



CHANTING BOOK

WAT PA TAM WUA FOREST MONASTERY

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FOREWORD

This chanting book is compiled for the foreigners who come to Wat Pa Tam Wua for practicing meditation and chanting in Pali, Thai and English. Chanting in Pali language is the most important because Pali language is the language that hold all the Dhamma and still exist till now for nearly 2600 years. In Theravada doctrine ,we reserve the Pali chanting from those Buddha's day to ensure that we can keep all the Dhamma from the Buddha. This chanting book is devided in two parts, The first part for chanting, the second part is for practicing Satipatthana. This book is mostly based on the the practice of Satipatthana especially in practicing mindfulness of the mind which came from the teaching of many famous monks such as: Luang poo Thesk Thesrangsri, Luang poo Dulya Atulo and Luang por Pramot Pamotcho who has made "Mindfulness of the mind " wide spread all over the country. Wat Pa Tam Wua monastery help people all around the world in practicing Satipatthana (Mindfulness of the mind.) And hope that Dhamma from the Buddha will make people all around the world can stay with happiness and peaceful life together.

Wat Pa Tam Wua

PART ONE

CHANTING

SECTION



THE BUDDHISM



Buddhism is one of the world's great religions. It was founded by Gotama the Buddha in India in the sixth century B.C. Buddhism is the only religion of India to spread far beyond the borders of its homeland. Conquering Asia to the north and east, it became in those vast areas the faith of the large number of people . It is the first religion to become international.

The importance of Buddhism as a religion lies primarily in its concept of kindness, humanity and equality. It admits no caste, no sex or race superiority , its inmost shrines are open to all. It is utterly tolerant, and seeks no converts. The Buddhist proclaims the Dhamma to mankind. Those who wish may accept and apply it; those who do not wish to do so pass with a blessing upon their way.

Of all religions of the world, Buddhism is most reasonable and practical. It is the most natural religion; for it does not violate either mind or body. Buddhism is a religion without God, so prayer is not necessary. The Buddhists do not blindly believe in Buddhism. They have confidence in the Buddha as their guide who has pointed a way. Blind faith is unknown to Buddhism because the Doctrine of the Four Noble Truths concerns only self-evident facts and can be experienced by every man in himself and the surrounding world. And with regard to the Buddha's Path of Salvation , blind belief is also not necessary , but rather an obstacle; confidence in the Buddha as a teacher is all that is required.

Now the adherents of Buddhism number over five hundred millions. There are two principal forms or schools; in Ceylon, Myanmar , Thailand ,Cambodia and Laos, Theravada (School of Elders) or Hinayana (Little vehicle) prevails; China , Korea, Japan, Tibet, and Mongolia the prevailing form in Mahayana (Great vehicle).

THE BUDDHA



Gotama the Buddha is the founder of Buddhism, one of the world great religions. His personal name was Siddhattha. His family name was Gotama. He is generally called “ the Buddha,” which means “ the Enlightened One.”

Prince Siddhattha Gotama was born in Lumbini Park near Kapilavatthu in the year 623 B.C. His father , King Suddhodana, ruled over the Kingdom of Sakyas in the north of India, of which Kapilavatthu was the capital. His mother , Queen Mahamaya, died seven days after his birth, and he was taken care of by Mahapajapati Gotami, his mother’s sister.

An ancient sage , Asita, seeing the signs on the body of the young prince, told the King that the prince would become a Buddha. The King did not like the prince to become a holy man. So the prince was brought up in a luxury and great effort was made to prevent him from seeing the four signs of old age, sickness, death and monkhood. At the age of sixteen he was married to his cousin Princess Yasodhara.

This made the King very happy because he thought that the prince would not become a holy man any more.

However the prince was still unsatisfied as he did not like worldly things. On one of his journeys through the countryside, he saw an old man , a sick man , a death man and a monk. He thought that all worldly things are all impermanent and worthless. So one night he slipped away from the palace, leaving his wife and new born son, Rahula. This is called the “ Great renunciation” (Mahabhinikkhamana), and was made when he was twenty-nine.

As an astetic, he went to two clever teachers, Kalama and Uddaka, and after learn all he could from them , he surpassed them in all their practices. With no satisfaction, he left them and went to Urruvela where he found five astetic Brahmans. He joined with them in the practice of self-mortification (dukkarakiriya). For six years he wandered and lived in his practice, until at last he realized the Salvation (vimutti) was not to be found in that way. He returned to the normal life of a mendicant, and his five disciples (Pancavaggiya) left him. Then he went to Buddha Gaya and begged for food daily.

One night he went and sat down under the Bodhi Tree , determined not to get up until he found enlightenment. Before dawn he discovered the Four Noble Truths and attained the highest bliss of Nibbana. He became the Buddha or the Enlightened One. This happened on Wesak Full Moon Day (Visakhapunnami) when he was thirty five.

For seven weeks the Buddha stayed at Buddha Gaya enjoying the bliss of emancipation (Vimuttisukha). Then he arose and return to the world to preach his doctrine (Dhamma) to the people. First he went to the Deer Park (Migadayavana) at Benares where his five disciples lived. He taught them in his first sermon (pathamadesana) which is called Dhammacakkappavattanasutta or the discourse of setting in motion the Wheel of the Doctrine. They were ordained as the first members of the Buddhist monastic order. Not long after that Sariputta and Moggallana joined the Order and became the Buddha's chief disciples.

Between then and his death 45years later, the Buddha went nearly all over India to preach the Doctrine. Together with his disciples who were enlightened after him, he wandered here and there to spread the good news of the way to overcome the misery of life. Many ordinary people , kings, Brahmans and astetics listened to his word and some became his followers (Upasaka) while many other renounced the world and joined the noble Order of monks and nuns.

Meanwhile King Suddhodana became an Arahat. Nanda his brother, Rahula, his son and many other princes joined the Order and became Arahats. Later Mahapajapati Gotami, his foster-mother and Princess Yasodhara, became Bhikkunies.

At the age of 80 the Buddha felt his end coming. He went to Kusinara and there , beneath two Sal-trees, he lay surrounded by sorrowing disciples. His last words (Pacchimaovada) were : “ Now then, monks, I address you; subject to decay

are all compounded things (Sankhara); work out your own salvation with zeal.” He then entered into absorption after absorption and out of the fourth attained Parinirvana.

Under the direction of Ananda, his faithful disciples and attendant, the cremation ceremony was held. The bones and relics were divided and buried in ten places , over each of which was erected a stupa.

THE DHAMMA



The Doctrine of the Buddha is simply called “ Dhamma.” It was discovered by him as he sat beneath the Bodhi-tree and it was taught to the world for the peace and happiness of mankind. It leads to freedom from all kinds of Suffering (dukkha). It is the Doctrine of the Four Noble Truths, concerning only the fact of suffering and a path on which one can gain salvation (Vimutti). “ Only one thing, monks , do I teach you, now as before, Suffering and the cessation of Suffering,” the Buddha himself once said, “ Just as the great ocean has only one taste, the taste of salt, in the same way my Doctrine has only one taste, the taste of freedom of suffering .

In order to be free from Suffering one must practice in accordance with the Buddha ‘s teachings, the summary of which was given by the Buddha himself as follows :-

Sabbapāpasaakaranam,

Kusalassūpasampadā

Sacittapariyodapanam

Etam buddhāna sāsanam

Not to do any evil,

To do all the good,

To purify one's mind,

This is the teaching of all the Buddhas.

Dhamma is now known in the form of teaching as written in Pali Scriptures. The Buddha's Dhamma, however, is too deep and inclusive to be translated into writing, and even impossibles to be completely understood and fully realized by the study of the scriptures alone. It must be carried out into earnest practice.

The source of all truth is within one's own mind and heart. By the practice of Dhamma one can discover the truth and gain salvation. Everyone suffers the result of his own acts, nor will prayer to the Buddha or to God prevent an effect from following its cause. Therefore, in order to gain salvation one must do the work to free oneself from Suffering. The effort must be made by oneself. Even the Buddha himself said " You yourself must make an effort. The Buddha can only show the way.....Work out your own salvation with zeal."

THE SANGHA (The Order)



The monastic order founded by the Buddha is called in Pali 'Sangha'. It is the oldest monastic order in the world. The Buddha established the Order during his life-time whereas in many other religions the Order was founded after the founder's death. By the time of his passing his followers numbered many thousands, apart from the great number of lay man and woman who accepted the doctrine and attempted to tread the way. While the Buddha lived he was Head of the Order. When he passed away , there was none of succeed him, for the Buddha said that his passing , the Doctrine was to be the teacher of the disciples.

In fact, the meaning of the Sangha is to be given in two ways, the inner and the outer ones. According to the first meaning it means all those who have attained the fruit of the holy Life (Brahmachariya). In the outer meaning it consists of all those followers of the Buddha who have renounced the world and devoted their lives to self-enlightenment for the more effective helping of their fellow men.

The member of the Sangha are called Bhikkhus and Bhikkunis. A bhikku is one who has devoted himself to the task of following the Path by the renunciation of the distractions of worldly affairs. He relies for his sustenance upon the gifts of the lay disciples distractions of worldly affairs. He relies for his sustenance upon the gifts of the lay disciples, being under no obligation to give anything in return, but often devoting part of his time to secular and religious teaching. He lives a

higher life than those around him and proves himself the counselor of the kings, the teacher of the people , and the exemplar of all.

The act admission to the Order is called pabbajjā (renouncing the world The hair of the head and beard is shaved, the yellow robe (consisting of three garments)is donned, and the Tisarana (the Threefold Refuge) is recited. The candidate is then a novice . The ordination ceremony (U pasampadā) takes place before a chapter of at least ten Bhikkus. All who sincerely wish to lead the holy life may join the Order. There is neither caste nor colour barrier. No oaths are taken , and the Bhikkus is free to leave the Order at any time if he desire to do so.

The bhikkus possesses only his robes, alms-bowl, razor, needle, girdle and water-strainer. He eats only two meals a day, no food being taken after midday. His daily life is governed by 227 rules. The Order will long survive if its members still observe their duties and lead their lives in two ways of self-enlightenment and the enlightening of their fellow men.

Dhamma will protect those who practice Dhamma.

ธรรมย่อมรักษาผู้ประพฤติธรรม

Well-practiced Dhamma brings happiness.

ธรรมที่ประพฤติดีแล้ว นำความสุขมาให้

Practice Mindfulness in bow down three times



There are three steps in practice mindfulness in bow down. Use the 5 point positions for prostration, which are both knees , both hands and forehead on the floor.

First step “ An-cha-lii ” Men sit on heels with feet upright balancing on toes while women with extended straight out. Raise your hands attach together at the center of your chest, we call it make “An-cha-lii”. It’s compare to you are holding a Lotus Flower prepare to give this Lotus flower to pay respect to the Triple Gem which are the Buddha , the Dhamma and the Sangkha. While we do this we practice mindfulness in self awareness in your body posture.

Second step : “Wan-tha”

Raise your both hands touch your fore head we call it “ Wan-tha” This means that you want to give this Lotus Flower to the Triple gem.

Third step “ A-phi-waat” We bow down with place both hands on the floor about five inches width , this means that we give this Lotus flower to the Triple Gem. We do like this three times the first time we think to the quality of the Buddha, the Dhamma, and the Sangkha respectively. After that we end with “ An-cha-lii “ , “ Wan-tha” and end with “ An-cha-lii ”.



Daily schedule



Timing	Activity
05.00 AM	Wake up-Practice Meditation and Chanting in your own Kuti(Hut)
(06.30 AM)	Rice Offering to Monks in the Dining Hall
07.00 AM	Breakfast
08.00 AM	Practice Meditation in the Dhamma Hall
10.30 AM	Rice Offering to Monks in the Dining Hall
11.00 AM	Lunch
01.00 PM	Practice Meditation in the Dhamma Hall
04.00 PM	Cleaning Monastery Area
05.00 PM	Free Time
06.00 PM	Evening Chanting and Meditation in the Chanting Hall
08.00 PM	Practice Meditation in your own Kuti
10.00 AM	Sleep

REQUESTING THE THREE REFUGES
AND THE FIVE OR EIGHT PRECEPTS



AFTER BOWING THREE TIMES, WITH HANDS JOINED IN “AN-CHA-LII”, RECITE THE FOLLOWING:

**MA YAM, BHAN TE, TI SA RA NE NA, SA HA, AT THA,
SI LA NI, YA CA MA.**

**DU TI YAM PI, MA YAM, BHAN TE, TI SA RA NE NA,
SA HA, AT THA, SI LA NI, YA CA MA.**

**TA TI YAM PI, MA YAM, BHAN TE, TI SA RA NE NA,
SA HA, AT THA, SI LA NI, YA CA MA.**

Meaning:

Please Venerable Sir, we seek from your reverence, the Treefold refuge, together with the Eight Precepts of the Holy Teaching kindly give us the precepts.

For the second time. Please Venerable Sir, we seek from your reverence, the Treefold refuge, together with the Eight Precepts of the Holy Teaching kindly give us the precepts.

For the third time. Please Venerable Sir, we seek from your reverence, the Treefold refuge, together with the Eight Precepts of the Holy Teaching kindly give us the precepts.

(MONK / LEADER):

**NA MO, TAS SA, BHA GA VA TO, A-RA HA TO, SAM MA
SAM BUD DHAS SA.**

(Three times)

(ALL): Repeat after the leader / monk:

**NA MO, TAS SA, BHA GA VA TO, A-RA HA TO, SAM MA
SAM BUD DHAS SA.**

(Three times)

Meaning : (*Homage to the exalted One, far from defilements, perfectly enlightened by himself.*)

BUD DHAM, SA RA NUM, GAC CHA MI

DHAM MAN, SA RA NUM, GAC CHA MI

SANG HAM, SA RA NUM, GAC CHA MI

DU TI YAM PI, BUD DHAM, SA RA NUM, GAC CHA MI

DU TI YAM PI, DHAM MAM, SA RA NUM, GAC CHA MI

DU TI YAM PI, SANG HAM, SA RA NUM, GAC CHA MI
 TA TI YAM PI, BUD DHAM, SA RA NUM, GAC CHA MI
 TA TI YAM PI, DHAM MAM, SA RA NUM, GAC CHA MI
 TA TI YAM PI, SANG HAM, SA RA NUM, GAC CHA MI

Meaning :

To the Buddha I go for refuge.

To the Dhamma I go for refuge

To the Sangha I go for refuge

For the second time, to the Buddha I go for refuge.

For the second time, to the Dhamma I go for refuge

For the second time, to the Sangha I go for refuge

For the third time, to the Buddha I go for refuge.

For the third time, to the Dhamma I go for refuge.

For the third time, to the Sangha I go for refuge.

(LEADER): TI SA RA NA GA MA NAM, NIT THI TAM

(MONK/ LEADER) : *This is end of taking the triple Gem as refuge*

(RESPONSE): A MA, BHAN TE (Yes , Venerable Sir.)

THE FIVE PRECEPTS

Panca sila

1. PA NA TI PA TA, VE RA MA NI, SIK KHA PA DAM, SA MA DI YA MI

(I undertake the precept to refrain from destroying living creatures.)

2. A DIN NA DA NA, VE RA MA NI, SIK KHA PA DAM, SA MA DI YA MI

(I undertake the precept to refrain from taking that which is not given.)

3. KA ME SU MIC CHA CA RA, VE RA MA NI, SIK KHA PA DAM, SA MA DI YA MI

(I undertake the precept to refrain from sexual misconduct.)

4. MU SA VA DA, VE RA MA NI, SIK KHA PA DAM, SA MA DI YA MI

(I undertake the precept to refrain from incorrect speech.)

5. SU RA ME RA YA MAJ JA PA MA DAT THA NA, VE RA MA NI, SIK KHA PA DAM, SA MA DI YA MI *(I undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness.)*

THE EIGHT PRECEPTS

Attha sila

1. PA NA TI PA TA, VE RA MA NI, SIK KHA PA DAM, SA MA
DI YA MI

(I undertake the precept to refrain from destroying living creatures.)

2. A DIN NA DA NA, VE RA MA NI, SIK KHA PA DAM, SA MA
DI YA MI

*(I undertake the precept to refrain from taking that which is not
given.)*

3. A BRAH MA CA RI YA, VE RA MA NI, SIK KHA PA DAM,
SA MA DI YA MI

(I undertake the precept to refrain from sexual activity.)

4. MU SA VA DA, VE RA MA NI, SIK KHA PA DAM, SA MA DI
YA MI

(I undertake the precept to refrain from incorrect speech.)

5. SU RA ME RA YA MAJ JA PA MA DAT THA NA, VE RA MA
NI, SIK KHA PA DAM, SA MA DI YA MI

(I undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness.)

6. VI KA LA BHO JA NA, VE RA MA NI, SIK KHA PA DAM,
SA MA DI YA MI

(I undertake the precept to refrain from eating at the forbidden time – i.e., after noon.)

7. NAC CA, GI TA, VA DI TA, VI SUK KA, DAS SA NA, MA
LA, GAN DHA, VI LE PA NA, DHA RA NA, MAN DA NA,
VI BHU SA NA THA NA, VE RA MA NI, SIK KHA PA DAM,
SA MA DI YA MI

(I undertake the precept to refrain from dancing, singing, music, going to see entertainments, wearing garlands, using perfumes, and beautifying the body with cosmetics.)

8. UC CA SA YA NA, MA HA SA YA NA, VE RA MA NI, SIK
KHA PA DAM, SA MA DI YA MI

(I undertake the precept to refrain from lying on a high or luxurious sleeping place.)

Concluding Stanzas

(MONK):

SILENA SUGATIM YANTI, *By the precepts (people) go to a good bourne,*

SILENA BHOGASAMPADA, *by the precepts (people) are possessed of wealth (both material and Dhamma wealth)*

SILENA NIBBUTIM YANTI, *by the precepts (people) go to the Goal (of Nibbana)*

TASMA SILAM VISO DHAYE, *Therefore the precepts should be purified.`*

Laity response: **SADHU BHANTE**(3 times) ,

Meaning : *It is well Venerable Sir,*

GIVE UP TO OBSERVE THE EIGHT PRECEPTS

**ATTHA SILAM PACCAKKHAMI, PANCA SILAM RAGKHATI,
MUM TARATHA (3 times)**

(I give up to observe the eight precepts. Please venerable Sir, May the Sangha hold me a layman)

MORNING CHANTING



HOMAGE TO THE TRIPLE GEM

**A-RA HAM, SAM MA SAM BUD DHO, BHA GA VA**

phra phu mii phra phaak choaw, pen phra-a-ra-han, dap ploeng
 ke late ploeng thuk sin choeng, trat sa ruu chop dai doiy phra
 ong eng

*(The Exalted One, far from defilements, perfectly enlightened
 by himself.)*

BUD DHAM, BHA GA VAN TAM, A-BHI VA DE MI

kha pha chaow a-phi waat phra phu mii phra phaak choaw,
 phu ruu, phu toen, phu boek baan

(I bow down before the Buddha, the Exalted One.)

(BOW DOWN – kraap)

S-VAK KHA TO, BHA GA VA TA, DHAM MO

phra tham, pen tham thii phra phu mii phra phaak choaw, trat
 wai dii laew

(The Dhamma is well-expounded by the Exalted One.)

DHAM MAM, NA MAS SA MI

kha pha chaow na mat sa karn phra tham

(I pay homage to the Dhamma.)

(BOW DOWN – kraap)

SU PA TI PAN NO, BHA GA VA TO, SA VA KA SAN GHU

phra song saa wok khong phra phu mii phra phaak choaw, pati
bat dii laew

*(The Sangha of the Blessed One's disciples who have practiced
well.)*

SAN GHAM, NA MA MI

kha pha chaow nop nom phra song

(I pay respect to the Sangha.)

(BOW DOWN – kraap)

PUBBABHAGANAMAKARAPATHA

Pub pha phaa kha na ma kaan

(The preliminary passage for revering)



**(LEADER): HAN DA, MA YAM, BUD DHAS SA, BHA GA VA
TO, PUB BA BHA GA NA MA KA RAM, KA RO MA, SE.**

*(Now let us chant the preliminary passage in Homage of the
Exalted One, the Blessed One.)*

**(ALL): NA MO, TAS SA, BHA GA VA TO, A-RA HA TO, SAM
MA SAM BUD DHAS SA**

(Three times)

khaw nop nom dae phra phu mii phra phaak chaow, phra ong
nan, seong pen phu klai chaak ki lat, trat sa ruu chop dai doiy
phra ong eng

*(Homage to the Exalted One, far from defilements, perfectly
enlightened by himself.)*



BUDDHA BHITHUTIM

(Praise for the Buddha)



(LEADER): **HAN DA, MA YAM, BUD DHA BHI THU TIM,**

KA RO MA, SE.

(Now let us chant the sublime praise to the Buddha.)

(ALL):

YO, SO, TA THA GA TO

phra ta tha kod chaow nan, phra ong dai

(He who has attained the Truth.)

A-RA HAM

pen phu klai chaak ki late

(Far from defilements,)

SAM MA SAM BUD DHO

pen phu trat sa ruu chop dai duay phra ong eng

(Perfectly Enlightened by himself,)

VIJ JA CA RA NA SAM PAN NO

pen phu thuung phrom duay wit chaa lae cha ra na

(Fully possessed of wisdom and excellent conduct,)

SU GA TO

pen phu pai laew duay dii

(One who has proceeded by the good way,)

LO KA VI DU

pen phu ruu lok yang cham chaeng

(Knower of worlds,)

A-NUT TA RO, PU RI SA DAM MA SA RA THI

pen phu saa maat fuk bu rut thii som khuan fuk dai yaang mai

mii krai ying khwaa

(Unexcelled Trainer of those who can be taught,)

SAT THA, DE VA MA NUS SA NAM

pen kruu phu son khong thae wa daa lae ma nut thang lai

(Teacher of deities and human,)

BUD DHO

pen phu ruu, phu tuun, phu boek baan duay tham

(The Awakened One,)

BHA GA VA

pen phu mii khwaam cham roen cham naek tham sang son sat

(The Lord skilled in teaching Dhamma.)

YO, I-MAM, LO KAM, SA DE VA KAM, SA MA RA KAM,

SA BRAH MA KAM, SAS SA MA NA BRAH MA NIM, PA

JAM, SA DE VA MA NUS SAM, SA YAM, A-BHIN NA, SAC

CHI KAT VA PA VE DE SI

phra phu mii phra phaak choaw phra ong dai, dai song tam

khwaam dup thuk hai chaeng duay phra phan ya an ying eng

laew, song son lok nii phrom thang thae-wa-daa, marn, bhrom,

lae muu sat, phrom thang samanabrahm, phrom thang thae-wa-

daa lae ma nut hai ruu tham

*(Who in this world with its devas, maras and brahmas, this
generation with its samanas and brahmas, together with its*

rulers and mankind, has made Known, the Truth, having realized it through higher knowledge.)

YO, DHAM MAM, DE SE SI

phra phu mii phra phaak choaw phra ong dai, song sa deang
tham laew

(Who pointed out Dhamma,)

A-DI KAL-YA NAM

pai raw nai boeng ton

(Good in the beginning,)

MAJ JHE KAL-YA NAM

pai raw nai tham klang

(Good in the middle,)

PA RI YO SA NA KAL-YA NAM

pai raw nai thii sut

(Good at the end.)

**SAT THAM, SA BYN JA NAM, KA VA LA PA RI PUN NAM,
PA RI SUD DHAM, BRAH MA CA RI YAM, PA KA SE SI**

song pra kaad bhrom-ma-chan, kue baab heang kaan paa-ti-bat
an pra soet, baw ri sut, baw ri boon, sin cheong, phrom thang
aa-tha, phrom thang pha yan cha na

*(Who explained the brahmacariya with essential and literal
meaning, complete and perfect, of surpassing purity.)*

TA MA HAM, BHA GA VAN TAM, A-BHI PU JA YA MI

kha pha choaw bhu cha yaang ying, cha phaw phra phu mii pra
phaak choaw phra ong nan

(I worship most highly that Exalted One.)

TA MA HAM, BHA GA VAN TAM, SI RA SA, NA MA MI

kha pra choaw nop nom phra phu mii phra phaak choaw, phra
ong nan, duay sian klaaw

(To that Exalted One, I bow my head down.)

(BOW DOWN – kraap)

DHAMMA BHITHUTIM

(Praise for the Dhamma)



(LEADER): HAN DA, MA YAM, DHAM MA BHI THU TIM,

KA RO MA, SE.

(Now let us chant the sublime praise to the Dhamma.)

(ALL):

YO, SO, S-VAK KHA TO, BHA GA VA TA, DHAM MO

phra tham nan dai, pen sing thii phra phu mii phra phaak choaw,
dai trat wai dii laew

*(That which is the well-expounded Dhamma of the Exalted
One.)*

SAN DIT THI KO

pen sing thii phu suk saa lae patibat, phoeng hen dai duay ton
eng

(To be seen here and now,)

A-KA LI KO

pen sing thii patibat dai, lae hai phon dai, mai cham kat kaan

(Not delayed in time,)

E-HI PAS SI KO

pen sing thii khuan klaaw kha phu uun waa, than chong maa

duu thoet

(Inviting one to come and see,)

O-PA NA YI KO

pen sing thii khuan nom khaaw maa sai tua

(Leading inwards,)

PAC CAT TAM, VE DI TAB BO, VIN NU HI

pen sing thii phu ruu kaw ruu dai cha phaw ton

(To be seen by each wise man for himself.)

TA MA HAM, DHAM MAM, A-BHI PU JA YA MI

kha pha choaw bhu cha yaang ying, cha phaw phra tham nan

(I worship most highly that Dhamma.)

TA MA HAM, DHAM MAM, SI RA SA, NA MA MI

kha pra choaw nop nom phra tham nan, duay sian klaaw

(To that Dhamma, I bow my head down.)

(BOW DOWN – kraap)



SANGHABHITHUTIM

(Praise for the Sangha)



(LEADER): **HAN DA, MA YAM, SAN GHA BHI THU TIM,**
KA RO MA, SE.

(Now let us chant the sublime praise to the Sangha.)

(ALL):

YO, SO, SU PA TI PAN NO, BHA GA VA TO, SA VA KA
SAN GHU

song saa wok khong phra phu mii phra phaak choaw nan, muu
dai, patibat dii leaw

*(Those who are the Sangha of the Exalted One's disciples who
have practiced well.)*

U-JU PA TI PAN NO, BHA GA VA TO, SA VA KA SAN
GHU

song saa wok khong phra phu mii phra phaak choaw, muu dai,
patibat trong leaw

(The Sangha of the Exalted One's disciples who have practiced straightly.)

NA YA PA TI PAN NO, BHA GA VA TO, SA VA KA SAN

GHO

song saa wok khong phra phu mii phra phaak choaw, muu dai,
patibat phuu ruu tham, pen khruung awk chaak thuk leaw

(The Sangha of the Exalted One's disciples who have practiced rightly.)

SA MI CI PA TI PAN NO, BHA GA VA TO, SA VA KA

SAN GHO

song saa wok khong phra phu mii phra phaak choaw, muu dai,
patibat som khuan leaw

(The Sangha of the Exalted One's disciples who have practiced properly.)

YA DI DAM

dai kae buk khon laoh nii khuu

(That is to say,)

**CAT TA RI, PU RI SA YU GA NI, AT THA, PU RI SA
PUG GA LA**

kuu hang bu rut sii khu, nap riang tua bu rut dai paed bu rut

(The four pairs of men, the eight individual persons.)

E-SA, BHA GA VA TO, SA VA KA SAN GHO

nan lae, song saa wok khong phra phu mii phra phaak choaw

(That is the Sangha of the Exalted One's disciples.)

A-HU NEY YO

pen song khuan kae sak kaa ra thii khaw nam maa buchaa

(Worthy of gifts.)

PA HU NEY YO

pen song khuan kae sak kaa ra thii khaw chat wai tawn rap

(Worthy of hospitality.)

DAK KHI NEY YO

pen phu khuan rap thak si na thaana

(Worthy of offerings.)

AN JA LI KA RA NI YO

pen phu thii buk khon thua pai khuan tham anchali

(Who should be respected.)

A-NUT TA RAM, PUN NAK KHET TAM, LO KAS SA

pen nuu naa bun khong lok, mai mii naa bun uun ying khwaa

(The incomparable field of merit for the world.)

TA MA HAM, SAN GHAM, A BHI PU JA YA MI

kha pha choaw bhu cha yaang ying, cha phaw phra song muu
nan

(I worship most highly that Sangha.)

TA MA HAM, SAN GHAM, SI RA SA, NA MA MI

kha pra choaw nop nom phra song muu nan, duay sian klaaw

(To that Sangha, I bow my head down.)

(BOW DOWN – kraap)



RATANATTAYAPPANAMAGATHA

(LEADER): HAN DA, MA YAM, RA TA NAT TA YAP PA NA

MA GA THA YO, CE VA, SAM VE GA PA RI GID

DA NA PA THAN CA, BHA NA MA, SE.

*(Now let us recite the Stanzas for Revering the Triple Gem
together with the passages conducing to a sense of urgency.)*

(ALL):

BUD DHO, SU SUD DHO, KA RU NA MA HAN NA VO

pha phut tha choaw phu baw ri sut, mii phra ka ru naa duh

haung ma hant nop

(The Buddha purified, compassion ocean-like)

YOC CAN TA SUD DHAB BA RA YA NA LO CA NO

phra ong dai, mii tah khuu yaan an pra seot mod jod thoeng thii

sut

(Possessed of wisdom's eye completely purified,)

LO DA SA, PA PU PA KI LE SA GHA TA KO

pen phu kha sear seong baab lae u-pa-ki-late khong lok

(Destroyed of defilements, the evils of the world)

VAN DA MI, BUD DHAM, A-HA MA DA RE NA, TAM

kha pra choaw wai phra phut tha choaw phra ong nan, doiy chai

kaw rop ur fue

(Devotedly indeed that Buddha I revere,)

DHAM MO, PA DI PO, VI YA, TAS SA, SA THU NO

phra tham khong phra saat sa daa, sa wang rung ruang preab

duang pha theap

(The Dhamma of the Lord likened to a light.)

YO, MA GA PA KA MA TA BHE DA BHIN NA KO

cham naek pra page, kue, muk, phon, nip phaen, suan dai

(Is thus diversified: the Path, its Fruits, and Nibbana as well.)

LO KUT TA RO, YO, CA, TA DAT THA DI PA NO

seong pen tua lo kut tha ra, lae suan dai thii chee neaw heng lo

kut tha ra nan

(The Deathless lighting up that beyond the world.)

VAN DA MI DHAM MAM, A-HA MA DA RE NA, TAM

kha pra choaw wai phra tham nan, doiy chai kaw rop ur fue

(Devotedly indeed that Dhamma I revere.)

SAN GH0, SU KHET TA BH-YA TI KHET TA SAN NI TO

phra song pen naa bun an ying yai khwaa naa bun an dii thang
lai

(The Sangha called a field of merits better than the best.)

YO, DIT THA SAN TO, SU GA TA NU BO DHA KO

pen phu hen pra nip phaen, trat sa ruu taam phra su kot, muu dai

(Who having seen are calmed, enlightened after Him.)

LO LAP PA HI NO, A-RI YO, SU ME DHA SO

pen phu laa ki late khruung lo lae, pen phra a-ri-ya choaw, mii
phan yaa dii

(Possessiveness destroyed, the noble ones, the wise.)

VAN DA MI, SAN GHAM, A-HA MA DA RE NA, TAM

kha pra choaw wai phra song muu nan, doiy chai kaw rop ur fue

(Devotedly indeed that sangha I revere.)

**IC CE VA ME KAN TA BHI PU JA NEY YA KAM,
VAT THUT TA YAM, VAN DA YA TA BHI SAN KHA
TAM, PUN NAM, MA YA, YAM, MA-MA, SAB BHU PAD
DA VA, MA, HON TU, VE, TAS SA, PA BHA VA SID
DHI YA.**

bun dai, tii kha pha choaw phu wai yuu soeng wat thuu sam,
khuu, phra-rat-ta-na-tri an kuan bhu cha ying doiy suan daew,
dai kra tham laew pen yaang ying chen nii nii, khaw u-pat-tha-
wa thang lai, chong yaa mii kae kha pra choaw luey, duay um
nat khwaam sam raid an keot jaak bun nan.

*(All virtue derives from the respect I pay to the Triple Gem,
worthy of reverence. May the evils cease by the power of my
virtue.)*



A giver is always beloved.

ผู้ให้ย่อมเป็นที่รัก

SACVEGAPARICITTANAPATA

I-DHA, TA THA GA TO, LO KE, UP PAN NO

phra-ta-tha-kot-choaw koet khun laew, nai lok nii

(Here One attained to Truth appears in the world.)

A-RA HAM, SAM MA SAM BUD DHO

pen phu klai chak ki late, trat-sa-ruu chop dai doiy phra ong eng

(One far from defilements, perfectly Enlightened by himself.)

DHAM MO, CA, DE SI TO, NIY YA NI KO

lae phra tham thii song sa daeng, pen tham khruung oak chaak
thuk

*(And the Dhamma is pointed out by Him, leading out of
samsara.)*

U-PA SA MI KO, PA RI NIB BA NI KO

pen khruung sa-ngope ki late, pen pai phuu pha-ri-nip-phaan

(Calming, tending towards Final Nibbana.)

SAM BO DHA GA MI, SU KA TAP PA VE DI TO

pen pai phuu khwaam ruu phrom, pen tham thii phra su kot pra
kaad

*(Going to self-enlightenment, the Dhamma the Buddha
declared.)*

MA YAN TAM, DHAM MAM, SUT-VA, E VAM, JA NA MA

puok raw muu dai fang tham nan laew, cheong dai ruu yaang nii
waa

(We, having heard this Dhamma, know thus,)

JA TI PI, DUK KHA

meh khwaam keot kaw pen thuk

(Birth is suffering.)

JA RA PI, DUK KHA

meh khwaam kae kaw pen thuk

(Decay is suffering.)

MA RA NAM PI, DUK KHAM

meh khwaam taay kaw pen thuk

(Death is suffering.)

SO KA PA RI DE VA DUK KHA DO MA NAS SU PA YA

SA PI, DUK KHA

meh khwaam soak, khwaam ruu rai rum phan, khwaam mai sa-
buy kaay, khwaam mai sa-buy chai, khwaam khup khane chai,
kaw pen thuk

(Sorrow, lamentation, pain, grief and despair are suffering.)

AP PI YE HI, SAM PA YO GO, DUK KHO

khwaam pra soab kub sing mai pen thii rak thii phaw chai, kaw
pen thuk

(Encounter with the dislike, dissatisfaction is suffering.)

PI YE HI, VIP PA YO GO, DUK KHO

kwaam plaat phraak chaak sing thii rak thii phaw chai, kaw pen
thuk

(Separation from the like, satisfaction is suffering.)

YAM PIC CHAM, NA, LA BHA TI, TAM PI, DUK KHAM

mii khwaam phad tha na sing dai, mai dai sing nan, naan kaw
pen thuk

(Not getting what one wants is suffering.)

SAN KHIT TE NA, PAN CU PA DA NAK KAN DHA,

DUK KHA

waa doiy yoh, u-pa-than khan thang ha pen tua thuk

(In brief, the attachments to the five aggregates are suffering.)

SEY YA THI DAM

dai kae sing laoh nii khuu :

(Which are as follows :)

RU PU PA DA NAK KHAN DHO

khan, an pen thii thang heang khwaam yud mun, khuu, ruup

(The attachment to the body,)

VE DA NU PA DA NAK KHAN DHO

khan, an pen thii thang heang khwaam yud mun, khuu ve-tha-
naa

(The attachment to the feeling,)

SAN NU PA DA NAK KHAN DHO

khan, an pen thii thang heang khwaam yud mun, khuu san-yaa

(The attachment to the memory,)

SAN KHA RU PA DA NAK KHAN DHO

khan, an pen thii thang heang khwaam yud mun, khuu sung-
khaan

(The attachment to the volitions,)

VIN YA NU PA DA NAK KHAN DHO

khan, an pen thii thang heang khwaam yud mun, khuu vin-yaan

(The attachment to the consciousness.)

YE SAM, PA RIN NA YA

phuu hai sa wok kham node rop rum u-pa-thaan khan loah nii
eng

(For disciples full knowledge of those.)

DHA RA MA NO, SO, BHA GA VA

joeng phra phu mii phra phaak choaw nan, mue young song
phra chon yuu

(While the Exalted One was still alive.)

E-VAM, BA HU LAM, SA VA KE, VI NE TI

yom song nae num sa wok thang lai, chen nii pen suan maak

(He has frequently instructed disciples in this way.)

E-VAM, BHA GA, CA, PA NAS SA, BHA GA VA TO, SA

VA KE SU, A-NU SA SA NI, BA HU LA, PA VAT TA TI

ar-nung, kham sung son khong phra phu mii phra phaak choaw
nan, yom pen pai nai sa wok thang lai, suan maak, mii suan kue
khan cham naek yang nii waa

*(The section of teaching taught by the Exalted One to disciples
was thus, many times he has emphasized.)*

RU PAM, A-NIC CAM

ruup mai theing

(The body is impermanent.)

VE DA NA, A-NIC CA

ve-tha-naa mai theing

(The feeling is impermanent.)

SAN NA, A-NIC CA

san-yaa mai theing

(The memory is impermanent.)

SAN KHA RA, A-NIC CA

sang-khaan mai theing

(The volitions are impermanent.)

VIN NA NAM, A-NIC CAM

vin-yaan mai theing

(The consciousness is impermanent.)

RU PAM, A-NAT TA

ruup mai chai tua ton

(The body is not self.)

VE DA NA, A-NAT TA

ve-tha-naa mai chai tua ton

(The feeling is not self.)

SAN NA, A-NAT TA

san-yaa mai chai tua ton

(The memory is not self.)

SAN KHA RA, A-NAT TA

sang-khaan mai chai tua ton

(The volitions are not self.)

VIN NA NAM, A-NAT TA

vin-yaan mai chai tua ton

(The consciousness is not self.)

SAB BE, SAN KHA RA, A-NIC CA

sang-khaan thang lai thang puang, mai theing

(All conditioned things are impermanent.)

SAB BE, DHAM MA, A-NAT TA TI

tham thang lai thang puang, mai chai tua ton, dung nii

(All Dhammas are not self.)

TE (TA³), MA YAM, O-TIN NA MHA

puok raw thang lai pen phu thuuk khrop ngum laew

(All of us beset.)

JA TI YA

doi-y khwaam keot

(By birth,)

JA RA MA RA NE NA

doiy khwaam kae, lae khwaam taay

(Decay and death,)

SO KE HI, PA RI DE VE HI, DUK KHE HI, DO MA

NAS SE HI, U-PA YA SE HI

doiy khwaam sok, khwaam rum rai rum phan, khwaam mai sa-
buy kaay, khwaam mai sa-buy chai, khwaam khup khane chai,
thang lai

(By sorrow, lamentation, pain, grief and despair.)

DUK KHO TIN NA

pen phuu thuuk khwaam thuk, yhang ouw laew

(Beset by suffering,)

DUK KHA PA RE TA

pen phuu mii khwaam thuk pen bhuang naa laew

(Obstructed by suffering,)

AP PE VA NA MI MAS SA, KE VA LAS SA, DUK KHAK

KHAN DHAS SA, AN TA KI RI YA, PAN NA YE THA TI.

tham cha-nai, khaan tam tii sud hang kong thuk thang sin nii,
cha phung pra kod chat kae raw dai

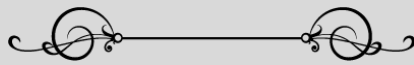
(*Well consider the complete ending of the whole suffering be
known.)*

³ Women say “TA “

Think of every word you say,

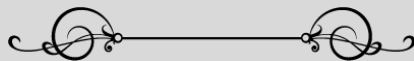
but don't say every word you think.

คิดทุกคำที่พูด แต่อย่าพูดทุกคำที่คิด



To conquer yourself is the greatest victory

ชนะตนนั้นแหละ เป็นดี



Wisdom is the brightest of all light

แสงสว่างเสมอด้วยปัญญาไม่มี

EVENING CHANTING



HOMAGE TO THE TRIPLE GEM

A-RA HAM, SAM MA SAM BUD DHO, BHA GA VA

phra phu mii phra phaak choaw, pen phra-a-ra-han, dap ploeng
ke late ploeng thuk sin choeng, trat sa ruu chop dai doiy phra
ong eng

*(The Exalted One, far from defilements, perfectly enlightened
by himself.)*

BUD DHAM, BHA GA VAN TAM, A-BHI VA DE MI

kha pha chaow a-phi waat phra phu mii phra phaak choaw, phu
ruu, phu toen, phu boek baan

(I bow down before the Buddha, the Exalted One.)

(BOW DOWN – kraap)

S-VAK KHA TO, BHA GA VA TA, DHAM MO

phra tham, pen tham thii phra phu mii phra phaak choaw, trat
wai dii laew

(The Dhamma is well-expounded by the Exalted One.)

DHAM MAM, NA MAS SA MI

kha pha chaow na mat sa karn phra tham

(I pay homage to the Dhamma.)

(BOW DOWN – kraap)

SU PA TI PAN NO, BHA GA VA TO, SA VA KA SAN GHO

phra song saa wok khong phra phu mii phra phaak choaw, pati
bat dii laew

*(The Sangha of the Blessed One's disciples who have
practiced well.)*

SAN GHAM, NA MA MI

kha pha chaow nop nom phra song

(I pay respect to the Sangha.)

(BOW DOWN – kraap)

Conquer anger with no anger. ฟังชนะความโกรธ ด้วยความไม่โกรธ

Conquer evil with goodness. ฟังชนะความชั่วด้วยความดี

Conquer greed with generosity. ฟังชนะความตระหนี่ด้วยการให้

PUBBABHAGANAMAKARAPATHA

pup pha phaa kha na ma kaan

(The preliminary passage for revering)



(LEADER) : HAN DA, MA YAM, BUD DHAS SA, BHA GA VA
TO, PUB BA BHA GA, NA MA KA RAM, KA RO MA, SE.

*(Now let us chant the preliminary passage in Homage of the Exalted
One, the Blessed One.)*

(ALL) : NA MO, TAS SA, BHA GA VA TO, A-RA HA TO,
SAM MA SAM BUD DHAS SA

(Three times)

khaw nop nom dae phra phu mii phra phaak choaw, phra ong nan,
seong pen phu klai chaak ki late, trat sa ruu chop dai doiy phra ong
eng

*(Homage to the Exalted One, far from defilements, perfectly
enlightened by himself.)*

BUDDHANUSATI*(The Recollection of the Buddha)***(LEADER): HAN DA, MA YAM, BUD DHA NUS SA TI NA****YAM, KA RO MA, SE.***(Now let us chant the method of recollecting of the
Buddha.)***(ALL):****TAM, KHO, PA NA, BHA GA VAN TAM, E-VAM, KAL-YA****NO, KIT TI SAD DO, AB BHUG GA TO**

kaw kit ti sap an ngam khong phra phu mii phra phaak choaw
 nan, dai fung pai laew yaang nii waa

*(An excellent report of the Exalted One's reputation has spread
far and wide, as follows:)***I-TI PI, SO, BHA GA VA**

phraw het yang nii yang nii, phra phu mii phra phaak choaw nan

(He is indeed the Exalted One,)

A-RA HAM

pen phu klai chaak ki late

(Far from defilements,)

SAM MA SAM BUD DHO

pen phu trat sa ruu chop dai duay phra ong eng

(Perfectly Enlightened by himself,)

VIJ JA CA RA NA SAM PAN NO

pen phu thuung phrom duay wit chaa lae cha ra na

(Fully possessed of wisdom and excellent conduct,)

SU GA TO

pen phu pai laew duay dii

(One who has proceeded by the good way,)

LO KA VI DU

pen phu ruu lok yaang cham chaeng

(Knower of worlds,)

A-NUT TA RO, PU RI SA DAM MA SA RA THI

pen phu saa maat fuk bu rut thii som khuan fuk dai yaang mai
mii krai ying khwaa

(Unexcelled Trainer of those who can be taught,)

SAT THA, DE VA MA NUS SA NAM

pen kruu phu son khong thae wa daa lae ma nut thang lai

(Teacher of deities and human,)

BUD DHO

pen phu ruu, phu tuun, phu boek baan duay tham

(The Awakened One,)

BHA GA VA TI

pen phu mii khwaam cham roen cham naek tham sang son sat,
dang nii

(The Lord skilled in teaching Dhamma.)

(LEADER): NAT THI, ME, SA RA NAM, AN NAM

(ALL):

BUD DHO, ME, SA RA NAM, VA RAM

sarana uun khong kha pha choaw mai mii, phra phut tha choaw

pen sarana an pra soet khong kha pha choaw

(There is no other refuge for me, the Buddha is truly my

Refuge.)

E-TE NA, SAC CA VAJ JE NA, VAD DHEY YAM, SAT THU

SA SA NE

duay kaan klaaw kham sat nii, kha pha choaw phoeng cha roen

nai phra saat sanaa khong phra saat sa daa

(By the speaking of this truth, may I grow in the Master's way.)

BUD DHAM, ME, VAN DA MA NE NA (MA NA YA⁴), YAM,

PUN NAM, PA SU TAM, I-DHA

kha phra choaw phu wai yuu soeng phra phut tha choaw, dai

khuan khwai bun dai nai bat nii

(I revere the Buddha, through the power of the merit here

produced.)

**SAB BE PI, AN TA RA YA, ME MA HE SUM, TAS SA, TE
JA SA**

an-ta-raay thang puang, yaa dai mii kae kha pha choaw, duay
det hang bun nan

(By the power of that, may all dangers never occur to me.)

(BOW DOWN AND RECITE)

KA YE NA, VA CA YA, VA, CE TA SA, VA

duay kaay kaw dii, duay waa cha kaw dii, duay chai kaw dii

(By body, by speech and by mind.)

BUD DHE, KU KAM MAM, PA KA TAM, MA YA YAM

kam naa ti tian an dai, thii kha pha choaw kra tham laew nai
phra phut tha choaw

(Whatever evil karma I have done to the Buddha,)

BUD DHO, PA TIG GAN HA TU, AC CA YAN TAM

khaw phra phut tha choaw, chong ngot soeng thot luang koen an
nan

(May the Buddha accept my admission of it.)

KA LAN TA RE, SAM VA RI TUM, VA, BUD DHE

phuu kaan sam ruam ra wang, nai phra phut tha choaw nai kaan
taw pai

*(So that in the future, there may be restraint towards the
Buddha.)*

⁴Women say “MA NA YA”.



Practicing offering foods to the monk

DHAMMANUSATI*(The Recollection of the Dhamma)***(LEADER): HAN DA, MA YAM, DHAM MA NUS SA TI NA****YAM, KA RO MA, SE***(Now let us chant the method of recollecting of the Dhamma.)***(ALL):****S-VAK KHA TO, BHA GA VA TA, DHAM MO**

phra tham, pen sing thii phra phu mii phra phaak choaw, dai trat
wai dii laew

*(The Dhamma is well-expounded by the Exalted One's
Dhamma.)*

SAN DIT THI KO

pen sing thii phu suk saa lae patibat, phoeng hen dai duay ton
eng

(To be seen here and now,)

A-KA LI KO

pen sing thii patibat dai, lae hai phon dai, mai cham kat kaan

(Not delayed in time,)

E-HI PAS SI KO

pen sing thii khuan klaaw kha phu uun waa, than chong maa

duu thoet

(Inviting one to come and see,)

O-PA NA YI KO

pen sing thii khuan nom khaaw maa sai tua

(Leading inwards,)

PAC CAT TAM, VE DI TAB BO, VIN NU HI TI

pen sing thii phu ruu kaw ruu dai cha paw ton, dang nii

(To be seen by each wise man for himself.)

(LEADER): NAT THI, ME, SA RA NAM, AN NAM

(ALL):

DHAM MO, ME, SA RA NAM, VA RAM

sarana uun khong kha pha choaw mai mii, phra tham pen sarana
an pra soet khong kha pha choaw

*(There is no other refuge for me, the Dhamma is truly my
refuge.)*

**E-TE NA, SAC CA VAJ JE NA, VAD DHEY YAM, SAT THU
SA SA NE**

duay kaan klaaw kham sat nii, kha pha choaw phoeng cha roen
nai phra saat sanaa khong phra saat sa daa

(By the speaking of this truth, may I grow in the Master's way)

**DHAM MAM, ME, VAN DA MA NE NA (MA NA YA⁵) YAM,
PUN NAM, PA SU TAM, I-DHA**

kha pha choaw phu wai yuu soeng phra tham, dai khuan khwai
bun dai nai bat nii

*(I revere the Dhamma, through the power of the merit here
produced.)*

**SAB BE PI, AN TA RA YA, ME, MA HE SUM, TAS SA,
TE JA SA**

an-ta-raay thang puang, yaa dai mii kae kha pha choaw, duay
det hang bun nan

(By the power of that, may all dangers never occur to me.)

(BOW DOWN AND RECITE)

KA YE NA, VA CA YA, VA, CE TA SA, VA

duay kaay kaw dii, duay waa cha kaw dii, duay chai kaw dii

(By body, by speech and by mind.)

DHAM ME, KU KAM MAM, PA KA TAM, MA YA, YAM

kam naa ti tian an dai, thii kha pha choaw kra tham laew nai
phra tham

(Whatever evil kamma I have done to the Dhamma,)

DHAM MO, PA TIG GAN HA TU, AC CA YAN TAM

khaw phra tham, chong ngot soeng thot luang koen an nan

(May the Dhamma accept my admission of it.)

KA LAN TA RE, SAM VA RI TUM, VA, DHAM ME

phuu kaan sam ruam ra wang, nai phra tham nai kaan taw pai

*(So that in the future, there may be restraint towards the
Dhamma.)*

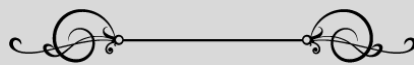
⁵ Women say “MA NA YA”



**The shortest way to finish many things is
to do only one thing at a time.**

การทำงานหลายอย่างให้เสร็จในเวลาอันสั้น

ก็คือ การทำทีละอย่าง



Contentment is wealth, luxury is poverty.

ความสันโดษคือความรวย, ความฟุ่มเฟือยคือความจน

SANGHANUSSATI*(The Recollection of the Sangha)***(LEADER): HAN DA, MA YAM, SAN GHA NUS SA TI NA****YAM, KA RO MA, SE.***(Now let us chant the method of recollecting of the Sangha.)***(ALL):****SU PA TI PAN NO, BHA GA VA TO, SA VA KA SAN GHO**

song saa wok khong phra phu mii phra phaak choaw, muu dai,
patibat dii laew

*(The Sangha of the Exalted One's disciples who have practiced well.)***U-JU PA TI PAN NO, BHA GA VA TO, SA VA KA SAN GHO**

song saa wok khong phra phu mii phra phaak choaw, muu dai,
patibat trong laew

(The Sangha of the Exalted One's disciples who have practiced straightly.)

**NA YA PA TI PAN NO, BHA GA VA TO, SA VA KA SAN
GHO**

song saa wok khong phra phu mii phra phaak choaw, muu dai,
patibat phuu ruu tham, pen khruung awk chaak thuk laew

*(The Sangha of the Exalted One's disciples who have practiced
rightly.)*

**SA MI CI PA TI PAN NO, BHA GA VA TO, SA VA KA SAN
GHO**

song saa wok khong phra phu mii phra phaak choaw, muu dai,
patibat somkhuan laew

*(The Sangha of the Exalted One's disciples who have practiced
properly.)*

YA DI DAM

dai kae buk khon laoh nii khuu

(That is to say,)

**CAT TA RI, PU RI SA YU GA NI, AT THA, PU RI SA PUG
GA LA**

kuu hang bu rut sii khu, nap riang tua bu rut dai paed bu rut

(The four pairs of men, the eight individual persons.)

E-SA, BHA GA VA TO, SA VA KA SAN GHU

nan lae, song saa wok khong phra phu mii phra phaak choaw

(That is the Sangha of the Exalted One's disciples.)

A-HU NEY YO

pen song khuan kae sak kaa ra thii khaw nam maa buchaa

(Worthy of gifts.)

PA HU NEY YO

pen song khuan kae sak kaa ra thii khaw chat wai tawn rap

(Worthy of hospitality.)

DAK KHI NEY YO

pen phu khuan rap thak si naa thaam

(Worthy of offerings.)

AN JA LI KA RA NI YO

pen phu thii buk khon thua pai khuan tham anchali

(Who should be respected.)

A-NUT TA RAM, PUN NAK KHET TAM, LO KAS SA, TI

pen nuu naa bun khong lok, mai mii naa bun uun ying khwaa,
dang nii

(The incomparable field of merit for the world.)

(LEADER): NAT THI, ME, SA RA NAM, AN NAM

(ALL):

SAN GHO, ME, SA RA NAM, VA RAM

sarana uun khong kha pha choaw mai mii, phra song pen sarana
an pra soet khong kha pha choaw

*(There is no other refuge for me, the Sangha is truly my
refuge.)*

E-TE NA, SAC CA VAJ JE NA, VAD DHEY YAM, SAT

THU SA SA NE

duay kaan klaaw kham sat nii, kha pha choaw phoeng cha roen
nai phra saatsanaa khong phra saat sa daa

(By the speaking of this truth, may I grow in the Master's way.)

**SAN GHAM, ME, VAN DA MA NE NA (MA NA YA⁶) YAM,
PUN NAM, PA SU TAM, I-DHA**

kha phra choaw phu wai yuu soeng phra song, dai khuan khwai
bun dai, nai bat nii

*(I revere the Sangha, through the power of the merit here
produced.)*

**SAB BE PI, AN TA RA YA, ME, MA HE SUM, TAS SA,
TE JA SA**

an-ta-raay thang puang, yaa dai mii kae kha pha choaw, duay
det hang bun nan

(By the power of that, may all dangers never occur to me.)

(BOW DOWN AND RECITE)

KA YE NA, VA CA YA, VA, CE TA SA, VA

duay kaay kaw dii, duay waa cha kaw dii, duay chai kaw dii

(By body, by speech and by mind.)

SAN GHE, KU KAM MAM, PA KA TAM, MA YA, YAM

kam naa ti tian an dai, thii kha pha choaw kra tham laew nai
phra song

(Whatever evil kamma I have done to the Sangha,)

SAN GH0, PA TIG GAN HA TU, AC CA YAN TAM

khaw phra song, chong ngot soeng thot luang koen an nan

(May the Sangha accept my admission of it.)

KA LAN TA RE, SAM VA RI TUM, VA, SAN GHE

phuu kaan sam ruam ra wang, nai phra song nai kaan taw pai

(So that in the future, there may be restraint towards the Sangha.)

⁶Woman say “ MA NA YA”



OVADA PATIMOKKHA VERSES*(Verses on the Disciplinary Code)*

(LEADER):

**HAN DA, MA YAM, O VA DA PA TI MOK KHA GA THA
YO, BHA NA MA, SE.**

(Now let us chant the method of recollecting of the Sangha.)

(ALL):

SAB BA PA PAS SA, A-KA RA NAM

kaan mai tham baap thang puang

(Never doing the least evil.)

KU SA LAS SU PA SAM PA DA

kaan tham ku son hai thuung phrom

(In virtue always ready.)

SA CIT TA PA RI YO DA PA NAM

kaan cham ra chit khong ton hai khaaw rop

(Purifying one's own mind.)

E-TAM, BUD DHA NA SA SA-NAM

tham saam yang nii, pen kham sang son khong phra phut tha
choew thang lai

(These three are the teaching of the Awakened Ones.)

KHAN TI, PA RA MAN, TA PO, TI TIK KHA

khan ti, khuu khwaam ot klan, pen tham khruung phaaw ki let
yaang ying

(Patient endurance burns up defilements supremely.)

NIB BA NAM, PA RA MAM, VA DAN TI, BUD DHA

phu ruu thang lai, klaaw phra nip phaana waa pen tham an ying

(All who know say Nibbana is the Supreme.)

NA, HI, PAB BA JI TO, PA RU PA GHA TI

phu kam chat sat uun yuu, mai chuu waa pen ban pha chit loey

(Those who destroy other lives are not "Pabbjit".)

SA MA NO, HO TI, PA RAM, VI HE THA YAN TO

phu tham sat uun hai lam baak yuu, mai chuu waa pen sa-ma-na
loey

(Those who oppress others are not “Samana”.)

A-NU PA VA DO, A-NU PA GHA TO

kaan mai phuut raay, kaan mai tham raay

(Not speaking evil, not doing harm.)

PA TI MOK KHE, CA, SAM VA RO

kaan saam ruam nai paa ti mok

(Restraint within the Training Discipline.)

MAT TAN NU TA, CA, BHAT TAS-MIM

khwaam pen phu ruu pra maan nai kaan baw ri phok

(Knowing what is right in taking food.)

PAN TAN CA, SA YA NA SA NAM

kaan non, kaan nang, nai thii an sa ngat

(Sleeping and sitting in secluded places.)

A-DHI GIT TE, CA, A-YO GO

khwaam mun pra kop nai kaan tham chit hai ying

(Devoted in training the mind, ever higher.)

E-TAM, BUD DHA NA SA SA-NAM

tham hok yang nii, pen kham sang son khong phra phut tha
choew thang lai

(These six are the teaching of the Awakened Ones.)



Goodness is not for sale.

If you want it, you must cultivate it.

ความดีไม่มีขาย อยากได้ต้องทำเอง

BHARASUTTA VERSES*(Verses on the Burden-Khandha)*

(LEADER):

**HAN DA, MA YAM, BHA RA SUT TA GA THA YO, BHA NA
MA, SE.**

(ALL):

BHA RA, HA VE, PAN CAK KHAN DHA

khan thang haa, pen khong nak noe

(The five aggregates are heavy loaded.)

BHA RA HA RO, CA, PUG GA LO

bu khon lae, pen phu baek khong nak phaa pai

(The person foolishly shoulders them.)

BHA RA DA NAM, DUK KHAM, LO KE

kaan baek thuu khong nak pen khwaam thuk nai lok

(Carrying such weighs, is suffering in the world.)

BHA RA NIK KE PA NAM, SU KHAM

kaan sa lat khong nak, thing long sia pen khwaam suk

(Tossing away these burdens is bliss.)

NI KHI PI TA VA, GA RUM, BHA RAM

phra a-riya choaw, sa lat thing khong nak long sia laew

(The wise have discarded all the weight.)

AN NAM, BHA RAM, A NA DI YA

thang mai yip chuay aw khong nak an uum khun maa ik

(Without picking up any new ones.)

SA MU LAM, TAN HAM, AB BU Y-HA

kaw pen phu thon tan haa khun dai kra than raak

(Craving is removed from the roots.)

NIC CHA TO, PA RI NIB BU TO

pen phu mot sing praat tha naa, dap sa nit mai mii suan lua

(Desires are completely quenched.)

TAVATIMSA KARAPATHA

(32 parts of the body)

AT THI I-MAS-MIM KA YE

nai raang kaay nii me: *(In this body there are:)*

KE SA

phom thang lai, *(Hair of the head,)*

LO MA

khon thang lai, *(Hair of the body,)*

NA KHA

lep thang lai, *(Nails,)*

DAN TA

fan thang lai, *(Teeth,)*

TA CO

nang, *(Skin,)*

MAM SAM

nuu, *(Flesh,)*

NA HA RU

en thang lai,

*(Sinews,)***AT THI**

kra duuk thang lai,

*(Bones,)***AT THI MIN JAM**

yuu nai kra duuk,

*(Bone-marrow,)***VAK KAM**

tai,

*(Kidneys,)***HA DA YAM**

hua chai,

*(Heart,)***YA KA NAM**

taab,

*(Liver,)***KI LO MA KAM**

phang phuut,

*(Membranes,)***PI HA KAM**

maam,

(Spleen,)

PAP PHA SAM

pawt, (*Lungs,*)

AN TAM

lam sai, (*Bowels,*)

AN TA GU NAM

lam sai sut, (*Entrails,*)

U-DA RI YAM

aa-haan nai kha phaw, (*Undigested food,*)

KA RI SAM

ut-chaa ra, (*Excrement,*)

PIT TAM

naam dii, (*Bile,*)

SEM HAM

sa let, (*Phlegm,*)

PUB BO

nawng, (nong) (*Pus,*)

LO HI TAM

lo hit, (*Blood,)*

SE DO

yuu, (y = ng) (*Sweat,)*

ME DO

man, (*Fat,)*

AS SU

nam ta, (*Tears,)*

VA SA

nam luang, (*Grease,)*

KHE LO

nam lai , (*Spittle,)*

SIN GHA NI KA

nam muak, (*Mucus,)*

LA SI KA

nam luun law khaw, (*Oil of the joints,)*

MUT TAM

nam muut,

(*Urine,*)

MAT THA KHE MAT THA LUN GAM

yua man sa-mong nai kha lok sii sa,

(*Brain,*)

I – TI

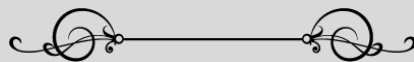
dang nii lae.

(*Such indeed.*)



Enlightenment is the highest bliss.

นิพพานเป็นสุขอย่างยิ่ง



The gift of Dhamma excels all other gifts.

การให้ธรรมชนะการให้ทั้งปวง

ABHINHAPACCAVEKKHANA

(LEADER):

**HAN DA, MA YAM, A BHIN HA PAC CA VEK KHA NA GA
THA YO, BHA NA MA, SE.**

(Now let us recite the passage for Frequent Recollection.)

(ALL):

JA RA DHAM MOM HI, JA RAM, A NA TI TO (TA⁷)

raaw yom mii khwaam kae pen tham ma daa, raaw cha luang
phon khwaam kae pai mai dai

*(I am of the nature to age-or decay, I have not gone beyond
ageing-or decay.)*

B-YA DHI DHAM MOM HI, B-YA DHIM A NA TI TO (TA⁷)

raaw yom mii khwaam chep khai pen tham ma daa, raaw cha
luang phon khwaam chep khai pai mai dai

(I am of the nature to sicken, I have not gone beyond sickness.)

MA RA NA DHAM MOM HI, MA RA NAM, A NA TI TO (TA⁷)

raaw yom mii khwaam taay pen tham ma daa, raaw cha luang
phon khwaam taay pai mai dai

(I am of the nature to die, I have not gone beyond death.)

**SAB BE HI, ME, PI YE HI, MA NA PE HI, NA NA BHA VO,
VI NA BHA VO**

raaw cham tong la wen chak khwaam cham pen taang taang
khuu waa, cham tong plat phraak chaak sat sang khan, chaak
khong an pen thii rak thii cham roen chai thang sin thang puang
pai

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

KAM MAS SA KOM HI

raaw yom mii kam pen khong khong ton

(I am owner of my kamma.)

KAM MA DA YA DO

raaw yom mii kam pen thaa yaat, khuu mii kam pen phu tit taam
hai phon

(Heir to my kamma.)

KAM MA YO NI

raaw yom mii kam pen daen koet, khuu mii kam pen phu nam
pai koet nai thin thii taang kan

(Born of my kamma.)

KAM MA BAN DHU

raaw yom mii kam pen phaaw phan, lae phuak phong

(Related to my kamma.)

KAM MA PA TI SA RA NO

raaw yom mii kam pen khruung yu yong song some, pen thii
phuung thii aa-sai

(Abide supported by my kamma.)

**YAM, KAM MAM, KA RIS SA MI, KAL YA NAM, VA, PA
PA KAM, VA**

raaw cha kra tham kam an dai wai, mai waa bun ruu baap, dii
ruu chua khaw taam.

(Whatever good or bad kamma I have done,)

TAS SA, DA YA DO, BHA VIS SA MI

raaw cha tong pen thaa yaat, khuu pen phuu rap phong khong
kam an nan, doiy nae non

(Of that I shall be the heir.)

**E-VAM, AM HE HI, A BHIN HAM, PAC CA VEK KHI TAB
BAM**

raaw phuung phit cha raa naa hai hen tham yang nii, nuang
nuang, thuk wan thuk wan, thoen

(Thus, they should be frequently recollected by us.)

⁷Woman say “TA”



REFLECTION ON SANKHARA**SAB BE, SAN KHA RA, A-NIC CA**

sang khaan khue raang kaay chit chai, lae ruup-tham naam-tham
 thang mot thang sin, man mai thiang, koet khuun laew dap pai,
 mii laew haay pai

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

SAB BE, SAN KHA RA, DUK KHA

sang khaan khue raang kaay chit chai, lae ruup-tham naam-tham
 thang mot thang sin, man pen thuk thon yaak, koet khuun laew,
 kae chep taay pai

*(SANKHARA are body-mind; all material and mental things.
 They are dukkha, hard to endure; because once born, they age,
 fall ill, and die.)*

SAB BE, DHAM MA, A-NAT TA

sing thang laay thang puang, thang thii pen sang-khaan lae mii
 chai sang-khaan thang mot thang sin, mai chai tua mai chai ton,
 mai khuan thuu waa-raaw waa khong-raaw, waa tua waa ton
 khong raaw

*(All things, those that are **SANKHARA** and that which is not,
 are not self, are not soul, should not be taken as I, as mine, as
 my self – my soul.)*

A-DHU VAM, JI VI TAM

chii wit pen khong mai yang yuun

(Life lasts not long.)

DHU VAM, MA RA NAM

khwaam taay pen khong yang yuun

(Death is long lasting.)

A-VAS SAM, MA YA, MA RI TAB BAM

an raaw cha phuung taay pen thae

(That we die is inevitable.)

MA RA NA PA RI YO SA NAM, ME, JI VI TAM

chii wit khong raaw mii khwaam taay pen thii sut rop

(Our lives have death as their completion.)

JI VI TAM, ME, A-NI YA TAM

chii wit khong raaw pen khong mai thiang

(Our lives are uncertain,)

MA RA NAM, ME, NI YA TAM

khwaam taay khong raaw pen khong thiang

(Our deaths are most certain.)

VA TA

khuan thi cha sang wet

(Alas!)

A-YAM, KA YO

raang kaay nii

(This body,)

A-CI RAM

mi dai tang yuu naan

(Will not last,)

A-PE TA VIN NA NO

kharn praat-sa-chaak win yaan

(*When consciousness is gone,)*

CHUD DHO

an khaaw thing sia laew

(*They throw it away,)*

A-DHI SES SA TI

chak non thap

(*To lie,)*

PA THA VIM

soeng phaen din

(*Upon the ground,)*

KA LIM GA RAM, I-VA

pra-dut dang waa thon-mye lae thon-fuun

(*Like a fallen log,)*

NI RAT THAM.

haa pra-yot mi dai.

(*Useless.....)*

THE FINAL WORDS OF THE BUDDHA



(LEADER):

HAN DA, MA YAM, PAC CHI MA BUD DHO VA DA PA
THAM, BHA NA MA, SE.

(ALL):

HAN DA DA NI, BHIK KHA VE, A-MAN TA YA MI VO

do kon phik-su thang lai! bat-nii, raaw khaw tuan than thang lai
waa;

(Beware Bhikkus! I warn you thus:)

VA YA DHAM MA, SAN KHA RA

sang-khaan thang lai, mii khwaam suam pai pen thama-daa

(All concocted things disintegrate,)

AP PA MA DE NA, SAM PA DE THA

than thang lai, chong tham khwaam mai pra-maat hai thuung
phrom thoet

(You ought always to be carefully alert.)

A-YAM, TA THA GA TAS SA, PAC CHI MA, VA CA

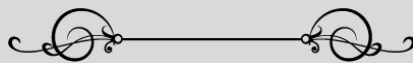
nii pen phra waa chaa mii nai khrang sut thaay, khong phra-ta-
tha-khot-choaw

(These are the final words of the Tathagata.)



Well – begun is half done.

เริ่มต้นดี เหมือนสำเร็จไปแล้วครึ่งหนึ่ง



Simple living is the best

อยู่อย่างเรียบง่ายเป็นสิ่งที่ดียิ่งที่สุด

REFLECTION OF LOVING KINDNESS

SAB BE, SAT TA A-VE RA, SU KHA JE VI NO,

KA TAM, PUN NAM PA LAM, MAY HAM,

SAB BE, PA KHI, PA VAN TU, TE

khaw saab ba sat thang lai thang puang, chong pen phu yuu pen
suk pen suk theod, yaa dai mii vain thaw gun lae gun luey, khaw
saab ba sat thang lai thang puang loah nan, chong pen puu mee
saun dai sa vaew pol bun, tii kha pa choaw than lai, dai bump
pen leow ne thoen... sa dhu... sa dhu... sa dhu.

*(May all beings be well, happy and peaceful, free from enmity
and suffering. Whatever merits we have done, may these merits
be shared by all. ... sa dhu... sa dhu... sa dhu.)*



RECITAL BEFORE MEDITATION

U KAA SA, U KAA SA,

na o khaat bhat nii, kha pha choaw, khor sa ma thaen, soeng
phra kamma thaen, khor kha ni ka-sa maa thi, up pa chaa ra-sa
maa thi, ap pa naa-samaa thi, lae vi pas sa na yaan, chong ma
bang kert koen, nai khan thasan daan, kong kha pha choaw, kha
pha choaw, cha tang sa ti kam nod wai, thii lom hai chai kaow
awk, hai chai kaow kaw roo, hai chai awk kaw roo, hai chai
kaow, kam nod waa “Bud”, hai chai awk, kam nod waa “Dho”,
saam hon rue ched hon, roi hon rue phan hon, duay kwaam mai
pra maat, na o kaat bhat nii, phen ton pai, thoen.

U KAA SA, U KAA SA,

*(Right now, I will meditate diligently. May tranquility grow in
my mind to bear the fruit of insight and wisdom. Now I will
breathe mindfully. Breathing in, I will be mindful. Breathing
out, I will be mindful. Breathing in, I will say to myself*

“BUD”. *Breathing out, I will say to myself* **“DHO”**. *Breathing*

3 times, 7 times, 100 or 1,000 times, I will take care to be mindful, now and always.)



UDDISANA DITTHANA GATHA*(Verses of dedication and determination of merit)*

(LEADER):

HAN DA, MA YAM, UD DI SA NA DIT THA NA GA THA
YO, BHA NA MA, SE.

(Now let us chant the verses of dedication and determination.)

(ALL):

I MI NA, PUN NA KAM ME NA

duay bun nii, au tit hai

*(By the power of dedication of merit)***UP PAJ JHA YA, GUN NUT TA RA**

up paj jha, pu lerd khun

*(My sublime preceptors)***A CA RI YU PA KA RA, CA**

lae ar jan, pu kuar num

(And helpful instructors)

MA TA, PI TA, CA, NA TA KA

thang por mae lae puang yart

(My father, mother and relatives)

SU RI YO, CAN DI MA, RA JA

soon jan lae ra cha

(The sun, the moon, and dignitaries)

GU NA VAN TA, NA RA PI, CA

pu song khun lue soong chart

(All virtuous persons)

BRAH MA MA RA, CA, IN DA, CA

prom marn, lae in tha raj

(Brahma, Mara and Indra)

LO KA PA LA, CA, DE VA TA

thang tuay thep, lae lo ka barn

(Choir of Angels and Guardian Deva)

YA MO, MIT TA, MA NUS SA, CA

yom ma raj, ma nut mitr

(The God of death, human beings)

MAJ JHAT TA, VE RI KA PI, CA

pu pen klang, pu jong plarn

(Neutralists and hostile persons)

SAB BE, SAT TA, SU KHI, HON TU

kor hai pen suk san, tuk tuan naa, yaa tuk ton

(May all beings be happy, free from suffering)

PUN NA NI, PA KA TA NI, ME

bun pong tii ka tam, jong chuay um nuay sup pa pol

(Sharing all merit I have done)

SU KHAM, CA, TI VI DHAM, DEN TU

hai suk sam yang lon

(May the triple bliss be attained)

KHIP PAM, PA PE THA, VO MA TAM

hai lu thung nip pan plan

(Eventually, attain nirvana shortly)

I MI NA, PUN NA KAM ME NA

duay bun nii thii raaw tham

(Through this merit we have done)

I MI NA, UD DI SE NA, CA

lae au thit hai puang sat

(Dedicate to all living creatures)

KHIP PA HAM, SU LA BHE, CE VA

raaw plan dai sueng karn tat

(Soon we restrain from)

TAM HU PA DA NA CHE DA NAM

tua tan ha au pa tan

(Desires, attachments)

YE, SAN TA NE, HI NA, DHAM MA

sing chua, nai duang jai

(Vicious craving)

YA VA, NIB BA NA TO, MA MAM

kwaa raaw ja tueng nip pan

(Until attain nirvana)

NAS SAN TU, SAB BA DA, YE VA

ma lai sin jark san darn

(Vanish from innate trait)

YAT THA, JA TO, BHA VE, BHA VE

tuk tuk pob, tii raaw kirt

(Every existing of our rebirth)

U JU CIT TAM, SA TI PAN NA

mii jit trung, lae sa ti, tung pan ya un pra sert

*(May we have righteous mind, mindfulness and thoughtful
wisdom)*

SAL LE KHO, VI RI YAM HI NA

plom tung kwam piern lert, pen krueng kuud ki let hai

(Including excellent diligence to extinguish all defilements)

MA RA, LA BHAN TU, NO KA SAM

o kart ya pueng mii kae mu marn sin tung lai

(May we be free from evils)

KA TUN CA, VI RI YE SU, ME

pen chong pra tut sa rai, tam lai lang kwam pien jom

(To weaken my effort)

BUD DHA DI PA VA RO, NA THO

pra put puu ba warn ra nart

(The Buddha, my sublime refuge)

DHAM MO, NA THO, VA RUT TA MO

pra tham tii pueng au dom

(The Dhamma, my superb protection)

NA THO, PAC CE KA BUD DHO, CA

pra paj jek ka put ta som

(The Enlightened one but not propagate)

SAN GHU, NA THOT TA RO, MA MAM

tob pra song, tii pueng pa yong

(And the Sangha, my excellent support)

TE SOT TA MA NU BHA VE NA

duay ar nu parb nan

(By their supreme powers)

MA RO KA SAM, LA BHAN TU, MA

kor muu marn, yar dai chong

(May evil foreces be dispelled)

TA SA PUN NA NU BHA VE NA

duay dej bun tang sib pong

(By the protective power of ten meritorious deeds)

MA RO KA SAM, LA BHAN TU, MA

ya perd o kart kae marn, thoen

(May the wickedness be obstructed)



No other happiness is beyond peace

สุขอื่นยิ่งกว่าความสงบไม่มี



PART TWO : PRACTICE
SATIPATTHANA SECTION

Satipatthana Practice (Foundation of mindfulness)

1.) Benefits of Satipatthana Practice (Foundation of mindfulness)

“ Now , if anyone would develop these four (foundations of mindfulness) in this way for seven years, one of two fruits can be expected for him: either gnosis right here and now, or – if there be any remnant of clinging...non return.....

This is the direct path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of unbinding- in other words, the four (foundations of mindfulness).” Thus was it said, and in reference to this was it said (From Maha –Satipatthana Sutra,)

2.) Essence of Satipatthana

Satipatthana is the Buddha’s most systematic explanation of the practice of mind training for the realization of truth. It also indicates the time frame for the result of practice. Whoever follows these guidelines should reap the fruit of enlightenment (arahantship or anagami) within at least seven years.

Satipatthana covers nearly all other teachings of the Buddha, including moral conduct, concentration and wisdom. In this monastery , we mention only the liberation through wisdom or Vipassana not liberation by concentration. And we emphasize in practice mindfulness of the mind. (Cittanupassana)



The Buddhism is entirely concerned with being mindful which is the most direct way to free ourselves from the world of thinking, which hinders us from seeing the Absolute Truth. Vipassana Meditation or Insight Meditation is aimed to know the truth of our life. “What is the life ?” or “What should I get from this

life ?” This is the big question that stay in the bottom of our heart all the time. Now it’s time to know this answer.

Before we are going to practice meditation to get the answer , there are something that we need to know it clearly before we start.:

What is the purpose of Meditation ?

The purpose of the Practice is to achieve Enlightenment or Nirvana which is the highest goal of the Buddhism.

What are we going to practice?

We are going to practice “ Mahā Satipatthāna Sutta” which is the Buddha’s Great Discourse on the Four Foundation of Mindfulness. In this monastery we are going to practice in three categories of practicing mindfulness which are:

2.1) Mindfulness of the breathing : The Buddha said that *“There is the case where the monk-having gone to the wilderness , to the shade of the tree, or to an empty building- sits down folding his legs cross wise, holding his body erect and setting mindfulness to the fore (lit: the front of the chest). Always mindful, he breathes in; mindful, he breathes out.*

Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long.

Or breathing in short he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short.

He trains himself to breathe in sensitive to the entire body and to breathe out sensitive to the entire body. He trains himself to breathe in calming bodily fabrication and to breathe out calming bodily fabrication.

In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge and remembrance. And he remains independent, unsustained (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself”.

2.2) Mindfulness of the four postures

“ Furthermore, when walking, the monk discerns that he is walking.

When standing, he discerns that he is standing. When sitting, he discerns that he is sitting. When lying down, he discerns that he is lying down. Or however his body is disposed, that is how he discerns it.

In this way he remains focused internally on the body in and of itself, or focused externallyunsustained by anything in the world. This is how a monk remains focused on the body in and on itself.”

2.3) Mindfulness of the mind (Cittanupassana)

“ And how does a monk remain focused on the mind in and on itself? There is the case where a monk, when the mind has passion, discerns that the mind has passion. When the mind is without passion, he discerns that the mind is without passion. When the mind has aversion, he discerns that the mind has aversion. When the mind is without aversion, he discerns that the mind is without aversion. When the mind has delusion, he discerns that the mind has delusion. When the mind is without delusion, he discerns that the mind is without delusion.

When the mind is restricted, he discerns that the mind is restricted. When the mind is scattered, he discerns that the mind is scattered. When the mind is enlarged, he discerns that the mind is enlarged. When the mind is not enlarged, he discerns that the mind is not enlarged. When the mind is surpassed , he discerns that the mind is surpassed. When the mind is unsurpassed, he discerns that the mind is unsurpassed. When the mind is concentrated, he discerns that the mind is concentrated. When the mind is not concentrated, he discerns that the mind is not

concentrated. When the mind is released, he discerned that the mind is released. When the mind is not released, he discerned that the mind is not released.

In this way he remains focused internally on the mind in and of itself, or externally on the mind in and of itself, or both internally and externally on the mind in and of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind. Or his mindfulness that ‘There is a mind’ is maintained to the extent of knowledge and remembrance. And he remains independent, unsustained (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself”.

3) Samatha and Vipassana : In practicing mindfulness, there are two main types of meditation:

3.1) Samatha is Concentration Meditation. The purpose of Samatha is to bring a mind that is not peaceful to the state of peace, to bring a mind that is not happy to a state of happiness. It combines developing inner peace and concentration together. For most new meditators in today’s modern world, the immediate objective is to cope with stress and develop personal serenity. There are a lot of benefits of Samadhi or concentration such as: Concentration maintain

and improves mental health, developing inner peace and tranquility which foster serenity, contentment and happiness. And the ultimate benefit of concentration is cleansing out the Five Hindrances, which constrict our mental processes. The Five Hindrances are: ill will, sensual desire, sloth and torpor, distraction or restlessness, and doubtfulness. Samatha meditation can control The Five Hindrances but only the temporary purpose . Such as : Metta Meditation or Loving kindness will control illwill, Corpses Meditation will control sensual desire, Walking meditation will control sloth and torpor, concentration will control distraction and doubtfulness.

3.2) Vipassana or Insight Meditation: The purpose of Vipassana is to know the truth of our life. We practice so we can see the true nature of body and mind until we attain Nirvana. Both the Samatha and Vipassana is support each other. It helps each other to attain Nirvana .

Samatha and Vipassana are also different in terms of the objective and the methods to practice . The former is connected with one pointedness of mind, tranquility, psychic powers, also miracles, and the method is to pay attention to one object continuously, whereas the latter aims at increased awareness, knowledge, wisdom, right understanding, virtues and purification of the mind and the realization of Nirvana and the method is to observe in everything that happen in our mind by not to interfere it .

To practice this kind of Vipassana meditation, Satipatthana or the Foundation of mindfulness is the key factor in the development of Vipassana.

The differentiate between Samatha and Vipassana

Subject	Samatha Meditation	Vipassana Meditation
The Goal	Jhana 1-8 (Tranquillity) Psychic power by concentration	Nirvana (Enlightenment) Wisdom by observing
Task	Secondary Task	Primary Task
The Object	Both Conventional and ultimate object	Foundation of the mindfulness Kayanupassana, Vedananupassana, cittanupassana, Dhammanupassana
The method	Focus in one object (The object and the mind become to one) (object-examination).	Focus in many objects (characteristic-examination.)
Tips and Tricks	Mind observe the object with the happiness	Practice to have “the knower” separate the mind from the phenomenon first.

This mindfulness is the quality of awareness, which is applied to the four groups of experiences, namely the body(*Kayanupassana*), the sensation

(*Vedananupassana*), the mind (*Cittanupassana*), and the mental object

(*Dhammanupassana*- particularly in reference to moral and spiritual experience or dhamma). Thus the discourse is divided into four principle sections, each dealing with an individual class of experiences on which mindfulness should be cultivated.

Beginners may find it easy to begin training with mindfulness with the first section of Satipathana on the body, particular the breathing exercises. Once the basic technique has been mastered, you should advance to training the mind or Cittanupassana.

4) The two great assistance that we need to develop.

Whenever we observe objects of meditation, there must always be two assistants present. The first assistant is called sati, the mindfulness which recognizes the object that is being observed or has arisen in any given moment. The second is sampajañña, the clear comprehension that keeps our practice in check. Together, sati (mindfulness) and sampajañña (clear comprehension) make up the overall awareness that is essential for all meditators. So our job is to become aware of the body and mind regularly with an inner watchfulness. Mindfulness does not arise out of controlling the mind. The mind is non-self (anatta). Mindfulness will arise if the cause for it to arise is present. The reason mindfulness arises is because a phenomenon (physical, mental or emotion state) is well remembered. It is well remembered when we practice recognizing the state often. So we need to watch the mind often. We choose a home base, watch the mind move , and recognize what it does. When the phenomenon is well-remembered, mindfulness will arise on its own to notice the mind has gone off even if it does so for just an instant. Mindfulness arises by remembering phenomena well, not by commanding it to. This is the practice of Vipassana. When we practice in this way with frequency, wisdom

arises – we come to know the true nature of the body and mind. This kind of wisdom is called right understanding (sammadhitti). We come to know that the body and mind are impermanent, suffering and are not our self, not us. When we have enough wisdom to see the truth of mind.

5) The two kinds of Samadhi (Samatha)

When we practice Sati or mindfulness for a long period of time. It will bring us to the Samadhi or Concentration. So Samadhi or Concentration is mean ‘ one pointedness of mind; or mental discipline. There are two kinds of Samadhi that we have to know.

The first kind of samadhi is called “object-examination”

(aramma-n’upaniijjhana). This is when there is just one object of attention and the mind sticks to this object and is rendered still. The mind is very focused and peaceful in this state. An example is meditation on breathing. The mind moves down into the breath and clings to it. Or the mind cling to the mantra “ Bud- dho” When we use the breath is the object to meditate.

If we are looking to practice Vipassana meditation, then we need to learn about the second kind of samadhi. It is called “characteristic-examination”

(lakkha-n’upaniijjhana). This samadhi is one that is stable in the sense that it remains separate from phenomena. It allows us to see the true characteristics of body and mind, of mental and physical phenomena (rupa-nama). We may see the body is not

us but is just matter, or the working of elements, or just processes of sensory input and interpretation. In the second type of samadhi, the mind is the stable and unattached watcher or knower.

6.) Training in Wisdom

Purpose of Training in Wisdom

To know the truth about the Matter and Mind and realize Nibbana .

6.1) Types of Wisdom

6.1.1 Wisdom classified by quality of knowledge: divided into 2 types, namely:

(1) Mundane wisdom or lokiya-pañña is knowledge and wisdom for living in this world with minimal suffering or for temporary restraint from suffering or temporary suppression of defilements and craving.

(2) Supermundane wisdom or lokuttara-pañña is knowledge and comprehension of the Noble Truths, thereby causing the mind to detach itself from Matter and Mind/body and mind and realize Nibbana , which is truly bliss of emancipation.

6.1.2 Wisdom classified by origin: divided into 3 types, namely:

(1) Sutamayapañña or wisdom from reading textbooks and listening to teachings of one's parents and teachers, etc.

(2) Cintamayapañña or wisdom acquired by contemplation, reflection or reasoning;
and

(3) Bhavanamayapañña or wisdom acquired by development of mindfulness. This kind of wisdom is further divided into 2 types, namely, wisdom resulting from Samatha Meditation , which is knowledge and wisdom of developing the mind towards tranquility, and Vipassana Panna, i.e. penetration of truths of Matter and Mind through constant mindfulness of Matter and Mind.

6.2) Method to Acquire Wisdom

6.2.1 Method of training in mindfulness of Matter

(1) Mindfulness of Matter will be of quality (i.e. able to comprehend the Three Characteristics easily and clearly) only when consciousness is one-pointed with the Right Concentration, firm when mindful of an object of consciousness, or separate from an object of consciousness and impassively from and mindful of an object of consciousness gently and neutrally. If consciousness is not concentrated, but flows into, gazes at or clings to an object of consciousness, it will not be able to perceive the Three Characteristics of Matter clearly. It will only be gazing at Matter such that consciousness and/or Matter becomes fixed and does not show the Three Characteristics.

(2) Not only must one refrain from gazing, but one must also avoid applying thoughts about Matter to the cognition process. For example, one need not think that this walking Matter is Matter, not a self, that this Matter, which is sitting, is

impure/loathsome or that sooner or later this lying Matter will die, etc. because thoughts conceal realities. When a thought comes to mind, consciousness will get away from mindfulness of “Matter”, which is an ultimate truth, and conceive the “thought about Matter”, which is a conventional truth. Consequently, consciousness at that moment cannot develop insight at all.

(3) One must be mindful of Matter that exists at the present moment and must disregard Matter in the past when overcome by perception. Nor should one think of Matter in the future when overcome by mental formation.

(4) Mindfulness of Matter must unintentionally and automatically arise by reason of having a strong perception of the condition of that Matter.

(5) After bewaring of any Matter, if joy or aversion arises, consciousness should recollect that feeling because the first Matter already disappeared. Joy or aversion becomes an object of consciousness at the present moment. When the biased feeling vanishes, mindfulness may continue to observe the Matter or may pay attention to other objects of consciousness. In the case that mindfulness of the biased feeling does not arise, consciousness will not remain neutral and may abstractedly think about the Matter or other matters, or may ignorantly intervene and adapt the Matter or the Mind that accompanies the Matter, which are contrary to the principle of insight development, i.e. to recollect Matter and Mind as they truly are.

(6) When consciousness is firm and neutral and mindfulness of the present Matter is impassive and unintentional, it will get an intuitive insight in to the truth that Matter is transient, i.e. moving and changing all the time, is oppressed by suffering all the time, and is only a composition of elements or part of the world, not an animal, a human being or a self at all.

6.2.2 Method of training in mindfulness of Mind

(1) Mindfulness of Mind will be of quality, i.e. able to comprehend the Three Characteristics easily and clearly, only when mindfulness unintentionally recollects the Mind that disappeared just a moment before. Therefore, do not try to keep alert before recollection of Mind arises. Additionally, do not grasp at the present object of consciousness because mindfulness of Mind is recollection of the preceding object of consciousness. That is to say, an object of consciousness arises first. Then, mindfulness recollects the object of consciousness a moment later. As consciousness has a strong perception of the object of consciousness, mindfulness can recollect the object automatically when the object arises.

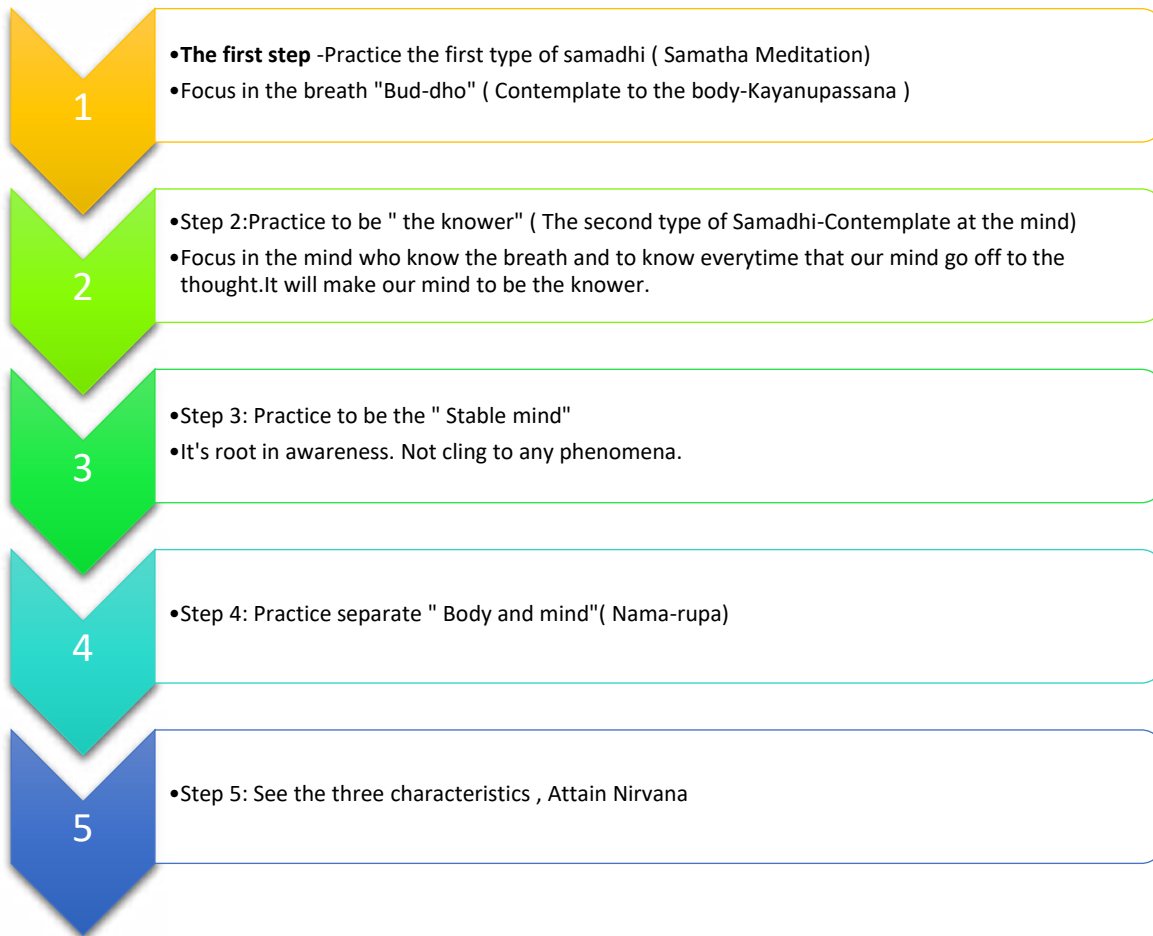
(2) When an object of consciousness arises and mindfulness recollects it, do not plunge into it to gaze at it with a will to comprehend it clearly. Simply be mindful of it with firm consciousness and impassiveness. Be mindful with neutrality or as an outsider who has no gain or loss in it. If consciousness plunges into the object of consciousness, the object of consciousness may flee by moving inwards deeply or may hold still, but not disappear. In that situation, consciousness will not be able

to comprehend that Mind also has the Three Characteristics. For example, seeing that consciousness never disappears, it will not comprehend that Mind is impermanent. In other cases, consciousness may, on seeing that Mind disappears, misunderstand that Mind is a self because it can cease Mind by gazing at Mind.

(3) On recollecting any Mind, if pleasure or displeasure arises, mindfulness should recollect that feeling because the first Mind, which is the first recollected object of consciousness, already disappeared; and pleasure or displeasure, which is new Mind, is the present object of consciousness. If mindfulness fails to recollect pleasure or displeasure, consciousness will not remain neutral and will ignorantly follow the object of consciousness. Otherwise, it may ignorantly intervene or adapt the Mind, which is contrary to the principle of insight development that consciousness should be mindful of Matter and Mind as they truly are.

(4) When consciousness is neutral and unintentionally mindful of an object of consciousness that vanished just a moment before, insight will instantly flash through the mind that Mind rises and falls, changes from moment to moment, and is uncontrollable and not self.

7) The procedure and step to practice Vipassana Meditation



7.1) Practice Mindfulness of the body (Samatha The first type-

Kayanupassana)

Lesson 1 : (Practice Mindfulness in breathing in and out)

- Breathing in, you know that you are breathing in and you say to yourself “ Bud ”, breathing out , you know that you are breathing out and you say to yourself “ Dho”.

- **Observe your breath, Breathing in long you know, breathing in short you know, Breathing out long you know , breathing out short you know.**

Lessen 1: Practice Samatha Meditation

Starting out : There are many different system and techniques of mental development, or vipassana, for training the mind. Nevertheless, of all know techniques, the best is anapanasati–bhavana, the cultivation of mindfulness with breathing. Breathing is a phenomenon, essential to all human beings. The practice of effective Breathing meditation will generally lead to physical and mental relaxation in addition to various specific benefits.

Practice the first kind of samadhi which is called object-examination (aramma-n’upanijjhana). Samatha was well known and well practiced before the time of the Buddha. The purpose of Samatha is to bring our mind that is not peaceful to the state of the peace , and will make our mind very subtle and sublime. There are eight levels of Jhanas one can achieve. But in this monastery we do not intend to bring you to the Jhana, but only bring you to the basic of meditation.

The Purpose: This step is the basic step of Meditation, to let us know the secret of the breath. We want to know how the breath conditions the body and the mind. This important secret helps us to use the breath to gain mastery over the body. We will discover that by making the breath calm we can relax the body. If our breathing is calm, the body will be likewise. Thus we can regulate our body

indirectly through our breathing. Furthermore, we learn that through calming the breath and the body we can experience happiness joy, and other benefit.

Sitting posture . There is sitting posture which is suitable for doing meditation. Sit with cross legs folded inwardly with the cushion high at the bottom to make you stable. Try to learn to adapt to a suitable sitting posture. You may sit in the lotus posture , the right foot placed on the left thigh. Or sit in the Japanese manner, the knees bent, resting on the two legs. By placing a pillow beneath the bottom. If you find it difficult to sit like this , you may use chair with thick cushions. When you sit you should keep your back straight, be mindful in your sitting posture and fix your attention on your breath. It is advisable to sit with eyes closed in order to concentrate better.

Sit with fold legs inwardly, sit with comfortable , keep your body upright .Be mindful in your sitting posture and fix your attention on your breath. Focus and concentrate at your nose only. Take a deep breath for a couple of times and then let it go normally and naturally. Be mindful when you breathe in you know and say to yourself “ Bud”, when you breathe out you know and say to yourself “ Dho ”.

During the meditation practice, concentrate on the touching of the inhale and exhale air on the area that you clearly feel in your nostril , or the area between the nose tip and the upper lip. While we are practicing with the breath, we study the breath in a special way. Every kind of breath is noted and analyzed. Long

breaths, short breaths, calm breaths, violent breaths, fast breaths, slow breaths, we learn to know them all. We examine the nature , characteristics, and functions of each kind of breath that arise. We should observe the influence of the different breaths upon the body. We need to see clearly the great effect that the breath has on the physical body.

Practice Walking Meditation (for Samatha the first type)

Step 1:

- To practice mindfulness effectively through walking , one must be focused and walking in appropriate manner. First, you must stand tall with your hands held together in front . Maintain your posture by looking straight ahead, not too high, not too low. Remain indifferent towards your surrounding, but you do not close your eyes.
- Place your feet about three inches wide apart. Check to see if the weight on both feet is equal. Observe carefully with your mind and adjust so that your feet are balanced.
- Pay attention to the right foot. Lift up your right foot slowly , move forward, when your sole touch the ground , you say to yourself " Bud", then observe your weight transfer on the right sole when you move your body to the right foot.

- Next, pay attention to the left foot. Lift up your left foot slowly , move forward, when your sole touch the ground , you say to yourself " dho", then observe your weight transfer on the left sole when you move your body to the foot.

Be aware both your right and left are moving while you focusing on moving your feet, try to observe your mind too.

STEP 2:

We practice walking meditation like the first step. But when we lift up the right sole we say " Bud" when we put it down , we say " Dho".We do it again in the left foot , when lift it up we say " Bud" , when we put it down we say " Dho" .We will concentrate both when we are lifting the sole and put it down ,quicker than the first step, so the mind has a job to do more than the first step , it won't have time to think.

Lesson 2 : (Practice mindfulness in body posture)

When you are walking ,you should know that you are walking, when you are standing you should know that you are standing, when you are sitting you should know that you are sitting and when you are lying down you should know that you are lying down.

Lesson 3: This lesson we practice walking meditation. We awareness the whole body walking , and observe the mind who know the body. Just like we observe

the robot is walking. Not “ I” am walking .We walk normal, we awareness the body. When the mind go off to thinking we know it. And bring the mind back to the whole body again. This lesson will observe the mind who know and the body are two thing .We will see that the body that is walking is one thing and that the consciousness or the observer that sees the body is totally separate thing.

Lesson 3 : (Practice mindfulness in lying down posture)

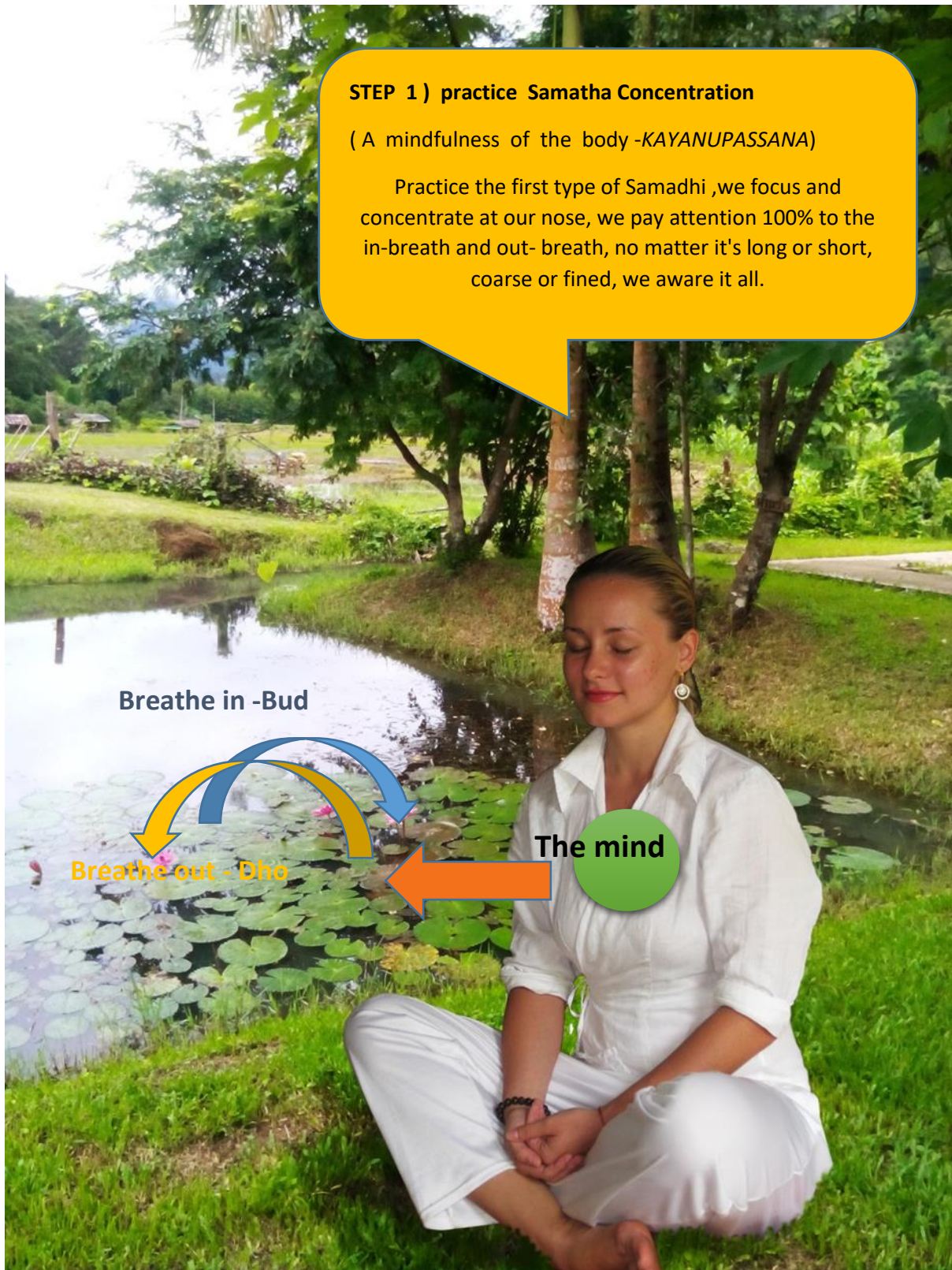
When we lying down ,we awareness the entire body is lying down.In lying down posture . There are a couple of lying down postures. The “ Lion postures” is one of lying on the right side . Another one is the back on the floor. When we practice lying down meditation , there are many meditation to observe such as :

- 1.) We observe the whole body that is lying down is not “ I “. It’s only the body which is breating in and breating out. And the one who is observing the body is the mind.We keep maintain knowing like this for the period of time that we practicing meditation. We practice mindfulness in lying down.
- 2.) When we practice lying down postures, you can also counteract the sleep habbit by sweeping attention in systematic loops from the upper body down one leg, and back up the other leg into the other body again.

STEP 1) practice Samatha Concentration

(A mindfulness of the body -*KAYANUPASSANA*)

Practice the first type of Samadhi ,we focus and concentrate at our nose, we pay attention 100% to the in-breath and out- breath, no matter it's long or short, coarse or fined, we aware it all.



7. 2) Practice Mindfulness of the mind (Samatha the second type – Cittanupassana)

(Practice to observe the mind when breathing in and out)

- **Practice to be” the knower” by breathing in and out like the first step but this time we observe the mind who knows the “Buddho” not the Buddho only.**

As we mention earlier , when we are looking to practice Vipassana meditation, then we need the second kind of samadhi. It is called characteristic-examination (lakkha-n’upanijjhana). This samadhi is one that is stable in the sense that it remains separate from phenomena. It allows us to see the true characteristics of body and mind, of mental and physical phenomena (rupa-nama). We may see the body is not us but is just matter, or the working of elements, or just processes of sensory input and interpretation. In the second type of samadhi, the mind is the stable and unattached watcher or knower.

" The Knower" VS. " The thinker"

First of all before we do the practice , we should know the nature of our mind , " If our mind be a knower it can't be a thinker. In the same way if our mind be a thinker it can't be a knower. It means that our mind can be both a knower and a thinker but not in the same time."

Begin to the practice The second type of Samadhi

The best thing to start off in this step is to pick a home base for the mind as a place to observe what mind does. We practice like the first step , we observe the breath. But this time, we don't choose this home base to make the mind still like the first step. But we practice so that we can see the mind 's movement , its changing behavior. The way to practice this is to pick a meditation object like watching the breath or the mantra " Bud-dho " , or watching the body walking , sitting , standing like the first step , instead of staying with this meditation object and trying to keep the mind still or stop thinking , we use the meditation object as the background and notice in the foreground instead. We notice the mind who know the breath. This is called Mind awareness the mind in the same time with know the breath. So we observe two things both the mind and the object .But emphasize on the mind itself. The knower is the mind that knows. The object is that which the mind is knowing.

When we sit we awareness the body is breathing in and out. We carefully observe the body is sitting, the mind is a knower , the body is breathing, the mind is a knower. We observe back- and-forth between the breath and the mind. We do it over and over again until we become to feel about the know is knowing the breath not us.

While we observing the mind or the knower ,when we see the thought is arisen up , we should aware the thought too.

There are two lessons in this step

Lesson 1: How to practice to be the “ knower”

We begin just like we practicing Samatha , we focus on the object which are the breath . Breathing in " Bud ", breathing out " Dho ". But now , we emphasize on the mind who know the breath not only the breath like we practice Samatha . This time we compare the mind to the foreground and the breath is turn to the background. We will observe two thing both the mind who know the breath and the breath too. We will observe the foreground more than the background . We will practice over and over again. Try to observe both the mind who know and the breath which is known.

Another way to practicing to be the “ knower ”. When we practice to observe breathing, we awareness when we breath. We feel the entire body is breathing, When the body is walking , or sitting or lying down we awareness the entire body is walking , sitting and lying down respectively. We feel just like we observe the robot is walking , sitting and lying down. The body is not us. We only the mind who the observer observe the body posture

Lesson 2 : “ Observe the thought ”

When the mind goes off to think we should know it by say to our self “ Mind is thinking- Mind is thinking ”. And observe more , you will see that mind

is stop thinking. After that you should bring your mind back to know the breath again . We don't try to stop the mind from thinking . We let it think as it does normally, but we notice that it's thinking .We may say to our self by use the words as “ Mind is thinking - Mind is thinking ”At that moment the new mind who knows will arise up to be “ the knower” for a short time. This is “the knower” that we want to be in this training , but it will arise up for a short time (Khanika Sammadhi or momentary concentration). And we have to practice over and over again until Khanika Samadhi is become longer and longer . And it will turn to the stable mind finally .When the knower arisen up you should notice that the thought is something and the mind who know the thought is another thing . It's not the same . And the thought is not “ I ”. We will practice over and over again until the knower become stable.

The result from this lessons :

This lesson is to differentiate between the conscious mind and the object of consciousness. After finish this lesson you should know the different between the mind and the breath. Each time we breathing in and out . There always two things happen.

1. The object of consciousness (The breath) and
2. The consciousness mind who know the breath. (The knower)

And the mind can separate itself from the object or the phenomenon. We will see that whatever is being observed is the object of consciousness, with the consciousness is the observer. When we get the knower.

The knower, the awakened one is the one that is stable. By stability, It mean the mind remains rooted in awareness; it is not attached to phenomena and doesn't slip down into them. It also doesn't get lost in liking or disliking what arises. It is impartial, unbiased, equanimous. Keep practicing to develop mindfulness, develop samadhi and develop wisdom. Now we keep practicing to observed more.



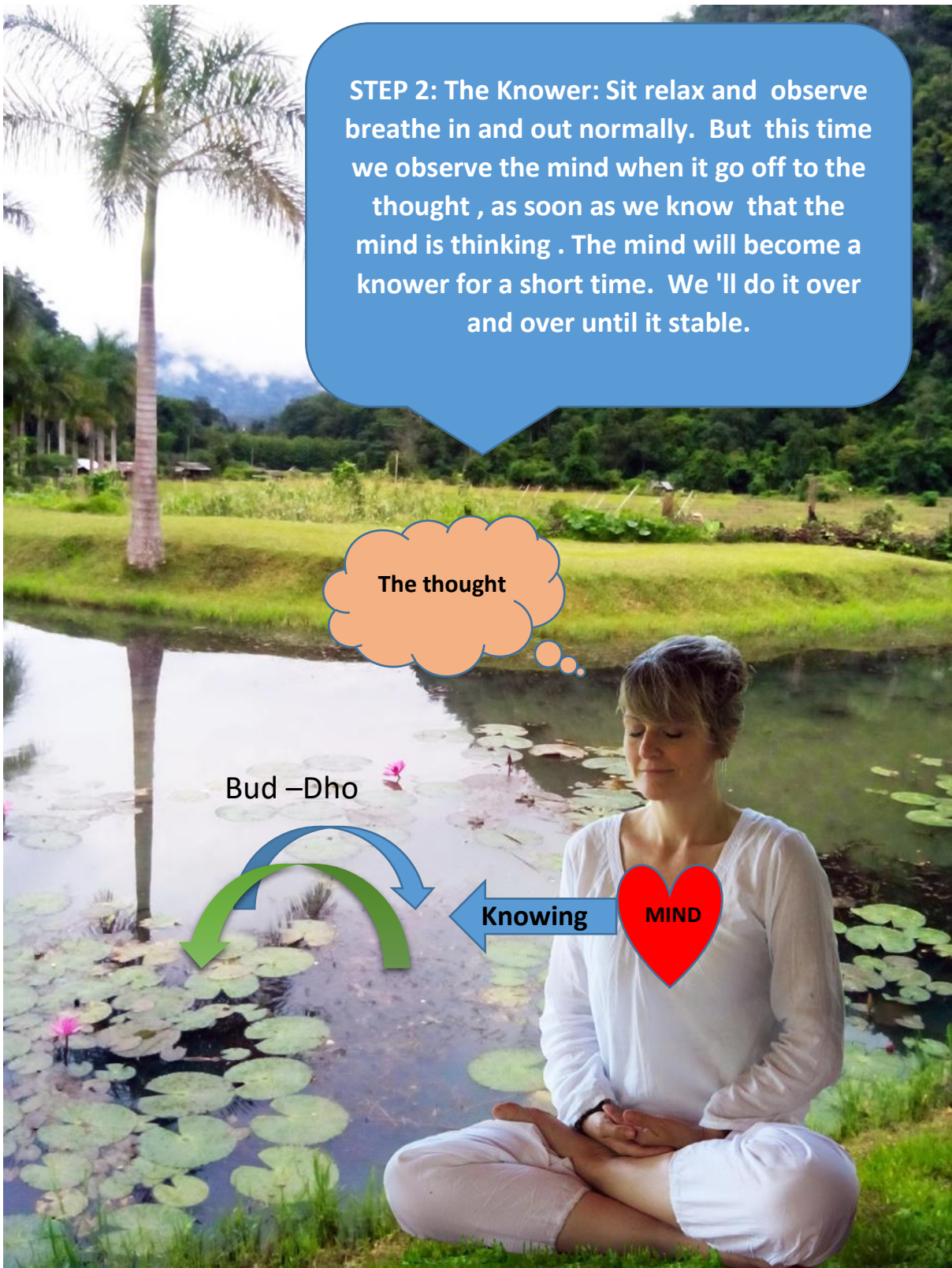
STEP 2: The Knower: Sit relax and observe breathe in and out normally. But this time we observe the mind when it go off to the thought , as soon as we know that the mind is thinking . The mind will become a knower for a short time. We 'll do it over and over until it stable.

The thought

Bud –Dho

Knowing

MIND



7. 3) Practice “ Stable mind”

- **“The knower” or the mind who know itself is become stable not cling to the phenomenon, and can see the truth that the body is not “ I ”, the thought is not “ I ” , the anger or the phenomenon is not “ I ”.**

This lesson is continuous from the second step . After we have got the knower . We should practice over and over again , until the knower is stay with us longer and longer. The more it stay longer , it will know and separate itself from the phenomenon . It will know itself (consciousness mind) and the phenomenon is not the mind.

After that we separate matter and mind by we have the mind is the knower : for this step we will know that the body is a mass of condition, and the mind is another not the same thing . We will see that the thought is something another from the mind. The happiness and the suffering is not the mind either. We will see the truth that our body and mind is separate into five parts (the five aggregates) and each parts are showing the three characteristics

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7. 4) Practice to separate “ Body and mind ” (Nama-Rupa)

: (practice to observe the five aggregates)

- **Body (Rupa)**
- **Feeling (Vedana)**
- **Perception (Sanna)**
- **Mental formation (Sankara)**
- **Consciousness (Vinna)**

Observed the thought and the feeling that come with the thought and another phenomena , the vedana (happiness, suffering, and neutral feeling) and the last ones are the liking and disliking mind. The object and the mind will arise up together, the mind can not arise up alone , it arise up from the other such as: eye and form have a contact will make the mind from eye arise up. We can realize the rising-falling state of the five aggregates.

7. 5) Practice to observe The three Characteristics of The five aggregates)

- **Observe the impermanent , the rising –falling of aggregates, the satisfactoriness and the none self.**

Once the mind becomes peaceful, we keep seeing what the body and mind do from moment to moment. We watch the body stand, walk, sit and lie down – not myself, the body. The body sits; it is not me sitting. The body lies down; it is not me lying down. The body is just a material thing with a mind in it, just a bundle of elements, with an inflow and outflow such elements occurring continuously. We can't control it, and we can't choose whether we will be happy, nice or peaceful. It rotates around between all these things: always in a state of flux, with no state persisting, and with nothing under our control. When we see that everything is always changing (anicca), that's nothing persists (dukkha) and that it is all beyond control (anatta), then we have seen the Three Characteristics that the Buddha taught. Physical and mental phenomena will show their true characteristics if we practice Vipassana correctly. This is the purpose of Vipassana. Vipassana is not thinking things out and telling ourselves that we are not our body. That is not true wisdom. We have to watch things as they are and see the Three Characteristics in our experience. Please watch and know in this way, and one day it will be sufficient. The Three Characteristics will show themselves clearly. The process of enlightenment will occur.

Developing mindfulness of the rising and falling of the aggregates in the present moment ; The mind maintains equanimity, not accepting or rejecting any objects of consciousness. Just remain fully aware of the passing phenomena in the present moment.

8.) Results of Training in Wisdom through Insight Development

(Vipassana)

After we practice step by step from this practice , we will acquire “ The knowledge of wisdom ” which is a supermundane wisdom. We are close to attain the ultimate benefit, namely, realization of Nibbana, which is sublimely tranquil.

8.1) Separation of Body and Mind

When consciousness is firm and neutral in mindfulness of Body and Mind and is automatically mindful, what is called “a self” will dissipate to show what it actually is, i.e. Body and Mind. If mindfulness and wisdom mature, insight will further dissipate Mind into feeling, perception, mental formation and consciousness. It will also dissipate Body into eyes, ears, nose, tongue and body or into earth, water, fire and air elements. The dissipation of Body and Mind through insight is the beginning of disillusionment of the wrong view of an abiding “self”. This is preliminary insight gained through training in wisdom.

8.2) Seeing the rising and falling of Body and Mind.

After Body and Mind dissipate, we will realize that each Body and each Mind perform their own functions, including rising, falling and changing at all times. For example, consciousness will see Body inhaling and exhaling, sitting and standing, standing and walking, moving and holding still, etc. Alternatively, consciousness will see that mindlessness arises and vanishes, there is little space

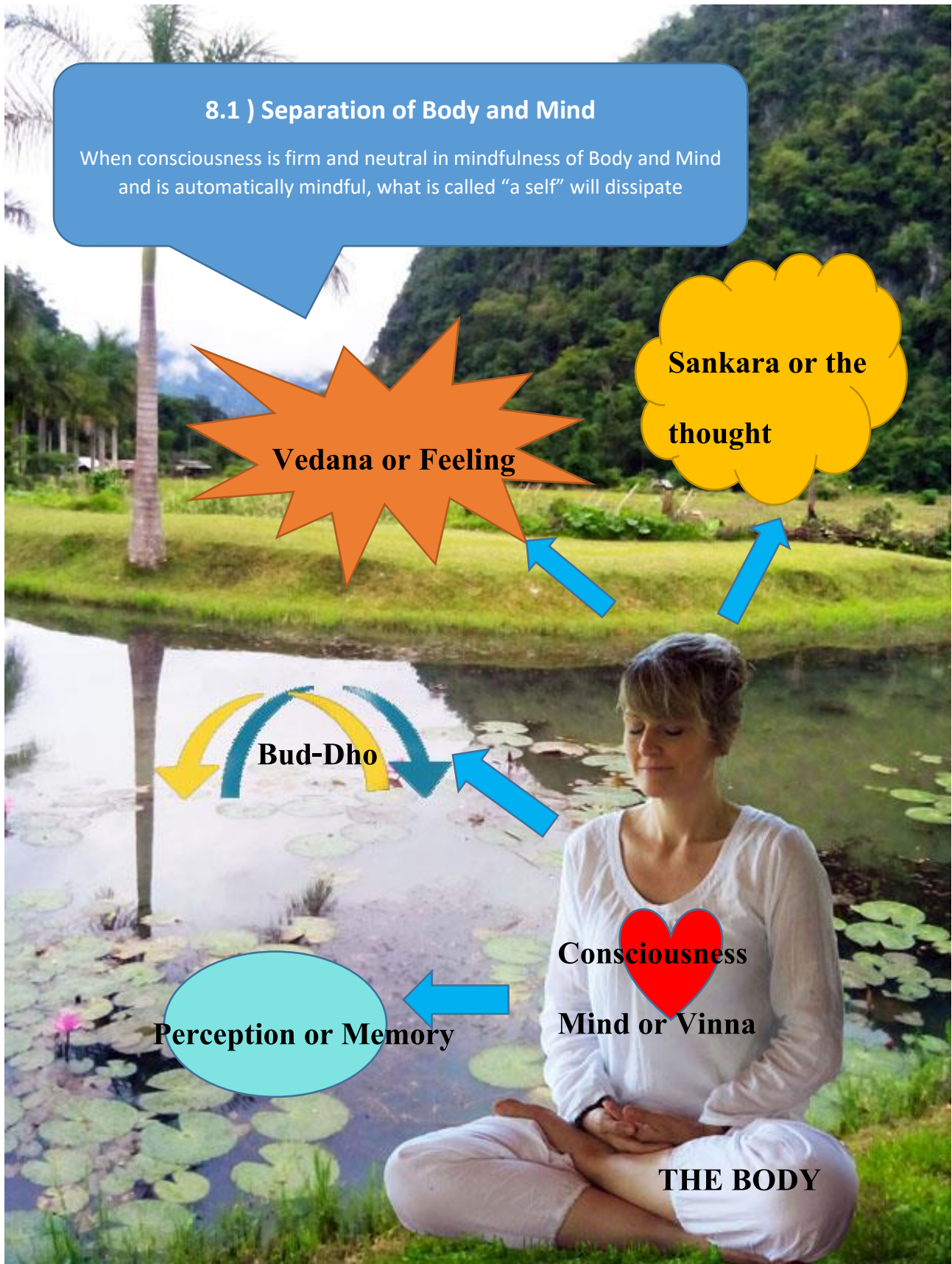
in between, and then new consciousness arises to recollect that it was mindless just now. All these lead to insight of the rising, falling and changing of Body and Mind. It is the beginning point of disillusionment of the wrong view of Body and Mind as an animal, a human being, a self; and liberation from clinging to Matter and Mind will follow.

8.3) Disenchantment and discernment of the truth of the unsubstantial nature, suffering and harm from Mind and Body .

After more and more seeing of the rising and falling of Body and Mind, some may be disenchanted with all conditioned states because they have realized that happiness arises and then vanishes. It is not pleasurable. Suffering arises and vanishes. It is not miserable. Moral consciousness arises and vanishes. It is not pleasant. Immoral consciousness arises and vanishes. It is not unpleasant. Whatever arises will vanish. It is neither pleasant nor unpleasant. Joy and grief are equally boring. Good and evil are equally boring. Some may view Body and Mind as some natural phenomena of existence that are not self. Their selves are gone. A void, dread or the truth of unsubstantial nature may come to mind. These are feelings of insight practitioners. Some may get stuck at this stage for a long time while others may not take a long time to pass through this stage.

8.1) Separation of Body and Mind

When consciousness is firm and neutral in mindfulness of Body and Mind and is automatically mindful, what is called "a self" will dissipate



8.4) Neutrality to conditioned states. After more and more mindfulness of Body and Mind, consciousness will realize that boredom, dreadfulness or any other feeling whatsoever is only an object of conscious that passes by. Consciousness will become firm and neutral to all conditioned states despite no will to maintain neutrality. This is a very important step of insight development. One who practices mindfulness up to this stage will be very blissful and will feel unshaken when touched by worldly vicissitudes. However, neutrality at this stage is still uncertain. Some may not be able to sustain it and become biased again while others may unexpectedly progress by leaps and bounds in Dhamma.



Safeguard your virtue against decline,

just as a salt never loses its saltiness.

พึงรักษาความดีของตน จงเกลือกรักษาความเต็ม

Wise man never sit and wait for their loss

but cheerily seek how to improve their situation.

คนฉลาดไม่นั่งรอมให้หาสิ่งที่สูญเสียไป

แต่จะหาวิธีแก้ไขความเสียหายนั้นอย่างร่าเริง

9.) Frequently asked questions

9.1) Question: As a Westerner it is difficult to accept many of the customs, and traditions that come with Buddhism, is it necessary to follow these?

Answer: It depend upon where you are . If one stays with an Ajarn in the West, then there is no necessity for the customs to the same as in Asia, but there will still be something new and strange. It must be remembered that not all people who visit and stay at the Monastery have the same ideas, so there must be some common ground.

In Thailand, for example, Buddhism is woven into the fabric of society, and there are many customs associated with it that are not strictly to the Buddha's teachings. Many of the custom have symbolic meanings associated with Buddhism, which in themselves are not too out of place if one understands them. However , for a western visitor it is only natural that many things will seem strange , and whether one can accept them or not is really a matter of letting go and concentration upon the practice.

Not every monastery or meditation center in Thailand has the same practices, but wherever you are it is necessary to blend in with society, because to openly reject the local customs would cause misunderstanding. Of course one does not have to inwardly accept them either, it is better to use them as part of the training , an opportunity to express non-self. If one is to seek training in Thailand, then

accepting the local customs and traditions is a small price to pay for the guidance of a well- practiced Ajarn.

9.2) Question: Is it necessary to practice in strict silence when developing Vipassana meditation?

Answer: No, this rule of silence is not really a Buddhist practice, but is generally favoured by Westerners due to their ideas being influenced by the practices of other religions.

Remaining silent does not aid Vipassana in any way, it is not being natural and relaxed. Buddha never advise to practice Silent Meditation. One who practice Silent Meditation still talking, but talk inside not let the voice come outside. So practice Silent Meditation did not make your mindfulness became stronger or sharper. The way that will help to develop mindfulness is to think carefully before talking , and practice awareness while you are talking and practice mindfulness to listen to the other.

9.3) Question:What is the hindrances , how can we control it?

Answer: The hindrances (Mental Obstacles), these mental obstacles are ultimate reality which obstructs the arising of the wholesome mind.They are classified into 5 types, namely :

9.3.1) Craving for Sensuality Pleasurable objects

9.3.2) Anger

9.3.3) Sleepiness

9.3.4) Mental wandering and worrying

9.3.5) Doubtfulness

All those above mental obstacles are wholesome but nevertheless can become the objects of Direct Awareness.

9.4) Question: When the sexual desire arise up in my mind, what should we do?

Answer:

9.4.1) We may consider the loathsome meditation ,we consider the body of the human being is not a good looking object. We consider the shape , the colour, the smell of our body full of many parts that not a good looking object until our mind is change to a calm down mind.

9.4.2) We may use the Samatha way change the emotion from sensual desire to a calm down mind.

9.4.3) We use the Vipassana way as follow:

9.4.3.1). Awareness your body posture at that moment. Observe the body sit or stand or lying down or walking , know it. Observe your body's posture at that moment.

9.4.3.2.) Know it that the mind have sexual desire , not I have sexual desire.

9.4.3.3) .Pay attaintion to the mind which have sexual desire instead of the object out there (the lady or the man). Observe the characteristic of the sexual desire's mind , pleasant or unpleasant, agitate or calm down, light or heavy, then know it.

9.4.3.4) As soon as we know that the sexual desire arise up, there will a another mind who know the sexual desire mind arise up together.

As soon as we do this you will observe that the Sexual desire will falling. But be careful it will come again we will do process 1-4 again.

9.5) Question: When the anger arise up in your mind, what should we do?

Answer:

9.5.1.) Know it that the mind have anger , not I have anger.

9.5.2) Pay attention to the mind which have an anger instead of the one who made you get angry.

9.5.3) Awareness your body posture at that moment. Observe the body sit or stand or lying down. Feel your body , two hands ,two legs and one body.

9.5.4.) When we know it that the mind have anger, there will be the mind who know arise up in the present time. And the anger mind will move to the past time, after that the anger mind will fade away. The Anger will slowly falling.

9.5.5) You may consider the loving kindness meditation together .

9.5.6) You may consider to use “ thinking ” to consider to forgive to the person that made you get angry.

9.6) Question: When you feel sleepiness, what should we do?

Answer:

9.6.1) Go to practice walking meditation more long time than the usual time.

9.6.2) Stop meditation for a while, and raise some subject that you interest to analyse for example “ Our body compose of four elements”. At this moment we will use thinking, after you feel refreshment from thinking then stop thinking , continue meditation.

9.6.3) Falling asleep is the obvious one, getting lost in thought is the other. These can be counteracted by deliberately thinking of one part of your body at a time – beginning with a foot , for example- and sending all your attention there.After a minute or two , let go of that part,relax it completely, and move up to the next part.

9.7) Question: When “Monkey mind ” come , what should we do?

Answer: “ Monkey mind” is the state of your mind that it continue thinking from story “ A” to story “ B” and go to story”C and may be to “A” again and so on.....” and with endless. It can not stop and calm down although the mind want to stop but it can not stop. When the monkey mind happen , we should do this.

9.7.1.) Awareness your body posture at that moment. Observe the body sit or stand or lying down or walking , know it.

9.7.2.) At that moment you have the restless mind, then know it. Monkey mind always thinking many stories. Now this time we allow the mind think only one story. Use mindfulness to warn yourself that think only one story. If it work , that mean you begin to control it , now bring it back to “ Bud-dho”

9.8) Question:When the pain arisen up in my legs or my back, what should we do?

Answer: First of all , you should know that we don’t want to get rid of the pain . The pain still arise up if it has a cause to arisen .Whenever there is the physical pain, one is generally mistaken in thinking that it is “ I ”who feel pain instead of the pain being Vedana (natural feeling). The purpose to study about the pain is to separate the consciousness mind from the pain. Because the pain is happen with the body , not the mind. When the pain arise up, you should observe the mind because the agitate mind will be arise up. We will observe both the pain

from the body and the agitate mind that is the phenomena. After we know that the agitate mind is not belong to us or the “ I ”. The agitate mind will falling away.

10) Glossary

Anapanasati –Mindfulness with breathing in and out: to note, investigate, and contemplate a Dhamma (things, fact, truth) while being mindful of every in-breath and out- breath.

Anatta- Not –self, selflessness, non –selfhood: the fact that all things without exception, including Nibbana., are not self and lack any essence or substance that could probably be called a “ self”

Anicca –Impermanence, instability, flux: conditioned things are ever – changing, in ceaseless transformation, and constantly arising, manifesting, and extinguishing. All concocted things decay and pass away.

Concentration –Samadhi, calm-collectedness

Craving. -Tanha, foolish desire, blind want.

Defilement -Usually spoken of under , the sub-headings of greed (desire), aversion (fear , anger, sadness, etc.) and delusion (ignorance of Truth; lack of wisdom) , these are what taint or cloud the mind incessantly, making it impure and unable to see things as they are.

Dhamma Practice-Both formal meditation and practice in daily life in conjunction with Buddhist teaching in order to gain wisdom, see things as they are and thus liberate from suffering.

Dukkha. Stress, suffering, misery, unsatisfactoriness, pain:literally, “ hard to endure, difficult to bear”

Fabrication - Sankhara or mental formations. In this book, fabrication is usually referred to unnoticed defilements coming in and creating our delude sense of who we are and our make- believe situation . In some cases , the meaning of fabrication is merely illusions created by thought.

Khandhas or Aggregates- These are the five groupings that comprise body and mind: form, feeling , memory, mental formations and consciousness. Regular, non- enlightened human beings are deluded in believing that they are these khandhas and have not realized the truth that there is no self.

Mindfulness : Awareness of physical or mental phenomena. More specifically , awareness of what the body is doing in real time, or recognizing what mental phenomena or behaviours have just arisen. Genuine mindfulness arise automatically as a result of practitioner’s ability to be aware of the body and to recognize mental phenomena when they arise.

Nibbana; Nirvana, Enlightenment, the end of suffering, the eradication of the defilements.

Phenomena - Mental and physical phenomena . Physical phenomena include bodily movements, breathing , bodily positions (standing, sitting, lying down) and the like. Mental phenomena are primary mental states, such as that of thinking, restlessness, or curiosity, emotions, and feelings, but are primary called phenomena in this book as in their true nature, such states last only momentarily.

Wisdom; True wisdom in Buddhism is not intellectual knowledge , but comes from seeing the truth of how things really are through direct experience. Here it implies seeing at least one of the Three characteristics of body and mind: things are impermanent (always changing) , unsatisfactory (they don't persist), and they are non-self (not under control).



When you laugh , the world'll laugh with you.

But when you cry , you 'll cry alone.

เมื่อท่านหัวเราะ โลกจะหัวเราะ กับท่าน

แต่ถ้าท่านร้องไห้ ท่านจะร้องไห้คนเดียว

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