaṃ bhāvetha paṇ
ito
Okā anokam-āgamma viveke yattha dūramaṃ.

Abandoning dark practices, the wise person should develop the bright,
Having gone from home to no-home in seclusion, so hard to relish.

Tatrābhiratim iccheyya hitvā kāme akiñcano.

Pariyodapeyya attānaṃ citta-klesehi paṇ

ito.

There he should wish for delight, having discarded sensuality, he who has nothing. He
should cleanse himself, the wise one, of mental defilement.

Yesaṃ sambodhiyaṅgesu sammā cittaṃ subhāvitaṃ

Ādāna-paṭinissagge anupādāya ye ratā,

Khīṇ'āsavā jutimanto te loke parinibbutā ti.

Whose minds are well-developed in the factors for Awakening,
Who delight in non-clinging, relinquishing grasping,
Glorious, free of effluent: they are unbound in the world.

Buddha-udāna-gāthā *The Buddha Inspired Verses*

Yadā have pātubhavanti dhammā,

Ātāpino jhāyato brāhmaṇassa,

Athassa kaṅkhā vapayanti sabbā,

Yato pajānāti sahetu-dhammaṃ.

As phenomena grow clear

To the Brahman, ardent, absorbed,

His doubts all vanish

When he discerns what has a cause.

Yadā have pātubhavanti dhammā,

Ātāpino jhāyato brāhmaṇassa,

Athassa kaṅkhā vapayanti sabbā,

Yato khayamaṃ paccayānaṃ avedi.

As phenomena grow clear

To the Brahman, ardent, absorbed,

His doubts all vanish

When he penetrates the end of conditions.

Yadā have pātubhavanti dhammā,

Ātāpino jhāyato brāhmaṇassa,

As phenomena grow clear

To the Brahman, ardent, absorbed,

Vidhūpayam tiṭṭhati māra-senam,
Sūrova obhāsayam-antalikkhanti.
He stands, routing the troops of Mara,
Like the sun that illumines the sky.

Bhaddekaratta-gāthā *An Auspicious Day*

Atītam nānvāgameyya na ppaṭikaṅkhe anāgataṃ
Yad’atītam pahīnantaṃ appattañ ca anāgataṃ
He would not range after the past, nor wonder about the future.
What is past has been left behind, the future is as yet unreached.
Paccuppannañ ca yo dhammaṃ tatha tatha vipas sati
Asaṃhiraṃ asaṅkappaṃ taṃ viddhā manubrūhaye
Whatever phenomenon is present, he clearly sees right there, right there. Unvanquished,
unshaken, that is how he develops the mind.
Ajj’ eva kiccam ātappaṃ ko jaññā maraṇaṃ suve
Na hi no saṅgarantena mahāsenena maccunā
Doing his duty ardently, today, for – who knows? – tomorrow death may
come. There is no bargaining with Death & his mighty horde.
Evaṃ vihārim ātāpiṃ aho-rattam atanditaṃ
Taṃ ve bhaddeka-ratto ti santo ācikkhate munī ti.
Whoever lives thus ardently, relentlessly both day & night,
has truly had an auspicious day: So says the Peaceful Sage.

Dukkha-ppattādi-gāthā or Devatā-uyyोजना-gāthā

Dukkha-ppattā ca niddukkhā
bhaya-ppattā ca nibbhayā
soka-ppattā ca nissokā
hontu sabbe pi pāṇino.
Ettāvatā ca amhehi
sambhataṃ puñña-sampadam
sabbe devānumodantu
sabba-sampatti-siddhiya
dānaṃ dadantu saddhāya

sīlaṃ rakkhantu sabbadā,
bhāvanābhīratā hontu
gacchantu devatā-gatā.

Having got suffering, may they not suffer,
having got fear, may they not suffer,
having got grief, may they not grieve,
(thus) all beings may they be.

To the extent that by us
puñña has been attained and collected,
may all devas rejoice in (and share) it
for the attainment of all fortune.

By faith should gifts be given,
virtue should always be protected,
delightful should meditation be,
(thus) go to the state of a devatā.

Sabbe buddhā bala-ppattā
paccekānañ ca yaṃ balaṃ,
arahantānañ ca tejena
rakkhaṃ bandhāmi sabbaso.

By all Buddhas attained to power
and the power of the Solitary Ones
and by the might of the Arahants
I bind (this thread) in every way for protection.

Paṃsukūlatāya (*Compounded Things*)

Aniccā vata saṅkhārā uppāda-vaya-dhammino
Uppajjitvā nirujjhanti tesam vūpasamo sukho.

Inconstant are compounded things. Their nature: to arise & pass away. They disband as they are arising. Their total stilling is bliss.

Paṃsukūla-gāthā (*Verses (for Recitation while taking) Paṃsukūla (Robes)*)

Aciraṃ vata yaṃ kāyo paṭhaviṃ adhisessati
Not long, alas – and it will lie this body here, upon the earth!
chuḍḍo apeta-viññāṇo niraṭṭhaṃ va kaliṅgaram.
Rejected, void of consciousness and useless as a rotten log.

Anumodanā-vidhī (*"Yathā vārivahā pūrā ..."*) *Means Of Blessing* (LEADER:)

Yathā vārivahā pūrā paripūrenti sāgaram

Evam eva ito dinnam petānam upakappati
Icchitam patthitam tumham khippam eva samijjhatu
Sabbe pūrentu saṅkappā cando paṇṇaraso yathā
maṇi jotiraso yathā.

Just as rivers full of water fill the ocean full,
Even so does that here given benefit the dead (the hungry shades).
May whatever you wish or want quickly come to be. May all your
aspirations come to fulfillment, as the moon on the fifteenth (full moon)
day or as a radiant, bright gem.

(ALL:)

Sabbītiyo vivajjantu sabba-rogo vinassatu
Mā te bhavatv antarāyo sukhī dīghāyuko bhava
Abhivādana-sīlissa niccam vuddhāpacāyino
Cattāro dhammā vaḍḍhanti āyu vaṇṇo sukham balaṃ.

May all distresses be averted, may every disease be destroyed,
May there be no dangers for you, may you be happy & live long.
For one of respectful nature who constantly honors the worthy,
Four qualities increase: long life, beauty, happiness, strength.

*(These stanzas are chanted as part of almost every anumodanā. On
special occasions the two lines beginning "Sabbītiyo..." are repeated
three times before going on to the
lines beginning "Abhivādana-sīlissa ...".)*

Culla-maṅgala-cakka-vāla *The Lesser Sphere Of Blessings*

Sabba-buddhānubhāvena sabba-dhammānubhāvena
sabbasaṅghānubhāvena

buddha-ratanam dhamma-ratanam saṅgha-ratanam

Through the power of all the Buddhas, the power of all the Dhamma, the
power of all the Saṅgha, the power of the Triple Gem – the gem of the Buddha, the gem of
the Dhamma, the gem of the Saṅgha

tiṇṇam ratanānam ānubhāvena

caturāsītisahassa-dhamma-kkhandhānubhāvena

piṭaka-tyānubhāvena

jina-sāvakaṅnubhāvena:

– the power of the 84,000 Dhamma aggregates, the power of the Tripitaka, the power of the
Victor's disciples:

Sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe te
upaddavā sabbe te dunnimittā sabbe te avamaṅgalā vinassantu.

May all your diseases, all your fears, all your obstacles, all your dangers,

all your bad visions, all your bad omens be destroyed.

*Āyu-vaḍḍhako dhana-vaḍḍhako siri-vaḍḍhako yasavaḍḍhako bala-
vaḍḍhako vaṇṇa-vaḍḍhako sukha-vaḍḍhako
hotu sabbadā.

May there always be an increase of long life, wealth, glory, status, strength,
beauty, & happiness.

Dukkha-roga-bhayā verā sokā sattū c'upaddavā
Anekā antarāyā pi vinassantu ca tejasā

May suffering, disease, danger, animosity, sorrow, adversity, misfortune
– obstacles without number – vanish through their radiant energy.

Jaya-siddhi dhanam lābham sotthi bhāgyam sukham balam
Siri āyu ca vaṇṇo ca bhogam vuḍḍhī ca yasavā
Sata-vassā ca āyū ca jīva-siddhī bhavantu te.

Triumph, success, wealth, & gain, safety, luck, happiness,
strength, glory, long life, & beauty, fortune, increase, & status, A lifespan of 100 years, and
success in your livelihood: May they be yours.

Bhojana-dānānumodana-gāthā *Verses (of the Discourse) on Rejoicing in the Gift of Food*

Āyudo balado dhīro vaṇṇado paṭibhāṇado
Sukhassa dātā medhāvī sukham so adhigacchati
Āyūṃ datvā balam vaṇṇam sukhañ ca paṭibhāṇado
Dīghāyu yasavā hoti yattha yatthūpapajjati ti.

The enlightened person, having given life, strength, beauty, quick-wittedness
The intelligent person, a giver of happiness, attains happiness himself.
Having given life, strength, beauty, happiness, & quick-wittedness,
He has long life & status wherever he arises.

Khemākhema-saraṇa-gamana-paridīpikā-gāthā *Secure & Unsecure Refuge*

Bahum ve saraṇam yanti
pabbatāni vanāni ca,
Ārāma-rukkha-cetyāni
manussā bhaya-tajjitā.

Many are those who go for refuge
to mountains, forests,
Parks, trees, & shrines: People threatened with danger.
N' etaṃ kho saraṇam khemaṃ

n' etaṃ saraṇaṃ uttamaṃ,
N' etaṃ saraṇaṃ āgamma,
sabba-dukkhā pamuccati.

That is not the secure refuge,
that is not the highest refuge,
that is not the refuge, having gone to which,
one gains release from all suffering.

Yo ca buddhañ ca dhammañ ca
saṅghañ ca saraṇaṃ gato,
Cāttāri ariya-saccāni

samma-ppaññāya passati:

But a person who, having gone to the Buddha, Dhamma,
& Saṅgha for refuge,
sees the four Noble Truths
with right discernment:

Dukkhaṃ dukkha-samuppādaṃ
dukkhassa ca atikkamaṃ
Ariyañ c' atthaṅgikaṃ maggaṃ
dukkhūpasama-gāmiṇaṃ.

Stress, the cause of stress,
the transcending of stress,
And the Noble Eightfold Path,
the way to the stilling of stress.

Etaṃ kho saraṇaṃ khemaṃ
etaṃ saraṇaṃ uttamaṃ,
Etaṃ saraṇaṃ āgamma,
sabba-dukkhā pamuccatī ti.

That is the secure refuge,
that is the highest refuge,
That is the refuge, having gone to which,
one gains release from all suffering.

"Sukho" ... "Happy" ...

Sukho buddhānam uppādo,
sukhā saddhamma-desanā;
Sukhā saṅghassa sāmaggī,
samaggānaṃ tapo sukho.

Happy is the birth of Buddhas.
Happy is the teaching of the sublime Dhamma.
Happy is the unity of the Saṅgha.
Happy is the radiance of the united ones.

Khattiyo seṭṭho jane tasmim
ye gotta-paṭisārino;
vijjā-caraṇa-sampanno
so seṭṭho deva-mānuse.

The Khattiya's best among those
who value clan;
He with knowledge and conduct
is best of gods and men.

Divā tapati ādicco
rattim ābhāti candimā;
Sannaddho khattiyo tapati
jhāyī tapati brāhmaṇo.

Atha sabbam ahorattaṃ
buddho tapati tejasā.

The sun is radiant by day;
the moon shines by night.
Armoured radiates the warrior king.
Meditating the Brāhmaṇa radiates.
But all day and night
the Buddha radiates in glory.

Ārogaya-paramā lābhā
santuṭṭhī paramaṃ dhaṇaṃ
Vissāsā paramā ñātī ,
nibbānaṃ paramaṃ sukhaṃ.

Health is the highest gain.
Contentment is the greatest wealth.
The trusty are the best kinsmen.
Nibbāna is the highest bliss.

Pāramī *The (Ten) Perfections (Of The Buddha)*

(LEADER:)

Handa mayaṃ dasa-pāramī-kāraṃ karomase.

Let us now chant the ten perfections (of the Buddha).

(ALL:)

Dāna-pāramī-sampanno dāna-upapāramī-sampanno dānaparamattha-
pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-
sampanno iti pi so bhagavā.

Endowed with the perfection of giving, endowed with the higher perfection of giving,
endowed with the ultimate perfection of giving, endowed with the perfection of loving

kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Sīla-pāramī-sampanno sīla-upapāramī-sampanno sīlaparamattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

Endowed with the perfection of virtue, endowed with the higher perfection of virtue, endowed with the ultimate perfection of virtue, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Nekkhamma-pāramī-sampanno nekkhamma-upapāramī-sampanno nekkhamma-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

Endowed with the perfection of renunciation, endowed with the higher perfection of renunciation, endowed with the ultimate perfection of renunciation, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Paññā-pāramī-sampanno paññā-upapāramī-sampanno paññā-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

Endowed with the perfection of wisdom, endowed with the higher perfection of wisdom, endowed with the ultimate perfection of wisdom, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Viriya-pāramī-sampanno viriya-upapāramī-sampanno viriya-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

Endowed with the perfection of energy, endowed with the higher perfection of, endowed with the ultimate perfection of energy, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Khanti-pāramī-sampanno khanti-upapāramī-sampanno khanti-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

Endowed with the perfection of patience, endowed with the higher perfection of patience, endowed with the ultimate perfection of patience, endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Sacca-pāramī-sampanno sacca-upapāramī-sampanno sacca-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.

Endowed with the perfection of truthfulness, endowed with the higher perfection of truthfulness, endowed with the ultimate perfection of truthfulness, endowed with the

perfection of loving kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

Adhiṭṭhāna-pāramī-sampanno adhiṭṭhāna-upapāramī-
sampanno adhiṭṭhāna-paramattha-pāramī-sampanno mettā-
maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.
Endowed with the perfection of resolution, endowed with the higher perfection of resolution,
endowed with the ultimate perfection of resolution, endowed with the perfection of loving
kindness & friendliness, sympathetic joy, compassion and equanimity, so indeed is the
Blessed One.

Mettā-pāramī-sampanno mettā-upapāramī-sampanno
mettā-paramattha-pāramī-sampanno mettā-maitrī-karuṇā-
muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.
Endowed with the perfection of loving kindness, endowed with the higher
perfection of loving kindness, endowed with the ultimate perfection of loving kindness,
endowed with the perfection of loving kindness & friendliness, sympathetic joy, compassion
and equanimity, so indeed is the Blessed One.

Upekkhā-pāramī-sampanno upekkhā-upapāramī-
sampanno upekkhā-paramattha-pāramī-sampanno mettā-
maitrī-karuṇā-muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.
Endowed with the perfection of equanimity, endowed with the higher
perfection of equanimity, endowed with the ultimate perfection of equanimity, endowed with
the perfection of loving kindness & friendliness, sympathetic joy, compassion and
equanimity, so indeed is the Blessed One.

Dasa-pāramī-sampanno dasa-upapāramī-sampanno dasaparamattha-
pāramī-sampanno mettā-maitrī-karuṇā-
muditā-upekkhā-pāramī-sampanno iti pi so bhagavā.
Endowed with the ten perfections, endowed with the ten higher perfections, endowed with
the ten ultimate perfections, endowed with the perfection of loving kindness & friendliness,
sympathetic joy, compassion and equanimity, so indeed is the Blessed One.

***Short chanting and asking for forgiveness when paying respects to a
monastery or shrine***

Arahaṃ sammā-sambuddho bhagavā;
Blessed is He, the Accomplished One, the Perfectly Enlightened One.

buddhaṃ bhagavantaṃ abhivādemī.
To the Buddha, the Blessed One, I pay homage.

(PROSTRATE 1 TIME)

Svākkhāto bhagavatā dhammo;
Well-Proclaimed is the Teaching of the Blessed One.
dhammaṃ namassāmi.
To the Dhamma I pay Homage.
(PROSTRATE 1 TIME)

Supaṭipanno bhagavato sāvaka-saṅgho;
Perfectly Practiced are the Disciples of the Blessed One.
saṅghaṃ namāmi.
I bow low to the Saṅgha.
(PROSTRATE 1 TIME)

Kāyena vācāya va cetasā vā
Whether by body, speech or mind
buddhe kukammaṃ pakataṃ mayā yaṃ
Whatever wrong actions I have performed against the Buddha
buddho paṭigghañhātu accayantaṃ
May the Buddha forgive me for all wrong doing
kālantare saṃvarituṃ va buddhe
That I may develop restraint regarding the Buddha
(PROSTRATE)

Kāyena vācāya va cetasā vā
Whether by body, speech or mind
dhamme kukammaṃ pakataṃ mayā yaṃ
Whatever wrong actions I have performed against the Dhamma
dhammo paṭigghañhātu accayantaṃ
May the Dhamma forgive me for all wrong doing
kālantare saṃvarituṃ va dhamme
That I may develop restraint regarding the Dhamma
(PROSTRATE)

Kāyena vācāya va cetasā vā
Whether by body, speech or mind
saṅghe kukammaṃ pakataṃ mayā yaṃ
Whatever wrong actions I have performed against the Saṅgha
saṅgho paṭigghañhātu accayantaṃ
May the Saṅgha forgive me for all wrong doing
kālantare saṃvarituṃ va saṅghe
That I may develop restraint regarding the Saṅgha

(PROSTRATE)

Offering flowers and incense to the Triple Gem

Iminā sakkārena buddhaṃ abhipūjāyam
With these offerings, I pay respect to the Buddha.
Iminā sakkārena dhammaṃ abhipūjayāmi
With these offerings, I pay respect to the Dhamma.
Iminā sakkārena saṅghaṃ abhipūjayāmi
With these offerings, I pay respect to the Saṅgha.

Pubbabhāga-Namakāra-Pāṭha

Preliminary Passage In Homage (To The Buddha)

(ALL:)

Namo tassa bhagavato arahato sammā-sambuddhassa.
Homage to the Blessed One, the Worthy One, the Perfectly Self-awakened One.

(3 TIMES)

Saraṇa-Gamana-Pāṭha *Going To The Three Refuges*

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 Saṅgha I go for refuge
Dutiyam pi buddhaṃ saraṇaṃ gacchāmi
For the second time to the Buddha I go for refuge.
Dutiyam pi dhammaṃ saraṇaṃ gacchāmi
For the second time to the Dhamma I go for refuge.
Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi
For the second time to the Saṅgha I go for refuge.
Tatīyam pi buddhaṃ saraṇaṃ gacchāmi
For the third time to the Buddha I go for refuge.
Tatīyam pi dhammaṃ saraṇaṃ gacchāmi
For the third time to the Dhamma I go for refuge.

Tatīyam pi saṅghaṃ saraṇaṃ gacchāmi
For the third time to the Saṅgha I go for refuge.

*the chant can optionally be started here