



**PALI CHANTING**  
**WITH TRANSLATION**

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## **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 (virīya), joy (pāmojjha) and patience, endurance (khanti).
7. Develops friendliness (mettā) 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 (bhāvanā).
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.
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 PRONUNCIATIPON (Thai style)

### VOWELS (as in Latin languages)

A	far	Ā	baht
I	eat	Ī	feed
U	dew	Ū	food
		E	ray, fate
		O	go, slow

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

K	as in	go, give	T, TH, ṬH, D, DH	as in	take, tot
KH, G, GH		kick, cat	N, Ṇ		not, nose
Ṃ		sing	P		spite, spot
C		just	PH, B, BH		past
CH, J, JH		church	V		with
Ñ		canyon			(all others as in English)

## **1. HOMAGE TO THE BUDDHA**

(HANDA MAYAṂ BUDDHASSA BHAGAVATO  
PUBBĀBHĀGA-NAMAKĀRAMĀ KAROMASE)

**NAMO TASSA BHAGAVATO**

Homage to the Uncomparable Blessed One,

**ARAHATO**

The Worthy Undeiled One,

**SAMMĀ – SAMBUDDHASSA**

The Perfectly Self-Awakened One. (3 times)



## **2. GOING TO REFUGE**

(HANDA MAYAṂ TISARAṆAGAMANAPĀṬHAMĀ BHANAṂASE)

**BUDDHAMĀ SARAṆAMĀ GACCHĀMI**

To the Buddha for refuge we go.

**DHAMMAṂ SARAṆAMĀ GACCHĀMI**

To the Dhamma for refuge we go.

**SAṄGHAMĀ SARAṆAMĀ GACCHĀMI**

To the Sangha for refuge we go.

**DUTIYAMPI BUDDHAMĀ SARAṆAMĀ 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 SARAṆAM GACCHĀMI

A second time to the Sangha for refuge we go.

TATIYAMPI BUDDHAṂ SARAṆAṂ GACCHĀMI

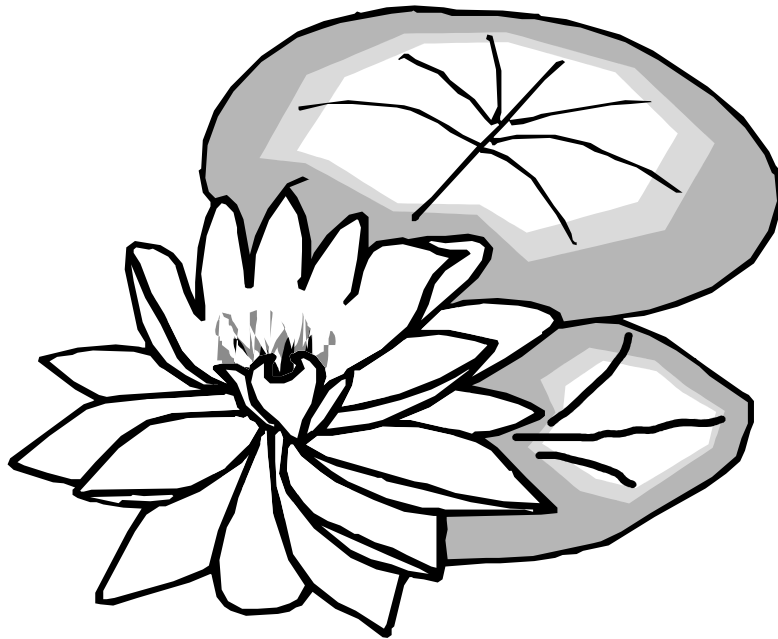
A third time to the Buddha for refuge we go.

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. THE FIVE TRAININGS

(HANDA MAYAM PANCASIKKHĀPADAPĀTHAM BHANĀMASE)

PĀṄĀTIPĀTĀ VERAMAṆĪ SIKKHĀPADAM̐ SAMĀDIYĀMI

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

ADINNĀDĀNĀ VERAMAṆĪ SIKKHĀPADAM̐ SAMĀDIYĀMI

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

KĀMESU MICCHĀCĀRĀ VERAMAṆĪ SIKKHĀPADAM̐  
SAMĀDIYĀMI

I undertake the training to intend not to abuse the others beloved  
ones.

MUSĀVĀDĀ VERAMAṆĪ SIKKHĀPADAM̐ SAMĀDIYĀMI

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

SURĀMERAYA MAJJAPAMĀDAṬṬHĀNĀ VERAMAṆĪ  
SIKKHĀPADAM̐ SAMĀDIYĀMI

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



### **3.1. THE EIGHT TRAININGS**

(HANDA MAYAM ATTHASIKKHĀPADAPĀTHAM BHAṆĀMASE)

**PĀṆĀTIPĀTĀ VERAMAṆĪ SIKKHĀPADAM̐ SAMĀDIYĀMI**

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

**ADINNĀDĀNĀ VERAMAṆĪ SIKKHĀPADAM̐ SAMĀDIYĀMI**

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

**ABHRAMA CARIYĀ VERAMAṆĪ SIKKHĀPADAM̐**

**SAMĀDIYĀMI**

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

**MUSĀVĀDĀ VERAMAṆĪ SIKKHĀPADAM̐ SAMĀDIYĀMI**

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

**SURĀMERAYA MAJJAPAMĀDAṬṬHĀNĀ VERAMAṆĪ**

**SIKKHĀPADAM̐ SAMĀDIYĀMI**

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

## VIKĀLA-BHOJANĀ VERAMAṆĪ SIKKHĀPADAMĀ

### SAMĀDIYĀMI

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

## NACCA–GĪTA–VĀDITA–VISŪKA–DASSANA MĀLĀ-

## GANDHA-VILEPANA-DHĀRAṆA-MANḌANA-

## VIBHŪSANATTHĀNĀ VERAMAṆĪ SIKKHĀPADAMĀ

### SAMĀDIYĀMI

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

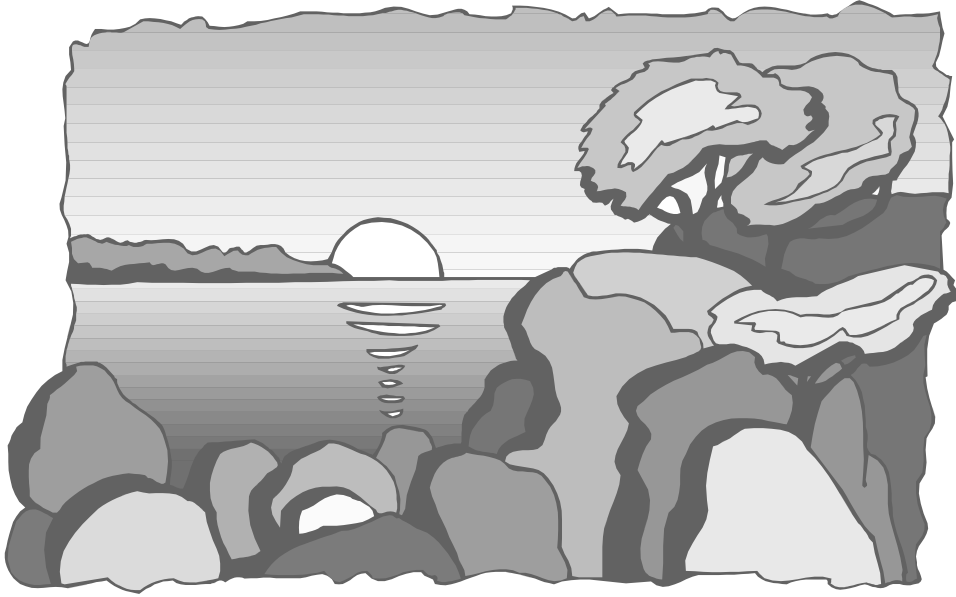
## UCCĀSAYANA-MAHĀSAYANĀ VERAMAṆĪ

### SIKKHĀPADAMĀ SAMĀDIYĀMI

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







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

(HANDA MAYAṂ KHEMĀKHEMASARAṆADĪPIGĀTHĀYO BHAṆĀMASE)

BAHUṂ VE SARAṆAṂ YANTI

PABBATĀNI VANĀNI CA

ĀRĀMARUKKHACETAYĀNI

MANUSSĀ BHAYATAJJITĀ

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

NETAṂ KHO SARAṆAṂ KHEMAṂ

NETAṂ SARAṆAMUTTAMAṂ

NETAṂ SARAṆAMĀGAMMA

SABBADUKKHĀ PAMUCCATI

Those are not happy refuges, they are not truly safe.  
In depending on them there is no escape from suffering.

YO CA BUDDHAÑCA DHAMMAÑCA  
 SAṄGHAÑCA SARAṄAMĀ GATO  
 CATTĀRI ARIYASACCĀNI  
 SAMMAPPAÑÑĀYA PASSATI

Those who go to refuge in Buddha-Dhamma-Sangha  
 through right wisdom realize the Four Noble Truths.

DUKKHAMĀ DUKKHASAMUPPĀDAMĀ  
 DUKHASSA CA ATIKKAMAMĀ  
 ARIYAÑCAṬṬHAMGIKAMĀ MAGGAMĀ  
 DUKKHŪPASAMA GĀMINAMĀ

They see suffering, its arising, the escape therefrom  
 and the Noble Eightfold Path to Perfect Peace.

ETAMĀ KHO SARAṄAMĀ KHEMAMĀ  
 ETAMĀ SARAṄAMUTTAMAMĀ  
 ETAMĀ SARAṄAMĀGAMMA  
 SABBADUKKHĀ PAMUCCATI

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



## 5. VERSES ON A SINGLE NIGHT

(HANDA MAYAṂ BHADDEKARATTAGĀTHĀYO BHAṆĀMASE)

ATĪTAM NĀNVĀGAMEYYA  
 NAPPATIKAMKHE ANĀGATAM  
 YADATĪTAMPAHĪNANTAM  
 APPATTAÑCA ANĀGATAM

One ought not to long for what has passed away,  
 nor be anxious over things that are yet to come.

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

PACCUPPANNAÑCA YO DHAMMAM  
 TATTHA TATTHA VIPASSATI  
 ASAMHIRAM ASAMKUPPAM  
 TAM VIDDHĀ MANŪBRŪHAYE

Whoever sees the present dhammas  
 direct and clear just as they are,  
 is unshakable, immovable, secure.

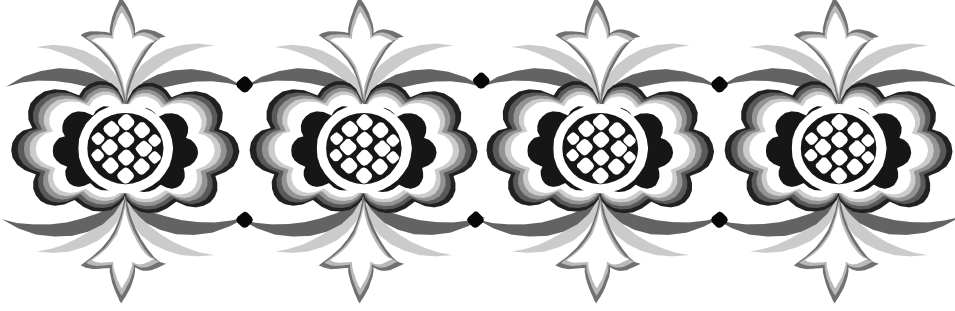
They should accumulate such moments.

AJJEVA KICCAMĀTAPPAM  
 KO JAÑÑĀ MARAṆAM SUVE  
 NA HI NO SAMGARANTENA  
 MAHĀSENENA MACCUNĀ

Effort is the duty of today,  
 even tomorrow death may come.  
 For it is beyond our power  
 to delay Death and its great armies.

EVAM̐ VIHĀRIMĀTĀPIṀ  
 AHORATTAMATANDITAM̐  
 TAM̐ 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 for even a single night."



## **6. OVĀDA PĀTIMOKKHA VERSES**

(HANDA MAYAM̐ OVĀDAPĀTIMOKKHAGĀTHĀYO BHAṆĀMASE)

SABBAPĀPASSA AKARANAM̐

Never doing the least evil,

KUSALLASSŪPASAMPADĀ

in virtue always ready,

SACITTAPARIYODAPANAM̐

purifying one's own mind.

## ETAM̐ BUDDHĀNASĀSANAM̐

These three are the teachings of the Awakened Ones.

## KHANTĪ PARAMAM̐ TAPO TĪTIKKHĀ

Patient endurance burns up defilements supremely.

## NIBBĀNAM̐ PARAMAM̐ VADANTI BUDDHĀ

All who know say Nibbana is the Supreme,

## NA HI PABBAJITO PARŪPAGHĀTI

those who destroy life are not gone forth.

## SAMAÑO HOTI PARAM̐ VIHET̐HAYANTO

Those who oppress others are not yet calm.

## ANŪPAVĀDO ANŪPAGHĀTO

Not speaking evil, not doing harm,

## PĀTIMOKKHE CA SAMVARO

restraint within the Training Discipline.

## MATTAÑÑUTĀ CA BHATTASMIM̐

Knowing what is right in taking food,

## PANTAÑCA SAYANĀSANAM̐

sleeping and sitting in secluded places,

## ADHIGITTE CA ĀYOGO

devoted in training the mind ever higher,

## ETAM̐ BUDDHĀNASĀSANAM̐

these six are the teachings of the Awakened Ones.



## 7. VERSES ON THE BURDEN (KHANDHA)

(HANDA MAYAṀ BHĀRASUTTAGĀTHĀYO BHAṆĀMASE)

**BHĀRĀ HAVE PANCAKKHANDHĀ**

The five aggregates are heavy loads,

**BHĀRAHĀRO CA PUGGALO**

the “person” foolishly shoulders them.

**BHĀRĀDĀNAMĀ DUKKHAMĀ LOKE**

Carrying such weights is suffering in the world,

**BHĀRANIKKEPANAMĀ SUKHAMĀ**

tossing away these burden is bliss.

**NIKHIPITVĀ GARUM BHĀRAMĀ**

The Wise have discarded all that weight

**AÑÑAMĀ BHĀRAMĀ ANĀDIYA**

without picking up any new ones.

**SAMŪLAMĀ TANHAMĀ ABBUYHA**

Craving is torn out by the roots,

**NICCHĀTO PARINIBBUTO**

desire is stilled, quenched in coolness.



## 8. THE FIRST WORDS OF THE BUDDHA

(HANDA MAYAṂ PATHAMABUDDHABHĀSITAGĀTHĀYO BHAṆĀMASE)

ANEKAJĀTI SAṂSĀRAMṂ SANDHĀVISSAṂ ANIBBISAṂ

Before discovering True Knowledge, I cycled round in myriad births,

GAHAKĀRAMṂ GAVESANTO DUKKHĀ JĀTI PUNAPPUNAMṂ

Searching for the Builder of this house

–Craving that creates ego existence–

each new birth brings more suffering.

GAHAKĀRAKA DIṬṬHOSI

PUNA GE HAMṂ NA KĀHASI

Now I know you Builder of this house!

You won't imprison me anymore.

SABBĀ TE BĀSUKĀ BHAGGĀ

GAHAKŪTAM VISAMṂKHATAMṂ

I have pulled down your ridgepole and

razed your framework to the ground.

VISAMṂKHĀRAGATAMṂ CITTAMṂ

TANḂHĀNAMṂ KHAYAMAJJHAGĀ

My mind has entered into that state

in which nothing can stir it up again.

Arriving at cravings final end,

the unsurpassed peace of Nibbana.

## **9. THE FINAL WORDS OF THE BUDDHA**

(HANDA MAYAṂ PACCHIMABUDDHOVĀDAPĀṬHAM BHAṆĀMASE)

HANDADĀNI BHIKKAVE ĀMANTAYĀMI VO

Beware Bhikkhus! We warn you thus:

VAYADHAMMĀ SAṆKHĀRĀ

All concocted things disintegrate.

APPAMĀDENA SAMPĀDETHA

You ought always to be carefully alert.

AYAṂ TATHĀGATASSA PACCHIMĀ VĀCĀ

These are the final words of the Tathāgata.

## **10. REFLECTION ON SAṆKHĀRĀ**

SABBE SAṆKHĀRĀ ANICCĀ

Saṅkhāra are body-mind; all material and mental things.

They are impermanent. Once arisen, they cease, possessed, they are lost.

SABBE SAṆKHĀRĀ DUKKHĀ

Saṅkhāra are body-mind; 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 that are Saṅkhāra and that which is not, are not self, are not soul, should not be taken as I, as mine, as my self, my soul.

## ADHUVAMĀ JĪVITAMĀ

Life lasts not long.

## DHUVAMĀ MARANAMĀ

Death is long lasting,

## AVASSAMĀ MAYĀ MARITABBAMĀ

that we die is inevitable.

## MARANAPARIYOSĀNAMĀ ME JĪVITAMĀ

Our lives have death as their completion.

## JĪVITAMĀ ME ANIYATAMĀ

Our lives are uncertain.

## MARANAMĀ ME NIYATAMĀ

Our deaths are most certain.

\*\*\*\*\*

## VATA

Alas!

## AYAMĀ KĀYO

This body

## ACIRAMĀ

will not last.

APETAVIÑÑĀNO

When consciousness is gone

CHUDDHO

they throw it away

ADHISESSATI

to lie

PATHAVIMĀ

upon the ground

KALIMĠGARAMĠ IVA

like a fallen log

NIRATTHAMĀ

useless ...

## 11. REFLECTION ON

### METTĀ, KARUNĀ, MUDITĀ, UPEKKHĀ

#### 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 ATTĀNAM PARIHARANTU

May all beings preserve their well-being.

**B.** SABBE SATTĀ SABBADUKKHĀ PAMUCCANTU

May all beings be free from all dukkha.

**C.** SABBE SATTĀ LADDHASAMPATTITO MĀ  
VIGACCHANTU

May all beings not be parted from the good fortune  
they have attained

**D.** SABBE SATTĀ KAMMASSAKĀ

All beings are the owners of their actions,

KAMMA DĀYĀDĀ KAMMAYONI

heir to their actions, born of their actions,

KAMMA BANDHU KAMMAPAṬISARAṆĀ

related to their actions, supported by their actions.

YAM KAMMAṀ KARISSANTI

KALAYĀNAM VĀ PĀPAKAM VĀ

Whatever they will do, for good or for ill,

TASSA DĀYĀDĀ BHAVISSANTI

of that kamma, they will be the heirs.



## **12. PATICCASAMUPPĀDA**

**(The Sutta on Dependent Origination)**

### **Samudaya-Vāra**

AVIJJĀ PACCAYĀ PHASSO

Ignorance gives rise to Contact;

PHASSA PACCAYĀ VEDANĀ

Contact gives rise to Feelings;

VEDANĀ PACCAYĀ TANHĀ

Feelings give rise to Craving;

TANHĀ PACCAYĀ UPĀDĀNAM

Craving gives rise to Attachment;

UPĀDĀNA PACCAYĀ BHAVO

Attachment gives rise to Becoming;

BHAVA PACCAYĀ JĀTI

Becoming gives rise to Birth;

JĀTI PACCAYĀ DUKKHĀ

Birth gives rise to Suffering;

DUKKHĀ PACCAYĀ AVIJJĀ

Suffering gives rise to Ignorance.

(This is part of the Full Sutta)

## **13. ĀNĀPĀNASATI SUTTA**

### **(The Sutta on Mindfulness with Breathing)**

- (1) DIGHAM VĀ ASSASANTO DIGHAM ASSASĀMITI PAJĀNĀTI  
When breathing in long, that bhikkhu thoroughly comprehends: "I am breathing in long".  
DIGHAM VĀ PASSASANTO DIGHAM PASSASĀMITI PAJĀNĀTI  
When breathing out long, he thoroughly comprehends: "I am breathing out long".
- (2) RASSAM VĀ ASSASANTO RASSAM ASSASĀMITI PAJĀNĀTI  
When breathing in short, that bhikkhu thoroughly comprehends: "I am breathing in short".  
RASSAM VĀ PASSASANTO RASSAM PASSASĀMITI PAJĀNĀTI  
When breathing out short, he thoroughly comprehends: "I am breathing out short".
- (3) SABBAKĀYAPATISAMVEDI ASSASISSĀMITI SIKKHATI  
That bhikkhu trains himself: "Experiencing all bodies I will breathe in".  
SABBAKĀYAPATISAMVEDI PASSASISSĀMITI SIKKHATI  
He trains himself: "Experiencing all bodies I will breathe out".
- (4) PASSAMBHAYAM KĀYASANKHĀRAM ASSASISSĀMITI SIKKHATI  
That bhikkhu trains himself: "Calming the body-conditioner I will breathe in".  
PASSAMBHAYAM KĀYASANKHĀRAM PASSASISSĀMITI SIKKHATI  
He trains himself: "Calming the body-conditioner I will breathe out".
- (...)
- (...)
- (13) ANICCĀNUPASSI ASSASISSĀMITI SIKKHATI  
That bhikkhu trains himself: "Contemplating impermanence I will breathe in".  
ANICCĀNUPASSI PASSASISSĀMITI SIKKHATI  
He trains himself: "Contemplating impermanence I will breathe out".
- (...)

(This is part of the Full Sutta)