The Great Book of Protection

& other Recitals





Continuing the spread of Buddhism in Malaysia
for over 117 years.

Publication of the



Sasana Abhiwurdhi Wardhana Society

佛陀教义弘扬协会

Buddhist Maha Vihara,
123, Jalan Berhala, Brickfields,
50470 Kuala Lumpur, Malaysia
Tel: 603-22741141 Fax: 603-22732570
E-Mail: info@buddhistmahavihara.com
Website: www.buddhistmahavihara.com
www.ksridhammananda.com
www.bisds.org

Published for Free Distribution
Permission to reprint for free distribution can be obtained upon request.

1st Print – January 2012 (5,000 copies)

The Society gratefully acknowledges Ven. R. Padmasiri, Ven. E. Dhammapala, Ms. Yvonne Yap Fui Yoong and everyone who assisted in editing, reseaching & preparation of this text.

Printed by
Uniprints Marketing Sdn. Bhd. (493024-K)
(A member of Multimedia Printing & Graphics (M) Sdn Bhd)

ISBN: 978-983-3896-20-2

Contents

Page

How Should We Chant Suttras?
By Ven Dr K Sri Dhammananda Nayaka Maha Thera i
Pronunciation Of The Pali Alphabet iii

(A) Formula In Requesting Saranāgamanam (3 Refuges)
- Pañca Sīla (5 Precepts) 2
- Atthanga Sīla (8 Precepts) 3
- Dasa Sīla (10 Precepts) 4

Sāmanera Pañha (The Questions To The Novice) 6
Dvattinsakara (The Thirty-two Parts Of The Body) 7
Paccavekkhanā (The Reflections) 8
Dasadhamma Sutta (Discourse On The Ten Reflections) 9
Mahā Mangala Sutta (Discourse On Blessings) 11
Ratana Sutta (Discourse On The Jewels) 13
Karanīya Metta Sutta (Discourse On Loving-Kindness) 18
Khandha Paritta (Protection Of The Aggregates) 20
Mettānisamsa Sutta (Discourse On Advantages Of Loving-Kindness) 23
Mittānisamsa (Discourse On Advantages Of Friendship) 25
Mora Paritta (The Peacock's Prayer For Protection) 27
Canda Paritta (The Moon Deity's Prayer For Protection) 29
Suriya Paritta (The Sun Deity's Prayer For Protection) 31
Dhajagga Paritta (Banner Of Protection) 33
Mahā Kassapa Thera Bojjhanga
(Discourse On Factors Of Enlightenment To Mahā Kassapa Thera) 38
Mahā Moggallāna Thera Bojjhanga
(Discourse On Factors Of Enlightenment To Mahā Moggallāna Thera) 41
Mahā Cunda Thera Bojjhanga
(Discourse On Factors Of Enlightenment Recited By Mahā Cunda Thera) 44

Contents

Page

Girimānanda Sutta (Discourse To Girimānanda Thera) 47
Isigili Sutta (Discourse At Isigili) 56
Dhammacakkappavattana Sutta (Setting In Motion The Wheel Of Truth) .. 62
Mahā Samaya Sutta (The Mighty Assembly) 76
Ālavaka Sutta (Discourse To Ālavaka) 89
Kasībhāradvāja Sutta (Discourse To Kasībhāradvāja) 94
Parābhava Sutta (Discourse On Causes Of Downfall) 99
Vasala Sutta (Discourse On Conditions That Make One An Outcaste) 103
Saccavibhanga Sutta (Discourse On The Analysis Of The Truth) 109
Ātānātiya Sutta (The Ātānātiya Discourse) 122

(B) OTHER PROTECTIVE DISCOURSES

Angulimāla Paritta (Protective Chant of Angulimāla – Recital to Bless Expectant Mothers for Easy Childbirth) 147
Jaya Paritta (Recital For Invoking Victory 148
Jinapañjara (The Buddha's Mansion) 150
Atthavīsati Paritta (Protective Chant Of Twenty-Eight Buddhas) 154
Bojjhanga Paritta (The Chant On The Enlightenment Factors) 155

(C) ĀNUSSATI (Reflection)

Buddhānussati (Meditation On The Buddha) 157
Mettānussati (Meditation On Loving-Kindness) 159
Maranānussati (Meditation On Death) 160
Asubhānussati (Meditation On The Loathsomeness Of The Body) 161
Attha Mahā Samvega Vatthu (Recollection Of Eight Sorrowful Stages Of Life) 162

Contents

Page

(D) GĀTHĀ (Stanzas)

Jaya Mangala Gāthā (Stanzas of Joyous Victory) 163
Mahā Jaya Mangala Gāthā (Stanzas Of Great Joyous Victory) 165
Anavum Paritta (Invitation Chant) 167
Narasīha Gāthā (The Stanzas On The Lion Of Men) 169
Paticca Samuppāda (Dependent Co-Origination) 171

(E) DEDICATION AND ASPIRATION

Patthanā (Aspiration Or Wish) 173
Wish for Auspices 173
Wish For Protection From Evil 174
Fixation Of The Protection 174
Wish Of Love To All Beings 174
Blessing To The World 174
Transference Of Merits To All Celestial Beings 175
Requesting All Devas And Beings To Partake In Merits 175
Transference Of Merits To Departed Relatives 176
Khamāyācana (Forgiveness Of Shortcomings) 176

Original Compilation:

Ven. Polgampala Piyananda (Religious Advisor), Vajira (Richard) Chia,
Khema (Julie) Goh, Vira Lee Wan Chin and Ratana (Christina) Lim

Reference Sources:

1) Daily Buddhist Devotions by Ven. Dr. K. Sri Dhammananda
2) Safeguard Recitals by Anandajoti Bhikkhu
3) The Great Book of Protection by Weragoda Sarada Thera
4) Paritta Chanting by Ven. Dr. K. Sri Dhammananda
5) Paritta Sutta Recital for Protection and Blessings by Ven. P. Piyananda

Revised Edition, December 2011 by Buddhist Maha Vihara, Brickfields

How Should We Chant Suttras?

By Ven Dr K Sri Dhammananda Nayaka Maha Thera

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

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

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

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

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

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

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

PRONUNCIATION of the PALI ALPHABET

Vowels

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

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

Other alphabets

k	*is pronounced like*	**k**	*in*	key
g	*is pronounced like*	**g**	*in*	get
n	*is pronounced like*	**ng**	*in*	ring
c	*is pronounced like*	**ch**	*in*	rich
j	*is pronounced like*	**j**	*in*	jug
ñ	*is pronounced like*	**gn**	*in*	signor
n	*is pronounced like*	**n**	*in*	hint
t	*is pronounced like*	**t**	*in*	not
d	*is pronounced like*	**d**	*in*	do
p	*is pronounced like*	**p**	*in*	lip
b	*is pronounced like*	**b**	*in*	boat
m	*is pronounced like*	**m**	*in*	him
y	*is pronounced like*	**y**	*in*	yard
r	*is pronounced like*	**r**	*in*	rat
l	*is pronounced like*	**l**	*in*	sell
v	*is pronounced like*	**w**	*in*	was
s	*is pronounced like*	**s**	*in*	sit
h	*is pronounced like*	**h**	*in*	hut

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

Aspirates : **bh, dh, gh, kh, ph, th** *are pronounced with* **h** *sound immediately following, as in 'blockhead', 'pighead', 'fathead', '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

Formula In Requesting

Saranāgamanam (Three Refuges)

Pañca Sīla (Five Precepts)

Atthanga Sīla (Eight Precepts)



Formula In Requesting

Formula In Requesting

Manopubbangamã dhammã
manosetthã manomayã
Manasã ce padutthena
bhãsati vã karoti vã
Tato nam dukkhamanveti
cakkamva vahato padam

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

Dhammapada V1

Manopubbangamã dhammã
manosetthã manomayã
Manasã ce pasannena
bhãsati vã karoti vã
Tato nam sukhamanveti
chãyã va anapãyini

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

Dhammapada V2

VANDANĀ
Homage

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

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

Okāsa ! Aham Bhante,
Tisaranena saddhim Pañca-sīlam Dhammam yācāmi;
anuggaham katvā sīlam detha me, Bhante.
Permit me! I ask Venerable Sir,
for the Five Precepts together with the Three Refuges.
Venerable Sir, please have compassion on me and grant me the Precepts.

Dutiyampi, okāsa, Aham Bhante,
Tisaranena saddhim Pañca-sīlam Dhammam yācāmi;
anuggaham katvā sīlam detha me, Bhante.
For the second time, permit me! I ask Venerable Sir,
for the Five Precepts together with the Three Refuges.
Venerable Sir, please have compassion on me and grant me the Precepts.

Tatiyampi, okāsa, Aham Bhante,
Tisaranena saddhim Pañca-sīlam Dhammam yācāmi;
anuggaham katvā sīlam detha me, Bhante.
For the third time, permit me! I ask Venerable Sir,
for the Five Precepts together with the Three Refuges.
Venerable Sir, please have compassion on me and grant me the Precepts.

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

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

TI-SARANA
Three Refuges

Buddham saranam gacchāmi.
I go to the Buddha as my refuge.
Dhammam saranam gacchāmi.
I go to the Dhamma as my refuge.
Sangham saranam gacchāmi.
I go to the Sangha as my refuge.

Dutiyampi Buddham saranam gacchāmi.
For the second time. I go to the Buddha as my refuge.
Dutiyampi Dhammam saranam gacchāmi.
For the second time, I go to the Dhamma as my refuge.
Dutiyampi Sangham saranam gacchāmi.
For the second time, I go to the Sangha as my refuge.

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. **Adinnādānā veramani sikkhā padam samādiyāmi.**
   I take the precept to abstain from taking things not given.

3. **Kāmesu micchā-cārā veramani sikkhā padam samādiyāmi.**
   I take the precept to abstain from sexual misconduct.

4. **Musāvādā veramani sikkhā padam samādiyāmi.**
   I take the precept to abstain from 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.

ATTHANGA SĪLA
Eight Precepts

1. **Pānātipātā veramani sikkhā padam samādiyāmi.**
   I take the precept to abstain from killing.

2. **Adinnādānā veramani sikkhā padam samādiyāmi.**
   I take the precept to abstain from taking things not given.

3. **Abrahma cariyā veramani sikkhā padam samādiyāmi.**
   I take the precept to abstain from incelibacy.

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

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

Monk : **Tisaranena saha atthangasīlam dhammam sādhukam surakkhitam katvā appamādena sampādetha.**
Maintaining well the Eight precepts together with the Three refuges, strive on with diligence.

Laity : **Āma, Bhante.**
Yes, Bhante.

Monk : **Sīlena sugatim yanti - Sīlena bhogasampadā**
By morality they attain good rebirth, by morality they achieve wealth,
Sīlena nibbutim yanti - Tasma sīlam visodhaye.
By morality they attain Nibbana, therefore one should purify morality.

Laity : **Sādhu! Sādhu! Sādhu!**
Excellent! Excellent! Excellent!

DASA SĪLA
Ten Precepts

1. **Pānātipātā veramani sikkhā padam samādiyāmi.**
   I take the precept to abstain from killing.

2. **Adinnādānā veramani sikkhā padam samādiyāmi.**
   I take the precept to abstain from taking things not given.

3. **Abrahma cariyā veramani sikkhā padam samādiyāmi.**
   I take the precept to abstain from incelibacy.

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

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

6. **Vikāla-bhojanā veramani sikkhā padam samādiyāmi.**
   I take the precept to abstain from eating at improper times.

7. **Nacca-gīta-vādita visūka dassanā veramani sikkhā padam samādiyāmi.**
   I take the precept to abstain from dancing, singing, music and visiting unseemly shows.

8. **Mālā gandha vilepana dhārana mandana-vibhūsanatthānā veramani sikkhā padam samādiyāmi.**
   I take the precept to abstain from wearing garlands, using perfume and beautifying with cosmetics.

9. **Uccā sayana-mahā sayanā veramani sikkhā padam samādiyāmi.**
   I take the precept to abstain from using high and luxurious seats.

10. **Jāta rūpa rajata patiggahanā veramani sikkhā padam samādiyāmi.**
    I take the precept to abstain from using gold and silver.

Monk : **Tisaranena saha dasasīlam dhammam sadhukam surakkhitam katva appamādena sampādetha.**
Maintaining well the Ten precepts together with the Three refuges, strive on with diligence.

Laity : **Āma, Bhante.**
Yes, Bhante.

Monk : **Sīlena sugatim yanti – Sīlena bhogasampada**
By morality they attain good rebirth, by morality they achieve wealth,
Sīlena nibbutim yanti – Tasma sīlam visodhaye.
By morality they attain Nibbana, therefore one should purify morality.

Laity : **Sādhu! Sādhu! Sādhu!**
Excellent! Excellent! Excellent!

SĀMANERA PAÑHA
The Questions to the Novice

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

Eka nāma kim? **Sabbe sattā āhāratthitikā.**
What is said to be one? All beings subsist on food.

Dve nāma kim? **Nāmam ca rūpam ca.**
What is said to be two? Mind and matter.

Tīni nāma kim? **Tisso vedanā.**
What is said to be three? Three kinds of feeling.

Cattāri nāma kim? **Cattāri ariya saccāni.**
What is said to be four? Four Noble Truths.

Pañca nāma kim? **Pañcu pādāna khandhā.**
What is said to be five? Five aggregates subject to grasping.

Cha nāma kim? **Cha ajjhattikāni āyatanāni.**
What is said to be six? Six internal sense base.

Satta nāma kim? **Satta bojjhangā.**
What is said to be seven? Seven Factors of Enlightenment.

Attha nāma kim? **Ariyo atthangiko maggo.**
What is said to be eight? The Noble Eightfold Path.

Nava nāma kim? **Nava sattā vāsā.**
What is said to be nine? Nine abodes of beings.

Dasa nāma kim? **Dasa hangehi samannāgato Arahāti vuccatī ti.**
What is said to be ten? He who is endowed with ten attributes is called an Arahant.

DVATTINSAKARA
The Thirty-two parts of the Body

Atthi imasmim kāye:
There are in this body:

kesā, lomā, nakhā, dantā, taco,
head-hairs, body-hairs, nails, teeth, skin,

mamsam, nahāru, atthī, atthimiñjā, vakkam,
flesh, sinews, bones, bone marrow, kidneys,

hadayam, yakanam, kilomakam, pihakam, papphāsam,
heart, liver, pleura, spleen, lungs,

antam, antagunam, udariyam, karīsam,
intestines, intestinal tract, stomach, faeces,

pittam, semham, pubbo, lohitam, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

assu, vasā, khelo, singhānikā, lasikā, muttam,
tears, grease, saliva, nasal mucus, synovial fluid, urine

matthake matthalungam ti.
and the brain.

PACCAVEKKHANĀ
The Reflections

Patisankhā yoniso cīvaram patisevāmi,
With proper discernment I make use of the robe,
yāvadeva sītassa patighātāya, unhassa patighātāya,
only to ward off the cold, to ward off the heat,
damsa makasa vātātapa sirimsapa samphassānam patighātāya,
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun),
and creeping things,
yāvadeva hirikopīna paticchādanattham.
only as a cover for the shameful parts.

Patisankhā yoniso pindapātam patisevāmi,
With proper discernment I make use of almsfood,
neva davāya, na madāya, na mandanāya, na vibhūsanāya,
not for sport, or for showing off, not for ornament, or for adornment,
yāvadeva imassa kāyassa thitiyā yāpanāya,
but only to maintain this body, and to carry on,
vihimsūparatiyā brahmacariyānuggahāya,
to inhibit annoyance, and to assist in the spiritual life,
iti purānañca vedanam patihankhāmi,
and so I will get rid of any old feeling,
navañ ca vedanam na uppādessāmi,
and not produce any new feeling,
yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā ti.
and I will carry on, being blameless, and living comfortably.

Patisankhā yoniso senāsanam patisevāmi,
With proper discernment I make use of a dwelling,
yāvadeva sītassa patighātāya, unhassa patighātāya,
only to ward off the cold, to ward off the heat,
damsa makasa vātātapa sirimsapa samphassānam patighātāya,
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and serpents,
yāvadeva utuparissaya vinodanam patisallānārāmattham.
only to dispel the trouble of the (varying) seasons, and so as to delight in seclusion.

Patisankhā yoniso gilānapaccaya
bhesajjaparikkhāram patisevāmi,
With proper discernment I make use of the requisite of medicine for support when sick,
yāvadeva uppannānam veyyābādhikānam
vedanānam patighātāya
only to ward off oppressive feelings that have arisen
abyāpajjhaparamatāyā ti.
and at least be free from oppression.

DASADHAMMA SUTTA
Discourse On The Ten Reflections

Evam me sutam:
Thus have I heard:
ekam samayam Bhagavā
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 etada'voca:
Thereupon he said:

Dasa ime bhikkhave dhammā
pabbajitena abhinham pacca-vekkhitabbā.
"These ten essentials (dhammas) must be reflected upon again and again by one who has gone forth (to live the holy life).
Katame dasa?
What are the ten?

1. **Vevanni-yamhi ajjhūpagato'ti**
   I am now changed into a different mode of life (from that of a layman).
   Pabbajitena abhinham pacca-vekkhitabbam.
   This must be reflected upon again and again by one who has gone forth.

2. **Parapati-baddhā me jīvikā'ti**
   My life is dependent on others.
   Pabbajitena abhinham pacca-vekkhitabbam.
   This must be reflected upon again and again by one who has gone forth.

3. **Aññho me ākappo karanīyo'ti**
   I must now behave in good conduct.
   Pabbajitena abhinham pacca-vekkhitabbam.
   This must be reflected upon again and again by one who has gone forth.

4. **Kacci nu kho me attā sīlato na upavadatī'ti**
   Do I find fault in myself regarding my virtue (Sila)?
   Pabbajitena abhinham pacca-vekkhitabbam.
   This must be reflected upon again and again by one who has gone forth.

5. **Kacci nu kho mam anuvicca viññu**
   Do my wise fellow-monks having tested me,
   Sabrahmacārī sīlato na upavadantī'ti
   reproach me regarding my virtue (Sila)?
   Pabbajitena abhinham pacca-vekkhitabbam.
   This must be reflected upon again and again by one who has gone forth.

6. **Sabbehi me, piyehi manāpehi, nānābhāvo vinābhavo'ti**
There will be a parting some day from all those who are dear and loving to me. Death brings this separation to me.
Pabbajitena abhinham pacca-vekkhitabbam.
This must be reflected upon again and again by one who has gone forth.

7. **Kammassakomhi, kamma-dāyādo,**
I am the owner of my actions, heir of my actions,
kammayoni, kamma-bandhu, kamma-patisarano,
actions are the womb (from which I have sprung), actions are my relations, actions are my protection;
yam kammam karissāmi kalyānam vā pāpakam vā
whatever action I perform, be it good or bad,
tassa dāyādo bhavissāmī'ti.
of these I shall become the heir.
Pabbajitena abhinham pacca-vekkhitabbam.
This must be reflected upon again and again by one who has gone forth.

8. **Katham-bhūtassa me rattim, divā vītipatantī'ti**
How do I spend my nights and days?
Pabbajitena abhinham pacca-vekkhitabbam.
This must be reflected upon again and again by one who has gone forth.

9. **Kacci nukho'ham suññāgāre abhira-māmī'ti**
Do I take delight in solitude?
Pabbajitena abhinham pacca-vekkhitabbam.
This must be reflected upon again and again by one who has gone forth.

10. **Atthi nu kho me uttari-manussa-dhammā alamariya ñāna**
Have I attained any superhuman distinction in knowledge
dassana viseso adhigato so'ham pacchime kāle
and vision worthy of the noble ones,
sabrahma-cārīhi puttho namanku bhavissāmī'ti
so that if I am questioned by my fellow-monks at the time of my death, I shall have no occasion to be depressed and downcast?
Pabbajitena abhinham pacca-vekkhitabbam.
This must be reflected upon again and again by one who has gone forth.

Ime kho bhikkhave dasa-dhammā
pabbajitena abhinham pacca-vekkhitabā'ti.
These, monks, are the essentials that should be reflected upon again and again by one who has gone forth (to live the holy life)."

Idam'avoca Bhagavā.
Thus the Blessed One said.
Attamanā te bhikkhū, Bhagavato bhāsitam abhinandun'ti.
The monks were delighted at the words of the Blessed One.

MAHĀ MANGALA SUTTA
Discourse On Blessings



Evam me sutam:
Thus I have heard:
ekam samayam Bhagavā
On one occasion the Blessed One
Sāvatthiyam viharati Jetavane, Anātha-pindikassa ārāme.
was dwelling at the monastery of Anathapindika in Jeta's Grove, near Savatthi.
Atha kho aññātarā devatā
When the night was far spent,
abhikkantāya rattiyā, abhikkanta-vannā
a certain deity whose surpassing splendour
kevala-kappam Jetavanam obhāsetvā
illuminated the entire Jeta Grove,
yena Bhagavā ten'upasankami, upasankamitvā
came to the presence of the Blessed One, and drawing near,
Bhagavantam abhivādetvā, ekamantam atthāsi.
respectfully saluted and stood to one side.
Ekamantam thitā kho, sā devatā
Standing thus, the deity
Bhagavantam gāthāya ajjhabhāsi:
addressed the Blessed One in verse:

Bahū devā manussā ca — Mangalāni acintayum
Many deities and men, yearning after good,
Ākankha-mānā sotthānam — Brūhi mangala muttamam.
have pondered on Blessings. Pray, tell me the Supreme Blessing.

Asevanā ca bālānam — Panditānañ ca sēvanā
Not to follow or associate with fools, to associate with the wise.
Pūjā ca pūja-nīyānam — Etam mangala muttamam.
and honour those who are worthy of honour. This is the Supreme Blessing.

Patirūpa-desa vāsō ca — Pubbe ca kata-puññatā
To reside in a suitable locality, to have done meritorious actions in the past,
Attasammā panidhi ca — Etam mangala muttamam.
and to have set oneself on the right course (towards emancipation).
This is the Supreme Blessing.

Bāhusaccañ ca sippañ ca — Vinayo ca susikkhito
Vast-learning, perfect handicraft, a highly trained discipline
Subhāsitā ca yā vācā — Etam mangala muttamam.
and pleasant speech. This is the Supreme Blessing.

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

Dānañ ca dhamma cariyā ca — Ñātakānañ ca sangaho
Liberality, righteous conduct, the helping of relatives
Anavajjāni kammāni — Etam mangala muttamam.
and blameless actions. This is the Supreme Blessing.

Ārati virati pāpā — Majjapānā ca saññamo
To cease and abstain from evil, forbearance with respect to intoxicants
Appamādo ca dhammesu — Etam mangala muttamam.
and steadfastness in virtue. This is the Supreme Blessing.

Gāravo ca nivāto ca — Santutthī ca kataññutā
Reverence, humility, contentment, gratitude and
Kālena dhamma 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.

Tapo ca brahmacariyan ca — Ariya saccāna dassanam
Self-control, pure life, perception of the Noble Truths
Nibbāna-sacchi-kiriyā ca — Etam mangala muttamam.
and the realisation of Nibbana. This is the Supreme Blessing.

Putthassa lōka dhammehi — Cittam yassa na kampati
He whose mind does not flutter, by contact with worldly contingencies,
Asokam virajam khemam — Etam mangala muttamam.
sorrowless, stainless and secure. This is the Supreme Blessing.

Etādisāni katvāna — Sabbattha-maparājitā
To them, fulfilling matters such as these, everywhere invincible,
Sabbattha sotthim gacchanti — Tam tesam mangala-muttamam'ti.
in every way moving happily. These are the Supreme Blessings.

RATANA SUTTA
Discourse On The Jewels



The Ratana Sutta is said to have been recited by the Buddha when the city of Vesali of the Licchavis was afflicted with illness, famine and non-humans. In the opening stanza, the Buddha is pacifying the non- humans and requesting them to listen to what is being 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 niva antalikkhe
whether terrestial 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,
Samādhi-mānantari-kañña-māhu
is described as 'concentration without interruption'.
Samādhinā tena samo na vijjati
There is nought like that concentration.
Idam'pi Dhamme ratanam panītam
Truly, in the Dhamma is this precious jewel.
Etena saccena suvatthi hotu.
By this Truth, may there be happiness!

Ye puggalā attha satam pasatthā
Those Eight Individuals, praised by the virtuous,
Cattāri etāni yugāni honti
they constitute four pairs.
Te dakkhineyyā Sugatassa sāvakā
They, worthy of offerings, are the disciples of the Welcome One,
Etesu dinnāni mahapphalāni
to these gifts given yield abundant fruit.
Idam'pi Sanghe ratanam panītam
Truly, in the Sangha is this precious jewel.
Etena saccena suvatthi hotu.
By this Truth, may there be happiness!

Ye suppayuttā manasā dalhena
With steadfast mind, applying themselves
Nikkāmino Gotama sāsanamhi
thoroughly in the Dispensation of Gotama,
Te pattipattā amatam vigayha
exempt from passion, they have attained to that which should be attained.
Laddhā mudhā nibbutim bhuñjamānā
And plunging into the Deathless, they enjoy the peace obtained without price.
Idam'pi Sanghe ratanam 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-kampiyo
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 atthamam 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!

Sahā vassa dassana sampadāya
For him with acquisition of Insight,
Tayassu dhammā jahitā bhavanti
three things are abandoned, namely,
Sakkāya-ditthi vici-kicchi-tañca
self-illusion, doubts and
Sīlabbatam vāpi yadatthi kiñci
indulgence in wrongful rites and ceremonies, whatever there are.
Catūh'apāyehi ca vippamutto
From the four states of misery, he is absolutely freed,
Cha cābhi-thānāni abhabbo kātum
and is incapable of committing the six heinous crimes.
Idam'pi Sanghe ratanam panītam
Truly, in the Sangha is this precious jewel.
Etena saccena suvatthi hotu.
By this Truth, may there be happiness!

Kiñcāpi so kammam karoti pāpakam
Whatever evil actions he does.
Kāyena vācā uda cetasā vā
whether by body, speech or mind,
Abhabbo so tassa paticchā-dāya
he is not capable of hiding it;
Abhabbatā dittha padassa vuttā
for it has been said that such an act is impossible for one who has seen the Path.
Idam'pi Sanghe ratanam panītam
Truly, in the Sangha is this precious jewel.
Etena saccena suvatthi hotu.
By this Truth, may there be happiness!

Vanappa gumbe yathā phussitagge
Like unto the woodland groves with blossomed treetops
Gimhāna-māse pathamasmin gimhe
in the first heat of the summer season,
Tathūpamam Dhamma varam adesayi
has the Sublime Doctrine,
Nibbāna-gāmim paramam hitāya
that leads to Nibbana, been taught for the Highest Good.
Idam'pi Buddhe ratanam panītam
Truly, in the Buddha is this precious jewel.
Etena saccena suvatthi hotu.
By this Truth, may there be happiness!

Varō varaññū varado varāharo
The unrivalled Excellent One, the Knower, the Giver, and the Bringer of the Excellent
Anuttaro Dhamma varam adesayi
has expounded the excellent Doctrine.
Idam'pi Buddhe ratanam panītam
Truly, in the Buddha is this precious jewel.
Etena saccena suvatthi hotu.
By this Truth, may there be happiness!

Khīnam purānam navam natthi sambhavam
Their past is extinct, a fresh becoming there is not,
Viratta-cittā āyatike bhavasmin
their minds are not attached to a future birth.
Te khīna-bījā avirul-hicchandā
their desires grow not;
Nibbanti dhīrā yathāyam padīpo
those wise ones go out even as this lamp.
Idam'pi Sanghe ratanam panītam
Truly, in the Sangha is this precious jewel.
Etena saccena suvatthi hotu.
By this Truth, may there be happiness!

Yānīdha bhūtāni samāgatāni
Sakka's exultation: "Whatsoever beings are here assembled,
Bhummā-nivā yāni'va antalikkhe
whether terrestial 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 terrestial or celestial,
Tathāgatam deva-manussa-pūjitam
salute the Dhamma, of the Tathagata honoured by gods and men.
Dhammam namassāma suvatthi hotu.
May there be happiness!

Yānīdha bhūtāni samāgatāni
Whatsoever beings are here assembled.
Bhummā-nivā yāni'va antalikkhe
whether terrestial or celestial,
Tathāgatam deva-manussa-pūjitam
salute the Sangha, of the Tathagata honoured by gods and men.
Sangham namassāma suvatthi hotu.
May there be happiness!"

KARANĪYA METTA SUTTA
Discourse On Loving-Kindness



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

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

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

Karanīya mattha kusalena — Yantam santam padam abhisamecca:
He who is skilled in doing good, and who wishes to attain that state of calm (i.e. Nibbana) should act thus:
Sakko ujū ca sūjū ca — Suvaco cassa mudu anatimāni.
He should be able, upright, perfectly upright, obedient, gentle and humble.

Santussako ca subharo ca — Appa-kicco ca sallahuka-vutti
Contented, easily supportable, with few duties, simple in livelihood,
Santindriyo ca nipako ca — Appa-gabbho kulesu 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.

Ditthā vā yeva addittha — Ye ca dūre vasanti avidūre
Those seen (visible) or unseen (not visible) and those dwelling far or near,
Bhūtā vā sambhavesī vā — Sabbe sattā bhavantu sukhi-tattā
those who are born and those who are to be born.
May all beings, without exception, be happy minded.

Na paro param nikubbetha — Nāti-maññetha katthaci nam kañci
Let no one deceive another nor despise anyone anywhere.
Byāro-sanā patigha-saññā — Nāñña-mañña dukkha-miccheyya.
In anger or ill will, let them not wish each other harm.

Mātā yathā niyam puttam — Āyusā ekaputta-manu rakkhe
Just as a mother would protect her only child at the risk of her own life,
Evam'pi sabba bhūtesu — Mānasam-bhāvaye apari-mānam
even so towards all beings let him cultivate boundless love.

Mettanca sabba lōkasmin — Mānasam-bhāvaye apari-mānam
Let thoughts of boundless love pervade the whole world; above, below and across
Uddham adhō ca tiriyañca — Asam-bādham averam asapattam.
without any obstruction, without any hatred, without any enmity.

Titthamcaram nisinno vā — Sayāno vā yāva tassa vigata middho
Whether he stands, walks, sits or lie down, as long as he is awake,
Etam satim adhitthheyya — Brahma metam vihāram idha-māhu
he should develop this mindfulness. This they say is the Highest conduct here.

Ditthiñ ca anupa gamma sīlavā — Dassa-nena sampanno
Not falling into wrong views, virtuous and endowed with insight,
Kāmesu vineyya gedham — Na hi jātu gabbha seyyam punaretī'ti.
he discards attachment to sensuous desires. Truly, he does not come again; to be conceived in a womb.

Etena sacca vajjena — Dukkhā vūpa samentu me/te.
By the firm determination of this Truth, may I/you be free from suffering!
Etena sacca vajjena — Bhaya vūpa samentu me/te.
By the firm determination of this Truth, may I/you be free from fear!
Etena sacca vajjena — Roga vūpa samentu me/te.
By the firm determination of this Truth, may I/you be free from illness!



KHANDHA PARITTA
Protection Of The Aggregates

Evam me sutam:
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 aññataro bhikkhū
At that time, at Savatthi, a certain monk
ahinā dattho kālakato hoti.
had died bitten by a snake.

Atha kho sambahulā bhikkhū
Thereupon many monks
yena Bhagavā, ten'upasankamimsu, upasankamitvā
approached the Buddha,
Bhagavantam abhivādetvā ekamantam nisīdimsu.
and having paid homage to Him, sat on one side.
Ekamantam nisinnā kho te bhikkhū
So seated, those monks spoke thus
Bhagavantam etadavocum:
to the Blessed One:

Idha bhante Sāvatthiyam aññataro bhikkhū
"Venerable Sir, a certain monk at Savatthi
ahinā dattho kālakato hoti.
had died bitten by a snake."

Naha nūna so bhikkhave bhikkhū
"Assuredly, monks", said the Buddha.
cattāri ahirājakulāni mettena cittena phari
"That monk has not suffused with thoughts of loving-kindness
sacehi so bhikhave bhikkhū
to the four royal tribes of snakes.
cattāri ahirājakulāni, mettena cittena phareyya
Had he done so,
nahi so bhikkhave bhikkhū
that monk would not have
ahinā dattho kālam kareyya
died of snake-bite.

Katamāni cattāri ahirājakulāni?
What are the four royal tribes of snakes?
Virūpakkham ahirājakulam
The royal tribe of snakes called Virūpakkha.
Erāpatham ahirājakulam
The royal tribe of snakes called Erāpatha.
Chabyāputtam ahirājakulam
The royal tribe of snakes called Chabyāputta.
Kanhā gotamakam ahirājakulam.
The royal tribe of snakes called Kanhāgotamaka.
Naha nūna so bhikhave bhikkhū
Monks, that monk did not suffuse
imāni cattāri ahirājakulāni, mettena cittena phari.
with thoughts of loving-kindness to these four royal tribes of snakes.

Sace hi so bhikkhave bhikkhū, imāni cattāri ahirajakulāni
If indeed, O monks, that monk would have suffused
mettena cittena phareyya, na hi so bhikkhave bhikkhū
these four royal tribes of snakes with a loving mind, O monks, that monk
ahinā dattho kālam kareyya.
would not have died being bitten by a snake.
Anujānāmi bhikkhave imāni cattāri ahirājakulāni
Monks, I enjoin you to suffuse with thoughts
mettena cittena pharitum
of loving-kindness to these four royal tribes of snakes
attaguttiyā attarakkhāya attaparittāyā ti.
for your safety, for your preservation, and for your protection."

Idam'avoca Bhagavā
So said the Blessed One.
Idam vatvā Sugato athāparam etada'voca satthā:
Having thus spoken, the Welcome One (Sugata), further said :

1. **Virūpakkehi me mettam**
   "May I have loving-kindness towards Virūpakkhas.
   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 bahuppadehi 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.
pamānavantāni sirimsapāni ahi vicchikā
Finite are creeping creatures — snakes, scorpions, centipedes,
satapadī, unnānābhi, sarabhū, mūsikā.
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.

METTĀNISAMSA SUTTA
Discourse On Advantages Of Loving-Kindness

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: "Monks."
Bhadante ti te bhikkhū Bhagavato paccassosum.
"Venerable Sir," replied those monks in assent to the Blessed One.
Bhagavā etadavoca:
Thereupon he said:

Mettāya bhikkhave, ceto-vimuttiyā
"Monks, from the deliverance of heart through the cultivation of loving-kindness,
āsevitāya bhāvitāya bahulīkatāya
by familiarizing oneself with thoughts of loving-kindness,
yānīkatāya, vatthukatāya, anutthitāya
by constantly increasing these thoughts, by regarding loving-kindness as a vehicle of expression, and also as something to be treasured,
paricitāya susamāraddhāya
by living in conformity with these thoughts, by putting these ideas into practice, and by establishing them,
ekādasā-nisamsā pātikankhā.
eleven advantages are to be expected.
Katame ekādasa?
What are the eleven?"

1. **Sukham supati.**
   He sleeps happily.

2. **Sukham patibujjhati.**
   He wakes up happily.

3. **Na pāpakam supinam passati.**
   He has no bad dreams.

4. **Manussānam piyo hoti.**
   He is dear to human beings.

5. **Amanussānam piyo hoti.**
He is dear to non-human.

6. **Devatā rakkhanti.**
Devas protect him.

7. **Nāssa aggi vā, visam vā, sattham vā kamati.**
He is immune from fire, poison and sword.

8. **Tuvatam cittam samādhiyati.**
His mind can concentrate quickly.

9. **Mukhavanno vippasīdati.**
His facial expression is beautiful, clear and bright.

10. **Asammūlho kālam karoti.**
He will have a peaceful death.

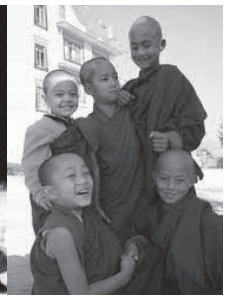
11. **Uttarim appati-vijjhanto brahma-lokūpago hoti.**
If he fails to attain Arahantship, here and now,
he will be reborn in the blissful realm or the Brahma realm.

Mettāya bhikkhave ceto-vimuttiyā
"Monks, from the deliverance of heart through the cultivation of loving-kindness,
āsevitāya, bhāvitāya, bahulīkatāya
by familiarizing oneself with thoughts of loving-kindness,
yānīkatāya vatthukatāya anutthitāya
by constantly increasing these thoughts, by regarding loving-kindness
as a vehicle of expression, and also as something to be treasured,
paricitāya susa-māraddhāya
by living in conformity with these thoughts, by putting these ideas into practice,
and by establishing them,
ime ekādasā-nīsamsā pātikankhā'ti.
these eleven advantages, monks, are to be expected."

Idamavoca Bhagavā attamanā te bhikkhū.
So said the Blessed One.
Bhagavato bhāsitam abhinandun'ti.
The monks rejoiced at the words of the Blessed One.



MITTĀNISAMSA SUTTA
Discourse On Advantages Of Friendship

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

1. **Pahūta-bhakkho bhavatī — Vippavuttho sakā gharā**
   He who maintains genuine friendship and is not treacherous,
   whenever he goes away from his home,
   Bahū nam upajīvantī — Yo mittānam na dūbhati.
   will receive abundance of hospitality. Many will depend on him.

2. **Yam yam janapadam yātī — Nigame rājadhāniyo**
   He who maintains genuine friendship and is not treacherous,
   Sabbattha pūjito hoti — Yo mittānam na dūbhati.
   in whatever country, village or town he visits, will be honoured.

3. **Nāssa corā pasahanti — Nātimaññeti khattiyo**
   He who maintains genuine friendship and is not treacherous, robbers will not 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,
   Ñātīnam uttamo 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 kittiñca pappoti — Yo mittānam na dūbhati.
Being adorable to others, in turn, himself is adored.
He attains prosperity and fame.

7. **Aggi yathā pajjalati — Devatā'va virocati**
He who maintains genuine friendship and is not treacherous,
shines in glory like the fire, and is radiant as a deity.
Siriyā ajahito hoti — Yo mittānam na dūbhati.
Never will prosperity forsake him.

8. **Gāvo tassa pajāyanti — 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.



MORA PARITTA
The Peacock's Prayer For Protection

The Mora Paritta is a peacock's protective chant.

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

(Morning chanting)

1. Udet'ayam cakkhumā ekarājā
This (sun), the possessor of eyes, the sole king, rises,
Harissavanno pathavippabhāso.
He of golden hue and illuminator of the whole earth.
Tam tam namassāmi harissavannam, pathavippabhāsam.
Therefore I worship you of golden hue and illuminator of the earth.
Tay'ajja guttā viharemu divasam.
Today, protected by you, we spend the day comfortably.

2. Ye brāhmanā vedagū sabbadhamme
Whoever brahmanas, knowers of the Veda regarding
all things (dhammas) which should be known.
Te me namo, te ca mam pālayantu
May my worship be to them, may they protect me.
Namatthu Buddhānam, namatthu bodhiyā
May my worship be to the past Buddhas.
May my worship be to their Enlightenment.
Namo vimuttānam, namo vimuttiyā
May my worship be to those who are freed.
May my worship be to that freedom (of those saints).
Imam so parittam katvā moro carati esanā.
Having made this protection, the peacock wanders seeking for food.

3. Apet'ayam cakkhumā ekārajā
This (sun), the possessor of eyes, the sole king, sets,
Harissavanno pathavippabhāso
He of golden hue and illuminator of the whole earth.
Tam tam namassāmi harissavannam, pathavippabhāsam
Therefore I worship you of golden hue and illuminator of the earth.
Tay'ajja guttā viharemu rattim.
Today, protected by you, we spend the night comfortably.

4. Ye brāhmanā vedagū sabbadhamme
Whoever brahmanas, knowers of the Veda
regarding all things (dhammas) (which should be known).
Te me namo, te ca mam pālayantu
May my worship be to them,may they protect me.
Namatthu Buddhānam, namatthu bodhiyā
May my worship be to the former Buddhas.
May my worship be to their Enlightenment.
Namo vimuttānam, namo vimuttiyā.
May my worship be to those who are freed.
May my worship be to that freedom (of those saints).

Imam so parittam katvā moro vāsama-kappayī'ti.
Having made this protection, the peacock spent his day.



CANDA PARITTA
The Moon Deity's Prayer For Protection

Evam me sutam:
Thus have I heard:
ekam samayam Bhagavā, Sāvatthiyam viharati
On one occasion the Blessed One, was living near Sāvatthi
Jetavane Anāthapindikassa ārāme.
at the monastery of Anathapindika in Jeta's Grove.

Tena kho pana samayena,
At that time,
Candimā devaputto Rāhunā asurindena gahito hoti.
Candima, the moon deity, was seized by Rāhu, Lord of Asuras.
Atha kho Candimā devaputto Bhagavantam anussaramāno,
Thereupon calling to mind the Blessed One, Candima, the moon deity,
tāyam velāyam imam gātham abhāsi:
recited this stanza:

Namo te Buddha vīratthu — Vippa muttosi sabbadhi
"Honour to You, Buddha, the Hero – You who are wholly free from all evil.
Sambādha pati pannosmi — Tassa me saranam bhavāti.
I have fallen into distress. Please be my refuge."

Atha kho Bhagavā Candimam deva puttam ārabbha
Thereupon on behalf of Candima, the Blessed One
Rāhum asurindam gāthāya ajjhabhāsi:
addressed the asura lord Rāhu, with a stanza:

Tathāgatam Arahantam — Candimā saranam gato.
"Oh Rāhu, Candima has gone for refuge to the Tathagata, the Consummate One.
Rāhu candam pamuñcassu — Buddhā lokānu kampakāti.
Release Candima. The Buddhas radiate compassion on the world (of beings)"

Atha kho Rāhu asurindo Candimam deva puttam muñcitvā
Thereupon Rāhu, Lord of Asuras, released Candima, the deity,
taramāna rūpo yena Vepacitti asurindo tenupasankami,
and immediately came to the presence of Vepacitta Lord of Asuras,
upasankamitvā samviggo lomahattha jāto ekamantam atthāsi.
and stood beside him trembling with fear and with hair standing on end.
Ekamantam thitam kho Rāhum asurindam Vepacitti asurindo gāthāya ajjhabhāsi:
Then Vepacitta addressed Rāhu in this stanza:

Kinnu santaramāno va — Rāhu Candam pamuñcasi?
"Rāhu, why did you suddenly release Candima?
Samvigga rūpo āgamma — Kinnu bhītova titthasīti?
Why have you come trembling, and why are you standing here terrified?"

Sattadhā me phale muddhā — Jīvanto na sukham labhe
"My head will split into seven, while yet living I will have no happiness,
Buddha gāthābhi gītomhi — Noce muñceyya Candimamti.
I am the one to whom the Buddha has addressed a stanza to release Candima."

SURIYA PARITTA
The Sun Deity's Prayer For Protection

Evam me sutam:
Thus have I heard:
ekam samayam Bhagavā, Sāvatthiyam viharati
On one occasion the Blessed one, was living near Sāvatthi
Jetavane Anāthapindikassa ārāme.
at the monastery of Anathapindika in Jeta's Grove.

Tena kho pana samayena
At that time,
Suriyo devaputto Rāhunā asurindena gahito hoti.
Suriya, the sun deity, was seized by Rāhu, Lord of Asuras.
Atha kho Suriyo devaputto Bhagavantam anussaramāno
Thereupon calling to mind the Blessed One, Suriya, the sun deity,
tāyam velāyam imam gātham abhāsi:
recited this stanza:

Namo te Buddha vīratthu — Vippamuttosi sabbadhi
" Honour to You, Buddha, the Hero – You who are wholly free from all evil
Sambādha patipannosmi — Tassa me saranam bhavāti.
I have fallen into distress. Please be my refuge."

Atha kho Bhagavā Suriyam deva puttam ārabbha
Thereupon on behalf of Suriya, the Blessed One
Rāhum asurindam gāthāhi ajjhabhāsi:
addressed the asura lord Rāhu, with a stanza:

Tathāgatam Arahantam — Suriyo saranam gato,
"Oh Rāhu, Suriya has gone for refuge to the Tathagata, the Consummate One.
Rāhu Suriyam pamuñcassu — Buddhā lokānukampakāti.
Release Suriya. The Buddhas radiate compassion on the world (of beings)."

Yo andhakāre tamasī pabhankaro — Verocano mandalī ugga tejo
"O Rāhu, swallow not the dispeller of darkness, the shining one, the radiant
mā Rāhu gilīcaram antalikkhe — Pajam mama Rāhu pamuñ ca Suriyanti.
and effulgent traveller through the sky. Rāhu, release Suriya, my son."

Atha kho Rāhu asurindo Suriyam deva puttam muñcitvā
Thereupon the asura lord Rāhu, released Suriya, the deity,
taramānarūpo yena Vepacitti asurindo, tenupasankami
and immediately came to the presence of the asura Lord Vepacitta,
upasankamitvā, samviggo lomahattha jāto ekamantam atthāsi.
and stood beside him trembling with fear and with hair standing on end.
Ekamantam thitam kho Rāhum asurindam Vepacitti asurindo gāthāya ajjhabhāsi:
Then Vepacitta addressed Rāhu in this stanza:

Kinnu santaramāno va — Rāhu Suriyam pamuñcasi?
"Rāhu, why did you suddenly release Suriya?
Sanvigga rūpo āgamma — Kinnu bhītova titthasīti?
Why have you come trembling and why are you standing here terrified?"

Sattadhā me phale muddhā — Jīvanto na sukham labhe
"My head will split into seven, while yet living I will have no happiness,
Buddha gāthābhi gītomhi — Noce muñceyya Suriyanti.
I am the one to whom the Buddha has addressed a stanza to release Suriya."

DHAJAGGA PARITTA
Banner Protection

Evam me sutam:
Thus have I heard:
ekam samayam Bhagavā
On one occasion the Blessed One,
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.
"Monks, I shall relate a former incident.
There arose a battle between the Devas and Asuras.
Atho kho Bhikkhave Sakko devānamindo
Then Sakka, the Lord of the Devas,
deve 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 lomahanso vā
or terror or suffer from hair standing on end,
mameva tasmin samaye dhajaggam ullokeyyātha.
let them behold the crest of my own banner.
Mamam hi vo dhajaggam ullokayatam
If you do so,
yam bhavissati bhayam vā chambhitattam vā lomahanso vā so pahīyissati.
any fear, terror or hair standing on end arising in you will pass away.

No ce me dhajaggam ullokeyyātha
If you fail to look up to the crest of my banner,
atha Pajāpatissa devarājassa dhajaggam ullokeyyātha.
look at the crest of the banner of Pajāpati, King of gods.
Pajāpatissa hi vo devarājassa dhajaggam ullokayatam
If you do so,
yam bhavissati bhayam vā chambhitattam vā lomahanso vā so pahīyissati.
any fear, terror or hair standing on end arising in you will pass away.

No ce Pajāpatissa devārajassa dhajaggam ullokeyyātha
If you fail to look up to the crest of Pajāpati, King of gods,
atha Varunassa devārajassa dhajaggam ullokeyyātha.
look at the crest of the banner of Varuna, King of gods.
Varunassa hi vo devārajassa dhajaggam ullokayatam
If you do so.
yam bhavissati bhayam vā chambitattam vā
lomahanso vā so pahīyissati.
any fear, terror or hair standing on end arising in you will pass away.

No ce Varunassa devarājassa dhajaggam ullokeyyātha
If you fail to look up to the crest of Varuna, King of gods,
atha Īsānassa devarājassa dhajaggam ullokeyyātha.
look at the crest of the banner of Īsāna, King of gods.
Īsānassa hi vo devarājassa dhajaggam ullokayatam
If you do so,
yam bhavissati bhayam vā chambitattam vā
lomahanso vā so pahīyissati.
any fear, terror or hair standing on end arising in you will pass away.'

Tam kho pana bhikkhave Sakkasa vā devāna-mindassa
dhajaggam ullokayatam
Monks, any fear, terror or hair standing on end arising in them
who look at the crest of the banner of Sakka..... the Lord of the gods.
Pajāpatissa vā devarājassa dhajaggam ullokayatam
of Pajāpati .... the King of gods,
Varunassa vā devarājassa dhajaggam ullokayatam
of Varuna .... the King of gods,
Īsānassa vā devarājassa dhajaggam ullokayatam
of Īsāna..... the King of gods,
yam bhavissati bhayam vā chambhitattam vā
lomahanso vā, so pahīyethāpi no'pi pahīyetha.
any fear, terror or hair standing on end, may pass away or not pass away.
Tam kissa hetu?
What is the reason for this?

Sakko bhikkhave devānamindo
Sakka, the Lord of the gods, O monks,
avītarāgo avītadoso avītamoho
is not free from lust, not free from hatred, not free from delusion,
bhīrucchambhī uttrāsi palāyīti.
and is therefore liable to fear, terror, fright and flight.

Aham ca kho bhikkhave evam vadāmi
I also say unto you, O monks
sace tumhākam bhikkhave, araññha-gatānam vā,
rukkha-mūla-gatānam vā
when you have gone to the forest, or to the foot of a tree,
suññagāra-gatānam vā, uppajjeyya bhayam vā
or to an empty house (a secluded place), if any fear,
chambhitattam vā lomahanso vā
terror or hair standing on end should rise in you,
mameva tasmin samaye anussareyyātha:
then think only of Me thus:

Iti'pi so Bhagavā Araham Sammā sambuddho
Such indeed is the Blessed One, Exalted, Omniscient,
Vijjācarana sampanno Sugato Lokavidū
endowed with knowledge and virtue, Well-gone, Knower of the worlds,
Anuttaro Purisa-damma-sārathī
an Incomparable Charioteer for the training of individuals.
Satthā Deva-manussānam
Teacher of gods and men.
Buddho Bhagavā ti.
Enlightened and Holy.

Mamam hi vo bhikkhave anussaratam
Monks, if you think of Me,
yam bhavissati bhayam vā chambhitattam vā
lomahanso vā so pahīyissati.
any fear or terror or hair standing on end, that may arise in you, will pass away.

No ce mam anussareyyātha, atha Dhammam anussareyyātha:
If you fail to think of Me, then think of the Dhamma (the Doctrine) thus:

Svākkhāto Bhagavatā Dhammo
The Dhamma of the Blessed One is perfectly expounded;
Sanditthiko Akāliko
to be seen here and now; not delayed in time;
Ehi-passiko Opanayiko
inviting one to come and see: onward leading to (Nibbana);
Paccattam veditabbo viññūhi ti.
to be known by the wise, each for himself.

Dhammam hi vo bhikkhave anussaratam
Monks, if you think of the Dhamma,
yam bhavissati bhayam vā chambhitattam vā
lomahanso vā so pahīyissati.
any fear or terror or hair standing on end, that may arise in you, will pass away.

No ce Dhammam anussareyyātha, atha Sangham anussareyyātha:
If you fail to think of the Dhamma, then think of the Sangha (the Order) thus:

Supatipanno Bhagavato sāvaka sangho
Of good conduct is the Order of the Disciples of the Blessed One.
Uju patipanno Bhagavato sāvaka sangho
Of upright conduct is the Order of the Disciples of the Blessed One.
Ñāya patipanno Bhagavato sāvaka sangho
Of wise conduct is the Order of the Disciples of the Blessed One.
Sāmīci patipanno Bhagavato sāvaka sangho
Of dutiful conduct is the Order of the Disciples of the Blessed One.
Yadidam cattāri purisa yugāni attha purisa puggalā
That is to say : the Four Pairs of Men, the Eight Types of Persons,
esa Bhagavato sāvaka sangho
the Sangha of the Blessed One's disciples
Āhuneyyo Pāhuneyyo
is worthy of offerings, is worthy of hospitality,
Dakkhineyyo Añjali-karanīyo
is worthy of gifts, is worthy of reverential salutation,
Anuttaram Puññakkhettam Lokassā'ti.
is an incomparable field of merits to the world.

Sangham hi vo bhikkhave anussaratam
Monks, if you think of the Sangha,
yam bhavissati bhayam vā chambhitattam vā lomahanso vā so pahiyissati.
any fear or terror or hair standing on end, that may arise in you, will pass away.
Tam kissa hetu?
What is the reason for this?

Tathāgato bhikkhave, Araham Sammā Sambuddho
The Tathagata, O monks, who is Arahant, Supremely Enlightened
vītarāgo vītadoso vītamoho
is free from lust, free from hatred, free from delusion
abhīru acchambhī anutrāsi apalāyī' ti.
and is not liable to fear, terror, fright or flight."

Idamavo ca Bhagavā.
So said the Blessed One.
Idam vatvā Sugato athāparam etadavoca Satthā:
Having thus spoken, the Teacher, the Welcome Being (Sugata), further said:

1. **Araññe rukkhamūle vā**
"Whether in forest or at foot of tree,
Suññagāre va bhikkhavo
or in some secluded places, O monks,
Anussaretha Sambuddham
do call to mind the Supreme Buddha;
Bhayam tumhāka no siyā.
then there will be no fear to you at all.

2. **No ce Buddham sareyyātha**
If you fail to think of the Buddha. O monks.
Lokajettham narāsabham
that Lord of the world and Chief of men,
Atha Dhammam sareyyātha
then do think, O monks, of the Dhamma;
Nīyyānikam sudesitam.
so well preached and leading to Nibbana.

3. **No ce Dhammam sareyyātha**
If you fail to think of the Dhamma, O monks,
Nīyyānikam sudesitam
well preached and leading to Nibbana;
Atha Sangham sareyyātha
then do think, O monks, of the Sangha;
Puññakkhettam anuttaram.
that wonderful field of merits to all.

4. **Evam Buddham Sarantānam**
To those recalling the Supreme Buddha,
Dhammam Sangham ca bhikkhavo
To those recalling the Sublime Dhamma
and to those recalling the Sangha, O monks,
Bhayam vā chambhitattam vā,
no fear, no terror will make them quiver
Lomahanso na hessati'ti.
and their hair will not stand on end."



MAHĀ KASSAPA THERA BOJJHANGA

Discourse On Factors Of Enlightenment To Mahā Kassapa Thera

Evam me sutam:
Thus have I heard:
ekam samayam Bhagavā
On one occasion the Blessed One,
Rājagahe viharati Veluvane Kalandakanivāpe
was residing at the Squirrels' feeding ground in the Bamboo Grove, near Rajagaha.
Tena kho pana samayena
At that time,
āyasmā Mahā Kassapo 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 Mahā Kassapo ten'upasankami,
visited the Venerable Mahā Kassapa
upasankamitvā paññatte āsane nisīdi.
and sat down on a seat made ready for Him.
Nisajja kho Bhagavā āyasmantam Mahā Kassapam etadavoca:
Thus seated, the Blessed One spoke to the Venerable Mahā Kassapa:

Kacci te Kassapa khamanīyam?
"Well Kassapa, how is it with you? Are you enduring your suffering?
Kacci yāpaniyam?
Are you bearing up?
Kacci dukkhā vedanā patikkamanti no, abhikkamanti?
Do your painful feeling decrease or increase?
Patikkamosānam paññāyati no, abhikkamo'ti?
Are there signs of decreasing and not increasing?"

Na me bhante khamanīyam na, yāpanīyam
"No. Venerable Sir, I am not enduring. I am not bearing up,
bālhā me dukkhā vedanā.
the painful feeling is very great.
Abhikkamanti no, patikkamanti
There is a sign of pain not decreasing
abhikkamosānam paññāyati no, patikkamo'ti.
but of their increasing."

Sattime Kassapa, bojjhangā
Kassapa, 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 Kassapa
Mindfulness, the factor of Enlightenment, Kassapa,
mayā sammadakkhāto, bhāvito, bahulīkato
is well expounded by Me, and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Dhamma-vicaya-sambojjhango kho Kassapa
Investigation of the Dhamma, the factor of Enlightenment, Kassapa,
mayā sammadakkhāto, bhāvito, bahulīkato
is well expounded by Me, and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Viriya-sambojjhango kho Kassapa
Persevering effort, the factor of Enlightenment, Kassapa,
mayā sammadakkhāto, bhāvito, bahulīkato
is well expounded by Me, and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Pīti-sambojjhango kho Kassapa
Rapture, the factor of Enlightenment, Kassapa,
mayā sammadakkhāto, bhāvito, bahulīkato
Is well expounded by Me, and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Passaddhi-sambojjhango kho Kassapa
Tranquility, the factor of Enlightenment, Kassapa,
mayā sammadakkhāto, bhāvito, bahulīkato
is well expounded by Me, and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Samādhi-sambojjhango kho Kassapa
Concentration, the factor of Enlightenment, Kassapa,
mayā sammadakkhāto, bhāvito, bahulīkato
is well expounded by Me, and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Upekkhā-sambojjhango kho Kassapa
Equanimity, the factor of Enlightenment. Kassapa,
mayā sammadakkhāto, bhāvito, bahulīkato
is well expounded by Me, and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Ime kho Kassapa satta bojjhangā
These seven factors of Enlightenment, Kassapa,
mayā sammadakkhāta, bhāvitā, bahulīkatā
are well expounded by Me, and are cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattanti.
They conduce to perfect understanding, to full realization and to Nibbana."

Taggha Bhagava bojjhangā
"Most assuredly, O Blessed One, they are factors of Enlightenment.
taggha, Sugata, bojjhangā'ti.
Most assuredly, O Welcome One (Sugata), they are factors of Enlightenment."

Idamavoca Bhagavā
Thus said the Buddha,
attamano, āyasmā Mahā Kassapo
and also the Venerable Mahā Kassapa, who glad at heart,
Bhagavato bhāsitam abhinandi.
was delighted at the utterances of the Buddha.

Vutthāhi cāyasmā Mahā Kassapo tamhā ābādhā
Thereupon the Venerable Mahā Kassapa recovered from that affliction,
tathā pahīno cāyasmato Mahākassapassa so ābādho ahosī ti.
and that affliction of the Venerable Mahā Kassapa disappeared.



MAHĀ MOGGALLĀNA THERA BOJJHANGA

Discourse On Factors Of Enlightenment
To Mahā Moggallāna Thera

Evam me sutam:
Thus have I heard:
ekam samayam Bhagavā
On one occasion the Blessed One
Rājagahe viharati Veluvane Kalandakanivāpe.
was residing at the Squirrels' feeding ground in the Bamboo Grove, near Rajagaha.
Tena kho pana samayena
At that time,
āyasmā Mahā Moggallāno Gijjhakūte pabbate viharati
the Venerable Mahā Moggallāna who was living on the Gijjhakuta Hill (Vultures' Peak),
ābādhiko, dukkhito, bālhagilāno.
was afflicted with a disease, was suffering therefrom, and was gravely ill.

Atha kho Bhagavā sāyanhasamayam patisallānā vutthito
Then the Blessed One, arising from His solitude at even tide,
yenāyasmā Mahā Moggallāno ten'upasankami
visited the Venerable Maha Moggallána
upasankamitvā paññatte āsane nisīdi.
and sat down on a seat made ready for Him.
Nisajja kho, Bhagavā āyasmantam Mahā-Moggallānam etadavoca:
Thus seated, the Blessed One spoke to the Venerable Mahā Moggallāna:

Kacci te Moggallāna khamanīyam?
"Well Moggallāna, how is it with you? Are you enduring your suffering?
Kacci yāpanīyam?
Are you bearing up?
Kacci dukkhā vedanā patikkamanti no, abhikkamanti?
Do your painful feeling decrease or increase?
Patikkamosānam paññāyati no, abhikkamo'ti?
Are there signs of decreasing and not increasing?"

Na me bhante, khamanīyam na yāpanīyam
"No. Venerable Sir, I am not enduring, I am not bearing up,
bālhā me dukkhā vedanā.
the painful feeling is very great.
Abhikkamanti no, patikkamanti
There is a sign of pain not decreasing
abhikka-mosānam paññāyati no, patikkamo'ti.
but increasing."

Satti'me Moggallāna, bojjhangā
"Moggallāna, these seven factors of Enlightenment
mayā sammadakkhātā, bhāvitā, bahulīkatā
are well expounded by Me, and are cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattanti.
They are conducive to perfect understanding, to full realization and to Nibbana.

Katame satta?
What are the seven?

Sati-sambojjhango kho Moggallāna
Mindfulness, the factor of Enlightenment. Moggallāna,
mayā sammadakkhāto, bhāvito, bahulīkato
is well expounded by Me, and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Dhamma-vicaya-sambojjhango kho Moggallāna
Investigation of the Dhamma, the factor of Enlightenment, Moggallāna,
mayā sammadakkhāto, bhāvito, bahulīkato
is well expounded by Me, and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Viriya-sambojjhango kho Moggallāna
Persevering effort, the factor of Enlightenment, Moggallāna,
mayā sammadakkhāto, bhāvito, bahulīkato
is well expounded by Me, and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Pīti-sambojjhango kho Moggallāna
Rapture, the factor of Enlightenment, Moggallāna,
mayā sammadakkhāto, bhāvito, bahulīkato
is well expounded by Me. and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Passaddhi-sambojjhango kho Moggallāna
Tranquility, the factor of Enlightenment, Moggallāna,
mayā sammadakkhāto, bhāvito, bahulīkato
is well expounded by Me, and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Samādhi-sambojjhango kho Moggallāna
Concentration, the factor of Enlightenment, Moggallāna,
mayā sammadakkhāto, bhāvito, bahulīkato
is well expounded by Me, and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Upekkhā-sambojjhango kho Moggallāna
Equanimity, the factor of Enlightenment, Moggallāna,
mayā sammadakkhāto, bhāvito, bahulīkato
is well expounded by Me, and is cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Ime kho, Moggallāna satta bojjhangā
These seven factors of Enlightenment, Moggallána,
mayā sammadakkhātā, bhāvitā, bahulīkatā
are well expounded by Me, and are cultivated and fully developed by Me.
abhiññāya sambodhāya nibbānāya samvattanti.
They conduce to perfect understanding, to full realization and to Nibbana."

Taggha, Bhagava bojjhangā
"Most assuredly, O Blessed One, they are factors of Enlightenment.
taggha, Sugata, bojjhangā'ti.
Most assuredly, O Welcome One (Sugata), they are factors of Enlightenment."

Idamavoca Bhagavā
Thus said the Buddha,
attamano, āyasmā Mahā Moggallāno
and also the Venerable Mahā Moggallāna, who glad at heart,
Bhagavato bhāsitam abhinandi.
was delighted at the utterances of the Buddha.

Vutthāhi cāyasmā Mahā Moggallāno tamhā ābādhā
Thereupon the Venerable Mahā Moggallāna recovered from that affliction,
tathā pahīno cāyasmato Mahāmoggallānassa so ābādho ahosī ti.
and that affliction of the Venerable Mahā Moggallāna disappeared.



MAHĀ CUNDA THERA BOJJHANGA

Discourse On Factors Of Enlightenment
Recited By Mahā Cunda Thera



Evam me sutam:
Thus have I heard:
ekam samayam Bhagavā
On one occasion the Blessed One
Rājagahe viharati Veluvane Kalandakanivāpe.
was residing at the Squirrels' feeding ground in the Bamboo Grove, near Rajagaha.
Tena kho pana samayena
At that time,
Bhagavā ābādhiko hoti dukkhito bālhagilāno.
He was afflicted with a disease, was suffering therefrom, and was gravely ill.

Atha kho āyasmā Mahācundo
Then the Venerable Mahā Cunda,
sāyanhasamayam, patisallānā vutthito
arising from his solitude at even tide,
yena Bhagavā ten'upasankami, upasankamitvā
approached the Blessed One,
Bhagavantam abhivādetvā, ekamantam nisīdi.
saluted Him, and sat on one side.
Ekamantam nisinnam kho āyasmantam Mahācundam
Bhagavā etadavoca:
To Venerable Mahā Cunda thus seated, the Blessed One said:
Patibhantu tam Cunda bhojjhangā'ti.
"O Cunda, let the factors of Enlightenment occur to your mind."

Sattime bhante bhojjhangā
"These seven factors of Enlightenment, Venerable Sir,
Bhagavatā sammadakkhātā, bhāvitā, bahulīkatā
are well expounded, and are cultivated and fully developed by the Blessed One.
abhiññāya, sambodhāya nibbānāya samvattanti.
They conduce to perfect understanding, to full realization and to Nibbana.

Katame satta?
What are the seven?

Sati-sambojjhango kho, bhante
Mindfulness, the factor of Enlightenment, Venerable Sir,
Bhagavatā sammadakkhāto, bhāvito, bahulīkato
is well expounded, cultivated and fully developed by the Blessed One.
abhiññāya sambodhāya, nibbānāya, samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Dhamma-vicaya-sambojjhango kho, bhante
Investigation of the Dhamma, the factor of Enlightenment. Venerable Sir,
Bhagavatā sammadakkhāto, bhāvito, bahulīkato
is well expounded, cultivated and fully developed by the Blessed One.
abhiññāya sambodhāya, nibbānāya, samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Viriya-sambojjhango kho, bhante
Persevering effort, the factor of Enlightenment, Venerable Sir,
Bhagavatā sammadakkhāto, bhāvito, bahulīkato
is well expounded, cultivated and fully developed by the Blessed One.
abhiññāya sambodhāya, nibbānāya, samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Pīti-sambojjhango kho, bhante
Rapture, the factor of Enlightenment, Venerable Sir,
Bhagavatā sammadakkhāto, bhāvito, bahulīkato
is well expounded, cultivated and fully developed by the Blessed One.
abhiññāya sambodhāya, nibbānāya, samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Passaddhi-sambojjhango kho, bhante
Tranquility, the factor of Enlightenment, Venerable Sir,
Bhagavatā sammadakkhāto, bhāvito, bahulīkato
is well expounded, cultivated and fully developed by the Blessed One.
abhiññāya sambodhāya, nibbānāya, samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Samādhi-sambojjhango kho, bhante
Concentration, the factor of Enlightenment, Venerable Sir,
Bhagavatā sammadakkhāto, bhāvito, bahulīkato
is well expounded, cultivated and fully developed by the Blessed One.
abhiññāya sambodhāya, nibbānāya, samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Upekkhā-sambojjhango kho, bhante
Equanimity, the factor of Enlightenment, Venerable Sir,
Bhagavatā sammadakkhāto, bhāvito, bahulīkato
is well expounded, cultivated and fully developed by the Blessed One.
abhiññāya sambodhāya, nibbānāya, samvattati.
It conduces to perfect understanding, to full realization and to Nibbana.

Ime kho, bhante, satta bojjhangā
These seven factors of Enlightenment, Venerable Sir,
Bhagavatā sammadakkhātā, bhāvitā, bahulīkatā
are well expounded, cultivated and fully developed by the Blessed One.
abhiññāya sambodhāya nibbānāya samvattanti'ti.
They conduce to perfect understanding, to full realization and to Nibbana."

Taggha, Cunda bojjhangā
"Most assuredly. Cunda, they are factors of Enlightenment.
taggha, Cunda bojjhangā'ti.
Most assuredly, Cunda, they are factors of Enlightenment."

Idamavo cāyasmā Mahācundo
Thus said the Venerable Mahā Cunda,
Samanuñño Satthā ahosi.
and the Teacher approved of it.

Vutthāhi ca Bhagavā tamhā ābādhā
Then the Blessed One recovered from His affliction,
tathā pahīno ca Bhagavato so ābādho ahosī ti.
and thus disappeared His affliction.



GIRIMĀNANDA SUTTA

Discourse To Girimānanda Thera

Evam me sutam:
Thus have I heard:
ekam samayam Bhagavā
On one occasion the Blessed One
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 ābādho thānaso patippassambheyya.
Having heard them, his afflictions will be calmed.

Katame dasa?
What are the ten?

Anicca-saññā, anatta-saññā,
Contemplation of impermanence. Contemplation of non-self.
asubha-saññā, ādīnava-saññā,
Contemplation of foulness. Contemplation of disadvantage.
pahāna-saññā, virāga-saññā,
Contemplation of abandonment. Contemplation of detachment.
nirodha-saññā, sabbaloke anabhirata-saññā,
Contemplation of cessation. Contemplation of detachment from the whole world.
sabba-sankhāresu anicca-saññā, ānāpānasati.
Contemplation of impermanence of all component things.
Mindfulness of the in-breath and out-breath.

Katamā c'Ānanda 'anicca-saññā'?
And what, Ānanda, is contemplation of impermanence?
Idh'Ānanda bhikkhū
Herein, Ānanda, a monk,
araññagato vā rukkha-mūlagato vā suññnā-gāragato vā
having gone to the forest, or to the foot of a tree, or to an empty house
(a secluded place),
iti patisamcikkhati:
contemplates thus:

Rūpam aniccam, vedanā aniccā,
Matter is impermanent, feeling is impermanent,
saññā aniccā, sankhārā aniccā,
perception is impermanent, mental formations are impermanent,
viññānam aniccan'ti.
consciousness is impermanent.
Iti imesu pañca-supādana-kkhandhesu aniccānupassi viharati.
Thus he abides contemplating impermanence in these five aggregates.
Ayam vuccat'Ānanda 'anicca-saññā'.
This, Ānanda, is called contemplation of impermanence.

Katamā c'Ānanda 'anatta-saññā'?
And what, Ānanda, is contemplation of non-self?
Idh'Ānanda bhikkhū
Herein, Ānanda, a monk,
araññāgato vā rukkha-mūlagato vā suññā-gāragato vā
having gone to the forest, or to the foot of a tree, or to an empty house
(a secluded place),
iti patisañcikkhati:
contemplates thus:

Cakkhum anattā, rūpam anattā,
The eye is not self, sights are not self,
sotam anattā, saddā anattā,
the ear is not self, sounds are not self,
ghānam anattā, gandhā anattā,
the nose is not self, smells are not self,
jivhā anattā, rasā anattā,
the tongue is not self, tastes are not self,
kāyo anattā, photthabbā anattā,
the body is not self, bodily contacts are not self,
mano anattā, dhammā anattā'ti,
the mind is not self, mental objects are not self.

Iti imesu chasu ajjhattika-bāhiresu āyatanesu
anattānupassī viharati.
Thus he abides contemplating non-self in these six internal and external sense bases.
Ayam vuccat'Ānanda 'anatta-saññā'.
This, Ānanda, is called contemplation of non-self.

Katamā c'Ānanda, 'asubha-saññā'?
And what, Ānanda, is contemplation of foulness?
Idh'Ānanda bhikkhū imam eva kāyam uddham
Herein, Ānanda, a monk contemplates this body from
pādatalā adho kesamatthakā
the soles of the feet upwards and from the scalp downwards,
taca-pariyantam pūram nānāppakārassa
asucino paccavekkhati,
enclosed by the skin, as being full of manifold impurities.
Atthi imasmim kāye kesā,
In this body, there are head hairs,
lomā, nakhā, dantā, taco, mamsam, nahāru, atthī,
body hairs, nails, teeth, skin, flesh, sinews, bones,
attimiñjā, vakkam, hadayam, yakanam, kilomakam,
bone marrow, kidneys, heart, liver, pleura,
pihakam, papphāsam, antam, antagunam, udariyam,
spleen, lungs, intestines, intestinal tract, stomach,
karīsam, pittam, semham, pubbo, 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, matthake matthalungan'ti.
urine and brain.

Iti imasmim kāye asubhānupassī viharati.
Thus he abides contemplating foulness in this body.
Ayam vuccat'Ānanda 'asubha-saññā'.
This, Ānanda, is called contemplation of foulness.

Katamā c'Ānanda 'ādīnava-saññā'?
And what, Ānanda, is contemplation of disadvantage?
Idh'Ānanda bhikkhū
Herein, Ānanda, a monk
araññāgato vā rukkha-mūlagato vā suññā-gāragato vā
having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place),
iti patisañcikkhati:
contemplates thus:

Bahu dukkho kho ayam kāyo bahu ādīnavo.
Many are the sufferings, many are the disadvantages of this body,
Iti imasmim kāye vividhā ābādhā uppajjanti.
since diverse diseases are engendered in it.
Seyyathīdam:
That is to say:

Cakkhurogo, sotarogo,
Eye-disease, ear-disease,
ghānarogo, jivhārogo,
nose-disease, tongue-disease.
kāyarogo, sīsarogo,
body-disease, headache,
kannarogo, mukharogo, dantarogo,
mumps, mouth disease, toothache.
kāso, sāso, pināso, daho, jaro, kucchirogo,
cough, asthma, catarrh, heart-burn, fever, stomach ailment,
mucchā, pakkhandikā, sūlā, 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,
lohitapittam, madhumeho,
plethora, diabetes,
amsā, pilakā, bhagandalā,
piles, cancer, fistula,
pitta-samutthānā ābādhā,
and diseases originating from bile,
semha-samutthānā ābādhā,
diseases originating from phlegm,
vāta-samutthānā ābādhā,
diseases originating from wind.
sannipātikā ābādhā,
diseases originating from conflict of the humours (basic fluids in the body),
utupari-nāmajā ābādhā,
diseases originating from changes of weather,

visama parihārajā ābādhā,
diseases originating from adverse conditions (faulty deportment),
opakkamikā ābādhā,
diseases originating from devices (practised by others),
kamma-vipākajā ābādhā,
diseases originating from kammavipaka (results of kamma);
sītam, unham, jigacchā pipāsā, uccāro, passāvo'ti.
and cold, heat, hunger, thirst, excrement and urine.

Iti imasmim kāye ādīnavānupassī viharati.
Thus he abides contemplating disadvantages in this body.
Ayam vuccat'Ānanda 'ādīnava-saññā'.
This, Ānanda, is called contemplation of disadvantage.

Katamā c'Ānanda 'pahāna-saññā'?
And what, Ānanda, is contemplation of abandonment?
Idh'Ānanda bhikkhū
Herein, Ānanda, a monk
uppannam kāmavitakkam nādhivāseti pajahati
does not tolerate a thought of sense desire that has arisen in him, but abandons it,
vinodeti byantīkaroti anabhāvam gameti.
dispels it, makes an end of it, and annihilates it.
Uppannam vyāpāda-vitakkam nādhivāseti pajahati
He does not tolerate a thought of ill-will that has arisen in him,
but abandons it,
vinodeti byantīkaroti anabhāvam gameti.
dispels it, makes an end of it, and annihilates it.
Uppannam vihimsā-vitakkam nādhivāseti pajahati
He does not tolerate a thought of cruelty that has arisen in him,
but abandons it,
vinodeti byantīkaroti anabhāvam gameti.
dispels it, makes an end of it, and annihilates it.
Uppannuppanne pāpake akusale dhamme
He does not tolerate evil, unprofitable mental states that arise in him from time to time
nādhivāseti pajahati
but abandons them,
vinodeti byantīkaroti anabhāvam gameti.
dispels them, makes an end of them, and annihilates them.
Ayam vuccat'Ānanda 'pahāna-saññā'.
This, Ānanda, is called contemplation of abandonment.

Katamā c'Ānanda 'virāga-saññā'?
And what, Ānanda, is contemplation of detachment?
Idh'Ānanda bhikkhū
Herein, Ānanda, a monk
araññāgato vā rukkha-mūlagato vā suññā-gāragato vā
having gone to the forest, or to the foot of a tree, or to an empty house
(a secluded place),
iti patisañcikkhati:
contemplates thus:

Etam santam etam panītam
This is peaceful, this is sublime,
yadidam sabbasankhāra samatho
namely the calming of all conditioned things,
sabbū-padhi'patinissaggo
that is the giving up of all substratum of becoming,
tanhakkhayo virāgo nirodho Nibbānan'ti.
the destruction of craving, detachment, cessation and Nibbana.
Ayam vuccat'Ānanda 'virāga-saññā'.
This, Ānanda, is called contemplation of detachment.

Katamā c'Ānanda 'nirodha-saññā'?
And what, Ānanda, is contemplation of cessation?
Idh'Ānanda bhikkhū
Herein, Ānanda, a monk
araññāgato vā rukkha-mūlagato vā suññā-gāragato vā
having gone to the forest, or to the foot of a tree, or to an empty house
(a secluded place),
iti patisancikkhati:
contemplates thus:
Etam santam etam panītam
This is peaceful, this is sublime,
yadidam sabba-sankhāra-samatho
namely the calming of all conditioned things, that is
sabbū-padhi patinissaggo
the giving up of all substratum of becoming,
tanhakkhayo virāgo nirodho Nibbānan'ti.
the destruction of craving, detachment, cessation and Nibbana.
Ayam vuccat'Ānanda 'nirodha-saññā'.
This, Ānanda, is called contemplation of cessation.

Katamā c'Ānanda 'sabbaloke anabhirata-saññā'?
And what, Ānanda, is contemplation of detachment from the whole world?
Idh'Ānanda bhikkhū
Herein, Ānanda, a monk
ye loke upāy'upādānā-cetaso
by abandoning any concern and clinging to this world, by abandoning mental prejudices,
adhitthānā'bhi nivesānusayā
wrong views and latent tendencies concerning this world,
te pajahanto viramati na upādiyanto.
by not grasping them, but by giving them up, becomes detached.
Ayam vuccat'Ānanda 'sabbaloke anabhirata-saññā'.
This, Ānanda, is called contemplation of detachment from the whole world.

Katamā c'Ānanda 'sabba-sankhāresu anicca-saññā'?
And what, Ānanda, is contemplation of impermanence of all component things?
Idh'Ānanda bhikkhū
Herein, Ānanda, a monk
sabba-sankhārehi attīyati harāyati jigucchati.
is wearied, humiliated and disgusted with all conditioned things.
Ayam vuccat'Ānanda 'sabba-sankhāresu anicca-saññā'.
This, Ānanda, is contemplation of impermanence of all component things.

Katamā c'Ānanda 'ānāpānasati'?
And what, Ānanda, is mindfulness of the in-breath and out-breath?
Idh'Ānanda bhikkhū
Herein, Ānanda, a monk
araññāgato vā rukkha-mūlagato vā suññā-gāragato vā
having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place)
nisīdati pallankam ābhujitvā
sits down, cross legged,
ujum kāyam panidhāya parimukham satim upatthapetvā
keeping the body erect, having established mindfulness before him,
so sato'va assasati, sato passasati.
mindfully he breathes in, mindfully he breathes out.

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

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

Sabba-kāya-patisamvedī assasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, conscious of the whole body.'
Sabba-kāya-patisamvedi passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe out, conscious of the whole body.'

Passam-bhayam kāya-sankhāram assasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, calming the whole bodily process.'
Passam-bhayam kāya-sankhāram passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe out, calming the whole bodily process.'

Pīti-patisamvedī assasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, experiencing rapture.'
Pīti-patisamvedī passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe out, experiencing rapture,'

Sukha-patisamvedī assasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, experiencing bliss.'
Sukha-patisamvedī passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe out, experiencing bliss.'

Citta-sankhāra-patisamvedī assasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, experiencing the mental formations.'
Citta-sankhāra-patisamvedī passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe out, experiencing the mental formations.'

Passam-bhayam citta-sankhāram assasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, calming the mental formations.'
Passam-bhayam citta-sankhāram passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe out, calming the mental formations.'

Citta-patisamvedī assasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, experiencing the mind.'
Citta-patisamvedī passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe out, experiencing the mind.'

Abhippa-modayam cittam assasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, exceedingly gladdening the mind.'
Abhippa-modayam cittam passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe out, exceedingly gladdening the mind.'

Samādaham cittam assasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, concentrating the mind.'
Samādaham cittam passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe out, concentrating the mind.'

Vimocayam cittam assasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, liberating the mind.'
Vimocayam cittam passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe out, liberating the mind.'

Aniccānupassī assasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, contemplating impermanence.'
Aniccānupassī passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe out, contemplating impermanence.'

Virāgānupassī assasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, contemplating detachment.'
Virāgānupassī passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe out, contemplating detachment.'

Nirodhānupassī assasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in. contemplating cessation.'
Nirodhānupassī passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe out, contemplating cessation.'

Patinissaggā-nupassī assasissāmī'ti sikkhati
He trains himself, thinking: 'I will breathe in, contemplating abandonment.'
Patinissaggā-nupassī passasissāmī'ti sikkhati
He trains himself, thinking: 'I will breathe out, contemplating abandonment.'
Ayam vuccat'Ānanda 'ānāpānasati'
This, Ānanda, is called mindfulness of the in-breath and out-breath.

Sace kho tvam Ānanda Girimānandassa bhikkhuno
Should you, Ānanda, visit the monk Girimānanda
upasankamitvā imā dasa-saññā bhāseyyāsi
and recite to him these ten contemplations,
thānam kho pan'etam vijjatiyam Girimānandassa bhikkhuno
then the monk, Girimānanda, having heard them,
imā dasa-saññā sutvā so ābādho
thānaso patippha-ssambheyyā'ti.
his affliction will be immediately calmed."

Atha kho āyasmā Ānando
Thereupon Venerable Ānanda,
Bhagavato santike imā dasa-saññā uggahetvā
having learnt these ten contemplations from the Blessed One,
yenāyasmā Girimānando ten'upasankami
visited Venerable Girimānanda,
upasankamitvā āyasmato Girimānandassa imā dasa saññā abhāsi.
and recited to him these ten contemplations.

Atha kho āyasmato Girimānandassa
When Venerable Girimānanda had heard them,
imā dasa saññā sutvā so ābhādho thānaso patippassambhi.
his afflictions were immediately calmed.
Vutthāhi cā'yasmā Girimānando tamhā ābādhā
He recovered from that disease,
tathā pahīno ca panāyasmato,
Girimānandassa so ābādho ahosi ti.
and thus disappeared the disease of the Venerable Girimānanda.



ISIGILI SUTTA
Discourse At Isigili



In the 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 Gilihakūta were also known by other names. But Mount Isigili continued to be known by the same name. There were hundreds of Silent Buddhas who lived at Mount Isigili for a long time. 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 Rājagaha.
Tatra kho Bhagavā, bhikkhū āmantesi Bhikkhavo ti.
There He addressed the monks, saying: 'O Monks."
Bhadante ti te bhikkhū Bhagavato paccassosum.
"Venerable Sir," replied the monks in assent to the Blessed One.
Bhagavā etadavoca:
Thereupon he said:

Passatha no, tumhe bhikkhave, etam Vebhāram pabbatam ti?
"Monks, do you or not see that mountain Vebhāra?"
Evam Bhante.
"Yes, Venerable Sir."
Etassa pi kho bhikkhave, Vebhārassa pabbatassa
"That Vebhārassa mountain, monks,
aññāva samaññā 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 pabbatassa
"That Pandavassa mountain, monks,
aññāva samaññā ahosi, āññā paññatti.
used to be another name, another designation."

Passatha no tumhe bhikkhave etam Vepullam pabbatam ti?
"Monks, do you or not see that mountain Vepulla?"
Evam bhante.
"Yes, Venerable Sir."
Etassa pi kho bhikkhave, Vepullassa pabbatassa
"That Vepullassa mountain, monks,
aññāva samaññā ahosi, āññā paññatti.
used to be another name, another designation."

Passatha no tumhe bhikkhave, etam Gijjhakūtam pabbatam ti?
"Monks, do you or not see that mountain Gijjhakūta – the Vulture Peak?"
Evam bhante.
"Yes, Venerable Sir."
Etassa pi kho bhikkhave Gijjhakūtassa pabbatassa
"That Gijjhakūtassa mountain – the Vulture Peak, monks,
aññāva samaññā ahosi āññā paññatti.
used to be another name, another designation."

Passatha no tumhe bhikkhave, imam Isigilim pabbatam ti?
"Monks, do you or not see that mountain Isigili – the Gullet of the Seers?"
Evam bhante.
"Yes, Venerable Sir."
Imassapi kho bhikkhave Isigilissa pabbatassa
"This Isigili mountain – the Gullet of the Seers, monks
esā'va samaññā ahosi esā paññatti.
used to be this same name, this very designation.

Bhūtapubbam bhikkhave pañca Pacceka-Buddha-satāni
In former times, monks, five hundred Paccekabuddhas
imasmim Isigilismim pabbate ciranivāsino ahesum.
lived for a long time on this Isigili mountain.
Te imam pabbatam pavisantā dissanti
As they were entering the mountain, they were visible,
pavitthā na dissanti.
but once they had entered, they were not visible.

Tamenam manussā disvā evamāhamsu:
People who saw this, remarked:
Ayam pabbato, ime isī gilitī ti.
"This mountain swallows up these seers."
'Isigili' 'Isigili'tveva samaññā udapādi.
Hence the name 'Isigili' came into being."

Ācikkhissāmi bhikkhave, Pacceka-Buddhānam nāmāni.
"I shall tell, monks, the names of the Paccekabuddhas.
Kittayissāmi bhikkhave, Pacceka-Buddhānam nāmāni.
I shall relate to you, monks, the names of the Paccekabuddhas.
Desissāmi bhikkhave, Pacceka-Buddhānam nāmāni.
I shall expound, monks, the names of the Paccekabuddhas.
Tam sunātha, sādhukam manasi karotha bhāsissāmī' ti.
Listen, and bear it well in mind, I shall speak."

Evam bhante ti kho, te bhikkhū Bhagavato paccassosum.
"Yes, Venerable Sir," replied the monks.
Bhagavā etadavoca:
Thereupon the Blessed One said:

Arittho nāma bhikkhave, Pacceka-Sambuddho
"Arittha, monks, was a Paccekabuddha
imasmim Isigilismim pabbate ciranivāsī 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
Sudassana, 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 ciranivāsi 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 ahosī'ti.
who lived for a long time on this Isigili mountain.

1. **Ye sattasārā anīghā nirāsā**
   These supreme beings desireless, rid of suffering,
   Pacceka-meva'jjhagamum subodhim.
   who each has attained Enlightenment by himself.
   Tesam visallānam naruttamānam
   Hear me relate the names of these, the greatest of men,
   Nāmāni me kittayato sunātha.
   who have plucked out the dart (of pain).

2. **Arittho Uparittho Tagarasikhī**
   Arittha, Uparittha, Tagarasikhī,
   Yasassī Sudassano Piyadassī ca Buddho.
   Yasassī, Sudassana, Piyadassī, the Enlightened.
   Gandhāro Pindolo Upāsabho ca
   Gandhāra, Pindola, Upāsabha as well,
   Nītho Tatho Sutavā Bhāvitatto.
   Nītha, Tatha, Sutavā, Bhāvitatta.

3. **Sumbho Subho Methulo Atthamo ca**
   Sumbha, Subha, Methula and Atthama,
   Athassu Megho Anīgho Sudātho
   then Assumegha, Anīgha, Sudātha,
   Pacceka-Buddhā bhavanetti-khīnā.
   are Paccekabuddhas whose desire for becoming is destroyed.
   Hingū ca Hingo ca mahānubhāvā.
   Hingū and Hinga of great power, as well.

4. **Dve Jālino munino Atthako ca.**
The two sages named Jali and Atthaka.
Atha Kosalo Buddho atho Subāhu
Then Kosala, the Enlightened One, then Subāhu,
Upanemiso Nemiso Santacitto
Upanemi and Nemi, Santacitta,
Sacco Tatho Virajo Pandito ca.
right and true, immaculate and wise.

5. **Kālūpakālā Vijito jito ca**
Kāla, Upakālā, Vijita and Jita,
Ango ca Pango ca Gutijjito ca.
Anga, and Panga, and Gutijjita too.
Passī jahī upadhim dukkhamūlam.
Passī eradicated attachment, the root of suffering.
Aparājito mārabalam ajesi.
Aparājita, conquered Māra's power.

6. **Satthā Pavattā Sarabhango Lomahamso**
Satthā, Pavattā, Sarabhanga, Lomahamsā,
Uccangamāyo Asito Anāsavo.
Uccangamāya, Asita, Anāsava.
Manomayo Mānacc'hido ca Bandhumā
Manomaya and Bandhumā, free from conceit,
Tadādhimutto, Vimalo ca Ketumā.
Tadādhimutta, Vimala and Ketumā, stainless and resplendent.

7. **Ketumbarāgo ca Mātango Ariyo.**
Ketumbarāga and Mātanga, Ariya.
Ath'Accuto Accutagāma-byāmako.
Then Accuta and Accutagāmabyāmaka.
Sumangalo Dabbilo Suppatitthito
Sumangala, Dabbila, Suppatitthita,
Asayho Khemābhirato ca Sorato.
Asayha, Khemābhirata and Sorata.

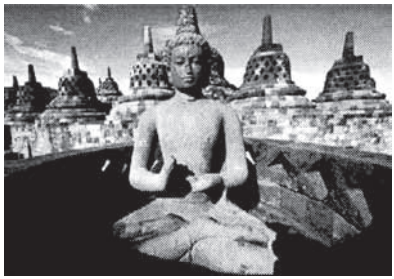
8. **Dūrannayo Sangho atho'pi Uccayo**
Dūrannaya, Sangha and then Uccaya
Aparo munī Sayho anomanikkamo.
another sage Sayha of noble endeavour.
Ānanda Nando Upanando dvādasa
And twelve between – Ānandas, Nandas, Upanandas
Bhāradvājo antima-deha-dhāri.
and Bhāradvāja bearing his last body.

9. Bodhī Mahānāmo atho'pi Uttaro
Then Bodhī, Mahānāma the supreme,
Kesī Sikhī Sundaro Bhāradvājo.
Bhāradvāja with fair-crested mane.
Tissūpatissā bhava-bandhana-cchidā
Tissa, Upatissā, free from the bonds of becoming,
Upasīdarī tanhacchido ca Sīdarī.
Upasīdarī and Sīdarī, free from craving.

10. Buddho ahū Mangalo vītarāgo
Enlightened was Mangala, free from lust,
Usabha'cchidā jālinī dukkhamūlam.
Usabha who cut away the ensnaring root of suffering.
Santam padam ajjhaga-mūpanīto
Upanīta who attained state of Calm (Nibbana),
Uposatho Sundaro Saccanāmo.
Uposatha, Sundara and Saccanāma.

11. Jeto Jayanto Padumo Uppalo ca
Jeta, Jayanta, Paduma and Uppala,
Padumuttaro Rakkhito Pabbato ca.
Padumuttara, Rakkhita and Pabbata.
Mānatthaddho Sobhito Vitarāgo
Mānatthaddha, Sobhita, Vitarāga,
Kanho ca Buddho suvimutta-citto.
and Kanha, Enlightened with mind released.

Ete ca aññe ca mahānubhāvā
These and also other great and mighty
Pacceka-Buddhā bhavanetti-khīnā.
Paccekabuddhas whose desire for becoming is destroyed.
Te sabba sangātigate mahesī
Honour these great sages of immeasurable virtues
Parinibbute vandatha appameyye' ti.
who have gone beyond all attachment and attained final Nibbana."



DHAMMACAKKAPPAVATTANA SUTTA
Setting In Motion The Wheel Of Truth



Evam me sutam:
Thus have I heard:
ekam samayam Bhagavā
On one occasion the Blessed One,
Bārānasiyam viharati Isipatane Migadāye.
was living in the Deer Park at Isipatana near Baranasi (Varanasi).
Tatra kho, Bhagavā, pañca vaggiye bhikkhū āmantesi:
Then he addressed the group of five monks saying:

Dve me bhikkhave antā pabbajitena na sevitabbā.
"Monks, these two extremes ought not to be practised by one who left the household life.
Yo cāyam kāmesu kāma-sukhallikā-nuyogo
There is addiction to indulgence of sense pleasures,
hīno, gammo, pothujjaniko, anariyo, anattha-samhito.
which is low, coarse, the way of the ordinary people, unworthy and unprofitable.
Yo cāyam atta-kilamathā-nuyogo
There is addiction to self mortification,
dukkho, anariyo, anattha-samhito.
which is painful, unworthy and unprofitable.
Ete te, bhikkhave, ubho ante anupagamma
O monks, avoiding both these two extremes,
majjhimā patipadā Tathāgatena abhisambuddhā;
the Tathagata has realised the Middle Path;
cakkhukaranī, ñānakaranī upasamāya,
it gives vision, gives knowledge and leads to calm,
abhiññāya Sambodhāya, Nibbānāya samvattati.
to insight, to Enlightenment and to Nibbana.

Katamā ca sā bhikkhave,
And what, monks,
majjhimā patipadā Tathāgatena abhisambuddhā
is that Middle Path realised by the Tathagata
cakkhukaranī, ñānakaranī upasamāya,
which gives vision, gives knowledge and leads to calm,
abhiññāya Sambodhāya Nibbānāya samvattati?
to insight, to Enlightenment and to Nibbana?

Ayameva ariyo atthangiko maggo
It is the Noble Eightfold Path and nothing else,
seyyathīdam:
that is to say:

Sammā Ditthi, Sammā Sankappo,
Right Understanding, Right Thought,
Sammā Vācā, Sammā Kammanto, Sammā Ājīvo,
Right Speech, Right Action, Right Livelihood,
Sammā Vāyāmo, Sammā Sati, Sammā Samādhi.
Right Effort, Right Mindfulness and Right Concentration.

Ayam kho sā bhikkhave
This, monks,
majjhimā patipadā Tathāgatena abhisambuddhā;
is the Middle Path realised by the Tathagata;
cakkhukaranī, ñānakaranī upasamāya,
which gives vision, gives knowledge and leads to calm,
abhiññāya Sambodhāya Nibbānāya samvattati.
to insight, to Enlightenment and to Nibbana.

Idam kho pana bhikkhave, dukkham ariyasaccam:
The Noble Truth of Suffering, monks, is this:
Jāti'pi dukkhā, jarāpi dukkhā
Birth is suffering, ageing is suffering,
vyādhi'pi dukkho, maranam'pi dukkham
disease is suffering, death is suffering,
appiyehi sampayogo dukkho
association with the unpleasant is suffering,
piyehi vippayogo dukkho
separation from the beloved is suffering,
yam'pi'ccham na labhati tam'pi dukkham
not to obtain what one desires is suffering,
sankhittena pañcū-pādāna-kkhandhā dukkhā.
in brief the five aggregates of grasping are suffering.

Idam kho pana bhikkhave, dukkha-samudayam ariyasaccam:
The Noble Truth of the Cause of Suffering, monks, is this:
Yāyam tanhā ponobhavikā nandirāga-sahagatā
It is that craving which gives rise to rebirth, bound up with pleasure and lust and
tatra-tatrā-bhinandinī, seyyathīdam,
finding fresh delight now here, and now there, that is to say,
kāma-tanhā, bhava-tanhā, vibhava-tanhā.
craving for sense pleasures, craving for existence, craving for non-existence.

Idam kho pana bhikkhave, dukkha-nirodham ariyasaccam:
The Noble Truth of the Cessation of Suffering, monks, is this:
Yo tassāy'eva tanhāya
It is the complete extinction of that craving,
asesa-virāga-nirodha cāgo, patinissaggo, mutti anālayo.
giving it up, relinquishing it, liberating oneself from it and detaching oneself from it.

Idam kho pana bhikkhave
This is, monks,
dukkha-nirodha-gāmini-patipadā ariyasaccam.
the Noble Truth of the Path leading to the Cessation of Suffering.
Ayam'eva ariyo atthangiko maggo, seyyathīdam:
It is the Noble Eightfold Path, that is to say:

Sammā Ditthi, Sammā Sankappo,
Right Understanding, Right Thought,
Sammā Vācā, Sammā Kammanto, Sammā Ājīvo,
Right Speech, Right Action, Right Livelihood,
Sammā Vāyāmo, Sammā Sati, Sammā Samādhi.
Right Effort, Right Mindfulness and Right Concentration.

Idam dukkham ariyasaccan'ti me bhikkhave
This Suffering, is a Noble Truth. There arose in me, monks,
pubbe ananussutesu dhammesu
concerning things not heard before,
cakkhum udapādi, ñāmam udapādi
such was the vision, the knowledge,
paññā udapādi, vijjā udapādi, āloko udapādi.
the wisdom, the science and the light.

Tam kho pan'idam dukkham ariyasaccam
This Suffering, is a Noble Truth,
pariññeyyan'ti me bhikkhave,
should be fully perceived. There arose in me, monks,
pubbe ananussutesu dhammesu
concerning things not heard before,
cakkhum udapādi, ñānam udapādi
such was the vision, the knowledge,
paññā udapādi, vijjā udapādi, āloko udapādi.
the wisdom, the science and the light.

Tam kho pan'idam dukkham ariyasaccam
This Suffering, is a Noble Truth,
pariññātan'ti me bhikkhave,
has been fully perceived. There arose in me, monks,
pubbe ananussutesu dhammesu
concerning things not heard before,
cakkhum udapādi, ñānam udapādi
such was the vision, the knowledge,
paññā udapādi, vijjā udapādi, āloko udapādi.
the wisdom, the science and the light.

Idam dukkha-samudayam ariyasaccan'ti me bhikkhave
This Cause of Suffering is a Noble Truth. There arose in me, monks,
pubbe ananussutesu dhammesu
concerning things not heard before,
cakkhum udapādi, ñānam udapādi
such was the vision, the knowledge,
paññā udapādi, vijjā udapādi, āloko udapādi.
the wisdom, the science and the light.

Tam kho pan'idam dukkha-samudayam ariyasaccam
This Cause of Suffering, is a Noble Truth,
pahātabban'ti me bhikkhave,
should be eradicated. There arose in me, monks,
pubbe ananussutesu dhammesu
concerning things not heard before,
cakkhum udapādi, ñānam udapādi
such was the vision, the knowledge,
paññā udapādi, vijjā udapādi, āloko udapādi.
the wisdom, the science and the light.

Tam kho pan'idam dukkha-samudayam ariyasaccam
This Cause of Suffering, is a Noble Truth,
pahīnan'ti me bhikkhave,
has been eradicated. There arose in me, monks,
pubbe ananussutesu dhammesu
concerning things not heard before,
cakkhum udapādi, ñānam udapādi
such was the vision, the knowledge,
paññā udapādi, vijjā udapādi, āloko udapādi.
the wisdom, the science and the light.

Idam dukkha-nirodham ariyasaccan'ti me bhikkhave
This Cessation of Suffering, is a Noble Truth. There arose in me, monks,
pubbe ananussutesu dhammesu
concerning things not heard before,
cakkhum udapādi, ñānam udapādi
such was the vision, the knowledge,
paññā udapādi, vijjā udapādi, āloko udapādi.
the wisdom, the science and the light.

Tam kho pan'idam dukkha-nirodham ariyasaccam
This Cessation of Suffering, is a Noble Truth,
sacchikātabban'ti me bhikkhave
should be realized. There arose in me, monks,
pubbe ananussutesu dhammesu
concerning things not heard before,
cakkhum udapādi, ñānam udapādi
such was the vision, the knowledge,
paññā udapādi, vijjā udapādi, āloko udapādi.
the wisdom, the science and the light.

Tam kho pan'idam dukkha-nirodham ariyasaccam
This Cessation of Suffering, is a Noble Truth,
sacchikatan'ti me bhikkhave,
has been realized. There arose in me, monks,
pubbe ananussutesu dhammesu
concerning things not heard before,
cakkhum udapādi, ñānam udapādi
such was the vision, the knowledge,
paññā udapādi, vijjā udapādi, āloko udapādi.
the wisdom, the science and the light.

Idam dukkha-nirodha-gāminī-patipadā ariyasaccan'ti me bhikkhave,
This Path leading to the Cessation of Suffering, is a Noble Truth. There arose in me, monks,
pubbe ananussutesu dhammesu
concerning things not heard before,
cakkhum udapādi, ñānam udapādi
such was the vision, the knowledge,
paññā udapādi, vijjā udapādi, āloko udapādi.
the wisdom, the science and the light.

Tam kho pan'idam dukkha-nirodha-gāminī-patipadā ariyasaccam
This Path leading to the Cessation of Suffering, is a Noble Truth,
bhāvetabban'ti me bhikkhave,
should be developed. There arose in me, monks,
pubbe ananussutesu dhammesu
concerning things not heard before,
cakkhum udapādi, ñānam udapādi
such was the vision, the knowledge,
paññā udapādi, vijjā udapādi, āloko udapādi.
the wisdom, the science and the light.

Tam kho pan'idam dukkha-nirodha-gāminī-patipadā ariyasaccam
This Path leading to the Cessation of suffering, is a Noble Truth,
bhāvitan'ti me bhikkhave,
has been developed. There arose in me, monks,
pubbe ananussutesu dhammesu
concerning things not heard before,
cakkhum udapādi, ñānam udapādi
such was the vision, the knowledge,
paññā udapādi, vijjā udapādi, āloko udapādi.
the wisdom, the science and the light.

Yāva kīvañca me bhikkhave imesu catusu ariyasaccesu
As long as my knowledge, monks, concerning the real nature of the Four Noble Truths,
evam tiparivattam dvādasākāram
was not perfectly clear in these three aspects, in these twelve ways,
yathābhūtam-ñāna-dassanam na suvisuddham ahosi
I did not claim to have realized,
n'eva tāvāham bhikkhave
in this world, monks,
sadevake loke, samārake sabrahmake
with its gods, with its Maras and Brahmas,
sassamana brāhmaniyā pajāya, sadeva manussāya
in this generation with its recluses, Brahmanas, Devas and humans,
anuttaram Sammāsambodhim abhisambuddho paccaññāsim.
the matchless, supreme Enlightenment.

Yato ca kho me bhikkhave imesu catusu ariyasaccesu
But when my knowledge, monks, concerning the real nature of the Four Noble Truths,
evam tiparivattam dvādasākāram
was perfectly clear in these three aspects, in these twelve ways,
yathābhūtam-ñāna-dassanam suvisuddham ahosi
then I claim to have realized,
athāham bhikkhave
in this world, monks,
sadevake loke samārake sabrahmake
with its gods, with its Maras and Brahmas,
sassamana-brāhmaniyā pajāya sadeva manussāya
in this generation with its recluses, Brahmanas, Devas and humans,
anuttaram Sammāsambodhim abhisambuddho paccaññāsim.
the matchless, supreme Enlightenment.

Ñānañca pana me dassanam udapādi:
And a vision of insight arose in me thus:
Akuppā me cetovimutti. Ayamantimā jāti.
'Unshakable is the deliverance of my heart. This is the last birth.
Natthi'dāni punabbhavo'ti.
Now there is no more rebirth'."

Idamavoca Bhagavā.
Thus the Blessed One said.
Attamanā pañca vaggiyā bhikkhū
The group of five monks was glad,
Bhagavato bhāsitam abhinandun'ti.
and they rejoiced at the words of the Blessed One.

Imasmiñca pana veyyā-karanasmim bhaññamāne
When this discourse was thus expounded,
āyasmato Kondaññassa
there arose in the Venerable Kondañña,
virajam, vītamalam, dhammacakkhum udapādi
the passion free, stainless vision of Truth that
Yam kiñci samudaya-dhammam sabbam tam nirodha dhamman'ti.
whatever has the nature of arising has the nature of ceasing.

Pavattite ca pana Bhagavatā Dhammacakke
Now when the Blessed One set in motion the Wheel of Truth,
Bhummā devā sadda-manussāvesum.
the Bhummāttha devas (the earth deities) proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Bhummānam devānam saddam sutvā
Hearing these words of the Bhummāttha devas,
Cātumma-hārājikā devā sadda-manussāvesum.
all the Cātummahārājikā devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Cātumma-hārājikānam devānam saddam sutvā
Hearing these words of the Cātummahārājikā devas,
Tāvatimsā devā sadda-manussāvesum.
all the Tāvatimsā devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Tāvatimsānam devānam saddam sutvā
Hearing these words of the Tāvatimsā devas,
Yāmā devā sadda-manussāvesum.
all the Yāmā devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Yāmānam devānam saddam sutvā
Hearing these words of the Yāmā devas,
Tusitā devā sadda-manussāvesum.
all the Tusitā devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Tusitānam devānam saddam sutvā
Hearing these words of the Tusitā devas,
Nimmāna-ratī devā sadda-manussāvesum.
all the Nimmānaratī devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Nimmāna-ratīnam devānam saddam sutvā
Hearing these words of the Nimmānaratī devas,
Para-nimmita-vasavattino devā sadda-manussāvesum.
all the Paranimmitavasavatti devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Para-nimmita-vasavattīnam devānam saddam sutvā
Hearing these words of the Paranimmitavasavata devas,
Brahma Pārisajjā devā sadda-manussāvesum.
all the Brahmas of Brahma Pārisajjā proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Brahma-pārisajjānam devānam saddam sutvā
Hearing these words of the Brahmas of Brahma Pārisajjā,
Brahma-purohitā devā sadda-manussāvesum.
all the Brahmas of Brahma Purohitā proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Brahma-purohitānam devānam saddam sutvā
Hearing these words of the Brahmas of Brahma Purohitā,
Mahābrahmā devā sadda-manussāvesum.
all the Mahā Brahmās proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Mahābrahmānam devānam saddam sutvā
Hearing these words of the Mahā Brahmās,
Parittābhā devā sadda-manussāvesum.
all the Parittābhā devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Parittābhānam devānam saddam sutvā
Hearing these words of the Parittābhā devas,
Appamānābhā devā sadda-manussāvesum.
all the Appamānābhā devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Appamānā-bhānam devānam saddam sutvā
Hearing these words of the Appamānābhā devas,
Ābhassarā devā sadda-manussāvesum.
all the Ābhassarā devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Ābhassarānam devānam saddam sutvā
Hearing these words of the Ābhassarā devas,
Parittasubhā devā sadda-manussāvesum.
all the Parittasubhā devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Paritta-subhānam devānam saddam sutvā
Hearing these words of the Parittasubhā devas,
Appamāna-subhā devā sadda-manussāvesum.
all the Appamānasubhā devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Appamāna-subhānam devānam saddam sutvā
Hearing these words of the Appamānasubhā devas,
Subhakin-hakā devā sadda-manussāvesum.
all the Subhakinhakā devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Subhakin-hakānam devānam saddam sutvā
Hearing these words of the Subhakinhakā devas,
Vehapphalā devā sadda-manussāvesum.
all the Vehapphala devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

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

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

Atappānam devānam saddam sutvā
Hearing these words of the Atappa devas,
Sudassā devā sadda-manussāvesum.
all the Sudassā devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Sudassānam devānam saddam sutvā
Hearing these words of the Sudassā devas,
Sudassī devā sadda-manussāvesum.
all the Sudassī devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Sudassīnam devānam saddam sutvā
Hearing these words of the Sudassī devas,
Akanitthakā devā sadda-manussāvesum.
all the Akanitthakā devas proclaimed: "Sādhu! Sādhu! Sādhu!
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
The Blessed One in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
has set in motion the Matchless Wheel of Truth that cannot be set in motion
samanena vā, brāhmanena vā, devena vā, mārena vā,
by any recluse, Brahmana, Deva, Mara,
brahmunā vā, kena ci vā lokasmin'ti.
Brahma, or anyone in the world."

Itiha tena khanena tena 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 dasasahassī lokadhātu
The system of ten thousand worlds
sankampi sampakampi sampavedhi.
trembled, quaked and shook.
Appamāno ca ulāro obhāso loke pāturahosi
A boundless sublime radiance surpassing
atikkamma devānam devānubhāvan'ti.
the divine power of devas appeared in the world.

Atha kho Bhagavā udānam udānesi:
Then the Blessed One uttered this paean of joy:
Aññāsi vata bho Kondañño
"Verily Kondañña has realized;
Aññāsi vata bho Kondañño'ti.
Verily Kondañña has realized (the Four Noble Truths)."

Itihi'dam āyasmato Kondañňassa
Thus the Venerable Kondañña received the name
Aññā Kondañño tveva nāmam ahosī'ti.
Anna Kondañña - Kondañña who realizes.



MAHĀ SAMAYA SUTTA
The Mighty Assembly



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

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

When all the non-humans assembled together with the brahmas, the forces of Mara (the Evil One) came. The Buddha said, "Look at the folly of Mara!" Mara told his forces to bind the multitude with lust. Having sent his forces, he hit the earth with his palm making a fearful noise. When Mara made much disturbances, the Buddha told the monks that the forces of Mara had come and the monks became zealous. Mara and his forces were unsuccessful even to shake a hair of their bodies. Victorious, transcending fear, they have won. The disciples of the Buddha rejoiced with all the worlds!

Evam me sutam:
Thus have I heard:
ekam samayam Bhagavā
On one occasion the Blessed One,
sakkesu viharati Kapilavatthusmim mahāvane
was living in the Mahavana (the great forest) in Kapilavatthu, capital of the Sakyan kingdom,
mahatā bhikkhu-sanghena saddhim
together with a great retinue of monks,
pañca-mattehi bhikkhu satehi, sabbeh'eva arahantehi.
five hundred in number and all of them Arahants.

Dasa hi ca lokadhātūhi devatā
Deities from the ten world-systems
yebhuyyena sannipatitā honti
frequently assembled there
Bhagavantam dassanāya bhikkhu-sanghañca.
to see the Blessed One and the venerable monks.

Atha kho catunnam suddhāvāsa-kāyikānam devānam etadahosi:
Then to the four deities of the Suddhāvāsa (Pure Abodes), this thought occurred:
Ayam kho Bhagavā
"The Blessed One
sakkesu viharati Kapilavatthusmim mahāvane
is living in the Mahavana (the great forest) in Kapilavatthu, capital of the Sakyan kingdom,
mahatā bhikkhu-sanghena saddhim
together with a great retinue of monks,
pañca-mattehi bhikkhu-satehi
five hundred in number
sabbeh'eva arahantehi.
and all of them Arahants.
Dasa hi ca lokadhātūhi devatā, yebhuyyena sannipatitā honti
Deities from the ten world-systems frequently assembled there
Bhagavantam dassanāya bhikkhu-sanghañca.
to see the Blessed One and the venerable monks.
Yannūna mayam'pi yena Bhagavā ten'upasanka-meyyāma
It is well if we also approach the Blessed One where He lives,
upasankamitvā Bhagavato santike paccekagātham bhāseyyāmā'ti.
and having approached the Buddha, each of us recite a stanza in His presence."

Atha kho tā devatā
Then those deities,
seyyathā pi nāma balavā puriso
as quickly as a strong man
sammiñjitam vā bāham pasāreyya
might stretch out his arm,
pasāritam vā bāham sammiñjeyya
or bend his out-stretched arm,
evamevam suddhāvāsesu devesu antarahitā
vanished from the pure abodes,
Bhagavato purato pāturahamsu.
and appeared before the Blessed One.

Atha kho tā devatā Bhagavantam abhivādetvā ekamantam atthamsu.
Having bowed down to Him, stood on one side.
Ekamantam thitā kho ekā devatā
Standing thus, one of the deities
Bhagavato santike imam gātham abhāsi:
recited this stanza in His presence:

i. **Mahāsamayo pavanasmim**
"There is a great assembly in the forest.
devakāyā samāgatā
A host of deities has assembled.
āgatamha imam dhamma-samayam
We too have come to this assembly of the Dhamma
dakkhitāye aparājita-sanghan'ti.
to witness the invincible Sangha."

Atha kho, aparā devatā, Bhagavato santike imam gātham abhāsi:
Then another deity recited this stanza in the presence of the Blessed One:

ii. **Tatra bhikkhavo samādahamsu**
"In this Dhamma assembly, monks have attained concentration
cittam attano ujuka-makamsu
by establishing their mind upright.
sārathīva nettāni gahetvā
Just as a charioter who holds the reins,
indriyāni rakkhanti panditā'ti.
the wise monks guard their senses well."

Atha kho, aparā devatā Bhagavato santike imam gātham abhāsi:
Then another deity recited this stanza in the presence of the Blessed One:

iii. **Chetvā khīlam chetvā paligham**
"Having cut off the stake, having dug up the crossbar of greed,
indakhīlam ūhacca-manejā
hatred and delusion, devoid of desire,
te caranti suddhā vimalā cakkhumatā
pure, stainless, endowed with the wisdom eye
sudantā susunāgā'ti.
and well tamed are these young Noble Ones who practise the Dhamma."

Atha kho, aparā devatā Bhagavato santike imam gātham abhāsi:
Then another deity recited this stanza in the presence of the Blessed One:

iv. Ye keci Buddham saranam gatāse
"One who takes refuge in the Buddha
na te gamissanti apāyam
shall not go to the woeful state of hell.
pahāya mānusam deham
Having given up the human body,
devakāyam paripūressantī'ti.
they fill the ranks of the host of deities."

Atha kho Bhagavā bhikkhū āmantesi:
The Blessed One then addressed the monks:
yebhuyyena bhikkhave dasasu loka-dhātusu
"Monks, it has often happened that the deities from the ten world-systems
devatā sannipatitā Tathāgatam dassanāya bhikkhu-sanghañca.
assemble to see the Buddha and His order of monks, the community of Sangha.
Ye'pi te bhikkhave, ahesum
atītamaddhānam arahanto, Sammā Sambuddhā
So it has been with the consummate (arahant) Supreme Buddhas of the past,
tesam'pi Bhagavantānam eta-paramāyeva
devatā sannipatitā ahesum
the deities of the ten world-systems appear together before the Buddhas,
seyyathāpi mayham etarahi.
as they do assemble now before Me.

Ye'pi te bhikkhave bhavissanti
anāgata-maddhānam arahanto Sammā Sambuddhā
So it will be with the consummate (arahant) Supreme Buddhas of the future,
tesam'pi Bhagavantānam eta-paramāyeva
devatā sannipatitā bhavissanti
the deities of the ten world-systems appear together before the Buddhas,
seyyathāpi mayham etarahi.
as they do assemble now before Me.

Ācikkhissāmi bhikkhave devakāyānam nāmāni.
I will tell you, monks, the names of the host of deities.
Kittayissāmi bhikkhave devakāyānam nāmāni.
I will introduce to you, monks, the names of the host of deities.
Desissāmi bhikkhave devakāyānam nāmāni.
I will expound to you, monks, the names of the host of deities.

Tam sunātha, sādhukam manasikarotha bhāsissāmī'ti.
Listen and bear it well in mind, I shall speak."
Evam Bhante ti kho te bhikkhū Bhagavato paccassosum.
"Yes, Venerable Sir," said the monks by way of assent.
Bhagavā etadavoca:
The Blessed One spoke thus:

1. **Siloka manukassāmi — Yatha bhummā tadassitā**
"I shall tell you then in verse to which realm each belongs.
The terrestrial beings of the earth who associated mountains
Ye sitā giri-gabbhāram — Pahitattā samāhitā.
and caves, (they) of resolute will, composed.

2. **Puthusīhā'va sallīnā — Lomaham-sābhi sambhuno**
Cloistered like solitary lions, overcoming hair-raising fear and dread,
Odātamanasā suddhā — Vippasanna-manāvilā.
with immaculate minds, pure, serene and undefiled."

3. **Bhiyyo pañcasate ñatvā — Vane Kāpilavathave**
Knowing that there were more than five hundred (arahants)
and more disciples in the Kapilavatthu forest,
Tato āmantayī satthā — Sāvake sāsane rate:
delighted in the words of the Buddha, the Blessed One thereupon
addressed them:

4. **Devakāyā abhikkantā — Te vijānātha bhikkhavo.**
"Monks, hosts of deities have assembled. Do know them well."
Te ca ātappa-makarum — Sutvā Buddhassa sāsanam.
Having heard the words of the Buddha, the monks strove ardently
to know them well.

5. **Tesam pāturahū ñānam — Amanussāna-dassanam.**
There arose in them the knowledge of perceiving the non-humans.
App'eke satama-ddakkhum — Sahassam atha sattatim.
Some monks saw one hundred, some of them saw thousand,
and others, seventy thousand non-humans.

6. **Satam eke 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. Sātāgirā tisahassā — Yakkha nānattavannino
Three thousand Yakkhas from the Sātāgiri mountain, diverse in hue,
Iddhimanto jutīmanto — Vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
have come rejoicing to attend the assembly of monks in the forest.

12. Iccete solasa-sahassā — Yakkha nānattavannino
Thus sixteen thousand Yakkhas, diverse in hue,
Iddhimanto jutīmanto — Vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
have come rejoicing to attend the assembly of monks in the forest.

13. Vessāmittā pañcasatā — Yakkhā nānattavannino
Five hundred Yakkhas from the Vessāmittā mountain, diverse in hue,
Iddhimanto jutīmanto — Vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
have come rejoicing to attend the assembly of monks in the forest.

14. Kumbhīro Rājagahiko — Vepullassa nivesanam
A Yakkha by the name of Kumbhīra, dwelling on Vepulla mountain in the city of Rajagaha,
Bhiyyo nam sata-sahassam — Yakkhānam payirupāsati
together with more than a hundred thousand Yakkhas honouring him,
Kumbhīro Rājagahiko — So'pāga samitim vanam.
has also come to the forest to attend the assembly of monks.

15. Purimañca disam rājā — Dhatarattho tam pasāsati
The Eastern direction, King Dhatarattha rules that,
Gandhabbānam 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 jutīmanto — Vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
has come rejoicing to attend the assembly of monks in the forest.

16. Dakkhinañca disam rājā — Virūlho tam pasāsati
The Southern direction, King Virūlha rules that,
Kumbhandānam 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 jutīmanto — Vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
has come rejoicing to attend the assembly of monks in the forest.

17. Pacchimañca disam rājā — Virūpakkho tam pasāsati
The Western direction, King Virūpakkha rules that,
Nāgānam ādhipati — Mahārājā yasassi so
and Lord of the Nāgās, glorious king
Puttāpi tassa bahavo — Indanāmā mahabbalā
and with his many mighty sons, all by the name of Inda,
Iddhimanto jutīmanto — Vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
has come rejoicing to attend the assembly of monks in the forest.

18. Uttarañca disam rājā — Kuvero tam pasāsati
The Northern direction, King Kuvera, king of the North,
Yakkhanam ādhipati — Mahārājā yasassi so
and Lord of the Yakkhas, glorious king,
Puttāpi tassa bahavo — Indanāmā mahabbalā
and with his many mighty sons, all by the name of Inda,
Iddhimanto jutīmanto — Vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
has come rejoicing to attend the assembly of monks in the forest.

19. Purimam disam Dhatarattho — Dakkhinena Virūlhako
Dhatarattha from the East direction, Virūlhaka from the South direction,
Pacchimena Virūpakkho — Kuvero uttaram disam
Virūpakkha from the West direction, Kuvera from the North direction,
Cattāro te mahārājā — Samantā caturo disā
these four great kings stood illuminating
Daddallamānā atthamsu — Vane Kāpilavathave.
the entire four quarters of the forest in the vicinity of Kapilavatthu.

20. Tesam māyāvino dāsā — Āgu vañcanikā sathā
With them came their deceitful, cheating and crafty attendants
Māyā Kutendu Vetendu — Vitucca-Vitudo Sahā.
together with Kutendu, Vetendu, Vitucca and Vituda.
Candano Kāmasettho ca — Kinnughandu Nighandu ca
And also Candana, Kāmasettha, Kinnughandu and Nighandu,
Panādo Opamañño ca — Devasūto ca Mātalī.
Panāda, Opamañña and Mātālī, son of the deities.

21. Cittaseno ca Gandhabbo — Nalo rājā Janesabho
Cittasena, the Gandhabbas (heavenly musician), King Nala, the deity Janesabha,
Āgu Pañcasikho c'eva — Timbarū Suriyavaccasā.
Pañcasikha, the deity Timbarū, and Suriyavaccasā (Timbarū's daughter) also came.
Ete c'aññe ca rājāno — Gandhabbā saha rājubhī
Along with these Gandhabbā kings, other Gandhabbā kings too,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
have come rejoicing to attend the assembly of monks in the forest.

22. Athāgu Nābhasā Nāgā — Vesālā saha Tacchakā.
Then came the divine Nāgās of the lake Nābhasā,
Nāgās from Visali together with the Nāgās named Tacchakā.
Kambala'ssatarā āgu — Pāyāgā saha ñātibhi.
Also came Nāgās in Kambala Assatarā clan and Nagas from Pāyāgā Valley accompanied by their relatives.
Yāmunā Dhataratthā ca — Āgu nāgā yasassino.
Nāgās from lake Yāmunā and those of the race of Dhataratthā came with their retinue of attendants.
Erāvano mahānāgo — Sop'āga samitim vanam.
Erāvana, the great Nāgā too, came to the forest to see the assembly of monks.

23. Ye nāgarāje sahasā haranti
Those fierce garuda birds (harpies, garula or supanna) who carry away the Nāgās by force,
dibbā dijā pakkhī visuddhacakkhū
endowed with divine power, and twice born, with clear eyes (keen of sight),
vehāsayā te vanam ajjhapattā.
have flown into the middle of the forest from the sky.
Citrā Supannā iti tesam nāmāni.
Citrā and Supannā are their names.
Abhayam tadā nāga-rājānamāsi
At that time the Nāgā king with other Nāgās were free from fear
Supannato khema-makāsi Buddho.
because the Buddha had imposed a truce and thus the Nāgās were protected from the harpies (supanna).
Sanhāhi vācāhi upavhayantā
The Buddha addressed the Nāgās and Supannās with gentle words,
Nāgā Supannā saranam-agamsu Buddham.
and they took refuge in the Buddha.

24. Jitā Vajirahatthena — Samuddam Asurā sitā.
The Asurās (demons) dwelling in the ocean were defeated by Vajirahattha (Sakka).
Bhātaro Vāsavass'ete — Iddhimanto yasassino.
They are the brethrens of Vasavassa (Sakka) endowed with divine power and glorious.

25. Kālakañjā mahābhimsā — Asurā dāna veghasā
Kālakañjās, the horrible Asurā, Dānaveghasā,
Vepacitti Sucittī ca — Pahārādo Namucī sahā.
Vepacitti, Sucittī and Pahārāda have also come with Namucī (Mara, the Evil One).
Satañca Baliputtānam — Sabbe Veroca nāmakā
One hundred of the sons of Bali Asura, all of them by the name of Verocanā
Sannayhitvā Balim senam — Rāhu-bhaddamu-pāgamum:
with a powerful and armoured army, approached Rāhu Asurā, and said:
Samayo'dāni bhaddhante — Bhikkhūnam samitim vanam.
"Lord, it is now time to go to the forest to see the assembly of venerable monks."

26. Āpo ca devā Pathavī ca — Tejo Vāyo tadāgamum
The deities by the name of Āpo and Pathavī, Tejo and Vāyo have also come to the forest,
Varunā Vārunā devā — Somo ca Yasasā Sahā.
together with the deities Varunā, Vārunā, Soma and Yasa.

27. Mettā karunākāyikā — Āgu devā yasassino.
Deities born of love and compassion, with a splendid train, adorned with glory.
Das'ete dasadhā kāyā — Sabbe nānattavannino
These ten groups of Devās of diverse hue
Iddhimanto jutīmanto — Vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
have come rejoicing to see the assembly of monks in the forest.

28. Venhū ca devā Sahalī ca — Asamā ca duve Yamā
Venhū too with his Sahalīs, the Asamās, the Yamā twins,
Candassūpanisā devā — Candamāgu purakkhatvā.
and those who attend on the Moon god came preceded by him.

29. Suriya-ssūpanisā devā — Suriyamāgu purakkhatvā.
Those deities attending on the Sun god, too, came preceded by him.
Nakkhattāni purakkhatvā — Āgu Mandavalāhakā.
Those deities attending the Planets came preceded by them. The deities of the rain clouds, too, came.

30. Vasūnam Vāsavo settho — Sakkopāga Purindado
Also came Sakka, the chief of gods, who is also called Vāsava and Purindada.
Das'ete dasadhā kāyā — Sabbe nānatta-vannino
All these ten groups of deities of diverse hue,
Iddhimanto jutīmanto — Vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
have come rejoicing to see the assembly of monks in the forest.

31. Athāgu Sahabhū devā — Jalamaggi sikhāriva
Then, too, came the deity Sahabhū, shining like a flame of fire,
Aritthakā ca Rojā ca — Ummā-pupphani-bhāsino.
the deity Aritthakā, Rojā and Ummāpupphanibhā.

32. Varūna Sahadhammā ca — Accutā ca Anejakā
There came also the deity Varūna, Sahadhammā, Accutā and Anejakā,
Sūleyya Rucirā āgu — Āgu Vāsavane-sino.
Sūleyya, Rucirā, and Vāsavanesi.
Das'ete dasadhā kāyā — Sabbe nānatta-vannino
All these ten groups of deities of diverse hue,
Iddhimanto jutīmanto — Vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
have come rejoicing to see the assembly of monks in the forest.

33. Samānā Mahāsamānā — Mānusā Mānusuttamā
The deities Samānā, Mahāsamānā, Mānusā, Mānusuttamā,
Khiddāpa-dūsika āgu — Āgu Manopadūsikā.
Khiddāpadūsika and Manopadūsikā all have come.

34. Athāgu Harayo devā — Ye ca Lohitavāsino
Then came the deity Hari who lives in Lohita,
Pāragā Mahāpāragā — Āgu devā yasassino.
Pāragā and Mahāpāragā with their retinue of attendants.

35. Das'ete dasadhā kāyā — Sabbe nānatta-vannino
All these ten groups of deities of diverse hue,
Iddhimanto jutīmanto — Vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
have come rejoicing to see the assembly of monks in the forest.

36. Sukkā Karumhā Arunā — Āgu Veghanasā sahā.
There also came the deities Sukkā, Karumhā, Arunā with Veghanasā.
Odāta gayhā Pāmokkhā — Āgu devā Vicakkhanā.
The deities Odātagayhā, Pāmokkhā, and Vicakkhanā also came.

37. Sadāmattā Hāragajā — Missakā ca yasassino
Sadāmattā, Hāragajā, mighty Missakā and Pajjuna,
Thanayam āga Pajjunno — Yo disā abhivassati.
who causes rain to fall in every direction, came thundering.

38. Das'ete dasadhā kāyā — Sabbe nānatta-vannino
All these ten groups of Devas of diverse hue,
Iddhimanto jutīmanto — Vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
have come rejoicing to see the assembly of monks in the forest.

39. Khemiyā Tusitā Yāmā — Katthakā ca yasassino
The deities Khemiyā, Tusita, Yāmā, the mighty Katthakā,
Lambītakā Lāmasetthā — Jotināmā ca Āsavā.
Lambhītakā, Lāmasetthā, Joti and Āsavā also came.

40. Nimmāna-ratino āgu — Athāgu Paranimmitā.
There also came the deities Nimmānarati and Paranimmitā.
Das'ete dasadhā kāyā — Sabbe nānatta-vannino
All these ten groups of Devas of diverse hue,
Iddhimanto jutīmanto — Vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
Modamānā abhikkāmum — Bhikkhūnam samitim vanam.
have come rejoicing to see the assembly of monks in the forest.

41. Satth'ete devanikāyā — Sabbe nānatta-vannino
These sixty groups of deities of diverse hue,
Nāmanvayena āgañchum — Ye cañ̃ñe sadisā sahā.
according to their name and class, have come, with them others (similar in name and class).

42. Pavuttajātim akhilam — Oghatin-nāma-nāsavam.
These deities came saying : "Let us see (the Sangha, the Arahants), who have crossed the stream and free from taints.
Dakkhem'oghataram Nāgam — Candam'va asitātigam.
Let us also see the Buddha who has crossed the stream
(that swept man away from emancipation), who is called Nāga
(in the sense of one who is well-tamed) and shining like the full moon."

43. Subrahmā Paramatto ca — Puttā iddhimato sahā.
The Brahmas Subrahmā and Paramatta, the noble sons of the Buddha who were endowed with psychic power came together with their retinue.
Sanam-kumāro Tisso ca — Sop'āga samitim vanam.
The Brahmas Sanankumāra and Tissa also came to the forest to see the assembly of monks.

44. Sahassam brahmalokānam — Mahā-brahmā'bhititthati
Thousands of Mahā Brahmās from thousands of Brahmā Worlds came,
Upapanno jutīmanto — Bhismākāyo yasassi so.
each of them mighty in power, with a giant body, and of great glory.

45. Das'ettha issarā āgu — Pacceka-vasavattino
Among them, ten chief Brahmās, lords over their retinues have come,
Tesañca majjhato āga — Hārito parivārito.
and in the midst of them with all their attendants came Brahmā 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 abhikkāmi — 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 savijjuko.
Just as a storm cloud thunders and causes lightning during rainy seasons.
Tadā so paccudāvatti — Sankuddho asayamvasī.
So at that time, Mara who was unable to bring the deities under his sway, was filled with anger and recoiled.

50. Tañ ca sabbam abhiññāya — Vavakkhi-tvāna cakkhumā
Then the Seeing One (the Buddha), endowed with the Wisdom eye, knowing perfectly well what had transpired,
Tato āmantayī satthā — Sāvake sāsane rate:
addressed His disciples who take delight in the words of the Buddha:

51. Mārasenā abhikkantā — Te vijānātha bhikkhavo.
"Monks, the host of Mara have come and gone. Know them."
Te ca ātappa-makarum — Sutvā Buddhassa sāsanam.
And the monks hearing the words of the Buddha, strove (to gain Deliverance from their defilements).
Vītarāgeh'a-pakkāmum — N'esam lomam'pi iñjayum.
From the passion-free (Arahants), the army of Mara has departed; even so much as a hair on them (Arahants) was not affected.

52. Sabbe vijita-sangāmā — Bhayātitā yasassino.
"All these disciples (monks) are victors in the war of passions, they are free from fear, glorious and renowned among mankind.
Modanti saha bhūtehi — Sāvakā te janesutā'ti.
They live rejoicing with the Aryan disciples."



ĀLAVAKA SUTTA

Discourse To Ālavaka

In this Sutta, Ālavaka, the being subdued by the Buddha, is referred to as a Yakkha. Here Yakkha may mean that he was a powerful chieftain as he knew the Dhamma himself. The Buddha visited the house of Yakkha Ālavaka in the city of Ālavi. Ālavaka asked the Buddha to get out thrice, and asked Him to return thrice. The Buddha obeyed, but when He was asked to get out for the fourth time, He refused to obey. Ālavaka threatened to drive Him out of wits or destroy Him if the Buddha could not answer his questions. The Buddha said that there was nobody who could harm Him and requested Ālavaka to ask the questions. He questioned, and the Buddha answered. He was so pleased and he became a devotee of the Triple Gem.

Evam me sutam:
Thus have I heard:
ekam samayam Bhagavā
On one occasion the Blessed One
Ālaviyam viharati Ālavakassa yakkhassa bhavane.
was dwelling at Alavi, the abode of Yakkha Ālavaka.
Atha kho Ālavako yakkho, yena Bhagavā ten'upasankami
Then the Yakkha Ālavaka approached the Blessed One,
upasankamitvā Bhagavantam etadavoca:
and said to Him:

Nikkhama, samanā'ti.
"Get out, ascetic."
Sādh'āvuso'ti Bhagavā nikkhami.
"Very well, friend." so saying the Blessed One went out.
Pavisa, samanā'ti.
"Come in, ascetic."
Sādh'āvuso'ti Bhagavā pāvisi.
"Very well, friend." so saying the Blessed One went in.

Dutiyam'pi kho Ālavako yakkho Bhagavantam etadavoca:
Nikkhama, samanā'ti.
"Get out, ascetic." said the Yakkha Ālavaka to the Blessed One a second time.
Sādh'āvuso'ti Bhagavā nikkhami.
"Very well, friend." so saying the Blessed One went out.
Pavisa, samanā'ti.
"Come in, ascetic."
Sādh'āvuso'ti Bhagavā pāvisi.
"Very well, friend." so saying the Blessed One went in.

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 ascetics, 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-gangāya khipeyya.
or grab me by the feet and fling me across the Ganges.
Apica tvam āvuso puccha yadā-kankhasi'ti.
Nevertheless, friend, ask what you want."

Atha kho Ālavako yakkho Bhagavantam gāthāya ajjhabhāsi:
Then Ālavaka addressed the Blessed One in verse:

1. **Kim sūdha vittam purisassa-settham?**
"What here is a man's best wealth?
Kimsū sucinno sukhamāvahāti?
What practised well will bring happiness?
Kimsū have sādhutaram rasānam?
What taste excels all other tastes?
Katham jīvim jīvitamāhu settham ti?
How does the one who they say live best, live?"

2. **Saddhīdha vittam purisassa-settham.**
"Faith is here a man's best wealth.
Dhammo sucinno sukhamāvahāti.
Dhamma practised well will bring happiness.
Saccam have sādhutaram rasānam.
Truth indeed excels all other tastes.
Paññājīvim jīvitamāhu settham ti.
One living by wisdom they say lives best."

3. **Kathamsu taratī ogham?**
"How does one cross over the flood?
Kathamsu taratī annavam?
How does one cross the rugged sea?
Kathamsu dukkham acceti?
How does one overcome suffering?
Kathamsu parisujjhati?
How is one purified?"

4. **Saddhāya taratī ogham.**
"By faith one crosses over the flood.
Appamādena annavam.
By diligence one crosses over the rugged sea.
Viriyena dukkham acceti.
By effort one overcomes suffering.
Paññāya parisujjati.
By wisdom one is purified."

5. Kathamsu labhate paññam?
"How does one gain Wisdom?
Kathamsu vindate dhanam?
How does one obtain Wealth?
Kathamsu kittim pappoti?
How does one come to Fame?
Katham mittāni ganthati?
How does one win Friendship?
Asmā lokā param lokam,
When passing from this world to another world after death,
Katham pecca na socati?
How does one not be sorrowful?"

6. Saddahāno arahatam — Dhammam Nibbāna-pattiyā
"Placing faith in the worthy Dhamma, for the attainment of Nibbana,
Sussūsā labhate paññam — Appamatto vicakkhano.
he who has the wish to hear the Dhamma, being vigilant and discerning gains Wisdom.
Patirūpakārī dhuravā — Utthātā vindate dhanam.
One who is energetic and takes initiative
in doing what is proper and dutiful obtains Wealth.
Saccena kittim pappoti — Dadam mittāni ganthati.
By truthfulness, one wins Fame. By giving, one wins Friendship.
Yass'ete caturo dhammā — Saddhassa gharamesino:
The faithful seeker of the household life in whom dwells these four qualities, that is:
Saccam damo dhitī cāgo — Sa ve pecca na socati.
Truth, Dhamma, Steadfastness and Generosity, is not sorrowful when he passes on.
Asmā lokā param lokam — Sa ve pecca na socati.
That is how one does not sorrow when passing from this world to another world after death."

7. Ingha aññe'pi pucchassū — Puthu samana-brāhmane
"Come now, ask other samanas and brahmanas as well,
Yadi saccā damā cāgā — Khantyā bhiyyo na vijjati.
whether there is found here anything better than Truth and Restraint, Generosity and Patience."

8. Kathannu'dāni puccheyyam — Puthu samana-brāhmane?
"Why should I now ask other samanas and brahmanas?
So'ham ajja pajānāmi — Yo cattho samparāyiko.
Today I have understood the good pertaining to the next life.

9. Atthāya vata me, Buddho — Vāsāyālavi-māgamī.
Indeed, for my sake, the Buddha came to Alavi.
So'ham ajja pajānāmi — Yathā dinnam mahapphalam.
Today I have understood where a gift bears great fruit.

10. So aham vicarissāmi gāmā gāmam, purā puram.
From village to village and town to town, I shall now wander alone.
Namassamāno Sambuddham
Paying homage to the Fully Enlightened One
Dhammassa ca suddhammatan'ti.
and the excellent Dhamma well preached by Him."

Evam vatvā Ālavako yakkho Bhagavantam etadavoca:
Having thus spoken, the Yakkha Ālavaka said to the Blessed One:
Abhikkantam bho Gotama, abhikkantam bho Gotama
"Excellent, O Venerable Gotama, excellent!
seyyathāpi, bho Gotama, nikkujjitam vā ukkujjeyya
paticchannam vā vivareyya
It is as if, O Venerable Gotama, a man were to set upright what had been overturned,
mūlhassa vā maggam ācikkheyya
reveal what had been hidden, point out the way to one who had gone astray,
andhakāre vā telapajjotam dhāreyya
hold an oil lamp amidst the darkness
cakkhumanto rūpāni dakkhintī'ti;
so that those who have eyes may see;
Evamevam bhotā Gotamena aneka-pariyāyena Dhammo pakāsito.
even so has the doctrine been expounded in various ways by the Venerable Gotama.
Esāham bhagavantam Gotamam saranam gacchāmi
I take refuge in the Venerable Gotama (the Buddha),
Dhammañca Bhikkhu-sanghañca.
in the Dhamma (the Doctrine) and in the Sangha (the Order).
Upāsakam mam bhavam Gotamo dhāretu
May the Venerable Gotama accept me as a lay disciple who has taken refuge,
ajjatagge pānupetam saranam gatan'ti.
from this very day to life's end."



KASĪBHĀRADVĀJA SUTTA

Discourse To Kasībhāradvāja

Evam me sutam:
Thus have I heard:
ekam samayam Bhagavā
On one occasion the Blessed One
Magadhesu viharati Dakkhinā-girismim
was staying at Dakkhinagiri (monastery),
Ekanālāyam brāhmana-gāme.
in the brahmana village Ekanala, in Magadha.
Tena kho pana samayena
Now at that time,
Kasībhāra-dvājassa brāhmanassa pañca-mattāni
the Brahmin Kasībhāradvāja, the ploughman, had five hundred ploughs
nangala satāni payuttāni honti vappakāle.
fastened to their yokes at the time of sowing.

Atha kho Bhagavā pubbanha samayam,
Then in the forenoon, the Blessed One having put on His robes,
nivāsetvā pattacīvara-mādāya
carrying His bowl and outer robe,
yena Kasībhāra-dvājassa brāhmanassa kammanto ten'upasankami.
went to the place where Brahmin Kasībhāradvāja was at work.

Tena kho pana samayena
Now on that occasion,
Kasībhāra-dvājassa brāhmanassa parivesanā vattati.
the Brahmin Kasībhāradvāja's food distribution was taking place.
Atha kho Bhagavā yena parivesanā ten'upasankami
The Blessed One approached the place of food distribution
upasankamitvā ekamantam atthāsi.
and stood at one side.

Addasā kho Kasībhāra-dvājo brāhmano
The Brahmin Kasībhāradvāja seeing
Bhagavantam pindāya thitam
the Blessed One standing there for alms
disvāna Bhagavantam etadavoca:
and said to Him:

Aham kho samana kasāmi ca, vapāmi ca,
"Ascetic, I plough and sow,
kasitvā ca, vapitvā ca bhuñjāmi.
and when I have ploughed and sown, I eat.
Tvam'pi samana kasassu ca, vapassu ca,
You too, ascetic, ought to plough and sow;
kasitvā ca, vapitvā ca bhuñjassū'ti.
and then when you have ploughed and sown, you shall eat."
Aham'pi kho brāhmana kasāmi ca, vapāmi ca,
"I, too, Brahmin, plough and sow
kasitvā ca, vapitvā ca bhuñjāmi'ti.
and when I have ploughed and sown, I eat."
Na kho pana mayam passāma bhoto Gotamassa
"But we do not see the Venerable Gotama's yoke,
yugam vā nangalam vā phālam vā pācanam vā balivadde vā.
or plough, or ploughshare, or goad or oxen."

Atha ca pana bhavam Gotamo evamāha:
Nevertheless the Venerable Gotama said:
Aham'pi kho brāhmana, kasāmi ca, vapāmi ca,
"I, too, Brahmin, plough and sow
kasitvā ca, vapitvā ca bhuñjāmi'ti.
and when I have ploughed and sown, I eat."
Atha kho Kasībhāra-dvājo brāhmano
Bhagavantam gāthāya ajjhabhāsi:
Thereupon the Brahmin addressed the Blessed One in verse:

1. **Kassako patijānāsi — Na ca passāma te kasim**
"You claim to be a ploughman, yet your plough we do not see;
Kasim no pucchito brūhi — Yathā jānemu te kasim'ti?
If you are a ploughman, answer me: How should we understand your ploughing?"

2. **Saddhā bījam, tapo vutthi — Paññā me yuga nangalam**
"Faith is my seed, austerity the rain, wisdom my yoke and plough,
Hiri īsā mano yottam — Sati me phāla-pācanam.
moral shame is the pole, mind is the strap, mindfulness is my ploughshare and goad.

3. **Kāyagutto vacīgutto — Āhāre udare yato**
Guarded and controlled in speech and conduct, moderate in food,
Saccam karomi niddānam — Soraccam me pamocanam.
I use Truth as my weed cutter; and gentleness as my unyoking.

4. **Viriyam me dhura-dhorayham — Yogakkhemā-dhivāhanam**
Effort and energy 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 is not sorrowful.

5. Evamesā kasī katthā — Sā hoti amatapphalā
In such a way this ploughing is done which bears the Deathlessness as its fruit.
Etam kasim kasitvāna — Sabba-dukkhā pamuccatī'ti.
Having finished this work of ploughing, one is released from all suffering."

Atha kho Kasībhāra-dvājo brāhmano
Then Brahmin Kasībhāradvāja
mahatiyā kamsapātiyā pāyāsam
filling a golden bowl with milk rice
vaddhetvā Bhagavato upanāmesi:
offered it to the Blessed One, saying:
bhuñjatu bhavam Gotamo pāyāsam
"May the Venerable Gotama eat this milk rice;
kassako bhavam Gotamo yam hi bhavam Gotamo
a ploughman, indeed is Venerable Gotama who ploughs,
amataphalam kasim kasatī' ti.
for the fruit of Deathlessness."

6. Gāthābhigītam me abhojaneyyam.
"What I receive by reciting verses, O Brahmin, I should not eat.
Sampassatam brāhmana n'esa dhammo.
This, Brahmin, is not the principle of those who practise right livelihood.
Gāthābhigītam panudanti Buddhā.
The Buddhas do not accept what is received by reciting verses.
Dhamme sati brāhmana vuttiresā.
This, Brahmin, is the conduct of the Buddhas as long as Dhamma reigns.

7. Aññena ca kevalīnam mahesim
To those great sages who are wholly consummate,
khīnāsavam kukkucca vūpasantam
taintless, and free from worry,
annena pānena upatthahassu.
should thou offer other food and drink.
Khettam hi tam puñña-pekhassa hotī'ti.
For they are the field of blessing."

Atha kassa cāham bho Gotamo imam pāyāsam dammī'ti?
"To whom, then Venerable Gotama, shall I give this milk rice?"
Nakhvāham tam brāhmana passāmi
sadevake loke samārake sabrahmake
"Brahmin, in the world of Devas, Maras, and Brahmas
sassamana-brāhmaniyā pajāya sadeva-manussāya
or in the generation of recluses, brahmanas, devas, and humans,
yassa so pāyāso bhutto sammā parināmam gaccheyya
there is no one by whom this milk rice, if eaten,
aññatra Tathāgatassa vā Tathāgata sāvakassa vā.
could be wholly digested except by the Tathagata (the Buddha),
or the disciple of a Tathagata.

Tena hi tvam brāhmana tam pāyāsam appaharite vā chaddehi
Therefore, Brahmin, either cast this milk rice where there is no grass,
appānake vā udake opilāpehī'ti.
or into water where there are no living creatures."

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

Abhikkantam bho Gotama abhikkantam bho Gotama.
"Excellent, O Venerable Gotama, Excellent!
Seyyathā'pi bho Gotama nikkujjitam vā ukkujjeyya
It is as if, O Venerable Gotama, a man 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 dakkhintī'ti
so that those who have eyes may see,
evamevam bhotā Gotamena aneka-pariyāyena dhammo pakāsito.
even so has the doctrine been expounded in various ways by the Venerable Gotama.

Esāham bhavantam Gotamam saranam gacchāmi
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 bhoto Gotamassa
May I receive the novice's ordination in the presence of the respectable Gotama,
santike pabbajjam labheyyam upasampadan'ti.
may I receive the higher ordination."

Alattha kho Kasībhāra-dvājo brāhmano
Brahmin Kasībhāradvāja duly received
Bhagavato santike pabbajjam alattha upasampadam.
both the novice's ordination and higher ordination from the Blessed One.

Acirūpa-sampanno kho panāyasmā Bhāradvājo
Not long after his higher ordination, the Venerable Kasībhāradvāja
eko vūpakattho appamatto ātāpī pahitatto viharanto.
dwelled alone and aloof, vigilant and ardent.
Na'cirass'eva yassa'tthāya kulaputtā sammad'eva
Before long, for the sake of which young men of good family go forth
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 sacchīkatvā upasampajja vihāsi.
realised and attained the highest perfection (Arahantship), the end of the Noble Life.

Khīnā jāti vusitam brahma-cariyam
Birth is destroyed, fulfilled is the holy life,
katam karanīyam nāparamittha-ttāyā ti Abbhaññāsi.
done what has to be done, there is no more of this state again.
Aññātaro ca kho panāyasmā Bhāradvājo Arahattam ahosī'ti.
The Venerable Kasībhāradvāja became an Arahant.

PARĀBHAVA SUTTA
Discourse On Causes Of Downfall

The Parābhava Sutta is an exhortation, mainly to laymen. As in the Māha Mangala Sutta, a deity visited the Buddha and asked Him about the downfall of man and the cause of his ruin. The Buddha, in a set of stanzas, detailed the causes of ruin. These causes of ruin remain as true today as during the days of the Buddha. The Buddha ended His admonition by expressing that a wise man, having considered the cause of ruin, will live a happy life, by avoiding these causes of downfall.



Evam me sutam:
Thus have I heard:
ekam samayam Bhagavā
On one occasion the Blessed One
Sāvatthiyam viharati Jetavane, Anātha-pindikassa ārāme.
was dwelling at Anathapindika's monastery, in the Jeta Grove near Savatthi.
Atha kho aññatarā devatā
Now when the night was far advanced, a certain deity
abhikkantāya rattiyā abhikkantavannā
whose surpassing splendour
kevala-kappam Jetavanam obhāsetvā
illuminated the entire Jeta Grove,
yena Bhagavā ten'upasankami, upasankamitvā
came to the presence of the Blessed One and,
Bhagavantam abhivādetvā, ekamantam atthāsi.
drawing near respectfully saluted him, and stood on one side.
Ekamantam thitā kho, sā devatā Bhagavantam gāthāya ajjhabhāsi:
Standing thus, he addressed the Blessed One in verse:

1. **Parā-bhavantam purisam — Mayam pucchāma Gotamam.**
"Having come here with our questions to the Exalted One,
we ask thee, O Gotama, about man's downfall.
Bhagavantam putthu-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 — Dutiyo so parābhavo.**
"We understand this as explained by thee. This is the second cause of man's downfall.
Tatiyam Bhagavā brūhi — Kim parābhavato mukham?
Pray, tell us the third, O Blessed One. What is the cause of man's downfall?"

6. **Niddāsīli sabhāsīli — Anutthātā ca yo naro**
"Fond of sleep and company, inactive and lazy,
Alaso kodha-paññāno — Tam parābhavato mukham.
and manifesting anger. This is the cause of man's downfall."

7. **Iti h'etam vijānāma — Tatiyo so parābhavo.**
"We understand this as explained by thee. This is the third cause of man's downfall.
Catuttham Bhagavā brūhi — Kim parābhavato mukham?
Pray, tell us the fourth, O Blessed One. What is the cause of man's downfall?"

8. **Yo mātaram vā pitaram vā — Jinnakam gata yobbanam**
"Being affluent, one does not support one's mother and father
Pahūsanto na bharati — Tam parābhavato mukham.
who are old, past their youth and prime. This is the cause of man's downfall."

9. **Iti h'etam vijānāma — Catuttho so parābhavo.**
"We understand this as explained by thee. This is the fourth cause of man's downfall.
Pañcamam Bhagavā brūhi — Kim parābhavato mukham?
Pray, tell us the fifth, O Blessed One. What is the cause of man's downfall?"

10. **Yo brāhmanam vā samanam vā — Aññam vā'pi vanibbakam**
"To deceive by falsehood a brahmana, or ascetic,
Musāvādena vañceti — Tam parābhavato mukham.
or any other mendicant. This is the cause of man's downfall."

11. **Iti h'etam vijānāma — Pañcamo so parābhavo.**
"We understand this as explained by thee. This is the fifth cause of man's downfall.
Chatthamam Bhagavā brūhi — Kim parābhavato mukham?
Pray, tell us the sixth, O Blessed One. What is the cause of man's downfall?"

12. **Pahūtavitto puriso — Sahiraññho 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 parābhavo.**
"We understand this as explained by thee. This is the sixth cause of man's downfall.
Sattamam Bhagavā brūhi — Kim parābhavato mukham?
Pray, tell us the seventh, O Blessed One. What is the cause of man's downfall?"

14. **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 parābhavo.**
"We understand this as explained by thee. This is the seventh cause of man's downfall.
Atthamam Bhagavā brūhi — Kim parābhavato mukham?
Pray, tell us the eighth, O Blessed One. What is the cause of man's downfall?"

16. **Itthidhutto surādhuto — Akkhadhutto ca yo naro**
"To be addicted to women (given to a life of indulgence in immoral pleasures),
Laddham laddham vināseti — Tam parābhavato mukham.
a drunkard, a gambler, and a squanderer of his earnings. This is the cause of man's downfall."

17. **Iti h'etam vijānāma — Atthamo so parābhavo.**
"We understand this as explained by thee. This is the eighth cause of man's downfall.
Navamam Bhagavā brūhi — Kim parābhavato mukham?
Pray, tell us the ninth, O Blessed One. What is the cause of man's downfall?"

18. **Sehi dārehi'santuttho — Vesiyāsu padissati**
"Not to be contented with one's own wives, and to be seen with whores
Dissati paradāresu — Tam parābhavato mukham.
and the wives of others. This is the cause of man's downfall."

19. **Iti h'etam vijānāma — Navamo so parābhavo.**
"We understand this as explained by thee. This is the ninth cause of man's downfall.
Dasamam Bhagavā brūhi — Kim parābhavato mukham?
Pray, tell us the tenth, O Blessed One. What is the cause of man's downfall?"

20. **Atītayobbano poso — Āneti timbarutthanim**
"Being past one's youth, to take a young wife
Tassā issā na supati — Tam parābhavato mukham.
and to be unable to sleep for jealousy of her. This is the cause of one's downfall."

21. Iti h'etam vijānāma — Dasamo so parābhavo.
"We understand this as explained by thee. This is the tenth cause of man's downfall.
Ekādasamam Bhagavā brūhi — Kim parābhavato mukham?
Pray, tell us the eleventh. O Blessed One. What is the cause of man's downfall?"

22. Itthi sondim vikiranim — Purisam vā'pi tādisam
"To place in authority a woman given to drink and squandering,
Issariyasmim thapāpeti — Tam parābhavato mukham.
or a man of similar behaviour. This is the cause of man's downfall."

23. Iti h'etam vijānāma — Ekādasamo so parābhavo.
"We understand this as explained by thee. This is the eleventh cause of man's downfall.
Dvādasamam Bhagavā brūhi — Kim parābhavato mukham?
Pray, tell us the twelfth, O Blessed One. What is the cause of man's downfall?"

24. Appabhogo mahātanho — Khattiye jāyate kule
"To be of noble birth, with vast ambition and of slender means,
So ca rajjam patthayati — Tam parābhavato mukham.
and craving for rulership. This is the cause of man's downfall."

25. Ete parābhave loke — Pandīto samavekkhiya
"Fully realising these twelve causes of man's downfall in the world,
Ariyo dassana-sampanno — Sa lokam bhajate sivan'ti.
the Noble sage, endowed with ariyan insight, shares a realm of security (Nibbana)."





VASALA SUTTA
Discourse On Conditions That Make One An Outcaste

Evam me sutam:
Thus have I heard:
ekam 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 brāhmanassa nivesane
in the house of the Brahmin Aggikabhāradvāja,
aggi pajjalito hoti āhuti paggahitā.
a fire was burning, and an offering was being prepared.

Atha kho Bhagavā Sāvatthiyam sapadānam pindāya caramāno
Then the Blessed One, while on His alms round,
yena Aggika-bhāradvājassa brāhamanassa
nivesanam ten'upasankami.
came to the Brahmin Aggikabhāradvāja's residence.

Addasā kho Aggika-bhāradvājo brāhmano
The Brahmin seeing,
Bhagavantam dūrato va āgacchantam
the Blessed One approaching from afar,
disvāna Bhagavantam etadavoca:
went to Him and said this:

Tatr'eva mundaka, tatr'eva samanaka,
"Stay there, you shaveling. Stay there, you wretched monk.
tatr'eva vasalaka titthāhī'ti.
Stay there, you outcaste."
Evam vutte Bhagavā Aggika-bhāradvājam brāhmanam etadavoca:
When he spoke thus, the Blessed One said to the Brahmin:

Jānāsi pana tvam brāhmana
"Do you know, Brahmin,
vasalam vā vasalakarane vā dhamme'ti?
who an outcaste is and what are the conditions that make one an outcaste?"

Na khvāham bho Gotama jānāmi
"No, indeed, Venerable Gotama,
vasalam vā vasalakarane vā dhamme.
I do not know who an outcaste is nor the conditions that make an outcaste.

Sādhu me bhavam Gotamo
It would be good if Venerable Gotama
tathā dhammam desetu yathāham jāneyyam
could explain the Dhamma to me so that I may know
vasalam vā vasalakarane vā dhamme'ti.
who an outcaste is and what the conditions are that make one an outcaste."

Tena hi Brāhmana sunāhi sādhukam
manasikarohi Bhāsissāmī'ti.
"Listen then, Brahmin, and bear it well in mind. I shall speak."
Evam bho'ti kho Aggika-bhāradvājo Brāhmano
Bhagavato paccassosi.
"Yes, Venerable Sir," replied the Brahmin in assent to the Blessed One.

Bhagavā etadavoca:
Thereupon he said:

1. **Kodhano upanāhī ca — Pāpamakkhī ca yo naro**
"Whosoever is angry, harbours hatred,
discredits the good of others and is reluctant to speak well of others,
Vipannaditthi māyāvī — Tam jaññā vasalo iti.
wrong in views, deceitful. Know him as an outcaste.

2. **Ekajam vā dvijam vā'pi — Yo'dha pānāni himsati**
Whosoever in this world kills sentient beings, once born or twice born,
Yassa pāne dayā natthi — Tam jaññā vasalo iti.
in whom there is no compassion for living beings. Know him as an outcaste.

3. **Yo hanti parirundhati — Gāmāni nigamāni ca**
Whosoever besieges and destroys villages and market towns
Niggāhako samaññāto — Tam jaññā vasalo iti.
and becomes notorious as an oppressor. Know him as an outcaste.

4. **Gāme vā yadi vā raññe — Yam paresam mamāyitam**
Be it in the village, or in the forest, whosoever steals what belongs to others,
Theyyā 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 ñātīnam sakhānam vā — Dāresu patidissati**
Whosoever by force or with consent,
Sahasā sampiyena vā — Tam jaññā vasalo iti.
associates with the wives of relatives or friends. Know him as an outcaste.

9. **Yo mātaram vā pītaram vā — Jinnakam gata-yobbanam**
Whosoever being wealthy supports not his mother and father
Pahūsanto na bharati — Tam jaññā vasalo iti.
who have grown old. Know him as an outcaste.

10. **Yo mātaram vā pītaram vā — Bhātaram bhaginim sasum**
Whosoever strikes and annoys by harsh speech to his mother, father, brother, sister,
Hanti roseti vācāya — Tam jaññā vasalo iti.
mother-in-law or father-in-law. Know him as an outcaste.

11. **Yo attham pucchito santo — 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 jaññāti icchati**
Whosoever having committed an evil deed, wishes that it may not be known to others.
Yo paticchanna-kammanto — Tam jaññā vasalo iti.
Whosoever commits evil in secret. Know him as an outcaste.

13. **Yo ve parakulam gantvā — Bhutvāna sucībhojanam**
Whosoever having gone to another's house, and after taking choice food,
Āgatam na patipūjeti — Tam jaññā vasalo iti.
does not honor that host by offering food when he repays the visit.
Know him as an outcaste.

14. **Yo brāhmanam vā samanam vā — Aññam vāpi vanibbakam**
Whosoever, a Brahmin or an ascetic, or any other mendicant
Musāvādena vañceti — Tam jaññā vasalo iti.
he deceives by uttering lies. Know him as an outcaste.

15. Yo brāhmanam vā samanam vā — Bhattakāle uppatthite
Whosoever when a Brahmin or ascetic appears during mealtime, angers him by harsh speech,
Roseti vācā na ca deti — Tam jaññā vasalo iti.
and does not offer him any alms. Know him as an outcaste.

16. Asatam yo'dha pabrūti — Mohena paliguntito
Whosoever in this world, shrouded in ignorance, speaks harsh words
Kiñcikkham nijigimsāno — Tam jaññā vasalo iti.
and expecting to gain something. Know him as an outcaste.

17. Yo c'attānam samukkamse — Param ca mava jānati
Whosoever debased by his pride, praises himself highly
Nīhīno sena mānena — Tam jaññā vasalo iti.
and belittles others. Know him as an outcaste.

18. Rosako kadariyo ca — Pāpiccho maccharī Satho
Whosoever is given to anger, is miserly, has base desires, and is selfish,
Ahirīko anottāpī — Tam jaññā vasalo iti.
deceitful, shameless and fearless in doing evil. Know him as an outcaste.

19. Yo Buddham paribhāsati — Atha vā tassa sāvakam
Whosoever reviles the Enlightened One, or a disciple of the Buddha,
Paribbājam gahattham vā — Tam jaññā vasalo iti.
a recluse or a householder. Know him as an outcaste.

20. Yo ve anarahā santo — Araham patijānati
Whosoever not being an Arahant, a Consummate One, pretends to be so,
Coro sabrahmake loke — Esa kho vasalādhamo.
is a thief in the whole universe. He is the lowest of outcastes.

21. Ete kho vasalā vuttā — Mayā vo ye pakāsitā
By Me have they been declared to you:
Na jaccā vasalo hoti — Na jaccā hoti brāhmano
Not by birth is one an outcase, not by birth is one a Brahmin.
Kammanā vasalo hoti — Kammanā hoti brāhmano.
By deed one becomes an outcaste, by deed one becomes a Brahmin.

22. 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 brāhmanām bahū.
Many were the warriors and Brahmins who went to attend to him.

24. So deva-yānamāruyha — Virajam so mahāpatham
Mounting the celestial chariot (the Noble Eightfold path),
Kāmarāgam virājetvā — Brahma-lokūpago ahū.
and driving along the passion-free high road, Sopāka (now a monk),
reached the Brahma realm, having given up sense desires.

25. Na nam jāti nivāresi — 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 a woeful
state of existence.
Na te jāti nivāreti — Duggaccā garahāya vā.
High birth does not prevent them from falling into a woeful state or censure.

Na jaccā vasalo hoti — Na jaccā hoti brāhmano
Not by birth is one an outcaste; not by birth is one a Brahmin.
Kammanā vasalo hoti — Kammanā hoti brāhmano'ti.
By deed one becomes an outcaste, by deed one becomes a Brahmin."

Evam vutte Aggika-bhāradvājo brāhmano
Bhagavantam etadavoca:
When the Buddha had thus spoken,
the Brahmin Aggikabhāradvāja said to the Blessed One:
Abhikkantam bho Gotama, abhikkantam bho Gotama
"Excellent, O Venerable Gotama, excellent!
Seyyathāpi bho Gotama nikkujjitam vā ukkujjeyya
It is as if, O Venerable Gotama, a man 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.

E'sāham Bhagavantam Gotamam saranam gacchāmi
I take refuge in the Venerable Gotama (Buddha),
Dhammañca Bhikkhu-sanghañca.
the Dhamma (the Doctrine), and the Sangha (the Order).
Upāsakam mam bhavam Gotamo dhāretu
May the Venerable Gotama accept me as a lay follower,
ajjatagge pān'upetam saranam gatan'ti.
as one who has taken refuge, from this very day to life's end."



SACCAVIBHANGA SUTTA
Discourse On The Analysis Of The Truth

In the Saccavibhanga Sutta, the Buddha classified the Four Noble Truths. He praised Venerable Sāriputta and Venerable Moggallāna, and said that Venerable Sāriputta was capable of giving a detailed explanation of the Four Truths.

When the Buddha departed from the assembly, Elder Sāriputta took over and addressed the monks. He referred to the Wheel of the Law that was set in motion by the Buddha at Isipatana. This was followed by a detailed exposition of each of the Four Truths and all their subdivisions.

Venerable Sāriputta elaborated what the Buddha expounded in the Dhammacakkappavattana Sutta.



Evam me sutam:
Thus have I heard:
ekam Samayam Bhagavā
On one occasion the Blessed One
Bārānasīyam viharati Isipatane Migadāye.
was residing in the Deer Park at Isipatana, near Baranasi.
Tatra kho Bhagavā bhikkhū āmantesi Bhikkhavo ti.
There He addressed the monks, saying: "O Monks."
Bhadante ti te bhikkhū Bhagavato paccassosum.
"Venerable Sir." replied those monks in assent to the Blessed One.
Bhagavā etadavoca:
Thereupon he said:

Tathāgatena bhikkhave Arahatā Sammā Sambuddhena
"Monks, the Tathagata, the Consummate One, the supremely Enlightened One,
Bārānasiyam Isipatane Migadāye
in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
set rolling the matchless Wheel of the Dhamma, which cannot set in motion
samanena vā Brāhmanena vā
by any recluse, Brahmana,
Devena vā Mārena vā Brahmunā vā kenaci vā lokasmim.
Deva, Mara, Brahma, or by any one in the world.

Yadidam catunnam ariya-saccānam
That is to say, it was a proclamation of the Four Noble Truths,
ācikkhanā desanā paññapanā patthapanā
by way of telling, teaching, declaring and describing, establishing,
vivaranā vibhajanā uttānīkammam.
opening up, analysing and elucidating them."

Katamesam catunnam?
"What are the four?"

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.

Tathāgatena bhikkhave Arahatā Sammā Sambuddhena
Monks, the Tathagata. the Consummate One, the supremely Enlightened One,
Bārānasiyam Isipatane Migadāye
in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
set rolling the matchless Wheel of the Dhamma, which cannot be set in motion
samanena vā Brāhmanena vā
by any recluse, Brahmana,
Devena vā Mārena vā Brahmunā vā kenaci vā lokasmim.
Deva, Mara, Brahma, or by anyone in the world.

Yadidam imesam catunnam ariya-saccānam
That is to say, it was a proclamation of the Four Noble Truths,
ācikkhanā desanā paññapanā patthapanā
by way of telling, teaching, declaring and describing, establishing,
vivaranā vibhajanā uttānīkammam.
opening up, analysing and elucidating them.

Sevetha bhikkhave Sāriputta Moggallāne
Monks, cultivate the friendship of Sāriputta and Moggallāna,
bhajatha bhikkhave Sāriputta Moggallāne.
associate with Sāriputta and Moggallāna.
Panditā bhikkhū anuggāhakā brahmacārīnam.
They are wise and helpful to their companions in the holy life.

Seyyathā'pi bhikkhave janetti, evam Sāriputto
Monks, Sāriputta is like a mother,
seyyathā'pi jātassa āpādetā, evam Moggallāno.
Moggallāna is like a foster-mother to a child.

Sāriputto bhikkhave, satte sotāpatti-phale vineti
Sāriputta, monks, trains beings for the fruit of stream-attainment
Moggallāno uttamatthe vineti.
and Moggallāna for the highest goal (Arahantship).
Sāriputto bhikkhave pahoti cattāri ariyasaccāni
Sāriputta, monks, is able to proclaim, teach,
vitthārena ācikkhitum, desetum, paññāpetum
declare and describe, establish, open up,
patthapetum, vivaritum vibhajitum uttānīkātum'ti.
analyze and elucidate the Four Noble Truths."

Idamavoca Bhagavā.
So the Blessed One said.
Idam vatvā Sugato utthāyāsanā vihāram pāvisi.
Having said so, the Sublime One rose from His seat and entered His abode.
Tatra kho āyasmā Sāriputto
Then, the Venerable Sāriputta addressed the monks
acira-pakkantassa Bhagavato bhikkhū āmantesi:
soon after the Blessed One had departed, as follows:
Āvuso bhikkhavo'ti.
"Reverend friends."
Avuso'ti kho te bhikkhū āyasmato Sāriputtassa paccassosum.
"Your reverence", the monks replied in assent to the Venerable Sāriputta.

Āyasmā Sāriputto etadavoca:
This the Venerable Sāriputta said:
Tathāgatena āvuso Arahatā Sammā Sambuddhena
"Your reverence, the Tathagata, the Consummate One, the supremely Enlightened One,
Bārānasiyam Isipatane Migadāye
in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
set rolling the matchless Wheel of the Dhamma, which cannot be set in motion
samanena vā Brāhmanena vā
by any recluse, Brahmana,
Devena vā Mārena vā Brahmunā vā kenaci vā lokasmim.
Deva, Mara, Brahma, or by anyone in the world.

Yadidam catunnam ariya-saccānam
That is to say, it was a proclamation of the Four Noble Truths,
ācikkhanā desanā paññapanā patthapanā
by way of telling, teaching, declaring and describing, establishing,
vivaranā vibhajanā uttānīkammam.
opening up, analysing and elucidating them.

Katamesam catunnam?
What are the four?

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 dukkhā jarā'pi dukkhā
Birth is suffering; ageing is suffering;
vyādhipi dukkho,
disease is suffering;
maranam'pi dukkham
death is suffering;
soka-parideva dukkha-domanassu pāyāsā dukkhā
sorrow, lamentation, pain, sadness and distress are suffering;
yam'piccham na labhati tam'pi dukkham.
not getting what one desires, that too, is suffering.
Sankhittena pañ'cūpādāna-kkhandhā dukkhā.
In short, the five aggregates of grasping are suffering.

Katamā c'āvuso jāti?
What is birth?
Yā tesam tesam sattānam tamhi tamhi sattanikāye
In whatever beings, of whatever groups of beings,
jāti sañjāti okkanti abhinibbatti
there is their coming to birth, the conception, coming into existence,
khandhānam pātubhāvo āyatanānam patilābho.
the manifestation of the aggregates, the acquisition of the sense bases.
Ayam vuccat'āvuso jāti.
This is called birth.

Katamā c'āvuso jarā?
What is ageing?
Yā tesam tesam sattānam tamhi tamhi sattanikāye
In whatever beings, of whatever groups of beings,
jarā jīranatā khandiccam phāliccam
there is ageing, decrepitude, broken teeth, grey hair, wrinkled skin,
valittacatā āyuno samhāni indriyānam paripāko.
the dwindling of the life span, the decay of the sense faculties.
Ayam vuccat'āvuso jarā.
This is called ageing.

Katamañ-c'āvuso maranam?
What is death?
Yā tesam tesam sattānam tamhā tamhā sattanikāyā,
In whatever beings, of whatever groups of beings,
cuti, cavanatā, bhedo, antaradhānam, maccu-maranam,
there is passing away, dissolution, disappearance. dying,
kālakiriyā, khandhānam bhedo, kalebarassa nikkhepo.
completion of time, dissolution of the aggregates and laying down of the body.
Idam vuccat'āvuso maranam.
This is called death.

Katamo c'āvuso soko?
What is sorrow?
Yo kho āvuso aññatara-ñññatarena vyasanena samannā-gatassa
Whenever, by any kind of misfortune,
aññatara-ñññatarena dukkha-dhammena phutthassa
any one is affected by something of a painful nature and
soko socanā' socitattam antosoko antoparisoko.
there is sorrow, sorrowing, sorrowfulness, inward sorrow, intense inward sorrow.
Ayam vuccat'āvuso soko.
This is called sorrow.

Katamo c'āvuso paridevo?
What is lamentation?
Yo kho āvuso, aññatara-ñññatarena vyasanena samannā-gatassa
Whenever, by any kind of misfortune,
aññatara-ñññatarena dukkha-dhammena phutthassa
any one is affected by something of a painful nature and
ādevo paridevo ādevanā paridevanā
there is the cry, the wail, the crying, the wailing,
ādevitattam paridevitattam.
the state of crying and the state of wailing.
Ayam vuccat'āvuso paridevo.
This is called lamentation.

Katamañ-c'āvuso dukkham?
What is pain?
Yam kho āvuso, kāyikam dukkham, kāyikam asātam
Whatever bodily painful feeling, bodily unpleasant feeling,
kāya-samphassajam dukkham, asātam vedayitam.
painful or unpleasant feelings results from bodily contact.
Idam vuccat'āvuso dukkham.
This is called pain.

Katamañ-c'āvuso domanassam?
What is sadness?
Yam kho āvuso cetasikam dukkham asātam
Whatever mental painful feeling, mental unpleasant feeling,
mano-samphassajam dukkham, asātam vedayitam.
painful or unpleasant feeling results from mental contact.
Idam vuccat'āvuso domanassam.
This is called sadness.

Katamo c'āvuso upāyāso?
What is distress?
Yo kho āvuso, aññatara-ñññatarena vyasanena samannā-gatassa
Whenever, by any kind of misfortune,
aññatara-ñññatarena dukkha-dhammena phutthassa
any one 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.
Idam'pi yampi'ccham na labhati tam'pi dukkham.
So not getting what one desires is suffering.

Soka parideva dukkha domanassu pāyāsa
In beings subject to sorrow, lamentation, pain,
dhammānam āvuso sattānam evam icchā uppajjati:
sadness and distress, monks, this wish arises:
aho! Vata mayam na soka parideva dukkha
'Oh that we were not subject to sorrow, lamentation, pain,
domanassu pāyāsa dhammā assāma
sadness and distress,
na ca vata no soka parideva dukkha
and that sorrow, lamentation, pain,
domanassu pāyāsā āgaccheyyun'ti.
sadness and distress might not come to us.'
Na kho panetam icchāya pattabbam.
But this is not to be obtained by wishing.
Idampi yam'piccham na labhati tam'pi dukkham.
So not getting what one desires is suffering.

Kataman-c'āvuso sankhittena pañcū-pādāna-kkhandhā dukkhā?
What, in short, are the five aggregates of grasping that are suffering?
Seyyathīdam:
That is to say:
rūpū-pādāna-kkhandho,
the aggregate of grasping that is form,
vedanū-pādāna-kkhandho,
the aggregate of grasping that is feeling,
saññū-pādāna-kkhandho,
the aggregate of grasping that is perception,
sankhārū-pādāna-kkhandho,
the aggregate of grasping that is mental formations,
viññānū-pādāna-kkhandho.
the aggregate of grasping that is consciousness.
Ime vuccant'āvuso sankhittena pancū-pādāna-kkhandhā dukkhā.
These are, in short, called the five aggregates of grasping that are suffering.
Idam vuccat'āvuso dukkham ariyasaccam.
This is called the Noble Truth of Suffering.

Katamañ-c'āvuso dukkha-samudayam ariyasaccam?
What is the Noble Truth of the Cause of Suffering?
Yā'yam tanhā ponobhavikā
It is that craving which gives rise to rebirth,
nandirāga-sahagatā tatra-tatrā-bhinandinī
accompanied by delight and lust, finding fresh delight now here, now there:
seyyathīdam, kāma-tanhā bhava-tanhā vibhava-tanhā.
that is to say, sensual craving, craving for existence and craving for non-existence.
Idam vuccat'āvuso dukkha-samudayam ariyasaccam.
This is called the Noble Truth of the Cause of Suffering.

Katamañ-c'āvuso dukkha-nirodham ariyasaccam?
What is the Noble Truth of the Cessation of Suffering?
Yo tassāy'eva tanhāya 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,
seyyathīdam:
that is to say:
Sammā Ditthi, Sammā Sankappo,
Right Understanding, Right Thought,
Sammā Vācā, Sammā Kammanto, Sammā Ājīvo,
Right Speech, Right Action, Right Livelihood,
Sammā Vāyāmo, Sammā Sati, Sammā Samādhi.
Right Effort, Right Mindfulness and Right Concentration.

Katamā c'āvuso Sammā Ditthi?
What is Right Understanding?
Yam kho āvuso, dukkhe ñānam, dukkha-samudaye ñānam,
It is the knowledge of suffering, the knowledge of the cause of suffering,
dukkha-nirodhe ñānam,
the knowledge of the cessation of suffering and
dukkha-nirodha-gāminiyā-patipadāya ñānam.
the knowledge of the path leading to the cessation of suffering.
Ayam vuccat'āvuso Sammā Ditthi.
This is called Right Understanding.

Katamo c'āvuso Sammā Sankappo?
What is Right Thought?
Nekkhamma-sankappo, avyāpāda-sankappo, avihimsā-sankappo.
Thought free from lust, thought free from ill-will, thought free from cruelty.
Ayam vuccat'āvuso Sammā Sankappo.
This is called Right Thought.

Katamā c'āvuso Sammā Vācā?
What is Right Speech?
Musāvādā veramanī, pisunāvācā veramanī,
Refraining from lying, refraining from slandering,
pharusāvācā veramanī, sampha-ppalāpā veramanī.
refraining from harsh speech, refraining from vain talk.
Ayam vuccat'āvuso Sammā Vācā.
This is called Right Speech.

Katamo c'āvuso Sammā Kammanto?
What is Right Action?
Pānātipātā veramanī, adinnādānā veramanī,
Refraining from taking life, refraining from taking what is not given,
kāmesu micchācārā veramanī.
refraining from sexual misconduct.
Ayam vuccat'āvuso Sammā Kammanto.
This is called Right Action.

Katamo c'āvuso Sammā Ājīvo?
What is Right Livelihood?
Idhāvuso ariyasāvako micchā ājīvam pahāya
Here, monks, a Noble disciple, having abandoned wrong livelihood,
Sammā-ājīvena jīvikam kappeti.
earns his living by Right Livelihood.
Ayam vuccat'āvuso Sammā Ājīvo.
This is called Right Livelihood.

Katamo c'āvuso Sammā Vāyāmo?
What is Right Effort?
Idh'āvuso bhikkhū, anuppan-nānam pāpakānam
Herein a monk arouses zeal
akusalānam dhammānam anuppādāya
to prevent the arising of unarisen evil unwholesome states,
chandam janeti, vāyamati, viriyam ārabhati,
and with determination, he makes effort, arouses energy,
cittam pagganhāti padahati.
exerts his mind and strives.

Uppannānam pāpakānam, akusalānam dhammānam pahānāya
He arouses zeal for the abandoning of arisen evil unwholesome states,
chandam janeti, vāyamati, viriyam ārabhati,
and with determination, he makes effort, arouses energy,
cittam pagganhāti padahati.
exerts his mind and strives.

Anuppannānam kusalānam dhammānam uppādāya
He arouses zeal to develop unarisen wholesome states,
chandam janeti, vāyamati, viriyam ārabhati,
and with determination, he makes effort, arouses energy,
cittam pagganhāti padahati.
exerts his mind and strives.

Uppannānam kusalānam dhammānam thitiyā,
He arouses zeal for the continuance, maintaining of arisen wholesome states,
asammo-sāya, bhiyyo-bhāvāya,
by strengthening, increasing
vepullāya, bhāvanāya pāripūriyā,
and bring them to maturity, development, completion,
chandam janeti, vāyamati, viriyam ārabhati,
and with determination, he makes effort, arouses energy,
cittam pagganhāti padahati.
exerts his mind and strives.
Ayam vuccat'āvuso Sammā Vāyāmo.
This is called Right Effort.

Katamā c'āvuso Sammā Sati?
What is Right Mindfulness?
Idh'āvuso bhikkhū kāye kāyānupassī viharati
Here, monks, a monk abides contemplating body as body,
ātāpī sampajāno, satimā, vineyya loke abhijjhā-domanassam.
ardent, clearly aware and mindful, having put aside hankering and fretting for the world.
Vedanāsu vedanā-nupassī viharati
He abides contemplating feelings as feelings, ardent, clearly aware
ātāpī sampajāno, satimā, vineyya loke abhijjhā domanassam.
and mindful, having put aside hankering and fretting for the world.
Citte cittānupassī viharati
He abides contemplating mind as mind, ardent, clearly aware and mindful,
ātāpī sampajāno, satimā, vineyya loke abhijjhā-domanassam.
having put aside hankering and fretting for the world.

Dhammesu dhammānupassī viharati
He abides contemplating mind-objects as mind-objects, ardent,
ātāpī sampajāno, satimā, vineyya loke abhijjhā-domanassam.
clearly aware and mindful, having put aside hankering and fretting for the world.
Ayam vuccat'āvuso Sammā Sati.
This is called Right Mindfulness.

Katamo c'āvuso Sammā Samādhi?
What is Right Concentration?
Idh'āvuso bhikkhū vivicceva kāmehi
Here, a monk, secluded from sensual pleasures,
vivicca akusalehi dhammehi
detached from unwholesome thoughts,
savitakkam, savicāram vivekajam,
enters and abides in the First Jhana, accompanied by applied and sustained thought (initial application and sustained application),
pītisukham, patha majjhānam upasampajja viharati.
with rapture and happiness born of seclusion.

Vitakka-vicārānam vūpasamā ajjhattam sampasādanam
With the stilling of applied and sustained thought,
cetaso ekodi-bhāvam
singleness and unification (of the mind);
avitakkam, avicāram, samādhijam pītisukham
devoid of applied and sustained thought, with rapture and pleasure born of concentration
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, dukkhassa ca pahānā,
With the abandoning of pleasure and pain,
pubbe'va somanassa domanassānam atthangamā
and with the previous disappearance of joy and grief;
adukkham asukham, upekkhā sati-pārisuddhim
beyond pleasure and pain, purified by equanimity and mindfulness,
catuttha jjhānam upasampajja viharati.
he enters and remains in the Fourth Jhana.
Ayam vuccat'āvuso Sammā Samādhi.
This is called Right Concentration.

Idam vuccat'āvuso
This is called the Noble Truth of the Path
dukkha-nirodha-gāminī-patipadā ariya-saccam.
leading to the Cessation of Suffering.

Tathāgatena āvuso, Arahatā Sammā Sambuddhena
Your reverence, the Tathagata, the Consummate One, the supremely Enlightened One,
Bārānasiyam Isipatane Migadāye
in the Deer Park at Isipatana near Baranasi
anuttaram Dhammacakkam pavattitam appativattiyam
set rolling the matchless Wheel of the Dhamma, which cannot set in motion
samanena vā Brāhmanena vā
by any recluse, Brahmana,
Devena vā Mārena vā Brahmunā vā kenaci vā lokasmim'ti.
Deva, Mara, Brahma, or by anyone in the world.

Yadidam imesam catunnam ariya-saccānam
That is to say, it was a proclamation of the Four Noble Truths,
ācikkhanā desanā paññapanā patthapanā
by way of telling, teaching, declaring and describing, establishing,
vivaranā vibhajanā uttānīkammam'ti.
opening up, analysing and elucidating them."

Idamavoc'āyasmā Sāriputto
Thus the Venerable Sāriputta spoke,
attamanā te bhikkhū āyasmato
and the monks, glad at heart,
Sāriputtassa bhāsitam abhinandun'ti.
were delighted in the words of the Venerable Sāriputta.



ĀTĀNĀTIYA SUTTA

The Ātānātiya Discourse

1. Evam me sutam:
Thus I have heard:
ekam samayam Bhagavā Rājagahe viharati Gijjhakūte pabbate.
at one time the Blessed One was dwelling near Rājagaha on the Vultures' Peak mountain.

Atha kho Cattāro Mahārājā,
Then the Four Great Kings,
mahatiyā ca yakkha senāya, mahatiyā ca gandhabba senāya,
with a great army of yakkhas, with a great army of gandhabbas,
mahatiyā ca kumbhanda senāya, mahatiyā ca nāga senāya,
with a great army of kumbhandas, with a great army of nagas,
catuddisam rakkham thapetvā, catuddisam gumbam thapetvā,
having set up a protection over the four quarters,
having set serried troops at the four directions,
catuddisam ovaranam thapetvā, abhikkantāya rattiyā,
having set up a barricade at the four directions, at the end of the night,
abhikkantavannā kevalakappam Gijjhakūtam obhāsetvā,
having lit up the whole of Vultures' Peak with their surpassing beauty,
yena Bhagavā tenupasamkamimsu, upasamkamitvā
approached the Blessed One, and after approaching
Bhagavantam abhivādetvā, ekamantam nisīdimsu.
and worshipping the Blessed One, they sat down on one side.

2. Te pi kho yakkhā,
Then of those yakkhas,
appekacce Bhagavantam abhivādetvā ekamantam nisīdimsu.
some, after worshipping the Blessed One, sat down on one side.
Appekacce Bhagavatā saddhim sammodimsu,
Some exchanged greetings with the Blessed One,
sammodanīyam katham sārānīyam vītisāretvā, ekamantam nisīdimsu.
and after exchanging polite and courteous greetings, sat down on one side.
Appekacce yena Bhagavā tenañjalim panāmetvā, ekamantam nisīdimsu.
Some, after raising their hands in respectful salutation to the Blessed One, sat down on one side.
Appekacce nāmagottam sāvetvā, ekamantam nisīdimsu.
Some, after announcing their name and family, sat down on one side.
Appekacce tunhī bhūtā ekamantam nisīdimsu.
Some, while keeping silent, sat down on one side.
Ekamantam nisinno kho Vessavano Mahārājā Bhagavantam etadavoca:
Then, while sitting on one side, the Great King Vessavana said this to the Blessed One:

3. Santi hi bhante ulārā yakkhā Bhagavato appasannā,
"There are, Venerable Sir, some high ranking yakkhas who are not pleased with the Blessed One,
santi hi bhante ulārā yakkhā Bhagavato pasannā,
there are, Venerable Sir, some high ranking yakkhas who are pleased with the Blessed One,

santi hi bhante majjhimā yakkhā Bhagavato appasannā,
there are, Venerable Sir, some middle ranking yakkhas who are not pleased with the Blessed One,
santi hi bhante majjhimā yakkhā Bhagavato pasannā,
there are, Venerable Sir, some middle ranking yakkhas who are pleased with the Blessed One,
santi hi bhante nīcā yakkhā Bhagavato appasannā,
there are, Venerable Sir, some low ranking yakkhas who are not pleased with the Blessed One,
santi hi bhante nīcā yakkhā Bhagavato pasannā.
there are, Venerable Sir, some low ranking yakkhas who are pleased with the Blessed One.

4. Yebhuyyena kho pana bhante yakkhā appasannā yeva Bhagavato.
But, Venerable Sir, almost all of the yakkhas are not pleased with the Blessed One.
Tam kissa hetu?
What is the reason for that?
Bhagavā hi bhante pānātipātā veramaniyā Dhammam deseti,
Because, Venerable Sir, the Blessed One preaches the Dhamma of refraining from killing living creatures,
adinnādānā veramaniyā Dhammam deseti,
preaches the Dhamma of refraining from taking what has not been given,
kāmesu micchācārā veramaniyā Dhammam deseti,
preaches the Dhamma of refraining from sexual misconduct,
musāvādā veramaniyā Dhammam deseti,
preaches the Dhamma of refraining from false speech,
surāmeraya majja pamādatthānā veramaniyā Dhammam deseti.
preaches the Dhamma of refraining from liquor, wines, or intoxicants which cause heedlessness.

5. Yebhuyyena kho pana bhante yakkhā appati viratā yeva pānātipātā,
But, Venerable Sir, almost all of the yakkhas do not refrain from killing living creatures,
appati viratā adinnādānā,
do not refrain from taking what has not been given,
appati viratā kāmesu micchācārā,
do not refrain from sexual misconduct,
appati viratā musāvādā,
do not refrain from false speech,
appati viratā surāmeraya majja pamādatthānā.
do not refrain from liquors, wines, or intoxicants which cause heedlessness.
Tesam tam hoti appiyam amanāpam.
To them that is neither dear nor appealing.

6. Santi hi bhante Bhagavato sāvakā araññe,
There are, Venerable Sir, disciples of the Blessed One in the wilderness,
vana patthāni pantāni senāsanāni patisevanti,
who are practising in remote jungle dwelling places,
appasaddāni, appa nigghosāni, vijana-vātāni,
where there is little sound, little noise, which have a lonely atmosphere,
manussa rāhaseyyakāni, patisallāna sāruppāni.
lying hidden away from men, which are suitable for seclusion.
Tattha santi ulārā yakkhā nivāsino
And there are high ranking yakkhas settled there
ye imasmim Bhagavato pāvacane appasannā.
who are not pleased with the words of the Blessed One.

7. Tesam pasādāya ugganhātu bhante Bhagavā 'Ātānātiyam' rakkham,
To please them, Venerable Sir, may the Blessed One allow this 'Ātānātiya' protection,
bhikkhūnam, bhikkhunīnam, upāsakānam, upāsikānam,
for the monks', nuns', laymen's, and laywomen's
guttiyā, rakkhāya, avihimsāya, phāsu-vihārāyāti.
guard, protection, freedom from harm, and comfortable living."

8. Adhivāsesi Bhagavā tunhī bhāvena.
The Blessed One by keeping silent gave consent.
Atha kho Vessavano Mahārājā Bhagavato adhivāsanam viditvā
Then the Great King Vessavana having understood the Blessed One's consent
tāyam velāyam imam 'Ātānātiyam' rakkham abhāsi:
on that occasion recited this 'Ātānātiya' protection:

9. Vipassissa namatthu — Cakkhu mantassa sirīmato,
"May you revere Vipassī — the glorious Visionary,
Sikhissapi namatthu — Sabba bhūtānu kampino,
may you revere Sikhī — who has pity on all beings,
Vessabhussa namatthu — Nahātakassa tapassino,
may you revere Vessabhū — the austere one, cleansed (of corruptions),
Namatthu Kakusandhassa — Mārasenā pamaddino,
may you revere Kakusandha — who has crushed Mara's army,
Konāgamanassa namatthu — Brāhmanassa vusīmato,
may you revere Konāgamana — the accomplished brahmin,
Kassapassa namatthu — Vippamuttassa sabbadhi.
may you revere Kassapa — who is free in every respect.
Angīrasassa namatthu — Sakya puttassa sirīmato,
May you revere Angīrasa — the glorious son of the Sakyans,
Yo imam Dhamma madesesi — Sabbadukkhā panūdanam.
he who preached this Dhamma — which is the dispelling of all suffering.

10. Ye cāpi nibbutā loke — Yathā bhūtam vipassisum,
Those who are emancipated in the world — who have insight (into things) as they are,
Te janā apisunā — Mahantā vītasāradā,
those people free from malicious speech — who are great and fully mature,
Hitam deva manussānam — Yam namassanti Gotamam,
they will revere that Gotama who is of benefit to gods and men,
Vijjācarana sampannam — Mahantam vītasāradam.
who has understanding and good conduct — who is great and fully mature.

11. Yato uggacchatī suriyo — Ādicco mandalī mahā,
From where the sun comes up — the son of Aditi, the great circle,
Yassa cuggaccha mānassa — Samvarīpi nirujjhati,
while that one is coming up — the darkness of night comes to an end,
Yassa cuggate suriye — Divasoti pavuccati,
and after the sun has come up — it is said to be the daytime,
Rahadopi tattha gambhīro — Samuddo saritodako,
there is a deep lake in that place — an ocean where the waters have flowed,
Evam nam tattha jānanti — Samuddo saritodako,
thus in that place they know there is — an ocean where the waters have flowed,

Ito sā Purimā disā — Iti nam ācikkhatī jano.
from here that is the Easterly direction — so the people declare.
Yam disam abhipāleti — Mahārājā yasassiso,
That direction is watched over — by a resplendent Great King,
Gandhabbānam ādhipati — Dhatarattho iti nāma so.
he is the Master of the gandhabbas — Dhatarattha, such is his name.
Ramatī nacca gītehi — Gandhabbehi purakkhato,
He delights in song and dance — he is honoured by gandhabbas,
Puttāpi tassa bahavo — Ekanāmāti me sutam,
he also has a great many sons — all of one name, so I have heard,
Asītim dasa eko ca — Indanāmā mahabbalā,
they are eighty and ten and one — Inda by name, ones of great strength,
Te cāpi Buddham disvāna — Buddham ādicca bandhunam,
they, having seen the Awakened One — the Buddha, Kinsman of the sun,
Dūratova namassanti — Mahantam vītasāradam:
from afar, do reverence him — who is great and fully mature:
Namo te purisājañña! — Namo te purisuttama!
'Reverence to you, Excellent one! — Reverence to you, Supreme one!'

12. Kusalena samekkhasi, amanussāpi tam vandanti,
You have looked on us with goodness, the non-human beings worship you,
sutam netam abhinhaso, tasmā evam vademase:
we have heard this repeatedly, therefore we should speak like this:
Jinam vandatha Gotamam, Jinam vandāma Gotamam,
'You should worship the victor Gotama, we should worship the victor Gotama,
vijjācarana sampannam, Buddham vandāma Gotamam!
who has understanding and good conduct, we should worship the Buddha Gotama!'

13. Yena petā pavuccanti — Pisunā pitthimamsikā,
There they say (go) the Petas — who speak maliciously, backbiters,
Pānātipātino luddā — Corā nekatikā janā,
killers of creatures, hunters — thieves, and fraudulent people,
Ito sā Dakkhinā disā — Iti nam ācikkhatī jano.
from here that is the Southerly direction — so the people declare.
Yam disam abhipāleti — Mahārājā yasassiso,
That direction is watched over — by a resplendent Great King,
Kumbhandānam ādhipati — Virūlho iti nāma so.
he is the Master of the kumbhandhas — Virūlha, such is his name.
Ramatī nacca gītehi — Kumbhandehi purakkhato,
He delights in song and dance — he is honoured by kumbhandhas,
Puttāpi tassa bahavo — Ekanāmāti me sutam,
he also has a great many sons — all of one name, so I have heard,
Asītim dasa eko ca — Indanāmā mahabbalā,
they are eighty and ten and one — Inda by name, ones of great strength,
Te cāpi Buddham disvāna — Buddham ādicca bandhunam,
they, having seen the Awakened One — the Buddha, Kinsman of the sun,
Dūratova namassanti — Mahantam vītasāradam:
from afar, do reverence him — who is great and fully mature:
Namo te purisājañña! — Namo te purisuttama!
'Reverence to you, Excellent one! — Reverence to you, Supreme one!'

14. Kusalena samekkhasi, amanussāpi tam vandanti,
You have looked on us with goodness, the non-human beings worship you,
sutam netam abhinhaso, tasmā evam vademase:
we have heard this repeatedly, therefore we should speak like this:
Jinam vandatha Gotamam, Jinam vandāma Gotamam,
'You should worship the victor Gotama, we should worship the victor Gotama,
vijjācarana sampannam, Buddham vandāma Gotamam!
who has understanding and good conduct, we should worship the Buddha Gotama!'

15. Yattha coggacchati suriyo — Ādicco mandalī mahā,
That place where the sun goes down — the son of Aditi, the great circle,
Yassa coggaccha mānassa — Divasopi nirujjhati,
while that one is going down — the light of day comes to an end,
Yassa coggate suriye — Samvarīti pavuccati,
and after the sun has gone down — it is said to be night-time,
Rahadopi tattha gambhīro — Samuddo saritodako,
there is a deep lake in that place — an ocean where the waters have flowed,
Evam nam tattha jānanti — Samuddo saritodako,
thus in that place they know there is — an ocean where the waters have flowed,
Ito sā Pacchimā disā — Iti nam ācikkhatī jano.
from here that is the Westerly direction — so the people declare.
Yam disam abhipāleti — Mahārājā yasassiso,
That direction is watched over — by a resplendent Great King,
Nāgānam ādhipati — Virūpakkho iti nāma so.
he is the Master of the nagas — Virūpakkha, such is his name.
Ramatī nacca gītehi — Nāgehi purakkhato,
He delights in song and dance — he is honoured by nagas,
Puttāpi tassa bahavo — Ekanāmāti me sutam,
he also has a great many sons — all of one name, so I have heard,
Asītim dasa eko ca — Indanāmā mahabbalā,
they are eighty and ten and one — Inda by name, ones of great strength,
Te cāpi Buddham disvāna — Buddham ādicca bandhunam,
they, having seen the Awakened One — the Buddha, Kinsman of the sun,
Dūratova namassanti — Mahantam vītasāradam:
from afar, do reverence him — who is great and fully mature:
Namo te purisājañña! — Namo te purisuttama!
'Reverence to you, Excellent one! — Reverence to you, Supreme one!'

16. Kusalena samekkhasi, amanussāpi tam vandanti,
You have looked on us with goodness, the non-human beings worship you,
sutam netam abhinhaso, tasmā evam vademase:
we have heard this repeatedly, therefore we should speak like this:
Jinam vandatha Gotamam, Jinam vandāma Gotamam,
'You should worship the victor Gotama, we should worship the victor Gotama,
vijjācarana sampannam, Buddham vandāma Gotamam!
who has understanding and good conduct, we should worship the Buddha Gotama!'

17. Yena Uttarakurū rammā — Mahāmeru sudassano,
Where delightful Uttarakuru is — and the good looking Mount Meru,
Manussā tattha jāyanti — Amamā apariggahā.
the men who are born in that place — are unselfish, without possessions.
Na te bījam pavapanti — Na pi nīyanti nangalā,
They do not sow the seed — and nor are there ploughs led along,
Akattha pākimam sālim — Paribhuñjanti mānusā,
the rice that men enjoy the use of there matures in untilled ground,
Akanam athusam suddham — Sugandham tandulapphalam,
without husk powder or chaff, pure — sweet smelling grains of the finest rice,
Tundikīre pacitvāna — Tato bhuñjanti bhojanam.
having cooked it on hot rocks (without smoke) — they then enjoy their food.

18. Gāvim ekakhuram katvā — Anuyanti disodisam,
Having made their cows solid-hooved — they go about from place to place,
Pasum ekakhuram katvā — Anuyanti disodisam,
having made their kine solid-hooved — they go about from place to place,
Itthi vāhanam katvā — Anuyanti disodisam,
having made women their vehicle — they go about from place to place,
Purisa vāhanam katvā — Anuyanti disodisam,
having made men their vehicle — they go about from place to place,
Kumāri vāhanam katvā — Anuyanti disodisam,
having made girls their vehicle — they go about from place to place,
Kumāra vāhanam katvā — Anuyanti disodisam.
having made boys their vehicle — they go about from place to place.

Te yāne abhirūhitvā
Having mounted their (various) carriages,
sabbā disā anupariyanti, pacārā tassa rājino.
the messengers of that King go around in all directions.

19. Hatthi yānam assa yānam — Dibbam yānam upatthitam.
Being furnished with elephant and horse - and divine-carriages.
Pāsādā sivikā ceva — Mahārājassa yasassino,
And for that Great and resplendent King there are palaces and palanquins,
Tassa ca nagarā ahū — Antalikkhe sumāpitā:
and there are cities for him also — that are well built in the heavens (called):
Ātānātā, Kusinātā, Para kusinātā, Nātapuriyā, Parakusita nātā.
Ātānātā, Kusinātā, Parakusinātā, Nātapuriyā, Parakusitanātā.
Uttarena Kapīvanto, Janogham-aparena ca,
To the North is Kapīvanta, and on the other side is Janogha,
Navanavatiyo, Ambara ambaravatiyo, Ālakamandā nāma rājadhāni.
Navanavatiya, Ambara-ambaravatiya, and the king's capital named Ālakamandā.
Kuverassa kho pana mārisa Mahārājassa Visānā nāma rājadhāni,
The Great King Kuvera's capital, dear Sir, is named Visānā,
tasmā Kuvero Mahārājā Vessavanoti pavuccati.
therefore is the Great King also called Vessavana.

20. Paccesanto pakāsenti: Tatolā, Tattalā, Tatotalā,
These each individually inform (the King): Tatolā, Tattalā, Tatotalā,
Ojasi, Tejasi, Tatojasi, Sūro, Rājā, Arittho, Nemi.
Ojasi, Tejasi, Tatojasi, Sūra, Rājā, Arittha, Nemi.
Rahadopi tattha Dharanī nāma,
There is a lake in that place also, named Dharanī,
yato meghā pavassanti, vassā yato patāyanti.
and from there the clouds rain down, from there the rains spread.
Sabhāpi tattha Bhagalavatī nāma yattha yakkhā payirupāsanti.
There also is the public hall named Bhagalavatī where the yakkhas assemble.

21. Tattha nicca phalā rukkhā — Nānā dvija ganā yutā,
There the trees are always in fruit — and have a crowd of birds of diverse kinds,
Mayura koñcābhirudā — Kokilābhi hi vaggubhi,
resounding with peacocks and hens — and also with the lovely cuckoos,
Jīvam jīvaka saddettha — Atho otthava cittakā,
there is the pheasant who calls out "live on!" — and the bird who calls out "lift up your minds!",
Kukutthakā kulīrakā — Vane pokkhara-sātakā,
there are the jungle fowl, and golden cocks — and in the wood the lotus crane,
Suka sālika saddettha — Danda mānavakāni ca,
there are the sounds of parrot and mynah — and birds who have young mens' faces,
Sobhati sabbakālam sā — Kuvera nalinī sadā,
and Kuvera's lotus pond is ever attractive, all of the time,
Ito sā Uttarā disā — Iti nam ācikkhatī jano.
from here that is the Northerly direction — so the people declare.
Yam disam abhipāleti — Mahārājā yasassiso,
That direction is watched over — by a resplendent Great King,
Yakkhānam ādhipati — Kuvero iti nāma so.
he is the Master of the yakkhas — Kuvera, such is his name.
Ramatī nacca gītehi — Yakkhehi purakkhato,
He delights in song and dance — he is honoured by yakkhas,
Puttāpi tassa bahavo — Ekanāmāti me sutam,
he also has a great many sons — all of one name, so I have heard,
Asītim dasa eko ca — Indanāmā mahabbalā,
they are eighty and ten and one — Inda by name, ones of great strength,
Te cāpi Buddham disvāna — Buddham ādicca bandhunam,
they, having seen the Awakened One — the Buddha, Kinsman of the sun,
Dūratova namassanti — Mahantam vīta sāradam:
from afar, do reverence him — who is great and fully mature:
Namo te purisājañña! — Namo te purisuttama!
'Reverence to you, Excellent one! — Reverence to you, Supreme one!'

22. Kusalena samekkhasi, amanussāpi tam vandanti,
You have looked on us with goodness, the non-human beings worship you,
sutam netam abhinhaso, tasmā evam vademase:
we have heard this repeatedly, therefore we should speak like this:
Jinam vandatha Gotamam Jinam vandāma Gotamam,
'You should worship the victor Gotama, we should worship the victor Gotama,
vijjācarana sampannam, Buddham vandāma Gotamam! ti
who has understanding and good conduct, we should worship the Buddha Gotama!'

23. Ayam kho sā mārisa 'Ātānātiya' rakkhā,
This, dear Sir, is the 'Ātānātiya' protection,
bhikkhūnam, bhikkhunīnam, upāsakānam, upāsikānam,
for the monks', nuns', laymen's, and laywomen's
guttiyā, rakkhāya, avihimsāya, phāsu-vihārāyāti.
guard, protection, freedom from harm, and comfortable living.

24. Yassa kassaci mārisa, bhikkhussa vā bhikkhuniyā vā
Whoever, dear Sir, be they monk or nun
upāsakassa vā upāsikāya vā, ayam 'Ātānātiya' rakkhā suggahitā,
or layman or laywoman, learns this 'Ātānātiya' protection well,
bhavissati samattā pariyāputā, tañce amanusso
and will master it in its entirety, then if a non-human being -
yakkho vā yakkhinī vā yakkha potako vā
be they male yakkha or female yakkha or yakkha boy
yakkha potikā vā yakkha mahāmatto vā
or yakkha girl or yakkha minister
yakkha pārisajjo vā yakkha pacāro vā
or yakkha councillor or yakkha messenger
gandhabbo vā gandhabbī vā gandhabba potako vā
or male gandhabba or female gandhabba or gandhabba boy
gandhabba potikā vā gandhabba mahāmatto vā
or gandhabba girl or gandhabba minister
gandhabba pārisajjo vā gandhabba pacāro vā
or gandhabba councillor or gandhabba messenger
kumbhando vā kumbhandī vā kumbhanda potako vā
or male kumbhanda or female kumbhanda or kumbhanda boy
kumbhanda potikā vā kumbhanda mahāmatto vā
or kumbhanda girl or kumbhanda minister
kumbhanda pārisajjo vā kumbhanda pacāro vā
or kumbhanda councillor or kumbhanda messenger
nāgo vā nāginī vā nāga potako vā
or male naga or female naga or naga boy
nāga potikā vā nāga mahāmatto vā
or naga girl or naga minister
nāga pārisajjo vā nāga pacāro vā -
or naga councillor or naga messenger -
paduttha citto gacchantam vā anugaccheyya, thitam vā upatittheyya,
with a wicked mind come near while they are going, or stand near while they are standing,
nisinnam vā upanisīdeyya, nipannam vā upanipajjeyya.
or sit near while they are sitting, or lie near while they are lying,
Na me so mārisa amanusso labheyya
then that non-human being, dear Sir, would not receive
gāmesu vā nigamesu vā sakkāram vā garukāram vā.
in my villages and towns, honour or respect.

25. Na me so mārisa amanusso labheyya
That non-human being, dear Sir, would not receive
Ālakamandāya rājadhāniyā vatthum vā vāsam vā.
in my royal city Ālakamandā, ground or dwelling.
Na me so mārisa amanusso labheyya
That non-human being, dear Sir, would not be able
yakkhānam samitim gantum.
to go to the gathering of the yakkhas.
Apissunam mārisa amanussā
Further, dear Sir, non-human beings
anavayhampi nam kareyyum avivayham.
would not give or take him in marriage.
Apissunam mārisa amanussā
Further, dear Sir, non-human beings
attāhipi paripunnāhi paribhāsāhi paribhāseyyum.
would abuse him with very personal abuse.
Apissunam mārisa amanussā
Further, dear Sir, non-human beings
rittam pi pattam sīse nikkujjeyyum.
would drop an empty bowl over his head.
Apissunam mārisa amanussā
Further, dear Sir, non-human beings
sattadhāpissa muddham phāleyyum.
would split his head into seven pieces.

26. Santi hi mārisa amanussā candā, ruddā, rabhasā,
There are non-human beings, dear Sir, who are fierce, cruel, and violent,
te neva Mahārājānam ādiyanti,
they do not take notice of the Great Kings,
na Mahārājānam purisakānam ādiyanti,
they do not take notice of the Great Kings' men,
na Mahārājānam purisakānam purisakānam ādiyanti,
they do not take notice of the Great Kings' mens' men,
te kho te mārisa amanussā Mahārājānam avaruddhā nāma vuccanti.
and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

27. Seyyathāpi mārisa rañño Māgadhassa vijite corā,
Just as, dear Sir, there are thieves in the King of Māgadha's realm,
te neva rañño Māgadhassa ādiyanti,
who do not take notice of the King of Māgadha,
na rañño Māgadhassa purisakānam ādiyanti,
who do not take notice of the King of Māgadha's men,
na rañño Māgadhassa purisakānam purisakānam ādiyanti,
who do not take notice of the King of Māgadha's mens' men,
te kho te mārisa mahācorā,
and those great thieves, dear Sir,
rañño Māgadhassa avaruddhā nāma vuccanti.
are said to be in revolt against the King of Māgadha.

28. Evameva kho mārisa santi hi amanussā candā, ruddā, rabhasā,
Even so, dear Sir, there are non-human beings who are fierce, cruel, and violent,
te neva Mahārājānam ādiyanti,
they do not take notice of the Great Kings,
na Mahārājānam purisakānam ādiyanti,
they do not take notice of the Great Kings' men,
na Mahārājānam purisakānam purisakānam ādiyanti,
they do not take notice of the Great Kings' mens' men,
te kho te mārisa amanussā Mahārājānam avaruddhā nāma vuccanti.
and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

29. Yo hi koci mārisa amanusso –
Now, dear Sir, whatever non-human beings –
yakkho vā yakkhinī vā yakkha potako vā
be they male yakkha or female yakkha or yakkha boy
yakkha potikā vā yakkha mahāmatto vā
or yakkha girl or yakkha minister
yakkha pārisajjo vā yakkha pacāro vā
or yakkha councillor or yakkha messenger
gandhabbo vā gandhabbī vā gandhabba potako vā
or male gandhabba or female gandhabba or gandhabba boy
gandhabba potikā vā gandhabba mahāmatto vā
or gandhabba girl or gandhabba minister
gandhabba pārisajjo vā gandhabba pacāro vā
or gandhabba councillor or gandhabba messenger
kumbhando vā kumbhandī vā kumbhanda potako vā
or male kumbhanda or female kumbhanda or kumbhanda boy
kumbhanda potikā vā kumbhanda mahāmatto vā
or kumbhanda girl or kumbhanda minister
kumbhanda pārisajjo vā kumbhanda pacāro vā
or kumbhanda councillor or kumbhanda messenger
nāgo vā nāginī vā nāgapotako vā
or male naga or female naga or naga boy
nāga potikā vā nāga mahāmatto vā
or naga girl or naga minister
nāga pārisajjo vā nāga pacāro vā –
or naga councillor or naga messenger –
paduttha citto bhikkhum vā bhikkhunim vā upāsakam vā upāsikam vā,
with a wicked mind should come near a monk or a nun or a layman or a laywoman
gacchantam vā anugaccheyya, thitam vā upatittheyya,
while they are going, or stand near while they are standing,
nisinnam vā upanisīdeyya, nipannam vā upanipajjeyya.
or sit near while they are sitting, or lie near while they are lying,
imesam yakkhānam mahāyakkhānam
then to these yakkhas, great yakkhas,
senāpatīnam mahāsenā patīnam,
generals, great generals,
ujjhāpetabbam, vikkanditabbam, viravitabbam:
one should call out, one should shout out, one should cry out:

Ayam yakkho ganhāti, ayam yakkho āvisati,
'This yakkha has seized me, this yakkha has grabbed me,
ayam yakkho hetheti, ayam yakkho vihetheti,
this yakkha annoys me, this yakkha harasses me,
ayam yakkho himsati, ayam yakkho vihimsati,
this yakkha hurts me, this yakkha injures me,
ayam yakkho na muñcatī ti.
this yakkha will not release me.'

30. Katamesam yakkhānam, mahāyakkhānam,
To which yakkhas, great yakkhas,
senāpatīnam mahāsenā patīnam?
generals and great generals?

31. Indo, Somo, Varuno ca — Bhāradvājo, Pajāpatī,
Inda, Soma, and Varuna — Bhāradvāja, Pajāpatī,
Candano, Kāma settho ca — Kinnu ghandu, Nighandu ca,
Candana, and Kāma settha — Kinnu ghandu, and Nighandu,
Panādo, Opamañño ca — Devasūto ca Mātalī.
Panāda, and Opamañña — and Mātali, the gods' charioteer.
Cittaseno ca gandhabbo — Nalo rājā Janesabho,
The gandhabbas Citta and Sena — the kings Nala and Janesabha,
Sātāgiro, Hemavato — Punnako, Karatiyo, Gulo,
Sātāgira, Hemavata — Punnaka, Karatiya, Gula,
Sīvako, Mucalindo ca — Vessāmitto, Yugandharo,
Sīvaka, and Mucalinda — Vessāmitta, Yugandhara,
Gopālo, Suppagedho ca — Hirinettī ca Mandiyo,
Gopāla, and Suppagedha — Hirinetti, and Mandiya,
Pañcālacando Ālavako — Pajjuno Sumano Sumukho Dadhīmukho,
Pañcālacanda Ālavaka — Pajjuna, Sumana, Sumukha, **Dadhīmukha,**
Mani, Māni, Caro, Dīgho — Atho Serissako saha
Mani, Māni, Cara, Dīgha — together with Serissaka –
imesam yakkhānam mahāyakkhānam,
then to these yakkhas, great yakkhas,
senāpatīnam mahāsenā patīnam,
generals and great generals,
ujjhāpetabbam, vikkanditabbam, viravitabbam:
one should call out, one should shout out, one should cry out:
Ayam yakkho ganhāti, ayam yakkho āvisati,
'This yakkha has seized me, this yakkha has grabbed me,
ayam yakkho hetheti, ayam yakkho vihetheti,
this yakkha annoys me, this yakkha harasses me,
ayam yakkho himsati, ayam yakkho vihimsati,
this yakkha hurts me, this yakkha injures me,
ayam yakkho na muñcatī ti.
this yakkha will not release me.'

32. Ayam kho sā mārisa 'Ātānātiya' rakkhā,
This, dear Sir, is the 'Ātānātiya' protection,
bhikkhūnam, bhikkhunīnam, upāsakānam, upāsikānam,
for the monks', nuns', laymen's, and laywomen's
guttiyā, rakkhāya, avihimsāya, phāsu-vihārāyāti.
guard, protection, freedom from harm, and comfortable living.

33. Handa ca dāni mayam mārisa gacchāma,
And now, dear Sir, we shall go,
bahukiccā mayam bahukaranīyā ti.
as we have many duties, and there is much which ought to be done."
Yassa dāni tumhe Mahārājāno kālam maññathā ti.
"Now is the time for whatever you Great Kings are thinking."

34. Atha kho Cattāro Mahārājā utthāyāsanā Bhagavantam
Then the Four Great Kings rose from their seats and after
abhivādetvā padakkhinam katvā, tatthevantara dhāyimsu.
worshipping and circumbulating the Blessed One, vanished right there.

35. Te pi kho yakkhā utthāyāsanā appekacce Bhagavantam
Then some yakkhas rose from their seats and after
abhivādetvā padakkhinam katvā, tatthevantara dhāyimsu.
worshipping and circumbulating the Blessed One, vanished right there.
Appekacce Bhagavatā saddhim sammodimsu, sammodanīyam
Some exchanged greetings with the Blessed One, and after
katham sārānīyam vītisāretvā tatthevantara dhāyimsu.
exchanging polite and courteous greetings, vanished right there.
Appekacce yena Bhagavā tenañjalim
Some, after raising their hands in respectful salutation
panāmetvā tatthevantara dhāyimsu.
to the Blessed One, vanished right there.
Appekacce nāmagottam sāvetvā tatthevantara dhāyimsu.
Some, after announcing their name and family vanished right there.
Appekacce tunhī bhūtā tatthevantara dhāyimsū ti.
And some, while keeping silent, vanished right there.

ĀTĀNĀTIYA PART 2

1. Atha kho Bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then the Blessed One when that night had passed addressed the monks, saying:
Imam bhikkhave rattim Cattāro Mahārājā,
"This night, monks, the Four Great Kings,
mahatiyā ca yakkha senāya, mahatiyā ca gandhabba senāya,
with a great army of yakkhas, with a great army of gandhabbas,
mahatiyā ca kumbhanda senāya, mahatiyā ca nāga senāya,
with a great army of kumbhandas, with a great army of nagas,
catuddisam rakkham thapetvā, catuddisam gumbam thapetvā,
having set up a protection over the four quarters, having set serried troops at the four directions,

catuddisam ovaranam thapetvā, abhikkantāya rattiyā,
having set up a barricade at the four directions, at the end of the night,
abhikkantavannā kevalakappam Gijjhakūtam obhāsetvā,
having lit up the whole of Vultures' Peak with their surpassing beauty,
yenāham tenupasamkamimsu, upasamkamitvā
approached Me, and after approaching
mam abhivādetvā, ekamantam nisīdimsu.
and worshipping Me, they sat down on one side.

2. Te pi kho, bhikkhave, yakkhā,
Then of those yakkhas, monks,
appekacce mam abhivādetvā ekamantam nisīdimsu.
some, after worshipping Me, sat down on one side.
Appekacce mama saddhim sammodimsu,
Some exchanged greetings with Me,
sammodanīyam katham sārānīyam vītisāretvā, ekamantam nisīdimsu.
and after exchanging polite and courteous greetings, sat down on one side.
Appekacce yenāham tenañjalim panāmetvā, ekamantam nisīdimsu.
Some, after raising their hands in respectful salutation to me, sat down on one side.
Appekacce nāmagottam sāvetvā, ekamantam nisīdimsu.
Some, after announcing their name and family, sat down on one side.
Appekacce tunhī bhūtā ekamantam nisīdimsu.
Some, while keeping silent, sat down on one side.
Ekamantam nisinno kho bhikkhave Vessavano Mahārājā mam etadavoca:
Then, while sitting on one side, monks, the Great King Vessavana said this to Me:

3. Santi hi bhante ulārā yakkhā Bhagavato appasannā,
'There are, Venerable Sir, some high ranking yakkhas who are not pleased with the Blessed One,
santi hi bhante ulārā yakkhā Bhagavato pasannā,
there are, Venerable Sir, some high ranking yakkhas who are pleased with the Blessed One,
santi hi bhante majjhimā yakkhā Bhagavato appasannā,
there are, Venerable Sir, some middle ranking yakkhas who are not pleased with the Blessed One,
santi hi bhante majjhimā yakkhā Bhagavato pasannā,
there are, Venerable Sir, some middle ranking yakkhas who are pleased with the Blessed One,
santi hi bhante nīcā yakkhā Bhagavato appasannā,
there are, Venerable Sir, some low ranking yakkhas who are not pleased with the Blessed One,
santi hi bhante nīcā yakkhā Bhagavato pasannā.
there are, Venerable Sir, some low ranking yakkhas who are pleased with the Blessed One.

4. Yebhuyyena kho pana bhante yakkhā appasannā yeva Bhagavato.
But, Venerable Sir, almost all of the yakkhas are not pleased with the Blessed One.
Tam kissa hetu?
What is the reason for that?
Bhagavā hi bhante pānātipātā veramaniyā Dhammam deseti,
Because, Venerable Sir, the Blessed One preaches the Dhamma of refraining from killing living creatures,

adinnādānā veramaniyā Dhammam deseti,
preaches the Dhamma of refraining from taking what has not been given,
kāmesu micchācārā veramaniyā Dhammam deseti,
preaches the Dhamma of refraining from sexual misconduct,
musāvādā veramaniyā Dhammam deseti,
preaches the Dhamma of refraining from false speech,
surāmeraya majja pamādatthānā veramaniyā Dhammam deseti.
preaches the Dhamma of refraining from liquor, wines, or intoxicants which cause heedlessness.

5. Yebhuyyena kho pana bhante yakkhā appati viratā yeva pānātipātā,
But, Venerable Sir, almost all of the yakkhas do not refrain from killing living creatures,
appati viratā adinnādānā,
do not refrain from taking what has not been given,
appati viratā kāmesu micchācārā,
do not refrain from sexual misconduct,
appati viratā musāvādā,
do not refrain from false speech,
appati viratā surāmeraya majja pamādatthānā.
do not refrain from liquors, wines, or intoxicants which cause heedlessness.
Tesam tam hoti appiyam amanāpam.
To them that is neither dear nor appealing.

6. Santi hi bhante Bhagavato sāvakā araññe,
There are, Venerable Sir, disciples of the Blessed One in the wilderness,
vana patthāni pantāni senāsanāni patisevanti,
who are practising in remote jungle dwelling places,
appasaddāni, appa nigghosāni, vijana-vātāni,
where there is little sound, little noise, which have a lonely atmosphere,
manussa rāhaseyyakāni, patisallāna sāruppāni.
lying hidden away from men, which are suitable for seclusion.
Tattha santi ulārā yakkhā nivāsino
And there are high ranking yakkhas settled there
ye imasmim Bhagavato pāvacane appasannā.
who are not pleased with the words of the Blessed One.

7. Tesam pasādāya ugganhātu bhante Bhagavā 'Ātānātiyam' rakkham,
To please them, Venerable Sir, may the Blessed One allow this 'Ātānātiya' protection,
bhikkhūnam, bhikkhunīnam, upāsakānam, upāsikānam,
for the monks', nuns', laymen's, and laywomen's
guttiyā, rakkhāya, avihimsāya, phāsu-vihārāyāti.
guard, protection, freedom from harm, and comfortable living.'

8. Adhivāsesim kho aham bhikkhave tunhī bhāvena.
And I, monks, by keeping silent, gave consent.
Atha kho bhikkhave Vessavano Mahārājā mam adhivāsanam viditvā
Then the Great King Vessavana, monks, having understood my consent
tāyam velāyam imam 'Ātānātiyam' rakkham abhāsi:
on that occasion recited this 'Ātānātiya' protection:

9. Vipassissa namatthu — Cakkhu mantassa sirīmato,
'May you revere Vipassī — the glorious Visionary,
Sikhissapi namatthu — Sabba bhūtānu kampino,
may you revere Sikhī — who has pity on all beings,
Vessabhussa namatthu — Nahātakassa tapassino,
may you revere Vessabhū — the austere one, cleansed (of corruptions),
Namatthu Kakusandhassa — Mārasenā pamaddino,
may you revere Kakusandha — who has crushed Mara's army,
Konāgamanassa namatthu — Brāhmanassa vusīmato,
may you revere Konāgamana — the accomplished brahmin,
Kassapassa namatthu — Vippamuttassa sabbadhi.
may you revere Kassapa — who is free in every respect.
Angīrasassa namatthu — Sakya puttassa sirīmato,
May you revere Angīrasa — the glorious son of the Sakyans,
Yo imam Dhamma madesesi — Sabbadukkhā panūdanam.
he who preached this Dhamma — which is the dispelling of all suffering.

10. Ye cāpi nibbutā loke — Yathā bhūtam vipassisum,
Those who are emancipated in the world — who have insight (into things) as they are,
Te janā apisunā — Mahantā vītasāradā,
those people free from malicious speech — who are great and fully mature,
Hitam deva manussānam — Yam namassanti Gotamam,
they will revere that Gotama who is of benefit to gods and men,
Vijjācarana sampannam — Mahantam vītasāradam.
who has understanding and good conduct — who is great and fully mature.

11. Yato uggacchatī suriyo — Ādicco mandalī mahā,
From where the sun comes up — the son of Aditi, the great circle,
Yassa cuggaccha mānassa — Samvarīpi nirujjhati,
while that one is coming up — the darkness of night comes to an end,
Yassa cuggate suriye — Divasoti pavuccati,
and after the sun has come up — it is said to be the daytime,
Rahadopi tattha gambhīro — Samuddo saritodako,
there is a deep lake in that place — an ocean where the waters have flowed,
Evam nam tattha jānanti — Samuddo saritodako,
thus in that place they know there is — an ocean where the waters have flowed,
Ito sā Purimā disā — Iti nam ācikkhatī jano.
from here that is the Easterly direction — so the people declare.
Yam disam abhipāleti — Mahārājā yasassiso,
That direction is watched over — by a resplendent Great King,
Gandhabbānam ādhipati — Dhatarattho iti nāma so.
he is the Master of the gandhabbas — Dhatarattha, such is his name.
Ramatī nacca gītehi — Gandhabbehi purakkhato,
He delights in song and dance — he is honoured by gandhabbas,
Puttāpi tassa bahavo — Ekanāmāti me sutam,
he also has a great many sons — all of one name, so I have heard,
Asītim dasa eko ca — Indanāmā mahabbalā,
they are eighty and ten and one — Inda by name, ones of great strength,
Te cāpi Buddham disvāna — Buddham ādicca bandhunam,
they, having seen the Awakened One — the Buddha, Kinsman of the sun,

Dūratova namassanti — Mahantam vītasāradam:
from afar, do reverence him — who is great and fully mature:
Namo te purisājaññā! — Namo te purisuttama!
'Reverence to you, Excellent one! — Reverence to you, Supreme one!'

12. Kusalena samekkhasi, amanussāpi tam vandanti,
You have looked on us with goodness, the non-human beings worship you,
sutam netam abhinhaso, tasmā evam vademase:
we have heard this repeatedly, therefore we should speak like this:
Jinam vandatha Gotamam, Jinam vandāma Gotamam,
'You should worship the victor Gotama, we should worship the victor Gotama,
vijjācarana sampannam, Buddham vandāma Gotamam!
who has understanding and good conduct, we should worship the Buddha Gotama!'

13. Yena petā pavuccanti — Pisunā pitthimamsikā,
There they say (go) the Petas — who speak maliciously, backbiters,
Pānātipātino luddā — Corā nekatikā janā,
killers of creatures, hunters — thieves, and fraudulent people,
Ito sā Dakkhinā disā — Iti nam ācikkhatī jano.
from here that is the Southerly direction — so the people declare.
Yam disam abhipāleti — Mahārājā yasassiso,
That direction is watched over — by a resplendent Great King,
Kumbhandānam ādhipati — Virūlho iti nāma so.
he is the Master of the kumbhandhas — Virūlha, such is his name.
Ramatī nacca gītehi — Kumbhandehi purakkhato,
He delights in song and dance — he is honoured by kumbhandhas,
Puttāpi tassa bahavo — Ekanāmāti me sutam,
he also has a great many sons — all of one name, so I have heard,
Asītim dasa eko ca — Indanāmā mahabbalā,
they are eighty and ten and one — Inda by name, ones of great strength,
Te cāpi Buddham disvāna — Buddham ādicca bandhunam,
they, having seen the Awakened One — the Buddha, Kinsman of the sun,
Dūratova namassanti — Mahantam vītasāradam:
from afar, do reverence him — who is great and fully mature:
Namo te purisājaññā! — Namo te purisuttama!
'Reverence to you, Excellent one! — Reverence to you, Supreme one!'

14. Kusalena samekkhasi, amanussāpi tam vandanti,
You have looked on us with goodness, the non-human beings worship you,
sutam netam abhinhaso, tasmā evam vademase:
we have heard this repeatedly, therefore we should speak like this:
Jinam vandatha Gotamam, Jinam vandāma Gotamam,
'You should worship the victor Gotama, we should worship the victor Gotama,
vijjācarana sampannam, Buddham vandāma Gotamam!
who has understanding and good conduct, we should worship the Buddha Gotama!'

15. Yattha coggacchati suriyo — Ādicco mandalī mahā,
That place where the sun goes down — the son of Aditi, the great circle,
Yassa coggaccha mānassa — Divasopi nirujjhati,
while that one is going down — the light of day comes to an end,
Yassa coggate suriye — Samvarīti pavuccati,
and after the sun has gone down — it is said to be night-time,
Rahadopi tattha gambhīro — Samuddo saritodako,
there is a deep lake in that place — an ocean where the waters have flowed,
Evam nam tattha jānanti — Samuddo saritodako,
thus in that place they know there is — an ocean where the waters have flowed,
Ito sā Pacchimā disā — Iti nam ācikkhatī jano.
from here that is the Westerly direction — so the people declare.
Yam disam abhipāleti — Mahārājā yasassiso,
That direction is watched over — by a resplendent Great King,
Nāgānam ādhipati — Virūpakkho iti nāma so.
he is the Master of the nagas — Virūpakkha, such is his name.
Ramatī nacca gītehi — Nāgehi purakkhato,
He delights in song and dance — he is honoured by nagas,
Puttāpi tassa bahavo — Ekanāmāti me sutam,
he also has a great many sons — all of one name, so I have heard,
Asītim dasa eko ca — Indanāmā mahabbalā,
they are eighty and ten and one — Inda by name, ones of great strength,
Te cāpi Buddham disvāna — Buddham ādicca bandhunam,
they, having seen the Awakened One — the Buddha, Kinsman of the sun,
Dūratova namassanti — Mahantam vītasāradam:
from afar, do reverence him — who is great and fully mature:
Namo te purisājañña! — Namo te purisuttama!
'Reverence to you, Excellent one! — Reverence to you, Supreme one!'

16. Kusalena samekkhasi, amanussāpi tam vandanti,
You have looked on us with goodness, the non-human beings worship you,
sutam netam abhinhaso, tasmā evam vademase:
we have heard this repeatedly, therefore we should speak like this:
Jinam vandatha Gotamam, Jinam vandāma Gotamam,
'You should worship the victor Gotama, we should worship the victor Gotama,
vijjācarana sampannam, Buddham vandāma Gotamam!
who has understanding and good conduct, we should worship the Buddha Gotama!'

17. Yena Uttarakurū rammā — Mahāmeru sudassano,
Where delightful Uttarakuru is — and the good looking Mount Meru,
Manussā tattha jāyanti — Amamā apariggahā.
the men who are born in that place — are unselfish, without possessions.
Na te bījam pavapanti — Na pi nīyanti nangalā,
They do not sow the seed — and nor are there ploughs led along,
Akattha pākimam sālim — Paribhuñjanti mānusā,
the rice that men enjoy the use of there matures in untilled ground,
Akanam athusam suddham — Sugandham tandulapphalam,
without husk powder or chaff, pure — sweet smelling grains of the finest rice,
Tundikīre pacitvāna — Tato bhuñjanti bhojanam.
having cooked it on hot rocks (without smoke) — they then enjoy their food.

18. Gāvim ekakhuram katvā — Anuyanti disodisam,
Having made their cows solid-hooved — they go about from place to place,
Pasum ekakhuram katvā — Anuyanti disodisam,
having made their kine solid-hooved — they go about from place to place,
Itthi vāhanam katvā — Anuyanti disodisam,
having made women their vehicle — they go about from place to place,
Purisa vāhanam katvā — Anuyanti disodisam,
having made men their vehicle — they go about from place to place,
Kumāri vāhanam katvā — Anuyanti disodisam,
having made girls their vehicle — they go about from place to place,
Kumāra vāhanam katvā — Anuyanti disodisam.
having made boys their vehicle — they go about from place to place.

Te yāne abhirūhitvā
Having mounted their (various) carriages,
sabbā disā anupariyanti, pacārā tassa rājino.
the messengers of that King go around in all directions.

19. Hatthi yānam assa yānam — Dibbam yānam upatthitam.
Being furnished with elephant and horse - and divine-carriages.
Pāsādā sivikā ceva — Mahārājassa yasassino,
And for that Great and resplendent King there are palaces and palanquins,
Tassa ca nagarā ahū — Antalikkhe sumāpitā:
and there are cities for him also — that are well built in the heavens (called):
Ātānātā, Kusinātā, Para kusinātā, Nātapuriyā, Parakusita nātā.
Ātānātā, Kusinātā, Parakusinātā, Nātapuriyā, Parakusitanātā.
Uttarena Kapīvanto, Janogham-aparena ca,
To the North is Kapīvanta, and on the other side is Janogha,
Navanavatiyo, Ambara ambaravatiyo, Ālakamandā nāma rājadhāni.
Navanavatiya, Ambara-ambaravatiya, and the king's capital named Ālakamandā.
Kuverassa kho pana mārisa Mahārājassa Visānā nāma rājadhāni,
The Great King Kuvera's capital, dear Sir, is named Visānā,
tasmā Kuvero Mahārājā Vessavanoti pavuccati.
therefore is the Great King also called Vessavana.

20. Paccesanto pakāsenti: Tatolā, Tattalā, Tatotalā,
These each individually inform (the King): Tatolā, Tattalā, Tatotalā,
Ojasi, Tejasi, Tatojasi, Sūro, Rājā, Arittho, Nemi.
Ojasi, Tejasi, Tatojasi, Sūra, Rājā, Arittha, Nemi.
Rahadopi tattha Dharanī nāma,
There is a lake in that place also, named Dharanī,
yato meghā pavassanti, vassā yato patāyanti.
and from there the clouds rain down, from there the rains spread.
Sabhāpi tattha Bhagalavatī nāma yattha yakkhā payirupāsanti.
There also is the public hall named Bhagalavatī where the yakkhas assemble.

21. Tattha nicca phalā rukkhā — Nānā dvija ganā yutā,
There the trees are always in fruit — and have a crowd of birds of diverse kinds,
Mayura koñcābhirudā — Kokilābhi hi vaggubhi,
resounding with peacocks and hens — and also with the lovely cuckoos,
Jīvam jīvaka saddettha — Atho otthava cittakā,
there is the pheasant who calls out "live on!" — and the bird who calls out "lift up your minds!",
Kukutthakā kulīrakā — Vane pokkhara-sātakā,
there are the jungle fowl, and golden cocks — and in the wood the lotus crane,
Suka sālika saddettha — Danda mānavakāni ca,
there are the sounds of parrot and mynah — and birds who have young mens' faces,
Sobhati sabbakālam sā — Kuvera nalinī sadā,
and Kuvera's lotus pond is ever attractive, all of the time,
Ito sā Uttarā disā — Iti nam ācikkhatī jano.
from here that is the Northerly direction — so the people declare.
Yam disam abhipāleti — Mahārājā yasassiso,
That direction is watched over — by a resplendent Great King,
Yakkhānam ādhipati — Kuvero iti nāma so.
he is the Master of the yakkhas — Kuvera, such is his name.
Ramatī nacca gītehi — Yakkhehi purakkhato,
He delights in song and dance — he is honoured by yakkhas,
Puttāpi tassa bahavo — Ekanāmāti me sutam,
he also has a great many sons — all of one name, so I have heard,
Asītim dasa eko ca — Indanāmā mahabbalā,
they are eighty and ten and one — Inda by name, ones of great strength,
Te cāpi Buddham disvāna — Buddham ādicca bandhunam,
they, having seen the Awakened One — the Buddha, Kinsman of the sun,
Dūratova namassanti — Mahantam vīta sāradam:
from afar, do reverence him — who is great and fully mature:
Namo te purisājañña! — Namo te purisuttama!
'Reverence to you, Excellent one! — Reverence to you, Supreme one!'

22. Kusalena samekkhasi, amanussāpi tam vandanti,
You have looked on us with goodness, the non-human beings worship you,
sutam netam abhinhaso, tasmā evam vademase:
we have heard this repeatedly, therefore we should speak like this:
Jinam vandatha Gotamam Jinam vandāma Gotamam,
'You should worship the victor Gotama, we should worship the victor Gotama,
vijjācarana sampannam, Buddham vandāma Gotamam! ti
who has understanding and good conduct, we should worship the Buddha Gotama!'

23. Ayam kho sā mārisa 'Ātānātiya' rakkhā,
This, dear Sir, is the 'Ātānātiya' protection,
bhikkhūnam, bhikkhunīnam, upāsakānam, upāsikānam,
for the monks', nuns', laymen's, and laywomen's
guttiyā, rakkhāya, avihimsāya, phāsu-vihārāyāti.
guard, protection, freedom from harm, and comfortable living.

24. Yassa kassaci mārisa, bhikkhussa vā bhikkhuniyā vā
Whoever, dear Sir, be they monk or nun
upāsakassa vā upāsikāya vā, ayam 'Ātānātiya' rakkhā suggahitā,
or layman or laywoman, learns this 'Ātānātiya' protection well,
bhavissati samattā pariyāputā, tañce amanusso
and will master it in its entirety, then if a non-human being -
yakkho vā yakkhinī vā yakkha potako vā
be they male yakkha or female yakkha or yakkha boy
yakkha potikā vā yakkha mahāmatto vā
or yakkha girl or yakkha minister
yakkha pārisajjo vā yakkha pacāro vā
or yakkha councillor or yakkha messenger
gandhabbo vā gandhabbī vā gandhabba potako vā
or male gandhabba or female gandhabba or gandhabba boy
gandhabba potikā vā gandhabba mahāmatto vā
or gandhabba girl or gandhabba minister
gandhabba pārisajjo vā gandhabba pacāro vā
or gandhabba councillor or gandhabba messenger
kumbhando vā kumbhandī vā kumbhanda potako vā
or male kumbhanda or female kumbhanda or kumbhanda boy
kumbhanda potikā vā kumbhanda mahāmatto vā
or kumbhanda girl or kumbhanda minister
kumbhanda pārisajjo vā kumbhanda pacāro vā
or kumbhanda councillor or kumbhanda messenger
nāgo vā nāginī vā nāga potako vā
or male naga or female naga or naga boy
nāga potikā vā nāga mahāmatto vā
or naga girl or naga minister
nāga pārisajjo vā nāga pacāro vā -
or naga councillor or naga messenger -
paduttha citto gacchantam vā anugaccheyya, thitam vā upatittheyya,
with a wicked mind come near while they are going, or stand near while they are standing,
nisinnam vā upanisīdeyya, nipannam vā upanipajjeyya.
or sit near while they are sitting, or lie near while they are lying,
Na me so mārisa amanusso labheyya
then that non-human being, dear Sir, would not receive
gāmesu vā nigamesu vā sakkāram vā garukāram vā.
in my villages and towns, honour or respect.

25. Na me so mārisa amanusso labheyya
That non-human being, dear Sir, would not receive
Ālakamandāya rājadhāniyā vatthum vā vāsam vā.
in my royal city Ālakamandā, ground or dwelling.
Na me so mārisa amanusso labheyya
That non-human being, dear Sir, would not be able
yakkhānam samitim gantum.
to go to the gathering of the yakkhas.
Apissunam mārisa amanussā
Further, dear Sir, non-human beings

anavayhampi nam kareyyum avivayham.
would not give or take him in marriage.
Apissunam mārisa amanussā
Further, dear Sir, non-human beings
attāhipi paripunnāhi paribhāsāhi paribhāseyyum.
would abuse him with very personal abuse.
Apissunam mārisa amanussā
Further, dear Sir, non-human beings
rittam pi pattam sīse nikkujjeyyum.
would drop an empty bowl over his head.
Apissunam mārisa amanussā
Further, dear Sir, non-human beings
sattadhāpissa muddham phāleyyum.
would split his head into seven pieces.

26. Santi hi mārisa amanussā candā, ruddā, rabhasā,
There are non-human beings, dear Sir, who are fierce, cruel, and violent,
te neva Mahārājānam ādiyanti,
they do not take notice of the Great Kings,
na Mahārājānam purisakānam ādiyanti,
they do not take notice of the Great Kings' men,
na Mahārājānam purisakānam purisakānam ādiyanti,
they do not take notice of the Great Kings' mens' men,
te kho te mārisa amanussā Mahārājānam avaruddhā nāma vuccanti.
and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

27. Seyyathāpi mārisa rañño Māgadhassa vijite corā,
Just as, dear Sir, there are thieves in the King of Māgadha's realm,
te neva rañño Māgadhassa ādiyanti,
who do not take notice of the King of Māgadha,
na rañño Māgadhassa purisakānam ādiyanti,
who do not take notice of the King of Māgadha's men,
na rañño Māgadhassa purisakānam purisakānam ādiyanti,
who do not take notice of the King of Māgadha's mens' men,
te kho te mārisa mahācorā,
and those great thieves, dear Sir,
rañño Māgadhassa avaruddhā nāma vuccanti.
are said to be in revolt against the King of Māgadha.

28. Evameva kho mārisa santi hi amanussā candā, ruddā, rabhasā,
Even so, dear Sir, there are non-human beings who are fierce, cruel, and violent,
te neva Mahārājānam ādiyanti,
they do not take notice of the Great Kings,
na Mahārājānam purisakānam ādiyanti,
they do not take notice of the Great Kings' men,
na Mahārājānam purisakānam purisakānam ādiyanti,
they do not take notice of the Great Kings' mens' men,
te kho te mārisa amanussā Mahārājānam avaruddhā nāma vuccanti.
and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

29. Yo hi koci mārisa amanusso –
Now, dear Sir, whatever non-human beings –
yakkho vā yakkhinī vā yakkha potako vā
be they male yakkha or female yakkha or yakkha boy
yakkha potikā vā yakkha mahāmatto vā
or yakkha girl or yakkha minister
yakkha pārisajjo vā yakkha pacāro vā
or yakkha councillor or yakkha messenger
gandhabbo vā gandhabbī vā gandhabba potako vā
or male gandhabba or female gandhabba or gandhabba boy
gandhabba potikā vā gandhabba mahāmatto vā
or gandhabba girl or gandhabba minister
gandhabba pārisajjo vā gandhabba pacāro vā
or gandhabba councillor or gandhabba messenger
kumbhando vā kumbhandī vā kumbhanda potako vā
or male kumbhanda or female kumbhanda or kumbhanda boy
kumbhanda potikā vā kumbhanda mahāmatto vā
or kumbhanda girl or kumbhanda minister
kumbhanda pārisajjo vā kumbhanda pacāro vā
or kumbhanda councillor or kumbhanda messenger
nāgo vā nāginī vā nāgapotako vā
or male naga or female naga or naga boy
nāga potikā vā nāga mahāmatto vā
or naga girl or naga minister
nāga pārisajjo vā nāga pacāro vā –
or naga councillor or naga messenger –
paduttha citto bhikkhum vā bhikkhunim vā upāsakam vā upāsikam vā,
with a wicked mind should come near a monk or a nun or a layman or a laywoman
gacchantam vā anugaccheyya, thitam vā upatittheyya,
while they are going, or stand near while they are standing,
nisinnam vā upanisīdeyya, nipannam vā upanipajjeyya.
or sit near while they are sitting, or lie near while they are lying,
imesam yakkhānam mahāyakkhānam
then to these yakkhas, great yakkhas,
senāpatīnam mahāsenā patīnam,
generals, great generals,
ujjhāpetabbam, vikkanditabbam, viravitabbam:
one should call out, one should shout out, one should cry out:
Ayam yakkho ganhāti, ayam yakkho āvisati,
'This yakkha has seized me, this yakkha has grabbed me,
ayam yakkho hetheti, ayam yakkho vihetheti,
this yakkha annoys me, this yakkha harasses me,
ayam yakkho himsati, ayam yakkho vihimsati,
this yakkha hurts me, this yakkha injures me,
ayam yakkho na muñcatī ti.
this yakkha will not release me.'

30. Katamesam yakkhānam, mahāyakkhānam,
To which yakkhas, great yakkhas,
senāpatīnam mahāsenā patīnam?
generals and great generals?

31. Indo, Somo, Varuno ca — Bhāradvājo, Pajāpatī,
Inda, Soma, and Varuna — Bhāradvāja, Pajāpatī,
Candano, Kāma settho ca — Kinnu ghandu, Nighandu ca,
Candana, and Kāma settha — Kinnu ghandu, and Nighandu,
Panādo, Opamañño ca — Devasūto ca Mātalī.
Panāda, and Opamañña — and Mātali, the gods' charioteer.
Cittaseno ca gandhabbo — Nalo rājā Janesabho,
The gandhabbas Citta and Sena — the kings Nala and Janesabha,
Sātāgiro, Hemavato — Punnako, Karatiyo, Gulo,
Sātāgira, Hemavata — Punnaka, Karatiya, Gula,
Sīvako, Mucalindo ca — Vessāmitto, Yugandharo,
Sīvaka, and Mucalinda — Vessāmitta, Yugandhara,
Gopālo, Suppagedho ca — Hirinettī ca Mandiyo,
Gopāla, and Suppagedha — Hirinetti, and Mandiya,
Pañcālacando Ālavako — Pajjuno Sumano Sumukho Dadhīmukho,
Pañcālacanda Ālavaka — Pajjuna, Sumana, Sumukha, Dadhīmukha,
Mani, Māni, Caro, Dīgho — Atho Serissako saha
Mani, Māni, Cara, Dīgha — together with Serissaka –
imesam yakkhānam mahāyakkhānam,
then to these yakkhas, great yakkhas,
senāpatīnam mahāsenā patīnam,
generals and great generals,
ujjhāpetabbam, vikkanditabbam, viravitabbam:
one should call out, one should shout out, one should cry out:
Ayam yakkho ganhāti, ayam yakkho āvisati,
'This yakkha has seized me, this yakkha has grabbed me,
ayam yakkho hetheti, ayam yakkho vihetheti,
this yakkha annoys me, this yakkha harasses me,
ayam yakkho himsati, ayam yakkho vihimsati,
this yakkha hurts me, this yakkha injures me,
ayam yakkho na muñcatī ti.
this yakkha will not release me.'

32. Ayam kho sā mārisa 'Ātānātiya' rakkhā,
This, dear Sir, is the 'Ātānātiya' protection,
bhikkhūnam, bhikkhunīnam, upāsakānam, upāsikānam,
for the monks', nuns', laymen's, and laywomen's
guttiyā, rakkhāya, avihimsāya, phāsu-vihārāyāti.
guard, protection, freedom from harm, and comfortable living.

33. Handa ca dāni mayam mārisa gacchāma,
And now, dear Sir, we shall go,
bahukiccā mayam bahukaranīyā ti.
as we have many duties, and there is much which ought to be done.'
Yassa dāni tumhe Mahārājāno kālam maññathā ti.
'Now is the time for whatever you Great Kings are thinking.'

34. Atha kho bhikkhave Cattāro Mahārājā utthāyāsanā
Then the Four Great Kings, monks, rose from their seats
mam abhivādetvā padakkhinam katvā, tatthevantara dhāyimsu.
and after worshipping and circumbulating Me, vanished right there.

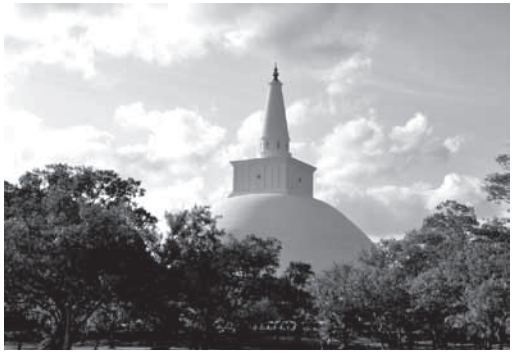
35. Te pi kho bhikkhave yakkhā utthāyāsanā appekacce
Then some yakkhas, monks, rose from their seats
mam abhivādetvā padakkhinam katvā, tatthevantara dhāyimsu.
and after worshipping and circumbulating Me, vanished right there.
Appekacce mama saddhim sammodimsu,
Some exchanged greetings with Me,
sammodanīyam katham sārānīyam vītisāretvā tatthevantara dhāyimsu.
and after exchanging polite and courteous greetings, vanished right there.
Appekacce yenāham tenañjalim panāmetvā tatthevantara dhāyimsu.
Some, after raising their hands in respectful salutation to me, vanished right there.
Appekacce nāmagottam sāvetvā tatthevantara dhāyimsu.
Some, after announcing their name and family vanished right there.
Appekacce tunhī bhūtā tatthevantara dhāyimsuti.
And some, while keeping silent, vanished right there.

36. Ugganhātha bhikkhave 'Ātānātiyam' rakkham,
Learn the 'Ātānātiya' protection, monks,
pariyāpunātha bhikkhave 'Ātānātiyam' rakkham.
master the 'Ātānātiya' protection, monks,
Dhāretha bhikkhave 'Ātānātiyam' rakkham,
Bear in mind the 'Ātānātiya' protection, monks,
attha samhitāya bhikkhave 'Ātānātiya' rakkhā,
the 'Ātānātiya' protection, monks, is for your welfare and benefit,
bhikkhūnam, bhikkhunīnam, upāsakānam, upāsikānam,
for the monks', nuns', laymen's, and laywomen's
guttiyā, rakkhāya, avihimsāya, phāsu-vihārāyāti.
guard, protection, freedom from harm, and comfortable living."

Idamavoca Bhagavā,
The Blessed One said this,
attamanā te bhikkhū Bhagavato bhāsitam abhinandunti.
and those monks were uplifted and greatly rejoiced in what was said by the Blessed One.

Verse of Blessing

Etena saccavajjena — sotthi te hotu sabbadā!
By this declaration of the truth — may you be safe at all times!
Etena saccavajjena — hotu te jayamangalam!
By this declaration of the truth — may you have the blessing of success!
Etena saccavajjena — sabba rogo vinassatu!
By this declaration of the truth — may all diseases be destroyed!



Other Protective Discourses



Other Protective Discourses

Kiccho manussa patilābho
kiccham maccāna jivitam
Kiccham saddhamma savanam
kiccho buddhānam uppādo

Rare is the birth as a human being.
Hard is the life of mortals.
Hard is the hearing of the Sublime Truth.
Rare is the appearance of the Buddhas.

Dhammapada V182

Paviveka rasam pitvā
rasam upasamassa ca
Niddaro hoti nippāpo
dhammapīti 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 V205

ANGULIMĀLA PARITTA

Protective Chant Of Angulimāla
(Recital to bless Expectant Mothers for Easy Childbirth)

Parittam yam bhanantassa — Nisinnatthāna dhovanam
The very water that washed the seat of him who recited this Paritta
Udakampi vināsesi — Sabbameva parissayam.
has put an end to all danger.

Sotthinā gabbha vutthānam — Yañca sādheti tam khane
At that very moment this Paritta effected a safe delivery of the infant,
Therassa-Angulimālassa — Lokanāthena bhāsitam
having been invoked by Elder Angulimala (which holds good for an aeon).
Kappatthāyim mahātejam — Parittam tam bhanāmahe.
Now we shall recite that very efficacious Paritta
taught by the Protector of the world (Buddha) to the Great Elder.

(Please chant the following verse below 7 times)

Yatōham bhagini ariyāya jātiyā jāto nābhi jānāmi
Sister, from the time of me being born in the Noble Birth (Arahantahood),
samcicca pānam jivitā voropetā.
I do not know of myself having purposely deprived any living creature of life.
Tena saccena sotthi te – Hotu sotthi gabbhassāti.
By this truth may you be safe, may there be safety for (the child in) your womb.



JAYA PARITTA
Recital For Invoking Victory

Siridhitimati tejo jayasiddhi mahiddhi
He, possesses the power to bring about happiness, glory, victory, wisdom and mindfulness,
mahāgunam aparimita puññādhi kārassa
possessor of endless virtues and merit
sabbantarāya nivārana samatthassa.
and is capable of averting all dangers.
Bhagavato Arahato Sammā Sambuddhassa.
Such indeed is the Blessed One, the Supreme Enlightened Buddha.

Dvattimsa mahāpurisa lakkhanānu bhāvena
Due to the power of His thirty-two personality characteristics,
asītyanu-byañjana lakkhanānu-bhāvena
due to the power of His eight subsidiary symbols,
atthuttara sata-mangala lakkhanānu-bhāvena
one-hundred-and-eight auspicious signs,
chabbanna ramsyānu-bhāvena, ketumālānu-bhāvena
due to the power of His sixfold rays, due to the power of His halos,
dasa pāramitānu-bhāvena, dasa upapāra-mitānu-bhāvena
due to the power of His ten perfections, His ten subsidiary perfections,
dasa paramattha pāramitānu-bhāvena
due to the power of His ten absolute perfections,
sīla samādhi paññānu-bhāvena
due to His moral power, meditative concentration, His wisdom,
Buddhānu-bhāvena, Dhammānu-bhāvena, Sanghānu-bhāvena
due to the power of the Buddha, the Dhamma and the Sangha
tejānu-bhāvena, iddhyānu-bhāvena, balānu-bhāvena
due to the power of His glory, His miraculous efficacy, His vigour
ñeyya-dhammānu-bhāvena
due to the power of His knowledge,
caturāsīti sahassa dhamma-kkhandhānu-bhāvena
the eighty-four-thousandfold Teachings,
nava lokuttara dhammānu-bhāvena,
due to the power of His nine transcendental Dhamma,
atthangika-maggānu-bhāvena
the Eightfold Noble Path,
atthasamā-pattyānu-bhāvena, chalabhiññānu-bhāvena
due to the power of the eight psychic achievements, His six higher knowledge,
mettā karunā muditā upekkhānu-bhāvena
due to the power of His Kindness, Compassion, Altruistic joy and Equanimity,
sabba pāramitānu-bhāvena, ratanattaya saranānu-bhāvena
due to the power of His Perfections and the Triple Gems,

tuyham sabba rogā soka upaddava dukkha
may all your sicknesses, sorrows, troubles,
domanassu-pāyāsā vinassantu.
griefs and despairs, be eradicated.
Sabba-samkappā tuyham samijjhantu.
May all your expectations be fulfilled.
Dīghāyuko hotu.
May you live well.
Sata-vassa-jīvena samangiko hotu sabbadā.
May you live a hundred years.

Ākāsa pabbata vana bhūmi tatāka gangā
May these gods and deities who protect skies, rivers, forests,
mahā-samudda ārakkhaka devatā sadā tumhi anurakkhantu.
mountains, lakes, seas and oceans protect you and me.
Sabba Buddhānu-bhāvena, sabba Dhammānu-bhāvena
Due to the power of all the Buddhas, all the Dhammas,
sabba Sanghānu-bhāvena
all the Sanghas
Buddha ratanam Dhamma ratanam Sangha ratanam
due to the power of the Buddha, Dhamma and Sangha,
tinnam ratanānam ānubhāvena
due to the power of the Three Gems,
caturāsīti sahassa dhamma-kkhandhānu bhāvena
due to the power of eighty-four-thousandfold Teaching,
pitakattayānu bhāvena, jinasāvakānu bhāvena
due to the power of the Three Baskets (Tipitaka), due to the power of the Buddha's disciples,
sabbe te rogā, sabbe te bhayā, sabbe te antarāyā,
may all the diseases, all the dangers, all the menaces,
sabbe te upaddavā, sabbe te dunnimittā,
all the inauspicious influences,
sabbe te avamangalā vinassantu.
all evil events of yours be eradicated.

Āyu-vaddhako, dhana-vaddhako, siri-vaddhako,
May you live long. May your wealth increase. May your luck increase.
yasa-vaddhako, bala-vaddhako, vanna-vaddhako
May your glory increase. May your power increase. May your complexion be bright.
sukha-vaddhako hotu sabbadā.
May your happiness increase.
Dukkhā roga bhayā verā — Sokā sabbe uppaddavā
May your comfort increase. May your sorrow, your illnesses,
anekā antarāyāpī — Vinassantu ca tejasā.
your hatred, your despair, your dangers, your menaces get eradicated.
Jaya siddhi dhanam lābham — Sotthi bhāgyam sukham balam
May your victory, wealth, profit, happiness, power,
sirī āyu ca 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 a hundred years.

JINAPAÑJARA
The Buddha's Mansion

Recital to overcome
Sickness and Disturbances



Jayāsana-gatā vīrā — Jetvā māram savāhinim
The Heroes, having defeated the Evil One together with his army, mounted the seat of victory.
Catu saccāmata rasam — Yepivimsu narāsabhā.
These leaders of men have drunk the nectar of the Four Truths.

Tanhankarā-dayo Buddhā — Attha vīsati nāyakā
May all the twenty-eight chief Buddhas, such as Buddha Tanhankarā
Sabbe patitthitā mayham/tuyham — Matthake me/te munissarā.
and all other noble sages, rest on my/your head.

Sire patitthitā Buddhā — Dhammo ca mama/tava locane
May the Buddhas rest on my/your head, the Dhamma on my/your eyes,
Sangho patitthito mayham/tuyham — Ure-sabba gunākaro.
and the Sangha, the abode of all virtues, on my/your shoulders.

Hadaye Anuruddho ca — Sāriputto ca dakkhine
May Anuruddha rest on my/your heart, Sāriputta on my/your right,
Kondañño pitthi bhāgasmim — Moggallānosi vāmake.
Kondañña on my/your back and Moggallāna on my/your left.

Dakkhine savane mayham/tuyham — Āhum Ānanda Rāhulā
On my/your right ear are Ananda and Rahulā,
Kassapo ca Mahānāmo — Ubhosum vāmasotake.
on my/your left ear are Kassapa and Māhanāma.

Kesante pitthi bhāgasmim — Suriyo viya pabhankaro
On my/your back at the end of my/your hair
Nisinno siri-sampanno — Sobhito muni pungavo.
sits the glorious sage Sobhita who is radiant like the sun.

Kumāra Kassapo nāma — Mahesī citra vādako
The fluent speaker Venerable Kumāra Kassapa,
So mayham/tuyham vadane niccam — Patitthāsi gunākaro.
the abode of virtues, ever rest in my/your mouth.

Punno Angulimālo ca — Upāli Nanda Sīvali
The five Noble Elders : Punna, Angulimāla, Upāli, Nanda and Sīvali
Therā pañca ime jātā — Lalāte tilakā mama/tava.
rest on my/your forehead like tilakas.

Sesāsīti mahātherā — Vijitā jina sāvakā
The other eighty Noble Elders, the victorious disciples of the Conqueror,
Jalantā sīla tejena — Angamangesu santhitā.
shining in the glory of their virtues, rest on the other parts of my/your body.

Ratanam purato āsi — Dakkhine metta suttakam
The Jewel Discourse is in my/your front,
on my/your right is the Discourse of Loving-kindness,
Dhajaggam pacchato āsi — Vāme Angulimālakam.
the Dhajagga (Banner Discourse) is on my/your back,
on my/your left is the Angulimāla Discourse.

Khanda Mora parittañca — Ātānātiya suttakam
The protective Discourses Khanda, Mora and Ātānātiya
Ākāsaccha-danam āsi — Sesā pākāra saññitā.
are like the heavenly vault. The others are like a rampart around me/you.

Jinānā bala samyutte — Dhamma pākāra lankate
Fortified with the commanding power of the Buddha,
and decked by the wall of the Dhamma,
Vasato me/te catukiccena — Sadā Sambuddha pañjare.
ever engaged in four duties do I/you dwell in the Buddha Mansion.

Vāta pittādi sañjātā — Bāhirajjhattu paddavā
By the power of their infinite virtues, may all internal and external troubles
Asesā vilayam yantu — Ananta gunatejasā.
caused by wind, bile, etc. come to naught without exception.

Jina pañjara majjhattham — Viharantam mahītale
May I/you who are dwelling in the centre of the Buddha Mansion
Sadā pālentu mam/tvam sabbe — Te mahā purisā sabhā.
on this earth be protected by all those great personages.

Icceva maccantakato surakkho
Protecting myself/yourself thus in every way,
Jinānu bhāvena jitū papaddavo
overcoming all troubles by the power of the Conqueror.
Buddhānu bhāvena hatāri sangho
By the grace of the Buddha
Carāmi/carāhi saddhamma'nubhāva pālito.
may I/you always live guarded by the sublime Dhamma!

Icceva maccantakato surakkho
Protecting myself/yourself thus in every way,
Jinānubhāvena jitū papaddavo
overcoming all troubles by the power of the Conqueror.
Dhammānu bhāvena hatāri sangho
By the grace of the Dhamma,
Carāmi/carāhi saddhamma'nubhāva pālito.
may I/you always live guarded by the sublime Dhamma!

Icceva maccantakato surakkho
Protecting myself/yourself thus in every way,
Jinānubhāvena jitū papaddavo
overcoming all troubles by the power of the Conqueror.
Sanghānu bhāvena hatāri sangho
By the grace of the Sangha,
Carāmi/carāhi saddhamma'nubhāva pālito.
may I/you always live guarded by the sublime Dhamma!

Saddhamma pākāra parikkhito mi/si
I am/You are surrounded by the rampart of the sublime Dhamma.
Atthāriyā attha disāsu honti
The eight Ariyans are in the eight directions.
Etthantare attha nāthā bhavanti
The eight benefactors are in the intermediate directions.
Uddham vitānam va jinā thitā me/te.
The Buddhas stand like a canopy above me/you.

Bhindanto mārasenam mama/tava sirasi thito
The Buddha who defeated the army of the Evil One
Bodhi māruyha satthā.
at the foot of the Bodhi Tree stands on my/your head.
Moggallāno'si vāme vasati bhujathate
The Venerable Moggallāna is on my/your left shoulder
dakkhine Sāriputto.
and the Venerable Sāriputta is on my/your right shoulder.
Dhammo majjhe urasmim viharati bhavato
The Dhamma dwells in my/your heart's core.
mokkhato morayonim.
The Bodhisatta, who was born a peacock
Sampatto bodhisatto carana yugagato
and who shines as the sole Benefactor
bhānu lokekanātho.
of the world, shields my/your feet.

Sabbāva mangala mupaddava dunni-mittam
All ill-luck, misfortunes, ill-omens,
Sabbīti roga gahadosa masesa nindā
diseases, evil planetary influences, blame, dangers,
Sabbantarāya bhaya dussupinam akantam
fears, undesirable dreams -
Buddhānu bhāva pavarena payātu nāsam.
May they all come to naught by the power of the noble Buddha.

Sabbāva mangala mupaddava dunni-mittam
All ill-luck, misfortunes, ill-omens,
Sabbīti roga gahadosa masesa nindā
diseases, evil planetary influences, blame, dangers,
Sabbantarāya bhaya dussupinam akantam
fears, undesirable dreams -
Dhammānu bhāva pavarena payātu nāsam.
May they all come to naught by the power of the noble Dhamma.

Sabbāva mangala mupaddava dunni-mittam
All ill-luck, misfortunes, ill-omens,
Sabbīti roga gahadosa masesa nindā
diseases, evil planetary influences, blame, dangers,
Sabbantarāya bhaya dussupinam akantam
fears, undesirable dreams -
Sanghānu bhāva pavarena payātu nāsam.
May they all come to naught by the power of the noble Sangha.

ATTHAVĪSATI PARITTA
Protective Chant Of Twenty-Eight Buddhas

1. **Tanhankaro mahāvīro — Medhankaro mahāyaso**
Tanhankara, the great hero; Medhankara, of great honour;
Saranankaro lokahito — Dīpankaro jutindharo.
Saranankara, abode of love; Dīpankara, the lustrous light.

2. **Kondañño jana-pāmokkho — Mangalo puri-sāsabho**
Kondañña, the people's lord; Mangala, the Man Supreme;
Sumano Sumano dhīro — Revato rati vaddhano.
Sumana, the good-hearted sage; Revata, who enhanced joy.

3. **Sobhito gunasampanno — Anomadassī januttamo**
Sobhita, with virtue crowned; Anomadassi, chief of men;
Padumo loka pajjoto — Nārado vara sārathī.
Paduma, a guiding lamp to all worlds; Nārada, the charioteer unsurpassed.

4. **Padumuttaro sattasāro — Sumedho agga puggalo**
Padumuttara, peerless being; Sumedha, the paramount;
Sujāto sabba lokaggo — Piyadassī narāsabho.
Sujāta, chief of all the worlds; Piyadassī, mankind's lord.

5. **Atthadassī kāruniko — Dhammadassī tamonudo**
Atthadassī, compassion-grained; Dhammadassī, who dispelled gloom;
Siddhattho asamo loke — Tisso varada samvaro.
Siddhattha, matchless in the world; Tissa, restrained giver of the best.

6. **Phusso varada sambuddho — Vipassī ca anūpamo**
Phussa, all-seeing donor of the goal; Vipassī, the unrivalled one;
Sikhī sabba hito satthā — Vessabhū sukhadāyako.
Sikhī, leader of boundless love; Vessabhū, dispenser of bliss.

7. **Kakusandho satthavāho — Konāgamano ranañjaho**
Kakusandha, caravan-guide of sentient beings; Konāgamana, done with strife;
Kassapo siri-sampanno — Gotamo sakya pungavo.
Kassapa, of perfect radiance; Gotama, the Sakya's glory.

8. **Tesam saccane sīlena — Khanti metta balena ca**
By the power of their Truthfulness and Virtues; Patience and Loving-kindness,
Tepi mam/tvam anurakkhantu — Ārogyena sukhena cā'ti.
may it be a shield around me/you, may health and happiness be mine/yours!

9. **Attha vīsati'me Buddhā — Puretvā dasa pāramī**
These twenty-eight Buddhas, having fulfilled the Ten Perfections,
Jetvā mārāri sangāmam — Buddhattam samupāgamum.
defeated the hosts of the Evil One, and attained Enlightenment.
Etena sacca vajjena — Hotu me/te jayamangalam.
By the power of this truth, may joyous victory be mine/yours!

BOJJHANGA PARITTA
The Chant On The Enlightenment Factors

Samsāre samsaran tānam — Sabba dukkha vināsake
Satta dhamme va bojjhange — Mārasenāppamaddino
He defeated the hordes of Death (Mara) and attained the Deathless,
devoid of birth, ageing, disease and death,
Bujjhitvā yepi me sattā — Tibhavā muttāhi uttamā
Ajātim ajarabyādhim — Amatam nibbhayam gatā.
escaping the three realms of being, by realising the Seven Factors of Enlightenment.

Evamādi gunopetam — Anekaguna samgaham
Osadham'va imam mantam — Bojjhangam tam bhanāmahe.
Here we chant the mystical formula of the Enlightenment Factors,
possessing such efficacy and containing numerous qualities like a medicine.

Bojjhango sati sankhāto — Dhammānam vicayo tathā
The Seven Factors of Enlightenment, namely, Mindfulness (Sati);
Investigation of Law (Dhamma Vicaya);
Viriyam pīti pasaddhi — Bojjhangā ca tato pare
Energy (Viriya); Rapture (Piti); Tranquility (Passaddhi);
Samā dhupekkhā bojjhangā — Satte te sabba dassinā
Concentration (Samadhi) and Equanimity (Upekkha)
Muninā samma dakkhātā — Bhāvitā bahulīkatā.
were declared elegantly by the Supreme Buddha, the All-Knowing One.

Samvattanti abhiññāya — Nibbānāya ca bodhiyā.
These Seven Factors are conducive to achieve higher wisdom
to attain Supreme Enlightenment, to reach Nibbana.
Etena sacca vajjena — Sotthi me/te hotu sabbadā.
By the power of this Truth, may all blessings be with me/you always.

Ekasmim samaye nātho — Moggallā nañca Kassapam.
On one occasion, the Supreme Buddha noticed Venerable Mahā Moggallāna
and Venerable Mahā Kassapa suffering exceedingly due to illness.
Gilāne dukkhite disvā — Bojjhange satta desayi.
Seeing this, the Supreme Buddha declared the Seven Factors of Enlightenment.

Te ca tam abinanditvā — Rogā muñcinsu tam khane.
Those Venerables listened to this and were happy.
They were instantly relieved of their ailments.
Etena sacca vajjena — Sotthi me/te hotu sabbadā.
By the power of this Truth, may all blessings be with me/you always.

Ekadā dhamma rājāpi — Gelaññenā'bhi pīlito.
On one occasion, the Supreme Buddha Himself fell ill.
Cundattherena tam yeva — Bhanā petvāna sādaram.
He requested Venerable Mahā Cunda to recite this chant to Him.

Sammo ditvā ca ābādhā — Tamhā vutthāsi thānaso.
The Buddha was exceedingly pleased and was relieved of His illness.
Etena sacca vajjena — Sotthi me/te hotu sabbadā.
By the power of this Truth, may all blessings be with me/you always.

Pahīnā te ca ābādhā — Tinnā nampi mahesinam.
All these three noble persons were relieved of their ailments.
Maggā hata kilesāca — Pattānuppatti dhammatam.
Their defilements were gone. They have destroyed all defilements
and attained the deathless, i.e. Nibbana.

Etena sacca vajjena — Sotthi me/te hotu sabbadā.
By the firm determination of this truth, may I/you be well.
Etena sacca vajjena — Sabba rogo vinasatu.
By the firm determination of this truth, may all my/your ailments disappear.
Etena sacca vajjena — Hotu me/te jaya mangalam.
By the firm determination of this truth, may peaceful victory be mine/yours!
May I/you get protected. May all blessings be with me/you always.



Ānussati
Reflection

Sabbe tasanti dandassa
sabbe bhãyanti maccuno
Attãnam upamam katvã
na haneyya na ghãtaye

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

Dhammapada V129

Ãrogyãparamã lãbhã
santutthi paramam dhanam
Vissãsaparamã ñãti
nibbãnam paramam sukham

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

Dhammapada V204

BUDDHĀNUSSATI
Meditation On The Buddha



Buddhānussati mettā ca — Asubham maranassati
Reflection on the Buddha, Loving-kindness, Loathsome nature of everything and Nature of death.
Iti imā caturārakkhā — Bhikkhu bhāveyya sīlavā.
A virtuous disciple should practise this fourfold protective contemplations.

Ananta vitthāra gunam — Gunato nussaram munim
Always contemplating on the infinite and pervasive virtues
Bhāveyya Buddhimā bhikkhu — Buddhānussati mādito:
of the Buddha – an understanding disciple should reflect as follows:

Savāsane kileseso — Ēko sabbe nighātiya
.... that the Buddha alone has destroyed all defilements,
Ahusu suddha santāno — Pujānam ca sadāraho.
revealing an extremely pure mind always deserving adoration.

Sabbakāla gate Dhamme — Sabbe sammā sayam muni
....that the Buddha has rightly realised all aspects matters relating to all times
Sabbākārena bujjhitvā — Ēko sabbaññutam gato.
and has attained supreme Enlightenment entirely through His own efforts.

Vipassanādi vijjāhi — Sīlādi caranehi ca
.... the (Eightfold) knowledge such as Vipassana and the Caranas such as Sila;
Susamiddhehi sampanno — Gaganābhehi nāyako.
these are qualities the Buddha is endowed with, as extensive as the sky.

Sammā gato subbhan thānam — Amogha vacano ca so
.... that the Buddha has rightly gone to the blissful state. He is endowed with fruitful speech.
Tividhassāpi lokassa — Ñātā nirava sesato.
He has known the three worlds (sensual, fine material and formless) in their entirety.

Anēkēhi gunoghēhi — Sabba sattuttamo ahu
.... that the Buddha has become Supreme among all beings by His manifold qualities.
Anēkēhi upāyehi — naradamme damesi ca.
He has by various means subdued those who should be subdued.

Ēko sabbassa lokassa — Sabba sattānu sāsako
....that the Buddha is a great Teacher to the entire world.
Bhāggya issariyādinam — Gunānam paramo nidhī.
He is a noble treasure of qualities such as fortune and prosperity.

Paññāssa sabba dhammēsu — Karunā sabba jantusu
.... that the Buddha's wisdom is all pervasive and His compassion extends to all beings.
Attatthānam paratthānam — Sādhikā guna jetthikā.
He is a benefactor unto Himself and others. He is supreme in all qualities.

Dayāya pārami citvā — Paññāyattāna muddharī
.... that the Buddha elevated Himself by the wisdom gained through the perfections
Uddhari sabba dhamme ca — Dayāyañña 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 ñānaddhe — Dhamma kāye kathāva'kā ti?
How much more inconceivable is His Dhammakaya (doctrinal body) of unique wisdom?



METTĀNUSSATI
Meditation On Loving-Kindness

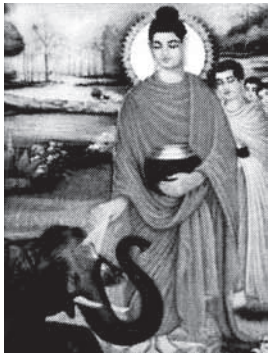
Attupamāya sabbesam — Sattānam sukha kāmatam
Having compared oneself with others, one should practise loving-kindness
Passitvā kamato mettam — Sabba sattesu bhāvaye.
towards all beings by realising that everyone desires happiness.

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

Imamhi gāmakkhettamhi — Sattā hontu sukhī sadā
May all beings who live in this vicinity always be happy;
Tato param ca rajjesu — Cakkavālesu jantuno.
so also those who live in other kingdoms in this world-system be happy.

Samantā cakka vālesu — Sattānam tesu pānino
May all beings living in every world-system and each element of life
Sukhino puggalā bhutā — Atta bhāva gatā siyum.
within such a system be happy and achieve the highest bliss.

Tathā itthi pumā ceva — Ariyā anariyā pi ca
Likewise, women, men, the noble and the ignoble ones,
Devā narā apāyatthā — Tathā dasa disāsu cā ti.
gods, and those in woeful states and those living in the ten directions
(may all these beings be happy).



MARANĀNUSSATI
Meditation On Death

Pavāta dīpa tullyāya — Sāyu santati yākkhayam
Seeing with wisdom the end of life in others and comparing this to a lamp
Parūpamāya sampassam — Bhāvaye maranassatim.
kept in a windy place, one should meditate on Death.

Mahā sampatti sampattā — Yathā sattā matā idha
Just as in this world beings who once enjoyed great prosperity will die,
Tathā aham marissāmi — Maranam mama hessati.
even so one day will I die too. Death will indeed come to me.

Uppattiyā sahevedam — Maranam āgatam sadā.
This Death has come along with birth.
Māranatthāya okāsam — Vadhako viya esati.
Therefore, like an executioner, Death always seeks an opportunity to destroy.

Īsakam anivattam tam — Satatam gamanussukam
Life, without halting for a moment, and ever keen on moving,
Jīvitam udayā attham — Suriyo viya dhāvati.
runs like the sun that hastens to set after its rise.

Vijju bubbula ussāva — Jalarāji Parikkhayam.
This life comes to an end like a streak of lightning, a bubble of water,
a dew-drop on a leaf, or a line drawn on water.
Ghātakova ripū tassa — Sabbatthāpi avāriyo.
Like an enemy intent on killing, Death can never be avoided.

Suyasatthāma puññiddhi — Buddhi vuddhe jinaddyayam
If death could come in an instant to the Buddhas endowed with great glory,
Ghātesi maranam khippam — Kātu mādisake kathā?
Prowess, merits, supernormal powers and wisdom, what could be said of me?

Paccayānam ca vekallyā — Bāhirajjhattu paddavā
For want of food, and through internal ailments or through external injuries -
Marāmoram nimesāpi — Maramāno anukkhanan ti.
these can cause me dying every instant and I shall die within the twinkling of an eye.

ASUBHĀNUSSATI
Meditation On The Loathsomeness Of The Body

Aviññānā subhanibham — Saviññanā subham imam
On perceiving this body as an unsatisfactory conscious and non-conscious entity,
Kāyam asubhato passam — Asubham bhāvaye sati.
one should meditate on its unsatisfactoriness.

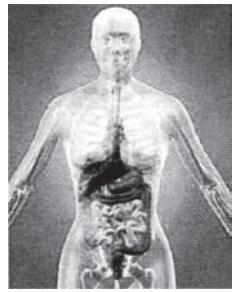
Vanna santhāna gandhehi — Āsayo kāsato tathā
The thirty-two impurities of one's body are disgusting in respect of colour,
Patikkulāni kāye me — Kunapāni dvi solasa.
form, associable elements and space.

Patitamhāpi kunapā — Jeguccham kāya nissitam.
The impurities within the body are more disgusting than those that fall from it.
Adharo hi sucī tassa — Kāyotu kunape thitam.
Discharged impurities no longer contaminate the body.
Yet, the body still rests on undischarged impurities.

Mīlhe kimiva kāyoyam — Asucimhi samutthito.
Like a worm born in filth, this body is also born in filth.
Anto asuci sampunno — Punna vacca kutī viya.
Like a cesspit that is full, this body is full of filth.

Asuci sandate niccam — Yathā medaka thālikā.
Just as fat flows out from a full pot, even so impure matter flows out from this body.
Nānā kimi kulāvāso — Pakka candanikā viya.
Like a cesspit, this body is host to millions of worms.

Ganda bhuto roga bhuto — Vana bhuto samussayo.
This body is like a boil, a disease, a wound that is incurable.
Atekicchoti Jeguccho — Pabhinna kunapūpamoti.
It is extremely repulsive. It is comparable to a decomposed corpse.



ATTHA MAHĀ SAMVEGA VATTHU
Recollection Of Eight Sorrowful Stages of Life

Bhāvetvā caturārakkhā — Āvajjeyya anantaram
Having practised this fourfold protective meditation.
Mahā samvega vatthūni — Attha atthita vīriyo.
one who has put forth effort should reflect on the eightfold sorrowful stages (of life).

Jāti jarā vyādhi cutī apāyā — Atīta appattaka vatta dukkham
The sorrows pertaining to birth, old age, disease, death,
Peta Loka (spirit world), past cycle of births, future cycle of births,
Idāni āhāra gavetthi dukkham — Samvega vatthūni imāni attha.
and the sorrow experienced in search of sustenance in the present life –
these are the eight sorrowful stages (of life).

Pāto ca sāya mapi ceva imam vidhiññu
A person, who, desirous of his own welfare and knowing the types of meditation,
Āsevate satata matta hitābhilāsī
practises this meditation regularly morning and evening,
Pappoti soti vipulam hata pāri pantho
will destroy the impediments, and happily attain the supreme state of Nibbana,
Setthm sukham munivisittha — matam sukhena cāti.
the Buddha extolled as the highest bliss.

Gāthā
Stanzas



Gāthā



Sududdasam sunipunam
yatthakāmani pātinam
Cittam rakkhetha medhāvi
cittam guttam sukhāvaham

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

Dhammapada V36

Dhammapīti sukham seti
vippasannena cetasā
Ariyappavedite dhamme
sadā ramati pandito

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

Dhammapada V79

JAYA MANGALA GĀTHĀ
Stanzas Of Joyous Victory

Bāhum sahassa mabhi nimmita sāyu dhantam
Creating a thousand hands armed with weapons,
Giri mekhalam udita ghora sasena māram
Mara was seated on the trumpeting, ferocious elephant Girimekhala.
Dānādi dhamma vidhinā jitavā Munindo.
Him, together with his army, did the Lord of Sages subdue by generosity and other virtues.
Tam tejasā bhavatu me/te jaya mangalāni.
By the grace of this, may joyous victory be mine/yours.

Mārātireka mabhi yujjhita sabba rattim
More violent than Mara,
Ghoram panālavaka makkha mathaddha yakkham
the obstinate demon Ālavaka who battled with the Buddha throughout the night.
Khantī sudanta vidhinā jitavā Munindo.
Him, did the Lord of Sages subdue by means of His patience and self-control.
Tam tejasā bhavatu me/te jaya mangalāni.
By the grace of this, may joyous victory be mine/yours.

Nālāgirim gaja varam atimatta bhūtam
Nalagiri, the king elephant, highly intoxicated,
Dāvaggi cakka masaniva su dārunantam
was raging like a forest fire and was terrible as a thunderbolt.
Mettambu seka vidhinā jitavā Munindo.
Sprinkling the waters of loving-kindness, this ferocious beast, did the Lord of Sages subdue.
Tam tejasā bhavatu me/te jaya mangalāni.
By the grace of this, may joyous victory be mine/yours.

Ukkhitta khagga matihattha sudārunantam
With lifted sword, for a distance of three leagues
Dhāvanti yojana pathangulimāla vantam.
did wicked Angulimala run.
Iddhibhi sankhata mano jitavā Munindo.
Him, did the Lord of Sages subdue by His psychic powers.
Tam tejasā bhavatu me/te jaya mangalāni.
By the grace of this, may joyous victory be mine/yours.

Katvāna kattha' mudaram iva gabbhi nīyā
Her belly bound with faggots, to simulate the bigness of pregnancy,
Cincāya duttha vacanam janakāya majjhe
Cincā, with harsh words made foul accusation in the midst of an assembly.
Santena soma vidhinā jitavā Munindo.
Her did the Lord of Sages subdue by His serene and graceful bearing.
Tam tejasā bhavatu me/te jaya mangalāni.
By the grace of this, may joyous victory be mine/yours.

Saccam vihāya mati saccaka vāda ketum
Haughty Saccaka, who ignored Truth, was like a banner of controversy;
Vādā-bhiropita manam ati-andha bhūtam
and his vision was blinded by his own disputations.
Paññā padīpa jalito jitavā Munindo
Lighting the lamp of wisdom, him, did the Lord of Sages subdue.
Tam tejasā bhavatu me/te jaya mangalāni.
By the grace of this, may joyous victory be mine/yours.

Nando-pananda bhujagam vibudham mahiddhim
The wise and powerful serpent, Nandopananda,
Puttena thera bhujagena damāpayanto
was subdued by the Noble Sage's disciple son - Thera Moggallāna
Iddhūpadesa vidhinā jitavā Munindo.
by his psychic powers.
Tam tejasā bhavatu me/te jaya mangalāni.
By the grace of this, may joyous victory be mine/yours.

Duggāha ditthi bhujagena sudattha hattham
He whose hand was grievously bitten by the snake of tenacious heresies,
Brahmam visuddhi juti middhi Bakā bhidhānam
the pure, radiant, majestic Brahma Baka,
Nānā gadena vidhinā jitavā Munindo.
did the Lord of Sages cure with His Medicine of wisdom.
Tam tejasā bhavatu me/te jaya mangalāni.
By the grace of this, may joyous victory be mine/yours.

Etāpi Buddha jaya mangala attha gāthā
These eight verses of joyous victory of the Buddha,
Yo vācako dina dine sarate matandi
the wise one, who daily recites and earnestly remembers
Hitvāna neka vividhāni c'upaddavāni
will get rid of various misfortunes
Mokkham sukham adhi gameyya naro sapañño.
and gain the bliss of Nibbana.

MAHĀ JAYA MANGALA GĀTHĀ
Stanzas Of Great Joyous Victory

Mahā kāruniko nātho — Hitāya sabba pāninam
The Great Merciful Lord, full of compassion and for the benefit of all living beings,
Pūretvā pāramī sabbā — Patto Sambodhi-muttamam
had practised and perfected all Perfections and attained supreme Enlightenment.
Etena sacca vajjena — Hotu me/te jaya mangalam.
By these words of Truth, may joyous victory be mine/yours.

Jayanto Bodhiyā mūle — Sakyānam nandi-vaddhano.
He enhanced the happiness of the Sakyas; and was victorious at the foot of the Bodhi tree.
Evam tuyham jayo hotu — Jayassu jaya mangalam.
Likewise may there be victory for me and may I ever be blessed.

Sakkatvā Buddha ratanam — Osadham uttamam varam
I revere the Buddha, highest jewel, the best and noblest balm ever;
Hitam deva manussānam — Buddha tejena sotthinā
the benefactor of gods and men. By the Buddha's glory, safely,
Nassantu' paddavā sabbe — Dukkhā vūpa samentu me/te.
may all my/your obstacles be nullified and sufferings ceased.

Sakkatvā Dhamma ratanam — Osadham uttamam varam
I revere the Dhamma, highest jewel, the best and noblest balm ever;
Parilāhūpa samanam — Dhamma tejena sotthinā
the alleviator of distress. By the power of that Dhamma, safely,
Nassantu' paddavā sābbe — Bhayā vūpa samentu me/te.
may all my/your obstacles be nullified and fears dispelled.

Sakkatvā Sangha ratanam — Osadham uttamam varam
I revere the Sangha, the best and noblest balm ever;
Āhuneyyam pāhuneyyam — Sangha tejena sotthinā
worthy of offerings, worthy of hospitality. By the power of that Sangha, safely,
Nassantu'paddavā sabbe — Rogā vūpa samentu me/te.
may all my/your obstacles be nullified and maladies be eradicated.

Yam kinci ratanam loke — Vijjati vividhā puthu
Whatever diverse precious jewels there be in this universe,
Ratanam Buddha samam natthi — Tasmā sotthi bhavantu me/te.
there is no jewel equal to the Buddha. By this Truth, may there be blessing to me/you.

Yam kinci ratanam loke — Vijjati vividhā puthu
Whatever diverse precious jewels there be in the universe,
Ratanam Dhamma samam natthi — Tasmā sotthi bhavantu me/te.
there is no jewel equal to the Dhamma. By this Truth, may there be blessing to me/you.

Yam kinci ratanam loke — Vijjati vividhā puthu
Whatever diverse precious jewels there be in the universe,
Ratanam Sangha samam natthi — Tasmā sotthi bhavantu me/te.
there is no jewel equal to the Sangha. By this Truth, may there be blessing to me/you.

Natthi me saranam aññam — Buddho me saranam varam.
There is no other refuge for me. The Buddha is my highest refuge.
Etena sacca vajjena — Hotu me/te jaya mangalam.
By these words of Truth, may joyous victory be mine/yours!

Natthi me saranam aññam — Dhammo me saranam varam.
There is no other refuge for me. The Dhamma is my highest refuge.
Etena sacca vajjena — Hotu me/te jaya mangalam.
By these words of Truth, may joyous victory be mine/yours!

Natthi me saranam aññam — Sangho me saranam varam.
There is no other refuge for me. The Sangha is my matchless refuge.
Etena sacca vajjena — Hotu me/te jaya mangalam.
By these words of Truth, may joyous victory be mine/yours!

Sabbhītiyo vivajjantu — Sabba rogo vinassatu.
May all misfortunes be averted, may all sickness be healed.
Mā me/te bhavatvan-tarāyo — Sukhī dīghāyu kho bhava.
May no danger befall me/you, may I/you live long and happily.

Bhavatu sabba mangalam — Rakkhantu sabba devatā:
May all blessings be with me/you, may all devas protect me/you;
Sabba Buddhānu-bhāvena —Sadā sotthi bhavantu me/te.
By the power of all the Buddhas, may I/you be well and happy.

Bhavatu sabba mangalam — Rakkhantu sabba devatā:
May all blessings be with me/you, may all devas protect me/you;
Sabba Dhammānu-bhāvena — Sadā sotthi bhavantu me/te.
By the power of all the Dhamma, may I/you be well and happy.

Bhavatu sabba mangalam— Rakkhantu sabba devatā:
May all blessings be with me/you, may all devas protect me/you;
Sabba Sanghānu-bhāvena — Sadā sotthi bhavantu me/te.
By the power of all the Sangha, may I/you be well and happy.

Nakkhatta yakkha bhūtānam — Pāpaggaha nivāranā
By the power of this Protection, may I/you be free from all dangers arising from malign influences of the planets, demons and spirits.
Parittassānu-bhāvena — Hantu maiham/tuiham upaddave.
May my/your misfortunes cease to exist.

ANAVUM PARITTA
Invitation Chant

Ye santā santa cittā tisarana saranā ettha lokantarevā
Those who are of tranquil mind and who are subdued
due to their taking the Three Refuges in all areas of the universe,
Bhummā bhummā ca devā guna-gana-gahana-byāvatā sabba kālam
those terrestrial and those deities associated with the terrestrial places
who are always adorned with virtues at all times,
Ete āyantu devā varakana-kamaye, meru rāje vasanto.
those noble gods who dwell in the majestic Mount Meru
and are resplendent as if made of solid gold.
Santo santo sahetum munivara vacanam
Please come here at our request,
and please listen with calm mind to the words of the Great Sage,
sotumaggam samaggam.
indicating the uniform path that will bring about delight.

Sabbesu cakkavālesu — Yakkha-devā ca brahmuno
Demons, gods, Brahmas of all the world systems -
Yam amhehi katam puññam — Sabba sampati sādhakam.
please accept all the merits performed by us leading to all the treasures.

Sabbe tam anumoditvā — Samaggā sāsane ratā.
May all rejoice in unity, delighting in the Doctrine.
Pamāda rahitā hontu — Ārakkhāsu visesato.
May the Dispensation be well protected perpetually and diligently.

Sāsanassa ca lokassa — Vuddhī bhavatu sabbadā.
May the world and the Dispensation flourish always.
Sāsanampi ca lokam ca — Devā rakhantu sabbadā.
and may gods protect the world and the Dispensation always.

Saddim hontu sukhī sabbe — Parivārehi attano.
May you be well and happy along with your retinue.
Anīghā sumanā hontu — Saha sabbehi ñātibhi.
May you be sorrowless and pleasant in mind, along with your kith and kin.

Rājato vā, corato vā manussato vā, amanussato vā,
Please protect us from kings. from thieves, from humans,
aggito vā, udakato vā, pisācato vā, khānukato vā,
from non-humans, from fire, from water, from evil spirits, from spikes,

kanthakato vā, nakkhattato vā, janapada-rogato vā,
from thorns, from bad stars, from epidemic diseases, from injustice,
asaddhammato vā, asanditthito vā, asappurisato vā,
from misconduct, from misbeliefs, from wicked people,
canda hatthi assa miga gona kukkura
from ferocious elephants, horses, bulls, beasts,
ahi vicchika mani sappadīpi accha taraccha
dogs, serpents, scorpions, from blue snakes, from black bears, white bears,
sūkara mahisa yakkha rakkhasādihi,
from boars, from wild buffaloes, demons, from devils,
nānā bhayato vā, nānā rogato vā,
from all kinds of menaces, from various diseases,
nānā upaddavato vā, ārakkham ganhantu.
and from various dangers.

Panidhānato patthāya Tathāgatassa dasapāramiyo
Recalling all the virtues of the Buddha,
tracing how He obtained the confirmation of Buddhahood, and acquired the Ten Perfections,
dasa upa pāramiyo dasa-paramattha pāramiyo
the Ten Minor Perfections and the Ten Absolute Perfections,
panca mahā pariccāge, tisso cariyā pacchima 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 māravijayam sabbaññuta ñānapativedham
of the Bodhi Tree with great determination, conquered the Forces of Death (Mara),
nava-lokuttara-dhammeti sabbepi me Buddhagune āvajjitvā.
realized Supreme Enlightenment with the nine forms of transcendental knowledge.

Vesāliyā tīsu pākāran-taresu,
The Protective Chant was recited within the three walls of the city of Vesali
tiyāma rattim parittam karonto āyasmā Ānandatthero
during the three watches of the night by the Great Ānanda Thero.
viya kāruñña cittam upattha-petvā.
Please chant with a compassionate mind like the Great Elder.

Kotī sata sahassesu cakkavālesu devatā
The deities of billions of world-systems accept this chant.
Yassānam pati ganhanti yañca Vesāliyam pure.
The threefold fears affected the city of Vesali;
Rogā-manussa dubbhikkhā, sambhūtam tividham bhayam
fear of diseases, fear from non-humans and fear of famine
Khippa-mantara dhāpesi, parittam tam bhanā-mahe ti.
were eradicated by reciting this Protective Chant.

NARASĪHA GĀTHĀ
The Stanzas On The Lion Of Men



These verses were uttered by Princess Yasodhara (consort of Prince Siddhartha) to her son Rahula, on the occasion of the Buddha's first visit to Kapilavatthu (His hometown) after His Enlightenment.

Prince Siddhartha left Kapilavatthu after His Great Renunciation on the same day His son, Rahula was born and hence had not seen His son since. It was on His first visit to Kapilavatthu after His enlightenment that He met His son again, after a lapse of 7 years.

These verses which explain some of the unique physical characteristics and noble virtues of the Blessed One are sung as Buddhist hymns in many Buddhist countries.

Cakka varamkita ratta supādo — Lakkhana mandita āyata panhi:
His red sacred feet bear marked with an excellent wheel;
his long heels are decked with characteristic marks;
Cāmara chatta vibhūsita pādo — Esa hi tuyha pitā narasīho.
his feet are adorned with a chowrie (camara) and parasol.
That, indeed, is your father, lion of men.

Sakya kumāravaro sukhumālo — Lakkhana vitthata punna sarīro:
He is a delicate and noble Sakya prince; his body is full of characteristic marks;
Loka hitāya gato naravīro — Esa hi tuyha pitā narasīho.
he is a hero amongst men, intent on the welfare of the world.
That, indeed, is your father, lion of men.

Punna sasañka nibho mukha vanno — Deva narāna piyo naranāgo:
Like the full moon is his face; he is dear to gods and men;
Matta gajinda vilāsita gāmī — Esa hi tuyha pitā narasīho.
he is like an elephant amongst men; his gait is graceful as that of an elephant of noble breed.
That, indeed, is your father, lion of men.

Khattiya sambhava agga kulīno — Deva manussa namassita pādo:
He is of noble lineage, sprung from the warrior caste;
his feet have been honoured by gods and men;
Sīla samādhi patitthita citto — Esa hi tuyha pitā narasīho.
his mind is well established in morality and concentration.
That, indeed, is your father, lion of men.

Āyata tunga susanthita nāso — Gopamukho abhinīla sunetto:
Long and prominent is his well-formed nose, his eye-lashes are like those of a heifer;
Indadhanū abhinīla bhamūkho — Esa hi tuyha pitā narasīho.
his eyes are extremely blue; like a rainbow are his deep blue eyebrows.
That, indeed, is your father, lion of men.

Vatta sumatta susanthita gīvo — Sīhahanū migarāja sarīro:
Round and smooth is his well-formed neck; his jaw is like that of a lion;
Kañcana succhavi uttama vanno — Esa hi tuyha pitā narasīho.
his body is like that of the king of beasts; his beautiful skin is of bright golden colour.
That, indeed, is your father, lion of men.

Siniddha sugambhira mañjusu ghoso — Hiñgula bandhu suratta sujivho:
Soft and deep is his sweet voice: his tongue is as red as vermilion;
Vīsati vīsati seta sudanto — Esa hi tuyha pitā narasīho.
his white teeth are twenty in each row. That, indeed, is your father, lion of men.

Añjana vanna sunīla sukeso — Kañcana patta visuddha lalāto:
Like the colour of collyrium is his deep blue hair; like a polished golden plate is his forehead;
Osadhi pañdara suddhasu unno — Esa hi tuyha pitā narasīho.
as white as the morning star is his beautiful tuft of hair (between the eyebrows).
That, indeed, is your father, lion of men.

Gacchati nīlapathe viya cando — Tāraganā parivethita rūpo:
Just as the moon, surrounded by a multitude of stars, follows the sky path,
Sāvaka majjhagato samanindo — Esa hi tuyha pitā narasīho.
even so goes the Lord of monks, accompanied by His disciples.
That, indeed, is your father, lion of men.



PATICCA SAMUPPĀDA
Dependent Co-Origination



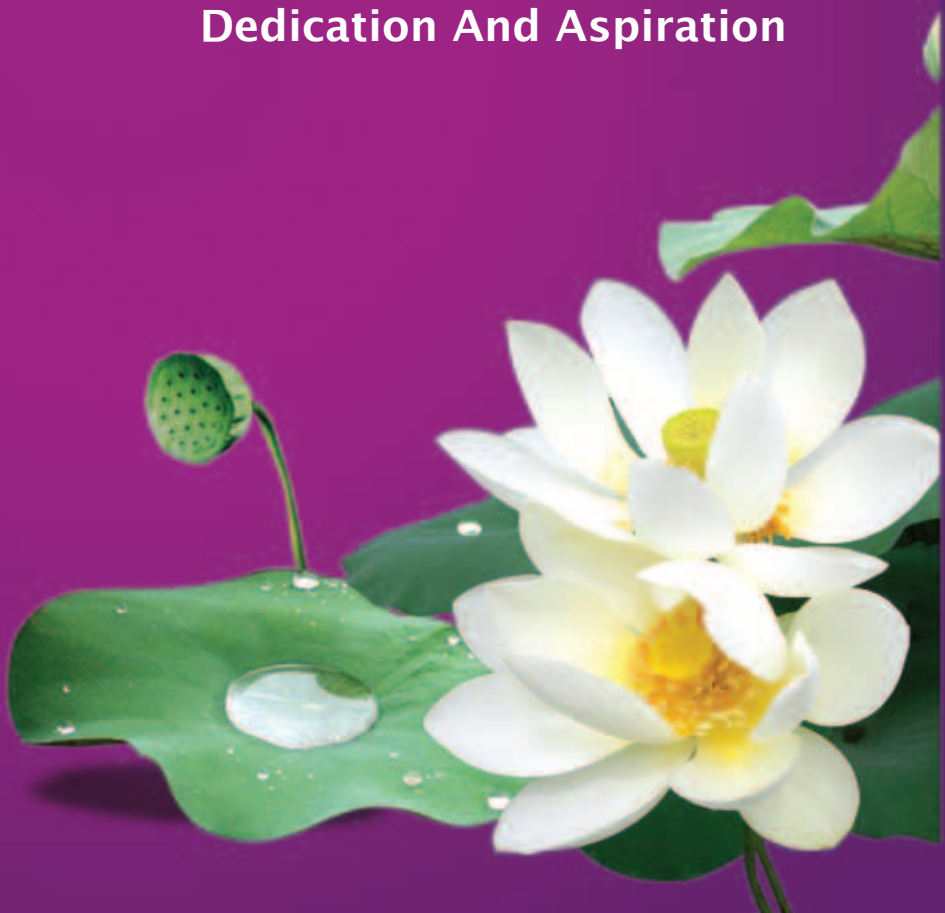
Avijjā paccayā sankhārā.
Ignorance conditions kamma formations.
Sankhārā paccayā viññānam.
Kamma formations condition consciousness.
Viññāna paccayā nāma-rūpam.
Consciousness conditions mind-matter.
Nāma-rūpa paccayā salāyatanam.
Mind-matter conditions the six sense bases.
Salāyatana paccayā phasso.
The six sense bases condition sense impressions.
Phassa paccayā vedanā.
Sense impressions condition feeling.
Vedanā paccayā tanhā.
Feeling conditions craving.
Tanhā paccayā upādānam.
Craving conditions clinging.
Upādāna paccayā bhavo.
Clinging conditions becoming.
Bhava paccayā jāti.
Becoming conditions birth.
Jāti paccayā jarā maranam soka parideva dukkha domanassu-pāyāsā sambhavanti.
Birth conditions old age, death, grief, lamentation, pain, depression and despair.
Evametassa kevalassa dukkha-khandassa samudayo hoti.
Thus, the entire mass of suffering arises.

Nirodha — Cessation

Avijjā-yatveva asesa virāga nirodhā sankhārā nirodho.
With the total and final cessation of ignorance, the kamma formations cease.
Sankhārā nirodhā viññāna nirodho.
With the cessation of kamma formations, consciousness ceases.
Viññāna nirodhā nāma-rūpa nirodho.
With the cessation of consciousness, mind-matter ceases.
Nāma-rūpa nirodhā salāyatana nirodho.
With the cessation of mind-matter, the six sense bases cease.
Salāyatana nirodhā phassa nirodho.
With the cessation of the six sense bases, sense impressions cease.
Phassa nirodhā vedanā nirodho.
With the cessation of sense impressions, feeling ceases.
Vedanā nirodhā tanhā nirodho.
With the cessation of feeling, craving ceases.
Tanhā nirodhā upādāna nirodho.
With the cessation of craving, clinging ceases.
Upādāna nirodhā bhava nirodho.
With the cessation of clinging, becoming ceases.
Bhava nirodhā jāti nirodho.
With the cessation of becoming, birth ceases.
Jāti nirodhā jarā maranam soka parideva dukkha domanassu-pāyāsā nirujjhanti.
With the cessation of birth; old age, death, grief, lamentation, pain, depression and despair cease.
Evametassa kevalassa dukkha-khandassa nirodho hoti.
Thus, the entire mass of suffering ceases.



Dedication And Aspiration



Dedication And Aspiration

Pathavyā ekarajjena
saggassa gamanena vā
Sabbalokādhipaccena
sotāpattiphalam varam

Better than absolute sovereignty over the earth,
better than going to heaven,
better than even lordship over all the worlds
is the Fruit of a Stream-Winner.

Dhammapada V178

Natthi jhānam apaññassa
paññā natthi ajhāyato
Yamhi jhānañ ca paññā ca
sa ve nibbānasantike

There is no concentration in one who lacks wisdom,
nor is there wisdom in him who lacks concentration.
In whom are both concentration and wisdom,
he, indeed, is in the presence of Nibbana.

Dhammapada V372

PATTHANĀ
Aspiration or Wish

Iminā puñña 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 puñña asavakkhayā vaham hotu
And by the grace of whatever merits that I have acquired
sabba-dukkhā pamuncatu.
may all sufferings cease.



WISH FOR AUSPICES

Sabbhītiyo vivajjantu — Sabba rogo vinassatu
May all misfortunes be averted, may all sickness be healed.
Mā me/te bhavatvantarāyo — Sukhī dīghāyu kho bhava.
May no danger befall me/you, may I/you live long and happily.

Bhavatu sabba mangalam — Rakkhantu sabba devatā
May all blessings be with me/you, may all devas protect me/you;
Sabba Buddhānu bhāvena — Sadā sotthi bhavantu me/te.
By the power of all the Buddhas, may I/you be well and happy.

Bhavatu sabba mangalam — Rakkhantu sabba devatā
May all blessings be with me/you, may all devas protect me/you;
Sabba Dhammānu bhāvena — Sadā sotthi bhavantu me/te.
By the power of all the Dhamma, may I/you be well and happy.

Bhavatu sabba mangalam — Rakkhantu sabba devatā
May all blessings be with me/you, may all devas protect me/you;
Sabba Sanghānu bhāvena — Sadā sotthi bhavantu me/te.
By the power of all the Sangha, may I/you be well and happy.

WISH FOR PROTECTION FROM EVIL

Nakkhatta yakkha bhūtānam — Pāpaggaha nivāranā
By the power of this Protection, may I/you be free from all dangers arising from malign influences of the planets, demons and spirits.
Parittassānu bhāvena — Hantu maiham/tuiham upaddave.
May my/your misfortunes cease to exist.

FIXATION OF THE PROTECTION

Sabbe Buddhā balappattā – Paccekānañca yam balam
By the power of all the Buddhas, Silent Buddhas
Arahantānanca tejena – Rakkham bandhāmi sabbaso.
and all Arahants, we secure our protection in every way.



WISH OF LOVE TO ALL BEINGS

Dukkhappattā ca niddukkhā — Bhayappattā ca nibbhayā.
May those who are afflicted with pain be free from pain,
may those who are in fear (agony and insecure) be free from fear, agony and insecurity.
Sokappattā ca nissokā — Hontu sabbe'pi pānino.
May those afflicted with grief be free from grief.
May all beings be free from misery, fear and grief.

BLESSING TO THE WORLD

Devo vassatu kālena — Sassa-sampatti hetu ca
May rain fall also at suitable times, may the world progress
Phīto bhavatu loko ca — Rājā bhavatu dhammiko.
and be happy and peaceful, and may the king be righteous.

PUÑÑĀNUMODANĀ

TRANSFERENCE OF MERITS TO ALL CELESTIAL BEINGS

Ākāsatthā ca bhummatthā — Devā nāgā mahiddhikā
May all beings 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 Teachings.

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 me and others.

REQUESTING ALL DEVAS, BHŪTA AND ALL BEINGS TO PARTAKE OF MERITS

Ettāvatā ca amhehi — Sambhatam puñña sampadam
Whatever merits which we have thus acquired,
Sabbe Devā anumodantu — Sabba-sampatti siddhiyā.
may all devas partake of it. May it contribute greatly to their happiness.

Ettāvatā ca amhehi — Sambhatam puñña sampadam
Whatever merits which we have thus acquired,
Sabbe Bhūta anumodantu — Sabba-sampatti siddhiyā.
may the spirits partake of it. May it contribute greatly to their happiness.

Ettāvatā ca amhehi — Sambhatam puñña sampadam
Whatever merits which we have thus acquired,
Sabbe Satta anumodantu — Sabba-sampatti siddhiyā.
may all beings partake of it. May it contribute greatly to their happiness.

TRANSFERENCE OF MERITS
TO DEPARTED RELATIVES

Idam me/vo ñātinam hōtu — Sukhitā hontu ñātayo.
Let this merit accrue to my/our departed relatives and may they be happy!

Idam me/vo ñātinam hōtu — Sukhitā hontu ñātayo.
Let this merit accrue to my/our departed relatives and may they be happy!

Idam me/vo ñātinam hōtu — Sukhitā hontu ñātayo.
Let this merit accrue to my/our departed relatives and may they be happy!



KHAMĀYĀCANA
Forgiveness Of Shortcomings

Kāyena vācā cittena — Pamādena mayā katam
If by deeds, speech or thought heedlessly, I have done anything wrong,
Accayam khama me Bhante — Bhūri-paññā Tathāgata.
forgive me O Master! O Teacher, Great Wise!

Kāyena vācā cittena — Pamādena mayā katam
If by deeds, speech or thought heedlessly, I have done anything wrong,
Accayam khama me Dhamma — Sanditthika akālika.
forgive me O Dhamma! Immediately seen and timeless!

Kāyena vācā cittena — Pamādena mayā katam
If by deeds, speech or thought heedlessly, I have done anything wrong,
Accayam khama me Sangha — Supatipanna anuttara.
forgive me O Sangha! Noble Ones who have taken the right path, unparalledl!

Sādhu ! Sādhu ! Sādhu !

SERVICES AVAILABLE AT BUDDHIST MAHA VIHARA

- Dana for Monks (at Vihara or Home) and Bana (Sermons)
- Blessing Services / Funeral Services by Monks
- Booking of Facilities for religious functions / events
- Marriage Registration
- Full Moon / New Moon Day Puja & Free Vegetarian Lunch
- Sunday Dhamma Classes for Children & Adults
- Buddhist & Pali University Diploma Courses
- K Sri Dhammananda Library
- Bookshop

WEEKLY ACTIVITIES

• Daily Puja		6.30a.m. & 7.30p.m.
• Choir Practice	Tuesday	8.00p.m.
• Special Talk	Friday	1.00p.m.
• Dhamma Talk	Friday	8.00p.m.
• Meditation	Mon, Tues & Thurs	8.00p.m.
• Bojjhanga Puja	Saturday	7.30p.m. - 8.30p.m.
• Puja & Talk	Sunday	8.30a.m.
• Dhamma School	Sunday	8.30a.m. & 11.00a.m.
• Dharma for the Deaf (fortnightly)	Sunday	2.00p.m.
• Feeding the Needy	Sunday	5.00p.m.

DONATION IN CASH OR KIND CAN BE MADE FOR:

- Propagation of Buddhism (Dhammaduta)
- Free Publications (Malaysia and Overseas) - Annually about 300,000 books in 24 Languages
- Education Fund
- Full Moon and New Moon services sponsorship
- General Maintenance of the Buddhist Maha Vihara
- Utilities (Electricity, water, telephone, administration etc)
- Illumination (lighting) of the Main Shrine Hall
- Illumination (lighting) of the Awkana Buddha & Cakra
- Monks' Dana
- Monks' Requisites
- Welfare Fund (Malaysia and Overseas)
- Special Religious Events - Wesak
  - Annual Blessing Service
  - Annual Merit Offering
  - Kathina Pinkama (ceremony)
  - Monks' Novitiate Programme

MAY THE BLESSINGS OF THE NOBLE TRIPLE GEM BE WITH YOU AND YOUR FAMILY

DONATION FORM

Buddhist Maha Vihara
123, Jalan Berhala, Brickfields,
50470 Kuala Lumpur, Wilayah Persekutuan, Malaysia.
Tel: 603-2274 1141 Fax: 603-2273 2570

I / We would like to make a donation to the Buddhist Maha Vihara.

Name : .....

Address : .....

.....

.....

Amount : RM .....

Towards : Free Publications
(English, Mandarin, Malay, Tamil, Sinhalese, Spanish, Thai, Vietnamese, Burmese, Hindi, Kannada, Telegu, Oriya, Kishwahili, Chichewa, Luganda, Brazilian Portugese, Dutch, French, Nepalese, Japanese, Khemer & Bengali)

☐ Others, please specify .....

.....

All cheques can be made payable to: BUDDHIST MAHA VIHARA or TT to "BUDDHIST MAHA VIHARA" ACCOUNT NO. 0061-10-003018-0, HONG LEONG BANK, BRICKFIELDS, KL. Kindly send us a copy of your BANK SLIP so that we can send you an OFFICIAL RECEIPT.

Donations can also be made by VISA and MasterCard at the Buddhist Maha Vihara Office.

Sabbadānam Dhammadānam Jināti

The Gift of Dhamma Excels all Gifts

Sponsored By

WELL WISHERS

By sponsoring this
Dhamma Dana
May they have good health
long life and happiness always
May all beings be well and happy

Sadhu! Sadhu! Sadhu!

(700 copies)



Sasana Abhiwurdhi Wardhana Society
佛陀教义弘扬协会

Buddhist Maha Vihara,
123, Jalan Berhala, Brickfields,
50470 Kuala Lumpur, Malaysia
Tel: 603-22741141 Fax: 603-22732570
E-Mail: info@buddhistmahavihara.com
Website: www.buddhistmahavihara.com
www.ksridhammananda.com
www.bisds.org

ISBN 978-983-3896-20-2

9 789833 896202