Thai Forest Tradition Chants*
Madison Insight Meditation Group
www.vipassana.net

*As recited in the tradition of Ajahn Chah, Ajahn Sumedho and Amaravati Buddhist Monastery.
With gratitude to Abhayagiri Buddhist Monastery, Redwood Valley, CA,
www.abhayagiri.org
MORNING CHANTING – Pali & English

Dedication of Offerings

(Yo so) bhāgavā ṛahāṁ sammāsambuddho

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

Svākkhāto yena bhāgavatā dhāmmo

To the Teaching which he expounded so well,

Supatīpanno yassa bhāgavatō sāvakāsaṅgho

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

Tammāyaṁ bhāgavantaṁ sadhammaṁ saṅgham

To these – the Buddha, the Dhamma and the Saṅgha –

Imehī sakkārehī yathārahaṁ āropitehi ābhīpūjayāma

We render with offerings our rightful homage.

Sādhū no bhante bhāgavā sucira-parinibbutopi

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

Paccchimā-jañātānukampamānasā

Still had compassion for later generations.

Ime sakkāre duggatā-pañnakāra-bhūte paṭigganātū

May these simple offerings be accepted

Amhākaṁ dighārattam hitāya śukhāya

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

Arahaṁ sammāsambuddho bhāgavā

The Lord, the Perfectly Enlightened and Blessed One –

Buddhaṁ bhāgavantaṁ abhivādemi

I render homage to the Buddha, the Blessed One. [Bow]

(Svākkhāto) bhāgavatā dhāmmo

The Teaching so completely explained by him –

Dhammaṁ namassāmi

I bow to the Dhamma. [Bow]

(Supatīpanno) bhāgavatō sāvakāsaṅgho

The Blessed One’s disciples who have practised well –

Saṅgham namāmi

I bow to the Saṅgha. [Bow]
Preliminary Homage to the Buddha

(Handa mayaṁ buddhassa bhágavato pubbabhāga-namakāraṁ karomase)
(Now let us pay preliminary homage to the Buddha)
(Namo tassa) bhágavato arahato sammāsambuddhassa (3x)
( Homage to the Blessed), Noble and Perfectly Enlightened One (3x)

Homage to the Buddha

(Handa mayaṁ buddhābhithūtim karomase)
(Now let us chant in praise of the Buddha)
(Yo so) tathāgato arahato sammāsambuddho
The Tathāgata is the Pure One, the Perfectly Enlightened One;

Vijjācarāṇaḥ-sampanno
He is impeccable in conduct and understanding

Sūgato
The Accomplished One

Lokāvidū
The Knower of the Worlds;

Anuttāro purisādamma-sārathi
He trains perfectly those who wish to be trained

Satthā deva-maṇussānaṁ
He is Teacher of gods and humans

Buddho bhágavā
He is Awake and Holy.

Yo imaṁ lokāṁ sañcakāṁ sañmāraṁ sañbhaṁkaṁ
In this world with its gods, demons and kind spirits,

Sassamaṇaḥ-brāhmaṇiḥ pājaṁ sañcakāmaṁ sañyaṁ abhiññā
saccikkāvā pavedesi
Its seekers and sages, celestial and human beings, he has by deep

insight revealed the Truth.

Yo dhammaṁ desesi ādi-kalāṇaṁ majjhe-kalāṇaṁ pāriyosāna kalyāṇaṁ
He has pointed out the Dhamma: beautiful in the beginning, beautiful in

the middle, beautiful in the end.

Sāththām sañcañjānaṁ kevala-pañcippaṁ pañcasiddhaṁ brahma-carīyaṁ
pākāsesi
He has explained the Spiritual Life of complete purity in its essence and
conventions.
Tamahāṃ bhāgavantaṃ abhipūjayāmi tamahāṃ bhāgavantaṃ sīrasā nāmāmi
   I chant my praise to the Blessed One, I bow my head to the
Blessed One.      [Bow]

Homage to the Dhamma

(Handa mayaṃ dhammābhīthusīṃ karomase)
   (Now let us chant in praise of the Dhamma)
(Yo so) svākkhāto bhāgavatā dhammo
   The Dhamma is well-expounded by the Blessed One,
Sāndiṭṭhiko
   Apparent here and now
Ākāliko
   Timeless
Ehipassīiko
   Encouraging investigation,
Opanayīko
   Leading inwards
Pañcattāṃ vedītabbo viññūhi
   To be experienced individually by the wise.
Tamahāṃ dhammaṃ abhipūgyāmi tamahāṃ dhammaṃ sīrasā nāmāmi
   I chant my praise to this Teaching, I bow my head to this Truth.
   [Bow]

Homage to the Sangha

(Handa mayaṃ saṅghābhīthusīṃ karomase)
   (Now let us chant in praise of the Sangha)
(Yo so) supaṭīpanno bhāgavaṭo sāvakāsaṅgho
   They are the Blessed One’s disciples who have practiced well,
Ujupaṭīpanno bhāgavaṭo sāvakā saṅgho
   Who have practiced directly,
Nyāyapaṭīpanno bhāgavaṭo sāvakā saṅgho
Who have practiced insightfully,
Sāmīcīpāṭippanno bhāgavato sāvakā saṅgho
Those who practice with integrity;
Yadiddaṃ cattāri purisāyugāni aṭṭha purisapuggalā
That is the four pairs, the eight kinds of noble beings,
Esa bhāgavato sāvakā saṅgho
These are the Blessed One’s disciples.
Āhuṇeyyo
Such ones are worthy of gifts
Pāhuṇeyyo
Worthy of hospitality
Dakkhiṇeyyo
Worthy of offerings
Añjali-kārāṇiyo
Worthy of respect;
Anuttaraṃ punnakkhettaṃ lokassa
They give occasion for incomparable goodness to arise in the world.
Tamahāṃ saṅghaṃ abhipūjayāmi tamahāṃ saṅghaṃ śirasā nāmāmi
I chant my praise to this Sāṅgha, I bow my head to this Sāṅgha.
[Bow]

Salutation of the Triple Gem

(Hānda mayaṃ ratanattaya-pañāma-gāthāyo ceva saṃvega-parikittana pāṭhaṇcā bhaṇāmase)
Now let us chant our salutation of the Triple Gem and a passage of Encouragement
(Buddho sūsuddho) karaṇāmahāṇṇavo
The Buddha, absolutely pure, with ocean-like compassion,
Yoccaṇa-suddhabba-ñāṇa-locaṇo
Possessing the clear sight of wisdom,
Lokassā pāpupākilesa-ghātaṇo
Destroyer of worldly self-corruption –
Vandāmi buddhaṃ āhamādārenā taṁ
Devotedly indeed, that Buddha I revere.
Dhammo paḍipo viya tassa satthuno
The Teaching of the Lord, like a lamp,
Yo maggapākāmāta-bhedā-bhinnāko

_Illuminating the Path and its Fruit: the Deathless_

Lokuttaro yo cā tadattha-dipano

_That which is beyond the conditioned world_

Vandāmi dhammaṁ āhāmādareṇa taṁ

_Devotedly indeed, that Dhamma ṭārve._

Sāṅgho sukhettābhyaṭi-khetta-sāññito

_The Sangha, the most fertile ground for cultivation,_

Yo diṭṭhāsanto sugatānyuddhāko

_Those who have realised Peace, awakened after the Accomplished One,_

Lolappāḥino ariyō sumedhāso

_Noble and wise, all longing abandoned_

Vandāmi sāṅghaṁ āhāmādareṇa taṁ

_Devotedly indeed, that Sangha ṭārve._

Iccevaṁ-ekantābhīpūṇa-neyyaṁkaṁ

_This salutation should be made_

Vatthattayaṁ vandāyāṭabhisaṅkhātam

_To that which is worthy;_

Puññaṁ mayā yaṁ maṁaṃ sabbupaṭṭavā

_Through the power of such good action_

Mā hontu ve tassā paṁhāvasiddhiyā

_May all obstacles disappear._

Idha tathāgato loke uppanno arahāṁ sammāsambuddho

_One who knows things as they are has come into this world; and he is an Arahant, A perfectly awakened being._

Dhammo cā desaṭi niyyāṇiko ṭupaṁmaiko paṁnibbāṇiko sambodhaṁgāmi sugatappavedito

_Purifying the way leading out of delusion, calming and directing to perfect peace, and leading to enlightenment – this Way he has made known._

Mayantaṁ dhammaṁ sūṭvā evaṁ jāṇama

_Having heard the Teaching, we know this:_

Jātipi dukkhā

_Birth is dukkha_

Jarāpi dukkhā

_Ageing is dukkha_

Māraṇampi dukkhaṁ
And death is dukkha;
Soka-parideva-dukkha-domanassupayasa-put dukkhā
dīrka, lamentation, pain, grief and despair are dukkha;
Appiyehi sampayogo dukkho
Association with the disliked is dukkha
Piyehi vippayogo dukkho
Separation from the liked is dukkha;
Yampicchaṁ na labhati tampi dukkham
Not attaining one’s wishes is dukkha –
Sānkhittena pañcupadānak-khandhā dukkha
In brief, the five focuses of the grasping mind are dukkha.
Seyathidam
These are as follows:
Rūpupadānakkhandho
Identification with the body,
Vedanupadānakkhandho
Identification with feeling,
Sānñupadānakkhandho
Identification with perception,
Sānkhārupadānakkhandho
Identification with mental formations,
Viññānapadānakkhandho
Identification with consciousness.
Yesam pariṇāya
For the complete understanding of this,
Dharamano so bhagava
The Blessed One, in his lifetime
Evam bahulaṁ savake vineti
Frequently instructed his disciples in just this way.
Evam bhāgā ca panassa bhagavato savakesu anusāśani bahulā pavattati
In addition, he further instructed:
Rūpaṁ aniccam
The body is impermanent,
Vedanā aniccā
Feeling is impermanent,
Sānñā aniccā
Perception is impermanent,
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Mental formations are impermanent,

Consciousness is impermanent;

The body is not-self,

Feeling is not-self,

Perception is not-self,

Mental formations are not-self,

Consciousness is not-self;

All conditions are impermanent,

There is no self in the created or the uncreated.

Te māyaṁ

All of us

Otiññāmha-jātiyā jārāmarāṇena

Are bound by birth, ageing and death,

By sorrow, lamentation, pain, grief and despair,

Bound by dukkha and obstructed by dukkha.

Let us all aspire to complete freedom from suffering.

The Blessed One, who long ago attained Parinibbāna is our refuge.

So too are the Dhamma and Sangha

Attentively we follow the pathway of that Blessed One, with all of our mindfulness and strength
Sā sā no paṭipatti

*May then the cultivation of this practice*

Imassā kevalassā dukkhakkhandhassā antākiriyāya sāṃvattatū

*Lead us to the end of every kind of suffering*

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**EVENING CHANTING - Pali**

**Dedication of Offerings**

(Yo so) bhāgavā ārahaṁ sammāsambuddho
Svākkhāto yena bhāgavatā dhammo
Supaṭipanno yassa bhāgavato sāvakāsaṅgho
Tammāyaṁ bhāgavantaṁ sādhammaṁ sāsaṅghaṁ
Imehī sakkārehi yathārahaṁ āropitehi ābhīpūjyāma
Sādhū no bhante bhāgavā sūcira-parinibbutopī
Paccimā-jañatānukampā-mānasā
Ime sakkāre duggata-panñākāra-bhūte paṭṭiggaṁhātu
Amhākaṁ dighārattāṁ hiṭāya sukhāya
Arahaṁ sammāsambuddho bhāgavā
Buddhaṁ bhāgavantam ṛbhivādehi

*Bow*

(Svākkhāto) bhāgavatā dhammo
Dhammaṁ namassāmi

*Bow*

(Supaṭipanno) bhāgavato sāvakāsaṅgho
Saṅghaṁ namāmi

*Bow*

**Preliminary Homage**

(Handa mayaṁ buddhassa bhāgavato pubbahāga-namakāraṁ karomase)
(Namo tassa) bhāgavato arahato sammāsambuddhassa [3x]
**Recollection of the Buddha**

(Hānda mayaṃ buddhānussatīnayam karomase)  
[Taṃ khō] pana bhāgavantam evam kalyāṇo kittisaddo abbhuggato  
Itipi so bhāgavā ārahaṃ sammāsambuddho  
Vijjācaraṇa-sampanno sugarto lokāvidū  
Anūttharo purisādamma-sārathi satthā deva-maṇussānam buddho  
bhāgavā 'ti

**Supreme Praise of the Buddha**

(Hānda mayaṃ buddhābhigītīṃ karomase)  
[Buddhavārahānta] varatādīguṇābhhiyutto  
Suddhābhijñāṇa-karuṇāhi sāmāgatatto  
Bodhesi yo sujanatam kamalam vā sūro  
Vandamahām tamaṇaṇam sīrasā jīnendam  
Buddho yo sabbapāṇinam saraṇam khemāmuttaṃmaṃ  
Paṭhamānussatītthānaṃ vandami tam sīrenaham  
Buddhassāhhasmi dāso va buddho me sāmikissaro  
Buddho dukkhassā ghātā ca vidhātā ca hītassā me  
Buddhassāhham niyyādemī saṅrāṇjhīvitaṃcīdam  
Vandantoḥam† caṅissāmi buddhasevā subodhitam  
Natthi me saraṇam aṇṇam buddho me saraṇam varaṃ  
Etena saccaṇvajjena vaṭṭdheyyam saththu-sāsane  
Buddhaṃ me vandamānena yaṃ puṇṇam paśutaṃ idha  
Sabbepi antarāyā me māhesūm tassā tejasā

*Chant while bowing*

Kāyena vācāya va cetāsā vā  
Buddhe kukkamaṃ pākataṃ mayā yaṃ  
Buddho paṭṭiggaṇṭhātu accayantam  
Kālantare saṃvaritum vā buddhe

NOTE: women chant: * dāsī, † vandantiḥam, ‡ vandamānāya
Recollection Of The Dhamma

(Hānda mayaṁ dhammānussaṭṭhinaṁ karomase)
(Svākkhāto) bhągavatā dhammo
Sāndiṭṭhiko akāliko ehipassiko
Opanayiko paṭcattāṁ veditabbo viññūhi ‘ti

Supreme Praise Of The Dhamma

(Hānda mayaṁ dhammabhīgitīṁ karomase)
(Svākkhātā) diṣṭaṁ-yogaṁ-vasenā seyyo
Yo maggapāka-pariyatti-vimokkha-bheda
Dhammo kuloṁ-patānā ātā-dhārī-dhārī
Vandāmahaṁ tamaḥraṁ vāradhammametaṁ
Dhammo yo sabbapāṇaṁ saraṇaṁ khemamuttamaṁ
Dutiyaṁnussatiṭṭhānaṁ vandāṁ taṁ sīrenaham
Dhammassāhasmi dāsoḥ va dhammo me sāmikkāso
Dhammo dukkhassā āgāhī ca viddhātā ca hitassā me
Dhammassāhaṁ nīyādemi sāraṁjīvitaṁcidāṁ
Vandantoḥaṁca saraṁsāho dhammasāya sūdhammaṁaṁ
Natthi me saraṇaṁ aṅgāṁ dhammo me saraṇaṁ varam
Etena saccāvajjena vaḍḍheyyam sattu-sāsane
Dhammaṁ me vandamānenā yam puṇṇaṁ paśutaṁ jhha
Sabbepi antarāyāṁ me māheṣuṁ tassā tejasā

[Chant while bowing]
Kāyena vācāya va cetāsā vā
Dhamme kūkammanaṁ paṭakaṁ mayā yaṁ
Dhammo paṭigganaṁ hato accayaṁtaṁ
Kālantare sāṃvaritum va dhamme

NOTE: women chant: * dāsi, † vandantihām

Recollection of the Sangha

(Hānda mayaṁ saṅghānussaṭṭhinaṁ karomase)
(Supatţipanno) bhągavato sāvakāsaṅgho
Ujupatţipanno bhągavato sāvakāsaṅgho
Nāyapatţipanno bhągavato sāvakāsaṅgho
Sāmicipatţipanno bhągavato sāvakāsaṅgho
Yadidaµ cattæri purisâyugâni aṭṭha purisâpuggalā
Esa bhâgavâto sâvakāsaṅgho
Āhuṇeyyo pâhuṇeyyo dakkhiṇeyyo aṅjali-kâraṇîyo
Anuttaraµ puññakkheṭtaµ lokassā ‘ti

NOTE: women chant: * vandâmânãy

**Supreme Praise of the Sangha**

(Hânda mayám saṅghâbhigîti[m karomase)
(Sâddhammajo) supâti-patti[guṇâdiyutto
Yoṭṭhabbidho ariyapuggala-saṅghaseṭtho
Sîlādihamma-pâvarâsâya-kâya-citto
Vandâmahām ñamarîyāna gañañ suṣuddham
Saṅgho yo sâbapâñinâma sañaña kho maṣâmattamañ
Tâtiyānusattîṭhānaṁ vandami taṁ sîreñhamā
Saṅghassâhaṃ dâso* va saṅgho me sâmikîsaro
Saṅgho dukkhassã gañña cā viññâ cā hâtassã me
Saṅghassâhaṁ niyâdemi saṅirāñjivitaṇcidaṁ
Vandantoḥaṁ† caṛisâmi saṅghasso-pâti-paṇṇatamā
Nattaṁ me saññaṁ aṁña saṅgho me saññaṁ varaṁ
Etena saccâvajjena vaḍḍHEYAM satthu-sâsane
Saṅghaṁ me vandâmânena† yanµ puññaṁ paññaṁ idha
Saṅbepi antārâya me māhesûṁ tassâ tejasā

[Chant while bowing]

Kâyena vâcâya va cetâsa vā
Saṅge kûkammanâ pañkataṁ mâyâ yaṁ
Saṅgho paṭîggaṇhatu accayantaṁ
Kâlantare sâmvaritum vâ saṅge

NOTE: women chant: * dâsi, † vandâtihaṁ, ‡ vandâmânãya

[At this time meditation is practised in silence, sometimes followed by a Dhamma talk, and ending with the Closing Homage.]
Closing Homage

(Arahaṃ) sammāsambuddho bhāgavā
   Buddhaṃ bhagavantaṃ abhvādemi  [Bow]
(Svākkhāto) bhāgavatā dhammo
   Dhammaṃ namassāmi  [Bow]
(Supaṭipanno) bhāgavāto sāvakāsaṅgho
   Saṅghaṃ nāmāmi  [Bow]

Evening Chanting – English

Dedication of Offerings

(To the Blessed One) the Lord who fully attained perfect enlightenment,
To the Teaching which he expounded so well,
And to the Blessed One’s disciples, who have practised well,
To these – the Buddha, the Dhamma and the Sangha –
We render with offerings our rightful homage.
It is well for us that the Blessed One, having attained liberation,
Still had compassion for later generations.
May these simple offerings be accepted
For our long-lasting benefit and for the happiness it gives us.

The Lord, the Perfectly Enlightened and Blessed One –
I render homage to the Buddha, the Blessed One.  [Bow]

(The Teaching) so completely explained by him –
I bow to the Dhamma.  [Bow]

(The Blessed One’s disciples) who have practised well –
I bow to the Sangha.  [Bow]
**Preliminary Homage**

(Now let us pay preliminary homage to the Buddha)
(Homage to the Blessed), Noble and Perfectly Enlightened One [3x]

**Recollection of the Buddha**

(Now let us chant the recollection of the Buddha)
(A good word) of the Blessed One’s reputation has spread as follows:
He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One;
He is impeccable in conduct and understanding, the Accomplished One, the Knower of the Worlds;
He trains perfectly those who wish to be trained;
He is Teacher of gods and humans;
He is Awake and Holy.

**Supreme Praise of the Buddha**

(Now let us chant the supreme praise of the Buddha)
(The Buddha), the truly worthy one, endowed with such excellent qualities,
Whose being is composed of purity, transcendental wisdom and compassion;
Who has enlightened the wise like the sun awakening the lotus.
I bow my head to that peaceful chief of conquerors.
The Buddha who is the safe, secure refuge of all beings –
As the First Object of Recollection, I venerate him with bowed head.
I am indeed the Buddha’s servant, the Buddha is my Lord and Guide.
The Buddha is sorrow’s destroyer, who bestows blessings on me.
To the Buddha I dedicate this body and life
And in devotion I will walk the Buddha’s path of awakening.
For me there is no other refuge, the Buddha is my excellent refuge.
By the utterance of this truth may I grow in the Master’s Way.
By my devotion to the Buddha, and the blessing of this practice –
By its power, may all obstacles be overcome.
[Chanting while bowing]
By body, speech or mind,
For whatever wrong action I have committed towards the Buddha,
May my acknowledgement of fault be accepted;
That in future there may be restraint regarding the Buddha.

Recollection of the Dhamma

(Now let us chant the recollection of the Dhamma)
(The Dhamma) is well-expounded by the Blessed One,
Apparent here and now, timeless, encouraging investigation,
Leading inwards, to be experienced individually by the wise.

Supreme Praise of the Dhamma

(Now let us chant the supreme praise of the Dhamma)
(It is excellent) because it is ‘well-expounded’,
And it can be divided into Path and Fruit, Practice and Liberation.
The Dhamma holds those who uphold it from falling into delusion.
I revere the excellent teaching, that which removes darkness –
The Dhamma, which is the supreme, secure refuge of all beings –
As the Second Object of Recollection, I venerate it with bowed head.
I am indeed the Dhamma’s servant, the Dhamma is my Lord and Guide.
The Dhamma is sorrow’s destroyer and it bestows blessings on me.
To the Dhamma I dedicate this body and life
And in devotion I will walk this excellent way of Truth.
For me there is no other refuge, the Dhamma is my excellent refuge.
By the utterance of this truth may I grow in the Master’s Way.
By my devotion to the Dhamma, and the blessing of this practice –
By its power, may all obstacles be overcome.

[Chanting while bowing]
By body, speech or mind,
For whatever wrong action I have committed towards the Dhamma,
May my acknowledgement of fault be accepted;
That in future there may be restraint regarding the Dhamma.
Recollection of the Sangha

(Now let us chant the recollection of the Sangha)
(They are the Blessed One's disciples) who have practised well,
Who have practised directly,
Who have practised insightfully,
Those who practise with integrity;
That is the four pairs, the eight kinds of noble beings,
These are the Blessed One's disciples.
Such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect;
They give occasion for incomparable goodness to arise in the world.

Supreme Praise of the Sangha

(Now let us chant the supreme praise of the Sangha)
(Born of the Dhamma), that Sangha which has practised well,
The field of the Sangha formed of eight kinds of noble beings,
Guided in body and mind by excellent morality and virtue.
I revere that assembly of noble beings perfected in purity.
The Sangha which is the supreme, secure refuge of all beings –
As the Third Object of Recollection, I venerate it with bowed head.
I am indeed the Sangha's servant, the Sangha is my Lord and Guide.
The Sangha is sorrow's destroyer and it bestows blessings on me.
To the Sangha I dedicate this body and life
And in devotion I will walk the well-practised way of the Sangha.
For me there is no other refuge, the Sangha is my excellent refuge.
By the utterance of this truth may I grow in the Master's Way.
By my devotion to the Sangha, and the blessing of this practice –
By its power, may all obstacles be overcome.

(Chanting while bowing)

By body, speech or mind,
For whatever wrong action I have committed towards the Sangha,
May my acknowledgement of fault be accepted;
That in future there may be restraint regarding the Sangha.
[At this time meditation is practised in silence, sometimes followed by a Dhamma talk, and ending with the closing homage]

Closing Homage

(Thē Lord), (thē Perfectly Enlightened and Blessed One – I render homage to the Buddha, the Blessed One. [Bow]

(Thē Teaching) so completely explained by him – I bow to the Dhamma. [Bow]

(Thē Blessed One’s disciples) who have practised well – I bow to the Sangha. [Bow]

FORMAL REQUESTS

Requesting the Three Refuges and the Five or Eight Precepts

Explanatory Note: The "Going for Refuge" and taking the Precepts indicate an intention to do one’s best to practice in accord with the teachings of the Buddha. Going for Refuge gives a continual perspective on life by referring one’s conduct and understanding to the qualities of Buddha (wisdom), Dhamma (truth) and Sangha (virtue). The Precepts are also for reflection and to define one’s actions as a responsible human being. There is a formal means of taking the Refuges and Precepts, which is as follows:

[After bowing three times, with hands joined in añjali, recite as a group, in Pali only:]

Mayaµ* bhante (ayye, mitta) tisara¼ena sāha pañca (aṭṭha**) sīlāni yācāma*  
We Venerable Sir (Sister, Friend) request the 3 Refuges & the 5 (8) Precepts

Dutiıyampi mayaµ bhante (ayye, mitta) tisaraṇena sāha pañca (aṭṭha**) sīlāni yācāma  
For the 2nd time we Venerable Sir (Sister, Friend) request the 3 Refuges & the 5 (8) Precepts
Tatiyampi mayaṁ bhante (ayye, mitta) tisaraṇena saṁha pañca (aṭṭha**)
silāni yācāma

*As an individual, or one on behalf of a group: mayaṁ becomes Ahaµ, yācāma becomes yācāmi.
**attha when taking eight precepts, pañca when taking five precepts.
use ayye if requesting from a nun; use mitta if requesting from a layperson

Taking the Three Refuges

[Recite with the leader in Pali three times and then in English three times:]

Namo tassa bhaṅgavato arahato sammāsambuddhassa
Namo tassa bhaṅgavato arahato sammāsambuddhassa
Namo tassa bhaṅgavato arahato sammāsambuddhassa

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

[Recite with the leader in Pali only]

Buddhaṁ saraṇāṁ gacchāmi To the Buddha I go for refuge
Dhammaṁ saraṇāṁ gacchāmi To the Dhamma I go for refuge
Saṅghaṁ saraṇāṁ gacchāmi To the Sangha I go for refuge

Dutiyampi buddhaṁ saraṇāṁ gacchāmi For the 2nd time, to the Buddha I go for refuge
Dutiyampi dhammaṁ saraṇāṁ gacchāmi For the 2nd time, to the Dhamma I go for refuge
Dutiyampi saṅghaṁ saraṇāṁ gacchāmi For the 2nd time, to the Sangha I go for refuge
Tatiyampi buddhaṁ saraṇaṁ gacchāmi  For the 3rd time, to the Buddha
I go for refuge
Tatiyampi dhammaṁ saraṇaṁ gacchāmi  For the 3rd time, to the
Dhamma I go for refuge
Tatiyampi saṅghaṁ saraṇaṁ gacchāmi  For the 3rd time, to the Sangha I
go for refuge

[Leader only:]
Tisaraṇa-gamanāṇa niṭṭhitam  This completes the going to the
3 Refuges

[Group response:]
Āma bhante/ayye/mitta  Yes, Venerable Sir/Sister/Friend

Taking the Five Precepts

[To undertake the precepts, repeat each precept in Pali and English after
the leader:]

1. Pañātipatā veramaṇi sikkhapadaṁ samādiyāmi.
   I undertake the precept to refrain from taking the life of any living
   creature.
2. Adinnādānā veramaṇi sikkhapadaṁ samādiyāmi.
   I undertake the precept to refrain from taking that which is not
   given.
   I undertake the precept to refrain from sexual misconduct.
4. Musāvādā veramaṇi sikkhapadaṁ samādiyāmi.
   I undertake the precept to refrain from false and harmful speech.
5. Surāmeraya-majja-pamādaṭṭhānā veramaṇi sikkhapadaṁ samādiyāmi.
   I undertake the precept to refrain from intoxicating drink and drugs
   which lead to carelessness.

[Leader only:]
Imāni pañca sikkhapadāni  These Five Precepts
Silena sugatīṁ yanti  Have morality as a vehicle for happiness
Silena bhogasampadā  Have morality as a vehicle for good fortune,
Silena nibbutiṁ yanti  Have morality as a vehicle for liberation.
Tasmā silaṁ visodhayate  Let morality therefore be purified.

[Group Response:] Sādhu, Sādhu, Sādhu  [Bow three times]
Taking The Eight Precepts

[To undertake the precepts, repeat each precept in Pali & English after the leader.]

1. Paññatipatā verāmaṇi sikkhāpadaṃ śāmādiyāmi.
   I undertake the precept to refrain from destroying living creatures.

2. Adinnādānā verāmaṇi sikkhāpadaṃ śāmādiyāmi.
   I undertake the precept to refrain from taking that which is not given.

3. Abhāmacariyā verāmaṇi sikkhāpadaṃ śāmādiyāmi.
   I undertake the precept to refrain from any kind of sexual activity.

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

5. Surāmeraya-majja-pamādaṭṭhāna verāmaṇi sikkhāpadaṃ śāmādiyāmi.
   I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

6. Vikālabhojanā verāmaṇi sikkhāpadaṃ śāmādiyāmi
   I undertake the precept to refrain from eating at inappropriate times.

   I undertake the precept to refrain from entertainment, beautification and adornment.

8. Uccāsayana-mahāsayanā verāmaṇi sikkhāpadaṃ śāmādiyāmi.
   I undertake the precept to refrain from lying on a high or luxurious sleeping place.

[Leader only:]
Imāni aṭṭha sikkhāpadāṇi śāmādiyāmi

[Group Response:]
Imāni aṭṭha sikkhāpadāṇi śāmādiyāmi
I undertake these Eight Precepts
Imāni aṭṭha sikkhāpadāṇi śāmādiyāmi
I undertake these Eight Precepts
Imāni aṭṭha sikkhāpadāṇi śāmādiyāmi
I undertake these Eight Precepts
[Leader only:]
Imañi attha sikkhapadāni These Eight Precepts
Silena sugatim yanti Have morality as a vehicle for happiness,
Silena bhogasampada Have morality as a vehicle for good fortune,
Silena nibbutim yanti Have morality as a vehicle for liberation.
Tasmā sīlama visodhaye Let morality therefore be purified.

[Group Response:] Sādhu, Sādhu, Sādhu [Bow three times]

Requesting A Dhamma Teaching

[Bow three times, and then with hands joined in añjali, recite the following in Pali]

Brahmā ca lokādhipati sahampati The Brahma-god Sahampati,
Katānjali adhivaram āyacatha Lord of the world,
Santidha sattparajakkha-jātikā With palms joined in reverence,
Desetu dhammaṃ anukampimamaṃ pajam requested a favour:
Pray, teach the Dhamma out of
Beings are here with but little dust in their eyes,
compassion for them.

[Bow three times]

Acknowledging The Teaching

[One person:]
HANDA MAYAM DHAMMAKATHĀYA* Now let us express approval of this
SADHUKĀRAṆI DADĀMASE Dhamma Teaching

*NOTE: If an exhortation, say: ovādakathāya

[Group Response:]
Sādhu, Sadhu. Sādhu, Anūmodāmi. It is well, I appreciate it.
Reflection before the Meal

Wisely reflecting, I use this food not for fun, not for pleasure, not for fattening, not for beautification, but only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the Spiritual Life;

Thinking thus, I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.

Five Subjects for Frequent Recollection

(Handa mayam abhinna-paccavekkhana-pattham bhavamase)
(Jara-dhammomhi jara anatito)
I am of the nature to age, I have not gone beyond ageing.

Byadhi-dhammomhi byadhim anatito
I am of the nature to sicken, I have not gone beyond sickness.

Marana-dhammomhi maranam anatito
I am of the nature to die, I have not gone beyond dying.

Sabbehi me piyehi manapehi nanabhavo vinabhavo
All that is mine, beloved and pleasing, will become otherwise, will become separated from me.

Kammassakomhi kammadayo kammayoni kammabandhu kammaap atisarano. Yam kammaan karissami kalyanam va papaikan vattassadayado bhavisami.
I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma. Whatever kamma I shall do, for good or for ill, of that I will be the heir.

Evaam amhehi abhinham paccavekkhitabbam
Thus we should frequently recollect.
**Reflections 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 realise 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 realise Nibbāna,
In every kind of birth, may I have an upright mind
With mindfulness and wisdom, austerity and vigour.
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.

**The Buddha’s Words On Loving Kindness**

(Now let us chant 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 fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense-desires,
Is not born again into this world.
Reflections On Universal Well-Being

(Now let us chant the reflections on universal well-being)
(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.

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.
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 skillful or harmful, of such acts they will be the heirs.

Reflection on Impermanence

[Chant each Pali verse three times]

Aniccā vata saṅkhārā  
uppaṭṭavayadhammino  
uppaṭijitvā nirujjhanti  
tesam vūpasamo sukho

Anasiccikā 
uppaṭṭavayadhammino  
uppaṭijitvā nirujjhanti  
tesam vūpasamo sukho

Alas! impermanent are all things. 
That which arises is bound to cease. 
The calming of this is the highest bliss.

For a brief time only lives this body 
and then it is laid upon the ground 
consciousness fled, 
as useless as a rotten log!
Suffusion with The Divine Abidings

(Now let us make the Four Boundless Qualities shine forth)
I will abide pervading one quarter with a mind imbued with loving kindness... likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a mind imbued with loving kindness; abundant, exalted, immeasurable, without hostility and without ill will.

I will abide pervading one quarter with a mind imbued with compassion... likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a mind imbued with compassion; abundant, exalted, immeasurable, without hostility and without ill will.

I will abide pervading one quarter with a mind imbued with gladness... likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a mind imbued with gladness; abundant, exalted, immeasurable, without hostility and without ill will.

I will abide pervading one quarter with a mind imbued with equanimity... likewise the second, likewise the third, likewise the fourth; so above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a mind imbued with equanimity; abundant, exalted, immeasurable, without hostility and without ill will.

(Handa mayaṃ caturappamaṇṇā obhāsanaṃ karomase)
(Mettā-sahāgatena) cetasā ekaṃ disaṃ phaṭīṭyā viharāti Tathā dutiyaṃ tathā tatiyaṃ tathā catutthāṃ Iti uddhamadho tiriyaṃ saddhi saddhatatāya Sabbāvantaṃ lokaṃ mettā-sahāgatena cetasā Vipulena mahaggaṭena appamāṇena āverena abyāpaṭijhena phaṭīṭyā viharāti
Karuṇā-sāhāgatena cetasā ēkaṃ disaṃ pārītva vihārati Tāthā dutiyaṃ tāthā tatiyaṃ tāthā cātuttamaṃ Iti uddhamadho tiriyaṃ sabhādhi sabbatthātāya Sābbāvantam lokam karuṇā-sāhāgatena cetasā Vipulena mahaggatena appāmāṇena āverena ābhyāpajjhena pārītva vihārati

Muditā-sāhāgatena cetasā ēkaṃ disaṃ pārītva vihārati Tāthā dutiyaṃ tāthā tatiyaṃ tāthā cātuttamaṃ Iti uddhamadho tiriyaṃ sabhādhi sabbatthātāya Sābbāvantam lokam muditā-sāhāgatena cetasā Vipulena mahaggatena appāmāṇena āverena ābhyāpajjhena pārītva vihārati

Upekkhā-sāhāgatena cetasā ēkaṃ disaṃ pārītva vihārati Tāthā dutiyaṃ tāthā tatiyaṃ tāthā cātuttamaṃ Iti uddhamadho tiriyaṃ sabhādhi sabbatthātāya Sābbāvantam lokam upekkhā-sāhāgatena cetasā Vipulena mahaggatena appāmāṇena āverena ābhyāpajjhena pārītva vihārati ‘ti.

May There Be Every Blessing

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<tr>
<th>English (Sanskrit)</th>
<th>Pali (English)</th>
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<tbody>
<tr>
<td>May there be every blessing.</td>
<td>May there be every blessing.</td>
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<tr>
<td>May all heavenly beings protect you.</td>
<td>May all heavenly beings protect you.</td>
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<tr>
<td>Through the power of all the Buddhas,</td>
<td>Through the power of all the Dhammas,</td>
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</table>
(Thus have I heard that the Blessed One)
Was staying at Savatī,
Residing at the Jetas Grove
In Anathapindika’s park.
Then in the dark of the night, a radiant
deva illuminated all Jetas’s Grove.
She bowed down low before the Blessed One
Then standing to one side she said:
“Devas are concerned for happiness
And ever long for peace.
The same is true for human-kind.
What then are the highest blessings?”

“Avoiding those of foolish ways;
Associating with the wise
And honoring those worthy of honor.
These are the highest blessings.

Living in places of suitable kinds,
With the fruits of past good deeds
And guided by the rightfull way.
These are the highest blessings.

Accomplished in learning and craftsman’s skills,
With discipline highly trained
And speech that is true and pleasant to hear.
These are the highest blessings.

Providing for mother and father’s support
And cherishing family
And ways of work that harm no being,
These are the highest blessings.

GIVING with Dhamma in the heart,
Offering help to relatives and kin
And acting in ways that leave no blame.
These are the highest blessings.

Steadfast in restraint, and shunning evil ways;
Avoiding intoxicants that dull the mind
And heedfulness in all things that arise.
These are the highest blessings.

Respectfulness and of humble ways,
Contentment and gratitude
And hearing the Dhamma frequently taught.
These are the highest blessings.

Patience and willingness to accept one’s faults;
Seeing venerated seekers of the truth
And sharing often the words of Dhamma.
These are the highest blessings.

The Holy Life lived with ardent effort;
Seeing for oneself the Noble Truths
And the realization of Nibbana.
These are the highest blessings.

Although involved in worldly ways,
Unshaken the mind remains
And beyond all sorrow, spotless, secure.
These are the highest blessings.
The who live by following this path
Knowing victory wherever they go
And every place for them is safe.
These are the highest blessings.”
Closing Homage

(Arahaṃ) sammāsambuddho bhāgavā

The Lord, the Perfectly Enlightened and Blessed One –

Buddham bhāgavantaṃ abhīvādemi

I render homage to the Buddha, the Blessed One.  [Bow]

(Svākkhāto) bhāgavatā dhammo

The Teaching so completely explained by him –

Dhammaṃ namassāmi

I bow to the Dhamma.  [Bow]

(Supatipanno) bhāgavato sāvakāsaṅgho

The Blessed One’s disciples who have practised well –

Sāṅghaṃ nāmāmi

I bow to the Sangha.  [Bow]