

WAT PA BUDDHARANGSEE

A CHANTING GUIDE

FOR

YOUTH

Leumeah, Australia

2006

## **The Triple Gem**

Respecting the Triple Gem – Buddha, Dhamma and Sangha.

### **The Buddha**

Buddha means Enlightened or Awakened One who has attained the state of supreme and perfect Enlightenment, One who has full understanding of the Four Noble Truth and had practised The Noble Eightfold Path.

### **The Dhamma**

Dhamma means The Teachings of the Buddha. Teachings of Righteousness, Discourses, Law of Cause and Effects, Mind and Matter and understanding oneself and human relationships.

### **The Sangha**

Sangha means The Order of Monks. The monks are the disciples of the Buddha. When we recite the Triple Gem, we respect the Buddha, Dhamma – His teaching and Sangha – the monks.

## **The Significance of Offering**

### **Flowers**

In Buddhism, flowers signify the path of life. When it is fresh, it is good to look at, it is beautiful, but within a pace of a few days, it dries up, withers and petals fall off. Similarly, human life is no different. When one is young, one is healthy and strong but soon one will become old, sick and eventually die which nobody can escape. So, when one offers flowers to the Lord Buddha, it helps one to understand the nature of life and reminds one to prepare to lead a worthy life.

### **Incense**

When one offers the three joss-sticks to Lord Buddha, it represents the Buddha, Dhamma and Sangha (The Triple Gem). The fragrance from the joss-sticks seeks blessings and guidance from the Triple Gem.

### **Lights**

Offerings of oil lamps and candles are to light up the path of one's life, freeing from fear, darkness and unstable mind. Light symbolizes Enlightenment.

## **The Four Noble Truths**

### **Dukkha - Suffering or Unsatisfactoriness**

Realisation of the unsatisfactoriness of existence.

### **Dukkha Samudaya - The Cause of Suffering**

Realisation of the cause of this unsatisfactoriness (Craving)

### **Nirodha - Cessation of Suffering**

Experience complete liberation from unsatisfactoriness (Nibbana)

### **Magga – Path leading to the Cessation of Suffering**

The method to be practised (ARIYA ATTHANGIKA MAGGA – the Noble Eightfold Path) in order to gain liberation from unsatisfactoriness.

## **The Noble Eightfold Path**

### **Samma Ditthi – Right Understanding**

Realisation of real nature of existence.

### **Samma Samkappa – Right Thoughts**

Properly guided human emotion.

### **Samma Vaca – Right Speech**

Harmonised human communication.

### **Samma Kammanta – Right Action**

Upholding morals and ethics.

### **Samma Ajiva – Right Livelihood**

Respectable and harmless way of life.

### **Samma Vayama – Right Effort**

Dynamic mental process directed to discipline and cultivation of the mind.

### **Samma Sati – Right Mindfulness**

Awareness of own actions, words and thought.

### **Samma Samadhi – Right Concentration**

Higher consciousness with purity and wisdom

## Meditation

### **How to meditate:**

Sit in half-lotus position with your right leg on top of your left leg; your hands palm-up on your lap, your right hand on top of your left hand. Keep your body erect. Close your eyes, but do not close them off like a person asleep. Your optic nerves have to keep working to some extent or else you will get drowsy.

Keep noticing whether or not your mind is staying with the in-and-out breath. You have to keep mindfulness in charge of the mind. For example, when you breathe in, think “Bud”; when you breathe out, think “dho”. Buddho, means be mindful (Pali). Do not let yourself forget or slip away. Put aside all your outside responsibilities, and let go of all outside thoughts and perceptions. Keep your mind with nothing but the breath. You do not have to turn your attention to anything else.

Usually, when you sit and meditate, though, thoughts, of past and future tend to arise and get in the way of the quality of your meditation. Thoughts of this sort – whether they are about past or yet to come, about the world or the Dhamma – have no good to them at all. They’ll simply cause you trouble and suffering. They make the mind restless and disturbed so that it cannot gain any peace and calm because things which are past have already passed. Things in the future have not reached us yet. So we cannot know whether or not they will be in line with our expectations.

We have to keep hold on the mind to keep it in the present by fixing it on nothing but the breath. To think about the breath is called Directed Thought, as when we think Buddho together with the breath – Bud in, Dho out. When we start evaluating the breath, we let go of Buddho and start observing how far the effects of each in-and-out breath

can be felt in the body. When the breath comes in, does it feel comfortable or not? When it goes out, does it feel relaxed or not? If it doesn't feel comfortable and relaxed, change it. When you keep the mind preoccupied with investigating the breath, let go of Buddho. You do not have any need for it. Mindful awareness will fill the body, and the in-breath will start to feel as if it's permeating the body throughout. When we let go of Buddho, our evaluation of the breath becomes more refined; the movement of the mind will calm down and become concentration; outside perception will fall silent. "Falling silent" doesn't mean that our ears go blank or become deaf. It means that our attention doesn't go running to outside perceptions or to thoughts of past or future. Instead, it stays exclusively in the present.

When we fix our attention on the breath in this way, constantly keeping watch and being observant of how the breath is flowing, we'll come to know what the in-breath and out-breath are like, whether they are comfortable or not. Which way of breathing in makes us feel good, which way of breathing makes us feel tense and uncomfortable. If the breath feels uncomfortable, try to adjust it so that it gives rise to a sense of comfort and ease.

When we keep surveying and evaluating the breath in this way, mindfulness and self-awareness will then charge within us, stillness will develop, discernment will develop, and knowledge will develop within us.

By Ven. (Ajahn) Lee Dhammadharo

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All attendants shall bow down three times before commencing  
**To offer candles, incenses and flowers to the Triple Gems**

Iminā Sakkārena,  
Taṃ Buddhaṃ Abhipūjayāmi (ma);  
Arahaṃ sammā-sambuddho Bhagavā,  
Buddhaṃ Bhagavantam abhivādemī.  
( prostrate together once )

Iminā Sakkārena,  
Taṃ Dhammaṃ Abhipūjayāmi (ma);  
Svākkhāto Bhagavatā dhammo,  
Dhammaṃ namassāmi.  
( prostrate together once )

Iminā Sakkārena,  
Taṃ Saṅghaṃ Abhipūjayāmi (ma);  
Supaṭipanno Bhagavato sāvaka-saṅgho,  
Saṅghaṃ namāmi.  
( prostrate together once )

*Please note:*

*\* Abhipūjayāmi when praying alone*

*\* Abhipūjayāma when praying in a group*

### **To worship the Lord Buddha in the past, present and future**

Namo tassa Bhagavato arahato sammā-sambuddhassa.

Namo tassa Bhagavato arahato sammā-sambuddhassa.

Namo tassa Bhagavato arahato sammā-sambuddhassa.

( prostrate together once )

### **To believe in the Triple Gems**

Buddhaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi.

Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi.

Tatīyampi Buddhaṃ saraṇaṃ gacchāmi.

Tatīyampi Dhammaṃ saraṇaṃ gacchāmi.

Tatīyampi Saṅghaṃ saraṇaṃ gacchāmi.

( prostrate together once )

*Please note:*

*\* Sometimes prayers prostrate once after saying Namō... three times, then another one after Buddhaṃ...*

*\* Sometimes prayers prostrate once after saying Namō... and Buddhaṃ...*



### To praise the Lord Buddha of his Virtues

Iti pi so Bhagavā araham sammā-sambuddho,  
 Vijjā-caraṇa-sampanno sugato loka-vidū,  
 Anuttaro purisa-damma-sārathi satthā deva-manussānam  
 Buddho Bhagavā-ti.

( with hands together bow down and say: )

Kāyena vācāya va cetasā vā,  
 Buddhē kukammaṃ pakataṃ mayā yaṃ;  
 Buddho paṭiggaṇhatu accayan-taṃ,  
 Kāl'antare saṃvaritum va Buddhē.

*Please note:*

*\* Keeping in that position saying Kāyena... at the same tone as the leader.*

*( optional ).*

### To praise the teachings of Dhamma

Svākkhāto Bhagavatā dhammo,  
 Sandiṭṭhiko akāliko ehi-passiko,  
 Opanayiko paccattaṃ veditabbo viññūhī'ti.

( with hands together bow down and say: )

Kāyena vācāya va cetasā vā,  
 Dhamme kukammaṃ pakataṃ mayā yaṃ;  
 Dhammo paṭiggaṇhatu accayan-taṃ,  
 Kāl'antare saṃvaritum va dhamme.

### To praise the Virtues of Saṅgha

Supaṭipanno Bhagavato sāvaka-saṅgho,  
 Uju-paṭipanno Bhagavato sāvaka-saṅgho,  
 Ñāya-paṭipanno Bhagavato sāvaka-saṅgho,  
 Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho,  
 Yad-idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā  
 Esa Bhagavato sāvaka-saṅgho,  
 Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,  
 Anuttaraṃ puññakkhettaṃ lokassā'ti.

( with hands together bow down and say: )

Kāyena vācāya va cetasā vā,  
 Saṅghe kukammaṃ pakataṃ mayā yaṃ;  
 Saṅgho paṭiggaṇhatu accayan-taṃ,  
 Kāl'antare saṃvaritum va saṅghe.

**To worship the Sthūpa**

Ukāsa vandāmi bhante,  
 Cetiyañ sabbañ sabbatthathāne,  
 Supatiṭṭhitañ sārīrikadhātu mahābodhiñ,  
 Buddharūpañ sakalañ sadā,  
 Vacasā manasā ceva,  
 Vandāmete tathāgate,  
 Sayane āsane thane,  
 Gamane cāpi sabbadā.

( prostrate together once )

*Please note:*

*\* Sathūpa is the place where ashes and the belongings of the Buddha are kept.*

*\* Bodhi tree is where the Buddha was enlightened.*

*\* The Image of the Lord Buddha.*

*\* When praying please keep those things in your mind.*

**Requesting forgiveness for wrong doing**

Ukāsa vandāmi bhante sabbañ,  
 Aparādhañ kahmatha me bhante,  
 Mayā katañ puññañ sāminā,  
 Anumoditabbañ sāminā katañ,  
 Puññañ mayhañ dātabbañ,  
 Sādhu sādhu sādhu anumodāmi.

( Prostrate three times then sitting in the right position. )

THE END OF CHANTING

## Requesting the Three Refuges and Five Precepts

Mayaṃ bhante, (visuṃ visuṃ rakkhaṇatthāya), tisaṇaṇena  
saha pañca sīlāni yācāma.

*May I, Venerable Sir, request for the Three Refuges with Five Precepts.*

Dutiyampi Mayaṃ bhante, (visuṃ visuṃ rakkhaṇatthāya),  
tisaṇaṇena saha pañca sīlāni yācāma.

*For the second time, Venerable Sir, may I request for the Three Refuges with Five Precepts.*

Tutiyampi Mayaṃ bhante, (visuṃ visuṃ rakkhaṇatthāya),  
tisaṇaṇena saha pañca sīlāni yācāma.

*For the third time, Venerable Sir, may I request for the Three Refuges with Five Precepts.*

## Salutation to the Buddha

Namo tassa Bhagavato arahato sammā-sambuddhassa.

*Homage to the blessed one, the holy one, the enlightened one.*

Namo tassa Bhagavato arahato sammā-sambuddhassa.

*Homage to the blessed one, the holy one, the enlightened one.*

Namo tassa Bhagavato arahato sammā-sambuddhassa.

*Homage to the blessed one, the holy one, the enlightened one.*

## Going to the Three Refuges

Buddhaṃ saraṇaṃ gacchāmi.

*I go to the Buddha for Refuge*

Dhammaṃ saraṇaṃ gacchāmi.

*I go to the Dhamma for Refuge*

Saṅghaṃ saraṇaṃ gacchāmi.

*I go to Sangha for Refuge*

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.

*For the second time, I go to the Buddha for Refuge*

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi.

*For the second time, I go to the Dhamma for Refuge*

Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi.

*For the second time, I go to Sangha for Refuge*

Tatīyampi Buddhaṃ saraṇaṃ gacchāmi.

*For the third time, I go to the Buddha for Refuge*

Tatīyampi Dhammaṃ saraṇaṃ gacchāmi.

*For the third time, I go to the Dhamma for Refuge*

Tatīyampi Saṅghaṃ saraṇaṃ gacchāmi.

*For the third time, I go to Sangha for Refuge*

## Taking the Five Precepts

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

*I undertake the precept to refrain from killing.*

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

*I undertake the precept to refrain from stealing.*

Kāmesu micchā-cārā veramaṇī sikkhāpadaṃ samādiyāmi.

*I undertake the precept to refrain from sexual misconduct.*

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

*I undertake the precept to refrain from false speech.*

Surā-meraya-majja-pamādatṭhānā veramaṇī sikkhāpadaṃ  
samādiyāmi.

*I undertake the precept to refrain from intoxicating drinks and  
drugs.*

**Imāni pañca sikkhāpadāni samādiyāmi. (×3)**

## Dedication of Dāna

Namo tassa Bhagavato arahato sammā-sambuddhassa.

*Homage to the blessed one, the holy one, the enlightened one.*

Namo tassa Bhagavato arahato sammā-sambuddhassa.

*Homage to the blessed one, the holy one, the enlightened one.*

Namo tassa Bhagavato arahato sammā-sambuddhassa.

*Homage to the blessed one, the holy one, the enlightened one.*

Imāni, mayam bhante, bhattāni, saparivārāni, silavantassa,  
oṇojayāma, sādhu no bhante, silavanto. Imāni, bhattāni,  
saparivārāni, paṭiggaṇhātu, amhākaṃ, dīgha-rattaṃ, hitāya,  
sukhāya.

*Venerable sirs, we respectfully request to offer to the venerable ones, foods for the meal, together with these other requisites. May the venerable ones, please accept these foods, and other requisites, for the long-lasting benefit and happiness of us all.*

## Dedication of Saṅgha-dāna

Namo tassa Bhagavato arahato sammā-sambuddhassa.

*Homage to the blessed one, the holy one, the enlightened one.*

Namo tassa Bhagavato arahato sammā-sambuddhassa.

*Homage to the blessed one, the holy one, the enlightened one.*

Namo tassa Bhagavato arahato sammā-sambuddhassa.

*Homage to the blessed one, the holy one, the enlightened one.*

Imāni, mayam bhante, bhattāni, saparivārāni, bhikkhu-  
saṅghassa, oṇojayāma, sādhu no bhante, bhikkhu-saṅgho.

Imāni, bhattāni, saparivārāni, paṭiggaṇhātu, amhākaṃ,  
dīgha-rattam, hitāya, sukhāya.

*Venerable sirs, we respectfully request to offer to the Bhikkhu  
Saṅgha, foods for the meal, together with these other requisites.  
May the Bhikkhu Saṅgha, please accept these foods, and other  
requisites, for the long-lasting benefit and happiness of us all.*