



CHANTING BOOK

International Dhammadayada Ordination Program

“The majority of human being have their eyes closed - they are still asleep. If human being could attain Dhammakaya, they would be awake. But without attaining Dhammakaya and becomeing one with Dhammakaya, they are doomed to slumber forever.”

Phramongkolthepmuni

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INTERNATIONAL
DHAMMADAYADA
ORDINATION
PROGRAM

www.ordinationthai.org

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Published by Dhammakaya Foundation
www.dhammakaya.net

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First Edition 2017 July

Printed by OS Printing Co.,Ltd

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THE IMPORTANCE OF CHANTING



A. Chanting in Buddhism

A1. Historical Origins

Chanting is found in nearly all spiritual traditions of the world. In historical India, the birthplace of Buddhism, the use of the voice was considered sacred and true words spoken aloud were considered eternal:

Sa Jang We A Ma Ta Wa Ja

E Sang Tham Mo Sa Nan Ta No

Sat Je At The Ja Tham Me Ja

A Hu San To Pa Ti Thit Ta

True words are eternal

This teaching is an old one

Noble ones establish themselves In true and justified words.

The origin of chanting in Buddhism is as old as Buddhism itself. Even when the Buddha was still alive, disciples would commit teachings to memory. They would learn them by repeating them after their teachers and revise their knowledge to gain a greater understanding by chanting Buddhist teachings aloud ensemble - both monks and laypeople alike. Disciples in frequent contact with the Lord Buddha or teaching monks would no doubt have had more access to teachings than those living in the far-flung provinces. Thus, if the Buddha or teaching monks were to visit disciples in the provinces, those disciples would be quick to commit verses taught to memory. In the absence of teaching monks to bring them new teachings, the disciples would come together on occasions such as the quarter-moon days to revise their knowledge of teachings heard on previous occasions. Some would remember more than others. There would certainly be gaps in the knowledge of teachings heard, owing to the uncertainties of memory with passing time. However, if a group was to chant together, the gaps in the memory of one man would not usually coincide with the gaps in the memory of the others. Alone they might not be able to remember seamlessly to the end of a teaching, but in a group the teaching could be revised in its entirety. Thus, rather than coming from a wish to worship the Buddha as some people misunderstand, Buddhist chanting is a time-honoured method of preserving teachings in

living memory so that they can be readily at hand to be applied in times of need.

In the present day, daily chanting (as opposed to chanting in general) tends to comprise frequently recurring chanting such as that describing the qualities of the Triple Gem, the nature of suffering or realities of life for habitual reflection. The other subject matter for chanting is still chanted, but usually on special occasions or as time allows.

A2. Chanting in Thai Buddhist Tradition

This book is based on the Thai tradition of chanting which is a systematized version of the original daily chanting. In old Siam, chanting varied from temple to temple and was subject to non-Buddhist (syncretic) admixtures. Chanting such as the ‘Traditional Homage to the Triple Gem’ is one of the few pieces of purely Buddhist chanting that survives from such times. The whole of Buddhist tradition in Thailand including the ceremonies and chanting underwent a series of royal reforms starting in the eighteenth century with revision by King Rama I of the Siam Pali Canon (1788). King Rama III ordered the 500 year old parittas of Sri Lanka (seven Tam Nan), to be translated into Thai and trained palace staff together with civil servants to chant daily in the same way as monks, as exemplars to the rest of his subjects. King Mongkut (Rama IV) resigning from twenty-seven year’s ordination to take the throne in 1851, systematized, compiled and composed what we now know as the daily morning and evening chanting, a tradition that has gradually spread throughout the Buddhist and lay populations to become an inextricable part of Thai Buddhist identity in the present day. In the Buddhist tradition, chanting is used for many different functions (see Table 1).

B. The Language of the Chanting

The language of the chanting is called ‘Pali’. It is an ancient Indian language, akin to Sanskrit, in which the Scripture of the Theravāda Buddhist Canon is recorded. The form of the Pali words may look familiar

and sound familiar to many westerners because Pali shares the same roots as the Indo-European family of languages, which through the intermediaries of Latin and Ancient Greek, form the modern languages of Europe and the western world (e.g. the Pali 'māta' → Latin 'mater' → English 'mother'). We chant in Pali instead of chanting the translation for authenticity, but the translation is given because although peace of mind is gained from chanting whether it is understood or not, familiarity with the meaning of the chanting will also lead wisdom to be developed. See the Appendix for details about the phonetic system in this book, but note that the classic English translation and transliteration of the scriptures by the Pali Text Society while fairly true to historical Pali, does not reflect how Pali is pronounced in Thailand, and so a more accurate phonetic system appropriate to Thailand has been used in this edition.

C. Reasons for Chanting

To the casual observer the Buddhist practice of chanting might look like acts of worship in other religions. People come together and chant in unison with their hands together in a gesture of prayer. However, unlike other religions, Buddhism doesn't place its importance on worship and obeisance to an 'unknown factor' outside ourselves. Buddhists have always put faith and confidence in the ability of each of us to solve the problems that occur in our lives. What then is the purpose of coming together to perform chanting? Apart from preserving teachings in the way mentioned above, the key to the answer lies in the meaning of the verses that are chanted. If you look carefully at the translations of the chanting (or at the Pali itself if you are familiar with this language) you will find that the subject matter of the chanting is not prayer or praise. It is not the expression of worship or of obeisance but often nothing more than the revision of teachings given by the Buddha or explanations of the qualities of certain virtues or of the Triple Gem that is the true refuge within ourselves. Thus, in brief chanting is a way of cultivating the virtues of 'respect', 'familiarity with the teachings' and 'peace of mind'.

Table 1 : Different Types of Chanting

Chanting Purpose	Description	Example	Notes
Revering the Triple Gem	Recollection and Praise of Triple Gem	Supreme praise to the Triple Gem	Kneel up for Chanting
Asking forgiveness	Seeking forgiveness for trespasses against elders	Asking Forgiveness before ordination	Kneel up for Chanting
Self-Reflection	Daily self-reminder to avoid recklessness and be sensitive to self-improvement	Ten Principles...	Uses native language
Resolve (Aspiration)	Directing merit accrued to give required results in present & future lives	Daily Resolve	Uses native language
Formal requests	Inviting monks to receive offerings or give Precepts	Taking Precepts	-
Dedication of Merit	Transferring merit accrued for the benefit of others	Dedication of Merit	-
Rites of Passage	Expressing intention to change one's level of discipline	Ordination	-
Giving Blessings	Rejoicing in the merits accrued to the benefactor benefactor of gifts	poo-chá-ná-taa-aa-nú-môot-tá-naa-kaa-tăa	Used by monks only
Revising Teachings	Familiarizing oneself with teachings in order to aid study and memorizing	Reflections on Detachment from Worldly Miseries	

C1. Cultivation of Respect

Chanting is one of the rare ways in which you can cultivate respect. Lamentably, the virtue of 'respect' has become divorced from the search for knowledge in the modern world, however for the ancients it used to be part and parcel of the search for any sort of knowledge. Instead of passively absorbing whatever good qualities could be observed in anything under study (as is the tradition of scholars in the present day) the people of old used to actively search for the good characteristics in the things they were studying. If they wanted to learn more about the teachings of the Buddha, they would actively direct their quest to look for the good in everything concerning the knowledge they were studying. To this end, they would have respect for everything concerning their access to the teaching, whether it be the founder of the religion, what he taught, or exemplars of those who had successfully completed the teachings given. Respect was a way of training oneself to look for all that was good and positive in every aspect of the learning experience (instead of finding fault with it). By seeking what was good in the highest refuge of Buddhism, (i.e. the Triple Gem) at the same time they would calibrate their minds and intuition to look for the same highest refuge within themselves.

As newcomers, like children, we might not immediately see the point of doing chanting. We might ask ourselves what qualities in human cultivation could possibly be so lofty as to warrant bowing or the chanting of praise. However, our interest to look for answers to our question is soon stimulated. We actively seek for the qualities of the Buddha, the Dhamma and the Sangha. Before long we progress beyond an intellectual understanding of the qualities to a more intuitive appreciation. In fact all the qualities of the Triple Gem are already latent within us, but before we search for them, it helps to know at least the qualities of that which we are seeking.

C2. Keeping Teachings Alive in Mind

In the same way that chanting has been used to perpetuate Buddhist teachings since time immemorial, by memorizing chanting we can help to keep details of teachings alive in our minds. As students of Buddhism it is all very well knowing in which book and at what page to find certain information about Buddhism - but it cannot beat learning such information by rote:

A Sat Cha Ya Ma La Man Ta A Nut Tha Na Ma La Kha Ra
Ma Lang Wan Nat Sa Ko Sat Chang Pa Ma Tho Rak Kha To Ma Lang

Not memorizing is the bane of chanting, Neglect is the bane of a home,
 Slovenliness is the bane of beauty And heedlessness is the bane of a guard.

One day you may find that the book you need has been borrowed or eaten by termites - and then you will appreciate the value of rote-learning for yourself. Furthermore, part of understanding Buddhist teachings is to have them readily available in mind the whole time in order to consider them and reflect on them as specified in the qualities of a good student in the Tam-man-yuu Sutta.

C3. Honing of the Mind for Meditation

The practice of chanting shares many benefits with the practice of sitting meditation. It can calm and focus the mind when performed in a skilled way, leading to confidence and happiness. Chanting properly will lead to purification of the mind and can thus qualify as one of the ten ways of generating merit [bun-yá-gì-rí-yaa-wát-tù] i.e. paa-wá-naa-may-yá

Sa Hat Sa Ma Pi Je Kha Tha A Nat Tha Pa Tha San Hi Ta
E Kang Kha Tha Pa Thang Se Yo Yang Sut Wa U Pa Sam Ma Ti

Better than reciting a hundred meaningless verses
 is reciting of one verse of Dhamma, hearing which one attains peace.

It is for this reason that many meditators practise chanting before sitting for meditation. The combination can be likened to spending some time sharpening a chisel, before setting to work on a carving.

In order to use chanting as a preparation for meditation it is best that you know the verses you are chanting off by heart. This will facilitate your ability to rest your mind in peace and stillness at the centre of the body rather than concerning yourself with the chanting book. If you find that your mind wanders during chanting, you can use visualization at the centre of the body to keep your mind centred - for example imagining a Buddha image at the centre of the body while chanting praise to the Lord Buddha; imagining a bright and shining sphere at the centre of the body when chanting praise to the Dhamma, or; imagining disciples of the Lord Buddha when chanting praise to the Sangha.

D. How to Perform Chanting:

D1. Expressing Respect with Body, Speech and Mind

To facilitate the genuine cultivation of respect through chanting, it should be noted that respect while chanting is expressed not only with the voice, but also through the humility of our physical posture and our presence of mind.

D2. Humility of Physical Posture when Chanting

Everyone paying homage to the Triple Gem should chant while kneeling up (for praise of the Triple Gem or asking forgiveness) or sitting down with the feet to one side (for other sorts of chanting). Comparing Figures 1. and 2. will illustrate the difference between the kneeling posture for gentlemen and that for ladies. While gentlemen sit back on their raised heels in a kneeling position while chanting, ladies sit flat on the 'uppers' of their feet (see Figures 3. & 4.). The palms of the hands should be brought together, in front of the chest. The arms should be quite relaxed and the elbows not too close to the chest. Apart from kneeling for chanting, bowing also punctuates certain sorts of chanting. The sort of bow used is

the 'five-point' bow (touching the ground simultaneously with five parts of the body: forehead + two arms + two legs) and is a definitive physical expression of humility. While bowing (see Figures 5-8), the trunk should be bent forward crisply (but gently!) to touch the forehead to the floor, with the hands placed flat, palms down on either side of the temples. One should finish the phrase of chanting before bowing and time one's bow to be in unison with the rest of the group.

It is respectful to remove one's hat when chanting - and to keep any loose wrap such as a blanket or shawl no higher than the level of the chest - something to be remembered when chanting in a cold environment.

D3. Use of the Voice when Chanting

When you are chanting you should chant out loud. The sound of your voice should be solid as if it originates from the point at the centre of your abdomen (rather than your throat). Beginners should note the correct pronunciation of Pali Chanting (shown in Appendix 1 of this book). Many newcomers to chanting find it useful to listen to a cassette recording of chanting when learning the pronunciation. CDs of morning and evening chanting are available from many proprietary outlets including branches of the Dhammakaya Foundation, but the easiest way to learn is to do so by chanting in a group regularly.

Chanting should sound lively and crisp rather than drawn-out and excessively sanctimonious. You should chant on the same note as the person leading the chanting (not start your own harmonic) so that the sound of the whole group chanting is as one. If a monk is available to a group of lay people, he should be the one to lead the chanting. If no monk is available, it is traditional that a layman (if present) rather than a laywoman should lead the chanting. It is the responsibility of the chanting leader to set the key and the pace of the chanting. Others in the group should respect the leader in his duty and should co-operate. It is bad manners to interfere with the chanting leader. The 'key' of the chanting if

properly led will be suitable for both male and female voices alike. Only for children does it take special perseverance to achieve harmony in a group of adults. The proper speed of chanting in a group is in inverse proportion to the size of a group. Smaller groups are more capable of chanting quickly than large ones. For a practised group the sound at the beginning and end of each phrase will start and stop in unison with clearly heard spaces of silence between verses. In chanting where there are no spaces for taking breath (for example monastic blessings) those chanting should attempt to stagger their breatching so that the sound of the group's chanting is continuous.

E. The Fruits of Chanting

In conclusion, chanting is a direct way to cultivate respect that we may better absorb from the Triple Gem the virtues it exemplifies. It is also a way of gaining understanding and first-hand knowledge of Buddhist teachings. In the long term chanting with an understanding of the meaning is an in-road into wisdom. As long as we keep in sight the objective of cultivating respect, we will never fall into the trap of becoming attached to ceremony as an end in itself [Si Lap Pha Ta Pa Ra Ma Sa] or of simply 'bowing down before golden idols'.



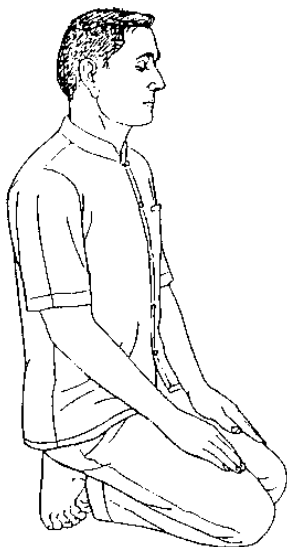


Figure 1.

The gentlemen' kneeling position in readiness for paying respect.

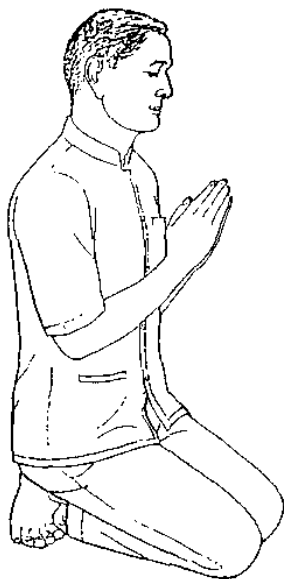


Figure 3.

First Step: Gentlemen kneel, taking their weight on their knees and sitting back on their raised heels. The palms are brought together loosely, at an angle of about 45° to the middle of the chest. The back and head are erect.

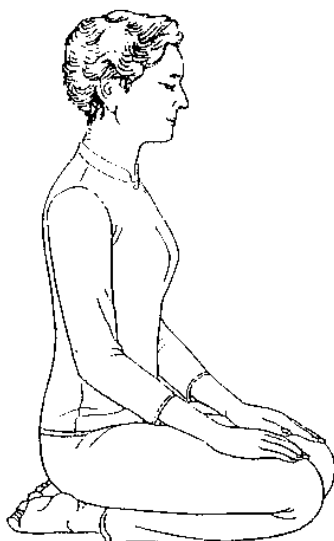


Figure 2.

The ladies' kneeling position in readiness for paying respect.



Figure 4.

First Step: Ladies kneel, resting on their shins with their feet flat to the ground. The palms are brought together loosely, at an angle of about 45° to the middle of the chest. The back and head are erect.



Figure 5.

Second Step: With the head still erect, gentlemen raise the joined palms to touch with both thumbs.

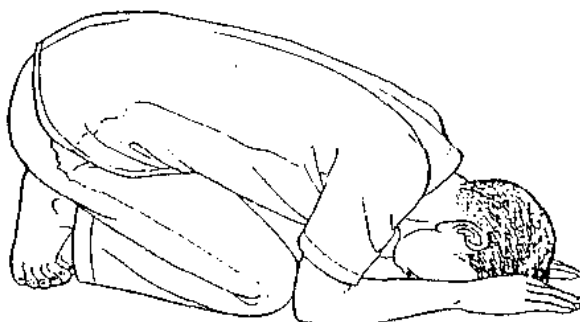


Figure 7.

Third Step: Gentlemen should bend forward, gradually moving the hands apart the distance of about one palm-width. The palms are turned downwards until the elbows meet the knees and the forehead touches the floor between the hands.

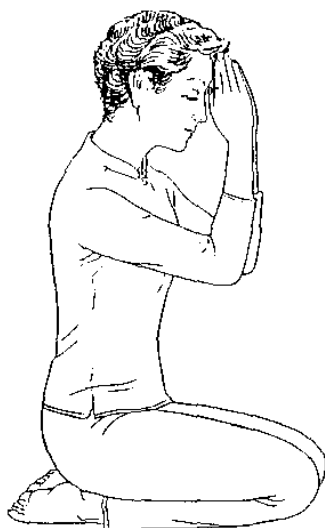


Figure 6.

Second Step: While still seated on flattened, ladies should incline their head forward slightly, raising the thumbs of the joined hands to touch the central point between the eyebrows.

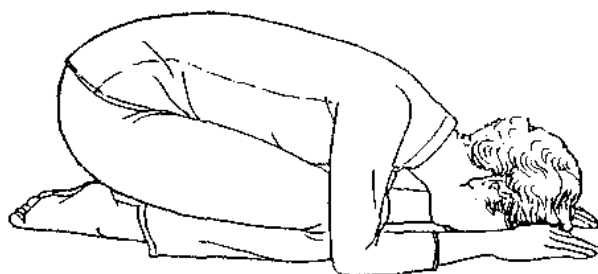


Figure 8.

Third Step: Ladies should bend forwards, gradually moving the hands apart the distance of about one palm-width. The palms are turned downwards until the elbows meet the ground just outside the knees and the forehead touches the floor between the hands.



DAILY CHANTING



[1] Supreme praise to the Triple Gem

Whosoever is an Exalted One and Worthy One, who has attained to
Self-Enlightenment

the Dhamma which has been properly expounded,
by Him, the Exalted One, whichever Order of excellent practising ones,
enlightened disciples of the Exalted One,

We ask Thy bidding, to venerate the Exalted One, the Dhamma and the
Holy Order of disciples,

with the best of offerings we have to give.

O! Noble One, who long since has passed into supreme enlightenment

we beg thee to receive, with compassion for us all, lowly beings, born
now and hereafter,

these offerings of all suffering men,

for the sake, of our everlasting spiritual benefit and happiness.

Morning Chanting

[1] Supreme praise to the Triple Gem

Yo So Pha Kha Wa A Ra Hang Sam Ma Sam Phut Tho

Sa Wak Kha To Ye Na Pha Kha Wa Ta Tham Mo

Su Pa Ti Pan No Yat Sa Pha Kha Wa To Sa Wa Ka Sang Kho

Tam Ma Yang Pha Kha Wan Tang Sa Tham Mang
Sa Sang Khang

I Me Hi Sak Ka Re Hi Ya Tha Ra Hang
A Ro Pi Te Hi A Phi Pu Cha Ya Ma

Sa Thu No Phan Te Pha Kha Wa Su Ji Ra Pa Ri Nip Phu To Pi

Pat Chi Ma Cha Na Ta Nu Kam Pa Ma Na Sa

I Me Sak Ka Re Thuk Kha Ta Pan Na Ka Ra Phu Te
Pa Tik Khan Ha Tu

Am Ha Kang Thi Kha Rat Tang Hi Ta Ya Su Kha Ya

[2] Homage to the Triple Gem

The Exalted One, far from defilements, perfectly Self-Enlightened,
the Lord Buddha, the Worthy One, I pay homage. (Bow)

The Dhamma properly expounded by the Exalted One,
I bow in reverence to the Dhamma. (Bow)

The excellently-practising ones, the Sangha of the Exalted One,
I bow in reverence to the Sangha. (Bow)

[3] Introductory Homage to the Lord Buddha

(Now let us all offer an introductory homage to the Exalted One, the
Lord Buddha.)

Homage to Him, the Exalted One, the Worthy Lord,
the Fully Self-Enlightened One.

[4] The Supreme Praise to the Lord Buddha

(Now let us all offer supreme praise to the Lord Buddha)

Whoever has travelled the eternal path, the Worthy One,
the Fully Self-Enlightened One,

fully possessed of wisdom and (excellent) conduct,
One who has proceeded by the good way, knower of the worlds,
unexcelled Trainer of tamable men,

who is the teacher of all celestial beings and human, who is enlightened
and exalted,

[2] Homage to the Triple Gem

A Ra Hang Sam Ma Sam Phut Tho Pha Kha Wa
Phut Thang Pha Kha Wan Tang A Phi Wa The Mi (Bow)

Sa Wak Kha To Pha Kha Wa Ta Tham Mo
Tham Mang Na Mat Sa Mi (Bow)

Su Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho
Sang Khang Na Ma Mi (Bow)

[3] Introductory Homage to the Lord Buddha

*(Han Tha Ma Yang Phut That Sa Pha Kha Wa To Pup Pha
Pha Kha Na Ma Ka Rang Ka Ro Ma Se)*

Na Mo Tat Sa Pha Kha Wa To
A Ra Ha To Sam Ma Sam Phut That Sa (3 times)

[4] The Supreme Praise to the Lord Buddha

(Han Tha Ma Yang Phut Tha Phi Thu Ting Ka Ro Ma Se)

Yo So Ta Tha Kha To A Ra Hang Sam Ma Sam Phut Tho

Wit Cha Ja Ra Na Sam Pan No Su Kha To Lo Ka Wi Thu

A Nut Ta Ro Pu Ri Sa Tham Ma Sa Ra Thi

Sat Tha The Wa Ma Nut Sa Nang Phut Tho Pha Kha Wa

whosoever, has illuminated this world, the celestial world,
the world of devils, the world of brahmas,

human beings, together with monks, Brahmins and Gods,
with His supreme wisdom, having pervaded the ultimate truth.

Whosoever has expounded so beautifully, in the beginning,
in the middle and in the ending,

the fundamentals of His Teaching, together with its detail,
in its entirety, of the principles of the pure way of perfect conduct.

I pay reverence to Him, the Exalted One.

To that Exalted One, I bow down my head. (Bow)

[5] Supreme Praise to the Dhamma

(Now let us all offer supreme praise to the Dhamma.)

Whichever Dhamma was properly expounded by the Exalted One,

which is clearly perceived within ourselves, timeless, which inspires
those who see it to call others to come and see it,

which should be internalized, which can be realized subjectively by the
wise,

I pay reverence to that Dhamma.

To that Dhamma I bow down my head. (Bow)

Yo I Mang Lo Kang Sa The Wa Kang Sa Ma Ra Kang Sa
Phram Ma Kang

Sat Sa Ma Na Phram Ma Ning Pa Chang Sa The Wa Ma Nut
Sang Sa Yang A Phinya Sat Chi Kat Ta Wa Pa We The Si

Yo Tham Mang The Se Si A Thi Kan La Ya Nang Mat Che Ka
La Ya Nang Pa Ri Yo Sa Na Kan La Ya Nang

Sat Thang Sa Pha Yan Cha Nang Ke Wa La Pa Ri Pun Nang

Pa Ri Sut Thang Phram Ma Ja Ri Yang Pa Ka Se Si

Ta Ma Hang Pha Kha Wan Tang Si Ra Sa Na Ma Mi

Ta Ma Hang Pha Kha Wan Tang A Phi Pu Cha Ya Mi (Bow)

[5] Supreme Praise to the Dhamma

(Han Tha Ma Yang Tham Ma Phi Thu Ting Ka Ro Ma Se)

Yo So Sa Wak Kha To Pha Kha Wa Ta Tham Mo

San Thit Thi Ko A Ka Li Ko E Hi Pat Si Ko

O Pa Na Yi Ko Pat Jat Tang We Thi Tap Pho Winyu Hi

Ta Ma Hang Tham Mang A Phi Pu Cha Ya Mi

Ta Ma Hang Tham Mang Si Ra Sa Na Ma Mi (Bow)

[6] Supreme Praise to the Sangha

(Now let us all offer supreme praise to the Sangha.)

The Sangha are the Exalted One's disciples, who have practised well,

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

The Sangha are the Exalted One's disciples who have practised rightly,

The Sangha are the Exalted One's disciples who have practised properly;

that is to say, the four pairs of men, the eight types of persons,

that is the Sangha of the Exalted One's disciples,

worthy of gifts, worthy of hospitality, worthy of offerings, who should be respected,

who are the supreme field of merit on earth.

I pay reverence to that Sangha.

To that Sangha I bow down my head.

- bow, and then sit side-ways -

[6] Supreme Praise to the Sangha

(Han Tha Ma Yang Sang Kha Phi Thu Ting Ka Ro Ma Se)

Yo So Su Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho

U Chu Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho

Ya Ya Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho

Sa Mi Ji Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho

Ya Thi Thang Chat Ta Ri Pu Ri Sa Yu Kha Ni At Tha Pu Ri Sa
Puk Kha La

E Sa Pha Kha Wa To Sa Wa Ka Sang Kho

A Hu Nai Yo Pa Hu Nai Yo Thak Khi Nai Yo An Cha Li Ka Ra
Ni Yo

A Nut Ta Rang Punyak Khet Tang Lo Kat Sa

Ta Ma Hang Sang Khang A Phi Pu Cha Ya Mi

Ta Ma Hang Sang Khang Si Ra Sa Na Ma Mi

- Bow, and then sit side-ways -

[7] Veneration of the Triple Gem

(Now let us all offer veneration to the Triple Gem and then offer our reflections on detachment from worldly miseries.)

The Lord Buddha who is absolutely pure, whose compassion is as vast as the ocean,

whose vision of wisdom is that of absolute insight,

who is the terminator of all worldly evils and defilements.

With a respectful heart I venerate that Buddha.

The Dhamma, the radiant light of the Lord,

whichever comprises the path and the fruit,

The Deathless – lighting up that which is beyond the world,

With a respectful heart I venerate that Dhamma.

The Sangha which is the field of excellence,

known to be safe from danger, who are at peace with the truth they have seen,

following the One who has already travelled the path of righteousness, who are unshakeable, noble and wise.

With a respectful heart I venerate that Sangha.

Truly this supreme worship which should be made

unto the Triple Gem, worthy of reverence ,

and thus all obstructions, by my merits here,

cease to be by the power of success.

[7] Veneration of the Triple Gem

*(Han Tha Ma Yang Ra Ta Nat Ta Yap Pa Na Ma Kha Tha Yo Je
Wa Sang We Kha Pa Ri Kit Ta Na Pa Than Ja Pha Na Ma Se)*

Phut Tho Su Sut Tho Ka Ru Na Ma Han Na Wo

Yot Jan Ta Sut Thap Pha Ra Ya Na Lo Ja No

Lo Kat Sa Pa Pu Pa Ki Le Sa Kha Ta Ko

Wan Tha Mi Phut Thang A Ha Ma Tha Re Na Tang

Tham Mo Pa Thi Po Wi Ya Tat Sa Sat Thu No

Yo Mak Kha Pa Ka Ma Ta Phe Tha Phin Na Ko

Lo Kut Ta Ro Yo Ja Ta That Tha Thi Pa No

Wan Tha Mi Tham Mang A Ha Ma Tha Re Na Tang

Sang Kho Su Ket Ta Pa Ya Ti Ket Ta Sanyi To

Yo Thit Tha San To Su Kha Ta Nu Pho Tha Ko

Lo Lap Pa Hi No A Ri Yo Su Me Tha So

Wan Tha Mi Sang Khang A Ha Ma Tha Re Na Tang

It Je Wa Me Kan Ta Phi Pu Cha Nai Ya Kang

Wat Thu Ta Yang Wan Tha Ya Ta Phi Sang Kha Tang

Punyang Ma Ya Yang Ma Ma Sap Phu Pat Tha Wa

Ma Hon Tu We Tat Sa Pa Pha Wa Sit Thi Ya

[8] Reflections on Detachment from Worldly Miseries

The Lord Buddha has appeared in this world, the Worthy One,
the Fully Self-Enlightened One.

Dhamma is pointed out by Him, leading out (of the circle of lives),
calming, tending towards Final Nirvana,

going to self-enlightenment, so the Sugata has declared.

We, having heard this Dhamma, know thus:

Birth is suffering,

Ageing is suffering,

Death is suffering,

Sorrow, lamentation, pain, grief and despair are sufferings,

association with the disliked is suffering,

separation from the liked is suffering,

not getting what one wants is suffering;

briefly, the the five grasped-at groups are suffering.

which are as follows;

the grasped-at group of the physical-form,

the grasped-at group of the sensation,

[8] Reflections on Detachment from Worldly Miseries

I Tha Ta Tha Kha To Lo Ke Up Pan No A Ra Hang Sam Ma
Sam Phut Tho

Tham Mo Ja The Si To Ni Ya Ni Ko U Pa Sa Mi Ko Pa Ri Nip
Pha Ni Ko

Sam Pho Tha Kha Mi Su Kha Tap Pa We Thi To

Ma Yan Tang Tham Mang Sut Ta Wa E Wang Cha Na Ma

Chat Ti Pi Thuk Kha

Cha Ra Pi Thuk Kha

Ma Ra Nam Pi Thuk Khang

So Ka Pa Ri The Wa Thuk Kha Tho Ma Nat Su Pa Ya Sa Pi Thuk
Kha

Ap Pi Ye Hi Sam Pa Yo Kho Thuk Kho

Pi Ye Hi Wip Pa Yo Kho Thuk Kho

Yam Pit Chang Na La Pha Ti Tam Pi Thuk Khang

Sang Khit Te Na Pan Chu Pa Tha Nak Khan Tha Thuk Kha

Sai Ya Thi Thang

Ru Pu Pa Tha Nak Khan Tho

We Tha Nu Pa Tha Nak Khan Tho

the grasped-at group of the memory,
the grasped-at group of the volition,
the grasped-at group of the cognition.

for full knowledge of which

while the Exalted One was still alive

He has frequently instructed disciples in this way -

the section of teaching taught by the Exalted One amongst disciples was
thus, many times he has emphasized:

Physical-form is impermanent.

Sensation is impermanent.

Memory is impermanent.

Volition is impermanent.

Cognition is impermanent.

Physical-form is non-Self.

Sensation is non-Self.

Memory is non-Self.

Volition is non-Self.

Cognition is non-Self.

All conditioned things are impermanent.

Sanyu Pa Tha Nak Khan Tho

Sang Kha Ru Pa Tha Nak Khan Tho

Winya Nu Pa Tha Nak Khan Tho

Ye Sang Pa Rinya Ya

Tha Ra Ma No So Pha Kha Wa

E Wang Pha Hu Lang Sa Wa Ke Wi Ne Ti

E Wang Pha Kha Ja Pa Nat Sa Pha Kha Wa To Sa Wa Ke Su
A Nu Sa Sa Ni, Pha Hu La Pa Wat Ta Ti

Ru Pang A Nit Jang

We Tha Na A Nit Ja

Sanya A Nit Ja

Sang Kha Ra A Nit Ja

Winya Nang A Nit Jang

Ru Pang A Nat Ta

We Tha Na A Nat Ta

Sanya A Nat Ta

Sang Kha Ra A Nat Ta

Winya Nang A Nat Ta

Sap Phe Sang Kha Ra A Nit Ja

All Dhammas are non-Self.

All of us

beset by birth, aging and death,

by sorrow and lamentation,

Pain, grief and despair,

beset by suffering,

obstructed by suffering,

(consider) that it is well if the complete

ending of the suffering-groups might be known.

Though the Final Nirvana was long ago of that Exalted One called 'One far from defilements', 'perfectly Self-Enlightened',

having faith we have gone forth from home to homelessness

(and) in that Exalted One's Holy Life we practice

(being) fully possessed of the proper livelihood for monks

that is our Holy Life.

This group of suffering,

may it be brought to an end completely.

Sap Phe Tham Ma A Nat Ta Ti

Te Ma Yang

O Tin Na Ma Ha Cha Ti Ya Cha Ra Ma Ra Ne Na

So Ke Hi Pa Ri The We Hi

Thuk Khe Hi Tho Ma Nat Se Hi U Pa Ya Se Hi

Thuk Kho Tin Na

Thuk Kha Pa Re Ta

Ap Pe Wa Na Mi Mat Sa Ke Wa Lat Sa

Thuk Khak Khan That Sa An Ta Ki Ri Ya Panya Ye Tha Ti

Ji Ra Pa Ri Nip Phu Tam Pi Tang Pha Kha Wan Tang Ut Thit
Sa A Ra Han Tang Sam Ma Sam Phut Thang

Sat Tha A Kha Rat Sa Ma A Na Ka Ri Yang Pap Pha Chi Ta

Tat Sa Ming Pha Kha Wa Ti Phra Ma Ja Ri Yang Ja Ra Ma

Phik Khu Nang Sik Kha Sa Chi Wa Sa Ma Pan Na

Tang No Phra Ma Ja Ri Yang

I Mat Sa Ke Wa Lat Sa Thuk Khak Khan That Sa

An Ta Ki Ri Ya Ya Sang Wat Ta Tu

[9] Verses for Recollection at the moment of using the requisites

These are called the Tang Kha Ni Ka Pat Ja Wek Kha Na (reflection at each moment of using) and have been laid down in this way for general purposes. If we have a particular purpose, such as putting on the robe for warding off cold, then we should reflect only about that:

Ji Wa Rang Pa Ti Se Va Mi Ya Wa The Wa... (I use the robe only for...)

Therefore special attention should be given to the meaning rather than merely reciting Pali passages. These are quoted here just for the purpose of helping to preserve the original meaning, in case doubt about or variation in the vernacular language should occur.

(Now let us now chant the verses for recollection at the moment of using the requisites.)

Properly considering the robe I use it:

only to ward off cold,

to ward off heat,

to ward off the touch of gadflies, mosquitoes, wind, sun and reptiles,

only for the purpose of covering the shame(-causing) sexual organs.

Properly considering the almsfood I use it:

[9] Verses for Recollection at the moment of using the requisites

(Robes, food, lodgings and medicine are the four requisites or necessities of a monk's life. They are called in Pali, Pat Ja Ya, the means for supporting life. It is the tradition that every monk, before using any one of these four, should reflect on the real advantage to be obtained from it and not be attached to its sensual or superficial attractions. In the presence of a pleasant thing, he should learn neither to cling to it nor to crave for more, while in the presence of an unpleasant thing he must learn to be satisfied with whatever there is for him. Besides, it is the duty of every monk always to practise and develop mindfulness, called in Pali, Sa Ti, that is, the active state of mind with which he is able to be aware or mindful both before and after the moment of thinking, speaking and doing. thus the following passages will serve as a means for the development of mindfulness or Sa Ti regarding the Pat Ja Ya or supports for life.)

*(Han Tha Ma Yang Tang Kha Ni Ka Pat Ja Wek Kha Na
Pa Thang Pha Na Ma Se)*

Pa Ti Sang Kha Yo Ni So Ji Wa Rang Pa Ti Se Wa Mi

Ya Wa The Wa Si Tat Sa Pa Ti Kha Ta Ya

Un Hat Sa Pa Ti Kha Ta Ya

Thang Sa Ma Ka Sa Wa Ta Ta Pa Si Ring Sa Pa Sam Phat Sa Nang
Pa Ti Kha Ta Ya

Ya Wa The Wa Hi Ri Ko Pi Na Pa Tit Cha Tha Nat Thang

Pa Ti Sang Kha Yo Ni So Pin Tha Pa Tang Pa Ti Se Wa Mi

not playfully, not for intoxication, nor for fattening,
nor for beautification,

only for the continuation and nourishment of this body,

for keeping it unharmed for helping with the Holy Life,

thinking I shall destroy old feelings of hunger
and not produce new feelings of overeating.

Thus there will be for me freedom from (bodily) troubles
and living at ease.

Properly considering the lodging I use it:

only to ward off cold,

to ward off heat,

to ward off the touch of gadflies, mosquitoes, wind, sun and reptiles,

only for the purpose of removing the dangers from weather and for
living in seclusion.

Properly considering the support for the sick, medicines and utensils,
I use them:

only to ward off painful feelings that have arisen,

for the maximum freedom from diseases.

Ne Wa Tha Wa Ya Na Ma Tha Ya Na Man Tha Na Ya Na Wi
Phu Sa Na Ya

Ya Wa The Wa I Mat Sa Ka Yat Sa Thi Ti Ya

Ya Pa Na Ya Wi Hing Su Pa Ra Ti Ya Phra Ma Cha Ri Ya Nuk
Kha Ha Ya

I Ti Pu Ra Nan Ja We Tha Nang Pa Ti Hang Kha Mi Na Wan
Ja We Tha Nang Na Up Pa Thet Sa Mi

Ya TaRa Ja Me Pha Wit Sa Ti A Na Wat Cha Ta Ja Pha Su Wi
Ha Ro Ja Ti

Pa Ti Sang Kha Yo Ni So Se Na Sa Nang Pa Ti Se Wa Mi

Ya Wa The Wa Si Tat Sa Pa Ti Kha Ta Ya

Un Hat Sa Pa Ti Kha Ta Ya

Thang Sa Ma Ka Sa Wa Ta Ta Pa Si Ring Sa Pa Sam Phat Sa
Nang Pa Ti Kha Ta Ya

Ya Wa The Wa U Tu Pa Rit Sa Ya Wi No Tha Nang Pa Ti San
La Na Ra Mat Thang

Pa Ti Sang Kha Yo Ni So Khi La Na Pat Ja Ya Phe Sat Cha Pa
Rik

Ya Wa The Wa Up Pan Na Nang Way Ya Pha Thi Ka Nang
We Tha Na Nang Pa Ti Kha Ta Ya

Ap Pha Ya Pat Cha Pa Ra Ma Ta Ya Ti

[10] Verses for Recollection of the Elements and Loathsomeness

(Now let us now chant the verses for recollection of the elements and loathsomeness.)

Dependent upon causes and conditions,
merely the combination of various natural elements,

are both this robe and the person who uses it;

only elements, not a being, not possessing a permanent life principle,
being void of self or soul.

This robe is not yet loathsome

but having touched this putrid body, becomes exceedingly loathsome.

Dependent upon causes and conditions,
merely the combination of various natural elements,

are both almsfood and the person who eats it;

only elements, not a being, not possessing a permanent life principle,
being void of self or soul.

All this lump of food is not yet loathsome

but having touched this putrid body, becomes exceedingly loathsome.

[10] Verses for Recollection of the Elements and Loathsomeness

*(Han Tha Ma Yang Tha Tu Pa Ti Ku La Pat Ja Wek Kha Na Pa
Thang Pha Na Ma Se)*

Ya Tha Pat Ja Yang Pa Wat Ta Ma Nang Tha Tu Mat Ta Me
We Tang

Ya Thi Thang Ji Wa Rang

Ta Thu Pa Phun Cha Ko Ja Puk Kha Lo Tha Tu Mat Ta Ko Nit
Sat To Nit Chi Wo Sunyo

Sap Pha Ni Pa Na I Ma Ni Ji Wa Ra Ni A Chi Khut Cha Ni Ya
Ni

I Mang Pu Ti Ka Yang Pat Ta Wa A Ti Wi Ya Chi Khut Cha Ni
Ya Ni Cha Yan Ti

Ya Tha Pat Cha Yang Pa Wat Ta Ma Nang Tha Tu Mat Ta Me
We Tang

Ya Thi Thang Pin Tha Pa To

Ta Thu Pa Phun Cha Ko Ja Puk Kha Lo Tha Tu Mat Ta Ko Nit
Sat To Nit Chi Wo Sunyo

Sap Pho Pa Na Yang Pin Tha Pa To A Chi Khut Cha Ni Yo

I Mang Pu Ti Ka Yang Pat Ta Wa A Ti Wi Ya Chi Khut Cha Ni
Yo Cha ya Ti

Dependent upon causes and conditions,
merely the combination of various natural elements,

are both this shelter and the person who lives in it;

only elements, not a being, not possessing a permanent life principle,
being void of self or soul.

This sheltering place is not yet loathsome

but having touched this putrid body, becomes exceedingly loathsome.

Dependent upon causes and conditions,
merely the combination of various natural elements,

are both this support for the sick,
medicine and utensils and the person who takes it;

only elements, not a being, not possessing a permanent life principle,
being void of self or soul.

All this support for the sick, medicine and utensils are not yet loathsome

but having touched this putrid body, become exceedingly loathsome.

Ya Tha Pat Ja Yang Pa Wat Ta Ma Nang Tha Tu Mat Ta Me
We Tang

Ya Thi Thang Se Na Sa Nang

Ta Thu Pa Phun Cha Ko Ja Puk Kha Lo Tha Tu Mat Ta Ko Nit
Sat To Nit Chi Wo Sunyo

Sap Pha Ni Pa Na I Ma Ni Se Na Sa Na Ni A Chi Khut Cha Ni
Ya Ni

I Mang Pu Ti Ka Yang Pat Ta Wa A Ti Wi Ya Chi Khut Cha Ni
Ya Ni Cha Yan Ti

Ya Tha Pat Ja Yang Pa Wat Ta Ma Nang Tha Tu Mat Ta Me
We Tang

Ya Thi Thang Khi La Na Pat Ja Ya Phe Sat Cha Pa Rik Kha Ro

Ta Thu Pa Phun Cha Ko Ja Puk Kha Lo Tha Tu Mat Ta Ko Nit
Sat To Nit Chi Wo Sunyo

Sap Pho Pa Na Yang Khi La Na Pat Ja Ya Phe Sat Cha Pa Rik
Kha Ro A Chi Khut Cha Ni Yo

I Mang Pu Ti Ka Yang Pat Ta Wa A Ti Wi Ya Chi Khut Cha Ni
Yo Cha Ya Ti

[11] Transference of Merit

(Now let us all offer the transference of merit.)

May all the celestial beings, who reside in this temple,

With its stupas and other dwelling places,

Be blessed by this meritorious chanting,

To dwell in peace throughout this temple.

May all the monks in the Holy Order,

Novices, alms-givers and lay-men of the temple,

And all fellow countrymen, foreign citizens, colonists or free-men,

May all these people be happy.

Whatsoever beings that are born from the womb, born from the egg,

born from moisture or which spontaneously arise,

May they all be inspired by the benevolent Dhamma,
which leads toward salvation.

May all beings be delivered of their suffering.

May the Doctrine of all the Buddhas, And of those who follow the
Dhamma, Remain forevermore.

May the unity of the Order of monks, bring benefit and happiness to all.

May the Saddhamma protect us, and all those who practise Dhamma.

May we all attain prosperity by following the Teaching expounded by the
Lord Buddha. So be it!.

[11] Transference of Merit

(Han Tha Ma Yang Pat Ti Tha Na Kha Tha Yo Pha Na Ma Se)

Ya The Wa Ta San Ti Wi Ha Ra Wa Si Ni

Thu Pe Kha Re Pho Ti Kha Re Ta Hing Ta Hing

Ta Tham Ma Tha Ne Na Pha Wan Tu Pu Chi Ta

Sot Thing Ka Ron Te Tha Wi Ha Ra Man Tha Le

The Ra Ja Mat Cha Na Wa Ka Ja Phik Kha Wo

Sa Ra Mi Ka Tha Na Pa Ti U Pa Sa Ka

Kha Ma Ja The Sa Ni Ka Ma Ja It Sa Ra

Sap Pa Na Phu Ta Su Khi Ta Pha Wan Tu Te

Cha La Phu Cha Ye Pi Ja An Tha Sam Pha Wa

Sang Se Tha Cha Ta A Tha Wo Pa Pa Ti Ka

Ni Ya Ni Kang Tham Ma Wa Rang Pa Tit Ja Te

Sap Phe Pi Thuk Khat Sa Ka Ron Tu Sang Kha Yang

Tha Tu Ji Rang Sa Tang Tham Mo Tham Mat Tha Ra Ja Puk Kha La

Sang Kho Ho Tu Sa Mak Kho Wa At Tha Ya Ja Hi Ta Ya Ja

Am He Rak Kha Tu Sat Tham Mo Sap Phe Pi Tham Ma Ja Ri No

Wut Thing Sam Pa Pu Nai Ya Ma Tham Me A Ri Yap Pa We Thi Te

[12] The Pa Ti Mok Exhortation (O Wa Tha Pa Ti Mok)

(Now let us now chant the verses of the Pa Ti Mok Exhortation.)

Khuam Ot Thon Khue Khuam Ot Klan Pen Ta ba Yang Ying
 Forbearing self-restraint is the supreme purifying practice,

Phra Phut Tha Jao Thang Lai Trat Wa Phra Nip Phan Pen Yiam
 Nirvana is supreme proclaimed the Buddhas,

Phu Lang Phlan Phu Uen Mai Chue Wa Pen Ban Pha Chit He is not gone
 forth who harms another,

Phu Biat Bian Phu Uen Mai Chue Wa Pen Sa Ma Na Loei
 For Sa Ma Na do not harm others.

Ni Pen Kham Sorn Khong Phra Phut Tha Jao Thang Lai
 This is the Buddhas' Teaching.

Kan Mai Tham Bap Thang Puang Nueng
 Every unwholesome deed never doing,

Kan Bam Phen Ku Son Hai Thueng Phrom Nueng
 Wholesome deeds accumulating,

Kan Klan Chit Khong Ton Hai Phong Phaew Nueng
 One's mind purifying:

Ni Pen Kham Sorn Khong Phra Phut Tha Jao Thang Lai
 This is the Buddhas' Teaching.

[12] The Pa Ti Mok Exhortation (O Wa Tha Pa Ti Mok)

(Han Tha Ma Yang O Wa Ta Pa Ti Mok Kha Kha Tha Yo Pha Na Ma Se)

Khan Ti Pa Ra Mang Ta Po Ti Tik Kha

Nip Pha Nang Pa Ra Mang Wa Than Ti Phut Tha

Na Hi Pap Pha Chi To Pa Ru Pa Kha Ti

Sa Ma No Ho Ti Pa Rang Wi He Tha Yan To

E Tang Phut Tha Na Sa Sa Nang

Sap Pha Pa Pat Sa A Ka Ra Nang

Ku Sa Lat Su Pa Sam Pa Tha

Sa Jit Ta Pa Ri Yo Tha Pa Nang

E Tang Phut Tha Na Sa Sa Nang

Kan Mai Khao Pai Wa Rai Kan Nueng

Not insulting,

Kan Mai Khao Pai Lang Phlan Kan Nueng

Nor harming,

Khuam Sam Ruam Nai Phra Pa Ti Mok Nueng

In Pa Ti Mok well restrained,

Khuam Pen Phu Ru Pra Man Nai Pho Cha Na Han Nueng

Knowing moderation in one's food,

Kan Non Kan Nang An Sa Ngat Nueng

Sleeping and sitting in a tranquil place,

Kan Pra Kop Khuam Phian Nai A Thi Jit Nueng

And diligently refining the mind:

Ni Pen Kham Sorn Khong Phra Phut Tha Jao Thang Lai

This is the Buddhas' Teaching.

A Nu Pa Wa Tho

A Nup Pa Kha To

Pa Ti Mok Khe Ja Sang Wa Ro

Mat Tanyu Ta Ja Phat Tat Sa Ming

Pan Tan Ja Sa Ya Na Sa Nang

A Thi Jit Te Ja A Yo Kho

E Tang Phut Tha Na Sa Sa Nang

[13] Homage to the Triple Gem

The Exalted One, far from defilements, perfectly Self-Enlightened,

I bow in reverence to the Buddha, the Exalted One.

The Buddha is my refuge.

The Doctrine properly expounded by the Exalted One,

I bow in reverence to the Dhamma.

The Dhamma is my refuge.

The excellently-practising ones, the Holy Order of the Exalted One,

I bow in reverence to the Sangha.

The Sangha is my refuge.

[13] Homage to the Triple Gem

A Ra Hang Sam Ma Sam Phut Tho Pha Kha Wa
Phut Thang Pha Kha Wan Tang A Phi Wa The Mi

- *bow, and while prostrating declare the following* -

Phut Tho Me Na Tho

Phra Phut Tha Jao Pen Thi Phueng Khong Rao

Sa Wak Kha To Pha Kha Wa Ta Tham Mo
Tham Mang Na Mat Sa Mi

- *bow, and while prostrating declare the following* -

Tham Mo Me Na Tho

Phra Tham Pen Thi Phueng Khong Rao

Su Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho
Sang Khang Na Ma Mi

- *bow, and while prostrating declare the following* -

Sang Kho Me Na Tho

Phra Song Pen Thi Phueng Khong Rao

= End of Morning Chanting =

[1] Supreme praise to the Triple Gem

Whosoever is an Exalted One and Worthy One, who has attained to
Self-Enlightenment

the Dhamma which has been properly expounded,
by Him, the Exalted One, whichever Order of excellent practising ones,
enlightened disciples of the Exalted One,

We ask Thy bidding, to venerate the Exalted One, the Dhamma and the
Holy Order of disciples,

with the best of offerings we have to give.

O! Noble One, who long since has passed into supreme enlightenment

we beg Thee to receive, with compassion for us all, lowly beings, born
now and hereafter,

these offerings of all suffering men,

for the sake, of our everlasting spiritual benefit and happiness.

Evening Chanting

[1] Supreme praise to the Triple Gem

Yo So Pha Kha Wa A Ra Hang Sam Ma Sam Phut Tho

Sa Wak Kha To Ye Na Pha Kha Wa Ta Tham Mo

Su Pa Ti Pan No Yat Sa Pha Kha Wa To Sa Wa Ka Sang Kho

Tam Ma Yang Pha Kha Wan Tang Sa Tham Mang
Sa Sang Khang

I Me Hi Sak Ka Re Hi Ya Tha Ra Hang
A Ro Pi Te Hi A Phi Pu Cha Ya Ma

Sa Thu No Phan Te Pha Kha Wa Su Ji Ra Pa Ri Nip Phu To Pi

Pat Chi Ma Cha Na Ta Nu Kam Pa Ma Na Sa

I Me Sak Ka Re Thuk Kha Ta Pan Na Ka Ra Phu Te
Pa Tik Khan Ha Tu

Am Ha Kang Thi Kha Rat Tang Hi Ta Ya Su Kha Ya

[2] Homage to the Triple Gem

The Exalted One, far from defilements, perfectly Self-Enlightened,
the Lord Buddha, the Worthy One, I pay homage. (Bow)

The Dhamma properly expounded by the Exalted One,
I bow in reverence to the Dhamma. (Bow)

The excellently-practising ones, the Sangha of the Exalted One,
I bow in reverence to the Sangha. (Bow)

[3] & [4] Introductory Homage and a Recollection of the Lord Buddha

(Now let us all offer an introductory homage and a recollection of the
Lord Buddha.)

Homage to Him, the Exalted One, the Worthy Lord,
the Fully Self-Enlightened One. (3 times)

Thus has arisen the good fame of the Exalted One.

He is indeed the Exalted One, the Worthy One,
the Fully Self-Enlightened One,

fully possessed of wisdom and (excellent) conduct,
One who has proceeded by the good way, knower of the worlds,

Unexcelled Trainer of individuals,

who is the teacher of celestial beings and all humans,
who is enlightened and exalted.

[2] Homage to the Triple Gem

A Ra Hang Sam Ma Sam Phut Tho Pha Kha Wa
Phut Thang Pha Kha Wan Tang A Phi Wa The Mi (Bow)

Sa Wak Kha To Pha Kha Wa Ta Tham Mo
Tham Mang Na Mat Sa Mi (Bow)

Su Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho
Sang Khang Na Ma Mi (Bow)

[3] & [4] Introductory Homage and a Recollection of the Lord Buddha

*(Han Tha Tha Ni Ma Yang Tang Pha Kha Wan Tang Wa Ja
Ya A Phi Kha Yi Tung Pup Pha Pha Ka Na Ma Ka Ran Je Wa
Phut Tha Nut Sa Ti Na Yan Ja Ka Ro Ma Se)*

Na Mo Tat Sa Pha Kha Wa To
A Ra Ha To Sam Ma Sam Phut That Sa (3 times)

Tang Kho Pa Na Pha Kha Wan Tang E Wang Kan La Ya No
Kit Ti Sat Tho Ap Phuk Kha To

I Ti Pi So Pha Kha Wa A Ra Hang Sam Ma Sam Phut Tho

Wit Cha Ja Ra Na Sam Pan No Su Kha To Lo Ka Wi Thu

A Nut Ta Ro Pu Ri Sa Tham Ma Sa Ra Thi

Sat Tha The Wa Ma Nut Sa Nang Phut Tho Pha Kha Wa Ti

[5] Supreme Chanting to the Lord Buddha

(Now let us all perform the supreme chanting to the Lord Buddha.)

In the Buddha are joined such excellent virtues as 'Arahant',

purity, supreme knowledge and compassion harmoniously are joined in Him.

He, like the sun with lotuses, awakens wise people.

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

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

Recollecting first that way, him with my head do I revere,

I am the willing and faithful servant of the Buddha. The Buddha is my Lord and Master.

The Buddha is suffering's destroyer and the provider of happiness for me.

To the Buddha do I dedicate this bodily frame and life of mine.

I shall fare with reverence to the Buddha's Awakening excellent.

For me there is no other refuge. The Buddha truly is my refuge.

[5] Supreme Chanting to the Lord Buddha

(Han Tha Ma Yang Phut Tha Phi Khi Ting Ka Ro Ma Se)

Phut Tha Wa Ra Han Ta Wa Ra Ta Thi Khu Na Phi Yut To

Sut Tha Phi Ya Na Ka Ru Na Hi Sa Ma Kha Tat To

Pho The Si Yo Su Cha Na Tang Ka Ma Lang Wa Su Ro

Wan Tha Ma Hang Ta Ma Ra Nang Si Ra Sa Chi Nen Thang

Phut Tho Yo Sap Pha Pa Ni Nang
Sa Ra Nang Khe Ma Mut Ta Mang

Pa Tha Ma Nut Sa Tit Tha Nang
Wan Tha Mi Tang Si Re Na Hang

Phut That Sa Hat Sa Mi Tha So Wa
Phut Tho Me Sa Mi Kit Sa Ro

Phut Tho Thuk Khat Sa Kha Ta Ja
Wi Tha Ta Ja Hi Tat Sa Me

Phut That Sa Hang Ni Ya The Mi
Sa Ri Ran Chi Wi Tan Ji Thang

Wan Than To Hang Ja Rit Sa Mi
Phut That Se Wa Su Pho Thi Tang

Nat Thi Me Sa Ra Nang Anyang
Phut Tho Me Sa Ra Nang Wa Rang

By the speaking of this truth, may I forever make progress in
the Master's way.

The Buddha being revered by me, whatever merit is here produced,

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

- bow, chanting softly -

By body, by speech or by mind,

Whatever evil kamma has been done by me to the Buddha,

May the Buddha forgive me,

That I may, in future, become more careful.

[6] A Recollection of the Dhamma

(Now let us all offer a recollection of the Dhamma.)

Well-expounded is the Exalted One's Dhamma,

to be seen here-now, not delayed in time,
(inviting one to) come-and-see.

leading inwards, to be seen each wise man for himself.

E Te Na Sat Ja Wat Che Na
 Wat Thai Yang Sat Thu Sa Sa Ne

Phut Thang Me Wan Tha Ma Ne Na
 Yang Punyang Pa Su Tang I Tha

Sap Phe Pi An Ta Ra Ya Me
 Ma He Sung Tat Sa Te Cha Sa

- bow, chanting softly -

Ka Ye Na Wa Ja Ya Wa Je Ta Sa Wa

Phut The Ku Kam Mang Pa Ka Tang Ma Ya Yang

Phut Tho Pa Tik Khan Ha Tu At Ja Yan Tang

Ka Lan Ta Re Sang Wa Ri Tung Wa Phut The

[6] A Recollection of the Dhamma

(Han Tha Ma Yang Tham Ma Nut Sa Ti Na Yang Ka Ro Ma Se)

Sa Wak Kha To Pha Kha Wa Ta Tham Mo

San Thit Thi Ko A Ka Li Ko E Hi Pat Si Ko

O Pa Na Yi Ko Pat Jat Tang We Thi Tap Pho Winyu Hi Ti

[7] Supreme Chanting to the Dhamma

(Now let us all perform the supreme chanting to the Dhamma.)

Excellent it is having such qualities as 'well-expounded'.

It is divided into Path and Fruit, Study and Liberation.

The Dhamma holds him who holds it from falling into evil ways;

I revere that true Dhamma, the destroyer of darkness.

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

Recollecting secondly that way, with my head do I revere,

I am the willing and faithful servant of the Dhamma. The Dhamma is my Lord and Master.

The Dhamma is suffering's destroyer and the provider of happiness for me.

To the Dhamma do I dedicate this bodily frame and life of mine.

I shall fare with reverence to the Dhamma's nature excellent.

For me there is no other refuge. The Dhamma truly is my refuge.

[7] Supreme Chanting to the Dhamma

(Han Tha Ma Yang Tham Ma Phi Khi Ting Ka Ro Ma Se)

Sa Wak Kha Ta Ta Thi Khu Na Yo Kha Wa Se Na Sai Yo

Yo Mak Kha Pa Ka Pa Ri Yat Ti Wi Mok Kha Phe Tho

Tham Mo Ku Lo Ka Pa Ta Na Ta Tha Tha Ri Tha Ri

Wan Tha Ma Hang Ta Ma Ha Rang Wa Ra Tham Ma Me Tang

Tham Mo Yo Sap Pha Pa Ni Nang
Sa Ra Nang Khe Ma Mut Ta Mang

Thu Ti Ya Nut Sa Tit Tha Nang
Wan Tha Mi Tang Si Re Na Hang

Tham Mat Sa Hat Sa Mi Tha So Wa
Tham Mo Me Sa Mi Kit Sa Ro

Tham Mo Thuk Khat Sa Kha Ta Ja
Wi Tha Ta Ja Hi Tat Sa Me

Tham Mat Sa Hang Ni Ya The Mi
Sa Ri Ran Chi Wi Tan Ji Thang

Wan Than To Hang Ja Rit Sa Mi
Tham Mat Se Wa Su Tham Ma Tang

Nat Thi Me Sa Ra Nang Anyang
Tham Mo Me Sa Ra Nang Wa Rang

By the speaking of this truth, may I forever make progress
in the Master's way.

The Dhamma being revered by me, whatever merit is here produced,

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

- bow, chanting softly -

By body, by speech or by mind,
Whatever evil kamma has been done by me to the Dhamma,
May the Dhamma forgive me,
That I may, in future, become more careful.

[8] A Recollection of the Sangha

(Now let us all offer a Recollection of the Sangha.)

The Sangha are the Exalted One's disciples who have practised well,
The Sangha are the Exalted One's disciples who have practised straightly,
The Sangha are the Exalted One's disciples who have practised rightly,
The Sangha are the Exalted One's disciples who have practised properly;
that is to say, the four pairs of men, the eight individual persons,
that is the Sangha of the Exalted One's disciples,
worthy of gifts, worthy of hospitality, worthy of offerings, who should be
respected;
the supreme field of merit for the world.

E Te Na Sat Ja Wat Che Na Wat Thai Yang Sat Thu Sa Sa Ne

Tham Mang Me Wan Tha Ma Ne Na

Yang Punyang Pa Su Tang I Tha

Sup Phe Pi An Ta Ra Ya Me Ma He Sung Tat Sa Te Cha Sa

- bow, chanting softly -

Ka Ye Na Wa Ja Ya Wa Je Ta Sa Wa

Tham Me Ku Kam Mang Pa Ka Tang Ma Ya Yang

Tham Mo Pa Tik Khan Ha Tu At Ja Yan Tang

Ka Lan Ta Re Sang Wa Ri Tung Wa Tham Me

[8] A Recollection of the Sangha

(Han Tha Ma Yang Sang Kha Nut Sa Ti Na Yang Ka Ro Ma Se)

Su Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho

U Chu Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho

Ya Ya Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho

Sa Mi Ji Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho

Ya Thi Thang Jat Ta Ri Pu Ri Sa Yu Kha Ni At Tha Pu Ri Sa Puk
Kha La

E Sa Pha Kha Wa To Sa Wa Ka Sang Kho

A Hu Nai Yo Pa Hu Nai Yo Thak Khi Nai Yo An Cha Li Ka Ra Ni Yo

A Nut Ta Rang Punyak Khet Tang Lo Kat Sa Ti

[9] Supreme Chanting to the Sangha

(Now let us all perform the supreme chanting to the Sangha.)

Born of the Dhamma, that Sangha is which are joined such virtues as
'having practised well'

foremost, formed of the group of eight Noble persons

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

I revere that assembly of Noble Persons in purity perfected.

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

Recollecting thirdly this way, them with my head do I revere,

I am the willing and faithful servant of the Sangha. The Sangha is my
Lord and Master.

The Sangha is suffering's destroyer and the provider of happiness for
me.

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

I shall fare with reverence for the goodpractice of the Sangha.

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

By the speaking of this truth, may I forever make progress in
the Master's way.

The Sangha being revered by me, whatever merit is here produced,

[9] Supreme Chanting to the Sangha

(Han Tha Ma Yang Sang Kha Phi Khi Ting Ka Ro Ma Se)

Sat Tham Ma Cho Su Pa Ti Pat Ti Khu Na Thi Yut To

Yot Thap Phi Tho A Ri Ya Puk Kha La Sang Kha Set Tho

Si La Thi Tham Ma Pa Wa Ra Sa Ya Ka Ya Jit To

Wan Tha Ma Hang Ta Ma Ri Ya Na Kha Nang Su Su Thang

Sang Kho Yo Sap Pha Pa Ni Nang
Sa Ra Nang Khe Ma Mut Ta Mang

Ta Ti Ya Nut Sa Tit Tha Nang
Wan Tha Mi Tang Si Re Na Hang

Sang Khat Sa Hat Sa Mi Tha So Wa
Sang Kho Me Sa Mi Kit Sa Ro

Sang Kho Thuk Khat Sa Kha Ta Ja
Wi Tha Ta Ja Hi Tat Sa Me

Sang Khat Sa Hang Ni Ya The Mi
Sa Ri Ran Chi Wi Tan Ji Thang

Wan Than To Hang Ja Rit Sa Mi
Sang Khat So Pa Ti Pan Na Tang Wa Rang

Nat Thi Me Sa Ra Nang Anyang Sang Kho Me Sa Ra Nang

E Te Na Sat Ja Wat Che Na Wat Thai Yang Sat Thu Sa Sa Ne

Sang Khang Me Wan Tha Ma Ne Na Yang Punyang Pa Su
Tang I Tha

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

- bow, chanting softly -

By body, by speech or by mind,

Whatever evil kamma has been done by me to the Sangha,

May the Sangha forgive me,

That I may, in future, become more careful.

- Sit side-ways -

[10] Verses for Recollection after using the requisites

(Now let us now chant the passage on recollection after using the requisites.)

Whatever robe has been used by me today without recollection,

that was only to ward off cold,

to ward off heat,

to ward off the touch of gadflies, mosquitoes, wind, sun and reptiles,

Sap Phe Pi An Ta Ra Ya Me Ma He Sung Tat Sa Te Cha Sa

- bow, chanting softly -

Ka Ye Na Wa Ja Ya Wa Je Ta Sa Wa

Sang Khe Ku Kam Mang Pa Ka Tang Ma Ya Yang

Sang Kho Pa Tik Khan Ha Tu At Ja Yan Tang

Ka Lan Ta Re Sang Wa Ri Tung Wa Sang Khe

- Sit side-ways -

[10] Verses for Recollection after using the requisites

There are times when a monk forgets or neglects to reflect on the proper use of the requisites at the moment when they are being used. As this is sometimes the case, there is another helpful method laid down to make amends for that forgetfulness or negligence. This is called A Ti Ta Pat Ja We Kha Na (the reflection after using). It is as follows:

(Han Tha Ma Yang A Ti Ta Pat Ja Wek Kha Na Pa Thang Pha Na Ma Se)

At Cha Ma Ya A Pat Ja Wek Khit Ta Wa Yang Ji Wa Rang Pa Ri
Phut Tang

Tang Ya Wa The Wa Si Tat Sa Pa Ti Kha Ta Ya

Un Hat Sa Pa Ti Kha Ta Ya

Thang Sa Ma Ka Sa Wa Ta Ta Pa Si Ring Sa Pa Sam Phat Sa Nang
Pa Ti Kha Ta Ya

only for the purpose covering the shame causing sexual organs.

Whatever almsfood has been used by me today without recollection,

it was not for play, nor for intoxication, nor for fattening,
nor for beautification,

only for the continuation and nourishment of this body,

for keeping it unharmed, for helping with the Holy Life,

thinking I shall destroy old feelings of hunger
and not produce new feelings of overeating.

Thus there will be for me freedom from (bodily) troubles
and living at ease.

Whatever lodging has been used by me today without recollection,

that was only to ward off cold,

to ward off heat,

to ward off the touch of gadflies, mosquitoes, wind, sun and reptiles,

only for the purpose of removing the dangers from weather and for
living in seclusion.

Whatever supports for the sick, medicines and utensils, have been used
by me today without recollection,

they were only to ward off painful feelings that have arisen,

for the maximum freedom from diseases.

Ya Wa The Wa Hi Ri Ko Pi Na Pa Tit Cha Tha Nat Thang

At Cha Ma Ya A Pat Ja Wek Khi Ta Wa Yo Pin Tha Pa To Pa Ri
Phut To

So Ne Wa Tha Wa Ya Na Ma Tha Ya Na Man Tha Na Ya Na
Wi Phu Sa Na Ya

Ya Wa The Wa I Mat Sa Ka Yat Sa Thi Ti Ya Ya Pa Na Ya

Wi Hing Su Pa Ra Ti Ya Phra Ma Ja Ri Ya Nuk Kha Ha Ya

I Ti Pu Ra Nan Ja We Tha Nang Pa Ti Hang Kha Mi Na Wan Ja
We Tha Nang Na Up Pa Thet Sa Mi

Yat Ta Ra Ja Me Pha Wit Sa Ti A Na Wat Cha Ta Ja Pha Su Wi
Ha Ro Ja Ti

At Cha Ma Ya A Pat Ja Wek Khit Ta Wa Yang Se Na Sa Nang
Pa Ri Phut Tang

Tang Ya Wa The Wa Si Tat Sa Pa Ti Kha Ta Ya

Un Hat Sa Pa Ti Kha Ta Ya

Thang Sa Ma Ka Sa Wa Ta Ta Pa Si Ring Sa Pa Sam Phat Sa
Nang Pa Ti Kha Ta Ya

Ya Wa The Wa U Tu Pa Rit Sa Ya Wi No Tha Nang Pa Ti Sa La
Na Ra Mat Thang

At Cha Ma Ya A Pat Ja Wek Khit Ta Wa Yo Khi La Na Pat Ja Ya
Phe Sat Cha Pa Rik Kha Ro Pa Ri Phut To

So Ya Wa The Wa Up Pan Na Nang Wai Ya Pha Thi Ka Nang
We Tha Na Nang Pa Ti Kha Ta Ya

Ap Pha Ya Pat Cha Pa Ra Ma Ta Ya Ti

[11] The Transference of Merit

(Now let us all offer a transference of merit.)

With the merits accumulated through this chanting, may my preceptor

and masters who have taught me well and my dear mother, father and relatives,

the sun and the moon, the king, and all charitable beings around me,

and the Brahmas, the Maras, Indra, and celestial guardians of the world and all angels,

the god of death and regardless of whether they be they friends, indifferent acquaintances, enemies too,

May all beings be happy. Sharing the merit I have done.

May the happiness be attained, soon may all gain release from evil.

By this meritorious deed and through this sharing,

Soon, indeed may I attain to the good, to the cutting off of craving and attachments,

May the roots of all my evils be totally eradicated, henceforth, until the moment I enter upon Nirvana.

May such evil everywhere be destroyed, as one reborn in existence after existence.

May there be the upright mind, thoughtful wisdom, purity and energy to breach all defilements,

May evil (personified as Maras) never approach me, through the power of my action and energy.

[11] The Transference of Merit

(Han Tha Ma Yang Ut Thi Sa Na Kha Tha Yo Pha Na Ma Se)

I Mi Na Pun ya Kam Me Na U Pat Cha Ya Khu Nut Ta Ra

A Ja Ri Yu Pa Ka Ra Ja Ma Ta Pi Ta Ja Ya Ta Ka Pi Ya Ma Mang

Su Ri Yo Jan Thi Ma Ra Ja Khu Na Wan Ta Na Ra Pi Ja

Phra Ma Ma Ra Ja In Tha Ja Lo Ka Pa La Ja The Wa Ta

Ya Mo Mit Ta Ma Nut Sa Ja Mat Chat Ta We Ri Ka Pi Ja

Sap Phe Sat Ta Su Khi Hon Tu Punya Ni Pa Ka Ta Ni Me

Su Khang Ja Ti Wi Thang Then Tu Khip Pang Pa Pe Tha Wo Ma
Tang

I Mi Na Pun ya Kam Me Na I Mi Na Ut Thi Se Na Ja

Khip Pa Hang Su La Phe Je Wa Tan Hu Pa Tha Na Che Tha Nang

Ye San Ta Ne Hi Na Tham Ma Ya Wa Nip Pha Na To Ma Mang

Nat San Tu Sap Pha Tha Ye Wa Yat Tha Cha To Pha We Pha We

U Chu Jit Tang Sa Ti Panya San Le Kho Wi Ri Yam Hi Na

Ma Ra La Phan Tu No Ka Sang Ka Tun Ja Wi Ri Ye Su Me

O! Lord Buddha our Sublime Refuge , Dhamma our Highest Refuge,
Pacceka-Buddhas together with the Sangha, our Lofty Refuge,
May all your exalted powers protect me forever from Maras.

[12] Frequent Reflections

(Now let us all perform the frequent reflections.)

We are of the nature to age.
We have not yet gone beyond aging.

We are of the nature to sickness.
We have not yet gone beyond sickness.

We are of a nature to die.
We have not yet gone beyond dying.

Phut Tho Thi Pa Wa Ro Na Tho Tham Mo Na Tho Wa Rut Ta Mo
 Na Tho Pat Je Ka Phut Tho Ja Sang Kho Na Thot Ta Ro Ma Mang
 Te Sot Ta Ma Nu Pha We Na Ma Ro Ka Sang La Phan Tu Ma

[12] Frequent Reflections

The following five subjects should be recollected by each Buddhist, 'by woman or man, by householder or one gone forth' every day. The purpose is to cut down intoxication with youth, life, possessions and evil-doing respectively.

(Han Tha Ma Yang A Phin Ha Pat Ja Wek Kha Na Pa Thang Pha Na Ma Se)

Cha Ra Tham Mom Hi Cha Rang A Na Ti To

*Rao Mi Khuam Kae Pen Tham Ma Da Yang Mai Luang Phon
 Khuam Kae Pai Dai*

Pha Ya Thi Tham Mom Hi Pha Ya Thing A Na Ti To

*Rao Mi Khuam Jep Pen Tham Ma Da Yang Mai Luang Phon
 Khuam Jep Pai Dai*

Ma Ra Na Tham Mom Hi Ma Ra Nang A Na Ti To

*Rao Mi Khuam Tai Pen Tham Ma Da Yang Mai Luang Phon
 Khuam Tai Pai Dai*

We must sooner or later be separated from all loved ones and treasured things.

We are owners of our kamma,
heir to our kamma,

born of our kamma,
related to our kamma,

We have karma as our refuge.

Whatever kamma we do,

for good or for evil,

We will receive the consequences.

Sap Phe Hi Me Pi Ye Hi Ma Na Pe Hi Na Na Pha Wo Wi Na Pa
Wo

*Rao Ja Tong Phlat Phrak Chak Khong Rak Khong Chop Jai Duai
Kan Mot Thang Sin*

Kam Mat Sa Kom Hi Kam Ma Tha Ya Tho

Rao Mi Kam Pen Khong Tua Pen Tha Yat Haeng Kam

Kam Ma Yo Ni Kam Ma Phan Thu

Mi Kam Pen Kam Noet Mi Kam Pen Phao Phan

Kam Ma Pa Ti Sa Ra No

Mi Kam Pen Thi Phueng A Sai

Yang Kam Mang Ka Rit Sa Mi

Rao Tham Kam Dai Wai

Ka La Ya Nang Wa Pa Pa Kang Wa

Di Rue Chua Ko Tam

Tat Sa Tha Ya Tho Pha Wit Sa Mi

Rao Ja Tong Pen Phu Rap Phon Khong Kam Nan

[13] Ten Reflections for the Monk

1. We monks should often reflect that being monks, we are no longer householders, we should adopt the manners and conduct expected of a monk.
2. We monks should often reflect that we must rely on others for our food, we should make ourselves easy to support.
3. We monks should often reflect that there are still many more manners of the body and speech that we must go on to improve.
4. We monks should often reflect that we must criticize ourselves, be able to take criticism from ourselves, as to the purity of our Precepts.
5. We monks should often reflect that from those suitably wise, we must be able to take criticism, as to the purity of our Precepts.
6. We monks should often reflect that we must be separated from all loved ones and treasured things.
7. We monks should often reflect that we make our own kamma, if we do good we will receive good, if we do evil we will receive evil.
8. We monks should often reflect that days and nights pass by, right now how are we spending our time?

[13] Ten Reflections for the Monk

1. Ban Pha Chit Khuan Phi Ja Ra Na Nueang Nueang Wa Bat Ni
Rao Mi Phet Tang Chak Kha Rue Hat Laeo A Kan Ki Ri Ya Dai
Dai Khong Sa Ma Na Rao Tong Tham A Kan Ki Ri Ya Nan Nan
2. Ban Pha Chit Khuan Phi Ja Ra Na Nueang Nueang Wa Khuam
Liang Chi Wit Khong Rao Nueang Duai Phu Uen Rao Khuan
Tham Tua Hai Khao Liang Ngai
3. Ban Pha Chit Khuan Phi Ja Ra Na Nueang Nueang Wa A Kan
Kai Wa Ja Yang Uen Thi Rao Ja Tong Tham Hai Di Khuen Pai
Kua Ni Yang Mi Yu Ik Mai Chai Phiang Thao Ni
4. Ban Pha Chit Khuan Phi Ja Ra Na Nueang Nueang Wa Tua
Khong Rao Eng Ti Tian Tua Rao Eng Doi Sin Dai Rue Mai
5. Ban Pha Chit Khuan Phi Ja Ra Na Nueang Nueang Wa Phu
Ru Khrai Khruan Laeo Ti Tian Rao Doi Sin Dai Rue Mai
6. Ban Pha Chit Khuan Phi Ja Ra Na Nueang Nueang Wa Rao Ja
Tong Phlat Phrak Jak Khong Rak Khong Chop Jai Thang Nan
7. Ban Pha Chit Khuan Phi Ja Ra Na Nueang Nueang Wa Rao
Mi Kam Pen Khong Tua Rao Tham Di Jak Dai Di Tham Chua
Jak Dai Chua
8. Ban Pha Chit Khuan Phi Ja Ra Na Nueang Nueang Wa Wan
Khuen Luang Pai Luang Pai Bat Ni Rao Tham A Rai Yu

9. We monks should often reflect whether or not we are content with seclusion.
10. We monks should often reflect whether we have yet fulfilled any virtues such that will save us from faltering, when questioned later by fellow monks.

[14] Botsansoenphramongkolthepmuni

Lower ourselves in faithful homage to Phramongkolthepmuni, the great teacher and re-discoverer of the Vijja Dhammakaya.

Endowed with superb supernatural vision and power, he is the great disciple of the Lord Buddha, the supremely victorious one.

One of the most brilliant diamonds of Buddhism, his name is Candasaro.

Immaculately pure in body, speech and mind, the Brahms, angels, and humans all alike humble themselves in respect to him.

Absolutely determined to free all from the control of the Great Mara, the concealed evil architect and commander, and thus lead us all in reaching the Uttermost of Dhamma.

By applying the super-power vision of the Dhammakaya, he is able to aid us in obtaining the highest victory.

He devoutly sacrificed his life and body to the Lord Buddha's Dhamma on full moon night of the eighth lunar month

in meditation by stilling the mind at the seventh base of the body.

Thus emerged the bright Dhamma sphere from his center, he traveled through the center until reaching uncountable Dhammakayas, arising one after another in procession.

Each body of Dhamma possessed the 32 characteristics of the Great Man, sublime and superb, with unimaginable power.

9. Ban Pha Chit Khuan Phi Ja Ra Na Nueang Nueang Wa Rao Yin
Di Nai Thi Sa Ngat Rue Mai
10. Ban Pha Chit Khuan Phi Ja Ra Na Nueang Nueang Wa Khun Wi
Set Khong Rao Mi Yu Rue Mai Thi Ja Hai Rao Pen Phu Mai Koe
Khoen Nai We La Phuean Ban Pha Chi Tham Nai Kan Phai Lang

[14] Botsansoenphramongkolthepmuni

Kom Krap Ma Nat Norm	Wa Ra Jorm Wi Cha Jan
Nop Ong Phra Song Yan	Chi Na But Chi No Dom
Ek Song Phra Nam 'Jan	Tha Sa Ro' Wi Sut Som
Thui Thep Ma Nut Phrom	A Phi Wan Tha Na Kan
Than Wang Wi Mut Phon	Cha Na Kon Pha Ya Man
Mung Sut Na Rue Phan	A Thi Yan Phra Nam Chai
Phli Chip Tha Wai Sat	Mu Ni Nat Na Phen Sai
Yut Ning Sa Nit Nai	Ha Rue Thai Na Klang Kai
Duang Tham Sa Wang Lam	Pha Hu Tham Ma Kai Phrai
Hen Sut Ta Lort Sai	Wa Ra Kai Wi Set San

He is the one most skilled and developed in the knowledge of Dhammakaya. Complete with courage and might for combat with the Great Mara.

He can lead us to defeat all defilement and assist humankind in becoming absolutely free from suffering.

Once obtaining a thorough understanding of the truth of life, he resolved to gather a team of Dhamma warriors for practicing the Dhammakaya knowledge

by stilling the mind to continuously enter the center thus combining and fusing the enlightened knowledge of the inner Dhamma bodies as one with them.

Never has he retreated or surrendered, only does he strive on until reaching the utmost goal. Though his body has left, his intention and fortitude has never changed nor wavered.

Constantly does he practice and develop both the inner and outer work, without pause.

By putting his life on the line and never succumbing to threats or obstacles, he aims to spread Buddhism for the prosperity of all.

Developing monks to be true monks and people to be good people, he spends his life accumulating wholesomeness and virtue.

By heartfelt praise and devotion to the sanctity and importance of this Great Teacher

May Phramongkolthepmuni, the Destroyer of Mara.

Kindly bless us to be liberated from all sufferings, sicknesses and dangers.

May we be happy in both body and mind, possess the never-ceasing treasures of a Universal monarch

and thoroughly understand the knowledge of the Dhammakaya so that

We may be complete with “boon-barami” and live prosperous lives forevermore.

Wit Cha Phra Chan Chiaw	Ma Na Diaw Pha Jon Man
Prap Sin Ki Let Ran	A Phi Ban Ma Ha Chon
Ru Jaeng Kra Jang Jin	Phra Tha Win Ja Ruam Phon
Yut Ning Lu Mak Phon	A Nu Son Phra Don Than
Yorm Tai Mi Yorm Phae	Ma Na Nae Mi Prae Phan
Kram Suek Thuk Khuen Wan	Sa La Phlan U Thit Phli
Jai Than Mi Wan Wai	Ja Kha Yai Phra Sat Si
Sang Phra Lae Khon Di	Khu Na Mi Ta Lort Chon
Duai De Cha San Soen	Su Ja Roen Phi Phat Phon
Khor Phon 'Phra Mong Kol	Thep Mu Ni' Phi Chit Man
Uai Chai Ma Lai Sok	Ni Ra Rok Lu Phai Phan
Sop Suk Ka Sem San	Tha Na Jak Kra Phat Mi
Ru Jaeng Phra Tham Ma	Lu Wit Cha Phra Chi Na Si
Piam Bunya Ba Ra Mi	Su Kha San Ni Ran Kan

[15] Homage to the Triple Gem

The Exalted One, far from defilements, perfectly Self-Enlightened,

I bow in reverence to the Buddha, the Exalted One.

The Buddha is my refuge.

The Doctrine properly expounded by the Exalted One,

I bow in reverence to the Dhamma.

The Dhamma is my refuge.

The excellently-practising ones, the Holy Order of the Exalted One,

I bow in reverence to the Sangha.

The Sangha is my refuge.

[15] Homage to the Triple Gem

A Ra Hang Sam Ma Sam Phut Tho Pha Kha Wa
Phut Thang Pha Kha Wan Tang A Phi Wa The Mi

- *bow, and while prostrating declare the following* -

Phut Tho Me Na Tho

Phra Phut Tha Jao Pen Thi Phueng Khong Rao

Sa Wak Kha To Pha Kha Wa Ta Tham Mo
Tham Mang Na Mat Sa Mi

- *bow, and while prostrating declare the following* -

Tham Mo Me Na Tho

Phra Tham Pen Thi Phueng Khong Rao

Su Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho
Sang Khang Na Ma Mi

- *bow, and while prostrating declare the following* -

Sang Kho Me Na Tho

Phra Song Pen Thi Phueng Khong Rao

= End of Evening Chanting =





SEVEN LEGEND AND TWELVE LEGEND



An Invitation to the Devas

Kind, venerable sirs : having spread thoughts of good will, listen to the chant with undistracted mind.

Those in the heavens of sensuality and form, on peaks and mountain precipices, in palaces of the sky,

In islands, countries, towns, in groves of trees and thickets, around homesites and fields.

And the earth-devas, spirits, heavenly minstrels, nagas, in water, on land, in badlands, and nearby:

Wherever they are established may they hear the excellent speech of the Muni chanted by me.

The time for hearing Dhamma is here, Venerable Sirs.

The time for hearing Dhamma is here, Venerable Sirs.

The time for hearing Dhamma is here, Venerable Sirs.

Seven Legend

Chum Num The Wa Da

Pha Ri Ta Wa Na Met Tang Sa Met Ta Pha Than Ta,
A Wik Khit Ta Jit Ta Pa Rit Tang Pha NanTu,

Sak Khe Ka Me Ja Ru Pe Khi Ri Si Kha Ra Ta Te,
Jan Ta Lik Khe Wi Ma Ne,

Thi Pe Rat The Ja Kham Me Ta Ru Wa Na Kha Ha Ne,
Khe Ha Wat Thum Hi Khe Te,

Phum Ma Ja Yan Tu The Wa Cha La Tha La Wi Sa Me,
Yak Kha Khan Tha Pha Na Kha,

Tit Than Ta San Ti Ke Yang Mu Ni Wa Ra Wa Ja Nang,
Sa Tha Wo Me Su Nan Tu.

Tham Mat Sa Wa Na Ka Lo A Yam Pha ThanTa,

Tham Mat Sa Wa Na Ka Lo A Yam Pha ThanTa,

Tham Mat Sa Wa Na Ka Lo A Yam Pha ThanTa.

The Preliminary Passage for Revering

Homage to the Exalted One, the Arahant, he who is perfectly
Enlightened by himself.

To the Buddha I go for Refuge

To the Dhamma I go for Refuge

To the Sangha I go for Refuge

For the second time, to the Buddha I go for Refuge

For the second time, to the Dhamma I go for Refuge

For the second time, to the Sangha I go for Refuge

For the third time, to the Buddha I go for Refuge

For the third time, to the Dhamma I go for Refuge

For the third time, to the Sangha I go for Refuge

Pup Pha Phā Kha Na Ma Kā Ra – Pabbabhāganamakāra

The Preliminary Passage for Revering

Na Mo Tat Sa Pha Kha Wa To A Ra Ha To Sam Ma Sam Phut
That Sa (3 times)

Phut Thang Sa Ra Nang Khat Cha Mi

Tham Mang Sa Ra Nang Khat Cha Mi

Sang Khang Sa Ra Nang Khat Cha Mi

Thu Ti Yam Pi Phut Thang Sa Ra Nang Khat Cha Mi

Thu Ti Yam Pi Tham Mang Sa Ra Nang Khat Cha Mi

Thu Ti Yam Pi Sang Khang Sa Ra Nang Khat Cha Mi

Ta Ti Yam Pi Phut Thang Sa Ra Nang Khat Cha Mi

Ta Ti Yam Pi Tham Mang Sa Ra Nang Khat Cha Mi

Ta Ti Yam Pi Sang Khang Sa Ra Nang Khat Cha Mi

The Verses on Success through Homage

The Seeing One, One who has removed delusion's stain,
 By himself awakened, Well-Gone, and Released,
 He has been freed from the snares of Mara, the Evil One
 Multitudes who could be led to security.

To the Buddha, highest excellence, my head I bow down,
 The Protector and Leader for the world,
 By the power of this, may you have triumph and success,
 And may all your dangers be destroyed.

The Dhamma, that is like the Teacher's banner,
 Shows the path of purity to the world.
 Leading out (of circle of life), upholding the Dhamma holder,
 Rightly accomplished, it brings pleasure, makes peace.

To the Dhamma, highest excellence, my head I bow down,
 Clever of delusion, calmer of fiery passion
 By the power of this, may you have triumph and success,
 And may all your dangers be destroyed.

Na Ma Ka Ra Sit Thi Kha Tha - Namakārasiddhigāthā

The Verses on Success through Homage

- 1 Yo Jak Khu Ma Mo Ha Ma La Pa Kat Tho
 Sa Mang Wa Phut Tho Su Kha To Wi Mut To
 Ma Rat Sa Pa Sa Wi Ni Mo Ja Yan To
 Pa Pe Si Khe Mang Ja Na Tang Wi Nai Yang
- 2 Phut Thang Wa Ran Tang Si Ra Sa Na Ma Mi
 Lo Kat Sa Na Than Ja Wi Na Ya Kan Ja
 Tan Te Cha Sa Te Cha Ya Sit Thi Ho Tu
 Sap Phan Ta Ra Ya Ja Wi Na Sa Men Tu
- 3 Tham Mo Tha Cho Yo Wi Ya Tat Sa Sat Thu
 That Se Si Lo Kat Sa Wi Sut Thi Mak Khang
 Ni Ya Ni Ko Tham Ma Tha Rat Sa Tha Ri
 Sa Ta Wa Ho San Ti Ka Ro Su Jin No
- 4 Tham Mang Wa Ran Tang Si Ra Sa Na Ma Mi
 Mo Hap Pa Tha Lang U Pa San Ta Tha Hang
 Tan Te Cha Sa Te Cha Ya Sit Thi Ho Tu
 Sap Phan Ta Ra Ya Ja Wi Na Sa Men Tu

The army of True Dhamma following the One Well-Gone,
 Is victor over the evils and defilement of the world.
 Self-calmed, at peace and without fetter,
 Having known (in themselves) the well expounded Dhamma.

To the Sangha, highest excellence, my head I bow down,
 Enlightened after the Buddha, they are of the same virtue and view.
 By the power of this, may you have triumph and success,
 And may all your dangers be destroyed.

The Fully Enlightened One

To the 28 Fully Enlightened Buddhas,
 to the 1,200 Fully Enlightened Buddhas,
 to the 50,000 Fully Enlightened Buddhas,
 I pay homage with my head.
 I pay devoted homage to their Dhamma and Sangha.
 Through the power of this homage, having demolished all misfortunes,
 May countless dangers be destroyed without trace.

- 5 Sat Tham Ma Se Na Su Kha Ta Nu Kho Yo
 Lo Kat Sa Pa Pu Pa Ki Le Sa Che Ta
 San To Sa Yang San Ti Ni Yo Cha Ko Ja
 Sa Wak Kha Ta Tham Mang Wi Thi Tang Ka Ro Ti
- 6 Sang Khang Wa Ran Tang Si Ra Sa Na Ma Mi
 Phut Tha Nu Phut Thang Sa Ma Si La Thit Thing
 Tan Te Cha Sa Te Cha Ya Sit Thi Ho Tu
 Sap Phan Ta Ra Ya Ja Wi Na Sa Men Tu

Sam Phut The - Sambuddhe

The Fully Enlightened One

- 1 Sam Phut The At Tha Wi San Ja
 Tha Wa Tha San Ja Sa Hat Sa Ke
 Pan Ja Sa Ta Sa Hat Sa Ni
 Na Ma Mi Si Ra Sa A Hang
 Te Sang Tham Man Ja Sang Khan Ja
 A Tha Re Na Na Ma Mi Hang
 Na Ma Ka Ra Nu Pha We Na
 Han Ta Wa Sap Phe U Pat Tha We
 Na Ma Ka Ra Nu Pha We Na
 Han Ta Wa Sap Phe U Pat Tha We
 Na Ma Ka Ra Nu Pha We Na

To the 55 Fully Enlightened Buddhas,
to the 24,000 Fully Enlightened Buddhas,
to the 100,000 Fully Enlightened Buddhas,
I pay homage with my head.

I pay devoted homage to their Dhamma and Sangha.

Through the power of this homage, having demolished all misfortunes,
May countless dangers be destroyed without trace.

To the 109 Fully Enlightened Buddhas,
to the 48,000 Fully Enlightened Buddhas,
to the 200,000 Fully Enlightened Buddhas,
I pay homage with my head.

I pay devoted homage to their Dhamma and Sangha.

Through the power of this homage, having demolished all
misfortunes, May countless dangers be destroyed without trace.

Han Ta Wa Sap Phe U Pat Tha We

A Ne Ka An Ta Ra Ya Pi

Wi Na San Tu A Se Sa To

2 Sam Phut The Pan Ja Panya San Ja

Ja Tu Wi Sa Ti Sa Hat Sa Ke

Tha Sa Sa Ta Sa Hat Sa Ni

Na Ma Mi Si Ra Sa A Hang

Te Sang Tham Man Ja Sang Khan Ja

A Tha Re Na Na Ma Mi Hang

Na Ma Ka Ra Nu Pha We Na

Han Ta Wa Sap Phe U Pat Tha We

A Ne Ka An Ta Ra Ya Pi

Wi Na San Tu A Se Sa To

3 Sam Phut The Na Wut Ta Ra Sa Te

At Tha Jat Ta Li Sa Sa Hat Sa Ke

Wi Sa Ti Sa Ta Sa Hat Sa Ni

Na Ma Mi Si Ra Sa A Hang

Te Sang Tham Man Ja Sang Khan Ja

A Tha Re Na Na Ma Mi Hang

Na Ma Ka Ra Nu Pha We Na

Han Ta Wa Sap Phe U Pat Tha We

A Ne Ka An Ta Ra Ya Pi

Wi Na San Tu A Se Sa To

Verses on Eight Times Making the 'Namo'

Homage to the Great Sage far from defilements,
perfectly Enlightened by himself.

Homage to the highest Dhamma,
well expounded here by him.

Homage to the Great Sangha of
moral conduct and view most pure.

Homage to the Triple Gem beginning
auspiciously with 'oma'.

And, homage to that Triple Gem
over-passing vileness.

By the power of this homage
may obstacles disappear.

By the power of this homage forever
may there be well-being.

By making homage successfully
may I succeed in (all) ways.

Na Mo Ka Ra At Tha Ka Kha Tha – Namokāraṭṭhakagāthā

Verses on Eight Times Making the ‘Namo’

Na Mo A Ra Ha To Sam Ma
 Sam Phut That Sa Ma He Si No
 Na Mo Ut Ta Ma Tham Mat Sa
 Sa Wak Kha Tat Se Wa Te Ni Tha
 Na Mo Ma Ha Sang Khat Sa Pi
 Wi Sut Tha Si La Thit Thi No
 Na Mo O Ma Ta Ya Rat That Sa
 Ra Ta Nat Ta Yat Sa Sa Thu Kang
 Na Mo O Ma Ka Ti Tat Sa
 Tat Sa Wat Thut Ta Yat Sa Pi
 Na Mo Ka Rap Pa Pha We Na
 Wi Khat Chan Tu U Pat Tha Wa
 Na Mo Ka Ra Nu Pha We Na
 Su Wat Thi Ho Tu Sap Pha Tha
 Na Mo Ka Rat Sa Te Che Na
 Wi Thim Hi Ho Mi Te Cha Wa

The Discourse on Blessings

(Many devas and human beings
 have pondered on blessings,
 Longing for safety –
 Tell, then, the highest blessing.)

- 1 Not to consort with fools,
 with the wise to consort
 and to honour the honourable:
 this is the highest blessing.
- 2 Living in befitting places,
 in the past to have made merit,
 and with oneself rightly guided:
 this is the highest blessing.
- 3 Ample learning and handicraft,
 being well-trained in discipline,
 and that speech which is well spoken:
 this is the highest blessing.
- 4 Support of mother and father,
 cherishing of wife and children,
 ways of work without conflict:
 this is the highest blessing.

Mong Khon Sut – Maṅgala-Sutta

The Discourse on Blessings

(Pha Hu The Wa Ma Nut Sa Ja
Mang Kha La Ni A Jin Ta Yung
A Kang Kha Ma Na Sot Tha Nang
Phru Hi Mang Kha La Mut Ta Mang)

- 1 A Se Wa Na Ja Pha La Nang
Pan Thi Ta Nan Ja Se Wa Na
Pu Cha Ja Pu Cha Ni Ya Nang
E Tam Mang Kha La Mut Ta Mang
- 2 Pa Ti Ru Pa The Sa Wa So Ja
Pup Phe Ja Ka Ta Punya Ta
At Ta Sam Ma Pa Ni Thi Ja
E Tam Mang Kha La Mut Ta Mang
- 3 Pha Hu Sat Jan Ja Sip Pan Ja
Wi Na Yo Ja Su Sik Khi To
Su Pha Si Ta Ja Ya Wa Cha
E Tam Mang Kha La Mut Ta Mang
- 4 Ma Ta Pi Tu U Pat Tha Nang
Put Ta Tha Rat Sa Sang Kha Ho
A Na Ku La Ja Kam Man Ta
E Tam Mang Kha La Mut Ta Mang

5 Giving and conduct according to Dhamma,
and help for relatives,
with unobstructive kamma:
this is the highest blessing.

6 Avoiding, abstaining from evil,
refraining from intoxicants,
heedfulness in all that is Dhamma:
This is the highest blessing.

7 Respect and humility,
contentment and gratitude,
the timely hearing the Dhamma:
This is the highest blessing.

8 Patience and compliance,
seeing contemplatives,
timely discussing the Dhamma:
This is the highest blessing.

9 Ardent effort, the divine life leading,
insight into the Noble Truths,
and the realisation of Nibbana:
This is the highest blessing.

- 5 Tha Nan Ja Tham Ma Ja Ri Ya Ja
 Ya Ta Ka Nan Ja Sang Kha Ho
 A Na Wat Cha Ni Kam Ma Ni
 E Tam Mang Kha La Mut Ta Mang
- 6 A Ra Ti Wi Ra Ti Pa Pa
 Mat Cha Pa Na Ja Sanya Mo
 Ap Pa Ma Tho Ja Tham Me Su
 E Tam Mang Kha La Mut Ta Mang
- 7 Kha Ra Wo Ja Ni Wa To Ja
 San Tut Thi Ja Ka Tanyu Ta
 Ka Le Na Tham Mat Sa Wa Nang
 E Tam Mang Kha La Mut Ta Mang
- 8 Khan Ti Ja So Wa Jat Sa Ta
 Sa Ma Na Nan Ja That Sa Nang
 Ka Le Na Tham Ma Sa Kat Cha
 E Tam Mang Kha La Mut Ta Mang
- 9 Ta Po Ja Phram Ma Ja Ri Yan Ja
 A Ri Ya Sat Ja Na That Sa Nang
 Nip Pha Na Sat Chi Ki Ri Ya Ja
 E Tam Mang Kha La Mut Ta Mang

10 Though in contact with worldly dhammas,
 Yet his mind is not shaken –
 sorrowless, dustless, secure:
 This is the highest blessing.

11 Since by doing such things as these (men)
 are everywhere unvanquished
 and go everywhere in safety:
 This is highest blessing.

The Discourse on Gems

1 The riches of this world and of the next,
 and all the precious things the heavens may hold,
 none can compare with the Tathagata.
 In the Buddha is found this rare treasure;
 by virtue of this truth may bliss abound.

2 The winnowing out of lust, the Deathless, rare,
 the Sakya Sage is found in concentration.
 Naught with that state can aught compare:
 In the Dhamma is found this rare treasure;
 by virtue of this truth may bliss abound.

10 Phut That Sa Lo Ka Tham Me Hi

Jit Tang Yat Sa Na Kam Pa Ti

A So Kang Wi Ra Chang Ke Mang

E Tam Mang Kha La Mut Ta Mang

11 E Ta Thi Sa Ni Ka Ta Wa Na

Sap Phat Tha Ma Pa Ra Chi Ta

Sap Phat Tha Sot Thing Khat Chan Ti

Tan Te Sang Mang Kha La Mut Ta Man Ti

Ra Ta Na Sut (Briefly) –Ratana-Sutta

The Discourse on Gems

1 Yang Kin Ji Wit Tang I Tha Wa Hu Rang Wa

Sak Khe Su Wa Yang Ra Ta Nang Pa Ni Tang

Na No Sa Mang At Thi Tat Tha Kha Te Na

I Tham Pi Phut The Rat Ta Nang Pa Ni Tang

E Te Na Sat Je Na Su Wat Thi Ho Tu

2 Kha Yang Wi Ra Khang A Ma Tang Pa Ni Tang

Ya That Ja Kha Sak Ka Ya Mu Ni Sa Ma Hi To

Na Te Na Tham Me Na Sa Mat Thi Kin Ji

I Tham Pi Tham Me Ra Ta Nang Pa Ni Tang

E Te Na Sat Je Na Su Wat Thi Ho Tu

- 3 The Buddha, most high, praised purity
and called it 'concentration straight resulting';
naught with this concentration can compare:
In the Dhamma is found this rare treasure;
by virtue of this truth may bliss abound.
- 4 Those Persons Eight whom all the Sages praise
make up four pairs
worthy of offerings are they the followers of the Sugata.
And offerings made them bear abundant fruit:
In the sangha is found this rare treasure;
by virtue of this truth may bliss abound.
- 5 Those who have applied themselves
firm-minded to the Lore of Gotama
their goal attained, they to the Deathless plunged
and freely enjoy the Coolness that they've gained:
In the sangha is found this rare treasure;
by virtue of this truth may bliss abound.
- 6 Consumed the old, the new no more gives being
their minds now desire no future birth,
the seed consumed, they've no more zeal for growth,
extinguished are those wise ones as this lamp:
In the sangha is found this rare treasure;
by virtue of this truth may bliss abound.

- 3 Yam Phut Tha Set Tho Pa Ri Wan Na Yi Su Jing
 Sa Ma Thi Ma Nan Ta Ri Kanya Ma Hu
 Sa Ma Thi Na Te Na Sa Mo Na Wit Cha Ti
 I Tham Pi Tham Me Ra Ta Nang Pa Ni Tang
 E Te Na Sat Je Na Su Wat Thi Ho Tu
- 4 Ye Puk Kha La At Tha Sa Tang Pa Sat Tha
 Jat Ta Ri E Ta Ni Yu Kha Ni Hon Ti
 Te Thak Khi Nai Ya Su Kha Tat Sa Sa Wa Ka
 E Te Su Thin Na Ni Ma Hap Pha La Ni
 I Tham Pi Sang Khe Ra Ta Nang Pa Ni Tang
 E Te Na Sat Je Na Su Wat Thi Ho Tu
- 5 Ye Sup Pa Yut Ta Ma Na Sa Than He Na
 Nik Ka Mi No Kho Ta Ma Sa Sa Nam Hi
 Te Pat Ti Pat Ta A Ma Tang Wi Khai Ha
 Lat Tha Mu Tha Nip Phu Ting Phun Cha Ma Na
 I Tham Pi Sang Khe Ra Ta Nang Pa Ni Tang
 E Te Na Sat Je Na Su Wat Thi Ho Tu
- 6 Khi Nang Pu Ra Nang Na Wang Nat Thi Sam Pha Wang
 Wi Rat Ta Jit Ta Ya Ti Ke Pha Wat Sa Ming
 Te Khi Na Phi Cha A Wi Run Hi Chan Tha
 Nip Phan Ti Thi Ra Ya Tha Yam Pa Thi Po
 I Tham Pi Sang Khe Ra Ta Nang Pa Ni Tang
 E Te Na Sat Je Na Su Wat Thi Ho Tu

The Discourse on Loving-kindness Which Should Be Done

This is to be done by one skilled in an aim who wants to break through to the state of peace:

He should be capable, upright, truly straight, meek,
gentle and not proud,

Contented, easy to support, with few duties and frugal habits,

Calm in faculties and discreet, not puffed up,
not greedy among lay-supporters.

And let him not do the slightest thing which later on the wise may blame.

(He should contemplate:) May they be happy and secure. All beings may they be happy-hearted.

Whatever living beings there may be, weak or strong, omitting none,

those which are long or great, middle-sized, short, subtle or gross,

and those which are seen, or the unseen,
and those which dwell far or near,

Born and those who seek to be born: All beings may they be happy-hearted.

Ka Ra Ni Ya Met Ta Sut - Karaṇīya Mettā Sutta

The Discourse on Loving-kindness Which Should Be Done

Ka Ra Ni Ya Mat Tha Ku Sa Le Na,
Yan Tang San Tang Pa Thang A Phi Sa Met Ja

Sak Ko U Chu Ja Su Hu Chu Ja,
Su Wa Jo Jat Sa Mu Thu A Na Ti Ma Ni

San Tut Sa Ko Ja Su Pha Ro Ja,
Ap Pa Kit Jo Ja San La Hu Ka Wut Ti

San Tin Thri Yo Ja Nip Pa Ko Ja,
Ap Pa Khap Pho Ku Le Su A Na Nu Khit Tho

Na Ja Khut Thang Sa Ma Ja Re Kin Ji,
Ye Na Winyu Pa Re U Pa Wa Thai Yung

Su Khi No Wa Khe Mi No Hon Tu,
Sap Phe Sat Ta Pha Wan Tu Su Khi Tat Ta

Ye Ke Ji Pa Na Phu Tat Thi,
Ta Sa Wa Tha Wa Ra Wa A Na Wa Se Sa

Thi Kha Wa Ye Ma Han Ta Wa,
Mat Chi Ma Rat Sa Ka A Nu Ka Thu La

Thit Tha Wa Ye Ja A Thit Tha,
Ye Ja Thu Re Wa San Ti A Wi Thu Re

Phu Ta Wa Sam Pha We Si Wa,
Sap Phe Sat Ta Pha Wan Tu Su Khi Tat Ta

Let no one deceive another, nor despise anyone at all,

or with anger or thoughts of hate wish suffering for each other.

Thus as a mother with her son might guard with her life her only child,

in the same unlimited way with all beings should one's mind
be developed.

With loving-kindness for all the world –one's mind should be developed.

Above, below and all around, unobstructed, without malice or enmity.

Standing or walking, seated too, and lying when free from drowsiness,

He should stand firm in this mindfulness, this they say is Diving Abiding.

Not taken with views, but virtuous and possessed of insight,

having removed greed for sensual pleasures, he will surely never come
to womb.

Na Pa Ro Pa Rang Ni Kup Phe Tha,
Na Ti Manye Tha Kat Tha Ji Nang Kin Ji

Pha Ya Ro Sa Na Pa Ti Kha Sanya,
Nanya Manyat Sa Thuk Kha Mit Chai Ya

Ma Ta Ya Tha Ni Yang Put Tang,
A Yu Sa E Ka Put Ta Ma Nu Rak Khe

E Wam Pi Sap Pha Phu Te Su,
Ma Na Sam Pha Wa Ye A Pa Ri Ma Nang

Met Tan Ja Sap Pha Lo Kat Sa Ming,
Ma Na Sam Pha Wa Ye A Pa Ri Ma Nang

Ut Thang A Tho Ja Ti Ri Yan Ja,
A Sam Pha Thang A We Rang A Sa Pat Tang,

Tit Than Ja Rang Ni Sin No Wa,
Sa Ya No Wa Ya Wa Tat Sa Wi Kha Ta Mit Tho

E Tang Sa Ting A Thit Thai Ya,
Phram Ma Me Tang Wi Ha Rang I Tha Ma Hu,

Thit Thin Ja A Nu Pa Kham Ma Si La Wa,
That Sa Ne Na Sam Pan No,

Ka Me Su Wi Nai Ya Khe Thang,
Na Hi Cha Tu Khap Pha Sai Yang Pu Na Re Ti Ti

The Group Protection

From me there is good will towards Virupakkha,
 Towards Erapatha there is good will,
 From me there is good will towards Chabyaputta,
 Towards Kanhagotamaka there is good will.
 From me there is good will towards the footless,
 Towards the two-footed there is good will,
 From me there is good will towards the four-footed,
 Towards the many-footed there is good will.
 Let not the footless do me harm,
 Two-footed – let them harm me not,
 Let not the four-footed do me harm,
 Many-footed – let them harm me not,
 All creatures, all that live,
 All beings – all of them together,
 May they know what is auspicious
 May never evil come to them.
 Measureless the Buddha
 Measureless the Dhamma

Khan Tha Pa Rit Ta Kha Tha – Khandha Paritta Gāthā

The Group Protection

Wi Ru Pak Khe Hi Me Met Tang
 Met Tang E Ra Pa The Hi Me
 Chap Pha Ya Put Te Hi Me Met Tang
 Met Tang Kan Ha Kho Ta Ma Ke Hi Ja
 A Pa Tha Ke Hi Me Met Tang
 Met Tang Thi Pa Tha Ke Hi Me
 Ja Tup Pa Te Hi Me Met Tang
 Met Tang Pha Hup Pa Te Hi Me
 Ma Mang A Pa Tha Ko Hing Si
 Ma Mang Hing Si Thi Pa Tha Ko
 Ma Mang Ja Tu Pa Tho Hing Si
 Ma Mang Hing Si Pha Hup Pa Tho
 Sap Phe Sat Ta Sap Phe Pa Na
 Sap Phe Phu Ta Ja Ke Wa La
 Sap Phe Phat Tha Ra Ni Pat San Tu
 Ma Kin Ji Pa Pa Ma Kha Ma
 Ap Pa Ma No Phut Tho,
 Ap Pa Ma No Tham Mo,

Measureless the Sangha

But measurable are creeping things,

Snakes, scorpions, centipedes,

Spiders, lizards, rats.

Made by me this warding, made this protection.

May those beings go away.

I revere him, the Exalted One.

I revere the seven Samma-sambuddhas.

The Peacock's Protection

1 The One King, rising, with Vision,

Golden-hued, illumining the Earth:

I pay homage to you, who illuminate the Earth,

Guarded today by you, may I live through the day.

Those Brahmans who are knowers of all truths,

I pay homage to them; may they keep watch over me.

Homage to the Awakened Ones. Homage to Awakening.

Homage to the Released Ones. Homage to Release.

Having made this protection, the peacock sets out in search for food.

Ap Pa Ma No Sang Kho,
 Pa Ma Na Wan Ta Ni Si Ring Sa Pa Ni
 A Hi Wit Chi Ka Sa Ta Pa Thi
 Un Na Na Phi Sa Ra Phu Mu Si Ka
 Ka Ta Me Rak Kha Ka Ta Me Pa Rit Ta
 Pa Tik Ka Man Tu Phu Ta Ni
 So Hang Na Mo Pha Kha WaTo
 Na Mo Sat Tan Nang Sam Ma Sam Phut Tha Nang

Mo Ra Pa Rit - Mora Paritta

The Peacock's Protection

1 U The Ta Yan Jak Khu Ma E Ka Ra Cha
 Ha Rit Sa Wan No Pa Tha Wip Pa Pa So
 Tang Tang Na Mat Sa Mi Ha Rit Sa Wan Nang Pa Tha Wip
 Pa Pha Sang
 Ta Yat Cha Khut Ta Wi Ha Re Mu Thi Wa Sang
 Ye Phram Ma Na We Tha Khu Sap Pha Tham Me
 Te Me Na Mo Te Ja Mang Pa La Yan Tu
 Na Mat Thu Phut Tha Nang Na Mat Thu Pho Thi Ya
 Na Mo Wi Mut Tha Nang Na Mo Wi Mut Ti Ya
 I Mang So Pa Rit Tang Kat Ta Wa Mo Ro Ja Ra Ti E Sa Na

2 The One King, setting, with Vision,

Golden-hued, illumining the Earth:

I pay homage to you, who illuminate the Earth,

Guarded today by you, may I live through the night.

Those Brahmans who are knowers of all truths,

I pay homage to them; may they keep watch over me.

Homage to the Awakened Ones. Homage to Awakening.

Homage to the Released Ones. Homage to Release.

Having made this protection, the peacock arranges his nest.

Homage to the Seven Past Buddhas

Homage to Vipassī,

possessed of vision and splendor.

Homage to Sikhī,

sympathetic to all beings.

Homage to Vesabhū,

cleansed, austere.

Homage to Kakusandha,

crusher of Mara's host.

Homage to Konāgamana,

2 A Pe Ta Yan Jak Khu Ma E Ka Ra Cha
 Ha Rit Sa Wan No Pa Tha Wip Pa Pha So
 Tang Tang Na Mat Sa Mi Ha Rit Sa Wan Nang Pa Tha
 Wip Pa Pha Sang
 Ta Yat Cha Khut Ta Wi Ha Re Mu Rat Ting
 Ye Phram Ma Na We Tha Khu Sap Pha Tham Me
 Te Me Na Mo Te Ja Mang Pa La Yan Tu
 Na Mat Thu Phut Tha Nang Na Mat Thu Pho Thi Ya
 Na Mo Wi Mut Ta Nang Na Mo Wi Mut Ti Ya
 I Mang So Pa Rit Tang Kat Ta Wa Mo Ro Wa Sa Ma Kap
 Pha Yi Ti

A Ta Na Ti Ya Pa Rit – Āṭānāṭiyaparitta

Homage to the Seven Past Buddhas

Wi Pat Sit Sa Na Mat Thu
 Jak Khu Man Tat Sa Si Ri Ma To
 Si Khit Sa Pi Na Mat Thu
 Sap Pha Phu Ta Nu Kam Pi No
 Wet Sa Phut Sa Na Mat Thu
 Na Ha Ta Kat Sa Ta Pat Si No
 Na Mat Thu Ka Ku San That Sa
 Ma Ra Se Nap Pa Mat Thi No
 Ko Na Kha Ma Nat Sa Na Mat Thu

the Brahman who lived the life perfected.

Homage to Kassapa,

entirely released.

Homage to Angīrasa,

splendid son of the Sakyans,

who taught this Dhamma —

the dispelling of all stress.

Great Ones of gentle speech,

thoroughly mature,

Those unbound in the world,

who have seen things as they are,

Consummate in knowledge and conduct,

the Great One, thoroughly mature.

Even they pay homage to Gotama,

the benefit of human and heavenly beings,

We revere the Buddha Gotama,

consummate in knowledge and conduct.

Ven. Angulimala's Protection

Sister, from (the time of) being born in the Noble Birth,

I am not aware that I have intentionally deprived a being of life.

By this truth may you be safe, may there be safety for (the child in) your womb.

Phra Ma Nat Sa Wu Si MaTo
 Kat Sa Pat Sa Na Mat Thu
 Wip Pa Mut Tat Sa Sap Pha Thi
 Ang Khi Ra Sat Sa Na Mat Thu
 Sak Ka Ya Put Tat Sa Si Ri Ma To
 Yo I Mang Tham Ma Ma The Se Si
 Sap Pha Thuk Kha Pa Nu Tha Nang
 Ye Ja Pi Nip Phu Ta Lo Ke
 Ya Tha Phu Tang Wi Pat Si Sung
 Te Cha Na A Pi Su Na
 Ma Han Ta Wi Ta Sa Ra Tha
 Hi Tang The Wa Ma Nut Sa Nang
 Yang Na Mat San Ti Kho Ta Mang
 Wit Cha Ja Ra Na Sam Phan Nang
 Ma Han Tang Wi Ta Sa Ra Thang
 Wit Cha Ja Ra Na Sam Phan Nang
 Phut Thang Wan Tha Ma Kho Ta Man Ti

Ang Khu Li Ma La Pa Rit – Aṅgulimāla Paritta

Ven. Angulimala's Protection

Ya To Hang Pha Khi Ni A Ri Ya Ya Cha Ti Ya Cha To
 Na Phi Cha Na Mi San Jit Ja Pa Nang Chi Wi Ta Wo Ro Pe Ta
 Te Na Sat Je Na Sot Thi Te Ho Tu Sot Thi Khap Phat Sa

The Enlightenment-Factors' Protection

The enlightenment-factors are reckoned mindfulness,
then investigation of Dhammas,
Effort, joy, tranquility.

The enlightenment-factors are thus further
Collectedness, equanimity enlightenment factors.

These seven which the All-seeing
Muni has taught perfectly,
developed and frequently practiced
Bring about the super-knowledge,
Nibbana and Enlightenment:
By the speaking of this truth,
may you always be safe.

At one time the Lord saw,
Phra Moggallana and Phra Kassapa
suffering from fever.

He pointed out the seven enlightenment factors
and they, overjoyed,
were at that moment free of disease:
By the speaking of this truth,
may you always be safe.

Phot Chang Kha Pa Rit - Bojjhaṅga Paritta

The Enlightenment-Factors' Protection

Phot Chang Kho Sa Ti Sang Kha To

Sot Thi Te Ho Tu Sap Pha Tha

E Te Na Sat Ja Wat Je Na

Pat Ta Nup Pat Ti Tham Ma Tang

Mak Kha Ha Ta Ki Le Sa Wa

Tin Nan Nam Pi Ma He Si Nang

Pa Hi Na Te Ja A Pha Tha

Sot Thi Te Ho Tu Sap Pha Tha

E Te Na Sat Ja Wat Je Na

Tam Ha Wut Tha Si Tha Na So

Sam Mo Thi Ta Wa Ja A Pha Tha

Pha Na Pe Ta Wa Na Sa Tha Rang

Jun That The Re Na Tanye Wa

Khe Lanye Na Phi Pi Li To

E Ka Tha Tham Ma Ra Cha Pi

Sot Thi Te Ho Tu Sap Pha Tha

E Te Na Sat Ja Wat Je Na

Ro Kha Mut Jing Su Tang Kha Ne

Te Ja Tang A Phi Nan Thi Ta Wa

Phot Chang Khe Sat Ta The Sa Yi

Once, when the Dhamma King
was afflicted by fever,
(He asked) Phra Cunda Thera on this matter that
he should speak affectionately
And as he rejoiced,
he arose from that diseased condition:
By the speaking of this truth,
may you always be safe.

Those diseases were got rid of,
by the three Great Sages,
as the Path destroys the defilements,
attainment according to the nature of Dhamma:
By the speaking of this truth,
may you always be safe.

Khi La Ne Thuk Khi Te Thi Sa Wa
Mok Khan La Nan Ja Kat Sa Pang
E Kat Sa Ming Sa Ma Ye Na Tho
Sot Thi Te Ho Tu Sap Pha Tha
E Te Na Sat Ja Wat Je Na
Nip Pha Na Ya Ja Pho Thi Ya
Sang Wat Tan Ti A Phinya Ya
Pha Wi Ta Pha Hu Li Ka Ta

Mu Ni Na Sam Ma Thak Kha Ta
Sat Te Te Sap Pha That Si Na
Sa Ma Thu Pek Kha Phot Chang Kha
Phot Chang Kha Ja Ta Tha Pa Re
Wi Ri Yam Pi Ti Pat Sat Thi
Tham Ma Nang Wi Ja Yo Ta Tha

The Quail's Protection

In this world there is the quality of virtue,
truth and purity and compassion too.

I, according with Truth, shall make
an unsurpassed Truth-assertion.

Reflecting on the power of Dhamma,
and calling to mind the Conquerors of the past,

Depending on this power of truth,

I made a Truth-assertion:

'Here are wings which do not fly,
here are feet which do not walk,
and mother and father have gone out
Jataveda the Fire, go back!'

This act of mine I made with truth,
the great blazing crested flames
avoided sixteen lengths of land
like fire that has to water reached.

For Truth my equal there is not.

This is my perfection of truth.

Twelve Legend

Wat Ta Ka Pa Rit – Vaṭṭaka Paritta

The Quail's Protection

At Thi Lo Ke Si La Khu No
 Sat Jang So Jai Ya Nut Tha Ya
 Te Na Sat Je Na Ka Ha Mi
 Sat Ja Ki Ri Ya Ma Nut Ta Rang
 A Wat Chit Ta Wa Tham Ma Pha Lang
 Sa Rit Ta Wa Pup Pha Ke Chi Ne
 Sat Ja Pha La Ma Wat Sa Ya
 Sat Ja Ki Ri Ya Ma Ka Sa Hang
 San Ti Pak Kha A Pat Ta Na
 San Ti Pa Tha A Wan Ja Na
 Ma Ta Pi Ta Ja Nik Khan Ta
 Cha Ta We Tha Pa Tik Ka Ma
 Sa Ha Sat Je Ka Te Mai Hang
 Ma Ha Pat Cha Li To Si Khi
 Wat Che Si So La Sa Ka Ri Sa Ni
 U Tha Kang Pa Ta Wa Ya Tha Si Khi
 Sat Je Na Me Sa Mo Nat Thi
 E Sa Me Sat Ja Pa Ra Mi Ti

The Fearlessness Protection

1 Whatever unlucky signs and inauspiciousness,
and the sound of birds which is not pleasing,
evil planets, upsetting nightmares, undesired;
By the Buddha's power may they be destroyed.

2 Whatever unlucky signs and inauspiciousness,
and the sound of birds which is not pleasing,
evil planets, upsetting nightmares, undesired;
By the Dhamma's power may they be destroyed.

3 Whatever unlucky signs and inauspiciousness,
and the sound of birds which is not pleasing,
evil planets, upsetting nightmares, undesired;
By the Sangha's power may they be destroyed.

1 Having revered the Buddha treasure,
truly the best of medicines,
welfare of heavenly beings and human,
by the Buddha's might may safety be.
may all distress be destroyed,
may your sufferings be ceased.

A Pha Ya Pa Rit – Abhaya Paritta

The Fearlessness Protection

- 1 Yan Thun Ni Mit Tang A Wa Mang Kha Lan Ja
 Yo Ja Ma Na Po Sa Ku Nat Sa Sat Tho
 Pa Pak Kha Ho Thut Su Pi Nang A Kan Tang
 Phut Tha Nu Pha We Na Wi Na Sa Men Tu

- 2 Yan Thun Ni Mit Tang A Wa Mang Kha Lan Ja
 Yo Ja Ma Na Po Sa Ku Nat Sa Sat Tho
 Pa Pak Kha Ho Thut Su Pi Nang A Kan Tang
 Tham Ma Nu Pha We Na Wi Na Sa Men Tu

- 3 Yan Thun Ni Mit Tang A Wa Mang Kha Lan Ja
 Yo Ja Ma Na Po Sa Ku Nat Sa Sat Tho
 Pa Pak Kha Ho Thut Su Pi Nang A Kan Tang
 Sang Kha Nu Pha We Na Wi Na Sa Men Tu

- 1 Sak Ka Ta Wa Phut Tha Ra Ta Nang
 O Sa Thang Ut Ta Mang Wa Rang
 Hi Tang The Wa Ma Nut Sa Nang
 Phut Tha Te Che Na Sot Thi Na
 Nat San Tu Pat Tha Wa Sap Phe
 Thuk Kha Wu Pa Sa Men Tu Te

2 Having revered the Dhamma's treasure,
truly the best of medicines,
Welfare of heavenly beings and human,
by the Buddha's might may safety be.
may all distress be destroyed,
may your sufferings be ceased.

3 Having revered the Sangha's treasure,
truly the best of medicines,
Welfare of heavenly beings and human,
by the Buddha's might may safety be.
may all distress be destroyed,
may your sufferings be ceased.

1 I have no other refuge,
The Buddha is my foremost refuge.
Through the speaking of this truth,
May you be blessed with victory.

2 I have no other refuge,
The Dhamma is my foremost refuge.
Through the speaking of this truth,
May you be blessed with victory.

2 Sak Ka Ta Wa Tham Ma Ra Ta Nang

O Sa Thang Ut Ta Mang Wa Rang

Pa Ri La Hu Pa Sa Ma Nang

Tham Ma Te Che Na Sot Thi Na

Nat San Tu Pat Tha Wa Sap Phe

Pha Ya Wu Pa Sa Men Tu Te

3 Sak Ka Ta Wa Sang Kha Ra Ta Nang

O Sa Thang Ut Ta Mang Wa Rang

A Hu Nai Yang Pa Hu Nai Yang

Sang Kha Te Che Na Sot Thi Na

Na San Tu Pat Tha Wa Sap Phe

Ro Kha Wu Pa Sa Men Tu Te

1 Nat Thi Me Sa Ra Nang Anyang

Phut Tho Me Sa Ra Nang Wa Rang

E Te Na Sat Ja Wat Che Na

Ho Tu Te Cha Ya Mang Kha Lang

2 Nat Thi Me Sa Ra Nang Anyang

Tham Mo Me Sa Ra Nang Wa Rang

E Te Na Sat Ja Wat Che Na

Ho Tu Te Cha Ya Mang Kha Lang

3 I have no other refuge,
The Sangha is my foremost refuge.
Through the speaking of this truth,
May you be blessed with victory.

1 Whatever treasure there is in the world,
Divers (kinds) found here and there,
There is no treasure equal to the Buddha –
Therefore, may you be safe.

2 Whatever treasure there is in the world,
Divers (kinds) found here and there,
There is no treasure equal to the Dhamma –
Therefore, may you be safe.

3 Whatever treasure there is in the world,
Divers (kinds) found here and there,
There is no treasure equal to the Sangha –
Therefore, may you be safe.

- 3 Nat Thi Me Sa Ra Nang Anyang
Sang Kho Me Sa Ra Nang Wa Rang
E Te Na Sat Ja Wat Che Na
Ho Tu Te Cha Ya Mang Kha Lang
- 1 Yang Kin Ji Ra Ta Nang Lo Ke
Wit Cha Ti Wi Wi Thang Pu Thu
Ra Ta Nang Phut Tha Sa Mang Nat Thi
Tat Sa Ma Sot Thi Pha Wan Tu Te
- 2 Yang Kin Ji Ra Ta Nang Lo Ke
Wit Cha Ti Wi Wi Thang Pu Thu
Ra Ta Nang Tham Ma Sa Mang Nat Thi
Tat Sa Ma Sot Thi Pha Wan Tu Te
- 3 Yang Kin Ji Ra Ta Nang Lo Ke
Wit Cha Ti Wi Wi Thang Pu Thu
Ra Ta Nang Sang Kha Sa Mang Nat Thi
Tat Sa Ma Sot Thi Pha Wan Tu Te

Verses on 'Having Got Suffering' and So on

Having got suffering, may they not suffer,

having got fear, may they not fear,

Having got grief, may they not grieve,

(thus) All beings may they be.

To the extent that by us,

merit has been attained and collected,

May all heavenly beings rejoice in (and share) it,

for the attainment of all fortune.

By faith should gifts be given,

virtue should always be protected,

Delightful should meditation be,

(thus) go to the heavenly destination.

By all Buddhas attained to power

and the power of the Solitary Ones

And by the might of the Arahants,

by such power I bind this protection all around.

The Wa Ta U Ya Yo Cha Na Kha Tha –
Dukkhappattādigāthā

Verses on ‘Having Got Suffering’ and So on

Thuk Khap Pat Ta Ja Nit Thuk Kha
Pha Yap Pat Ta Ja Nip Pha Ya
So Kap Pat Ta Ja Nit So Ka
Hon Tu Sap Phe Pi Pa Ni No
Et Ta Wa Ta Ja Am He Hi
Sam Pha Tang Punya Sam Pa Thang
Sap Phe The Wa Nu Mo Than Tu
Sap Pha Sam Pat Ti Sit Thi Ya
Tha Nang Tha Than Tu Sat Tha Ya
Si Lang Rak Khan Tu Sap Pha Tha
Pha Wa Na Phi Ra Ta Hon Tu
Khat Chan Tu The Wa Ta Kha Ta (stop)
Sap Phe Phut Tha Pha Lap Pat Ta
Pat Je Ka Nan Ja Yang Pha Lang
A Ra Han Ta Nan Ja Te Che Na
Rak Khang Phan Tha Mi Sap Pha So

Verses of Excellent Blessing

May you have all blessings,
may all heavenly beings protect you.

By the power of all the Buddhas,
may you always be safe.

May you have all blessings,
may all heavenly beings protect you.

By the power of all the Dhammas,
may you always be safe.

May you have all blessings,
may all heavenly beings protect you.

By the power of all the Sanghas,
may you always be safe.

Su Mang Kha La Kha Tha – Sumanāgalagāthā

Verses of Excellent Blessing

Pha Wa Tu Sap Pha Mang Kha Lang

Rak Khan Tu Sap Pha The Wa Ta

Sap Pha Phut Tha Nu Pha We Na

Sa Tha Sot Thi Pha Wan Tu Te

Pha Wa Tu Sap Pha Mang Kha Lang

Rak Khan Tu Sap Pha The Wa Ta

Sap Pha Tham Ma Nu Pha We Na

Sa Tha Sot Thi Pha Wan Tu Te

Pha Wa Tu Sap Pha Mang Kha Lang

Rak Khan Tu Sap Pha The Wa Ta

Sap Pha Sang Kha Nu Pha We Na

Sa Tha Sot Thi Pha Wan Tu Te





DHAMMACAKKAPPAVATTANA SUTTA



Dhammacakkappavattana Sutta (leader)

Following his Enlightenment, the Buddha went on to proclaim the Dhamma he had discovered, which is superior to all the knowledge in the world. He advised all to steer clear from the paths of two extremes, namely sensual indulgence and self-mortification. He declared the Middle Way as the path towards the irreversible end of suffering and rebirth. He pointed out the Four Noble Truths and the Noble Eightfold Path that lead to Enlightenment. In homage of the Buddha, let us chant Dhammacakkappavattana Sutta, which was composed in Pali language by learned monks of ancient times, to recall the first teaching of the Blessed One.

Dhammacakkappavattana Sutta (leader)

Ah-noot Ta-rung Ah-pi-sum Pōe-ting
Sum-put Chi-ta-va Ta-thā Ka-tōe

Pa-tha-mung Young Ah-tay Say-si
Tum-ma Juk-gung Ah-noot Ta-rung

Sum-ma Tay-va Pa-wat Tēn-tōe
Lo-gay Up-pa Thi-wat Ti-young

Yat-thāk Khā-tā U-pō Un-tā
Pa-ti Pāt-ti Ja Mud-chi-mā

Ja-tū Sa-vā Ri-ya-saj Jay-su
Vi-soot-tung Yā-na Tus-sa-nung

Tay-si-tung Tum-ma-ra Chay-na
Sum-mā Sum-pōe-thi Kit-ta-nung

Nā-may-na Vis-su-tung Soot-tung
Tum-ma-juk Gup-pa-vat Ta-nung

Vai-yā Ga-ra-na-pā Tay-na
Sung-key Ton-tum Pa-nā Ma-say.

Dhammacakkappavattana Sutta (all)

I (Ānanda Bhikkhu) have heard that once the Buddha was at the Isipatana Deer Park near the City of Benares, and gave a sermon to a group of five ascetics.

There are two extreme paths that those seeking Enlightenment should stay away from. One is the path of indulgence in material-based, sensual pleasure. Such engagement fuels worldly desires, induces attachment, and pollutes the mind. It is harmful, useless, and thus not the way of the Enlightened. Another is the path of self-mortification. Such is afflicting pain upon oneself. It is harmful and useless for defeating the enemies within (“Kilesa” or defilements).

Steer clear of these two paths. Instead, follow the Middle Way in which the Buddha discovered through Enlightened wisdom for it leads to victory over the devils within, the end of ignorance, and complete freedom from suffering.

What then is the Middle Way that the Buddha discovered? It is the path that activates inner vision, leading to Enlightened wisdom, total awakening, and triumph over Kilesa the inner foes.

The Noble Eightfold Path

The Middle Way involves practicing the Noble Eightfold Path, which comprises having the right views, right thoughts, right speeches, right actions, right livelihoods, right efforts, right mindfulness, and right concentration.

Such is the Middle Way in which the Buddha discovered through Enlightened wisdom. It activates inner vision, leading to the supreme knowledge for complete Enlightenment.

Dhammacakkappavattana Sutta (all)

A-vum-may Su-tung (Follow>>)

A-gung Sa-ma-young Pa-ka-wa Pa-ra-na-si-young Vi-ha-ra-ti I-si-pa-ta-nay Mi-ka-thā-yay Tut-ra-khō Pa-ka-wa Pun-ja Vuck-ki-yay Pick-khū Ah-mon Tay-si.

Ta-way-may Pick-kha-way Un-tā Pup-pa Chi-thay Na-na Say-vi Tup-pa Yō Jā-young Gā-may-su Gā-ma-su-khal Li-ghā Nu-yō-ko He-nō Gum-mō Pōe-too-j Cha-ni-gō Ah-na-ri-yō Ah-nut Tha-sun Hī-tōe Yō-jā-young Ut-ta Ki-la-ma-thā Nu-yō-kō Thook-khō Ah-na-ri-yō Ah-nut Tha-sun Hī-thōe.

A-thay Thay Pick-kha-way U-pō Un-thay Ah-nu-pa-kum Ma-mud Chi-mā Pa-ti Pa-thā Ta-thā Ka-thay Na Ah-pi-sum Put-thā Juk-khū Ga-ra-nee Yā-na Ga-ra-nee U-pa-sa-mā Ya Ah-pin Yā-ya Sum-pōe Thā-ya Nib-paā Nā-ya Sung-wat Ta-tī.

Ga-ta-ma Ja Sā Pick-Kha-way Mud-chi-mā Pa-ti Pa-thā Ta-thā Ka-thay Na Ah-pi-sum Put-thā Juk-khū Ga-ra-nee Yā-na Ga-ra-nee U-pa-sa-mā Ya Ah-pin Yā-ya Sum-pōe Thā-ya Nib-paā Nā-ya Sung-wat Ta-tī.

Ah-yā-may Va Ah-ri-yō Ut-tung Ki-gō Muk-kō Sai-ya Thī-tung. Sum-mā Thid-thi Sum-mā Sung-gup-pō Sum-mā Vā-jā Sum-mā Gum-mon-tōe Sum-mā Ar-chee-vō Sum-mā Vā-yā-mō Sum-mā Sa-ti Sum-mā Sa-mā-thi.

Ah-young Khō Sā Pick-kha-way Mud-chi-mā Pa-ti Pa-thā Ta-thā Ka-thay Na Ah-pi-sum Put-thā Juk-khū Ga-ra-nee Yā-na Ga-ra-nee U-pa-sa-mā Ya Ah-pin Yā-ya Sum-pōe Thā-ya Nib-paā Nā-ya Sung-wat Ta-tī.

Dukkha (*Suffering*)

O monks, these are common miseries of human beings. Birth is a misery. Aging is a misery. Dying is a misery. Sorrow, disappointment, unease and frustration are all miseries. Facing what displeases one is a misery. Separating from what pleases one is a misery. Not getting what one wants is a misery. In short, people cause themselves miseries by being attached to other people and possessions and by clinging to memories, thoughts, feelings, and experiences that enter their six senses.

Dukkha Samudaya (*Origin of Suffering*)

These, monks, are the causes of miseries. Worldly desires lead to rebirth whether it is a desire for sensual pleasure, a desire to have or not to have certain people, animals, things and experiences, or a desire to be or not to be something.

Dukkha Nirodha (*Cessation of Suffering*)

Monks, here is the cure for miseries. Kill worldly desires until there is none left. Give up those desires. Let go of those desires. Disengage one's mind from those desires.

Dukkha Nirodha Gāminī Patipadā (*Magga; The Path towards the End of Suffering*)

Monks, such is how people can end their miseries. The Noble Eightfold Path, the means to rooting out kilesa, comprises having the right views, right thoughts, right speeches, right actions, right livelihoods, right efforts, right mindfulness, and right concentration.

Three Phrases and 12 Aspects of Achieving Full Enlightenment

1. Saccañāṇa (*knowledge of the Truth of Dukkha*)

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. That was how I discovered the Noble Truth of Suffering. I have never heard about this from anyone before.

Ey-tung Khō Pa-na Pick-kha-way Thook-khung Ah-ri-ya Saj-jung.
 Cha-ti-pi Thook-khā Cha-rā-pi Thook-khā Ma-ra-num Pi-thook-
 khung Sōe-gha Pa-ri-tay-va Thook-Kha-thōe Ma-nus Su-pā-yā Sā-
 pi Thook-khā Up Pi-yay-hi Sum-pa Yō-kō Thook-Khō Pi-yay-hi Vip
 Pa-yō-kō Thook-khō Yum-pij-chung Na-la-pa Ti-tum Pi-thook-khu-
 ng Sung-khid Thay-na Pun-ju Pā-thā Nuk-kun-thā Thook-khā.

Ey-tung Khō Pa-na Pick-kha-way Thook-kha Sa-mu-tha-yō Ah-ri-ya
 Saj-jung. Yā-young Ton-hā Pōe-nō Pa-vi-ghā Nun Thi-ra-ka Sa-ha-
 ka-tā Tut-ra-tut Trā Pi-nun Thi-nee. Sai-ya Thī-tung. Gā-ma Ton-hā
 Pa-va Ton-hā Vi-pa-va Ton-hā.

Ey-tung Khō Pa-na Pick-kha-way Thook-kha Ni-rō-thōe Ah-ri-ya
 Saj-jung. Yo Tus-sā Yay-va Ton-hā-ya Ah-say-sa Vi-ra-ka Ni-rō-
 thōe Jā-kō Pā-thi Nis Sūk-kō Moot-ti Ah-nā La-yō.

Ey-tung Khō Pa-na Pick-kha-way Thook-kha Ni-rō Tha-kā Mi-nee
 Pa-ti Pa-thā Ah-ri-ya Saj-jung. Ah-yā-may Va Ah-ri-yō Ut-tung Ki-
 gō Muk-kō Sai-ya Thī-tung Sum-mā Thid-thi Sum-mā Sung-gup-pō
 Sum-mā Vā-jā Sum-mā Gum-mon-tōe Sum-mā Ar-chee-vō Sum-
 mā Vā-yā-mō Sum-mā Sa-ti Sum-mā Sa-mā-thi.

(PAUSE)

Ey-tung Thook-khung (Follow>>) Ah-ri-ya Saj-jun Ti-may Pick-kha-
 way Pūp-pay Ah-na-noose Su-thay Su-tum-may Su-juk-khoong
 U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-pā-thi Vij-chā
 U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

2. Kiccañāṇa (*knowledge of applying the Truth of Dukkha*)

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. The Noble of Truth of Suffering is something that we all should know. I have never heard about this from anyone before.

3. Katañāṇa (*knowledge that one has full awareness of Dukkha*)

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. Now I have complete knowledge of what suffering is. I have never heard anybody say such a thing before.

4. Saccañāṇa (*knowledge of the Truth of Samudaya*)

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. That was how I discovered the Noble Truth about the Origin of Suffering. I have never heard about this from anyone before.

5. Kiccañāṇa (*knowledge of applying the Truth of Samudaya*)

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. We all should relinquish all that causes suffering. I have never heard about this from anyone before.

6. Katañāṇa

(*knowledge that one has brought Samudaya to the irreversible end*)

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. Now I have completely relinquished those causes. I have never heard anybody say such a thing before.

7. Saccañāṇa (*knowledge of the Truth of Nirodha*)

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. That was how I discovered the Noble Truth about the Cessation of Suffering. I have never heard about this from anyone before.

Tung-khō Pa-ni-tung Thook-khung Ah-ri-ya Saj-jung Pa-rin Yai-yun
 Ti-may Pick-kha-way Pūp-pay Ah-na-noose Su-thay Su-tum-may
 Su-juk-khoong U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-
 pā-thi Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Tung-khō Pa-ni-tung Thook-khung Ah-ri-ya Saj-jung Pa-rin-yā Ton-
 ti-may Pick-kha-way Pūp-pay Ah-na-noose Su-thay Su-tum-may
 Su-juk-khoong U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-
 pā-thi Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Ey-tung Thook-kha Sa-moot-tha-yō Ah-ri-ya Saj-jun Ti-may
 Pick-kha-way Pūp-pay Ah-na-noose Su-thay Su-tum-may Su-juk-
 khoong U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-pā-thi
 Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Tung-khō Pa-ni-tung Thook-kha Sa-moot-tha-yō Ah-ri-ya Saj-jung
 Pa-haā Tup-pun Ti-may Pick-kha-way Pūp-pay Ah-na-noose Su-
 thay Su-tum-may Su-juk-khoong U-tha-pā-thi Yā-nung U-tha-pā-
 thi Pun-yā U-tha-pā-thi Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Tung-khō Pani-tung Thook-kha Sa-moot-tha-yō Ah-ri-ya Saj-jung
 Pa-he-nun Ti-may Pick-kha-way Pūp-pay Ah-na-noose Su-thay Su-
 tum-may Su-juk-khoong U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-
 yā U-tha-pā-thi Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Ey-tung Thook-kha Ni-rō-thōe Ah-ri-ya Saj-jun Ti-may Pick-kha-
 way Pūp-pay Ah-na-noose Su-thay Su-tum-may Su-juk-khoong
 U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-pā-thi Vij-chā
 U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

8. Kiccañāṇa (*knowledge of applying the Truth of Nirodha*)

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. We all should strive for the cessation of suffering. I have never heard about this from anyone before.

9. Katañāṇa

(*knowledge that one has completely applied the Truth of Nirodha*)

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. Now I have achieved complete cessation of suffering. I have never heard anybody say such a thing before.

10. Saccañāṇa (*knowledge of the Truth of Magga*)

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. That was how I discovered the Noble Truth about the way to end suffering completely (the Noble Eightfold Path). I have never heard about this from anyone before.

11. Kiccañāṇa (*knowledge of applying the Truth of Magga*)

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. We all should follow the Noble Truth about the way to end suffering completely (the Noble Eightfold Path). I have never heard about this from anyone before.

12. Katañāṇa (*knowledge that one has achieved Enlightenment*)

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. Now I have completely followed through the middle Way. I have never heard anybody say such a thing before.

Tung-khō Pa-ni-tung Thook-kha Ni-rō-thōe Ah-ri-ya Saj-jung Saj-chi-gaā Tup-pun Ti-may Pick-kha-way Pūp-pay Ah-na-noose Su-thay Su-tum-may Su-juk-khoong U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-pā-thi Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Tung-khō Pa-ni-tung Thook-kha Ni-rō-thoe Ah-ri-ya Saj-jung Saj-chi Ga-ton Ti-may Pick-kha-way Pūp-pay Ah-na-noose Su-thay Su-tum-may Su-juk-khoong U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-pā-thi Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Ey-tung Thook-kha Ni-rō Tha-ka Mi-nee Pa-ti Pa-thā Ah-ri-ya Saj-jun Ti-may Pick-kha-way Pūp-pay Ah-na-noose Su-thay Su-tum-may Su-juk-khoong U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-pā-thi Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Tung-khō Pa-ni-tung Thook-kha Ni-rō Tha-ka Mi-nee Pa-ti Pa-thā Ah-ri-ya Saj-jung Paā-way Tup-pun Ti-may Pick-kha-way Pūp-pay Ah-na-noose Su-thay Su-tum-may Su-juk-khoong U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-pā-thi Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Tung-khō Pa-ni-tung Thook-kha Ni-rō Tha-ka Mi-nee Pa-ti Pa-thā Ah-ri-ya Saj-jung Paā-vi-ton Ti-may Pick-kha-way Pūp-pay Ah-na-noose Su-thay Su-tum-may Su-juk-khoong U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-pā-thi Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

O monks, unless and until I have achieved complete knowledge and vision of the Four Noble Truths as they are in their three phrases and twelve aspects (Saccañāṇa, Kiccañāṇa, Katañāṇa), I shall never say that I have achieved full Enlightenment that no human beings, Mara, Brahmaloaka deities and other celestial beings have ever attained before.

O monks, since I have already achieved complete knowledge and vision of the Four Noble Truths as they are in their three phrases and twelve aspects (Saccañāṇa, Kiccañāṇa, Katañāṇa), I can rightfully declare that I have achieved full Enlightenment that no human beings, Mara, Brahmaloaka deities and other celestial beings have ever attained before.

Supreme knowledge and inner vision arose within me. My victory over Kilesa the inner enemies is for good. This current lifetime is my last. I am no longer subject to rebirth.

All the five ascetics were delighted and enthralled by the Buddha's words of wisdom.

After the Buddha said "Whatever is subject to origination is also subject to cessation," ascetic Kondhañña was able to see the truth of this statement and achieved the first level of Enlightenment (Sotāpanna).

Ya-wa Guee-won Ja-may Pick-kha-way Ey-may-su Ja-tu-su Ah-ri-ya-saj Jay-su A-won Ti-pa-ri-wat Tung Tha-wa Ta-sa Ka-rung Ya-tha Pū-tung Yā-na Tus-sa-nung Na Su-vi-soot-thung Ah-hō-sī.
 Nay-wa Tā-waā-hung Pick-kha-way Sa-tay Wa-gay Lo-gay Sa-ma Ra-gay Sa-prum Ma-gay Sus-sa Ma-na Prum-ma-ni-ya Pa-cha-ya Sa-tay-wa Ma-noose Sa-ya Ah-noot Ta-rung Sum-mā Sum-pōe-thing Ah-pi-sum Put-thōe Paj-jun Ya-singh

Ya-tōe Ja-khō May Pick-kha-way Ey-may-su Ja-tu-su Ah-ri-ya-saj Jay-su A-won-ti Pa-ri-wat-tung Ta-wa Ta-sa Ka-rung Ya-thā Pū-tung Yāna Tus-sa-nung Su-vi-soot-thung Ah-hō-si.
 Ah-thā-hung Pick-kha-way Sa-tay Wa-gay Lo-gay Sa-ma Ra-gay Sa-prum Ma-gay Sus-sa Ma-na Prum-ma-ni-ya Pa-cha-ya Sa-tay-wa Ma-noose Sa-ya Ah-noot Ta-rung Sum-mā Sum-pōe-thing Ah-pi-sum Put-thōe Paj-jun Ya-singh

Yā-nun-ja Pa-na May Tus-sa-nung U-tha Pā-thi Ah-koop-pa May Vi-moot-ti Ah-ya-mon Ti-ma Cha-ti Nut-thi Tha-ni Pu-nup Pa-vo-ti

Ey-tha-ma-vō Ja-pa-ka-vā. Ut-ta-ma-nā Pun-ja-vuk Ki-yā Pick-khū Pa-ka-va-tōe Pā-si-tung Ah-pi Nun-toong.

Ey-mus Sa-min Ja Pa-na Wai-yā Ga-ra-nus-ming Pun-ya Mā-nay Ar-yus-sa Ma-thōe Gō-tun Yus-sā Vi-ra-chung We-ta-ma-lung Tum-ma Juk-koong U-tha Pā-thi Young Kin-ji Sa-mu-tha-ya Tum-mung Sub-pun-tung Ni-rō-tha Tum-mon-ti.

Now that the wheel of the Dhamma started rolling, earth-dwelling deities cried out in glee.

They were joyfully talking about the Buddha having proclaimed his Dhamma for the first time at the Isipatana Deer Park near the City of Benares. Except for the Buddha, no human being or celestial being could have given the sermon that got the wheel of Dhamma rolling.

Upon hearing the sound of happy cheers from the earth-dwelling deities, the deities in Cātummahārājikā (first level of Heaven) also cried out in glee.

Upon hearing the sound of happy cheers from the Cātummahārājikā deities, the deities in Tāvātimsā (second level of Heaven) also cried out in glee.

Upon hearing the sound of happy cheers from the Tāvātimsā deities, the deities in Yāmā (third level of Heaven) also cried out in glee.

Upon hearing the sound of happy cheers from the Yāmā deities, the deities in Tusitā (fourth level of Heaven) also cried out in glee.

Upon hearing the sound of happy cheers from the Tusitā deities, the deities in Nimmānaratī (fifth level of Heaven) also cried out in glee.

Upon hearing the sound of happy cheers from the Nimmānaratī deities, the deities in Paranimmitavasavattī (sixth level of Heaven) also cried out in glee.

Upon hearing the sound of happy cheers from the Paranimmitavasavattī deities, the deities in Brahmaloaka reacted in immense joy.

The Brahmaloaka deities were talking about the Buddha having proclaimed his Dhamma for the first time at the Isipatana Deer Park near the City of Benares. Except for the Buddha, no human being or celestial being could have given the sermon that got the wheel of Dhamma rolling.

Pa-wat Ti-thay Ja-pa-ka-wa-tā Tum-ma Juk-gay Poom-ma Tay-va
 Sūt-ta Ma-noose Sā-way-soong A-tum Puck-ka-wa-ta Pa-ra-na-
 si-young I-si-pa-ta-nay Mi-ka-thā-yay Ah-noot Ta-rung Tum-ma
 Juk-gung Pa-wat Ti-tung Up-pa Ti-wat Ti-young Sa-ma-nay Na-wa
 Prum-ma-nay Na-wa Tay-way Na-wa Ma-ray Na-wa Prum-mu-na
 Wa Gay-na-ji-vā Lō Gus Min...Ti.

(PAUSE)

Poom-mā-nung (Follow>>) Tay-va-nung Sūt-tung Soot-ta-va Jā-
 toom Ma-ha Ra-chi-ka Tay-va Sūt-ta Ma-noose Sa-way-soong

Jā-toom Ma-ha Ra-chi-ka-nung Tay-va-nung Sūt-tung Soot-ta-wa
 Ta-va-ting-sa Tay-va Sūt-ta Ma-noose Sā-way-soong

Ta-wa-ting-sa-nung Tay-va-nung Sūt-tung Soot-ta-wa Ya-ma
 Tay-va Sūt-ta Ma-noose Sā-way-soong

Ya-ma-nung Tay-va-nung Sūt-tung Soot-ta-wa Tu-si-tā Tay-va
 Sūt-ta Ma-noose Sā-way-soong

Tu-si-tā-nung Tay-va-nung Sūt-tung Soot-ta-wa Nim-ma-na-ra-tee
 Tay-va Sūt-ta Ma-noose Sā-way-soong

Nim-ma-na-ra-tee-nung Tay-va-nung Sūt-tung Soot-ta-wa Pa-ra-
 nim Mi-ta-va Sa-wat-tee Tay-va Sūt-ta Ma-noose Sā-way-soong

Pa-ra-nim Mi-ta-va Sa-wat-tee-nung Tay-va-nung Sūt-tung Soot-
 ta-wa Prum-ma-ka-yi-ka Tay-va Sūt-ta Ma-noose Sā-way-soong

A-tum Puck-ka-wa-ta Pa-ra-na-si-young I-si-pa-ta-nay Mi-ka-thā-
 yay Ah-noot Ta-rung Tum-ma Juk-gung Pa-wat Ti-tung Up-pa Ti-
 wat Ti-young Sa-ma-nay Na-wa Prum-ma-nay Na-wa Tay-way Na-
 wa Ma-ray Na-wa Prum-mu-na Wa Gay-na-ji-vā Lō Gus Min...Ti.

(PAUSE)

For a moment, the happy cheers were heard through Brahmaloaka.

Even 10,000 galaxies trembled in acknowledgement. Light of unparalleled brightness enveloped the entire world, outshining the aura of all deities.

The Buddha then said “Koṇḍhañña is now a Knower. Koṇḍhañña is now a Knower.” Hence, ascetic Koṇḍhañña was given the name Añña Koṇḍhañña Bhikkhu or Koṇḍañña the Knower.

Ey-ti-ha-thay-na (Follow>>) Ka-nay-na Thay-na Mu-hoot Thay-na
Ya-wa Prum-ma-lō-gā Sūt-tōe Up-pūk Kuj-chi

Ah-yun-ja Ta-sa Sa-hus-sri Lo-ga Tha-tu Sung-gum-pi Sum-pa
Gum-pi Sum-pa Way-thi Up-pa Ma-no Ja O-lār-lo O-pā-sōe Lo-gay
Pa-tu Ra-hō-si Ah-tik Gum-may-va Tay-va-nung Tay-va Nu-pā-
vung

Ah-tha-khō Puck-ka-wa U-thā-nung U-thā Nay-si Un-ya-si
Va-ta-pōe Go-tun-yo Un-ya-si Va-ta-pōe Go-tun Yo-ti Ey-ti Hī-
thung Ah-yus Sa-ma-thōe Go-tun-yus-sa “Un-ya Go-tun-yo”
Ta-way-wa Na Mung Ah-hō See...Ti.

For guided chanting VDOs, go to

<http://alturl.com/g6cem>

<http://alturl.com/8jsgt>





FOOD RECOLLECTION AND MONASTIC BLESSINGS



Recollection of the Elements and Loathsomeness

(Now let us now chant the verses for recollection of the elements and loathsomeness of food.)

Dependent upon causes and conditions, merely the combination of various natural elements,

are both almsfood and the person who eats it;

only elements, not a being, not possessing a permanent life principle, being void of self or soul.

All this lump of food is not yet loathsome

but having touched this putrid body, becomes exceedingly loathsome.

The verse for asking rice from the Buddha

May I have this remaining food.

Food Recollection

Recollection of the Elements and Loathsomeness

*(Han Tha Ma Yang Pin Tha Pa Ta Tha Tu Pa Ti Ku La Pat Ja Wek
Kha Na Pa Thang Pha Na Ma Se)*

Ya Tha Pat Cha Yang Pa Wat Ta Ma Nang Tha Tu Mat Ta
Me We Tang,

Ya Thi Thang Pin Tha Pa To ,

Ta Thu Pa Phun Cha Ko Ja Puk Kha Lo Tha Tu Mat Ta Ko
Nit Sat To Nit Chi Wo Sun yo,

Sap Pho Pa Na Yang Pin Tha Pa To A Chi Khut Cha Ni Yo ,

I Mang Pu Ti Ka Yang Pat Ta Wa A Ti Wi Ya Chi Khut
Cha Ni Yo Cha ya Ti

The verse for asking rice from the Buddha

Se Sang Mang Ka Lang Ya Ja Ma

A Nu Mo Tha Na Ram Pha Kha Tha

Just as the rivers full of water fill the ocean full, even so does that given here benefit the dead. Whatever you wish or want, may it happen quickly. May all your wishes be fulfilled as the moon is full, or as the radiant wish-fulfilling gem.

Common Rejoicing Of Merits

May all distress be averted!	May all diseases be destroyed!
May no dangers happen to you!	May you be happy, and live long!
May all distress be averted!	May all diseases be destroyed!
May no dangers happen to you!	May you be happy, and live long!
May all distress be averted!	May all diseases be destroyed!
May no dangers happen to you!	May you be happy, and live long!

He of respectful nature who

Always honors the elders,

Four qualities increase for him:

Long life, beauty, happiness and strength.

A Nu Mo Tha Na Ram Pha Kha Tha

Ya Tha Wa Ri Wa Ha Pu Ra Pa Ri Pu Ren Ti Sa Kha Rang
 E Wa Me Wa I To Thin Nang Pe Ta Nang U Pa Kap Pa Ti
 It Chi Tang Pat Thi Tang Tum Hang Khip Pa Me Wa Sa Mit Cha Tu
 Sap Phe Pu Ren Tu Sang Kap Pa
 Jan Tho Pan Na Ra So Ya Tha Ma Ni Chot Ti Ra So Ya Tha

Sa Many Nu Mo Tha Na Kha Tha

<u>Sap Phi Ti Yo</u> Wi Wat Jan Tu	Sap Pha Ro Kho Wi Nat Sa Tu
Ma Te Pha Wat Wan Ta Ra Yo	Su Khi Thi Kha Yu Ko Pha Wa
Sap Phi Ti Yo Wi Wat Jan Tu	Sap Pha Ro Kho Wi Nat Sa Tu
Ma Te Pha Wat Wan Ta Ra Yo	Su Khi Thi Kha Yu Ko Pha Wa
Sap Phi Ti Yo Wi Wat Jan Tu	Sap Pha Ro Kho Wi Nat Sa Tu
Ma Te Pha Wat Wan Ta Ra Yo	Su Khi Thi Kha Yu Ko Pha Wa
A Phi Wa Tha Na Si Lit Sa	
Nit Jang Wut Tha Pa Ja Yi No	
Jat Ta Ro Tham Ma Wat Than Ti	
A Yu Wan No Su Khang Pha Lang	

Verses of Benediction towards offering of food

For the wise may there be long-life,
 strength, good birth and ready wit
 From him to others goes happiness
 so to him happiness reciprocates
 To he who wishes in others long-life, strength, good birth,
 happiness, and ready wit, will rebound wherever he is,
 likewise accruing long life,
 honour and other good things.

Verses on the power of the Triple Gem

By the power of the Triple Gem
 By the might of the Triple Gem
 Suffering, disease, danger, enmity,
 perils and distress,
 not any single obstacle,
 may they be destroyed without remainder.
 Triumph, success, wealth and gain,
 safety, luck, happiness, strength,
 fortune, long life and beauty,

Po Cha Na Tha Na Nu Mo Tha Na Kha Tha

A Yu Tho Pha La Tho Thi Ro

Wan Na Tho Pa Ti Pha Na Tho

Su Khat Sa Tha Ta Me Tha Wi

Su Khang So A Thi Khat Cha Ti

A Yung That Ta Wa Pha Lang Wan Nang

Su Khan Ja Pa Ti Pha Na Tho

Thi Kha Yu Ya Sa Wa Ho Ti

Yat Tha Yat Thu Pa Pat Cha Ti Ti

Ra Ta Nat Ta Ya Nu Pa Wa Thi Kha Tha

Ra Ta Nat Ta Ya Nu Pha We Na

Ra Ta Nat Ta Ya Te Ja Sa

Thuk Kha Ro Kha Pha Ya We Ra

So Ka Sat Tu Ju Pat Tha Wa

A Ne Ka An Ta Ra Ya Pi

Wi Nat San Tu A Se Sa To

Ja Ya Sit Thi Tha Nang La Phang

Sot Thi Pha Kha Yang Su Khang Pha Lang

Si Ri A Yu Ja Wan No Ja

prosperity and fame, may they increase.

And a hundred years of life and
successful in livelihood may you be.

May there be for you all blessings.

May all the Devas guard you well.

By the power of all the Buddhas,

May you always be safe.

May there be for you all blessings.

May all the Devas guard you well.

By the power of all the Dhammas,

May you always be safe.

May there be for you all blessings.

May all the Devas guard you well.

By the power of all the Sanghas,

May you always be safe.

Pho Khang Wut Thi Ja Ya Sa Wa

Sa Ta Wat Sa Ja A Yu Ja

Chi Wa Sit Thi Pha Wan Tu Te

Pha Wa Tu Sap Pha Mang Kha Lang

Rak Khan Tu Sap PhaThe Wa Ta

Sap Pha Phut Tha Nu Pha We Na

Sa Tha Sot Thi Pha Wan Tu Te

Pha Wa Tu Sap Pha Mang Kha Lang

Rak Khan Tu Sap Pha The Wa Ta

Sap Pha Tham Ma Nu Pha We Na

Sa Tha Sot Thi Pha Wan Tu Te

Pha Wa Tu Sap Pha Mang Kha Lang

Rak Khan Tu Sap Pha The Wa Ta

Sap Pha Sang Kha Nu Pha We Na

Sa Tha Sot Thi Pha Wan Tu Te

A Ta Na Ti Ya Pa Rit Kha Tha

From all diseases freed;
from all grief escaped;
overcome all enmity
and liberated may you be!
May all distress be averted!
May all diseases be destroyed!
May no dangers be for you!
May you be happy, living long
He of respectful nature
whoever the elders honouring
Four qualities for him increase:
long life and beauty, happiness and strength.

A Ta Na Ti Ya Pa Rit Kha Tha

Sap Pha Ro Kha Wi Ni Mut To

Sap Pha San Ta Pa Wat Chi To

Sap Pha We Ra Ma Tik Kan To

Nip Phu To Ja Tu Wang Pha Wa

Sap Phi Ti Yo Wi Wat Chan Tu

Sap Pha Ro Kho Wi Nat Sa Tu

Ma Te Pha Wat Wan Ta Ra Yo

Su Khi Thi Kha Yu Ko Pha Wa

A Phi Wa Tha Na Si Lit Sa

Nit Jang Wut Tha Pa Ja Yi No

Jat Ta Ro Tham Ma Wat Than Ti

A Yu Wan No Su Khang Pha Lang

The Lesser Sphere of Blessings

By the power of all the Buddhas,
by the power of all the Dhammas,
by the power of all the Sanghas,
the Buddha-gem,
the Dhamma-gem,
the Sangha-gem -
the Triple Gems;
by their power,
by the power of the 84,000 sections of Dhamma,
by the power of the Three Baskets (of Dhamma),
by the power of the Conqueror's Disciples:
may all your diseases,
all your dangers,
all your obstacles,
all your distress,
all your unlucky omens,
all your inauspiciousness –
all be destroyed!
Long-life-increasing,
wealth-increasing,

Mong Khon Jak Kan Wan Nori

Sap Pha Phut Tha Nu Pha We Na

Sap Pha Tham Ma Nu Pha We Na

Sap Pha Sang Kha Nu Pha We Na

Phuttha Ra Ta Nang

Thamma Ra Ta Nang

Sang Kha Ra Ta Nang

Tin Nang Ra Ta Na Nang

A Nu Pha We Na

Ja Tu Ra Si Ti Sa Hat Sa Tham Mak Khan Tha Nu Pha We Na

Pi Ta Kat Ta Ya Nu Pha We Na

Chi Na Sa Wa Ka Nu Pha We Na

Sap Phe Te Ro Kha

Sap Phe Te Pha Ya

Sap Phe Te An Ta Ra Ya

Sap Phe Te U Pat Tha Wa

Sap Phe Te Thun Ni Mit Ta

Sap Phe Te A Wa Mang

Kha La Wi Nat San Tu

A Yu Wat Tha Ko

Ta Na Wat Tha Ko

fortune-increasing,

fame-increasing,

power-increasing,

beauty-increasing,

happiness-increasing,

may they ever be.

Suffering, disease, danger, enmity,

sorrow, perils and distress -

Not remaining any single obstacle

may they be destroyed by this power.

Triumph, success, wealth and gain,

safety, luck, happiness, strength,

fortune, long-life and beauty,

prosperity and fame, may they increase.

and a hundred years of life

and successful in livelihood, may you be.

May there be for you all blessings...

Si Ri Wat Tha Ko

Ya Sa Wat Tha Ko

Pa La Wat Tha Ko

Wan Na Wat Tha Ko

Su Kha Wat Tha Ko

Ho Tu Sap Pha Tha

Thuk Kha Ro Kha Pha Ya We Ra

So Ka Sat Tu Ju Pat Tha Wa

A Ne Ka An Ta Ra Ya Pi

Wi Nat San Tu Ja Te Cha Sa

Cha Ya Sit Thi Tha Nang La Phang

Sot Thi Pha Ka Yang Su Khang Pha Lang

Si Ri A Yu Ja Wan No Ja

Pho Khang Wut Thi Ja Ya Sa Wa

Sa Ta Wat Sa Ja A Yu Ja

Chi Wa Sit Thi Pha Wan Tu Te

Pha Wa Tu Sap Pha Mang Kha Lang...

Tha Wai Phorn Phra

Homage to the Exalted One, the Arahant, he who is perfectly
Enlightened by himself. (3 times)

He is indeed the Exalted One, far from defilements, perfectly Enlightened
by himself, fully possessed of wisdom and (excellent) conduct, One
who has proceeded by the good way, knower of worlds, unexcelled
Trainer of tamable men, who trains His followers in the highest form of
spiritual life, who is the Teacher of all human and celestial beings, who
is enlightened and exalted.

Well-expounded is the Exalted One's Dhamma, to be seen here and
now, not delayed in time, (inviting one to) come-and-see,
leading inwards, to be seen by each wise man for himself.

The Sangha of the Exalted One's disciples who have practised well,
The Sangha of the Exalted One's disciples who have practised straightly,
The Sangha of the Exalted One's disciples who have practised rightly,
The Sangha of the Exalted One's disciples who have practised properly;
that is to say, the four pairs of men, the eight types of persons,
that is the Sangha of the Exalted One's disciples,
worthy of gifts, worthy of hospitality, worthy of offerings, who should
be respected,
the incomparable field of merit for the world.

Tha Wai Phorn Phra

Na Mo Tat Sa Pha Kha Wa To A Ra Ha To Sam Ma Sam
Phut That Sa (3 times)

I Ti Pi So Pha Kha Wa A Ra Hang Sam Ma Sam Phut Tho
Wit Cha Ja Ra Na Sam Pan No Su Kha To Lo Ka Wi Thu
A Nut Ta Ro Pu Ri Sa Tham Ma San Ra Thi
Sat Tha The Wa Ma Nut Sa Nang Phut Tho Pha Kha Wa Ti

Sa Wak Kha To Pha Kha Wa Ta Tham Mo
San Thit Thi Ko A Ka Li Ko E Hi Pat Si Ko
O Pa Na Yi Ko Pat Jat Tang We Thi Tap Pho Winyu Hi Ti

Su Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho
U Chu Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho
Ya Ya Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho
Sa Mi Ji Pa Ti Pan No Pha Kha Wa To Sa Wa Ka Sang Kho
Ya Thi Thang Jat Ta Ri Pu Ri Sa Yu Kha Ni At Tha Pu Ri Sa Puk
Kha La

E Sa Pha Kha Wa To Sa Wa Ka Sang Kho
A Hu Nai Yo Pa Hu Nai Yo Thak Khi Nai Yo An Ja Li Ka Ra Ni Yo
A Nut Ta Rang Pun yak Khet Tang Lo Kat Sa Ti

The Verses on the Buddha's Wholesome Victories

- 1 Creating a form thousand-armed, each with a weapon,
Mara on the elephant Grimekhala roared frightfully with his soldiers,
The Lord of Munis conquered him by means of giving Dhamma,
By the power of this may you achieve wholesome victories.

- 2 More than Mara making war all night,
Was the frightfulness of Alavaka the Giant, impatient and arrogant,
The Lord of Munis conquered him by means of well-taming through
patience,
By the power of this may you achieve wholesome victories.

- 3 The noble elephant Nalagiri became quite mad,
and very cruel, like a forest fire, wheel-weapon or a thunderbolt.
The Lord of Munis conquered him by means of sprinkling the water of
loving-kindness,
By the power of this may you achieve wholesome victories.

- 4 Very cruel, with a sword upraised in his expert hand,
Running three leagues along the path he was Garlanded-with-fingers,
The Lord of Munis conquered him with miraculous powers,
By the power of this may you achieve wholesome victories.

Phu Tha Cha Ya Mang Kha La Kha Tha –
Buddhajayamaṅgalagāthā

The Verses on the Buddha's Wholesome Victories

- 1 Pha Hung Sa Hat Sa Ma Phi Nim Mi Ta Sa Wu Than Tang
 Khri Me Kha Lang U Thi Ta Kho Ra Sa Se Na Ma Rang
 Tha Na Thi Tham Ma Wi Thi Na Chi Ta Wa Mu Nin Tho
 Tan Te Cha Sa Pha Wa Tu Te Cha Ya Mang Kha La Ni
- 2 Ma Ra Ti Re Ka Ma Phi Yut Chi Ta Sap Pha Rat Ting
 Kho Ram Pa Na La Wa Ka Mak Kha Ma That Tha Yak Khang
 Khan Ti Su Than Ta Wi Thi Na Chi Ta Wa Mu Nin Tho
 Tan Te Cha Sa Pha Wa Tu Te Cha Ya Mang Kha La Ni
- 3 Na La Khi Ring Kha Cha Wa Rang A Ti Mat Ta Phu Tang
 Tha Wak Khi Jak Ka Ma Sa Ni Wa Su Tha Ru Nan Tang
 Met Tam Phu Se Ka Wi Thi Na Chi Ta Wa Mu Nin Tho
 Tan Te Cha Sa Pha Wa Tu Te Cha Ya Mang Kha La Ni
- 4 UK Khit Ta Khak Kha Ma Ti Hat Tha Su Tha Ru Nan Tang
 Tha Wan Ti Yo Cha Na Pa Thang Khu Li Ma La Wan Tang
 It Thi Phi Sang Kha Ta Ma No Chi Ta Wa Mu Nin Tho
 Tan Te Cha Sa Pha Wa Tu Te Cha Ya Mang Kha La Ni

5 Having made her belly like a pregnant woman (by tying on)
a piece of wood,

Cinca spoke lewdly in the midst of the people,

The Lord of Munis conquered her by fair and peaceful means,

By the power of this may you achieve wholesome victories.

6 Saccaka, whose speech habitually departed from the truth,

Raised up, like a flag, his theory with a mind become completely blind,

The Lord of Munis conquered him by wisdom's shining lamp,

By the power of this may you achieve wholesome victories.

7 Nandopananda the serpent of wrong understanding but great power,

The (Buddha's) son, the Elder (Moggallana) serpent-like set out to tame,

The Lord of Munis conquered him by means of a demonstration of
power,

By the power of this may you achieve wholesome victories.

8 Like a serpent well coiled about the arms,

Were the wrongly grasped views of the Brahma-god named Baka of
pure light and power,

The Lord of Munis conquered him by means of the medicine of
knowledge,

By the power of this may you achieve wholesome victories.

9 These are the eight verses on the Buddha's wholesome victories,

Which should be chanted and recollected every day without laziness,

(So that) being rid of the many kinds of obstacles,

The man of wisdom can attain liberation and happiness.

5 Kat Ta Wa Na Kat Tha Mu Ta Rang I Wa Khap Phi Ni Ya
 Jin Ja Ya Thut Tha Wa Ja Nang Cha Na Ka Ya Mat Che
 San Te Na So Ma Wi Thi Na Chi Ta Wa Mu Nin Tho
 Tan Te Cha Sa Pha Wa Tu Te Cha Ya Mang Kha La Ni

6 Sat Jang Wi Ha Ya Ma Ti Sat Ja Ka Wa Tha Ke Tung
 Wa Tha Phi Ro Pi Ta Ma Nang A Ti An Tha Phu Tang
 Panya Pa Thi Pa Cha Li To Chi Ta Wa Mu Nin Tho
 Tan Te Cha Sa Pha Wa Tu Te Cha Ya Mang Kha La Ni

7 Nan Tho Pa Nan Tha Phu Ja Khang Wi Phu Thang Ma Hit Thing
 Put Te Na The Ra Phu Cha Khe Na Tha Ma Pa Yan To
 It Thu Pa The Sa Wi Thi Na Chi Ta Wa Mu Nin Tho
 Tan Te Cha Sa Pha Wa Tu Te Cha Ya Mang Kha La Ni

8 Thuk Kha Ha Thit Thi Phu Ja Khe Na Su That Tha Hat Thang
 Phram Mang Wi Sut Thi Chu Ti Mit Thi Pha Ka Phi Tha Nang
 Ya Na Kha The Na Wi Thi Na Chi Ta Wa Mu Nin Tho
 Tan Te Cha Sa Pha Wa Tu Te Cha Ya Mang Kha La Ni

9 E Ta Pi Phut Tha Cha Ya Mang Kha La At Tha Kha Tha
 Yo Wa Ja No Thi Na Thi Ne Sa Ra Te Ma Tan Thi
 Hit Wa Na Ne Ka Wi Wi Tha Ni Ju Pat Tha Wa Ni
 Mok Khang Su Khang A Thi Kha Mai Ya Na Ro Sa Panyo

The Victory Protection

The Lord greatly compassionate
 for the welfare of all living beings
 having fulfilled all the perfections
 attained by himself the highest Bodhi;
 by the speaking of this truth,
 may you be blessed with victory.

Victorious at the Bodhi-tree's root
 He who increased delight for the Sakyas,
 thus may victory be yours,
 may you win the blessing of victory!
 In the undefeated posture
 upon the exalted holy place
 having the consecration of all the Buddhas,
 He rejoices in the highest attainment.

Lucky stars, lucky blessings,
 a lucky dawn, a lucky sacrifice,
 a lucky instant, a lucky moment

Cha Ya Parit – Jayaparitta

The Victory Protection

Ma Ha Ka Ru Ni Ko Na Tho

Hi Ta Ya Sap Pha Pa Ni Nang

Pu Ret Wa Pa Ra Mi Sap Pha

Pat To Sam Pho Thi Mut Ta Mang

E Te Na Sat Ja Wat Je Na

Ho Tu Te Cha Ya Mang Kha Lang

Cha Yan To Pho Thi Ya Mu Le

Sak Ka Ya Nang Nan Thi Wat Tha No

E Wang Ta Wang Wi Cha Yo Ho Hi

Cha Yat Su Cha Ya Mang Kha Le

A Pa Ra Chi Ta Pan Lang Ke

Si Se Pa Tha Wi Pok Kha Re

A Phi Se Ke Sap Pha Phut Tha Nang

Ak Khap Pat To Pa Mo Tha Ti

Su Nak Khat Tang Su Mang Kha Lang

Su Pa Pha Tang Su Hut Ti Tang

Su Kha No Su Mu Hut To Ja

(when) well-given (are things) to Brahmacharis,
 (when) bodily kamma is righteous,
 and righteous is verbal kamma,
 (when) mental kamma is righteous,
 righteous are their aspirations.

By these righteousneses being accomplished,
 one gains the goal by righteousness.

May there be for you all blessings,
 may all heavenly beings protect you.

By the power of all the Buddhas,
 may you always be safe.

May there be for you all blessings,
 may all heavenly beings protect you.

By the power of all the Dhammas,
 may you always be safe.

May there be for you all blessings,
 may all heavenly beings protect you.

By the power of all the Sanghas,
 may you always be safe.

Su Yit Thang Phra Ma Ja Ri Su
 Pa Thak Khi Nang Ka Ya Kam Mang
 Wa Ja Kam Mang Pa Thak Khi Nang
 Pa Thak Khi Nang Ma No Kam Mang
 Pa Ni Thi Te Pa Thak Khi Na
 Pa Thak Khi Na Ni KaTa Wa Na
 La Phan Tat The Pa Thak Khi Ne
 Pha Wa Tu Sap Pha Mang Kha Lang
 Rak Khan Tu Sap Pha The Wa Ta
 Sap Pha Phut Tha Nu Pha We Na
 Sa Tha Sot Thi Pha Wan Tu Te
 Pha Wa Tu Sap Pha Mang Kha Lang
 Rak Khan Tu Sap Pha The Wa Ta
 Sap Pha Tham Ma Nu Pha We Na
 Sa Tha Sot Thi Pha Wan Tu Te
 Pha Wa Tu Sap Pha Mang Kha Lang
 Rak Khan Tu Sap Pha The Wa Ta
 Sap Pha Sang Kha Nu Pha We Na
 Sa Tha Sot Thi Pha Wan Tu Te

The Verse to End a Meditation Session

By all Buddhas attained to power
and the power of the Solitary Ones
And by the might of the Arahants,
by such power I bind this protection all around.

By the power of all the Buddhas,
By the power of all the Dhammas,
By the power of all the Sanghas,
ever in safety may you be.

The Verse to End a Meditation Session

Sap Phe Phut Tha Pa Lap Pat Ta

Pat Je Ka Nan Ja Yang Pha Lang

A Ra Han Ta Nan Ja Te Che Na

Rak Khang Phan Tha Mi Sap Pha So

(Te At Tha Lat Tha Su Khi Ta

Wi Run Ha Phu Tha Sa Sa Ne

A To Kha Su Khi Ta Ho Tha

Sa Ha Sap Phe Hi Ya Ti Phi)

Sap Pha Phut Tha Nu Pha We Na

Sap Pha Tham Ma Nu Pha We Na

Sap Pha Sang Khang Nu Pha We Na

Sa Tha Sot Thi Pha Wan Tu Te

The discourse on offering time

A wise people is well faithful, without stinginess has done charity at the time that the poor recipient needs,

Charity that was done towards one who is far from defilement, practices upright to the Teachings, and he is not fade from the virtue attained,

Charity is a happiness increaser of such a person, it should be admired by many people, for is is a good dedicatory gift that full of good and large outcome.

Those who are not such charity owners, they are only joy with it and those who give help in that charity,

They all are participated in such rejoice and rendering the service, and also that charity is not defect by that action,

Therefore, a wise person who is strong faithful, be enjoyed in that good charity which he has done for it outcome is really great,

All Wise persons, the wholesome charity you have done, is the refuge for next realm.

Ka La Tha Na Sut Ta Kha Tha – Kāladānasuttagāthā

The discourse on offering time

Ka Le Tha Than Ti Sa Panya

Wa Thanyu Wi Ta Mat Cha Ra

Ka Le Na Thin Nang A Ri Ye Su

U Chu Phu Te Su Ta Thi Su

Wip Pa San Na Ma Na Tat Sa

Wi Pu La Ho Ti Thak Khi Na

Ye Tat Tha A Nu Mo Than Ti

Wai Ya Wat Jang Ka Ron Ti Wa

Na Te Na Thak Khi Na O Na

Te Pi Unyat Sa Pha Khi No

Tat Sa Ma Tha The Ap Pa Ti Wa Na Jit To

Yat Tha Thin Nang Ma Hap Pha Lang

Punya Ni Pa Ra Lo Kat Sa Ming

Pa Tit Tha Hon Ti Pa Ni Nan Ti

Enumeration of Phenomenon

Phenomenon which are wholesome,

Phenomenon which are unwholesome,

Phenomenon which are indeterminate (neither kammically wholesome nor unwholesome); Which are wholesome?

When?

Consciousness pertaining to the Sense-Sphere accompanied by pleasure, and associated with knowledge,

Arises with any object such as the visible object,

sound object,

odour object,

taste object,

body-impression object and

mental object,

The Sense-impression and Restlessness in that time, besides,

other phenomena are physical phenomena depend on each other arising,

These phenomenon are wholesome.

Phra Sang Khi Ni – Dhammasaṅgānī

Enumeration of Phenomenon

Ku Sa La Tham Ma,

A Ku Sa La Tham Ma,

A Pha Ya Ka Ta Tham Ma.

Ka Ta Me Tham Ma Ku Sa La,

Ya Sa Ming Sa Ma Ye,

Ka Ma Wa Ja Rang Ku Sa Lang Jit Tang Up Pan Nang Ho Ti So
Ma Nat Sa Sa Ha Kha Tang Ya Na San Pa Yut Tang,

Ru Pa Ram Ma Nang Wa,

Sat Ta Ram Ma Nang Wa,

Khan Tha Ram Ma Nang Wa,

Ra Sa Ram Ma Nang Wa,

Phot Thap Pa Ram Ma Nang Wa,

Tam Ma Ram Ma Nang Wa Yang Yang Wa Pa Na Rap Pha,

Tat Sa Ming Sa Ma Ye Phat So Ho Ti, A Wik Khe Po Ho Ti, Ye
Wa Pa Na Tat Sa Ming Sa Ma Ye,

Anye Pi At Thi Pa Tit Ja Sa Mup Pan Na A Ru Pi No Tham Ma,

I Me Tham Ma Ku Sa La.





BASIC DISCIPLINE FOR DHAMMADAYADA MONKS



Basic Discipline (Wi Na Ya) for Dhammadayada Monks

Every monk must conform to the laws and traditions of the Vinaya. To transgress any of its rules of training is called an A Pat, or offence. Offences are of two kinds: incurable, and curable. The former refers to the class called **Pa Ra Chi Ka** (4 Rules of Defeat). A monk who commits any of the four Pa Ra Chi Ka offences is automatically no longer a monk. He must leave the community by disrobing and resuming the lay life; any attempt to re-ordain is automatically invalid.

Curable offences may be divided into two sorts: heavy and light. There is only one class of heavy curable offences, that is the thirteen **Sang Kha Thi Se Sa** (13 Rules entailing Initial and Subsequent meetings of the Sangha). These offences are curable by undergoing probation (Pa Ri Wat), after which - if the Sangha is convinced of one's repentance - a meeting of not less than twenty monk is called and the offender is declared pure again and restored to his original status. Light offences are of different categories which, in descending order of severity, are: **A Ni Ya Ta** (2 Indefinite Rules), **Nit Sak Khi Ya Pa Jit Ti Ya** (30 Rules entailing Expiation with Forfeiture), **Pa Jit Ti Ya** (92 Rules entailing Expiation), **Pa Ti The Sa Ni Ya** (4 Rules to be confessed), **Se Khi Ya** (75 Rules of Training), and **A Thi Ka Ra Na Sa Ma Tha** (7 Rules for Settlement of Legal Processes). It is the duty of monk to undergo the confession of minor transgressions with a fellow monk on a daily basis. This may effect purification from minor offences or from personal weaknesses which might not constitute a breach of monastic deportment.

Defeat 4 (Pa Ra Chi Ka):

1. Any Monk who engages in sexual intercourse intentionally, even with a female animal is defeated;
2. Any Monk who with intent to steal, takes what is not given in the manner of a thief, is defeated;

3. Any Monk who purposely deprives a human being of life or finds a weapon for another to kill himself or others or praises the beauty of death, or successfully persuades another to die, is defeated;

4. Any Monk who untruthfully claims high mental attainments, is defeated.

Meeting of the Sangha 13 (Sang Kha Thi Se Sa):

1. Any Monk who intentionally emits semen, except in a dream, entails initial and subsequent meeting of the Sangha;

2. Any Monk who with lustful or perverted thoughts comes in bodily contact with a woman, entails initial and subsequent meeting of the Sangha;

3. Any Monk who with lustful or perverted thoughts woos a woman with lewd words, entails initial and subsequent meeting of the Sangha;

4. Any Monk who with lustful or perverted thoughts, verbally allures a woman inviting sexual intercourse, entails initial and subsequent meeting of the Sangha;

5. Any Monk who acts as a go-between between a man and a woman for the purpose of matchmaking, entails initial and subsequent meeting of the Sangha;

6. Any Monk who builds or has built for himself a hut of mud or cement, on an occupied site without permission or which exceeds the prescribed dimensions (12 x 7 cubits) or is built without an initial assembly of Monk at the site, entails initial and subsequent meeting of the Sangha;

7. Any Monk who has built for himself a large hut of mud or cement, on a site owned by his sponsor without an initial assembly of Monk at the site, entails initial and subsequent meeting of the Sangha;

8. Any Monk who is angry with another monk and attempts to have him excommunicated out of spite by a false, direct accusation involving defeat, entails initial and subsequent meeting of the Sangha;

9. Any Monk who is angry with another monk and attempts to have him ex-communicated out of spite by a false, indirect accusation involving defeat, entails initial and subsequent meeting of the Sangha;

10. Any Monk who attempts to cause a schism in the Sangha and who heeds not those who warn him otherwise exceeding three times, entails initial and subsequent meeting of the Sangha;

11. Any Monk who conspires in an attempt to cause a schism in the Sangha and who heeds not those who warn him otherwise exceeding three times, entails initial and subsequent meeting of the Sangha;

12. Any Monk who refuses to accept criticism from his fellow Monk as to the purity of his precepts and who heeds not those who warn him otherwise exceeding three times, entails initial and subsequent meeting of the Sangha.

13. Any Monk who behaves as the corrupter of families and who when banished from the temple by the Sangha attempts to revoke the decision, if he heeds not those who warn him otherwise exceeding three times, entails initial and subsequent meeting of the Sangha.

Preliminary Duties for a new Monk

Marking the robes (Phin Thu Kap Pang)

Before a monk uses any new robe, he must mark it, usually in one of its (inner facing) corners, with a spot not smaller than a bedbug's body and not larger than the iris of a peacock's eye by the first dawn after the ordination. This spot may be blue (green), black or brown, and its purpose is both to spoil the robe's attractiveness and to mark it as one's own. There is an offence of Expiation (**Pa Jit Ti Ya**) if a monk continues to use a robe not marked in this way. It is thus the duty of the Preceptor, teaching monk or another monk to teach the newly ordained monk to do this as soon as possible during the first day of his ordination. A pen or other marking instrument may be used for this purpose, while the owner of the robe should robe himself properly with his upper robe over one shoulder and his right shoulder open, declaring, either out loud or mentally:

Na Mo Tat Sa Pha Kha Wa To
 A Ra Ha To Sam Ma Sam Phut That Sa (3 times)

then repeat the following:

I Mang Phin Thu Kap Pang Ka Ro Mi (mark 1st dot)

Thu Ti Yam Pi I Mang Phin Thu Kap Pang Ka Ro Mi (mark 2nd dot)

Ta Ti Yam Pi I Mang Phin Thu Kap Pang Ka Ro Mi (mark 3rd dot)

Once the marking has been done, there is no need to do it again even when the mark has disappeared through washing. Present practice is to mark each robe with a spot, rotating the pen three times clockwise to trace a small circle and repeating the above formula once for each circuit. Initials or name may be added as further means for identification.

Determining for use (A Thi Than)

There are two classes of requisites which a monk may use - (1) those which are his personal possessions and (2) accessories which he borrows for temporary use but does not own. Personal possessions include the eight requisites offered to a monk at his ordination. All such personal possessions need to be formally claimed when they are newly acquired by the act of 'determining for use' before they can be used. If their use is discontinued, they need to be formally disowned by the act of 'relinquishing'. This strict procedure limits the number of possessions a monk can own at any one time. The monk needs to take unerring care of his own personal possessions because becoming separated from his own robes (at dawn) is an offense punishable by forfeiture of that robe to another monk before he can confess the offence and be forgiven (see below). Accessories are also limited by regulations - but by the length of time for which they can be 'borrowed'. If accessories are kept for a length of time exceeding ten days and not shared with another monk (or novice) during that time, again they must be forfeited to another monk before he can confess the offence and be forgiven (see below).

Personal possessions are formally determined for use by use of a Pali formula. The formula for determining the Outer Robe (Sankhati) is shown below.

1. Sang Kha Ti (Outer Robe or Sangkhati in Thai)

I Mang Sang Kha Ting A Thit Tha Mi

Thu Ti Yam pi I Mang Sang Kha Ting A Thit Tha Mi

Ta Ti Yam pi I Mang Sang KhaTing A Thit Tha Mi

Other requisites which must be determined for use include the following six categories: For words of resolve for other requisites, replace the word Sang Kha Ting in the formula above with the Pali words below:

2. Ut Ta Ra Sang Khang (Upper Robe or Jiwon in Thai)
3. An Ta Ra Wa Sa Kang (Lower Robe or Sabong in Thai)
4. Pat Tang (Bowl or bat in Thai)
5. Pa Rik Kha Ra Jo Lang (Other small cloths)
6. Wat Si Ka Sa Ti Kang (Rains bathing cloth)

Only one each of outer robe, inner robe and under robe can be claimed in this way. Categories 1-5 may be determined for use at all times, while item 6 can be used only during the four months of the rains. Any other cloths of two or more in number should be claimed using the following resolution, three times as usual:

I Ma Ni Pa Rik Ka Ra Jo La Ni A Tit Tha Mi

Thu Ti Yam Pi I Ma Ni Pa Rik Ka Ra Jo La Ni A Tit Tha Mi

Ta Ti Yam Pi I Ma Ni Pa Rik Ka Ra Jo La Ni A Tit Tha Mi

Relinquishing from use (Pat Jut Ta Ra Na)

When any one of items 1-5 is to be replaced, the article already determined must first be suspended from use. The Pali passages for this purpose resemble those used in determining the article, except that the A Tit Tha Mi (I determine) is changed to Pat Jut Tha Ra Mi (I relinquish).

For example:

For Sang Kha Ti :

	I Mang Sang Kha Ting Pat Jut Tha Ra Mi
Thu Ti Yum Pi	I Mang Sang Kha Ting Pat Jut Tha Ra Mi
Ta Ti Yum Pi	I Mang Sang Kha Ting Pat Jut Tha Ra Mi

Sharing accessory ownership (Wi Kap)

With the exception of determined pieces of cloth, any piece of cloth larger than four by eight inches which may be made up into a robe is called an accessory cloth. As stated above, an accessory cloth (or bowl) may be kept by a monk for no more than ten days. If he wishes to keep such an item without using it for an extended period of time, he may share the right of ownership. This is called Wi Kap. Ownership may be shared with a novice but is more commonly shared with another Monk.

If the first owner is senior Monk (Phante), he chants:

	I Mang Ji Wa Rang Tui Hang Wi Kap Pe Mi
Thu Ti Yam Pi	I Mang Ji Wa Rang Tui Hang Wi Kap Pe Mi
Ta Ti Yam Pi	I Mang Ji Wa Rang Tui Hang Wi Kap Pe Mi

For two or more robes:

I Ma Ni Ji Wa Ra Ni Tui Hang Wi Kap Pe Mi

Note:

When the first owner is younger (is Awuso) to the second owner, the pronoun “Tui Hang” should be changed to “A Yat Sa Ma To”.

This is the formula of sharing for a robe within reach. If the article to be shared is out of reach, change “I Mang” to “E-Tang” and “I Ma Ni” to “E Ta Ni”.

Suspending sharing ownership

If robes have already been shared by Wi Kap, but they are needed by one monk for wearing, the words of suspending sharing should be used as follows:

For an elder monk sharing:

I Mang Ji Wa Rang Mai Hang San Ta Kang Pa Ri Phun Cha Wa
Wi Sat Che Hi Wa Ya Tha Pat Ja Yang Wa Ka Ro Hi

for a younger monk sharing:

I Mang Ji Wa Rang Mai Hang San Ta Kang Pa Ri Phun Cha Tha
Wa Wi Sat Je Tha Wa Ya Tha Pat Ja Yang Wa Ka Ro Tha

The meaning is the same as in the above passage, the difference being only that the pronoun implies more respect.

Note:

If referring to two robes change “I Mang Ji Wa Rang” to “I Ma Ni Ji Wa Ra Ni” and “San Ta Kang” to “San Ta Ka Ni”

Forfeiting a personal robe (Main Robe)

On occasion of confessing the offense of a personal robe having become separated from a monk overnight without permission, the following words are used for a single robe:

I Thang Me Phan Te Ji Wa Rang Rat Ti Wip Pa Wut Thang Anya
Ta Ra Phik Ku Sam Ma Ti Ya Nit Sak Khi Yang I Ma Hang A Ya Sa
Ma To Nit Sat Cha Mi

This, my robe, venerable sir, being separated from me for a night without the consent of monk is to be forfeited, I forfeit it to you.

Note:

If referring to two robes change “Ji Wa Rang” to “Tha Wi Ji Wa Rang”

If referring to three robes change “Ji Wa Rang” to “Ti Ji Wa Rang”

If the monk who forfeits the cloth is more senior than the recipient change the word “Phan Te” to “A Wu So”.

Forfeiting an accessory robe (Spare Robe)

On occasion of confessing the offense of keeping an unshared accessory robe beyond ten days, the following words are used for a single robe:

I Thang Me Phan Te Ji Wa Rang Tha Sa Ha Tik Kan Tang Nit Sak
Khi Yang, I Ma Hang A Yat Sa Ma To Nit Sat Cha Mi

This, my robe, Venerable sir, has passed ten days and is to be forfeited. I forfeit this robe to you.

for two or more robes:

I Ma Ni Me Phan Te Ji Wa Ra Ni Tha Sa Ha Tik Kan Ta Ni Nit Sak
Khi Ya Ni, I Ma Na Hang A Yat Sa Ma To Nit Sat Cha Mi

These, my robes, Venerable sir, have passed ten days and are to be forfeited. I forfeit this robe to you.

Note:

If the monk who forfeits the cloth is more senior than the recipient change the word “Phan Te” to “A Wu So”.

Returning a robe to another monk

After the Monk has confessed his offense whether the robe forfeited is a personal robe or an accessory robe, it should be returned to him after the confession with the following words:

I Mang Ji Wa Rang A Yat Sa Mat To Tham Mi

I give this robe to you.

Note:

If referring to two robes change “Ji Wa Rang” to “Tha Wi Ji Wa Rang”

If referring to three robes change “Ji Wa Rang” to “Ti Ji Wa Rang”

Confession of Minor Transgressions

A Monk who wishes to confess a light offence should arrange his robe over his left shoulder (leaving the right shoulder open), dressing in the same style as the other monk, and on the same level and piece of floor as that monk. Firstly, the junior monk confesses his transgressions, by kneeling in a bowed position respectfully before his senior monk who is kneeling upright. With both monks holding their hands in the prayer position in respect, the monk makes known his wish to confess the offence. If he can recollect the offence specifically, he should first tell it to the other Monk in his own language. This prevents Monk who have the same offence from confessing together. He then recites the traditional Pali passages for confession. Although the formula for confessing light offences admits a fair amount of variation depending on whether one or more offences of a particular class are being confessed together, and whether the offences deal with one or more rules – the blanket form of confession is the one first learnt by new Monk, as it is used on every Uposatha day to clear oneself of any offence, witting or unwitting, before listening to the recital of the Pa Ti Mok.

Firstly, the junior monk confesses his transgressions:

Awuso:

Sap Pha Ta A Pat Ti Yo A Ro Je Mi (3 times)

I beg the opportunity to confess all my transgressions.

Sap Pha Kha Ru La Hu Ka A Pat Ti Yo A Ro Je Mi (3 times)

I beg the opportunity to confess all my transgressions both serious and slight

A Hang Phan Te Sam Pha Hu La Na Na Wat Thu Ka Yo A Pat Ti
Yo A Pat Jing Ta Tum Ha Mu Le Pa Ti The Se Mi

Venerable sir, I beg the opportunity to confess my transgressions in your presence.

Phante:

Pat Sa Si A Wu So Ta A Pat Ti Yo

O! younger Monk can't you see your transgressions?

Awuso:

U Ka Sa A Ma Phan Te Pat Sa Mi

Senior Monk Please give me the opportunity for I cannot see them.

Phante:

A Ya Ting A Wu So Sang Wa Rai Ya Si

Younger Monk You should be restrained henceforth.

Awuso:

Sa Thu Sut Thu Phan Te Sang Wa Rit Sa Mi

Senior Monk Henceforth I shall be restrained.

Thu Ti Yam Pi Sa Thu Sut Thu Phan Te Sang Wa Rit Sa Mi
For the second time Senior Monk Henceforth I shall be restrained.

Ta Ti Yam Pi Sa Thu Sut Thu Phan Te Sang Wa Rit Sa Mi
For the third time Senior Monk Henceforth I shall be restrained

Na Pu Ne Wang Ka Rit Sa Mi
I will never do this by body again.

Phante:

Sa Thu
Well done.

Awuso:

Na Pu Ne Wang Pa Sit Sa Mi
I will never do this by verbal action again.

Phante:

Sa Thu
Well done.

Awuso:

Na Pu Ne Wang Jin Ta Yit Sa Mi
I will never do this by mind again.

Phante:

Sa Thu
Well done.

(Finished)

Then the roles are swapped with senoir (the phante) confessing his transgressions, although they remain seated in the same fashion.

Phante:

Sap Pha Ta A Pat Ti Yo A Ro Je Mi (3 times)

I beg the opportunity to confess all my transgressions.

Sap Pha Kha Ru La Hu Ka A Pat Ti Yo A Ro Je Mi (3 times)

I beg the opportunity to confess all my transgressions both serious and slight.

A Hang A Wu So Sam Pha Hu La Na Na Wat Thu Ka Yo A Pat

Ti Yo A Pat Jing Ta Tui Ha Mu Le Pa Ti The Se Mi

Venerable sir, I beg the opportunity to confess my transgressions in your presence.

Awuso:

U Ka Sa Pat Sa Tha Phan Te Ta A Pat Ti Yo

O! younger Monk can't you see your transgressions?

Phante:

A Ma A Wu So Pat Sa Mi

Senior Monk Please give me the opportunity for I cannot see them.

Awuso:

A Ya Ting Phan Te Sang Wa Rai Ya Tha

Younger Monk You should be restrained henceforth.

Phante:

Sa Thu Sut Thu A Wu So Sang Wa Rit Sa Mi

Senior Monk Henceforth I shall be restrained.

Thu Ti Yam Pi Sa Thu Sut Thu A Wu So Sang Wa Rit Sa Mi
For the second time Senior Monk Henceforth I shall be restrained.

Ta Ti Yam Pi Sa Thu Sut Thu A Wu So Sang Wa Rit Sa Mi
For the third time Senior Monk Henceforth I shall be restrained.

Na Pu Ne Wang Ka Rit Sa Mi
I will never do this by body again.

Awuso:

Sa Thu
Well done.

Phante:

Na Pu Ne Wang Pha Sit Sa Mi
I will never do this by verbal action again.

Awuso:

Sa Thu
Well done.

Phante:

Na Pu Ne Wang Jin Ta Yit Sa Mi
I will never do this by mind again.

Awuso:

Sa Thu
Well done.

They then rejoice in their merit of confessions and giving forgiveness
by saying

A Nu Mo Tha Na Pun Na Khrap

Sa Thu

(Finished)



Si Lut The Sa Pa Tha

Verses after Bhikkhu Pātimokkha

Pha Sit Mi Thang Te Na Pha Kha Wa Ta Cha Na Ta Pat Sa Ta A
 Ra Ha Ta Sam Ma Sam Phut The Na Sam Pan Na Si La Phik Kha We
 Wi Ha Ra Tha Sam Pan Na Pa Ti Mok Kha Pa Ti Mok Kha Sang Wa Ra
 Sang Wu Ta Wi Ha Ra Tha A Ja Ra Kho Ja Ra Sam Pan Na A Nu Mat
 Te Su Wat Che Su Pha Ya That Sa Wi Sa Ma Tha Ya Sik Kha Tha Sik
 Kha Pa The Su Ti

Tat Ma Ti Ham He Hi Sik Khi Tap Phang Sam Pan Na Si La Wi Ha
 Rit Sa Ma Sam Pan Na Pa Ti Mok Kha Pa Ti Mok Kha Sang Wa Ra
 Sang Wu Ta Wi Ha Rit Sa Ma A Ja Ra Kho Cha Ra Sam Pan Na A Nu
 Mot Te Su Wat Che Su Pha Ya That Sa Wi Sa Ma Tha Ya Sik Khit Sa
 Ma Sik Kha Pa The Su Ti E Wan Hi No Sik Khi Tap Phang

Ta Ya Na Kha Tha

Chin Tha So Tang PaRak Kam Ma	Ka Me Pa Nu Tha Phra Ma Na
Nap Pa Ha Ya Mu Ni Ka Me	Ne Kat Ta Mu Pa Pat Cha Ti
Ka Yi Ra Je Ka Yi Ra The Nang	Than Ha Me Nang Pa Rak Ka Me
Si Ki Lo Hi Pa Rip Pha Cho	Phi Yo A Ki Ra Te Ra Chang
A Ka Tang Thuk Ka Tang Sai Yo	Pat Cha Tap Pa Ti Thuk Ka Tang
Ka Tan Ja Su Ka Ta Sai Yo	Yang Kat Wa Na Nu Tap Pa Ti
Ku So Ya Tha Thuk Kha Hi To	Hat Tha Me Wa Nu Kan Ta Ti
Sa Manyang Thup Pa Ra Mat Thang	Mi Ra Ya Yu Pa Kat Tha Ti
Yang Kin Ji Si Thi Sang Kam Mang	Sang Ki Lit Than Ja Yang Wa Tang
Sang Kat Sa Rang Phra Ma Ja Ri Yang Na	Tang Ho Ti Ma Hap Pha Lan Ti

The Wa Tham

Hi Ri Ot Tap Pa Sam Pan Na Suk Ka Tham Ma Sa Ma Hi Ta
 San To Sap Pu Ri Sa Lo Ke The Wa Tham Ma Ti Wut Ja Re

Wan Tha Si Ma Yai

Wan Tha Mi Je Ti Yang Sap Phang
 Sap Phat Tha Ne Su Pa Tit Thi Tang
 Sa Ri Ri Ka Tha Tu Ma Ha Po Thing
 Phut Tha Ru Pang Sa Ka Lang Sa Tha

Words of forgiveness before disrobing

U Ka Sa, all of us assembled here on this day, would like to take this opportunity, to respectfully to take leave of our Teaching Monks and Mentor Monks, so that we may return to our lay life at this time: Throughout immeasurable lifetimes, that we have been born and reborn, in this cycle of existence, if we have behaved wrongly towards any of you - with or without your knowledge, intentionally or unintentionally, that we can recall or that is without recall - throughout uncountable lifetimes or in this present lifetime: May all assembled here, forgive us our trespasses, that we may be happy in our householder life, and to aid us in our pursuit of perfection in this lifetime.

Words of disrobing

Sik Khang Pat Jak Kha Mi Ki Hi Ti Mang Tha Re Tha (3 times)
 I give up the training. May you regard me as a layman.(3 times)





MONASTIC PALI VERSES



Ordination Procedure (U Ka Sa style)

1. Circumambulation of the Ordination Hall

The ordinand should shave his head, his beard, his armpits and his eyebrows, cut his fingernails and toenails. Dressed smartly, wearing his ceremonial Naga (Nak) clothing, he should circumambulate the ordination hall by the right (clockwise) three times in procession. His hands should be in the gesture of prayer, clasping between his palms a bouquet comprising three lotus flowers, three sticks of incense and one candle all bound together. The ordinand will need three such posies during the course of his ordination

1. for the circumambulation;
2. to pay homage to the Buddha image in the ordination hall and;
3. to be placed on the lid of the bowl when requesting dependence (Nit Sai).

Form a line, following the instructions, in the walk way north side of the chapel by ordinal number. Starting on the right with the ordinand with the most seniority. Try to keep 1 metre between each row throughout the procession, and stay level with those in your row. During the first circumambulation of the ordination hall, the ordinand should meditate upon the virtues of the Lord Buddha, by chanting the chant (I Ti Pi So) which will be played over the loud speaker too, during the second circumambulation recollect the virtues of the Dhamma and during the third circumambulation, the virtues of the Sangha. Walk calmly with your eyes looking down, keeping a pure and virtuous mind and visualize a clear bright crystal ball floating in the centre of your body. After the third circumambulation, ordinands should enter the ordination ground row by row and line up according to the rehearsed arrangement, to pay homage to the ordination ground. When all arrive, the M.C. will signal to pass the bouquet to the front row to be placed on the given trays.

2. Paying Homage to the Ordination Ground and Chapel

Representatives of the ordinands will light the candles and incense at the front entrance to the ordination ground boundary and return, at another signal the ordinands will kneel, bow three times then stand to chant homage to the ordination ground boundary:

**Ukasa wanthami phante,
Saphang aparathang khamatha me phante,
Maya katang punyang samina anumothitapphang,
Samina katang punyang maihang thatapphang,
Sathu sathu anumothami.**

I would like to take an opportunity to pay Homage to the Lord Buddha,
I am begging you to forgive me,
Please rejoice in my merit,
You have made great merit, please share it with me,
I rejoice in your merit.

- kneel down and hold hands in a gesture of prayer -

Saphang aparathang khamatha may phante.

I am begging you to forgive me,

- bow once -

**Ukasa tavarattayena katang,
Saphang aparathang khamatha me phante.**

I would like to take this opportunity, that for any mistakes I have made,
I am begging you to forgive me.

- bow once, then stand up -

**Wanthami phante,
Saphang aparathang khamatha me phante,
Maya katang punyang samina anumothitaphang,
Samina katang punyang maihang thatapphang,
Sathu sathu anumothami.**

I pay homage to the Lord Buddha,
I am begging you to forgive me,
Please rejoice in my merit,
You have made great merit, please share it with me,
I rejoice in your merit.

- kneel down and bow three times -

The ordinand then proceeds into the ordination hall, in lines of two.

3. Requesting the Going-Forth (Ban Pha Cha)

When ordinands return to the chapel they will line up according to the instructions, the lesser numbers on the left side and the greater numbers on the right side. When they are ready the last ordinand will give the signal to kneel down. Ordinands on the left should place the Robes next to their left knee. Ordinands on the right should place the Robes next to their right knee. Ordinands bow three times to the principal Buddha image (led by selected ordinands). Sit side-ways waiting for the Preceptor.

When the Preceptor arrives, ordinands should sit on their knees with a gesture of prayer. The Preceptor will light the candle and pay homage to the Triple Gem, the ordinands repeating after the Preceptor. When the Preceptor sits on the seat, the selected ordinands should present him with the offering and a tray of bouquets, then lead all ordinands to bow three times to the Preceptor. Ordinands pick up the Triple Robes and hold it on their forearms with their palms in the gesture of prayer. Stand up and prepare for Requesting the Going-Forth (Ban Pha Cha).

**Ukasa wanthami phante,
Sapphang aparathang khamatha me phante,
Maya katang punyang samina anumothitapphang,
Samina katang punyang maihang thatappang,
Sathu sathu anumothami.**

**Ukasa ka runyang kattawa
Papphatchang thetha me phante.**

I would like to take an opportunity to pay Homage
to the Lord Buddha,

I am begging you to forgive me,

Please rejoice in my merit,

You have made great merit, please share it with me,

I rejoice in your merit.

I would like you to kindly perform

The ordination procedure for me, Sir.

- kneel down and hold hands in a gesture of prayer -

Ahang phante, papphatchang yajami.

Thutiyampi ahang phante, papphatchang yajami.

Tatuyampi ahang phante, papphatchang yajami.

**(Sappathukha nitsarana, Nipphana satchi karanatthaya,
Imang kasawang khahetawa, Papphachetha mang phante,
Anukampang upathaya.)**

Sir, I would like to ordain.

For the second time, Sir, I would like to ordain.

For the third time, Sir, I would like to ordain.

(For a refuge from all suffering, for the attainment of Nirvana, please
Sir, encourage me by accepting my triple robes so that I may ordain.)

- Repeat the above bracketed verse 3 times -

(Sappathukkha nitsarana, Nipphana satchi karanatthaya, Etang kasawang thattawa, Papphachetha mang phante, Anukampang upathaya.)

(For a refuge from all suffering, for the attainment of Nirvana, please Sir, encourage me by offering these triple robes so that I may ordain.)

4. Instruction: Basic Objects of Meditation (Mun La Kam Mat Than)

After requesting the going-forth, the ordinands place the Triple Robes back to its position (according to No.1). Then, the ordinands sit on their knees. The selected ordinands lead to bow three times and sit down with their legs folded to one side, with their hands still in the same gesture. The Preceptor instructs the applicant in the Triple Gem, advises him to develop conviction in it as his Refuge and reminds him of the purpose and benefits of ordination. After that he teaches the applicant the five basic objects of meditation, and after explaining their meaning and the purpose of contemplating them, recites them in the forward and reverse orders. The applicant repeats them after him word by word as follows:

kesa	loma	nakha	thanta	tajo
Head hair	Body hair	Nails	Teeth	Skin
tajo	thanta	nakha	loma	kesa.
Skin	Teeth	Nails	Body hair	Head hair

After taking meditation instruction, the applicant should kneel up and walk on their knees toward the Preceptor in two rows, and allow the Preceptor to take the shoulder cloth (Thai = Angsa) from the Robe bundle and put it over the applicant's head. The applicant should bend and extend his right arm forward in order to let the Angsa fall into its place. The applicant should then extend his forearms towards the Preceptor in order to receive the rest of the Robes bundle. He should then back out from the assembly on his knees, stand and leave the chapel to the place prepared for changing. Do not remove the Angsa! There will be 2 plastic

bags, one for the shirt and another for the belt and Robes. There will be monks helping the ordinand to put on the robe, after they had put on the Robes ordinands return to chapel for Taking Refuge and Ten Precepts.

5. Taking Refuge and Ten Precepts

Taking Refuge and Ten Precepts is the request for the refuge in the Triple Gem and accepting Ten Precepts for study and practice. The Ten Precepts are training rules which help us to maintain proper bodily action, verbal action and ideal conduct of our mind. The number of ordinands in each group will be set by the instructor, depending on the total number of ordinands. Ordinands return back into the ordination hall in group, each ordinand should walk on their knees to where the aa-jaan or teacher is sitting. Then stop 2 feet from the offering cloth. The first set of ordinands will present the Preceptor and aa-jaan with a tray of offerings and make a five-fold bow to him three times before requesting the Refuges and Precepts with the following words:

Ahang phante, saranasilang yajami.

Tutiyampi ahang phante, saranasilang yajami.

Tatuyampi ahang phante, saranasilang yajami.

Sir, I would like to request Refuge and Precepts.

For the second time, Sir, I would like to request Refuge and Precepts.

For the third time, Sir, I would like to request Refuge and Precepts.

After this request, the aa-jaan will give the Refuges and Precepts, starting with homage to the Triple Gem which the applicant will repeat after him three times.

Namo tasa phakhawato arahato Sammasamphutthatsa

Homage to Him, the Exalted One, the Worthy Lord,
the Fully Self-Enlightened One.

Preceptor:

Yamahang wathami tang wathehi

“Respectfully say after me”

Ordinand:

Ama phante

“Yes, Sir”

The a jan then gives the Refuges and Precepts and the ordinand repeats after him, verse by verse:

**Putthang saranang khatchami,
Thammang saranang khatchami,
Sangkhang saranang khatchami,
Thutiyampi putthang saranang khatchami,
Thutiyampi thammang saranang khatchami,
Thutiyampi sangkhang saranang khatchami,
Tatiyampi putthang saranang khatchami,
Tatiyampi thammang saranang khatchami,
Tatiyampi sangkhang saranang khatchami.**

I seek refuge in the Lord Buddha.

I seek refuge in the Dhamma.

I seek refuge in the Sangha.

For the second time, I seek refuge in the Lord Buddha.

For the second time, I seek refuge in the Dhamma.

For the second time, I seek refuge in the Sangha.

For the third time, I seek refuge in the Lord Buddha.

For the third time, I seek refuge in the Dhamma.

For the third time, I seek refuge in the Sangha.

Preceptor:

Tisaranakhamanang nitthitang.

“This is the end of Threefold Refuge”

Ordinand:

Ama phante

“Yes, Sir”

Now, ordinands become ‘Novices’. They will need to practice Ten Precepts. Novices should chant the Ten Precepts after the aa-jaan verse by verse, as follows:

- 1. Panatipata weramani, sikkhpathang samathiyami.**
- 2. Athinnathana weramani, sikkhpathang samathiyami.**
- 3. Aphramajariya weramani, sikkhpathang samathiyami.**
- 4. Musavatha weramani, sikkhpathang samathiyami.**
- 5. Surameraya matcha pamathatthana weramani,
sikkhpathang samathiyami.**
- 6. Wikalaphochana weramani, sikkhpathang samathiyami.**
- 7. Natjakhita wathita wisukathatsana weramani,
sikkhpathang samathiyami.**
- 8. Malakhantha vilepana tharana manthana wiphusanathana
weramani, sikkhpathang samathiyami.**
- 9. Utjasayana mahasayana weramani,
sikkhpathang samathiyami.**
- 10. Chatarupa rachata patikkhahana weramani,
sikkhpathang samathiyami.**

1. I vow to undertake the training to refrain from killing living beings.
2. I vow to undertake the training to refrain from taking that which is not given.
3. I vow to undertake the training to lead a chaste celibate life.

4. I vow to undertake the training to refrain from telling lies.

5. I vow to undertake the training refrain from consuming alcohol or substances that lead to recklessness.

6. I vow to undertake the training to not eat a meal at the inappropriate time (after midday).

7. I vow to undertake the training to refrain from dancing, singing or playing romantic music, or attending entertainment.

8. I vow to undertake the training to refrain from wearing perfume, cosmetics or flower-garlands.

9. I vow to undertake the training to refrain from sleeping on a high or large (luxurious bed).

10. I vow to undertake the training to refrain from accepting gold or silver.

Preceptor:

Imani thasa sikkhpathani samathiyami

Ordinand repeats three times:

Imani thasa sikkhpathani samathiyami

The new novice should bows three times, and collect the offering cloth. This is the end of procedure for Taking Refuges and Ten Precepts. Next step, novices should prepare to receive the bowl from their guardian and relatives.

6. Bowl Ceremony

Requisites which are necessary in ordination: Outer Robe (Sangkhati), Upper Robe (Jiwon), Lower Robe (Sapong), and Bowl. Bowl is the most necessary, because it can not be borrowed from another, for each monk to perform alms-round for his living which is a religious routine. The eight requisites consist of the three robes, the bowl, a razor, a needle, a belt and a water-strainer.

An instructor will invite novices to form double lines by ordinal number. While they are walking, novices should keep a distance around one metre from each other, with their chin up and their eyes looking down. They should walk up to their number which will be posted on the floor. When they reach their number, stand still, waiting for the next signal.

First signal: Turn toward their guardians and sit down side-ways and prepare offering cloth.

Second signal: Guardians to offer the bowl, envelopes and other offerings.

Receiving bowl: Place it in front of the left knee.

Envelopes: Put it on top of the bowl.

Other offerings: Pass it behind on the right side.

Then collect the offering cloth. The M.C. will invite guardians to receive blessing from novices. One selected novices will start the blessing with A Nu Mot Tha Na Ram Pha Kha Tha (Ya Tha), and then another novice will start the blessing Sa Man Ya Nu Mot Tha Na Kha Tha (Sap Phi Ti Yo) and all novices will follow him, if enough novices know it they can chant Ra Ta Nat Ta Ya Nu Pha Wa Thi Kha Tha. After blessing, the M.C. will invite guardians to bow three times. Novices will wait for the next signal. Novices sit on their knees, pick up the bowl then rise (stand up) and return to the chapel for requesting Dependence and Requesting Ordination.

7. Requesting Dependence (Nit Sai)

Requesting Dependence is to request for a dependence on the Preceptor, his guidance, his protection, his teaching and his education. In mass ordination the ordinands will be allocated different times of day, those who must wait for others to ordain first will be able to rest and meet relatives at this time. When it is their turn, their batch of sets of 3 novices will enter the chapel.

1. When novices enter the chapel, they will form a line, consisting of 3 novices, the most senior will be on the left. This we will call a set. Each set will sit on their knees and place the bowl in front of their left knee, if

sitting on the left of the Chapel, or on the right if sitting on the right. The selected novice will lead bowing 3 times, then sit side-ways waiting for the Preceptor and Sangha if they have not arrived yet.

2. When the Preceptor and the Sangha enter the chapel, (novices will sit on their knees in the gesture of prayer) the Preceptor will light the candle and the incense. He will lead the novices to pay homage to the Triple Gem. The novices should repeat after him. Then, the Preceptor and the Sangha will sit in their position. Selected novices will lead to bow 3 times.

3. The first 3 novices will pick up the bowl, stand up, and walk toward the ordination platform. They should climb on to the platform with their left knees and walk on their knees up to where the Preceptor is seated. The novices will offer the Preceptor their bowl with bouquet placed on the lid of the bowl (one at a time by seniority). Then back away 2 steps and bow 3 times, kneel before the Preceptor with hands in a gesture of respect. Then chant the following:

Ahang phante, nitsayang yajami

Thutiyaampi ahang phante, nitsayang yajami.

Tatiyaampi ahang phante, nitsayang yajami.

Upatchayo me phante hohi

I would like to request dependence, Sir.

For the second time, I would like to request dependence, Sir.

For the third time, I would like to request dependence, Sir.

Would you please be my Preceptor?

- Repeat the above bracketed verse 3 times -

Preceptor:

Patirupang...

Accepted

Opayikang...

Everything is in order

Ordinand:

Sathu phante

Good, Sir!

Sathu phante

Good, Sir!

Pasathikena sampathetha

Train yourself well now

Sathu phante

Good, Sir!

- Repeat the following bracketed verse 3 times -

Atcha takkhe thani thero, maihang pharo, ahampi the ratsa pharo.

From now on, please be my teacher and I will be your good student.

- Bow three times -

8. Scrutiny of the Bowl and Robes

Novices walk on their knees up to the Preceptor until their knees touch the bowl. They should kneel with their hand in a gesture of prayer, their back straight, and their eyes looking downward. Now the Preceptor tells him his own name and the novice's (Pali) name. The novice should respond, then continue by acknowledging his requisites with the words, "aa-má pan-dtay," as follows:

Preceptor:

Ayante patto...

Is this your bowl?

Ayang sanghati

Is this your outer robe?

Ayang uttarasangko

Is this your upper robe?

Ayang antaravasago

Is this your under robe?

Ordinand:

Ama phante

Yes, Sir!

Ama phante

Yes, Sir!

Ama phante

Yes, Sir!

Ama phante

Yes, Sir!

The Preceptor will then put the strap of the bowl over the head of the novice and requests him to retire to a point outside the assembly. At this moment, novice will insert his left arm into the strap, so the bowl will hang on his left side. Each novice with his hand in a gesture of respect then back away (on his knees) until they reach the edge of the platform. Using

their right leg climb down from the platform, then turn around and walk toward the place which is marked by a special piece of cloth (intended as the standing place of the two examining monks). The novice is to stand facing the assembled monks, hands joined in the gesture of respect, one foot from the cloth. Care should be taken by the novice to go round this cloth and not to tread on it. The second and the third novices follow the same procedure.

9. Examination Outside the Sangha

The pair of monks who will examine the ordinand will inform the assembly of examination of the novice and then move to where the novice is standing to ask as to any obstructing circumstances to ordination. When the novice is asked he should respond as follows:

Kutthang

Leprosy?

Natthi phante

No, Sir.

Khantho

Abcess?

Natthi phante

No, Sir.

Kilaso

Ringworm?

Natthi phante

No, Sir.

Soso

Asthma?

Natthi phante

No, Sir.

Apamaro

Epilepsy?

Natthi phante

No, Sir.

Manutsosi

Are you a human?

Ama phante

Yes, Sir.

Purisosi

Are you a man?

Ama phante

Yes, Sir.

Phuchitsosi

Are you a Freeman?

Ama phante

Yes, Sir.

Ananosi

Are you debt free?

Ama phante

Yes, Sir.

Nasi rachaphato

Are you free of duty to serve
in the civil services, or armed forces?

Ama phante

Yes, Sir.

Anunyatosi matapituhi

Do you have parental permission?

Ama phante

Yes, Sir.

Paripunnavisativatsosi

Are you at least 20 years old?

Ama phante

Yes, Sir.

Paripunnante pattajivarang

Do you have your own bowl and robe?

Ama phante

Yes, Sir.

Kinnamosi

What is your name?

Ahang phante

(your Pali name)

nama.

Sir, My name is
(your Pali name)

Ko nama te upatchayo

What is your Preceptor's name?

Upatchayo me phante ayatsama

(your Preceptor's name) **nama**

Sir, my Preceptor's name is
(your Preceptor's name)

10. Informing the Sangha of the Ordinand's Examination

Then the two officiating monks return to the assembly, and calls the ordinand into the assembly with the word, "A Kat Ja Ta".

11. Requesting Ordination (U Pa Som Pot)

When the two officiating monks have finished chanting the set of ordinands approaches the assembly (without stepping on or over the standing cloth of the two officiating monks), climbing on to the platform with their left knees and walking on their knees, stop between the first pair of monks, and prostrate himself three times before the Preceptor. During the prostration, the monk nearest to him holds the bowl-strap to prevent the bowl from falling forward. After this the applicant, kneeling down, utters the following passages asking that he shall be ordained.

Sangkham phante, Upasampathang yajama,

Unlumpatu mang phante sangkho,

Anukampang upathaya.

Thutiyampi phante Sangkhang, Upasampathang yajami,

Unlumpatu mang phante sangkho,

Anukampang upathaya.

Tatiyampi phante Sangkhang, Upasampathang yajami,

Unlumpatu mang phante sangkho,

Anukampang upathaya.

Sir, I would like to request higher ordination from the Sangha,

Sir, I am begging the Sangha to, please,

promote me from Novice to become a Monk.

For the second time, Sir, I would like to request higher ordination from the Sangha,

Sir, I am begging the Sangha to, please,

promote me from Novice to become a Monk.

For the third time, Sir, I would like to request higher ordination from the Sangha,

Sir, I am begging the Sangha to, please,

promote me from Novice to become a Monk.

12. Examination of the Applicant inside the Sangha

The novices then make their way into the assembly near to the Preceptor. All novices walk by their knees in between the two officiating monks and sit on their knees in front of the Preceptor, and hold their hands in the gesture of respect. Then the Ordination Teacher will chant. The two officiating monks will then examine the novice as to obstructing circumstances again and the ordinand should respond in the same way as before (see Step 9).

13. The Motion and the Three Announcements

After the process of examination, the Preceptor chants the motion for the acceptance of the ordinand as a monk three times. The words, “E Wa Mai Tang Ta Ra Ya Mi” mark the end of the admonishment and the point where the ordinand is fully accepted as a monk. The novice should keep his hands raised in a gesture of respect and listen to the clearing of ‘obstructing circumstances’ until the end of the proceedings before responding with the words “A Ma Phan Te” and bow three times. This is the end of the ordination ceremony.

The new monk should then take his offering cloth and bowl to an appointed place outside the assembly in order to receive the offerings prepared by relatives, supporters and well wishers. Offering should be received from women by having the offerings placed upon the offering cloth, and received directly from the hands of men.

Caution! Do not return into the ordination ground during the following ordination ceremony, wait until all are over and then all ordinands will join together for listening to the instructions for new monks given by the Preceptor.

14. The Receiving of A Nu Sat Ceremony.

A Nu Sat is the instruction that the Preceptor will give to the new monks after the ordination.

This instruction consists of *Nit Sai 4* (the 4 dependencies) and *A Ka Ra Ni Ya Kit 4* (the 4 improper actions). This instruction will educate the new monk of what they can and can not do, according to the doctrine and the discipline of Buddhism.

Nit Sai is the means of support on which the monastic life depends.

1. Food by Alms gathering.

2. Clothing consisting of the Triple Robes.

3. Shelter traditionally at the foot of a tree, now we practice to be content with wherever our hosts, or the temple, offers us to sleep.

4. Medicine, which in the time of the Lord Buddha, drinking one's own urine was the common practice, now of course, we have modern medicines.

A Ka Ra Ni Ya Kit are major offences of Monkhood which are absolutely prohibited. One who does these will be permanently expelled from monkhood.

1. Sexual intercourse.

2. Talking what is not given.

3. Destruction of human life.

4. Exaggerating to have attained a supernormal meditative state that he hasn't in fact attained.

New monks enter the ordination hall in one single line, carrying their bowl, forming a line according to the instructions. Kneel, placing the bowl in front of their left knee if on the left side of the hall, and on the right for those sitting on the right. A selected monk will lead all of them to bow to the Preceptor 3 times, then sit side-ways with hands in the gesture of prayer. The Preceptor will give *A Nu Sat*. When finished, new monks should respond 'A Ma Phan Te', then sit on their knees with hands

in a gesture of respect. A selected monk will lead all of them to bow 3 times. Selected monks will offer the Preceptor some offerings. Then the Preceptor and the assembly will give the monks a blessing. The selected new monks should start to pour water into the receptacle and listen to the blessing, while the rest of them sit side-ways with the gesture of prayer listening to the blessing. When the blessing is finished the new monks should respond with the word 'Sa Thu'. Then, the new monks sit on their knees and pay respect to their Preceptor and the assembly by bowing three times, after that, paying respect to the Buddha image in the ordination hall by bowing another 3 times together with the Preceptor and the assembly. This is the end of the ordination ceremony.





LAYPEOPLES' PALI VERSES



Requesting the Five Precepts

Ma Yang Phan Te Wi Sung Wi Sung Rak Kha Nat Tha Ya

Ti Sa Ra Ne Na Sa Ha Pan Ja Si La Ni Ya Ja Ma

Tu Ti Yam Pi Ma Yang Phan Te Wi Sung Wi Sung Rak Kha Nat Tha
Ya Ti Sa Ra Ne Na Sa Ha Pan Ja Si La Ni Ya Ja Ma

Ta Ti Yam Pi Ma Yang Phan Te Wi Sung Wi Sung Rak Kha Nat Tha
Ya Ti Sa Ra Ne Na Sa Ha Pan Ja Si La Ni Ya Ja Ma

We, Venerable Sir, request the Three Refuges with the Five Precepts.

For the second time we, Venerable Sir, request the Three Refuges
with the Five Precepts.

For the third time we, Venerable Sir, request the Three Refuges with
the Five Precepts.

(Note: When only person is requesting change “Ma Yang” to
“A Hang”, and “Ya Ja Ma” to “Ya Ja Mi”.)

Na Mo Tat Sa Pha Kha Wa To A Ra Ha To Sam Ma Sam Phut That Sa
(3 times)

Phut Thang Sa Ra Nang Khat Cha Mi

Tham Mang Sa Ra Nang Khat Cha Mi

Sang Khang Sa Ra Nang Khat Cha Mi

Thu Ti Yam Pi Phut Thang Sa Ra Nang Khat Cha Mi

Thu Ti Yam Pi Tham Mang Sa Ra Nang Khat Cha Mi

Thu Ti Yam Pi Sang Khang Sa Ra Nang Khat Cha Mi

Ta Ti Yam Pi Phut Thang Sa Ra Nang Khat Cha Mi

Ta Ti Yam Pi Tham Mang Sa Ra Nang Khat Cha Mi

Ta Ti Yam Pi Sang Khang Sa Ra Nang Khat Cha Mi

Homage to Him, the Exalted One, the Worthy Lord, the Fully Self-Enlightened One. (3 times)

I seek refuge in the Lord Buddha.

I seek refuge in the Dhamma.

I seek refuge in the Sangha.

For the second time, I seek refuge in the Lord Buddha.

For the second time, I seek refuge in the Dhamma.

For the second time, I seek refuge in the Sangha.

For the third time, I seek refuge in the Lord Buddha.

For the third time, I seek refuge in the Dhamma.

For the third time, I seek refuge in the Sangha.

Monk:

Ti Sa Ra Na Kha Ma Nang Nit Thi Tang

This is the end of Threefold Refuge

Layperson:

A Ma Phan Te

Yes, Sir

1. Pa Na Ti Pa Ta We Ra Ma Ni

Sik Kha Pa Thang Sa Ma Thi Ya Mi

2. A Thin Na Tha Na We Ra Ma Ni

Sik Kha Pa Thang Sa Ma Thi Ya Mi

3. Ka Me Su Mit Cha Ja Ra We Ra Ma Ni

Sik Kha Pa Thang Sa Ma Thi Ya Mi

4. Mu Sa Wa Tha We Ra Ma Ni

Sik Kha Pa Thang Sa Ma Thi Ya Mi

5. Su Ra Me Ra Ya Mat Cha Pa Ma Tat Tha Na We Ra Ma Ni

Sik Kha Pa Thang Sa Ma Thi Ya Mi

1. I vow to undertake the training to refrain from killing living beings.
2. I vow to undertake the training to refrain from taking that which is not given.
3. I vow to undertake the training to refrain from sexual misconduct.
4. I vow to undertake the training to refrain from telling lies.
5. I vow to undertake the training refrain from consuming alcohol or substances that lead to recklessness.

Monk:

I Ma Ni Pan Ja Sik Kha Pa Tha Ni
 Si Le Na Su Kha Ting Yan Ti
 Si Le Na Pho Kha Sam Pa Tha
 Si Le Na Nip Phu Ting Yan Ti
 Tat Sa Ma Si Lang Wi So Tha Ye

These 5 Precepts:
 their practice bring happiness,
 their practice bring wealth,
 their practice leads to Nirvana.
 These precepts purify.

Layperson:

Sa Thu
 Well said!

Requesting the Eight Precepts

Ma Yang Phan Te Ti Sa Ra Ne Na Sa Ha At Tha Si La Ni Ya Ja Ma
 Thu Ti Yam Pi Ma Yang Pan Te Ti Sa Ra Ne Na Sa Ha At Tha Si La
 Ni Ya Ja Ma
 Ta Ti Yam Pi Ma Yang Pan Te Ti Sa Ra Ne Na Sa Ha At Tha Si La Ni
 Ya Ja Ma

We, Venerable Sir, request the Three Refuges with the Eight Precepts.

For the second time we, Venerable Sir, request the Three Refuges with the Eight Precepts.

For the third time we, Venerable Sir, request the Three Refuges with the Eight Precepts.

(Note: When only person is requesting change “Ma Yang” to “A Hang”, and “Ya Ja Ma” to “Ya Ja Mi”.)

Na Mo Tat Sa Pha Kha Wa To A Ra Ha To Sam Ma Sam Phut That Sa
(3 times)

Phut Thang Sa Ra Nang Khat Cha Mi

Tham Mang Sa Ra Nang Khat Cha Mi

Sang Khang Sa Ra Nang Khat Cha Mi

Thu Ti Yam Pi Phut Thang Sa Ra Nang Khat Cha Mi

Thu Ti Yam Pi Tham Mang Sa Ra Nang Khat Cha Mi

Thu Ti Yam Pi Sang Khang Sa Ra Nang Khat Cha Mi

Ta Ti Yam Pi Phut Thang Sa Ra Nang Khat Cha Mi

Ta Ti Yam Pi Tham Mang Sa Ra Nang Khat Cha Mi

Ta Ti Yam Pi Sang Khang Sa Ra Nang Khat Cha Mi

Homage to Him, the Exalted One, the Worthy Lord, the Fully Self-Enlightened One.

I seek refuge in the Lord Buddha.

I seek refuge in the Dhamma.

I seek refuge in the Sangha.

For the second time, I seek refuge in the Lord Buddha.

For the second time, I seek refuge in the Dhamma.

For the second time, I seek refuge in the Sangha.

For the third time, I seek refuge in the Lord Buddha.

For the third time, I seek refuge in the Dhamma.

For the third time, I seek refuge in the Sangha.

Monk:

Ti Sa Ra Na Kha Ma Nang Nit Thi Tang
This is the end of Threefold Refuge

Layperson:

A Ma Phan Te
Yes, Sir

1. Pa Na Ti Pa Ta We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
 2. A Thin Na Tha Na We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
 3. A Pram Ma Ja Ri Ya We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
 4. Mu Sa Wa Tha We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
 5. Su Ra Me Ra Ya Mat Cha Pa Ma Tat Tha Na We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
 6. Wi Ka La Pho Cha Na We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
 7. Nat Ja Khi Ta Wa Thi Ta Wi Su Ka That Sa Na Ma La Khan Tha
Wi Le Pa Na Tha Ra Na Man Tha Na Wi Phu Sa Nat Tha Na
We Ra Ma Ni Sik Kha Pa Thang Sa Ma Thi Ya Mi
 8. Ut Ja Sa Ya Na Ma Ha Sa Ya Na We Ra Ma Ni
Sik Kha Pa Thang Sa Ma Thi Ya Mi
1. I vow to undertake the training to refrain from killing living beings.
 2. I vow to undertake the training to refrain from taking that which is not given.
 3. I vow to undertake the training to refrain from unchaste conduct.
 4. I vow to undertake the training to refrain from telling lies.

5. I vow to undertake the training refrain from consuming alcohol or substances that lead to recklessness.
6. I vow to undertake the training to refrain from eating a meal at the inappropriate time (after midday).
7. I vow to undertake the training to refrain from dancing, singing or playing romantic music, or attending entertainment, wearing perfume, cosmetics or flower-garlands.
8. I vow to undertake the training to refrain from sleeping on a high or large (luxurious bed).

Monk:

I Ma Ni At Tha Sik Kha Pa Tha Ni
 Si Le Na Su Kha Ting Yan Ti
 Si Le Na Pho Kha Sam Pa Tha
 Si Le Na Nip Phu Ting Yan Ti
 Tat Sa Ma Si Lang Wi So Tha Ye

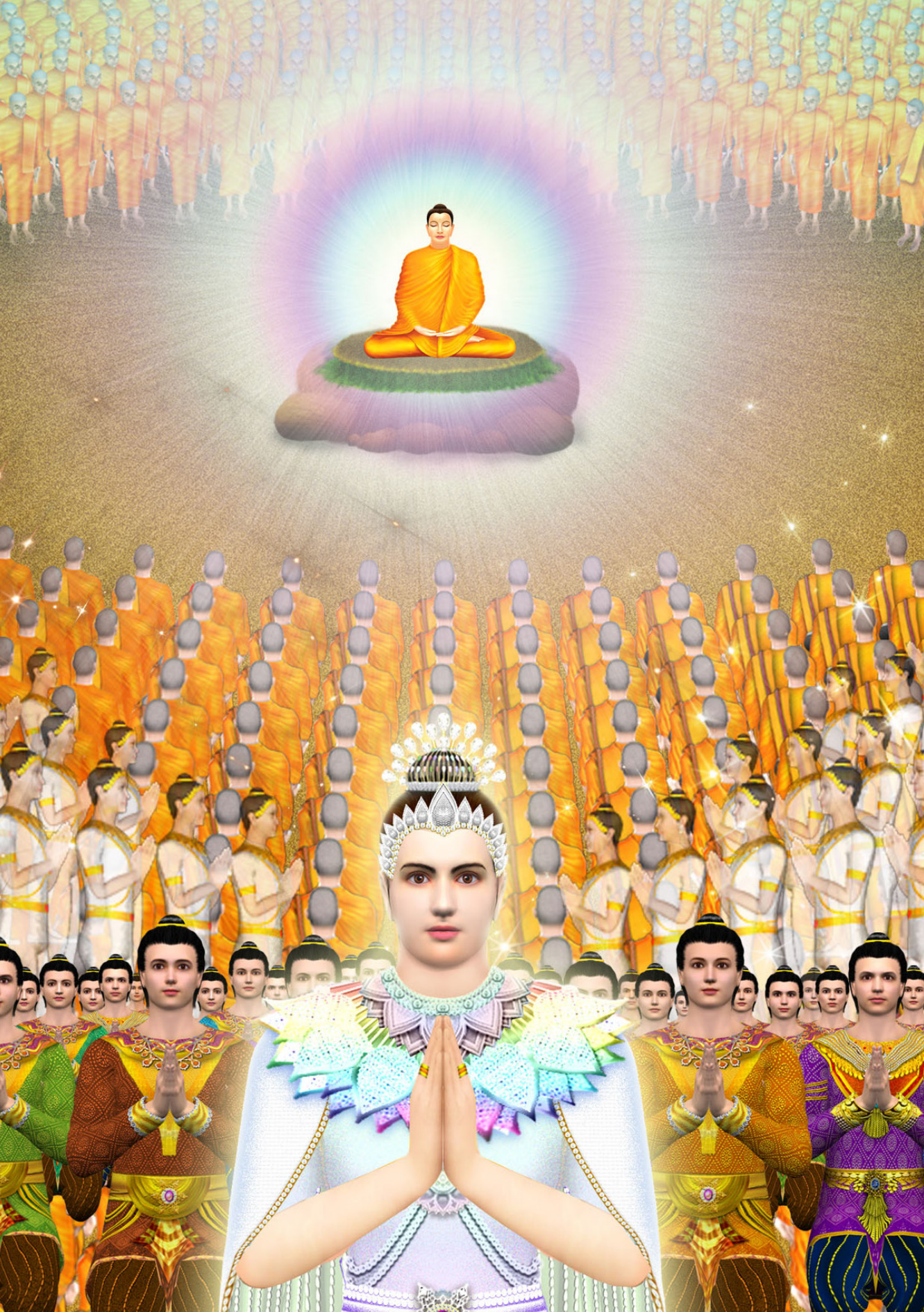
These 8 Precepts:

their practice bring happiness,
 their practice bring wealth,
 their practice leads to Nirvana.
 These Precepts purify.

Layperson:

Sa Thu
 Well said!





APPENDICES



Appendix 1: Pronouncing the Pali alphabet.

Every attempt has been made to keep the transliteration natural to an English reader, and yet producing the same sound as in Thai. Further, effort was made to make it close, albeit not exact, to the phonetic used in the dictionary and language study books by Paiboon Publishing Thai used by the language school at Wat Phra Dhammakaya. Changes to that standard have been due to the use of symbols not native to English which would require learning and make the chanting less intuitive, these changes regard vowels only. Note, the Pali chanting uses less vowels than Thai, only a few of the chants are in Thai. This edition does not use the standard Pali Text Society

Consonants	Thai	Pali	Vowels	Thai	Pali
k as in skirt	ก	k	a as in cup or father	อะ,อา	a,ā
kh as in kind	ข,ค,ฆ	kh,g,gh	i as in tip or see	อี,อี	i,ī
ng as in singing	ง	ṇ,ṇ	u as in ruler or blue	อุ,อุ	u,ū
j as in jet	จ	c	e as in bet	เอ	e
ch as in cheese	ฉ,ช,ฌ	ch,j,jh	o as in note	โอ	o
n as in not	-ญ,ณ,น	-ñ,ṇ,n	ai as in ice	เอย,อัย	ey,ai
t as in stop	ฏ,ต	ṭ,t			
th as in Thai	ฐ,ท,ฒ, ถ,ท,ธ	ṭh,ḍ,dh, th,d,dh	ai as in ice	ไอ,ไอ,อัย,อาย	-
p as in sport	ป	p	ao as in Maoism	เอา,อาว	-
ph as in play	ผ,พ,ภ	ph,b,bh	oe as in her	เออ	-
m as in mind	ม	m	or as in lawn	ออ	-
y as in yes	ญ-,ย	ñ-,y	ue as in ugh!	อี,อี	-
r rolled r	ร	r			
l as in like	ล,ฬ	l,ḷ			
w as in win	ว	v			
s as in six	ส	s			
h as in hill	ห	h			
b bed	บ	-			
d dog	ฎ,ด	-			
f fly	ฟ,ฝ	-			

Appendix 2: Daily Resolve (A Thi Than)

[13] Daily Resolve (A Thi Than)

May the power of good from our deeds on this day, that we train to be True Buddhist Monks, To improve ourselves, purify our minds and attain Nirvana, without conditions or excuses:

May we attain the Enlightened Knowledge of Dhammakaya, seeing clearly through insight the Truths of Life, attaining the Triple Gem within, and an end to all suffering, without obstruction or delay.

May we be True Monks, replete with the Enlightened Supernormal Knowledges, and the Holy Conduct of the Enlightened Ones. Dedicated to develop our virtues, self-disciplined, respectful and tolerantly forbearing, free of egotism and arrogance, humble and easy to teach, eager to learn from Teaching Monks and Mentors alike, the Teaching and Discipline of the Lord Buddha.

May our minds be as pure as the Noble Disciples of the Lord Buddha, our morality unstained by defiled courses of action, by body, speech and mind, the Victor over all temptations, the Conqueror of all obstacles, attaining the goal of the Holy Life, to be born into suffering no more.

May we be a teacher unto ourselves, not reckless in life, seeing the danger in even the small things, in shame of dark deeds, in fear of their effects.

From false view may we be free, and set firm on right view's path, may we have but wise ones as our friends, and avoid the fools who would be friends, to never be fooled and never be fools.

While we must still wander around this cycle of life and death, may we always return to heaven, able to choose when and where to be born, to be born male able to ordain, in the safe refuge of Buddhism, under the tutelage of our Great Teachers.

Remedying our faults without delay, so that we may be the True Monks that the World needs, to be the Supreme Field of Merit on Earth, to lead to the End of Suffering and the Liberation of All.

Through these Noble Words and Noble Deeds, may these wishes be successful, be successful, be successful. Through the power of the Dhammakaya of all the Buddhas, and the power of our Great Teachers, so be it!

Appendix 3: Glossary of Buddhist Terms

A Thit Tham

An act of prayer or aspiration whose purpose is to determine the course of one's future lives ever upward towards Buddhahood.

A Lok Ka Ka Sin

A Buddhist technique of meditation which uses a brilliant point of light as the object of concentration.

A Ra Han

A person who has rid his mind of all impurities (i.e. rid his mind of anger, ignorance and desire), and has attained to the Supreme State. Also referred to as a Worthy One or a Perfect One.

A Ri Ya Phuk Khon

Those who have permanently attained to one of the states on the verge of Enlightenment, namely;

[a] So Ta Pat Ti Mak (Stream-Enterer) and So Ta Pat Ti Phon (the One who has Accomplished the Fruit of Stream-Entry);

[b] Sa Kha Ta Kha Mi Mak (the One who Enter into the Path of Once-Returner) and Sa Kha Ta Kha Mi Phon (the one who has Accomplished the Fruit of the Once-Returner);

[c] A Na Kha Mi Mak (the One Enters into Path of the Non-Returner) and A Na Kha Mi Phon (the One who has Accomplished the Fruit of the Non-Returner);

[d] A Ra Hat Ta Mak (the One who Enters into the Path of the Arahant) and A Ra Hat Ta Phon (the One who has Accomplished the Fruit of the Arahant).

Bodhisatva (Pho Thi Sat) One who is destined for Buddhahood, by a Bodhisatva Vow he has made; not only to bring himself to Nirvana (Nip Pan), but to return unflinching to the world until he has helped all sentient beings to reach Enlightenment.

Brahmin

Normally refers to a social class of people belonging to Hindu faith, who reserves the right to worship Hindu gods and to study their Scriptures. However, the term is used in Buddhism to refer to anyone with the goal of self-purification, who trains strictly in a religious tradition.

The Brahmas

A class of supra-celestial being, who abide purely by the pleasure derived from meditation rather than the sensual pleasure enjoyed by beings of lower realms.

Holy Life (Pram Ma Jan)

A form of training recommended by the Buddha which involves strict observance of the way of life free from sensual desires.

Buddha (Phut Tha)

The quality of a person who has become unified with the Highest Objects of Knowledge, the Supreme Truth. There are countless numbers of past, present and future Buddhas who have Enlightenment. Other terms for Lord Buddha are; the Noble One, the Enlightened One and the Exalted One.

Celestial Guardians of the World

The cosmological sentinels of the four quarters of the World, also the kings of the First Celestial Realm; “Ja Tum Ma Ha Rat Chi Ka”.

Dhamma (Tham Ma)

A Pali word (in Sanskrit, Dharma) which means the Absolute Truth within the human body which the Lord Buddha rediscovered through His Enlightenment. Colloquially, the term has come to mean “the Teaching of

the Buddha”, which guide men towards the Attainment of the Absolute Truth.

Dhammakaya (Tham Ma Kai)

The interior existence of the human body which is a living replica of the Buddha (Buddha Nature), but with a clarity and brightness more effulgent than a hundred billion suns.

Dukkha (Thuk Kha)

All forms of physical and mental suffering, including the impermanence of things.

Enlightenment

Buddhism rests historically on the fact that Siddhartha Gautama (Sanskrit) or Sit That Tha Kho Tam (Pali) became ‘Buddha’; a word meaning ‘Fully Enlightened’ or ‘Awakened’ One. Through enlightenment, he has attained the permanent and absolute state of purity and wisdom, within himself.

The Eternal Path

The Path inside the body and mind which leads to Nirvana (Nip Phan); the simile of Eternity. Also referred to as the path of righteousness.

The Exalted One

The Fortunate one, a Pali term for addressing the Lord Buddha.

The God of Death

Otherwise known as ‘Ya Ma’, this is a god common to many cosmological systems of the ancient world, perhaps a vestige of pre-Buddhist culture in India.

The Gods

‘The Wa Ta’ is a generic term for all celestial beings (angels) who dwell in any of the six celestial realms.

Indra (pra in): the King of the Gods

A god common to both Buddhist and Vedic cosmology, believed to be the king of the second celestial realm; 'daa-wá-dung'.

Lokuttara Dhamma (Lo Ku Ta Ra Tham Ma)

The nine supramundane states of enlightenment.

The Ma Rá's

Supra-natural beings in buddhist cosmology which are responsible for hindering people from performing meritorious deeds.

Nip pan

In Sanskrit Nirvana. The sphere of existence which can be attained by extinguishing all kinds of spiritual defilements and abiding in which, the attainer will be inspired with the absolute state of Happiness, Perfect Peace and Bliss.

Ni mit

The mental 'sign' or 'reflex image' which appears when the mind attains a certain degree of concentration. It is also the initial object of meditation.

Pacceka Buddha (Pa Je Ka Phu Tha)

A term to describe one who is Enlightened independent of hearing the Teaching of the Lord Buddha. Although the Pacceka-Buddha comprehends the Four Noble Truth, He doesn't have the capacity to expound the Teaching to others effectively. The Pacceka-Buddha arises in the World during an era when the Teaching of the Fully Enlightened Buddha is unavailable.

Pariyatti (Pa Ri Yat) and Vimokkha (Wi Mok)

A common compound-term in Buddhist Pali Commentaries, meaning doctrinal study and liberation.

Pa Tha Mak

The initial entrance onto the path to enlightenment.

The Ten Perfections

In Pali tá-sà baa-rá-mii. These are the qualities, through the development of which, in former lives, a Bodhisatva can attain to Buddhahood. The qualities are, by name; Generosity, (Than Ba Ra Mi), Morality (Sin Ba Ra Mi), Renunciation (Nek Kham Ma Ba Ra Mi), Wisdom (Panya Ba Ra Mi), Fortitude (Wi Ri Ya Ba Ra Mi), Patience (Khan Ti Ba Ra Mi), Truthfulness (Sat Ja Ba Ra Mi), Resolution (A Thi Than Ba Ra Mi), Loving-Kindness (Met Ta Ba Ra Mi) and Equanimity (U Pe Ka Ba Ra Mi).

The Precepts

The rules of training, numbering five or eight. They are not equivalent to “commandments” which tend to product guilty feelings in the precept-holder at any minor transgression. Instead, the precepts are targets of ideal conduct which can be worked towards at finer levels of attention for any spiritual growth. Five precepts comprises the abstention from killing, adultery, lying speech and the consumption of substances which cloud the mind. Eight precepts comprise the abstention from killing stealing, all sexual behaviour, lying speech, consumption of substances which cloud the mind, eating meals after midday, singing, dancing, immodest dressing, paying attention to public entertainment and indolent sleeping habits.

Right View

In Pali Sam Ma Thit Thi, The complete understanding of the Four Noble Truths; Suffering is in the nature of all conditioned things, The Origin of Suffering, the Cessation of Suffering and The Noble Eightfold-Path leading to Cessation of Suffering.

Saddhamma (Sat Tham)

The core of the Lord Buddha’s teaching; way to attainment of enlightenment.

Sangha (Sang kha)

The general monastic order founded by the Lord Buddha; the members of which are called 'Pik Su' or monks (mundane Sangha); However the term 'Sangha' as part of the Triple Gem, means specifically the 'A Ri Ya Phu Khon' those Noble Disciples of the Lord Buddha who have already attained to a state verging on Enlightenment (Ariya-Sangha).

The Five khandhas

The Five Aggregates or the Psycho-physical constituents of our body and mind. In Pali *ben-jà kăn*; or more commonly in Sanskrit; *pañca-khandha*.

The Supreme Field of Merit

A common metaphor to describe the role of Buddhist monk in benefitting their lay-sponsors by being a good recipient for Merit-making; in the same way that a fertile paddy-field, which is free from weed and pests can generate countless thousands of rice grains from the sowing of a single grain.

The Triple Gem

'Triple Jewel' is a better translation from the Pali which conveys better the precious nature of the absolute refuge of Buddhism; the unification of Buddha, Dhamma and Sangha.

Tam Nan

'Long-standing' or 'ancient' chanting - namely the Buddhist 'protection' chanting.

The Worthy One

One who has rid himself of all the defilements which pollute the mind (anger, desire and delusion).

Appendix 4: How to Meditate

Meditation is a state of ease, inner peace and happiness that we can bring into being, ourselves. It is a practice recommended by Buddhism for happiness, non-recklessness, mindfulness and wisdom in everyday life. It is no mystery, but something which can be easily practised by all following the technique taught by Phramongkolthepmuni (Sodh Candasaro), Luang Por Wat Paknam as follows:

Step-by-Step Instructions for the Meditation Technique

(1) Paying respect to the Triple Gem:

To start one should soften one's mind by paying respect to the Triple Gem, before taking Five or Eight Precepts to consolidate one's virtue;

(2) Recollect your goodness:

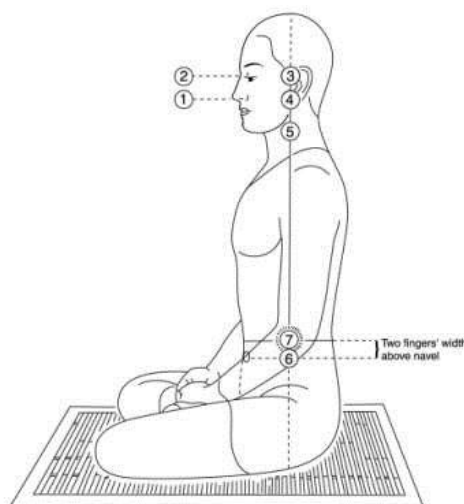
Kneel or sit with your feet to one side and think of all the good deeds you have done throughout the day, from your past, and all the good deeds you intend to do in the future. Recollect such good deeds in such a way, until you feel as if your whole body seems to be filled with tiny particles of goodness;

(3) Sit for meditation, relaxing body and mind:

Sit in the half-lotus position, upright with your back and spine straight - cross-legged with your right leg over the left one. Your hands should rest palms-up on your lap, and the tip of your right index finger should touch your left thumb. Try to find a position of poise for yourself. Don't take up a position where you have to force or stress yourself unnaturally but at the same time, don't slouch! Softly close your eyes as if you were falling asleep. Don't squeeze your eyes shut and make sure you have no tension across your eyebrows. Relax every part of your body, beginning with the muscles of your face, then relax your face, neck shoulders, arms, chest, trunk and legs. Make sure there are no signs of tension on your forehead or across your shoulders. Focus on the task in hand, creating a feeling of ease in your mind. Feel that the you are entering upon a supreme state of calm and ease with both body and mind.

(4) Imagine a crystal ball as the object of your meditation:

Imagine a clear, bright, flawless crystal ball as if it is floating at the centre of your body (see seventh base of the mind in the illustration). The crystal ball should be pure and soothing, like twinkling starlight to the eye. At the same time, softly repeat the sound of the mantra 'Sām-maa À-rá-hǎng' to yourself as 'recollection of the Buddha' over and over again. Alternatively, you can start by imagining the crystal ball at the first base of the mind, and gradually move it down to the seventh base via the other six bases (see diagram) while repeating the mantra to yourself.



Once the crystal ball becomes visible at the centre of the body, continue to maintain a feeling of ease, as if the mental object seen is part of that feeling. If the crystal ball should disappear, don't feel disappointed - just keep the same feeling of ease in your mind as before, and imagine a new crystal ball in place of the old. If the mental object should appear anywhere else other than the centre of the body, gradually lead the object to the centre of the body, without using even the slightest of force. When the mental object has come to a standstill at the centre of the body, place the attention at the centre of that object, by imagining that there is an additional tiny star visible there. Focus your mind continuously on the tiny star at the centre of the object of meditation. The mind will adjust itself until it comes to a perfect standstill. At that point, the mind will fall through the centre and there will be a new brighter sphere which arises in place of the original one. This new sphere is known as the 'Bpà-tǒm mák sphere' or 'sphere of Dhamma'. This sphere is the gateway or trailhead to the pathway to Nirvana.

Imagining the object of meditation is something you can do the whole of the time, wherever you may be, whether sitting, standing, walking, lying-down or performing other activities. It is advised to imagine in such a way continuously at every moment of the day - but imagining without force. No matter how well you manage, you should be contented with your level of progress, in order to prevent excessive craving for immediate results becoming a hindrance to your progress. If you meditate until having attained a steadfast, diamond-bright 'sphere of Dhamma' at the centre of your body, you should try to maintain it by recollecting it as continuously as you can. In such a way, the benefits of your meditation will not only keep your life on the pathway of happiness, success and non-recklessness, but also ensure your continuing progress in meditation.

Additional Advice

1. Avoid force: Never force anything in your meditation. Don't squeeze your eyes closed thinking you will see the object of meditation more quickly. Don't tense your arms, your abdomen or your body - because any form of tension will only cause the mind to be displaced from the centre of the body to the place you are tensing.

2. Don't crave after seeing something: You should always maintain complete neutrality of mind. Don't let your mind be distracted from the object of meditation and the mantra. Don't worry yourself about when the object of meditation will appear. The image will appear itself when it comes to the right time, just as the sun rises and sets in its own time.

3. Don't worry about your breath: Meditating in this technique starts with the visualization of a bright object [aa-lôok-gà gà-sǐn]. Once having meditated until attaining the sphere of Dhamma, one continues with meditation by passing through the refined human body (astral body), the angelic body, the form-Brahma body and the formless-Brahma body until attaining the Dhamma body (or Dhammakaya). Only then is one equipped to turn one's meditation towards insight [wí-bpàs-sà-ná]. Thus there is no need to practise mindfulness of the breath at any stage.

4. Maintain your mind at the centre of the body all the time: Even after having finished your formal sitting, maintain your mind at the centre of the body the whole of the time. No matter whether you are standing,

walking, sitting or lying-down, don't allow your mind to slip away from the centre of the body. Continue repeating the mantra 'Săm-maa À-rá-hăng' to yourself while visualizing the crystal ball at the centre of the body.

5. Bring all objects arising in the mind to the centre of the body: No matter what appears in the mind, bring it (gently) to the centre of the body. If the object disappears, there is no need to chase around looking for it. Just continue to rest your attention at the centre of the body while repeating the mantra to yourself. Eventually, when the mind becomes yet more peaceful, a new object of meditation will appear.

The basic meditation described here will lead to a deepening of happiness in life. If one doesn't abandon the practice but cultivates meditation regularly, to the point that the sphere of Dhamma is attained, one should try to maintain that sphere at the centre of one's body for the remainder of one's life, while leading one's life in a scrupulous way. It will offer one a refuge in life and will bring happiness both in this lifetime and the hereafter.

Summary Of The Benefits Of Meditation

1. Personal Benefits for the meditator

- **The Mind:** the mind will feel at ease - calm and peaceful. Memory will also improve;
- **Personality:** self-confidence will be improved. The true nature of calm will become apparent. Anger will diminish, leaving only the feeling of kindness towards others;
- **Daily life:** will be increased in quality in the new-found absence of stress. The results of work or study will be much more successful. The meditator can enjoy health of both body and mind;
- **Ethics and decision-making:** a right understanding of that which is good and that which is bad, will be clearly seen for any given situation. Important decisions will cause less worry because the meditator understands the outcome of his actions. The meditator can refrain from harmful actions and decisions, instead being content and confident about choices made.

2. Benefits for the Meditator's Family

- Peace and success: family life will be more harmonious, through the increased mutual respect and consideration between family members. Parents will be better able to lead the family successfully;
- Cooperation: Family members will be more enthusiastic to honour their duties and co-operate towards solving shared problems.

3. National Benefits

- Peaceful Society: most grave social problems originate from unwholesomeness of mind. If everybody learns to meditate and live peacefully, 'endemic' problems like crime and drug abuse will be diminished;
- Respect: Respect for others will be improved simply through keeping to a routine of meditation and following moral precepts. Honesty will diminish suspicion in the community;
- A caring society: as a result of meditation, the peacefulness of life can be more widely enjoyed and there will be a more widespread willingness to participate in social work

4. Spiritual Benefits

- Understanding eternity: all people, with or without their own faith can deepen the understanding of their own spirituality through meditation. Meditators of all faiths, through the practice of meditation, can explore their own faith in depth, particularly with reference to the understanding of eternity in their chosen faith;
- Inspiration: inspiration in your own spiritual tradition is strengthened as the meditator comes to realize the profound happiness that can be found through meditation;
- Prolonging the lifetime of spiritual traditions: the meditator's own spiritual tradition will be maintained as newcomers have a better understanding of moral conduct and self-discipline.



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| 何岁水 | 李祜强, 刘鋸慧 | 陳楚華 闔家 |
| 余志海 闔家 | 李金翰 | 馬全玉 |
| 余賢晃 | 林商民 | 馮秀芳 |
| 佛弟子 | 梁運泰 | 麥振剛 |
| 刘翠华 | 楊居雄 | 麥春英 |
| 劉楚文 闔家 | 欧秀妹 闔家 | 黃文杰 闔家 |
| 周志誠 | 王昱皓 闔家 | 黃斌 闔家 |
| 周翠雲 闔家 | 王飛鵬 合家 | 黃樹亨 闔家 |
| 唐樹滔 | 畢曉婷 闔家 | 黃美英 合家 |
| 姚嘉鈞 闔家 | 秀丽春 | 黃土桂 闔家 |
| 姚忠 闔家 | 羅綺峰 闔家 | 黃曉瑩 |
| 庄燕琼 闔家 | 肖德龍 闔家 | 黃樹仁 闔家 |
| 张榮辉 | 胡量 | 黃莉婷 闔家 |
| 张瑞良 | 葉美玲 闔家 | 黃鈞浩 闔家 |
| 张荣耀 | 蘇慧妍 合家 | 六約佛學會 |
| 張慧 闔家 | 許來泉 | 天德製衣公司 |
| 志東 闔家 | 許慎勤 | 許佩雯 闔家 |
| 戴銘峯 | 謝綺鴻 | 鄭素儀 闔家 |
| 文安娇 闔家 | 賴沛權 | 陳建邦 合家 |
| 文水娇 闔家 | 鄧同杞 | 陳惠蓮 闔家 |
| 文淑芬 闔家 | 鐘穎詩 闔家 | 陳桂良 闔家 |
| 方仲琴 闔家 | 陈彩凤 | 韓君倬 |
| พระเศรษฐวิชัย เสฎฐวิโช | Eyok Kok Hong | 龍家蔚 |
| ครอบครัวถิระศรุตานันท์ | Goh Guan Meng & Family | |
| พร้อมลูกพระธัมมาแสนรวย | Wong Siu Hung & Family | |
| | Yeung Yuen Yan & Family | |



“The Dhammakaya is the pure and original nature residing in every human being regardless of their nationality, religion, or ethnicity. We can call this the pure original state or whatever we choose, but Buddhist scholars call it the Dhammakaya. In simple terms, where there are human being, there is the Dhammakaya.”

Luang Por Dhammajayo



“Anyone who follows the path to ordain as a monk or novice, a person who wishes to be a true monk or novice, this is the greatest thought. This thought surpasses the desire to be the emperor of the word.”

(Luang Por Dhammajayo)

9 July 1998



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