



CHANTING

Pali – English

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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. SADDHĀ (confidence, faith) develops through familiarity and reflection.
6. Cultivates VIRIYA (energy, vigor), PĀMOJJA (joy, gladness), and KHANTI (patience, endurance).
7. Develops METTĀ (friendliness, loving-kindness) 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 BHĀVANĀ (development, meditation).
10. Helps us to dedicate life to spiritual practice.
11. Familiarity with Pali, the language that preserves the Buddha's word and its exquisite terms.
12. Thai people will appreciate 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 SAMĀDHI (concentration, collectedness), 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

A	<i>as in</i>	<u>far</u>	Ā	<i>as in</i>	<u>baht</u>
I		<u>eat</u>	Ī		<u>feed</u>
U		<u>dew</u>	Ū		<u>food</u>
E		<u>ray</u>			<u>fate</u>
O		<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

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

1. HOMAGE TO THE BUDDHA



{ HANDA MAYAṂ BUDDHASSA BHAGAVATO PUBBABHĀGA-NAMAKĀRAṂ
KAROMA SE }*

NAMO TASSA BHAGAVATO

Homage to the Blessed One,

ARAHATO

The Worthy, Undefined One,

SAMMĀ-SAMBUDDHASSA

The Perfectly Self-Awakened One.

[Three times]



* Words in curly brackets are chanted by the leader only.

2. GOING TO REFUGE



{ HANDA MAYAṂ TISARAṆA-GAMANA-PĀṬHAM BHAṆĀMA SE }

BUDDHAṂ SARANAṂ GACCHĀMI

To the Buddha for refuge we go,

DHAMMAṂ SARANAṂ GACCHĀMI

To the Dhamma for refuge we go,

SAṄGHAṂ SARANAṂ GACCHĀMI

To the Sangha for refuge we go.

DUTIYAMPI BUDDHAṂ SARANAṂ GACCHĀMI

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

DUTIYAMPI DHAMMAṂ SARANAṂ GACCHĀMI

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

DUTIYAMPI SAṄGHAṂ SARANAṂ GACCHĀMI

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

TATIYAMPI BUDDHAṂ SARANAṂ GACCHĀMI

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

TATIYAMPI DHAMMAṂ SARANAṂ GACCHĀMI

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

TATIYAMPI SAṄGHAṂ SARANAṂ GACCHĀMI

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



3. THE FIVE TRAININGS



{ HANDA MAYAṂ PAÑCA-SIKKHĀPADA-PĀṬHAM BHAṆĀMA SE }

PĀṆĀTIPĀTĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to refrain from destroying living creatures.

ADINNĀDĀNĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to refrain from taking away what is not given.

KĀMESU MICCHĀCĀRĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to refrain from improper sexual conduct.

MUSĀVĀDĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to refrain from false speech.

SURĀMERAYA-MAJJA-PAMĀDAṬṬHĀNĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to refrain from intoxicating liquors & drugs that lead to carelessness.



4. THE EIGHT TRAININGS



{ HANDA MAYAṂ AṬṬHA-SIKKHĀPADA-PĀṬHAM BHAṆĀMA SE }

PĀṆĀTIPĀTĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to refrain from destroying living creatures.

ADINNĀDĀNĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to refrain from taking away what is not given.

ABRAHMACARIYĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to refrain from any sexual activity.

MUSĀVĀDĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to refrain from false speech.

SURĀMERAYA-MAJJA-PAMĀDAṬṬHĀNĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to refrain from intoxicating liquors & drugs that lead to carelessness.

VIKĀLA-BHOJANĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to refrain from eating in between after noon and before dawn.

NACCA-GĪTA-VĀDITA-VISŪKADASSANA-MĀLĀ-GANDHA-VILEPANA-DHĀRAṆA-MANḌANA-VIBHŪSANAṬṬHĀNĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to refrain from dancing, singing, playing or listening to music, watching shows, wearing garlands, ornaments and beautifying myself with perfumes and cosmetics.

UCCĀSAYANA-MAHĀSAYANĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to refrain from sleeping or sitting on luxurious beds and seats.

5. VERSES ON TRUE & EXCELLENT REFUGE



{ HANDA MAYAṂ KHEMĀKHEMA-SARAṆA-DĪPIKĀ-GĀTHĀYO
BHAṆĀMA SE }

BAHUṂ VE SARAṆAṂ YANTI
PABBATĀNI VANĀNI CA
ĀRĀMA-RUKKHA-CETYĀNI
MANUSSĀ BHAYA-TAJJITĀ

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

NETAṂ KHO SARAṆAṂ KHEMAṂ
NETAṂ SARAṆAMUTTAMAṂ
NETAṂ SARAṆAMĀGAMMA
SABBA-DUKKHĀ PAMUCCATI

Those are not the highest refuge, they are not truly safe.
In depending on them there is no escape from suffering.

YO CA BUDDHAÑ-CA DHAMMAÑ-CA
SAṄGHAÑ-CA SARAṆAṂ GATO
CATTĀRI ARIYA-SACCĀNI
SAMMAPPAÑÑĀYA PASSATI

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

DUKKHAṂ DUKKHA-SAMUPPĀDAṂ
DUKKHASSA CA ATIKKAMAṂ

ARIYAÑ-CATṬHAÑGIKAM MAGGAM

DUKKHŪPASAMA-GĀMINAM

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

ETAM KHO SARAṆAM KHEMAM

ETAM SARAṆAMUTTAMAM

ETAM SARAṆAMĀGAMMA

SABBA-DUKKHĀ PAMUCCATI

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



6. VERSES ON A SINGLE NIGHT



{ HANDA MAYAṂ BHADDEKA-RATTA-GĀTHĀYO BHAṆĀMA SE }

ATĪTAM NĀNVĀGAMEYYA
NAPPAṬIKANĀKHE ANĀGATAM
YADATĪTAM-PAHĪNAN-TAM
APPATTAÑ-CA ANĀGATAM

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.

PACCUPPANNAÑ-CA YO DHAMMAṂ
TATTHA TATTHA VIPASSATI
ASAMHIRAM ASAṆKUPPAM
TAM VIDDHĀMANUBRŪHAYE

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

AJJEVA KICCAMĀTAPPAM
KO JAÑÑĀ MARAṆAM SUVE
NA HI NO SAṄGARANTENA
MAHĀ-SENENA MACCUNĀ

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

EVAṂ-VIHĀRIMĀTĀPIṂ
AHO-RATTAMATANDITĀṂ
TĀṂ VE BHADDEKA-RATTO-TI
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.”



7. OVĀDA-PĀṬIMOKKHA VERSES



{ HANDA MAYAṀ OVĀDA-PĀṬIMOKKHA-GĀTHĀYO BHANAṀAMA SE }

SABBAPĀPASSA AKARAṆAṀ

Never doing the least evil,

KUSALASSŪPASAMPADĀ

In virtue always fulfilled,

SACITTA-PARIYODAPANAṀ

Purifying one's own mind:

ETAṀ BUDDHĀNA-SĀSANAṀ

These (three) are the teachings of all Buddhas.

KHANTĪ PARAMAṀ TAPO TĪTIKKHĀ

Patient endurance burns up defilements supremely.

NIBBĀNAṀ PARAMAṀ VADANTI BUDDHĀ

All Awakened Ones say Nibbāna is supreme.

NA HI PABBAJITO PARŪPAGHĀTĪ

Those who destroy life are not gone forth;

SAMAṆO HOTI PARAṀ VIHEṬṬHAYANTO

Those who oppress others are not yet calmed.

ANŪPAVĀDO ANŪPAGHĀTO

Not speaking evil, not doing harm,

PĀṬIMOKKHE CA SAMVARO

Restraint within the Training Discipline,

MATTAÑÑUTĀ CA BHATTASMIM

Knowing what is proper in taking food,

PANTAÑ-CA SAYANĀSANAM

Sleeping and sitting in secluded places,

ADHICITTE CA ĀYOGO

Devoted in training the mind ever higher:

ETAM BUDDHĀNA-SĀSANAM

These (six) are the teachings of all Buddhas.



8. VERSES ON THE BURDEN



{ HANDA MAYAṂ BHĀRA-SUTTA-GĀTHĀYO BHAṆĀMA SE }

BHĀRĀ HAVE PAÑCAKKHANDHĀ

The five aggregates are heavy loads;

BHĀRAHĀRO CA PUGGALO

The “person” foolishly shoulders them.

BHĀRĀDĀNAṂ DUKKHAṂ LOKE

Carrying such weights is suffering in the world;

BHĀRANIKKHEPANAM SUKHAM

Tossing away these burdens is bliss.

NIKKHIPITVĀ GARUṂ BHĀRAM

The Wise have discarded all that weight

AÑÑAM BHĀRAM ANĀDIYA

Without picking up any new loads.

SAMŪLAM TAṆHAM ABBUYHA

Craving is torn out by the roots;

NICCHĀTO PARINIBBUTO

Desire is stilled, quenched in coolness.



9. THE FIRST WORDS OF THE BUDDHA



{ HANDA MAYAṂ PAṬHAMA-BUDDHA-BHĀSITA-GĀTHĀYO BHAṆĀMA SE }

ANEKA-JĀTI-SAṂSĀRAMṂ

SANDHĀVISSAṂ ANIBBISAṂ

Before discovering True Knowledge,
I cycled round in myriad births

GAHAKĀRAMṂ GAVESANTO

DUKKHĀ JĀTI PUNAPPUNAṂ

Searching for the house-builder
– The craving which creates ego existence –
Every new birth bringing more suffering.

GAHAKĀRAKA DIṬṬHOSI

PUNA GEHAṂ NA KĀHASI

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

SABBĀ TE PHĀSUKĀ BHAGGĀ

GAHA-KŪṬAṂ VISAṆKHATAṂ

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

VISAṆKHĀRA-GATAṂ CITTAMṂ

TANṆHĀNAṂ KHAYAMAJJHAGĀ

This mind has realized that where
Nothing can concoct it ever again,
Having arrived at craving's final end,
The unsurpassed peace of Nibbāna.

10. THE FINAL WORDS OF THE BUDDHA



{ HANDA MAYAṂ PACCHIMA-BUDDHOVĀDA-PĀṬHAṂ BHAṆĀMA SE }

HANDA-DĀNI BHIKKHAVE ĀMANTAYĀMI VO

Listen bhikkhus! We warn you thus:

VAYADHAMMĀ SAṆKHĀRĀ

All concocted things disintegrate;

APPAMĀDENA SAMPĀDETHA

With care, bring mindfulness to perfection.

AYAṂ TATHĀGATASSA PACCHIMĀ VĀCĀ

These are the final words of the Tathāgata.





11. REFLECTIONS ON SAṄKHĀRA



SABBE SAṄKHĀRĀ ANICCĀ

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

SABBE SAṄKHĀRĀ DUKKHĀ

Saṅkhāras 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 saṅkhāras 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.

.....

ADDHUVAMĀ JĪVITAMĀ

Life lasts not long,

DHUVAMĀ MARAṄAMĀ

Death is long lasting.

AVASSAMĀ MAYĀ MARITABBAMĀ

Inevitably we must die,

MARAṄA-PARIYOSĀNAMĀ ME JĪVITAMĀ

Death ends the cycle of our lives.

JĪVITAMĀ ME ANIYATAMĀ

Our lives are uncertain,

MARAṄAMĀ ME NIYATAMĀ

Our deaths are most certain.

•••••

VATA

Alas!

AYAM KĀYO

This body,

ACIRAM

Will not last.

APETA-VIÑÑĀṄO

When consciousness is gone,

CHUḌḌO

They throw it away,

ADHISESSATI

To lie,

PAṬHAVIM

Upon the ground,

KALIṄGARAM IVA

Like a fallen log,

NIRATTHAM

Useless.



12. REFLECTIONS ON METTĀ (Loving-Kindness), KARUṆĀ (Compassion), MUDITĀ (Sympathetic Joy), UPEKKHĀ (Equanimity)



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.

SABBE SATTĀ SABBA-DUKKHĀ PAMUCCANTU

May all beings be freed from all forms of dukkha,

SABBE SATTĀ LADDHA-SAMPATTITO MĀ VIGACCHANTU

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

SABBE SATTĀ KAMMASSAKĀ

All beings are the owners of their actions,

KAMMADĀYĀDĀ KAMMAYONĪ

Heir to their actions, born of their actions,

KAMMABANDHŪ KAMMAPAṬISARAṆĀ

Related to their actions, supported by their actions;

YAṂ KAMMAṂ KARISSANTI

Whatever they will do,

KALYĀṆAṂ VĀ PĀPAKAṂ VĀ

For good or for ill,

TASSA DĀYĀDĀ BHAVISSANTI

Of that karma, they will be the heirs.



13. ĀNĀPĀNASATI SUTTA

(The Discourse on Mindfulness with Breathing)



(...)

IDA BHIKKHAVE BHIKKHU

Bhikkhus, a bhikkhu in this training,

ARAÑÑA-GATO VĀ

having gone into the forest,

RUKKHA-MŪLA-GATO VĀ

to the base of a tree

SUÑÑĀGĀRA-GATO VĀ

or to an empty dwelling,

NISĪDATI PALLAÑKHAM ĀBHUJITVĀ

having sat cross-legged

UJUṂ KĀYAM PAṆIDHĀYA PARIMUKHAM SATIṂ UPAṬṬHAPETVĀ

with his body erect, securely maintains mindfulness.

SO SATOVA ASSASSATI SATOVA PASSASSATI

That bhikkhu is ever mindful breathing in, ever mindful breathing out.

[1] DĪGHAM VĀ ASSASANTO DĪGHAM ASSASĀMĪ-TI PAJĀNĀTI

While breathing in long, he fully comprehends, “I am breathing in long”;

DĪGHAM VĀ PASSASANTO DĪGHAM PASSASĀMĪ-TI PAJĀNĀTI

while breathing out long, he fully comprehends, “I am breathing out long.”

- [2] RASSAṂ VĀ ASSASANTO RASSAṂ ASSASĀMĪ-TI PAJĀNĀTI
 While breathing in short, he fully comprehends, “I am breathing in short”;
 RASSAṂ VĀ PASSASANTO RASSAṂ PASSASĀMĪ-TI PAJĀNĀTI
 while breathing out short, he fully comprehends, “I am breathing out short.”
- [3] SABBA-KĀYA-PAṬISAṂVEDĪ ASSASISSĀMĪ-TI SIKKHATI
 He trains himself, “Thoroughly experiencing all bodies, I shall breathe in”;
 SABBA-KĀYA-PAṬISAṂVEDĪ PASSASISSĀMĪ-TI SIKKHATI
 he trains himself, “Thoroughly experiencing all bodies, I shall breathe out.”
- [4] PASSAMBHAYAṂ KĀYA-SAṅKHĀRAṂ ASSASISSĀMĪ-TI SIKKHATI
 He trains himself, “Calming the body-conditioner, I shall breathe in”;
 PASSAMBHAYAṂ KĀYA-SAṅKHĀRAṂ PASSASISSĀMĪ-TI SIKKHATI
 he trains himself, “Calming the body-conditioner, I shall breathe out.”
- [5] PĪTI-PAṬISAṂVEDĪ ASSASISSĀMĪ-TI SIKKHATI
 He trains himself, “Thoroughly experiencing pīti, I shall breathe in”;
 PĪTI-PAṬISAṂVEDĪ PASSASISSĀMĪ-TI SIKKHATI
 he trains himself, “Thoroughly experiencing pīti, I shall breathe out.”
- [6] SUKHA-PAṬISAṂVEDĪ ASSASISSĀMĪ-TI SIKKHATI
 He trains himself, “Thoroughly experiencing sukha, I shall breathe in”;
 SUKHA-PAṬISAṂVEDĪ PASSASISSĀMĪ-TI SIKKHATI
 he trains himself, “Thoroughly experiencing sukha, I shall breathe out.”
- [7] CITTA-SAṅKHĀRA-PAṬISAṂVEDĪ ASSASISSĀMĪ-TI SIKKHATI
 He trains himself, “Thoroughly experiencing the mind-conditioner, I shall breathe in”;
 CITTA-SAṅKHĀRA-PAṬISAṂVEDĪ PASSASISSĀMĪ-TI SIKKHATI
 he trains himself, “Thoroughly experiencing the mind-conditioner, I shall breathe out.”

- [8] PASSAMBHAYAM CITTA-SAN̄KHĀRAM ASSASISSĀMĪ-TI SIKKHATI
 He trains himself, “Calming the mind-conditioner, I shall breathe in”;
 PASSAMBHAYAM CITTA-SAN̄KHĀRAM PASSASISSĀMĪ-TI SIKKHATI
 he trains himself, “Calming the mind-conditioner, I shall breathe out.”
- [9] CITTA-PAṬISAMVEDĪ ASSASISSĀMĪ-TI SIKKHATI
 He trains himself, “Thoroughly experiencing the mind, I shall breathe in”;
 CITTA-PAṬISAMVEDĪ PASSASISSĀMĪ-TI SIKKHATI
 he trains himself, “Thoroughly experiencing the mind, I shall breathe out.”
- [10] ABHIPPAMODAYAM CITTAM ASSASISSĀMĪ-TI SIKKHATI
 He trains himself, “Gladdening the mind, I shall breathe in”;
 ABHIPPAMODAYAM CITTAM PASSASISSĀMĪ-TI SIKKHATI
 he trains himself, “Gladdening the mind, I shall breathe out.”
- [11] SAMĀDAHAM CITTAM ASSASISSĀMĪ-TI SIKKHATI
 He trains himself, “Concentrating the mind, I shall breathe in”;
 SAMĀDAHAM CITTAM PASSASISSĀMĪ-TI SIKKHATI
 he trains himself, “Concentrating the mind, I shall breathe out.”
- [12] VIMOCAYAM CITTAM ASSASISSĀMĪ-TI SIKKHATI
 He trains himself, “Liberating the mind, I shall breathe in”;
 VIMOCAYAM CITTAM PASSASISSĀMĪ-TI SIKKHATI
 he trains himself, “Liberating the mind, I shall breathe out.”
- [13] ANICCĀNUPASSĪ ASSASISSĀMĪ-TI SIKKHATI
 He trains himself, “Contemplating impermanence, I shall breathe in”;
 ANICCĀNUPASSĪ PASSASISSĀMĪ-TI SIKKHATI
 he trains himself, “Contemplating impermanence, I shall breathe out.”

[14] VIRĀGĀNUPASSĪ ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Contemplating fading away, I shall breathe in”;

VIRĀGĀNUPASSĪ PASSASISSĀMĪ-TI SIKKHATI

he trains himself, “Contemplating fading away, I shall breathe out.”

[15] NIRODHĀNUPASSĪ ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Contemplating quenching, I shall breathe in”;

NIRODHĀNUPASSĪ PASSASISSĀMĪ-TI SIKKHATI

he trains himself, “Contemplating quenching, I shall breathe out.”

[16] PAṬINISSAGGĀNUPASSĪ ASSASISSĀMĪ-TI SIKKHATI

He trains himself, “Contemplating tossing back, I shall breathe in”;

PAṬINISSAGGĀNUPASSĪ PASSASISSĀMĪ-TI SIKKHATI

he trains himself, “Contemplating tossing back, I shall breathe out.”

EVAṂ BHĀVITĀ KHO BHIKKHAVE ĀNĀPĀNASSATI EVAṂ BAHULĪ-KATĀ

Bhikkhus, ānāpānasati that one has developed and made much of in just this way

MAHAPPHALĀ HOTI MAHĀ-NISAṂSĀ

naturally has great fruits and great benefits.

(...)

Majjhima Nikāya 118



14. PAṬICCASAMUPPĀDA SUTTA

(The Discourse on Dependent Origination)



(...)

BHAGAVĀ ETADAVOCA

The Buddha said this:

KATAMO CA BHIKKHAVE PAṬICCASAMUPPĀDO

And what, bhikkhus, is dependent origination?

AVIJJĀ-PACCAYĀ BHIKKHAVE SAṅKHĀRĀ

With ignorance as condition, there are concoctings;

SAṅKHĀRA-PACCAYĀ VIÑÑĀṆAṂ

With concoctings as condition, there is consciousness;

VIÑÑĀṆA-PACCAYĀ NĀMARŪPAṂ

With consciousness as condition, there is mind-body;

NĀMARŪPA-PACCAYĀ SAḶĀYATANAṂ

With mind-body as condition, there are the six sense fields;

SAḶĀYATANA-PACCAYĀ PHASSO

With the six sense fields as condition, there is contact;

PHASSA-PACCAYĀ VEDANĀ

With contact as condition, there is feeling;

VEDANĀ-PACCAYĀ TAṆHĀ

With feeling as condition, there is craving;

TANHĀ-PACCAYĀ UPĀDĀNAMĪ

With craving as condition, there is clinging;

UPĀDĀNA-PACCAYĀ BHAVO

With clinging as condition, there is becoming;

BHAVA-PACCAYĀ JĀTI

With becoming as condition, there is birth;

JĀTI-PACCAYĀ JARĀ-MARAṆAMĪ SOKA-PARIDEVA-DUKKHA-DOMANAS-SUPĀYĀSĀ SAMBHAVANTI

With birth as condition, old age and death, sorrow, grief, pain, lamentation, and despair arise completely.

EVAM-ETASSA KEVALASSA DUKKHAKKHANDHASSA SAMUDAYO HOTI

That is the origin of this whole mass of dukkha.

AYAM VUCCATI BHIKKHAVE PAṬICCASAMUPPĀDO

This, bhikkhus, is called dependent origination.

AVIJJĀYA TVEVA ASESĀ-VIRĀGA-NIRODHĀ SAṆKHĀRA-NIRODHO

Due to the fading away and remainderless quenching of ignorance, concoctings are quenched;

SAṆKHĀRA-NIRODHĀ VIÑÑĀṆA-NIRODHO

Due to the quenching of concoctings, consciousness is quenched;

VIÑÑĀṆA-NIRODHĀ NĀMARŪPA-NIRODHO

Due to the quenching of consciousness, mind-body is quenched;

NĀMARŪPA-NIRODHĀ SAḶĀYATANA-NIRODHO

Due to the quenching of mind-body, the six sense fields are quenched;

SAḶĀYATANA-NIRODHĀ PHASSA-NIRODHO

Due to the quenching of the six sense fields, contact is quenched;

PHASSA-NIRODHĀ VEDANĀ-NIRODHO

Due to the quenching of contact, feeling is quenched;

VEDANĀ-NIRODHĀ TAÑHĀ-NIRODHO

Due to the quenching of feeling, craving is quenched;

TAÑHĀ-NIRODHĀ UPĀDĀNA-NIRODHO

Due to the quenching of craving, clinging is quenched;

UPĀDĀNA-NIRODHĀ BHAVA-NIRODHO

Due to the quenching of clinging, becoming is quenched;

BHAVA-NIRODHĀ JĀTI-NIRODHO

Due to the quenching of becoming, birth is quenched;

JĀTI-NIRODHĀ JARĀ-MARAṆAṀ SOKA-PARIDEVA-DUKKHA-
DOMANASSUPĀYĀSĀ NIRUJJHANTI

Due to the quenching of birth, old age and death, sorrow,
lamentation, pain, grief, and despair are quenched.

EVAM-ETASSA KEVALASSA DUKKHAKKHANDHASSA NIRODHO HOTI

The quenching of the entire mass of dukkha naturally happens in
just this way.

(...)

Samyutta Nikāya 12.1





PALI GLOSSARY



- ĀNĀPĀNASATI mindfulness with breathing in & out: to note, investigate, and contemplate a thing or a fact, or a truth while being mindful of every in-breath and out-breath, specifically the sixteen lessons or steps taught by the BUDDHA.
- ANATTĀ not-ATTĀ, not-self, selflessness, not-soul: the fact that all things, without exception, are not-self and lack any essence or substance that could properly be called a “self.” This truth does not deny the existence of things, but denies that they can be owned or controlled, as well as be their owner or controller. This is the third Fundamental Characteristic of all conditioned things.
- ANICCA impermanence, instability, flux. Conditioned things are ever-changing, in ceaseless transformation, and constantly arising, manifesting and quenching. This is the first Fundamental Characteristic of all conditioned things.
- ARAHANT worthy one, fully awakened being: a living being completely free and void of all attachment, defilements (greed, hatred, delusion), self-belief, selfishness, and DUKKHA.
- AVIJJĀ ignorance, not-knowing, wrong knowledge. The most original cause of all DUKKHA. Without DHAMMA practice, ignorance grows into increasingly wrong knowledge.
- BHĀVANĀ cultivation, development, meditation: the four kinds are cultivation of the body, of morality, of mind, and of wisdom (the latter two being “meditation”).
- BHIKKHU, BHIKKHUNĪ male and female monastic followers of the BUDDHA.

BUDDHA	One Who Knows, is awakened and has blossomed perfectly: the discoverer of the most profound truth of nature who has taught that truth so that all beings may escape suffering.
CITTA	mind & heart (PALI doesn't distinguish between the two): that which experiences, thinks, knows. That which can be developed, liberated from attachment, and cooled.
DHAMMA	truth, nature, law, order, duty (Sanskrit, DHARMA): the secret of nature which must be understood in order to develop life to the highest possible purpose and benefit. The four primary meanings are: <ol style="list-style-type: none"> 1. Nature; 2. The law and truth of nature; 3. The duty to be performed in accordance with the natural law; 4. The results or benefits that arise from the performance of that duty.
DUKKHA	pain, misery, suffering, distress, unsatisfactoriness: any experience which is difficult to bear or hard to live. This is the second Fundamental Characteristic of all conditioned things.
KAMMA	action (Sanskrit, KARMA): volitional actions of body, speech, and mind.
KARUṆĀ	compassion: wanting to help due to awareness and understanding of DUKKHA, both one's own and that of others.
KHANDHA	aggregates, heaps, categories, groups: the five basic functions which constitute a human life: <ol style="list-style-type: none"> 1. form- or body-aggregate; 2. feeling aggregate (not emotion); 3. perception aggregate (recognition, classification); 4. thinking aggregate (mental concocting, intention, desire, emotions); 5. consciousness aggregate (being conscious of a sense object).

KILESA	mental defilements, impurities, pollutions: three basic categories upon which there is infinite variation: 1. greed or lust; 2. hatred or anger; 3. delusion, confusion, stupidity.
NIBBĀNA	coolness (Sanskrit, NIRVĀṆA); the ultimate goal of Buddhist practice and the highest achievement of humanity. <i>Nibbāna</i> manifests fully when the fires of defilements (greed, hatred, delusion), of attachment, selfishness, and DUKKHA are quenched completely and finally. Not a place somewhere but something the mind can realize and experience. It is to be realized in this lifetime.
NIRODHA	quenching, cessation, extinction: a synonym for NIBBĀNA, the end of clinging and DUKKHA.
PALI	the language of the Tipiṭaka and its derivative texts. Pali was created when the early Buddhist teachings, originally preserved orally in various closely related vernacular languages of the Buddha's time, were compiled and written down with the aid of ancient Sanskrit grammar. Pali is older than classical Sanskrit.
PAṆA	breath, life force, life (Sanskrit, PRAṆA): that which sustains and nurtures life.
PAÑÑĀ	wisdom, understanding, insight: begins with some understanding of the Four Noble Truths & the aspiration to develop them. Develops through insight into the true characteristics of all phenomena (impermanence, suffering, not-self). The second of the Three Trainings.
PAṬICCA-SAMUPPĀDA	dependent origination, conditioned arising, dependent co-arising: the subtle & recurrent process of concocting which begins with ignorance & ends in DUKKHA. It is a specific manifestation of the law of conditionality.

PĪTI	contentment, satisfaction, rapture: the excited happiness (pleasant VEDANĀ) that arises when one is successful in something.
SAMĀDHI	concentration, collectedness. Proper <i>samādhi</i> has the qualities of purity, clarity, stability, strength, readiness, flexibility, and gentleness. The third of the Three Trainings.
SAMATHA	tranquility, calmness: the necessary companion of VIPASSANĀ. There is no <i>vipassanā</i> without <i>samatha</i> (see SAMĀDHI).
SAṄGHA	community: those who practice according to the DHAMMA taught by the BUDDHA.
SAṄKHĀRA	conditioned thing, concoction, phenomenon, formation: anything dependent for its existence on other things or conditions. Any “thing” which has a beginning and end, which is created, which changes.
SATI	mindfulness, attentiveness, presence of mind, full awareness: the deliverer of wisdom, that which ties the mind to the meditation object.
SĪLA	morality, normality, right conduct, virtue: correct action in body and speech. Not merely rules, its essence is in non-violence toward others and oneself, which results in peaceful relations with the world. The first of the Three Trainings.
SUKHA	joy, happiness, bliss; tranquil, soothing, pleasant VEDANĀ. <i>Sukha</i> results from PĪTI, which stimulates.
SUTTA	discourses of the BUDDHA and leading disciples.
TATHĀGATA	One Gone to Thusness: used by the BUDDHA in selfless self-reference.
UPĀDĀNA	clinging, attachment, grasping: to hold onto something foolishly, to regard things as “I” and “mine,” to take things personally.

VEDANĀ	feeling, feeling tone: the mental reaction or coloring of sense experiences. There are three kinds of <i>vedanā</i> : pleasant, unpleasant, neither pleasant nor unpleasant. This subtle activity of mind (not physical sensation) is not emotion, just a bare feeling tone.
VIÑÑĀṄA	sense consciousness, cognizing: knowing sense objects through the six “doors” (eyes, ears, etc.). <i>Viññāṇa</i> distinguishes particular objects within each sensory field.
VIPASSANĀ	insight: literally “clear-seeing,” to see clearly, distinctly, directly into the true nature of things (ANICCA, DUKKHA, ANATTĀ). <i>Vipassanā</i> is popularly used for mental development practiced for the sake of true insight. There is no <i>vipassanā</i> technique per se, only techniques – such as ĀNĀPĀNASATI – which prepare the mind for <i>vipassanā</i> .

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