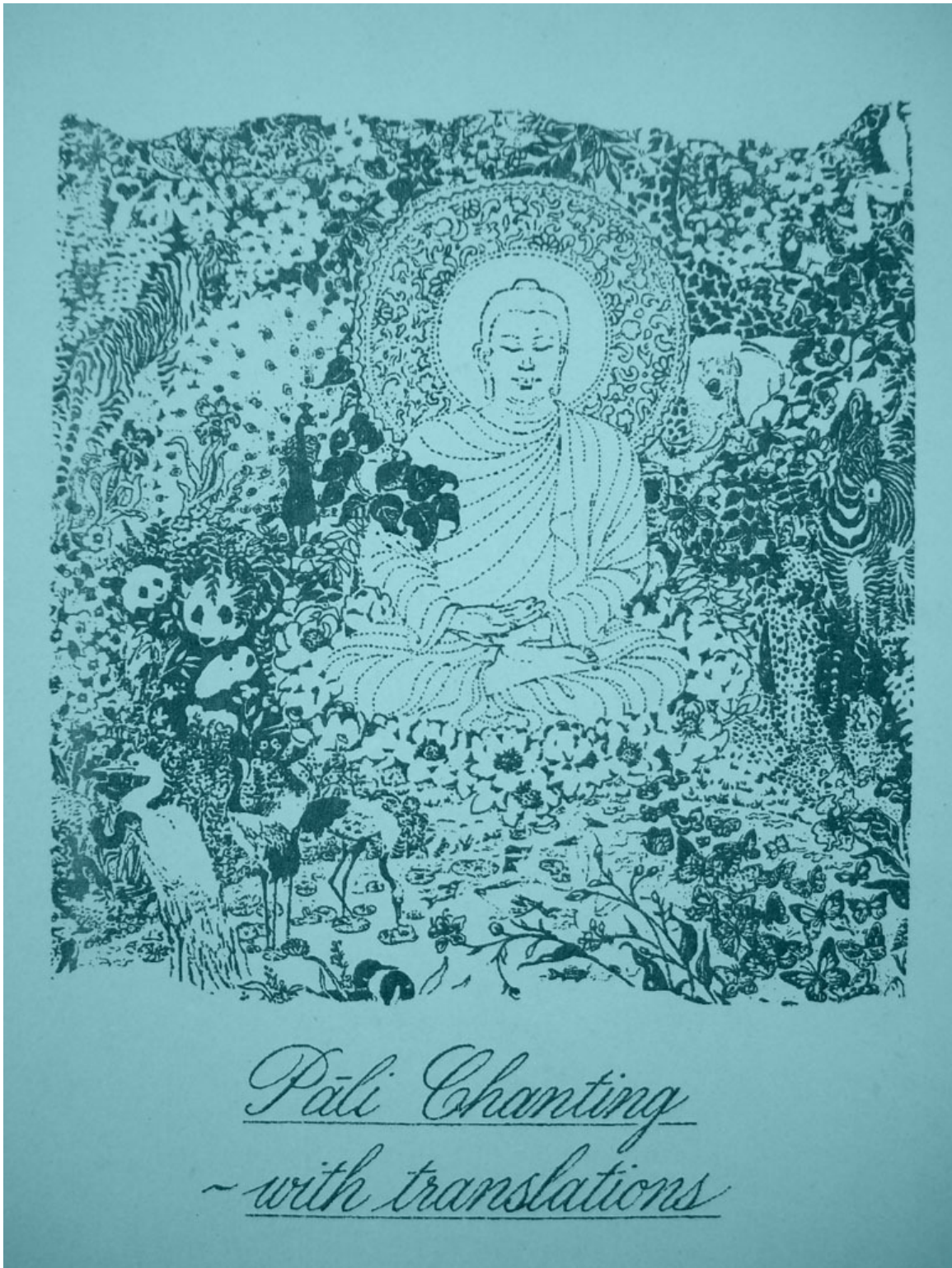


# Selections from the Suan Mokkh chanting book



Download-Version 1.1  
(October 2009)

## BENEFITS OF CHANTING

1. Settles and calms the restless or agitated mind.
2. Mindfulness training: must be alert, nimble, and attentive to avoid mistakes.
3. Concentration training: focus the mind on the words and their meaning.
4. Wisdom training: deepening understanding of the teachings that can become direct realization.
5. Confidence (**saddhā**) develops through familiarity and reflection.
6. Cultivates energy (**viriya**), joy (**pamojjha**), and patience, endurance (**khanti**).
7. Develops friendliness (**metta**) towards all beings.
8. Fills the mind with skillful, beneficial thoughts so that low and impure thoughts don't enter.
9. Prepares the mind and body for meditation (**bhāvāna**).
10. Helps us to dedicate life to spiritual practice.
11. Familiarity with Pali, the language that preserves the Buddha's words and its exquisite terms. (The transliteration from Pali into Latin letters may not always be exact.)
12. Thai people will appreciate and love you.

### HOW WE CHANT:

1. Use important, meaningful Pali passages.
2. Preserve the original Pali and use accurate translations to ensure understanding.
3. Sit with concentration (**samādhi**), respect, and humility.
4. Chant as a group with no one dominating and everyone contributing.
5. Neither hurried nor overly slow, neither loud nor too soft.
6. Pleasant sounding but not singing.
7. Go deeper and deeper into the meaning.

### KEY TO PALI PRONUNCIATION (Thai style)

#### Vowels (as in Latin languages)

<b>a</b>	as in	<u>far</u>	<b>ā</b>	as in	<u>baht</u>			
<b>i</b>	as in	<u>eat</u>	<b>ī</b>	as in	<u>feed</u>			
<b>u</b>	as in	<u>dew</u>	<b>ū</b>	as in	<u>food</u>	<b>e</b>	as in	<u>ray</u> , <u>fate</u>
						<b>o</b>	as in	<u>go</u> , <u>slow</u>

The stroke above some vowels indicates that they are long (in time), meaning that they are pronounced approximately twice as long as their shorter mates.

#### Consonants

<b>k</b>	as in	<u>go</u> , <u>give</u>	<b>t, th, ṭh, d, dh</b>	as in	<u>take</u> , <u>tot</u>
<b>kh, g, gh</b>	as in	<u>kick</u> , <u>cat</u>	<b>n, ṇ</b>	as in	<u>not</u> , <u>nose</u>
<b>m̄</b>	as in	<u>sing</u>	<b>p</b>	as in	<u>spite</u> , <u>spot</u>
<b>c</b>	as in	<u>just</u>	<b>ph, b, bh</b>	as in	<u>past</u>
<b>ch, j, jh</b>	as in	<u>church</u>	<b>v</b>	as in	<u>with</u>
<b>ñ</b>	as in	<u>canyon</u>			(all others as in English)

## CONTENTS

1. HOMAGE TO THE BUDDHA
2. GOING TO REFUGE
- 3.1 THE FIVE TRAININGS
- 3.2 THE EIGHT TRAININGS
4. VERSES ON TRUE AND EXCELLENT REFUGE
5. VERSES ON A SINGLE NIGHT
6. OVĀDA PĀTIMOKKHA VERSES
7. VERSES ON THE BURDEN (KHANDAS)
8. THE FIRST WORDS OF THE BUDDHA
9. THE FINAL WORDS OF THE BUDDHA
10. REFLECTION ON SAṄKHĀRĀ
11. REFLECTION ON METTA, KARUNA, MUDITA, UPEKHA
12. PATICCASAMUPPADA
13. ĀNĀPĀNASATI SUTTA



## 1. HOMAGE TO THE BUDDHA

*(Handa mayaṃ buddhassa bhagavato pubbābhāga-namakāraṃ karomase)*

**Namo tassa bhagavato**

Homage to the Uncomparable Blessed One

**Arahato**

The Worthy, Undefined One

**Sammā sambuddhassa**

The Perfectly Self-Awakened One

(3 times)

## 2. GOING TO REFUGE

*(Handa mayaṃ tisaraṇagamanapāṭhaṃ bhaṇāmaṃse)*

**Buddhaṃ saraṇaṃ gacchāmi**

To the Buddha for refuge we go.

**Dhammaṃ saraṇaṃ gacchāmi**

To the Dhamma for refuge we go.

**Saṅghaṃ saraṇaṃ gacchāmi**

To the Sangha for refuge we go.

**Dutiyampi buddhaṃ saraṇaṃ gacchāmi**

A second time, to the Buddha for refuge we go.

**Dutiyampi dhammaṃ saraṇaṃ gacchāmi**

A second time, to the Dhamma for refuge we go.

**Dutiyampi saṅghaṃ saraṇaṃ gacchāmi**

A second time, to the Sangha for refuge we go.

**Tatiyampi buddhaṃ saraṇaṃ gacchāmi**

A third time, to the Buddha for refuge we go.

**Tatiyampi dhammaṃ saraṇaṃ gacchāmi**

A third time, to the Dhamma for refuge we go.

**Tatiyampi saṅghaṃ saraṇaṃ gacchāmi**

A third time, to the Sangha for refuge we go.

### 3.1 THE FIVE TRAININGS

*(Handa mayaṃ pañcasikkhāpadapātham bhaṇāmaṣe)*

**Pānātipātā veramaṇī sikkhāpadam samādiyāmi**

I undertake the training to intend not to take away any breath.

**Adinnādānā veramaṇī sikkhāpadam samādiyāmi**

I undertake the training to intend not to take away what is not given.

**Kāmesu micchācārā veramaṇī sikkhāpadam samādiyāmi**

I undertake the training to intend not to abuse the other's beloved ones.

**Musāvadā veramaṇī sikkhāpadam samādiyāmi**

I undertake the training to intend not to harm others by speech.

**Surāmeraya majjapamādatṭhānā veramaṇī sikkhāpadam samādiyāmi**

I undertake the training to intend not to harm my consciousness with substances that intoxicate and lead to carelessness.

### 3.2 THE EIGHT TRAININGS

*(Handa mayaṃ aṭṭhasikkhāpadapātham bhaṇāmaṣe)*

**Pānātipātā veramaṇī sikkhāpadam samādiyāmi**

I undertake the training to intend not to take away any breath.

**Adinnādānā veramaṇī sikkhāpadam samādiyāmi**

I undertake the training to intend not to take away what is not given.

**Abhrama cariyā veramaṇī sikkhāpadam samādiyāmi**

I undertake the training to intend to keep my mind & body free from any sexual activity.

**Musāvadā veramaṇī sikkhāpadam samādiyāmi**

I undertake the training to intend not to harm others by speech.

**Surāmeraya majjapamādatṭhānā veramaṇī sikkhāpadam samādiyāmi**

I undertake the training to intend not to harm my consciousness with substances that intoxicate and lead to carelessness.

**Vikāla-bhojanā veramaṇī sikkhāpadam samādiyāmi**

I undertake the training to intend not to eat in between after noon and before dawn.

**Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi**

I undertake the training to intend not to dance, sing, play or listen to music, watch shows, wear garlands, ornaments and beautify myself with perfumes and cosmetics.

**Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi**

I undertake the training to intend not to sleep or sit on luxurious beds and seats.

#### **4. VERSES ON TRUE AND EXCELLENT REFUGE**

*(Handa mayaṃ khemākhemasaraṇadīpigāthāyo bhaṇāmaṣe)*

**Bahuṃ ve saraṇaṃ yanti - pabbatāni vanāni ca  
Ārāmarukkhacetyāni - manussā bhayatajjitā**

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

**Netarṃ kho saraṇaṃ khemaṃ - netarṃ saraṇamuttamaṃ  
Netarṃ saraṇamāgamma - sabbadukkhā pamuccati**

Those are not the highest refuge, they are not truly safe.  
Dependence upon them is no escape from suffering.

**Yo ca buddhañca dhammañca saṃghañca saraṇaṃ gato  
Cattāri ariyasaccāni - sammāppaññāya passati**

Whoever goes to refuge in the Buddha, Dhamma and Sangha,  
Through right wisdom realizes the Four Noble Truths:

**Dukkhaṃ dukkhasamuppādaṃ - dukkhassa ca atikkamaṃ  
Ariyañcatṭharṅgikaṃ maggaṃ - dukkhūpasama gāminaṃ**

Namely, Dukkha, its arising, its transcendence,  
And the Noble Eightfold Path to perfect peace.

**Etaṃ kho saraṇaṃ khemaṃ - etaṃ saraṇamuttamaṃ  
Etaṃ saraṇamāgamma - sabbadukkhā paṇuccati**

This refuge is truly excellent and secure;  
Wise reliance upon it releases us from all Dukkha.

## 5. VERSES ON A SINGLE NIGHT

*(Handa mayam bhaddekarattagāthāyo bhaṇāmaṣe)*

**Ātitaṃ nānvāgameyya - nappatikaṃkhe anāgataṃ  
Yadatītampahīnantam - appattaṇca anāgataṃ**

One ought not to long for what has passed away,  
Nor be anxious over things which are yet to come.  
The past has left us, the future has not arrived.

**Paccuppannaṇca yo dhammaṃ - tattha tattha vipassati  
Asaṃhiraṃ asaṃkappaṃ - taṃ viddhā manūbrūhaye**

Whoever sees the present dhammas direct and clear just as they are,  
Is unshakeable, immovable, secure. One should accumulate such moments.

**Ajjeva kiccamātappaṃ - ko jaññā maraṇaṃ suve  
Na hi no saṃgarantena - mahāsenena maccunā**

Effort is the duty of today, even tomorrow death may come,  
We are powerless to fend off Death and his great armies.

**Evaṃ vihārimātāpim - ahorattamatanditaṃ  
Taṃ ve bhaddekarattoti - santo ācikkhate muni**

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



## 6. OVĀDA PĀTIMOKKHA VERSES

*(Handa mayam ovādapātimokkhagāthāyo bhaṇāmase)*

**Sabbapāpassa akaranam**

Never doing the least evil.

**Kusalassūpasampadā**

In virtue always fulfilled,

**Sacittapariyodapanam**

Purifying one's own heart:

**Etam buddhānasāsanam**

These are the teaching of all Buddhas.

**Khantī paramam tapo tīikkhā**

Patient endurance burns up defilements supremely.

**Nibbānam paramam vadanti buddhā**

All Awakened Ones say nibbāna is supreme.

**Na hi pabbajito parūpaghātī**

Those who harm are not truly gone forth;

**Samano hoti param viheṭṭhayanto**

Those who oppress others are not yet calmed.

**Anūpavado anūpaghāto**

Not speaking evil, not doing harm,

**Pātimokkhe ca samvaro**

Restraint within the Training Discipline,

**Mattaññutā ca bhattasmim**

Knowing what is proper in taking food,

**Pantañca sayanāsanam**

Sleeping and sitting in solitary places,

**Adhigitte ca āyogo**

Devoted in training the mind ever higher:

**Etam buddhānasāsanam**

These are the teaching of all Buddhas.

## 7. VERSES ON THE BURDEN (KHANDAS)

*(Handa mayaṃ bhārasuttagāthāyo bhaṇāmaṣe)*

**Bhārā have pañcakkhandhā**

The five heaps (aggregates) are heavy loads;

**Bhārahāro ca puggalo**

The "person" foolishly shoulders them.

**Bhārādānaṃ dukkhaṃ loke**

Carrying such weights is suffering in the world;

**Bhāranikkhepanaṃ sukhaṃ**

Tossing away these burdens is bliss.

**Nikkhipitvā garuṃ bhāraṃ**

The wise have discarded all that weight,

**Aññaṃ bhāraṃ anādiya**

Without picking up any new troubles.

**Samūlaṃ tanhaṃ abbuyha**

Have torn craving out by the roots,

**Nicchāto parinibbuto**

Are free of desire, thoroughly quenched.



## 8. THE FIRST WORDS OF THE BUDDHA

*(Handa mayam pathamabuddhabhāsitagāthāyo bhaṇāmase)*

**Anekajāti samsāram sandhāvissam anibbisam**

Before discovering true knowledge, I cycled round in myriad births,

**Gahakāram gavesanto dukkhā jāti punappunam**

Searching for this house's builder: The craving which creates  
ego existence. Every new birth bringing more suffering.

**Gahakāraka ditṭhosi - puna geham na kāhasi**

Now, I know you, builder of this house, you won't imprison me anymore.

**Sabbā te bāsukā bhaggā - gahakūtam visamkhatam**

I have pulled down your ridgepole and razed your framework to the ground.

**Visamkhāragatam cittam - taṇhānam khayamajjhagā**

This mind has realized that where nothing can concoct it ever again,  
having arrived at desire's end, the unsurpassed peace of nibbāna.

## 9. THE FINAL WORDS OF THE BUDDHA

*(Handa mayam pachimabuddhovādapātham bhaṇāmase)*

**Handadāni bhikkhave āmantayāmi vo**

Listen bhikkhus, we warn you thus:

**Vayadhammā saṅkhārā**

All concocted things disintegrate,

**Appamādena sampādeṭṭha**

With vigilance, bring mindfulness to perfection.

**Ayam tathāgatassa pacchimā vācā**

These are the final words of the Tathāgata.



## 10. REFLECTION ON SAṄKHĀRĀ

### **Sabbe saṅkhārā aniccā**

Saṅkhārā are mind-body, all material and mental things. They are impermanent. Once arisen, they cease; possessed, they are lost.

### **Sabbe saṅkhārā dukkhā**

Saṅkhārā are mind-body, all material and mental things. They are Dukkha, hard to endure, because once born, they age, fall ill, and die.

### **Sabbe dhammā anattā**

All things, those which are saṅkhārā and that which is not, are not ego, are not self, should not be taken as I or mine, as my self or my soul.

### **Adhvaṃ jīvitāṃ**

Life does not last,

### **Dhvaṃ maraṇāṃ**

Death is long lasting.

### **Avassaṃ mayā maritabbāṃ**

Inevitably I must die,

### **Maranapariyosānaṃ me jīvitāṃ**

Death ends the cycle of my life.

### **Jīvitāṃ me aniyatāṃ**

My life is uncertain,

### **Maraṇāṃ me niyatāṃ**

My death is most certain.

---

### **Vata**

Alas!

### **Ayaṃ kāyo**

This body,

### **Aciraṃ**

Cannot endure.

### **Apetaviññāno**

When consciousness is gone,

### **Chuddho**

They throw it away,

### **Adhisessati**

To lie,

**Pathaviṃ**

Upon the earth

**Kalīṃgaram̐ iva**

Like a fallen log,

**Nirattham̐**

Useless, meaningless ...

## **11. REFLECTION ON METTA, KARUNA, MUDITA, UPEKHA**

### **A. Sabbe sattā sukhitā hontu**

May all beings be joyful.

### **Sabbe sattā averā hontu**

May all beings be free from enmity.

### **Sabbe sattā abyāpajjhā hontu**

May all beings be free from malice.

### **Sabbe sattā anīghā hontu**

May all beings be free from worry.

### **Sabbe sattā sukhī attānaṃ pariharantu**

May all beings preserve their well-being.

### **B. Sabbe sattā sabbadukkhā pamuccantu**

May all beings be released from all forms of Dukkha.

### **C. Sabbe sattā ḷaddhasampattito mā vigacchantu**

May they not be parted from the good fortune they have attained.

### **D. Sabbe sattā kammassakā**

All beings are the owners of their actions,

### **Kammadāyādā kammayonī**

Heirs to their actions, born of their actions,

### **Kamma bandhū kammaṭṭisaranā**

Related to their actions, supported by their actions,

### **Yaṃ kammaṃ karissanti kalayānaṃ va pāpakaṃ va**

Whatever they will do, for good or for ill,

### **Tassa dāyātā bhavissanti**

Of that kamma they will be the heirs.

## 12. PATICCASAMUPPADA

(The Sutta on Dependent Origination)

### Samudaya-Vāra

**Avijjāpaccayā Phasso,**

Ignorance gives rise to contact

**Phassapaccayā Vedanā**

Contact gives rise to feeling

**Vedanāpaccayā Taṇhā**

Feeling gives rise to craving

**Taṇhāpaccayā Upādānaṃ**

Craving gives rise to attachment

**Upādānapaccayā Bhavo**

Attachment gives rise to becoming

**Bhavapaccayā Jāti**

Becoming gives rise to birth

**Jātipaccayā Dukkha**

Birth gives rise to suffering

**Dukkhapaccayā Avijjā**

Suffering gives rise to ignorance

(This is part of the full sutta)



### 13. ĀNĀPĀNASATI SUTTA

(The Sutta on Mindfulness with Breathing)

(1) **Dighaṃ vā assasanto, dighaṃ assasāmīti pajānāti**

When breathing in long, that bhikkhu thoroughly comprehends, "I am breathing in long";

**Dighaṃ vā passasanto, dighaṃ passasāmīti pajānāti**

When breathing out long, he thoroughly comprehends, "I am breathing out long."

(2) **Rassaṃ vā assasanto, rassaṃ assasāmīti pajānāti**

When breathing in short, that bhikkhu thoroughly comprehends, "I am breathing in short";

**Rassaṃ vā passasanto, rassaṃ passasāmīti pajānāti**

When breathing out short, he thoroughly comprehends, "I'm breathing out short."

(3) **Sabbakāyapaṭisaṃvedi assasissāmīti sikkhati**

That bhikkhu trains himself, "experiencing all bodies I will breathe in";

**Sabbakāyapaṭisaṃvedi passasissāmīti sikkhati**

He trains himself, "experiencing all bodies I will breathe out."

(4) **Passaṃbhayaṃ kāyasankhāraṃ assasissāmīti sikkhati**

That bhikkhu trains himself, "calming the body-conditioner I will breathe in";

**Passaṃbhayaṃ kāyasankhāraṃ passasissāmīti sikkhati**

He trains himself, "calming the body-conditioner I will breathe out."

(.)

(.)

(13) **Aniccānupassī assasissāmīti sikkhati**

That bhikkhu trains himself, "contemplating impermanence I will breathe in";

**Aniccānupassī passasissāmīti sikkhati**

He trains himself, "contemplating impermanence I will breathe out."

(.)

(.)



(This is part of the full sutta )