

**HAND BOOK OF EIGHT PRECEPTS
&
MEDITATION PRACTICE**



Led by
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Dharma-Vijaya Sati Vihara
(Shrine of Mindfulness)
Ara Damansara

Wearing proper attire as upāsakas and upāsikās you should approach to either monk or nun and bow down three times to your preceptor. Then you should ask for Uposatha Sīla by reciting stanza as follows:

Asking for Eight Precepts

Repeat after preceptor

Okāsa, ahaṃ bhante! Aṭṭhaṅga samannāgataṃ uposatha sīlaṃ
dhammaṃ yācāmi. sīlaṃ detha me bhante! anukampaṃ upādāya.

Dutiyampi ahaṃ bhante! Aṭṭhaṅga samannāgataṃ uposatha sīlaṃ
dhammaṃ yācāmi. sīlaṃ detha me bhante! anukampaṃ upādāya.

Tatiyampi ahaṃ bhante! Aṭṭhaṅga samannāgataṃ uposatha sīlaṃ
dhammaṃ yācāmi. sīlaṃ detha me bhante! anukampaṃ upādāya.

Recite your own

Namo tassa bhagavato arahato sammā sambuddhass (3 times)

Saraṇāgamaṇaṃ - Going to the Triple-gem for refuge

(Repeat after preceptor)

Buddhaṃ Saraṇaṃ Gacchāmi.

Dhammaṃ Saraṇaṃ Gacchāmi.

Sanghaṃ Saraṇaṃ Gacchāmi.

Dutiyampi Buddhaṃ Saraṇaṃ Gacchāmi.

Dutiyampi Dhammaṃ Saraṇaṃ Gacchāmi.

Dutiyampi Sanghaṃ Saraṇaṃ Gacchāmi.

Tatīyampi Buddhaṃ Saraṇaṃ Gacchāmi.

Tatīyampi Dhammaṃ Saraṇaṃ Gacchāmi.

Tatīyampi Sanghaṃ Saraṇaṃ Gacchāmi.

Preceptor:- Saraṇāgamaṇaṃ sampuṇṇaṃ.

Observer:- āma bhante !

Attha Sikkhāpadāni (Eight precepts)

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi,
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi,
3. Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi,
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi,
5. Surameraya majjhapamadaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi,
6. Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi,
7. Nacca-gīta-vādita-visūkadassana, mālāgandha-vilepana-dhāraṇā-mañdana-vibhūsanṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi,
8. Uccāsāyana-mahāsāyana veramaṇī sikkhāpadaṃ samādiyāmi.

Imāni aṭṭhaṅga sīlāni samādiyāmi

Dutiyampi Imāni aṭṭhaṅga sīlāni samādiyāmi

Tatīyampi Imāni aṭṭhaṅga sīlāni samādiyāmi

Piṇḍapāta Paccavekkhanā – Reflection on alms food

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi, neva davāya na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā, yāpanāya, vihiṃsūparatiyā, brahmācariyānuggahāya, iti puraṇaṅca vedanaṃ paṭihaṅkhāmi, navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā 'ti.

(Wisely reflecting, I use alms-food; not for fun, not for pleasure, not for fattening, not for beautification, only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the Holy Life; thinking thus, 'I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.')

Daily Chanting

BUDDHA VANDANĀ

Iti' pi so Bhagavā, Arahaṃ Sammā-Sambuddho, vijjā-caraṇa-sampannō, sugato lokavidū, Anuttaro purisadamma-sārathī, satthā deva manussānaṃ, Buddho Bhagavā' ti.

DHAMMA VANDANĀ

Svākkhāto Bhagavatā Dhammo, Sandiṭṭhiko akāliko, Ehipasiko opanayiko, paccattaṃ veditabbo viññūhī ' ti.

SAṄGHA VANDANĀ

Supaṭipanno Bhagavato sāvakaṅgho,
Ujupaṭipanno Bhagavato sāvakaṅgho,
Ñāyapaṭipanno Bhagavato sāvakaṅgho,
Sāmīcipaṭipanno Bhagavato sāvakaṅgho,
Yadidaṃ cattāri purisayugāni, Aṭṭha purisapuggalā,
Esa Bhagavato sāvakaṅgho
Āhuṇeyyo pāhuṇeyyo, dakkhiṇeyyo añjalikaraṇīyo,
anuttaraṃ puññakkhettaṃ lōkassā' ti.

SALUTATION TO THE THREE MAIN OBJECTS OF VENERATION

Vandāmi cetiyaṃ sabbaṃ-Sabba ṭhānesu patitṭhitaṃ
Sārīrikadhātu mahā bodhiṃ-Buddha rūpaṃ sakalaṃ sadā.

SALUTATION TO THE BODHI-TREE

Yassamūle nisinnova - Sabbāri vijayaṃ akā,
Patto sabbaññutaṃ satthā - Vande taṃ Bodhi-pādapaṃ.
Ime ete Mahā-bodhi - Loka-Nāthena pūjitā,
Aham' pi te namassāmi - Bodhi-Rājā nama' tthu te!

OFFERING OF LIGHTS

Ghana-sārappa-dittena
Dīpena tama-dhaṃsinā
Tilokadīpaṃ sambuddhaṃ
pūjayāmi tamōnudaṃ

OFFERING OF INCENSE

Gandha-saṃbhāra-yuttēna
dhūpenāhaṃ sugandhinā
pūjaye pūjaṇīyyantaṃ
pūjābhājana ṃuttamaṃ

OFFERING OF WATER

Addhivāsetu no bhante-pānīyaṃ pari-kappitaṃ
Anukampaṃ upādāya-patigaṇhātu muttam

OFFERING OF FOOD

Adhivāsetu no bhante
Bhojanaṃ parikappitaṃ
Anukampaṃ upādāya
Patigaṇhātu muttama

OFFERING OF MEDICINAL DRINKS

Adhivāsetu no bhante
Gilāna pacchayaṃ imaṃ
Anukampaṃ upādāya
Patigaṇhātu muttama

OFFERING OF FLOWERS

Vaṇṇa-gandha-gunopetaṃ

Etaṃ kusuma-santatiṃ

Pūjayāmi munindassa

Sirīpāda-saroruhe

Pūjemi Buddhaṃ kusumenanena
puññaena metana ca hotu mokkhaṃ
pupphaṃ milāyāti yathā idaṃ me
kāyo thathā yāti vināsabhāvaṃ

ASKING FOR PARDON

Kāyena vācā cittena

Pamādena mayā kataṃ

Accayaṃ khama me Bhante

Bhūripañña Tathāgata

Kāyena vācā cittena

Pamādena mayā kataṃ

Accayaṃ khama me Dhamma

Sandiṭṭhika akālika

Kāyena vācā cittena

Pamādena mayā kataṃ

Accayaṃ khama me Saṅgha

Supaṭipanna anuttara

KARANIYA METTA SUTTA

Karaṇīyamattha kusalena
Yaṃ taṃ santaṃ padaṃ abhisamecca

Sakko ujū ca sūjū ca
Suvaco c' assa mudu anatimānī

Santussako ca subharo ca
Appakicco ca sallahuka-vutti
Santindriyo ca nipako ca
Appagabbho kulesu ananugiddho

Na ca khuddaṃ samācare kiñci
Yena viññū pare upava-deyyuṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhitattā

Ye keci pāṇabhūtatthi
Tasā vā thāvarā vā anavasesā
Dighā vā ye mahantā vā
Majjhimā rassakāṇuka-thūlā

Diṭṭhā vā yeva addiṭṭhā
Ye ca dūre vasanti avididūre
Bhūta vā sambhavesī vā
Sabbe sattā bhavantu sukhitattā

Na parō paraṃ nikubbetha
Nātimaññetha katthacinaṃ kañci
Byārosanā patighasaññā
Nāñña maññassa dukkhaṃiccheyya

Mātā yathā niyaṃ puttaṃ
Āyusā ekaputtamanurakkhe
Evampi (') sabbabhūtesu
Mānasam bhāvaye aparimāṇam

Mettaṃ ca sabba-lokasmim
Mānasam bhāvaye aparimāṇam
Uddham adhō ca tiriyañca
Asambādham averam asapattaṃ

Tiṭṭham caraṃ nisinnō vā
Sayānō vā yāvatassa vigatamiddho
Etaṃ satim adhiṭṭheyya
Brahmam-etaṃ vihāram idha māhu

Diṭṭhiñca anupagamma sīlavā
Dassanena sampanno
Kāmesu vineyya gedham
Na hi jātu gabbhaseyyam punaretī' ti.

Etena saccavajjena

sotthi me (te) hotu sabbadā (3x times)

BLESSINGS

Sabbītiyō vivajjantu
sabba rogo vinassatu
Mā me (te) bhava tvantarāyo
sukhī dīghāyuko bhava

Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Buddhānu bhāvena
Sadā sotthi bhavantu me (te)

Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Dhammānu bhāvena
Sadā sotthi bhavantu me (te)

Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Saṅghānu bhāvena
Sadā sotthi bhavantu me (te)

Nakkhatta yakkha bhūtānaṃ
Pāpaggaha nivāraṇā
parittassānu bhāvena

hantvā tesam uppaddave (x3)

SHARING OF MERITS WITH DEVAS (DEITIES)

Ākāsaṭṭhā ca bhummaṭṭhā
devā nāgā mahiddhikā
puññaṅgaṃ anumoditvā
ciraṃ rakkhantu sāsanaṃ

Ākāsaṭṭhā ca bhummaṭṭhā
devā nāgā mahiddhikā
puññaṅgaṃ anumoditvā
ciraṃ rakkhantu desanaṃ

Ākāsaṭṭhā ca bhummaṭṭhā
devā nāgā mahiddhikā
puññaṅgaṃ anumoditvā
ciraṃ rakkhantu maṃ paraṃ

TRANSFERRING OF MERITS TO DEPARTED ONES

Idaṃ me ñatīnaṃ hotu-sukhitā hontu ñatayo (x3)

BLESSING TO THE WORLD

Devo vassatu kālena
Sassa sampatti hotu ca
Phīto bhavatu lōko ca
Rājā bhavatu dhammiko

ASPIRATION

Iminā puñña kamma-Mā me bāla samāgamo,
Sataṃ samāgamo hotu-Yāva nibbāna pattiyā
Sādhu! Sādhu! Sādhu!

Ācariya Vandanā (Salutations to Teachers)

Okasa! Dvārattayena kataṃ sabbaṃ aparādhaṃ khamatha me bhante! Okāsa
Khamāmi bhante



Access to the Meditation

Once you are sitting for starting meditation, first keep your body straight then use following method to build a shrine in your mind for the Buddha Dhamma and Sangha.

- ***Arahaṃ satthā sammāsambuddho vītarāgo, vītadoso, vītamoho***

(The Buddha, My Great teacher, Worthy One, Self-awakened One totally absence of Craving, Anger and Delusion).

- ***Mama Satthuno Dhammo Saniṭṭhiko, Akāliko, Ehi-passiko***

(My Great Teacher's Teachings is can be understood in this life itself, Cannot be changed, Invite everyone to COME and SEE).

- ***Mama Satthuno Sāvakaṅgho Supaṭipanno, Ujupaṭipanno, Ñayapaṭipanno, Sāmīcipaṭipanno***

(My Great Teacher's Disciples are training to rid themselves of greed, hatred and delusion. They follow the direct, Noble Eightfold Path. They are practicing to eradicate suffering. They spread the message of Dhamma by sharing what the Buddha taught.)

(Recite more than 10 times)

- ***Close Your Eyes sitting same posture and recall above qualities of the Buddha, Dhamma and Sangha again and again.***
- ***Then Pay attention to your Sense-Doors and apply short-forms to internal and external things that come to your mind as follows:***

Minimizing Objects

Eye-door- Just it is a form
Ear-door – Just it is a Sound
Nose-door – Just it is a Smell
Tongue-door- Just it is a taste
Body-door – Just it is a feeling
Mind-door – Just it is a thought

Then recall your precepts and virtues. At this moment you are away from all wrong doings and words. Think you are at this moment entering to spiritual life deeply. Now your mind and its associated place (Heart) shrine for Buddha, Dhamma and Sangha.

Start to pay attention on your entrance door of breath. Let your breath to go in and out as it was happening before as usual. Bring your effort to see natural breath in and out. But don't put effort so hard. Relax....relax....relax...and see. Be aware with effort keep mind with the exercise that you have given to it. Unless it will run away very fast.....definitely, It will run away.....then wake up yourself and make effort bring the mind back to the front of your nose again and again.....