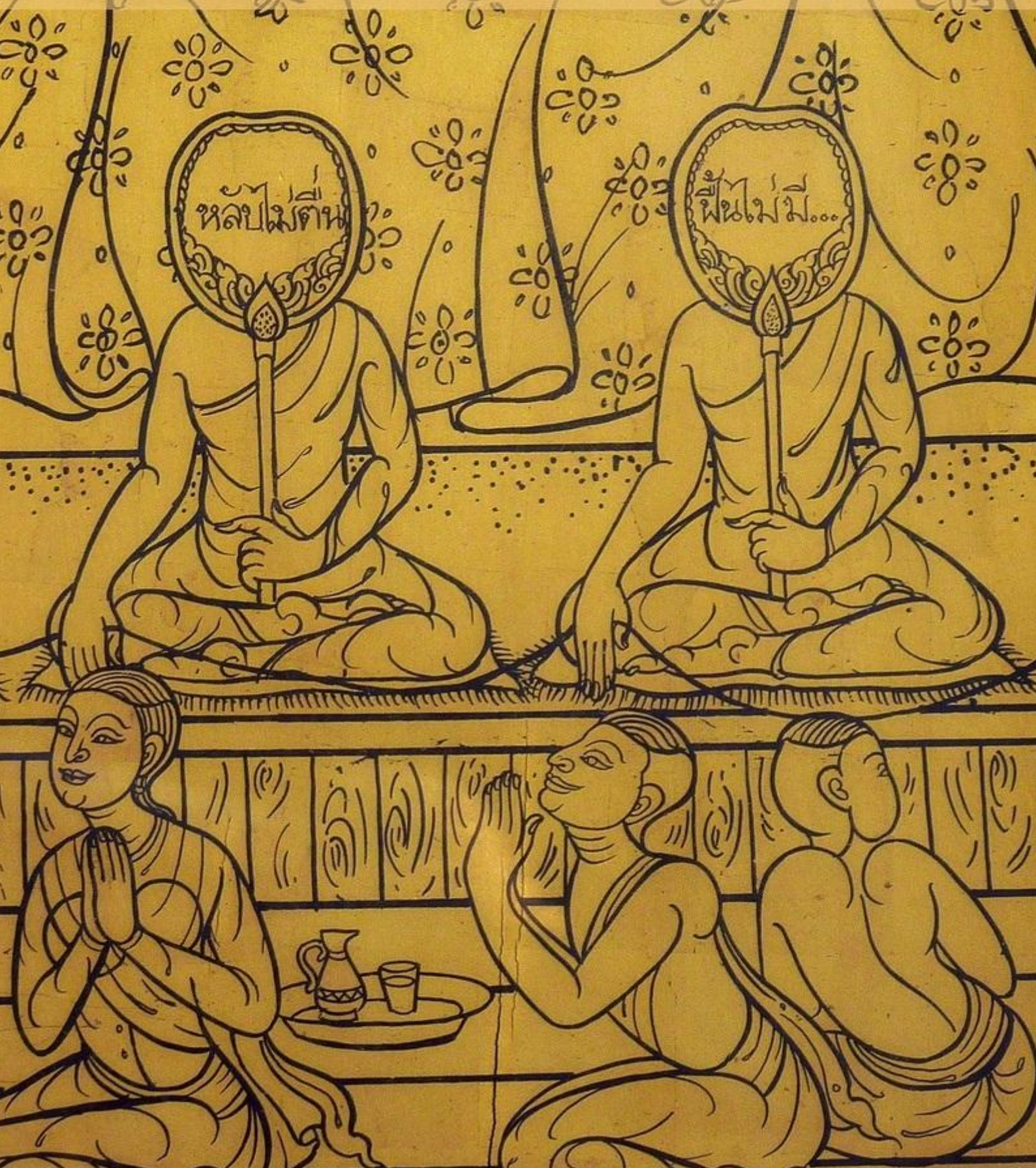


# THAI CHANTING

selections from the Thai tradition

ĀNANDAJOTI BHIKKHU



# **Thai Chanting**

selections from the Thai tradition

translated by  
**Ānandajoti Bhikkhu**

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## Morning Chanting

**Yo so Bhagavā Arahaṃ Sammā-Sambuddho,**

He who is the Gracious One, the Worthy One, the Perfect Sambuddha,

**svākkhāto yena Bhagavatā Dhammo,**

the Dhamma which has been well-proclaimed by the Gracious One,

**supaṭipanno yassa Bhagavato sāvaka-Saṅgho:**

the Gracious One's Saṅgha of disciples who are good in their practice:

**tam mayam Bhagavantam sa-Dhammam sa-Saṅgham,**

the Gracious One, together with the Dhamma and the Saṅgha,

**imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma.**

we worship, as is worthy, together with the respects that are prescribed.

**Sādhu no bhante Bhagavā sucira-Parinibbuto pi,**

Although our venerable Gracious One has attained Nibbāna a very long time ago,

**pacchimājanatānukampa-mānasā,**

out of a compassionate mind for later generations,

**ime sakkāre duggata-paṇṇākārabhūte paṭigaṇhātu,**

please accept these poor offerings, given with respect,

**amhākaṃ dīgha-rattam hitāya sukhāya.**

for our benefit and happiness for a long time.

**Arahaṃ Sammā-sambuddho Bhagavā:**

The Gracious One is Worthy, the Perfect Sambuddha:

**Buddham Bhagavantam abhivādemi.**

I worship the Buddha, the Gracious One.

**Svākkhāto Bhagavatā Dhammo:**

The Dhamma has been well-proclaimed by the Gracious One:

**Dhammam namassāmi.**

I honour the Dhamma.

**Supaṭipanno Bhagavato sāvaka-Saṅgho:**

The Gracious One's Saṅgha of disciples are good in their practice:

**Saṅgham namāmi.**

I revere the Saṅgha.

**Yam-amha kho mayam̐ Bhagavantam̐ saraṇam̐ gatā,**

We have gone for our refuge to the Gracious One,

**(uddissa pabbajitā) yo no Bhagavā Satthā,**

(and gone forth on account of) our Gracious One, the Teacher,

**yassa ca mayam̐ Bhagavato Dhammam̐ rocema.**

we are pleased with the Gracious One's Dhamma.

**Imehi sakkārehi tam̐ Bhagavantam̐ Sa-Saddhammam̐,**

With respect for the Gracious One, together with the True Dhamma,

**sa-sāvaka-Saṅgham̐, abhipūjayāma.**

and the Saṅgha of disciples, we worship (them).

**(leader)**

***Handa mayam̐ Buddhassa Bhagavato pubba-bhāga-namakāram̐ karomase:***

*Come now, let us recite this preliminary homage about the Buddha, the Gracious One:*

**(all)**

**Namo tassa Bhagavato Arahato Sammā-Sambuddhassa x 3**

Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha x 3

**(leader)**

***Handa mayam̐ Buddhābhithutim̐ karomase:***

*Come now, let us praise the Buddha:*

**(all)**

**Yo so Tathāgato Araham̐ Sammā-Sambuddho,**

He who is the Realised One, the Worthy One, the Perfect Sambuddha,

**vijjā-caraṇa-sampanno Sugato lokavidū,**

the one endowed with understanding and good conduct, the Fortunate One, the one who understands the worlds,

**anuttaro purisa-damma-sārathī,**

the unsurpassed guide for those people who need taming,

**Satthā deva-manussānam̐ Buddhō Bhagavā.**

the Teacher of gods and men, the Buddha, the Gracious One.

**Yo imam lokam sa-devakam sa-Marakam sa-Brahmakam,**  
This world with its gods, Māras, and Brahmās,

**sassamaṇa-brāhmaṇim pajam sadevamanussam,**  
this generation, with its ascetics and brāhmaṇas, princes and men,

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

**Yo Dhammam desesi ādi-kalyāṇam,**  
He taught the Dhamma (which is) good in the beginning,

**majjhe-kalyāṇam pariyosāna-kalyāṇam;**  
good in the middle, good in the end;

**sāttam sabyañjanam;**  
with its meaning, with its (proper) phrasing;

**kevala-paripuṇṇam parisuddham brahma-cariyam pakāsesi.**  
and explained the spiritual life which is complete, full and pure.

**Tam-aham Bhagavantam abhipūjayāmi,**  
I worship that Gracious One,

**tam-aham Bhagavantam sirasā namāmi.**  
I bow my head to that Gracious One.

(leader)

*Handa mayam Dhammābhithutiṃ karomase:  
Come let us praise the Dhamma:*

(all)

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

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

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

**Tam-aham Dhammam abhipūjayāmi,**  
I worship that Dhamma,

**tam-aham Dhammam sirasā namāmi.**  
I bow my head to that Dhamma.

(leader)

*Handa mayam Saṅghābhithutim karomase:*

*Come let us praise the Saṅgha:*

(all)

**Yo so supaṭipanno Bhagavato sāvaka-Saṅgho,**

That which is the Gracious One's Saṅgha of disciples are good in their practice,

**ujupaṭipanno Bhagavato sāvaka-Saṅgho,**

the Gracious One's Saṅgha of disciples are upright in their practice,

**ñāyapaṭipanno Bhagavato sāvaka-Saṅgho,**

the Gracious One's Saṅgha of disciples are systematic in their practice,

**sāmīcipaṭipanno Bhagavato sāvaka-Saṅgho,**

the Gracious One's Saṅgha of disciples are correct in their practice,

**yad-idam, cattāri purisa-yugāni, aṭṭha purisa-puggalā,**

that is to say, the four pairs of persons, the eight individual persons,

**esa Bhagavato sāvaka-Saṅgho,**

this is the Gracious One's Saṅgha of disciples,

**āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaranīyo,**

they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

**anuttaram puññakkhettaṃ lokassa.**

they are an unsurpassed field of merit for the world.

**Tam-ahaṃ Saṅgham abhipūjayāmi,**

I worship that Saṅgha,

**tam-ahaṃ Saṅgham siraṣā namāmi.**

I bow my head to that Saṅgha.

(leader)

*Handa mayam ratanattayappaṇāma-gāthāyo ceva*

*Come now, the verses saluting the Triple Gem,*

*saṃvega-vatthu-parikittana-pāṭhañ-ca bhaṇāmase:*

*we will recite, and the readings expounding the base for spiritual anxiety:*

(all)

**Buddho susuddho karuṇā-mahaṇṇavo,**

The Buddha, who is very pure, with great ocean-like compassion,

**yocanta-suddhabbara-ñāṇa-locano,**

he who has the perpetual, pure and noble eye of knowledge,

**lokassa pāpūpakilesa-ghātako:**

who destroys the wickedness and corruptions of the world:

**vandāmi Buddham aham-ādarena taṃ.**

with devotion I worship the Buddha.

**Dhammo padīpo viya tassa Satthuno,**

The Dhamma of the Teacher, like a lamp,

**yo Magga-Pākāmata-bhedabhinnako,**

which is split into Path, Fruit and the Deathless,

**lokuttaro yo ca tad-attha-dīpano:**

which is super-mundane, and explains that goal:

**vandāmi Dhammam aham-ādarena taṃ.**

with devotion I worship that Dhamma.

**Saṅgho sukhetābhyatikhetta-saññito,**

The Saṅgha, known as a field better than the best field,

**yo diṭṭha-santo Sugatānubodhako,**

who have seen peace, and awakened like the Fortunate One,

**lolappahīno Ariyo sumedhaso:**

who have abandoned wavering, are Noble and wise:

**vandāmi Saṅgham aham-ādarena taṃ.**

with devotion I worship that Saṅgha.

**Icevam-ekantabhipūjaneyyakam,**  
The one worthy of unfailing homage,

**vatthuttayam vandayatābhisankhatam,**  
the worship that is made based in the three (jewels),

**puñnam mayā yam mama sabbupaddavā**  
\* may there be no obstacles for me

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

**Idha Tathāgato loka uppanno Araham Sammā-Sambuddho,**  
Here the Realised One has arisen in the world, the Worthy One, the Perfect Sambuddha,

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

**Parinibbāniko Sambodhagamī Sugatappavedito.**  
which leads to Nibbāna, goes to Awakening, and is declared by the Fortunate One.

**Mayan-tam Dhammam sutvā evam jānāma,**  
After hearing the Dhamma, we understand it thus:

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

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

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

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

**yam-piccham na labhati tam-pi dukkham,**  
also not to obtain that which one longs for is suffering,

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



**Seyyathīdam:**

They are as follows:

**Rūpūpādānakkhandho,**

The bodily-form component that provides fuel for attachment,

**vedanūpādānakkhandho,**

the feelings component that provides fuel for attachment,

**saññūpādānakkhandho,**

the perceptions component that provides fuel for attachment,

**saṅkhārūpādānakkhandho,**

the volitions component that provides fuel for attachment,

**viññāṇūpādānakkhandho.**

the consciousness component that provides fuel for attachment.

**Yesam̐ pariññāya dharamāno so Bhagavā**

For whoever could understand, while living, the Gracious One

**evam̐ bahulam̐ sāvake vineti,**

guided his disciples many times,

**evam̐ bhāgā ca panassa Bhagavato sāvakesu anusāsanī,**

and this part of the Gracious One's instruction to his disciples,

**bahulam̐ pavattati:**

he many times repeated:

**Rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā,**

Form is impermanent, feelings are impermanent, perceptions are impermanent,

**saṅkhārā aniccā, viññāṇaṃ aniccaṃ.**

volitions are impermanent, consciousness is impermanent.

**Rūpaṃ anattā, vedanā anattā, saññā anattā,**

Form is not self, feelings are not self, perceptions are not self,

**saṅkhārā anattā, viññāṇaṃ anattā.**

volitions are not self, consciousness is not self.

**Sabbe saṅkhārā aniccā,**

All conditioned things are impermanent

**Sabbe dhammā anattā ti.**

All things are without a self.

**Te (Tā) mayam otiṇṇāma**

We are overcome

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

**dukkhotiṇṇā, dukkha-paretā,**

we are overcome by suffering, we are afflicted with suffering,

**Appeva nāmimassa kevalassa**

May the ending of this entire

**dukkhakkhandhassa antakiriyā paññāyethā ti!**

mass of suffering become clear!

(monks & novices)

**Cira-Parinibbutam-pi tam Bhagavantam,**

Although the Gracious One has attained Nibbāna long ago,

**uddissa Arahatam Sammā-Sambuddham,**

on account of the Worthy One, the Perfect Sambuddha,

**saddhā agārasmā anagāriyam pabbajitā.**

we have gone forth out of faith from the home to the homeless life.

**Tasmim Bhagavati brahma-cariyam carāma.**

We practice the spiritual life under the Gracious One.

(monks only)

**Bhikkhūnam sikkhāsājīva-samāpannā**

Endowed with the monastic training and livelihood

**tam no brahma-cariyam imassa kevalassa**

\* may this spiritual life leads us to the end

**dukkhakkhandhassa antakiriyāya samvattatū ti.**

of the entire mass of suffering.

(lay only)

**Cira-Parinibbutam-pi tam Bhagavantam,**

Although the Gracious One has attained Nibbāna long ago,

**saraṇam gato (gatā) Dhammañ-ca bhikkhu-Saṅghañ-ca,**

we have gone for refuge to the Dhamma and the monastic Saṅgha,

**tassa Bhagavato Sāsanam,**  
the Gracious One's dispensation,

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

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

**dukkhakkhandhassa antakiriyaṃ samvattatū ti.**  
of the entire mass of suffering.

## Evening Chanting

### **Araham̃ Sammā-sambuddho Bhagavā:**

The Gracious One is Worthy, the Perfect Sambuddha:

#### **Buddham̃ Bhagavantam̃ abhivādemi.**

I worship the Buddha, the Gracious One.

### **Svākkhāto Bhagavatā Dhammo:**

The Dhamma has been well-proclaimed by the Gracious One:

#### **Dhammam̃ namassāmi.**

I honour the Dhamma.

### **Supaṭipanno Bhagavato sāvaka-Saṅgho:**

The Gracious One's Saṅgha of disciples are good in their practice:

#### **Saṅgham̃ namāmi.**

I revere the Saṅgha.

### **Yam-amha kho mayam̃ Bhagavantam̃ saraṇam̃ gatā,**

We have gone for our refuge to the Gracious One,

### **(uddissa pabbajitā) yo no Bhagavā Satthā,**

(and gone forth on account of) our Gracious One, the Teacher,

### **yassa ca mayam̃ Bhagavato Dhammam̃ rocema.**

we are pleased with the Gracious One's Dhamma.

### **Imehi sakkārehi tam̃ Bhagavantam̃ sa-Saddhammam̃,**

With respect for the Gracious One, together with the True Dhamma,

### **sasāvaka-Saṅgham̃, abhipūjayāma.**

and the Saṅgha of disciples, we worship (them).

(leader)

*Handadāni, mayam̃ tam̃ Bhagavantam̃ vācāya abhigāyituṃ,*

*Come now, let us recite this saying about the Gracious One,*

*pubba-bhāga-namakāraṇ-ceva Buddhānussati-nayaṇ-ca karomase:*

*which is the preliminary homage and the way of recollecting the Buddha:*

(all)

**Namo tassa Bhagavato Arahato Sammā-Sambuddhassa x 3**

Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha x 3

**Taṃ kho pana Bhagavantam evaṃ kalyāṇo kittisaddo abbhuggato,**  
This good report has gone round about the Gracious One,

**Iti pi so Bhagavā Arahaṃ Sammā-Sambuddho,**  
Such is he, the Gracious One, the Worthy One, the Perfect Sambuddha,

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

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

**Sathā deva-manussānaṃ Buddho Bhagavā ti.**  
the Teacher of gods and men, the Buddha, the Gracious One.

(leader)

*Handa mayaṃ Buddhābhigītīṃ karomase:  
Come now, let us recite praise of the Buddha:*

(all)

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

**suddhābhiñña-karuṇāhi samāgatatto,**  
together with pure higher knowledges and compassion,

**bodhesi yo sujanataṃ kamalaṃ va sūro,**  
the one who awakens good people like the sun (awakens) the lotus,

**vandāmi' ahaṃ tam-araṇaṃ sirasā Jinendaṃ.**  
I worship that passionless, Victorious Lord with my head.

**Buddho yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ-uttamaṃ,**  
The Buddha, who is the supreme refuge for all living beings,

**paṭhamānussatiṭṭhānaṃ, vandāmi taṃ sirenaṃ,**  
I recall first in this place, I worship him with my head,

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

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

**Buddhassāham niyyādemī sarīraṃ jīvitañ-cidaṃ.**

I dedicate this body and this life to the Buddha.

**Vandanto 'haṃ (vandantī 'haṃ) carissāmi Buddhass' eva Subodhitāṃ.**

I will live worshipping the Buddha's True Awakening.

**Natthi me saraṇaṃ aññaṃ Buddhho me saraṇaṃ varaṃ!**

For me there is no other refuge, for me the Buddha is the best refuge!

**Etena sacca-vajjena vaḍḍheyyaṃ Satthu-sāsane.**

By this declaration of the truth may the Teacher's dispensation prosper.

**Buddhaṃ me vandamānena (vandamānāya) yaṃ puññaṃ pasutaṃ idha,**

Through my worship of the Buddha and whatever merit is found here,

**Sabbe-pi antarāyā me māhesuṃ tassa tejasā.**

through the power of that, may there be no dangers for me.

**(while worshipping:)**

**Kāyena vācāya va cetasā vā,**

By body, by speech or by mind,

**Buddhe kukammaṃ pakataṃ mayā yaṃ,**

whatever bad deeds were done by me regarding the Buddha,

**Buddho paṭiggaṇhatu accayantaṃ,**

may the Buddha accept my confession,

**kālantare saṃvaritum va Buddhe.**

for my restraint in the future regarding the Buddha.

**(leader)**

***Handa mayaṃ Dhammānussati-nayaṃ karomase:***

*Come now, let us (recite) the way of recollecting the Dhamma:*

**(all)**

**Svākkhāto Bhagavatā Dhammo,**

The Dhamma has been well-proclaimed by the Gracious One,

**sandiṭṭhiko, akāliko, ehipassiko, opanayiko,**

it is visible, not subject to time, inviting inspection, onward leading,

**paccattaṃ veditabbo viññūhī ti.**

and can be understood by the wise for themselves.

(leader)

*Handa mayam Dhammābhigītim karomase:  
Come let us recite praise of the Dhamma:*

(all)

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

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

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

**vandām' aham tama-haram vara-Dhammam-etam.**  
I worship that noble Dhamma, which carries off the darkness.

**Dhammo yo sabba-pāṇīnam saraṇam khemam-uttamam,**  
The Dhamma, which is the supreme refuge for all living beings,

**dutiyānussatiṭṭhānam, vandāmi tam sirenaham,**  
I recall second in this place, I worship it with my head,

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

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

**Dhammassāham niyyādemī sarīram jīvitañ-cidaṃ.**  
I dedicate this body and this life to the Dhamma.

**Vandanto 'ham (vandantī 'ham) carissāmi Dhammasseva sudhammatam.**  
I will live worshipping the Dhamma's good teaching.

**Natthi me saraṇam aññaṃ Dhammo me saraṇam varam!**  
For me there is no other refuge, for me the Dhamma is the best refuge!

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

**Dhammam me vandamānena (vandamānāya) yam puññaṃ pasutam  
idha,**  
Through my worship of the Dhamma and whatever merit is found here,

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

(while worshipping:)

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

**Dhamme kukammaṃ pakataṃ mayā yaṃ,**  
whatever bad deeds were done by me regarding the Dhamma,

**Dhammo paṭiggaṇhatu accayantam,**  
may the Dhamma accept my confession,

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

(leader)

*Handa mayaṃ Saṅghānussati-nayaṃ karomase:*  
*Come let us (recite) the way of recollecting the Saṅgha:*

(all)

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

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

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

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

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

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

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

**anuttaram puññakkhettaṃ lokassā ti.**  
they are an unsurpassed field of merit for the world.



(leader)

***Handa mayaṃ Saṅghābhigītīm karomase:***

*Come let us recite praise of the Saṅgha:*

(all)

**Saddhammajō supaṭṭipatti-guṇādiyutto,**

Born of the Dhamma, endowed with the virtue of good practice,

**yo ’tṭhābbidho Ariya-puggala-Saṅgha-seṭṭho,**

the best of Saṅghas has eight divisions of Noble persons,

**sīlādi-Dhamma-pavarāsaya-kāya-citto,**

my body and mind are inclined to the noble Dhamma, beginning with virtue,

**vandāma’ ahaṃ tam-Ariyāna’ gaṇaṃ susuddhaṃ.**

I worship that pure community of Noble Ones.

**Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ-uttamaṃ.**

The Saṅgha, which is the supreme refuge for all living beings,

**Tatīyānussatiṭṭhānaṃ, vandāmi taṃ sirenaṃ,**

I recall third in this place, I worship it with my head,

**Saṅghassāhasmi’ dāso (dāsī) va Saṅgho me sāmikissaro.**

I am the servant of the Saṅgha, the Saṅgha is my lord and master.

**Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me.**

the Saṅgha is a destroyer of suffering, a provider (of solace) and it benefits me.

**Saṅghassāhaṃ niyyādemi sarīraṃ jīvitañ-cidaṃ.**

I dedicate this body and this life to the Saṅgha.

**Vandanto ’haṃ (Vandantī ’haṃ) carissāmi Saṅghassopaṭṭipannaṃ.**

I will live worshipping the Saṅgha’s good practice.

**Natthi me saraṇaṃ aññaṃ Saṅgho me saraṇaṃ varam!**

For me there is no other refuge, for me the Saṅgha is the best refuge!

**Etena sacca-vajjena vaḍḍheyyaṃ Satthu-sāsane.**

By this declaration of the truth may the Teacher’s dispensation prosper.

**Saṅghaṃ me vandamānena (vandamānāya) yaṃ puññaṃ pasutaṃ idha,**

Through my worship of the Saṅgha and whatever merit is found here,

**Sabbe-pi antarāyā me māhesuṃ tassa tejasā.**

through the power of that, may there be no dangers for me.

(while worshipping:)

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

**Saṅghe kukammaṃ pakataṃ mayā yaṃ,**  
whatever bad deeds were done by me regarding the Saṅgha,

**Saṅgho paṭiggaṇhatu accayantam,**  
may the Saṅgha accept my confession,

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

## Abhidhamma Chanting

The Abstract Teaching

[1: Dhammasaṅgaṇī]

[The Dhammas Collection]

**Kusalā dhammā, akusalā dhammā, abyākatā dhammā.**

Wholesome thoughts, unwholesome thoughts, thoughts without consequences.

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaram kusalam cittam uppannam hoti,**

When a wholesome thought in the sensuous worlds has arisen,

**somanassasahagatam ñāṇasampayuttam,**

connected with well-being, joined with knowledge,

**rūpārammaṇam vā, saddārammaṇam vā,**

taking form as object, or sound as object,

**gandhārammaṇam vā, rasārammaṇam vā,**

or smell as object, or taste as object,

**phoṭṭhabbārammaṇam vā dhammārammaṇam vā,**

or touch as object, or thought as object,

**yam yam vā panārabba,**

or whatever it begins with,

**tasmiṃ samaye phasso hoti... avikkhepo hoti.**

at that time there is contact... balance.

**Ye vā pana tasmiṃ samaye aññe pi atthi**

At that time, these or other

**paṭiccasamuppannā arūpino dhammā.**

formless thoughts are conditionally originated.

**Ime dhammā kusalā.**

These are wholesome thoughts.

**[2: Vibhaṅga]**  
[The Analysis]

**Pañcakkhandhā:**

(There are) five components:

**Rūpakkhandho, vedanākkhandho,**

The bodily-form component, the feelings component,

**saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.**

the perceptions component, the volitions component, the consciousness component,

**Tattha katamo rūpakkhandho?**

Herein what is the bodily-form component?

**Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ,**

Whatever bodily-form there is, in the past, future or present,

**ajjhataṃ vā bahiddhā vā,**

internal or external,

**oḷārikaṃ vā sukhumāṃ vā,**

gross or fine,

**hīnaṃ vā paṇītaṃ vā,**

inferior or excellent,

**yaṃ dūre vā santike vā,**

whether far or near,

**tad-ekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā.**

after gathering these together, collectively and briefly.

**Ayaṃ vuccati rūpakkhandho.**

This is called the bodily-form component.

**[3: Dhātukathā]**

[The Discussion of Elements]

**Saṅgaho asaṅgaho,**

Compiled and uncompiled,

**saṅgahitena asaṅgahitaṃ,**

the collected with the uncollected,

**asaṅgahitena saṅgahitaṃ,**

the uncollected with the collected,

**saṅgahitena saṅgahitaṃ,**

the collected with the collected,

**asaṅgahitena asaṅgahitaṃ,**

the uncollected with the uncollected,

**sampayogo vippayogo,**

joined and parted,

**sampayuttena vippayuttaṃ...**

the parted with the joined...

**vippayuttena sampayuttaṃ asaṅgahitaṃ.**

the joined and the uncollected with the parted.

**[4: Puggalapaññatti]**  
[The Designation of Persons]

**Cha paññattiyo:**

There are six designations:

**khandhapaññatti, āyatanapaññatti, dhātupaññatti,**

the designation of the components, the designation of the sense-spheres, the designation of the elements,

**saccapaññatti, indriyapaññatti, puggalapaññatti.**

the designation of the truths, the designation of the faculties, the designation of the persons.

**Kittāvatā puggalānaṃ puggalapaññatti?**

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

**Samayavimutto, asamayavimutto,**

One free occasionally, one free always,

**kuppadhammo, akuppadhammo,**

one unsteady, one steady,

**parihānadhammo, अपरिहानदधम्मो,**

one liable to fall, one not liable to fall,

**cetanābhabbo, anurakkhaṇābhabbo,**

one able in intention, one able in guarding,

**puthujjano, gotrabhū,**

the worldling, the lineage-holder,

**bhayūparato, abhayūparato,**

one abstaining through fear, one not abstaining through fear,

**bhabbāgamano, abhabbāgamano,**

one able to arrive, one unable to arrive,

**niyato, aniyato, paṭipannako, phaleṭṭhito...**

one determined, one undetermined, one path-attained, one established in fruition...

**Arahā, Arahattāya paṭipanno.**

the Worthy One, the one on the path to Worthiness.

**[5: Kathāvatthu]**  
[The Discussion of Subjects]

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

**Āmantā.**  
Yes.

**Yo saccikattho paramattho,**  
That which is real and ultimate,

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

**Na hevaṃ vattabbe.**  
No, that cannot be said.

**Ājānāhi niggahaṃ.**  
Acknowledge the refutation.

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

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

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

**Micchā.**  
(Your view is) wrong.

**[6: Yamaka]**  
[The Pairs]

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

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

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

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

**[7: Paṭṭhāna]**  
[The Conditions]

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

**anantarapaccayo, samanantarapaccayo,**  
preceding condition, prior condition,

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

**nissayapaccayo, upanissayapaccayo,**  
support condition, strong support condition,

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

**kammaṇapaccayo, vipākaṇapaccayo,**  
(intentional) deed condition, result condition,

**āhārapaccayo, indriyapaccayo,**  
nutriment condition, faculty condition,

**jhānapaccayo, maggaṇapaccayo,**  
absorption condition, path condition,

**sampayuttapaccayo, vippayuttapaccayo,**  
association condition, disassociation condition,

**atthipaccayo, natthipaccayo,**  
presence condition, absence condition,

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



**[Anumodanā]**

[Sharing Merits]

**Sabbarogavinimutto, sabbasantāpavajjito,**

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

**sabbaveram-atikkanto, nibbuto ca tuvaṃ bhava.**

may you overcome all foes, may you attain nibbāna.

**Sabbītiyo vivajjantu sabbarogo vinassatu,**

May you avoid all calamities and may all disease be destroyed,

**mā te bhavatvantarāyo, sukhī dīghāyuko bhava!**

may there be no obstacles for you, may you be happy and live long!

**Abhivādanasīlissa niccaṃ vuddhā pacāyino,**

For one in the habit of constantly worshipping respectable elders,

**cattāro dhammā vaḍḍhanti āyu, vaṇṇo, sukhaṃ, balaṃ.**

four things increase length of life, beauty, happiness, and strength.