

Morning Chanting

Namo Puttaya

kaa wai pra putta jao

I bow to the Buddha

Namo Thammaya

kaa wai pra dhamma jao

I bow to the Dhamma

Namo Sanghaya

kaa wai pra sangha jao

I bow to the Sangha

(only occasionally chanted...)

Namaamii Buddhang khuna-sa-ra-tang

Namaamii Dhammang muni racha te-si-tang

Namaamii Sanghang muni racha saa-wa-khang

Namaamii gam-mat-aa-nang nipaana-ti-ka-mup-paa-yang

Namaamii gam-mat-aa-na-ta-ya-ga-ja-ri-yang nipaana mack-u-tesa-gang

Sa-pang tho-sang kha-man-tu-no (repeat three times)

Ratana-ttaya-kāra-pāṭha

(Brief) Salutation Of The Triple Gem

Iminā sakkārena buddhaṃ abhipūjāyami

With these offerings, I pay respect to the Buddha.

khaab a jao tang laay, kor buchaa doy ying, soong Phra buddha jao, duay kruang sakhara nii

Iminā sakkārena dhammaṃ abhipūjayāmi

With these offerings, I pay respect to the Dhamma.

khaab a jao tang laay, kor buchaa doy ying, *soong Phra Dhamm, duay kruang sakhara nii*

Iminā sakkārena saṅgham abhipūjayāmi

With these offerings, I pay respect to the Saṅgha.

khaab a jao tang laay, kor buchaa doy ying, soong Phra Song, duay kruang sakhara nii

Paying Respect To The Triple Gem

Yo so bhagavā arahaṃ sammā-sambuddho

He truly is the Blessed One, The Accomplished One, the Perfectly Enlightened(Buddha).

svākkhāto yena bhagavatā dhammo

Well-Proclaimed is the Holy Teaching of the Blessed One.

supaṭipanno yassa bhagavato sāvaka-saṅgho.

Perfectly Practiced are the Holy Disciples of the Blessed One.

tam ayaṃ bhagavantam sa-dhammam sa-saṅgham

To the Blessed One, to the Dhamma and to the Saṅgha,

imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma.

with these properly presented offerings, we pay homage.

sādhu no bhante bhagavā sucira-parinibbuto pi,

May the Blessed One, even through he has long since entered Total Nibbāna,

pacchimājanatānukampa-mānasā, ime sakkāre

please accept these meager offerings with a heart of sympathy for later

duggata-paṇṇākārabhūte paṭigaṇhātu,

generations,

amhākaṃ dīgha-rattam hitāya sukhāya.

for our long-term welfare & happiness.

Arahaṃ sammā-sambuddho bhagavā;

Blessed is He, the Accomplished One, the Perfectly Enlightened One.

Phra puu mii Phra paak jao, pen Phra Arahant, dap plerng killet plerng thuk sin cherng, trat a ruu chorp dai doy Phra Ong eng

buddham bhagavantam abhivādemi.

To the Buddha, the Blessed One, I pay homage.

Khaap-a-jao aphiwaa Phra puu mii Phra park jao, Puu ruu, puu turn, puu berk baan

(PROSTRATE 1 TIME)

Svākkhāto bhagavatā dhammo;

Well-Proclaimed is the Teaching of the Blessed One.

Phra Dhamm pen Dhamm tii Phra puu mii Phra park jao, trat wai dii leaow

dhammaṃ namassāmi.

To the Dhamma I pay Homage.

khaap-a-jao namassakarn Phra Dham

(PROSTRATE 1 TIME)

Supaṭipanno bhagavato sāvaka-saṅgho;

Perfectly Practiced are the Disciples of the Blessed One.

Phra Song saawok khornng Phra puu mii phra park jao, Phatibhat dii leaow

saṅghaṃ namāmi.

I bow low to the Saṅgha.

Khaap-a-jao norb norm Phra Song

(PROSTRATE 1 TIME)

Pubbabhāga-Namakāra-Pāṭha

Preliminary Passage In Homage (To The Buddha)

(LEADER:)

Handa mayaṃ buddhassa bhagavato pubbabhāganamakāraṃ karomase.

Now let us chant the preliminary (passage in) homage to the Blessed One.

(ALL:)

Namo tassa bhagavato

Homage to the Blessed One,

Kor norb norm dair Phra puu mii Phra-park-jao, Phra Ong nan

arahato

the Worthy One,

soong pen puu glai jark killet

sammā- sambuddhassa;

the Perfectly Self-awakened One.

trat a ruu chorp dai doy Phra Ong eng

(Three times.)

Buddhābhithutiṃ

(LEADER:)

Handa mayaṃ buddhābhithutiṃ karomase.

(ALL:)

Yo so tathāgato

Phra Tathagata-jao nan, Phra ong dai

araham

pen puu glai jark killet

sammā-sambuddho

pen puu trata ruu chorp dai doy phra ong eng

vijjā-caraṇa-sampanno

pen puu tung prom duay wichaa la jarana

sugato

pen puu pai laeow duay dii

lokavidū

pen puu ruu lock yaang jaem jaeng

anuttaro purisa-damma-sārathi

pen puu saamart fug burut tii somkuan fug dai yaang mai mii cry ying kwaa

satthā deva-manussānaṃ

pen kruu puu sorn korng devadaa la manut tang lai

buddho

Praise For Buddha

Now let us give high praise to the Awakened One:

He who has attained the truth,

a Worthy One,

a Perfectly Self-awakened One,

consummate in knowledge & conduct,

one who has gone the good way,

knower of the cosmos,

unexcelled trainer of those who can be taught,

teacher of human & divine beings;

awakened;

pen puu ruu, puu tern, puu berk baan, duay dhamm

bhagavā.

Blessed.

pen puu mii kwarm jamrern jamneck dhamm, sang sorn satt,

yo imaṃ lokaṃ sa-devakaṃ sa-māraṃ sa-brahmaṃ,

who made known – having realized it through direct knowledge – this world

sa-samaṇa-brāhmaṇiṃ paṇḍita-sadeva-manussaṃ sayāṃ

with its devas, māras, & brahmas, its generations with their contemplatives &

abhinyā sacchikatvā pavedesi

priests, their rulers & common people;

Phra puu mii phra-park-jao phra ong dai, dai song tam kwarm dap-tuug hai jaeng duay phra-pannya an ying eng leaow, song sorn lock nii prorm tang deva-da, marn, prom, la muu sat tang samana brahm, prom tang devada la manut hai ruu tarm

yo dhammaṃ desesi

who explained the Dhamma

Phra-puu mii phra-park-jao phra-ong dai, song sadaeng dhamm leaow

ādi-kalyāṇaṃ

fine in the beginning,

pai-rot nai buang ton

majjhe-kalyāṇaṃ

fine in the middle,

pai-rot nai tarm klaang

pariyosāna-kalyāṇaṃ

fine in the end;

pai-rot nai tii-sud

sāttamaṃ sa-bayanjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ

who expounded the holy life both in its particulars & in its essence,

brahma-cariyaṃ pakāsesi:

entirely complete, surpassingly pure:

Tsong pra-gart phrom-a-jan, cur baeb haeng garn patibat an pra-serd, boorisud, booribun sin-cherng, prorm tang atta, prorm tang payanchana

tam ahaṃ bhagavantaṃ abhipūjayāmi,

I worship most highly that Blessed One,

Karb-a-jao buucha yarng ying, chapot phra-puu mii phra-park-jao phra-ong nan

tam ahaṃ bhagavantaṃ sirasā namāmi.

To that Blessed One I bow my head down.

Karb-a-jao norb-norm phra-puu mii phra-park-jao phra-ong nan, duay kierd-klao

(PROSTRATE 1 TIME)

Dhammābhithutiṃ

(LEADER:)

Handa mayaṃ dhammābhithutiṃ karomase.

(ALL:)

Yo so svākkhāto bhagavatā dhammo,

*pra dhamm pen sing tii pra puu mii pra park jao, trat wai dii leaow
sanditthiko*

*pen sing tii puu sugsa la patibat pung hen dai duay ton eng
akāliko*

*pen sing tii patibat dai la hai pon dai mai jamkat garn
ehipassiko,*

*pen sing tii kuuan klao ga puu urn waa, taan jong maa duu terd
opanayiko*

*pen sing tii kuuan norm kao maa sai ton
paccattaṃ veditabbo vinyūhī.*

*pen sing tii puu ruu koh ruu dai chapot ton,
tam ahaṃ dhammaṃ abhipūjayāmi,*

Karb-a-jao buucha yarng ying, chapot Phra-dhamm nan

Praise For Buddha's Teaching

Now let us give high praise to the Dhamma:

The Dhamma is well-expounded by the Blessed One,

to be seen here & now,

timeless,

inviting all to come & see,

leading inward,

to be seen by the wise for themselves.

I worship most highly that Dhamma,

tam ahaṃ dhammaṃ sirasā namāmi.

Karb-a-jao norb-norm Phra-dhamm nan, duay gierd-glao

(PROSTRATE 1 TIME)

Saṅghābhithutiṃ

(LEADER:)

Handa mayaṃ saṅghābhithutiṃ karomase.

(ALL:)

Yo so supaṭipanno bhagavato sāvaka-saṅgho,

song saawock korng phra puu mii phra-park-jao, muu dai, pattibat dii leaow

uju-paṭipanno bhagavato sāvaka-saṅgho,

song saawock korng phra puu mii phra-park-jao, muu dai, pattibat trong leaow

Yāya-paṭipanno bhagavato sāvaka-saṅgho,

song saawock korng phra puu mii phra-park-jao, muu dai, pattibat pua ruu dhamm pen kruang ork jark tuug leaow

sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

song saawock korng pra puu mii pra-park-jao, muu dai, pattibat somkuan leaow

yad idaṃ

dai gair buukon laaw nii kur

cattāri purisa-yugāni anyha purisa-puggalā,

kuu haeng burut sii kuu, nab riang tua burut dai baed burut

esa bhagavato sāvaka-saṅgho

nan la song saawock korng phra puu mii phra-park-jao

āhuneyyo

To that Dhamma I bow my head down.

Praise For The Saṅgha

Now let us give high praise to the Saṅgha:

The Saṅgha of the Blessed One's disciples who have practiced well,

the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,

the Saṅgha of the Blessed One's disciples who have practiced methodically,

the Saṅgha of the Blessed One's disciples who have practiced masterfully,

i.e., the four pairs –

the eight types – of Noble Ones:

That is the Saṅgha of the Blessed One's disciples –

worthy of gifts,

pen song kuan kair sakkaara tii kao nam maa buuchaa

pāhuneyyo

worthy of hospitality,

pen song kuan kair sakkaara tii kao jat wai torn rap

dakkhiṇeyyo

worthy of offerings,

pen puu kuan rap tak-sin-aa-taan

anjali-karaṇīyo,

worthy of respect,

pen puu tii buukon tua pai kuan tam anjalii

anuttaraṃ punya-kkhettaṃ lokassā.

the incomparable field of merit for the world.

pen nua naa buun korng lock, mai mii naa buun urn ying kwaa,

tam ahaṃ saṅghaṃ abhipūjayāmi,

I worship most highly that Saṅgha,

Karb-a-jao buuchaa yarng ying, chapot Phra-song muu nan

tam ahaṃ saṅghaṃ sirasā namāmi.

To that Saṅgha I bow my head down.

Karb-a-jao norb-norm Phra-song muu nan, duay gierd-glao

Salutation to the Triple Gem & Passage Expressing A Sense Of Urgency

(LEADER:)

Handa mayaṃ ratana-ttaya-ppaṇāma-gāthāyo c' eva

Now let us recite the stanzas in salutation to the Triple Gem together

saṃvega-vatthu-paridīpaka-pāṭhaṭ ca bhaṇāmaṣe.

with the passage on the topics inspiring a sense of chastened dispassion:

Ratanattayappaṇāma-gāthā

Salutation To The Triple Gem

(ALL:)

Buddho susuddho karuṇā-mahaṇṇavo,

The Buddha, well-purified, with ocean-like compassion,

Phra-Buddha-jao puu boorisud, mii pra-garuna duut hua ngom-amanop

Yo 'ccanta-suddhabbara-yāṇa-locano,

Possessed of the eye of knowledge completely purified,

Phra-ong dai, mii ta cur yarn an praserd, mot-jot tung tii-sud

Lokassa pāpūpakilesa-ghātako:

pen puu kha sia tsung barb, la upa-gilet korng lock

Vandāmi buddhaṃ aham ādarena taṃ.

Karb-a-jao wai phra-Buddha-jao phra-ong nan, doi jai kha-rop uer-fuer

Dhammo padīpo viya tassa satthuno,

Phra-Dhamm korng phra-sasada, sawaang rung-ruang priab duang pra-tiip

Yo magga-pākāmata-bhedabhinnako,

Jam-neck pra-pet, cur mack, pon, niparn suan-dai

Lokuttaro yo ca tad-attha-dīpano:

Tsung pen tua lock-u-tara, la suan-dai tii sii neaow haeng lock-u-tara nan

Vandāmi dhammaṃ aham ādarena taṃ.

Karb-a-jao wai phra-dhamm nan,doi jai khao-rop uer-fuer

Saṅgho sukhetṭābhyatikhetta-sanyito,

Phra-song pen naa-buun an ying yai kwar naa-buun an dii tang lai

Yo dinya-santo sugatānubodhako,

pen puu hen phra-niparn, trat-a-ruu tarm pra-su-cot muu dai

Lolappahīno ariyo sumedhaso:

pen puu la-kilet kruang lor-lair, pen phra-ariya-jao mii panyaa dii

Vandāmi saṅghaṃ aham ādarena taṃ.

Karb-a-jao wai phra-song muu nan doi jai kao-rop uer-fuer

Destroyer of the evils & corruptions of the world:

I revere that Buddha with devotion.

The Teacher's Dhamma, like a lamp,

divided into Path, Fruition, & the Deathless,

both transcendent (itself) & showing the way to that goal:

I revere that Dhamma with devotion.

The Saṅgha, called a field better than the best,

who have seen peace, awakening after the one gone the good way,

who have abandoned carelessness – the noble ones, the wise:

I revere that Saṅgha with devotion.

Icc eva me kan t'abhi pūja neyya kaṃ,
Vatthuttayaṃ vandayatā bhisāṃ khatāṃ,
Punyaṃ mayā yaṃ mama sabbupaddavā,
Mā hontu ve tassa pabhāva-siddhiyā.

Buun dai tii karb-a-jao puu wai yuu tsung watu sarm, cur phra-ratana-trai, an kuan buchar ying doi suan dieaow, dai kra-tam leaow pen yarng ying sen-nii-nii, kor upatawar tang lai, jong ya mii gair karb-a-jao lery, duay am-nart kwarm sam-ret an gert jark buun nan

Samvega-parikittana-pāṭha

Idha tathāgato loke uppanno

Phra Tathagata-jao gert-kern laeow nai lock nii

arahāṃ sammā-sambuddho,

pen puu glai jark gilet, trat-a-ruu chorp dai doi phra-ong eng

Dhammo ca desito niyyāniko

la phra-dhamm tii song sadaeng, pen dhamm kruang ork jark tuug

upasamiko parinibbāniko

pen kruang sangop kilet, pen pai pua pari-nipparn

sambodhagāmī sugata-pavedito.

Pen pai pua kwarm ruu phrom, pen dhamm tii phra-sukot pra-gart

Mayan taṃ dhammaṃ sutvā evaṃ jānāma:

puak-rao mua dai fang dhamm nan leaow jung dai ruu yarng nii wa

Jāti pi dukkhā

mair kwarm gert g' pen tuug

jarā pi dukkhā

By the power of the merit I have made
in giving reverence to the Triple Gem
worthy of only the highest homage,
may all my obstructions cease to be.

Passage Expressing A Sense Of Urgency

Here, One attained to the Truth,

Worthy & Perfectly Self-awakened,

has appeared in the world,

And Dhamma is explained, leading out (of Saṃsāra), calming, tending toward total

Nibbāna, going to self-awakening, declared by one who has gone the good way.

Having heard the Dhamma, we know this:

Birth is stressful,

aging is stressful,

mair kwarm gair g' pen tuug

maraṇam pi dukkhaṃ,

mair kwarm dai g' pen tuug

soka-parideva-dukkha-domanassupāyāsā pi dukkhā,

mai kwarm soak kwarm ram-rai ram-pan kwarm mai sa-bai gai kwarm mai sa-bai jai kwarm khap-kaen jai g' pen tuug

Appiyehi sampayogo dukkho

kwarm pra-sob gap sing mai pen tii rack tii por-jai g' pen tuug

piyehi vippayogo dukkho

kwarm plad-prark jark sing pen tii rak tii por-jai g' pen tuug

yam p' icchaṃ na labhati tam pi dukkhaṃ.

Mii kwarm prar-ta-na sing dai, mai dai sing nan, nan g' pen tuug

Saṅkhittena paṭc-upādāna-kkhandhā dukkhā,

wa doi yor up-par-tarn can tang har, pen tua tuug

seyyathīdaṃ:

dai gair sing lao nii, cur

Rūpūpādāna-khandho,

can, an pen tii tang haeng kwarm yurt-man, cur ruup

vedanūpādāna-khandho,

can, an pen tii tang haeng kwarm yurt-man, cur vedana

sanyūpādāna-khandho,

can, an pen tii tang haeng kwarm yurt-man, cur sanya

death is stressful,

Sorrow, lamentation, pain, distress, & despair are stressful,

Association with things disliked is stressful,

separation from things liked is stressful,

not getting what one wants is stressful.

In short, the five clinging-aggregates are stressful,

Namely:

Form as a clinging-aggregate,

feeling as a clinging-aggregate,

perception as a clinging-aggregate,

saṅkhārūpādāna-khandho,

can, an pen tii tang haeng kwarm yurt-man, cur sangkarn

vinyāṇūpādāna-khandho.

can, an pen tii tang haeng kwarm yurt-man, cur vinyarn

Yesaṃ parinyāya,

pua hai saa-wok gam-not rorp-ruu oop-ar-tarn can, lao nii eng

dharamāno so bhagavā,

jung phra-puu mii pra-park-jao phra-ong nan, mua yang song pra-chon yuu

evaṃ bahulaṃ sāvake vineti;

yorm song nair-nam saa-wok tang lai, sen nii pen suan mark

evaṃ bhāgā ca pan' assa bhagavato sāvakesu anusāsanī, bahulaṃ pavattati:

anung, kham sang sorn korng phra-puu mii pra-park-jao nan, yorm pen pai nai saa-wok tang lai, suan mark mii suan, cur garn jam-neck yarng nii wa

part of his admonition:

"Rūpaṃ aniccaṃ,

ruup mai tiang

vedanā aniccā,

vedana mai tiang

sanyā aniccā,

sanya mai tiang

saṅkhārā aniccā,

sangkarn mai tiang

vinyāṇaṃ aniccaṃ,

mental processes as a clinging-aggregate,

consciousness as a clinging-aggregate.

So that they might fully understand this,

the Blessed One,

while still alive,

often instructed his listeners in this way; many times did he emphasize this

"Form is inconstant,

feeling is inconstant,

perception is inconstant,

mental processes are inconstant,

consciousness is inconstant,

vinyarn mai tiang

rūpaṃ anattā,

ruup mai chai tua ton

vedanā anattā,

vedana mai chai tua ton

sanyā anattā,

sanya mai chai tua ton

saṅkhārā anattā,

sangkarn mai chai tua ton

vinyānaṃ anattā,

vinyarn mai chai tua ton

sabbe saṅkhārā aniccā,

sangkarn tang lai tang puang, mai tiang

sabbe dhammā anattā ti."

dhamm tang lai tang puang, mai chai tua ton, dang nii

Te mayaṃ, otiṇṇāṃha

puak rao tang lai, pen puu tuuk krorp ngam leaow

jātiyā

doi kwarm gert

jarā-maraṇena,

doi kwarm gair, la kwarm dai

form is not-self,

feeling is not-self,

perception is not-self,

mental processes are not-self,

consciousness is not-self;

all processes are inconstant,

all phenomena are not-self."

All of us,

beset by birth,

aging,

sokehi paridevehi dukkhehi domanassehi upāyāsehi,

& death, by sorrows, lamentations, pains,

doi kwarm soak, kwarm ram-rai ram-pan, kwarm mai sa-bai gai, kwarm mai sa-bai jai, kwarm cap-kaen jai tang lai

dukkh'otinṇā

distresses, & despairs, beset by stress,

pen puu tuug kwarm tuug yang ao leaow

dukkha-paretā,

overcome with stress, (consider),

pen puu mii kwarm tuug, pen buang-naa leaow

"App eva nām' imassa kevalassa dukkha-khandhassa

antakiriyaṃ panyāyethāti"

"O, that the end of this entire mass of suffering & stress might be known!"

tam cha-nai, karn tam tii-sud haeng gong-tuug tang sin nii, ja pung pra-got jat gair rao dai

(ONLY MONKS & NOVICES:)

Cira-parinibbutam pi taṃ bhagavantaṃ uddissa arahantaṃ

Though the total Liberation of the Blessed One, the Worthy One, the Perfectly

sammā-sambuddhaṃ,

Self-awakened One, was long ago

rao tang lai, utit chapot phra-puu mii pra-park-jao, puu glai jark gilet, trat-a-ruu chorp dai doi phra-ong eng, mair pariniparn narn leaow, phra-ong nan

saddhā agārasmā anagāriyaṃ pabbajitā.

we have gone forth in faith from home to homelessness in dedication to him.

Pen puu mii sat-tha, ork-buat jark ruan, mai giaw korn g duay ruan leaow

Tasmiṃ bhagavati brahmacariyaṃ carāma

We practice that Blessed One's holy life

pra-pru-ti yuu tsung prom-a-jan nai phra-puu mii pra-park-jao pra-ong nan

(bhikkhūnaṃ sikkhā-sājīva-samāpannā).

(fully endowed with the Bhikkhus' training & livelihood).

Tung prorm duay sick-ar la dhamm pen kruang liang chiiwit, korn g pic-suu tang lai

Taṃ no brahmacariyaṃ imassa kevalassa dukkhakkhandhassa

May this holy life of ours bring about the end of this entire mass of suffering

antakiriyaṃ saṃvattatū.

& stress.

Cor hai prom-a-jan korng rao tang lai nan, jong pen pai pua garn tam tii-sud haeng gong-tuug tang sin nii turn

(OTHERS:)

Cira-parinibbutam pi tam bhagavantam saraṇam gatā,

Though the total Liberation of the Blessed One, the Worthy One, the Perfectly

rao tang lai puu tung leaow tsung pra-puu mii pra-park-jao, mair pariniparn narn leaow, phra-ong nan pen sarana

dhammaṭ ca bhikkhu-saṅghaṭ ca,

Self-awakened One, was long ago, we have gone for refuge in him, in the Dhamma, & in the Bhikkhu Saṅgha,

tung phra-dhamm duay, tung phra-song duay

Tassa bhagavato sāsanam yathā-sati yathā-balam

We attend to the instruction of the Blessed One, as far as our mindfulness &

manasikaroma, anupaṭipajjāma,

strength will allow, and we practice accordingly.

Jack tam nai jai yuu, patibat tarm yuu, tsung kham sang sorn korng phra-puu mii pra-park-jao nan, tarm sati gam-lang

sā sā no paṭipatti,

cor hai kwarm patibat nan-nan, korng rao tang lai

imassa kevalassa dukkha-kkhandhassa antakiriya saṃvattatū.

May this practice of ours bring about the end of this entire mass of suffering

jong pen pai pua garn tam tii-sud haeng gong-tuug, tang sin nii, turn

& stress.

Taṅ-khaṇika-paccavekkhaṇa-vidhī

Reflection at the Moment (of Using the Requisites)

(LEADER:)

Handa mayaṃ taṅkhaṇika-paccavekkhaṇa-pāṭhaṃ

bhaṇāmaṣe:

Now let us recite the passage for reflection at the moment (of using the requisites):

(ALL:)

Paṭisaṅkhā yoniso cīvaram paṭisevāmi,

Considering it thoughtfully, I use the robe,

rao yorm pi-charana doi yaeb-gai, leaow nung hom ji-worn

yāvada eva sītassa paṭighātāya,

piang pua bam-bat kwarm nao

uṇhassa paṭighātāya,

pua bam-bat kwarm rorn

ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,

pua bam-bat sam-pat an gert jark luab, yung, lom, daed, la sat luay-klarn tang lai

yāva deva hiri-kopina-paṭicchāda n’atthaṃ.

La piang pua pock-pid a-wai-wa, an hai gert kwarm la-ai

Paṭisaṅkhā yoniso piṇḍapātāṃ paṭisevāmi,

rao yorm pi-charnana doi yaeb-gai leaow chan bin-ta-bart

neva davāya

mai chai pen pai pua kwarm plerd-plern sa-nook sa-narn

na madāya

mai chai pen pai pua kwarm mao man, gert kamlang pa-lang tarng gai

na maṇḍanāya

mai chai pen pai pua pra-dap

na vibhūsanāya,

mai chai pen pai pua tog-taeng

yāva deva imassa kāyassa ṭhitiyā

tair hai pen pai piang pua kwarm tang yuu dai haeng gai nii

yāpanāya

simply to counteract the cold,

to counteract the heat,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Simply for the purpose of covering the parts of the body that cause shame.

Considering it thoughtfully, I use alms food,

nor for intoxication,

nor for putting on bulk,

nor for beautification,

but simply for the survival & continuance of this body,

for ending its

pua kwarm pen pai dai korng at-ta-parb

vihimsuparatiyā

afflictions,

pua kwarm sin pai haeng kwarm lam-barg tarng gai

brahmacariyānuggahāya,

for the support of the holy life,

pua anucrot gair garn pra-pru-ti prom-a-jan

iti purāṇan ca vedanaṃ paṭihaṅkhāmi,

(thinking,) thus will I destroy old feelings (of hunger)

uay garn tam yarng nii, rao yorm ra-ngap sia dai tsung vedana gao cur kwarm hui

navan ca vedanaṃ na uppādessāmi;

and not create new feelings (from overeating).

La mai tam vedana mai hai gert-khern

yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā ti.

I will maintain myself, be blameless, & live in comfort.

A-nung, kwarm pen pai doi sa-duak haeng at-ta-parb nii duay, kwarm pen puu har toat mi-dai duay, la kwarm pen yuu doi paa-sug duay, jack mii gair rao dang nii

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,

Considering it thoughtfully, I use the lodging,

rao yorm pi-charana doi yaeb-gai leaow, chai soi senao-sen-a

yāvad eva sītassa paṭighātāya,

simply to counteract the cold,

piang pua bam-bat kwarm nao

uṅhassa paṭighātāya,

to counteract the heat,

pua bam-bat kwarm rorn

ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam paṭighātāya,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

pua bam-bat sam-pat an gert jark luab, yung,lom,daed, la sat luay-klarn tang lai

yāvad eva utu-parissaya-vinodanam paṭisallānārām’-attham.

simply for protection from the inclemencies of weather and for the enjoyment

piang pua ban-tao an-ta-rai an ja pung mii jark din, far, argart la pua kwarm pen puu yin-dii yuu dai nai tii leek-rern sam-rap pao-wan-na of seclusion.

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi, Considering them thoughtfully, I use medicinal requisites for curing the sick,
rao yorm pi-charana doi yaeb-gai leaow booripoke pesat-borikarn an gua-guun gair khon khai

yāva deva uppannānaṃ veyyābādhiḱānaṃ vedanānaṃ paṭighātāya, simply to counteract any pains of illness that have arisen,
piang pua bam-bat vedana an bang gert-khern leaow, mii ap-part tarng-tarng pen muun

abyāpajjha-paramatāyā ti.

Pua kwarm pen puu mai mii rock biad-bian pen yarng-ying, dang nii

Devatā-pattidāna-gāthā

(LEADER:)

Handa mayam pattidāna-gāthāyo bhanāmase:

(ALL:)

Ya devatā santi vihāra-vāsinī

thūpe ghare bodhi-ghare taḥiṃ taḥiṃ

Thep-a-da tang lai lao dai, mii pock-a-ti yuu nai viharn, sing sa-tid tii ruan pra-sa-tuub, tii ruan po-ti nai tii nan-nan

tā dhamma-dānena bhavantu pūjitā

sotthiṃ karontedha vihāra-maṇḍale.

Thep-a-da tang lai lao nan, pen puu an rao tang lai buchaa leaow, duay dhamm-tarn, cor jong tam tsung kwarm jarern nai viharn monton nii

therā ca majjhā navakā ca bhikkhavo

sārāmikā dānapatī upāsakā

Phra-picsu tang lai, tii pen pra-tera g' dii, tii pen parn klarng g' dii, tii yang mai g' dii, up-a-sock up-a-sick-aa tang lai, tii pen tarn-a-po-dii prorm duay arami-ga-chon g' dii

gāmā ca desa nigamā ca issarā

towns, cities, and principalities:

Offering Merit To The Devas

Let us recite the verse for dedicating merit:

May the devas dwelling in the temple,

here and there in the stupa, the buildings, the Bodhi tree enclosure,

be honored with the gift of Dhamma.

May they bring about well-being here in the monastery.

Elder, intermediate, and new monks,

temple attendants, donors, lay followers;

sappāṇa-bhūtā sukhitā bhavantu te.

may all sentient beings be happy.

Chon tang lai lao dai, tii pen chao barn g' dii, tii pen chao tarng prathet g' dii, tii pen chao ni-khom g' dii, tii pen itsara pen, yai g' dii, cor chon tang lai lao nan, jong pen puu mii kwarm sug tuug mua terd

Jalābu-jā ye pi ca aṇḍa-sambhavā

Whether born from a womb, from an egg,

saṃseda-jātā atha v' opapātikā

from slime, or spontaneously arising:

sat tang lai tii gert jark camp g' dii, tii gert jark fong khai g' dii, tii gert nai tao klai g' dii, tii gert kern tor tii diaw g' dii

niyyānikaṃ dhamma-varaṃ paṭicca te

may they all, in dependence on the foremost Dhamma for leading out, make

sat tang lai tang puang lao nan, dai a-sai tsung dhamm an pra-serd

sabbe pi dhukkhasa karontu saṅkhayaṃ.

an end to suffering and stress.

Pen ni-ya-nig dhamm pra-gorp nai an nam puu patibat hai ork jark sang-sarn tuug, jong gra-tam tsung kwarm sin pai prorm haeng tuug terd

thātu ciram satam dhammo dhamma-ddharā ca puggalā

May the Dhamma stand firm for long, along with those individuals who maintain it.

Cor dhamm korng sat-a-burut tang lai, jong dang yuu narn, a-nung cor bukon tang lai puu song wai tsung dhamm dam-rong yuu

saṅgho hotu samaggo va atthāya ca hitāya ca

May the Saṅgha live in harmony, for our welfare and benefit.

Cor pra-song jong mii kwarm sar-mack-i, prorm priang gan nai an tam pra-yood la sing gua-guun terd

amhe rakkhatu saddhammo sabbe pi dhammacārino

May the true Dhamma protect us, together with all who practice the Dhamma.

Cor pra-sat dhamm jong raksaa, tsung rao tang lai, leaow jong raksaa wai tsung bu-kon tang lai mair tang puang

vuḍḍhiṃ sampāpuṇeyyāma dhamme ariyappavedite.

May we flourish in the Dhamma taught by the Noble Ones.

Cor rao tang lai pung tung prorm, tsung kwarm jarern nai dhamm, tii pra-ariya-jao pra-gart wai leaow

Pasannā hontu sabbe pi pāṇino buddha-sāsane

May all beings have faith in the Buddha's teaching.

Cor sap-pa-sat tang lai tang puang, jong pen puu luam sai nai phra-buddha sasana

sammā dhāraṃ pavechchanto kāle devo pavassatu

May rain fall in season, in moderate streams.

Cor fon tang lai jong lang long, tog tong tarm ruu-duu garn

vuddhi-bhāvāya sattānaṃ samiddhaṃ netu medhaniṃ

May it lead the prosperous earth to the flourishing of living beings.

Cor fon jong nam kwarm sam-ret ma suu purn patapii, pua kwarm jarern gair sat tang lai

mātā pitā ca atrajaṃ niccaṃ rakkhanti puttakaṃ

Just as mother and father always protect their own children,

mar-daa la beed-daa yorm raksaa bootr, tii gert nai ton pen nit chan dai

evaṃ dhammena rājāno pajaṃ rakkhantu sabbadā.

In the same way may the government always protect its citizens with righteousness.

Cor phra-racha jong pok-prong pra-cha-chon, doi chorp dhamm nai garn tuuk mua chan nan ta-lord garn terd

* * *

....Go to end of evening chanting for continuation..... determination before meditation(orgassa orgassa.....etc.)

********EVENING CHANTING********

Special Chanting for Lay-people on the 'Buddhist Holy Day'

Namo Puttaya

kaa wai pra putta jao

I bow to the Buddha

Namo Thammaya

kaa wai pra dhamma jao

I bow to the Dhamma

Namo Sanghaya

kaa wai pra sangha jao

I bow to the Sangha

(only occasionally chanted...)

Namaamii Buddhang khuna-sa-ra-tang

Namaamii Dhammang muni racha te-si-tang

Namaamii Sanghang muni racha saa-wa-khang

Namaamii gam-mat-aa-nang nipaana-ti-ka-mup-paa-yang

Namaamii gam-mat-aa-na-ta-ya-ga-ja-ri-yang nipaana mack-u-tesa-gang

Sa-pang tho-sang kha-man-tu-no (repeat three times)

Ratana-ttaya-kāra-pāṭha

(Brief) Salutation Of The Triple Gem

Iminā sakkārena buddhaṃ abhipūjāyami

With these offerings, I pay respect to the Buddha.

khaab a jao tang laay, kor buchaa doy ying, soong Phra buddha jao, duay kruang sakhara nii

Iminā sakkārena dhammaṃ abhipūjayāmi

With these offerings, I pay respect to the Dhamma.

khaab a jao tang laay, kor buchaa doy ying, soong Phra Dhamm, duay kruang sakhara nii

Iminā sakkārena saṅghaṃ abhipūjayāmi

With these offerings, I pay respect to the Saṅgha.

khaab a jao tang laay, kor buchaa doy ying, soong Phra Song, duay kruang sakhara nii

Normal Evening Chanting

Namo puttaya

kaa wai pra putta jao

Namo Thammaya

kaa wai pra dhamma jao

Namo Sanghaya

kaa wai pra sangha jao

Paying Respect To The Triple Gem

Yo so bhagavā arahaṃ sammā-sambuddho
svākkhāto yena bhagavatā dhammo
supaṭipanno yassa bhagavato sāvaka-saṅgho.
tam ayaṃ bhagavantam sa-dhammam sa-saṅgham
imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma.
sādhu no bhante bhagavā sucira-parinibbuto pi,
pacchimā janatā nukampa-mānasā, ime sakkāre
duggata-paṇṇākārabhūte paṭigaṇhātu,
amhākaṃ dīgha-rattam hitāya sukhāya.

Paying Respects To The Triple Gem

I bow to the Buddha

I bow to the Dhamma

I bow to the Sangha

*He truly is the Blessed One, The Accomplished One, the Perfectly Enlightened (Buddha).
Well-Proclaimed is the Holy Teaching of the Blessed One.
Perfectly Practiced are the Holy Disciples of the Blessed One.
To the Blessed One, to the Dhamma and to the Saṅgha,
with these properly presented offerings, we pay homage.
May the Blessed One, even though he has long since entered Total Nibbāna,
please accept these meager offerings with a heart of sympathy for later
generations,
for our long-term welfare & happiness.*

*** (both starts continue here)***

Araham sammā-sambuddho bhagavā;

Blessed is He, the Accomplished One, the Perfectly Enlightened One.

Phra puu mii Phra paak jao, pen Phra Arahant, dap plerng killet plerng thuk sin cherng, trat a ruu chorp dai doy Phra Ong eng
buddham bhagavantam abhivademi.

To the Buddha, the Blessed One, I pay homage.

Khaap-a-jao aphiwaa Phra puu mii Phra park jao, Puu ruu, puu turn, puu berk baan

(PROSTRATE 1 TIME)

Svākkhāto bhagavatā dhammo;

Well-Proclaimed is the Teaching of the Blessed One.

Phra Dhamm pen Dhamm tii Phra puu mii Phra park jao, trat wai dii leaow
dhammam namassāmi.

To the Dhamma I pay Homage.

khaap-a-jao namassakarn Phra Dham

(PROSTRATE 1 TIME)

Supaṭipanno bhagavato sāvaka-saṅgho;

Perfectly Practiced are the Disciples of the Blessed One.

Phra Song saawok khornng Phra puu mii phra park jao, Phatibhat dii leaow
saṅgham namāmi.

I bow low to the Saṅgha.

Khaap-a-jao norb norm Phra Song

(PROSTRATE 1 TIME)

Pubbabhāga-Namakāra-Pāṭha

Preliminary Passage In Homage (to the Buddha)

(LEADER:)

Handa mayam buddhassa bhagavato pubbabhāga
namakāram karomase.

Now let us chant the preliminary passage in homage to the Blessed One, together with
the guide to the recollection of the Buddha.

(ALL:)

Namo tassa bhagavato

Kor norb norm dair Phra puu mii Phra-park-jao, Phra Ong nan

arahato

soong pen puu glai jark killet

sammā- sambuddhassa;

trat a ruu chorp dai doy Phra Ong eng

(Three times.)

Buddhānussati

Taṃ kho pana bhagavantam evaṃ kalyāṇo kitti-saddo

abbhuggato:

ko kittisap an ngarm korng Phra puu mii phra-park-jao, nan, daay fung pai leaow yaang nii wa

Iti pi so bhagavā

phro head yaang nii yaang nii, Phra puu mii phra-park-jao, nan

araham

pen puu glai jark killet

sammā-sambuddho

pen puu trata ruu chorp dai doy phra ong eng

vijjā-carāṇa-sampanno

pen puu tung prom duay wichaa la jarana

sugato

Homage to the Blessed One,

the Worthy One,

the Perfectly Self-awakened One.

A Guide To The Recollection Of The Buddha

This fine report of the Blessed One's reputation has spread far & wide:

He is a Blessed One,

a Worthy One,

a Perfectly Self-awakened One,

consummate in knowledge & conduct,

one who has gone the good way,

pen puu pai laeow duay dii

lokavidū

knower of the cosmos,

pen puu ruu lock yaang jaem jaeng

anuttaro purisa-dam ma-sārathi

unexcelled trainer of those who can be taught,

pen puu saamart fug burut tii somkuan fug dai yaang mai mii cry ying kwaa

satthā deva-manussānaṃ

teacher of human & divine beings;

pen kruu puu sorn korng devadaa la manut tang lai

buddho

awakened;

pen puu ruu, puu tern, puu berk baan, duay dhamm

bhagavāti.

Blessed.

pen puu mii kwarm jamrern jamneck dhamm, sang sorn satt, dang nii

Buddhābhigītiṃ

Verses In Celebration Of The Buddha

(LEADER:)

Handa mayaṃ buddhābhigītiṃ karomase.

Now let us chant in celebration of the Buddha:

(ALL:)

Buddhavārahanta-varatādiguṇābhiyutto,

The Buddha, endowed with such virtues as highest worthiness:

Phra Buddha jao pragorp duay khun, mii kwarm praserd haeng arahanta khun pen ton

Suddhābhiṭṭāṇa-karuṇāhi samāgatatto,

In him, purity, supreme knowledge, & compassion converge.

Mii phra ong an pragorp duay pra yarn, lae pra karuna an boorisud

Bodhesi yo sujanatam kamalam va sūro,

He awakens good people like the sun does the lotus.

Phra ong dai, song kratam chon tii dii hai berk baan, duut aathit tam bua hai baan

Vandām' ahaṃ tam-araṇaṃ sirasā jinendaṃ. I revere with my head that Peaceful One, the Conqueror Supreme.

Karp-a-jao wai Phra chin a see, puu mai mii kilet, phra ong nan, duay kiead klao

Buddho yo sabbapāṇīnaṃ saraṇaṃ khemamuttamaṃ The Buddha who for all beings is the secure, the highest refuge,

Phra Buddha jao Phra ong dai, pen sarana an kesem suung sud korng sat tang lai

Paṭhamānussatinyhānaṃ vandāmi taṃ sirenahaṃ, The first theme for recollection: I revere him with my head.

Karb-a-jao wai Phra Budhha jao, Phra ong nan, an pen tii tang haeng ra-lug, ong tii nung, duay kierd klao

Buddhassāhasmi dāsoṃ va buddho me sāmikissaro. I am the Buddha's servant, the Buddha is my sovereign master,

Karb-a-jao pen tard korng Phra Buddha jao, Phra Buddha jao pen nai, mii itsara nua karb-a-jao

Buddho dukkhassa ghātā ca vidhātā ca hitassa me. The Buddha is a destroyer of suffering & a provider of welfare for me.

Phra Buddha jao pen kruang gam jat tuuk, lae song wai sung pra yod gair karb-a-jao

Buddhassāhaṃ niyyādemi sarīraṃ jīvitānaṃ c'idaṃ. To the Buddha I dedicate this body & this life of mine.

Karb-a-jao morb gai tawai chiiwit nii, dair Phra Buddha jao

Vandanto 'haṃ carissāmi buddhassa' eva subodhitaṃ. I will fare with reverence for the Buddha's genuine Awakening.

Karb-a-jao puu wai yuu jack pra prutti tarm, tsung kwarm trat ruu dii korng Phra Buddha jao

N' atthi me saraṇaṃ anyāṃ, buddho me saraṇaṃ varaṃ; I have no other refuge, the Buddha is my foremost refuge;

Sarana urn korng karb-a-jao mai mii, Phra Buddha jao pen sarana an praserd korng karb-a-jao

Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane. By the speaking of this truth, may I grow in the Teacher's instruction.

Duay karn glao kam sat nii, karb-a-jao pung jarern nai pra sasanaa korng phra-sasada

Buddhaṃ me vandamānenaṃ yaṃ puṇyaṃ pasutaṃ idha,

Karb-a-jao puu wai yuu tsung Phra Buddha jao, dai kwan kwai buun dai nai bat nii

Sabbe pi antarāyā me māhesuṃ tassa tejasā.
Antarai tang puang yaa dai mii gair karb a jao, duay det haeng buun nan

(BOW DOWN AND SAY:)

Kāyena vācāya va cetasā vā,
duay gai goh dii, duay wajar goh dii, duay jai koh dii
Buddhe kukammaṃ pakataṃ mayā yaṃ,
gam naa tii tian an dai tii karba jao gratam laeow nai phra bhudda jao
Buddho paṭiggaṇhatu accayaṃ,
kor phra buddha jao jong od suung toat luang gern an nan
Kālantare saṃvarituṃ va buddhe.
pua garn samruam rawang nai phra buddha jao nai garn tor pai

Dhammānussati

(LEADER:)

Handa mayaṃ dhammānussati-nayaṃ karomase.

(ALL:)

Svākkhāto bhagavatā dhammo,
pra dhamm pen sing tii pra puu mii pra park jao, trat wai dii leaow
sanditthiko
pen sing tii puu sugsa la patibat pung hen dai duay ton eng
akāliko
pen sing tii patibat dai la hai pon dai mai jamkat garn

Through the power of the merit here produced by my reverence for the Buddha,
may all my obstructions cease to be.

Whatever bad kamma I have done to the Buddha
by body, by speech, or by mind,
may the Buddha accept my admission of it,
so that in the future I may show restraint toward the Buddha.

A Guide To The Recollection Of The Dhamma

Now let us recite the guide to the recollection of the Dhamma.

The Dhamma is well-expounded by the Blessed One,
to be seen here & now,
timeless,

ehipassiko,

pen sing tii kuuan klao ga puu urn waa, taan jong maa duu terd

opanayiko

pen sing tii kuuan norm kao maa sai ton

paccattaṃ veditabbo vinyūhī ti.

pen sing tii puu ruu koh ruu dai chapot ton, dang nii

inviting all to come & see,

leading inward,

to be seen by the wise for themselves.

Dhammābhigītiṃ

(LEADER:)

Handa mayaṃ dhammābhigītiṃ karomase.

(ALL:)

Svākkhā tatā diguṇa-yo gavasena seyyo,

Phra dhamm pen sing tii praserd prot pragorb duay khun, cur kwarm tii phra puu mii phra park jao, trat wai dii leaow, pen ton

Yo magga-pāka-pariyatti-vimokkha-bhedo,

Pen dhamm an jam-neck pen, mack, pon, pariyat, la niparn

Dhammo kuloka-patanā tad-a-dhāri-dhāri.

Pen dhamm song wai tsung puu song dhamm, jark garn tog pai suu lock tii chua

Vandāṃ' ahaṃ tama-haraṃ vara-dhammam etaṃ.

Karb-a-jao wai Phra dhamm an praserd nan, an pen kruang kajadt sia tsung kwarm murdt

Dhammo yo sabba-pāṇīnaṃ saraṇaṃ khemamuttamaṃ

Phra dhamm dai, pen sarana an gesem tsung sud, kornng sat tang lai

Verses In Celebration Of The Dhamma

Now let us chant in celebration of the Dhamma.

Superior, through having such virtues as being well-expounded,

Divided into Path & Fruit, study & emancipation,

The Dhamma protects those who hold to it from falling into miserable

worlds. I revere that foremost Dhamma, the destroyer of darkness.

The Dhamma that for all beings is the secure, the highest refuge,

Dutiyānussatinyhānaṃ vandāmi taṃ sirenaḥaṃ

The second theme for recollection: I revere it with my head.

Karb-a-jao wai Phra dhamm nan, an pen tii tang haeng kwarm ralug, ong tii song, duay gierd-glao

Dhammassāhasmi dāsoṃ va dhammo me sāmikissaro

I am the Dhamma's servant, the Dhamma is my sovereign master,

Karb-a-jao pen tard korng phra dhamm, phra dhamm pen nai, mii itsara nua karb-a-jao

Dhammo dukkhassa ghātā ca vidhātā ca hitassa me.

The Dhamma is a destroyer of suffering & a provider of welfare for me.

Phra-dhamm pen kruang gam-jadt tuuk, la tsong wai tsung pra-yodt gair karb-a-jao

Dhammassāhaṃ niyyādemi sarīraṃ jīvitaṃ c' idaṃ.

To the Dhamma I dedicate this body & this life of mine.

Karb-a-jao morb gai ta-wai chiiwit nii, dair phra-dhamm

Vandanto'haṃ carissāmi dhammass' eva sudhammataṃ.

I will fare with reverence for the Dhamma's genuine rightness.

Karb-a-jao puu wai yuu jack pra-prut-ti-tarm, tsung kwarm pen dhamm dii korng phra-dhamm

N'atthi me saraṇaṃ anyañ, dhammo me saraṇaṃ varaṃ

I have no other refuge, the Dhamma is my foremost refuge:

Sarana urn korng karb-a-jao mai mii, Phra-dhamm pen sarana an pra-serd korng karb-a-jao

Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane.

By the speaking of this truth, may I grow in the Teacher's instruction.

Duay karn glau kam-sat nii, karb-a-jao pung jarern nai pra-sasana korng phra-sasada

Dhammaṃ me vandamānena yaṃ punyaṃ pasutaṃ idha,

Through the power of the merit here produced by my reverence for the Dhamma,

Karb-a-jao puu wai yuu tsung phra-dhamm, dai kwan-kwai buun dai, nai bat nii

Sabbe pi antarāyā me māhesuṃ tassa tejasā.

May all my obstructions cease to be.

Ant-a-rai tang puang, ya dai mii gair karb-a-jao, duay det haeng buun nan

(BOW DOWN AND SAY):

Kāyena vācāya va cetasā vā,

Whatever bad kamma I have done to the Dhamma

duay gai goh dii duay wajar goh dii duay jai koh dii

Dhamme kukammaṃ pakataṃ mayā yaṃ,
gam naa tii tian an dai tii karba jao gratam laeow nai phra-dhamm
Dhammo paṭiggaṇhatu accayantaṃ,
kor phra-dhamm jong od suung toat luang gern an nan
Kālantare saṃvarituṃ va dhamme.
pua garn samruam rawang nai phra-dhamm nai garn tor pai

by body, by speech, or by mind,
may the Dhamma accept my admission of it,
so that in the future I may show restraint toward the Dhamma.

Saṅghānussati

A Guide To The Recollection Of The Saṅgha

(LEADER:)

Now let us recite the guide to the recollection of the Saṅgha:

Handa mayaṃ saṅghānussati-nayaṃ karomase.

(ALL:)

The Saṅgha of the Blessed One's disciples who have practiced well,

Supaṭipanno bhagavato sāvaka-saṅgho,

song saawock korng phra puu mii phra-park-jao, muu dai, pattibat dii leaow

the Saṅgha of the Blessed One's disciples who have practiced

uju-paṭipanno bhagavato sāvaka-saṅgho,

song saawock korng phra puu mii phra-park-jao, muu dai, pattibat trong leaow

straightforwardly, the Saṅgha of the Blessed One's disciples who have practiced methodically,

Yāya-paṭipanno bhagavato sāvaka-saṅgho,

song saawock korng phra puu mii phra-park-jao, muu dai, pattibat pua ruu dhamm pen kruang ork jark tuug leaow

the Saṅgha of the Blessed One's disciples who have practiced masterfully,

sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

song saawock korng pra puu mii pra-park-jao, muu dai, pattibat somkuan leaow

i.e., the four pairs – the eight types – of Noble Ones:

yad idaṃ cattāri purisa-yugāni anyha purisa-puggalā,

dai gair buukon laaw nii kur, kuu haeng burut sii kuu, nab riang tua burut dai baed burut

esa bhagavato sāvaka-saṅgho

nan la song saawock korng phra puu mii phra-park-jao

āhuneyyo

pen song kuan kair sakkaara tii kao nam maa buuchaa

pāhuneyyo

pen song kuan kair sakkaara tii kao jat wai torn rap

dakkhiṇeyyo

pen puu kuan rap tak-sin-aa-taan

atjali-karaṇīyo,

pen puu tii buukon tua pai kuan tam anjalii

anuttaraṃ punya-kkhettaṃ lokassā ti.

pen nua naa buun korng lock, mai mii naa buun urn ying kwaa, dang nii

That is the Saṅgha of the Blessed One's disciples –

worthy of gifts,

worthy of hospitality,

worthy of offerings,

worthy of respect,

the incomparable field of merit for the world.

Saṅghābhigītiṃ

(LEADER:)

Handa mayaṃ saṅghābhigītiṃ karomase.

(ALL:)

Saddhammajo supāṭipatti-guṇādiyutto,

Phra-song tii gerd doi phra-sat-dhamm, pra-gorp duay khun, mii kwarm patibat dii, pen ton

Yonyhābbidho ariya-puggala-saṅgha-senyho,

Pen muu haeng phra-ariya bukon an pra-serd, baed jam puak

Sīlādidhamma-pavarāsaya-kāya-citto:

Verses In Celebration Of The Saṅgha

Now let us chant in celebration of the Saṅgha:

Born of the true Dhamma, endowed with such virtues as good practice,

The supreme Saṅgha formed of the eight types of Noble Ones,

Guided in body & mind by such principles as morality:

Mii kai la jit, an a-sai dhamm, mii sin pen ton, an bor-worn

Vandāṃ' ahaṃ tam ariyāna-gaṇaṃ susuddhaṃ.

I revere that group of Noble Ones well-purified.

Karb-a-jao wai muu haeng Phra-ariya-jao lao nan, an boorisud duay dii

Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khe mamuttamaṃ.

The Saṅgha that for all beings is the secure, the highest refuge,

Phra-song muu dai, pen sarana an kasem suung-sud, korng sat tang lai

Tati-yā-nussati-tā-naṃ van-dāmi taṃ sirena 'haṃ,

The third theme for recollection: I revere it with my head.

Karb-a-jao wai Phra-song muu nan, an pen tii tang haeng kwarm ra-lug, ong tii sarm, duay gierd-glao

Saṅghassā hasami dāso va saṅgho me sāmi kissaro.

I am the Saṅgha's servant, the Saṅgha is my sovereign master,

Karb-a-jao pen tard korng phra-song, Phra-song pen nai, mii itsara nua karb-a-jao

Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me.

The Saṅgha is a destroyer of suffering & a provider of welfare for me.

Phra-song pen kruang gam-jadt tuug, la tsong wai tsung pra-yodt gair karb-a-jao

Saṅghassāhaṃ niyyādemi sarīran jīvitānaṃ c' idaṃ

To the Saṅgha I dedicate this body & this life of mine.

Karb-a-jao morb gai ta-wai chüwit nii, dair phra-song

Vandanto 'haṃ carissāmi saṅghassopāṭipannaṃ.

I will fare with reverence for the Saṅgha's good practice.

Karb-a-jao puu wai yuu jack pra-prut-ti-tarm, tsung kwarm patibat dii korng phra-song

N' atthi me saraṇaṃ anyāṃ, saṅgho me saraṇaṃ vamaṃ;

I have no other refuge, the Saṅgha is my foremost refuge;

Sarana urn korng karb-a-jao mai mii, Phra-song pen sarana an pra-serd korng karb-a-jao

Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane.

By the speaking of this truth, may I grow in the Teacher's instruction.

Duay garn glao kham-sat nii, karb-a-jao pung jarern nai pra-sasana korng pra-sasada

Saṅghaṃ me vandamānena yaṃ puṇyaṃ pasutaṃ idha,

Through the power of the merit here produced by my reverence for the Saṅgha,

Karb-a-jao puu wai yuu tsung phra-song, dai kwan-kwai buun dai, nai bat nii

Sabbe pi antarāyā me māhesuṃ tassa tejasā.

Antatrai tang puang, ya dai mii gair karb-a-jao, duay det haeng buun nan

(BOW DOWN AND SAY:)

Kāyena vācāya va cetasā vā,

duay gai goh dii duay wajar goh dii duay jai koh dii

Saṅghe kukammaṃ pakataṃ mayā yaṃ,

gam naa tii tian an dai tii karba jao gratam laeow nai phra-song

Saṅgho paṭiggaṇhatu accayantaṃ,

kor phra-song jong od suung toat luang gern an nan

Kālantare saṃvarituṃ va saṅghe.

pua garn samruam rawang nai phra-song nai garn tor pai

(YOU CAN SIT NOW RESPECTFULLY WITH LEGS FOLDED BESIDE YOU.)

Atīta-paccavekkhaṇa-vidhī

(LEADER:)

Handa mayaṃ atīta-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṃse.

(ALL:)

Ajja mayā apaccavekkhitvā yaṃ cīvaram paṛibhuttaṃ,

Jiworn dai an rao nung hom leaow, mai tan pi-charana nai wan nii

taṃ yāva deva sītassa paṭighātāya,

Jiworn dai an rao nung hom leaow, piang pua bam-bat kwarm nao

May all my obstructions cease to be.

Whatever bad kamma I have done to the Saṅgha

by body, by speech, or by mind,

may the Saṅgha accept my admission of it,

so that in the future I may show restraint toward the Saṅgha.

Reflection After Using (The Requisites)

Now let us recite the passage for reflection on the past (use of the requisites).

Whatever robe I used today without consideration,

was simply to counteract the cold,

uṇhassa paṭighātāya,

piang pua ban-bat kwarm rorn

to counteract the heat,

ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,

Piang pua bam-bat sam-pat an gert jark, luap, yung, lom, daed, la sat luay-klarn tang lai

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

yāva deva hiri-kopina-paṭicchādan’atthaṃ.

La piang pua pok pid a-wai-a-wa, an tam hai gert kwarm la-ai

simply for the purpose of covering the parts of the body that cause shame.

Ajja mayā apaccavekkhitvā yo piṇḍapatto paribhutto,

Binda-bart dai an rao chan laeow, mai tan pi-charana nai wan nii

Whatever alms food I used today without consideration,

so neva davāya

Binda-bart nan an rao chan leaow, Mai chai pen pai pua kwarm plerd-plern, sanook-sanarn

was not used playfully,

na madāya

mai chai pen pai pua kwarm mao man, gert kam-lang pa-lang tarng kai

nor for intoxication,

na maṇḍanāya

mai chai pen pai pua pra-dap

nor for putting on bulk,

na vibhūsanāya

mai chai pen pai pua tog-taeng

nor for beautification,

yāva deva imassa kāyassa ṭhiti-yā

tair hai pen pai piang pua kwarm tang-yuu dai, haeng kai nii

but simply for the survival & continuance of this body,

yāpanāya

pua kwarm pen pai dai korng at-ta-parb

vihimsuparatiyā

for ending its afflictions,

pua kwarm sin-pai haeng kwarm lam-barg tarnng gai

brahmacariyānuggahāya,

for the support of the holy life,

pua an-u-krot kair garn pra-prut prom-a-jan

Iti purā ṇanca vedanaṃ paṭihaṅkhāmi

(thinking,) thus will I destroy old feelings (of hunger)

duay karn tam yarnng nii, rao yorm ra-ngap sia-dai, tsung tuk-ka-vetana gao, cur kwarm hii

navat ca vedanaṃ na uppādessāmi,

and not create new feelings (from overeating).

la mai tam tuk-ka-vetana mai hai gert kern

yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā ti.

I will maintain myself, be blameless, & live in comfort.

Kwrm pen pai doi sa-duak haeng at-ta-parb nii duay, kwram pen puu ha toat mi-dai duay, la kwarm pen yuu doi paa-sug duay, jack mii gair rao dang nii

Ajja mayā apaccavekkhitvā yaṃ senāsaṇaṃ paribhuttaṃ,

Whatever lodging I used today without consideration, was simply to

senao sana dai, an rao chai soi leaow, mai tan picharana nai wan nii

taṃ yāvada eva sītassa paṭighātāya,

counteract the cold,

senao sana nan rao chai soi leaow, piang pua ban-bat kwarm nao

uṇhassa paṭighātāya,

to counteract the heat,

piang pua bam-bat kwarm rorn

ḍaṃsa-makasa-vātā tapa-siriṃ sapa-samphassānaṃ paṭighātāya,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Piang pua bam-bat sam-pat an gert jark, luap, yung, lom, daed, la sat luay-klarn tang lai

yāva deva utuparissaya-vinodanaṃ paṭisallānārām’attham.

simply for protection from the inclemencies of weather and for the enjoyment of

piang pua ban-tao antarai an ja pung mii jark din, far, a-gart, la pua kwarm pen puu yin-dii yuu dai nai tii liik ren sam-rap pao-wan-na

seclusion.

Ajja mayā apaccavekkhitvā yo gilāna-paccaya-bhesajja parikkhāro paribhutto,

Whatever medicinal requisite for curing the sick I used today

Kii-la-na-pe-sat dai an rao bor-i-poke leaow, mai tan pi-jarana nai wan nii

without consideration,

so yāvada eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya,

Kii-la-na-pe-sat bor-i-karn nan rao bor-i-poke leaow, piang pua bam-bat tuug-ka-vetana, an bang gert-kern leaow, mii a-part tarng-tarng pen mun

abyā pajjha parama tā yā ti.

Pua kwarm pen puu mai mii rock biad-bian pen yarng ying dang nii-lae

was simply to counteract any pains of illness that had arisen,

and for maximum freedom from disease.

Uddisanādhinyhāna-gāthā

(LEADER:)

Handa mayaṃ uddisanādhinyhāna-gāthāyo bhanāmase

(ALL:)

Iminā punya-kammena upajjhāyā guṇuttarā

ācāriyūpakārā ca mātā-pitā ca yātakā

suriyo candimā rājā guṇavantā narā pi ca

brahma-mārā ca indā ca lokapālā ca devatā

yamo mittā manussā ca majjhātā verikā¹ pi ca Yama,

sabbe sattā sukhī hontu punyāni pakatāni me

sukhaṃ ca tividhaṃ dentu khippaṃ pāpetha vo matam

iminā punya-kammena iminā uddisena ca

khippāhaṃ sulabhe c' eva taṇh'-upādāna-chedanam

ye santāne hinā dhammā yāva nibbānato mamaṃ

nassantu sabbadā yeva yattha jāto bhava bhava

Offering Merit

Let us now recite the verse of dedication & determination.

By this act of merit, may my highly virtuous preceptors,

teachers, benefactors, mother, father, & relatives,

the gods of the sun & moon, virtuous people,

Brahmas, Māras, & Indras, devas who are protectors of the cosmos,

human beings friendly, neutral, & hostile:

may all beings be happy. May the meritorious deeds done by me

give threefold happiness.² May you all quickly attain your wish.

Through this act of merit, through this dedication,

may I be quickly & easily cutting through craving & clinging.

As long as I am on the way to Liberation, may any low qualities in my

character be entirely destroyed, wherever I am born in one state after another.

uju-cittaṃ sati-panyā sallekho viriyamhinā
mārā labhantu n' okāsaṃ kātuṭ ca viriyesu me
buddhādi-pavaro nātho dhammo nātho varuttamo
nātho pacceka-buddho ca saṅgho nāthottaro mamaṃ
tesottamānubhāvena mār' okasaṃ labhantu mā.

Buddha-maṅgala-gāthā

(LEADER:)

Handa mayaṃ sarabhanyena buddha-maṅgala-gāthāyo
bhanāmase.

(ALL:)

Sambuddho dipadaṃ senyho nisinno c' eva majjhime
koṇḍanyo pubba-bhāge ca āganeyye 3ca kassapo
sārīputto ca dakkhiṇe haratiye4 upālī ca
pacchime pi ca ānando bāyabbe ca gavampati
moggallāno ca uttare īsāne pi ca rāhulo;
ime kho maṅgalā buddhā sabbe idha patinyhitā
vanditā te ca amhehi sakkārehi ca pūjitā
etesam anubhāvena sabba-sotthī bhavantu no.
Icc evam accanta-namassa-neyyaṃ

May I have an upright mind, mindfulness, discernment, strictness, persistence.
Through my effort, may Māra have no chance to do anything to me.
The Buddha is my foremost mainstay, the Dhamma my excellent, high
mainstay; private Buddhas are my mainstay, the Saṅgha my superior
mainstay. Through their power, may Māra get no opportunity.

The Auspicious Awakened Ones

Let us recite, in the Sārabhanya mode, the verse of the auspicious awakened ones.

The Buddha, foremost of two-footed beings, is seated in the middle
Koṇḍanyo to the east, Kassapa to the southeast,
Sārīputta to the south, Upālī to the southwest,
Ānanda to the west, Gavampati to the northwest,
Moggallāna to the north, Rāhulā to the northeast.
These auspicious awakened ones are all established here,
venerated by us, honored with offerings.
By their power may all prosperity be ours.
In paying homage thus to the Triple Gem,

namassamāno ratana-ttayam yam
punyābhisandam vipulam alattham
tassānubhāvena hat' antarāyo.

worthy of the highest homage,
a vast amount of merit is accumulated:
By its power, may danger be destroyed.

Consideration of life ...chiiwit

(LEADER:) Hanta ma-yang apinha pacchavekana pattang panama se

(ALL:)

Charaa tham-moam-hii

rao mii kwarm gair pen thammada

Cha-rang an-na-dii toe

luang pon kwarm gair pai mai dai

Pa-yaa-ti-tham moam-hii

rao mii kwarm jep khai pen thammada

Pa-yaa-ting a-na-dii-toe

luang pon kwarm jep khai pai mai dai

Ma-ra-na tham-moam-hii

rao mii kwarm dai pen thammada

Ma-ra-nang a-na-tii-toe

luang pon kwarm dai pai mai dai

Sa-pehii-me-phi-ye-hii ma-na-peh-hii na-na pha-wo wi-naa-pha-wo

*rao la wain pen tarng-tarng cur tong plad-prark jark kong rak kong chorp jai tang
lai tang puang*

Gam-mas-sack-koam-hii

rao mii gamm pen korng-korng ton

Gam-ma-ta-yaa-toe

pen puu rap pon korng gamm

Gam-ma-yo-nii

pen puu mii gamm pen gam-nert

Gam-ma-pan-tuu

pen puu mii gamm pen pao pan

Gam-ma-pa-ti-sa-ra-no

pen puu mii gamm pen tii pung assai

Yang gamm-mang ga-ris-saa-mii

rao tam gamm dai wai

Galaya-nang waa paa-pa-gang waa

tassa ta-yaa-toe pa-wi-saa-mii

ey-wang am-hey-hii a-pin-na-hang pa-ja-wei-kit-ta-pang

dii ler chua

jack pen puu rap pon korng gamm nan

rao tang lai pung picharana nuang-nuang yarng nii la

1. (replace the underlined word in each new verse)

Burapaa rasaming praputtakunang

Burapaa rasaming pratam metang

Burapaa rasaming prasangkaanang

Tukkarock kapayang wiwan chaiye

sappatuuk sappasock sapparock sappapai

sappakroh seniad janrai wiwanchaiye sappatanang

sappalaapang pawantuu te rackantuu suurackantuu

2. Aakaney

3. Taksin

4. Horadii

5. Pachim

6. Paayap

7. Udorn

8. Issarn

1. (replace the underlined word in each new verse)

Imasaming mongkon jackawaan tang baed tid prasitii

jong maa pen kampaeng geaow tang jed chan ma pong gan

horm lorm rorp krorp tua anataa racha seimaanaa keitei

sa man taa satayo chanasatsaha saanii putta chala parick keitei

rackantuu su rackantuu

2. dhamma

3. Paccheka

4. Sangha

* * *

/\ chiiwit noy /\

chiiwit noy nag naa pung ruu wa lom hai jai
chiiwit yang pen pai lom hai jai chipajon
sin lom koh tong tai tong tam lai tong muay mon
kwarm huang pen niworn koh bor horn pong gan dai
duan pii mai tong nab tang gam gap mai tong mai
kon gert yorm jack tai na pai nai haeng roy pii
puu dai yuu gern dai charaa sai tong dai tii
pung ruu kam not mii chiiwit nii noy nag naa
lom kao la lom ork nan la bork kam not naa
kwarng sock la yaaw waa curb nung naa tua chiiwit
duan pii naa tii mong mai chai kong haeng chiiwit
roy pii kao jai pid chai chiiwit korng rao lery
muu chon yorm sao sock la wipayok plad plaak eey
kwarm rack kwarm kuun keey nan la weey hai sao jai
sao sock pro' yert ter nai kam mer pen huang yai
chiiwit korng rack krai yorm tur wai pen korng ton
kwarm tur suung chiiwit kur duang jit wa pen ton
kwarm tur chur tua ton yorm tuk ton sao sock eey

* * *

(Determination before meditating.)

orgassa orgassa na orgart bat nii karba jao kor samatarn
suung pra gammatarn kor kanitta samadhi uppachara samadhi
appanna samadhi la vipassana yarn
jong bang gert mii nai kanta santarn korng karba jao
karba jao ja tang satii wai tii lom hai jai kao ork
hai jai kao ruu hai jai ork ruu saam hon la jet hon
rooy hon la pan hon duay kwarm mai pramart
tang tair bat nii pen ton pai terd

******(sitting and or standing meditation)******

ittang powanaa gammang nippanna paccayo hontu mei naccang
kor pon anisong an gert jark garn suat mon powanaa tii karba jao
dai bam pen maa leaow nii jong pen patjai dair pra nippaan
tiang tair dair terd kor buun guuson an gerd jark garn suat mon powanaa
tii karba jao dai jam rern maa leaow nii jong pai banloo tuung
taan puu mii uupparra kuun tang lai mii mardar bidar puu bang gert glao
korng karba jao pen ton jong dai rap la seway pon hai pon jark tuug
hai dai tuung suug tarm somkuan gair taana korng ton tuuk tuuk tarn terd

(evenings)

karba jao kor tang satcha attitarn kor aanuuparb heang buun guuson tii
karba jaodai bam pen maa leaow nai wan nii mii garn tawwai tarn racksaa
sin la jarern powanna gra tam pra gammatarn jong pen pallawa patjai
pen nissai tarm song hai gert pannyaa yarn tang chart nii chart naa talord
chart yaang ying jon tuung kwarm pon tuuk ker pra nipaam terd

KAANGRUAT NAAM BÄP PÜN MÜANG

Idaṃ dāna-kammaṃ nibbāna-paccayo hotu, no niccaṃ;
idaṃ sīla-kammaṃ nibbāna-paccayo hotu, no niccaṃ;
idaṃ bhāvanā-kammaṃ nibbāna-paccayo hotu, no niccaṃ.

Yaṃ kinca kusalaṃ kattappaṃ kammaṃ sabbehi katehi
kataṃ punyaṃ no anumodantu, suṇantu bhonto ye devā
asamiṃṡ thāne adhigatā dīghāyukā sadā hontu
sabbaattānaṃ sukhī attānaṃ pariharantu;
mātā-pitā sukhitā hontu dukkhā pamuṭcantu;
sabbe yātikā sukhitā hontu dukkhā pamuṭcantu;
sabbe ayātikā sukhitā hontu dukkhā pamuṭcantu;
sabbe pisā sabbe yakkhā sabbe petā sukhitā hontu

Offering Merit (Northern Thai Style)

May this action (kamma) of giving be for us continuously a condition for Nibbāna.
May this action (kamma) of virtue be for us continuously a condition for Nibbāna.
May this action (kamma) of meditation be for us continuously a condition for Nibbāna.

Whatever wholesome action (kamma) will be done (by us), may they (the following beings) rejoice in the merit produced by all (these) deeds; listen, Lords! May the devas who stay at this place always have a long life, and live happily for themselves and (the benefit) of all beings

May (my) mother & father be happy and liberated from all suffering.

May all (my) relatives be happy and liberated from all suffering.

May all (who are) not (my) relatives be happy and liberated from all suffering.

dukkhā pamuṭcantu;
sabbe nakkhattā sukhitā hontu dukkhā pamuṭcantu;
sabbe devā sukhitā hontu dukkhā pamuṭcantu;
sabbe ācariyūpajjhāyā sukhitā hontu dukkhā pamuṭcantu;
sabba-sampattīnaṃ samijjhantu vo.

(PROSTRATE 1 TIME)

"Buddho maṅgala-sambhūto" ...

Buddho maṅgala-sambhūto sambuddho dīpa-d-uttamo
buddha-maṅgalam āgama sabba-dukkhā pamuṭcare.
Dhammo maṅgala-sambhūto gambhīro dudasso aṇuṃ
dhamma-maṅgalam āgama sabba-bhayā pamuṭcare.
Saṅgho maṅgala-sambhūto (vara-)dakkhiṇeyyo anuttaro
saṅgha-maṅgalam āgama sabba-rogā pamuṭcare.

WAN DAA LUANG

(SIT ON YOUR HEELS AND SAY TOGETHER:)

Vandāmi buddhaṃ sabbaṃ me dosaṃ khamatha me bhante;
vandāmi dhammaṃ sabbaṃ me dosaṃ khamatha me bhante;
vandāmi saṅghaṃ sabbaṃ me dosaṃ khamatha me bhante.
Vandāmi gurūpajjhāyācariye sabbaṃ me dosaṃ khamatha
me bhante;

May all goblins, all demons and all ghosts be happy and liberated from all suffering.

May all (beings of the) stars be happy and liberated from all suffering.

May all devas be happy and liberated from all suffering.

May all teachers & preceptors be happy and liberated from all suffering.

May all (their) good fortune prosper.

"The Buddha has arisen due to good fortune" ...

The Buddha has arisen due to good fortune, he is fully awakened, a perfect lamp & island.

Thanks to the blessing of the Buddhaone may get liberated from all suffering.

The Dhamma has arisen due to good fortune, it is deep, difficult to see, & subtle.

Thanks to the blessing of the Dhamma one may get liberated from all suffering.

The Saṅgha has arisen due to good fortune, it is incomparable, worthy of (best) offerings.

Thanks to the blessing of the Saṅgha one may get liberated from all suffering.

Asking For Forgiveness From The Triple Gems And All Devas

I revere the Buddha. Forgive me all my faults, Venerable Sir.

I revere the Dhamma. Forgive me all my faults, Venerable Sir.

I revere the Saṅgha. Forgive me all my faults, Venerable Sir.

I revere (my spiritual) teachers, preceptor & teacher. Forgive me all my
faults, Venerable Sir.

vandāmi kamma-tānaṃ sabbam me dosaṃ khamatha
me bhante;

I revere the meditation-object. Forgive me all my faults, Venerable Sir.

vandāmi ārāme baddha-sīmāyaṃ sabbam me dosaṃ
khamatha me bhante;

I revere the consecration ground in the monastery. Forgive me all my faults,
Venerable Sir.

vandāmi cetiyaṃ sabbam sabba-tānesu patinyhitā sarīradhātu
mahā-bhodhiṃ buddha-rūpaṃ sakkalaṃ sadā nāgaloke
deva-loke brahma-loke jambu-dīpe laṅkā-dīpe sarīradhātuyo
kesā-dhātuyo arahanta-dhātuyo cetiyaṃ gandhakuṭiṃ
catur-āsiti-sahassa-dhamma-khandhe sabbesaṃ
pāda-cetiyaṃ ahaṃ vandāmi sabbaso.

I revere every stupa [chedi], established in every place, (every) relic of the
honored in the Nāga world, Deva world & Brahma world, in India & Sri
Lanka; bodily relics, hair relics & relics of Arahats, the stupa [chedi], the
perfumed room (occupied by the Buddha statue), the 84 000 chapters on
Dhamma and every footprint-shrine², I revere them always.

(Buddha's) body, (every) great Bodhi tree, (every) Buddha image, always

(PROSTRATE 3 TIMES).....turn to face Ajarn and bow once more

WAN DAA NOI

Asking For Forgiveness From The Abbot

(SIT ON YOUR HEELS AND SAY TOGETHER:)

Vandāmi bhante; sabbam aparādham khamatha me bhante;
mayā kataṃ punyaṃ sāminā anumoditabaṃ; sāminā
kataṃ punyaṃ mayham dātabaṃ; sādhu sādhu
Anumodāmi.

I revere you, Venerable Sir. May you forgive me all my guilt, Venerable Sir.

May the master rejoice in the merit I have done.

May the master transmit the merit to me, he has done.

Well! Well! I rejoice in it.

(PROSTRATE 3 TIMES)