

Lao Theravada **Buddhist Chants**

To be used during ceremonies in the presence of bhikku

An Invitation to the Devas

*Devas can be considered as deities, gods, angels or heavenly figure.
We call on them asking them to join us, to hear our prayers and bare witness when creating merit.*

Prayer leader speaks:

Samanta cakkavalesu Atr'agacchantu devata.
Saddhammam muni-rajassa sunantu sagga-mokkhadam.

*From all around the galaxies, may the devas come here.
May they listen to the True Dhamma of the King of Sages, leading to heaven & emancipation.*

Sagge kame ca rupe giri-sikharatate c'antalikkhe vimane,
Dipe ratthe ca game taruvana-gahane geha-vatthumhi khetto,
Those in the heavens of sensuality & form, on peaks & mountain precipices, in palaces countries, & towns, in groves of trees & thickets, around homesites & fields, floating in the sky, in islands,

Bhumma c'ayantu deva jala-thala-visame yakkha-gandhabba-naga,
Titthanta santike yam: Muni-vara-vacanam sadhavo me sunantu.
*And the earth-devas, spirits, heavenly minstrels, & nagas in water, on land, in badlands, & nearby:
May they come & listen with approval as I recite the word of the excellent sage.*

Buddha-dassana-kalo ayam-bhadanta.
Dhammassavana-kalo ayam-bhadanta.
Saagha-payirupasana-kalo ayam-bhadanta.
*This is the time to see to the Buddha, Venerable Sirs.
This is the time to listen to the Dhamma, Venerable Sirs.
This is the time to attend to the Sangha, Venerable Sirs.*

Homage to The Triple Gem

*The Triple Gem is The Buddha, The Dharma, which is the teachings of The Buddha and The Sangha,
which is the disciples of The Buddha and his teachings. We show them homage through chanting and prayers,
When chanting and praying we praise The Buddha for being a great teacher, promote The Dharma and show
our appreciation of the disciples who pass on the teachings to us.*

Imina sakkalena tam buddham apipusayami

I pay homage to the Buddha

Araham samma-sambuddho bhagava.
The Blessed One is Worthy & Rightly Self-awakened.

Buddham bhagavantam abhivademi.

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Imina sakkalena tam dhammam apipusayami

I pay homage to the Dharma

Svakkhato bhagavata dhammo.

The Dhamma is well-expounded by the Blessed One.

Dhammam namassami.

I pay homage to the Dhamma.

(BOW DOWN)

Imina sakkalena tam sancham apipusayami

I pay homage to the Sangha

Supatipanno bhagavato savaka-sangho.

The Sangha of the Blessed One's disciples has practiced well.

Sangham namami.

I pay respect to the Sangha.

Vandana

Namo tassa bhagavato arahato samm-sambuddhassa. (THREE TIMES)

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

Ti-Sarana

The Three Refuges

Buddham saranam gacchami.

I go to the Buddha for refuge.

Dhammam saranam gacchami.

I go to the Dhamma for refuge.

Sangham saranam gacchami.

I go to the Sangha for refuge.

Dutiyam-pi Buddham saranam gacchami.

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

Dutiyam-pi Dhammam saranam gacchami.

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

Dutiyam-pi Sangham saranam gacchami.

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

Tatiam-pi Buddham saranam gacchami.

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

Tatiam-pi Dhammam saranam gacchami.

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

Tatiam-pi Sangham saranam gacchami.

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

Dhajagga Paritta

The Top-of-the-Banner-Staff Protection

Itipi so bhagava araham samma-sambuddho,
He is a Blessed One, a Worthy One, a Rightly Self-awakened One,
Vijja-carana-sampanno sugato lokavidu,
consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,
Anuttaro purisa-damma-sarathi sattha deva-manussanam buddho bhagavati.
unexcelled trainer of those who can be taught, teacher of human & divine beings; awakened; blessed.
Svakkhato bhagavata dhammo,
The Dhamma is well-expounded by the Blessed One,
Sanditthiko akaliko ehipassiko,
to be seen here & now, timeless, inviting all to come & see,
Opanayiko paccattam veditabbo viññuhi.
pertinent, to be seen by the observant for themselves.
Supanipanno bhagavato savaka-sangho,
The Sangha of the Blessed One's disciples who have practiced well,
Uju-patipanno bhagavato savaka-sangho,
the Sangha of the Blessed One's disciples who have practiced straightforwardly,
Ñaya-patipanno bhagavato savaka-sangho,
the Sangha of the Blessed One's disciples who have practiced methodically,
Samici-patipanno bhagavato savaka-sangho,
the Sangha of the Blessed One's disciples who have practiced masterfully,
Yadidam cattari purisa-yugani attha purisa-puggala:
i.e., the four pairs—the eight types—of Noble Ones:
Esa bhagavato savaka-sangho—
That is the Sangha of the Blessed One's disciples—

Veneration

Oukasa vanta mi bante jetiyang sapang sabpadta tane
Suptitidtang saririkatatou mahapouting
Poutaroupang sakarang satamanasa vajasa jeva
Vanta mete tatakate sarane asane tanajapi sabata (*bow*)

Oukasa vantami bante sabpang aparatang tamatame
Pante mayakatang bouyang samina anoumo tidtabpang
Saminakatang pounyang mahang tasapang
Satou satou satou anoumotami (*bow*)

We ask your leave and you to forgive us for whatever wrong we have done with the three doors (of body, speech & mind) I revere every stupa established in every place, every relic of The Buddha's body, every great Bodhi tree, every Buddha image that is an object of veneration. I revere the relics. I revere them everywhere. I always revere the Triple Gem. Homage to the Buddha brings great glory. Homage to the Dharma brings great discernment. Homage to the Sangha brings great wealth. I go to The Buddha, Dharma & Sangha as my life and refuge until reaching liberation. I am morally pure. May The Buddha, Dharma, Sangha and all living beings always live happily free from enmity. May all share in the blessings springing from the good I have done.

Going for Refuges and Precepts

The “Going for Refuge” and taking the precepts define a person as a practicing Buddhist. Going for Refuge gives a continual perspective on life by referring one’s conduct and understanding to the qualities of Buddha (wisdom), Dharma (truth) and Sangha (virtue). The precepts are also for reflection and to define one’s actions as responsible human being. There is a formal means of requesting for refuges and precepts from a bhikkhu.

THE REQUEST:

Mayam bhante, ti-saranena saha pañca silani yacama.

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

Dutiyam-pi mayam bhante...

Venerable Sir, a second time...

Tatiam-pi mayam bhante...

Venerable Sir, a third time...

Repeat after abbot:

Namo tassa bhagavato arahato samma-sambuddhassa. (Three times)

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

Buddham saranam gacchami.

I go to the Buddha for refuge.

Dhammam saranam gacchami.

I go to the Dhamma for refuge.

Sangham saranam gacchami.

I go to the Saṅgha for refuge.

Dutiyam-pi Buddham saranam gacchami.

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

Dutiyam-pi Dhammam saranam gacchami.

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

Dutiyam-pi Sangham saranam gacchami.

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

Tatiam-pi Buddham saranam gacchami.

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

Tatiam-pi Dhammam saranam gacchami.

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

Tatiam-pi Sangham saranam gacchami.

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

Abbot speaks:

Ti-sarana-gamanam nitthitam.

This ends the going for refuge.

Everyone responds:

Ama bhante.

Yes, Venerable Sir.

Repeat after abbot:

Panatipata veramani sikkha-padam samadiyami.

I undertake the training rule to refrain from taking life.

Adinnadana veramani sikkha-padam samadiyami.

I undertake the training rule to refrain from stealing.

Kamesu micchacara veramani sikkha-padam samadiyami.

I undertake the training rule to refrain from sexual misconduct.

Musavada veramani sikkha-padam samadiyami.

I undertake the training rule to refrain from telling lies.

Sura-meraya-majja-pamada_hana veramani sikkha-padam samadiyami.

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

The monk then concludes with the following:

Imani pañca sikkha-padani.

These are the five training rules.

Silena sugatim yanti.

Through virtue they go to a good destination.

Silena bhoga-sampada.

Through virtue is wealth attained.

Silena nibbutim yanti.

Through virtue they go to Unbinding.

Tasma silam visodhaye.

Therefore we should purify our virtue.

Everyone responds:

Satou, satou, satou

Well said, well said, well said

(bow three times)

Requesting Blessings

Prayer leader:

Vipatti-patibahaya sabba-sampatti-siddhiya,
Sabba-**dukkha**-vinasaya parittam brutha mamgalam.

Vipatti-patibahaya sabba-sampatti-siddhiya,
Sabba-**bjaua**-vinasaya parittam brutha mamgalam.

Vipatti-patibahaya sabba-sampatti-siddhiya,
Sabba-**roga**-vinasaya parittam brutha mamgalam.

For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all **pain**, may you chant a blessing & protection.

For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all **danger**, may you chant a blessing & protection.

For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all **illness**, may you chant a blessing & protection.

Formal Offerings of General Items

To three monks or less. Repeat Namō... three times, then:

Imani mayam bhante, sangha-danani, silavantanam, onojayama.

Sadhu no bhante, silavanto, imanisingha-danani, patigganhatu,

amhakam, digharattam, hitaya, sukhaya. Satou, satou, satou

We present these Sangha gifts of ours to the virtuous ones.

*May the virtuous ones accept these, our Sangha gifts, for
our long-term welfare & happiness.*

Last Homage for The Buddha, Dharma and Sangha

Kayena vacaya va cetasa va,
Buddhe kukammam pakatam maya yam,
Buddho patiggamhatu accayantan,
Kal'antare sanvaritun va buddhe.

*Whatever bad kamma I have done to the Buddha
by body, by speech, or by mind,
may the Buddha accept my admission of it,
so that in the future I may show restraint toward the Buddha.*

Kayena vacaya va cetasa va,
Dhamme kukammam pakatam maya yam,
Dummho patiggamhatu accayantan,
Kal'antare sanvaritun va Dummhe.

*Whatever bad kamma I have done to the Dhamma
by body, by speech, or by mind,
may the Dhamma accept my admission of it,
so that in the future I may show restraint toward the Dhamma.*

Kayena vacaya va cetasa va,
Sanghe kukammam pakatam maya yam,
Sangho patiggamhatu accayantan,
Kal'antare sanvaritun va Sanghe.

*Whatever bad kamma I have done to the Sangha
by body, by speech, or by mind,
may the Sangha accept my admission of it,
so that in the future I may show restraint toward the Sangha.*