



## WAT DHAMMAGUNARAM OF UTAH

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# BUDDHIST CHANTING ON SUNDAY SERVICE of Wat Dhammagunaram of Utah

## **(BRIEF) SALUTATION OF THE TRIPLE GEM**

*(FIRST PROSTRATE 3 TIMES, THEN ALL SAY TOGETHER :)*

### **Iminā sakkārena taṃ Buddhaṃ abhipūjayāma.**

With these offerings, I pay respect to the Buddha.

**Arahaṃ sammā-sambuddho bhagavā,**

**Buddhaṃ bhagavantam abhivādemī.**

The Blessed One is Worthy and Rightly Self-awakened.

I bow down before the Awakened, Blessed One.

*(Make the five-point prostration once)*

### **Iminā sakkārena taṃ Dhammaṃ abhipūjayāma.**

With these offerings, I pay respect to the Dhamma.

**Svākkhāto bhagavatā dhammo,**

**Dhammaṃ namassāmi.**

The Dhamma is well-proclaimed by the Blessed One.

I pay homage to the Dhamma.

*(Make the five-point prostration once)*

### **Iminā sakkārena taṃ Saṅghaṃ abhipūjayāma.**

With these offerings, I pay respect to the Saṅgha.

**Supaṭipanno bhagavato sāvaka-saṅgho,**

**Saṅghaṃ namāmi.**

The Saṅgha of the Blessed One's disciples has practiced well.

I pay respect to the Saṅgha.

*(Make the five-point prostration once)*

## **The Banner Protection ถวายพรพระ**

**Namo tassa bhagavato, arahato, sammā-sambuddhassa. (Three times)**

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

**Itipi so bhagavā arahaṃ sammā-sambuddho, Vijjā-caraṇasampanno  
sugato lokavidū, Anuttaro purisa-damma-sārathi satthā  
deva-manussānaṃ buddho bhagavāti.**

He is a Blessed One, a Worthy One, a Rightly Self-awakened One, consummate in knowledge and conduct, one who has gone the good way, knower of the cosmos, unexcelled trainer of those who can be taught, teacher of human and divine beings, awakened, blessed.

*(Recite while making the five-point prostration :)*

**Kāyena vācāya va cetasā vā,  
Buddhe kukammaṃ pakataṃ mayā yaṃ,  
Buddho paṭiggaṇhatu accayantaṃ,  
Kālantare saṃvaritum va buddhe.**

Whatever bad kamma I have done  
to the Buddha, by body, by speech or by mind,  
may the Buddha accept my admission of it,  
so that in the future I may show restraint toward the Buddha.

**Svākkhāto bhagavatā dhammo, Sandiṭṭhiko akāliko ehipassiko,  
Opanayiko paccattaṃ veditabbo viññūhīti.**

The Dhamma is well-proclaimed by the Blessed One, to be seen for oneself, timeless<sup>56</sup>, inviting all to come and see, leading inward, to be seen by the wise for themselves.

*(Recite while making the five-point prostration:)*

**Kāyena vācāya va cetasā vā,  
Dhamme kukammaṃ pakataṃ mayā yaṃ,  
Dhammo paṭiggaṇhatu accayantaṃ,  
Kālantare saṃvaritum va dhamme.**

Whatever bad kamma I have done  
to the Dhamma by body, by speech, or by mind,  
may the Dhamma accept my admission of it,  
so that in the future I may show restraint toward the Dhamma.

**Supaṭipanno bhagavato sāvaka-saṅgho, Uju-paṭipanno bhagavato sāvaka-saṅgho,  
Ñāya-paṭipanno bhagavato sāvaka-saṅgho, Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,  
Yadidaṃ cattāri purisayugāni aṭṭha purisa-puggalā: Esa bhagavato sāvaka-saṅgho –  
Āhuneyyo pāhuneyyo dakkhiṇeyyo añjalī-karaṇīyo, Anuttaraṃ puññakkhettaṃ lokassāti.**

The Saṅgha of the Blessed One's disciples who have practiced well, the Saṅgha of the Blessed One's disciples who have practiced straightforwardly, the Saṅgha of the Blessed One's disciples who have practiced methodically, the Saṅgha of the Blessed One's disciples who have practiced masterfully, i.e., the four pairs – the eight types – of Noble Ones. This is the Saṅgha of the Blessed One's disciples – worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.

*(Recite while making the five-point prostration:)*

**Kāyena vācāya va cetasā vā,  
Saṅghe kukammaṃ pakataṃ mayā yaṃ,  
Saṅgho paṭiggaṇhatu accayantaṃ,  
Kālantare saṃvaritum va saṅghe.**

Whatever bad kamma I have done  
to the Saṅgha by body, by speech, or by mind,  
may the Saṅgha accept my admission of it,  
so that in the future I may show restraint toward the Saṅghā.

(After finishing the chanting above, everyone turns face to monks; bow monks for 3 times. Then say the Request of 5 Precepts together).

## Ārādhana Tisarana Pañcasīla อาราธนาศีล 5

*Request for the Three Refuges and the Five Precepts*

**Mayaṃ bhante viṣuṃ<sup>1</sup> viṣuṃ rakkhaṇatthāya ti-saraṇena saha pañca sīlāni yācāma.**

**Dutiyampi mayaṃ bhante viṣuṃ viṣuṃ rakkhaṇatthāya tisarāṇena saha pañca sīlāni yācāma.**

**Tatīyampi mayaṃ bhante viṣuṃ viṣuṃ rakkhaṇatthāya tisarāṇena saha pañca sīlāni yācāma.**

Venerable Sir, we (I) request the Three Refuges and the Five Precepts. May we (I), O Venerable Sir, observe the Five Precepts together with the Three Refuges.

For the second time, Venerable Sir, we (I) request the Three Refuges and the Five Precepts. May we (I), O Venerable Sir, observe the Five Precepts together with the Three Refuges.

For the third time, Venerable Sir, we (I) request the Three Refuges and the Five Precepts. May we (I), O Venerable Sir, observe the Five Precepts together with the Three Refuges.

## Saraṇagamanapāṭha ไตรสรณคมน์

*Passage on Going for Refuge*

[Repeat after leader]

**Namo tassa bhagavato arahato sammā-sambuddhassa.** (Three times.)

Homage to the Lord, the Emancipated, the All-Enlightened Buddha

**Buddhaṃ saraṇaṃ gacchāmi.**

**Dhammaṃ saraṇaṃ gacchāmi.**

**Saṅghaṃ saraṇaṃ gacchāmi.**

I go to the Buddha, Dhamma and Saṅgha for refuge.

**Dutiyampi buddhaṃ saraṇaṃ gacchāmi.**

**Dutiyampi dhammaṃ saraṇaṃ gacchāmi.**

**Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.**

A second time, I go to the Buddha, Dhamma and Saṅgha for refuge.

**Tatīyampi buddhaṃ saraṇaṃ gacchāmi.**

**Tatīyampi dhammaṃ saraṇaṃ gacchāmi.**

**Tatīyampi saṅghaṃ saraṇaṃ gacchāmi.**

A third time, I go to the Buddha, Dhamma and Saṅgha for refuge.

(BHIKKU): **Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.** (This is the ends of taking the Triple Gem as refuge.)

(ALL): **Āma bhante.** (Yes, Venerable Sir.)

<sup>1</sup> The words **viṣuṃ viṣuṃ rakkhaṇatthāya** may be omitted as desired, in which case the breaking of one precept would require the renewal of all 'five' or 'eight' again as the case may be.

## Pañcasīla คำสมาทานสิกขาบท 5

### *The Five Precepts*

[Repeat after leader]

1. **Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake to observe the precept to abstain from taking life.

2. **Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake to observe the precept to abstain from taking what is not given.

3. **Kāmesu-micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.**

I undertake to observe the precept to abstain from sexual misconduct.

4. **Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi**

I undertake to observe the precept to abstain from false speech.

5. **Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi**

I undertake to observe the precept to abstain from intoxicants causing carelessness.

(BHIKKU): **Imāni pañca sikkhā-padāni:**

[Sīlena sugatiṃ yanti.]

[Sīlena bhoga-sampadā.]

[Sīlena nibbutiṃ yanti.]

[Tasmā silaṃ visodhaye.]

These are the Five Precepts;

virtue is the source of happiness,

virtue is the source of true wealth,

virtue is the source of peacefulness.

Therefore let virtue be purified.

(ALL): **Sādhu, Sādhu, Sādhu**

*(Bow three times.)*

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*(After all laypersons receive the Five Precept, the monks chant in Pali to bless everyone. So, everyone should remain silence and mindfully listen to the chanting till the end. During the monks' chanting, everyone offers foods or any prepared items to the standing bowls. Then he/she gets back to one's seat till everyone done with food offering. After that, all bowls are taken to place before each monk and before the main statue of the Buddha in order to perform food offering to the Buddha and monks).*

## The verse for Rice-Offering to the Buddha

คำถวายข้าวพระพุทธ

**Imaṃ sūpabayañjana, sampannaṃ, sālīnaṃ,  
bhojanaṃ, utakaṃ varaṃ, buddhassa, pūjema.**

O Load Buddha, with all these nice rice and the requisites together with water, we (I) offer you.

## General Offering or Sangha Dana

คำถวายสังฆทานทั่วไป

**Imāni mayaṃ bhante, bhattāni, saporivārāni, bhikkhu-saṅghassa, oṇojayāma.  
Sādhu no bhante, bhikkhu-saṅgho, imāni, bhattāni, saporivārāni, paṭiggaṇhātu, amhākaṃ,  
dīgha-rattaṃ, hitāya, sukhāya.**

May we, O Venerable monks, offer these foods together with other requisites to the Sangha (Communities of Monks). So, the Venerable sir, please accept these foods and the other requisites of us, for the benefit, happiness, and prosperity restore to us in this life and next life, until we reach to the Nibbana (Enlightenment).

*(After layperson offer foods to monks, monks have lunch; meanwhile, laypersons relax in the Temple.  
When monks finish lunch, laypersons request food from monks; enjoy lunch together).*

## **The verse for asking rice from the Buddha**

คำกล่าวขอพระพุทธร

**Sesaṃ maṅgalaṃ yācāmi.**

May I (we) have this remaining food.

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