

CHANTING BOOK

MORNING AND EVENING PŪJĀ AND REFLECTIONS

Morning and Evening Chanting (*Pūjā*)
as used by Buddhist Monasteries and groups
associated with the English Forest Sangha

AMARAVATI PUBLICATIONS

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EVENING CHANTING

EVENING CHANTING

DEDICATION OF OFFERINGS

(Yo so) bhāgavā aṛahaṃ sammāsambuddho
Svākkhāto yena bhāgavatā dhammo
Supaṭipanno yassa bhāgavato sāvakaṣaṅgho
Tammāyaṃ bhāgavantaṃ sādhammaṃ saṣaṅghaṃ
Imehi sakkārehi yathārahaṃ āropiṭehi abhīpūjāyāma
Sādhū no bhante bhāgavā sūcira-parinibbutopi
Pacchīmā-jaṇātānūkaṃpa-mānasā
Ime sakkāre duggaṭṭa-paṇṇākārā-bhūte paṭiggaṇhātu
Amhākaṃ digharattaṃ hitāya sūkhāya
Arahaṃ sammāsambuddho bhāgavā
Buddhaṃ bhāgavantaṃ abhivādemi

(Bow)

(Svākkhāto) bhāgavatā dhammo
Dhammaṃ namassāmi

(Bow)

(Supaṭipanno) bhāgavato sāvakaṣaṅgho
Sāṅghaṃ namaṃmi

(Bow)

PRELIMINARY HOMAGE

(Hānda mayāṃ buddhassa bhagavato pubbabhāga-namakāraṃ karomase)

[Namo tassa] bhāgavato aṛahato sammāsāmbuddhassa

[3x]

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.

(The Teaching) so completely explained by him –

I bow to the Dhamma.

(The Blessed One's disciples) who have practised well –

I bow to the Sangha.

PRELIMINARY HOMAGE

(Now let us pay preliminary homage to the Buddha)

[Homage to the Blessed], Noble and Perfectly Enlightened One [3x]

RECOLLECTION OF THE BUDDHA

(Hānda mayam buddhānuṣṣaṭṭinayam karomase)

[Taṃ khō] pana bhāgavantam evam kalyāṇo kittisaddo abbhuggato

Itipi so bhāgavā āraham sammāsambuddho

Vijjācaraṇa-sampanno sugato lokavidū

Anuttaro purisaḍamma-sārathi sathā deva-mānussānam buddho

bhāgavā 'ti

SUPREME PRAISE OF THE BUDDHA

(Hānda mayam buddhābhigītiṃ karomase)

[Buddhavārahānta] varatādiguṇābhiyutto

Suddhābhiñña-karuṇāhi sāmāgatatto

Bodhesi yo sujanātam kamalam va sūro

Vandamaham tamaranam sirasā jinendam

Buddho yo sabbapāṇinam saramam khemamuttamam

Paṭhamānuṣṣaṭṭihānam vandāmi tam sīreṇamam

Buddhassāhaṣmi dāso* va buddho me sāmikissaro

Buddho dukkhassa ghātā ca vidhātā ca hitassa me

Buddhassāham niyyādemi sarirañjivitañcidam

Vandantoham† caṛissāmi buddhasseva subodhitam

Natthi me saramam añnam buddho me saramam varam

Etena saccavajjena vaḍḍheyyam satthu-sāsane

Buddham me vandamānena‡ yam puñnam paṣutam idha

Sabbepi antarayā me māhesum tassā tejasā

women chant: * dāsī, † vandantiham, ‡ vandamānāya

RECOLLECTION OF THE BUDDHA

(Now 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

(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.

(Bowling)

Kāyena vācāya va cetasā vā
Buddhe kukammaṃ pakataṃ mayā yaṃ
Buddho paṭiggaṇḥatu accāyantaṃ
Kālantare sāmvaritum va buddhe

RECOLLECTION OF THE DHAMMA

(Hānda mayam dhammānuṣṣaṭṭinayaṃ karomase)

[Svākkhāto] bhāgavatā dhammo
Sāndiṭṭhiko akāliko ehipassiko
Opanayiko paṇḍitaṃ vedītabbo viññūhi 'ti

SUPREME PRAISE OF THE DHAMMA

(Hānda mayam dhammābhigītiṃ karomase)

[Svākkhātata] diguṇa-yoga-vāseṇa seyyo
Yo maggaṇḍaka-pariyatti-vimokkha-bhedo
Dhammo kuloka-pātānā tadā-dhāri-dhāri
Vandāmaham tamaharam varadhāmmametam
Dhammo yo sabbapaṇiṇaṃ saraṇaṃ khemaṃuttamaṃ
Dutiyānuṣṣaṭṭhānaṃ vandāmi tam sīreṇaṃ
Dhammassāhasmi dāso* va dhammo me sāmikissaro
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
Dhammassāham niyyādemi sarirañjivitañcidaṃ
Vandantoham† caṛissāmi dhammasseva sūdhammaṃ

women chant: * dāsī, † vandantiham

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

(Now 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 onwards, to be experienced individually by the wise.

SUPREME PRAISE OF THE DHAMMA

(Now 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.

Natthi me sarāṇaṃ aññaṃ dhammo me sarāṇaṃ varaṃ
Etena saccavajjena vaddehayaṃ satthu-sāsane
Dhammaṃ me vandamānena* yam puññaṃ pasūtaṃ idha
Sabbepi antarāyā me māhesuṃ tassā tejasā

(Bowling)

Kāyena vācāya va cetasā vā
Dhāme kukammaṃ pakataṃ mayā yaṃ
Dhāmo paṭiggaṇhatu accāyantaṃ
Kālantare sāmvarituṃ va dhāme

RECOLLECTION OF THE SANGHA

(Hānda mayam saṅghānussatṭinayaṃ karomase)

[Supatṭipanno] bhāgavato sāvakaṣaṅgho
Ujupatṭipanno bhāgavato sāvakaṣaṅgho
Nāyapatṭipanno bhāgavato sāvakaṣaṅgho
Sāmicipatṭipanno bhāgavato sāvakaṣaṅgho
Yadidaṃ cattāri purisaṃyugāni aṭṭhā purisaṃpuggalā
Esa bhāgavato sāvakaṣaṅgho
Āhūṇeyyo pāhūṇeyyo dakkhiṇeyyo añjali-karāṇīyo
Anuttaraṃ puññakkhettaṃ lokassā 'ti

women chant: * vandamānāya

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.

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

(Hānda mayam saṅghābhigītiṃ karomase)

[Saḍḍhammajō] supaṭipattigūṇādiyutto

Yoṭṭhabbīdho ariyapuggalā-saṅghasetṭho

Sīlādīdhamma-pavarāsayā-kāya-citto

Vandāmahāṃ tamariyāṇa gaṇāṃ susuddham

Sāṅgho yo sabbapāṇiṇaṃ saṇaṇaṃ khemaṃuttamaṃ

Taṭṭiyānussatīṭṭhānaṃ vandāmi taṃ sīreṇaṃ

Saṅghassāhāsmi dāso* va saṅgho me sāmikīssaro

Sāṅgho dukkhassa ghātā ca vīdhātā ca hītassa me

Saṅghassāhāṃ niyyādemi saṇirañjivitaññidaṃ

Vandantohāṃ† caṛissāmi saṅghasso-paṭipannaṃ

Natthi me saṇaṇaṃ aññaṃ sāṅgho me saṇaṇaṃ varam

Etena saccaṃvajjena vadḍheyyaṃ satthu-sāsane

Sāṅghaṃ me vandamānena‡ yaṃ puññaṃ paṣūtaṃ idha

Sabbepi antaṛāyā me māhesūṃ taṣṣā tejasā

(Bowling)

Kāyena vācāya va cetasā vā

Sāṅghe kṃkammaṃ paḁkataṃ maṃyā yaṃ

Sāṅgho paṭiggaṇḁatu accaṃyantaṃ

Kālantare sāmvaritum va sāṅghe

women chant: * dāsī, † vandantihāṃ, ‡ vandamānāya

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.
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.

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

(Arahāṃ) sammāsambuddho bhāgavā
Buddhaṃ bhāgavantaṃ abhivādemī

(Bow)

(Svākkhāto) bhāgavātā dhammo
Dhammaṃ namassāmi

(Bow)

(Supaṭipanno) bhāgavaṭo sāvakasaṅgho
Saṅghaṃ namāmi

(Bow)

CLOSING HOMAGE

(The Lord), the Perfectly Enlightened and Blessed One –
I render homage to the Buddha, the Blessed One.

(The Teaching) so completely explained by him –
I bow to the Dhamma.

(The Blessed One's disciples) who have practised well –
I bow to the Sangha.