



บทสวดสรรเสริญคุณพระรัตนตรัย

Chanting Text Paying Tribute to the Triple Gem's Virtues



พระยาศรีสุนทรโวหาร (น้อย อาจารย์ยางกูร)

Phraya Srisundaravohara (Noi Achâryânkura)

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พ.ศ. ๒๕๖๓ / CE 2020

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ศาสตราจารย์กิตติคุณ ดร.สมศีล ฌานวงศ์ แปลเป็นภาษาอังกฤษ  
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Cover: The original Phra Buddha Sodhara, or popularly known as Luang Pho  
Sothon, at Wat Sothon in Chachoengsao Province

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## อาร์มภพจน์

บทสวดสรรเสริญคุณพระรัตนตรัย เป็นบทประพันธ์ร้อยกรองของพระยาศรีสุนทรโวหาร (น้อย อาจารยางกูร) ชาวจังหวัดฉะเชิงเทรา ผู้เป็นนักการศึกษาชั้นแนวหน้าและปราชญ์ภาษาที่โดดเด่นของไทย ในรัชสมัยพระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว ผลงานของท่านเป็นประโยชน์อย่างยิ่งต่อประเทศชาติตลอดระยะเวลาที่ร่ายปีที่ผ่านมา โดยเฉพาะตำราเรียนชุดแรกๆ ที่เรียกว่า *แบบเรียนหลวง* และหนังสือ *คำนมัสการคุณานุคุณ* อันมี “บทสวดสรรเสริญคุณพระรัตนตรัย” เป็นส่วนต้น

ด้วยความรอบรู้ทั้งด้านพระพุทธศาสนาและด้านภาษากอปรกับความละเอียดละไมในเชิงกวีนิพนธ์ของท่าน บทสวดดังกล่าวข้างต้นจึงรจนาขึ้นมาอย่างวิจิตรบรรจงและไพเราะเพราะพริ้ง สมบูรณ์ทั้งอรรถและพยัญชนะ โดยเฉพาะอย่างยิ่ง เมื่อสวดด้วยทำนองสรภัญญะ ก็จะโน้มนำจิตของทั้งผู้สวดและผู้ฟังให้สงบ ผ่องแผ้ว เบิกบาน และเรีงร่า ให้เจริญศรัทธาในพระไตรรัตนัน์ แจ่มจรัสเจิดจ้าทางปัญญา และนำพาสิริมงคลสู่ชีวิตอีกโสดหนึ่ง

โดยปรารภวาระครบรอบ ๒๐๐ ปีชาตีกาลของท่านผู้ประพันธ์ อันจะมาถึงในปีพุทธศักราช ๒๕๖๕ นี้ จังหวัดฉะเชิงเทราจึงดำเนินโครงการจัดพิมพ์เผยแพร่ผลงานวรรณกรรมของท่าน เพื่อเชิดชูเกียรติ และรำลึกถึงคุณูปการอันเอกอุที่มีต่อ

ประเทศไทย ส่วนหนังสือ *บทสวดสรรเสริญคุณพระรัตนตรัย*  
ฉบับนี้ ศาสตราจารย์กิตติคุณ ดร.สมศีล ฌานวงศ์ ราชบัณฑิต  
รับภาระในการแปลเป็นภาษาอังกฤษ ทั้งยังถ่ายทอดเสียงอ่าน  
ด้วยอักษรโรมัน และเรียบเรียงอธิบายศัพท์ธรรมะที่สำคัญ  
บางคำให้อีกด้วย

จังหวัดฉะเชิงเทราจึงขอขอบพระคุณท่านผู้แปลและผู้มีส่วน  
เกี่ยวข้องทุกท่าน หวังว่าบทสวดอันทรงคุณค่านี้จักเป็นที่รู้จัก  
แพร่หลายในหมู่ผู้อ่านระดับนานาชาติ และเป็นปัจจัยเกื้อหนุน  
สันติสุขที่มั่นคงและยั่งยืนในโลกตลอดไป

นายระพี ผ่องบุพกิจ  
ผู้ว่าราชการจังหวัดฉะเชิงเทรา  
ธันวาคม ๒๕๖๒

## FOREWORD

*Chanting Text Paying Tribute to the Triple Gem's Virtues* was written in verse by Phraya Srisundaravohara (Noi Achâryânkura), a Chachoengsao native who was a foremost educationist and eminent language scholar of Thailand during the reign of His Majesty King Rama V. His works have been greatly beneficial to the country for over a century—especially his first set of textbooks referred to as *Baep Rian Luang* [Royal Schoolbooks] and his book entitled *Kham Namatsakan Khunanukhun* [Chanting Words Paying Homage to Virtues, Great and Small], with “Chanting Text Paying Tribute to the Triple Gem's Virtues” constituting its initial portion.

Through the author's well-rounded knowledge of both Buddhism and languages, coupled with his poetic finesse, the aforementioned chanting text was meticulously and eloquently composed, perfect in both content and expression. Especially when intoned in *sarabhañña* style, it will all the more induce the chanters and listeners alike to have peaceful, lucid, joyous, and cheerful minds while cultivating their faith in the Three Jewels, illuminating their wisdom, and bringing prosperity to their lives as well.

Addressing the author's forthcoming bicentennial birth anniversary in 2022, the Province of Chachoengsao has carried out a project to publish his literary works for dissemination in his honor and in remembrance of his sterling contributions to the country. As for the present volume of *Chanting Text Paying Tribute to the Triple Gem's Virtues*, Professor Emeritus Dr. Somseen Chanawangsa, Fellow of the Royal Society of Thailand, has undertaken the burden of rendering the text into English as well as providing the Romanized transcription and compiling the annotations of certain significant terms in the Dhamma.

The Province of Chachoengsao would thus like to express its gratitude to the translator and all the parties concerned. It is hoped that this gem of a chanting text will be widely known to the international audience and serve as a contributing factor to stable and sustainable peace and happiness in the world forever.

**Rapee Phongbupakicha**  
Governor of Chachoengsao Province  
December 2019

## Translator's Acknowledgment and Dedication

I wish to express my appreciation and gratitude to the Most Venerable Somdet Phra Buddhaghosacharya (P. A. Payutto) for his kind help in checking an earlier version of the English translation of this tripartite chanting text to ensure that it is in line with the original content. Furthermore, he has graciously given me the permission to draw upon resources from his *Dictionary of Buddhism* and *Dictionary of Buddhist Terms* in compiling the annotations of the translated text. The responsibility for the final version of the entire content of this book, however, is all mine.

I would also like to dedicate the English translation of the chanting text and the compilation of this book to the original author in recognition and remembrance of his great contributions to Thailand's education in general and his insights and influence in the area of teaching the Thai language in particular.

**Somseen Chanawangsa**

December 2019



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ภาค ๑

บทสวดสรรเสริญคุณพระรัตนตรัย



Section A

Chanting Text Paying Tribute to the Triple Gem's<sup>1</sup> Virtues

## (๑) บทสวดสรรเสริญพระพุทธรูป

องค์ใดพระสัมพุทธ	สุวิสุทธิสันดาน
ตัมมุลเกลศมาร	บมิหม่นมิหมองมัว
หนึ่งนัยพระทัยท่าน	ก็เบิกบานคือดอกบัว
ราตีบพันพัว	สวคนธกำจร
องค์ใดประกอบด้วย	พระกรุณาตั้งสาคร
โปรดหมู่ประชากร	มละโอฆกัณดาร
ชี้ทางบรรเทาทุกข์	และชี้สุขเกษมศานต์
ชี้ทางพระนฤพาน	อันพ้นโศกวิโยคภัย
พร้อมเบญจพิชจัก-	ชุกร์สริมลใส
เห็นเหตุที่ไกลไกล	ก็เจนจบประจักษ์จริง
กำจัดน้ำใจหยาบ	สันดานบาปแห่งข้ายหญิง
สัตว์โลกได้พึงพิง	มละบาปบำเพ็ญบุญ
ข้าขอประณตนม	ศิระเกล้าบังคมคุณ
สัมพุทธรูปการุญ-	ณภาพนั้นนรินทร์ ๗

## (1) Chanting Text Paying Tribute to the Buddha's Virtues

He who is a Self-Enlightened One,<sup>2</sup>  
 whose succession of mental states is thoroughly purified,  
 has severed the Māra of defilements by the roots,<sup>3</sup>  
 hence without being stained or tarnished.

In one sense, His heart,  
 joyously bloomed, is a lotus,  
 not entangled with any taints,  
 radiating its fragrance.

He who is endowed  
 with compassion,<sup>4</sup> as great as a sea,  
 salvages the multitude of people  
 to abandon the ocean of rebirth,<sup>5</sup> which is hard to cross.

Indicating the way of alleviating suffering  
 and pointing out the happiness that is secure and serene,  
 He shows the path to nibbāna,<sup>6</sup>  
 which transcends grief and parts with peril.

Equipped with the Five Kinds of Eyes,<sup>7</sup>  
 luminous, spotless, and clear,  
 He sees causations, proximate and remote,  
 absolutely knowing all as actually manifest.

He eradicates the coarse spirits,  
 the successions of vicious mental states, of males and females,  
 the world beings thus getting to take Him as refuge  
 in forsaking evil and cultivating merit.

May I prostrate myself,  
 with my head downward, in humble reverence to the virtues  
 of the Self-Enlightened One  
 for the state of His compassion, forever!

## (๒) บทสวดสรรเสริญพระธรรมคุณ

ธรรมะคือคุณากร	ส่วนชอบสาธ
ดุจดวงประทีปจรัสวาล	
แห่งองค์พระศาสดาจารย์	ส่องสัตว์สันดาน
สว่างกระจ่างใจมณฑ์	
ธรรมไฉนบโद्यมรรคผล	เป็นแปดพึงยล
และแก้กับทั้งนฤพาน	
สมญาโลกอุดรพิสดาร	อันลึกไ้อพาร
พิสุทธิ์พิเศษสุกใส	
อีกธรรมต้นทางครรไล	นามขนานขานไซ
ปฏิบัติปริยัติเป็นสอง	
คือทางดำเนินดุจคลอง	ให้ล่องลุปอง
ยังโลกอุดรโดยตรง	
ข้าขอโอรนอ้อนสุดมงค์	นบธรรมจำนง
ด้วยจิตและกายวาจา ฯ	

## (2) Chanting Text Paying Tribute to the Dhamma's Virtues

The Dhamma is the source of goodness,  
which is righteous and virtuous,  
like a brilliant light.

Pertaining to the Founder-Teacher,  
it shines on the sentient beings' successions of mental states  
to brighten up and elucidate their dull minds.

Those Dhamma states, when counted by the paths and fruitions,<sup>8</sup>  
are to be regarded as eight in number,  
and nine with nibbāna included,

They are known by the epithet of the supramundane,<sup>9</sup> which is intricate,  
profound, exalted,  
pure, extraordinary, and bright.

Again, the Dhamma has, at the outset of its path for one to go along,  
what are referred to by the parallel appellations  
of practice and study, representing the two sides of the Teaching.<sup>10</sup>

It is the course through which to move, like a canal,  
that leads, as aimed,  
directly to the supramundane.

May I bow my head  
with the intent of paying homage to the Dhamma  
by mind, by body, and by speech!<sup>11</sup>

## (๓) บทสวดสรรเสริญพระสังฆคณา

สงฆ์ไตรสาวกศาสตร์ดา	รับปฏิบัติมา
แต่องค์สมเด็จพระอมรินทร์	
เห็นแจ้งจตุลัจจะริจบรร-	ลุทางที่อัน
ระงับและดับทุกข์ภัย	
โดยเสด็จพระผู้ตรัสไตร	ปัญญาส่องใส
สะอาดและปราศมัวหมอง	
เห็นทางทางเข้าค้ำปกป้อง	บมิลำพอง
ด้วยกายและวาจาใจ	
เป็นเนืองนาบุญอันไพ-	ศาลแต่โลกภัย
และเกิดพิบูลย์พูนผล	
สมญาเอวรสทศพล	มีคุณอนันต์
อเนกจะนับเหลือตรา	
ข้าขอนบหม่อมพระศรา-	พาทรงคุณา-
นุคุณประดุจรำพัน	
ด้วยเดชบุญข้าอภิวินท์	พระไตรรัตน์อัน
อุตมดิเรกนิรติศัย	
จงช่วยขจัดโทษภัย	อันตรายใดใด
จงดับและกลับเสียมคฺฐนัย ๗	

### (3) Chanting Text Paying Tribute to the Sangha's Virtues

Those members of the Sangha, who are the Founder's disciples,  
have inherited their practice  
from the Blessed One.<sup>12</sup>

They have realized the Four Truths<sup>13</sup>  
and achieved the path  
that ceases and quenches pain and peril.

Following in the footsteps of the One Enlightened of the Three Worlds,<sup>14</sup>  
they possess lucid wisdom,  
being clean and immaculate.

Far removed from the malevolent course of enemies, namely defilements,<sup>15</sup>  
they are free from any conceit  
in deeds, in words, and in thoughts.

They constitute a vast field of merit  
for the world  
and engender fruitions in great abundance.

Known by the epithet of offspring of the One with the Ten Powers,<sup>16</sup>  
they have virtues, infinite  
and multifarious beyond enumeration and determination.

May I pay respect to those disciples  
with the virtues, great and small,  
as previously delineated.

Given the power of the merit from my reverential salutation  
to the Three Jewels,<sup>17</sup>  
supreme, eminent, and highly noble,  
may this help eliminate all perils;  
may any dangers  
be extinguished and become exterminated!



## Notes

The term *sarabhañña*, mentioned in the foreword of the present volume, literally means “reciting [the Dhamma] by voice,” or “[the Dhamma] to be recited by voice.” Instead of stating, describing, and explaining the Dhamma content by words such as called *dhamma-kathā* “Dhamma discourse,” it is the use of voice as a tool for reciting or expounding the Dhamma. More specifically, it is using a voice attentively uttered delicately and meticulously, with a mind of loving-kindness, and in reverence to the Dhamma. The voice used for this purpose should be distinct, smooth, harmonious, even, melodious, sweet-sounding, gentle, and aurally attractive, or pleasant to the ears, at an appropriate level. This is to effectively convey the Dhamma content, either based mainly on existing material or well compiled anew, right to the listeners’ hearts. Sarabhañña was originally allowed by the Buddha to the monks as an alternative mode of expounding the Dhamma tunefully as described above. The term has subsequently been employed to designate a particular style of such chanting.

1. The Triple Gem (*ratanattaya*) is comprised of the following:
  - (1) *buddha-ratana*, the gem of the Buddha: the Self-Enlightened One, who was the Teacher and Founder of Buddhism
  - (2) *dhamma-ratana*, the gem of the Dhamma: the Doctrine, the Buddha’s Teaching
  - (3) *saṅgha-ratana*, the gem of the Sangha: the Order, the Buddha’s noble disciples collectively
2. There are three types of Enlightened Ones (*buddha*) recognized in the Pali Buddhist Commentaries as follows:
  - (1) *sammā-sambuddha*: a Perfectly or Fully Self-Enlightened One, or a Self-Enlightened One—often referred to simply as a Buddha “Enlightened One”
  - (2) *pacceka-buddha*: an Individually Enlightened One, or a private Buddha

- (3) *anubuddha*: one having reached Enlightenment only after following the Teaching of a Perfectly Self-Enlightened One, i.e. an arahant disciple
3. The Pali term *māra* means “the killer.” *Māra*, often called “*Māra the Evil One*,” is the agent of destruction which prevents world beings from deliverance from the round of rebirth. There are five kinds of *Māra*—one is a real being, i.e. *devaputta-māra*, and the others personified—as follows:
- (1) *kilesa-māra*, *Māra* of defilements
  - (2) *khandha-māra*, *Māra* of aggregates
  - (3) *abhisankhāra-māra*, *Māra* of kamma-formations
  - (4) *devaputta-māra*, *Māra* as deity
  - (5) *maccu-māra*, *Māra* as death
- As regards defilements, the first three major types are identical with the three unwholesome roots (*akusalamūla*)—greed (*lobha*), hatred (*dosa*), and delusion (*moha*)—which are the root causes of evil. See also Note 15.
4. The three major virtues of the Buddha (*buddhaguṇa*) are as follows:
- (1) *paññā-guṇa*, the virtue of wisdom, by which He has become a Perfectly Self-Enlightened One, having realized the Four Noble Truths
  - (2) *visuddhi-guṇa*, the virtue of purity, as a result of having cleansed His mind of all defilements
  - (3) *karuṇā-guṇa*, the virtue of compassion, out of which He has set in motion the Wheel of the Dhamma, thereby salvaging the world beings to be liberated from the round of rebirth
5. “The ocean of rebirth” or “the flood of samsara” is the rendition of the metaphorical use of the Pali term *ogha* “expanse of water, flood” specifically in the expression “the *ogha* namely *samsāra*.”
6. Nibbāna, the total extinction of defilements and sufferings, is the summum bonum of Buddhism.

7. The Five Kinds of Eyes possessed by the Buddha, usually referred to as the Buddha's Five Eyes (*pañcacakkhū*), are as follows:
  - (1) *māmsa-cakkhu*, the Flesh Eye, exceptionally powerful and sensitive
  - (2) *dibba-cakkhu*, the Divine Eye, i.e. knowledge of the decease and rebirth of beings
  - (3) *paññā-cakkhu*, the Wisdom Eye, by which the Buddha became Enlightened
  - (4) *buddha-cakkhu*, the Buddha Eye, i.e. knowledge of the different dispositions and states of faculties of beings
  - (5) *samanta-cakkhu*, the All-Seeing Eye, i.e. omniscience
8. The nine supramundane states (*lokuttaradhamma*) include the four paths, the four fruitions, and nibbāna. The four paths are as follows:
  - (1) *sotāpatti-magga*, the path of stream-entry
  - (2) *sakadāgāmi-magga*, the path of once-returning
  - (3) *anāgāmi-magga*, the path of non-returning
  - (4) *arahatta-magga*, the path of arahantship
 Corresponding to the four paths are the four fruitions, as follows:
  - (1) *sotāpatti-phala*, the fruition of stream-entry
  - (2) *sakadāgāmi-phala*, the fruition of once-returning
  - (3) *anāgāmi-phala*, the fruition of non-returning
  - (4) *arahatta-phala*, the fruition of arahantship
9. The term "supramundane" (*lokuttara*) means "transcendental, i.e. beyond the Three Worlds," and is the opposite of "mundane" (*lokiya*), which means "worldly, i.e. pertaining to the Three Worlds."
10. The two sides of the Teaching are as follows:
  - (1) *pariyatti*, the study of the Scriptures
  - (2) *paṭipatti*, the practice in accordance with the Scriptures
 These two sides thus constitute the outset of the course leading to *paṭivedha*, the attainment of the end results of the practice.

11. A volitional action (*kamma*) can be performed by body, by speech, or by mind, manifesting respectively in deeds, in words, or in thoughts.
12. The Blessed One (*bhagavantu*) is an epithet of the Buddha, who is fortunate in accomplishing whatever He does.
13. The Four Truths (*catusacca*), or the Four Noble Truths (*caturā-riyasacca*), are as follows:
  - (1) *dukkha-sacca*, the truth of suffering
  - (2) *dukkhasamudaya-sacca*, the truth of the cause of suffering
  - (3) *dukkhanirodha-sacca*, the truth of the cessation of suffering
  - (4) *dukkhanirodhagāminīpaṭipadā-sacca*, the truth of the path leading to the cessation of suffering
14. “The Three Worlds” (*tiloka*) are as follows:
  - (1) *kāma-loka*, the Sense World
  - (2) *rūpa-loka*, the Material World
  - (3) *arūpa-loka*, the Immaterial World
 The One Enlightened of the Three Worlds is an epithet of the Buddha.
15. Defilements (*kilesa*) are mental states that cloud the mind and result in unwholesome actions leading to all sorts of trouble and misery. They are thus called enemies of world beings particularly for preventing them from liberation from the round of repeated birth and death, and personified as a kind of Māra, namely the Māra of defilements (*kilesa-māra*), as mentioned in Note 3.
16. The One with the Ten Powers (*dasabala*) is an epithet of the Buddha. The Buddha’s Ten Powers, originally referred to in Pali as *tathāgatañāṇa* “the Thus-Gone One’s knowledge,” are as follows:
  - (1) *thānānuṭṭhāna-ñāṇa*: knowledge of possibilities and impossibilities
  - (2) *kammavipāka-ñāṇa*: knowledge of the results of kamma
  - (3) *sabbatthagāminīpaṭipadā-ñāṇa*: knowledge of the practices leading to all destinies and all goals

- (4) *nānādhātu-ñāṇa*: knowledge of the world with its many different elements
  - (5) *nānādhimuttika-ñāṇa*: knowledge of the different dispositions of beings
  - (6) *indriyaparopariyatta-ñāṇa*: knowledge of the states of faculties of beings
  - (7) *jhānādisaṅkilesādi-ñāṇa*: knowledge of defilement cleansing and emergence in the cases of meditations, liberations, concentrations, and attainments
  - (8) *pubbenivāsānussati-ñāṇa*: knowledge of the remembrance of former existences
  - (9) *cutūpapāta-ñāṇa*: knowledge of the decease and rebirth of beings
  - (10) *āsavakkhaya-ñāṇa*: knowledge of the exhaustion of mental intoxicants
17. Synonymous with the term “Triple Gem (*ratanattaya*),” the term “Three Jewels (*tiratana*)” refers to (1) the jewel of the Buddha, (2) the jewel of the Dhamma, and (3) the jewel of the Sangha.

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## ภาค ๒

บทสวดสรรเสริญคุณพระรัตนตรัย

พร้อมทั้งคำถ่ายเสียงด้วยอักษรโรมัน  
และคำแปลภาษาอังกฤษวรรคต่อวรรค



## Section B

Chanting Text Paying Tribute to the Triple Gem's Virtues<sup>1</sup>  
with line-by-line Romanized transcription and English translation

## Key to the Romanized transcription symbols

Following the Royal Society of Thailand's transcription system, the one employed here has two major modifications: the use of the open *o* (ɔ), which is not used in regular English spelling, and the use of *j* to help disambiguate the digraph *ch*. The inventory of vowels below also differs from what is often found in typical Thai textbooks, where the analysis is orthographically oriented rather than truly phonetic. Since the so-called vowels *am*, *an*, *ri*, *roe*, *rue*, and *lue* in the Royal Society's scheme are not purely vocalic, they are not included here. Under the present paradigm, each symbol or group of symbols represents either a short or a long vowel, whether simple or compound, except where there is no such sound in actual use. Also, no tone marks or numbers are added. In the tables below, for each symbol unit, a sample English word is given, where applicable or necessary, that includes the Thai sound's nearest, if not exact, equivalent so as to illustrate how the sound in question is to be made. The abbreviation <BrE> or <AmE> is inserted where necessary to specify that the vowel quality in question is peculiar respectively to either General British or General American pronunciation. Finally, the entire transcription below, with a middle dot inserted to mark a syllable boundary, is meant to serve merely as an approximate guide to show how each syllable of the chanting text might sound like.

### Consonants

b	<i>b</i> as in <i>bet</i>	n	<i>n</i> as in <i>net</i>
ch	aspirated <i>ch</i> as in <i>cheer</i>	ng	<i>ng</i> as in <i>sing</i>
d	<i>d</i> as in <i>den</i>	p	unaspirated <i>p</i> as in <i>spy</i>
f	<i>f</i> as in <i>fat</i>	ph	aspirated <i>p</i> as in <i>pie</i>
h	<i>h</i> as in <i>hat</i>	r	trilled <i>r</i> sound
j	akin to <i>j</i> in <i>jeer</i> but voiceless	s	<i>s</i> in <i>set</i>
k	unaspirated <i>k</i> as in <i>ski</i>	t	unaspirated <i>t</i> as in <i>sty</i>
kh	aspirated <i>k</i> as in <i>key</i>	th	aspirated <i>t</i> as in <i>tie</i>
l	<i>l</i> as in <i>let</i>	w	<i>w</i> as in <i>wet</i>
m	<i>m</i> as in <i>met</i>	y	<i>y</i> as in <i>yet</i>

### Simple vowels

- a the short *a* akin to *u* as in *fun*; the long *a* akin to *a* as in *fa*
- e the short *e* akin to *e* as in *then*; the long *e* akin to *ey* as in *they* when pronounced as a monophthongal long vowel instead of a diphthong
- i the short *i* akin to *i* as in *did*; the long *i* akin to *ee* as in *deed*
- o the long *o* akin to *o* in *mode* <AmE> when pronounced as a monophthongal long vowel instead of a diphthong; the short *o* akin to its long counterpart shortened
- ɔ the short *ɔ* akin to *o* as in *don* <BrE>; the long *ɔ* akin to *aw* as in *dawn* <AmE>
- u the short *u* akin to *u* in *pull*; the long *u* akin to *oo* as in *pool*
- æ the short *æ* akin to *a* as in *cat*; the long *æ* akin to *a* as in *can*
- œ the short *œ* akin to *a* as in *ago*; the long *œ* akin to *er* as in *term* <BrE>
- ue the short *ue* akin to the vowel quality preceding a syllabic consonant as in *prism*; the long *ue* akin to its short counterpart lengthened

### Compound vowels

- ai the compound vowel of *a* + *i*; the short *ai* akin to *i* as in *tight*; the long *ai* akin to *i* as in *tie*
- ao the compound vowel of *a* + *o*; the short *ao* akin to *ou* as in *bout*; the long *ao* akin to *ou* as in *bow*
- ia the compound vowel of *i* + *a*; the short *ia* akin to *ear* as in *hear* <BrE>; the long *ia* akin to its short counterpart lengthened
- ɔi the compound vowel of *ɔ* + *i*, akin to *oy* as in *boy*
- ua the compound vowel of *u* + *a*; the short *ua* akin to *ur* as in *jury* <BrE>; the long *ua* akin to its short counterpart lengthened
- eo the compound vowel of *e* + *o*
- io the compound vowel of *i* + *o*
- oi the compound vowel of *o* + *i*
- ui the compound vowel of *u* + *i*
- aeo the compound vowel of *æ* + *o*
- oei the compound vowel of *œ* + *i*
- iao the compound vowel of *ia* + *o*
- uai the compound vowel of *ua* + *i*
- uea the compound vowel of *ue* + *a*
- ueai the compound vowel of *uea* + *i*



บทสวดสรรเสริญคุณพระรัตนตรัย

[bot·suat·san·soen·khun·phra·rat·ta·na·traɪ]

Chanting Text Paying Tribute to the Triple Gem's Virtues

(๑) บทสวดสรรเสริญพระพุทธคุณ

[bot·suat·san·soen·phra·phut·tha·khun]

(1) Chanting Text Paying Tribute to the Buddha's Virtues

องค์ใดพระสัมพุทธ [ong·dai·phra·sam·phut]

He who is a Self-Enlightened One,

สุวิสุทธานันดาน [su·wi·sut·tha·san·dan]

whose succession of mental states are thoroughly purified,

ตัดมูลเกลศมาร [tat·mun·ka·let·sa·man]

has severed the Māra of defilements by the roots,

บมิหม่นมิหมองมัว [bɔ·mi·mon·mi·mɔng·mua]

hence without being stained or tarnished.

หนึ่งนัยพระทัยท่าน [nueng·nai·phra·thai·than]

In one sense, His heart,

ก็เบิกบานคือดอกบัว [kɔ·boek·ban·khue·dɔk·bua]

joyously bloomed, is a lotus,

ราศิบบพันพัว [ra·khi·bɔ·phan·phua]

not entangled with any taints,

สุวคณธกำจร [su·wa·khon·tha·kam·jɔn]

radiating its fragrance.

องค์ใดประกอบด้วย [ong·dai·pra·kɔp·duai]

He who is endowed

พระกรุณาดังสาคร	[phra·ka·ru·na·dang·sa·khon]
with compassion, as great as a sea,	
โปรดหมู่ประชากร	[prot·mu·pra·cha·kon]
salvages the multitude of people	
มละโอฆกัณดาร	[ma·la·o·kha·kan·dan]
to abandon the ocean of rebirth, which is hard to cross.	
ชี้ทางบรรเทาทุกข์	[chi·thang·ban·thao·thuk]
Indicating the way of alleviating suffering	
และชี้สุขเกษมสันต์	[lae·chi·suk·ka·sem·san]
and pointing out the happiness that is secure and serene,	
ชี้ทางพระนฤพาน	[chi·thang·phra·na·rue·phan]
He shows the path to nibbāna,	
อันพ้นโศกวิโยคภัย	[an·phon·sok·wi·yok·phai]
which transcends grief and parts with peril.	
พร้อมเบญจพิรจก-	[phrom·ben·ja·phit·tha·jak]
Equipped with the Five Kinds of Eyes,	
มจรัสวิมลใส	[su·ja·rat·wi·mon·sai]
luminous, spotless, and clear,	
เห็นเหตุที่ใกล้ไกล	[hen·het·thi·klai·klai]
He sees causations, proximate and remote,	
ก็เจนจบประจักษ์จริง	[ko·jen·jop·pra·jak·jing]
absolutely knowing all as actually manifest,	
กำจัดน้ำใจหยาบ	[kam·jat·nam·jai·yap]
He eradicates the coarse spirits,	

สันดานบาปแห่งชายหญิง [san·dan·bap·haeng·chai·ying]  
 the successions of vicious mental states, of males and females,  
 สัตว์โลกได้พึ่งพิง [sat·lok·dai·phueng·phing]  
 the world beings thus getting to take Him as refuge  
 มละบาปบำเพ็ญบุญ [ma·la·bap·bam·phen·bun]  
 in forsaking evil and cultivating merit.  
 ข้าขอประณตน์อม [kha·khǎw·pra·not·nom]  
 May I prostrate myself,  
 ศีระเกล้าบังคมคุณ [si·ra·klaow·bang·khom·khun]  
 with my head downward, in humble reverence to the virtues  
 สัมพุทธการุญ- [sam·phut·tha·ka·run]  
 of the Self-Enlightened One  
 ญาณันนिरันดร [ya·phap·nan·ni·ran·don]  
 for the state of His compassion, forever!

(๒) บทสวดสรรเสริญพระธรรมคุณ

[bot·suat·san·soen·phra·tham·ma·khun]

(2) Chanting Text Paying Tribute to the Dhamma's Virtues

ธรรมะคือคุณากร [tham·ma·khue·khu·na·kon]  
 The Dhamma is the source of goodness,  
 ส่วนชอบสาทร [suan·chǎp·sa·thǎn]  
 which is righteous and virtuous,  
 ดุดวงประทีปชัชวาล [dut·duang·pra·thip·chat·cha·wan]  
 like a brilliant light.

แห่งองค์พระศาสดาจารย์ [haeng·ong·phra·sat·sa·da·jan]

Pertaining to the Founder-Teacher,

ส่องสว่างสันดาน [song·sat·san·dan]

it shines on the sentient beings' successions of mental states,

สว่างกระจ่างใจมนต์ [sa·wang·kra·jang·jai·mon]

to brighten up and elucidate their dull minds.

ธรรมใดนับโดยมรรคผล [tham·dai·nap·doi·mak·phon]

Those Dhamma states, when counted by the paths and fruitions,

เป็นแปดเพียงล [pen·paet·phueng·yon]

are to be regarded as eight in number,

และเก้ากับทั้งนฤพาน [lae·kao·kap·thang·na·rue·phan]

and nine with nibbāna included.

สมญาโลกอุดรพิสดาร [som·ya·lok·u·don·phit·sa·dan]

They are known by the epithet of the supramundane, which is intricate,

อันลึกโอฬาร [an·luek·o·lan]

profound, exalted,

พิสุทธิ์พิเศษสุกใส [phi·sut·phi·set·suk·sai]

pure, extraordinary, and bright.

อีกธรรมต้นทางครุโล [ik·tham·ton·thang·khan·lai]

Again, the Dhamma has, at the outset of its course for one to go along,

นามขนานขนานใจ [nam·kha·nan·khan·khai]

what are referred to by the parallel appellations

ปฏิบัติปริยัติเป็นสอง [pa·ti·bat·pa·ri·yat·pen·song]

of practice and study, representing the two sides of the Teaching.

คือทางดำเนินดูจกลอง [khue-thang-dam-noen-dut-ja-khlong]

It is the course along which to move, like a canal,

ให้ล่องลุปอง [hai-luang-lu-pong]

that leads, as aimed,

ยังโลกอุดรโดยตรง [yang-lok-u-don-doi-trong]

directly to the supramundane.

ข้าขอโอนอ่อนอุตมงค์ [kha-kho-on-on-ut-ta-mong]

May I bow my head

นบธรรมจ้านง [nop-tham-jam-nong]

with the intent of paying homage to the Dhamma

ด้วยจิตและกายวาจา [duai-jit-lae-kai-wa-ja]

by mind, by body, and by speech!

(๓) บทสวดสรรเสริญพระสังฆคุณ

[bot-suat-san-soen-phra-sang-kha-khun]

(3) Chanting Text Paying Tribute to the Sangha's Virtues

สงฆ์ใดสาวกศาสดา [song-dai-sa-wok-sat-sa-da]

Those members of the Sangha, the Founder's disciples,

รับปฏิบัติมา [rap-pa-ti-bat-ma]

have inherited their practice

แต่องค์สมเด็จพระวันต์ [tae-ong-som-det-pha-kha-wan]

from the Blessed One.

เห็นแจ้งจตุสัจเสรีจบรร- [hen-jaeng-ja-tu-sat-set-ban]

They have realized the Four Truths

ลุทางที่อัน [lu·thang·thi-an]  
 and achieved the path  
 ระงับและดับทุกข์ภัย [ra-ngap·lae-dap·thuk·phai]  
 that ceases and quenches pain and peril.  
 โดยเสด็จพระผู้ตรัสไตร [doi-sa-det·phra·phu·trat·sa·trai]  
 Following in the footsteps of the One Enlightened of the Three Worlds,  
 ปัญญาฟ่องใส [pan-ya-phong·sai]  
 they possess lucid wisdom,  
 สะอาดและปราศมัวหมอง [sa-at·lae-prat-mua·mong]  
 being clean and immaculate.  
 เหนห่างทางข้าศึกปอง [hoen·hang·thang·kha-suek·pong]  
 Far removed from the malevolent course of enemies, namely defilements,  
 บมิลำพอง [bo-mi-lam-phong]  
 they are free from any conceit  
 ด้วยกายและวาจาใจ [duai-kai-lae-wa·ja·jai]  
 in deeds, in words, and in thoughts.  
 เป็นเนื่อนาบุญอันไพ- [pen-nuea-na·bun-an·phai]  
 They constitute a vast field of merit  
 ศาลแด่โลกัย [san-dae-lo·kai]  
 for the world  
 และเกิดพิบูลย์พูนผล [lae-koet-phi·bun-phun·phon]  
 and engender fruitions in great abundance.  
 สมญาเอารสทศพล [som-ya-ao·rot·thot-sa·phon]  
 Known by the epithet of offspring of the One with the Ten Powers,

มีคุณอนันต์ [mi·khun·a·non]  
 they have virtues, infinite  
 อเนกจะนับเหลือตรา [a·nek·ja·nap·luea·tra]  
 and multifarious beyond enumeration and determination.  
 ข้าขอนบหมู่พระศรา- [kha·khə·nop·mu·phra·sa·ra]  
 May I pay respect to those disciples  
 พกทรงคุณา- [phok·song·khu·na]  
 with the virtues, great and small,  
 นุคุณประจรรำพัน [nu·khun·pra·dut·ja·ram·phan]  
 as previously delineated.  
 ด้วยเดชบุญข้าอภิวันท์ [duai·det·bun·kha·a·phi·wan]  
 Given the power of the merit from my reverential salutation  
 พระไตรรัตน์อัน [phra·traī·rat·an]  
 to the Three Jewels,  
 อุดมดิเรกนิรัตติสัย [u·dom·di·rek·ni·rat·ti·sai]  
 supreme, eminent, and highly noble,  
 จงช่วยขจัดไพภัย [jong·chuai·kha·jat·phoi·phai]  
 may this help eliminate all perils;  
 อันตรายใดใด [an·ta·rai·dai·dai]  
 may any dangers  
 จงดับและกลับเสื่อมศูนย์ [jong·dap·lae·klap·sueam·sun]  
 be extinguished and become exterminated!



## About the Author

Phraya Srisundaravohara was born as Noi to the family of Thongdi and Bua in Chachoengsao Province on July 5, 1822, in the reign of King Rama II. He first learned to read and write from his eldest brother, a Buddhist monk at Wat Sothon in his home province. He was subsequently ordained as a novice at Wat Saket in Bangkok in 1835 and received his higher ordination in 1843. A Buddhist scholar having passed the fifth grade of Pali studies, he was learned in Buddhism as well as the Thai, Pali, and Khmer languages.

After leaving monkhood in 1853, he started his civil service career in the royal court of King Rama IV. During the succeeding reign, he served further in a variety of important positions and capacities. Particularly, he assisted King Rama V in modernizing the Thai educational system, including serving as a Thai-language tutor in the royal court and as the first Principal of the Royal School. He was eventually promoted as Phraya Srisundaravohara, before his demise in 1891 at the age of 69. Posthumously given the surname Achâryânkura by King Rama VI, he has since become known as “Phraya Srisundaravohara (Noi Achâryânkura).”

Although recognized as a foremost educationist, he was arguably even more celebrated as a linguistic expert, highly lauded as “the supreme court of the Thai language” and popularly known for his multi-volume set of Thai-language instruction textbooks. In particular, his magnum opus, “Chanting Text Paying Homage to the Triple Gem’s Virtues,” has been intoned in sarabhañña style by generation after generation of school children all over the country even to this day.



## About the Translator

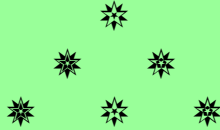
Dr. Somseen Chanawangsa (b. 1950), Professor Emeritus of English at Chulalongkorn University Language Institute and Fellow in Linguistics at the Royal Society of Thailand, received his BA in English and Philosophy and MA in English from Chulalongkorn University in Bangkok, and subsequently his MS and PhD in Linguistics from Georgetown University in Washington, DC. He is now a freelance linguist, translator, writer, and lecturer.



Since 1996, at the invitation of the then Office of the National Culture Commission, he has been serving as academic assistant to Bhikkhu P. A. Payutto (the then Venerable Phra Dhammapitaka and currently the Most Venerable Somdet Phra Buddhaghosacharya), Distinguished Scholar in Culture (and now also Honorary Fellow in Religion at the Royal Society of Thailand).

He has to date translated several of the Venerable's Dhamma books into English, particularly *The Pali Canon: What a Buddhist Must Know* and *The Nectar of Truth: A Selection of Buddhist Aphorisms*. He was responsible for digitizing the Venerable's two dictionaries on Buddhism, which have since been republished in book form as well.

His wife, Dr. Wipah Chanawangsa, PhD, a linguist and retired Associate Professor of English at Sukhothai Thammathirat Open University, and their two children, Dr. Pawana Chanawangsa, MD, a cardiovascular thoracic surgeon and lecturer at Thammasat University, and Dr. Panya Chanawangsa, PhD, a software development engineer at Amazon Web Services in Seattle, have all assisted him over the years in one way or another in his Dhamma book projects.



Given the power of the merit of my reverential salutation  
to the Three Jewels,  
supreme, eminent, and highly noble,  
may this help eliminate all perils;  
may any dangers  
be extinguished and become exterminated!

