

BUDDHIST CHANTS

(PALI-THAI-ENGLISH)



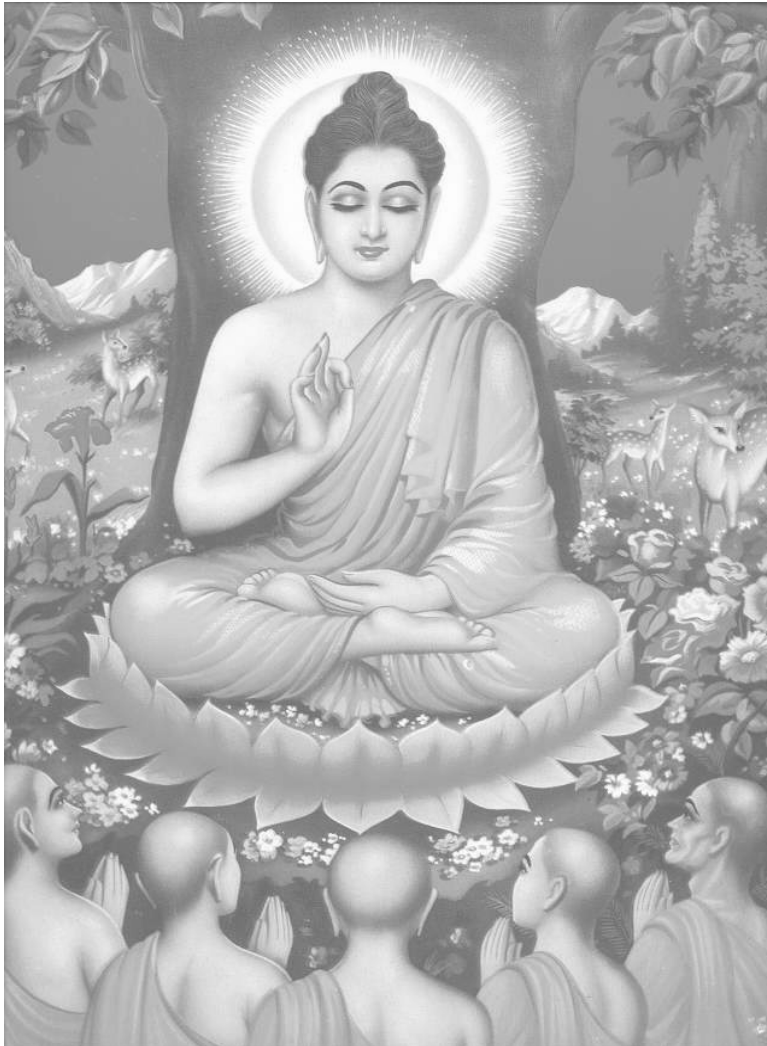
WAT PACHAROENRAT
12/19 KLONG 11 BUENGTONGLANG
LAM LUKKA PATHUM THANI 12150

TELEPHONE: +66 (0) 29952112

website: www.watpacharoenrat.com

BUDDHIST CHANTS

(PALI-THAI-ENGLISH)



WAT PACHAROENRAT
12/ 19 KLONG 11 BUENGTHONGLANG
LAM LUKKA PATHUM THANI 12150

TELEPHONE: 02 995 2112
Website: www.watpacharoenrat.com

Table of Contents

Benefits of Chanting	I
The Meditation Practice	V
Rules and Regulations	VI
Daily Schedule	VII
The Eight Precepts	VIII
Morning Chants	1
Ratanattaya Vandana - <i>Salutation to the Triple Gem (Thai book p.1)</i>	1
Kam Graap Pra - <i>Bowing to the triple Gem (Thai book p.2)</i>	2
Pubbabhaganamakarapatha - <i>Preliminary Homage to the Buddha (p.2)</i>	3
Buddhabhithuti - <i>Homage to the Buddha (Thai book p.3)</i>	3
Dhammabhithuti - <i>Homage to the Dhamma (Thai book p.4)</i>	5
Sanghabhithuti - <i>Homage to the Sangha (Thai book p.5)</i>	6
Ratanattayappanamagatha - <i>Homage to the Triple Gem (Thai book p.6)</i>	7
Samvegaparikittanapatha - <i>Expression of Spiritual Urgency (p.7)</i>	9
Devatadipattidanagatha - <i>Transference of Merit (Thai book p.10)</i>	14
Sabbapattidanagatha - <i>Transference of Merit (Thai book p.12)</i>	16
Patthanathapanagatha - <i>Determination of Great Wishes (p.13)</i>	17
Evening Chants	19
Ratanattaya Vandana - <i>Salutation to the Triple Gem (Thai book p.15)</i>	19
Kam Graap Pra - <i>Bowing to the Triple Gem (Thai book p.16)</i>	20
Pubbabhaganamakarapatha - <i>Preliminary Homage to the Buddha (p.16)</i>	21
Buddhanussati - <i>Recollection on the Buddha (Thai book p.17)</i>	21
Buddhabhigiti - <i>Hymn to the Buddha (Thai book p.18)</i>	22
Dhammanussati - <i>Recollection on the Dhamma (Thai book p.19)</i>	24
Dhammabhigiti - <i>Hymn to the Dhamma (Thai book p.20)</i>	25
Sanghanussati - <i>Recollection on the Sangha (Thai book p.22)</i>	27
Sanghabhigiti - <i>Hymn to the Sangha (Thai book p.22)</i>	28

Tangkhanikapaccavekkhanapatha - <i>(Thai book p.23)</i>	31
Dhatupacchavekkhanapatha - <i>(Thai book p.25)</i>	33
Ateetapaccavekkhanapatha - <i>(Thai book p.27)</i>	36
Udissanadhitutuhanagatha - <i>Transference of Merit (Thai book p.29)</i>	38
Attasikkabotpatha - <i>Refletion on the Eight Precepts (Thai book p.34)</i>	41
Dvattimsakarapatha - <i>Meditation on the 32 parts of the body (p.34)</i>	42
Panca Abhinhapaccavekkhana - <i>5 Subjects for Recollection (p.35)</i>	44
Khemakhemasaranadipigatha - <i>Verses on True and...(p.36)</i>	45
Ariyadhanagatha - <i>Verses on the Noble Wealth (Thai book p.37)</i>	47
Tilakkhanadigatha - <i>Verses on 3 Charact. of all Phenomena (p.37)</i>	47
Bharasuttagatha - <i>Burden of the Khandas (Thai book p.39)</i>	49
Bhaddekarattagatha - <i>Verses on a Single Night (Thai book p.39)</i>	50
Dhammagaravadigatha - <i>Paying Respect to the Dhamma (p.40)</i>	51
Ovadapatimokkhagatha - <i>Exhortations on.. (Thai book p.41)</i>	52
Pathombuddhabhasitgatha - <i>First words of...(Thai book p.41)</i>	53
Pacchimabuddhovadapatha - <i>Final Words of... (Thai book p.42)</i>	54
Botbicarana Sankhara - <i>Reflection on Sankhara (Thai book p.42)</i>	54
Dhasadhammasuttapatha - <i>(Thai book p.53)</i>	56
Parabhavasuttapatha - <i>Verses on the Cause... (Thai book p.53)</i>	57
Jumnum Devata - <i>For the Gathering of Devas (Thai book p.55)</i>	60
Traisaragnom - <i>(Thai book p.56)</i>	60
Namakarasisiddhigatha - <i>Verses on Success (Thai book p.56)</i>	61
Namokaratthakaghata - <i>Eight Verses of Homage (Thai book p. 56)</i>	62
Bot Khat Dhammacakkappavattanasut - <i>(Thai book p.56)</i>	63
Dhammacakkappavattanasutta - <i>Setting the Wheel...(Thai book p.57)</i>	63
Mangalasutta - <i>Discourse on Blessings (Thai book p.62)</i>	69
Ratanasutta - <i>Discourse on Precious Jewels (Thai book p.63)</i>	71
Karaniyamettasutta - <i>Discourse ... (Thai book p.63)</i>	72
Vattakaparitta - <i>The Quail's Protection (Thai book p.64)</i>	72
Khandhaparitta - <i>The Group Protection (Thai book p.64)</i>	73
Buddhagun - <i>(Thai book p.64)</i>	73
Dhammagun - <i>(Thai book p.64)</i>	73
Sanghagun - <i>(Thai book p.64)</i>	74
Atanatiyaparitta - <i>The Atanata Protection (Thai book p.65)</i>	74
Angulimalaparitta - <i>(Thai book p.65)</i>	75
Bojjhangaparitta - <i>The Enlightenment... (Thai book p.65)</i>	75
Abhayaparitta - <i>The Fearlessness Protection (Thai book p.65)</i>	76
Jayaparitta - <i>The Victory Protection (Thai book p.66)</i>	76
Mongkolcakkavanyai - <i>(Thai book p.67)</i>	77

Mettanisangsaluttapatha - <i>(Thai book p.68)</i>	78
Jayaparitta - <i>The Victory Protection (Thai book p.68)</i>	79
Atanatiyaparitta - <i>The Atanata Protection (Thai book p.69)</i>	80
Devatauyyojanagatha - <i>Thai book p.69)</i>	80
Atthangikamagga - <i>The Noble...(Thai book p.82)</i>	81
Mettabrahmavihanbhavana - <i>(Thai book p.87)</i>	87
Karaniyamettasutta - <i>Discourse...(Thai book p.99)</i>	96
Buddhajayamangalagatha - <i>His Victorious...Thai book p.103)</i>	98
Jinapanjaragatha - <i>The Victor's Cage (Thai book p.108)</i>	101
Yaudprakantraipidok - <i>(Thai book p.112)</i>	103
Timsa Parami - <i>The 30 Perfections (Thai book p.116)</i>	107
Namassakan Pra Arahant Padtit - <i>(Thai book p.139)</i>	109
Gatha Namassakan Pra Putthisihing - <i>(Thai book p.139)</i>	109
Pragatha Bohipada - <i>Homage to...(Thai book p.142)</i>	110
Kam Suad Mongkol Padtit - <i>(Thai book p.142)</i>	112
Charoen Metta Brahmavihara - <i>Reflection... (Thai book p.143)</i>	113
Bibliography	114
Aspiration	114



Benefits of Chanting

- ❁ Ones mind is calmed down and becomes concentrated.
- ❁ It serves as a psycho-physical preparation for meditation.
- ❁ Ones mind is trained by directing it to each word and reflecting on its meaning.
- ❁ Wisdom is developed which leads to deep understanding and realization.
- ❁ Ones faith will increase because of familiarity with the teachings through constant repetition.
- ❁ With right effort one experiences joy and develops patience.

*Chanting is medicine that one applies to the body
but meditation is the medicine that one consumes.*

The following article “Buddhist Chanting for Health and Peace” by Professor Chutatip Umavijani, Thammasat University, Bangkok, explains the benefits in more detail:

Chanting in all religions is a part of sacred rituals, the rituals that are interwoven with religious culture in each region. At the beginning of civilization, oral tradition was an important means of communication among humans. In Buddhism, Pali and Sanskrit have been used since the Buddha’s time until now. Pali is used in the main texts of Buddhism, and also in chanting.

According to Phra Acharn Dr. Singhon Narasapo, Chiangmai, the sounds in Pali chanting are related to several organs in our body. He believes that the sound vibrations stimulate the seven Chakras (the centers of pranic energy in Yoga). Each sound stimulates a different organ such as:

“eoo” for lung	“aueo” for liver
“chee” for bladder	“oaa” for heart etc.

Swami Sivananda stated in his Book of Yoga that “Sound is a form of energy made up of vibrations or wavelengths. Certain wavelengths have the power to heal; others are capable of shattering glass. Mantra in Sanskrit syllables,

words or phrases, when repeated in meditation, will bring the individual to a higher state of consciousness.” Especially the word “Om” is the original mantra supposed to be the root of all sounds and letters in all languages and thought. The “O” is generated deep within the body, and slowly brought upon joining with the “m” which resonates through the entire head. Repeating Om for twenty minutes relaxes every atom in your body.

Dr. Richard Gerber and Dr. Andrew Weil both mention the effects of chanting and sacred words, and also consider them magic medicine for healing. In *Vibration Medicine*, Dr. Gerber points out different cases in which patients who have suffered from strokes, after fifteen minutes of being exposed to key sound frequency, begin stabilizing. Nicole LaVoic produced sound frequency tapes referred to as Sound Wave Energy (SWE) tapes. The tapes propose to harmonically stimulate and balance various energy levels in the human energy field.

Some of the tapes on SWE chakra play the complex blending of fifty-two different sonic frequencies based on various biological elements associated with the first chakra and its associated physiological functions. The Chinese learned about five elements. There are 5 musical notes of the Five Element System that comprise a pentatonic scale used in China as a basis of musical composition and improvisation. Melodies with emphasis on particular notes have been developed in China to stimulate healing for the various organ systems of the body.

In short, sound waves have been used in all parts of the world for healing since ancient times. The West is now discovering the secret of it through researches and scientific methods. This vibration medicine is in fact, related to the method of Einstein’s theory of substance and energy. Man generates complex energy in dynamic equilibrium for the growth of humans’ soul. The result shows that sound vibrations really affect humans in physical, mental, emotional and spiritual levels. Man has the ability to heal himself if he knows how to stimulate an infected organ and can maintain good health with vibration from chanting. The basic sounds originated by our forefathers in antiquity have their own meaning that continues to be powerful.

The second point is the meaning of the words in each chant and its attributes. If we observe meaning in different chanting, we will find that it is composed of different purposes. For example, one chanting may be designed to praise the Buddha, as the One who tried to discover the truth of life by overcoming all odds and obstacles and finally reaching the truth and becoming enlightened. And with all his compassion to man he tried to preach the truth

to all who are still ignorant. His great compassion, wisdom, virtue, and knowledge are what we pay respect to. Some other chants are designed to praise the three important elements in Buddhism, namely the Buddha, the Dhamma and the Sangha.

Some chanting is designed to cite virtues that are suitable for everyday life, such as the so-called Mangala Sutta. This sutta consists of virtue and wisdom for those who will finally reach the enlightenment as the final goal, but who have to start from the basic elements of virtue in living a good life, such as to be able to find a good friend, respecting those who are virtuous, or living in the right place for a fruitful life. And some chanting is also designed to protect the people from all evils or any disturbance from the outside, such as the Metta Sutta that was given by the Buddha to the monks during the Buddhist lent. Those monks were disturbed by the Mara or evil spirit and other distractive energies in the forest. The Sutta preached compassion and good will among all sentient being. After chanting it, monks were able to stay in peacefully and meditate for the three months of the rainy season without any obstacle.

Why when we chant or state certain truths of life or wisdom, does it have an effect on those who hear it? Could it be that truth in itself has power, just like the power of compassion and good wishes that can give strength to those who get them? The truth has power like an energy that can flow through things, and can effect not only humans but also the natural environment as well.

There has been research constructed observing molecules of water. When brought from different places such as from a jar in front of a television or a computer, or from a pond near a monastery, or from a bowl of water in front of the chanting rites. Fugimoto Noriyuki made such an experiment to show the different energies that can effect water. It turned out that the molecules of the water in front of the television or computer were distorted, whereas molecules of the water from prayer or nearby a monastery were well formed. This means that the attributes of energy always affect us. This experiment could be part of the reason that in Thailand, we have been blessed by water from a bowl connected through a cotton-rod which the palm of chanting monks.

What are the connections we have with these sacred words? The human mind works like a computer. We receive information in all directions, through our sense perceptions. It is possible that our brain collects data which certainly can effect our body and mind. It is our great responsibility to

choose what kind of data or information we want to collect. As everything that we receive has an effect on us. Therefore, when we pronounce the truth, the goodness and greatness in this world, we are influenced by it. Ultimately, choosing the right data is very important.

In most great religions praying and chanting can be paths to peace of mind and happiness. In Buddhism, chanting is a path to enlightenment and in chanting one has Samadhi or concentration. The word one pronounces and the mind become one. In this case the mind becomes one-pointed to the word. A mind that is pure and calm has power just like a beam of light that, intensified, becomes laser-light and can cut through any material. Human beings in this century who face with all kinds of temptation and catastrophe are able to use these methods of chanting. With chanting mankind will be able to attain peace once more, from within and without.



The Meditation Practice

The method of mind purification, as thought by the Buddha, is what is known as meditation.

There are two types of meditation in Buddhism: Samatha Meditation and Vipassana Meditation. These two types of meditation differ both in their method of practice and in the results they yield.

That is, Samatha (concentration) Meditation aims at mundane peace by going for the jahnas (absorption states) and has the Brahma world as its goal. The most common method in Samatha Meditation is the watching of the in and out-breath while reciting the mantra bud-dho.

Vipassana (clear insight) Meditation on the other hand aims at supramundane peace, which is the peace that is freed from the world, freed from the defilements of the heart. It has Nirvana as its highest destination. The teaching and practice in Wat Pacharoenrat is based on Vipassana Meditation and the Four Foundations of Mindfulness which means using mindfulness to be aware of every moment of the conditions that arise via body, feelings, mind and mind-objects. This can be divided into four categories:

1. Kayanupassana-Satipatthana means to use mindfulness to know the conditions that arise via the body, like for example, in walking meditation noting “right goes thus”, “left goes thus” or noting the rise and fall of the abdomen in the sitting position.
2. Vedananupassana-Satipatthana means to use mindfulness to know the conditions that arise via feelings, like for example, in knowing and noting when a pleasant, unpleasant or neutral feeling arises.
3. Cittanupassana-Satipatthana means to use mindfulness to know the conditions that arise via the mind, whether the mind is filled with lust, anger, delusion, sloth, distraction we know and note that the mind is in such a mood.
4. Dhammanupassana-Satipatthana means to use mindfulness to know the conditions that arise via the mind that is the aggregate of perception and mental formations. For example, whenever we think of something we have to recognize that and note “thinking”, “thinking”.

In summary, the practice of Vipassana Meditation is just to use mindfulness at every moment to know what is going on in our body and mind.

Rules and Regulations

1. During your retreat you should wear white clothing day and night. Women have also to wear a shawl (can be borrowed from the temple).
2. It is your duty to do the regular chanting, walking and sitting meditation. If for some reason you are unable to attend the chanting or meditation sessions please inform the person responsible for you.
3. Keep the place where you stay clean and tidy. Please separate plastic bottles from regular garbage.
4. It is not allowed to smoke in the temple area.
5. During your stay in the temple it is recommended to keep noble silence.
6. Do not discuss or compare your personal meditation practice with other yogis.
Your experience is your own and may not be same as others.
7. It is not allowed to read books, includes Buddhist books, writing letters or diary. Please switch off your mobile phone while you are in retreat.
8. If you want to leave the monastery you have to ask permission from the teacher first.
9. Please remember to turn off the light and fan when you leave your room or the meditation hall.
10. When you enter or leave the meditation hall bow three times to the Buddha.
11. Do not stretch your feet towards the Buddha or monks.
12. While talking to the monk fold your hands in front of your chest and sit in a proper position.
13. After washing your clothes hang them up in the following order: shirts on the top trousers and skirts below underwear as low as possible.
14. On your last day please clean up your room and return all temple properties to the office. Do not forget to return the key as well.

Daily Schedule

- 04.00 am.: morning chanting until 5 am, following walking and sitting meditation
- 06.00 am.: please help together to clean up the temple area, exp.: sweeping leaves etc.
- 07.00 am.: the bell rings, breakfast at the sala yao (long hall)
- 08.30 am.: individual walking and sitting meditation at one of the various meditation halls
- 10.30 am.: the bell rings, time for lunch at the sala yao, remember monks pick up food first then novices, nuns, layman and laywomen
- 12.00 am.: time to take a rest, washing clothes etc.
- 13.00 pm.: individual walking and sitting meditation until 16.00 pm.
- 16.00 pm.: time to take an afternoon drink, take a bath, resting
- 17.30 pm.: evening chanting, afterwards alternating walking and sitting meditation until 20.00 pm (during the rains retreat until 21.00).

The morning and evening chanting will be held on the 2nd floor of the main building. The individual meditation practice can be done at any of the halls.



The Eight Precepts

1. Refraining from killing living creatures.
2. Refraining from taking what is not given.
3. Refraining from any sexual conduct.
4. Refraining from incorrect speech, gossiping, harsh speech.
5. Refraining from intoxicating liquor and drugs which lead to carelessness.
6. Refraining from eating at wrong times (no food after midday).
7. Refraining from dancing, singing, listening to music, wearing garlands, using perfumes and cosmetics.
8. Refraining from sleeping on high or luxurious beds.

Anyone who intends to practice meditation in the temple is asked to take the Eight Precepts as a moral base for mental development.

On your arrival day you will undergo a short ceremony to receive the Eight Precepts. On your last day you will give them back. Please inform the person responsible for you to make arrangements.



MORNING CHANTS

Ratanattaya Vandana

Salutation to the Triple Gem (Thai book p.1)

Yo so Bhagava arahang sammāsambuddho

Pra puu mii Pra Phaakjao pra ong dai bpen arahang tab ploeng kilet ploeng tukk sin choerng trassaruu chaub dai doi pra ong eng

(To the Blessed One free from defilements, perfectly self-enlightened.)

Svakkhato yena Bhagavata dhammo

Pra Thamm bpen Thamm un pra puu mii Pra Phaakjao pra ong dai trat wai dii leeo

(to the teachings which he expounded so well,)

Supatipanno yassa Bhagavato savakasangho

Pra Song sawok koong pra puu mii Pra Phaakjao pra ong dai patibat dii leeo

(and to the Blessed One's disciples who have practiced well,)

Tammayang Bhagavantang sadhammang sasanghang

Khaapajao tanglai khaw pujaa yaang ying sueng pra puu mii Pra Phaakjao pra ong nan praum tang Pra Thamm lae Pra Song

(to this Buddha, this Dhamma and this Sangha we render with offerings our rightful homage;)

Imehi sakkarehi yatharahang aropitehi abhipujayama

Duai krueang sakara tanglai lao nee tii yok kuen leeo tam somkuan leeo yangrai

Sadhu no bhante bhagava suciraparinibbuto pi

Kha dae pra ong puu charoen pra puu mii Pra Phaakjao mae parinipaan naan leeo songsan kun un samret pra yot wai gae khaapajao tanglai

(it is well for us, Blessed One, that having attained liberation,)

Pacchimajanatanukampamanasa

Song mii pra haruu dai anukroo gae puak khaapajao an bpen chon lunlang

(who still had compassion for later generations. Deign to accept these simple offerings)

Ime sakkare duggatapannakarabhute patigghanatu

Khaw pra puu mii Pra Phaakjao jong rab krueang sakara an bpen banakarn koong kon yak tanglai lao nii

Amhakang digharattang hitaya sukhaya

Puea prayot lae kwaam sukk gae puak khaapajao tanglaai tralod
galanaan toern

(for our long lasting benefit and for the happiness it gives us.)

Kam Graap Pra
Bowing to the triple Gem (Thai book p.2)

Arahang sammāsambuddho Bhagava

Pra puu mii Pra Phaakjao bpen pra arahan dap plerng kilet plerng tukk
sin cherng tratsaruu choop dai duai pra ong eng

(To the perfectly self-enlightened and Blessed One who has extinguished all dukkha,)

Buddhang Bhagavantang abhivademi

Khaapajao apihiwaat pra puu mii Pra Phaakjao puu ruu puu toern puu
berk baan

(I render homage to the Buddha, the Fully Awakened One.)

(bow down)

Svakkhato Bhagavata dhammo

Pra Thamm bpen Thamm tii pra puu mii Pra Phaakjao trat wai dii leeo

(To the teachings so completely explained by the Blessed One,)

Dhammang namassami

Khaapajao namasakaan pra Thamm

(I bow to the Dhamma.)

(bow down)

Supatipanno Bhagavato savakasangho

Pra Song saawok koong pra puu mii Pra Phaakjao patibat dii leeo

(To the Blessed One's disciples who have practiced well,)

Sanghang namami

Khaapajao naupnaum Pra Song

(I bow to the Sangha.)

(bow down)

Pubbabhaganamakapatha **Preliminary Homage to the Buddha (Thai book p.2)**

(Handa mayang buddhassa bhagavato pubbabhaganamakarang karoma se)

Repeat three times:

Namo tassa bhagavato

Khaw naupnaum dae pra puu mii Pra Phaakjao pra ong nan
(Homage to the Blessed One.)

Arahato

Sueng bpen puu glai jaak kilet
(the one free from defilements.)

Sammasambuddhassa

Tratsaruu choop dai doi pra ong eng
(perfectly self-enlightened.)

Buddhabhithuti **Homage to the Buddha (Thai book p.3)**

(Handa mayang buddhabhithuting karoma se)

Yo so Tathagato

Pra Tathaakot jao nan pra ong dai
(The Tathagata is the Noble One.)

Arahang

Bpen puu glai jaak kilet
(free from defilements.)

Sammasambuddho

Bpen puu tratsaruu choop dai doi pra ong eng
(perfectly self-enlightened.)

Vijjajaranasampanno

Bpen puu thueng praum duai witchaa lae jarana
(possessed of impeccable wisdom and conduct.)

Sugato

Bpen puu bpai leo duai dii
(who has proceeded by the good way.)

Lokavidu

Bpen puu ruu lok yaang jaem jaeng
(knower of the worlds,)

Anuttaro purisadammasarathi

Bpen puu saamaat fuek burut tii somkuan fuek dai yaang mai mii krai
 ying gwaa
(excelled trainer of tamable men,)

Sattha devamanussanang

Bpen kruu puu soon koong tewada lae manut tanglai
(teacher of Devas (celestial beings) and men,)

Buddho

Bpen puu ruu puu tuern puu berk baan duai thamm
(the Fully Awakened One,)

Bhagava

Bpen puu mii kwaam charoen jamnaek Thamm sangsaun sat
(the one skilled in teaching Dhamma.)

**Yo imang lokang sadevakang samarakang sabrahmakang
 sassamanabrahamning pajang sadevamanussang sayang abhinya
 sacchikatva pavedesi**

Pra puu mii Pra Phaakjao pra ong dai dai song tam kwaam dap tukk hai
 jaeng duai pra panyaa an ying eng leeo song soon lok nii praum tang
 tewada maan prohm lae moo sat praum tang samana brahm praum tang
 tewada lae manut hai ruu taam

*(Who in this world with its Devas (celestial beings), Maras (demons) and Brahmas (refined gods),
 this generation with its ascetics, Brahmins and mankind has made known the way out of dukkha,
 having realized it through higher knowledge;)*

Yo dhammang desesi

Pra puu mii Pra Phaakjao pra ong dai song sadaeng Thamm leeo
(who has pointed out the Dhamma,)

Adikalyanang

Bpairaw nai bueang ton
(that is beautiful in the beginning,)

Majjhakalyanang

Bpairaw nai taam glaang
(beautiful in the middle,)

Pariyosanakalyanang

Bpairaw nai tii sut
(and beautiful in the ending,)

**Satthang sabyanjanang kevalaparipunnang parisuddhang
brahmacariyang pakasesi**

Song pragaat prohmmajan kue baep haeng gaan patibat an prasert baurisut
bauriboon sin cherng praum tang attha praum tang payanchana
(and who has explained the spiritual life of complete purity in its essence and conventions.)

Tamahang Bhagavantang abhipujayami

Khaapajao pujaa yaang ying chapaw pra puu mii Pra Phaakjao pra ong nan
(To this Blessed One I pay the highest respect,)

Tamahang Bhagavantang sirasa namami

Khaapajao naupnaum pra puu mii Pra Phaakjao pra ong nan duai
sean glaow
(I bow my head down to the Blessed One.)

(bow down)

Dhammabhithuti

Homage to the Dhamma (Thai book p.4)

(Handa mayang dhammabhithuting karoma se)

Yo so svakkhato Bhagavata dhammo

Pra Thamm nan dai bpen sing tii pra puu mii Pra Phaakjao dai trat
wai dii leeo
(The Dhamma well expounded by the Blessed One,)

Sanditthiko

Bpen sing tii puu sueksaa lae patibat pueng hen dai duai ton eng
(its knowledge and practice to be seen here and now by oneself,)

Akaliko

Bpen sing tii patibat dai lae hai pon dai mai jamgat gaan
(its fruition unlimited by time,)

Ehipassiko

Bpen sing tii kuan glaow ga puu uen waa taan jong maa doo thert
(for inviting others to come and see,)

Opanayiko

Bpen sing tii kuan naum khao maa sai tua
(leading ever deeper into the heart,)

Paccattang veditabbo vinyuhi

Bpen sing tii puu ruu gaw ruu dai chapaw ton
(to be experienced by each wise man for himself.)

Tamahang dhammang abhipujayami

Khaapajao boochaa yaang ying chapaw Pra Thamm nan
(To this Dhamma I pay the highest respect,)

Tamahang dhammang sirasa namami

Khaapajao naupnaum Pra Thamm nan duai seean glaow
(I bow my head down to this natural truth.)

(bow down)

Sanghabhithuti

Homage to the Sangha (Thai book p.5)

(Handa mayang sanghabhithuting karoma se)

Yo so supatipanno Bhagavato savakasangho

Pra Song sawok koong pra puu mii Pra Phaakjao nan moo dai patibat dii leeo
(They are the Blessed One's disciples who have practiced well,)

Ujupatipanno Bhagavato savakasangho

Pra Song sawok koong pra puu mii Pra Phaakjao moo dai patibat dtrong leeo
(who have practiced directly,)

Yayapatipanno Bhagavato savakasangho

Pra Song sawok koong pra puu mii Pra Phaakjao moo dai patibat puea ruu
 Thamm bpen krueang awk jaak tukk leeo
(who have practiced insightfully)

Samicipatipanno Bhagavato savakasangho

Pra Song sawok koong pra puu mii Pra Phaakjao moo dai patibat somkuan
 leeo
(and who have practiced successfully.)

Yadidang

Dai gae bukkon laow nii kue
(These individuals are)

Cattari purisayugani attha purisapuggala

Koo haeng burut see koo nap reeang tua burut dai bpaet burut
(the four pairs of Noble Ones who are the eight kinds of noble beings)

Esa Bhagavato savakasangho

Nan lae song sawok koong pra puu mii Pra Phaakjao
(and these disciples of the Blessed One)

Ahuneyyo

Bpen song kuan gae sakaara tii khao nam maa pujaa
(are worthy of gifts,)

Pahuneyyo

Bpen song kuan gae sakaara tii khao jat wai dawn rap
(worthy of hospitality,)

Dakkhineyyo

Bpen puu kuan rap taksinaataan
(worthy of offerings,)

Anjalikaraniyo

Bpen puu tii bukkon tua bpai kuan tam anchalee
(worthy of respect,)

Anuttarang punyakkhettang lokassa

Bpen nueah naa bun koong lok mai mii naa bun uen ying gwaa
(and who give occasion for incomparable goodness to arise in the world.)

Tamahang sanghang abhipujayami

Khaapajao boochaa yaang ying chapaw Pra Song moo nan
(To this Sangha I pay the highest respect,)

Tamahang sanghang sirasa namami

Khaapajao naupnaum Pra Song moo nan duai seean glaow
(I bow my head down to the Sangha).

(bow down)

Ratanattayappanmagatha**Homage to the Triple Gem (Thai book p.6)**

(Handa mayang ratanattayappanmagathayo
 cevasangvegaparikittanapathanca
 bhanama se)

Buddho susuddho karunamahannavo

Pra Putthajao puu baurisut mii pra garunaa dut huang mahannop
(The Buddha absolutely pure with compassion like an ocean,)

Yocantasuddhabbarayanalocano

Pra ong dai mii taa kue yaan an prasert mot jot thueng tii sut
(possessing the eye of pristine insight wisdom,)

Lokassa papupakilesaghatako

Bpen puu kaa sia sueng baap lae upagilet koong lok
(destroyer of worldly self-corruption,)

Vandami Buddhang ahamadarena tang

Khaapajao wai Pra Putthajao pra ong nan doi jai kaorop ueah fueah
(devotedly indeed this Buddha I revere.)

Dhammo-padipo-viya-tassa-satthuno

Pra Thamm koong pra saasadaa sawaang rung rueang preeap duang prateep
(The Teachings of the Blessed One like a lamp)

Yo magga-paka-mata-bheda-bhinnako

Jamnaek praphet kue makk pon nippan suan dai
(which illuminate the path fruition and the deathless)

Lokuttaro yo ca tadatthadipano

Sueng bpen tua lokuttara lae suan dai tii chee naew haeng lokuttara nan
(that is beyond the conditioned world,)

Vandami dhammang ahamadarena tang

Khaapajao wai Pra Thamm nan doi jai kaorop ueah fueah
(devotedly indeed this Dhamma I revere.)

Sangho sukhettabhyatikhettasanyito

Pra Song bpen naa bun an ying yai gwaa naa bun an dii tang laai
(The Sangha the most fertile ground for cultivation)

Yo ditthasanto sugatanubodhako

Bpen puu hen pra nippan tratsaruu taam pra sukot moo dai
(who have realized true peace, awakened after the Serene One,)

Lolappahino ariyo sumedhaso

Bpen puu la gilet krueang lole bpen Pra Ariyajao mii panyaa dii
(noble and wise all clinging destroyed,)

Vandami sanghang ahamadarena tang

Khaapajao wai Pra Song moo nan doi jai kaorop ueah fueah
(devotedly indeed this Sangha I revere.)

Icevamekantabhipujaneyyakang vatthuttayang

**vandayatabhisankhatang punyang maya yang mama sabbupaddava ma
hontu ve tassa pabhavasiddhiya**

Bun dai tii khaapajao puu wai yuu sueng watthusaam kue pra ratanatrai an kuan boochaa ying doi suan diow dai gratam leeo bpen yaang ying chen nii nii khaw upattawa tang laai jong yaa mii gae khaapajao leuri duai amnaat kwaam samret an gert jaak bun nan

(May any merit that I have made in honoring this Triple Gem, which is most worthy of veneration, be the power through which all obstacles disappear.)

Samvegaparikittanapatha **Expression of Spiritual Urgency (Thai book p.7)**

Idha Tathagato loke uppanno

Pra Tathaakotjao gert khuen leeo nai lok nii

(The one who knows has arisen in this world.)

Arahang sammāsambuddho

Bpen puu glai jaak gilet tratsaruu choop dai doi pra ong eng

(free from defilements, perfectly self-enlightened.)

Dhammo ca desito niyyaniko

Lae Pra Thamm tii song sadaeng bpen Thamm krueang awk jaak tukk

(and the Dhamma he points to is the way out of dukkha.)

Upasamiko parinibbaniko

Bpen krueang sangop gilet bpen bpai puea parinippaan

(It is the instrument for calming the defilements and leading to enlightenment.)

Sambodhagami sugatappavedito

Bpen bpai puea kwaam ruu praum bpen Thamm tii pra sukot pragaat

(this he has made known.)

Mayantang dhammang sutva evang janama

Puakrao mueah dai fang Thamm nan leeo jueng dai ruu yaang nii waa

(Having heard the teachings we now know thus:)

Jatipi dukkha

Mae kwaam gert gaw bpen tukk

(birth is dukkha.)

Jarapi dukkha

Mae kwaam gae gaw bpen tukk

(aging and decay is dukkha.)

Maranampi dukkhang

Mae kwaam taai gaw bpen tukk
(death is dukkha.)

Sokaparideva-dukkha-domanassupayasa pi dukkha

Mae kwaam sok kwaam ramrai rampan kwaam mai sabaai gaai kwaam mai
 sabaai jai kwaam kap kaen jai gaw bpen tukk
(sorrow, lamentation, pain, grief and despair are dukkha.)

Appiyehi sampayogo dukkho

Kwaam prasop gap sing mai bpen tii rak tii paw jai gaw bpen tukk
(Meeting with the disliked is dukkha.)

Piyehi vippayogo dukkho

Kwaam platpraak jaak sing bpen tii rak tii paw jai gaw bpen tukk
(separation from the liked is dukkha.)

Yampicchang na labhati tampi dukkhang

Mii kwaam praathanaa sing dai mai dai sing nan nan gaw bpen tukk
(not attaining one's wishes is dukkha.)

Sankhittena pancupadanakkhandha dukkha

Waa doi yaw upaataan khan tang haa bpen tua tukk
(In brief the five focuses of the grasping mind are dukkha.)

Seyyathidang

Dai gae sing laow nii kue
(and these are as follows:)

Rupupadana-kkhandho

Khan an bpen tii tang haeng kwaam yuet man kue ruup
(identification with the body,)

Vedanupadana-kkhandho

Khan an bpen tii tang haeng kwaam yuet man kue wetanaa
(identification with feeling,)

Sanyupadana-kkhandho

Khan an bpen tii tang haeng kwaam yuet man kue sanyaa
(identification with perception (memory),)

Sankharupadana-kkhandho

Khan an bpen tii tang haeng kwaam yuet man kue sangkhaan
(identification with volition (mental formations),)

Vinyanupadana-kkhandho

Khan an bpen tii tang haeng kwaam yuet man kue winyaan
(and identification with consciousness.)

Yesang parinyaya

Puea hai saawok gamnot raup ruu upaataan khan laow nii eng
(For the complete understanding of these)

Dharamano so Bhagava

Jueng pra puu mii Pra Phaakjao nan mueah yang song prachon yuu
(the Blessed One in his lifetime)

Evang bahulang savake vineti

Yaum song nae nam saawok tang laai chen nii bpen suan maak
(frequently instructed his disciples in just this way.)

Evang bhaga ca panassa Bhagavato savakesu anusasani bahula pavattati

Anueng kam sangsaun koong pra puu mii Pra Phaakjao nan yaum bpen bpai
 nai sawok tang laai suan maak mii suan kue gaan jamnaek yang nii waa
(In addition he further instructed:)

Rupang aniccang

Ruup mai tiang
(that the body is impermanent.)

Vedana anicca

Wetanaa mai tiang
(feeling is impermanent.)

Sanya anicca

Sanyaa mai tiang
(perception (memory) is impermanent.)

Sankhara anicca

Sangkhaan mai tiang
(volition (mental formations) is impermanent.)

Vinyanang aniccang

Winyaan mai tiang
(consciousness is impermanent;)

Rupang anatta

Ruup mai chai tua ton
(that the body is not self.)

Vedana anatta

Wetanaa mai chai tua ton
(feeling is not self,)

Sanya anatta

Sanyaa mai chai tua ton
(perception (memory) is not self,)

Sankhara anatta

Sangkhaan mai chai tua ton
(volition (mental formations) is not self,)

Vinyanang anatta

Winyaan mai chai tua ton
(consciousness is not self,)

Sabbe sankhara anicca

Sangkhaan tang laai tang puang mai tiang
(all conditioned things are transient;)

Sabbe dhamma anattati

Thamm tang laai tang puang mai chai tua ton dang nii
(there is no self in the created or the unconditioned.)

Te *(Ta) mayang otinnamha * (for women)

Puakrao tang laai pen puu thook kraup ngam leeo
(All of us are bound)

Jatiya

Doi kwaam gert
(by birth,)

Jaramaranena

Doi kwaam gae lae kwaam taai
(by aging and death,)

Sokehi paridevehi dukkhehi domanassehi upayasehi

Doi kwaam sok kwaam ramrai rampan kwaam mai sabaai gaai kwaam mai
 sabaai jai kwaam kap kaen jai tang laai
(by sorrow, lamentation, pain, grief and despair;)

Dukkhotinna

Bpen puu thook kwaam tukk yang ao leeo
(we are bound by dukkha)

Dukkhapareta

Bpen puu mii kwaam tukk bpen bueang naa leeo
(and obstructed by dukkha.)

**Appevanamimassa kevalassa dukkhakkhandhassa antakiriya
panyayetha'ti**

Tam chanai gaan tam tii sut haeng gaung tukk tang sin nii ja pueng praagot
chat gae rao dai

(May we all aspire to and realize complete freedom from dukkha.)

(the following text is only chanted by monks and novices)

**Ciraparinibbutampi tang Bhagavantang uddissa arahantang
sammambuddhang**

Rao tang laai utit chapaw pra puu mii Pra Phaakjao puu glai jaak gilet
tratsaruu choop dai doi pra ong eng mae parinippaan naan leeo pra ong nan

*(We dedicate ourselves to the Blessed One who is free from defilements, perfectly self-enlightened
and who long ago attained Parinibbana.)*

Saddha agarasma anagariyang pabbajita

Bpen puu mii sattha awk buat jaak ruean mai giow koong duai ruean leeo

(We have gone forth with faith from home to homelessness)

Tasming Bhagavati brahmacariyang carama

Prapert yuu sueng prohmmajan nai pra puu mii Pra Phaakjao pra ong nan

(and following the Blessed One's example and guidance we practice the holy life.)

Bhikkhunang sikkhasajivasamapanna

Thueng praum duai sikkhaa lae Thamm bpen krueang liang chiwit koong
phiksu tang laai

(being fully equipped with the bhikkhus' training rules and livelihood.)

**Tang no brahmacariyang imassa kevalassa dukkhakkhandhassa
antakiriya sangvattatu**

Khaw hai prohmmajan koong rao tang laai nan jong bpen bpai puea gaan
tam tii sut haeng gaung tukk tang sin nii tern

(May this holy life lead us to the end of this whole mass of dukkha.)

(the following text is only chanted by laypeople)

Ciraparinibbutampi tang Bhagavantang saranang gata

Rao tang laai puu thueng leeo sueng pra puu mii Pra Phaakjao mae
parinippaan naan leeo pra ong nan bpen saaranaa

(We go to the Blessed One, perfectly self-enlightened who long ago attained Parinibbana)

Dhammanca sanghanca

Thueng Pra Thamm duai thueng Pra Song duai

(and to the Dhamma and the Sangha.)

**Tassa Bhagavato sasanang yathasati yathabalang manasikaroma
anupatipajjama**

Jak tam nai jai yuu patibat taam yuu sueng kam sangsaun koong pra puu mii
Pra Phaakjao nan taam sati gamlang
(May we practice the Dhamma that the Blessed One taught with vigor and mindfulness.)

Sa sa no patipatti

Khaw hai gaan patibat nan nan koong rao tang laai
(as best as we can)

Imassa kevalassa dukkhakkhandhassa antakiriyaya sangvattatu

Jong bpen bpai puea gaan tam tii sut haeng gaung tukk tang sin nii tern
(to overcome this whole mass of dukkha.)

**Devatadipattidanagatha
Transference of Merit (Thai book p.10)**

(Handa mayang devatadi pattidanagathayo bhanama se)

Ya devata santi viharavasini thupe ghare bodhighare tahing tahing

Tepayadaa tang laai laow dai mii pokkati yuu nai wihaan sing sathit tii ruean
pra sathoop tii ruean poh nai tii nan nan
(The Devatas who dwell in the Vihara, in the Stupa, in the Bodhi tree.)

Ta dhammadanena bhavantu pujita sotthing karontedha viharamandale

Tepayadaa tang laai laow nan bpen puu an rao tang laai boochaa leeo duai
thammataan khaw jong tam sueng kwaam sawadee nai monton wihaan nii.
*(those Devatas we have worshiped with Dhamma offerings. May they grant happiness in the area of
this Vihara.)*

Thera ca majjha navaka ca bhikkhavo saramika danapati upasaka

Pra phiksu tang laai tii bpen thera gaw dii tii bpen paan glaang gaw dii tii
bpen puu buad mai gaw dii ubaasok ubaasikaa tang laai tii bpen taanaa baw
dii praum duai aaramikachon gaw dii
*(Bhikkhus those who are Theras, those who are of middle rank and those who have just become
bhikkhus;)*

Gama ca desa nigama ca issara sappanabhuta sukhita bhavantu te

Chon tanglai lao dai dai tii bpen chao ban gaw dii tii bpen chao dtaang
prathet gaw dii tii bpen chao nikom gaw dii tii bpen issara bpen yai gaw dii
ko chon tanglai lao nan jong bpen puu mii sukk therd
*(laymen and laywomen of good breeding, temple dwellers, all householders, countrymen, villagers,
those who are chieftains, may they and all creatures attain happiness.)*

Jalabuja yepi ca andasambhava sangsedajata athavopapatika

Satanglai tii bpen chala puu cha gamnert gaw dii tii bpen antacha gamnert gaw dii tii bpen upabatika gamnert gaw dii

(All creatures whether born from the womb, from an egg, from moisture or spontaneously)

Niyyanikang dhammavarang paticca te sabbepi dukkhassa karontu sankhayang

Sat tang laai tang puang laow nan dai aasai sueng Thamm an prasert bpen niyyaanika Thamm pragaup nai an nam puu patibat hai awk bai jaak

sangsaara tukk jong gratam sueng kwaam sin pai praum haeng tukk thert
(may they have the precious Dhamma which leads to the good way, may it bring an end to their dukkha.)

Thatu cirang satang dhammo dhammaddhara ca puggala

Khaw Thamm koong sataburut tang laai jong tang yuu naan khaw bukkon tang laai puu song wai sueng Thamm jong damrong yuu naan

(May the Dhamma of good people long abide, may people who observe the Dhamma live long)

Sangho hotu samaggo va atthaya ca hitaya ca

Khaw Pra Song jong mii kwaam samakee praum preeang gan nai an tam sueng prayot lae sing an gueah goon thert

(and may the Sangha be ever ready to bring benefits and assistance.)

Amhe rakkhatu saddhammo sabbepi dhammacarino

Khaw Pra Thamm jong raksaa wai sueng rao tang laai leeo jong raksaa wai sueng bukkon puu prapert sueng Thamm mae tang puang

(May the good Dhamma protect us all and care for all who keep the Dhamma.)

Vuddhing sampapuneyyama dhamme ariyappavedite

Khaw rao tang laai pueng thueng praum sueng kwaam jarern nai Thamm tii Pra Ariyajao pragaat wai leeo

(May we all progress in the Dhamma which the Ariya (Noble One) manifested.)

Pasanna hontu sabbepi panino bhuddasasane

Khaw sappa sat tanglai tang puang jong bpen puu lerm sai nai pra putthasaasanaa

Samma dharang pavechchanto kale devo pavassatu

Khaw fon tanglai jong lang long tok taung tam rue doo kan

Vuddhing bhavaya sattanang samiddhang netu medaning

Khaw fon jong nam kwaam samret maa soo puen pata pee pua kwaam charoen gae sat tanglai

Mata pita ca atarajang niccang rakkhanti puttakang

Manda lae bida yom raksa but tee gert nai ton bpen nit chandai

Evang dhammena rajano pajang rakkhantu sabbada

Khaw pra raja jong pok kraung pra cha chon doi chaub Thamm nai kan tukk
muea channan tralod kan terd

Sabbapattidanagatha**Transference of Merit (Thai book p.12)**

(Handa mayang sabbapattidanagathayo bhanama se)

Punyassidani katassa yananyani katani me**Tesanca bhagino hontu sattantappamanaka**

Satanglai mai mii tii sut mai mii pramaan jong mii suan hang bun tii
kaapajao dai tam nai bad nii lae hang bun uen tii dai tam wai kaun leeo

Yepeya gunavanta ca maihang matapitayo**Dittha me capyaditha va anye majchattaverino**

Kue ja bpen sat lao dai sueng bpen tii rak krai lae mii bun kun chen manda
bida koong kaapajao bpen ton gaw dii tii kaapajao hen leeo rue mai dai
hen gaw dii sat lao uen tii bpen krang krang rue bpen koo wen kan gaw dii

Satta titthanti lokassming tebhumba catuyonika**Pancekacatuvo kara sangsaranta bhavabhava**

Satanglai tang yuu nai lok yuu nai phoom tang sam yuu nai kam nerd tang
see mii khan haa khan mii khan khan diaow mii khan see khan gamlang
taung tiaow yuu nai phop noi phop yai gaw dii

Yatang ye pattidanamme anumodantu te sayang**Ye cimang nappajananti deva tesang nivedayung**

Sat rao dai ruu suan bun tii kaapajao pae hai leeo sat rao nan jong
anumotana eng therd suan sat rao dai yang mai ruu suan bun nii koo devata
tang lai jong baug sat rao nan hai ruu

Maya dinnana punyanang anumodana hetuna**Sabbe satta sata hontu avera sukkhajivino****Khemappadanca pappontu tesasa sichatang subha**

Praw het tii dai anumotana suan bun tii kaapajaa pae hai leeo satanglai tang puang jong bpen puu mai mii wen yuu bpen sukk tukk mua jong tueng bot an kasem glaw kue pra nippan kwaam pratana tii dii ngam kong sat rao nan jong samret toerd

Patthanathapanagatha **Determination of Great Wishes (Thai book p.13)**

(Handa mayang patthanathapanagathayo bhanama se)

Yandani me katang punyang tenanen uddisena ca

Khippang sacchikareyyahang dhamme lokuttare nava

Bun dai tii kaapajaa dai tam nai bat nii praw bun nan lae garn utit pae suan bun nan kaw hai kaapajaa tam hai chang lokuttara tam gao nai tan tii

Sajetava abhabohang sangsare pana sangsarang

Tha kaapajaa bpen puu apaap yuu yang taung taung tiew pai nai watta songsan

Niyato bodhisattova sambuddhena viyakato

Nattarasapi apapa thanani papuneyyahan

Kaw hai kaapajaa bpen muan bodhisatt puu tiang tae dai rab payaa gon tae pra Putthajao leeo mai tueng tan ahang kwaam apap sibpaed yang

Pancaverane vajjeyyang rameyyang silarakkhane

Pancakame alaggohang wajjeyyang kamapankato

Kaapajaa pueng wen jak wen tang haa pueng jin dii nai garn raksa sin mai gaw giaw nai gaam kun tang haa pueng wen jak pueak tom gauw kue gaam

Duditthiya na yujjeyyang sangyujjeyyang suditthiya

Pape mitte na seveyyang seveyyang pandite sata

Kaw hai kaapajaa mai pueng pra gob duai ti ti chua pueng pra gob duai ti ti tii dii ngam mai pueng gob mit chua pueng gob tae bandit tuk mua

Saddhasatthirottappa tapakkhantigunakaro

Appasaihova santuhi heyyang amandamulhago

Kaw hai kaapajaa bpen bao gert hang kun kue saddha sati hiriottapa kwaam pian lae khanti pueng bpen puu tii satru gob ngam mai dai mai bpen kon long gnom ngaii

Sabbayapayupayesu cheko dhammatthakovido**Yeyye vattatvasajjang me yanang akeva maluto**

Kaw hai kaapajao bpen puu chalad nai ubay hang kwaam soerm lae kwaam charoen bpen puu chiab lam nai aat lae tam kaw hai yaan kong kaapajao bpen pai mai kong kad nai tam tii kuan ru dut lom pad nai agaat chanan

Yakaci kusala mayasa sukkhena sichatang sata**Evang vutta guna sabbe hontu maihang bhava bhava**

Kwaam pratana dai dai kong kaapajao tii bpen kusorn kaw hai samret duai ngai tuk mua kun tii kaapajao glaw ma leo tang puang nii jong mii gae kaapajao tuk tuk pop

Yada uppajjati loka sambuddho mokkhadesako**Tada mutto kukammehi laddhokaso bhavyehang**

Mua dai pra samma samputhajao puu sadaeng Thamm krueang pon tukk gert kuen leo nai lok mua nan kaw hai kaapajao ponjak gamm an chua cha tanglai bpen puu dai ogaat hang garn balu thamm

Manussattanca ling ganca pabbajjancupasampadang**Labhittava pesalo sili dhareyyang satthusasanang**

Kaw hai kaapajao pueng dai kwaam bpen manut dai pet borisut dai banpacha upasombot leo bpen kon rak sin mii sin song wai sueng pra sasanaaa kong pra sasada

Sukkhapatipado khippabhinyo sajchikareyyahang**Arahattapalang akkang vijjadigunalangkatang**

Kaw hai bpen puu mii gaan patibad duai saduak trassarudai plan gratam hai jang sueng arahatta pon an loed an pradab duai Thamm mii wicha bpen ton

Yadi nuppajjati buddho kammang paripuranca me**Evang sante labheyyahang pajjekabodhimuttamanti**

Tahak Pra Putthajao mai bang gert kuen tae kusorn gamm kong khapajo tempiam leo mua bpen chen nan kaw hai khaopajao pueng dai yaan bpen krueang ru chapo ton an sung sud tern



EVENING CHANTS

Ratanattaya Vandana

Salutation to the Triple Gem (Thai book p.15)

Yo so Bhagava arahang sammāsambuddho

Pra puu mii Pra Phaakjao pra ong dai bpen arahang tab ploeng kilet ploeng tukk sin choerng trassaruu chaub dai doi pra ong eng

(To the Blessed One free from defilements, perfectly self-enlightened.)

Svakkhato yena Bhagavata dhammo

Pra Thamm bpen Thamm un pra puu mii Pra Phaakjao pra ong dai trat wai dii leeo

(to the teachings which he expounded so well,)

Supatipanno yassa Bhagavato savakasangho

Pra Song sawok koong pra puu mii Pra Phaakjao pra ong dai patibat dii leeo

(and to the Blessed One's disciples who have practiced well,)

Tammayang Bhagavantang sadhammang sasanghang

Khaapajao tanglai khaw pujaa yaang ying sueng pra puu mii Pra Phaakjao pra ong nan praum tang Pra Thamm lae Pra Song

(to this Buddha, this Dhamma and this Sangha we render with offerings our rightful homage;)

Imehi sakkarehi yatharahang aropitehi abhipujayama

Duai krueang sakara tanglai lao nee tii yok kuen leeo tam somkuan leeo yangrai

Sadhu no bhante bhagava suciraparinibbuto pi

Kha dae pra ong puu charoen pra puu mii Pra Phaakjao mae parinipaan naan leeo songsan kun un samret prayot wai gae khaapajao tanglai

(it is well for us, Blessed One, that having attained liberation,)

Pacchimajanatanukampamnasa

Song mii pra haruu dai anukroo gae puak khaapajao an bpen chon lunlang

(who still had compassion for later generations. Deign to accept these simple offerings)

Ime sakkare duggatapannakarabhute patigghanatu

Khaw pra puu mii Pra Phaakjao jong rab krueang sakara an bpen banakarn koong kon yak tanglai lao nii

Amhakang digharattang hitaya sukhaya

Puea prayot lae kwaam sukk gae puak khaapajao tanglaai tralod
galanaan toern

(for our long lasting benefit and for the happiness it gives us.)

Kam Graap Pra
Bowing to the Triple Gem (Thai book p.16)

Arahang sammambuddho bhagava

Pra puu mii Pra Phaakjao bpen pra arahan dap plerng gilet plerng tukk sin
cherng tratsaruu choop dai duai pra ong eng

(To the perfectly self-enlightened and Blessed One who has extinguished all dukkha,)

Buddhang Bhagavantang abhivademi

Khaapajao apihiwaat pra puu mii Pra Phaakjao puu ruu puu tuern puu
berk baan

(I render homage to the Buddha, the Fully Awakened One.)

(bow down)

Svakkhato Bhagavata dhammo

Pra Thamm bpen Thamm tii pra puu mii Pra Phaakjao trat wai dii leeo

(To the Teachings so completely explained by the Blessed One,)

Dhammang namassami

Khaapajao namasakaan Pra Thamm

(I bow to the Dhamma.)

(bow down)

Supatipanno Bhagavato savakasangho

Pra Song saawok koong pra puu mii Pra Phaakjao patibat dii leeo

(To the Blessed One's disciples who have practiced well,)

Sanghang namami

Khaapajao naupnaum Pra Song

(I bow to the Sangha.)

(bow down)

Pubbabhaganamakapatha **Preliminary Homage to the Buddha (Thai book p.16)**

(Handa mayang buddhassa bhagavato pubbabhaganamakarang karoma se)

Repeat three times:

Namo tassa bhagavato

Khaw naupnaum dae pra puu mii Pra Phaakjao pra ong nan
(Homage to the Blessed One.)

Arahato

Sueng bpen puu glai jaak gilet
(the one free from defilements.)

Sammasambuddhassa

Tratsaruu choop dai doi pra ong eng
(perfectly self-enlightened.)

Buddhanussati **Recollection on the Buddha (Thai book p.17)**

(Handa mayang buddhanussatinayang karoma se)

Tang kho pana bhagavantang evang kalyano kittisaddo abbhuggato

Gaw gittisap an ngaam koong pra puu mii Pra Phaakjao nan dai fung bpai
leo yaang nii waa
(Thus far and wide has the fame of the Blessed One spread.)

Itipi so bhagava

Praw het yaang nii yaang nii pra puu mii Pra Phaakjao nan
(He is the Blessed One.)

Arahang

Bpen puu glai jaak gilet
(free from defilements.)

Sammasambuddho

Bpen puu tratsaruu choop dai doi pra ong eng
(perfectly self-enlightened.)

Vijjajaranasampanno

Bpen puu thueng praum duai witchaa lae jarana
(possessed of impeccable wisdom and conduct.)

Sugato

Bpen puu bpai leeo duai dii
(who has proceeded by the good way,)

Lokavidu

Bpen puu ruu lok yaang jaem jaeng
(knower of the worlds,)

Anuttaro purisadammasarathi

Bpen puu saamaat fuek burut tii somkuan fuek dai yaang mai mii krai
 ying gwaa
(unexcelled trainer of tamable men,)

Sattha devamanussanang

Bpen kruu puu son koong tewadaa lae manut tanglai
(teacher of Devas (celestial beings) and men,)

Buddho

Bpen puu ruu puu tuern puu berk baan duai thamm
(the Fully Awakened One,)

Bhagavati

Bpen puu mii kwaam jamroen jamnaek Thamm sangsaun sat dang nii
(the one skilled in teaching Dhamma,)

Buddhabhigiti**Hymn to the Buddha (Thai book p.18)**

(Handa mayang buddhabhigiting karoma se)

Buddhavarahantavaratadigunabhiyutto

Pra Putthajao pragaup duai kun mii kwaam prasert haeng arahanta kun
 bpen ton
(The Buddha the truly worthy one endowed with excellent Arahant qualities,)

Suddhabhinyanakarunahi samagatatto

Mii pra ong an pragaup duai pra yaan lae pra karuna an baurisut
(whose being is composed of purity, transcendental wisdom and compassion,)

Bodhesi yo sujanatang kamalang va suro

Pra ong dai song gratam chon tii dii hai berk baan dut aatit tam bua hai baan
(who has enlightened the wise like the sun awakens a lotus flower,)

Vandamahang tamaranang sirasa jinendang

Khaapajao wai pra chinnasee puu mai mii gilet pra ong nan duai seean glaow
(I bow my head to this peaceful chief of conquerors.)

Buddho yo sabbapaninang saranang khemamuttamang

Pra Putthajao pra ong dai bpen saaranaa an gasem suung sut koong sat tang laai
(The Buddha who is the supreme secure refuge for all beings.)

Pathamanussatitthanang vandami tang sirenahang

Khaapajao wai Pra Putthajao pra ong nan an bpen tii tang haeng kwaam raluek ong tii nueng duai seean glaow
(as the first object of recollection I venerate the Blessed One with bowed head.)

Buddhassahasmi daso *(dasi) va buddho me samikissaro * (for women)

Khaapajao bpen taat koong Pra Putthajao Pra Putthajao bpen naai mii issara nueah khaapajao
(I am indeed the Buddha's servant the Buddha is my master and guide.)

Buddho dukkhassa ghata ca vidhata ca hitassa me

Pra Putthajao bpen krueang gamjat tukk lae song wai sueng prayot gae khaapajao
(The Buddha is the destroyer of dukkha and bestower of blessings upon me.)

Buddhassahang niyyademi sariranjivitancidang

Khaapajao maup gaai thawaai chiwit nee dae Pra Putthajao
(To the Buddha I dedicate this body and life.)

Vandan tohang *(tihang) carissami buddhasseva subodhitang *(for women)

Khaapajao puu wai yuu jak prapert taam sueng kwaam tratsaruu dii koong Pra Putthajao
(In devotion I will walk the Buddha's excellent path of awakening)

Natthi me saranang anyang buddho me saranang varang

Saaranaa uen koong khaapajao mai mii Pra Putthajao bpen saaranaa an prasert koong khaapajao
(because for me there is no other refuge, the Buddha is my most excellent refuge.)

Etena saccavajjena vaddheyyang satthusasane

Duai gaan glaow kam sat nii khaapajao pueng jaroen nai pra saasanaa koong pra saasadaa
(By the utterance of this truth may I develop in the master's way.)

Buddhang me vanda-manena *(manaya) yang punyang pasutang idha
 Khaapajao puu wai yuu sueng Pra Putthajao dai khuan khwaai bun dai nai
 bat nii

(By my devotion to the Buddha and through the merits thus obtained)

Sabbepi antaraya me mahesung tassa tejasa

Antaraai tang puang yaa dai mii gae khaapajao duai det haeng bun nan
(may all dangers and obstacles be overcome through their power.)

(chant while bowing)

Kayena vacaya va cetasa va

Duai gaai gaw dii duai waajaa gaw dii duai jai gaw dii
(Whether by body speech or mind.)

Buddhe kukammang pakatang maya yang

Gamm naa titiaan an dai tii khaapajao gratam leeo nai Pra Putthajao
(whatever wrong actions I have committed towards the Buddha.)

Buddho patigganhatu accayantang

Khaw Pra Putthajao jong ngot sueng tort luang gern an nan
(may the Buddha accept my acknowledgement of faults)

Kalantare sangvaritung va Buddhe

Puea gaan samruam rawang nai Pra Putthajao nai gaan taw bpai
(for the sake of later restraint towards the Buddha.)

Dhammanussati

Recollection on the Dhamma (Thai book p.19)

(Handa mayang dhammanussatinayang karoma se)

Svakkhato bhagavata dhammo

Pra Thamm bpen sing tii pra puu mii Pra Phaakjao dai trat wai dii leeo
(The Dhamma well expounded by the Blessed One.)

Sanditthiko

Bpen sing tii puu sueksaa lae patibat pueng hen dai duai ton eng
(its knowledge and practice to be seen here and now by oneself.)

Akaliko

Bpen sing tii patibat dai lae hai pon dai mai jamgat gaan
(its fruition unlimited by time.)

Ehipassiko

Bpen sing tii kuan glaow ga puu uen waa taan jong maa doo thert
(for inviting others to come and see,)

Opanayiko

Bpen sing tii kuan naum khao maa sai tua
(leading ever deeper into the heart,)

Paccattang veditabbo vinyuhiti

Bpen sing tii puu ruu gaw ruu dai chapaw ton dang nii
(to be experienced by each wise man for himself.)

Dhammabhigiti **Hymn to the Dhamma (Thai book p.20)**

(Handa mayang dhammabhigiting karoma se)

Svakkhatatadigunayogavasena seyyo

Pra Thamm bpen sing tii prasert praw pragaup duai kun kue kwaam tii pra
 puu mii Pra Phaakjao trat wai dii leo bpen ton
(The most excellent Dhamma, composed of virtue, has been well expounded by the Blessed One.)

Yo maggapakapariyattivimokkhabhedo

Bpen Thamm an jamnaek bpen makk pon pariyat lae nippaan
(It can be divided into path and fruition, practice and liberation)

Dhammo kulokapatana tadadharidhari

Bpen Thamm song wai sueng puu song Thamm jaak gaan tok bpai soo
 lok tii chua
(and it keeps those who uphold it from falling into worlds of delusion and evil.)

Vandamahang tamaharang varadhammametang

Khaapajao wai Pra Thamm an prasert nan an bpen krueang khajat sia
 sueng kwaam muet
(I bow my head to this excellent natural truth which removes all darkness.)

Dhammo yo sabbapaninang saranang khemamuttamang

Pra Thamm dai bpen saaranaa an gasem soong sut koong sat tang laai
(The Dhamma which is the supreme secure refuge for all beings)

Dutiyanussatitthanang vandami tang sirenahang

Khaapajao wai Pra Thamm nan an bpen tii tang haeng kwaam raluek ong
 tii song duai seean glaow
(as the second object of recollection I venerate this Dhamma with bowed head.)

Dhammassahasmi daso *(dasi) va dhammo me samikissaro

Khaapajao bpen taat koong Pra Thamm pra Thamm bpen naai mii issara
nueah khaapajao

(I am indeed the Dhamma's servant, the Dhamma is my master and guide.)

Dhammo dukkhassa ghata ca vidhata ca hitassa me

Pra Thamm bpen krueang gamjat tukk lae song wai sueng prayot gae
khaapajao

(The Dhamma is the destroyer of dukkha and bestower of blessings upon me.)

Dhammassahang niyyademi sariranjivitancidang

Khaapajao maup gaai thawaai chiwit nii dae Pra Thamm

(To that natural truth I dedicate this body and life.)

Vandan tohang *(tihang) carissami dhammasseva sudhammatang

Khaapajao puu wai yuu jak prapert taam sueng kwaam bpen Thamm dii
koong Pra Thamm

(In devotion I will walk the Dhamma's excellent way)

Natthi me saranang anyang dhammo me saranang varang

Saaranaa uen koong khaapajao mai mii Pra Thamm bpen saaranaa an prasert
koong khaapajao

(because for me there is no other refuge the Dhamma is my most excellent refuge.)

Etena saccavajjena vaddheyyang satthu sasane

Duai gaan glaow kam sat nii khaapajao pueng jaroen nai pra saasanaa koong
pra saasadaa

(By the utterance of this truth may I develop in the master's way.)

Dhammang me vanda-manena *(manaya) yang punyang pasutang idha

Khaapajao puu wai yuu sueng Pra Thamm dai khuan khwaai bun dai
nai bat nii

(By my devotion to the natural truth and through the merits thus obtained.)

Sabbepi antaraya me mahesung tassa tejasa

Antaraai tang puang yaa dai mii gae khaapajao duai det haeng bun nan

(may all dangers and obstacles be overcome through their power.)

(chant while bowing)

Kayena vacaya va cetasa va

Duai gaai gaw dii duai waajaa gaw dii duai jai gaw dii

(Whether by body speech or mind.)

Dhamme kukammang pakatang maya yang

Gamm naa titiaan an dai tii khaapajao gratam leeo nai Pra Thamm

(whatever wrong actions I have committed towards the Dhamma.)

Dhammo patigghanhatu accayantang

Khaw Pra Thamm jong ngot sueng tort luang gern an nan
(may the natural truth accept my acknowledgement of faults)

Kalantare sangvaritung va Dhamme

Puea gaan samruam rawang nai Pra Thamm nai gaan taw bpai
(for the sake of later restraint towards the Dhamma.)

Sanghanussati**Recollection on the Sangha (Thai book p.22)**

(Handa mayang sanghanussatinayang karoma se)

Supatipanno Bhagavato savakasangho

Pra Song saawok koong pra puu mii Pra Phaakjao moo dai patibat dii leeo
(They are the Blessed One's disciples who have practiced well.)

Ujupatipanno Bhagavato savakasangho

Pra Song saawok koong pra puu mii Pra Phaakjao moo dai patibat trong leeo
(who have practiced directly.)

Yayapatipanno Bhagavato savakasangho

Pra Song saawok koong pra puu mii Pra Phaakjao moo dai patibat puea ruu
 Thamm bpen krueang awk jaak tukk leeo
(who have practiced insightfully.)

Samicipatipanno Bhagavato savakasangho

Pra Song saawok koong pra puu mii Pra Phaakjao moo dai patibat
 somkuan leeo
(and who have practiced successfully.)

Yadidang

Dai gae bukkon laow nii kue
(These individuals are:)

Cattari purisayugani attha purisapuggala

Koo haeng burut see koo nap reeang tua burut dai bpaet burut
(the four pairs of Noble Ones who are the eight kinds of noble beings)

Esa Bhagavato savakasangho

Nan lae song saawok koong pra puu mii Pra Phaakjao
(and these disciples of the Blessed One)

Ahuneyyo

Bpen song kuan gae sakkaara tii khao nam maa boochaa
(are worthy of gifts,)

Pahuneyyo

Bpen song kuan gae sakkaara tii khao jat wai dawn rap
(worthy of hospitality,)

Dakkhineyyo

Bpen puu kuan rap taksinaataan *(worthy of offerings,)*

Anjalikaraniyo

Bpen puu tii bukkon tua bpai kuan tam anchalee *(worthy of respect,)*

Anuttarang punyakkhettang lokassati

Bpen nueah naa bun koong lok mai mii naa bun uen ying gwaa dang nii
(and who give occasion for incomparable goodness to arise in the world.)

Sanghabhigiti**Hymn to the Sangha (Thai book p.22)**

(Handa mayang sanghabhigiting karoma se)

Saddhammajo supatipattigunadiyutto

Pra Song tii gert doi pra sat Thamm pragaup duai kun mii kwaam
 patibat dii bpen ton
(Born of the Dhamma the Sangha is composed of virtue, is well practiced,)

Yotthabbidho ariyapuggalasanghassettho

Bpen moo haeng Pra Ariya bukkon an prasert paet jam puak
(is the community of eight kinds of noble beings,)

Siladidhammapavarasayakayacitto

Mii gaai lae jit an aasai thamm mii seen bpen ton an bauworn
(is guided in body and mind by excellent morality and other virtues.)

Vandamahang tamariyana ganang susuddhang

Khaapajao wai moo haeng Pra Ariyajao laow nan an baurisut duai dii
(I bow my head to that community of noble beings perfected in purity.)

Sangho yo sabbapaninang saranang khemamuttamang

Pra Song moo dai bpen saaranaa an gasem soong sut koong sat tang laai
(The Sangha which is the supreme secure refuge for all beings,)

Tatyanussatitthanang vandami tang sirenahang

Khaapajao wai Pra Song moo nan an bpen tii tang haeng kwaam raluek ong
tii saam duai seean glaow

(as the third object of recollection I venerate the Sangha with bowed head.)

Sanghassahasmi daso *(dasi) va sangho me samikissaro

Khaapajao bpen taat koong Pra Song Pra Song bpen naai mii issara
nueah khaapajao

(I am indeed the Sangha's servant, the Sangha is my master and guide.)

Sangho dukkhassa ghata ca vidhata ca hitassa me

Pra Song pen krueang gamjat tukk lae song wai sueng prayot gae khaapajao

(The Sangha is the destroyer of dukkha and bestower of blessings upon me.)

Sanghassahang niyyademi sariranjivitancidang

Khaapajao maup gaai thawaai chiwit nii dae Pra Song

(To the Sangha I dedicate this body and life.)

Vandantohang *(tihang) carissami sanghassopatipannatang

Khaapajao puu wai yuu jak prapert taam sueng kwaam patibat dii koong

Pra Song

(In devotion I will walk the excellent well practiced way of the Sangha)

Natthi me saranang anyang sangho me saranang varang

Saaranaa uen koong khaapajao mai mii Pra Song bpen saaranaa an prasert

koong khaapajao

(because for me there is no other refuge the Sangha is my most excellent refuge.)

Etena saccavajjena vaddheyyang satthu sasane

Duai gaan glaow kam sat nii khaapajao pueng jaroen nai pra saasanaa

koong pra saasadaa

(By the utterance of this truth may I develop in the master's way.)

Sanghang me vanda-manena *(manaya) yang punyang pasutang idha

Khaapajao puu wai yuu sueng Pra Song dai khuan khwaai bun dai nai bat nii

(By my devotion to the Sangha and through the merits thus obtained)

Sabbepi antarayame mahesung tassa tejasa

Antaraai tang puang yaa dai mii gae khaapajao duai det haeng bun nan

(may all dangers and obstacles be overcome through their power.)

(chant while bowing)

Kayena vacaya va cetasa va

Duai gaai gaw dii duai waajaa gaw dii duai jai gaw dii

(Whether by body speech or mind,)

Sanghe kukammang pakatang maya yang

Gamm naa titian an dai tii khaapajao gratam leeo nai Pra Song
(whatever wrong actions I have committed towards the Sangha.)

Sangho patigghanhatu accayantang

Khaw Pra Song jong ngot sueng tort luang gern an nan
(may the Sangha accept my acknowledgement of faults)

Kalantare sanvaritung va Sanghe

Puea gaan samruam rawang nai Pra Song nai gaan taw bpai
(for the sake of later restraint towards the Sangha.)



SPECIAL CHANTS

Tangkhanikapaccavekkhanapatha

Recollection of Using the Requisites (Thai book p.23)

(Handa mayang tangkhanikapaccavekkhanapathang bhanama se)

(Ciworn)

Patisangkha yoniso civarang patisevami

Rao yaum piccarana duai yab gaai leeo jeung noong hom ciworn

Yavadeva sitassa patighataya

Piang pua bampat kwaam nauw

Unhassa patighataya

Pua bampat kwaam roon

Dangsamakasava-tatapasiring-sapasampassa-nang patighataya

Pua bampat sampat un gert jaak lueap yoong lom dad lae sat loi klarn tanglai

Yavadeva hirikopina patichadanatthang

Lae piang pua pokpidawaiya wa an hai gert kwaam laai

(Pindabat)

Patisangkha yoniso pindapatang patisevemi

Rao yaum piccarana duai yab gaai leeo chan pindabat

Neva davaya

Mai hai bpen bpai pua kwaam plerd pern sanuk sanan

Na madaya

Mai hai bpen bpai pua kwaam mao man gert gamlang palang tang gaai

Na mandanaya

Mai hai bpen bpai pua pradap

Na vibhusanaya

Mai hai bpen bpai pua tok tang

Yavadeva imassa kayassa thitiya

Tae hai bpen bpai piang pua kwaam tang yuu dai hang gaai nii

Yapanaya

Pua kwaam bpen bpai dai kong attapab

Vihingsuparatiya

Pua kwaam sin pai hang kwaam lambak tang gaai

Brahmacariya-nuggahaya

Pua anukro gae gaan pra puet prommajan

Iti purananca vedanang pathihangkhami

Duai gaan tam yang nii rao yaum rangab sia dai sueng tukka vedana gao kue kwaam hui

Navanca vedanang na uppadessami

Lae mai tam tukka vedana mai hai gert kuen

Yatra ca me bhavissati anavajjata ca phasuviharo cati

Anueng kwaam bpen bpai duai saduak hang attapab nii duai kwaaam bpen puu hatot mai dai duai lae kwaam bpen yuu duai paa sukk duai jak mii gae rauw dang nii

(Senasana)

Patisangkha yoniso senasanang patisevami

Rao yaum piccarana duai yab gaai leo chai soy senasana

Yavadeva sitassa patighataya

Piang pua bampat kwaam nauw

Unhassa patighataya

Pua pambad kwaam roon

Dangsamakasava-tapasiring-sapasang-phassanang patigathaya

Pua pambad sampat un gert jak luap young lom dad lae sat loi klarn tanglai

Yavadeva utuparissayavinodanang patisallana-ramatthang

Piang pua bantauw antarai an cha puang mii gaa din faa agaat lae pua kwaam bpen puu yin dii yuu dai nai tii leek ren samrap bhavana

(Gilanabhesaj)

Patisangkha yoniso gilana-paccaya-bhesajjaparikkharang patisevami

Rao yaum piccarana duai yab gaai leo booripok bhesat boorikan an gua goon gae kon kai

Yavadeva upananang veyyabdhikanang vedananang patighataya

Piang pua pambad tukka vedana an bang gert kuen leeo mii apat tang tang
bpen moon

Abyapajjha-paramatayati

Pua kwaam bpen puu mai mii rok biat bian bpen yang ying dang nii

Dhatupacchavekkhanapatha
(Thai book p.25)

(Handa mayang dhatupatikulapacchavekkhanapathang bhanama se)

(Ciworn)

Yadha pajcayang pavattamanang dhatu matta mevetang

Sing lao nii nii bpen sakwaa that tam thammachat taonan gamlang bpen bpai
tam het tam patjai yuu nerng nit

Yadhidang civarang tadupa bhunjako capukkalo

Sing lao nii kue chiworn lae bukkon puu chai soy chiworn nan

Dhatumattako

Bpen sak waa thad tam thammachat

Nissatto

Mii dai bpen sattawa an yang yuen

Nijjivo

Mii dai bpen jiva an bpen burut bukkon

Sunyo

Wang plauw jak kwaam mai hang kwaam bpen tourton

Sabbhani pana imani ciwarani aajigunchaniyani

Gaw chiworn tang mot nii mai bpen kong nakliat maa tae derm

Imang puutikayang pattava

Krang maa tuk kaw kab gaai an nao yuu bpen nit nii leeo

Ativiyajigunchaniyani jayanti

Yaum glai bpen kong nakliat yang ying bpai duai gan

(Pindabat)

Yadha pajcayang pavattamanang dhatumattamevetang

Sing lao nii nii bpen sakwaa that tam thammachat taonan gamlang bpen bpai tam het tam patjai yuu nerng nit

Yadhidang pintapato tadupabhunjako capukkalo

Sing lao nii kue pindabat lae bukkon puu booripok pindabat nan

Dhatumattako

Bpen sakwa that tam thammachat

Nissatto

Mii dai bpen sattawa an yang yuen

Nijjivo

Mii dai bpen jiva an bpen burut bukkon

Sunyo

Wang plauw jak kwaam mai hang kwaam bpen tourton

Sabbhopanayang pindapato aajigutchanayo

Gaw pindabat nii mai bpen kong nakliat maa tae derm

Imang puutikayang pattava

Kran maa tuk kaw kab gaai an nao yuu bpen nit nii leeo

Ativiyajigutchaniyani jayanti

Yaum glai bpen kong nakliat yang ying bpai duai gan

(Senasana)

Yadha pajcayang pavattamanang dhatumattamevetang

Sing lao nii nii bpen sakwaa that tam thammachat taonan gamlang bpen bpai tam het tam patjai yuu nerng nit

Yadhidang senasanang tadupabhunjako capukkalo

Sing lao nii kue senasana lae bukkon puu chai soy senasana nan

Dhatumattako

Bpen sakwa that tam thammachat

Nissatto

Mii dai bpen sattawa an yang yuen

Nijjivo

Mii dai bpen jiva an bpen burut bukkon

Sunyo

Wang plauw jak kwaam mai hang kwaam bpen tourton

Sabbani pana imani senasanani aajigutchaniyani

Gaw senasana tang mot nii mai bpen kong nakliat maa tae derm

Imang puutikayang pattava

Kran maa tuk kaw kab gaai an nao yuu bpen nit nii leeo

Ativijajigutchaniyani jayanti

Yaum glai bpen kong nakliat yang ying bpai duai gan

(Gilanabhesaj)

Yadha pajcayang pavattamanang dhatumattamevatang

Sing lao nii nii bpen sakwa that tam thammachat taonan gamlang bpen bpai tam het tam patjai yuu nerng nit

Yadhidang gilapajcaya bhesajja parikkharo tadupabhunjako capukkalo

Sing lao nii kue bhesaj boorikan an gur goon gae kon kai lae bukkon puu booripok bhesaj boorikan nan

Dhatumattako

Bpen sakwa that tam thammachat

Nissatto

Mii dai bpen sattawa an yang yuen

Nijjivo

Mii dai bpen jiva an bpen burut bukkon

Sunyo

Wang plauw jak kwaam mai hang kwaam bpen tourton

Sabbhohanayang gilapajcaya bhesajjaparikkharo aajigutchaniyo

Gaw gilapabhesaj boorikan tang mot nii mai bpen kong nakliat maa tae derm

Imang puutikayang pattava

Kran maa tuk kaw kab gaai an nao yuu bpen nit nii leeo

Ativijajigutchaniyani jayanti

Yaum glai bpen kong nakliat yang ying bpai duai gan dang nii

Ateetapaccavekkhanapatha

Recollection after Using the Requisites (Thai book p.27)

(Handa mayang ateetapaccavekkhanapathang bhanama se)

(Ciworn)

Ajja maya apaccavekkhittava yang civarang paribhuttang

Chiworn dai an rao nung hum leo mai tan piccarana nai wan nii

(Whatever robe I used today without reflection,)

Tang yavadeva sitassa patighataya

Chiworn nan rao nung hum leo piang pua bampat kwaam nauw

(that was only to protect from cold,)

Unhassa patighataya

Pua pambad kwaam roon

(to protect from heat,)

Dangsamakasava-tapasiring-sapasang-phassanang patigathaya

Pua pambad sampat un gert jak luap young lom dad lae sat loi klarn tanglai

(to ward off the touch of flies, mosquitoes, wind, burning and creeping things,)

Yavadeva hirikopinapa-ticchadanatthang

Lae piang pua pokpida waiya an hai gert kwaam laai

(only for the sake of modesty,)

(Pindabat)

Ajja maya apaccavekkhittavayo pindabato paribhutto

Pindabat dai an rao chan leo mai tan piccarana nai wan nii

(Whatever alms food I used today without reflection,)

So neva dhavaya

Pindabat nan rao chan leo mai hai bpen bpai pua kwaam ploerd ploen

sanuk sanan

(it was not for fun, not for pleasure, not for fattening, not for beautification)

Na madaya Mai jai bpen bpai pua kwaam mao man gert gamlang

palang tang gaai

Na mandanaya Mai jai bpen bpai pua pradap

Na vibhusanaya Mai jai bpen bpai pua tok taeng

Yavadeva imassa kayassa thitiya

Tae hai bpen bpai piang pua kwaam tang yuu dai hang gaai nii

Yapanaya Pua kwaam bpen bpai dai kong atapab

Vihingsuparatiya Pua kwaam sin bpai hang kwaam lambaak tang

gaai

Brahmacariya-nuggahaya Pua anakro gae gaan pra puet prommajan

(only for the maintenance and nourishment of this body, for keeping it healthy, to support the holy life,)

Iti purananca vedanang pathihangkhami

Duai gaan tam yang nii rao yaum rangab sia dai sueng tukka vedana gao
kue kwaam hui

Navanca vedanang na uppadesami

Lae mai tam tukka vedana mai hai gert kuen
(thinking thus "I will allay hunger without overeating.)

Yatara ca me bhavissati anavajjataj ca pasuviharo ca'ti

Anueng kwaam bpen bpai duai saduak hang attapab nii duai kwaam bpen
puu hat tot mii dai duai lae kwaam bpen yuu duai paa sukk duai jak mii gae
rao dang nii

(so that I may continue to live blamelessly and at ease".)

(Senasana)

Ajja maya apaccavekkhitava yang senasang paribhuttang

Senasana dai an rao chai soy leeo mai tan piccarana nai wan nii
(Whatever lodging I used today without reflection.)

Tang yavadheva sitassa patighataya

Senasana nan rao chai soy leeo per bampat kwaam nau
(was only to ward off cold.)

Unhassa patighataya

Pua bampat kwaam roon
(to ward off heat.)

Dangsamakasavata-tapasiring-sapasampat-sanang patigathaya

Pua bampat sampat un gert jak lueang yaum lom dad lae sat loi klarn tanglai
(to ward off the touch of flies, mosquitoes, wind, burning and creeping things)

Yavadeva utuparissaya vinodhanang patisallanaramatthang

Piang pua pantao antarai an jak pueng mii jak din faa agaat lae pua
kwaam bpen puu yin dii yuu dai nai tii leek rent samrap bhavana
(only to avoid the danger from weather and for living in seclusion.)

(Gilanabhesaj)

Ajja maya apaccavekkhitava yo gilnapaccayabhesajja-parikkharo paribhutto

Gilanabhesaj borikandai an rao booripok leeo mai tan pijarana nai wan nii
(Whatever medicinal requisites I used today without reflection.)

So yavadheva uppannanang veyyabadhikanang vedananag patigathaya

Gilanabhesaj borikan nan rao boripok leeo piang pua bampat tukka vedana an
bang gert kuen leeo mii apart tang tang bpen moon
(that was only to ward off painful feelings that have arisen.)

Abayapajjhparamataya'ti

Pua kwaam bpen puu mai mii rok biat bian bpen yang ying dang nii
(for the maximum freedom from disease.)

Udissanadhitutuhanagatha **Transference of Merit (Thai book p.29)**

(Handa mayang uddissanadhitthanagathayo bhanama se)

Imina punnakammena

Duai bun nii utit hai

(I dedicate the blessings that have arisen from my practice to)

Upajjhaya gunuttara

Upatchaa puu lert kun

(my most venerable preceptor)

Acariyupakara ca

Lae aajaan puu gueah nun

(and teachers who have helped me,)

Matapita ca yataka

Tang poo mae lae puang yaat

(my mother, father and relatives,)

Suriyo candima raja

Soon jan lae raachaa

(king and queen, worldly powers,)

Gunavanta nara pi ca

Puu song kun rue soong chaat

(virtuous human beings,)

Brahmamara ca inda ca

Prohm maan lae intaraat

(the supreme beings, demons and high gods,)

Lokapala ca devata

Tang tuay tep lae lokabaan

(the guardian deities of the world, celestial beings,)

Yamo mitta manussa ca

Yomaraat manut mit

(the Blessed One of death, people friendly,)

Majjhatta verikapi ca

Puu pen glaang puu jaung plaan

(indifferent and hostile,)

Sabbe satta sukhi hontu

Khaw hai pen sukksaan tuk thua naa yaa tukk ton
(may all beings be well and free from unsatisfactoriness.)

Punyani pakatani me

Bun paung tii khaa tam jong chuay amnuay suphapon
(May the skillful deeds done by me)

Sukhanca tividhang dentu

Hai sukk saam yaang lon
(bring you threefold bliss.)

Khippang papetha vo matang

Hai ruu thueng nippaan plan
(May this transference of merit quickly bring you to the deathless.)

Imina punyakammena

Duai bun nii tii rao tam
(By this act of goodness)

Imina uddissena ca

Lae utit hai puang sat
(and through this act of sharing)

Khippahang sulabhe ceva

Rao plan dai sueng gaan tat
(may I likewise attain the cutting off)

Tanhupadanachedanang

Tua tanhaa upaataan
(of craving and clinging.)

Ye santane hina dhamma

Sing chua nai duang jai
(Whatever faults I have)

Yava nibbanato mamang

Gwaa rao dja thueng nippaan
(until I attain liberation)

Nassantu sabbada yeva

Malaai sin jaak san daan
(may they be quickly overcome.)

Yattha jato bhava bhava

Tuk tuk phop tii rao gert
(Wherever I am born)

Ujucittang satipanya

Mii jit trong lae sati tang panya an prasert

(may there be an upright mind with mindfulness, supreme wisdom)

Sallekho viriyamhina

Praum tang kwaam peean lert bpen krueang khoot

gilet haai

(and perseverance. May these work together to uproot all defilements.)

Mara labhantu nokasang

Ogaat yaa pueng mii gae moo maan sin tang laai

(May all harmful influences)

Katun ca viriyesu me

Bpen chaung pratusaraai tam laai laang kwaam peean jom

(not weaken my efforts.)

Buddha-dipavaro natho

Pra Putth puu bauworanaat

(The Buddha is the unexcelled protector,)

Dhammo natho varuttamo

Pra Thamm tii pueng udom

(the Dhamma is the supreme protection,)

Natho Paccekabuddho ca

Pra Paccekaputtha som

(peerless is the Silent Buddha,)

Sangho nathottaro mamang

Top Pra Song tii pueng payaung

(the Sangha is my true refuge.)

Tesottama nubhavana

Duai aanuphaap nan

(By the power of these Supreme Ones)

Marokasang labhantu ma

Khaw moo maan yaa dai chaung

(may I rise above all ignorance.)

Dasapunya nubhavana

Duai det bun tang sip paung

(Through this tenfold merit)

Marokasang labhantu ma

Yaa pert ogaat gae maan tern

(may all obstacles cease to manifest.)

Attasikkabotpatha

Refletion on the Eight Precepts (Thai book p.34)

Repeat three times:

Namo tassa Bhagavato Arahato Samma sambuddhassa

buddhang saranang gachami

Kapachao tue auw Pra Putthajao bpen saaranaa

dhammang saranang gachami

Kapachao tue auw Pra Thamm bpen saaranaa

sanghang saranang gachami

Kapachao tue auw Pra Song bpen saaranaa

dutiyampi buddhang saranang gacchami

Mae krang ti song kapachao tue auw Pra Putthajao bpen saaranaa

dutiyampi dhammang saranang gacchami

Mae krang ti song kapachao tue auw Pra Thamm bpen saaranaa

dutiyampi sanghang saranang gacchami

Mae krang ti song kapachao tue auw Pra Song bpen saaranaa

tatiyampi buddhang saranang gacchami

Mae krang ti sam kapachao tue auw Pra Putthajao bpen saaranaa

tatiyampi dhammang saranang gacchami

Mae krang ti sam kapachao tue auw Pra Thamm bpen saaranaa

tatiyampi sanghang saranang gacchami

Mae krang ti sam kapachao tue auw Pra Song bpen saaranaa

1. Panatipada veramani

Jetana bpen krueang wen jak gaan kaa

2. Adinnadana veramani

Jetana bpen krueang wen jak gaan tue au sing kong tii chao
kong mai dai hai leo

3. Abrahmacariya veramani

Jetana bpen krueang wen jak gaan gratam an mijai prommajan

4. Muksavada veramani

Jetana bpen krueang wen jak gaan puut mai jing

5. Sura meraya majja pamadatthana veramani

Jetana bpen krueang wen jak gaan duem sura lae melai an bpen ti dtang heng kwaam bpramat

6. Vikalabhojana veramani

Jetana bpen krueang wen jak gaan boripok ahaan nai weela wigaan

7. Nacca gita vadita visuka dassana mala ghanda vilepana dharana mandana vibhusanatthana veramani

Jetana bpen krueang wen jak gaan foonram gaan kap pleng gaan dtontrii gaan duu gaan len chanit bpen kaa sukk dtoo kusorn gaan tat song suam sai gaan pradap gaan dtok daeng dton duai puang mala duai krueang gin lae krueang patta

8. Uccasayana mahasayana veramani

Jetana bpen krueang wen jak gaan nang noon bon ti noon sung lae ti noon yai dang nii lae

Dvattimsakarapatha

Meditation on the 32 parts of the body (Thai book p.34)

(Handa mayang kayagatasatikammatthanang karoma se)

Ayang kho me kayo

Gaai koong rao nee lae

(My body,)

Uddhang padatala

Bueang bon tae puen tao khuen maa

(from the soles of the feet upwards,)

Adho kesamatthaka

Bueang tam tae plaai pom long pai

(and from the crown of the head downwards,)

Tacapariyanto

Mee nang hum yoo pen tee sut raup

(is wrapped in skin,)

Puro nanappakarassa asucino

Tem pai duai khong mai saat mee pragaan taang taang dang nee

(and filled with unattractive things.)

Atthi imasming kaye

Nai raang-gaai kong rao nii mii

(In this body there are:)

Kesa	Pom tang laai	<i>(Head hair,)</i>
Loma	Khon tang laai	<i>(Body hair,)</i>
Nakha	Lep tang laai	<i>(Nails,)</i>
Danta	Fan tang laai	<i>(Teeth,)</i>
Taco	Nang	<i>(Skin,)</i>
Mangsang	Nueah	<i>(Flesh,)</i>
Naharu	En tang laai	<i>(Sinews,)</i>
Atthi	Gradook tang laai	<i>(Bones,)</i>
Atthimitjang	Yueah nai gradook	<i>(Marrow,)</i>
Vakkang	Maam	<i>(Spleen,)</i>
Hadayang	Hua jai	<i>(Heart,)</i>
Yakanang	Tap	<i>(Liver,)</i>
Kilomakang	Pang puet	<i>(Membranes,)</i>
Pihakang	Tai	<i>(Kidneys,)</i>
Papphasang	Paut	<i>(Lungs,)</i>
Antang	Saiyai	<i>(Bowels,)</i>
Antagunang	Saainoi	<i>(Entrails,)</i>
Udariyang	Ahaan mai	<i>(Undigested food,)</i>
Karisang	Ahaan gao	<i>(Excrement,)</i>
Pittang	Namdee	<i>(Bile,)</i>
Semhang	Namsalet	<i>(Phlegm,)</i>
Pubbo	Namlueang	<i>(Pus,)</i>
Lohitang	Namlueat	<i>(Blood,)</i>
Sedo	Namnguea	<i>(Sweat,)</i>
Medo	Nammankhon	<i>(Fat,)</i>
Assu	Namtaa	<i>(Tears,)</i>
Vasa	Nammanleow	<i>(Grease,)</i>
Khelo	Namlaai	<i>(Spittle,)</i>
Singhanika	Nammook	<i>(Mucus,)</i>
Lasika	Namkhaikhaw	<i>(Oil in joints,)</i>
Muttang	Nammoot	<i>(Urine,)</i>
Matthake mattha lunggang		
Yueah man samong nai galok seesa		<i>(and the Brain.)</i>

Evamayang me kayo

Gaai koong rao nee yang nee
(This body,)

Uddhang padatala

Bueang bon tae puen tao khuen maa
(from the soles of the feet upwards,)

Adho kesamatthaka

Bueang tam tae plaai pom long pai
(and from the crown of the head downwards,)

Taca pariyanto

Mee nang hum yoo pen tee sut raup
(is wrapped in skin,)

Puro nanappakarassa asucino

Tem pai duai khong mai saat mee pragaan taang taang yaang nee lae
(and filled with unattractive things.)

Panca Abhinhapaccavekkhana
5 Subjects for Recollection (Thai book p.35)

(Handa mayang abhinhapaccavekkhanapathang bhanama se)

Jara-dhammomhi *(dhammamhi)***(for women)**

Rao mii kwaam gae bpen thammadaa
(I have aging as a natural way of being,)

Jarang anatito *(anatita)

Rao dja luang kwaam gae bpai mai dai
(passing over aging is impossible,)

Bayadhi-dhammomhi *(dhammamhi)

Rao mii kwaam jep khai bpen thammadaa
(I have pain and sickness as a natural way of being,)

Bayadhing anatito *(anatita)

Rao dja luang kwaam jep khai bpai mai dai
(passing over pain and sickness is impossible,)

Marana-dhammomhi *(dhammamhi)

Rao mii kwaam taai bpen thammadaa
(I have death as a natural way of being,)

Maranang anatito *(anatita)

Rao dja luang kwaam taai bpai mai dai
(passing over death is impossible,)

Sabbehi me piyehi manapehi nanabhavo vinabhavo

Rao dja la wen bpen dtang dtang kue waa dja platpra djak
kong rak kong charoen jai tanglai tang puang

(all that is mine, beloved and pleasing will become otherwise, all will become separated from me.)

Kammassa-komhi *(kamhi)

Rao bpen puu mii gamm bpen koong koong ton
(I am the owner of my kamma (intentional action),)

Kamma-dayado *(dayada)

Bpen puu rap pon koong gamm *(heir to my kamma,)*

Kammayoni

Bpen puu mii gamm bpen gannert *(born of my kamma,)*

Kammabandhu

Bpen puu mii gamm bpen paopan *(related to my kamma,)*

Kammapatisarano

Bpen puu mii gamm bpen tii pueng aasai *(abide dependent on my kamma,)*

Yang kammang karissami

Rao jak gratam gamm an dai wai *(whatever kamma I make,)*

Kalyanang va papakang va

Bpen bun rue bpen bpaap *(whether good or evil,)*

Tassa dayado *(dayada) bhavissami

Rao jak bpen puu rap pon koong gamm nan nan
(of that intentional action I shall be the heir,)

Evang amhehi abhinhang paccavekkhitabbang

Rao tang laai pueng pijarrana yang nii tuk tuk wan dang nii
(Thus we should frequently recollect.)

Khemakhemasaranadipigatha**Verses on True and Excellent Refuge (Thai book p.36)**

(Handa mayang khemakhemasaranadipigathayo bhanama se)

**Bahung ve saranang yanti
 aramarukkhacetyani**

**pabbatani vanani ca
 manussa bhayatajjita**

Manut bpen an mak mua gert mii pai gook gamm leeo gaw tue au puu
 khao bang pa mai bang ayang lae rooka jedi bang bpen saaranaa
*(When danger threatens most people run away to sacred mountains, forests, temples
 and shrines.)*

**Netang ko saranang khemang
netang saranamagama**

Nan mii chai saaranaa an kasem loey nan mii chai saaranaa an sung sut
kao asai saaranaa nan leeo yaum mai pon jak tukk tang puang dai
(Those are not happy refuges, they are not truly safe, in depending on them there is no escape from suffering.)

**Yo ca buddhanca dhammanca
cattari ariyasaccani**

Suan puu dai tue au Pra Putth Pra Thamm Pra Song bpen saaranaa leeo
hen ariyasat kue kwaam jing an prasert si doey panya an chaub
(Those who seek refuge in Buddha, Dhamma, Sangha realize the four noble truths with right wisdom.)

**Dukkhang dukkhasamuppadang
ariyancattangikang maggang**

Kue hen kwaam tukk het hai gert tukk kwaam gaw luang pon tukk sia dai
lae hon tang mii ong bpaet an prasert krueang tueng kwaam rangab tukk
(They see suffering and its arising and try to escape from it, the noble eightfold path will lead to perfect peace.)

**Etang ko saranang khemang
etang saranamagama**

Nan lae bpen saaranaa an kaserm nan bpen saaranaa an sung sut kao asai
saaranaa nan leeo yaum pon tukk tang puang dai
(This refuge is truly excellent and secure, with reliance upon it releases us from suffering.)

**netang saranamuttamang
sabbadhukka pamuccati**

**sanghanca saranang gato
sammpanyaya passati**

**dukkhasa ca atikkamang
dukkhupasamagaminang**

**etang saranamuttamang
sabbadukkha pamuccati**



Ariyadhanagatha **Verses on the Noble Wealth (Thai book p.37)**

(Handa mayang ariyadhanagathayo bhanama se)

Yassa saddha tathagate

acala supatittha

Saddha nai pra tathanob kong puu dai tang man yang dii mai wan wai
(One having confidence and well established in the Tathagata,)

Silanca yassa kalayanang

ariyakantang pasangsitang

Lae sin kong puu dai ngod ngam bpen ti sanaserm ti poojai kong
Pra Ariyajao
(whose virtue is excellent, dear to Ariyas and praised by them,)

Sanghe passado yassatthi

ujubhutanca dassanang

Kwaam lerm sai kong puu dai mii nai Pra Song lae kwaam hen kong
puu dai dtrong
(who has faith in the Sangha, straightforward and understanding,)

Adaliddoti tang ahu

amoghantassa jivitang

Bandit klauw riak kao puu nan waa kon mai chon chiwit kong kao
mai bpen man
(he is not poor, they say "not for vain ends his life".)

Tasma saddhanca silanca

passadang dhammadassanang

anuyunjetha mehdavi

sarang buddhana sasanan

Praw chanan mua raluek dai tueng kam song son kong Pra Putthajao yuu
puu mii panya kuan san saddha sin kwaam lerm sai lae kwaam hen Thamm
hai nerng nerng
(Therefore, confidence and virtue, faith and insight into Dhamma should be cultivated by a wise man, bearing in mind the Buddha's teaching.)

Tilakkhanadigatha **Verses on 3 Characteristics of all Phenomena** **(Thai book p.37)**

(Handa mayang tilakkhanadigathayo bhanama se)

Sabbe sankhara anicca ti

yada panyaya passati

Mua dai tuk kon hen doey panya waa sankhan tang puang mai tiang
(All conditioned phenomena are impermanent, when one sees this with insight wisdom)

Atha nibbindati dukkhe**esa maggo visuddhiya**

Mua nan yom nua nai nai sing tii bpen tukk tii ton long nan lae bpen tang hang pra nibban an bpen Thamm mot jot

(one becomes weary of suffering, this is the path to purity.)

Sabbe sankhara dukkha ti**yada panaya passati**

Mua dai buk kon hen doey panya waa sankhan tang puang bpen tuk

(All conditioned phenomena are suffering, when one sees this with insight wisdom)

Atha nibbindati dukkhe**esa maggo visuddhiya**

Mua nan yom nua nai nai sing tii bpen tukk tii ton long nan lae bpen tang hang pra nibban an bpen Thamm mot jot

(one becomes weary of suffering, this is the path to purity.)

Sabbe dhamma anatta ti**yada panyaya passati**

Mua dai buk kon hen doey panya waa Thamm tang puang bpen anatta

(All phenomena are without self, when one sees this with insight wisdom)

Atha nibbindati dukkhe**esa maggo visuddhiya**

Mua nan yom nua nai nai sing tii bpen tukk tii ton long nan lae bpen tang hang pra nibban an bpen Thamm mot jot

(one becomes weary of suffering, this is the path to purity.)

Appaka te manussesu**ye jana paragamino**

Nai mu manu tanglai puu tii tueng fang hang pra nibban mii noi nak

(Few among men reach the other shore, Nibbana.)

Athayang itara paja**tiramevanudhavati**

Muu manu nook nan yom wing loo yuu tam fan nai nii eng

(All the others only run up and down on this shore,)

Ye ca kho sammadakkhate**dhamme dhammanuvattino**

Gaw chon lao dai pra puet som guang gae Thamm nai Thamm tii trassarau wai chaub leeo

(but those who practice according to the well expounded Dhamma will reach the other shore.)

Te jana paramessanti**maccudheyyang suduttarang**

Chon lao dai jak tueng fang hang pra nibban kam pon buang hang matjurat tii kam dai yaak nak

(Having passed the realm of death, very difficult is it to cross.)

Kanhang dhammang vippahaya**sukkhang bhavetha pandito**

Jong bpen bandit la Thamm tam sia leeo charoen Thamm kao

(The man of wisdom, leaving the home of craving and having Nibbana as his goal, should give up dark and evil ways to cultivate pure, good ones.)

**Oka anokamagama
tatrabhiratimiccheyya**

**viveke yattha duramang
hitva kame akincano**

Jong ma tueng tii mai mii nam jak tii mii nam jong la kaam sia bpen puu mai
mii kwaam glangwon jong yin dii chapoo tore pra nibban an bpen tii sangad
sueng sat yin dii dai doey yaak

(He should seek great delight in solitude, detachment and Nibbana, which an ordinary man finds so difficult to enjoy, he should also give up sensual pleasures and be not attached to anything.)

Bharasuttagatha **Burden of the Khandas (Thai book p.39)**

(Handa mayang bharasuttagathayo bhanama se)

Bhara have pancakkhandha

Khan tang haa bpen koong nak ner

(The five khandhas are a heavy burdens)

Bharaharo ca puggalo

Buk kon lae pen puu baek koong nak paa bpai

(which we all carry around everywhere)

Bharadanang dukkhang loke

Gaan baek thue koong nak bpen kwaam tukk nai lok

(and this very carrying is the dukkha that exists in the world;)

Bharanikkhepanang sukhang

Gaan salat koong nak ting long sia bpen kwaam sukk

(throwing away this burdens will bring happiness.)

Nikkhipitva garung bharang

Pra Ariyajao salat ting koong nak long sia leeo

(The Noble Ones have already abandoned their burdens,)

Anyang bharang anadiya

Tang mai yip chuay ao koong nak an uen khuen maa eek

(will not take on any new ones)

Samulang tanhang abbulha

Bpen puu thaun tanhaa khuen dai gratang raak

(and have removed their problems at the root.)

Nicchato parinibbuto

Bpen puu mot sing praathanaa dap sanit mai mii suan lueah

(Free of desires they have extinguished craving without remainder.)

Bhaddekarattagatha

Verses on a Single Night (Thai book p.39)

(Handa mayang bhaddekarattagathayo bhanama se)

Atitang nanvameyya

Buk kon mai kuan dtam khittueng sing ti luang bai leeo duai arlai lae mai pawong tueng sing ti yang ma mai tueng

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

nappatikamkhe anagatang

Yadatitangpahinantang

Sing bpen adiit gaw la bai leeo sing bpen anaakot gaw yang mai ma

(the past has left us the future has not arrived yet.)

appattanca anagatang

Paccuppananca yo dhammang

asanghirang asangkuppang

Puu dai hen Thamm an gert kuen chapoo na nai ti nan nan yang jamjang mai ngon ngan klaun klan kao kuan pook puun agarn chen nan wai

(Whoever sees the present Dhammas direct and clear just as they are, immovable and secure, they should accumulate such moments.)

tattha tattha vipassati

tang viddha manubruhaye

Ajjeva kiccamatappang

Kwaam pian bpen git ti tong tam wan nii krai dja ruu kwaam dai mae prung nii

(Effort is the duty of today, who can know, even tomorrow death may come.)

ko janna maranan suve

Na hi no sangarantena

Praw kwaam pat pian dtaw matchurat sueng mii sena maak yom mai mii samrap rao

(for it is beyond our power to delay death and its great enemies.)

mahasenena maccuna

Evang viharimataping

tang ve bhaddekarattoti

Muni puu sangop yom gaw riak puu mii kwaam pian yuu chen nan mai giad kran tang glang wan glang kuen waa puu bpen yuu mae pian raa tree diaow gow naa chom dang nii

(The sages of peace speak of that one who strives forward, never lazy throughout day and night: "praise the one who truly lives for even a single night".)

ahorattamatanditang

santo acikkhate munindti

Dhammagaravadigatha **Paying Respect to the Dhamma (Thai book p.40)**

**Ya ca atita sambuddha
yo cetarahi sambuddho**

**ye ca Buddha anagata
bahunnang sokanasano**

Pra Putthajao ban daa tii luang bai leeo duai ti yang mai ma trassaru duai
lae Pra Putthajao puu khachat sok kong ma haa chon nai gaan bad nii duai
*(The perfected Buddhas who has passed away, the perfected Buddhas not yet to come,
the perfected Buddhas who are now, they have many parished woes.)*

**Sabbe saddhammagaruno
athapi viharissanti**

**viharingsu vihati ca
esa buddhana dhammata**

Pra Putthajao tang puang nan tuk pra ong kaorop Pra Thamm dai bpen maa
leeo duai gamlang bpen yuu duai lae chak bpen duai praw thammada kong
Pra Putthajao tanglai bpen chen nan eng
(All Buddhas in the past, at the present and in the future honor the Dhamma, this is their way.)

**Tassama hi attakamena
saddhamo garukatabbo**

**mahattamabhikankhata
sarang buddhanasasanang**

Praw chanan buk kon puu rak ton wang yuu dja praw kun buang sung mua
raluek dai tueng kamsang son kong Pra Putthajao yuu chong tam kwaam
kaorop Pra Thamm
*(So for whom the self is dear, who longs for the great self should respect and be confident
in the Dhamma, rembering the Buddha's teaching.)*

Nahi dhammo adhammo ca ubho samavipakino

Thamm lae athamm dja mii pon muean kan taang song yang haa mii dai
(Righteousness and unrighteousness can not have the same outcome,)

Adhammo nirayang neti dhammo papeti sugating

Athamm yom nam bai narok tham yom nam hai tueng sukati
(unrighteousness leads to hell, righteousness leads to happy states;)

Dhammo have rakkhati dhammacaring

Thamm lae yom raksa puu prapuet Thamm bpen nit
(those who practice virtue are always protected by virtue;)

Dhammo sucinno sukkhamavahati

Thamm ti pra prapuet dii leeo yom nam sukk maa hai
(virtue that is well practiced will always bring happiness;)

Esanisanso dhamme sucinne

Nii bpen anisong nai Thamm ti ton prapuet dii leeo
(this are the benefits of the virtues which are well practiced.)

Ovadapatimokkhagatha **Exhortations on Monastic Discipline (Thai book p.41)**

(Handa mayang ovadapatimokkhagathayo bhanama se)

Sabbapapassa akaranang

Gaan mai tam baap tang puang

(Not doing evil,)

Kusalassupasampada

Gaan tam kusorn hai thueng praum

(doing good,)

Sacittapariyodapanang

Gaan chamra chit koong ton hai khaow raup

(purifying one's heart;)

Etang Buddhana sasanang

Thamm saam yaang nee bpen kam sangson khong Pra Putthajao tang laai

(these three things are the teachings of all the Buddhas .)

Khanti paramang tapo titikkha

Khanti kue kwaam otglan bpen Thamm krueang pao kilet yaang ying

(Patience and endurance is the best way to burn our defilements away,)

Nibbanang paramang vadanti Buddha

Puu ruu tang laai glaow pra nippaan waa pen Thamm an ying

(the Knowing Ones acknowledge that Nibbana is the highest Dhamma,)

Na hi pabbajito parupaghati

Puu gamjat sat uen yuu mai chue waa bpen banpachit leur

(those who kill or harm others do not dwell in the holy life,)

Samano hoti parang vihethayanto

Poo tam sat uen hai lambaak yoo mai chue waa bpen samana leur

(and those who oppress others are not true seekers;)

Anupavado anupaghato

Gaan mai puut raai gaan mai tam raai

(neither speaking nor doing wrongly,)

Patimokkhe ca sangvaro

Gaan samruam nai patimok

(being circumspect in the Patimokkha rules,)

Mattanyuta ca bhattasming

Kwaam bpen puu ruu pramaan nai gaan bauriphok
(being modest in consuming food,)

Pantanca sayanasanang

Gaan noon gaan nang nai tii an sangat
(sleeping and meditating in a tranquil location,)

Adhicitte ca ayogo

Kwaam man pragaup nai gaan tam jit hai ying
(persistent in training one's mind,)

Etang Buddhana sasanang

Thamm hok yaang nii bpen kam sangson khong Pra Putthajao tang laai
(these things are the teachings of all the Buddhas.)

Pathombuddhabhasitgatha**First words of the Buddha (Thai book p.41)**

(Handa mayang pathombuddhabhasitagathayo bhanama se)

Anekajati sangsarang

Mua rao yang mai pop yaan dai long tong ti bai nai songsan an ben
 anekachaat

(Before discovering true knowledge, I cycled in my round of births;)

sandhavissang anibbisang**Gahakarang gavesanto**

Sawaeng haa yu sueng nai chang plok ruan kue tanha pu sang pop
 gaan gert tukk gaw ben tukk rampai

*(searching for the builder of this house, craving that creates ego existence,
 each new birth brings more suffering,)*

dukkha jati punappunang**Gahakaraka ditthosi**

Ni nae nai chang plokruan rao rudjak jao sia leow jao dja tam ruan hai
 rao mai dai iik torpai

(now I know you, builder of this house, you will not imprison me anymore.)

puna gehang na kahasi**Sabbe te bhasuka bhagga**

Krong ruan tang mot kong jao rao hak sia leow yod ruan rao
 gaw rue sia leow

(I have pulled down your ridgepole and razed your framework to the ground,)

gahakutang visangkhatang

Visankharagatang cittang**tanhanang khayamajjhaga**

Citt kong rao tueng leow sueng sapap ti arai proong tang mai dai ik torpai
man dai tueng leow sueng kwaam sin bai hang tanha kue tueng nibban

*(my mind has entered into that in which nothing can stir it up again, arriving
at craving's final end, the unsurpassed peace of nibbana.)*

Pacchimabuddhovadapatha**Final Words of the Buddha (Thai book p.42)**

(Handa mayang pacchimabuddhovadapathang bhanama se)

Handadani bhikkhave amantayamivo

Doo goon bhikksu tang laai bat nii rao khaw tuern taan tang laai waa

("Oh Bhikkhus! This is the last occasion to caution all of you thus:)

Vayadhamma sankhara

Sangkhaan tang laai mii kwaam suerm bpai bpen thammadaa

(that all conditioned things are subject to deterioration for this is the natural way)

Appamadena sampadetha

Taan tang laai jong tam kwaam mai pramaat hai thueng praum thert

(and that each of you must not become neglicent in your practice in any way whatsoever".)

Ayang Tathagatassa pacchima vaca

Nii bpen pra waajaa mii nai krang sut taai koong Pra Tathaakotjao

(For this is the final utterance of the Tathagata.)

Botbicarana Sankhara**Reflection on Sankhara (Thai book p.42)****Sabbe sankhara anicca**

Sangkhaan kue raang-gaai jit jai lae ruup Thamm naam Thamm tang mot
tang sin man mai tiang gert khuen leo dap bpai mii leo haai bpai

*(All conditioned things, mentally and physically, are impermanent; they come into existence and
have to pass away.)*

Sabbe sankhara dukkha

Sangkhaan kue raang-gaai jit jai lae ruup Thamm naam Thamm tang mot
tang sin man bpen tukk ton yaak praw gert khuen leo gae jep dtai bpai

*(All conditioned things, mentally and physically, are heavy dukkha because what was born, will
grow old, get sick and die.)*

Sabbe dhamma anatta

Sing tang laai tang puang tang tii bpen sangkhaan lae mii chai sangkhaan
 tang mot tang sin mai chai tua mai chai ton mai kuan thue waa rao waa
 koong rao waa tua waa ton koong rao

(All conditioned things and the unconditioned are not self, we cannot say that this is me, mine, myself or that they belong to me.)

Adhuvang jivitung

Chiwit bpen koong mai yang yuen

(Life is not long lasting.)

Dhuvang maranang

Kwaam dtai bpen koong yang yuen

(death is always inevitable.)

Avassang maya maritabbang

An rao ja pueng dtai bpen tae

(so only death is our real refuge.)

Maranapariyosanang me jivitung

Chiwit koong rao mii kwaam taai bpen tii sut (raup)

(Death is the thing we are moving towards.)

Jivitung me aniyatang

Chiwit koong rao bpen koong mai tiang

(Life is impermanent.)

Maranang me niyatang

Kwaam taai koong rao pen koong tiang

(so death certainly happens.)

Vata

Kuan tii ja sangwet *(Have pity)*

Ayang kayo acirang

Raang-gaai nii mii dai tang yuu naan

(on this body for it does not last long.)

Apetavinyano

Kran praasajaak winyaan

(We will be without consciousness)

Chuddo

An khao ting sia leeo

(when we have to leave behind the body.)

Adhisessati

Jak noon tap *(The body lies)*

Pathaving

Sueng paen din *(upon the earth,)*

Kalinggarang iva

Pradut dang waa toon mai lae toon fuen

(being less valuable than a piece of wood,)

Niratthang

Haa prayot mii dai *(there is no real value in any of it.)*

Dhasadhammasuttapatha (Thai book p.43)

Da ca ime bhikkave dhamma pabba jitena abhinhang paccavekkhitabbang

Thamm kong puu buad nai pra sasana kuan piccarana tuk wan
tuk wan sip yang nii kue

Vevanni yamhi atjupakatoti

Bad nii rao mii pet tang jak karuehat leeo akarn kiriya dai dai
kong samana rao dtong tam akarn kiriya nan nan

Parapatibaddha me jivikati

Karn liang chiwit koong rao nerng duai puu uen rao kuan tam tua hai
kao liang ngai

Anyo me akappo karaneyoti

Akarn gai wa dja yang uen tii rao jak tong tam hai dii kuen bai gaw
nii yang mii iik chai piang tao nii

Kaccinuko me atta selato na upavadhatiti

Tua rao eng titian tua rao eng duai sin dai rue mai

Kaccinukhomang annuvicca vinju sabrahmacaree silato na upavadantiti

Tan puu ruu grai krueang leeo titian rao duai sin dai rue mai

Sabbehimepiyehi manapehi nanabhavo vinabbhavoti

Rao jak bpen tang tang kue waa rao jak dtong pladprak jak
koong rak koong chaub chai tang sin pai

Kammassakomhi kammadayado kammayoni kammapantu

kammapatisarano yang kammang karissami kalayanangva papakangva tassa dayado bhavissameti

Rao mii gamm bpen kong kong ton rao bpen puu rab pon kong gamm
rao mii gamm bpen gamm nert rao mii gamm bpen paopan mii gamm
bpen tii pueng arsai rao jak tam gamm andai wai dii rue chua gaw taam rao
jak tong bpen puu dai rap pon kong gamm nan nan

Kadhammbuddhasame rattin divavetipatanti

Wan kuen luang pai luang pai bat nii rao tam arai yuu

Kaccinnuko hang sunyagare abhiramameti

Rao yin dii nai ti sangad rue mai

Kaccinukome uttarimanussadhamma atamariya yanadassanaviseso adigatosohang pacchimekale sabhramacharehi buddho namangku pawisamiti

Konatham an wiset lokuttara gusorn gert mii nai rue mai tii dja tam hai rao bpen puu mai gue kern nai weela pua haan bachit Thamm nai pai lang

Imeko bhikkave dasa dhamma

Bhikksu tanglai Thamm sip pragarn nii

Abhinhang paccavekkhitabatti

Kuan piccarana tuk wan tuk wan yaa dai pramaat dang nii lae

Parabhavasuttapatha**Verses on the Cause of Downfall (Thai book p.53)**

(Handa mayang parabhavasuttapathang bhanama se)

Suvijano bhavang hoti

Puu ruu dii bpen puu charoen

(The one who acts with goodness will progress in the Dhamma;)

Duvijano parabhavo

Puu ruu chua bpen puu suerm

(the one who acts with evilness will deteriorate in the Dhamma;)

Dhammakamo bhavang hoti

Puu krai Thamm bpen puu charoen

(anyone who admires the Dhamma will progress;)

Dhammadessi parabhavo

Puu gleeat chang Thamm bpen puu suerm

(anyone who despises the Dhamma will deteriorate.)

Asantassa piya honti na sante kurute piyang asatang dhammang roceti tang parabhavato mukhang

Khao nan tam kwaam rak nai asattaburut mai tam kwaam rak nai
sattaburut khao choop jai Thamm koong asattaburut khaw nan bpen
taang haeng kwaam suerm

(He who is passionate in his disrespect for life, is dispassionate in his respect for life and prefers the manner of the lawless, this is the path of deterioration and decay.)

**Niddasili sabhasili anutthata ca yo naro alaso kodhapanyano tang
parabhavato mukhang**

Puu dai bpen puu choop noon lap choop puut kui mai khayen geeat kraan
gaan ngaan lae bpen kon mak grot khaw nan bpen taang haeng kwaam suerm

(One who is inclined to sleepiness, chatter, is not diligent in working honestly and who is quickly angry this is the path of deterioration and decay.)

**Yo matarang pitarang va jinnakang gatayobbanang pahu santo na
bharati tang parabhavato mukhang**

Puu dai mii kwaam saamaat yuu mai leeang duu bidaa maanda puu charaa
an mii wai num paan bpai leeo khaw nan bpen taang haeng kwaam suerm

(He who exhibits negligence in caring for his mother, father and elders, this is the path of deterioration and decay.)

**Yo brahmanang samanang va anyang vapi vanibbakang musavadena
vanceti tang parabhavato mukhang**

Puu dai lauk luang samanabrahm lauk mae wanipok kon khaw taan uen dai
duai musaawaat khaw nan bpen taang haeng kwaam suerm

(One who deceives or lies to ascetics and mendicants, this is the path of deterioration and decay.)

**Pahutavitto puriso sahiranyo sabhojano eko bhunjati saduni tang
parabhavato mukhang**

Puu dai mii sap mii ngern mii koong lueah gin lueah chai khao bauriphok
koong tii dii dii nan tae puu diiow khaw nan bpen taang haeng kwaam suerm

(He who has excess property and wealth but who doesn't share his good fortune with others, this is the path of deterioration and decay.)

**Jatithaddho dhanathaddho gottathaddho ja yo naro sanyating
mamatyeti tang parabhavato mukhang**

Puu dai ying praw chaat gamnert ying praw sap ying praw kot leeo duu min
sueng yaat koong ton khaw nan bpen taang haeng kwaam suerm

(He who is overly proud of his birth status, haughty about his material possessions, arrogant about his family's pedigree and who deprecates his relatives, this is the path of deterioration and decay.)

**Itthi dhutto sura dhutto akkhadhutto ca yo naro laddhang laddhang
vinaseti tang parabhavato mukhang**

Puu dai bpen nak leng ying nak leng suraa lae nak leng len gaan panan khao
dai tam laai sap tii haa dai maa hai pinaat chip haai bpai khaw nan bpen

taang haeng kwaam suerm

(He who covets women and liquors, is prone to gambling, has purposely ruined property and causes irremediable destruction, this is the path of deterioration and decay.)

Sehi darehi asanduttho vesiyasu padussati dussati paradaresu tang parabhavato mukhang

Puu dai mai paw jai rak krai nai phalayaa ton glap bpai teeow sukson gap ying paesayaa lae laup tam choo phanriyaa koong puu uen khaw nan bpen taang haeng kwaam suerm

(He who displays insufficient affection for his wife, utilizes the services of prostitutes and secretly engages in adulterous affairs, this is the path of deterioration and decay.)

Atitayobbano poso aneti timbarutthaning tassa issa na subbati tang parabhavato mukhang

Chai gae puu mii wai num paan bpai leeo dai nam ying saaow noi mii than tao look ma plap maa bpen phalayaa khao noon mai lap praw kwaam hueng huang lae huang aalai nai ying nan khaw nan bpen taang haeng kwaam suerm

(Old men who take adolescent girls as their wives, he who cannot sleep because of anxiety and longing for women, this is the path of deterioration and decay.)

Itthing sonding vikirining purisang vapi tadisang issariyasming thapeti tang parabhavato mukhang

Chaaai dai tang ying nak leng chai jaai suruisuraai maa bpen mae ruean rue ying dai tang chaaai nak leng chai jaai suruisuraai maa bpen paw ruean khaw nan bpen taang haeng kwaam suerm

(A man who spends extravagantly for a woman to become his mistress, or a woman who spends lavishly for a man to become her illicit partner, this is the path of deterioration and decay.)

Appabhogo maha tanho khattiye jayate kule so ca rajjang pathhayati tang parabhavato mukhang

Puu gert nai tragoon gasat mii phoka noi tae mii kwaam yaak yai praatanaa raachasombat khaw nan bpen taang haeng kwaam suerm

(He who is of royal birth but of insufficient wealth and who strongly covets royal riches, this is the path of deterioration and decay.)

Ete parabhave loke pandito samavekkhiya ariyo dassana sampanno saloke bhajate sivang

Puu bpen bantit somboon duai tatsana an prasert dai hen het haeng kwaam suerm tang laai laow nan chat leeo taan yaum wen sing laow nii sia mueah bpen chen nii taan jueng pop lae sep tae lok sueng mii tae kwaam charoen faai diiow

(But he who is very wise with superior knowledge, who has clearly understood the causes of these debased actions will naturally refrain from committing such acts. Henceforth he can only interact with the world by righteous means.)

Iti Dang nii lae *(This is so.)*

Jumnum Devata **For the Gathering of Devas (Thai book p.55)**

sarajjang sasenang sabandhung narindang
parittanubhavo sada rakkhatuti
pharitvana mettang sametta bhadanta
avikkhittacitta parittang bhanantu

(To all the refined beings who possess loving kindness and friendliness; through your power please protect the kingdom and its citizens as well as the government, monarchy and military; may our leaders administer without delusion. Let's now chant the words for protection.)

sagge kame ca rupe girisikharatate cantalikkhe vimane
dipe ratthe ca game taruvanagahane gehavatthumhi khetto bhumma
cayantu deva jalathalavisame yakkhagandhabbanaga tittanta santike
yang munivaravacanang sadhavo me sunantu

(To all the celestial beings who reside in the material heavenly and earthly planes, in celestial abodes, on mountain tops and in caves, in the sky, on islands, in the countryside and in villages, in trees and in the forests, in dwellings and in cultivated fields, as well as the Yakshas and the Nagas who live on land, in water, in rough terrains and near at hand, please gather here to listen to the words of the Exalted One, the most excelled of all beings. It is now time to listen to his teachings.)

dhammassavanakalo ayambhadanta

(Oh Refined Ones & disciples, this is the time for listening to the Dhamma)

dhammassavanakalo ayambhadanta

(Oh Refined Ones & disciples, this is the time for listening to the Dhamma)

dhammassavanakalo ayambhadanta

(Oh Refined Ones & disciples, this is the time for listening to the Dhamma)

Traisaragom **(Thai book p.56)**

repeat three times:

namo tassa bhagavato arahato sammāsambuddhassa

(Homage to the Blessed One, the One free from defilements, perfectly self-enlightened.)

buddhang saranang gachami

(I take the Buddha as my refuge.)

dhammang saranang gachami

(I take the Dhamma as my refuge.)

sanghang saranang gachami

(I take the Sangha as my refuge.)

dutiyampi buddhang saranang gacchami

(For the second time, I take the Buddha as my refuge.)

dutiyampi dhammang saranang gacchami

(For the second time, I take the Dhamma as my refuge.)

dutiyampi sanghang saranang gacchami

(For the second time, I take the Sangha as my refuge.)

tatiyampi buddhang saranang gacchami

(For the third time, I take the Buddha as my refuge.)

tatiyampi dhammang saranang gacchami

(For the third time, I take the Dhamma as my refuge.)

tatiyampi sanghang saranang gacchami

(For the third time, I take the Sangha as my refuge.)

Namakarasidehigatha

Verses on Success (Thai book p.56)

yo cakkhuma mohamalapakattho samang va buddho sugato vimutto

marassa pasa vinimocayanto papesi khemang janatang vineyyang

(The Blessed One possessed the eye of wisdom without blemishes, free from delusion. He had realized the Dhamma by himself to become the Buddha.)

buddhang varantang sirasa namami lokassa nathanca vinayakanca

tantejasa te jayasiddhi hotu sabbantaraya ca vinasamentu

(With bowed head I revere the excelled Blessed One who is a refuge and leader of the world. By his power may all beings have a successful victory and may all dangers be destroyed.)

dhammo dhajo yo viya tassa satthu dassesi lokassa visuddhimaggang

niyyaniko dhammadharassa dhari satavaho santikaro sucinno

(That Dhamma, like a banner of the great teacher, illustrates the path of pureness for the world, in turbulent times supports those who observe the Dhamma through virtuous conduct, leads to happiness that is derived from tranquility.)

dhammang varantang sirasa namami mohappadalang upasantadahang

tantejasa te jayasiddhi hotu sabbantaraya ca vinasamentu

(With bowed head I revere this most excellent Dhamma that destroys delusion and dampens fevers. By its power may all beings have a successful victory and may all dangers be destroyed.)

**saddhammasena sugatanugo yo lokassa papupakilesajeta santo sayang
santiniyojako ca svakkhatadhammang viditang karoti**

(That Sangha, soldiers of the noble teachings, disciples of the Teacher who has gone by the good way who met the kilesas, the world's deceivers and won inner peace, who lead others to that same peace, who make known the path to follow.)

**sanghang varantang sirasa namami buddhanubuddhang
samasiladitthing tantejasa te jayasiddhi hotu sabbantaraya ca
vinasamentu**

(With bowed head I revere the most excellent Sangha who have awakened after the Buddha through purity and right view. By their power may all beings have a successful victory and may all dangers be destroyed.)

Namokaratthakaghata Eight Verses of Homage (Thai book p. 56)

namo arahato sammāsambuddhassa mahesino

(Homage to the perfectly self-enlightened one, seeker of the highest peace.)

namo uttamadhammassa svakkhatasseva tenidha

(Homage to the noble Dhamma that the Blessed One perfectly realized.)

namo mahasanghassapi visuddhasiladitthino

(Homage to the Ariyas, the Sangha who dwell in purity and right view.)

namo omatyaraddhassa ratanattayassa sadhukang

(Homage to these Three Objects that have passed forth from the depraved.)

namo omakatitassa tassa vatthuttayassapi

(Homage to the triple gem overpassing vileness.)

namo karappabhavena vigacchantu upaddava

(May all dangers disappear by the power of performing this veneration.)

namo karanubhavena suvatthi hotu sabbada

(By the power of this homage may well-being reign forever.)

namo karassa tejena vidhimhi homi tejava

(By the might of performing this veneration may I be empowered with its protection.)

Bot Khat Dhammacakkappavattanasut
(Thai book p.56)

**anuttarang abhisambodhing sambujjhiva tathagato
pathamang yang adesei dhammacakkang anuttarang
sammadeva pavattento loke appativattiyang
yathakkhataubho antapatipatti ca majjhima
catusvariyasaccesu visuddhang yanadassanang
desitang dhammarajena sammasambodhikittanang
namena vissutang suttang dhammacakkappavattanang
veyyakaranapathena sangitan tam bhanama se**

(The Tathagata has perfectly self-realized supreme knowledge and triumphantly heralded the Dhamma that was never heard before; with this discourse which declares the practice of the Middle Way and the wisdom of the Four Noble Truths.

Together we will chant that Sutta which established the Kingdom of Dhamma and announced the perfectly self-enlightened Blessed One in Pali syntax.)

Dhammacakkappavattanasutta
Setting the Wheel of Dhamma in Motion
(Thai book p.57)

**evang me sutang ekang samayang bhagava baranasiyang viharati
isipatane migadaye tatra kho bhagava pancavaggiye bhikkhu amantesi**

**daveme bhikkhave anta pabbajitena na sevitabba yo cayang kamesu
kamasukhallikanuyogo hino gammo pothujjaniko anariyo
anattasanghito yo cayang attakilamathanuyogo dukkho anariyo
anattasanghito**

**ete te bhikkhave ubho ante anupagamma majjhima patipada
tathagatena abhisambuddha cakkhukarani yanakarani upasamaya
abhinyaya sambodhaya nibbanaya sangvattati**

**katama ca sa bhikkhave majjhima patipada tathagatena
abhisambuddha cakkhukarani yanakarani upasamaya abhinyaya**

sambodhaya nibbanaya sangvattati

**ayameva ariyo atthangiko maggo seyyathidang (1) sammaditthi (2)
sammasankappo (3) sammavaca (4) sammakammanto (5) sammaajivo
(6) sammavayamo (7) sammasati (8) sammasamadhi**

**ayang kho sa bhikkhave majjhima patipadata thagatena
abhisambuddha cakkhukarani yanakarani upasamaya abhinyaya
sambodhaya nibbanaya sangvattati**

**idang kho pana bhikkhave dukkhang ariyasaccang jatipi dukkha jarapi
dukkha maranampi dukkhangsokaparidevadukkhadomanassupayasapi
dukkha appiyehi sampayogo dukkho piyehi vippayogo dukkho
yampicchang na labhati tampi dukkhang sankhittena
pancupadanakkhandha dukkha**

**idang kho pana bhikkhave dukkhasamudayo ariyasaccang yayang
tanha ponobhavika nandiragasahagata tatra tatrabhinandini
seyyathidang kamatanha bhavatanha vibhavatanha**

**idang kho pana bhikkhave dukkhanirodho ariyasaccang yo tassa yeva
tanhaya asesaviraganirodho cago patinissaggo mutti analayo**

**idang kho pana bhikkhave dukkhanirodhagamini patipada
ariyasaccang ayameva ariyo atthangiko maggo seyyathidang (1)
sammaditthi (2) sammasankappo (3) sammavaca (4) sammakammanto
(5) sammaajivo (6) sammavayamo (7) sammasati (8) sammasamadhi**

**idang dukkhang ariyasaccanti me bhikkhave pubbe ananussutesu
dhammesu cakkhung udapadi yanang udapadi panya udapadi vijja
udapadi aloko udapadi**

**tang kho panidang dukkhang ariyasaccang parinyeyyanti me bhikkhave
pubbe ananussutesu dhammesu cakkhung udapadi yanang udapadi
panya udapadi vijja udapadi aloko udapadi**

**tang kho panidang dukkhang ariyasaccang parinyatanti me bhikkhave
pubbe ananussutesu dhammesu cakkhung udapadi yanang udapadi
panya udapadi vijja udapadi aloko udapadi**

**idang dukkhasamudayo ariyasaccanti me bhikkhave pubbe
ananussutesu dhammesu cakkhung udapadi yanang udapadi panya
udapadi vijja udapadi aloko udapadi**

tang kho panidang dukkhasamudayo ariyasaccang pahatabbanti me

bhikkhave pubbe ananussutesu dhammesu cakkhung udapadi yanang udapadi panya udapadi vijja udapadi aloko udapadi

tang kho panidang dukkhasamudayo ariyasaccang pahinanti me bhikkhave pubbe ananussutesu dhammesu cakkhung udapadi yanang udapadi panya udapadi vijja udapadi aloko udapadi

idang dukkhanirodho ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhung udapadi yanang udapadi panya udapadi vijja udapadi aloko udapadi

tang kho panidang dukkhanirodho ariyasaccang sacchikatabbanti me bhikkhave pubbe ananussutesu dhammesu cakkhung udapadi yanang udapadi panya udapadi vijja udapadi aloko udapadi

tang kho panidang dukkhanirodho ariyasaccang sacchikatanti me bhikkhave pubbe ananussutesu dhammesu cakkhung udapadi yanang udapadi panya udapadi vijja udapadi aloko udapadi

idang dukkhanirodhagamini patipada ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhung udapadi yanang udapadi panya udapadi vijja udapadi aloko udapadi

tang kho panidang dukkhanirodhagamini patipada ariyasaccang bhavetabbanti me bhikkhave pubbe ananussutesu dhammesu cakkhung udapadi yanang udapadi panya udapadi vijja udapadi aloko udapadi

tang kho panidang dukkhanirodhagamini patipada ariyasaccang bhavitanti me bhikkhave pubbe ananussutesu dhammesu cakkhung udapadi yanang udapadi panya udapadi vijja udapadi aloko udapadi

yavakivanca me bhikkhave imesu catusu ariyasaccesu evantiparivattang dvadasakarang yathabhutang yanadassanang na suvisuddhang ahosineva tavahang bhikkhave sadevake loke samarake sabrahmake sassamana brahmaniya pajaya sadevamanussaya anuttarang sammasambodhing abhisambuddho paccanyasing

yato ca kho me bhikkhave imesu catusu ariyasaccesu evantiparivattang dvadasakarang yathabhutang yanadassanang suvisuddhang ahosi athahang bhikkhave sadevake loke samarake sabrahmake sassamana brahmaniya pajaya sadevamanussaya anuttarang sammasambodhing abhisambuddho paccanyasing

yananca pana me dassanang udapadi akuppa me vimutti ayamantima jatinatthi dani punabbhavoti

**idamavoca bhagava attamana pancavaggiya bhikkhu bhagavato
bhasitang abhinandung imasminca pana veyyakaranasming
bhanyamane ayasmato kondanyassa virajang vitamalang
dhammacakkhung udapadi yangkinci samudayadhammang sabbantang
nirodhadhammanti**

**pavattite ca bhagavata dhammacakke bhumma deva
saddamanussavesung etam bhagavata baranasiyang isipatane migadaye
anuttarang dhammacakkang pavattitang appativattiyang samanena va
brahmanena va devena va marena va brahmuna va kenaci va
lokasmin'ti**

**bhummanang devanang saddang sutva catummaharajika deva
saddamanussavesung catummaharajikanang devanang saddang sutva
tavatingsa deva saddamanussavesung tavatingsanang devanang
saddang sutva yama deva saddamanussavesung yamanang devanang
saddang sutva tusita deva saddamanussavesung tusitanang devanang
saddang sutva nimmanarati deva saddamanussavesung
nimmanaratinang devanang saddang sutva paranimmitavasavatti deva
saddamanussavesung paranimmitavasavattinang devanang saddang
sutva brahmakayika deva saddamanussavesung**

(Extended version:)

**brahmaparisajja deva saddamanussavesung brahmaparisajjanang
devanang saddang sutva
brahmaparohita deva saddamanussavesung brahmaparohitanang
devanang saddang sutva
mahabrahma deva saddamanussavesung mahabrahmanang devanang
saddang sutva
parittabha deva saddamanussavesung paritthabanang devanang
saddang sutva
appamanabha deva saddamanussavesung appamanabhanang devanang
saddang sutva
abhassara deva saddamanussavesung abhassaranang devanang saddang
sutva
parittasubha deva saddam anussavesung parittasubhanang devanang
saddang sutva
appamanasubha deva saddamanussavesung appamanasubhanang
devanang saddang sutva
subhakinhaka deva saddamanussavesung subhakinhakanang devanang
saddang sutva**

**vehapphala deva saddam anussavesung vehapphalanang devanang
saddang sutva**

aviha deva saddamanussavesung avihanang devanang saddang sutva

atappa deva saddamanussavesung atappanang devanang saddang sutva

**sudassa deva saddamanussavesung sudassanang devanang saddang
sutva**

sudassi deva saddamanussavesung sudassinang devanang saddang sutva

akanitthaka deva saddamanussavesung

(End of extended version)

etam bhagavata baranasiyang isipatane migadaye anuttarang

dhammacakkang pavattitang appativattiyang samanena va

brahmanena va devena va marena va brahmuna va kenaci va

lokasmin'ti

itiha tena khanena tena muhuttana yava brahmaloka saddo

abbhuggacchi ayanca dasasahassi lokadhatusankampi sampakampi

sampavedhi appamano ca oraro obhaso loka paturahosi atikkammeva

devanang devanubhavang atha kho bhagava udanang udanesi anyasi

vata kho kondanyo anyasi vata kho kondanyoti itihidang ayasmato

kondanyassa anyakondanyo tveva namang aho'si'ti

(Thus have I heard, at one time the Blessed One was staying in the Isipatana Forest at the Deer Park near Varanasi when the Blessed advised his five disciples to intently listen to his words, thus "Bhikkhus there are two extremes that a renunciate should not follow. One is the giving in to sense pleasure which is vulgar, worldly densely, defiled, lowly and of absolutely no benefit. The other is the giving up to self-mortification which gives rise to suffering, it is lowly and of absolutely no benefit.

Oh Bhikkhus, by practicing this Middle Way you will not travel these two extremes that the Tathagata has realized with supreme wisdom. It produces insight and induces knowledge and naturally leads to tranquility which allows for ultimate knowledge, virtue and Nibbana to arise. Oh Bhikkhus, what is that Middle Way which the Tathagata has realized with supreme wisdom that inclines toward insight knowledge that naturally leads to tranquility, which allows supreme knowledge, goodness and Nibbana to arise?

The Noble Eightfold Path is the instrument for overcoming defilements. It includes right view, thought, speech action, livelihood, effort, mindfulness, concentration.

Oh Bhikkhus this is the practice of the Middle Way which the Tathagata has realized with the highest wisdom. It produces insight and induces knowledge and naturally leads to tranquility which allows for ultimate knowledge, virtue and Nibbana to arise.

Oh Bhikkhus, the Noble Truth of suffering is, birth is suffering, aging is suffering, death is suffering, sorrowfulness, lamentation, pain, grief and despair are suffering, encountering things we don't love or cherish is suffering, being separated from those things we love or cherish is suffering, not attaining one's wishes is suffering. In short adherence to the five aggregates is suffering.

Oh Bhikkhus, the Noble Truth of the origin of suffering is, craving is the cause of suffering, it gives rise to new births, it blindly follows lust and enjoyment, it gives rise to pleasurable emotions such as the craving for sense pleasures, the craving for becoming, the craving for annihilating.

Oh Bhikkhus, the Noble Truth of the cessation of suffering is to extinguish suffering without any remnants of craving by forsaking it by putting it down, by letting go of it and by not binding oneself to it.

Oh Bhikkhus, the Noble Truth of the path, which leads to the cessation of suffering, it includes right view, thought, speech, action, livelihood, effort, mindfulness, concentration.

Oh Bhikkhus, this insight this knowledge, this wisdom, this understanding, this light that has arisen in me of the Noble Truth of suffering has never been heard before.

Oh Bhikkhus, this insight, this knowledge, this wisdom, this understanding, this light that has arisen in me of the Noble Truth of suffering has never been heard before.

Oh Bhikkhus, this insight, this knowledge, this wisdom, this understanding, this light that has arisen in me of the Noble Truth of suffering that has never been heard before should be wisely realized.

Oh Bhikkhus, this insight, this knowledge, this wisdom, this understanding, this light that has arisen in me of the Noble Truth of suffering that has never been heard before has been realized by me.

Oh Bhikkhus, this insight, this knowledge, this wisdom, this understanding, this light that has arisen in me of the Noble Truth of the origin of suffering has never been heard before.

Oh Bhikkhus, this insight, this knowledge, this wisdom, this understanding, this light that has arisen in me of the Noble Truth of the origin of suffering that has never been heard before should be relinquished.

Oh Bhikkhus, this insight, this knowledge, this wisdom, this understanding, this light that has arisen in me of the Noble Truth of the origin of suffering that has never been heard before has been relinquished by me.

Oh Bhikkhus, this insight, this knowledge, this wisdom, this understanding, this light that has arisen in me of the Noble Truth of the cessation of suffering has never been heard before.

Oh Bhikkhus, this insight, this knowledge, this wisdom, this understanding, this light that has arisen in me of the Noble Truth of the cessation of suffering that has never been heard before should be realized.

Oh Bhikkhus, this insight, this knowledge, this wisdom, this understanding, this light that has arisen in me of the Noble Truth of the cessation of suffering that has never been heard before has been realized by me.

Oh Bhikkhus, this insight, this knowledge, this wisdom, this understanding, this light that has arisen in me of the Noble Truth of the path leading to the cessation of suffering has never been heard before.

Oh Bhikkhus, this insight, this knowledge, this wisdom, this understanding, this light that has arisen in me of the Noble Truth of the path leading to the cessation of suffering that has never been heard before should be cultivated.

Oh Bhikkhus, this insight, this knowledge, this wisdom, this understanding, this light that has arisen in me of the Noble Truth of the path leading to the cessation of suffering that has never been heard before has been cultivated by me.

Oh Bhikkhus, as long as my knowledge and understanding of these Four Noble Truths in their three rounds and twelve states were not perfectly clear to me; so I firmly assert that I never equated myself with the realization of the incomparable supreme enlightenment either to the Devas, Maras, Brahmas or to the ascetics and Brahmins including kings and men.

Oh Bhikkhus, when my knowledge and understanding of these Four Noble Truths in their three rounds and twelve states were made perfectly clear to me; so I do indeed firmly assert that I equate myself with the realization of the incomparable supreme enlightenment to the Devas, Maras, Brahmas, to the ascetics and Brahmins including kings and men.

This knowledge of the Four Noble Truths that has been perfectly realized by me will never deteriorate. My life has been completely lived, there will be no more births or becomings.

Thus spoke the Blessed One and the company of five bhikkhus were glad and rejoiced at the words of the Blessed One. While the discourse was being expounded by the Blessed One there arose in Ven. Kondanya the pure Eye of Truth free of obstructions and impurities 'That which has ordinarily arisen shall cease.'

Thus the Wheel of Dhamma has been set in motion and all the earth Devas exclaimed "This Wheel of Dhamma has no other equal. It has been set in motion by the Blessed One in the Isipatana Forest at the Deer Park near Varanasi. The ascetics and Brahmins, the Devas, Maras and Brahmas and other worldly beings not any of them can halt it." And all the Devas of the Catummaharajika heaven realm upon hearing the reverberating rejoicing of the earth Devas rejoiced. And all the Devas of the Tavatingsa heaven realm upon hearing the reverberating rejoicing of the Catummaharajika Devas rejoiced. And all the Devas of the Yama heaven realm upon hearing the reverberating rejoicing of the Tavatingsa Devas rejoiced. And all the Devas of the Tusita heaven realm upon hearing the reverberating rejoicing of the Yama Devas rejoiced. And all the Devas of the Nimmanarati heaven realm upon hearing the reverberating rejoicing of the Tusita Devas rejoiced. And all the Devas of the Paranimmitavasavatti heaven realm upon hearing the reverberating rejoicing of the Nimmanarati Devas rejoiced. And all the Devas of the Brahma heaven realms upon hearing the reverberating rejoicing of the Paranimmitavasavatti Devas rejoiced.

"This Wheel of Dhamma has no other equal. It has been set in motion by the Blessed One in the Isipatana Forest at the Deer Park near Varanasi. The ascetics and Brahmins, the Devas, Maras and Brahmas and other worldly beings not any of them can halt it."

And at that moment the cries reached even to the Brahma worlds. And all the 10000 world systems shook, quivered and quaked. And a brilliant immeasurable light radiated throughout the universe surpassing even the radiance of all the Deva realms.

Thereupon the Blessed One joyously uttered "Kondanya has indeed understood ,he has indeed understood." And because of this he received the name 'AnyaKondanya' or 'The One Who Has Understood'. So it has transpired.)

Mangalasutta

Discourse on Blessings (Thai book p.62)

**Asevana ca balanang
puja ca pujaniyanang**

*(Not to consort with fools, with the wise to consort and to honor the honorable;
this is the highest blessing.)*

**panditananca sevana
etam mangalamuttamang**

**Patirupadesavaso ca
attasammapanidhi ca**

*(Living in befitting places, in the past having made merit and with oneself rightly guarded;
this is the highest blessing.)*

**pubbe ca katapunyata
etam mangalamuttamang**

**Bahusaccanca sippanca
subhasita ca ya vaca**

*(Ample learning and handicraft, being well-trained in discipline and speech that is well spoken;
this is the highest blessing.)*

**vinayo ca susikkhito
etam mangalamuttamang**

**Matapitu upatthanang
anakula ca kammanta**

*(Supporting mother and father, cherishing ones wife and children, ways of work without conflict;
this is the highest blessing.)*

**puttadarassa sangaho
etam mangalamuttamang**

**Dananca dhammacariya ca
anavajjani kammani**

(Generosity and conduct according to the Dhamma and help for relatives with unobstructed kamma; this is the highest blessing.)

**yatakananca sanghaho
etam mangalamuttamang**

**Arati virati papa
appamado ca dhammesu**

(Abstinence from evil, refraining from intoxicants, heedfulness in all that is Dhamma; this is the highest blessing.)

**majjapana ca sanyamo
etam mangalamuttamang**

**Garavo ca nivato ca
kalena dhammassavanang**

(Respectfulness and humility, contentment and gratitude, listening to the Dhamma; this is the highest blessing.)

**santhutti ca katanyuta
etam mangalamuttamang**

**Khanti ca sovacassata
kalena dhammasakaccha**

(Patience and meekness when corrected, and sight of samanas, timely discussion of Dhamma; this is the highest blessing.)

**samanananca dassanang
etam mangalamuttamang**

**Tapo ca brahmacariyanca
nibbanasacchikiriya ca**

(Ardent effort, the divine life leading, insight into the Noble Truths and realization of Nibbana; this is the highest blessing.)

**ariyasaccana dassanang
etam mangalamuttamang**

**Putthassa lokadhammehi cittang yassa na kampati
asokang virajang khemang etam mangalamuttamang**

(Though in contact with worldly dhammas yet his mind is not shaken-griefless, dustless, secure; this is the highest blessing.)

Etadisani kattavana sabbatthamaparajita

sabbattha sotthing gacchanti tantesang mangalamuttamanti

(Since by doing such things as these mankind are everywhere unconquerable and go in safety; this is the highest blessing.)



Ratanasutta

Discourse on Precious Jewels (Thai book p.63)

yangkinci vittang idha va hurang va saggesu va yang ratanang panitang na no samang atthi tathagatena idampi buddhe ratanang panitang etena saccena suvatthi hotu

(Among all treasures in the world or beyond nothing is equal to the Accomplished One, the Buddha. The Buddha is a Precious jewel. By this truth may there be happiness.)

khayang viragang amatang panitang yadajjhaga sakyamuni samahito na tena dhammena samatthi kinci idampi dhamme ratanang panitang etena saccena suvatthi hotu

(Praise the Buddha for realizing the Dhamma, the cessation of defilements, free from passion, deathless and supreme. This precious jewel is the Dhamma. By this truth may there be happiness.)

yambuddhasetho parivannayi sucing samadhimanantarikanyamahu samadhina tena samo na vijjati idampi dhamme ratanang panitang etena saccena suvatthi hotu

(The Buddha praised pure concentration that gives result if practiced with discipline. There is nothing equal to that concentration. This precious jewel is the Dhamma. By this truth may there be happiness.)

ye puggala attha satang pasattha cattari etani yugani honti te dakkhineyya sugatassa savaka etesu dinnani mahapphalani idampi sanghe ratanang panitang etena saccena suvatthi hotu

(The eight individuals praised for virtue constitute four pairs, they are the disciples of the Buddha and are worthy of offerings. Gifts given to them yield rich results. This precious jewel is the Sangha. By this truth may there be happiness.)

ye suppayutta manasa dalhena nikkamino gotamasasanamhi tepattipatta amatang vigayha laddha mudha nibbuting bhunjamana idampi sanghe ratanang panitang etena saccena suvatthi hotu

(Immersing themselves in the dispensation of the Gotama Buddha with steadfast mind they eliminated passion and attained enlightenment. Overcoming death they enjoy effortless peace. This precious jewel is the Sangha. By this truth may there be happiness.)

khinang puranang navang natthi sambhavam virattacittayatike bhavasming te khinabija avirulhi chanda nibbanti dhira yathayampadipo idampi sanghe ratanang panitang etena saccena suvatthi hotu

(The past karma of those who follow the Dhamma is exhausted, there is no arising of fresh karma, their minds are not attached to future births, they have extinguished the seed of becoming. The flame of the lamp doesn't grow, it just fades away. This precious jewel is the Sangha. By this truth may there be happiness.)

**yanidha bhutani samagatani bhummani va yaniva antalikkhe
tathagatang devamanussapujitang buddhang namassama suvatthi hotu**

**yanidha bhutani samagatani bhummani va yaniva antalikkhe
tathagatang devamanussapujitang dhammang namassama suvatthi hotu**

**yanidha bhutani samagatani bhummani va yaniva antalikkhe
tathagatang devamanussapujitang sanghang namassama suvatthi hotu**

(Whatever beings are assembled here, terrestrial of celestial, come let us salute the perfect Buddha, the perfect Dhamma, the perfect Sangha, which are honored by gods and men. May there be happiness.)

Karaniyamettasutta

Discourse on Loving Kindness (Thai book p.63)

**mettanca sabbalokasming manasambhavaye aparimanang uddhang
adho ca tiriyanca asambadhang averang asapattang tittancarang
nisinno va sayano va yavatassa vigatamiddho etang sating adhittheyya
brahmametang viharang idhamahu ditthinca anupagamma silava
dassanena sampanno kamesu vineyya gedhang na hi jatu
gabbhaseyyang punareti'ti**

(Translation see Thai book p.99)

Vattakaparitta

The Quail's Protection (Thai book p.64)

**Atthi loke silaguno saccang soceyanuddaya tena saccena kahami
saccakiriyamanuttarang avajjitva dhammabalang saritva pubbake jine**

(In the world there is the quality of virtue, truth, purity and compassion too. I according with truth shall make an unsurpassed truth-asseveration reflecting on the power of Dhamma and calling to mind the conquerors in the past.)

**Saccabalamavassaya saccakiriyamakasahang santi pakkha apattana
santi pada avancana mata pita ca nikkhanta jataveda patikkama**

(Depending on this power of truth I made a truth-asseveration: 'Here are wings which can not fly, here are feet but can not walk, mother and father have gone out. Jataveda the fire: Go back!')

**Saha sacce kate mayhang mahapajjalito sikhi vajjesi sorasa karisani
udakang patva yathasikhi sacce name samo natthi esa me
saccaparami'ti**

(This act of mine I made with truth and the great blazing fire avoid me from a distance of sixteen feet, like fire coming to water. There is nothing equal to truthfulness. This is my perfection of truth.)

Khandhaparitta

The Group Protection (Thai book p.64)

**appamano buddho appamano dhammo appamano sangho
pamanavantani siringsapani ahi vicchika satapadi unyanabhi sarabu
musika**

(Immeasurable is the Buddha, immeasurable is the Dhamma, immeasurable is the Sangha. Give sympathy to creeping and crawling things, snakes, scorpions, centipedes, spiders, lizards and mice.)

**kata me rakkha kata me paritta patikkamantu bhutani sohang namo
bhagavato namo sattannang sammāsambuddhanang**

(A protection has been made by me, a safeguard has been made by me. Let all creatures withdraw. I pay homage to the Buddha. I pay homage to the seven fully enlightened ones.)

Buddhagun

(Thai book p.64)

**itipi so bhagava arahang sammāsambuddho vijjacaranasampanno
sugato lokavidu anuttaro purisadammasarathi sattha devamanussanang
buddho bhagavati**

(Translation see Thai book p.17)

Dhammagun

(Thai book p.64)

**svakkhato bhagavata dhammo sanditthiko akaliko chipassiko
opānāyiko paccattang veditabbo vinyuhiti**

(Translation see Thai book p.19)

Sanghagun (Thai book p.64)

**supatipanno bhagavato savakasangho ujupatipanno bhagavato
savakasangho yayapatipanno bhagavato savakasangho samicipatipanno
bhagavato savakasangho yadidang cattari purisayugani attha
purisapuggala esa bhagavato savakasangho ahuneyyo pahuneyyo
dakkhineyyo anjalikaraniyo anuttarang punyakkhettang lokassati**

(Translation see Thai book p.22)

Atanatiyaparitta The Atanata Protection (Thai book p.65)

**vipassissa namatthu cakkhumantassa sirimato
sikhissapi namatthu sabbabhutanukampino
vessabhussa namatthu nahatakassa tapassino
namatthu kakusandhassa marasenappamaddino
konagamanassa namatthu brahmanassa vusimato
kassapassa namatthu vippamuttassa sabbadhi
angirasassa namatthu sakyaputtassa sirimato yo imang
dhammadesesi sabbadukkhapanudanang
ye capi nibbuta loke yathabhutang vipassisung
te jana apisuna mahanta vitarada
hitang devamanussanang yang namassanti gotamang
vijjajaranasampanang mahantang vitaradang
vijjajaranasampanang buddhang vandama gotamanti**

(Praised be Vipassi, possessed of vision and glory, Praised be Sikhi too, compassionate towards all beings. Praised be Vessabhu, who has washed away all defilements and followed the ascetic practice. Praised be Kakusandhassa, who defeated the army of Mara. Praised be Konagamana, a true Brahmin who reached the highest perfection. Praised be Kassapa, who freed himself from defilements. Praised be Angirasa, the glorious son of Sakyas who taught the Dhamma to dispel all suffering. Praised be Gotama, who is for the benefit of gods and men, who is endowed with wisdom and perfect conduct. Let my homage be to those Arahants.)

Angulimalaparitta Angulimalaparitta (Thai book p.65)

**yatohang bhagini ariyaya jatiya jato nabhijanami sancicca panang jivita
voropeta tena saccena sotthi te hotu sotthi gabbhassa**

(Sister, from the time being born in the noble birth I don't know that I have purposely deprived any living being. By this truth may you be safe and may there be safety for the child in your womb.)

Bojjhangaparitta The Enlightenment-Factors' Protection (Thai book p.65)

**bojjhango satisankhato dhammanang vicayo tatha viriyampitipassaddhi
bojjhanga ca tathapare samadhupekkha bojjhanga sattete sabbadassina
munina sammadakkhata bhavita bahulikata sangvattanti abhinyaya
nibbanaya ca bodhiya etena saccavajjena sotthi te hotu sabbada
ekasming samaye natho moggallananca kassapang gilane dukkhite disva
bojjhange satta desayi te ca tang abhinanditva roga muccingsu
tangkhane etena saccavajjena sotthi te hotu sabbada ekada
dhammarajapi gelanyenabhipilito cundattherena tanyeva bhanapetvana
sadarang sammoditva ca abadha tamha vutthasi thanaso etena
saccavajjena sotthi te hotu sabbada pahina te ca abadha tinnannampi
mahesinang maggahatakilesava pattanuppattidhammatang etena
saccavajjena sotthi te hotu sabbada**

(The 7 factors of enlightenment are namely mindfulness, investigation of Dhamma, effort, zest, tranquility, concentration and equanimity. When practiced repeatedly penetration of truth, cessation of suffering and knowledge of the path will be realized. By the utterance of this truth, may there always be happiness for you. Once the Lord saw Moggallana and Kassapa being unwell he preached the 7 factors of enlightenment. Having listened to his sermon they were freed from disease. By uttering this truth, may there always be happiness for you. Once king of Dhamma was oppressed by disease he had the venerable Cunda recite this discourse respectfully. Listening to the sermon he was immediately cured. By uttering this truth, may there always be happiness for you. The eradicated diseases of the great three sages never occurred again, like the mental defilements healed by the path. By uttering this truth, may there always be happiness for you.)



Abhayaparitta

The Fearlessness Protection (Thai book p.65)

**yandunnimittang avamangalanca yo camanapo sakunassa saddo
papaggaho dussupinang akantang buddhanubhavana vinasamentu**
*(Negative images and misfortune, the distraught sounds of a bird, evil planets unsettling bad
dreams; by the power of the Buddha may all these dangers be destroyed.)*

**yandunnimittang avamangalanca yo camanapo sakunassa saddo
papaggaho dussupinang akantang dhammanubhavana vinasamentu**
*(Negative images and misfortune, the distraught sounds of a bird, evil planets unsettling bad
dreams; by the power of the Dhamma may all these dangers be destroyed.)*

**yandunnimittang avamangalanca yo camanapo sakunassa saddo
papaggaho dussupinang akantang sanghanubhavana vinasamentu**
*(Negative images and misfortune, the distraught sounds of a bird, evil planets unsettling bad
dreams; by the power of the Sangha may all these dangers be destroyed.)*

Jayaparitta

The Victory Protection (Thai book p.66)

**sakkatva buddharatanang osathang uttamang varang hitang
devamanussanang buddhatejena sotthina nassantupaddava sabbe
dukkha vupasamentu te**
*(Having revered the Buddha treasure, truly the best of medicines, welfare of gods and men, by the
Buddha's might be may safety be yours, may all distress be destroyed and all suffering cease.)*

**sakkatva dhammaratanang osathang uttamang varang
parilahupasaranang dhammatejena sotthina nassantupaddava sabbe
bhaya vupasamentu te**
*(Having revered the Dhamma treasure, truly the best of medicines, calmer of fevered passions ,by
the Dhamma's might be may safety be yours, may all distress be destroyed and all suffering cease.)*

**sakkatva sangharatanang osathang uttamang varang ahuneyyang
pahuneyyang sanghatejena sotthina nassantupaddava sabbe roga
vupasamentu te**
*(Having revered the Sangha treasure, truly the best of medicines, worthy of gifts and hospitality, by
the Sangha's might be may safety be yours, may all distress be destroyed and all suffering cease.)*

**natthi me saranang anyang buddho me saranang varang etena
saccavajjena hotu te jayamangalang**
(For me there is no other refuge than the Buddha.)

**natthi me saranang anyang dhammo me saranang varang etena
saccavajjena hotu te jayamangalang**

(For me there is no other refuge than the Dhamma.)

**natthi me saranang anyang sangho me saranang varang etena
saccavajjena hotu te jayamangalang**

(For me there is no other refuge than the Sangha.)

**yankinci ratanang loke vijjati vividhang puthu ratanang buddhasamang
natthi tasma sotthi bhavantu te**

(Whatever treasure there is in the world, no treasure is equal to the Buddha; may there be safety for you.)

**yankinci ratanang loke vijjati vividhang puthu ratanang
dhammasamang natthi tasma sotthi bhavantu te**

(Whatever treasure there is in the world, no treasure is equal to the Dhamma; may there be safety for you.)

**yankinci ratanang loke vijjati vividhang puthu ratanang sanghasamang
natthi tasma sotthi bhavantu te**

(Whatever treasure there is in the world, no treasure is equal to the Sangha; may there be safety for you.)

Mongkolcakkavanyai (Thai book p.67)

**Siridhitimatitejo jayasiddhi mahiddhi mahaguna parimita punya
dhikarassa sabban taraya nivarana samatthasa bhagavato arahato
sammasambuddhasa davatting samaha purisalakkhana nubhavana
asitaya nubayanjana nubhavana atthuttarasata manggala nubhavana**

**chabba narangsiya nubhavana
ketumala nubhavana**

**dasa paramitta nubhavana
dasa upaparamitta nubhavana**

**dasa paramattha paramitta nubhavana
sila samadhi panya nubhavana**

**buddha nubhavana
dhamma nubhavana**

sangha nubhavana

teja nubhavana

iddha nubhavana

bala nubhavana

yeyyadhamma nubhavana

caturasitisahassa dhammakhanda nubhavana

navalokuttara dhamma nubhavana

atthangikamagga nubhavana

atthasama patthiya nubhavana

charabhinya nubhavana

catusaccayana nubhavana

dasabalayana nubhavana

sabbayutayana nubhavana

metta karuna mudita uppheka nubhavana

sabbaparitta nubhavana

ratanattaya saaranaa nubhavana

tuyhang sabbaroga sogupaddava dukkha domanassupayasapi

vinassantu sabba antarayapi vinassantu sabbasang kappa tuyhang

samijantu dihayutatuyhang hotu satavassajivena samangiko hotu

sabbada akasapabbatavanabhummikang gamaha samuddha arakkhaka

devata sada tumhe anurakkhantu

Mettanisangsaluttapatha

(Thai book p.68)

Mettaya bhikkhave cetovimuttiya

Asevitaya bhavitaya

Bahulikataya yanikataya

Vatthukataya anutthitaya

Paricitaya susamaraddhaya

Ekadasanisansa patikankha

Katame ekadasa

(1) Sukhang supati

(2) Sukhang patibujjhati

- (3) Na papakang supinang passati
- (4) Manussanang piyo hoti
- (5) Amanussanang piyo hoti
- (6) Devata rakkhanti
- (7) Nassa aggi vavisang vasatthang vakamati
- (8) Tuvatang cittang samadhiyati
- (9) Mukhavanno vippsidati
- (10) Asammulho kalang karoti
- (11) Uttaring appativijjhanto brahmalokupago hoti

Mettaya bhikkhave cetovimuttiya

Asevitaya bhavitaya

Bahulikataya yanikataya

Vatthukataya anutthitaya

Paricitaya susamaraddhaya

Ime ekadasanisansa patikankhati

Idamavoca bhagava

Attamanate bhikkhu bhagavato bhasitang abhinandunti

(Translation see p.87)

Jayaparitta

The Victory Protection (Thai book p.68)

So atthaladdho sukrito

virunho buddhasasane

(May he gain benefits and happiness and grow in the Buddhasasana.)

aroko sukrito hohi

saha sabbehi yatibhi

(be without disease and happy may he be with all his relatives.)

Sa atthaladdha sukrita

virunha buddhasasane

(May she gain benefits and happiness and grow in the Buddhasasana.)

aroka sukrita hohi

sahasabbehi yatibhi

(be without disease and happy may she be with all his relatives.)

Te atthaladdha sukrita

virunha buddhasasane

(May they gain benefits and happiness and grow in the Buddhasasana.)

aroka sukrita hotha

saha sabbehi yatibhi

(be without disease and happy may they be with all their relatives.)

Atanatiyaparitta **The Atanata Protection (Thai book p.69)**

Sabbarokavinimutto sabbasantapavajito

(From all diseases freed, from all grief escaped)

sabbaveramatikkanto nibbuto ca tuvang bhava

(overcome all enmity and liberated may you be.)

sabbitiyo vivajjantu sabba roko vinassatu

(May all distress be averted. May all diseases be destroyed.)

ma te bhavatvantarayo sukhi dighayuko bhava

(May nothing hinder you. May you be happy and live long.)

abhivadana silissa niccang vutthapacayino

(Four qualities increase for one of respectful nature and honours elders.)

cattaro dhamma vatthanti ayu vanno sukkhang balang

(long life and beauty, happiness and strength.)

Devatauyyojanagatha **(Thai book p.69)**

dukkhappatta ca niddukkha bhayappatta ca nibbhaya

sokappatta ca nissoka hontu sabbepi panino

(May all beings who already experience dukkha be free from dukkha, experiencing dangers be free from dangers, experiencing sorrow be free from sorrow.)

ettavata ca amhehi sambhatang punyasampadang

sabbe devanumodantu sabbasampattisiddhiya

(May all the Devas exclaim 'Anumodana' for the accumulated merit we have done and for success in all endeavors.)

danang dadantu saddhaya silang rakkhantu sabbada

bhavanabhirata hontu gacchantu devatagata

(May all people offer alms with faith, may they maintain the precepts, always take pleasure in meditating and may they proceed onto the Deva realms.)

sabbe buddha balappatta paccekananca yang balang

arahantananca tejena rakkhang bandhami sabbaso

(All the Buddhas have perfected powers, there is the power of the all the Paccekabuddhas and the might of all the Arahants. May I bind protection all around by the might and power of all these beings.)

Atthangikamagga **The Noble Eightfold Path (Thai book p.82)**

(Handa mayang ariyatthangikamaggapathang bhanama se)

Ayameva ariyo atthangiko maggo

Hontang nii lae bpen hon tang an prasert sueng pra gaub duai ong bpaet
(*This is the very Noble Eightfold Path*)

Seyyathidang

Dai gae sing rao nii kue
(*namely:*)

- 1. Sammaditthi**
Kwaam hen choop
(*right understanding*)
- 2. Sammasangkappo**
Kwaam damri choop
(*right thought*)
- 3. Sammavaca**
Kwaam puut ja choop
(*right speech*)
- 4. Sammakammanto**
Gaan tam ngaan choop
(*right action*)
- 5. Sammaajivo**
Gaan liang chiiwit choop
(*right livelihood*)
- 6. Sammavayamo**
Kwaam paa pian choop
(*right effort*)
- 7. Sammasati**
Kwaam raluek choop
(*right mindfulness*)
- 8. Sammasamadhi**
Kwaam tangjai man choop
(*right meditative concentration*)

Katama ca bhikkave sammaditthi?

Doo goon bhikksu tanglai kwaam hen choop bpen yangrai rao?
(*And monks, what is right understanding?*)

Yang kho bhikkave dukkhe yanang

Doo gon bhikksu tanglai kwaam ruu andai bpen kwaam ruu nai tukk
(*Monks, it is the insight into the universality of suffering.*)

Dukkhasamudaye yanang

Bpen kwaam ruu nai het nai gert tukk
(insight into the cause of suffering,)

Dukkhanirodhe yanang

Bpen kwaam ruu nai kwaam dap hang tukk
(insight into the cessation of suffering,)

Dukkhanirodhagaminiya patipadaya yanang

Bpen kwaam ruu nai taang damnern hai tueng kwaam dap hen tukk
(insight into the path of leading to cessation of suffering.)

Ayang vuccati bhikkave sammaditthi

Doo goon bhikksu tanglai an nii rao gao waa kwaam hen choop
(This monks ,is called right understanding.)

❁ **Katamo ca bhikkave sammankappo?**

Doo goon bhikksu tanglai kwaam damri choop bpen yangrai rao?
(And monks, what is right thought?)

Nekkhamasangkappo

Kwaam damri nai gaan awk jak gaam
(The thought free from sensuality,)

Avayapadasangkappo

Kwaam damri nai gaan mai mungrai
(thought free from ill will,)

Avihingsasangkappo

Kwaam damri nai gaan mai biat bian
(thought free from cruelty.)

Ayang vuccati bhikkave sammasang-kappo

Doo goon bhikksu tanglai an nii rao gao waa kwaam damri choop
(This monks, is called right thought.)

❁ **Katama ca bhikkave sammavaca?**

Doo goon bhikksu tanglai gaan puut ja choop bpen yangrai rao?
(And monks, what is right speech?)

Musavada veramani

Jetana bpen krueang wen djak gaan puut mai jing
(Abstaining from lying,)

Pisunaya vacaya veramani

Jetana bpen krueang wen djak gaan puut sosiad
(abstaining from slandering,)

Pharusaya vacaya veramani

Jetana bpen krueang wen djak gaan puut yarb
(abstaining from abusing,)

Samphappalapa veramani

Jetana bpen krueang wen djak gaan puut per jer
(abstaining from gossiping.)

Ayang vuccati bhikkave sammavaca

Doo goon bhikksu tanglai an nii rao gao waa gaan puut ja choop
(This monks, is called right speech.)

❖ **Katamo ca bhikkave sammakammanto?**

Doo goon bhikksu tanglai gaan tam ngaan choop bpen yangrai rao?
(And monks what is right action?)

Panatipada veramani

Jetana bpen krueang wen djak gaan kaa
(Abstaining from killing.)

Addinnadana veramani

Jetana bpen krueang wen djak gaan thue ao sing kong tii djao kong mai dai
 hai leeo
(abstaining from stealing.)

Kamesu miccacara veramani

Jetana bpen krueang wen djak prapuet phit nai gaam tanglai
(abstaining from sexual misconduct.)

Ayang vuccati bhikkave sammakammanto

Doo goon bhikksu tanglai an nii rao gao waa gaan tam ngaan choop
(This monks, is called right action.)

❖ **Katamo ca bhikkave sammaajivo?**

Doo goon bhikksu tanglai gaan liang chiiwit choop bpen yangrai rao?
(And monks, what is right livelihood?)

Idha bhikkave ariyasavako

Doo goon bhikksu tanglai saawok kong Pra Ariyajao nai Thamm winai nii
(herein monks)

Micchaajivang pahaya

La gaan liang chiiwit tii phit sia
(Having abounded wrong livelihood.)

Sammaajivena jivikang kappeti

Yom samret kwaam bpen yuu duai gaan liang chiiwit choop
(works out his livelihood by right way of living.)

Ayang vuccati bhikkave sammaajivo

Doo goon bhikksu tanglai an nii rao gao waa gaan liang chiiwit choop
(This monks, is called right livelihood.)

❖ **Katamo ca bhikkave sammavayamo?**

Doo goon bhikksu tanglai kwaam pak pian choop bpen yangrai rao?
(And monks, what is right effort?)

Idha bhikkave bhikku

Doo goon bhikksu tanglai bhikksu nai Thamm winai nii *(Herein monks:)*

Anuppanang papakanang akusalanang dhammanang annuppadaya chandang janeti vayamati viriyang arabhati cittang pagganhati padahati

Yom tam kwaam poojai hai gert kuen yom payayam prarob kwaam pian pakong tangchit wai puea dja yang agusorn la Thamm an bpen bpab tii yang mai gert mai hai gert kuen

(He applies his will for the non arising of wrong unwholesome states which have not yet arisen, he puts forth effort, awakens his energy, binds his mind to it and strives;)

Uppannanang papakanang akusalanang dhammanang pahanaya chandang janeti vayamati viriyang arabhati cittang pakkanghati padahati

Yom tam kwaam poojai hai gert kuen yom payayam prarop kwaam pian pakong tangjit wai puea dja la agusorn la Thamm an bpen bpap tii gert kuen leeo

(he applies his will to maintain the overcoming of wrong unwholesome states which have already arisen, he puts forth effort, awakens his energy, binds his mind to it and strives;)

Annuppannami kusalanang dhammanang uppadaaya chandang janeti vayamati viriyang arabhati cittang pagganhati padahati

Yom tam kwaam poojai hai gert kuen yom payayam prarop kwaam pian pakong tangjit wai puea dja yang gusorn la Thamm tii yang mai gert hai gert kuen

(he applies his will for the arising of wholesome states which have not yet arisen, he puts forth effort, awakens his energy, binds his mind to it and strives;)

Uppannanang kusalanang dhammanang thitiya asammosaya bhiyyobhavaya vepullaya bhavanaya paripuriya handang janeti vayamati viriyang arabhati cittang pagganhati padahati

Yom tam kwaam poojai hai gert kuen yom payayam prarop kwaam pian pakong tangjit wai puea kwaam tang yuu kwaam mai luea luean kwaam gnook nam ying kuen kwaam bpai bun kwaam charoen kwaam dem lob hen gusorn la thamm tii gert kuen leeo

(he applies his will to maintain the wholesome states which have already arisen and not to neglect them, but for bringing about the fulfillment of the growth maturity & perfection of this states he puts forth effort, awakens his energy, binds his mind to it and strives. He applies his will to maintain wholesome states.)

Ayang vuccati bhikkave sammavayamo

Doo bhikksu tanglai an nii rao gao waa kwaam pak pian choop

(This monks, is called right effort.)

❁ Katama ca bhikkave sammāsati?

Doo goo bhikksu tanglai kwaam raluek choop bpen yangrai rao?

Idha bhikkave bhikku

Doo goon bhikksu tanglai bhikksu nai Thamm winai nii (*herein monks.*)

Kaye kayanupassi viharati

Yom bpen puu piccarana hen gaai nai gaai yuu bpen pracham

(*He lives practicing body-contemplation in the body.*)

Atapi sampajano satima vineyya loke abhijhadomanassang

Mii kwaam pian krueang pao kilet mii sampachanya mii sati toon kwaam

poojai lae kwaam mai poojai nai lok awk sia dai

(*ardent, clearly comprehending and mindful having outgrown covetousness and anguish for the world.*)

Vedanasu vedananupassi viharati

Yom bpen puu piccarana hen vedana nai vedana tanglai yuu bpen pracham

(*he lives practicing feeling-contemplation in the feeling.*)

Atapi sampajano satima vineyya loke abhijhadomanassang

Mii kwaam pian krueang pao kilet mii sampachanya mii sati toon kwaam

poojai lae kwaam mai poojai nai lok awk sia dai

(*ardent, clearly comprehending and mindful having outgrown covetousness and anguish for the world.*)

Citte cittanupassi viharati

Yom bpen puu piccarana hen chit nai chit tanglai yuu bpen pracham

(*he lives practicing mind-contemplation in the mind.*)

Atapi sampajano satima vineyya loke abhijhadomanassang

Mii kwaam pian krueang pao kilet mii sampachanya mii sati toon kwaam

poojai lae kwaam mai poojai nai lok awk sia dai

(*ardent, clearly comprehending and mindful having outgrown covetousness and anguish for the world.*)

Dhammesu dhammanupassi viharati

Yom bpen puu piccarana hen Thamm nai Thamm tanglai yuu bpen pracham

(*he lives practicing mental object-contemplation in mental object.*)

Atapi sampajano satima vineyya loke abhijhadomanassang

Mii kwaam pian krueang pao kilet mii sampachanya mii sati toon kwaam

poojai lae kwaam mai poojai nai lok awk sia dai

(*ardent, clearly comprehending and mindful having outgrown covetousness and anguish for the world.*)

Ayang vuccati bhikkave sammāsati

Doo bhikksu tanglai an nii rao gao waa kwaam raluek choop

(*This monks, is called right mindfulness.*)

❁ **Katamo ca bhikkave sammāsādhi?**

Doo goon bhikksu tanglai kwaam tangjai man choop bpen yangrai rao?

(*And monks, what is right meditative concentration?*)

Idha bhikkave bhikku

Doo goon bhikksu tanglai bhikksu nai Thamm winai nii (*herein monks a monk*)

Vivicceva kamehi

Sangad leeo jak gaan tanglai

(Being detached from sensual objects and unwholesome things,)

Vivicca akusalehi dhammehi

Sangad leeo jak Thamm tii bpen angusorn tanglai

(enters the first stage of ecstatic absorption,)

Savitakkhang savicarang vivekajangpitisukkhang pathamang jhanang upasampajja viharati

Kao tueng pathom jahn pra gaub duai vitok vicharn mii piti lae sukk an gert jak vivek leeo lae yuu

(which is born of detachment and accompanied by initial and sustained thoughts imbued with rapture and joy,)

Vitakkavicharanang vupasama

Puu kwaam ti vitok vicharn tang song rangab long

(upon the subsiding of both initial and sustained thoughts,)

Ajjhattang sampasadanang cetaso ekodibhavam avitakkang avicarang samadhijampiti sukkhang dutiyang jhanang upasampajja viharati

Kao tueng tutiya jahn bpen krueang pong sai heng jai nai bpai nai hai samadhi bpen Thamm an eek bud mii kuen mai mii vitok mai mii vicharn mii tae piti lae sukk an gert jak samadhi leeo lae yuu

(having gained inner tranquility and unification of mind, he enters into the second stage of ecstatic absorption which is free from initial and sustained thoughts and is born of ecstatic concentration and imbued with rapture and joy,)

Pitiya ca viraga

Anueng praw kwaam chaang ha kai bai hen piti

(on fading away on rapture)

Upekkhako ca viharati sato ca sampajano

Yom bpen puu yuu upekkha mii sati lae sampachanja

(he now dwells in equanimity, fully mindful and clearly comprehending)

Sukkhanca kayena patisamvedeti

Lae yom savoey kwaam sukk duai naam ngai

(and he experiences in his body that bliss,)

Yantang ariya acikkhanti upekkhako satima sukkhaviharati

Chanid tii Pra Ariyajao tanglai yom gaow sanaserm puu nan waa bpen puu yuu upekkha mii sati yuu bpen pokkati sukk dang nan

(“happy indeed is the one who dwells in equanimity and mindfulness”)

Tatiyang jhanang upasampajja viharati

Kao tueng tatiya jahn leeo lae yuu

(and thus enters into the third stage of ecstatic absorption,)

Sukkhassa ca pahana

Praw la sukk sia dai

(after abandoning pleasure,)

Dukkassa ca pahana

La tukk praw sia dai

(after abandoning pain,)

Pubbeva somanassadoma nassanang atthangama

Praw kwaam dap bpai hang somanat lae somanat tang song nai garn goon

(and through the disappearance already of both joy and anguish)

Adukkhamasukkhang upekkha satiparisuddhing catutthang jhanang upasamapajja viharati

Kao tueng dja tuttha jahn mai mii tukk mai mii sukk mii tae kwaam tii sati bpen thammachat borisut praw upekkha leeo lae yuu

(he now enters into the fourth stage of ecstatic absorption a state which is beyond pleasure and pain, purified entirely by equanimity and mindfulness.)

Ayang vuccati bhikkave sammadamhi

Doo goon bhikksu tanglai an nii rao gao waa kwaam tangjai man choop

(This monks, is called right meditative concentration.)

Mettabrahmavihanbhavana

(Thai book p.87)

Namo tassa bhagavato arahato sammāsambuddhasa

Evame sutang ekang samayang bhagava savatthi yang viharati jetavane

anathapindikassa arame tratra kho bhagava bhikkhu amantesi

bhikkavoti bhadanteti te bhikkhu bhagavato paccasosung bhagava

etadavoca mettaya bhikkave cetovimuttiya asevitaya bhavitaya

bahulikataya yanikataya vatthukataya anutthitaya paricitaya

susamaraddhaya ekadasanisangsa

patikangka katame ekadasa

1. Sukkhang supati
2. Sukkhang patibujchati
3. Na papakang supinang passati
4. Manussanang piyo hoti
5. Amanussanang piyo hoti
6. Devatarakkhanti
7. Nassa aggi va visang va satthang va kamati
8. Tuvatang cittang samadhiyati
9. Mukhavanno vipasidati
10. Asammalho kalang karoti
11. Uttaring appativijchanto brahmalokupago hoti

**Mettaya bhikkave cetovimuttiya asevitaya bhavitaya
bahulikataya yanikataya vatthukataya anutthitaya paricitaya
susamaraddhaya ime ekadasanisangha patikangkha**

(Thus have I heard (as told by Venerable Ananda Thera): at one time the Blessed One was staying near Savatthi in Jetavana monastery at Anathapindika's Park. During that time the Blessed One spoke to his Bhikkhus thus: "Oh Bhikkhus, you all acknowledge that the Exalted One alone has already progressed in the Dhamma."

Then the Blessed One uttered the following: "Oh Bhikkhus, loving kindness is that which frees our hearts and it is often practiced by those familiar with it. Frequently practicing metta is a skillful way of both directing and nourishing our hearts. That individual who has a well practiced metta-training will naturally reap its eleven benefits.

And what are these eleven benefits? Those who possess a heart of loving kindness will contentedly sleep, will awaken with happiness and dream without nightmares. They will display affection for all human beings as well as for all other sentient beings, Devas will regularly watch over and protect them. Metta quenches the passions of the heart, it is a medicine for mental poisons and reduces struggles, harmfulness simply cannot be done, a concentrated heart will quickly arise with a bright bodily appearance, death will not faze them, even if they have yet to realize Arahantship they will display a deep understanding of the sublime Brahma worlds.

Oh Bhikkhus, loving kindness is that which frees our hearts and it is often practiced by those familiar with it. That individual who has well practiced this training will naturally reap these eleven benefits.")

Atthi anodhiso parana mettacetovimutti

Atthi odhiso parana mettacetovimutti

Atthi dhisa parana mettacetovimutti

Katihakarehi anodhiso parana mettacetovimutti

Katihakarehi odhiso parana mettacetovimutti

Katihakarehi dhisa parana mettacetovimutti

Pancahakarehi anodhiso parana cetovimutti

Sattahakarehi odhiso parana cetovimutti

Dasahakarehi dhisa parana cetovimutti

Katamehi pancahakarehi anodhiso parana mettacetovimutti

- 1. Sabbe satta avera abayapajcha anika sukkhi attanang pariharantu**
- 2. Sabbe pana avera abayapajcha anika sukkhi attanang pariharantu**
- 3. Sabbe bhuta avera abayapajcha anika sukkhi attanang pariharantu**
- 4. Sabbe puggala avera abayapajcha anika sukkhi attanang pariharantu**

5. Sabbe attabhavapariyapanna avera abayapajcha anika sukkhi attanang pariharantu

**Imehi pancahakarehi anodhiso parana mettacetovimutti
Katamehi sattahakarehi odhiso parana mettacetovimutti**

1. Sabba itthiyo avera abayapajcha anika sukkhi attanang pariharantu
2. Sabbe purisa avera abayapajcha anika sukkhi attanang pariharantu
3. Sabbe ariya avera abayapajcha anika sukkhi attanang pariharantu
4. Sabbe anariya avera abayapajcha anika sukkhi attanang pariharantu
5. Sabbe deva avera abayapajcha anika sukkhi attanang pariharantu
6. Sabbe manussa avera abayapajcha anika sukkhi attanang pariharantu
7. Sabbe vinipatika avera abayapajcha anika sukkhi attanang pariharantu

**Imehi sattahakarehi odhiso parana mettacetovimutti
Katamehi dasahakarehi dhisa parana mettacetovimutti**

1. Sabbe puratthimaya disaya satta avera abayapajcha anika sukkhi attanang pariharantu
2. Sabbe pacchimaya disaya satta avera abayapajcha anika sukkhi attanang pariharantu
3. Sabbe uttaraya disaya satta avera abayapajcha anika sukkhi attanang pariharantu
4. Sabbe dakkinaya disaya satta avera abayapajcha anika sukkhi attanang pariharantu
5. Sabbe puratthimaya anudisaya satta avera abayapajcha anika sukkhi attanang pariharantu
6. Sabbe pacchimaya anudisaya satta avera abayapajcha anika sukkhi attanang pariharantu
7. Sabbe uttaraya anudisaya satta avera abayapajcha anika sukkhi attanang pariharantu
8. Sabbe dakkinaya anudisaya satta avera abayapajcha anika sukkhi attanang pariharantu

9. Sabbe hetthimaya anudisaya satta avera abayapajcha anika sukkhi attanang pariharantu
10. Sabbe uparimaya anudisaya satta avera abayapajcha anika sukkhi attanang pariharantu

1. Sabbe puratthimaya disaya pana avera abayapajcha anika sukkhi attanang pariharantu
2. Sabbe pacchimaya disaya pana avera abayapajcha anika sukkhi attanang pariharantu
3. Sabbe uttaraya disaya pana avera abayapajcha anika sukkhi attanang pariharantu
4. Sabbe dakkinaya disaya pana avera abayapajcha anika sukkhi attanang pariharantu
5. Sabbe puratthimaya anudisaya pana avera abayapajcha anika sukkhi attanang pariharantu
6. Sabbe pacchimaya anudisaya pana avera abayapajcha anika sukkhi attanang pariharantu
7. Sabbe uttaraya anudisaya pana avera abayapajcha anika sukkhi attanang pariharantu
8. Sabbe dakkinaya anudisaya pana avera abayapajcha anika sukkhi attanang pariharantu
9. Sabbe hetthimaya disaya pana avera abayapajcha anika sukkhi attanang pariharantu
10. Sabbe uparimaya disaya pana avera abayapajcha anika sukkhi attanang pariharantu

1. Sabbe puratthimaya disaya bhuta avera abayapajcha anika sukkhi attanang pariharantu
2. Sabbe pacchimaya disaya bhuta avera abayapajcha anika sukkhi attanang pariharantu
3. Sabbe uttaraya disaya bhuta avera abayapajcha anika sukkhi attanang pariharantu
4. Sabbe dakkinaya disaya bhuta avera abayapajcha anika sukkhi attanang pariharantu
5. Sabbe puratthimaya anudisaya bhuta avera abayapajcha anika sukkhi attanang pariharantu
6. Sabbe pacchimaya anudisaya bhuta avera abayapajcha anika sukkhi attanang pariharantu
7. Sabbe uttaraya anudisaya bhuta avera abayapajcha anika sukkhi attanang pariharantu

8. Sabbe dakkinaya anudisaya bhuta avera abayapajcha anika sukkhi attanang pariharantu
9. Sabbe hetthimaya disaya bhuta avera abayapajcha anika sukkhi attanang pariharantu
10. Sabbe uparimaya disaya bhuta avera abayapajcha anika sukkhi attanang pariharantu

1. Sabbe puratthimaya disaya puggala avera abayapajcha anika sukkhi attanang pariharantu
2. Sabbe pacchimaya disaya puggala avera abayapajcha anika sukkhi attanang pariharantu
3. Sabbe uttaraya disaya puggala avera abayapajcha anika sukkhi attanang pariharantu
4. Sabbe dakkinaya disaya puggala avera abayapajcha anika sukkhi attanang pariharantu
5. Sabbe puratthimaya anudisaya puggala avera abayapajcha anika sukkhi attanang pariharantu
6. Sabbe pacchimaya anudisaya puggala avera abayapajcha anika sukkhi attanang pariharantu
7. Sabbe uttaraya anudisaya puggala avera abayapajcha anika sukkhi attanang pariharantu
8. Sabbe dakkinaya anudisaya puggala avera abayapajcha anika sukkhi attanang pariharantu
9. Sabbe hetthimaya disaya puggala avera abayapajcha anika sukkhi attanang pariharantu
10. Sabbe uparimaya disaya puggala avera abayapajcha anika sukkhi attanang pariharantu

1. Sabbe puratthimaya disaya attabhavapariyapanna avera abayapajcha anika sukkhi attanang pariharantu
2. Sabbe pacchimaya disaya attabhavapariyapanna avera abayapajcha anika sukkhi attanang pariharantu
3. Sabbe uttaraya disaya attabhavapariyapanna avera abayapajcha anika sukkhi attanang pariharantu
4. Sabbe dakkinaya disaya attabhavapariyapanna avera abayapajcha anika sukkhi attanang pariharantu
5. Sabbe puratthimaya anudisaya attabhavapariyapanna avera abayapajcha anika sukkhi attanang pariharantu
6. Sabbe pacchimaya anudisaya attabhavapariyapanna avera abayapajcha anika sukkhi attanang pariharantu

7. Sabbe uttaraya anudisaya attabhavapariyapanna avera abayapajcha anika sukkhi attanang pariharantu
 8. Sabbe dakkinaya anudisaya attabhavapariyapanna avera abayapajcha anika sukkhi attanang pariharantu
 9. Sabbe hetthimaya disaya attabhavapariyapanna avera abayapajcha anika sukkhi attanang pariharantu
 10. Sabbe uparimaya disaya attabhavapariyapanna avera abayapajcha anika sukkhi attanang pariharantu
-
1. Sabba puratthimaya disaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
 2. Sabba pacchimaya disaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
 3. Sabba uttaraya disaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
 4. Sabba dakkinaya disaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
 5. Sabba puratthimaya anudisaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
 6. Sabba pacchimaya anudisaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
 7. Sabba uttaraya anudisaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
 8. Sabba dakkinaya anudisaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
 9. Sabba hetthimaya disaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
 10. Sabba uparimaya disaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
-
1. Sabbe puratthimaya disaya purisa avera abayapajcha anika sukkhi attanang pariharantu
 2. Sabbe pacchimaya disaya purisa avera abayapajcha anika sukkhi attanang pariharantu
 3. Sabbe uttaraya disaya purisa avera abayapajcha anika sukkhi attanang pariharantu
 4. Sabbe dakkinaya disaya purisa avera abayapajcha anika sukkhi attanang pariharantu
 5. Sabbe puratthimaya anudisaya purisa avera abayapajcha anika sukkhi attanang pariharantu

6. Sabbe pacchimaya anudisaya purisa avera abayapajcha anika sukkhi attanang pariharantu
7. Sabbe uttaraya anudisaya purisa avera abayapajcha anika sukkhi attanang pariharantu
8. Sabbe dakkinaya anudisaya purisa avera abayapajcha anika sukkhi attanang pariharantu
9. Sabbe hetthimaya disaya purisa avera abayapajcha anika sukkhi attanang pariharantu
10. Sabbe uparimaya disaya purisa avera abayapajcha anika sukkhi attanang pariharantu

1. Sabbe puratthimaya disaya ariya avera abayapajcha anika sukkhi attanang pariharantu
2. Sabbe pacchimaya disaya ariya avera abayapajcha anika sukkhi attanang pariharantu
3. Sabbe uttaraya disaya ariya avera abayapajcha anika sukkhi attanang pariharantu
4. Sabbe dakkinaya disaya ariya avera abayapajcha anika sukkhi attanang pariharantu
5. Sabbe puratthimaya anudisaya ariya avera abayapajcha anika sukkhi attanang pariharantu
6. Sabbe pacchimaya anudisaya ariya avera abayapajcha anika sukkhi attanang pariharantu
7. Sabbe uttaraya anudisaya ariya avera abayapajcha anika sukkhi attanang pariharantu
8. Sabbe dakkinaya anudisaya ariya avera abayapajcha anika sukkhi attanang pariharantu
9. Sabbe hetthimaya disaya ariya avera abayapajcha anika sukkhi attanang pariharantu
10. Sabbe uparimaya disaya ariya avera abayapajcha anika sukkhi attanang pariharantu

1. Sabbe puratthimaya disaya anariya avera abayapajcha anika sukkhi attanang pariharantu
2. Sabbe pacchimaya disaya anariya avera abayapajcha anika sukkhi attanang pariharantu
3. Sabbe uttaraya disaya anariya avera abayapajcha anika sukkhi attanang pariharantu
4. Sabbe dakkinaya disaya anariya avera abayapajcha anika sukkhi attanang pariharantu

5. Sabbe puratthimaya anudisaya anariya avera abayapajcha anika sukkhi attanang pariharantu
6. Sabbe pacchimaya anudisaya anariya avera abayapajcha anika sukkhi attanang pariharantu
7. Sabbe uttaraya anudisaya anariya avera abayapajcha anika sukkhi attanang pariharantu
8. Sabbe dakkinaya anudisaya anariya avera abayapajcha anika sukkhi attanang pariharantu
9. Sabbe hetthimaya disaya anariya avera abayapajcha anika sukkhi attanang pariharantu
10. Sabbe uparimaya disaya anariya avera abayapajcha anika sukkhi attanang pariharantu

1. Sabbe puratthimaya disaya deva avera abayapajcha anika sukkhi attanang pariharantu
2. Sabbe pacchimaya disaya deva avera abayapajcha anika sukkhi attanang pariharantu
3. Sabbe uttaraya disaya deva avera abayapajcha anika sukkhi attanang pariharantu
4. Sabbe dakkinaya disaya deva avera abayapajcha anika sukkhi attanang pariharantu
5. Sabbe puratthimaya anudisaya deva avera abayapajcha anika sukkhi attanang pariharantu
6. Sabbe pacchimaya anudisaya deva avera abayapajcha anika sukkhi attanang pariharantu
7. Sabbe uttaraya anudisaya deva avera abayapajcha anika sukkhi attanang pariharantu
8. Sabbe dakkinaya anudisaya deva avera abayapajcha anika sukkhi attanang pariharantu
9. Sabbe hetthimaya disaya deva avera abayapajcha anika sukkhi attanang pariharantu
10. Sabbe uparimaya disaya deva avera abayapajcha anika sukkhi attanang pariharantu

1. Sabbe puratthimaya disaya manussa avera abayapajcha anika sukkhi attanang pariharantu
2. Sabbe pacchimaya disaya manussa avera abayapajcha anika sukkhi attanang pariharantu
3. Sabbe uttaraya disaya manussa avera abayapajcha anika sukkhi attanang pariharantu

4. Sabbe dakkinaya disaya manussa avera abayapajcha anika sukkhi attanang pariharantu
5. Sabbe puratthimaya anudisaya manussa avera abayapajcha anika sukkhi attanang pariharantu
6. Sabbe pacchimaya anudisaya manussa avera abayapajcha anika sukkhi attanang pariharantu
7. Sabbe uttaraya anudisaya manussa avera abayapajcha anika sukkhi attanang pariharantu
8. Sabbe dakkinaya anudisaya manussa avera abayapajcha anika sukkhi attanang pariharantu
9. Sabbe hetthimaya disaya manussa avera abayapajcha anika sukkhi attanang pariharantu
10. Sabbe uparimaya disaya manussa avera abayapajcha anika sukkhi attanang pariharantu

1. Sabbe puratthimaya disaya vinipatika avera abayapajcha anika sukkhi attanang pariharantu
2. Sabbe pacchimaya disaya vinipatika avera abayapajcha anika sukkhi attanang pariharantu
3. Sabbe uttaraya disaya vinipatika avera abayapajcha anika sukkhi attanang pariharantu
4. Sabbe dakkinaya disaya vinipatika avera abayapajcha anika sukkhi attanang pariharantu
5. Sabbe puratthimaya anudisaya vinipatika avera abayapajcha anika sukkhi attanang pariharantu
6. Sabbe pacchimaya anudisaya vinipatika avera abayapajcha anika sukkhi attanang pariharantu
7. Sabbe uttaraya anudisaya vinipatika avera abayapajcha anika sukkhi attanang pariharantu
8. Sabbe dakkinaya anudisaya vinipatika avera abayapajcha anika sukkhi attanang pariharantu
9. Sabbe hetthimaya disaya vinipatika avera abayapajcha anika sukkhi attanang pariharantu
10. Sabbe uparimaya disaya vinipatika avera abayapajcha anika sukkhi attanang pariharantu

Imehi dasahakarehi dhisa parana mettacetovimutti

Sabbesang sattanang piranang vajjetava apiranaya upakhatang vajjetava anupahatena santa pang vajjetava asantapena pariyadanang vajjetava apariyadanena vihesang vajjetava avihesaya sabbe satta

**averino hontu ma verino sukkhino hontu ma dukkhino sukkhitatta
hontu ma dhukki tattati imehi atthahakarehi sabbe satte metta yatiti
metta tang dhammang ceta yatiti ceto sabba bayapada pariyutthanehi
mucattiti vimutti metta ca cetovimutti cati metta cetovimutti metta
brahmavihara bhavana nitthita**

Karaniyamettasutta **Discourse on Loving Kindness (Thai book p.99)**

Karaniyamattakusalena yantang santang padang abhisamecca
(These following things are what should be done by one skilled in goodness who aspires to Peace:)

Sakko uju ca suhuju ca
(he should be adept, courageous and upright,)

Suvaco cassa mudu anatimani
(gentle in speech, meek and not haughty,)

Santussako ca subharo ca
(contented, easy to support,)

Appakicco ca sallahukavutti
(with few duties and unburdened in body and mind)

Santindriyo ca nipako ca
(calm in the senses and wise in self restraint,)

Appagabbho kulesu ananugiddho
(neither reckless, nor clingy among lay supporters,)

Na ca khuddang samacare kinci yena vinyu pare upavadeyyung
(nor act in the slightest way which later on the wise may blame,)

Sukhino va khemino hontu sabbe satta bhavantu sukkhitatta
(so by progressing in loving kindness he will think thus: "May all beings be well happy and contented!")

Ye keci panabhutatthi
(Whatever living beings there are,)

Tasa va thavara va anavasesa
(those overwhelmed or not rattled by life's difficulties,)

Digha va ye mahanta va majjhima rassaka anukathula
(those tall or large, middle or short, seized thin or fat,)

Dittha va ye ca adittha*(those visible or invisible,)***Ye ca dure vasanti avidure***(those who dwell far or near,)***Bhuta va sambhavesi va***(and those already born or waiting for rebirth,)***Sabbe satta bhavantu sukhitatta***(may all beings be well in body and heart!)***Na paro parang nikubbetha***(Let no one deceive another,)***Natimanyetha katthaci nang kinci bayarosana patighasanya
nanyamanyassa dukkhamiccheyya***(look down upon another or wish another harm because of anger or resentment.)***Mata yatha niyang puttang ayusa ekaputtamanurakkhe***(As a mother cherishes the life of her only child by readily sacrificing her own life)***Evampi sabbabhutesu manasambhavaye aparimanang***(so to do all beings well developed in boundless metta, radiating goodwill for all.)***Mettanca sabbalokasming manasambhavaye aparimanang uddhang
adho ca tiriyanca asambadhang averang asapattang***(Those well developed in boundless loving kindness and who unswervingly radiate goodwill onto all will neither wish misfortune nor have enmity for beings in all directions, whether above below or all around.)***Titthancarang nisinno va sayano va yavatassa vigatamiddho etang
sating adhittheyya***(Those beings with boundless metta whether standing, walking, sitting or lying without sleepiness will dwell in mindfulness .)***Brahmametang viharang idhamahu***(All the wise have declared that the practice of metta is a manifestation of the divine mind.)***Ditthinca anupagamma silava dassanena sampanno***(That individual freed from wrong views possesses morality and insight)***Kamesu vineyya gedhang***(and not attached to sensual pleasures)***Na hi jatu gabbhaseyyang punareti'ti***(will surely come no more in any womb.)*

Buddhajayamangalagatha His Victorious Blessings (Thai book p.103)

**namo tassa bhagavato
arahato
sammāsambuddhassa**

**buddhang saranang gacchami
dhammang saranang gacchami
sanghang saranang gacchami**

**dutiyaṃpi buddhang saranang gacchami
dutiyaṃpi dhammang saranang gacchami
dutiyaṃpi sanghang saranang gacchami**

**tatiyaṃpi buddhang saranang gacchami
tatiyaṃpi dhammang saranang gacchami
tatiyaṃpi sanghang saranang gacchami**

**itipi so bhagava arahang sammāsambuddho vijjacaranasampanno
sugato lokavidu anuttaro purisadammasarathi satthadevamanussanang
buddho bhagavati**

**svakkhato bhagavata dhammo sanditthiko akaliko ehipassiko
opānāyiko paccattang veditabbo vinnuhiti**

**supatipanno bhagavato savakasangho ujupatipanno bhagavato
savakasangho yayapatipanno bhagavato savakasangho samicipatipanno
bhagavato savakasangho yadidang cattari purisayugani attha
purisapuggalaesa bhagavato savakasangho ahuneyyo pahuneyyo
dakkhineyyo anjalikarāniyo anuttarang punyakkhettang lokassati**

- 1. bahung sahasa-mabhinimmita-savudhantang
grimekhalang udita-ghora-sasena-marang
danadi-dhamma vidhina jitava munindo
tantejasa bhavatu te jayamangalani**

(The Supreme Sage with perfected generosity conquered the king of the Maras who had manifested into 1000 weapon filled arms and while on the elephant Grimekhala along with his army they frightfully roared. May victorious blessings be yours by the power of the Blessed One's victory.)

- 2. marati-reka-mabhiyujjhita-sabbaratting
ghorampanalavaka-makkhamathaddha-yakkhang
khanti-sudantavidhina jitava munindo**

tantejasa bhavatu te jayamangalani

(The Supreme Sage using the austerity of patience conquered Alvakayaksha, a callous and impatient demon whose supernatural powers exceeded those of Mara after fighting until dawn. May victorious blessings be yours by the power of the Blessed One's victory.)

**3. nalagiring gajavarang atimatta-bhutang
davaggi-cakkamasaniva sudarunantang
mettambuseka-vidhina jitava munindo
tantejasa bhavatu te jayamangalani**

(The Supreme Sage using the cooling power of metta conquered the great elephant Nalagiri, who being out of its mind, assailed him with a fierceness like a forest fire, a jagged discus and a lightening flash. May victorious blessings be yours by the power of the Blessed One's victory.)

**4. ukkhittakhagga-matihattha-sudarunantang
dhavan-tiyojanapathangulimala-vantang
iddhibhi-sankhata mano jitava munindo
tantejasa bhavatu te jayamangalani**

(The Supreme Sage through psychic power conquered the bandit Angulimala garlanded with 1000 human fingers who with savage skill and sword upraised pursued the Buddha 3 yojanas (48 km30 m). May victorious blessings be yours by the power of the Blessed One's victory.)

**5. katvana kattha-mudarang iva gabbhiniya
cincaya duttha-vacanang janakaya-majjhe
santena somavidhina jitava munindo
tantejasa bhavatu te jayamangalani**

(The Supreme Sage with sublime tranquility vanquished the cruel insinuations of Cinca who in a gathering created the appearance of pregnancy by placing a rounded wood piece upon her belly. May victorious blessings be yours by the power of the Blessed One's victory.)

**6. saccang vihaya matisaccaka vadaketung
vadabhiropitamanang atiandhabhutang
panyapadipajalito jitava munindo
tantejasa bhavatu te jayamangalani**

(The Supreme Sage with wisdom like a brilliant candle flame conquered Saccaka Nigrantha whose corrupted integrity views and false rhetoric like a high hoisted flag had blackened his mind. May victorious blessings be yours by the power of the Blessed One's victory.)

**7. nandopananda-bhujagang vibudhang mahiddhing
puttena therabhujagena damapayanto
iddhupadesa-vidhina jitava munindo
tantejasa bhavatu te jayamangalani**

(The Supreme Sage had his 'son' Moggallana Thera transformed to the body of a Naga king through psychic power to subdue Nantopananta a Nagas leader who had wrong understanding yet great powers. May victorious blessings be yours by the power of the Blessed One's victory.)

**8. duggahaditthi-bhuja-gena sudattha-hatthang
brahmang visuddhi-jutimiddhi-bakabhidhanang
yanagadena vidhina jitava munindo
tantejasa bhavatu te jayamangalani**

(The Supreme Sage with the medicine of supra mundane knowledge conquered the Brahma-god Baka of dazzling powers and purity but who held wrong views like the tightly wrapped coils of a serpent king. May victorious blessings be yours by the power of the Blessed One's victory.)

**etapi buddha jayamangala atthagathayo vacano dinadine sarate
matandi hitvana nekavidhani cupaddavani mokkhang sukhang
adhigameyya naro sapanno**

**mahakaruniko natho hitaya sabbapaninang puretva parami sabba patto
sambodhimuttamang etena saccavajjena hotu te jayamangalang jayanto
bodhiya mule sakyanang nandivaddhano evang tavang vijayo hohi
jayassu jayamangale aparajitapallanke sise pathavipokkhare abhiseke
sabbabuddhanang aggappatto pamodati**

**sunakkhattang sumangalang supabhatang suhutthitang sukhano
sumuhutto ca suyitthang brahmacarisu padakkhinang kayakammang
vacakammang padakkhinang padakkhinang manokammang panidhi te
padakkhina padakkhinani katvana labhantatthe padakkhine**

**bhavatu sabbamangalang rakkhantu sabba devata sabba buddha
nubhavana sada sotthi bhavantu te bhavatu sabbamangalang rakkhantu
sabba devata sabba dhamman ubhavana sada sotthi bhavantu te
bhavatu sabbamangalang rakkhantu sabba devata sabba sangha
nubhavana sada sotthi bhavantu te**

(Those with wisdom are not misguided. These eight verses of the Buddha's Victorious Blessings with unremitting daily recitation and recollection will release one from all types of obstacles and be the instrument for liberation and supreme happiness.

The great compassionate Buddha is the refuge for all beings who fulfilled all the spiritual qualities for the benefit of all beings who attained to supreme enlightenment. By the speaking of this truth may you also be victorious. The Buddha battled Mara at the foot of the Bodhi tree and victorious increased the delight of the Sakyans, may victory be yours and may you reap victorious blessings. In undefeated posture auspicious like the top of a lotus leaf anointed to the throne of all the Buddhas, he rejoiced in his supreme attainment.

May all beings be circumspect at the moment which is an auspicious moment, blessed and luminous whether at dawn or in the present when homage is paid to virtuous teachers, the Brahmacariyas.

May bodily action be rightly directed, may speech be rightly directed, may thoughts be rightly directed, may your intentions be rightly directed. All beings who act in a righteous way will receive all the benefits from acting in a righteous manner. May all blessings be yours, may the celestial beings protect you, may the power of all the Buddhas always support your well-being. May all blessings be yours, may the celestial beings protect you, may the power of all the teachings always support your well-being. May all blessings be yours, may the celestial beings protect you, may the power of all the Buddhas always support your well-being.

May bodily action be rightly directed, may speech be rightly directed, may thoughts be rightly directed, may your intentions be rightly directed. All beings who act in a righteous way will receive all the benefits from acting in a righteous manner. May all blessings be yours, may the celestial beings protect you, may the power of all the Buddhas always support your well-being. May all blessings be yours, may the celestial beings protect you, may the power of all the teachings always support your well-being. May all blessings be yours, may the celestial beings protect you, may the power of all the Dhammas always support your well-being.

May bodily action be rightly directed, may speech be rightly directed, may thoughts be rightly directed, may your intentions be rightly directed. All beings who act in a righteous way will receive all the benefits from acting in a righteous manner. May all blessings be yours, may the celestial beings protect you, may the power of all the Buddhas always support your well-being. May all blessings be yours, may the celestial beings protect you, may the power of all the teachings always support your well-being. May all blessings be yours, may the celestial beings protect you, may the power of the Sangha always support your well-being.)

Jinapanjaragatha **The Victor's Cage (Thai book p.108)**

**Jayasanagata Buddha
catusaccasabhang rasang**

**jetava marang savahanang
ye pivingsu narasabha**

**Tanhangkaradayo Buddha
sabbe patitthita mayhang**

**atthavisati nayaka
matthake te munissara**

**Sise patitthito mayhang
daviglocane Sangho patitthito
sabbagunakaro**

**Buddho Dhammo
mayhang ure**

**Hadaye me Anuruddho
Kontanyo pitthibhagassaming**

**Sariputto ca dhakkine
Moggalano ca vamake**

**Dhakkine savane mayhang
Kassapo ca Mahanamo**

**asung Ananda Rahulo
ubhasung vamasotake**

**Kesante pitthibhagasming
nisinno sirisampanno**

**suriyo va pabhangkaro
sobhito munipungavo**

**Kumarakassapo thero
so mayhang vadane niccang**

**mahesi cittavadako
patitthasi gunakaro**

**Punno Angulimalo ca
thera panca ime jata**

**Sesasiti mahathera
etesiti mahathera
jalanta silatejena**

**Ratanang purato asi
dhajaggang pacchato asi**

**Khandha moraparittan ca
akase chadanang asi**

**Jina nana varasangyutta
vatapittadisanjata**

**Asesa vinayang yantu
vasato me sakiccena**

**Jinapanjaramajjhamhi
sada palentu mang sabbe**

**Icevamanto
jinanubhavena
dhammanubhavena
sanghanubhavena
saddhammanubhavapalito**

**Upali Nanda Sivali
nalate tilaka mama**

**vijita jinasavaka
jitavanto jinorasa
angamangesu santhita**

**dakkhine mettasuttakang
vame angulimalakang**

**atanatiyasuttakang
sesa pakarasanthita**

**sattapakaralangkata
bahirajjchattupaddava**

**anantajinatejasa
sada sambuddhapanjare**

**viharantang mahitale
te mahapurisasabha**

**sugutto surakkho
jitupaddavo
jitarisangho
jitantarayo
carami jinapanjare'ti**

(The Buddhas, noble men who drank the nectar of the four noble truths, having come to the victory seat, having defeated Mara together with his mount. These Buddhas, 28 leaders, sovereign sages beginning with Tanhankara are all established on the crown of my head.

The Buddha is established in my head, the Dhamma in my two eyes, the Sangha-the mine of all virtues-is established in my chest.

Anuruddha is in my heart and Sariputta on my right. Kondanna is behind me and Moggallana on my left. Ananda & Rahula are in right ear. Kassapa & Mahanama are both in left ear. Sobhita, the noble sage, sits in consummate glory, shining like the sun all over the hair at the back of my head. Elder Kumarakassapa, the great sage, brilliant speaker, a mine of virtue, is constantly in my mouth. These five edlers-Punna, Angulimala, Upali, Nanda & Sivali-have arisen as an auspicious mark at the middle of my forehead. The rest of the 80 great elders -victorious disciples of the victor, sons of the victor, shining with the majesty of moral virtue-are established in various parts of my body.

The Ratana Sutta is in front, the Metta Sutta to the right. The Dhajagga Sutta is behing, the Angulimala Paritta to the left. The Khandha & Mora Parittas and Atanatiya Sutta are a roof in space. The remaining suttas are established as a rampart.

Bound by the Victor's authority and strength, seven ramparts arrayed against them, may all misfortunes within and without-caused by such things as wind or bile-be destroyed without trace through the unending victor's majesty.

As I dwell, in all my affairs, always in the cage of the self-awakened one, living on earth in the middle of the cage of the victors, I am always guarded by all of those great noble men. Thus I am utterly well sheltered, well protected. Through the power of the victor misfortunes are vanquished. Through the power of the Dhamma the enemy horde is vanquished. Through the power of the Sangha dangers are vanquished. Guarded by the true Dhamma I go about in the victor's cage.)

Yaudprakantraipidok (Thai book p.112)

- ❁ **Itipiso bhagava arahang vacca so bhagava**
- Itipiso bhagava samma sambuddho vacca so bhagava**
- Itipiso bhagava vijjacaranasampanno vacca so bhagava**
- Itipiso bhagava sugato vacca so bhagava**
- Itipiso bhagava lokavidu vacca so bhagava**

- ❁ **Ahang tang saranang gacchami**
- Ahang tang sirasa namami**
- Sammāsambuddhang saranang gacchami**
- Sammāsambuddhang sirasa namami**
- Vijjacaranasampannang saranang gacchami**
- Vijjacaranasampannang sirasa namami**
- Sugatang saranang gacchami**
- Sugatang sirasa namami**
- Lokavidang saranang gacchami**
- Lokavidang sirasa namami**

- ❁ **Itipiso bhagava anuttaro vacca so bhagava**
- Itipiso bhagava purisadhammasarathi vacca so bhagava**
- Itipiso bhagava sattha devamanussanang vacca so bhagava**
- Itipiso bhagava buddho vacca so bhagava**

- ❁ **Anuttarang saranang gacchami**
- Anuttarang sirasa namami**
- Purisadhammasarathi saranang gacchami**
- Purisadhammasarathi sirasa namami**
- Sattha devamanussanang saranang gacchami**
- Sattha devamanussanang sirasa namami**
- Buddhang saranang gacchami**
- Buddhang sirasa namami**

- ❁ **Itipiso bhagava rupa khandho aniccalakhanaparami
ca sampanno itipiso bhagava
Itipiso bhagava vedana khandho aniccalakhanaparami
ca sampanno itipiso bhagava
Itipiso bhagava sanya khandho aniccalakhanaparami
ca sampanno itipiso bhagava
Itipiso bhagava sankhara khandho aniccalakhanaparami
ca sampanno itipiso bhagava
Itipiso bhagava vinyana khandho aniccalakhanaparami
ca sampanno itipiso bhagava**
- ❁ **Itipiso bhagava pathavi cakkhavaracatumaharajika
tavatingsa dhatu sammadiyana sampanno
Itipiso bhagava tejo cakkhavaracatumaharajika
tavatingsa dhatu sammadiyana sampanno
Itipiso bhagava vayo cakkhavaracatumaharajika
tavatingsa dhatu sammadiyana sampanno
Itipiso bhagava aapo cakkhavaracatumaharajika
tavatingsa dhatu sammadiyana sampanno
Itipiso bhagava aakasa cakkhavaracatumaharajika
tavatingsa dhatu sammadiyana sampanno**
- ❁ **Itipiso bhagava yama dhatu sammadiyanasampanno
Itipiso bhagava dusita dhatu sammadiyanasampanno
Itipiso bhagava nimmanarati dhatu sammadiyanasampanno
Itipiso bhagava kamavacara dhatu sammadiyanasampanno**
- ❁ **Itipiso bhagava rupavacara dhatu sammadiyanasampanno
Itipiso bhagava pathamachana dhatu sammadiyanasampanno
Itipiso bhagava dutiyachana dhatu sammadiyanasampanno
Itipiso bhagava tatiyachana dhatu sammadiyanasampanno
Itipiso bhagava catutthachana dhatu sammadiyanasampanno
Itipiso bhagava pancachana dhatu sammadiyanasampanno**
- ❁ **Itipiso bhagava aakasanancayatana nevasanyanasanyayatana
arupa vacara dhatu sammadiyanasampanno
Itipiso bhagava vinyanancayatana nevasanyanasanyayatana
arupa vacara dhatu sammadiyanasampanno
Itipiso bhagava aakincancayatana nevasanyanasanyayatana
arupa vacara dhatu sammadiyanasampanno**

- ❁ **Itipiso bhagava sotapathimagga dhatusammadiyanasampanno
Itipiso bhagava sakipathimagga dhatusammadiyanasampanno
Itipiso bhagava anagamipathimagga
dhatusammadiyanasampanno
Itipiso bhagava arahattapathimagga
dhatusammadiyanasampanno**
- ❁ **Itipiso bhagava sota arahattapattipala
dhatusammadiyanasampanno
Itipiso bhagava sakidaga arahattapattipala
dhatusammadiyanasampanno
Itipiso bhagava anagami arahattapattipala
dhatusammadiyanasampanno**
- ❁ **Kusala dhamma itipiso bhagava a aa yavajivang buddhang
saranang gacchami jambudipanca issaro kusala dhamma namo
buddhaya namo dhammaya namo sanghaya panca Buddha
namamihang aa pa ma cu pa di ma sang ang khu sang vidha puu
ka ya pa u pa sa ja he pa sa ya so so sa sa a a a ni te ja sune me
bhu ca na veve a sang vi su lo puu sa bu bha I sava su su sava I
kusala dhamma citti vihatti**
- ❁ **Itipiso bhagava arahang a aa yava jivang buddhang saranang
gacchami sa bodhi panca issaro dhammacakkappavattanasu**
- ❁ **Kusala dhamma nanda vivangko iti samma sambuddho suga
lano yava jivang buddhang saranang gacchami catumaharajika
issaro kusala dhamma iti vijjacaranasampanno u u yava jivang
buddhang saranang gacchami tavatingsa issaro kusala dhamma
nanda panca sugato lokavidu maha e o yava jivanang buddhang
saranang gacchami yama issaro kusala dhamma brahmasadda
pancasatta sattaparami anuttaro yamakakha yava jivang
buddhang saranang gacchami**
- ❁ **Tusita issaro kusala dhamma puu ya pa ka purisa dhamma
sarathi yava jivang buddhang saranang gacchami**
- ❁ **Nimmarari issaro kusala dhamma hetupova sattha deva
manussanang tathayava jivang buddhang saranang gacchami**
- ❁ **Paranimmita issaro kusala dhamma sankhara khandho
dukkhang aniccang anatta rupakhandha buddhapaba yava
jivang buddhang saranang gacchami**

- ❁ **Brahma issaro kusala dhamma naccipaccaya vinapanca
bhagavato yava nibbanang saranang gacchami namo buddhassa
namo dhammassa namo sanghassa buddhila lokala karakana
etena saccena suvatthi hontu hulu hulu hulu savahaya**
- ❁ **Namo buddhassa namo dhammassa namo sanghassa vitti vitti
vitti mitti mitti citti citti vatti vatti yamasu suvatthi hontu hulu
hulu hulu savahaya**
- ❁ **Indasavang mahaindasavang brahmasavang mahabrahmasavang
cakkavattisavang mahacakkavattisavang devasavang
mahadevasavang isisavang mahaisisavang munisavang
mahamunisavang sappurisavang mahasappurisavang
buddhasavang paccekabuddhasavang arahattasavang
sabbasiddhi vijadharanangsavang sabbaloka iriyanangsavang
etena saccena suvatthi hontu**
- ❁ **Savang kunnang vajabalang tejang viriyang siddhikammang
nibbanang mokkhang guyhakang danang silang panyanikkhang
punyangbhagayang tappang sukkhang sirirupang
catuvisatisenang etena saccena suvatthi hontu hulu hulu hulu
savahaya**
- ❁ **Namo buddhassa namo dhammassa namo sanghassa dukkhang
aniccang anatta rupakhando vedanakhando sanyakhando
sankharakhando vinyanakhando namo itipiso bhagava**
- ❁ **Namo buddhassa dukkhang aniccang anatta rupakhando
vedanakhando sanyakhando sankharakhando vinyanakhando
namo savakkhato bhagavato dhammo**
- ❁ **Namo dhammassa dukkhang aniccang anatta rupakhando
vedanakhando sanyakhando sankharakhando vinyanakhando
namo savakkhato bhagavato dhammo**
- ❁ **Namo dhammassa dukkhang aniccang anatta rupakhando
vedanakhando sanyakhando sankharakhando vinyanakhando
namo supatipanno bhagavato savakasangho**
- ❁ **Namo sanghassa dukkhang aniccang anatta rupakhando
vedanakhando sanyakhando sankharakhando vinyanakhando
namo supatipanno bhagavato savakasangho vahaparittang**

❖ **Namo buddhaya ma u dukkhang aniccang anatta yavatassaha
yomona u a ma dukkhang aniccang anatta u a ma avanda namo
buddhaya na a ka ti nisarana aa ra pa kuddhang ma a u
dhukkang aniccang anatta**

Timsa Parami **The 30 Perfections (Thai book p.116)**

**danaparami sampanno danaupaparami sampanno
danaparamatthaparami sampanno metta maitri karuna mudita
upekkha parami sampanno itipi so bhagava**

(Complete in the perfection of generosity superior generosity, supreme generosity, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity. Thus indeed is the Blessed One.)

**silaparami sampanno silaupaparami sampanno silaparamatthaparami
sampanno metta maitri karuna mudita upekkha parami sampanno itipi
so bhagava**

(Complete in the perfection of moral conduct, superior moral conduct, supreme moral conduct, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity. Thus indeed is the Blessed One.)

**nekkhammaparami sampanno nekkhamaupaparami sampanno
nekkhamaparamattha parami sampanno metta maitri karuna mudita
upekkha parami sampanno itipi so bhagava**

(Complete in the perfection of renunciation, superior renunciation, supreme renunciation, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity. Thus indeed is the Blessed One.)

**panyaparami sampanno panyaupaparami sampanno
panyaparamatthaparami sampanno metta maitri karuna mudita
upekkha parami sampanno itipi so bhagava**

(Complete in the perfection of wisdom, superior wisdom, supreme wisdom, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity. Thus indeed is the Blessed One.)

**viriyaparami sampanno viriyaupaparami sampanno
viriyaparamatthaparami sampanno metta maitri karuna mudita
upekkha parami sampanno itipi so bhagava**

(Complete in the perfection of effort, superior effort, supreme effort, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity. Thus indeed is the Blessed One.)

**khantiparami sampanno khantiupaparami sampanno
khantiparamatthaparami sampanno metta maitri karuna mudita
upekkha parami sampanno itipi so bhagava**

(Complete in the perfection of patience, superior patience, supreme patience, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity. Thus indeed is the Blessed One.)

**saccaparami sampanno saccaupaparami sampanno
saccaparamatthaparami sampanno metta maitri karuna mudita
upekkha parami sampanno itipi so bhagava**

(Complete in the perfection of truthfulness, superior truthfulness, supreme truthfulness, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity. Thus indeed is the Blessed One.)

**adhitthanaparami sampanno adhitthanaupaparami sampanno
adhitthana paramatthaparami sampanno metta maitri karuna mudita
upekkha parami sampanno itipi so bhagava**

(Complete in the perfection of determination, superior determination, supreme determination, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity. Thus indeed is the Blessed One.)

**mettaparami sampanno mettaupaparami sampanno
mettaparamatthaparami sampanno metta maitri karuna mudita
upekkha parami sampanno itipi so bhagava**

(Complete in the perfection of loving kindness, superior loving kindness, supreme loving kindness, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity. Thus indeed is the Blessed One.)

**upekkharami sampanno upekkhaupaparami sampanno
upekkharamatthaparami sampanno metta maitri karuna mudita
upekkha parami sampanno itipi so bhagava**

(Complete in the perfection of equanimity, superior equanimity, supreme equanimity, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity. Thus indeed is the Blessed One.)

**dasaparami sampanno dasaupaparami sampanno
dasaparamatthaparami sampanno metta maitri karuna mudita
upekkha parami sampanno itipi so bhagava**

(Complete in the perfection of the ten perfections, the ten superior perfections, the ten supreme perfections, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy and equanimity. Thus indeed is the Blessed One.)

buddhang saranang gacchami namamihang

(With reverence I take refuge in the Buddha.)

Namassakan Pra Arahant Padtit (Thai book p.139)

(Handa mayang sarabhanyena buddhamangalagathayo bhanama se)

**Sambuddho dipadang settho
kontanyo pubbabhage ca
sariputto ca dhakkine
pajjchimepi ca anando
moggallalo ca uttare
imekho manggala Buddha
vandita te ca amhehi
etesang anubhavana**

**nisinno ceva majjchime
aganeyye ca kassapo
haratiye upali ca
bayabbe ca gavampati
isanepi ca rahulo
sabbe idha patitthita
sakkarehi ca pujita
sabbasotthi bhavantuno**

**Icevamanccan tana massaneyyang namassamano rattanatayang yang
punyabhisandang vipulang alatthang tassa nubhavana hatantarayo**

Gatha Namassakan Pra Putthisihing (Thai book p.139)

(Handa mayang buddhapasangsagathayo buddhasihinggo nama
bhanama se)

**Itipavarasihingo
yattha kattha cittoso
sakala buddhasasanang
suranarehi mahito
Buddha sihingga
prasert da grekgrai
bpen tii kaoropnaum
priab chen chavala**

**uttamayasopi tejo
sakkaro upado
jotayanto vadipo
dharamano vabuddhoti
ubatma nadendai
dutki pra sasada
manut praw tang deva
sasana tee yuen yong**

**muan nueng pra sambun
dan dai pra tam rong
doey det sitthisak
prasart bor mii soon
khaa khaw kaorop naum
pitak tha raksaa
puang khaa ja pragarn
khaw pra apiban**

**suvisut pra chon kong
pra sat kong gaw jam roon
tha pithak anugoon
pra perm poon mahitta
vagee kom kuen bucha
prasart ma talod garn
buddhassa hai bai saan
chinamarn niran tern**

Pragatha Bohipada Homage to the Buddha Relics (Thai book p.142)

**boorapaarassaming pra buddhagunang boorapaarassaming pra
dhammetang boorapaarassaming pra sanghanang dukkha roka
bhayang vivanjayye sappatukk sappasok sapparok sabbapai sappakraw
saniatjanrai vivanjayye sabbadhanang sabbalabhang bhavantu me
rakkhantu surakkhantu**

(In the easterly direction the rays of the Buddha's, Dhamma's and Sangha's essence shine forth. May suffering, disease and misfortune disintegrate. May all suffering, all sorrowfulness, all sickness, all misfortune, all unpredictability disappear. May I be blessed with wealth and prosperity and may they be well protected.)

**aakanerassaming pra buddhagunang aakanerassaming pra
dhammetang aakanerassaming pra sanghanang dukkha roka bhayang
vivanjayye sappatukk sappasok sapparok sabbapai sappakraw
saniatjanrai vivanjayye sabbadhanang sabbalabhang bhavantu me
rakkhantu surakkhantu**

(In the southeasterly direction the rays of the Buddha's, Dhamma's and Sangha's essence shine forth. May suffering, disease and misfortune disintegrate. May all suffering, all sorrowfulness, all sickness, all misfortune all unpredictability disappear. May I be blessed with wealth and prosperity and may they be well protected.)

**taksinrassaming pra buddhagunang taksinrassaming pra dhammetang
taksinrassaming pra sanghanang dukkha roka bhayang vivanjayye
sappatukk sappasok sapparok sabbapai sappakraw saniatjanrai
vivanjayye sabbadhanang sabbalabhang bhavantu me rakkhantu
surakkhantu**

(In the southerly direction the rays of the Buddha's, Dhamma's and Sangha's essence shine forth. May suffering, disease and misfortune disintegrate. May all suffering, all sorrowfulness, all sickness, all misfortune, all unpredictability disappear. May I be blessed with wealth and prosperity and may they be well protected.)

**hauradiirassaming pra buddhagunang hauradiirassaming pra
dhammetang hauradiirassaming pra sanghanang dukkha roka bhayang
vivanjayye sappatukk sappasok sapparok sabbapai sappakraw
saniatjanrai vivanjayye sabbadhanang sabbalabhang bhavantu me
rakkhantu surakkhantu**

(In the southwesterly direction the rays of the Buddha's, Dhamma's and Sangha's essence shine forth. May suffering, disease and misfortune disintegrate. May all suffering, all sorrowfulness, all sickness, all misfortune all unpredictability disappear. May I be blessed with wealth and prosperity and may they be well protected.)

pajjimrassaming pra buddhagunang pajjimrassaming pra dhammetang

**pajjimrassaming pra sanghanang dukkha roka bhayang vivanjayye
sappatukk sappasok sapparok sabbapai sappakraw saniatjanrai
vivanjayye sabbadhanang sabbalabhang bhavantu me rakkhantu
surakkhantu**

(In the westerly direction the rays of the Buddha's, Dhamma's and Sangha's essence shine forth. May suffering, disease and misfortune disintegrate. May all suffering, all sorrowfulness, all sickness, all misfortune, all unpredictability disappear. May I be blessed with wealth and prosperity and may they be well protected.)

**paayaprassaming pra buddhagunang paayaprassaming pra
dhammetang paayaprassaming pra sanghanang dukkha roka bhayang
vivanjayye sappatukk sappasok sapparok sabbapai sappakraw
saniatjanrai vivanjayye sabbadhanang sabbalabhang bhavantu me
rakkhantu surakkhantu**

(In the northwesterly direction the rays of the Buddha's, Dhamma's and Sangha's essence shine forth. May suffering, disease and misfortune disintegrate. May all suffering, all sorrowfulness, all sickness, all misfortune, all unpredictability disappear. May I be blessed with wealth and prosperity and may they be well protected.)

**udonrassaming pra buddhagunang udonrassaming pra dhammetang
udonrassaming pra sanghanang dukkha roka bhayang vivanjayye
sappatukk sappasok sapparok sabbapai sappakraw saniatjanrai
vivanjayye sabbadhanang sabbalabhang bhavantu me rakkhantu
surakkhantu**

(In the northerly direction the rays of the Buddha's, Dhamma's and Sangha's essence shine forth. May suffering, disease and misfortune disintegrate. May all suffering, all sorrowfulness, all sickness, all misfortune, all unpredictability disappear. May I be blessed with wealth and prosperity and may they be well protected.)

**isaanrassaming pra buddhagunang isaanrassaming pra dhammetang
isaanrassaming pra sanghanang dukkha roka bhayang vivanjayye
sappatukk sappasok sapparok sabbapai sappakraw saniatjanrai
vivanjayye sabbadhanang sabbalabhang bhavantu me rakkhantu
surakkhantu**

(In the northeasterly direction the rays of the Buddha's Dhamma's and Sangha's essence shine forth. May suffering disease and misfortune disintegrate. May all suffering all sorrowfulness all sickness, all misfortune, all unpredictability disappear. May I be blessed with wealth and prosperity and may they be well protected.)

**pathaweerassaming pra buddhagunang pathaweerassaming pra
dhammetang pathaweerassaming pra sanghanang dukkha roka
bhayang vivanjayye sappatukk sappasok sapparok sabbapai sappakraw
saniatjanrai vivanjayye sabbadhanang sabbalabhang bhavantu me
rakkhantu surakkhantu**

(In the upperly direction the rays of the Buddha's, Dhamma's and Sangha's essence shine forth. May suffering, disease and misfortune disintegrate. May all suffering, all sorrowfulness, all sickness, all misfortune, all unpredictability disappear. May I be blessed with wealth and prosperity and may they be well protected.)

**aagaatrassaming pra buddhagunang aagaatrassaming pra dhammetang
aagaatrassaming pra sanghanang dukkha roka bhayang vivanjayye
sappatukk sappasok sapparok sabbapai sappakraw saniatjanrai
vivanjayye sabbadhanang sabbalabhang bhavantu me rakkhantu
surakkhantu**

(In the lowerly direction the rays of the Buddha's, Dhamma's and Sangha's essence shine forth. May suffering, disease and misfortune disintegrate. May all suffering, all sorrowfulness, all sickness, all misfortune, all unpredictability disappear. May I be blessed with wealth and prosperity and may they be well protected.)

Kam Suad Mongkol Padtit (Thai book p.142)

***Imassaming mongkol cakkavan tang padtit prasit tii jong maa bpen
kam pang kaeow tang jet chan ma poong gan hoom lob rob grob tua
anatta rachase manta khetta samanta satayo janasata sahasani ***

1. ***...* Buddha jalapa rikkhete rakkhantu surakkhantu**
2. ***...* Dhamma jalapa rikkhete rakkhantu surakkhantu**
3. ***...* Pacceka Buddha jalapa rikkhete rakkhantu surakkhantu**
4. ***...* Sangha jalapa rikkhete rakkhantu surakkhantu**



Charoen Metta Brahmavihara

Reflection on Universal Well-Being (Thai book p.143)

Sabbe Satta

An waa sat tanglai tukk chaat chan wanna tukk sasanaa tukk pasa tua tang loke tii bpen puean tukk gert gai jep dai duai gan tang mot tang sin
(All beings are companion in birth, aging, sickness and death; may we dedicate the merit of our practice to all beings so they may be free from suffering.)

Avera hontu

Jong bpen sukk bpen tukk thert yaa dai mii wen sueng gan lae gan loi
(May all beings be happy and well, may all beings free from suffering.)

Abyapajjha hontu

Jong bpen sukk bpen sukk thert yaa dai biat bian kom heng kaneng rai bai si sueng gan lae gan loi
(may all beings be happy and well, may all beings be free from malice;)

Anigha hontu

Jong bpen sukk bpen sukk thert yaa dai mii kwaam tukk gai tukk jai loi
(may all beings be happy and well, may they be free from troubles of body and mind;)

Sukhi attanang pariharantu

Jong mii kwaam sukk gai sukk jai raksaa ton hai pon jak tukk bpai antarai tang puang thert
(may all beings protect their own happiness and well-being so as to be free from all suffering;)

Itang no yatinang hontu sukkhita hontu yatayo

Khaw decha tang chit utit pon bun guson nii pae hai bai saan tueng bidaa manda kruu acharn tang luk lan yaat mit sanit gan tueng kon koey ruam rak saamak krai khaw hai dai suan gusorn pon kong chan tang praracha prarachinee praratchaorot pra rachatidaa kana rathaban taharn tamruat lae satu chon tanglai tii chuay bamrung pra puttha sasanaa koo hai dai suan bun gusorn pon kong chan tang jao gamm nai wen lae dewan mii pra in pra prom pra yom pra gaat taocha lokkabaan tang sii pra puum chao tii nang pra toranee pra plerng pra bpai pra mae posop pra mae kong kaa tralod tang sabbasa tanglai duang winyaan tanglai tii dai rab kwaam tukk koo hai pon jak tukk tii dai rak kwaam sukk koo hai sukk ying ying kuen bai koo hai tan tanglai lao nan jong dai rab anumodana gusorn pon bun tii kaapajaao tanglai dai bampen gaan leeo nai chao/yen wan nii jong tukk kon tukk ton terd
(may we dedicate the merit of our practice to our parents, teachers, friends and relatives, to all beings in this world so they may be free from suffering.)

Bibliography

Wat Pacharoenrat Pali-Thai-English Chanting Book; Lam Lukka, Pathum Thani, Thailand, 2006

Wat Sanghathan Thai Chanting Manual; Ubasok-Upasika Version, Revised Edition, Nonthaburi, Thailand, 2009

The Sacred Book of Buddhist Chants (Pali-Thai-English Translation); by Suddhinand Janthagul, Nakhom Pathom, Thailand, 1994

Training Guide-To make Buddhists smarter; edited by Ven.Chinnaphat Khotwong, Wat Rattanvanaram, USA, 2008

Teachings from Acharn Tong; Wat Chomtong, Chomtong, Chiang Mai

Buddhist Chanting for Health and Peace; by Professor Chutatip Umavijani, Department of Philosophy, Thammasat University, Bangkok

Aspiration

The gift of truth excels all other gifts. The flavor of truth excels all other flavors.

The pleasure in truth excels all other pleasures.

DJH , 354