

PAYING HOMAGE

Buddhaṃ Pūjemi

I pay my respect to the Buddha

Dhammaṃ Pūjemi

I pay my respect to the Dhamma

Saṃghaṃ Pūjemi

I pay my respect to the Sangha

Mātāpitaro Pūjemi

I pay my respect to the parents

Ācariye Pūjemi

I pay my respect to the teachers

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OKĀSA

AwKarTha (Salutation)

* * * * *

*AwKarTha – AwkarTha - AwKarTha, KarYaKan, WaZiKan MaNawKan
DeeHuThaw, ApyitKhatThein, PaPyaukNyeinWwe, AthatChaySwar, AnarMiaYay,
YanBayKinGyaung, KaungHmuMinGaLar, PhytPar-SayGyin Akyo Hngar, PhaYar
YaDaNar, TaYar YaDaNar, ThanGar YaDaNar DeeHuThaw, YaDaNar Myat
ThonePar, SaYarThaMar DohKo, AyoAThey , LetAoKe MoYwe, ShiKho PuZaw,
PhuHmyaw ManSyaw, GaDaw ParAee AshinBaYar.*

*GaDawYaThaw, AiKaungHmuKan SayDaNarDoKyaug, ApaiLayBar, KatThoneBar,
YatPyat ShitBar, YanThuMyo NgarBar, WiPattiTayar LayBar, ByaThaNaTaYar
NgarBar ANarMyo KoeSai ChaukBar, MakeSar DakeHti ChaukSai HnaBar DoHma,
AkharKhatThein KinLwat NyeinTheeThar PhytYwe, MetTaYar, PhoTaYar,
NateBan TaYarDawMyatKo, LyinMyanSwar, YaParLoAee AShinPhaYar.*

Okāsa (Salutation)

* * * * *

*Venerable Sir, please give me permission (3x). For the sake of absolving from all
consequences of misconduct, by body, speech and mind,
of being from disease and disaster, for the sake of longevity, and blessings, I humbly
pay homage by bowing down with my hands above my head to the Triple Gems,
namely the Buddha, the Dhamma and Sangha (together with my teachers).*

*(stop here if there is somebody to answer the wish. If not, continue with the
following wish.)*

*By virtue of this wholesome volitional homage, may I forever be free from the
four Apāya (states of loss), the three Kappa, the eight wrongful locations, the five
adversaries, the four deficiencies (Vipatti), the five misfortunes (Vyasana), the ninety-
six kinds of maladies, sixty-two kinds of wrong views (Micchādiṭṭi), and attain
Magga-Phala-Nibbāna without delay.*

+ + + + + + + + + + +

ASKING FOR THE FIVE PRECEPTS

* * * * *

Ahaṃ bhante, tisaraṇena saha, pañca-sīlaṃ, dhammaṃ yācāmi, anuggahaṃ katvā, sīlaṃ detha, me bhante.

Dutiyampi, ahaṃ bhante, tisaraṇena saha, pañca-sīlaṃ, dhammaṃ yācāmi, anuggahaṃ katvā, sīlaṃ detha, me bhante.

Tatīyampi, ahaṃ bhante, tisaraṇena saha, pañca-sīlaṃ, dhammaṃ yācāmi, anuggahaṃ katvā, sīlaṃ detha, me bhante.

Venerable Sir, I humbly request for the Five Precepts, together with the Three Refuges, i.e. Buddha, Dhamma and Sangha. Please have compassion for me and grant me the way to undertake the precepts.

For the second time

For the third time

VANDANĀ HOMAGE TO THE BUDDHA

* * * * *

Namo Tassa Bhagavato Arahato Sammā-sambuddhassa (3X)

Homage to the Exalted One, Free from all defilements and Perfectly Enlightened by Himself. (3X)

TISARANA REFUGE TAKING

**Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṃghaṃ saraṇaṃ gacchāmi**

**Dutiyampi Buddhaṃ saraṇaṃ gacchāmi
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi
Dutiyampi Saṃghaṃ saraṇaṃ gacchāmi**

**Tatīyampi Buddhaṃ saraṇaṃ gacchāmi
Tatīyampi Dhammaṃ saraṇaṃ gacchāmi
Tatīyampi Saṃghaṃ saraṇaṃ gacchāmi**

*I take refuge in the Buddha
I take refuge in the Dhamma
I take refuge in the Sangha*

*For the second time, I take refuge in the Buddha
For the second time, I take refuge in the Dhamma
For the second time, I take refuge in the Sangha*

*For the third time, I take refuge in the Buddha
For the third time, I take refuge in the Dhamma
For the third time, I take refuge in the Sangha*

PAÑCA SĪLA
THE FIVE PRECEPTS

* * * * *

1. **Pāṇātipātā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from killing.
2. **Adinnādānā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from taking what is not given.
3. **Kāmesu-micchācārā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from sexual misconduct.
4. **Musāvādā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from telling lies.
5. **Surāmeraya-majja-pamādaṭṭhānā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from taking drinks and drugs that intoxicate and cause forgetfulness.

AṬṬHANGA UPOSATHA SĪLA
ASKING FOR THE EIGHT PRECEPTS

* * * * *

Ahaṃ bhante, tisaraṇena saha, aṭṭhangasamannāgataṃ, uposatha-sīlaṃ, dhammaṃ yācāmi, anuggahaṃ katvā, sīlaṃ detha, me bhante.

Dutiyampi, ahaṃ bhante, tisaraṇena saha, aṭṭhangasamannāgataṃ, uposatha-sīlaṃ, dhammaṃ yācāmi, anuggahaṃ katvā, sīlaṃ detha, me bhante.

Tatīyampi, ahaṃ bhante, tisaraṇena saha, aṭṭhangasamannāgataṃ, uposatha-sīlaṃ, dhammaṃ yācāmi, anuggahaṃ katvā, sīlaṃ detha, me bhante.

Venerable Sir, I humbly request for the eight precepts, together with the three refuges, i.e. Buddha, Dhamma and Sangha. Please grant me the precepts with great compassion on me.

For the second time, I humbly request for the eight precepts, together with the three refuges, i.e. Buddha, Dhamma and Sangha. Please grant me the precepts with great compassion on me.

For the third time, I humbly request for the eight precepts, together with the three refuges, i.e. Buddha, Dhamma and Sangha. Please grant me the precepts with great compassion on me.

AṬṬHANGA SĪLA EIGHT PRECEPTS

* * * * *

1. **Pāṇātipātā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from killing.
2. **Adinnādānā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from taking what is not given.
3. **Abrahmacariyā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from all kinds of sexual activity.
4. **Musāvādā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from telling lies.
5. **Surāmeraya-majjapamādaṭṭhānā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from taking drinks and drugs that intoxicate and cause forgetfulness.
6. **Vikālabojanā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from taking substantial food after midday (from noon to dawn).
7. **Nacca-gīta-vādita-visūkadassana-mālā-gandha-vilepana-dhāraṇa-
maṇḍana-vibhūsaṇaṭṭhānā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from dancing, singing, playing music, going to see entertainment, and beautifying myself with garlands, perfumes, fragrant lotions and cosmetics.
8. **Uccāsayana-mahāsayanā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from using high or luxurious beds and seats.

PAṬIPATTI PŪJANĀKĀRA

The practice of paying homage

Buddho So Bhagavā bodhāya Dhammaṃ deseti.

So Bhagavā – The Lord Buddha, our true source of reliance,
Buddho – having realized the Four Noble Truths,
Bodhāya – wishing all of us to realise them as well,
Dhammaṃ – the Four Noble Truths,
Deseti – with great compassion and wisdom, He preached,
Taṃ Bhagavantaṃ – To that Lord Buddha,
Ahaṃ – I, a pupil of the Lord Buddha,
Vandāmi – respectfully clasp my hands, and with high regard, pay
homage to Him.

Danto So Bhagavā Damathāya Dhammaṃ deseti.

So Bhagavā – The Lord Buddha, our true source of reliance,
Danto – Being tamed through the purification of all mental defilements by
body, speech and mind,
Damathāya – wishing all of us to be tamed as well,
Dhammaṃ – the correct teaching that tames,
Deseti – with great compassion and wisdom, He preached,
Taṃ Bhagavantaṃ – To that Lord Buddha,
Ahaṃ – I, a pupil of the Lord Buddha,
Vandāmi – respectfully clasp my hands, and with high regard, pay
homage to Him.

Santo So Bhagavā samathāya Dhammaṃ deseti.

So Bhagavā – The Lord Buddha, our true source of reliance,
Santo – freed of lust and other such restlessness, and so peaceful,
Samathāya – wishing all of us to be peaceful as well,
Dhammaṃ – the correct teaching that brings peace,

Deseti – with great compassion and wisdom, He preached,
Taṃ Bhagavantaṃ – To that Lord Buddha,
Ahaṃ – I, a pupil of the Lord Buddha,
Vandāmi – respectfully clasp my hands, and with high regard, pay
homage to Him.

Tiṇṇo So Bhagavā taranaya Dhamma deseti.

So Bhagavā – The Lord Buddha, our true source of reliance,
Tiṇṇo – having crossed the samsara sea, the round of rebirths, and reached the
safe bank of Nibbana,
Taraṇāya – wishing all of us to reach that safe bank as well,
Dhammaṃ – the correct teaching that enables to reach that safe bank,
Deseti – with great compassion and wisdom, He preached,
Taṃ Bhagavantaṃ – To that Lord Buddha,
Ahaṃ – I, a pupil of the Lord Buddha,
Vandāmi – respectfully clasp my hands, and with high regard, pay
homage to Him.

Parinibbuto So Bhagavā Parinibbānāya Dhammaṃ deseti.

So Bhagavā – The Lord Buddha, our true source of reliance,
Parinibbuto – freed of all mental defilements and calmed in everyway,
Parinibbānāya – wishing all of us to be freed of all mental defilements
and calmed in everyway,
Dammaṃ – the correct teaching that calms all mental defilements,
Deseti – with great compassion and wisdom, He preached,
Taṃ Bhagavantaṃ – To that Lord Buddha,
Ahaṃ – I, a pupil of the Lord Buddha,
Vandāmi – respectfully clasp my hands, and with high regard, pay
homage to Him.

(from Mahasi Meditation Center's verses)

BUDDHA GUṄO
REFLECTION ON THE ATTRIBUTES OF THE BUDDHA

Itipi so bhagavā

He, the Omniscient Buddha is a person who is

Araham

Endowed with extraordinary morality, concentration and wisdom, pure, free from all mental impurities, and thus worthy of veneration from all beings,

Sammāsambuddho

Completely and fully awakened (knowing the Four Noble Truths) by himself, without any teacher,

Vijjācaraṇa-sampanno

Endowed with supreme knowledge and virtuous conduct,

Sugato

Well gone. He speaks only truthful, pleasing and beneficial words,

Lokavidū

Knowing everything there is to know about the worlds,

Anuttaro Purisa Dammasārathi

The incomparable leader, capable of admonishing, guiding and reforming those in need,

Satthā Devamanussānam

Teacher of gods and humans,

Buddho

The Awakened One, able to help beings to realize all Dhamma,

Bhagavā

Fully endowed with glory, influence, powers. The Blessed One.

DHAMMA GUṄO
REFLECTION ON THE ATTRIBUTES OF THE DHAMMA

Svākkhāto Bhagavatā Dhammo

The Dhamma is well-proclaimed; it's good in the beginning, in the middle and in the end.

Sandiṭṭhiko

Visible here and now,

Akāliko

Not delayed; it gives its fruits immediately,

Ehipassiko

Inviting inspection: “Come, this is the way that I comprehended and realized; you too may practise thus; you may comprehend and realize.”

Opaneyyiko

Worthy of being practiced so that it becomes established within oneself,

Paccattaṃ Veditabbo Viññūhi

To be realized by the wise each for himself.

SAṄGHA GUṄO
REFLECTION ON THE ATTRIBUTES OF THE SAṄGHA

Suppaṭipanno Bhagavato Sāvakaṣaṃgho

The Buddha’s community of disciples who undertake correctly the sīla-samādhī-pannā training;

Ujuppaṭipanno Bhagavato Sāvakaṣaṃgho

The Buddha’s community of disciples who practise honestly to be free from unwholesome deeds by body, speech and mind;

Ñayappaṭipanno Bhagavato Sāvakaṣaṃgho

The Buddha’s community of disciples who practise to attain Nibbāna, the cessation of suffering;

Sāmicippaṭipanno Bhagavato Sāvakaṣaṃgho

The Buddha’s community of disciples who practise in a such a way that they are worthy of other's veneration;

Yadidaṃ cattāri purisa yugāni aṭṭha purisa puggalā esa Bhagavato Sāvakaṣaṃgho

The Buddha’s community of disciples, that is: the 4 pairs of persons and the 8 individual persons;

Āhuneyyo

Worthy of gifts brought from afar;

Pāhuneyyo

Worthy of hospitality;

Dakkhiṇeyyo

Worthy of offerings given with the belief that this deed will bring wholesome benefits for the lives after death;

Añjalikaraṇīyo

Worthy of being paid homage by those who believe that this deed will bear wholesome fruits;

Anuttaraṃ puññakkhettaṃ lokassa

Being the most fertile ground for living beings’ cultivation of goodness.

RADIATING METTĀ

(Recite each line twice and chant slowly and correctly)

* * * * *

- (a) Yakhu-yaut-lar dou-thu-ngar chanthar-ko-seit myel par-zay//
May all those who have gathered here be always well and happy.
- (b) Shin-lu-myar-swar dou-thu-ngar chan-thar-kou-seit
myel par-zay//
May all of us, Sangha and laity, be always well and happy.
- (c) Goun-daw-nandar myat-sayar chan-thar-kou-seit myel par-zay//
May our teachers of infinite virtues be always well and happy.
- (d) Miba-hnatpyar goun-nandar chan-thar-kou-seit myel par-zay//
May our parents of infinite virtues be always well and happy.
- (e) Tou-kyaun-twin mar myar-thattar chan-thar-kou-seit myel parzay//
May all beings in our meditation centre be always well and happy.
- (f) Tou-myot-twin mar myar-thattar chan-thar-kou-seit myel parzay//
May all beings in our town be always well and happy .
- (g) Tou-nael-twin mar myar-thattar chan-thar-kou-seit myel par-zay//
May all beings in our region be always well and happy .
- (h) Yahan-thanghar ar-lone-mhar chan-thar-kou-seit myel par-zay//
May all sangha be always well and happy .
- (i) Pyit-se-lay-phyar-dar-ya-kar chan-thar-kou-seit myel par-zay//
May all providers of the four requisites be always well and happy .
- (j) Min-soe-yarzar nel-takar chan-thar-kou-seit myel par-zay//
May all governing authorities be always well and happy.
- (k) Khoe-thu-tite-thu lane-kaut-thu dou-tu-kou-seit chan-thar-zay//
May all thieves, robbers and liars be always well and happy.
- (l) Dou-sat-kyar-wala myar-thattar chan-thar-kou-seit myel par-zay//
May all beings in this world be always well and happy.
- (m) Ananda-sat-kyar-walar myar-thattar chan-thar-kou-seit myel par-zay//
May all beings in the infinite universe be always well and happy.
- (n) A-pel-lay-ywar myar-thattar chan-thar-kou-seit myel par-zay//
May all beings in the four lower worlds be always well and happy.
- (o) Lu-nat-byamar ar-loun-mar chan-thar-kou-seit myel par-zay//
May all humans, devas and brahmas be always well and happy.
- (p) Thoun-sat-ta-bone a-loun-sone akone chan-thar kya par-zay//
May all beings on the thirty-one planes of existence be always well and happy.

METTĀ BHĀVANĀ Mental Development on Loving-kindness

*** Ahm avero homi**

May I be free from enmity and danger.

Abyāpajho homi

May I be free from mental suffering.

Anīgho homi

May I be free from physical suffering.

Sukhī-attānaṃ priharāmi

May I take care of myself happily.

*** Mama mātāpitu**

May my parents,

Ācariyā ca ñātimittā ca

Teachers, relatives and friends,

Sabrahma-cārino ca

Fellow Dhammafarers

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.

*** Imasmiṃ ārāme sabbe yogino**

May all yogis in this compound

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.

*** Imasmiṃ ārāme sabbe bhikkhu**
May all monks in this compound

Sāmaṇerā ca
Novice monks

Upāsakā upāsikāyo ca
Laymen and laywomen disciples

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 catupaccaya-dāyakā**
May our donors of the four requisites
(robes, food, medicine and lodging)

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 deities (devas)

Imasmiṃ vihāre
In this monastery,

Imasmiṃ āvāse
In this dwelling,

Imasmiṃ ārāme
In this compound,

Ārakkha devatā
Our guardian deities (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 pāṇā

All beings that can breathe (alive),

Sabbe bhūtā

All beings that are visible

Sabbe puggalā

All individuals (it means all beings, too)

Sabbe attabhāva-pariyāpannā

All personalities (it means all being with mind and body)

Sabbā itthiyo

All females

Sabbe purisā

All males

Sabbe ariyā

All noble ones (saints)

Sabbe anariyā

All worldings (i.e. those who have not attained sainthood)

Sabbe devā

All deities (devas)

Sabbe manussā

All humans

Sabbe vinipātikā

All those in the four woeful planes

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.

Dukkhā muccantu

May all beings be free from suffering

Yathā-laddha-sampattito māvigacchantu

May whatever they have gained by rightful means won't be lost or diminished

Kammassakā

All beings are owners of their kamma

*** 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 south-east direction,

Pacchimāya anudisāya

In the north-west direction,

Uttarāya anudisāya

In the north-east direction,

Dakkhiṇāya anudisāya

In the south-west direction,

Heṭṭhimāya disāya

In the direction below,

Uparimāya disāya

In the direction above,

Sabbe sattā

May all beings

Sabbe pānā

All beings that can breathe (alive)

Sabbe bhūtā

All beings that are visible

Sabbe puggalā

All individuals (it means all being, too)

Sabbe attabhāva-pariyāpannā

All personalities (it means all beings with mind and body)

Sabbā itthiyo

All femals

Sabbe purisā

All males

Sabbe ariyā

All noble ones (saints)

Sabbe anariyā

All worldings (i.e. those who have not attained sainthood)

Sabbe devā

All deities (devas)

Sabbe manussā

All humans

Sabbe vinipātikā

All those in the four woeful planes

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.

Dukkhā muccantu

May all beings be free from suffering

Yathā-laddha-sampattito māvigacchantu

May whatever they have gained by rightful means won't be lost or diminished

Kammassakā

All beings are owners of their kamma

*** Uddham yāva bhavaggā ca**

As far as the highest plane of existence,

Adho yāva avicito

As far down as the lowest plane,

Samantā cakkavāḷsu

In the entire universe,

Ye sattā pathavīcarā

Whatever beings that move on the earth,

Abyāpajjhā niverā ca

May they be free from mental suffering and enmity,

Niddukkhā ca nupaddavā

And from physical suffering and danger.

*** Uddham yāva bhavaggā ca**

As far as the highest plane of existence,

Adho yāva avicito

As far down as the lowest plane,

Samantā cakkavāḷsu

In the entire universe,

Ye sattā udakecarā

Whatever beings that move in the water,

Abyāpajjhā niverā ca

May they be free from mental suffering and enmity,

Niddukkhā ca nupaddavā

And from physical suffering and danger.

*** Uddham yāva bhavaggā ca**

As far as the highest plane of existence,

Adho yāva avicito

As far down as the lowest plane,

Samantā cakkavāḷsu

In the entire universe,

Ye sattā ākāsecarā

Whatever beings that move in the air,

Abyāpajjhā niverā ca

May they be free from mental suffering and enmity,

Niddukkhā ca nupaddavā

And from physical suffering and danger.

ASPIRATION AND SHARING OF MERIT

Ithou pyuya/ mya'punyakyau/ hcjan mya aye:kyi/ bei:mae mithi/ shweipyi
 tou'hcjau'/ lan:ma kau'pe/ yau'yapalou/ htou htou bawa/ kjinleyale:/ dukkha bei:dan/
 yanman apaun/ makaun huthamya/ matwei yape/ thabba iccha/ mingalakou/ yweka
 tatain: yaseitho/

Yanei yakhu/ pyupyuthahmya/ mya'bagakou/ mibahsaya/ myou:thahahnin/
 kouma saun kya'/ kousaunaka/ ayin:saywe/ hyitha mya loun:soun/ bounthoun: hseti/
 hpyi' hpyi' thahmya/ weneystou/ yakyapazei/ pei:hnga weithi:/ mya: htwei thadu
 hkosaithou//

Ahmya... Ahmya... Ahmya... yudomukyapa koun lo/
 (Recite three times)

Sādhu... Sādhu... Sādhu!...//

Translation

By virtue of my meritorious deeds may I realize Nibbāna the eternal peace, by following the right path and not the wrong. If I have to undergo the cycle of life (saṃsara), may I not encounter dangers, sufferings, disasters, enemies or any evil. May I be blessed with whatever I wish.

Whatever good deeds we have done today, may their merits be shared with our parents, teachers, relatives, guardian nats, devas and all living beings on the thirty-one planes.

May all beings rejoice in this by saying

Sādhu... Sādhu... Sādhu!
Well done! Well done! Well done!

PAÑCA GUṆA PŪJĀ PAYING HŌMAGE

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Imāya Dhammānu-Dhammapataṭipattiyā Buddham Pūjemi.
With all my practice, I pay my respect to the Buddha.

Imāya Dhammānu-Dhammapataṭipattiyā Dhammaṃ Pūjemi.
With all my practice, I pay my respect to the Dhamma.

Imāya Dhammānu-Dhammapataṭipattiyā Saṃghaṃ Pūjemi.
With all my practice, I pay my respect to the Sangha.

Imāya Dhammānu-Dhammapataṭipattiyā Mātāpitaro Pūjemi.
With all my practice, I pay my respect to my parents.

Imāya Dhammānu-Dhammapataṭipattiyā Ācariye Pūjemi.
With all my practice, I pay my respect to my teachers