



PANDITARAMA LUMBINI INTERNATIONAL VIPASSANA MEDITATION CENTER

EVENING CHANTING

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Vandanā (Homage)

Namo Tassa Bhagavato Arahato Sammāsambuddhassa. (x3)

Homage to the Blessed One, the Exalted One, the Fully Self-Enlightened One.

Tīsaṇa (Three Refuges)

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha as my refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma as my refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Saṅgha as my refuge.

Dutiyam-pi Buddhaṃ saraṇaṃ gacchāmi.

For the second time, I go to the Buddha as my refuge.

Dutiyam-pi Dhammaṃ saraṇaṃ gacchāmi.

For the second time, I go to the Dhamma as my refuge.

Dutiyam-pi Saṅghaṃ saraṇaṃ gacchāmi.

For the second time, I go to the Saṅgha as my refuge.

Tatiyam-pi Buddhaṃ saraṇaṃ gacchāmi.

For the third time, I go to the Buddha as my refuge.

Tatiyam-pi Dhammaṃ saraṇaṃ gacchāmi.

For the third time, I go to the Dhamma as my refuge.

Tatiyam-pi Saṅghaṃ saraṇaṃ gacchāmi.

For the third time, I go to the Saṅgha as my refuge.

Aṭṭhaṅga Sīla (Eight Precepts)

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

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

2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

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

3. Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.

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

4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

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

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

I undertake the rule of training to refrain from drinks and drugs which befuddle the mind and reduce mindfulness.

6. Vikāla-bhojanā veramaṇī sikkhāpadaṃ samādiyāmi.

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

7. Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

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

8. Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi.

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

Idaṃ me sīlaṃ magga-phala-ñāṇassa paccayo hotu.

May my precepts be a good cause for the attainment of Path and Fruition.

(Sayādaw says:) Āppamadena sampādettha.

Accomplish the training with mindfulness.

(Reply:) Āma Bhante.

Yes, Sayādaw.

Paying Homage and Respect

Imāya dhammānu dhammapaṭipattiyā Buddhāṃ pūjemi.

By this practice of Dhamma, I pay homage to the Buddha.

Imāya dhammānu dhammapaṭipattiyā Dhammāṃ pūjemi.

By this practice of Dhamma, I pay homage to the Dhamma.

Imāya dhammānu dhammapaṭipattiyaṁ Saṅghaṁ pūjemi.

By this practice of Dhamma, I pay homage to the Saṅgha.

Imāya dhammānu dhammapaṭipattiyaṁ Mātāpitaraṁ pūjemi.

By this practice of Dhamma, I pay homage to my parents.

Imāya dhammānu dhammapaṭipattiyaṁ Ācariyaṁ pūjemi.

By this practice of Dhamma, I pay homage to my teachers.

Mettā

Ahaṁ avero homi

May I be free from enmity and danger.

Abyāpajjho homi

May I be free from mental suffering.

Aniḥho homi

May I be free from physical suffering.

Sukhī attānaṁ pariharāmi

May I take care of myself happily.

Mama mātāpitu

May my parents,

Ācariyaṁ ca nātimittaṁ ca

teachers, relatives and friends,

Sabrahmacāriṇo ca

fellow Dhammafarrers

Averā hontu

be free from enmity and danger,

Abyāpajjhā hontu

be free from mental suffering,

Aniḥhā hontu

be free from physical suffering.

Sukhī attānaṁ pariharantu

May they take care of themselves happily.

Imasmim ārāme sabbe yogino

May all yogis in this compound

Averā hontu

be free from enmity and danger,

Abyāpajjhā hontu

be free from mental suffering,

Aniḥhā hontu

be free from physical suffering.

Sukhī attānaṁ pariharantu

May they take care of themselves happily.

Imasmim ārāme sabbe bhikkhū

May all monks in this compound,

Sāmaneraṁ ca

novice monks,

Upāsaka-upāsikāyo ca

laymen and laywomen disciples

Averā hontu

be free from enmity and danger,

Abyāpajjhā hontu

be free from mental suffering,

Aniḥhā hontu

be free from physical suffering.

Sukhī attānaṃ pariharantu

May they take care of themselves happily.

Amhākaṃ catupaccaya-dāyaka

May our donors of the four supports¹

Averā hontu

be free from enmity and danger,

Abyāpajjhā hontu

be free from mental suffering,

Anīghā hontu

be free from physical suffering.

Sukhī attānaṃ pariharantu

May they take care of themselves happily.

Amhākaṃ ārakkha devatā

May our guardian devas

Imasmiṃ vihāre

in this monastery,

Imasmiṃ āvāse

in this dwelling,

Imasmiṃ ārāme

in this compound,

Ārakkha devatā

may the guardian devas

Averā hontu

be free from enmity and danger,

Abyāpajjhā hontu

be free from mental suffering,

Anīghā hontu

be free from physical suffering.

Sukhī attānaṃ pariharantu

May they take care of themselves happily.

Sabbe sattā

May all beings,

Sabbe pānā

all breathing things,

Sabbe bhūtā

all creatures,

Sabbe puggalā

all individuals (all beings),

Sabbe attabhāva-pariyāpannā

all personalities (all beings with mind and body),

Sabbā itthiyo

all females,

Sabbe purisā

all males,

Sabbe ariyā

all noble ones (saints),

Sabbe anariyā

all worldlings (those yet to attain sainthood),

Sabbe devā

all devas (deities),

Sabbe manussā

all humans,

Sabbe vinipātikā

all those in the four woeful planes

Averā hontu

be free from enmity and danger,

Abyāpajjhā hontu

¹Clothing, food, medicine and lodging.

be free from mental suffering,

Anīghā hontu

be free from physical suffering.

Sukhī attānaṃ pariharantu

May they take care of themselves happily.

Dukkhā muccantu

May all beings be free from suffering,

Yathā-laddha-sampattito

May whatever they have gained not be lost

Mā vigacchantu kammassakā

All beings are the owners of their Kamma.²

Puratthimāya disāya

In the eastern direction,

Pacchimāya disāya

in the western direction,

Uttarāya disāya

in the northern direction,

Dakkhiṇāya disāya

in the southern direction,

Puratthimāya anudisāya

in the southeast direction,

Pacchimāya anudisāya

in the northwest direction,

Uttarāya anudisāya

in the northeast direction,

Dakkhiṇāya anudisāya

in the southwest direction,

Heṭṭhimāya disāya

in the direction below,

Uparimāya disāya

in the direction above

Sabbe sattā

May all beings,

Sabbe pānā

all breathing things,

Sabbe bhūtā

all creatures,

Sabbe puggalā

all individuals (all beings),

Sabbe attabhāva-pariyāpannā

all personalities,

Sabbā itthiyo

may all females,

Sabbe purisā

all males,

Sabbe ariyā

all noble ones (saints),

Sabbe anariyā

all worldlings (those yet to attain sainthood),

Sabbe devā

all devas (deities),

Sabbe manussā

all humans,

Sabbe vinipātikā

all those in the four woeful planes

Averā hontu

²The above three lines are the contemplation on the remaining three brahmavihāras of karuṇā (compassion), muditā (sympathetic joy) and upekkhā (equanimity) respectively.

be free from enmity and danger,

Abyāpajjhā hontu

be free from mental suffering,

Anīghā hontu

be free from physical suffering.

Sukhī attānaṃ pariharantu

May they take care of themselves happily.

Dukkhā muccantu

May all beings be free from suffering,

Yathā-laddha-sampattito

May whatever they have gained not be lost

Mā vigacchantu kammassakā

All beings are the owners of their Kamma

Uddhaṃ yāva bhavaggā ca

As far as the highest plane of existence

Adho yāva avicito

and down to the lowest plane,

Samantā cakkavālesu

in the entire universe,

Ye sattā paṭhavicarā

whatever beings that move on earth,

Abyāpajjhā niverā ca

may they be free of mental suffering and enmity

Nidhukkhā ca anupaddavā

and from physical suffering and danger.

Uddhaṃ yāva bhavaggā ca

As far as the highest plane of existence

Adho yāva avicito

to as far down as the lowest plane,

Samantā cakkavālesu

in the entire universe

Ye sattā udayekarā

whatever beings that move on water,

Abyāpajjhā niverā ca

may they be free of mental suffering and enmity

Nidhukkhā ca nupaddavā

and from physical suffering and danger.

Uddhaṃ yāva bhavaggā ca

As far as the highest plane of existence

Adho yāva avicito

to as far down as the lowest plane,

Samantā cakkavālesu

in the entire universe,

Ye sattā ākāsecarā

whatever beings that move in the air,

Abyāpajjhā niverā ca

may they be free of mental suffering and enmity

Nidhukkhā ca nupaddavā

and from physical suffering and danger.

Final Salutation

Addhā imāya paṭipadāya jarāmaraṇamhā parimuccisāmi.

With this Noble practice of Vipassanā Meditation, may I be liberated from the universal suffering of ageing, sickness and death.

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.

May this merit of mine be a good cause for the attainment of Nibbāna.

Idaṃ me sīlaṃ Maggaphalañāṇassa paccayo hotu.

May my precepts be a good cause for the attainment of Path and Fruition.

Imaṃ no puññabhāgaṃ sabbasattānaṃ dema.

We share our merit with all beings.

Sabbe sattā sukhitā hontu!

May they be well and happy.

Sādhu! Sādhu! Sādhu!

Puññānumodana (Dedication)

Idaṃ no ñātīnaṃ hotu, sukhitā hontu ñātayo. (x3)

Let this merit be for our relatives. May they be happy.

Ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ.

Sabbe devā anumodantu, sabba-sampattisiddiyā.

May all deities share this merit which we have thus acquired for the acquisition of all kinds of happiness.

Ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ.

Sabbe sattā anumodantu, sabba-sampattisiddiyā.

May all beings share this merit which we have thus acquired for the acquisition of all kinds of happiness.

Ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ.

Sabbe bhūtā anumodantu, sabba-sampattisiddiyā.

May all creatures share this merit which we have thus acquired for the acquisition of all kinds of happiness.

Sādhu! Sādhu! Sādhu!

Guide to Pronunciation of Pāli

Below is a guide to the correct pronunciation of Pāli:³

a	is short as in another , academic
ā	is long as in art , father
i	is short as in ink , pin
ī	is long as in eel , seal
u	is short as in utter , under
ū	is long as in prudent , do
e	is long in open syllables as in age , but before a conjunct consonant it is short as in end
o	is long in open syllables as in own , but before a conjunct consonant it is short as in orange
m̐	is the pure nasal sounded through the nose
k	as in cat , skip
kh	somewhat as in blackheath
g	as in gadfly , gate
gh	somewhat as in log house
ṇ	as in bank
c	as in change , church
ch	somewhat as in witch hazel
j	as in jet , jaw
jh	somewhat as in sledge hammer
ṇ̐	as in canyon , señor

The following sounds as noted but with the tongue drawn back, thereby producing a hollow sound:

ṭ	as in tap , tick
ṭh	somewhat as in ant hill (never as in they)
ḍ	as in did , dug
ḍh	somewhat as in red hot
ṇ̐	as in know

³Source: ancient-buddhist-texts.net/Textual-Studies/Grammar/The-Pronunciation-of-Pali.htm

The following sounds as noted but with the tongue touching the tip of the teeth:

t	as in tub , ten
th	somewhat as in cat house
d	as in den , dig
dh	somewhat as in mad house
n	as in nip , nose
p	as in pat , pinch
ph	somewhat as in top hat (never as in photo)
b	as in back , big
bh	somewhat as in abhorrence
m	as in men , mice
y	as in yes , year
r	as in red , but with a stronger trill
l	as in lead , lend
l̥	as before, but with the tongue drawn back
v	at the beginning of a word, as in van , vane , else- where it more closely resembles wan , wane
s	as in say , send
h	as in hat , height