

***Wat Lao Buddhovath***  
***Ceremonial Chanting Guide***  
***Pāli-English Text with English***  
***Translation***



**Sharing of Merit (Food/Clothing Donations) to Past Relatives**

Idaṃ me ñātīnaṃ hotu  
Sukhitā homhi ñātayo

ອີທັງເມ ງາຕີນັ່ງ ໂຫຕຸ  
ສຸຂິຕາ ໂຫໝີ ງາຕະໂຍ

*“May this be for MY relatives.  
May MY relatives be happy!”*

ຂໍໃຫ້ນີ້ເປັນກັບພໍ່ນ້ອງຂອງຂະນ້ອຍ.  
ຂໍໃຫ້ພໍ່ນ້ອງມີຄວາມສຸກ!”

**Sharing of Merit (Food/Clothing Donations) to Deities**

Ākāsaṭṭhā ca bhummaṭṭhā  
Deva-nāgā mahiddhikā  
Puññan-taṃ anumodantu  
Cīraṃ rakkhantu buddha-sāsanam

ອາກາສັຕທາ ຈະພູມັຕທາ  
ເທວະນາຄາ ມະຫິທທິກາ  
ປຸນຍັນຕັງ ອະນຸໂມທັນຕຸ  
ຈິຣັງ ຮັກຂັນຕຸ ພຸທທະ ສາສະນັງ

*May devas & nagas of great power,  
standing in space and on land rejoice  
in this merit. May they long protect  
the Buddha’s teachings.*

ຂໍໃຫ້ເທວະດາແລະນາກາຜູ້ມີອໍານາດ,  
ຢືນຢູ່ອະວະກາດແລະແຜ່ນດິນຮັບຍິນດີ  
ໃນບຸນນີ້. ຂໍໃຫ້ເພິ່ນປົກປ້ອງ  
ຄໍາສອນຂອງພຣະພຸດທະເຈົ້າ.

### “Left-Overs” and Requesting Leftovers for Personal Use

*Said by the Laypeople:*

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

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

Sesaṃ mangalaṃ yācama. Dutiyam-pi Sesaṃ mangalaṃ yācama.

Tatiyam-pi Sesaṃ mangalaṃ yācama.

*May we festively rejoice in the left-overs from that which was begged for. I repeat..., I repeat again...*

*Monks will respond with:*

Sadhu! Bojanā pāsaṇaṃ

*Wellness! From the meal that fed us and gave us strength,*

Yaṭṭha sokaṃ Pāli sundūt

*As it's still considered pure and also for your health,*

Āyu vaṇṇo sukhaṃ, balaṃ.

*May it give you long life, beauty, happiness, strength.*

### Requesting Dhamma Lesson

Brahmā ca lokādhipatī sahampatī

*The Brahmā Sahampatī, Lord of the World,*

Kat' añjalī andhivaraṃ ayācatha:

*with hands palm-to-palm before his heart,  
requested a blessing:*

Santīdha sattāpparajakkha-jātikā

*There are beings here with only a little dust  
in their eyes.*

Desetu dhammaṃ anukampimaṃ pajāma.

*Please teach the Dhamma out of compassion  
for them.*

## Merit-Sharing and Alms Offering Guide Practice at Wat Lao Buddhovath Pāli-English with English Translations

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## Pronunciation of Pāli-English text

### Pāli-English Pronunciation

**Consonance – Similar to English however certain letters have either an aspirated sound or un-aspirated sound.**

**Also there are some letters that sound different than how it would be pronounced in English.**

**Here is a tabled list of Consonants aspirated, un-aspirated, and special sound.**

aspirated	example	Pāli-English Example	Phonetic Sound
<b>BH &amp; PH</b>	UPHOLSTERY	Bhagavato	<b>Puht</b> ka-wa doe
<b>D &amp; DH &amp; TH</b>	THOMAS	Dhammaṃ	<b>Thum</b> mung
<b>GH &amp; KH</b>	KAREN	Svākkhāto	Suh-wuh <b>Khar</b> doe
un-aspirated	example		
<b>B &amp; P</b>	SPOT	Buddhaṃ	<b>Bput</b> tongue
<b>K &amp; G</b>	SKIN	Bhagavā	Pot <b>ka</b> -wah
<b>T</b>	STOP	Tam-aham	<b>Dtumb</b> Uh-Hung
special	Example		
<b>C</b>	JAVELIN	Sāmīci	Sah mee <b>Je</b>
<b>J &amp; CH</b>	XEROX or SHY	Jāti-pi	<b>Shar</b> dtee bpe
<b>V</b>	WELCOME	Veditabbo	<b>Way</b> Te Dgup bpow
<b>Ñ</b>	CANYON	viññūhi	Wean- <b>You</b> Heat
<b>m̐ &amp; ṇ̐</b>	SING	saraṇam	Suh-rut <b>nung</b>
<b>ṭ or ṇ</b>	Shortens the vowel and connects to next word	aṭṭha & chabbanna	Uht- <b>Thuht</b> & Shup pun-nuh

**Here is a tabled list of Vowels (How Sanskrit-English is written?)**

A	O or AH	E	U	I	AY
father (uh)	gopher	they	gluten	pink	Eye
ā	—	—	ū	ī	—
farther (Ahhh)	—	—	OOzing	machine	—

## Jaya Paritta The Victory Protection

Mahā-kāruṇiko nātho  
Hitāya sabba-pāṇinaṃ  
Pūretvā pāramī sabbā  
Patto sambodhim-uttamaṃ  
Etena sacca-vajjena  
Hotu te jaya-maṅgalaṃ

Jayanto bodhiyā mūle  
Sakyānaṃ nandi-vaḍḍhanaṃ  
Evaṃ tvam vijayo hohi  
Jayassu jaya-maṅgale

Aparājita-pallaṅke  
Sīse paṭhavi-pokkhare  
Abhiseke sabba-buddhānaṃ  
Aggappatto pamodati

Sunakkhattaṃ sumaṅgalaṃ  
Supabhātaṃ suhuṭṭhitaṃ  
Sukhaṇo sumuhutto ca  
Suyiṭṭhaṃ brahmacārisu  
Padakkhiṇaṃ kāya-kammaṃ  
Vācā-kammaṃ padakkhiṇaṃ  
Padakkhiṇaṃ mano-kammaṃ  
Paṇidhī te padakkhiṇā  
Padakkhiṇāni katvāna  
Labhantatthe, padakkhiṇe

*(The Buddha), our protector, with great compassion  
for the welfare of all beings,  
having fulfilled all the perfections,  
attained the highest self-awakening.  
Through the speaking of this truth,  
may you have a victory blessing.*

*Victorious at the foot of the Bodhi tree,  
was he who increased the Sakyans' delight.  
May you have the same sort of victory.  
May you win victory blessings.*

*At the head of the lotus leaf of the world  
on the undefeated seat consecrated by all the Buddhas,  
he rejoiced in the utmost attainment.*

*A lucky star it is, a lucky blessing,  
a lucky dawn, a lucky sacrifice,  
a lucky instant, a lucky moment,  
a lucky offering: i.e.,  
a rightful bodily act,  
a rightful verbal act,  
a rightful mental act,  
your rightful intentions with regard  
to those who lead the holy life.*

*Doing these rightful things, your rightful aims are  
achieved.*

Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe

Santena soma-vidhinā jītavā munindo

Tan-tejasā bhavatu te jaya-maṅgal’aggam.

*Having made a wooden belly to appear pregnant,  
Ciñcā made a lewd accusation in the midst of the gathering.  
The Lord of Sages defeated her with peaceful, gracious means:  
By the majesty of this, may you have the highest victory blessing.*

Saccam vihāya mati-saccaka-vāda-ketum

Vādābhiropita-manam ati-andhabhūtam

Paññā-padīpa-jalito jītavā munindo

Tan-tejasā bhavatu te jaya-maṅgal’aggam.

*Saccaka, whose provocative views had abandoned the truth,  
his mind delighting in argument, had become thoroughly blind.  
The Lord of Sages defeated him with the light of discernment:  
By the majesty of this, may you have the highest victory blessing.*

Nandopananda-bhujagam vibudham mahiddhim

Puttena thera-bhujagena damāpayanto

Iddhūpadesa-vidhinā jītavā munindo

Tan-tejasā bhavatu te jaya-maṅgal’aggam.

*Nandopananda was a serpent with great power but wrong views.  
The Lord of Sages defeated him by means of a display of marvels,  
sending his son (Moggallāna), the serpent-elder, to tame him:  
By the majesty of this, may you have the highest victory blessing.*

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hattham

Brahmam visuddhi-jutim-iddhi-bakābhidhānam

Ñāṇāgadena vidhinā jītavā munindo

Tan-tejasā bhavatu te jaya-maṅgal’aggam.

*His hands bound tight by the serpent of wrongly held views,  
Baka, the Brahmā, thought himself pure in his radiance & power.  
The Lord of Sages defeated him by means of his words of knowledge:  
By the majesty of this, may you have the highest victory blessing.*

Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā

Yo vācano dinadine sarate matandī

Hitvān’aneka-vividhāni c’upaddavāni

Mokkham sukham adhigameyya naro sapañño.

*These eight verses of the Buddha’s victory blessings:  
Whatever person of discernment  
recites or recalls them day after day without lapsing,  
destroying all kinds of obstacles, will attain emancipation & happiness.*

## Itinerary Guide

### Daily Formal Anumodāna

1. Prepare food and place in separate plates/bowls and bring to monks before 11:00am (Monks can not eat past noon nor before dawn.)
2. Receive gratitude blessing from the monks. Depending on monk available, an additional protection blessing(s) may be given. There are 108 protective blessings by The Buddha they can choose from.
3. Monks will recite the Verse on Reflections of Alms Food Allowed-Requisite
4. Monks will chant a wish fulfillment or dedication of merit while the laypersons pour water into a bowl.
5. That water should be poured into soil of a tree for the Deities to witness your pure and good deed(s).
6. Receiving leftovers of the monks’ offerings and sharing in the foods offered.
7. A Dhamma Lesson may be requested.

### Food Offerings (Pha Khao Thip) for the Deceased

*See steps 1-6 of Daily Anumodāna, with step 2 being quite different and expanding, which pushes steps 3-6 further down to step 8.*

1. Prepare a separate tray of foods for your deceased loved ones. The deceased can only receive 10 merit donations: 1-clothes/sewing needs, 2-food/meal, 3-lights/candles, 4-medicines, 5-ointments/cosmetics, 6-non-alcoholic beverages, 7-flowers, 8-incenses/perfumes, 9-place to sleep, 10-place to stay, so they can only be on the tray offered to deceased. You should note that MONEY is not useful in the ghost realm and shouldn’t be on the Pha Khao Thip for fear of enticing the monks to break their rules regarding handling money.
2. Inviting the Devas to witness merit by the laypersons.
3. Chanting Homage to the Triple Gem by the laypersons.
4. Requesting Refuge in the Triple Gem and Requesting to take on the 5 lifetime precepts (adhering to these will guarantee a place in heaven) by the laypersons.
5. The laypeople will present the Pha Khao Thip for the dead and the Daily Anumodāna tray (Pha Khao Phen) for the monks and ask for the monks to receive their food and for the deceased to receive their food.
6. Monks will then teach the deceased The Dhamma by offering the 24 Root Causal-Effect and The 3 Characteristics of All Things lessons, before allowing the dead to receive the Pha Khao Thip.
7. Receive gratitude blessing from the monks.
8. Monks will chant a wish fulfillment or dedication of merit while the laypersons pour water into a bowl.
9. Monks will recite the Verse on Reflections of Alms Food Allowed-Requisite
10. That water should be poured into soil of a tree for the Deities to witness your pure and good deed(s).
11. Receiving leftovers of the monks’ offerings and sharing in the foods offered.
12. A Dhamma Lesson may be requested.
13. Pha Khao Thip is for the dead and **should not** be consumed. It should be either discarded or thrown in the compost.

### Special Occasion Offerings

*Step 1 of Pha Khao Thip can still be done, but food is placed in the monk’s alms bowls (Thuk Baht/Sai Baht) while chanting The Buddha-Jayamaṅgala Gāthā and Jaya Paritta with the monks or listen to the Blessing and doing it before step 2 is started.*

Expect the same process for steps 1-11 of Pha Khao Thip

### Daily Formal Anumodāna

#### Step 2 – Monks Offer Blessing for Donors to Receive

Yathā vārivahā pūrā	<i>Just as rivers full of water</i>
Paripūrenti sāgaram	<i>fill the ocean full,</i>
Evam-eva ito dinnam	<i>even so does that here given</i>
Petānam upakappati.	<i>benefit the dead (the hungry ghosts).</i>
Ichitam patthitam tumham	<i>May whatever you wish or want quickly come to be,</i>
Khippameva samijjhatu	<i>may all your aspirations be fulfilled,</i>
Sabbe pūrentu saṅkappā,	<i>as the moon on the fifteenth (full moon) day,</i>
Cando paṇṇaraso yathā	<i>or as a radiant, bright gem.</i>
Maṇi jotiraso yathā.	
Sabbītiyo vivajjantu	<i>May all your distresses be averted.</i>
Sabba-rogo vinassatu	<i>may every disease be dissolved.</i>
Mā te bhavatvantarāyo	<i>May there be no dangers for you.</i>
Sukhī dīgh’āyuko bhava.	<i>May you be happy &amp; live long.</i>
Abhivādana-sīlissa	<i>For one of respectful nature who</i>
Niccam vuddhāpacāyino	<i>constantly honors the worthy,</i>
Cattāro dhammā vaḍḍhanti	<i>Four qualities shall always increase:</i>
Āyu vaṇṇo sukham, balaṃ.	<i>long life, beauty, happiness, strength.</i>
Sabba-roga-vinimutto	<i>May you be: freed from all disease,</i>
Sabba-santāpa-vajjito	<i>safe from all torment,</i>
Sabba-veram-atikkanto	<i>beyond all animosity,</i>
Nibbuto ca tuvaṃ bhava.	<i>&amp; Liberated through not craving.</i>

#### Step 3 – Monk Reflections on Alms Food

Paṭisaṅkhā yoniso piṇḍapātāṃ paṭisevāmi,  
*Considering it thoughtfully, I use alms food,*  
 N’eva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,  
*not playfully, nor for intoxication, nor for putting on bulk, nor for beautification,*

### Special Occasions (Thuk Baht) – Alms Bowl Offerings

*Follow Steps 1-12 of Offerings to the Dead, However These Blessings are chanted for donors placing food in the alms-bowls.*

#### Buddha-jaya-maṅgala Gāthā The Verses of the Buddha’s Victory Blessings

Bāhum sahasam-abhinimmita-sāvudhantaṃ  
 Grīmekhalaṃ udita-ghora-sasena-māram  
 Dānādi-dhamma-vidhinā jītavā munindo  
 Tan-tejasā bhavatu te jaya-maṅgal’aggam.  
*Creating a form with 1,000 arms, each equipped with a weapon,  
 Māra, on the elephant Gīmekhala, uttered a frightening roar together with his troops.  
 The Lord of Sages defeated him by means of such qualities as generosity:  
 By the majesty of this, may you have the highest victory blessing.*

Mārātirekam-abhiyujjhita-sabba-rattim  
 Ghorampan’ālavaka-makkham-athaddha-yakkham  
 Khantī-sudanta-vidhinā jītavā munindo  
 Tan-tejasā bhavatu te jaya-maṅgal’aggam.  
*Even more frightful than Māra making war all night was Ālavaka, the arrogant unstable ogre.  
 The Lord of Sages defeated him by means of well-trained endurance:  
 By the majesty of this, may you have the highest victory blessing.*

Nāḷagiriṃ gaja-varaṃ atimattabhūtaṃ  
 Dāvaggi-cakkam-asaṇṭva sudāraṇantaṃ  
 Mett’ambuseka-vidhinā jītavā munindo  
 Tan-tejasā bhavatu te jaya-maṅgal’aggam.  
*Nāḷagiri, the excellent elephant, when maddened, was very horrific,  
 like a forest fire, a flaming discus, a lightning bolt.  
 The Lord of Sages defeated him by sprinkling the water of goodwill:  
 By the majesty of this, may you have the highest victory blessing.*

Ukkhitta-khaggam-atihattha sudāraṇantaṃ  
 Dhāvan-ti-yojana-path’āṅgulimālavantaṃ  
 Iddhībhisaṅkhata-mano jītavā munindo  
 Tan-tejasā bhavatu te jaya-maṅgal’aggam.  
*Very horrific, with a sword upraised in his expert hand,  
 Garlanded-with-Fingers ran three leagues (9 miles) along the path.  
 The Lord of Sages defeated him with mind-fashioned marvels:  
 By the majesty of this, may you have the highest victory blessing.*

Katvāna kaṭṭham-udaraṃ iva gabbhinīyā

Yāvadeva imassa kāyassa ʔititīyā yāpanāya vihimsuparatiyā brahma-  
cariyānuggahāya,

*but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,*

Iti purāṇañ-ca vedanaṃ paṭihaṅkhāmi navañ-ca vedanaṃ na uppādessāmi,  
(thinking,) “Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).”

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.

*I will maintain myself, be blameless, & live in comfort.*

#### Step 10 – Dedication of Merit

LAY PEOPLE SHOULD SAY THIS (3x) TO DEDICATE THE MERIT AND BE ABLE TO SHARE IN THE  
FOOD PROVIDED WHEN POURING THE WATER-WISH IN THE SOIL.

Idaṃ vo ñātīnaṃ hotu Sukhitā hontu ñātayo.

*May this be for OUR relatives. May OUR relatives be happy!*

#### Step 11 – Requesting for Untouched Left-Overs to Be Shared

*Said by the Laypeople:*

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

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

Sesaṃ mangalaṃ yācama. Dutiyam-pi Sesaṃ mangalaṃ yācama.

Tatiyam-pi Sesaṃ mangalaṃ yācama.

*May we festively rejoice in the left-overs from that which was begged for. For 2nd time, May we festively rejoice ... For 3rd time, May we festively rejoice ...*

*Monks will respond with:*

Sadhu! Bojanā pāsanāṃ

*Wellness! From the meal that fed us and gave us strength,*

Yatṭha sokaṃ Pālī sundūt

*As it's still considered pure and also for your health,*

Āyu vaṇṇo sukhaṃ, balaṃ.

*May it give you long life, beauty, happiness, strength.*

#### Step 12 – Requesting Lesson In The Dhamma

Brahmā ca lokādhīpatī sahaṃpati

*The Brahmā Sahampati, Lord of the World,*

Kat’añjalī andhivaraṃ ayācatha:

*with hands palm-to-palm before his heart, requested a blessing:*

Santīdha sattāpparajakkha-jātikā

*There are beings here with only a little dust in their eyes.*

Desetu dhammaṃ anukampimaṃ pajāṃ.

*Please teach the Dhamma out of compassion for them.*

Yāvadeva imassa kāyassa ʔititīyā yāpanāya vihimsuparatiyā brahma-  
cariyānuggahāya,

*but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,*

Iti purāṇañ-ca vedanaṃ paṭihaṅkhāmi navañ-ca vedanaṃ na uppādessāmi,  
(thinking,) “Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).”

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.

*I will maintain myself, be blameless, & live in comfort.*

#### Step 4 – Wish Fulfillment Blessing

Iminā puñña-kammaṃ Upajjhāyā guṇ’uttarā

*By this act of merit, may my highly virtuous preceptors;*

Ācariyūpakārā ca Mātā pitā ca ñātakā piyā mamaṃ

*teachers, benefactors, mother, father, & (my dear) relatives;*

Suriyo candimā rājā Guṇavantaṃ narā-pi ca

*the sun, the moon, the king; virtuous people;*

Brahma-Mārā ca Indā ca Loka-pālā ca devatā

*Brahmas, Māras, & Indras; devas who are protectors of the cosmos;*

Yamo mittā manussā ca Majjhataṃ verikā-pi ca:

*Yama; human beings friendly, neutral, & hostile:*

Sabbe sattā sukhī hontu Puññaṃ pakatāni me Sukhaṃ ca tividhaṃ dentu

Khippaṃ pāpetha vo matāṃ.

*May all beings be happy. May the meritorious deeds done by me give threefold happiness (in this life, in future lives, & Liberation). May you all quickly attain your wish.*

Iminā puñña-kammaṃ Iminā uddisena ca

*Through this act of merit, through this dedication,*

Khippāhaṃ sulabhe c’eva Taṇh’upādāna-chedanāṃ.

*may I quickly & easily reach the cutting through of craving & clinging.*

Ye santāne hinā dhammā Yāva nibbānato mamaṃ Nassantu sabbadā yeva

Yattha jāto bhava bhava.

*As long as I am on the way to unbinding, may any low qualities in my character be entirely destroyed, wherever I am born in one state of becoming after another.*

Uju-cittaṃ sati-paññaṃ Sallekkho viriyamhinā

*May I have an upright mind, mindfulness, discernment, strictness, persistence,*

Mārā labhantu n’okāsāṃ Kātuñ-ca viriyesu me.

*and through my efforts, may Māras have no chance to do anything to me.*

Buddh’ādi-pavaro nātho Dhammo nātho var’uttamo, Nātho pacceka-

buddho ca Saṅgho nāthottaro mamaṃ.

*The Buddha is my foremost mainstay, the Dhamma my excellent, high mainstay, a Private Buddha is my mainstay, the Saṅgha my superior mainstay.*

**Tesottamānubhāvena Mār’okāsaṃ labhantu mā.**

*Through their superior power, may Māras get no opportunity.*

**Dukkappattā ca niddukkhā** *May all beings: who have fallen into suffering be without suffering,*

**Bhayappattā ca nibbhayā** *who have fallen into danger be without danger,*

**Sokappattā ca nissokā** *who have fallen into sorrow be without sorrow.*

**Hontu sabbe’pi pāṇino.** *For the sake of all attainment & success,*

**Ettāvata ca amhehi** *may all heavenly beings rejoice*

**Sambhataṃ puñña-sampadaṃ** *in the extent to which we have gathered*

**Sabbe devānumodantu** *a consummation of merit.*

**Sabbe sattā averā hontu.** *May all living beings be free from animosity.*

**Sabbe sattā abyāpajjhā hontu.** *May all living beings be free from oppression.*

**Sabbe sattā anīghā hontu.** *May all living beings be free from trouble.*

**Sabbe sattā sukhī attānaṃ pariharantu.** *May all living beings look after themselves with ease.*

**Sukhī-sukhī** *Happiness-Happiness*

#### **STEP 5 – Dedication of Merit**

*LAY PEOPLE SHOULD SAY THIS (3x) TO DEDICATE THE MERIT AND BE ABLE TO SHARE IN THE FOOD PROVIDED WHEN POURING THE WATER-WISH IN THE SOIL.*

**Idaṃ me nātīnaṃ hotu Sukhitā homhi nātayo.**

*May this be for MY relatives. May MY relatives be happy!*

#### **Step 6 – Requesting for Untouched Left-Overs to Be Shared**

*Said by the Laypeople:*

**Namo tassa bhagavato arahato sammā-sambuddhassa. (3x)**

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

**Sesaṃ mangalaṃ yācama. Dutiyam-pi Sesaṃ mangalaṃ yācama.**

**Tatīyam-pi Sesaṃ mangalaṃ yācama.**

*May we festively rejoice in the left-overs from that which was begged for. For 2nd time, May we festively rejoice ... For 3rd time, May we festively rejoice ...*

*Monks will respond with:*

**Yā vaññā paridevanā**

**Na taṃ petānam-atthāya**

**Evaṃ tiṭṭhanti nātayo.**

**Ayañ-ca kho dakkhiṇā dinnā**

**Saṅghamhi suppatitṭhitā**

**Dīgha-rattaṃ hitāyassa**

**Ṭhānaso upakappati.**

**So nāti-dhammo ca ayaṃ nidassito** *In this way, the proper duty to relatives has been shown,*

**Petāna-pūjā ca katā uḷārā.** *great honor has been done to the dead,*

**Balañ-ca bhikkhūnam-anuppadinnaṃ** *and monks have been given strength:*

**Tumhehi puññaṃ pasutaṃ anappakanti.** *The merit you’ve acquired isn’t small.*

**Dukkappattā ca niddukkhā** *May all beings: who have fallen into suffering be without suffering,*

**Bhayappattā ca nibbhayā** *who have fallen into danger be without danger,*

**Sokappattā ca nissokā** *who have fallen into sorrow be without sorrow.*

**Hontu sabbe’pi pāṇino.** *For the sake of all attainment & success,*

**Ettāvata ca amhehi** *may all heavenly beings rejoice*

**Sambhataṃ puñña-sampadaṃ** *in the extent to which we have gathered*

**Sabbe devānumodantu** *a consummation of merit.*

**Sabbe sattā averā hontu.** *May all living beings be free from animosity.*

**Sabbe sattā abyāpajjhā hontu.** *May all living beings be free from oppression.*

**Sabbe sattā anīghā hontu.** *May all living beings be free from trouble.*

**Sabbe sattā sukhī attānaṃ pariharantu.** *May all beings look after themselves with ease.*

**Sukhī-sukhī** *Happiness-Happiness*

#### **STEP 9 – Monk Reflections on Alms Food**

**Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,**

*Considering it thoughtfully, I use alms food,*

**N’eva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,**

*not playfully, nor for intoxication, nor for putting on bulk, nor for beautification,*



Atthi-paccayo, N’atthi-paccayo, *condition when existing, condition when not existing,*  
Vigata-paccayo, Avigata-paccayo ti.*condition when without, condition when not without.*

Aniccā vata saṅkhārā! Uppāda-vaya-dhammino.

Uppajjitvā nirujjhanti. Tesam vūpasamo sukho.

Sabbe sattā maranti ca, Mariṅsu ca, marissare.

Tath’evāham marissāmi: N’atthi me ettha saṅsayo.

*How inconstant are fabrications! Their nature: to arise & pass away.  
They disband as they are arising. Their total stilling is bliss.  
All living beings are dying, have died, and will die.  
In the same way, I will die: I have no doubt about this.*

### Step 7 – Monks’ Blessing For Alms Food

Sabba-roga-vinimutto *May you be: freed from all disease,*  
Sabba-santāpa-vajjito *safe from all torment,*  
Sabba-veram-atikkanto *beyond all animosity,*  
Nibbuto ca tuvaṃ bhava. *& Liberated through not craving.*

Sabbītiyo vivajjantu *May all your distresses be averted.*  
Sabba-rogo vinassatu *may every disease be dissolved.*  
Mā te bhavatvantarāyo *May there be no dangers for you.*  
Sukhī dīgh’āyuko bhava. *May you be happy & live long.*  
Abhivādana-sīlissa *For one of respectful nature who*  
Niccāṃ vuḍḍhāpacāyino *constantly honors the worthy,*  
Cattāro dhammā vaḍḍhanti *Four qualities shall always increase:*  
Āyu vaṇṇo sukhaṃ, balaṃ. *long life, beauty, happiness, strength.*

### Step 8 – Wish Fulfillment

“Adāsi me akāsi me *“He gave to me, she acted on my behalf,*  
Ñāti-mittā sakhā ca me” *they were my relatives, companions, friends”:*  
Petānaṃ dakkhiṇaṃ dajjā *Offerings should be given for the dead*  
Pubbe katam-anussaraṃ. *when one reflects thus on things done in the past*  
Na hi ruṇṇaṃ vā soko vā *For no weeping, no sorrowing, no other lamentation*

Sadhu! Bojanā pāsaṇaṃ *Wellness! From the meal that fed us and gave us strength,*  
Yattha sokaṃ Pāli sundūt *As it’s still considered pure and also for your health,*  
Āyu vaṇṇo sukhaṃ, balaṃ. *May it give you long life, beauty, happiness, strength.*

### Step 7 – Requesting for a Lesson in The Dhamma

Brahmā ca lokādhipatī sahampati *The Brahmā Sahampati, Lord of the World,*  
Kat’añjalī andhivaraṃ ayācatha: *with hands palm-to-palm before his heart, requested*  
*a blessing:*

Santīdha sattāpparajakkha-jātikā *There are beings here with only a little dust in their*  
*eyes.*

Desetu dhammaṃ anukampimaṃ pajam. *Please teach the Dhamma out of compassion*  
*for them.*

**Food Offerings (Pha Khao Thip) for the Deceased****Step 2 – Lay People Invite the Deities to Witness Merits AND Share In the Merits***Laypeople Leader*

Samantā cakkavālesu	From around the galaxies may the devas come here.
Atr’āgacchantu devatā.	May they listen to the True Dhamma of the King of Sages,
Saddhammaṃ muni-rājassa	Leading to heaven & emancipation.
Suṇantu sagga-mokkhaḍaṃ.	
Sagge kāme ca rūpe	Those in the heavens of sensuality & form,
Giri-sikharataṭṭe c’antalikkhe vimāne,	On peaks & mountain cliffs, in palaces floating in the sky,
Dīpe raṭṭhe ca gāme	In islands, countries, & towns,
Taruvana-gahane geha-vatthumhi khetto,	In groves of trees & thickets, around homesites & fields.
Bhummā c’āyantu devā	And the earth-devas, spirits, heavenly minstrels, & nagas
Jala-thala-visame yakkha-gandhabba-nāgā,	In water, on land, in badlands, & nearby:
Tiṭṭhantā santike yaṃ:	May they come & listen with approval
Muni-vara-vacanaṃ sādhave me suṇantu.	As I recite the word of the excellent sage.

**Dhammassavana-kālo ayam-bhadantā. (Repeat this line 3x)***This is the time to listen to the Dhamma, Venerable Sirs. 3x***Step 3 – Paying Homage to The Triple Gem***ALL Lay people***Īmīnā sakkāre na taṃ Buddhaṃ abhipū-jayāma****Arahaṃ sammā-sambuddho bhagavā.****Buddhaṃ bhagavantaṃ abhivādemī.**

*Through this act of honoring & bowing down to The Buddha, who arose,  
The Blessed One is Worthy & Rightly Self-awakened.  
I bow down before the Awakened, Blessed One.*

*(BOW DOWN)***Īmīnā sakkāre na taṃ Dhammaṃ abhipū-jayāma****Svākkhāto bhagavatā dhammo.****Dhammaṃ namassāmi**

*Through this act of honoring & bowing down to The Dhamma, who arose,  
The Dhamma is well-expounded by the Blessed One.  
I pay homage to the Dhamma.*

*This translation From Tiro-kudda-kanda-sutta Gāthā The Hungry Shades Outside The Wall Sutta sums up what's being said:*

*Outside the walls they stand, & at crossroads. At door posts they stand, returning to their old homes. But when a meal with plentiful food & drink is served, no one remembers them: Such is the kamma of living beings. Thus those who feel sympathy for their dead relatives give timely donations of proper food & drink — exquisite, clean —*  
**Donor/Relative thinking:** “May this be for our relatives. May our relatives be happy!”  
*And those who have gathered there, the assembled shades of the relatives, with appreciation give their blessing for the plentiful food & drink:*  
**Donor/Relative thinking:** “May our relatives live long because of whom we have gained [this gift]. We have been honored, and the donors are not without reward!”  
*For there [in their realm] there's no farming, no herding of cattle, no commerce, no trading with money. They live on what is given here, hungry shades whose time here is done. As water raining on a hill flows down to the valley, even so does what is given here benefit the dead. As rivers full of water fill the ocean full, even so does what is given here benefit the dead.*  
**Hungry Ghost Saying:** “He gave to me, she acted on my behalf, they were my relatives, companions, friends”: Offerings should be given for the dead when one reflects thus on things done in the past. For no weeping, no sorrowing, no other lamentation benefits the dead whose relatives persist in that way.  
*But when this offering is given, well-placed in the Sangha, (one specifically for dead, one for monk(s)) it works for their (Hungry Ghost) long-term benefit and they profit immediately. In this way, the proper duty to relatives has been shown, great honor has been done to the dead, and monks have been given strength: The merit you've acquired isn't small.*

**STEP 6 – Dhamma Lessons to Deceased – 24 Causal-Effect Conditions & 3 Characteristics**

Hetu-paccayo, Ārammaṇa-paccayo,	Root-cause condition, support condition,
Adhipati-paccayo, Anantara-paccayo,	dominant condition, immediate condition,
Samanantara-paccayo, Saha-jāta-paccayo,	quite-immediate condition, born-simultaneously condition,
Aññamañña-paccayo, Nissaya-paccayo,	reciprocal condition, dependence condition,
Upanissaya-paccayo, Pure-jāta-paccayo,	immediate-dependence condition, born-before condition,
Pacchā-jāta-paccayo, Āsevana-paccayo,	born-after condition, habit condition,
Kamma-paccayo, Vipāka-paccayo, Āhāra-paccayo,	action condition, result condition, nutriment condition,
Indriya-paccayo, Jhāna-paccayo, Magga-paccayo,	faculty condition, jhāna condition, path condition,
Sampayutta-paccayo, Viprayutta-paccayo,	conjoined-with condition, disjoined-from condition,

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from stealing.*

Kāmesu micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from sexual misconduct.*

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from telling lies.*

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

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

MONK ONLY

Imāni pañca sikkhā-padāni:

*These are the five training rules.*

Sīlena sugatim yanti.

*Through virtue they go to a good destination.*

Sīlena bhoga-sampadā.

*Through virtue is wealth attained.*

Sīlena nibbutim yanti.

*Through virtue they go to unbinding.*

Tasmā sīlam visodhaye.

*Therefore we should purify our virtue.*

Lay People - Veneration to Take Leave

Sadhu! Ukāsa, Vandāmi bhante cetiyam, sabbam sabbattha thāne,

supatitṭhitam sārīranka-dhā tum mahā-bodhim buddha-rūpaṃ, sakkāraṃ.

*Wellness! We (I) ask your leave, Venerable Sir, revering 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.*

Satā Kāyasā, Vāccasā, Mānasā Ceva vante-me te Tathāgate, sayane asāne thāne kamma ne cāpi sabbattā.

*(Impurity) Committed through body, speech and mind, if by saluting to the Self-Awakened One. I wish for a gift of no karma, as I bow down and revere Him everywhere.*

Bow and Say:

Ukāsa, Vandāmi bhante sabbam apāradham khamata me, bhante.

*We (I) ask your leave. Venerable Sir, We (I) ask you to forgive us (me) for any wrongs we (I) have done with the three doors (of body, speech, & mind), Venerable Sir.*

Mayā katam puññaṃ sāminā anumothitāpaṃ, sāminā Katam puññaṃ

mayham, thātappam.

*Being the owner of merit, may all beings rejoice in what's been placed.*

Sādhu! Sādhu! Sādhu! Anumothāmi.

*Wellness! Wellness! Wellness! May they all share in the merit I have made.*

Bow Down Three Times.

**STEP 5 – Lay Leader Guides Community to Request Monks accept the Offerings and Be a Conduit for Making the Offerings Go to the Intended Recipient(s)**

*Lay-LEADER will ask for dead to receive the food and for the monks to accept the separate alms tray as a sign of good deed/merit. (In Lao, people repeat line after line of The Lay-Leader)*

(BOW DOWN)

Imīnā sakkāre na taṃ Saṅghaṃ abhipū-jayāma

Supaṭipanno bhagavato sāvaka-saṅgho.

Saṅghaṃ namāmi.

*Through this act of honoring & bowing down to The Saṅgha, who arose, The Saṅgha of the Blessed One's disciples has practiced well.*

*I pay respect to the Saṅgha.*

(BOW DOWN)

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

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

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 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.*

Itipi so bhagavā araham sammā-sambuddho,

*He is a Blessed One, a Worthy One, a Rightly Self-awakened One,*

Vijjā-carāṇa-sampanno sugato lokavidū,

*consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,*

Anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho

bhagavāti.

*unexcelled trainer of those who can be tamed, teacher of devas & human beings; awakened; blessed.*

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,

Buddhe kukammaṃ pakatam mayā yaṃ,

Buddho paṭiggaṇhatu accayantaṃ,

Kāl'antare saṃvaritum va buddhe.

*Whatever bad karma 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.*

Svākkhāto bhagavatā dhammo,

*The Dhamma is well-expounded by the Blessed One,*

Sanditṭhiko akāliko ehipassiko,

*to be seen here & now, timeless, inviting all to come & see,*

Opanayiko paccattam veditabbo viññūhīti.

*pertinent, to be seen by the observant for themselves.*

*(BOW DOWN & SAY)*

Kāyena vācāya va cetasā vā,

Dhamme kukammaṃ pakataṃ mayā yaṃ,

Dhammo paṭiggaṇhatu accayantam,

Kāl'antare saṃvaritum va dhamme.

*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 Dhamma.*

Supaṭipanno bhagavato sāvaka-saṅgho,

*The Saṅgha of the Blessed One's disciples who have practiced well,*

Uju-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,*

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have practiced methodically,*

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

*the Saṅgha of the Blessed One's disciples who have practiced masterfully,*

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

*i.e., the four pairs—the eight types—of noble ones:*

Esa bhagavato sāvaka-saṅgho—

*That is the Saṅgha of the Blessed One's disciples—*

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,

*worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,*

Anuttaram puññakkhettaṃ lokassāti.

*the incomparable field of merit for the world.*

*(BOW DOWN & SAY)*

Kāyena vācāya va cetasā vā,

Saṅhe kukammaṃ pakataṃ mayā yaṃ,

Saṅgho paṭiggaṇhatu accayantam,

Kāl'antare saṃvaritum va saṅhe.

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

#### STEP 4 – Requesting Refuge In Triple Gem and Take On The Five Precepts

*ALL Lay People*

Mayaṃ bhante, vissum-vissum rakkhana taya. ti-saraṇena saha pañca

sīlāni yācāma.

*Venerable Sir, for purity and cleanliness by observing the triad (Triple Gem). We request the Three  
Refuges & the Five Precepts.*

Dutiyam-pi mayaṃ bhante, vissum-vissum rakkhana taya. ti-saraṇena saha

pañca sīlāni yācāma.

*Venerable Sir, a second time...*

Tatīyam-pi mayaṃ bhante, vissum-vissum rakkhana taya. ti-saraṇena saha

pañca sīlāni yācāma.

*Venerable Sir, a third time...*

*MONK Recites and Lay People REPEAT each line.*

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

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

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 Dhamma for refuge.*

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi.

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

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi.

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

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi.

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

*The monk then says:*

Ti-saraṇa-gamaṇaṃ niṭṭhitam.

*This ends the going for refuge.*

*The lay people respond:*

Sadhu! Āma bhante.

*Yes, Venerable Sir.*

*MONK Recites and Lay People REPEAT each line.*

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

*I undertake the training rule to refrain from taking life.*