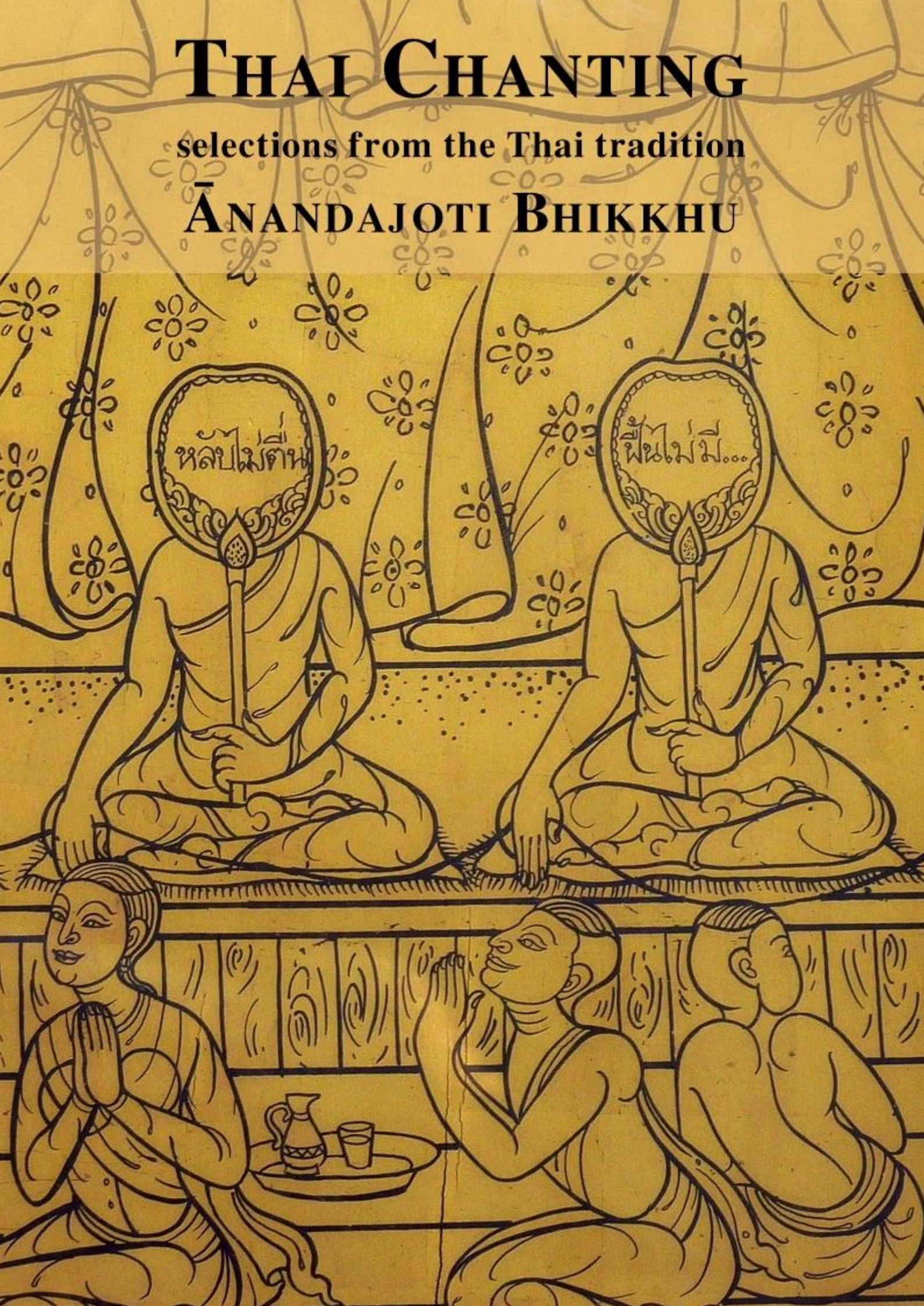
Thai Chanting

selections from the Thai tradition

Ānandajoti Bhikkhu



Thai Chanting

selections from the Thai tradition

translated by

Ānandajoti Bhikkhu

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Morning Chanting

Yo so Bhagavā Arahaṁ Sammā-Sambuddho,
He who is the Fortunate One, the Worthy One, the Perfect Sambuddha,

svākkhāto yena Bhagavatā Dhammo,
the Dhamma which has been well-proclaimed by the Fortunate One,

supaṭipanno yassa Bhagavato sāvaka-Saṅgho:
the Fortunate One's Saṅgha of disciples who are good in their practice:

tam mayaṁ Bhagavantaṁ sa-Dhammaṁ sa-Saṅghaṁ,
the Fortunate One, together with the Dhamma and the Saṅgha,

imehi sakkārehi yathārahaṁ āropitehi abhipūjayāma.
we worship, as is worthy, together with the respects that are prescribed.

Sādhu no bhante Bhagavā sucira-Parinibbuto pi,
Although our venerable Fortunate One has attained Nibbāna a very long time ago,

pacchimājanatānukampa-mānasā,
out of a compassionate mind for later generations,

ime sakkāre duggata-paṇṇākārabhūte paṭigaṇhātu,
please accept these poor offerings, given with respect,

amhākaṁ dīgha-rattaṁ hitāya sukhāya.
for our benefit and happiness for a long time.

Arahaṁ Sammā-sambuddho Bhagavā:
The Fortunate One is Worthy, the Perfect Sambuddha:

> **Buddhaṁ Bhagavantaṁ abhivādemi.**
> I worship the Buddha, the Fortunate One.

Svākkhāto Bhagavatā Dhammo:
The Dhamma has been well-proclaimed by the Fortunate One:

> **Dhammaṁ namassāmi.**
> I honour the Dhamma.

Supaṭipanno Bhagavato sāvaka-Saṅgho:
The Fortunate One's Saṅgha of disciples are good in their practice:

> **Saṅghaṁ namāmi.**
> I revere the Saṅgha.

Yam-amha kho mayaṁ Bhagavantaṁ saraṇaṁ gatā,
We have gone for our refuge to the Fortunate One,

(uddissa pabbajitā) yo no Bhagavā Satthā,
(and gone forth on account of) our Fortunate One, the Teacher,

yassa ca mayaṁ Bhagavato Dhammaṁ rocema.
we are pleased with the Fortunate One's Dhamma.

Imehi sakkārehi taṁ Bhagavantaṁ Sa-Saddhammaṁ,
With respect for the Fortunate One, together with the True Dhamma,

sa-sāvaka-Saṅghaṁ, abhipūjayāma.
and the Saṅgha of disciples, we worship (them).

(leader)

Handa mayaṁ Buddhassa Bhagavato pubba-bhāga-namakāraṁ karomase:
Come now, let us recite this preliminary homage about the Buddha, the Fortunate One:

(all)

Namo tassa Bhagavato Arahato Sammā-Sambuddhassa x 3
Reverence to him, the Fortunate One, the Worthy One, the Perfect Sambuddha x 3

(leader)

Handa mayaṁ Buddhābhithutiṁ karomase:
Come now, let us praise the Buddha:

(all)

Yo so Tathāgato Arahaṁ Sammā-Sambuddho,
He who is the Realised One, the Worthy One, the Perfect Sambuddha,

vijjā-caraṇa-sampanno Sugato lokavidū,
the one endowed with understanding and good conduct, the Happy One, the one who understands the worlds,

anuttaro purisa-damma-sārathī,
the unsurpassed guide for those people who need taming,

Satthā deva-manussānaṁ Buddho Bhagavā.
the Teacher of gods and men, the Buddha, the Fortunate One.

Yo imaṁ lokaṁ sa-devakaṁ sa-Mārakaṁ sa-Brahmakaṁ,
This world with its gods, Māras, and Brahmās,

sassamaṇa-brāhmaṇiṁ pajaṁ sadevamanussaṁ,
this generation, with its ascetics and brāhmaṇas, princes and men,

sayaṁ abhiññā sacchikatvā pavedesi.
he declared, after gaining deep knowledge for himself.

Yo Dhammaṁ desesi ādi-kalyāṇaṁ,
He taught the Dhamma (which is) good in the beginning,

majjhe-kalyāṇaṁ pariyosāna-kalyāṇaṁ;
good in the middle, good in the end;

sātthaṁ sabyañjanaṁ;
with its meaning, with its (proper) phrasing;

kevala-paripuṇṇaṁ parisuddhaṁ brahma-cariyaṁ pakāsesi.
and explained the spiritual life which is complete, full and pure.

Tam-ahaṁ Bhagavantaṁ abhipūjayāmi,
I worship that Fortunate One,

tam-ahaṁ Bhagavantaṁ sirasā namāmi.
I bow my head to that Fortunate One.

(leader)

Handa mayaṁ Dhammābhithutiṁ karomase:
Come let us praise the Dhamma:

(all)

Yo so svākkhāto Bhagavatā Dhammo,
That which is the Dhamma has been well-proclaimed by the Fortunate One,

sandiṭṭhiko, akāliko, ehipassiko, opanayiko,
it is visible, not subject to time, inviting inspection, onward leading,

paccattaṁ veditabbo viññūhi.
and can be understood by the wise for themselves.

Tam-ahaṁ Dhammaṁ abhipūjayāmi,
I worship that Dhamma,

tam-ahaṁ Dhammaṁ sirasā namāmi.
I bow my head to that Dhamma.

(leader)

Handa mayaṁ Saṅghābhithutiṁ karomase:
Come let us praise the Saṅgha:

(all)

Yo so supaṭipanno Bhagavato sāvaka-Saṅgho,
That which is the Fortunate One's Saṅgha of disciples are good in their practice,

ujupaṭipanno Bhagavato sāvaka-Saṅgho,
the Fortunate One's Saṅgha of disciples are upright in their practice,

ñāyapaṭipanno Bhagavato sāvaka-Saṅgho,
the Fortunate One's Saṅgha of disciples are systematic in their practice,

sāmīcipaṭipanno Bhagavato sāvaka-Saṅgho,
the Fortunate One's Saṅgha of disciples are correct in their practice,

yad-idaṁ, cattāri purisa-yugāni, aṭṭha purisa-puggalā,
that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvaka-Saṅgho,
this is the Fortunate One's Saṅgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaranīyo,
they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaraṁ puññakkhettaṁ lokassa.
they are an unsurpassed field of merit for the world.

Tam-ahaṁ Saṅghaṁ abhipūjayāmi,
I worship that Saṅgha,

tam-ahaṁ Saṅghaṁ sirasā namāmi.
I bow my head to that Saṅgha.

(leader)

Handa mayaṁ ratanattayappaṇāma-gāthāyo ceva
Come now, the verses saluting the Triple Gem,

saṁvega-vatthu-parikittana-pāṭhañ-ca bhaṇāmase:
we will recite, and the readings expounding the base for spiritual anxiety:

(all)

Buddho susuddho karuṇā-mahaṇṇavo,
The Buddha, who is very pure, with great ocean-like compassion,

yoccanta-suddhabbara-ñāṇa-locano,
he who has the perpetual, pure and noble eye of knowledge,

lokassa pāpūpakilesa-ghātako:
who destroys the wickedness and corruptions of the world:

vandāmi Buddhaṁ aham-ādarena taṁ.
with devotion I worship the Buddha.

Dhammo padīpo viya tassa Satthuno,
The Dhamma of the Teacher, like a lamp,

yo Magga-Pākāmata-bhedabhinnako,
which is split into Path, Fruit and the Deathless,

lokuttaro yo ca tad-attha-dīpano:
which is super-mundane, and explains that goal:

vandāmi Dhammaṁ aham-ādarena taṁ.
with devotion I worship that Dhamma.

Saṅgho sukhettābhyatikhetta-saññito,
The Saṅgha, known as a field better than the best field,

yo diṭṭha-santo Sugatānubodhako,
who have seen peace, and awakened like the Happy One,

lolappahīno Ariyo sumedhaso:
who have abandoned wavering, are Noble and wise:

vandāmi Saṅghaṁ aham-ādarena taṁ.
with devotion I worship that Saṅgha.

Iccevam-ekantabhipūjaneyyakaṁ,
The one worthy of unfailing homage,

vatthuttayaṁ vandayatābhisaṅkhataṁ,
the worship that is made based in the three (jewels),

puññaṁ mayā yaṁ mama sabbupaddavā
* may there be no obstacles for me

mā hontu ve tassa pabhāva-siddhiyā.
through the potency and success of this merit.

Idha Tathāgato loke uppanno Arahaṁ Sammā-Sambuddho,
Here the Realised One has arisen in the world, the Worthy One, the Perfect Sambuddha,

Dhammo ca desito, niyyāniko upasamiko,
and has taught the Dhamma, which leads out, which is peaceful,

Parinibbāniko Sambodhagāmī Sugatappavedito.
which leads to Nibbāna, goes to Awakening, and is declared by the Happy One.

Mayan-taṁ Dhammaṁ sutvā evaṁ jānāma,
After hearing the Dhamma, we understand it thus:

jāti pi dukkhā, jarā pi dukkhā, maraṇam-pi dukkhaṁ,
birth is suffering, also old age is suffering, also death is suffering,

soka-parideva-dukkha-domanassupāyāsā pi dukkhā,
also grief, lamentation, pain, sorrow, and despair, is suffering,

appiyehi sampayogo dukkho,
also being joined to what is not liked is suffering,

piyehi vippayogo dukkho,
also being parted from what is liked is suffering,

yam-picchaṁ na labhati tam-pi dukkhaṁ,
also not to obtain that which one longs for is suffering,

saṅkhittena pañcupādānakkhandhā dukkhā.
in brief, the five components (of mind and body) that provide fuel for attachment are suffering.

Seyyathīdaṁ:
They are as follows:

Rūpūpādānakkhandho,
The bodily-form component that provides fuel for attachment,

vedanūpādānakkhandho,
the feelings component that provides fuel for attachment,

saññūpādānakkhandho,
the perceptions component that provides fuel for attachment,

saṅkhārūpādānakkhandho,
the volitions component that provides fuel for attachment,

viññāṇūpādānakkhandho.
the consciousness component that provides fuel for attachment.

Yesaṁ pariññāya dharamāno so Bhagavā
For whoever could understand, while living, the Fortunate One

evaṁ bahulaṁ sāvake vineti,
guided his disciples many times,

evaṁ bhāgā ca panassa Bhagavato sāvakesu anusāsanī,
and this part of the Fortunate One's instruction to his disciples,

bahulaṁ pavattati:
he many times repeated:

Rūpaṁ aniccaṁ, vedanā aniccā, saññā aniccā,
Form is impermanent, feelings are impermanent, perceptions are impermanent,

saṅkhārā aniccā, viññāṇaṁ aniccaṁ.
volitions are impermanent, consciousness is impermanent.

Rūpaṁ anattā, vedanā anattā, saññā anattā,
Form is not self, feelings are not self, perceptions are not self,

saṅkhārā anattā, viññāṇaṁ anattā.
volitions are not self, consciousness is not self.

Sabbe saṅkhārā aniccā,
All conditioned things are impermanent

Sabbe dhammā anattā ti.
All things are without a self.

Te (Tā) mayaṁ otiṇṇāmha
We are overcome

jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi,
by birth, old age, death, grief, lamentation, pain, sorrow, and despair,

dukkhotiṇṇā, dukkha-paretā,
we are overcome by suffering, we are afflicted with suffering,

Appeva nāmimassa kevalassa
May the ending of this entire

dukkhakkhandhassa antakiriyā paññāyethā ti!
mass of suffering become clear!

(monks & novices)

Cira-Parinibbutam-pi taṁ Bhagavantaṁ,
Although the Fortunate One has attained Nibbāna long ago,

uddissa Arahataṁ Sammā-Sambuddhaṁ,
on account of the Worthy One, the Perfect Sambuddha,

saddhā agārasmā anagāriyaṁ pabbajitā.
we have gone forth out of faith from the home to the homeless life.

Tasmiṁ Bhagavati brahma-cariyaṁ carāma.
We practice the spiritual life under the Fortunate One.

(monks only)

Bhikkhūnaṁ sikkhāsājīva-samāpannā
Endowed with the monastic training and livelihood

taṁ no brahma-cariyaṁ imassa kevalassa
* may this spiritual life leads us to the end

dukkhakkhandhassa antakiriyāya saṁvattatū ti.
of the entire mass of suffering.

(lay only)

Cira-Parinibbutam-pi taṁ Bhagavantaṁ,
Although the Fortunate One has attained Nibbāna long ago,

saraṇaṁ gato (gatā) Dhammañ-ca bhikkhu-Saṅghañ-ca,
we have gone for refuge to the Dhamma and the monastic Saṅgha,

tassa Bhagavato Sāsanaṁ,
the Fortunate One's dispensation,

yathāsati, yathābalaṁ, manasikaroma anupaṭipajjāma,
we apply our minds as far as we remember, as far as we are able, to following the path,

sā sā no paṭipatti imassa kevalassa
* may this path leads us to the end

dukkhakkhandhassa antakiriyāya saṁvattatū ti.
of the entire mass of suffering.

Evening Chanting

Arahaṁ Sammā-sambuddho Bhagavā:
The Fortunate One is Worthy, the Perfect Sambuddha:

Buddhaṁ Bhagavantaṁ abhivādemi.
I worship the Buddha, the Fortunate One.

Svākkhāto Bhagavatā Dhammo:
The Dhamma has been well-proclaimed by the Fortunate One:

Dhammaṁ namassāmi.
I honour the Dhamma.

Supaṭipanno Bhagavato sāvaka-Saṅgho:
The Fortunate One's Saṅgha of disciples are good in their practice:

Saṅghaṁ namāmi.
I revere the Saṅgha.

Yam-amha kho mayaṁ Bhagavantaṁ saraṇaṁ gatā,
We have gone for our refuge to the Fortunate One,

(uddissa pabbajitā) yo no Bhagavā Satthā,
(and gone forth on account of) our Fortunate One, the Teacher,

yassa ca mayaṁ Bhagavato Dhammaṁ rocema.
we are pleased with the Fortunate One's Dhamma.

Imehi sakkārehi taṁ Bhagavantaṁ sa-Saddhammaṁ,
With respect for the Fortunate One, together with the True Dhamma,

sasāvaka-Saṅghaṁ, abhipūjayāma.
and the Saṅgha of disciples, we worship (them).

(leader)

Handadāni, mayaṁ taṁ Bhagavantaṁ vācāya abhigāyituṁ,
Come now, let us recite this saying about the Fortunate One,

pubba-bhāga-namakārañ-ceva Buddhānussati-nayañ-ca karomase:
which is the preliminary homage and the way of recollecting the Buddha:

(all)

Namo tassa Bhagavato Arahato Sammā-Sambuddhassa x 3
Reverence to him, the Fortunate One, the Worthy One, the Perfect Sambuddha x 3

Taṁ kho pana Bhagavantaṁ evaṁ kalyāṇo kittisaddo abbhuggato,
This good report has gone round about the Fortunate One,

Iti pi so Bhagavā Arahaṁ Sammā-Sambuddho,
Such is he, the Fortunate One, the Worthy One, the Perfect Sambuddha,

vijjā-caraṇa-sampanno Sugato lokavidū,
the one endowed with understanding and good conduct, the Happy One, the one who understands the worlds,

anuttaro purisa-damma-sārathī,
the unsurpassed guide for those people who need taming,

Satthā deva-manussānaṁ Buddho Bhagavā ti.
the Teacher of gods and men, the Buddha, the Fortunate One.

(leader)

Handa mayaṁ Buddhābhigītiṁ karomase:
Come now, let us recite praise of the Buddha:

(all)

Buddhavārahanta-varatādi-guṇābhiyutto,
The Buddha has noble virtues, such as being Worthy and so forth,

suddhābhiññāṇa-karuṇāhi samāgatatto,
together with pure higher knowledges and compassion,

bodhesi yo sujanataṁ kamalaṁ va sūro,
the one who awakens good people like the sun (awakens) the lotus,

vandām' ahaṁ tam-araṇaṁ sirasā Jinendaṁ.
I worship that passionless, Victorious Lord with my head.

Buddho yo sabba-pāṇīnaṁ saraṇaṁ khemam-uttamaṁ,
The Buddha, who is the supreme refuge for all living beings,

paṭhamānussatiṭṭhānaṁ, vandāmi taṁ sirenahaṁ,
I recall first in this place, I worship him with my head,

Buddhassāhasmi' dāso (dāsī) va, Buddho me sāmikissaro.
I am the servant of the Buddha, the Buddha is my lord and master.

Buddho dukkhassa ghātā ca vidhātā ca hitassa me.
The Buddha is a destroyer of suffering, a provider (of solace) and he benefits me.

Buddhassāhaṁ niyyādemi sarīraṁ jīvitañ-cidaṁ.
I dedicate this body and this life to the Buddha.

Vandanto 'haṁ (vandantī 'haṁ) carissāmi Buddhass' eva Subodhitaṁ.
I will live worshipping the Buddha's True Awakening.

Natthi me saraṇaṁ aññaṁ Buddho me saraṇaṁ varaṁ!
For me there is no other refuge, for me the Buddha is the best refuge!

Etena sacca-vajjena vaḍḍheyyaṁ Satthu-sāsane.
By this declaration of the truth may the Teacher's dispensation prosper.

Buddhaṁ me vandamānena (vandamānāya) yaṁ puññaṁ pasutaṁ idha,
Through my worship of the Buddha and whatever merit is found here,

Sabbe-pi antarāyā me māhesuṁ tassa tejasā.
through the power of that, may there be no dangers for me.

(while worshipping:)

Kāyena vācāya va cetasā vā,
By body, by speech or by mind,

Buddhe kukammaṁ pakataṁ mayā yaṁ,
whatever bad deeds were done by me regarding the Buddha,

Buddho paṭiggaṇhatu accayantaṁ,
may the Buddha accept my confession,

kālantare saṁvarituṁ va Buddhe.
for my restraint in the future regarding the Buddha.

(leader)

Handa mayaṁ Dhammānussati-nayaṁ karomase:
Come now, let us (recite) the way of recollecting the Dhamma:

(all)

Svākkhāto Bhagavatā Dhammo,
The Dhamma has been well-proclaimed by the Fortunate One,

sandiṭṭhiko, akāliko, ehipassiko, opanayiko,
it is visible, not subject to time, inviting inspection, onward leading,

paccattaṁ veditabbo viññūhī ti.
and can be understood by the wise for themselves.

(leader)

Handa mayaṁ Dhammābhigītiṁ karomase:
Come let us recite praise of the Dhamma:

(all)

Svākkhātatādi-guṇa-yoga-vasena seyyo,
Superior, through having the virtue of being well-proclaimed,

yo magga-pāka-pariyatti-vimokkha-bhedo,
divided into path and fruit, study and release,

Dhammo kuloka-patanā tad-adhāri-dhārī.
the Dhamma upholds one from falling into bad worlds,

vandām' ahaṁ tama-haraṁ vara-Dhammam-etaṁ.
I worship that noble Dhamma, which carries off the darkness.

Dhammo yo sabba-pāṇīnaṁ saraṇaṁ khemam-uttamaṁ,
The Dhamma, which is the supreme refuge for all living beings,

dutiyānussatiṭṭhānaṁ, vandāmi taṁ sirenahaṁ,
I recall second in this place, I worship it with my head,

Dhammassāhasmi' dāso (dāsī) va, Dhammo me sāmikissaro.
I am the servant of the Dhamma, the Dhamma is my lord and master.

Dhammo dukkhassa ghātā ca vidhātā ca hitassa me.
the Dhamma is a destroyer of suffering, a provider (of solace) and it benefits me.

Dhammassāhaṁ niyyādemi sarīraṁ jīvitañ-cidaṁ.
I dedicate this body and this life to the Dhamma.

Vandanto 'haṁ (vandantī 'haṁ) carissāmi Dhammasseva sudhammataṁ.
I will live worshipping the Dhamma's good teaching.

Natthi me saraṇaṁ aññaṁ Dhammo me saraṇaṁ varaṁ!
For me there is no other refuge, for me the Dhamma is the best refuge!

Etena sacca-vajjena vaḍḍheyyaṁ Satthu-sāsane.
By this declaration of the truth may the Teacher's dispensation prosper.

Dhammaṁ me vandamānena (vandamānāya) yaṁ puññaṁ pasutaṁ idha,
Through my worship of the Dhamma and whatever merit is found here,

Sabbe-pi antarāyā me māhesuṁ tassa tejasā.
through the power of that, may there be no dangers for me.

(while worshipping:)

Kāyena vācāya va cetasā vā,
By body, by speech or by mind,

Dhamme kukammaṁ pakataṁ mayā yaṁ,
whatever bad deeds were done by me regarding the Dhamma,

Dhammo paṭiggaṇhatu accayantaṁ,
may the Dhamma accept my confession,

Kālantare saṁvarituṁ va dhamme.
for my restraint in the future regarding the Dhamma.

(leader)

Handa mayaṁ Saṅghānussati-nayaṁ karomase:
Come let us (recite) the way of recollecting the Saṅgha:

(all)

Supaṭipanno Bhagavato sāvaka-Saṅgho,
The Fortunate One's Saṅgha of disciples are good in their practice,

ujupaṭipanno Bhagavato sāvaka-Saṅgho,
the Fortunate One's Saṅgha of disciples are upright in their practice,

ñāyapaṭipanno Bhagavato sāvaka-Saṅgho,
the Fortunate One's Saṅgha of disciples are systematic in their practice,

sāmīcipaṭipanno Bhagavato sāvaka-Saṅgho,
the Fortunate One's Saṅgha of disciples are correct in their practice,

yad-idaṁ cattāri purisa-yugāni aṭṭha purisa-puggalā,
that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvaka-Saṅgho,
this is the Fortunate One's Saṅgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaranīyo,
they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaraṁ puññakkhettaṁ lokassā ti.

they are an unsurpassed field of merit for the world.

(leader)

Handa mayaṁ Saṅghābhigītiṁ karomase:
Come let us recite praise of the Saṅgha:

(all)

Saddhammajo supaṭipatti-guṇādiyutto,
Born of the Dhamma, endowed with the virtue of good practice,

yo 'ṭṭhābbidho Ariya-puggala-Saṅgha-seṭṭho,
the best of Saṅghas has eight divisions of Noble persons,

sīlādi-Dhamma-pavarāsaya-kāya-citto,
my body and mind are inclined to the noble Dhamma, beginning with virtue,

vandām' ahaṁ tam-Ariyāna' gaṇaṁ susuddhaṁ.
I worship that pure community of Noble Ones.

Saṅgho yo sabba-pāṇīnaṁ saraṇaṁ khemam-uttamaṁ.
The Saṅgha, which is the supreme refuge for all living beings,

Tatiyānussatiṭṭhānaṁ, vandāmi taṁ sirenahaṁ,
I recall third in this place, I worship it with my head,

Saṅghassāhasmi' dāso (dāsī) va Saṅgho me sāmikissaro.
I am the servant of the Saṅgha, the Saṅgha is my lord and master.

Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me.
the Saṅgha is a destroyer of suffering, a provider (of solace) and it benefits me.

Saṅghassāhaṁ niyyādemi sarīraṁ jīvitañ-cidaṁ.
I dedicate this body and this life to the Saṅgha.

Vandanto 'haṁ (Vandantī 'haṁ) carissāmi Saṅghassopaṭipannataṁ.
I will live worshipping the Saṅgha's good practice.

Natthi me saraṇaṁ aññaṁ Saṅgho me saraṇaṁ varaṁ!
For me there is no other refuge, for me the Saṅgha is the best refuge!

Etena sacca-vajjena vaḍḍheyyaṁ Satthu-sāsane.
By this declaration of the truth may the Teacher's dispensation prosper.

Saṅghaṁ me vandamānena (vandamānāya) yaṁ puññaṁ pasutaṁ idha,
Through my worship of the Saṅgha and whatever merit is found here,

Sabbe-pi antarāyā me māhesuṁ tassa tejasā.
through the power of that, may there be no dangers for me.

(while worshipping:)

Kāyena vācāya va cetasā vā,
By body, by speech or by mind,

Saṅghe kukammaṁ pakataṁ mayā yaṁ,
whatever bad deeds were done by me regarding the Saṅgha,

Saṅgho paṭiggaṇhatu accayantaṁ,
may the Saṅgha accept my confession,

Kālantare saṁvarituṁ va Saṅghe.
for my restraint in the future regarding the Saṅgha.

Abhidhamma Chanting

The Abstract Teaching

[1: Dhammasaṅgaṇī]

[The Dhammas Collection]

Kusalā dhammā, akusalā dhammā, abyākatā dhammā.
Wholesome thoughts, unwholesome thoughts, thoughts without consequences.

Katame dhammā kusalā?
What are wholesome thoughts?

Yasmiṁ samaye kāmāvacaraṁ kusalaṁ cittaṁ uppannaṁ hoti,
When at that time a wholesome thought in the sensuous worlds has arisen,

somanassasahagataṁ ñāṇasampayuttaṁ,
connected with well-being, joined with knowledge,

rūpārammaṇaṁ vā, saddārammaṇaṁ vā,
taking form as object, or sound as object,

gandhārammaṇaṁ vā, rasārammaṇaṁ vā,
or smell as object, or taste as object,

phoṭṭhabbārammaṇaṁ vā dhammārammaṇaṁ vā,
or touch as object, or thought as object,

yaṁ yaṁ vā panārabbha,
or whatever it begins with,

tasmiṁ samaye phasso hoti... avikkhepo hoti.
at that time there is contact... balance.

Ye vā pana tasmiṁ samaye aññe pi atthi
At that time, these or other

paṭiccasamuppannā arūpino dhammā.
formless thoughts are conditionally originated.

Ime dhammā kusalā.
These are wholesome thoughts.

[2: Vibhaṅga]
[The Analysis]

Pañcakkhandhā:
(There are) five components:

Rūpakkhandho, vedanākkhandho,
The bodily-form component, the feelings component,

saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.
the perceptions component, the volitions component, the consciousness component,

Tattha katamo rūpakkhandho?
Herein what is the bodily-form component?

Yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ,
Whatever bodily-form there is, in the past, future or present,

ajjhattaṁ vā bahiddhā vā,
internal or external,

oḷārikaṁ vā sukhumaṁ vā,
gross or fine,

hīnaṁ vā paṇītaṁ vā,
inferior or excellent,

yaṁ dūre vā santike vā,
whether far or near,

tad-ekajjhaṁ abhisaññūhitvā abhisaṅkhipitvā.
after gathering these together, collectively and briefly.

Ayaṁ vuccati rūpakkhandho.
This is called the bodily-form component.

[3: Dhātukathā]
[The Discussion of Elements]

Saṅgaho asaṅgaho,
The compiled and the uncompiled,

saṅgahitena asaṅgahitaṁ,
the uncollected with the collected,

asaṅgahitena saṅgahitaṁ,
the collected with the uncollected,

saṅgahitena saṅgahitaṁ,
the collected with the collected,

asaṅgahitena asaṅgahitaṁ,
the uncollected with the uncollected,

sampayogo vippayogo,
the joined and the parted,

sampayuttena vippayuttaṁ...
the parted with the joined…

vippayuttena sampayuttaṁ asaṅgahitaṁ.
the joined and the uncollected with the parted.

[4: Puggalapaññatti]
[The Designation of Persons]

Cha paññattiyo:
There are six designations:

khandhapaññatti, āyatanapaññatti, dhātupaññatti,
the designation of the components, the designation of the sense-spheres, the designation of the elements,

saccapaññatti, indriyapaññatti, puggalapaññatti.
the designation of the truths, the designation of the faculties, the designation of the persons.

Kittāvatā puggalānaṁ puggalapaññatti?
In what way is there a designation of the person regarding persons?

Samayavimutto, asamayavimutto,
One free occasionally, one free always,

kuppadhammo, akuppadhammo,
one unsteady, one steady,

parihānadhammo, aparihānadhammo,
one liable to fall, one not liable to fall,

cetanābhabbo, anurakkhaṇābhabbo,
one able in intention, one able in guarding,

puthujjano, gotrabhū,
the worldling, the lineage-holder,

bhayūparato, abhayūparato,
one abstaining through fear, one not abstaining through fear,

bhabbāgamano, abhabbāgamano,
one able to arrive, one unable to arrive,

niyato, aniyato, paṭipannako, phaleṭṭhito...
one determined, one undetermined, one path-attained, one established in fruition...

Arahā, Arahattāya paṭipanno.
the Worthy One, the one on the path to Worthiness.

[5: Kathāvatthu]
[The Discussion of Subjects]

Puggalo upalabbhati saccikatthaparamatthenā ti?
Is a person found in a real and ultimate way?

Āmantā.
Yes.

Yo saccikattho paramattho,
That which is real and ultimate,

tato so puggalo upalabbhati saccikatthaparamatthenā ti?
is this person found in (the same) real and ultimate way?

Na hevaṁ vattabbe.
No, that cannot be said.

Ājānāhi niggahaṁ.
Acknowledge the refutation.

Hañci puggalo upalabbhati saccikatthaparamatthena,
If a person is found in a real and ultimate way,

tena vata re vattabbe: Yo saccikattho paramattho,
then you surely should have said: That which is real and ultimate,

tato so puggalo upalabbhati saccikatthaparamatthenā ti.
this person is found in (the same) real and ultimate way.

Micchā.
(Your view is) wrong.

[6: Yamaka]
[The Pairs]

Ye keci kusalā dhammā, sabbe te kusalamūlā?
Whatever are wholesome things, are they all wholesome roots?

Ye vā pana kusalamūlā, sabbe te dhammā kusalā?
Whatever are wholesome roots, are they all wholesome things?

Ye keci kusalā dhammā, sabbe te kusalamūlena ekamūlā?
Whatever are wholesome things, do they all have the same roots with the wholesome root?

Ye vā pana kusalamūlena ekamūlā, sabbe te dhammā kusalā?
Whatever have the same roots with the wholesome root, are they all wholesome roots?

[7: Paṭṭhāna]
[The Conditions]

Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo,
Root condition, object condition, predominance condition,

anantarapaccayo, samanantarapaccayo,
preceding condition, prior condition,

sahajātapaccayo, aññamaññapaccayo,
arising together condition, mutually arising condition,

nissayapaccayo, upanissayapaccayo,
support condition, strong support condition,

purejātapaccayo, pacchājātapaccayo, āsevanapaccayo,
arising before condition, arising later condition, habitual condition,

kammapaccayo, vipākapaccayo,
(intentional) deed condition, result condition,

āhārapaccayo, indriyapaccayo,
nutriment condition, faculty condition,

jhānapaccayo, maggapaccayo,
absorption condition, path condition,

sampayuttapaccayo, vippayuttapaccayo,
association condition, disassociation condition,

atthipaccayo, natthipaccayo,
presence condition, absence condition,

vigatapaccayo, avigatapaccayo.
disappearance condition, non-disappearance condition.

[Anumodanā]
[Sharing Merits]

Sabbarogavinimutto, sabbasantāpavajjito,
May you be free from all disease, may you avoid all grief,

sabbaveram-atikkanto, nibbuto ca tuvaṁ bhava.
may you overcome all foes, may you attain nibbāna.

Sabbītiyo vivajjantu sabbarogo vinassatu,
May you avoid all calamities and may all disease be destroyed,

mā te bhavatvantarāyo, sukhī dīghāyuko bhava!
may there be no obstacles for you, may you be happy and live long!

Abhivādanasīlissa niccaṁ vuddhā pacāyino,
For one in the habit of constantly worshipping respectable elders,

cattāro dhammā vaḍḍhanti āyu, vaṇṇo, sukhaṁ, balaṁ.
four things increase length of life, beauty, happiness, and strength.

Extra Chants

Dhammagāravādi-gāthā

Verses on Respect to the Dhamma and so on

[Gāravasuttaṁ, The Discourse on Respect, SN 1.6.2]

Ye ca atītā Sambuddhā, ye ca Buddhā anāgatā,
Those who were Buddha in the past, those who are Buddhas in the future,

Yo cetarahi Sambuddho, bahūnaṁ sokanāsano.
He who is Buddha at this time, removing the grief of the many-folk,

Sabbe Saddhammagaruno vihaṁsu viharanti ca,
They all dwelt revering the True Dhamma, they do live,

Tathāpi viharissanti, esā Buddhāna' dhammatā.
And again, they will live, this is natural for the Buddhas.

Tasmā hi attakāmena, mahattam-abhikaṅkhatā,
Therefore one desiring his own (welfare), aspiring for greatness,

Saddhammo garukātabbo, saraṁ Buddhāna' sāsanaṁ.
Should have respect for the True Dhamma, mindful of the Buddhas' dispensation.

[Maccharisuttaṁ, The Discourse on Selfishness, SN 1.1.32]

Duddadaṁ dadamānānaṁ, dukkaraṁ kamma kubbataṁ:
Giving gifts hard to give, doing deeds hard to do:

Asanto nānukubbanti, sataṁ Dhammo duranvayo.
The bad do not emulate (this), the Dhamma of the good is hard to follow.

Tasmā satañ-ca asatañ-ca, nānā hoti ito gati,
Therefore the good and the bad, from here their destination is various,

Asanto Nirayaṁ yanti, santo saggaparāyanā.
The bad go to the Nether Regions, the good cross over to heaven.

Na hi Dhammo adhammo ca ubho samavipākino,
Therefore the Dhamma and false Dhamma do not have the same result,

Adhammo Nirayaṁ neti, Dhammo pāpeti Suggatiṁ.
False Dhamma leads to the Nether Regions, the Dhamma causes one to attain a Happy State.

[Ayogharajātakaṁ, Jā 510]

Dhammo have rakkhati Dhammacāriṁ,
The Dhamma protects the one who lives by the Dhamma,

Dhammo suciṇṇo sukham-āvahāti,
The Dhamma well-practised brings happiness,

Esānisaṁso Dhamme suciṇṇe,
This is the advantage of the Dhamma well-practised,

Na duggatiṁ gacchati Dhammacārī.
He who lives by the Dhamma does not go to a bad destination.

[Dhp 54]

Na pupphagandho paṭivātam-eti,
The fragrance of flowers goes not against the wind,

na candanaṁ tagaramallikā vā,
nor does sandalwood or pinwheel or white jasmine,

satañ-ca gandho paṭivātam-eti,
but the fragrance of the good goes against the wind,

sabbā disā sappuriso pavāyati.
the true person's (fragrance) permeates all directions.

Saṅgahavatthugāthā (Sigālovādasuttaṁ, DN 31)

Verses on the (four) Bases of Sympathy

Dānañ-ca peyyavajjañ-ca, atthacariyā ca yā idha,
Generous, with lovely speech, one who lives beneficially here,

Samānatā ca dhammesu, tattha tattha yathārahaṁ,
Equanimous towards all things, he does that which is suitable in all places,

Ete kho saṅgahā loko rathassāṇī va yāyato.
These kindnesses, like a chariot's linchpin, make the world go round.

Ete ca saṅgahā nāssu, na mātā puttakāraṇā,
* Without these kindnesses, mothers would not receive the duties due from their children,

Labhetha mānaṁ pūjaṁ vā, pitā vā puttakāraṇā.
(Such as) respect and honour, fathers would not receive them too.

Yasmā ca saṅgahe ete samavekkhanti paṇḍitā.
Wherefore the wise have consideration for these kindnesses,

Tasmā mahattaṁ papponti, pāsaṁsā ca bhavanti te.
Therefore they attain greatness, and they are ones who are praised.

Mokkhupāyagāthā, Verses on the Means for Liberation

Composed by King Mongkut (Rāma IV of Thailand)

Sabbavatthuttamaṁ natvā Buddhadhammagaṇattayaṁ
After understanding the supreme grounds, the triad: the Buddha, the Dhamma, and the chapter (of monks)

jeguccha-kāya-maccānaṁ mokkhupāyaṁ vadāmi 'haṁ.
I speak of the means of liberation from this disgusting human body.

Pātimokkhaṁ puretabbaṁ, atho indriya-saṁvaro,
Placing the Regulations first, and also restraint of the senses,

ājīvassa atho suddhi, atho paccayanissitaṁ,
and then purity of livelihood, also reliance of requisites,

catu-parisuddhi-sīlaṁ kātabbaṁ va sunimmalaṁ.
you should practice the four pure virtuous practices and be completely free from impurity.

Karaṇākaraṇe h'eva bhikkhunā mokkham-esinā:
For those monks who seek liberation this is what to do and not do:

Buddhānussati mettā ca asubhaṁ maraṇassati –
recollection of the Buddha, friendliness, unattractiveness, and mindfulness of death –

iccimā caturārakkhā kātabbā ca vipassanā
these are the four protective meditations that should be done, along with insight (meditation).

Visuddha-dhamma-santāno, anuttarāya bodhiyā,
Being pure by nature, having unsurpassed awakening,

yogato ca pabodhā ca, Buddho Buddho ti ñāyate.
meditation and (the power to) awaken (others), the Buddha is known as the Buddha.

Narānarā tiracchānā bhedā sattā sukhesino,
Men and women, animals, and various beings seek happiness,

sabbe pi sukhino hontu, sukhitattā ca khemino.
they all seek for happiness, satisfaction and safety.

Kesa-lomādi chavānaṁ ayam-eva samussayo,
Hair of the head, hair of the body, skin and so on, this is surely his body,

kayo sabbo pi jeguccho vaṇṇādito paṭikkulo.
the whole body is disgusting, the complexion and so on is loathsome.

Jīvitindriyupaccheda-saṅkhāta-maraṇaṁ siyā,
* For all creatures will die through the cutting off of the life faculty,

sabbesam-pīdha pāṇīnaṁ tañ-hi dhuvaṁ na jīvitaṁ.
this is for certain, but life is unsure.

Avijjādīhi sambhūtā, rūpañ-ca vedanā tathā,
Ignorance and so on has arisen, in the same way bodily-form and feelings,

atho saññā ca saṅkhārā viññāṇañ-cā ti pañcime.
also perceptions, volitions and consciousness, these five.

Uppajjanti nirujjhanti, evaṁ hutvā abhāvato,
They arise and the they cease, having come into being, they die,

ete dhammā aniccā ca, tāvakālikatādito.
these things are impermanent, having only a certain span (of life) and so on.

Punappunaṁ pīḷitattā uppādena vāyena ca,
Again and again they are oppressed by arising and falling,

te dukkhā va aniccā ca ye atha santattatādito.
they are suffering, impermanent, and also aggrieved and so on.

Vase avattanā yeva, atta-vipakkhabhāvato,
Under the control of bad conduct, being hostile to oneself,

suññattassāmigattā ca, te anattā ti ñāyare.
the body is without a controller, (therefore) it is known as being without self.

Evaṁ sante ca te dhammā nibbinditabbabhāvato,
These things being so, you should develop dispassion,

daḍḍha-geha-samā yeva, alaṁ mokkhaṁ gavesituṁ.
(seeing things) like a house on fire, it is enough to seek for liberation.

Pañcakkhandham-imaṁ dukkhaṁ, taṇhā samudayo bhava,
The five constituents – this is suffering, craving is the arising,

tassā nirodho Nibbānaṁ, maggo atthaṅgikāriyo.
then cessation is Nibbāna, the noble path has eight factors.

Ettakānam-pi pāṭhānaṁ atthaṁ aññāya sādhukaṁ,
Understanding the meaning of these readings well,

paṭipajjetha medhavī pattuṁ saṅkhārā nibbutin-ti
the wise one should practice to reach the stilling of (all) conditions.

Parittakaraṇapāṭha

Reading (before) making the Safeguard Recital

Cundīsuttaṁ, Discourse to Cundī, AN 4.4.2

Yāvatā sattā – apadā vā dvipadā vā catuppadā vā bahuppadā vā,
As far as there are beings – without feet, or with two feet, or with four feet, or with many feet,

rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā –
having form, or not having form, having perception, or not having perception, or neither having nor not having form –

Tathāgato tesaṁ aggam-akkhāyati Arahaṁ Sammāsambuddho.
the Realised One is declared the foremost amongst them, the Worthy One, the Sammāsambuddha.

Ye kho Buddhe pasannā, agge te pasannā,
Whoever has confidence in the Buddhas, they have confidence is the foremost.

agge kho pana pasannānaṁ aggo vipāko hoti.
those who have confidence in the foremost, the result is foremost.

Yāvatā dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṁ aggam-akkhāyati.
As far as there are conditioned things, the noble eightfold path is declared the foremost amongst them.

Ye ariye aṭṭhaṅgike magge pasannā, agge te pasannā,
Whoever has confidence in the noble eightfold path, they have confidence is the foremost.

agge kho pana pasannānaṁ aggo vipāko hoti.
those who have confidence in the foremost, the result is foremost.

Yāvatā dhammā saṅkhatā vā asaṅkhatā vā,
As far as there are things conditioned and unconditioned,

virāgo tesaṁ aggam-akkhāyati, yad-idaṁ:
dispassion is declared the foremost amongst them, that is:

mada-nimmadano pipāsavinayo ālayasamugghāto,
the crushing of pride, the removal of thirst, the uprooting of attachment,

vaṭṭupacchedo taṇhākkhayo virāgo nirodho Nibbānaṁ.
the cutting off of the round, the destruction of craving, dispassion, cessation, Nibbāna.

Ye kho virāge Dhamme pasannā, agge te pasannā,
Whoever has confidence in dispassion, they have confidence is the foremost.

agge kho pana pasannānaṁ aggo vipāko hoti.
those who have confidence in the foremost, the result is foremost.