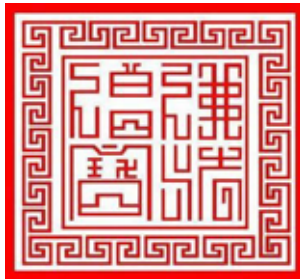


The Great Book of
Protection

& Other Recitals

Pali – English



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for over 117 years.*

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Contents:

HOW SHOULD WE CHANT SUTTRAS?	i
PRONOUNCIATION of the PALI ALPHABETS	iii
A. Formula In Requesting Saranagamanam	
VANDANĀ	1
FORMULA IN REQUESTING SARANĀGAMANAM (THREE REFUGES) PAÑCA SĪLA (FIVE PRECEPTS)	1
FORMULA IN REQUESTING	2
SARANĀGAMANAM (THREE REFUGES),	2
ATTHANGA SĪLA (EIGHT PRECEPTS)	2
OR DASA SĪLA (TEN PRECEPTS)	2
TI-SARANA Three Refuges	2
PAÑCA SĪLA Five Precepts	3
ATTHANGA SĪLA Eight Precepts	4
DASA SĪLA Ten Precepts.....	6
SĀMANERA PAÑHA The Questions to the Novice.....	8
DVATTINSAKARA The Thirty-two parts of the Body.....	10
PACCAVEKKHANĀ The Reflections	11
DASADHAMMA SUTTA Discourse On The Ten Reflections	13
MAHĀ MANGALA SUTTA Discourse On Blessings	17
RATANA SUTTA Discourse On The Jewels	21
ARANĪYA METTA SUTTA Discourse On Loving-Kindness.....	28

KHANDHA PARITTA Protection Of The Aggregates	32
METTĀNISAMSA SUTTA Discourse On Advantages Of Loving-Kindness	37
MITTĀNISAMSA SUTTA Discourse On Advantages Of Friendship .	40
MORA PARITTA The Peacock’s Prayer For Protection	43
CANDA PARITTA The Moon Deity’s Prayer For Protection	46
SURIYA PARITTA The Sun Deity’s Prayer For Protection	49
DHAJAGGA PARITTA Banner Protection	52
MAHĀ KASSAPA THERA BOJJHANGA Discourse On Factors Of Enlightenment To Mahā Kassapa Thera	60
MAHĀ MOGGALLĀNA THERA	65
A BOJJHANGA Discourse On Factors Of Enlightenment To Mahā Moggallāna Thera	65
MAHĀ CUNDA THERA BOJJHANGA Discourse On Factors Of Enlightenment Recited By Mahā Cunda Thera.....	71
GIRIMĀNANDA SUTTA Discourse To Girimānanda Thera.....	76
ISIGILI SUTTA Discourse At Isigili	92
DHAMMACAKKAPPAVATTANA SUTTA Setting In Motion The Wheel Of Truth	102
MAHĀ SAMAYA SUTTA The Mighty Assembly.....	125
ĀLAVAKA SUTTA Discourse To Ālavaka	150
KASĪBHĀRADVĀJA SUTTA Discourse To Kasībhāradvāja	158
PARĀBHAVA SUTTA Discourse On Causes Of Downfall	167

VASALA SUTTA Discourse On Conditions That Make One An Outcaste	175
SACCAVIBHANGA SUTTA Discourse On The Analysis Of The Truth	185
ĀTĀNĀTIYA SUTTA The Ātānātiya Discourse	207
ĀTĀNĀTIYA PART 2	235
B. OTHER PROTECTIVE DISCOURSES	264
ANGULIMĀLA PARITTA Protective Chant Of Angulimāla (Recital to bless Expectant Mothers for Easy Childbirth)	266
JAYA PARITTA Recital For Invoking Victory	268
JINAPAÑJARA The Buddha’s Mansion.....	272
TTHAVĪSATI PARITTA Protective Chant Of Twenty-Eight Buddhas	278
BOJJHANGA PARITTA The Chant On The Enlightenment Factors	281
BUDDHĀNUSSATI Meditation On The Buddha	286
METTĀNUSSATI Meditation On Loving-Kindness	289
MARANĀNUSSATI Meditation On Death.....	291
ASUBHĀNUSSATI Meditation On The Loathsomeness Of The Body	293
ATTHA MAHĀ SAMVEGA VATTHU Recollection Of Eight Sorrowful Stages of Life.....	295
Gatha Stanzas	296
JAYA MANGALA GĀTHĀ Stanzas Of Joyous Victory	298
MAHĀ JAYA MANGALA GĀTHĀ Stanzas Of Great Joyous Victory	302
ANAVUM PARITTA Invitation Chant	307

NARASĪHA GĀTHĀ The Stanzas On The Lion Of Men	311
PATICCA SAMUPPĀDA Dependent Co-Origination.....	315
PATICCA SAMUPPĀDA Dependent Co-Origination.....	317
PATTHANĀ Aspiration or Wish	321
WISH FOR AUSPICES	322
WISH FOR PROTECTION FROM EVIL	324
FIXATION OF THE PROTECTION	324
WISH OF LOVE TO ALL BEINGS	324
BLESSING TO THE WORLD	325
PUÑÑĀNUMODANĀ	325
TRANSFERENCE OF MERITS TO ALL CELESTIAL BEINGS	325
REQUESTING ALL DEVAS, BHŪTA AND ALL BEINGS TO PARTAKE OF MERITS	326
TRANSFERENCE OF MERITS TO DEPARTED RELATIVES	327
KHAMĀYĀCANA Forgiveness Of Shortcomings.....	328
SERVICES AVAILABLE AT BUDDHIST MAHA VIHARA	329
CHANTING OF AND LISTENING TO THE SUTTAS	334
PROTECTIVE VERSES	340
PARITTA- PARIKAMMA Preliminary of Paritta.....	340
MANGALA SUTTA	343
RATANA SUTTA	347
METTA SUTTA	354
KHANDHA SUTTA	358

MORA SUTTA	360
VATTA SUTTA	362
DHAJAGGA SUTTA	364
ĀṬĀNĀṬIYA SUTTA	370
AṄGULIMĀLA SUTTA	377
BOJJHAṄGA SUTTA	378
PUBBAṆHA SUTTA	381
Taking the Five Precepts	386
DONATION FORM	389
MAY THE BLESSINGS OF THE NOBLE TRIPLE GEM BE WITH YOU AND YOUR FAMILY.	392

HOW SHOULD WE CHANT SUTTRAS?

By Ven Dr K Sri Dhammananda Nayaka Maha Thera

Paritta Chanting is the recital of some of the Suttras uttered by the Buddha in the Pali Language for the blessings and protection of the devotees. It is a well-known Buddhist practice conducted all over the world, especially in Theravada Buddhist countries where the Pali Language is used for recitals.

You recite these particular discourses of the Buddha with faith and confidence. Simply by reciting, you will get some sort of blessings. We recite these Suttras to bless you. You get the blessing if you develop devotion and confidence in your mind.

But that blessing is just like taking two Panadol when you have a headache. After a few hours, you get back the headache. That's the nature of this kind of blessing. Just to calm your mind, to reduce fear from your mind and develop some sort of confidence in your mind. At the primary and initial stage this blessing is very important. However, you must evolve to the next level.

You must understand the main purpose of all these discourses or Sutras. The Buddha did not introduce them just for recital. Just to recite without doing anything, certainly not. It is like this. When you are sick, you go to a Doctor or a Sinseh (Chinese doctor). He gives you a prescription, the names of so many medicines. You return home and go on reciting the names of all these medicines, thinking you can cure your sicknesses without buying the medicine, without consuming the medicine. You just recite every day the names of the medicine.

Just reciting the Sutras is just like that – you are merely reciting the medicine for our mental defilements (sickness) without curing it. There are some things for us to do, to cultivate, to develop, to eradicate, to improve. These Sutras are known to many, but they have not realized that the sutras are not just for chanting. Here we can understand how the Buddha has started the Buddhist way of life at home, then went on developing and developing till the attainment of Nirvana, not running away from our problems.

Let us take one example; the Mangala Sutra. Mangala means blessing or auspicious. A Deva (deity) came to the Buddha and asked this question. "People have different opinions of blessings. Can you please tell us what are the real blessings?". Then the Buddha starts to preach this Mangala Sutra and explain what are the true or highest blessings. These 38 blessings in the Sutra are not for you to just recite but to also practice. Then you get the blessings, the real blessings, the real protection from the Sutra.

Recite these Sutras with devotion and confidence to invoke the power of Truth of the Buddha's words. Understand its meaning and put it to practice. You then are able to build a strong protection and shield against various forms of evil, misfortunes, sicknesses and influence of the planetary systems while instilling confidence in your mind to achieve the FINAL LIBERATION.

PRONOUNCIATION of the PALI ALPHABETS

Vowels	a	is pronounced like	u	in	but
	ā	is pronounced like	a	in	far
	i	is pronounced like	i	in	fit
	ī	is pronounced like	ee	in	bee
	u	is pronounced like	u	in	put
	ū	is pronounced like	oo	in	rule
	e	is pronounced like	e	in	age
	o	is pronounced like	o	in	own

"The vowels e and Oare always long, except when followed by a double consonant, e.g. ettha, ottha.

Other	k	is pronounced like	k	in	key
Alphabets	g	is pronounced like	g	in	get
	n	is pronounced like	ng	in	ring
	c	is pronounced like	ch	in	rich
	j	is pronounced like	j	in	jug
	ñ	is pronounced like	gn	in	signor
	n	is pronounced like	n	in	hint
	t	is pronounced like	t	in	not
	d	is pronounced like	d	in	do
	p	is pronounced like	p	in	lip
	b	is pronounced like	b	in	boat
	m	is pronounced like	m	in	him

y	is pronounced like	y	in	yard
r	is pronounced	r	in	rat
l	is pronounced	l	in	sell
v	is pronounced	w	in	was
s	is pronounced	s	in	sit
h	is pronounced	h	in	hut

Pure nasal: **m** – *There is no difference between the pronunciation **n** and **m**. The former never stands at the end, but is always followed by a consonant of its group.*

Aspirates: **bh, dh, gh, kh, ph, th** are pronounced with **h** sound immediately following, as in 'blockhead', 'pighead', 'fathead', 'lo_Shead' etc. where the **h** in each is combined with the preceding consonant in pronunciation.

Consonants: ka kha ga gha ca cha ja jha ban ña na ta tha da gha pa pha ma

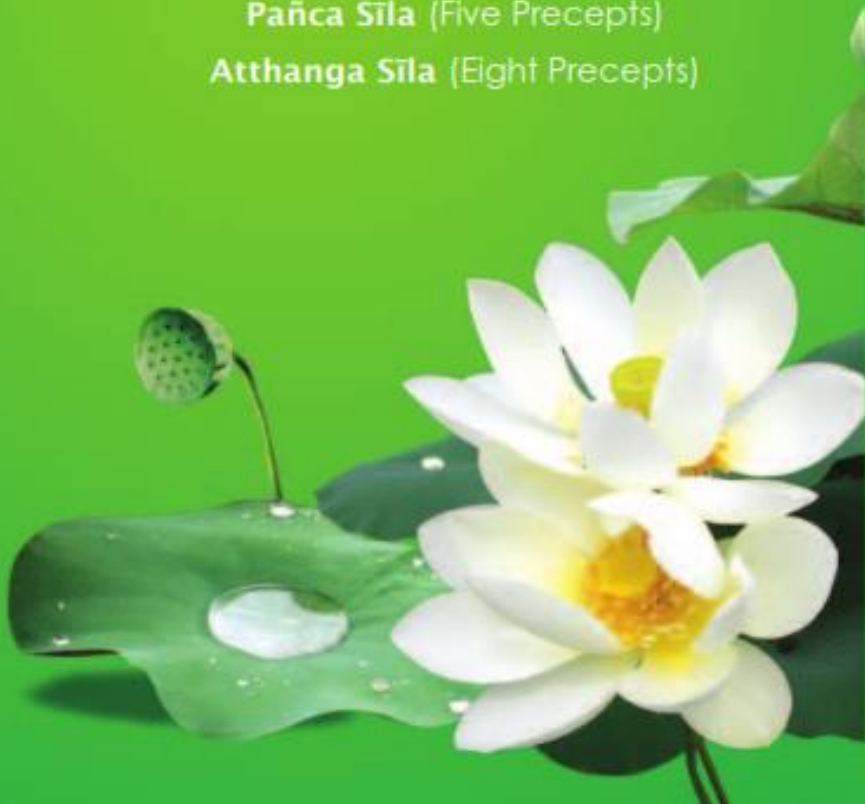
Formula In Requesting

Saranāgamanam (Three Refuges)

Pañca Sīla (Five Precepts)

Atthanga Sīla (Eight Precepts)

Formula In Requesting



A. Formula In Requesting Saranagamanam

*Manopubbangamā dhammā
manosetthā manomayā
Manasā ce padutthena
bhāsati vā karoti vā
Tato nam dukkhamanveti
cakkamva vahato padam*

Mind is the forerunner of (all evil) states.
Mind is chief; mind-made are they.
If one speaks or acts with wicked mind,
suffering follows one,
as naturally as the wheel follows the hoof of the draught- ox.

Dhammapada V1

*Manopubbangamā dhammā
manosetthā manomayā
Manasā ce pasannena
bhāsati vā karoti vā
Tato nam sukhamanveti
chāyā va anapāyini*

Mind is the forerunner of (all good) states.
Mind is chief; mind-made are they.
If one speaks or acts with a pure mind,
happiness follows one,
as naturally as one's shadow that never leaves.

Dhammapada V2

VANDANĀ

Homage

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Homage to Him, the Blessed One, the Exalted One, the
Fully Enlightened One. *(Repeat 3 times)*

FORMULA IN REQUESTING SARANĀGAMANAM (THREE REFUGES) PAÑCA SĪLA (FIVE PRECEPTS)

Okāsa! Aham Bhante,

**Tisaranena saddhim Pañca–sīlam Dhammam yācāmi;
anuggaham katvā sīlam detha me, Bhante.**

Permit me! I ask Venerable Sir,

for the Five Precepts together with the Three Refuges.

Venerable Sir, please have compassion on me and grant me the
Precepts.

Dutiyaampi, okāsa, Aham Bhante,

**Tisaranena saddhim Pañca–sīlam Dhammam yācāmi;
anuggaham katvā sīlam detha me, Bhante.**

For the second time, permit me! I ask Venerable Sir,

for the Five Precepts together with the Three Refuges,

Venerable Sir, please have compassion on me and grant me the
Precepts.

**Tatiyampi, okāsa, Aham Bhante, Tisaranena saddhim
Pañca-sīlam Dhammam yācāmi; anuggaham katvā
sīlam detha me, Bhante.**

For the third time, permit me! I ask Venerable Sir, for the Five Precepts together with the Three Refuges.

Venerable Sir, please have compassion on me and grant me the Precepts.

**FORMULA IN REQUESTING
SARANĀGAMANAM (THREE REFUGES),
ATTHANGA SĪLA (EIGHT PRECEPTS)
OR DASA SĪLA (TEN PRECEPTS)**

The above same formula is repeated in requesting Eight or Ten Precepts by substituting **Pañca Sīla** with **Atthanga Sīla** or **Dasa Sīla**

TI-SARANA
Three Refuges

Buddham saranam gacchāmi.

I go to the Buddha as my refuge.

Dhammam saranam gacchāmi.

I go to the Dhamma as my refuge.

Sangham saranam gacchāmi.

I go to the Sangha as my refuge.

Dutiyampi Buddham saranam gacchāmi.

For the second time. I go to the Buddha as my refuge.

Dutiyampi Dhammam saranam gacchāmi.

For the second time, I go to the Dhamma as my refuge.

Dutiyampi Sangham saranam gacchāmi.

For the second time, I go to the Sangha as my refuge.

Tatīyampi Buddham saranam gacchāmi.

For the third time. I go to the Buddha as my refuge.

Tatīyampi Dhammam saranam gacchāmi.

For the third time, I go to the Dhamma as my refuge.

Tatīyampi Sangham saranam gacchāmi.

For the third time, I go to the Sangha as my refuge.

PAÑCA SĪLA**Five Precepts****1. Pānātipātā veramani sikkhā padam samādiyāmi.**

I take the precept to abstain from killing.

2. Adinnādānā veramani sikkhā padam samādiyāmi.

I take the precept to abstain from taking things not given.

3. Kāmesu micchā-cārā veramani sikkhā padam samādiyāmi.

I take the precept to abstain from sexual misconduct.

4. Musāvādā veramani sikkhā padam samādiyāmi.

I take the precept to abstain from sexual misconduct.

5. **Musāvādā veramani sikkhā padam samādiyāmi.**
I take the precept to abstain from false speech.
6. **Surā meraya–majja–pamā–datthānā veramani sikkhā padam samādiyāmi.** I take the precept to abstain from distilled and fermented liquor that causes intoxication or heedlessness.

ATTHANGA SĪLA

Eight Precepts

1. **Pānātipātā veramani sikkhā padam samādiyāmi.**
I take the precept to abstain from killing.
2. **Adinnādānā veramani sikkhā padam samādiyāmi.**
I take the precept to abstain from taking things not given.
3. **Abrahma cariyā veramani sikkhā padam samādiyāmi.** I take the precept to abstain from incelibacy.
4. **Musāvādā veramani sikkhā padam samādiyāmi.**
I take the precept to abstain from false speech.
5. **Surā meraya–majja–pamā–datthānā veramani sikkhā padam samādiyāmi.** I take the precept to abstain from distilled and fermented liquor that causes.
6. **Vikāla–bhojanā veramani sikkhā padam samādiyāmi.**
I take the precept to abstain from eating at improper times.

7. **Nacca–gīta–vādita visūka dassana mālā gandha vilepana dhārana mandana–vibhūsanatthānā veramani sikkhā padam samādiyāmi.**

I take the precept to abstain from dancing, singing, music, shows, wearing garlands, using perfume and beautifying with cosmetics.

8. **Uccā sayana–mahā sayanā veramani sikkhā padam samādiyāmi.**

I take the precept to abstain from using high and luxurious seats.

Monk: **Tisaranena saha atthangasīlam dhammam sādhu kam surakkhitam katvā appamādena sampādetha.**

Maintaining well the Eight precepts together with the Three refuges, strive on with diligence.

Laity: **Āma, Bhante.** Yes, Bhante.

Monk: **Sīlena sugatim yanti – Sīlena bhogasampadā**

By morality they attain good rebirth, by morality they achieve wealth,

Sīlena nibbutim yanti – Tasma sīlam visodhaye.

By morality they attain Nibbana, therefore one should purify morality.

Laity: **Sādhu! Sādhu! Sādhu!**

Excellent! Excellent! Excellent!

DASA SĪLA Ten Precepts

- 1. Pānātipātā veramani sikkhā padam samādiyāmi.**
I take the precept to abstain from killing.
- 2. Adinnādānā veramani sikkhā padam samādiyāmi.**
I take the precept to abstain from taking things not given.
- 3. Abrahma cariyā veramani sikkhā padam samādiyāmi.**
I take the precept to abstain from incelibacy.
- 4. Musāvādā veramani sikkhā padam samādiyāmi.**
I take the precept to abstain from false speech.
- 5. Surā meraya-majja-pamā-datthānā veramani sikkhā padam samādiyāmi.**
I take the precept to abstain from distilled and fermented liquor that causes intoxication or heedlessness.
- 6. Vikāla-bhojanā veramani sikkhā padam samādiyāmi.**
I take the precept to abstain from eating at improper times.
- 7. Nacca-gīta-vādita visūka dassanā veramani sikkhā padam samādiyāmi.**
I take the precept to abstain from dancing, singing, music and visiting unseemly shows.

8. **Mālā gandha vilepana dhāraṇa mandana-vibhūsanatthānā veramani sikkhā padam samādiyāmi.**

I take the precept to abstain from wearing garlands, using perfume and beautifying with cosmetics.

9. **Uccā sayana-mahā sayanā veramani sikkhā padam samādiyāmi.**

I take the precept to abstain from using high and luxurious seats.

10. **Jāta rūpa rajata patiggahanā veramani sikkhā padam samādiyāmi.**

I take the precept to abstain from using gold and silver.

Monk: **Tisaranena saha dasasīlam dhammam sadhukam surakkhitam katva appamādena sampādetha.**

Maintaining well the Ten precepts together with the Three refuges, strive on with diligence.

Laity: **Āma, Bhante.**

Yes, Bhante.

Monk: **Sīlena sugatim yanti – Sīlena bhogasampada. Sīlena nibbutim yanti – Tasma sīlam visodhaye.**

By morality they attain good rebirth, by morality they achieve wealth. By morality they attain Nibbana, therefore one should purify morality.

Laity: **Sādhu! Sādhu! Sādhu!**

Excellent! Excellent! Excellent!

SĀMANERA PAÑHA

The Questions to the Novice

The novice referred to here is the seven years old Sopaka. He was questioned by the Buddha. It is not a matter for surprise that a child of such tender years can give profound answers to these questions. One has heard of infant prodigies.

Eka nāma kim?

What is said to be one?

Sabbe sattā āhāratthitikā.

All beings subsist on food.

Dve nāma kim?

What is said to be two?

Nāmam ca rūpam ca.

Mind and matter.

Tīni nāma kim?

What is said to be three?

Tisso vedanā.

Three kinds of feeling.

Cattāri nāma kim?

What is said to be four?

Cattāri ariya saccāni.

Four Noble Truths.

Pañca nāma kim?

What is said to be five?

Pañcu pādāna khandhā.

Five aggregates subject to grasping.

Cha nāma kim?

What is said to be six?

Cha ajjhattikāni āyatanāni.

Six internal sense base.

Satta nāma kim?

What is said to be seven?

Satta bojjhangā.

Seven Factors of Enlightenment.

Attha nāma kim?

What is said to be eight?

Ar-īyo atthangiko maggo.

The Noble Eightfold Path.

Nava nāma kim?

What is said to be nine?

Nava sattā vāsā.

Nine abodes of beings.

Dasa nāma kim?

What is said to be ten?
attributes

**Dasa hangehi samannāgato
Arahāti vuccatī ti.**

He who is endowed with ten
is called an Arahant.



DVATTINSAKARA

The Thirty-two parts of the Body

Atthi imasmim kāye:

There are in this body:

kesā, lomā, nakhā, dantā, taco,

head-hairs, body-hairs, nails, teeth, skin,

mamsam, nahāru, atthī, atthimiñjā, vakkam,

flesh, sinews, bones, bone marrow, kidneys,

hadayam, yakanam, kilomakam, pihakam,

papphāsam,

heart, liver, pleura, spleen, lungs,

antam, antagunam, udariyam, karīsam,

intestines, intestinal tract, stomach, faeces,

pittam, semham, pubbo, lohitaṃ, sedo, medo,

bile, phlegm, pus, blood, sweat, fat,

assu, vasā, khelo, singhānikā, lasikā, muttam,

tears, grease, saliva, nasal mucus, synovial fluid, urine

matthake matthalungam ti.

and the brain.



PACCAVEKKHANĀ

The Reflections

Patisankhā yoniso cīvaram patisevāmi,

With proper discernment I make use of the robe,

yāvadeva sītassa patighātāya, unhassa patighātāya,

only to ward off the cold, to ward off the heat,

**damsa makasa vātātapa sirimsapa samphassānam
patighātāya,**

to ward off contact with gadflies, mosquitoes, wind, the heat
(*of the sun*), and creeping things,

yāvadeva hirikopīna paticchādanattham.

only as a cover for the shameful parts.

Patisankhā yoniso pindapātam patisevāmi,

With proper discernment I make use of almsfood,

**neva davāya, na madāya, na mandanāya, na
vibhūsanāya,**

not for sport, or for showing off, not for ornament, or for
adornment,

yāvadeva imassa kāyassa thitiyā yāpanāya,

but only to maintain this body, and to carry on,

vihimsūparatīyā brahmacariyānuggahāya,

to inhibit annoyance, and to assist in the spiritual life,

iti purānañca vedanam patihankhāmi,

and so, I will get rid of any old feeling,

navañ ca vedanam na uppādessāmi,

and not produce any new feeling,

**yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā
ti.**

and I will carry on, being blameless, and living comfortably.

Patisankhā yoniso senāsanam patisevāmi,

With proper discernment I make use of a dwelling,

yāvadeva sītassa patighātāya, unhassa patighātāya,

only to ward off the cold, to ward off the heat,

**damsa makasa vātātapa sirimsapa samphassānam
patighātāya,**

to ward off contact with gadflies, mosquitoes, wind, the heat (*of the sun*), and serpents,

**yāvadeva utuparissaya vinodanam
patisallānārāmattham.**

only to dispel the trouble of the (*varying*) seasons, and so as to delight in seclusion.

**Patisankhā yoniso gilānapaccaya
bhesajjaparikkhāram patisevāmi,**

With proper discernment I make use of the requisite of medicine for support when sick,

**yāvadeva uppannānam veyyābādhikānam
vedanānam patighātāya**

only to ward off oppressive feelings that have arisen

abyāpajjhaparamatāyā ti.

and at least be free from oppression.



DASADHAMMA SUTTA

Discourse On The Ten Reflections

Evam me sutam:

Thus, have I heard:

**ekam samayam Bhagavā Sāvattiyam viharati
Jetavane Anāthapindikassa ārāme.**

On one occasion the Blessed One was residing at the monastery of Anathapindika at Jeta Grove, near Savatthi.

Tatra kho Bhagavā bhikkhū, āmantesi Bhikkhavo'ti.

Then the Blessed One addressed the monks, saying: “O Monks.”

Bhadante ti te bhikkhū Bhagavato paccassosum.

“Venerable Sir,” replied the monks in assent to the Blessed One.

Bhagavā etada'voca:

Thereupon he said:

**Dasa ime bhikkhave dhamma pabbajitena abhinham
pacca–vekkhitabbā.**

“These ten essentials (*dhammas*) must be reflected upon again and again by one who has gone forth (*to live the holy life*).

Katame dasa? What are the ten?

1. **Vevanni–yamhi ajjhūpagato'ti**

I am now changed into a different mode of life (from that of a layman).

Pabbajitena abhinham pacca vekkhitabbam.

This must be reflected upon again and again by one who has gone forth.

2. **Parapati–baddhā me jīvikā’ti**

My life is dependent on others.

Pabbajitena abhinham pacca–vekkhitabbam.

This must be reflected upon again and again by one who has gone forth.

3. **Añño me ākappo karanīyo’ti**

I must now behave in good conduct.

Pabbajitena abhinham pacca–vekkhitabbam.

This must be reflected upon again and again by one who has gone forth.

4. **Kacci nu kho me attā sīlato na upavadatī’ti**

Do I find fault in myself regarding my virtue (*Sila*)?

Pabbajitena abhinham pacca–vekkhitabbam.

This must be reflected upon again and again by one who has gone forth.

5. **Kacci nu kho mam anuvicca viññu**

Do my wise fellow-monks having tested me,

Sabrahmacārī sīlato na upavadantī’ti

reproach me regarding my virtue (*Sila*)?

Pabbajitena abhinham pacca–vekkhitabbam.

This must be reflected upon again and again by one who has gone forth.

6. **Sabbehi me, piyehi manāpehi, nānābhāvo
vinābhavo’ti**

There will be a parting some day from all those who are dear and loving to me. Death brings this separation to me

Pabbajitena abhinham pacca–vekkhitabbam.

This must be reflected upon again and again by one who has gone forth.

7. **Kammassakomhi, kamma–dāyādo,**

I am the owner of my actions, heir of my actions,

**kammayoni, kamma–bandhu, kamma–
patisarano,**

actions are the womb (*from which I have sprung*), actions
are my relations, actions are my protection;

**yam kammam karissāmi kalyānam vā pāpakam
vā**

whatever action I perform, be it good or bad,

tassa dāyādo bhavissāmī’ti.

of these I shall become the heir.

Pabbajitena abhinham pacca–vekkhitabbam.

This must be reflected upon again and again by one who
has gone forth.

8. **Katham–bhūtassa me rattim, divā vītipatantī’ti**

How do I spend my nights and days?

Pabbajitena abhinham pacca–vekkhitabbam.

This must be reflected upon again and again by one who
has gone forth.

9. **Kacci nukho’ham suññāgāre abhira–māmī’ti**

Do I take delight in solitude?

Pabbajitena abhinham pacca–vekkhitabbam.

This must be reflected upon again and again by one who
has gone forth.

10. **Atthi nu kho me uttari–manussa–dhammā
alamariya ñāna**

Have I attained any superhuman distinction in knowledge
dassana viseso adhigato so’ham pacchime kāle
and vision worthy of the noble ones,

sabrahma–cārīhi puttho namanku bhavissāmī’ti

so that if I am questioned by my fellow-monks at the time of my death, I shall have no occasion to be depressed and downcast?

Pabbajitena abhinham pacca–vekkhitabbam.

This must be reflected upon again and again by one who has gone forth.

Ime kho bhikkhave dasa–dhammā pabbajitena abhinham pacca–vekkhitabā’ti.

These, monks, are the essentials that should be reflected upon again and again by one who has gone forth (*to live the holy life*).”

Idam’avoca Bhagavā.

Thus, the Blessed One said.

Attamanā te bhikkhū, Bhagavato bhāsitam abhinandun’ti.

The monks were delighted at the words of the Blessed One.



MAHĀ MANGALA SUTTA

Discourse On Blessings

Evam me sutam:

Thus, I have heard:

ekam समयam Bhagavā

On one occasion the Blessed One-

**Sāvattiyam viharati Jetavane, Anātha-pindikassa
ārāme.**

was dwelling at the monastery of Anathapindika in Jeta's Grove, near Savatthi.

Atha kho aññatarā devatā

When the night was far spent,

abhikkantāya rattiyā, abhikkanta-vannā

a certain deity whose surpassing splendour

kevala-kappam Jetavanam obhāsetvā

illuminated the entire Jeta Grove,

yena Bhagavā ten'upasankami, upasankamitvā

came to the presence of the Blessed One, and drawing near,

Bhagavantam abhivādetvā, ekamantam atthāsi.

respectfully saluted and stood to one side.

Ekamantam thitā kho, sā devatā

Standing Thus, the deity

Bhagavantam gāthāya ajjhabhāsi:

addressed the Blessed One in verse:

Bahū devā manussā ca — Mangalāni acintayum

Many deities and men, yearning after good,

Ākankha-mānā sotthānam — Brūhi mangala muttamam.

have pondered on Blessings. Pray, tell me the Supreme Blessing.

Asevanā ca bālānam — Panditānañ ca sēvanā

Not to follow or associate with fools, to associate with the wise.

Pūjā ca pūja-nīyānam — Etam mangala muttamam.

and honour those who are worthy of honour. This is the Supreme Blessing.

– Patirūpa-desa vāsō ca — Pubbe ca kata-puññatā

To reside in a suitable locality, to have done meritorious actions in the past,

Attasammā panidhi ca — Etam mangala muttamam.

and to have set oneself on the right course (towards emancipation). This is the Supreme Blessing.

Bāhusaccañ ca sippañ ca — Vinayo ca susikkhito

Vast-learning, perfect handicraft, a highly trained discipline

Subhāsītā ca yā vācā — Etam mangala muttamam.

and pleasant speech. This is the Supreme Blessing.

Mātāpitū upatthānam — Putta-dārassa sangaho

The support of father and mother, the cherishing of wife and children

Anākulā ca kammantā — Etam mangala muttamam.

and peaceful occupations. This is the Supreme Blessing.

Dānañ ca dhamma cariyā ca — ñātakānañ ca sangaho

Liberality, righteous conduct, the helping of relatives

Anavajjāni kammāni — Etam mangala muttamam.

and blameless actions. This is the Supreme Blessing.

Ārati virati pāpā — Majjapānā ca saññamo

To cease and abstain from evil, forbearance with respect to intoxicants

Appamādo ca dhammesu — Etam mangala muttamam.

and steadfastness in virtue. This is the Supreme Blessing.

Gāravo ca nivāto ca — Santutthī ca kataññutā

Reverence, humility, contentment, gratitude and

Kālena dhamma savaṇam — Etam mangala muttamam.

opportune hearing of the Dhamma. This is the Supreme Blessing.

Khantī ca sovacassatā — Samanā nañca dassanam

Patience, obedience, sight of the Samanas (holy men)

Kālena dhamma sākacchā — Etam mangala muttamam.

and religious discussions at due season. This is the Supreme Blessing.

Tapo ca brahmacariyan ca — Ariya saccāna dassanam

Self-control, pure life, perception of the Noble Truths

Nibbāna-sacchi-kiriya ca — Etam mangala muttamam.

and the realisation of Nibbana. This is the Supreme Blessing.

**Putthassa lōka dhammehi — Cittam yassa na
kampati**

He whose mind does not flutter, by contact with worldly contingencies,

**Asokam virajam khemam — Etam mangala
muttamam.**

sorrowless, stainless and secure. This is the Supreme Blessing.

Etādisāni katvāna — Sabbattha–maparājitā

To them, fulfilling matters such as these, everywhere invincible,

**Sabbattha sotthim gacchanti — Tam tesam mangala–
muttamam'ti.**

in every way moving happily. These are the Supreme Blessings.



RATANA SUTTA

Discourse On The Jewels

The Ratana Sutta is said to have been recited by the Buddha when the city of Vesali of the Licchavis was afflicted with illness, famine and non-humans. In the opening stanza, the Buddha is pacifying the non-humans and requesting them to listen to what is being stanza, the non-humans are being requested to protect the human beings because they make offerings to the former. From then onwards the stanzas extol the Buddha, the Sangha describing their virtues. After mentioning each set of qualities attributed to the Buddha, the Dhamma or the Sangha, well-being of the Truth of what is said (protection) quality of this suta. The last three stanzas contain the homage of the non-humans to the Buddha, the Dhamma and the Sangha after the Sutta was over, and their benediction. According to the commentaries the last three stanzas were uttered by Sakka the king of the devas.

Yānīdha bhūtāni samāgatāni

beings are here assembled,

Bhummāni vā yā niva antalikkhe

whether terrestrial or celestial,

Sabb'eva bhūtā sumanā bhavantu

may every being be happy! Is wished for on the strength.

Ath'opi sakkacca sunantu bhāsitam.

Moreover, may they attentively listen to my words!

Tasmā hi bhūtā nisāmetha sabbe

Accordingly give good heed, all ye beings!

Mettam karotha mānusiya pajāya

Show your loving kindness to humans who,

Divā ca rattoca haranti ye balim

day and night, bring offerings to you,

Tasmā hi ne rakkhatha appamattā.

Therefore, guard them zealously.

Yan kiñci vittam idha vā huraṃ vā

Whatever treasure there be, either here or in the world beyond,

Saggēsu vā yam ratanam pañitam

or whatever precious jewel in the heavens;

Na no samam atthi Tathāgatena

Yet there is none comparable to the Accomplished One.

Idam’pi Buddhē ratanam pañitam

Truly, in the Buddha is this precious jewel found.

Etena saccena suvatthi hotu.

By this Truth, may there be happiness.

Khayam virāgam amatam pañitam

That cessation, passion free, immortality Supreme,

Yadajjhagā Sakyamuni samāhito

through concentration, the tranquil Sage of the Sakyas realised.

Na tena Dhammena sam’atthi kiñci

There is nought comparable with that Dhamma.

Idam’pi Dhamme ratanam pañitam

Truly, in the Dhamma is this precious jewel.

Etena saccena suvatthi hotu.

By this Truth, may there be happiness!

Yam Buddha settho parivannayī sucim

That sanctity praised by the Buddha Supreme,

Samādhi-mānantari-kañña-māhu

is described as ‘concentration without interruption’.

Samādhinā tena samo na vijjati

There is nought like that concentration.

Idam'pi Dhamme ratanam panītam

Truly, in the Dhamma is this precious jewel.

Etena saccena suvatthi hotu.

By this Truth, may there be happiness!

Ye puggalā attha satam pasatthā

Those Eight Individuals, praised by the virtuous,

Cattāri etāni yugāni honti

they constitute four pairs.

Te dakkhineyyā Sugatassa sāvakā

They, worthy of offerings, are the disciples of the Welcome One,

Etesu dinnāni mahapphalāni

to these gifts given yield abundant fruit.

Idam'pi Sanghe ratanam panītam

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu.

By this Truth, may there be happiness!

Ye suppayuttā manasā dalhena

With steadfast mind, applying themselves

Nikkāmino Gotama sāsanamhi

thoroughly in the Dispensation of Gotama,

Te pattipattā amatam vigayha

exempt from passion, they have attained to that which should be attained.

Laddhā mudhā nibbutim bhuñjamānā

And plunging into the Deathless, they enjoy the peace obtained without price.

Idam’pi Sanghe ratanam paṇītam

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu.

By this Truth, may there be happiness!

Yathinda–khīlo pathavim sito siyā

Just as a firm post sunk in the earth,

Catubbhi vātebhi asampa–kampiyō

cannot be shaken by the four winds;

Tathūpamam sappurisam vadāmi

Even so do I declare him to be a righteous person

Yo ariya–saccāni avecca passati

who thoroughly perceives the Noble Truths?

Idam’pi Sanghe ratanam paṇītam

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu.

By this Truth, may there be happiness!

Ye ariya–saccāni vibhāva–yanti

Those who comprehend clearly the Noble Truths,

Gambhīra–paññena sudesitāni

well taught by Him of wisdom deep,

Kincāpi te honti bhusappa–mattā

although they may be mightily neglectful,

Na te bhavam atthamam ādiyanti

they can never undergo an eighth birth.

Idam’pi Sanghe ratanam paṇītam

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu.

By this Truth. may there be happiness!

Sahā vassa dassana sampadāya

For him with acquisition of Insight,

Tayassu dhammā jahitā bhavanti

three things are abandoned, namely,

Sakkāya–ditthi vici–kicchi–tañca

self-illusion, doubts and

Sīlabbatam vāpi yadatthi kiñci

indulgence in wrongful rites and ceremonies, whatever there are.

Catūh’apāyehi ca vippamutto

From the four states of misery, he is absolutely freed,

Cha cābhi–thānāni abhabbo kātum

and is incapable of committing the six heinous crimes.

Idam’pi Sanghe ratanam panītam

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu.

By this Truth, may there be happiness!

Kiñcāpi so kammam karoti pāpakam

Whatever evil actions he does.

Kāyena vācā uda cetasā vā

whether by body, speech or mind,

Abhabbo so tassa paticchā–dāya

he is not capable of hiding it;

Abhabbatā dittha padassa vuttā

for it has been said that such an act is impossible for one who has seen the Path.

Idam’pi Sanghe ratanam panītam

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu.

By this Truth, may there be happiness!

Vanappa gumbe yathā phussitagge

Like unto the woodland groves with blossomed treetops

Gimhāna–māse pathamasmin gimhe

in the first heat of the summer season,

Tathūpamam Dhamma varam adesayi

has the Sublime Doctrine,

Nibbāna–gāmim paramam hitāya

that leads to Nibbana, been taught for the Highest Good.

Idam’pi Buddhhe ratanam panītam

Truly, in the Buddha is this precious jewel.

Etena saccena suvatthi hotu.

By this Truth, may there be happiness!

Varō varaññū varado varāharo

The unrivalled Excellent One, the Knower, the Giver, and the Bringer of the Excellent

Anuttaro Dhamma varam adesayi

has expounded the excellent Doctrine.

Idam’pi Buddhhe ratanam panītam

Truly, in the Buddha is this precious jewel.

Etena saccena suvatthi hotu.

By this Truth, may there be happiness!

Khīnam purānam navam natthi sambhavam

Their past is extinct, a fresh becoming there is not,

Viratta–cittā āyatike bhavasmin

their minds are not attached to a future birth.

Te khīna–bījā avirul–hicchandā

their desires grow not;

Nibbanti dhīrā yathāyam padīpo

those wise ones go out even as this lamp.

Idam’pi Sanghe ratanam panītam

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu.

By this Truth, may there be happiness!

Yānīdha bhūtāni samāgatāni

Sakka’s exultation: “Whatsoever beings are here assembled,

Bhummā–nivā yāni’va antalikkhe

whether terrestrial or celestial,

Tathāgatam deva–manussa–pūjitam

salute the Buddha, the Tathagata honoured by gods and men.

Buddham namassāma suvatthi hotu.

May there be happiness!

Yānīdha bhūtāni samāgatāni

Whatsoever beings are here assembled,

Bhummā–nivā yāni’va antalikkhe

whether terrestrial or celestial,

Tathāgatam deva–manussa–pūjitam

salute the Dhamma, of the Tathagata honoured by gods and men.

Dhammam namassāma suvatthi hotu.

May there be happiness!

Yānīdha bhūtāni samāgatāni

Whatsoever beings are here assembled.

Bhummā–nivā yāni’va antalikkhe

whether terrestrial or celestial,

Tathāgatam deva–manussa–pūjitam

salute the Sangha, of the Tathagata honoured by gods and men.

Sangham namassāma suvatthi hotu.

May there be happiness!”

ARANĪYA METTA SUTTA

Discourse On Loving-Kindness

A group of monks went to the jungle to meditate and was disturbed and frightened by the non-human beings. Unable to progress with their spiritual development, they decided to report the matter to the Buddha. The Buddha then taught the Karanīya Metta Sutta to the group of monks for the pacification of the non-human beings and advised them to return to the same place but armed with the sword of Metta (Loving-Kindness) for their protection.

The monks returned to the jungle and radiated their loving-kindness to those beings and thereafter, continued with their meditation without any hindrances. These same non-human beings who had earlier created disturbances, later repented and paid their respect to the monks.

This is therefore, an important Sutta for the devotees to recite to radiate their loving-kindness to every being. By doing so, they can overcome any disturbances, find peace and happiness for themselves and help others to live peacefully by practising this great virtue.

Karanīya mattha kusalena — Yantam santam padam abhisamecca:

He who is skilled in doing good, and who wishes to attain that state of calm (i.e. Nibbana) should act thus:

Sakko ujū ca sūjū ca — Suvaco cassa mudu anatimāni.

He should be able, upright, perfectly upright, obedient, gentle and humble.

**Santussako ca subharo ca — Appa-kicco ca
sallahuka-vutti**

Contented, easily supportable, with few duties, simple in livelihood,

**Santindriyo ca nipako ca — Appa-gabbho kulesu
anano giddho.**

controlled in senses, discreet, not impudent; not greedily attached to families.

**Naca khuddham samācare kiñci — Yena viññū pare
upavadeyyum**

He should not commit any slight wrong so that other wise men might find fault in him.

**Sukhino vā khemino hontu — Sabbe sattā bhavantu
sukhi-tattā.**

May all beings, without exception, be happy and safe.

**Ye keci pāna bhūtatthi — Tasāvā thāvarā vā anava
sesā**

Whatsoever living beings that exist; without exception, weak, or strong.

**Dīghā vā ye mahantā vā — Majjhimā-rassa-kānuka
thūlā.**

long, stout or medium, short, small or large.

Ditthā vā yeva additthā — Ye ca dūre vasanti avidūre

Those seen (visible) or unseen (*not visible*) and those dwelling far or near,

Bhūtā vā sambhavesī vā — Sabbe sattā

those who are born and those who are to be born.

bhavantu sukhi-tattā

May all beings, without exception, be happy minded.

Na paro param nikubbetha — Nāti-maññetha

katthaci nam kañci

Let no one deceive another nor despise anyone anywhere.

Byāro-sanā patigha-saññā — Nāñña-maññassa

dukkha-miccheyya.

In anger or ill will, let them not wish each other harm.

Mātā yathā niyam puttam — Āyusā ekaputta-manu

rakkhe

Just as a mother would protect her only child at the risk of her own life,

Evam’pi sabba bhūtesu — Mānasam-bhāvaye apari-

mānam

even so towards all beings let him cultivate boundless love.

Mettanca sabba lōkasmin — Mānasam-bhāvaye

apari-mānam

Let thoughts of boundless love pervade the whole world;
above, below and across

Uddham adhō ca tiriyañca — Asam-bādham averam

asapattam.

without any obstruction, without any hatred, without any enmity.

Tittham caram nisinno vā — Sayāno vā yāva tassa

vigata middho

Whether he stands, walks, sits or lie down, as long as he is awake,

**Etam satim adhitthheyya — Brahma metam vihāram
idha-māhu**

he should develop this mindfulness. This they say is the
Highest conduct here.

**Ditthiñ ca anupa gamma sīlavā — Dassa-nena
sampanno**

Not falling into wrong views, virtuous and endowed with
insight,

**Kāmesu vineyya gedham — Na hi jātu gabbha
seyyam punaretī'ti.**

he discards attachment to sensuous desires. Truly, he does not
come again; to be conceived in a womb.

Etena sacca vajjena — Dukkhā vūpa samentu me/te.

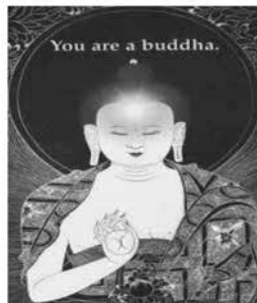
By the firm determination of this Truth, may I/you be free from
suffering!

Etena sacca vajjena — Bhaya vūpa samentu me/te.

By the firm determination of this Truth, may I/you be free from
fear!

Etena sacca vajjena — Roga vūpa samentu me/te.

By the firm determination of this Truth, may I/you be free from
illness!



KHANDHA PARITTA

Protection Of The Aggregates

Evam me sutam: ekam samayam Bhagavā

Thus, have I heard: On one occasion the Blessed One
**Sāvattiyam viharati Jetavane, Anāthapindikassa
ārāme.**

was living at Anathapindika's monastery at Jeta Grove, near
Savatthi.

**Tena kho pana samayena, Sāvattiyam aññataro
bhikkhū**

At that time, at Savatthi, a certain monk
ahinā dattho kālakato hoti.

had died bitten by a snake.

Atha kho sambahulā bhikkhū

Thereupon many monks

yena Bhagavā, ten'upasankamimsu, upasankamitvā
approached the Buddha,

Bhagavantam abhivādetvā ekamantam nisīdimsu.

and having paid homage to Him, sat on one side.

Ekamantam nisinnā kho te bhikkhū

So, seated, those monks spoke Thus,

Bhagavantam etadavocum:

to the Blessed One:

Idha bhante Sāvattiyam aññataro bhikkhū

“Venerable Sir, a certain monk at Savatthi

ahinā dattho kālakato hoti.

had died bitten by a snake.”

Naha nūna so bhikkhave bhikkhū

“Assuredly, monks”, said the Buddha.

cattāri ahirājakulāni mettena cittena phari

“That monk has not suffused with thoughts of loving-kindness

sacehi so bhikkhave bhikkhū

to the four royal tribes of snakes.

cattāri ahirājakulāni, mettena cittena phareyya

Had he done so,

nahi so bhikkhave bhikkhū

that monk would not have

ahinā dattho kālam kareyya

died of snake-bite.

Katamāni cattāri ahirājakulāni?

What are the four royal tribes of snakes?

Virūpakkham ahirājakulam

The royal tribe of snakes called Virūpakkha.

Erāpatham ahirājakulam

The royal tribe of snakes called Erāpatha.

Chabyāputtam ahirājakulam

The royal tribe of snakes called Chabyāputta.

Kanhā gotaakam ahirājakulam.

The royal tribe of snakes called Kanhāgotamaka.

Naha nūna so bhikkhave bhikkhū

Monks, that monk did not suffuse

imāni cattāri ahirājakulāni, mettena cittena phari.

with thoughts of loving-kindness to these four royal tribes of snakes.

**Sace hi so bhikkhave bhikkhū, imāni cattāri
ahirajakulāni**

If indeed, O monks, that monk would have suffused
**mettena cittena phareyya, na hi so bhikkhave
bhikkhū**

these four royal tribes of snakes with a loving mind, O monks,
that monk

ahinā dattho kālam kareyya.

would not have died being bitten by a snake.

Anujānāmi bhikkhave imāni cattāri ahirājakulāni

Monks, I enjoin you to suffuse with thoughts

mettena cittena pharitum

of loving-kindness to these four royal tribes of snakes

attaguttiyā attarakkhāya attaparittāyā ti.

for your safety, for your preservation, and for your protection.”

Idam’avoca Bhagavā

So, said the Blessed One.

Idam vatvā Sugato athāparam etada’voca satthā:

Having Thus, spoken, the Welcome One (Sugata), further said:

**1. Virūpakkehi me mettam. Mettam Erāpathehi me.
Chabyāputtehi me mettam. Mettam Kanhā-
gotamakehi ca.**

“May I have loving-kindness towards Virūpakkhas.
Towards Erāpathas may I have loving-kindness. May I
have loving-kindness towards Chabyāputtas. Towards
Kanhāgotamakas also, may I have loving-kindness.”

2. **Apādakehi me mettam. Mettam dipādakehi me. Catuppadehi me mettam. Mettam bahuppadehi me.**

“May I have loving-kindness towards the footless. And towards bipeds, too, may I have loving-kindness. May I have loving-kindness towards the quadrupeds. And towards the many feet also, may I have loving-kindness.”

3. **Mā mam apādako himsi. Mā mam himsi dipādako. Mā mam catuppado himsi. Mā mam himsi bahuppado.**

“Let not the footless do me harm. Let not the two feet do me harm. Let not the four feet do me harm. Nor those endowed with many feet do me harm.”

4. **Sabbe sattā, sabbe pānā. Sabbe bhutā ca kevalā. Sabbe bhadrāni passantu. Mā kañci pāpamāgamā. Appamāno Buddho, appamāno Dhammo, appamāno Sangho. pamānavantāni sirimsapāni ahi vicchikā. satapadī, unnānābhi, sarabhū, mūsikā. Katā me rakkhā, katā me parittā. Patikkamantu bhūtāni. So’ham namo Bhagavato. Namo sattannam Sammā Sambuddhānan’ti.**

“All beings, all living creatures. May all who have become, in their entirety. May good fortune befall them all. May not the least harm befall on them.” Infinite is the Buddha, infinite is the Dhamma, infinite is the Sangha. Finite are creeping creatures — snakes, scorpions, centipedes, spiders, lizards and rats. I have guarded myself, I have made my protection. Depart from me, ye

beings. I bow to the Blessed One and to the seven Supreme Buddhas.



METTĀNISAMSA SUTTA

Discourse On Advantages Of Loving-Kindness

Evam me sutam:

Thus, have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

**Sāvattthiyam viharati Jetavane Anāthapindikassa
ārāme.**

was residing at the monastery of Anathapindika at Jeta Grove,
near Savatthi.

Tatra kho, Bhagavā bhikkhū āmantesi Bhikkhavo ti

Then the Blessed One addressed the monks, saying: “Monks.”

Bhadante ti te bhikkhū Bhagavato paccassosum.

“Venerable Sir,” replied those monks in assent to the Blessed
One.

Bhagavā etadavoca:

Thereupon he said:

Mettāya bhikkhave, ceto–vimuttiyā

“Monks, from the deliverance of heart through the cultivation
of loving-kindness,

āsevitāya bhāvitāya bahulīkatāya

by familiarizing oneself with thoughts of loving-kindness,

yānīkatāya, vatthukatāya, anutthitāya

by constantly increasing these thoughts, by regarding loving-
kindness as a vehicle of expression, and also as something to be
treasured,

paricitāya susamāradhāya

by living in conformity with these thoughts, by putting these
ideas into practice, and by establishing them,

ekādasā–nisamsā pātikankhā.

eleven advantages are to be expected.

Katame ekādasa?

What are the eleven?”

1. Sukham supati.

He sleeps happily.

2. Sukham patibujjhati.

He wakes up happily.

3. Na pāpakam supinam passati.

He has no bad dreams.

4. Manussānam piyo hoti.

He is dear to human beings.

5. Amanussānam piyo hoti.

He is dear to non-human.

6. Devatā rakkhanti.

Devas protect him.

7. Nāssa aggi vā, visam vā, sattham vā kamati.

He is immune from fire, poison and sword.

8. Tuvatam cittam samādhiyati.

His mind can concentrate quickly.

9. Mukhavanno vippasīdati.

His facial expression is beautiful, clear and bright.

10. Asammūlho kālam karoti.

He will have a peaceful death.

11. Uttarim appati–vijjhanto brahma–lokūpago hoti.

If he fails to attain Arahantship, here and now, he will be reborn in the blissful realm or the Brahma realm.

Mettāya bhikkhave ceto–vimuttiyā

“Monks, from the deliverance of heart through the cultivation of loving-kindness,

āsevitāya, bhāvitāya, bahulīkatāya

by familiarizing oneself with thoughts of loving-kindness,

yānīkatāya vatthukatāya anutthitāya

by constantly increasing these thoughts, by regarding loving-kindness as a vehicle of expression, and also as something to be treasured,

paricitāya susa–māraddhāya

by living in conformity with these thoughts, by putting these ideas into practice, and by establishing them,

ime ekādasā–nīsamsā pātikankhā’ti.

these eleven advantages, monks, are to be expected.”

Idamavoca Bhagavā attamanā te bhikkhū.

So, said the Blessed One.

Bhagavato bhāsitam abhinandun’ti.

The monks rejoiced at the words of the Blessed One.



MITTĀNISAMSA SUTTA

Discourse On Advantages Of Friendship

The Mittānisamsu stanzas are designed specially for the benefit of laymen. He who does not betray his friends derives many benefits which are described here. These stanzas are also found in the Temiya Jataka where they are attributed to the Bodhisattva.

1. **Pahūta–bhakkho bhavatī — Vippavuttho sakā gharā. Bahū nam upajīvantī — Yo mittānam na dūbhati.**

He who maintains genuine friendship and is not treacherous, whenever he goes away from his home, will receive abundance of hospitality. Many will depend on him.

2. **Yam yam janapadam yātī — Nigame rājadhāniyo**

He who maintains genuine friendship and is not treacherous,

Sabbattha pūjito hoti — Yo mittānam na dūbhati.

in whatever country, village or town he visits, will be honoured.

3. **Nāssa corā pasahanti — Nātimaññeti khattiyo**

He who maintains genuine friendship and is not treacherous, robbers will not over power him. Royalty will not look down upon him.

Sabbe amitte tarati — Yo mittānam na dūbhati.

He will triumph over all his enemies.

4. **Akku–ddho sagharam eti — Sabhāya patinandito**

He who maintains genuine friendship and is not treacherous, returns home with feelings of amity, rejoices in the assemblies of people,

Ñātīnam uttamo hoti — Yo mittānam na dūbhati.

will become the chief among his kinsmen.

5. **Sakktvā sakkato hoti — Garu hoti sagāravo**

He who maintains genuine friendship and is not treacherous, being hospitable to others, in turn, receives hospitality.

Vanna–kittibhato hoti — Yo mittānam na dūbhati.

Being respectful to others, in turn, receives respect. He enjoys both praise and fame.

6. **Pūjako labhate pūjam — Vandako pati–vandanam**

He who maintains genuine friendship and is not treacherous, being a giver, in turn, receives gifts himself.

Yaso kittiñca pappoti — Yo mittānam na dūbhati.

Being adorable to others, in turn, himself is adored. He attains prosperity and fame.

7. **Aggi yathā pajjalati — Devatā’va virocati**

He who maintains genuine friendship and is not treacherous, shines in glory like the fire, and is radiant as a deity.

Siriyā ajahito hoti — Yo mittānam na dūbhati.

Never will prosperity forsake him.

8. Gāvo tassa pajāyanti — Khetto vuttham virūhati

He who maintains genuine friendship and is not treacherous, to him there will be many breeding cattle.

Puttānam phalamasnāti — Yo mittānam na dūbhati.

What is sown in the field will flourish. The fruit of that which is sown he enjoys.

9. Darito pabbatāto vā — Rukkhāto patito naro

He who maintains genuine friendship and is not treacherous, should he fall from a precipice or mountain or tree.

Cuto patittham labhati — Yo mittānam na dūbhati.

he will be protected (will not be harmed).

10. Virūha–mūla–santānam — Nigro–dhamiva māluto

He who maintains genuine friendship and is not treacherous cannot be overthrown by enemies,

Amittā nappa–sahanti — Yo mittānam na dūbhati.

even as the deep-rooted banyan tree cannot be overthrown by the wind.



MORA PARITTA

The Peacock's Prayer For Protection

The Mora Paritta is a peacock's protective chant.

Here at sunrise, the peacock worships the Sun god, praising him and saying that the peacocks are protected by him during the day. He salutes those versatile persons versed in Dhamma and next he worships the Buddhas and Nibbana. Then he goes about searching for food. Again, when the sun sets, he repeats the same but praising the Sun god for protecting him in the night. Thus, he spends his life. This is also found in the Mora Jataka, where the Bodhisatta is born as a golden hued peacock. In the Jataka, the paritta given here is uttered by the peacock.

(Morning chanting)

1. Udet'ayam cakkhumā ekarājā

This (sun), the possessor of eyes, the sole king, rises,
Harissavanno pathavippabhāso.

He of golden hue and illuminator of the whole earth.

**Tam tam namassāmi harissavannam,
pathavippabhāsam.**

Therefore, I worship you of golden hue and illuminator of the earth.

Tay'ajja guttā viharemu divasam.

Today, protected by you, we spend the day comfortably.

2. Ye brāhmanā vedagū sabbadhamme

Whoever brahmanas, knowers of the Veda regarding all things (dhammas) which should be known.

Te me namo, te ca mam pālayantu

May my worship be to them, may they protect me.

Namatthu Buddhānam, namatthu bodhiyā

May my worship be to the past Buddhas.

May my worship be to their Enlightenment.

Namo vimuttānam, namo vimuttiyā

May my worship be to those who are freed.

May my worship be to that freedom (of those saints).

Imam so parittam katvā moro carati esanā.

Having made this protection, the peacock wanders seeking for food.

(Evening chanting)

3. Apet'ayam cakkhumā ekārajā

This (sun), the possessor of eyes, the sole king, sets,

Harissavanno pathavippabhāso

He of golden hue and illuminator of the whole earth.

**Tam tam namassāmi harissavannam,
pathavippabhāsam**

Therefore, I worship you of golden hue and illuminator of the earth.

Tay'ajja guttā viharemu rattim.

Today, protected by you, we spend the night comfortably.

4. Ye brāhmanā vedagū sabbadhamme

Whoever brahmanas, knowers of the Veda regarding all things (dhammas) (which should be known).

Te me namo, te ca mam pālayantu

May my worship be to them, may they protect me.

Namatthu Buddhānam, namatthu bodhiyā

May my worship be to the former Buddhas.

May my worship be to their Enlightenment.

Namo vimuttānam, namo vimuttiyā.

May my worship be to those who are freed.

May my worship be to that freedom (*of those saints*).

**Imam so parittam katvā moro vāsama-
kappayī'ti.**

Having made this protection, the peacock spent his day.



CANDA PARITTA

The Moon Deity's Prayer For Protection

Evam me sutam:

Thus, have I heard:

ekam samayam Bhagavā, Sāvattiyam viharati

On one occasion the Blessed One, was living near Sāvatti

Jetavane Anāthapindikassa ārāme.

at the monastery of Anathapindika in Jeta's Grove.

Tena kho pana samayena,

At that time,

Candimā devaputto Rāhunā asurindena gahito hoti.

Candima, the moon deity, was seized by Rāhu, Lord of Asuras.

Atha kho Candimā devaputto Bhagavantam

anussaramāno,

Thereupon calling to mind the Blessed One, Candima, the moon deity,

tāyam velāyam imam gātham abhāsi:

recited this stanza:

Namo te Buddha vīratthu — Vippha muttosi sabbadhi

“Honour to You, Buddha, the Hero - You who are wholly free from all evil.

Sambādha pati pannosmi — Tassa me saranam bhavāti.

I have fallen into distress. Please be my refuge.”

Atha kho Bhagavā Candimam deva puttam ārabha

Thereupon on behalf of Candima, the Blessed One

Rāhum asurindam gāthāya ajjhabhāsi:

addressed the asura lord Rāhu, with a stanza:

Tathāgatam Arahanam — Candimā saranam gato.

“Oh Rāhu, Candima has gone for refuge to the Tathagata, the Consummate One.

**Rāhu candam pamuñcassu — Buddhā lokānu
kampakāti.**

Release Candima. The Buddhas radiate compassion on the world (of beings)”.

**Atha kho Rāhu asurindo Candimam deva puttam
muñcitvā**

Thereupon Rāhu, Lord of Asuras, released Candima, the deity,

**taramāna rūpo yena Vepacitti asurindo
tenupasankami,**

and immediately came to the presence of Vepacitta Lord of Asuras,

**upasankamitvā samviggo lomahattha jāto
ekamantam atthāsi.**

and stood beside him trembling with fear and with hair standing on end.

**Ekamantam thitam kho Rāhum asurindam Vepacitti
asurindo gāthāya ajjhabhāsi:**

Then Vepacitta addressed Rāhu in this stanza:

Kinnu santaramāno va — Rāhu Candam pamuñcasi?

“Rāhu, why did you suddenly release Candima?

Samvigga rūpo āgamma — Kinnu bhītova titthasīti?

Why have you come trembling, and why are you standing here terrified?”

**Sattadhā me phale muddhā — Jīvanto na sukham
labhe**

“My head will split into seven, while yet living I will have no happiness,

**Buddha gāthābhi gītomhi — Noce muñceyya
Candimamti.**

I am the one to whom the Buddha has addressed a stanza to release Candima.”



SURIYA PARITTA

The Sun Deity's Prayer For Protection

Evam me sutam:

Thus, have I heard:

ekam samayam Bhagavā, Sāvattthiyam viharati

On one occasion the Blessed one, was living near Sāvattthi

Jetavane Anāthapindikassa ārāme.

at the monastery of Anathapindika in Jeta's Grove.

Tena kho pana samayena

At that time,

Suriyo devaputto Rāhunā asurindena gahito hoti.

Suriya, the sun deity, was seized by Rāhu, Lord of Asuras.

Atha kho Suriyo devaputto Bhagavantam anussaramāno

Thereupon calling to mind the Blessed One, Suriya, the sun deity,

tāyam velāyam imam gātham abhāsi:

recited this stanza:

Namo te Buddha vīratthu — Vipparamuttosi sabbadhi

“Honour to You, Buddha, the Hero - You who are wholly free from all evil

Sambādha patipannosmi — Tassa me saranam bhavāti.

I have fallen into distress. Please be my refuge.”

Atha kho Bhagavā Suriyam deva puttam ārabha

Thereupon on behalf of Suriya, the Blessed One

Rāhum asurindam gāthāhi ajjhabhāsi:

addressed the asura lord Rāhu, with a stanza:

Tathāgatam Arahantam — Suriyo saranam gato,

“Oh Rāhu, Suriya has gone for refuge to the Tathagata, the Consummate One.

**Rāhu Suriyam pamuñcassu — Buddhā
lokānukampakāti.**

Release Suriya. The Buddhas radiate compassion on the world (*of beings*).”

**Yo andhakāre tasmā pabhankaro — Verocano
mandalī ugga tejo**

“O Rāhu, swallow not the dispeller of darkness, the shining one, the radiant

**mā Rāhu gilīcaram antalikkhe — Pajam mama Rāhu
pamuñ ca Suriyanti.**

and effulgent traveller through the sky. Rāhu, release Suriya, my son.”

**Atha kho Rāhu asurindo Suriyam deva puttam
muñcitvā**

Thereupon the asura lord Rāhu, released Suriya, the deity,

**taramānarūpo yena Vepacitti asurindo,
tenupasankami**

and immediately came to the presence of the asura Lord Vepacitta,

**upasankamitvā, samviggo lomahattha jāto
ekamantam atthāsi.**

and stood beside him trembling with fear and with hair standing on end.

**Ekamantam thitam kho Rāhum asurindam Vepacitti
asurindo gāthāya ajjhabhāsi:**

Then Vepacitta addressed Rāhu in this stanza:

Kinnu santaramāno va — Rāhu Suriyam pamuñcasi?

“Rāhu, why did you suddenly release Suriya?”

Sanvigga rūpo āgamma — Kinnu bhītova titthasīti?

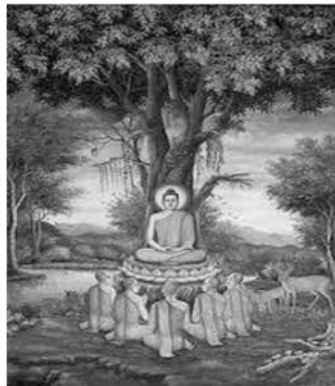
Why have you come trembling and why are you standing here terrified?”

**Sattadhā me phale muddhā — Jīvanto na sukham
labhe**

“My head will split into seven, while yet living I will have no happiness,

**Buddha gāthābhi gītomhi — Noce muñceyya
Suriyanti.**

I am the one to whom the Buddha has addressed a stanza to release Suriya.”



DHAJAGGA PARITTA Banner Protection

Evam me sutam:

Thus, have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One,

**Sāvattthiyam viharati Jetavane Anāthapindikassa
ārāme.**

was living at the monastery of Anathapindika, at Jeta Grove,
near Savatthi.

Tatra kho Bhagavā bhikkhū āmantesi Bhikkhavo ti.

Then he addressed the monks saying, “O Monks”.

Bhadante’ti te bhikkhū Bhagavato paccassosum.

“Venerable Sir”, replied the monks in assent to the Blessed
One.

Bhagavā etadavoca:

Thereupon he spoke as follows:

**Bhūtapubbam bhikkhave devā–surasangāmo
samūpabbūlho ahoṣi.**

“Monks, I shall relate a former incident. There arose a battle
between the Devas and Asuras.

Atho kho Bhikkhave Sakko devānamindo

Then Sakka, the Lord of the Devas,

deve Tāvātīmse āmantesi:

addressed the Devas of the Tavatimsa heaven thus:

Sace mārisā devānam sangāma–gatānam uppajjeyya

‘Happy ones, if the Devas who have gone to the battle should
experience fear,

bhayam vā chambhitattam vā lomahanso vā

or terror or suffer from hair standing on end,

mameva tasmin samaye dhajaggam ullokeyyātha.

let them behold the crest of my own banner.

Mamam hi vo dhajaggam ullokayatam

If you do so,

**yam bhavissati bhayam vā chambhitattam vā
lomahanso vā so pahīyissati.**

any fear, terror or hair standing on end arising in you will pass away.

No ce me dhajaggam ullokeyyātha

If you fail to look up to the crest of my banner,

**atha Pajāpatissa devarājassa dhajaggam
ullokeyyātha.**

look at the crest of the banner of Pajāpati, King of gods.

**Pajāpatissa hi vo devarājassa dhajaggam
ullokayatam**

If you do so,

**yam bhavissati bhayam vā chambhitattam vā
lomahanso vā so pahīyissati.**

any fear, terror or hair standing on end arising in you will pass away.

**No ce Pajāpatissa devārajassa dhajaggam
ullokeyyātha**

If you fail to look up to the crest of Pajāpati, King of gods,

**atha Varunassa devārajassa dhajaggam
ullokeyyātha.**

look at the crest of the banner of Varuna, King of gods.

Varunassa hi vo devārajassa dhajaggam ullokayatam

If you do so.

yam bhavissati bhayam vā chambitattam vā lomahanso vā so pahīyissati.

any fear, terror or hair standing on end arising in you will pass away.

No ce Varunassa devarājassa dhajaggam ullokeyyātha

If you fail to look up to the crest of Varuna, King of gods,

atha Īsānassa devarājassa dhajaggam ullokeyyātha.

look at the crest of the banner of Īsāna, King of gods.

Īsānassa hi vo devarājassa dhajaggam ullokayatam

If you do so,

yam bhavissati bhayam vā chambitattam vā lomahanso vā so pahīyissati.

any fear, terror or hair standing on end arising in you will pass away.'

Tam kho pana bhikkhave Sakkasa vā devāna-mindassa dhajaggam ullokayatam

Monks, any fear, terror or hair standing on end arising in them who look at the crest of the banner of Sakka..... the Lord of the gods.

Pajāpatissa vā devarājassa dhajaggam ullokayatam

of Pajāpati the King of gods,

Varunassa vā devarājassa dhajaggam ullokayatam

of Varuna the King of gods,

Īsānassa vā devarājassa dhajaggam ullokayatam

of Īsāna..... the King of gods,

yam bhavissati bhayam vā chambhitattam vā lomahanso vā, so pahīyethāpi no'pi pahīyetha.

any fear, terror or hair standing on end, may pass away or not pass away.

Tam kissa hetu?

What is the reason for this?

Sakko bhikkhave devānamindo

Sakka, the Lord of the gods, O monks,

avītarāgo avītadoso avītamoho

is not free from lust, not free from hatred, not free from delusion,

bhīrucchambhī uttrāsi palāyīti.

and is therefore liable to fear, terror, fright and flight.

Aham ca kho bhikkhave evam vadāmi

I also say unto you, O monks

sace tumhākam bhikkhave, arañña-gatānam vā,

rukkha-mūla-gatānam vā

when you have gone to the forest, or to the foot of a tree,

suññagāra-gatānam vā, uppajjeyya bhayam vā

or to an empty house (*a secluded place*), if any fear,

chambhitattam vā lomahanso vā

terror or hair standing on end should rise in you,

mameva tasmin samaye anussareyyātha:

then think only of Me thus:

Iti'pi so Bhagavā Araham Sammā sambuddho

Such indeed is the Blessed One, Exalted, Omniscient,

Vijjācarana sampanno Sugato Lokavidū

endowed with knowledge and virtue, Well-gone, Knower of the worlds,

Anuttaro Purisa–damma–sārathī

an Incomparable Charioteer for the training of individuals.

Satthā Deva–manussānam

Teacher of gods and men.

Buddho Bhagavā ti.

Enlightened and Holy.

Mamam hi vo bhikkhave anussaratam

Monks, if you think of Me,

**yam bhavissati bhayam vā chambhitattam vā
lomahanso vā so pahīyissati.**

any fear or terror or hair standing on end, that may arise in you,
will pass away.

**No ce mam anussareyyātha, atha Dhammam
anussareyyātha:**

If you fail to think of Me, then think of the Dhamma (*the Doctrine*). Thus:

Svākkhāto Bhagavatā Dhammo

The Dhamma of the Blessed One is perfectly expounded;

Sanditthiko Akāliko

to be seen here and now; not delayed in time;

Ehi–passiko Opanayiko

inviting one to come and see: onward leading to (Nibbana);

Paccattam veditabbo viññūhi ti.

to be known by the wise, each for himself.

Dhammam hi vo bhikkhave anussaratam

Monks, if you think of the Dhamma,

yam bhavissati bhayam vā chambhitattam vā lomahanso vā so pahīyissati.

any fear or terror or hair standing on end, that may arise in you, will pass away.

No ce Dhammam anussareyyātha, atha Sangham

anussareyyātha: If you fail to think of the Dhamma, then think of the Sangha (*the Order*). Thus:

Supatipanno Bhagavato sāvaka sangho

Of good conduct is the Order of the Disciples of the Blessed One.

Uju patipanno Bhagavato sāvaka sangho

Of upright conduct is the Order of the Disciples of the Blessed One.

Ñāya patipanno Bhagavato sāvaka sangho

Of wise conduct is the Order of the Disciples of the Blessed One.

Sāmīci patipanno Bhagavato sāvaka sangho

Of dutiful conduct is the Order of the Disciples of the Blessed One.

Yadidam cattāri purisa yugāni attha purisa puggalā

That is to say: The Four Pairs of Men, the Eight Types of Persons,

esa Bhagavato sāvaka sangho

the Sangha of the Blessed One's disciples

Āhuneyyo Pāhuneyyo

is worthy of offerings, is worthy of hospitality,

Dakkhineyyo Añjali-karanīyo

is worthy of gifts, is worthy of reverential salutation,

Anuttaram Puññakkhettam Lokassā'ti.

is an incomparable field of merits to the world.

Sangham hi vo bhikkhave anussaratam

Monks, if you think of the Sangha,

**yam bhavissati bhayam vā chambhitattam vā
lomahanso vā so pahiyissati.**

any fear or terror or hair standing on end, that may arise in you,
will pass away.

Tam kissa hetu?

What is the reason for this?

Tathāgato bhikkhave, Araham Sammā Sambuddho

The Tathagata, O monks, who is Arahant, Supremely
Enlightened

vītarāgo vītadoso vītamoho

is free from lust, free from hatred, free from delusion

abhīru acchambhī anutrāsi apalāyī' ti.

and is not liable to fear, terror, fright or flight.”

Idamavo ca Bhagavā.

So, said the Blessed One.

Idam vatvā Sugato athāparam etadavoca Satthā:

Having Thus, spoken, the Teacher, the Welcome Being
(Sugata), further said:

1. Araññe rukkhamūle vā

“Whether in forest or at foot of tree,

Suññagāre va bhikkhavo

or in some secluded places, O monks,

Anussaretha Sambuddham

do call to mind the Supreme Buddha;

Bhayam tumhāka no siyā.

then there will be no fear to you at all.

2. No ce Buddham sareyyātha

If you fail to think of the Buddha. O monks.

Lokajettham narāsabham

that Lord of the world and Chief of men,

Atha Dhammam sareyyātha

then do think, O monks, of the Dhamma;

Nīyyānikam sudesitam.

so well preached and leading to Nibbana.

3. No ce Dhammam sareyyātha

If you fail to think of the Dhamma, O monks,

Nīyyānikam sudesitam

well preached and leading to Nibbana;

Atha Sangham sareyyātha

then do think, O monks, of the Sangha;

Puññakkhettam anuttaram.

that wonderful field of merits to all.

4. Evam Buddham Sarantānam

To those recalling the Supreme Buddha,

Dhammam Sangham ca bhikkhavo

To those recalling the Sublime Dhamma and to those recalling the Sangha, O monks,

Bhayam vā chambhitattam vā,

no fear, no terror will make them quiver

Lomahanso na hessati'ti.

and their hair will not stand on end.”

MAHĀ KASSAPA THERA BOJJHANGA

Discourse On Factors Of Enlightenment To Mahā Kassapa Thera

Evam me sutam:

Thus, have I heard:

ekam समयam Bhagavā

On one occasion the Blessed One,

Rājagahe viharati Veluvane Kalandakanivāpe

was residing at the Squirrels' feeding ground in the Bamboo Grove, near Rajagaha.

Tena kho pana समयena

At that time,

āyasmā Mahā Kassapo Pippali guhāyam viharati

the Venerable Mahā Kassapa who was living in the Pippali Cave,

ābādhiko, dukkhito, bālhagilāno.

was afflicted with a disease, was suffering, and was gravely ill.

**Atha kho, Bhagavā, sāyanha–समयam, patisallānā
vutthito**

Then the Blessed One, arising from His solitude at even tide,

yenāyasmā Mahā Kassapo ten'upasankami,

visited the Venerable Mahā Kassapa

upasankamitvā paññatte āsane nisīdi.

and sat down on a seat made ready for Him.

**Nisajja kho Bhagavā āyasmantam Mahā Kassapam
etadavoca:**

Thus, seated, the Blessed One spoke to the Venerable Mahā Kassapa:

Kacci te Kassapa khamanīyam?

“Well Kassapa, how is it with you? Are you enduring your suffering?”

Kacci yāpaniyam?

Are you bearing up?

Kacci dukkhā vedanā patikkamanti no, abhikkamanti?

Do your painful feeling decrease or increase?

Patikkamosānam paññāyati no, abhikkamo’ti?

Are there signs of decreasing and not increasing?”

Na me bhante khamanīyam na, yāpanīyam

“No. Venerable Sir, I am not enduring. I am not bearing up,

bālhā me dukkhā vedanā.

the painful feeling is very great.

Abhikkamanti no, patikkamanti

There is a sign of pain not decreasing

abhikkamosānam paññāyati no, patikkamo’ti.

but of their increasing.”

Sattime Kassapa, bojjangā

Kassapa, these seven factors of Enlightenment

mayā sammadakkhātā, bhāvitā, bahulikatā

are well expounded by Me, and are cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattanti.

They are conducive to perfect understanding, to full realization and to Nibbana.

Katame satta?

What are the seven?

Sati–sambojjhango kho Kassapa

Mindfulness, the factor of Enlightenment, Kassapa,

mayā sammadakkhāto, bhāvito, bahuḷīkato

is well expounded by Me, and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Dhamma–vicaya–sambojjhango kho Kassapa

Investigation of the Dhamma, the factor of Enlightenment, Kassapa,

mayā sammadakkhāto, bhāvito, bahuḷīkato

is well expounded by Me, and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Viriya–sambojjhango kho Kassapa

Persevering effort, the factor of Enlightenment, Kassapa,

mayā sammadakkhāto, bhāvito, bahuḷīkato

is well expounded by Me, and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Pīti–sambojjhango kho Kassapa

Rapture, the factor of Enlightenment, Kassapa,

mayā sammadakkhāto, bhāvito, bahuḷīkato

Is well expounded by Me, and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Passaddhi–sambojjhango kho Kassapa

Tranquility, the factor of Enlightenment, Kassapa,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by Me, and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Samādhi–sambojjhango kho Kassapa

Concentration, the factor of Enlightenment, Kassapa,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by Me, and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Upekkhā–sambojjhango kho Kassapa

Equanimity, the factor of Enlightenment. Kassapa,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by Me, and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Ime kho Kassapa satta bojjhangā

These seven factors of Enlightenment, Kassapa,

mayā sammadakkhāta, bhāvitā, bahulikatā

are well expounded by Me, and are cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattanti.

They conduce to perfect understanding, to full realization and to Nibbana.”

Taggha Bhagava bojjhangā

“Most assuredly, O Blessed One, they are factors of Enlightenment.

taggha, Sugata, bojjhangā’ti.

Most assuredly, O Welcome One (Sugata), they are factors of Enlightenment.”

Idamavoca Bhagavā

Thus, said the Buddha,

attamano, āyasmā Mahā Kassapo

and also, the Venerable Mahā Kassapa, who glad at heart,

Bhagavato bhāsitam abhinandi.

was delighted at the utterances of the Buddha.

Vutthāhi cāyasmā Mahā Kassapo tamhā ābādhā

Thereupon the Venerable Mahā Kassapa recovered from that affliction,

tathā pahīno cāyasmato Mahākassapassa so ābādhō ahoṣī ti.

and that affliction of the Venerable Mahā Kassapa disappeared.

MAHĀ MOGGALLĀNA THER A BOJJHANGA

Discourse On Factors Of Enlightenment To Mahā
Moggallāna Thera

Evam me sutam:

Thus, have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Rājagahe viharati Veluvane Kalandakanivāpe.

was residing at the Squirrels' feeding ground in the Bamboo Grove, near Rajagaha.

Tena kho pana samayena

At that time,

**āyasmā Mahā Moggallāno Gijjhakūte pabbate
viharati**

the Venerable Mahā Moggallāna who was living on the Gijjhakuta Hill (Vultures' Peak),

ābādhiko, dukkhito, bālhagilāno.

was afflicted with a disease, was suffering therefrom, and was gravely ill.

**Atha kho Bhagavā sāyanhasamayam patisallānā
vutthito**

Then the Blessed One, arising from His solitude at even tide,

yenāyasmā Mahā Moggallāno ten'upasankami

visited the Venerable Maha Moggallāna

upasankamitvā paññatte āsane nisīdi.

and sat down on a seat made ready for Him.

Nisajja kho, Bhagavā āyasmantam Mahā–Moggallānam etadavoca:

Thus, seated, the Blessed One spoke to the Venerable Mahā Moggallāna:

Kacci te Moggallāna khamanīyam?

“Well Moggallāna, how is it with you? Are you enduring your suffering?”

Kacci yāpanīyam?

Are you bearing up?

Kacci dukkhā vedanā patikkamanti no, abhikkamanti?

Do your painful feeling decrease or increase?

Patikkamosānam paññāyati no, abhikkamo’ti?

Are there signs of decreasing and not increasing?”

Na me bhante, khamanīyam na yāpanīyam

“No, Venerable Sir, I am not enduring, I am not bearing up, **bālhā me dukkhā vedanā.**

the painful feeling is very great.

Abhikkamanti no, patikkamanti

There is a sign of pain not decreasing

abhikka–mosānam paññāyati no, patikkamo’ti.

but increasing.”

Satti’me Moggallāna, bojjhangā

“Moggallāna, these seven factors of Enlightenment

mayā sammadakkhātā, bhāvitā, bahulīkatā

are well expounded by Me, and are cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattanti.

They are conducive to perfect understanding, to full realization and to Nibbana.

Katame satta?

What are the seven?

Sati–sambojjhango kho Moggallāna

Mindfulness, the factor of Enlightenment. Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by Me, and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Dhamma–vicaya–sambojjhango kho Moggallāna

Investigation of the Dhamma, the factor of Enlightenment, Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by Me, and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Viriya–sambojjhango kho Moggallāna

Persevering effort, the factor of Enlightenment, Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by Me, and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Pīti–sambojjhango kho Moggallāna

Rapture, the factor of Enlightenment, Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by Me. and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Passaddhi–sambojjhango kho Moggallāna

Tranquility, the factor of Enlightenment, Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by Me, and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Samādhi–sambojjhango kho Moggallāna

Concentration, the factor of Enlightenment, Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by Me, and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Upekkhā–sambojjhango kho Moggallāna

Equanimity, the factor of Enlightenment, Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by Me, and is cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Ime kho, Moggallāna satta bojjhangā

These seven factors of Enlightenment, Moggallāna,

mayā sammadakkhātā, bhāvitā, bahulīkatā

are well expounded by Me, and are cultivated and fully developed by Me.

abhiññāya sambodhāya nibbānāya samvattanti.

They conduce to perfect understanding, to full realization and to Nibbana.”

Taggha, Bhagava bojjhangā

“Most assuredly, O Blessed One, they are factors of Enlightenment.

taggha, Sugata, bojjhangā’ti.

Most assuredly, O Welcome One (Sugata), they are factors of Enlightenment.”

Idamavoca Bhagavā

Thus, said the Buddha,

attamano, āyasmā Mahā Moggallāno

and also, the Venerable Mahā Moggallāna, who glad at heart,

Bhagavato bhāsitam abhinandi.

was delighted at the utterances of the Buddha.

Vutthāhi cāyasmā Mahā Moggallāno tamhā ābādhā

Thereupon the Venerable Mahā Moggallāna recovered from that affliction,

**tathā pahīno cāyasmato Mahāmoggallānassa so
ābādho ahoṣī ti.**

and that affliction of the Venerable Mahā Moggallāna
disappeared.



MAHĀ CUNDA THERA BOJJHANGA

Discourse On Factors Of Enlightenment Recited
By Mahā Cunda Thera

Evam me sutam:

Thus, have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Rājagahe viharati Veluvane Kalandakanivāpe.

was residing at the Squirrels' feeding ground in the Bamboo Grove, near Rajagaha.

Tena kho pana samayena

At that time,

Bhagavā ābādhiko hoti dukkhito bālhagilāno.

He was afflicted with a disease, was suffering therefrom, and was gravely ill.

Atha kho āyasmā Mahācundo

Then the Venerable Mahā Cunda,

sāyanhasamayam, patisallānā vutthito

arising from his solitude at even tide,

yena Bhagavā ten'upasankami, upasankamitvā

approached the Blessed One,

Bhagavantam abhivādetvā, ekamantam nisīdi.

saluted Him, and sat on one side.

Ekamantam nisinnam kho āyasmantam

Mahācundam

Bhagavā etadavoca:

To Venerable Mahā Cunda Thus, seated, the Blessed One said:

Patibhantu tam Cunda bhojjhangā'ti.

“O Cunda, let the factors of Enlightenment occur to your mind.”

Sattime bhante bhojjhangā

“These seven factors of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhātā, bhāvitā, bahulīkatā

are well expounded, and are cultivated and fully developed by the Blessed One.

abhiññāya, sambodhāya nibbānāya samvattanti.

They conduce to perfect understanding, to full realization and to Nibbana.

Katame satta?

What are the seven?

Sati–sambojjhango kho, bhante

Mindfulness, the factor of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Dhamma–vicaya–sambojjhango kho, bhante

Investigation of the Dhamma, the factor of Enlightenment. Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Viriya–sambojjhango kho, bhante

Persevering effort, the factor of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Pīti–sambojjhango kho, bhante

Rapture, the factor of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Passaddhi–sambojjhango kho, bhante

Tranquility, the factor of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Samādhi–sambojjhango kho, bhante

Concentration, the factor of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Upekkhā–sambojjhango kho, bhante

Equanimity, the factor of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati.

It conduces to perfect understanding, to full realization and to Nibbana.

Ime kho, bhante, satta bojjhangā

These seven factors of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhātā, bhāvitā, bahulīkatā

are well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya nibbānāya samvattanti'ti.

They conduce to perfect understanding, to full realization and to Nibbana.”

Taggha, Cunda bojjhangā

“Most assuredly. Cunda, they are factors of Enlightenment.

taggha, Cunda bojjhangā'ti.

Most assuredly, Cunda, they are factors of Enlightenment.”

Idamavo cāyasmā Mahācundo

Thus, said the Venerable Mahā Cunda,

Samanuñño Satthā ahoṣi.

and the Teacher approved of it.

Vutthāhi ca Bhagavā tamhā ābādhā

Then the Blessed One recovered from His affliction,

tathā pahīno ca Bhagavato so ābādho ahoṣī ti.
and Thus, disappeared His affliction.



GIRIMĀNANDA SUTTA

Discourse To Girimānanda Thera

Evam me sutam:

Thus, have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

**Sāvattiyam viharati Jetavane Anāthapindikassa
ārāme.**

was dwelling at Anathapindika's monastery in Jeta's Grove,
near Savatthi.

Tena kho pana samayena

Now at that time,

āyasmā Girimānando ābādhiko hoti

the Venerable Girimānanda was afflicted with a disease,

dukkhito bālhagilāno.

was suffering therefrom, and was gravely ill.

Atha kho āyasmā Ānando

Thereupon Venerable Ānanda

yena Bhagavā ten'upasankami, upasankamivā

approached the Buddha,

Bhagavantam abhivādetvā ekamantam nisīdi.

and having paid homage to Him, sat down on one side.

Ekamantam nisinno kho āyasmā Ānando

Sitting Thus, Venerable Ānanda

Bhagavantam etadavoca:

said to the Blessed One:

āyasmā, bhante Girimānando

“Venerable Sir, Venerable Girimānanda

ābādhiko dukkhito bālhagilāno.

is afflicted with a disease, is suffering therefrom, and is gravely ill.

Sādhu bhante Bhagavā yenāyasmā Girimānando

It is well, Venerable Sir, if the Blessed One would visit the Venerable Girimānanda

ten’upasankamatu, anukampam upādāyā ti.

out of compassion for him.”

Sace kho tvam Ānanda, Girimānandassa bhikkhuno

Thereupon the Buddha said: “Should you, Ānanda, visit the monk Girimānanda,

upasankamitvā dasasaññā bhāseyyāsi.

recite to him the ten contemplations.

Thānam kho pan’etam vijjati yam Girimānandassa bhikkhuno.

Having heard them, the cause of his disease will be found.

Dasa saññā sutvā so ābādho thānaso patippassambheyya.

Having heard them, his afflictions will be calmed.

Katame dasa?

What are the ten?

Anicca–saññā, anatta–saññā,

Contemplation of impermanence. Contemplation of non-self.

asubha–saññā, ādīnava–saññā,

Contemplation of foulness. Contemplation of disadvantage.

pahāna–saññā, virāga–saññā,

Contemplation of abandonment. Contemplation of detachment.

nirodha-saññā, sabbaloke anabhirata-saññā,

Contemplation of cessation. Contemplation of detachment from the whole world.

sabba-sankhāresu anicca-saññā, ānāpānasati.

Contemplation of impermanence of all component things. Mindfulness of the in-breath and out-breath.

Katamā c'Ānanda 'anicca-saññā'?

And what, Ānanda, is contemplation of impermanence?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk,

araññagato vā rukkha-mūlagato vā suññā-gāragato vā

having gone to the forest, or to the foot of a tree, or to an empty house (*a secluded place*),

iti patisamcikkhati:

contemplates thus:

Rūpam aniccam, vedanā aniccā,

Matter is impermanent, feeling is impermanent,

saññā aniccā, sankhārā aniccā,

perception is impermanent, mental formations are impermanent,

viññānam aniccan'ti.

consciousness is impermanent.

Iti imesu pañca-supādana-kkhandhesu aniccānupassi viharati.

Thus, he abides contemplating impermanence in these five aggregates.

Ayam vuccat'Ānanda 'anicca-saññā'.

This, Ānanda, is called contemplation of impermanence.

Katamā c'Ānanda 'anatta-saññā'?

And what, Ānanda, is contemplation of non-self?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk,

araññāgato vā rukkha-mūlagato vā suññā-gāragato vā

having gone to the forest, or to the foot of a tree, or to an empty house (*a secluded place*),

iti patisañcikkhati:

contemplates thus:

Cakkhum anattā, rūpam anattā,

The eye is not self, sights are not self,

sotam anattā, saddā anattā,

the ear is not self, sounds are not self,

ghānam anattā, gandhā anattā,

the nose is not self, smells are not self,

jivhā anattā, rasā anattā,

the tongue is not self, tastes are not self,

kāyo anattā, photthabbā anattā,

the body is not self, bodily contacts are not self,

mano anattā, dhammā anattā'ti,

the mind is not self, mental objects are not self.

Iti imesu chasu ajjhattika-bāhiresu āyatanesu anattānupassī viharati.

Thus, he abides contemplating non-self in these six internal and external sense bases.

Ayam vuccat'Ānanda 'anatta-saññā'.

This, Ānanda, is called contemplation of non-self.

Katamā c'Ānanda, 'asubha-saññā'?

And what, Ānanda, is contemplation of foulness?

Idh'Ānanda bhikkhū imam eva kāyam uddham

Herein, Ānanda, a monk contemplates this body from

pādatalā adho kesamatthakā

the soles of the feet upwards and from the scalp downwards,

taca-pariyantam pūram nānāppakārassa asucino**paccavekkhati,**

enclosed by the skin, as being full of manifold impurities.

Atthi imasmim kāye kesā,

In this body, there are head hairs,

lomā, nakhā, dantā, taco, mamsam, nahāru, atthī,

body hairs, nails, teeth, skin, flesh, sinews, bones,

attimiñjā, vakkam, hadayam, yakanam, kilomakam,

bone marrow, kidneys, heart, liver, pleura,

pihakam, papphāsam, antam, antagunam, udariyam,

spleen, lungs, intestines, intestinal tract, stomach,

karīsam, pittam, semham, pubbo, lohitaṃ, sedo,

excrement, bile, phlegm, pus, blood, sweat,

medo, assu, vasā, khelo, singhānikā, lasikā,

fat, tears, grease, saliva, nasal mucus, synovial fluid (*oil lubricating the joints*)

muttam, matthake matthalungan'ti.

urine and brain.

Iti imasmim kāye asubhānupassī viharati.

Thus, he abides contemplating foulness in this body.

Ayam vuccat'Ānanda 'asubha-saññā'.

This, Ānanda, is called contemplation of foulness.

Katamā c'Ānanda 'ādīnava-saññā'?

And what, Ānanda, is contemplation of disadvantage?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk

araññāgato vā rukkha-mūlagato vā suññā-gāragato vā

having gone to the forest, or to the foot of a tree, or to an empty house (*a secluded place*),

iti patisañcikkhati:

contemplates thus:

Bahu dukkho kho ayam kāyo bahu ādīnavo.

Many are the sufferings, many are the disadvantages of this body,

Iti imasmim kāye vividhā ābādhā uppajjanti.

since diverse diseases are engendered in it.

Seyyathīdam:

That is to say:

Cakkhurogo, sotarogo,

Eye-disease, ear-disease,

ghānarogo, jivhārogo,

nose-disease, tongue-disease.

kāyarogo, sīsarogo,

body-disease, headache,

kannarogo, mukharogo, dantarogo,

mumps, mouth disease, toothache.

kāso, sāso, pināso, daho, jaro, kucchirogo,

cough, asthma, catarrh, heart-burn, fever, stomach ailment,

mucchā, pakkhandikā, sūlā, visūcīkā,

fainting, dysentery, swelling, gripes.

kuttham, gando, kilāso, soso, apamāro,
 leprosy, boils, scrofula, consumption, epilepsy,
daddu, kandu, kacchu, rakhasā, vitacchikā,
 ringworm, itch, eruption, tetter, pustule,

lohitapittam, madhumeho,
 plethora, diabetes,

amsā, pilakā, bhagandalā,
 piles, cancer, fistula,

pitta–samutthānā ābādhā,
 and diseases originating from bile,

semha–samutthānā ābādhā,
 diseases originating from phlegm,

vāta–samutthānā ābādhā,
 diseases originating from wind.

sannipātikā ābādhā,

diseases originating from conflict of the humours (*basic fluids in the body*),

utupari–nāmajā ābādhā,

diseases originating from changes of weather,

visama parihārajā ābādhā,

diseases originating from adverse conditions (*faulty deportment*),

opakkamikā ābādhā,

diseases originating from devices (*practised by others*),

kamma–vipākajā ābādhā,

diseases originating from kammavipaka (*results of kamma*);

sītam, unham, jigacchā pipāsā, uccāro, passāvo'ti.

and cold, heat, hunger, thirst, excrement and urine.

Iti imasmim kāye ādīnavānupassī viharati.

Thus, he abides contemplating disadvantages in this body.

Ayam vuccat'Ānanda 'ādīnava-saññā'.

This, Ānanda, is called contemplation of disadvantage.

Katamā c'Ānanda 'pahāna-saññā'?

And what, Ānanda, is contemplation of abandonment?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk

uppannam kāmavitakkam nādhivāseti pajahati

does not tolerate a thought of sense desire that has arisen in him, but abandons it,

vinodeti byantīkaroti anabhāvam gameti.

dispels it, makes an end of it, and annihilates it.

Uppannam vyāpāda-vitakkam nādhivāseti pajahati

He does not tolerate a thought of ill-will that has arisen in him, but abandons it,

vinodeti byantīkaroti anabhāvam gameti.

dispels it, makes an end of it, and annihilates it.

Uppannam vihimsā-vitakkam nādhivāseti pajahati

He does not tolerate a thought of cruelty that has arisen in him, but abandons it,

vinodeti byantīkaroti anabhāvam gameti.

dispels it, makes an end of it, and annihilates it.

Uppannuppanne pāpake akusale dhamme

He does not tolerate evil, unprofitable mental states that arise in him from time to time

nādhivāseti pajahati

but abandons them,

vinodeti byantīkaroti anabhāvam gameti.

dispels them, makes an end of them, and annihilates them.

Ayam vuccat'Ānanda 'pahāna-saññā'.

This, Ānanda, is called contemplation of abandonment.

Katamā c'Ānanda 'virāga-saññā'?

And what, Ānanda, is contemplation of detachment?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk

**araññāgato vā rukkha-mūlagato vā suññā-gāragato
vā**

having gone to the forest, or to the foot of a tree, or to an empty house (*a secluded place*),

iti patisañcikkhati:

contemplates thus:

Etam santam etam panītam

This is peaceful, this is sublime,

yadidam sabbasankhāra samatho

namely the calming of all conditioned things,

sabbū-padhi'patinissaggo

that is the giving up of all substratum of becoming,

tanhakkhayo virāgo nirodho Nibbānan'ti.

the destruction of craving, detachment, cessation and Nibbana.

Ayam vuccat'Ānanda 'virāga-saññā'.

This, Ānanda, is called contemplation of detachment.

Katamā c'Ānanda 'nirodha-saññā'?

And what, Ānanda, is contemplation of cessation?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk

**araññāgato vā rukkha–mūlagato vā suññā–gāragato
vā**

having gone to the forest, or to the foot of a tree, or to an empty house (*a secluded place*),

iti patisancikkhati:

contemplates thus:

Etam santam etam panītam

This is peaceful, this is sublime,

yadidam sabba–sankhāra–samatho

namely the calming of all conditioned things, that is

sabbū–padhi patinissaggo

the giving up of all substratum of becoming,

tanhakkhayo virāgo nirodho Nibbānan’ti.

the destruction of craving, detachment, cessation and Nibbana.

Ayam vuccat’Ānanda ‘nirodha–saññā’.

This, Ānanda, is called contemplation of cessation.

Katamā c’Ānanda ‘sabbaloke anabhirata–saññā’?

And what, Ānanda, is contemplation of detachment from the whole world?

Idh’Ānanda bhikkhū

Herein, Ānanda, a monk

ye loke upāy’upādānā–cetaso

by abandoning any concern and clinging to this world, by abandoning mental prejudices,

adhithhānā’bhi nivesānusayā

wrong views and latent tendencies concerning this world,

te pajahanto viramati na upādiyanto.

by not grasping them, but by giving them up, becomes detached.

Ayam vuccat'Ānanda 'sabbaloke anabhirata-saññā'.

This, Ānanda, is called contemplation of detachment from the whole world.

Katamā c'Ānanda 'sabba-sankhāresu anicca-saññā'?

And what, Ānanda, is contemplation of impermanence of all component things?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk

sabba-sankhārehi attīyati harāyati jigucchati.

is wearied, humiliated and disgusted with all conditioned things.

Ayam vuccat'Ānanda 'sabba-sankhāresu anicca-saññā'.

This, Ānanda, is contemplation of impermanence of all component things.

Katamā c'Ānanda 'ānāpānasati'?

And what, Ānanda, is mindfulness of the in-breath and out-breath?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk

araññāgato vā rukkha-mūlagato vā suññā-gāragato vā

having gone to the forest, or to the foot of a tree, or to an empty house (*a secluded place*)

nisīdati pallankam ābhujitvā

sits down, cross legged,

ujum kāyam panidhāya parimukham satim

upatthapetvā

keeping the body erect, having established mindfulness before him,

so sato'va assasati, sato passasati.

mindfully he breathes in, mindfully he breathes out.

Dīgham vā assasanto, dīgham assasāmī ti pajānāti.

Breathing in a long breath, he knows he is breathing in a long breath.

Dīgham vā passasanto, dīgham passasāmī ti pajānāti. Breathing out a long breath, he knows he is breathing out a long breath.

Rassam vā assasanto, rassam assasāmī ti pajānāti.

Breathing in a short breath, he knows he is breathing in a short breath.

Rassam vā passasanto, rassam passasāmī'ti pajānāti. Breathing out a short breath, he knows he is breathing out a short breath.

Sabba-kāya-patisamvedī assasissāmī'ti sikkhati.

He trains himself, thinking: 'I will breathe in, conscious of the whole body.'

Sabba-kāya-patisamvedi passasissāmī'ti sikkhati.

He trains himself, thinking: 'I will breathe out, conscious of the whole body.'

Passam-bhayam kāya-sankhāram assasissāmī'ti sikkhati.

He trains himself, thinking: 'I will breathe in, calming the whole bodily process.'

Passam-bhayam kāya-sankhāram passasissāmī'ti sikkhati.

He trains himself, thinking: 'I will breathe out, calming the whole bodily process.'

Pīti–patisamvedī assasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe in, experiencing rapture.’

Pīti–patisamvedī passasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe out, experiencing rapture.’

Sukha–patisamvedī assasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe in, experiencing bliss.’

Sukha–patisamvedī passasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe out, experiencing bliss.’

Citta–sankhāra–patisamvedī assasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe in, experiencing the mental formations.’

**Citta–sankhāra–patisamvedī passasissāmī’ti
sikkhati.**

He trains himself, thinking: ‘I will breathe out, experiencing the mental formations.’

**Passam–bhayam citta–sankhāram assasissāmī’ti
sikkhati.**

He trains himself, thinking: ‘I will breathe in, calming the mental formations.’

**Passam–bhayam citta–sankhāram passasissāmī’ti
sikkhati.**

He trains himself, thinking: ‘I will breathe out, calming the mental formations.’

Citta–patisamvedī assasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe in, experiencing the mind.’

Citta–patisamvedī passasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe out, experiencing the mind.’

Abhippa–modayam cittam assasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe in, exceedingly gladdening the mind.’

Abhippa–modayam cittam passasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe out, exceedingly gladdening the mind.’

Samādaham cittam assasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe in, concentrating the mind.’

Samādaham cittam passasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe out, concentrating the mind.’

Vimocayam cittam assasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe in, liberating the mind.’

Vimocayam cittam passasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe out, liberating the mind.’

Aniccānupassī assasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe in, contemplating impermanence.’

Aniccānupassī passasissāmī’ti sikkhati.

He trains himself, thinking: ‘I will breathe out, contemplating impermanence.’

Virāgānupassī assasissāmī'ti sikkhati.

He trains himself, thinking: 'I will breathe in, contemplating detachment.'

Virāgānupassī passasissāmī'ti sikkhati.

He trains himself, thinking: 'I will breathe out, contemplating detachment.'

Nirodhānupassī assasissāmī'ti sikkhati.

He trains himself, thinking: 'I will breathe in. contemplating cessation.'

Nirodhānupassī passasissāmī'ti sikkhati.

He trains himself, thinking: 'I will breathe out, contemplating cessation.'

Patinissaggā–nupassī assasissāmī'ti sikkhati

He trains himself, thinking: 'I will breathe in, contemplating abandonment.'

Patinissaggā–nupassī passasissāmī'ti sikkhati

He trains himself, thinking: 'I will breathe out, contemplating abandonment.'

Ayam vuccat'Ānanda 'ānāpānasati'

This, Ānanda, is called mindfulness of the in-breath and out-breath.

Sace kho tvam Ānanda Girimānandassa bhikkhuno

Should you, Ānanda, visit the monk Girimānanda

upasankamitvā imā dasa–saññā bhāseyyāsi

and recite to him these ten contemplations,

thānam kho pan'etam vijjatiyam Girimānandassa bhikkhuno

then the monk, Girimānanda, having heard them,

**imā dasa-saññā sutvā so ābādho thānaso patippha-
ssambheyyā'ti.**

his affliction will be immediately calmed.”

Atha kho āyasmā Ānando

Thereupon Venerable Ānanda,

Bhagavato santike imā dasa-saññā uggahetvā

having learnt these ten contemplations from the Blessed One,

yenāyasmā Girimānando ten'upasankami

visited Venerable Girimānanda,

**upasankamitvā āyasmato Girimānandassa imā dasa
saññā abhāsi.**

and recited to him these ten contemplations.

Atha kho āyasmato Girimānandassa

When Venerable Girimānanda had heard them,

**imā dasa saññā sutvā so ābhādho thānaso
patippassambhi.**

his afflictions were immediately calmed.

Vutthāhi cā'yasmā Girimānando tamhā ābādhā

He recovered from that disease,

**tathā pahīno ca panāyasmato, Girimānandassa so
ābādho ahosi ti.**

and Thus, disappeared the disease of the Venerable
Girimānanda.



ISIGILI SUTTA

Discourse At Isigili

In the Isgili Sutta, the Buddha speaks about the Paccekabuddhas (*Silent Buddhas*) who inhabited the Mount Isigili. The Buddha said that Mount Vebhāra was having a different name sometimes. And so was Mount Pandava. Similarly Mount Vepulla and Mount Gilihakūta were also known by other names, But Mount Isigili continued to be known by the same name. There were hundreds of Silent Buddhas who lived at Mount Isigili for a long time. There were seen entering the mountain, but were now seen after they had entered. People saw this and remarked that this mountain “swallow” (*gilati*) sages (*iti*).

Hence, it was known as Isigili. Then the Buddha gave a list of names of the Paccekabuddhas who inhabited Mount Isigili. Finally, the Buddha requested the monks to pay homage to all these Paccekabuddhas who had attained Nibbana.

Evam me sutam:

Thus, have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Rājagahe viharati Isigilismim pabbate.

was living on Isigili mountain near Rājagaha.

Tatra kho Bhagavā, bhikkhū āmantesi Bhikkhavo ti.

There He addressed the monks, saying: ‘O Monks.’”

Bhadante ti te bhikkhū Bhagavato paccassosum.

“Venerable Sir,” replied the monks in assent to the Blessed One.

Bhagavā etadavoca:

Thereupon he said:

Passatha no, tumhe bhikkhave, etam Vebhāram pabbatam ti?

“Monks, do you or not see that mountain Vebhāra?”

Evam Bhante.

“Yes, Venerable Sir.”

Etassa pi kho bhikkhave, Vebhārassa pabbatassa

“That Vebhārassa mountain, monks,

aññāva samaññā ahoṣi, aññā paññatti.

used to be another name, another designation.”

Passatha no tumhe bhikkhave, etam Pandavam pabbatam ti?

“Monks, do you or not see that mountain Pandava?”

Evam Bhante.

“Yes, Venerable Sir.”

Etassa pi kho bhikkhave Pandavassa pabbatassa

“That Pandavassa mountain, monks,

aññāva samaññā ahoṣi, aññā paññatti.

used to be another name, another designation.”

Passatha no tumhe bhikkhave etam Vepullam pabbatam ti?

“Monks, do you or not see that mountain Vepulla?”

Evam bhante.

“Yes, Venerable Sir.”

Etassa pi kho bhikkhave, Vepullassa pabbatassa

“That Vepullassa mountain, monks,

aññāva samaññā ahoṣi, aññā paññatti.

used to be another name, another designation.”

Passatha no tumhe bhikkhave, etam Gijjhakūtam pabbatam ti?

“Monks, do you or not see that mountain Gijjhakūta - the Vulture Peak?”

Evam bhante.

“Yes, Venerable Sir.”

Etassa pi kho bhikkhave Gijjhakūtassa pabbatassa

“That Gijjhakūtassa mountain - the Vulture Peak, monks,

aññāva samaññā ahosi aññā paññatti.

used to be another name, another designation.”

Passatha no tumhe bhikkhave, imam Isigilim pabbatam ti?

“Monks, do you or not see that mountain Isigili - the Gullet of the Seers?”

Evam bhante.

“Yes, Venerable Sir.”

Imassapi kho bhikkhave Isigilissa pabbatassa

“This Isigili mountain - the Gullet of the Seers, monks

esā’va samaññā ahosi esā paññatti.

used to be this same name, this very designation.

Bhūtapubbam bhikkhave pañca Pacceka-Buddha-satāni

In former times, monks, five hundred Paccekabuddhas

imasmim Isigilismim pabbate ciranivāsino ahesum.

lived for a long time on this Isigili mountain.

Te imam pabbatam pavisantā dissanti

As they were entering the mountain, they were visible,

pavitthā na dissanti.

but once they had entered, they were not visible.

Tamenam manussā disvā evamāhamsu:

People who saw this, remarked:

Ayam pabbato, ime isī gilitī ti.

“This mountain swallows up these seers.”

‘Isigili’ ‘Isigili’ tveva samaññā udapādi.

Hence the name ‘Isigili’ came into being.”

Ācikkhissāmi bhikkhave, Pacceka–Buddhānam nāmāni.

“I shall tell, monks, the names of the Paccekabuddhas.

Kittayissāmi bhikkhave, Pacceka–Buddhānam nāmāni.

I shall relate to you, monks, the names of the Paccekabuddhas.

Desissāmi bhikkhave, Pacceka–Buddhānam nāmāni.

I shall expound, monks, the names of the Paccekabuddhas.

Tam sunātha, sādhu kam manasi karotha bhāsissāmī’ ti.

Listen, and bear it well in mind, I shall speak.”

Evam bhante ti kho, te bhikkhū Bhagavato paccassosum.

“Yes, Venerable Sir,” replied the monks.

Bhagavā etadavoca:

Thereupon the Blessed One said:

Arittho nāma bhikkhave, Pacceka–Sambuddho

“Arittha, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī aho si.

who lived for a long time on this Isigili mountain.

Uparittho nāma bhikkhave, Pacceka–Sambuddho

Uparittha, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi.

who lived for a long time on this Isigili mountain.

Tagarasikhī nāma bhikkhave, Pacceka–Sambuddho

Tagarasikhī, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi.

who lived for a long time on this Isigili mountain.

Yasassī nāma bhikkhave, Pacceka–Sambuddho

Yasassī, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi.

who lived for a long time on this Isigili mountain.

Sudassano nāma bhikkhave, Pacceka–Sambuddho

Sudassana, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi.

who lived for a long time on this Isigili mountain.

Piyadassī nāma bhikkhave, Pacceka–Sambuddho

Piyadassī, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi.

who lived for a long time on this Isigili mountain.

Gandhāro nāma bhikkhave, Pacceka–Sambuddho

Gandhāra, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi.

who lived for a long time on this Isigili mountain.

Pindolo nāma bhikkhave, Pacceka–Sambuddho

Pindola, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi.

who lived for a long time on this Isigili mountain.

Upāsabho nāma bhikkhave, Pacceka–Sambuddho

Upāsabha, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi.

who lived for a long time on this Isigili mountain.

Nītho nāma bhikkhave, Pacceka–Sambuddho

Nītha, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi.

who lived for a long time on this Isigili mountain.

Tatho nāma bhikkhave, Pacceka–Sambuddho

Tatha, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsi ahoṣi.

who lived for a long time on this Isigili mountain.

Sutavā nāma bhikkhave, Pacceka–Sambuddho

Sutavā, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi.

who lived for a long time on this Isigili mountain.

Bhāvitatto nāma bhikkhave, Pacceka–Sambuddho

Bhāvitatta, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣī'ti.

who lived for a long time on this Isigili mountain.

1. **Ye sattasārā anīghā nirāsā**

These supreme beings desireless, rid of suffering,

Pacceka–meva'jjhagamum subodhim.

who each has attained Enlightenment by himself.

Tesam visallānam naruttamānam

Hear me relate the names of these, the greatest of men,

Nāmāni me kittayato sunātha.

who have plucked out the dart (of pain).

2. **Arittho Uparittho Tagarasikhī**

Arittha, Uparittha, Tagarasikhī,

Yasassī Sudassano Piyadassī ca Buddho.

Yasassī, Sudassana, Piyadassī, the Enlightened.

Gandhāro Pindolo Upāsabho ca

Gandhāra, Pindola, Upāsabha as well,

Nītho Tatho Sutavā Bhāvitatto.

Nītha, Tatha, Sutavā, Bhāvitatta.

3. Sumbho Subho Methulo Atthamo ca

Sumbha, Subha, Methula and Atthama,

Athassu Megho Anīgho Sudātho

then Assumegha, Anīgha, Sudātha,

Pacceka–Buddhā bhavanetti–khīnā.

are Paccekabuddhas whose desire for becoming is destroyed.

Hingū ca Hingo ca mahānubhāvā.

Hingū and Hinga of great power, as well.

4. Dve Jālino munino Atthako ca.

The two sages named Jali and Atthaka.

Atha Kosalo Buddho atho Subāhu

Then Kosala, the Enlightened One, then Subāhu,

Upanemiso Nemiso Santacitto

Upanemi and Nemi, Santacitta,

Sacco Tatho Virajo Pandito ca.

right and true, immaculate and wise.

5. Kālūpakālā Vijito jito ca

Kāla, Upakālā, Vijita and Jita,

Ango ca Pango ca Gutijjito ca.

Anga, and Panga, and Gutijjita too.

Passī jahī upadhim dukkhamūlam.

Passī eradicated attachment, the root of suffering.

Aparājito mārabalam ajesi.

Aparājita, conquered Māra's power.

6. Satthā Pavattā Sarabhango Lomahamso

Satthā, Pavattā, Sarabhanga, Lomahamsā,
Uccangamāyo Asito Anāsavo.

Uccangamāya, Asita, Anāsava.

Manomayo Mānacc'hido ca Bandhumā

Manomaya and Bandhumā, free from conceit,

Tadādhimutto, Vimalo ca Ketumā.

Tadādhimutta, Vimala and Ketumā, stainless and resplendent.

7. Ketumbarāgo ca Mātango Ariyo.

Ketumbarāga and Mātanga, Ariya.

Ath'Accuto Accutagāma-byāmako.

Then Accuta and Accutagāmabyāmaka.

Sumangalo Dabbilo Suppatitthito

Sumangala, Dabbila, Suppatitthita,

Asayho Khemābhirato ca Sorato.

Asayha, Khemābhirata and Sorata.

8. Dūrannayo Sangho atho'pi Uccayo

Dūrannaya, Sangha and then Uccaya

Aparo munī Sayho anomanikkamo.

another sage Sayha of noble endeavour.

Ānanda Nando Upanando dvādasa

And twelve between – Ānandas, Nandas, Upanandas

Bhāradvājo antima-deha-dhāri.

and Bhāradvāja bearing his last body.

9. Bodhī Mahānāmo atho'pi Uttaro

Then Bodhī, Mahānāma the supreme,

Kesī Sikhī Sundaro Bhāradvājo.

Bhāradvāja with fair-crested mane.

Tissūpatissā bhava–bandhana–cchidā

Tissa, Upatissā, free from the bonds of becoming,

Upasīdarī tanhacchido ca Sīdarī.

Upasīdarī and Sīdarī, free from craving.

10. Buddho ahū Mangalo vītarāgo

Enlightened was Mangala, free from lust,

Usabha'cchidā jālinī dukkhamūlam.

Usabha who cut away the ensnaring root of suffering.

Santam padam ajjhaga–mūpanīto

Upanīta who attained state of Calm (Nibbana),

Uposatho Sundaro Saccanāmo.

Uposatha, Sundara and Saccanāma.

11. Jeto Jayanto Padumo Uppalo ca

Jeta, Jayanta, Paduma and Uppala,

Padumuttaro Rakkhito Pabbato ca.

Padumuttara, Rakkhita and Pabbata.

Mānatthaddho Sobhito Vitarāgo

Mānatthaddha, Sobhita, Vitarāga,

Kanho ca Buddho suvimutta–citto.

and Kanha, Enlightened with mind released.

Ete ca aññe ca mahānubhāvā

These and also other great and mighty

Pacceka–Buddhā bhavanetti–khīnā.

Paccekabuddhas whose desire for becoming is destroyed.

Te sabba sangātigate mahesī

Honour these great sages of immeasurable virtues

Parinibbute vandatha appameyye' ti.

who have gone beyond all attachment and attained final Nibbana.”



DHAMMACAKKAPPAVATTANA SUTTA
Setting In Motion The Wheel Of Truth

Evam me sutam:

Thus, have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One,

Bārānasiyam viharati Isipatane Migadāye.

was living in the Deer Park at Isipatana near Baranasi (Varanasi).

**Tatra kho, Bhagavā, pañca vaggiye bhikkhū
āmantesi:**

Then he addressed the group of five monks saying:

Dve me bhikkhave antā pabbajitena na sevitabbā.

“Monks, these two extremes ought not to be practised by one who left the household life.

Yo cāyam kāmesu kāma–sukhallikā–nuyogo

There is addiction to indulgence of sense pleasures,

**hīno, gammo, pothujjaniko, anariyo, anattha–
samhito.**

which is low, coarse, the way of the ordinary people, unworthy and unprofitable.

Yo cāyam atta–kilamathā–nuyogo

There is addiction to self mortification,

dukkho, anariyo, anattha–samhito.

which is painful, unworthy and unprofitable.

Ete te, bhikkhave, ubho ante anupagamma

O monks, avoiding both these two extremes,

majjhimā patipadā Tathāgatena abhisambuddhā;

the Tathagata has realised the Middle Path;

cakkhukaranī, ñānakaranī upasamāya,

it gives vision, gives knowledge and leads to calm,

abhiññāya Sambodhāya, Nibbānāya samvattati.

to insight, to Enlightenment and to Nibbana.

Katamā ca sā bhikkhave,

And what, monks,

majjhimā patipadā Tathāgatena abhisambuddhā

is that Middle Path realised by the Tathagata

cakkhukaranī, ñānakaranī upasamāya,

which gives vision, gives knowledge and leads to calm,

abhiññāya Sambodhāya Nibbānāya samvattati?

to insight, to Enlightenment and to Nibbana?

Ayameva ariyo atthangiko maggo

It is the Noble Eightfold Path and nothing else, **seyyathīdam:**

that is to say:

Sammā Ditthi, Sammā Sankappo,

Right Understanding, Right Thought,

Sammā Vācā, Sammā Kammanto, Sammā Ājīvo,

Right Speech, Right Action, Right Livelihood,

Sammā Vāyāmo, Sammā Sati, Sammā Samādhi.

Right Effort, Right Mindfulness and Right Concentration.

Ayam kho sā bhikkhave

This, monks,

majjhimā patipadā Tathāgatena abhisambuddhā;

is the Middle Path realised by the Tathagata;

cakkhukaranī, ñānakaranī upasamāya,

which gives vision, gives knowledge and leads to calm,

abhiññāya Sambodhāya Nibbānāya samvattati.

to insight, to Enlightenment and to Nibbana.

Idam kho pana bhikkhave, dukkham ariyasaccam:

The Noble Truth of Suffering, monks, is this:

Jāti’pi dukkhā, jarāpi dukkhā

Birth is suffering, ageing is suffering,

vyādhi’pi dukkho, maranam’pi dukkham

disease is suffering, death is suffering,

appiyehi sampayogo dukkho

association with the unpleasant is suffering,

piyehi vippayogo dukkho

separation from the beloved is suffering,

yam’pi’ccham na labhati tam’pi dukkham

not to obtain what one desires is suffering,

sankhittena pañcū–pādāna–kkhandhā dukkhā.

in brief the five aggregates of grasping are suffering.

**Idam kho pana bhikkhave, dukkha–samudayam
ariyasaccam:**

The Noble Truth of the Cause of Suffering, monks, is this:

Yāyam tanhā ponobhavikā nandirāga–sahagatā

It is that craving which gives rise to rebirth, bound up with pleasure and lust and

tatra–tatrā–bhinandinī, seyyathīdam,

finding fresh delight now here, and now there, that is to say,

kāma–tanhā, bhava–tanhā, vibhava–tanhā.

craving for sense pleasures, craving for existence, craving for non-existence.

Idam kho pana bhikkhave, dukkha–nirodham ariyasaccam:

The Noble Truth of the Cessation of Suffering, monks, is this:

Yo tassāy’eva tanhāya

It is the complete extinction of that craving,

asesa–virāga–nirodha cāgo, patinissaggo, mutti anālayo.

giving it up, relinquishing it, liberating oneself from it and detaching oneself from it.

Idam kho pana bhikkhave

This is, monks,

dukkha–nirodha–gāmini–patipadā ariyasaccam.

the Noble Truth of the Path leading to the Cessation of Suffering.

Ayam’eva ariyo atthangiko maggo, seyyathīdam:

It is the Noble Eightfold Path, that is to say:

Sammā Ditthi, Sammā Sankappo,

Right Understanding, Right Thought,

Sammā Vācā, Sammā Kammanto, Sammā Ājīvo,

Right Speech, Right Action, Right Livelihood,

Sammā Vāyāmo, Sammā Sati, Sammā Samādhi.

Right Effort, Right Mindfulness and Right Concentration.

Idam dukkham ariyasaccan’ti me bhikkhave

This Suffering, is a Noble Truth. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñāmam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi.

the wisdom, the science and the light.

Tam kho pan'idam dukkham ariyasaccam

This Suffering, is a Noble Truth,

pariññeyyan'ti me bhikkhave,

should be fully perceived. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi.

the wisdom, the science and the light.

Tam kho pan'idam dukkham ariyasaccam

This Suffering, is a Noble Truth,

pariññātan'ti me bhikkhave,

has been fully perceived. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi.

the wisdom, the science and the light.

Idam dukkha-samudayam ariyasaccan'ti me

bhikkhave This Cause of Suffering is a Noble Truth. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi.

the wisdom, the science and the light.

Tam kho pan'idam dukkha-samudayam ariyasaccam

This Cause of Suffering, is a Noble Truth,

pahātabban'ti me bhikkhave,

should be eradicated. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi.

the wisdom, the science and the light.

Tam kho pan'idam dukkha-samudayam ariyasaccam

This Cause of Suffering, is a Noble Truth,

pahīnan'ti me bhikkhave,

has been eradicated. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi.

the wisdom, the science and the light.

Idam dukkha-nirodham ariyasaccan'ti me bhikkhave

This Cessation of Suffering, is a Noble Truth. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi.

the wisdom, the science and the light.

Tam kho pan'idam dukkha–nirodham ariyasaccam

This Cessation of Suffering, is a Noble Truth,

sacchikātabban'ti me bhikkhave

should be realized. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi.

the wisdom, the science and the light.

Tam kho pan'idam dukkha–nirodham ariyasaccam

This Cessation of Suffering, is a Noble Truth,

sacchikatan'ti me bhikkhave,

has been realized. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi.

the wisdom, the science and the light.

**Idam dukkha–nirodha–gāminī–patipadā ariyasaccan'ti
me bhikkhave,**

This Path leading to the Cessation of Suffering, is a Noble Truth.

There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi.

the wisdom, the science and the light.

**Tam kho pan'idam dukkha-nirodha-gāminī-patipadā
ariyasaccam**

This Path leading to the Cessation of Suffering, is a Noble Truth,

bhāvetabban'ti me bhikkhave,

should be developed. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi.

the wisdom, the science and the light.

**Tam kho pan'idam dukkha-nirodha-gāminī-patipadā
ariyasaccam**

This Path leading to the Cessation of suffering, is a Noble Truth,

bhāvitan'ti me bhikkhave,

has been developed. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi.

the wisdom, the science and the light.

**Yāva kīvañca me bhikkhave imesu catusu
ariyasaccesu**

As long as my knowledge, monks, concerning the real nature
of the Four Noble Truths,

evam tiparivattam dvādasākāram

was not perfectly clear in these three aspects, in these twelve
ways,

**yathābhūtam-ñāna-dassanam na suvisuddham
ahosi**

I did not claim to have realized,

n'eva tāvāham bhikkhave

in this world, monks,

sadevake loke, samārake sabrahmake

with its gods, with its Maras and Brahmas,

sassamana brāhmaniyā pajāya, sadeva manussāya

in this generation with its recluses, Brahmanas, Devas and
humans,

**anuttaram Sammāsambodhim abhisambuddho
paccaññāsim.**

the matchless, supreme Enlightenment.

**Yato ca kho me bhikkhave imesu catusu
ariyasaccesu**

But when my knowledge, monks, concerning the real nature of
the Four Noble Truths,

evam tiparivattam dvādasākāram

was perfectly clear in these three aspects, in these twelve ways,

yathābhūtam-ñāna-dassanam suvisuddham ahosi

then I claim to have realized,

athāham bhikkhave

in this world, monks,

sadevake loke samārake sabrahmake

with its gods, with its Maras and Brahmas,

sassamana–brāhmaniyā pajāya sadeva manussāya

in this generation with its recluses, Brahmanas, Devas and humans,

**anuttaram Sammāsambodhim abhisambuddho
paccaññāsim.**

the matchless, supreme Enlightenment.

Ñānañca pana me dassanam udapādi:

And a vision of insight arose in me Thus,:

Akuppā me cetovimutti. Ayamantimā jāti.

‘Unshakable is the deliverance of my heart. This is the last birth.

Natthi’dāni punabbhavo’ti.

Now there is no more rebirth’.”

Idamavoca Bhagavā.

Thus, the Blessed One said.

Attamanā pañca vaggiyā bhikkhū

The group of five monks was glad,

Bhagavato bhāsitam abhinandun’ti.

and they rejoiced at the words of the Blessed One.

Imasmiñca pana veyyā–karanasmim bhaññamāne

When this discourse was Thus, expounded,

āyasmato Kondaññassa

there arose in the Venerable Kondañña,

virajam, vītamalam, dhammacakkhum udapādi

the passion free, stainless vision of Truth that

**Yam kiñci samudaya–dhammam sabbam tam nirodha
dhamman’ti.**

whatever has the nature of arising has the nature of ceasing.

Pavattite ca pana Bhagavatā Dhammacakke

Now when the Blessed One set in motion the Wheel of Truth,

Bhummā devā sadda–manussāvesum.

the Bhummāttha devas (the earth deities) proclaimed: “Sādhu!
Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

**anuttaram Dhammacakkam pavattitam
appativattiyam**

has set in motion the Matchless Wheel of Truth that cannot be
set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin’ti.

Brahma, or anyone in the world.”

Bhummānam devānam saddam sutvā

Hearing these words of the Bhummāttha devas,

Cātumma–hārājikā devā sadda–manussāvesum.

all the Cātummahārājikā devas proclaimed: “Sādhu! Sādhu!
Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam
appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,
 by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.

Brahma, or anyone in the world.”

Cātumma–hārājikānam devānam saddam sutvā

Hearing these words of the Cātummahārājikā devas,

Tāvatimsā devā sadda–manussāvesum.

all the Tāvatimsā devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam
appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,
 by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.

Brahma, or anyone in the world.”

Tāvatimsānam devānam saddam sutvā

Hearing these words of the Tāvatimsā devas,

Yāmā devā sadda–manussāvesum.

all the Yāmā devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam
appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,
 by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.

Brahma, or anyone in the world.”

Yāmānam devānam saddam sutvā

Hearing these words of the Yāmā devas,

Tusitā devā sadda–manussāvesum.

all the Tusitā devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam
appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,
 by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.

Brahma, or anyone in the world.”

Tusitānam devānam saddam sutvā

Hearing these words of the Tusitā devas,

Nimmāna–ratī devā sadda–manussāvesum.

all the Nimmānaratī devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam
appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,
 by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.

Brahma, or anyone in the world.”

Nimmāna–ratīnam devānam saddam sutvā

Hearing these words of the Nimmānaratī devas,

Para–nimmita–vasavattino devā sadda–
manussāvesum.

all the Paranimmitavasavatti devas proclaimed: “Sādhu! Sādhu! Sādhu!”

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam
appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,
 by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.

Brahma, or anyone in the world.”

Para–nimmita–vasavattīnam devānam saddam sutvā

Hearing these words of the Paranimmitavasavata devas,

Brahma Pārisajjā devā sadda–manussāvesum.

all the Brahmas of Brahma Pārisajjā proclaimed: “Sādhu! Sādhu! Sādhu!”

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam
appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin'ti.

Brahma, or anyone in the world.”

Brahma-pārisajjānam devānam saddam sutvā

Hearing these words of the Brahmas of Brahma Pārisajjā,

Brahma-purohitā devā sadda-manussāvesum.

all the Brahmas of Brahma Purohitā proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam
appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin'ti.

Brahma, or anyone in the world.”

Brahma-purohitānam devānam saddam sutvā

Hearing these words of the Brahmas of Brahma Purohitā,

Mahābrahmā devā sadda-manussāvesum.

all the Mahā Brahmās proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

**anuttaram Dhammacakkam pavattitam
appativattiyam**

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin'ti.

Brahma, or anyone in the world.”

Mahābrahmānam devānam saddam sutvā

Hearing these words of the Mahā Brahmās,

Parittābhā devā sadda–manussāvesum.

all the Parittābhā devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

**anuttaram Dhammacakkam pavattitam
appativattiyam**

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin'ti.

Brahma, or anyone in the world.”

Parittābhānam devānam saddam sutvā

Hearing these words of the Parittābhā devas,

Appamānābhā devā sadda–manussāvesum.

all the Appamānābhā devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam
appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin'ti.

-Brahma, or anyone in the world.”

Appamānā–bhānam devānam saddam sutvā

Hearing these words of the Appamānābhā devas,

Ābhassarā devā sadda–manussāvesum.

all the Ābhassarā devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam
appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin'ti.

Brahma, or anyone in the world.”

Ābhassarānam devānam saddam sutvā

Hearing these words of the Ābhassarā devas,

Parittasubhā devā sadda–manussāvesum.

all the Parittasubhā devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam
appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.

Brahma, or anyone in the world.”

Paritta–subhānam devānam saddam sutvā

Hearing these words of the Parittasubhā devas,

Appamāna–subhā devā sadda–manussāvesum.

all the Appamānasubhā devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam
appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.

Brahma, or anyone in the world.”

Appamāna–subhānam devānam saddam sutvā

Hearing these words of the Appamānasubhā devas,

Subhakin–hakā devā sadda–manussāvesum.

all the Subhakinhakā devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam

appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin’ti.

Brahma, or anyone in the world.”

Subhakin–hakānam devānam saddam sutvā

Hearing these words of the Subhakinhakā devas,

Vehapphalā devā sadda–manussāvesum.

all the Vehapphala devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam

appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin’ti.

Brahma, or anyone in the world.”

Vehappa–lānam devānam saddam sutvā

Hearing these words of the Vehapphalā devas,

Avihā devā sadda–manussāvesum.

all the Aviha devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam

appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin’ti.

Brahma, or anyone in the world.”

Avihānam devānam saddam sutvā

Hearing these words of the Avihā devas,

Atappā devā sadda–manussāvesum.

all the Atappā devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam

appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin’ti.

Brahma, or anyone in the world.”

Atappānam devānam saddam sutvā

Hearing these words of the Atappa devas,

Sudassā devā sadda–manussāvesum.

all the Sudassā devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam

appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin’ti.

Brahma, or anyone in the world.”

Sudassānam devānam saddam sutvā

Hearing these words of the Sudassā devas,

Sudassī devā sadda–manussāvesum.

all the Sudassī devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam

appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin’ti.

Brahma, or anyone in the world.”

Sudassīnam devānam saddam sutvā

Hearing these words of the Sudassī devas,

Akanitthakā devā sadda–manussāvesum.

all the Akanitthakā devas proclaimed: “Sādhu! Sādhu! Sādhu!

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam

appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by any recluse, Brahmana, Deva, Mara,

brahmunā vā, kena ci vā lokasmin’ti.

Brahma, or anyone in the world.”

Itiha tena khanena tena muhuttana

Thus, at that very moment, at that instant,

yāva brahmalokā saddo abbhuggañchi.

the cry (that the Wheel of Truth is set in motion) spread as far as the Brahma realm.

Ayañ ca dasasahassī lokadhātu

The system of ten thousand worlds

sankampi sampakampi sampavedhi.

trembled, quaked and shook.

Appamāno ca ulāro obhāso loke pāturahosi

A boundless sublime radiance surpassing

atikkamma devānam devānubhāvan’ti.

the divine power of devas appeared in the world.

Atha kho Bhagavā udānam udānesi:

Then the Blessed One uttered this paean of joy:

Aññāsi vata bho Kondañño

“Verily Kondañña has realized;

Aññāsi vata bho Kondañño'ti.

Verily Kondañña has realized (the Four Noble Truths).”

Itihī'dam āyasmato Kondaññassa

Thus, the Venerable Kondañña received the name

Aññā Kondañño tveva nāmam ahoṣī'ti.

Anna Kondañña - Kondañña who realizes.



MAHĀ SAMAYA SUTTA

The Mighty Assembly

The Buddha was living in the Sakyan country in the great forest at Kapilavatthu. He was with five hundred Arahants. The deities from the ten world-systems came to see the Buddha and the Arahants. Then four of the Brahmas from the abodes of the pure ones, thought that they should also come to this assembly and speak in stanzas. One of them spoke in a stanza to the Buddha and the other three also spoke in stanzas. The Buddha addressed the monks and said that even before that event such an assembly of deities had gathered to see the former Buddhas in such a situation. In the future also, the same will happen. He said that He would mention the names of those deities assembled there. The monks assented.

Then He spoke to the monks and informed that the deities had come. According to the psychic powers of the monks, some saw a hundred non-humans, some a thousand, some a hundred thousand, and some saw innumerable non-humans. Then the Buddha said that so many yakkhas (*non-humans*) from such and such places had come. Next, He mentioned the names of the great non-humans who came there. The Nagas, too, came; the supannas (*enemies of the nagas*) also came and both groups took refuge in the Buddha as friends. Then came the asuras (*whose names were declared*); then came the various deities (*whose names, too, were declared*).

When all the non-humans assembled together with the brahmas, the forces of Mara (the Evil One) came. The Buddha said, “Look at the folly of Mara!” Mara told his forces to bind

the multitude with lust. Having sent his forces, he hit the earth with his palm making a fearful noise. When Mara made much disturbances, the Buddha told the monks that the forces of Mara had come and the monks became zealous. Mara and his forces were unsuccessful even to shake a hair of their bodies. Victorious, transcending fear, they have won. The disciples of the Buddha rejoiced with all the worlds!

Evam me sutam:

Thus, have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One,

sakkesu viharati Kapilavatthusmim mahāvane

was living in the Mahavana (*the great forest*) in Kapilavatthu, capital of the Sakyan kingdom,

mahatā bhikkhu–sanghena saddhim

together with a great retinue of monks,

pañca–mattehi bhikkhu satehi, sabbeh’eva arahantehi.

five hundred in number and all of them Arahants.

Dasa hi ca lokadhātūhi devatā

Deities from the ten world-systems

yebhuyyena sannipatitā honti

frequently assembled there

Bhagavantam dassanāya bhikkhu–sanghañca.

to see the Blessed One and the venerable monks.

**Atha kho catunnam suddhāvāsa-kāyikānam
devānam etadahosi:**

Then to the four deities of the Suddhāvāsa (*Pure Abodes*), this thought occurred:

Ayam kho Bhagavā

“The Blessed One

sakkesu viharati Kapilavatthusmim mahāvane

is living in the Mahavana (*the great forest*) in Kapilavatthu, capital of the Sakyan kingdom,

mahatā bhikkhu-sanghena saddhim

together with a great retinue of monks,

pañca-mattehi bhikkhu-satehi

five hundred in number

sabbeh’eva arahantehi.

and all of them Arahants.

**Dasa hi ca lokadhātūhi devatā, yebhuyyena
sannipatitā honti**

Deities from the ten world-systems frequently assembled there

Bhagavantam dassanāya bhikkhu-sanghañca.

to see the Blessed One and the venerable monks.

**Yannūna mayam’pi yena Bhagavā ten’upasanka-
meyyāma**

It is well if we also approach the Blessed One where He lives,

**upasankamitvā Bhagavato santike paccekagātham
bhāseyyāmā’ti.**

and having approached the Buddha, each of us recite a stanza in His presence.”

Atha kho tā devatā

Then those deities,

seyyathā pi nāma balavā puriso

as quickly as a strong man

sammiñjitam vā bāham pasāreyya

might stretch out his arm,

pasāritam vā bāham sammiñjeyya

or bend his out-stretched arm,

evamevam suddhāvāsesu devesu antarahitā

vanished from the pure abodes,

Bhagavato purato pāturahamsu.

and appeared before the Blessed One.

Atha kho tā devatā Bhagavantam abhivādetvā

ekamantam atthamsu.

Having bowed down to Him, stood on one side.

Ekamantam thitā kho ekā devatā

Standing Thus, one of the deities

Bhagavato santike imam gātham abhāsi:

recited this stanza in His presence:

i. **Mahāsamayo pavanasmim**

“There is a great assembly in the forest.

devakāyā samāgatā

A host of deities has assembled.

āgatamha imam dhamma–samayam

We too have come to this assembly of the Dhamma

dakkhitāye aparājita–sanghan’ti.

to witness the invincible Sangha.”

**Atha kho, aparā devatā, Bhagavato santike
imam gātham abhāsi:**

Then another deity recited this stanza in the presence of the Blessed One:

ii. **Tatra bhikkhavo samādahamsu**

“In this Dhamma assembly, monks have attained concentration

cittam attano ujuka–makamsu

by establishing their mind upright.

sārathīva nettāni gahetvā

Just as a charioteer who holds the reins,

indriyāni rakkhanti panditā’ti.

the wise monks guard their senses well.”

**Atha kho, aparā devatā Bhagavato santike imam
gātham abhāsi:**

Then another deity recited this stanza in the presence of the Blessed One:

iii. **Chetvā khīlam chetvā paligham**

“Having cut off the stake, having dug up the crossbar of greed,

indakhīlam ūhacca–manejā

hatred and delusion, devoid of desire,

te caranti suddhā vimalā cakkhumatā

pure, stainless, endowed with the wisdom eye

sudantā susunāgā’ti.

and well tamed are these young Noble Ones who practise the Dhamma.”

**Atha kho, aparā devatā Bhagavato santike imam
gātham abhāsi:**

Then another deity recited this stanza in the presence of the Blessed One:

iv. Ye keci Buddham saranam gatāse

“One who takes refuge in the Buddha

na te gamissanti apāyam

shall not go to the woeful state of hell.

pahāya mānusam deham

Having given up the human body,

devakāyam paripūressantī’ti.

they fill the ranks of the host of deities.”

Atha kho Bhagavā bhikkhū āmantesi:

The Blessed One then addressed the monks:

yebhuyyena bhikkhave dasasu loka–dhātusu

“Monks, it has often happened that the deities from the ten world-systems

**devatā sannipatitā Tathāgatam dassanāya bhikkhu–
sanghañca.**

assemble to see the Buddha and His order of monks, the community of Sangha.

Ye’pi te bhikkhave, ahesum

atītamaddhānam arahanto, Sammā Sambuddhā

So, it has been with the consummate (*arahant*) Supreme Buddhas of the past,

**tesam’pi Bhagavantānam eta-paramāyeva devatā
sannipatitā ahesum**

the deities of the ten world-systems appear together before the
Buddhas,

seyyathāpi mayham etarahi.

as they do assemble now before Me.

Ye’pi te bhikkhave bhavissanti

anāgata-maddhānam arahanto Sammā Sambuddhā

So, it will be with the consummate (arahant) Supreme Buddhas
of the future,

**tesam’pi Bhagavantānam eta-paramāyeva devatā
sannipatitā bhavissanti**

the deities of the ten world-systems appear together before the
Buddhas,

seyyathāpi mayham etarahi.

as they do assemble now before Me.

Ācikkhissāmi bhikkhave devakāyānam nāmāni.

I will tell you, monks, the names of the host of deities.

Kittayissāmi bhikkhave devakāyānam nāmāni.

I will introduce to you, monks, the names of the host of deities.

Desissāmi bhikkhave devakāyānam nāmāni.

I will expound to you, monks, the names of the host of deities.

**Tam sunātha, sādhu kam manasikarotha
bhāsissāmī’ti.**

Listen and bear it well in mind, I shall speak.”

**Evam Bhante ti kho te bhikkhū Bhagavato
paccassosum.**

“Yes, Venerable Sir,” said the monks by way of assent.

Bhagavā etadavoca:

The Blessed One spoke thus:

1. Siloka manukassāmi — Yatha bhumkā tadassitā

“I shall tell you then in verse to which realm each belongs.
The terrestrial beings of the earth who associated
mountains

Ye sitā giri-gabbhāram — Pahitattā samāhitā.

and caves, (they) of resolute will, composed.

2. Puthusīhā’va sallīnā — Lomaham-sābhi sambhuno

Cloistered like solitary lions, overcoming hair-raising fear
and dread,

Odātamanasā suddhā — Vipprasanna-manāvīlā.

with immaculate minds, pure, serene and undefiled.”

3. Bhiyyo pañcasate ñatvā — Vane Kāpilavathave

Knowing that there were more than five hundred
(arahants) and more disciples in the Kapilavatthu forest,

Tato āmantayī satthā — Sāvake sāsane rate:

delighted in the words of the Buddha, the Blessed One
thereupon addressed them:

4. Devakāyā abhikkantā — Te vijānātha bhikkhavo.

“Monks, hosts of deities have assembled. Do know them
well.”

Te ca ātappa-makarum — Sutvā Buddhassa sāsanam.

Having heard the words of the Buddha, the monks strove
ardently to know them well.

5. **Tesam pāturahū ñānam — Amanussāna-dassanam.**

There arose in them the knowledge of perceiving the non-humans.

App'eke satama-ddakkhum — Sahassam atha sattatim.

Some monks saw one hundred, some of them saw thousand, and others, seventy thousand non-humans.

6. **Satam eke sahasānam — Amanussāna-maddhasum**

Some saw one hundred thousand non-humans,

Appeke'nanta-maddakkhum — Disā sabbā phutā ahū.

others saw countless numbers filling up every quarter.

7. **Tañca sabbam abhiññāyā — Vavakkhitvāna cakkhumā**

Thereupon the Buddha, knowing all things through His Super Knowledge,

Tato āmantayī satthā — Sāvake sāsane rate:

addressed the disciples who were delighted in the Teachings of the Buddha:

8. **Devakāyā abhikkantā — Te vijānātha bhikkhavo**

“Monks, a host of deities have assembled.

Ye vo'ham kittayissāmi — Girāhi anupubbaso.

I will introduce them to you in words, and in due order. Know them.

9. **Sattasa–hassā Yakkha — Bhumṃā Kāpilavathavā**

Seven thousand terrestrial Yakkhas of Kapilavatthu,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour, glory and followed by a retinue of attendants,

Modamānā abhikkāmum — Bhikkhūnam samitim vanam.

have come rejoicing to attend the assembly of monks in the forest.

10. **Cha saḥassā Hemavatā — Yakkha nānattavannino**

Six thousand Yakkhas from the Himalayan mountain, diverse in hue,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,

Modamānā abhikkāmum — Bhikkhūnam samitim vanam.

have come rejoicing to attend the assembly of monks in the forest.

11. **Sātāgīrā tisahassā — Yakkha nānattavannino**

Three thousand Yakkhas from the Sātāgiri mountain, diverse in hue,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,

Modamānā abhikkāmum — Bhikkhūnam samitim vanam.

have come rejoicing to attend the assembly of monks in the forest.

12. Iccete solasa–sahassā — Yakkha nānattavannino

Thus, sixteen thousand Yakkhas, diverse in hue,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,

Modamānā abhikkāmum — Bhikkhūnam samitim vanam.

have come rejoicing to attend the assembly of monks in the forest.

13. Vessāmittā pañcasatā — Yakkhā nānattavannino

Five hundred Yakkhas from the Vessāmittā mountain, diverse in hue,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,

Modamānā abhikkāmum — Bhikkhūnam samitim vanam.

have come rejoicing to attend the assembly of monks in the forest.

14. Kumbhīro Rājagahiko — Vepullassa nivesanam

A Yakkha by the name of Kumbhīra, dwelling on Vepulla mountain in the city of Rajagaha,

**Bhiyyo nam sata-sahassam — Yakkhānam
payirupāsati**

together with more than a hundred thousand Yakkhas
honouring him,

**Kumbhīro Rājagahiko — So'pāga samitim
vanam.**

has also come to the forest to attend the assembly of
monks.

**15. Purimañca disam rājā — Dhatarattho tam
pasāsati**

The Eastern direction, King Dhatarattha rules that,

Gandhabbānam āhipati — Mahārājā yasassi so

and Lord of the Gandhabbās (heavenly musicians),
glorious king

Puttāpi tassa bahavo — Indanāmā mahabbalā

and with his many mighty sons, all by the name of Inda,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory,
and followed by a retinue of attendants,

**Modamānā abhikkāmum — Bhikkhūnam samitim
vanam.**

has come rejoicing to attend the assembly of monks in the
forest.

16. Dakkhinañca disam rājā — Virūlho tam pasāsati

The Southern direction, King Virūlha rules that,

Kumbhandānam āhipati — Mahārājā yasassi so

and Lord of the Kumbhandās, glorious king

Puttāpi tassa bahavo — Indanāmā mahabbalā

and with his many mighty sons, all by the name of Inda,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory,
and followed by a retinue of attendants,

**Modamānā abhikkāmum — Bhikkhūnam samitim
vanam.**

has come rejoicing to attend the assembly of monks in the
forest.

**17. Pacchimañca disam rājā — Virūpakkho tam
pasāsati**

The Western direction, King Virūpakkha rules that,

Nāgānam ādhipati — Mahārājā yasassi so

and Lord of the Nāgās, glorious king

Puttāpi tassa bahavo — Indanāmā mahabbalā

and with his many mighty sons, all by the name of Inda,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory,
and followed by a retinue of attendants,

**Modamānā abhikkāmum — Bhikkhūnam samitim
vanam.**

has come rejoicing to attend the assembly of monks in the
forest.

18. Uttarañca disam rājā — Kuvero tam pasāsati

The Northern direction, King Kuvera, king of the North,

Yakkhanam ādhipati — Mahārājā yasassi so

and Lord of the Yakkhas, glorious king,

Puttāpi tassa bahavo — Indanāmā mahabbalā

and with his many mighty sons, all by the name of Inda,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory,
and followed by a retinue of attendants,

**Modamānā abhikkāmum — Bhikkhūnam samitim
vanam.**

has come rejoicing to attend the assembly of monks in the
forest.

**19. Purimam disam Dhatarattho — Dakkhinena
Virūlhako**

Dhatarattha from the East direction, Virūlhaka from the
South direction,

**Pacchimena Virūpakkho — Kuvero uttaram
disam**

Virūpakkha from the West direction, Kuvera from the
North direction,

Cattāro te mahārājā — Samantā caturo disā

these four great kings stood illuminating

Daddallamānā atthamsu — Vane Kāpilavathave.

the entire four quarters of the forest in the vicinity of
Kapilavatthu.

20. Tesam māyāvino dāsā — Āgu vañcanikā sathā

With them came their deceitful, cheating and crafty
attendants

Māyā Kutendu Vetendu — Vitucca–Vitudo Sahā.

together with Kutendu, Vetendu, Vitucca and Vituda.

**Candano Kāmasettho ca — Kinnughandu
Nighandu ca**

And also, Candana, Kāmasettha, Kinnughandu and Nighandu,

Panādo Opamañño ca — Devasūto ca Mātālī.

Panāda, Opamañña and Mātālī, son of the deities.

21. Cittaseno ca Gandhabbo — Nalo rājā Janesabho

Cittasena, the Gandhabbas (heavenly musician), King Nala, the deity Janesabha,

Āgu Pañcasikho c’eva — Timbarū Suriyavaccasā.

Pañcasikha, the deity Timbarū, and Suriyavaccasā (*Timbarū’s daughter*) also came.

Ete c’aññe ca rājāno — Gandhabbā saha rājubhī

Along with these Gandhabbā kings, other Gandhabbā kings too,

**Modamānā abhikkāmum — Bhikkhūnam samitim
vanam.**

have come rejoicing to attend the assembly of monks in the forest.

22. Athāgu Nābhasā Nāgā — Vesālā saha Tacchakā.

Then came the divine Nāgās of the lake Nābhasā, Nāgās from Visali together with the Nāgās named Tacchakā.

Kambala’ssatarā āgu — Pāyāgā saha ñātibhi.

Also came Nāgās in Kambala Assatarā clan and Nagas from Pāyāgā Valley accompanied by their relatives.

Yāmunā Dhataratthā ca — Āgu nāgā yasassino.

Nāgās from lake Yāmunā and those of the race of Dhataratthā came with their retinue of attendants.

Erāvano mahānāgo — Sop'āga samitim vanam.

Erāvana, the great Nāgā too, came to the forest to see the assembly of monks.

23. Ye nāgarāje sahasā haranti

Those fierce garuda birds (harpies, garula or supanna) who carry away the Nāgās by force,

dibbā dijā pakkhī visuddhacakkhū

endowed with divine power, and twice born, with clear eyes (*keen of sight*),

vehāsayā te vanam ajjhapattā.

have flown into the middle of the forest from the sky.

Citrā Supannā iti tesam nāmāni.

Citrā and Supannā are their names.

Abhayam tadā nāga-rājānamāsi

At that time the Nāgā king with other Nāgās were free from fear

Supannato khema-makāsi Buddho.

because the Buddha had imposed a truce and Thus, the Nāgās were protected from the harpies (*supanna*).

Sanhāhi vācāhi upavhayantā

The Buddha addressed the Nāgās and Supannās with gentle words,

Nāgā Supannā saranam-agamsu Buddham.

and they took refuge in the Buddha.

24. Jitā Vajirahatthena — Samuddam Asurā sitā.

The Asurās (*demons*) dwelling in the ocean were defeated by Vajirahattha (*Sakka*).

Bhātaro Vāsavass’ete — Iddhimanto yasassino.

They are the brethrens of Vasavassa (*Sakka*) endowed with divine power and glorious.

25. Kālakañjā mahābhimsā — Asurā dāna veghasā

Kālakañjās, the horrible Asurā, Dānaveghasā,

Vepacitti Sucittī ca — Pahārādo Namucī sahā.

Vepacitti, Sucittī and Pahārāda have also come with Namucī (*Mara, the Evil One*).

Satañca Baliputtānam — Sabbe Veroca nāmakā

One hundred of the sons of Bali Asura, all of them by the name of Verocanā

Sannayhitvā Balim senam — Rāhu–bhaddamu–pāgamum:

with a powerful and armoured army, approached Rāhu Asurā, and said:

amayo’dāni bhaddhante — Bhikkhūnam samitim vanam.

“Lord, it is now time to go to the forest to see the assembly of venerable monks.”

26. Āpo ca devā Pathavī ca — Tejo Vāyo tadāgamum

The deities by the name of Āpo and Pathavī, Tejo and Vāyo have also come to the forest,

Varunā Vārunā devā — Somo ca Yasasā Sahā.

together with the deities Varunā, Vārunā, Soma and Yasa.

27. Mettā karunākāyikā — Āgu devā yasassino.

Deities born of love and compassion, with a splendid train, adorned with glory.

Das'ete dasadhā kāyā — Sabbe nānattavannino

These ten groups of Devās of diverse hue

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory,
and followed by a retinue of attendants,

**Modamānā abhikkāmum — Bhikkhūnam samitim
vanam.**

have come rejoicing to see the assembly of monks in the
forest.

28. Venhū ca devā Sahalī ca — Asamā ca duve Yamā

Venhū too with his Sahalīs, the Asamās, the Yamā twins,

**Candassūpanisā devā — Candamāgu
purakkhatvā.**

and those who attend on the Moon god came preceded by
him.

**29. Suriya–ssūpanisā devā — Suriyamāgu
purakkhatvā.**

Those deities attending on the Sun god, too, came
preceded by him.

Nakkhattāni purakkhatvā — Āgu Mandavalāhakā.

Those deities attending the Planets came preceded by them.
The deities of the rain clouds, too, came.

30. Vasūnam Vāsavo settho — Sakkopāga Purindado

Also came Sakka, the chief of gods, who is also called
Vāsava and Purindada.

Das'ete dasadhā kāyā — Sabbe nānatta–vannino

All these ten groups of deities of diverse hue,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory,
and followed by a retinue of attendants,

**Modamānā abhikkāmum — Bhikkhūnam samitim
vanam.**

have come rejoicing to see the assembly of monks in the
forest.

31. Athāgu Sahabhū devā — Jalamaggi sikhāriva

Then, too, came the deity Sahabhū, shining like a flame of
fire,

**Aritthakā ca Rojā ca — Ummā-pupphani-
bhāsino.**

the deity Aritthakā, Rojā and Ummāpupphanibhā.

32. Varūna Sahadhammā ca — Accutā ca Anejakā

There came also the deity Varūna, Sahadhammā, Accutā
and Anejakā,

Sūleyya Rucirā āgu — Āgu Vāsavane-sino.

Sūleyya, Rucirā, and Vāsavanesi.

Das'ete dasadhā kāyā — Sabbe nānatta-vannino

All these ten groups of deities of diverse hue,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory,
and followed by a retinue of attendants,

**Modamānā abhikkāmum — Bhikkhūnam samitim
vanam.**

have come rejoicing to see the assembly of monks in the
forest.

33. Samānā Mahāsamānā — Mānusā Mānusuttamā

The deities Samānā, Mahāsamānā, Mānusā, Mānusuttamā,

Khiddāpa–dūsika āgu — Āgu Manopadūsikā.

Khiddāpadūsika and Manopadūsikā all have come.

34. Athāgu Harayo devā — Ye ca Lohitavāsino

Then came the deity Hari who lives in Lohita,

Pāragā Mahāpāragā — Āgu devā yasassino.

Pāragā and Mahāpāragā with their retinue of attendants.

35. Das’ete dasadhā kāyā — Sabbe nānatta–vannino

All these ten groups of deities of diverse hue,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory,
and followed by a retinue of attendants,

**Modamānā abhikkāmum — Bhikkhūnam samitim
vanam.**

have come rejoicing to see the assembly of monks in the
forest.

36. Sukkā Karumhā Arunā — Āgu Veghanasā sahā.

There also came the deities Sukkā, Karumhā, Arunā with
Veghanasā.

Odāta gayhā Pāmokkhā — Āgu devā Vicakkhanā.

The deities Odātagayhā, Pāmokkhā, and Vicakkhanā also
came.

37. Sadāmattā Hāragajā — Missakā ca yasassino

Sadāmattā, Hāragajā, mighty Missakā and Pajjuna,

Thanayam āga Pajjunno — Yo disā abhivassati.

who causes rain to fall in every direction, came thundering.

38. Das'ete dasadhā kāyā — Sabbe nānatta–vannino

All these ten groups of Devas of diverse hue,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,

Modamānā abhikkāmum — Bhikkhūnam samitim vanam.

have come rejoicing to see the assembly of monks in the forest.

39. Khemiyā Tusitā Yāmā — Katthakā ca yasassino

The deities Khemiyā, Tusita, Yāmā, the mighty Katthakā,

Lambītakā Lāmasethā — Jotināmā ca Āsavā.

Lambhītakā, Lāmasethā, Joti and Āsavā also came.

40. Nimmāna–ratino āgu — Athāgu Paranimmitā.

There also came the deities Nimmānarati and Paranimmitā.

Das'ete dasadhā kāyā — Sabbe nānatta–vannino

All these ten groups of Devas of diverse hue,

Iddhimanto jutīmanto — Vannavanto yasassino

endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,

Modamānā abhikkāmum — Bhikkhūnam samitim vanam.

have come rejoicing to see the assembly of monks in the forest.

41. Satth'ete devanikāyā — Sabbe nānatta–vannino

These sixty groups of deities of diverse hue,

**Nāmanvayena āgañchum — Ye caññe sadisā
sahā.**

according to their name and class, have come, with them others (*similar in name and class*).

**42. Pavuttajātim akhilam — Oghatin–nāma–
nāsavam.**

These deities came saying: “Let us see (*the Sangha, the Arahants*), who have crossed the stream and free from taints.

**Dakkhem'oghataram Nāgam — Candam'va
asitātigam.**

Let us also see the Buddha who has crossed the stream (*that swept man away from emancipation*), who is called Nāga (*in the sense of one who is well-tamed*) and shining like the full moon.”

43. Subrahmā Paramatto ca — Puttā iddhimato sahā.

The Brahmas Subrahmā and Paramatta, the noble sons of the Buddha who were endowed with psychic power came together with their retinue.

**Sanam–kumāro Tisso ca — Sop'āga samitim
vanam.**

The Brahmas Sanankumāra and Tissa also came to the forest to see the assembly of monks.

44. **Sahassam brahmalokānam — Mahā–brahmā’bhititthati**
 Thousands of Mahā Brahmās from thousands of Brahmā Worlds came,
Upapanno jutīmanto — Bhismākāyo yasassi so.
 each of them mighty in power, with a giant body, and of great glory.
45. **Das’ettha issarā āgu — Pacceka–vasavattino**
 Among them, ten chief Brahmās, lords over their retinues have come,
Tesañca majjhato āga — Hārīto parivārīto.
 and in the midst of them with all their attendants came Brahmā Hārīta.
46. **Te ca sabbe abhikkante — Sa Inde deve sa Brahmake**
 When all the deities headed by Inda (*Sakka*) and all Brahmās headed by Harita had come,
Mārasenā abhikkāmi — Passa Kanhassa mandiyam.
 there came the host of Māra. Lo! The folly of Māra, the Murky One (*Kanha*).
47. **Etha ganhatha bandhatha — Rāgena baddhamatthu ve**
 “Come on, seize them, bind them, let all be bound by lust,

Samantā parivāretha — Mā vo muñcittha koci nam.

surround on every side, let none escape.” Thus, Māra gave order.

48. Iti tattha mahāseno — Kanhasenam apesayi

With his palm, he struck the ground and made a horrid din, producing a dreadful sound,

Pāninā thala-māhacca — Saram katvāna bheravam.

sent his black army to the midst of the deities.

49. Yathā pāvussako megho — Thanayanto savijjuko.

Just as a storm cloud thunders and causes lightning during rainy seasons.

Tadā so paccudāvatti — Sankuddho asayamvasī.

So, at that time, Mara who was unable to bring the deities under his sway, was filled with anger and recoiled.

50. Tañ ca sabbam abhiññāya — Vavakkhi-tvāna cakkhumā

Then the Seeing One (*the Buddha*), endowed with the Wisdom eye, knowing perfectly well what had transpired,

Tato āmantayī satthā — Sāvake sāsane rate:

addressed His disciples who take delight in the words of the Buddha:

51. Mārasenā abhikkantā — Te vijānātha bhikkhavo.

“Monks, the host of Mara have come and gone. Know them.”

**Te ca ātappa-makarum — Sutvā Buddhassa
sāsanam.**

And the monks hearing the words of the Buddha, strove (*to gain Deliverance from their defilements*).

**Vītarāgeh'a-pakkāmum — N'esam lomam'pi
iñjayum.**

From the passion-free (*Arahants*), the army of Mara has departed; even so much as a hair on them (*Arahants*) was not affected.

52. Sabbe vijita-sangāmā — Bhayātītā yasassino.

“All these disciples (monks) are victors in the war of passions, they are free from fear, glorious and renowned among mankind.

Modanti saha bhūtehi — Sāvakā te janesutā'ti.

They live rejoicing with the Aryan disciples.”



ĀLAVAKA SUTTA

Discourse To Ālavaka

In this Sutta, Ālavaka, the being subdued by the Buddha, is referred to as a Yakkha. Here Yakkha may mean that he was a powerful chieftain as he knew the Dhamma himself. The Buddha visited the house of Yakkha Ālavaka in the city of Ālavi. Ālavaka asked the Buddha to get out thrice, and asked Him to return thrice. The Buddha obeyed, but when He was asked to get out for the fourth time, He refused to obey. Ālavaka threatened to drive Him out of wits or destroy Him if the Buddha could not answer his questions. The Buddha said that there was nobody who could harm Him and requested Ālavaka to ask the questions. He questioned, and the Buddha answered. He was so pleased and he became a devotee of the Triple Gem.

Evam me sutam:

Thus, have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Ālaviyam viharati Ālavakassa yakkhassa bhavane.

was dwelling at Alavi, the abode of Yakkha Ālavaka.

Atha kho Ālavako yakkho, yena Bhagavā

ten'upasankami

Then the Yakkha Ālavaka approached the Blessed One,

upasankamitvā Bhagavantam etadavoca:

and said to Him:

Nikkhama, samanā'ti.

“Get out, ascetic.”

Sādh'āvuso'ti Bhagavā nikkhami.

“Very well, friend.” so saying the Blessed One went out.

Pavisa, samanā'ti.

“Come in, ascetic.”

Sādh'āvuso'ti Bhagavā pāvisi.

“Very well, friend.” so saying the Blessed One went in.

**Dutiyam'pi kho Ālavako yakkho Bhagavantam
etadavoca: Nikkhama, samanā'ti.**

“Get out, ascetic.” said the Yakkha Ālavaka to the Blessed One a second time.

Sādh'āvuso'ti Bhagavā nikkhami.

“Very well, friend.” so saying the Blessed One went out.

Pavisa, samanā'ti.

“Come in, ascetic.”

Sādh'āvuso'ti Bhagavā pāvisi.

“Very well, friend.” so saying the Blessed One went in.

**Tatīyam'pi kho Ālavako yakkho Bhagavantam
etadavoca: Nikkhama, samanā'ti.**

“Get out, ascetic.” said the Yakkha Ālavaka to the Blessed One a third time.

Sādh'āvuso'ti Bhagavā nikkhami.

“Very well, friend.” so saying the Blessed One went out.

Pavisa, samanā'ti.

“Come in, ascetic.”

Sādh'āvuso'ti Bhagavā pāvisi.

“Very well, friend.” so saying the Blessed One went in.

**Catuttham’pi kho, Ālavako yakkho Bhagavantam
etadavoca: Nikkhama, samanā’ti.**

“Get out ascetic.” said the Yakkha Ālavaka to the Blessed One a fourth time.

Nakhvāham, āvuso, nikkhamissāmi.

“No, O friend, I will not get out.

Yan te karanīyam tam karohī’ti.

Do what you have to do.”

Pañham tam, samana, pucchissāmi.

“I will ask you a question, ascetic.

Sace me na vyākarissasi cittam vā te khipissāmi

If you do not answer me, I will confound your mind,

hadayam vā te phālessāmi

or split your heart,

pādesu vā gahetvā pāra–gangāyam khipissāmi’ti.

or grab you by the feet and fling you across the Ganges.”

**Nakhvā–hantam āvuso passāmi, sadevake loke
samārake sabrahmake**

“Well, friend, I do not see anyone in this world of Devas, Maras, Brahmas,

sassamana–brāhmaniyā pajāya sadeva–manussāya

or in this generation of ascetics, brahmanas, devas, and humans,

yo me cittam vā khipeyya hadayam vā phāleyya

who could either confound my mind or split my heart,

pādesu vā gahetvā pāra–gangāya khipeyya.

or grab me by the feet and fling me across the Ganges.

Apica tvam āvuso puccha yadā–kankhasi’ti.

Nevertheless, friend, ask what you want.”

Atha kho Ālavako yakkho Bhagavantam gāthāya ajjhabhāsi:

Then Ālavaka addressed the Blessed One in verse:

1. Kim sūdha vittam purisassa–settham?

“What here is a man’s best wealth?

Kimsū sucinno sukhamāvahāti?

What practised well will bring happiness?

Kimsū have sādhutaram rasānam?

What taste excels all other tastes?

Katham jīvim jīvitamāhu settham ti?

How does the one who they say live best, live?”

2. Saddhīdha vittam purisassa–settham.

“Faith is here a man’s best wealth.

Dhammo sucinno sukhamāvahāti.

Dhamma practised well will bring happiness.

Saccam have sādhutaram rasānam.

Truth indeed excels all other tastes.

Paññājīvim jīvitamāhu settham ti.

One living by wisdom they say lives best.”

3. Kathamsu taratī ogham?

“How does one cross over the flood?

Kathamsu taratī annavam?

How does one cross the rugged sea?

Kathamsu dukkham acceti?

How does one overcome suffering?

Kathamsu parisujjhati?

How is one purified?”

4. **Saddhāya taratī ogham.**

“By faith one crosses over the flood.

Appamādena annavam.

By diligence one crosses over the rugged sea.

Viriyena dukkham acceti.

By effort one overcomes suffering.

Paññāya parisujjati.

By wisdom one is purified.”

5. **Kathamsu labhate paññam?**

“How does one gain Wisdom?

Kathamsu vindate dhanam?

How does one obtain Wealth?

Kathamsu kittim pappoti?

How does one come to Fame?

Katham mittāni ganthati?

How does one-win Friendship?

Asmā lokā param lokam,

When passing from this world to another world after death,

Katham pecca na socati?

How does one not be sorrowful?”

6. **Saddahāno arahatam — Dhammam Nibbāna-pattiyā**

“Placing faith in the worthy Dhamma, for the attainment of Nibbana,

Sussūsā labhate paññam — Appamatto vicakkhano.

he who has the wish to hear the Dhamma, being vigilant and discerning gains Wisdom.

Patirūpakārī dhuravā — Utthātā vindate dhanam.

One who is energetic and takes initiative in doing what is proper and dutiful obtains Wealth.

Saccena kittim pappoti — Dadam mittāni ganthati.

By truthfulness, one wins Fame. By giving, one wins Friendship.

Yass’ete caturo dhammā — Saddhassa gharamesino:

The faithful seeker of the household life in whom dwells these four qualities, that is:

Saccam damo dhitī cāgo — Sa ve pecca na socati.

Truth, Dhamma, Steadfastness and Generosity, is not sorrowful when he passes on.

Asmā lokā param lokam — Sa ve pecca na socati.

That is how one does not sorrow when passing from this world to another world after death.”

7. **Ingha aññe’pi pucchassū — Puthu samana-brāhmane**

“Come now, ask other samanas and brahmanas as well,

Yadi saccā damā cāgā — Khantiyā bhiyyo na vijjati.

whether there is found here anything better than Truth and Restraint, Generosity and Patience.”

8. **Kathannu’dāni puccheyyam — Puthu samana-brāhmane?**

“Why should I now ask other samanas and brahmanas?

So’ham ajja pajānāmi — Yo cattho samparāyiko.

Today I have understood the good pertaining to the next life.

9. Atthāya vata me, Buddho — Vāsāyālavī-māgamī.

Indeed, for my sake, the Buddha came to Alavi.

So’ham ajja pajānāmi — Yathā dinnam mahapphalam.

Today I have understood where a gift bears great fruit.

10. So aham vicarissāmi gāmā gāmam, purā puram.

From village to village and town to town, I shall now wander alone.

Namassamāno Sambuddham

Paying homage to the Fully Enlightened One

Dhammassa ca suddhammatan’ti.

and the excellent Dhamma well preached by Him.”

Evam vatvā Ālavako yakkho Bhagavantam

etadavoca: Having Thus, spoken, the Yakkha Ālavaka said to the Blessed One:

Abhikkantam bho Gotama, abhikkantam bho

Gotama “Excellent, O Venerable Gotama, excellent!

seyyathāpi, bho Gotama, nikkujjitam vā ukkujjeyya paticchannam vā vivareyya

It is as if, O Venerable Gotama, a man was to set upright what had been overturned,

mūlhassa vā maggam ācikkheyya

reveal what had been hidden, point out the way to one who had gone astray,

andhakāre vā telapajjotam dhāreyya

hold an oil lamp amidst the darkness

cakkhumanto rūpāni dakkhintī'ti;

so that those who have eyes may see;

Evamevam bhotā Gotamena aneka-pariyāyena

Dhammo pakāsito.

even so has the doctrine been expounded in various ways by the Venerable Gotama.

Esāham bhagavantam Gotamam saranam gacchāmi

I take refuge in the Venerable Gotama (*the Buddha*),

Dhammañca Bhikkhu-sanghañca.

in the Dhamma (*the Doctrine*) and in the Sangha (*the Order*).

Upāsakam mam bhavam Gotamo dhāretu

May the Venerable Gotama accept me as a lay disciple who has taken refuge,

ajjatagge pānupetam saranam gatan'ti.

from this very day to life's end.”



KASĪBHĀRADVĀJA SUTTA

Discourse To Kasībhāradvāja

Evam me sutam:

Thus, have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Magadhesu viharati Dakkhinā–girismim

was staying at Dakkhinagiri (*monastery*),

Ekanālāyam brāhmana–gāme.

in the brahmana village Ekanala, in Magadha.

Tena kho pana samayena

Now at that time,

Kasībhāra–dvājassa brāhmanassa pañca–mattāni

the Brahmin Kasībhāradvāja, the ploughman, had five hundred ploughs

nangala satāni payuttāni honti vappakāle.

fastened to their yokes at the time of sowing.

Atha kho Bhagavā pubbanha samayam,

Then in the forenoon, the Blessed One having put on His robes,

nivāsetvā pattacīvara–mādāya

carrying His bowl and outer robe,

yena Kasībhāra–dvājassa brāhmanassa kammanto ten’upasankami.

went to the place where Brahmin Kasībhāradvāja was at work.

Tena kho pana samayena

Now on that occasion,

Kasībhāra–dvājassa brāhmanassa parivesanā vattati.
the Brahmin Kasībhāradvāja’s food distribution was taking place.

Atha kho Bhagavā yena parivesanā ten’upasankami
The Blessed One approached the place of food distribution
upasankamitvā ekamantam atthāsi.
and stood at one side.

Addasā kho Kasībhāra–dvājo brāhmano
The Brahmin Kasībhāradvāja seeing
Bhagavantam pindāya thitam
the Blessed One standing there for alms
disvāna Bhagavantam etadavoca:
and said to Him:

Aham kho samana kasāmi ca, vapāmi ca,
“Ascetic, I plough and sow,
kasitvā ca, vavitvā ca bhuñjāmi.
and when I have ploughed and sown, I eat.

Tvam’pi samana kasassu ca, vapassu ca,
You too, ascetic, ought to plough and sow;
kasitvā ca, vavitvā ca bhuñjassū’ti.
and then when you have ploughed and sown, you shall eat.”

Aham’pi kho brāhmana kasāmi ca, vapāmi ca,
“I, too, Brahmin, plough and sow
kasitvā ca, vavitvā ca bhuñjāmi’ti.
and when I have ploughed and sown, I eat.”

Na kho pana mayam passāma bhoto Gotamassa
“But we do not see the Venerable Gotama’s yoke,

**yugam vā nangalam vā phālam vā pācanam vā
balivadde vā.**

or plough, or ploughshare, or goad or oxen.”

Atha ca pana bhavam Gotamo evamāha:

Nevertheless, the Venerable Gotama said:

Aham’pi kho brāhmana, kasāmi ca, vapāmi ca,

“I, too, Brahmin, plough and sow

kasitvā ca, vapitvā ca bhuñjāmi’ti.

and when I have ploughed and sown, I eat.”

Atha kho Kasībhāra–dvājo brāhmano

Bhagavantam gāthāya ajjhabhāsi:

Thereupon the Brahmin addressed the Blessed One in verse:

1. Kassako patijānāsi — Na ca passāma te kasim

“You claim to be a ploughman, yet your plough we do not see;

**Kasim no pucchito brūhi — Yathā jānemu te
kasim’ti?**

If you are a ploughman, answer me: How should we understand your ploughing?”

**2. Saddhā bījam, tapo vutthi — Paññā me yuga
nangalam**

“Faith is my seed, austerity the rain, wisdom my yoke and plough,

Hiri īsā mano yottam — Sati me phāla–pācanam.

moral shame is the pole, mind is the strap, mindfulness is my ploughshare and goad.

3. **Kāyagutto vacīgutto — Āhāre udare yato**

Guarded and controlled in speech and conduct, moderate in food,

Saccam karomi niddānam — Soraccam me pamocanam.

I use Truth as my weed cutter; and gentleness as my unyoking.

4. **Viriyam me dhura-dhorayham — Yogakkhemā-dhivāhanam**

Effort and energy are my resolution, carrying me to Nibbana's security,

Gacchati anivattantam — Yattha gantvā na socati.

and on it goes without stopping. To where, having gone, one is not sorrowful.

5. **Evamesā kasī katthā — Sā hoti amatapphalā**

In such a way this ploughing is done which bears the Deathlessness as its fruit.

Etam kasim kasitvāna — Sabba-dukkhā pamuccatī'ti.

Having finished this work of ploughing, one is released from all suffering.”

Atha kho Kasībhāra-dvājo brāhmano

Then Brahmin Kasībhāradvāja

mahatiyā kamsapātiyā pāyāsam

filling a golden bowl with milk rice

vaddhetvā Bhagavato upanāmesi:

offered it to the Blessed One, saying:

bhuñjatu bhavam Gotamo pāyāsam

“May the Venerable Gotama eat this milk rice;

kassako bhavam Gotamo yam hi bhavam

Gotamo

a ploughman, indeed is Venerable Gotama who ploughs,

amataphalam kasim kasatī’ ti.

for the fruit of Deathlessness.”

6. Gāthābhigītam me abhojaneyyam.

“What I receive by reciting verses, O Brahmin, I should not eat.

Sampassatam brāhmana n’esa dhammo.

This, Brahmin, is not the principle of those who practise right livelihood.

Gāthābhigītam panudanti Buddhā.

The Buddhas do not accept what is received by reciting verses.

Dhamme sati brāhmana vuttiresā.

This, Brahmin, is the conduct of the Buddhas as long as Dhamma reigns.

7. Aññena ca kevalīnam mahesim

To those great sages who are wholly consummate,

khīnāsavam kukkucca vūpasantam

taintless, and free from worry,

annena pānena upatthahassu.

should thou offer other food and drink.

Khettam hi tam puñña–pekhasa hotī’ti.

For they are the field of blessing.”

**Atha kassa cāham bho Gotamo imam pāyāsam
dammī'ti?**

“To whom, then Venerable Gotama, shall I give this milk rice?”

**Nakhvāham tam brāhmana passāmi sadevake loke
samārake sabrahmake**

“Brahmin, in the world of Devas, Maras, and Brahmas
sassamana–brāhmaniyā pajāya sadeva–manussāya
or in the generation of recluses, brahmanas, devas, and
humans,

**yassa so pāyāso bhutto sammā parināmam
gaccheyya**

there is no one by whom this milk rice, if eaten,

aññatra Tathāgatassa vā Tathāgata sāvakassa vā.

could be wholly digested except by the Tathagata (*the Buddha*), or the disciple of a Tathagata.

**Tena hi tvam brāhmana tam pāyāsam appaharite vā
chaddehi**

Therefore, Brahmin, either cast this milk rice where there is no
grass,

appānake vā udake opilāpehī'ti.

or into water where there are no living creatures.”

Atha kho Kasībhāra–dvājo brāhmano tam pāyāsam

Thereupon the Brahmin flung that milk rice into water

appānake udake opilāpesi

where there were no living creatures,

atha kho so pāyāso udake pakkhitto

and the milk rice, thrown into the water,

ciccitā–yati citi–citāyati, sandhū–pāyati sampadhū–payāti.

smoked and steamed, making the noise “cicchita, citicita”.

Seyyathāpi nāma phālo divasa–santatto udae pakkhitto

Just like a ploughshare heated during the day, when thrown into water,

ciccitā–yati citi–citāyati, sandhū–pāyati sampadhū–payāti.

smokes and steams making the noise “cicchita, citicita”.

Evameva so pāyāso udae pakkhitto

In similar manner, that milk rice when thrown into the water,

ciccitā–yati citi–citāyati sandhū–pāyati sampadhū–payāti.

smoked and steamed, making the noise “cicchita, citicita”.

Atha kho Kasībhāra–dvājo brāhmano samviggo

Then indeed, the brahmin Kasibharadvaja, alarmed,

loma–hatthajāto yena Bhagavā ten’upāsankami

with hair standing on end, approached where the Blessed One was,

upāsankamitvā Bhagavato pādesu sirasā nipatitvā

Bhagavantam etadavoca:

and prostrate with his head at the Blessed One’s feet and said:

Abhikkantam bho Gotama abhikkantam bho Gotama.

“Excellent, O Venerable Gotama, Excellent!

Seyyathā’pi bho Gotama nikkujjitam vā ukkujjeyya

It is as if, O Venerable Gotama, a man was to set upright what had been overturned,

**paticchannam vā vivareyya, mūlhassa vā maggam
ācikkheyya,**

reveal what had been hidden, point out the way to one who had
gone astray,

andhakāre vā telapajjotam dhāreyya

hold an oil lamp amidst the darkness

cakkhumanto rūpāni dakkhintī'ti

so that those who have eyes may see,

**evamevam bhotā Gotamena aneka-pariyāyena
dhammo pakāsito.**

even so has the doctrine been expounded in various ways by
the Venerable Gotama.

Esāham bhavantam Gotamam saranam gacchāmi |

take refuge in the Venerable Gotama (*the Buddha*),

Dhammañca Bhikkhu-sanghañca.

in the Dhamma (*the Doctrine*) and in the Sangha (*the Order*).

Labheyyā-maham bhoto Gotamassa

May I receive the novice's ordination in the presence of the
respectable Gotama,

santike pabbajjam labheyyam upasampadan'ti.

may I receive the higher ordination."

Alattha kho Kasībhāra-dvājo brāhmano

Brahmin Kasībhāradvāja duly received

Bhagavato santike pabbajjam alattha upasampadam.

both the novice's ordination and higher ordination from the
Blessed One.

Acirūpa-sampanno kho panāyasmā Bhāradvājo

Not long after his higher ordination, the Venerable
Kasībhāradvāja

eko vūpakattho appamatto ātāpī pahitatto viharanto.
dwelled alone and aloof, vigilant and ardent.

Na'cirass'eva yassa'tthāya kulaputtā sammad'eva

Before long, for the sake of which young men of good family
go forth

agāasmā anagāriyam pabbajanti

from home to live the homeless life,

tadanuttaram brahma–cariya pariyosānam ditthe va

diligent, strenuous, and resolute, by his own insight, here and
now,

**dhamme sayam abhiññā sacchīkatvā upasampajja
vihāsi.**

realised and attained the highest perfection (Arahantship), the
end of the Noble Life.

Khīnā jāti vusitam brahma–cariyam

Birth is destroyed, fulfilled is the holy life,

katam karanīyam nāparamittha–ttāyā ti Abbhaññāsi.

done what has to be done, there is no more of this state again.

**Aññātarō ca kho panāyasmā Bhāradvājo Arahattam
ahosī'ti.**

The Venerable Kasībhāradvāja became an Arahant.



PARĀBHAVA SUTTA

Discourse On Causes Of Downfall

The Parābhava Sutta is an exhortation, mainly to laymen. As in the Māha Mangala Sutta, a deity visited the Buddha and asked Him about the downfall of man and the cause of his ruin. The Buddha, in a set of stanzas, detailed the causes of ruin. These causes of ruin remain as true today as during the days of the Buddha. The Buddha ended His admonition by expressing that a wise man, having considered the cause of ruin, will live a happy life, by avoiding these causes of downfall.

Evam me sutam:

Thus, have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Sāvattiyam viharati Jetavane, Anātha-pindikassa ārāme.

was dwelling at Anathapindika's monastery, in the Jeta Grove near Savatthi.

Atha kho aññatarā devatā

Now when the night was far advanced, a certain deity

abhikkantāya rattiyā abhikkantavannā

whose surpassing splendour

kevala-kappam Jetavanam obhāsetvā

illuminated the entire Jeta Grove,

yena Bhagavā ten'upasankami, upasankamivā

came to the presence of the Blessed One and,

Bhagavantam abhivādetvā, ekamantam atthāsi.

drawing near respectfully saluted him, and stood on one side.

**Ekamantam thitā kho, sā devatā Bhagavantam
gāthāya ajjhabhāsi:**

Standing Thus, he addressed the Blessed One in verse:

**1. Parā–bhavantam purisam — Mayam pucchāma
Gotamam.**

“Having come here with our questions to the Exalted One, we ask thee, O Gotama, about man’s downfall.

**Bhagavantam putthu–māgama — Kim
parābhavato mukham.**

Pray, tell us what is the cause of man’s downfall.”

2. Suvijāno bhavam hoti — Suvijāno parābhavo.

“Easily known is the progressive one, easily known is the declining one.

**Dhammakāmo bhavam hoti — Dhammadessī
parābhavo.**

He who loves Dhamma progresses. He who is averse to it, declines.”

3. Iti h’etam vijānāma — Pathamo so parābhavo.

“We understand this as explained by thee. This is the first cause of man’s downfall.

**Dutiyam Bhagavā brūhi — Kim parābhavato
mukham?**

Pray, tells us the second, O Blessed One. What is the cause of man’s downfall?”

4. **Asant’assa piyā honti — Sante na kurute piyam.**

“The wicked are dear to him, with the virtuous he finds no delight.

Asatam dhammam roceti — Tam parābhavato mukham.

He approves the teachings of the wicked. This is the cause of man’s downfall.”

5. **Iti h’etam vijānāma — Dutiyo so parābhavo.**

“We understand this as explained by thee. This is the second cause of man’s downfall.

Tatiyam Bhagavā brūhi — Kim parābhavato mukham?

Pray, tell us the third, O Blessed One. What is the cause of man’s downfall?”

6. **Niddāsīli sabhāsīli — Anutthātā ca yo naro**

“Fond of sleep and company, inactive and lazy,

Alaso kodha-paññāno — Tam parābhavato mukham.

and manifesting anger. This is the cause of man’s downfall.”

7. **Iti h’etam vijānāma — Tatiyo so parābhavo.**

“We understand this as explained by thee. This is the third cause of man’s downfall.

Catuttham Bhagavā brūhi — Kim parābhavato mukham?

Pray, tell us the fourth, O Blessed One. What is the cause of man’s downfall?”

8. Yo mātaram vā pitaram vā — Jinnakam gata yobbanam

“Being affluent, one does not support one’s mother and father

Pahūsanto na bharati — Tam parābhavato mukham.

who are old, past their youth and prime. This is the cause of man’s downfall.”

9. Iti h’etam vijānāma — Catuttho so parābhavo.

“We understand this as explained by thee. This is the fourth cause of man’s downfall.

Pañcamam Bhagavā brūhi — Kim parābhavato mukham?

Pray, tell us the fifth, O Blessed One. What is the cause of man’s downfall?”

10. Yo brāhmanam vā samanam vā — Aññam vā’pi vanibbakam

“To deceive by falsehood a brahmana, or ascetic,

Musāvādena vañceti — Tam parābhavato mukham.

or any other mendicant. This is the cause of man’s downfall.”

11. Iti h’etam vijānāma — Pañcamo so parābhavo.

“We understand this as explained by thee. This is the fifth cause of man’s downfall.

Chatthamam Bhagavā brūhi — Kim parābhavato mukham?

Pray, tell us the sixth, O Blessed One. What is the cause of man’s downfall?”

12. Pahūtavitto puriso — Sahirañño sabhojano

“To possess much wealth and abundance of gold and food,
Eko bhuñjati sādḥūni — Tam parābhavato mukham.

but to enjoy one’s delicacies all by oneself. This is the cause of man’s downfall.”

13. Iti h’etam vijānāma — Chatthamo so parābhavo.

“We understand this as explained by thee. This is the sixth cause of man’s downfall.

Sattamam Bhagavā brūhi — Kim parābhavato mukham?

Pray, tell us the seventh, O Blessed One. What is the cause of man’s downfall?”

14. Jātithaddho dhanatthaddho — Gottatthaddho ca yo naro

“To be proud of one’s birth, wealth and clan,

Saññātim atimaññeti — Tam parābhavato mukham.

and to despise one’s own kinsmen. This is the cause of man’s downfall.”

15. Iti h’etam vijānāma — Sattamo so parābhavo.

“We understand this as explained by thee. This is the seventh cause of man’s downfall.

Atthamam Bhagavā brūhi — Kim parābhavato mukham?

Pray, tell us the eighth, O Blessed One. What is the cause of man’s downfall?”

16. Itthidhutto surādhuto — Akkhadhutto ca yo naro

“To be addicted to women (*given to a life of indulgence in immoral pleasures*),

Laddham laddham vināseti — Tam parābhavato mukham.

a drunkard, a gambler, and a squanderer of his earnings. This is the cause of man’s downfall.”

17. Iti h’etam vijānāma — Atthamo so parābhavo.

“We understand this as explained by thee. This is the eighth cause of man’s downfall.

Navamam Bhagavā brūhi — Kim parābhavato mukham?

Pray, tell us the ninth, O Blessed One. What is the cause of man’s downfall?”

18. Sehi dārehi’santuttho — Vesiyāsu padissati

“Not to be contented with one’s own wives, and to be seen with whores

Dissati paradāresu — Tam parābhavato mukham.

and the wives of others. This is the cause of man’s downfall.”

19. Iti h’etam vijānāma — Navamo so parābhavo.

“We understand this as explained by thee. This is the ninth cause of man’s downfall.

Dasamam Bhagavā brūhi — Kim parābhavato mukham?

Pray, tell us the tenth, O Blessed One. What is the cause of man’s downfall?”

20. Atītayobbano poso — Āneti timbarutthanim

“Being past one’s youth, to take a young wife

Tassā issā na supati — Tam parābhavato mukham.

and to be unable to sleep for jealousy of her. This is the cause of one’s downfall.”

21. Iti h’etam vijānāma — Dasamo so parābhavo.

“We understand this as explained by thee. This is the tenth cause of man’s downfall.

Ekādasamam Bhagavā brūhi — Kim parābhavato mukham?

Pray, tell us the eleventh. O Blessed One. What is the cause of man’s downfall?”

22. Itthi sondim vikiranim — Purisam vā’pi tādisam

“To place in authority a woman given to drink and squandering,

Issariyasmim thapāpeti — Tam parābhavato mukham.

or a man of similar behaviour. This is the cause of man’s downfall.”

23. Iti h’etam vijānāma — Ekādasamo so parābhavo.

“We understand this as explained by thee. This is the eleventh cause of man’s downfall.

Dvādasamam Bhagavā brūhi — Kim parābhavato mukham?

Pray, tell us the twelfth, O Blessed One. What is the cause of man’s downfall?”

24. Appabhogo mahātanho — Khattiye jāyate kule

“To be of noble birth, with vast ambition and of slender means,

So, ca rajjam patthayati — Tam parābhavato mukham.

and craving for rulership. This is the cause of man’s downfall.”

25. Ete parābhave loke — Pandīto samavekkhiya

“Fully realising these twelve causes of man’s downfall in the world,

Ariyo dassana-sampanno — Sa lokam bhajate sivan’ti.

the Noble sage, endowed with ariyan insight, shares a realm of security (*Nibbana*).”



VASALA SUTTA

Discourse On Conditions That Make One An Outcaste

Evam me sutam:

Thus, have I heard:

ekam समयam Bhagavā

On one occasion the Blessed One

**Sāvattthiyam viharati Jetavane Anāthapindikassa
ārāme.**

was residing at Anathapindika's monastery in Jeta Grove, near Savatthi.

Atha kho Bhagavā pubbanha-samayam

Then in the forenoon, the Blessed One having put on His robes,
**nivāsetvā pattacīvara-mādāya Sāvattthiyam pindāya
pāvisi.**

carrying His bowl and outer robe, went into Savatthi for alms.

Tena kho pana समयena

Now at that time,

Aggika-bhāradvājassa brāhmanassa nivesane

in the house of the Brahmin Aggikabhāradvāja,

aggi pajjalito hoti āhuti paggahitā.

a fire was burning, and an offering was being prepared.

**Atha kho Bhagavā Sāvattthiyam sapadānam pindāya
caramāno**

Then the Blessed One, while on His alms round,

**yena Aggika-bhāradvājassa brāhmanassa
nivesanam ten'upasankami.**

came to the Brahmin Aggikabhāradvāja's residence.

Addasā kho Aggika–bhāradvājo brāhmano

The Brahmin seeing,

Bhagavantam dūrato va āgacchantam

the Blessed One approaching from afar,

disvāna Bhagavantam etadavoca:

went to Him and said this:

Tatr’eva mundaka, tatr’eva samanaka,

“Stay there, you shaveling. Stay there, you wretched monk.

tatr’eva vasalaka titthāhī’ti.

Stay there, you outcaste.”

Evam vutte Bhagavā Aggika–bhāradvājam**brāhmanam etadavoca:**

When he spoke Thus, the Blessed One said to the Brahmin:

Jānāsi pana tvam brāhmana

“Do you know, Brahmin,

vasalam vā vasalakarane vā dhamme’ti?

who an outcaste is and what are the conditions that make one an outcaste?”

Na khvāham bho Gotama jānāmi

“No, indeed, Venerable Gotama,

vasalam vā vasalakarane vā dhamme.

I do not know who an outcaste is nor the conditions that make an outcaste.

Sādhu me bhavam Gotamo

It would be good if Venerable Gotama

tathā dhammam desetū yathāham jāneyyam

could explain the Dhamma to me so that I may know

vasalam vā vasalakarane vā dhamme'ti.

who an outcaste is and what the conditions are that make one an outcaste.”

**Tena hi Brāhmana sunāhi sādrukam manasikarohi
Bhāsissāmī'ti.**

“Listen then, Brahmin, and bear it well in mind. I shall speak.”

**Evam bho'ti kho Aggika–bhāradvājo Brāhmano
Bhagavato paccassosi.**

“Yes, Venerable Sir,” replied the Brahmin in assent to the Blessed One.

Bhagavā etadavoca:

Thereupon he said:

1. Kodhano upanāhī ca — Pāpamakkhī ca yo naro

“Whosoever is angry, harbours hatred, discredits the good of others and is reluctant to speak well of others,

Vipannaditthi māyāvī — Tam jaññā vasalo iti.

wrong in views, deceitful. Know him as an outcaste.

2. Ekajam vā dvijam vā'pi — Yo'dha pānāni himsati

Whosoever in this world kills sentient beings, once born or twice born,

Yassa pāne dayā natthi — Tam jaññā vasalo iti.

in whom there is no compassion for living beings. Know him as an outcaste.

3. Yo hanti parirundhati — Gāmāni nigamāni ca

Whosoever besieges and destroys villages and market towns

Niggāhako samaññāto — Tam jaññā vasalo iti.

and becomes notorious as an oppressor. Know him as an outcaste.

4. **Gāme vā yadi vā raññe — Yam paresam mamāyitam**

Be it in the village, or in the forest, whosoever steals what belongs to others,

Theyyā adinam ādiyati — Tam jaññā vasalo iti.
takes what is not given to him. Know him as an outcaste.

5. **Yo have inamādāya — Cujjamāno palāyati**

Whosoever having incurred a debt runs away when he is pressed to pay,

Na hi te inamatthi'ti — Tam jaññā vasalo iti.
saying, "I owe no debt to you". Know him as an outcaste.

6. **Yo ve kiñcikkha-kamyatā — Panthasmim vajatam janam**

Whosoever coveting anything, kills a person going along the road,

Hantvā kiñcikkha-mādeti — Tam jaññā vasalo iti.

and grabs whatever that person has. Know him as an outcaste.

7. **Yo attahetu parahetu — Dhanahetu ca yo naro**

Whosoever for his own sake or for the sake of others or for the sake of wealth,

Sakkhīputtho musā brūti — Tam jaññā vasalo iti.
utters lies when questioned as a witness. Know him as an outcaste.

8. **Yo ñātīnam sakhānam vā — Dāresu patidissati**

Whosoever by force or with consent,

Sahasā sampiyena vā — Tam jaññā vasalo iti.

associates with the wives of relatives or friends. Know him as an outcaste.

9. **Yo mātaram vā pītaram vā — Jinnakam gata-yobbanam**

Whosoever being wealthy supports not his mother and father

Pahūsanto na bharati — Tam jaññā vasalo iti.

who have grown old? Know him as an outcaste.

10. **Yo mātaram vā pītaram vā — Bhātaram bhaginim sasum**

Whosoever strikes and annoys by harsh speech to his mother, father, brother, sister,

Hanti roseti vācāya — Tam jaññā vasalo iti.

mother-in-law or father-in-law. Know him as an outcaste.

11. **Yo attham pucchito santo — Anatta-manusāsati**

Whosoever when questioned about what is good,

Paticchannena manteti — Tam jaññā vasalo iti.

and talks in an evasive manner. Know him as an outcaste.

12. **Yo katvā pāpakam kammam — Mā mam jaññāti icchati**

Whosoever having committed an evil deed, wishes that it may not be known to others.

Yo paticchanna-kammanto — Tam jaññā vasalo iti.

Whosoever commits evil in secret. Know him as an outcaste.

**13. Yo ve parakulam gantvā — Bhutvāna
sucībhojanam**

Whosoever having gone to another's house, and after taking choice food,

Āgatam na patipūjeti — Tam jaññā vasalo iti.

does not honor that host by offering food when he repays the visit. Know him as an outcaste.

**14. Yo brāhmanam vā samanam vā — Aññam vāpi
vanibbakam**

Whosoever, a Brahmin or an ascetic, or any other mendicant

Musāvādena vañceti — Tam jaññā vasalo iti.

he deceives by uttering lies. Know him as an outcaste.

**15. Yo brāhmanam vā samanam vā — Bhattakāle
uppatthite**

Whosoever when a Brahmin or ascetic appears during mealtime, angers him by harsh speech,

Roseti vācā na ca deti — Tam jaññā vasalo iti.

and does not offer him any alms. Know him as an outcaste.

16. Asatam yo'dha pabrūti — Mohena paliguntito

Whosoever in this world, shrouded in ignorance, speaks harsh words

Kiñcikkham nijigimsāno — Tam jaññā vasalo iti.

and expecting to gain something. Know him as an outcaste.

**17. Yo c'attānam samukkamse — Param ca mava
jānati**

Whosoever debased by his pride, praises himself highly

Nīhīno sena mānena — Tam jaññā vasalo iti.
and belittles others. Know him as an outcaste.

18. Rosako kadariyo ca — Pāpiccho maccharī Satho

Whosoever is given to anger, is miserly, has base desires,
and is selfish,

Ahirīko anottāpī — Tam jaññā vasalo iti.

deceitful, shameless and fearless in doing evil. Know him
as an outcaste.

**19. Yo Buddham paribhāsati — Atha vā tassa
sāvakam**

Whosoever reviles the Enlightened One, or a disciple of
the Buddha,

**Paribbājam gahattham vā — Tam jaññā vasalo
iti.**

a recluse or a householder. Know him as an outcaste.

20. Yo ve anarahā santo — Araham patijānati

Whosoever not being an Arahant, a Consummate One,
pretends to be so,

Coro sabrahmake loke — Esa kho vasalādhamo.

is a thief in the whole universe. He is the lowest of
outcastes.

21. Ete kho vasalā vuttā — Mayā vo ye pakāsītā

By Me have they been declared to you:

Na jaccā vasalo hoti — Na jaccā hoti brāhmano

Not by birth is one an outcase, not by birth is one a
Brahmin.

**Kammanā vasalo hoti — Kammanā hoti
brāhmano.**

By deed one becomes an outcaste, by deed one becomes a Brahmin.

**22. Taminā pi vijānātha — Yathā me'dam
nidassanam**

Know ye by the example I now cite.

Candālaputto Sopāko — Mātango iti vissuto.

There was this son of an outcaste, Sopāka, who became known as Mātanga.

**23. So yasam paramam patto — Mātango'yam
sudullabham**

This Mātanga attained the highest fame so difficult to gain.

**Āgañchum tass'upattānam — Khattiyā
brāhmanām bahū.**

Many were the warriors and Brahmins who went to attend to him.

**24. So deva-yānamāruyha — Virajam so
mahāpatham**

Mounting the celestial chariot (the Noble Eightfold path),

Kāmarāgam virājetvā — Brahma-lokūpago ahū.

and driving along the passion-free high road, Sopāka (now a monk), reached the Brahma realm, having given up sense desires.

25. Na nam jāti nivāresi — Brahmaloḷū-papattiyā

His lowly birth did not prevent him from being reborn in the Brahma realm.

**Ajjhāyakākule jātā — Brāhmanā
mantabandhuno.**

On the other hand, there are Brahmins born in the family of preceptors, kinsmen of (*veda*) hymns.

26. Te ca pāpesu kammesu — Abhinha–mupadissare

They are often seen committing evil deeds.

**Ditth’eva dhamme gārayhā — Samparāye ca
duggatim**

In this life itself they are despised, in the next they are born in a woeful state of existence.

Na te jāti nivāreti — Duggaccā garahāya vā.

High birth does not prevent them from falling into a woeful state or censure.

Na jaccā vasalo hoti — Na jaccā hoti brāhmano

Not by birth is one an outcaste; not by birth is one a Brahmin.

**Kammanā vasalo hoti — Kammanā hoti
brāhmano’ti.**

By deed one becomes an outcaste, by deed one becomes a Brahmin.”

**Evam vutte Aggika–bhāradvājo brāhmano
Bhagavantam etadavoca:**

When the Buddha had Thus, spoken, the Brahmin Aggikabhāradvāja said to the Blessed One:

Abhikkantam bho Gotama, abhikkantam bho

Gotama “Excellent, O Venerable Gotama, excellent!

Seyyathāpi bho Gotama nikkujjitam vā ukkujjeyya

It is as if, O Venerable Gotama, a man was to set upright that which was overturned,

paticchannam vā vivareyya

or reveal that which was hidden,

mūlhassa vā maggam ācikkheyya

or were to point out the way to one who had gone astray,

andhakāre vā telapajjotam dhāreyya

or were to hold a lamp amidst the darkness

cakkhumanto rūpāni dakkhinti'ti.

so that those who have eyes may see.

Evamevam bhotā Gotamena aneka-pariyāyena,

dhammo pakāsito.

Even so, has the doctrine been expounded in various ways by the Blessed One.

E'sāham Bhagavantam Gotamam saranam gacchāmi

I take refuge in the Venerable Gotama (*Buddha*),

Dhammañca Bhikkhu-sanghañca.

the Dhamma (*the Doctrine*), and the Sangha (*the Order*).

Upāsakam mam bhavam Gotamo dhāretu

May the Venerable Gotama accept me as a lay follower,

ajjatagge pān'upetam saranam gatan'ti.

as one who has taken refuge, from this very day to life's end.”



SACCAVIBHANGA SUTTA

Discourse On The Analysis Of The Truth

In the Saccavibhanga Sutta, the Buddha classified the Four Noble Truths. He praised Venerable Sāriputta and Venerable Moggallāna, and said that Venerable Sāriputta was capable of giving a detailed explanation of the Four Truths.

When the Buddha departed from the assembly, Elder Sāriputta took over and addressed the monks. He referred to the Wheel of the Law that was set in motion by the Buddha at Isipatana. This was followed by a detailed exposition of each of the Four Truths and all their subdivisions.

Venerable Sāriputta elaborated what the Buddha expounded in the Dhammacakkappavattana Sutta.

Evam me sutam:

Thus, have I heard:

ekam Samayam Bhagavā

On one occasion the Blessed One

Bārānasīyam viharati Isipatane Migadāye.

was residing in the Deer Park at Isipatana, near Baranasi.

Tatra kho Bhagavā bhikkhū āmantesi Bhikkhavo ti.

There He addressed the monks, saying: “O Monks.”

Bhadante ti te bhikkhū Bhagavato paccassosum.

“Venerable Sir.” replied those monks in assent to the Blessed One.

Bhagavā etadavoca:

Thereupon he said:

Tathāgatena bhikkhave Arahatā Sammā

Sambuddhena “Monks, the Tathagata, the Consummate One, the supremely Enlightened One,

Bārānasiyam Isipatane Migadāye

in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam

appativattiyam set rolling the matchless Wheel of the Dhamma, which cannot set in motion

amanena vā Brāhmanena vā

by any recluse, Brahmana,

Devena vā Mārena vā Brahmunā vā kenaci vā

lokasmim.

Deva, Mara, Brahma, or by any one in the world.

Yadidam catunnam ariya–saccānam

That is to say, it was a proclamation of the Four Noble Truths,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing, establishing,

vivaranā vibhajanā uttānīkammam.

opening up, analysing and elucidating them.”

Katamesam catunnam?

“What are the four?”

Dukkhasa ariya–saccassa

“It was a proclamation of the Noble Truth of Suffering,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing, establishing,

vivaranā vibhajanā uttānīkammam.

opening up, analysing and elucidating them.

Dukkha–samudayassa ariya–saccassa

.... of the Noble Truth of the Cause of Suffering,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing,
establishing,

vivaranā vibhajanā uttānīkammam.

opening up, analysing and elucidating them.

Dukkha–nirodhassa ariya–saccassa

.... of the Noble Truth of the Cessation of Suffering,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing,
establishing,

vivaranā vibhajanā uttānīkammam.

opening up, analysing and elucidating them.

Dukkha–nirodha–gāminī–patipadā ariya–saccassa

.... of the Noble Truth of the Path leading to the Cessation of
Suffering,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing,
establishing,

vivaranā vibhajanā uttānīkammam.

opening up, analysing and elucidating them.

Tathāgatena bhikkhave Arahatā Sammā

Sambuddhena Monks, the Tathagata. the Consummate One,
the supremely Enlightened One,

Bārānasiyam Isipatane Migadāye

in the Deer Park at Isipatana near Baranasi

**anuttaram Dhammacakkam pavattitam
 appativattiyam**

set rolling the matchless Wheel of the Dhamma, which cannot be set in motion

samanena vā Brāhmanena vā

by any recluse, Brahmana,

**Devena vā Mārena vā Brahmunā vā kenaci vā
 lokasmim.**

Deva, Mara, Brahma, or by anyone in the world.

Yadidam imesam catunnam ariya–saccānam

That is to say, it was a proclamation of the Four Noble Truths,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing, establishing,

vivaranā vibhajanā uttānīkammam.

opening up, analysing and elucidating them.

Sevetha bhikkhave Sāriputta Moggallāne

Monks, cultivate the friendship of Sāriputta and Moggallāna,

bhajatha bhikkhave Sāriputta Moggallāne.

associate with Sāriputta and Moggallāna.

Panditā bhikkhū anuggāhakā brahmacārīnam.

They are wise and helpful to their companions in the holy life.

Seyyathā’pi bhikkhave janetti, evam Sāriputto

Monks, Sāriputta is like a mother,

seyyathā’pi jātassa āpādetā, evam Moggallāno.

Moggallāna is like a foster-mother to a child.

Sāriputto bhikkhave, satte sotāpatti–phale vineti

Sāriputta, monks, trains beings for the fruit of stream-attainment

Moggallāno uttamatthe vineti.

and Moggallāna for the highest goal (*Arahantship*).

Sāriputto bhikkhave pahoti cattāri ariyasaccāni

Sāriputta, monks, is able to proclaim, teach,

vitthārena ācikkhitum, desetum, paññāpetum

declare and describe, establish, open up,

patthapetum, vivaritum vibhajitum uttānīkātum'ti.

analyze and elucidate the Four Noble Truths.”

Idamavoca Bhagavā.

So, the Blessed One said.

Idam vatvā Sugato utthāyāsanā vihāram pāvisi.

Having said so, the Sublime One rose from His seat and entered His abode.

Tatra kho āyasmā Sāriputto

Then, the Venerable Sāriputta addressed the monks

acira-pakkantassa Bhagavato bhikkhū āmantesi:

soon after the Blessed One had departed, as follows:

Āvuso bhikkhavo'ti.

“Reverend friends.”

Avuso'ti kho te bhikkhū āyasmato Sāriputtassa

paccassosum.

“Your reverence”, the monks replied in assent to the Venerable Sāriputta.

Āyasmā Sāriputto etadavoca:

This the Venerable Sāriputta said:

Tathāgatena āvuso Arahatā Sammā Sambuddhena

“Your reverence, the Tathagata, the Consummate One, the supremely Enlightened One,

Bārānasiyam Isipatane Migadāye

in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam
appativattiyam

set rolling the matchless Wheel of the Dhamma, which cannot be set in motion

samanena vā Brāhmanena vā

by any recluse, Brahmana,

Devena vā Mārena vā Brahmunā vā kenaci vā
lokasmim.

Deva, Mara, Brahma, or by anyone in the world.

Yadidam catunnam ariya–saccānam

That is to say, it was a proclamation of the Four Noble Truths,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing, establishing,

vivaranā vibhajanā uttānīkammam.

opening up, analysing and elucidating them.

Katamesam catunnam?

What are the four?

Dukkhasa ariya–saccassa

It was a proclamation of the Noble Truth of Suffering,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing, establishing,

vivaranā vibhajanā uttānīkammam.

opening up, analysing and elucidating them.

Dukkha–samudayassa ariya–saccassa

.... of the Noble Truth of the Cause of Suffering,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing,
establishing,

vivaranā vibhajanā uttānīkammam.

opening up, analysing and elucidating them.

Dukkha–nirodhassa ariya–saccassa

... of the Noble Truth of the Cessation of Suffering,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing,
establishing,

vivaranā vibhajanā uttānīkammam.

opening up, analysing and elucidating them.

Dukkha–nirodha–gāminī–patipadā ariya–saccassa

... of the Noble Truth of the Path leading to the Cessation of
Suffering,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing,
establishing,

vivaranā vibhajanā uttānīkammam.

opening up, analysing and elucidating them.

Katamañ–cā’vuso dukkham ariya–saccam?

What, your reverence, is the Noble Truth of Suffering?

Jāti’pi dukkhā jarā’pi dukkhā

Birth is suffering; ageing is suffering;

vyādhipi dukkho,

disease is suffering;

maranam’pi dukkham

death is suffering;

soka–parideva dukkha–domanassu pāyāsā dukkhā
sorrow, lamentation, pain, sadness and distress are suffering;
yam’piccham na labhati tam’pi dukkham.

not getting what one desires, that too, is suffering.

Sankhittena pañ’cūpādāna–kkhandhā dukkhā.

In short, the five aggregates of grasping are suffering.

Katamā c’āvuso jāti?

What is birth?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

In whatever beings, of whatever groups of beings,

jāti sañjāti okkanti abhinibbatti

there is their coming to birth, the conception, coming into existence,

khandhānam pātubhāvo āyatanānam patilābho.

the manifestation of the aggregates, the acquisition of the sense bases.

Ayam vuccat’āvuso jāti.

This is called birth.

Katamā c’āvuso jarā?

What is ageing?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

In whatever beings, of whatever groups of beings,

jarā jīranatā khandiccam phāliccam

there is ageing, decrepitude, broken teeth, grey hair, wrinkled skin,

valittacatā āyuno samhāni indriyānam paripāko.

the dwindling of the life span, the decay of the sense faculties.

Ayam vuccat’āvuso jarā.

This is called ageing.

Katamañ–c’āvuso maranam?

What is death?

Yā tesam tesam sattānam tamhā tamhā sattanikāyā,

In whatever beings, of whatever groups of beings,

**cuti, cavanatā, bhedo, antaradhānam, maccu–
maranam,**

there is passing away, dissolution, disappearance. dying,

**kālakiriyā, khandhānam bhedo, kalebarassa
nikkhepo.**

completion of time, dissolution of the aggregates and laying down of the body.

Idam vuccat’āvuso maranam.

This is called death.

Katamo c’āvuso soko?

What is sorrow?

**Yo kho āvuso aññatara–ññatarena vyanena
samannā–gatassa**

Whenever, by any kind of misfortune,

aññatara–ññatarena dukkha-dhammena phutthassa

any one is affected by something of a painful nature and

soko socanā’ socitattam antosoko antoparisoko.

there is sorrow, sorrowing, sorrowfulness, inward sorrow, intense inward sorrow.

Ayam vuccat’āvuso soko.

This is called sorrow.

Katamo c’āvuso paridevo?

What is lamentation?

Yo kho āvuso, aññatara-ññatarena vyasanena samannā-gatassa

Whenever, by any kind of misfortune,
aññatara-ññatarena dukkha-dhammena phutthassa
 any one is affected by something of a painful nature and
ādevo paridevo ādevanā paridevanā

there is the cry, the wail, the crying, the wailing,
ādevitattam paridevitattam.

the state of crying and the state of wailing.

Ayam vuccat'āvuso paridevo.

This is called lamentation.

Katamañ-c'āvuso dukkham?

What is pain?

Yam kho āvuso, kāyikam dukkham, kāyikam asātam

Whatever bodily painful feeling, bodily unpleasant feeling,

kāya-samphassajam dukkham, asātam vedayitam.

painful or unpleasant feelings results from bodily contact.

Idam vuccat'āvuso dukkham.

This is called pain.

Katamañ-c'āvuso domanassam?

What is sadness?

Yam kho āvuso cetasikam dukkham asātam

Whatever mental painful feeling, mental unpleasant feeling,

mano-samphassajam dukkham, asātam vedayitam.

painful or unpleasant feeling results from mental contact.

Idam vuccat'āvuso domanassam.

This is called sadness.

Katamo c'āvuso upāyāso?

What is distress?

**Yo kho āvuso, aññatara-ññatarena vyanena
samannā-gatassa**

Whenever, by any kind of misfortune,

aññatara-ññatarena dukkha-dhammena phutthassa
any one is affected by something of a painful nature and
āyāso upāyāso āyāsittam upāyāsittam.

there is distress, great distress, state of distress, state of great distress.

Ayam vuccat'āvuso upāyāso.

This is called distress.

**Katamañ-c'āvuso yam'piccham na labhati tam'pi
dukkham?**

What is meant by not getting what one desires is suffering?

**Jāti-dhammānam āvuso, sattānam evam icchā
uppajjati:**

In beings subject to birth, monks, this wish arises:

aho! Vata mayam na jātidhammā assāma

‘Oh, that we were not subject to birth,

na ca vata no jāti āgaccheyyā'ti.

that birth might not come to us.’

Na kho panetam icchāya pattabbam.

But this is not to be obtained by wishing.

Idam'pi yampi'ccham na labhati tam'pi dukkham.

So not getting what one desires is suffering.

**Jarā-dhammānam āvuso, sattānam evam icchā
uppajjati:**

In beings subject to ageing, monks, this wish arises:

aho! Vata mayam na jarā Dhammā assāma

‘Oh, that we were not subject to ageing,

na ca vata no jarā āgaccheyyā’ti.

that ageing might not come to us.’

Na kho panetam icchāya pattaḅbam.

But this is not to be obtained by wishing.

Idam’pi yampi’ccham na labhati tam’pi dukkham.

So not getting what one desires is suffering.

**Vyādhī–dhammānam āvuso, sattānam evam icchā
uppajjati:**

In beings subject to disease, monks, this wish arises:

**aho! Vata mayam na vyādhī–dhammā assāma na ca
vata no vyādhī āgaccheyyā’ti.**

‘Oh, that we were not subject to disease, that disease might not
come to us.’

Na kho panetam icchāya pattaḅbam.

But this is not to be obtained by wishing.

Idam’pi yampi’ccham na labhati tam’pi dukkham.

So not getting what one desires is suffering.

**Marana–dhammānam āvuso, sattānam evam icchā
uppajjati:**

In beings subject to death, monks, this wish arises:

aho! Vata mayam na marana–dhammā assāma

‘Oh, that we were not subject to death,

na ca vata no maranam āgaccheyyā’ti.

that death might not come to us.’

Na kho panetam icchāya pattaḅbam.

But this is not to be obtained by wishing.

Idam'pi yampi'ccham na labhati tam'pi dukkham.

So not getting what one desires is suffering.

Soka parideva dukkha domanassu pāyāsa

In beings subject to sorrow, lamentation, pain,

dhammānam āvuso sattānam evam icchā uppajjati:

sadness and distress, monks, this wish arises:

aho! Vata mayam na soka parideva dukkha

‘Oh, that we were not subject to sorrow, lamentation, pain,

domanassu pāyāsa dhammā assāma

sadness and distress,

na ca vata no soka parideva dukkha

and that sorrow, lamentation, pain,

domanassu pāyāsā āgaccheyyun'ti.

sadness and distress might not come to us.’

Na kho panetam icchāya pattabbam.

But this is not to be obtained by wishing.

Idampi yam'piccham na labhati tam'pi dukkham.

So not getting what one desires is suffering.

**Kataman-c'āvuso sankhittena pañcū-pādāna-
kkhandhā dukkhā?**

What, in short, are the five aggregates of grasping that are suffering?

Seyyathīdam:

That is to say:

rūpū-pādāna-kkhandho,

the aggregate of grasping that is form,

vedanū-pādāna-kkhandho,

the aggregate of grasping that is feeling,

saññū-pādāna-kkhandho,

the aggregate of grasping that is perception,

sankhārū-pādāna-kkhandho,

the aggregate of grasping that is mental formations,

viññānū-pādāna-kkhandho.

the aggregate of grasping that is consciousness.

Ime vuccant'āvuso sankhittena pancū-pādāna-kkhandhā dukkhā.

These are, in short, called the five aggregates of grasping that are suffering.

Idam vuccat'āvuso dukkham ariyasaccam.

This is called the Noble Truth of Suffering.

Katamañ-c'āvuso dukkha-samudayam ariyasaccam?

What is the Noble Truth of the Cause of Suffering?

Yā'yam tanhā ponobhavikā

It is that craving which gives rise to rebirth,

nandirāga-sahagatā tatra-tatrā-bhinandinī

accompanied by delight and lust, finding fresh delight now here, now there:

seyyathīdam, kāma-tanhā bhava-tanhā vibhava-tanhā.

that is to say, sensual craving, craving for existence and craving for non-existence.

Idam vuccat'āvuso dukkha-samudayam ariyasaccam.

This is called the Noble Truth of the Cause of Suffering.

Katamañ-c'āvuso dukkha-nirodham ariyasaccam?

What is the Noble Truth of the Cessation of Suffering?

Yo tassāy'eva tanhāya asesā-virāga-nirodho

It is the complete fading away and cessation of this craving,

cāgo patinissaggo mutti anālayo.

it's forsaking and abandonment, liberation from it, detachment from it.

Idam vuccat'āvuso dukkha–nirodham ariyasaccam.

This is called the Noble Truth of the Cessation of Suffering.

Katamañ–c'āvuso dukkha–nirodha–gāminī–patipadā ariyasaccam?

What is the Noble Truth of the Path leading to the Cessation of Suffering?

Ayameva ariyo atthangiko maggo

It is the Noble Eightfold Path,

seyyathīdam:

that is to say:

Sammā Ditthi, Sammā Sankappo,

Right Understanding, Right Thought,

Sammā Vācā, Sammā Kammanto, Sammā Ājīvo,

Right Speech, Right Action, Right Livelihood,

Sammā Vāyāmo, Sammā Sati, Sammā Samādhi.

Right Effort, Right Mindfulness and Right Concentration.

Katamā c'āvuso Sammā Ditthi?

What is Right Understanding?

Yam kho āvuso, dukkhe ñānam, dukkha–samudaye ñānam,

It is the knowledge of suffering, the knowledge of the cause of suffering,

dukkha–nirodhe ñānam,

the knowledge of the cessation of suffering and

dukkha–nirodha–gāminiyā–patipadāya ñānam.

the knowledge of the path leading to the cessation of suffering.

Ayam vuccat'āvuso Sammā Ditthi.

This is called Right Understanding.

Katamo c'āvuso Sammā Sankappo?

What is Right Thought?

**Nekkhamma–sankappo, avyāpāda–sankappo,
avihimsā–sankappo.**

Thought free from lust, thought free from ill-will, thought free from cruelty.

Ayam vuccat'āvuso Sammā Sankappo.

This is called Right Thought.

Katamā c'āvuso Sammā Vācā?

What is Right Speech?

**Musāvādā veramanī, pisunāvācā veramanī,
pharusāvācā veramanī, sampha–ppalāpā veramanī.**
refraining from lying, refraining from slandering,
refraining from harsh speech, refraining from vain talk.

Ayam vuccat'āvuso Sammā Vācā.

This is called Right Speech.

Katamo c'āvuso Sammā Kammanto?

What is Right Action?

Pānātipātā veramanī, adinnādānā veramanī,
Refraining from taking life, refraining from taking what is not
given,
kāmesu micchācārā veramanī.
refraining from sexual misconduct.

Ayam vuccat'āvuso Sammā Kammanto.

This is called Right Action.

Katamo c'āvuso Sammā Ājīvo?

What is Right Livelihood?

Idhāvuso ariyasāvako micchā ājīvam pahāya

Here, monks, a Noble disciple, having abandoned wrong livelihood,

Sammā-ājīvena jīvikam kappeti.

earns his living by Right Livelihood.

Ayam vuccat'āvuso Sammā Ājīvo.

This is called Right Livelihood.

Katamo c'āvuso Sammā Vāyāmo?

What is Right Effort?

Idh'āvuso bhikkhū, anuppan-nānam pāpakānam

Herein a monk arouses zeal

akusalānam dhammānam anuppādāya

to prevent the arising of unarisen evil unwholesome states,

chandam janeti, vāyamati, viriyam ārabhati,

and with determination, he makes effort, arouses energy,

cittam pagganhāti padahati.

exerts his mind and strives.

Uppannānam pāpakānam, akusalānam dhammānam**pahānāya**

He arouses zeal for the abandoning of arisen evil unwholesome states,

chandam janeti, vāyamati, viriyam ārabhati,

and with determination, he makes effort, arouses energy,

cittam pagganhāti padahati.

exerts his mind and strives.

Anuppannānam kusalānam dhammānam uppādāya

He arouses zeal to develop unarisen wholesome states,

chandam janeti, vāyamati, viriyam ārabhati,
and with determination, he makes effort, arouses energy,
cittam pagganhāti padahati.
exerts his mind and strives.

Uppannānam kusalānam dhammānam thitiyā,
He arouses zeal for the continuance, maintaining of arisen
wholesome states,
asammo–sāya, bhiyyo–bhāvāya,
by strengthening, increasing
vepullāya, bhāvanāya pāripūriyā,
and bring them to maturity, development, completion,
chandam janeti, vāyamati, viriyam ārabhati,
and with determination, he makes effort, arouses energy,
cittam pagganhāti padahati.
exerts his mind and strives.

Ayam vuccat'āvuso Sammā Vāyāmo.

This is called Right Effort.

Katamā c'āvuso Sammā Sati?

What is Right Mindfulness?

Idh'āvuso bhikkhū kāye kāyānupassī viharati

Here, monks, a monk abides contemplating body as body,
**ātāpī sampajāno, satimā, vineyya loke abhijjhā–
domanassam.**

ardent, clearly aware and mindful, having put aside hankering
and fretting for the world.

Vedanāsu vedanā–nupassī viharati

He abides contemplating feelings as feelings, ardent, clearly
aware

ātāpī sampajāno, satimā, vineyya loke abhijjhā domanassam.

and mindful, having put aside hankering and fretting for the world.

Citte cittānupassī viharati

He abides contemplating mind as mind, ardent, clearly aware and mindful,

ātāpī sampajāno, satimā, vineyya loke abhijjhā-domanassam.

having put aside hankering and fretting for the world.

Dhammesu dhammānupassī viharati

He abides contemplating mind-objects as mind-objects, ardent,

ātāpī sampajāno, satimā, vineyya loke abhijjhā-domanassam.

clearly aware and mindful, having put aside hankering and fretting for the world.

Ayam vuccat'āvuso Sammā Sati.

This is called Right Mindfulness.

Katamo c'āvuso Sammā Samādhi?

What is Right Concentration?

Idh'āvuso bhikkhū vivicceva kāmehi

Here, a monk, secluded from sensual pleasures,

vivicca akusalehi dhammehi

detached from unwholesome thoughts,

savitakkam, savicāram vivekajam,

enters and abides in the First Jhana, accompanied by applied and sustained thought (initial application and sustained application),

pītisukham, patha majjhānam upasampajja viharati.
with rapture and happiness born of seclusion.

**Vitakka–vicārānam vūpasamā ajjhattam
sampasādanam**

With the stilling of applied and sustained thought,

cetaso ekodi–bhāvam

singleness and unification (of the mind);

avitakkam, avicāram, samādhijam pītisukham

devoid of applied and sustained thought, with rapture and pleasure born of concentration

dutiyaajjhānam upasampajja viharati

he enters and abides in the Second Jhana,

pītiyā ca virāgā upekkhako ca viharati.

filled with rapture, which is inner equanimity.

**Sato ca sampajāno sukkham ca kāyena
patisamvedeti**

And with the fading away of rapture, remaining imperturbable,

yantam ariyā ācikkhanti upekkhako satimā

sukhavihārī’ti

mindful and clearly aware, he experiences in himself the equanimity of which the Noble One say:

tatiyaajjhānam upasampajja viharati.

“Happy is he who dwells with equanimity and mindfulness”,
he enters the Third Jhana.

Sukhassa ca pahānā, dukkhassa ca pahānā,

With the abandoning of pleasure and pain,

pubbe’va somanassa domanassānam atthangamā

and with the previous disappearance of joy and grief;

adukkham asukham, upekkhā sati–pārisuddhim

beyond pleasure and pain, purified by equanimity and mindfulness,

catuttha jjhānam upasampajja viharati.

he enters and remains in the Fourth Jhana.

Ayam vuccat’āvuso Sammā Samādhi.

This is called Right Concentration.

Idam vuccat’āvuso

This is called the Noble Truth of the Path

dukkha–nirodha–gāminī–patipadā ariya–saccam.

leading to the Cessation of Suffering.

Tathāgatena āvuso, Arahatā Sammā Sambuddhena

Your reverence, the Tathagata, the Consummate One, the supremely Enlightened One,

Bārānasiyam Isipatane Migadāye

in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam

appativattiyam set rolling the matchless Wheel of the Dhamma, which cannot set in motion

samanena vā Brāhmanena vā

by any recluse, Brahmana,

Devena vā Mārena vā Brahmunā vā kenaci vā

lokasmim’ti.

Deva, Mara, Brahma, or by anyone in the world.

Yadidam imesam catunnam ariya–saccānam

That is to say, it was a proclamation of the Four Noble Truths,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing, establishing,

vivaranā vibhajanā uttānīkammam’ti.

opening up, analysing and elucidating them.”

Idamavoc'āyasmā Sāriputto

Thus, the Venerable Sāriputta spoke,

attamanā te bhikkhū āyasmato

and the monks, glad at heart,

Sāriputtassa bhāsitam abhinandun'ti.

were delighted in the words of the Venerable Sāriputta.



ĀTĀNĀTIYA SUTTA

The Ātānātiya Discourse

1. Evam me sutam:

Thus, I have heard:

**ekam samayam Bhagavā Rājagahe viharati
Gijjhakūte pabbate.**

at one time the Blessed One was dwelling near Rājagaha
on the Vultures' Peak mountain.

Atha kho Cattāro Mahārājā,

Then the Four Great Kings,

**mahatiyā ca yakkha senāya, mahatiyā ca
gandhabba senāya,**

with a great army of yakkhas, with a great army of
gandhabbas,

**mahatiyā ca kumbhanda senāya, mahatiyā ca
nāga senāya,**

with a great army of kumbhandas, with a great army of
nagas,

**catuddisam rakkham thapetvā, catuddisam
gumbam thapetvā,**

having set up a protection over the four quarters,

having set serried troops at the four directions,

**catuddisam ovaranam thapetvā, abhikkantāya
rattiyā,**

having set up a barricade at the four directions, at the end
of the night,

**abhikkantavannā kevalakappam Gijjhakūtam
obhāsetvā,**

having lit up the whole of Vultures' Peak with their surpassing beauty,

**yena Bhagavā tenupasamkamimsu,
upasamkamitvā**

approached the Blessed One, and after approaching

**Bhagavantam abhivādetvā, ekamantam
nisīdimsu.**

and worshipping the Blessed One, they sat down on one side.

2. **Te pi kho yakkhā,**

Then of those yakkhas,

**appekacce Bhagavantam abhivādetvā
ekamantam nisīdimsu.**

some, after worshipping the Blessed One, sat down on one side.

Appekacce Bhagavatā saddhim sammodimsu,

Some exchanged greetings with the Blessed One,

**sammodañīyam katham sārāñīyam vītisāretvā,
ekamantam nisīdimsu.**

and after exchanging polite and courteous greetings, sat down on one side.

**Appekacce yena Bhagavā tenañjalim panāmetvā,
ekamantam nisīdimsu.**

Some, after raising their hands in respectful salutation to the Blessed One, sat down on one side.

Appekacce nāmagottam sāvetvā, ekamantam nisīdimsu.

Some, after announcing their name and family, sat down on one side.

Appekacce tunhī bhūtā ekamantam nisīdimsu.

Some, while keeping silent, sat down on one side.

Ekamantam nisinno kho Vessavano Mahārājā Bhagavantam etadavoca:

Then, while sitting on one side, the Great King Vessavana said this to the Blessed One:

3. **Santi hi bhante ulārā yakkhā Bhagavato appasannā,**

“There are, Venerable Sir, some high ranking yakkhas who are not pleased with the Blessed One,

santi hi bhante ulārā yakkhā Bhagavato pasannā,

there are, Venerable Sir, some high ranking yakkhas who are pleased with the Blessed One,

santi hi bhante majjhimā yakkhā Bhagavato appasannā,

there are, Venerable Sir, some middle ranking yakkhas who are not pleased with the Blessed One,

santi hi bhante majjhimā yakkhā Bhagavato pasannā,

there are, Venerable Sir, some middle ranking yakkhas who are pleased with the Blessed One,

santi hi bhante nīcā yakkhā Bhagavato appasannā,

there are, Venerable Sir, some low ranking yakkhas who are not pleased with the Blessed One,

santi hi bhante nīcā yakkhā Bhagavato pasannā.

there are, Venerable Sir, some low ranking yakkhas who are pleased with the Blessed One.

4. Yebhuyyena kho pana bhante yakkhā appasannā yeva Bhagavato.

But, Venerable Sir, almost all of the yakkhas are not pleased with the Blessed One.

Tam kissa hetu?

What is the reason for that?

Bhagavā hi bhante pānātipātā veramaniyā Dhammam deseti,

Because, Venerable Sir, the Blessed One preaches the Dhamma of refraining from killing living creatures,

adinnādānā veramaniyā Dhammam deseti,

preaches the Dhamma of refraining from taking what has not been given,

kāmesu micchācārā veramaniyā Dhammam deseti,

preaches the Dhamma of refraining from sexual misconduct,

musāvādā veramaniyā Dhammam deseti,

preaches the Dhamma of refraining from false speech,

surāmeraya majja pamādatthānā veramaniyā Dhammam deseti.

preaches the Dhamma of refraining from liquor, wines, or intoxicants which cause heedlessness.

5. Yebhuyyena kho pana bhante yakkhā appati viratā yeva pānātipātā,

But, Venerable Sir, almost all of the yakkhas do not refrain from killing living creatures,

appati viratā adinnādānā,

do not refrain from taking what has not been given,

appati viratā kāmesu micchācārā,

do not refrain from sexual misconduct,

appati viratā musāvādā,

do not refrain from false speech,

appati viratā surāmeraya majja pamādatthānā.

do not refrain from liquors, wines, or intoxicants which cause heedlessness.

Tesam tam hoti appiyam amanāpam.

To them that is neither dear nor appealing.

6. Santi hi bhante Bhagavato sāvakā araññe,

There are, Venerable Sir, disciples of the Blessed One in the wilderness,

vana patthāni pantāni senāsanāni patisevanti,

who are practising in remote jungle dwelling places,

appasaddāni, appa nigghosāni, vijana-vātāni,

where there is little sound, little noise, which have a lonely atmosphere,

manussa rāhaseyyakāni, patisallāna sārubbāni.

lying hidden away from men, which are suitable for seclusion.

Tattha santi ulārā yakkhā nivāsino

And there are high ranking yakkhas settled there

ye imasmim Bhagavato pāvacane appasannā.

who are not pleased with the words of the Blessed One.

7. Tesam pasādāya ugganhātu bhante Bhagavā

‘Ātānātiyam’ rakkham,

To please them, Venerable Sir, may the Blessed One allow this ‘Ātānātiya’ protection,

**bhikkhūnam, bhikkhunīnam, upāsakānam,
upāsikānam,**

for the monks', nuns', laymen's, and laywomen's

guttiyā, rakkhāya, avihimsāya, phāsu–vihārāyāti.

guard, protection, freedom from harm, and comfortable living.”

8. Adhivāsesi Bhagavā tunhī bhāvena.

The Blessed One by keeping silent gave consent.

**Atha kho Vessavano Mahārājā Bhagavato
adhivāsanam veditvā**

Then the Great King Vessavana having understood the
Blessed One's consent

**tāyam velāyam imam 'Ātānātiyam' rakkhām
abhāsi:**

on that occasion recited this 'Ātānātiya' protection:

**9. Vipassissa namatthu — Cakkhu mantassa
sirīmato,**

“May you revere Vipassī — the glorious Visionary,

Sikhissapi namatthu — Sabba bhūtānu kampino,

may you revere Sikhī — who has pity on all beings,

**Vessabhussa namatthu — Nahātakassa
tapassino,**

may you revere Vessabhū — the austere one, cleansed (of
corruptions),

**Namatthu Kakusandhassa — Mārasenā
pamaddino,**

may you revere Kakusandha — who has crushed Mara's
army,

**Konāgamanassa namatthu — Brāhmanassa
vusīmato,**

may you revere Konāgamana — the accomplished
brahmin,

**Kassapassa namatthu — Vippamuttassa
sabbadhi.**

may you revere Kassapa — who is free in every respect.

**Angīrasassa namatthu — Sakya puttassa
sirīmato,**

May you revere Angīrasa — the glorious son of the
Sakyans,

**Yo imam Dhamma madesesi — Sabbadukkhā
panūdanam.**

he who preached this Dhamma — which is the dispelling
of all suffering.

**10. Ye cāpi nibbutā loke — Yathā bhūtam
vipassisum,**

Those who are emancipated in the world — who have
insight (*into things*) as they are,

Te janā apisunā — Mahantā vītasāradā,

those people free from malicious speech — who are great
and fully mature,

**Hitam deva manussānam — Yam namassanti
Gotamam,**

they will revere that Gotama who is of benefit to gods and
men,

**Vijjācarana sampannam — Mahantam
vītasāradam.**

who has understanding and good conduct — who is great
and fully mature.

11. **Yato uggacchatī suriyo — Ādicco mandalī mahā,**
 From where the sun comes up — the son of Aditi, the
 great circle,
Yassa cuggaccha mānassa — Samvarīpi
nirujjhati, while that one is coming up — the darkness of
 night comes to an end,
Yassa cuggate suriye — Divasoti pavuccati,
 and after the sun has come up — it is said to be the
 daytime,
Rahadopi tattha gambhīro — Samuddo
saritodako,
 there is a deep lake in that place — an ocean where the
 waters have flowed,
Evam nam tattha jānanti — Samuddo saritodako,
 Thus, in that place they know there is — an ocean where
 the waters have flowed,
Ito sā Purimā disā — Iti nam ācikkhatī jano.
 from here that is the Easterly direction — so the people
 declare.
Yam disam abhipāleti — Mahārājā yasassiso,
 That direction is watched over — by a resplendent Great
 King,
Gandhabbānam āhipati — Dhatarattho iti nāma
so.
 he is the Master of the gandhabbas — Dhatarattha, such is
 his name.
Ramatī nacca gītehi — Gandhabbehi purakkhato,
 He delights in song and dance — he is honoured by
 gandhabbas,

Puttāpi tassa bahavo — Ekanāmāti me sutam,

he also has a great many sons — all of one name, so I have heard,

Asītim dasa eko ca — Indanāmā mahabbalā,

they are eighty and ten and one — Inda by name, ones of great strength,

Te cāpi Buddham disvāna — Buddham ādicca bandhunam,

they, having seen the Awakened One — the Buddha, Kinsman of the sun,

Dūratova namassanti — Mahantam vītasāradam:

from afar, do reverence him — who is great and fully mature:

Namo te purisājañña! — Namō te purisuttama!

‘Reverence to you, Excellent one! — Reverence to you, Supreme one!’

12. Kusalena samekkhasi, amanussāpi tam vandanti,

You have looked on us with goodness, the non-human beings worship you,

sutam netam abhinhaso, tasmā evam vademase:

we have heard this repeatedly, therefore we should speak like this:

Jinam vandatha Gotamam, Jinam vandāma Gotamam,

‘You should worship the victor Gotama, we should worship the victor Gotama,

vijjācarana sampannam, Buddham vandāma Gotamam!

who has understanding and good conduct, we should worship the Buddha Gotama!’

13. **Yena petā pavuccanti — Pisunā pitthimamsikā,**

There, they say (*go*) the Petas — who speak maliciously,
backbiters,

Pānātipātino luddā — Corā nekatikā janā,

killers of creatures, hunters — thieves, and fraudulent
people,

Ito sā Dakkhinā disā — Iti nam ācikkhatī jano.

from here that is the Southerly direction — so the people
declare.

Yam disam abhipāleti — Mahārājā yasassiso,

That direction is watched over — by a resplendent Great
King,

Kumbhandānam ādhipati — Virūlho iti nāma so.

he is the Master of the kumbhandhas — Virūlha, such is his
name.

Ramatī nacca gītehi — Kumbhandehi purakkhato,

He delights in song and dance — he is honoured by
kumbhandhas,

Puttāpi tassa bahavo — Ekanāmāti me sutam,

he also has a great many sons — all of one name, so I have
heard,

Asītim dasa eko ca — Indanāmā mahabbalā,

they are eighty and ten and one — Inda by name, ones of
great strength,

Te cāpi Buddham disvāna — Buddham ādicca bandhunam,

they, having seen the Awakened One — the Buddha,
Kinsman of the sun,

Dūratova namassanti — Mahantam vītasāradam:

from afar, do reverence him — who is great and fully mature:

Namo te purisājañña! — Namō te purisuttama!

‘Reverence to you, Excellent one! — Reverence to you, Supreme one!’

14. Kusalena samekkhasi, amanussāpi tam vandanti,

You have looked on us with goodness, the non-human beings worship you,

sutam netam abhinhaso, tasmā evam vademase:

we have heard this repeatedly, therefore we should speak like this:

Jinam vandatha Gotamam, Jinam vandāma Gotamam,

‘You should worship the victor Gotama, we should worship the victor Gotama,

vijjācarana sampannam, Buddham vandāma Gotamam!

who has understanding and good conduct, we should worship the Buddha Gotama!’

15. Yattha coggacchati suriyo — Ādicco mandalī mahā,

That place where the sun goes down — the son of Aditi, the great circle,

Yassa coggaccha mānassa — Divasopi nirujjhati,

while that one is going down — the light of day comes to an end,

Yassa coggate suriye — Samvarīti pavuccati,

and after the sun has gone down — it is said to be night-time,

Rahadopi tattha gambhīro — Samuddo saritodako,

there is a deep lake in that place — an ocean where the waters have flowed,

Evam nam tattha jānanti — Samuddo saritodako,

Thus, in that place they know there is — an ocean where the waters have flowed,

Ito sā Pacchimā disā — Iti nam ācikkhatī jano.

from here that is the Westerly direction — so the people declare.

Yam disam abhipāleti — Mahārājā yasassiso,

That direction is watched over — by a resplendent Great King,

Nāgānam āhipati — Virūpakkho iti nāma so.

he is the Master of the nagas — Virūpakkha, such is his name.

Ramatī nacca gītehi — Nāgehi purakkhato,

He delights in song and dance — he is honoured by nagas,

Puttāpi tassa bahavo — Ekanāmāti me sutam,

he also has a great many sons — all of one name, so I have heard,

Asītim dasa eko ca — Indanāmā mahabbalā,

they are eighty and ten and one — Inda by name, ones of great strength,

Te cāpi Buddham disvāna — Buddham ādicca bandhunam,

they, having seen the Awakened One — the Buddha, Kinsman of the sun,

Dūratova namassanti — Mahantam vītasāradam:

from afar, do reverence him — who is great and fully mature:

Namo te purisājañña! — Namō te purisuttama!

‘Reverence to you, Excellent one! — Reverence to you, Supreme one!’

16. Kusalena samekkhasi, amanussāpi tam vandanti,

You have looked on us with goodness, the non-human beings worship you,

sutam netam abhinhaso, tasmā evam vademase:

we have heard this repeatedly, therefore we should speak like this:

Jinam vandatha Gotamam, Jinam vandāma Gotamam,

‘You should worship the victor Gotama, we should worship the victor Gotama,

vijācarana sampannam, Buddham vandāma Gotamam!

who has understanding and good conduct, we should worship the Buddha Gotama!’

17. Yena Uttarakurū rammā — Mahāmeru sudassano,

Where delightful Uttarakuru is — and the good looking Mount Meru,

Manussā tattha jāyanti — Amamā apariggahā.

the men who are born in that place — are unselfish, without possessions.

Na te bījam pavapanti — Na pi nīyanti nangalā,

They do not sow the seed — and nor are there ploughs led along,

Akattha pākimam sālim — Paribhuñjanti mānūsā,

the rice that men enjoy the use of there matures in untilled ground,

Akanam athusam suddham — Sugandham tandulapphalam,

without husk powder or chaff, pure — sweet smelling grains of the finest rice,

Tundikīre pacitvāna — Tato bhuñjanti bhojanam.

having cooked it on hot rocks (*without smoke*) — they then enjoy their food.

18. Gāvim ekakhuram katvā — Anuyanti disodisam,

Having made their cows solid-hooved — they go about from place to place,

Pasum ekakhuram katvā — Anuyanti disodisam,

having made their kine solid-hooved — they go about from place to place,

Itthi vāhanam katvā — Anuyanti disodisam,

having made women their vehicle — they go about from place to place,

Purisa vāhanam katvā — Anuyanti disodisam,

having made men their vehicle — they go about from place to place,

Kumāri vāhanam katvā — Anuyanti disodisam,

having made girls their vehicle — they go about from place to place,

Kumāra vāhanam katvā — Anuyanti disodisam.

having made boys their vehicle — they go about from place to place.

Te yāne abhirūhitvā

Having mounted their (*various*) carriages,

sabbā disā anupariyanti, pacārā tassa rājino.

the messengers of that King go around in all directions.

19. Hatthi yānam assa yānam — Dibbam yānam upatthitam.

Being furnished with elephant and horse - and divine-carriages.

Pāsādā sivikā ceva — Mahārājassa yasassino,

And for that Great and resplendent King there are palaces and palanquins,

Tassa ca nagarā ahū — Antalikkhe sumāpitā:

and there are cities for him also — that are well built in the heavens (*called*):

Ātānātā, Kusinātā, Para kusinātā, Nātapuriyā, Parakusita nātā.

Ātānātā, Kusinātā, Parakusinātā, Nātapuriyā, Parakusitanātā.

Uttarena Kapīvanto, Janogham–aparena ca,

To the North is Kapīvanta, and on the other side is Janogha,

Navanavatiyo, Ambara ambaravatiyo,**Ālakamandā nāma rājadhāni.**

Navanavatiya, Ambara-ambaravatiya, and the king's capital named Ālakamandā.

Kuverassa kho pana mārissa Mahārājassa Visānā nāma rājadhāni,

The Great King Kuvera's capital, dear Sir, is named Visānā,

tasmā Kuvero Mahārājā Vessavanoti pavuccati.
therefore, is the Great King also called Vessavana.

20. Paccesanto pakāśenti: Tatolā, Tattalā, Tatotalā,

These each individually inform (the King): Tatolā, Tattalā, Tatotalā,

Ojasi, Tejasi, Tatojasi, Sūro, Rājā, Arittho, Nemi.

Ojasi, Tejasi, Tatojasi, Sūra, Rājā, Arittha, Nemi.

Rahadopi tattha Dharanī nāma,

There is a lake in that place also, named Dharanī,

yato meghā pavassanti, vassā yato patāyanti.

and from there the clouds rain down, from there the rains spread.

Sabhāpi tattha Bhagalavatī nāma yattha yakkhā payirupāsanti.

There also is the public hall named Bhagalavatī where the yakkhas assemble.

21. Tattha nicca phalā rukkhā — Nānā dvija ganā yutā,

There the trees are always in fruit — and have a crowd of birds of diverse kinds,

Mayura koñcābhirudā — Kokilābhi hi vaggubhi,

resounding with peacocks and hens — and also with the lovely cuckoos,

Jīvam jīvaka saddettha — Atho otthava cittakā,

there is the pheasant who calls out “live on!” — and the bird who calls out “lift up your minds!”,

Kukutthakā kulīrakā — Vane pokkhara-sātakā,

there are the jungle fowl, and golden cocks — and in the wood the lotus crane,

Suka sālika saddettha — Danda mānavakāni ca,
there are the sounds of parrot and mynah — and birds who
have young mens' faces,

Sobhati sabbakālam sā — Kuvera nalinī sadā,
and Kuvera's lotus pond is ever attractive, all of the time,

Ito sā Uttarā disā — Iti nam ācikkhatī jano.

from here that is the Northerly direction — so the people
declare.

Yam disam abhipāleti — Mahārājā yasassiso,

That direction is watched over — by a resplendent Great
King,

Yakkhānam ādhipati — Kuvero iti nāma so.

he is the Master of the yakkhas — Kuvera, such is his
name.

Ramatī nacca gītehi — Yakkhehi purakkhato,

He delights in song and dance — he is honoured by
yakkhas,

Puttāpi tassa bahavo — Ekanāmāti me sutam,

he also has a great many sons — all of one name, so I have
heard,

Asītim dasa eko ca — Indanāmā mahabbalā,

they are eighty and ten and one — Inda by name, ones of
great strength,

**Te cāpi Buddham disvāna — Buddham ādicca
bandhunam,**

they, having seen the Awakened One — the Buddha,
Kinsman of the sun,

Dūratova namassanti — Mahantam vīta sāradam:

from afar, do reverence him — who is great and fully
mature:

Namo te purisājañña! — Namō te purisuttama!

‘Reverence to you, Excellent one! — Reverence to you, Supreme one!’

22. **Kusalena samekkhasi, amanussāpi tam vandanti,**
You have looked on us with goodness, the non-human beings worship you,

sutam netam abhinhaso, tasmā evam vademase:

we have heard this repeatedly, therefore we should speak like this:

**Jinam vandatha Gotamam Jinam vandāma
Gotamam,**

‘You should worship the victor Gotama, we should worship the victor Gotama,

**vijācarana sampannam, Buddham vandāma
Gotamam! ti**

who has understanding and good conduct, we should worship the Buddha Gotama!’

23. **Ayam kho sā mārīsa ‘Ātānātiya’ rakkhā,**

This, dear Sir, is the ‘Ātānātiya’ protection,

**bhikkhūnam, bhikkhunīnam, upāsakānam,
upāsikānam,**

for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā, rakkhāya, avihimsāya, phāsu–vihārāyāti.

guard, protection, freedom from harm, and comfortable living.

24. **Yassa kassaci mārīsa, bhikkhussa vā
bhikkhuniyā vā**

Whoever, dear Sir, be they monk or nun

**upāsakassa vā upāsikāya vā, ayam ‘Ātānātiya’
rakkhā suggahitā,**

or layman or laywoman, learns this ‘Ātānātiya’ protection well,

**bhavissati samattā pariyāputā, tañce amanusso
and will master it in its entirety, then if a non-human being
yakkho vā yakkhinī vā yakkha potako vā**

be they male yakkha or female yakkha or yakkha boy

yakkha potikā vā yakkha mahāmatto vā

or yakkha girl or yakkha minister

yakkha pārisajjo vā yakkha pacāro vā

or yakkha councillor or yakkha messenger

**gandhabbo vā gandhabbī vā gandhabba potako
vā**

or male gandhabba or female gandhabba or gandhabba boy

gandhabba potikā vā gandhabba mahāmatto vā

or gandhabba girl or gandhabba minister

gandhabba pārisajjo vā gandhabba pacāro vā

or gandhabba councillor or gandhabba messenger

**kumbhando vā kumbhandī vā kumbhanda
potako vā**

or male kumbhanda or female kumbhanda or kumbhanda boy

kumbhanda potikā vā kumbhanda mahāmatto vā

or kumbhanda girl or kumbhanda minister

kumbhanda pārisajjo vā kumbhanda pacāro vā

or kumbhanda councillor or kumbhanda messenger

nāgo vā nāginī vā nāga potako vā

or male naga or female naga or naga boy

nāga potikā vā nāga mahāmatto vā

or naga girl or naga minister

nāga pārisajjo vā nāga pacāro vā –

or naga councillor or naga messenger -

paduttha citto gacchantam vā anugaccheyya,

thitam vā upatittheyya,

with a wicked mind come near while they are going, or stand near while they are standing,

nisinnam vā upanisīdeyya, nipannam vā

upanipajjeyya.

or sit near while they are sitting, or lie near while they are lying,

Na me so mārisa amanusso labheyya

then that non-human being, dear Sir, would not receive

gāmesu vā nigamesu vā sakkāram vā garukāram

vā.

in my villages and towns, honour or respect.

25. **Na me so mārisa amanusso labheyya**

That non-human being, dear Sir, would not receive

Ālakamandāya rājadhāniyā vatthum vā vāsam vā.

in my royal city Ālakamandā, ground or dwelling.

Na me so mārisa amanusso labheyya

That non-human being, dear Sir, would not be able

yakkhānam samitim gantum.

to go to the gathering of the yakkhas.

Apissunam mārisa amanussā

Further, dear Sir, non-human beings

anavayhampi nam kareyyum avivayham.

would not give or take him in marriage.

Apissunam mārīsa amanussā

Further, dear Sir, non-human beings

attāhipi paripunnāhi paribhāsāhi paribhāseyyum.

would abuse him with very personal abuse.

Apissunam mārīsa amanussā

Further, dear Sir, non-human beings

rittam pi pattam sīse nikkujjeyyum.

would drop an empty bowl over his head.

Apissunam mārīsa amanussā

Further, dear Sir, non-human beings

sattadhāpissa muddham phāleyyum.

would split his head into seven pieces.

26. **Santi hi mārīsa amanussā candā, ruddā, rabhasā,**

There are non-human beings, dear Sir, who are fierce, cruel, and violent,

te neva Mahārājānam ādiyanti,

they do not take notice of the Great Kings,

na Mahārājānam purisakānam ādiyanti,

they do not take notice of the Great Kings' men,

na Mahārājānam purisakānam purisakānam

ādiyanti,

they do not take notice of the Great Kings' mens' men,

te kho te mārīsa amanussā Mahārājānam

avaruddhā nāma vuccanti.

and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

27. **Seyyathāpi mārīsa rañño Māgadhasa vijite corā,**

Just as, dear Sir, there are thieves in the King of Māgadha's realm,

te neva rañño Māgadhassa ādiyanti,

who do not take notice of the King of Māgadha,

na rañño Māgadhassa purisakānam ādiyanti,

who do not take notice of the King of Māgadha's men,

**na rañño Māgadhassa purisakānam purisakānam
ādiyanti,**

who do not take notice of the King of Māgadha's mens' men,

te kho te mārīsa mahācorā,

and those great thieves, dear Sir,

rañño Māgadhassa avaruddhā nāma vuccanti.

are said to be in revolt against the King of Māgadha.

**28. Evameva kho mārīsa santi hi amanussā candā,
ruddā, rabhasā,**

Even so, dear Sir, there are non-human beings who are fierce, cruel, and violent,

te neva Mahārājānam ādiyanti,

they do not take notice of the Great Kings,

na Mahārājānam purisakānam ādiyanti,

they do not take notice of the Great Kings' men,

**na Mahārājānam purisakānam purisakānam
ādiyanti,**

they do not take notice of the Great Kings' mens' men,

**te kho te mārīsa amanussā Mahārājānam
avaruddhā nāma vuccanti.**

and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

29. Yo hi koci mārīsa amanusso –

Now, dear Sir, whatever non-human beings -

yakkho vā yakkhinī vā yakkha potako vā

be they male yakkha or female yakkha or yakkha boy

yakkha potikā vā yakkha mahāmatto vā

or yakkha girl or yakkha minister

yakkha pārisajjo vā yakkha pacāro vā

or yakkha councillor or yakkha messenger

gandhabbo vā gandhabbī vā gandhabba potako vā

or male gandhabba or female gandhabba or gandhabba boy

gandhabba potikā vā gandhabba mahāmatto vā

or gandhabba girl or gandhabba minister

gandhabba pārisajjo vā gandhabba pacāro vā

or gandhabba councillor or gandhabba messenger

kumbhando vā kumbhandī vā kumbhanda potako vā

or male kumbhanda or female kumbhanda or kumbhanda boy

kumbhanda potikā vā kumbhanda mahāmatto vā

or kumbhanda girl or kumbhanda minister

kumbhanda pārisajjo vā kumbhanda pacāro vā

or kumbhanda councillor or kumbhanda messenger

nāgo vā nāginī vā nāgapotako vā

or male naga or female naga or naga boy

nāga potikā vā nāga mahāmatto vā

or naga girl or naga minister

nāga pārisajjo vā nāga pacāro vā –

or naga councillor or naga messenger -

**paduttha citto bhikkhum vā bhikkhunim vā
upāsakam vā upāsikam vā,**

with a wicked mind should come near a monk or a nun or a
layman or a laywoman

**gacchantam vā anugaccheyya, thitam vā
upatittheyya,**

while they are going, or stand near while they are standing,
**nisinnam vā upanisīdeyya, nipannam vā
upanipajjeyya.**

or sit near while they are sitting, or lie near while they are
lying,

imesam yakkhānam mahāyakkhānam

then to these yakkhas, great yakkhas,

senāpatīnam mahāsenā patīnam,

generals, great generals,

ujjhāpetabbam, vikkanditabbam, viravitabbam:

one should call out, one should shout out, one should cry
out:

Ayam yakkho ganhāti, ayam yakkho āvisati,

‘This yakkha has seized me, this yakkha has grabbed me,

ayam yakkho hetheti, ayam yakkho vihetheti,

this yakkha annoys me, this yakkha harasses me,

ayam yakkho himsati, ayam yakkho vihimsati,

this yakkha hurts me, this yakkha injures me,

ayam yakkho na muñcatī ti.

this yakkha will not release me.’

30. **Katamesam yakkhānam, mahāyakkhānam,**

To which yakkhas, great yakkhas,

senāpatīnam mahāsenā patīnam?

generals and great generals?

31. Indo, Somo, Varuno ca — Bhāradvājo, Pajāpatī,

Inda, Soma, and Varuna — Bhāradvāja, Pajāpatī,

**Candano, Kāma settho ca — Kinnu ghandu,
Nighandu ca,**

Candana, and Kāma settha — Kinnu ghandu, and
Nighandu,

Panādo, Opamañño ca — Devasūto ca Mātālī.

Panāda, and Opamañña — and Mātali, the gods' charioteer.

Cittaseno ca gandhabbo — Nalo rājā Janesabho,

The gandhabbas Citta and Sena — the kings Nala and
Janesabha,

Sātāgiro, Hemavato — Punnako, Karatiyo, Gulo,

Sātāgira, Hemavata — Punnaka, Karatiya, Gula,

Sīvako, Mucalindo ca — Vessāmitto,

Yugandharo,

Sīvaka, and Mucalinda — Vessāmitta, Yugandhara,

Gopālo, Suppagedho ca — Hirinettī ca Mandiyo,

Gopāla, and Suppagedha — Hirinetti, and Mandiya,

Pañcālacando Ālavako — Pajjuno Sumano

Sumukho Dadhīmukho,

Pañcālacanda Ālavaka — Pajjuna, Sumana, Sumukha,

Dadhīmukha, Mani, Māni, Caro, Dīgho — Atho

Serissako saha

Mani, Māni, Cara, Dīgha — together with Serissaka -

imesam yakkhānam mahāyakkhānam,

then to these yakkhas, great yakkhas,

senāpatīnam mahāsenā patīnam,

generals and great generals,

ujjhāpetabbam, vikkanditabbam, viravitabbam:

one should call out, one should shout out, one should cry out:

Ayam yakkho ganhāti, ayam yakkho āvisati,

‘This yakkha has seized me, this yakkha has grabbed me,

ayam yakkho hetheti, ayam yakkho vihetheti,

this yakkha annoys me, this yakkha harasses me,

ayam yakkho himsati, ayam yakkho vihimsati,

this yakkha hurts me, this yakkha injures me,

ayam yakkho na muñcatī ti.

this yakkha will not release me.’

32. Ayam kho sā mārīsa ‘Ātānātiya’ rakkhā,

This, dear Sir, is the ‘Ātānātiya’ protection,

bhikkhūnam, bhikkhunīnam, upāsakānam,

upāsikānam,

for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā, rakkhāya, avihimsāya, phāsu–vihārāyāti.

guard, protection, freedom from harm, and comfortable living.

33. Handa ca dāni mayam mārīsa gacchāma,

And now, dear Sir, we shall go,

bahukiccā mayam bahukaranīyā ti.

as we have many duties, and there is much which ought to be done.”

Yassa dāni tumhe Mahārājāno kālam maññathā ti.

“Now is the time for whatever you Great Kings are thinking.”

34. Atha kho Cattāro Mahārājā utthāyāsanā Bhagavantam

Then the Four Great Kings rose from their seats and after **abhivādetvā padakkhinam katvā, tatthevantara dhāyimsu.**

worshipping and circumbulating the Blessed One, vanished right there.

35. Te pi kho yakkhā utthāyāsanā appekacce Bhagavantam

Then some yakkhas rose from their seats and after **abhivādetvā padakkhinam katvā, tatthevantara dhāyimsu.**

worshipping and circumbulating the Blessed One, vanished right there.

Appekacce Bhagavatā saddhim sammodimsu, sammodanīyam

Some exchanged greetings with the Blessed One, and after **katham sārānīyam vītisāretvā tatthevantara dhāyimsu.**

exchanging polite and courteous greetings, vanished right there.

Appekacce yena Bhagavā tenañjalim

Some, after raising their hands in respectful salutation

panāmetvā tatthevantara dhāyimsu.

to the Blessed One, vanished right there.

**Appekacce nāmagottam sāvetvā tatthevantara
dhāyimsu.**

Some, after announcing their name and family vanished
right there.

**Appekacce tunhī bhūtā tatthevantara dhāyimsū
ti.**

And some, while keeping silent, vanished right there.



ĀTĀNĀTIYA PART 2

1. Atha kho Bhagavā tassā rattiyā accayena bhikkhū āmantesi:

Then the Blessed One when that night had passed addressed the monks, saying:

Imam bhikkhave rattim Cattāro Mahārājā,

“This night, monks, the Four Great Kings,

mahatiyā ca yakkha senāya, mahatiyā ca gandhabba senāya,

with a great army of yakkhas, with a great army of gandhabbas,

mahatiyā ca kumbhanda senāya, mahatiyā ca nāga senāya,

with a great army of kumbhandas, with a great army of nagas,

catuddisam rakkham thapetvā, catuddisam gumbam thapetvā,

having set up a protection over the four quarters, having set serried troops at the four directions,

catuddisam ovaranam thapetvā, abhikkantāya rattiyā, having set up a barricade at the four directions, at the end of the night,

abhikkantavannā kevalakappam Gijjhakūtam obhāsetvā,

having lit up the whole of Vultures’ Peak with their surpassing beauty,

yenāham tenupasamkamimsu, upasamkamitvā

approached Me, and after approaching

mam abhivādetvā, ekamantam nisīdimsu.

and worshipping Me, they sat down on one side.

2. **Te pi kho, bhikkhave, yakkhā,**

Then of those yakkhas, monks,

appekacce mam abhivādetvā ekamantam

nisīdimsu.

some, after worshipping Me, sat down on one side.

Appekacce mama saddhim sammodimsu,

Some exchanged greetings with Me,

sammodanīyam katham sārānīyam vītisāretvā,

ekamantam nisīdimsu.

and after exchanging polite and courteous greetings, sat down on one side.

Appekacce yenāham tenañjalim panāmetvā,

ekamantam nisīdimsu. Some, after raising their hands

in respectful salutation to me, sat down on one side.

Appekacce nāmagottam sāvetvā, ekamantam

nisīdimsu.

Some, after announcing their name and family, sat down on one side.

Appekacce tunhī bhūtā ekamantam nisīdimsu.

Some, while keeping silent, sat down on one side.

Ekamantam nisinno kho bhikkhave Vessavano

Mahārājā mam etadavoca:

Then, while sitting on one side, monks, the Great King Vessavana said this to Me:

3. **Santi hi bhante ulārā yakkhā Bhagavato appasannā,**

‘There are, Venerable Sir, some high ranking yakkhas who are not pleased with the Blessed One,

santi hi bhante ulārā yakkhā Bhagavato pasannā,

there are, Venerable Sir, some high ranking yakkhas who are pleased with the Blessed One,

santi hi bhante majjhimā yakkhā Bhagavato appasannā,

there are, Venerable Sir, some middle ranking yakkhas who are not pleased with the Blessed One,

santi hi bhante majjhimā yakkhā Bhagavato pasannā,

there are, Venerable Sir, some middle ranking yakkhas who are pleased with the Blessed One,

santi hi bhante nīcā yakkhā Bhagavato appasannā,

there are, Venerable Sir, some low ranking yakkhas who are not pleased with the Blessed One,

santi hi bhante nīcā yakkhā Bhagavato pasannā.

there are, Venerable Sir, some low ranking yakkhas who are pleased with the Blessed One.

4. **Yebhuyyena kho pana bhante yakkhā appasannā yeva Bhagavato.**

But, Venerable Sir, almost all of the yakkhas are not pleased with the Blessed One.

Tam kissa hetu?

What is the reason for that?

**Bhagavā hi bhante pānātipātā veramaniyā
Dhammam deseti,**

Because, Venerable Sir, the Blessed One preaches the Dhamma of refraining from killing living creatures,

adinnādānā veramaniyā Dhammam deseti,

preaches the Dhamma of refraining from taking what has not been given,

**kāmesu micchācārā veramaniyā Dhammam
deseti,**

preaches the Dhamma of refraining from sexual misconduct,

musāvādā veramaniyā Dhammam deseti,

preaches the Dhamma of refraining from false speech,

**surāmeraya majja pamādatthānā veramaniyā
Dham–mam deseti.**

preaches the Dhamma of refraining from liquor, wines, or intoxicants which cause heedlessness.

**5. Yebhuyyena kho pana bhante yakkhā appati viratā
yeva pānātipātā,**

But, Venerable Sir, almost all of the yakkhas do not refrain from killing living creatures,

appati viratā adinnādānā,

do not refrain from taking what has not been given,

appati viratā kāmesu micchācārā,

do not refrain from sexual misconduct,

appati viratā musāvādā,

do not refrain from false speech,

appati viratā surāmeraya majja pamādatthānā.

do not refrain from liquors, wines, or intoxicants which cause heedlessness.

Tesam tam hoti appiyam amanāpam.

To them that is neither dear nor appealing.

6. Santi hi bhante Bhagavato sāvakā araññe,

There are, Venerable Sir, disciples of the Blessed One in the wilderness,

vana patthāni pantāni senāsanāni patisevanti,

who are practising in remote jungle dwelling places,

appasaddāni, appa nigghosāni, vijana-vātāni,

where there is little sound, little noise, which have a lonely atmosphere,

manussa rāhaseyyakāni, patisallāna sārubbāni.

lying hidden away from men, which are suitable for seclusion.

Tattha santi ulārā yakkhā nivāsino

And there are high ranking yakkhas settled there

ye imasmim Bhagavato pāvacane appasannā.

who are not pleased with the words of the Blessed One.

**7. Tesam pasādāya ugganhātu bhante Bhagavā
'Ātānātiyam' rakkham,**

To please them, Venerable Sir, may the Blessed One allow this 'Ātānātiya' protection,

bhikkhūnam, bhikkhunīnam, upāsakānam,

upāsikānam,

for the monks', nuns', laymen's, and laywomen's

guttiyā, rakkhāya, avihimsāya, phāsu–vihārāyāti.
guard, protection, freedom from harm, and comfortable living.’

8. Adhivāsesim kho aham bhikkhave tunhī bhāvena.

And I, monks, by keeping silent, gave consent.

Atha kho bhikkhave Vessavano Mahārājā mam adhivāsanam veditvā

Then the Great King Vessavana, monks, having understood my consent

tāyam velāyam imam ‘Ātānātiyam’ rakkham abhāsi:

on that occasion recited this ‘Ātānātiya’ protection:

9. Vipassissa namatthu — Cakkhu mantassa sirīmato,

‘May you revere Vipassī — the glorious Visionary,

Sikhissapi namatthu — Sabba bhūtānu kampino,

may you revere Sikhī — who has pity on all beings,

Vessabhussa namatthu — Nahātakassa tapassino,

may you revere Vessabhū — the austere one, cleansed (*of corruptions*),

Namatthu Kakusandhassa — Mārasenā pamaddino,

may you revere Kakusandha — who has crushed Mara’s army,

**Konāgamanassa namatthu — Brāhmanassa
vusīmato,**

may you revere Konāgamana — the accomplished
brahmin,

**Kassapassa namatthu — Vip̄pamuttassa
sabbadhi.**

may you revere Kassapa — who is free in every respect.

**Angīrasassa namatthu — Sakya puttassa
sirīmato,**

May you revere Angīrasa — the glorious son of the
Sakyans,

**Yo imam Dhamma madesesi — Sabbadukkhā
panūdanam.**

he who preached this Dhamma — which is the dispelling
of all suffering.

**10. Ye cāpi nibbutā loke — Yathā bhūtam
vipassisum,**

Those who are emancipated in the world — who have
insight (*into things*) as they are,

Te janā apisunā — Mahantā vītasāradā,

those people free from malicious speech — who are great
and fully mature,

**Hitam deva manussānam — Yam namassanti
Gotamam,**

they will revere that Gotama who is of benefit to gods and
men,

**Vijjācarana sampannam — Mahantam
vītasāradam.**

who has understanding and good conduct — who is great
and fully mature.

11. Yato uggacchatī suriyo — Ādicco mandalī mahā,

From where the sun comes up — the son of Aditi, the
great circle,

**Yassa cuggaccha mānassa — Samvarīpi
nirujjhati,** while that one is coming up — the darkness of
night comes to an end,

Yassa cuggate suriye — Divasoti pavuccati,

and after the sun has come up — it is said to be the
daytime,

**Rahadopi tattha gambhīro — Samuddo
saritodako,**

there is a deep lake in that place — an ocean where the
waters have flowed,

Evam nam tattha jānanti — Samuddo saritodako,

Thus, in that place they know there is — an ocean where
the waters have flowed,

Ito sā Purimā disā — Iti nam ācikkhatī jano.

from here that is the Easterly direction — so the people
declare.

Yam disam abhipāleti — Mahārājā yasassiso,

That direction is watched over — by a resplendent Great
King,

**Gandhabbānam āhipati — Dhatarattho iti nāma
so.**

he is the Master of the gandhabbas — Dhatarattha, such is
his name.

Ramatī nacca gītehi — Gandhabbehi purakkhato,
He delights in song and dance — he is honoured by
gandhabbas,

Puttāpi tassa bahavo — Ekanāmāti me sutam,
he also has a great many sons — all of one name, so I have
heard,

Asītim dasa eko ca — Indanāmā mahabbalā,
they are eighty and ten and one — Inda by name, ones of
great strength,

**Te cāpi Buddham disvāna — Buddham ādicca
bandhunam,**

they, having seen the Awakened One — the Buddha,
Kinsman of the sun,

Dūratova namassanti — Mahantam vītasāradam:
from afar, do reverence him — who is great and fully
mature:

Namo te purisājañña! — Namō te purisuttama!

‘Reverence to you, Excellent one! — Reverence to you,
Supreme one!’

12. **Kusalena samekkhasi, amanussāpi tam vandanti,**

You have looked on us with goodness, the non-human
beings worship you,

sutam netam abhinhaso, tasmā evam vademase:

we have heard this repeatedly, therefore we should speak
like this:

**Jinam vandatha Gotamam, Jinam vandāma
Gotamam,**

‘You should worship the victor Gotama, we should
worship the victor Gotama,

**vijjācarana sampannam, Buddham vandāma
Gotamam!**

who has understanding and good conduct, we should
worship the Buddha Gotama!'

13. Yena petā pavuccanti — Pisunā pitthimamsikā,

There they say (go) the Petas — who speak maliciously,
backbiters,

Pānātipātino luddā — Corā nekatikā janā,

killers of creatures, hunters — thieves, and fraudulent
people,

Iti sā Dakkhinā disā — Iti nam ācikkhatī jano.

from here that is the Southerly direction — so the people
declare.

Yam disam abhipāleti — Mahārājā yasassiso,

That direction is watched over — by a resplendent Great
King,

Kumbhandānam ādhipati — Virūlho iti nāma so.

he is the Master of the kumbhandhas — Virūlha, such is his
name.

**Ramatī nacca gītehi — Kumbhandehi
purakkhato,**

He delights in song and dance — he is honoured by
kumbhandhas,

Puttāpi tassa bahavo — Ekanāmāti me sutam,

he also has a great many sons — all of one name, so I have
heard,

Asītim dasa eko ca — Indanāmā mahabbalā,

they are eighty and ten and one — Inda by name, ones of
great strength,

Te cāpi Buddham disvāna — Buddham ādicca bandhunam,

they, having seen the Awakened One — the Buddha,
Kinsman of the sun,

Dūratova namassanti — Mahantam vītasāradam:

from afar, do reverence him — who is great and fully
mature:

Namo te purisājañña! — Namō te purisuttama!

‘Reverence to you, Excellent one! — Reverence to you,
Supreme one!’

14. Kusalena samekkhasi, amanussāpi tam vandanti,

You have looked on us with goodness, the non-human
beings worship you,

sutam netam abhinhaso, tasmā evam vademase:

we have heard this repeatedly, therefore we should speak
like this:

**Jinam vandatha Gotamam, Jinam vandāma
Gotamam,**

‘You should worship the victor Gotama, we should
worship the victor Gotama,

**vijjācarana sampānam, Buddham vandāma
Gotamam!**

who has understanding and good conduct, we should
worship the Buddha Gotama!’

**15. Yattha coggacchati suriyo — Ādicco mandalī
mahā,**

That place where the sun goes down — the son of Aditi,
the great circle,

Yassa coggaccha mānassa — Divasopi nirujjhati,
while that one is going down — the light of day comes to
an end,

Yassa coggate suriye — Samvarīti pavuccati,
and after the sun has gone down — it is said to be night-
time,

**Rahadopi tattha gambhīro — Samuddo
saritodako,**

there is a deep lake in that place — an ocean where the
waters have flowed,

Evam nam tattha jānanti — Samuddo saritodako,
Thus, in that place they know there is — an ocean where
the waters have flowed,

Ito sā Pacchimā disā — Iti nam ācikkhatī jano.

from here that is the Westerly direction — so the people
declare.

Yam disam abhipāleti — Mahārājā yasassiso,
That direction is watched over — by a resplendent Great
King,

Nāgānam ādhipati — Virūpakkho iti nāma so.

he is the Master of the nagas — Virūpakkha, such is his
name.

Ramatī nacca gītehi — Nāgehi purakkhato,

He delights in song and dance — he is honoured by nagas,

Puttāpi tassa bahavo — Ekanāmāti me sutam,

he also has a great many sons — all of one name, so I have
heard,

Asītim dasa eko ca — Indanāmā mahabbalā,

they are eighty and ten and one — Inda by name, ones of
great strength,

Te cāpi Buddham disvāna — Buddham ādicca bandhunam,

they, having seen the Awakened One — the Buddha,
Kinsman of the sun,

Dūratova namassanti — Mahantam vītasāradam:

from afar, do reverence him — who is great and fully
mature:

Namo te purisājañña! — Namō te purisuttama!

‘Reverence to you, Excellent one! — Reverence to you,
Supreme one!’

16. Kusalena samekkhasi, amanussāpi tam vandanti,

You have looked on us with goodness, the non-human
beings worship you,

sutam netam abhinhaso, tasmā evam vademase:

we have heard this repeatedly, therefore we should speak
like this:

**Jinam vandatha Gotamam, Jinam vandāma
Gotamam,**

‘You should worship the victor Gotama, we should
worship the victor Gotama,

**vijjācarana sampannam, Buddham vandāma
Gotamam!**

who has understanding and good conduct, we should
worship the Buddha Gotama!’

**17. Yena Uttarakurū rammā — Mahāmeru
sudassano,**

Where delightful Uttarakuru is — and the good looking
Mount Meru,

Manussā tattha jāyanti — Amamā apariggahā.

the men who are born in that place — are unselfish,
without possessions.

Na te bījam pavapanti — Na pi nīyanti nangalā,

They do not sow the seed — and nor are there ploughs led
along,

**Akattha pākimam sālim — Paribhuñjanti
mānusā,**

the rice that men enjoy the use of there matures in untilled
ground,

**Akanam athusam suddham — Sugandham
tandulapphalam,**

without husk powder or chaff, pure — sweet smelling
grains of the finest rice,

Tundikīre pacitvāna — Tato bhuñjanti bhojanam.

having cooked it on hot rocks (without smoke) — they then
enjoy their food.

18. Gāvim ekakhuram katvā — Anuyanti disodisam,

Having made their cows solid-hooved — they go about
from place to place,

Pasum ekakhuram katvā — Anuyanti disodisam,

having made their kine solid-hooved — they go about from
place to place,

Itthi vāhanam katvā — Anuyanti disodisam,

having made women their vehicle — they go about from
place to place,

Purisa vāhanam katvā — Anuyanti disodisam,

having made men their vehicle — they go about from place
to place,

Kumāri vāhanam katvā — Anuyanti disodisam,

having made girls their vehicle — they go about from place to place,

Kumāra vāhanam katvā — Anuyanti disodisam.

having made boys their vehicle — they go about from place to place.

Te yāne abhirūhitvā

Having mounted their (various) carriages,

sabbā disā anupariyanti, pacārā tassa rājino.

the messengers of that King go around in all directions.

19. Hatthi yānam assa yānam — Dibbam yānam upatthitam.

Being furnished with elephant and horse - and divine-carriages.

Pāsādā sivikā ceva — Mahārājassa yasassino,

And for that Great and resplendent King there are palaces and palanquins,

Tassa ca nagarā ahū — Antalikkhe sumāpitā:

and there are cities for him also — that are well built in the heavens (called):

Ātānātā, Kusiṇātā, Para kusiṇātā, Nātapuriyā,

Parakusita nātā.

Ātānātā, Kusiṇātā, Parakusiṇātā, Nātapuriyā,
Parakusitanātā.

Uttarena Kapīvanto, Janogham–aparena ca,

To the North is Kapīvanta, and on the other side is Janogha,

**Navanavatiyo, Ambara ambaravatiyo,
Ālakamandā nāma rājadhāni.**

Navanavatiya, Ambara-ambaravatiya, and the king's capital named Ālakamandā.

**Kuverassa kho pana mārīsa Mahārājassa Visānā
nāma rājadhāni,**

The Great King Kuvera's capital, dear Sir, is named Visānā,

tasmā Kuvero Mahārājā Vessavanoti pavuccati.
therefore, is the Great King also called Vessavana.

20. Paccesanto pakāśenti: Tatolā, Tattalā, Tatotalā,

These each individually inform (the King): Tatolā, Tattalā, Tatotalā,

Ojasi, Tejasi, Tatojasi, Sūro, Rājā, Arittho, Nemi.

Ojasi, Tejasi, Tatojasi, Sūra, Rājā, Arittha, Nemi.

Rahadopi tattha Dharanī nāma,

There is a lake in that place also, named Dharanī,

yato meghā pavassanti, vassā yato patāyanti.

and from there the clouds rain down, from there the rains spread.

**Sabhāpi tattha Bhagalavatī nāma yattha yakkhā
payirupāsanti.**

There also is the public hall named Bhagalavatī where the yakkhas assemble.

**21. Tattha nicca phalā rukkhā — Nānā dvija ganā
yutā,**

There the trees are always in fruit — and have a crowd of birds of diverse kinds,

Mayura koñcābhirudā — Kokilābhi hi vaggubhi,
resounding with peacocks and hens — and also with the
lovely cuckoos,

Jīvam jīvaka saddettha — Atho otthava cittakā,
there is the pheasant who calls out “live on!” — and the bird
who calls out “lift up your minds!”,

Kukutthakā kulīrakā — Vane pokkhara-sātakā,
there are the jungle fowl, and golden cocks — and in the
wood the lotus crane,

Suka sālika saddettha — Danda mānavakāni ca,
there are the sounds of parrot and mynah — and birds who
have young mens’ faces,

Sobhati sabbakālam sā — Kuvera nalinī sadā,
and Kuvera’s lotus pond is ever attractive, all of the time,

Ito sā Uttarā disā — Iti nam ācikkhatī jano.

from here that is the Northerly direction — so the people
declare.

Yam disam abhipāleti — Mahārājā yasassiso,
That direction is watched over — by a resplendent Great
King,

Yakkhānam ādhipati — Kuvero iti nāma so.

he is the Master of the yakkhas — Kuvera, such is his
name.

Ramatī nacca gītehi — Yakkhehi purakkhato,
He delights in song and dance — he is honoured by
yakkhas,

Puttāpi tassa bahavo — Ekanāmāti me sutam,

he also has a great many sons — all of one name, so I have
heard,

Asītim dasa eko ca — Indanāmā mahabbalā,

they are eighty and ten and one — Inda by name, ones of great strength,

Te cāpi Buddham disvāna — Buddham ādicca bandhunam,

they, having seen the Awakened One — the Buddha, Kinsman of the sun,

Dūratova namassanti — Mahantam vīta sāradam:

from afar, do reverence him — who is great and fully mature:

Namo te purisājañña! — Namō te purisuttama!

‘Reverence to you, Excellent one! — Reverence to you, Supreme one!’

22. Kusalena samekkhasi, amanussāpi tam vandanti,

You have looked on us with goodness, the non-human beings worship you,

sutam netam abhinhaso, tasmā evam vademase:

we have heard this repeatedly, therefore we should speak like this:

Jinam vandatha Gotamam Jinam vandāma

Gotamam,

‘You should worship the victor Gotama, we should worship the victor Gotama,

vijjācarana sampannam, Buddham vandāma

Gotamam! ti

who has understanding and good conduct, we should worship the Buddha Gotama!’

23. Ayam kho sā mārisa ‘Ātānātiya’ rakkhā,

This, dear Sir, is the ‘Ātānātiya’ protection,

**bhikkhūnam, bhikkhunīnam, upāsakānam,
upāsikānam,**

for the monks', nuns', laymen's, and laywomen's

guttiyā, rakkhāya, avihimsāya, phāsu–vihārāyāti.

guard, protection, freedom from harm, and comfortable living.

**24. Yassa kassaci mārisa, bhikkhussa vā
bhikkhuniyā vā**

Whoever, dear Sir, be they monk or nun

**upāsakassa vā upāsikāya vā, ayam 'Ātānātiya'
rakkhā suggahitā,**

or layman or laywoman, learns this 'Ātānātiya' protection well,

bhavissati samattā pariyāputā, tañce amanusso

and will master it in its entirety, then if a non-human being

yakkho vā yakkhinī vā yakkha potako vā

be they male yakkha or female yakkha or yakkha boy

yakkha potikā vā yakkha mahāmatto vā

or yakkha girl or yakkha minister

yakkha pārisajjo vā yakkha pacāro vā

or yakkha councillor or yakkha messenger

**gandhabbo vā gandhabbī vā gandhabba potako
vā**

or male gandhabba or female gandhabba or gandhabba boy

gandhabba potikā vā gandhabba mahāmatto vā

or gandhabba girl or gandhabba minister

gandhabba pārisajjo vā gandhabba pacāro vā

or gandhabba councillor or gandhabba messenger

**kumbhando vā kumbhandī vā kumbhanda
potako vā**

or male kumbhanda or female kumbhanda or kumbhanda
boy

kumbhanda potikā vā kumbhanda mahāmatto vā
or kumbhanda girl or kumbhanda minister

kumbhanda pārisajjo vā kumbhanda pacāro vā
or kumbhanda councillor or kumbhanda messenger

nāgo vā nāginī vā nāga potako vā

or male naga or female naga or naga boy

nāga potikā vā nāga mahāmatto vā

or naga girl or naga minister

nāga pārisajjo vā nāga pacāro vā –

or naga councillor or naga messenger -

**paduttha citto gacchantam vā anugaccheyya,
thitam vā upatittheyya,**

with a wicked mind come near while they are going, or
stand near while they are standing,

**nisinnam vā upanisīdeyya, nipannam vā
upanipajjeyya.**

or sit near while they are sitting, or lie near while they are
lying,

Na me so mārisa amanusso labheyya

then that non-human being, dear Sir, would not receive

**gāmesu vā nigamesu vā sakkāram vā garukāram
vā.**

in my villages and towns, honour or respect.

25. Na me so mārisa amanusso labheyya

That non-human being, dear Sir, would not receive

Ālakamandāya rājadhāniyā vatthum vā vāsam vā.

in my royal city Ālakamandā, ground or dwelling.

Na me so mārīsa amanusso labheyya

That non-human being, dear Sir, would not be able

yakkhānam samitim gantum.

to go to the gathering of the yakkhas.

Apissunam mārīsa amanussā

Further, dear Sir, non-human beings

anavayhampi nam kareyyum avivayham.

would not give or take him in marriage.

Apissunam mārīsa amanussā

Further, dear Sir, non-human beings

attāhipi paripunnāhi paribhāsāhi paribhāseyyum.

would abuse him with very personal abuse.

Apissunam mārīsa amanussā

Further, dear Sir, non-human beings

rittam pi pattam sīse nikkujjeyyum.

would drop an empty bowl over his head.

Apissunam mārīsa amanussā

Further, dear Sir, non-human beings

sattadhāpissa muddham phāleyyum.

would split his head into seven pieces.

26. Santi hi mārīsa amanussā candā, ruddā, rabhasā,

There are non-human beings, dear Sir, who are fierce,
cruel, and violent,

te neva Mahārājānam ādiyanti,

they do not take notice of the Great Kings,

na Mahārājānam purisakānam ādiyanti,

they do not take notice of the Great Kings' men,

**na Mahārājānam purisakānam purisakānam
ādiyanti,**

they do not take notice of the Great Kings' mens' men,

**te kho te mārīsa amanussā Mahārājānam
avaruddhā nāma vuccanti.**

and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

27. Seyyathāpi mārīsa rañño Māgadhasa vijite corā,

Just as, dear Sir, there are thieves in the King of Māgadha's realm,

te neva rañño Māgadhasa ādiyanti,

who do not take notice of the King of Māgadha,

na rañño Māgadhasa purisakānam ādiyanti,

who do not take notice of the King of Māgadha's men,

**na rañño Māgadhasa purisakānam purisakānam
ādiyanti,**

who do not take notice of the King of Māgadha's mens' men,

te kho te mārīsa mahācorā,

and those great thieves, dear Sir,

rañño Māgadhasa avaruddhā nāma vuccanti.

are said to be in revolt against the King of Māgadha.

**28. Evameva kho mārīsa santi hi amanussā candā,
ruddā, rabhasā,**

Even so, dear Sir, there are non-human beings who are fierce, cruel, and violent,

te neva Mahārājānam ādiyanti,

they do not take notice of the Great Kings,

na Mahārājānam purisakānam ādiyanti,

they do not take notice of the Great Kings' men,

**na Mahārājānam purisakānam purisakānam
ādiyanti,**

they do not take notice of the Great Kings' mens' men,

**te kho te mārīsa amanussā Mahārājānam
avaruddhā nāma vuccanti.**

and those non-human beings, dear Sir, are said to be in
revolt against the Great Kings.

29. Yo hi koci mārīsa amanusso –

Now, dear Sir, whatever non-human beings -

yakkho vā yakkhinī vā yakkha potako vā

be they male yakkha or female yakkha or yakkha boy

yakkha potikā vā yakkha mahāmatto vā

or yakkha girl or yakkha minister

yakkha pārisajjo vā yakkha pacāro vā

or yakkha councillor or yakkha messenger

**gandhabbo vā gandhabbī vā gandhabba potako
vā**

or male gandhabba or female gandhabba or gandhabba boy

gandhabba potikā vā gandhabba mahāmatto vā

or gandhabba girl or gandhabba minister

gandhabba pārisajjo vā gandhabba pacāro vā

or gandhabba councillor or gandhabba messenger

**kumbhando vā kumbhandī vā kumbhanda
potako vā**

or male kumbhanda or female kumbhanda or kumbhanda
boy

kumbhanda potikā vā kumbhanda mahāmatto vā
or kumbhanda girl or kumbhanda minister

kumbhanda pārisajjo vā kumbhanda pacāro vā
or kumbhanda councillor or kumbhanda messenger

nāgo vā nāginī vā nāgapotako vā

or male naga or female naga or naga boy

nāga potikā vā nāga mahāmatto vā

or naga girl or naga minister

nāga pārisajjo vā nāga pacāro vā –

or naga councillor or naga messenger -

paduttha citto bhikkhum vā bhikkhunim vā

upāsakam vā upāsikam vā,

with a wicked mind should come near a monk or a nun or a layman or a laywoman

gacchantam vā anugaccheyya, thitam vā upatittheyya,

while they are going, or stand near while they are standing,

nisinnam vā upanisīdeyya, nipannam vā

upanipajjeyya.

or sit near while they are sitting, or lie near while they are lying,

imesam yakkhānam mahāyakkhānam

then to these yakkhas, great yakkhas,

senāpatīnam mahāsenā patīnam,

generals, great generals,

ujjhāpetabbam, vikkanditabbam, viravitabbam:

one should call out, one should shout out, one should cry out:

Ayam yakkho ganhāti, ayam yakkho āvisati,

‘This yakkha has seized me, this yakkha has grabbed me,

ayam yakkho hetheti, ayam yakkho vihetheti,
 this yakkha annoys me, this yakkha harasses me,
ayam yakkho himsati, ayam yakkho vihimsati,
 this yakkha hurts me, this yakkha injures me,
ayam yakkho na muñcatī ti.
 this yakkha will not release me.’

30. Katamesam yakkhānam, mahāyakkhānam,

To which yakkhas, great yakkhas,
senāpatīnam mahāsenā patīnam?
 generals and great generals?

31. Indo, Somo, Varuno ca — Bhāradvājo, Pajāpatī,

Inda, Soma, and Varuna — Bhāradvāja, Pajāpatī,
Candano, Kāma settho ca — Kinnu ghandu,
Nighandu ca,
 Candana, and Kāma settha — Kinnu ghandu, and
 Nighandu,

Panādo, Opamañño ca — Devasūto ca Mātālī.

Panāda, and Opamañña — and Mātali, the gods’ charioteer.
Cittaseno ca gandhabbo — Nalo rājā Janesabho,
 The gandhabbas Citta and Sena — the kings Nala and
 Janesabha,

Sātāgiro, Hemavato — Punnako, Karatiyo, Gulo,

Sātāgira, Hemavata — Punnaka, Karatiya, Gula,

Sīvako, Mucalindo ca — Vessāmitto,

Yugandharo,

Sīvaka, and Mucalinda — Vessāmitta, Yugandhara,

Gopālo, Suppagedho ca — Hirinettī ca Mandiyo,

Gopāla, and Suppagedha — Hirinetti, and Mandiya,

Pañcālacando Ālavako — Pajjuno Sumano

Sumukho Dadhīmukho,

Pañcālacanda Ālavaka — Pajjuna, Sumana, Sumukha,
Dadhīmukha,

Mani, Māni, Caro, Dīgho — Atho Serissako saha

Mani, Māni, Cara, Dīgha — together with Serissaka -

imesam yakkhānam mahāyakkhānam,

then to these yakkhas, great yakkhas,

senāpatīnam mahāsenā patīnam,

generals and great generals,

ujjhāpetabbam, vikkanditabbam, viravitabbam:

one should call out, one should shout out, one should cry
out:

Ayam yakkho ganhāti, ayam yakkho āvisati,

‘This yakkha has seized me, this yakkha has grabbed me,

ayam yakkho hetheti, ayam yakkho vihetheti,

this yakkha annoys me, this yakkha harasses me,

ayam yakkho himsati, ayam yakkho vihimsati,

this yakkha hurts me, this yakkha injures me,

ayam yakkho na muñcatī ti.

this yakkha will not release me.’

32. **Ayam kho sā mārīsa ‘Ātānātiya’ rakkhā,**

This, dear Sir, is the ‘Ātānātiya’ protection,

bhikkhūnam, bhikkhunīnam, upāsakānam,

upāsikānam,

for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā, rakkhāya, avihimsāya, phāsu–vihārāyāti.

guard, protection, freedom from harm, and comfortable
living.

33. **Handa ca dāni mayam mārīsa gacchāma,**

And now, dear Sir, we shall go,

bahukiccā mayam bahukaranīyā ti.

as we have many duties, and there is much which ought to be done.’

Yassa dāni tumhe Mahārājāno kālam maññathā ti.

‘Now is the time for whatever you Great Kings are thinking.’

34. Atha kho bhikkhave Cattāro Mahārājā utthāyāsanā

Then the Four Great Kings, monks, rose from their seats

mam abhivādetvā padakkhinam katvā, tatthevantara dhāyimsu.

and after worshipping and circumbulating Me, vanished right there.

35. Te pi kho bhikkhave yakkhā utthāyāsanā appekacce

Then some yakkhas, monks, rose from their seats

mam abhivādetvā padakkhinam katvā, tatthevantara dhāyimsu.

and after worshipping and circumbulating Me, vanished right there.

Appekacce mama saddhim sammodimsu,

Some exchanged greetings with Me,

sammodanīyam katham sārānīyam vītisāretvā tatthevantara dhāyimsu.

and after exchanging polite and courteous greetings, vanished right there.

**Appekacce yenāham tenañjalim panāmetvā
tatthevantara dhāyimsu.**

Some, after raising their hands in respectful salutation to me, vanished right there.

**Appekacce nāmagottam sāvetvā tatthevantara
dhāyimsu.**

Some, after announcing their name and family vanished right there.

**Appekacce tunhī bhūtā tatthevantara
dhāyimsuti.**

And some, while keeping silent, vanished right there.

36. Ugganhātha bhikkhave ‘Ātānātiyam’ rakkham,

Learn the ‘Ātānātiya’ protection, monks,

pariyāpunātha bhikkhave ‘Ātānātiyam’ rakkham.

master the ‘Ātānātiya’ protection, monks,

Dhāretha bhikkhave ‘Ātānātiyam’ rakkham,

Bear in mind the ‘Ātānātiya’ protection, monks,

attha samhitāya bhikkhave ‘Ātānātiya’ rakkhā,

the ‘Ātānātiya’ protection, monks, is for your welfare and benefit,

bhikkhūnam, bhikkhunīnam, upāsakānam,

upāsikānam,

-for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā, rakkhāya, avihimsāya, phāsu–vihārāyāti.

guard, protection, freedom from harm, and comfortable living.”

Idamavoca Bhagavā,

The Blessed One said this,

**attamanā te bhikkhū Bhagavato bhāsitam
abhinanduntī.**

and those monks were uplifted and greatly rejoiced in what was said by the Blessed One.

**Verse of Blessing Etena saccavajjena — sotthi te
hotu sabbadā!**

By this declaration of the truth — may you be safe at all times!

Etena saccavajjena — hotu te jayamangalam!

By this declaration of the truth — may you have the blessing of success!

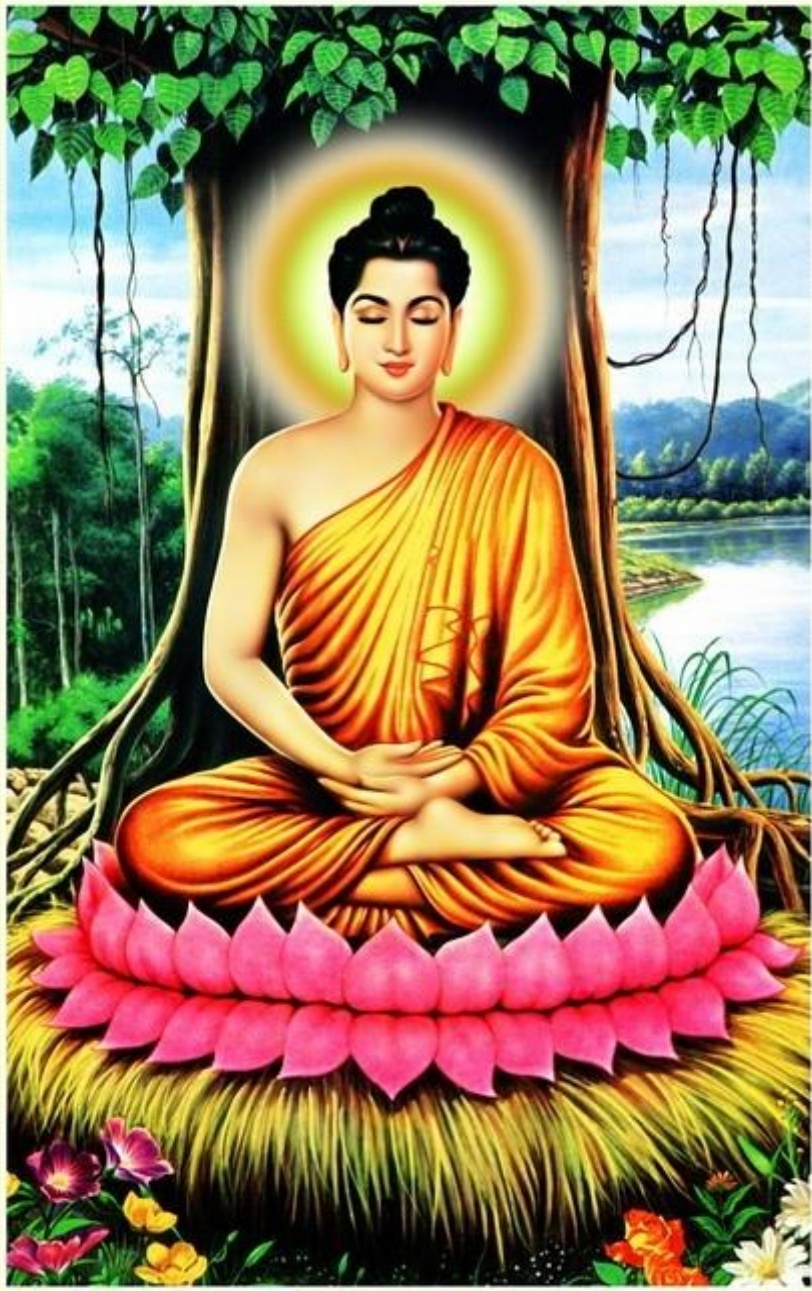
Etena saccavajjena — sabba rogo vinassatu!

By this declaration of the truth — may all diseases be destroyed!

Oh, Protectors!



Discours



NAM MÔ BỔN SƯ THÍCH CA MÂU NI PHẬT

B. OTHER PROTECTIVE DISCOURSES

*Kiccho manussa patilābho
kiccham maccāna jivitam
Kiccham saddhamma savanam
kiccho buddhānam uppādo*

Rare is the birth as a human being.
Hard is the life of mortals.
Hard is the hearing of the Sublime Truth.
Rare is the appearance of the Buddhas.

Dhammapada V182

*Daviveka rasam pitvā
rasam upasamassa ca
Niddaro hoti nippāpo
dhammapīti rasam pibam*

Having tasted the flavour of solitude and tranquility,
one who drinks in the joy and essence of the Dhamma
is free from fear and evil.

Dhammapada V205

ANGULIMĀLA PARITTA

Protective Chant Of Angulimāla (Recital to bless
Expectant Mothers for Easy Childbirth)

**Parittam yam bhanantassa — Nisinnatthāna
dhovanam**

The very water that washed the seat of him who recited this
Paritta

Udakampi vināsesi — Sabbameva parissayam.

has put an end to all danger.

**Sotthinā gabbha vutthānam — Yañca sādheti tam
khane**

At that very moment this Paritta effected a safe delivery of the
infant,

Therassa–Angulimālassa — Lokanāthena bhāsitam

having been invoked by Elder Angulimala (*which holds good
for an aeon*).

**Kappatthāyim mahātejam — Parittam tam
bhanāmahe.**

Now we shall recite that very efficacious Paritta
taught by the Protector of the world (*Buddha*) to the Great
Elder.

(Please chant the following verse below 7 times)

Yatōham bhagini ariyāya jātiyā jāto nābhi jānāmi

Sister, from the time of me being born in the Noble Birth
(*Arahantahood*),

samcicca pānam jivitā voropetā.

I do not know of myself having purposely deprived any living creature of life.

Tena saccena sotthi te – Hotu sotthi gabbhassāti.

By this truth may you be safe, may there be safety for (*the child in*) your womb.



JAYA PARITTA
Recital For Invoking Victory

Siridhitimati tejo jayasiddhi mahiddhi

He, possesses the power to bring about happiness, glory, victory, wisdom and mindfulness,

mahāgunam aparimita puññādhi kārassa

possessor of endless virtues and merit

sabbantarāya nivāraṇa samatthassa.

and is capable of averting all dangers.

Bhagavato Arahato Sammā Sambuddhassa.

Such indeed is the Blessed One, the Supreme Enlightened Buddha.

Dvattimsa mahāpurisa lakkhanānu bhāvena

Due to the power of His thirty-two personality characteristics,

asītyanu–byañjana lakkhanānu–bhāvena

due to the power of His eight subsidiary symbols,

atthuttara sata–mangala lakkhanānu–bhāvena

one-hundred-and-eight auspicious signs,

**chabbanna ramsyānu–bhāvena, ketumālānu–
bhāvena**

due to the power of His sixfold rays, due to the power of His halos,

**dasa pāramitānu–bhāvena, dasa upapāra–mitānu–
bhāvena**

due to the power of His ten perfections, His ten subsidiary perfections,

dasa paramattha pāramitānu–bhāvena

due to the power of His ten absolute perfections,

sīla samādhi paññānu–bhāvena

due to His moral power, meditative concentration, His wisdom,

Buddhānu–bhāvena, Dhammānu–bhāvena,

Sanghānu–bhāvena

due to the power of the Buddha, the Dhamma and the Sangha

tejānu–bhāvena, iddhyānu–bhāvena, balānu–

bhāvena

due to the power of His glory, His miraculous efficacy, His vigour

ñeyya–dhammānu–bhāvena

due to the power of His knowledge,

caturāsīti sahasa dhamma–kkhandhānu–bhāvena

the eighty-four-thousandfold Teachings,

nava lokuttara dhammānu–bhāvena,

due to the power of His nine transcendental Dhamma,

atthagika–maggānu–bhāvena

the Eightfold Noble Path,

atthasamā–pattiyānu–bhāvena, chalabhiññānu–

bhāvena

due to the power of the eight psychic achievements, His six higher knowledge,

mettā karunā muditā upekkhānu–bhāvena

due to the power of His Kindness, Compassion, Altruistic joy and Equanimity,

sabba pāramitānu–bhāvena, ratanattaya saranānu–

bhāvena

due to the power of His Perfections and the Triple Gems,

tuyham sabba rogā soka upaddava dukkha

may all your sicknesses, sorrows, troubles,

domanassu–pāyāsā vinassantu.

griefs and despairs, be eradicated.

Sabba–samkappā tuyham samijjhantu.

May all your expectations be fulfilled.

Dīghāyuko hotu.

May you live well.

Sata–vassa–jīvena samangiko hotu sabbadā.

May you live a hundred years.

Ākāsa pabbata vana bhūmi tatāka gangā

May these gods and deities who protect skies, rivers, forests,

**mahā–samudda ārakkhaka devatā sadā tumhi
anurakkhantu.**

mountains, lakes, seas and oceans protect you and me.

**Sabba Buddhānu–bhāvena, sabba Dhammānu–
bhāvena** Due to the power of all the Buddhas, all the
Dhammas,

sabba Sanghānu–bhāvena

all the Sanghas

**Buddha ratanam Dhamma ratanam Sangha
ratanam**

due to the power of the Buddha, Dhamma and Sangha,

tinnam ratanānam ānubhāvena

due to the power of the Three Gems,

caturāsīti sahassa dhamma–kkhandhānu bhāvena

due to the power of eighty-four-thousandfold Teaching,

pitakattayānu bhāvena, jinasāvakānu bhāvena

due to the power of the Three Baskets (Tipitaka), due to the
power of the Buddha's disciples,

sabbe te rogā, sabbe te bhayā, sabbe te antarāyā,

may all the diseases, all the dangers, all the menaces,

sabbe te upaddavā, sabbe te dunnimittā,

all the inauspicious influences,

sabbe te avamangalā vinassantu.

all evil events of yours be eradicated.

Āyu–vaddhako, dhana–vaddhako, siri–vaddhako,

May you live long. May your wealth increase. May your luck increase.

yasa–vaddhako, bala–vaddhako, vanna–vaddhako

May your glory increase. May your power increase. May your complexion be bright.

sukha–vaddhako hotu sabbadā.

May your happiness increase.

Dukkhā roga bhayā verā — Sokā sabbe uppaddavā

May your comfort increase. May your sorrow, your illnesses,

anekā antarāyāpī — Vinassantu ca tejasā.

your hatred, your despair, your dangers, your menaces get eradicated.

Jaya siddhi dhanam lābham — Sotthi bhāgyam

sukham balam

May your victory, wealth, profit, happiness, power,

sirī āyu ca vanna ca — Bhogam vuddhī ca yasavā.

glory, complexion, possessions thrive. May you be glorious.

Sata vassā ca āyū ca — Jīva siddhi bhavantu te.

May your life increase to a hundred years?

JINAPAÑJARA

The Buddha's Mansion

Recital to overcome
Sickness and Disturbances



Jayāsana-gatā vīrā — Jetvā māram savāhinim

The Heroes, having defeated the Evil One together with his army,
mounted the seat of victory.

Catu saccāmata rasam — Yepivimsu narāsabhā.

These leaders of men have drunk the nectar of the Four Truths.

Tanhankarā-dayo Buddhā — Attha vīsati nāyakā

May all the twenty-eight chief Buddhas, such as Buddha
Tanhankarā

**Sabbe patitthitā mayham/tuyham — Matthake me/te
munissarā.**

and all other noble sages, rest on my/your head.

**Sire patitthitā Buddhā — Dhammo ca mama/tava
locane**

May the Buddhas rest on my/your head, the Dhamma on
my/your eyes,

Sangho patitthito mayham/tuyham — Ure-sabba gunākaro.

and the Sangha, the abode of all virtues, on my/your shoulders.

Hadaye Anuruddho ca — Sāriputto ca dakkhine May

Anuruddha rest on my/your heart, Sāriputta on my/your right,

Kondañño pitthi bhāgasmim — Moggallānosi

vāmake. Kondañña on my/your back and Moggallāna on my/your left.

Dakkhine savane mayham/tuyham — Āhum Ānanda

Rāhulā

On my/your right ear are Ananda and Rahulā,

Kassapo ca Mahānāmo — Ubhosum vāmasotake.

on my/your left ear are Kassapa and Māhanāma.

Kesante pitthi bhāgasmim — Suriyo viya pabhankaro

On my/your back at the end of my/your hair

Nisinno siri-sampanno — Sobhito muni pungavo.

sits the glorious sage Sobhita who is radiant like the sun.

Kumāra Kassapo nāma — Mahesī citra vādako

The fluent speaker Venerable Kumāra Kassapa,

So mayham/tuyham vadane niccam — Patitthāsi gunākaro.

the abode of virtues, ever rest in my/your mouth.

Punno Angulimālo ca — Upāli Nanda Sīvali

The five Noble Elders: Punna, Angulimāla, Upāli, Nanda and Sīvali

Therā pañca ime jātā — Lalāte tilakā mama/tava.

rest on my/your forehead like tilakas.

Sesāsīti mahātherā — Vijitā jina sāvakā

The other eighty Noble Elders, the victorious disciples of the Conqueror,

Jalantā sīla tejena — Angamangesu santhitā.

shining in the glory of their virtues, rest on the other parts of my/your body.

Ratanam purato āsi — Dakkhine metta suttakam

The Jewel Discourse is in my/your front,
on my/your right is the Discourse of Loving-kindness,

Dhajaggam pacchato āsi — Vāme Angulimālakam.

the Dhajagga (Banner Discourse) is on my/your back,
on my/your left is the Angulimāla Discourse.

Khanda Mora parittañca — Ātānātiya suttakam

The protective Discourses Khanda, Mora and Ātānātiya

Ākāsaccha-danam āsi — Sesā pākāra saññitā.

are like the heavenly vault. The others are like a rampart around me/you.

Jinānā bala samyutte — Dhamma pākāra lankate

Fortified with the commanding power of the Buddha,
and decked by the wall of the Dhamma,

Vasato me/te catukiccena — Sadā Sambuddha pañjare.

ever engaged in four duties do I/you dwell in the Buddha Mansion.

Vāta pittādi sañjātā — Bāhirajjhattu paddavā

By the power of their infinite virtues, may all internal and external troubles

Asesā vilayam yantu — Ananta gunatejasā.

caused by wind, bile, etc. come to naught without exception.

Jina pañjara majjhattham — Viharantam mahītale

May I/you who are dwelling in the centre of the Buddha Mansion

Sadā pārentu mam/tvam sabbe — Te mahā purisā sabhā.

on this earth be protected by all those great personages.

Iceva maccantakato surakkho

Protecting myself/yourself Thus, in every way,

Jinānu bhāvena jitū papaddavo

overcoming all troubles by the power of the Conqueror.

Buddhānu bhāvena hatāri sangho

By the grace of the Buddha

Carāmi/carāhi saddhamma'nubhāva pālito.

may I/you always live guarded by the sublime Dhamma!

Iceva maccantakato surakkho

Protecting myself/yourself Thus, in every way,

Jinānubhāvena jitū papaddavo

overcoming all troubles by the power of the Conqueror.

Dhammānu bhāvena hatāri sangho

By the grace of the Dhamma,

Carāmi/carāhi saddhamma'nubhāva pālito.

may I/you always live guarded by the sublime Dhamma!

Iceva maccantakato surakkho

Protecting myself/yourself Thus, in every way,

Jinānubhāvena jitū papaddavo

overcoming all troubles by the power of the Conqueror.

Sanghānu bhāvena hatāri sangho

By the grace of the Sangha,

Carāmi/carāhi saddhamma'nubhāva pālito.

may I/you always live guarded by the sublime Dhamma!

Saddhamma pākāra parikkhito mi/si

I am/You are surrounded by the rampart of the sublime Dhamma.

Atthāriyā attha disāsu honti

The eight Ariyans are in the eight directions.

Etthantare attha nāthā bhavanti

The eight benefactors are in the intermediate directions.

Uddham vitānam va jinā thitā me/te.

The Buddhas stand like a canopy above me/you.

Bhindanto mārasenam mama/tava sirasi thito

The Buddha who defeated the army of the Evil One

Bodhi mārUYha satthā.

at the foot of the Bodhi Tree stands on my/your head.

Moggallāno'si vāme vasati bhujathate

The Venerable Moggallāna is on my/your left shoulder

dakkhine Sāriputto.

and the Venerable Sāriputta is on my/your right shoulder.

Dhammo majjhe urasmim viharati bhavato

The Dhamma dwells in my/your heart's core.

mokkhato morayonim.

The Bodhisatta, who was born a peacock

Sampatto bodhisatto carana yugagato

and who shines as the sole Benefactor

bhānu lokekanātho.

of the world, shields my/your feet.

Sabbāva mangala mupaddava dunnī-mittam

All ill-luck, misfortunes, ill-omens,

Sabbīti roga gahadosa masesa nindā

diseases, evil planetary influences, blame, dangers,

Sabbantarāya bhaya dussupinam akantam

fears, undesirable dreams -

Buddhānu bhāva pavarena payātu nāsam.

May they all come to naught by the power of the noble Buddha.

Sabbāva mangala mupaddava dunning-mittam

All ill-luck, misfortunes, ill-omens,

Sabbīti roga gahadosa masesa nindā

diseases, evil planetary influences, blame, dangers,

Sabbantarāya bhaya dussupinam akantam

fears, undesirable dreams -

Dhammānu bhāva pavarena payātu nāsam.

May they all come to naught by the power of the noble Dhamma.

Sabbāva mangala mupaddava dunning-mittam

All ill-luck, misfortunes, ill-omens,

Sabbīti roga gahadosa masesa nindā

diseases, evil planetary influences, blame, dangers,

Sabbantarāya bhaya dussupinam akantam

fears, undesirable dreams -

Sanghānu bhāva pavarena payātu nāsam.

May they all come to naught by the power of the noble Sangha.



TTHAVĪSATI PARITTA

Protective Chant Of Twenty-Eight Buddhas

- 1. Tanhankaro mahāvīro — Medhankaro mahāyaso**
Tanhankara, the great hero; Medhankara, of great honour;
Saranankaro lokahito — Dīpankaro jutindharo.
Saranankara, abode of love; Dīpankara, the lustrous light.
- 2. Kondañño jana-pāmokkho — Mangalo puri-sāsabho**
Kondañña, the people's lord; Mangala, the Man Supreme;
Sumano Sumano dhīro — Revato rati vaddhano.
Sumana, the good-hearted sage; Revata, who enhanced joy.
- 3. Sobhito gunasampanno — Anomadassī januttamo**
Sobhita, with virtue crowned; Anomadassi, chief of men;
Padumo loka pajjoto — Nārado vara sārathī.
Paduma, a guiding lamp to all worlds; Nārada, the charioteer unsurpassed.
- 4. Padumuttaro sattasāro — Sumedho agga puggalo**
Padumuttara, peerless being; Sumedha, the paramount;
Sujāto sabba lokaggo — Piyadassī narāsabho.
Sujāta, chief of all the worlds; Piyadassī, mankind's lord.
- 5. Atthadassī kāruniko — Dhammadassī tamonudo**
Atthadassī, compassion-grained; Dhammadassī, who dispelled gloom;

Siddhattho asamo loke — Tisso varada samvaro.

Siddhattha, matchless in the world; Tissa, restrained giver of the best.

6. Phusso varada sambuddho — Vipassī ca anūpamo

Phussa, all-seeing donor of the goal; Vipassī, the unrivalled one;

Sikhī sabba hito satthā — Vessabhū sukhadāyako.

Sikhī, leader of boundless love; Vessabhū, dispenser of bliss.

7. Kakusandho satthavāho — Konāgamano ranañjaho

Kakusandha, caravan-guide of sentient beings; Konāgamana, done with strife;

Kassapo siri-sampanno — Gotamo sakya pungavo.

Kassapa, of perfect radiance; Gotama, the Sakya's glory.

8. Tesam saccane sīlena — Khanti metta balena ca

By the power of their Truthfulness and Virtues; Patience and Loving-kindness,

Tepi mam/tvam anurakkhantu — Ārogyena sukhena cā'ti.

may it be a shield around me/you, may health and happiness be mine/yours!

9. Attha vīsati'me Buddhā — Puretvā dasa pāramī

These twenty-eight Buddhas, having fulfilled the Ten Perfections,

**Jetvā mārāri sangāmam — Buddhattam
samupāgamum.**

defeated the hosts of the Evil One, and attained
Enlightenment.

**Etena sacca vajjena — Hotu me/te
jayamangalam.**

By the power of this truth, may joyous victory be
mine/yours!



BOJJHANGA PARITTA

The Chant On The Enlightenment Factors

**Samsāre samsaran tānam — Sabba dukkha vināsake
Satta dhamme va bojjhange —
Mārasenāppamaddino**

He defeated the hordes of Death (Mara) and attained the Deathless, devoid of birth, ageing, disease and death,

**Bujjhitvā yepi me sattā — Tibhavā muttāhi uttamā
Ajātim ajarabyādhim — Amatam nibbhayam gatā.**

escaping the three realms of being, by realising the Seven Factors of Enlightenment.

**Evamādi gunopetam — Anekaguna samgaham
Osadham'va imam mantam — Bojjhangam tam
bhanāmahe.**

Here we chant the mystical formula of the Enlightenment Factors, possessing such efficacy and containing numerous qualities like a medicine.

**Bojjhango sati sankhāto — Dhammānam vicayo
tathā**

The Seven Factors of Enlightenment, namely, Mindfulness (*Sati*); Investigation of Law (*Dhamma Vicaya*);

Viriyam pīti pasaddhi — Bojjhangā ca tato pare
Energy (*Viriya*); Rapture (*Piti*); Tranquility (*Passaddhi*);

**Samā dhupekkhā bojjhangā — Satte te sabba
dassinā**

Concentration (*Samadhi*) and Equanimity (*Upekkha*)

Muninā samma dakkhātā — Bhāvitā bahulīkatā.

were declared elegantly by the Supreme Buddha, the All-Knowing One.

Samvattanti abhiññāya — Nibbānāya ca bodhiyā.

These Seven Factors are conducive to achieve higher wisdom to attain Supreme Enlightenment, to reach Nibbana.

Etena sacca vajjena — Sotthi me/te hotu sabbadā.

By the power of this Truth, may all blessings be with me/you always.

Ekasmim samaye nātho — Moggallā nañca Kassapam.

On one occasion, the Supreme Buddha noticed Venerable Mahā Moggallāna and Venerable Mahā Kassapa suffering exceedingly due to illness.

Gilāne dukkhite disvā — Bojjhange satta desayi.

Seeing this, the Supreme Buddha declared the Seven Factors of Enlightenment.

Te ca tam abinanditvā — Rogā muñcinsu tam khane.

Those Venerables listened to this and were happy. They were instantly relieved of their ailments.

Etena sacca vajjena — Sotthi me/te hotu sabbadā.

By the power of this Truth, may all blessings be with me/you always.

Ekadā dhamma rājāpi — Gelaññenā'bhi pīlito.

On one occasion, the Supreme Buddha Himself fell ill.

Cundattherena tam yeva — Bhanā petvāna sādaram.

He requested Venerable Mahā Cunda to recite this chant to Him.

Sammo ditvā ca ābādhā — Tamhā vutthāsi thānaso.

The Buddha was exceedingly pleased and was relieved of His illness.

Etena sacca vajjena — Sotthi me/te hotu sabbadā.

By the power of this Truth, may all blessings be with me/you always.

Pahīnā te ca ābādhā — Tinnā nampi mahesinam.

All these three noble persons were relieved of their ailments.

Maggā hata kilesāca — Pattānuppatti dhammatam.

Their defilements were gone. They have destroyed all defilements and attained the deathless, i.e. Nibbana.

Etena sacca vajjena — Sotthi me/te hotu sabbadā.

By the firm determination of this truth, may I/you be well.

Etena sacca vajjena — Sabba rogo vinasatu.

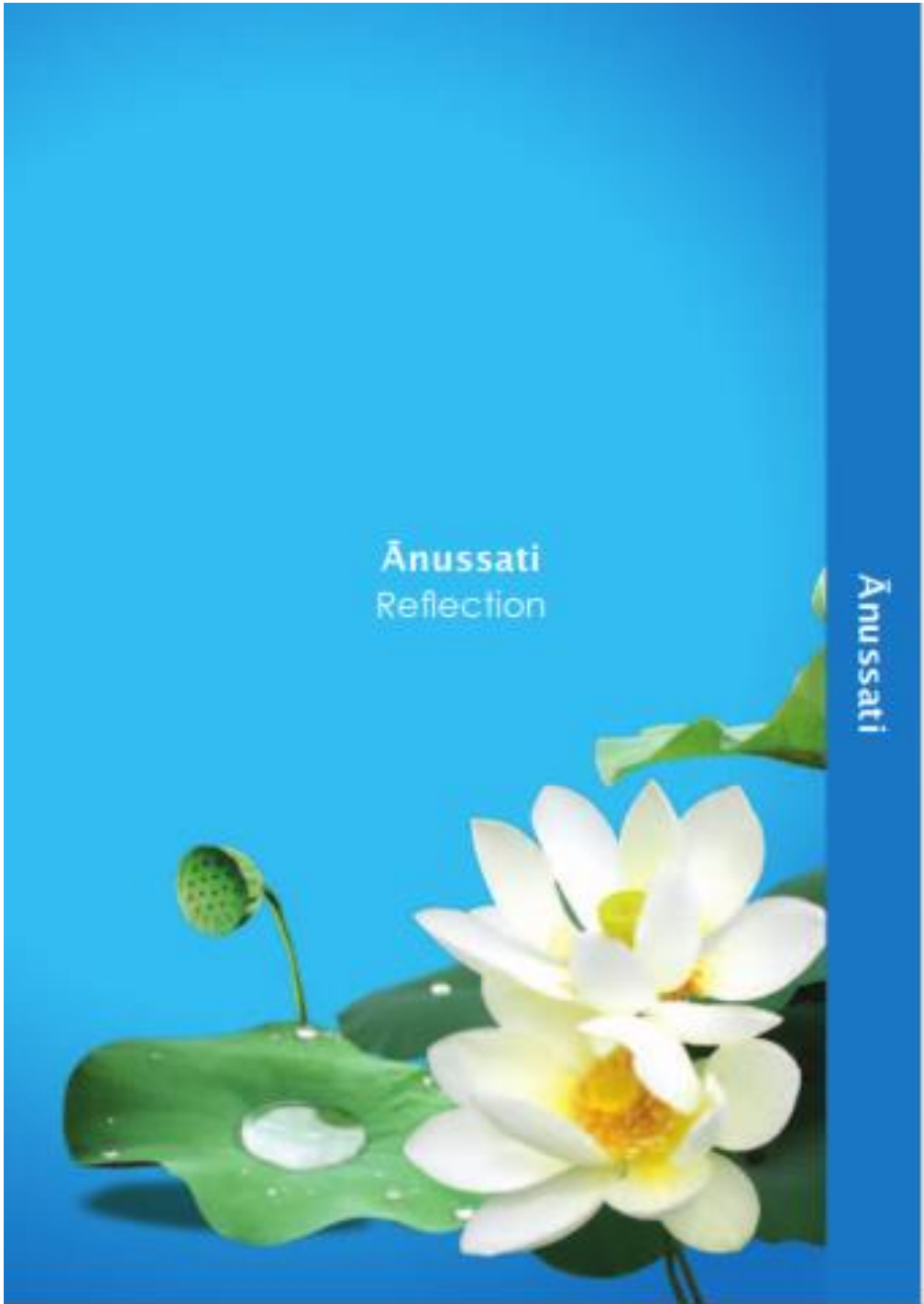
By the firm determination of this truth, may all my/your ailments disappear.

Etena sacca vajjena — Hotu me/te jaya mangalam.

By the firm determination of this truth, may peaceful victory be mine/yours! May I/you get protected. May all blessings be with me/you always.

Ānussati
Reflection

Ānussati



Anussati

*Sabbe tasanti dandassa
sabbe bhāyanti maccuno
Attānam upamam katoā
na haneyya na ghātaye*

All tremble at the rod.
All fear death.
Regarding others as oneself,
one should neither strike nor cause to strike.

Dhammapada V129

*Ārogyāparamā lābhā
santutthi paramam dhanam
Vissāsaparamā nāti
nibbānam paramam sukham*

Health is the highest gain.
Contentment is the greatest wealth.
The trustworthy are the best kinsmen.
Nibbana is the highest bliss.

Dhammapada V204

BUDDHĀNUSSATI

Meditation On The Buddha



Buddhānussati mettā ca — Asubham maranassati

Reflection on the Buddha, Loving-kindness, Loathsome nature of everything and Nature of death.

Iti imā caturārakkhā — Bhikkhu bhāveyya sīlavā.

A virtuous disciple should practise this fourfold protective contemplations.

Ananta vitthāra gunam — Gunato nussaram munim

Always contemplating on the infinite and pervasive virtues

Bhāveyya Buddhimā bhikkhu — Buddhānussati mādito:

of the Buddha - an understanding disciple should reflect as follows:

Savāsane kileseso — Ēko sabbe nighātiya

.... that the Buddha alone has destroyed all defilements,

Ahusu suddha santāno — Pujānam ca sadāraho.

revealing an extremely pure mind always deserving adoration.

Sabbakāla gate Dhamme — Sabbe sammā sayam muni

.... that the Buddha has rightly realised all aspects matters relating to all times

Sabbākārena bujhitvā — Ēko sabbaññutam gato.

and has attained supreme Enlightenment entirely through His own efforts.

Vipassanādi vijjāhi — Sīlādi caranehi ca

.... the (Eightfold) knowledge such as Vipassana and the Caranas such as Sila;

Susamiddhehi sampanno — Gaganābhehi nāyako.

these are qualities the Buddha is endowed with, as extensive as the sky.

Sammā gato subbhan thānam — Amogha vacano ca so

.... that the Buddha has rightly gone to the blissful state. He is endowed with fruitful speech.

Tividhassāpi lokassa — Ātā nirava sesato.

He has known the three worlds (*sensual, fine material and formless*) in their entirety.

Anēkēhi gunoghēhi — Sabba sattuttamo ahu

.... that the Buddha has become Supreme among all beings by His manifold qualities.

Anēkēhi upāyehi — naradamme damesi ca.

He has by various means subdued those who should be subdued.

Ēko sabbassa lokassa — Sabba sattānu sāsako

.... that the Buddha is a great Teacher to the entire world.

Bhāggya issariyādinam — Gunānam paramo nidhī.

He is a noble treasure of qualities such as fortune and prosperity.

Paññāssa sabba dhammēsu — Karunā sabba jantusu

... that the Buddha's wisdom is all pervasive and His compassion extends to all beings.

Attatthānam paratthānam — Sādhikā guna jetthikā.

He is a benefactor unto Himself and others. He is supreme in all qualities.

Dayāya pārami citvā — Paññāyattāna muddharī

... that the Buddha elevated Himself by the wisdom gained through the perfections

Uddhari sabba dhamme ca — Dayāyaññe ca uddharī.

by preaching the Doctrine in all its aspects; and elevated others through His compassion.

Dissamāno'pi tā'vassa — Rupakāyo acintiyō

It is impossible to visualise the Buddha even in His Rupakaya (*physical form*).

**Asādhārana ñānaddhe — Dhamma kāye kathāva'kā
ti?**

How much more inconceivable is His Dhammakaya (*doctrinal body*) of unique wisdom?



METTĀNUSSATI

Meditation On Loving-Kindness

Attupamāya sabbesam — Sattānam sukha kāmatam

Having compared oneself with others, one should practise loving-kindness

Passitvā kamato mettam — Sabba sattesu bhāvaye.

towards all beings by realising that everyone desires happiness.

Sukhī bhaveyyam niddukkho — Aham niccam aham viya

May I be free from sorrow and always be happy. May those who desire my welfare,

Hitā ca me sukhī hontu — Majjhattā tha ca verino.

those who are indifferent towards me and those who hate me, also be happy.

Imamhi gāmakkhettamhi — Sattā hontu sukhī sadā

May all beings who live in this vicinity always be happy;

Tato param ca rajjesu — Cakkavālesu jantuno.

so also, those who live in other kingdoms in this world-system be happy.

Samantā cakka vālesu — Sattānam tesu pānino

May all beings living in every world-system and each element of life

Sukhino puggalā bhutā — Atta bhāva gatā siyum.

within such a system be happy and achieve the highest bliss.

Tathā itthi pumā ceva — Ariyā anariyā pi ca

Likewise, women, men, the noble and the ignoble ones,

Devā narā apāyatthā — Tathā dasa disāsu cā ti.

gods, and those in woeful states and those living in the ten directions (*may all these beings be happy*).



MARANĀNUSSATI

Meditation On Death

Pavāta dīpa tullyāya — Sāyu santati yākkhayam

Seeing with wisdom the end of life in others and comparing this to a lamp

Parūpamāya sampassam — Bhāvaye maranassatim.

kept in a windy place, one should meditate on Death.

Mahā sampatti sampattā — Yathā sattā matā idha

Just as in this world beings who once enjoyed great prosperity will die,

Tathā aham marissāmi — Maranam mama hessati.

even so one day will I die too. Death will indeed come to me.

Uppattiyā sahevedam — Maranam āgatam sadā.

This Death has come along with birth.

Māranatthāya okāsam — Vadhako viya esati.

Therefore, like an executioner, Death always seeks an opportunity to destroy.

Īsakam anivattam tam — Satatam gamanussukam

Life, without halting for a moment, and ever keen on moving,

Jīvitam udayā attham — Suriyo viya dhāvati.

runs like the sun that hastens to set after its rise.

Vijju bubbula ussāva — Jalarāji Parikkhayam.

This life comes to an end like a streak of lightning, a bubble of water, a dew-drop on a leaf, or a line drawn on water.

Ghātakova ripū tassa — Sabbatthāpi avāriyo.

Like an enemy intent on killing, Death can never be avoided.

**Suyasatthāma puññiddhi — Buddhi vuddhe
jinaddyayam**

If death could come in an instant to the Buddhas endowed with great glory,

Ghātesi maranam khippam — Kātu mādisake kathā?

Prowess, merits, supernormal powers and wisdom, what could be said of me?

Paccayānam ca vekallyā — Bāhirajjhattu paddavā

For want of food, and through internal ailments or through external injuries -

Marāmoram nimesāpi — Maramāno anukkhanan ti.

these can cause me dying every instant and I shall die within the twinkling of an eye.



ASUBHĀNUSSATI

Meditation On The Loathsomeness Of The Body

Aviññānā subhanibham — Saviññānā subham imam

On perceiving this body as an unsatisfactory conscious and non-conscious entity,

Kāyam asubhato passam — Asubham bhāvaye sati.

one should meditate on its unsatisfactoriness.

Vanna santhāna gandhehi — Āsayo kāsato tathā

The thirty-two impurities of one's body are disgusting in respect of colour,

Patikkulāni kāye me — Kunapāni dvi solasa.

form, associable elements and space.

Patitamhāpi kunapā — Jeguccham kāya nissitam.

The impurities within the body are more disgusting than those that fall from it.

Adharo hi sucī tassa — Kāyotu kunape thitam.

Discharged impurities no longer contaminate the body. Yet, the body still rests on undischarged impurities.

Mīlhe kimiva kāyoyam — Asucimhi samutthito.

Like a worm born in filth, this body is also born in filth.

Anto asuci sampunno — Punna vacca kutī viya.

Like a cesspit that is full, this body is full of filth.

Asuci sandate niccām — Yathā medaka thālikā.

Just as fat flows out from a full pot, even so impure matter flows out from this body.

Nānā kimi kulāvāso — Pakka candanikā viya.

Like a cesspit, this body is host to millions of worms.

Ganda bhuto roga bhuto — Vana bhuto samussayo.

This body is like a boil, a disease, a wound that is incurable.

Atekicchoti Jeguccho — Pabhinna kunapūpamoti.

It is extremely repulsive. It is comparable to a decomposed corpse.



ATTHA MAHĀ SAMVEGA VATTHU

Recollection Of Eight Sorrowful Stages of Life

Bhāvetvā caturārakkhā — Āvajjeyya anantaram

Having practised this fourfold protective meditation.

Mahā samvega vatthūni — Attha atthita vīriyo.

one who has put forth effort should reflect on the eightfold sorrowful stages (*of life*).

Jāti jarā vyādhi cutī apāyā — Atīta appattaka vatta dukkham

The sorrows pertaining to birth, old age, disease, death, Peta Loka (spirit world), past cycle of births, future cycle of births,

Idāni āhāra gavetthi dukkham — Samvega vatthūni imāni attha.

and the sorrow experienced in search of sustenance in the present life - these are the eight sorrowful stages (*of life*).

Pāto ca sāya mapi ceva imam vidhiññu

A person, who, desirous of his own welfare and knowing the types of meditation,

Āsevate satata matta hitābhilāsī

practises this meditation regularly morning and evening,

Pappoti soti vipulam hata pāri pantho

will destroy the impediments, and happily attain the supreme state of Nibbana,

Settham sukham munivisittha — matam sukkena cāti.

the Buddha extolled as the highest bliss.



Gatha
Stanzas



*Suddhasam sunipunam
yatthakāmani pātinam
Cittam rakkhetha medhāvi
cittam guttam sukhāvaham*

The mind is very hard to perceive,
very delicate and subtle,
it moves and lands wherever it pleases.
Let the wise person guard it;
for a guarded mind leads to happiness.

Dhammapada V36

*Dhammapīti sukham seti
vippasannena cetasā
Ariyappavedite dhamme
sadā ramati pandito*

He who imbibes the Dhamma
abides in happiness with mind pacified;
the wise man ever delights
in the Dhamma revealed by the Ariyas.

Dhammapada V79

JAYA MANGALA GĀTHĀ

Stanzas Of Joyous Victory

Bāhum sahassa mabhi nimmita sāyu dhantam

Creating a thousand hands armed with weapons,

Giri mekhalam udita ghora sasena māram

Mara was seated on the trumpeting, ferocious elephant Girimekhala.

Dānādi dhamma vidhinā jitavā Munindo.

Him, together with his army, did the Lord of Sages subdue by generosity and other virtues.

Tam tejasā bhavatu me/te jaya mangalāni.

By the grace of this, may joyous victory be mine/yours.

Mārātireka mabhi yujjhita sabba rattim

More violent than Mara,

Ghoram panālavaka makkha mathaddha yakkham

the obstinate demon Ālavaka who battled with the Buddha throughout the night.

Khantī sudanta vidhinā jitavā Munindo.

Him, did the Lord of Sages subdue by means of His patience and self-control.

Tam tejasā bhavatu me/te jaya mangalāni.

By the grace of this, may joyous victory be mine/yours.

Nālāgirim gaja varam atimatta bhūtam

Nalagiri, the king elephant, highly intoxicated,

Dāvaggi cakka masaniva su dārunantam

was raging like a forest fire and was terrible as a thunderbolt.

Mettambu seka vidhinā jitavā Munindo.

Sprinkling the waters of loving-kindness, this ferocious beast, did the Lord of Sages subdue.

Tam tejasā bhavatu me/te jaya mangalāni.

By the grace of this, may joyous victory be mine/yours.

Ukkhitta khagga matihattha sudārunantam

With lifted sword, for a distance of three leagues

Dhāvanti yojana pathangulimāla vantam.

did wicked Angulimala run.

Iddhibhi sankhata mano jitavā Munindo.

Him, did the Lord of Sages subdue by His psychic powers.

Tam tejasā bhavatu me/te jaya mangalāni.

By the grace of this, may joyous victory be mine/yours.

Katvāna kattha' mudaram iva gabbhi nīyā

Her belly bound with faggots, to simulate the bigness of pregnancy,

Cincāya duttha vacanam janakāya majjhe

Cincā, with harsh words made foul accusation in the midst of an assembly.

Santena soma vidhinā jitavā Munindo.

Her did the Lord of Sages subdue by His serene and graceful bearing.

Tam tejasā bhavatu me/te jaya mangalāni.

By the grace of this, may joyous victory be mine/yours.

Saccam vihāya mati saccaka vāda ketum

Haughty Saccaka, who ignored Truth, was like a banner of controversy;

Vādā-bhiropita manam ati-andha bhūtam

and his vision was blinded by his own disputations.

Paññā padīpa jalito jitavā Munindo

Lighting the lamp of wisdom, him, did the Lord of Sages subdue.

Tam tejasā bhavatu me/te jaya mangalāni.

By the grace of this, may joyous victory be mine/yours.

Nando–pananda bhujagam vibudham mahiddhim

The wise and powerful serpent, Nandopananda,

Puttena thera bhujagena damāpayanto

was subdued by the Noble Sage's disciple son - Thera Moggallāna

Iddhūpadesa vidhinā jitavā Munindo.

by his psychic powers.

Tam tejasā bhavatu me/te jaya mangalāni.

By the grace of this, may joyous victory be mine/yours.

Duggāha ditthi bhujagena sudattha hattham

He whose hand was grievously bitten by the snake of tenacious heresies,

Brahmam visuddhi juti middhi Bakā bhidhānam

the pure, radiant, majestic Brahma Baka,

Nānā gadena vidhinā jitavā Munindo.

did the Lord of Sages cure with His Medicine of wisdom.

Tam tejasā bhavatu me/te jaya mangalāni.

By the grace of this, may joyous victory be mine/yours.

Etāpi Buddha jaya mangala attha gāthā

These eight verses of joyous victory of the Buddha,

Yo vācako dina dine sarate matandi

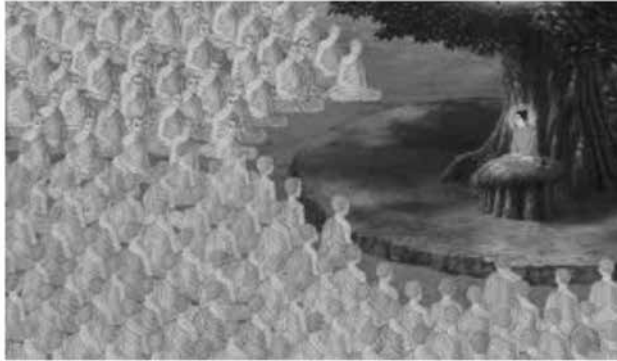
the wise one, who daily recites and earnestly remembers

Hitvāna neka vividhāni c'upaddavāni

will get rid of various misfortunes

Mokkham sukham adhi gameyya naro sapañño.

and gain the bliss of Nibbana.



MAHĀ JAYA MANGALA GĀTHĀ

Stanzas Of Great Joyous Victory

Mahā kāruniko nātho — Hitāya sabba pāninam

The Great Merciful Lord, full of compassion and for the benefit of all living beings,

Pūretvā pāramī sabbā — Patto Sambodhi-muttamam

had practised and perfected all Perfections and attained supreme Enlightenment.

Etena sacca vajjena — Hotu me/te jaya mangalam.

By these words of Truth, may joyous victory be mine/yours.

Jayanto Bodhiyā mūle — Sakyānam nandi-vaddhano.

He enhanced the happiness of the Sakyas; and was victorious at the foot of the Bodhi tree.

Evam tuyham jayo hotu — Jayassu jaya mangalam.

Likewise, may there be victory for me and may I ever be blessed.

Sakkatvā Buddha ratanam — Osadham uttamam varam

I revere the Buddha, highest jewel, the best and noblest balm ever;

Hitam deva manussānam — Buddha tejena sotthinā

the benefactor of gods and men. By the Buddha's glory, safely,

Nassantu' paddavā sabbe — Dukkhā vūpa samentu me/te.

may all my/your obstacles be nullified and sufferings ceased.

**Sakkatvā Dhamma ratanam — Osadham uttamam
varam**

I revere the Dhamma, highest jewel, the best and noblest balm ever;

Parilāhūpa samanam — Dhamma tejena sotthinā

the alleviator of distress. By the power of that Dhamma, safely,

**Nassantu' paddavā sābbe — Bhayā vūpa samentu
me/te.**

may all my/your obstacles be nullified and fears dispelled.

**Sakkatvā Sangha ratanam — Osadham uttamam
varam**

I revere the Sangha, the best and noblest balm ever;

Āhuneyyam pāhuneyyam — Sangha tejena sotthinā

worthy of offerings, worthy of hospitality. By the power of that Sangha, safely,

**Nassantu' paddavā sabbe — Rogā vūpa samentu
me/te.**

may all my/your obstacles be nullified and maladies be eradicated.

Yam kinci ratanam loke — Vijjati vividhā puthu

Whatever diverse precious jewels there be in this universe,

**Ratanam Buddha samam natthi — Tasmā sotthi
bhavantu me/te.**

there is no jewel equal to the Buddha. By this Truth, may there be blessing to me/you.

Yam kinci ratanam loke — Vijjati vividhā puthu

Whatever diverse precious jewels there be in the universe,

Ratanam Dhamma samam natthi — Tasmā sotthi bhavantu me/te.

there is no jewel equal to the Dhamma. By this Truth, may there be blessing to me/you.

Yam kinci ratanam loke — Vijjati vividhā puthu

Whatever diverse precious jewels there be in the universe,

Ratanam Sangha samam natthi — Tasmā sotthi bhavantu me/te.

there is no jewel equal to the Sangha. By this Truth, may there be blessing to me/you.

Natthi me saranam aññam — Buddho me saranam varam.

There is no other refuge for me. The Buddha is my highest refuge.

Etena sacca vajjena — Hotu me/te jaya mangalam.

By these words of Truth, may joyous victory be mine/yours!

Natthi me saranam aññam — Dhammo me saranam varam.

There is no other refuge for me. The Dhamma is my highest refuge.

Etena sacca vajjena — Hotu me/te jaya mangalam.

By these words of Truth, may joyous victory be mine/yours!

Natthi me saranam aññam — Sangho me saranam varam.

There is no other refuge for me. The Sangha is my matchless refuge.

Etena sacca vajjena — Hotu me/te jaya mangalam.

By these words of Truth, may joyous victory be mine/yours!

Sabbhītiyo vivajjantu — Sabba rogo vinassatu.

May all misfortunes be averted, may all sickness be healed.

Mā me/te bhavatvan–tarāyo — Sukhī dīghāyu kho bhava.

May no danger befall me/you, may I/you live long and happily.

Bhavatu sabba mangalam — Rakkhantu sabba devatā:

May all blessings be with me/you, may all devas protect me/you;

Sabba Buddhānu–bhāvena — Sadā sotthi bhavantu me/te.

By the power of all the Buddhas, may I/you be well and happy.

Bhavatu sabba mangalam — Rakkhantu sabba devatā:

May all blessings be with me/you, may all devas protect me/you;

Sabba Dhammānu–bhāvena — Sadā sotthi bhavantu me/te.

By the power of all the Dhamma, may I/you be well and happy.

Bhavatu sabba mangalam— Rakkhantu sabba devatā:

May all blessings be with me/you, may all devas protect me/you;

Sabba Sanghānu–bhāvena — Sadā sotthi bhavantu me/te.

By the power of all the Sangha, may I/you be well and happy.

Nakkhatta yakkha bhūtānam — Pāpaggaha nivāranā

By the power of this Protection, may I/you be free from all dangers arising from malign influences of the planets, demons and spirits.

Parittassānu–bhāvena — Hantu maiham/tuiham upaddave.

May my/your misfortunes cease to exist.



ANAVUM PARITTA Invitation Chant

**Ye santā santa cittā tisarana saranā ettha
lokantarevā**

Those who are of tranquil mind and who are subdued due to their taking the Three Refuges in all areas of the universe,

**Bhummā bhummā ca devā guna-gana-gahana-
byāvatā sabba kālam**

those terrestrial and those deities associated with the terrestrial places who are always adorned with virtues at all times,

**Ete āyantu devā varakana-kamaye, meru rāje
vasanto.**

those noble gods who dwell in the majestic Mount Meru and are resplendent as if made of solid gold.

Santo santo sahetum munivara vacanam

Please come here at our request, and please listen with calm mind to the words of the Great Sage,

sotumaggam samaggam.

indicating the uniform path that will bring about delight.

Sabbesu cakkavālesu — Yakkha-devā ca brahmunno

Demons, gods, Brahmas of all the world systems -

**Yam amhehi katam puññam — Sabba sampati
sādhakam.**

please accept all the merits performed by us leading to all the treasures.

Sabbe tam anumoditvā — Samaggā sāsane ratā.

May all rejoice in unity, delighting in the Doctrine.

Pamāda rahitā hontu — Ārakkhāsu visesato.

May the Dispensation be well protected perpetually and diligently.

Sāsanassa ca lokassa — Vuddhī bhavatu sabbadā.

May the world and the Dispensation flourish always.

Sāsanampi ca lokam ca — Devā rakhantu sabbadā.

and may gods protect the world and the Dispensation always.

Saddim hontu sukhī sabbe — Parivārehi attano.

May you be well and happy along with your retinue.

Anīghā sumanā hontu — Saha sabbehi ñātibhi.

May you be sorrowless and pleasant in mind, along with your kith and kin.

Rājato vā, corato vā manussato vā, amanussato vā,

Please protect us from kings, from thieves, from humans,

aggito vā, udakato vā, pisācato vā, khānukato vā,

from non-humans, from fire, from water, from evil spirits, from spikes,

kanthakato vā, nakkhattato vā, janapada-rogato vā,

from thorns, from bad stars, from epidemic diseases, from injustice,

asaddhammato vā, asanditthito vā, asappurisato vā,

from misconduct, from misbeliefs, from wicked people,

canda hatthi assa miga gona kukkura

from ferocious elephants, horses, bulls, beasts,

ahi vicchika mani sappadīpi accha taraccha

dogs, serpents, scorpions, from blue snakes, from black bears, white bears,

sūkara mahisa yakkha rakkhasādihi,

from boars, from wild buffaloes, demons, from devils,

nānā bhayato vā, nānā rogato vā,

from all kinds of menaces, from various diseases,

nānā upaddavato vā, ārakkham ganhantu.

and from various dangers.

Panidhānato patthāya Tathāgatassa dasapāramiyo

Recalling all the virtues of the Buddha, tracing how He obtained the confirmation of Buddhahood, and acquired the Ten Perfections,

dasa upa pāramiyo dasa-paramattha pāramiyo

the Ten Minor Perfections and the Ten Absolute Perfections,

panca mahā pariccāge, tisso cariyā pacchima bhava

His Five Great Gifts, the Three Forms of Conduct in the last birth and,

gabbhā-vakkantim jātim abhinikkha-manam**padhāna-cariyam**

achieving renunciation being seated cross-legged at the foot

bodhi pallanke māravijayam sabbaññuta**ñānapativedham**

of the Bodhi Tree with great determination, conquered the Forces of Death (*Mara*),

nava-lokuttara-dhammeti sabbepi me Buddhagune**āvajjitvā.**

realized Supreme Enlightenment with the nine forms of transcendental knowledge.

Vesāliyā tīsu pākāran-taresu,

The Protective Chant was recited within the three walls of the city of Vesali

**tiyāma rattim parittam karonto āyasmā
Ānandatthero**

during the three watches of the night by the Great Ānanda Thero.

viya kāruñña cittam upattha-petvā.

Please chant with a compassionate mind like the Great Elder.

Kotī sata sahassesu cakkavālesu devatā

The deities of billions of world-systems accept this chant.

Yassānam pati ganhanti yañca Vesāliyam pure.

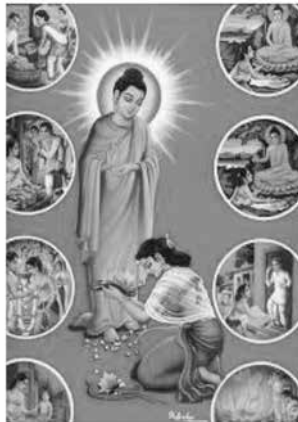
The threefold fears affected the city of Vesali;

**Rogā-manussa dubbhikkhā, sambhūtam tividham
bhayam**

fear of diseases, fear from non-humans and fear of famine

**Khippa-mantara dhāpesi, parittam tam bhanā-mahe
ti.**

were eradicated by reciting this Protective Chant.



NARASĪHA GĀTHĀ

The Stanzas On The Lion Of Men

These verses were uttered by Princess Yasodhara (*consort of Prince Siddhartha*) to her son Rahula, on the occasion of the Buddha's first visit to Kapilavatthu (*His hometown*) after His Enlightenment.

Prince Siddhartha left Kapilavatthu after His Great Renunciation on the same day His son, Rahula was born and hence had not seen His son since. It was on His first visit to Kapilavatthu after His enlightenment that He met His son again, after a lapse of 7 years.

These verses which explain some of the unique physical characteristics and noble virtues of the Blessed One are sung as Buddhist hymns in many Buddhist countries.

Cakka varamkita ratta supādo — Lakkhana mandita āyata panhi:

His red sacred feet bear marked with an excellent wheel; his long heels are decked with characteristic marks;

Cāmara chatta vibhūsita pādo — Esa hi tuyha pitā narasīho.

his feet are adorned with a chowrie (*camara*) and parasol. That, indeed, is your father, lion of men.

Sakya kumāravaro sukhumālo — Lakkhana vitthata punna sarīro:

He is a delicate and noble Sakya prince; his body is full of characteristic marks;

Loka hitāya gato naravīro — Esa hi tuyha pitā narasīho.

he is a hero amongst men, intent on the welfare of the world.
That, indeed, is your father, lion of men.

Punna sasañka nibho mukha vanno — Deva narāna piyo naranāgo:

Like the full moon is his face; he is dear to gods and men;

Matta gajinda vilāsita gāmī — Esa hi tuyha pitā narasīho.

he is like an elephant amongst men; his gait is graceful as that of an elephant of noble breed. That, indeed, is your father, lion of men.

Khattiya sambhava agga kulīno — Deva manussa namassita pādo:

He is of noble lineage, sprung from the warrior caste; his feet have been honoured by gods and men;

Sīla samādhi patitthita citto — Esa hi tuyha pitā narasīho.

his mind is well established in morality and concentration.
That, indeed, is your father, lion of men.

Āyata tunga susanthita nāso — Gopamukho abhinīla sunetto:

Long and prominent is his well-formed nose, his eye-lashes are like those of a heifer;

Indadhanū abhinīla bhamūkho — Esa hi tuyha pitā narasīho.

his eyes are extremely blue; like a rainbow are his deep blue eyebrows. That, indeed, is your father, lion of men.

**Vatta sumatta susanthita gīvo — Sīhahanū migarāja
sarīro:**

Round and smooth is his well-formed neck; his jaw is like that of a lion;

**Kañcana succhavi uttama vanno — Esa hi tuyha pitā
narasīho.**

his body is like that of the king of beasts; his beautiful skin is of bright golden colour. That, indeed, is your father, lion of men.

**Siniddha sugambhira mañjusu ghoso — Hiñgula
bandhu suratta sujivho:**

Soft and deep is his sweet voice: his tongue is as red as vermilion;

**Vīsati vīsati seta sudanto — Esa hi tuyha pitā
narasīho.**

his white teeth are twenty in each row. That, indeed, is your father, lion of men.

**Añjana vanna sunīla sukeso — Kañcana patta
visuddha lalāto:**

Like the colour of collyrium is his deep blue hair; like a polished golden plate is his forehead;

**Osadhi pañdara suddhasu unno — Esa hi tuyha pitā
narasīho.**

as white as the morning star is his beautiful tuft of hair (*between the eyebrows*). That, indeed, is your father, lion of men.

**Gacchati nīlapathe viya cando — Tāraganā
parivethita rūpo:**

Just as the moon, surrounded by a multitude of stars, follows
the sky path,

**Sāvaka majjhagato samanindo — Esa hi tuyha pitā
naraśho.**

even so goes the Lord of monks, accompanied by His disciples.
That, indeed, is your father, lion of men.



PATICCA SAMUPPĀDA

Dependent Co-Origination

Avijjā paccayā sankhārā.

Ignorance conditions kamma formations.

Sankhārā paccayā viññānam.

Kamma formations condition consciousness.

Viññāna paccayā nāma-rūpam.

Consciousness conditions mind-matter.

Nāma-rūpa paccayā salāyatanam.

Mind-matter conditions the six sense bases.

Salāyatana paccayā phasso.

The six sense bases condition sense impressions.

Phassa paccayā vedanā.

Sense impressions condition feeling.

Vedanā paccayā tanhā.

Feeling conditions craving.

Tanhā paccayā upādānam.

Craving conditions clinging.

Upādāna paccayā bhavo.

Clinging conditions becoming.

Bhava paccayā jāti.

Becoming conditions birth.

**Jāti paccayā jarā maranam soka parideva dukkha
domanassu-pāyāsā sambhavanti.**

Birth conditions old age, death, grief, lamentation, pain, depression and despair.

**Evametassa kevalassa dukkha-khandassa samudayo
hoti.**

Thus, the entire mass of suffering arises.



PATICCA SAMUPPĀDA

Dependent Co-Origination

Nirodha — Cessation

Avijjā–yatveva asesā virāga nirodhā sankhārā nirodho.

With the total and final cessation of ignorance, the kamma formations cease.

Sankhārā nirodhā viññāna nirodho.

With the cessation of kamma formations, consciousness ceases.

Viññāna nirodhā nāma–rūpa nirodho.

With the cessation of consciousness, mind-matter ceases.

Nāma–rūpa nirodhā salāyatana nirodho.

With the cessation of mind-matter, the six sense bases cease.

Salāyatana nirodhā phassa nirodho.

With the cessation of the six sense bases, sense impressions cease.

Phassa nirodhā vedanā nirodho.

With the cessation of sense impressions, feeling ceases.

Vedanā nirodhā tanhā nirodho.

With the cessation of feeling, craving ceases.

Tanhā nirodhā upādāna nirodho.

With the cessation of craving, clinging ceases.

Upādāna nirodhā bhava nirodho.

With the cessation of clinging, becoming ceases.

Bhava nirodhā jāti nirodho.

With the cessation of becoming, birth ceases.

Jāti nirodhā jarā maranam soka parideva dukkha domanassu–pāyāsā nirujjhanti.

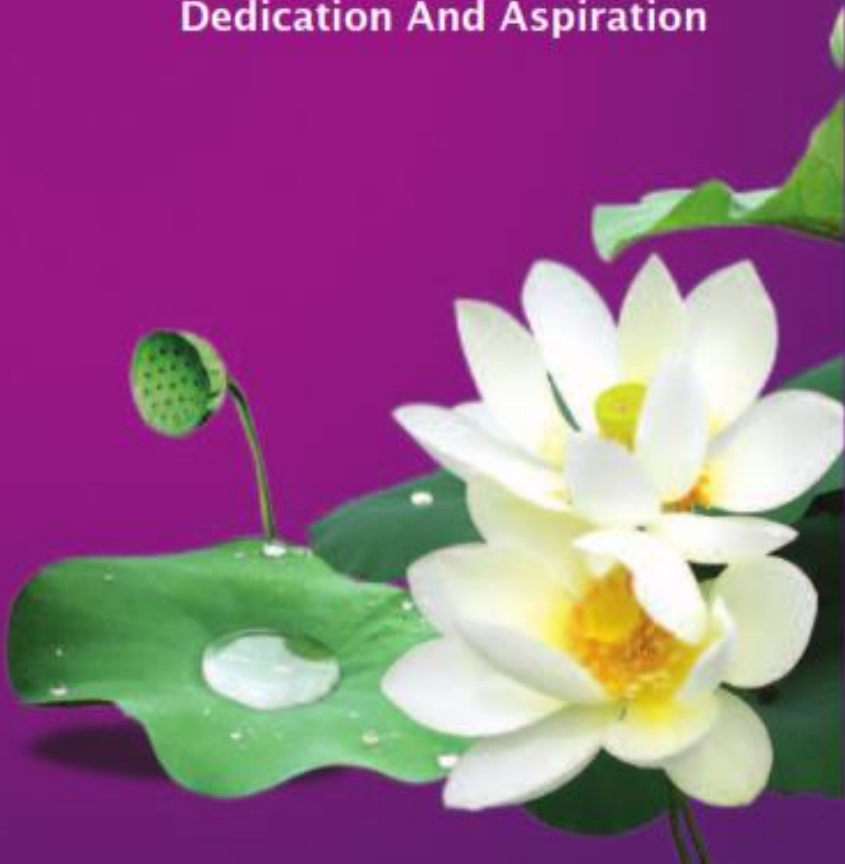
With the cessation of birth; old age, death, grief, lamentation, pain, depression and despair cease.

Evametassa kevalassa dukkha–khandassa nirodho hoti.

Thus, the entire mass of suffering ceases.



Dedication And Aspiration



*Pathavyā ekarajjena
saggassa gamanena vā
Sabbalokādhīpaccena
sotāpattiphalam varam*

Better than absolute sovereignty over the earth,
better than going to heaven,
better than even lordship over all the worlds
is the Fruit of a Stream-Winner.

Dhammapada V178

*Natthi jhānam apaññassa
paññā natthi ajhāyato
Jamhi jhānañ ca paññā ca
sa ve nibbānasantike*

There is no concentration in one who lacks wisdom,
nor is there wisdom in him who lacks concentration.
In whom are both concentration and wisdom,
he, indeed, is in the presence of Nibbana.

Dhammapada V372

PATTHANĀ

Aspiration or Wish

Iminā puñña kamma — Māme bāla samāgamo

By the grace of this merit that I have acquired, may I never follow the foolish;

Satam samāgamo hotu — Yāva nibbāna pattiyā.

but only the wise up to the time I attain final happiness (*Nibbana*).

Idam me puññam asavakkhayā vham hotu

And by the grace of whatever merits that I have acquired

sabba–dukkhā pamuncatu.

may all sufferings cease.



WISH FOR AUSPICES

Sabbhītiyo vivajjantu — Sabba rogo vinassatu

May all misfortunes be averted, may all sickness be healed.

Mā me/te bhavatvantarāyo — Sukhī dīghāyu kho bhava.

May no danger befall me/you, may I/you live long and happily.

Bhavatu sabba mangalam — Rakkhantu sabba devatā

May all blessings be with me/you, may all devas protect me/you;

Sabba Buddhānu bhāvena — Sadā sotthi bhavantu me/te.

By the power of all the Buddhas, may I/you be well and happy.

Bhavatu sabba mangalam — Rakkhantu sabba devatā

May all blessings be with me/you, may all devas protect me/you;

Sabba Dhammānu bhāvena — Sadā sotthi bhavantu me/te.

By the power of all the Dhamma, may I/you be well and happy.

Bhavatu sabba mangalam — Rakkhantu sabba devatā

May all blessings be with me/you, may all devas protect me/you;

Sabba Sanghānu bhāvena — Sadā sotthi bhavantu me/te.

By the power of all the Sangha, may I/you be well and happy.



WISH FOR PROTECTION FROM EVIL

Nakkhatta yakkha bhūtānam — Pāpaggaha nivāranā

By the power of this Protection, may I/you be free from all dangers arising from malign influences of the planets, demons and spirits.

Parittassānu bhāvena — Hantu maiham/tuiham upaddave.

May my/your misfortunes cease to exist.

FIXATION OF THE PROTECTION

**Sabbe Buddhā balappattā – Paccekānañca yam
balam**

By the power of all the Buddhas, Silent Buddhas

**Arahantānanca tejena – Rakkham bandhāmi
sabbaso.**

and all Arahants, we secure our protection in every way.

WISH OF LOVE TO ALL BEINGS

**Dukkhappattā ca niddukkhā — Bhayappattā ca
nibbhayā.**

May those who are afflicted with pain be free from pain, may those who are in fear (agony and insecure) be free from fear, agony and insecurity.

Sokappattā ca nissokā — Hontu sabbe’pi pānino.

May those afflicted with grief be free from grief.

May all beings be free from misery, fear and grief.

BLESSING TO THE WORLD

Devo vassatu kālena — Sassa–sampatti hetu ca

May rain fall also at suitable times, may the world progress

Phīto bhavatu loko ca — Rājā bhavatu dhammiko.

and be happy and peaceful, and may the king be righteous.

PUÑÑĀNUMODANĀ

TRANSFERENCE OF MERITS TO ALL CELESTIAL BEINGS

Ākāsatthā ca bhummatthā — Devā nāgā mahiddhikā

May all beings be inhabiting space and earth, Devas and Nagas
of mighty power,

**Puññam tam anumōditvā — Ciram rakkhantu lōka–
sāsanam.**

share this merit and may they long protect the Dispensation.

Ākāsatthā ca bhummatthā — Devā nāgā mahiddhikā

May all beings be inhabiting space and earth, Devas and Nagas
of mighty power,

Puññam tam anumōditvā — Ciram rakkhantu desanam.

share this merit and may they long protect the Teachings.

Ākāsatthā ca bhummatthā — Devā nāgā mahiddhikā

May all beings be inhabiting space and earth, Devas and Nagas of mighty power,

Puññam tam anumōditvā — Ciram rakkhantu mam param.

share this merit and may they long protect me and others.

REQUESTING ALL DEVAS, BHŪTA AND ALL BEINGS TO PARTAKE OF MERITS

Ettāvatā ca amhehi — Sambhatam puñña sampadam

Whatever merits which we have thus, acquired,

Sabbe Devā anumodantu — Sabba–sampatti siddhiyā.

may all devas partake of it? May it contribute greatly to their happiness.

Ettāvatā ca amhehi — Sambhatam puñña sampadam

Whatever merits which we have thus, acquired,

Sabbe Bhūta anumodantu — Sabba–sampatti siddhiyā.

may the spirits partake of it? May it contribute greatly to their happiness.

Ettāvatā ca amhehi — Sambhatam puñña sampadam

Whatever merits which we have thus, acquired,

**Sabbe Satta anumodantu — Sabba-sampatti
siddhiyā.**

may all beings partake of it? May it contribute greatly to their happiness.

TRANSFERENCE OF MERITS TO DEPARTED RELATIVES

Idam me/vo ñātinam hōtu — Sukhitā hontu ñātayo.

Let this merit accrue to my/our departed relatives and may they be happy!

Idam me/vo ñātinam hōtu — Sukhitā hontu ñātayo.

Let this merit accrue to my/our departed relatives and may they be happy!

Idam me/vo ñātinam hōtu — Sukhitā hontu ñātayo.

Let this merit accrue to my/our departed relatives and may they be happy!



KHAMĀYĀCANA

Forgiveness Of Shortcomings

Kāyena vācā cittena — Pamādena mayā katam

If by deeds, speech or thought heedlessly, I have done anything wrong,

**Accayam khama me Bhante — Bhūri-pañña
Tathāgata.**

forgive me O Master! O Teacher, Great Wise!

Kāyena vācā cittena — Pamādena mayā katam

If by deeds, speech or thought heedlessly, I have done anything wrong,

Accayam khama me Dhamma — Sanditthika akālika.
forgive me O Dhamma! Immediately seen and timeless!

Kāyena vācā cittena — Pamādena mayā katam

If by deeds, speech or thought heedlessly, I have done anything wrong,

Accayam khama me Sangha — Supatipanna anuttara.
forgive me O Sangha! Noble Ones who have taken the right path, unparalleled!

Sādhu! Sādhu! Sādhu!

SERVICES AVAILABLE AT BUDDHIST MAHA VIHARA

- Dana for Monks (at Vihara or Home) and Bana (Sermons)
- Blessing Services / Funeral Services by Monks
- Booking of Facilities for religious functions / events
- Marriage Registration
- Full Moon / New Moon Day Puja & Free Vegetarian Lunch
- Sunday Dhamma Classes for Children & Adults
- Buddhist & Pali University Diploma Courses
- K Sri Dhammananda Library
- Bookshop

WEEKLY ACTIVITIES

•	Daily Puja		6.30a.m. & 7.30p.m.
•	Choir Practice	Tuesday	8.00p.m.
•	Special Talk	Friday	1.00p.m.
•	Dhamma Talk	Friday	8.00p.m.
•	Meditation	Mon, Tues & Thurs	8.00p.m.
•	Bojjhanga Puja	Saturday	7.30p.m. - 8.30p.m.
•	Puja & Talk	Sunday	8.30a.m.
•	Dhamma School	Sunday	8.30a.m. & 11.00a.m.
•	Dharma for the Deaf	Sunday	2.00p.m.
	(fortnightly)		
•	Feeding the Needy	Sunday	5.00p.m.

DONATION IN CASH OR KIND CAN BE MADE FOR:

- Propagation of Buddhism (*Dhammaduta*)
- Free Publications (*Malaysia and Overseas*) - Annually about 300,000 books in 24 Languages
- Education Fund
- Full Moon and New Moon services sponsorship
- General Maintenance of the Buddhist Maha Vihara
- Utilities (*Electricity, water, telephone, administration etc.*)
- Illumination (*lighting*) of the Main Shrine Hall
- Illumination (*lighting*) of the Awkana Buddha & Cakra
- Monks' Dana
- Monks' Requisites
- Welfare Fund (*Malaysia and Overseas*)
- Special Religious Events - Wesak
 - Annual Blessing Service
 - Annual Merit Offering
 - Kathina Pinkama (*ceremony*)
 - Monks' Novitiate Programme

PARITTA SULTRA

INTRODUCTION

“Monks, learn the Āṭānāṭiya protection, study the Āṭānāṭiya protection, hold in your hearts the Āṭānāṭiya protection. Monks, beneficial is the Āṭānāṭiya protection for security, protection, freedom from harm and living in ease for monks, nuns (bhikkhunis) and male and female lay followers.”

With these words the Buddha exhorted His monks to learn the Āṭānāṭiya protection for their protection and thus began the tradition of chanting the Sutta (*discourses*) for protection and good results. The Sutta chanted for protection, etc., is also known as Paritta which means “the Sutta that protects those who chant and who listen to it against dangers, calamities, etc., from all around.” Through the ages other Suttas were added to the list of 'Suttas for chant ing.' Thus, we find in Milindapañha and the Commentaries by the Venerable Buddhaghosa the following nine Suttas mentioned as Parittas: Ratana Sutta, Metta Sutta, Khandha Sutta, Mora Sutta, Dhajagga Sutta, Āṭānāṭiya Sutta, Arigulimala Sutta, Bojjhaṅga Sutta and Isigili Sutta.

The collection presented here includes the first eight Suttas and in addition, Marigala Sutta, Vaṭṭa Sutta and Pubbaṅga Sutta, thus comprising altogether eleven Suttas, with further addition of introductory verses at the beginning of each Sutta. These are the eleven Suttas chanted every day in every monastery and nunnery and in some houses of lay people in all Theravada Buddhist countries. This collection is known in Myanmar as 'The Great Paritta', not because the Suttas in this collection are long ones, but probably because they have great power, if chanted and listened to in a correct way, could ward off dangers and bring in results.

CHANTING OF AND LISTENING TO THE SUTTAS

Since these Paritta's are meant for protection and other good results, it is important that they are chanted and listened to in a correct way. There are some conditions to be fulfilled by both the chanters and the listeners so as to get the full benefits of the Paritta. In fact, there are three conditions for the chanters to fulfill and another three for the listeners.

The three conditions for the chanters are:

1. They must have learnt and chant the Suttas correctly and fully without any omission,
2. They must understand the meaning of the Suttas being chanted, and
3. They must chant with the heart filled with goodwill and loving-kindness. The three conditions for the listeners are:
 - a. They must not have committed the five most heinous crimes, namely, killing one's own father, killing one's own mother, killing an Arahant, causing the blood to be congealed in the body of the Buddha by wounding Him, and causing schism in the Saṅgha.
 - b. They must not have the 'fixed wrong view ', the view that rejects kamma and its results.
 - c. They must listen to the chanting with confidence in the efficacy of the Suttas in warding off the dangers and bringing good results. (*When people listen with confidence they do so with respect and attention, so listening with respect and attention is in my opinion, implied in this condition.*)

Only when these conditions are fulfilled do people get full benefits from the Parittas. Therefore, it is important that when the

Parittas are being chanted, people should listen to the chanting with confidence, respect and attentiveness. Moreover, the chanting of Parittas for benefits is a two-way action. Those who chant are like those who give out something, and those who listen are like those who take what is given; if they do not take what is given, they will not get the thing. In the same way if people do not listen to the chanting, but just let other people chant and themselves do something else, they surely are not taking what is given and so they will not get the benefits of the chanting.

THE PĀLI TEXT

When presenting the Paḷi Text of Parittas here, we did not follow the convention of western editions of Paḷi books. This book of Paritta is meant for reading and chanting for all who are interested in doing so; and those who are not familiar with the convention mentioned above will find it difficult to pronounce correctly such readings as *etad avoca, maṅgalam uttamam, sabbe 'p' ime* and others; therefore, such words are printed as *etadavoca, maṅgala-muttamam, sabbe pime*, etc.

REFERENCES

Except the introductory verses, the Suttas are found in the Pitakas as follows: (Reference numbers are page numbers of Sixth Buddhist Council Edition except those of Jātakas which are given by Jātaka numbers,)

Preliminary	Composed by compilers
Maṅgala Sutta	Khuddakapāṭha, 3-4 Sutta Nipāta, 308-9

<p>Ratana Sutta</p> <ul style="list-style-type: none"> • introductory passage • following two verses • remaining text 	<p>Dhammapada Aṭṭhakathā, ii. 272 composed by compilers Khuddakapāṭha, 4-7 Sutta Nipāta, 312-5</p>
<p>Metta Sutta</p>	<p>Khuddakapāṭha, 10-12 Sutta Nipāta, 300-1</p>
<p>Khandha Sutta</p>	<p>Vinaya, iv. 245 Aṅguttara Nikāya, i. 384</p>
<p>Mora Sutta</p>	<p>Jātaka no. 159</p>
<p>Vaṭṭa Sutta</p>	<p>Cariyā Piṭaka, 415</p>
<p>Dhajagga Sutta</p>	<p>Saṃyutta Nikāya, i 220-2</p>
<p>Aṭānāṭiya Sutta</p> <ul style="list-style-type: none"> • verses 104- 109 • verses 102, 103, 110-130 • verse 131 	<p>Digha Nikāya, iii. 159 Composed by compilers Dhammapada, verse 109</p>
<p>Aṅgulimāla Sutta</p>	<p>Majjhima Nikāya, ii. 306.</p>
<p>Bojjhaṅga Sutta</p> <ul style="list-style-type: none"> • original Suttas 	<p>Saṃyutta Nikāya, iii. 71, 72, 73</p>
<p>Pubbaṅha Sutta</p> <ul style="list-style-type: none"> • verse 153 • verses 162-4 • the rest 	<p>Khuddakapāṭha, 5 Sutta Nipāta, 312 Aṅguttara Nikāya, i, 299 Composed by compilers</p>

THE TRANSLATION

This translation does not contain poetic renderings, but it is a translation made to be as faithful to the original as possible. The relevant ancient Commentaries and the Burmese translations were consulted constantly in the process of translating, and every effort has been made to bring the translation to conform to the explanations given in these time-honored works. (*Some English translations were also consulted.*)

THE USE OF THE PARITTAS

Although the Parittas are for chanting in general, some of the Parittas are to be practiced as well. Only the Ratana Sutta, Mora Sutta, Vaṭṭa Sutta, Āṭānāṭiya Sutta, Arigulimala Sutta and Pubbanha Sutta are meant for chanting only; the other are for both chanting and practicing. And there are specific uses for the Parittas although generally they are meant for protection against dangers.

The specific uses can be obtained from the introductory verses of each Sutta. They are, in brief, as follows:

Maṅgala Sutta	for blessings and prosperity
Ratana Sutta	for getting free from dangers caused by disease, evil spirits and famine
Mettā Sutta	for suffusing all kinds of beings with loving-kindness
Khandha Sutta	protecting against snakes and other creatures
Mora Sutta	for protection against snares, imprisonment and for safety
Vaṭṭa Sutta	for protection against fire
Dhajagga Sutta	for protection against fear, trembling and horror

Aṭānāṭiya Sutta	for protection against evil spirits, and gaining health and happiness
Āṅgulimāla Sutta	for easy delivery for expectant mothers
Bojjhaṅga Sutta	for protection against and getting free from sickness and disease
Pubbaṅha Sutta	for protection against bad omens, etc., and gaining happiness

LOVING-KINDNESS

Never before has the need for loving-kindness been so much felt as in these days. Violence is rampant throughout the world. If we cannot and do not reduce violence, the world will be a living hell for all inhabitants. Therefore, it is imperative that we do something to at least reduce violence even if we will not be able to wipe it out from the world altogether. The practice of loving-kindness, fortunately for us, can help us achieve that aim; we can help reduce violence with the practice of loving-kindness and make things better for all beings. The section Loving-kindness in this book is for that purpose.

SHARING MERITS

'Sharing Merits' is always a pleasant act to do whenever we do meritorious deeds. The verses for this purpose are given after 'Loving-kindness'. When Parittas are chanted in sonorous tones and listened to with devotional faith, the immediate benefits they bring are serenity, calm, peacefulness and joy. Generations have enjoyed these benefits and many others, of Paritta and Metta for many many years. These benefits are for us too if we chant, listen to and practice them in a correct way. May all beings enjoy the benefits of Paritta and Metta following the instructions given here.

In conclusion I would like to thank all Malaysian devotees, for publishing and defraying the cost of printing this book and distributing it free as a Dhamma gift for the 'benefit and welfare of many'. May the punna (*merit*) acquired through this noble act bring them happiness. May this punna be a firm foundation for their achieving final liberation from suffering.

PROTECTIVE VERSES

Namo Tassa Bhagavato Arahato
Sammāsambuddhassa

Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One.

PARITTA- PARIKAMMA

Preliminary of Paritta

1. **Samantā cakkavāḷesu, Atrāgacchantu devatā,
Saddhammaṃ Munirājassa, Sunantu sagga-
mokkha-daṃ.**

Let the deities in every universe around come to this place.
Let them listen to the excellent Dhamma of the King of
Sages that gives (*rebirth in*) celestial realms and liberation
(*from saṃsāra*).

2. **Dhammassavana-kālo ayam bhaddantā!**

(*3 times*)

Oh, Happy Ones! This is the time for listening to the
Dhamma. (*3 times*)

3. **Namo Tassa Bhagavato Arahato**
Sammāsambuddhassa. (*3 times*)

Homage to Him, the Blessed One, the Worthy One, the
Fully Enlightened One. (*3 times*)

4. **Ye santā santa-cittā, tisarāṇa-saraṇā, ettha lokantare vā, Bhumṃābhummā ca devā, gunaganagahaṇa-byāvatā sabbakālam, Ete āyantu devā, vara-kanaka-maye, Merurāje vasanto, Santo santosa-hetuṃ, Munivara-vacanam, sotumaggam samaggā.**

Those deities who live on the earth, and who live in the skies, in this universe and in other universes, who are good-hearted and whose minds are peaceful, who have the Three Refuges (*Buddha, Dhamma and Sangha*) as refuge, and who always make effort to gain a multitude of qualities the King of deities who lives at the top of Mount Meru which is made of gold, and who is a gentle person; let all these deities come to listen to the words of the Excellent Sage, which are the best and are a source of happiness.

5. **Sabbesu cakkavāḷesu, Yakkhā devā ca brahmnano, Yaṃ amhehi kataṃ puññaṃ, Sabba- sampatti-sādhakaṃ.**

Let all Yakkhas, Deities and Brahmas in all.

6. **Sabbe taṃ anumoditvā, Samaggā Sāsane ratā, Pamāda-rahitā hontu, Ārakkhāsu visesato.**

universes rejoice at the merit done by us which brings about prosperity. Let them especially be in unison and devoted to the Sasana (*the Dispensation of the Buddha*), and not be heedless in protecting the world.

7. **Sāsanassa ca lokassa, Vuḍḍhī bhavatu sabbadā, Sāsanam pi ca lokañ ca, Devā rakkhantu sabbadā.**

At all times may there be growth of the Sasana and the world. May the deities always protect the Sasana and the world.

8. **Saddhim̐ hontu sukhī sabbe, Parivārehi attano, Anīgha sumanā hontu, aha sabbehi ñatibhi.**

May all beings together with their relatives be in comfort, free from suffering and happy.

9. **Rājato vā corato vā manussato vā amanussato vā aggito vā udakato vā pisācato vā khāṇukato vā kaṇṭakato v nakkhattato vā janapada-roгато vā asaddhammato vā asandiṭṭhito vā asappurisato vā caṇḍa-hatthi-assa-miga-goṇa-kukkura-ahi-vicchika-maṇisappa-dīpi accha-taraccha-sūkara-mahimsa-yakkha-rakkhasādīhi nānābhayato vā, nānārogato vā nānā-upaddavato vā arakkham̐ gaṇhantu.**

Let them protect the beings from the bad kings, thieves, human beings, non-human beings, fire, water, ghosts, tree stumps, thorns, constellations, epidemics, false teachings, false views, bad people, from wild elephants, horses, deer, oxen, dogs, snakes, scorpions, water snakes, leopards, bears, hyenas, boars, buffaloes, Yakkhas, Rakkhasas, and from various dangers and diseases and calamities.

MANGALA SUTTA

10. **Yam mangalam dvādasahi, Cintayimsu sadevakā, Sothānam nādhigacchanti, Aṭṭhattimsañ ca Maṅgalam.**

Men, together with deities, tried to find out for twelve years what blessing was. But they could not find out the blessings which number thirty-eight, that are the cause of happiness.

11. **Desitam Devadevena, Sabbapāpavināsanam, Sabbalokahitathāya, Maṅgalam tam bhanāma he.**

Oh, Good People! Let us recite those blessings which were taught by the Deity of the Deities (the Buddha) for the benefit of beings and which destroy all evil.

12. **Evam me sutam. Ekam samayam Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devata abhikkantāya rattiya abhikkantavannā kevalakappam Jetavanam obhāsetvā, yena Bhagavā tenupasankami; upasankamitvā Bhagavantam abhivadetva eka-mantam atthāsi; eka-mantam thitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi:**

Thus, have I heard:

At one time the Blessed One was dwelling at the monastery of Anāthapiṇḍika in Jeta's Grove near the city of Sāvatti. Then a certain deity in the late hours of the night with surpassing splendor, having illuminated the entire Jeta's Grove, came to the Blessed One. Drawing

near, the deity respectfully paid homage to the Blessed One, and stood at a suitable place; standing there, the deity addressed the Blessed One in verse:

13. **“Bahū devā manussā ca, Maṅgalāni acintayum, Ākankhamānā sotthānam, Brūhi maṅgala-muttamam.”**

“Many deities and men, desiring what is good, have pondered upon just what blessings were. Please tell me what the highest blessing is.”

14. **“Asevanā ca bālānaṃ, Paṇḍitanaṃ ca sevana, Pūjā ca pūjaneyyānam, Etam manigala-muttamam.”**

“Not to associate with fools, to associate with the wise and to honor those who are worthy of honor. This is the highest blessing.”

15. **Patirūpadesavāso ca, Pubbe ca katapuññatā, Attasammāpanidhi ca, Etam mangala-muttamam.**

To live in a suitable place, to have done meritorious deeds in the past, and to keep one's mind and body in a proper way. This is the highest blessing.

16. **Bāhusaccaṃ ca sippaṃ ca, Vinayo ca susikkhito, Subhāsītā ca yā vācā, Etam mangala-muttamaṃ.**

To have much learning, to be skilled in crafts, to be well-trained in moral conduct and to have speech that is well-spoken. This is the highest blessing.

17. **Mātāpitu-upaṭṭhānam, Puttadārassa sangaho, Anākulā ca kammantā, Etam maṅgala-muttamam.**

Caring for one's mother and father, supporting one's spouse and children and having work that causes no confusion. This is the highest blessing.

18. **Dānañ ca dhammacariyā ca, Ñātakānañ ca saṅgaho, Anavajjāni kammāni, Etam mangala-muttammam.**

Giving, practice of what is good, support of one's relative and blameless actions. This is the highest blessing.

19. **Āratī viratī pāpā, Majjapānā ca saṃyamo, Appamādo ca dhammesu, Etam maṅgala-muttamam.**

Abstention from evil in mind, abstention from evil in body and speech, abstention from intoxicants and non-negligence in meritorious acts. This is the highest blessing.

20. **Gāravo ca nivāto ca, Santutthi ca kataññutā, Kālena Dhammassavanam, Etam mangala-muttamam.**

Respectfulness, humbleness, contentment, gratitude and listening to the Dhamma on suitable occasions. This is the highest blessing.

21. **Khantī ca sovacassatā, Samaṇānañ ca dassanam, Kālena Dhammasākacchā, Etam mangala-muttamam.**

Patience, obedience, meeting those who have calmed the mental defilements and discussing the Dhamma on suitable occasions. This is the highest blessing.

22. **Tapo ca brahmacariyañ ca, Ariyasaccāna dassanam, Nibbāna-sacchikiriya ca, Etam mangala-muttamam.**

Practice that consumes evil states, a noble life, seeing the Noble Truths, and realization of Nibbana. This is the highest blessing.

23. **Phutthassa lokadhammehi, Cittam yassa na kampati, Asokaṃ virajaṃ khemam, Etam mangala-muttamam.**

The mind of a person (*an Arahant*) who is confronted with worldly conditions does not flutter, is sorrowless, stainless and secure. This is the highest blessing.

24. **Etādisāni katvāna, Sabbattha maparājitā, Sabbattha sotthiṃ gacchanti, Tam tesam mangala-muttamam.**

Having fulfilled such things as these, beings are invincible everywhere and gain happiness everywhere. That is the highest blessing for them.

*Maṅgala-suttaṃ Niṭṭhitam.
End of Maṅgala Sutta.*

RATANA SUTTA

25. **Paṇidhānato paṭṭhāya Tathāgatassa dasa pāramiyo dasa upapāramiyo dasa paramattha-pāramiyo ti samattimsa paramiyo, pañca Buddhatthacariyan ti tisso cariyāyo, pacchimabhava gabbhavokkantim, jatim, abhinikkhamanam, padhānacariyam, Bodhipallaṅke Māravijayam, Sabbaññu-taññaṇappaṭivedham, Dhammacakkapavattanam, nava lokuttaradhamme ti sabbe pime Buddhaguṇe āvajjetvā Vesāliya tisu pākārantaresu tiyāmarattim Parittam karonto Āyasmā Ānandatthero viya kāruṇṇacittam upaṭṭhapetvā,**

Having mind infused with compassion like the Venerable Ānanda, who did protective chanting all through the three watches of the night, walking along the path between the three walls that surrounded the city of Vesālī, reflecting upon all these attributes of the Buddha: from the time the Buddha-to-be made the aspiration for Buddhahood, His practice of the thirty pāramīs comprising the ten pāramīs (*perfections*), the ten upapāramīs (*the middle grade perfections*) and the ten paramatthapāramīs (the highest grade perfections) the five great givings, the three great practices comprising practice for the world, practice for His relatives and practice for Buddhahood, and in His last birth, taking conception in His mother's womb, His birth, renunciation, the practice of asceticism, victory over Māra

when He was seated on the throne under the Bodhi tree, gaining of Omniscience , turning of the Wheel of Dhamma (*delivering of the First Sermon*), and the nine Supramundane Dhammas,

26. **Kotīsatasahassesu, Cakkavāḷesu devatā, Yassānam pattigghananti, Yañ ca Vesāliyā pure,**

Let us recite, oh good people, that Paritta whose

27. **Rogāmanussa-dubbhikkha Sambhūtam tividham bhayam, Khippa-mantaradhāpesi, Parittam tam bhanāma he.**

authority is accepted by the deities in the thousand billion universes, and which quickly causes to disappear the three dangers resulting from disease, non-human beings and famine in the city of Vesālī.

28. **Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe, Sabbeva bhūtā sumanā bhavantu, Atho pi sakkacca Suṇantu bhāsitam.**

Whatsoever beings are here assembled, whether terrestrial or celestial, may these beings be happy; more over may they attentively listen to my words.

29. **Tasmā hi bhūtā nisāmetha sabbe, Mettaṃ karotha mānusiya pajāya, Divā ca ratto ca haranti ye balim, Tasmā hi ne rakkhatha appamattā.**

Therefore, oh deities, let all listen! Have love for human beings. Day and night, they bring offerings to you. Therefore, guard them diligently.

30. **Yam kiñci vittam idha vā huraṃ vā, Saggesu vā yam ratanaṃ paṇītaṃ, Na no samam atthi Tathāgatena, Idam pi Buddhhe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.**

Whatever treasure there be either here or in the world beyond, or whatever precious jewel is in the world of the deities, there is none equal to the Accomplished One. In the Buddha is this precious jewel. By this truth, may there be happiness.

31. **Khayam virāgam amatam paṇītaṃ Yadajjhagā Sakyamunīsamāhito, Na tena Dhammena samatthi kiñci; Idam pi Dhamme ratanaṃ paṇīta, Etena saccena suvatthi hotu.**

The serene Sage of the Sakyas realized the Dhamma (*Nibbāna*) which is the cessation of defilements, which is free from passion and which is deathless and supreme. There is nothing equal to this Dhamma. Also, in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

32. **Yam Buddhasettho parivannayīsucim, Samādhi-mānantarikañña-mahu, Samādhinā tena samo na vijjati; Idam pi Dhamme ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.**

The supreme Buddha praised the pure concentration (*that accompanies Path consciousness*) and the Buddhas described it as giving result immediately. There is nothing equal to that concentration. Also, in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

33. **Ye puggalā attha satam pasatthā, Cattāri etāni yugāni honti, Te dakkhineyyā Sugatassa sāvakā, Etesu dinnāni mahapphalāni; Idam pi Saṅghe ratanam paṇītam, Etena saccena suvatthi hotu.**

The eight individuals praised by the virtuous constitute four pairs; they are the disciples of the Buddha and are worthy of offerings; gifts made to them yield abundant fruit. Also, in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

34. **Ye suppayuttā manasā dalhena, Nikkāmino Gotama-sāsanamhi, Te pattipattā amataṃ vigayha, Laddhā mudhā nibbutim bhuñjamānā; Idam pi Saṅghe ratanam paṇītam, Etena saccena suvatthi hotu.**

With a steadfast mind, applying themselves thoroughly in the Dispensation of Gotama, they got out of passions; they have attained that which should be attained. Plunging into the Deathless, they enjoy the peace that is won without expense. Also, in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

35. **Yathindakhīlo pathavissito siyā, Catubbhi vātehi asampakampiyo, Tathūpamaṃ sappurisaṃ vadāmi, Yo Ariyasaccāni avecca passati; Idam pi Saṃghe ratanaṃ paṇītam, Etena saccena suvatthi hotu.**

Just as a firm post sunk in the earth cannot be shaken by the four winds (*winds from four directions*), so, I declare, is a righteous person who thoroughly perceives the Noble Truths. Also, in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

36. **Ye Ariyasaccāni vibhāvayanti, Gambhīrapaññaena sudesitāni, Kiñcāpi te honti bhusaṃ pamattā, Na te bhavaṃ aṭṭhama-mādiyanti; Idam pi Saṃghe ratanaṃ paṇītam, Etena saccena suvatthi hotu.**

However exceedingly heedless they may be, those who have comprehended the Noble Truths well taught by Him of deep wisdom, do not take an eighth rebirth. Also, in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

37. **Sahāvassa dassanasampadāya, Tayassu dhammā jahitā bhavanti; Sakkāyadiṭṭhivicikchitaṃ ca, Sīlabbatam vā pi yadatthi kiñci;**

With the attainment of the First Path, the three states, namely, self-illusion, doubt and belief in wrong habits and

practices (*as a way to purification*), are abandoned in him. Also, he abandons some other defilements.

38. **Catūhapāyehi ca vippamutto, Chaccābhithānāni abhabba kātum; Idam pi Samghe ratanam paṇītam, Etena saccena suvatthi hotu.**

He is totally free from (*rebirth in*) the four woeful states and is incapable of committing the six major wrong doings. Also, in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

39. **Kiñcapi so kamma karoti pāpakaṃ, Kāyena vācā uda cetasā vā, Abhabba so tassa paṭicchadāya, Abhabbatā diṭṭhapadassa vuttā; Idam pi Samghe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.**

Although he may do an evil deed, whether by body, or by word or by thought, he is incapable of hiding it. The Buddha has declared this fact that such a person who has seen Nibbāna with Path Consciousness is not capable of hiding his wrong-doings. Also, in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

40. **Vanappagumbe yatha phussitagge, Gimhāna māse paṭhamasmiṃ gimhe, Tathūpamaṃ Dhammavaraṃ adesayi, Nibbānagārniṃ paramaṃhitāya; Idam pi Buddhē ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.**

Graceful as the woodland grove with blossoming treetops in the first month of summers the sublime doctrine that leads to Nibbāna. Such a Dhamma the Buddha taught for the highest good of beings. Also, in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

41. **Varo Varaññū Varado Varāharo, Anuttaro Dhammavaram̃ adesayi; Idam pi Buddhe ratanam̃ paṇītam̃, Etena saccena suvatthi hotu.**

The Unsurpassed Excellent One (*i.e., the Buddha*), the knower of the excellent, the bestower of the excellent, the bringer of the excellent, has taught the excellent doctrine. Also, in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

42. **Khīṇam̃ purāṇam̃ nava natthi-sambhavam̃, Virattacittāyatike bhavasrnim̃, Te khīṇabījā avirūḥichandā, Nibbanti dhīrā yathāyam̃ padīpo; Idam pi Saṅghe ratanam̃ paṇītam̃, Etena saccena suvatthi hotu.**

Their past kamma is exhausted; there is no arising of fresh kamma; their minds are not attached to a future birth; they have extinguished the seed of becoming; their desire for becoming does not grow. These wise ones go out even as this lamp burns out. Also, in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

43. **Yānīdha bhūtam samagatam, Bhummam va yam va antalikkhe, Tathagatam̃**

**devamanussapūjitaṃ, Buddham namassama
suvatthi hotu.**

Whatsoever beings are here assembled, whether terrestrial or celestial, all of us pay homage to the accomplished Buddha honored by gods and humans. May there be happiness.

44. **Yānīdha bhūtāni samāgatāni, Bhummāni vā
yāni va antalikkhe, Tathāgataṃ
devamanussapūjitaṃ, Dhammaṃ
namassāma suvatthi hotu.**

Whatsoever beings are here assembled, whether terrestrial or celestial, all of us pay homage to the accomplished Dhamma honored by gods and humans. May there be happiness.

45. **Yānīdha bhūtāni samāgatāni, Bhummāni vā
yāni va antalikkhe, Tathagataṃ
devamanussapūjitaṃ, Saṅghaṃ namassāma
suvatthi hotu.**

Whatsoever beings are here assembled, whether terrestrial or celestial, all of us pay homage to the accomplished Saṅgha honored by gods and humans. May there be happiness.

*Ratana-suttam Nitthitam
End of Ratana Sutta*

METTA SUTTA

46. **Yassānubhāvato yakkhā, Neva dassenti bhīsanam; Yamhi cevānuyuñjanto, Rattindiva- matandito.**

By the power of this Sutta, the Yakkhas do not

47. **Sukham supati sutto ca, Pāpam kiñci na passati; Evamādiguṇūpetam, Parittam tam bhaṇāma he.**

show fearful visions, and a person who makes effort regarding this Sutta day and night (*by reciting and practicing*), sleeps comfortably, and when he is asleep, he does not have bad dreams. Oh good people! Let us recite this protective Sutta which is endowed with these qualities and others as well.

48. **Karaṇīya-matthakusalena, Yam ta santam padaṃ abhisamecca, Sakko ujū ca suhujū ca, Suvaco cassa mudu anatiṃānī.**

He who wants to dwell penetrating the state of calm (*Nibbāna*) and who is skilled in his good, should practice the three kinds of training. He should be able, upright, very upright, obedient, gentle, and not conceited.

49. **Santussako ca subharo ca, Appakicco ca sallahukavutti, Santindriyo ca nipako ca, Appagabbho kulesvananugiddho.**

He should be contented, easy to take care of, have few activities, have light living (have few possessions), and be controlled in his senses; he should be wise and not impudent and not be greedily attached to the families (*devotees*).

50. **Na ca khudda-mācare kiñci, Yena viññū pare upavadeyyum. Sukhino vā khemino hontu, Sabbasattā bhavantu sukhittā.**

He should not commit any slight wrong, by doing which he might be censured by wise men. May all beings be happy and safe. May their hearts be happy.

51. **Ye keci pāṇabhūtatti, Tasā vā thāvarā vanavasesā, Dīghā vā ye va mahantā, Majjhimā rassakā aṇukathulā.**

Whatsoever living beings there be, feeble or

52. **Diṭṭhā vā ye va adiaṭṭhā, Ye va dūre vasanti avidūre, Bhūtā va sambhavesīva, Sabbasattā bhavantu sukhittā.**

strong, long or big or medium or short, small or fat (round), seen or unseen, those dwelling far or near, those who have been born and those who are yet to be born - may all beings without exception be happy.

53. **Na paro paramṃ nikubbetha, Nātimaññetha katthaci na kañci, Byārosanā paṭighasañña, Nāñña-maññassa dukkha-miccheyya.**

Let none deceive another or despise any person in any place. Let him not wish any harm to another with insult or ill will.

54. **Mātā yathā niyaṃ putta-, Māyusā ekaputta-manurakkhe, Evam pi sabbabhūtesu, Mānasam bhāvaye aparimāṇam.**

Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless heart toward all beings.

55. **Mettañ ca sabbalokasmi, Mānasam bhāvaye aparimāṇam, Uddham adho ca tiriyañ ca, Asambādham avera-masapattam.**

Let his thoughts of boundless love pervade the whole world-above, below and across; making them unrestricted, free of hate and free of enmity.

56. **Tiṭṭham caram nisinno va, Sayāno yāvatāssa vitamiddho, Etaṃ satim adhiṭṭheyya, Brahma-metaṃ vihāra-midha māhu.**

Whether he is standing, walking, sitting or lying down, as long as he is awake, he should develop this mindfulness in loving kindness. This is the Noble Living here (*in the Dispensation of the Buddha*), they say.

57. **Diṭṭhiñ ca anupaggamma, Sīlavā dassanena sampanno, Kāmesu vineyya gedham, Na hi jātu ggabbhaseyya puna reti.**

Not approaching (*taking*) wrong views, being virtuous and endowed with Vision (*the First Path Knowledge*), and discarding attachment to sensual objects, he definitely does not come again to lying in a (*mother's*) womb.

Metta-suttam Nitthitam
End of Metta-Suttam Nitthitam Sutra

KHANDHA SUTTA

58. **Sabbāsīvisajdtīnam, Dibbamantdgadham viya, Yam nāseti visam ghoram, Sesañ cāpi parissayam.**

Oh, good people! Let us recite this protective.

59. **Ānākkhettamhi sabbattha, Sabbadā sabbapāṇinam, Sabbaso pi nivāreti, Parittam tam bhalama he.**

Sutta which, like the medicine of a divine mantra, destroys the terrible venom of all poisonous creatures and thoroughly destroys all other dangers to all beings in all places at all times within the sphere of Authority (*of the Paritta*).

60. **Virūpakkhehi me mettam, Mettam Erāpathehi me, Chabyāputtehi me mettam, Mettam Kaṇhāgotamakehi ca.**

May there be love between me and the Virūpakkhas. May there be love between me and the Erāpathas. May there be love between me and the Chabyāputtas. May there be love between me and the Kaṇhāgotamakas.

61. **Apādakehi me mettam, Mettam dvipādakehi me. Catuppadehi me mettam, Mettam bahuppadehi me.**

May there be love between me and creatures without feet. May there be love between me and creatures with two feet. May there be love between me and creatures with

four feet. May there be love between me and creatures with many feet.

62. **Māmaṃ apādako hiṃsi, Ma maṃ hiṃsi dvipādako, Mā maṃ catuppado hiṃsi, Mā maṃ hiṃsi bahuppado.**

May creatures without feet not harm me. May creatures with two feet not harm me. May creatures with four feet not harm me. May creatures with many feet not harm me.

63. **Sabbe sattā sabbe paṇā, Sabbe bhūtā ca kevalā, Sabbe bhadraṇi passantu, Mā kañci pāpa-magamā.**

All creatures, all beings that breathe, and all beings that have been born, may they all without exception see what is good. May not any evil (*suffering*) come to any being.

64. **Appamaṇo Buddho, appamaṇo Dhammo, Appamaṇo Saṃgho, pamāṇavantāni sarīsapāni, Ahi vicchikā satapadā, uṇṇanābhī sarabhi mūsikā.**

Immeasurable is the Buddha, immeasurable is the Dhamma, immeasurable is the Saṃgha. Limited are creeping things: snakes, scorpions, centipedes, spiders, lizards, mice.

65. **Katā me rakkhā, kataṃ me parittaṃ, Paṭikkamantu bhūtāni, Sohaṃ namo Bhagavato, Namō sattannaṃ Sammāsambuddhanaṃ.**

A protection has been made by me, a safeguard has been made by me. Let all the creatures withdraw. I pay homage

to the Buddha I pay homage to the seven Fully Enlightened Ones.

*Khandha-suttam Niṭṭhitam.
End of Khandha Sutta.*

MORA SUTTA

66. **Pūrentam bodhisambhāre, Nibbattam
morayoniyam, Yena samvihitāraakkham,
Mahāsattam vanecarā,**

Although they tried for a long time, the hunters

67. **Cirassam vāyamantā pi, Neva sakkhimsu
gaṇhitum; "Brahmamantan" ti akkhātam,
Parittam tam bhaṇāma he.**

could not catch the Great Being, who was reborn as a peacock while fulfilling the necessary perfections for Buddhahood and who made protection by this Paritta. Oh, good people! Let us recite this protective Sutta which is described as a divine mantra.

68. **Udetayam cakkhumā ekarājā, Harissavaṇṇo
pathavippabhāso; Tam tam namassāmi
harissavaṇṇam pathavippabhāsam, Tayājja
guttāa viharemu divasam.**

This sun which gives eyes to the creatures to see, which is the supreme king, which is gold in color and which shines all over the earth, rises. I pay respect to that sun, which is

gold in color and which shines all over the earth. Being protected by you, we will live safely the whole day.

69. **Ye Brāhmaṇa vedagū sabbadhamme, Te me namo, te ca maṃ pālayantu; Namatthu Buddhāmaṃ namatthu bodhiyā, Namo vimuttānaṃ namo vimuttiyā. Imaṃ so parittaṃ katvā moro carati esanā.**

I pay homage to those Buddhas who have understood all Dhammas. And may they protect me. Let there be homage to the Buddhas, let there be homage to Enlightenment, let there be homage to those who have become free. Let there be homage to the five kinds of deliverance. That peacock made this protection and then went foraging about for food.

70. **Apetayaṃ cakkhumā ekarājā, Harissavaṇṇo pathavippabhāso; Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ. Tayājja guttā viharemu rattim.**

This sun which gives eyes to the creatures to see which is the supreme king, which is gold in color and which shines all over the earth, sets. I pay respect to that sun, which is gold in color and which shines all over the earth. Being protected by you, we will live safely the whole night.

71. **Ye Brahmaṇā vedagū sabbadhamme, Te me namo, te ca maṃ palayantu; Namatthu Buddhāmaṃ namatthu bodhiyā, Namo vimuttānaṃ namo vimuttiyā. Imaṃ so parittaṃ katvā moro vāsamakappayi.**

I pay homage to those Buddhas who have understood all Dhammas. And may they protect me. Let there be homage to the Buddhas, let there be homage to Enlightenment, let there be homage to those who have become free. Let there be homage to the five kinds of deliverance. That peacock made this protection and then went to sleep.

Mora-suttam Niṭṭhitam
End of Mora Sutta

VATTA SUTTA

72. **Pūrentam bodhisambhare, Nibbattam
vattajatiyam, Yassa tejena davaggi,
Mahasattam vivajjayi.**

Oh, good people! Let us recite this protective.

73. **Therassa Sāriputtassa, Lokanāthena
bhāsitam, Kappatṭhāyim mahātejam,
Parittam tam bhaṇāma he.**

Sutta by the power of which the forest fire avoided the Great Being who was reborn as a quail while fulfilling the perfections for Buddhahood, and which was delivered by the Lord of the World to the Venerable Sāriputta, and which lasts for the entire world cycle and which has great power.

74. **Atthi loke sīlaguṇo, Saccaṃ soceyyanuddā,
Tena saccena kāhāmi, Sacca-kiriya-
muttamam.**

There are in the world the qualities of morality truthfulness, purity, loving kindness and compassion. By that saying of Truth, I will make an excellent asseveration.

75. **Āvajjetvā Dhammabalaṃ, Saritvā pubbake
jine, Saccabala-mavassāya, Sacca - kiriya -
makāsaham.**

Having reflected upon the power of the Dhamma and having remembered the Victorious Ones of old, I made an asseveration relying on the power of truthfulness:

76. **anti pakkā apatanā, Santi pādā avañcanā,
Mātāpitā ca nikkhantā, Jātaveda paṭikkama.**

"I have wings, but I cannot fly. I have feet, but I

77. **Saha sacce kate mayham, Mahāpajjalito
sikhī, Vajjesi soḷasakarīsāni, Udakaṃ patvā
yathā sikhī. Saccena me samo natthi, Esā me
Sacca-pāramī.**

cannot walk. My mother and my father have left me. Oh forest fire! Go back (stop)!" As soon as I have made this asseveration, the great flames of the fire avoided me from sixteen karīsas, like a fire coming to the water. There is nothing equal to my truthfulness. This is my Perfection of Truthfulness.

*End of Vatta Sutta
Vatta-suttam Nitthitam*

DHAJAGGA SUTTA

78. **Yassānussaraṇenāpi, Antalikkhe pi pāṇino, Patitṭha-madhi gacchanti, Bhūmiyaṃ viya sabbathā,**

Oh, good people! Let us recite that protective.

79. **Sabbupaddavajālamhā, Yakkhacorādisambhavā, Gaṇanā na ca muttānaṃ. Parittaṃ taṃ bhaṇāma he.**

Sutta by just remembering which beings gain a foothold in the skies in all ways even as they have a foothold on the earth and by the power of which there is no number of beings that have gotten free from calamities caused by yakkhas, thieves, etc.

80. **Evam me sutam. Ekam samayam Bhagava Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme.**

Thus, have I heard. At one time the Blessed One was dwelling at the monastery of Anāthapiṇḍika in Jeta's Grove near Sāvatti.

81. **Tatra kho Bhagava bhikkhu amantesi, "Bhikkhavo" ti, "Bhaddante" ti te bhikkhu Bhagavato paccassosum. Bhagava etadavoca: "Bhūtapubbam bhikkhave devāsurasāṅgāmo samupabyūḷho ahoṣi. Atha kho bhikkhave Sakko Devānamindo deve Tāvatiṃse amantesi, "Sace mārisā devanaṃ: saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā, mameva tasmim samaye dhajaggam ullokeyyd1tha.**

Mamañ hi vo dhajaggañ ullokayatañ yañ bhavissati bhayañ vā chambhitattañ vā lomahañso vā, so pahīyissati.

There the Blessed One addressed the monks saying, “Monks”, and they responded, “Lord”, to the Blessed One. The Blessed One spoke as follows: “Monks, long ago, there was an array of a battle between the devas and the asuras. Then Sakka, the King of Devas, addressed the devas of Tāvātimsa saying, ‘If in you who have joined the battle there should arise fear, trembling, or terror (hair standing on end), just look at the crest of my banner, and of those who look at the crest of my banner, the fear, trembling or terror that would arise will disappear.

82. **No ce me dhajaggañ ullokeyyātha, atha Pajāpatissa devarājassa dhajaggañ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggañ ullokayatañ, yañ bhavissari bhayañ vā chambhitattañ vā, lomahañso vā, so pahīyissati.**

If you do not happen to look at the crest of my banner, watch then the crest of the General Pajāpati's banner, and of those who look at the crest of the General Pajāpati's banner, the fear, trembling or terror that would arise will disappear.

83. **No ce Pajāpatissa devarājassa dhajaggañ ullokeyyātha, atha Varuṇassa devarājassa dhajaggañ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggañ ullokayatañ yañ bhavissati bhayañ vā chambhitattañ vā lomahañso vā, so pahīyissati.**

If you do not happen to look at the crest of the General Pajāpati's banner, watch then the crest of the General

Varuṇa's banner, and of those who look at the crest of the General Varuṇa's banner, the fear, trembling or terror that would arise will disappear.

84. **No ce Varuṇassa devarājassa dhajaggam ullokeyyātha, atha Īsānassa devarājassa dhajaggam ullokeyyātha. Īsānassa hi vo devarājassa dhajaggam ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyissatī ti.**

If you do not happen to look at the crest of the General Varuṇa's banner, watch then the crest of the General Isāna's banner, and of those who look at the crest of the General Isāna's banner the fear, trembling or terror that would arise will disappear.

85. **Tam kho pana bhikkhave Sakkassa vā Devānamindassa dhajaggam ullokayataṃ, Pajāpatissa vā devarājassa dhajaggam ullokayataṃ, Varuṇassa vā devarājassa dhajaggam ullokayataṃ, Īsānassa vā devarājassa dhajaggam ullokayataṃ, yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyethāpi, no pi pahīyetha.**

Now, oh monks, in those that look up at the crest of the banner of Sakka, the King of Devas, or the banners of his Generals, Pajāpati, Varuṇa or Isāna, any fear, trembling or terror that would arise may or may not disappear.

86. **Tam kissa hetu? Sakko hi bhikkhave Devānamindo avītarāgo avītadoso aātamoho, bhīru chambhī uttarasī palāyīti.**

Why is that? Because Sakka, the King of Devas, oh monks, is not free from lust, not free from ill will, and not free from ignorance; he is subject to trembling, subject to terror, and subject to running away.

87. **Ahañ ca kho bhikkhave evaṃ vadāmi, ‘Sace tumhākaṃ bhikkhave araññagatānaṃ vā rukkhamūlagatānaṃ vā suññāgāragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim̐ samaye anussareyyātha:**

But I say this to you: if, oh monks, when you have gone into a forest, to a foot of a tree or a secluded place, and if fear, trembling or terror should arise in you, just remember me at that time (*as follows*):

88. **‘Iti pi so Bhagavā araham̐, sammāsambuddho, vijjācaraṇasampanno, sugato, lokavidū, anuttaro purisadammasārathi, satthā devamanussānaṃ, buddho, bhagavā ti.**

‘Because of this the Blessed One is called the Worthy One, the Fully Enlightened One, One Fully Endowed with Vision and Conduct, One Who has Gone Rightly, the Knower of the Worlds, the Incomparable Leader of Men to be Tamed, the Teacher of Gods and Men, the Enlightened and the Blessed.’

89. **Mamaṃ hi vo bhikkhave amussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.**

Of you, monks who remember me, whatever fear, trembling or terror that would arise will disappear.

90. **No ce maṃ anussareyyātha, atha Dhammaṃ anussareyyātha:**

If you do not remember me, then remember the Dhamma (as follows):

91. **‘Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko, ehipassiko, opaneyyiko, paccattam veditabbo viññūhī ti.**

‘The Dhamma of the Blessed One is well expounded, to be realized by oneself, gives immediate result, worthy of the invitation “Come and see”, fit to be brought to oneself, and to be realized by the wise each in his mind’.

92. **Dhammaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati.**

Of you, monks, who remember the Dhamma, whatever fear, trembling or terror that would arise will disappear.

93. **No ce Dhammaṃ anussareyyātha, atha Saṅghaṃ anussareyyātha:**

If you do not remember the Dhamma, then remember the Saṅgha (as follows):

94. **‘Suppatipanno Bhagavato sāvakaśaṃgho, ujuppaṭipanno Bhagavato sāvakaśaṃgho, ñāyappaṭipanno Bhagavato sāvakaśaṃgho, sāmīcippaṭipanno Bhagavato sāvakaśaṃgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā; esa Bhagavato sāvakaśaṃghoāhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassā ti.**

‘The Order of the disciples of the Blessed One has practiced the true way, the Order of the disciples of the Blessed One has practiced the straight way, the Order of the disciples of the Blessed One has practiced the way to Nibbāna, the Order of the disciples of the Blessed One has practiced the proper way. This Order of the disciples of the Blessed One that has these four pairs of persons, the eight kinds of individuals, is worthy of gifts, is worthy of hospitality, is worthy of offerings, is worthy of reverential salutation and is an unsurpassed field for merit for the world.’

95. **Sam̃gham̃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattam̃ vā lomahaṃso vā, so pahīyissati.**

Of you, monks, who remember the Saṃgha, whatever fear, trembling or terror that would arise will disappear.

96. **Tam̃ kissa hetu? Tathāgato hi bhikkhave Araham̃ Sammāsambuddho vitarāgo vītadoso vītamoho, abhīru achambhī anutrāsī apalāyī ti.**

Why is that? Because, oh monks, the Tathāgata who is worthy and fully enlightened, is free from lust, free from ill will, free from ignorance; he is without fear, without trembling, without terror and does not run away.

97. **Ida-mavoca Bhagavā, idaṃ vatvāna Sugato; athāparam̃ etadavoca Satthā:**

This the Blessed One said. The Accomplished One, the Teacher, having said this, furthermore spoke these words:

98. **Araññe rukkhamūle vā, Suññāgāre va bhikkhavo, Anussaretha Sambuddham̃, Bhayaṃ tumhāka no siyā.**

Oh monks, when in a forest or at the foot of a tree or at a secluded place, remember the Enlightened One. No fear will arise in you.

99. **No ce Buddhāṃ sareyyātha, Lokajetṭhāṃ Narāsabhaṃ, Atha Dhammāṃ sareyyātha, Niyyānikaṃ sudesitaṃ.**

If you do not remember the Buddha, the Chief of the World, the Leader of Men, then remember the Dhamma that leads to salvation and is well taught.

100. **No ce Dhammāṃ sareyyātha, Niyyānikaṃ sudesitaṃ, Atha Saṃghāṃ sareyyātha, Puññakkhettaṃ anuttaraṃ.**

If you do not remember the Dhamma that leads to salvation and is welltaught, then remember the Saṃgha, the unsurpassed field for merit.

101. **Evāṃ Buddhāṃ sarantānaṃ, Dhammāṃ Saṃghāṃ ca bhikkhavo, Bhayaṃ vā chambhitattaṃ vā, Lomahaṃso na hessati.**

Thus, oh monks, in you who remember the Buddha, the Dhamma and the Saṃgha, fear, trembling or terror will never arise.

*Dhajagga-suttataṃ Niṭṭhitaṃ.
End of Dhajagga Sutta.*

ĀṬĀNĀṬIYA SUTTA

102. **Appasannehi Nāthassa, Sāsane
sādhusammate, Amanussehi caṇḍehi, Sadā
kibbisakāribhi,**

In order that the cruel non-human beings

103. **Parisānaṃ catassannaṃ Ahimsāya ca guttiyā,
Yaṃ desesi Mahāvīro, Parittaṃ taṃ
bhaṇāma he.**

(*demons*) and others who have no faith in the well-esteemed Dispensation of the Lord and who always do evil, may not injure the four congregations of people and to keep them from danger, the One of Great Courage preached this protective Sutta. Oh, good people! Let us recite this Sutta.

104. **Vipassissa ca namatthu, Cakkhumantassa
sirīmato Sikhissa pi ca namatthu,
Sabbabhūtānukampino.**

Homage to the Vipassī Buddha, possessed of the eye of wisdom and splendor; homage to Sikh Buddha, compassionate toward all beings.

105. **Vessabhussa ca namatthu Nhātakassa
tapassino, Namatthu Kakusandhassa
Mārasenāpamaddino.**

Homage to Vessabhū Buddha who has washed away all the defilements and who possesses good ascetic practices. Homage to Kakusandha Buddha who defeated the army of Māra.

106. **Koṇāgamanassa namatthu, Brāhmaṇassa
vusīmato; Kassapassa ca namatthu,
Vippamuttassa sabbadhi.**

Homage to Koṇāgamana Buddha who had eradicated all evil and lived the holy life. Homage to Kassapa Buddha who had gotten free from all defilements.

107. **Āṅgīrasassa namatthu, Sakyaputtassa sirīmato, Yo imaṃ Dhammaṃ desesi Sabbadukkhāpanudanaṃ.**

Gotama the Buddha preached this doctrine which removed all suffering. Homage to this son of Sakyas (*Gotama Buddha*) from whose body emanated rays of light and who was glorious.

108. **Ye cāpi nibbutā loke, Yathābhutaṃ vipassisum, Te janā apisuṇātha, Mahantā vītasāraḍaṃ.**

In this world, those who have extinguished all the heat of passions and who, through insight, have perceived things as they really are - these persons (*Arahants*) never slander, and are great and free from fear.

109. **Hitam devamanussānam Yam namassanti Gotamaṃ Vijjācaraṇasampannam, Mahantaṃ vītasaraḍaṃ.**

They pay homage to the Gotama Buddha who works for the benefit of gods and men, who is endowed with wisdom and perfect conduct, who is great and free from fear. (*Let my homage be to those persons [Arahants] too.*)

110. **Ete caññe ca Sambuddhā Anekasatakoṭiyo, Sabbe Buddhāsamasamā, Sabbe Buddha mahiddhikā.**

Those seven Buddhas and the other hundreds of crores of Buddhas - all these Buddhas are equal only to those who are unequaled, all these Buddhas have great power.

111. **Sabbe dasabalūpetā, Vesārajjehu-pāgata,
Sabbe te paṭijānanti, Āsabhaṃ
ṭhanamuttamaṃ.**

All these Buddhas are endowed with ten kinds of strength (*power*) and wisdom of fearlessness. All these Buddhas admit that they possess the lofty state of Eminence (i.e., *Omniscience*).

112. **Sīhanādaṃ nadantete, Parisāsu visāradā,
Brahmacakkaṃ pavattenti, Loke
appaṭivattiyam.**

These Buddhas, being fearless among the (*eight kinds of*) congregations, roar the lion's roar, and they set in motion in the world the Wheel of Dhamma which cannot be turned back.

113. **Upetā Buddhadhammehi, Aṭṭhārasahi
Nāyakā, Battimsa-lakkhaṇūpetā,
Sītānubyañjanādhara.**

These leaders of the world are endowed with 18 special qualities particular to the Buddhas. They possess 32 major marks and 80 minor marks of 'a great man'.

114. **Byāmapabhāya suppabhā, Sabbe te
Munikuñjarā, Buddhā Sabbañño ete,
Sabbe Khīṇāsava Jinā.**

All these Best of Sages shine with surrounding halos; all these Buddhas are Omniscient. All these Buddhas are those whose defilements are extinguished, and they all are conquerors.

115. **Mahāpabhā mahātejā, Mahāpañña
mahabbalā, Mahākāruṇikā dhīra,
Sabbesānaṃ sukhāvahā.**

These Buddhas possess a radiant light, mighty power, great wisdom and great strength, great compassion and unshakable concentration. They work for the happiness of all beings.

116. **Dīpā nāthā patiṭṭhā ca, Tāṇā leṇā ca pāṇinaṃ, Gatī bandhū mahassāsā Saraṇā ca hitesino.**

They are, for beings, the islands, the lords, the supporting ground, the protectors, the shelters, the havens, the friends, the comforters, the refuges, and they seek welfare (*for all beings*).

117. **Sadevakassa lokassa, Sabbe ete parāyaṇā; Tesāhaṃ sirasā pāde, Vandāmi purisuttame.**

All these Buddhas are the dependable support for the world of gods and men. With respect, I bow my head at the feet of these Supreme Ones (*Unsurpassed Men*).

118. **Vacasā manasā ceva Vandāmete Tathāgate, Sayane āsane ṭhane, Gamane cāpi sabbadā.**

I pay homage to these Tathāgatas by words and by thoughts always-while I am lying down or sitting or standing or walking.

119. **Sadā sukkena rakkhantu Buddhā santikarā tuvaṃ, Tehi tvaṃ rakkhito santo, Mutto sabbabhayehi ca.**

May the Buddhas who are peacemakers protect you always and bring you happiness. Being protected by them, may you be free from all dangers.

120. **Sabbarogā vinīmutto, Sabbasantāpavajjito, Sabbavera-matikkanto, Nibbuto ca tuvaṃ bhava.**

May you be free from all disease, may all worry and anxiety avoid you. May you overcome all enmity and may you be peaceful.

121. **Tesaṃ saccena sīlena Khantimettābalena ca, Tepi amhe-nurakkhantu Arogena sukhena ca.**

By the power of their truthfulness, virtue, patience and loving-kindness, may those Buddhas protect us by helping us to be free from all disease and to be happy.

122. **Puratthimasmim disābhāge, Santi bhuta mahiddhika ' Tepi amhe-nurakkhantu Arogena sukhena ca.**

There are in the eastern direction (*of Mount Meru*) beings called Gandhabbas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

123. **Dakkhivasmim disabhage, Santi devā mahiddhikā, Tepi amhe-nurakkhantu, Arogena sukhena ca.**

There are in the southern direction (*of Mount Meru*) the divine beings called Kumbhaṇḍas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

124. **Pacchimasmim disābhāge, Santi nāgā mahiddhikā, Tepi amhe-nurakkhantu Arogena sukhena ca.**

There are in the western direction (*of Mount Meru*) Nāgas (*divine serpents*) who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

125. **Uttarasmim disābhāge, Santi yakkhā mahiddhikā, Tepi amhe-nurakkhantu, Arogena sukkena ca.**

There are in the northern direction (of Mount Meru) the divine beings called Yakkhas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

126. **Puratthimena Dhatarattho, Dakkhiṇena Virūlhako, Pacchimena Virūpakkho, Kuvero uttaram disam.**

There is Dhatarattha in the east, Virūlhaka in the south, Virūpakkha in the west, and Kuvera in the north.

127. **Cattāro te Mahārājā, Lokapālā yasassino, Tepi amhe-nurakkhantu, Arogena sukkena ca.**

These four mighty Kings are the protectors of the world and have large retinues. May they also protect us by helping us to be free from all disease and to be happy.

128. **Ākāsaṭṭhā ca bhūmaṭṭhā, Devā nāgā mahiddhikā, Tepi amhe-nurakkhantu, Arogena sukkena ca.**

There are deities who live in the sky and who are of mighty power, deities who live on the earth and who are of mighty power, and there are nāgas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

129. **Iddhimanto ca ye devā, Vasantā idha Sāsane, Tepi amhe-nurakkhantu, Arogena sukkena ca.**

There are deities of great power who live in (*have faith in*) this Dispensation. May they also protect us by helping us to be free from all disease and to be happy.

130. **Sabbhītiyo vivajjantu, Soko rogo vinassatu, Mā te bhavantarāyā, Sukhī dīghayuko bhava.**

May all calamities avoid you? May sorrow and disease be destroyed. May there be no dangers to you. May you have happiness and a long life.

131. **Abhivādanasīlissa, Niccam vuddhāpacāyino, Cattāro dhammā vaddhanti: Āyu vanno sukham balam.**

For him who has the habit of paying homage and who always respects the elders, four things increase, namely, life span, beauty, happiness and strength.

Ātānātiya -suttam Nitthitam.

End of Ātānātiya Sutta.

ĀṄGULIMĀLA SUTTA

132. **Parittam yaṃ bhaṇantassa, Nisinnatṭhanadhovanam, Udakampi vināseti, Sabba-meva parissayam.**

Even the water with which the seat of one who recites this protective Sutta is washed, destroys all calamities.

133. **Sotthinā gabbhavuṭṭhānam, Yaṅ ca sādheti taṅkhaṇe, Therassāṅgulimālassa, Lokanāthena bhāsitam, Kappaṭṭhāyim mahātejam, Parittam taṃ bhaṇāme he.**

This Sutta also brings about an easy delivery for expectant mothers at the very moment it is recited. Oh, good people! Let us recite this protective Sutta delivered by the Lord of

the world to the Venerable Aṅguliāla, which has great power and lasts for the entire world cycle.

134. **Yatohaṃ, bhagini, ariyāya jatiya jāto, nābhijānāmi saūñcicca pāṇaṃ jīvitā voropetā, Tena saccena sotthi me (or te?) hotu, sotthi gabbhassa.**

Oh, sister! Ever since I was reborn in this Noble Birth, I do not remember intentionally taking the life of a being. By this utterance of truth, may there be comfort to you and to the child in your womb.

BOJJHAṄGA SUTTA

135. **Saṃsāre saṃsarantānaṃ, Sabbadukkhavināsane, Satta dhamme ca Bojjhaṅge, Mārasenāpamaddane,**

Having known by way of experience the seven

136. **Bujjhivā ye cime sattā, Tibhavā muttakuttamā, 1 Ajāti-majarābyādhim, Amataṃ nibbayaṃ gatā.**

kinds of Dhamma called Factors of Enlightenment which destroy all sufferings of beings who wander through this samsāra (*round of rebirths*) and which defeat the army of Māra, the Evil One, these excellent persons were liberated from the three kinds of existence. They have reached (*lit. gone to*) Nibbāna where there is no rebirth, ageing, disease, death and danger.

137. **Evamādiguṇūpetam, Anekaguṇasaṅgahaṃ, Osadhañ ca imaṃ mantam, Bojjhaṅgañ ca bhaṇāma he.**

Oh, good people! Let us recite this Bojjhaṅga Sutta which is endowed with the aforementioned attributes, which gives not a few benefits and which is like a medicine and a mantra.

138. **Bojjhaṅgo satisaṅkhato, Dhammānaṃ vicayo tathā, Vīrimyaṃ pīti passaddhi, Bojjhaṅga ca tathāpare,**

These seven Factors of Enlightenment, namely; mindfulness, investigation of Dhammas, effort (or energy), zest, tranquility, concentration and equanimity, which are well-expounded by the All Seeing Sage, promote, when practiced

139. **Samādupekkhā bojjaṅgā, Sattete Sabbadassinā Muninā sammadakkhātā Bhāvitā bahulīkatā.**

repeatedly, penetration of the Truth, cessation of suffering and knowledge of the Path. By this utterance of truth, may there always be happiness for you.

140. **Samvattanti abhiññāya, Nibbānāya ca bodhiyā, Etena saccavajjena, Sotthi te hotu sabbadā.**

The factors for Awakening include mindfulness, analysis of qualities, persistence, rapture & calm factors for Awakening, plus concentration & equanimity factors for Awakening. These seven, which the All-seeing Sage has rightly taught, when developed & matured bring about heightened knowledge, unbinding & Awakening.

141. **Ekasmiṃ samaye Nātho, Moggallānaṃ ca Kassapaṃ, Gilāne dukkhite disvā, Bojjhaṅge satta desayi.**

Once when the Lord saw Moggallāna and Kassapa being unwell and suffering, he preached the seven Factors of Enlightenment.

142. **Te ca taṃ abhinanditvā, Rogā muccim̐su taṅkhane. Etena saccavajjena, Sotthi te hotu abbadā.**

They, having rejoiced at the discourse, immediately were freed from the disease. By this utterance of truth, may there always be happiness to you.

143. **Ekadā Dhammarājā pi, Gelaññenābhipīlito, Cundattherena taṃ yeva, Bhaṇapetvāna sādaram̐.**

Once when the King of the Dhamma was oppressed by disease, he had the Venerable Cunda recite the discourse respectfully, and having rejoiced at the discourse was immediately

144. **Sammoditvāna ābādhā, Tamhā vuṭṭhāsi thānaso. Etena saccavajjena, Sotthi te hotu sabbadā.**

cured of the disease. By this utterance of truth, may there always be happiness to you.

145. **Pahīna te ca ābādhā, Tiṇṇannam pi Mahesinam̐, Maggahatā kilesāva, Pattānuppatti-dhammataṃ. Etena saccavajjena, Sotthi te hotu sabbadā.**

The diseases of the three Great Sages that were eradicated reached the stage of never occurring again like the mental defilements eradicated by the Path. By this utterance of truth, may there always be happiness to you.

*Bojjhaṅga-suttaṃ Niṭṭhitam.
End of Bojjhaṅga Sutta.*

PUBBAṆHA SUTTA

146. **Yaṃ dunnimittam avamaṅgalaṃ ca, Yo cāmanāpo sakuṇassa saddo, Pāpaggaho dussupinam akantaṃ, Buddhānubhāvena vināsa-mentu.**

Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they go to nothing by the power of the Buddha.

147. **Yaṃ dunnimittam avamaṅgalaṃ ca, Yo cāmanāpo sakuṇassa saddo, Pāpaggaho dussupinam akantaṃ, Dhammānubhāvena vināsa-mentu.**

Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they go to nothing by the power of the Dhamma.

148. **Yaṃ dunnimittam avamaṅgalaṃ ca, Yo cāmanāpo sakuṇassa saddo, Pāpaggaho dussupinam akantaṃ, Saṃghanubhāvena vināsa-mentu.**

Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they go to nothing by the power of the Saṃgha.

149. **Dukkhappattā ca niddukkhā, Bhayappattā ca nibbayā, Sokappattā ca nissokā, Hontu sabbe pi pāṇino.**

May all suffering beings be free from suffering. May all fear-struck beings be free from fear. May all grief-stricken beings be free from grief.

150. **Ettāvata ca amhehi Sambhataṃ, puññasampadaṃ, Sabbe devānumodantu, Sabbasampattisiddhiyā.**

For the acquisition of all kinds of happiness, may all deities rejoice in the accomplishment of merit which we have thus acquired.

151. **Dānaṃ dadantu saddhāya, Sīlaṃ rakkhantu sabbadā, Bhāvanābhiratā hontu, Gacchantu devatāgatā.**

May you all practice charity with faith (*in the Triple Gem*). May you always keep moral precepts. May you all rejoice in mind-development. May the deities who have come (*to the recitation*) go back (*to their homes*).

152. **Sabbe Buddhā balappattā, Paccekānañ ca yaṃ balaṃ, Arahantānañ ca tejena, Rakkhaṃ bandhāmi sabbaso.**

By the power of those Buddhas who possessed great physical and intellectual strength, and of the Pacceka Buddhas and of the Arahants, I create protection for all times.

153. **Yaṃ kiñci vittaṃ idha vā huraṃ vā, Saggesu vā yaṃ ratanaṃ paṇītaṃ, Na no samaṃ atthi Tathāgatena. Idam pi Buddhē ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.**

Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the world of the deities, there is none equal to the Accomplished One. In the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

154. **Yaṃ kiñci vittaṃ idha vā huraṃ vā, Saggesu vā yaṃ ratanaṃ paṇītaṃ, Na no samaṃ atthi Tathāgatena. Idam pi Dhamme ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.**

Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the world of the deities, there is none equal to the Accomplished Dhamma. In the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

155. **Yaṃ kiñci vittaṃ idha va huraṃ va, Saggesu va yaṃ ratanaṃ paṇītaṃ, Na no samaṃ atthi Tathāgatena. Idam pi Saṃghe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.**

Whatever treasures there be either here or in the world beyond, or whatever precious Jewel is in the world of the deities, there is none equal to the Accomplished Saṃgha. In the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

156. **Bhavatu sabbamaṅgalaṃ, Rakkhantu sabbadevatā, Sabba-Buddhānubhāvena, Sadā sukhī bhavantu te.**

May there be all blessings. May all deities give protection. By the power of all Buddhas, may all beings be happy.

157. **Bhavatu sabbamaṅgalaṃ, Rakkhantu sabbadevatā, Sabba-Dhammānubhāvena, Sada sukhī bhavantu te.**

May there be all blessings. May all deities give protection.
By the power of all Dhammas, may all beings be happy.

158. **Bhavatu sabbamaṅgalaṃ, Rakkhantu sabbadevatā, Sabba-Saṃghānubhāvena, Sadā sukhī bhavantu te.**

May there be all blessings. May all deities give protection.
By the power of all Saṃghas, may all beings be happy.

159. **Mahākāruṇiko Natho, Hitāya sabbapāṇinaṃ, Pūretvā pāramī sabbā, Patto sambodhi-muttamaṃ. Etena saccavajjena, Sotthi te hotu sabbadā.**

The Lord who is possessed of Great Compassion fulfilled all the Perfections for the benefit of all beings and reached the highest state as the Fully Enlightened One. By this utterance of truth, may there always be happiness for you.

160. **Jayanto bodhiyā mūle, Sakyānaṃ nandivaḍḍhano, Eva-meva jayo hotu, Jayassu jayamaṅgale.**

That joy-enhancer of the Sakyas was victorious at the foot of the Tree of Enlightenment. Even so, may there be victory. May you attain joyous victory.

161. **Aparājita-pallaṅke, Sīse puthuvipukkhale, Abhiseke sabba-Buddhānaṃ Aggappatto pamodati.**

That joy-enhancer of the Sakyas rejoices having reached the highest state at the spot which is undefeatable, the best on the earth, and the consecration place of all Buddhas.

162. **Sunakkhattaṃ sumaṅgalaṃ, Suppabhātaṃ suhuṭṭhitaṃ, Sukhaṇo, sumuhutto ca, Suyiṭṭhaṃ brahmacārisu.**

On the day meritorious deeds are performed, the stars are auspicious, blessings are auspicious, daybreak is auspicious, waking is auspicious, the moment is auspicious, and the time is auspicious. Offerings made to the holy ones on such a day are well-offered.

163. **Padakkhiṇaṃ kāyakammaṃ, Vācākammaṃ
padakkhiṇaṃ, Padakkhiṇaṃ manokammaṃ,
Pañīdhi te padakkhiṇe.**

On such a day all bodily actions are felicitous, all verbal actions are felicitous, and all mental actions are felicitous. These three kinds of action are established in felicity.

164. **Padakkhināni katvāna, Labhantatthe
padakkhine, Te atthaladdhā dukhitā, Virūḷhā
Buddhasāsane, Arogā sukhitā hotha, Saha
sabbehi ñātibhi.**

People do good actions and therefore get good results. Having obtained good results and growth in the Dispensation of the Buddha (*Buddha sāsana*), may you have bliss, be free from disease and be happy together with all your relatives.

Pubbaṅha-suttaṃ Niṭṭhitam.

End of Pubbaṅha Sutta.

PARITTAPĀLI NITTHITĀ

END OF PARITTA TEXT

Taking the Five Precepts

The Request:

**Mayaṃ bhante, ti-saraṇena saha pañca sīlāni
yācāma.**

Venerable Sir, we request the Three Refuges & the Five Precepts.

Dutiyam-pi mayaṃ bhante...

Venerable Sir, a second time...

Tatīyam-pi mayaṃ bhante...

Venerable Sir, a third time...

The monk then recites the following passage three times, after which the lay people repeat it three times:

**Namo tassa bhagavato arahato sammā-
sambuddhassa.** (three times)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

Buddhaṃ saraṇaṃ gacchāmi.

I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi.

A second time, I go to the Buddha for refuge.

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi.

A second time, I go to the Dhamma for refuge.

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

A second time, I go to the Saṅgha for refuge.

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi.

A third time, I go to the Buddha for refuge.

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi.

A third time, I go to the Dhamma for refuge.

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi.

A third time, I go to the Saṅgha for refuge.

The monk then says:

Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.

This ends the going for refuge.

The lay people respond:

Āma bhante.

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from stealing.

Kāmesu micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual misconduct.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

The monk then concludes with the following:

Imāni pañca sikkhā-padāni:

These are the five training rules.

Sīlena sugatim yanti.

Through virtue they go to a good destination.

Sīlena bhoga-sampadā.

Through virtue is wealth attained.

Sīlena nibbutim yanti.

Through virtue they go to unbinding.

Tasmā sīlaṃ visodhaye.

Therefore, we should purify our virtue.

(BOW THREE TIMES)

Original Compilation:

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Reference Sources:

Daily Buddhist Devotions by Ven. Dr. K. Sri
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Thera
Paritta Chanting by Ven. Dr. K. Sri Dhammananda
Paritta Sutta Recital for Protection and Blessings by
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MAY THE BLESSINGS OF THE NOBLE TRIPLE GEM BE
WITH YOU AND YOUR FAMILY.

May those who lead the country are **clear-sighted** to conduct social, economic and political affairs fairly and honorably. Pray for them to be begged for by the people and to avoid wicked, cruel, greedy and resentful individuals, but to find and use wise people who offer talents and best solutions for the national affairs to make the country forever-lasting, in harmony with Mother Nature and the citizens decent and respectable. Pray for them to have a clear view in virtue and sin to avoid creating trouble for the country.



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repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

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