

## Chanting



## **Part I**

# **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 ]

[ Supatipanno ] bhagavato sāvakasaṅgho

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

Saṅghaṃ namāmi

*I bow to the Sangha.*

[ BOW ]

## Preliminary homage

[ Hāda mayam buddhassa bhagavato  
pubbabhāga-namakāraṃ karomase ]

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

Namo tassa bhagavato arahato sammāsambuddhassa

[ THREE TIMES ]

*Hōmāge 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.

Anūttaro 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-a<sub>h</sub>aṃ saṅghaṃ abhīpūjayāmi tam-a<sub>h</sub>aṃ 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-paṇāma-gāthāyo ceva  
sāṃvega-parikittana-pāṭhañca bhaṇāmasa ]

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

Buddho su<sub>s</sub>uddho ka<sub>r</sub>uṇāmahāṇṇavo

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

Yocanta<sub>u</sub>-suddhabbāra-ñāṇa<sub>u</sub>-lo<sub>c</sub>ano

*Possessing the clear sight of wisdom,*

Lokassa pāpūpakīlesa-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>^</sup>bhīpūja-neyyakaṃ vatthuttayaṃ  
vanda<sup>^</sup>yata<sup>^</sup>bhisāṅkhaṭaṃ

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

Puññaṃ mayā yaṃ mama sabbupaddavā mā hōntu ve tassa  
pabhāvasiddhiyā

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

Idha tathāgato loka uppanno araham<sup>^</sup> 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  
sāmbodha<sup>^</sup>gāmī sugatappavedito

*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 sūtvā 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;*

Yampiccham na labhati tampi dukkham

*Not attaining one's wishes is dukkha.*

Saṅkhittena pañcupādānakkhādhā 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,*

Viññānūpādānakkhāndho

*attachment to sense-consciousness.*

Yesam 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 paṇassa 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> pabbajitā<sup>ˆ</sup>

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

Tasmī<sup>ˆ</sup>m<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>yā<sup>ˆ</sup>ya<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. ]

Cîrâparinibbutampî tam bhagavântam saraṇam gatā

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

Dhāmmañca Sāṅghaṇca

*So too are the Dhāmma and the Sangha.*

Tassa bhagavato sāsanaṃ yathāsati yathābalaṃ manasikaṛoma  
anupaṭipajjāma

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

Sā sā no paṭipatti

*May then the cultivation of this practice*

Imassa kevalassa dukkhakkhāṇḍhassa antakiriyāya sāmvaṭṭatu

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

## Closing homage

[ 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 ] bhagavātā 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]