

**PART 1**

# **Morning Chanting**

## Dedication of offerings

[ Yo so ] bhagavā arahaṃ sammāsambuddho

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

Svākkhāto yena bhagavatā dhammo

*To the Teaching which he expounded so well,*

Supaṭipanno yassa bhagavato sāvakasaṅgho

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

Tam-māyaṃ bhagavantam sadhammam sasaṅgham

*To these - the Buddha, the Dhamma, and the Saṅgha -*

Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma

*We render with offerings our rightful homage.*

Sādhū no bhante bhagavā sucira-parinibbutopi

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

Pacchīmā-janātānukampa-mānasā

*Still had compassion for later generations.*

Ime sakkāre duggata-pañṇākāra-bhūte paṭiggaṇhātu

*May these simple offerings be accepted*

Amhākaṃ dīgharattam hitāya sukhāya

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

Arahaṃ sammāsambuddho bhagavā

*The Lord, the Perfectly Enlightened and Blessed One -*

Buddhaṃ bhagavantam abhivādemi

*I render homage to the Buddha, the Blessed One.*

[ BOW ]

[ Svākkhāto ] bhagavatā dhammo

*The Teaching so completely explained by him -*

Dhammaṃ namassāmi

*I bow to the Dhamma.*

[ BOW ]

[ Supaṭipanno ] bhagavato sāvakasaṅgho

*The Blessed One's disciples who have practised well -*

Saṅghaṃ namāmi

*I bow to the Sangha.*

[ BOW ]

## Preliminary homage

[ Hānda mayaṃ buddhassa bhagavato  
pubbabhāga-namakāraṃ karomase ]

*[Now let us pay preliminary homage to the Buddha.]*

Namo tassa bhagavato arahato sammāsambuddhassa

[ THREE TIMES ]

*Homāge to the Blessed, Noble, and Perfectly Enlightened One.*

[ THREE TIMES ]

## Recollection of the Buddha

[ Hāṇḍa mayam buddhābhitthutim karomase ]

[Now let us chant in praise of the Buddha.]

Yo so tathāgato araham sammāsambuddho

*The Tathāgata is the Pure One, the Perfectly Enlightened One.*

Vijjācaraṇa-sampanno

*He is impeccable in conduct and understanding,*

Sugato            The Accomplished One,

Lokavidū        The Knower of the Worlds.

Anuttaro purisadamma-sārathi

*He trains perfectly those who wish to be trained.*

Satthā deva-manussānam

*He is Teacher of gods and humans.*

Buddho bhagavā

*He is awake and holy.*

Yo imam lokam sadevakam samārakam sabrahmakam

*In this world with its gods, demons, and kind spirits,*

Sassāmaṇa-brāhmaṇim pajam sadeva-manussam sayam abhiññā  
sacchikatvā pavedesi

*Its seekers and sages, celestial and human beings, he has by  
deep insight revealed the Truth.*

Yo dhammaṃ desēsi ādī-kalyāṇaṃ majjhē-kalyāṇaṃ  
pariyosāṇa-kalyāṇaṃ

*He has pointed out the Dhamma: beautiful in the beginning,  
beautiful in the middle, beautiful in the end.*

Sātthāṃ sabyaññaṃ kevala-paripuṇṇaṃ parisuddhaṃ  
brahma-cariyaṃ pakāsesi

*He has explained the Spiritual Life of complete purity in its  
essence and conventions.*

Tam-aḥaṃ bhagavantam abhīpūjayāmi tam-aḥaṃ bhagavantam  
sirasā namāmi

*I chant my praise to the Blessed One, I bow my head to  
the Blessed One.*

[ BOW ]

## Homage to the Dhamma

[ Hānda mayam dhammābhitthutim karomase ]

[Now let us chant in praise of the Dhamma.]

Yo so svākkhāto bhagavatā dhammo

*The Dhamma is well expounded by the Blessed One,*

Sāṇḍiṭṭhiko      Apparent here and now,

Akāliko      Timeless,

Ehipassiko      Encouraging investigation,

Opanayiko      Leading inwards,

Paccattam vedītabbo viññūhi

*To be experienced individually by the wise.*

Tam-aham dhammam abhīpūjayāmi tam-aham dhammam  
sirasā namāmi

*I chant my praise to this Teaching, I bow my head  
to this Truth.*

[ BOW ]

## Homage to the Sangha

[ Hānda mayam saṅghābhitthutim karomase ]

*[Now let us chant in praise of the Sangha.]*

Yo so supaṭipanno bhagavato sāvakaśaṅgho

*They are the Blessed One's disciples, who have practised well,*

Ujupaṭipanno bhagavato sāvakaśaṅgho

*Who have practised directly,*

Ñāyapaṭipanno bhagavato sāvakaśaṅgho

*Who have practised insightfully,*

Ŝāmīcipaṭipanno bhagavato sāvakaśaṅgho

*Those who practise with integrity -*

Yadidaṃ cattāri purisayugāni aṭṭhā purisapuggalā

*That is the four pairs, the eight kinds of noble beings -*

Esa bhagavato sāvakaśaṅgho

*These are the Blessed One's disciples.*

Āh<sub>u</sub>ṇeyyo                      Such ones are worthy of gifts,

Pāh<sub>u</sub>ṇeyyo                      Worthy of hospitality,

Dakkh<sub>i</sub>ṇeyyo                      Worthy of offerings,

Añjali-karaṇīyo                      Worthy of respect;

An<sub>u</sub>ttaraṃ puñṇakkhettaṃ lokassa

*They give occasion for incomparable goodness to arise  
in the world.*

Tam-ahaṃ saṅghaṃ abhīpūjayāmi tam-ahaṃ saṅghaṃ  
sira<sub>s</sub>ā namāmi

*I chant my praise to this Saṅgha, I bow my head to  
this Saṅgha.*

[ BOW ]

## Salutation to the Triple Gem

[ Hānda mayam ratanattaya-pañāma-gāthāyo ceva  
sāṃvega-parikittana-pāṭhañca bhaṇāmasa ]

*[Now let us chant our salutation to the Triple Gem and a passage  
to arouse urgency.]*

Buddho s<sub>u</sub>suddho karuṇāmahāṇṇavo

*The Buddha, absolutely pure, with ocean-like compassion,*

Yocanta-suddhabbara-ñāṇa-lo<sub>c</sub>ano

*Possessing the clear sight of wisdom,*

Lokassa pāpūpakilesa-ghāta<sub>ko</sub>

*Destroyer of worldly self-corruption*

Vandāmi buddha<sub>m</sub> aha<sub>m</sub>-āda<sub>rena</sub> ta<sub>m</sub>

*Devotedly indeed, that Buddha I revere.*

Dhammo padīpo viya tassa satthuno

*The Teaching of the Lord, like a lamp,*

Yo magga<sub>p</sub>ākāma<sub>ta</sub>-bhe<sub>da</sub>-bhinnako

*Illuminating the Path and its Fruit: the Deathless,*

Lokuttaro yo ca tadattha-dīpano

*That which is beyond the conditioned world -*

Vandāmi dhamma<sub>m</sub> aha<sub>m</sub>-āda<sub>rena</sub> ta<sub>m</sub>

*Devotedly indeed, that Dhamma I revere.*

Saṅgho sukhettābhyati-khetta-saññito

*The Sangha, the most fertile ground for cultivation,*

Yo diṭṭhāsanto sugatānubodhako

*Those who have realised peace, awakened after the  
Accomplished One,*

Lolappahīno ariyo sumedhaso

*Noble and wise, all longing abandoned -*

Vandāmi saṅgha<sub>m</sub> aha<sub>m</sub>-āda<sub>rena</sub> ta<sub>m</sub>

*Devotedly indeed, that Sangha I revere.*



Icevama-ekanta<sup>h</sup>bhīpūja-neyyakam vatthuttayam  
vanda<sup>h</sup>yata<sup>h</sup>bhisankhatam

*This salutation should be made to that which is worthy.*

Puñña<sup>h</sup>m mayā ya<sup>h</sup>m mama sabbupaddavā mā hōntu ve tassa  
pabhāvasiddhiyā

*Through the power of such good action, may all obstacles disappear.*

Idha tathāgato loka uppanno araham sammāsambuddho

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

Dhammo ca desito niyyāniko upasamiko parinibbāniko  
sāmbodhagāmī sugatappavedito

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

Māyanta<sup>h</sup>m dhamma<sup>h</sup>m sūtvā eva<sup>h</sup>m jānāma

*Having heard the Teaching, we know this:*

Jātipi dukkhā Birth is dukkha,

Jarāpi dukkhā Ageing is dukkha,

Marāṇampi dukkha<sup>h</sup>m And death is dukkha;

Sōka-parideva-dukkha-domanassupāyāsāpi dukkhā

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

Appiyehi sampayogo dukkho

*Association with the disliked is dukkha;*

Piyehi vip̐payogo dukkho

*Separation from the liked is dukkha;*

Yampiccham na labhati tampi dukkham

*Not attaining one's wishes is dukkha.*

Saṅkhittena pañcupādānakkhāndhā dukkhā

*In brief, the five focuses of identity are dukkha.*

Seyyathidaṃ

*These are as follows:*

Rūpūpādānakkhāndho

*attachment to form,*

Vedanūpādānakkhāndho

*attachment to feeling,*

Saññūpādānakkhāndho

*attachment to perception,*

Saṅkhārūpādānakkhāndho

*attachment to mental formations,*

Viññāṇūpādānakkhāndho

*attachment to sense-consciousness.*

Yesam̐ pariññāya

*For the complete understanding of this,*

Dharamāno sō bhagavā evaṃ bahulaṃ sāvake vineti

*The Blessed One in his lifetime frequently instructed his disciples  
in just this way.*

Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsani bahulā  
pavattati

*In addition, he further instructed:*

Rūpaṃ aniccaṃ	Form is impermanent,
Vedanā aniccā	Feeling is impermanent,
Saññā aniccā	Perception is impermanent,
Sāṅkhārā aniccā	Mental formations are impermanent,
Viññāṇaṃ aniccaṃ	Sense-consciousness is impermanent;
Rūpaṃ anattā	Form is not-self,
Vedanā anattā	Feeling is not-self,
Saññā anattā	Perception is not-self,
Sāṅkhārā anattā	Mental formations are not-self,
Viññāṇaṃ anattā	Sense-consciousness is not-self;
Sabbe saṅkhārā aniccā	

*All conditions are transient,*

*Sabbe dhammā anattā'ti*

*There is no self in the created or the uncreated.*

*Te māyaṃ otiṇṇāma-jātiyā jarāmaṇa*

*All of us are bound by birth, ageing, and death,*

*Sōkehi paridevehi dukkhēhi domanassehi upāyāsehi*

*By sorrow, lamentation, pain, grief, and despair,*

*Dukkhōtiṇṇā dukkhaparetā*

*Bound by dukkha and obstructed by dukkha.*

Appevanā<sup>ˆ</sup>mī<sup>ˆ</sup>massa<sup>ˆ</sup> kevalassa<sup>ˆ</sup> dukkhakkhā<sup>ˆ</sup>ndhassa<sup>ˆ</sup> anta<sup>ˆ</sup>kiri<sup>ˆ</sup>yā<sup>ˆ</sup>  
paññāyethā<sup>ˆ</sup>’ti

*Let us all aspire to complete freedom from suffering.*

[ THE FOLLOWING IS CHANTED ONLY BY THE MONKS AND NUNS. ]

Cīra<sup>ˆ</sup>pa<sup>ˆ</sup>ri<sup>ˆ</sup>nibbuta<sup>ˆ</sup>mpī<sup>ˆ</sup> taṃ<sup>ˆ</sup> bhaga<sup>ˆ</sup>va<sup>ˆ</sup>ntaṃ<sup>ˆ</sup> uddissa<sup>ˆ</sup> a<sup>ˆ</sup>ra<sup>ˆ</sup>ha<sup>ˆ</sup>ntaṃ<sup>ˆ</sup>  
sammā<sup>ˆ</sup>sambuddhaṃ<sup>ˆ</sup>

*Remembering the Blessed One, the Noble Lord, and  
Perfectly Enlightened One, who long ago attained Parinibbāna,*

Saddhā<sup>ˆ</sup> agā<sup>ˆ</sup>rasmā<sup>ˆ</sup> ana<sup>ˆ</sup>gā<sup>ˆ</sup>riyaṃ<sup>ˆ</sup> pabba<sup>ˆ</sup>jita<sup>ˆ</sup>

*We have gone forth with faith from home to homelessness,*

Tasmiṃ<sup>ˆ</sup> bhaga<sup>ˆ</sup>vati<sup>ˆ</sup> brahma<sup>ˆ</sup>-ca<sup>ˆ</sup>riyaṃ<sup>ˆ</sup> ca<sup>ˆ</sup>rāma<sup>ˆ</sup>

*And like the Blessed One, we practise the Holy Life,*

Bhikkhū<sup>ˆ</sup>naṃ<sup>ˆ</sup>/Sīla<sup>ˆ</sup>dha<sup>ˆ</sup>rīnaṃ<sup>ˆ</sup> sikkhā<sup>ˆ</sup>sā<sup>ˆ</sup>jīva<sup>ˆ</sup>-sa<sup>ˆ</sup>mā<sup>ˆ</sup>pannā<sup>ˆ</sup>

*Being fully equipped with the bhikkhus’/nuns’ system of training.*

Taṃ<sup>ˆ</sup> no brahma<sup>ˆ</sup>-ca<sup>ˆ</sup>riyaṃ<sup>ˆ</sup> i<sup>ˆ</sup>massa<sup>ˆ</sup> kevalassa<sup>ˆ</sup> dukkhakkhā<sup>ˆ</sup>ndhassa<sup>ˆ</sup>  
anta<sup>ˆ</sup>kiri<sup>ˆ</sup>yāya<sup>ˆ</sup> sām<sup>ˆ</sup>vattatu<sup>ˆ</sup>

*May this Holy Life lead us to the end of this whole mass  
of suffering.*

[ AN ALTERNATIVE VERSION OF THE PRECEDING SECTION, WHICH  
CAN BE CHANTED BY LAYPEOPLE AS WELL. ]

Cīrāparinibbutampī taṃ bhagavāntaṃ saraṇaṃ gatā

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

Dhāmmañca Saṅghañca

*So too are the Dhāmma and the Saṅgha.*

Tassa bhagavato sāsanaṃ yathāsati yathābalaṃ manasikaṛoma  
anupaṭipājjāma

*Attentively we follow the pathway of that Blessed One, with all of  
our mindfulness and strength.*

Sā sā no paṭipatti

*May then the cultivation of this practice*

Imassa kevalassa dukkhakkhādhassa antakiriyāya sāmvaṭṭatu

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

## Closing homage

[ Araḥaṃ ] sammāsambuddho bhagavā

*The Lord, the Perfectly Enlightened and Blessed One -*

Buddhaṃ bhagavantaṃ abhivādemi

*I render homage to the Buddha, the Blessed One.*

[ BOW ]

[ Svākkhāto ] bhagavatā dhammo

*The Teaching, so completely explained by him -*

Dhammaṃ namassāmi

*I bow to the Dhamma.*

[ BOW ]

[ Supatīpanno ] bhagavato sāvakasaṅgho

*The Blessed One's disciples, who have practised well -*

Saṅghaṃ namāmi

*I bow to the Sangha*

[ BOW ]

**PART 2**

**Reflections &  
Recollections**

## Verses of sharing and aspiration

[ Hānda mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmasa ]

[ Iminā puññakammena ] upajjhāyā guṇuttarā  
 Ācariyūpakārā ca mātāpitā ca ñātakā  
 Suriyo candimā rājā guṇavantā narāpi ca  
 Brahma-mārā ca indā ca lokapālā ca devatā  
 Yamo mittā maṇussā ca majjhattā verikāpi ca  
 Sabbe sattā sukhī hontu puññāni pakātāni me  
 Sukhañca tividham dentu khippam pāpetha vomātam  
 Iminā puññakammena iminā uddissena ca  
 Khippāham sulabhe ceva taṇhūpādāna-chedanam  
 Ye santāne hīnā dhammā yāva nibbānato mamaṃ  
 Nassantu sabbadā yeva yattha jāto bhava bhava  
 Ujucittam satipaṇṇā sallekho viriyamhinā  
 Mārā labhantu nokāsaṃ kātuñca viriyesu me  
 Buddhādhipavarō nātho dhammo nātho varuttamo  
 Nātho paccekabuddho ca saṅgho nāthottaro mamaṃ  
 Tesottamānubhāvena mārokāsaṃ labhantu mā.



## Verses of sharing and aspiration

[Now let us chant the verses of sharing and aspiration.]

Through the goodness that arises from my practice,  
 May my spiritual teachers and guides of great virtue,  
 My mother, my father, and my relatives,  
 The Sun and the Moon, and all virtuous leaders of the world,  
 May the highest gods and evil forces,  
 Celestial beings, guardian spirits of the Earth, and the Lord of Death,  
 May those who are friendly, indifferent, or hostile,  
 May all beings receive the blessings of my life.  
 May they soon attain the threefold bliss and realise the Deathless.  
 Through the goodness that arises from my practice,  
 And through this act of sharing,  
 May all desires and attachments quickly cease  
 And all harmful states of mind.  
 Until I realise Nibbāna,  
 In every kind of birth, may I have an upright mind,  
 With mindfulness and wisdom, austerity and vigour.  
 May the forces of delusion not take hold nor weaken my resolve.  
 The Buddha is my excellent refuge,  
 Unsurpassed is the protection of the Dhamma,  
 The Solitary Buddha is my noble guide,  
 The Sangha is my supreme support.  
 Through the supreme power of all these,  
 May darkness and delusion be dispelled.

## Reflection on universal well-being

[ Hāṇḍa mayam mettāpharaṇaṃ karomase ]

[ Ahāṃ sukhito hōmi, ]

niddukkho hōmi,

avero hōmi,

abyāpajjho hōmi,

anīgho hōmi,

sukhī attānaṃ parihārāmi.

Sabbe sattā sukhitā hōntu,

sabbe sattā averā hōntu,

sabbe sattā abyāpajjhā hōntu,

sabbe sattā anīghā hōntu,

sabbe sattā sukhī

attānaṃ parihārāntu.

Sabbe sattā sabbadukkhā pamuccāntu.

Sabbe sattā laddha-sāmpattito mā vigacchāntu.

Sabbe sattā kammassakā kammādāyādā kammāyonī

kammābandhū kammaṇṇisāraṇā,

yaṃ kammaṃ karissānti,

kalyāṇaṃ vā pāpakaṃ vā,

tassa dāyādā bhavissānti.

## Reflection on universal well-being

[ Now let us chant the reflections on universal well-being. ]

[ May I abide in well-being,  
in freedom from affliction,  
in freedom from hostility,  
in freedom from ill-will,  
in freedom from anxiety,  
and may I maintain well-being in myself.

May everyone abide in well-being,  
in freedom from hostility,  
in freedom from ill-will,  
in freedom from anxiety, and may they  
maintain well-being in themselves.

May all beings be released from all suffering.  
And may they not be parted from the  
good fortune they have attained.

When they act upon intention,  
all beings are the owners of their action and inherit its results.  
Their future is born from such action, companion to such action,  
and its results will be their home.

All actions with intention,  
be they skilful or harmful –  
of such acts they will be the heirs.