

Abhidhamma Chanting

UTTAMAYANMUNI BUDDHIST TEMPLE



ABHIDHAMMA CHANTING

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The Abhidhamma is the Higher Teaching of the Buddha. It expounds the quintessence of His profound doctrine and deals with the Ultimate Truth. The Abhidhamma Pitaka consists of the following seven books:

1. **Dhammasaṅgaṇī** (Enumeration of Phenomena)
2. **Vibhaṅga** (The Book of Treatises)
3. **Dhātu-Kathā** (Discussion with reference to Elements)
4. **Puggala-Paññatti** (Description of Individuals)
5. **Kathā-Vatthu** (Points of Controversy)
6. **Yamaka** (The Book of Pairs)
7. **Paṭṭhāna** (The Book of Origination)

Knowing the Abhidhamma is extremely helpful in understanding fully the words of the Buddha and to realise Nibbana. In it, both mind and matter are microscopically analysed. Chief events connected with the process of birth and death are explained. Intricate points of the Dhamma are clarified. The Path to Enlightenment is set forth in clear terms.

Commentators state that the Buddha, as a mark of gratitude to His mother, who was reborn in a celestial plane, preached the Abhidhamma to his mother, Deva and others continuously for three months. The principal topics of the advanced teaching, such as moral states, immoral states and indeterminate states were taught by the Buddha to Venerable Sariputta Thera, who subsequently elaborated them in the six books (Katha-Vatthu being excluded) that comprise the Abhidhamma Pitaka.

In the Abhidhamma, mind and matter, the two composites of the so-called being are investigated to help in the understanding of things as they truly are. A philosophy has been developed on these lines. Based on that philosophy, an ethical system has been evolved to realise the ultimate goal, Nibbana.

As Buddhist laity, we shall use this opportunity (during Abhidhamma chanting at a wake) to reflect wisely on the Buddha's Teaching on the Meaning of Life. Let us see with insight each and every dhamma so that we may live our lives correctly. If we have practised well the words of the Buddha, we have not lived this life in vain.

In the Sigalovada Sutta, the Buddha enumerated the roles and duties of parent and child, teacher and pupil, husband and wife, friends, employer and employee, religious guide and disciple. While it is the duty of parents to provide good counsel, education, setting the child up for suitable marriage and handing over their inheritance at the right time, the child has to support and perform his duty as a child, to maintain family tradition and name, to perform religious duties and to offer religious gifts in his parents' names after they have passed away. We play different roles and with each relationship based on the wise commitment of one partner to another, a peaceful, harmonious and wholesome framework of family and society is ensured.

It is not a time for sorrow but a time for us to remember fondly the past, good deeds of the deceased. In whatever role we may have played in relation to the deceased, we have accumulated merits by chanting the Abhidhamma and keeping our precepts. This we dedicate to the departed one. May he/she, on receiving this dedication of merit, be reborn in a happy realm, be reborn among friends and be reborn where the dhamma is known.

We have not overcome Death yet. May we strive to follow, according to our ability and in as much as we can afford to, in the Doctrine of the Exalted One. May this practice of ours be conducive to the extinction of suffering.

SADHU SADHU SADHU

RATANATTAYA VANDANA

Salutation to the Triple Gem

**Araham sammā-sambuddho bhagavā Buddham
bhagavantam abhivādemi**

(prostrate once)

*The Exalted One, far from defilements, Perfectly Enlightened by Himself, I bow low before the
BUDDHA, the Exalted One*

Svākkhāto bhagavatā dhammo Dhammam namassāmi

The Teaching, well-expounded by the Exalted One, I bow low before the DHAMMA

(Prostrate once)

Supatipanno bhagavato sāvakaśaṅgho Saṅgham namāmi

The SANGHA of disciples who have practised well, I bow low before the SANGHA

(Prostrate Once)

ARADHANA TISARANA PANCASĪLĀ
(REQUEST FOR REFUGES AND FIVE PRECEPTS)

Mayam Bhante Tisaranena Sila Panca Yacama

Dutiyampi Mayam Bhante Tisaranena Sila Panca Yacam

Tatīyampi Mayam Bhante Tisaranena Sila Panca Yacama

*May we, O Venerable Sir, observe the Five Precepts together with the Three
Refuges*

*For the second time, May we, O Venerable Sir, observe the Five Precepts together
with the Three Refuges*

*For the third time, May we, O Venerable Sir, observe the Five Precepts together
with the Three Refuges*

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PUBBABHAGANAMAKARAPATHA

(THE PRELIMINARY PASSAGE FOR REVERING)

Repeat After Monk:

Namo Tassa Bhagavato Arahato Samma Sambuddha (3 X)

Homage to Him, the Exalted One, the Holy One, the Perfectly Enlightened One.

SARANAGAMANAPTHA

(PASSAGES ON GOING FOR REFUGES)

Repeat after the monk:

BUDDHAM SARANAM GACCHĀMI

To the Buddha I go for refuge

DHAMMAM SARANAM GACCHĀMI

To the Dhamma I go for refuge

SANGHAM SARANAM GACCHĀMI

To the Sangha I go for refuge

DUTIYAMPI BUDDHAM SARANAM GACCHĀMI

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

DUTIYAMPI DHAMMAM SARANAM GACCHĀMI

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

DUTIYAMPI SANGHAM SARANAM GACCHĀMI

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

TATIYAMPI BUDDHAM SARANAM GACCHĀMI

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

TATIYAMPI DHAMMAM SARANAM GACCHĀMI

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

TATIYAMPI SANGHAM SARANAM GACCHĀMI

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

PANCA SĪLĀ
THE FIVE PRECEPTS

(Repeat after monk)

Panatipata veramani sikkhapadam samadiyami

I take the precept to abstain from destroying living creatures

Adinnadana veramani sikkhapadam samadiyami

I take the precept to abstain from taking what is not given

Kamesu micchacara veramani sikkhapadam samadiyami

I take the precept to abstain from sexual misconduct

Musavada veramani sikkhapadam samadiyami

I take the precept to abstain from false speech

**Suramerayamajjapamadatthana veramani sikkhapadam
sammadiyami**

I take the precept to refrain from distilled fermented intoxicants which are the occasion for carelessness.

Imani panca sikkhapadani samadiyami

I undertake to observe these five precepts

**Bhikku: Silena sugatim yanti Silena bhogasampada
Silena nibbutim yanti Tasma silam visodhaye**

Through Precepts people go to heaven

Through Precepts people are wealthy

Through Precepts they attain to the Extinction (of passion)

Therefore let them purify their Precepts

All: SADHU, SADHU, SADHU

ARADHANA DHAMMA-DESANA
REQUEST FOR SERMON

BRAHMA-CA LOKA-DHIPATI SAHAMPATI

SAHAMPATI BRAHAMA, DIRECTOR OF THE WORLD

KATANJALI ANDHIVARAM AYACATHA

WITH PALMS JOINED IN REVERENCE REQUESTED A BOON

SANTIDHA SATTAP-PARAJAK-KHAJATIKA

BEINGS AER HERE WITH BUT LITTLE DUST IN THEIR EYES

DESETU DHAMMAM ANUKAMPIMAM PAJAM

PRAY TEACH DHAMMA OUT OF COMPASSION FOR THEM

PUBBABHAGANAMAKARAPATHA

(THE PRELIMINARY PASSAGE FOR REVERING)

Namo Tassa Bhagavato Arahato Samma Sambuddha

Namo Tassa Bhagavato Arahato Samma Sambuddha

Namo Tassa Bhagavato Arahato Samma Sambuddha

Homage to Him, the Exalted One, the Holy One, the Perfectly Enlightened One.

DHAMMASANGANI

Enumeration of Phenomena

**Kusalā dhammā, akusalā dhammā, abyākatā dhammā.
Katame dhammā kusalā? Yasmim samaye kāmāvacaram
kusalam cittam upannam hoti somanassasahagatam
ñāṇasampayuttam, rupā-rammanam vā saddārammanam vā
gandhārammanam vā rasā-rammanam vā
phottabbārammaṇam vā dhammrammaṇam vā yam yam vā
panrabbha, tasmin samaye phasso hoti, avikkhepo hoti, ye
vā pana tasmim samaye, aññepi aṭṭhi paṭicca samupannā.
arūpino dhammā, ime dhammā kusalā.**

All good qualities are wholesome, all bad qualities are unwholesome and all neutral qualities are kammically neutral (neither kammically wholesome nor unwholesome); Which are wholesome? When? Wholesome consciousness pertaining to the Sense-sphere accompanied by pleasure and associated with knowledge, arises with any object such as visible object, sound, odour, taste, body-impression and mental object. Sense-impression and calmness in that time, besides other Dhammas are physical phenomena depending one each other arising, and these Dhammas are wholesome.

VIBHANGA

The Book of Treatises

**Pañcakkhandhā: rūpakkhando, vedannākkhandho,
saññākkhandho, sankhārakkhando, viññāṇakkhandho.**

**Tattha katamo rūpakkhando? Yankiñci rūpam
atītānāgatapaccupannam, ajjhattam vā bahiddha vā,
olārikam vā sukhumam vā, hīnam vā panitam vā, yam dūre
vā santike vā, tadekajjham abhisaññūhitvā; abhisankipitvā
āyam vuccati rūpakkhando.**

The five aggregates are: the aggregate of material quality, the aggregate of feeling, the aggregate of perception, the aggregate of mental concomitants, the aggregate of consciousness. Therein what is the aggregate of material quality? Whatever material quality is past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate, (taking) there together collectively and briefly, this is called the aggregate of material quality.

DHĀTU-KATHĀ

Discussion with Reference to Elements

**Saṅgaho asaṅgaho: Saṅgahitena asaṅgahitam,
asaṅgahitena saṅgahitam, Saṅgahitena saṅgahitam,
asaṅgahitena asaṅgahitam, sampayogo, vippayogo,
sampayuttana vippayuttam, vippayuttana sampayuttam,
asaṅgahitam**

The inclusion and non-inclusion: included and unincluded, unincluded and included, Included and included, unincluded and unincluded, the association and dissociation, associated and dissociated, dissociated and associated, dissociated and dissociated, associated with, and dissociated with and dissociated from the included, included and unincluded in the dissociated.

PUGGALA-PAÑÑATTI

Description of Individuals

Cha paññattiyo: khandhapaññatti, āyatanapaññatti, dhātupaññatti, saccapaññatti, indriyapaññatti, puggalapaññatti. Kittāvatā puggalānam puggalapaññatti? Samayavimutto, asamayavimutto, kuppadhammo, akuppadhammo.

Parihānadhammo, aparihā nadhammo.

Cetanābhabbo, anurakkhanābhabbo.

Puthujjano, gotrabhū, bhayūparato, abhayūparao.

Bhabbāgamano, abhabbāgamano. Niyato, aniyato.

Paṭipannako phaleṭṭhito. Arahā, arahattāya paṭippanno.

The six conventions, viz, the convention of corporal aggregate, the convention of sense-organs, the convention of elements, the convention of truths, the convention of faculties, the convention of individuals. In what ways are there a convention of individuals? One who is emancipated in season. One who is emancipated out of season. One of perturbable nature. One of imperturbable nature. One liable to fall away. One not liable to fall away. One competent in will. One competent in watchfulness. An average man. One becomes of the family of Ariyas. One restrained through fear. One unrestrained through fear. One capable of arriving. One incapable of arriving. One with determined destiny. One with undetermined destiny. The Path-attainer. One established in fruition. One who is an Arahant. One who is striving for realization of Arahantship.

KATHĀ-VATTHU
Points of Controversy

**Puggalo upalabbhati: sacchikathaparamathenāti? Āmantā.
Yo sacchikattho paramattho, tato so puggalo upalabbhati,
sacchikatthaparamathenāti? Na hevam vatabbe, ājānāhi
niggaham, hañci puggalo upalabbhati,
sacchikatthaparamathenāti? Tena vata re vattabbe. Yo
sacchikatho paramattho, tato so puggalo upalabbhati
sacchikatthaparamathenāti micchā.**

Thera: Can there be found any Personality in the real, absolute sense?

Heretic: Yes

Thera: Can the Personality be found in the real, absolute sense, in the same way as a real, absolute fact is found?

Heretic: No, that cannot be said.

Thera: If the Personality can be found in the real and absolute sense, then you should also say that the Personality can be found in the real, absolute sense, in the same way as a real absolute fact is found. Thus, you are wrong in affirming the first whilst denying the second

YAMAKA
The Book of Pairs

Ye keci kusalā dhammā, sabbe te kusalamūlā.

Ye vā pana kusalamūlā, sabbe te dhammā kusalā.

Ye keci kusalā dhammā, sabbe te kusalamūlena ekamūlā.

**Ye va pana kusalamūlenā ekamūlā, sabbe te dhammā
kusalā.**

Some phenomena (dhamma) are wholesome; they are wholesome roots.

But all wholesome roots are wholesome phenomena.

All wholesome phenomena (in the same state of consciousness) have one and the same wholesome root (i.e. Non-greed, non-hatred or non-delusion).

Besides, those phenomena which have each other as wholesome roots are all wholesome phenomena.

DHAMMASAṄGAṄĪMĀTIKĀPĀṬHA
Passage on the Matrix of the Dhammasangani

Kusalā dhammā, Akusalā dhammā, Abyākatā dhammā.

**Sukhāya vedanāya sampayuttā dhammā, Dukkhāya
vedanāya sampayuttā dhammā, Adukkhamasukhāya
vedanāya sampayuttā dhammā.**

Vipākā dhammā, Vipākadhammadhammā,

Nevavipākanavipākadhammadhammā

Upādinnupādāniyā dhammā, Anupādinnupādāniyā dhammā

Anupādinnupādāniyā dhammā.

Saṅkiliṭṭhasaṅkilesikā dhammā, Asankiliṭṭhasaṅkilesikā

dhammā, Asankiliṭṭhasaṅkilesikā dhammā,

Asankiliṭṭhasaṅkilesikā dhammā.

Savitakkasavicārā dhammā, Avitakkavicāramattā dhammā,

Avitakkavicāra dhammā.

Pitisahagatā dhammā, Sukhasahagatā dhammā, Upekkhā-

sahagatā dhammā.

Dassanena pahātabbā dhammā, Bhāvanāya pahātabbā

dhammā, Nevadassanena na bhāvanāya pahātabbā dhammā.

Dassanena pahātabbahetukā dhammā, Bhāvanāya

pahātabbahetukā dhammā, Nevadassanena na bhāvanāya

pahātabbahetukā dhammā

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Ācayagāmino dhammā, Apacayagāmino dhammā, Nevācaya-
gāmino nāpacayagāmino dhammā.

Sekkhā dhammā, Asekkhā dhammā, Nevasekkhā nāsekkhā
dhammā.

Parittā dhammā, Mahaggatā dhammā, Appamānā dhammā.

Parittārammaṇā dhammā, Mahaggatārammaṇā dhammā,

Appamāṇārammaṇā dhammā.

Hīnā dhammā, Majjhimā dhammā, Paṇītā dhammā.

Micchattaniyatā dhammā, Sammattaniyatā dhammā, Aniyatā
dhammā.

Maggrammaṇā dhammā, Maggāhetukā dhammā,

Maggādhipathino dhammā.

Atīta dhammā, Anāgatā dhammā, Paccuppannā dhammā.

Atītārammanā dhammā, Anāgatārammaṇā dhammā,

Paccuppannrammaṇā dhammā.

Ajjhattārammaṇā dhammā, Bahiddhārammaṇā dhammā,

Ajjhattabahiddhārammaṇā dhammā.

Sanidassanasappaṭṭhā dhammā, Anidassanasappaṭṭhā
dhammā, Anidassanāppaṭṭhā dhammā.

Phenomena which are wholesome, unwholesome, indeterminate.

*Phenomena associated with pleasant feeling, associated with unpleasant feeling,
associated with neither pleasant nor unpleasant feeling.*

*Phenomena which are Kamma resultants, subject to resultant phenomena, neither
resultant phenomena nor subject to resultant phenomena.*

*Phenomena kammically acquired and subject to clinging, not kammically acquired but
subject to clinging, neither kammically acquired nor subject to clinging.*

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Phenomena which are defiled and subject to defilement, undefiled but subject to defilements, neither defiled nor subject to defilements.

Phenomena with thought conception and discursiveness, without thought conception but with discursiveness, with neither thought conception nor discursiveness.

Phenomena which are accompanied by joy, accompanied by happiness, accompanied by equanimity.

Phenomena to be abandoned by insight, to be abandoned by mental development, to be abandoned neither by insight nor by mental development.

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

Phenomena leading to accumulation of Kamma, leading to decrease of kamma, leading neither to accumulation nor to decrease of Kamma.

Phenomena of one in the Noble training, of one who has completed the Noble training, of one neither in the Noble training nor one who has completed the Noble training.

Phenomena which are limited, exalted, immeasurable.

Phenomena having limited objects, having exalted object, having immeasurable objects.

Phenomena which are inferior, medium, superior.

Phenomena with certain wrong result, with certain right result, with uncertainty as to result.

Phenomena which have arisen, which have not arisen, which are bound to arise.

Phenomena which are past, future, present.

Phenomena with a past object, with a future object, with a present object.

Phenomena which are internal, external, internal and external

Phenomena with internal objects, with external objects, with internal and external objects.

Phenomena which are manifest and reactive, non-manifest and reactive, non-manifest and non-reactive.

PAṬṬĀNAMĀTIKĀPĀṬHA

Passage on the Matrix of the Paṭṭāna

Hetupaccayo, ārammaṇapaccayo, adhipaṭipaccayo,
anantarapaccayo, samanantarapaccayo, sahaḷātapaccayo,
aññamaññapaccayo, missayapaccayo, upanissayapaccayo,
pureḷātapaccayo, pacchāḷātapaccayo, āsevanapaccayo,
kammaḷapaccayo, vipākaḷapaccayo, āhārapaccayo,
indriyapaccayo, jhānapaccayo, maggaḷapaccayo,
sampayuttaḷapaccayo, vippayuttaḷapaccayo, atthipaccayo,
natthipaccayo, vigataḷapaccayo, avigataḷapaccayo.

KARANIYA METTASUTTA
(The discourse on loving kindness)

Karaṇīya-matta-kusalena	Yantam santam padam abhisamecca
Sakko ujū ca suhujū ca	Suvaco cassa mudu ana-timānī
Santus-sako ca subharo ca	Appakicco ca sallahuka-vutti
Santindriyo ca nipako ca	Appa-gabbo kulesu ananugiddho
Na ca khuddam samācare	Kiñci yena viññū pare upavadeyyum
Sukhino vā khemino hontu	Sabbe sattā bhavantu sukhitattā
Ye keci pāṇabhūtatti	Tasā vā thāvarā vā anavasesā
Dīghā va ye mahantā vā	Majjhimā rassakā aṇukathulā
Ditthā vā ye ca adiṭṭhā	Ye ca dūre vasanti avidūre
bhūtā vā sambhavesī vā	Sabbe sattā bhavantu sukhitattā
Na paro param nikubbetha	nātimaññetha katthaci nam kiñci
Byārosanā paṭighasaññā	Naññamaññassa dukkhamiccheyya
Mātā yathā niyam puttam	Āyusā eka-putta-manurakkhe
Evampi sabba-bhūtesu	Mānasambhāvaye aparimāṇam
Mettañca sabba-lokasmim	Mānasambhāvaye aparimāṇam
Uddham adho ca tiriyañca	Asambādham averam asapattam
Tiṭṭhañcaram nisinno vā	Sayāno vā yāva tassa vigatamiddho
Etam satim adhiṭṭheyya	Brahmametam viharam idhamāhu
Diṭṭhiñca anupagamma	Sīlavā dassanena sampanno
Kāmesu vineyya gedham	Na hi jātu gabbhaseyyam punaretī ti

This is what should be done by one skilled in good, who would attain that State of Peace:

*He should be able, upright, truly straight and meek and gentle and not proud.
Contented, easy to support with few duties and frugal habits,*

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calm in faculties and discreet,

not puffed up, not greedy among lay-supporters

and let him not do even the slightest thing which later on the wise may blame

(He should contemplate) May they be happy and secure,

all beings may they be happy-hearted

Whatever living beings there are – weak or strong, omitting none,

those which are long or great, middle-sized, short, subtle or gross,

and those which are seen or unseen,

and those which dwell far or near,

beings and those who wish to be -

all beings may they be happy-hearted

Let none deceive another, nor despise anyone at all,

or with anger or thoughts of hate wish dukkha for each other

Thus as a mother with her son might guard with her life her only child,

in the same way with all beings

unlimited one's mind should be developed – above, below and all around

uncramped, without malice or enmity

Standing or walking, seated too, and lying while free from drowsiness

he should stand firm in this mindfulness,

this is Divine Abiding here they say.

And not going to views, virtuous and possessed of insight,

having removed greed for sensual pleasures,

he will surely come no more to any womb.

PAMSUKULAGĀTHĀ

Verses for Recitation while taking Pamsukula Robes

(For the Dead)

Āniccā vata saṅkhārā	Uppādavayadhammino
Uppajjitvā nirujjhanti	Tesam vūpasamo sukkho.
Āniccā vata saṅkhārā	Uppādavayadhammino
Uppajjitvā nirujjhanti	Tesam vūpasamo sukkho.
Āniccā vata saṅkhārā	Uppādavayadhammino
Uppajjitvā nirujjhanti	Tesam vūpasamo sukkho.

Conditions truly they are transient with the nature to arise and cease

Having arisen, they then pass away; their calming, cessation – happiness arises

All kinds of beings surely will come to death; they have always died, will die

In the same way I shall surely die; doubt about this does not exist in me.

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***Aniccā vata sañkhārā, Uppādavaya dhammino,
Uppajjitvā nirujjhanti, tesam vūpasamo sukkho***