



A Little Book of Buddhist Chanting

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Chanting

Chanting in homage to the Triple Gem
helps to hone our mind toward
a state of stillness,
bringing attainment in meditation
more easily within our grasp.

8 October 1995

A Teaching by
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The Importance of Chanting

A. Chanting in Buddhism

A1. Historical Origins

Chanting is found in nearly all spiritual traditions of the world. In historical India, the birthplace of Buddhism, the use of the voice was considered sacred and true words spoken aloud were considered eternal:

Saccaṃ ve amatā vācā

Sacce atthe ca Dhammo ca

True words are eternal

Noble ones establish themselves

Esa Dhammo sanantano

Ahu santo paṭiṭṭhitā

This teaching is an old one

In true and justified words.¹

The origin of chanting in Buddhism is as old as Buddhism itself. Even when the Buddha was still alive, disciples would commit teachings to memory. They would learn them by repeating them after their teachers and revise their knowledge to gain a greater understanding by chanting Buddhist teachings aloud ensemble - both monks and laypeople alike. Disciples in frequent contact with the Lord Buddha or teaching monks would no doubt have had more access to teachings than those living in the far-flung provinces. Thus, if the Buddha or teaching monks were to visit disciples in the provinces, those disciples would be quick to commit verses taught to memory. In the absence of teaching monks to bring them new teachings, the disciples would come together on occasions such as the quarter-moon days to revise their knowledge of teachings heard on previous occasions. Some would remember more than others. There would certainly be gaps in the knowledge of teachings heard, owing to the uncertainties of memory with passing time.

However, if a group were to chant together, the gaps in the memory of one man would not usually coincide with the gaps in the memory of the others. Alone they might not be able to remember seamlessly to the end of a teaching, but in a group the teaching could be revised in its entirety. Thus, rather than coming from a wish to worship the Buddha as some people misunderstand, Buddhist chanting is a time honoured method of preserving teachings in living memory so that they can be readily at hand to be applied in times of need. In the present day, daily chanting (as opposed to chanting in general) tends to comprise frequently recurring chanting such as that describing the qualities of the Triple Gem,

1. Vaṅṣa Thera, Khuddaka Nikāya, Theragatha 26/434

the nature of suffering or realities of life for habitual reflection. The other subject matter for chanting is still chanted, but usually on special occasions or as time allows.

A2. Chanting in Thai Buddhist Tradition

This book is based on the Thai tradition of chanting which is a systematized version of the original daily chanting. In old Siam, chanting varied from temple to temple and was subject to non-Buddhist (syncretic) admixtures. Chanting such as the 'Traditional Homage to the Triple Gem' (see page 36) is one of the few pieces of purely Buddhist chanting that survives from such times. The tradition at Wat Paknam Bhasicharoen, Bangkok even up to 1959 was for evening chanting to consist of 108 recitations of the *Tiratanānūsaraṇapaṭṭha* (*Itipi so...*).

The whole of Buddhist tradition in Thailand including the ceremonies and chanting, underwent a series of royal reforms starting in the 18th century with revision by King Rama I of the Siam Pali Canon (1788). King Rama III ordered the 500 year old parittas of Sri Lanka (seven tamnaan), to be translated into Thai and trained palace staff together with civil servants to chant daily in the same way as monks, as exemplars to the rest of his subjects.

King Mongkut (Rama IV) resigning from 27-year ordination to take the throne in 1851, systematized, compiled and composed what we now know as the daily morning and evening chanting, a tradition that has gradually spread throughout the Buddhist and lay populations to become an inextricable part of Thai Buddhist identity in the present day. In the Buddhist tradition, chanting is used for many different functions (see Table I, p.9).

B. The Language of the Chanting

The language of the chanting is called 'Pali'. It is an ancient Indian language, akin to Sanskrit, in which the Scripture of the Theravāda Buddhist Canon is recorded. The form of the Pali words may look familiar and sound familiar to many westerners because Pali shares the same roots as the Indo-European family of languages, which through the intermediaries of Latin and Ancient Greek, form the modern languages of Europe and the western world (e.g. the Pāli 'māta' → Latin 'mater' → English 'mother'). We chant in Pali instead of chanting the translation for authenticity, but the translation is given in almost all cases because although peace of mind is gained from chanting whether it is understood or not, familiarity with the meaning of the chanting will also lead wisdom to be developed.

Table I. Different Types of Chanting

Chanting Purpose	Description	Example	Notes
Revering the Triple Gem	Recollection & Praise of Triple Gem	Ratanattayavandanā	Kneel up for Chanting
Asking forgiveness	Seeking forgiveness for trespasses against elders or betters	Asking forgiveness before ordination	Kneel up for Chanting
Self-Reflection	Daily self-reminder to avoid recklessness and be sensitive to self-improvement	Daily Reflections	Uses native language
Resolution (Aspiration)	Directing merit accrued to give required results in present & future lives	Daily Resolution	Uses native language
Formal Requests	Inviting monks to receive offerings or give Precepts	Taking Precepts	
Dedication of Merit	Transferring merit accrued for the benefit of others	Dedication of Merit	
Rites of Passage	Expressing intention to change one's level of discipline	Ordination	
Giving Blessings	Rejoicing in the merits accrued to the benefactors of gifts	Bhojanānumodanā-gāthā	Used by monks only
Revising Teachings	Familiarising oneself with teachings in order to aid study & memorizing	Maṅgala Sutta	For monks or laity

C. Reasons for Chanting

To the casual observer the Buddhist practice of chanting might look like acts of worship in other religions. People come together and chant in unison with their hands together in a gesture of prayer. However, unlike other religions, Buddhism does not place its importance on worship and obeisance to an 'unknown factor' outside ourselves. Buddhists have always put faith and confidence in the ability of each of us to solve the problems that occur in our lives.

What then is the purpose of coming together to perform chanting? Apart from preserving teachings in the way mentioned above, the key to the answer lies in the meaning of the verses that are chanted. If you look carefully at the translations of the chanting (or at the Pāli itself if you are familiar with this language) you will find that the subject matter of the chanting is not prayer or praise. It is not the expression of worship or of obeisance but often nothing more than the revision of teachings given by the Buddha or explanations of the qualities of certain virtues or of the Triple Gem that is the true refuge within ourselves. Thus, in brief chanting is a way of cultivating the virtues of 'respect,' 'familiarity with the teachings' and 'peace of mind'.

C1. Cultivation of Respect

Chanting is one of the rare ways in which you can cultivate respect. Lamentably, the virtue of 'respect' has become divorced from the search for knowledge in the modern world. However, for the ancients it used to be part and parcel of the search for any sort of knowledge. Instead of passively absorbing whatever good qualities could be observed in anything under study (as is the tradition of scholars in the present day) the people of old used to actively search for the good characteristics in the things they were studying.

If they wanted to learn more about the teachings of the Buddha, they would actively direct their quest to look for the good in everything concerning the knowledge they were studying. To this end, they would have respect for everything concerning their access to the teachings, whether it be the founder of the religion, what he taught, or exemplars of those who had successfully completed the teachings given. Respect was a way of training oneself to look for all that was good and positive in every aspect of the learning experience (instead of finding fault with it).

By seeking what was good in the highest refuge of Buddhism, (i.e. the Triple Gem) at the same time they would calibrate their minds and intuition to look for the same highest refuge within themselves. As newcomers, like children, we might not immediately see the point of doing chanting. We might ask ourselves what qualities in human cultivation could possibly be so lofty as to warrant bowing or the chanting of praise. However, our interest to look for answers to our question is soon stimulated. We actively seek for the qualities of the Buddha, the Dhamma and the Saṅgha. Before long we progress beyond an intellectual understanding of the qualities to a more intuitive appreciation. In fact all the qualities of the Triple Gem are already latent within us, but before we search for them, it helps to know at least the qualities of that which we are seeking.

C2. Keeping Teachings Alive in Mind

In the same way that chanting has been used to perpetuate Buddhist teachings since time immemorial, by memorizing chanting we can help to keep details of teachings alive in our minds. As students of Buddhism it is all very well knowing in which book and at what page to find certain information about Buddhism but it cannot beat learning such information by rote:

Assajjhāyamalā mantā

Malaṃ vaṇṇassa kosajjhaṃ

Not memorizing is the bane of chanting, Neglect is the bane of a home,
Slovenliness is the bane of personal appearance

And heedlessness is the bane of a guard¹

Anuṭṭhānamalā gharā

Pamādo rakkhato malaṃ

One day you may find that the book you need has been borrowed or eaten by termites and then you will appreciate the value of rote-learning for yourself. Furthermore, part of understanding Buddhist teachings is to have them readily available in mind the whole time in order to consider them and reflect on them as specified in the qualities of a good student in the Dhammaññu Sutta.

C3. Honing the Mind for Meditation

The practice of chanting shares many benefits with the practice of sitting meditation. It can calm and focus the mind when performed in a skilled way, leading to confidence and happiness. Chanting properly will lead to purification of the mind and can thus qualify as one of the ten ways of generating merit [puññakiriyāvatthu] i.e. *bhāvanāmaya*

Yo ca gāthāsataṃ bhāse

Ekaṃ dhammapadaṃ seyyo

Better than reciting,

Is reciting of one verse of Dhamma,

anattapadasaṃhitā

yaṃ sutvā upasammati

a hundred meaningless verses

hearing which one attains peace²

It is for this reason that many meditators practise chanting before sitting for meditation. The combination can be likened to spending some time sharpening a chisel, before setting to work on a carving. In order to use chanting as a preparation for meditation it is best that you know the verses you are chanting off by heart. This will facilitate your ability to rest your mind in peace and stillness at the centre of the body rather than concerning yourself with the chanting book. If you find that your mind wanders during chanting, you can use visualization at the centre of the body to keep your mind centred. For example, you can imagine a Buddha image at the centre of the body while chanting praise to the Lord Buddha, or a bright and shining sphere at the centre of the body when chanting praise to the Dhamma, or disciples of the Lord Buddha when chanting praise to the Saṅgha.

1. Dhammapada 241

2. Dhammapada 102

D. How to Perform Chanting

D1. Expressing Respect with Body, Speech and Mind

To facilitate the genuine cultivation of respect through chanting, it should be noted that respect while chanting is expressed not only with the voice, but also through the humility of our physical posture and our presence of mind.

D2. Humility of Physical Posture when Chanting

Everyone paying homage to the Triple Gem (e.g. pp.19-25, 27-34) should chant while kneeling up (for praise of the Triple Gem or asking forgiveness) or sitting down with the feet to one side (for other sorts of chanting). Comparing Fig. 1&5 (p.14,16) will illustrate the difference between the kneeling posture for gentlemen and that for ladies. While gentlemen sit back on their raised heels in a kneeling position while chanting, ladies sit flat on the 'uppers' of their feet (see Fig. 2&6).

The palms of the hands should be brought together in front of the chest. The arms should be quite relaxed and the elbows not too close to the chest. Apart from kneeling for chanting, bowing also punctuates certain sorts of chanting. The sort of bow used is the 'five-point' bow (touching the ground simultaneously with five parts of the body: forehead + two elbows + two knees/legs) and is a definitive physical expression of humility.

While bowing (see Fig. 3-4, 7-8), the trunk should be bent forward crisply (but gently!) to touch the forehead to the floor, with the hands placed flat, palms down on either side of the temples. One should finish the phrase of chanting before bowing and time one's bow to be in unison with the rest of the group. It is respectful to remove one's hat when chanting and to keep any loose wrap such as a blanket or shawl no higher than the level of the chest; something to be remembered when chanting in a cold environment.

D3. Use of the Voice when Chanting

When you are chanting you should chant out loud. The sound of your voice should be solid as if it originates from the point at the centre of your abdomen (rather than your throat). Beginners should note the correct pronunciation of Pali Chanting (shown in Appendix 1 on page 63 of this book). Many newcomers to chanting find it useful to listen to a cassette recording of chanting when learning the pronunciation. DVD of Chanting can be found at the back of this book.

Chanting should sound lively and crisp rather than drawn-out and excessively sanctimonious. You should chant on the same note as the person leading the chanting (not start your own harmonic) so that the sound of the whole group chanting is as one. If a monk is available to a group of lay people, he should be the one to lead the chanting. If no monk is available, it is traditional that a layman (if present) rather than a laywoman should lead the chanting. It is the responsibility of the chanting leader to set the key and the pace of the chanting.

Others in the group should respect the leader in his duty and should co-operate. It is bad manners to interfere with the chanting leader. The 'key' of the chanting if properly led will be suitable for both male and female voices alike. Only for children does it take special perseverance to achieve harmony in a group of adults. The proper speed of chanting in a group is in inverse proportion to the size of a group. Smaller groups are more capable of chanting quickly than large ones. For a practised group the sound at the beginning and end of each phrase will start and stop in unison with clearly heard spaces of silence between verses. In chanting where there are no spaces for taking breath (for example monastic blessings) those chanting should attempt to stagger their breathtaking so that the sound of the group's chanting is continuous.

E. The Fruits of Chanting

In conclusion, chanting is a direct way to cultivate respect that we may better absorb from the Triple Gem the virtues it exemplifies. It is also a way of gaining understanding and first-hand knowledge of Buddhist teachings. In the long term chanting with an understanding of the meaning is an in-road into wisdom. As long as we keep in sight the objective of cultivating respect, we will never fall into the trap of becoming attached to ceremony as an end in itself [sīlabbataparāmāsa] or of simply 'bowing down before golden idols'.



Figure 1.

Step 1) The gentlemen's kneeling position in readiness for paying respect.



Figure 2.

Step 2) Gentlemen kneel, taking their weight on their knees and sitting back on their raised heels. The palms are brought together loosely, at an angle of about 45° to the middle of the chest. The back and head are erect.



Figure 3.

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



Figure 4. Bowing

Step 4) Bowing - Gentlemen should bend forwards, gradually moving the hands apart the distance of about one palm-width. The palms are turned downwards until the elbows meet the knees and the forehead touches the floor between the hands. Bow three times. End with step 3, 2, 1



Figure 5.

Step 1) The ladies' kneeling position in readiness for paying respect.



Figure 6.

Step 2) Ladies kneel, resting on their shins with their feet flat to the ground. The palms are brought together loosely, at an angle of about 45° to the middle of the chest. The back and head are erect.



Figure 7.

Step 3) While still seated, ladies should incline their head forward slightly, raising the thumbs of the joined hands to touch the central point between the eyebrows.



Figure 8. Bowing

Step 4) Ladies should bend forwards, gradually moving the hands apart the distance of about one palm-width. The palms are turned downwards until the elbows meet the ground just outside the knees and the forehead touches the floor between the hands. Bow three times. End with step 3, 2, 1.



Morning Chanting

Morning Chanting

[1] Ratanattaya-vandanā

Yo so bhagavā araham sammāsambuddho
 Svākkhāto yena bhagavatā dhammo
 Supaṭipanno yassa bhagavato sāvakaśaṅgho
 Tammayaṃ bhagavantam sadhammam sasaṅgham
 Imehi sakkārehi yathāraham āropitehi abhipūjayāma
 Sādhū no bhante bhagavā sucirapariniḥbutopi
 Pacchimājanatānukampamānasā
 Ime sakkāre duggatapaṇṇākārabhūte paṭiggaṇhātu
 Amhākaṃ dīgharattam hitāya sukhāya

[2] Ratanattayanamakārapāṭha

Araham sammāsambuddho bhagavā
 Buddhamaṃ bhagavantam abhivādemi
 —bow—
 Svākkhāto bhagavatā dhammo dhammam namassāmi
 —bow—
 Supaṭipanno bhagavato sāvakaśaṅgho saṅgham namāmi
 —bow—

[3] Pubbabhāganamakārapāṭha

*{Handa mayaṃ buddhassa bhagavato
pubbabhāganamakāraṃ karoma se}*

Namo tassa bhagavato arahato sammāsambuddhassa
(three times)

[4] Buddhābhithuti

{Handa mayaṃ buddhābhithutiṃ karoma se}

Yo so tathāgato araham sammāsambuddho
Vijjācaraṇasampanno sugato lokavidū
Anuttaro purisadammasārathi
Satthā devamanussānaṃ buddho bhagavā
Yo imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ
Sassamaṇabrāhmaṇiṃ paṇṇaṃ sadevamanussaṃ
Sayam abhiññā sacchikatvā pavedesi
Yo dhammaṃ desesi ādikalyāṇaṃ
Majjhakalyāṇaṃ pariyosānakalyāṇaṃ
Sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ
Brahmacariyaṃ pakāsesi
Tamaṃ bhagavantaṃ abhipūjayāmi
Tamaṃ bhagavantaṃ sirasā namāmi

—bow—

[5] Dhammābhithuti

{Handa mayaṃ dhammābhithutiṃ karoma se}

Yo so svākkhāto bhagavatā dhammo
 Sandiṭṭhiko akāliko ehipassiko
 Opanayiko paccattaṃ veditabbo viññūhi
 Tamahaṃ dhammaṃ abhipūjayāmi
 Tamahaṃ dhammaṃ sirasā namāmi
 —bow—

[6] Saṅghābhithuti

{Handa mayaṃ saṅghābhithutiṃ karoma se}

Yo so supaṭipanno bhagavato sāvakasaṅgho
 Ujupaṭipanno bhagavato sāvakasaṅgho
 Ñāyapaṭipanno bhagavato sāvakasaṅgho
 Sāmīcipaṭipanno bhagavato sāvakasaṅgho
 Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā
 Esa bhagavato sāvakasaṅgho
 Āhuneyyo pāhuneyyo dakkhiṇeyyo añjalīkaraṇīyo
 Anuttaraṃ puññakkhetthaṃ lokassa
 Tamahaṃ saṅghaṃ abhipūjayāmi
 Tamahaṃ saṅghaṃ sirasā namāmi
 —bow—

[7] Ratanattayappaṇāmagāthā

*{Handa mayaṃ ratanattayappaṇāmagāthāyo ceva
saṃvegaparikittanapāṭhañca bhaṇāma se}*

Buddho susuddho karuṇāmahaṇṇavo
Yoccantasuddhabbarañṇalocano
Lokassa pāpūpakilesaghātako
Vandāmi buddhaṃ ahamādarena taṃ

Dhammo padīpo viya tassa satthuno
Yo maggapākāmatabhedabhinnako
Lokuttaro yo ca tadatthadīpano
Vandāmi dhammaṃ ahamādarena taṃ

Saṅgho sukhettābhayatikhettasaññito
Yo diṭṭhasanto sugatānubodhako
Lolappahīno ariyo sumedhaso
Vandāmi saṅghaṃ ahamādarena taṃ

Icevamekantabhipūjaneyyakam
Vatthuttayaṃ vandayatābhisaṅkhatam
Puññaṃ mayā yaṃ mama sabbupaddavā
Mā hontu ve tassa pabhāvasiddhiyā

[8] Saṃvegaparikittanapāṭha

Idha tathāgato loka uppanno arahamaṃ sammāsambuddho, Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī sugatappavedito. Mayantaṃ dhammaṃ sutvā evaṃ jānāma. Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, Appiyehi sampayogo dukkho, piyehi vippayogo dukkho, Yampicchaṃ na labhati, tampi dukkhaṃ.

Saṅkhittena pañcupādānakkhandhā dukkhā. Seyyathidaṃ, rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññāṇūpādānakkhandho, yesaṃ pariññāya dharamāno so bhagavā evaṃ bahulaṃ sāvake vineti. Evaṃbhāgā ca panassa bhagavato sāvakesu anusāsani bahulā pavattati. Rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā, sabbe saṅkhārā aniccā, sabbe dhammā anattāti.

Te¹ mayaṃ, otiṇṇāmaha jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi. Dukkhotiṇṇā dukkhaparetā, appevanānimassa kevalassa dukkhakkhan dhasa antakiriya paññāyethāti. Ciraparinibbutampi taṃ bhagavantaṃ saraṇaṃ gatā, dhammañca saṅghañca, tassa bhagavato sāsanaṃ yathāsati yathābalaṃ manasikaroma anupaṭipajjāma. Sā sā no paṭipatti imassa kevalassa dukkhakkhandassa antakiriyaṃ saṃvattatu.

1. for ladies: change *Te* to *Tā*

[9] Pattidānagāthā

{Handa mayaṃ pattidānagāthāyo bhaṇāma se}

Yā devatā santi vihāravāsini
Thūpe ghare bodhighare tahiṃ tahiṃ
Tā dhammadānena bhavantu pūjitā
Sotthiṃ karontedha vihāramaṇḍale
Therā ca majjhā navakā ca bhikkhavo
Sārāmikā dānapatī upāsakā
Gāmā ca desā nigamā ca issarā
Sappāṇabhūtā sukhitā bhavantu te
Jalābujā yepi ca aṇḍasambhavā
Saṃsedajātā athavopapātikā
Niiyyānikaṃ dhammavaraṃ paṭicca te
Sabbepi dukkhassa karontu saṅkhayaṃ
Ṭhātu ciraṃ sataṃ dhammo
Dhammaddharā ca puggalā
Saṅgho hotu samaggo va
Atthāya ca hitāya ca
Amhe rakkhātu saddhammo
Sabbepi dhammacārino
Vuḍḍhiṃ sampāpuṇeyyāma
Dhamme ariyappavedite

[10] Ratanattayanamakārapāṭha

Arahaṃ sammāsaṃbuddho bhagavā
 Buddhaṃ bhagavantaṃ abhivādemi
—bow and chant softly—
 Buddho me nātho
Pra putta jao ben ti pueng khong rao

Svākkhāto bhagavatā dhammo dhammaṃ namasāmi
—bow and chant softly—
 Dhammo me nātho
Pra taam ben ti pueng khong rao

Supaṭipanno bhagavato sāvakasaṅgho saṅghaṃ namāmi
—bow and chant softly—
 Saṅgho me nātho
Pra sohng ben ti pueng khong rao

End of morning chanting



Evening Chanting

Evening Chanting

[1] Ratanattaya-vandanā

Yo so bhagavā araham sammāsambuddho
 Svākkhāto yena bhagavatā dhammo
 Supaṭipanno yassa bhagavato sāvakaśaṅgho
 Tammayaṃ bhagavantam sadhammam sasaṅgham
 Imehi sakkārehi yathāraham āropitehi abhipūjayāma
 Sādhu no bhante bhagavā suciraparinibbutopi
 Pacchimājanatānukampamānasā
 Ime sakkāre duggatapaṇṇākārabhūte paṭiggaṇhātu
 Amhākaṃ dīgharattam hitāya sukhāya

[2] Ratanattayanamakārapāṭha

Araham sammāsambuddho bhagavā
 Buddhāṃ bhagavantam abhivādemī
 —bow —
 Svākkhāto bhagavatā dhammo
 Dhammam namassāmi
 —bow —
 Supaṭipanno bhagavato sāvakaśaṅgho
 Śaṅgham namāmi
 —bow —

[3] & [4] Pubbabhāganamakārapāṭha

*{Handadāni mayantaṃ bhagavantaṃ vācāya abhigāyituṃ
pubbabhāganamakārañceva buddhānussatinayañca
karoma se}*

Namo tassa bhagavato arahato sammāsambuddhassa
(three times)

Taṃ kho pana bhagavantaṃ evaṃ kalyāṇo kittisaddo ab-
bhuggato itipi so bhagavā arahaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavāti

[5] Buddhābhigīti

{Handa mayaṃ buddhābhigītiṃ karoma se}

Buddhavārahantavaratādiguṇābhiyutto

Suddhābhiññāṇakaruṇāhi samāgatatto

Bodhesi yo sujanataṃ kamalaṃ va sūro

Vandāmahaṃ tamaraṇaṃ sirasā jinendaṃ

Buddho yo sabbapāṇīnaṃ

Saraṇaṃ khemamuttamaṃ

Paṭhamānussatiṭṭhānaṃ

Vandāmi taṃ sirenahaṃ

Buddhassāhasmi dāso¹ va

Buddho me sāmikissaro

Buddho dukkhassa ghātā ca

Vidhātā ca hitassa me

Buddhassāhaṃ niyyādemi

Sarīrañjīvitañcidaṃ

Vantantohaṃ² carissāmi

Buddhasseva subodhitaṃ

1. for ladies: change *dāso* to *dāsi*

2. for ladies: change *Vantantohaṃ* to *Vantantihaṃ*

Natthi me saraṇaṃ añaṇaṃ	Buddho me saraṇaṃ varaṃ
Etena saccavajjena	Vaḍḍheyyaṃ satthu sāsane
Buddhaṃ me vandamānena ¹	Yaṃ puññaṃ pasutaṃ idha
Sabbepi antarāyā me	Māhesuṃ tassa tejasā

— bow, chanting softly —

Kāyena vācāya va cetasā vā
 Buddhē kukammaṃ pakataṃ mayā yaṃ
 Buddho paṭiggaṇhatu accayaṇtaṃ
 Kālantare saṃvaritaṃ va buddhe

[6] Dhammānussati

{Handa mayaṃ dhammānussatinayaṃ karoma se}

Svākkhāto bhagavatā dhammo, sandiṭṭhiko akāliko ehipassiko,
 opanayiko paccattaṃ veditabbo viññūhīti

[7] Dhammābhigīti

{Handa mayaṃ dhammābhigītiṃ karoma se}

Svākkhātātādiguṇayogavasena seyyo
 Yo maggaṇāpāpariyattivimokkhabhedo
 Dhammo kulokapataṇā tadadhāridhārī
 Vandāmahaṃ tamaharaṃ varadhammametaṃ

1. for ladies: change *vandamānena* to *vandamānāya*

Dhammo yo sabbapāṇīnaṃ	Saraṇaṃ khemamuttamaṃ
Dutiyānussatiṭṭhānaṃ	Vandāmi taṃ sirenahaṃ
Dhammassāhasmi dāso ¹ va	Dhammo me sāmikissaro
Dhammo dukkhassa ghātā ca	Vidhātā ca hitassa me
Dhammassāhaṃ niyyādemi	Sarīrañjīvitañcidaṃ
Vandantohaṃ ² carissāmi	Dhammasseva sudhammataṃ
Natthi me saraṇaṃ aññaṃ	Dhammo me saraṇaṃ varaṃ
Etena saccavajjena	Vaḍḍheyyaṃ satthu sāsane
Dhammaṃ me vandamānena ³	Yaṃ puññaṃ pasutaṃ idha
Sabbepi antarāyā me	Māhesuṃ tassa tejasā

—bow, chanting softly—

Kāyena vācāya va cetasā vā
Dhamme kukammaṃ pakataṃ mayā yaṃ
Dhammo paṭiggaṇhatu accayantaṃ
Kālantare saṃvarituṃ va dhamme

[8] Saṅghānussati

{Handa mayaṃ saṅghānussatinayaṃ karoma se}

Supaṭipanno bhagavato sāvakaśaṅho
Ujupaṭipanno bhagavato sāvakaśaṅho
Ñāyapaṭipanno bhagavato sāvakaśaṅho
Sāmicipaṭipanno bhagavato sāvakaśaṅho
Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā
Esa bhagavato sāvakaśaṅho

1. for ladies: change *dāso* to *dāsī*

2. for ladies: change *Vandantohaṃ* to *Vantantihaṃ*

3. for ladies: change *vandamānena* to *vandamānāya*

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo
Anuttaram puññakkhettaṃ lokassāti

[9] Saṅghābhigīti

{Handa mayaṃ saṅghābhigītiṃ karoma se}

Saddhammajō supaṭipattiguṇādiyutto
Yoṭṭhabbidho ariyapuggalasaṅghasetṭho
Sīlādidhammapavarāsayakāyacitto
Vandāmahaṃ tamariyānagaṇaṃ susuddhaṃ
Saṅho yo sabbapāṇīnaṃ Saraṇaṃ khemamuttamaṃ
Tatiyānussatiṭṭhānaṃ Vandāmi taṃ sirenaṃ
Saṅghassāhasmi dāso¹ va Saṅho me sāmikissaro
Saṅho dukkhassa ghātā ca Vidhātā ca hitassa me
Saṅghassāhaṃ niyyādemī Sarīrañjīvitañcidaṃ
Vandantohaṃ² carissāmi Saṅghassopaṭipannataṃ
Natthi me saraṇaṃ aññaṃ Saṅho me saraṇaṃ varaṃ
Etena saccavajjena Vaḍḍheyyaṃ satthu sāsane
Saṅhaṃ me vandamānena³ Yaṃ puññaṃ pasutaṃ idha
Sabbepi antarāyā me Māhesuṃ tassa tejasā

— bow, chanting softly —

Kāyena vācāya va cetasā vā
Saṅhe kukammaṃ pakataṃ mayā yaṃ
Saṅho paṭiggaṇhatu accayantaṃ
Kālantare saṃvaritum va saṅhe

1. for ladies: change *dāso* to *dāsī*

2. for ladies: change *Vandantohaṃ* to *Vandantihaṃ*

3. for ladies: change *vandamānena* to *vandamānāya*

[10] Uddissanagāthā

{Handa mayaṃ uddissanagāthāyo bhaṇāma se}

Iminā puññakammena
 Ācariyūpakārā ca
 Suriyo candimā rājā
 Brahmamārā ca indā ca
 Yamo mittā manussā ca
 Sabbe sattā sukhī hontu
 Sukhaṃ ca tividhaṃ dentu
 Iminā puññakammena
 Khippāhaṃ sulabhe ceva
 Ye santāne hinā dhammā
 Nassantu sabbadā yeva
 Ujucittaṃ satipañña
 Mārā labhantu nokāsaṃ
 Buddho dīpavaro nātho
 Nātho paccekabuddho ca
 Tesottamānubhāvena

Upajjhāyā guṇuttarā
 Mātā pitā ca ñātakā piyā mamaṃ
 Guṇavantā narāpi ca
 Lokapālā ca devatā
 Majjhataṃ verikāpi ca
 Puññāni pakatāni me
 Khippaṃ pāpetha vomataṃ
 Iminā uddisena ca
 Taṇhupādānachedanaṃ
 Yāva nibbānato mamaṃ
 Yattha jāto bhava bhava
 Sallekho vīriyamhinā
 Kātuñca vīriyesu me
 Dhammo nātho varuttamo
 Saṅgho nāthottaro mamaṃ
 Mārokāsaṃ labhantu mā

[11] Abhiṇhapaccavekkhaṇapāṭha

{Handa mayaṃ abhiṇhapaccavekkhaṇapāṭhaṃ bhaṇāma se}

Jarādhammomhi jaraṃ anatīto
 Rao mii khwam gae ben tammada
 yang mai luang pon khwam gae bai dai
 Byādhidhammomhi byādhiṃ anatīto
 Rao mi khwam jep ben tammada
 yang mai luang pon khwam jep bai dai
 Maraṇadhammomhi maraṇaṃ anatīto
 Rao mi khwam die ben tammada
 yang mai luang pon khwam die bai dai
 Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo
 Rao ja dong plat prak jak khong rak
 khong chop jai duai gan mot tangsin
 Kammassakomhi kammadāyādo
 Rao mi gaam ben khong ton ben taa yat haeng kaam
 Kammayoni Kammabandhu
 Mii kaam ben gamnote mii gaam ben pao paan
 Kammapaṭisaraṇo
 Mii gaam ben ti pueng asai
 Yaṃ kammaṃ karissāmi
 Rao taam gaam dai wai
 Kalyāṇaṃ vā pāpakaṃ vā
 Dee rue chua gor dam
 Tassa dāyādo bhavissāmi
 Rao ja dong ben pu rap pohn khong gaam nan

[12] Ratanattayanamakārapāṭha

Araham sammāsambuddho bhagavā
 Buddhamaṃ bhagavantaṃ abhivādehi
—bow and chant softly—
 Buddho me nātho
Pra putta jao ben ti pueng khong rao

Svākkhāto bhagavatā dhammo dhammaṃ namasāmi
—bow and chant softly—
 Dhammo me nātho
Pra taam ben ti pueng khong rao

Supaṭipanno bhagavato sāvakaśaṅgho saṅghaṃ namāmi
—bow and chant softly—
 Śaṅgho me nātho
Pra sohng ben ti pueng khong rao

End of evening chanting

Verses of Homage & Supplementary Chanting



Traditional Homage to the Triple Gem (Pali & Thai Phonetics)

Yamahaṃ sammāsambuddhaṃ, bhagavantaṃ saraṇaṃ gato¹
 Iminā sakkārena, taṃ bhagavantaṃ abhipūjayāmi
Kapachao bucha batnee, seung pra poo mee pra pak chao, poo
trat saroo laew eng duai chorp, seung kapachao teung, wa ben
tee peung, kamjad took dai ching, duai sakara nee.

Yamahaṃ svākkhātaṃ bhagavatā dhammaṃ saraṇaṃ gato²
 Iminā sakkārena, taṃ dhammaṃ abhipūjayāmi
Kapachao bucha batnee, seung pra thamm, an pra poo mee
pra pakchao, trat dee laew, seung kapachao teung, wa ben tee
peung, kamjad pai dai ching, duai sakara nee.

Yamahaṃ supatīpannaṃ, saṅghaṃ saraṇaṃ gato³
 Iminā sakkārena, taṃ saṅghaṃ abhipūjayāmi
Kapachao bucha batnee, seung pra song poo batibat dee,
seung kapachao teung, wa ben tee peung, kamjad roke dai
ching, duai sakara nee.

Arahaṃ sammāsambuddho bhagavā
 Buddhaṃ bhagavantaṃ abhivādemi

— bow —

Svākkhāto bhagavatā dhammo dhammaṃ namassāmi

— bow —

Supatīpanno bhagavato sāvakaśaṅgho saṅghaṃ namāmi

— bow —

1.,2.,3., for ladies: change *gato* to *gatā*

*{Handa mayaṃ buddhassa bhagavato
pubbabhāganamakāraṃ karoma se}*

Namo tassa bhagavato arahato sammāsambuddhassa
(three times)

Ukāsa, accayo no bhante, accaggamā, yathābāle, yathā-
mulāhe, yathākusale, ye mayaṃ karamhā, evaṃ bhante
mayaṃ, accayo no, paṭiggaṇhatha āyatīṃ saṃvareyyāma.

*Ka pra putta jao kor warokart, ti dai plang plad duai gai vaja
jai nai pra put pra tam pra song peang rai, tae ka pra putta
jao, ben khon parn khon long, akusol kao sing jit, hai gratam
kwarm pit, tor pra put pra tam pra song, kor pra put pra tam
pra song jong ngot kwarm pit tang lai lao nan, gae ka pra
putta jao, jam derm tae wan nee ben ton bai, ka pra putta jao,
ja kor samruam rawang, seung gai vaja jai seub tor bai nai
beurng na.*

Invitation

Ukāsa, *Ka pra putta jao kor aratana somdej pra putta jao, tee
dai tratsaru luang bai laew, nai adittakarn, mark kwa malet
sai nai tong pra mahasamut tang see, lae somdej pra putta
jao, an jak dai tratsaru, nai anakotakarn pai pak beurng na,
lae somdej pra putta jao, tee dai tratsaru, nai pajjuban nee,
kor jong ma bangkert, nai jakkutawarn sotatawarn, ghanata-
warn cheuhatawarn, gayatawarn manotawarn, haeng ka pra
putta jao, nai karn bad deo nee terd.*

Ukāsa, Ka pra putta jao kor aratana, pra nopa lokuttara tam-ma jao, kao prakarn, nai adittakarn tee luang lap bai laew, ja nap ja pramarn mii dai, pra nopa lokuttara tam ma jao, kao prakarn nai anakotakarn pai pak beurng na, lae pra nopa lokuttara tam ma jao, kao prakarn, nai pajjuban nee, kor jong ma bangkert, nai jakkutawarn sotatawarn, kanatawarn cheuhatawarn, gaiyatawarn manotawarn, haeng ka pra putta jao, nai karn bad deo nee terd.

Ukāsa, Ka pra putta jao kor aratana, pra ariya song kap som-muti song, nai adittakarn tee luang lap bai laew, ja nap ja pramarn mii dai, pra ariya song kap som mutti song, nai anakotakarn pai pak beurng na, lae pra ariya song kap sommuti song, nai pajjuban nee, kor jong ma bangkert, nai jakkutawarn sotatawarn, ghanatawarn cheuhatawarn, gaiyatawarn manotawarn, haeng ka pra putta jao, nai karn bad deo nee terd.

Resolution

Kor dej khun pra putta jao, khun pra tam ma jao, khun pra songajao, khun marnda bida, khun kru upajja-acharn¹, khun tarn baaramee seen baaramee, nekkhama baaramee panya baaramee, viriya baaramee khanti baaramee, sajja baaramee adittharn baaramee, metta baaramee upekkhā baaramee, tee kapachao dai bampen ma, nap tang tae roi chart pan chart, muen chart saen chart gordee, tee kapajao dai bampen ma, nai pajjuban nee, tang tae lek tae noi, ja raleuk dai gordee mi raleuk dai gordee, kor boon baaramee tang lai lao nan, jong ma chuay pra kap prakong kapajao, kor hai ka pra putta jao, dai samret mark lae pon, nai karn pajjuban nee tern.

Nibbāna paccayo hotu.

1. for ladies: change *khun kru upajja-archan* to *khun kru ba archan*



Homage to the Triple Gem

In Praise of the Virtues of the Lord Buddha

<i>(lead)</i> Ong dai pra sam put, Dat moon gi laet maan Neung nai pra tai taan Raakee bor pan pua Ong dai pra gorp duay Broht moo bra cha gorn Chee tang ban tao tuk Chee tang pra na rue paan Prom ben ja pit ta jak Hen haet tee glai glai Gam jat nam jai yaap Sat lok dai peung ping Kaa kor bra noat nawm Sam put ta gaa run	<i>(together)</i> suvisut ta sandaan bor mi mon mi mong mua gor berk baan krr dok bua suwakon ta gam jorn pra karuna dang sakorn ma la oat ka gan darn lae chee suk kasem saan an pon soak wi yok pai su ja rat wi mon sai gor jane jop bra jak jing sandarn baap tang chai ying ma la baap bam pen boon si ra glao bang kom khun ya paap nan ni ran dorn
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—bow —

In Praise of the Virtues of the Dhamma

<i>(lead)</i> Tam ma ker ku na gorn, Dut ja duang bra tiip chat cha waan Haeng ong pra saat sa da jarn Sa wang gra jang jai mon Tam dai nap doi mak pon Lae gao gap tang na ru paan	<i>(together)</i> suan chorp saa torn song sat san daan ben baet peung yon
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Som yaa loak u dorn pit sa darn an leuk oh laan
 Pi sut pi set suk sai
 Eek tam ton taang kan lai naam ka narn kaan kai
 Pa ti bat pa ri yat ben song
 Ker tang dam nern dut ja klong hai luang lu bong
 Yang loak u dorn doi drong
 Kaa kor oan awn utta mong nop tam jaam nong
 Duay jit lae gai waja
 —bow —

In Praise of the Virtues of the Saṅgha

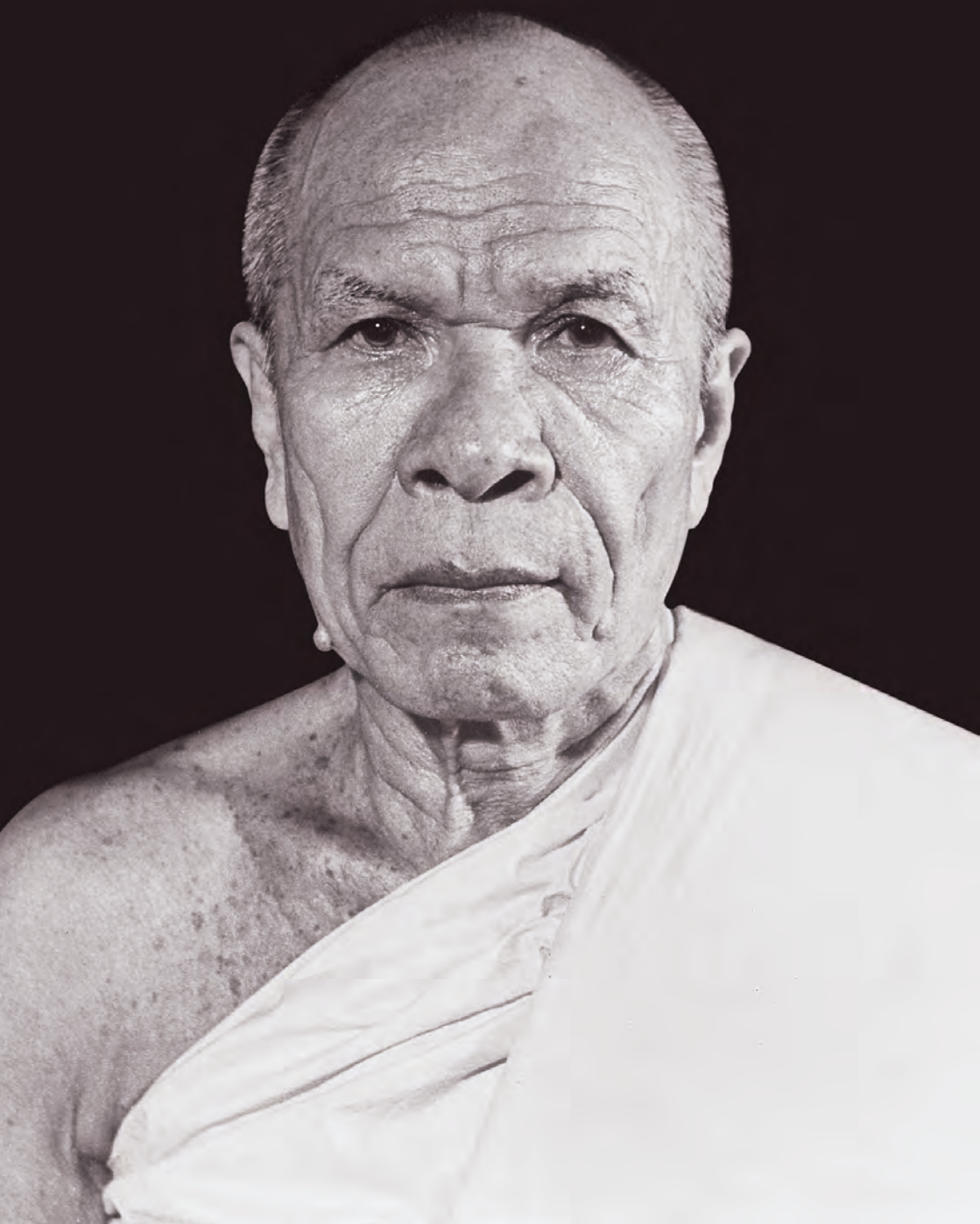
(lead) Song dai sa wok sat sa da,	(together) rap patibat ma
dae ong somdej bhagawan	hen jaeng jatusat set ban
Lu taang tee an	ra ngap lae dap tuk pai
Doy sadet pra poo drat drai	panya pong sai
Sa at lae prat mua mong	hern haang taang kaa seuk bong
Bor mi lam pong	duay kai lae waja jai
Ben nua na boon an pai	sarn dae lo gai
Lae gert piboon poon pon	som ya aow rot tos sa pon
Mee Khun anon	anek ja nap leua dra
Kaa kor nop moo pra saraa	pok song kuna
Nu Khun pradut jaram pan	duay det boon kaa abi wan
Pra trai rat an	u dom direk nirat tisai
Jong chuay kajat poi pai	antarai dai dai
Jong dap lae glap seum soon	
—bow —	



Homage to the Dhammakaya

Sap pang chi tang mae
 Norb tam ma gai sai
 Ar song kai lai laan koht
 Cheum gai putta yan
 Gai tam ngod ngahm nak
 San ra pang sa nga som
 Gate bua tuum sai daen
 Rue jaeng tang lo gaa
 Glang gai na taan jaed
 Yut jai nai bat doan
 Gai tam puut ben saai
 U haeng talay boon
 Gai tam ben tam ma khan
 Ben atta laeng sa raan
 Ruam baed muean sii pan
 Jarana prom witchaa
 Som bat pra jak kra pat
 Manee tip tuam pi marn
 Muea tiap tamma rot
 Dang tu li nai nakaa
 Duai dae cha san sern
 Kor pohn pra tammagai
 Rue jaeng witcha lert
 Tip tam tua daen dohn
 Lo gii ya ariya sap
 Tid glang duang tammaa
 Biam duay boonya rit
 Ben samut chet bra harn

pala dae cha jom trai
 sa tit nai na rue paan
 rang si chote ta na gan
 glan gae loke pon soke drome
 wara lak sa no dom
 maha bu rute tung gaayaa
 gai daang chaen pet so pha
 satit yuu tuk puu khon
 taang sam ret ariya pohn
 glang ka mol la mai la mun
 pae ka yai pra putta khun
 yaak ja haa dai briab baan
 mi prae pan ni run gaan
 ti ra luek lae pueng paa
 tamma khan apinyaa
 pati sam pi taa yaan
 mai tuan rat mahaa saan
 daen saran pong teh waa
 suk tang mot sam lo gaa
 bor paan tiap pra tammagai
 su chareon mi serm klai
 pae kayai glang jai chon
 hai pra sert dui mak pohn
 daam pong boke dang gaew da
 kha na nap tuk chee wa
 pra sope suk tuk gan gaan
 glan pi chit paya maan
 ban lu tueng ti sut tam



Homage to the Great Master Phramongkolthepmuni

Gom grabb ma nat nohm
 Nop ong pra song yaan
 Aek song pra naam jan-
 Tuay tep ma nut prom
 Taan wang wi mut ponh
 Mung sut na ruh paan
 Plea sheep ta wai saat
 Yoot ning sa nit nai
 Duang tam sa waang lam
 Hen sut da lort saai
 witcha pra chaan chiaow
 Braab sin gi laet raan
 Ruu jaeng gra jang jin
 Yoot ningh lu makh pohn
 Yom dai mi yom pae
 Gram suek tuk kern wan
 Jai taan mi wan wai
 Saang pra lae kon dee
 Duay dae cha sanh sern
 Koh pohn pra mong kohn
 Uai chai ma lai sohk
 Soab suk ga sem sarn
 Ruu jaeng pra taam maa
 Biam boon ya baa ra mee

wa ra jom wi chaa jarn
 chi na boot chi noh dome
 ta-sa-roh wi sut som
 a pi wan ta naa gaan
 chana gohn pa yaa marn
 a ti yaan pra nam chai
 mu ni naat na pen sai
 ha ruh tai na glang gai
 pah hu tammagai prai
 wa ra gai wi set saan
 ma na diaow pa jone marn
 a pi barn ma ha chon
 pra ta win ja ruam pohn
 a nu sohn pra toan tan
 ma na nae mi prae pan
 sa la plun u tit plea
 ja ka yai pra saat sri
 ku na mee ta lort chon
 su ja rern pi pat pohn
 taep mu nee pi chit marn
 ni ra roak lu pai parn
 ta na jak kra paht mee
 lu wi cha pra chin na see
 suk ka san ni ran gaan



Homage to the Master Nun Chand Khonnokyoong

Nom jit grab bucha
 Gong gaew na rue paan
 Serb tod tamma taat
 Sit aek pra mong kon
 Ben nueng mai mee song
 Khon nok yuung tum chee wan
 Oad ton lae khaem khaeng
 Gote pet nai pob dry
 Ben yod ga dun you
 Cheum witcha pra nipparn
 Ruam sit plik puen naa
 Wat pra tammagai nam
 Tarn dai nai loke lah
 Tiap tarn ga rune mon
 Yod patimagorn
 Ha tiab song mue yai
 Yai ben chen po pruek
 Sit dang sakunaa
 Glang yai sai pisut
 Gai tam tab tawee
 Duai boon guson lam
 Kum sith tuk khuen wan
 Tam dai khun Yai seung
 Dam dit boam kwam dee
 Biam duay tammarit
 Sueb tawt u dom garn
 Pae ka yai witcha lert
 Sit man kham sanya

maha ubasika jarn
 yod tahan pra totsapon
 mung pragaat taang mak pon
 tep mu ni mi prae paan
 naam greuk gong khun yai Jaan
 tam witcha pichit chai
 mana graeng pi sut sai
 piang set huang khong duang maan
 nom nob kruu took wan waan
 pu saang saan tawan tam
 sataa pana hai lert lam
 tam kayai hatai chon
 ruam mahaa nathee done
 khae set siaow nam jai yai
 eak ba worn som jai maai
 pu pan gai haeng tammaa
 hai ralerk lae pueng pa
 dai a sai dai baramee
 briab bra dut pra jedi
 asongkai anak nun
 wara tam khun Yai Jaan
 suk gasem pi prem pree
 kor sith tueng tuk chee wee
 tuk pob chaat pi kaad marn
 boon sak sit maha saan
 pa ni taan taat tamma
 hai ban jerd tua lo ga
 taen maa laa buchaa khun

Chanting for Spreading Loving Kindness

Sabbe sattā *Sat tang lai*, tee ben puen tuk,
gert gae jep die, duay gan mot tang sin.

Averā *Jong ben suk ben suk terd.*

Ya dai mee wehn gae gan lae gan leuy.

Sabbe sattā *Sat tang lai*, tee ben puen tuk,
gert gae jep die, duay gan mot tang sin.

Abyā pajjhā *Jong ben suk ben suk terd.*

Ya dai biat bian seung gan lae gan leuy.

Sabbe sattā *Sat tang lai*, tee ben puen tuk,
gert gae jep die, duay gan mot tang sin.

Anīghā *Jong ben suk ben suk terd.*

Ya dai mee kwam tuk gai tuk jai leuy.

Sabbe sattā *Sat tang lai*, tee ben puen tuk,
gert gae jep die, duay gan mot tang sin.

Sukhī attānaṃ pariharantu *Jong mee kwam suk gai suk jai,*
raksa ton hai pon jak tuk pai tang sin terd.

Tan tang lai, tee tan dai tuk,

kor hai tan mee kwam suk. Tan tang lai, tee tan dai suk,
kor hai suk ying ying keurn bai.

Sabbe sattā *Sat tang lai,*

tee gert ben jalābuja, tee gert ben aṇḍaja,

tee kert ben saṃsedaja, tee gert ben opapātika,

jong ma rap guson pohn boon, hai tuan tua tuk tua tuern.



Laypeople's Pali Formulae

Introduction to Requesting the Five Precepts

According to the wise, the keeping of precepts is the precursor, the foundation, and the origin of all goodness. It is the chief amongst the virtues. Keeping one's precepts pure protects one from succumbing to all evil behaviours, brings joyfulness of mind, and is the safe harbor upon which one can rest from the ocean of Nirvana. Thus without further ado, all are now invited to proclaim the verses for requesting the Five Precepts together.

Requesting the Five Precepts

*{Mayaṃ¹ bhante viṣuṃ viṣuṃ rakkhaṇatthāya
tisaraṇena saha, pañca sīlāni yācāma¹.*

*Dutiyampi mayaṃ¹ bhante viṣuṃ viṣuṃ rakkhaṇatthāya
tisaraṇena saha, pañca sīlāni yācāma¹.*

*Tatiyampi mayaṃ¹ bhante viṣuṃ viṣuṃ rakkhaṇatthāya
tisaraṇena saha, pañca sīlāni yācāma¹.}*

Namo tassa bhagavato arahato sammāsambuddhassa (*three times*)

Buddhaṃ saraṇaṃ gacchāmi (*I seek refuge in the Lord Buddha.*)

Dhammaṃ saraṇaṃ gacchāmi (*I seek refuge in the Dhamma.*)

Saṅghaṃ saraṇaṃ gacchāmi (*I seek refuge in the Sangha.*)

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

(*For the second time, I seek refuge in the Lord Buddha.*)

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

(*For the second time, I seek refuge in the Dhamma.*)

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

1. In case you request to observe precepts alone, change *Mayaṃ* to *Ahaṃ* and change *yācāma* to *yācāmi*

(For the second time, I seek refuge in the Sangha.)

Tatiyampi buddhaṃ saraṇaṃ gacchāmi

(For the third time, I seek refuge in the Lord Buddha.)

Tatiyampi dhammaṃ saraṇaṃ gacchāmi

(For the third time, I seek refuge in the Dhamma.)

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

(For the third time, I seek refuge in the Sangha.)

Bhikkhu: Tisaraṇagamaṇaṃ niṭṭhitaṃ

(This is the end of the Threefold Refuge)

Layperson: āma bhante *(Yes, Sir)*

Pāṇātipātā veramaṇī, sikkhāpadaṃ samādiyāmi

(I vow to undertake the training of refraining from killing living beings.)

Adinnādānā veramaṇī, sikkhāpadaṃ samādiyāmi

(I vow to undertake the training of refraining from taking that which is not given.)

Kāmesu micchācārā veramaṇī, sikkhāpadaṃ samādiyāmi

(I vow to undertake the training of refraining from sexual misconduct.)

Musāvādā veramaṇī, sikkhāpadaṃ samādiyāmi

(I vow to undertake the training of refraining from telling lies.)

Surāmerayamajjapamādaṭṭhānā veramaṇī, sikkhāpadaṃ samādiyāmi

(I vow to undertake the training of refraining from consuming alcohol or substances that lead to recklessness.)

Bhikkhu: Imāni pañca sikkhāpadāni *(These 5 Precepts)*

Sīlena sugatiṃ yanti *(their practice brings happiness)*

Sīlena bhogasampadā *(their practice brings wealth)*

Sīlena nibbutiṃ yanti *(their practice leads to Nirvana)*

Tasmā sīlaṃ visodhaye *(Therefore, it is beneficial for anyone to fully observe the Precepts)*

Layperson: “Sādhu” *(Well said)*

Requesting the Eight Precepts

*{Mayaṃ¹ bhante, tisaraṇena saha, aṭṭha sīlāni yācāma¹.
Dutiyampi mayaṃ¹ bhante, tisaraṇena saha, aṭṭha sīlāni yācāma¹.
Tatiyampi mayaṃ¹ bhante, tisaraṇena saha, aṭṭha sīlāni yācāma¹.}*

Namo tassa bhagavato arahato sammāsambuddhassa
(three times)

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi
Dutiyampi buddhaṃ saraṇaṃ gacchāmi
Dutiyampi dhammaṃ saraṇaṃ gacchāmi
Dutiyampi saṅghaṃ saraṇaṃ gacchāmi
Tatiyampi buddhaṃ saraṇaṃ gacchāmi
Tatiyampi dhammaṃ saraṇaṃ gacchāmi
Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

Bhikkhu: Tisaraṇagamaṇaṃ niṭṭhitaṃ

(This is the end of the Threefold Refuge)

Layperson: āma bhante (Yes, Sir)

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi

(I vow to undertake the training of refraining from killing living beings.)

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi

(I vow to undertake the training of refraining from taking that which is not given.)

1. In case you request to observe precepts alone, change *Mayaṃ* to *Ahaṃ* and change *yācāma* to *yācāmi*

Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi

(I vow to undertake the training of completely refraining from all sexual conduct.)

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi

(I vow to undertake the training of refraining from telling lies.)

Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi

(I vow to undertake the training of refraining from consuming alcohol or substances that lead to recklessness.)

Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi

(I vow to undertake the training of refraining from eating a meal at the inappropriate time (after midday.))

Naccagītavādita-visūkadassana-mālāgandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi

(I vow to undertake the training of refraining from dancing, singing or playing romantic music, or attending entertainment, wearing perfume, cosmetics or flower-garlands.)

Uccāsayana - mahāsayanā veramaṇī, sikkhāpadaṃ samādiyāmi

(I vow to undertake the training of refraining from sleeping on a high or large (luxurious) bed.)

Bhikkhu: Imāni aṭṭha sikkhāpadāni (These 8 Precepts)

Sīlena sugatiṃ yanti *(their practice brings happiness)*

Sīlena bhogasampadā *(their practice brings wealth)*

Sīlena nibbutiṃ yanti *(their practice leads to Nirvana)*

Tasmā sīlaṃ visodhaye *(Therefore, it is beneficial for anyone to fully observe the Precepts)*

Layperson: “Sādhu” *(Well said)*

Introduction to Offering Saṅghadāna

Generosity is the mark of a wise man. The discerning will choose the right time and the very best of food and drink to offer to those monks who lead a celibate life. They are fertile fields of merit who yield the highest of fruits for the giver. By offering food to monks, you are giving them five qualities of life: longevity, good complexion, good health, strength and wisdom. Thus, he who gives shall receive these qualities of life in return. Merit alone can be our refuge. Thus, without further ado, all listeners are invited to repeat, after the congregation representative, the verses for the offering of a mid-day meal as saṅghadāna together.

Offering General Saṅghadāna

Imāni mayam bhante, bhattāni, saparivārāni,
bhikkhusaṅghassa, oṇojayāma, sādhu no bhante,
bhikkhusaṅgho, imāni, bhattāni, saparivārāni, paṭiggaṇhātu,
amhākaṃ, dīgharattaṃ, hitāya, sukhāya, nibbānāya ca.

(On this occasion, venerable monks, we seek your permission, to offer this meal to the monastic community, together with its associated gifts. May the monastic community, receive this meal and these gifts from us, for our everlasting benefit, happiness and attainment of Nirvana.)

Undertaking Dhutaṅga Training

*{Handa mayaṃ buddhassa bhagavato
pubbabhāganamakāraṃ karoma se}*

Namo tassa bhagavato arahato sammāsambuddhassa
(three times)

Senāsanaloluppaṃ paṭikkhippāmi
Yathāsanthatikaṅgaṃ samādiyāmi
Dutiyampi senāsanaloluppaṃ paṭikkhippāmi
Yathāsanthatikaṅgaṃ samādiyāmi
Tatiyampi senāsanaloluppaṃ paṭikkhippāmi
Yathāsanthatikaṅgaṃ samādiyāmi

(We are willing to follow the rules of *dhutaṅga* disciplinary training and to be content with whatever accommodation our hosts provide.

Let us repeat for the second time that we are willing to follow the rules of *dhutaṅga* disciplinary training and to be content with whatever accommodation our hosts provide.

Let us repeat for the third time that we are willing to follow the rules of *dhutaṅga* disciplinary training and to be content with whatever accommodation our hosts provide.)

Resigning from Dhutaṅga Training

{*Handa mayaṃ buddhassa bhagavato
pubbabhāganamakāraṃ karoma se*}

Namo tassa bhagavato arahato sammāsambuddhassa
(*three times*)

Senāsanaloluppaṃ paṭikkhippāmi
Yathāsanthatikaṅgaṃ paccuddarāmi
Dutiyampi senāsanaloluppaṃ paṭikkhippāmi
Yathāsanthatikaṅgaṃ paccuddarāmi
Tatīyampi senāsanaloluppaṃ paṭikkhippāmi
Yathāsanthatikaṅgaṃ paccuddarāmi

(Permit us to resign from *dhutaṅga* training as our way of life, where before we were happy to make our bed, wherever our hosts provided.

For a second time, permit us to resign from *dhutaṅga* training as our way of life, where before we were happy to make our bed, wherever our hosts provided.

For a third time, permit us to resign from *dhutaṅga* training as our way of life, where before we were happy to make our bed, wherever our hosts provided.)

Grace: Offering Sustenance to the Lord Buddha

Imaṃ, sūpabyañjana sampannaṃ, sālīnaṃ, bhojanaṃ,
udakaṃ varaṃ, buddhassa, pūjema.

(We pay homage to the Lord Buddha with these offerings of
superb wheat, soup, and water.)

Reclaiming the Remainder of Offerings

Sesaṃ maṅgalaṃ yācāma.

(May I humbly receive the remains of the offering.)

Requesting Paritta Chanting

Vipattiṭṭibāhāya
Sabbadukkhavināsāya

Vipattiṭṭibāhāya
Sabbabhayavināsāya

Vipattiṭṭibāhāya
Sabbarogavināsāya

Sabbasampattisiddhiyā
Parittaṃ brūtha maṅgalaṃ

Sabbasampattisiddhiyā
Parittaṃ brūtha maṅgalaṃ

Sabbasampattisiddhiyā
Parittaṃ brūtha maṅgalaṃ

(May we invite the Buddhist Monks to chant the auspicious
verses for prevention against calamity; for bringing success
and wealth; for dispelling all sufferings; for getting rid of all
dangers; and as security against all forms of illnesses.)

Requesting a Discourse

Brahmā ca lokādhipatī sahampati
Katañjalī anadhivaraṃ ayācatha
Santīdha sattāpparajakkhajātikā
Desetu dhammaṃ anukampimaṃ paṇaṃ

(Sahampati the Brahmā, Great director of the world, came with palms joined together, in highest respects to the Lord Buddha. He asked the Supreme One to give the Supreme Dhamma to those beings with little dust left in their eyes (little defilement); to assist those beings and wipe away what little dust remained within their eyes.)

Offering of Bathing Robes for the Annual Rain Retreat

Imāni mayaṃ bhante, vassikasāṭṭhikāni, saparivārāni,
bhikkhusaṅghassa, oṇojayāma, sādhu no bhante,
bhikkhusaṅgho, imāni, vassikasāṭṭhikāni, saparivārāni,
paṭiggaṇhātu, amhākaṃ, dīgharattaṃ, hitāya, sukhāya,
nibbānāya ca.

(All of us gathered here, would like to humbly offer, ‘Bathing Robes for the Rain Retreat’, as well as other offerings, to the monastic community. May the monastery and monks, accept these ‘Bathing Robes for the Rain Retreat’, together with these other offerings in kindness, for the benefit, happiness, and attainment of Nirvana of us all, forevermore.)

Offering of ‘Picked-up’ Robes

Imāni mayam bhante, paṃsukūlacīvarāni, saparivārāni, bhikkhusaṅghassa, oṇojayāma, sādhu no bhante, bhikkhusaṅgho, imāni paṃsukūlacīvarāni, saparivārāni, paṭiggaṇhātu, amhākaṃ, dīgharattaṃ, hitāya, sukhāya, nibbānāya ca.

(All of us gathered here, would like to humbly offer ‘Picked-up’ robes, as well as other offerings, to the monastic community. May the monastery and monks, accept these offerings with kindness, for the benefit, happiness, and attainment of Nirvana of us all, forevermore.)

Offering of Kaṭhina Robes

Imam mayam bhante, saparivāram, kaṭhinacīvaradussaṃ, saṅghassa, oṇojayāma, sādhu no bhante, saṅgho, imam saparivāram, kaṭhinacīvaradussaṃ, paṭiggaṇhātu, paṭiggahetvā ca, iminā dussena, kaṭhinam, attharatu, amhākaṃ, dīgharattaṃ, hitāya, sukhāya, nibbānāya ca.

(All of us gathered here, would like to humbly offer ‘Kathina’ robes, as well as other offerings, to the monastic community. May the monastery and monks, accept these offerings with kindness, to be used during the Rain Retreat, for the benefit, happiness, and attainment of Nirvana of us all, forevermore.)

Resolution before Offering Requisites to Monks

Sudinnaṃ vata me dānaṃ āsavakkhayāvahaṃ hotu

(May the alms that I have offered on this day be for
an end of all defilements)

Dedication of Merit to Deceased Relatives

Idaṃ me ñātinaṃ hotu sukhitā hontu ñātayo

(May this accrued merit be sent to all my (deceased) relatives.
May all my (deceased) relatives be happy.)

Daily Resolution

By the power of recalling the goodness of the Triple Gem, the innumerable Dhammakaya, and the Great Meditation Master Phramongkolthepmuni, re-discoverer of Dhammakaya meditation; along with showing humble respect, and presenting offerings of lanterns, fragrance, and flowers, by taking refuge in the Triple Gem; and by chanting praise to the Dhammakaya and the Great Meditation Masters:

May I attain brilliant Dhammakayas with ease, and become one with the most subtle Dhammakaya body within, knowing thoroughly the mundane and spiritual worlds. May I be free from all trouble with others, perform only meritorious deeds, truly possess the Dhamma, and be free from all greed, anger,

and delusion. May I easily conquer the five meditative hindrances, thus attaining the Dhamma without delay. May I be complete in precept discipline, meditation, wisdom, liberation, and liberation-wisdom; free from carelessness and able to teach myself thoroughly. May bullies never bother me. May I not harm anybody, and may nobody harm me. May I properly understand the Law of Karma, leading me to the complete eradication of defilement. May all the calamity, negative energy, karmic retribution, Mara obstruction, and all other obstacles in life be destroyed and nullified.

May my past unwholesome deeds and mistakes, since even my first lifetime, the first eon, be unable to give any result and consequence. May they be totally forgiven. May the evil karmic retribution, Mara obstruction, and disastrous life-blueprints be eliminated. May I commit no new bad karma physically, verbally, or mentally. May all the goodness that I have done well in the past yield their results first. May I receive wealth beyond expectation; being superb in human wealth, celestial wealth, and the fruits of Nirvana.

May I have longevity in life, fine complexion, happiness, strength, intelligence, wealth, and good assistance. May I be free from the 18 inferior characteristics and afflictions. May I never again be reborn in any of the four unwholesome realms for karmic punishment. May I be reborn only in the wholesome realms; particularly in the special merit zone, in every lifetime. May I follow the true Dhammakaya Masters, closely both physically and meditatively. May I be able to pursue perfections, defeat the Great Mara and eradicate all defilements until reaching the Utmost state of Dhamma at ease and at once, from this day onward, forevermore.

Appendices



Appendix 1

Pronouncing the Pali Alphabet

Written	Pronounced	as in the Word
a	a	hat
ā	a	cart
i	i	mint
ī	ee	see
u	u	put
ū	oo	pool
e	a	cage
o	o	no
k	k	kind
kh	kh	blackheath
g	g	game
gh	gh	ghost
ṇ	ng	sing
c	ch	check
ch	chsh	dachshund
j	j	jet
jh	dge-h	sledge-hammer
ñ	nn	annual
ṭ	t	tap
ṭh	t-h	ant-hill
ḍ	d	dog
ḍh	d-h	red-hot
ṇ	n	now
t	th	thumb
th	t-h	pot-herb
d	th	then
dh	dh	adherent
n	n	nest
p	p	pit
ph	ph	uphill
b	b	ball
bh	bh	abhor
y	y	yes
s	s	sit
ṃ	ng	sing

Note: The remaining letters *m, r, l, v* and *h* are pronounced the same as in the English language.

Appendix 2

Translation

Morning Chanting

[1] Supreme praise to the Triple Gem

Whosoever is an Exalted One and Worthy One, who has attained to Self-Enlightenment...the Dhamma which has been properly expounded, by Him, the Exalted One...whichever Order of excellent practising ones, enlightened disciples of the Exalted One... We ask Thy bidding, to venerate the Exalted One, the Dhamma and the Holy Order of disciples, with the best of offerings we have to give. O! Noble One, who long since has passed into supreme-enlightenment... we beg Thee to receive, with compassion for all of us; lowly beings, born now and hereafter, these offerings of all suffering men, for the sake, of our everlasting spiritual benefit and happiness.

[2] Homage to the Triple Gem

I pay homage to the Lord Buddha, the Worthy One,
The Fully Self-Enlightened One, the Exalted One —bow—
I bow in reverence to the Dhamma,
The Doctrine properly expounded by the Exalted One. —bow—
I bow in reverence to the Holy Order of the Exalted One,
The excellently-practicing ones. —bow—

[3] Introductory Homage to the Lord Buddha

{Lo! Let us all offer an introductory homage to the Exalted One, the Lord Buddha}
Homage to Him, the Exalted One, the Worthy Lord, the Fully Self-Enlightened One.
(three times)

[4] The Supreme Praise to the Lord Buddha

{Lo! Let us all offer supreme praise to the Lord Buddha}

Whoever has travelled the eternal path, the Worthy One, the Fully Self-Enlightened One, who has attained the Supramundane Knowledge and so perfectly conducted His life, who has already travelled the path of righteousness, who has clearly understand the whole world, who is the most Capable Charioteer, who trains His followers in the highest spiritual life, who is the Teacher of all human and celestial beings, who is enlightened and exalted, whosoever, with His supramundane wisdom, having pervaded the ultimate truth, has with this truth illuminated this world, the celestial world, the world of devils, the world of brahmas, human beings, together with monks, brahmins and gods.... Whosoever has expounded so beautifully, in the beginning, in the middle and in

the ending, the fundamentals of His Teaching, together with its detail, in its entirety, of the principles of the pure way of perfect conduct... I pay reverence to Him, the Exalted One. To that Exalted One, I bow down my head. —bow—

[5] Supreme Praise to the Dhamma

{Lo! Let us all offer supreme praise to the Dhamma.}

Whichever Dhamma was properly expounded by the Exalted One, which is clearly perceived within ourselves, timeless, which inspires those who see it to call others to come and see it, which should be internalized, which can be realized subjectively by the wise... I pay reverence to the Dhamma. To that Dhamma I bow down my head. —bow—

[6] Supreme Praise to the Saṅgha

{Lo! Let us all offer supreme praise to the Saṅgha.}

Whichever, excellently-practising disciples of the Exalted One, who have taken the direct path of righteousness, who have behaved according to their inner wisdom, who have mastered themselves on the way to salvation, these eight types of disciples, divided into four pairs, supramundane ones honoured as ariya-puggala, who are worthy for temple offerings, residential offerings and offerings for the sake of those who have passed away, who are worthy of reverence and homage, who are the supreme field of merit on earth... I pay reverence to that Saṅgha. To that Saṅgha I bow down my head. —bow—

[7] Veneration of the Triple Gem

{Lo! Let us all offer veneration of the Triple Gem and then offer our reflections on detachment from worldly miseries.}

The Lord Buddha who is absolutely pure, whose compassion is as vast as the ocean, whose eye of wisdom is that of absolute insight, who is the terminator of all worldly evils and defilements. With a respectful heart I venerate that Buddha.

The Dhamma, the radiant light of the Lord, whichever comprises the path and the fruit, which is supramundane and illuminates the path to eternity...with a respectful heart I venerate that Dhamma.

The Saṅgha which is the field of excellence, known to be safe from danger, who are at peace with the truth they have seen, following the One who has already travelled the path of righteousness, who are unshakeable, noble and wise...with a respectful heart I venerate that Saṅgha.

May the merit attained by me, through reverence solely to these objects, vanquish all dangers I might suffer.

[8] Reflections on Detachment from Worldly Miseries

The Lord Buddha has appeared in this world, the Worthy One, the Fully Self-Enlightened One. The Dhamma revealed by Him, through His knowledge, which leads to spiritual wealth, serenity and complete Nibbana and perfect enlightenment... Having heard the Teaching of the Lord Buddha, we realized that; Birth is suffering, Ageing is suffering, Death is suffering, Sorrow, lamentation, pain and despair are suffering, Attachment to the Unpleasant is suffering, Separation from those we love is suffering, Failure is suffering; briefly, The attachment to the five skandhas is suffering.

Namely; Physical-form, Sensation, Memory, Conditioned volition, Cognition During the Buddha's life, these five skandhas, Were one of the fundamental doctrine, Which He taught His disciples Properly to understand. The Lord's doctrine teaches: Physical-form is impermanent, sensation is impermanent, memory is impermanent, conditioned volition is impermanent, cognition is impermanent, physical-form is non-Self, sensation is non-Self, memory is non-Self, conditioned volition is non-Self, cognition is non-Self. cognition is non-Self.

All Conditioned things are impermanent. All things are non-Self. How are we, caught in this endless cycle, of rebirth, old-age and death, who are beset by sorrow and lamentation, pain and despair, and by all other kinds of suffering that assail us, best to conduct ourselves. To find final deliverance from them all, now and in future lives? We who have taken refuge in the Buddha, the Dhamma and the Saṅgha, recollect the teaching of the Buddha, and conduct ourselves, according to the best of our ability. May our righteous conduct, lead us to the final deliverance from all suffering. So be it!

[9] Transference of Merit

{Lo! Let us all offer the transference of merit.}

May all the celestial beings, who reside in this temple,
With its stūpas and other dwelling places,
Be blessed by this meritorious chanting,
To dwell in peace throughout this temple.
May all the monks in the Holy Order,
Novices, alms-givers and lay-men of the temple,
And all villagers, those outside;
City-dwellers, those of the high rank,
And all living creatures...
May they all be inspired by the benevolent Dhamma,
Which leads toward salvation...
May all beings be delivered of their suffering.

May the Doctrine of all the Buddhas,
 And of those who follow the Dhamma,
 Remain forevermore.
 May the unity of the Order of monks,
 Bring benefit and happiness to all.
 May the *Saddhamma* protect us, and all those who practise Dhamma.
 May we all attain prosperity, by following the Teaching expounded by the Lord
 Buddha. So be it!

[10] Homage to the Triple Gem

I pay homage to the Lord Buddha, the Worthy One,
 The Fully Self-Enlightened One, the Exalted One —bow—
 The Buddha is my refuge

I bow in reverence to the Dhamma,
 The Doctrine properly expounded by the Exalted One. —bow —
 The Dhamma is my refuge

I bow in reverence to the Holy Order of the Exalted One,
 The Excellently-Practising Ones. —bow—
 The Saṅgha is my refuge

Evening Chanting

[1] Supreme Praise to the Triple Gem

Whosoever is an Exalted one and Worthy one, who has attained to self-enlightenment...the Dhamma which has been properly expounded, by Him, the Exalted One...whichever Order of Excellent Practising Ones, enlightened disciples of the Exalted One... We crave Thy bidding, to venerate the Exalted One, the Dhamma and the Holy Order of disciples, with the best of offerings we have to give. O! Noble One, who long since has passed into supreme-enlightenment... we beg Thee to receive, with compassion for all us; lowly beings, born now and hereafter, these offerings of all suffering men, for the sake, of our everlasting spiritual benefit and happiness.

[2] Homage to the Triple Gem

I pay homage to the Lord Buddha, the Worthy One,
 The Fully Self-Enlightened One, the Exalted One —bow —

I bow in reverence to the Dhamma,
 The Doctrine properly expounded by the Exalted One. —bow —

I bow in reverence to the Holy Order of the Exalted One,
 The Excellently-Practising Ones. —bow —

[3]&[4] Introductory Homage & a Recollection of the Lord Buddha

{Lo! Let us all offer an introductory homage and a recollection of the Lord Buddha}

Homage to Him, the Exalted One, the Worthy Lord, the Fully Self-Enlightened One.

(three times)

Thus has arisen the good fame of the Exalted One...He is the Exalted One, the Worthy One, the Fully Self-Enlightened One, who has attained the Supramundane Knowledge, and so perfectly conducted His life, who has already travelled the path of righteousness, who has clearly understood the whole world, who is the most Capable Charioteer, who trains His followers, in the highest form of spiritual life, who is the Teacher of all human and celestial beings, who is enlightened and exalted.

[5] Supreme Chanting to the Lord Buddha

{Lo! Let us all perform the supreme chanting to the Lord Buddha.}

Whosoever is endowed with the excellent virtues, which include enlightenment and worthiness, whosoever possesses the qualities of purity, compassion and supramundane, wisdom, which makes all sentient beings joyful, just as the lotus blooms under the sun. Whatsoever Buddha is for all beings, the absolute refuge, the first for respectful recollection, bowing my head to the ground, I pay reverence to that Buddha.

I am the willing and faithful servant of the Lord Buddha. The Buddha is my Lord and master. The Lord Buddha can rid me of suffering and bestow on me all other benefits. I therefore, dedicate my whole life to the Lord Buddha. Offering my homage to the Lord Buddha I shall follow the way, which has been so excellently realized by the Lord Buddha. I have no other refuge. The Lord Buddha is my highest refuge. With the merit accumulated through uttering these truthful words, may I forever make progress in the Teachings of the Master.

—bow, chanting softly —

If I have ever committed any offences of body, speech or mind, against the Lord Buddha, may the Lord Buddha forgive me, that I may, in future, become more careful.

[6] A Recollection of the Dhamma

{Lo! let us all offer a recollection of the Dhamma.}

The Dhamma was properly expounded by the Exalted One, which is clearly perceived within ourselves, timeless, which inspires those who see it to call others to come and see it, which should be internalized, which can be realized subjectively by the wise...

[7] Supreme Chanting to the Dhamma

{Lo! Let us all perform the supreme chanting to the Dhamma.}

Whichever Dhamma has the quality of being properly expounded as its primary virtue, which is divided into path and fruit, *pariyatti* and *vimokkha* which protects the Righteous Ones from falling into evil ways; I pay homage to this excellent Dhamma which carries away all darkness. Whatsoever Dhamma is for all beings, the absolute refuge, the second for respectful recollection.

Bowing my head to the Dhamma, I pay respect to that Dhamma. I am the willing and faithful servant of the Dhamma. The Dhamma is my master. The Dhamma can rid me of suffering. I therefore dedicate my whole life to the Dhamma. Offering my homage to the Dhamma, I shall follow the way of the Dhamma to the purest form. I have no other refuge. The Dhamma is my highest refuge. With the merit accumulated, through uttering these truthful words, may I for ever make progress, in the Teachings of the Master. —bow, chanting softly — If I have ever committed any offences, Of body, speech or mind, against the Dhamma, May the Dhamma forgive me, That I may, in future, become more careful.

[8] A Recollection of the Sangha

{Lo! Let us all offer a Recollection of the Sangha.}

The excellently-practising disciples of the Exalted One, Who have taken the direct path of righteousness, Who have behaved according to their inner wisdom, Who have mastered themselves on the way to salvation,

These eight types of disciples, divided into four pairs, supramundane ones, honoured as *ariya-puggala*, who are worthy for temple offerings, residential offerings and offerings for the sake of those who have passed away who are worthy of reverence and homage who are the supreme field of merit on Earth...

[9] Supreme Chanting to the Sangha

{Lo! let us all perform the supreme chanting to the Sangha.}

Whosoever is born of the excellent practice of Dhamma, the Most Exalted Order of the eight-fold *ariya-puggala*, endowed with excellent bodies and minds, I pay homage to the perfect purity, of that noble community. Whichever Saṅgha is, for all beings, the absolute refuge, the third for respectful recollection, bowing my head to the ground, I pay reverence to that Saṅgha. I am the willing and faithful servant of the Saṅgha, the Saṅgha is my master. The Saṅgha can rid me of suffering, and can bestow on me all other benefits, I therefore dedicate my whole life to the Saṅgha, to walk the way of the Saṅgha in its righteousness. I have no other refuge, the Saṅgha is my highest refuge. With the merit accumulated, through uttering these truthful words,

may I forever make progress, in the Teaching of the Master. —*bow, chanting softly* —
If I have ever committed any offences,
Of body, speech or mind, against the Saṅgha,
May the Saṅgha forgive me,
That I may, in future, become more careful.

[10] The Transference of Merit

{Lo! Let us all offer a transference of merit.}

With the merits accumulated through this chanting, may all my preceptors and masters who have taught me well and all my parents and relatives who are dear to me, the sun and the moon, the king, and all charitable beings around me, and the brahmas, the *Māras*, Indra the king of gods, and celestial guardians of the world, and all sentient beings, the god of death and all sentient beings, be they friends, indifferent acquaintances, or foes, be safe and attain the supreme bliss. May the ripened fruits of all my past meritorious deeds, derived from deeds of body, speech and mind, conduct me immediately toward the endless bliss of Nirvana. In addition to my transference of these merits, may I, without delay, vanquish evil desire and attachment. May the roots of all my evils be totally eradicated, henceforth, until the moment I enter upon Nirvana. Should I be obliged to wander through many future existences, may I be endowed with integrity, wisdom and intelligence, daring and perseverance to vanquish all defilements. Let there be no loophole where the *Māras* can penetrate to divert me from my purpose. O! Lord Buddha, Dhamma, Pacceka-Buddha, and the Saṅgha, may all your exalted powers protect me forever from *Māras*.

[11] Habitual Reflections

{Lo! Let us all perform the habitual reflections.}

We are of a nature to age. We have not yet gone beyond aging.
We are of a nature to sicken. We have not yet gone beyond sickening.
We are of a nature to die. We have not yet gone beyond dying.
We must sooner or later be separated from all loved ones and treasured things.
We are owners of our actions, we are heirs to our karma
We have karma as our origin and karma as our creed
We have karma as our refuge.
Whatever actions we perform,
be they good or evil,
we will receive the consequences.

[12] Homage to the Triple Gem

I pay homage to the Lord Buddha, the Worthy One,
The Fully Self-Enlightened One, the Exalted One —*bow* —

The Buddha is my refuge
 I bow in reverence to the Dhamma,
 The Doctrine properly expounded by the Exalted One. —bow —
 The Dhamma is my refuge
 I bow in reverence to the Holy Order of the Exalted One,
 The Excellently-Practising Ones. —bow —
 The Saṅgha is my refuge

Traditional Homage to the Triple Gem

We venerate the Lord Buddha, the Fully Self-enlightened One. May he be our Refuge, through this praise, and lead us to suffering's end.

We venerate the Dhamma, well expounded by the Worthy Lord. May Dhamma be our refuge, through this praise, and lead us to danger's end.

We venerate the well-practising Saṅgha. May they be our Refuge, through this praise, and lead us to illness's end.

I pay homage to the Lord Buddha, the Worthy One,
 the Fully Self-Enlightened One, the Exalted One —bow —
 I bow in reverence to the Dhamma,
 the Doctrine properly expounded by the Exalted One. —bow —
 I bow in reverence to the Holy Order of the Exalted One,
 the excellently-practising ones. —bow —

{Lo! Let us all offer an introductory homage to the Exalted One, the Lord Buddha}
 Homage to Him, the Exalted One, the Worthy Lord, the Fully Self-Enlightened One.
(three times)

Ukāsa, Lord Buddha! We beg thee to forgive our trespasses of body, speech and mind towards Buddha, Dhamma and Saṅgha. Our defiled minds have deluded us to abuse of Buddha, Dhamma and Saṅgha. May the Buddha, Dhamma and Saṅgha forgive our abuse from this day forth. We will henceforth be more careful with body, speech and mind.

Ukāsa, May all the enlightened Buddhas of the past, more countless than the grains of sand in the Four Great Oceans, and all the Buddhas yet to be enlightened in the future, and all the Buddhas enlightened in the present time, manifest themselves through my eyes, ears, nose, mouth, body and mind at this moment in time.

Ukāsa, May all the ninefold supramundane Dhammas, innumerable in the past, and all the ninefold supra-mundane Dhammas in the future, and all the ninefold supra-mundane Dhammas, in the present time, manifest themselves through my eyes, ears, nose, mouth, body and mind at this moment in time.

Ukāsa, May all of the Noble Saṅgha and mundane Saṅgha innumerable in the past, and all of the Noble Saṅgha and mundane Saṅgha in the future, and all of the Noble Saṅgha and mundane Saṅgha in the present time, manifest themselves through my eyes, ears, nose, mouth, body and mind at this moment in time.

Resolution

May the power of the Buddha, the Dhamma, the Saṅgha, of my teachers and masters, of my parents, of Generosity and Precepts, of Renunciation and Wisdom, of Perseverance and Patience, of Truthfulness and Resolve, of Loving-kindness and Equanimity, throughout countless lifetimes of cultivation, and in this present lifetime from childhood,

whether remembered or forgotten, may the power of all these blessings, secure for us the Path and Fruit to Nirvana.

May this merit be a factor in my attainment of Nirvana.

Chanting for Spreading Loving Kindness

Whatsoever beings must like us share old age,
sickness and death

May they be well and happy.

May they be free of all enmity.

Whatsoever beings must like us share old age,
sickness and death.

May they be well and happy.

May they be free from harming one another.

Whatsoever beings must like us share old age,
sickness and death.

May they be well and happy.

May they be free from hurt of body and mind.

Whatsoever beings must like us share old age,
sickness and death.

May they be well and happy.

May they be able to escape all suffering and danger.

For those of you in suffering, may you be happy.

For those of you in happiness, may your happiness increase.

Whatsoever beings that are born from the womb,
born from the egg, born from moisture or
which are spontaneously arising
share in our merits on this occasion.

Homage to the Triple Gem

I humble myself in respect to the Lord Buddha, supreme in purity. Freeing Himself completely from the defilements which ensnare and cloud the mind. Like a blooming lotus under sunlight, His mind shines.

The Lord Buddha is full of compassion, radiating like the full moon. He taught all beings how to leave the cycle of birth and death. He showed the way leading to liberation, the state of permanent bliss Nirvana, where all suffering, sorrow, disease, and harm cease to exist.

The Lord Buddha has the five complete forms of vision. Those include the physical eye, the Divine eye, the Eye of Wisdom, the Buddha Eye, and the All-Encompassing Eye. These allow Him to observe all causes from all of the past, present, and future. Due to pure insight, mental capability, and His profound wisdom, He is able to know and understand every cause & effect, without anything obstructing Him or being concealed.

The Lord Buddha helped to eradicate all the defilement and mental blemishes from the minds of His disciples, both laymen and laywomen. Humankind and celestial beings take Him as their refuge, and they follow His path by abstaining from misdeeds, accumulating wholesome deeds, and purifying the mind.

I humbly lower myself in deep respect to the Lord Buddha, whose mind is overflowing with compassion. I take the Lord as my example, thus my Master and refuge forevermore.

.....

Dhamma is the origin of wholesomeness. It contains all goodness, similar to a latern of the Lord Buddha, shining the way for all beings to discover their own inner brightness in their lives until they finally reach the ultimate life goal, Nirvana.

The Lord Buddha's Dhamma, at it's higher level, refers to the path and fruit of Sotapanna "Stream-Enterer" Dhammakaya, the path and fruit of Sagidagami "Once-Returner" Dhammakaya, the path and fruit of Anagami "Non-Returner" Dhammakaya, and the path and fruit of Arahat Dhammakaya. Together with Nirvana, they total nine. These Dhamma excel the mundane. All sincere practitioners are able to attain them, and thus leave the mundane. The Dhamma gives rise to purity, and both physical and mental happiness to every practitioner regardless of race, gender, culture, and religion.

The Dhamma can be separated into two categories: the doctrine and the practice. Every practitioner learns both, one in each hand, for they lead us to liberation from the three realms of existence: The Kama Realm, the Rupa Brahmin Realm, and the Arupa Brahmin Realm: our mind is toward the supreme, Nirvana.

I humbly lower myself in deep respect to the Dhamma of the Lord Buddha with my body, speech, and mind.

.....

The Sangha are the disciplined monks of the Lord Buddha, whom practice and prolong the Great Teachings. They understand the Four Noble Truths and attain the Dhamma to destroy their own defilement. The Sangha has bright wisdom. They possess and practice mental, verbal, and physical purity, thus distancing themselves from defilements. The monks prefer a tranquil location to that of a busy world. They are an uncomparable fertile field of merit. Supporting the Sangha brings forth fruitful results, including happiness and success.

Buddhist monks practice the direct path, they practice in accordance to the Dhamma. As the Lord Buddha's disciplined monks, they deserve respect from both mankind and celestial beings alike. They are therefore valuable to humanity as a whole. I humbly show respect to those who are virtuous.

Sadhu! By the power of prayer to the Triple Gem, composed of the Buddha, the Dhamma, and the Sangha, may all of us be free from suffering, sorrow, harm, and danger. May we have only happiness in our lives, forevermore.

Homage to the Dhammakaya

By the infinite might of the Triple Gem, may we achieve everlasting victory. We humbly lower ourselves in respect to the innumerable Dhammakaya, radiating brilliantly in blissful Nirvana and blessing all sentient beings for freedom from suffering.

The Dhammakaya is complete with the physical marks of the Great Holy Man, with lotus bud on the crown of his head. His body is crystal clear, sitting in meditation posture by resting his right leg over the left, right hand over left with right index finger touching the left thumb gently resting upon the lap. It is the Body of Enlightenment possessing infinite power. It is the source of all true knowledge. Nothing can be concealed from the super-vision of the Dhammakaya which is able to penetrate through to Nirvana, the Three Realms of the Universe, and the deepest hell realm.

The Dhammakaya naturally exists within everyone, located at the center of the body, and is the path and fruit of Nirvana. It may be attained by stilling the mind softly and gently at the seventh base, or the center of the body, located two finger-widths above the level of the navel. Upon proper unification of the mind here at the center, one attains the all-powerful Dhammakaya, the ocean of merit comparable to none.

Dhammakaya is composed of the Dhamma element, permanent and free from the five forms of existence. When attained it becomes our true refuge forevermore. This inner body combines all of the 84,000 scriptures of the Dhamma in the Pali Canon, along with supernatural power, superb knowledge, sublime characteristics, and all-pervasive knowledge.

Of all the precious treasures in this world, whether they be those of the Universal Monarch, celestial beings, or the accumulated happiness and joy within

the Three Realms, all are incomparable to the experience of attaining the Dhammakaya. Ordinary mundane happiness is merely a worthless grain of sand when compared to the happiness from the attainment of Dhamma.

By the power of paying homage to the Dhammakaya, may we be joyful forever. May the Dhammakaya bless us all. May the Dhammakaya remain instilled in the center of all beings allowing them to be enlightened in the supreme knowledge and attainment of Nirvana. May the Dhammakaya protect all beings across the world, allowing them to be complete with both material and spiritual wealth. May all beings be successful in every aspect, and may everyone be mighty; capable of defeating Mara and achieving the Utmost of Dhamma soon and without delay.

Homage to the Great Master Phramongkolthepmuni

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. 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 Utmost of 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 life and body to the Lord Buddha's Dhamma on 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 center space of his body, he traveled through the center 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 the one most skilled and developed in the knowledge of 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 obtaining a thorough understanding of the truth of life, he resolved to gather a team of Dhamma warriors for practicing the Dhammakaya knowledge by stilling the mind to continuously enter the center thus combining and fusing the enlightened knowledge of the inner Dhamma bodies as one with themselves.

Never has he retreated or surrendered, only does he strive 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, 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 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.

Homage to the Master Nun Chand Khonnokyoong

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 teachers orders. By Passing on the Vijja Dhammakaya to Luang Por Dhammajayo, the Sun of Dhamma, the illuminating brightness of Lord Buddha’s teaching is given to the world all day and night.

She is the Founder of the Dhammakaya Temple. Though petit in body, the fortitude of her mind lead in helping her disciples to transform a rice patty field into the center 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 honoring her and for showing due respect to her by 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 goods deeds be the sacred pure energy that follow us in every lifetime until we can defeat all defile-

ment 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 in the world. May all these courageous intentions combine as one, just as the jasmine flower garland, to offer as homage in honor to the great deeds of Khun Yai, always and forever until we reach the Uttermost of Dhamma.



Appendix 3

Glossary of Buddhist Terms

The Five Aggregates The Five Aggregates or the psycho-physical constituents of our body and mind. In Pali *pañca-khandha*; or more commonly in Sanskrit; *pañca-skandha*.

Āloka-kasiṇa A technique of meditation which uses a brilliant point of light as the object of concentration.

Arahant A person who has rid his mind of all impurities (i.e. rid his mind of desire, anger and ignorance), and has attained to the Supreme State. Also referred to as a Worthy One or a Perfect One.

Ariya-puggala Those who have permanently attained to one of the states on the verge of Enlightenment, namely:

[a] Sotāpatti-Magga (the One who has Entered into the Path of Stream-Enterer) and Sotāpatti-Phala (the One who has Accomplished the Fruit of Stream-Entry);

[b] Sakadāgāmi-Magga (the One who has Entered into the Path of Once-Returner) and Sakadāgāmi-Phala (the One who has Accomplished the Fruit of the Once-Returner);

[c] Anāgāmi-Magga (the One who has Entered into the Path of the Non-Returner) and Anāgāmi-Phala (the One who has Accomplished the Fruit of the Non-Returner), and

[d] Arahatta-Magga (the One who has Entered into the Path of the Arahant) and Arahatta-Phala (the One who has Accomplished the Fruit of the Arahant).

Bodhisatva (In Pali: Bodhisatta) One who is destined for Buddhahood as a result of making the Bodhisatva Vow; not only does s/he vow to bring himself to Nibbāna, but to return unfailingly back to the world until s/he has helped many other sentient beings to reach Enlightenment.

Brahmin Normally refers to a social class of people belonging to Hindu faith, who reserve the right to worship Hindu gods and to study their Scriptures. However, the term is used in Buddhism to refer to anyone with the goal of self-purification, who trains strictly in a religious tradition.

The Brahmas A class of supra-celestial beings who abide purely by the pleasure derived from meditation rather than the sensual pleasure enjoyed by beings of lower realms.

Brahmacariya/Brahmafaring A form of training recommended by the Buddha which involves strict observance of the way of life free from sensual desires.

Buddha The quality of a person who has become unified with the Highest Objects of Knowledge, the Supreme Truth. There are countless numbers of past, present and future Buddhas who have attained Enlightenment. Other terms for Lord Buddha are; the Noble One, the Enlightened One and the Exalted One.

Celestial Guardians of the World The cosmological sentinels of the four quarters of the World, also the kings of the First Celestial Realm; “Cātumahārājikā”.

Dhamma A Pali word (in Sanskrit, Dharma) which means the Pure Nature/Absolute Truth within the human body which the Lord Buddha rediscovered through His Enlightenment. Colloquially, the term has come to mean “the Teaching of the Buddha,” which guide humanity towards the Attainment of the Pure Nature within.

Dhammakāya The Body of Enlightenment.

Eighteen Afflictions Eighteen conditions in which a true Buddha-to-be, will not be born; [1] blind; [2] deaf; [3] mad; [4] dumb; [5] with any other serious physical disabilities; [6] as a member of a primitive tribe; [7] as a slave; [8] with an unyielding belief in anything opposed to Buddhism; [9] as a homosexual or a hermaphrodite; [10] having committed any of the five most heinous crimes, namely: killing an arahant, physically injuring a Buddha with intention, creating schism in the Saṅgha, killing his father or mother; [11] as a leper; [12] as an animal smaller than a sparrow or larger than an elephant; [13] as either of two sorts of ghost, “khuppipāsika” or “Nijjhāmataphika,” which have indescribably long lives; [14] as one of the demons known as “asurakāya-kañjika” which also have indescribably long lives; [15] condemned to lives for aeons in Aveci, the lowest hell-realms; [16] condemned to lives in Lokantanaraka, more long-lived than Aveci and the most suffering of the hell-realms; [17] as a devil in the celestial realms, as an “asaññī” in the Brahma realms or in the realm of the “Sudavāsa” and [18] having not acquired arahantship or born in another universe. The Buddha-to-be must be reborn until achieving Self-Enlightenment.

Enlightenment Buddhism rests historically on the fact that Siddhartha Gautama (Sanskrit) or Siddhatta Gotama (Pali) became ‘Buddha,’ a word meaning ‘Fully Enlightened’ or ‘Awakened’ One. Through Enlightenment, He has attained the permanent and absolute state of purity and wisdom within Himself.

The Exalted One The Blessed One, a term for addressing the Lord Buddha.

The God of Death Otherwise known as 'Yama.'; this is a god common to many cosmological systems of the ancient world, perhaps a vestige of pre-Buddhist culture in India.

The Gods 'Devatā' is a generic term for all celestial beings (angels) who dwell in any of the six celestial realms.

Indra: the King of the Gods A god common to both Buddhist and Vedic cosmology, believed to be the king of the second celestial realm; 'Tāvatiṃsa'.

The Māras Supra-natural beings in Buddhist cosmology which are responsible for hindering people from performing meritorious deeds.

Merits (puñña) otherwise known as boon, helps to free us from suffering. It is created, gained, and accumulated when one performs wholesome deeds, namely generosity, precepts, and meditation. Merit is the cause of life's happiness and success. If we are wealthy, healthy, wise, and have nice complexion and many good friends it is due to our storehouse of this pure energy within us, boon. If we see that our lives are lacking in any way, shape, or form there is only one main source to fill the gaps, that is merit; accumulated over time in its many ways. After one creates merit, they should use an individually designed resolution to direct and use the pure energy for designing a better future.

Nibbāna In Sanskrit *Nirvāṇa*. The sphere of existence which can be attained by extinguishing all kinds of spiritual defilements and abiding in which the attainer will be inspired with the absolute state of Happiness, Perfect Peace and Bliss.

Pacceka Buddha A term to describe one who is Enlightened independent of hearing the Teaching of the Lord Buddha. Although the Pacceka-Buddha comprehends the Four Noble Truths, he has neither the inclination nor the capacity to expound the teachings to others effectively. The Pacceka-Buddha arises in the World during an era when the Teaching of a Fully Enlightened Buddha is unavailable.

Paritta Protection chanting usually consisting of seven or twelve *tamnaṇa*.

Paṭṭhama-magga The initial entrance onto the Path to Enlightenment.

The Ten Perfections In Pali *Dasapāramī* or *Dasapāramitā*. They are the qualities, through the development of which, in former lives, a Bodhisatva can attain Buddhahood. They include: Generosity, (*dāna-pāramī*), Morality (*sīla-pāramī*), Renunciation (*nekkhamma-pāramī*), Wisdom (*paññā-pāramī*), Fortitude

(viriya-pāramī), Patience (khanti-pāramī), Truthfulness (sacca-pāramī), Resolution (addhiṭṭhāna-pāramī), Loving-Kindness (mettā-pāramī) and Equanimity (upekkhā-pāramī).

The Precepts The rules of training, numbering five or eight. They are not equivalent to “commandments” which tend to produce guilty feelings in the precept-holder at any minor transgression. Instead, the Precepts are targets of ideal conduct which can be worked towards at finer levels of attention for spiritual growth. Five precepts are comprised of the abstention from killing, stealing, adultery, false speech and the consumption of substances which cloud the mind. Eight precepts are comprised of the abstention from killing, stealing, all sexual behaviour, lying speech, consumption of substances which cloud the mind, eating meals after midday, singing, dancing, immodest dressing, paying attention to public entertainment, and indolent sleeping habits.

The Resolution A blueprint or program we set up for ourselves to design a better future, similar to establishing an objective for ourselves to accomplish. The more merit we have, the more fuel we have to use in fulfilling our objective. A resolution is like a ship's navigational system. It will direct our ship towards its destination after we have set the coordinates. A ship without navigation will never reach the destination. Merit is the fuel that gives the ship enough power to succeed.

Resolve An act of prayer or aspiration whose purpose is the determination to continually forge the course of one's future lives ever upward towards Buddhahood.

Right View (In Pali sammā-diṭṭhi) The complete understanding of the Four Noble Truths: Suffering is in the nature of all conditioned things, The Origin of Suffering, the Cessation of Suffering and the Noble Eightfold-Path leading to Cessation of Suffering. The opposite is ‘False View’.

Saddhamma The Core of the Lord Buddha's Teaching; Way to attainment of enlightenment.

Saṃsāra The cycle of birth and death.

Saṅgha The general monastic order founded by the Lord Buddha; the members of which are called ‘bhikkhus’ or monks (mundane Saṅgha). However, the term ‘Saṅgha’ as part of the Triple Gem means specifically the ‘Ariya-Puggala’ or those Noble Disciples of the Lord Buddha who have already attained a top state verging on Enlightenment (Ariya-Saṅgha).

The Supreme Field of Merit A common metaphor to describe the role of the Buddhist monk in benefitting their lay-sponsors by being a good recipient for merit-making in the same way that a fertile paddy-field, which is free from weeds and pests can generate countless rice grains from the sowing of a single grain.

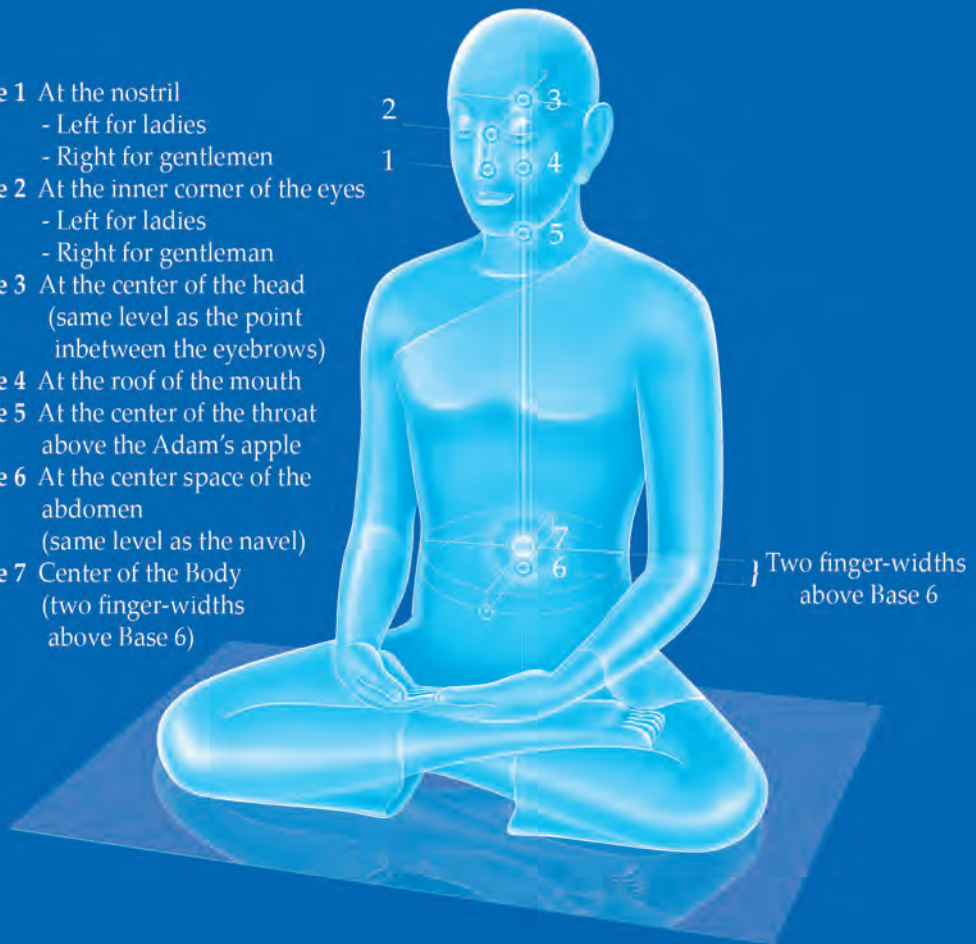
The Triple Gem 'Triple Jewel' is a better translation from the Pali which better conveys the precious nature of the absolute refuge of Buddhism; the unification of Buddha, Dhamma and Saṅgha.

Tamnaan "Long-standing" or "Ancient" chanting — namely the Buddhist "protection" chanting

The Worthy One One who has rid himself of all the defilements which pollute the mind (desire, anger and ignorance); attaining to the Supreme state; also referred to as 'Perfect One' or 'Arahant'.

Seven Bases Leading to Stillness of the Mind

- Base 1** At the nostril
- Left for ladies
- Right for gentlemen
- Base 2** At the inner corner of the eyes
- Left for ladies
- Right for gentleman
- Base 3** At the center of the head
(same level as the point
inbetween the eyebrows)
- Base 4** At the roof of the mouth
- Base 5** At the center of the throat
above the Adam's apple
- Base 6** At the center space of the
abdomen
(same level as the navel)
- Base 7** Center of the Body
(two finger-widths
above Base 6)



Appendix 4

Basic Meditation Method by The Most Ven. Phrarajbhavanavisudh



Relaxation is the heart of meditation, and it has to go hand in hand with mindfulness, no matter which meditation technique we apply. This is the main principle that we should take into account. These two mental conditions are inseparable.

The Great Master of Dhammakaya Meditation, Phramongkolthepmuni, suggested the method of visualizing a crystal-clear sphere and repeating a mantra in the mind. Applying these two mental activities, we will gain mindfulness. However, they must be done at ease because mindfulness should progress together with relaxation from the very beginning until reaching the end. We have to do both while keeping the mind cheerful, clean, clear, joyous, and calm, in order to elevate mental purity.

First, sit cross-legged by placing your right leg over the left leg; right hand over the left; right index finger touching the left thumb; and place your hands palms up on your lap comfortably. Gently close your eyes as if you were to fall asleep. Please do not press your eye lids. Please do not squeeze your eyeballs. Close your eyes tenderly. Adjust your sitting position until your blood and breath can circulate at ease. This will prevent you from feeling muscular discomfort. Balance your sitting posture until you feel light and comfortable.

Then, imagine that there are two threads. The first one stretches from the navel to the back. The second one stretches from the right side of the waist to the left side of the waist. The two threads cross each other at the center, and two fingers-width above this crossing point is the center of the body or the seventh base of mind. This is the gateway of the middle path. All the Lord Buddhas and enlightened ones have accessed and reached Nirvana through this point. So, we have to continually still our mind at this point.

Bring your mind to a standstill at the center of the body by visualizing a clean and pure image as an object of meditation. Visualize the image of a clear sphere or a midday sun floating gently on its own accord at our center and still the mind in the middle of this image. Visualize gently and relaxingly. At the same time, repeat the mantra 'Samma Arahang' or 'clear and bright' in your mind, allowing the sound to resonate outwards from the center of the image.

If we practice both mental activities continually, our mind will soon be still. With the proper mental unification, the mantra-repetition will soon fade away from the mind, and there will only be the image of the bright sphere at the center of the body together with inner awareness. Once the mind becomes still at the image, kindly continue to visualize the image. Once you reach the right state, you will attain meditation experiences along with peace and joy.

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sabbadānaṃ dhammadānaṃ jīnāti

The gift of Dhamma excels all other gifts

Dhammapada verse 354

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The production team would like to dedicate our merit of producing this chanting book as an offering to the Supreme Self-Enlightened One and to our beloved spiritual teachers:

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who follow the footsteps of the benevolent Lord Buddha in
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“Stopping the Mind Is the Key to Success”

The Late Ven. Phramongkolthepmuni,
Rediscoverer of the
Dhammakaya Meditation Tradition

The benefit of chanting and seeing the Dhamma is unfathomable.

The power of chanting in praise of the Triple Gem
assists in ridding oneself from suffering, illness,
and all other evil that arise within mankind and causes our demise.

In chanting praise to the Triple Gem,
we need to practice until fluently memorizing and
retaining it within our minds.

While chanting, we should sit sideways with palms
in a gesture of prayer, then close the eyes.

Have the mind softly touch the center of the body,
recollect a Buddha Image or a transparent clear sphere
floating within us at our center.

It can be whatever size we feel most comfortable with.

If we cannot yet see it then there is no need to worry,
simply maintain a feeling as if there were a Buddha Image or
transparent clear sphere in the mid-section of our abdomen.

Then suppose we are sitting in Nirvana,
at the feet of the Buddha, paying our respects to Him.
Imagine that the sound of our voice is not exiting from our mouth or throat,
but originates from a source of inner purity
within our own inner crystal-like Buddha image or
transparent sphere at our body's center.

Or, simply, feel that the sound of the chanting
is radiating out in all directions from the middle space of our abdomen
until eventually coming out from our mouth.

Have the volume of our voice be at an appropriate level,
not too loud like when shouting nor too soft like a whisper,
but loud enough so that anyone sitting next to us
would be able to hear our voice.

The sound of a good chanter has power to travel far and wide,
reaching any, even all, subtle beings. Upon listening to such chanting,
their mind will be refreshed, cheerful, and bright.

Not only do we chant for ourselves but even for those subtle beings,
whom have deep faith in the Triple Gem.

They will even begin to chant together with us as well.

Every time that we perform chanting our minds will be cleansed and purified.
 Boon will arise from within. Our mind will be blessed,
 our mouth will be blessed, our ears will be blessed,
 and all of our physical body will become auspiciously blessed.

The evil fruits awaiting to ripen that have followed us
 through our entire existence, due to unwholesomeness entering our mind
 and forcing us to perform evil deeds in body, speech, and mind,
 will begin to be rectified and dilluted.

The strong ones will become weak, the weak ones will disappear.
 A gloomy and musty mind will turn to be bright and brilliant.

A sound dispersed from a bright mind devoted to the great Triple Gem
 will unify others with an encouragement and
 strength that spans out into the surrounding atmosphere, reaching the sun,
 moon, stars and into the universes uncountable.

It will be a wave of refined purity that flows out into infinity,
 never meeting an end and helping to eliminate all impurity
 and blemishes within the atmosphere. All suffering, grief, illness,
 along with any other evil will disappear, becoming estinguished.

All controversy, misunderstanding,
 and malicious thoughts will gradually disintegrate.
 All taints and flaws will eventually be removed.
 Thus, we must sincerely chant in praise of the Triple Gem
 with a mind of true unwavering faith on a daily basis.

And when chanting, keep our mind refreshed and cheerful.
 Be truly respectful and devout towards the Triple Gem.
 This is the right way, and thus may be called:
 the Chanting for Revealing the Dhamma and its Innumerable Benefits.

20 February 2004

A Teaching by
 The Most Venerable Phrarajbhavanavisudh
 (Luang Por Dhammajayo)
 Abbot of Wat Phra Dhammakaya and
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