

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-janātānūkampa-mānasā

Still had compassion for later generations.

Ime sakkāre duggata-pañṇākārā-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 abhivādemī

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]

Preliminary homage

[Hānda mayam buddhassa bhagavato
pubbabhāga-namakāraṃ karomase]

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

Namo tassa bhagavato arahato sammāsambuddhassa

[THREE TIMES]

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

[THREE TIMES]

Recollection of the Buddha

[Hānda 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 samarakam 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 ādi-kalyāṇaṃ majjhē-kalyāṇaṃ
pariyosāṇa-kalyāṇaṃ

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

Sāttamaṃ sabyañjanaṃ kevala-paripunṇaṃ parisuddhaṃ
brahma-cariyaṃ pakāsesi

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

Tam-ahaṃ bhagavantaṃ abhipūjayāmi tam-ahaṃ bhagavantaṃ
sīrasā namāmi

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

[BOW]

Homage to the Dhamma

[Hānda mayam dhammābhittuṭṭiṃ 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 saṅghābhittuṭṭiṃ karomase]

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

Yo so supatipanno bhagavato sāvakasaṅgho

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,

Sāmīcīpaṭipanno 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.

Āhuṇeyyo Such ones are worthy of gifts,

Pāhuṇeyyo Worthy of hospitality,

Dakkhiṇeyyo Worthy of offerings,

Añjali-karaṇīyo Worthy of respect;

Anūttaraṃ puñṇakkhettaṃ lokassa

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

Tam-aham saṅgham abhipūjayāmi tam-aham saṅgham
sirasā namāmi

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

[BOW]

Salutation to the Triple Gem

[Hāṇḍa mayam ratanattaya-panāma-gāthāyo ceva
sāṁvega-parikittana-pāṭhañca bhaṇāmase]

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

Buddho susuddho karuṇāmahāṇṇavo

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

Yoccanta-suddhabbara-ñāṇa-locano

Possessing the clear sight of wisdom,

Lokassa pāpūpakilesa-ghāṭako

Destroyer of worldly self-corruption

Vandāmi buddham aham-ādarena tam

Devotedly indeed, that Buddha I revere.

Dhammo padīpo viya tassa satthuno

The Teaching of the Lord, like a lamp,

Yo maggāpākāmatā-bheda-bhinnako

Illuminating the Path and its Fruit: the Deathless,

Lokuttaro yo ca tadattha-dīpano

That which is beyond the conditioned world -

Vandāmi dhammam aham-ādarena tam

Devotedly indeed, that Dhamma I revere.

Saṅgho sukhetṭābhyati-khetṭa-saññito

The Sangha, the most fertile ground for cultivation,

Yo diṭṭhasanto sugatānubodhako

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

Lolappahīno ariyo sumedhaso

Noble and wise, all longing abandoned -

Vandāmi saṅghaṃ ahaṃ-ādarena taṃ

Devotedly indeed, that Sangha I revere.

Icevam-ekantābhīpūja-neyyakam vatthuttayam
vandaṭābhisankhatam

This salutation should be made to that which is worthy.

Puññaṃ mayā yaṃ mama sabbupaddavā mā hontu ve tassa
pabhāvasiddhiyā

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

Idha tathāgato loke uppanno araham sammāsambuddho

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

Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī
sugatapavedito

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

Māyantaṃ dhammaṃ sutvā evaṃ jānāma

Having heard the Teaching, we know this:

Jātipi dukkhā Birth is dukkha,
 Jarāpi dukkhā Ageing is dukkha,
 Maraṇampi dukkhaṃ 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 vippayogo dukkho

Separation from the liked is dukkha;

Yampicchāṃ na labhati tampi dukkhaṃ

Not attaining one's wishes is dukkha.

Sāṅkhittena pañcupādānakkhāndhā dukkhā

In brief, the five focuses of identity are dukkha.

Seyyathīdaṃ

These are as follows:

Rūpūpādānakkhāndho attachment to form,
 Vedanūpādānakkhāndho attachment to feeling,
 Sāññūpādānakkhāndho attachment to perception,
 Sāṅkhārūpādānakkhāndho attachment to mental formations,
 Viññāṇūpādānakkhāndho attachment to sense-consciousness.
 Yesaṃ pariññāya

For the complete understanding of this,

Dharamāno sô 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,
 Sāññā 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,
 Sāññā anattā Perception is not-self,
 Sāṅkhārā anattā Mental formations are not-self,
 Viññāṇaṃ anattā Sense-consciousness is not-self;

Sabbe sâṅkhārā aniccā

All conditions are transient,

Sabbe dhammā anattā'ti

There is no self in the created or the uncreated.

Te māyaṃ otiṇṇāṃha-jātiyā jarāmarañena

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.

Appewanāṃimassa kevalassa dukkhakkhāndhassa antakiriṃyā
paññāyethā'ti

Let us all aspire to complete freedom from suffering.

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

Cīrāparinibbutampī taṃ bhagavāntaṃ uddissa arahāntaṃ
sammāsambuddhaṃ

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

Saddhā agārasmā anagāriyaṃ pabbajitā

We have gone forth with faith from home to homelessness,

Tasmīṃ bhagavati brahma-cariyaṃ carāma

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

Bhikkhūnaṃ/Sīladharīnaṃ sikkhāsājīva-samāpannā

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

Taṃ no brahma-cariyaṃ imassa kevalassa dukkhakkhandhassa
antakiriyaṃ saṃvattatu

*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.]

Cīraparinibbutampi taṃ bhagavantaṃ saraṇaṃ gatā

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

Dhāmmaṃca Saṅghaṃca

So too are the Dhāmma and the Saṅgha.

Tassa bhagavato sāsanaṃ yathāsati yathābalaṃ manasikaroma
anupaṭipajjāma

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

Sā sā no paṭipatti

May then the cultivation of this practice

Imassa kevalassa dukkhakkhandhassa antakiriyaṃ saṃvattatu

Lead us to the end of every kind of suffering.

Closing homage

[Arahāṃ] sammāsambuddho bhagavā

The Lord, the Perfectly Enlightened and Blessed One -

Buddhaṃ bhagavantāṃ abhivādemī

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]

[Supatipanno] bhagavato sāvakaśaṅgho

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

Śaṅghaṃ namāmi

I bow to the Sangha

[BOW]

PART 2

Evening Chanting

Dedication of offerings

[Yo so] bhagavā arahaṃ sammāsambuddho
 Svākkhāto yena bhagavatā dhammo
 Supaṭipanno yassa bhagavato sāvakasaṅgho
 Tam-māyaṃ bhagavantam sādhammaṃ sasaṅgham
 Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma
 Sādhū no bhante bhagavā sucira-parinibbutopi
 Pacchimā-janātānūkampa-mānasā
 Ime sakkāre duggatā-pañṇākārā-bhūte paṭiggaṇhātu
 Amhākaṃ dīgharattaṃ hitāya sukhāya
 Arahaṃ sammāsambuddho bhagavā
 Buddham bhagavantam abhivādemi [BOW]
 [Svākkhāto] bhagavatā dhammo
 Dhammaṃ namassāmi [BOW]
 [Supaṭipanno] bhagavato sāvakasaṅgho
 Saṅgham namāmi [BOW]

Dedication of offerings

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

To the Teaching, which he expounded so well,

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

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

We render with offerings our rightful homage.

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

Still had compassion for later generations.

May these simple offerings be accepted

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

The Lord, the Perfectly Enlightened and Blessed One –

I render homage to the Buddha, the Blessed One.

[BOW]

[The Teaching,] so completely explained by him –

I bow to the Dhamma.

[BOW]

[The Blessed One's disciples,] who have practised well –

I bow to the Sangha.

[BOW]

Preliminary homage

[Hānda mayam buddhassa bhagavato
pubbabhāga-namakāraṃ karomase]

Namo tassa bhagavato arahato sammāsambuddhassa

[THREE TIMES]

Recollection of the Buddha

[Hānda mayam buddhānussatinayaṃ karomase]

Tam khō pana bhagavantam evam kalyāṇo kittisaddo abbhuggato

Itipi so bhagavā araham sammāsambuddho

Vijjācaraṇa-sampanno sugato lokavidū

Anūttaro purisadamma-sārathi

satthā deva-manussānaṃ buddho bhagavā'ti

Preliminary homage

[Nôw let us pay preliminary homage to the Buddha.]

Hômage to the Blessed, Noble, and Perfectly Enlightened One.

[THREE TIMES]

Recollection of the Buddha

[Nôw let us chant the recollection of the Buddha.]

A good word of the Blessed One's reputation has spread as follows:

He, the Blessed One, is indeed the Pure One,

the Perfectly Enlightened One;

He is impeccable in conduct and understanding,

the Accomplished One, the Knower of the Worlds;

He trains perfectly those who wish to be trained;

he is Teacher of gods and humans; he is Awake and Holy.

Supreme praise of the Buddha

[Hānda mayam buddhābhigītiṃ karomase]

Buddh'vārahānta-varatādiguṇābhiyutto
 Suddhābhiñña-karuṇāhi sāmāgatatto
 Bodhesi yo sujanātaṃ kamālaṃ va sūro
 Vandāmaham tamarāṇaṃ sirasā jinendaṃ
 Buddho yo sabbapāṇiṇaṃ saraṇaṃ khemamuttamaṃ
 Paṭhamānussatiṭṭhānaṃ vandāmi taṃ sīrenaṃ
 Buddhassāhasmi dāso/dāsī va buddho me sāmikissaro
 Buddho dukkhassa ghātā ca vidhātā ca hitassa me
 Buddhassāham niyyādemī sarīrañjīvitañcidam
 Vandantoham/Vandantiham carissāmi buddhasseva subodhitam
 Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varam
 Etena saccavajjena vaḍḍheyyam satthu-sāsane
 Buddhaṃ me vandamānena/vandamānāya
 yaṃ puññaṃ pasūtaṃ idha
 Sabbepi antarāyā me māhesūṃ tassā tejasā

[BOWING]

Kāyena vācāya va cetasā vā
 Buddhe kukammaṃ pakataṃ mayā yaṃ
 Buddho paṭiggaṇhātu accayantaṃ
 Kālantare sāmvaritaṃ va buddhe

Supreme praise of the Buddha

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

The Buddha, the truly worthy one,
 endowed with such excellent qualities,
 Whose being is composed of purity,
 transcendental wisdom, and compassion,
 Who has enlightened the wise like the sun awakening the lotus –
 I bow my head to that peaceful chief of conquerors.
 The Buddha, who is the safe, secure refuge of all beings –
 As the first object of recollection, I venerate him with bowed head.
 I am indeed the Buddha's servant, the Buddha is my Lord and Guide.
 The Buddha is sorrow's destroyer, who bestows blessings on me.
 To the Buddha I dedicate this body and life,
 And in devotion I will walk the Buddha's Path of Awakening.
 For me there is no other refuge, the Buddha is my excellent refuge.
 By the utterance of this Truth, may I grow in the Master's Way.
 By my devotion to the Buddha, and the blessing of this practice –
 By its power, may all obstacles be overcome.

[BOWING]

By body, speech, or mind,
 For whatever wrong action I have committed towards the Buddha,
 May my acknowledgement of fault be accepted,
 That in future there may be restraint regarding the Buddha.

Recollection of the Dhamma

[Hānda mayam dhammānussatinayaṃ karomase]

Svākkhāto bhagavatā dhammo

Sāṇḍiṭṭhiko akāliko ehipassiko

Opanayiko paccattaṃ vedītabbo viññūhī'ti

Supreme praise of the Dhamma

[Hānda mayam dhammābhigītiṃ karomase]

Svākkhātādiguṇa-yoga-vāseṇa seyyo

Yo maggapāka-pariyatti-vimokkha-bhedo

Dhammo kuloka-pāṇā tāda-dhāri-dhārī

Vandāmaham tamaharam varadhāmmametaṃ

Dhammo yo sabbapāṇīnaṃ saraṇaṃ khemamuttamaṃ

Dutiyānussatiṭṭhānaṃ vandāmi taṃ sīrenaṃ

Dhammassāhasmi dāso/dāsī va dhammo me sāmikissaro

Dhammo dukkhassa ghātā ca vidhātā ca hitassa me

Dhammassāham niyyāдеми sarīrañjīvitañcidaṃ

Vandantoham/Vandantiham carissāmi dhammasseva sūddhammaṃ

Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ

Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane

Dhammaṃ me vandamānena/vandamānāya

yaṃ puññaṃ pasutaṃ idha

Sabbepi antarāyā me māhesuṃ tassā tejasā

Recollection of the Dhamma

[Nôw let us chant the recollection of the Dhamma.]

The Dhamma is well expounded by the Blessed One,
Apparent here and now, timeless, encouraging investigation,
Leading inwards, to be experienced individually by the wise.

Supreme praise of the Dhamma

[Nôw let us chant the supreme praise of the Dhamma.]

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

[BOWING]

Kāyena vācāya va cetasā vā
 Dhāme kukammaṃ pakataṃ mayā yaṃ
 Dhāmo paṭiggaṇhātu accayantaṃ
 Kālantare sāmvaritaṃ va dhāme

Recollection of the Sangha

[Hānda mayā saṅghānussatīnaṃ karomase]

Supaṭipanno bhagavato sāvakaṃsaṅgho
 Ujupaṭipanno bhagavato sāvakaṃsaṅgho
 Ñāyapaṭipanno bhagavato sāvakaṃsaṅgho
 Sāmīcipaṭipanno bhagavato sāvakaṃsaṅgho
 Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā
 Esa bhagavato sāvakaṃsaṅgho
 Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo
 Anuttaraṃ puñṇakkhettaṃ lokassā'ti

Supreme praise of the Sangha

[Hānda mayā saṅghābhigītiṃ karomase]

Saddhammajo supaṭipatti-guṇādiyutto
 Yoṭṭhabbidho ariyapuggalā-saṅghasetṭho
 Sīlādidhamma-pavarāsaya-kāya-citto
 Vandāmahāṃ taṃ-ariyāna-gaṇāṃ susuddhaṃ
 Saṅgho yo sabbapāṇīnaṃ saraṇaṃ khemaṃuttamaṃ
 Tatiyānussatitṭhānaṃ vandāmi taṃ sīrenaṃ

[BOWING]

By body, speech, or mind,
 For whatever wrong action I have committed towards the Dhamma,
 May my acknowledgement of fault be accepted,
 That in future there may be restraint regarding the Dhamma.

Recollection of the Sangha

[Now let us chant the recollection of the Sangha.]

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

Supreme praise of the Sangha

[Now let us chant the supreme praise of the Sangha.]

Born of the Dhamma, that Sangha which has practised well,
 The field of the Sangha formed of eight kinds of noble beings,
 Guided in body and mind by excellent morality and virtue.
 I revere that assembly of noble beings perfected in purity.
 The Sangha, which is the supreme, secure refuge of all beings –
 As the Third Object of Recollection, I venerate it with bowed head.

Saṅghassāḥasmi dāso/dāsī va saṅgho me sāmikissaro
 Saṅgho dukkhassa ghātā ca vīdhātā ca hitassa me
 Saṅghassāhaṃ niyyādemī sarīrañjīvitañcidam
 Vandantohaṃ/Vandantihaṃ carissāmi saṅghassopāṭipannaṃ
 Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ
 Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane
 Saṅghaṃ me vandaṃānena/vandaṃānāya
 yaṃ puññaṃ pasutaṃ idha
 Sabbepi antarāyā me māhesuṃ tassa tejasā

[BOWING]

Kāyena vācāya va cetasā vā
 Saṅghe kukammaṃ pakataṃ mayā yaṃ
 Saṅgho paṭiggaṇhātu accayaṇtaṃ
 Kālantare saṃvaritaṃ va saṅghe

[AT THIS TIME MEDITATION IS PRACTISED IN SILENCE, SOMETIMES
 FOLLOWED BY A DHAMMA TALK, AND ENDING WITH THE FOLLOWING:]

Closing homage

[Arahaṃ] sammāsambuddho bhagavā	
Buddhaṃ bhagavaṇtaṃ abhivādemī	[BOW]
[Svākkhāto] bhagavatā dhammo	
Dhammaṃ namassāmi	[BOW]
[Supaṭipanno] bhagavato sāvakaṃsaṅgho	
Saṅghaṃ namāmi	[BOW]

I am indeed the Sangha's servant, the Sangha is my Lord and Guide.
 The Sangha is sorrow's destroyer and it bestows blessings on me.
 To the Sangha I dedicate this body and life,
 And in devotion I will walk the well-practised way of the Sangha.
 For me there is no other refuge, the Sangha is my excellent refuge.
 By the utterance of this truth, may I grow in the Master's Way.
 By my devotion to the Sangha, and the blessing of this practice –
 By its power, may all obstacles be overcome.

[BOWING]

By body, speech, or mind,
 For whatever wrong action I have committed towards the Sangha,
 May my acknowledgement of fault be accepted,
 That in future there may be restraint regarding the Sangha.

[AT THIS TIME MEDITATION IS PRACTISED IN SILENCE, SOMETIMES
 FOLLOWED BY A DHAMMA TALK, AND ENDING WITH THE FOLLOWING:]

Closing homage

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

[The Teaching,] so completely explained by him –
 I bow to the Dhamma. [BOW]

[The Blessed One's disciples,] who have practised well –
 I bow to the Sangha. [BOW]