
Chanting Book
Monk Life

Monk's Life Chanting Book

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The What, Why, and How 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. True words spoken aloud were considered eternal:

Sa Jang We A Ma Ta Wa Ja

Sat Je At The Ja Tham Me Ja

True words are eternal

Noble ones establish themselves

E Sang Tham Mo Sa Nan Ta No

A Hu San To Pa Ti Thit Ta

This teaching is an old one

In true and justified words.

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 incertitudes of memory with passing time. However, if a group was 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-honored 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, 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' is one of the few pieces of purely Buddhist chanting that survives from such times. The whole of Buddhist tradition in Thailand including the ceremonies and chanting underwent a series of royal reforms starting

in the eighteenth 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 Tam Nan), 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 twenty-seven year's 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 1).

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 Theravada 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 Pali 'mata' --> Latin 'mater' --> English 'mother'). We chant in Pali instead of chanting the translation for authenticity, but the translation is given 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. See the Appendix for

details about the phonetic system in this book, but note that the classic English translation and transliteration of the scriptures by the Pali Text Society while fairly true to historical Pali, does not reflect how Pali is pronounced in Thailand, and so a more accurate phonetic system appropriate to Thailand has been used in this edition.

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 doesn't 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 Pali 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'.

Table I : Different Types of Chanting

Chanting Purpose	Description	Example	Notes
Revering the Triple Gem	Recollection and Praise of Triple Gem	Supreme praise to the Triple Gem	Kneel up for Chanting
Asking forgiveness	Seeking forgiveness for trespasses against elders	Asking Forgiveness before ordination	Kneel up for Chanting
Self-Reflection	Daily self-reminder to avoid recklessness an be sensitive to self-improvement	Ten Principles...	Uses native language
Resolve (Aspiration)	Directing merit accrued to give required results in present & future lives	Daily Resolve	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 benefactor benefactor of gifts	poo-chá-ná-taa-aa-nú-môot-tá-naa-kaa-tăa	Used by monks only
Revising Teachings	Familiarizing oneself with teachings in order to aid study and memorizing	Reflections on Detachment fro Worldly Miseries	

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 teaching, 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

Sangha. 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:

**A Sat Cha Ya Ma La Man Ta
Ma Lang Wan Nat Sa Ko Sat Chang**

**A Nut Tha Na Ma La Kha Ra
Pa Ma Tho Rak Kha To Ma Lang**

Not memorizing is the bane of chanting, Neglect is the bane of a home, Slovenliness is the bane of beauty And heedlessness is the bane of a guard.

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 Tam-man-yuu Sutta.

C3. Honing of 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 [bun-ya-gl-rf-yaa-wat-tu] i.e. paa-wa-naa-may-ya:

Sa Hat Sa Ma Pi Je Kha Tha

A Nat Tha Pa Tha San Hi Ta

E Kang Kha Tha Pa Thang Se Yo

Yang Sut Wa U Pa Sam Ma Ti

Better than reciting a hundred meaningless verses is the reciting of one verse of Dhamma, hearing which one attains peace.

It is for this reason that many meditators practice 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 imagining a Buddha image at the centre of the body while chanting praise to

the Lord Buddha; imagining a bright and shining sphere at the centre of the body when chanting praise to the Dhamma, or; imagining disciples of the Lord Buddha when chanting praise to the Sangha.

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 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 Figures 1. and 2. 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 Figures 3. & 4.). 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 arms + two legs) and is a defini-

tive physical expression of humility. While bowing (see Figures 5-8), 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 of this book). Many newcomers to chanting find it useful to listen to a cassette recording of chanting when learning the pronunciation. CDs of morning and evening chanting are available from many proprietary outlets including branches of the Dhammakaya Foundation, but the easiest way to learn is to do so by chanting in a group regularly.

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 practiced 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 breatching 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 [Si Lap Pha Ta Pa Ra Ma Sa] or of simply 'bowing down before golden idols'.

Chanting Monk Life

Morning Chanting

- 1) Rattanataya-vandana.....2
- 2) Rattanattaya-namassakara-gatha.....2
- 3) Pubbadhaga-namakara-gatha.....3
- 4) Buddhabhithuti-gatha.....3
- 5) Dhammabhithuti-gatha.....4
- 6) Sanghabhithuti-gatha.....4
- 7) Pattidana-gatha.....5
- 8) Ovada-patimokkha-gatha.....6

Evening Chanting

- 9) Rattanattaya-vandana.....11
- 10) Rattanattaya-namassakara-gatha.....11
- 11) Pubbabhaga-namakara-gatha.....12
- 12) Buddhanussati.....12
- 13) Buddhabhigiti-gatha.....12
- 14) Dhammanussati.....13
- 15) Dhammabhigiti-gatha.....14
- 16) Sanghanussati-gatha.....15
- 17) Sanghabhigiti-gatha.....15
- 18) Atita-paccavekkhana-vidhi.....16
- 19) Uddissana-gatha.....18
- 20) Abhinga-paccavekkhana-patho.....19
- 21) Ten Daily Reminders for Bhikkhus.....21

Morning Chanting

Monk Life

1) Rattanataya-vandana

Yo So PhaKhaWa ARaHang SamMa SamPhutTho,
 SaWak Kha To Ye Na PhaKhaWaTa ThamMo, SuPaTiPanNo
 YatSa PhaKhaWaTo Sa WaKaSang Kho, Tam MaYang PhaKha-
 WanTang SaTham Mang SaSang Khang, IMe Hi SakKa ReHi
 YaTha RaHang ARo PiTe HiAPhiPu ChaYa Ma, Sa ThuNo Phan
 Te PhaKhaWa SuJiRa PaRiNipPhuTo Pi, Pat ChiMa ChaNaTa
 NuKam PaMa NaSa, IMe SakKa Re ThukKhaTa PanNa Ka Ra-
 Phu Te PaTikkhan HaTu, Am HaKang Thi KhaRatTang HiTa Ya
 SuKha Ya.

2) Rattanattaya-namassakara-gatha

ARaHang SamMa SamPhutTho PhaKhaWa
 Phut Thang PhaKhaWan Tang APhiWa The Mi

--- Bow ---

SaWak Kha To PhaKhaWaTa ThamMo
 Tham Mang NaMatSa Mi

--- Bow ---

SuPaTiPan No PhaKhaWaTo Sa WaKaSang Kho
 Sang Khang NaMa Mi

--- Bow ---

3) Pubbadhaga-namakara-gatha

(Leader) Han ThaMaYang PhutThatSa PhaKhaWaTo PupPha-
Pha KhaNaMaKaRang KaRoMaSe.

NaMo TatSa PhaKhaWaTo

ARaHaTo SamMa SamPhutThatSa

(3 times)

4) Buddhabhithuti-gatha

(Leader) Han ThaMaYang PhutTha PhiThuTing KaRo MaSe.

Yo So TaThaKhaTo ARaHang SamMa SamPhutTho,
Wit Cha JaRaNaSam PanNo SuKhaTo Lo KaWiThu, ANut TaRo
PuRiSaTham MaSaRaThi, Sat Tha The WaMaNut SaNang Phut-
Tho PhaKhaWa, Yo IMang LoKang SaThe WaKang SaMa Ra-
Kang SaPhram MaKang, SatSaMaNaPhram MaNing PaChang
SaThe WaMaNutSangSa Yang, APhinya SatChiKatTaWa PaWe
The Si, Yo Tham Mang The Se Si A ThiKanLaYaNang, Mat Che
KaLaYaNang PaRiYo Sa NaKanLaYaNang, Sat Thang SaPhaYan-
ChaNang Ke WaLaPaRiPunNang, PaRiSutThang Phram MaJaRi-
Yang PaKa Se Si, TaMaHang PhaKhaWanTang APhiPu ChaYa Mi
, TaMaHang PhaKhaWanTang SiRaSa NaMa Mi.

--- Bow with reverence to the Buddha ---

5) Dhammabhithuti-gatha

(Leader) Han ThaMaYang ThamMa PhiThuTing KaRo MaSe.

Yo So SaWak KhaTo PhaKhaWaTa ThamMo, San Thit ThiKo AKa LiKo E HiPatSiKo, O PaNaYiKo PatJatTang We Thi-TapPho WinyuHi, Ta MaHang ThamMang APhiPu ChaYa Mi, Ta MaHang ThamMang SiRaSa NaMa Mi.

--- Bow with reverence to the Dhamma ---

6) Sanghabhithuti-gatha

(Leader) Han ThaMaYang SangKha PhiThuTing KaRo MaSe.

Yo So SuPaTiPanNo PhaKhaWaTo Sa WaKaSangKho, U Chu PaTiPanNo PhaKhaWaTo Sa WaKaSangKho, Ya Ya PaTiPan-No PhaKhaWaTo Sa WaKaSangKho, Sa Mi JiPaTiPanNo PhaKha-WaTo Sa WaKaSangKho, Ya ThiThang ChatTaRi PuRiSaYuKhaNi At ThaPuRiSaPukKhaLa, E Sa PhaKhaWaTo Sa WaKaSangKho, A HuNai Yo Pa HuNai Yo Thak KhiNai Yo An ChaLi KaRaNi-Yo, A Nut Ta Rang Pun yak Khet Tang Lo Kat Sa, Ta MaHang SangKhang APhiPu ChaYaMi, Ta MaHang SangKhang SiRaSa NaMa Mi.

--- Bow with reverence to the Saṅgha ---

and then sit side-ways

7) Pattidana-gatha

(Leader) Han ThaMaYang PatTiThaNaKhaThaYo PhaNa MaSe.

Ya The WaTa San TiWiHa RaWa SiNi
 ThuPe KhaRe Pho TiKhaRe TaHing TaHing
 Ta Tham MaTha Ne NaPhaWan TuPu ChiTa
 Sot Thing KaRon Te ThaWiHa RaMan ThaLe
 The Ra JaMat Cha NaWaKa JaPhik KhaWo
 Sa Ra MiKa Tha NaPaTi UPa SaKa
 Kha Ma JaThe Sa NiKaMa JaIt SaRa
 Sap Pa NaPhu Ta SuKhiTa PhaWan TuTe
 Cha La PhuCha Ye Pi JaAn ThaSam PhaWa
 Sang Se ThaCha Ta ATaWo PaPa TiKa
 Ni Ya NiKang Tham MaWaRang PaTit JaTe
 Sap Phe PiThuk KhatSa KaRon TuSang KhaYang
 Tha TuJiRang SaTang Tham Mo Tham MatThaRa JaPuk KhaLa
 Sang Kho Ho Tu SaMak Kho WaAtTha YaJa HiTa YaJa
 Am He RakKhaTuSatThamMo SapPhe PiTham MaJa RiNo
 Wut Thing SamPa PuNai Ya Ma
 Tham Me ARiYap PaWe ThiTe.

8) Ovada-patimokkha-gatha

(Leader) Han ThaMaYang OWaTaPaTiMok KhaKha ThaYo Pha-Na MaSe.

Khan Ti PaRaMang TaPo Ti TikKha

(khuam-ot-thon khue khuam-ot-klan pen ta-ba yang-ying)

Patience is the supreme purifying practice.

Nip Pha Nang PaRaMang WaThan TiPhutTha

(phra-phut-tha-jao tang-lai trat-wa phra-nip-phan pen-yiam)

Nibbāna is supreme, say the Buddhas.

Na Hi PapPhaChiTo PaRu PaKhaTi SaMaNo Ho TiPaRang WiHe ThaYanTo

(phu-lang-phlan phoo-uen mai-chue wa-pen ban-pha-chit, phoo- biat-bian phoo-uen mai-chue-wa pen-samana-loei)

A mendicant does not harm others, A recluse oppresses no one.

E Tang PhutTha NaSa SaNang

(ni-pen kham-sorn khong phra-phut-tha-jao tang-lai)

This is the teaching of all Buddhas.

Sap PhaPa PatSa AKaRaNang

(kan-mai-tham-bap-tang-puang nueng)

Abstaining from all evil.

Ku SaLatSu PaSam PaTha

(kan-bam-phen ku-son hai-thueng-phrom nueng)

Doing all good thing.

Sa Jit TaPaRiYo ThaPaNang

(kan-klan-chit khong-ton hai-phong-phaew nueng)

Cleansing of one's mind.

E Tang PhutTha NaSa SaNang

(ni pen-kham-sorn khong phra-phut-tha-jao tang-lai)

This is the teaching of all Buddhas.

A Nu PaWa Tho

(kan-mai-khao-pai wa-rai-kan nueng)

Not insulting.

A Nup PaKha To

(kan-kai-khao-pai lang-phlan-kan nueng)

Not harming.

Pa TiMok Khe JaSang WaRo

(khuam-sam-ruam nai phra-pa-ti-mok nueng)

Carefulness of the Fundamental Precepts.

MatTan yuTa JaPhat TatSaMing

(khuam-pen phoo-ru-pra-man nai pho-cha-na-han nueng)

Moderating in food.

Pan Tan Ja SaYaNa SaNang

(kan-non kan-nang an-sa-ngad nueng)

Dwelling in solitude.

A ThiJitTe JaA YoKho

(kan-pra-kop khuam-phian nai a-thi-jit nueng)

Engaging in higher mental development.

E Tang PhutTha NaSa SaNang

(ni-pen-kham-sorn khong phra-phut-tha-jao tang-lai)

This is the teaching of all Buddhas.

End of the morning chanting

ARaHang SamMa SamPhutTho PhaKhaWa

Phut Thang PhaKhaWan Tang APhiWa The Mi

--- Bow down and chant softly ---

“buddho me nātho.

The Buddha is my refuge.”

(phra-phut-tha-jao pen thi-phueng khong-rao)

SaWak Kha To PhaKhaWaTa ThamMo

Tham Mang NaMatSa Mi

--- Bow down and chant softly ---

“dhammo me nātho.

The dhamma is my refuge.”

(phra-dham pen thi-phueng khong-rao)

SuPaTiPan No PhaKhaWaTo Sa WaKaSang Kho

Sang Khang NaMa Mi

--- Bow down and chant softly ---

“saṅgho me nātho

The saṅgha is my refuge.”

(phra-song pen thi-phueng khong-rao)

This saying show of respect for the Triple Gem and to firm faith in the Triple Gem and close relationship in mind will be a preliminary that will result to attain Dhammakaya religiously within easy access.

Evening Chanting Monk Life

9) Rattanattaya-vandana

Yo So PhaKhaWa ARaHang SamMa SamPhutTho,
 SaWak Kha To Ye Na PhaKhaWaTa ThamMo, SuPaTiPanNo
 YatSa PhaKhaWaTo Sa WaKaSang Kho, Tam MaYang PhaKha-
 WanTang SaTham Mang SaSang Khang, IMe Hi SakKa ReHi
 YaTha RaHang ARo PiTe HiAPhiPu ChaYa Ma, Sa ThuNo Phan
 Te PhaKhaWa SuJiRa PaRiNipPhuTo Pi, Pat ChiMa ChaNaTa
 NuKam PaMa NaSa, IMe SakKa Re ThukKhaTa PanNa Ka Ra-
 Phu Te PaTikKhan HaTu, Am HaKang Thi KhaRatTang HiTa Ya
 SuKha Ya.

10) Rattanattaya-namassakara-gatha

ARaHang SamMa SamPhutTho PhaKhaWa
 Phut Thang PhaKhaWan Tang APhiWa The Mi

--- *Bow* ---

SaWak Kha To PhaKhaWaTa ThamMo
 Tham Mang NaMatSa Mi

--- *Bow* ---

SuPaTiPan No PhaKhaWaTo Sa WaKaSang Kho
 Sang Khang NaMa Mi

--- *Bow* ---

11) Pabbabhaga-namakara-gatha

(Leader) Han ThaThaNiMaYangTang PhaKhaWanTang Wa-
 JaYa APhiKhaYiTung, PupPhaPha KaNaMaKaRanJeWa Phut-
 ThanutSaTiNaYanja Ka Ro Ma Se.

NaMo TatSa PhaKhaWaTo
ARaHaTo SamMa SamPhutThatSa
 (3 times)

12) Buddhanussati

Tang Kho PaNa PhaKhaWan Tang E Wang KanLaYaNo Kit-
 TiSatTho ApPhukKhaTo, ITiPiSo PhaKhaWa ARaHang SamMa
 SamPhutTho, Wit Cha JaRaNaSam PanNo SuKhaTo Lo KaW-
 iThu, ANut TaRo PuRiSa Tham MaSaRaThi Sat Tha The WaMa-
 Nut SaNang PhutTho PhaKhaWa Ti.

13) Buddhabhigiti-gatha

(Leader) Han ThaMaYang PhutTha PhiKhiTing KaRo MaSe.

Phut ThaWa RaHan TaWaRaTa ThiKhuNa PhiYutTo
 Sut Tha PhiYa NaKaRuNa HiSaMa KhaTatTo
 Pho The SiYo SuChaNatang KaMaLang WaSu Ro
 Wan Tha MaHang TaMaRaNang SiRaSa ChiNen Thang.

Phut Tho Yo SapPhaPa NiNang SaRaNang Khe MaMutTaMang
 PaThaMa NutSaTitThaNang Wan Tha Mi Tang SiRe NaHang
 Phut That Sa HatSaMiTha So Wa Phut Tho Me Sa MiKitSaRo
 Phut Tho ThukKhatSa Kha Ta Ja WiTha Ta Ja HiTatSaMe
 Phut That Sa Hang NiYa The Mi SaRiRan ChiWiTan JiThang
 Wan Than To Hang JaRit Sa Mi Phut That Se Wa SuPho ThiTang, Nat
 ThiMe SaRaNang Anyang Phut Tho Me SaRaNang WaRang
 E Te NaSat JaWat Che Na Wat Thai Yang SatThuSa SaNe
 Phut Thang Me Wan ThaMa Ne Na Yang Punyang PaSuTang ITa
 Sap Phe Pi An TaRa Ya Me Ma He Sung TatSaTe ChaSa.

--- Bow, chanting softly ---

KaYeNa WaJaYa WaJe TaSaWa
 PhutThe KuKamMang PaKaTang MaYaYang
 PhutTho PaTikKhanHaTu AtJaYanTang
 KaLan TaRe SangWaRiTung WaPhutThe.

14) Dhammanussati

(Leader) Han ThaMaYang ThamMa NutSaTiNaYang KaRo
MaSe.

Sa Wak Kha To PhaKhaWa Ta ThamMo, San Thit ThiKo
 A Ka LiKo E HiPat SiKo, O PaNaYiKo PatJatTang We ThiTapPho
 Winyu Hi Ti.

15) Dhammabhigiti-gatha

(Leader) Han ThaMaYang Tham Ma PhiKhiTing KaRo MaSe.

Sa Wak Kha TaTa ThiKhuNaYo KhaWaSe NaSai Yo

Yo Mak KhaPa KaPaRiYat TiWiMok KhaPhe Tho

Tham Mo KuLo KaPaTaNa TaThaTha Ri Tha Ri

Wan Tha MaHang TaMaHaRang WaRaTham MaMe Tang.

Tham Mo Yo SapPhaPa NiNang SaRaNang Khe MaMutTaMang

ThuTiYa NutSaTitTha Nang Wan Tha MiTang SiRe NaHang

Tham Mat Sa HatSaMiThaSoWa Tham Mo Me Sa MiKitSaRo

Tham Mo ThukKhatSa Kha Ta Ja WiTha Ta Ja HiTatSaMe

Tham Mat Sa Hang NiYa TheMi SaRiRan ChiWiTan JiThang

Wan Than To Hang JaRit Sa Mi Tham Mat Se Wa SuTham MaTang

Nat Thi Me SaRaNang Anyang Tham Mo Me SaRaNang WaRang

E Te Na Sat JaWat Che Na Wat Thai Yang SatThu Sa SaNe

Tham Mang Me Wan ThaMa Ne Na Yang Punyang PaSuTang ITha

Sup Phe Pi An TaRa Ya Me Ma He Sung Tat Sa Te Cha Sa.

--- Bow, chanting softly ---

KaYeNa WaJaYa WaJe TaSaWa

ThamMe KuKamMang PaKaTang MaYaYang

ThamMo PaTikKhanHaTu AtJaYanTang

KaLan TaRe SangWaRiTung Wa ThamMe.

16) Sanghanussati-gatha

(Leader) Han ThaMaYang Sang Kha NutSaTiNaYang KaRo MaSe.

Su Pa Ti Pan No PhaKhaWaTo Sa WaKaSang Kho, U Chu
 PaTiPanNo PhaKhaWaTo Sa WaKaSangKho, Ya Ya PaTiPanNo
 PhaKhaWaTo Sa WaKaSangKho, Sa Mi JiPaTiPanNo PhaKhaWa-
 To Sa WaKaSangKho, Ya ThiThang ChatTaRi PuRiSaYuKhaNi At
 ThaPuRiSaPukKhaLa, E Sa PhaKhaWaTo Sa WaKaSangKho, A
 HuNai Yo Pa HuNai Yo Thak KhiNai Yo An ChaLi KaRaNiYo, A
 Nut Ta Rang Pun yak Khet Tang Lo Kat Sa Ti.

17) Sanghabhigiti-gatha

(Leader) Han ThaMaYang Sang Kha PhiKhiTing KaRo MaSe.

Sat Tham MaCho SuPaTiPatTiKhuNa ThiYutTo
 Yot Thap PhiTho ARiYaPukKhaLaSang KhaSet Tho
 Si La ThiTham MaPaWaRa SaYaKa YaJitTo
 Wan Tha MaHang TaMaRiYa NaKhaNang SuSuThang

Sang Kho Yo SapPhaPa NiNang	SaRaNang Khe MaMutTaMang
TaTiYa NutSaTitTha Nang	Wan Tha MiTang SiRe NaHang
Sang Khat Sa HatSaMiTha So Wa	Sang Kho Me Sa MiKitSaRo
Sang Kho ThukKhatSa Kha Ta Ja	WiTha Ta Ja HiTatSaMe
Sang Khat Sa Hang NiYa The Mi	SaRiRan ChiWiTan JiThang

Wan Than To Hang JaRit Sa Mi Sang Khat So PaTiPan NaTang
 Nat ThiMe SaRaNang Anyang Sang Kho Me SaRaNang WaRang
 E Te NaSat JaWat Che Na Wat Thai Yang SatThuSa SaNe
 Sang Khang Me Wan ThaMa Ne Na Yang Punyang PaSuTang ITha
 Sap Phe Pi An TaRa Ya Me Ma He Sung Tat Sa Te Cha Sa.

--- Bow, chanting softly ---

KaYeNa WaJaYa WaJe TaSaWa
 Sang Khe KuKamMang PaKaTang MaYaYang
 Sang Kho PaTikKhanHaTu AtJaYanTang
 KaLan TaRe SangWaRiTung Wa Sang Khe.

--- Sit side-ways ---

18) Atita-paccavekkhana-vidhi

There are times when a monk forgets or neglects to reflect on the proper use of the requisites at the moment when they are being used. As this is sometimes the case, there is another helpful method laid down to make amends for that forgetfulness or negligence. This is called A Ti Ta Pat Ja We Kha Na (the reflection after using). It is as follows:

(Leader) Han ThaMaYang ATiTa PatJaWek KhaNa PaThang
PhaNa MaSe.

At Cha MaYa APatJaWek KhitTaWa Yang Ji WaRang PaRi
PhutTang, Tang Ya WaThe WaSi Tat Sa PaTiKha Ta Ya, Un Hat
Sa PaTiKha Ta Ya, Thang SaMaKaSaWa Ta TaPaSiRing SaPa
Sam PhatSa Nang PaTiKha Ta Ya, Ya WaThe WaHiRiKo PiNa
PaTitCha ThaNatThang

At Cha MaYa APatJaWek KhiTaWa Yo PinThaPaTo PaRiPhutTo,
So Ne WaThaWaYa NaMaTha Ya NaManThaNa Ya NaWiPhu Sa
Na Ya, Ya Wa The Wa I Mat SaKa Yat Sa ThiTiYa, Ya PaNa Ya
WiHing SuPaRaTiYa Phra MaJaRiYa NukKhaHaYa, ITiPuRa Nan
JaWe ThaNang PaTiHangKhaMi, NaWan Ja We ThaNang NaUp-
Pa Thet Sa Mi, Yat Tra JaMe PhaWitSaTi ANaWat ChaTa Ja Pha
SuWiHaRo Ja Ti.

At Cha MaYa APatJaWek KhitTaWa Yang Se Na SaNang
PaRiPhutTang, Tang Ya WaThe WaSi Tat Sa PaTiKha Ta Ya,
Un Hat Sa PaTiKha Ta Ya, Thang SaMa KaSaWa Ta TaPaSiRing
SaPaSam PhatSa Nang PaTiKha Ta Ya, Ya WaThe Wa UTuPaRit
SaYaWiNo ThaNang PaTiSa La Na Ra MatThang.

At Cha MaYa APatJaWek KhitTaWa Yo KhiLa NaPatJaYa
Phe SatCha PaRikKha Ro PaRiPhutTo, So Ya WaThe WaUpPan
Na Nang Wai Ya Pha ThiKa Nang We ThaNa Nang PaTiKha Ta
Ya, Ap PhaYa PatCha PaRaMaTa Ya Ti.

19) Uddissana-gatha

(Leader) Han ThaMaYang UtThiSaNa KhaThaYo PhaNa MaSe.

I MiNa PunyaKam Me Na	UPatCha Ya KhuNutTaRa
A JaRiYu PaKaRa Ja	MaTa PiTa JaYa TaKa PiYa MaMang
Su RiYo Jan ThiMa Ra Ja	KhuNaWanTa NaRa PiJa
Phra MaMaRa JaIn Tha Ja	Lo KaPa La JaThe WaTa
Ya Mo MitTa MaNutSa Ja	Mat ChatTa We RiKa Pi Ja
Sap Phe SatTa SuKhi Hon Tu	Punya NiPaKaTa NiMe
Su Khang JaTiWiThang Then Tu	KhiepPang Pa Pe ThaWo MaTang
I MiNa PunyaKam Me Na	IMiNa UtThiSe NaJa
Khiep Pa Hang SuLaPhe Je Wa	Tan HuPa Tha NaChe ThaNang
Ye San Ta Ne HiNa ThamMa	Ya WaNipPha NaTo MaMang
Nat San TuSap PhaTha Ye Wa	Yat ThaCha To PhaWe PhaWe
U Chu JitTang SaTiPanna	San Le Kho WiRiYam HiNa
Ma Ra LaPhan TuNo Ka Sang	Ka Tun Ja WiRiYe SuMe
Phut Tho Thi PaWaRo Na Tho	Tham Mo Na Tho WaRutTaMo
Na Tho PatJe KaPhutTho Ja	Sang Kho Na Thot TaRo MaMang
Te Sot TaMa NuPha We Na	Ma Ro Ka Sang La Phan Tu Ma

20) Abhinga-paccavekkhana-patho

Frequent Reflections The following five subjects should be recollected by each Buddhist, 'by woman or man, by householder or noe gone forth' every day. The purpose is to cut down intoxication with youth, life, possessions and evil-doing respectively.

(Leader) Han ThaMaYang APhinHa PatJaWek KhaNaPaThang
PhaNa MaSe.

Cha Ra Tham Mom Hi ChaRang ANaTiTo

(Rao Mi Khuam Kae PenTham Ma Da Yang Mai Luang
Phon Khuam Kae Pai Dai)

เรามีความแก่เป็นธรรมดา ยังไม่ล่วงพ้นความแก่ไปได้

I am of nature to decay, I have not gone beyond decay.

Pha Ya ThiTham Mom Hi PhaYaThing ANaTiTo

(Rao Mi Khuam Jep PenThamMaDa Yang Mai Luang
Phon Khuam Jep Pai Dai)

เรามีความเจ็บเป็นธรรมดา ยังไม่ล่วงพ้นความเจ็บไปได้

I am of nature to diseased, I have not gone beyond disease.

Ma Ra Na Tham Mom Hi MaRaNang ANaTiTo

(Rao Mi Khuam Tai PenThamMaDa Yang Mai Luang Phon
Khuam Tai Pai Dai)

เรามีความตายเป็นธรรมดา ยังไม่ล่วงพ้นความตายไปได้

I am of nature to be die, I have not gone beyond death.

**Sap Phe HiMe PiYe Hi MaNa Pe Hi Na Na Pha Wo
WiNa Pa Wo**

(Rao Ja Tong Phlat Phrak Chak Khong Rak Khong Chop
JaiDuai Kan Mot Thang Sin)

เราจะต้องพลัดพลากจากของรัก ของชอบใจด้วยกันหมดทั้งสิ้น

All that is mine, dear and delightful, will change and vanish.

Kam Mat Sa Kom Hi Kam Ma Tha Ya Tho

(Rao Mi Kam Pen Khong Tua Pen Tha Yat Haeng Kam)

เรามีกรรมเป็นของตน เป็นทายาทแห่งกรรม

I am the owner of my kamma.

Kam Ma Yo Ni Kam Ma Phan Thu

(Mi Kam Pen Kam Noet Mi Kam Pen Phao Phan)

มีกรรมเป็นกำเนิด มีกรรมเป็นเผ่าพันธุ์

heir to my kamma related to my kamma.

Kam Ma PaTi Sa Ra No

(Mi Kam Pen Thi Phueng A Sai)

มีกรรมเป็นที่พึ่งอาศัย

abide supported by my kamma.

Yang Kam Mang KaRit Sa Mi

(Rao Tham Kam Dai Wai)

เราทำกรรมใดไว้

Whatever kamma I shall do.

Ka LaYa NangWa Pa PaKang Wa

(Di Rue Chua Ko Tam)

ดีหรือชั่วก็ตาม

whether good or evil.

Tat Sa Tha Ya Tho PhaWit Sa Mi

(Rao Ja Tong Pen Phu Rap Phon Khong Kam Nan)

เราจะต้องเป็นผู้รับผลของกรรมนั้น

of that I shall be the hei.r

21) Ten Daily Reminders for Bhikkhus

1. We Bhikkhus must continually ask ourselves if we are thinking, speaking and behaving in ways that generate peace puñña and respect for the Triple Gem the way a Bhikkhu should be.

Ban-pha-chit khuan-phi-ja-ra-na nueang-nueang wa, bud-nee rao mee-phet-tang-chak kha-rue-hat-laeo, a-kan-ki-ri-ya-dai-dai khong-sa-ma-na, rao-tong-tham a-kan-ki-ri-yanan-nan.

บรรพชิตควรพิจารณาเนืองๆ ว่า บัดนี้เรามีเพศต่างจากคฤหัสถ์แล้ว อากการกิริยาใดใดของสมณะ เราต้องทำอากการกิริยานั้นๆ

2. We Bhikkhus must continually remind ourselves that we rely on householders for food and other essentials; therefore, we must not be choosy and use these essentials with care and consideration.

Ban-pha-chit khuan-phi-ja-ra-na nueang-nueang wa, khuam-liang-chee-wit khong-rao nueang-duai phoo-uen, rao-khuan-tham-tua hai-khao liang-ngai.

บรรพชิตควรพิจารณาเนืองๆ ว่า ความเสี่ยงชีวิตของเราเนืองด้วยผู้อื่น เราควรทำตัวให้เขาเสี่ยงง่าย

3. We Bhikkhus must continually ask ourselves what else we can do to improve our conduct, what bad habits we need to give up, and what other good habits that we need to develop.

Ban-pha-chit khuan-phi-ja-ra-na nueang-nueang wa, a-kan kai-wa-ja yang-uen, thi-rao-ja-tong tham-hai-dee khu-en-pai kua-nee, yang-mee-yu-ik mai-chai phiang-thao-nee.

บรรพชิตควรพิจารณาเนืองๆ ว่า อากาการกายวาจาอย่างอื่น ที่เราจะต้องทำให้ดีขึ้นไปกว่านี้ ยังมีอยู่อีก ไม่ใช่เพียงเท่านี้.

4. We Bhikkhus must continually ask ourselves as the Buddha's sons, how well we observe the 227 precepts as well as where and how we can do better.

Ban-pha-chit khuan-phi-ja-ra-na nueang-nueang wa, tua-khong-rao-eng ti-tian tua-rao-eng doi-sin dai-rue-mai.

บรรพชิตควรพิจารณาเนืองๆ ว่า ตัวของเราเอง ตีเตียนตัวเราเอง โดยศีลได้หรือไม่!

5. We Bhikkhus must continually ask ourselves what would the Buddha say about our conduct and observance of precepts.

Ban-pha-chit khuan-phi-ja-ra-na nueang-nueang wa, phoo-roo khrai-khruan-laeo ti-tian rao doi-sin dai-rue-mai.

บรรพชิตควรพิจารณาเนืองๆ ว่า ผู้รู้ใคร่ครวญแล้ว ตีเตียนเราโดยศีลได้หรือไม่!

6. We Bhikkhus must continually remind ourselves that we are bound to be parted from all that is dear and favorable either while we are alive or when we leave this world.

Ban-pha-chit khuan-phi-ja-ra-na nueang-nueang wa, rao ja-tong phlat-phrak jak-khong-rak khong-chop-jai thang-nan.

บรรพชิตควรพิจารณาเนืองๆ ว่า เราจะต้องพลัดพรากจากของรักของใจทั้งนั้น.

7. We Bhikkhus must continually remind ourselves that we all live under the Law of Kamma; therefore, we must choose to do only virtuous things in thought, speech and action.

Ban-pha-chit khuan-phi-ja-ra-na nueang-nueang wa, rao-mi-kam pen-khong-tua, rao-tham-dee jak-dai-dee tham-chua jak-dai-chua.

บรรพชิตควรพิจารณาเนืองๆ ว่า เรามีกรรมเป็นของตัว เราทำดีจักได้ดี ทำชั่วจักได้ชั่ว.

8. We Bhikkhus must continually remind ourselves that time is passing, what good have we done today to purify our mind and to move closer towards enlightenment and Nibbāna.

Ban-pha-chit khuan-phi-ja-ra-na nueang-nueang wa, wan-khuen luang-pai luang-pai bud-ni rao-tham-a-rai-yu.

บรรพชิตควรพิจารณาเนืองๆ ว่า วันคืนล่วงไปล่วงไป บัดนี้เราทำอะไรอยู่.

9. We Bhikkhus must continually remind ourselves to live in peace and quiet—physically and mentally—and to set aside time for meditation.

Ban-pha-chit khuan-phi-ja-ra-na nueang-nueang wa, rao-yin-dee nai-thi-sa-ngat rue-mai.

บรรพชิตควรพิจารณาเนืองๆ ว่า เรายินดีในที่สงบหรือไม่.

10. We Bhikkhus must continually ask ourselves how well we meditate as well as where and how we can improve our meditation in order to become true monks from inside out.

Ban-pha-chit khuan-phi-ja-ra-na nueang-nueang wa, khun-wi-set khong-rao mi-yu-rue-mai, thi-ja-hai rao pen-phoo-mai-koe-khoen, nai-we-la phuean-ban-pha-chi tham-nai-kan-phai-lang.

บรรพชิตควรพิจารณาเนืองๆ ว่า คุณวิเศษของเรามีอยู่หรือไม่ ที่จะให้เราเป็นผู้ไม่เก้อเขิน ในเวลาเพื่อนบรรพชิตถามในการณ์ภายหลัง.

End of the evening chanting

ARaHang SamMa SamPhutTho PhaKhaWa

Phut Thang PhaKhaWan Tang APhiWa The Mi

--- Bow down and chant softly ---

“buddho me nātho.

The Buddha is my refuge.”

(phra-phut-tha-jao pen thi-phueng khong-rao)

SaWak Kha To PhaKhaWaTa ThamMo

Tham Mang NaMatSa Mi

--- Bow down and chant softly ---

“dhammo me nātho.

The dhamma is my refuge.”

(phra-dham pen thi-phueng khong-rao)

SuPaTiPan No PhaKhaWaTo Sa WaKaSang Kho

Sang Khang NaMa Mi

--- Bow down and chant softly ---

“saṅgho me nātho

The saṅgha is my refuge.”

(phra-song pen thi-phueng khong-rao)

This saying show of respect for the Triple Gem and to firm faith in the Triple Gem and close relationship in mind will be a preliminary that will result to attain Dhammakaya religiously within easy access.



FOOD RECOLLECTION AND MONASTIC BLESSINGS

3) Food Recollection and Monastic Blessings

Recollection of the Elements and Loathsomeness

(Now let us now chant the verses for recollection of the elements and loathsomeness of food.)

Dependent upon causes and conditions, merely the combination of various natural elements,

are both almsfood and the person who eats it;

only elements, not a being, not possessing a permanent life principle, being void of self or soul.

All this lump of food is not yet loathsome

but having touched this putrid body, becomes exceedingly loathsome.

The Verse Asking for food from The Buddha

May I have this remaining food.

Food Recollection

Recollection of the Elements and Loathsomeness

(Han Tha Ma Yang Pin Tha Pa Ta Tha Tu Pa Ti Ku La Pat
Ja Wek Kha Na Pa Thang Pha Na Ma Se)

Ya Tha PatChaYang PaWatTaMaNang Tha Tu MatTaMe
WeTang,

Ya ThiThang PinTha PaTo,

Ta Thu PaPhun ChaKo JaPukKhaLo Tha TuMatTaKo
NitSatTo NitChiWo SunYo,

Sap Pho PaNaYang PinThaPaTo AChiKhutChaNiYo,

I Mang Pu TiKa Yang PatTaWa ATiWiYa ChiKhutChaNiYo
ChaYaTi

The Verse Asking for food from The Buddha

Se Sang MangKaLang Ya Ja Ma.

A Nu Mo Tha Na Ram Pha Kha Tha

Just as the rivers full of water fill the ocean full, even so does that given here benefit the dead. Whatever you wish or want, may it happen quickly. May all your wishes be fulfilled as the moon is full, or as the radiant wish-fulfilling gem.

Common Rejoicing Of Merits

May all distress be averted!	May all diseases be destroyed!
May no dangers happen to you!	May you be happy, and live long!
May all distress be averted!	May all diseases be destroyed!
May no dangers happen to you!	May you be happy, and live long!
May all distress be averted!	May all diseases be destroyed!
May no dangers happen to you!	May you be happy, and live long!
He is of respectful nature who	
Always honors the elders,	
Four qualities increase for him:	
Long life, beauty, happiness and strength.	

A Nu Mo Tha Na Ram Pha Kha Tha

Ya Tha WaRiWaHa PuRa PaRiPuRen TiSa KhaRang
 EWa MeWa ITo ThinNang Pe Ta Nang UPaKap PaTi
 ItChiTang PatThiTang TumHang KhipPaMe Wa SaMitChaTu
 Sap Phe PuRenTu Sang Kap Pa Jan Tho PanNaRaSo YaTha
 MaNiChot Ti Ra So Ya Tha.

Sa Manya Nu Mo Tha Na Kha Tha

Sap Phi Ti Yo WiWat Jan TuSap Pha Ro Kho WiNat SaTuMa Te
 PhaWat Wan TaRa Yo SuKhi Thi Kha YuKo PhaWa

Sap Phi Ti Yo WiWat Jan TuSap Pha Ro Kho WiNat SaTuMa Te
 PhaWat Wan TaRa Yo SuKhi Thi Kha YuKo PhaWa

Sap Phi Ti Yo WiWat Jan TuSap Pha Ro Kho WiNat SaTuMa Te
 PhaWat Wan TaRa Yo SuKhi Thi Kha YuKo PhaWa

APhiWa ThaNaSi Lit SaNit Jang Wut Tha PaJa YiNo
 Jat Ta Ro Tham Ma Wat Than TiA YuWanNo SuKhang PhaLang.

A Ta Na Ti Ya Pa Rit Kha Tha

Sap Pa Ro Ka WiNi Mut Tho Sub PaSan Ta PaWat ChiTo Sub PaWay
 RaMaTi Kan To Nip PhutTo JaThuWang Pa Wa

Sap Phi Ti Yo WiWat Jan TuSap Pha Ro Kho WiNat SaTuMa Te
 PhaWat Wan TaRa Yo SuKhi Thi Kha YuKo PhaWa

APhiWa ThaNaSi Lit SaNit Jang Wut Tha PaJa YiNo
 Jat Ta Ro Tham Ma Wat Than TiA YuWanNo SuKhang PhaLang.

4) Marking the robes (Phin Thu Kap Pang)

Before monks use any robes to avoid abusing the monastic discipline. Robes marking is to make a dark dot measuring about 0.3 cm in diameter at any corner of the cloth with a colored pen that does not come off easily.

Due to the fact that robes were rare to find and highly valued, Lord Buddha allowed all monks to do some marking on the cloth to reduce its value so that it will not be desired by any person. The marking colors allowed by the Lord Buddha were blue, Black, or mud-like.

The cloth marking procedure is as follows;

1. The cloth is folded in neat and sits sideways.
2. Join hands together at chest level and then say

Na Mo Tat Sa/ Pha Kha Wa To/

A Ra Ha To/ Sam Ma Sam Phut That Sa

(3 times)

3. Hold a corner of the robe that you want to mark.
4. Hold a pen, write it down on the corner of a robe, and rotate the pen to the right.

then repeat the following:

I Mang/ Phin Thu Kap Pang/ Ka Ro Mi

(Mark 1st dot)

Thu Ti Yam Pi/ I Mang Phin Thu Kap Pang/ Ka Ro Mi

(Mark 2nd dot)

Ta Ti Yam Pi/ I Mang Phin Thu Kap Pang/ Ka Ro Mi

(Mark 3rd dot)

Determining for use (A Thi Than)

In the early period, the Lord Buddha allowed the Buddhist monks to traditionally use only 3 pieces of robes; the outer robe, over a robe, and the inner robe, each 1 piece. Later the Buddha saw that the monks needed to use more robes so. He allowed monks to use rains-cloth, monk-seat, handkerchiefs, and requisite cloth such as sleeveless one-shouldered singlet cloth, monk's bags, cloth slings for alms bowls, breast cloth, hand cloth and etc. After these fabrics were added marks, they will be blessed. Blessing is a way to determine which piece of fabric is used as a cloth.

The blessing is as follows;

1. The cloth is folded in neat and sits sideways.
2. Join hands together at chest level and then say

**Na Mo Tat Sa/ Pha Kha Wa To/
A Ra Ha To/ Sam Ma Sam Phut That Sa**
(3 times)

3. Right hand rubbed to outer robe and turns right (clockwise) in a 3 circle around along and say

First rubbed and said,

I Mang/ Sang Kha Ting/ A Thit Tha Mi

Second, rubbed and said,

Thu Ti Yam Pi/ I Mang/ Sang Kha Ting/ A Thit Tha Mi

Third, rubbed and said,

Ta Ti Yam Pi/ I Mang/ Sang Kha Ting/ A Thit Tha Mi

Other requisites which must be determined for use include the following 6 categories:

For words of resolve for other requisites, replace the word

“Sang Kha Ting” in the formula above with the Pali words below:

1. **Sang Kha Ting** (Outer Robe or Sangkhati in Thai)
2. **Ut Ta Ra Sang Khang** (Upper Robe or Jiwon in Thai)
3. **An Ta Ra Wa Sa Kang** (Lower Robe or Sabong in Thai)
4. **Pat Tang** (Bowl or bat in Thai)
5. **Pa Rik Kha Ra Jo Lang** (Other small clothes)
6. **Wat Si Ka Sa Ti Kang** (Rains bathing cloth)

Sharing accessory ownership (Wi Kap)

With the exception of determined pieces of robes, any piece of robes larger than four by eight inches that may be made up into a robe is called an accessory cloth. As stated above, an accessory cloth (or bowl) may be kept by monks for no more than ten days. If he wishes to keep such an item without using it for an extended period of time, he may share the right of ownership. This is called Wi Kap. Ownership may be shared with a novice but is more commonly shared with another monk.

1. Both monks dressed in the same style, kneel and facing each other.
2. Join hands together at chest level and then say

**Na Mo Tat Sa/ Pha Kha Wa To/
A Ra Ha To/ Sam Ma Sam Phut That Sa**
(3 times)

3. The monks who want to do "Wi Kap" brings all their spare robes fold them neatly and placed them on the arms which join hands together.

First case; robe only 1 piece then say;

I Mang/ Ji Wa Rang/ Tui Hang/ Wi kap Pe Mi
Tu Thi Yam Pi/ I Mang/ Ji Wa Rang/ Tui Hang/ Wi kap Pe Mi
Ta Thi Yam Pi/ I Mang/ Ji Wa Rang/ Tui Hang/ Wi kap Pe Mi

Second case; robe more than 1 piece then say;

I Mani/ Ji Wa Ra Ni/ Tui Hang/ Wi kap Pe Mi
Tu Thi Yam Pi/ I Ma Ni/ Ji Wa Ra Ni/ Tui Hang/ Wi kap Pe Mi
Ta Thi Yam Pi/ I Ma Ni/ Ji Wa Ra Ni/ Tui Hang/ Wikap Pe Mi

Remark:

If the monks who make Wi Kap are older then should change the word "**Tui Hang**" be "**A Yas Sa Ma To**"

4. Send all the robes to another monk
5. Monks once received the robes placed on their arms.

See Next

Suspending Sharing Ownership

If robes have already been shared by Wi Kap but they are needed by one monk for wearing, the words of suspending sharing should be used as follows:

For a senior monk sharing:

**I Mang/ Ji Wa Rang/ Mai Hang/ San Ta Kang/
Pa Ri Pun Cha Wa/ Wi Sat Che Hi Wa/
Ya Tha Pat Ja Yang Wa/ Ka Ro Hi.**

**Tu Thi Yam Pi/ I Mang/ Ji Wa Rang/ Mai Hang/
San Ta Kang/ Pa Ri Pun Cha Wa/ Wi Sat Che Hi Wa/
Ya Tha Pat Ja Yang Wa/ Ka Ro Hi.**

**Ta Thi Yam Pi/ I Mang/ Ji Wa Rang/ Mai Hang/
San Ta Kang/ Pa Ri Pun Cha Wa/ Wi Sat Che Hi Wa/
Ya Tha Pat Ja Yang Wa/ Ka Ro Hi.**

For a junior monk sharing:

**-I Mang/ Ji Wa Rang/ Mai Hang/ San Ta Kang/
Pa Ri Pun Cha Tha Wa/ Wi Sat Che Ta Wa/
Ya Tha Pat Ja Yang Wa/ Ka Ro Ta.**

**-Tu Thi Yam Pi /I Mang/ Ji Wa Rang/ Mai Hang/
San Ta Kang/ Pa Ri Pun Cha Tha Wa/
Wi Sat Che Ta Wa/Ya Tha Pat Ja Yang Wa/ Ka Ro Ta.**

**-Ta Thi Yam Pi/ I Mang/ Ji Wa Rang/ Mai Hang/
San Ta Kang/ Pa Ri Pun Cha Tha Wa/
Wi Sat Che Ta Wa/Ya Tha Pat Ja Yang Wa/ Ka Ro Ta.**

Remark:

If referring to 2 robes change

“I Mang Ji Wa Rang” to “I Ma Ni Ji Wa Ra Ni ”
and “San Ti Kang” to “San Ti Ka Ni”

6. Send all the clothes back

Reconnecting the Main Robes

Giving up the Cloth

Three robes; outer robe (SaKaTi), over robe (JiWon), and under inner robe (Sabong) if already blessing calls “Main Robes” which to be kept close at the time, the dawn was up to train monks to consciousness and have a monk sense of duty.

Otherwise; if any piece of the Robe is away from themselves than an arm’s length when the time dawn comes up then its considered discipline damage, so monks have to re-connect that piece of the Main robe

1. Two monks, who are properly dressed in robes, kneel down facing each other.

2. Join hands together at chest level and then say

**Na Mo Tat Sa/ Pha Kha Wa To/
A Ra Ha To/ Sam Ma Sam Phut That Sa**
(3 times)

3. The Monk that disciplines damage then takes the robe placed on the arms and hand together, if the robe only one then says;

**I Thang Me/ Phan Te/ Ji Wa Rang/
Rat Ti Wip Pa Wut Thang/ An Yat Ta Ra/
Phik Ku Sam Ma Ti Ya/ Nit Sak Khi Yang/ I Ma Hang/
A Yas Sa Ma To/ Nit Sat Cha Mi.**

Note: If referring to 2 robes change

“Ji Wa Rang” to “Tha Wi Ji Wa Rang”

If referring to 3 robes change

“Ji Wa Rang” to “Ti Ji Wa Rang”

If the monk who forfeits the cloth is more senior than the recipient changes the word

“Phan Te” to “A Wu So”.

4. The Monk that disciplines damage sends all the robes to another.

5. Monk, one receiving robe then put it at the side of himself.

6. The confession of an offense a Monk that disciplines damage must do the confession of an offense

7. The monk says the word back and sends the robes

Returning word as follows the next one and then send all robe back.

Returning Word

I Mang/ Ji Wa Rang/ Tui Hang/ Thammi
Tu Ti Yam Pi/ I Mang/ Ji Wa Rang/ Tui Hang/ Tham Mi
Ta Ti Yam Pi/ I Mang/ Ji Wa Rang/ Tui Hang/ Tham Mi

Remark:

1. If the monk who is given the robe is more senior than the recipient change the word

“Tui Hang” to “A Yas Sa Ma To”.

2. If referring to 2 robes change

“I Mang Ji Wa Rang” to “I Ma Ni Tha Wi Ji Wa Ra Ni”.

3. If referring to 3 robes change

“I Mang Ji Wa Rang” to “I Ma Ni Ti Ji Wa Ra Ni”.

Monk one receiving clothes then determines again **(A Thi Than)**

5) The Confession Of an Offense

Awuso

Sap Pha Ta / A Pat Ti Yo / A Ro Je Mi (3 times)

I beg the opportunity to confess all my transgressions.

Sap Pha Kha Ru La Hu Ka / A Pat Ti Yo / A Ro Je Mi (3 times)

I beg the opportunity to confess all my transgressions both serious and slight

A Hang Phan Te / Sam Pha Hu La / Na Na Wat Thu Ka Yo / A Pat Ti Yo / A Pat Jing Ta / Tum Ha Mu Le / Pa Ti The Se Mi

Venerable sir, I beg the opportunity to confess my transgressions in your presence.

Phante

Pat Sa Si A Wu So / Ta A Pat Ti Yo

Of younger Monk can't you see your transgressions?

Awuso

U Ka Sa / A Ma Phan Te / Pat Sa Mi

Senior Monk Please give me the opportunity for I cannot see them.

Phante

A Ya Ting A Wu So / Sang Wa Rai Ya Si

Younger Monk You should be restrained henceforth.

Awuso

Sa Thu Sut Thu Phan Te / Sang Wa Rit Sa Mi

Senior Monk Henceforth I shall be restrained.

Thu Ti Yam Pi / Sa Thu Sut Thu Phan Te / Sang Wa Rit Sa Mi

For the second time Senior Monk Henceforth I shall be restrained.

Ta Ti Yam Pi / Sa Thu Sut Thu Phan Te / Sang Wa Rit Sa Mi

For the third time Senior Monk Henceforth I shall be restrained

Na Pu Ne Wang Ka Rit Sa Mi

I will never do this by body again.

Phante

Sa Thu

Well done.

Awuso

Na Pu Ne Wang Pa Sit Sa Mi

I will never do this by verbal action again.

Phante

Sa Thu

Well done.

Awuso

Na Pu Ne Wang Jin Ta Yit Sa Mi

I will never do this by mind again.

Phante

Sa Thu

Well done.

(Finished)

Then the roles are swapped with senoir (the phante) confessing his transgressions, although they remain seated in the same fashion.

Phante

Sap Pha Ta / A Pat Ti Yo / A Ro Je Mi (3 times)

I beg the opportunity to confess all my transgressions.

Sap Pha Kha Ru La Hu Ka / A Pat Ti Yo / A Ro Je Mi (3 times)

I beg the opportunity to confess all my transgressions both serious and slight.

A Hang A Wu So / Sam Pha Hu La / Na Na Wat Thu Ka Yo / A Pat Ti Yo / A Pat Jing Ta / Tui Ha Mu Le / Pa Ti The Se Mi

Venerable sir, I beg the opportunity to confess my transgressions in your presence.

Awuso

U Ka Sa / Pat Sa Tha Phan Te / Ta A Pat Ti Yo

Of younger Monk can't you see your transgressions?

Phante

A Ma A Wu So Pat Sa Mi

Senior Monk Please give me the opportunity for I cannot see them.

Awuso

A Ya Ting Phan Te / Sang Wa Rai Ya Tha

Younger Monk You should be restrained henceforth.

Phante

Sa Thu Sut Thu A Wu So / Sang Wa Rit Sa Mi

Senior Monk Henceforth I shall be restrained.

Thu Ti Yam Pi / Sa Thu Sut Thu A Wu So / Sang Wa Rit

Sa Mi

For the second time Senior Monk Henceforth I shall be restrained.

Ta Ti Yam Pi / Sa Thu Sut Thu A Wu So / Sang Wa Rit

Sa Mi

For the third time Senior Monk Henceforth I shall be restrained.

Na Pu Ne Wang Ka Rit Sa Mi

I will never do this by body again.

Awuso

Sa Thu

Well done.

Phante

Na Pu Ne Wang Pha Sit Sa Mi

I will never do this by verbal action again.

Awuso

Sa Thu

Well done.

Phante

Na Pu Ne Wang Jin Ta Yit Sa Mi

I will never do this by mind again.

Awuso

Sa Thu

Well done.

They then rejoice in their merit of confessions and giving forgiveness by saying

A Nu Mo Tha Na Pun Na Khrap Sa Thu

(Finished)

6) The Verse to End a Meditation Session

By all Buddhas attained to power
and the power of the Solitary Ones
And by the might of the Arahants,
by such power I bind this protection all around.

By the power of all the Buddhas,
By the power of all the Dhammas,
By the power of all the Sanghas,
ever in safety may you be.

The Verse to End a Meditation Session

Sap Phe PhutTha PaLapPatTa
PatJe KaNan JaYang PhaLang
ARaHan TaNan JaTe Che Na
Rak Khang Phan Tha Mi Sap PhaSo

(Te AtThaLatTha SuKhiTa
WiRunHa PhuThaSaSaNe
ARo Kha SuKhiTa Ho Tha
SaHaSapPheHi YaTiPhi)

SapPhaPhutTha NuPha We Na
SapPhaThamMa NuPha We Na
SapPhaSangKhang NuPha We Na
SaTha Sot Thi Pha Wan Tu Te.

7) Requesting the 5 & 8 Precepts

Requesting the Five Precepts

Ma Yang Phan Te WiSung WiSung RakKhaNat
 Tha Ya TiSaRaNe Na SaHa Pan Ja Si La NiYa Ja Ma

Tu Ti Yam Pi Ma Yang Phan Te WiSung WiSung RakKhaNat
 Tha Ya TiSaRaNe Na SaHa Pan Ja Si La NiYa Ja Ma

Ta Ti Yam Pi Ma Yang Phan Te WiSung WiSung RakKhaNat
 Tha Ya TiSaRaNe Na SaHa Pan Ja Si La NiYa Ja Ma

Na Mo Tat Sa Pha Kha Wa To A Ra Ha To Sam Ma Sam Phut That Sa (3 times)

	Phut Thang Sa Ra Nang Khat Cha Mi
	Tham Mang Sa Ra Nang Khat Cha Mi
	Sang Khang Sa Ra Nang Khat Cha Mi
Thu Ti Yam Pi	Phut Thang Sa Ra Nang Khat Cha Mi
Thu Ti Yam Pi	Tham Mang Sa Ra Nang Khat Cha Mi
Thu Ti Yam Pi	Sang Khang Sa Ra Nang Khat Cha Mi
Ta Ti Yam Pi	Phut Thang Sa Ra Nang Khat Cha Mi
Ta Ti Yam Pi	Tham Mang Sa Ra Nang Khat Cha Mi
Ta Ti Yam Pi	Sang Khang Sa Ra Nang Khat Cha Mi

Homage to Him, the ExaltedOne, the Worthy Lord, the Fully Self-Enlightened One. (3 times)

Requesting the Five Precepts

We, Venerable Sir, request the Three Refuges with the Five Precepts.

For the second time we, Venerable Sir, request the Three Refuges with the Five Precepts.

For the third time we, Venerable Sir, request the Three Refuges with the Five Precepts.

(**Note:** When only person is requesting change “Ma Yang” to “A Hang”, and “Ya Ja Ma” to “Ya Ja Mi”.)

Na Mo Tat Sa Pha Kha Wa To A Ra Ha To Sam Ma Sam Phut That Sa (3 times)

I seek refuge in the Lord Buddha.

I seek refuge in the Dhamma.

I seek refuge in the Sangha.

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

For the second time, I seek refuge in the Dhamma.

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

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

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

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

Monk: Ti Sa Ra Na Kha Ma Nang Nit Thi Tang

Layperson: A Ma Phan Te

1. Pa Na Ti Pa Ta We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
2. A Thin Na Tha Na We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
3. Ka Me Su Mit Cha Ja Ra We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
4. Mu Sa Wa Tha We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
5. Su Ra Me Ra Ya MatCha Pa Ma Tat Tha Na
We Ra Ma Ni, Sik Kha Pa Thang Sa Ma Thi Ya Mi

Monk:

I Ma Ni Pan Ja Sik Kha Pa Tha Ni
Si Le Na Su Kha Ting Yan Ti
Si Le Na Pho Kha Sam Pa Tha
Si Le Na Nip Phu Ting Yan Ti
Tat Sa Ma Si Lang Wi So Tha Ye

Layperson: Sa Thu

Monk: This is the end of Threefold Refuge.

Layperson: Yes, Sir

1. I vow to undertake the training to refrain from killing living beings.

2. I vow to undertake the training to refrain from taking that which is not given.

3. I vow to undertake the training to refrain from sexual misconduct.

4. I vow to undertake the training to refrain from telling lies.

5. I vow to undertake the training refrain from consuming alcohol or substances that lead to recklessness.

Monk:

These 5 Precepts:
their practice bring happiness,
their practice bring wealth,
their practice leads to Nirvana,
These precepts purify.

Layperson: Well said!

Requesting the Eight Precepts

	Ma Yang Phan Te TiSaRaNe Na SaHa At Tha Si La NiYa Ja Ma
Thu Ti Yam Pi	Ma Yang Phan Te TiSaRaNe Na SaHa At Tha Si La NiYa Ja Ma
Ta Ti Yam Pi	Ma Yang Phan Te TiSaRaNe Na SaHa At Tha Si La NiYa Ja Ma

Na Mo Tat Sa Pha Kha Wa To A Ra Ha To Sam Ma Sam Phut That Sa (3 times)

	Phut Thang Sa Ra Nang Khat Cha Mi Tham Mang Sa Ra Nang Khat Cha Mi Sang Khang Sa Ra Nang Khat Cha Mi
Thu Ti Yam Pi	Phut Thang Sa Ra Nang Khat Cha Mi
Thu Ti Yam Pi	Tham Mang Sa Ra Nang Khat Cha Mi
Thu Ti Yam Pi	Sang Khang Sa Ra Nang Khat Cha Mi
Ta Ti Yam Pi	Phut Thang Sa Ra Nang Khat Cha Mi
Ta Ti Yam Pi	Tham Mang Sa Ra Nang Khat Cha Mi
Ta Ti Yam Pi	Sang Khang Sa Ra Nang Khat Cha Mi

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

Requesting the Eight Precepts

We, Venerable Sir, request the Three Refuges with the Eight Precepts.

For the second time we, Venerable Sir, request the Three Refuges with the Eight Precepts.

For the third time we, Venerable Sir, request the Three Refuges with the Eight Precepts.

(**Note:** When only person is requesting change “Ma Yang” to “A Hang”, and “Ya Ja Ma” to “Ya Ja Mi”.)

Na Mo Tat Sa Pha Kha Wa To A Ra Ha To Sam Ma Sam Phut That Sa (3 times)

I seek refuge in the Lord Buddha.

I seek refuge in the Dhamma.

I seek refuge in the Sangha.

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

For the second time, I seek refuge in the Dhamma.

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

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

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

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

Monk: Ti Sa Ra Na Kha Ma Nang Nit Thi Tang

Layperson: A Ma Phan Te

1. Pa Na Ti Pa Ta We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
2. A Thin Na Tha Na We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
3. A Pram Ma Ja Ri Ya We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
4. Mu Sa Wa Tha We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
5. Su Ra Me Ra Ya MatCha Pa Ma Tat Tha Na
We Ra Ma Ni Sik Kha Pa Thang Sa Ma Thi Ya Mi
6. Wi Ka La Pho Cha Na We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
7. Nat Ja Khi Ta Wa Thi Ta Wi Su Ka That Sa Na
Ma La Khan Tha Wi Le Pa Na Tha Ra Na
Man Tha Na Wi Phu Sa Nat Tha Na
We Ra Ma Ni Sik Kha Pa Thang Sa Ma Thi Ya Mi
8. UtJa Sa Ya Na Ma Ha Sa Ya Na We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi

Monk:

I Ma Ni / At Tha Sik Kha / Pa Tha Ni
 Si Le / Na Su Kha Ting / Yan Ti
 Si Le / Na Pho / Kha Sam Pa Tha
 Si Le / Na Nip Phu Ting / Yan Ti
 Tat Sa Ma / Si Lang Wi So / Tha Ye

Layperson: Sa Thu

Monk: This is the end of Threefold Refuge

Layperson: Yes, Sir

1. I vow to undertake the training to refrain from killing living beings.

2. I vow to undertake the training to refrain from taking that which is not given.

3. I vow to undertake the training to refrain from unchaste conduct.

4. I vow to undertake the training to refrain from telling lies.

5. I vow to undertake the training refrain from consuming alcohol or substances that lead to recklessness.

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

7. I vow to undertake the training to refrain from dancing, singing or playing romantic music, or attending entertainment, wearing perfume, cosmetics or flower-garlands.

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

Monk:

These 8 Precepts:
their practice bring happiness,
their practice bring wealth,
their practice leads to Nirvana.
These Precepts purify.

Layperson: Well said!

8) Words of forgiveness before disrobing

U Ka Sa, all of us assembled here on this day, would like to take this opportunity, to respectfully to take leave of our Teaching Monks and Mentor Monks, so that we may return to our lay life at this time: Throughout immeasurable lifetimes, that we have been born and reborn, in this cycle of existence, if we have behaved wrongly towards any of you - with or without your knowledge, intentionally or unintentionally, that we can recall or that is without recall - throughout uncountable lifetimes or in this present lifetime: May all assembled here, forgive us our trespasses, that we may be happy in our householder life, and to aid us in our pursuit of perfection in this lifetime.

Words of disrobing

Sik Khang Pat Jak Kha Mi Ki Hi Ti Mang Tha Re Tha
(3 times)

I give up the training. May you regard me as a layman
(3 times)

<p>1. Paying Homage to the Ordination Ground and Chapel (Vandasima)</p>
<p>Ukasa vanthami phante, Sapphang aparathang khamatha me phante, Maya katang punyang samina anumothitaphang, Samina katang punyang maihang thatapphang, Sathu sathu anumothami.</p> <p>— kneel down —</p> <p>Sappang aparatang khamatha may phante</p> <p>— bow once —</p> <p>Ukasa tevarattayena katang, Sappang aparatang khamatha may phante.</p> <p>— bow once, then stand —</p> <p>Vantami phante, Sappang aparatang khamatha may phante, Maya katang punyang samina anumotituppang, Saminah katang punyang malhung tatuppang, Sathu sathu anumothami</p> <p>— kneel down and bow 3 times —</p>
<p>2. Seeking Parent's Forgiveness</p>
<p>*Ukasa, all of us assembled here on this day, bow in farewell to mother and father, brothers and sisters, and all amongst the Buddhist congregation here, so that we may take ordination. Throughout immeasurable eons that we have been born and reborn in this cycle of existence, if we have trespassed against any of you, with or without your knowledge, intentionally or without intention, that we can recall or that is without recall, throughout innumerable lifetimes or in this present lifetime...</p> <p>May all assembled here, forgive us our trespasses, so that we may be pure in ordination, and unblemished in our Brahma-faring, in our pursuit of Utmost Happiness in this lifetime.*</p>

<p>3. Requesting the Going-Forth (paphacha)</p>
<p>Ukasa vantami phante, Sappang aparatang khamatha may phante, Maya katang punyang samina anumotituppang, Saminah katang punyang maihung tatuppang, Sathu sathu anumothami.</p> <p>Ukasa ka-ruin-yang kattava, Pappajjang tethamay phante</p> <p>— kneel down —</p> <p>Ahang phante, pappajjang yajami. Tutiyaampi ahang phante, pappajjang yajami. Tatiyaampi ahang phante, pappajjang yajami.</p> <p>Sappatukkha nissaranah, Nippana sacchi-karanat-tha-yah, Imang kasavang ga-haet-tawa, Pappa-jae-tha mang phante, Anu-kampang upa-ta-yah</p> <p>(repeat this verse 3 times) ** 2 Representatives bring robes **</p> <p>Sappatukkha nissaranah, Nippana sacchi-karanat-tha-yah, Ehtang kasavang tat-tawa, Pappa-jae-tha mang phante, Anu-kampang upa-ta-yah</p> <p>(repeat this verse 3 times)</p> <p>— bow 3 times —</p>
<p>4. Basic Objects of Meditation (mulakamatthana)</p>
<p>Kesah, loma, nakha, tanta, tacho, tacho, tanta, nakha, loma, kesah.</p>
<p>5. Taking Refuge and Ten Precepts (Thrisaranacomb and seen)</p>
<p>Ukasa vantami phante, Sappang aparatang khamatha may phante, Maya katang punyang samina anumotituppang, Saminah katang punyang malhung tatuppang, Sathu sathu anumothami.</p> <p>...</p>

...
Ukasa ka-ruln-yang kattava,
Tisarane nasaha,
Silani tayta me phante.

— kneel down —

Ahang phante, sarana-silang yajami.
Tutyampi ahang phante, sarana-silang yajami.
Tatyampi ahang phante, sarana-silang yajami.

(After this request, the acariya will give the Refuges and Precepts, starting with homage to the Triple Gem which the applicant will repeat after him.)

Namo tassa phagavato arahato
samma sampuddhassa. (repeat 3 times)

The acariya says :

'Yamahng vatami tang vatehi'

The ordinand responds :

'Ukasa Ama phante'

(The acariya then gives the Refuges and Precepts and the ordinand repeats after him, verse by verse)

Putthang saranang katchami,
Thammang saranang katchami,
Sangkang saranang katchami,

Tutyampi Putthang saranang katchami,
Tutyampi Thammang saranang katchami,
Tutyampi Sangkang saranang katchami,

Tatyampi Putthang saranang katchami,
Tatyampi Thammang saranang katchami,
Tatyampi Sangkang saranang katchami.

The acariya says:

'Tisaranagamanang nitthitang'

The ordinand responds:

'Ama phante'

(Now, ordinands become 'Novices'. Novices should chant the Ten Precepts after the acariya verse by verse, as follows)

...

1. **Panatipatah veramani,**
sikkhapatang samahtiyami.
2. **Atinnatanah veramani,**
sikkhapatang samahtiyami.
3. **Aprahm-ma-carlyah veramani,**
sikkhapatang samahtiyami.
4. **Musavatah veramani,**
sikkhapatang samahtiyami.
5. **Surameraya-majja-pamah-tatthanaveramani,**
sikkhapatang samahtiyami.
6. **Vikala-phojanah veramani,**
sikkhapatang samahtiyami.
7. **Najha-gitava-tita-visuka-tassanah veramani,**
sikkhapatang samahtiyami.
8. **Malaghantha-vilepana-tharanamantana-**
viphusanatthanah veramani,
sikkhapatang samahtiyami.
9. **Uccasayana-mahasayanah veramani,**
sikkhapatang samahtiyami.
10. **Jatarupa-rajata-patikkahanah veramani,**
sikkhapatang samahtiyami.

The acariya says:

'Imani tassa-sikkha-patani samahtiyami'

The ordinand responds:

'Imani tassa-sikkha-patani samahtiyami'

(repeat this verse 3 times)

— then bow once and stand —

vantami phante,
Sappang aparatang khamatha may phante,
Mays katang punyang samina anumotituppang,
Saminah katang punyang maihung tatuppang,
Sathu sathu anumothami.

— kneel down and bow 3 times —

6. Requesting Dependence (Nissaya) – Stand –

Ukasa vantami phante,
Sappang aparatang khamatha may phante,
Mays katang punyang samina anumotituppang,
Saminah katang punyang maihung tatuppang,
Sathu sathu anumothami.

<p>— Ukasa ka-ruin-yang kattava, Nissayang tayta me phante.</p> <p>— kneel down —</p> <p>Ahang phante, nissayang yajami. Tutiyaampi ahang phante, nissayang yajami. Tatiyaampi ahang phante, nissayang yajami.</p> <p>Upajjha-yo may phanta hohi (repeat 3 times)</p> <p><u>The acariya chant</u> <u>Novice responds</u></p> <p><i>Patirupang</i> Ukasa Sampati jami <i>Opayikang</i> Sampati jami <i>Pasadikena Sampatetha</i> Sampati jami</p> <p>Ajja-tuggeh-thani thero, mañhung pharo, ahampi thay-rassapharo. (repeat 3 times)</p> <p>— bow 3 times and stand up —</p> <p>Ukasa vantami phante, Sappang aparatang khamatha may phante, Maya katang punyang samina anumotituppang, Saminah katang punyang mañhung tatuppang, Sathu sathu anumothami.</p> <p>— kneel down and bow 3 times —</p>	
<p>7. Scrutiny of the Bowl and Robes *Enter with Bowl and Bow*</p>	
<u>Acariya chants</u>	<u>Novice responds</u>
<i>Ayante patto</i>	Ama phante
<i>Ayang sanghati</i>	Ama phante
<i>Ayang uttarasangko</i>	Ama phante
<i>Ayang antaravasago</i>	Ama phante

8. Examination Outside the Sangha	
<u>Question</u>	<u>Response</u>
Kutthag?	Natthi phante
Gandho?	Natthi phante
Kilaso?	Natthi phante
Saso?	Natthi phante
Apamaro?	Natthi phante
Manussosi?	Ama phante
Purisosi?	Ama phante
Bhujissosi?	Ama phante
Ananosi?	Ama phante
Nasi rajabhato?	Ama phante
Anunnatosi matapituhi?	Ama phante
Paripunnavisativassosi?	Ama phante
Paripunnante pattacivaram?	Ama phante
Kinnamosi?	Ahang phante YOUR PALI NAME nama.
Ko nama te upajjhayo?	Upajjhayo may phante ayasmah IDDHINAKO nama.
9. Requesting Ordination (upasampada)	
<p>Sang-kham phante, Upasampatang yacama, Ullum-patuno phante sangho, Anu-kampang upataya</p> <p>Tutiyaampi phante Sangkang, Upasampatang yacama, Ullum-patuno phante sangho, Anu- kampang upataya.</p> <p>Tatiyaampi phante Sangkang, Upasampatang yacama, Ullum-patuno phante sangho, Anu- kampang upataya.</p> <p>— bow 3 times —</p>	

10) Resolution for Daily Boon

By the power of this Boon that we have gathered /
 by [NAME OF CHORES] /
 to train ourselves to be cleaner and purer /
 outside and inside, /
 learning and living to stop and still the mind /
 to destroy the kilesa within, /
 may we be purer in body, speech and mind. /
 May we have perfect health, /
 long life and great strength /
 to accumulate Boon and Barami /
 to our furthest and fullest /
 May we be loved and supported on our path to purity /
 by all angels and humans alike. /
 With unwavering motivation /
 may we practice stopping and stilling the mind /
 in the correct way / every step of the way /
 and attain inner peace and inner Dhamma /
 truly, genuinely and accordingly /
 to the the truth /
 attaining and maintaining the inner Dhamma /
 easily and effortlessly / and without delay /
 May all living beings be happy / a
 nd if they are happy already /
 may they be even happier.

SuKa SangKaSa SaMaKi UNITY BRINGS HAPPINESS

(3 times)

Sadhu Sadhu Sadhu

