

*A Manual of Buddhist Studies*  
*Through*  
*The Sacred Book Of Buddhist Chants*  
*Pali - Thai - English Translation*

คู่มือศึกษาพุทธศาสนา  
ไทย

บทสวดมนต์แปล บาฬี - ไทย - อังกฤษ



■ เทียบคำไทย บาฬี อังกฤษ อย่างง่าย

Simple Comparison of Thai - Pali - English

■ ประโยค ต่อ ประโยค วรรค ต่อ วรรค

Sentence by sentence, paragraph by paragraph

■ สะดวกต่อผู้ไม่มีพื้นฐานภาษาบาฬี

Being convenient for ones who without Pali background

■ ศึกษาบาลีอังกฤษจากการเทียบคำบาลีหรือไทยในบทสวดสั้น ๆ

Learning Thai & Pali with short English translation

รวบรวม/เรียบเรียง โดย สุทธินนท์ จันทกุล

Compiled By Sudhinand Janthagul

## Some of the benefits from chanting are:

๑. One's mind is calmed down and becomes concentrated
๒. One's mind becomes sharper because of better concentration
๓. One's mind is trained by directing it to each word and reflecting on its meaning
๔. Wisdom is developed which leads on to deep understanding and realisation
๕. One's faith becomes more stable because of familiarity through constant repetition of the teachings
๖. With the Right Effort, one experiences joy and develops patience
๗. Loving Kindness (Metta) towards all beings is developed
๘. One's mind becomes skillful in wholesomeness and is rid of bad ideas
๙. It serves as a Psycho-physical preparation for meditation
๑๐. One's life is more devoted towards spiritual development
๑๑. One becomes familiar with the Pali Language which conveys the Buddha's original teachings
๑๒. If one is not with serious Karma, one can be free from danger

## ประโยชน์ของการสวดมนต์

๑. ทำให้จิตสงบและเป็นสมาธิ
๒. ทำให้จิตเฉียบแหลมที่ขึ้น เพราะมีสมาธิที่
๓. ได้อบรมจิตโดยการทบทวนความหมายของคำที่สวดแต่ละคำ
๔. เพื่อทำให้เกิดการเรียนรู้และเข้าใจเรื่องของความเป็นจริงได้ลึกซึ้งมากขึ้น
๕. ความศรัทธามั่นคงที่ขึ้น เพราะได้หมั่นทบทวนคำสอน
๖. ย่อมได้ปีติและฝึกความอดทนเพราะความเพียรชอบในขั้นนี้
๗. ได้เจริญเมตตาภาวนาคือสวดทั้งปวง
๘. จิตมีความฉลาดในกุศลธรรมและกำจัดอกุศลธรรมออกไป
๙. เป็นการเตรียมพร้อมกายและจิตเพื่อการเจริญสมาธิต่อไป
๑๐. ได้อุทิศชีวิตเพื่อการพัฒนาทางจิตยิ่งขึ้น
๑๑. ได้คุ้นเคยกับภาษาบาลีซึ่งเป็นภาษาที่รักษาพระพุทธวจนะมาแต่ดั้งเดิม
๑๒. ถ้าบุคคลนั้นไม่มีเคราะห์ร้ายเพราะกรรมหนักก็จะปลอดภัยจากอันตรายได้

Note for the Xerox copy this publication (Manual of Buddhist Study through  
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Regarding fonts of Romanized pali Eaglish, the mark ^ on the top of a, i, u  
everywhere please change to-on the top instead. The letter italic T please  
also change to T or t, italic d to d.

With best regards,  
Suddhinand Janthagul

## Acknowledgment

*The gift of truth excels all other gifts. The flavor of truth excels all other flavors.  
The pleasure in truth excels all other pleasures. He who has destroyed craving  
overcomes all sorrow.*

-DH: 354

It is a great pleasure to be able to make this tri-lingual chanting book available to seekers of the Dhamma (Righteous Way). In preparing this book I have been helped by many people. Without their help it is not possible to complete this book in due time. I am deeply grateful to all of them, especially my deepest appreciation and sincere gratitude to Venerable Chaokhoon Phra Dhammamahāvīranuvatr, the Chief abbot of Wat Rai-khing, Nakhonpathom who kindly sponsors lodging, fund for study and propagation of the teaching of the Buddha, Venerable Chaokhoon Paññādharmavides, the Chief abbot of Wat Anandametyaram, Singapore and Venerable Dr. K. Sri Dhammananda, the Mahā Sanghanāyaka of Malaysia and Singapore and the chief High Priest of Buddhist Mahavihara, Brickfields, Kuala Lumpur for providing proper room for me to prepare the manuscript of this book; the late Venerable Luangpho Lian, my father who has always encourages me to take up this work before he passed away; my mother, Maechee Cheua Janthagul who paid for the cost of typing the manuscript in computer; Mr. Lim Siow Jin of Alor Setar, Kedah, Malaysia who has generously spent time for typing and formatting most parts of the book, and donated a notebook computer for my convenience in my work for Buddhism. My thanks also to his wife, Mdm. Leong Bee Ling, for arranging room and food in their house for my convenience to work. My thanks to Dr. Wong Chee Yoong of Kuala Lumpur who provided lodging for working and editing some parts of the book. My thanks to Mr. Ong Keow Chye of Singapore who generously donated a Bubble Jet Printer. Finally, my special thanks to Tibetan Lama Venerable Apataro from Batu Pahat Vihara, Johore, Malaysia and other donors who have generously offered to fund the publication of this book. For those mentioned above and many others not mentioned here who have contributed immensely to make this work a success, I wish them good health, happiness and long life with the blessings of the Holy Triple Gem.

Venerable S.Paññāvuddho (Suddhinand Janthagul)

Wat Rai-khing, A.Samphran,  
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April 30, 2538(1995)

## FOREWORD

by Phra Paññâdhammavides

I am very pleased with Venerable Paññâvuḍḍho's (Suddhinand Janthagul) commendable effort in completing a tri-lingual, Pali-Thai-English, compilation of Theravâdin Buddhist Chanting which is also intended as a handbook. The contents of this book are drawn from many sources. The Pali chanting sutras have been translated sentence by sentence and verse by verse into Thai and English on corresponding pages. This arrangement will prove useful and beneficial not only for group chanting but also for those inclined towards research and detailed study.

Hopefully, this book will be very useful to Thai temples in different countries where the devotees include foreigners. Similarly, it will be useful to Thai Buddhist groups in teaching Thai Theravadin Buddhism and chanting to foreigners.

Venerable Paññâvuḍḍho (Suddhinand) has made good use of the library of Wat Anandametyaram, Singapore, as his working office for many years. I am very pleased and appreciative of his making use of our library facilities for the propagation of Buddhism, including the preparation and completion of this book.

Hopefully, righteous people, be they Thais or foreigners, will penetrate the taste of good teaching in using this chanting book. Hopefully, it will encourage the users to practice the Dhamma (walk the right path), uplift their spiritual life, and realise by oneself the noble truths and finally to end all suffering, Sabbadukkhānissarāna nibbāna, and attain nibbana.

Thereupon, and through this merit, may Venerable Paññâvuḍḍho (Suddhinand) be safe from harm and danger, and may he continue to grow and contribute to the propagation of Buddhism for the benefit of Dhamma seekers all over the world.

Venerable Phra Paññâdhammavides

The Chief Abbot  
Wat Anandametyaram, Singapore

January 30, 2538 (1995)

## INTRODUCTION

This book of Pali-Thai-English is prompted by my observations and experiences gained in the course of teaching Buddhism in Thailand and overseas for many years. In my travels I have observed the general decline in moral and ethical values in many parts of the world. Fortunately, there are still many who hold resolutely and steadfastly to their basic values and continuously strive to create happiness and peace. These people, without exception, are religious practitioners, including Buddhists.

While some quarters continue to stress the difference between the various religions and even between Buddhist groups and hence their superiority, my contention is that despite whatever differences, the different groups invariably try to create peace and happiness by:

- A. Chanting religious teachings
- B. Studying the interpretation of the chanting
- C. Cultivate and coordinate the practice of Loving Kindness towards one another
- D. Practice various types of 'Dhamma' and meditation

Many Buddhists, be they Thais or foreigners, are interested in Pali or Thai-style chanting. Now chanting (and studying Buddhist doctrine) together, using the same book and from the same page, can only contribute towards creating peace and happiness amongst devotees, groups and society.

This chanting book is so designed to be useful for those who are interested in chanting as well as practicing the Dhamma. This book also contains a collection of quotations and teachings which are relevant to the various sutras (chantings). These have been drawn from various Thai and English sources and are properly referenced to facilitate further reading or research for those so inclined. Therefore, it should prove useful as a handbook for researchers, students and teachers of Buddhism as well.

As this book is compiled with the intent of sharing, the compiler welcomes suggestions and comments on ways of improving it. The compiler look forward to such communication.

The Compiler: Paññāvuddho Bhikkhu (Suddhinand J.)

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73210 THAILAND

December, 1994

## ABBREVIATIONS

- A.** **Āṅguttara Nikāya (Gradual Sayings, 5 volumes)**  
(Figures refer to number of Books and Page/ Sutta)
- Comp.** **Compendium of Philosophy (Abhidhammatthasaṅgaha)**
- D.** **Dīghanikāya (Long Discourses, 3 volumes)**  
(figures: number/name of Suttas)
- Dh.** **Dhammasaṅgani**
- Kh.Bv.** **Khuddakanikāya Buddhavaṃsa**
- (Kh.) K.** **Khuddakanikāya Khuddakapāṭha**
- Kh. Dh.** **Khuddakanikāya Dhammapada**  
(Figures: number of Verses)
- Kh. J.** **Khuddakanikāya Jātaka**  
(Figures: number/name of books and Suttas)
- (Kh.) Ps.** **Khuddakanikāya Patirambhidā Magga**  
(Figures: number of Chapters)
- Kh.Sn.** **Khuddakanikāya Sutta-nipāta**
- Kh.Thag.** **Khuddakanikāya Thera-gāthā**
- Kh.U.** **Khuddakanikāya Udāna**
- M.** **Majjhima Nikāya (Middle Length Sayings, 3 volumes)**  
(figures: number /name of Sutta)
- S.** **Samyutta Nikāya (Kindred Sayings, 5 volumes)**  
(figures: number of Samyutta and Sutta)
- Vbh.** **Vibhaṅga (Abhidhammapiṭaka)**
- Vin.** **Vinayapiṭaka (6 volumes)**
- Vism.** **Visuddhi Magga (The Path of Purification)**  
(figures: numbers of chapters & the paragraphing translated by Nānamoli Thera, Published by A.Semage, Colombo)

# THE ALPHABET

AND

## PRONUNCIATION IN PALI

(In this book)

### VOWELS

#### Shorts vowels

a - as o in son or u in sun  
i - as in sit or in this  
u - as in put or oo in book

#### Long vowels

â - as a in glass or in father  
î - as ee in green or in three  
û - as oo in moon or in too  
e - as in leg, or a in cage  
o - as in November or in obey

**CONSONANTS** (The alphabets on the right column are aspirates):

**Guttural** (base of tongue contacting base of jaw, tongue draws back)

k - as in kind or back	kh- as in blackhead
g - as in get or dog	gh - as in pighead
n - as ng in singer (it is normally used at the middle of word)	
m- as ng in singer (it is normally used at the end of word)	

**Palatal** (middle of tongue contacting the palate)

c - as ch in chance or rich	ch - as ch-h in witch-hazel
j- (as in the English)	jh - as dge-h in hedgehog
ñ - as gn in signer, or as in the Spanish, or as NY in Malay-nya	

**Lingual** (tip of tongue upturned and withdrawn into dome of palate)

ṭ or t - as in cat or not	ṭh or th - as in ant-hill
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ḍ or d - as in bad or hid	ḍh or dh - as in red-hot
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ṇ or ṇ - as kn in know or in hint

**Dental** (formed at the teeth by the tip of the tongue)

t - as th in thumb	th - as in pot-herb or pot- holder
d - as th in them	dh - as in adherent
n - (as in the English)	



**Labial** (formed by the lips, equivalent to the English p, b, m)

p - (as in the English)

ph - as in uphill

b - (as in the English)

bh - as in abhorrence

m - (as in the English)

**Note:** The consonants in the right column are true aspirates. They are not spirants, as in thin or graphic. Of the vowels, â and a are gutturals; i and î palatals; u and û labials; e is guttural and palatal; o is guttural and labial. Unlike English, all Pali verbs are not diphthongs.

### Ungrouped consonants

y - as in yes or yard; palatal.

r - (as in the English; lingual).

l - (as in the English; dental).

v - (as in the English; labial).

s - (as in sit or sight; guttural).

ḷ or | - (as in felt; lingual.)

m or ṃ, ṇ - as ng in sing (found only after short vowels as a nasal breathing or nasalization of the preceding vowel).

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### An Important Note about Basic Pali Grammatical System

1. The Pali alphabet consists of 41 letters, eight vowels and thirty-three consonants.

#### Vowels

a, â, i, î, u, û, e, o

#### Consonants

k,	kh,	g,	gh,	n			
c,	ch,	j,	jh,	ñ			
t,	th,	d,	dh,	n			
ṭ,	ṭh,	ḍ,	ḍh,	ṇ			
p,	ph,	b,	bh,	m			
y,	r,	l,	v,	s,	h,	ḷ,	ñ.

2. Of the vowels **a, i, u**, are short ; the rest are long.

Although **e** and **o** are included in long vowels they are often sounded short before a double consonant, e.g. *Metta, Setthi, Okkamati, Yottam*.

### 3. PRONUNCIATION

<b>a</b>	is pronounced like	<b>a</b>	in	what (or)
		<b>u</b>	in	hut
<b>ā</b>		<b>a</b>	in	father
<b>i</b>		<b>i</b>	in	mint
<b>ī</b>		<b>ee</b>	in	see
<b>u</b>		<b>u</b>	in	put
<b>ū</b>		<b>oo</b>	in	pull
<b>e</b>		<b>a</b>	in	cage
<b>o</b>		<b>o</b>	in	no
<b>k</b>		<b>k</b>	in	kind
<b>kh</b>		<b>kh</b>	in	blackhead
<b>g</b>		<b>g</b>	in	game
<b>gh</b>		<b>gh</b>	in	big house
<b>n</b>		<b>ng</b>	in	singer
<b>c</b>		<b>ch</b>	in	chance
<b>ch</b>		<b>ch h</b>	in	witch-hazed
<b>jh</b>		<b>dge h</b>	in	sledge-hammer
<b>ñ</b>		<b>gn</b>	in	signore
<b>t</b>		<b>t</b>	in	cat
<b>th</b>		<b>th</b>	in	ant-hill
<b>d</b>		<b>d</b>	in	bad
<b>dh</b>		<b>dh</b>	in	red-hot
<b>n</b>		<b>kn</b>	in	know
<b>t</b>		<b>th</b>	in	thumb
<b>ṭh</b>		<b>th</b>	in	pot-herb
<b>ḍ</b>		<b>th</b>	in	then
<b>ḍh</b>		<b>dh</b>	in	adherent
<b>ph</b>		<b>ph</b>	in	uphill
<b>bh</b>		<b>bh</b>	in	abhorrence
<b>y</b>		<b>y</b>	in	yes
<b>s</b>		<b>s</b>	in	sight
<b>ñ</b>		<b>ng</b>	in	sing

**j, n, p, b, m, r, l, v** and **h** are pronounced just as they are pronounced in English.

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## การปฏิบัติธรรม

**การปฏิบัติธรรม:** คือ การทำหน้าที่ทุก ๆ หน้าที่อย่างถูกต้องทุกขั้นตอนตามวิวัฒนาการของชีวิต

**ลักษณะของนักปฏิบัติธรรม:**

1. มีความตั้งใจจริง
2. ปฏิบัติจริง

**ปฏิบัติธรรมอย่างไร:** โดยทำหน้าที่ทุก ๆ หน้าที่ไปพร้อมกับเฝ้าดูความรู้สึกที่เกิดขึ้นในจิตใจจนเห็นว่ามันมีแต่ความเป็นเช่นนั้นเอง (ตถตา) ตามธรรมชาติ

**ปฏิบัติธรรมเพื่ออะไร:**

1. เพื่อป้องกันไม่ให้เป็นโรคประสาท โรคจิต
2. เพื่อประยุกต์ใช้ให้เกิดประโยชน์ในชีวิตประจำวัน
3. เพื่อสามารถแก้ปัญหาในชีวิตได้โดยไม่ต้องเป็นทุกข์
4. เพื่อการอยู่เป็นสุขกันตาเห็น
5. เพื่อความมีชีวิตที่สงบเย็น อยู่ได้ในทุกสถานการณ์
6. เพื่อความสมบูรณ์แห่งสติสัมปชัญญะ
7. เพื่อความสิ้นไปแห่งอาสวะ (สิ่งเศร้าหมองของจิต)
8. เพื่อความสะอาด สว่าง สงบแห่งดวงจิต

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## DHAMMA PRACTICE

**A. Dhamma Practice:** It is to handle properly every step in all kinds of responsibilities and duties of one's life development.

**B. Character of Dhamma-practitioner:**

1. Real Will
2. Real Practice

**C. How to Practise Dhamma?** To be very active in all kinds of duties together with watching one's sense doors and mindful of one's own mind to realize as suchness (Tathatâ) in nature

**D. Why to practise Dhamma?**

1. to gain confidence and be positive in life.
2. to apply Buddha-dhamma in daily life.
3. to solve life problem without suffering
4. to live happy life in present life.
5. to be calm in all situations.
6. to perfect mindfulness.
7. to extinct defilements.
8. to keep one's mind calm , clean and peaceful etc.

(Extracted From The Week of Buddhadhamma-Buddhadâsa Exhibition)

**ภาค 1: คำทำวัตรเช้าและเย็น**

**PART 1: Morning Service & Evening Service**



**PART 1**  
**Morning Service & Evening Service**

**RATANATTAYA VANDANÂ**  
**Salutation to the Triple Gem**

---

<b>Yo so bhagavâ araham sammâ sambuddho</b>	He is the Exalted One, far from defilements, Perfectly, Enlightened by Himself;
<b>Svâkkhâto yena bhagavatâ dhammo,</b>	the Teaching, well-expounded by the Exalted One;
<b>Suparipanno yassa bhagavato sâv akasangho,</b>	the Order of the Exalted One, Which is of good conduct;
<b>Tammayam bhagavantam sadhammam sasangham, imehi sakkârehi yathâraham âropitehi abhipûjayâma,</b>	to that Exalted One, that Teaching, that Order, honouring them as is proper, we render supreme homage.
<b>Sâdhu no bhante bhagavâ sucira parinibbutopî,</b>	It is well for us, Venerable Sir, Exalted One so pure, having reached the Final Passing-away;
<b>Pacchimâjanatânukampamânasâ,</b>	(you still) have compassion on the later generations;
<b>Ime sakkâre duggatapannâ kârabhûte paṭiggaṇhâtu, Amhâkam dīgharattam hitâya sukhâya.</b>	these humble offerings deign to accept, for our lasting benefit and happiness.
<b>Araham sammâsambuddho bhagavâ,</b>	The Exalted One, far from defilements, Perfectly Enlightened by Himself,
<b>Buddham bhagavantam abhivâdemi.</b>	I bow low before the Buddha, the Exalted One.

(Make the five-point prostration once)



<b>Vijjâcaranasampanno</b>	fully possessed of wisdom <sup>1</sup> and (excellent) conduct <sup>2</sup> .
<b>sugato</b>	One who has proceeded by the good way,
<b>lokavidû,</b>	Knower of worlds,
<b>Anuttaro purisadammasârathi</b>	Unexcelled Trainer of tamable men,
<b>Satthâ devamanussânâ,</b> <b>Buddho,</b> <b>Bhagavâ,</b>	Teacher of deities and man the Awakened One, the Lord skilled in teaching dhamma,
<b>Yo imam lokam sadevakam samâarakam sabrahmakam,</b> <b>Sassamanabrahmanim pajam sadevamanussam sayam abhiññâ</b> <b>sacchikatvâ pavedesi,</b>	Who in this world with its devas, maras and brahmas, this generation with its ramanas and brahmins together with its rulers and mankind, made Known, having realized it through higher knowledge.
<b>Yo dhammam desesi</b> <b>âdikalyânâ</b> <b>majjhekalyânâ</b> <b>pariyosânakalyânâ,</b>	Who pointed out Dhamma good in the beginning, good in the middle, good at the end,
<b>Sâttham sabayafijanâ</b> <b>kevalaparipunnam</b> <b>parisuddham brahmacariyam pakâsesi,</b>	who explained the brahmacariya with essential and literal meaning, complete and perfect, of surpassing purity.

---

1 Vijjâ means the Threefold & Eightfold Knowledge.

2 Carana means Fifteenfold Good Conduct of the Buddha.

**Tamaham bhagavantam abhipûjayâmi**  
**tamaham bhagavantam Sirasâ namâmi**

That Exalted One I worship most highly  
 to that Exalted One my head I bow  
 down.

(Make the five-point prostration once,)

## 2. DHAMMÂBHITHUTI

(praise to the Dhamma)

**Leader: Handa mayam**  
**dhammâbhithutim karoma se.**

Let us now chant the sublime  
 praise of the Dhamma.

**Yo so svâkkhâto bhagavatâ**  
**dhammo,**  
**Sanditthiko,**

That which is well-expounded  
 Dhamma of the Exalted One,  
 to be seen it can be practised  
 and realized by it's practitioners  
 not delayed in time.

**akâliko,**  
**ehipassiko**  
**Opanayiko**

(inviting one to) come-see, here and now,  
 leading inwards,

**paccattam veditabbo viññûhi**

to be seen by each wise man for himself.

**Tamaham dhammam abhipûjayâmi,**  
**Tamaham dhammam sirasâ namâmi.**

That Dhamma I worship most highly,  
 to that Dhamma my head I bow down.

(Make the five-point prostration once.)

## 3. SANGHÂBHITHUTI

(Praise to the Sangha)

**Leader: Handa mayam**  
**sanghâbhithutim karoma se.**

Let us now chant the sublime  
 praise of the Sangha.

**Yo so supasîpanno bhagavato**  
**sâvakasangho**

That which is the Sangha of the  
 Exalted One's disciples who have  
 practised nicely,

**Ujupasîpanno bhagavato**  
**sâvakasangho,**

the Sangha of the Exalted One's  
 disciples who have practised straightly,

**Ñāyapaṭipanno bhagavato**  
**sāvakaśaṅgho,**  
**Sāmicipaṭipanno bhagavato**  
**sāvakaśaṅgho,**  
**Yadidaṃ :**  
**cattāri purisaṃyugāni,**  
**attha purisaṃpuggalā,**  
**Esa bhagavato sāvakaśaṅgho,**

**Āhuneyyo,**  
**pāhuneyyo,**  
**dakkhineyyo,**  
**añjalikaraṃṃṃyo**  
**Anuttaraṃ puññakkhettaṃ lokassa,**

**Tamaḥaṃ saṅghaṃ abhipūjayāmi,**

**Tamaḥaṃ saṅghaṃ sirasā namāmi.**

the Saṅgha of the Exalted One's  
disciples who have practised rightly,  
the Saṅgha of the Exalted One's  
disciples who have practised properly;  
that is to say :  
the four pairs of men<sup>1</sup>,  
the eight individual persons<sup>2</sup>,  
that is the Saṅgha of the  
Exalted One's disciples,<sup>3</sup>  
worthy of gifts,  
worthy of hospitality,  
worthy of offerings,  
who should be respected,  
incomparable field of punna  
for the world  
That Saṅgha I worship most  
highly,  
to that Saṅgha my head  
I bow down.

(Make the five-point prostration once.)

#### 4. RATANATTAYAPPANĀMAGĀTHĀ

Salutation to the Triple Gem and  
Passages for Dispassionateness

(Now all sit in a respectful sidewise posture.)

**Leader : Handa mayam**  
**Ratanattayappanāmagāthāyo**  
**ceva samvegaparikkittanapāthañca**  
**bhanāma se.**

Let us now chant the  
salutation to the Triple  
Gem together with the Pali  
passages conducive to  
dispassionateness.

**Buddho susuddho karuṇāmaḥāṇṇavo**

The Buddha purified  
compassion ocean-like

1 Those who are in Four Pairs of Noble Path and Fruition

2 Those who are with the mind of Stream Winner up to Fruition of Arahantship

3 Take a note that Saṅgha, disciples of the Buddha are not mentioned only either lay disciples or monks in uniform. Any of them can be a good Saṅgha disciple of the Buddha when practices nicely.

- Yeccantasuddhabbaraññalocano,** possessed of wisdom's eye completely,
- Lokassa papûpakilesaghâtako,** destroyer of the stains, the evils of the world:
- Vandâmi buddham ahamâdarena tam.** Devotedly indeed that Buddha I revere.
- Dhammo padîpo viya tassa satthuno,** The Dhamma of the Lord likened to a lamp,
- Yo maggapakâmatabledabhinnako,** its thus diversified: the Path, its fruits as well,
- Lokuttaro yo ca tadatthadîpano,** The Deathless - lighting up that beyond the world
- Vandâmi dhammam ahamâdarena tam.** Devotedly indeed that Dhamma I revere
- Sangho sukhattâbhayatikhattasaññito** The Sangha called a field better than the best,
- Yo ditthasanto sugatânubodhako,** who having seen are calmed, enlightened after Him
- Lolappahîno ariyo sumedhaso,** possessiveness destroyed, the Noble Ones, the wise:
- Vandâmi sangham ahamâdarena tam.** Devotedly indeed that Sangha I revere.
- Icevamekantabhipûjaneyyakam,  
Vatthuttayam vandayatâbhisankhatam,  
Puññam mayâ yam mama sabbupaddavâ,  
Mâ hontu ve tassa pabhâvasiddhiyâ.**
- Truly this puja supreme which should be made unto the Triple Gem, worthy of reverence and thus obstructions all by this my puñña here, may they cease to be by the power of success?

## 5. SAMVEGAPARIKITTANĀPĀTHA

(Passages conducive to Dispassionateness)

<b>Idha tathāgato loke uppanno</b>	Here One attained to Truth appears in the world,
<b>araham, sammāsambuddho,</b>	One far from defilements, Perfectly Enlightened by himself
<b>Dhammo ca desito niyyāniko</b>	and Dhamma is pointed out by Him, leading out (of samsara),
<b>sambodhagāmī sugatappavedito,</b>	calming, tending towards Final Nibbana, going to self-enlightenment, so the Sugata has declared.
<b>Mayantam dhammam sutvā evam jānāma,</b>	We, having heard this Dhamma, know thus:
<b>Jātipi dukkhā, jarāpi dukkhā, maranāmpi dukkham,</b>	birth is dukkha, decay is dukkha, death is dukkha,
<b>Sokaparidevadukkhadomanassupāyāsāpi dukkhā,</b>	sorrow, lamentation, pain, grief and despair are dukkha,
<b>piyehi vippayogo dukkho yampiccham na labhati tampi dukkham,</b>	separation from the liked is dukkha, not getting what one wants is dukkha,
<b>Sankhittena pañcupādānakkhandhā dukkhā,</b>	in brief, the five grasped at groups are dukkha
<b>Seyyathūdam:</b>	which are as follows:
<b>rûpûpādānakkhandho, Vedanûpādānakkhandho, Saññûpādānakkhandho, Sankharûpādānakkhandho, Viññanûpādānakkhandho,</b>	the grasped-at group of the body, the grasped-at group of feelings, the grasped-at group of perception, the grasped-at group of volitions, the grasped-at group of consciousness,

**Yesam pariññāya,  
Dharamāno so bhagavā,  
Evam bahulam sāvake vineti,**

for full knowledge of which  
while the Exalted One was still alive,  
He had frequently instructed disciples in  
this way,

**Evam bhāgā ca panassa bhagavato  
sāvakesu anusāsani, Bahulā  
pavattati,**

the section of teaching  
taught by the Exalted  
One amongst disciples was thus,  
many times He had emphasised:

**Rūpam aniccam,  
Vedanā aniccā,  
Saññā aniccā,  
Sankhârā aniccā,  
Viññānam aniccam,**

body is impermanent,  
feeling is impermanent,  
memory is impermanent,  
volitions are impermanent,  
consciousness is impermanent;

**Rūpam anattā,  
Vedanā anattā,  
Saññā anattā,  
Sankhârā anattā,  
Viññānam anattā,**

body is not self,  
feeling is not self,  
memory is not self,  
volitions are not self,  
consciousness is not self,

**Sabbe sankhârā aniccā,**

all conditioned things are impermanent,

**Sabbe dhammā anattāti,**

all dhammas are not self,

**Te mayam, otinnāmbha  
jātiyā  
jarāmaranena,  
Sokehi paridevehi dukkhehi  
domanassehi upâyāsehi  
Dukkhotinnā  
dukkhaparetā**

All of us beset  
by birth  
decay and death,  
by sorrow, lamentation,  
pain, grief and despair,  
beset by dukkha,  
obstructed by dukkha,



Appevanânimassa kevalassa  
dukkhakkhandhassa antakiriyâ  
paññâyethâti,

(consisder) that it is  
well if the complete ending of the  
dukkha-groups might be known.

Ciraparinibbutampi tam  
bhagavantam saranam gatâ

Although long is the  
passing away of the Exalted One,

dhammañca sanghañca

we, however, take Him  
together with the Dhamma  
and the Sangha for Guidance,

tassa bhagavato sâsanam,  
Yathâsati yathâbalam mana-  
sikaroma anupatipajjâma,

and strive and endeavour  
to follow, according to  
our ability and as much as we can afford  
to, in the Doctrine of the Exalted one.

Sâ sâ no pañipatti,  
imassa kevalassa dukkhak-  
khandhassa antakiriyâya  
samvattatûti

May this practice of ours  
be conducive to the extinction of  
sufferings

(The following to be chanted by monks and novices)

Ciraparinubbutampi tam bhagavantam  
uddissa arahantam sammâsambuddham,  
Saddhâ agârasmâ anagâriyam pabbajitâ,  
Tasmim bhagavati brahmacariyam carâma,  
**Bhikkhûnam / Sâmanerânâ** sikkhâsâjîvasamâpannâ,  
Tam no brahmacariyam imassa kevalassa dukkhakkhandhassa  
antakiriyâya samvattatûti.

Translation:

Though the Final Nibbana was long ago of the Exalted One  
having faith we have gone forth from home to homelessness  
(and) in that Exalted One's Brahmachariya we practise (being) fully  
possessed of the proper livelihood for Bhikkhus that is our Brahmachariya.  
This total of dukkha, may it be brought to an end completely.

(Morning Service is ended)

## EVENING SERVICE

(Salutation and Preliminary Passage for Revering are as same as in the Morning Service, Page 1)

### 1. BUDDHÂNUSSATI (Recollection on the Buddha)

Leader : *Handa mayam Buddhânussatinayam karoma se*

Let us now chant the method of recollecting the Buddha

*Tam kho pana bhagavantam  
evam kalyâno Kittisaddo  
abbhuggato,*

An excellent report of  
that Exalted One's fame  
has spread, as follows:

*Itipiso bhagavâ  
Araham,  
Sammâsambuddho,  
Vijjâcaranasampanno,*

He is indeed the Exalted One,  
far from defilements,  
Perfectly Enlightened by himself,  
fully possessed of wisdom and  
(excellent) conduct,

*Sugato,*

One who has proceeded by the good  
Way,

*Lokavidû,  
Anuttaro purisadammasârathi,  
Sathâ devamanussânâ,  
Buddho,  
Bhagavâtî.*

Knower of worlds,  
unexcelled Trainer of tamable men,  
Teacher of deities and men,  
the Awakened One,  
the Lord skilled in teaching Dhamma.

### 2. BUDDHÂBHIGÎTI (Hymn to the Buddha)

Leader : *Handa mayam Buddhâbhigîtim karoma se.*

Let us now chant the true praise of the Buddha.

*Buddhavârahantavaratâ  
digumâbhiyutto,  
Suddhâbhittânakarumâhi  
samâgatatto,*

In the Buddha are joined  
such excellent virtues as Arahant,  
purity, supreme knowledge  
and compassion harmoniously  
joined in Him.

*Bodhesi yo sujanatam kamalam va sûro,*

He, like the sun blossoms lotuses, awakens wise people,

**Vandâmaham tamaranam  
sirasâ jinendam.**

I revere with my head the  
Conqueror Supreme, that Peaceful One.

**Buddho yo sabbapâninam  
Saranam khemamuttamam,**

The Buddha who for beings  
all is the highest Refuge most secure.

**Pathamânussatitthânam  
Vandâmi tam sirenaham.  
Buddhassâhasmi dâso (dâsî) va  
Buddho me sâmikissaro,**

Recollecting firstly, this  
way, Him with my head do I revere,  
I am the Buddha's servitor,  
The Buddha is my ruler great,

**Buddho dukkhassa ghâtâ ca  
Vidhâtâ ca hitassa me.  
Buddhâssâham niyyâdemi  
Sarîrañjivitañcidam,**

The Buddha is Dukkha's destroyer  
and the provider of happiness for me,  
To the Buddha do I dedicate This  
bodily frame and life of mine,

**Vandantoham (tîham) carissâmi  
Buddhasseva subodhitam.**

I shall fare with reverence To the  
Buddha's awakening excellence.

**Natthi me saranam aññam  
Buddho me saranam varam,  
Etena saccavajjena Vaddheyam  
satthu sâsane.**

For me there is no other refuge. The  
Buddha truly is my Refuge.  
By the speaking of this truth,  
May I grow in the Master's Way.

**Buddham me vandamânenâ (mânâya)  
Yam puññam pasutam idha,**

The Buddha being revered by me,  
Whatever Punna, is here produced,

**Sabbepi antarâyâ me  
mâhesum tassa tejasâ.**

By the power of that, for me May all  
dangers never occur.

(Make the five-point prostration and recite:)

**Kâyena vâcâyâ va cetasâ vâ,**

By body, by speech and by mind

**Buddhe kukammam pakatam mayâ yam,**

Whatever evil Kamma has been done by me To the Buddha,

**Buddho paṭiggaṇhatu accayantam,**

May the Buddha accept the whole fault,

**Kālantare samvaritum va buddhe.**

That in future there may be restraint Regarding the Buddha

### DHAMMĀNUSSATI

#### Recollection on the Dhamma

**Leader: Handa mayam Dhammānussatinayam karoma se.**  
Let us now chant the method of recollecting the Dhamma.

---

<b>Svākkhāto bhagavatā Dhammo,</b>	Well-expounded is the Teaching of the Exalted One,
<b>Sandittiko,</b>	To be individually seen by one who study and practise,
<b>akāliko,</b>	it can be practised and experienced without time limit,
<b>ehi passiko,</b>	it is worthy to invite one to come and see,
<b>opanayiko,</b>	leading inwards (to oneself)
<b>paccatam veditabbo viññūhīti.</b>	to be seen by himself for each wise man.

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### 4. DHAMMĀBHIGĪTI

#### Hymn to the Dhamma

**Leader: Handa mayam Dhammābhigītim karoma se.**  
Let us now chant the true praise of the Dhamma.

**Svākkhātātādiguṇāyogavasena seyyo,**

Well-expounded is the Teaching of such excellent qualities,

**yo maggaṇṇapariyattivimokkhabhedo,**

It is divided into Path and Fruition, Doctrine and Liberation,

**Dhammo kulokapatanā tadadhāridhārī,**

The Dhamma holding one who holds it from falling into evil stage,

**vandātoham tamaharam varadhamnametam.**

Rever do I to the Dhamma, the destroyer of darkness.

**Dhammo yo sabbapanīnam**

**saranam khemamuttamam,**

Dhamma is the highest and the most secure refuge for all beings,

**dutiyânussatitthânam****vandâmi tam sirenaham.**

on the second recollection, I bow down my head in revere to the Dhamma.

**Dhammassâhasmi dâso (dâsî) va Dhammo me sâmikissaro,**

I am the Dhamma servitor, Dhamma is my ruler great,

**Dhammo dukkhassa ghâtâ ca vidhâtâ ca hitassa me,**

Dhamma is the destroyer of sufferings; provider of happiness for me,

**Dhammassaham niyyâdemi sarîrañjitañcidam,**

to the Dhamma, I dedicate both my body and life,

**Vandantoham (tîham) carissâmi Dhammasseva sudhammatam.**

I shall fare with reverence to the beauty of Dhamma.

**Natthi me saranam aññam****Dhammo me saranam varam.**

For me there is no other refuge, truly is Dhamma my secure Refuge.

**Etena saccavajjena****vaddeyyam satthu sâsane.**

By the speaking of this truth may I grow well in the Lord's Way.

**Dhammam me vandamânenâ (mânâya)\* yam puññam pasutam idha,**

The Dhamma being revered by me, whatever Merits are here produced,

**Sabbepi antarâyâ me****mâhesum tassa tejasâ.**

By the power of that, for me may all dangers never occur.

---

(Make the five-point prostration and recite)

**Kâyena vâcâyâ va cetasâ vâ**

By body, by speech and by mind

**Dhamme kukammam pakatam mayâ yam**

Whatever evil Kamma has been done by me to the Dhamma,

**Dhammo pafigganhatu accayantam**

May the Dhamma accept the whole fault,

**Kâlantare samvaritum va dhamme.**

That in future there may be restraint regarding the Dhamma.

## 5. SANGHĀNUSSATI (Recollection on the Sangha)

**Leader:** *Handa mayam Sanghānussatinayam karoma se.*  
Let us now chant the method of recollecting the Sangha

*Supaṇipanno bhagavato sāvakaśaṅgho,*  
The Sangha of the Exalted One's disciples who have practised well,  
*Ujupaṇipanno bhagavato sāvakaśaṅgho,* the Sangha of the Exalted One's  
disciples who have practised straightly,  
*Ñāyapaṇipanno bhagavato sāvakaśaṅgho,*  
the Sangha of the Exalted One's disciples who have  
practised rightly,  
*Sāmi-cipaṇipanno bhagavato sāvakaśaṅgho,*  
the Sangha of the Exalted One's disciples who have  
practised properly;  
*yadidaṃ :* that is to say,  
*cattāri puri-sayugāni attha purisa-puggalā,*  
the four pairs of men, the eight individual persons,  
*esa bhagavato sāvakaśaṅgho,*  
that is the Sangha of the Exalted One's disciples,  
*āhuneyyo,* worthy of gifts,  
*pāhuneyyo,* worthy of hospitality,  
*ḍakkhineyyo,* worthy of offerings,  
*añjalikaraṇiyo,* who should be respected,  
*anuttaram puñṇakkhettaṃ lokassaṭṭi.*  
the incomparable field of Punna for the world.

## 6. SANGHĀBHIGĪTI (Hymn to the Sangha)

**Leader :** *Handa mayam saṅghābhigītiṃ karoma se.*  
Let us now chant the true praise of the Sangha.

*Saddhammajō supaṇipattiguṇādiyutto,*  
Born of the Dhamma, that Sangha in which are joined  
such virtues as having practised well,  
*yotthabbidho ariya-puggalaśaṅghasettho,*  
foremost, formed of the group of eight Noble persons,

**silâdidhammapavarâsayakâyacitto,**

guided in body and mind by excellent morality and other virtues.

**vandâmaham tamariyâna ganam susuddham.**

I revere that assembly of Ariyas in purity perfected.

**Sangho yo sabbapâninam saranam khemamuttamam,**

The Sangha who for beings all is the highest Refuge, most secure.

**Tatiyânussatitthânam vandâmi tam sirenaham.**

Recollecting thirdly, this way, That with my head do I revere.

**Sanghassâhasmi dâso va Sangho me sâmikissaro,**

I am the Sangha's servitor, The Sangha is my ruler great.

**Sangho dukkhassa ghâtâ ca Vidhâtâ ca hitassa me.**

The Sangha is Dukkha's destroyer And provider of happiness for me,

**Sanghassâham niyyâdemi Sariranjivitancidam,**

To the Sangha do I dedicate This bodily frame and  
life of mine.

**Vandantoham (tīham) carissâmi Sanghassopatipannatam.**

I shall fare with reverence For the good practice  
of the Sangha.

**Natthi me saranam annam Sangho me saranam varam,**

For me, there is no other refuge, The Sangha truly  
is my Refuge.

**Etena saccavajjena vaddheyyam sâtthu sasane.**

By the speaking of this truth May I grow in the  
Master's Way.

**Sangham me vandamânenâ yam punnam pasutam idha,**

The Sangha being revered by me, Whatever Punna is  
here produced

**Sabbepi antarâyâ me mâhesum tassa tejasâ.**

By the power of that, for me May all dangers never occur.

**(Make the five-point prostration and recite:)**

**Kâyena vâcâya va cetasâ vâ,**

By body, by speech and by mind

**Sanghe kukammam pakatam mayâ yam,**

Whatever evil Kamma has been done by me To the Sangha,

**Sangho pafigganhatu accayantam,**

May the Sangha accept the whole fault,

**Kâlantare samvaritum va sanghe.**

That in future there may be restraint Regarding the Sangha.

**(Evening Service is ended)**



## PART 2

### Some Special Chants

(These chantings normally are selected by monks or lay people after Morning/Evening Service)

#### 1. HOMAGE TO THE BUDDHA

**Leader :** *Handa mayam Buddhassa bhagavato pubbabhâganamakâram karoma se.*

Let us now begin our preliminary homage to our Lord, the Buddha, the Exalted One.

<i>Namo tassa Bhagavato,</i>	Homage to the Uncomparable Blessed one.
<i>Arahato,</i>	The Worthy Undeified One.
<i>Sammâ-sambuddhassa,</i>	The Perfectly Self-Awakened One.

(3 times)

To recite trice because the first time is to reflect on The Great Wisdom of the Buddha, the second time to reflect on the Great Purity of the Buddha, and the third time to reflect on the Great Compassion of the Buddha.

#### 2. GOING TO REFUGE

-K.K.1

**Leader :** *Handa mayam tisanaganamanapâtham bhanâma se.*

<i>Buddham saranam gacchâmi,</i>	To the Buddha for Refuge I go.
<i>Dhammam saranam gacchâmi,</i>	To the Dhamma for Refuge I go.
<i>Sangham saranam gacchâmi,</i>	To the Sangha for Refuge I go.
<i>Dutiyampi Buddham saranam gacchâmi,</i>	
A second time, to the Buddha for Refuge I go.	
<i>Dutiyampi Dhammam saranam gacchâmi,</i>	
A second time, to the Dhamma for Refuge I go.	
<i>Dutiyampi Sangham saranam gacchâmi,</i>	
A second time, to the Sangha for Refuge I go.	
<i>Tatiyampi Buddham saranam gacchâmi,</i>	
A third time, to the Buddha for Refuge I go.	
<i>Tatiyampi Dhammam saranam gacchâmi,</i>	
A third time, to the Dhamma for Refuge I go.	
<i>Tatiyampi Sangham saranam gacchâmi,</i>	
A third time, to the Sangha for Refuge I go.	

(Belows are commonly chanted by some temples for long life and protection.)

**Buddham jīvitam yāvanibbānam saranam gacchāmi,**

To the Buddha for Refuge I go so long as my life shall last, even till Nibbāna;

**Dhammam jīvitam yāvanibbānam saranam gacchāmi,**

To the Dhamma for Refuge I go so long as my life shall last, even till Nibbāna;

**Sangham jīvitam yāvanibbānam saranam gacchāmi,**

To the Sangha for Refuge I go so long as my life shall last, even till Nibbāna;

**Dutiyampi Buddham jīvitam yāvanibbānam saranam gacchāmi,**

A second time, to the Buddha for Refuge I go so long as my life shall last,  
even till Nibbāna;

**Dutiyampi Dhammam jīvitam yāvanibbānam saranam gacchāmi,**

A second time, to the Dhamma for Refuge I go so long as my life shall last,  
even till Nibbāna;

**Dutiyampi Sangham jīvitam yāvanibbānam saranam gacchāmi,**

A second time, to the Sangha for Refuge I go so long as my life shall last,  
even till Nibbāna;

**Tatīyampi Buddham jīvitam yāvanibbānam saranam gacchāmi,**

A third time, to the Buddha for Refuge I go so long as my life shall last,  
even till Nibbāna;

**Tatīyampi Dhammam jīvitam yāvanibbānam saranam gacchāmi,**

A third time, to the Dhamma for Refuge I go so long as my life shall last,  
even till Nibbāna;

**Tatīyampi Sangham jīvitam yāvanibbānam saranam gacchāmi,**

A third time, to the Sangha for Refuge I go so long as my life shall last,  
even till Nibbāna;

### 3. PAÑCASĪLA (The Five Precepts)

-D.III,235; A.III,203,275; Vbh.285

1. **Pānâtipâtâ veramanî sikkhâpadam samâdiyâmi.**

I undertake the precept to abstain from destroying living creatures.

2. **Adinnâdânâ veramanî sikkhâpadam samâdiyâmi.**

I undertake the precept to abstain from taking what is not given.

3. **Kâmesu micchâcârâ veramanî sikkhâpadam samâdiyâmi.**

I undertake the precept to abstain from wrong conduct in sexual pleasures.

4. **Musâvâdâ veramanî sikkhâpadam samâdiyâmi.**

I undertake the precept to abstain from false speech.

5. **Surâmerayamajjapamâdattânâ veramanî sikkhâpadam samâdiyâmi.**  
I under take the precept to abstain from distilled and fermented intoxicants  
which are the occasion for carelessness.

#### 4. **ATTHASÎLA** (The Eight Precepts)

~A.IV,248

1. **Pânâtipâtâ veramanî sikkhâpadam samâdiyami**  
I undertake the precept to abstain from destroying living creatures.
2. **Adinnâdânâ veramanî sikkhâpadam samâdiyâmi.**  
I undertake the precept to abstain from taking what is not given.
3. **Abrahmacariyâ veramanî sikkhâpadam samâdiyâmi.**  
I undertake the precept to abstain from unchaste conduct.
4. **Musâvâdâ veramanî sikkhâpadam samâdiyâm**  
I undertake the precept to abstain from false speech.
5. **Surâmerayamajjipamâdattânâ veramanî sikkhâpadam samâdiyâmi.**  
I undertake the precept to abstain from distilled and fermented  
intoxicants which are the occasion for carelessness.
6. **Vikâlabhojanâ veramanî sikkhâpadam samâdiyâmi.**  
I undertake the precept to abstain from eating at the wrong time.
7. **Naccagitavâditavisukadassanâ, mâlâgandhavilepanadhârana-  
mandanavibhusanattânâ veramanî sikkhâpadam samâdiyâmi.**  
I undertake the precept to abstain from dancing, singing, music,  
unseemly shows, wearing garlands, apply perfumes and cosmetics.
8. **Uccâsayana mahâsayanâ veramanî sikkhâpadam samâdiyâmi.**  
I undertake precept to abstain from lying on a high or large bed.

#### 5. VERSES ON TRUE & EXCELLENT REFUGE

~Kh.Dh.188-192

Leader: *Handa mayam Khemâkhemasaranadipigâthâyo bhanâma se.*

*bâhum ve saranam yanti      pabbatâni vanâni ca  
ârâmarukkhacetyâni      manussâ bhayatajjitâ.*

When danger threatens most people run away  
To sacred mountains and forests, temples and shrines.

*netam kho saranam khemam      netam saranamuttamam*  
*netam saranamâgamma      sabbadukkhâ pamuccati.*  
 Those are not happy refuges, they are not truly safe.  
 In depending on them there is no escape from suffering.

*yo ca buddhañca dhammañca      samghañca saranam gato*  
*cattâri ariyasaccâni      sammappaññâya passati*  
 Those who go to refuge in Buddha-Dhamma-Sangha  
 Through Right Wisdom realize the Four Noble Truths.

*dukkham dukkhasamuppadam      dukhassa ca atikkamam*  
*ariyañcattamgikam maggam      dukkhûpasamagâminam.*  
 They see suffering, its arising, the escape therefrom,  
 And the Noble Eightfold Path to Perfect Peace.

*etam kho saranam khemam      etam saranamuttamam*  
*etam saranamâgamma      sabbadukkhâ pamuccati.*  
 This refuge is truly excellent and secure.  
 Wise reliance upon it releases us from all suffering.

## 6. ARIYADHANAGÂTHÂ (Verses on the Noble Wealth)

~AIV, 5.

Leader: *Handa mayam Ariyadhanagâthâyo bhanâma se.*

*Yassa saddhâ tathâgate      acalâ supatitthitâ*  
 Of one having confidence unshakable and well established  
 in the Tathâgata

*silâñca yassa kalyânam      ariyakantam pasamsitam,*  
 whose virtue is excellent, dear to Ariyas and praised by them,

*sanghe pasâdo yassatthi      ujubhutañca dassanam*  
 who has faith in the Sangha straightforward and understanding,

**adaliddoti tam âhu amoghantassa jîvitam.**  
 'He is not poor,' they say, 'Not for vain ends is his life.'

**tasmâ saddhañca silañca pāsādam dhammadassanam**  
**anuyuñjetha medhâvî saram buddhâna sâsananti.**  
 Therefore, confidence and virtue, faith and insight into Dhamma  
 should be cultivated by a wise man bearing in mind the Buddha's teachings.

## 7. THE FIRST WORDS OF THE BUDDHA

~Vin.I

**Leader : Handa mayam Pathamabuddhabhâsitagâthâyo bhanâma se**

**Anekajâti samsâram sandhâvissam anibbisam**  
 Before discovering True Knowledge. I cycled round in myriad births,

**gahakâram gavesanto dukkhâ jâti punappunam**  
 Searching for the Builder of this house, Craving that creates ego  
 existence, each new birth brings more suffering.

**gahakâraka ditthosi puna geham na kâhasi**  
 Now I know you, builder of this house , you won't imprison me anymore.

**sabbâ te bhâsuka bhaggâ gahakutam visamkhatam**  
 I have pulled down your ridgepole and razed your framework to the  
 ground.

**visamkhâragatam cittam tanhânam khayamajjhagâ.**  
 My mind has entered into that in which nothing can stir it up again,  
 arriving at craving's final end, the unsurpassed peace of Nibbâna.

## 8. THE FINAL WORDS OF THE BUDDHA

~D.II . 156 (Mahâparinibbâna Sutta)

**Leader:** *Handa mayam Pacchimabuddhovâdapâtham bhanâm se.*

*Handadâni bhikkhave âmantayâmi vo*

Beware Bhikkhus, We warn you thus:

*vayadhammâ sankhârâ*

All concocted things are subjected to disintegration.

*appamâdena sampâdetha*

You always ought to be carefully alert.

*ayam tathâgatassa pacchimâ vâcâ*

These are the final words of the Tathâgata<sup>1</sup>.

## 9. VERSES ON THE BURDEN (KHANDHA)

~S.III, 25

**Leader:** *Handa mayam bhârasuttagâthâyo bhanâma se*

*Bhârâ have Pañcakkhandhâ*

The five aggregates are heavy loads.

*bhârahâro ca puggalo*

The "person" foolishly shoulders them.

*bhârâdânam dukkham loke*

Carrying such weights is suffering in the world.

*bhâranikkhepanam sukham*

Tossing away these burdens is bliss.

<sup>1</sup> Tathâgata means a. the Accomplished One; the Thus-come (by his own will, not by instruction of other being); the Thus-gone; the Truth-winner; an epithet of the Buddha. b. an Arahant c. a being (by his own, not by any creation).

**nikhipitvâ garum bhâram**

The wise have discarded all that weight,

**aññam bhâram anâdiya**

Without picking up any new ones.

**samûlam tanham abbuyha**

Craving is torn out by the roots.

**nicchâto parinibbuto**

Desire is stilled, quenched in coolness.

## 10. VERSES ON A SINGLE NIGHT

-M.III,187, 233

**Leader: Handa mayam Bhaddhekarattagâthâyo bhanâmase**

**Atitam nânvâgameyya nappatikamkhe anâgatam**

One ought not to long for what has passed away.

Nor be anxious over things that are yet to come.

**yadatitampahînantam appattañca anâgatam**

The past has left us, the future has not arrived.

**paccuppnañca yo dhammam tattha tattha vipassati**

**asamhîram asamkuppam tam viddhâ mânubrûhaye**

Whoever sees the present dhammas Direct and clear just as they are

is unshakable, immovable, secure. They should accumulate such moments.

**ajjeva kiccamâtappam ko jaññâ maranam suve**

Effort is the duty of today. Even tomorrow who can know death may come

*na hi no samgarantena mahâsenena maccunâ*  
 For it is beyond our power to delay Death and its great armies.  
*evam viharimâtâpim ahorattamatanditam*  
*tam ve bhaddekarattoti santo âcikkhate muni .*

The Sages of Peace Speak of that one who strives never lazy throughout the entire day and night: "Praise the one who truly lives for even a single night."

### 11. MARANASATI (Meditation on death)

--Vis. 197

Leader: *Handa mayam maraṇassatinayam karoma se.*

Let us now chant the verses for meditation on Death.

<i>Aduvam jîvitam,</i>	Life last not long.
<i>Duvam maraṇam,</i>	Death is long lasting,
<i>avassam mayâ maritabbam,</i>	That we die is inevitable,
<i>Maraṇapariyosânam me jîvitam,</i>	Our lives have death as their completion.
<i>Jîvitam me aniyatam,</i>	Our lives are uncertain,
<i>Maraṇam me niyatam,</i>	Our death are most certain.
<i>vata,</i>	Alas!
<i>Ayam kâyo,</i>	This body,
<i>aciram,</i>	Will not last;
<i>apetaviññâṇo,</i>	When consciousness is gone,
<i>chuddo,</i>	They throw it away,
<i>adhisessati,</i>	To lie,
<i>pathavim,</i>	Upon the ground,
<i>karingaram iva,</i>	Like a fallen log,



nirattham,

Useless.....

## 12. DHAMMAGÂRAVADIGHÂTHÂ

**Leader: Handa mayam dhammagâravadigâthâyo bhanâma se.**  
Let us now chant the verses of paying respect to Dhamma.

**Ye ca atîta Sambuddhâ                      ye ca Buddhâ anâgatâ,                      ~A.IV,III,P2.1(P.21)**  
**yo cetarahi Sambuddho                      bahunnam lokanâsano.**  
The Perfected Buddhas who has passed, the Perfected Buddhas yet to come,  
the Perfected Buddhas who is now, they who have many parished woes.

**Sabbe saddhammagaruno                      viharimsu vihâti ca,**  
**athâpi viharissanti                      esâ Buddhânadhammatâ.**  
All Buddhas in the past, at present and in future, honour Dhamma;  
this is their way.

**Tassamâ hi attakâmena                      mahattamabhikankhatâ,**  
**saddhammo garukâtabbo                      saram Buddhânasâsanam.**  
So for whom the self is dear, who longs for the great self, should respect  
and confident in the Dhamma, remembering the Buddha's teaching.

**Na hi dhammo adhammo ca                      ubho samavipâkino,                      ~Kh. Theg.**  
Righteousness and unrighteousness, cannot have the same outcome;

**adhammo nirayam neti                      dhammo pâpeti sugatim.**  
Unrighteousness leads to hell, righteousness leads to happy states.

**Dhammo have rakkhati dhammacârim,**  
Those who practice righteousness (virtues) are always  
protected by righteousness (virtues),

**dhammo sucinno sukhamâvahâti.**

righteousness that is well practiced always brings happiness.

**Esânisanso dhamme sucinne.**

This is the benefits of the righteousness which is well practiced.

### 13. OVÂDAPÂTIMOKKHAGÂTHÂ

~D.II, Mahâuddâna Sutta; Kh.U.

**Leader: Handa mayam Ovâdapâtîmokkhagâthâyo bhanâma se.**

**Sabbapâpassa akaranam,**

Never doing the least evil,

**kusalassûpasampadâ,**

In virtur always ready,

**sacittapariyodapanam,**

Purifying one's own heart,

**etam Buddhânasâsanam.**

These three are the teaching of the Awakened Ones.

**Khantî paramam tapo tîtikkhâ,**

Patient endurance burns up defilements supremely,

**nibbânam paramam vadanti Buddhâ,**

All Enlighten Ones say Nibbâna is the Supreme,

**na hi pabbajito parûpaghâtî,**

those who destroy life are not the ascetic.

**samano hoti param vihethayanto,**  
those who oppress others are not recluse,

**anûpavâdo anûpaghâto,**  
not speaking evil, not doing harm,

**patimokkhe ca samvaro,**  
restraint within the Training Discipline,

**mattaññutâ ca bhattachassamim,**  
knowing moderation in taking food,

**pantañca sayanâsanam,**  
sleeping and sitting in secluded places,

**adhicitte ca âyogo,**  
devoted in training for higher mentality,

**etam Buddhânasânânam.**

These six are the Teachings of the Awakened Ones.

#### 14. PAÑCA ABHINHAPACCAVEKKHANA

(Paassage on Five Subjects for Frequent Recollection)

-A.III, 71.

**Leader:** **Handa mayam pañca Abhinhapaccavekkhanapâtham**  
**bhanâma se.**

Let us now chant the Passage for Frequent Recollection.

<b>Jarâdhammomhi,</b>	We are continually driven to old age,
<b>jaram anatîto (anatitâ),</b>	there being no way to resist it;
<b>Byâdhidhammomhi,</b>	we are continually driven to sickness,
<b>byâdhim anatîto (anatitâ),</b>	there being no way to resist it;
<b>Maranadhammomhi,</b>	we are continually driven to death,
<b>maranam anatîto (anatitâ),</b>	there being no way to resist it;
<b>Sabbehi me piyehi manâpehi,</b>	we are destined to lose and leave our
<b>nânâbhâvio vinâbhâvo,</b>	beloved ones and things.

<b>Kammassakomhi,</b>	I am owner of my deed,
<b>Kammadâyâdo,</b>	I am the heir to my deed,
<b>Kammayoni,</b>	I am born of my deed,
<b>Kammabandhu,</b>	I am related to my deed,
<b>Kammaपासिारानो,</b>	I am abide supported by my deed,
<b>Yam kammam karissâmi,</b>	whatever deed I shall do,
<b>kalyânam vâ pâpakam vâ,</b>	for good or for evil,
<b>tassa dâyâdo bhavissâmîti.</b>	of that I shall be the heir.

**evam abhinham paccavekkhitabbam.** Thus, these such subjects are to be  
recollected every day. *Words*

## 15. TILAKKHAÑĀDIGĀTHĀ

-K.D. 277-279

**Leader :** **Handa mayam Tilakkhanādigāthāyo bhanāma se.**  
Let us chant the verses of Three Characteristic of All Phenomina.

**“Sabbe sankhârâ aniccâ” ti, yadâ paññâya passati,**  
“All conditioned phenomena are impermanent”  
when one sees this with Insight-wisdom,

**atha nibbindati dukkhe, esa maggo visuddhiyâ.**  
one becomes weary of suffering (i.e., the mind-body),  
this is the Path to Purity.

**“Sabbe sankhârâ dukkha” ti, yadâ paññâya passati,**  
“All conditioned phenomena are suffering (dukkha)”;  
when one sees this with Insight-wisdom,

**atha nibbindati dukkhe,                    esa maggo visuddhiyâ.**  
 one becomes weary of suffering (i.e., the mind-body),  
 this is the Path to Purity.

**“Sabbe dhammâ anattâ” ti,                    yadâ paññâyâ passati,**  
 “All phenomena (dhammas) are without Self”;  
 when one sees this with Insight-wisdom,

**atha nibbindati dukkhe,                    esa maggo visuddhiyâ.**  
 one becomes weary of suffering (i.e., the mind-body),  
 this is the Path to Purity.

**Appakâ te manussesu,                    ye janâ pâragâmino.**  
 Few among men reach the other shore (Nibbâna);

~ Kh.Dh. 85-86

**athâyam itarâ pajâ,                    tîramevânudhâvati.**  
 all the others only run up and down on this shore.

**Ye ca kho sammadakkhâte,                    dhamme dhammânuvattino,**  
 But those who practise according to the well  
 expounded dhamma will reach the other shore,

**te janâ pâramessanti,                    maccudheyam suduttaram.**  
 having passed the realm of death (i.e., *samsâra*),  
 very difficult as it is to cross.

**Kaṇham dhammam vippahâya, sukkam bhâvetha paṇḍito,**  
 The man of wisdom, leaving the home of craving and having Nibbâna  
 as his goal, should give up dark, evil ways and cultivate pure, good ones.

~ Kh.Dh. 87-88

**okâ anokamâgama,                    viveke yattha dûramam.**  
**Tatrâbhiratimiccheyya,                    hitvâ kâme akiñcano.**  
 He should seek great delight in solitude, detachment and  
 Nibbâna, which an ordinary man finds so difficult to enjoy.  
 He should also give up sensual pleasures, and clinging to nothing.

## 16. ATTHANGIKAMAGGA (The Noble Eightfold Path)

~D. II, 312; M.I, 161; M.III, 251; Vbh. 235

**Leader: Handa mayam Ariyatthagikamaggapatham bhanâma se.**

**Ayameva ariyo athangiko maggo,** It is this very Noble Eightfold Path,

**Seyyathîdam?** namely,

**Sammâditthi,** Right Understanding,

**Sammâsankappo,** Right Thought,

**Sammâvâcâ,** Right Speech,

**Sammâkammanto,** Right Action,

**Sammâjîvo,** Right Livelihood,

**Sammâvâyâmo,** Right Effort,

**Sammâsati,** Right Mindfulness,

**Sammâsamâdhi,** Right Meditative Concentration.

1. Right Understanding:

**Katamâ ca bhikkave sammâditthi?**

And, monks<sup>1</sup>, what is the Right Understanding?

**Yam kho bhikkave dukke ñânam,** Monks, it is the insight into the  
(universality of) suffering,

**dukkhasamudaye ñânam,** insight into the cause of Suffering,

<sup>1</sup> The word " bhikkhus " means ones who see dangers of the cycle of rebirth and study the teaching of the Buddha and practise for the Right Liberation. It does not mean only those who wear yellow robes.

**dukkhanirodhe ñânam,** insight into the Cessation of Suffering,

**dukkhanirodhagâminiyâ  
pañpadâya ñânam:** insight into the path leading to the  
Cessation of Suffering:

**Ayam vuccati bhikkhave sammâditthi.**  
This, monks, is called Right Understanding.

## 2. Right Thought

**Katamo ca bhikkhave,  
sammâsankappo,** And, monks, what is Right Thought?

**Nekkhammasankappo,** The thought free from sensuality,

**avayâpâdasankappo,** thought free from ill-will,

**avihiṃsankappo:** thought free from cruelty:

**ayam vuccati bhikkhave,  
sammâsankappo.** this, monks, is called Right  
Thought.

## 3. Right Speech

**Katamâ ca bhikkhave sammâvâcâ?**  
And, monks, what is Right Speech?

**Musavâdâ veramanî,** Abstaining from lying,

**pisunâya vâcâya veramanî,** from slandering,

**pharusâya vâcâya veramanî,** from abusing,

**samphappalâpâ veramanî,** from gossiping:

**Ayam vuccati bhikkhave sammâvâcâ,**  
This, monks, is called Right Speech.

## 4. Right Action.

**Katamo ca bhikkhave,  
Sammâkammanto?**

And, monks, what is Right Action?

**paṇatipâtâ veramaṇī,**

Abstaining from killing,

**addinnadâvâ veramaṇī,**

Abstaining from stealing,

**kâmesu miccâcârâ veramaṇī:**

Abstaining from sexual misconduct:

**Ayam vuccati bhikkhave,  
sammâkammanto.**

This, monks, is called Right Action.

## 5. Right Livelihood

**Katamo ca Bhikkhave sammââjīvo?**

And, monks, what is right livelihood?

**Idha bhikkhave ariyasâvako,**

Herein, monks, a noble disciple,

**micchââjivam pahâya,**

having abandoned wrong livelihood, works

**sammââjīvena jīvikam kappeti,** out his livelihood by right way of living:

**Ayam vuccati bhikkhave sammââjīvo.**

This, monks, is called Right Livelihood.

## 6. Right Effort

**Katamo ca bhikkhave sammâvâyâmo?**

And, monks, what is Right Effort?

**Idha bhikkhave bhikkhu,**

Herein, monks, a monk



<p><b>anuppannânânam pâpakânânam, akusalânânam dhammânânam, anuppâdâya, chandam janeti, vâyamati, viriyam ârabhati, Cittam pagganhâti padahati;</b></p>	<p>applies his will for the non-arising of wrong, unwholesome states which has not yet arisen. he puts forth effort, stirs up his energy, bends his mind to it and strives:</p>
<p><b>uppannânânam pâpakânânam, akusalânânam dhammânânam, pahânâya, chandam janeti, vâyamati, viriyam ârabhati, Cittam pagganhâti, padahati;</b></p>	<p>he applies his will to maintain the overcoming of wrong, unwholesome states which have already arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives:</p>
<p><b>anuppannânâmi kusalânânam, dhammânânam uppâdâya, chandam janeti, vâyamati, viriyam ârabhati, cittam pagganhâti, padahati;</b></p>	<p>he applies his will for the arising of wholesome states which have not yet arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives:</p>
<p><b>uppannânânam kusalânânam, dhammânânam thitiyâ, asammosâya, bhiiyobhâvâya, vepullâya, bhavanâya pâripûriyâ,</b></p>	<p>he applies his will for maintaining the wholesome states which have already arisen and not neglecting them, but for bringing about the fulfilment of the growth, maturity and perfection of this state,</p>
<p><b>chandam janeti, vâyamati, viriyam ârabhati, cittam pagganhâti, padahati;</b></p>	<p>he puts forth effort, stirs up his energy, bends his mind to it and strives: he applies his will for maintaining the wholesome states.</p>
<p><b>Ayam vuccati bhikkhave, sammâvâyâmo.</b></p>	<p>this, monks, is called Right Effort.</p>

## 7. Right Mindfulness:

**Katamâ ca bhikkhave sammâsati?** And, monks, what is Right Mindfulness?

**Idha bhikkhave bhikkhu,** Herein, monks, a monk  
**Kâye kâyanupassî viharati,** lives practising body-contemplating in the  
 body.<sup>1</sup>  
**âtâpi sampajâno satimâ,** (remaining) ardent, clearly comprehending,  
 and mindful,  
**vineyya loke abhijjhâdomanassam,** having outgrown covetousness for and  
 anguish about the world;

**Vedanâsu vedananupassî viharati,** he lives practising feeling-contemplation in  
 feeling.<sup>2</sup>  
**âtâpi sampajâno satimâ,** ardent, clearly comprehending and mindful,  
**vineyya loke abhijjhâdomanassam,** having outgrown covetousness for and anguish  
 about the world;

**Citte cittânupassî viharati,** He lives practising mind-contemplation in  
 mind,<sup>3</sup>  
**âtâpi sampajâno satimâ,** ardent, clearly comprehending and mindful,  
**vineyya loke abhijjhâdomanassam,** having outgrown covetousness for and anguish  
 about the world;

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1. Body contemplation is to experience all kinds of phenomena related to body like in and out breath etc. The process to be done according to 6 ways of body contemplation. The mindfulness arisen in this way is a basis for further knowledge of contemplation.

2. Feeling contemplation is to experience both sensual and spiritual feelings.

3. Mind-contemplation is to experience one's own mind in present moment that is lust-affected or lust-free, hate-affected or hate-free, delusion-affected or delusion-free etc.

**Dhammesu dhammânupassî,** he lives practising mental-object-  
**viharati,** contemplating in mental-objects<sup>1</sup>,

**âtâpi sampajâno satimâ,** ardent, clearly comprehending and mindful,  
**vîneyya loke abhijjhâdomanassam,**  
having outgrown covetousness for and  
anguish about the world;

**Ayam vuccati bhikkhave sammâsati,** This, monks, is called Right Mindfulness.

#### 8. Right Concentrative Meditation:

**Katamo ca bhikkhave** And, monks, what is Right Meditative  
**sammâsamâdhi?** Concentration?

**Idha bhikkhave bhikkhu,** Herein, monks, a monk

**vivicceva kâmehi vivicca,** being detached sensual objects and  
**akusalehi dhammehi,** detached from unwholesome things,  
**savitakkam savicâram,** enters into the first stage of ecstatic  
**vivekajampâtisukham pathamam,** absorption which is born of detachment  
**jhânânam upasampajja viharati,** and accompanied by initial and sustained  
thoughts and imbued with rapture and joy.

**vitakkavicârânam vûpasamâ,** Upon the subsiding of both initial and  
**ajjhattam sampasadanam cetaso,** sustained thoughts, having gained inner  
**ekodibhâvam avitakkam avicâram,** tranquillity and the unification of mind  
**samâdhijampâtisukham dutiyam** he enters into the second stage of estatic  
**jhânânam upasampajja viharati,** absorption, which is free from initial and  
sustained thoughts and is born of  
estatic concentration and imbued with  
rapture and joy.

1. Mental-objects contemplation is to contemplate mental phenomena to experience conditional reality both negative and positive.

<b>Pītiyâ ca virâgâ,</b>	on fading away of rapture,
<b>upekkhako ca viharati sato ca sampajâno,</b>	he now dwells in equanimity, fully mindful and clearly comprehending,
<b>sukhañca kâyena pañsamvedeti yantam ariyâ âcikkhanti, upekkhako satimâ sukhavihârīti,</b>	and he experiences in his body that bliss 'Happy, indeed, is he who dwells in in equanimity and mindful.'
<b>Tatiyam jhânam upasampajja viharati,</b>	and thus enters into third stage of ecstatic absorption.
<b>Sukhassa ca pahânâ, dukkhassa ca pahânâ,</b>	after abandoning both pleasure and pain,
<b>pubbeva somanassadoma nassânam atthangamâ,</b>	and through the disappearance already of both joy and anguish,
<b>adukkhamasukham upekkhâ satipârisuddhim, catuttham jhânam upasampajja viharati:</b>	he now enters into the fourth stage of ecstatic absorption, a state which is beyond pleasure and pain, and purified entirely by equanimity and mindfulness:
<b>Ayam vuccati bhikkhave, Sammâsamâdhi.</b>	This, monks, is called Right Meditative Concentration.

## 17. REFLECTION ON SANKHÂRA

(This to be reflected after Morning Service and bed time)

**Sabbe sankhârâ aniccâ,** sankhârâ are body-mind; all material and mental things. They are impermanent. Once arisen, cease away; once possessed, deem to lose.

**Sabbe sankhârâ dukkhâ,** sankhârâ are body-mind; all material and mental things. They are subject to suffering, hard to endure; because once arisen, they age, fall ill, and die.

**Sabbe dhammâ anattâ,** All things, those that are sankhârâ and that which is not, are not self, are not soul, should not be taken as I, mine, as my self- my soul.

<b>Aduvam jîvitam,</b>	Life last not long.
<b>Duvam maranam,</b>	Death is long lasting,
<b>avassam mayâ maritabbam,</b>	That we die is inevitable,
<b>Maranapariyosânâ me jîvitam,</b>	Our lives have death as their completion.
<b>Jîvitam me aniyatam,</b>	Our lives are uncertain,
<b>Maranam me niyatam,</b>	Our death are most certain.
<b>vata,</b>	Alas!
<b>Ayam kâyo,</b>	This body,
<b>aciram,</b>	Will not last;
<b>apetaviññâno,</b>	When consciousness is gone,
<b>chuddo,</b>	They throw it away,
<b>adhissati,</b>	To lie,
<b>pathavim,</b>	Upon the ground,
<b>karingaram iva,</b>	Like a fallen log,
<b>nirattham,</b>	Useless.....

## 18. DVATTIMSÂKÂRAPÂTHA (Meditation on Thirty Two Parts of body)

~Kha.K. 4; D.II, Sattipattâhina Sutta(The Great),the fourth part of contemplation on body.

Handa mayam Dvattimsâkârapâtham bhanâma se.

Ayam kho me kâyo,	This very body,
uddham pâdatalâ,	from the soles of the feet upward,
adho kesamatthakâ,	and from the crown of the head down,
tacapariyanto,	enclosed in skin,
pûronânappakârassa asucino,	and full of various impurities
atthi imasmim kâye,	in this manner, there are in this body,

kesâ,	hairs of the head,	lomâ,	hairs of the body,
nakhâ,	nails,	dantâ,	teeth,
taco,	skin,	mamsam,	flesh,
nahârû,	sinews	atthi,	bones,
atthimiñjam,	marrow,	vakkam,	kidneys,
hadayam,	heart,	yakanam,	liver,
kilomakam,	pleura,	pihakam,	spleen,
papphâsam,	lungs,	antam,	intestines,
antagunam,	mesentery,	udariyam,	undigested food,
karîsam,	excrement,	pittam,	bile,
semham,	phlegm,	pubbo,	pus,
lohitam,	blood,	sedo,	sweat,
medo,	fat,	assu,	tear,
vasâ,	serum,	khelo,	saliva,

singhânikâ, mucus,                      lasikâ,                      synovial fluid,  
 muttam, urine,                      matthake matthalungam, brain in skull,  
 Evamayam me kâyo,                      This very body,  
 uddham pâdatalâ,                      from the soles of the feet upward,  
 adho kesamatthakâ,                      and from the crown of the head down,  
 tacapariyanto,                      enclosed in skin,  
 pûronânappakârassa asucino,                      and full of various impurities,  
 jeguccho pañikûlo.                      it is full of loathsomeness.

### 19. PARÂBHAVASUTTAPÂTHA

~Kh.Sa. p. 18

**Leader:**      **Handa mayam parâbhavasuttapâtham bhanâma se.**  
 Let us now chant the verses on the cause of downfall.

Suvijâno bhavam hoti,      A right-educated person always progresses,

Duvijâno parâbhavo,      An ill-educated one is a downfalling person .

**Dhamakâmo bhavam hoti.** He who is delighted in the Dhamma progress  
 steadily.

**Dhammadessî barâbhavo.** He who by-pass the Dhamma is a downfalling  
 person.

1.      Asantassa piyâ honti,                      na sante kurute piyam,  
          asatam Dhammam roceti,                      tam parâbhavato mukham.  
          The vicious are dear to him, with the virtuous he seeks no delight;  
          he likes the evil ways of the vicious- this is the cause of degeneration.

2.      Niddâsîlî sabhâsîlî                      anutthâtâ ca yo naro,  
          alaso kodhapaññâno,                      tam parâbhavato mukham.

One who is fond of sleep, fond of boon companions; who is lazy,  
who is irritable, who is devoid of energy- this is the cause of degeneration.

3. **Yo mâtaram vâ pítaram vâ,      jinnakam gatayobbanam,  
pahu santo na bharati,      tam parâbhavato mukham.**

One who, being in a prosperous condition, does not support his  
parents who are weak and old - this is the cause of degeneration.

4. **Yo brâhmanam samanam vâ,      aññam vâpi vanibbakam,  
musâvâdena vañceti,      tam parâbhavato mukham.**

He who deceives with a lie, either to a brahmin, a monk or  
any other mendicant - this is the cause of degeneration.

5. **Pahutavitto puriso,      sahirañño sabhojano,  
eko bhujjati sadhûni,      tam parâbhavato mukham.**

A person who possesses plenty of properties, gold and foodstuffs  
but enjoys rich food all alone - this is the cause of degeneration.

6. **Jâtithaddho dhanatthaddho,      gottatthaddho ca yo naro,  
saññâtim atimaññeti,      tam parâbhavato mukham.**

One who is proud of his birth, of his wealth and clan, who despises  
even his own relations - this is the cause of degeneration.

7. **Itthî dhutto sura dhutto,      akkhadhutto ca yo naro,  
laddham laddham vinâseti,      tam parâbhavato mukham.**

He who is addicted to women, to liquor, to gambling, and squanders  
whatever he earns - this is the cause of degeneration.



8. **Sehi dârehî Asantuttho,** **vesiyâsu padussati,**  
**dussati paradâresu,** **tam parâbhavato mukham.**  
 One who is not contented with his own wife, is seen amongst courtesans  
 and wives of others - this is the cause of degeneration.
9. **Atîtayobbano poso,** **âneti timbarutthanim,**  
**tassâ issâ na suppati,** **tam parâbhavato mukham.**  
 One who has passed his youth, brings a very beautiful young wife with  
 a breast of apple size, and does not sleep for jealousy towards her -  
 this the cause of degeneration.
10. **Itthimsondim vikirinin,** **purisam vâpi tâdisam,**  
**issariyassmim thapeti,** **tam parâbhavato mukham.**  
 He who places in authority and intemperate, spend-thrift, a woman  
 or a man of similar nature - this is the cause of degeneration.
11. **Appabhogo mahâ tanho,** **khattiye jâyate kule,**  
**so ca rajjam patthayati,** **tam parâbhavato mukham.**  
 He who is born in a warrior family of slender means, but vast  
 ambition, desires a kingdom - this is the cause of degeneration.
- Ete parâbhave loke,** **pandito samavekkhiya,**  
**ariyo dassana sampanno,** **saloke bhajate sivam.**  
 The wise man, knowing well these causes of degeneration  
 in the world and endowed with insight, shares a heavenly realm.

## 20. VASALASUTTAPĀṬHA (The Discourse on Outcasts)

~Kh. Sm.I.7., p.28

1. **Kodhano, upanâhî ca,           pâpamakkhî ca, yo naro,**  
**vipannadiṭṭhi mâyâvî           taṃ jaññâ vasalo iti.**

Whosoever is angry, harbours hatred, and is reluctant to speak well of others(erasing the good of others,) perverted in views, deceitful-know him as an outcast.

2. **Ekajam vâ dvijam vâpi,       yodha, pânâni vihiṃsati,**  
**yassa pâṇe dayâ natthi       taṃ jaññâ vasalo iti.**

Whosoever in this world kills living beings, once born or twice born, in whom there is no sympathy for living beings-know him as an outcast.

3. **Yo hanti uparuntheti           gâmâni nigamâni ca,**  
**niggâhako samaññâto       taṃ jaññâ vasalo iti.**

Whosoever destroys and besieges villages and hamlets and becomes notorious as an oppressor-know him as an outcast.

4. **Gâme vâ yadi vâraññe,       yam paresam mamâyitam,**  
**theyyâ adinnam âneti,       taṃ jaññâ vasalo iti.**

Be it in the village, or in the forest, whosoever steals what belongs what is to others, not given to him-know him as an outcast.

5. **Yo have iṇamâdâya,           bhuñjamâno palâyati,**  
**na hi te iṇamatthîti,       taṃ jaññâ vasalo iti.**

Whosoever having really incurred a debt runs away when he is pressed to pay, saying, I owe no debt to you'-know him as an outcast.

6. **Yo ve kiñcikkhakamyatâ,   panthassamiṃ vajatam janam,**  
**hantâ kiñcikkhamâdeti,   taṃ jaññâ vasalo iti.**

Whosoever coveting anything kills a person going along the road, and grabs -know him as an outcast.

7. **Yo attahetu parahetu**                      **dhanahetu ca yo naro,**  
**sakkhipuṭṭho musâ brūti,**                      **taṃ jaññâ vasalo iti.**

He who for his own sake or for others' sake or for the sake of wealth, utters lies when questioned as a witness-know him as an outcast.

8. **Yo ñâtīnaṃ sakhīnaṃ vâ**                      **dâresu paṭidissati,**  
**sahasâ sampiyena vâ,**                      **taṃ jaññâ vasalo iti.**

Whosoever by force or with consent associates with the wives of relatives or friends-know him as an outcast.

9. **Yo mâtaraṃ vâ pitaraṃ vâ**                      **jiṇṇakaṃ gatayobbanam**  
**pahusanto na bharati,**                      **taṃ jaññâ vasalo iti.**

Whosoever being wealthy, supports not his mother and father who have grown old-know him as an outcast.

10. **Yo mâtaraṃ vâ pitaraṃ vâ**                      **bhâtaraṃ bhaginiṃ sasum**  
**hanti roseti vâcâya**                      **taṃ jaññâ vasalo iti.**

Whosoever strikes and annoys by (harsh) speech, mother, father, brother, sister or mother-in-law or father-in-law -know him as an outcast.

11. **Yo atthaṃ pucchito santo**                      **anattamanusâsati**  
**paṭicchannena manteti,**                      **taṃ jaññâ vasalo iti.**

Whosoever when questioned about what is good, says what is detrimental, and talks in an evasive manner -know him as an outcast.

12. **Yo katvâ pâpakaṃ kammaṃ**                      **mâ maṃ jaññâti icchati,**  
**yo paṭicchannakammanto**                      **taṃ jaññâ vasalo iti.**

Whosoever having committed an evil deed, wishes that it may not be known to others, and commits evil in secret -know him as an outcast.

13. **Yo ve parakulaṃ gantvâ bhutvâ ca sucibhojanaṃ**  
**âgataṃ nappaṭipûjeti, taṃ jaññâ vasalo iti.**

Whosoever having gone to another's house, and partaken of choice food, does not honour that host by offering food when he repays the visit -know him as an outcast.

14. **Yo brâhmaṇaṃ vâ samaṇaṃ vâ, aññaṃ vâpi vanibbakaṃ**  
**musâvâdena vañceti taṃ jaññâ vasalo iti.**

Whosoever deceives by uttering lies, a brahmin or an ascetic, or any other mendicant -know him as an outcast.

15. **Yo brâhmaṇaṃ vâ samaṇaṃ vâ, bhattakâle upaṭṭhite,**  
**roseti vâcâ na ca deti, taṃ jaññâ vasalo iti.**

Whosoever when a brahmin or ascetic appears during mealtime angers him by harsh speech, and does not offer him (any alms) -know him as an outcast.

16. **Asataṃ yodha pabrûti mohena paliguṇṭhito,**  
**kiñcikkhaṃ nijigimsâno taṃ jaññâ vasalo iti.**

Whosoever in this world, shrouded in ignorance, speaks harsh words (*asataṃ*) or falsehood expecting to gain something -know him as an outcast.

17. **Yo cattânaṃ samukkaṃse pare ca avajânati,**  
**nihîno sena mânena taṃ jaññâ vasalo iti.**

Whosoever debased by his pride, exalts himself and belittles others -know him as an outcast.

18. **Rosako kadariyo ca pâpiccho macchari saṭho**  
**ahiriko anottappi taṃ jaññâ vasalo iti.**

Whosoever is given to anger, is miserly, has base desires, and is selfish, deceitful, shameless and fearless (in doing evil)-know him as an outcast.

19. **Yo buddham paribhâsati,                      atha vâ tassa sâvakam  
paribbâjakam gahaṭṭham vâ                      tam jaññâ vasalo iti.**

Whosoever reviles the Enlightened One (the Buddha), or a disciple of the Buddha, recluse or a householder-know him as an outcast.

20. **Yo ve anaraham santo                      araham paṭijânati,  
coro sabrahmake loke,                      eso kho vasalâdhammo;  
ete kho vasalâ vuttâ                      mayâ ye te pakâsitâ.**

Who indeed, without being a worthy one (i.e. an Arahant, one who has attained Nibbâna), professes to be a Worthy One, he is the thief in the world including the brahmas, he indeed, is the worst of outcastes. These indeed have been spoken as outcastes; By me have they been declared to you.

21. **Na jaccâ vasalo hoti                      na jaccâ hoti brâhmaṇo,  
kammunâ vasalo hoti,                      kammunâ hoti brâhmaṇo.**

Not by birth is one an outcast; not by birth is one a brahmin. By deed one becomes an outcast, by deed one becomes a brahmin.

## 21. KARANÎYAMETTA SUTTA (The Discourse on Loving-kindness)

~Kh. Sn.18, p.24

**Leader: Handa mayam Karanîyamettasuttapâtham bhaṇâma se.**

**Karanîyamatthakkusalena,                      Yantam santam padam abhisamecca,**

This is what should be done by one skilled in good who would attain that State of Peace:

**Sakko ujû ca suhujû ca,                      Suvaco cassa mudu anatimânî,**  
He should be able, upright, truly straight, and meek and gentle and not proud,

**Santussako ca subhara ca, Appakicco ca sallahukavutti,**  
contended easily to support, with few duties and frugal habits,

**Santindriyo ca nipaco ca, Appagabbho kulesu ananugiddho,**  
calm in faculties and discreet, not puffed up, not greedy among lay-  
supporters,

**Na ca khuddam samâcare kiñci, Yena viññu pare upavadeyyum,**  
And not let him do even the slightest thing which later on  
the wise may blame. (He should contemplate: )

**Sukhino vâ khemino hontu, Sabbe sattâ bhavantu sukhittâ,**  
May all beings be happy and secure, may their hearts be happy.

**Ye keci pâñabhûtatti, Tasâ vâ thâvarâ vâ anvasesâ,**  
Whatever living beings they are, weak or strong, omitting none,

**Dighâ vâ ye mahantâ vâ, Majjhimâ rassakâ anukathulâ,**  
those which are long or great, middle-sized, short, subtle or gross,

**Ditthâ vâ ye ca aditthâ, Ye ca dûre vasanti avidûre,**  
and those which are seen, or unseen, and those which dwell far or near,

**Bhûtâ vâ sambhavesi vâ, Sabbe sattâ bhavantu sukhittâ,**  
beings and those who wish to be- all beings may they be happy hearted!

**Na paro param nikubbetha, Nâtimaññetha katthaci nam kiñci,**  
Let none another deceive, nor despise anyone at all,

**Byârosanâ patî ghassañña, Nâññamaññassa dukkhamiccheyya,**  
or with anger or thoughts of hate wish Dukkha for each other.

**Mâtâ yathâ niyam puttam, Âyusâ ekaputtamanurakkhe,**  
Thus as a mother with her son, might guard with her life her only child,

**Evampi sabbabhûtesu Mânasambhâvaye aparimânam,**  
in the same way with all beings, unlimited one's mind should be developed

**Mettañca sabbalokasmim, Mânasambhâvaye aparimânam,**  
loving-kindness for all the world- unlimited one's mind should be developed:-

**Uddham adho ca tiriyañca, Asambâdham averam asapattam,**  
above below and all around, uncramped, without malice or enmity.

**Tiṭṭhañcaram nissinno vâ, Sayâno vâ yâvatassa vigatamiddho,**  
Standing or walking, seated too, and lying while free from drowsiness,

**Etam satim adhiṭṭheyya, Brahmametam viharam idhamâhu,**  
he should stand firm in this mindfulness, this, they say is the  
Highest conduct here.

**Diṭṭhiñca anupagamma sîlavâ, Dassanena sampanno,**  
And not falling into wrong views, but virtuous and endowed  
with insight, he discards attachment to sensuous desires.

**Kâmesu vineyya gedham, Na hi jâtu gabbhaseyyam punaretîti.**  
Truly, he does not come again; to be conceived in a womb.

## 22. METTÂNISANGSA SUTTA (Benefits of Loving-kindness)

~A.v. 342, Ps.xiv.

Leader: *Handa mayam mettânisangsasuttam bhanâma se.*

Evamme sutam:

Thus have I (Ānanda) heard:

*Ekam samayam bhagavâ,  
sâvatthiyam viharati jetavane.  
Anâthapindikassa ârâme;*

At one time the Exalted One was staying at  
Sâvatthi in Prince Jeta's Grove, in the park of  
Anâthapindika.

*Tatra kho Bhagavâ bhikkhû*

Then the Exalted One spoke thus to the  
Bhikkhus:

*âmantesi bhikkhavoti;*

"O Bhikkhus."

*Bhadanteti te bhikkhû bhagavato,* Those Bhikkhus replied to the Exalted One,  
*paccassosum; Bhagavâ etadavoca.* "Lord." The Exalted then said:

*Mettâya bhikkhave cetovimuttiyâ,* O Bhikkhus, Loving-kindness is conducive to  
*âsevitâya bhâvitâya,* the deliverance of mind. when it is well-  
associated and developed,  
*bahulikâtâya yânikâtâya,* much practiced and made it as a mind-vehicle,  
*vatthukatâya anuṭṭhitâya,* mind-abiding, gradually firm,  
*paricitâya susamâradhâya,* accumulated and well-confident.

*ekâdasânisamsâ pâṇikankhâ*

Eleven Benefits are sure to be gained.

*Katame ekâdasâ?*

What are they ?

*Sukham supati,*

good sleeping,

*sukham paṇibujjhati,  
na pâpakam supinam passati,*

waking up with good feeling,  
having no bad dream,

*manussânam piyo hoti,*

dear to human being,



<i>amanussānam piyo hoti,</i>	dear to non-human being,
<i>devatā rakkhanti,</i>	protected by Devas,
<i>nāssa aggi vā visam vā sattham</i> <i>vā kamati,</i>	never be harmed by fire, poisons, or weapons,
<i>tuvaṭam cittaṃ samādhīyati,</i>	achieving meditation fast,
<i>mukhavanno vipasīdati,</i>	facial complexion looks healthy,
<i>asammūho kālam karoti,</i>	never die with delusion,
<i>uttarim appaṭivijjhanto</i>	even not achieving superp, but the Brahma world
<i>brahmalokūpago hoti.</i>	will still be within one's reach.
<i>Mettāya bhikkhave cetovimuttiyā,</i> <i>āsevitāya bhāvitāya,</i>	O Bhikkhus, Loving-kindness is conducive to the deliverance of mind. when it is well- associated and developed,
<i>bahulikātāya yānikātāya,</i>	much practiced and made it as a mind-vehicle,
<i>vatthukatāya anuṭṭhitāya,</i>	mind-abiding, gradually firm,
<i>paricitāya susamāradhāya,</i>	accumulated and well-confident.
<i>Ime ekādasānisamsā pāṭikankhāti.</i>	These Eleven Benefits are sure to be gained.
<i>Idamavo ca bhagavā,</i> <i>attamanā te bhikkhū bhagavato</i> <i>bhāsitaṃ abhinanduntī.</i>	Thus spoke the Exalted One. All the Bhikkhus were glad. and rejoiced at the words of the Lord.

## 23. BRAHMAVIHÂRAPHARAṆĀ

(Suffusion with the Divine Abiding)

-Pa. xiv

**Leader:** Handa mayantī Brahmavihârapharaṇantī karoma se.

### METTĀ (Loving-kindness)

Sabbe sattā,	All beings,
averā hontu,	may they be free from enmity,
abyāpajjhā hontu,	may they be free from ill-treatment,
aṇiḥhā hontu,	may they be free from troubles (of body and mind),
sukhī attānaṃ pariharantu,	may they protect their own happiness.

### KARUNĀ (Compassion)

Sabbe sattā,	All beings,
alābhā pamuccantu,	may they be free from loss,
ayasā pamuccantu,	may they be free from obscurity,
nindā pamuccantu,	may they be free from blame,
dukkhā pamuccantu,	may they be free from suffering.

### MUDITĀ (Sympathetic Joy)

Sabbe sattā,	All beings,
laddhasampattito mā vigacchantu,	may they not be parted from the wealth.
laddhayasato mā vigacchantu,	may they not be parted from the dignity.
laddhapasaṅsato mā vigacchantu,	may they not be parted from the praise.
laddhasukhā mā vigacchantu,	may they not be parted from the happiness obtained by them.

**UPEKKHĀ (Equanimity)**

**Sabbe sattā,** All beings,  
**kāmassakā,** are the owners of their deed,  
**kāmadâyādā,** heir to their deed,  
**kāmayonī,** born of their deed,  
**kāmapāṇḍhū,** related to their deed,  
**kāmapaṭissaraṇā,** abide supported by their deed,  
**yaṃ kammaṃ karissanti,** whatever deed they will do,  
**kaḷyānaṃ vā pāpakaṃ vā,** for good or for evil,  
**tassa dâyâdâ bhavissanti.** that they will be their heirs.

**24. TEMĪYAGĀTHĀ (The Advantages of Friendship)**

~Kh.J.VI; 10, Temiya Jātaka

- 1. Bahutabbhakkho bhavati,** **Vippavuttho sakaṅgharā,**  
**Bahūnaṃ upajīvanti,** **yo mittānaṃ na dubbhati.**  
 He who maintains genuine friendship (truthfulness and loyalty towards friends) will, whenever he goes far out of his home:- receive abundant hospitality. Many others will be benefited through him.
- 2. Yaṃ yaṃ janapadaṃ yāti,** **nigame rājadhāniyo,**  
**sabbattha pūjito hoti,** **yo mittānaṃ na dubbhati.**  
 He who maintains genuine friendship will, whatever country, village or town he visits, be honoured.
- 3. Nāssa corā pasahanti,** **nâtimaññeti khattiyo,**  
**sabbe amitte tarati** **yo mittānaṃ na dubbhati.**  
 He who maintains genuine friendship-Not be overpowered by robbers. Loyalty will not look down upon him. He will triumph over all his enemies.

4. **Akuddho sagharam eti,** **sabhâya pañnandito**  
**ñâtînam uttamo hoti,** **yo mittânam na dubbhati.**  
 He who maintains genuine friendship, returns home with feelings of amity,  
 rejoice in the assemblies of people, and become the chief among his kinsmen.
5. **Sakkattavâ sakkato hoti,** **garu hoti sagâravo,**  
**vannakittibhato hoti,** **yo mittânam na dubbhati.**  
 He who maintains genuine friendship, being hospitable to others, in turn,  
 receives hospitality. Being respectful to others, in turn, receives respect.  
 He enjoys both praise and fame.
6. **Pûjako labhate pûjam,** **vandako pañvandanam,**  
**yasokittiñca pappoti** **yo mittânam na dubbhati.**  
 He who maintains genuine friendship, being a giver, in turn, receives  
 gifts for being a giver himself is respected and so gain prosperity.
7. **Aggi yathâ pajjalati,** **devatâva virocati,**  
**sriyâ ajjahito hoti,** **yo mittânam na dubbhati.**  
 He who maintains genuine friendship, shines (in glory) like the fire,  
 and is radiant as a deity. Never will prosperity forsake him.
8. **Gâvo tassa pajâyanti,** **khetto vuttam virûhati,**  
**vuttânam phalamassanâti,** **yo mittânam na dubbhati.**  
 He who maintains genuine friendship, to him there will be many breeding cattle.  
 What is sown in the field will flourish. The fruit of that which is sown he enjoys.

9. **Darito pabbatâto vâ,** **rukkhato patito nare,**  
**cuto patittham labhati,** **yo mittânam na dubbhati.**  
 He who maintains genuine friendship, should he fall from a precipice  
 or mountain or tree, he will be protected (will not be harmed).

10. **Virulhamûlasantanam,** **nigrodhamiva mâluto,**  
**amittâ nappasahanti,** **yo mittânam na dubbhati.**  
 He who maintains genuine friendship cannot be overthrown by enemies  
 even as the deep-rooted banyan tree cannot be overthrown by the wind.

## 25. APPADUṬṬHADUSSA GĀTHĀ

(The Disadvantages of Harming to one who does not harm)

-K.D. 137-140

**Yo daṇḍena adāṇḍesu,** **appadutthesu dussati,**  
**dasannamaññataram thānam,** **khippameva nigacchati.**

He who does harm with weapons to those who are harmless and should  
 not be harmed will soon come to any of these ten evil consequences:-

1. **Vedanam pharusam jānim,**  
 He will be subject to severe pain, or impoverishment,
2. **sarīrassa va bhedanam,**  
 injury to the body (e.g. loss of limbs),
3. **garukam vāpi ābādham,**  
 or serious illness (e.g., leprosy),
4. **cittakkhepam va pāpune,**  
 or lunacy,

5. **râjato vâ upasaggam,**  
or misfortunes following the wrath of the king,
6. **abbhakkhânam va dârunam,**  
or wrongful and serious accusations,
7. **parikkhayam va ñâtînam,**  
or loss of relatives,
8. **bhogânam va pabhanguram,**  
or destruction of wealth,
9. **atha vâssa agârâni agi dahati pâvako.**  
or the burning down of his houses by fire or by lightning.
10. **kâyassa bhedâ duppañño nirayam sopapajjati.**  
After the resolution of his body, the fool will be reborn in the plane of continuous suffering (niraya).

## 26. TIMSA PÂRAMÎ \*

(The Thirty Perfections)

**Pathamam, dânapâramî, dâna upapâramî, dânaparamatthapâramî,**

First, the ordinary Perfection of charity, the superior Perfection of charity,  
the supreme Perfection of charity,

**Dutiyam, sîlapâramî, sîla upapâramî, sîlaparamatthapâramî,**

Second, the ordinary Perfection of morality, the superior Perfection of  
morality, the supreme Perfection of morality,

**Tatiyam, nekkhammapâramî, nekkhammapapâramî, nekkhammaparamatthapâramî,**

Third, the ordinary Perfection of renunciation, the superior Perfection of  
renunciation, the supreme Perfection of renunciation,

**Catuttham, paññâpâramî, paññâupapâramî, paññâparamatthaparamî,**

Fourth, the ordinary Perfection of wisdom, the superior Perfection of  
wisdom, the supreme Perfection of wisdom.

**Pañcamam, viriyapâramî, viriya upapâramî, viriyaparamatthapâramî,**

Fifth, the ordinary Perfection of energy, the superior Perfection of energy,  
the supreme Perfection of energy.

**Chatthamam, khantîpâramî, khantî upapâramî, khantîparamatthapâramî,**

Sixth, the ordinary Perfection of patience, the superior Perfection of patience, the  
supreme Perfection of patience.

\* Whoever wish to attain Buddhahood should observe and develop these thirty perfections. Buddhist need to reflect to what extent they have practiced these perfections so that they know the way to follow the Buddha.

**Sattamam, saccâpâramî, saccâ upapâramî, saccâparamatthaparamî,**  
Seventh, the ordinary Perfection of truthfulness, the superior Perfection of truthfulness, the supreme Perfection of truthfulness. . .

**Atthamam, adhitthânapâramî, adhitthâna upapâramî, adhitthana-paramatthapâramî,**

Eight, the ordinary perfection of resolution, the superior Perfection of resolution, the supreme Perfection of resolution.

**Navamam, mettâpâramî, mettâ upapâramî, mettâparamatthapâramî,**  
Ninth, the ordinary Perfection of loving-kindness, the superior Perfection of loving-kindness, the supreme Perfection of loving-kindness.

**Dasamam, upekkhâpâramî, upekkhâ upapâramî, upekkhâ paramatthaparamî,**

Tenth, the ordinary Perfection of equanimity, the superior Perfection of equanimity, the supreme Perfection of equanimity.

**Samatimsapâramî metti<sup>1</sup> mettâ karunâ muditâ upekkhâ kusalasampanno.<sup>2</sup>**  
All the thirty Perfections, together with friendship, loving-kindness, compassion, sympathetic joy and equanimity abound with wholesomeness.

YASSA RUKKHASSA CHAYÂYA  
NA TASSA SÂKHAM BHAÑJEYYA

NISÎDEYYA SAYEYYA VA  
MITTADUBBHO HI PÂPAKO.

A person should not break a branch of the tree that he has sit or layed under its shade, for one who harms his friends is really bad.

~Kh.J.VI; 10, Tevija Jâtaka

<sup>1</sup> Often chanted *Mÿtrî* ( *Skt. Maitrî* )

<sup>2</sup> This chanting is always followed by *Itipi so Bhagavâ* (Buddha's virtues), *Svâkkhâto Bhagavâtâ Dhammo* (Dhamma's virtues) and *Sapadipanno Bhagavato* (Sangha's virtues)