

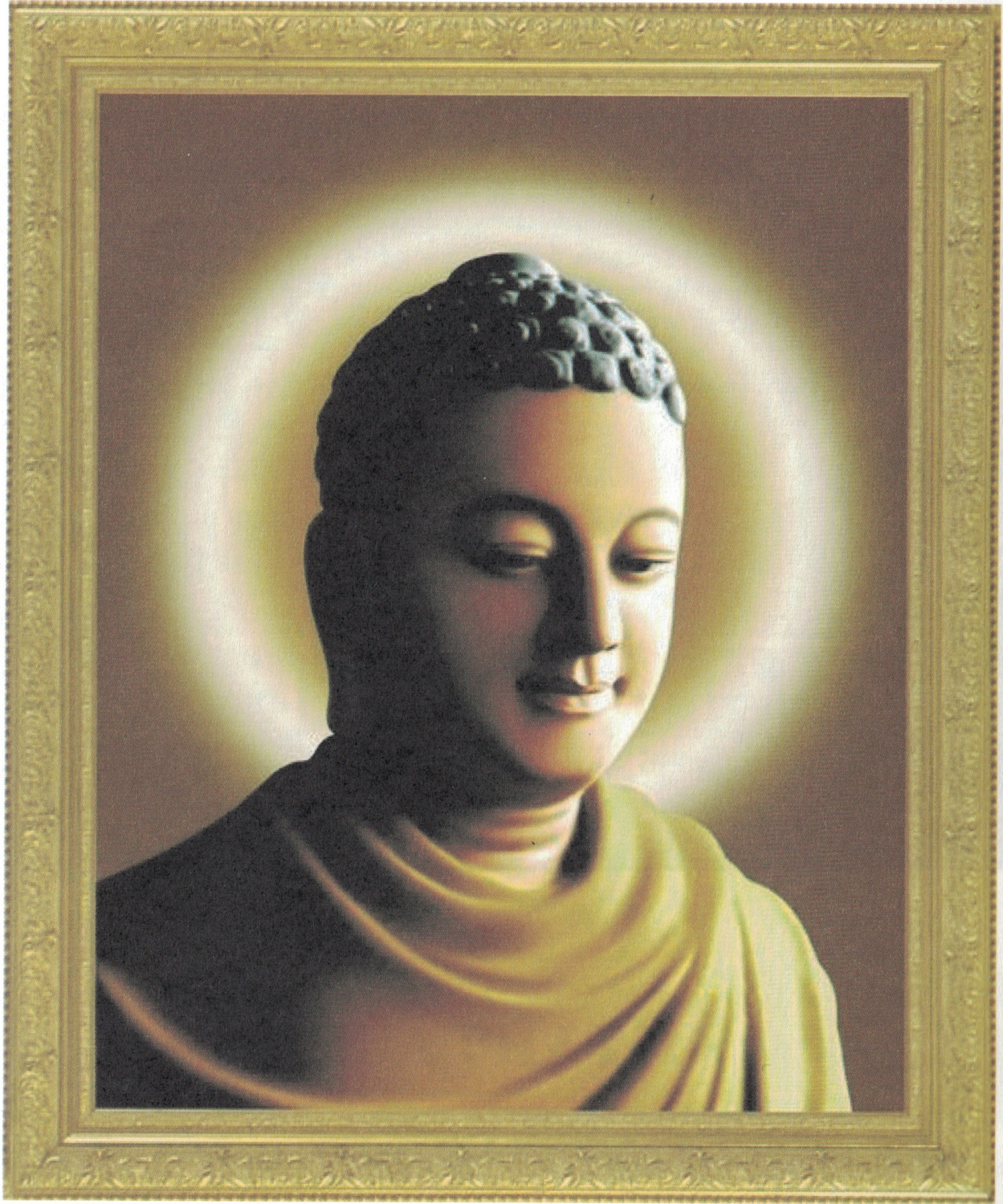
**The  
Great Book  
of Protective  
Blessings**

**Pali - English**

**Vesak 2563 - 2019**

Printed  
for free distribution by  
**The Corporate Body of the Buddha  
Educational Foundation**  
11F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan  
Tel: 886-2-23951198, Fax: 886-2-23913415  
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**NAMO SAKKYAMUNI BUDDHA**

**Publication of the**

**Dharma Vijaya Buddhist Vihara**

*The Temple of the Victory of Truth*

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Los Angeles, California 90019

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- 5)Paritta Sutta Recital for Protection and Blessings by Ven. P.Piyananda



# PRONUNCIATION of the PALI ALPHABET

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

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

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

# VANDANĀ

## Homage

**Namo Tassa Bhagavato Arahato Sammā  
Sambuddhassa**

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

### **A) 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.

**Tatīyampi, okāsa, Aham Bhante,  
Tisaranena saddhim Pañca-sīlam Dhammam  
yācāmi; anuggaham katvā sīlam detha me, Bhante.**  
For the third time, permit me! I ask Venerable Sir,  
for the Five Precepts together with the Three  
Refuges.

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

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

**The above same formula is repeated in  
requesting**

**Eight or Ten Precepts by substituting Pañca  
Sīla with Atthanga Sīla or Dasa Sīla**

**TI-SARANA - Three Refuges**

**Buddham saranam gacchāmi.**

I go to the Buddha as my refuge.

**Dhammam saranam gacchāmi.**

I go to the Dhamma as my refuge.

**Sangham saranam gacchāmi.**

I go to the Sangha as my refuge.

**Dutiyampi Buddham saranam gacchāmi.**

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

**Dutiyampi Dhammam saranam gacchāmi.**

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

**Dutiyampi Sangham saranam gacchāmi.**

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

**Tatīyampi Buddham saranam gacchāmi.**

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

**Tatīyampi Dhammam saranam gacchāmi.**

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

**Tatīyampi Sangham saranam gacchāmi.**

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



# PAÑCA SĪLA

## Five Precepts

**1. Pānātipātā veramani sikkhā padam samādiyāmi.**

I take the precept to abstain from killing.

**2. Adinnādānā veramani sikkhā padam samādiyāmi.**

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

**3. Kāmesu micchā-cārā veramani sikkhā padam samādiyāmi.**

I take the precept to abstain from sexual misconduct.

**4. Musāvādā veramani sikkhā padam samādiyāmi.**

I take the precept to abstain from 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 dhāraṇa 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  
sampādeṭha.**

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.

**Chanāmakim?**                      **Chaajjhattikāniāyatanāni.**  
What is said to be six?      Six internal sense base.

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

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

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

**Dasanāmakim?**                      **Dasahangehi samannāgato**  
**Arahāti vuccatīti.**  
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

**Sāvattiyam 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. Añño me ākappo karanīyo'ti**

I must now behave in good conduct.

**Pabbajitena abhinham pacca-vekkhitabbam.**

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

**4. Kacci nu kho me attāsīlato 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**  
whatever action I perform, be it good or bad,  
**vā 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 suññāgāreabhira-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

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

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

**Atha kho aññatarā devatā**

When the night was far spent,

**abhikkantāya rattiya, abhikkanta-vannā**

a certain deity whose surpassing splendour

**kevala-kappam Jetavanam obhāsetvā**

illuminated the entire Jeta Grove,

**yena Bhagavā ten'upasankami, upasankamitvā**

came to the presence of the Blessed One, and

drawing near,

**Bhagavantam abhivādetvā, ekamantam atthāsi.**

respectfully saluted and stood to one side.

**Ekamantam thitā kho, sā devatā**

Standing thus, the deity

**Bhagavantam gāthāya ajjhabhāsi:**

addressed the Blessed One in verse:

**Bahū devā manussā ca — Mangalāni acintayum**

Many deities and men, yearning after good,

**Ākankha-mānā sotthānam — Brūhi mangala  
muttamam.**

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

**Asevanā ca bālānam — Panditānañ ca sēvanā**

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

**Pūjā ca pūja-nīyānam — Etam mangala muttamam.**

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

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

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

**Attasammā panidhi ca — Etam mangala  
muttamam.**

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

**Bāhusaccañ ca sippañ ca — Vinayo ca susikkhito**  
Vast-learning, perfect handicraft, a highly trained  
discipline

**Subhāsītā ca yā vācā — Etam mangala muttamam.**  
and pleasant speech. This is the Supreme Blessing.

**Mātāpitū upatthānam — Putta-dārassa sangaho**  
The support of father and mother, the cherishing of  
wife and children

**Anākulā ca kammantā — Etam mangala  
muttamam.**

and peaceful occupations. This is the Supreme  
Blessing.

**Dānañ ca dhamma cariyā ca — ñātakānañ ca  
sangaho**

Liberality, righteous conduct, the helping of relatives

**Anavajjāni kammāni — Etam mangala muttamam.**  
and blameless actions. This is the Supreme Blessing.

**Ārati virati pāpā — Majjapānā ca saññamo**

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

**Appamādo ca dhammesu — Etam mangala  
muttamam.**

and steadfastness in virtue. This is the Supreme  
Blessing.

**Gāravo ca nivāto ca — Santutthī ca kataññutā**  
Reverence, humility, contentment, gratitude and  
**Kālena dhamma 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-kiriya ca — Etam mangala**  
**muttamam.**

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

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

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



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

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

**Etādisāni katvāna — Sabbattha-maparājītā**

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 terrestrial or celestial,

**Sabb'eva bhūtā sumanā bhavantu**

may every being be happy!

**Ath'opi sakkacca sunantu bhāsitam.**

Moreover, may they attentively listen to my words!

**Tasmā hi bhūtā nisāmetha sabbe**

Accordingly give good heed, all ye beings!

**Mettam karotha mānusiya pajāya**

Show your loving kindness to humans who,

**Divā ca ratto ca haranti ye balim**

day and night, bring offerings to you,

**Tasmā hi ne rakkhatha appamattā.**

therefore guard them zealously.

**Yan kiñci vittam idha vā huraṃ vā**

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

**Saggēsu vā yam ratanam paṇītam**

or whatever precious jewel in the heavens;

**Na no samam atthi Tathāgatena**

Yet there is none comparable to the Accomplished One.

**Idam'pi Buddhē ratanam paṇītam**

Truly, in the Buddha is this precious jewel found.

**Etena saccena suvatthi hotu.**

By this Truth, may there be happiness.

**Khayam virāgam amatam paṇītam**

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 sāsanaṃhi**

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 vip̄pamutto**

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

**Cha cābhi-thānāni abhabbo kātum**

and is incapable of committing the six heinous crimes.

**Idam'pi Sanghe ratanam panītam**

Truly, in the Sangha is this precious jewel.

**Etena saccena suvatthi hotu.**

By this Truth, may there be happiness!

**Kiñcāpi so kammam karoti pāpakam**

Whatever evil actions he does.

**Kāyena vācā uda cetasā vā**

whether by body, speech or mind,

**Abhabbo so tassa paticchā-dāya**

he is not capable of hiding it;

**Abhabbatā dittha padassa vuttā**

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

**Idam'pi Sanghe ratanam panītam**

Truly, in the Sangha is this precious jewel.

**Etena saccena suvatthi hotu.**

By this Truth, may there be happiness!

**Vanappa gumbe yathā phussitagge**

Like unto the woodland groves with blossomed treetops

**Gimhāna-māse pathamasmin gimhe**

in the first heat of the summer season,

**Tathūpamam Dhamma varam adesayi**

has the Sublime Doctrine,

**Nibbāna-gāmim paramam hitāya**

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

**Idam'pi Buddhhe ratanam panītam**

Truly, in the Buddha is this precious jewel.

**Etena saccena suvatthi hotu.**

By this Truth, may there be happiness!

**Varō varaññū varado varāharo**

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



**Anuttaro Dhamma varam adesayi**

has expounded the excellent Doctrine.

**Idam'pi Buddhhe ratanam panītam**

Truly, in the Buddha is this precious jewel.

**Etena saccena suvatthi hotu.**

By this Truth, may there be happiness!

**Khīnam purānam navam natthi sambhavam**

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

**Viratta-cittā āyatike bhavasmin**

their minds are not attached to a future birth.

**Te khīna-bījā avirul-hicchandā**

their desires grow not;

**Nibbanti dhīrā yathāyam padīpo**

those wise ones go out even as this lamp.

**Idam'pi Sanghe ratanam panītam**

Truly, in the Sangha is this precious jewel.

**Etena saccena suvatthi hotu.**

By this Truth, may there be happiness!

**Yānīdha bhūtāni samāgatāni**

Sakka's exultation: "Whatsoever beings are here assembled,

**Bhummā-nivā yāni'va antalikkhe**

whether terrestrial or celestial,

**Tathāgatam deva-manussa-pūjitam**

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

**Buddham namassāma suvatthi hotu.**

May there be happiness!

**Yānīdha bhūtāni samāgatāni**

Whatsoever beings are here assembled,

**Bhummā-nivā yāni'va antalikkhe**

whether terrestrial or celestial,

**Tathāgatam deva-manussa-pūjitam**

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

**Dhammam namassāma suvatthi hotu.**

May there be happiness!

**Yānīdha bhūtāni samāgatāni**

Whatsoever beings are here assembled.

**Bhummā-nivā yāni'va antalikkhe**

whether terrestrial or celestial,

**Tathāgatam deva-manussa-pūjitam**

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

**Sangham namassāma suvatthi hotu.**

May there be happiness!"

# 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 practicing 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 additthā — Ye ca dūre vasanti avidūre**

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

**Bhūtā vā sambhavesī vā — Sabbe sattā 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-maññassa  
dukkha-miccheyya.**

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

**Mātā yathā niyam puttam — Āyusā ekaputta-manu  
rakkhe**

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

**Evam'pi sabba bhūtesu — Mānasam-bhāvaye  
apari-mānam**

even so towards all beings let him cultivate  
boundless love.

**Mettanca sabba lōkasmin — Mānasam-bhāvaye  
apari-mānam**

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

**Uddham adhō ca tiriyañca — Asam-bādham  
averam asapattam.**

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

**Tittham caram nisinno vā — Sayāno vā yāva tassa  
vigata middho**

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

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

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

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

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

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

he discards attachment to sensuous desires.

Truly, he does not come again; to be conceived  
in a womb.

**Etena sacca vajjena — Dukkhā vūpa samentu me/  
te.**

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

**Etena sacca vajjena — Bhaya vūpa samentu me/te.**

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

**Etena sacca vajjena—Roga vūpa samentu me/te.**

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

# KHANDHA PARITTA

## Protection Of The Aggregates

**Evam me sutam:**

Thus have I heard:

**ekam samayam Bhagavā**

On one occasion the Blessed One

**Sāvattiyam viharati Jetavane, Anāthapindikassa  
ārāme.**

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

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

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

had died bitten by a snake.

**Atha kho sambahulā bhikkhū**

Thereupon many monks

**yena Bhagavā, ten'upasankamimsu,  
upasankamitvā**

approached the Buddha,

**Bhagavantam abhivādetvā ekamantam nisīdimsu.**  
and having paid homage to Him, sat on one side.



**Ekamantam nisinnā kho te bhikkhū**

So seated, those monks spoke thus

**Bhagavantam etadavocum:**

to the Blessed One:

**Idha bhante Sāvattiyam aññatarobhikkhū**

“Venerable Sir, a certain monk at Savatthi

**ahinā dattho kālakato hoti.**

had died bitten by a snake.”

**Naha nūna so bhikkhave bhikkhū**

“Assuredly, monks”, said the Buddha.

**cattāri ahirājakulāni mettena cittena phari**

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

**sacehi so bhikkhave bhikkhū**

to the four royal tribes of snakes.

**cattāri ahirājakulāni, mettena cittena phareyya**

Had he done so,

**nahi so bhikkhave bhikkhū**

that monk would not have

**ahinā dattho kālam kareyya**

died of snake-bite.

**Katamāni cattāri ahirājakulāni?**

What are the four royal tribes of snakes?

**Virūpakkham ahirājakulam**

The royal tribe of snakes called Virūpakkha.

**Erāpatham ahirājakulam**

The royal tribe of snakes called Erāpatha.

**Chabyāputtam ahirājakulam**

The royal tribe of snakes called Chabyāputta.

**Kanhā gotamakam ahirājakulam.**

The royal tribe of snakes called Kanhāgotamaka.

**Naha nūna so bhikkhave bhikkhū**

Monks, that monk did not suffuse

**imāni cattāri ahirājakulāni, mettena cittena phari.**

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

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

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

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

**ahinā dattho kālam kareyya.**

would not have died being bitten by a snake.

**Anujānāmi bhikkhave imāni cattāri ahirājakulāni**

Monks, I enjoin you to suffuse with thoughts

**mettena cittena pharitum**

of loving-kindness to these four royal tribes of snakes

**attaguttiyā attarakkhāya attaparittāyā ti.**

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

**Idam’avoca Bhagavā**

So said the Blessed One.

**Idam vatvā Sugato athāparam etada’voca satthā:**

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

**1. Virūpakkehi me mettam**

“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

**Sāvattiyam viharati Jetavane Anāthapindikassa  
ārāme.**

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

**Tatra kho, Bhagavā bhikkhū āmantesi Bhikkhavo  
ti**

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

**Bhadante ti te bhikkhū Bhagavato paccassosum.**

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

**Bhagavā etadavoca:**

Thereupon he said:

**Mettāya bhikkhave, ceto-vimuttiyā**

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

**āsevitāya bhāvitāya bahulīkatāya**

by familiarizing oneself with thoughts of loving-kindness,

**yānīkatāya, vatthukatāya, anutthitāya**

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

**paricitāya susamāradhāya**

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

**ekādasā-nisamsā pātikankhā.**

eleven advantages are to be expected.

**Katame ekādasa?**

What are the eleven?"

**1. Sukham supati.**

He sleeps happily.

**2. Sukham patibujjhati.**

He wakes up happily.

**3. Na pāpakam supinam passati.**

He has no bad dreams.

**4. Manussānam piyo hoti.**

He is dear to human beings.

5. **Amanussānam piyo hoti.**  
He is dear to non-human.
6. **Devatā rakkhanti.**  
Devas protect him.
7. **Nāssa aggi vā, visam vā, sattham vā kamati.**  
He is immune from fire, poison and sword.
8. **Tuvatam cittam samādhiyati.**  
His mind can concentrate quickly.
9. **Mukhavanno vippasīdati.**  
His facial expression is beautiful, clear and bright.
10. **Asammūlho kālam karoti.**  
He will have a peaceful death.
11. **Uttarim appati-vijjhanto brahma-lokūpago hoti.**  
If he fails to attain Arahantship, here and now, he will be reborn  
in the blissful realm or the Brahma realm.

### **Mettāya bhikkhave ceto-vimuttiyā**

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

**āsevitāya, bhāvitāya, bahulīkatāya**

by familiarizing oneself with thoughts of loving-kindness,



**yānīkatāya vatthukatāya anutthitāya**

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

**paricitāya susa-māraddhāya**

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

**ime ekādasā-nīsamsā pātikankhā'ti.**

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

**Idamavoca Bhagavā attamanā tebhikkhū.**

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 — Khetto vuttham virūhati**  
He who maintains genuine friendship and is not treacherous, to him there will be many breeding cattle.

**Puttānam phalamasnāti — Yo mittānam na dūbhati.**

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

**9. Darito pabbatāto vā — Rukkhāto patito naro**

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

**Cuto patittham Iabhati — 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 vedagūsabbadhamme**

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

**Te me namo, te ca mam pālayantu**

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

**Namatthu Buddhānam, namatthu bodhiyā**

May my worship be to the past Buddhas. May my worship be to their Enlightenment.

**Namo vimuttānam, namo vimuttiyā**

May my worship be to those who are freed.

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

**Imam so parittam katvā moro carati esanā.**  
Having made this protection, the peacock  
wanders seeking for food.

**(Evening chanting)**

**3. Apet'ayam cakkhumā ekārajā**

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

**Harissavanno pathavippabhāso**

He of golden hue and illuminator of the whole  
earth.

**Tam tam namassāmi harissavannam,  
pathavippabhāsam**

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

**Tay'ajja guttā viharemu rattim.**

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

**4. Ye brāhmanā vedagūsabbadhamme**

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



**Te me namo, te ca mam pālayantu**

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

**Namatthu Buddhānam, namatthu bodhiyā**

May my worship be to the former Buddhas. May my worship be to their Enlightenment.

**Namo vimuttānam, namo vimuttiyā.**

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

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

Having made this protection, the peacock spent his day.

# CANDA PARITTA

## The Moon Deity's Prayer For Protection

**Evam me sutam:**

Thus have I heard:

**ekam samayam Bhagavā, Sāvattiyam viharati**

On one occasion the Blessed One, was living near Sāvatti  
**Jetavane Anāthapindikassa ārāme.**

at the monastery of Anathapindika in Jeta's Grove.

**Tena kho pana samayena,**

At that time,

**Candimā devaputto Rāhunā asurindena gahito  
hoti.**

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

**Atha kho Candimā devaputto Bhagavantam  
anussaramāno,**

Thereupon calling to mind the Blessed One,

Candima, the moon deity,

**tāyam velāyam imam gātham abhāsi:**

recited this stanza:

**Namo te Buddha vīratthu — Vippha muttosi  
sabbadhi**

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

**Sambādha pati pannosmi — Tassa me saranam bhavāti.**

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

**Atha kho Bhagavā Candimam deva puttam 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 muñcivā**

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  
Candimanti.**

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, Sāvattiyam viharati**

On one occasion the Blessed one, was living near Sāvatti  
**Jetavane Anāthapindikassa ārāme.**

at the monastery of Anathapindika in Jeta's Grove.

**Tena kho pana samayena**

At that time,

**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 — Vip̐pamuttosi**

**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 समयam Bhagavā**

On one occasion the Blessed One,

**Sāvattiyam 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 samūpabbūho ahoṣi.**

“Monks, I shall relate a former incident.

There arose a battle between the Devas and Asuras.



**Atho kho Bhikkhave Sakko devānamindo**

Then Sakka, the Lord of the Devas,

**deve Tāvātīmse āmantesi:**

addressed the Devas of the Tavatimsa heaven thus:

**Sace mārisā devānam sangāma-gatānam**

**uppajjeyya**

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

**bhayam vā chambhitattam vā lomahanso vā**

or terror or suffer from hair standing on end,

**mameva tasmin samaye dhajaggam ullokeyyātha.**

let them behold the crest of my own banner.

**Mamam hi vo dhajaggam ullokayatam**

If you do so,

**yam bhavissati bhayam vā**

**chambhitattam vā lomahanso vā so**

**pahīyissati.**

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

**No ce me dhajaggam ullokeyyātha**

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

**atha Pajāpatissa devarājassa dhajaggam**

**ullokeyyātha.**

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

**Pajāpatissa hi vo devarājassa dhajaggam  
ullokayatam**

If you do so,

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

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

**No ce Pajāpatissa devārajassa dhajaggam  
ullokeyyātha**

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

**atha Varunassa devārajassa dhajaggam  
ullokeyyātha.**

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

**Varunassa hi vo devārajassa dhajaggam  
ullokayatam**

If you do so.

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

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

**No ce Varunassa devarājassa dhajaggam  
ullokeyyātha**

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

**atha Īsānassa devarājassa dhajaggam ullokeyyātha.**

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

**Īsānassa hi vo devarājassa dhajaggam ullokayatam**

If you do so,

**yam bhavissati bhayam vā**

**chambitattam vā lomahanso vā so**

**pahīyissati.**

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

**Tam kho pana bhikkhave Sakkasa vā**

**devāna-mindassa dhajaggam**

**ullokayatam**

Monks, any fear, terror or hair standing on end  
arising in them

who look at the crest of the banner of Sakka..... the  
Lord of the gods.

**Pajāpatissa vā devarājassa dhajaggam ullokayatam**

of Pajāpati the King of gods,

**Varunassa vā devarājassa dhajaggam ullokayatam**

of Varuna the King of gods,

**Īsānassa vā devarājassa dhajaggam ullokayatam**

of Īsāna..... the King of gods,

**yam bhavissati bhayam vā**

**chambhitattam vā lomahanso vā, so**

**pahīyethāpi no'pi pahīyetha.**

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

**Tam kissa hetu?**

What is the reason for this?

**Sakko bhikkhave devānamindo**

Sakka, the Lord of the gods, O monks,

**avītarāgo avītadoso avītamoho**

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

**bhīrucchambhī uttrāsi palāyīti.**

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

**Aham ca kho bhikkhave evam vadāmi**

I also say unto you, O monks

**sace tumhākam bhikkhave, arañña-**

**gatānam vā, rukkha-mūla-gatānam vā**

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

**suññagāra-gatānam vā, uppajjeyya bhayam vā**

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

**chambhitattam vā lomahanso vā**

terror or hair standing on end should rise in you,

**mameva tasmin samaye anussareyyātha:**

then think only of Me thus:

**Iti'pi so Bhagavā Araham Sammā sambuddho**

Such indeed is the Blessed One, Exalted, Omniscient,

**Vijjācarana sampanno Sugato Lokavidū**

endowed with knowledge and virtue, Well-gone,

Knower of the worlds,

**Anuttaro Purisa-damma-sārathī**

an Incomparable Charioteer for the training of individuals.

**Satthā Deva-manussānam**

Teacher of gods and men.

**Buddho Bhagavāti.**

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: O monks,

**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 Pippali guhāyam viharati**

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

**ābādhiko, dukkhito, bālhagilāno.**

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

**Atha kho, Bhagavā, sāyanha-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 ahoṣī 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 Moggallāna  
**upasankamitvā paññatte āsane nisīdi.**

and sat down on a seat made ready for Him.

**Nisajja kho, Bhagavā āyasmantam Mahā-  
Moggallānam etadavoca:**

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

**Kacci te Moggallāna khamanīyam?**

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

**Kacci yāpanīyam?**

Are you bearing up?

**Kacci dukkhā vedanā patikkamanti no,  
abhikkamanti?**

Do your painful feeling decrease or increase?

**Patikkamosānam paññāyati no, abhikkamo'ti?**

Are there signs of decreasing and not increasing?”

**Na me bhante, khamanīyam na yāpanīyam**

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

**bālhā me dukkhā vedanā.**

the painful feeling is very great.

**Abhikkamanti no, patikkamanti**

There is a sign of pain not decreasing

**abhikka-mosānam paññāyati no, patikkamo’ti.**

but increasing.”

**Satti’me Moggallāna, bojjhangā**

“Moggallāna, these seven factors of Enlightenment

**mayā sammadakkhātā, bhāvitā, bahulīkatā**

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

**abhiññāya sambodhāya nibbānāya samvattanti.**

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

**Katame satta?**

What are the seven?

**Sati-sambojjhango kho Moggallāna**

Mindfulness, the factor of Enlightenment.

Moggallāna,

**mayā sammadakkhāto, bhāvito, bahulīkato**

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

**abhiññāya sambodhāya nibbānāya samvattati.**

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

**Dhamma-vicaya-sambojjhango kho Moggallāna**

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

**mayā sammadakkhāto, bhāvito, bahulīkato**

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

**abhiññāya sambodhāya nibbānāya samvattati.**

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

**Viriya-sambojjhango kho Moggallāna**

Persevering effort, the factor of Enlightenment, Moggallāna,

**mayā sammadakkhāto, bhāvito, bahulīkato**

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

**abhiññāya sambodhāya nibbānāya samvattati.**

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

**Pīti-sambojjhango kho Moggallāna**

Rapture, the factor of Enlightenment, Moggallāna,  
**mayā sammadakkhāto, bhāvito, bahulīkato**  
is well expounded by Me. and is cultivated and fully  
developed by Me.

**abhiññāya sambodhāya nibbānāya samvattati.**

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

**Passaddhi-sambojjhango kho Moggallāna**

Tranquility, the factor of Enlightenment,  
Moggallāna,  
**mayā sammadakkhāto, bhāvito, bahulīkato**  
is well expounded by Me, and is cultivated and fully  
developed by Me.

**abhiññāya sambodhāya nibbānāya samvattati.**

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

**Samādhi-sambojjhango kho Moggallāna**

Concentration, the factor of Enlightenment,  
Moggallāna,  
**mayā sammadakkhāto, bhāvito, bahulīkato**  
is well expounded by Me, and is cultivated and fully  
developed by Me.

**abhiññāya sambodhāya nibbānāya samvattati.**

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

**Upekkhā-sambojjhango kho Moggallāna**

Equanimity, the factor of Enlightenment,  
Moggallāna,

**mayā sammadakkhāto, bhāvito, bahulīkato**

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

**abhiññāya sambodhāya nibbānāya samvattati.**

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

**Ime kho, Moggallāna satta bojjhangā**

These seven factors of Enlightenment, Moggallāna,

**mayā sammadakkhātā, bhāvitā, bahulīkatā**

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

**abhiññāya sambodhāya nibbānāya samvattanti.**

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

**Taggha, Bhagava bojjhangā**

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

**taggha, Sugata, bojjhangā'ti.**

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

**Idamavoca Bhagavā**

Thus said the Buddha,

**attamano, āyasmā Mahā Moggallāno**

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

**Bhagavato bhāsitam abhinandi.**

was delighted at the utterances of the Buddha.

**Vutthāhi cāyasmā Mahā Moggallāno tamhā ābādhā**

Thereupon the Venerable Mahā Moggallāna recovered from that affliction,

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

and that affliction of the Venerable Mahā Moggallāna disappeared.



# MAHĀ CUNDA THERA BOJJHANGA

Discourse On Factors Of Enlightenment  
Recited By Mahā Cunda Thera

**Evam me sutam:**

Thus have I heard:

**ekam samayam Bhagavā**

On one occasion the Blessed One

**Rājagahe viharati Veluvane Kalandakanivāpe.**

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

**Tena kho pana samayena**

At that time,

**Bhagavā ābādhiko hoti dukkhito bālhagilāno.**

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

**Atha kho āyasmā Mahācundo**

Then the Venerable Mahā Cunda,

**sāyanhasamayam, patisallānā vutthito**

arising from his solitude at even tide,

**yena Bhagavā ten'upasankami, upasankamitvā**

approached the Blessed One,

**Bhagavantam abhivādetvā, ekamantam nisīdi.**

saluted Him, and sat on one side.

**Ekamantam nisinnam kho**

**āyasmantam Mahācundam Bhagavā**

**etadavoca:**

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

**Patibhantu tam Cunda bhojjhangā'ti.**

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

**Sattime bhante bhojjhangā**

“These seven factors of Enlightenment, Venerable Sir,

**Bhagavatā sammadakkhātā, bhāvitā, bahulīkatā**  
are well expounded, and are cultivated and fully developed by the Blessed One.

**abhiññāya, sambodhāya nibbānāya samvattanti.**

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

**Katame satta?**

What are the seven?

**Sati-sambojjhango kho, bhante**

Mindfulness, the factor of Enlightenment, Venerable Sir,

**Bhagavatā sammadakkhāto, bhāvito, bahulīkato**  
is well expounded, cultivated and fully developed  
by the Blessed One.

**abhiññāya sambodhāya, nibbānāya, samvattati.**

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

**Dhamma-vicaya-sambojjhango kho, bhante**

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

**Bhagavatā sammadakkhāto, bhāvito, bahulīkato**  
is well expounded, cultivated and fully developed  
by the Blessed One.

**abhiññāya sambodhāya, nibbānāya, samvattati.**

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

**Viriya-sambojjhango kho, bhante**

Persevering effort, the factor of Enlightenment,  
Venerable Sir,

**Bhagavatā sammadakkhāto, bhāvito, bahulīkato**  
is well expounded, cultivated and fully developed  
by the Blessed One.

**abhiññāya sambodhāya, nibbānāya, samvattati.**

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

**Pīti-sambojjhango kho, bhante**

Rapture, the factor of Enlightenment, Venerable Sir,  
**Bhagavatā sammadakkhāto, bhāvito, bahulīkato**  
is well expounded, cultivated and fully developed  
by the Blessed One.

**abhiññāya sambodhāya, nibbānāya, samvattati.**

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

**Passaddhi-sambojjhango kho, bhante**

Tranquility, the factor of Enlightenment, Venerable  
Sir,

**Bhagavatā sammadakkhāto, bhāvito, bahulīkato**  
is well expounded, cultivated and fully developed  
by the Blessed One.

**abhiññāya sambodhāya, nibbānāya, samvattati.**

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

**Samādhi-sambojjhango kho, bhante**

Concentration, the factor of Enlightenment,  
Venerable Sir,

**Bhagavatā sammadakkhāto, bhāvito, bahulīkato** is  
well expounded, cultivated and fully developed by  
the Blessed One.

**abhiññāya sambodhāya, nibbānāya, samvattati.**

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

**Upekkhā-sambojjhango kho, bhante**

Equanimity, the factor of Enlightenment, Venerable Sir,

**Bhagavatā sammadakkhāto, bhāvito, bahulīkato** is well expounded, cultivated and fully developed by the Blessed One.

**abhiññāya sambodhāya, nibbānāya, samvattati.**

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

**Ime kho, bhante, satta bojjhangā**

These seven factors of Enlightenment, Venerable Sir,

**Bhagavatā sammadakkhātā, bhāvitā, bahulīkatā** are well expounded, cultivated and fully developed by the Blessed One.

**abhiññāya sambodhāya nibbānāya samvattanti'ti.**

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

**Taggha, Cunda bojjhangā**

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

**taggha, Cunda bojjangā'ti.**

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

**Idamavocā ayasmā Mahācundo**

Thus said the Venerable Mahā Cunda,

**Samanuñño Satthā ahoṣi.**

and the Teacher approved of it

**Vutthāhi ca Bhagavā tamhā ābādhā**

Then the Blessed One recovered from His affliction,

**tathā pahīno ca Bhagavato so ābādho ahoṣī ti.**

and thus disappeared His affliction.

## GIRIMĀNANDA SUTTA

### Discourse To Girimānanda Thera

**Evam me sutam:**

Thus have I heard:

**ekam samayam Bhagavā**

On one occasion the Blessed One

**Sāvattiyam viharati Jetavane Anāthapindikassa  
ārāme.**

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

**Tena kho pana samayena**

Now at that time,

**āyasmā Girimānando ābādhiko hoti**

the Venerable Girimānanda was afflicted with a  
disease,

**dukkhito bālhagilāno.**

was suffering therefrom, and was gravely ill.

**Atha kho āyasmā Ānando**

Thereupon Venerable Ānanda

**yena Bhagavā ten'upasankami, 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.

**Katamāc'Ānanda'anicca-saññā'?**

And what, Ānanda, is contemplation of impermanence?

**Idh'Ānanda bhikkhū**

Herein, Ānanda, a monk,

**araññagato vā rukkha-mūlagato vā suññā-gāragato vā**

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

**iti patisamcikkhati:**

contemplates thus:

**Rūpam aniccam, vedanā aniccā,**

Matter is impermanent, feeling is impermanent,

**saññā aniccā, sankhārā aniccā,**

perception is impermanent, mental formations are impermanent,

**viññānam aniccan'ti.**

consciousness is impermanent.

**Iti imesu pañca-supādana-kkhandhesu aniccānupassi viharati.**

Thus he abides contemplating impermanence in these five aggregates.

**Ayam vuccat'Ānanda 'anicca-saññā'.**

This, Ānanda, is called contemplation of impermanence.

**Katamā c'Ānanda 'anatta-saññā'?**

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

**Idh'Ānanda bhikkhū**

Herein, Ānanda, a monk,

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

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

**iti patisañcikkhati:**

contemplates thus:

**Cakkhum anattā, rūpam anattā,**

The eye is not self, sights are not self,

**sotam anattā, saddāanattā,**

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, synovial fluid  
(oil lubricating the joints)  
**muttam, matthake matthalungan'ti.**  
urine and brain.

**Iti imasmim kāye asubhānupassī viharati.**

Thus he abides contemplating foulness in this body.

**Ayam vuccat'Ānanda 'asubha-saññā'.**

This, Ānanda, is called contemplation of foulness.

**Katamā c'Ānanda 'ādīnava-saññā'?**

And what, Ānanda, is contemplation of  
disadvantage?

**Idh'Ānanda bhikkhū**

Herein, Ānanda, a monk

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

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

**iti patisañcikkhati:**

contemplates thus:

**Bahu dukkho kho ayam kāyo bahu ādīnavo.**

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

**Iti imasmim kāye vividhā ābādhā uppajjanti.**

since diverse diseases are engendered in it.

**Seyyathīdam:**

That is to say:

**Cakkhurogo, sotarogo,**

Eye-disease, ear-disease,

**ghānarogo, jivhārogo,**

nose-disease, tongue-disease.

**kāyarogo, sīsarogo,**

body-disease, headache,

**kannarogo, mukharogo, dantarogo,**

mumps, mouth disease, toothache.

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

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

**mucchā, pakkhandikā, sūlā, 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,

**adhithhānā'bhi nivesānusayā**

wrong views and latent tendencies concerning this world,

**te pajahanto viramati na upādiyanto.**

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

**Ayam vuccat'Ānanda 'sabbaloke anabhirata-saññā'.**

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

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

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

**Idh'Ānanda bhikkhū**

Herein, Ānanda, a monk

**sabba-sankhārehi attīyati harāyati jigucchati.**

is wearied, humiliated and disgusted with all conditioned things.

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

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

**Katamā c'Ānanda 'ānāpānasati'?**

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

**Idh'Ānanda bhikkhū**

Herein, Ānanda, a monk

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

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

**nisīdati pallankam ābhujitvā**

sits down, cross legged,

**ujum kāyam panidhāya parimukham satim**

**upatthapetvā**

keeping the body erect, having established mindfulness before him,

**so sato'va assasati, sato passasati.**

mindfully he breathes in, mindfully he breathes out.

**Dīgham vā assasanto, dīgham assasāmī ti pajānāti.**

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

**Dīgham vā passasanto, dīgham passasāmī ti pajānāti.**

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

**Rassam vā assasanto, rassam assasāmī ti pajānāti.**

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

**Rassam vā passasanto, rassam passasāmī'ti pajānāti.**

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

**Sabba-kāya-patisamvedī assasissāmī'ti sikkhati.**

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

**Sabba-kāya-patisamvedi passasissāmī'ti sikkhati.**

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

**Passam-bhayamkāya-sankhāram assasissāmī'ti sikkhati.**

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

**Passam-bhayamkāya-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 ābādhō ahoṣi 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 ahoṣi, aññā paññatti.**

used to be another name, another designation.”

**Passatha no tumhe bhikkhave, etam Pandavam pabbatam ti?**

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

**Evam Bhante.**

“Yes, Venerable Sir.”

**Etassa pi kho bhikkhave Pandavassa pabbatassa**

“That Pandavassa mountain, monks,

**aññāva samaññā ahoṣi, aññā paññatti.**

used to be another name, another designation.”

**Passatha no tumhe bhikkhave etam Vepullam pabbatam ti?**

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

**Evam bhante.**

“Yes, Venerable Sir.”

**Etassa pi kho bhikkhave, Vepullassa pabbatassa**

“That Vepullassa mountain, monks,

**aññāva samaññā ahoṣi, aññā paññatti.**

used to be another name, another designation.”

**Passatha no tumhe bhikkhave, etam Gijjhakūtam pabbatam ti?**

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

**Evam bhante.**

“Yes, Venerable Sir.”

**Etassa pi kho bhikkhave Gijjhakūtassa pabbatassa**  
“That Gijjhakūtassa mountain - the Vulture Peak,  
monks,

**aññāva samaññā ahosi aññā paññatti.**

used to be another name, another designation.”

**Passatha no tumhe bhikkhave, imam Isigilim  
pabbatam ti?**

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

**Evam bhante.**

“Yes, Venerable Sir.”

**Imassapi kho bhikkhave Isigilissa pabbatassa**

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

**esā’va samaññā ahosi esā paññatti.**

used to be this same name, this very designation.

**Bhūtapubbam bhikkhave pañca Pacceka-Buddha-  
satāni**

In former times, monks, five hundred  
Paccekabuddhas

**imasmim Isigilismim pabbate ciranivāsino  
ahesum.**

lived for a long time on this Isigili mountain.

**Te imam pabbatam pavisantā dissanti**

As they were entering the mountain, they were visible,

**pavitthā na dissanti.**

but once they had entered, they were not visible.

**Tamenam manussā disvā evamāhamsu:**

People who saw this, remarked:

**Ayampabbato, ime isīgilitī ti.**

“This mountain swallows up these seers.”

**‘Isigili’ ‘Isigili’ tveva samaññā udapādi.**

Hence the name ‘Isigili’ came into being.”

**Ācikkhissāmi bhikkhave, Pacceka-Buddhānam nāmāni.**

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

**Kittayissāmi bhikkhave, Pacceka-Buddhānam nāmāni.**

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

**Desissāmi bhikkhave, Pacceka-Buddhānam nāmāni.**

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

**Tam sunātha, sādhu kam manasi karotha**



**bhāssāmī' 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 ahoṣi.**

who lived for a long time on this Isigili mountain.

**Uparittho nāma bhikkhave, Pacceka-Sambuddho**

Uparittha, monks, was a Paccekabuddha

**imasmim Isigilismim pabbate ciranivāsī ahoṣi.**

who lived for a long time on this Isigili mountain.

**Tagarasikhī nāma bhikkhave, Pacceka-Sambuddho**

Tagarasikhī, monks, was a Paccekabuddha

**imasmim Isigilismim pabbate ciranivāsī ahoṣi.**

who lived for a long time on this Isigili mountain.

**Yasassī nāma bhikkhave, Pacceka-Sambuddho**

Yasassī, monks, was a Paccekabuddha

**imasmim Isigilismim pabbate ciranivāsī ahoṣi.**

who lived for a long time on this Isigili mountain.

**Sudassano nāma bhikkhave, Pacceka-Sambuddho**

Sudassana, monks, was a Paccekabuddha

**imasmim Isigilismim pabbate ciranivāsī ahoṣi.**

who lived for a long time on this Isigili mountain.

**Piyadassī nāma bhikkhave, Pacceka-Sambuddho**

Piyadassī, monks, was a Paccekabuddha

**imasmim Isigilismim pabbate ciranivāsī ahoṣi.**

who lived for a long time on this Isigili mountain.

**Gandhāro nāma bhikkhave, Pacceka-Sambuddho**

Gandhāra, monks, was a Paccekabuddha

**imasmim Isigilismim pabbate ciranivāsī ahoṣi.**

who lived for a long time on this Isigili mountain.

**Pindolo nāma bhikkhave, Pacceka-Sambuddho**

Pindola, monks, was a Paccekabuddha

**imasmim Isigilismim pabbate ciranivāsī ahoṣi.**

who lived for a long time on this Isigili mountain.

**Upāsabho nāma bhikkhave, Pacceka-Sambuddho**

Upāsabha, monks, was a Paccekabuddha

**imasmim Isigilismimpabbate ciranivāsī ahoṣi.**

who lived for a long time on this Isigili mountain.

**Nītho nāma bhikkhave, Pacceka-Sambuddho**

Nītha, monks, was a Paccekabuddha

**imasmim Isigilismimpabbate ciranivāsī ahoṣi.**

who lived for a long time on this Isigili mountain.

**Tatho nāma bhikkhave, Pacceka-Sambuddho**  
Tatha, monks, was a Paccekabuddha  
**imasmim Isigilismimpabbate ciranivāsi ahoṣi.**  
who lived for a long time on this Isigili mountain.

**Sutavā nāma bhikkhave, Pacceka-Sambuddho**  
Sutavā, monks, was a Paccekabuddha  
**imasmim Isigilismimpabbate ciranivāsī ahoṣi.**  
who lived for a long time on this Isigili mountain.

**Bhāvitatto nāma bhikkhave, Pacceka-Sambuddho**  
Bhāvitatta, monks, was a Paccekabuddha  
**imasmim Isigilismim pabbate ciranivāsī ahoṣī'ti.**  
who lived for a long time on this Isigili mountain.

**1. Ye sattasārā anīghānirāsā**

These supreme beings desireless, rid of suffering,  
**Pacceka-meva'jjhagamum subodhim.**  
who each has attained Enlightenment by himself.

**Tesam visallānam naruttamānam**

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

**Nāmāni me kittayato sunātha.**

who have plucked out the dart (of pain).

**2. Arittho Uparittho Tagarasikhī**

Arittha, Uparittha, Tagarasikhī,

**Yasassī Sudassano Piyadassī ca Buddhō.**

Yasassī, Sudassana, Piyadassī, the Enlightened.

**Gandhāro Pindolo Upāsabho ca**

Gandhāra, Pindola, Upāsabha as well,

**Nītho Tatho Sutavā Bhāvitatto.**

Nītha, Tatha, Sutavā, Bhāvitatta.

**3. Sumbho Subho Methulo Atthamo ca**

Sumbha, Subha, Methula and Atthama,

**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 Atthakoca.**

The two sages named Jali and Atthaka.

**Atha Kosalo Buddhō 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.

**Santampadam ajjhaga-mūpanīto**

Upanīta who attained state of Calm (Nibbana),

**Uposatho Sundaro Saccanāmo.**

Uposatha, Sundara and Saccanāma.

**11. Jeto Jayanto Padumo Uppaloca**

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, anatta-**  
**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, jarā pi 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 Labhatitam'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, 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 dukkhamariyasaccam**  
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 Kondañña**

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,

**Tāvātimsā devā sadda-manussāvesum.**

all the Tāvātimsā 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.”

**Tāvatisānam devānam saddam sutvā**

Hearing these words of the Tāvatisā devas,

**Yāmā devā sadda-manussāvesum.**

all the Yāmā devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**

The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**

**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,

**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Yāmānam devānam saddam sutvā**

Hearing these words of the Yāmā devas,

**Tusitā devā sadda-manussāvesum.**

all the Tusitā devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**  
The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**  
**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,  
**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Tusitānam devānam saddam sutvā**

Hearing these words of the Tusitā devas,

**Nimmāna-ratī devā sadda-manussāvesum.**

all the Nimmānaratī devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**  
The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**  
**appativattiyam**

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



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

by any recluse, Brahmana, Deva, Mara,  
**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Nimmāna-ratīnam devānam saddam sutvā**

Hearing these words of the Nimmānaratī devas,

**Para-nimmita-vasavattino devā sadda-  
manussāvesum.**

all the Paranimmitavasavatti devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**

The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**

**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,  
**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Para-nimmita-vasavattīnam devānam saddam  
sutvā**

Hearing these words of the Paranimmitavasavata  
devas,

**Brahma Pārisajjā devā sadda-manussāvesum.**

all the Brahmas of Brahma Pārisajjā proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**

The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**

**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,

**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Brahma-pārisajjānam devānam saddam sutvā**

Hearing these words of the Brahmas of Brahma  
Pārisajjā,

**Brahma-purohitā devā sadda-manussāvesum.**

all the Brahmas of Brahma Purohitā proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**  
The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**

**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,

**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Brahma-purohitānam devānam saddam sutvā**

Hearing these words of the Brahmas of Brahma  
Purohitā,

**Mahābrahmā devā sadda-manussāvesum.**

all the Mahā Brahmās proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**  
The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**

**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,  
**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Mahābrahmānam devānam saddam sutvā**

Hearing these words of the Mahā Brahmās,

**Parittābhā devā sadda-manussāvesum.**

all the Parittābhā devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**

The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**

**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,

**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Parittābhānam devānam saddam sutvā**

Hearing these words of the Parittābhā devas,

**Appamānābhā devā sadda-manussāvesum.**

all the Appamānābhā devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**

The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**

**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,

**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Appamānā-bhānam devānam saddam sutvā**

Hearing these words of the Appamānābhā devas,

**Ābhassarā devā sadda-manussāvesum.**

all the Ābhassarā devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**  
The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**

**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,

**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Ābhassarānam devānam saddam sutvā**

Hearing these words of the Ābhassarā devas,

**Parittasubhā devā sadda-manussāvesum.**

all the Parittasubhā devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**  
The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam  
appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,  
**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Paritta-subhānam devānam saddam sutvā**

Hearing these words of the Parittasubhā devas,

**Appamāna-subhā devā sadda-manussāvesum.**

all the Appamānasubhā devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**

The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam  
appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,

**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Appamāna-subhānam devānam saddam sutvā**

Hearing these words of the Appamānasubhā devas,

**Subhakin-hakā devā sadda-manussāvesum.**

all the Subhakinhakā devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**

The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**

**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,

**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Subhakin-hakānam devānam saddam sutvā**

Hearing these words of the Subhakinhakā devas,

**Vehapphalā devā sadda-manussāvesum.**

all the Vehapphala devas proclaimed:



**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**  
The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**

**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,

**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Vehappa-Lānam devānam saddam sutvā**

Hearing these words of the Vehapphalā devas,

**Avihā devā sadda-manussāvesum.**

all the Aviha devas proclaimed:

**“ Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**  
The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam  
appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,  
**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Avihānam devānam saddam sutvā**

Hearing these words of the Avihā devas,

**Atappā devā sadda-manussāvesum.**

all the Atappā devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**  
The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam  
appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,

**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Atappānam devānam saddam sutvā**

Hearing these words of the Atappa devas,

**Sudassā devā sadda-manussāvesum.**

all the Sudassā devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**

The Blessed One in the Deer Park at Isipatana near

Baranasi

**anuttaram Dhammacakkam pavattitam**

**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,

**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Sudassānam devānam saddam sutvā**

Hearing these words of the Sudassā devas,

**Sudassī devā sadda-manussāvesum.**

all the Sudassī devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**  
The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**  
**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,  
**brahmunā vā, kena ci vā lokasmin'ti.**  
Brahma, or anyone in the world.”

**Sudassīnam devānam saddam sutvā**

Hearing these words of the Sudassī devas,

**Akanitthakā devā sadda-manussāvesum.**

all the Akanitthakā devas proclaimed:

**“Sādhu! Sādhu! Sādhu!**

**Etam Bhagavatā Bārānasiyam Isipatane Migadāye**  
The Blessed One in the Deer Park at Isipatana near  
Baranasi

**anuttaram Dhammacakkam pavattitam**  
**appativattiyam**

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

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

by any recluse, Brahmana, Deva, Mara,  
**brahmunā vā, kena ci vā lokasmin'ti.**

Brahma, or anyone in the world.”

**Itiha tena khanena tena muhuttana**

Thus at that very moment, at that instant,

**yāva brahmalokā saddo abbhuggañchi.**

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

**Ayañ ca dasasahassī lokadhātu**

The system of ten thousand worlds

**sankampi sampakampi sampavedhi.**

trembled, quaked and shook.

**Appamāno ca ulāro obhāso loke pāturahosi**

A boundless sublime radiance surpassing

**atikkamma devānam devānubhāvan'ti.**

the divine power of devas appeared in the world.

**Atha kho Bhagavā udānam udānesi:**

Then the Blessed One uttered this paeon of joy:

**Aññāsi vata bho Kondañña**

“Verily Kondañña has realized;

**Aññāsi vata bho Kondañña'ti.**

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

**Itihī'dam āyasmato Kondañña**

Thus the Venerable Kondañña received the name

**Añña Kondañño tveva nāmam ahoṣī'ti.**

Anna Kondañña - Kondañña who realizes.

**“Sādhu! Sādhu! Sādhu!**

# 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 Sakyān 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 nettānigahetvā**

Just as a charioteer who holds the reins,

**indriyāni rakkhanti panditā'ti.**

the wise monks guard their senses well.”

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

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

**iii. Chetvā khīlam chetvā paligham**

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

**indakhīlam ūhacca-manejā**

hatred and delusion, devoid of desire,

**te caranti suddhā vimalā cakkhumatā**

pure, stainless, endowed with the wisdom eye

**sudantā susunāgā'ti.**

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

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

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

**iv. Ye keci Buddham saranamgatāse**

“One who takes refuge in the Buddha

**na te gamissantī 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, sādrukam manasikarotha  
bhāsissāmī'ti.**

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

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

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

**Bhagavā etadavoca:**

The Blessed One spoke thus:

**1. Siloka manukassāmi — Yatha bhumkā tadassitā**

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

**Ye sitā giri-gabbhāram — Pahitattā samāhitā.**  
and caves, (they) of resolute will, composed.

**2. Puthusīhā'va sallīnā — Lomaham-sābhi  
sambhuno**

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

**Odātamanasā suddhā — Vipprasanna-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 sahasānam — Amanussāna-  
maddhasum**

Some saw one hundred thousand non-humans,  
**Appeke'nanta-maddakkhum — Disā sabbā  
phutā ahū.**

others saw countless numbers filling up every  
quarter.

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

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

**Tato āmantayī satthā — Sāvake sāsane rate:**  
addressed the disciples who were delighted in  
the Teachings of the Buddha:

**8. Devakāyā abhikkantā — Te vijānātha bhikkhavo**  
“Monks, a host of deities have assembled.

**Ye vo'ham kittayissāmi — Girāhi anupubbaso.**

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

**9. Sattasa-hassā Yakkha — 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 sahaṣṣā 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 tisahaṣṣā — 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  
samitīm 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  
samitīm vanam.**

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

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

The Western direction, King Virūpakkha rules that,

**Nāgānam ādhipati — Mahārājā yasassi so**  
and Lord of the Nāgās, glorious king

**Puttāpi tassa bahavo — Indanāmā mahabbalā**  
and with his many mighty sons, all by the name of Inda,

**Iddhimanto jutīmanto — Vannavanto yasassino**  
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,

**Modamānā abhikkāmum — Bhikkhūnam samitim vanam.**

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

**18.Uttarañca disam rājā — Kuvero tam pasāsati**

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

**Yakkhanam ādhipati — Mahārājā yasassi so**  
and Lord of the Yakkhas, glorious king,

**Puttāpi tassa bahavo — Indanāmā mahabbalā**  
and with his many mighty sons, all by the name  
of Inda,

**Iddhimanto jutīmanto — Vannavanto yasassino**  
endowed with divine power, radiance, colour and  
glory, and followed by a retinue of attendants,

**Modamānā abhikkāmum — Bhikkhūnam  
samitim vanam.**

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

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

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

**Pacchimena Virūpakkho — Kuvero uttaram  
disam**

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

**Cattāro te mahārājā — Samantā caturo disā**  
these four great kings stood illuminating

**Daddallamānā atthamsu — Vane  
Kāpilavathave.**

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

**20. Tesam māyāvino dāsā — Āgu vañcanikā sathā**

With them came their deceitful, cheating and crafty attendants

**Māyā Kutendu Vetendu — Vitucca-Vitudo Sahā.**

together with Kutendu, Vetendu, Vitucca and Vituda.

**Candano Kāmasettho ca — Kinnughandu Nighandu ca**

And also Candana, Kāmasettha, Kinnughandu and Nighandu,

**Panādo Opamañño ca — Devasūto ca Mātālī.**

Panāda, Opamañña and Mātālī, son of the deities.

**21. Cittaseno ca Gandhabbo — Nalo rājā Janesabho**

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

**Āgu Pañcasikho c'eva — Timbarū Suriyavaccasā.**

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



**Ete c'aññe ca rājāno — Gandhabbā saha rājubhī**

Along with these Gandhabbā kings, other  
Gandhabbā kings too,

**Modamānā abhikkāmum — Bhikkhūnam  
samitim vanam.**

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

**22. Athāgu Nābhasā Nāgā — Vesālā saha Tacchakā.**

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

**Kambala'ssatarā āgu — Pāyāgā saha ñātibhi.**

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

**Yāmunā Dhataratthā ca — Āgu nāgā yasassino.**

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

**Erāvano mahānāgo — Sop'āga samitim vanam.**

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

## 23. Ye nāgarāje sahasāharanti

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 Buddhho.**

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 caññe sadisā  
sahā.**

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

**42.Pavuttajātim akhīlam —Oghatin-nāma-nāsavam.**

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

**Dakkhem'oghataram Nāgam — Candam'va  
asitātigam.**

Let us also see the Buddha who has crossed the  
stream

(that swept man away from emancipation), who  
is called Nāga

(in the sense of one who is well-tamed) and  
shining like the full moon.”

**43.Subrahmā Paramatto ca — Puttā iddhimato sahā.**

The Brahmas Subrahmā and Paramatta, the noble  
sons of the Buddha who were endowed with  
psychic power came together with their retinue.

**Sanam-kumāro Tisso ca — Sop'āga samitim  
vanam.**

The Brahmas Sanankumāra and Tissa also came to the forest to see the assembly of monks.

**44.Sahassam brahmalokānam — Mahā-  
brahmā'bhititthati**

Thousands of Mahā Brahmās from thousands of Brahmā Worlds came,

**Upapanno jutīmanto — Bhismākāyo yasassi so.**  
each of them mighty in power, with a giant body,  
and of great glory.

**45.Das'ettha issarā āgu — Pacceka-vasavattino**

Among them, ten chief Brahmās, lords over their retinues have come,

**Tesañca majjhato āga — Hārīto parivārīto.**

and in the midst of them with all their attendants came Brahmā Hārīta.

**46.Te ca sabbe abhikkante — Sa Inde deve sa  
Brahmake**

When all the deities headed by Inda (Sakka) and all 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 Iomam'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 — Bhayātītāyasassino.**

“All these disciples (monks) are victors in the war of passions, they are free from fear, glorious and renowned among mankind.

**Modanti saha bhūtehi — Sāvakā te janesutā'ti.**  
They live rejoicing with the Aryan disciples.”

# ĀLAVAKA SUTTA

## Discourse To Ālavaka

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

**Evam me sutam:**

Thus have I heard:

**ekam samayam Bhagavā**

On one occasion the Blessed One

**Ālaviyam viharati Ālavakassa yakkhassa bhavane.**

was dwelling at Alavi, the abode of Yakkha Ālavaka.

**Atha kho Ālavako yakkho, yena Bhagavā  
ten'upasankami**

Then the Yakkha Ālavaka approached the Blessed  
One,

**upasankamitvā Bhagavantam etadavoca:**

and said to Him:

**Nikkhama, samanā'ti.**

“Get out, ascetic.”

**Sādh'āvuso'ti Bhagavā nikkhami.**

“Very well, friend.” so saying the Blessed One went out.

**Pavisa, samanā'ti.**

“Come in, ascetic.”

**Sādh'āvuso'ti Bhagavā pāvisi.**

“Very well, friend.” so saying the Blessed One went in.

**Dutiyam'pi kho Ālavako yakkho**

**Bhagavantam etadavoca: Nikkhama,  
samanā'ti.**

“Get out, ascetic.” said the Yakkha Ālavaka to the  
Blessed One a second time.

**Sādh'āvuso'ti Bhagavā nikkhami.**

“Very well, friend.” so saying the Blessed One went out.

**Pavisa, samanā'ti.**

“Come in, ascetic.”

**Sādh'āvuso'ti Bhagavā pāvisi.**

“Very well, friend.” so saying the Blessed One went in.



**Tatīyam'pi kho Ālavako yakkho Bhagavantam  
etadavoca: Nikkhama, samanā'ti.**

“Get out, ascetic.” said the Yakkha Ālavaka to the Blessed One a third time.

**Sādh'āvuso'ti Bhagavā nikkhami.**

“Very well, friend.” so saying the Blessed One went out.

**Pavisa, samanā'ti.**

“Come in, ascetic.”

**Sādh'āvuso'ti Bhagavā pāvīsi.**

“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 vittampurisassa-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.

**Viriyaena dukkham acceti.**

By effort one overcomes suffering.

**Paññāya parisujjati.**

By wisdom one is purified."

**5. Kathamsu Iabhate 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 — Khantya bhiyyo na vijjati.**

whether there is found here anything better than Truth and Restraint, Generosity and Patience.”

**8. Kathannu’dāni puccheyyam — Puthu samana-brāhmane?**

“Why should I now ask other samanas and brahmanas?

**So’ham ajja pajānāmi — Yo cattho samparāyiko.**

Today I have understood the good pertaining to the next life.

**9. Atthāya vata me, Buddho — Vāsāyālavī-māgamī.**

Indeed, for my sake, the Buddha came to Alavi.

**So'ham ajja pajānāmi — Yathā dinnam  
mahapphalam.**

Today I have understood where a gift bears great fruit.

**10. So aham vicarissāmi gāmā gāmam, purā puram.**

From village to village and town to town, I shall  
now wander alone.

**Namassamāno Sambuddham**

Paying homage to the Fully Enlightened One

**Dhammassa ca suddhammatan'ti.**

and the excellent Dhamma well preached by Him.”

**Evam vatvā Ālavako yakkho Bhagavantam  
etadavoca:**

Having thus spoken, the Yakkha Ālavaka said to  
the Blessed One:

**Abhikkantam bho Gotama, abhikkantam bho  
Gotama**

“Excellent, O Venerable Gotama, excellent!

**seyyathāpi, bho Gotama, nikkujjitam**

**vā ukkujjeyya paticchannam vā**

**vivareyya**

It is as if, O Venerable Gotama, a man 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 Gotamodhāretu**

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 medhura-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-pekhasa hotī'ti.**

For they are the field of blessing."

**Atha kassa cāham bho Gotamo imam pāyāsam  
dammī'ti?**

"To whom, then Venerable Gotama, shall I give this milk rice?"

**Nakhvāham tam brāhmana**

**passāmi sadevake loke**

**samārake sabrahmake**

"Brahmin, in the world of Devas, Maras, and  
Brahmas

**sassamana-brāhmaniyā pajāya sadeva-manussāya**

or in the generation of recluses, brahmanas, devas,  
and humans,

**yassa so pāyāso bhutto sammā parināmam**

**gaccheyya**

there is no one by whom this milk rice, if eaten,

**aññatra Tathāgatassa vā Tathāgata sāvakassa vā.**

could be wholly digested except by the Tathagata  
(the Buddha), or the disciple of a Tathagata.

**Tena hi tvam brāhmana tam pāyāsam appaharite  
vā chaddehi**

Therefore, Brahmin, either cast this milk rice where  
there is no grass,

**appānake vā uduke 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 uduke opilāpesi**

where there were no living creatures,

**atha kho so pāyāso uduke 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 uduke  
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).

**Labheyā-maham bhoto Gotamassa**

May I receive the novice's ordination in the presence  
of the respectable Gotama,

**santike pabbajjam Labheyam 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 nāparam ittha-ttāyā ti  
Abbhaññāsi.**

done what has to be done, there is no more of this  
state again.

**Aññātaro ca kho panāyasmā Bhāradvājo  
Arahattam ahoṣī'ti.**

The Venerable Kasībhāradvāja became an Arahant.

## PARĀBHAVA SUTTA

### Discourse On Causes Of Downfall

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

**Evam me sutam:**

Thus have I heard:

**ekam samayam Bhagavā**

On one occasion the Blessed One

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

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

**Atha kho aññatarā devatā**

Now when the night was far advanced, a certain deity

**abhikkantāya rattiyā abhikkantavannā**

whose surpassing splendour

**kevala-kappam Jetavanam obhāsetvā**  
illuminated the entire Jeta Grove,  
**yena Bhagavā ten'upasankami, 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-māgama — Kim**  
**parābhavato mukham.**

Pray, tell us what is the cause of man’s downfall.”

**2. Suvijāno bhavam hoti — Suvijāno parābhavo.**

“Easily known is the progressive one, easily  
known is the declining one.

**Dhammakāmo bhavam hoti — Dhammadessī**  
**parābhavo.**

He who loves Dhamma progresses. He who is  
averse to it, declines.”

**3. Iti h'etam vijānāma — Pathamo so parābhavo.**

“We understand this as explained by thee. This is the first cause of man’s downfall.

**Dutiyam Bhagavā brūhi — Kim parābhavato mukham?**

Pray, tells us the second, O Blessed One. What is the cause of man’s downfall?”

**4. Asant'assa piyā honti — Sante na kurute piyam.**

“The wicked are dear to him, with the virtuous he finds no delight.

**Asatam dhammam roceti — Tam parābhavato mukham.**

He approves the teachings of the wicked. This is the cause of man’s downfall.”

**5. Iti h'etam vijānāma — Dutiyō so parābhavo.**

“We understand this as explained by thee. This is the second cause of man’s downfall.

**Tatiyam Bhagavā brūhi — Kim parābhavato mukham?**

Pray, tell us the third, O Blessed One. What is the cause of man’s downfall?”

**6. Niddāsīli sabhāsīli — Anutthātā ca yo naro**

“Fond of sleep and company, inactive and lazy,

**Alaso kodha-paññāno — Tam parābhavato mukham.**

and manifesting anger. This is the cause of man's downfall."

**7. Iti h'etam vijānāma — Tatiyo so parābhavo.**

"We understand this as explained by thee. This is the third cause of man's downfall.

**Catuttham Bhagavā brūhi — Kim parābhavato mukham?**

Pray, tell us the fourth, O Blessed One. What is the cause of man's downfall?"

**8. Yo mātaram vā pitaram vā — Jinnakam gata yobbanam**

"Being affluent, one does not support one's mother and father

**Pahūsanto na bharati — Tam parābhavato mukham.**

who are old, past their youth and prime. This is the cause of man's downfall."

**9. Iti h'etam vijānāma — Catuttho so parābhavo.**

"We understand this as explained by thee. This is the fourth cause of man's downfall.



**Pañcamam Bhagavā brūhi — Kim parābhavato mukham?**

Pray, tell us the fifth, O Blessed One. What is the cause of man's downfall?"

**10.Yo brāhmanam vā samanam vā — Aññam vā'pi vanibbakam**

"To deceive by falsehood a brahmana, or ascetic, **Musāvādena vañceti — Tam parābhavato mukham.**

or any other mendicant. This is the cause of man's downfall."

**11.Iti h'etam vijānāma — Pañcamo so parābhavo.**

"We understand this as explained by thee. This is the fifth cause of man's downfall.

**Chatthamam Bhagavā brūhi — Kim parābhavato mukham?**

Pray, tell us the sixth, O Blessed One. What is the cause of man's downfall?"

**12.Pahūtavitto puriso —Sahirañño sabhojano**

"To possess much wealth and abundance of gold and food,

**Eko bhuñjati sādihūni — 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'pitādisam**

"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

**Sāvattiyam 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 Sāvattiyam  
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 Sāvattiyam 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 ti**

I do not know who an outcaste is nor the conditions that make an outcaste.

**Sādhu me bhavam Gotamo**

It would be good if Venerable Gotama

**tathā dhammam desetū yathāham jāneyyam**

could explain the Dhamma to me so that I may know

**vasalam vā vasalakarane vā dhamme’ti.**

who an outcaste is and what the conditions are that make one an outcaste.”

**Tena hi Brāhmana sunāhi sādhu kam 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 — Anatta-manusāsati**

Whosoever when questioned about what is good,  
says what is detrimental,

**Paticchannena manteti — Tam jaññā vasalo iti.**

and talks in an evasive manner. Know him as an  
outcaste.

**12. Yo katvā pāpakam kammam — Mā mam jaññā ti  
icchati**

Whosoever having committed an evil  
deed, wishes that it may not be known  
to others.

**Yo paticchanna-kammanto — Tam jaññā vasalo  
iti.**

Whosoever commits evil in secret. Know him as  
an outcaste.

**13. Yo ve parakulam gantvā — Bhutvāna  
sucībhojanam**

Whosoever having gone to another's house, and  
after taking choice food,

**Āgatam na patipūjeti — Tam jaññā vasalo iti.**

does not honor that host by offering food  
when he repays the visit. Know him as an  
outcaste.

**14. Yo brāhmanam vā samanam vā — Aññam vāpi  
vanibbakam**

Whosoever, a Brahmin or an ascetic, or any other mendicant

**Musāvādena vañceti — Tam jaññā vasalo iti.**  
he deceives by uttering lies. Know him as an outcaste.

**15. Yo brāhmanam vā samanam vā — Bhattakāle  
uppatthite**

Whosoever when a Brahmin or ascetic appears during mealtime, angers him by harsh speech,

**Roseti vācā na ca deti — Tam jaññā vasalo iti.**  
and does not offer him any alms. Know him as an outcaste.

**16. Asatam yo'dha pabrūti — Mohena paliguntito**

Whosoever in this world, shrouded in ignorance, speaks harsh words

**Kiñcikkham nijigimsāno — Tam jaññā vasalo  
iti.**

and expecting to gain something. Know him as an outcaste.

**17.Yo c'attānam samukkamse — Param ca mava  
jānati**

Whosoever debased by his pride, praises himself  
highly

**Nīhīno sena mānena — Tam jaññā vasalo iti.**  
and belittles others. Know him as an outcaste.

**18.Rosako kadariyo ca — Pāpiccho maccharī Satho**

Whosoever is given to anger, is miserly, has base  
desires, and is selfish,

**Ahirīko anottāpī — Tam jaññā vasalo iti.**  
deceitful, shameless and fearless in doing evil.  
Know him as an outcaste.

**19.Yo Buddham paribhāsati — Atha vā tassa  
sāvakam**

Whosoever reviles the Enlightened One, or a  
disciple of the Buddha,

**Paribbājam gahattham vā — Tam jaññā vasalo iti.**  
a recluse or a householder. Know him as an outcaste.

**20.Yo ve anarahā santo — Araham patijānati**

Whosoever not being an Arahant, a Consummate  
One, pretends to be so,

**Coro sabrahmake loke — Esa kho vasalādhamo.**  
is a thief in the whole universe. He is the lowest  
of outcastes.

**21.Ete kho vasalā vuttā — Mayā vo ye pakāsītā**

By Me have they been declared to you:

**Na jaccā vasalo hoti — Na jaccā hoti brāhmano**

Not by birth is one an outcase, not by birth is one a Brahmin.

**Kammanā vasalo hoti — Kammanā hoti brāhmano.**

By deed one becomes an outcaste, by deed one becomes a Brahmin.

**22.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 — Brahmaloḷkū-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 Arahātā 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?”

**Dukkhasa ariya-saccassa**

“It was a proclamation of the Noble Truth of Suffering,

**ācikkhanā desanā paññapanā patthapanā**

by way of telling, teaching, declaring and describing, establishing,

**vivaranā vibhajanā uttānīkammam.**

opening up, analysing and elucidating them.

**Dukkha-samudayassa ariya-saccassa**

... of the Noble Truth of the Cause of Suffering,

**ācikkhanā desanā paññapanā patthapanā**

by way of telling, teaching, declaring and describing, establishing,

**vivaranā vibhajanā uttānīkammam.**

opening up, analysing and elucidating them.

**Dukkha-nirodhassa ariya-saccassa**

... of the Noble Truth of the Cessation of Suffering,

**ācikkhanā desanā paññapanā patthapanā**

by way of telling, teaching, declaring and  
describing, establishing,

**vivaranā vibhajanā uttānīkammam.**

opening up, analysing and elucidating them.

**Dukkha-nirodha-gāminī-patipadā ariya-saccassa**

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

**ācikkhanā desanā paññapanā patthapanā**

by way of telling, teaching, declaring and  
describing, establishing,

**vivaranā vibhajanā uttānīkammam.**

opening up, analysing and elucidating them.

**Tathāgatena bhikkhave Arahatā Sammā**

**Sambuddhena**

Monks, the Tathagata. the Consummate One, the  
supremely Enlightened One,

**Bārānasiyam Isipatane Migadāye**

in the Deer Park at Isipatana near Baranasi

**anuttaram Dhammacakkam pavattitam  
appativattiyam**

set rolling the matchless Wheel of the Dhamma,  
which cannot be set in motion

**samanena vā Brāhmanena vā**

by any recluse, Brahmana,

**Devena vā Mārena vā Brahmunā vā kenaci vā  
lokasmim.**

Deva, Mara, Brahma, or by anyone in the world.

**Yadidam imesam catunnam ariya-saccānam**

That is to say, it was a proclamation of the Four  
Noble Truths,

**ācikkhanā desanā paññapanā patthapanā**

by way of telling, teaching, declaring and  
describing, establishing,

**vivaranā vibhajanā uttānīkammam.**

opening up, analysing and elucidating them.

**Sevetha bhikkhave Sāriputta Moggallāne**

Monks, cultivate the friendship of Sāriputta and  
Moggallāna,

**bhajatha bhikkhave Sāriputta Moggallāne.**

associate with Sāriputta and Moggallāna.

**Panditā bhikkhū anuggāhakā brahmacārīnam.**

They are wise and helpful to their companions in the holy life.

**Seyyathā'pi bhikkhave janetti, evam Sāriputto**

Monks, Sāriputta is like a mother,

**seyyathā'pi jātassa āpādetā, evam Moggallāno.**

Moggallāna is like a foster-mother to a child.

**Sāriputto bhikkhave, satte sotāpatti-phale vineti**

Sāriputta, monks, trains beings for the fruit of  
stream-attainment

**Moggallāno uttamatthe vineti.**

and Moggallāna for the highest goal (Arahantship).

**Sāriputto bhikkhave pahoti cattāri ariyasaccāni**

Sāriputta, monks, is able to proclaim, teach,

**vitthārena ācikkhitum, desetum, paññāpetum**

declare and describe, establish, open up,

**patthapetum, vivaritum vibhajitum uttānīkātum'ti.**

analyze and elucidate the Four Noble Truths."

**Idamavoca Bhagavā.**

So the Blessed One said.

**Idam vatvā Sugato utthāyāsanā vihāram pāvisi.**

Having said so, the Sublime One rose from His seat  
and entered His abode.

**Tatra kho āyasmā Sāriputto**

Then, the Venerable Sāriputta addressed the monks



**acira-pakkantassa Bhagavato bhikkhū āmantesi:**  
soon after the Blessed One had departed, as follows:

**Āvuso bhikkhavo'ti.**

“Reverend friends.”

**Avuso'ti kho te bhikkhū āyasmato Sāriputtassa  
paccassosum.**

“Your reverence”, the monks replied in assent to the  
Venerable Sāriputta.

**Āyasmā Sāriputto etadavoca:**

This the Venerable Sāriputta said:

**Tathāgatena āvuso Arahātā 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?

**Dukkassa ariya-saccassa**

It was a proclamation of the Noble Truth of Suffering,

**ācikkhanā desanā paññapanā patthapanā**

by way of telling, teaching, declaring and describing, establishing,

**vivaranā vibhajanā uttānīkammam.**

opening up, analysing and elucidating them.

**Dukkha-samudayassa ariya-saccassa**

.... of the Noble Truth of the Cause of Suffering,

**ācikkhanā desanā paññapanā patthapanā**

by way of telling, teaching, declaring and describing, establishing,

**vivaranā vibhajanā uttānīkammam.**

opening up, analysing and elucidating them.

**Dukkha-nirodhassa ariya-saccassa**

... of the Noble Truth of the Cessation of Suffering,

**ācikkhanā desanā paññapanā patthapanā**

by way of telling, teaching, declaring and  
describing, establishing,

**vivaranā vibhajanā uttānīkammam.**

opening up, analysing and elucidating them.

**Dukkha-nirodha-gāminī-patipadā ariya-saccassa**

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

**ācikkhanā desanā paññapanā patthapanā**

by way of telling, teaching, declaring and  
describing, establishing,

**vivaranā vibhajanā uttānīkammam.**

opening up, analysing and elucidating them.

**Katamañ-cā'vuso dukkham ariya-saccam?**

What, your reverence, is the Noble Truth of  
Suffering?

**Jāti'pi dukkhā jarā'pi dukkhā**

Birth is suffering; ageing is suffering;

**vyādhipi dukkho,**

disease is suffering;

**maranam'pi dukkham**

death is suffering;

**soka-parideva dukkha-domanassu pāyāsā dukkhā**

sorrow, lamentation, pain, sadness and distress are suffering;

**yam'piccham na Labhati tam'pi dukkham.**

not getting what one desires, that too, is suffering.

**Sankhittena pañ'cūpādāna-kkhandhā dukkhā.**

In short, the five aggregates of grasping are suffering.

**Katamā c'āvuso jāti?**

What is birth?

**Yā tesam tesam sattānam tamhi tamhi sattanikāye**

In whatever beings, of whatever groups of beings,

**jāti sañjāti okkanti abhinibbatti**

there is their coming to birth, the conception, coming into existence,

**khandhānam pātubhāvo āyatanānam patilābho.**

the manifestation of the aggregates, the acquisition of the sense bases.

**Ayam vuccat'āvuso jāti.**

This is called birth.

**Katamā c'āvuso jarā?**

What is ageing?

**Yā tesam tesam sattānam tamhi tamhi sattanikāye**

In whatever beings, of whatever groups of beings,

**jarā jīranatā khandiccam phāliccam**

there is ageing, decrepitude, broken teeth, grey hair,  
wrinkled skin,

**valittacatā āyuno samhāni indriyānam paripāko.**

the dwindling of the life span, the decay of the sense  
faculties.

**Ayam vuccat'āvuso jarā.**

This is called ageing.

**Katamañ-c'āvuso maranam?**

What is death?

**Yā tesam tesam sattānam tamhā tamhā sattanikāyā,**

In whatever beings, of whatever groups of beings,

**cuti, cavanatā, bhedo, antaradhānam, maccu-  
maranam,**

there is passing away, dissolution, disappearance.  
dying,

**kālakiriyā, khandhānam bhedo, kalebarassa  
nikkhepo.**

completion of time, dissolution of the aggregates  
and laying down of the body.

**Idam vuccat'āvuso maranam.**

This is called death.

**Katamo c'āvuso soko?**

What is sorrow?

**Yo kho āvuso aññatara-ññatarena byasanena  
samannā-gatassa**

Whenever, by any kind of misfortune,

**aññatara-ññatarena dukkha-dhammena phutthassa**  
any one is affected by something of a painful nature  
and

**soko socanā' socitattam antosoko antoparisoko.**

there is sorrow, sorrowing, sorrowfulness, inward  
sorrow, intense inward sorrow.

**Ayam vuccat'āvuso soko.**

This is called sorrow.

**Katamo c'āvuso paridevo?**

What is lamentation?

**Yo kho āvuso, aññatara-ññatarena byasanena  
samannā-gatassa**

Whenever, by any kind of misfortune,

**aññatara-ññatarena dukkha-dhammena phutthassa**  
any one is affected by something of a painful nature and

**ādevo paridevo ādevanā paridevanā**

there is the cry, the wail, the crying, the wailing,

**ādevitattam paridevitattam.**

the state of crying and the state of wailing.

**Ayam vuccat'āvuso paridevo.**

This is called lamentation.

**Katamañ-c'āvuso dukkham?**

What is pain?

**Yam kho āvuso, kāyikam dukkham, kāyikam  
asātam**

Whatever bodily painful feeling, bodily unpleasant  
feeling,

**kāya-samphassajam dukkham, asātam vedayitam.**

painful or unpleasant feelings results from bodily contact.

**Idam vuccat'āvuso dukkham.**

This is called pain.

**Katamañ-c'āvuso domanassam?**

What is sadness?

**Yam kho āvuso cetasikam dukkham asātam**

Whatever mental painful feeling, mental unpleasant  
feeling,

**mano-samphassajam dukkham, asātam vedayitam.**

painful or unpleasant feeling results from mental  
contact.

**Idam vuccat'āvuso domanassam.**

This is called sadness.

**Katamo c'āvuso upāyāso?**

What is distress?

**Yo kho āvuso, aññatara-ññatarena byasanena  
samannā-gatassa**

Whenever, by any kind of misfortune,  
**aññatara-ññatarena dukkha-dhammena phutthassa**  
any one is affected by something of a painful nature  
and

**āyāso upāyāso āyāsittam upāyāsittam.**

there is distress, great distress, state of distress, state  
of great distress.

**Ayam vuccat'āvuso upāyāso.**

This is called distress.

**Katamañ-c'āvuso yam'piccham na Labhati tam'pi  
dukkham?**

What is meant by not getting what one desires is  
suffering?

**Jāti-dhammānam āvuso, sattānam evam icchā  
uppajjati:**

In beings subject to birth, monks, this wish arises:

**aho! Vata mayam na jātidhammā assāma**

'Oh that we were not subject to birth,

**na ca vata no jāti āgaccheyyā'ti.**

that birth might not come to us.'

**Na kho panetam icchāya pattabbam.**

But this is not to be obtained by wishing.



**Idam'pi yampi'ccham na labhati tam'pi dukkham.**

So not getting what one desires is suffering.

**Jarā-dhammānam āvuso, sattānam evam icchā  
uppajjati:**

In beings subject to ageing, monks, this wish arises:

**aho! Vata mayam na jarā Dhammā assāma**

'Oh that we were not subject to ageing,

**na ca vata no jarā āgaccheyyā'ti.**

that ageing might not come to us.'

**Na kho panetam icchāya pabbam.**

But this is not to be obtained by wishing.

**Idam'pi yampi'ccham na labhati tam'pi dukkham.**

So not getting what one desires is suffering.

**Vyādhī-dhammānam āvuso, sattānam evam icchā  
uppajjati:**

In beings subject to disease, monks, this wish arises:

**aho! Vata mayam na vyādhī-dhammā**

**assāma na ca vata no vyādhī**

**āgaccheyyā'ti.**

'Oh that we were not subject to disease, that disease  
might not come to us.'

**Na kho panetam icchāya pabbam.**

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 pabbattam.**

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 asesavirāganirodho**

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 dukkhanirodham ariyasaccam.**

This is called the Noble Truth of the Cessation of Suffering.

**Katamañ-c'āvuso dukkhanirodha-gāminīpatipadā 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

**dutiyaajjhānam upasampajja viharati**

he enters and abides in the Second Jhana,

**pītiyā ca virāgā upekkhako ca viharati.**

filled with rapture, which is inner equanimity.

**Sato ca sampajāno sukkham ca kāyena**

**patisamvedeti**

And with the fading away of rapture, remaining  
imperturbable,

**yantam ariyā ācikkhanti upekkhako satimā**

**sukhavihārī'ti**

mindful and clearly aware, he experiences in himself  
the equanimity of which the Noble One say:

**tatiyaajjhānam upasampajja viharati.**

“Happy is he who dwells with equanimity and  
mindfulness”, he enters the Third Jhana.

**Sukhassa ca pahānā, dukkhassa ca pahānā,**  
With the abandoning of pleasure and pain,  
**pubbe'va somanassa domanassānam atthangamā**  
and with the previous disappearance of joy and grief;  
**adukkham asukham, upekkhā sati-pārisuddhim**  
beyond pleasure and pain, purified by equanimity  
and mindfulness,

**catuttha jjhānam upasampajja viharati.**

he enters and remains in the Fourth Jhana.

**Ayam vuccat'āvuso Sammā Samādhi.**

This is called Right Concentration.

**Idam vuccat'āvuso**

This is called the Noble Truth of the Path

**dukkha-nirodha-gāminī-patipadā ariya-saccam.**

leading to the Cessation of Suffering.

**Tathāgatena āvuso, Arahātā 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 veramanīyā  
Dhammam deseti,**

Because, Venerable Sir, the Blessed One preaches  
the Dhamma of refraining from killing living  
creatures,

**adinnādānā veramanīyā Dhammam deseti,**  
preaches the Dhamma of refraining from taking  
what has not been given,

**kāmesu micchācārā veramanīyā Dhammam  
deseti,**

preaches the Dhamma of refraining from sexual  
misconduct,

**musāvādā veramanīyā Dhammam deseti,**  
preaches the Dhamma of refraining from false speech,  
**surāmeraya majja pamādatthānā veramanīyā  
Dhammam deseti.**

preaches the Dhamma of refraining from liquor,  
wines, or intoxicants which cause heedlessness.

**5.Yebhuyyena kho pana bhante, yakkhā appativiratā  
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 tunhībhāvena.**

The Blessed One by keeping silent gave consent.

**Atha kho Vessavano Mahārājā Bhagavato  
adhivāsanam veditvā**

Then the Great King Vessavana having understood  
the Blessed One’s consent

**tāyam velāyam imam ‘Ātānātiyam’ 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 — Vipamuttassa  
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 GreatKing,

**Gandhabbānam āhipati — Dhatarattho iti  
nāma so.**

he is the Master of the gandhabbas —  
Dhatarattha, such is his name.



**Ramatī nacca gītehi — Gandhabbehi  
purakkhato,**

He delights in song and dance — he is honoured  
by gandhabbas,

**Puttāpi tassa bahavo — Ekanāmāti me sutam,**  
he also has a great many sons — all of one name,  
so I have heard,

**Asītim dasa eko ca — Indanāmā mahabbalā,**  
they are eighty and ten and one — Inda by name,  
ones of great strength,

**Te cāpi Buddham disvāna — Buddham ādicca  
bandhunam,**

they, having seen the Awakened One — the  
Buddha, Kinsman of the sun,

**Dūratova namassanti — Mahantam vītasāradam:**  
from afar, do reverence him — who is great and  
fully mature:

**Namo te purisājañña! — Namō te purisuttama!**  
'Reverence to you, Excellent one! — Reverence to  
you, Supreme one!'

**12.Kusalena samekkhasi, amanussāpi tam vandanti,**  
You have looked on us with goodness, the non-  
human beings worship you,

**sutam netam abhinhaso, tasmā evam vademase:**

we have heard this repeatedly, therefore we should speak like this:

**Jinam vandatha Gotamam, Jinam vandāma Gotamam,**

‘You should worship the victor Gotama, we should worship the victor Gotama,

**vijjācarana sampannam, Buddham vandāma Gotamam!**

who has understanding and good conduct, we should worship the Buddha Gotama!’

**13.Yena petā pavuccanti — Pisunā pitthimamsikā,**

There they say (go) the Petas — who speak maliciously, backbiters,

**Pānātipātino luddā — Corā nekatikā janā,**  
killers of creatures, hunters — thieves, and fraudulent people,

**Ito sā Dakkhinā disā — Iti nam ācikkhatī jano.**

from here that is the Southerly direction — so the people declare.

**Yam disam abhipāleti — Mahārājā yasassiso,**

That direction is watched over — by a resplendent GreatKing,

**Kumbhandānam ādhipati — Virūlho iti nāma so.**  
he is the Master of the kumbhandhas — Virūlha,  
such is hisname.

**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,

**Dūrato va namassanti — Mahantam  
vītasāradam:**

from afar, do reverence him — who is great and  
fully mature:

**Namo te purisājañña! — Namō te purisuttama!**  
'Reverence to you, Excellent one! — Reverence to  
you, Supreme one!'

**14.Kusalena samekkhasi, amanussā pi tam  
vandanti,**

You have looked on us with goodness, the non-  
human beings worship you,

**sutam n'etam 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 — Divaso'pi  
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,

**Rahado'pi 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 GreatKing,

**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,

**Puttā'pi tassa bahavo — Ekanāmā'ti 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,

**Dūrato va namassanti — Mahantam  
vītasāradam:**

from afar, do reverence him — who is great and  
fully mature:

**Namo te purisājañña! — Namō te purisuttama!**  
'Reverence to you, Excellent one! — Reverence to  
you, Supreme one!'

**16.Kusalena samekkhasi, amanussā'pi 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!’

**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 mārissa Mahārājassa Visānā  
nāma rājadhāni,**

The Great King Kuvera's capital, dear Sir, is  
named Visānā,

**tasmā Kuvero Mahārājā Vessavanoti pavuccati.**  
therefore is the Great King also called Vessavana.

**20.Paccesanto 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.

**Rahado'pi 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.

**Sabhā'pi 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 yasassi so,**  
That direction is watched over — by a resplendent  
GreatKing,

**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,

**Puttā'pi tassa bahavo — Ekanāmā'ti 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,

**Dūrato'va namassanti — Mahantam vīta  
sāradam:**

from afar, do reverence him — who is great and  
fully mature:

**Namo te purisājañña! — Namō te purisuttama!**

'Reverence to you, Excellent one! — Reverence to  
you, Supreme one!'

**22.Kusalena samekkhasi, amanussā'pi tam  
vandanti,**

You have looked on us with goodness, the non-  
human beings worship you,

**sutam netam abhinhaso, tasmā evam vademase:**

we have heard this repeatedly, therefore we should  
speak like this:

**Jinam vandatha Gotamam Jinam vandāma  
Gotamam,**

'You should worship the victor Gotama, we should  
worship the victor Gotama,

**vijācarana sampannam, Buddham vandāma  
Gotamam! ti**

who has understanding and good conduct, we  
should worship the Buddha Gotama!

**Ayam kho sā mārīsa 'Ātānātiya' rakkhā**

This, dear Sir, is the 'Ātānātiya' protection,

**bhikkhūnam, bhikkhunīnam, upāsakānam,  
upāsikānam,**

for the monks', nuns', laymen's, and laywomen's

**guttiyā, rakkhāya, avihimsāya, phāsu-vihārāyā ti.**

guard, protection, freedom from harm, and  
comfortable living.

**23. Yassa kassa ci mārīsa, bhikkhussa vā  
bhikkhuniyā vā**

Whoever, dear Sir, be they monk or nun

**upāsakassa vā upāsikāya vā, ayam 'Ātānātiya'  
rakkhā suggahitā,**

or layman or laywoman, learns this 'Ātānātiya'  
protection well,

**bhavissati samattā pariyāputā, tañce amanusso**

and will master it in its entirety, then if a non-  
human being -

**yakkho vā yakkhinī vā yakkha potako vā**

be they male yakkha or female yakkha or yakkha boy

**yakkha potikā vā yakkha mahāmatto vā**

or yakkha girl or yakkha minister

**yakkha pārisajjo vā yakkha pacāro vā**

or yakkha councillor or yakkha messenger

**gandhabbo vā gandhabbī vā gandhabba potako vā**

or male gandhabba or female gandhabba or  
gandhabba boy

**gandhabba potikā vā gandhabba mahāmatto vā**

or gandhabba girl or gandhabba minister

**gandhabba pārisajjo vā gandhabba pacāro vā**

or gandhabba councillor or gandhabba  
messenger

**kumbhando vā kumbhandī vā kumbhanda potako vā**

or male kumbhanda or female kumbhanda or  
kumbhanda boy

**kumbhanda potikā vā kumbhanda mahāmatto vā**

or kumbhanda girl or kumbhanda minister

**kumbhanda pārisajjo vā kumbhanda pacāro vā**

or kumbhanda councillor or kumbhanda  
messenger

**nāgo vā nāginī vā nāga potako vā**

or male naga or female naga or naga boy

**nāga potikā vā nāga mahāmatto vā**

or naga girl or naga minister

**nāga pārisajjo vā nāga pacāro vā -**

or naga councillor or naga messenger -

**padutthacitto gacchantam vā anugaccheyya, thitam**

**vā upatittheyya,**

with a wicked mind come near while they are going,

or stand near while they are standing,

**nisinnam vā upanisīdeyya, nipannam vā**

**upanipajjeyya.**

or sit near while they are sitting, or lie near while they are lying,

**Na me so mārisa amanusso labheyya**

then that non-human being, dear Sir, would not receive

**gāmesu vā nigamesu vā sakkāram vā garukāram vā.**

in my villages and towns, honour or respect.

**25. Na me so mārisa amanusso labheyya**

That non-human being, dear Sir, would not receive



**Ālakamandāya rājadhāniyā vatthum vā vāsam  
vā.**

in my royal city Ālakamandā, ground or dwelling.

**Na me so mārīsa amanusso labheyya**

That non-human being, dear Sir, would not be able  
**yakkhānam samitīm gantum.**

to go to the gathering of the yakkhas.

**Apissunam mārīsa amanussā**

Further, dear Sir, non-human beings  
**anavayham'pi nam kareyyum avivayham.**  
would not give or take him in marriage.

**Apissunam mārīsa amanussā**

Further, dear Sir, non-human beings  
**attāhi'pi paripunnāhi paribhāsāhi  
paribhāseyyum.**

would abuse him with very personal abuse.

**Apissunam mārīsa amanussā**

Further, dear Sir, non-human beings  
**rittam pi pattam sīse nikkujjeyyum.**  
would drop an empty bowl over his head.

**Apissunam mārīsa amanussā**

Further, dear Sir, non-human beings  
**sattadhā pissa muddham phāleyyum.**  
would split his head into seven pieces.

**26.Santi hi mārīsa amanussā candā, ruddā, rabhasā,**

There are non-human beings, dear Sir, who are fierce, cruel, and violent,

**te neva Mahārājānam ādiyanti,**

they do not take notice of the Great Kings,

**na Mahārājānam purisakānam ādiyanti,**

they do not take notice of the Great Kings' men,

**na Mahārājānam purisakānam purisakānam ādiyanti,**

they do not take notice of the Great Kings' mens' men,

**te kho te mārīsa amanussā Mahārājānam avaruddhā nāma vuccanti.**

and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

**27.Seyyathāpi mārīsa rañño 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 mārīsa mahācorā,**

and those great thieves, dear Sir,

**rañño Māgadhassa avaruddhā nāma vuccanti.**

are said to be in revolt against the King of  
Māgadha.

**28. Evam e'vakho mārīsa santi hi amanussā candā,  
ruddā, rabhasā,**

Even so, dear Sir, there are non-human beings  
who are fierce, cruel, and violent,

**te neva Mahārājānam ādiyanti,**

they do not take notice of the Great Kings,

**na Mahārājānam purisakānam ādiyanti,**

they do not take notice of the Great Kings' men,

**na Mahārājānam purisakānam purisakānam  
ādiyanti,**

they do not take notice of the Great Kings' mens' men,

**te kho te mārīsa amanussā Mahārājānam avaruddhā  
nāma vuccanti.**

and those non-human beings, dear Sir, are said to  
be in revolt against the Great Kings.

## 29. Yo hi koci mārīsa amanusso -

Now, dear Sir, whatever non-human beings -  
**yakkho vā yakkhinī vā yakkha potako vā**  
be they male yakkha or female yakkha or yakkha  
boy

**yakkha potikā vā yakkha mahāmatto vā**  
or yakkha girl or yakkha minister

**yakkha pārisajjo vā yakkha pacāro vā**  
or yakkha councillor or yakkha messenger

**gandhabbo vā gandhabbī vā gandhabba potako  
vā**

or male gandhabba or female gandhabba or  
gandhabba boy

**gandhabba potikā vā gandhabba mahāmatto vā**  
or gandhabba girl or gandhabba minister

**gandhabba pārisajjo vā gandhabba pacāro vā**  
or gandhabba councillor or gandhabba  
messenger

**kumbhando vā kumbhandī vā kumbhanda  
potako vā**

or male kumbhanda or female kumbhanda or  
kumbhanda boy

**kumbhanda potikā vā kumbhanda mahāmatto vā**

or kumbhanda girl or kumbhanda minister

**kumbhanda pārisajjo vā kumbhanda pacāro vā**

or kumbhanda councillor or kumbhanda messenger

**nāgo vā nāginī vā nāgapotako vā**

or male naga or female naga or naga boy

**nāga potikā vā nāga mahāmatto vā**

or naga girl or naga minister

**nāga pārisajjo vā nāga pacāro vā -**

or naga councillor or naga messenger -

**paduttha citto bhikkhum vā bhikkhunim**

**vā upāsakam vā upāsikam vā,**

with a wicked mind should come near a monk or a nun or a layman or a laywoman

**gacchantam vā anugaccheyya, thitam vā**

**upatittheyya,**

while they are going, or stand near while they are standing,

**nisinnam vā upanisīdeyya, nipannam vā**

**upanipajjeyya.**

or sit near while they are sitting, or lie near while they are lying,

**imesam yakkhānam mahāyakkhānam**

then to these yakkhas, great yakkhas,

**senāpatīnam mahāsenā patīnam,**

generals, great generals,

**ujjhāpetabbam, vikkanditabbam, viravitabbam:**

one should call out, one should shout out, one  
should cry out:

**Ayam yakkho ganhāti, ayam yakkho āvisati,**

‘This yakkha has seized me, this yakkha has  
grabbed me,

**ayam yakkho hetheti, ayam yakkho vihetheti,**  
this yakkha annoys me, this yakkha harasses me,

**ayam yakkho himsati, ayam yakkho vihimsati,**  
this yakkha hurts me, this yakkha injures me,

**ayam yakkho na muñcatī ti.**

this yakkha will not release me.’

**30.Katamesam yakkhānam, mahāyakkhānam,**

To which yakkhas, great yakkhas,

**senāpatīnam mahāsenā patīnam?**

generals and great generals?

**31.Indo, Somo, Varuno ca — Bhāradvājo, Pajāpatī,**

Inda, Soma, and Varuna — Bhāradvāja, Pajāpatī,

**Candano, Kāma settho ca — Kinnu ghandu,  
Nighandu ca,**

Candana, and Kāma settha — Kinnu ghandu,  
and Nighandu,

**Panādo, Opamañño ca — Devasūto ca 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, Dadhī mukha, Mani, Māni, Caro,  
Dīgho — Atho Serissako saha**

Mani, Māni, Cara, Dīgha — together with  
Serissaka-

**imesam yakkhānam mahāyakkhānam,**

then to these yakkhas, great yakkhas,

**senāpatīnam mahāsenā patīnam,**

generals and great generals,

**ujjhāpetabbam, vikkanditabbam, viravitabbam:**

one should call out, one should shout out, one  
should cry out:

**Ayam yakkho ganhāti, ayam yakkho āvisati,**

‘This yakkha has seized me, this yakkha has  
grabbed me,

**ayam yakkho hetheti, ayam yakkho vihetheti,**

this yakkha annoys me, this yakkha harasses me,

**ayam yakkho himsati, ayam yakkho vihimsati,**

this yakkha hurts me, this yakkha injures me,

**ayam yakkho na muñcatī ti.**

this yakkha will not release me.’

**32. Ayam kho sā mārīsa ‘Ātānātiya’ rakkhā,**

This, dear Sir, is the ‘Ātānātiya’ protection,



**bhikkhūnam, bhikkhunīnam, upāsakānam,  
upāsikānam,**

for the monks', nuns', laymen's, and laywomen's  
**guttiyā, rakkhāya, avihimsāya, phāsu-  
vihārāyāti.**

guard, protection, freedom from harm, and  
comfortable living.

**33.Handa ca dāni mayam mārīsa gacchāma,**

And now, dear Sir, we shall go,

**bahukiccā mayam bahukaranīyā ti.**

as we have many duties, and there is much which  
ought to be done."

**Yassa dāni tumhe Mahārājāno kālam maññathā ti.**

"Now is the time for whatever you Great Kings are  
thinking."

**34.Atha kho Cattāro Mahārājā utthāyāsanā**

**Bhagavantam**

Then the Four Great Kings rose from their seats and  
after

**abhivādetvā padakkhinam katvā, tatthevantara  
dhāyimsu.**

worshipping and circumbulating the Blessed  
One, vanished right there.

**35.Te pi kho yakkhā utthāyāsanā appekacce**

**Bhagavantam**

Then some yakkhas rose from their seats and after  
**abhivādetvā padakkhinam katvā, tatthevantara  
dhāyimsu.**

worshipping and circumbulating the Blessed  
One, vanished right there.

**Appekacce Bhagavatā saddhim sammodimsu,  
sammodanīyam**

Some exchanged greetings with the Blessed One,  
and after

**katham sārānīyam vītisāretvā tatthevantara  
dhāyimsu.**

exchanging polite and courteous greetings,  
vanished right there.

**Appekacce yena Bhagavā tenañjalim**

Some, after raising their hands in respectful  
salutation

**panāmetvā tatthevantara dhāyimsu.**

to the Blessed One, vanished right there.

**Appekacce nāmagottam sāvetvā tatthevantara  
dhāyimsu.**

Some, after announcing their name and family  
vanished right there.

**Appekacce tunhī bhūtā tatthevantara dhāyimsū  
ti.**

And some, while keeping silent, vanished right there.

## ĀTĀNĀTIYA PART 2

**1.Atha kho Bhagavā tassā rattiyā accayena bhikkhū  
āmantesi:**

Then the Blessed One when that night had passed  
addressed the monks, saying:

**Imam bhikkhave rattim Cattāro Mahārājā,**

“This night, monks, the Four Great Kings,

**mahatiyā ca yakkha senāya, mahatiyā ca**

**gandhabba senāya,**

with a great army of yakkhas, with a great army of  
gandhabbas,

**mahatiyā ca kumbhanda senāya, mahatiyā ca**

**nāga senāya,**

with a great army of kumbhandas, with a great  
army of nagas,

**catuddisam rakkham thapetvā, catuddisam**

**gumbam thapetvā,**

having set up a protection over the four quarters,

having set serried troops at the four directions,

**catuddisam ovaranam thapetvā, abhikkantāya**

**rattiyā,**

having set up a barricade at the four directions, at  
the end of the night,

**abhikkanta vannā 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,

**sammodañīyam katham sārāñīyam  
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 veramaniya**

**Dhammam deseti,**

Because, Venerable Sir, the Blessed One preaches the  
Dhamma of refraining from killing living creatures,

**adinnādānā veramaniya 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 appativiratā  
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 veditvā**

Then the Great King Vessavana, monks, having understood my consent

**tāyam velāyam imam ‘Ātānātiyam’ rakkham abhāsi:**

on that occasion recited this ‘Ātānātiya’ protection:

**9. Vipassissa namatthu — Cakkhu mantassa**

**sirīmato,**

‘May you revere Vipassī — the glorious Visionary,

**Sikhissa'pi namatthu — Sabba bhūtānu  
kampino,**

may you revere Sikhī — who has pity on all  
beings,

**Vessabhussa namatthu — Nahātakassa  
tapassino,**

may you revere Vessabhū — the austere one,  
cleansed (of corruptions),

**Namatthu Kakusandhassa — Mārasenā  
pamaddino,**

may you revere Kakusandha — who has crushed  
Mara's army,

**Konāgamanassa namatthu — Brāhmanassa  
vusīmato,**

may you revere Konāgamana — the accomplished  
brahmin,

**Kassapassa namatthu — Vip̄pamuttassa  
sabbadhi.**

may you revere Kassapa — who is free in every  
respect.

**Angīrasassa namatthu — Sakya puttassa  
sirīmato,**

May you revere Angīrasa — the glorious son of  
the Sakyans,

**Yo imam Dhamma madesesi — Sabbadukkhā  
panūdanam.**

he who preached this Dhamma — which is the  
dispelling of all suffering.

**10.Ye cāpi nibbutā loke — Yathā bhūtam  
vipassisum,**

Those who are emancipated in the world — who  
have insight (into things) as they are,

**Te janā apisunā — Mahantā vītasāradā,**

those people free from malicious speech — who  
are great and fully mature,

**Hitam deva manussānam — Yam namassanti  
Gotamam,**

they will revere that Gotama who is of benefit to  
gods and men,

**Vijjācarana sampannam — Mahantam  
vītasāradam.**

who has understanding and good conduct — who  
is great and fully mature.

**11.Yato uggacchatī suriyo — Ādicco mandalī mahā,**  
From where the sun comes up — the son of Aditi,  
the great circle,

**Yassa cuggaccha mānassa — Samvarīpi  
nirujjhati,**

while that one is coming up — the darkness of  
night comes to an end,

**Yassa cuggate suriye — Divasoti pavuccati,**  
and after the sun has come up — it is said to be the  
daytime,

**Rahado'pi 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 yasassi so,**  
That direction is watched over — by a resplendent  
GreatKing,

**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,

**Puttā’pi tassa bahavo — Ekanāmā’ti 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,

**Dūrato’va namassanti — Mahantam vītasāradam:**  
from afar, do reverence him — who is great and  
fully mature:

**Namo te purisājañña! — Namote 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 yasassi so,**  
That direction is watched over — by a  
resplendent GreatKing,

**Kumbhandānam ādhipati — Virūlho iti nāma so.**  
he is the Master of the kumbhandhas — Virūlha,  
such is hisname.

**Ramatī nacca gītehi — Kumbhandehi**  
**purakkhato,**

He delights in song and dance — he is honoured  
by kumbhandhas,

**Puttāpi tassa bahavo — Ekanāmā ti 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,

**Dūrato va namassanti — Mahantam**  
**vītasāradam:**

from afar, do reverence him — who is great and  
fully mature:

**Namo te purisājañña! — Namote 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 n'etam 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 — Divaso'pi nirujjhati,**

while that one is going down — the light of day comes to an end,



**Yassa coggate suriye — Samvarī'ti pavuccati,**  
and after the sun has gone down — it is said to be  
night-time,

**Rahado'pi 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 GreatKing,

**Nāgānam ādhipati — Virūpakkho iti nāma so.**  
he is the Master of the nagas — Virūpakkha, such  
is hisname.

**Ramatī nacca gītehi — Nāgehi purakkhato,**  
He delights in song and dance — he is honoured  
by nagas,

**Puttā'pi tassa bahavo — Ekanāmā'ti 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,

**Dūrato va namassanti — Mahantam  
vītasāradam:**

from afar, do reverence him — who is great and  
fully mature:

**Namo te purisājañña! — Namō te purisuttama!**  
'Reverence to you, Excellent one! — Reverence to  
you, Supreme one!'

**16.Kusalena samekkhasi, amanussā pi 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 sālīm — 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 c'eva — Mahārājassa yasassino,**  
And for that Great and resplendent King there  
are palaces and palanquins,

**Tassa ca nagarā ahū — Antalikkhe sumāpitā:**  
and there are cities for him also — that are well  
built in the heavens (called):

**Ātānātā, Kusinātā, Para kusinātā, Nātapuriyā,  
Parakusita nātā.**

Ātānātā, Kusinātā, Parakusinātā, Nātapuriyā,  
Parakusitanātā.

**Uttarena Kapīvanto, Janogham-aparena ca,**  
To the North is Kapīvanta, and on the other side is  
Janogha,

**Navanavatiyo, Ambara ambaravatiyo,  
Ālakamandā nāma rājadhāni.**

Navanavatiya, Ambara-ambaravatiya, and the king's capital named Ālakamandā.

**Kuverassa kho pana mārissa Mahārājassa Visānā  
nāma rājadhāni,**

The Great King Kuvera's capital, dear Sir, is named Visānā,

**tasmā Kuvero Mahārājā Vessavano ti pavuccati.**  
therefore is the Great King also called Vessavana.

**20.Paccesanto pakāsentī: 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.

**Rahado pi 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.

**Sabhā pi 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 abhipāle ti — Mahārājā yasassi so,**  
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,

**Puttā pi tassa bahavo — Ekanāmā ti 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,

**Dūrato va namassanti — Mahantam vīta  
sāradam:**

from afar, do reverence him — who is great and fully mature:

**Namo te purisājañña! — Namō te purisuttama!**

‘Reverence to you, Excellent one! — Reverence to  
you, Supreme one!’



**22.Kusalena samekkhasi, amanussā pi tam  
vandanti,**

You have looked on us with goodness, the non-  
human beings worship you,

**sutam n'etam 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 mārīsa 'Ātānātiya' rakkhā,**

This, dear Sir, is the 'Ātānātiya' protection,

**bhikkhūnam, bhikkhunīnam, upāsakānam,  
upāsikānam,**

for the monks', nuns', laymen's, and laywomen's  
**guttiyā, rakkhāya, avihimsāya, phāsu-  
vihārāyāti.**

guard, protection, freedom from harm, and  
comfortable living.

**24.Yassa kassa ci mārīsa, bhikkhussa vā  
bhikkhuniyā vā**

Whoever, dear Sir, be they monk or nun  
**upāsakassa vā upāsikāya vā, ayam ‘Ātānātiya’  
rakkhā suggahitā,**

or layman or laywoman, learns this ‘Ātānātiya’  
protection well,

**bhavissati samattā pariyāputā, tañce amanusso**  
and will master it in its entirety, then if a non-  
human being -

**yakkho vā yakkhinī vā yakkha potako vā**  
be they male yakkha or female yakkha or yakkha  
boy

**yakkha potikā vā yakkha mahāmatto vā**  
or yakkha girl or yakkha minister

**yakkha pārisajjo vā yakkha pacāro vā**  
or yakkha councillor or yakkha messenger

**gandhabbo vā gandhabbī vā gandhabba potako  
vā**

or male gandhabba or female gandhabba or  
gandhabba boy

**gandhabba potikā vā gandhabba mahāmatto vā**  
or gandhabba girl or gandhabba minister

**gandhabba pārisajjo vā gandhabba pacāro vā**  
or gandhabba councillor or gandhabba  
messenger

**kumbhando vā kumbhandī vā kumbhanda  
potako vā**

or male kumbhanda or female kumbhanda or  
kumbhanda boy

**kumbhanda potikā vā kumbhanda mahāmatto  
vā**

or kumbhanda girl or kumbhanda minister

**kumbhanda pārisajjo vā kumbhanda pacāro vā**  
or kumbhanda councillor or kumbhanda  
messenger

**nāgo vā nāginī vā nāga potako vā**

or male naga or female naga or naga boy

**nāga potikā vā nāga mahāmatto vā**

or naga girl or naga minister

**nāga pārisajjo vā nāga pacāro vā -**

or naga councillor or naga messenger -

**paduttha citto gacchantam vā**

**anugaccheyya, thitam vā upatittheyya,**

with a wicked mind come near while they are  
going, or stand near while they are standing,

**nisinnam vā upanisīdeyya, nipannam vā  
upanipajjeyya.**

or sit near while they are sitting, or lie near while  
they are lying,

**Na me so mārīsa 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 mārīsa amanusso labheyya**

That non-human being, dear Sir, would not  
receive

**Ālakamandāya rājadhāniyā vatthum vā vāsam  
vā.**

in my royal city Ālakamandā, ground or  
dwelling.

**Na me so mārīsa amanusso labheyya**

That non-human being, dear Sir, would not be  
able

**yakkhānam samitīm gantum.**

to go to the gathering of the yakkhas.

**Apissunam mārīsa amanussā**

Further, dear Sir, non-human beings

**anavayham'pi nam kareyyum avivayham.**

would not give or take him in marriage.

**Apissunam mārisa amanussā**

Further, dear Sir, non-human beings

**attāhi'pi 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

**sattadhā pis'sa 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 n'eva Mahārājānam ādiyanti,**

they do not take notice of the Great Kings,

**na Mahārājānam purisakānam ādiyanti,**

they do not take notice of the Great Kings' men,

**na Mahārājānam purisakānam purisakānam**

**ādiyanti,**

they do not take notice of the Great Kings' mens'  
men,

**te kho te mārīsa amanussā Mahārājānam  
avaruddhā nāma vuccanti.**

and those non-human beings, dear Sir, are said to  
be in revolt against the Great Kings.

**27.Seyyathā pi mārīsa rañño Māgadhassa vijite  
corā,**

Just as, dear Sir, there are thieves in the King of  
Māgadha's realm,

**te n'eva rañño Māgadhassa ādiyanti,**

who do not take notice of the King of Māgadha,

**na rañño Māgadhassa purisakānam ādiyanti,**

who do not take notice of the King of Māgadha's  
men,

**na rañño Māgadhassa purisakānam  
purisakānam ādiyanti,**

who do not take notice of the King of Māgadha's  
mens' men,

**te kho te mārīsa mahācorā,**

and those great thieves, dear Sir,

**rañño Māgadhassa avaruddhā nāma vuccanti.**

are said to be in revolt against the King of Māgadha.

**28.Evam eva kho mārīsa santi hi amanussā candā,  
ruddā, rabhasā,**

Even so, dear Sir, there are non-human beings  
who are fierce, cruel, and violent,

**te n eva Mahārājānam ādiyanti,**

they do not take notice of the Great Kings,

**na Mahārājānam purisakānam ādiyanti,**

they do not take notice of the Great Kings' men,

**na Mahārājānam purisakānam purisakānam  
ādiyanti,**

they do not take notice of the Great Kings' mens'  
men,

**te kho te mārīsa amanussā Mahārājānam  
avaruddhā nāma vuccanti.**

and those non-human beings, dear Sir, are said to  
be in revolt against the Great Kings.

**29.Yo hi koci mārīsa amanusso -**

Now, dear Sir, whatever non-human beings -

**yakkho vā yakkhinī vā yakkha potako vā**

be they male yakkha or female yakkha or yakkha  
boy

**yakkha potikā vā yakkha mahāmatto vā**

or yakkha girl or yakkha minister

**yakkha pārisajjo vā yakkha pacāro vā**  
or yakkha councillor or yakkha messenger  
**gandhabbo vā gandhabbī vā gandhabba potako**  
**vā**

or male gandhabba or female gandhabba or  
gandhabba boy

**gandhabba potikā vā gandhabba mahāmatto vā**  
or gandhabba girl or gandhabba minister

**gandhabba pārisajjo vā gandhabba pacāro vā**  
or gandhabba councillor or gandhabba  
messenger

**kumbhando vā kumbhandī vā kumbhanda**  
**potako vā**

or male kumbhanda or female kumbhanda or  
kumbhanda boy

**kumbhanda potikā vā kumbhanda mahāmatto**  
**vā**

or kumbhanda girl or kumbhanda minister

**kumbhanda pārisajjo vā kumbhanda pacāro vā**  
or kumbhanda councillor or kumbhanda  
messenger

**nāgo vā nāginī vā nāgapotako vā**

or male naga or female naga or naga boy



**nāga potikā vā nāga mahāmatto vā**

or naga girl or naga minister

**nāga pārisajjo vā nāga pacāro vā -**

or naga councillor or naga messenger -

**paduttha citto bhikkhum vā bhikkhunim**

**vā upāsakam vā upāsikam vā,**

with a wicked mind should come near a monk or

a nun or a layman or a laywoman

**gacchantam vā anugaccheyya, thitam vā**

**upatittheyya,**

while they are going, or stand near while they are standing,

**nisinnam vā upanisīdeyya, nipannam vā**

**upanipajjeyya.**

or sit near while they are sitting, or lie near while they are lying,

**imesam yakkhānam mahāyakkhānam**

then to these yakkhas, great yakkhas,

**senāpatīnam mahāsenā patīnam,**

generals, great generals,

**ujjhāpetabbam, vikkanditabbam, viravitabbam:**

one should call out, one should shout out, one should cry out:

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

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

**31.Indo, Somo, Varuno ca — Bhāradvājo, Pajāpatī,**  
Inda, Soma, and Varuna — Bhāradvāja, Pajāpatī,  
**Candano, Kāma settho ca — Kinnu ghandu,**  
**Nighandu ca,**  
Candana, and Kāma settha — Kinnu ghandu, and  
Nighandu,  
**Panādo, Opamañño ca — Devasūto ca Mātālī.**  
Panāda, and Opamañña — and Mātali, the gods'  
charioteer.

**Cittaseno ca gandhabbo — Nalo rājā Janesabho,**  
The gandhabbas Citta and Sena — the kings Nala  
and Janesabha,

**Sātāgiro, Hemavato — Punnako, Karatiyo, Gulo,**  
Sātāgira, Hemavata — Punnaka, Karatiya, Gula,  
**Sīvako, Mucalindo ca — Vessāmitto,**  
**Yugandharo,**  
Sīvaka, and Mucalinda — Vessāmitta,  
Yugandhara,  
**Gopālo, Suppagedho ca — Hirinettī ca Mandiyo,**  
Gopāla, and Suppagedha — Hirinetti, and  
Mandiya,  
**Pañcālacando Ālavako — Pajjuno Sumano**  
**Sumukho Dadhīmukho,**  
Pañcālacanda Ālavaka — Pajjuna, Sumana,  
Sumukha, Dadhīmukha,  
**Mani, Māni, Caro, Dīgho — Atho Serissako saha**  
Mani, Māni, Cara, Dīgha — together with  
Serissaka -  
**imesam yakkhānam mahāyakkhānam,**  
then to these yakkhas, great yakkhas,  
**senāpatīnam mahāsenā patīnam,**  
generals and great generals,  
**ujjhāpetabbam, vikkanditabbam, viravitabbam:**  
one should call out, one should shout out, one  
should cry out:

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

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

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

**34. Atha kho bhikkhave Cattāro Mahārājā  
utthāyāsanā**

Then the Four Great Kings, monks, rose from  
their seats

**mam abhivādetvā padakkhinam katvā,  
tatthevantara dhāyimsu.**

and after worshipping and circumbulating Me,  
vanished right there.

**35. Te pi kho bhikkhave yakkhā utthāyāsanā  
appekacce**

Then some yakkhas, monks, rose from their seats

**mam abhivādetvā padakkhinam katvā,  
tatthevantara dhāyimsu.**

and after worshipping and circumbulating Me,  
vanished right there.

**Appekacce mama saddhim sammodimsu,**

Some exchanged greetings with Me,

**sammodanīyam katham sārānīyam**

**vītisāretvā tath'eva'ntara dhāyimsu.**

and after exchanging polite and courteous  
greetings, vanished right there.

**Appekacce yenāham ten'añjalim  
panāmetvā tatth'eva'ntara dhāyimsu.**

Some, after raising their hands in respectful salutation to me, vanished right there.

**Appekacce nāma gottam sāvetaṅgā tatth'eva'ntara  
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.Uggaṅghātha bhikkhave 'Ātānātiya'rakkham,**  
Learn the 'Ātānātiya' protection, monks,  
**pariyāpunātha bhikkhave 'Ātānātiya'rakkham.**

master the 'Ātānātiya' protection, monks,

**Dhāretha bhikkhave 'Ātānātiya'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-vihārāyā  
ti.**

guard, protection, freedom from harm, and  
comfortable living.”

**Idamavoca Bhagavā,**

The Blessed One said this,

**attamanā te bhikkhū Bhagavato bhāsitam  
abhinandun ti.**

and those monks were uplifted and greatly  
rejoiced in what was said by the Blessed One.

**Sadhu! Sadhu! Sadhu!**

**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!

**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,

**atthagika-maggānu-bhāvena**

the Eightfold Noble Path,

**atthasamā-pattiyānu-bhāvena, chalabhiññānu-  
bhāvena**

due to the power of the eight psychic achievements,  
His six higher knowledge,

**mettā karunā muditā upekkhānu-bhāvena**

due to the power of His Kindness, Compassion,  
Altruistic joy and Equanimity,

**sabba pāramitānu-bhāvena, ratanattaya saranānu-  
bhāvena**

due to the power of His Perfections and the Triple  
Gems,

**tuyham sabba rogā soka upaddava dukkha**

may all your sicknesses, sorrows, troubles,

**domanassu-pāyāsā vinassantu.**

griefs and despairs, be eradicated.

**Sabba-samkappā tuyham samijjhantu.**

May all your expectations be fulfilled.

**Dīghāyuko hotu.**

May you live well.

**Sata-vassa-jīvena samangiko hotu sabbadā.**

May you live a hundred years.

**Ākāsa pabbata vana bhūmi tatāka gangā**

May these gods and deities who protect skies,  
rivers, forests,

**mahā-samudda ārakkhaka devatā sadā tumhi  
anurakkhantu.**

mountains, lakes, seas and oceans protect you and me.

**Sabba Buddhānu-bhāvena, sabba Dhammānu-  
bhāvena**

Due to the power of all the Buddhas, all the Dhammas,

**sabba Sanghānu-bhāvena**

all the Sanghas

**Buddha ratanam Dhamma ratanam Sangha  
ratanam**

due to the power of the Buddha, Dhamma and Sangha,

**tinnam ratanānam ānubhāvena**

due to the power of the Three Gems,

**caturāsīti sahassa dhamma-kkhandhānu bhāvena**

due to the power of eighty-four-thousandfold Teaching,

**pitakattayānu bhāvena, jinasāvakānu bhāvena**

due to the power of the Three Baskets (Tipitaka),

due to the power of the Buddha's disciples,

**sabbe te rogā, sabbe te bhayā, sabbe te antarāyā,**

may all the diseases, all the dangers, all the

menaces,

**sabbe te upaddavā, sabbe te dunnimittā,**

all the inauspicious influences,

**sabbe te avamangalā vinassantu.**

all evil events of yours be eradicated.

**Āyu-vaddhako, dhana-vaddhako, siri-vaddhako,**

May you live long. May your wealth increase. May your luck increase.

**yasa-vaddhako, bala-vaddhako, vanna-vaddhako**

May your glory increase. May your power increase. May your complexion be bright.

**sukha-vaddhako hotu sabbadā.**

May your happiness increase.

**Dukkhā roga bhayā verā — Sokā sabbe**

**uppaddavā**

May your comfort increase. May your sorrow, your illnesses,

**anekā antarāyāpī — Vinassantu ca tejasā.**

your hatred, your despair, your dangers, your menaces get eradicated.

**Jaya siddhi dhanam lābham — Sotthi bhāgyam**

**sukham balam**

May your victory, wealth, profit, happiness, power,

**sirī āyu ca 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 — Ye pivimsu 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 Rāhulā,  
**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 guna tejasā.**  
caused by wind, bile, etc. come to naught without  
exception.

**Jina pañjara majjhattham — Viharantam mahītale**  
May I/you who are dwelling in the centre of the  
Buddha Mansion

**Sadā pārentu mam/tvam sabbe — Te mahā purisā**  
**sabhā.**

on this earth be protected by all those great personages.

**Iceva maccantakato surakkho**

Protecting myself/yourself thus in every way,

**Jinānu bhāvena jitū papaddavo**

overcoming all troubles by the power of the  
Conqueror.

**Buddhānu bhāvena hatāri sangho**

By the grace of the Buddha

**Carāmi/carāhi saddhamma'nubhāva pālito.**

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

**Iceva maccantakato surakkho**

Protecting myself/yourself thus in every way,

**Jinānubhāvena jitū papaddavo**

overcoming all troubles by the power of the Conqueror.

**Dhammānu bhāvena hatāri sangho**

By the grace of the Dhamma,

**Carāmi/carāhi saddhamma'nubhāva pālito.**

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

**Iceva maccantakato surakkho**

Protecting myself/yourself thus in every way,

**Jinānubhāvena jitū papaddavo**

overcoming all troubles by the power of the  
Conqueror.

**Sanghānu bhāvena hatāri sangho**

By the grace of the Sangha,

**Carāmi/carāhi saddhamma'nubhāva pālito.**

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

**Saddhamma pākāra parikkhito mi/si**

I am / You are surrounded by the rampart of the sublime Dhamma.

**Atthāriyā attha disāsu honti**

The eight Ariyans are in the eight directions.

**Etthantare attha nāthā bhavanti**

The eight benefactors are in the intermediate directions.

**Uddham vitānam va jinā thitā me/te.**

The Buddhas stand like a canopy above me / you.

**Bhindanto mārasenam mama/tava sirasi thito**

The Buddha who defeated the army of the Evil One

**Bodhi mārūyha 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 dunnī-mittam**

All ill-luck, misfortunes, ill-omens,

**Sabbīti roga gahadosa masesa nindā**

diseases, evil planetary influences, blame, dangers,

**Sabbantarāya bhaya dussupinam akantam**

fears, undesirable dreams -

**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 samsarantānam—Sabbadukkha 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 — Sothi 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.

# 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 kilese so — 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.

**Sabba kāla gate Dhamme — Sabbe sammā sayam muni**

...that the Buddha has rightly realised all aspects matters relating to all times

**Sabbā kārena bujhitvā — Ēko sabbaññutam gato.**  
and has attained supreme Enlightenment entirely through His own efforts.

**Vipassanādi vijjāhi — Sīlādi caranehi ca**

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

**Susamiddhehi sampanno — Gaganābhehi nāyako.**

these are qualities the Buddha is endowed with, as extensive as the sky.

**Sammā gato subbhan thānam — Amogha vacano ca so**

... that the Buddha has rightly gone to the blissful state. He is endowed with fruitful speech.

**Tividhassāpi lokassa — 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 — nara damme damesi ca.**

He has by various means subdued those who should be subdued.

**Ēko sabbassa lokassa — Sabba sattānu sāsako**

...that the Buddha is a great Teacher to the entire world.

**Bhāggya issariyādinam — Gunānam paramo nidhī.**

He is a noble treasure of qualities such as fortune and prosperity.

**Paññāssa sabba dhammēsu — Karunā sabba jantusu**

... that the Buddha's wisdom is all pervasive and His compassion extends to all beings.

**Attatthānam paratthānam — Sādhikā guna jetthikā.**

He is a benefactor unto Himself and others. He is supreme in all qualities.

**Dayāya pārami citvā — Paññāyattāna muddharī**

... that the Buddha elevated Himself by the wisdom gained through the perfections

**Uddhari sabba dhamme ca — Dayāyaññe ca  
uddharī.**

by preaching the Doctrine in all its aspects; and  
elevated others through His compassion.

**Dissamāno'pi tā'vassa — Rupakāyo 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 — Majjhata ca tha 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,

**Ghātesī maranam khippam — Kātu mādisake  
kathā?**

Prowess, merits, supernormal powers and wisdom,  
what could be said of me?

**Paccayānam ca vekallyā — Bāhirajjhattu paddavā**

For want of food, and through internal ailments or  
through external injuries -

**Marāmoram nimesāpi — Maramāno anukkhanan  
ti.**

these can cause me dying every instant and I shall  
die within the twinkling of an eye.

**ASUBHĀNUSSATI**  
**Meditation On The**  
**Loathsomeness Of The Body**

**Aviññānā subhanibham — Saviññānā subham  
imam**

On perceiving this body as an unsatisfactory  
conscious and non-conscious entity,

**Kāyam asubhato passam — Asubham bhāvaye  
sati.**

one should meditate on its unsatisfactoriness.

**Vanna santhāna gandhehi — Āsayo kāsato tathā**

The thirty-two impurities of one's body are  
disgusting in respect of colour,

**Patikkulāni kāye me — Kunapāni dvi solasa.**

form, associable elements and space.

**Patitamhāpi kunapā — Jeguccham kāya nissitam.**

The impurities within the body are more disgusting  
than those that fall from it.

**Adharo hi sucī tassa — Kāyotu kunape thitam.**

Discharged impurities no longer  
contaminate the body. Yet, the  
body still rests on undischarged  
impurities.

**Mīlhe kimiva kāyoyam — Asucimhi samutthito.**

Like a worm born in filth, this body is also born in filth.

**Anto asuci sampunno — Punna vacca kutī viya.**

Like a cesspit that is full, this body is full of filth.

**Asuci sandate 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 caturā rakkhā — 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 so ti vipulam hata pāri pantho**

will destroy the impediments, and happily attain the supreme state of Nibbana,

**Settham sukham munivisittha — matam sukhena cāti.**

the Buddha extolled as the highest bliss.

# JAYA MANGALA GĀTHĀ

## Stanzas Of Joyous Victory

**Bāhum sahasa 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 jitavāMunindo.**

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 sābhe — 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  
sothinā**

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-roгато vā,**

from thorns, from bad stars, from epidemic diseases, from injustice,

**asaddhammato vā, asanditthito vā, asappurisato vā,**

from misconduct, from misbeliefs, from wicked people,

**canda hatthi assa miga gona kukkura**

from ferocious elephants, horses, bulls, beasts,

**ahi vicchika mani sappadīpi accha taraccha**

dogs, serpents, scorpions, from blue snakes, from black bears, white bears,

**sūkara mahisa yakkha rakkhasādihi,**

from boars, from wild buffaloes, demons, from devils,



**nānā bhayato vā, nānā rogato vā,**  
from all kinds of menaces, from various diseases,  
**nānā upaddavato vā, ārakkham ganhantu.**  
and from various dangers.

**Panidhānato patthāya Tathāgatassa dasapāramiyo**  
Recalling all the virtues of the Buddha,  
tracing how He obtained the confirmation of  
Buddhahood, and acquired the Ten Perfections,  
**dasa upa pāramiyo dasa-paramattha pāramiyo**  
the Ten Minor Perfections and the Ten Absolute  
Perfections,

**panca mahā pariccāge, tisso cariyā pacchima  
bhava**

His Five Great Gifts, the Three Forms of Conduct in  
the last birth and,

**gabbhā-vakkantim jātim abhinikkha-manam  
padhāna-cariyam**

achieving renunciation being seated cross-legged at  
the foot

**bodhi pallanke māravijayam sabbaññuta  
ñānapativedham**

of the Bodhi Tree with great determination,  
conquered the Forces of Death (Mara),

**nava-Iokuttara-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 naraśīho.**

even so goes the Lord of monks, accompanied by  
His disciples. That, indeed, is your father, lion of  
men.

# PATICCA SAMUPPĀDA

## Dependent Co-Origination

### A. Paticca — Dependent

**Avijjā paccayā sankhārā.**

Ignorance conditions kamma formations.

**Sankhārā paccayā viññānam.**

Kamma formations condition consciousness.

**Viññāna paccayā nāma-rūpam.**

Consciousness conditions mind-matter.

**Nāma-rūpa paccayā salāyatanam.**

Mind-matter conditions the six sense bases.

**Salāyatana paccayā phasso.**

The six sense bases condition sense impressions.

**Phassa paccayā vedanā.**

Sense impressions condition feeling.

**Vedanā paccayā tanhā.**

Feeling conditions craving.

**Tanhā paccayā upādānam.**

Craving conditions clinging.

**Upādāna paccayā bhavo.**

Clinging conditions becoming.



**Bhava paccayā jāti.**

Becoming conditions birth.

**Jāti paccayā jarā maranam soka  
parideva dukkha domanassu-pāyāsā  
sambhavanti.**

Birth conditions old age, death, grief, lamentation,  
pain, depression and despair.

**Evametassa kevalassa dukkha-khandassa  
samudayo hoti.**

Thus, the entire mass of suffering arises.

# PATICCA SAMUPPĀDA

## Dependent Co-Origination

### B. Nirodha — Cessation

**Avijjā-yatveva asesā virāga nirodhā sankhārā nirodho.**

With the total and final cessation of ignorance, the kamma formations cease.

**Sankhārā nirodhā viññāna nirodho.**

With the cessation of kamma formations, consciousness ceases.

**Viññāna nirodhā nāma-rūpa nirodho.**

With the cessation of consciousness, mind-matter ceases.

**Nāma-rūpa nirodhā salāyatana nirodho.**

With the cessation of mind-matter, the six sense bases cease.

**Salāyatana nirodhā phassa nirodho.**

With the cessation of the six sense bases, sense impressions cease.

**Phassa nirodhā vedanā nirodho.**

With the cessation of sense impressions, feeling ceases.

**Vedanā nirodhā tanhā nirodho.**

With the cessation of feeling, craving ceases.

**Tanhā nirodhā upādāna nirodho.**

With the cessation of craving, clinging ceases.

**Upādāna nirodhā bhava nirodho.**

With the cessation of clinging, becoming ceases.

**Bhava nirodhā jāti nirodho.**

With the cessation of becoming, birth ceases.

**Jāti nirodhā jarā maranam soka**

**parideva dukkha domanassu-**

**pāyāsā nirujjhanti.**

With the cessation of birth; old age,

death, grief, lamentation, pain,

depression and despair cease.

**Evametassa kevalassa dukkha-khandassa**

**nirodho hoti.**

Thus, the entire mass of suffering ceases.

# PATTHANĀ

## Aspiration or Wish

**Iminā puñña kammaena — Māme bāla samāgamo**

By the grace of this merit that I have acquired, may  
I never follow the foolish;

**Satam samāgamo hotu — Yāva nibbāna pattiya.**

but only the wise up to the time I attain final  
happiness (Nibbana).

**Idam me puññam asavakkhayā vham hotu**

And by the grace of whatever merits that I have  
acquired

**sabba-dukkhā pamuncatu.**

may all sufferings cease.

## WISH FOR AUSPICES

**Sabbhītiyo vivajjantu — Sabba rogo vinassatu**

May all misfortunes be averted, may all sickness be healed.

**Mā me/te bhavatvantarāyo — Sukhī dīghāyu kho bhava.**

May no danger befall me/you, may I/you live long and happily.

**Bhavatu sabba mangalam — Rakkhantu sabba devatā**

May all blessings be with me/you, may all devas protect me/you;

**Sabba Buddhānu bhāvena — Sadā sotthi bhavantu me/te.**

By the power of all the Buddhas, may I/you be well and happy.

**Bhavatu sabba mangalam — Rakkhantu sabba devatā**

May all blessings be with me/you, may all devas protect me/you;

**Sabba Dhammānu bhāvena — Sadā sotthi bhavantu me/te.**

By the power of all the Dhamma, may I/you be well and happy.

**Bhavatu sabba mangalam — Rakkhantu sabba devatā**

May all blessings be with me / you, may all devas protect me / you;

**Sabba Sanghānu bhāvena — Sadā sotthi bhavantu me/te.**

By the power of all the Sangha, may I / you be well and happy.

## WISH FOR PROTECTION FROM EVIL

**Nakkhatta yakkha bhūtānam — Pāpaggaha  
nivāranā**

By the power of this Protection, may I/you be free from all dangers arising from malign influences of the planets, demons and spirits.

**Parittassānu bhāvena — Hantu maiham/tuiham  
upaddave.**

May my/your misfortunes cease to exist.

## FIXATION OF THE PROTECTION

**Sabbe Buddhā balappattā - Paccekānañca yam  
balam**

By the power of all the Buddhas, Silent Buddhas

**Arahantānanca tejena - Rakkham bandhāmi  
sabbaso.**

and all Arahants, we secure our protection in every way.

## WISH OF LOVE TO ALL BEINGS

**Dukkhappattā ca niddukkhā — Bhayappattā ca nibbhayā.**

May those who are afflicted with pain be free from pain,

may those who are in fear (agony and insecure) be free from fear, agony and insecurity.

**Sokappattā ca nissokā — Hontu sabbe'pi pānino.**

May those afflicted with grief be free from grief.

May all beings be free from misery, fear and grief.

## BLESSING TO THE WORLD

**Devo vassatu kālena — Sassa-sampatti hetu ca**

May rain fall also at suitable times, may the world progress

**Phīto bhavatu loko ca — Rājā bhavatu dhammiko.**

and be happy and peaceful, and may the king be righteous.



**PUÑÑĀNUMODANĀ**  
**TRANSFERENCE OF MERITS TO ALL**  
**CELESTIAL BEINGS**

**Ākāsatthā ca bhummatthā — Devā nāgā  
mahiddhikā**

May all beings inhabiting space and earth, Devas  
and Nagas of mighty power,

**Puññam tam anumōditvā — Cīram 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 — Cīram 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 — Cīram rakkhantu  
mam param.**

share this merit and may they long protect me and others.

**REQUESTING ALL DEVAS, BHUTA  
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.

## TRANSCFERENCE OF MERITS TO DEPARTED RELATIVES

**Idam me/vo ñātinam hōtu — Sukhitā hontu  
ñātayo.**

Let this merit accrue to my / our departed relatives  
and may they be happy!

**Idam me/vo ñātinam hōtu — Sukhitā hontu  
ñātayo.**

Let this merit accrue to my / our departed relatives  
and may they be happy!

**Idam me/vo ñātinam hōtu — Sukhitā hontu  
ñātayo.**

Let this merit accrue to my / our departed relatives  
and may they be happy!

**KHAMĀYĀCANA**  
**Forgiveness Of Shortcomings**

**Kāyena vācā cittena — Pamādena mayā katam**  
If by deeds, speech or thought heedlessly, I have  
done anything wrong,

**Accayam khama me Bhante — Bhūri-pañña**  
**Tathāgata.**

forgive me O Master! O Teacher, Great Wise!

**Kāyena vācā cittena — Pamādena mayā katam**  
If by deeds, speech or thought heedlessly, I have  
done anything wrong,

**Accayam khama me Dhamma — Sanditthika**  
**akālika.**

forgive me O Dhamma! Immediately seen and  
timeless!

**Kāyena vācā cittena — Pamādena mayā katam**  
If by deeds, speech or thought heedlessly, I have  
done anything wrong,

**Accayam khama me Sangha — Supatipanna**  
**anuttara.**

forgive me O Sangha! Noble Ones who have taken  
the right path, unparalled!

**Sādhu ! Sādhu ! Sādhu !**

## **DEDICATION OF MERIT**

**All the merit and virtue accrued  
from this work be transferred  
to all living beings.**

**May all living beings be well,  
happy, healthy, peaceful  
and attain nibbana.**

**Namo Buddhaya.**

**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.