

Taking the Five Precepts

THE REQUEST:

Mayaṃ bhante, ti-saraṇena saha pañca sīlāni yācāma.

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

Dutiyam-pi mayaṃ bhante...

Venerable Sir, a second time...

Tatīyam-pi mayaṃ bhante...

Venerable Sir, a third time...

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato

sammā-sambuddhassa. (three times)

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

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

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 the 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 niṭṭhitaṃ.

This ends the going for refuge.

The lay people respond:

Āma bhante.

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

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.

Muṣāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

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

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

The monk then concludes with the following:

Imāni pañca sikkhā-padāni:

These are the five training rules.

Sīlena sugatiṃ yanti.

Through virtue they go to a good destination.

Sīlena bhoga-sampadā.

Through virtue is wealth attained.

Sīlena nibbutiṃ yanti.

Through virtue they go to unbinding.

Tasmā sīlaṃ visodhaye.

Therefore we should purify our virtue.

(BOW THREE TIMES)