

PART 1
Morning Service & Evening Service

RATANATTAYA VANDANĀ
Salutation to the Triple Gem

Yo so bhagavā araham sammā sambuddho	He is the Exalted One, far from defilements, Perfectly, Enlightened by Himself;
Svākkhāto yena bhagavatā dhammo,	the Teaching, well-expounded by the Exalted One;
Suparipanno yassa bhagavato sāvaka-sangho,	the Order of the Exalted One, Which is of good conduct;
Tammayam bhagavantam sadhammam sasangham, imehi sakkārehi yathāraham. āropitehi abhipūjayāma,	to that Exalted One, that Teaching, that Order, honouring them as is proper, we render supreme homage.
Sādhu no bhante bhagavā sucira parinibbutopi,	It is well for us, Venerable Sir, Exalted One so pure, having reached the Final Passing-away;
Pacchimājanatānukampamānasā,	(you still) have compassion on the later generations;
Ime sakkāre duggatapannā kārabbhūte paṭiggaṇhātu, Amhākam dīgharattam hitāya sukhāya.	these humble offerings deign to accept, for our lasting benefit and happiness.
Araham sammāsambuddho bhagavā,	The Exalted One, far from defilements, Perfectly Enlightened by Himself,
Buddham bhagavantam abhivādemī.	I bow low before the Buddha, the Exalted One.

(Make the five-point prostration once)

Svâkkhâto bhagavatâ dhammo, The Teaching, well-expounded
by the Exalted One,
Dhammam namassâmi. I bow low before the Dhamma.

(Make the five-point prostration once)

Supariṇṇo bhagavato sâvakasaṅgho The Sangha of disciples who
have practised well,
Saṅgham namâmi. I bow low before the Sangha.

(Make the five-point prostration once.)

MORNING SERVICE

Pubbabhâganamakârapâṭha (The preliminary Passage for Revering)

**Leader: Handa mayam Buddhassa bhagavato pubbabhâganamakâram
karoma se.**

Let us now chant The preliminary Passage for Revering to the Buddha.

Namo tassa bhagavato Homage to the Uncomparable One,
arahato the Worthy Undeiled One,
sammâsambuddhassa the Perfectly Self-Awakened One.

(thrice)

1. BUDDHÂBHITHUTI

(Praise to the Buddha)

Leader: Handa mayam Let us now chant sublime
Buddhâbhithutim karoma se. praise of the Buddha.

Yo so tathâgato He who has attained to Truth,
araham far from defilements,
sammâsambuddho, Perfectly Enlightened by Himself.

Vijjâcaranasampanno	fully possessed of wisdom ¹ and (excellent) conduct ² .
sugato	One who has proceeded by the good way,
lokavidû,	Knower of worlds,
Anuttaro purisadammasârathi	Unexcelled Trainer of tamable men,
Satthâ devamanussânâ, Buddho, Bhagavâ ,	Teacher of deities and man the Awakened One, the Lord skilled in teaching dhamma,
Yo imam lokam sadevakam samâarakam sabrahmakam, Sassamanabrahmanim pajam sadevamanussam sayam abhiññâ sacchikatvâ pavedesi,	Who in this world with its devas, maras and brahmas, this generation with its ramanas and brahmins together with its rulers and mankind, made Known, having realized it through higher knowledge.
Yo dhammam desesi âdikalyânâ majjhekalyânâ pariyosânakalyânâ,	Who pointed out Dhamma good in the beginning, good in the middle, good at the end,
Sâttham sabayañjanam kevalapariṇâmanam parisuddham brahmacariyam pakâsesi,	who explained the brahmacariya with essential and literal meaning, complete and perfect, of surpassing purity.

1 Vijjâ means the Threefold & Eightfold Knowledge.

2 Carana means Fifteenfold Good Conduct of the Buddha.

Tamaham bhagavantam abhipûjayâmi That Exalted One I worship most highly
tamaham bhagavantam Sirasâ namâmi to that Exalted One my head I bow
 down.

(Make the five-point prostration once.)

2. DHAMMÂBHITHUTI

(praise to the Dhamma)

Leader: Handa mayam Let us now chant the sublime
dhammâbhithutim karoma se. praise of the Dhamma.

Yo so svâkkhâto bhagavatâ That which is well-expounded
dhammo, Dhamma of the Exalted One,
Sanditthiko, to be seen it can be practised
 and realized by it's practitioners
 not delayed in time.
akâliko, (inviting one to) come-see, here and now,
ehipassiko leading inwards,
Opanayiko to be seen by each wise man for himself.
paccattam veditabbo viññûhi
Tamaham dhammam abhipûjayâmi, That Dhamma I worship most highly,
Tamaham dhammam sirasâ namâmi. to that Dhamma my head I bow down.

(Make the five-point prostration once.)

3. SANGHÂBHITHUTI

(Praise to the Sangha)

Leader: Handa mayam Let us now chant the sublime
sanghâbhithutim karoma se. praise of the Sangha.

Yo so supaṣipanno bhagavato That which is the Sangha of the
sâvakasangho Exalted One's disciples who have
 practised nicely,
Ujupaṣipanno bhagavato the Sangha of the Exalted One's
sâvakasangho, disciples who have practised straightly,

**Nâyapaṭipanno bhagavato
sāvakasangho,
Sâmīcipaṭipanno bhagavato
sāvakasangho,
Yadidaṃ :
cattāri purisayugāni,
attha purisapuggalā,
Esa bhagavato sāvakasangho,**

**Āhuneyyo,
pāhuneyyo,
dakkhineyyo,
añjalikaraṇīyo
Anuttaraṃ puññakkhettaṃ lokassa,**

Tamaḥaṃ saṅghaṃ abhipūjayāmi,

Tamaḥaṃ saṅghaṃ sirasā namāmi.

the Sangha of the Exalted One's
disciples who have practised rightly,
the Sangha of the Exalted One's
disciples who have practised properly;
that is to say :

the four pairs of men¹,
the eight individual persons²,
that is the Sangha of the
Exalted One's disciples,³

worthy of gifts,
worthy of hospitality,
worthy of offerings,
who should be respected,
incomparable field of punna
for the world

That Sangha I worship most
highly,

to that Sangha my head
I bow down.

(Make the five-point prostration once.)

4. RATANATTAYAPPANĀMAGĀTHĀ Salutation to the Triple Gem and Passages for Dispassionateness

(Now all sit in a respectful sidewise posture.)

**Leader : Handa mayam
Ratanattayappanāmagāthāyo
ceva samvegaparikittanapāthañca
bhanāma se.**

Let us now chant the
salutation to the Triple
Gem together with the Pali
passages conducive to
dispassionateness.

Buddho susuddho karuṇāmahaññaṃavo

The Buddha purified
compassion ocean-like

1 Those who are in Four Pairs of Noble Path and Fruition

2 Those who are with the mind of Stream Winner up to Fruition of Arahantship

3 Take a note that Sangha, disciples of the Buddha are not mentioned only either lay disciples or monks in uniform. Any of them can be a good Sangha disciple of the Buddha when practices nicely.

- Yeccantasuddhabbaraññalocano,** possessed of wisdom's eye completely,
- Lokassa papûpakilesaghâtako,** destroyer of the stains, the evils of the world:
- Vandâmi buddham ahamâdarena tam.** Devotedly indeed that Buddha I revere.
- Dhammo padîpo viya tassa satthuno,** The Dhamma of the Lord likened to a lamp,
- Yo maggapakâmatabledabhinnako,** its thus diversified: the Path, its fruits as well,
- Lokuttaro yo ca tadatthadîpano,** The Deathless - lighting up that beyond the world
- Vandâmi dhammam ahamâdarena tam.** Devotedly indeed that Dhamma I revere
- Sangho sukhetâbhayatikhettsaññito** The Sangha called a field better than the best,
- Yo ditthasanto sugatânubodhako,** who having seen are calmed, enlightened after Him
- Lolappahîno ariyo sumedhaso,** possessiveness destroyed, the Noble Ones, the wise:
- Vandâmi sangham ahamâdarena tam.** Devotedly indeed that Sangha I revere.
- Icevamekantabhipûjaneyyakam,**
Vatthuttayam vandayatâbhisankhatam,
Puññam mayâ yam mama sabbupaddavâ,
Mâ hontu ve tassa pabhâvasiddhiyâ.
 Truly this puja supreme which should be made unto the Triple Gem, worthy of reverence and thus obstructions all by this my puñña here, may they cease to be by the power of success?

5. SAMVEGAPARIKITTANAPÂTHA

(Passages conducive to Dispassionateness)

Idha tathâgato loke uppanno	Here One attained to Truth appears in the world,
araham, sammâsambuddho,	One far from defilements, Perfectly Enlightened by himself
Dhammo ca desito niyyâniko	and Dhamma is pointed out by Him, leading out (of samsara),
sambodhagâmî sugatappavedito,	calming, tending towards Final Nibbana, going to self-enlightenment, so the Sugata has declared.
Mayantam dhammam sutvâ evam jânâma,	We, having heard this Dhamma, know thus:
Jâtipi dukkhâ, jarâpi dukkhâ, maranampi dukkham,	birth is dukkha, decay is dukkha, death is dukkha,
Sokaparidevadukkhadomanassupâyâsâpi dukkhâ,	sorrow, lamentation, pain, grief and despair are dukkha,
piyehi vippayogo dukkho yampiccham na labhati tampi dukkham,	separation from the liked is dukkha, not getting what one wants is dukkha,
Sankhittena pañcupâdânakkhandhâ dukkhâ,	in brief, the five grasped at groups are dukkha
Seyyathîdam:	which are as follows:
rûpûpâdânakkhandho, Vedanûpâdânakkhandho, Saññûpâdânakkhandho, Sankharûpâdânakkhandho, Viññanûpâdânakkhandho,	the grasped-at group of the body, the grasped-at group of feelings, the grasped-at group of perception, the grasped-at group of volitions, the grasped-at group of consciousness,

**Yesam pariññâya,
Dharamâno so bhagavâ,
Evam bahulam sâvake vineti,**

for full knowledge of which
while the Exalted One was still alive,
He had frequently instructed disciples in
this way,

**Evam bhâgâ ca panassa bhagavato
sâvakesu anusâsanî, Bahulâ
pavattati,**

the section of teaching
taught by the Exalted
One amongst disciples was thus,
many times He had emphasised:

**Rûpam aniccam,
Vedanâ aniccâ,
Saññâ aniccâ,
Sankhârâ aniccâ,
Viññânam aniccam,**

body is impermanent,
feeling is impermanent,
memory is impermanent,
volitions are impermanent,
consciousness is impermanent;

**Rûpam anattâ,
Vedanâ anattâ,
Saññâ anattâ,
Sankhârâ anattâ,
Viññânam anattâ,**

body is not self,
feeling is not self,
memory is not self,
volitions are not self,
consciousness is not self,

Sabbe sankhârâ aniccâ,

all conditioned things are impermanent,

Sabbe dhammâ anattâti,

all dhammas are not self,

**Te mayam, otinnâmbha
jâtiyâ
jarâmaranena,
Sokehi paridevehi dukkhehi
domanassehi upâyâsehi
Dukkhotinnâ
dukkhaparetâ**

All of us beset
by birth
decay and death,
by sorrow, lamentation,
pain, grief and despair,
beset by dukkha,
obstructed by dukkha,

Appevanânimimassa kevalassa
dukkhakkhandhassa antakiriyâ
paññâyethâti,

(consider) that it is
well if the complete ending of the
dukkha-groups might be known.

Ciraparinibbutampi tam
bhagavantam saraṇam gatâ

Although long is the
passing away of the Exalted One,
we, however, take Him
together with the Dhamma
and the Sangha for Guidance,
and strive and endeavour
to follow, according to
our ability and as much as we can afford
to, in the Doctrine of the Exalted one.

dhammañca sanghañca

tassa bhagavato sâsanam,
Yathâsati yathâbalam mana-
sikaṛoma anupatipajjâma,

May this practice of ours
be conducive to the extinction of
sufferings

Sâ sâ no pañipatti,
imassa kevalassa dukkhak-
khandhassa antakiriyâya
samvattatûti

(The following to be chanted by monks and novices)

Ciraparinubbutampi tam bhagavantam
uddissa arahantam sammâsambuddham,
Saddhâ agârasmâ anagâriyam pabbajitâ,
Tasmim bhagavati brahmacariyam carâma,
Bhikkhûnam / Sâmanerânâ sikkhâsâjivasamâpannâ,
Tam no brahmacariyam imassa kevalassa dukkhakkhandhassa
antakiriyâya samvattatûti.

Translation:

Though the Final Nibbana was long ago of the Exalted One
having faith we have gone forth from home to homelessness
(and) in that Exalted One's Brahmachariya we practise (being) fully
possessed of the proper livelihood for Bhikkhus that is our Brahmachariya.
This total of dukkha, may it be brought to an end completely.

(Morning Service is ended)