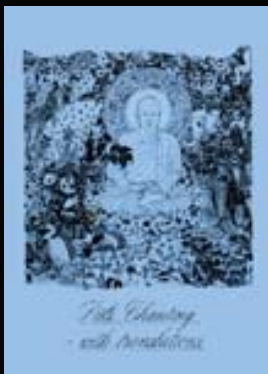


# Suan Mokkh Chanting. Produced here is the English version of the Suan Mokkh Pali Chanting book. During retreats these chants are taught to the meditators.



### 1. INTRODUCTION TO THE CHANTING

1. Before we begin the chanting we should first...
2. The chanting is done in a certain way...
3. The chanting is done in a certain way...
4. The chanting is done in a certain way...
5. The chanting is done in a certain way...
6. The chanting is done in a certain way...
7. The chanting is done in a certain way...
8. The chanting is done in a certain way...
9. The chanting is done in a certain way...
10. The chanting is done in a certain way...
11. The chanting is done in a certain way...
12. The chanting is done in a certain way...

### 2. THE FIVE TRAININGS

These are the five trainings that we should observe...

1. The training in morality...

2. The training in concentration...

3. The training in wisdom...

4. The training in energy...

5. The training in mindfulness...

### 3. THE FIRST TRAINING

The first training is the training in morality...

1. The training in morality...

2. The training in morality...

3. The training in morality...

4. The training in morality...

5. The training in morality...

### 4. THE SECOND TRAINING

The second training is the training in concentration...

1. The training in concentration...

2. The training in concentration...

3. The training in concentration...

4. The training in concentration...

5. The training in concentration...

### 5. THE THIRD TRAINING

The third training is the training in wisdom...

1. The training in wisdom...

2. The training in wisdom...

3. The training in wisdom...

4. The training in wisdom...

5. The training in wisdom...

### 6. THE FOURTH TRAINING

The fourth training is the training in energy...

1. The training in energy...

2. The training in energy...

3. The training in energy...

4. The training in energy...

5. The training in energy...

### 7. THE FIFTH TRAINING

The fifth training is the training in mindfulness...

1. The training in mindfulness...

2. The training in mindfulness...

3. The training in mindfulness...

4. The training in mindfulness...

5. The training in mindfulness...

### 8. THE SIXTH TRAINING

The sixth training is the training in the path...

1. The training in the path...

2. The training in the path...

3. The training in the path...

4. The training in the path...

5. The training in the path...

### 9. THE SEVENTH TRAINING

The seventh training is the training in the fruits...

1. The training in the fruits...

2. The training in the fruits...

3. The training in the fruits...

4. The training in the fruits...

5. The training in the fruits...

### 10. THE EIGHTH TRAINING

The eighth training is the training in the virtues...

1. The training in the virtues...

2. The training in the virtues...

3. The training in the virtues...

4. The training in the virtues...

5. The training in the virtues...

### 11. THE NINTH TRAINING

The ninth training is the training in the qualities...

1. The training in the qualities...

2. The training in the qualities...

3. The training in the qualities...

4. The training in the qualities...

5. The training in the qualities...

### 12. THE TENTH TRAINING

The tenth training is the training in the powers...

1. The training in the powers...

2. The training in the powers...

3. The training in the powers...

4. The training in the powers...

5. The training in the powers...

### 13. THE ELEVENTH TRAINING

The eleventh training is the training in the attainments...

1. The training in the attainments...

2. The training in the attainments...

3. The training in the attainments...

4. The training in the attainments...

5. The training in the attainments...

### 14. THE TWELFTH TRAINING

The twelfth training is the training in the liberation...

1. The training in the liberation...

2. The training in the liberation...

3. The training in the liberation...

4. The training in the liberation...

5. The training in the liberation...

### 15. THE THIRTEENTH TRAINING

The thirteenth training is the training in the freedom...

1. The training in the freedom...

2. The training in the freedom...

3. The training in the freedom...

4. The training in the freedom...

5. The training in the freedom...

### 16. THE FOURTEENTH TRAINING

The fourteenth training is the training in the peace...

1. The training in the peace...

2. The training in the peace...

3. The training in the peace...

4. The training in the peace...

5. The training in the peace...

### 17. THE FIFTEENTH TRAINING

The fifteenth training is the training in the bliss...

1. The training in the bliss...

2. The training in the bliss...

3. The training in the bliss...

4. The training in the bliss...

5. The training in the bliss...

### 18. THE SIXTEENTH TRAINING

The sixteenth training is the training in the joy...

1. The training in the joy...

2. The training in the joy...

3. The training in the joy...

4. The training in the joy...

5. The training in the joy...

### 19. THE SEVENTEENTH TRAINING

The seventeenth training is the training in the happiness...

1. The training in the happiness...

2. The training in the happiness...

3. The training in the happiness...

4. The training in the happiness...

5. The training in the happiness...



*f*



*Pāli Chanting*  
- *with translations*

- with translations



## BENEFITS OF CHANTING

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



12. That people will appreciate and love you.



HOW WE CHANT:

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

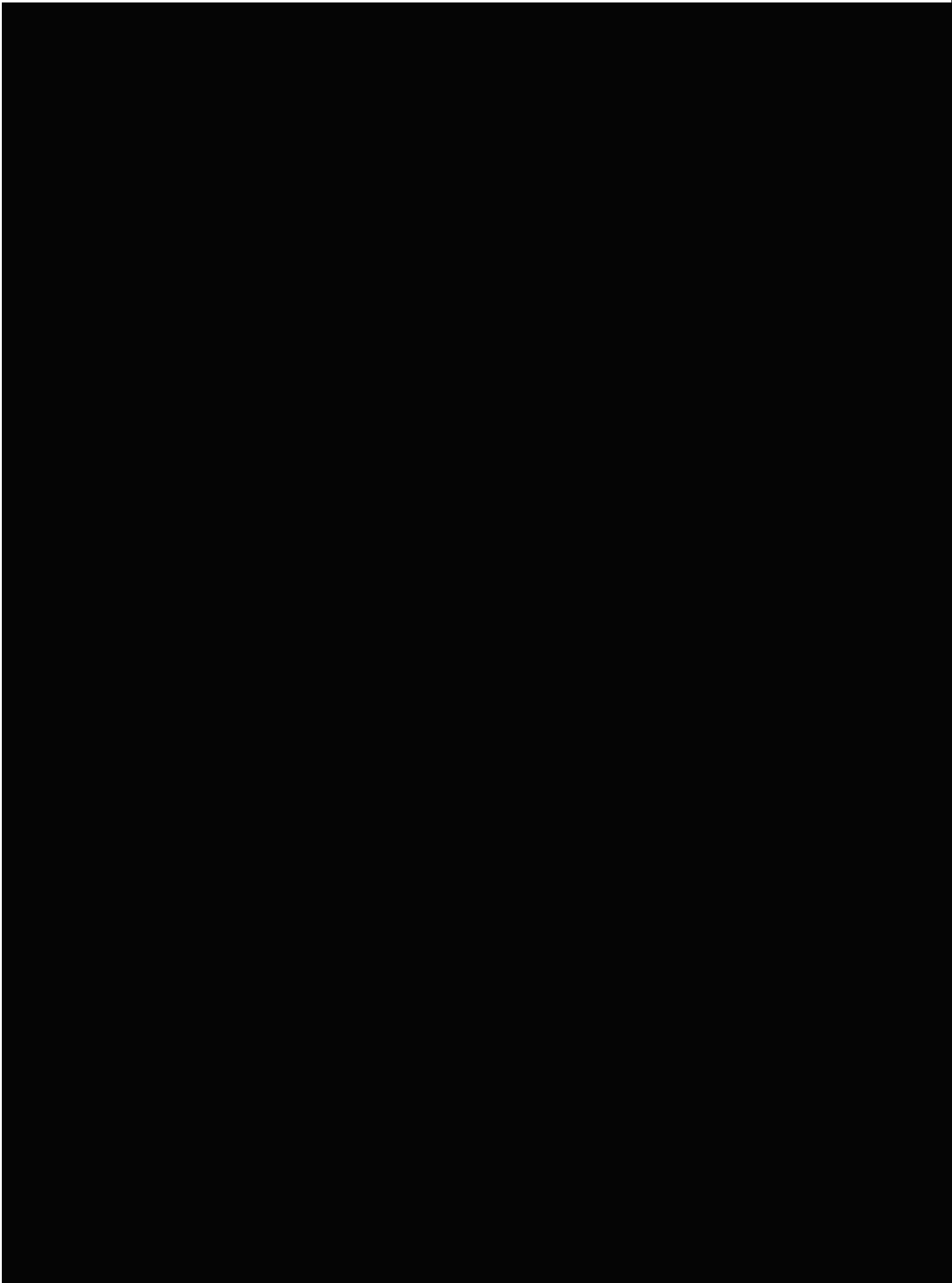
KEY TO PALI PRONUNCIATION (Thai style)VOWELS (as in latin languages)

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

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

CONSONANTS

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





1. HOMAGE TO THE BUDDHA

(HANDA MAYAM BUDDHASSA BHAGAVATO  
PUBBĀBHĀGA-NAMAKĀRAM KAROMASE)

NAMO TASSA BHAGAVATO

Homage to the Uncomparable Blessed One.

ARAHATO

The Worthy Undeiled One.

SAMMĀ – SAMBUDDHASSA

The Perfectly Self-Awakened One. (3 times)

2. GOING TO REFUGE

(HANDA MAYAM TISARAṄAGAMANAPĀṬHAM BHAṄĀMASE)

BUDDHAM SARAṄAM GACCHĀMI

To the Buddha for Refuge we go.

DHAMMAM SARAṄAM GACCHĀMI

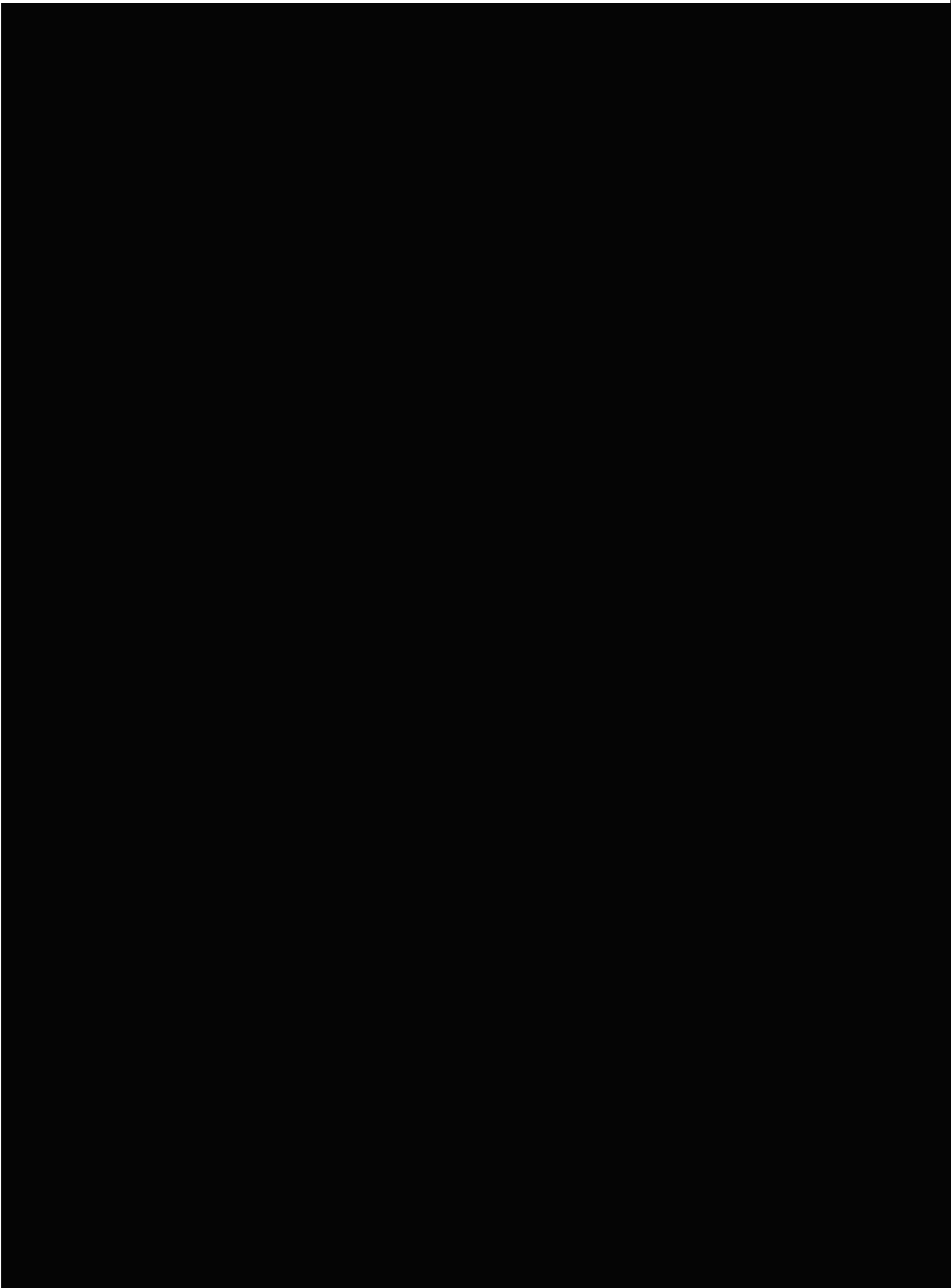
To the Dhamma for Refuge we go.

SANĠHAM SARAṄAM GACCHĀMI

To the Sangha for Refuge we go.

DUTIYAMPI BUDDHAM SARAṄAM GACCHĀMI

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





DUTIYAMPI DHAMMAṂ SARAṆAMṂ GACCHĀMI

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

DUTIYAMPI SAṄGHAMṂ SARAṆAMṂ GACCHĀMI

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

TATIYAMPI BUDDHAMṂ SARAṆAMṂ GACCHĀMI

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

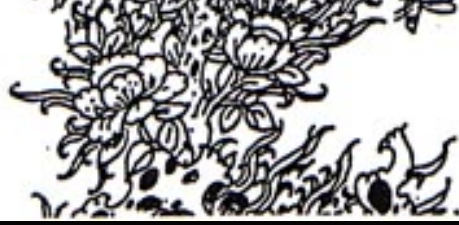
TATIYAMPI DHAMMAṂ SARAṆAMṂ GACCHĀMI

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

TATIYAMPI SAṄGHAMṂ SARAṆAMṂ GACCHĀMI

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







### 3. THE FIVE TRAININGS

(HANDA MAYAM PAÑCASIKKHĀPADAPĀTHAM BHAÑĀMASE)

PĀÑĀTIPĀTĀ VERAMAṆĪ SIKKHĀPADAMĀ SAMĀDIYĀMI

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

ADINNĀDĀNĀ VERAMAṆĪ SIKKHĀPADAMĀ SAMĀDIYĀMI

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

KĀMESU MICCHĀCĀRĀ VERAMAṆĪ SIKKHĀPADAMĀ SAMĀDIYĀMI

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

MUSĀVĀDĀ VERAMAṆĪ SIKKHĀPADAMĀ SAMĀDIYĀMI

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

SURĀMERAYA MAJJAPAMĀDAṬṬHĀNĀ VERAMAṆĪ SIKKHĀPADAMĀ SAMĀDIYĀMI

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







### 3.1 THE EIGHT TRAININGS

(HANDA MAYAM AṬṬHASIKKHĀPADAPĀTHAM BHAṆĀMASE)

PĀṄĀTIPĀTĀ VERAMAṆĪ SIKKHĀPADAM̐  
SAMĀDIYĀMI

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

ADINNĀDĀNĀ VERAMAṆĪ SIKKHĀPADAM̐  
SAMĀDIYĀMI

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

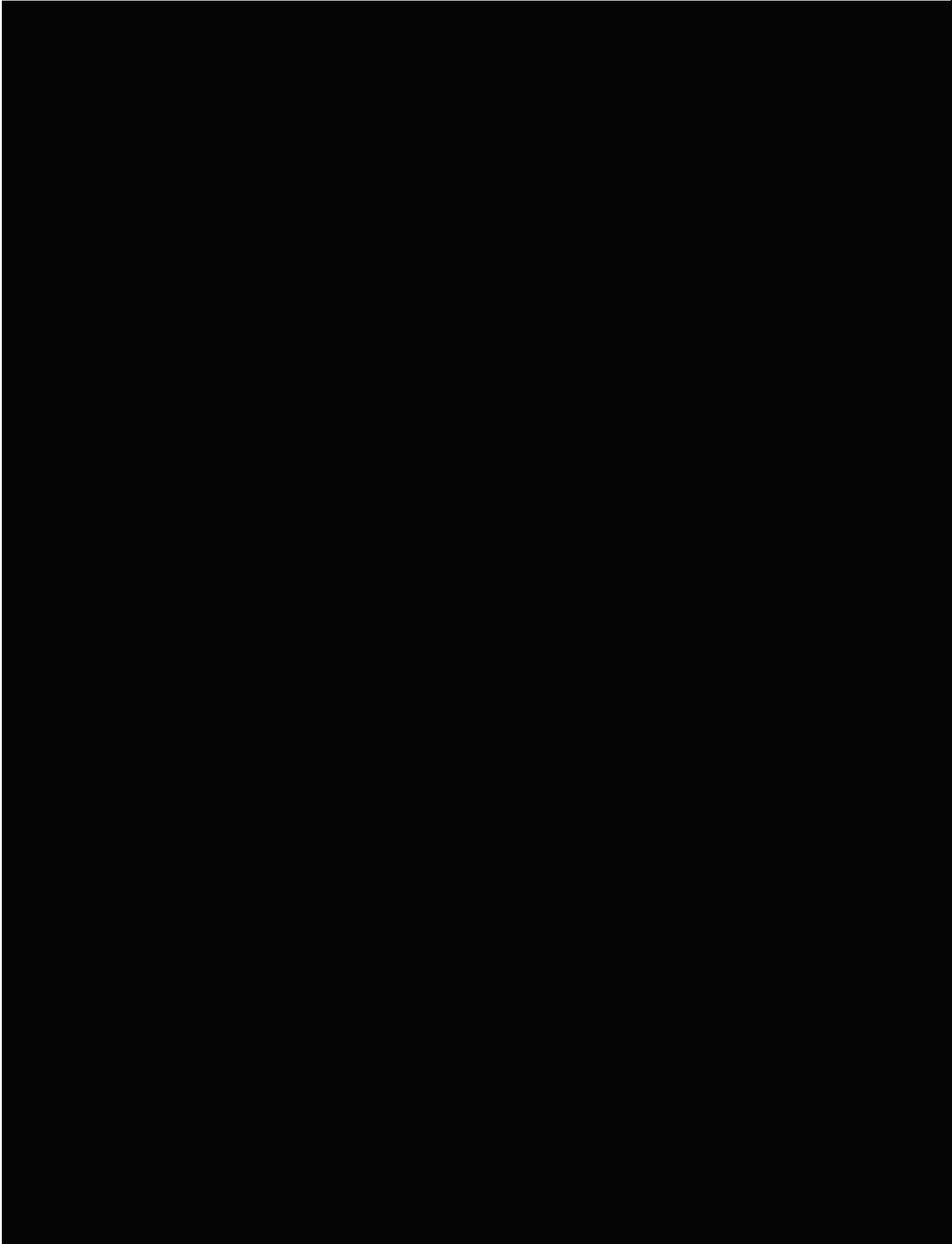
ABHRAMA CARIYĀ VERAMAṆĪ SIKKHĀPADAM̐  
SAMĀDIYĀMI

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

MUSĀVĀDĀ VERAMAṆĪ SIKKHĀPADAM̐ SAMĀDIYĀMI

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

SURĀMERAYA MAJJAPAMĀDAṬṬHĀNĀ VERAMAṆĪ  
SIKKHĀPADAM̐ SAMĀDIYĀMI





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

**VIKĀLA-BHOJANĀ VERAMAṆĪ SIKKHĀPADAM̐  
SAMĀDIYĀMI**

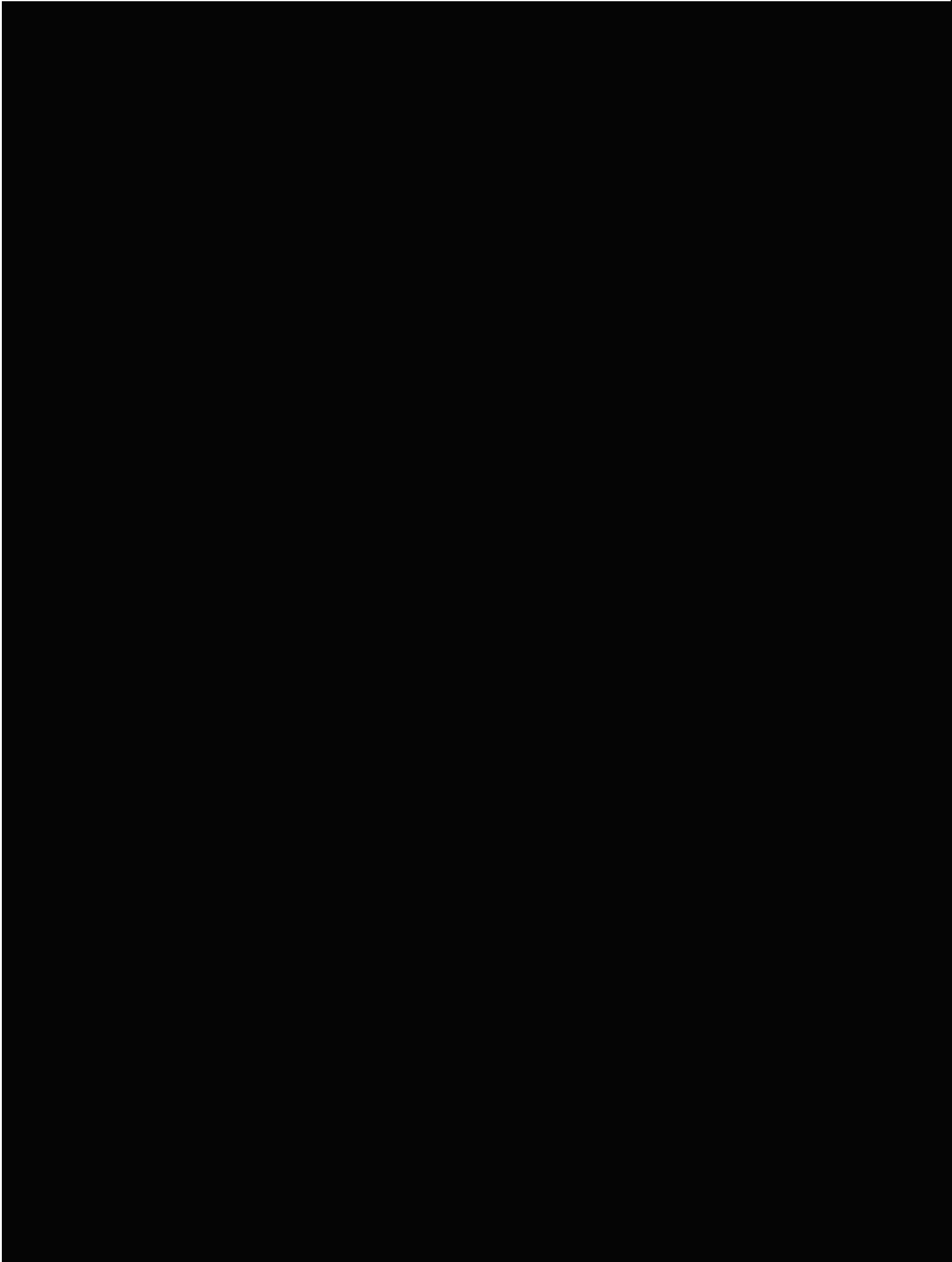
I undertake the training to intend not to eat in between  
after noon and before dawn.

**NACCA-GĪTA-VĀDITA-VISŪKA-DASSANĀ MĀLĀ-  
GANDHA-VILEPANA-DHĀRAṆA-MANḌANA-  
VIBHŪSANATṬHĀNĀ VERAMAṆĪ SIKKHĀPADAM̐  
SAMĀDIYĀMI**

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

**UCCĀSAYANA-MAHĀSAYANĀ VERAMAṆĪ  
SIKKHĀPADAM̐ SAMĀDIYĀMI**

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





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

(HANDA MAYAM̐ KHEMĀKHEMASARAṄADĪPIGĀTHĀYOBHAṄĀMASE)

BAHUM̐ VE SARAṄAM̐ YANTI  
PABBATĀNI VANĀNI CA  
ĀRĀMARUKKHACETYĀNI  
MANUSSĀ BHAYATAJJITĀ

When danger threatens most people run away.

To sacred mountains and forests, temples and shrines.

NETAM̐ KHO SARAṄAM̐ KHEMAM̐  
NETAM̐ SARAṄAMUTTAMAM̐  
NETAM̐ SARAṄAMĀGAMMA  
SABBADUKKHĀ PAMUCCATI

Those are not happy refuges, they are not truly safe.

In depending on them there is no escape from suffering.

Those are not happy refuges, they are not truly safe.

In depending on them there is no escape from suffering.



YO CA BUDDHAÑCA DHAMMAÑCA  
SAMĠGHAÑCA SARANAMĠ GATO  
CATTĀRI ARIYASACCĀNI  
SAMMAPPAÑÑĀYA PASSATI

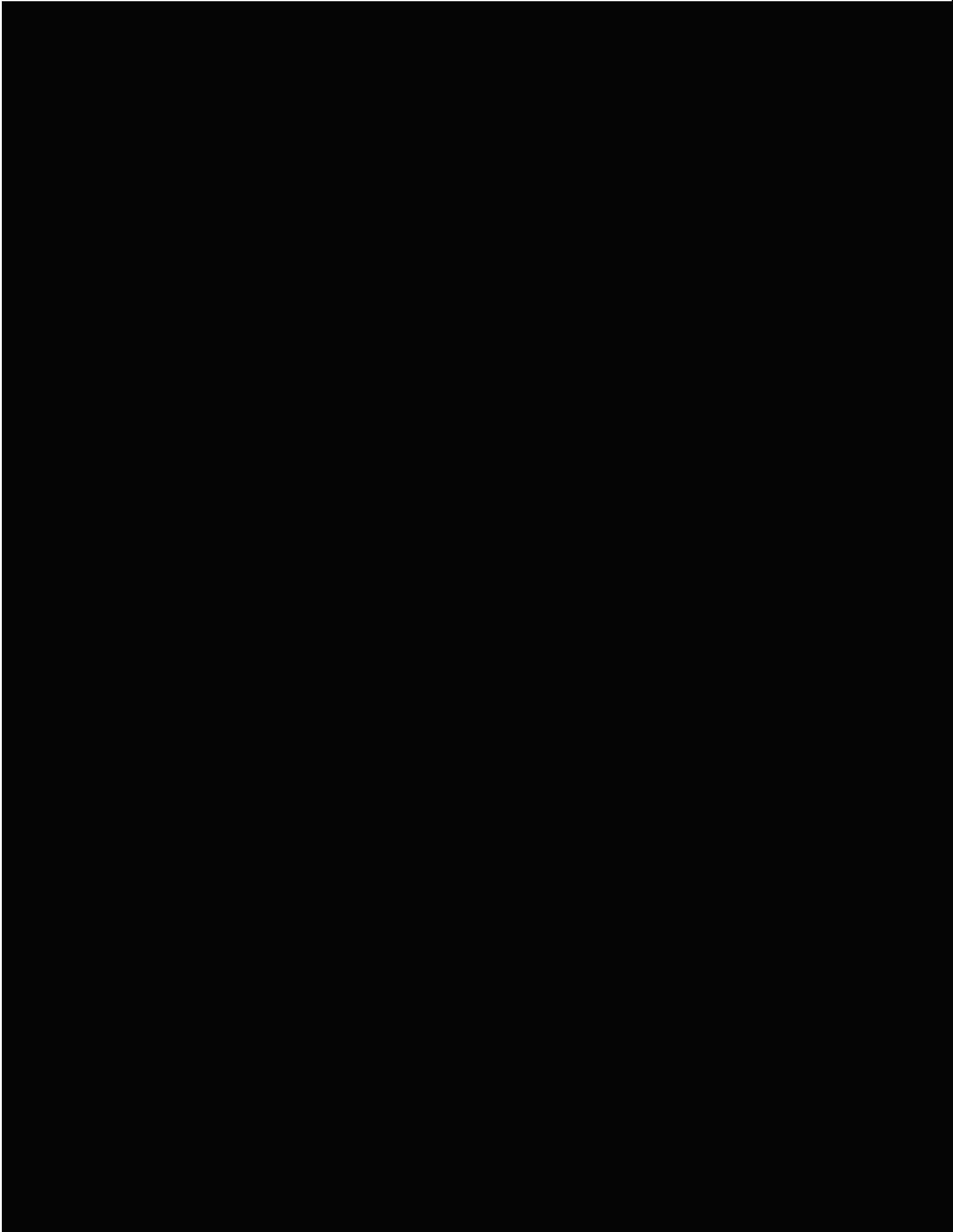
Those who go to refuge in Buddha-Dhamma-Sangha  
Through Right Wisdom realize the Four Noble Truths.

DUKKHAMĠ DUKKHASAMUPPĀDAMĠ  
DUKHASSA CA ATIKKAMAMĠ  
ARIYAÑCATṬHAMĠGIKAMĠ MAGGAMĠ  
DUKKHŪPASAMA GĀMINAMĠ

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

ETAMĠ KHO SARANAMĠ KHEMAMĠ  
ETAMĠ SARANAMUTTAMAMĠ  
ETAMĠ SARANAMĀGAMMA  
SABBADUKKHĀ PAMUCCATI

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



5. VERSES ON A SINGLE NIGHT

(HANDA MAYAM BHADDEKARATTAGĀTHĀYO  
BHANŃĀMASE)

ATĪTAM NĀNVĀGAMEYYA  
NAPPATIKAMKHE ANĀGATAM  
YADATĪTAMPAHĪNANTAM  
APPATTAŃCA ANĀGATAM

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

PACCUPPANNAŃCA YO DHAMMAM  
TATTHA TATTHA VIPASSATI  
ASAMHIRAM ASAMKUPPAM  
TAM VIDDHĀ MANŪBRŪHAYE

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

AJJEVA KICCAMĀTAPPAM  
KO JAŃŃĀ MARAŃAM SUVE  
NA HI NO SAMGARANTENA

KO JAÑÑĀ MARAṄAMĀ SUVE  
NA HI NO SAṄGARANTENA  
MAHĀSENENA MACCUNĀ

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

EVAM̐ VIHĀRIMĀTĀPIM̐  
AHORATTAMATANDITAM̐  
TAM̐ VE BHADDEKARATTOTI  
SANTO ĀCIKKHATE MUNI

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

## 6. OVĀDA PĀTIMOKKHA VERSES

(HANDA MAYAM̐ OVĀDAPĀTIMOKKHAGĀTHĀYO  
BHAṄĀMASE)

SABBAPĀPASSA AKARANAM̐

Never doing the least evil,

KUSALLASSŪPASAMPADĀ

In virtue always ready,

SACITTAPARIYODAPANAM̐

Purifying one's own mind,

# SACITTAPARIYODAPANAM

Purifying one's own mind,

ETAMĀ BUDDHĀNASĀSANAMĀ

These three are the teaching of the Awakened Ones.

KHANTĪ PARAMAMĀ TAPO TĪTIKKHĀ

Patient endurance burns up defilements supremely.

NIBBĀNAMĀ PARAMAMĀ VADANTI BUDDHĀ

All who know say Nibbana is the Supreme.

NA HI PABBAJITO PARŪPAGHĀTI

Those who destroy life are not gone forth.

SAMAṄO HOTI PARAMĀ VIHETṬHAYANTO

Those who oppress others are not yet calm.

ANŪPAVĀDO ANŪPAGHĀTO

Not speaking evil, not doing harm.

PĀTIMOKKHE CA SAMVARO

Restraint within the Training Discipline.

MATTANŅUTĀ CA BHATTASMIMĀ

Knowing what is right in taking food.

PANTAṄCA SAYANĀSANAMĀ

Sleeping and sitting in secluded places.

ADHIGITTE CA ĀYOGO

Devoted in training the mind ever higher.

ETAMĀ BUDDHĀNASĀSANAMĀ

These six are the teaching of the Awakened ones.

ETAMĀ BUDDHANASANAM

These six are the teaching of the Awakened ones.

7. VERSES ON THE BURDEN (KHANDHA)

(HANDA MAYAM BHĀRASUTTAGĀTHĀYO  
BHAṆĀMASE)

BHĀRĀ HAVE PANCAKKHANDHĀ

The five aggregates are heavy loads,

BHĀRAHĀRO CA PUGGALO

The "person" foolishly shoulders them.

BHĀRĀDĀNAMĀ DUKKHAMĀ LOKE

Carrying such weights is suffering in the world,

BHĀRANIKKEPANAMĀ SUKHAMĀ

Tossing away these burdens is bliss.

NIKHIPITVĀ GARUM BHĀRAMĀ

The Wise have discarded all that weight,

AÑÑAM BHĀRAMĀ ANĀDIYA

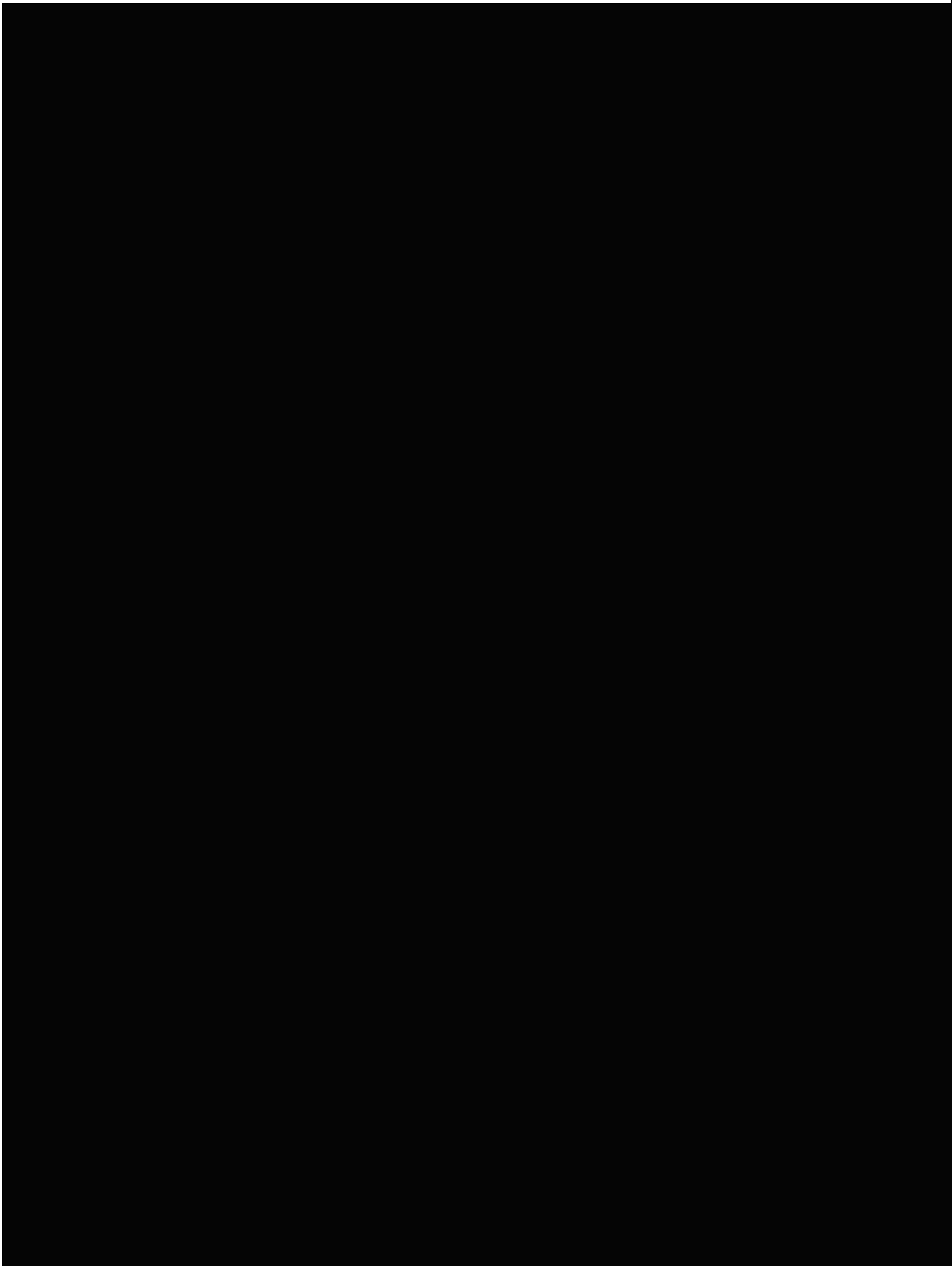
Without picking up any new ones.

SAMŪLAMĀ TANHAMĀ ABBUYHA

Craving is torn out by the roots,

NICCHĀTO PARINIBBUTO

Desire is stilled, quenched in coolness.



8. THE FIRST WORDS OF THE BUDDHA

(HANDA MAYAṂ PATHAMABUDDHABHĀSITAGĀTHĀYO BHAṆĀMASE)

ANEKAJĀTI SAṂSĀRAMṂ SANDHĀVISSAMṂ ANIBBISAMṂ

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

GAHAKĀRAMṂ GAVESANTO DUKKHĀ JĀTI PUNAPPUNAMṂ

Searching for the Builder of this house

--Craving that creates ego existence--

Each new birth brings more suffering.

GAHAKĀRAKA DITṬHOSI

PUNA GE HAM NA KĀHASI

Now I know you Builder of this house!

You won't imprison me anymore.

SABBĀ TE BĀSUKĀ BHAGGĀ

GAHAKŪTAM VISAMKHATAMṂ

I have pulled down your ridgepole and

Razed your framework to the ground.

VISAMKHĀRAGATAMṂ CITTAMṂ

TANḤĀNAMṂ KHAYAMAJJHAGĀ

My mind has entered into that state

In which nothing can stir it up again,

Arriving at craving's final end,

The unsurpassed peace of Nibbana.

Arriving at craving's final end,

The unsurpassed peace of Nibbana.

9. THE FINAL WORDS OF THE BUDDHA

(HANDA MAYAM PACCHIMABUDDHOVĀDAPĀṬHAM BHAṆĀMASE)

HANDADĀNI BHIKKHAVE ĀMANTAYĀMI VO

Beware Bhikkhus! We warn you thus:

VAYADHAMMĀ SAṄKHĀRĀ

All concocted things disintegrate,

APPAMĀDENA SAMPĀDETHA

You ought always to be carefully alert.

AYAMĀ TATHĀGATASSA PACCHIMĀ VĀCĀ

These are the final words of the Tathāgata.

10. REFLECTION ON SAṄKHĀRĀ

SABBE SAṄKHĀRĀ ANICCĀ

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

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

SABBE SAṄKHĀRĀ DUKKHĀ

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

They are dukkha, hard to endure: because once born, they age

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

They are dukkha, hard to endure; because once born, they age, fall ill, and die.

SABBE DHAMMĀ ANATTĀ

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

ADHUVAMĀ JĪVITAMĀ

Life lasts not long.

DHUVAMĀ MARANAMĀ

Death is long lasting,

AVASSAMĀ MAYĀ MARITABBAMĀ

That we die is inevitable,

MARANAPARIYOSĀNAMĀ ME JĪVITAMĀ

Our lives have death as their completion.

JĪVITAMĀ ME ANIYATAMĀ

Our lives are uncertain,

MARAṆAMĀ ME NIYATAMĀ

Our deaths are most certain.

\*\*\*\*\*

VATA

Alas!

AYAMĀ KĀYO

This body,

ACIRAMĀ

will not last.

This body,

ACIRAM

Will not last;



APETAVINÑĀNO

When consciousness is gone,

CHUDDHO

They throw it away,

ADHISESSATI

To lie,

PATHAVIMĀ

Upon the ground,

KALIMĠGARAMĀ IVA

Like a fallen log,

NIRATTHAMĀ

Useless.....

11. REFLECTION ON METTA, KARUNA, MUDITA,  
UPEKKHA

A. SABBE SATTĀ SUKHITĀ HONTU

May all beings be joyful,

SABBE SATTĀ AVERĀ HONTU

May all beings be free from enmity,

SABBE SATTĀ ABYĀPAJJHĀ HONTU

May all beings be free from malice,

SABBE SATTĀ ANĪGHĀ HONTU

May all beings be free from malice,

SABBE SATTĀ ANĪGHĀ HONTU

May all beings be free from worry,

SABBE SATTĀ SUKHĪ ATTĀNAMĀ PARIHARANTU

May all beings preserve their well-being,

B. SABBE SATTĀ SABBADUKKHĀ PAMUCCANTU

May all beings be freed from all dukkha,

C. SABBE SATTĀ ḶADDHASAMPATTITO MĀ  
VIGACCHANTU

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

D. SABBE SATTĀ KAMMASSAKĀ

All beings are the owners of their actions,

KAMMADĀYĀDĀ KAMMAYONI

Heir to their actions, born of their actions,

KAMMA BANDHŪ KAMMAPATĪSARAṆĀ

Related to their actions, supported by their actions,

YAMĀ KAMMAMĀ KARISSANTI

KALAYĀNAMĀ VĀ PĀPAKAMĀ VĀ

Whatever they will do, for good or for ill,

TASSA DĀYĀTĀ BHAVISSANTI

Of that kamma, they will be the heirs.







PATĪCCASAMUPPĀDA  
The Sutta on Dependent Origination

Samudaya-Vāra

*Avijjāpaccayā Phasso,*

Ignorance gives rise to Contact;

*Phassapaccayā Vedanā,*

Contact gives rise to Feeling;

*Vedanāpaccayā Taṇhā,*

Feeling gives rise to Craving;

*Taṇhāpaccayā Upādānaṃ,*

Craving gives rise to Attachment;

*Upādānapaccayā Bhavo,*

Attachment gives rise to Becoming;

*Bhavapaccayā Jāti,*

Becoming gives rise to Birth;

*Jātipaccayā Dukkha,*

Birth gives rise to Suffering;

*Dukkhapaccayā Avijjā.*

Suffering gives rise to Ignorance.

*Dukkhapaccayā Avijjā.*

Suffering gives rise to Ignorance.

*This is part of the Full Sutta.*



SELECTIONS FROM THE SUAN MOKKH CHANTING BOOK

