

ENGLISH Translations by:

- *PhraAjahn Jayasaro of Ajahn Chah's Thai Forest Tradition*
- *Thānissaro Bhikkhu of Ajahn Lee's Dhammayut Forest Tradition*
- &
- *Dhammayut Order in United States in Ontario, CA*

tertiary checks

- *Pālī-English Dictionary by T.W. Rhys Davids & William Stede*
- *Pali Dictionary v.1.0 - Android App by Chandana Dematapitiya*
based off of Dictionary by A.P. Buddhadatta Mahāthera

*****Incomplete translations**
due to mixture of Thai/Lao language mixed with Pālī

Morning Chanting

ໄຫວພະຍາມເຊົ້າ

Vhai phra yām xao

● Preliminary Homage

- Yo so bhagavā araham samāsambuddho.

ພະຜູ້ມີພະພາກເຈົ້າພະອົງໃດເປັນພະອະຣະຫັງດັບໄພກິເຣສໄພທຸຂໍ້ດສິ້ນເຊື່ອງ
Phra pou mī phra park chao phra ohng dai pen phra arahang dab fhai gi ret fhai dukh dai sin xerng
ຕັ້ງສະຮູ້ຊອບໄດ້ໂດຍພະອົງເອງ.

Das sa lou xorb dai doy phra ohng aeng.

- To the Blessed One, The Lord who fully attained perfect enlightenment

- Svākkhato yena bhagavatā dhammo.

ພະທັມເປັນທັມທີ່ຜູ້ມີພະພາກເຈົ້າພະອົງໃດຕັ້ງສັງເກດເດັດ
Phra tham pen tham tī phou mī phra park chao phra ohng dai tart vai leow

- To the Teachings which he expounded so well

- Supatipano yassa bhagavāto savagha saṅgho.

ພະສົງສາວົກຂອງພະຜູ້ມີພະພາກເຈົ້າພະອົງໃດປະຕິບັດເດັດ
Phra song sā vokh khorng phū mī phra park chao phra ohng dai bati badī leow

- To the Blessed One's disciples who have practiced well

- Tammayaṃ bhagavataṃ sadhammaṃ sasaṅghaṃ, Imehi sakkārehi yatthā rahaṃ āropitehi
abhipūjayāma.

ຂ້າພະເຈົ້າທັງຫລາຍຂໍບູຊາຢ່າງຍິ່ງຊັບພະຜູ້ມີເຈົ້າພະອົງນັ້ນ,

Khā pa chao tang lai kor buxā yāng ying xab phorb phra phū mī chao phra ohng nan,
ພ້ອມທັງພະທັມແລະພະສົງ, ດ້ວຍເຄື່ອງສັກກາຣະທັງຫລາຍແລ້ວນີ້,

Phorm tang phra tham lae phra song, doy keung sakkhāra thang lai leow ni,
ອັນຍົກຄື້ນຕາມສົງຄວາມແລ້ວຍ່ືນ.

An yok kuen tām song kwarm leow yāng ni.

- My darkness clears by The Blessed One, The True Dhamma, and the Saṅgha of Disciples

Sādhū no bhante bhagavā suciraparinibutopi,

ຂ້າແຕ່ພະອົງຜູ້ຈະເຣີນພະຜູ້ມີພະພາກເຈົ້າເຖິງປະຣິນິພາບນານແລ້ວ

Khā tae phra ohng phū cha lern phra phū mī phra park chao terng parinibbān nan leow
ຊົງສ້າງຄຸນອັນສັມເຣດປະໂຍຊນໄຫວຂ້າພະເຈົ້າທັງຫລາຍ

Xong sāng kun an samret payoht vhai kae khā phra chao thang lai

It is well the Venerable Sirs and Blessed One accept from us, who've not gone reached Nibbāna,

Pacchimā janatā nukam pamānasā.

ຊົງມີພະຫະຣີທັຍ ອະນຸເຄາະແກ່ພວກຂະນ້ອຍພະພາກເຈົ້າອັນເປັນອະນຸຊິນລຸ້ນຫລັງ

Xong mī phra ha reu thaiy anu kor gae phork kha noy phra park chao an pen anu xon lun lang

- With these offerings we worship most highly The Blessed One, The True Dhamma & The Saṅgha of Disciples.

- Ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu.

ຂໍພະຜູ້ມີພະພາກເຈົ້າຈົ່ງຮັບເຄື່ອງສັກກາຣະອັນເປັນບັນນາກາວຂອງຄົນຍາກທັງຫລາຍ
ເລີຍ

Khor phra phū mī phra park chao jong hab keung sakkāra an pen keung bannāgarn khorng kon yāg tang lai lao
nī

- May these simple offerings be received and accepted

- Amhākaṃ dīgha-rattaṃ hitāya sukhāya.

ເພື່ອປະໂຫຍດຊນ ແລະຄວາມສຸຂ ແກ່ພວກຂະນ ອຍ ທັງຫລາຍ ຕລອດກາລະນານເດີນ

Peu payoht lae kwarm sukh gae phwork ka noi tang lai dalort gā la nān tern

- For our long-lasting benefit and for the happiness it gives us.

- Arahant sammā sambuddho bhagavā,

ພຣະພຸມມິ ພຣະພາກເຈົ້າ ເປັນພຣະອະຣະຫັນຕັດ ບໍ່ໄພກິເຣສໄພທຸ ຂໍ້ດສິ່ງເຊິ່ງ

Phra pou mī phra park chao pen phra arahant dab fhai giret fhai dukh dai sing xerng

ຕັສສະຣູ້ ຊອບໄດ້ ໂດຍພຣະອົງເອງ

Tas sa ru xorb dai doy phra ohng eng

- To the Blessed One, Worthy One, Perfectly Enlightened One,

- Buddhāṃ bhagavantāṃ abhivādehi. (Bow Down)

ຂ້າພະເຈົ້າ ອາບປີວາດ ພຣະພຸມມິ ພຣະພາກເຈົ້າ ພຸ້ນຮູ້ ພຸ້ນຮູ້ ຕັດ ບໍ່ໄພກິເຣສໄພທຸ ຂໍ້ດສິ່ງເຊິ່ງ

Khā pa chao āhp pi vād phra pou mī phra park chao phū hū phū tuen phū berk bān [BOW DOWN]

- I render homage to the Buddha. [BOW DOWN]

- Svākkhato bhagavatā dhammo,

ພຣະທັມ ເປັນທັມ ທັມ ທີ່ ພຣະພຸມມິ ພຣະພາກເຈົ້າ ຕັດສິດໄວດີແລ້ວ

Phra tham pen tham thī phra pou mī phra park chao tāt vai dī leow

- The teachings so completely expounded by Him,

- Dhammaṃ namassāmi. (Bow Down)

ຂ້າພະເຈົ້າ ນະມັສສະການ ພຣະທັມ

Khā pa chao kor namas sakān phra tham [BOW DOWN]

I bow my head to the Dhamma [BOW DOWN]

- Supatipano bhagavāto savagha saṅgho,

ພຣະສົງສາວົກ ຂອງພຣະພຸມມິ ພຣະພາກເຈົ້າ ປະດິບັດດີແລ້ວ

Phra song sā vokh khorng phra pou mī phra park chao pa dī bat dī leow

- The Blessed One's Disciples who have practiced well,

- Saṅghaṃ namāmi. (Bow Down)

ຂ້າພະເຈົ້າ ຂໍນອບນ້ອມ ພຣະສົງ

Khā pa chao kor norb norm phra song [BOW DOWN]

I bow my head to the Saṅgha [BOW DOWN]

● Homage to the Triple Gem

- [LEADER] Handa mayaṃ buddhassa bhagavato pubba-bhāga-namakāraṃ karomase:

- Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

- (ALL) [Namo tassa] bhagavato,

ຂໍນອບນ້ອມ ແດ່ ພຣະພຸມມິ ພຣະພາກເຈົ້າ ພຣະອົງນັ້ນ,

kor norb norm dae phra pou mī phra park chao phra ohng nan,

- Homage to the Blessed One,

arahato,

ຊື່ ເປັນພຸ້ນ ໄກຈາກກິເຣສ

Xeung pen phū gai jāk giret

the Worthy One,

sammā-sambuddhassa. (repeat from

ຕັສສະຣູ້ ຊອບໄດ້ ໂດຍພຣະອົງເອງ

Das sa rū xorb dai doy phra ohng aeng

the Rightly Self-awakened One.

“Namo tassa...” three times)

● Praise for the Buddha

- [LEADER] Handa mayam buddhābhithutim karomase:

- Now let us give high praise to the Awakened One:

- (ALL) [Yo so tathāgato]

ພະຕະຖາຄົດເຈົ້ານັ້ນພະອົງໃດ

Phra tathākoht chao nan phra ohng dai

- The Tathāgata who has thus come/thus gone,

arahaṃ

ເປັນຜູ້ໄກຈາກກິເຣສ

pen phū gai jāk giret

the Worthy One,

Sammā-sambuddho,

ເປັນຜູ້ຕຣັສສະຣູ້ຊອບໄດ້ໃດຍພະອົງເອງ

Pen phu das sa rū xorb dai doy phra ohng aeng

Rightly Self-awakened One,

- Vijjā-caraṇa-sampanno

ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາຣະນະ

Pen phū therng porm doy vixā lae cha ra na

- One who is consummate in knowledge & conduct, one

sugato

ເປັນຜູ້ໄປແລ້ວດ້ວຍດີ

Pen phū bai leow doy dī

who has gone the good way,

lokavidū,

ເປັນຜູ້ຮູ້ໂລກຈຳແຈ້ງແຈ້ງ

Pen phū hū lohk jam jaem jaeng

knower of the cosmos,

- Anuttaro purisa-damma-sārathi

ເປັນຜູ້ສາມາດຝຶກບຸຣຸດທິນັ້ນສົມຄວາມຝຶກໄດ້ຢ່າງບໍ່ມີໃຜຢືນຢານ

Pen phū sāmāt feuk bu rut thī som kwarm feuk dai yāng bor mī pai ying gwar

- unexcelled trainer of those who can be tamed,

satthā deva-manussānam

ເປັນອຸຜູ້ສອນຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ

Pen krū phū sorn khornng devadā laet manut thang lai

- teacher of devas & human beings;

buddho

ເປັນຜູ້ຮູ້ຜູ້ຕື່ນຜູ້ເປົກບານດ້ວຍທັມ

Pen phū hū phū deun phū berg bān doy tham

awakened;

bhagavā;

ເປັນຜູ້ມີຄວາມຈະເລີນຈຳແນກທັມສັງສອນສັດ

Pen phū mī kwarm jalern jam naek tham sang sorn sat

blessed;

- Yo imam lokam sadevakam samarakam sabrahmakam, Sassamaṇa-brāhmaṇim pajam
sadevamanussam sayam abhiññā sacchikatvā pavedesi.

ພຣະພຸ້ມ ມີ ພຣະພາກເຈົ້າ ພຣະອົງໃດ ຊົງທຳຄວາມດັບທຸ ຂໍໃຫ້ແຈ້ງດ້ວຍພຣະບັນຍາ

Phra phū mī phra park chao phra ohng dai xong tham kwarm dab dukh hai jaeng doy phra panyā
ອັນຍິ່ງເອງແລ້ວ ຊົງສອນໂລກນີ້ ພ້ອມທັງເທວະດາ ມາຣຸພິນ ແລະຫມູ່ສັດ ພ້ອມທັງ

An ying eng leow xong sorn lok nī porm thang devadā marn prohm lae mū sat porm thang
ສັມມະນະພຣາມ ພ້ອມທັງເທວະດາ ແລະມະນຸດ ຕໍ່ໃຫ້ຮູ້ຕາມ

Sammana prarm porm thang devadā lae manut hai hū dām

- who made known—having realized it through direct knowledge—this world with its devas, māras, & brahmās, this generation with its contemplatives & brāhmins, its rulers & common people;

- Yo dhammañ desesi

ພຣະພຸ້ມ ມີ ພຣະພາກເຈົ້າ ພຣະອົງໃດ ຊົງສະແດງທັມແລ້ວ

Phra phū mī phra park chao phra ohng dai xong sa daeng tham leow

- who explained the Dhamma

ādi-kalyāṇaṃ

ງາມໃນເບື້ອງຕົ້ນ

Yām nai bueng ton

fine in the beginning,

majjhe-kalyāṇaṃ

ງາມໃນທາງກາງ

Yām nai thāng gāṅg

fine in the middle,

Pariyosāna-kalyāṇaṃ;

ງາມໃນທ້າຍສຸດ

Yām nai thī sut

fine in the end;

- Sātthaṃ sabyañjanaṃ kevala-paripunṇaṃ parisuddhaṃ brahma-cariyaṃ pakāsesi:

ຊົງປະກາດພຣົມມະຈັນ ຄືແບບແຕ່ງກາລປະຕິບັດ ອັນປະເສີດບໍ່ຮົ່ວ, ທຸບ ບໍ່ຮົ່ວ, ນສິ້ນເຊີງ

Xong pagāt phrom ma jan keu baeb haeng gān patipat an pasert bor lisut bor libun sin xerng

ພ້ອມທັງອັຖະ ພ້ອມທັງພະຍັນຊະນະ

Porm thang ath tha porm thang pa yan xana

- who expounded the holy life both in its particulars & in its essence, entirely complete, surpassingly pure:

- Tam-ahaṃ bhagavantaṃ abhipūjayāmi.

ຂ້າພະເຈົ້າ ບູຊາຢ່າງສະເພາະພຣະພຸ້ມ ພຣະພາກເຈົ້າ ພຣະອົງນັ້ນ

Khā pa chao būxā yāṅg sa peurt phra phū mī phra park chao phra ohng nan

- I worship most highly that Blessed One.

Tam-ahaṃ bhagavantaṃ sirasā namāmi.

ຂ້າພະເຈົ້າ ຂໍນອບນ້ອມ ພຣະພຸ້ມ ພຣະພາກເຈົ້າ ພຣະອົງນັ້ນ

ໄ້ດຍຫົວແຕ່ງໄ້ດຂາບພະເຈົ້າ

Khā pa chao kor norb norm phra phū mī phra park chao phra ohng nan doy hwoa haeng kharb pa chao

To that Blessed One I bow my head down. (Bow Down)

● Praise for the Dhamma

- (LEADER) Handa mayaṃ dhammābhithutiṃ karomase:

- Now let us give high praise to the Dhamma:

- (ALL) [Yo so svākkhāto] bhagavatā dhammo,

ພຣະທັມນັ້ນໃດເປັນສິ່ງທີ່ ພຣະພຸ້ມ ພຣະພາກເຈົ້າ ໄດ້ຕຣັດໄວດີແລະ

Phra tham nan dai pen sing thī phra phū mī phra park chao dai dart vai dī leow

- The Dhamma well-expounded by the Blessed One,

- Sandittthiko,

ເປັນທາ'ງທິ' ຜູ້ ສຶກສາ ແລະປະຕິບັດ ຕ້ອງເຫັນໄດ້ ດ້ວຍຕົວເອງ

Pen thang thī phū seuk lae patibat torng hen dai doy dwo aeng

- to be seen here & now,

akāliko,

ເປັນທາ'ງທິ' ປະຕິບັດໄດ້ ແລະໃ້ ຫຼັກຖານໄດ້ ບໍ່ ຈຳກັດກາລ

Pen thang thī patibat dai lae hai phon dai bor jam gat gān

timeless,

ehipassiko,

ເປັນທາ'ງທິ' ຄວາມກ່າວກັບຜູ້ ອື່ນ ວ່າ ທ່ານຈົ່ງມາເບິ່ງ ເຖິງ

Pen thang thī kwarm gāow gab phū eun vā tāt jong mā berng thert

inviting all to come & see,

- Opanayiko,

ເປັນທາ'ງທິ' ຄວາມ ນ້ອມເຂົ້າມາໃສ່ ຕົວ

Pen thang thī kwarm norm khao mā sai dwor

- pertinent,

paccattaṃ veditabbo viññūhi:

ເປັນທາ'ງທິ' ຜູ້ ຮູ້ ກໍ່ ຜູ້ ໄດ້ ສະເພາະຕົນ

Pen thang thī kwarm phū hū gor phū dai sa peurt ton

to be seen by the wise for themselves:

- Tam-ahaṃ dhammaṃ abhipūjayāmi.

ຂ້າພະເຈົ້າ ບຸຊາຢ່າງຍິ່ງ ສະເພາະພຣະທັມນັ້ນ

Khā pa chao būxā yāng ying sa peurt phra tham nan

- I worship most highly that Dhamma.

Tam-ahaṃ dhammaṃ sirasā namāmi.

ຂ້າພະເຈົ້າ ຂໍ ນັບນ້ອມ ພຣະທັມນັ້ນ ໄດ້ ດຍຫົວແຕ່ ໃຈ ໄດ້ ຂາບພະເຈົ້າ

Khā pa chao kor norb norm phra tham nan doy hwoa haeng kharb pa chao

To that Dhamma I bow my head down. (BOW DOWN)

● Praise for the Saṅgha

- (LEADER) Handa mayaṃ saṅghābhithutirṃ karomase:

- Now let us give high praise to the Saṅgha:

- (ALL) [Yo so supaṭipanno] bhagavato sāvaka-saṅgho,

ສົງສາວົກ ຂອງພຣະຜູ້ ມີ ພຣະພາກເຈົ້າ ນັ້ນ ໝູ່ ໃດ ປະຕິບັດດີ ແລ້ວ

Song sā vok khorng phra phū mī phra park chao nan mū dai bati badī leow

- The Saṅgha of the Blessed One's disciples who have practiced well,

- Uju-paṭipanno bhagavato sāvaka-saṅgho,

ສົງສາວົກ ຂອງພຣະຜູ້ ມີ ພຣະພາກເຈົ້າ ນັ້ນ ໝູ່ ໃດ ປະຕິບັດດີ ດ້ວຍ

Song sā vok khorng phra phū mī phra park chao nan mū dai bati bat tong leow

- the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,

- Nāya-paṭipanno bhagavato sāvaka-saṅgho,

ສົງສາວົກ ຂອງພຣະຜູ້ ມີ ພຣະພາກເຈົ້າ ນັ້ນ ໝູ່ ໃດ ປະຕິບັດ ເພື່ອ ຮູ້ ທັມ ເປັນເຄື່ອງ

ອອກຈາກທຸ ຂຽດ ແລ້ວ

Song sā vok khorng phra phū mī phra park chao nan mū dai bati bat pen keung ork jak dukh leow

- the Saṅgha of the Blessed One's disciples who have practiced methodically,

- Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

ສົງສາວົກຂອງພຣະຜູ້ມີພຣະພາກເຈົ້ານັ້ນໝູ່ໃດປະຕິບັດສົມຄວາມແລ້ວ

Song sā vok khorng phra phū mī phra park chao nan mū dai bati bat som kwarm leow

- the Saṅgha of the Blessed One's disciples who have practiced masterfully,

- Yadidaṃ

ໄດ້ແກ່' ບຸກຄົນເລີ່ມນັ້ນຄື

Dai gae buk kon laot nī keu

- such as,

cattāri purisa-yugāni aṭṭha purisa-puggalā:

ຄູ່ແຫ່ງບຸຣຸດ໔ຄູ່ ນັບລົງຕົວບຸຣຸດໄດ້ຊັບຸຣຸດ

Kū haeng bu lut sī kū nab liang dwor bu lut dai baet bu lut

the four pairs—the eight types—of noble ones:

- Esa bhagavato sāvaka-saṅgho—

ນັ້ນແລະສົງສາວົກຂອງພຣະຜູ້ມີພຣະພາກເຈົ້າ

Nan lae song sā vok khorng phra phū mī phra park chao

- That is the Saṅgha of the Blessed One's disciples—

- Āhuneyyo

ເປັນສົງຄວນແກ່ ສັກກະຣະທິເຂົ້ານໍາມາບູຊາ

Pen song korn gae sak ka lat thī khao nam mā buxā

- worthy of gifts,

pāhuneyyo

ເປັນສົງຄວນແກ່ ສັກກະຣະທິເຂົ້າຈັດໄວ້ຕ້ອນຮັບ

Pen song korn gae sak ka lat thī khao jak vai dorn hab

worthy of hospitality,

dakkhiṇeyyo

ເປັນສົງຄວນຮັບທັກຂີນາທານ

Pen phū hab thak khi nā thān

worthy of offerings,

Añjali-karaṇīyo,

ເປັນຜູ້ທິບຸກຄົນທິວໄປຄວນທໍາອັນຊະຣີ

Pen phū thī buk kon thoaw bai korn tham an xa rī

worthy of respect,

- Anuttaraṃ puññak khettaṃ lokassa:

ເປັນເນື້ອນາບຸນຂອງໂລກບໍ່ມີນາບຸນອື່ນຍິ່ງກວ່າ

Pen neua nā bun korng lok bor mī nā bun eun ying gwar

- the incomparable field of merit for the world:

- Tam-ahaṃ saṅghaṃ abhipūjayāmi.

ຂ້າພະເຈົ້າບູຊາຢ່າງຍິ່ງສະເພາະພຣະສົງໝູ່ນັ້ນ

Khā pa chao būxā yāng ying sa peurt phra song mū nan

- I worship most highly that Saṅgha.

Tam-ahaṃ saṅghaṃ sirasā namāmi.

ຂ້າພະເຈົ້າຂໍນອບນ້ອມພຣະສົງໝູ່ນັ້ນໄດ້ຍາວແຫ່ງໄດ້ຂາບພະເຈົ້າ

Khā pa chao kor norb norm phra song mū nan doy hwoa haeng kharb pa chao

To that Saṅgha I bow my head down. (BOW DOWN)

- Salutation to the Triple Gem & The Topics for Chastened Dispassion

- (LEADER) Handa mayam ratanat tayap paṇāma-gāthāyo c'eva
saṃvega-vatthu-paridīpakapāṭhañ-ca bhaṇāmase:

- Now let us recite the stanzas in salutation to the Triple Gem together with the passage on the topics inspiring a sense of chastened dispassion:

- (ALL) [Buddho susuddho] karuṇā-mahaṇṇavo,

ພຣະພຸດທະບຸຣຸດທະສຸດທະພຣະກະຣຸນາອະມະຫາສານ

Phra phūt tha chao phū bor lit sut mī phra karunā amahā sān

- The Buddha, well-purified, with ocean-like compassion,

- Yoccanta-suddhabbara-ñāṇa-locano,

ພຣະອົງໃດມີຕາຄືຍານອັນປະເສີດໝົດຈົດເຖິງທີ່ສຸດ

Phra ohng dai mī tā keu yān an pasert moht jot terng thī sut

- possessed of the eye of knowledge completely purified,

- Lokassa pāpū pakilesa-ghātako:

ເປັນຜູ້ຂ້າເສຍຊີວິດງຸບາບແລະອຸປະກິດເສຍຂອງໂລກ

Pen phū khā seung xing bāb lae uppa kiles khorng lok

- destroyer of the evils & corruptions of the world:

- Vandāmi buddhaṃ aham-ādarena taṃ.

ຂ້າພະເຈົ້າໃຫ້ວພຣະພຸດທະເຈົ້າພຣະອົງນັ້ນໂດຍໃຈເຄົາຮົບເອື້ອເຜີ້ອ

Khā pha chao vai phra put tha chao phra ohng nan doy jai khao rob eauly feauly

- I revere that Buddha with devotion.

- Dhammo padīpo viya tassa satthuno,

ພຣະທັມຂອງພຣະສາສະດາສະວ່າງຮຸ່ງເຮືອງປົບປັດ' ງດວງປະທັບ

Phra tham khorng phra sāsadā sa vāṅg hung heung bieb dang dworng pathib

- The Teacher's Dhamma, like a lamp,

- Yo magga-pākāmata-bheda bhinnako,

ຈ່າແນກປະເພດຄືມ້ຄຜົວນິພານສ່ວນໃດ

Jam naek ba pet keu mak phot nipān sorn dai

- divided into Path, Fruition, & the Deathless,

- Lokuttaro yo ca tad-attha-dīpano:

ຊື່' ງເປັນຕົວໂຮກ ຕະຣະແລະສ່ວນໃດທີ່ຊື່ແນວແຫ່' ງໂຮກ ຕະຣະນັ້ນ

Xeung pen dwor lokuttara lae sorn dai thī xī neow haeng lokuttara nan

- both transcendent (itself) & showing the way to that goal:

- Vandāmi dhammaṃ aham-ādarena taṃ.

ຂ້າພະເຈົ້າໃຫ້ວພຣະທັມນັ້ນໂດຍໃຈເຄົາຮົບເອື້ອເຜີ້ອ

Khā pha chao vai phra tham nan doy jai khao rob eauly feauly

- I revere that Dhamma with devotion.

- Saṅgho sukhetā bhyatikhetta-saññito,

ພຣະສົງເປັນນາບ ນອນຍີ່' ງໃຫຍ່ກ່ວານາບ ນອນດີ ທັງຫລາຍ

Phra song pen nā bun an ying yhai gwor nā bun an dī thang lai

- The Saṅgha, called a field better than the best,

- Yo diṭṭha-santo sugatā nubodhako,

ເປັນຜູ້ເຫັນພະນິພານຕຣັສສະຣຸ້ ຕາມພຣະສຸດທະໝູ່' ໃດ

Pen phū hen panipān das sarut tām phra su kot mū dai

- who have seen peace, awakening after the one gone the good way,

- Lolappahīno ariyo sumedhaso:

ເປັນຜູ້ລະກິດເສຍເຄື່ອງໄວເປັນພຣະອະຣິເຈົ້າມີບັນຍາດີ

Pen phū la kiles keung lo le pen phra ariya chao mī panyā dī

- who have abandoned heedlessness—the noble ones, the wise:

- Vandāmi saṅghaṃ aham-ādarena taṃ.

ຂ້າພະເຈົ້າໃຫ້ວຽນສົງໝາຍນັ້ນໃດຍໃຈເຄົາຮົບເອົ້າຮຸ້ນ

Khā pha chao vai phra song mū nan doy jai khao rob eaury feaury

- I revere that Saṅgha with devotion.

- Iccevam-ekant'a bhipūjaney yakaṃ,

- Vatthuttayaṃ vanda yatā bhisāṅkhataṃ,

- Puññaṃ mayā yaṃ mama sabbupaddavā,

- Mā hontu ve tassa pabhāva-siddhiyā.

ບຸນໃດທີ່ຂ້າພະເຈົ້າໃຫ້ວຽນສົງໝາຍນັ້ນໃດຍໃຈເຄົາຮົບເອົ້າຮຸ້ນຄວນບຸຊາ
ຍັງໃດຍສ່ວນດົວ,

Bun dai thī khā pa chao vhai yū xeung vath thu sām, keu phra rattana dai an korn buxā ying doy sorn diew,
ໄດ້ກະທັມແລ້ວເປັນຍັງຍັງເຊັ່ນນັ້ນຂໍອຸປະທັບວ່າທັງຫລາຍຈົ່ງຢືນຢັນ

Dai ga tham leow pen yāng ying xern nī nī khor uppa thanvā thang lai jong yā dai mī
ແກ່ຂ້າພະເຈົ້າເລີຍ, ດ້ວຍອຸປະທັບຄວາມສຳເລັດສິ້ນເກີດຈາກບຸນນັ້ນ.

Gae khā pa chao leaury, doy am nāt kwarm samret an gert jāg bun nan.

- By the power of the merit I have made - in giving reverence to the Triple Gem

- worthy of only the highest homage, - may all my obstructions cease to be.

* * *

- Idha tathāgato loka uppanno

ພຣະຕະຖາຄົດເຈົ້າເກີດຂຶ້ນແລ້ວໃນໂລກນີ້

● Phra tathākoht chao gert keun leow nai lok nī

- Here, One attained to the Truth, has appeared in the world,

arahaṃ sammā-sambuddho,

ເປັນຜູ້ໄກຈາກກິເຣສຕັດສະສະຮູ້ຊອບໄດ້ໃດຍພຣະອົງເອງ

Pen phū gai jāk kiles das sarut xorb dai doy phra ohng eng

Worthy & Rightly Self-awakened,

- Dhammo ca desito niyyāniko

ແລະພຣະທັມທີ່ຊົງແດງເປັນທັມເຄື່ອງອອກຈາກທຸຂ

Lae phra tham thī xong daeng pen tham keung ork jāk dukh

- and Dhamma is explained, leading out (of saṃsāra),

upasamiko parinibbāniko

ເປັນເຄື່ອງສະງົບກິເຣສເປັນໄປເພື່ອປະຣິນິພພານ

Pen keung sa ñob kilesa bai peau parinip pān

calming, tending toward total unbinding, going to self-awakening,

sambodhagāmī sugatappavedito.

ເປັນໄປເພື່ອຄວາມຮູ້ພ້ອມເປັນທັມທີ່ພຣະສຸຄິຕປະກາດ

Pen bai peau kworm hū porm pen tham thī phra sukkot bagāt

declared by one who has gone the good way.

Mayantaṃ dhammaṃ sutvā evaṃ jānāma:

ພວກເຮົາເມື່ອໄດ້ຟັງທັມນັ້ນແລ້ວຈຶ່ງໄດ້ຮູ້ຢືນຢັນວ່າ

Pork hao meu dai fang tham nan leow jeu dai hū yāng vā

Having heard the Dhamma, we know this:

- Jāti-pi dukkhā.

ແມ່ນຄວາມເກີດກໍເປັນທຸຂ

Maen kworm gert gor pen dukh

- Birth is stressful.

jarā-pi dukkhā.

ແມ່ນຄວາມແກ່ກໍ່ເປັນທຸຂ

Maen kworm gae gor pen dukh

Aging is stressful,

marañam-pi dukkham.

ແມ່ນຄວາມຕາຍກໍ່ເປັນທຸຂ

Maen kworm dai gor pen dukh

Death is stressful.

- Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā,

ແມ່ນຄວາມໂສກເສົ້າຄວາມຮ້ອງໄຫ້ຮ້າໄຮຄວາມບໍ່ສະບາຍກາຍຄວາມບໍ່ສະບາຍໃຈ

Maen kworm sok sao kworm horng hai ham hai, kworm bor sabai gai, kworm bor sabai jai

ຄວາມຄັບແຄ້ນໃຈກໍ່ເປັນທຸຂ

Kworm kap kaen jai gor pen dukh

- sorrow, lamentation, pain, distress, & despair are stressful,

- Appiyehi sampayogo dukkho.

ຄວາມປະສົບກັບສິ່ງບໍ່ເປັນທີ່ຮັກທີ່ພໍໃຈກໍ່ເປັນທຸຂ

Kwarm pasob gab sing thī bor pen thī hak thī por jai gor pen dukh

- Association with things disliked is stressful.

Piyehi vippayogo dukkho.

ຄວາມພັດພາກຈາກສິ່ງເປັນທີ່ຮັກທີ່ພໍໃຈກໍ່ເປັນທຸຂ

Kwarm pad phāk jāg sing pen thī hak thī por jai gor pen dukh

Separation from things liked is stressful.

Yam-p'icchaṃ na labhati tam-pi dukkham.

ມີຄວາມປາຖະນາສິ່ງໃດບໍ່ໄດ້ສິ່ງນັ້ນກໍ່ເປັນທຸຂ

Mī kwarm pāthanā sing dai bor dai sing nan-nan gor pen dukh

Not getting what one wants is stressful.

- Saṅkhittena pañc'u pādā nakkhandhā dukkhā,

ວ່າໂດຍຍັ້ງ ອຸປະທານະຂັ້ນທະຫ້າເປັນຕົວທຸຂ

Vā doy yor uppathāna khandha hā pen dor dukh

In short, the five clinging-aggregates are stressful,

- Seyyathīdam:

ໄດ້ແກ່ສິ່ງເລື່ອງນີ້ຄື

Dai gae sing lao nī keu

- Namely:

- Rūpū pādānak khandho.

ຂັ້ນອັນເປັນທີ່ຕັ້ງແຫ່ງຄວາມຍືດໝັ້ນຄືຮູບ

Khan an pen thī tang haeng kwarm yeud nant keu hūb

- Form is an aggregate for clinging

Vedanū pādānak khandho.

ຂັ້ນອັນເປັນທີ່ຕັ້ງແຫ່ງຄວາມຍືດໝັ້ນຄືເວທະນາ

Khan an pen thī tang haeng kwarm yeud nant keu vedanā

- Feeling is an aggregate for clinging

Saññū pādānak khandho.

ຂັ້ນອັນເປັນທີ່ຕັ້ງແຫ່ງຄວາມຍືດໝັ້ນຄືສັນຍາ

Khan an pen thī tang haeng kwarm yeud nant keu saññā

- Perception is an aggregate for clinging

Saṅkhārū pādānak khandho.

ຂັ້ນອັນເປັນທີ່ຕັ້ງແຫ່ງຄວາມຍືດໝັ້ນຄືສັງຂານ

Khan an pen thī tang haeng kwarm yeud nant keu saṅkhān

- Mental volition is an aggregate for clinging

Viññāṇū pādānak khandho.

ຂ້ນອັນເປັນທີ່ຕັ້ງແຫ່ງຄວາມຍືດຫຸ້ນນັ້ນຄືວິນຍານ

Khan an pen thī tang haeng kwarm yeud nant keu viññān

Consciousness is an aggregate for clinging.

- Yesaṃ pariññāya,

ເພື່ອໃຫ້ສາວົກກໍານົດຮອບຮູ້ ອຸປະທານະຂັ້ນເລີ່ງນີ້ເອງ

Peau hai sā vok gam nod horb hū uppathāna khan lao nī eng

- So that they might fully understand this,

Dharamāno so bhagavā.

ເສຍຶພຣະພາກເຈົ້ານັ້ນເມື່ອພຣະອົງຍັງຊົງພຣະຊົມຢູ່

Serng phra park chao nan meu phra ohng yang xong phra xom yū

the Blessed One, while still alive,

Evaṃ bahulaṃ sāvake vineti;

ຍ່ອມຊົງແນະນຳສາວົກຢ່າງນີ້ທາງຫລັງຍັງສືບນຶ້ ເປັນຫມາກ

Yorm xong naet nam sā vok yā nī thāng lai sint nī pen sorn mark

often instructed his listeners in this way;

- Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsanī, Bahulaṃ pavattati:

ອີກອັນນີ້ ງຄໍາສັ່ງສອນຂອງພຣະຜູ້ມີພຣະພາກເຈົ້ານັ້ນ ຍ່ອມເປັນໃນສາວົກສ່ວນຫລາຍ

Īk an neung kam sang sorn khorg phra phū mī phra park chao nan yorm pen nai sāvok sorn lai

ແລ້ວມີສ່ວນຄືກາລຈໍາແນກຢ່າງນີ້ວ່າ

Laet mī sorn keu gān jam naek yāngnī vā

- many times did he emphasize this part of his admonition:

- “Rūpaṃ aniccaṃ.

ຮູປ ບໍ່ ທົງ

Hūb bor tieng

- “Form is inconstant.

Vedanā aniccā.

ເວທະນາ ບໍ່ ທົງ

Vedanā bor tieng

- “Feeling is inconstant.

Saññā aniccā.

ສັນຍາ ບໍ່ ທົງ

Saññā bor tieng

- “Perception is inconstant.

Saṅkhārā aniccā.

ສັງຂານ ບໍ່ ທົງ

Saṅkhān bor tieng

- “Mental volition is inconstant.

Viññāṇaṃ aniccaṃ.

ວິນຍານ ບໍ່ ທົງ

Viññān bor tieng

Consciousness is inconstant.

- Rūpaṃ anattā.

ຮູປ ບໍ່ ແມ່ນຕົວຕົນ

Hūb bor maen dwor ton

- Form is not-self.

Vedanā anattā.

ເວທະນາ ບໍ່ແມ່ນຕົວຕົນ

Vedanā bor maen dwor ton*- Feeling is not-self.***Saññā anattā.**

ສັນຍາ ບໍ່ແມ່ນຕົວຕົນ

Saññā bor maen dwor ton*- Perception is not-self.***Saṅkhārā anattā.**

ສັງຂານ ບໍ່ແມ່ນຕົວຕົນ

Saṅkhān bor maen dwor ton*- Mental volition is not-self.***Viññāṇaṃ anattā.**

ວິນຍານ ບໍ່ແມ່ນຕົວຕົນ

Viññān bor maen dwor ton*Consciousness is not-self.***- Sabbe saṅkhārā aniccā.**

ສັງຂານ ທັງຫລາຍທັງປວງ ບໍ່ທົ່ງ

Saṅkhān thang lai thang bworg bor tieng*- All mental volitions are inconstant.***Sabbe dhammā anattāti.”**

ທັມທັງຫລາຍທັງປວງ ບໍ່ແມ່ນຕົວຕົນ ດັ່ງນີ້

Tham thang lai thang bworg bor maen dwor ton dang nī*All phenomena are not-self.”***- Te mayaṃ, Otiṇṇāṃha**

ພວກເຮົາທັງຫລາຍ ເປັນຜູ້ຖືກຄອບງໍາແລ້ວ

Pwork hao thang lai pen phū theuk korb ñam leow*- All of us, beset***jātiyā**

ໂດຍຄວາມເກີດ

Doy kwarm gert*by birth,***jarā-maraṇena,**

ໂດຍຄວາມແກ່ ແລະຄວາມຕາຍ

Doy kwarm gae lae kwarm dai*aging, & death,***Sokehi paridevehi dukkhehi domanassehi upāyāsehi,**

ໂດຍຄວາມໂສກເສົ້າ ຄວາມຮ້ອງໄຫ້ຮໍາໄຮ ຄວາມບໍ່ສະບາຍກາຍ ຄວາມບໍ່ສະບາຍໃຈ

Doy kworm sok sao kworm horng hai ham hai, kworm bor sabai gai, kworm bor sabai jai

ຄວາມຄັບແຄ້ນໃຈ ທາງຫລັກ

Kworm kap kaen jai thāng lai*by sorrows, lamentations, pains, distresses, & despairs,***- Dukkha’otiṇṇā**

ເປັນຜູ້ຖືກຄວາມທຸຂ ຄອບງໍາແລ້ວ

Pen phū theuk kwarm dukh korb ñam leow*beset by stress,***Dukkha-paretā,**

ເປັນຜູ້ມີຄວາມທຸຂ ເປັນເປື້ອງໜ້າແລ້ວ

Pen phū mī kwarm dukh pen beaung nā leow

overcome with stress, (consider),

- “Appeva nām'imassa kevalassa dukkhak khandhassa antakiriyā paññā yethāti!”

ທັມຍໍາໃດກາລທໍາທີ່ສຸດແຫ່ງກອງທຸຂທັງປວງນີ້ຈະໄດ້ປາກົດແຈ້ງຊັດເຈນເຮົາໄດ້

Tham yam dai gān tham thī sud haeng gongg dukh thang bwongg nī ja dai pā god jaeng xod gae hao dai

- “O, that the end of this entire mass of suffering & stress might be known!”

● (MONKS & NOVICES ONLY)

● Cira-parinibbutam-pi tam bhagavantam uddissa arahantam sammāsambuddham,

ເຮົາທັງຫລາຍ ອຸທິສະເພາະ ພຣະພຸມມິ ພຣະພາກເຈົ້າ ພຸກຈາກກິດສັດ ຕັດສະສະຣຸຊອບ ໄດ້ໃດຍ

Hao thang lai uthis sa peau phra phū mī phra park chao phū gai jāk kiles dās sarut xorb dai doy

ພຣະອົງເອງ ແມ່ນປະຣິນິພານ ພຣະອົງນັ້ນແລ້ວ

Phra ohng eng maen parinib phān phra ohng nan leow

- Having gone forth in faith from home to homelessness in dedication to the Blessed One, the Worthy One, the Rightly Self-awakened One,

- Saddhā agārasmā anagāriyam pabbajitā,

ເປັນພຸມມິສັທທາ ອອກຈາກເຮືອນ ບໍ່ກໍ່ປົວຂ້ອງ ເຮືອນແລ້ວ

Pen phū mī saddhā ork bort jāk heaun bor giow korn g heaun leow

and even though He has gone to Parinibbāna long ago,

- Tasmim bhagavati brahma-cariyam carāma,

ປະຕິບັດພຸມມິຊີງພຣົມມະຈັນຍ໌ ໃນພຣະພຸມມິ ພຣະພາກເຈົ້າ ພຣະອົງນັ້ນ

Patibat yū xeung phrom ma jan nai phra phū mī phra park chao phra ohng nan

- we practice that Blessed One's holy life,

- Bhikkhūnam sikkhā-sājīva-samāpannā.

ເຖິງພ້ອມດ້ວຍສິຂຂາ ແລະທັງເປັນເຄື່ອງລໍ່ ບົງຊີວິດຂອງພົດຂຸ ທັງຫລາຍ

Therng porm doy sikkhā lae thang pen keaung lieng xivit korn bhikkhu thang lai

- fully endowed with the bhikkhus' training & livelihood.

- Tam no brahma-cariyam, lmassa kevalassa dukkhakkhandhassa antakiriyāya samvattatu.

ຂໍໃຫ້ພຣົມມະຈັນຍ໌ ຂອງເຮົາທັງຫລາຍນັ້ນ ຈົ່ງເປັນໄປເພື່ອການທໍາທີ່ສຸດ

ແຫ່ງກອງທຸຂ

Kor hai phrom ma jan korn hao thang lai nan jong pen pai peau gān thamthī sut haeng goring dukh

ທັງມວນນີ້ເທົ່ານ

Thang mworn nī tern

- May this holy life of ours bring about the end of this entire mass of suffering & stress.

❖ (LAITY - Unordained 5 and 8 precepts devotees)

Cira-parinibbutam-pi tam bhagavantam saraṇam gatā,

ພວກເຮົາເຖິງແລ້ວຊີງພຣະພຸມມິ ພຣະພາກເຈົ້າ ແມ່ນພຣະອົງປະຣິນິພານ ນານແລ້ວ

Pwork hao terng leow xeung phra phū mī pra park chao maen phra ohng parinibbān nān leow

ພຣະອົງນັ້ນເປັນສະຣະນະ

Phra ohng nan pen saraṇa

Having gone for refuge in the Blessed One, the Worthy One, the Rightly Self-awakened One—even though he was long ago totally unbound—

Dhammañ-ca bhikkhu-saṅghañ-ca,

ຂໍເຖິງພຣະທັມດ້ວຍ ຂໍເຖິງພຣະສົງດ້ວຍ

Khor therng phra tham doy khor therng phra song doy

as well as in the Dhamma & in the Bhikkhu Saṅgha,

Tassa bhagavato sāsanaṃ yathā-sati yathā-balaṃ manasi karoma, Anupaṭi pajjāma.

ກະທຳໃນໃຈຍູ້ ປະຕິບັດຕາມຍູ້ ຊຶ່ງຄຳສັ່ງສອນຂອງພຣະຜູ້ມ

Ga tham nai jai yū patibad tām yū xeung kam sang sorn khorng phra phū mī

ພຣະພາກເຈົ້າ ນັ້ນຕາມສະຕິກຳລັງ

Phra park chao nan tām sati gam lang

we attend to the instruction of the Blessed One, as far as our mindfulness & strength will allow, and we practice accordingly.

Sā sā no paṭipatti,

ຂໍໃຫ້ຄວາມປະຕິບັດນັ້ນ ຂອງເຮົາທັງຫລາຍ

Khor hai kwarm patibad nant-nant khorng hao thang lai

May this practice of ours

Imassa kevalassa dukkhak khandhassa antakiriyāya saṃvattatu.

ຈົ່ງເປັນໄປເພື່ອການທຳທີ່ສຸດ ແຫ່ງກອງທຸຂທັງມວນນີ້ເທົ່ານ

Jong pen pai peau gān thamthī sut haeng gongg dukh thang mworn nī ternt

bring about the end of this entire mass of suffering & stress.

● Reflection at the Moment of Using the Requisites

(LEADER) Handa mayaṃ taṅkhaṇika-pacca vekkhaṇa-pāṭhaṃ bhaṇāmaṃse:

Now let us recite the passage for reflection at the moment (of using the requisites):

- (ALL) [Paṭisaṅkhā yoniso] cīvaraṃ paṭisevāmi,

ເຮົາຍ່ອມພິຈາລະນາ ໂດຍລະອຽດ ແລ້ວຈິ່ງ ນຸ່ງຫົ່ມຈົ່ວອນ

Hao yorm phi jāranā doy la ieyt leow jing nung hom ji vorn

Considering it thoughtfully, I use the robe,

Yāvadeva sītassa paṭighātāya.

ພົງເພື່ອ ອຸບັດຄວາມໜາວ

Phieng peau ban bad kwarm nao

Uṇhassa paṭighātāya.

ເພື່ອ ອຸບັດຄວາມຮ້ອນ

peau ban bad kwarm hornt

simply to counteract the cold & to counteract the heat,

Ḍaṃsa-makasa-vātātapa-sirīṃsapa-samphas sānaṃ paṭighātāya.

ເພື່ອ ອຸບັດສັມຜັດອັນເກີດຈາກເຫລືອກຍຸງລົມ, ແດດ, ແລະ ສັຕເສືອຄານທັງຫລາຍ

Peau ban bad sam phad an gert jark leurk lom daed lae sat seau kān thang lai

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva hirikopina-paṭicchādan'atthaṃ.

ແລະພົງເພື່ອ ອຸປົກປັດຮັກສາ ອະໄວຍະວະອັນໃຫ້ເກີດຄວາມລະອາຍ

Lae phieng peau pok pid avai yava an hai gert kwarm la ai

simply for the purpose of covering the parts of the body that cause shame.

- Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi.

ເຮົາຍ່ອມພິຈາລະນາ ໂດຍລະອຽດ ແລ້ວສັນປົນທະບາດ

Hao yorm phi jalanā doy la ieyt leow san piṇḍabāt

Considering it thoughtfully, I use alms food.

N'eva davāya.

ບໍ່ໃຫ້ເປັນໄປເພື່ອຄວາມເພີດເພີນ ສະນຸກສະໜານ

Bor hai pen bai peau kwarm perd pern sanuk sa nān

not playfully.

na madāya.

ບໍ່ໃຊ້ຫເປັນໄປເພື່ອຄວາມເມື່ອມັນເກີດກໍາລັງພະລັງທັງກາຍ

Bor hai pen bai peau kwarm mao man gert kam lang phalang thang gai

nor for intoxication.

na maṇḍanāya.

ບໍ່ໃຊ້ຫເປັນໄປເພື່ອປະດັບ

Bor hai pen bai peau pa dab

nor for putting on bulk.

na vibhūsanāya.

ບໍ່ໃຊ້ຫເປັນໄປເພື່ອຕົກແຕ່ງ

Bor hai pen bai peau tok daeng

nor for beautification.

Yāvadeva imassa kāyassa ṭhitiyā

ແດ່ໃຫ້ເປັນເພື່ອຄວາມຕັ້ງໄດ້ແຫ່ງກາຍນີ້

Dae hai pen peau kwarm tang dai haeng gai nī

but simply for the survival & continuance of this body,

yāpanāya

ເພື່ອຄວາມເປັນໄປໄດ້ອັດຕະພາບນີ້

Peau kwarm pen pai dai atta pharb nī

Through nourishment

vihim suparatiyā

ເພື່ອຄວາມສິ້ນໄປແຫ່ງຄວາມລໍາບາດທັງກາຍ

Peau kwarm sint bai haeng kwarm lam bād thang gai

for ending its afflictions

Brahma-cariyānuggahāya.

ເພື່ອອະນຸເຄາະແກ່ການປະພຶດພຣົມມະຈັນຍ໌

Peau anu kort gae gān papheud phrom ma jan

for the support of the holy life,

Iti purāṇaṅ-ca vedanaṁ paṭihaṅkhāmi.

ດ້ວຍການທຳຢ່າງນີ້ ເຮົາຍ່ອມຮຽບເສັ້ນໄດ້ຊື່ງທຸຂຂາເວທະນາເກີ້ ກໍຄວາມຫົວ

Doy gān tham yāng nī hao yorm raṇap sierng dai xeung dukkhā vedanā gao keu kwarm hiu

(thinking,) "Thus will I destroy old feelings (of hunger)

navaṅ-ca vedanaṁ na uppā dessāmi.

ແລະບໍ່ທຳທຸຂຂາເວທະນາໃໝ່ໃຊ້ຫເກີດຂຶ້ນ

Lae bor tham dukkhā vedanā nai hai gert keun

and not create new feelings (from overeating)."

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.

ອີກອັນນີ້ ຄວາມເປັນໄປໂດຍສະດວກແຫ່ງອັດຕະພາບນີ້ ດ້ວຍຄວາມເປັນຜູ້ຫາໂທດ

Īk an neung kwarm pen bai doy sa dwork haeng atta phāb nī doy kwarm pen phū hā thod

ບໍ່ໄດ້ດ້ວຍແລະຄວາມເປັນຜູ້ໂດຍຜາສຸຂດ້ວຍ

Bor dai doy lae kwarm pen yū doy phā sukh doy

I will maintain myself, be blameless, & live in comfort.

- Paṭisaṅkhā yoniso senāsanam paṭisevāmi.

ເຮົາຍ່ອມພິຈາລະນາໂດຍລະອຽດ ແລ້ວໃຊ້ສອບເສັ້ນສະນະ

Hao yorm phi jāranā doy la ieyt leow xai soy senāsana

Considering it thoughtfully, I use the lodgings

Yāvadeva sītassa paṭighātāya,

ພົງເພີ່ ອບໍ່ ນບໍ່ ດ ຄວາມໜາວ

Phieng peau ban bad kwarm nao

Uṇhassa paṭighātāya.

ເພີ່ ອບໍ່ ນບໍ່ ດ ຄວາມຮ້ອນ

Peau ban bad kwarm horn

simply to counteract the cold & to counteract the heat,

Ḍaṃsa-makasa-vātātapa-sirīṃsapa-samphas sānaṃ paṭighātāya.

ເພີ່ ອບໍ່ ນບໍ່ ດ ສັມຜັດ ອັນເກີດຈາກ ເຫລືອກຍຸງ ລົມ, ແດດ, ແລະ ສັດເສືອຄານ ທັງຫລາຍ

Peau ban bad sam phad an gert jark leurk lom daed lae sat seau kān thang lai

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva utuparissaya-vinodanaṃ paṭisallā nārā m'atthaṃ.

ພົງເພີ່ ອບໍ່ ນບໍ່ ດ ອັນຕຣາຍ, ອັນຈະເກີດມີຈາກ, ດິນຟ້າອະກາສ, ແລະຄວາມເປັນຜູ້ຍິນດີ
ຢູ່ໃນ

Phieng peau ban tao antarai an ja gert mī jark din fhā agart lae kwarm pen phū yin dī yū dai

ໃນທິດ ລັກສະນະ ອັນຮັບພາວະນາ

Mai thī lik lieng samrab bhāvanā

simply as protection from the inclemencies of weather and for the enjoyment of seclusion.

- Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi.

ເຮົາຍ່ອມພິຈາລະນາ ໂດຍລະອຽດ ແລ້ວ ບໍ່ຮື້ໂພກເພສີ ຊຸລະ ບໍ່ຮື້ຂານ ອັນເກີ້ ອກ, ນເກີ້
ຂຶ້ນໄຂ້

Hao yorm phi jāranā doy la ieyt leow bor ripok phe-sax-xa bor rikhān an geau gun gae khon khai

Considering them thoughtfully, I use medicinal requisites for curing the sick,

Yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya,

ພົງເພີ່ ອບໍ່ ນບໍ່ ດ ຄວາມທຸຂະ ເວທະນາ ອັນບັງເກີດຂຶ້ນ ແລ້ວມີອາພາບ ຕ່າງໆ ເປັນນັ້ນ

Phieng peau ban bad kwarm dukkha vedanā an bang gert keun leow mī āphāth tāng-tāng pen moon

simply to counteract any pains of illness that have arisen,

Abyāpajjha-paramatāyāti.

ເພີ່ ອຄວາມເປັນຜູ້ ບໍ່ມີໂຮຄ ບວັດບວັນ ເປັນຍ່າງຍ່າງ ໆດ້ງນັ້ນ

Peau kwarm pen phū bor mī rohg bied-bien pen yāng ying dang nī

and for maximum freedom from disease.

Buddha-jaya-maṅgala Gāthā

The Verses of the Buddha's Victory Blessings

Bāhuṃ Sahas Sam-abhinim Mita-sā Vudhantaṃ

Grīme Khalaṃ Ucita-Ghora-Sase Na-māraṃ

Dānā Di-dhamma-Vidhinā Jitavā Munindo

Tan-tejasā Bhavatu te Jaya-maṅgalāni.

Creating a form with 1,000 arms, each equipped with a weapon,

Māra, on the elephant Girimekhala, uttered a frightening roar together with his troops.

The Lord of Sages defeated him by means of such qualities as generosity:

By the majesty of this, may you have victory blessings.

Mārā Tire Kam-abhiyu Jhita-Sabba-rattim

Ghoram Pan'ā Ḍavaka-makkha Mathad Dha-yakkhaṃ

Khantī-Sudanta-Vidhinā Jitavā Munindo

Tan-tejasā Bhavatu te Jaya-maṅgalāni.

*Even more frightful than Māra making war all night
was Āḷavaka, the arrogant unstable ogre.
The Lord of Sages defeated him by means of well-trained endurance:
By the majesty of this, may you have the highest victory blessing.*

**Nāḷāgiriṃ Gaja-varaṃ Ati Matta Bhūtaṃ
Dāvag Gi-cak Kam-asanī Va sudā Ruṇantaṃ
Mett'am Buseka-Vidhinā Jitavā Munindo
Tan-tejasā Bhavatu te Jaya-maṅgalāni.**

*Nāḷāgiri, the excellent elephant, when maddened, was very horrific,
like a forest fire, a flaming discus, a lightning bolt.
The Lord of Sages defeated him by sprinkling the water of goodwill:
By the majesty of this, may you have the highest victory blessing.*

**Ukkhitta-Khaggam-Ati Hattha Sudā Ruṇantaṃ
Dhāvan-Ti-yo Jana-Path'aṇ Gulimā Lavantaṃ
Iddhībhi Saṅkha Ta-mano Jitavā Munindo
Tan-tejasā Bhavatu te Jaya-maṅgalāni.**

*Very horrific, with a sword upraised in his expert hand,
Garlanded-with-Fingers ran three leagues along the path.
The Lord of Sages defeated him with mind-fashioned marvels:
By the majesty of this, may you have the highest victory blessing.*

**Katvāna kaṭṭham-udaraṃ iva gabbhinīyā
Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe
Santena soma-vidhinā Jitavā Munindo
Tan-tejasā Bhavatu te Jaya-maṅgalāni.**

*Having made a wooden belly to appear pregnant,
Ciñcā made a lewd accusation in the midst of the gathering.
The Lord of Sages defeated her with peaceful, gracious means:
By the majesty of this, may you have the highest victory blessing.*

**Saccaṃ viḥāya mati-saccaka-vāda-ketuṃ
Vādābhiropita-manaṃ ati-andhabhūtaṃ
Paññā-padīpa-jalito Jitavā Munindo
Tan-tejasā Bhavatu te Jaya-maṅgalāni.**

*Saccaka, whose provocative views had abandoned the truth,
his mind delighting in argument, had become thoroughly blind.
The Lord of Sages defeated him with the light of discernment:
By the majesty of this, may you have the highest victory blessing.*

**Nandopananda-bhujagaṃ vibudhaṃ mahiddhiṃ
Puttena thera-bhujagena damāpayanto
Iddhūpadesa-vidhinā Jitavā Munindo
Tan-tejasā Bhavatu te Jaya-maṅgalāni.**

*Nandopananda was a serpent with great power but wrong views.
The Lord of Sages defeated him by means of a display of marvels,
sending his Disciple (Moggallāna), the serpent-elder, to tame him:*

By the majesty of this, may you have the highest victory blessing.

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ
Brahmaṃ visuddhi-jutim-iddhi-bakābhidhānaṃ
Ñāṇāgadena vidhinā Jitavā Munindo
Tan-tejasā Bhavatu te Jaya-maṅgalāni.

*His hands bound tight by the serpent of wrongly held views,
Baka, the Brahmā, thought himself pure in his radiance & power.
The Lord of Sages defeated him by means of his words of knowledge:
By the majesty of this, may you have the highest victory blessing.*

Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā
Yo vācano dinadine sarate matandī
Hitvān' aneka-vividhāni c'upaddavāni
Mokkhaṃ sukhaṃ adhigameyya naro sapaṇṇo.

*These eight verses of the Buddha's victory blessings:
Whatever person of discernment
recites or recalls them day after day without lapsing,
destroying all kinds of obstacles, will attain emancipation & happiness.*

Jaya Paritta *The Victory Protection*

Mahā-kāruṇiko nātho Hitāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā Patto sambodhim-uttamaṃ
Etena sacca-vajjena Hotu te jaya-maṅgalaṃ

*(The Buddha), our protector, with great compassion for the welfare of all beings,
having fulfilled all the perfections, attained the highest self-awakening.
Through the speaking of this truth, may you have a victory blessing.*

Jayanto bodhiyā mūle Sakyānaṃ nandi-vaḍḍhano
Evaṃ tvam vijayo hohi Jayassu jaya-maṅgale

*Victorious at the foot of the Bodhi tree, was he who increased the Sakyans' delight.
May you have the same sort of victory. May you win victory blessings.*

Aparājita-pallaṅke Sīse paṭhavi-pokkhare
Abhiseke sabba-buddhānaṃ Aggappatto pamodati

*At the head of the lotus leaf of the world on the undefeated seat
consecrated by all the Buddhas, he rejoiced in the utmost attainment.*

Sunakkhattaṃ sumaṅgalaṃ Supabhātaṃ suhuṭṭhitaṃ Sukhaṇo sumuhutto ca
Suyiṭṭhaṃ brahmacārisu Padakkhiṇaṃ kāya-kammaṃ Vācā-kammaṃ padakkhiṇaṃ
Padakkhiṇaṃ mano-kammaṃ

Paṇidhī te padakkhiṇā Padakkhiṇāni katvāna Labhantatthe, padakkhiṇe

*A lucky star it is, a lucky blessing, a lucky dawn, a lucky sacrifice, a lucky instant, a lucky moment,
a lucky offering: i.e., a rightful bodily act, a rightful verbal act, a rightful mental act,
your rightful intentions with regard to those who lead the holy life.*

Doing these rightful things, your rightful aims are achieved.

Te Attha-Laddhā Sukhitā Viru Ḷahā Buddha-Sāsane
Arogā Sukhitā Hotha Saha Sabbe Hi ñātibhi.

*May you, together with all your relatives, be happy
and free from disease. May you gain your aims, be happy.*

Dhamma-cakkappavattana Sutta

The Discourse on Setting the Wheel of Dhamma in Motion

❖ [Evam-me sutaṃ,] Ekaṃ samayaṃ Bhagavā,
Bārāṇasiyaṃ viharati isipatane migadāye.
Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying near Vārāṇasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

“Dve’me bhikkhave antā pabbajitena na sevitabbā,
“These two extremes are not to be indulged in by one who has gone forth—

Yo cāyaṃ kāmesu kāma-sukhallikānuyogo,
Hīno gammo pothujjaniko anariyo anatta-saṅghito,
that which is devoted to sensual pleasure in sensuality: base, vulgar, common, ignoble, unprofitable;

Yo cāyaṃ atta-kilamathānuyogo,
Dukkho anariyo anatta-saṅghito.
and that which is devoted to self-affliction: painful, ignoble, unprofitable.

Ete te bhikkhave ubho ante anupagamma,
Majjhimā paṭipadā Tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.
Avoiding both of these extremes, the middle way realized by the Tathāgata—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to unbinding.

Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.
And what is the middle way realized by the Tathāgata that—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to unbinding?

Ayam-eva ariyo aṭṭhaṅgiko maggo,
Seyyathīdaṃ, Sammā-diṭṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo,
Sammā-vāyāmo sammā-sati sammā-samādhi.

Precisely this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

This is the middle way realized by the Tathāgata that—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to unbinding.

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ:

Now this, monks, is the noble truth of stress:

Jāti-pi dukkhā jarā-pi dukkhā maraṇam-pi dukkhaṃ,

Birth is stressful, aging is stressful, death is stressful,

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā,

sorrow, lamentation, pain, distress, & despair are stressful,

Appiyehi sampayogo dukkho piyehi vippayogo dukkho yam-p'icchaṃ na labhati tam-pi
dukkhaṃ,

association with what is unbeloved is stressful, separation from what is beloved is stressful, not getting what one wants is stressful,

Saṅkhittena pañc'upādānakkhandhā dukkhā.

In short, the five clinging-aggregates are stressful.

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ:

And this, monks, is the noble truth of the origination of stress:

Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra tatrābhinandinī,

Seyyathīdaṃ: Kāma-taṇhā bhava-taṇhā vibhava-taṇhā,

in other words, the craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e.: craving for sensuality, craving for becoming, craving for non-becoming.

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ:

And this, monks, is the noble truth of the cessation of stress:

Yo tassā yeva taṇhāya asesavirāga-nirodho cāgo paṭinissaggo mutti anālayo,

the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

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

And this, monks, is the noble truth of the way of practice leading to the cessation of stress:

Ayam-eva ariyo aṭṭhaṅgiko maggo,

Seyyathīdaṃ, Sammā-ditṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo,
Sammā-vāyāmo sammā-sati sammā-samādhi.

precisely this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

❖ Idaṃ dukkhaṃ ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This is the noble truth of stress.’

Taṃ kho pan’idaṃ dukkhaṃ ariya-saccaṃ pariññeyyanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This noble truth of stress is to be comprehended.’

Taṃ kho pan’idaṃ dukkhaṃ ariya-saccaṃ pariññātanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This noble truth of stress has been comprehended.’

Idaṃ dukkha-samudayo ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This is the noble truth of the origination of stress.’

Taṃ kho pan’idaṃ dukkha-samudayo ariya-saccaṃ pahātabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This noble truth of the origination of stress is to be abandoned.’

Taṃ kho pan’idaṃ dukkha-samudayo ariya-saccaṃ pahīnanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This noble truth of the origination of stress has been abandoned.’

Idaṃ dukkha-nirodho ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This is the noble truth of the cessation of stress.’

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ sacchikātabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the cessation of stress is to be realized.'

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ sacchikatanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the cessation of stress has been realized.'

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress.'

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ bhāvetabbanti me
bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the way of practice leading to the cessation of stress is to be developed.'

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ bhāvitanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the way of practice leading to the cessation of stress has been developed.'

❖ Yāvakīvañ-ca me bhikkhave imesu catūsu ariya-saccesu,

Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahosi,

N'eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake,

Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,

Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

And, monks, as long as this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & brāhmins, its royalty & common people.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu,

Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahosi,

Athāhaṃ bhikkhave sadevake loke samārake sabrahmake,

Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,

Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

But as soon this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & brāhmanas, its royalty & commonfolk.

Ñāṇaṇ-ca pana me dassanaṃ udapādi,
‘Akuppā me vimutti, Ayam-antimā jāti,
N’atthidāni punabbhavoti.’”

The knowledge & vision arose in me: ‘Unprovoked is my release. This is the last birth. There is now no further becoming.’”

Idam-avoca Bhagavā.
Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinanduṃ.

That is what the Blessed One said. Gratified, the group of five monks delighted in the Blessed One’s words.

Imasmiṇ-ca pana veyyā-karaṇasmiṃ bhaññamāne,
Āyasmato Koṇḍañña virajaṃ vītamalaṃ dhamma-cakkhuṃ udapādi,

And while this explanation was being given, there arose to Ven. Koṇḍañña the dustless, stainless Dhamma eye:

Yaṇ-kiñci samudaya-dhammaṃ sabban-taṃ nirodha-dhammanti.
“Whatever is subject to origination is all subject to cessation.”

❖ Pavattite ca Bhagavatā dhamma-cakke,
Bhummā devā saddamanussāvesuṃ,

Now when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out:

“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ,
Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā
lokasminti.”

“At Vārāṇasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhmaṇ or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos.”

Bhummānaṃ devānaṃ saddaṃ sutvā,
Cātummahārājikā devā saddamanussāvesuṃ.

On hearing the earth devas’ cry, the devas of the Heaven of the Four Kings took up the cry.

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā,
Tāvatiṃsā devā saddamanussāvesuṃ.

On hearing the cry of the devas of the Heaven of the Four Kings, the devas of the Heaven of the Thirty-three took up the cry.

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā,
Yāmā devā saddamanussāvesuṃ.

On hearing the cry of the devas of the Heaven of the Thirty-three, the Yama devas took up the cry.

Yāmānaṃ devānaṃ saddaṃ sutvā,
Tusitā devā saddamanussāvesuṃ.

On hearing the cry of the Yama devas, the Tusita devas took up the cry.

Tusitānaṃ devānaṃ saddaṃ sutvā,
Nimmānaratī devā saddamanussāvesuṃ.

On hearing the cry of the Tusita devas, the Nimmanarati devas took up the cry.

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā,
Paranimmita-vasavattī devā saddamanussāvesuṃ.

On hearing the cry of the Nimmanarati devas, the Paranimmita-vasavatti devas took up the cry.

Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā,
Brahma-Parisajjā devā saddamanussāvesuṃ,

On hearing the cry of the Paranimmita-vasavatti devas, the devas of Brahmā's retinue took up the cry:

Brahma-Parisajjānaṃ devānaṃ saddaṃ sutvā,
Brahma-Purohitā devā saddamanussāvesuṃ,

On hearing the cry of Brahmā's retinue devas, the devas of Ministers of Brahmā took up the cry:

Brahma-Purohitānaṃ devānaṃ saddaṃ sutvā,
Mahā Brahmā devā saddamanussāvesuṃ,

On hearing the cry of the Ministers of Brahmā devas, the devas of The Great Brahmās took up the cry:

Mahā Brahmānaṃ devānaṃ saddaṃ sutvā,
Parittabhā devā saddamanussāvesuṃ,

On hearing the cry of The Great Brahmā devas, the devas of Limited Radiance took up the cry:

Parittabhānaṃ devānaṃ saddaṃ sutvā,
Appamāṇabhā devā saddamanussāvesuṃ,

On hearing the cry of the Limited Radiance devas, the devas of Unbound Radiance took up the cry:

Appamāṇabhānaṃ devānaṃ saddaṃ sutvā,
Ābhassarā devā saddamanussāvesuṃ,

On hearing the cry of the Unbound Radiance devas, the devas of Streaming Radiance took up the cry:

Ābhassarānaṃ devānaṃ saddaṃ sutvā,
Parittasubhā devā saddamanussāvesuṃ,

On hearing the cry of the Streaming Radiance devas, the devas of Limited Glory took up the cry:

Parittasubhānaṃ devānaṃ saddaṃ sutvā,
Appamāṇasubhā devā saddamanussāvesuṃ,

On hearing the cry of the Limited Glory devas, the devas of Unbound Glory took up the cry:

Appamāṇasubhānaṃ devānaṃ saddaṃ sutvā,
Subhakiṇṇā devā saddamanussāvesuṃ,

On hearing the cry of the Unbound Glory devas, the devas of Refulgent Glory took up the cry:

Subhakiṇṇānaṃ devānaṃ saddaṃ sutvā,

Vehapphalā devā saddamanussāvesuṃ,

On hearing the cry of the Refulgent Glory devas, the Very Fruitful devas took up the cry:

Vehapphalānaṃ devānaṃ saddaṃ sutvā,

Assaññasattā devā saddamanussāvesuṃ,

On hearing the cry of the Very Fruitful devas, the devas of Unconsciousness took up the cry:

Assaññasattānaṃ devānaṃ saddaṃ sutvā,

Avihā devā saddamanussāvesuṃ,

On hearing the cry of the Unconsciousness devas, the devas not Falling Away took up the cry:

Avihānaṃ devānaṃ saddaṃ sutvā,

Atappā devā saddamanussāvesuṃ,

On hearing the cry of the devas Not Falling Away, the Untroubled devas took up the cry:

Atappānaṃ devānaṃ saddaṃ sutvā,

Sudassā devā saddamanussāvesuṃ,

On hearing the cry of the Untroubled devas, the Clearly Beautiful devas took up the cry

Sudassānaṃ devānaṃ saddaṃ sutvā,

Sudassi devā saddamanussāvesuṃ,

On hearing the cry of the Clearly Beautiful devas, the Clear-Sighted devas took up the cry

Sudassinaṃ devānaṃ saddaṃ sutvā,

Akaniṭṭhā devā saddamanussāvesuṃ,

On hearing the cry of the Clear-Sighted devas, the Peerless devas took up the cry

- ❖ “Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ, Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.”

“At Vārāṇasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhmaṇ or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos.”

Itiha tena khaṇena tena muhuttana,

Yāva brahma-lokā saddo abbhuggacchi.

So in that moment, that instant, the cry shot right up to the Brahmā world.

Ayañ-ca dasa-sahassī loka-dhātu,

Saṅkampi sampakampi sampavedhi,

And this ten-thousandfold cosmos shivered & quivered & quaked,

Appamāṇo ca oḷāro obhāso loke pāturahosi,

Atikkammeva devānaṃ devānubhāvaṃ.

while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.

Atha kho Bhagavā udānaṃ udānesi,

“Aññāsi vata bho Koṇḍañño,
Aññāsi vata bho Koṇḍaññoti.”

Then the Blessed One exclaimed: “So you really know, Koṇḍañña? So you really know?”

Iti h’idaṃ āyasmato Koṇḍaññassa,
Añña-koṇḍañño’tveva nāmaṃ, ahoṣīti.

And that is how Ven. Kondañña acquired the name Añña-Koṇḍañña —Koṇḍañña who knows.

Dasa Pāramī Parritta

Chant of the Ten Perfections

1. Dāna* pāramī sampanno.

Dāna* upapāramī sampanno.

Dāna* paramattha pāramī sampanno.

Endowed with the perfection of giving. Endowed with the higher perfection of giving. Endowed with the ultimate perfection of giving.

Mettā maitrī karuṇā muditā upekkā pāramī sampanno: Itipi so bhagavā.

*Endowed with the perfection of loving kindness, friendliness, compassion, sympathetic joy, and equanimity:
So indeed is the Blessed One.*

*2. Sīla = virtue.

3. Nekkhamma = renunciation.

4. Paññā = wisdom.

5. Viriya = energy.

6. Khanti = patience.

7. Sācca = truthfulness.

8. Adhitthāna = resolution.

9. Mettā = loving-kindness.

10. Upekkā = equanimity.

Dasa Pāramī = ten perfections.

Buddhaṃ saraṇaṃ gacchāmi. Dhammaṃ saraṇaṃ gacchāmi. Saṅghaṃ saraṇaṃ
gacchāmi.

I go to the Buddha for refuge. I go to the Dhamma for refuge. I go to the Sangha for refuge.

Buddhaṃ Dhammaṃ Saṅghaṃ Namā mihaṃ

Buddha, Dhamma, and sangha, nature are all within us

Gathā Bodhi - bad 10

****Poem of Enlightenment Blessings: 10 parts*

(???) **Būrapa rasmiṃ** phra buddhāguṇaṃ
Būrapa rasmiṃ phra dham metāṃ
Būrapa rasmiṃ phra saṅghānaṃ
 dukkh'ārogayaṃ vivañ-jaye,
 sabba-dukkh, sabba-sok, sabba-roga, sabba-bhaya
 sabba-khru sanied can-rai, vivañ-jaye
 sabba-dānaṃ sabba-lābhaṃ
 bhavantu me, rakkhantu sura-khantu.

(???) **Ākaney rasmiṃ** phra buddhāguṇaṃ
Ākaney rasmiṃ phra dham metāṃ
Ākaney rasmiṃ phra saṅghānaṃ
 dukkh'ārogayaṃ vivañ-jaye,
 sabba-dukkh, sabba-sok, sabba-roga, sabba-bhaya
 sabba-khru sanied can-rai, vivañ-jaye
 sabba-dānaṃ sabba-lābhaṃ
 bhavantu me, rakkhantu sura-khantu.

(???) **Dagsiṇ rasmiṃ** phra buddhāguṇaṃ
Dagsiṇ rasmiṃ phra dham metāṃ
Dagsiṇ rasmiṃ phra saṅghānaṃ
 dukkh'ārogayaṃ vivañ-jaye,
 sabba-dukkh, sabba-sok, sabba-roga, sabba-bhaya
 sabba-khru sanied can-rai, vivañ-jaye
 sabba-dānaṃ sabba-lābhaṃ
 bhavantu me, rakkhantu sura-khantu.

(???) **Horadī rasmiṃ** phra buddhāguṇaṃ
Horadī rasmiṃ phra dham metāṃ
Horadī rasmiṃ phra saṅghānaṃ
 dukkh'ārogayaṃ vivañ-jaye,
 sabba-dukkh, sabba-sok, sabba-roga, sabba-bhaya
 sabba-khru sanied can-rai, vivañ-jaye
 sabba-dānaṃ sabba-lābhaṃ
 bhavantu me, rakkhantu sura-khantu.

(*Western Lands? (Pacchima)*) **Pacchim rasmiṃ** phra buddhāguṇaṃ
Pacchim rasmiṃ phra dham metāṃ
Pacchim rasmiṃ phra saṅghānaṃ
 dukkh'ārogayaṃ vivañ-jaye,
 sabba-dukkh, sabba-sok, sabba-roga, sabba-bhaya
 sabba-khru sanied can-rai, vivañ-jaye
 sabba-dānaṃ sabba-lābhaṃ

bhavantu me, rakkhantu sura-khantu.

(*Fear? (Bhāya)*) **Bhāyab rasmiṃ** phra buddhāguṇaṃ
Bhāyab rasmiṃ phra dham metāṃ
Bhāyab rasmiṃ phra saṅghānaṃ
 dukkh'ārogayaṃ vivañ-jaye,
 sabba-dukkh, sabba-sok, sabba-roga, sabba-bhaya
 sabba-khru sanied can-rai, vivañ-jaye
 sabba-dānaṃ sabba-lābbhaṃ
 bhavantu me, rakkhantu sura-khantu.

(*Northern Lands?*) **Udon rasmiṃ** phra buddhāguṇaṃ
Udon rasmiṃ phra dham metāṃ
Udon rasmiṃ phra saṅghānaṃ
 dukkh'ārogayaṃ vivañ-jaye,
 sabba-dukkh, sabba-sok, sabba-roga, sabba-bhaya
 sabba-khru sanied can-rai, vivañ-jaye
 sabba-dānaṃ sabba-lābbhaṃ
 bhavantu me, rakkhantu sura-khantu.

(*Lord? (Īsa)*) **Isāṇ rasmiṃ** phra buddhāguṇaṃ
Isāṇ rasmiṃ phra dham metāṃ
Isāṇ rasmiṃ phra saṅghānaṃ
 dukkh'ārogayaṃ vivañ-jaye,
 sabba-dukkh, sabba-sok, sabba-roga, sabba-bhaya
 sabba-khru sanied can-rai, vivañ-jaye
 sabba-dānaṃ sabba-lābbhaṃ
 bhavantu me, rakkhantu sura-khantu.

(*Sky? (Ākāsa)*) **Āgās rasmiṃ** phra buddhāguṇaṃ
Āgās rasmiṃ phra dham metāṃ
Āgās rasmiṃ phra saṅghānaṃ
 dukkh'ārogayaṃ vivañ-jaye,
 sabba-dukkh, sabba-sok, sabba-roga, sabba-bhaya
 sabba-khru sanied can-rai, vivañ-jaye
 sabba-dānaṃ sabba-lābbhaṃ
 bhavantu me, rakkhantu sura-khantu.

(*Earth? (Pathavī)*) **Paṭhavī rasmiṃ** phra buddhāguṇaṃ
Paṭhavī rasmiṃ phra dham metāṃ
Paṭhavī rasmiṃ phra saṅghānaṃ
 dukkh'ārogayaṃ vivañ-jaye,
 sabba-dukkh, sabba-sok, sabba-roga, sabba-bhaya

sabba-khru jinendaṃ-lai, vivañ-jaye
 sabba-dānaṃ sabba-lābbhaṃ
 bhavantu me, rakkhantu sura-khantu.

*** ??? flower of the Buddha's virtue.

??? flower of the the Dhamma's Lovingkindness.

??? flower of the Blessed One's Disciples' victory in abandoning suffering and fear.

May all sufferings, sorrows, fears, diseases,

Be conquered by all teachers; victorious.

Through all generosity and acquisitions

Bless me & Divinely protect me.

Gathā Vānsay

****Poem of Solar System Blessings*

*** *Maṅgalaṃ Cakkavān Paritta*

Imasmim mungkol cakkavān thang paed tis
 Pasiddhi jong mā pen kam paeng keo
 Thang jed xant mā pong gan horm lorm rorb korb
 Dwor anantā rāja semānā khet te samantā satayo
 jhāna sata sahaṣṣāni, **Buddhassa**
 Jāla parik Khet te rakkhantu sura-khantu.

Imasmim mungkol cakkavān thang paed tis
 Pasiddhi jong mā pen kam paeng keo
 Thang jed xant mā pong gan horm lorm rorb korb
 Dwor anantā rāja semānā khet te samantā satayo
 jhāna sata sahaṣṣāni, **Dhammassa**
 Jāla parik Khet te rakkhantu sura-khantu.

Imasmim mungkol cakkavān thang paed tis
 Pasiddhi jong mā pen kam paeng keo
 Thang jed xant mā pong gan horm lorm rorb korb
 Dwor anantā rāja semānā khet te samantā satayo
 jhāna sata sahaṣṣāni, **Pacceka-Buddhassa**
 Jāla parik Khet te rakkhantu sura-khantu.

Imasmim mungkol cakkavān thang paed tis
 Pasiddhi jong mā pen kam paeng keo
 Thang jed xant mā pong gan horm lorm rorb korb
 Dwor anantā rāja semānā khet te samantā satayo
 jhāna sata sahaṣṣāni, **Saṅghassa**
 Jāla parik Khet te rakkhantu sura-khantu.

*** With this Blessing of the World System, the Eightfold Path
 Becoming bright and purified, kept to be a Precious Gem
 With all seven layers, Come to protect the family.
 With the Infinite royal sleeping shield all around you, may you be at comfort.
 In a thousand ways, comfortably concentrated in the (1) **Blessed Lord**
 We draw over the shield to protect you. Divinely protect you.

2. **The Buddha's Teachings.**

3. **The Lone Buddha.**

4. **The Buddha's Disciples**

Maṅgala-Cakkavāla

Small Universal Blessing

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-saṅghānubhāvena
 Buddha-ratanāṃ dhamma-ratanāṃ saṅgha-ratanāṃ tiṇṇaṃ ratanānaṃ ānubhāvena
 Caturāsītisahassa-dhammakkhandaṇubhāvena piṭakatyānubhāvena jinasāvakaṇubhāvena:

Through the power of all the Buddhas, the power of all the Dhamma, the power of all the Saṅgha, the power of the Triple Gem—the gem of the Buddha, the gem of the Dhamma, the gem of the Saṅgha—the power of the 84,000 Dhamma aggregates, the power of the Tripitaka, the power of the Victor's disciples:

Sabbe te rogā, sabbe te bhayā, sabbe te antarāyā, sabbe te upaddavā,
 sabbe te dunnimittā, sabbe te avamaṅgalā vinassantu.

May all your diseases, all your fears, all your obstacles, all your dangers, all your bad visions, all your bad omens be destroyed.

Āyu-vaḍḍhako dhana-vaḍḍhako siri-vaḍḍhako yasa-vaḍḍhako bala-vaḍḍhako
 vaṇṇa-vaḍḍhako sukha-vaḍḍhako hotu sabbadā.

May there always be an increase of long life, wealth, glory, status, strength, beauty, & happiness.

Dukkha-roga-bhayā verā sokā sattū c'upaddavā anekā antarāyāpi vinassantu

May suffering, disease, danger, animosity, sorrow, adversity, misfortune & obstacles—without number—vanish through (the Triple Gem's) majesty.

Ca tejasā jaya-siddhi dhanāṃ lābhaṃ, Soṭṭhi bhāgyaṃ sukhaṃ balaṃ

Siri āyu ca vaṇṇo ca bhogaṃ vuḍḍhī ca yasavā

Sata-vassā ca āyū ca jīva-siddhī bhavantu te.

*Triumph, success, wealth, & gain, safety, luck, happiness, strength,
 glory, long life, & beauty, fortune, increase, & status,
 a lifespan of 100 years, and success in your livelihood:*

May they be yours.

Bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā

Sabba-buddhānubhāvena sadā soṭṭhī bhavantu te.

Bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā

Sabba-dhammānubhāvena sadā soṭṭhī bhavantu te.

Bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā

Sabba-saṅghānubhāvena sadā sotthī, bhavantu te.

*May there be every good blessing, may all the devas protect you,
Through the power of All the Buddhas (Dhamma, Saṅgha)
may you always be well.*

Uddissanādhiṭṭhāna Gāthā

Verses for Dedicating Merit
(Water-Drip Wish)

Iminā puñña-kammena Upajjhāyā guṇ'uttarā

By this act of merit, may my highly virtuous preceptors;

Ācariyūpakārā ca Mātā pitā ca ñātakā piyā mamaṃ

teachers, benefactors, mother, father, & (my dear) relatives;

Suriyo candimā rājā Guṇavantā narā-pi ca

the sun, the moon, the king; virtuous people;

Brahma-Mārā ca Indā ca Loka-pālā ca devatā

Brahmas, Māras, & Indras; devas who are protectors of the cosmos;

Yamo mittā manussā ca Majjhātā verikā-pi ca:

Yama; human beings friendly, neutral, & hostile:

Sabbe sattā sukhī hontu. Puññāni pakatāni me

Sukhaṃ ca tividhaṃ dentu Khippaṃ pāpetha vo mataṃ.

May all beings be happy. May the meritorious deeds done by me give threefold happiness (in this life, in future lives, & Liberation). May you all quickly attain your wish.

Iminā puñña-kammena Iminā uddisena ca

Through this act of merit, through this dedication,

Khippāhaṃ sulabhe c'eva Taṇh'upādāna-chedanāṃ.

may I quickly & easily reach the cutting through of craving & clinging.

Ye santāne hinā dhammā Yāva nibbānato mamaṃ

Nassantu sabbadā yeva Yattha jāto bhava bhava.

As long as I am on the way to unbinding, may any low qualities in my character be entirely destroyed, wherever I am born in one state of becoming after another.

Uju-cittaṃ sati-pañña Sallekkho viriyamhinā

May I have an upright mind, mindfulness, discernment, strictness, persistence,

Mārā labhantu n'okāsāṃ Kātuṇ-ca viriyesu me.

and through my efforts, may Māras have no chance to do anything to me.

Buddh'ādi-pavaro nātho Dhammo nātho var'uttamo,

Nātho pacceka-buddho ca Saṅgho nāthottaro mamaṃ.

*The Buddha is my foremost mainstay, the Dhamma my excellent, high mainstay,
a Private Buddha is my mainstay, the Saṅgha my superior mainstay.*

Tesottamānubhāvena Mār'okāsāṃ labhantu mā.

Through their superior power, may Māras get no opportunity.

Dukkhappattā ca niddukkhā, Bhayappattā ca nibbhayā

Sokappattā ca nissokā, Hontu sabbe'pi pāṇino.

*May all beings: who have fallen into suffering be without suffering,
who have fallen into danger be without danger,
who have fallen into sorrow be without sorrow.*

Ettāvatā ca amhehi Sambhataṃ puñña-sampadaṃ, Sabbe devānumodantu

For the sake of all attainment & success, may all heavenly beings rejoice in the extent to which we have gathered a consummation of merit.

Sabbe sattā averā hontu.

May all living beings be free from animosity.

Sabbe sattā abyāpajjhā hontu.

May all living beings be free from oppression.

Sabbe sattā anīghā hontu.

May all living beings be free from trouble.

Sabbe sattā sukhī attānaṃ pariharantu. Sukhī. Sukhī.

May all living beings look after themselves with ease. Happiness. Happiness.

Veneration - Ending of Chanting

***(OLD) Requesting Forgiveness from the Stupa and the Buddha's Relics
(FORMAL Salutation)**

Okasa vandāmi bhante cetiyam sabbaṃ, Sabbaṭṭha thāne supaṭiṭhitaṃ

Venerable, I revere to all stupas, That are well-established in every place,

Saririkādhātu mahābodhi, Buddha rupaṃ sakalaṃ sada

All relics of the Buddha's body, any great Bodhi tree. All Buddha images are an object of veneration,

Kayasā vacasā manasā, C'eva vandā mete tathāgate,

By the acts of myself, my speech, and my mind, I respect the Awakened One,

Sayane, āsane, thāne, gamane cāpi sabbadā.

While sleeping, sitting, standing, Even while walking at all times.

(Bow Once)

***(OLD) Requesting Forgiveness from the Venerable
(INFORMAL Salutation)**

Okasa vandāmi bhante, Sabbaṃ aparadhaṃ Khamatha me bhante.

Venerable, I pay homage to you, May you forgive me for any wrongs I have done,

Maya kataṃ puññaṃ, Sāmina anumoditabbaṃ,

By the merit I have done, may I share with O'venerable one.

Sāmina kataṃ puññaṃ, Mayhaṃ dātabbaṃ,

By the merit you have done, may you share with me,

Sadhu Sadhu Sadhu anumodami.

Wellness! Wellness! Wellness! I shall rejoice in it.

(Bow thrice)

Taking Leave

**(Lay People) Handa dāni, mayaṃ bhante, āpucchāma, bahukiccā mayaṃ,
bahukaraṇīyā.**

We ask to take leave of you, Venerable Sirs, for we have many tasks and duties to which we must attend.

(Monk(s)) Yassa dāni tumhe kālaṃ maññatha.

You may leave at your convenience

(Lay People) Sādhū, ama bhante.

Yes, it is well, Venerable Sirs.