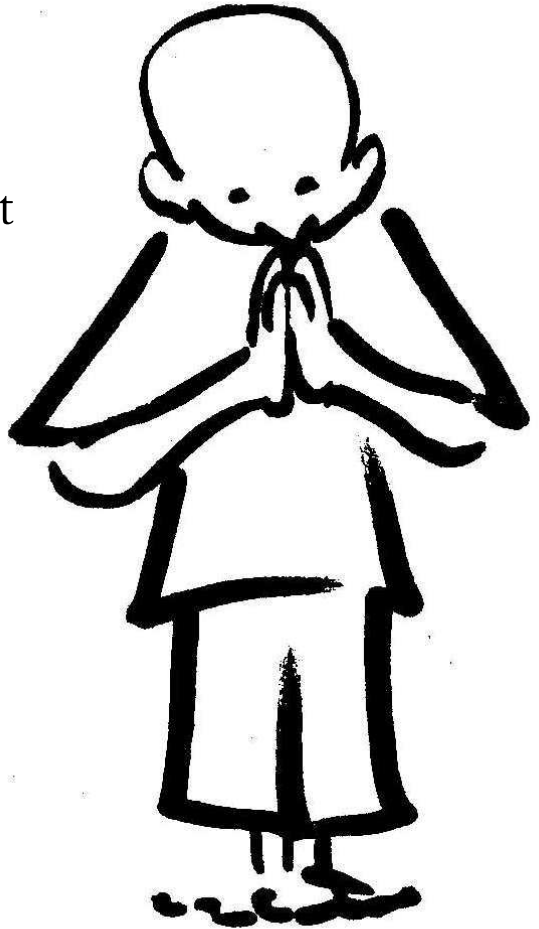
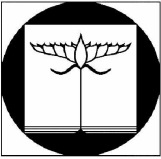


New Chants for  
Wat Pah Nanachat





# New Chants for Wat Pah Nanachat

(Trial-Version Rains-Retreat 2009)

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# Patti-dāna-gāthā

Verses on the Sharing of Merits

[Handa mayam patti-dāna-gāthāyo bhaṇāma se]

Puññass'idāni katassa yān'aññāni katāni me  
Tesañ-ca bhāgino hontu sattānantāppamāṇaka

*May all the merits I have made  
And whatever action I have done  
Be shared with every being  
Without measure without end*

Ye piyā guṇavantā ca mayham mātā-pitā-dayo  
Diṭṭhā me cāpy-adiṭṭhā vā aññe majjhata-verino

*Those loved and full of goodness  
My mother and my father dear  
Beings seen by me and those unseen  
Those neutral and averse*

Sattā tiṭṭhanti lokasmim te bhummā catu-yonikā  
Pañc'eka-catu-vokārā saṃsarantā bhavābhava

*Beings\_\_ established in the world  
From the four-fold grounds of birth  
Whatever faculties they have  
Arising in the endless round*

Ñātaṃ ye patti-dānaṃ-me anumodantu te sayāṃ  
Ye c'imaṃ nappajānanti devā tesāṃ nivedayaṃ

*Whatever beings know this dedication*

*May they rejoice in it*

*And as for those still unaware*

*Then may the devas make it known*

Mayā dinnāna-puññānaṃ anumodana-hetunā  
Sabbe sattā sadā hontu averā sukha-jīvino  
Khemappadañ-ca pappontu tesāsā sijjhatāṃ subhā

*My offerings of merits here*

*Are causes to rejoice*

*May all beings live at ease*

*And always free from strife*

*May they attain security*

*In beauty may they all succeed.*

# Dhātu-paṭikūla-paccavekkhaṇa-pāṭho

Reflection on the Repulsiveness of the Four Requisites

[Handa mayamaṃ dhātu-paṭikūla-paccavekkhaṇa-pāṭhaṃ  
bhaṇāma se]

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ

*Composed out of elements of nature according to causes and conditions*

Yad idaṃ cīvaraṃ. Tad upabhuñjako ca puggalo

*Are these robes and so is the person wearing them*

Dhātu-mattako

*Composed of only elements,*

Nissatto

*Not a being*

Nijjīvo

*Not a soul*

Suñño

*Empty of having a self.*

Sabbāni pana imāni cīvarāni ajjigucchanīyāni

*At first all these robes are not yet disgusting*

Imaṃ pūti-kāyaṃ patvā

*But touching this putrid body*

Ativiya jigucchanīyāni jāyanti.

*They become disgusting as well.*

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ

*Composed out of elements of nature according to causes and conditions*

Yad idaṃ piṇḍapāto. Tad upabhuñjako ca puggalo

*Is this almsfood and so is the person eating it*

Dhātu-mattako

*Composed of only elements,*

Nissatto

*Not a being*

Nijjīvo

*Not a soul*

Suñño

*Empty of having a self.*

Sabbo panāyaṃ piṇḍa-pāto ajigucchanīyo

*At first all this almsfood is not yet disgusting*

Imaṃ pūti-kāyaṃ patvā

*But touching this putrid body*

Ativiya jigucchanīyo jāyati.

*It becomes disgusting as well*

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ

*Composed out of elements of nature according to causes and conditions*

Yad idaṃ senāsaṇaṃ. Tad upabhuñjako ca puggalo

*Is this dwelling and so is the person using it*

Dhātu-mattako

*Composed of only elements,*

Nissatto

*Not a being*

Nijjīvo

*Not a soul*

Suñño

*Empty of having a self.*

Sabbāni pana imāni senāsanāni ajigucchaniyāni

*At first all these dwellings are not yet disgusting*

Imaṃ pūti-kāyaṃ patvā

*But touching this putrid body*

Ativiya jigucchaniyāni jāyanti

*They become disgusting as well*

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ

*Composed out of elements of nature according to causes and conditions*

Yad idaṃ gilāna-paccaya-bhesajja-parikkhāro

Tad upabhuñjako ca puggalo

*Is this medicinal requisite and so is the person that takes it*

Dhātu-mattako

*Composed of only elements*

Nissatto

*Not a being*

Nijjīvo

*Not a soul*

Suñño

*Empty of having a self*

Sabbo panāyaṃ gilāna-paccaya bhesajja-parikkhāro  
ajigucchaniyo

*At first this medicinal requisite is not yet disgusting*

Imaṃ pūti-kāyaṃ patvā

*But touching this putrid body*

Ativiya jigucchaniyo jāyati.

*It becomes disgusting as well*

# Sabbe saṅkhārā aniccā

[Sabbe saṅkhārā aniccā]

*All conditioned things\_ are impermanent*

Sabbe saṅkhārā dukkhā

*All conditioned things\_ are dukkha*

Sabbe dhammā anattā

*Everything\_ is void of self*

Addhavaṃ jīvitam

*This life\_ it cannot last*

Dhavaṃ maraṇam

*Death though will last*

Avassaṃ mayā maritabbaṃ

*It is inevitable that we die*

Maraṇa-pariyosānam me jīvitam

*Death is the culmination of our life*

Jīvitam me aniyataṃ

*Our lives\_ are uncertain*

Maraṇam me niyataṃ

*Death is certain*

Vata

*This indeed\_ is true*

Ayaṃ kāyo

*This body*

Aciraṃ

*In no lōng time*

Apeta-viññāṇo

*Once void of cōnsciousness,*

Chuddho

*And cast away*

Adhisessati

*Will rest*

Paṭhaviṃ

*Upon the ground*

Kaliṅgaram iva

*Just like a rotten log*

Nirattham

*Completely void of use*

Aniccā vata saṅkhārā

*Truly\_ conditioned things can not last*

Uppāda-vaya-dhammino

*Their nature is to rise and fall*

Uppajjitvā nirujjhanti

*Having arisen things must cease*

Tesaṃ vūpasamo sukho

*It's blissful\_ when they come to peace.*

# Khemākhema-saraṇa-gamana-paridīpikā-gāthā

Verses on Going to True and False Refuges

[Handa mayaṃ khemākhema-saraṇa-gamana-paridīpikā-gāthāyo bhaṇāma se]

Bahuṃ ve saraṇaṃ yanti Pabbatāni vanāni ca  
Ārāma-rukkha-cetyāni Manussā bhaya-tajjitā

*To many refuges they run*

*To mountain slopes and forest glades*

*To parks and monuments and trees*

*People that are filled with fear*

N'etaṃ kho saraṇaṃ khemaṃ N'etaṃ saraṇaṃ-uttamaṃ  
N'etaṃ saraṇaṃ-āgamaṃ Sabba-dukkhā pamuccati

*Such a refuge is not secure*

*Such a refuge is not supreme*

*Such a refuge does not bring*

*Complete release from suffering*

Yo ca Buddhañ-ca Dhammañ-ca Saṅghañ-ca saraṇaṃ gato  
Cattāri ariya-saccāni Sammappaññāya passati

*Whoever goes to refuge  
In the Triple Gem  
Sees\_ with right discernment  
The Four Noble Truths*

Dukkhaṃ dukkha-samuppādaṃ Dukkassa ca atikkamaṃ  
Ariyañ-c'atth'aṅgikaṃ maggaṃ Dukkhūpasama-gāmiṇaṃ

*Dukkha\_ it's arising  
And that which lies beyond  
The Noble Eightfold Path  
That leads the way to suffering's end*

Etaṃ kho saraṇaṃ khemaṃ Etaṃ saraṇam-uttamaṃ  
Etaṃ saraṇam-āgamma Sabba-dukkhā pamuccatī-ti

*Such a refuge is secure  
Such a refuge is supreme  
Such a refuge truly brings  
Complete release from suffering.*

# Ariya-dhana-gāthā

Verses on the Riches of a Noble One

[Handa mayaṃ ariya-dhana-gāthāyo bhaṇāma se]

Yassa saddhā Tathāgate Acalā supatiṭṭhitā  
Silañ-ca yassa kalyāṇaṃ Ariya-kantaṃ pasamsitaṃ

*One whose faith in the Tathāgata  
Is unshaken and established well  
Whose virtue is a pleasant thing  
The Noble Ones enjoy and praise.*

Saṅghe pasādo yass'atthi Uju-bhūtañ-ca dassanaṃ  
Adaliddo-ti taṃ āhu Amoghaṃ tassa jīvitaṃ

*Whose trust is in the Saṅgha  
Who sees things rightly as they are  
It is said that not in vain  
And undeluded is their life*

Tasmā saddhañ-ca silañ-ca Pasādaṃ dhamma-dassanaṃ  
Anuyuñjetha medhāvī Saraṃ buddhāna sāsanan-ti

*To virtue and to faith  
To trust to seeing truth  
To these the wise devote themselves  
The Buddha's teaching in their mind.*

# Ti-lakkhaṇ'ādi-gāthā

Verses on the Three Characteristics

[Handa mayaṃ ti-lakkhaṇ'ādi-gāthāyo bhaṇāma se]

Sabbe saṅkhārā aniccā-ti Yadā paññāya passati  
Atha nibbindati dukkhe Esa maggo visuddhiyā

*“Impermanent are all conditioned things”*

*When\_ with wisdom this is seen*

*One turns\_ away from all dukkha*

*This is the path to purity*

Sabbe saṅkhārā dukkhā-ti Yadā paññāya passati  
Atha nibbindati dukkhe Esa maggo visuddhiyā

*“Dukkha are all conditioned things”*

*When\_ with wisdom this is seen*

*One turns\_ away from all dukkha*

*This is the path to purity*

Sabbe dhammā anattā-ti Yadā paññāya passati  
Atha nibbindati dukkhe Esa maggo visuddhiyā

*“There is no self in anything”*

*When\_ with wisdom this is seen*

*One turns\_ away from all dukkha*

*This is the path to purity*

Appakā te manussesu Ye janā pāra-gāmino  
Athāyaṃ itarā pajā Tīram-evānudhāvati

*Few amongst humankind  
Are those who go beyond  
Yet there are the many folks  
Who walk and walk\_ about this shore*

Ye ca kho sammad-akkhāte Dhamme dhammānuvattino  
Te janā pāram-essanti Maccu-dheyyaṃ sud'uttaraṃ

*Wherever there is well-taught Dhamma  
Those who train in line with it  
Are the ones who will cross over  
The realm of death\_ so hard to flee*

Kaṇhaṃ dhammaṃ vipphāya Sukkaṃ bhāvetha paṇḍito  
Okā anokam-āgamma Viveke yattha dūramaṃ  
Tatrābhiratim-iccheyya Hitvā kāme akiñcano

*Abandoning the darker states  
The wise purse the bright  
From the floods\_ dry land they reach  
Living withdrawn\_ so hard to do  
Such rare delight\_ one should desire  
Sense pleasures cast away\_ not being anything*

# Bhāra-sutta-gāthā

Verses on the Burden

[Handa mayaṃ bhāra-sutta-gāthāyo bhaṇāma se]

Bhārā have pañcakkhāndhā Bhāra-hāro ca puggālo  
Bhār'ādānaṃ dukkhaṃ loke Bhāra-nikkhēpanaṃ sukhaṃ

*The five\_\_ aggregates indeed are burdens*

*The beast of burden though is man*

*In this world\_\_ to take up such a weight is dukkha*

*To set it down\_\_ is happiness*

Nikkhipitvā garuṃ bhāraṃ Aññaṃ bhāraṃ anādiya  
Samūlaṃ taṇhaṃ abbuyha Nicchāto parinibbuto-ti

*A heavy burden cast away*

*Not taking on another load*

*One pulls out craving from the root*

*Desires stilled\_\_ one is extinguished.*

# Bhadd'eka-ratta-gāthā

Verses on a Shining Night of Prosperity

[Handa mayam bhadd'eka-ratta-gāthāyo bhaṇāma se]

Atītaṃ nānvāgameyya Nappaṭikaṅkhe anāgataṃ  
Yad atītaṃ-pahīnaṃ-taṃ Appattañ-ca anāgataṃ

*One should not\_\_ revive the past  
Nor speculate on what's to come  
What is past\_\_ has been abandoned  
The future is\_\_ un-realised*

Paccuppannañ-ca yo dhammaṃ Tattha tattha vipassati  
Asaṃhiraṃ asaṅkappaṃ Taṃ viddhāṃ-anubrūhaye

*Whatever presently arisen state  
There\_\_ just there one clearly sees  
Not drawn away\_\_ not shaken up  
That insight is one's strength*

Ajj'eva kiccaṃ-ātappaṃ Ko jaññā maraṇaṃ suve  
Na hi no saṅgaran-tena Mahā-senena maccunā

*Ardently doing one's task today  
Tomorrow who knows death may come  
Facing the mighty hordes of death  
Indeed\_\_ we cannot strike a deal*

Evam viharim-ataapim Aho-rattam-atanditam  
Tam ve bhadd'eka-ratto-ti Santo acikkhate muni-ti

*To dwell with energy aroused*

*Thus for a night of non-decline*

*“That is a night of shining prosperity”*

*So it was taught by the peaceful sage.*

# Dhamma-gārav'ādi-gāthā

Verses on Respect for the Dhamma

[Handa mayaṃ dhamma-gārav'ādi-gāthāyo bhaṇāma se]

Ye ca atītā Sambuddhā Ye ca Buddhā anāgatā  
Yo c'etarahi Sambuddho Bahunnaṃ soka-nāsano

*All the Buddhas of the past*

*All the Buddhas yet to come*

*And he who is now the Buddha*

*Dispellers of much sorrow*

Sabbe saddhamma-garuno Vihariṃsu viharanti ca  
Atho pi viharissanti Esā Buddhāna dhammatā

*Those having lived or living now*

*Those living in the future*

*All do revere the True Dhamma*

*That is the nature of a Buddha*

Tasmā hi atta-kāmena Mahattam-abhikaṅkhatā  
Saddhammo garu-kātabbo Saram Buddhāna sāsanaṃ

*Therefore desiring one's own good*

*Pursuing greatest aspirations*

*One should revere the True Dhamma*

*Remembering the message of the Buddhas*

Na hi dhammo adhammo ca Ubho sama-vipākino  
Adhammo nirayaṃ neti Dhammo pāpeti suggatīṃ

*What is true Dhamma and what not*

*Will never have the same results*

*While lack of Dhamma leads to hell*

*True Dhamma takes one on a good course*

Dhammo have rakkhati dhamma-cāriṃ  
Dhammo suciṇṇo sukham-āvahāti  
Esā'nisamso dhamme suciṇṇe

*The Dhamma guards\_\_ who lives in line with it*

*And leads to happiness when practised well*

*This\_\_ is the benefit of Dhamma practice.*

# Ovāda-pāṭimokkha-gāthā

Verses on the Patimokkha Exhortation

[Handa mayam ovāda-pāṭimokkha gāthāyo bhaṇāma se]

Sabba-pāpassa akaraṇam

*Not doing any evil*

Kusalassūpasampadā

*The undertaking of the good*

Sacitta-pariyodapanam

*To purify one's mind*

Etam Buddhāna sāsanaṃ

*These are the teachings of all Buddhas*

Khantī paramaṃ tapo titikkhā

*Patient endurance is the highest practice burning out defilements*

Nibbānaṃ paramaṃ vadanti Buddhā

*The Buddhas say\_\_ Nibbāna is supreme*

Na hi pabbajito parūpaghātī

*Not Gone Forth\_\_ are those who injure others*

Samaṇo hoti paraṃ viheṭṭhayanto.

*Who troubles others can't be called a monk*

Anūpavādo anūpaghāto

*Not to insult\_\_ and not to injure*

Pāṭimokkhe ca saṃvaro

*To be restrained in the monastic code*

Mattaññutā ca bhattasmiṃ

*Knowing one's measure at the meal*

Pantañ-ca sayan'āsaṇaṃ

*Retreating to a lonely place*

Adhicitte ca āyogo

*Devotion to the higher mind*

Etaṃ Buddhāna sāsanaṇ-ti

*These\_\_ are the teachings of all Buddhas.*

# Paṭhama-buddha-bhāsita-gāthā

Verses of the Buddha's First Exclamation

[Handa mayaṃ paṭhama-buddha-bhāsita-gāthāyo bhaṇāma se]

Aneka-jāti-saṃsāraṃ Sandhāvissaṃ anibbisaṃ  
Gaha-kāraṃ gavesanto Dukkhā jāti punappunaṃ

*For many lifetimes in the round of birth*

*Wandering on\_\_ endlessly*

*For the builder of this house I searched*

*How painful is\_\_ repeated birth*

Gaha-kāraka diṭṭho'si Puna gehaṃ na kāhasi  
Sabbā te phāsukā bhaggā Gaha-kūṭaṃ visaṅkhatam  
Visaṅkhāra-gataṃ cittaṃ Taṇhānaṃ khayam-ajjhagā

*House-builder\_\_ you've been seen*

*Another home you will not build*

*All your rafters have been snapped*

*Dismantled is your ridge-pole*

*The non-constructing mind\_\_*

*Has come to craving's end.*

# Pacchima-ovāda-gāthā

Verses on the Last Instructions

[Handa mayaṃ pacchima-ovāda gāthāyo bhaṇāma se]

Handa dāni bhikkhave āmantayāmi vo

*Now I call upon you bhikkhus*

Vaya-dhammā saṅkhārā

*Change \_\_ is the nature of saṅkharas*

appamādena sampādetha

*Perfect yourselves not being negligent*

ayaṃ tathāgatassa pacchimā vācā

*These are the Buddha's final words.*

# Ānāpānassati-sutta-pāṭho

The Teaching on Mindfulness of Breathing

[Handa mayam ānāpānassati-sutta-pāṭhaṃ bhaṇāma se:]

Ānāpānassati bhikkhave bhāvitā bahulī-katā

*Bhikkhus* when mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahā-nisaṃsā

*It is of great fruit and great benefit*

Ānāpānassati bhikkhave bhāvitā bahulī-katā

*When mindfulness of breathing is developed and cultivated*

Cattāro satipaṭṭhāne paripūreti

*It fulfills the four foundations of mindfulness.*

Cattāro satipaṭṭhānā bhāvitā bahulī-katā

*When the four foundations of mindfulness are developed and cultivated*

Satta-bojjhaṅge paripūrenti

*They fulfill the seven factors of awakening*

Satta-bojjhaṅgā bhāvitā bahulī-katā

*When the seven factors of awakening are developed and cultivated*

Vijjā-vimuttiṃ paripūrenti

*They fulfill true knowledge and deliverance*

Kathaṃ bhāvitā ca bhikkhave ānāpānassati  
kathaṃ bahulī-katā

*And how\_\_ bhikkhus\_\_*

*is mindfulness of breathing developed and cultivated*

Mahapphalā hoti mahā-nisaṃsā

*So that it is of great fruit and great benefit*

Idha bhikkhave bhikkhu

*Here bhikkhus\_\_ a bhikkhu*

Arañña-gato vā

*Gone to the forest*

Rukkha-mūla-gato vā

*To the foot of a tree*

Suññāgāra-gato vā

*Or to an empty hut*

Nisīdati pallaṅkaṃ ābhujitvā

*Sits down\_\_ having crossed his legs*

Ujūṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā

*Sets his body erect\_\_*

*having established mindfulness in front of him*

So sato'va assasati\_\_ sato'va passasati

*Ever mindful he breathes in\_\_ mindful he breathes out*

Dīghaṃ vā assasanto\_ dīghaṃ assasāmi-ti pajānāti

*Breathing in long\_\_ he knows\_\_ 'I breathe in long'*

Dīghaṃ vā passasanto\_ dīghaṃ passasāmi-ti pajānāti

*Breathing out long\_\_ he knows\_\_ 'I breathe out long'*

Rassaṃ vā assasanto rassaṃ assasāmi-ti pajānāti

*Breathing in short\_\_ he knows\_\_ 'I breathe in short'*

Rassaṃ vā passasanto rassaṃ passasāmi-ti pajānāti

*Breathing out short\_\_ he knows\_\_ 'I breathe out short'*

Sabba-kāya-patisaṃvedī assasissāmi-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_  
experiencing the whole body'*

Sabba-kāya-patisaṃvedī passasissāmi-ti sikkhati

*He trains thus\_\_ 'I shall breathe out\_\_  
experiencing the whole body'*

Passambhayaṃ kāya-saṅkhāraṃ assasissāmi-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_  
tranquillising the bodily formations'*

Passambhayaṃ kāya-saṅkhāraṃ passasissāmi-ti sikkhati

*He trains thus\_\_ 'I shall breathe out\_\_  
tranquillising the bodily formations'*

Pīti-patisaṃvedī assasissāmi-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_ experiencing rapture'*

Pīti-patisaṃvedī passasissāmi-ti sikkhati

*He trains thus\_\_ 'I shall breathe out\_\_ experiencing rapture'*

Sukha-patisaṃvedī assasissāmi-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_  
experiencing pleasure'*

Sukha-patisaṃvedī passasissāmi-ti sikkhati

*He trains thus\_\_ 'I shall breathe out\_\_*

*experiencing pleasure'*

Citta-saṅkhāra-patisaṃvedī assasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_*

*experiencing the mental formations'*

Citta-saṅkhāra-patisaṃvedī passasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe out\_\_*

*experiencing the mental formations'*

Passambhayaṃ citta-saṅkhāraṃ assasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_*

*tranquillising the mental formations'*

Passambhayaṃ citta-saṅkhāraṃ passasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe out\_\_*

*tranquillising the mental formations'*

Citta-patisaṃvedī assasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_ experiencing the mind'*

Citta-patisaṃvedī passasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe out\_\_ experiencing the mind'*

Abhippamodayaṃ cittaṃ assasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_ gladdening the mind'*

Abhippamodayaṃ cittaṃ passasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe out\_\_ gladdening the mind'*

Samādahaṃ cittaṃ assasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_*

*concentrating the mind'*

Samādahaṃ cittaṃ passasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe out\_\_  
concentrating the mind'*

Vimocayaṃ cittaṃ assasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_ liberating the mind'*

Vimocayaṃ cittaṃ passasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe out\_\_ liberating the mind'*

Aniccānupassī assasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_  
contemplating impermanence'*

Aniccānupassī passasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe out\_\_  
contemplating impermanence'*

Virāgānupassī assasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_  
contemplating the fading away of passions'*

Virāgānupassī passasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe out\_\_  
contemplating the fading away of passions'*

Nirodhānupassī assasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_  
contemplating cessation'*

Nirodhānupassī passasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe out\_\_*

*contemplating cessation'*

Paṭinissaggānupassī assasissāmī-ti sikkhati

*He trains thus\_\_ 'I shall breathe in\_\_*

*contemplating relinquishment'*

Paṭinissaggānupassī passasissāmī-ti sikkhati.

*He trains thus\_\_ 'I shall breathe out\_\_*

*contemplating relinquishment'*

Evaṃ bhāvitā kho bhikkhave ānāpānassati

evaṃ bahulī-katā

*Bhikkhus\_\_ that is how mindfulness of breathing is developed  
and cultivated*

Mahapphalā hoti mahā-nisaṃsā.

*So that it is of great fruit and great benefit*

Iti.

*Thus\_\_ was it said.*

# Ariy'atth'aṅgika-magga-pāṭho

The Teaching on the Noble Eightfold Path <sup>1</sup>

[Handa mayaṃ ariyaṭṭhaṅgika-magga-pāṭham bhaṇāma se:]

Ayam-eva ariyo atth'aṅgiko maggo\_\_ seyyathidaṃ

*This is the Noble Eightfold Path*

Sammā-diṭṭhi

*Right view*

Sammā-saṅkappo

*Right intention*

Sammā-vācā

*Right speech*

Sammā-kammanto

*Right action*

Sammā-ājīvo

*Right livelihood*

Sammā-vāyāmo,

*Right effort*

Sammā-sati

*Right mindfulness*

Sammā-samādhi

*Right concentration*

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<sup>1</sup> This translation follows Bhikkhu Bodhi's translation.

Katamā ca bhikkhave sammā-ditṭhi

*And what\_ Bhikkhus is\_ Right View?*

Yaṃ kho bhikkhave dukkhe ñāṇaṃ

*Knowledge of suffering*

Dukkha-samudaye ñāṇaṃ

*knowledge of the origin of suffering*

Dukkha-nirodhe ñāṇaṃ

*knowledge of the cessation of suffering*

Dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ

*knowledge of the path\_ leading to the cessation of suffering.*

Ayaṃ vuccati bhikkhave sammā-ditṭhi.

*This\_ bhikkhus is called\_ Right View.*

Katamo ca bhikkhave sammā-saṅkappo

*And what\_ Bhikkhus is Right Intention?*

Nekkhamma-saṅkappo

*The intention of renunciation*

Abyāpāda-saṅkappo

*the intention of non-ill-will*

Avihimsā-saṅkappo

*the intention of non-cruelty.*

Ayaṃ vuccati bhikkhave sammā-saṅkappo.

*This\_ Bhikkhus is called\_ Right Intention.*

Katamā ca bhikkhave sammā-vācā

*And what Bhikkhus is Right Speech?*

Musā-vādā veramaṇī

*Abstaining from false speech*

Pisuṇāya vācāya veramaṇī

*Abstaining from malicious speech*

Pharusāya vācāya veramaṇī

*abstaining from harsh speech*

Samhappalāpā veramaṇī.

*abstaining from idle chatter.*

Ayaṃ vuccati bhikkhave sammā-vācā.

*This Bhikkhus is called Right Speech*

Katamo ca bhikkhave sammā-kammanto

*And what Bhikkhus is Right Action?*

Pāṇātipātā veramaṇī

*Abstaining from killing living beings*

Adinnādānā veramaṇī

*Abstaining from taking what is not given*

Kāmesu-micchācārā veramaṇī

*Abstaining from sexual misconduct.*

Ayaṃ vuccati bhikkhave sammā-kammanto.

*This Bhikkhus is called Right Action.*

Katamo ca bhikkhave sammā-ājīvo

*And what Bhikkhus is Right Livelihood?*

Idha bhikkhave ariya-sāvako\_\_

micchā-ājivaṃ pahāya\_\_  
sammā-ājivena jīvitam kappeti

*Here\_ Bhikkhus a noble disciple  
having abandoned wrong livelihood  
earns his living by right livelihood.*

Ayaṃ vuccati bhikkhave sammā-ājivo.

*This\_ Bhikkhus is called\_ Right Livelihood.*

Katamo ca bhikkhave sammā-vāyāmo

*And what\_ Bhikkhus is\_ Right\_ Effort?*

Idha Bhikkhave Bhikkhu anuppannānaṃ pāpakānaṃ  
akusalānaṃ dhammānaṃ anuppādāya\_\_  
chandaṃ janeti\_ vāyamati\_ vīriyaṃ ārabhati\_  
cittaṃ paggaṇhāti padahati

*Here Bhikkhus a Bhikkhu awakens zeal\_  
for the non-arising of unarisen\_ evil\_ unwholesome states\_  
he puts forth effort\_ arouses energy\_  
exerts his mind\_ and strives.*

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya\_\_  
chandaṃ janeti\_ vāyamati\_ vīriyaṃ ārabhati\_  
cittaṃ paggaṇhāti padahati

*He awakens zeal for the abandoning of arisen\_  
evil\_ unwholesome states\_ he puts forth effort\_  
arouses energy\_ exerts his mind\_ and strives.*

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya\_\_  
chandaṃ janeti\_ vāyamati\_ vīriyaṃ ārabhati\_  
cittaṃ paggaṇhāti padahati

*He awakens zeal for the arising of unarisen wholesome states\_*  
*he puts forth effort\_ arouses energy\_*  
*exerts his mind\_ and strives.*

Uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā\_  
asammosāya\_ bhīyyobhāvāya\_ vepullāya\_  
bhāvanāya pāripūriyā\_ chandaṃ janeti\_ vāyamati\_ vīriyaṃ  
ārabhati\_ cittaṃ paggaṇhāti padahati

*He awakens zeal for the continuance\_*  
*non-disappearance\_ strengthening\_*  
*increase and fulfilment by development of arisen\_*  
*wholesome states\_*  
*he puts forth effort\_ arouses energy\_*  
*exerts his mind\_ and strives.*

Ayaṃ vuccati bhikkhave sammā-vāyāmo.

*This\_ Bhikkhus is called\_ Right Effort.*

Katamā ca bhikkhave sammā-sati

*And what\_ Bhikkhus is Right Mindfulness?*

Idha bhikkhave bhikkhu kāye kāyānupassī viharati

*Here\_ Bhikkhus a Bhikkhu abides*  
*contemplating the body as a body*

Ātāpī sampajāno satimā

*ardent\_ fully aware\_ and mindful*

Vineyya loke abhijjhā-domanassaṃ;

*having put away\_ covetousness and grief for the world.*

Vedanāsu vedanānupassī viharati

*He abides\_ contemplating feelings as feelings*

Ātāpī sampajāno satimā

*ardent\_ fully aware\_ and mindful*

Vineyya loke abhijjhā-domanassam;

*having put away\_ covetousness and grief for the world.*

Citte cittānupassī viharati

*He abides\_ contemplating mind as mind*

Ātāpī sampajāno satimā

*ardent\_ fully aware\_ and mindful*

Vineyya loke abhijjhā-domanassam;

*having put away\_ covetousness and grief for the world.*

Dhammesu dhammānupassī viharati

*He abides\_ contemplating mind-objects as mind-objects*

Ātāpī sampajāno satimā

*ardent\_ fully aware\_ and mindful*

Vineyya loke abhijjhā-domanassam;

*having put away\_ covetousness and grief for the world.*

Ayaṃ vuccati bhikkhave sammā-sati.

*This\_ Bhikkhus is called Right Mindfulness.*

Katamo ca bhikkhave sammā-samādhi

*And what\_ Bhikkhus is Right Concentration?*

Idha bhikkhave bhikkhu\_ vivicc'eva kāmehi

*Here Bhikkhus a Bhikkhu*

*quite secluded from sensual pleasures*

Vivicca akusalehi dhammehi

*secluded from unwholesome states*

Savitakkaṃ savicāraṃ viveka-jaṃ pīti-sukhaṃ  
paṭhamañ jhānaṃ upasampajja viharati.

*Enters upon and abides in the first Jhāna  
accompanied by applied and sustained thought  
with rapture and pleasure born of seclusion.*

Vitakka-vicārānaṃ vūpasamā

*With the stilling of applied and sustained thought*

Ajjhattaṃ sampasādanaṃ cetaso\_\_ ekodibhāvaṃ\_\_  
avitakkaṃ avicāraṃ samādhi-jaṃ pīti-sukhaṃ dutiyaṃ jhānaṃ  
upasampajja viharati.

*He enters upon and abides in the second Jhāna  
accompanied by self-confidence and singleness of mind  
without applied and sustained thought  
with rapture and pleasure born of concentration.*

Pītiyā ca virāgā

*With the fading away as well of rapture*

Upekkhako ca viharati

*he abides in equanimity*

Sato ca sampajāno

*mindful and fully aware*

Sukhañ-ca kāyena paṭisaṃvedeti

*still feeling pleasure with the body*

yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukha-vihārī’ti

tatiyaṃ jhānaṃ upasampajja viharati.

*He enters upon and abides in the third Jhāna  
on account of which the Noble Ones announce  
'He has a pleasant abiding  
with equanimity and is mindful.'*

Sukhassa ca pahānā

*With the abandoning of pleasure*

Dukkassa ca pahānā

*and the abandoning of pain*

Pubb'eva somanassa domanassānaṃ atthaṅgamā

*with the previous disappearance of joy and grief*

Adukkham-asukhaṃ upekkhā-sati-pārisuddhiṃ  
catutthaṃ jhānaṃ upasampajja viharati.

*He enters upon and abides in the fourth Jhāna  
accompanied by neither-pain nor-pleasure  
and purity of mindfulness due to equanimity.*

Ayaṃ vuccati bhikkhave sammā-samādhi.

*This Bhikkhus is called Right Concentration.*

# Dhamma-cakkappavattana-sutta-pāṭho

Teachings from the Discourse that Set the Wheel of Dhamma  
in Motion

[Handa mayaṃ dhamma-cakkappavattana sutta-pāṭhaṃ  
bhaṇāma se]

Dve me bhikkhave antā

*Bhikkhus there are these two extremes*

pabbajitena na sevitabbā

*that should not be pursued by one who has gone forth*

yo cāyaṃ kāmesu kāma-sukh'allikānuyogo

*that is whatever is tied up with attachment*

*to sense pleasures within the realm of sensuality*

hīno

*which is low*

gammo

*common*

pothujjaniko

*the way of the common folks*

anariyo

*not the way of the Noble Ones*

anattha-sañhito

*and pointless*

yo cāyaṃ atta-kilamathānuyogo

*then there is\_\_ whatever is tied up\_\_  
with self --\_\_ deprivation*

dukkho

*which is painful*

anariyo

*not the way of the Noble Ones*

anattha-saṅhito

*and pointless*

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā  
tathāgatena abhisambuddhā

*Bhikkhus\_\_ without going to either of these extremes\_\_  
the Tathāgata\_\_ has ultimately awakened\_\_  
to a middle way\_\_ of practice*

cakkhu-karaṇī

*giving rise\_\_ to vision*

ñāṇa-karaṇī

*making for insight*

upasamāya

*leading to calm*

abhiññāya

*to heightened knowing*

sambodhāya

*awakening*

nibbānāya saṃvattati

*and\_\_ to Nibbāna*

Katamā ca sā bhikkhave majjhimā paṭipadā

*and what\_\_ bhikkhus is\_\_ that middle way of practice*

Ayam-eva ariyo aṭṭhaṅgiko maggo

*It is\_\_ this Noble Eightfold Path*

seyyathidaṃ

*which is as follows*

Sammā-diṭṭhi

*Right view*

Sammā-saṅkappo

*Right intention*

Sammā-vācā

*Right speech*

Sammā-kammanto

*Right action*

Sammā-ājīvo

*Right livelihood*

Sammā-vāyāmo

*Right effort*

Sammā-sati

*Right mindfulness*

Sammā-samādhi

*Right\_\_ concentration*

Ayaṃ kho sā bhikkhave majjhimā paṭipadā  
tathāgatenā abhisambuddhā

*This\_\_ bhikkhus\_\_ is the middle way of practice\_\_  
that the Tathāgata\_\_ has ultimately awakened to  
cakkhu-karaṇī*

*giving rise\_\_ to vision*

ñāṇa-karaṇī

*making for insight*

upasamāya

*leading to calm*

abhiññāya

*to heightened knowing*

sambodhāya

*awakening*

nibbānāya saṃvattati

*and\_\_ to Nibbāna*

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ

*This\_\_ bhikkhus\_\_ is the Noble Truth of Dukkha*

Jātipi dukkhā

*Birth is dukkha*

Jarāpi dukkhā

*Ageing is dukkha*

Maraṇampi dukkhaṃ

*And death is dukkha*

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā

*Sorrow lamentation pain grief and despair are dukkha*

Appiyehi sampayogo dukkho

*Association with the disliked is dukkha*

Piyehi vippayogo dukkho

*Separation from the liked is dukkha*

Yampiccham na labhati tampi dukkham

*Not attaining one's wishes is dukkha*

Saṅkhittena pañcupādānakkhandhā dukkhā

*In brief\_\_ the five focuses of identity are dukkha*

Idam kho pana bhikkhave dukkha-samudayo ariya-saccam

*This bhikkhus\_\_ is the Noble Truth of the cause\_\_ of Dukkha*

Yā'yam taṇhā

*it is this craving*

ponobbhavikā

*which renews being*

nandi-rāga-sahagatā

*accompanied by delight and lust*

tatra-tatrābhinandini

*delighting now here\_\_ now there*

seyyathīdam

*namely*

kāma-taṇhā

*craving\_\_ for sensuality*

bhava-taṇhā

*craving to become*

vibhava-taṇhā.

*craving not to become*

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ

*This bhikkhus\_\_ is the Noble Truth of the cessation of Dukkha*

Yo tassāy'eva taṇhāya asesa-virāga-nirodho

*It is the remainderless fading away and cessation\_\_  
of that very craving*

cāgo

*it's relinquishment*

paṭinissaggo

*letting go*

mutti

*free*

anālayo

*without\_\_ any attachment*

Idaṃ kho pana bhikkhave dukkha-nirodha-gāminī-paṭipadā  
ariya-saccaṃ

*This bhikkhus\_\_ is the Noble Truth of the way of practise\_\_  
leading to the cessation of Dukkha*

ayam-eva ariyo aṭṭh'āṅgiko maggo

*It is just\_\_ this Noble Eightfold Path*

seyyathīdaṃ

*which is as follows*

Sammā-ditṭhi

*Right view*

Sammā-saṅkappo

*Right intention*

Sammā-vācā

*Right speech*

Sammā-kammanto

*Right action*

Sammā-ājīvo

*Right livelihood*

Sammā-vāyāmo

*Right effort*

Sammā-sati

*Right mindfulness*

Sammā-samādhi

*Right concentration*

Idaṃ dukkhaṃ ariya-saccan-ti me bhikkhave\_\_

pubbe ananussutesu dhammesu\_\_

cakkhuṃ udapādi\_\_ ñāṇaṃ udapādi\_\_

paññā udapādi\_\_ vijjā udapādi\_\_ āloko udapādi

*Bhikkhus\_\_ in regard to things unheard-of before\_\_*

*vision arose\_\_ insight arose\_\_ discernment arose\_\_*

*knowledge arose\_\_ light\_\_ arose\_\_*

*This\_\_ is the Noble Truth\_\_ of Dukkha*

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ pariññeyyan-ti

*Now\_\_ this Noble Truth of Dukkha\_\_*

*should be completely understood*

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ pariññātan-ti

*Now\_\_ this Noble Truth of Dukkha\_\_*

*has been\_\_ completely understood*

Idaṃ dukkha-samudayo ariya-saccaṃ-ti me bhikkhave\_\_

pubbe ananussutesu dhammesu\_\_

cakkhuṃ udapādi\_\_ ñāṇaṃ udapādi\_\_

paññā udapādi\_\_ vijjā udapādi\_\_ āloko udapādi

*Bhikkhus\_\_ in regard to things unheard-of before\_\_*

*vision arose\_\_ insight arose\_\_ discernment arose\_\_*

*knowledge arose\_\_ light\_\_ arose\_\_*

*This\_\_ is the Noble Truth\_\_ of the cause\_\_ of Dukkha*

Taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccaṃ

pahātabban-ti

*Now\_\_ this cause of Dukkha\_\_ should be abandoned*

Taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccaṃ pahīnan-ti

*Now\_\_ this cause of Dukkha\_\_ has\_\_ been abandoned*

Idaṃ dukkha-nirodho ariya-saccaṃ-ti me bhikkhave\_\_

pubbe ananussutesu dhammesu\_\_

cakkhuṃ udapādi\_\_ ñāṇaṃ udapādi\_\_

paññā udapādi\_\_ vijjā udapādi\_\_ āloko udapādi

*Bhikkhus\_\_ in regard to things unheard-of before\_\_*

*vision arose\_\_ insight arose\_\_ discernment arose\_\_*

*knowlédge arose\_\_ light\_\_ arose\_\_*

*This\_\_ is the Noble Truth\_\_ of the cessation of Dukkha*

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ  
sacchikātabban-ti

*Now\_\_ the cêssation of Dukkha\_\_*

*should be experienced directly*

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikatan-ti

*Now\_\_ the cêssation of Dukkha\_\_*

*has\_\_ been experienced directly*

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccan-ti me  
bhikkhave\_\_ pubbe ananussutesu dhammesu\_\_  
cakkhuṃ udapādi\_\_ ñāṇaṃ udapādi\_\_  
paññā udapādi\_\_ vijjā udapādi\_\_ āloko udapādi

*Bhikkhus\_\_ in regard to things unheard-of before\_\_*

*vision arose\_\_ insight arose\_\_ discernment arose\_\_*

*knowlédge arose\_\_ light\_\_ arose\_\_*

*This\_\_ is the Noble Truth\_\_ of the way of practice\_\_*

*leading to the cêssation of Dukkha*

Taṃ kho pan'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-  
saccaṃ bhāvetabban-ti

*Now\_\_ this way of practise\_\_ leading to the cêssation*

*of dukkha\_\_ should be developed*

Taṃ kho pan'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-  
saccaṃ bhāvitan-ti

*Now\_\_ this way of practice\_\_ leading to the cêssation*

*of dukkha\_\_ has\_\_ been developed*

Yāva-kīvañ-ca me bhikkhave\_ imesu catūsu ariya-saccesu\_\_  
evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ nāṇa-  
dassanaṃ na suvisuddhaṃ ahosi

*As long bhikkhus\_\_ as my knowledge and understanding\_\_  
as it actually is\_\_ of these Four Noble Truths\_\_  
with these three phases and their twelve aspects\_\_  
was not\_\_ entirely pure*

n'eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake\_  
sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya\_  
anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ

*did I not claim\_\_ bhikkhus\_\_  
in this world of devas\_\_ Māra and Brahmā\_\_  
amongst mankind\_\_ with its priests and renunciants\_\_  
kings and commoners\_\_  
an ultimate awakening\_\_ to unsurpassed perfect enlightenment*

Yato ca kho me bhikkhave\_ imesu catūsu ariya-saccesu\_\_  
evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ nāṇa-  
dassanaṃ suvisuddhaṃ ahosi

*But when bhikkhus\_\_ my knowledge and understanding\_\_  
as it actually is\_\_ of these Four Noble Truths\_\_  
with these three phases and their twelve aspects\_\_  
was indeed\_\_ entirely pure*

athāhaṃ bhikkhave sadevake loke samārake sabrahmake\_  
sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya\_  
anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ

*then indeed\_\_ did I claim\_\_ bhikkhus\_\_*

*in this world of devas\_\_ Māra and Brahmā\_\_  
amongst mankind\_\_ with its priests and renunciants\_\_  
kings and commoners\_\_  
an ultimate awakening\_\_ to unsurpassed\_\_  
perfect enlightenment*

ñāṇaṅ-ca pana me dassanaṃ udapādi

*Now\_\_ knowledge and understanding\_\_ arose in me*

Akuppā me vimutti,

*My release\_\_ is unshakable*

ayam-antimā jāti

*this is the end\_\_ of birth*

n'atthidāni punabbhavo-ti

*there won't be any further becoming.*

# Dhamma-pahaṃsāna-pāṭho<sup>2</sup>

The Teaching on Striving According to Dhamma

[Handa mayaṃ Dhamma-pahaṃsāna-pāṭham bhaṇāma se]

Evamaṃ svākkhāto bhikkhave mayā dhammo

*Bhikkhus\_\_ the Dhamma\_\_ has thus been well expounded by  
me*

Uttāno

*elucidated*

Vivaṭo

*disclosed*

Pakāsito

*revealed*

Chinna-pilotpiko

*and stripped of patchwork*

Alam-eva saddhā-pabbajitena kula-puttena vīriyaṃ ārabhituṃ

*This is enough\_\_ for a clansman  
who has gone forth out of faith  
to arouse\_\_ his energy thus*

Kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu

*Willingly\_\_ let only my skin\_ sinews\_ and bones remain*

Sarīre upasussatu maṃsa-lohitam.

*and let the flesh and blood in this body\_\_ wither away*

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<sup>2</sup> This translation follows Bhikkhu Bodhi's translation.

Yaṃ taṃ purisa-thāmena purisa-vīriyena purisa-parakkamena  
pattabbam

na taṃ apāpuṇitvā vīriyassa saṅghānam bhavissatī-ti.

*As long as whatever is to be attained  
by manly strength\_ by manly energy\_ by manly effort  
has not been attained\_ let not\_ my efforts stand still.*

Dukkham bhikkhave kusīto viharati

*Bhikkhus\_ the lazy person dwells\_ in suffering*

Vokiṅṇo pāpakehi akusalehi dhammehi

*soiled by evil\_ unwholesome states*

Mahantañ-ca sadattham pariḥāpeti.

*and great is the personal good\_ that he neglects.*

Āraddha-vīriyo ca kho bhikkhave sukham viharati

*The energetic person though\_ dwells happily*

Pavivitto pāpakehi akusalehi dhammehi

*well withdrawn from unwholesome states*

Mahantañ-ca sadattham paripūreti.

*And great is the personal good\_ that he achieves.*

Na bhikkhave hīnena aggassa patti hoti.

*Bhikkhus\_ it is not\_ by lower means  
that the supreme\_ is attained.*

Aggena ca kho bhikkhave aggassa patti hoti.

*But Bhikkhus\_ it is by the supreme  
that the supreme\_ is attained.*

Maṇḍapeyyam-idaṃ bhikkhave brahmacariyaṃ

*Bhikkhus\_ this hōly life\_ is like the cream\_ of the milk*

Satthā sammukhī-bhūto.

*The Teacher is present.*

Tasmā'tiha bhikkhave vīriyaṃ ārabhatha

*Therefore\_ Bhikkhus\_ start to arouse your energy*

Appattassa pattiyā

*for the attainment of the as yet unattained*

Anadhigatassa adhigamāya

*for the achievement of the as yet unachieved*

Asacchikatassa sacchikiriyāya.

*For the realization of the as yet unrealized.*

‘Evaṃ no ayaṃ amhākaṃ pabbajjā

Avaṅkatā avaññā bhavissati

*Thinking\_ in such a way our Going Forth*

*will not be barren*

Saphalā sa-udarayā.

*but will become\_ fruitful and fertile*

Yesaṃ mayaṃ paribhuñjāma cīvāra-piṇḍapāta-senāsana-

gilānappaccaya-bhesajja-parikkhāraṃ

tesaṃ te kārā amhesu

*and all our use of robes\_*

*almsfood\_ lodgings\_ and medicinal requisites*

*given by others for our support*

Mahapphalā bhavissanti mahā-nisaṃsā'ti

*will reward them with great fruit\_\_ and great benefit.*

Evam hi vo bhikkhave sikkhitabbam.

*Bhikkhus\_\_ should you train yourselves thus*

Att'attham vā hi bhikkhave sampassamānena

*Bhikkhus\_\_ considering your own good*

Alam-eva appamādena sampādetum;

*it is enough\_\_ to strive for the goal without negligence.*

Par'attham vā hi bhikkhave sampassamānena

*Bhikkhus\_\_ considering the good of others*

Alam-eva appamādena sampādetum

*it is enough\_\_ to strive for the goal without negligence.*

Ubhaya'ttham vā hi bhikkhave sampassamānena

*Bhikkhus\_\_ considering the good of both*

Alam-eva appamādena sampādetun-ti.

*it is enough\_\_ strive for the goal without negligence.*

# The Highest Blessings (Maṅgala Sutta)

[Thus have I heard that the Blessed One]

Was staying at Sāvathī,

Residing at the Jeta's Grove

In Anāthapiṇḍika's park.

Then in the dark of the night, a radiant deva

Illuminated all Jeta's Grove.

She bowed down low before the Blessed One

Then standing to one side she said:

“Devas are concerned for happiness

And ever long for peace.

The same is true for humankind.

What then are the highest blessings?”

“Avoiding those of foolish ways,

Associating with the wise,

And honoring those worthy of honor.

These are the highest blessings.

“Living in places of suitable kinds,

With the fruits of past good deeds

And guided by the rightful way.

These are the highest blessings.

“Accomplished in learning and craftsman's skills,

With discipline, highly trained,

And speech that is true and pleasant to hear.

These are the highest blessings.

“Providing for mother and father's support

And cherishing family,

And ways of work that harm no being,

These are the highest blessings.

“Giving with Dhamma in the heart,

Offering help to relatives and kin,  
 And acting in ways that leave no blame.  
These are the highest blessings.  
 “Steadfast in restraint, and shunning evil ways,  
 Avoiding intoxicants that dull the mind,  
 And heedfulness in all things that arise.  
These are the highest blessings.  
 “Respectfulness and of humble ways,  
 Contentment and gratitude,  
 And hearing the Dhamma frequently taught.  
These are the highest blessings.  
 “Patience and willingness to accept one’s faults,  
 Seeing venerated seekers of the truth,  
 And sharing often the words of Dhamma.  
These are the highest blessings.  
 “The Holy Life lived with ardent effort,  
 Seeing for oneself the Noble Truths  
 And the realization of Nibbana.  
These are the highest blessings.  
 “Although involved in worldly ways,  
 Unshaken the mind remains  
 And beyond all sorrow, spotless, secure.  
These are the highest blessings.  
 “They who live by following this path  
 Know victory wherever they go,  
 And every place for them is safe.  
These are the highest blessings.”

# Tāyana-gāthā

The Verses of Tāyana

[Handa mayaṃ Tāyana-gāthāyo bhaṇāma se]

Chinda sotaṃ parakkamma

Kāme panūda brāhmaṇa

Nappahāya muni kāme

Nekattam-upapajjati

*Exert yourself and cut the stream*

*Discard sense-pleasures Holy Man*

*Not letting sensual pleasures go*

*A sage will not reach unity*

Kayirā ce kayirāthenaṃ

Daḷham-enaṃ parakkame

Sithilo hi paribbājo

Bhiyyo ākirate rajaṃ

*Vigorously with all one's strength*

*It should be done what should be done*

*A lax monastic life stirs up*

*The dust of passions all the more*

Akataṃ dukkaṭaṃ seyyo

Pacchā tappati dukkaṭaṃ

Katañ-ca sukataṃ seyyo

Yaṃ katvā nānutappati

*Better is not to do bad deeds  
That afterwards would bring remorse  
It's rather good deeds one should do  
Which having done one won't regret*

Kuso yathā duggahito  
Hattham-evānukantati  
Sāmaññaṃ dupparāmatṭham  
Nirayāyūpakaḍḍhati

*As Kusa-grass when wrongly grasped  
Will surely cut into one's hand  
So does the monk's life wrongly led  
Indeed drag beings down to hell*

Yaṃ-kiñci sithilaṃ kammaṃ  
Saṅkiliṭṭhañ-ca yaṃ vataṃ  
Saṅkassaraṃ brahma-cariyaṃ  
Na taṃ hoti mahapphalan-ti.

*Whatever deed that's loosely done  
Whatever vow corruptly kept  
The Holy Life lead in doubtful ways  
All these will never bear great fruits.*

# Apalokanakamma for Sanghadana

Yagghe Bhante Sangho jānātu  
Ayaṃ paṭhama bhāgo therassa pāpuṇāti  
Avasesā bhāgā amhākaṃ pāpuṇanti  
Bhikkhūnañca sāmanerānaṃ kahaṭṭhānaṃ  
Yathāsukhaṃ paribhuñjantu

*Venerable sirs, on this occasion the generous donors have respectfully offered this food, along with all these requisites, to the bhikkhu sangha, not favoring any one bhikkhu in particular.*

*I suggest that this food so offered to the Sangha be shared according to seniority, the first part going to the senior monks and then down to the newly ordained bhikkhus.*

*May the remaining food be shared with the novices and then all the laypeople gathered here.*

*If any bhikkhu sees the sharing of almsfood in this way as inappropriate, may he raise his objection now in the midst of this assembly...*

*[wait a moment, if no one raises an objection then continue:]*

*Otherwise, may the bhikkhus express their approval at this time by saying "Sadhu" in unison.*