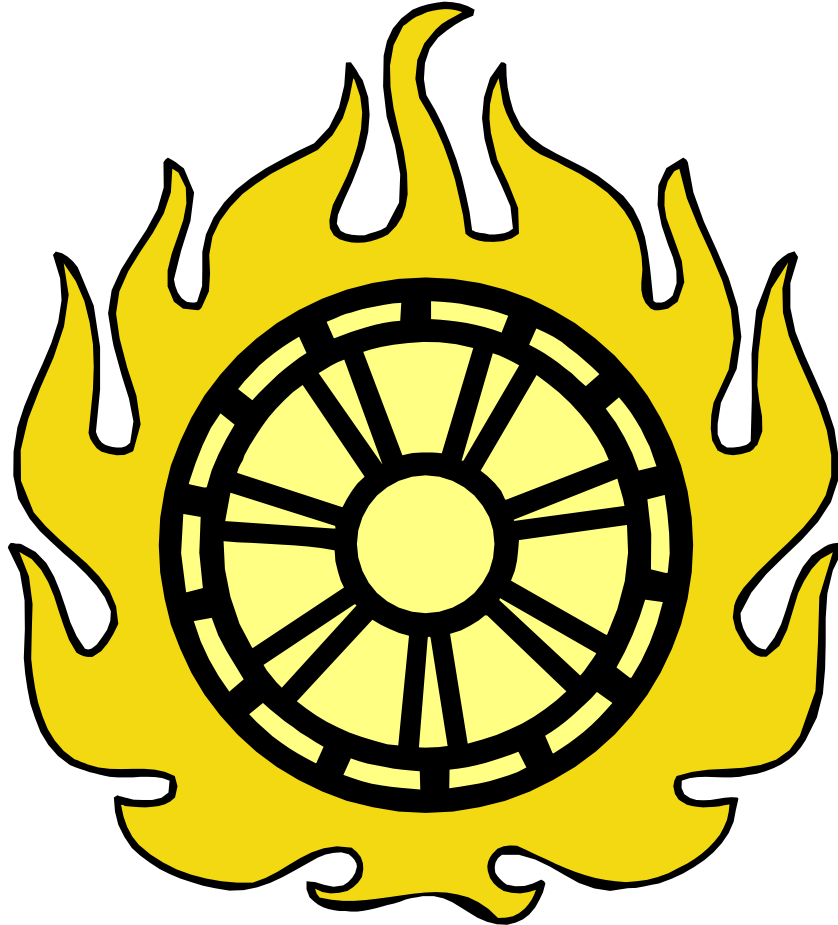


Thai Forest Tradition Chants*

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

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Revised October 2007

MORNING CHANTING – Pali & English

Dedication of Offerings

(Yo so) bhāgavā aṛahaṃ sammāsambuddho
To the Blessed One, the Lord who fully attained perfect enlightenment,
Svākkhāto yena bhāgavatā dhammo
To the Teaching which he expounded so well,
Supatipanno yassa bhāgavaṭo sāvakaṣaṅgho
And to the Blessed One's disciples, who have practised well,
Tammāyaṃ bhāgavantam saḍhammam saṣaṅgham
To these – the Buddha, the Dhamma and the Saṅgha –
Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma
We render with offerings our rightful homage.
Sādhū no bhante bhāgavā sūcira-parinibbutopi
It is well for us that the Blessed One, having attained liberation,
Pacchīmā-jaṇātānūkaṃpamānasā
Still had compassion for later generations.
Ime sakkāre duggaṭa-pañṇākārā-bhūte paṭiggaṇhātu
May these simple offerings be accepted
Amhākaṃ diḡharattam hitāya sukhāya
For our long-lasting benefit and for the happiness it gives us.

Arahaṃ sammāsambuddho bhāgavā
The Lord, the Perfectly Enlightened and Blessed One –
Buddham bhāgavantam abhīvādemī
I render homage to the Buddha, the Blessed One. [Bow]
(Svākkhāto) bhāgavatā dhammo
The Teaching so completely explained by him –
Dhammam namassāmi
I bow to the Dhamma. [Bow]
(Supatipanno) bhāgavaṭo sāvakaṣaṅgho
The Blessed One's disciples who have practised well –
Saṅgham namāmi
I bow to the Saṅgha. [Bow]

Preliminary Homage to the Buddha

(Hānda mayam buddhassa bhāgavato pubbabhāga-namakāraṃ karomase)
(Now let us pay preliminary homage to the Buddha)

(Namo tassa) bhāgavato arahato sammāsāmbuddhassa (3x)
(Homage to the Blessed), Noble and Perfectly Enlightened One (3x)

Homage to the Buddha

(Hānda mayam buddhābhithuṭiṃ karomase)
(Now let us chant in praise of the Buddha)

(Yo so) tathāgato araham sammāsambuddho
The Tathāgata is the Pure One, the Perfectly Enlightened One;

Vijjācaraṇa-sampanno
He is impeccable in conduct and understanding

Sugato
The Accomplished One

Lokavidū
The Knower of the Worlds;

Anūttaro purisaḍadamma-sārathi
He trains perfectly those who wish to be trained

Sathā deva-mānussānaṃ
He is Teacher of gods and humans

Buddho bhāgavā
He is Awake and Holy.

Yo imam lokam ṣadevakam ṣamārakam ṣabrahmakam
In this world with its gods, demons and kind spirits,

Sassamaṇa-brāhmaṇiṃ pajam ṣadeva-mānussam ṣayam abhiññā
sacchikatvā pāvedesi
*Its seekers and sages, celestial and human beings, he has by deep
insight revealed the Truth.*

Yo dhammam desesi ādi-kalyāṇam majjhē-kalyāṇam pariyoṣāna kalyāṇam
*He has pointed out the Dhamma: beautiful in the beginning, beautiful in
the middle, beautiful in the end.*

Sātham ṣabyañjanaṃ kevala-pāripuṇṇam paṣisuddham brahma-ṣariyaṃ
paḳāsesi

He has explained the Sp̄iritual Life of complete p̄urity in its essence and conventions.

Tamah̄am bh̄agavantam̄ abh̄ip̄ujayāmi tamah̄am bh̄agavantam̄ s̄irasā namāmi
I chant my praise to the Blessed One, I bow my head to the Blessed One. [Bow]

Homage to the Dhamma

(Hānda mayam̄ dhammābh̄iṭṭhiṭṭim̄ karomase)
(Now let us chant in praise of the Dhamma)

(Yo so) svākkhāto bh̄agavatā dhammo
The Dhamma is well-expounded by the Blessed One,
Sāndiṭṭhiko
Apparent here and now

Akāliko
Timeless

Ehipassiko
Encouraging investigation,

Opanayiko
Leading inwards

Paṇcattam̄ vedīṭṭabbo viññūhi
To be experienced individually by the wise.

Tamah̄am dhammam̄ abh̄ip̄ujayāmi tamah̄am dhammam̄ s̄irasā namāmi
I chant my praise to this Teaching, I bow my head to this Truth.
[Bow]

Homage to the Sangha

(Hānda mayam̄ saṅghābh̄iṭṭhiṭṭim̄ karomase)
(Now let us chant in praise of the Sangha)

(Yo so) supatipanno bh̄agavato sāvakaṣaṅgho
They are the Blessed One's disciples who have practiced well,

Ujupatipanno bh̄agavato sāvakaṣaṅgho
Who have practiced directly,

Nāyapatipanno bh̄agavato sāvakaṣaṅgho

Who have practiced insightfully,
 Sâmicipaṭipanno bhāgavato sāvakaṃ saṅgho
 Those who practice with integrity;
 Yadidaṃ cattāri purisaṃyugāni aṭṭhā purisaṃpuggalā
 That is the four pairs, the eight kinds of noble beings,
 Esa bhāgavato sāvakaṃ saṅgho
 These are the Blessed One's disciples.
 Āhūneyyo
 Such ones are worthy of gifts
 Pāhūneyyo
 Worthy of hospitality
 Dakkhīneyyo
 Worthy of offerings
 Añjali-karaṇīyo
 Worthy of respect;
 Anuttaraṃ puññakkhettaṃ lokassa
 They give occasion for incomparable goodness to arise in the world.
 Tamahaṃ saṅghaṃ abhīpūjāyāmi tamahaṃ saṅghaṃ siraṣā namāmi
 I chant my praise to this Saṅgha, I bow my head to this Saṅgha.
 [Bow]

Salutation of the Triple Gem

(Hānda mayamaṃ ratanattaya-panāma-gāthāyo ceva sāmvega-parikittana
 pāṭhañca bhaṇāmasa)
 (Now let us chant our salutation of the Triple Gem and a passage of
 Encouragement)
 (Buddho sūuddho) karaṇāmahāṇṇavo
 The Buddha, absolutely pure, with ocean-like compassion,
 Yocanta-suddhabbara-nāṇa-locaṇo
 Possessing the clear sight of wisdom,
 Lokassa pāpūpakīlesa-ghāṭako
 Destroyer of worldly self-corruption –
 Vandāmi buddhaṃ ahāmadarenaṃ taṃ
 Devotedly indeed, that Buddha I revere.
 Dhammo paḍīpo viya tassa satthuno
 The Teaching of the Lord, like a lamp,

Yo maggāpākāmaṭa-bheda-bhinnaṅko

Illuminating the Path and its Fruit: the Deathless –

Lokuttaro yo ca tadattha-dīpaṇo

That which is beyond the conditioned world –

Vandāmi dhammaṃ aḥamādaṇaṃ taṃ

Devotedly indeed, that Dhamma I revere.

Saṅgho sukhetābhyati-khetta-sāññito

The Sangha, the most fertile ground for cultivation,

Yo diṭṭhāsanto sugatānubodhako

Those who have realised Peace, awakened after the Accomplished One,

Lolappaḥiṇo ariyo sumedhaṇo

Noble and wise, all longing abandoned –

Vandāmi saṅghaṃ aḥamādaṇaṃ taṃ

Devotedly indeed, that Sangha I revere.

Icevaṃ-ekantaḥhipūja-neyyakam

This salutation should be made

Vatthuttayaṃ vandaṃyātaḥṣaṅkhataṃ

To that which is worthy;

Puññaṃ mayā yaṃ mamaṃ sabbupaddavā

Through the power of such good action

Mā hontu ve tassa pabhāvasiddhiyā

May all obstacles disappear.

Idha tathāgato lokaṃ uppanno araham sammāsambuddho

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

Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī

sugatappavedito

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

Māyantam dhammaṃ sutvā evaṃ jānāma

Having heard the Teaching, we know this:

Jātipi dukkhā

Birth is dukkha

Jarāpi dukkhā

Ageing is dukkha

Maraṇampi dukkham

And death is dukkha;
 Sôka-parideva-dukkhā-domanassupāyāsāpi dukkhā
Sorrow, 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;
 Yampiccham na labhati tampi dukkham
Not attaining one's wishes is dukkha –
 Sāṅkhittena pañcupādānak-khāndhā dukkhā
In brief, the five focuses of the grasping mind are dukkha.
 Seyyathidaṃ
These are as follows:
 Rūpūpādānaṅkhandho
Identification with the body,
 Vedanūpādānaṅkhandho
Identification with feeling,
 Sāññūpādānaṅkhandho
Identification with perception,
 Sāṅkhārūpādānaṅkhandho
Identification with mental formations,
 Viññāṇūpādānaṅkhandho
Identification with consciousness.
 Yesaṃ pariññāya
For the complete understanding of this,
 Dharamāno sô bhāgavā
The Blessed One, in his lifetime
 Evaṃ bahulaṃ sāvake vīneti
Frequently instructed his disciples in just this way.
 Evaṃ bhāgā ca panassa bhāgavato sāvakesu anusāsani bahulā pavattati
In addition, he further instructed:
 Rūpaṃ aniccaṃ
The body is impermanent,
 Vedanā aniccā
Feeling is impermanent,
 Sāññā aniccā
Perception is impermanent,

Sāṅkhārā ṇiccā

Mental formations are impermanent,

Viññāṇaṃ ṇiccaṃ

Consciousness is impermanent;

Rūpaṃ ṇattā

The body is not-self,

Vedanā ṇattā

Feeling is not-self,

Sāññā ṇattā

Perception is not-self,

Sāṅkhārā ṇattā

Mental formations are not-self,

Viññāṇaṃ ṇattā

Consciousness is not-self;

Sabbe sāṅkhārā ṇiccā

All conditions are impermanent,

Sabbe dhammā ṇattā 'ti

There is no self in the created or the uncreated.

Te māyaṃ

All of us

Otiṇṇāṃha-jātiyā jarāmaraṇena

Are bound by birth, ageing and death,

Sōkehi paridevehi dukkhēhi domanassehi upāyāsehi

By sorrow, lamentation, pain, grief and despair,

Dukkhōtiṇṇā dukkhaparetā

Bound by dukkha and obstructed by dukkha.

Appevanāṃmimassa kevalassa dukkhakkhandhassa antakiriya paññāyethā 'ti

Let us all aspire to complete freedom from suffering.

Cīraparīnibbutampī taṃ bhāgavāntaṃ saraṇaṃ gatā

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

Dhāmmaṅca saṅghaṅca

So too are the Dhamma and Saṅgha

Tassa bhāgavato sāsaṇaṃ yathāsatī yatābalaṃ manasikaṛoma

anupaṭipajjāma

*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

Imassa kevalassa dukkhakkhandhassa antakiriyaaya samvattatu

Lead us to the end of every kind of suffering

EVENING CHANTING - Pali

Dedication of Offerings

(Yo so) bhāgavā araham sammāsambuddho
Svākkhāto yena bhāgavatā dhammo
Supaṭipanno yassa bhāgavato sāvakaṣaṅgho
Tammāyam bhāgavantam sadhammam saṅgham
Imehi sakkārehi yathāraham āropitehi abhipūjayāma
Sādhu no bhante bhāgavā sucira-parinibbutopi
Pacchimā-jaṇatānūkampa-mānasā
Ime sakkāre duggaṭa-paṇṇākāra-bhūte paṭiggaṇhātu
Amhākam digharattam hitāya sukhāya
Araham sammāsambuddho bhāgavā
Buddham bhāgavantam abhivādemi

[Bow]

(Svākkhāto) bhāgavatā dhammo
Dhammam namassāmi

[Bow]

(Supaṭipanno) bhāgavato sāvakaṣaṅgho
Sāṅgham namāmi

[Bow]

Preliminary Homage

(Hānda mayam buddhassa bhagavato pubbabhāga-namakāram karomase)

(Namo tassa) bhāgavato arahato sammāsambuddhassa [3x]

Recollection of the Buddha

(Hānda mayam buddhānussatīnayaṃ karomase)
[Taṃ khō] pana bhāgavantam evaṃ kalyāṇo kittisaddo abbhuggato
Itipi so bhāgavā araham sammāsambuddho
Vijjācaraṇa-sampanno sugato lokavidū
Anuttaro purisaḍamma-sārathi sathā deva-mānussānam buddho
bhāgavā 'ti

Supreme Praise of the Buddha

(Hānda mayam buddhābhigītiṃ karomase)
[Buddhavārahānta] varatādiguṇābhiyutto
Suddhābhiñña-karūṇāhi sāmāgatatto
Bodhesi yo sujanātam kamālam va sūro
Vandāmaham tamarānam siraśā jinendam
Buddho yo sabbapāṇīnam saraṇam khemaṃuttamam
Paṭhamānussatīthānam vandāmi taṃ sīreṇaṇam
Buddhassāhaṣmi dāso* va buddho me sāmikissaro
Buddho dukkhaṣṣa ghātā ca vidhātā ca hitassa me
Buddhassāham niyyādemī sarīrañjivitañcīdam
Vandantoham† caṛissāmi buddhasseva subodhitam
Natthi me saraṇam aññaṃ buddho me saraṇam varaṃ
Etena saccavajjena vaḍḍheyyam satthu-sāsane
Buddham me vandamānena‡ yam puññaṃ pasūtam idha
Sabbepi antarāyā me māhēsūṃ tassā tejasā

[Chant while bowing]

Kāyena vācāya va cetāsā vā
Buddhe kṣamam pakatam mayā yam
Buddho paṭiggaṇhatu accāyantam
Kālantare sāmvaritum va buddhe

*NOTE: women chant: * dāsī, † vandantiham, ‡ vandamānāya*

Recollection Of The Dhamma

(Hānda mayam dhammānuṣṣaṭṭinayaṃ karomase)
(Svākkhāto) bhāgavatā dhammo
Sāndiṭṭhiko akāliko ehipassiko
Opanayiko paṇḍitaṃ vedītabbo viññūhi 'ti

Supreme Praise Of The Dhamma

(Hānda mayam dhammābhigītiṃ karomase)
(Svākkhātātā) diḡuṇa-yoga-vāseṇa seyyo
Yo maggaṇḍaka-pāriyattī-vimokkha-bhedo
Dhammo kuḷoka-pātānā tadā-dhāri-dhāri
Vandāmaham tamaharam varadhāmmametam
Dhammo yo sabbapaṇiṇam saṇaṇam khemaṇuttamaṃ
Duṭṭiānuṣṣaṭṭhānaṃ vandāmi tam sīreṇaṇam
Dhammassāhāsmi dāso* va dhammo me sāmikissaro
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
Dhammassāhāṃ niyyādemī sarīraṇjivitaṇḍidaṃ
Vandantoham† caṛissāmi dhammasseva sūdhamaṇaṃ
Natthi me saṇaṇam aññaṃ dhammo me saṇaṇam varaṃ
Etena saccaṇvājena vadḍheyyam satthu-sāsane
Dhammaṃ me vandāmaṇena* yam puṇñaṃ paṣūtaṃ idha
Sabbepi antaṛāyā me māhesūṃ taṣṣā tejaṣā

[Chant while bowing]

Kāyena vācāya va cetāsā vā
Dhāṃme kuḷammaṃ pakataṃ mayā yaṃ
Dhāṃmo paṭiggaṇḍatu accayaṇaṃ
Kālantare sāmvaritum va dhāṃme

*NOTE: women chant: * dāsī, † vandantiham*

Recollection of the Sangha

(Hānda mayam saṅghānuṣṣaṭṭinayaṃ karomase)
(Supaṭṭipanno) bhāgavato sāvaḷasaṅgho
Ujupaṭṭipanno bhāgavato sāvaḷasaṅgho
Ñāyapaṭṭipanno bhāgavato sāvaḷasaṅgho
Sāmīcipaṭṭipanno bhāgavato sāvaḷasaṅgho

Yadidaṃ cattāri purisaṃyugāni aṭṭhā purisaṃpuggalā
Esa bhāgavato sāvakaṃsaṅho
Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo
Anuttaraṃ puññakkhettaṃ lokassā 'ti

*NOTE: women chant: * vandamānāy*

Supreme Praise of the Sangha

(Hānda mayam saṅghābhigītiṃ karomase)
(Saddhammajō) supatipattigūṇādiyutto
Yoṭṭhabbidho ariyapuggalā-saṅghasetṭho
Sīlādīdhamma-pavarāsaya-kāya-citto
Vandamaham tamariyāna gaṇam sūuddham
Sāṅho yo sabbapāṇīnam saraṇam khemaṃuttamaṃ
Tatīyānussatīthānam vandāmi tam sīrenaṃham
Saṅghassāhaṃsī dāso* va saṅho me sāmikissaro
Sāṅho dukkhassa ghātā ca vidhātā ca hitassa me
Saṅghassāham niyyādemī sarīrañjivitañcīdam
Vandantoham† carissāmi saṅghasso-patīpanṇataṃ
Natthi me saraṇam añnam saṅho me saraṇam varam
Etena saccavajjena vaḍḍheyyam satthu-sāsane
Sāṅham me vandamānena‡ yam puññam pasūtam idha
Sabbepi antarāyā me māhesum tassā tejasā

[Chant while bowing]

Kāyena vācāya va cetasā vā
Sāṅhe kṃkammaṃ pakataṃ mayā yam
Sāṅho paṭiggaṇḥatu accāyantaṃ
Kālantare sāmvaritum va sāṅhe

*NOTE: women chant: * dāsī, † vandantīham, ‡ vandamānāya*

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

Closing Homage

(Arahāṃ) sammāsambuddho bhāgavā
Buddhaṃ bhāgavantaṃ abhivādemī [Bow]
(Svākkhāto) bhāgavatā dhammo
Dhammaṃ namassāmi [Bow]
(Supaṭipanno) bhāgavato sāvakaśaṅgho
Śaṅghaṃ namāmi [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 Śaṅgha –
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 Śaṅgha. [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

(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]*

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:]

Mayaṃ* bhante (ayye, mitta) tisaraṇena saḥa pañca (aṭṭha**) silāni
yācāma*

*We Venerable Sir (Sister, Friend) request the 3 Refuges & the 5 (8)
Precepts*

Dutiyaṃpi mayaṃ bhante (ayye, mitta) tisaraṇena saḥa pañca (aṭṭha**) silāni yācāma

*For the 2nd time we Venerable Sir (Sister, Friend) request the 3
Refuges & the 5 (8) Precepts*

Tatiyaṃpi mayaṃ bhante (ayye, mitta) tisaraṇena saḥa pañca (aṭṭha**)
sīlāni yācāma

*For the 3rd time we Venerable Sir (Sister, Friend) request the 3 Refuges
& the 5 (8) Precepts*

*[*As an individual, or one on behalf of a group: mayaṃ becomes Ahaṃ,
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 bhagavato arahato sammāsāmbuddhassa
Namo tassa bhagavato arahato sammāsāmbuddhassa
Namo tassa bhagavato arahato sammāsāmbuddhassa

*Hōmāge to the Blessed, Noble and Perfectly Enlightened One
Hōmāge to the Blessed, Noble and Perfectly Enlightened One
Hōmāge to the Blessed, Noble and Perfectly Enlightened One*

[Recite with the leader in Pali only]

Buddhaṃ saraṇaṃ gacchāmi	<i>To the Buddha I go for refuge</i>
Dhammaṃ saraṇaṃ gacchāmi	<i>To the Dhamma I go for refuge</i>
Saṅghaṃ saraṇaṃ gacchāmi	<i>To the Sangha I go for refuge</i>

Dutiyaṃpi buddhaṃ saraṇaṃ gacchāmi *For the 2nd time, to the
Buddha I go for refuge*

Dutiyaṃpi dhammaṃ saraṇaṃ gacchāmi *For the 2nd time, to the
Dhamma I go for refuge*

Dutiyaṃpi saṅghaṃ saraṇaṃ gacchāmi *For the 2nd time, to the Sangha
I go for refuge*

Tatiyampi buddhaṃ saraṇaṃ gacchāmi	For the 3rd time, to the Buddha I go for refuge
Tatiyampi dhammaṃ saraṇaṃ gacchāmi	For the 3rd time, to the Dhamma I go for refuge
Tatiyampi saṅghaṃ saraṇaṃ gacchāmi	For the 3rd time, to the Sangha I go for refuge

[Leader only:]

Tisaraṇa-gamaṇaṃ niṭṭhitaṃ	This completes the going to the 3 Refuges
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[Group response:]

Āma bhante/ayye/mitta	<i>Yes, Venerable Sir/Sister/Friend</i>
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Taking the Five Precepts

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

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking that which is not given.
3. Kāmesu micchācārā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from sexual misconduct.
4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from false and harmful speech.
5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from intoxicating drink and drugs which lead to carelessness.

[Leader only:]

Imāni pañca sikkhāpadāni	<i>These Five Precepts</i>
Sīlena sugatiṃ yanti	<i>Have morality as a vehicle for happiness</i>
Sīlena bhogasampadā	<i>Have morality as a vehicle for good fortune,</i>
Sīlena nibbutiṃ yanti	<i>Have morality as a vehicle for liberation.</i>
Tasmā sīlaṃ visodhaye	<i>Let morality therefore be purified.</i>

[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. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from destroying living creatures.

2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

3. Abrahmacariyā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from any kind of sexual activity.

4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

5. Surāmeraya-majja-pamādatthānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

6. Vikālabhojanā verāmaṇī sikkhāpadaṃ sāmādiyāmi

I undertake the precept to refrain from eating at inappropriate times.

7. Nacca-gīta-vādita-visūkadāssanā-mālā-gandha-vilepana-dhāraṇa
maṇḍana-vibhūsanatthānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

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

8. Uccāsayana-mahāsayanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from lying on a high or luxurious sleeping place.

[Leader only:]

Imāni aṭṭha sikkhāpadāni sāmādiyāmi

[Group Response:]

Imāni aṭṭha sikkhāpadāni sāmādiyāmi

I undertake these Eight Precepts

Imāni aṭṭha sikkhāpadāni sāmādiyāmi

I undertake these Eight Precepts

Imāni aṭṭha sikkhāpadāni sāmādiyāmi

I undertake these Eight Precepts

REFLECTIONS AND RECOLLECTIONS

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

(Hānda mayam abhinha-paccavekkhana-pāṭham bhaṇāmasa)
(Jarā-dhammomhi) jaram aṇaṭīto

I am of the nature to age, I have not gone beyond ageing.

Byādhi-dhammomhi byādhim aṇaṭīto

I am of the nature to sicken, I have not gone beyond sickness.

Maṛaṇa-dhammomhi maṛaṇam aṇaṭīto

I am of the nature to die, I have not gone beyond dying.

Sabbhehi me piyehi maṇāpehi nānābhāvo viṇābhāvo

All that is mine, beloved and pleasing, will become otherwise, will become separated from me.

Kammasakomhi kammādāyādo kammaṇi kammaṇandhu kammaṇaṭṭhāro.
Yaṃ kammaṇaṭṭhāmi kalyāṇaṇaṃ vā pāpaṇaṃ vā tassa
dāyādo bhavissāmi.

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.

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

Reflection on Impermanence

[Chant each Pali verse three times]

Aniccā vata saṅkhārā
uppādayadhammino
uppajjitvā nirujjhanti
tesaṃ vūpasamo sukho

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

Aciraṃ vata yaṃ kāyo
paṭhaviṃ adhisessati
chuddho apetaviññāṇo
niratthaṃva kaliṅgaṃ

*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.

(Hānda mayam caturappamañña bhāsanam karomase)

(Mettā-sahagātena) cetasā ekaṃ disaṃ pharivā viharati Tathā dutiyam tathā tatiyam tathā catuttham Iti uddhamadho tiriyaṃ sabbadhi sabbatthātāya Sabbāvantaṃ lokaṃ mettā-sahagātena cetasā Vipulena mahaggātena appamāṇena averena abyāpajjhena pharivā viharati

Karuṇā-saḥaḡaṡena cetasā ekaṃ disaṃ phaṡityā vihaṡati Taṡhā dutiyaṃ
taṡhā tatiyaṃ taṡhā caṡutthaṃ Iti uddhamadho tiriyaṃ sabbaḡhi
sabbatṡatāya Sabbāvantāṃ lokaṃ kaṡuṇā-saḥaḡaṡena cetasā Vipulena
mahaggaṡena appamāṇena aṡverena aṡbyāpajjhena phaṡityā vihaṡati

Mudīṡā-saḥaḡaṡena cetasā ekaṃ disaṃ phaṡityā vihaṡati Taṡhā dutiyaṃ
taṡhā tatiyaṃ taṡhā caṡutthaṃ Iti uddhamadho tiriyaṃ sabbaḡhi
sabbatṡatāya Sabbāvantāṃ lokaṃ muḡitā-saḥaḡaṡena cetasā Vipulena
mahaggaṡena appamāṇena aṡverena aṡbyāpajjhena phaṡityā vihaṡati

Upekkhā-saḥaḡaṡena cetasā ekaṃ disaṃ phaṡityā vihaṡati Taṡhā dutiyaṃ
taṡhā tatiyaṃ taṡhā caṡutthaṃ Iti uddhamadho tiriyaṃ sabbaḡhi
sabbatṡatāya Sabbāvantāṃ lokaṃ upekkhā-saḥaḡaṡena cetasā Vipulena
mahaggaṡena appamāṇena aṡverena aṡbyāpajjhena phaṡityā vihaṡati ‘ti.

May There Be Every Blessing

Bhavatu sabba-maṅgalaṃ *May there be every blessing.*
Rakknatu sabba-devatā *May all heavenly beings protect you.*
Sabba-buddhā nubhāvena *Through the power of all the Buddhas,*
Sadā sotthi bhavantu te. *May you always be well.*

Bhavatu sabba-maṅgalaṃ *May there be every blessing.*
Rakknatu sabba-devatā *May all heavenly beings protect you.*
Sabba-dhammā nubhāvena *Through the power of all the Dhammas,*
Sadā sotthi bhavantu te. *May you always be well.*

Bhavatu sabba-maṅgalaṃ *May there be every blessing.*
Rakknatu sabba-devatā *May all heavenly beings protect you.*
Sabba-saṅghā nubhāvena *Through the power of all the Sanghas,*
Sadā sotthi bhavantu te. *May you always be well.*

The Highest Blessings – The Mangala Sutta

(Thus have I heard that the Blessed One)
Was staying at Sāvatti,
Residing at the Jetas Grove
In Anathapindikā's park.
Then in the dark of the night, a radiant
deva illuminated all Jeta'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 Nibbāna.
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.
They who live by following this path
Know victory wherever they go
And every place for them is safe.
These are the highest blessings.”

Closing Homage

(Arahāṃ) sammāsambuddho bhāgavā

The Lord, the Perfectly Enlightened and Blessed One –

Buddhaṃ bhāgavantam abhivādemī

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 sāvakaṣaṅgho

The Blessed One's disciples who have practised well –

Saṅghaṃ namāmi

I bow to the Saṅgha. [Bow]