



Wednesday Chanting Book



Atammayatarama Buddhist Monastery

19301 176th Ave, NE Woodinville, WA 98072

Tel : (425) 481-6640 Website : <http://www.atamma.org>

Email: ritthi@yahoo.com

Pāli Pronunciation Guide

Pāli is the original language of the Theravada Buddhist scriptures, the closest we have to the dialect spoken by the Buddha himself. It has no written script of its own, so every country that has adopted Theravada Buddhism has used its own script to transcribe it, and it has absorbed its unique linguistic characteristics. For example, in Thailand this has meant that Pāli has picked up some of the tones of the Thai language, as each consonant & consonant cluster in the Thai alphabet has a built-in tone—high, medium, low, rising, or falling. This accounts for the characteristic melody of Thai Pāli chanting.

Vowels

When chanting Pāli, the vowels are pronounced as follows:

- a as in father
- o as in go
- e as in they
- u as in glue
- i as in machine
- ay as in Aye!

Consonants

Consonants are generally pronounced as they are in English, with a few unexpected twists:

- c as in ancient
- p unaspirated, as in spot
- k unaspirated, as in skin
- ph as in upholstery
- kh as in backhand
- t unaspirated, as in stop
- m̐ & n̐ as ng
- th as in Thomas
- ṭ as in caṭon
- v as w

Certain two-lettered notations—bh, dh, ḍh, gh, jh—denote an aspirated sound, somewhat in the throat, that we do not have in English and that the Thais do not have in their language, either. The Thai solution to this problem is to pronounce bh as a throaty ph, dh as a throaty th, and gh as a throaty kh. Pāli also contains retroflex consonants, indicated with a dot under the letter: ḍ, ḍh, ḷ, ṇ, ṭ, ṭh. These have no English equivalent. They are sounded by curling the tip of the tongue back against the palate, producing a distinct nasal tone.

The meters of Pāli poetry consists of various patterns of full-length syllables alternating with half-length syllables. In this book, wherever possible, many of the long compound words have been broken down with hyphens into their component words to make them easier to read and—for anyone studying Pāli—to understand. If all these rules seem daunting, the best course is simply to listen carefully to the group and to chant along, following as closely as possible their tempo, rhythm, and pitch.

DEDICATION OF OFFERINGS

(Yo so) Bhagavā araham sammā-sambuddho

To the Blessed One, the Lord who fully attained perfect enlightenment,

Svākkhāto yena Bhagavatā dhammo

To the Teaching which he expounded so well,

Supaṭipanno yassa Bhagavato sāvaka-saṅgho

And to the Blessed One's disciples, who have practiced well,

Tam-mayaṃ Bhagavantam sadhammam sasaṅgham

To these – the Buddha, the Dhamma and the Sangha –

Imehi sakkārehi yathā'raham āropitehi abhipūjayāma

We render with offerings our rightful homage.

Sādhu no Bhante Bhagavā sucira-parinibbuto pi

It is well for us that the Blessed One, having attained liberation,

Pacchimā-janatā-nukampa-mānasā

Still had compassion for later generations.

Ime sakkāre duggata-pañṇākāra-bhūte paṭiggaṇhātu

May these simple offerings be accepted

Amhākaṃ dīgha-rattam hitāya sukhāya.

For our long-lasting benefit and for the happiness it gives us.

Araham sammā-sambuddho Bhagavā

The Lord, the Perfectly Enlightened and Blessed One –

Buddham Bhagavantam abhivādemī

I render homage to the Buddha, the Blessed One. (Bow)

(Svākkhāto) Bhagavatā dhammo,

The Teaching so completely explained by him –

Dhammam namassāmi.

I bow to the Dhamma.

(Bow)

(Supaṭipanno) Bhagavato sāvaka-saṅgho,

The Blessed One's disciples who have practiced well

Saṅgham namāmi.

I bow to the Sangha

(Bow)

PRELIMINARY HOMAGE

(Handa mayam Buddhassa Bhagavato pubba-bhāga-nama-kāram karomase)

(Now let us pay preliminary homage to the Buddha)

Namo tassa Bhagavato arahato sammā-sambuddhassa (3x)

Homage to the Blessed, Noble and Perfectly Enlightened One (3x)

HOMAGE TO THE BUDDHA

(Handa mayam Buddhābhitthutim karomase)

(Now let us chant in praise of the Buddha)

(Yo so) Tathāgato araham sammā-sambuddho,

The Tathagata is the Pure One, the Perfectly Enlightened One;

Vijjā-carana-sampanno,

He is impeccable in conduct and understanding

Sugato,

The Accomplished One

Loka-vidū,

The Knower of the Worlds

Anuttaro purisa-damma-sārathi,

He trains perfectly those who wish to be trained

Satthā deva-manussānam

He is Teacher of gods and humans

Buddho Bhagavā,

He is Awake and Holy

Yo imam lokam sadevakam samarakam sabrahmakam,

In this world with its gods, demons and kind spirits,

Sassamaṇa-brāhmaṇim pajam sadeva-manussam

sayam abhiññā sacchikatvā pavedesi,

Its seekers and sages, celestial and human beings, he has by deep insight revealed the Truth.

**Yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-kalyāṇaṃ
pariyosāna-kalyāṇaṃ,**

*He has pointed out the Dhamma: beautiful in the beginning, beautiful
in the middle, beautiful in the end.*

**Sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ
brahma-cariyaṃ pakāsesi,**

*He has explained the Spiritual Life of complete purity in its
essence and conventions.*

**Tam-ahaṃ Bhagavantaṃ abhipūjayāmi, tam-ahaṃ Bhagavantaṃ
sirasā namāmi**

I chant my praise to the Blessed One, I bow my head to the Blessed One. (Bow)

HOMAGE TO THE DHAMMA

(Handa mayaṃ dhammābhitthutim karomase)

(Now let us chant in praise of the Dhamma)

(Yo so) svākkhāto Bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed One,

Sandiṭṭhiko,

Apparent here and now

Akāliko,

Timeless

Ehi-passiko,

Encouraging investigation,

Opanayiko,

Leading inwards

Paccattaṃ veditabbo viññūhi,

To be experienced individually by the wise.

**Tam-ahaṃ dhammaṃ abhipūjayāmi, tam-ahaṃ dhammaṃ sirasā
namāmi**

I chant my praise to this Teaching, I bow my head to this Truth.

(Bow)

HOMAGE TO THE SANGHA

(Handa mayam Saṅghābhitthutim karomase)

(Now let us chant in praise of the Sangha)

(Yo so) supaṭipanno Bhagavato sāvaka-saṅgho

They are the Blessed One's disciples who have practiced well,

Uju-paṭipanno Bhagavato sāvaka-saṅgho,

Who have practiced directly,

Ñāya-paṭipanno Bhagavato sāvaka-saṅgho,

Who have practiced insightfully,

Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho,

Those who practice with integrity;

Yad-idam cattāri purisa-yugāni attha purisa-puggalā,

That is the four pairs, the eight kinds of noble beings,

Esa Bhagavato sāvaka-saṅgho

These are the Blessed One's disciples.

Āhuneyyo

Such ones are worthy of gifts

Pāhuneyyo

Worthy of hospitality

Dakkhiṇeyyo

Worthy of offerings

Añjali-karaṇīyo,

Worthy of respect

Anuttaram puññakkhettaṃ lokassa,

They give occasion for incomparable goodness to arise in the world.

**Tam-aham saṅgham abhipūjayāmi, tam-aham saṅgham sirasā
namāmi**

I chant my praise to this Sangha, I bow my head to this Sangha.

(Bow)

SALUTATION OF THE TRIPLE GEM

(Handa mayam ratanattayappaṇāma-gāthāyo c'eva samvega-parikittana-pāṭhañ-ca bhaṇāmase)

(Now let us chant our salutation of the Triple Gem and a passage of Encouragement)

Buddho susuddho karuṇā-mahaṇṇavo,

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

Yo'ccanta-suddhabbara-ñāṇa-locano,

Possessing the clear sight of wisdom,

Lokassa pāpūpakilesa-ghātako,

Destroyer of worldly self-corruption

Vandāmi Buddhāṃ aham-ādarena taṃ.

Devotedly indeed, that Buddha I revere.

Dhammo padīpo viya tassa satthuno,

The Teaching of the Lord, like a lamp,

Yo magga-pākāmata-bheda-bhinnako,

Illuminating the Path and its Fruit: the Deathless –

Lokuttaro yo ca tad-attha-dīpano,

That which is beyond the conditioned world

Vandāmi dhammāṃ aham-ādarena taṃ.

Devotedly indeed, that Dhamma I revere.

Saṅgho sukhettābhyatikhetta-saññito,

The Sangha, the most fertile ground for cultivation,

Yo diṭṭha-santo sugatānubodhako,

Those who have realized Peace, awakened after the Accomplished One,

Lolappahīno ariyo sumedhaso,

Noble and wise, all longing abandoned –

Vandāmi saṅghāṃ aham-ādarena taṃ.

Devotedly indeed, that Sangha I revere.

Icc-evam-ekant'abhipūjaneyyakam,

This salutation should be made

Vatthuttayam vandayatābhisankhataṃ,

To that which is worthy;

Puññam mayā yaṃ mama sabb'upaddavā,

Through the power of such good action

Mā hontu ve tassa pabhāva-siddhiyā.

May all obstacles disappear.

Idha Tathāgato loke uppanno araham sammā-sambuddho,

One who knows things as they are has come into this world; and he is an Arahant, a perfectly awakened being.

Dhammo ca desito niyyāniko upasamiko pari-nibbāniko sambodha-gāmī sugatappavedito,

Purifying the way leading out of delusion, calming and directing to perfect peace, and leading to enlightenment – this Way he has made known.

Mayan-taṃ dhammaṃ sutvā evaṃ jānāma:

Having heard the Teaching, we know this:

Jāti pi dukkhā

Birth is dukkha

Jarā pi dukkhā

Ageing is dukkha

Maraṇam pi dukkham,

And death is dukkha

Soka-parideva-dukkha-domanass'upāyāsā pi dukkhā,

Sorrow, lamentation, pain, grief and despair are dukkha;

Appiyehi sampayogo dukkho

Association with the disliked is dukkha

Piyehi vippha-yogo dukkho

Separation from the liked is dukkha;

Yam-p'icchaṃ na labhati tam pi dukkham,

Not attaining one's wishes is dukkha –

Saṅkhittena pañc’upādānakkhandhā dukkhā,

In brief, the five focuses of the grasping mind are dukkha.

Seyyathīdam:

These are as follows:

Rūpūpādānakkhandho,

Identification with the body,

Vedanūpādānakkhandho,

Identification with feeling,

Saññūpādānakkhandho,

Identification with perception,

Saṅkhārūpādānakkhandho,

Identification with mental formations,

Viññāṇūpādānakkhandho,

Identification with consciousness.

Yesam pariññāya,

For the complete understanding of this,

Dharamāno so Bhagavā,

The Blessed One, in his lifetime

Evam bahulaṃ sāvake vineti,

Frequently instructed his disciples in just this way.

Evam bhagā ca pan’assa Bhagavato sāvakesu anusāsanī,

Bahulā pavattati:

In addition, he further instructed:

Rūpaṃ aniccaṃ,

The body is impermanent,

Vedanā aniccā,

Feeling is impermanent,

Saññā aniccā,

Perception is impermanent,

Saṅkhārā aniccā,

Mental formations are impermanent,

Viññāṇaṃ aniccaṃ,

Consciousness is impermanent;

Rūpaṃ anattā,

The body is not-self,

Vedanā anattā,

Feeling is not-self,

Saññā anattā,

Perception is not-self,

Saṅkhārā anattā,

Mental formations are not-self,

Viññāṇaṃ anattā,

Consciousness is not-self

Sabbe saṅkhārā aniccā,

All conditions are impermanent,

Sabbe dhamma anatta 'ti

There is no self in the created or the uncreated.

Tae [Tah] mayaṃ (Men[Women])

All of us

Otiṇṇāṃha jātiyā jarā-maraṇena,

Are bound by birth, ageing and death,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi,

By sorrow, lamentation, pain, grief and despair,

Dukkho'tiṇṇā dukkha-paretā,

Bound by dukkha and obstructed by dukkha.

App-eva nāṃ'imassa kevalassa dukkhakkhandhassa anta-kiriyā

paññāyethā'ti,

Let us all aspire to complete freedom from suffering.

Cira-parinibbutam-pi tam Bhagavantam saranam gata

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

Dhamma'ca saṅgha'ca

So too are the Dhamma and the Sangha

Tassa bhagavato sasanam yathasati yatabalam

manasikaroma anupatipajjama

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

Sa sa no patipatti

May then the cultivation of this practice

Imassa kevalassa dukkhakkhandhassa antakiriyaya samvattatu

Lead us to the end of every kind of suffering

APPENDIX:
Taking the Five Precepts

THE REQUEST:

Mayaṃ bhante, ti-saraṇena saha pañca sīlāni yācāma.

Venerable Sir, we request the Three Refuges & the Five Precepts.

Dutiyam-pi mayaṃ bhante...

Venerable Sir, a second time...

Tatiyam-pi mayaṃ bhante...

Venerable Sir, a third time...

(The monk then recites the following passage three times, after which the lay people repeat it three times:)

Namo tassa bhagavato arahato sammā-sambuddhassa. (3X)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

(The monk then recites the following passages line by line, with the lay people reciting line by line after him.)

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 the Saṅgha for refuge.

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi.

A second time, I go to the Buddha for refuge.

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

A second time, I go to the Dhamma for refuge.

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

A second time, I go to the Saṅgha for refuge.

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi.

A third time, I go to the Buddha for refuge.

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

A third time, I go to the Dhamma for refuge.

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

A third time, I go to the Saṅgha for refuge.

(The monk then says:)

Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.

(This ends the going for refuge.)

The lay people respond:

Āma bhante.

Yes, Venerable Sir.

(The monk then recites the precepts line by line, with the lay people reciting them line by line after him.)

1. Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

2. Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from stealing.

3. Kāmesu micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual misconduct.

4. Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

5. Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

The monk will conclude with the following lines:

Imāni pañca sikkhā-padāni:

These are the five training rules.

Sīlena sugatīṃ yanti.

Through virtue they go to a good destination.

Sīlena bhoga-sampadā.

Through virtue is wealth attained.

Sīlena nibbutīṃ yanti.

Through virtue they go to unbinding.

Tasmā sīlaṃ visodhaye.

Therefore we should purify our virtue.

All Recite: **“Sadhu”**

(Bow three times)

Appendix II: Taking the Eight Precepts (for Retreats)

Taking The Three Refuges

Buddhaṃ saranaṃ gacchāmi - *I go to the Buddha as my refuge.*

Dhammaṃ saranaṃ gacchāmi - *I go to the Dhamma as my refuge.*

Saṃghaṃ saranaṃ gacchāmi - *I go to the Sangha as my refuge*

Dutiyampi Buddhaṃ saranaṃ gacchāmi. - *For the second time, I go to the Buddha as my refuge*

Dutiyampi Dhammaṃ saranaṃ gacchāmi. - *For the second time, I go to the Dhamma as my refuge.*

Dutiyampi Saṃghaṃ saranaṃ gacchāmi. - *For the second time, I go to the Sangha as my refuge.*

Tatiyampi Buddhaṃ saranaṃ gacchāmi. - *For the third time, I go to the Buddha as my refuge.*

Tatiyampi Dhammaṃ saranaṃ gacchāmi. - *For the third time, I go to the Dhamma as my refuge.*

Tatiyampi Saṃghaṃ saranaṃ gacchāmi. - *For the third time, I go to the Sangha as my refuge.*

Taking The Eight Precepts

1. Pāṇātipātā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the rule of training to refrain from killing any beings.

2. Adinnādānā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the rule of training to refrain from taking what is not given.

3. Abrahmacariya veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the rule of training to refrain from sexual activity.

4. Musāvādā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the rule of training to refrain from false or harmful speech.

5. Surā-meraya-majja-pamādaṭṭhānā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the rule of training to refrain from intoxicants that impair the mind.

6. Vikāla-bhojanā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the rule of training to refrain from taking food at improper time (after midday).

7. Nacca gīta vādita visūkadassana, mālāgandha vilepana dhārana maṇḍana vibhūsanatṭhānā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the rule of training to refrain from dancing, singing, music, shows, using garlands, perfumes, cosmetics, adornments and ornaments.

8. Uccāsayana-mahāsayanā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the rule of training to refrain from using high and luxurious seats or beds.