

In Honor of The Triple Gem

[Araham]* sammā sambuddho bhagavā

*The Blessed One, Arahant, having quenched all fires of defilement and dukkha,
perfectly self-awakened:*

Buddhaṃ bhagavantaṃ abhivādemī

I pay homage to that Blessed Lord, the Buddha.

— bow —

[Svākkhāto] bhagavatā dhammo

The Natural Truth so perfectly explained by him:

Dhammaṃ namassāmi

I honour the Dhamma.

— bow —

[Supaṭipanno] bhagavato sāvakaśaṅgho

The Community of the Blessed One's disciples who have practiced well:

Saṅghaṃ namāmi

I bow to that Sangha.

— bow —

Preliminary Homage (*Pubbabhāganamakāra*)

[Handa mayaṃ buddhassa bhagavato pubbabhāganamakāraṃ karomase]

[Let us pay preliminary homage to the Buddha.]

Namo tassa bhagavato

Homage to the Blessed One,

Arahato

The Worthy, Undeiled One,

Sammāsambuddhassa

The Perfectly Self-Awakened One.

[repeat three times]

* Words in brackets are chanted by the leader only.

Three Refuges (*Tisarāṇa*)

- Buddhaṃ saraṇaṃ gacchāmi
To the Buddha for Refuge we go,
- Dhammaṃ saraṇaṃ gacchāmi
To the Dhamma for Refuge we go,
- Sanghaṃ saraṇaṃ gacchāmi
To the Sangha for Refuge we go,
- Dutiyampi buddhaṃ saraṇaṃ gacchāmi
A second time, to the Buddha for Refuge we go,
- Dutiyampi dhammaṃ saraṇaṃ gacchāmi
A second time, to the Dhamma for Refuge we go,
- Dutiyampi sanghaṃ saraṇaṃ gacchāmi
A second time, to the Sangha for Refuge we go;
- Tatiyampi buddhaṃ saraṇaṃ gacchāmi
A third time, to the Buddha for Refuge we go,
- Tatiyampi dhammaṃ saraṇaṃ gacchāmi
A third time, to the Sangha for Refuge we go;
- Tatiyampi sanghaṃ saraṇaṃ gacchāmi
A third time, to the Sangha for Refuge we go.

The Five Precepts (*Pañcasīla*)

- Pāṇātipātā veramaṇī sikkhapadaṃ samadiyāmi
I undertake the training to abstain from harming living beings.
- Adinnādāna veramaṇī sikkhapadaṃ samadiyāmi
I undertake the training to abstain from taking what has not been given freely.
- Kamesumicchācārā veramaṇī sikkhapadaṃ samadiyāmi
I undertake the training to abstain from sexual misconduct.
- Musāvādā veramaṇī sikkhapadaṃ samadiyāmi
I undertake the training to abstain from false speech.
- Surameraya majjapamādaṭṭhānā veramaṇī sikkhapadaṃ samadiyāmi
I undertake the training to abstain from fermented and alcoholic beverages that cloud the mind.

The Eight Precepts

(Atthasīla)

In addition to the five, add:

Vikāla bhojanā veramani sikkhapadam samadiyamī

I undertake the training to abstain from eating at improper times.

Naccakita vādita visukadassanā mālāgandha vilepana dhārana mandana
vibhusanatthānā veramani sikkhapadam samadiyamī

I undertake the training to abstain from jewelry, fragrances, singing, dancing, and

Uccāsayana mahāsayanā veramani sikkhapadam samadiyamī

I undertake the training to abstain from high and luxurious furniture.

10 Parami

For the Great Beings' minds retain their balance by giving preference to beings' welfare, by dislike of beings' suffering, by desire for the various successes achieved by beings to last, and by impartiality towards all beings [4 *bhramavihara*]. And to all beings they *give gifts*, which are a source of pleasure, without discriminating thus: "It must be given to this one; it must not be given to this one." And to avoid doing harm to beings they undertake the precepts of *virtue*. They practice *renunciation* for the purpose of perfecting their virtue. They cleanse their *understanding* for the purpose of non-confusion about what is good and bad for beings. They constantly arouse *energy*, having beings' welfare and happiness at their heart. When they have acquired heroic fortitude through supreme energy, they become *patient* with beings' many kinds of faults. They *do not deceive* when promising "we shall give you this; we shall do this for you." They are unshakably *resolute* upon beings' welfare and happiness. Through unshakable *loving kindness* they place them (other beings) first [before themselves]. Through *equanimity* they expect no reward. Having thus fulfilled the Perfections, these [divine abidings] then perfect all the good states classed as the Ten Powers, the Four kinds of Fearlessness, the Six kinds of Knowledge Not Shared [by disciples], and the Eighteen States of the Awakened One. This is how they bring to perfection all the good states beginning with giving.¹

¹ Visuddhimagga IX, 124; p. 352-3. Tr. Bhikkhu Ñānamoli, (Kandy: Buddhist Publication Society, 1991)