

## **Section 1 Morning Chanting**

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### **1.1 Dedication of Offerings**

Yo so bhagavā arahang sammāsambuddho,  
*To the Blessed One, the Buddha,*  
*who fully attained perfect Awakening,*  
 Svākkhāto yēna bhagavatā dhammo,  
*To the Teaching, which he expounded so well,*  
 Supatipanno yassa bhagavato sāvakasangho,  
*And to the Blessed One's disciples*  
*who have practiced well,*  
 Tammayang bhagavantang sadhammang sasanghang,  
*To these, the Buddha, the Dhamma and the Sangha.*  
 Imēhi sakkārēhi yathārahang āropitēhi abhipūjayāma,  
*We respect with offerings our rightful homage.*  
 Sādhu no bhantē bhagavā sucira-parinibbutopi,  
*It is well for us that the Blessed One,*  
*having attained liberation,*  
 Pacchimā-janatā-nukampamā-nasā,  
*Still had compassion for future generations.*  
 Imē sakkārē duggata-pannākāra-bhūtē patigganhātu,  
*May these simple offerings be accepted*  
 Amhākung dīgharattang hitāya sukhāya,  
*For our long-lasting benefit*  
*And for the happiness it gives us.*

Arahang sammā-sambuddho bhagavā,  
*The Blessed One is Worthy*  
*and Rightly Self-awakened.*

Buddhang bhagavantang abhivādēmi,

*I bow down before the Awakened, Blessed One.*

*(BOW DOWN)*

Svākkhāto Bhagavatā dhammo,

*The Dhamma is well expounded by the Blessed One.*

Dhammang namassāmi,

*I pay homage to the Dhamma. (BOW DOWN)*

Supatipanno bhagavato sāvaka-sangho,

*The Sangha of the Blessed One's disciples*

*has practiced well.*

Sanghang namāmi.

*I pay respect to the Sangha. (BOW DOWN)*

## **1.2 Buddha namatthu**

*(LEADER):*

*Handa mayang buddhassa bhaḡaṽato*

*pubba-bhāga-namakārang karoma sē,*

*Now let us chant the preliminary passage in*

*homage to the Awakened One, the Blessed One:*

*(ALL)*

**Namo tassa bhagavato arahato sammā-sambuddhassa.**

*Homage to the Blessed One, the Worthy One,*

*The Rightly Self awakened One. (Three times)*

## **1.3 Praise for the Buddha**

*(LEADER):*

*Handa mayang buddhābhithuting karoma sē:*

*Now let us give high praise to the Awakened One:*

*(ALL): Yo so tathāgato, He who has attained the Truth,*

arahang, *The Worthy One,*  
 sammā-sambuddho, *Rightly Self-awakened,*

Vijjā-carana-sampanno, *Consummate in knowledge and conduct,*  
 Sugato, *One who has gone the good way,*  
 Lokavidū, *knower of the cosmos,*  
 Anuttaro purisa-damma-sārathi,  
*Unexcelled trainer of those who can be taught,*  
 Satthā dēvamanussānang, *Teacher of human and divine beings;*  
 Buddho, bhagavā, *awakened; blessed.*

Yo imang lokang sadēvakang samārakang  
 sabrahmakang,

*Who made known—having realized it through direct  
 knowledge—This World with its devas,  
 maras, and brahmas,*

Sassamana-brāhmaning pajang sadēva-manussang  
 sayang abhiññā sacchikatvā pavēdēsi.

*Its generations with their Contemplatives  
 and priests, their rulers and common people;*

Yo dhammang dēsēsi ādi-kalyānang  
 majjhē-kalyānang pariyosāna-kalyānang;

*Who explained the Dhamma fine in the beginning,  
 Fine in the middle, fine in the end,*

Sātthang sabyañjanang kēvala-paripunnang  
 Parisuddhang brahma-cariyang pakāsēsi:

*Who expounded the holy life both in its particulars  
 and in its Essence, entirely complete, perfectly pure,*

Tamahang bhagavantang abhipūjayāmi,  
*I worship most highly that Blessed One,*  
Tamahang bhagavantang sirasā namāmi.  
*To that Blessed One I bow my head down.*

(BOW DOWN)

## 1.4 Praise for the Dhamma

(LEADER):

*Handa mayang dhammābhithuting karoma sē:*

*Now let us give high praise to the Dhamma:*

(ALL) Yo so svākkhāto bhagavatā dhammo,  
*The Dhamma well-expounded by the Blessed One,*

Sanditthiko, *To be seen here and now,*

Akāliko, *Timeless,*

Ēhipassiko, *Encouraging investigation*

Opanayiko, *Leading inward,*

paccattang veditabbo viññūhi: *To be seen by the wise  
for themselves:*

Tamahang dhammang abhipūjayāmi,  
*I worship most highly that Dhamma,*  
Tamahang dhammang sirasā namāmi.  
*To that Dhamma I bow my head down.*

(BOW DOWN)



## 1.6 Salutation to the Triple Gem

*(The Topics for Chastened Dispassion)*

*(LEADER):*

*Handa mayang ratanattayappanmagthyo cva*

*Sangvēga parigittana-pāthanja bhanāma sē:*

*Now let us recite the stanzas in salutation to  
the Triple Gem together with the passage on  
the topics inspiring a sense of Chastened dispassion:*

*(ALL)*

*Buddho susuddho karunā-mahannavo,*

*The Buddha, well-purified, with ocean-like compassion,*

*Yoccanta-suddhabbara-ñāna-locano,*

*Possessed of the eye of knowledge completely purified,*

*Lokassa pāpūpakilēsa-ghātako,*

*Destroyer of the evils and corruptions of the world:*

*Vandāmi buddhang ahamādarēnatang.*

*I revere that Buddha with devotion,*

*Dhammo padīpo viya tassa satthuno,*

*The Teacher's Dhamma, like a lamp,*

*Yo magga-pākāmata-bhēdabhinnako,*

*Divided into Path, Fruition, and the Deathless,*

*Lokuttaro yo ca tadattha-dīpano,*

*Both transcendent (itself)*

*and showing the way to that goal,*

*Vandāmi dhammang ahamādarēna tang,*

*I revere that Dhamma with devotion.*

*Sangho sukhēttā-bhayatikhētta-saññito,*

*The Sangha, called a field better than the best,*

*Yo dittha-santo sugatā-nubodhako,*

*Who have seen peace, awakening*

*after the one gone the good way,*

Lolappahno ariyo sumdhaso,

*Who have abandoned carelessness*

*The noble ones, the wise,*

Vandāmi sanghang ahamādarēnatang,

*I revere that Sangha with devotion.*

Iccēvamēkantabhipūjaney yakang,

*By the power of the merit I have made,*

Vatthuttayang vandayatā-bhisankkhatang,

*In giving reverence to the Triple Gem*

Puññang mayā yang mama sabbupaddavā,

*Worthy of only the highest homage,*

Mā hontu vē tassapabhāva-siddhiyā,

*May all my obstructions cease to be.*

Idha tathāgato lokē uppanno arahang sammā-  
sambuddho,

*Here, One attained to the Truth, Worthy and Rightly*

*Self-Awakened, has appeared in the world,*

Dhammo ca dēsito niyyāniko upasamiko Parinibbāniko,

*And Dhamma is explained, leading out of samsara,*

*Calming, tending toward total Nibbana,*

sambodhagāmī sugatap-pavēdito,

*Going to self-awakening, declared by*

*one who has gone the good way.*

Mayañ-tang dhammang sutvā ēvang jānāma,

*Having heard the Dhamma, we know this:*

Jātipi dukkhā,

*Birth is suffering,*

jarāpi dukkhā, *Aging is suffering,*  
 Maranampi dukkhang, *Death is suffering,*  
 Soka-paridēva-dukkha-domanas-supāyāsāpi dukkhā,  
*Sorrow, lamentation, pain, distress,*  
*and despair are suffering,*  
 Appiyēhi sampayogo dukkho,  
*Association with things disliked is suffering,*  
 piyēhi vippayogo dukkho,  
*separation from things liked is suffering,*  
 Yampicchang na labhati tampi dukkhang,  
*not getting what one wishes is suffering,*  
 Sankkhittēna pañcuppādā-nakkhandhā dukkhā,  
*In short, the five aggregates for clinging are suffering,*  
 Seyyathīdang: Rūpūpādā-nakkhandho,  
*Namely: Form as an aggregate for clinging,*  
 Vēdanūpādā-nakkhandho,  
*Feeling as an aggregate for clinging,*  
 Saññūpādā-nakkhandho,  
*Perception as an aggregate for clinging,*  
 Sankkhārūpādā-nakkhandho,  
*Mental processes as an aggregate for clinging,*  
 Viññānū-pādānakkhandho,  
*Consciousness as an aggregate for clinging.*  
 Yēsang pariññāya, Dharamāno so bhagavā,  
*So that they might fully understand this,*  
*the Blessed One, while still alive,*

Ēvang bahulang sāvakē vinēti,

*often instructed his disciples in this way;*

Ēvang bhāgā ca panassa bhagavato sāvakēsu  
Anusāsanī, Bahulā pavattati,

*Many times, did he emphasize this part of his admonition:*

Rūpang aniccang,	<i>Form is impermanent,</i>
Vēdanā aniccā,	<i>Feeling is impermanent,</i>
Saññā aniccā,	<i>Perception is impermanent,</i>
Sangkhārā aniccā,	<i>Mental processes are impermanent,</i>
Viññānang aniccang,	<i>Consciousness is impermanent,</i>
Rūpang anattā,	<i>Form is not-self,</i>
Vēdanā anattā,	<i>Feeling is not-self,</i>
Saññā anattā,	<i>Perception is not-self,</i>
Sangkhārā anattā,	<i>Mental processes are not-self,</i>
Viññānang anattā,	<i>Consciousness is not-self,</i>
Sabbē sangkhārā aniccā,	<i>All processes are impermanent,</i>
Sabbē dhammā anattāti,	<i>All phenomenon are not-self,</i>
Tē (women: Tā) mayang,	<i>All of us,</i>
Otinnāmaha jātiyā,	<i>Beset by birth,</i>
Jarā-maranēna,	<i>Aging and death,</i>
Sokēhi,	<i>By sorrows,</i>
Paridēvēhi,	<i>Lamentations,</i>
Dukkhēhi,	<i>Suffering,</i>
Domanassēhi,	<i>Distresses,</i>
Upāyāsēhi,	<i>And despairs,</i>
Dukkhottinnā,	<i>Bound by sufferings,</i>

Dukkha-parētā, *obstructed by sufferings,*  
 Appēvanā-mimassa kēvalassa  
 Dukkha-khandhassa antakiriya paññāyēthāti.

*(Think) O, that the end of this entire mass of suffering  
 and stress might Be known.*

\*(MONKS and NOVICES)

Cira-parinibbutampi tang bhagavantang uddissa  
 Arahantang sammā-sambuddhang,

*Though the total Liberation of the Blessed One, the  
 Worthy One, the rightly Self-awakened One,  
 was long ago,*

Saddhā agāressamā anagāriyang pabbajitā,

*We have gone forth in faith from home to homelessness  
 in dedication to him.*

Tasming bhagavati brahma-cariyang carāma,

*We practice that Blessed One's holy life,*

Bhikkhūnang sikkhā-sājīva-samāpannā,

*Fully endowed with the bhikkhus' training and livelihood.*

Tang no brahmacariyang, Imassa kēvalassa

Dukkha-khandhassa antakiriya sangvattatu,

*May this holy life of ours bring about the end  
 Of this entire mass of suffering and stress.*

\*(For lay people)

Cira-parinibbutampi tang bhagavantang saranang gatā,

*Though the total Liberation of the Blessed One,*

*The Worthy One, the rightly Self-awakened One,*

*Was long ago, we have gone for refuge in him,*

Dhammañca bhikkhu-sanghañca,

*In the Dhamma, and in the Bhikkhu Sangha,*

Tassa bhagavato sāsanaṅg yathā-sati yathā-balang  
Manasikaroma, Anupatipajjāma,

*We attend to the instruction of the Blessed One,*

*As far as our mindfulness and strength will allow,*

*And we practice accordingly.*

Sā sā no patipatti, Imassa kēvalassa dukkhak-  
khandhassa

Antakiriyāya sangvattatu.

*May this practice of ours bring about the end*

*Of this entire mass of suffering and stress.*

## **1.7 Patisangkhāyoniso**

### ***Reflecion at the Moment of Using the Requisites***

*(LEADER)*

*Handa mayang tangkhanika-paccavēkkhana-pāthang bhanāma sē*

*Now let us recite the passage for reflection*

*at the moment (of using the requisite):*

*(ALL)*

Patisangkhāyoniso cīvarang patisēvāmi,

*Mindfully reflecting, I use the robe,*

Yāvadēva sītassa patighātāya, *Only to ward off cold,*

Unhassa patighātāya, *To ward off heat,*

Dangsa-makasa-vātātapa-siringsapa-samphassānaṅg

Patighātāya, *To ward off the touch of flies,*

*Mosquitoes, wind, sun, and reptiles,*

Yāvadēva hirikopina-paticchā-danatthang.

*Simply for the purpose of covering*

*the parts Of the body that cause shame.*

Patisangkhāyoniso pindapātang patisēvāmi,

*Mindfully reflecting, I use alms food,*

Nēva davāya na madāya na mandanāya na Vibhūsanāya,

*Not playfully, nor for intoxication, nor for putting on*

*weight, nor for beautification,*

Yāvadēva imassa kāyassa thitiyā yāpanāya,

*But simply for the survival*

*and continuance of this body,*

Vihingsuparatiyā brahma-cariyānuggahāya,

*For ending its afflictions,*

*for the support of the holy life,*

Iti purānañca vēdanang patihangkhāmi,

*Reflecing, Thus I will destroy old feelings of hunger*

NavañcaVēdanang na uppādēssāmi,

*And not create new feelings from over-eating.*

Yātrā ca mē bhavissati anavajjatā ca phāsu-vihāro cāti,

*So, there will be free from phycical troubles*

*and living at ease,*

Patisangkhā yoniso sēnāsanang patisēvāmi,

*Mindfully reflecting, I use the lodging:*

Yāvadēva sītassa patighātāya,

*Simply to ward off cold,*

Unhassa patighātāya, *To ward off heat,*

Dangsa-makasa-vātātapa-siringsapa-samphassānang  
Patighātāya, *To ward off the touch of flies,*

*Mosquitoes, wind, sun and reptiles;*

Yāvadēva utuparissaya-vinodanang  
Patisallā nārāmatthang,

*Simply for protection from the inclemencies  
of weather and for the enjoyment of seclusion.*

Patisangkāyoniso gilāna-paccaya-bhēsajja-  
Parikkhārang patisēvāmi,

*Mindfully reflecting, I use medicinal requisites  
for curing sickness.*

Yāvadēva uppannānang veyyābādhikānang  
Vēdanānang patighātāya,

*Simply to ward off any pain of illness  
that have arisen,*

Abyāpajja-paramatāyāti.

*And for maximum freedom from disease.*

## 1.8 Puñña-udissagāthā (Dedication of Merit)

Puññassidāni katassa Yānaññāni katāni mē,  
*May all beings – without limit, without end*  
*Have a share in the merit just now made,*  
 Tēsañja bhāgino hontu Sattānantāp-pamānakā,  
*And in whatever other merit I have made.*  
 Yē piyā gunavantā ca Maihang mātā-pitādayo,  
*Those who are dear and kind to me*  
*Beginning with my mother and father,*  
 Ditthā mē cāpyaditthā vā Aññē majjatta-vērino,  
*Whom I have seen or never seen;*  
*And others, neutral or hostile;*  
 Sattā titthanti lokasming Tē-bhumkā catu-yonikā,  
*Beings established in the cosmos,*  
*The three realms, the four kinds of birth,*  
 Pañcēka-catuvokārā Sangsarantā bhavābhavē,  
*With five, one, or four aggregates,*  
*Wandering on from realm to realm:*  
 Yātang yē pattidānam-mē Anumodantu tē sayang,  
*If they know of my dedication of merit,*  
*May they themselves rejoice,*  
 Yē cimang nappajānanti Dēvā tēsang nivēdayung,  
*And if they do not know, May the devas inform them,*  
 Mayā dinnāna-puññānang, Anumodana-hētunā,  
*By reason of their rejoicing in my gift of merit.*  
 Sabbē sattā sadā hontu, Avērā sukha-jīvino,

*May all beings always live happily,*

*Free from animosity.*

Khēmappadañca pappontu      Tēsāsā sijjhatang subhā.

*May they attain the Serene State,*

*And their radiant hopes be fulfilled.*

## 1.9 The Sublime Attitudes

(Sharing the loving kindness )

Ahang sukhito homi,      *May I be happy.*

Niddukkho homi,      *May I be free from stress and pain.*

Avēro homi,      *May I be free from animosity.*

Abyāpajjho homi,      *May I be free from oppression.*

Anīgho homi,      *May I be free from trouble.*

Sukhī attānang pariharāmi,

*May I look after myself with ease.*

Sabbē sattā sukhitā hontu,

*May all living beings be happy.*

Sabbē sattā avērā hontu,

*May all living beings be free from animosity.*

Sabbē sattā abyapajjhā hontu.

*May all living beings be free from oppression.*

Sabbē sattā anīghā hontu,

*May all living beings be free from trouble.*

Sabbē sattā sukhī attānang pariharantu,

*May all living beings look after themselves with ease.*

Sabbē sattā sabba-dukkhā pamuñcantu,

*May all living beings be free from all stress and suffering.*

Sabbē sattā laddha-sampattito mā vigacchantu,  
*May all living beings not be deprived  
of the good Fortune they have attained.*

Sabbē sattā kammassakā kamma-dāyādā kamma-Yoni  
kamma-bandhu kamma-patisaranā,  
*All living beings are the owners of their karma,  
Heir to their karma, born of their karma.  
related through their karma.  
and live dependent on their karma,*

Yang kammang karissanti kalyānang vā pāpakang vā,  
*Whatever they do, for good or for evil,*

Tassa dāyādā bhavissanti, *To that will they fall heir.*

Sabbē sattā sadā hontu, *May all living beings live happily,*  
Avērā sukha-jīvino, *Always free from animosity,*

Katang puñña-phalang mai-hang, *May all share in the blessings,  
Sabbē bhāgī bhavantu tē, *Springing from the good I have done.**

Hotu sabbang sumanggalang, *May there be every good blessing.*

Rakkhantu sabba-dēvatā, *May the devas protect you.*

Sabba-buddhīnubhīvīna, *By the power of all the Buddhas,*

Sothhī hontu nirantarang, *May you forever be well.*

Hotu sabbang sumanggalang, *May there be every good blessing.*

Rakkhantu sabba-dēvatā, *May the devas protect you,*

Sabba-dhammānubhāvēna, *By the power of all the Dhamma,*

Sothhī hontu nirantarang, *May you forever be well.*

Hotu sabbang sumangalang, *May there be every good blessing.*  
Rakkhantu sabba-dēvatā, *May the devas protect you,*  
Sabba-sanghānubhāvēna, *By the power of all the Sangha,*  
Sothhī hontu nirantarang, *May you forever be well.*

## Closing

Arahang sammā-sambuddho bhagavā,  
*The Blessed One is Worthy  
and Rightly Self-awakened.*

Buddhang bhagavantang abhivādēmi,  
*I bow down before the Awakened, Blessed One.*  
(BOW DOWN)

Svākkhāto Bhagavatā dhammo,  
*The Dhamma is well expounded by the Blessed One.*

Dhammang namassāmi,  
*I pay homage to the Dhamma. (BOW DOWN)*

Supatipanno bhagavato sāvaka-sangho,  
*The Sangha of the Blessed One's disciples  
has practiced well.*

Sanghang namāmi.  
*I pay respect to the Sangha. (BOW DOWN)*

**THE END OF MORNING CHANTING.**