

Buddhist



Grand Master Phramongkolthepmuni



Chanting Book

Buddhist Chanting Book

Produced for

Wat Phra Dhammakaya Dunedin

Gotama. The life-span of the Tusita realm is 576 million years.

Yāmā These **devas** inhabit the third heavenly realm. Their life-span is 144 million years.

(Much of the material for this section comes from the Buddhist Directory of Pali Proper Names (http://www.palikanon.com/english/pali_names/dic_idx.html), which in turn derives most of its entries from the “Dictionary of Pali Names” by G P Malalasekera (1899-1973).

The majority of the translation of the Pāli text is taken from *A Manual of Buddhist Studies Through the Sacred Book of Buddhist Chants: Pali -Thai- English Translation*, compiled by Suddinand Janthangul. Translation has been edited in places by the compiler of this book.

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Five aggregates The five psycho-physical elements of our body and mind. They are: (1) Body; (2) Feelings; (3) Memory; (4) Volitions and (5) Consciousness.

Four pairs of men The four pairs or eight types of noble people (ariya puggala). (1) One practicing to become a Stream Enterer; (2) Stream Enterer; (3) One practicing to become a Once-Returner; (4) Once-Returner; (5) One practicing to become a Non-Returner; (6) Non-Returner; (7) One practicing to become an Arahant; (8) Arahant.

Mara A supra-natural being which hinder people from performing meritorious deeds.

Nimmānaratī Literally “gods who love to create”, these **devas** inhabit the fifth heavenly realm and are so-called because they delight in their own creations. Their life-span is 2.304 billion years.

Paranimmita-vasavattī Literally “gods who control the creations of others”, these **devas** inhabit the sixth heavenly realm and desire the creations of others. Their life-span is 9.216 billion years.

Sangha The monastic order founded by the Buddha. Members of the Sangha are called ‘bhikkus’. When used as part of the Triple Gem, the Sangha refers to the ‘Ariya Puggala’ (see **Four pairs of men**).

Stupa A hemispherical structure containing relics.

Tathāgata Literally “Thus come one” or “Thus gone one”, this is a title and epithet of the Buddha.

Tāvātimsa The Heaven of the Thirty-Three is the second heavenly realm. It is ruled by Sakka, known as Indra in the Hindu scriptures, who also rules the **Cātummahārājikā** realm. The life-span of this realm is 36 million years.

Triple Gem The **Buddha**, **Dhamma** and **Sangha**. Buddhists take refuge in the Triple Gem.

Tusita Literally “pleased, satisfied”, this is the fourth heavenly realm. The Buddha lived here before coming to earth as Siddhatta

Pronunciation—Pāli

Most of the chanting in this book is in the Pāli language, an ancient Indian language related to Sanskrit. In this book, Pāli text is in **bold**, like this: **yo so tathāgato**

a	like u in but	u	like u in put
ā	like a in father	ū	like oo in moon
i	like i in bit	e	like e in bed
ī	like i in machine	o	like o in borrow

Most consonants are the same as English. Exceptions are listed below:

bh	like bh in abhor	kh	like kh in blackhead
c	like ch in change	ṃ	like ng in sing
ch	like chh in beach-house	ṅ	like ng in sing
dh	like dh in redhead	ṇ	like ny in canyon
ḍ	like d in dog	ph	like ph in uphill
ḍh	like dh in adherent	th	like th in lighthouse
g	like g in golf	ṭ	like t in touch
gh	like gh in ghost	ṭh	like th in lighthouse
j	like j in join	v	like w in water
jh	like dgeh in sledge-hammer		

Glossary of Buddhist Terms

Terms in the text followed by a subscript Dharma wheel (☸) are explained here.

Arahant A person who has rid his mind of all impurities and has attained enlightenment.

Bhikku A Buddhist monk.

Bodhi tree The tree under which the Buddha attained Enlightenment.

Brahmin In Hinduism, the priestly class or caste. In Buddhism is it used to refer to anyone who has the goal of self-purification and trains in a religious tradition.

Brahma A class of supra-celestial beings who abide purely by the pleasure they derive from meditation, as opposed to the sensual pleasures enjoyed by those of the lower realms.

Buddha A person who has become unified with the Highest Objects of Knowledge, the Supreme Truth.

Cātummahārājikā Literally “Four Great Kings”, these are the **devas** which live in the lowest heavenly realm. Beings are born there as a result of acts of faith and piety which are based on motives that are not very high. Their life span is nine million years.

Deva A class of beings above the human level. While the word is often translated as “god”, devas are subject to death and rebirth, and their life-spans vary according to their merit.

Dhamma (Sanskrit: *Dharma*) The absolute truth within the human body which the Lord **Buddha** discovered at His Enlightenment. It also refers to the Buddha’s teaching, which leads humanity to enlightenment.

Eight individual persons See **Four pairs of men**.

Abhivādana-sīlissa*For one of respectful nature who***Niccaṃ vuḍḍhāpacāyino***Constantly honours the worthy***Cattāro dhammā vaḍḍhanti***Four qualities increase:***Āyu vaṇṇo sukhaṃ, balaṃ.***Long life, beauty, happiness and strength.***Pronunciation—Thai**

Some of the chanting in this book is in the Thai language. In this book, Thai text is in ***bold italic***, like this: ***Prá Púttá Jào***

a	like u in but	u	like u in put
aa	like a in father	uu	like oo in moon
ai	like y in why	ae	like a in fat
i	like i in bit	o	like o in borrow or both
ii	like i in machine	ue	like er in fern
e	like e in bed		

Most Thai consonants sound like their English equivalents, with the following exceptions:

bp	like b in bin, but more forceful	dt	like d in dig, but with tongue between teeth
g	like g in golf		

Thai is a tonal language, with five tones. In the following examples, imagine you are putting the emphasis on the word in bold.

High	´	Top of the vocal range
Rising	∨	Rises from mid to high (eg “Do you ?”)
Mid	(none)	Normal speaking voice
Falling	^	Falls from high to low (eg. “But I want a cat”)
Low	`	Bottom of the vocal range (eg “Well I don’t ”)

Bowing—Men



Figure 1

Step 1) The man's kneeling position in preparation for paying respect.



Figure 2

Step 2) Kneel, taking your weight on your knees and sitting back on your raised heels. Bring your palms together loosely at an angle of about 45° to the middle of the chest. Keep the back and head



Figure 3

Step 3) Keeping the head erect, raise the joined palms to touch the central point between the eyebrows with both thumbs.



Figure 4

Step 4) Bend forwards, moving the hands apart about one palm-width. Place the palms on the floor until the elbows meet the knees and put the forehead on the floor between the hands. Bow three times and then perform steps 3, 2 and 1.

Monk's Blessing

This blessing is offered by the most senior monk at the end of the service.

Yathā vārivahā pūrā

Just as rivers full of water

Paripūrenti sāgaram

fill the ocean full,

Evameva ito dinnam

Even so does that here given

Petānam upakappati

benefit the dead (the hungry ghosts)

Ichchitam patthitam tumham

May whatever your wish for or desire

Khippameva samijjhatu

Quickly come to be.

Sabbe pūrentu saṅkappā

May all your aspirations be fulfilled

Cando paṇṇaraso yathā

As the full moon on the fifteenth day

Maṇi jotiraso yathā.

Or as a radiant, bright gem.

Sabbītiyo vivajjantu

May all distresses be averted

Sabba-rogo vinassatu

May every disease be destroyed

Mā te bhavatvantarāyo

May there be no dangers for you

Sukhī dīghāyuko bhava

May you be happy and live long.

By the power of our good deeds, may these deeds, take away our sins,
purify our minds, so that we may, with our merit, live a happy life.

May this merit lead us to Nirvana.

Bowing—Women



Figure 1

Step 1) The woman's kneeling position in preparation for paying respect.



Figure 2

Step 2) Kneel, resting on your shins with your feet flat to the ground. Bring your palms together loosely at an angle of about 45° to the middle of the chest. Keep the back and head erect.

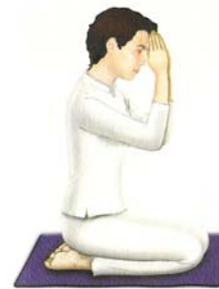


Figure 3

Step 3) Inclining your head forward slightly, raise the joined palms to touch the central point between the eyebrows with both thumbs.



Figure 4

Step 4) Bend forwards, moving the hands apart about one palm-width. Place the palms on the floor until the elbows meet the knees and put the forehead on the floor between the hands. Bow three times and then perform steps 3, 2 and 1.

Morning Chanting

1. Ratanattaya Vandana

(Salutation to the Triple Gem)

Yo so bhagavā arahaṃ sammāsambuddho

(The Buddha) is the Exalted One, far from defilements, Perfectly, Enlightened by Himself

Svākkhāto yena bhagavatā dhammo;

The Dhamma well-expounded by the Exalted One*

Supaṭipanno yassa bhagavato sāvakaṅgho;

The Sangha of the Exalted One, which is of good conduct*

Tammayamaṃ bhagavantamaṃ sadhammaṃ sasaṅghamaṃ; Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma.

To that Exalted One, that Dhamma, that Sangha, honouring them as is proper, we render supreme homage.

Sādhu no bhante bhagavā sucirapariniḥṣitopi;

It is well for us, Venerable Sir, Exalted One so pure, having reached the final Nirvana.

Pacchimājanatānukampamānasā;

You still have compassion on the later generations

Ime sakkāre duggatapaṇṇākārahūte paṭiggaṇhātu, amhākaṃ dīgharattaṃ hitāya sukhāya.

These humble offerings deign to accept, for our lasting benefit and happiness

2. Ratanattayanamakārapāṭha

(Homage to the Triple Gem)

Arahaṃ sammā-sambuddho bhagavā.

Buddhaṃ bhagavantamaṃ abhivādemi.

The Exalted One, far from defilements, perfectly enlightened by himself,

I bow low before the Buddha, the Exalted One.

(bow)

Svākkhāto bhagavatā dhammo. Dhammaṃ namassāmi.

The Dhamma, well-expounded by the Blessed One, I bow low before the

Saṅghadana

(Offering of food to the Sangha)

Namo tassa bhagavato arahato sammā-sambuddhassa (3 times)

Homage to the Uncomparable One, the Worthy Undeiled One, the Perfectly Self-Awakened One.

Imāni mayaṃ bhante, bhattāni, sapaṭivārāni, bhikkusaṅghassa, oṇojayāma, sādhu no bhante, bhikkusaṅgho, imāni, bhattāni, sapaṭivārāni, paṭiggaṇhātu, amhākaṃ, dīgharattaṃ, hitāya, sukhāya, nibbānāya ca.

May we, O venerable monks, offer this food together with the other requisites to the Sangha. So, venerable monks, please accept this food and the other requisites of ours for our eternal benefit, happiness and attainment of Nirvana.

Kāa dtàe Pra Píksù Sǒng p̄u jà ruen, k̄a pá j̄ao táng lǎai, k̄o nóm tà wǎai pát dtaa hǎan, próm d̄uai bo rí waan táng lǎai lào ní d̄ae Pra Píksù Sǒng. K̄o Pra Píksù Sǒng jong ráp pát dtaa hǎan, próm d̄uai bo rí waan táng lǎai lào ní, kǒng k̄a pá j̄ao táng lǎai, p̄uea bprà yot p̄uea kwaam sùk p̄uea mák p̄on níp paan, ḡae k̄a pá j̄ao táng lǎai, dtà l̄ot gaan naan tuen.

May we, O venerable monks, offer this food together with the other requisites to the Sangha. So, venerable monks, please accept this food and the other requisites of ours for our eternal benefit, happiness and attainment of Nirvana.

Just before the monks enter with their bowls, we recite:

Sutinnaṃ vatametānaṃ āsavakkayāvahaṃ hotu.

K̄o p̄on hàeng taan t̄i k̄apáj̄ao h̄ai d̄ii l̄aeo n̄, jong bpen kr̄ueng gam j̄at aa sà wà ḡi l̄et, òk bpai j̄aak jai, kǒng k̄apáj̄ao d̄uai t̄uet.

Nibbāna paccayo hotu .

Dhamma.

(bow)

Supaṭipanno bhagavato sāvaka-saṅgho. Saṅghaṃ namāmi

The Sangha of disciples who have practiced well, I bow low before the Sangha

(bow)

3. Pubbahāganamakārapāṭha

(The Preliminary Passage for Revering)

Leader: [Handa mayaṃ buddhassa bhagavato

pubba-bhāga-namakāraṃ karoma se]

Let us now chant the preliminary Passage for Revering to the Buddha.

Namo tassa bhagavato arahato sammā-sambuddhassa (3 times)

Homage to the Uncomparable One, the Worthy Undeified One, the Perfectly Self-Awakened One.

4. Buddhābhithuti

Leader: [Handa mayaṃ buddhābhithutiṃ karoma se:]

(Let us now chant supreme praise to the Lord Buddha)

Yo so tathāgato arahamṃ sammā-sambuddho

He who has attained to Truth, far from defilements, perfectly enlightened by Himself

Vijjā-caraṇa-sampanno sugato lokavidū

Fully possessed of wisdom and excellent conduct, One who has proceeded by the good way, Knower of worlds

Anuttaro purisa-damma-sārathi

Unexcelled trainer of tamable men

sathā deva-manussānaṃ buddho bhagavā

Teacher of devas and men, the Awakened One, the Lord skilled in teaching Dhamma*

Yo imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakam,

Who in this world with its devas, maras and brahmas*,*

Sassamaṇa-brāhmaṇiṃ pajamṃ sadeva-manussaṃ sayamṃ abhiññā

sacchikatvā pavedesi

this generation with its brahmins together with its rulers and mankind,*

made known, having realized it through higher knowledge
Yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-kalyāṇaṃ
pariyosānakalyāṇaṃ

Who pointed out Dhamma, good in the beginning, good in the middle, good at the end

Sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ
brahmacariyaṃ pakāsesi.

Who explained the holy life with essential and literal meaning, complete and perfect, of surpassing purity.

Tamaḥaṃ bhagavantaṃ abhipūjayāmi,
Tamaḥaṃ bhagavantaṃ siraśā namāmi.

*The Exalted One I worship most highly,
 To that Exalted one my head I bow down*
 (bow)

5. Dhammābhithuti

Leader: [Handa mayaṃ dhammābhithutiṃ karoma se]
(Let us now chant the sublime praise of the Dhamma)

Yo so svākkhāto bhagavatā dhammo

The Dhamma well-expounded by the Exalted One

Sandiṭṭhiko akāliko ehipassiko

To be seen it can be practiced and realised by practitioners, not delayed in time, inviting one to come and see, here and now

Opanayiko paccattaṃ veditabbo viññūhi:

Onward-leading, to be seen by each wise man for himself

Tamaḥaṃ dhammaṃ abhipūjayāmi,

Tamaḥaṃ dhammaṃ siraśā namāmi.

That Dhamma I worship most highly, to that Dhamma my head I bow down
 (bow)

6. Saṅghābhithuti

(Praise to the Sangha)

Leader: [Handa mayaṃ saṅghābhithutiṃ karoma se]
(Now let us chant the sublime praise of the Sangha)

Homage to the Master Nun Chand Khonnokyoong

Nom jit graap buuchaa maha ubasika jaan

Gong gaeo na rue paan yot tahaan pra totsapon
Suep tot tamma taat mung bpragaat taan mak
pon

Bpen nueng mai mii song naam gruек gong kun
yai Jaan

Kon nok yuung tum chii wan tam witcha pichit
chai

Od ton lae kaem kaeng mana graeng pi sut sai
Got pet nai pop drai piang set huang kong duang
maan

Bpen yot ga dtan yuu nom nop kruu tuk wan
waan

Chuem witcha pra nippaan pu saang saan tawan
tam

Ruam sit plik puen naa sataa bpana hai luet lam

Wat pra tammagai nam tam kayai hatai chon

Taan dai nai lok la ruam mahaa nathii don

Tiap taan ga run mon kae set siao nam jai yai

Yot bpadtimagon ek ba won som jai maai

Ha tiap song mue yai pu bpan gai haeng tammaa

Yai bpen chen po pruek hai raluek lae pueng pa

Sit dang sakunaa dai a sai dtai baramii

Glang yai sai pisut bpriap bpra dut pra jedii

Gai taam tap tawii asongkai anek nan

Duai bun guson lam waratam kun Yai Jaan

Establish your mind in humble homage to Khun Yai. She, the great soldier of Dhamma, the Force of Goodness, the great disciple of Phramongkolthepmuni. Praised as “second to none”, she carried on the torch of victory of Phramongkolthepmuni in order to share the Vijja Dhammakaya to all within the world. Both patient and strong, never was she scared of obstacles.

The spectacular diamond in the rough, nothing can compare with her mind. Not only is she mighty and determined, she is both pure and bright at all times. Complete with gratitude and respect, she followed her teacher's orders. By passing on the Vijja Dhammakaya to Luang Por Dhammajayo, the Sun of Dhamma, the illuminating brightness of Lord Buddha's teachings is given to the world day and night.

She is the founder of the Dhammakaya Temple. Though petite in body, the fortitude of her mind lead in helping her disciples to transform a rice paddy field into the centre of Vijja Dhammakaya within the world. The great rivers or oceans, no matter how grand, cannot compare to the depth of her virtue and good deeds.

Two simple hands built a temple through both thick and thin; never did she stop. Though aging, her mind continued to gain in strength. Day and night she taught her disciples to attain the Dhammakaya, the truest happiness. Like a large Bodhi Tree under which birds take their refuge, her mind is like a Cetiya overflowing with uncountable Dhammakayas. She is like a field of merit for her disciples. She is the moving, real life Cetiya. Every disciple receives great virtue honouring her and showing due respect to her both day and night. Through the act of following her example, may we attain the Dhamma that Khun Yai attained, may we be prosperous, may our good deeds be the sacred pure energy that follows us in every lifetime until we can defeat all defilements and the Great Mara, may we be filled with the power of Dhamma and the powerful sacred pure energy so that we may spread Buddhism and the Vijja Dhammakaya to all the world. May all these courageous intentions combine as one, just as the jasmine flower garland, to offer as homage in honour to the great deeds of Khun Yai, always and forever until we reach the Uttermost Dhamma.

without pause. By putting his life on the line and never succumbing to threats or obstacles, he aims to spread Buddhism for the prosperity of all. Developing monks to be true monks and people to be good people, he spends his life accumulating the wholesomeness and virtue.

By heartfelt praise and devotion to the sanctity and importance of this Great Teacher, may Phramongkolthepmuni the Destroyer of Mara, kindly bless us to be liberated from all sufferings, sicknesses and dangers. May we be happy in both body and mind, possess the never-ceasing treasures of a Universal monarch, and thoroughly understand the knowledge of the Dhammakaya so that we may be complete with “boon-barami” and live prosperous lives forevermore.

Yo so supaṭipanno bhagavato sāvaka-saṅgho

That which is the Sangha of the Exalted One's disciples who have practiced nicely

Uju-paṭipanno bhagavato sāvaka-saṅgho

The Sangha of the Exalted One's disciples who have practiced straightly

Ñāya-paṭipanno bhagavato sāvaka-saṅgho

The Sangha of the Exalted One's disciples who have practiced rightly

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho

The Sangha of the Exalted One's disciples who have practiced properly

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā

That is to say: the four pairs of men, the eight individual persons**

Esa bhagavato sāvaka-saṅgho

That is the Sangha of the Exalted One's disciples

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo

Worthy of gifts, worthy of hospitality, worthy of offerings

Anuttaraṃ puññakkhettaṃ lokassa

The incomparable field of merit for the world

Tamahaṃ saṅghaṃ abhipūjayāmi,

Tamahaṃ saṅghaṃ sirasā namāmi

That Sangha I worship most highly, to that Sangha my head I bow down.

(bow)

7. Ratanattayappaṇāma Gāthā

(Salutation to the Triple Gem and Passages for Dispassionateness)

(Now all sit in a respectful sidewise posture)

Leader: [Handa mayamaṃ ratanattayappaṇāma-gāthāyo ceva samvega-parikittanapāṭhañca bhaṇāma se]

(Let us now chant the salutation to the Triple Gem together with the Pāli passages conducive to dispassionateness)

Buddho susuddho karuṇā-mahaṇṇavo,

The Buddha, purified, with ocean-like compassion

Yoccanta-suddhabbara-ñāṇa-locano,

Completely possessed of the eye of wisdom

Lokassa pāpūpakilesa-ghātako:

Destroyer of the stains, the evils of the world

Vandāmi buddhaṃ ahamā-darena taṃ

Devotedly indeed that Buddha I revere.

Dhammo padīpo viya tassa satthuno,

The Dhamma of the Lord, likened to a lamp

Yo magga-pākāmata-bhedabhinnako,

Is thus diversified, the path, its fruits as well

Lokuttaro yo ca ta-dattha-dīpano:

The Deathless—lighting up that beyond the world

Vandāmi dhammaṃ ahamā-darena taṃ.

Devotedly indeed that Dhamma I revere.

Saṅgho sukhettābhyatikhetta-saññito,

The Sangha, called a field better than the best

Yo diṭṭha-santo sugatānubodhako,

Who having seen are calmed, enlightened after Him

Lolappahīno ariyo sumedhaso:

Possessiveness destroyed, the Noble Ones, the wise

Vandāmi saṅghaṃ ahamā-darena taṃ.

Devotedly indeed that Sangha I revere.

Icevame-kantabhipūjaneyyakam, vatthuttayam

vandayatābhisaṅkhatam, puññam mayā yaṃ mama sabbupaddavā,

mā hontu ve tassa pabhāva-siddhiyā.

By the power of the merit I have created through giving reverence to the

Triple Gem, which is worthy of only the highest reverence, may all my

obstructions cease to be.

8. Saṃvegaparikittanapāṭha

(Passages conducive to Dispassionateness)

Idha tathāgato loke uppanno arahaṃ sammā-sambuddho,

Here, one who has attained the truth appears in the world, One far from

defilements, perfectly enlightened by Himself

Homage to the Great Master Phramongkolthepmuni

Gom graap ma nat nom wara jom wi chaa jaan

Nop ong pra song yaan chi na buut chi no dom

Ek song pra naam “Jantasaro” wi sut som

Tuai tep ma nut prom, a pi wan ta na gaan

Taan wang wi mut pon, chana gon pa yaa man

Mung sut na ru paan a ti yaan pra nam chai

Plii shiip ta wai saat, mu ni naat na pen sai

Yuut ning sa nit nai ha ru tai na glang gai

Duang tam sa waang lam pa hu tammagai prai

Hen sut dta lot saai wa ra gai wi set saan

Witcha pra chaa chiao ma na diao pa jon maan

Bpraap sin gi let raan a pi baan ma ha chon

Ruu jaeng gra jang jin pra ta win ja ruam pon

Yuut ning lu maak pon a nu son pra ton tan

Yom dai mi yom pae ma na nae ma bprae pan

Gram suek tok kuen wan sa la plun u tit plii

Jai taan mi wan wai ja ka yai pra saat sri

Saang pra lae kon dii ku na mii ta lot chon

Duai dae cha san suen su ja ruen pi pat pon

Koh pon pra mong kon tep mu nipi chit maan

Uay chai ma lai sok ni ra rok ku pai paan

Sop suk ga sem saan ta na jak ra paat mii

Ruu jaeng pra taam maa lu wi cha pra chin na sii

Bpiam bun ya baa ra mii suka san ni ran gaan

Lowering ourselves in faithful homage to Phramongkolthepmuni, the great teacher and re-discoverer of the Vijja Dhammakaya. Endowed with superb supernatural vision and power, he is the great disciple of the Lord Buddha, the supremely victorious one.

One of the most brilliant diamonds of Buddhism, his name is Sod Jantasaro. Immaculately pure in body, speech and mind, the Brahmas, angels and humans all alike humble themselves in respect to him.

One of the most brilliant diamonds of Buddhism, his name is Sod Jantasaro. Immaculately pure in body, speech and mind, the Brahmas, angels and humans all alike humble themselves in respect to him.

Absolutely determined to free all from the control of the Great Mara, the concealed evil architect and commander, and thus lead us all in reaching the Uttermost Dhamma. By applying the super-power vision of the Dhammakaya, he is able to aid us in obtaining the highest victory.

He devoutly sacrificed his live and body to the Lord Buddha's Dhamma on the full moon night of the eighth lunar month in meditation by stilling the mind at the seventh base of the body. Thus emerged the bright Dhamma sphere from the centre space of his body, he travelled through the centre until reaching uncountable Dhammakayas, arising one after another in procession. Each body of Dhamma possessed the 32 characteristics of the Great Man, sublime and superb, with unimaginable power. He is one of the most skilled and developed beings in the knowledge of the Dhammakaya. Complete with courage and might for combat with the Great Mara, he can lead us to defeat all defilement and assist humankind in becoming absolutely free from suffering.

Once having obtained a thorough understanding of the truth of life, he resolved to gather a team of Dhamma warriors to practice the Dhammakaya knowledge by stilling the mind to continuously enter the centre thus combining and fusing the enlightened knowledge of the inner Dhamma bodies as one with themselves.

Never has he retreated or surrendered, but he strives on until reaching the utmost goal. Though his body has left, his intention and fortitude has never changed nor wavered. Constantly does he practice and develop both the inner and outer work

samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā

by any recluse, Brahmana, Deva, Mara, Brahma,

kenaci vā lokasminti."

or anyone in the world."

Itiha tena khaṇena tena muhuttana, yāva brahma-lokā saddo

Thus at that very moment, at that instant, the cry spread as far as the

abbhuggacchi. Ayaṅca dasa-sahassī loka-dhātu, saṅkampi

Brahma realm. The system of ten thousand worlds trembled,

sampakampi sampavedhi, appamāṇo ca oḷāro obhāso loke

quaked and shook. A boundless sublime radiance surpassing

pāturahosi, atikkammeva devānaṃ devānubhāvaṃ.

the divine power of devas appeared in the world.

Atha kho Bhagavā udānaṃ udānesi, "Aññāsi vata bho Koṇḍañño,

Then the Blessed One exclaimed "Verily Kondañña has realized;

Aññāsi vata bho Koṇḍaññoti."

Verily Kondañña has realized (the Four Noble Truths)."

Itihidaṃ āyasmato Koṇḍaññassa, Añña-koṇḍaññotveva

Thus the Venerable Kondañña received the name Anna Kondañña -

nāmaṃ ahoṣīti.

Kondañña who realizes.

(Translation of the Dhammacakkappavattana Sutta was provided by *The Great Book of Protection and Other Recitals*, published by the Sasana Abhiwurdhi Wardhana Society and printed by Uniprints Marketing Sendirian Berhad, Kuala Lumpur, Malaysia. Editions have been made to the original translation by the compiler of this book.)

Dhammo ca desito niyyāniko upasamiko parinibbāniko

And Dhamma is pointed out by Him, leading out (of samsara), calming, tending towards Final Nibbana, (Nirvana)

sambodhagāmī sugatappavedito.

Going to self-enlightenment, so declared by the One who has gone the good way

Mayan-taṃ dhammaṃ sutvā evaṃ jānāma,

We, having heard this Dhamma, know thus:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ

Birth is suffering, decay is dukkha, death is dukkha

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā

Sorrow, lamentation, pain, grief and despair are dukkha,

Appiyehi sampayogo dukkho piyehi vippayogo dukkho

Association with the disliked is dukkha, separation from the liked is dukkha,

Yampicchaṃ na labhati tampi dukkhaṃ

Not getting what one wants is dukkha.

Saṅkhittena pañcupādānakkhandhā dukkha, seyyathidaṃ:

In brief, the Five Aggregates are dukkha, which are as follows:*

Rūpūpādānakkhandho, *The Aggregate of the body,*

Vedanūpādānakkhandho, *The Aggregate of feelings,*

Saññūpādānakkhandho, *The Aggregate of perception,*

Saṅkhārūpādānakkhandho, *The Aggregate of volitions,*

Viññānūpādānakkhandho, *The Aggregate of consciousness*

Yesaṃ pariññāya, dharamāno so bhagavā, evaṃ bahulaṃ sāvake vineti

For full knowledge of which, while the Exalted One was still alive, He had frequently instructed disciples in this way,

Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsani, Bahulā

pavattati:

The section of teaching taught by the Exalted One amongst His disciples was thus, many times had He emphasized:

Rūpaṃ aniccaṃ, *Body is impermanent,*
Vedanā aniccā, *Feelings are impermanent,*
Saññā aniccā, *Memory is impermanent,*
Sañkhārā aniccā, *Volitions are impermanent,*
Viññānaṃ aniccaṃ, *Consciousness is impermanent,*
Rūpaṃ anattā, *Body is not self,*
Vedanā anattā, *Feelings are not self,*
Saññā anattā, *Memory is not self,*
Sañkhārā anattā, *Volitions are not self,*
Viññānaṃ anattā, *Consciousness is not self,*
Sabbe sañkhārā aniccā, *All conditioned things are impermanent,*
Sabbe dhammā anattāti *All dhammas are not self.*
Te (WOMEN: Tā) mayaṃ, otiṇṇāma jātiyā jarā-maraṇena,
All of us, beset by birth, decay and death,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi,
By sorrow, lamentation, pain, grief and despair
Dukkhotiṇṇā dukkha-paretā,
Beset by dukkha, obstructed by dukkha,
Appeva nānimassa kevalassa dukkhak-khandhassa antakiriya
paññāyethāti
Consider that it is well if the complete ending of these groups of suffering
may be known.
Cira-parinibbutampi taṃ bhagavantaṃ saraṇaṃ gatā,
Dhammañca saṅghañca, tassa bhagavato sāsaṇaṃ
Although long ago was the passing of the Exalted One, We, however, take
Him together with the Dhamma and the Sangha for guidance
Yathā-satti yathā-balaṃ manasikaroma, anupaṭipajjāma,
To follow, according to our ability and as much as we can afford to, in the
Doctrine of the Exalted One
Sā sā no paṭipatti, Imassa kevalassa dukkhak-khandhassa
antakiriyaṃ saṃvattatu
May this practice of ours be conducive to the extinction of sufferings.

Bhummānaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā
Hearing these words of the Bhummāttha devas, all the Cātummahārājikā*
deva saddamanussāvesuṃ.
(first level of heaven) devas raised the cry.
Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatisā
Hearing these words of the Cātummahārājikā devas, all the Tāvatisā*
devā saddamanussāvesuṃ.
(second level of heaven) devas raised the cry.
Tāvatisānaṃ devānaṃ saddaṃ sutvā, Yāmā
Hearing these words of the Tāvatisā devas, all the Yāmā*
devā saddamanussāvesuṃ.
(third level of heaven) devas raised the cry.
Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā
Hearing these words of the Yāmā devas, all the Tusitā*
devā saddamanussāvesuṃ.
(fourth level of heaven) devas raised the cry.
Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmānaratī
Hearing these words of the Tusitā devas, all the Nimmānaratī*
devā saddamanussāvesuṃ.
(fifth level of heaven) devas raised the cry.
Nimmānaratīnaṃ devānaṃ saddaṃ sutvā, Paranimmita-vasavattī
Hearing these words of the Nimmānaratī devas, all the Paranimmita-
vasavattī* *(sixth level of heaven)*
devā saddama-nussāvesuṃ.
devas raised the cry.
Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā,
Hearing these words of the Paranimmitavasavata devas,
Brahma-kāyikā devā saddamanussāvesuṃ.
all the Brahmās of Brahma Pārisajjā raised the cry:
"Etam Bhagavatā Bārānasiyaṃ isipatane migadāye
"The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ
has set in motion the Matchless Wheel of Truth that cannot be set in
motion

Athāhaṃ bhikkhave sadevake loke samārake sabrahmake,
 in this world, monks, with its devas, with its Maras and Brahmas,
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
 in this generation with its recluses, Brahmanas, Devas and humans,
Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim.
 the matchless, supreme Enlightenment.
Ñāṇaṅca pana me dassanaṃ udapādi, akuppā me vimutti,
 And a vision of insight arose in me thus: Unshakable is my deliverance.
Ayamantimā jāti, Natthidāni punabbhavoti."
 This is the last birth. Now there is no more rebirth'
Ida-mavoca Bhagavā, attamanā pañca-vaggiyā bhikkhū
 Thus the Blessed One said. The group of five monks was glad,
Bhagavato bhāsitaṃ abhinandun.
 and they rejoiced at the words of the Blessed One.
Imasmiṅca pana veyyā-karaṇasmim bhaññamāne, Āyasmato
 When this discourse was thus expounded, there arose in the
Koṇḍañña virajaṃ vītamaṃ dhamma-cakkhuṃ udapādi,
 Venerable Kondañña, the passion free, stainless vision of Truth that
Yaṅkiñci samudaya dhammaṃ sabbantaṃ nirodha-dhammanti.
 whatever has the nature of arising has the nature of ceasing.
Pavattite ca Bhagavatā dhamma-cakke,
 Now when the Blessed One set in motion the Wheel of Truth,
Bhummā deva saddamanussāvesuṃ,
 the Bhummāttha devas (earth deities) raised a cry:
"Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye
 "The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaraṃ dhamma-cakkaṃ pavattitaṃ, appaṭivattiyaṃ
 has set in motion the Matchless Wheel of Truth that cannot be set in
 motion
samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā
 by any recluse, Brahmana, Deva, Mara, Brahma
kenaci vā lokasminti."
 or anyone in the world."

9. Pattidāna Gāthā

(Verses on dedication of merit)

Leader: [Handa mayaṃ pattidānagāthāyo bhaṇama se]

(Let us now make the dedication of merit at the beginning)

**Yā devatā santi vihāravāsini, thūpe ghare bodhighare tahiṃ
 tahiṃ,**

The devatas which dwell in the temple, in the stupa, in the bodhi tree**

Tā dhammadānena bhavantu pūjitā

Those devatas we have worshipped with the Gift of Truth

Sotthiṃ karontedha vihāramaṇḍale.

May they all grant a blessing at the circle of this place of living.

Therā ca majjhā navakā ca bhikkhavo

Monks who are elders, those of middle rank, and those who are new

Sārāmikā dānapatī upāsakā,

Laymen and laywomen, ones in charge of almsgiving and temple dwellers

Gāmā ca desā nigamā ca issarā

All householders, foreigners, villagers or the chief ones,

Sappāṇabhūtā sukhitā, bhavantu te.

May they and all creatures attain happiness.

Jalābujā yepi ca aṇḍasambhavā

May all creatures born from womb, from an egg,

Samsedajātā athavopapātikā,

From moisture, or those of spontaneous births,

Niyyānikaṃ dhammavaraṃ paṭicca te

May they have the precious Dhamma which leads to the good way;

Sabbepi dukkhassa karontu saṅkhayaṃ.

May all beings bring an end to suffering

Ṭhātu ciraṃ satam dhammo dhammaddharā ca puggalā.

May the Dhamma of good people last long and may righteous people live long,

Saṅgho hotu samaggova atthāya ca hitāya ca.

May the Sangha be ever united and ready to bring benefits and assistance.

Amhe rakkhatu saddhammo sabbepi dhammacārino.

May the good Dhamma protect us all and care for all who uphold the

Dhamma.

Vuḍḍhiṃ sampāpuṇeyyāma dhamme ariyappavedite.

May we all progress in the Dhamma which the Noble One has expounded.

If morning service in the temple continues, the following is chanted at the end of the service.

10. Ratanattayanamakārapāṭha

(Homage to the Triple Gem)

Arahaṃ sammā-sambuddho bhagavā.

Buddhaṃ bhagavantam abhivādemi.

The Exalted One, far from defilements, perfectly enlightened by himself,

I bow low before the Buddha, the Exalted One.

(bow, chanting softly:)

Buddho me nātho

Pra Putta Jao bpen ti pueng kong rao

(The Buddha is my refuge)

Svākkhāto bhagavatā dhammo. Dhammaṃ namassāmi.

The Dhamma, well-expounded by the Blessed One, I bow low before the

Dhamma.

(bow, chanting softly:)

Dhammo me nātho

Pra Taam bpen ti pueng kong rao

(The Dhamma is my refuge)

Supaṭipanno bhagavato sāvaka-saṅgho. Saṅgham namāmi

The Sangha of disciples who have practiced well, I bow low before the Sangha

(bow, chanting softly:)

Saṅgho me nātho

Pra Song bpen ti pueng kong rao

(The Sangha is my refuge)

ariya-saccaṃ bhāvetabbanti me bhikkhave,

is a Noble Truth and should be developed. There arose in me, monks,

pubbe ananussutesu dhammesu, cakkhuṃ udapādi

concerning things not heard before, such as the vision,

ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

the knowledge, the wisdom, the supreme wisdom and the light.

Taṃ kho panidaṃ dukkha-nirodha-gāminī paṭipadā

This Path leading to the Cessation of suffering,

ariya-saccaṃ bhāvitanti me bhikkhave,

is a Noble Truth and has been developed. There arose in me, monks,

pubbe ananussutesu dhammesu, cakkhuṃ udapādi

concerning things not heard before, such as the vision,

ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

the knowledge, the wisdom, the supreme wisdom and the light.

Yāvakīvaṅca me bhikkhave imesu catūsu ariya-saccesu,

As long as my knowledge, monks, concerning the real nature of the Four Noble Truths,

Evan-ti-parivaṭṭaṃ dvādasākāraṃ

was not perfectly clear in these three aspects, in these twelve ways,

yathābhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahosi,

I did not claim to have realized,

Neva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake,

in this world, monks, with its gods, with its Maras and Brahmas,

sassamaṇa-brāhmaṇiyā pajāya sadevamanussāya,

in this generation with its recluses, Brahmanas, Devas and humans,

anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ

the matchless, supreme Enlightenment.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu,

But when my knowledge, monks, concerning the real nature of the Four Noble Truths,

Evan-ti-parivaṭṭaṃ dvādasākāraṃ

was perfectly clear in these three aspects, in these twelve ways,

yathābhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahosi,

then I claim to have realized,

Idaṃ dukkha-nirodho ariya-saccanti

This Cessation of Suffering is a Noble Truth.

me bhikkhave, pubbe ananussutesu dhammesu,

There arose in me, monks, concerning things not heard before,

cakkhuṃ udapādi ñāṇaṃ udapādi paññā

such was the vision, the knowledge, the wisdom,

udapādi vijjā udapādi āloko udapādi.

the supreme wisdom and the light.

Taṃ kho panidaṃ dukkhanirodho ariya-saccaṃ sacchikātabbanti

This Cessation of Suffering is a Noble Truth and should be realised.

me bhikkhave, pubbe ananussutesu dhammesu,

There arose in me, monks, concerning things not heard before,

cakkhuṃ udapādi ñāṇaṃ udapādi paññā

such was the vision, the knowledge, the wisdom,

udapādi vijjā udapādi āloko udapādi.

the supreme wisdom and the light.

Taṃ kho panidaṃ dukkhanirodho ariya-saccaṃ sacchikatanti

This Cessation of Suffering is a Noble Truth and has been realised.

me bhikkhave, pubbe ananussutesu dhammesu,

There arose in me, monks, concerning things not heard before,

cakkhuṃ udapādi ñāṇaṃ udapādi paññā

such was the vision, the knowledge, the wisdom,

udapādi vijjā udapādi āloko udapādi.

the supreme wisdom and the light.

Idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccanti

This Path leading to the Cessation of Suffering is a Noble Truth.

me bhikkhave, pubbe ananussutesu dhammesu,

There arose in me, monks, concerning things not heard before,

cakkhuṃ udapādi ñāṇaṃ udapādi paññā

such was the vision, the knowledge, the wisdom,

udapādi vijjā udapādi āloko udapādi.

the supreme wisdom and the light.

Taṃ kho panidaṃ dukkha-nirodha-gāminī paṭipadā

This Path leading to the Cessation of Suffering

Morning chanting is ended

Evening Chanting**1. Ratanattaya Vandanā**

(Salutation to the Triple Gem)

Yo so bhagavā arahaṃ sammāsambuddho

He is the Exalted One, far from defilements, Perfectly, Enlightened by Himself

Svākkhāto yena bhagavatā dhammo;

The Dhamma, well-expounded by the Exalted One

Supaṭipanno yassa bhagavato sāvakaṅgho;

The Sangha of the Exalted One, which is of good conduct

**Tammayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ; Imehi sakkārehi
yathārahaṃ āropitehi abhipūjayāma.**

*To that Exalted One, that Dhamma, that Sangha, honouring them as is
proper, we render supreme homage.*

Sādhu no bhante bhagavā sucirapariniḥṣitopi;

*It is well for us, Venerable Sir, Exalted One so pure, having reached the final
Nirvana.*

Pacchimājanatānukampamānasā;

You still have compassion on the later generations

**Ime sakkāre duggatapaṇṇākārabhūte paṭiggaṅhātu, amhākaṃ
dīgharattaṃ hitāya sukhāya.**

These humble offerings deign to accept, for our lasting benefit and happiness

2. Ratanattayanamakārapāṭha

(Homage to the Triple Gem)

Arahaṃ sammā-sambuddho bhagavā.

Buddhaṃ bhagavantaṃ abhivādemi.

*The Exalted One, far from defilements, perfectly enlightened by himself,
I bow low before the Buddha, the Exalted One.*

(bow)

Svākkhāto bhagavatā dhammo. Dhammaṃ namassāmi.

The Dhamma, well-expounded by the Blessed One, I bow low before the

Dhamma.
(bow)

Supaṭipanno bhagavato sāvaka-saṅgho. Saṅghaṃ namāmi

The Sangha of disciples who have practiced well, I bow low before the Sangha

(bow)

3. Pabbabhāganamakārapāṭha

(The Preliminary Passage for Revering)

**Leader: [Handadāni mayantaṃ bhagavantaṃ vācāya
abhiḡāyituṃ, pabbabhāganamakārañceva buddhānussatinayañca
karoma se]**

*Let us now chant an introductory homage and a recollection of the Lord
Buddha.*

Namo tassa bhagavato arahato sammā-sambuddhassa (3 times)

*Homage to the Uncomparable One, the Worthy Undeiled One, the Perfectly
Self-Awakened One.*

4. Buddhānussati

(Recollection on the Buddha)

Taṃ kho pana bhagavantaṃ evaṃ kalyāṇo kitti-saddo abbhuggato,

An excellent report of that Exalted One's fame has spread, as follows:

Itipi so bhagavā arahantaṃ sammā-sambuddho,

He is indeed the Exalted One, far from defilements

Vijjā-caraṇa-sampanno sugato lokavidū,

*Perfectly enlightened by himself, fully possessed of wisdom and (excellent
conduct, one who has proceeded by the good way, knower of worlds*

**Anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho
bhagavāti.**

*Unexcelled trainer of tamable men, teacher of devatas and men, the
Awakened One, the Lord skilled in teaching Dhamma.*

udapādi vijjā udapādi āloko udapādi.

the supreme wisdom and the light.

Taṃ kho panidaṃ dukkhaṃ ariya-saccaṃ pariññātanti

This Suffering is a Noble Truth and has been fully perceived.

me bhikkhave, pubbe ananussutesu dhammesu,

There arose in me, monks, concerning things not heard before,

cakkhuṃ udapādi ñāṇaṃ udapādi paññā

such was the vision, the knowledge, the wisdom,

udapādi vijjā udapādi āloko udapādi.

the supreme wisdom and the light.

Idaṃ dukkha-samudayo ariya-saccanti

This Cause of Suffering is a Noble Truth.

me bhikkhave, pubbe ananussutesu dhammesu,

There arose in me, monks, concerning things not heard before,

cakkhuṃ udapādi ñāṇaṃ udapādi paññā

such was the vision, the knowledge, the wisdom,

udapādi vijjā udapādi āloko udapādi.

the supreme wisdom and the light.

Taṃ kho panidaṃ dukkhasamudayo ariya-saccaṃ pahātabbanti

This Cause of Suffering is a Noble Truth and should be eradicated.

me bhikkhave, pubbe ananussutesu dhammesu,

There arose in me, monks, concerning things not heard before,

cakkhuṃ udapādi ñāṇaṃ udapādi paññā

such was the vision, the knowledge, the wisdom,

udapādi vijjā udapādi āloko udapādi.

the supreme wisdom and the light.

Taṃ kho panidaṃ dukkhasamudayo ariya-saccaṃ pahīnanti

This Cause of Suffering is a Noble Truth and has been eradicated.

me bhikkhave, pubbe ananussutesu dhammesu,

There arose in me, monks, concerning things not heard before,

cakkhuṃ udapādi ñāṇaṃ udapādi paññā

such was the vision, the knowledge, the wisdom,

udapādi vijjā udapādi āloko udapādi.

the supreme wisdom and the light.

tatra tatrā-bhinandinī, seyyathīdam,

finding fresh delight now here, and now there, that is to say,

Kāma-taṇhā bhava-taṇhā vibhava-taṇhā.

craving for sense pleasures, craving for existence, craving for non-existence.

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccam,

The Noble Truth of the Cessation of Suffering, monks, is this:

Yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo

It is the complete extinction of that craving, giving it up, relinquishing it,

paṭinissaggo mutti anālayo.

liberating oneself from it and detaching oneself from it.

Idaṃ kho pana bhikkhave dukkha-nirodha-gāminī-paṭipadā ariya-

saccam

This is, monks, the Noble Truth of the Path leading to the Cessation of Suffering.

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathīdam,

It is the Noble Eightfold Path, that is to say:

Sammā-diṭṭhi sammā-saṅkappo, sammā-vācā sammā-kammanto

Right Understanding, Right Thought, Right Speech, Right Action,

sammā-ājīvo, sammā-vāyāmo sammā-sati sammā-samādhi. [Pause]

Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

Idaṃ dukkham ariya-saccanti me bhikkhave,

This Suffering is a Noble Truth. There arose in me, monks,

Pubbe ananussutesu dhammesu, cakkhum udapādi

concerning things not heard before, such was the vision,

ñānam udapādi paññā udapādi vijjā udapādi āloko udapādi.

the knowledge, the wisdom, the supreme wisdom and the light.

Taṃ kho panidaṃ dukkham ariya-saccam pariññeyyanti

This Suffering is a Noble Truth and should be fully perceived.

me bhikkhave, pubbe ananussutesu dhammesu,

There arose in me, monks, concerning things not heard before,

cakkhum udapādi ñānam udapādi paññā

such was the vision, the knowledge, the wisdom,

5. Buddhābhigīti

(Hymn to the Buddha)

Leader: [Handa mayaṃ buddhābhigītiṃ karoma se]

(Let us now chant the true praise of the Buddha)

Buddhavārahanta varatādiguṇābhuyutto,

In the Buddha are joined such excellent virtues as Arahant,*

Suddhābhiñña-karuṇāhi samāgatatto,

Purity, supreme knowledge and compassion harmoniously joined in Him.

Bodhesi yo sujanataṃ kamalaṃ va sūro,

He awakens wise people, like the sun causes lotus flowers to blossom

Vandāmahaṃ tamarāṇaṃ sirasā jinendaṃ.

I revere with my head the Conqueror Supreme, that Peaceful One.

Buddho yo sabba-pāṇīnaṃ saraṇaṃ khema-muttamaṃ

The Buddha, who for beings all, is the highest Refuge most secure.

Paṭhamānussatiṭṭhānaṃ vandāmi taṃ sirenaṃ

Recalling firstly, this way, Him with my head do I revere.

Buddhassāhasmi dāso (Women: dāsī) va Buddho me sāmikissaro.

I am the Buddha's servant, the Buddha is my great ruler.

Buddho dukkhassa ghātā ca vidhātā ca hitassa me.

The Buddha is the destroyer of dukkha, and the provider of happiness for me.

Buddhassāhaṃ niyyādemī sarīrañjīvitañcidaṃ.

To the Buddha do I dedicate this bodily frame and life of mine

Vandantohaṃ (W: Vandantihaṃ) carissāmi Buddhasseva

subodhitam.

I shall fare with reverence to the Buddha's awakening excellence.

Natthi me saraṇaṃ aññaṃ, Buddho me saraṇaṃ varam:

For me, there is no other refuge; The Buddha truly is my Refuge

Etena sacca-vajjena, vaḍḍheyyaṃ satthu sāsane.

By speaking of this truth, may I grow in the Master's Way.

Buddhaṃ me vandamānena (W: vandamānāya) yaṃ puññaṃ

pasutaṃ idha

The Buddha being revered by me, whatever merit is here produced,

Sabbe pi antarāyā me, māhesuṃ tassa tejasā.
By the power of that, may dangers never befall me.
 (bow, chanting softly:)

Kāyena vācāya va cetasā vā,
By body, by speech and by mind
Buddhe kukammaṃ pakataṃ mayā yaṃ,
Whatever evil karma has been done by me to the Buddha
Buddho paṭiggaṇhatu accayantaṃ,
May the Buddha accept the whole fault
Kālantare saṃvaritva va buddhe.
That in future there may be restraint regarding the Buddha.

6. Dhammānussati

Leader: [Handa mayaṃ dhammānussati-nayaṃ karoma se]
(Let us now chant the method of recollecting the Dhamma)

Svākkhāto bhagavatā dhammo
The Dhamma well-expounded by the Exalted One
Sandiṭṭhiko akāliko ehipassiko
To be seen it can be practiced and realised by practitioners, not delayed in time, inviting one to come and see, here and now
Opanayiko paccattaṃ veditabbo viññūhi:
Onward-leading, to be seen by each wise man for himself.

7. Dhammābhigīti

(Hymn to the Dhamma)

Leader: [Handa mayaṃ dhammābhigītiṃ karoma se]
(Let us now chant the true praise of the Dhamma)

Svākkhātā diguṇa-yogavasena seyyo,
Well-expounded is the Teaching of such excellent qualities,
Yo magga-pāka-pariyatti-vimokkha-bhedo,
It is divided into Path and Fruition, Doctrine and Liberation
Dhammo kuloka-patanā tadadhāri-dhārī.
The Dhamma holding one who holds it from falling into miserable worlds
Vandāmaṃhamaṃ tama-hamaṃ vara-Dhamma-metaṃ.

upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?
 and leads to calm, to insight, to Enlightenment and to Nibbana?
Aya-meva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ,
 It is the Noble Eightfold Path and nothing else, that is to say:
Sammā-diṭṭhi sammā-saṅkappo, sammā-vācā sammā-kammanto
 Right Understanding, Right Thought, Right Speech, Right Action,
sammā-ājīvo, sammā-vāyāmo sammā-sati sammā-samādhi.
 Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.
Ayaṃ kho sā bhikkhave majjhimā paṭipadā
 This, monks, is the Middle Path
Tathāgatena abhisambuddhā, cakkhu-karaṇī ñāṇa-karaṇī
 realised by the Tathagata; which gives vision, gives knowledge
upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.
 and leads to calm, to insight, to Enlightenment and to Nibbana.
Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ:
 The Noble Truth of Suffering, monks, is this:
Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ,
 Birth is suffering, ageing is suffering, death is suffering,
Soka-parideva-dukkha domanassupāyāsāpi dukkhā,
 Sorrow, disappointment, pain, distress and despair are suffering
Appiyehi sampayogo dukkho
 association with the unpleasant is suffering,
piyehi vippayogo dukkho
 separation from the beloved is suffering,
yampicchaṃ na labhati tampi dukkhaṃ,
 not to obtain what one desires is suffering,
Saṅkhittena pañcupādānakkhandhā dukkhā.
 in brief the Five Aggregates of grasping are suffering.
Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ,
 The Noble Truth of the Cause of Suffering, monks, is this:
Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā
 It is that craving which gives rise to rebirth, bound up with pleasure and lust

Dhammacakkappavattana Sutta

(Discourse on Setting the Wheel of the Dhamma in Motion)

[Evam-me sutam,]

Thus have I (Ananda Bhikku) heard:

Ekaṃ samayaṃ Bhagavā, Bārāṇasiyaṃ viharati isipatane migadāye.

Thus have I heard: On one occasion the Blessed One was living in the Deer Park at Isipatana near Varanasi.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

Then he addressed the group of five monks, saying

"Dveme bhikkhave antā pabbajitena na sevittabbā,

“Monks, these two extremes ought not to be practised by one who left the household life.

Yo cāyaṃ kāmesu kāma-sukhallikānuyogo, hīno gammo

There is addiction to indulgence of sense pleasures, which is low,

pothujjaniko anariyo anatta-sañhito,

the way of the ordinary people, unworthy and unprofitable.

Yo cāyaṃ atta-kilamathā-nuyogo,

There is addiction to self mortification,

Dukkho anariyo anatta-sañhito.

which is painful, unworthy and unprofitable.

Ete te bhikkhave ubho ante anupagamma,

O monks, avoiding both these two extremes,

Majjhimā paṭipadā tathāgatena abhisambuddhā,

the Tathagata* has realised the Middle Path;

Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya

it gives vision, gives knowledge and leads to calm, to insight

sambodhāya nibbānāya saṃvattati.

to Enlightenment and to Nibbana.

Katamā ca sā bhikkhave majjhimā paṭipadā

And what, monks, is that Middle Path realised by the Tathagata

tathāgatena abhisambuddhā, cakkhu-karaṇī ñāṇa-karaṇī

realised by the Tathagata which gives vision, gives knowledge

I revere the Dhamma, the destroyer of darkness.

Dhammo yo sabba-pāṇīnaṃ saraṇaṃ khema-muttamaṃ

Dhamma is the highest and most secure refuge for all beings

Dutiyānussatiṭṭhānaṃ vandāmi taṃ sirenaṃ,

On the second recollection, I bow down my head in reverence to the Dhamma

Dhammassāhasmi dāso (W: dāsī) va dhammo me sāmikissaro.

I am the servant of the Dhamma, the Dhamma is my great ruler

Dhammo dukkhassa ghātā ca vidhātā ca hitassa me.

The Dhamma is the destroyer of suffering, provider of happiness for me

Dhammassāhaṃ niyyādemi sarīrañjīvitañcidaṃ.

To the Dhamma, I dedicate both my body and life,

Vandantoḥaṃ (W: Vandantiḥaṃ) carissāmi dhammasseva

sudhammataṃ.

I shall fare with reverence to the beauty of the Dhamma.

Natthi me saraṇaṃ aññaṃ, dhammo me saraṇaṃ varam:

For me there is no other refuge, truly the Dhamma is my secure Refuge.

Etena sacca-vajjena, vaḍḍheyyaṃ satthu-sāsane.

By speaking this truth may I grow well in the Lord's way

Dhammaṃ me vandamānena (W: vandamānāya) yaṃ puññaṃ

pasutaṃ idha,

The Dhamma being revered by me, whatever merits are here produced

Sabbe-pi antarāyā me, māhesuṃ tassa tejasā.

By the power of that, may dangers never befall me.

(bow, chanting softly:)

Kāyena vācāya va cetasā vā,

By body, by speech and by mind,

Dhamme kukammaṃ pakataṃ mayā yaṃ,

Whatever evil karma has been done by me to the Dhamma

Dhammo paṭiggaṇhatu accayantaṃ,

May the Dhamma accept the whole fault,

Kālantare saṃvaritum va dhamme.

That in the future there may be restraint regarding the Dhamma.

8. Saṅghānussati

(Recollection on the Sangha)

Leader: [Handa mayam saṅghānussati-nayam karoma se]

(Let us now chant the method of recollecting the Sangha)

Supaṭipanno bhagavato sāvaka-saṅgho

The Sangha of the Exalted One's disciples who have practiced nicely

Uju-paṭipanno bhagavato sāvaka-saṅgho

The Sangha of the Exalted One's disciples who have practiced straightly

Ñāya-paṭipanno bhagavato sāvaka-saṅgho

The Sangha of the Exalted One's disciples who have practiced rightly

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho

The Sangha of the Exalted One's disciples who have practiced properly

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā

That is to say: the four pairs of men, the eight individual persons

Esa bhagavato sāvaka-saṅgho

That is the Sangha of the Exalted One's disciples

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo

Worthy of gifts, worthy of hospitality, worthy of offerings

Anuttaram puññakkhettaṃ lokassa

The incomparable field of merit for the world.

9. Saṅghābhigīti

(Hymn to the Sangha)

Leader: [Handa mayam saṅghābhigītiṃ karoma se]

(Let us now chant the true praise of the Sangha)

Saddhammajjo supaṭipatti-guṇādiyutto,

Born of the Dhamma, that Sangha in which are joined such virtues as having practiced well

Yoṭṭhabbidho ariya-puggala- saṅgha-seṭṭho,

Foremost, formed of the group of eight Noble persons,

Sīlādidhamma-pavarāsaya-kāya- citto:

Guided in body and mind by excellent morality and other virtues

Vandāmaham tamariyāna-gaṇam susuddham.

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

I undertake the precept to refrain from killing living beings.

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

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

3. **Abrahma-cariyā veramaṇī sikkhā-padam samādiyāmi.**

I undertake the precept to refrain from sexual activity.

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

I undertake the precept to refrain from telling lies

5. **Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padam**

samādiyāmi

I undertake the precept to refrain from consuming intoxicants that lead to carelessness.

6. **Vikāla-bhojanā veramaṇī sikkhā-padam samādiyāmi.**

I undertake the precept to refrain from eating at the wrong time (before sunrise and after noon).

7. **Nacca-gīta-vādita-visūka-dassana mālā-gandha-vilepanadhāraṇa-
maṇḍana-vibhūsanatṭhānā veramaṇī sikkhā-padam
samādiyāmi.**

I undertake the precept to refrain from dancing, singing, music, unseemly shows, wearing garlands, and applying perfume and cosmetics.

8. **Uccāsayana-mahāsayanā veramaṇī sikkhā-padam samādiyāmi.**

I undertake the precept to refrain from high and luxurious beds and seats.

Bhikkhu: Imāni aṭṭha sikkhā-padāni:

These are the Eight Precepts

Sīlena sugatiṃ yanti

Through them people attain happiness

Sīlena bhoga-sampadā

Through them people attain good fortune.

Sīlena nibbutiṃ yanti

Through them people attain Nibbana

Tasmā sīlam visodhaye.

Therefore it is beneficial to fully observe the Precepts.

All: Sādhu (Well said)

Requesting the Eight Precepts

Mayaṃ bhante ti-saraṇena saha aṭṭha sīlāni yācāma.

Dutiyampi mayaṃ bhante ti-saraṇena saha aṭṭha sīlāni yācāma.

Tatīyampi mayaṃ bhante ti-saraṇena saha aṭṭha sīlāni yācāma.

May we, O venerable Sir, ask for the Eight Precepts to observe together with the Three Refuges.

For the second time For the third time

Repeat after leader:

Namo tassa bhagavato arahato sammā-sambuddhassa

Homage to the Uncomparable One, the Worthy Undeclared One, the Perfectly Self-Awakened One.

Buddhaṃ saraṇaṃ gacchāmi. *I go to the Buddha for refuge.*

Dhammaṃ saraṇaṃ gacchāmi. *I go to the Dhamma for refuge.*

Saṅghaṃ saraṇaṃ gacchāmi. *I go to the Sangha for refuge.*

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

A second time, I go to the Sangha for refuge.

Tatīyampi buddhaṃ saraṇaṃ gacchāmi.

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

Tatīyampi dhammaṃ saraṇaṃ gacchāmi.

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

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi.

A third time, I go to the Sangha for refuge.

Bhikkū: Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.

(This is the end of the Threefold Refuge)

All: Āma bhante .

(Yes, Venerable Sir)

I revere that assembly of noble ones perfected in purity.

Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khema-muttamaṃ.

The Sangha who for all beings is the highest Refuge most secure

Tatīyānussatiṭṭhānaṃ vandāmi taṃ sirenaṃ

Recollecting thirdly, this way, that with my head do I revere.

Saṅghassāhasmi dāso (W: dāsī) va saṅgho me sāmikissaro.

I am the servant of the Sangha, the Sangha is my great ruler.

Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me.

The Sangha is the destroyer of dukkha, and provider of happiness for me

Saṅghassāhaṃ niyyādemi sarīrañjīvitañcidam.

To the Sangha I dedicate this bodily frame and life of mine.

Vandantohaṃ (W: Vandantihaṃ) carissāmi saṅghassopatiṇṇatam.

I shall fare with reverence for the good practice of the Sangha.

Natthi me saraṇaṃ aññaṃ, saṅgho me saraṇaṃ varam:

For me there is no other refuge, truly the Sangha is my Refuge.

Etena sacca-vajjena, vaddeyyaṃ satthu-sāsane.

By speaking of this truth, may I grow in the Master's Way

Saṅghaṃ me vandamānena (W: vandamānāya) yaṃ puññaṃ

pasutaṃ idha,

The Sangha, being revered by me, whatever merits are here produced

Sabbe pi antarāyā me, māhesuṃ tassa tejasā.

By the power of that, may dangers never befall me.

(bow, chanting softly:)

Kāyena vācāya va cetasā vā,

By body, by speech and by mind,

Saṅghe kukammaṃ pakataṃ mayā yaṃ,

Whatever evil karma has been done by me to the Sangha,

Saṅgho paṭiggaṇhatu accayantaṃ,

May the Sangha accept the whole fault,

Kālantare saṃvaritaṃ va saṅghe.

That in future there may be restraint regarding the Sangha.

10. Uddissanādhiṭṭhāna Gāthā

(Verses on dedication of merit and aspiration)

Leader: [Handa mayam uddissanādhiṭṭhāna-gāthāyo bhanāma se]

(Let us now chant the Verses on Aspiration for Transference of Merits)

Iminā puñña-kammena upajjhāyā guṇuttarā

By this meritorious deed, may my highly virtuous preceptor

ācariyūpakārā ca mātā-pitā ca ñātakā piyā mamaṃ

My helpful teachers, my dear mother, father, and relatives

suriyo candimā rājā guṇavantā narāpi ca

The Devas of the sun and moon, all virtuous humans,

brahma-mārā ca indā ca lokapālā ca devata

Brahmas, Maras, Indra and the world-protecting Devas

yamo mittā manussā ca majjhata verikāpi ca

Yama *devas, friends, humans, indifferent ones, enemies too

sabbe sattā sukhī hontu puññāni pakatāni me

May all beings be happy, sharing the merit I have done.

Sukham ca tividham dentu khippam pāpetha vomatam

May happiness be attained, and may soon all be released from evil.

Iminā puñña-kammena iminā uddisena ca

By this meritorious deed and through this sharing

khippāham sulabhe ceva taṇhupādāna-chedanam

Soon, indeed, may I attain good, cutting off craving and attachments

Ye santāne hinā dhammā, yāva nibbānato mamaṃ,

All that is low in this flux of being, while striving for my deliverance,

nassantu sabbadā-yeva yattha jāto bhava bhava,

May such evil everywhere be destroyed, as one reborn in existence after existence

uju-cittam sati-paññā, sallekho vīriyamhinā

May there be the upright mind, thoughtful wisdom, purity and energy to overcome the defilement

Mārā labhantu nokāsam, kātuñ-ca vīriyesu me

May Mara never approach me, through the power of my action and energy

Bhikku*: Ti-saraṇa-gamaṇaṃ niṭṭhitam.

(This is the end of the Threefold Refuge)

All: Āma bhante .

(Yes, Venerable Sir)

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

I undertake the precept to refrain from killing living beings.

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

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

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

I undertake the precept to refrain from sexual misconduct.

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

I undertake the precept to refrain from telling lies

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

I undertake the precept to refrain from consuming intoxicants that lead to carelessness.

Bhikku: Imāni pañca sikkhā-padāni:

These are the Five Precepts

Sīlena sugatiṃ yanti

Through them people attain happiness

Sīlena bhoga-sampadā

Through them people attain good fortune.

Sīlena nibbutiṃ yanti

Through them people attain Nibbana

Tasmā sīlam visodhaye.

Therefore it is beneficial to fully observe the Precepts.

All: Sādhu (Well said)

Requesting the Five Precepts

Mayaṃ bhante viṣuṃ viṣuṃ rakkhaṇatthāya ti-saraṇena saha
pañca silāni yācāma.

Dutiyampi mayaṃ bhante viṣuṃ viṣuṃ rakkhaṇatthāya ti-saraṇena
saha pañca silāni yācāma.

Tatiyampi mayaṃ bhante viṣuṃ viṣuṃ rakkhaṇatthāya ti-saraṇena
saha pañca silāni yācāma.

May we, O venerable Sir, ask for the Five Precepts to observe together with
the Three Refuges.

For the second time For the third time

Repeat after leader:

Namo tassa bhagavato arahato sammā-sambuddhassa (3 times)

Homage to the Uncomparable One, the Worthy Undeclared One, the Perfectly
Self-Awakened One.

Buddhaṃ saraṇaṃ gacchāmi. I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi. I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi. I go to the Sangha for refuge.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

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

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

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

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

A second time, I go to the Sangha for refuge.

Tatiyampi buddhaṃ saraṇaṃ gacchāmi.

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

Tatiyampi dhammaṃ saraṇaṃ gacchāmi.

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

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

A third time, I go to the Sangha for refuge.

Buddho dīpavaro nātho dhammo nātho varuttamo

Through the power of the Lord Buddha, the Law, lofty, supreme and best

Nātho pacceka-buddho ca saṅgho nāthottaro mamaṃ

The Silent Buddha and the Noble Disciples of the Buddha, my highest refuge,

tesottamānubhāvena, mārokāsaṃ labhantu mā.

Even unto my final birth, may evils never approach me.

11. Abhiṇhapaccavekkhaṇapāṭha

(Habitual Reflections)

Leader: [Handa mayaṃ abhiṇhapaccavekkhaṇapāṭhaṃ bhanāma se]

(Let us now perform the habitual reflections)

Jarā-dhammomhi jaraṃ anatīto.

Rao mii kwaam gàe bpen tammádaa yang mâi lûang pón kwaam gàe bai dâi

We are continually driven to old age, there being no way to resist it

Byādhi-dhammomhi byādhiṃ anatīto.

Rao mii kwaam jèp bpen tammádaa yang mâi lûang pón kwaam jèp bai dâi

We are continually driven to sickness, there being no way to resist it.

Maraṇa-dhammomhi maraṇaṃ anatīto.

Rao mii kwaam dtaai bpen tammádaa yang mâi lûang pón kwaam dtaai bai

dâi

We are continually driven to death, there being no way to resist it.

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.

Rao jà dtông plát prâak jàak kông rák kông chôp jai dūai gan mòt táng sîn

We are destined to lose and leave our beloved ones and cherished things.

Kammasakomhi kammadāyādo

Rao mii gam bpen kông dton bpen taa yâat hàeng gam

I am the owner of my actions, I am the heir to my actions

Kamma-yoni kammabandhu

Mi gam bpen gam nùet mii gam bpen pào pan

I am born of my actions, I am related to my actions,

kamma-paṭisaraṇo.

mii gam bpen tîi pûeng aa sâi

I live dependent on my actions.

Yaṃ kammaṃ karissāmi

Rao taam gam dai wái

Whatever actions I will perform,

Kalyāṇaṃ vā pāpakaṃ vā

dii rŭea chŭa gô dtaam

For good or for evil,

tassa dāyādo bhavissāmīti.

rao jà dtông bpen pŭu ráp pŏn kŏng gam nán

of those actions shall I be the heir.

12. Ratanattayanamakārapāṭha

(Homage to the Triple Gem)

Arahaṃ sammā-sambuddho bhagavā.

Buddhaṃ bhagavantaṃ abhivādemī.

The Exalted One, far from defilements, perfectly enlightened by himself,

I bow low before the Buddha, the Exalted One.

(bow, chanting softly:)

Buddho me nātho

Pra Putta Jao bpen ti pueng kong rao

(The Buddha is my refuge)

Svākkhāto bhagavatā dhammo. Dhammaṃ namassāmi.

The Dhamma, well-expounded by the Blessed One, I bow low before the

Dhamma.

(bow, chanting softly:)

Dhammo me nātho

Pra Taam bpen ti pueng kong rao

(The Dhamma is my refuge)

Supaṭipanno bhagavato sāvaka-saṅgho. Saṅghaṃ namāmi

The Sangha of disciples who have practiced well, I bow low before the Sangha

(bow, chanting softly:)

Saṅgho me nātho

Pra Song bpen ti pueng kong rao

(The Sangha is my refuge)

Evening chanting is ended