

## **ภาค 3: อนุโมทนาวิธี**

### **PART 3: WAYS OF MERITS REJOICING**

## PART 3

### ANUMODANÂVIDHĪ (A Way of Rejoicing)

#### 1. Common Rejoicing Of Merits

Yathâ vârivahâ pûrâ  
Paripûrenti sâgaranî,

Just as the rivers full of  
water fill the ocean full,

Evameva ito dinnamî Petânami  
upakappati

Even so does that here given  
benefit to the departed ones.

Ichhitani patthitani tumhani  
khippameva samijjhatu

Whatever you wished or wanted  
may it quickly be fulfilled;

Sabbe pûrentu sankappâ  
Cando paññaraso yathâ mañi  
Jotiraso yathâ

May all your wishes be fulfilled  
as the moon upon the fifteenth day,  
or as the wish-fulfilling gem.

<sup>1</sup>Sabbîtiyo vivajjantu

<sup>1</sup>May all distress be averted,

Sabbarogo vinassatu

may all diseases be destroyed,

Ma te bhavatvantarâyo

May no dangers be for you,

Sukhî dîghâyuko bhava

may you be happy and long life.

Abhivâdanasîlissa niccamî  
vuddhâ pacâyino cattâro  
dhammâ vadḍhanti âyu vañño  
sukhamî balamî.

He of respectful nature honouring who  
ever the elders, Four qualities for him  
increase; long life and beauty,  
happiness and strength.

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<sup>1</sup> To be chanted only by the leader of the Sangha.

(Another common way at the beginning of Anumodanā)

Sabbarogavinimutto  
Sabbasantâpavajjito  
Sabbaveramatikkanto  
Nibbuto ca tuvaṃ bhava  
Sabbâtiyo vivajjantu  
Sabbarogo vinassatu  
Mâ te bhavatvantarâyo  
Sukhî dîghâyuko bhava

From all diseases freed, from  
all grief escaped.  
Overcome all enmity and  
liberated may you be.  
May all distress be averted,  
may all diseases be destroyed.  
May no danger be for you,  
may you be happy, living long.

Abhivâdanasîlissa niccaṃ  
vuddhâ pacâyino cattâro  
dhammâ vadḍhanti âyu vaṇṇo  
sukhaṃ balaṃ.

He of respectful nature honouring who  
ever the elders, Four qualities for him  
increase; long life and beauty,  
happiness and strength.

<sup>1</sup>So atthaladdho sukhitto  
Virus/ho Buddhasâsane

<sup>1</sup>May he gain benefits and  
happiness and grow in the  
Buddhist Way,  
without disease and happy  
may he be together with all  
his relatives.

Arogo sukhitto hohi  
Saha sabbehi nâtibhi.

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

<sup>2</sup>Sâ atthaladdhâ sukhitâ  
Virus/hâ Buddhasâsane

<sup>2</sup>May she gain benefits and  
happiness and grow in the  
Buddhist Way,

Aroga sukhitâ hohi  
Saha sabbehi nâtibhi.

without disease and happy may  
she be together with all her  
relatives.

<sup>3</sup>Te atthaladdhâ sukhitâ  
Virus/hâ Buddhasâsane

<sup>3</sup>May they gain benefits and  
happiness and grow in the  
Buddhist Way,

Arogâ sukhitâ hotha  
Saha sabbehi nâtibhi.

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

<sup>1</sup> To be chanted only for one male.

<sup>2</sup> To be chanted only for one female.

<sup>3</sup> To be chanted only for two or more people.

## 2. AGGAPPASĀDASUTTAGĀTHĀ

(Verses from the Discourse on the Supreme [Objects of] Faith)

~A.iii, 36, No.32

- Aggato ve pasannānam**                      **Aggam dhammam vijānatam**  
For those with faith supreme indeed the Dhamma supreme is known;
- Agge Buddhē pasannānam**                      **Dakkhineyye anuttare**  
Having faith in the Buddha supreme worthy of offerings, unexcelled;
- Agge Dhamme pasannānam**                      **Virâgûpasame sukhe**  
Having faith in the Dhamma supreme passionless, quietening, full of bliss;
- Agge Sanghe pasannānam**                      **Puññakkhette anuttare**  
Having faith in the Sangha supreme the field of Merit, unexcelled.
- Aggasmim dānam dadatam**                      **Aggam puññam pavaddhati**  
Having given of gifts supreme Merit supreme increases then:
- Aggam āyu ca vāno ca**                      **Yaso kitti sukham balam**  
Long be your life, most graceful and with honour, fame, happiness,  
strength.
- Aggassa dātā medhāvī**                      **Aggadhammasamāhito**  
The wise man offering his best to the Dhamma supreme person,
- Devabhuto manusso vā**                      **Aggappatto pamodatīti.**  
Then whether he becoming god or man does attain fully the Supreme Joy.

## 3. CULLAMANGALACAKKAVĀLA

The Lesser Sphere of Blessings

- Sabbabuddhānubhāvena**                      By the power of all the Buddhas,  
**Sabbadhammānubhāvena**                      by the power of all the Dhammas,  
**Sabbasanghanubhāvena**                      by the power of all the Sanghas,

**Buddharatanam, Dhammaratanam, Sangharatanam, Tinnam Ratanānam**  
**ânu bhâvena** the Buddha-treasure, the Dhamma-treasure,  
the Sangha-treasure, by the power of the Three Treasures,

**Caturâsîtisahassadhammakkhânu bhâvena**  
by the power of the 84,000 sections of Dhamma,

**Pitakattayânu bhâvena** by the power of the Three Pitakas

**Jinasâvakânu bhâvena** by the power of the Conqueror's  
disciples,

sabbe te rogâ may all your diseases  
sabbe te bhayâ all your dangers,  
sabbete antarayâ all your obstacles,  
sabbe te upaddavâ all your distress,  
sabbe te dunnimittâ all your unlucky signs,  
sabbe te avamangalâ all your inauspiciousness  
vinassantu all be destroyed

**âyuvaddhako, dhanavaddhako** Long life increasing, wealth increasing,

**sirivaddhako, yasavaddhako** fortune increasing, fame increasing,

**balavaddhako, vannavaddhako** Power increasing, beauty increasing,

**sukhavaddhako hotu sabbadâ.** happiness increasing, may they ever be.

**dukkharogabhayâ verâ sokâ sattu cupaddavâ**  
Dukkha, disease, danger, enmity, sorrow, perils and distress

**Anekâ antarâyâpi Vinassantu ca tejasâ**  
Not only one obstacle - may they be destroyed by this power.

**Jayasiddhî dhanam lâbham** Triumph, success, wealth,

**Sotthî bhâgyam sukham balam** safety, luck, happiness, gain  
and strength,

**Siri âyu ca vanno ca Bhogam vuddhî ca yasavâ**

Fortune, long life and beauty prosperity and fame may they increase,

**Satavassâ ca âyû ca Jivasiddhi bhavantu te.**

And a hundred years of life and successful in livelihood may you be.

#### **4. BUDDHAJAYAMANGALAGĀTHĀ**

(Stanzas of Victory and Blessing)

1. **Bâhum sahasamabhinimmita sâyudhantam**

**Girimekhalam uditaghora sasena Mâram**

**Dânâdidhammavidhinâ jîtavâ Munindo**

**tantejasâ bhavatu te<sup>1</sup> Jayamangalâni.**

Creating a thousand hands, with weapons armed, was Mara seated on the trumpeting, ferocious elephant Girimekhala. Him, together with his army, did the Lord of Sages subdue by means of generosity and other virtues. By its grace may joyous victory be thine.

2. **Mârâtirekamabhijujjhita sabbarattim**

**ghorampanâlavaka makkhama thaddhayakkham**

**Khanti sudanta vidhinâ jîtavâ Munindo**

**tantejasâ bhavatu te Jayamangalâni.**

More violent than Mara was the indocile, obstinate demon Alavaka, she battled with the Buddha throughout the whole night. Him, did the Lord of Sages subdue by means of His patience and self-control. By its grace may joyous victory be thine.

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<sup>1</sup> If the chanting is done for others using *te*, for oneself using *me*.

3. **Nâlagirim gajavaram atimatta bhûtam**  
**dâvaggicakkamasaniva sudârunantam**  
**Mettambuseka vidhinâ jitavâ Munindo**  
**tantejasâ bhavatu te Jayamangalâni.**

Nâlagiri, the mighty elephant, highly intoxicated was raging like a forest-fire and was terrible as a thunderbolt. Sprinkling the waters of loving-kindness, this ferocious beast, did the Lord of Sages subdue. By its grace may joyous victory be thine.

4. **Ukkhitta khaggamati hattha sudârunantam**  
**dhâvantiojana pathamgulimâlavantam**  
**iddhîbhisankhatamano jitavâ Munindo**  
**tantejasâ bhavatu te Jayamangalâni.**

With uplifted sword, for a distance of three leagues, did wicked Angulimâla run. The Lord of Sages subdued him by His psychic powers. By its grace may joyous victory be thine.

5. **Katvâna katthamudaram iva gabbhinîyâ**  
**Ciñcâya duttha vacanam janakâya majjhe**  
**santena somavidhinâ jitavâ Munindo**  
**tantejasâ bhavatu te Jayamangalâni.**

Her belly gound with faggots, to simulate the bigness of pregnancy Cinca, with harsh words made foul accusation in the midst of an assembly. Her, did the Lord Sages subdue by His serene and peaceful bearing. By its grace may joyous victory be thine.

6. **Saccam vihāya matisaccakavādaketum  
vādābhiropitamanam atiandhabhūtam  
paññāpadipajalito jītavā Munindo  
tantejasā bhavatu te Jayamangalāni**

Haughty Saccaka, who ignored truth, was like a banner in controversy, and his vision was blinded by his own disputations. Lighting the lamp of wisdom, Him, did the Lord of Sages subdue. By its grace may joyous victory be thine.

7. **Nandopanandabhujagam vibhudham mahiddhim  
puttena therabhujagena damāpayanto  
iddhūpadesa vidhinā jītavā Munindo  
tantejasā bhavatu te Jayamangalāni.**

The wise and powerful serpent Nandopananda, the Noble Sage subdued by psychic powers through his disciple son, Thera Moggallana. By its grace may joyous victory be thine.

8. **Duggāhaditq̄thi bhujagena sudatthahattham  
Brahman visuddhi jutimiddhi Bakābhidhānam  
ñanāgadena vidhinā jītavā Munindo  
tantejasā bhavatu te Jayamangalāni.**

The pure, radiant, majestic Brahma, named Baka, whose hand was grievously bitten by the snake of tenacious heresies, did the Lord of Sages cure with His medicine of wisdom. By its grace may joyous victory be thine.



**Etā pi Buddhajayamangala atthagāthā  
yo vācano dinadine sarate matandī  
hitvānanekavividhāni cupaddavāni  
mokkham sukham adhigameyya naro sapañño.**

These are the eight verses on the Buddha's wholesome victories which should be chanted and recollected every day without laziness (so that) being rid of the many kinds of obstacles the man of wisdom can attain Liberation and happiness.

(The above chanting is always continued by the next one - Jayaparittam).

### 5. JAYAPARITTAM

(The Victory Protection)

<b>Mahākāruniko nātho</b>	<b>Hitāya sabbapāṇīnam,</b>
<b>Pūretvā pāramī sabbā</b>	<b>Patto sambodhimuttamam.</b>
<b>Etena saccavajjena</b>	<b>Hotu te jayamangalam.</b>

The Lord greatly compassionate, for the welfare of all living beings, having fulfilled as the perfections attained by Himself the highest Bodhi. By this truthful word, may you be blessed with victory.

<b>Jayanto bodhiyā mule</b>	<b>Sakyānam nandivaddhano</b>
<b>Evam tvam vijayo hohi</b>	<b>Jayassu Jayamangale.</b>
<b>Aparājitapallanke</b>	<b>sīse pathavipokkhare</b>
<b>abhiseke sabbabuddhānam</b>	<b>aggappatto pamodati.</b>

Victorious at the Bodhi-tree's root, He who increased the delight of the Sakyas, thus may victory be yours, may you win the blessing of victory in the undefeated posture, upon the exalted holy place, having the consecration of all the Buddhas, He rejoices in the best attainment.

**Sunakkhattam sumangalam****Supabhâtam suhutthitam****Sukhano sumuhutto ca****Suyittham brahmacarîsu.**

Lucky stars, lucky blessing, a lucky dawn, a lucky sacrifice, a lucky instant, a lucky moment (are things) well-given to Brahmacarîs.<sup>1</sup>

**Padakkhinam Kâyakammam****vâcâkammam padakkhinam****Padakkhinam manokammam****Pañidhî te padakkhinâ****Padakkhinâni katvâna****Labhantatthe padakkhine.**

(when) bodily action is righteous, and righteous is verbal action,

(when) mental action is righteous, righteous are their aspirations.

These righteousness having been done, one gains the goal by righteousness.

### SUMANGALAGĀTHĀ

(Verses of Excellent Blessing)

**Bhavatu sabbamangalam****May there be for you all blessings,****Rakkhantu sabbadevatâ****may all the Devas guard you well,****Sabbabuddhanubhavana****By the power of all the Buddhas,****Sada sotthi bhavantu te****ever in safety may you be.****Bhavatu sabbamangalam****May there be for you all blessings,****Rakkhantu sabbadevatâ****may all the Devas guard you well,****Sabbadhammânubhâvena****By the power of all the Dhammas,****Sadâ sotthi bhavantu te****ever in safety may you be.**

<sup>1</sup> Bramacarî is those who always practice virtuous life.

**Bhavatu sabbamangalam**                      May there be for you all blessings,  
**Rakkhantu sabbadevatā**                      may all the Devas guard you well,  
**Sabbasanghānubhāvena**                      By the power of all the Sanghas,  
**Sadā sotthī bhavantu te.**                      ever in safety may you be.

### 6. BHOJANADĀNĀNUMODANĀGĀTHĀ

~A.iii, 42, No.37

**Āyudo balado dhīro,**                      **vaṇṇado paṭibhāṇado,**  
The wise one who gives age, strenght, beauty, perspicuity,  
**sukhassa dātā medhāvī,**                      **sukham so adhigacchati,**  
A person with wisdom gives happiness, he is sure to gain happiness.  
**āyum datvā balam vaṇṇam**                      **sukhañca paṭibhāṇado,**  
**dighāyu yasavā hoti yattha**                      **yatthūpapajjati.**  
A person who gives age, strenght, beauty, happiness and perspicuity,  
wherever he arises, he will be with long life, and good fame.

### 7. KĀLADĀNASUTTAGĀTHĀ

~A.iii, 39, No. 36

**Kāle dadanti sapaññā**                      **vadaññū vītamaccharā,**  
A wise people is well faithful, without stinginess has done charity at  
the time that the poor recipient needs,  
**kālena dinnam ariyesu**                      **ujubhūtesu tādisu,**  
Charity that was done towards one who is far from defilement, practices  
upright to the Teachings, and he is not fade from the viture attained,

**vippasannamanā tassa**

**vipulā hoti dakkhiṇa,**

Charity is a happiness increaser of such a person, it should be admired by many people, for it is a good dedicatory gift that full of good and large outcome.

**ye tatttha anumodanti**

**veyyāvaccamī karonti vā,**

Those who are not such charity owners, they are only joy with it and those who give help in that charity,

**na tena dakkhinā onā**

**tepi puññassa bhāgino,**

They all are participated in such rejoice and rendering the service, and also that charity is not defect by that action,

**tasmā dade appaṭivānacitto**

**yattha dinnamī mahapphalamī,**

Therefore, a wise person who is strong faithful, be enjoyed in that good charity which he has done for it outcome is really great,

**puññāni paralokasmimī**

**paṭiṭṭhā honti pāṇinanti.**

All wise persons, the wholesome charity you have done, is the refuge for your next realm.

## 8. TIROKUDDAKAṆḌAGĀTHĀ<sup>1</sup>

-Kh.K.vii

**Adāsi me akāsi me**

**ñātimittā sakhā ca me,**

**petānam dakkhinam dajjā**

**pubbe katamanussaram.**

'He gave to me, he worked for me, he was my kin, friend, intimate'.  
give gifts, then for departed ones, recalling what they used to do.

<sup>1</sup> This is usually chanted for funeral ceremony.

**Na hi runnam vâ soko vâ**                      **yâ vaññâ paridevanâ,**  
No weeping, nor yet sorrowing, nor any kind of mourning, aids

**na tam petânamatthâya**                      **evam titthanti ñâtayo.**  
departed ones whose kin remain (unhelpful to them acting) thus.

**Ayañca kho dakkhinâ dinnâ**                      **sanghamhi supatitthitâ,**  
But when this offering is given in the Sangha well-established,

**dīgharattam hitâyassa**                      **thânaso upakappati.**  
for them, then it can serve them long in future and at once as well.

**So ñâtidhammo ca ayam nidassito,**  
The Dhamma for relatives has thus been shown,

**petâna pûjâ ca katâ ulârâ,**  
how high honour to departed ones is done,

**balañca bhikkhûnamanuppadinnañ,**  
how the bhikkhus can be given strength as well,

**tumhehi puññam pasutam anappakanti.**  
how great merit can be stored away by you.

## 9. PABBATOPAMAGĀTHĀ

(Verse on the Simile of the Mountains)

~S.I, iii, 5

Yathāpi selā vipulā nabham āhacca pabbatā

samantā anupariyeyyum nipphentā catuddisā.

As though vast rocky mountains all around, touching the sky,  
should move across from the four directions crushing.

Evam jarā ca maccu ca adhivattanti pāṇino

Even so decay and death roll over living beings -

khattiye brāhmaṇe vesse sudde candālapukkuse.

noble warriors, brahmins, merchants, workers outcastes and scavengers -

Na kiñci parivajjeti sabbamevābhimaddati

no one can avoid it, all indeed does it subdue,

na tatttha hathīnam bhūmi na rathānam na pattiyā.

here is no place for elephants, nor chariots, nor infantry,

Na cāpi mantayuddhena sakkā jetum dhanena vā

nor is it possible even by a war of spells, or by wealth to win.

tasmā hi paṇḍito<sup>1</sup> poso samppassam atthamattano.

Therefore the wise man having seen his own good

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<sup>1</sup> paṇḍito or wise man means one who leads his life with wholesome actions

**Buddhe Dhamme ca Saṅghe ca dhîro saddhamñ nivesaye**  
in the Buddha, Dhamma and Sangha steadfast establishes confidence.

**yo dhammacârî kâyena vâcâyâ uda cetasâ**  
Whoever practises Dhamma with the body with speech and mind as well,

**idheva nanñ pasamñsanti pecca sagge pamodati.**  
that one indeed here they praise; hereafter he enjoys in heaven.

## 10. DHAMMANIYĀMASUTTA

Discourse on the Fixed Law of Dhamma

~A.I, 285

**Evamñ me sutamñ**

Thus have I heard:

**ekamñ समयamñ bhagavâ,  
Sâvatthiyamñ viharati,**

At one time the Exalted One  
was staying at Sâvatthî

**jetavane anâthapiṇḍikassa  
ârâme.**

in Prince Jeta's Grove, in the  
park of Anâthapindika.

**Tatra kho bhagavâ bhikkhû  
âmantesi 'Bhikkhavo' ti.**

Then the Exalted One spoke thus to  
the bhikkhus: ' O bhikkhus '.

**'Bhadante' ti te bhikkhû  
bhagavato paccassosumñ.**

Those bhikkhus replied to the  
Exalted One, 'Lord '.

**Bhagavâ etadavoca:**

The Exalted One then said:

Uppādā vā bhikkhave  
tathāgatānam anuppādā vā  
tathāgatānam,

Bhikkhus, whether there is the  
appearance of Tathāgatas or there  
is not the appearance of Tathāgatas,

ṭhitā va sâ dhātu dhammatṭhitatā  
dhammaniyāmatā,

there is this established condition of  
Dhamma, this fixed Law of Dhamma:

sabbe saṅkhârā aniccā' ti. Tam  
tathāgato abhisambujjhati  
abhisameti,

All that is conditioned is impermanent.  
That a Tathāgata has fully awakened  
to, He fully understands,

abhisambujjhitvā abhisametvā,  
âcikkhati deseti,

so awakened and understanding,  
he announces it, points it out,

pañāpeti patṭhapeti,

declares, establishes,

vivarati vibhajati

expounds, explains and

uttānikaroti,

clarifies (that):

sabbe saṅkhârā aniccā' ti.

All that is conditioned is impermanent.

Uppādā vā bhikkhave  
tathāgatānam anuppādā vā  
tathāgatānam,

Bhikkhus, whether there is the  
appearance of Tathāgatas or there  
is not the appearance of Tathāgatas,

ṭhitā va sâ dhātu dhammatṭhitatā  
dhammaniyāmatā,

there is this established condition of  
Dhamma, this fixed Law of Dhamma:

sabbe saṅkhârā dukkhā' ti. Tam  
tathāgato abhisambujjhati  
abhisameti,

All that is conditioned is impermanent.  
That a Tathāgata has fully awakened  
to, He fully understands,

abhisambujjhitvā abhisametvā,  
âcikkhati deseti,

so awakened and understanding,  
he announces it, points it out,



paññapeti, paṭṭhapeti,	declares, establishes,
vivarati vibhajati	expounds, explains and
uttānikaroti,	clarifies (that):
sabbe saṅkhārā dukkhā' ti.	All that is conditioned is impermanent.
Uppādā vā bhikkhave tathāgatānamā anuppādā vā tathāgatānamā,	Bhikkhus, whether there is the appearance of Tathāgatas or there is not the appearance of Tathāgatas,
ṭhitā va sâ dhātu dhammatṭhitatā dhammaniyāmatā,	there is this established condition of Dhamma, this fixed Law of Dhamma:
sabbe dhammā anattā' ti. Tam tathāgato abhisambujjhati abhisameti,	All Dhammas are not-self. That a Tathāgata has fully awakened to, He fully understands,
abhisambujjhivā abhisametvā,	so awakened and understanding,
ācikkhati deseti,	he announces it, points it out,
paññapeti paṭṭhapeti,	declares, establishes,
vivarati vibhajati	expounds, explains and
uttānikaroti,	clarifies (that):
sabbe dhammā anattā' ti.	All Dhammas are not-self.
Idamavoca bhagavā, attamanā te bhikkhū bhagavato bhāsitaṃ. abhinandun' ti.	Thus spoke the Exalted One. Delighted, those bhikkhus rejoiced in what the Exalted One had said.

ภาค 4 : พระอภิธรรมและบทสวดที่เกี่ยวข้อง

PART 4: Abhidhamma & Related Chants

## PART 4 ABHIDHAMMA & RELATED CHANTS

### 1. DHAMMASAṄGANĪ (Enumeration of Phenomena)

<b>Kusalâ dhammâ,</b>	Phenomena which are wholesome,
<b>akusalâ dhammâ,</b>	Phenomena which are unwholesome,
<b>abyâkatâ dhammâ.</b>	Phenomena which are indeterminate (neither kammically wholesome nor unwholesome);
<b>Katame dhammâ kusalâ ?</b>	which are wholesome ?
<b>Yasmini samaye,</b>	when ?
<b>kâmâvacarami kusalami cittani uppannani hoti somanassasahagatani nânasampayuttani,</b>	Consciousness pertaining to the Sense-Sphere accompanied by pleasure, and associated with knowledge,
<b>rûpârammaṇani vâ,</b>	arises with any object such as the visible object,
<b>saddârammaṇani vâ,</b>	sound object,
<b>gandhârammaṇani vâ,</b>	odour object,
<b>rasârammaṇani vâ,</b>	taste object,
<b>phoṭṭhabbârammaṇani vâ,</b>	body-impression object and
<b>dhammârammaṇani vâ yani yani vâ panârabbha,</b>	mental object,
<b>tasmimi samaye phasso hoti, avikkhepo hoti, ye vâ pana tasmimi samaye aṅṅepi atthi paticca samuppannâ arûpino dhammâ,</b>	The Sense-impression and Restlessness in that time, besides, other phenomena are physical phenomena depend on each other arising,
<b>ime dhamma kusalâ.</b>	These phenomena are wholesome.

## 2. VIBHAṄGA (The Book of Treatises)

~ V.1

<b>Pañcakkhandâ :</b>	The Five Groups of Aggregates:
<b>Rûpakkhando,</b>	The Group of corporeality,
<b>Vedanâkkhando,</b>	The Group of feeling,
<b>Saññâkkhando,</b>	The Group of perception,
<b>Sankhârakkhando,</b>	The Group of mental formations,
<b>Viññâṇakkhando.</b>	The Group of consciousness.

**Tattha katamo rûpakkhandho?** Therein what is the Group of corporeality ?

<b>Yanikînci rûpami,</b>	Whatever corporeality,
<b>atîtânâgatapacuppannami,</b>	is in the past, or in the future or at the present,
<b>ajjhattami vâ,</b>	or internal,
<b>bahiddhâ vâ,</b>	or external,
<b>oĵârikami vâ sukhumami vâ,</b>	gross or subtle,
<b>hînamî vâ panîtami vâ,</b>	inferior or superior,
<b>yami dûre vâ santike vâ,</b>	distant or proximate,
<b>tadekajjhamî abhisannûhitvâ, abhisankhipitvâ;</b>	(taking) these together
	collectively and briefly,
<b>ayami vuccati rûpakkhandho.</b>	this is called the Group of corporeality

## 3. DHÂTU-KATHÂ (Discussion with reference to Elements)

<b>Saṅgaho asaṅgaho:</b>	The Inclusion and Non-inclusion,
<b>saṅgahitena asaṅgahitami,</b>	included and unincluded,
<b>asaṅgahitena saṅgahitami,</b>	unincluded and included,

<b>saṅgahitena saṅgahitani,</b>	included and included,
<b>asaṅgahitena asaṅgahitani,</b>	unincluded and unincluded,
<b>sampayogo, vippayogo,</b>	the association and dissociation,
<b>sampayuttena vippayuttani,</b>	associated and dissociated,
<b>vippayuttena sampayuttani,</b>	dissociated and associated,
<b>asaṅgahitani.</b>	(this is) unassociated

#### 4. PUGGALA-PAÑÑATTI (Description of Individuals)

<b>Cha paññattiyo:</b>	The Six Conventions - viz:
<b>khandhapaññatti,</b>	The Convention of Corporal Aggregate,
<b>âyatanapaññatti,</b>	The Convention of Sense-Organs,
<b>dhâtupaññatti,</b>	The Convention of Elements,
<b>saccapaññatti,</b>	The Convention of Truths,
<b>indriyapaññatti,</b>	The Convention of Faculties,
<b>puggalapaññatti.</b>	The Convention of Individuals,
<b>Kittâvatâ puggalânami puggalapaññatti?</b>	In what ways is there a Convention of Individuals ?
<b>Samayavimutto,</b>	One who is emancipated in Season.
<b>asamayavimutto,</b>	One who is emancipated out of Season.
<b>kuppadhammo,</b>	One of perturbable nature.
<b>akuppadhammo.</b>	One of imperturbable nature.

<b>Parihânadhammo,</b>	One liable to fall away.
<b>aparihânadhammo.</b>	One not liable to fall away.
<b>Cetanâbhabbo,</b>	One competent in will.
<b>anurakkhanâbhabbo.</b>	One competent in Watchfulness.
<b>Puthujjano,</b>	An average man.
<b>gotrabhû,</b>	One become of the family of Ariyas.
<b>bhayûparato,</b>	One restrained through fear.
<b>abhayûparato.</b>	One unrestrained through fear.
<b>Bhabbagamano,</b>	One capable of arriving.
<b>abhabbagamano.</b>	One incapable of arriving.
<b>Niyato,</b>	One with determined destiny.
<b>aniyato.</b>	One with undetermined destiny.
<b>Paṭipannako,</b>	The Path-attainer.
<b>phaleṭṭhito.</b>	One established in fruition.
<b>Arahâ,</b>	One who is an Arahant.
<b>arahattâya paṭipanno.</b>	One who is striving for realisation of Arahantship.

### 5. KATHÂ-VATTHU (Points of Controversy)

**Puggalo upalabbhati: sacchikatthaparammatthenati ?** Is the person known in the sense of a real and ultimate fact? **Amantâ.** Yes.

**Yo sacchikattho paramattho, tato so puggalo upalabbhati,**

**sacchikatthaparamatthenâti ?** Can the Personality be found in the real,  
absolute fact is found?

**Na hevam vatabbe,** No, that cannot be said.

**âjânâhi niggaham, hanci puggalo upalabbhati, sacchikatthaparamatthena?**

**Tena vata re vatabbe. Yo sacchikattho paramattho, tato so puggalo  
upalabbhati sacchikatthaparamatthenâti micchâ.**

If the Personality can be found in the real and absolute sense, then you should also say that the Personality can be found in the real, absolute sense, in the same way as a real absolute fact is found. That which you say is wrong, we ought to say, the Personality is not known in the sense of a real and absolute fact, and we ought not to say: not known in the same way as any real and absolute fact is known. this statement of yours is wrong.

## 6. YAMAKA (The Book of Pairs)

**Ye keci kusalâ dhamâ,** Some of Dhammas (phenomena) are wholesome,  
**sabbe te kusalamulâ.** those are wholesome roots,

**Ye vâ pana kusalamulâ,** there are some of Dhammas are wholesome roots,  
**sabbe te dhammâ kusalâ.** those are wholesome,

**Ye keci kusalâ dhammâ,** some of Dhammas (phenomena) are wholesome,  
**sabbe te kusalamulena ekamulâ.** those are one and same wholesome roots,

**Ye vâ pana kusalamulena ekamulâ,**

Besides, those Dhammas (phenomena) are one and same wholesome,

**sabbe te dhammâ kusalâ.**            those are wholesome.

### 7. PATTHÂNA (The Book of Conditional Relations)

<b>Hetupaccayo,</b>	The Relation by way of Root,
<b>ârammanappaccayo,</b>	The Relation of Object,
<b>adhipatipaccayo,</b>	The Relation of Dominance,
<b>anantarapaccayo,</b>	The Relation of Contiguity,
<b>samanantarapaccayo,</b>	The Relation of Immediate Contiguity,
<b>sahajâtapaccayo,</b>	The Relation of Co-Existence,
<b>aññamaññapaccayo,</b>	The Relation of Reciprocity,
<b>nissayapaccayo,</b>	The Relation of Dependence,
<b>upanissayapaccayo,</b>	The Relation of Suffering condition,
<b>purejâtapaccayo,</b>	The Relation of Pre-Existence,
<b>pacchâjâtapaccayo,</b>	The Relation of Post-Existence,
<b>âsevanapaccayo,</b>	The Relation of Habitual Relation,
<b>kammapaccayo,</b>	The Relation of Kamma (deeds),
<b>vipâkapaccayo,</b>	The Relation of Effect,
<b>âhârapaccayo,</b>	The Relation of Nutriment,
<b>indriyapaccayo,</b>	The Relation of Control/Faculty,



<b>jhânapaccayo,</b>	The Relation of jhâna (absorption)
<b>maggapaccayo,</b>	The Relation of Path,
<b>sampayuttapaccayo,</b>	The Relation of Association,
<b>vippayuttapaccayo,</b>	The Relation of Dissociation,
<b>atthipaccayo,</b>	The Relation of Presence,
<b>natthipaccayo,</b>	The Relation of Abeyance,
<b>vigatapaccayo,</b>	The Relation of Absence,
<b>avigatapaccayo.</b>	The Relation of Continuance.

## 8. DHAMMASANGANÎMÂTIKÂPÂTHA

(Passage on the Matrix of the Dhammasangani)

~Abh. Sang.

<b>kusalâ dhammâ,</b>	Phenomena which are wholesome,
<b>akusalâ dhammâ,</b>	Phenomena which are unwholesome,
<b>abyâkatâ dhammâ.</b>	Phenomena which are indeterminate (neither kammically wholesome nor unwholesome);
<b>sukhâya vedanâya sampayuttâ dhammâ,</b>	Phenomena associated with pleasant feeling,
<b>dukkhâya vedanâya sampayuttâ dhammâ,</b>	Phenomena associated with unpleasant feeling,
<b>adukhama sukhâya vedanâya sampayuttâ dhammâ,</b>	Phenomena associated with neither pleasant nor unpleasant feeling,
<b>vipâkâ dhammâ,</b>	Phenomena which are (kamma) resultants,
<b>vipâkadhammadhammâ,</b>	Phenomena which are (kamma) subject to resultants,

**nevavipâka navipâkadhammadhammâ,**

Phenomena which are neither resultants, nor subject to resultants,

**upadinnupâdâniyâ dhammâ,**

Phenomena kammically acquired and subject to clinging,

**anupâdinnupâdâniyâ dhammâ,**

Phenomena not kammically acquired but subject to clinging,

**anupadinnânupâdâniyâ dhammâ,**

Phenomena neither kammically acquired nor subject to clinging.

**sarikliṭṭhasankilesikâ dhammâ,**

Phenomena which are defiled and subject to defilement,

**asarikliṭṭhasankilesikâ dhammâ,**

Phenomena which are undefiled but subject to defilements,

**asarikliṭṭhâsankilesikâ dhammâ,**

Phenomena which are neither defiled nor subject to defilements.

**savitakkasavicârâ dhammâ,**

Phenomena with thought conception and discursiveness,

**avitakkâvicâramattâ dhammâ,**

Phenomena without thought conception but with discursiveness,

**avitakkâvicârâ dhammâ,**

Phenomena with neither thought conception nor discursiveness.

**pîtisahagatâ dhammâ,** Phenomena which are accompanied by joy,

**sukhasahagatâ dhammâ,** Phenomena which are accompanied by happiness,

**upekkhâsahagatâ dhammâ,**

Phenomena which are accompanied by equanimity.

**dassanena pahâtabbâ dhammâ,** Phenomena to be abandoned by insight,

**bhâvanâya pahâtabbâ dhammâ,**

Phenomena to be abandoned by (mental) development,

**nevadassanena na bhâvanâya pahâtabba dhammâ,**

Phenomena to be abandoned neither by insight nor by (mental) development.

**dassanena pahâtabbahetukâ dhammâ,**

Phenomena having roots to be abandoned by insight,

**bhâvanâya pahâtabbahetukâ dhammâ,**

Phenomena having roots to be abandoned by (mental) development,

**nevadassanena na bhâvanâya pahâtabbahetukâ dhammâ,**

Phenomena having roots to be abandoned neither by insight nor (mental) development.

**âcayacâmino dhammâ,** Phenomena leading to accumulation (of Kamma),

**apacayacâmino dhammâ,** Phenomena leading to decrease (of Kamma),

**nevâcaya-câmino nâpacayacâmino dhammâ,**

Phenomena leading to accumulation nor to decrease (of Kamma).

**sekkhâ dhammâ,** Phenomena of one in the (Noble) training,

**asekkhâ dhammâ,** Phenomena of one who has completed the (Noble) training,

**nevasekkhâ nâsekkhâ dhammâ,** Phenomena of one in the (Noble) training nor  
one who has completed the (Noble) training,

**parittâ dhammâ,** Phenomena which are limited,

**mahaggatâ dhammâ,** Phenomena which are exalted,

**appamânâ dhammâ.** Phenomena which are immeasurable.

**parittârammaṇâ dhammâ,** Phenomena having limited objects,

**mahaggatârammaṇâ dhammâ,** Phenomena having exalted objects,

**appamanârammaṇâ dhammâ,** Phenomena having immeasurable objects,

**hinâ dhammâ,** Phenomena which are inferior,

<b>majjhimâ dhammâ,</b>	Phenomena which are medium,
<b>pañîtâ dhammâ.</b>	Phenomena which are superior.
<b>micchattaniyatâ dhammâ,</b>	Phenomena with certain wrong (result),
<b>sammattaniyatâ dhammâ,</b>	Phenomena with certain right (result),
<b>aniyatâ dhammâ,</b>	Phenomena with uncertainty (as to result),
<b>maggârammaṇâ dhammâ,</b>	Phenomena with the Path as object,
<b>maggahetukâ dhammâ,</b>	Phenomena with the Path as root,
<b>maggâdhipatino dhammâ,</b>	Phenomena with the Path as predominant factor.
<b>uppannâ dhammâ,</b>	Phenomena which have arisen,
<b>anuppannâ dhammâ,</b>	Phenomena which have not arisen,
<b>uppâdino dhammâ,</b>	Phenomena which are bound to arise.
<b>attâ dhammâ,</b>	Phenomena which are past,
<b>anâgatâ dhammâ,</b>	Phenomena which are future,
<b>paccuppannâ dhammâ,</b>	Phenomena which are present.
<b>atîtârammaṇâ dhammâ,</b>	Phenomena with a past object,
<b>anâgatârammaṇâ dhammâ,</b>	Phenomena with a future object,
<b>paccuppannârammaṇâ dhammâ,</b>	Phenomena with a present object.
<b>ajjhattâ dhammâ,</b>	Phenomena which are internal,
<b>bahiddhâ dhammâ,</b>	Phenomena which are external,
<b>ajjhatabhiddhâ dhammâ,</b>	Phenomena which are internal and external.
<b>ajjhattârammaṇâ dhammâ,</b>	Phenomena with internal objects,

**bahiddhârammaṇâ dhammâ,** Phenomena with external objects,

**ajjhatabhiddhârammaṇâ dhammâ,**

Phenomena with internal and external objects.

**sanidassanasappaṭighâ dhammâ,** Phenomena which are manifest and reactive,

**anidassanasappaṭighâ dhammâ,**

Phenomena which are non-manifest and reactive,

**anidassanâppaṭighâ dhammâ,**

Phenomena which are non-manifest and non-reactive.

## 9. VIPASSANÂBHÛMIPÂTHA

(Passages on the Stages of Insight)

-S.M. 47; Vbh. 1

### 1: Five Agrigates

<b>Pañcakkhandâ :</b>	The Five Groups of Aggregates:
<b>Rûpakkhando,</b>	The Group of corporeality,
<b>Vedanâkkhando,</b>	The Group of feeling,
<b>Saññâkkhando,</b>	The Group of perception,
<b>Sankhârakkhando,</b>	The Group of mental formations,
<b>Viññâṇakkhando.</b>	The Group of consciousness.

### 2: Twelve sense-fields

-Vbh. 78.

<b>Dvâdasâyatanâni :</b>	The Twelve sense-fields/sense-spheres :
<b>Calokhvâyatanani,</b>	The sense-field/sense-sphere of eye,
<b>Rûpâyatanani,</b>	The sense-field/sense-sphere of visible objects/form,
<b>Sotâyatanani,</b>	The sense-field/sense-sphere of ear,
<b>Saddâyatanani,</b>	The sense-field/sense-sphere of sound,
<b>Ghânâyatanani,</b>	The sense-field/sense-sphere of nose,
<b>Gandhâyatanani,</b>	The sense-field/sense-sphere of smell/odour,
<b>Jivhâyatanani,</b>	The sense-field/sense-sphere of tongue,

Rasâyatanamî,	The sense-field/sense-sphere of taste,
Kâyâyanamî,	The sense-field/sense-sphere of body,
Phoṭṭhabbâyatanamî,	The sense-field/sense-sphere of tangible objects/touch,
Manâyatanamî,	The sense-field/sense-sphere of mind,
Dhammâyatanamî.	The sense-field/sense-sphere of mind-objects,

### 3: Eighteen Elements

~Vbh.87; Vism. 484; Comp. 183

#### Aṭṭhârasa dhâtuyo : The Eighteen Elements :

Cakkhuhâtû,	Element of eye,
Rûpadhâtû,	Element of visible-data,
Cakkhuvîññâṇadhâtû,	Element of eye-consciousness,
Sotadhâtû,	Element of ear,
Saddadhâtû,	Element of sound,
Sotavîññâṇadhâtû,	Element of ear-consciousness,
Ghânadhâtû,	Element of nose,
Gandhadhâtû,	Element of odour,
Ghânavîññâṇadhâtû,	Element of nose-consciousness,
Jivhâdhâtû,	Element of tongue,
Rasadhâtû,	Element of flavour,
Jivhâvîññâṇadhâtû,	Element of <sup>tongue</sup> ear-consciousness,
Kâyadhâtû,	Element of body,
Phoṭṭhabbadhâtû,	Element of tangible-data,
Kâyavîññâṇadhâtû,	Element of <sup>body</sup> ear-consciousness,
Manodhâtû,	Element of mind,
Dhammadhâtû,	Element of mental-data,
Manovîññâṇadhâtû.	Element of <sup>mind</sup> ear-consciousness,

4: Twenty-two Faculties

~Vbh.122; Vism 491; Ccomp.175

<b>Bâvîsatindriyâni :</b>	The Twenty-two Faculties :
<b>Cakkhundriyani,</b>	The faculty of eye,
<b>Sotindriyani,</b>	The faculty of ear,
<b>Ghânindriyani,</b>	The faculty of nose,
<b>Jivhindriyani,</b>	The faculty of tongue,
<b>Kâyindriyani,</b>	The faculty of body,
<b>Manindriyani,</b>	The faculty of mind,
<b>Itthindriyani,</b>	The faculty of femininity,
<b>Purisindriyani,</b>	The faculty of masculinity,
<b>Jivitindriyani,</b>	The faculty of life/vitality,
<b>Sukhindriyani,</b>	The faculty of bodily-pleasure,
<b>Dukkhindriyani,</b>	The faculty of bodily-pain,
<b>Somanassindriyani,</b>	The faculty of joy,
<b>Domassindriyani,</b>	The faculty of grief,
<b>Upekkhindriyani,</b>	The faculty of indifference,
<b>Saddhindriyani,</b>	The faculty of faith,
<b>Viriyindriyani,</b>	The faculty of energy,
<b>Satindriyani,</b>	The faculty of mindfulness,
<b>Samâdhindriyani,</b>	The faculty of concentration,
<b>Paññindriyani,</b>	The faculty of wisdom,
<b>Anaññataññassâmîndriyani,</b>	The faculty of 'I shall come to know the unknown',
<b>Aññindriyani,</b>	The faculty of perfect knowledge,

**Aññâtāvindriyani,**            The faculty of perfect-knower,

5: The Four Noble Truths

~Vib.L9; S.V.421; Vibh.99

**Cattâri ariyasaccâni :**    The Four Noble Truths

**Dukkham ariyasaccani,**    The Truth of Suffering,

**Dukkhasamudayo ariyasaccani,** The Truth of the Cause/Origin of Suffering,

**Dukkhanirodho ariyasaccani,**    The Truth of the Cessation of Suffering,

**Dukkhanirodhagâminî paṭipadâ ariyasaccani,**

The Truth of the Path leading to the cessation of Suffering,

The Dependent Origination

~Vib.L1; S.JL1; Vibh.135; Comp. 168.

The teaching in forward order:

**Avijjâpaccayâ Saṅkhârâ,**

Dependent on Ignorance arise Karma-Formations,

**Saṅkhârapaccayâ viññâṇani,**

Dependent on Karma-Formations arise consciousness,

**Viññâṇapaccayâ nâmarûpani,**

Dependent on consciousness arise Mind and Matter,

**Nâmarûpapaccayâ Salâyatanani,**

Dependent on Mind and Matter arise the Six Sense Base,

**Salâyatanapaccayâ Phasso,**

Dependent on Six Sense Base arises Contact,

**Phassapaccayâ vedanâ,**

Dependent on Contact arises Feeling,

**Vedanâpaccayâ taṅhâ,**

Dependent on Feeling arises Craving,

**Taṅhâpaccayâ upâdânanî,**

Dependent on Craving arises Clinging,

**Upâdânapaccayâ bhavo,**

Dependent on Clinging arises Becoming,

**Bhavapaccayâ jâtî,**

Dependent on Becoming arises Birth,

**Jâtîpaccayâ jarâmarañani**

Dependent on Birth arise Decay and Death,

**Soka parideva dukkha domanassupâyâsâ sambhavanti,**

There also arises sorrow, lamentation, pain, grief and despair,



**Evametassa kevalassa dukkhakkhandhassa samudayo hoti.**  
Thus arises this whole mass of suffering.

The teaching in backward order:

**Avijjâyatveva asesavirâganirodhâ sanikhâranirodho,**

Through the total fading away and cessation of Ignorance, cease Karma-Formations,

**Sanikhâranirodhâ viññâṇanirodho,**

Through cessation of Karma-Formations Ignorance, ceases Consciousness,  
**Viññâṇanirodhâ nâmarûpanirodho,**

Through cessation of Consciousness, ceases Mind and Matter,

**Nâmarûpanirodhâ salâyatananirodho,**

Through the cessation of Mind and Matter, cease the Six Sense Base,

**Salâyatananirodhâ phassanirodho,** Through the cessation of Six Sense Base

ceases Contact

**Phassanirodhâ vedanânirodho,**

Through the cessation of Contact ceases  
Feeling,

**Vedanânirodhâ taṇhânirodho,** Through the cessation of Feeling ceases Craving,

**Taṇhânirodhâ upâdânanirodho,**

Through the cessation of Craving ceases  
Clinging,

**Upâdânanirodha bhavanirodho,**

Through the cessation of Clinging ceases  
Becoming,

**Bhavanirodhâ jâtinirodho,**

Through the cessation of Becoming ceases Birth,

**Jâtinirodhâ jarâmaraṇant,**

Through the cessation of Birth, cease Decay and

Death.

**Sokaparideva dukkhadomanassupâyâsâ nirujjhanti,**

Also cease sorrow, lamentation, pain, grief and despair,

**evametassa kevalassa dukkhakkhandhassa nirodho hoti.**

thus comes about the cessation of this whole mass of suffering.

**ภาค 5: บทสวดแผ่ส่วนบุญ-กรวดน้ำ**

**PART 5: Transference of Merit**

## PART 5 : TRANSFERENCE OF MERIT

### 1. SABBAPATTIDÂNAGÂTHÂ

(Verses for the Dedication of Merits towards all beings)

**Leader: Handa mayani Sabbapattidânagâthâyo bhanâma se**

Let us now make the dedication of merits towards all beings.

**Puññassidâni katassa  
tesañca bhâgino hontu**

**yânaññâni katâni me,  
sattânantâppamânakâ,**

May the merits made by me now or at some other time,  
be shared among all beings here infinite, immeasurable;

**Ye piyâ gunavantâ ca  
Ditthâ me câpyadiṭṭhâ vâ**

**mayhami mâṭâpitâdayo,  
aññe majjhattaverino**

those dear to me and virtuous as mothers or as fathers are,  
the seen and the invisible, to others neutral, hostile too;

**Sattâ tiṭṭhanti lokasmimi  
Pañcekacatuvokârâ**

**te bhummâ catuyonikâ,  
samisarantâ bhavâbhave,**

beings established in the world upon three spheres<sup>1</sup>, four kinds of birth<sup>2</sup>,  
five, one, or four constituents<sup>3</sup> wandering in realms small and great,

---

1. Three planes mean: a) Sense-Sphere b) the Form-Sphere or Fine-Material Sphere and c) the Formless-Sphere or Immaterial Sphere  
2. Four kinds of birth are: a) *Jalâbuja* the viviparous, womb-born creatures such as human being, ox, dog etc. b) *Andaja* the oviparous, egg-born creatures such as birds, ducks etc. c) *Sansedaja* putrescence-born creatures or moisture-born creatures such as worms, amebas etc. and d) *Oparâtika* spontaneously born creatures, the apparitional such as all kinds of deity, hell being, some kinds of hungry-gaost etc.  
3. a) beings born with five constituents means ones who born in Sense-Sphere b) Beings born with one constituent means realm of non-percipient beings  
c) beings born with four constituents means Four Formless-Sphere

**ñâtami ye pattidânamme**                      **anumodantu te sayani,**  
**ye cimani nappajânanti**                      **devâ tesami nivedayumi,**

my merit-dedication here having known may they rejoice,  
and those who do not know of this may deities announce to them,

**mayâ dinnâna puññânamî**                      **anumodanahetuna,**  
**sabbe sattâ sadâ hontu**                      **averâ sukhañivino,**  
**khemappadañica pappontu**                      **tesâsâ sijjatani subhâ.**

By rejoicing in this cause, this gift of merits(puñña) given by me,  
may beings all forever live a happy live and free from hate, and  
may they find the Path Secure and their good wishes all succeed.

## 2. DEVATÂDIPATTIDÂNAGÂTHÂ

(Verses on Dedication of Merit to deities at the beginning)

**Leader: Handa mayami devatâdipattidânagâthâyo bhañama se.**  
Let us now make the dedication (of merit) to deities at the beginning.

**All:                      Yâ devatâ santi vihâravâsinî,**  
                            The deities which dwell in the temple,  
  
                            **Thûpe ghare bodhighare tahimi tahimi,**  
                            in the pagoda, in the bodhi three,  
  
                            **Tâ dhammadânenâ bhanvantu pûjitâ,**  
                            those deities we have worshipped with the Gift of Truth,  
  
                            **Sotthimi karontedha vihâramañdale,**  
                            may they all do blessing at the circle of this place of living,

**Therâ ca majjhâ navakâ ca bhikkhavo,**  
Monks who are elders, those of middle rank, those who are new.

**Sârâmikâ dânapatî upâsakâ,**  
laymen and laywomen, ones in charge of alms giving and temple dwellers,

**Gâmâ ca desâ nigamâ ca issarâ,**  
all house-holders, foreigners, villagers, or the chief ones,

**Sappânabhûtâ sukhitâ bhavantu te.**  
may they and all creatures attain happiness.

**Jalâbujâ yepi ca aṇḍasambhavâ,**  
May all creatures whether born from womb, from an egg,

**Samisedajâtâ athavopapâtikâ,**  
from moisture, or those who are of spontaneous births,

**Niyyânikami dhammavarami paṭicca te,**  
may they have the precious Dhamma which leads to the good way;

**Sabbepi dukkhassa karontu saṅkhayami.**  
may all beings make an end of suffering.

**Thâtu ciramî satamî dhammo,**  
May the Dhamma of good people last long,

**Dhammaddharâ ca puggalâ.**  
and may righteous people live long.

**Sangho hotu samaggova**                      **Atthâya ca hitâya ca,**  
May the Sangha be ever united and ready to bring benefits and assistance.

**Amhe rakkhatu saddhammo**                      **Sabbepi dhammacârino,**  
May the good Dhamma protect us all and care for all who uphold the Dhamma.

- Vuddhimi sampâpuneyyâma**                      **Dhamme ariyappavedite.**  
 May we all progress in the Dhamma which the Noble One has expounded.
- Pasannâ hontu sabbepi**                      **Pânino budhasâsane.**  
 May all beings be faithful in the Teaching of the Buddha;
- Sammâdhârami pavecchanto**                      **Kâle devo pavassatu.**  
 May it rain in time after properly bestowing showers;
- Vuddhibhâvâya sattânami**                      **Samiddhami netu medanimi.**  
 may the earth, for the prosperity of beings bring about success;
- Mâtâpitâ ca atrajami**                      **Niccami rakkhanti puttakami.**  
 a mother and a father always protect their own child,
- Evami dhammena râjâno,**                      **Pajami rakkhantu sabbadâ.**  
 so according to the Dhamma, may kings always protect their people.

### 3. PATṬHANATHAPANAGÂTHÂ

**Leader: Handa mayami patṭhanathapanagâthâyo bhaṇâma se.**  
 Let us now chant the determination of great wishes.

- Yandâni me katami puññami**                      **tenânenuddissena ca,**  
**khippami sacchikareyyâhami**                      **dhamme lokuttare nava,**  
 Whatever meritorious deeds I have done now, by the power of them and the  
 dedication, may I realize the Nine Supramundane phenomenal immediately,
- sace tâva abhabbohami**                      **samisare pana samisarami,**  
 If I am still a defect being who go about in the cycle of rebirth,

<sup>1</sup> the Four Paths, the Four Fruitions and Nibbâna - the Unconditioned State

**niyato bodhisattova sambuddhena viyâkato,**  
**nâttâharasapi âbhabba thânanî pâpuneyyhami,**  
 may I be as an Enlightened being-to be, and to be foretold by a Fully  
 Enlightened One(Buddha), and not to reach Eighteen Defections.

**pañcaverâni vajjeyyami rameyyami sîlarakkhane,**  
**pañcakâme alaggohami vajjeyami kâmapaṅkato,**  
 May I be free from Five Hostile Actions, be admired in observing precepts,  
 and not to be involved with five sensual pleasure and far from mud of sensual pleasure.

**duddiṭṭhiyâ na yujjeyyami samiyujjeyami sudiṭṭhiyâ,**  
**pâpe mitte na seveyyami seveyyami paṇḍite sadâ.**  
 May I be not associated with wrong views but full of right views, and not to  
 associate with evel friends, only wise friends to be associated at all time.

**saddâsatihiruttappâ tâpakkhantigunâkaro,**  
**appaseyho va sattûhi heyyami amandamuyhako.**  
 May I be a source of virtue such as Faith, Mindfulness, Moral Shame, Moral Dread,  
 Energy and Patience and not to be covered by any enemy, not to be foolish, deluded.

**sabbâyâpâyupâyesu cheko dhammatthakovido,**  
**ñeyye vattatvasajjami me ñânami agheva mâluto.**  
 May I be wise in the means of sorrowful realms and happy realms and may I be a  
 possession of cause and consequence. May my knowledge function be ready wit without  
 any obstruction in all Dhamma that should be known as if the wind blows in the space..

**yâ kâci kusalâ myâsâ sukhena sijjati sadâ,**  
**evami vuttâ gunâ sabbe hontu mayhami bhava bhava.**  
 May I easily fulfil whatever meritorious wishes at all time. May whatever aforesaid  
 wishes be fulfilled for me every existence.

**yadâ uppajjati loke**

**sambuddho mokkadesako,**

**tadâ mutto kukammehi**

**laddhokâso bhaveyyahamî.**

Whenever the Fully Enlightened One happen in the world, may I be free from all wicked deeds and have chance to attain Supramundane Dhamma<sup>1</sup>.

**manussattañca liñgañca**

**pabbajjañcupasampadamî,**

**labhitvâ pesalo sîlî**

**dhâreyyamî satthusâsanamî.**

May I be a good human-being with pure gender and obtain ordination, precepts observer, a moral one, and a holder by heart of the Teachings of the Buddha.

**sukhâpaṭipado khippâ-**

**bhiñño sacchikareyyahamî,**

**arahattapphalamî aggamî**

**vijjâdigunalañkatamî.**

May I have convenient practice, immediate enlightenment and to realize the Supreme Final Emancipation that associated with Supreme Knowledges<sup>2</sup>.

**yadi uppajjati buddho**

**kammamî paripûrañca me,**

**evamî sante labheyâhamî**

**paccekabodhimuttamanti.**

As long as the Fully Enlightened One does not happen in the world but my meritorious deeds are already completed. In that case, may I attain the Highest Knowledge of a Silent Buddha<sup>3</sup>.

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<sup>1</sup> the Eye of Truth.

<sup>2</sup> the Threefold or Eightfold Transcendental Knowledge

<sup>3</sup> A Buddha who has won enlightenment by himself, but does not teach others; One who gains liberation for himself alone.



#### 4. UDDISSANÂDHITTHÂNAGÂTHÂ

**Leader: Handa mayam̐ uddisanâdhitthânagâthâyo bhaṇâma se.**

Let us now chant the Verses on Aspiration for Transference of Merits

**Iminâ puñṇakammaṇa**

**Upajjhâyâ gunuttarâ,**

By this meritorious deed (may) my highly virtuous preceptor,

**Âcariyûpakârâ ca**

**Mâtâpitâ ca nâtakâ piyâ mamam̐.**

my helpful teachers, my dear mother, father and relatives.

**Suriyo candimâ râjâ**

**Gunavantâ narâpi ca,**

The Devas of sun and moon, all virtuous humans.

**Brahmamârâ ca indâ ca**

**Lokapâlâ ca devatâ.**

Brahmas, Maras, Indra and the world protecting Devas.

**Yamo mittâ manussâ ca**

**Majjhattâ verikâpi ca,**

Yama(Devas of the under-world), friends, humans, indifferent ones, enemies too,

**Sabbe sattâ sukhî hontu**

**Puñṇâni pakatâni me.**

may all beings be happy, sharing the merit I have done.

**Sukhañca tividham̐ dentu**

**Khippam̐ papetha vo matam̐.**

May the happiness be attained, soon may all gain release from evil.

(2)

**ye keci khuddhakâ pâṇâ**

**mahantâpi mayâ hatâ,**

Whatever small creatures, including big ones I destroyed,

**ye cāneke pamādena**

**kāyavâcāmaneheva,**

they are not little by my carelessness of bodily, verbal and mental actions,

**puñṇāni me anumodantu**

**gaṇhantu phalamuttamam̐,**

may they all appreciate my meritorious deeds and take the supreme fruition,

**verâ no ce pamuñcantu**

**sabbadosam̐ khamantu me.**

may they give up revenge and forgive me.

(3)

(Verses recited by King Bhokavijaya for dedicating merit to all beings)

**Yasikñci kusalam kammani**                      **Kattabbam kiriyam mama,**  
 Whatever wholesome Kamma, an action fit to be done by me,

**Kâyena vâcâ manasâ**                      **Tidase sugatam katam,**  
 by body, speech and by mind done for going happily to (the heavens of)  
 the Thirty,

**Ye sattâ saññino atthi**                      **Ye ca sattâ asaññino**  
 Whatever beings there are having perception, and whatever beings are  
 without perception,

**Katam puññaphalam mayhami**                      **Sabbe bhâgî bhavantu te.**  
 in the fruit of my merits which has been done may they all be sharers

**Ye tam katam suviditam**                      **Dinnam puññaphalam mayâ.**  
 Those, may they know well that which has been done the fruit of merits  
 given by me.

**Ye ca tattha na jânanti**                      **Devâ gantvâ nivedayum.**  
 but those who do not know about that may the devas announce to them,

**Sabbe lokamhi ye sattâ**                      **Jivantâhârahetukâ,**  
 All those beings in the world (who live by means of) any of the four kinds  
 (of) nutriment,

**Manuññam bhojanam sabbe**                      **Labhantu mama cetasâ.**  
 May they all receive this delightful food of my mind.

(4)

**Iminâ puññakammena**                      **Iminâ uddissena ca,**  
 By this meritorious deed and through this sharing,

**Khippâhami sulabhe ceva**                      **Tañhupâdânachedanam.**  
 Soon, indeed may I attain to the good, to the cutting off of craving and  
 attachments,

**Ye santane hinâ dhammâ**

All that is low in this flux of being, while striving for my deliverance,

**Yâva nibbânato mamamî,**

**Nassantu sabbadâ yeva**

may such evil everywhere be destroyed, as one reborn in existence after existence.

**Yattha jâto bhava bhava.**

**Ujucittamî satipaññâ**

May there be the upright mind, thoughtful wisdom, purity and energy to breach the defilement,

**Sallekho viriyamhinâ,**

**Mârâ labhantu nokâsamî**

May evil (personified as Mâras) never approach me, through the power of my action and energy.

**Kâtuñca viriyesu me.**

**Buddhâdhipavaro nâtho**

Through such power of the Lord Buddha, the Law, loft, supreme and best,

**Dhammo nâtho varuttamo,**

**Nâtho paccekabuddho ca**

the Silent Buddha and the Noble Disciples of the Buddha, my highest refuge,

**Saigho nâthottaro mamamî,**

**Tesottamânubhâvena**

even unto final birth, may evils never approach me.

**Mârokâsamî labhantu mâ.**

**Dasapuññânubhâvena,**

Through the power of Ten Meritorious Deeds<sup>1</sup>, may evils never approach me.

**Mârokâsamî labhantu mâ.**

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1 Ten Meritorious Deeds are merit acquired by: 1) giving 2) observing the precepts or moral behaviour 3) mental development  
4) humility or reverence 5) rendering services 6) sharing or giving out merit 7) rejoicing in others' merit 8) listening to the  
Doctrine or right teaching 9) teaching the Doctrine or showing truth 10) straightening one's views or forming correct views

**MERIT**  
**OF**  
**DANA & METTA**

-Velama Sutta, A. IV, 391 (IX, 11, 20)

*More meritorious than giving to the worldlings for seven years and seven months a Dana consisting of the most expensive goods and clothing and the most sumptuous food is the Dana that is given to a Sotapanna or Stream-Enterer;*

*More meritorious than giving to a hundred such Stream-Enterers is the Dana given to a Sakadagami or one who has attained the second stage of sainthood;*

*More meritorious than giving to a hundred such Sakadagamis is the Dana given to one Anagami or Non-Returner;*

*More meritorious than giving to a hundred such Anagamis is the Dana given to one Arahant;*

*More meritorious than giving to a hundred such Arahants is the Dana given to one Pacceka or Silent Buddha;*

*More meritorious than giving to a hundred such Pacceka Buddhas is the Dana given to the Sammasambuddha or Supreme Buddha together with the Noble Sangha;*

*More meritorious than this is to build a vihara dedicated to the Sangha who hail from the four corners of the Zodiac;*

*Even better than this is to take refuge in the Buddha, Dhamma and Sangha;*

*More meritorious even than this is to observe the Five Precepts;*

*Even better than all this meritorious and virtuous acts is to practise Metta: Loving-Kindness if only for the time taken to hold to one's nostril some fragrant object;*

*But most meritorious of all is the development of insight as to the fleeting nature of things (aniccam-imperment)."*

## PART 6 : RECITATION FORMULAS

### 1. Asking for the Five Precepts

**Mayam̐ bhante visum̐ visum̐ rakkhaṇatthâya tisaṇaṇena saha pañca sîlâni yâcâma.**

**Dutiyampi mayam̐ bhante visum̐ visum̐ rakkhaṇatthâya tisaṇaṇena saha pañca sîlâni yâcâma.**

**Tatīyampi mayam̐ bhante visum̐ visum̐ rakkhaṇatthâya tisaṇaṇena saha pañca sîlâni yâcâma.**

(If one person asks, the word **Mayam̐** must be changed to **Aham̐** and **yâcâma** becomes **yâcâmi**)

Translation:

May we (I), O Venerable Sir, ask for the Five Precepts to observe separately together with the Three Refuges,

For the second time, may we (I), O Venerable Sir, ask for the Five Precepts to observe separately together with the Three Refuges,

For the third time, may we (I), O Venerable Sir, ask for the Five Precepts to observe separately together with the Three Refuges,

## 2. Asking for the Uposatha Sīla

**Mayamī bhante tisaraṇena saha aṭṭhaṅgasamannāgatamī, uposathamī yācāma.**

**Dutiyampi mayamī bhante tisaraṇena saha aṭṭhaṅgasamannāgatamī, uposathamī yācāma.**

**Tatīyampi mayamī bhante tisaraṇena saha aṭṭhaṅgasamannāgatamī, uposathamī yācāma.**

(If one person asks, the word **Mayamī** must be changed to **Ahamī** and **yācāma** becomes **yācāmi**)

• **Imamī aṭṭhaṅgasamannāgatamī, Buddhapaññattamī uposathamī, imaṅca rattimī imaṅca divasamī, sammadeva abhirakkhitumī samādiyāmi.**

Translation:

O Venerable Sir, we ask of you the Eight Precepts together with the Triple Gem to be our guide.

O Venerable Sir, we ask of you the Eight Precepts together with the Triple Gem to be our guide.

O Venerable Sir, we ask of you the Eight Precepts together with the Triple Gem to be our guide.

• I beg to receive the Eight Precepts as ordered by the Lord Buddha and to observe them for one day and one night.

### 3. The Verse to ask for Chastity Practice with wearing white cloth

**Esâhami bhante suciraparinibbutampi, tam bhagavantam saraṇam  
gacchâmi, dhammaṇca bhikkhusaṇaṇca, paṇḍaraṇga pabbajjani mami  
bhante, saṅgho dhâretu, ajjatagge pâṇupetam saraṇam gatam.**

#### Translation

May I (we), O venerable monk(s), go to the Buddha who even passed away long time ago together with his Teaching and the Saṅgha for refuge as long as my life shall last. Venerable Sirs, may you bear in mind that I am (we are) ordained with wearing white cloth from now on.

### 4. The Verse for taking leave from Chastity Practice with Eight Precept

**Paṇḍaraṇga pabbajita aṭṭhasikkhâpadâni paccakkhâmi gihîti mami  
dhâretha.**

#### Translation

Venerable Sir, may I (we) take leave from Chastity Practice and Eight Precepts with wearing white cloth. May you remember that I (we) become ordinary lay disciple (people) from now on.

(The common practice after this is to ask for Five Precepts)

### 5. Asking for a Sermon

**Brahmâ ca lokâdhipatî Sahampati, Katañjali andhivarami ayâcatha,  
Santîdha sattâpparajakkhajâtikâ, Desetu dhammani anukampimani pajam.**

Translation:

The Lord of the world , Sahampati Brahma, having paid obeisance to the Buddha, made the following humble request:

“ There being in this world those whose eyes are covered with but a thin veil of dust, may I beseech thee, O Lord, to preach the Doctrine for their sake ”

### 6. Asking for the recitation of Parittas

<b>Vipattipaṭibâhâya</b>	<b>sabbasampattisiddhiyâ,</b>
<b>Sabbadukkhavinâsâya</b>	<b>parittani brûtha maṅgalani.</b>

<b>Vipattipaṭibâhâya</b>	<b>sabbasampattisiddhiyâ,</b>
<b>Sabbabhayavinâsâya</b>	<b>parittani brûtha maṅgalani.</b>

<b>Vipattipaṭibâhâya</b>	<b>sabbasampattisiddhiyâ,</b>
<b>Sabbarogavinâsâya</b>	<b>parittani brûtha maṅgalani.</b>

Translation:

May your Reverends chant the blessed Parittas for the sake of preventing the disaster, fulfilling all attainments and destroying the miseries.

May your Reverends chant the blessed Parittas for the sake of preventing the disaster, fulfilling all attainments and destroying the dangers.

May your Reverends chant the blessed Parittas for the sake of preventing the disaster, fulfilling all attainments and destroying the diseases.



### 7. The Verse to dedicate life to the Buddha

**Imâhami bhante bhagavâ, attabhâvami tumhâkami pariccajâmi.**

**Dutiyampi imâhami bhante, bhagavâ, attabhâvami tumhâkami pariccajâmi.**

**Tatiyampi imâhami bhante, bhagavâ, attabhâvami tumhâkami pariccajâmi.**

Translation:

The Lord Buddha, the Fully Enlightened One, may my life be given to you.

The Lord Buddha, the Fully Enlightened One, even for the second time, may my life be given to you.

The Lord Buddha, the Fully Enlightened One, even for the third time, may my life be given to you.

### 8. The verse to say when worshipping the Buddha by Offering rice.

**Imami sûpabayañjanasampannamî sâlînamî bhojanamî udakamî varamî  
buddhassa pûjemamî. (If one person, says pûjemamî)**

Translation:

O Lord Buddha, with all these nice rice and the requisites together with water, we ( I ) worship you.

### 9. The verse for asking rice from the Buddha

**Sesamî maṅgalamî yâcâmî.**

Translation:

May I have this remaining food.

## 10. The Word for Offering of Rainy Bathing Robes

**Imâni mayani bhante vassikasâtikâni saparivârâni bhikkhusaighassa onojayâma sâdhu no bhante bhikkhusaigho. Imâni vassikasâtikâni sapari vârâni paṭiggaṇhâtu amhâkañceva mâtâpituâdînañca piyajananami, dîgha rattani hitâya sukhâya.**

### Translation:

May we, O Venerable monks, offer these Rainy bathing robes together with the other requisites to the Saṅgha (Communities of Monks). So, the Venerable sir, please accept these Rainy bathing robes of ours, for the benefit, happiness and prosperity to be restored to us and beloved ones as well as parents in our next lives.

## 11. Offering of Rôbes (common robes)

**Imâni mayani bhante, ticvârâni saparivârâni, bhikkhusaighassa, onojayâma, sâdhu no bhante, bhikkhusaigho. Imâni ticvârâni, saparivârâni paṭiggaṇhâtu, amhâkañceva, mâtâpituâdînañca, piyajânâni, dîgharattani, hitâya sukhâya.**

### Translation:

May we, O Venerable monks, offer these robes together with the other requisites to the Saṅgha (Communities of Monks). Venerable sir, please accept these robes and the other requisites of ours, for the benefit, happiness and prosperity to be restored to us and beloved ones as well as parents in our next lives.

## 12. Offering of Kaṭhina Robes

**Imami bhante saporivârami kaṭhinacîvaradussani saṅghassa onojayâma sâdhu no bhante Saṅgho. Imami saporivârami Kaṭhina cîvaradussani paṭigganhâtu paṭiggahetvâ ca iminâ dussena Kaṭhinami attharatu amhâkami dîgharattami hitâya sukhâya.**

### Translation:

May we, O venerable monks, present these robes together with the other Requisites to the Saṅgha (Cammunities). Venerable sir, please accept these robes and the other requisites of ours, and please make use as the Kaṭhina Robes, for the benefit, happiness and prosperity to be restored to us in our next lives.

## 13. Offering of Phapa (Dusty Robes)

**Imâni mayami bhante, panisukulacîvarâni, saporivârâni, bhikkhu-saṅghassa onojayâma, sâdhu no bhante, bhikkhusaṅgho, Imâni panisukulacîvarâni, saporivârâni, paṭigganhâtu, amhâkami dîgharattami hitâya sukhâya.**

### Translation:

May we, O Venerable monks, offer these Panisukula robes (dusty robes) together with the other requisites to the Saṅgha (Cammunities of Monks). Venerable sir, please accept these Panisukula robes and the other requisites of ours, for the benefit, happiness and prosperity to be restored to us in our next lives.

### 14. Offering of Alms-giving to a Dhamma Preacher

**Imâni mayami bhante catupaccaye, saparivâre dhammakathikassa,  
oṇojayâma, sâdhu no bhante dhammakathiko ime catupaccaye saparivâre  
paṭiggaṇhâtu amhâkañceva, mâtâpitu-âdînañca, ñâtakânañca, dîgharattani  
hitâya sukhâya.**

Translation:

May we, O Venerable Preacher, offer these necessities together with the other requisites to Venerable Preacher, Venerable sir, please accept these necessities and the other requisites of ours, for the benefit, and happiness of ours and relatives as well as parents. May the consequence of this Dhamma devotional offering be a supportive condition for the end of our suffering.

### 15. Offering of Alms-giving for Dedication

**Idani me dânamî, mâtâpituâdînamî, ñatakânamî samivattatu, mayhamî  
mâtâpitâdayo, ñatakâ, imassa dânassa, pattimî labhantu mama cetasâ.**

Translation:

May this merit of alms-giving be accrued to my relatives and parents. May they all receive this transference of merit to fulfil my intention.

## 16. General Sangha Dâna

**Imâni mayani bhante, bhattâni saporivârâni, bhikkhusaighassa,  
onojayâma, sâdhu no bhante, bhikkhusaigho, Imâni bhattâni saporivârâni,  
paṭigganhâtu, amhâkani, dîgharattani hitâya sukhâya.**

### Translation:

May we, O Venerable monks, offer these food together with the other requisites to the Sangha (Communities of Monks). So, the Venerable sir, please accept these food and the other requisites of ours, for the benefit, happiness and prosperity restore to us in the next lives.

## 17. The Cultivational Words while attending Funeral Ceremony

### a. while seeing corpse, thinking and saying this:

**Avassami mayâ maritabbani**

“ We really subject to die ”

### b. while pouring water (at a hand of the corpse):

**1. Kâyakammami vacîkammami manokammami,**

**ahosîkammami sabbapâpami vinassatu.**

OR

**2. Idami matakasarîrami udakami viya siñcîtami ahosîkammami.**

### Translation:

1. Whatever deeds, bodily, verbal and mental, may they all no longer be potential forced. May all the wicked deeds be ceased.
2. May this dead body no longer be a potential force as same as this pouring water.

### **Cultivation while cremating the corpse.**

**1. Asuci asubhani kammaṭṭhânamî bhâveti.**

**OR**

**2. Ayampi kho me kâyo evami bhâvî evami dhammo evami anatîto.**

Translation:

1. This dead body is impure, and is a good object for cultivating meditation.
2. Even my body will become as such. It is its nature. It can not escape from this nature.

### **18. WILLINGNESS FOR THE ALMS-GIVING**

1. **Idami me dânamî âsavakkhayâvahanî hotu.**
2. **Idami me sîlamî Nibbânassa paccayo hotu.**
3. **Idami me bhâvanamî maggassa ca phalassa ca paccayo hotu.**
4. **Idami me puññamî âsvakkhayâvahanî Nibbânamî hotu.**
5. **Idami me puññabhâgamî sabbasattânamî dema.**

Translation:

1. By this merit of alms-givings, may I attain the state of non-defilement.
2. By this merit of observing precepts, may I attain the Extinction of Sufferings.
3. By this merit of meditation, may I attain the Paths and Fruits.
4. By the merit of my wholesome deeds, may I enter into the state of Bliss.
5. May I transfer these merits of wholesome deeds to all beings.

Suddhinand Janthagul, was born in Pakpanang District, Nakhonsitham-marat Province in South Thailand. After completing his lower secondary school education in Pakpanang Vittaya School in his hometown, he proceeded to Bangkok where he completed his secondary education. He then read law and obtained his LL.B. from SukhothaiDhammadhiraj Open University of Thailand. Subsequently, he obtained his M.A. (Comparative Religion – Major Psychology of Buddhism) from Mahidol University of Thailand.

Initially he has worked in Christian offices as Thai teacher and translator for nine years and has been a Buddhist lecturer (including meditation conductor) for about 30 years. He has traveled extensively in conjunction with his religious work. He has spent varying periods of time in India, Nepal, Sri Lanka, Malaysia, Singapore, Indonesia, Australia, U.S.A., England, Denmark, Norway, Sweden and Finland.



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