Pali Chanting

Paritta Sutta Recitals for Protection and Blessings
Firstly, I am very heartened with the students of the Sunday Pali Chanting class for their enthusiasm, perseverance and dedication in learning the chanting. Over the past few years, they have learnt to recite various important Suttas, some of which from the Dīgha Nikāya (Long Discourses). The time has ripened for them to put these Paritta Suttas together in one book for easy reference during one’s daily devotional practice, regular weekly group recitation and also on important occasions.

The devotional aspect of Buddhism is important for one to gain spiritual solace. Every Buddhist should learn to recite at least a few verses or stanzas when he or she enters a shrine and kneels before the Buddha. One should naturally be able to recall the noble qualities of the Triple Gems. This will help one to receive blessings for protection and gain more self-confidence in leading a peaceful life. This chanting book contains verses in homage to the Buddha, Dhamma and Sangha and also many important Paritta Suttas which could be recited to invoke blessings and serve as a reminder to purify the mind. In addition, the Paritta Suttas could also be recited for reflection and meditation.

Bro. Vajiro (Richard) Chia and his team have put in their untiring efforts in getting this book to its present form which would be beneficial for those who have an interest in Buddhism and Pali Chanting. The book has been compiled and published for free distribution which is a reflection of their strong faith, generosity and patience.

As their Mentor, I am proud of their spiritual fervour and qualities which they have demonstrated. It is also my pleasure to rejoice and congratulate Bro. Vajiro and his team for this beautiful piece of work. By virtue of this merit, I wish the team and the sponsors the blessings of the Triple Gem. May they progress in their life and attain the bliss of Nibbana! Sadhu!
Paritta Chanting is the recital of some of the suttas uttered by the Buddha in the Pali language for the blessings and protection of the devotees.

Paritta Chanting or Sutta Chanting is a well-known Buddhist practice conducted all over the world, especially in Theravada Buddhist countries where the Pali language is used for recitals. Many of these are important suttas from the basic teachings of the Buddha which were selected by His disciples.

The suttas that Buddhists recite for protection are known as Paritta Chanting. Here 'protection' means shielding ourselves from various forms of evil spirits, misfortunes, sickness and influence of the planetary systems as well as instilling confidence in the mind.

The vibrant sound of the chanting creates a very pleasing atmosphere in the vicinity. The rhythm of the chanting is also important. One might have noticed that when monks recite these suttas, different intonations are adopted to harmonise with different suttas intended for different quarters. It was found very early during man's spiritual development that certain rhythms of the human voice could produce significant psychological states of peacefulness and serenity in the minds of ardent listeners. Furthermore, intonation at certain levels would appeal to devas, whilst certain rhythms would create a good influence over lower beings like animals, snakes, or even spirits or ghosts. Therefore, a soothing and correct rhythm is an important aspect of Paritta Chanting.

When the suttas are chanted, three great and powerful forces are activated. These are the forces of the Buddha, Dhamma and the Sangha. Buddhism is the combination of these 'Three Jewels' and when invoked together they can bring great blessings to mankind. Devotees who were tired and fatigued have experienced relief and calmness after listening to the chanting of suttas. Such an experience is different from that provided by music because music can create excitement in our mind and pander to our emotions but does not create spiritual devotion and confidence.

For the last 2,500 years, Buddhist devotees have experienced the good effects of sutta chanting. We should try to understand how and why the words uttered by the Buddha for blessing purposes could be so effective even after His passing away. It is mentioned in the Buddha's Teaching that ever since He had the aspiration to become a Buddha during His previous births, He had strongly upheld one particular principle, namely, to abstain from 'telling lies'. Without abusing or misusing His words, He spoke gently without hurting the feelings of others. The power of Truth has become a source of strength in the words uttered by the Buddha with great compassion. However, the power of the Buddha's word alone is not enough to secure blessing without the devotion and understanding of the devotees.

The miraculous effect experienced by many people in ridding themselves of their sickness and other mental disturbances through the medium of the Buddhist suttas, enabled them to develop their faith and confidence in this form of religious service.
### Pronunciation of the Pali Alphabet

#### Vowels

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<td>a</td>
<td>is pronounced like u</td>
<td>in but</td>
</tr>
<tr>
<td>á</td>
<td>is pronounced like a</td>
<td>in far</td>
</tr>
<tr>
<td>i</td>
<td>is pronounced like i</td>
<td>in fit</td>
</tr>
<tr>
<td>í</td>
<td>is pronounced like ee</td>
<td>in bee</td>
</tr>
<tr>
<td>u</td>
<td>is pronounced like u</td>
<td>in put</td>
</tr>
<tr>
<td>ū</td>
<td>is pronounced like oo</td>
<td>in rule</td>
</tr>
<tr>
<td>e</td>
<td>is pronounced like e</td>
<td>in age *</td>
</tr>
<tr>
<td>o</td>
<td>is pronounced like o</td>
<td>in own *</td>
</tr>
</tbody>
</table>

*The vowels e and o are always long, except when followed by a double consonant, e.g. etha, ottha

#### Other alphabets

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<thead>
<tr>
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<tr>
<td>k</td>
<td>is pronounced like k</td>
<td>in key</td>
</tr>
<tr>
<td>g</td>
<td>is pronounced like ng</td>
<td>in ring</td>
</tr>
<tr>
<td>n</td>
<td>is pronounced like ch</td>
<td>in rich</td>
</tr>
<tr>
<td>j</td>
<td>is pronounced like j</td>
<td>in jug</td>
</tr>
<tr>
<td>ñ</td>
<td>is pronounced like gn</td>
<td>in signor</td>
</tr>
<tr>
<td>n</td>
<td>is pronounced like n</td>
<td>in hint</td>
</tr>
<tr>
<td>t</td>
<td>is pronounced like t</td>
<td>in not</td>
</tr>
<tr>
<td>d</td>
<td>is pronounced like d</td>
<td>in do</td>
</tr>
<tr>
<td>p</td>
<td>is pronounced like p</td>
<td>in lip</td>
</tr>
<tr>
<td>b</td>
<td>is pronounced like b</td>
<td>in boat</td>
</tr>
<tr>
<td>m</td>
<td>is pronounced like m</td>
<td>in him</td>
</tr>
<tr>
<td>y</td>
<td>is pronounced like y</td>
<td>in yard</td>
</tr>
<tr>
<td>r</td>
<td>is pronounced like r</td>
<td>in rat</td>
</tr>
<tr>
<td>l</td>
<td>is pronounced like l</td>
<td>in sell</td>
</tr>
<tr>
<td>v</td>
<td>is pronounced like w</td>
<td>in was</td>
</tr>
<tr>
<td>s</td>
<td>is pronounced like s</td>
<td>in sit</td>
</tr>
<tr>
<td>h</td>
<td>is pronounced like h</td>
<td>in hut</td>
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**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’, ‘loghead’ etc. where the h in each is combined with the preceding consonant in pronunciation.

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

**Source:**
- Daily Buddhist Devotions by late Ven K Sri Dhammananda
- Safeguard Recitals by Ānandajoti Bhikkhu
- The Great Book of Protection by Weragoda Sarada Thera
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Victory Banner
Symbol of overcoming adversity and defilements;
Representative of the Buddha's victory over maras, or evil influences.

Religious Advisor: Ven. Polgampola Piyananda
Project Leader: Vajiro (Richard) Chia
Compiled by: Khema (Julie) Goh, Vira Lee Wan Chin and Ratana (Christina) Lim
Sponsors: Helpers, Participants and Well-wishers of Basic Buddhism Class (Saturday), Sutta Discussion Class (Saturday) and Sunday Pali Chanting Class, SLBT
Edited/Published Date: February 2008
Formula In Requesting
Saranāgamanam (Three Refuges)
Pañca Sīla (Five Precepts)
Atthanga Sīla (Eight Precepts)

Formula In Requesting
Saranāgamanam (Three Refuges)
Pañca Sīla (Five Precepts)
Atthanga Sīla (Eight Precepts)
Manopubhangamā dhammā
manoṣetthā mamamaṇā
Mānasā ce paduddhena
bhāṣati vā kāreṇī vā
Tato nam dukkhamanveti
caukamva vaheātadyām

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.

Manopubhangamā dhammā
dhammā mamamaṇā
Mānasā ce paduddhena
bhāṣati vā kāreṇī vā
Tato nam dukkhamanveti
chatūṣa vā anaraṇāṇī
dhammā ce paduddhena
bhāṣati vā kāreṇī vā
Tato nam dukkhamanveti
chatūṣa vā anaraṇāṇī

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.

Manopubhangamā dhammā
dhammā mamamaṇā
Mānasā ce paduddhena
bhāṣati vā kāreṇī vā
Tato nam dukkhamanveti
chatūṣa vā anaraṇāṇī
dhammā ce paduddhena
bhāṣati vā kāreṇī vā
Tato nam dukkhamanveti
chatūṣa vā anaraṇāṇī

Mind is the forerunner of (all good) states.
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chatūṣa vā anaraṇāṇī
dhammā ce paduddhena
bhāṣati vā kāreṇī vā
Tato nam dukkhamanveti
chatūṣa vā anaraṇāṇī

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.
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)
PĀṆCA ŚĪLĀ (FIVE PRECEPTS)

Okāsa ! Aham Bhante,
Tisaranena saddhim Pañca-sīlam Dhammam yācāmi;
anuggahāṃ 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.

Dutiyampi, okāsa, Aham Bhante,
Tisaranena saddhim Pañca-sīlam Dhammam yācāmi;
anuggahāṃ 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;
anuggahāṃ 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 ŚĪLĀ (EIGHT PRECEPTS)

The above same formula is repeated in requesting
Eight Precepts by substituting Pañca Śīlam with Atthanga Śīlam.
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.

Tatiyampi Buddham saranam gacchāmi
For the third time, I go to the Buddha as my refuge.
Tatiyampi Dhammam saranam gacchāmi
For the third time, I go to the Dhamma as my refuge.
Tatiyampi 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. Adinnādāna veramani sikkhā padam samādiyāmi
I take the precept to abstain from taking things not given.

3. Kāmesu micchācārā veramani sikkhā padam samādiyāmi
I take the precept to abstain from sexual misconduct.

4. Musāvāda veramani sikkhā padam samādiyāmi
I take the precept to abstain from false speech.

5. Surā meraya-majja-pamā-datthañā
veramani sikkhā padam samādiyāmi
I take the precept to abstain from distilled and fermented liquor
that causes intoxication or heedlessness.
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 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. **Ucca sayana-mahā sayanā veramani sikkhā padam samādiyāmi**
   I take the precept to abstain from using high and luxurious seats.

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**Monk:** Tisaranena saha atthangasilam dhammam sadhukam surakkhiṭam katva appamadena sampadetha

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

**Laity:** *Ama, Bhante*

Yes, Bhante.

**Monk:** *Sīlēna sugatim yanti - Sīlēna bhogasampada*

By morality they attain good rebirth, by morality they achieve wealth, *Sīlēna nibbutim yanti - Tasma sīlam visodhayē* by morality they attain Nibbana, therefore one should purify morality.

**Laity:** *Sādhu! Sādhu! Sādhu!*

Excellent! Excellent! Excellent!
Vandanā And Pūjā
Homage and Offering
Abhūthathēha kalyāne pūra cittan nirānaye
Dandham hi kareto punānām pāpasmin ramati mano

Make haste in doing good: restrain the mind from evil; for the mind of one who is slow in doing meritorious actions delights in evil.

Dharmapada V.116

Paññām ce purīsā kasyāda
kasyādhetam punanānam
Tamhi chandam kasyārātha
sukho punānassaa uccayo

Should a person perform a meritorious action, he should do it again and again: he should find pleasure therein; blissful is the accumulation of merit.

Dharmapada V.116
VANDANĀ
Homage

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.
(Repeat 3 times)

BUDDHA VANDANĀ
Homage To The Buddha

Iti pi so Bhagavā Araham Sammā sambuddho
Such indeed is the Blessed One, exalted, omniscient,
vijjā carana-sampanno Sugato Lokavidū
dowed with knowledge and virtues. Well-gone, Knower of the worlds,
Anuttaro Purisa damma-śarathī
an Incomparable Charioteer for the training of individuals.
Satthā Deva-manussānam
Teacher of gods and men,
Buddho Bhagavā tī
Enlightened and Holy.
DHAMMA VANDANĀ
Homage To The Dhamma

Svākkhāto Bhagavatā Dhammo
The Dhamma of the Blessed One is perfectly expounded;

Sanditthiko Akāliko
visible here and now; not delayed in time;

Ehi-passiko Opanayiko
inviting one to come and see; onward leading to (Nibbana);

Paccattam veditabbo viññuhi ti
to be attained by the wise, each for himself.

SANGHA VANDANĀ
Homage To The Sangha

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 Persons, the Eight Kinds of Individuals;

Esa Bhagavato sāvaka sangho
this community (Sangha) of the Blessed One's disciples

Āhuneyyo pāhuneyyo
is worthy of gifts, is worthy of hospitality,

Dakkhineyyo anjali karanīyo
is worthy of offerings, is worthy of reverential salutation,

Anuttaram puññak-khettam lokassā ti
as an incomparable field of merit for the world.
PADIPA PŪJĀ
Offering Of Lights

Ghana sārappa dittena - Dīpena tama dhansinā
With lights brightly shining, abolishing this gloom,
Tiloka dipam sambuddham - Pūjayāmi tamo nudam
I adore the Enlightened One, who dispels the darkness (of ignorance).

PUPPHA PŪJĀ
Offering Of Flowers

Vanna gandha gunopetam - Etam kusuma santatim
This mass of flowers, fresh hued, fragrant and choice,
Pūjjayāmi munindassa - Sirīpāda saroruhe
I offer at the sacred lotus-like feet of the Noble Sage.
Pūjemi Buddham kusumena nena
I offer Thee, Lord Buddha, these flowers.
Puññena metena ca hotu mokkham
May this virtue aid in my emancipation.
Puppham milāyāti yathā idam me
Our bodies undergo decay
Kāyo tathā yāti vināsa bhāvam
even as these flowers must fade.

SUGANDHA PŪJĀ
Offering Of Perfumed Smoke

Gandha Sambhāra yuttena - Dhūpenāham Sugandhinā
With perfumed incense, made from fragrant substances,
Pūjaye pūjanīyam tam - Pūjā bhājana muttamam
I honour the Exalted One, worthy of respect, who dispels the darkness (of ignorance).
Adhivāsetu no bhante - Pāniyam parikappitam
O Lord! The Blessed One, please accept this pure water
Anukampam upādāya - Patiganhātu muttamam
as an offering to Thee, out of great compassion for us.

ĀHĀRA PŪJĀ
Offering Of Food

Adhivāsetu no bhante - Bhojanam parikappitam
O Lord! The Blessed One, please accept this food
Anukampam upādāya - Patiganhātu muttamam
as an offering to Thee, out of great compassion for us.

GILĀNA PACCAYA PŪJĀ
Offering Of Medicinal Drinks

Adhivāsetu no bhante - Gilāna paccayam imam
O Lord! The Blessed One, please accept these medicinal drinks
Anukampam upādāya - Patiganhātu muttamam
as an offering to Thee, out of great compassion for us.
**CETIYA VANDANĀ**
Salutation To The Three Main Objects Of Veneration

Vandāmi cetiyam sabbam - Sabba thānesu patitthitam
I salute every Cetiyam (shrine), that may stand in any place,
Sārirīka dhātu Mahā bodhim - Buddha-rūpam sakalam-sadā
the bodily relics, the Great Bodhi, and all images of the Buddha.

**BŪDHĪ VANDANĀ**
Salutation To The Bodhi Tree

Yassa mūle nisinnova - Sabbāri vijayam akā
Seated at whose base, the Teacher overcame all foes,
Patto sabbaññutam Satthā - Vande tam Bōdhi-pādapam
attaining Omniscience, that very Bodhi tree do I venerate.
Ime ēte Mahā-Bōdhi - Lōka-Nāthena pūjitā
This great tree of Enlightenment, revered by the Lord of the world,
Ahampi te namassāmi - Bōdhi-rājā namatthu te
I too shall salute you! May there be homage to you, O royal Bodhi!

Indanīla vannapatta - sētakhandha-bhāsuram
Blue-sapphire coloured leaves, white trunk brightly shining;
Satthunetta-pankajābhi - pūjitagga sātadām
adored by the lotus-like eyes of the Teacher, and yielding the highest blessing
Agga-bōdhi nāma vāma - dēva rukkha sannibham
…. namely, the Ultimate Enlightenment and a pleasant abode to the deities.
Tam visāla Bōdhi pādapam - namāmi sabbadā
O mighty Bodhi, like unto a glorious celestial tree, daily do I worship you!
Vajira sangātha sāriro - Vajira gñanā namākaro
I offer my respect to the Body and Mind of Lord Buddha - radiant as the brilliant gem.

Yō Buddho Bodhi mūlamhi - Nissinno Vajirasane
Lord Buddha having fulfilled the Perfections (Parami)

Sasēna mārang jītvāna - Satthā Puññassa tejasa
had the power to defeat the forces of Mara while seated on the diamond throne.

Patame pubbe nivāsang - majjimē dibba chakkukang
While in the process of getting enlightened, first knowledge of the past births arose in Him. Secondly, the knowledge of the Divine Eye dawned on Him.

Pachimē satthā sankārang - Sammā sanang lakkha kōtiyang
In the wee hours of early morning, He analysed the sankhara and the various causes leading to it - a million, billion times over and over again.

Chatinsāya kōti satthā - sahassa mukhēna pachayang
With His radiant mind, He analysed the Dependent Origination (Paticca Samuppāda) from beginning to end and from end to the beginning

Othara mahā vajirena - susang Buddho sāvakayang
- a million, billion times and became enlightened as the Supreme Buddha.

Buddha bhūmi nittango - So mahā vajira gñanā sā
With this Supreme Knowledge, Lord Buddha was able to eradicate

Catuvattā lesa gñanang - chatta satthuri chakkuni
all defilements and became the Supreme Enlightened One.

Bodhineyō subbo dethvā - Bodhi sithang nāma mahang
I offer my respects and pay homage to the Supreme Perfect Knowledge of the Buddha.

Source : Bhikkuni Gotami
ATTHAVISI BUDDHA PŪJĀ
Offering Of Medicinal Drinks
To The Twenty-eight Sammā Sambuddhas

1. Tanhankaram mahāvīram - munindam lokaṇayakam
Tanhankara, the great hero; the noble sage and lord of the world.
patigganhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

2. Mahāyasam lokaṇatam - Medhankaram vināyakam
Medhanka, the eminent leader and lord of the world; of great honour.
patigganhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

3. Deva devam mahāvīram - mahesin Saranankaram
Saranankara, the noble sage; the great hero and chief of all gods.
patigganhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

4. Jutindaram mahānagam - Dipankaram mahāmunin
Dipankara, the great sage; the chief tusker, radiating lustrous light.
patigganhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

5. Munindam jana pāmokkham - Kondaññam loka pūjitam
Kondañña, the people’s lord; reverenced by the world.
patigganhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

6. Loka lokakaram settham - Mangalam purisuttamam
Mangala, the Man Supreme; excellent in all the worlds.
patigganhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

7. Sumanāthi sumanam dhīram - sambuddham Sumanam jinam
Sumanā, the good hearted sage; the Fully Enlightened One, the conqueror.
patigganhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

8. Tiloka dipam sambuddham - Revatam rati vaddhanam
Revata, the Fully Enlightened One who enhanced joy and a guiding lamp in the three worlds.
patigganhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
9. Gunākaram mahā punnam - Sobhitam karunādaram
Sobhita, the Compassionate One; crowned with great wisdom.
patigghanhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

10. Anomadassīm sambuddham - lukanatam januttamam
Anomadassī, the Fully Enlightened One; lord of the world, chief of mankind.
patigghanhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

11. Padumam nāma sambuddham - lukanatam pajjotam
Paduma, the Fully Enlightened One; a guiding lamp to all the worlds.
patigghanhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

12. Sattasāram mahā abhiññām - Nāradam lukanayakam
Nārada, lord of the world who possessed great supernormal power.
patigghanhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

13. Mahākarunikam nātam - munindam Padumuttaram
Padumuttara, the great sage; full of great compassion.
patigghanhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

14. Mahāmatim mahā tejām - Sumedham nāma nāyakam
Sumedha, the leader; the great chief of unsurpassed glory.
patigghanhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

15. Sujātam sabba lokaṅgam - cakkhumantam mahāmunin
Sujāta, chief of all the worlds; great sage who possessed the wisdom eye.
patigghanhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

16. Angirasam jutimantam - Piyadassīm narāsabam
Piyadassī, mankind's lord; the resplendent and brilliant one.
patigghanhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

17. Atthadassīm karunikam - munindam dipaduttamam
Atthadassī, noble and compassionate, a sublime lamp that shows the way.
patigghanhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
18. **Brahmathī brahmam pavaram - Dhammadassīm tamonudam**
Dhammadassī, who dispelled gloom; the matchless one of all Brahmās.
**patigghanhantu mam sabbam - gilāna paccayam varam**
O Noble One! Please accept these medicinal drinks as an offering.

19. **Siddhattham patividdhattam - sabba lokeka nāyakam**
Siddhattha, who fully comprehended all Dhamma; leader of all the worlds.
**patigghanhantu mam sabbam - gilāna paccayam varam**
O Noble One! Please accept these medicinal drinks as an offering.

20. **Satthāram Tissa sambuddham - sabbannum loka pūjitam**
Tissa, the Fully Enlightened One, a Teacher; revered by all the worlds.
**patigghanhantu mam sabbam - gilāna paccayam varam**
O Noble One! Please accept these medicinal drinks as an offering.

21. **Munindan Phussa sambuddham - mahindan sugunākaran**
Phussa, the Fully Enlightened One; the great sage, the embodiment of immeasurable virtues.
**patigghanhantu mam sabbam - gilāna paccayam varam**
O Noble One! Please accept these medicinal drinks as an offering.

22. **Vijjā carana sampannam - Vipassīm vigatopamam**
Vipassī, who has gone beyond; endowed with knowledge and virtues.
**patigghanhantu mam sabbam - gilāna paccayam varam**
O Noble One! Please accept these medicinal drinks as an offering.

23. **Sikhi nāma mahaviram - mahesim jinapungavam**
Sikhi, the great hero; the superior one who obtained victory by destroying all defilements.
**patigghanhantu mam sabbam - gilāna paccayam varam**
O Noble One! Please accept these medicinal drinks as an offering.

24. **Lokavidun lokanatam - Vessabhu sukha dāyakam**
Vessabhu, dispenser of bliss; knower of the world.
**patigghanhantu mam sabbam - gilāna paccayam varam**
O Noble One! Please accept these medicinal drinks as an offering.

25. **Kakusandham sattavaham - munindam susamāhitam**
Kakusanda, caravan-guide of sentient beings; the great sage, well restrained.
**patigghanhantu mam sabbam - gilāna paccayam varam**
O Noble One! Please accept these medicinal drinks as an offering.

26. **Mahesim Konāgamanam - Buddhham dasa vilochanam**
Konāgamana, the noble sage; the Blessed One who possessed the ten divine eyes.
**patigghanhantu mam sabbam - gilāna paccayam varam**
O Noble One! Please accept these medicinal drinks as an offering.
27. Kassapam nāma sambuddham - mararin purisuttamam
Kassapa, Fully Enlightened; the Supreme Being who defeated Mara and his hostile army.
patigganhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

28. Angirasam bhūripannam - Gotamam sakya pungavam
Gotama, the Sakyan’s glory; the resplendent one endowed with great wisdom.
patigganhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

DEVĀRADHANĀ
Invocation To The Devas

Samantā cakkavālesu - Atrāgacchantu devatā
In the universe in their entirety, let the deities come here;
Saddhammam munirājassa - Sunantu sagga-mokkhadham
The good doctrine of the king of sages which gives heaven and release.

Parittassavanakālo ayam bhadantā
This is the time to listen to the protective discourses.
Parittassavanakālo ayam bhadantā
This is the time to listen to the protective discourses.
Parittassavanakālo ayam bhadantā
This is the time to listen to the protective discourses.
Ánussati
Reflection

Ánussati
Reflection
Sabbe tasanti dandaśsa
sabbe bhāṣṣanti maccuno
Aṭṭānām upamam kaṭṭā
na hanyya na ghataye

All tremble of the rod.
All fear death.
Regarding others as oneself,
one should neither strike nor cause to strike.

Arogaparamā labhā
santittī paramam dhanam
Vissāsapparamā tāt,
nibbānām paramam sukhām

Health is the highest gain,
Contentment is the greatest wealth.
The trustworthy are the best kinsmen,
Nibbana is the highest bliss.

Sabbe tasanti dandaśsa
sabbe bhāṣṣanti maccuno
Aṭṭānām upamam kaṭṭā
na hanyya na ghataye

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Arogaparamā labhā
santittī paramam dhanam
Vissāsapparamā tāt,
nibbānām paramam sukhām

Health is the highest gain,
Contentment is the greatest wealth.
The trustworthy are the best kinsmen,
Nibbana is the highest bliss.
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 follow:

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
.... the (Eightfold) knowledge such as Vipassana and the Caranas such as Sila;

Sabbākārena bujjhītvā - Ēko sabbaññutam gato
and has attained supreme Enlightenment entirely through His own efforts.

Vipassanādi vijjāhi - Silādi caranehi ca
these are qualities the Buddha is endowed with, as extensive as the sky.
Sammā gato subhāna thānām - Amogha vacano ca so
…. that the Buddha has rightly gone to the blissful state. He is endowed with fruitful speech.
Tividhassāpi lokassa - Nātā nirava sesato
He has known the three worlds (sensual, form and formless) in their entirety.

Anēkēhi gunoghehi - 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 sabbā dhammēsu - Karunā sabbā 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 sabbā dhamme ca - Dayāyaññe ca uddharī
by preaching the Doctrine in all its aspects; and elevated others through His compassion.

Dissamāno’pi tā’vassa - Rupakāyo acintiyo
It is impossible to visualise the Buddha even in His Rupakaya (physical form).
Asādhārana nānaddhe - Dhamma kāye kathāva’kā’ti
How much more inconceivable is His Dharmakaya (doctrinal body) of unique wisdom?
Attupamāya sabbesam - sattānam suhka kāmatam
Having compared oneself with others, one should practice loving-kindness
Passitvā kamato mettam - sabba sattesu bhāvaye
towards all beings by realising that everyone desires happiness.

Sukhī bhaveyyam niddukkanho - Aham niccam aham viya
May I be free from sorrow and always be happy. May those who desire my welfare,
Hitā ca me sukhi hontu - Majjhatha tha ca verino
those who are indifferent towards me and those who hate me, also be happy.

Imamhi gāmakkhettamhi - Sattā hontu suhkhā sadā
May all beings who live in this vicinity always be happy;
Tato param ca rajjesu - Cakkavalesu 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 cāti
gods, and those in woeful states and those living in the ten directions
(may all these beings be happy).
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 - Buddhī vuddhe jinaddhayam
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.
AVIHNA SUBHANIBHAM - SAVIHNA SUBHAM IMAM
On perceiving this body as an unsatisfactory conscious and non-conscious entity,
KAYAM ASUBHATO PASSAM - ASUBHAM BHAVAYE SATI
one should meditate on its unsatisfactoriness.

VANNA SANTHANA GANDEHI - ASAYO KASATO TATHA
The thirty-two impurities of one’s body are disgusting in respect of colour,
PATIKKULANI KAYE ME - KUNAPANI DVI SOLASA
form, associative elements and space.

PATITAMHAPI KUNAPA - JEGUCHHAM KAYA NISITAM
The impurities within the body are more disgusting than those that fall from it.
ADHARO HI SUCI TASSA - KAYOTU KUNAPE THITAM
Discharged impurities no longer contaminate the body.
Yet, the body still rests on undischarge impurities.

MILHE KIMIVA KAYOYAM - ASCIMHI SAMUTHITO
Like a worm born in filth, this body is also born in filth.
ANTO ASUCI SAMPUNNO - PUNNA VACCA KUTI VIYA
Like a cesspit that is full, this body is full of filth.

ASUCI SANDATE Niccam - YATHA MEDAKA THALIKA
Just as fat flows out from a full pot, even so impure matter flows out from this body.
NANAH KIMI KULAVASO - PAKKA CANDANIKAI 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 JEGUCHCHO - PABHINNA KUNAPUPAMOTI
It is extremely repulsive. It is comparable to a decomposed corpse.
Summary Of Four Protective Contemplations

Namāmi Buddhham gunasāgarantam
I worship the Buddha, an ocean of virtues.
Sattā sadā hontu sukhī avērā
May all beings be forever happy and free from enmity.
Kāyō jīgucchō sakalō dugandhō
The body is repulsive and subject to decay.
Gacchānti sabbē maranam aham ca
All beings, including myself is not free from death.

Namāmi Dhammam sugatena desitam
I worship the Dhamma, which is expounded by the Exalted One.
Sattā sadā hontu sukhī avērā
May all beings be forever happy and free from enmity.
Kāyō jīgucchō sakalō dugandhō
The body is repulsive and subject to decay.
Gacchānti sabbē maranam aham ca
All beings, including myself is not free from death.

Namāmi Sangham muniraja savakam
I worship the Sangha, the disciples of the Exalted One.
Sattā sadā hontu sukhī avērā
May all beings be forever happy and free from enmity.
Kāyō jīgucchō sakalō dugandhō
The body is repulsive and subject to decay.
Gacchānti sabbē maranam aham ca
All beings, including myself is not free from death.
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 vidhiṇṇu
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 sukhena cāti
the Buddha extolled as the highest bliss.

TI-LAKKHANA
Meditation On The Three Characteristics

Sabbe sankhārā aniccā’ti - Yadā paññāya passati
When one sees with wisdom that all component things are transient,
Atha nibbindati dikkhe - Esa maggo visuddhiyā
he overcomes misery. This is the path to purity.

Sabbe sankhārā dikkhā’ti - Yadā paññāya passati
When one sees with wisdom that all component things are sorrowful,
Atha nibbindati dikkhe - Esa maggo visuddhiyā
he overcomes misery. This is the path to purity.

Sabbe dhammā anattā’ti - Yadā paññāya passati
When one sees with wisdom that all Dhamma are selfless,
Atha nibbindati dikkhe - Esa maggo visuddhiyā
he overcomes misery. This is the path to purity.
Dhaññan dhanan rajatan jātarūpan - Pariggahan cāpi yadatthi kincī
Valued possessions and whatever property there is, servants, employees
Dāśa kammakarā pessā - Yecassa anujīvino
and all dependents ….

Sabban ādāya gantabban - sabban nikkhippa gāminan
….. all these have to be left behind when going beyond.
Yanca karoti kāyena - Vācāya uḍa cetasā
But whatever one does through deed, word or thought….

Tanhi tassa sakan hoti - tanca ādāya gacchati
….. that alone belongs to him, that alone he takes with him and that alone
Tancassa anugan hoti - chāyāva anapāyini
follows him like his shadow.

Sabbe sattā marissanti - maranantan hi jīvitam
All living beings die. Life ends in death.
Yathā kamman gamissanti - puñña pāpa phalupagā
Beings fare according to their deeds, reaping the harvest of their deeds, meritorious or otherwise.

Nirayan pāpakammantā - puñña kammā ca suggatin
Those who commit demeritorious deeds go to woeful states and those who do meritorious deeds attain blissful states.
Tasmā kareyya kalyānan - nicayan samparāyikan
Therefore, let one always accumulate good deeds for future life in the next world.
Puñña ni paralōkasmin - patitthā honti pāninanti
Meritorious deeds sustain one’s own life in the future.
Māṣe māṣe sāhassena
yo gajetha satam samam
Ekaṁ ca bhāvitaṁ
muhuttam api pūṣyage
Sa yeva pūjāṇā seṣyo
yāṁ ca viśasaḻtam āhām

Though, month after month with a thousand,
one should make an offering for a hundred years,
Yet, if, only for a moment
one should honour (a Saṅkh) who has perfected himself –
that honour is, indeed,
better than a century of sacrifice.

Dhammapada V196

Sabhādānam dhammaṁ dānāṁ jīnāṁ
sabham rasam dhāmmarañc ājñātā
Sabham ratim dhāmmarañc jīnāṁ
tanhaṁbhayo sabhādākmāṁ jīnāṁ

The gift of truth excels all (other) gifts.
The flavour of truth excels all (other) flavours.
The pleasure in truth excels all (other) pleasures.
He who has destroyed craving overcomes all sorrow.

Dhammapada V564

Māṣe māṣe sāhassena
yo gajetha satam samam
Ekaṁ ca bhāvitaṁ
muhuttam api pūṣyage
Sa yeva pūjāṇā seṣyo
yāṁ ca viśasaḻtam āhām

Though, month after month with a thousand,
one should make an offering for a hundred years,
Yet, if, only for a moment
one should honour (a Saṅkh) who has perfected himself –
that honour is, indeed,
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Dhammapada V196

Sabhādānam dhammaṁ dānāṁ jīnāṁ
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tanhaṁbhayo sabhādākmāṁ jīnāṁ

The gift of truth excels all (other) gifts.
The flavour of truth excels all (other) flavours.
The pleasure in truth excels all (other) pleasures.
He who has destroyed craving overcomes all sorrow.

Dhammapada V564
Evam me sutam
Thus have I heard:

ekam samayam Bhagavā
On one occasion the Blessed One,

Bārāṇasiyam 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, ānakaranī 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
cakkhu karanī, ūnakaranī 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;
cakkhu karanī, ūnakaranī 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:
jātī’pi dukkha, jara’pi dukkha,
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, seyyatthidam,
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, seyyatthidam
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,
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 dharmmesu
concerning things not heard before,
cakkhum udapādi, ūnānam 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 dharmmesu
concerning things not heard before,
cakkhum udapādi, ūnānam 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
classified, not heard before
cakkhum udapādi, ānānam 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
classified, not heard before
cakkhum udapādi, ānānam 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
classified, not heard before
cakkhum udapādi, ānānam 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
classified, not heard before
cakkhum udapādi, ānānam 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
classified, not heard before
cakkhum udapādi, ānānam 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
containing things not heard before
cakkhum udapādi, ūnanam 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
containing things not heard before
cakkhum udapādi, ūnanam 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
containing things not heard before
cakkhum udapādi, ūnanam 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
containing things not heard before
cakkhum udapādi, ūnanam 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
containing things not heard before
cakkhum udapādi, ūnanam 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, Brahmans, 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, Brahmans, 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 Bārāṇasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkaṁ pavattitaṁ appatiṭṭhīyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by the recluse, brahmana, devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one 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 Bārāṇasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkaṁ pavattitaṁ appatiṭṭhīyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by the recluse, brahmana, devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one 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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one 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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one 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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world.”

Tusitānam devānam saddam sutvā
Hearing these words of the Tusitā devas,
Nimmāna-raṭī 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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world.”

Nimmāna-raitīnam devānam saddam sutvā
Hearing these words of the Nimmānaratī devas,
Para-nimmita-vasavattino devā sadda-manussāvesum
all the Paranimmitavasavatti devas proclaimed: “Śādhu! Śādhu! Śādhu!”

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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world.”

Para-nimmita-vasavattīnam devānam saddam sutvā
Hearing these words of the Paranimmitavasavatti devas,
Brahma Pārisajjā devā sadda-manussāvesum
all the Brahmas of Brahma Pārisajjā proclaimed: “Śādhu! Śādhu! Śādhu!”

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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one 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: “Śādhu! Śādhu! Śādhu!”
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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world."

Brahma-purohitānām devānām sañcasāتسvā
Hearing these words of the Brahmas of Brahma Purohitā,
Mahābrahmā deva sañcas-manussāvesum
All the Mahā Brahmas proclaimed: “Śādhu! Śādhu! Śādhu!”

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 the recluse, Brahmana, Devas Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world."

Mahābrahmānām devānām sañcasāatsu
Hearing these words of the Mahā Brahmas,
Parittābhā deva sañcas-manussāvesum
All the Parittābhā devas proclaimed: “Śādhu! Śādhu! Śādhu!”

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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world."

Parittābhānām devānām sañcasātsxva
Hearing these words of the Parittābhā devas,
Appamānābhā deva sañcas-manussāvesum
All the Appamānābhā devas proclaimed: “Śādhu! Śādhu! Śādhu!”
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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world.”

Appamānā-bhānam devānam saddam sutvā
Hearing these words of the Appamānābhā devas,
Ābhassarā devā sadda-manussāvesum
all the Ābhassarā devas proclaimed: “Śādhu! Śādhu! Śādhu!”

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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world.”

Ābhassarānam devānam saddam sutvā
Hearing these words of the Ābhassarā devas,
Parittasubhā devā sadda-manussāvesum
All the Parittasubhā devas proclaimed: “Śādhu! Śādhu! Śādhu!”

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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world.”

Paritta-subhānam devānam saddam sutvā
Hearing these words of the Paritta-subhā devas,
Appamānā-subhā devā sadda-manussāvesum
All the Appamānāsubhā devas proclaimed: “Śādhu! Śādhu! Śādhu!”
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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world.”

Appamāna-subhānam devānam saddam sutvā
Hearing these words of the Appamānasubhā devas,
Subhakin-hakā devā sadda-manussāvesum
all the Subhakin hakā 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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world.”

Subhakin-hakānam devānam saddam sutvā
Hearing these words of the Subhakin hakā devas,
Vehapphalā devā sadda-manussāvesum
all the Vehapphalā 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 the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world.”

Vehappha-lānam devānam saddam sutvā
Hearing these words of the Vehapphalā devas,
Avihā devā sadda-manussāvesum
all the Avihā devas proclaimed: “Sādhu! Sādhu! Sādhu!”
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyan
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one 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 appativattiyan
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world.”

Atappānam devānam saddam sutvā
Hearing these words of the Atappā 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 appativattiyan
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one 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 appativattiyan
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti
Brahma, or any one in the world.”
Sudassīnam devānam saddam sutvā  
Hearing these words of the Sudassī devas,
Akanitthakā devā sadda-manussāvesum  
all the Akanitthakā devas proclaimed: “Sadhu! Sadhu! Sadhu!”

Etam Bhagavatā Bārānasiyam Isipatane Migadāye  
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyaṃ  
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,  
by the recluse, Brahmana, Devas, Mara,
brahmunā vā, kena ci vā lokasmin’ti  
Brahma, or any one in the world.”

Itiha tena khanena tena muhuttena  
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 dasasaḥassi lokadhātu  
The system of ten thousand worlds
sankampi sampakampi sampavedhi  
trembled, quaked and shook.

Appamāno ca ulāro obhāso loke pāturahosī  
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).”

Itihi’dam āyasmato Kondaññassa  
Thus the Venerable Kondañña received the name
Aññā Kondañño tveva nāmam ahosī’ti  
Anna Kondañña - Kondañña who realizes.
Evam me sutam
Thus have I heard
Ekam samayam Bhagavā
that on one occasion the Blessed One
Bārāṇasiyam viharati Isipatane Migadāye
was staying at Baranasi (Varanasi) in the Deer Park at Isipatana.
Tatra kho bhagavā pañca-vaggiye bhikkhū āmantesi
There he addressed the group of five monks:
bhikkhavo’ti
“Monks”
Bhadante’ti te bhikkhū bhagavato paccassosum
“Venerable Sir” those bhikkhus replied.
Bhagavā etadavoca
The Blessed One said :

Rūpam, bhikkhave, anattā
"The body, monks, is not self.
Rūpañca hidam, bhikkhave, attā abhavissa
For if, monks, body were self, this body would not lead to affliction.
nayidam rūpam ābādhāya samvatteyya, labbhetha ca rūpe
It would be possible (to say) with regard to the body,
evam me rūpam hotu, evam me rūpam mā ahosi’ti
'Let my body be thus. Let my body not be thus.'

Yasmā ca kho, bhikkhave, rūpam anattā
But precisely because the body is not self,
tasmā rūpam ābādhāya samvattati, na ca labbhati rūpe
the body leads to affliction, and it is not possible (to say) with regard to the body
evam me rūpam hotu, evam me rūpam mā ahosi’ti
'Let my body be thus. Let my body not be thus.'

Vedanā anattā
Feeling is not self.
Vedanā ca hidam, bhikkhave, attā abhavissa
For if, monks, feeling were self, this feeling would not lead to affliction.
nayidam vedanā ābādhāya samvatteyya, labbhetha ca vedanāya
It would be possible (to say) with regard to feeling,
evam me vedanā hotu, evam me vedanā mā ahosi’ti
'Let my feeling be thus. Let my feeling not be thus.'
Yasmā ca kho, bhikkhave, vedanā anattā  
But precisely because feeling is not self,  
tasmā vedanā ābādhāya samvattati, na ca labbhati vedanāya  
feeling leads to affliction, and it is not possible (to say) with regard to feeling,  
evam me vedanā hotu, evam me vedanā mā ahosi’ti  
'Let my feeling be thus. Let my feeling not be thus.'

Saññā anattā  
Perception is not self.  
Saññā ca hidam, bhikkhave, attā abhavissa  
For if, monks, perception were self, this perception would not lead to affliction.  
nayidam saññā ābādhāya samvatteyya, labbhetha ca saññāya  
It would be possible (to say) with regard to perception,  
evam me saññā hotu, evam me saññā mā ahosi’ti  
'Let my perception be thus. Let my perception not be thus.'

Yasmā ca kho, bhikkhave, saññā anattā  
But precisely because perception is not self,  
tasmā saññā ābādhāya samvattati na ca labbhati saññāya  
perception leads to affliction, and it is not possible (to say) with regard to perception,  
evam me saññā hotu, evam me saññā mā ahosi’ti  
'Let my perception be thus. Let my perception not be thus.'

Sankhārā anattā  
Mental processes are not self.  
Sankhārā ca hidam, bhikkhave, attā abhavissamsu  
If mental processes were self, monks, they would not lead to affliction.  
nayidam sankhārā ābādhāya samvatteyyum labbhetha ca sankhāresu  
It would be possible (to say) with regard to mental processes,  
evam me sankhārā hontu, evam me sankhārā mā ahesun’ti  
'Let my mental processes be thus. Let my mental processes not be thus.'

Yasmā ca kho, bhikkhave, sankhārā anattā  
But precisely because mental processes are not self,  
tasmā sankhārā ābādhāya samvattati  
mental processes lead to affliction  
a na ca labbhati sankhāresu  
and it is not possible (to say) with regard to mental processes,  
evam me sankhārā hontu, evam me sankhārā mā ahesun’ti  
'Let my mental processes be thus. Let my mental processes not be thus.'

Viññānam anattā  
Consciousness is not self.  
Viññānam ca hidam, bhikkhave, attā abhavissa  
For if, monks, consciousness were self, this consciousness would not lead to affliction.  
nayidam viññānam ābādhāya samvatteyya labbhetha ca viññāne  
It would be possible (to say) with regard to consciousness  
evam me viññānam hontu, evam me viññānam mā ahosi’ti  
'Let my consciousness be thus. Let my consciousness not be thus.'
Yasmā ca kho, bhikkhave, viññānam anattā  
But precisely because consciousness is not self,

tasmā viññānam ābādhāya samvattati  
consciousness leads to affliction

na ca labbhati viññāne  
and it is not possible (to say) with regard to consciousness,

evam me viññānam hontu, evam me viññānam mā ahosī’ti  
'Let my consciousness be thus. Let my consciousness not be thus.'

Tam kim maññatha, bhikkhave, rūpam niccam vā aniccam vā’ti  
What do you think, monks - Is the body permanent or impermanent?"

Aniccam, bhante  
"Impermanent, lord."

Yam panāniccam dukkham vā tam sukham vā’ti  
"And is that which is impermanent, unpleasant or pleasant?"

Dukkham, bhante  
"Unpleasant, lord."

Yam panāniccam dukkham viparināma-dhammam 
kallam nu tam samanupassitum  
"And is it fitting to regard what is impermanent, unpleasant, subject to change as:

etam mama, etam ahamasmi, etam me attā’ti  
'This is mine. This is what I am. This is self'"

No hetam, bhante  
"No, lord."

Tam kim maññatha, bhikkhave, vedanā nicca vā aniccā vā’ti  
"What do you think, monks - Is feeling permanent or impermanent?"

Aniccā, bhante  
"Impermanent, lord."

Yā panāniccā dukkha vā sā sukhā vā’ti  
“And is that which is impermanent, unpleasant or pleasant?”

Dukkhā, bhante  
"Unpleasant, lord."

Ya panānicca dukkha viparināma-dhamma 
kallam nu tam samanupassitum  
"And is it fitting to regard what is impermanent, unpleasant, subject to change as:

esā mama, esā’hamasmi, esā me attā’ti  
'This is mine. This is what I am. This is self'"

No hetam, bhante  
"No, lord."

Tam kim maññatha, bhikkhave, saññā niccā vā aniccā vā’ti  
"What do you think, monks - Is perception permanent or impermanent?"

Aniccā, bhante  
"Impermanent, lord."
Yā panāniccā dukkhasha vā sā sukhā vā ’ti
"And is that which is impermanent, unpleasant or pleasant?"

Dukkha, bhante
"Unpleasant, lord."

Yā panāniccā dukkha viparināma-dharmam
kallam nu tam samanupassitum
"And is it fitting to regard what is impermanent, unpleasant, subject to change as:
esā mama, esā’hamasmi, esā me attā ’ti
'This is mine. This is what I am. This is self?"

No hetam, bhante
"No, lord."

Tam kim maññatha, bhikkhave, sankhārā niccā vā aniccā vā ’ti
"What do you think, monks - Are mental processes permanent or impermanent?"

Anicca, bhante
"Impermanent, lord."

Ye panāniccā dukkha vā te sukhā vā ’ti
"And is that which is impermanent, unpleasant or pleasant?"

Dukkha, bhante
"Unpleasant, lord."

Ye panāniccā dukkha viparināma-dharmam
kallam nu tam samanupassitum
"And is it fitting to regard what is impermanent, unpleasant, subject to change as:
ete mama, ete’hamasmi, ete me attā ’ti
'This is mine. This is what I am. This is self?"

No hetam, bhante
"No, lord."

Tam kim maññatha, bhikkhave, viññānam niccam vā aniccam vā ’ti
"What do you think, monks - Is consciousness permanent or impermanent?"

Aniccam, bhante
"Impermanent, lord."

Yam panāniccam dukkham vā tam sukhām vā ’ti
"And is that which is impermanent, unpleasant or pleasant? "

Dukkhah, bhante
"Unpleasant, lord."

Yam panāniccam dukkham viparināma-dharmam
kallam nu tam samanupassitum
"And is it fitting to regard what is impermanent, unpleasant, subject to change as:
etam mama, etamahamasmi, etam me attā ’ti
'This is mine. This is what I am. This is self?"

No hetam, bhante
"No, lord."
Tasmāthiha, bhikkhave, yam kiñci rūpam atitānāgata-paccuppannam
"Thus, monks, any body whatsoever - past, future, or present;
ajjhattam vā bahiddhā vā, olārikam vā sukhumam vā,
internal or external; blatant or subtle;
hīnam vā panītam vā, yam dūre santike vā, sabbām rūpam
inferior or superior; far or near: all bodies
n’etam mama, n’esohamasmi, na meso att‘ ti
are to be seen as they actually are with right discernment as:
evametam yathābhūtam sammappaññāya datthabban
'This is not mine. This is not l. This is not self.'

Yā kāci vedanā atitānāgata-paccuppanna
Any feeling whatsoever - past, future, or present;
ajjhattā vā bahiddhā vā, olārikā vā sukhumā vā,
internal or external; blatant or subtle;
hīnā vā panītā vā, yā dūre vā santike vā, sabbā vedanā
inferior or superior; far or near: all feeling -
n’etam mama, n’esahamasmi, na mesa attā’ti
is to be seen as it actually is with right discernment as:
evametam yathābhūtam sammappaññāya datthabban
'This is not mine. This is not l. This is not self.'

Yā kāci saññā atitānāgata-paccuppanna
Any perception whatsoever - past, future, or present;
ajjhattā vā bahiddhā vā, olārikā vā sukhumā vā,
internal or external; blatant or subtle;
hīnā vā panītā vā, yā dūre vā santike vā, sabbā saññā
inferior or superior; far or near: all perception -
n’esā mama, n’esāhamasmi, na mesa attā’ti
is to be seen as it actually is with right discernment as:
evametam yathābhūtam sammappaññāya datthabban
'This is not mine. This is not l. This is not self.'

Ye keci sankhārā atitānāgata-paccuppanna
Any mental processes whatsoever - past, future, or present;
ajjhattā vā bahiddhā vā, olārikā vā sukhumā vā,
internal or external; blatant or subtle;
hīnā vā panītā vā, ye dūre vā santike vā, sabbe sankhāra
inferior or superior; far or near: all mental processes -
nete mama, n’etehamasmi, na meso attā’ti
are to be seen as they actually are with right discernment as:
evametam yathābhūtam sammappaññāya datthabban
'This is not mine. This is not l. This is not self.'
Yam kiñci viññānam atītānāgata-paccuppannam
Any consciousness whatsoever - past, future, or present;
ajjhattam vā bahiddhā vā, olārikam vā sukhumam vā
internal or external; blatant or subtle;
hīnam vā panītam vā, yam dūre vā santike vā, sabbam viññānam
inferior or superior; far or near: all consciousness -
ṇ’etam mama, n’esohamasmi, na meso attā’ti
is to be seen as it actually is with right discernment as:
evametam yathābhidhūtam sammappāññāya datthabbam
'This is not mine. This is not I. This is not self.'

Evam passam, bhikkhave, sutavā ariyasāvako
Seeing thus, the well-instructed disciple of the noble ones grows
rūpasimpi nibbindati, vedanāyapi nibbindati
disenchanted with the body, disenchanted with feeling,
saññāyapi nibbindati, sankhāresupi nibbindati
disenchanted with perception, disenchanted with mental processes,
viññānasmimpi nibbindati
and disenchanted with consciousness.

Nibbindam virajjati, virāgā vimuccati
Disenchanted, he becomes dispassionate. Through dispassion [his mind] is released.
Vimuttasmim vimuttanti ānānam hoti
With release, there is the knowledge, 'Released.'
Khīnā jāti, vusitam brahmacariyam, katam karāṇīyam,
He discerns that, 'Birth is ended, the holy life fulfilled, the task done.
nāparam itthattāyā’ti pajānāti’ ti
There is no more for this state of being.'

Idamavoca Bhagavā
That is what the Blessed One said.
Attamanā pañca-vaggiyā bhikkhū bhagavato bhāsitam abhinnandunti
Gratified, the group of five monks delighted at His words.

Imasmiṃca pana veyyā-karanasmim bhaṇṇamāne
And while this discourse was being spoken,
apaṇca-vaggīyānaṃ bhikkhūnam anupādāya
the minds of the group of five monks, through lack of clinging,
āsavahe cittāni vimuccimsu
were released from the mental effluents.
Tena kho pana samayena chaloke arahanto honti
Then there were six Arahants at that time in the world.
Evam me sutam
Thus have I heard
Ekam samayam Bhagavā
that on one occasion the Blessed One
Gayāyam viharati Gayāsīse
was staying in Gaya, at Gaya Head,
saddhim bhikkhu-sahassena
together with a thousand monks.
Tatra kho Bhagavā bhikkhū āmantesi
There He addressed the monks thus:

Sabbam, bhikkhave, ādittam
“All, monks, aflame.
Kiñca, bhikkhave, sabbam ādittam
What, monk, all aflame?
Cakkhum bhikkhave, ādittam, rūpā ādittā
The eye, monks, is aflame. Forms are aflame.
cakkhu-viññānam ādittam, cakkhu-samphasso āditto
Consciousness at the eye is aflame. Contact at the eye is aflame.

Yamp’idam cakkhu-samphassa-paccayā uppajjati vedayitam
And whatever there is that arises in dependence on contact at the eye,
sukham vā dukkham vā adukkha-masukham vā tampi ādittam
experienced as pleasure, displeasure, or neither-pleasure-nor-displeasure, that too is aflame.
Kena ādittam
Aflame with what?

Ādittam rāgagginā, dosagginā, mohagginā
Aflame with the fire of passion, the fire of aversion, the fire of delusion,
ādittam jātiya jarāya maranena sokehi paridevehi dukkhehi
with birth, ageing, and death, with sorrow, lamentation, pain,
domanassehi upāyāsehi ādittanti vadāmi
displeasure and despair, I declare.

Sotam bhikkhave ādittām, sadda ādittā
The ear, monks, is aflame. Sounds are aflame.
sota-viññānam ādittam, sota-samphasso āditto
Consciousness at the ear is aflame. Contact at the ear is aflame.
And whatever there is that arises in dependence on contact at the ear,

experienced as pleasure, displeasure, or neither-pleasure-nor-displeasure, that too is aflame.

Aflame with what?

Aflame with the fire of passion, the fire of aversion, the fire of delusion,

with birth, ageing, and death, with sorrow, lamentation, pain,

displeasure and despair, I declare.

The nose, monks, is aflame. Aroma is aflame.

Consciousness at the nose is aflame. Contact at the nose is aflame.

And whatever there is that arises in dependence on contact at the nose,

experienced as pleasure, displeasure, or neither-pleasure-nor-displeasure, that too is aflame.

Aflame with what?

Aflame with the fire of passion, the fire of aversion, the fire of delusion,

with birth, ageing, and death, with sorrow, lamentation, pain,

displeasure and despair, I declare.

The tongue, monks, is aflame. Flavor is aflame.

Consciousness at the tongue is aflame. Contact at the tongue is aflame.

And whatever there is that arises in dependence on contact at the tongue,

experienced as pleasure, displeasure, or neither-pleasure-nor-displeasure, that too is aflame.

Aflame with what?
Ahāram pārahātīya jātiyā, maranaṃ sokehi paridevehi dukkhehi
with birth, ageing, and death, with sorrow, lamentation, pain,
domanassehi upāyasehi ādittanti vādāmi
displeasure and despair, I declare.

Kāya bhikkhave ādittam, phosathabbam ādittam
The body, monks, is aflame. Tactile sensation is aflame.
kāya-viñṇānam ādittam, kāya-samphasso āditto
Consciousness at the body is aflame. Contact at the body is aflame.

Yamp’idam kāya-samphassa-paccayā uppajjati vedayitam
And whatever there is that arises in dependence on contact at the body,
sukham vā dukkham vā adukkha-masukham vā tampi ādittam
experienced as pleasure, displeasure, or neither-pleasure-nor-displeasure, that too is aflame.
Kena ādittam
Aflame with what?

Ādittam rāgagginā, dosagginā, mohagginā
Aflame with the fire of passion, the fire of aversion, the fire of delusion,
ādittam jātiyā jāraṃa maranaṃ sokehi paridevehi dukkhehi
with birth, ageing, and death, with sorrow, lamentation, pain,
domanassehi upāyasehi ādittanti vādāmi
displeasure and despair, I declare.

Manam bhikkhave ādittam, dhāmman ādittam
The mind is aflame. Mind objects are aflame.
manoviñṇānam ādittam, manosamphasso āditto
Consciousness at the mind is aflame. Contact at the mind is aflame.

Yamp’idam mano-samphassa-paccayā uppajjati vedayitam
And whatever there is that arises in dependence on contact at the body,
sukham vā dukkham vā adukkha-masukham vā tampi ādittam
experienced as pleasure, displeasure, or neither-pleasure-nor-displeasure, that too is aflame.
Kena ādittam
Aflame with what?

Ādittam rāgagginā, dosagginā, mohagginā
Aflame with the fire of passion, the fire of aversion, the fire of delusion,
ādittam jātiyā jāraṃa maranaṃ sokehi paridevehi dukkhehi
with birth, ageing, and death, with sorrow, lamentation, pain,
domanassehi upāyasehi ādittanti vādāmi
displeasure and despair, I declare.
Evam passam, bhikkhave, sutavā ariyasāvako
Seeing thus, the well-instructed disciple of the noble ones grow
cakkhusmimpi nibbindati, rūpesupi nibbindati
disenchanted with the eye, disenchanted with forms,
cakkhu-viññānepi nibbindati, cakkhu-samphassepi nibbindati
disenchanted with consciousness at the eye, disenchanted with contact at the eye.
Yamp’idam cakkhu-samphassa-paccayā uppajjati
And whatever there is that arises in dependence on contact at the eye,
vedayitam sukham vā dukkham vā adukkha-masukham vā
experienced as pleasure, displeasure or neither-pleasure-nor-displeasure:
tasmimpi nibbindati
With that, too, he grows disenchanted.

Sotasmimpi nibbindati, saddesupi nibbindati
He grows disenchanted with the ear, disenchanted with sound,
sota-viññānepi nibbindati, sota-samphassepi nibbindati
disenchanted with consciousness at the ear, disenchanted with contact at the ear.
Yamp’idam sota-samphassa-paccayā uppajjati
And whatever there is that arises in dependence on contact at the ear,
vedayitam sukham vā dukkham vā adukkha-masukham vā
experienced as pleasure, pain or neither-pleasure-nor-pain:
tasmimpi nibbindati
With that, too, he grows disenchanted.

Ghānasasmimpi nibbindati, gāndhesu pi nibbindati
He grows disenchanted with the nose, disenchanted with aroma,
ghāna-viññānepi nibbindati, ghāna-samphassepi nibbindati
disenchanted with consciousness at the nose, disenchanted with contact at the nose.
Yamp’idam ghāna-samphassa-paccayā uppajjati
And whatever there is that arises in dependence on contact at the nose,
vedayitam sukham vā dukkham vā adukkha-masukham vā
experienced as pleasure, pain or neither-pleasure-nor-pain:
tasmimpi nibbindati
With that, too, he grows disenchanted.

Jivhāsasmimpi nibbindati, rasesu pi nibbindati
He grows disenchanted with the tongue, disenchanted with aroma,
jivhā-viññānepi nibbindati, jivhā-samphassepi nibbindati
disenchanted with consciousness at the tongue, disenchanted with contact at the tongue.
Yamp’idam jivhā-samphassa-paccayā uppajjati
And whatever there is that arises in dependence on contact at the tongue,
vedayitam sukham vā dukkham vā adukkha-masukham vā
experienced as pleasure, pain or neither-pleasure-nor-pain:
tasmimpi nibbindati
With that, too, he grows disenchanted.
Kāyasmiṃpi nibbindati, photthabbesu pi nibbindati
He grows disenchanted with the body, disenchanted with tactile sensation,
kāya-viññāne pi nibbindati, kāya-samphasse pi nibbindati
disenchanted with consciousness at the body, disenchanted with contact at the body.

Yamp’idam kāya-samphassa-paccayā uppajjati
And whatever there is that arises in dependence on contact at the body,
vedayitam sukham vā dukkham vā adukkha-masukham vā
experienced as pleasure, pain or neither-pleasure-nor-pain:
tasmimpi nibbindati
With that, too, he grows disenchanted.

Manasmimpi nibbindati, dhammesu pi nibbindati
He grows disenchanted with the mind, disenchanted with mind objects,
mano-viññāne pi nibbindati, mano-samphasse pi nibbindati
disenchanted with consciousness at the mind, disenchanted with contact at the mind.

Yamp’idam mana-samphassa-paccayā uppajjati
And whatever there is that arises in dependence on contact at the mind,
vedayitam sukham vā dukkham vā adukkhamasukham vā
experienced as pleasure, pain or neither-pleasure-nor-pain:
tasmimpi nibbindati
With that, too, he grows disenchanted.

Nibbindam virājjati, virāgā vimuccion
Disenchanted, he becomes dispassionate. Through dispassion, he is released.

vimuttasmiṃ vimuutt’anti ṃnaṃ hoti
With release, there is the knowledge, 'Released.'

Khinā jāti, vusitam brahmācariyam, katam karānīyam
He discerns that, 'Birth is ended, the holy life fulfilled, the task done.
nāparam itthattāyā’ti pajānati
There is no more for this state of being.'

Idamavoca Bhagavā
That is what the Blessed One said.
Attamanā te bhikkhū Bhagavato bhāsitam abhinandum
Gratified, the group of monks were delighted as His words.
Imasmiṃca pana veyyā-karanasmim bhaṇṇaname
And while this discourse was being spoken,
tassa bhikkhu-sahassassa anupādāya
the minds of the thousand monks, through lack of clinging,
āsavehi cittāni vimuccimsu
were released from the mental effluents.
The 3 Bojjhanga Discourses

The 3 Bojjhanga Discourses

The 3 Bojjhanga Discourses

The 3 Bojjhanga Discourses
Sabbe sankhārā anicca ti
uddā paññāga passati
Attha nihāndati dubbhe
esa maggo visuddhiya

All conditioned things are impermanent. When one sees this in wisdom, then one becomes dispassionate towards the painful. This is the Path to Purity.
Dhammapada V/377

Ucchinda sineham attano
kumudam sāradikam va pānīnā
the mpa maggam eva bruhaṣa
nibbānam sugatena deśitam

Cut off your affliction, as though it were an autumn lily, with the hand. Cultivate the very path of peace. Nibbāna has been expounded by the Auspicious One.
Dhammapada V/386

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Dhammapada V/386
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 Mahākassapo Pipphali guhāyam viharati
the Venerable Mahā Kassapa who was living in the Pipphali Cave,

ābādhiko, dukkhito, bālhagilāno
was afflicted with a disease, was suffering, and was gravely ill.

Atha kho, Bhagavā, sāyanha-samayam, patisallānā vutthito
Then the Blessed One, arising from His solitude at even tide,

yenāyasmā Mahākassapo 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 Mahākassapam etadavoca
Thus seated, the Blessed One spoke to the Venerable Mahā Kassapa:

Kacci te Kassapa khamaniyam,
"Well Kassapa, how is it with you? Are you enduring your suffering?

Kacci yāpaniyan
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 khamaniyam na, yāpaniyan
"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, bojjhangā
"Kassapa, these seven factors of Enlightenment
maya 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,
maya sammadakkhāto, bhāvito, bahulikato
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,
maya sammadakkhāto, bhāvito, bahulikato
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,
maya sammadakkhāto, bhāvito, bahulikato
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,
maya sammadakkhāto, bhāvito, bahulikato
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,
maya sammadakkhāto, bhāvito, bahulikato
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, bahuḷikato
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, bahuḷikato
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, bhāvētā, bahuḷikatā
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'ṭi
Most assuredly, O Welcome One (Sugata), they are factors of Enlightenment."

Idamavoca Bhagavā
Thus said the Buddha,
attamano, āyasmā Mahākassapo
and the Venerable Mahā Kassapa, glad at heart,
Bhagavato bhāsitam abhinandi
was delighted at the utterances of the Buddha.
vutthāhi cāyasmā Mahākassapo tamhā ābādhā
Thereupon the Venerable Mahā Kassapa recovered from that affliction,
Tathā paḥīno cāyasmato Mahākassapassa so ābādho ahoṣī ti
and that affliction of the Venerable Mahā Kassapa disappeared.
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,

āyasū Mahāmoggallāno Gijjhakūte pabbate viharati
the Venerable Mahā Moggallāna who was living on the Gijjhakuta Hill (Vultures’ Peak),

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

Atha kho Bhagavā sāyanhasamayam patisallāna vutthito
Then the Blessed One, arising from His solitude at even tide,

yenāyasū Mahāmoggallāno ten’upasankami
visited the Venerable Mahā 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 Khamanīyaṃ,
"Well Moggallāna, how is it with you? Are you enduring your suffering?

Kacci yāpanīyaṃ,
Are you bearing up?

Kacci dukkhā vedanā patikkamanti no, abhikkamanti,
Do your painful feeling decrease or increase?

Patikkamośanāma paññāyati no, abhikkamo’ti
Are there signs of decreasing and not increasing?"

Na me bhante, khamanīyaṃ na yāpanīyaṃ
"No, Venerable Sir, I am not enduring, I am not bearing up,

Bāḥā me dukkhā vedanā
the painful feeling is very great.

Abhikkamanti no, patikkamanti
There is a sign of pain not decreasing

Abhikka-mośanāma paññāyati no, patikkamo’ti
but of their 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, bhāvītā, bahulīkatā are well expounded by me, and are cultivated and fully developed by me. abhiññāya sambodhāya nibbānāya samvattanti They conduces 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 Mahāmoggallāno and the Venerable Mahā Moggallāna, glad at heart, Bhagavato bhāsitam abhinandi was delighted at the utterances of the Buddha.

Vutthāhi cāyasmā Mahāmoggallāno tamhā ābādhā Thereupon the Venerable Mahā Moggallāna recovered from that affliction, Tathā pahīno cāyasmato Mahāmoggallānassa so ābādho ahosī ti and that affliction of the Venerable Mahā Moggallāna disappeared.
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 to 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."
Satti'me bhante bhojjhangā
"These seven factors of Enlightenment, Venerable Sir,
Bhagavatā sammadakkhatā, bhāvītā, bahulīkatā
are well expounded, and are cultivated and fully developed by the Blessed One.
abhiṇṇāya, 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 sammadakkhatā, bhāvīto, bahulīkato
is well expounded, cultivated and fully developed by the Blessed One.
abhiṇṇāya 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 sammadakkhatā, bhāvīto, bahulīkato
is well expounded, cultivated and fully developed by the Blessed One.
abhiṇṇāya 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 sammadakkhatā, bhāvīto, bahulīkato
is well expounded, cultivated and fully developed by the Blessed One.
abhiṇṇāya 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 sammadakkhatā, bhāvīto, bahulīkato
is well expounded, cultivated and fully developed by the Blessed One.
abhiṇṇāya 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 sammadakkhatā, bhāvīto, bahulīkato
is well expounded, cultivated and fully developed by the Blessed One.
abhiṇṇāya 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, bhāvīto, 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, bhāvīto, 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 sammadakkhāto, bhāvīto, bahulīkato
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 ahosi
and the Teacher approved of it.
Vutthāhi ca Bhagavā tamhā ābādhā
Then the Blessed One recovered from His affliction,
Tathā pañño ca Bhagavato so ābādho ahosi ti
and thus disappeared His affliction.
Kiccha manusya patilabho
kiccha saddhamma jiritaṁ
kiccha buddhānāṁ uppādo

Rare is the birth of a human being,
Hard is the life of mortals,
Rare is the appearance of the Buddhas.

Dhammapada V102

Paṇiṣikka rasam pittā
rasam upasamassā ca
Niddaro hoti nippāpo
dhammapitī rasam pibam

Having tasted the flavour of solitude and tranquillity,
one who drinks in the joy and essence of the Dhamma
is free from fear and evil.

Dhammapada V305
In this Sutta, Ālavaka, the being subdued by the Buddha, is referred 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 Gems.

Evam me sutam
Thus have I heard:

ekam samayam Bhagavā
On one occasion the Blessed One

Ālaviyam viharati Ālavakassa yakkhassa bhavane
was dwelling at Ālavi, 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.

Dutiyaṁ’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.
Tatiyam’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 ascetic, brahmanas, devas, and humans,
yo me cittam vā khipeyya
who could either confound my mind
hadayam vā phāleyya
or split my heart,
pādesu vā gahetvā pāra-gangāyam 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**
   How lives the one who they say lives best?"

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**
   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.
   **Appamādēna 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 sorrow?"

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.
Patirūpakāri 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, does not sorrow 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-brāhmāne
   "Come now, ask other samanas and brahmanas as well,
Yadi saccā damā cāgā - Khantyā bhiyyo na vijjati
   whether there is found here anything better than
   Truth and Restraint, Generosity and Patience."

8. Kathannu’dāni puccheyyam - Puthu samana-brāhmāne
   "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 - Vāsāyālavi-māgamī**
   Indeed, for my sake, the Buddha came to Alavi.
   **So’ham ajja pajānāmi - Yatha 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 vutte 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!
**seyyathāpī, bho Gotama, nikkujjitam vā ukkujjeyya**
It is as if, O Venerable Gotama, a man were to set upright what had been overturned,
**paticchannam vā vivareyya**
reveal what had been hidden, point out the way to one who had gone astray,
**mūlhassa vā maggam ācikkheyya**
hold an oil lamp amidst the darkness
**andhakāre vā telapajjotam dhāreyya**
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.”
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 brahmuno
Demons, gods, Brahmans 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 - ārakkhaśu 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 ūthibhi
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 migā 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 mahīsa 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,
pañca mahā pariccāge, tīsso cariyā pacchima bhave
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 māraviyayam sabbaññuta ōnanapativedham
of the Bodhi Tree with great determination, conquered the Forces of Death (Mara),
nava-lokuttara-dhammeti sabbepi me Buddhagune āvajjītā
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 āyasma Ānandatthero
during the three watches of the night by Great Ānanda Thero.
viya kāruṇā cittam upattha-pētā
Please chant with a compassionate mind like the Great Elder.

Kotti sata sahassesu cakkavālesu devatā
The deities of billions of world-systems accept this chant.
Yassānām pati ganhanti yaṅca 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.
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 - yaṅca sādheti tam khane
At that very moment this Paritta effected a safe delivery of the infant,
Therassan-gulimālassa - lokanāthena bhāsitam
having been invoked by Elder Angulimāla (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.

Yatoham 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.
tenā saccena sotthi te - hotu sotthi gabbhassāti
By this truth may you be safe, may there be safety for (the child in) your womb.
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; Anomadassī, 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 că’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,

Bujjhītvā yepi me sattā - tibhavā muttāhi uttamā
Ajātim ajarabādham - amatam nibbhyayam gata
escaping the three realms of being, by realising the Seven Factors of Enlightenment.

Evamādi gunopetam - anekaguna samghaham
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 dhupakkhā bojjhangā - satte te sabba dassinā
Concentration (Samadhi) and Equanimity (Upekkha)

Muninā samma dakkhātā - bhāvitā bahulikatā
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 mahe sinam
All these three noble persons were relieved of their ailments.
Maggā hata kilesāca - pattānuppatti dhammatam
Their defilements were gone. They managed to destroy all defilements and attained the deathless, i.e. Nibbana.

Etena sacca vajjena - Sotthi me/te hotu sabbadā
By the power 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.
Evam me sutam
Thus have I heard:

ekam samayam Bhagavā
On one occasion the Blessed One

Sāvatthiyam 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: “O Monks.”

Bhadante ti te bhikkhū Bhagavato paccassosum
“Venerable Sir,” replied the monks in assent to the Blessed One.

Bhagavā etadā’voca
Thereupon he said:

Dasa ime bhikkhave dhammā
These ten essentials (dhammas) must be reflected upon again and again

pabbajitena abhinham pacca-vekkhitabbā
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 viññū
Do my wise fellow-monks having tested me,

Sabrahmacāri 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. **Kamma-ssakomhi, 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 bhaviSSāmi’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 vītipatanti’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 ćāna**

Have I attained any superhuman distinction in knowledge

**dassana vīseso adhigato so’ham pacchime kāle**
and vision worthy of the noble ones,

**sabrahma-cārīhi puttho namanku bhaviSSāmi’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-vekkhitabbā’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.
DHAJAGGA PARITTA
Banner Protection

Evam me sutam
Thus have I heard:

ekam samayam Bhagavā
On one occasion the Blessed One,

Sāvatthiyam 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 ahosi
“Monk, I shall relate a former incident.

Atho kho Bhikkhave Sakko devānamindo
Then Sakka, the Lord of the Devas,

deve Tāvatimse 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 lomahamso 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
lomahamso 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
lomahamso 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 ullokeyyatam
If you do so,
yam bhavissati bhayam vā chambhitattam vā
lomahamso 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 Īsana, King of gods.
Īsānassa hi vo devarājassa dhajaggam ullokeyyatam
If you do so,
yam bhavissati bhayam vā chambhitattam vā
lomahamso vā so pahīyissati
any fear, terror or hair standing on end arising in you will pass away.”

Tam kho pana bhikkhave Sakkasa vā devāna-mindassā
dhajaggam ullokeyyatam
“Monk, 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 ullokeyyatam
of Pajāpati …. the King of gods,
Varunassa vā devarājassa dhajaggam ullokeyyatam
of Varuna …. the King of gods,
Īsānassa vā devarājassa dhajaggam ullokeyyatam
of Īsana ………the King of gods,
yam bhavissati bhayam vā chambhitattam vā
lomahamso vā, so pahīyetāpi 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 devānāmindo
“Sakka, the Lords of the gods, O monks,
avītaraṅgo 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 fight.”
Aham ca kho bhikkhave evam vadāmi
“I also say unto you, O monks
Sace tumhākam bhikkhave, araṇṇa-gatānam vā,
rukkha-mūla-gatānam vā
when you have gone to the forest, or to the foot of a tree,
suṇṇagāra-gatānam vā, uppajjeyya bhayam vā
or to an empty house (a secluded place), if any fear,
chambhitattam vā lomahamso 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
dowered 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
lomahamso 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 viṃṃūhi 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
lomahamso vā so pahīyissati
any fear or terror or hair standing on end, that may arise in you, will pass away.”

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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.

Nāya 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 aṅjali-karanīyo
is worthy of gifts, is worthy of reverential salutation,

anuttaram puññakkhetam 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
lomahamso 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 hi bhikkhave, Araham Sammā Sambuddho
“The Tathagata, O monks, who is Arahant, supremely enlightened

vītarāgo vitadoso vītamoaho
is free from lust, free from hatred, free from delusion

abhīru acchambhī anutrāsi apalāyī ti
and is not liable to fear, terror, fright or fight.”

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 bhikkhave
or in some secluded places, O monks,
Anussaretha Sambuddham
do call to mind that Buddha supreme;
Bhayam tumhāka no siyā
then there will be no fear to you at all."

2. No ce Buddhham sareyyātha
"If you think not 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 that Dhamma;
Nīyyānikam sudesitam
so well preached and leading to Nibbana."

3. No ce Dhammam sareyyātha
"If you think not of the Dhamma, O monks,
Nīyyānikam sudesitam
well preached and leading to Nibbana;
Atha Sangham sareyyātha
then do think, O monks, of that Sangha;
Puññakkhettam anuttaram
that wonderful field of merits to all."

4. Evam Buddham Sarantānam
"To those recalling the Buddha supreme,
Dhammam Sangham ca bhikkhave
To those recalling the Dhamma sublime
and to those recalling the Sangha, O monks,
Bhayam vā chambhitattam vā,
no fear, no terror will make them quiver
lomahamso na hessati’’ti
and their hair will not stand on end.”
GIRIMĀNANDA SUTTA
Discourse To Girimānanda Thera

Evam me sutam
Thus have I heard:

ekam samayam Bhagavā
On one occasion the Blessed One

Sāvatthiyam 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, Upasankamitvā
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 ābādhho 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),
itī patisañcikkhati
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
aniccānupassī 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,
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),
itī 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 anattānupassā 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 bhikkhu 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
enclosed by the skin, as being full of manifold impurities.
asucino paccavekkhati atthi imasmim kāye kesā,
In this body, there are head hairs,
lomā, nakhā, dantā, taco, mamsam, nahāru, attīhi,
body hairs, nails, teeth, skin, flesh, sinews, bones
attimiñjā, vakkam, hadayam, yakanam, kilomakam,
marrow, kidneys, heart, liver, pleura,
pihakam, papphāsam, antam, antagunam, udariyam,
spleen, lungs, intestines, intestinal tract, stomach,
karīsam, pittam, semham, pubbo, lohitam, sedo,
excrement, bile, phlegm, pus, blood, sweat,
medo, assu, vasā, khelo, singhānikā, lasikā,
fat, tears, grease, saliva, nasal mucus, synovic fluid (oil lubricating the joints)
muttam, matthaka matthalungan’ti
urine and brain.
Iti imasmim kāye asubhānupassā 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-saṅñā
And what, Ānanda, is contemplation of disadvantage?
Idh’Ānanda bhikkhū
Herein, Ānanda, a monk
araṅṅāgato vā rukkha-mūlagato vā suṅṅā-gāragato vā
having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place),
īti patisāṅcikkhati
contemplates thus:

Bahu dukkho kho ayam kāyo bahu ādīnavo
Many are the sufferings, many are the disadvantages of this body
īti 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, visūcikā
fainting, dysentery, swelling, gripes,
kuttham, gando, kilāso, soso, apamāro
leprosy, boils, scrofula, consumption, epilepsy,
daddu, kandu, kacchu, rakhasā, vitacchikā,
ringworm, itch, eruption, tetter, pustule,
lohitapīttam, madhumeho
plethora, diabetes,
amśā, 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, jīgacchā pipāsā, uccāro, passāvo’ti
and cold, heat, hunger, thirst, excrement and urine.

Iti imasmim kāye ādinānakupassī viharati
Thus he abides contemplating disadvantages in this body.
Āyam vuccat’Ānanda ‘ādinava-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.
Āyam 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),
itī 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,
adhiththānā’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-saṅāṇā
And what, Ānanda, is contemplation of impermanence of all component things?
Idh’Ānanda bhikkhū
Herein, Ānanda, a monk
sabba-sankhārehi attiyati harāyati jīgucchati
is wearied, humiliated and disgusted with all conditioned things.
Ayam vucaṭ’Ānanda ‘sabba-sankhāresu anicca-saṅāṇā’
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-patisamvedī 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.”

Piti-patisamvedī assasissāmī’ti sikkhati
He trains himself, thinking: “I will breathe in, experiencing rapture.”
Piti-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 assasissamī’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 Girimāṇandassa bhikkhuno
Should you, Ānanda, visit the monk Girimāṇanda
upasankamitvā imā dasa-saṅāṇā bhāseyyāsi
and recite to him these ten contemplations,
thānam kho pan’etam vijjatiyam Girimāṇandassa bhikkhuno
then the monk, Girimāṇanda, having heard them,
imā dasa-saṅāṇā sutvā so ābādho
thānaso patippha-ssambheyyā’ti
his affliction will be immediately calmed.

Atha kho āyasmā Ānando
Thereupon Venerable Ānanda,
Bhagavato santike imā dasa-saṅāṇā uggahetvā
having learnt these ten contemplations from the Blessed One,
yenāyasmā Girimāṇando ten’upasankami
visited Venerable Girimāṇanda,
upasankamitvā āyasmato Girimāṇandassa
imā dasa saṅāṇā abhāsi
and recited to him these ten contemplations.

Atha kho āyasmato Girimāṇandassa
When Venerable Girimāṇanda had heard them,
imā dasa saṅāṇā sutvā so ābhādho thānaso patippassambhi
his afflictions were immediately calmed.
Vutthāhi cā yasmā Girimāṇando tamhā ābādhā
He recovered from that disease,
tathā pahino ca panāyasmato,
Girimāṇandassa so ābādho ahosi ti
and thus disappeared the disease of the Venerable Girimāṇanda.
In the Isigili 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 Gijjhakūta were also known by other names. But Mount Isigili continued to be known by the same name. There were hundreds Silent Buddhas who lived at Mount Isigili for a long while. They were seen entering the mountain, but were not 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 Rajagaha.
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 Vebhāra mountain, monks,
āññā’va samaññā ahosi, āññā 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 pabbatassā
“That Pandavassa mountain, monks,
āṇṇā’va samaññā ahosi, āṇṇā 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 pabbatassā
“That Vepullassa mountain, monks,
āṇṇā’va samaññā ahosi, āṇṇā 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 Gijjhakūtassā pabbatassā
“That Gijjhakūtassā mountain - the Vulture Peak, monks,
āṇṇā’va samaññā ahosi āṇṇā 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 pabbatassā
“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-satānī
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 isīgilatī’ 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, sādhukam mana-sikarotha bhāsissāmi 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 ahosi
who lived for a long time on this Isigili mountain.

Uparittho nāma bhikkhave, Pacceka-sambuddho
Uparittha, monks, was a Paccekabuddha

Imasmim Isigilismim pabbate ciranivāsī ahosi
who lived for a long time on this Isigili mountain.

Tagarasikhī nāma bhikkhave, Pacceka-sambuddho
Tagarasikhī, monks, was a Paccekabuddha

Imasmim Isigilismim pabbate ciranivāsī ahosi
who lived for a long time on this Isigili mountain.

Yasassī nāma bhikkhave, Pacceka-sambuddho
Yasassī, monks, was a Paccekabuddha

Imasmim Isigilismim pabbate ciranivāsī ahosi
who lived for a long time on this Isigili mountain.

Sudassano nāma bhikkhave, Pacceka-sambuddho
Sudussana, monks, was a Paccekabuddha

Imasmim Isigilismim pabbate ciranivāsī ahosi
who lived for a long time on this Isigili mountain.

Piyadassī nāma bhikkhave, Pacceka-sambuddho
Piyadassī, monks, was a Paccekabuddha

Imasmim Isigilismim pabbate ciranivāsī ahosi
who lived for a long time on this Isigili mountain.

Gandhāro nāma bhikkhave, Pacceka-sambuddho
Gandhāra, monks, was a Paccekabuddha

Imasmim Isigilismim pabbate ciranivāsī ahosi
who lived for a long time on this Isigili mountain.

Pindolo nāma bhikkhave, Pacceka-sambuddho
Pindola, monks, was a Paccekabuddha

Imasmim Isigilismim pabbate ciranivāsī ahosi
who lived for a long time on this Isigili mountain.
Upāsabho nāma bhikkhave, Pacceka-sambuddho
Upāsabha, monks, was a Paccekabuddha
imasmim Isigilismim pabbate ciranivāsī ahosi
who lived for a long time on this Isigili mountain.
Nītho nāma bhikkhave, Pacceka-sambuddho
Nītha, monks, was a Paccekabuddha
imasmim Isigilismim pabbate ciranivāsī ahosi
who lived for a long time on this Isigili mountain.
Tatho nāma bhikkhave, Pacceka-sambuddho
Tatha, monks, was a Paccekabuddha
imasmim Isigilismim pabbate ciranivāsī ahosi
who lived for a long time on this Isigili mountain.
Sutavā nāma bhikkhave, Pacceka-sambuddho
Sutavā, monks, was a Paccekabuddha
imasmim Isigilismim pabbate ciranivāsī ahosi
who lived for a long time on this Isigili mountain.
Bhāvitatto nāma bhikkhave, Pacceka-sambuddho
Bhāvitatta, monks, was a Paccekabuddha
imasmim Isigilismim pabbate ciranivāsī ahosi’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 Buddhō
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,
Aṭhassu Megho Anīgho Sudātho
then Assumegha, Anīgha, Sudāthha,
Pacceka-buddhā bhavanetti-khīnā
are Paccekabuddhas whose desire for becoming is destroyed.
Hīṅgū ca Hingo ca mahānubhāvā
Hīṅgū and Hinga of great power, as well.
4. Dve Jālino munino Atthako ca
   The two sages named Jāli 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
   Aparājīta, conquered Māra’s power.

6. Satthā Pavattā Sarabhango Lomahamso
   Satthā, Pavattā, Sarabhanga, Lomahamsa,
   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 Bodhi, 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 Pacceka-buddhā
bhavanetti-khīnā
These and also other great and mighty Pacceka-buddhas
whose desire for becoming is destroyed.
Te sabba sangātigate mahesī parinibbute
vandatha appameyye’ ti
Honour these great sages of immeasurable virtues who have gone beyond
all attachment and attained final Nibbana.”
Siridhitimati tejo jayasiddhi mahiddhi
He, possesses the power to bring about happiness, glory, victory, wisdom and mindfulness,
 mahâgunam aparîmita puññâdhi kârassa
possessor of endless virtues and merit
sabbantarâya nivârana samatthassa
and is capable of averting all dangers.
Bhagavato Arahato Sammâ Sambuddhassa
Such indeed is the Blessed One, the Supreme Enlightened Buddha.

Dvattimsa mahâpurisa lakkhanânu bhâvena
Due to the power of His thirty-two personality characteristics,
asîtyanu-byâñjana lakkhanânu-bhâvena
due to the power of His eight subsidiary symbols,
atthutta-rasata-mangala lakkhanânu-bhâvena
one-hundred-and-eight auspicious signs,
chabbanna ramsyânu-bhâvena, ketumâlânû-bhâvena
due to the power of His sixfold rays, due to the power of His halos,
dasa pâramitânu-bhâvena, dasa upapâra-mitânu-bhâvena
due to the power of His ten perfections, His ten subsidiary perfections,
dasa paramattha pâramitânu-bhâvena
due to the power of His ten absolute perfections,
sîla samâdhi paññânu-bhâvena
due to His moral power, meditative concentration, His wisdom,
Buddhânu-bhâvena, Dhammânu-bhâvena, Sanghânu-bhâvena
due to the power of the Buddha, the Dhamma and the Sangha
tejânu-bhâvena, iddhâyânu-bhâvena, balânu-bhâvena
due to the power of His glory, His miraculous efficacy, His vigour
ñeyya-dhammânu-bhâvena
due to the power of His knowledge,
caturâsîti sahassa dhamma-kkhandhânu-bhâvena
the eighty-four-thousandfold Teachings,
nava lokuttara dhammânu-bhâvena,
due to the power of His nine transcendental Dhamma,
atthangika-maggânu-bhâvena
the Eightfold Noble Path,
atthasamâ-pattayânu-bhâvena, chalabhiññânu-bhâvena
due to the power of the eight psychic achievements, His six higher knowledge,
mettâ karunâ muditâ upekkhânu-bhâvena
due to the power of His Kindness, Compassion, Altruistic joy and Equanimity,
sabba pâramitânu-bhâvena, ratanattaya saranânu-bhâvena
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
grips and despairs, be eradicated.
sabba-samkappā tuyham samijjhantu
May all your expectations be fulfilled.
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 ratanānām 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 antarāyāpi, 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,
Siri āyu ca vanno 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 hundred years.
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 vīsatī 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 head, the Dhamma on my/your eyes,
Sangho patitthito mayham/tuyham - uresabba gunākaro
and the Sangha, the abode of all virtues, on my/your shoulders.

Hadaye Anuruddho ca - Sāriputto ca dakkhine
May Anuruddha rest on my heart, Sāriputta on my/your right,
Kondañño pitthi bhāgasāmim - 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 Ānanda and Rāhulā,
Kassapo ca Mahānāmo - ubhosum vāmasotake
on my/your left ear are Kassapa and Mahānāma.

Kesante pitthi bhāgasmim - surīyo 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 parittaṇca - 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
Āsesā vilayam yantu - ananta gunatejasā
caused by wind, bile, etc. come to naught without exception.
May I/you who are dwelling in the centre of the Buddha Mansion on this earth be protected by all those great personages.

May I/you always live guarded by the sublime Dhamma!

May I/you always live guarded by the sublime Dhamma!

May I/you always live guarded by the sublime Dhamma!

I am/You are surrounded by the rampart of the sublime Dhamma.
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 majhe 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 dunni-mittam
All ill-luck, misfortunes, ill-omens,
Sabbīti roga gahadosa masesa nindā
diseases, evil planetary influences, blame, dangers,
Sabban tarāya 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 dunni-mittam
All ill-luck, misfortunes, ill-omens,
Sabbīti roga gahadosa masesa nindā
diseases, evil planetary influences, blame, dangers,
Sabban tarāya 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 dunni-mittam
All ill-luck, misfortunes, ill-omens,
Sabbīti roga gahadosa masesa nindā
diseases, evil planetary influences, blame, dangers,
Sabban tarāya bhaya dussupinam akantam
fears, undesirable dreams -
Sanghānu bhāva pavarena payātu nāsam
May they all come to naught by the power of the noble Sangha.
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 Karaniya 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 ananu 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.
Those seen (visible) or unseen (not visible) and those dwelling far or near,
those who are born and those who are to be born.
May all beings, without exception, be happy minded.

Let no one deceive another nor despise anyone anywhere.
In anger or ill will, let them not wish each other harm.

Just as a mother would protect her only child at the risk of her own life,
even so towards all beings let him cultivate boundless mind.

Let thoughts of boundless love pervade the whole world; above, below and across
without any obstruction, without any hatred, without any enmity.

Whether he stands, walks, sits or lies down, as long as he is awake,
he should develop this mindfulness.  This they say is the Highest conduct here.

Not falling into wrong views, virtuous and endowed with insight,
he discards attachment to sensuous desires.  Truly, he does not come again;
to be conceived in a womb.

By the firm determination of this Truth, may I/you be free from suffering!
By the firm determination of this Truth, may I/you be free from fear!
By the firm determination of this Truth, may I/you be free from illness!
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 brāhmaṇa-gāme
in the brahmana village Ekanala, in Magadha.

Tena kho pana samayena
Now at that time,

Kasībhāra-dvājassa brāhmanassā 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 brāhmanassā kammanto ten'upasankami
went to the place where Brahmin Kasībhāradvāja was at work.

Tena kho pana samayena
Now on that occasion,

Kasībhāra-dvājassa brāhmanassā parivesanā vattati
the Brahmin Kasībhāradvāja 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, vapisī ca bhuṇjāmi
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, vapisī ca bhuṇjassū’ti
and then when you have ploughed and sown, you shall eat.”
Aham’pi kho brāhmaṇa kasāmi ca, vapāmi ca,
“I, too, Brahmin, plough and sow
kasitvā ca, vapisī ca bhuṇjāmi’ti
and when I have ploughed and sown, I eat.”
Na kho pana mayam passāma bhoṭo 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 brāhmaṇa, kasāmi ca, vapāmi ca,
“I, too, Brahmin, plough and sow
kasitvā ca, vapisī ca bhuṇjāmi’ti
and when I have ploughed and sown, I eat.”

Atha kho Kasībhāra-dvājo brāhmaṇo
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 jānemū 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 niddānaṃ - 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 is 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 does not sorrow.
5. Evamesā kasī katthā - Sā hoti amatapphalā
In such a way this ploughing is done which bears the Deathless 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 brāhmaṇo
Then Brahmin Kasībhāra-dvāja
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 kasati’ ti
for the fruit of Deathlessness.”

6. Gāthābhigītām me abhojaneyyam
“What I receive by reciting verses, O Brahmin, I should not eat.
Sampassatam brāhmaṇa n’esa dhammo
This, Brahmin, is not the principle of those who practise right livelihood.
Gāthābhigītām panudanti Buddhā
The Buddhas do not accept what is received by reciting verses.
Dhamme sati brāhmaṇa 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,
Annenā pānena upatthahassu
should thou offer other food and drink.
khettam hi tam puṇṇa-pekhassa hotī’ti
For they are the field of blessing.”

Atha kassa cāham bho Gotamo imam pāyāsam dammi’ti
“To whom, then Venerable Gotama, shall I give this milk rice?”
Nakhvāham tam brāhmaṇa passāmi
sadevake loke samārake sabrahmake
“Brahmin, in the world of Devas, Maras, and Brahmas
sassamana-brāhmaṇiyā 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 sāvakassā vā
could be wholly digested except by the Tathagata (the Buddha), or the disciple of a Tathagata.
Tena hi tvam brāhmaṇa tam pāyāsam appaharite vā chaddehi
Therefore, Brahmin, either cast this milk rice where there is no grass,
appāna vā udake opilāpehi’ti
or into water where there are no living creatures.”

Atha kho Kasībhāra-dvājo brāhmaṇo tam pāyāsam
Thereupon the Brahmin flung that milk rice into water
appāna udake opilāpesi
where there were no living creatures,
atha kho so pāyāso udake pakkhitto
and the milk rice, thrown into the water, smoked and steamed,
ciccitā-yati citi-citāyati, sandhū-pāyati sampadhū-payāti
making the noise "cicchita, citicita".
Seyyathāpi nāma phālo divasa-santatto udake 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 udake pakkhitto
In similar manner, that milk rice when thrown into the water, smoked and steamed,
ciccitā-yati citi-citāyati sandhū-pāyati sampadhū-payāti
making the noise "cicchita, citicita".
atha kho Kasībhāra-dvājo brāhmaṇo samviggo
Then indeed, the brahmin Kasībhāradvāja, alarmed,
loma-hatthajāto yena Bhagavā ten’upasankami
with hair standing on end, approached where the Blessed One was,
Upasankamitvā Bhagavato pādesu sirasā nippatitvā
and prostrate with his head at the Blessed One's feet and said:
Bhagavantam etadavoca

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 were 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 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 Venerable Gotama.
Esāham bhavantam 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).
Labheyyā-maham bho to Gotamassā
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 panāyasma ā Bhāradvājo
Not long after his higher ordination, the Venerable Kasībhāradvāja
eko vūpakattho appamatto ātipī 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
agārasmā 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 sacchikatvā 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.
Aññātaro ca kho panāyasma Bhāradvājo Arahattam ahosī’ti
The Venerable Kasībhāradvāja became an Arahant.
Evam me sutam
Thus have I heard:

ekam samayam Bhagavā
On one occasion the Blessed One

Sāvatthiyam viharati Jetavane, Anāthapindikassa ārāme
was living at Anathapindika’s monastery at Jeta Grove, near Savatthi.

Tena kho pana samayena, Sāvatthiyam aṇṇatāro 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 nisidimsu
and having paid homage to Him, sat to one side.

Ekamantam nisinnā kho te bhikkhū
So seated, those monks spoke thus

Bhagavantam etadavocum
to the Blessed One:

Idha bhante Sāvatthiyam aṇṇatāro 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.
What are the four royal tribes of snakes?

The royal tribe of snakes called Virūpakkha.

The royal tribe of snakes called Erāpatha.

The royal tribe of snakes called Chabyāputta.

The royal tribe of snakes called Kanhāgotamaka.

Monks, that monk did not suffuse with thoughts of loving-kindness to these four royal tribes of snakes.

If indeed, O monks, that monk would have suffused these four royal tribes of snakes with a loving mind, O monks, that monk would not have died being bitten by a snake.

Monks, I enjoin you to suffuse with thoughts of loving-kindness to these four royal tribes of snakes for your safety, for your preservation, and for your protection.

So said the Blessed One.

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

1. Virūpakkehi me mettam
   "May I have loving-kindness towards Virūpakkas.
   Mettam Erāpathehi me
   Towards Erāpathas may I have loving-kindness.
   Chabyāputtehi me mettam
   May I have loving-kindness towards Chabyāputtas.
   Mettam Kanhā-gotamakehi ca
   Towards Kanhāgotamakas also, may I have loving-kindness."
2. Apādakehi me mettam
"May I have loving-kindness towards the footless.
Mettam dipādakehi me
And towards bipeds, too, may I have loving-kindness.
Catuppadehi me mettam
May I have loving-kindness towards the quadrupeds.
Mettam bahuppa dehi me
And towards the many feet also, may I have loving-kindness."

3. Mā mam apādako himsi
"Let not the footless do me harm.
Mā mam himsi dipādako
Let not the two feet do me harm.
Mā mam catuppado himsi
Let not the four feet do me harm.
Mā mam himsi bahuppado
Nor those endowed with many feet do me harm."

4. Sabbe sattā, sabbe pānā
"All beings, all living creatures,
Sabbe bhutā ca kevalā
May all who have become, in their entirety.
Sabbe bhadrāni passantu
May good fortune befall them all.
Mā kañci pāpamāgamā
May not the least harm befall on them."

Appamāno Buddho, appamāno Dhammo, appamāno Sangho
Infinite is the Buddha, infinite is the Dhamma, infinite is the Sangha.
Pamān navāntāni sirimsapāni ahi vicchikā
Finite are creeping creatures – snakes, scorpions, centipedes, spiders, lizards and rats.
Katā me rakkhā, katā me parittā
I have guarded myself, I have made my protection.
Patikkamantu bhūtāni
Depart from me, ye beings.
So’ham namo Bhagavato
I bow to the Blessed One
namo sattannam Sammā Sambuddhānan’ti
and to the seven Supreme Buddhas.
Evam me sutam
Thus I have heard:

Ekam samayam Bhagavā
On one occasion the Blessed One

Sāvatthiyam viharatī Jetavane, Anātha-pindikassa ārāme
was dwelling at the monastery of Anathapindika in Jeta's Grove, near Savatthi.

Atha kho aṇṇātarā 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 sothānam - 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
Subhāsitā ca yā vācā - Etam mangala muttamam
and pleasant speech. This is the Supreme Blessing.

Mātāpitū upathānam - Putta-dārassa sangaho
The support of father and mother, the cherishing of wife and children
Anākulū ca kammantā - Etam mangala muttamam
and peaceful occupations. This is the Supreme Blessing.

Dānāñ ca dhamma-cariyā ca - œatākānañ 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 sānñamo
To cease and abstain from evil, forbearance with respect to intoxicants
Appamādo ca dharmesu - 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 savanam - 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.

Tapō ca brahmacariyān ca - Ariya-saccāna dassanam
Self-control, pure life, perception of the Noble Truths
Nibbāna-sacchi-kiiriyā 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 sothim gacchanti - tam tesam mangala-muttamam'ti
in every way moving happily. These are the Supreme Blessings.
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,
sakkese 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 mayamʿpi yena Bhagavā tenʿupasanka-meyyāma
It is well if we also approach the Blessed One where he lives,
upasankamitvā Bhagavato santike paccekagātham bhāseyyāmāʿti
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
sammiṅjitam vā bāham pasāreyya
might stretch out his arm,
pasāritam vā bāham sammiṅjeyya
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 to 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.
   Āgamamha 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 samadahamsu
   “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 sannipatītā Tathāgatam dassanāya bhikkhu-sanghaṅca
   assemble to see the Buddha and His order of monks, the community of Sangha.
Ye’pi te bhikkhave, ahesum
   So it has been with the consummate (arahan) Supreme Buddhas of the past,
tesam’pi Bhagavantānam eta-paramāyeva
   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
   So it will be with the consummate (arahan) Supreme Buddhas of the future,
anāgata-maddhānam arahanto Sammā sambuddhā
   the deities of the ten world-systems appear together before the Buddhas,
tesam’pi Bhagavantānam eta-paramāyeva
   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.
Listen and bear it well in mind, I shall speak.

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

The Blessed One spoke thus:

1. **Siloka manukassañi - yatha bhummā tadassitā**
   "I shall tell you them 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 - Vippasanna-manāvilā
   with immaculate minds, pure, serene and undefiled."

3. **Bhiyyo pañcasate ūnatvā - 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 assembed. 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 ūnānam - Amanussāna-dassanam**
   There arose in them the knowledge of perceiving the non-humans.
   App’ekte satama-ddakkhum - Sahassam atha sattatim
   Some monks saw one hundred, some of them saw thousand,
   and others, seventy thousand non-humans.

6. **Satam eke sahassānam - 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 - Bhummā 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 sahassā 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. Sātāgirī 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 - Yakkha 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 - Yakkhanam 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 ādhipati - 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 jutimanto - 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 ādhipati - 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 jutimanto - 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 - Virūpakko tam pasāsati
The Western direction, King Virūpakko 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 jutimanto - 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 Kuvero, 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 jutimanto - 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 aththamsu - 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 Mātalī
   Panāda, Opamañña and Mātalī, 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 Surīyavaccasā
    Pañcasikha, the deity Timbarū, and Surīyavaccasā (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'ssatārā āgu - Pāyāgā saha ānātibhi
   Also came Nāgās in Kambala Assatarā clan and Nagas from Pāyāgā Valley
   accompanied by their relatives.
   Yāmunā Dhataratthā ca - Āgu nāgā yassassino
   Nāgās from lake Yāmunā, and those of the race of Dhataratthā
   came with their retinue of attendants,
   Erāvano mahānāgo - Sop'āga samitim vanam
   and 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-rājānāmāsi
At that time the Nāgā king with other Nāgās were free from fear

Supannato khema-makāsi Buddhō
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 Buddhām
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 yassasino
They are the brethrens of Vāsavassā (Sakka) endowed with divine power and glorious.

25. Kālakañjā mahābhimsā - Asurā dāna veghāsā
Kālakañjās, the horrible Asurās, 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 Asurā, 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:

Samayo’dāni bhaddhante - Bhikhūnam 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 yassasino
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 jutimanto - vannavanto yassasino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,

modamānah abhikkāmum - Bhikhūnam 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 sikhārīva**
   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 Mahāsāmanā - Mānusā Mānusuttamā**
   The deities Samānā, Mahāsāmanā, 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.
   **Odātagayhā 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 Tuisūtā Yāmā - Katthakā ca yasassino**
   The deities Khemiyā, Tuisūtā, Yāmā, the mighty Katthakā,
   **Lambītakā Lāmasetṭhā - Jotināmā ca Āsavā**
   Lambītakā, Lāmasetṭhā, 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 āgāñchum - ye caññe sadisā sahā**
   according to their name and class, have come, with them others (similar in name and class).
42. Pavuttiyātim akhilam - oghatīn-nama-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 asītātīgam
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 Paramattho ca - puttā iddhimato sahā
The Brahmas Subrahmā and Paramatto, the noble sons of the Buddha who were endowed with psychic power came together with their retinue.

Sanam-kumāro Tisso ca - sop’āga samitīm vanam
The Brahmas Sanankumāra and Tissa also came to the forest to see the assembly of monks.

44. Sahassam brahma-lokānām - Mahā-brahmā’bhitiṭṭhati
Thousands of Mahā Brahmas from thousands of Brahman 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 Brahmas, lords over their retinues have come, Tesañca majjhato āgu - Hārito parivārito
and in the midst of them came with all their attendants came Brahman Hārita.

46. Te ca sabbe abhikkante - Sa Inde deve sa Brahmake
When all the deities headed by Inda (Sakka) and all Brahmas headed by Harita had come, Mārasenā abhikkāmum - Passa Kanhassa mandiyam
there came the host of Māra. Lo! The folly of Māra, the Murky One (Kanha).

47. Etha ganhatha bandhatha - Rāgena baddha-matthu 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 savijjukko
Just as a storm cloud thunders and causes lightning during rainy seasons. Tadā so paccudāvatti - Sankuddho asayamvasi
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).
   vītarāgeḥ’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’ṭī
e They live rejoicing with the Aryan disciples.”
Evam me sutam
Thus have I heard:

ekam samayam Bhagavā
On one occasion the Blessed One

Śāvatthiyam 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, anutthītāya
by constantly increasing these thoughts, by regarding loving-kindness
as a vehicle of expression, and also as something to be treasured,
paricitāya susamāraddhāya
by living in conformity with these thoughts, by putting these ideas into practice,
and by establishing them,
ekādasā-nisamsā pāṭikankhā
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.

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**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 vathukatāya 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.”

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**Idamavoca Bhagavā attamanā te bhikkhū**
So said the Blessed One.

**Bhagavato bhāsitam abhinandun’ti**
The monks rejoiced at the words of the Blessed One.
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**
   He who maintains genuine friendship and is not treacherous, whenever he goes away from his home,
   **Bahū nam upajīvantī - Yo mittānam na dūbhatī**
   will receive abundance of hospitality. Many will depend on him.

2. **Yam yam janapadam yātī - Nigame rājahāniyo**
   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 - Nātimāṇṇeti khattiyo**
   He who maintains genuine friendship and is not treacherous, robbers will not overpower him. Royalty will not look down upon him.
   **Sabbe amitte tarati - Yo mittānam na dūbhati**
   He will triumph over all his enemies.

4. **Akkuddho 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,
   **Ṇātīnam uttamā hoti - Yo mittānam na dūbhati**
   will become the chief among his kinsmen.
5. **Sakkatvā 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 kittiṁca 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.

**Sīriyā ajahito hoti - Yo mittānam na dūbhati**
Never will prosperity forsake him.

8. **Gāvo tassa pajāyanti - Khette 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. **Virūlha-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.
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. **Udeṭ’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 vimuttānām, namo vimuttīyā**
   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.
3. **Apet’ayam cakkhumā ekāraja**
   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.
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

Sāvatthiyam viharati Jetavane, Anātha-pindikassa rāme
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, upasankamitvā
came to the presence of the Blessed One and,
Bhagavantam abhivādetvā, ekamantam athāsi
drawing near respectfully saluted him, and stood to one side.
Ekamantam thītā 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-māgamma - 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 - Dutiyā 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 - Tatiyā 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 pītaram 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 - Tam 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 sādhūni - 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 parābhavavo**
   "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. **Jātitthaddho 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 parābhavavo**
   "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 parābhavavo**
   "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 parābhavavo**
   "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 ṭādisam
“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 to crave 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).”
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 said. In the second 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 Dhamma and the Sangha describing their virtues. After mentioning each set of qualities attributed to the Buddha, the Dhamma or the Sangha, well-being is wished for on the strength of the Truth of what is said. Thus is evident the paritta (protection) quality of this sutta. 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
Whatsoever beings are here assembled,
Bhummāni vā yā nīva antalikkhe
whether terrestrial or celestial,
Sabb’eva bhūtā sumanā bhavantu
may every being be happy!
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 mānusiyā 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 huram vā
Whatever treasure there be, either here or in the world beyond,
Saggēsu vā yam ratanam panītam
or whatever precious jewel in the heavens;
Na no samam atthi Tathāgatena
Yet there is none comparable to the Accomplished One.
Idam’pi Buddhe ratanam panītam
Truly, in the Buddha is this precious jewel found.
Etena saccena suvatthi hotu
By this Truth, may there be happiness.

Khayam virāgam amatam panītam
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 panītam
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,
Samādhī-mānantari-kañña-māhu
is described as 'concentration without interruption'.
Samādhhinā 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 yuγāni 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 panītam
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 panītam
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 athhamam ādiyanti
they can never undergo an eighth birth.
Idam’pi Sanghe ratanam panītam
Truly, in the Sangha is this precious jewel.
Etena saccena suvatthi hotu
By this Truth, may there be happiness!
For him with acquisition of Insight,
three things are abandoned, namely,
self-illusion, doubts and
indulgence in wrongful rites and ceremonies, whatever there are.

From the four states of misery, he is absolutely freed,
and is incapable of committing the six heinous crimes.

Truly, in the Sangha is this precious jewel.

By this Truth, may there be happiness!

Whatever evil actions he does,
whether by body, speech or mind,
he is not capable of hiding it;
for it has been said that such an act is impossible for one who has seen the Path.

Truly, in the Sangha is this precious jewel.
By this Truth, may there be happiness!

Like unto the woodland groves with blossomed treetops
in the first heat of the summer season,
has the Sublime Doctrine,
that leads to Nibbana, been taught for the Highest Good.
Truly, in the Buddha is this precious jewel.
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 Buddhе ratanam panītam
Truly, in the Buddha is this precious jewel.
Etenа saccena suvatthi hotu
By this Truth, may there be happiness!

Khīnam purānам 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.
Etenа 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, 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, the Tathagata honoured by gods and men.
Sangham namassāma suvatthi hotu
May there be happiness!”
In the Saccavibhanga Sutta, the Buddha classified the Four Noble Truths. He praised Venerable Śāriputta and Venerable Moggallāna, and said that Venerable Śāriputta was capable of giving a detailed explanation of the Four Truths.

When the Buddha departed from the assembly, Elder Śāriputta 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 Śāriputta 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,
Bārānasīyam 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 stopped
Samanena vā Brāhmanena vā
by a recluse, or Brahmana,
Devena vā Mārena vā Brahmunā vā kenaci vā lokasmim
or Deva, or Mara, or 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?”

Dukkhassa 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-nirodha 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 stopped
Samanena vā Brāhmanena vā
by a recluse, or Brahmana,
Devena vā Mārena vā Brahmunā vā kenaci vā lokasmim
or Deva, or Mara, or 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 sabrahmacārīnam
They are wise and helpful to their companions in the holy life.

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 follow:
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,
Bārāṇasiyam 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 stopped
Samanena vā Brāhmanena vā
by a recluse, or Brahmana,
Devena vā Mārena vā Brahmunā vā kenaci vā lokasmim
or Deva, or Mara, or 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.
Katamesam catunnam?
What are the four?

Dukkhassa 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 dukkha jara’pi dukkha
Birth is suffering; ageing is suffering;
maranam’pi dukkham
death is suffering;
soka-parideva dukkha-domanassupāyāsā dukkha
sorrow, lamentation, pain, sadness and distress are suffering;
yam’piccham na labhati tam’pi dukkha
not getting what one desires, that too, is suffering.
sankhittena pañ’cūpādāna-kkhandhā dukkha
In short, the five aggregates of grasping are suffering.

Katamā cā’vuso 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 pūtubhāvo āyatanānam patilābho
the manifestation of the aggregates, the acquisition of the sense bases.
Ayam vuccat’āvuso jāti
This is called birth.

Katamā cā’vuso jarā
What is ageing?
Yā tesam tesam sattānam tamhi tamhi sattanikāye
In whatever beings, of whatever groups of beings,
jara’jañanatā khandiccama phālickam
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 bheda, kālebarassa 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 aṅñatara-ṅṅatarena byasanena samannā-gatassa
Whenever, by any kind of misfortune,
aṅñatara-ṅṅatarena dakkha-dhammena phutthassa
anyone 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, aṅñatara-ṅṅatarena byasanena samannā-gatassa
Whenever, by any kind of misfortune,
aṅñatara-ṅṅatarena dakkha-dhammena phutthassa
anyone 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 dakkham, kāyikam asātam
Whatever bodily painful feeling, bodily unpleasant feeling,
kāya-samphassajam dakkham, 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 dakkham asātam
Whatever mental painful feeling, mental unpleasant feeling,
mano-samphassajam dakkham, 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, apaññatara-paññatarena byasanena samannā-gatassa
Whenever, by any kind of misfortune,
apaññatara-paññatarena dukkha-dhammena phutthassa
anyone is affected by something of a painful nature and
āyāso upāyāso āyāsitattam upāyāsitattam
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 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.

Vyādhi-dhammānam āvuso, sattānam evam icchā uppajjati
In beings subject to disease, monks, this wish arises:
Aho! Vata mayam na vyādhi-dhammā assāma
na ca vata no vyādhi āgaccheyyā’ti
‘Oh that we were not subject to disease, that disease 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.
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 pattabbam
But this is not to be obtained by wishing.
Idampi yampi’ccham na labhati tam’pi dakkham
So not getting what one desires is suffering.

Soka parideva dakkha domanassupāyāsa
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 dakkha
‘Oh that we were not subject to sorrow, lamentation, pain,
domanassupāyāsa dhammā assāma
sadness and distress,
na ca vata no soka parideva dakkha
and that sorrow, lamentation, pain,
domanassupāyāsā 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 yampi’ccham na labhati tam’pi dakkham
So not getting what one desires is suffering.

Katamā c’āvuso sankhittena pañcū-pādāna-kkhandhā dukkhā
What, in short, are the five aggregates of grasping that are suffering?
Seyyathidam
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 dakkham 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'yan 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:
seyyathidam, kāma-tanhā bhava-tanhā vibhava-tanhā
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 asesa-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,
seyyathidam
cravings.
Samma Ditthi, Samma Sankappo,
Right Understanding, Right Thought,
Samma Vācā, Samma Kammanto, Samma Ājīvo,
Right Speech, Right Action, Right Livelihood,
Samma Vāyāmo, Samma Sati, Samma Samādhi
Right Effort, Right Mindfulness and Right Concentration.

Katamā c‘āvuso Samma Ditthi
What is Right Understanding?
Yam kho āvuso, dukkhe ŋānam, dukkha-samudaye ŋānam,
It is the knowledge of suffering, the knowledge of the cause of suffering,
dukkha-nirodhe ŋānam,
the knowledge of the cessation of suffering and
dukkha-nirodha-gāminiyā-patipadāya ŋānam,
the knowledge of the path leading to the cessation of suffering.
Ayam vuccat’āvuso Samma 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 illwill, 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,
Refraining from lying, refraining from slandering,
pharusāvācā veramanī, sampha-ppalāpā veramanī,
re 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 ariyasāvakako 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 cāvuso Sammā Vāyāmo
What is Right Effort?
Idh’āvuso bhikkhu, anuppan-nānam pāpakānaṃ
Herein a monk arouses zeal
akusalānam dhammānam anuppādāya
to prevent the arising of unarisen evil unwholesome states,
chandam janeti, vāyamati, viriyam ārabhati,
and 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 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 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 he makes effort, arouses energy,
cittam pagganhāti padahati
exerts his mind and strives.

Ayam vuccat’āvuso Sammā Vāyāmo
This is called Right Effort.

Katamā cāvuso Sammā Sati
What is Right Mindfulness?
Idh’āvuso bhikkhū kāye kāyānupassī viharati
Here, monks, a monk abides contemplating body as body,
ātāpi 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
ātāpi sampajāno, satimā, vineyya loke abhijjhā domanassam
and mindful, having put aside hankering and fretting for the world.

Citte cittanupassī viharati
He abides contemplating mind as mind, ardent, clearly aware and mindful,
ātāpi 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,
ātāpi 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-bhāvan
singleness and unification (of the mind);
avitakkam, avicāram, samādhijam pītisukham
devoid of applied and sustained thought, with rapture and pleasure born of concentration
dutiyajjhānam 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:
tatiyajjhānam upasampajja viharati
“Happy is he who dwells with equanimity and mindfulness”, he enters the Third Jhana.

Sukhassa ca pahānā, dukkhasa ca pahānā,
With the abandoning of pleasure and pain,
pubbe’va somanassa domanassānam atthangāmā
and with the previous disappearance of joy and grief;
adukkha-masukham, 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, Arahata 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 appativattiyaṁ
set rolling the matchless Wheel of the Dhamma, which cannot be stopped
Samanena vā Brāhmanena vā
by a recluse, or Brahmana,
Devena vā Mārena vā Brahmunā vā kenaci vā lokasmim’ti
or Deva, or Mara, or 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,
vivarānā 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.
1. **Vippassi Bhagavā Araham Sammā sambuddho**
Vipassi, the Blessed One, the Exalted One, the Fully Enlightened One,
*ananta ṃāno ananta puñño ananta guno*
inexhaustible in knowledge, immeasurable merit, boundless virtue.
*anantha tejo anantha iddhi anantha juti*
Shining with supreme glory, limitless psychic power and radiating lustrous light.

2. **Sikhi Bhagavā Araham Sammā sambuddho**
Sikhi, the Blessed One, the Exalted One, the Fully Enlightened One,
*ananta ṃāno ananta puñño ananta guno*
inexhaustible in knowledge, immeasurable merit, boundless virtue.
*anantha tejo anantha iddhi anantha juti*
Shining with supreme glory, limitless psychic power and radiating lustrous light.

3. **Vessabhu Bhagavā Araham Sammā sambuddho**
Vessabhu, the Blessed One, the Exalted One, the Fully Enlightened One,
*ananta ṃāno ananta puñño ananta guno*
inexhaustible in knowledge, immeasurable merit, boundless virtue.
*anantha tejo anantha iddhi anantha juti*
Shining with supreme glory, limitless psychic power and radiating lustrous light.

4. **Kakusandho Bhagavā Araham Sammā sambuddho**
Kakusandha, the Blessed One, the Exalted One, the Fully Enlightened One,
*ananta ṃāno ananta puñño ananta guno*
inexhaustible in knowledge, immeasurable merit, boundless virtue.
*anantha tejo anantha iddhi anantha juti*
Shining with supreme glory, limitless psychic power and radiating lustrous light.

5. **Konagamano Bhagavā Araham Sammā sambuddho**
Konagamana, the Blessed One, the Exalted One, the Fully Enlightened One,
*ananta ṃāno ananta puñño ananta guno*
inexhaustible in knowledge, immeasurable merit, boundless virtue.
*anantha tejo anantha iddhi anantha juti*
Shining with supreme glory, limitless psychic power and radiating lustrous light.

6. **Kassapo Bhagavā Araham Sammā sambuddho**
Kassapa, the Blessed One, the Exalted One, the Fully Enlightened One,
*ananta ṃāno ananta puñño ananta guno*
inexhaustible in knowledge, immeasurable merit, boundless virtue.
*anantha tejo anantha iddhi anantha juti*
Shining with supreme glory, limitless psychic power and radiating lustrous light.
7. **Angīrasa Bhagavā Araham Sammā sambuddho**  
Angīrasa, the Blessed One, the Exalted One, the Fully Enlightened One, 
*ananta ūnāno ananta puñño ananta guno*  
inexhaustible in knowledge, immeasurable merit, boundless virtue. 
*anantha tejo anantha iddhi anantha juti*  
Shining with supreme glory, limitless psychic power and radiating lustrous light.

8. **Sattime Buddha Bhagavanto Arahanto Sammā sambuddho**  
These seven Buddhas, the Blessed Ones, the Exalted Ones, the Fully Enlightened Ones, 
*ananta ūnāna ananta puñña ananta guna*  
inexhaustible in knowledge, immeasurable merit, boundless virtues. 
*ananta teja ananta iddhimanto ananta jutimanto*  
Shining with supreme glory, possessing limitless psychic power and lustrous light.

9. **Tuyham nātha tuyham dipa tuyham tāna**  
May they be your protection. May they be your guiding lamp. May they be your shelter. 
*tuyham lena tuyham patisarana*  
May they bring you to safety. May they be your refuge.

10. **Ananta ūnāna Buddha Bhagavanto**  
Inexhaustible knowledge, one of the six qualities of the Blessed One. 
*anantehi ūnāna chakkahi tvan rakkhantu sabbadā*  
May this infinite quality of the Buddhas protect you always.

11. **Ananta puñña Buddha Bhagavanto**  
Immeasurable merit, one of the six qualities of the Blessed One. 
*anantehi puñña chakkahi tvan rakkhantu sabbadā*  
May this infinite quality of the Buddhas protect you always.

12. **Ananta guna Buddha Bhagavanto**  
Boundless virtues, one of the six qualities of the Blessed One. 
*anantehi guna chakkahi tvan rakkhantu sabbadā*  
May this infinite quality of the Buddhas protect you always.

13. **Ananta teja Buddha Bhagavanto**  
Surpassing radiance, one of the six qualities of the Blessed One. 
*anantehi guna chakkahi tvan rakkhantu sabbadā*  
May this infinite quality of the Buddhas protect you always.

14. **Ananta iddhimanta Buddha Bhagavanto**  
Possessing limitless psychic power, one of the six qualities of the Blessed One. 
*anantehi iddhimanta teja chakkahi tvan rakkhantu sabbadā*  
May this infinite quality of the Buddhas protect you always.
15. **Ananta jutimanta Buddha Bhagavanto**
Radiating lustrous light, one of the six qualities of the Blessed One.
*anantehi jutimanta chakkahi tvan rakkhuntu sabbadā*
May this infinite quality of the Buddhas protect you always.

16. **Ananta mahiddhika Sammā sambuddha**
Infinite indeed is the great divine power of the Sammā Sambuddha.
*sabbehi Samma sambuddha chakkahi tvan rakkhuntu sabbadā*
May these six qualities of the Fully Enlightened One protect you always.

17. **Ananta mahiddhika Paccekabuddha**
Infinite indeed is the great divine power of the Paccekabuddhas.
*sabbehi Paccekabuddha chakkahi tvan rakkhuntu sabbadā*
By virtue of these six qualities (of the Fully Enlightened One),
may the Paccekabuddha protect you always.

18. **Sabbe mahiddhika khināsava Arahanto**
Great indeed is the divine power of all Arahants.
*sabbehi khināsava Arahanto chakkahi tvan rakkhuntu sabbadā*
By virtue of these six qualities (of the Fully Enlightened One),
may the Arahants protect you always.

19. **Sabbe mahiddhika Ariya**
Great indeed is the divine power of all Noble Ones.
*sabbehi ariya chakkahi tvan rakkhuntu sabbadā*
By virtue of these six qualities (of the Fully Enlightened One),
may all the Noble Ones protect you always.

20. **Sabbe mahiddhika Devā**
Great indeed is the divine power of all deities.
*sabbehi Devā chakkahi tvan rakkhuntu sabbadā*
By virtue of these six qualities (of the Fully Enlightened One),
may all deities protect you always.

21. **Sabbe mahiddhika Brahmano**
Great indeed is the divine power of all Brahmas.
*sabbehi Brahmano chakkahi tvan rakkhuntu sabbadā*
By virtue of these six qualities (of the Fully Enlightened One),
may all Brahmas protect you always.

22. **Sabbe mahiddhika Inda**
Great indeed is the divine power of all Indas.
*sabbehi Inda chakkahi tvan rakkhuntu sabbadā*
By virtue of these six qualities (of the Fully Enlightened One),
may all Indas protect you always.
23. **Sabbe mahiddhika Nāgā**  
Great indeed is the divine power of all Nāgās.  
*sabbehi Nāgā chakkahi tvan rakkhantu sabbadā*  
By virtue of these six qualities (of the Fully Enlightened One),  
may all Nāgās protect you always.

24. **Sabbe mahiddhika Garula**  
Great indeed is the divine power of all Garulas.  
*sabbehi Garula chakkahi tvan rakkhantu sabbadā*  
By virtue of these six qualities (of the Fully Enlightened One),  
may all Galuras protect you always.

25. **Sabbe mahiddhika Yakkha**  
Great indeed is the divine power of all Yakkhas.  
*sabbehi Yakkha chakkahi tvan rakkhantu sabbadā*  
By virtue of these six qualities (of the Fully Enlightened One),  
may all Yakkhas protect you always.

26. **Sabbe mahiddhika Rakkhasa**  
Great indeed is the divine power of all Rakhasas.  
*sabbehi Rakkhasa chakkahi tvan rakkhantu sabbadā*  
By virtue of these six qualities (of the Fully Enlightened One),  
may all Rakhasas protect you always.

27. **Sabbe mahiddhika Gandhabba**  
Great indeed is the divine power of all Gandhabbas.  
*sabbehi Gandhabba chakkahi tvan rakkhantu sabbadā*  
By virtue of these six qualities (of the Fully Enlightened One),  
may all Gandhabbas protect you always.

28. **Sabbe mahiddhika Kumbhanda**  
Great indeed is the divine power of all Kumbhandas.  
**Sabbehi Kumbhanda chakkahi tvan rakkhantu sabbadā**  
May all Kumbhandas protect you always.

29. **Sabbe Sammā sambuddha, Sabbe Pacceka buddha**  
May all Samma Sambuddhas, Pacceka Buddhas,  
**Sabbe Khīnāsa Arahanto, Sabbe Ariya**  
Khīnāsa Arahanta Ariyas,  
**Sabbe Devā, Sabbe Brahmano, Sabbe Inda**  
Devas, Brahmanas Indas,  
**Sabbe Nāgā, Sabbe Garula, Sabbe Yakkha**  
Nāgās, Garulas, Yakkhas,  
**Sabbe Rakkhasa, Sabbe Gandhabba, Sabbe Kumbhanda**  
Rakhasas, Gandhabbas and Kumbhandas protect you always.
Pūrentā pārami sabbe - sabbe pacceka nāyakam
All Buddhas and Silent Buddhas aspire to perfections.

Sīvali gūna tejena - parittam tam bhanāmahe
We recite the Protective Chant extolling the virtues of Sīvali the Great Arahant.

Najālīti’ti jālitam - ā ī ū āma ivāhā,
Buddhasāmi Buddha satyām
[Na Jaliti ….. is a mantra (a charm) which has to be used in its original form.]

Padumuttaro nāma jino - sabbe dhammesu cakkhumā
A hundred-thousand years ago Buddha Padumuttara,
Ito sata sahassamhi - kappe uppajji nāyako
who understood the reality of all phenomena, appeared.

Sīvali ca mahā thero - so’raho paccayādinam
Sīvali the great arahant became eminently suitable to receive all offerings and adorations.
Piyo devamanussānam - piyo brahmānamuttamo
He was beloved of men and gods. He was a pleasant, great saint.
Piyo nāgā supannānam - pīnindriyam namāma’ham
He was beloved of the nāgās and the great winged beings.
His organs were subdued. We worship him.

Nāsam sīmo ca me sīsam - nānājālīti sañjālim
My mind was not at rest. It burnt with various fires.
Sadēva manussa pūjitam - sabba lābhā bhavantu me
We worship him who received the offerings of gods and men.
May all profits and benefits accrue to me.

Sattāham dvāra mūlho’ham - mahādukkha samappito
My mother suffered seven days in labour pain, bearing pain
Mātā me chanda dānena - evamāsi sudukkhitā
and tears on a difficult birth, because of her love for me.

Kesesu chijjamānesu - arahatta mapāpunim
I attained Sainthood while my head was being shaven to ordain me a monk.
Devā nāgā manussā ca - paccayānu’panenti mam
Gods, Nāgās and humans offer me requisites.
Padumuttara nāmañca - vipassim ca vināyakam
I offered special gifts to the Buddha Padumuttara and Vipassi

Sampūjayim pamudito - paccayehi visesato
with great delight which lead to distinction.

Tato tesam visesena - kammānam vipuluttamam
As a result of that special act of merit I receive many requisites,
Lābham labhāmi sabbattha - vane gāme jale thale
whether I am in the forest, in the village, in water or on land.

Tadā devo panītehi - mamatthāya mahāmati
At that time I attended upon the Buddha, the Leader of the world,
Paccayehi mahā vīro - sasaṅgho loka nāyako
who was pleasantly dispose towards me. He had a great retinue of monks.

Upaththito mayā Buddhō - gantvā Revata maddassa
The Enlightened One took me to see Revata

Upaththito mayā Buddhō - gantvā Revata maddassa
The Enlightened One took me to see Revata

Revatam dassanatthāya - yadā yāti vināyako
On the day the Buddha approached Revata with a retinue of
Timsa bhikkhu sahassehi - saha lokagga nāyako
thirty-thousand monks, the Buddha who calms the mind of the whole world, stated this.

Lābhīnam Sīvali aggo - mama sissesu bhikkhavo
“O monks! Of my disciples, Sīvali is the greatest
from the point of view of receiving gifts and requisites.”
Sabba loka hito satthā - kītaiyī parisāsu mam
The Buddha extolled me this way, in the presence of the audience.

Kīlesā jhāpitā mayham - bhavā sabbe samūhatā
All my defilements were extinguished. The cycle of existence became totally exhausted.
Nāgova bandhanam chetvā - viharāmi anāsavo
I live bereft of defilements, like an elephant who has shattered his shackles.

Svāgam vata me āsi - Buddha setthassa santikam
My visit to the Buddha was fruitful. I acquired the three forms of knowledge.
Tisse vijjā anuppattā - katam Buddhassa sāsanam
I received the highest gains in the Dispensation of the Buddha.

Patisambhidā catasso ca - vimokkhāpi ca attha’mi
I achieved the four forms of high awareness, the eight forms of liberation,
Chalabhiṁṇā sacchikatā - katam Buddhassa sāsanam
and the six forms of advanced knowledge in the Dispensation of the Buddha.
Buddha putto mahāthero - Sīvali jinasāvako
Great Arahant Sīvali is a disciple of the Buddha. He is son of the Buddha.

Uggatejo mahāviro - tejasā jinasāsanam
He is possessed of great power. He is a great hero.

Rakkhanto sīla tejena - dhanavanto yasassassino
Through the power of his moral strength and great merit of generosity.

Evam tejānu-bhāvena - sadā rakkhantu Sīvali
may Arahant Sīvali who is affluent and glorious, protect us always.

Kappa-tthāyiti Buddhassa - Bodhimūle nisīdayi
The way the Buddha, seated at the foot of the Bodhi Tree,

Mārasena-ppamaddanto - sadā-rakkhantu Sīvali
vanquished death (Māra) will remain for an aeon. May Arahant Sīvali protects us.

Dasapāra-mitappatto - pabbajī jinasāsane
My Great Arahant who, entered the Buddha’s Dispensation,

Gotama sakya puttosi - therena mama Sīvali
having fulfilled the ten perfections, is the son of Sakya Gotama.

Mahāsāvakā asītimsu - Punnathero yasassiso
There were eighty great disciples. Of the widest reputed Venerable Punna was the greatest.

Bhavabhoge aggalābhīsu - uttamotena Sīvali
Of those who received requisites Venerable Sīvali was the greatest.

Evam acintiyā Buddhā - Buddha-dhammā acintiyā
The Buddha possesses virtues one cannot even think about.
The greatness of the Buddha’s Dispensation is beyond thought.

Acintiyesu pasannānam - vipāko hoti acintiyō
Those who are happy with what one cannot think about, will receive results beyond thought.

Tesam saccena sīlena - khanti metta balena ca
By the power of morality, patience and loving-kindness,

Tepi mam/tvam anurakkhantu - sabba dukkha vināsanam
may all suffering be eradicated and may I/you be protected by the virtue of this Truth.

Tesam saccena sīlena - khanti metta balena ca
By the power of morality, patience and loving-kindness.

Tepi mam/tvam anurakkhantu - sabba bhaya vināsanam
may all fear be eradicated and may I/you be protected by the virtue of this Truth.

Tesam saccena sīlena - khanti metta balena ca
By the power of morality, patience and loving-kindness.

Tepi mam/tvam anurakkhantu - sabba roga vināsanam
may all illnesses be eradicated and may I/you be protected by the virtue of this Truth.
SĪVALI DEHENA
Sīvali Mystical Formula

(A translation of this particular formula is not given here. This is a mystical formula chanted very much like an exotic mantram. Reciting these words is considered to benefit the reciter. This Formula places emphasis on the mystical efficacy of the ritually spoken word.)

Namo siddha Sīvali rājā pathaviyā sabbatomeva ākāse udakena nevisam sahassam tampi sāremi sabbalokam upentu me

Namo Sobhisadissati. Tepi Piyadassati namah Padumuttaro nāma jino sabba dhammesu cakkhumā lto satasahassamhi kappe uppajji nāyako Sīlantassa asaṅkheyyam samādhi vajirūpamā Asamkhīyam ŋānavaram vimuttiṅca anūpamā Manujā’mara-nāgānam brahmānam ca samāgame

Namāmaham mahālābhim Sīvali nāma arahantam Tassa tejena sabba lābhā upentu me Sīvali ca mahā therō so raho paccayādinam Tīli jāta sikho nāsam mana ā ū umanām a sabba janā bahujanā
Piyo deva manussānam piyo brāhmaṇa muttamo
Piyo nāga supannānam pīnindriyaṃ namāmah
Nāsam, simo ca me sīsam nānā jālīti samjalim
Sadeva manussa pūjitam sabba lābhā upentu me

Namo therassanti so nāma kim me sutam
etam sabbaneti Sīvali tejānam evam Sīvali namah
Samanabrāhmaṅkaṁno dhammam deseti nāyako
Sāvakam mahālābhām puññavantam Jutindharam
Thapesi etadaggamhi parisāsu visārada
tadāham khantiyo āsim nagare Hamsavativhaye

Namo jātī jalāgāra visadana ākāsa ahantiṇca
Īvadā hanti yassa therassa te jayate namah

Sutvā jinassa tam vākyam, Sāvakassa gunam bahum
Nimantayītvā satthāham, bhojayītvā sāvakam

Mahā dānam dadītvāna, tam thānam abhipatthayim
tadā mam vinatam pāde, disvāna purisāsabho

So sarena mahāvīro, idam vacana mabruvi
Tato jinassa vacanam
sotukāmā mahājanā Deva dānavigandhabbā
brāhmaṇo ca mahiddhikā
Namo tejam lokeka settham narāsabham
Etam tejena settham narāhatim teja namah

Samanabrāhmaṅkā cāpi - namassimsu katañjalī
Namo te purisājañña - namo te purisuttama

Khattiyena mahādānam
dinnam sattāhakam vibho Sotukāmā phalantassa
vyākarohi mahāmune
Namo Sri Buddha jaya jayase vāha

Namo therassa yato hoti
yassa yanto pīyāyāti yassa yanti namo namah
Lābhīnam Sīvalī aggo - mama sissesu bhikkhavo
Sabba loka hito satthā - kittayī parisāsumam
Revatam dassanatthāya - yadā yāti vināyako
Timsa bhikkhu sahassehi - saha lokagga nāyako
Namo sarvārtha kāranāni tesam bhagavato 
iti rājahansa te namah
Namo bhava bhava sarvasiddhi kāranāya 
sahasrakoti bandhanāya
nakhajvaloham iti sādhane namah

Namo hana hana dahana prasiddha siddhi 
śādhaḥkāya haradahi sambandhanāya
bhagna mukhate namah
Namo tesam iti sangha, dharanam kotipprakoti bandhanam
ghatikam taprabhavato namah
Namo kūta puta puta yoga dakshina
utra putra Śīvali te namah
Namo bhoginda rāma bhagna jāta
haṅsa bhagavato namo namah.
Namo Śīvali sūryatāpani, ā ī ū ē ō ai na te bandhu
bhujanga dhāranayate bandhu trivarna yugalate namah

Namo siddha Śīvali rājā pathaviyā 
sabbato meva ākāse udakena nevisam
sahassamampi sāremi
Sabba lābham upentu me
Namāmaham mahālābhim Śīvali
nāma arahantam
tassa tejena sabba lābham upentu me
Namo therassa yato hoti yassa yanto piyāyāti
yassa yanti namo namah

Namo therassanti so nāma kim me sutam
etam gabbha neti Śīvalī tejānam evam Śīvali namah
Namo tejam lokeka settham narāsabham
etam tejena settham narāhatim teja namah

Namo sobhisa dissanti teji Piyadassati namah
Namo jāti jalā gāra visadanā ākāsa ahantim vā
īvadāhanti yassa therassa te jayate namah.
Buddham sim sam siddhim namo muni
sri muni muni esvāhah
Evam me sutam
Thus have I heard:

ekam samayam Bhagavā
On one occasion the Blessed One

Sāvatthiyam 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 Sāvatthiyam pindāya pāvisi
carrying His bowl and outer robe, went into Savatthi for alms.

Tena kho pana samayena
Now at that time,

Aggika-bhāradvājassa brāhmanassā nivesane
in the house of the Brahmin Aggikabhāradvāja,

aggi pajjalito hoti āhuti pagghahītā
a fire was burning, and an offering was being prepared.

Atha kho Bhagavā Sāvatthiyam sapadānam pindāya caramāno
Then the Blessed One, while on His alms round,

yena Aggika-bhāradvājassa brāhmanassā nivesanam ten’upasankami
came to the Brahmin Aggikabhāradvāja’s residence.

Addasā kho Aggika-bhāradvājo brāhmaṇo
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 titthāḥī’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 brāhmaṇa
“Do you know, Brahmin,

vasalam vā vasalakarane vā dhamme’ṭi
who an outcaste is and what are the conditions that make an outcaste?”
Na khvāham bho Gotama jānāmi
“No, indeed, Venerable Gotama,

vasalam vā vasalakarane vā dhammeṭi
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 desetu yathāham jāneyyam
could explain the Dhamma to me so that I may know

vasalam vā vasalakarane vā dhammeṭi
who an outcaste is and what the conditions are that make an outcaste.”

Tena hi Brāhmaṇa sunāhi sādhukam
“Listen then, Brahmin, and bear it well in mind. I shall speak.”

manasikarohi Bhāsissāmiṭṭi

Evam bhoṭi kho Aggika-bhāradvājo Brāhmaṇo 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 vāraṇñe - Yam paresam mamāyitam
   Be it in the village, or in the forest, whosoever steals what belongs to others,
   Theyyā adinnam 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 ŋātīnam 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 - Anattha-manusāsati
Whosoever when questioned about what is good, says what is detrimental,
Paticchannena manteti - Tam jaññā vasalo iti
and talks in an evasive manner. Know him as an outcaste.

12. Yo katvā pāpakam kammam - Mā mam jaññā’ti 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
deceives by uttering lies. Know him as an outcaste.
15. **Yo brāhmaṇam vā samanam vā - Bhattachāle 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 camavajānati**
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,
*Ahiṃko 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*
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 outcasts.

21. **Ete kho vasalā vuttā - Mayā vo ye pakāsitā**
Not by birth is one an outcaste;
*Na jaccā vasalo hotī - Na jaccā hoti brāhmaṇo*
not by birth is one a Brahmin.
*Kammanā vasalo hotī - Kammanā hoti brāhmaṇo*
By deed one becomes an outcaste, by deed one becomes a Brahmin.

22. **Tadaminā 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 brāhmanam bahū
Many were the warriors and Brahmins who went to attend to him.

24. So deva-yānamāryuyha - 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 - Brahmalokū-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 an evil state of existence.
Na te jāti nivāreti - Duggaccā garahāya vā
High birth does not prevent them from falling into a woeful state or censure.

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 were 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.
Eśāham Bhagavantam Gotamam saranam gacchāmi
I take refuge in the Venerable Gotama (Buddha),
Dhammaṇca Bhikkhu-sanghaṇca
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.”
Gāthā Stanzas

Gāthā Stanzas

Gāthā Stanzas

Gāthā Stanzas
Dhammapada 106

Sudhiddasam suirunam gattahakamani rātinaṃ
cittam rakkhettha medhāvī
cittam gatiṃ sukhāvaham

The mind is very hard to perceive,
very delicate and subtle.
if moves and lands wherever it pleases.
Let the wise person guard it
for a guarded mind leads to happiness.

Dhammapada V79

Dhammapati sukhāṃ seti vipassanānena cetasā
Ariyappavedite dhamme
sādā ramattī pandito

He who imbibes the Dhamma
abides in happiness with mind pacified.
The wise man ever delights
in the Dhamma revealed by the Arika.

Dhammapada V79

Sudhiddasam suirunam gattahakamani rātinaṃ
cittam rakkhettha medhāvī
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sādā ramattī pandito

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abides in happiness with mind pacified.
The wise man ever delights
in the Dhamma revealed by the Arika.

Dhammapada V79
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 jītavā Munindo
Him, together with his army, did the Lord of Sages subdue by generosity and other virtues.
Tam tejasā bhavatu me/te jaya mangalāṇi
By the grace of this, may joyous victory be mine/yours.

Mārāti reka 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.
Khanti sudanta vidhinā jītavā Munindo
Him, did the Lord of Sages subdue by means of His patience and self-control.
Tam tejasā bhavatu me/te jaya mangalāṇi
By the grace of this, may joyous victory be mine/yours.

Nālāgirim gaja varam atimatta bhūtam
Nālāgiri, 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 jītavā Munindo
Sprinkling the waters of loving-kindness, this ferocious beast, did the Lord of Sages subdue.
Tam tejasā bhavatu me/te jaya mangalāṇi
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 Angulimāla run.
Iddhibhi sankhata mano jītavā Munindo
Him, did the Lord of Sages subdue by His psychic powers.
Tam tejasā bhavatu me/te jaya mangalāṇi
By the grace of this, may joyous victory be mine/yours.
Katvāna kattha’ mudaram iva gabbhi nīyā
Her belly bound with faggots, to stimulate the bigness of pregnancy,
Cincāya dutṭha vacanam janakāya mājjhe
Cincā, with harsh words made foul accusation in the midst of an assemblage.
Santena soma vidhinā jītavā Munindo
Her did the Lord Sages subdue by His serene and graceful bearing.
Tam tejasā bhavatu me/te jaya māngalāni
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 nanam ati-andhā bhūtam
and his vision was blinded by his own disputations.
Paññā padīpa jālito jītavā Munindo
Lighting the lamp of wisdom, him, did the Lord of Sages subdue.
Tam tejasā bhavatu me/te jaya māngalāni
By the grace of this, may joyous victory be mine/yours.

Nando-pananda bhujagam vibudham māhiddhim
The wise and powerful serpent, Nandopananda -
Puttena thera bhujagena damāpayanto
was subdued by the noble Sage’s disciple son - Thera Moggallāṇa
Iddhūpadesa vidhinā jītavā Munindo
by his psychic powers.
Tam tejasā bhavatu me/te jaya māngalāni
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 mīdhī Bakā bhidhānam
the pure, radiant, majestic Brahma Baka,
Ūnā gadena vidhinā jītavā Munindo
did the Lord of Sages cure with His Medicine of wisdom.
Tam tejasā bhavatu me/te jaya māngalāni
By the grace of this, may joyous victory be mine/yours.

Etāpi Buddha jaya māngala 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 kāruniko nātho hitāya sabba pānīnam
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 sothīnā
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 sothīnā
the alleviator of distress.  By the power of that Dhamma, safely,
Nassantu’ paddavā sabbe 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 sothīnā
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 sothi 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 sothi 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, tasmai 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 aņñam, 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 aņñam, 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 aņñam, 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 dīghā yukho bhava
may no danger befall me/you, may I/you live long and happily.

Bhavatu sabba mangalam, rakkhantu sabba devatā
May there be all the auspices, may all the deities protect me/you;
Sabba Buddhānu-bhāvena, sadā sotthi bhavantu me/te
By the power of all the Buddhas, may there be blessing to me/you.

Bhavatu sabba mangalam, rakkhantu sabba devatā
May there be all the auspices, may all the deities protect me/you;
Sabba Dhammānu-bhāvena, sadā sotthi bhavantu me/te
By the power of all the Dhamma, may there be blessing to me/you.

Bhavatu sabba mangalam, rakkhantu sabba devatā
May there be all the auspices, may all the deities protect me/you;
Sabba Sanghānu-bhāvena, sadā sotthi bhavantu me/te
By the power of all the Sangha, may there be blessing to me/you.

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.
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 sasaṅka 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 patīthita citto - Esa hi tuyha pitā narasīho  
his mind is well established in morality and concentration. That, indeed, is your father, lion of men.
Āyata tuñga 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.

Vata sumatta susanthita gīvo - Sīhahanū migarāja sarīro
Round and smooth is his well-formed neck; his jaw is like that of a lion;
Kaṅcana succchavi 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 - Hiṅgula bandhu suratta sujivho
Soft and deep is his sweet voice; his tongue is as red as vermilion;
Vīsatī vīsatī 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 sukseso - Kaṅcana 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.

Gacchiṭi nilapathe 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 narasīho
even so goes the Lord of monks, accompanied by His disciples.
That, indeed, is your father, lion of men.
NAVA GUNA GĀTHĀ
Nine Great Virtues Of The Buddha

1. Araham arahoti nāmena - Araham pāpam nakāraye
By name He is Arahant as He is worthy. Even in secret, He does no evil.
Arahatta phalam patto - Araham nama te namo
He attained the fruit of Arahantship. To Thee, the Worthy One, my homage be.

2. Sammā Sambuddha ŋānena - Sammā Sambuddha desanā
By name He is Sammā Sambuddha. The teaching is of the Sammā Sambuddha.
Sammā Sambuddha lokasmin - Sammā Sambuddha te namo
A fully Enlightened One is He in the world, to Thee, my homage be.

3. Vijjā carana sampanno - Tassa vijjā pakāsitā
He is endowed with wisdom and knowledge. His wisdom is made known.
Atītā nāga tuppanno - Vijjā carana te namo
The past and the future He knows.
To Thee, who is endowed with wisdom and courage, my homage be.

4. Sugato sugattānam - Sugato sundaram pi ca
He is Sugata, being self-disciplined. Endowed with virtue, He is Sugata.
Nibbānam sugatim yanti - Sugato nāma te namo
He has gone to the good state of Nibbana. To Thee the Sugata, my homage be.

5. Lokavidūti nāmena - Atitā nāgate vidū
By name He is Lokavidu. He knows the past and the future,
Sankhāra satta mokāse - Lokavidū nāma te namo
things, beings and space. To Thee, the Knower of worlds, my homage be.

6. Anuttaro ŋāna’silena - Yo lokassa anuttaro
By wisdom and conduct He is unsurpassed. An unsurpassed One is He in the world.
Anuttaro pūja lokasmim - Tam namassāmi anuttaro
In this world He is revered as an Incomparable One, to Thee, I salute.

7. Sārathī sārathī devā - Yo lokassa susārathī
A charioteer, a charioteer is He of devas. He is charioteer to the world.
Sārathī pūja lokasmim - Tam namassāmi sārathī
He is a respectful charioteer in this world. That charioteer, I salute.

8. Deva yakkha manussānam - Loke agga phalam dadam
To devas, yakkhas and men in this world. He gives the highest fruits,
Dadantam damayantānam - Purisā jaṉāna te namo
and they subdue (their defilements). To the knower of men, my homage be.

9. Bhagavā bhagavā yutto - Bhaggam kilesa vāhato
The Bhagava is repleted with fortune. He has destroyed all passions.
Bhaggam samsāra muttāro - Bhagavā nāma te namo
He has crossed the ocean of samsara. To that Bhagava, my homage be.
Avijja paccaya sankharas
Ignorance conditions kamma formations.
Sankhara paccaya viññanam
Kamma formations condition consciousness.
Viññana paccaya nama-rupam
Consciousness conditions mind-matter.
Nama-rupa paccaya salayatanam
Mind-matter conditions the six sense bases.
Salayatana paccaya phasso
The six sense bases condition sense impressions.
Phassa paccaya vedanaj
Sense impressions condition feeling.
Vedana paccaya tanhaj
Feeling conditions craving.
Tanhaj paccaya upadanam
Craving conditions clinging.
Upadana paccaya bhavoj
Clinging conditions becoming.
Bhava paccaya jatij
Becoming conditions birth.
Jati paccaya jaraj maranam soka parideva dukkha
domanassu-payasa 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.
Nirodha – Cessation

Avijjā-yatveva asesa virāga nirodhā sankhāra nirodho
With the total and final cessation of ignorance, the kamma formations cease.

Sankhāra 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 jāra maranam soka parideva dukkha
domanassu-pāyasā 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.
1. Sabba samkhata dhammesu - ottappākāra santhitā
   He laid down the weight of all the component phenomena that were
   Ŋānamohita bhārānam - dhamma samvega saññitā
   well established, and created a yearning for spiritual reality.

2. Sassirīka taro nātho - ketumālāya lankato
   The saviour of supreme presence, glorious with the brilliant halo,
   Dakkināvatta kesosi - nīlāmala sīroruhe
   with right-turned whorls, blue-hued hair on his head.

3. Unhīsa sīso ruciro - paripunna siro varo
   His forehead is graceful. His head is nobly perfect.
   Anolokiya muddhāsi - sugandha tara muddhano
   With the top of his head that cannot be looked at, his head is fragrant.

4. Unhīsa rucirodāra - lalāta tata sobhito
   Resplendent with the auspicious hair symbol
   Mudutūla nibhodāta - unnamandala mandito
   on the forehead which is soft, he shines forth.

5. Indacāpa nibhonīla - bhūtatāka susajjito
   Attractive with well-placed blue eyebrows like rainbows,
   Kañcanamkusa samkāsa - tunga nāso virocati
   he shines forth with a high nose like golden hook to train elephants.

6. Locanadvaya mābhāti - pañca vanna samujjalam
   The two eyes glitter in five-fold colours, and his body resembles
   Deha deva vimānāmhi - manijālūpa muttamam
   a great jewelled statue in the pavilion of a god.

7. Ramsimāla namo tuyham - Buddha senādhi pañjara
   I worship your halo-waves emanating from your pavilion.
   Evam tam Buddha jānātha - Buddham dasa vilocanam
   From this we know that you are the Supreme Buddha with tenfold eyes.
Yo vadatam pavaro manujesu
Who is the supreme speaker amongst mankind,
Sakyamuni bhagavā kata kicco
Sakya Sage, O Holy One, whose task is done.
Pāra gatō bala viriya samangi
Gone beyond (this round of rebirths), possessed of power and energy.
Tam sugatam saranattha mupemi
To Thee, the Welcome One, I go for refuge!

Rāga virāga maneja-masokan
Exempt from lust, from craving, sorrow free.
Dhamma-masamkhata mappati kūlam
Law unconditioned and delectable,
Madhura mimam pagunam suvibhattam
sweet, potent, profoundly analytical.
Dhamma-mimam saranattha mupemi
To this very Dhamma, I go for refuge!

Yattha ca dinna mahapphala-māhu
Whatsoever is given bears fruit ‘tis said.
Catusu sucīsu purisa yugesu
There are four Pure Pairs of Persons, and these
Attha ca puggala Dhamma dasāte
Eight are people who have realised the Truth.
Sangha-mimam saranattha mupemi
To this very Sangha I go for refuge!

UDĀNA GĀTHĀ
Paean Of Joy

Anekajāti samsāram - sandhāvissam anibbisam
Through many a birth I wandered in this samsara
(endless cycle of births and deaths), seeking, but not finding
Gahakārakam’gavesanto - dukkhā jātī punappunam
the builder of the house. Sorrowful is repeated birth.
Gaha kāraka dittho’si - puna geham na kāhasi
O house builder! You are seen. You shall build no house again.
Sabbā te phāsukā bhaggā - gaha kūtam visankhitam
All your rafters are broken. Your ridge-pole is shattered.
Visankhāra gatam cittam - tanhānām khaya majhagā ti
My mind has attained the unconditioned. Achieved is the end of craving.
Pathayā ekarajena saggassa gamanena vā Subhakāśādhipacce na setāppattihalam 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 V.79

Nathī jhānā apaññāsa
paśīṭa naththi ahaṭṭato
Yamhi jhānatī ca paṭīṇā ca
sa ve nibbānaasante

There is no concentration in one who lacks wisdom,
not is there wisdom in him who lacks concentration.
In whom are both concentration and wisdom,
h, indeed, is in the presence of Nibbāna.

Dhammapada V.72

Pathayā ekarajena saggassa gamanena vā Subhakāśādhipacce na setāppattihalam 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 V.78

Nathī jhānā apaññāsa
paśīṭa naththi ahaṭṭato
Yamhi jhānatī ca paṭīṇā ca
sa ve nibbānaasante

There is no concentration in one who lacks wisdom,
not is there wisdom in him who lacks concentration.
In whom are both concentration and wisdom,
h, indeed, is in the presence of Nibbāna.

Dhammapada V.72
PATTHANĀ
Aspiration or Wish

Iminā puñña kammena - 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 asavakkhaya vaham hotu
And by the grace of whatever merits that I have acquired
sabba-dukkha pamucatu
may all sufferings ceased.

WISH FOR AUSPICES

Sabbhītiyo vivajjantu - sabba rogo vinassatu
May all misfortunes be averted, may all sickness be healed.
Mā me/te bhavatvantarāyo - sukhī dīghāyukho bhava
may no danger befall me/you, may I/you live long and happily.

Bhavatu sabba mangalam - rakkhantu sabba devatā
May there be all the auspices, may all the deities protect me/you;
Sabba Buddhānu bhāvena - sadā sotthi bhavantu me/te
By the power of all the Buddhas, may there be blessing to me/you.

Bhavatu sabba mangalam - rakkhantu sabba devatā
May there be all the auspices, may all the deities protect me/you;
Sabba Dhammānu bhāvena - sadā sotthi bhavantu me/te
By the power of all the Dhamma, may there be blessing to me/you.

Bhavatu sabba mangalam - rakkhantu sabba devatā
May there be all the auspices, may all the deities protect me/you;
Sabba Sanghānu bhāvena - sadā sotthi bhavantu me/te
By the power of all the Sangha, may there be blessing to me/you.
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
All Buddhas are powerful, whatever power there is of the Silent Buddhas

Arahantānañca tejena - Rakkham bandhāmi sabbaso
(through their powers) and through the power of the Arahants, we fix the protection in all respects.

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.
PUṆṆĀNUMODANĀ

TRANSFERENCE OF MERITS
TO ALL CELESTIAL BEINGS

Ākāsatthā ca bhummatthā - Devā nāgā mahiddhikā
May all beings 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 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 teaching of the Dhamma.

Ākāsatthā ca bhummatthā - Devā nāgā mahiddhikā
May all beings 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 myself 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-sampati siddhiyā
may the Deities partake of it. May it contributes greatly to their happiness.

Ettāvatā ca amhehi - sambhatam puñña-sampadam
Whatever merits which we have thus acquired,
Sabbe Bhūta anumodantu - sabba-sampati siddhiyā
may the Bhūtas (spirits) partake of it. May it contributes greatly to their happiness.

Ettāvatā ca amhehi - sambhatam puñña-sampadam
Whatever merits which we have thus acquired,
Sabbe Satta anumodantu - sabba-sampati siddhiyā
may the Beings partake of it. May it contributes greatly to their happiness.
TRANSFERENCE OF MERITS TO DEPARTED RELATIVES

Idam me/vo ŋātīnam hōtu - Sukhitā hontu ŋātayo
Let this merit accrue to my/our departed relatives and may they be happy!

Idam me/vo ŋātīnam hōtu - Sukhitā hontu ŋātayo
Let this merit accrue to my/our departed relatives and may they be happy!

Idam me/vo ŋātīnam hōtu - Sukhitā hontu ŋātayo
Let this merit accrue to my/our departed relatives and may they be happy!

KHAMAYACANA
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! Nobles Ones who have taken the right path, unparallel!

Sādhu! Sādhu! Sādhu!
Pali Chanting

Paritta Sutta Recitals for Protection and Blessings

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