Abhidhamma Chanting
Abhidhamma Chanting

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. Paṭṭāna (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 Dhyamma 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 (Kathā-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, bereborn 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
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 (Prostrate once)

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

Supatipanno bhagavato sāvakasaṅgho Saṅgham namāmi (Prostrate Once)

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

ARADHANA TISARANA PANCASĪLĀ

(REQUEST FOR REFUGES AND FIVE PRECEPTS)

Mayam Bhante Tisaranena Sila Panca Yacama

Dutiyampi Mayam Bhante Tisaranena Sila Panca Yacam

Tatiyampi 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
Abhidhamma Chanting

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
(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 siskkhapadani 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
Abhidhamma Chanting

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 ARE 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.
Kusalā dhammā, akusalā dhammā, abyākatā dhammā.
Katame dhammā kusalā? Yasmim samaye kāmāvacaram
kusalam cittam upannam hoti somanassasahagatam
nāṇasampayuttam, rupā-rammanam vā saddārammanam vā
gandhārammanam vā rasā-rammanam vā
phottabbārammaṇam vā dhammadharmmaṇam vā yam yam vā
panrabbha, tasmin samaye phasso hoti, avikkhepo hoti, ye
vā pana tasmim samaye, aññepi atṭhi 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.
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

Saṅgho asaṅgaho: Saṅghitena asaṅghahitam,
asaṅghahitena saṅghahitam, Saṅghitena saṅghahitam,
asaṅghahitena asaṅghahitam, sampayogo, vippayogo,
sampayuttena vippayuttam, vippayuttena sampayuttam,
asaṅghahitam

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, aparīhā nadhammo.
Cetanābhabbo, anurakkhanābhabbo.
Puthuṇjano, gotrabhū, bhayūparato, abhayūparao.
Bhabbāgamano, abhabbāgamano. Niyato, aniyato.
Paṭippannako 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.
Abhidhamma Chanting

KATHĀ-VATTHU

Points of Controversy


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
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.
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, Asaṅkiliṭṭhasaṅkilesikā
dhammā, Asaṅkiliṭṭhasaṅkilesikā dhammā,
Asaṅkiliṭṭhasaṅkilesikā 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, Nevācayagāmino 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, Pañītā 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.
Sanidassanasappatghā dhammā, Anidassanasappatigha dhammā,
Anidassanāppatighā 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.
Abhidhamma Chanting

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.
Hetupaccayo, ārammaṇapaccayo, adhipaṭipaccayo, anantarapaccayo, samanantarapaccayo, sahajātapaccayo, aṇñamaṇiṇiṇapaccayo, missayapaccayo, upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kammapaccayo, vipākapaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayo.
KARANIYA METTASUTTA
(The discourse on loving kindness)

Karaṇīya-matta-kusalena
Sakko ujū ca suhujū ca
Santus-sako ca subharo ca
Santindriyo ca nipako ca
Na ca khuddam samācare
Sukhino vā khemino hontu
Ye keci pāṇabhūtatthi
Dīghā va ye mahantā vā
Dīthā vā ye ca adiṭṭhā
bhūtā vā sambhavesī vā
Na paro param nikubbetha
Byārosanā paṭīghasaṅṅā
Mātā yathā niyam puttam
Evampi sabba-bhūtesu
Mettaṅca sabba-lokasmim
Uddham adho ca tiriyaṅca
Tiṭṭhaṅcaram nisinno vā
Etam satim adhiṭṭheyya
Diṭṭhiṅca anupagamma
Kāmesu vineyya gedham

Yantam santam padam abhisamecca
Suvaco cassa mudu ana-timānī
Appakicco ca sallahuka-vutti
Appa-gabbo kulesu ananugiddho
Kiñci yena viññū pare upavadeyyum
Sabbe sattā bhavantu sukhitattā
Tasā vā thāvarā vā anavasesā
Majjhimā rassakā aṅukathulā
Ye ca dūre vasanti avidūre
Sabbe sattā bhavantu sukhitattā
nātimaṅṅetha katthaci nam kiñci
Naṅña-maṅṅassa dukkhamiccheyya
Āyusā eka-putta-manurakkhe
Mānasambhāvaye aparimāṇam
Mānasambhāvaye aparimāṇam
Asambādham averam asapattam
Sayāno vā yāva tassa vigatamiddho
Brahmametam viharam idhamāhu
Sīlavā dassanena sampanno
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,
Abhidhamma Chanting

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 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.
Verses for Recitation while taking Pamsukula Robes

(For the Dead)

Āniccā vata saṅkhārā  Uppādavayadhammino
Uppajjītva nirujjhanti  Tesam vūpasamo sukkho.

Āniccā vata saṅkhārā  Uppādavayadhammino
Uppajjītva nirujjhanti  Tesam vūpasamo sukkho.

Āniccā vata saṅkhārā  Uppādavayadhammino
Uppajjītva 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.
Abhidhamma Chanting

Anicca vata saṅkhārā, Uppādavaya dhammino,
Uppajjitvā nirujjhanti, tesam vūpasamo sukkho

Uttamayanmuni Buddhist Temple
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