Buddhist Chants
(Pali-Thai-English)

Wat Pacharoenrat
12/19 Klong 11 Buengthonglang
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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. Singhong 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 sammasambuddho
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 teachings which he expounded so well,

Tammayang Bhagavantang sadhammang sasanghang
Khaapajao tanglai khaw pujaa yaang ying sueng pra puu mii Pra Phaakjao
pra ong nan pr understandable pae 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 parinipaana 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 duggatapannarakabhute patigganhatu
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 sammasambuddho 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 aphiwaat 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)
**Pubbabhaganamakarapatha**  
**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.)*

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**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,)*

**Vijjacaranasampanno**  
Bpen puu thueng prau 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
(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 sassamanabrahmaning 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 prau ng tewada maan prohm lae moo sat prau ng tang samana brahm prau ng 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,)

Majjhekalyanang
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 cheng 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 seean 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)

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

(Handa mayang ratanattayappanamagathayo
c evasangvegaparikittanapathanca
 bhanama se)

Buddho susuddho karunamahannavo
Pra Putthajao puu baurisut mii pra garunaa dut huang mahannop
(The Buddha absolutely pure with compassion like an ocean,)
Yoccantasuddhabbarayananalocano
Pra ong dai mii taa kue yaa an prasert mot jot thueng tii sut
(posessing the eye of pristine insight wisdom,)

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

Vandami Buddhhang 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
Jamaek praphet kue makk pon nippaan suan dai
(which illuminate the path fruition and the deathless)

Lokuttararo 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 nippaan 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.)

Iccevamekantabhipujaneyyakang vatthuttayang
vandyatabhisankhatang 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 sammasambuddho
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-dukka-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 tampsidukkhang
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 yaang 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 dukkkehi 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;)

Dukkhokinna
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 sammasambuddhang
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 anagariyayang 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 brahmacariyayang carama
Prapert yuu sueng prohmman jan 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 krueng liang chiwit koong phiksu tang laai
(being fully equipped with the bhikkhus’ training rules and livelihood.)

Tang no brahmacariyayang imassa kevalassa dukkhakkhandhassa antakiriyaya sangvattatu
Khaw hai prohmman jan 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
Tepayadadaa 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 sothing karontedha viharamandale
Tepayadadaa 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 prauam duai aaraamikachon 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 choo ban gaw dii tii bpen choo dtaang
prathet gaw dii tii bpen choo nikon 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 chalaa 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 prauam 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 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 pavecchanto 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 sattanantappamanaka

Satanglai mai mii tii sut mai mii pramaan jong mii suan hang bun tii kaapajaao 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 kaapajaao bpen ton gaw dii tii kaapajaao 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 tebhumma catuyonika
Pancekacatuvokara 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 kaapajaao 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 sichtang subha
Praw het tii dai anumotana suan bun tii kaapajaaao 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 nippaan 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 sacchikareyyhahang dhamme lokuttare nava
Bun dai tii kaapajaaao dai tam nai bat nii praw bun nan lae garn utit pae suan bun nan kaw hai kaapajaaao tam hai chang lokuttara tam gao nai tan tii

Sajetava abhabohang sangsare pana sangsarang
Tha kaapajaaao bpen puu apaap yuu yang taung taung tiew pai nai watta songsan

Niyato bodhisattova sambuddhena viyakato
Nattarasapi apapa thanani papuneyyahang
Kaw hai kaapajaaao 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
Kaapajaaao 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 kaapajaaao mai pueng pra gob duai ti ti chua pueng pra gob duai ti ti dii ngam mai pueng gob mit chua pueng gob tae bandit tuk mua

Saddhasatihrottappa tapakkhantigunakaro
Appasaihova santuhi heyyang amandamulhago
Kaw hai kaapajaaoo bpen bao gert hang kun kue saddha sati hirottapa 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 kaapajaao bpen puu chalad nai ubay hang kwaam soerm lae kwaam charoen bpen puu chiab lam nai aat lae tam kaw hai yaan kong kaapajaao 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 bhave bhave
Kwaam pratana dai dai kong kaapajaao tii bpen kusorn kaw hai samret duai ngai tuk mua kun tii kaapajaao glaw ma leeo tang puang nii jong mii gae kaapajaao tuk tuk pop

Yada uppajjati loke sambuddho mokkhadesako
Tada mutto kukammehi laddhokaso bhaveyyahang
Mua dai pra samma samputhajao puu sadaeng Thamm krueang pon tukk gert kuen leeo nai lok mua nan kaw hai kaapajaao 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 kaapajaao pueng dai kwaam bpen manut dai pet borisut dai banpacha upasombot leeo 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 trassaru dai 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 leeo 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 sammasambuddho
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 teachings which he expounded so well.)

Tammayang Bhagavantang sadhammang sasanghang
Khaapajao tanglekhuw 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 tanglekhuw 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 parinipaana naan
leeo songsan kun un samret prayot wai gae khaapajao tanglekhuw
(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 patigganhatu
Khaw pra puu mii Pra Phaakjao jong rab krueang sakara an bpen banakarn
koong kon yak tanglekhuw 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 sammasambuddho 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 aphiwaat 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)
**Pubbabhanamakarapatha**  
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.)*

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**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 leeo 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.)*

**Vijjacaranasampanno**  
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 ti 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 titian 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 leeo 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 gamjet 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
Antaraii 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 titiian an dai tii khaapajao gratam leeo nai Pra Thamm
(whatever wrong actions I have committed towards the Dhamma,)
Dhammo patigganhatu 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 punyakkhet tang 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.)*

Sanghabhigit i
_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 ariyapuggalasanghasettho
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,)*
Tatiyanussatitthanang 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)

Nattthi 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 cetasva
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 tiiian an dai tii khaapajao gratam leeo nai Pra Song
(whatever wrong actions I have committed towards the Sangha.)

Sangho patigganhatu 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 hiu

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 kwaam 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 leeo chai soy senasanah

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-bhesajjarikkarang patisevami
Rao yaum piccarana duai yab gaai leeo booripok bhesat boorikan an gua goon gae kon kai

Yavadeva upananang veyyabadhikanang 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)

(Ciworm)

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 chiworm lae bukkon puu chai soy chiworm 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 chiworm 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 tadupabhnjako 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 aajigutchaniyo
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

Ativiyaajigutchaniyani 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 tadupabhnjako 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 aajigutschaniyani**
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

**Ativijajigutschaniyani jayanti**
Yaum glai bpen kong nakliat yang ying bpai duai gan

(Gilanabhesaj)

**Yadha pajcayang pavattamanang dhatumattamevatang**
Sing lao nii bpen sakwa that tam thammachat taonan gamlang bpen bpai
tam het tam patjai yuu nerng nit

**Yadhidang gilanapajcaya 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

**Sabbhopanayang gilanapajcaya bhesajjaparikkharo aajigutschaniyo**
Gaw gilanabhesaj 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

**Ativijajigutschaniyani 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)

(Ciwort)

Ajja maya apaccavekkhittava yang civarang paribhuttang
Chiworn dai an rao nung hum leeo mai tan piccarana nai wan nii
(Whatever robe I used today without reflection.)

Tang yavadeva sitassa patighataya
Chiworn nan rao nung hum leeo 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-tiechadanatthang
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 leeo mai tan piccarana nai wan nii
(Whatever alms food I used today without reflection.)

So neva dhavaya
Pindabat nan rao chan leeo 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 anukro gae gaan pra puet prommajan
(only for the maintenance and nourishment of this body, for keeping it healthy, to support the holy life;)

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Iti purananca vedanang pathihangkhami
Duai gaan tam yang nii rao yaum rangab sia dai sueng tukka vedana gao
tue 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 patisallanaramathang
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 gilanapaccayabhesajja-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 vedananang 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.)

Abayapajjhaparamataya’ti
Pua kwaam bpen puu mai mii rok biat bian bpen yang ying dang nii
(for the maximum freedom from disease.)
Udissanadhituutanagatha
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 bhave bhave
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 nubhavena
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 nubhavena
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**  
Reflection 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

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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 leeo

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:)
<table>
<thead>
<tr>
<th>Term</th>
<th>Transliteration</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>Kesa</td>
<td>Pom tang laai</td>
<td>(Head hair,)</td>
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<tr>
<td>Loma</td>
<td>Khon tang laai</td>
<td>(Body hair,)</td>
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<tr>
<td>Nakha</td>
<td>Lep tang laai</td>
<td>(Nails,)</td>
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<td>Danta</td>
<td>Fan tang laai</td>
<td>(Teeth,)</td>
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<td>Taco</td>
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<td>Mangsang</td>
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<td>Naharu</td>
<td>En tang laai</td>
<td>(Sinews,)</td>
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<tr>
<td>Atthi</td>
<td>Gradook tang laai</td>
<td>(Bones,)</td>
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<tr>
<td>Atthimitjang</td>
<td>Yueah nai gradook</td>
<td>(Marrow,)</td>
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<td>Vakkang</td>
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<td>Hadayang</td>
<td>Hua jai</td>
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<td>Yakanang</td>
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<td>Kilomakang</td>
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<td>Pihakang</td>
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<td>Papphasang</td>
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<td>Antang</td>
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<td>(Bowels,)</td>
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<tr>
<td>Antagunang</td>
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<td>Udariyang</td>
<td>Ahaan mai</td>
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<td>Pubbo</td>
<td>Namlueang</td>
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<td>Lohitang</td>
<td>Namlueeat</td>
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<td>Sedo</td>
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<td>Medo</td>
<td>Nammankhon</td>
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<td>Assu</td>
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<td>Vasa</td>
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<td>(Grease,)</td>
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<td>Khelo</td>
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<tr>
<td>Singhanika</td>
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<td>(Mucus,)</td>
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<tr>
<td>Lasika</td>
<td>Namkhaikhaw</td>
<td>(Oil in joints,)</td>
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<tr>
<td>Muttang</td>
<td>Nammoot</td>
<td>(Urine,)</td>
</tr>
</tbody>
</table>

**Matthake mattha lunggang**
Yueah man samong nai galok seesa  (and the Brain.)

**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 gamnert (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 pabbatani vanani ca
aramarukkhacetyani 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 saranamuttamang
netang saranamagamma  sabbadukkha pamuccati
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 dhammad saaranaa gato
cattari ariyasaccani  sammapanyaya passati
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  dukkhasa ca atikkamang
ariyancattanggikang maggang  dukkhusamagaminang
Kue hen kwaam tukk het hai gert tukk kwaam gaw luang pon tukk sia dai
lai hen 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 saranamuttamang
etang saranamagamma  sabbadukkha pamuccati
Nan lae bpen saaranaa an kasem 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.)
**Ariyadhanagatha**  
Verses on the Noble Wealth (Thai book p.37)  
(Handa mayang ariyadhanagathayo bhanama se)

Yassa saddha tathagate acala supatititha  
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.)

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**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 panyaya 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 manut tanglai puu tii tueng fang hang pra nibban mii noi nak
(Few among men reach the other shore, Nibbana.)

Athayang itara paja   tiramevanudhavati
Muu manut 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 trassaru
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 anokamagamma       viveke yattha duramang
tatrabhiratimiccheyya       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 tanhhaa 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 nanvagameyya nappatikamkhe anagatang
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.)

Yadatitangpahinantang appattanca anagatang
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.)

Paccuppannanca yo dhammad tattha tattha vipassati
asanghirang asangkuppang tang viddha manubruhaye
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.)

Ajjeva kiccamatappang ko janna maranan suve
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.)

Na hi no sangarantena mahasenena maccuna
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.)

Evang viharimataping ahorattamatanditang
tang ve bhaddekarattoti santo acikkhate munindti
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”.)
Dhammagaravadigatha
Paying Respect to the Dhamma (Thai book p.40)

Ya ca atita sambuddha ye ca Buddha anagata
yo cetarahi sambuddho 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 saddhmagaruno viharingsu vihati ca
athapi viharissanti 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 mahattamabhikankhata
saddhamo garukatabbo 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
(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
(Righteouness 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 dhampmacaring
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;)
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.)

Sacittapariyyodapanang
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 pathombuddhabhasitgathayo bhanama se)

Anekajati sangsarang sandhavissang anibbisang
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;

Gahakarang gavesanto dukkha jati punappunang
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,

Gahakaraka ditthosi puna gehang na kahasi
Ni nae nai chang plokruan rao rudjak jao sia leow jao dja tam ruean hai rao mai dai iik torpai
(now I know you, builder of this house, you will not imprison me anymore.

Sabbe te bhasuka bhagga gahakutang visangkhatang
Krong ruean tang mot kong jao rao hak sia leow yod ruean rao gaw rue sia leow
(I have pulled down your ridgepole and razed your framework to the ground,)
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 prauam thert
(and that each of you must not become negligent 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
Sankhaan kue raang-gaai jit jai lae ruup Thamm naam Thamm tang mot tang sin man mai tiang gert khuen leeo dap bpai mii leeo Haoi 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 bpun tukk ton yaak praw gert khuen leeo 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 jivitang**
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 jivitang**
Chiwit koong rao mii kwaam taai bpen tii sut (raup)
*(Death is the thing we are moving towards.)*

**Jivitang 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 jiten
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
Konathamm an wiset lokuttara gusorn gert mii nai rue mai tii dja tam hai rao
bpen puu mai gue kern nai wee la 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 charoeng
(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 charoeng
(anyone who admires the Dhamma will progress;)

Dhammadessi parabhavo
Puu gleat 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 anuttata ca yo naro alaso kodhapanyano tang parabhavato mukhang
Puu dai bpen puu choop noon lap choop puut kui mai khayan 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 maandaa 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 teew suksan 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
Chaai dai tang ying nak leng chai jaai suruisuraai maa bpen mae ruean rue ying dai tang chaai 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 patthayati 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 mettag sametta bhadanta
avikkhattacitta 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 khette bhumma
cayantu deva jalathalavisame yakkhagandhabbanaga titthanta santike
yang munivaravacananang 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)

Traisaragnom  
(Thai book p.56)

repeat three times:
namo tassa bhagavato arahato sammasambuddhassa
(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.)

Namakarasiddhigatha
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.)

dhammamo dhajo yo viya tassa satthu dassesi lokassa visuddhimaggang
niyaniko 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 sammasambuddhassa 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 sambujjhitva tathagato
pathamang yang adesesi dhammacakkang anuttarang
sammaadeva pavattento loke appativattiyang
yatthakkhataubho 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
anatthasanghito yo cayang attakilamathanuyogo dukkho anariyo
anatthasanghito
ete te bhikkhave ubho ante anupagamma majjhima patipada
thagagatena abhisambuddha cakkhukarani yanakarani upasamaya
abhinyaya sambodhaya nibbanaya sangvattati
katama ca sa bhikkhave majjhima patipada tthagagatena
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 dikkha

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

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

idang kho pana bhikkhave dikkhanirodhagamini 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 dhhammesu cakkhung udapadi yanang udapadi panya udapadi vijja udapadi aloko udapadi
tang kho panidang dukkhang ariyasaccang parinyeyyanti me bhikkhave pubbe ananussutesu dhhammesu cakkhung udapadi yanang udapadi panya udapadi vijja udapadi aloko udapadi
tang kho panidang dukkhang ariyasaccang parinyatanti me bhikkhave pubbe ananussutesu dhhammesu cakkhung udapadi yanang udapadi panya udapadi vijja udapadi aloko udapadi

idang dukkhasamudayo ariyasaccanti me bhikkhave pubbe ananussutesu dhhammesu 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
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 attamaṇa parisappaggiya bhikkhu bhagavato
bhasitang abhinandung imasminca pana veyyaṅkaranaṃsimung
bhanyamane ayasmato kondanyassa virajang vitamalang
dhammacakkhpupuddāpādi yamāṇī samudayadhammanā sabbantang
nīrodhaṃdhammanatī
pavattite ca bhagavata dhammacakke bhūmma deva
saddamanussavesung etaṃ bhagavata baranasiyanaṃ isipatane migadaye
anuttarāṇaṃ dhammacakkhpupπavattitang appattitayang samanena va
brahmānaṇa va devena va mareṇa va brahmuna va kenaci va
lokasmin′tī
bhummanang devanang saddang sutva catumaharajika deva
saddamanussavesung catumaharajikanang devanang saddang sutva
tavatīṣayā deva saddamanussavesung tavatīṣaṅganang devanang
saddang sutva yama deva Saddamanussavesung yamanang devanang
saddang sutva tusita deva Saddamanussavesung tusitāṅganang devanang
saddang sutva nimmanarati deva Saddamanussavesung
nimmanaratanang devanang Saddang sutva paranimmittavasavatti deva
Saddamanussavesung paranimmittavasavattinang devanang Saddang
sutva brahmakayika deva Saddamanussavesung
(Extended version:)
brهماparisajjā deva Saddamanussavesung brahma-parisajjanang
devanang Saddang sutva
brahma-parohita deva Saddamanussavesung brahma-parohitanganang
devanang Saddang sutva
mahābrahma deva Saddamanussavesung mahābrahmanang devanang
Saddang sutva
parītabhā deva Saddamanussavesung parīthhabanganang devanang
Saddang sutva
apāmanabhā deva Saddamanussavesung apāmanabhanang devanang
Saddang sutva
abhassara deva Saddamanussavesung abhassaranang devanang Saddang
Sutva
parītasubha deva Saddam anuṣavesung parītasubhanang devanang
Saddang sutva
apāmanasubha deva Saddamanussavesung apāmanasubhanang
devanang Saddang sutva
subhakinhaka deva Saddamanussavesung subhakinhakanang devanang
Saddang sutva
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. 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, this is the practice of the 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 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 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 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 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 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 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 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 has never been heard before.

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, Brahmans 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, Brahmans, 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 becoming.

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 Brahmans 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 Tavatimsa heaven realm upon hearing the reverberating rejoicing of the earth Devas rejoiced. And all the Devas of the Yama heaven realm upon hearing the reverberating rejoicing of the Tavatimsa Devas rejoiced. And all the Devas of the Paranirmitavasavatti heaven realm upon hearing the reverberating rejoicing of the Yama Devas rejoiced. And all the Devas of the Brahma heaven realms upon hearing the reverberating rejoicing of the Paranirmitavasavatti 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 Brahmans 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 mangalalmuttamang

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

puttarassasa sangaho  
etam mangalamuttamang
Dananca dhammacariya ca yatakananca sanghaho
anavajjani kammani etam mangalamuttamang
(Generosity and conduct according to the Dhamma and help for relatives with unobstructed kamma; this is the highest blessing.)

Arati virati papa majjapana ca sanyamo
appamado ca dhammesu etam mangalamuttamang
(Abstinence from evil, refraining from intoxicants, heedfulness in all that is Dhamma; this is the highest blessing.)

Garavo ca nivato ca santhutti ca katanyuta
kalena dhammassavanang etam mangalamuttamang
(Respectfulness and humility, contentment and gratitude, listening to the Dhamma; this is the highest blessing.)

Khanti ca sovacassata samanananca dassanang
kalena dhammasakaccha etam mangalamuttamang
(Patience and meekness when corrected, and sight of samanas, timely discussion of Dhamma; this is the highest blessing.)

Tapo ca brahmaçariyanca ariyasaccana dassanang
nibbanasacchikiriya ca etam mangalamuttamang
(Ardent effort, the divine life leading, insight into the Noble Truths and realization of Nibbana; this is the highest blessing.)

Putthassa lokadhammehi cittang yassa na kampati
asokang virajang khemang etam mangalamuttamang
(Though in contact with worldly dhammas yet his mind is not shaken-grief less, dustless, secure; this is the highest blessing.)

Etadisani kattavana sabbathhamaparajita
sabbattha sothing 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 sagesu 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.)

yambuddhasettho 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 sambhavang virattacittayatike
bhavasming te khinabija avirulhi chanda nibbanti dhira
yathayampadipo idampi sanghe ratanang panitang etena saccena
svatthi 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 tithancarang
nisinno va sayano va yavatassa vigatamiddho etang sating adhittheyya
brahmametang viharang idhamahu ditthinca anupagamma silava
dassanena sampanno kamesu vineyya gedhang na hi jatu
gabbhaseyyang punaretti'
(Translation see Thai book p.99)

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

Atthi loke silaguno saccang soceyyanuddaya 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 saccakiriyaamakasahang santi paikkha 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 sammasambuddhanang
(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 sammasambuddho vijjacarana sampanno sugato lokavidu anuttaro purisadammasarathi sattha devamanussanang buddho bhagavati
(Translation see Thai book p.17)

Dhammagun
(Thai book p.64)

svakkhato bhagavata dhammo sanditthiko akaliko ehipassiko opanayiko 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 yayapatipanno bhagavato savakasangho ahuneyyo pahuneyyo
dakkhineyyo anjalikaraniyyo anuttarang punyakkhattang 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
dhammamadesesi sabbadukkhapanudanang
ye capi nibbuta loke yathabhutang vipassisung

(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 sothi te hotu sothi 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 saddassina
munina sammadakkhata bhavita bahulikata sangvattanti abhinyaya
nibbanaya ca bodhiya etena saccavajjena sothi te hotu sabbada
ekasming samaye natho moggallananca kassapang gilane dukkhite disva
bojjhange satta desayi te ca tang abhinanditva roga muccingsu
tangkhane etena saccavajjena sothi te hotu sabbada ekada
dhammarajapi gelanyenabhipilito cundattherena tanyeva bhanapetvana
sadarang sammoditva ca abadha tamha vuthasi thanaso etena
saccavajjena sothi te hotu sabbada pahina te ca abadha tinnannampi
mahesinang magghahataikesava pattanuppattidhammatang etena
saccavajjena sothi 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 buddhanubhavena 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 dhammanubhavena 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 sanghanubhavena 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 Budda 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
parilahupasamanang dhammadtejena 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 sothina 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 sahgasamang  
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)

Sirdhitimatitejo jayasiddhi mahiddhi mahaguna parimita punya  
dhikarassa sabban taraya nivarana samatthasa bhagavato arahato  
sammasammbuddhasa davatting samaha purisalakkhana nubhavena  
asitaya nubayanjana nubhavena atthuttarasata manggala nubhavena  
chabba narangsiya nubhavena  
ketumala nubhavena  
dasa paramitta nubhavena  
dasa upaparamitta nubhavena  
dasa paramattha paramitta nubhavena  
sila samadhi panya nubhavena  
buddha nubhavena  
dhamma nubhavena  
sangha nubhavena
teja nubhavena
iddha nubhavena
bala nubhavena

yeeyadhamma nubhavena
caturasitisahassa dhammakhandha nubhavena

navalokuttara dhamma nubhavena
atthangikamagga nubhavena

atthasama patthiya nubhavena
charabhinya nubhavena

catusaccayana nubhavena
dasabalayana nubhavena

sabbayutayana nubhavena
metta karuna mudita uppheka nubhavena

sabbaparitta nubhavena
ratanattaya saaranaa nubhavena

tuyhang sabbaroga sogupaddava dukkha domanassupayasapi
vinassantu sabbabantarayapi vinassantu sabbasangkappa tuyhang
samijantu dihayutatuyhang hotu satavassajivena samangiko hotu
sabbada akasapabbatavanabhumikang 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 vakamatī
(8) Tuvatang cittāng samadhiyati
(9) Mukhavanno vippasidati
(10) Asammulho kalang karoti
(11) Uttarīring appatīvijjhanto 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 sukhitto virunho buddhasasane
(May he gain benefits and happiness and grow in the Buddhasasana,)
aro ko sukhitto hohi saha sabbehi yatibhi
(be without disease and happy may he be with all his relatives.)

Sa atthaladdha sukhitta virunha buddhasasane
(May she gain benefits and happiness and grow in the Buddhasasana,)
aro ka sukhitta hohi sahasabbehi yatibhi
(be without disease and happy may she be with all his relatives.)

Te atthaladdha sukhitta virunha buddhasasane
(May they gain benefits and happiness and grow in the Buddhasasana,)
aro ka sukhitta 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 sabbasantarapavajito
(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.)

Devatauyyojananagatha
(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 saddhya 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 Pacceka-buddhas 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 chiwit 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 bhikkusu 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 sammasankappo?
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 sammasangkappo
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 chiwit 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 chiwit tii phit sia
(Having abounded wrong livelihood.)

_Sammaajivena jivikang kappeti_
Yom samret kwaam bpen yuu duai gaan liang chiwit 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 chiwit 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:)

Anuppannang 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 bpap 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;)

Uppannanamami kusalanang 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 yang gusorn la Thamm tii yang mai gert hai gert
kuen
(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;)

Annuppannanami kusalanang dhammanang uppadaay chandang janeti
vayamati viriyang arabhati cittang pagganghati 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;)

Uppannnananami kusalanang dhammanang thitiya asammosaya
bhiyyobhavaya vepullaya bhavanaya paripuriya handang janeti
vayamati viriyang arabhati cittang pagganghati padahati
Yom tam kwaam poojai hai gert kuen yom payayam prarop kwaam pian
pakong tangjit wai puea kwaam tang yuu kwaam mai luae luaen 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 sammasati?
Doo goo bhikksu tanglai kwaam raluek choop bpen yangrai rao?
Idha bhikkave bhikku
Doo goon bhikkusu tanglai bhikksu nai Thamm winai nii (herein monks..)

Kaye kanyupassi viharati
Yom bpen puu piccarana hen gaai nai gaai yuu bpen pracham
(He lives practicing body-contemplation in the body.)

Atapi sampa jawsa satima vineyya loke abhijjhadomanassang
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 sampa jawa satima vineyya loke abhijjhadomanassang
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 sampa jawsa satima vineyya loke abhijjhadomanassang
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 dammanupassi viharati
Yom bpen puu piccarana hen Thamm nai Thamm tanglai yuu bpen pracham
(he lives practicing mental object-contemplation in mental object.)

Atapi sampa jawsa satima vineyya loke abhijjhadomanassang
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 vuecati bhikkave sammasati
Doo bhikkusu tanglai an nii rao gao waa kwaam raluek choop
(This monks, is called right mindfulness.)

Katamo ca bhikkave sammasamadhi?
Doo goon bhikkusu tanglai kwaam tangjai man choop bpen yangrai rao?
(And monks, what is right meditative concentration?)

Idha bhikkave bhikku
Doo goon bhikkusu 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.)

Vitakkavicarangang yupasama
Puu kwaam ti vitok vicharn tang song rangab long
(upon the subsiding of both initial and sustained thoughts,)

Ajjhattang sampasadananang cetaso ekodibhavang avitakkang avicarang samadhirajjampiti sukkhang dutiyaang 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)

Sukkhancanaka 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 vihariti
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,)
Dukkhassa 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 sammasamadhi
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 sammasambuddhasa
Evame sutang ekang samayang bhagava savatthi yang viharati jetavane
anathapindikassa arame tratra kho bhagava bhikku amantesi
bhikkavoti bhadanteti te bhikku bhagavato paccasosung bhagava
etadavoca mettaya bhikkave cetovimuttiya asevitaya bhavitaya
bahirikataya yanikataya vatthukataya anutthitaya paricitaya
susamaraddhaya ekadasanisangs
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 ñittiyo 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 sukki attanang pariharantu
10. Sabbe uparimaya anudisaya satta avera abayapajcha anika sukki attanang pariharantu

1. Sabbe puratthimaya disaya pana avera abayapajcha anika sukki attanang pariharantu
2. Sabbe pacchimaya disaya pana avera abayapajcha anika sukki attanang pariharantu
3. Sabbe uttaraya disaya pana avera abayapajcha anika sukki attanang pariharantu
4. Sabbe dakkinaya disaya pana avera abayapajcha anika sukki attanang pariharantu
5. Sabbe puratthimaya anudisaya pana avera abayapajcha anika sukki attanang pariharantu
6. Sabbe pacchimaya anudisaya pana avera abayapajcha anika sukki attanang pariharantu
7. Sabbe uttaraya anudisaya pana avera abayapajcha anika sukki attanang pariharantu
8. Sabbe dakkinaya anudisaya pana avera abayapajcha anika sukki attanang pariharantu
9. Sabbe hetthimaya disaya pana avera abayapajcha anika sukki attanang pariharantu
10. Sabbe uparimaya disaya pana avera abayapajcha anika sukki attanang pariharantu

1. Sabbe puratthimaya disaya bhuta avera abayapajcha anika sukki attanang pariharantu
2. Sabbe pacchimaya disaya bhuta avera abayapajcha anika sukki attanang pariharantu
3. Sabbe uttaraya disaya bhuta avera abayapajcha anika sukki attanang pariharantu
4. Sabbe dakkinaya disaya bhuta avera abayapajcha anika sukki attanang pariharantu
5. Sabbe puratthimaya anudisaya bhuta avera abayapajcha anika sukki attanang pariharantu
6. Sabbe pacchimaya anudisaya bhuta avera abayapajcha anika sukki attanang pariharantu
7. Sabbe uttaraya anudisaya bhuta avera abayapajcha anika sukki attanang pariharantu
8. Sabbe dakkinyaya 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 dakkinyaya 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 dakkinyaya 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 dakkinyaya 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. Sabbe puratthimaya disaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
2. Sabbe pacchimaya disaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
3. Sabbe uttaraya disaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
4. Sabbe dakkinaya disaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
5. Sabbe puratthimaya anudisaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
6. Sabbe pacchimaya anudisaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
7. Sabbe uttaraya anudisaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
8. Sabbe dakkinaya anudisaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
9. Sabbe hetthimaya disaya itthiyo avera abayapajcha anika sukkhi attanang pariharantu
10. Sabbe 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 dakkinyaya 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 dakkinyaya 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 dakkinyaya 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
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 athakahakarehi sabbe satte metta yatiti
metta tang dhammang ceta yatiti ceto sabba bayapada pariyutthanehi
muccatiti vimutti metta ca cetovimutti cati metta cetovimutti metta
brahmavihara bhavana nitthita

Karaniyamettasutta
Discourse on Loving Kindness (Thai book p.99)

Karaniyamatthakusalena 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,)

Appakiccoco sa vallahukavutti
(with few duties and unburdened in body and mind)

Santindriyo ca nipako ca
(calms 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 sukhitatta
(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 puttag 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
sammasambuddhassa

buddhang saranang gacchami
dhammang saranang gacchami
sanghang saranang gacchami
dutiyampi buddhang saranang gacchami
dutiyampi dhammang saranang gacchami
dutiyampi sanghang saranang gacchami
tatiyampi buddhang saranang gacchami
tatiyampi dhammang saranang gacchami
tatiyampi sanghang saranang gacchami

itipi so bhagava arahang sammasambuddho vijjacaranasampanno
sugato lokavidu anuttaro purisadammasarathi satthadevamanussanang
buddho bhagavati

svakkhato bhagavata dhammo sanditthiko akaliko ehipassiko
opanayiko paccattang veditabbo vinnuhiti

supatipanno bhagavato savakasangho ujupatipanno bhagavato
savakasangho yayapatipanno bhagavato savakasangho samicipatipanno
bhagavato savakasangho yadidang cattari purisayugani attha
purisapuggalaesa bhagavato savakasangho ahuneeyyo pahuneyyo
dakkhineeyyo anjalikaraniyo anuttarang punyakkhettang lokassati

1. bahung sahassa-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
   gharampanalavaka-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. ukkhittakhaggma-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 thera-bhujagena 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
yanagaladena vidhina jita va 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 aththagathayo vacano dinadine sarate
matandi hitvana nekavividhani cupaddavani mokkhang sukhang
adhigameyya naro sapanno

mahakaruniko natho hitaya sabbapininang puretva parami sabba patto
sambodhimuttamang etena saccavajjena hotu te jayamangalang jayanto
bodhiya mule sakyang nandivaddhano evang tavang vijayo hohi
jayassu jayamangale aparajitapallanke sise pathavipokkhare abhiseke
sabbabuddhanang aggappatto pamodati

sunakkhatang sumangalang supabhatang suhutthitang sukhano
sumuhutto ca suyithang brahmacarisu padakkhinang kayakammang
vacakammang padakkhinang manokammang panidhi te
padakkhina padakkhinani katvana labhantatthe padakkhine

bhavatu sabbamangalang rakkhantu sabba devata sabba buddha
nubhavena sada sotthi bhavantu te bhavatu sabbamangalang rakkhantu
sabba devata sabba dhamman ubhavena sada sotthi bhavantu te
bhavatu sabbamangalang rakkhantu sabba devata sabba sangha
nubhavena 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 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.

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)**

<table>
<thead>
<tr>
<th>Jayasanagata Buddha</th>
<th>jetava marang savahanang</th>
</tr>
</thead>
<tbody>
<tr>
<td>catusaccasabhang rasang</td>
<td>ye pivingsu narasabha</td>
</tr>
<tr>
<td>Tanhangkaradayo Buddha</td>
<td>atthavisati nayaka</td>
</tr>
<tr>
<td>sabbe patiththa mayhang</td>
<td>matthake te munissara</td>
</tr>
<tr>
<td>Sise patiththito mayhang</td>
<td>Buddhho Dhammo</td>
</tr>
<tr>
<td>davilocane Sangho patiththito</td>
<td>mayhang ure</td>
</tr>
<tr>
<td>sabbagunakaro</td>
<td></td>
</tr>
<tr>
<td>Hadaye me Anuruddho</td>
<td>Sariputto ca dhakkine</td>
</tr>
<tr>
<td>Kontanyo pitthibhagassaming</td>
<td>Moggalano ca vamake</td>
</tr>
<tr>
<td>Dhakkine savane mayhang</td>
<td>asung Ananda Rahulo</td>
</tr>
<tr>
<td>Kassapo ca Mahanamo</td>
<td>ubhasung vamasotake</td>
</tr>
<tr>
<td>Kesante pitthibhagasming</td>
<td>suriyo va pabhangkarako</td>
</tr>
<tr>
<td>nisinno sirisampanno</td>
<td>sobhito munipungavo</td>
</tr>
<tr>
<td>Kumarakassapo thero</td>
<td>mahesi cittavadakado</td>
</tr>
<tr>
<td>so mayhang vadane niccang</td>
<td>patitthasi gunakaro</td>
</tr>
</tbody>
</table>
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  
Jinapanjaramajhamhi sada palentu mang sabbe  
Iccevamanto jinanubhavana dhammanubhavana sanghanubhavana saddhammanubhavapalito

Upali Nanda Sivali nalate tilaka mama  
vijita jinasavaka jitavanto jinorasa angamangesu santhita  
dakkhine mettasuttakang vame angulimalakang  
atanatiyasuttakang sesa pakarasanthita  
sattapakaralangkata bahirajchattupaddava  
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 elders—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 behind, 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)

党的领导

Itipiso bhagava arahang vacca so bhagava
Itipiso bhagava samma sambuddho vacca so bhagava
Itipiso bhagava vijjacakaranasampanno vacca so bhagava
Itipiso bhagava sugato vacca so bhagava
Itipiso bhagava lokavidu vacca so bhagava

Arahang tang saranang gacchami
Arahang tang sirasa namami
Sammasambuddhang saranang gacchami
Sammasambuddhang sirasa namami
Vijjacakaranasampannang saranang gacchami
Vijjacakaranasampannang 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 tavatīningsa dhatu sammadiyana sampanno
Itipiso bhagava tejo cakkhavaracatumaharajika tavatīningsa dhatu sammadiyana sampanno
Itipiso bhagava vayo cakkhavaracatumaharajika tavatīningsa dhatu sammadiyana sampanno
Itipiso bhagava aapo cakkhavaracatumaharajika tavatīningsa dhatu sammadiyana sampanno
Itipiso bhagava aakasa cakkhavaracatumaharajika tavatīningsa dhatu sammadiyana sampanno

Itipiso bhagava yama dhatusammadiyanasampanno
Itipiso bhagava dusita dhatusammadiyanasampanno
Itipiso bhagava nimmanarati dhatusammadiyanasampanno
Itipiso bhagava kamavacara dhatusammadiyanasampanno

Itipiso bhagava rupavacara dhatusammadiyanasampanno
Itipiso bhagava pathamachana dhatusammadiyanasampanno
Itipiso bhagava dutiyachana dhatusammadiyanasampanno
Itipiso bhagava tatiyachana dhatusammadiyanasampanno
Itipiso bhagava catuttachana dhatusammadiyanasampanno
Itipiso bhagava pancachana dhatusammadiyanasampanno

Itipiso bhagava aakasanancayatana nevasanyanasanyayatana arupa vacara dhatusammadiyanasampanno
Itipiso bhagava vinyanancayatana nevasanyanasanyayatana arupa vacara dhatusammadiyanasampanno
Itipiso bhagava aakincancayatana nevasanyanasanyayatana arupa vacara dhatusammadiyanasampanno
Itipiso bhagava sotapathimagga dhatussammadiyananasampanno
Itipiso bhagava sakipathimagga dhatussammadiyananasampanno
Itipiso bhagava anagamipathimagga
dhatussammadiyananasampanno
Itipiso bhagava arahattapathimagga
dhatussammadiyananasampanno

Itipiso bhagava sota arahattapattipala
dhatussammadiyananasampanno
Itipiso bhagava sakidaga arahattapattipala
dhatussammadiyananasampanno
Itipiso bhagava anagami arahattapattipala
dhatussammadiyananasampanno

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 a 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 dhammadakkappavattanasu

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 anicca ang anatta rupakhandha buddhapaba yava
jivang buddhang saranang gacchami
Brahma issaro kusala dhamma naccipaccaya vinapanca bhagavato yava nibbanang saranang gacchami namo buddhassa namo dhammadhamma namo sanghassa buddhila lokala karakana etena saccena suvatthi hontu hulu hulu hulu savahaya

Namo buddhasa namo dhamsama namo sanghassa vitti vitti vitti mitti mitti citti citti vatti vatti yamasu suvatthi hontu hulu hulu hulu savahaya

Indasavang mahaindasavang brahmasavang mahabrahmasavang cakkavatitsavang mahacakkavattisavang devasavang mahadevasavang isisavang mahaisisavang munisavang mahamunisavang sappurisavang mahasappurisavang buddhasavang pacekabuddhasavang arahattasavang sabbasiddhi vijadharnangsavang sabbaloka iriyangangsavang etena saccena suvatthi hontu hulu hulu hulu savahaya

Savang kunnang vajabalang tejang viriyang siddhikammang nibbanang mokkhang guyhakang danang silang panyanikkhang punyangbhagayang tappang sukhhang sirirupang catuvisatisenang etena saccena suvatthi hontu hulu hulu hulu savahaya

Namo buddhassa namo dhamsama namo sanghassa dukkhang aniccang anatta rupakhando vedanakhando sanyakhando sankharakhando vinyanakhando namo itipiso bhagava

Namo buddhasa dukkhang aniccang anatta rupakhando vedanakhando sanyakhando sankharakhando vinyanakhando namo savakkhato bhagavato dhammo

Namo dhamsama dukkhang aniccang anatta rupakhando vedanakhando sanyakhando sankharakhando vinyanakhando namo savakkhato bhagavato dhammo

Namo dhamsama 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 nekkhamaparami sampanno
nekkhamaparamatthaparami 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 khantiparamatthaparami sampanno metta maitri karuna mudita upakkha 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 saccaparamatthaparami sampanno metta maitri karuna mudita upakkha 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 metta maitri karuna mudita upakkha 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 upakkha 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.)

upekkhaparami sampanno upekkhaupaparami sampanno upekkhaparamatthaparami sampanno metta maitri karuna mudita upakkha 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 upakkha 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 anubhavena

nisinno ceva majjchime
aganeyye ca kassapo
haratiye upali ca
bayabbe ca gavampati
isanepi ca rahulo
sabbe idha patitthita
sakkarehi ca pujita
sabbasotthi bhavantuno

Iccevamanccan tana massaneyyang namassamano rattanatayang yang punyabhisandang vipulang alatthang tassa nubhavena 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
muan nueng pra sambun
dan dai pra tam rong
doej det sitthisak
prasart bor mii soon
khaa khaw kaorop naum
pitak tha raksaa
puang khaa ja pragarn
khaw pra apiban

uttamayasopi tejo
sakkaro upado
jotayanto vadipo
dharamano vabuddhoti
ubatma nadendai
dukkai pra sasada
manut praw tang deva
sasana tee yuen yong

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
(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.)

(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.)

(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.)

(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.)
(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 sabbabalabhang 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 khette samanta satayo janasata sahassani *

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 be 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 gusorn 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 ratthaban 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 kaapajaoa 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.)
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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.
Dh1, 354