MANUAL OF
BUDDHIST DEVOTIONAL PRACTICE

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INTRODUCTION

Religion and devotion are interactive, and this is as true of Buddhism as of any other faith. Buddhism, being essentially rational in approach, does not encourage exuberant display of piety; sobriety characterizes its devotional approach. For this reason Theravāda Buddhism is alleged by some to be dry, intellectual and devoid of higher emotional content. There may be some truth in this allegation, as regards those people who limit themselves to an intellectual study, acceptance and appreciation of Dhamma without applying it to their everyday lives.

For the true follower of Theravāda, however, devotion is an indispensable aid on the way to Deliverance. For him the very word ‘Buddha’ can produce a deep emotional upsurge and rapture. Yet he is fully aware that devotion equated with emotion is harmful and leads to over-sensitivity, fanaticism and blind faith.

The concept of devotion in Theravāda Buddhism is distinctly different from that of religions placing emphasis on emotion alone. Accompanied by insight, the act of devotion is a spiritual exercise aimed at development of several faculties – the rational, emotional and volitional. As a culture of mind, it sets afoot the harmonious development of the mental faculties, bringing about the integration required for attainment of Nibbāna. It is, in effect the orchestration of various mental powers and spiritual faculties, reaching its crescendo with the Supermundane.

In practice the act of devotion expresses aspiration for an ideal of perfection and purity, attainable through self-control, discipline and mental development. At first it may seem a rather insignificant step in the progression towards such a lofty goal. However a series of such devotional acts has a cumulative effect. It creates a habitual frame of mind, marked by well-balanced mental faculties and steady spiritual progress, culminating in transformation of consciousness.

The manual is intended as a practical aid to the practising Buddhist. If it helps in generating a sense of commitment to Truth, as symbolised by the Three Refuges, our loving labour in its preparation will be amply rewarded.

May all beings be happy!

Venerable Acharya Buddharkkha
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INTRODUCTION

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For the true follower of Theravāda, however, devotion is an indispensable aid on the way to Deliverance. For him the very word ‘Buddha’ can produce a deep emotional upsurge and rapture. Yet he is fully aware that devotion equated with emotion is harmful and leads to over-sensitivity, fanaticism and blind faith.

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In practice the act of devotion expresses aspiration for an ideal of perfection and purity, attainable through self-control, discipline and mental development. At first it may seem a rather insignificant step in the progression towards such a lofty goal. However a series of such devotional acts has a cumulative effect. It creates a habitual frame of mind, marked by well-balanced mental faculties and steady spiritual progress, culminating in transformation of consciousness.

The manual is intended as a practical aid to the practising Buddhist. If it helps in generating a sense of commitment to Truth, as symbolised by the Three Refuges, our loving labour in its preparation will be amply rewarded.

May all beings be happy!

Venerable Acharya Buddhakhatta
Maha Bodhi Society, Bangalore
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DAILY DEVOTIONAL CHANTING
IN ENGLISH AND PALI

— Manual of Buddhist
Devotional Practice
1. Homage

Homage to him, The Blessed One, The Perfect One, The Supremely Enlightened One!

2. Self-correction

Excuse me! Venerable Sir, pardon all my transgressions by the three action-doors (bodily, verbal and mental).

For the second time, Venerable Sir, pardon all my transgressions by the three action-doors.

For the third time, Venerable Sir, pardon all my transgressions by the three action-doors.

3. Request for the Precepts

Excuse me! Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the five precepts of the Noble Teaching; Kindly give me the precepts.

For the second time, Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the five precepts of the Noble Teaching; Kindly give me the precepts.

For the third time, Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the five precepts of the Noble Teaching; Kindly give me the precepts.

Monk: Repeat what I say.

Devotee: Yes, Venerable Sir.

Devotee: Okāsa! Ahaṁ Bhante, Tisaraṇena saddhiṁ Pāṇcaśīlāṁ Dhammaṁ yācāmi; anugghaaṁ katvā sīlaṁ detha me Bhante!

Dutiyaṁpi Okāsa! Ahaṁ Bhante, Tisaraṇena saddhiṁ Pāṇcaśīlāṁ Dhammaṁ yācāmi; anugghaaṁ katvā sīlaṁ detha me Bhante!

Tatiyaṁpi Okāsa! Ahaṁ Bhante, Tisaraṇena saddhiṁ Pāṇcaśīlāṁ Dhammaṁ yācāmi; anugghaaṁ katvā sīlaṁ detha me Bhante! Anukampaṁ upādāya!

Bhikkhu: Yamahaṁ vadāmi taṁ vadetha.

Upāsaka: Āma Bhante.
1. Vandanā

*Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!*

2. Khamāpanā

*Okāsa! Dvārattayena kataṁ sabaṁ aparādhaṁ Khamaṁ me Bhante!*

*Dutiyampi Okāsa! Dvārattayena kataṁ sabaṁ aparādhaṁ khamatha me bhante!*

*Tatiyampi Okāsa! Dvārattayena kataṁ sabaṁ aparādhaṁ khamatha me bhante! Anukampaṁ upādāya!*

3. Sīla Yācanā - Request for the precepts

*Devotee: Okāsa! Ahaṁ Bhante, Tisaraṇena saddhiṁ Pañcasīlaṁ Dhammaṁ yācāmi; anuggahaṁ katvā sīlaṁ detha me Bhante!*

*Dutiyampi Okāsa! Ahaṁ Bhante, Tisaraṇena saddhiṁ Pañcasīlaṁ Dhammaṁ yācāmi; anuggahaṁ katvā sīlaṁ detha me Bhante!*

*Tatiyampi Okāsa! Ahaṁ Bhante, Tisaraṇena saddhiṁ Pañcasīlaṁ Dhammaṁ yācāmi; anuggahaṁ katvā sīlaṁ detha me Bhante! Anukampaṁ upādāya!*

*Bhikkhu: Yamahaṁ vadāmi taṁ vadetha.*

*Upāsaka: Āma Bhante.*

1. Homage

Homage to him, The Blessed One, The Perfect One, The Supremely Enlightened One!

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For the third time, Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the five precepts of the Noble Teaching; Kindly give me the precepts.

Monk: Repeat what I say.

Devotee: Yes, Venerable Sir.
4. Tisaraña
(Monk recites, devotee repeats)

Namo tassa Bhagavato Arahato Sammā Sambuddhassa! (3 times)

Buddhaṁ Saraṇaṁ Gacchāmi
Dhammaṁ Saraṇaṁ Gacchāmi
Saṅghaṁ Saraṇaṁ Gacchāmi

Dutiyampi Buddhaṁ Saraṇaṁ Gacchāmi
Dutiyampi Dhammaṁ Saraṇaṁ Gacchāmi
Dutiyampi Saṅghaṁ Saraṇaṁ Gacchāmi

Tatiyampi Buddhaṁ Saraṇaṁ Gacchāmi
Tatiyampi Dhammaṁ Saraṇaṁ Gacchāmi
Tatiyampi Saṅghaṁ Saraṇaṁ Gacchāmi

Bhikkhu: Tisaraṇagamanam paripunnaṁ
Upāsaka: Āma, Bhante.

5. Pañca Śīlaṁ
1. Pāññātipāṭa Veramanī Sikkhāpadaṁ Samādiyāmi.
2. Adinnādāna Veramanī Sikkhāpadaṁ Samādiyāmi.

4. The Threefold Refuge
(Monk recites, devotee repeats)

Homage to Him, the Blessed One, The Perfect One, The Supremely Enlightened One! (3 times)
I go for refuge to the Enlightened One.
I go for refuge to the Teaching of the Enlightened One.
I go for refuge to the Holy Order of Enlightened One’s Noble Disciples.
For the second time, I go for refuge to the Enlightened One.
For the second time, I go for refuge to the Teaching of the Enlightened One.
For the second time, I go for refuge to the Holy Order of Enlightened One’s Noble Disciples.
For the third time, I go for refuge to the Enlightened One.
For the third time, I go for refuge to the Teaching of the Enlightened One.
For the third time, I go for refuge to the Holy Order of Enlightened One’s Noble Disciples.
Monk: Going for (Commitment to) the Threefold Refuge is now completed.
Devotee: Yes, Venerable Sir.

5. The Five Precepts
1. I (voluntarily) undertake the precept of abstaining from killing.
2. I (voluntarily) undertake the precept of abstaining from stealing.
3. I (voluntarily) undertake the precept of abstaining from sexual misconduct.
4. **Tisaraṇa**  
(Monk recites, devotee repeats)  
*Namo tassa Bhagavato Arahato Sammā Sambuddhassa!* (3 times)  

*Buddham Śaraṇam Gacchāmi*  
*Dhammam Śaraṇam Gacchāmi*  
*Saṅgham Śaraṇam Gacchāmi*  

*Dutiyampi Buddhham Śaraṇam Gacchāmi*  
*Dutiyampi Dhammam Śaraṇam Gacchāmi*  
*Dutiyampi Saṅgham Śaraṇam Gacchāmi*  

*Tatiyampi Buddhham Śaraṇam Gacchāmi*  
*Tatiyampi Dhammam Śaraṇam Gacchāmi*  
*Tatiyampi Saṅgham Śaraṇam Gacchāmi*  

Bhikkhu: *Tisaraṇagamanam paripunnaṁ*  
Upāsaka: Āma, Bhante.

5. **Pañca Śīlaṁ**  
1. *Pāṇātipātā Veramanī Sikkhāpadaṁ Samādiyāmi.*  
2. *Adinnādānā Veramanī Sikkhāpadaṁ Samādiyāmi.*  

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4. **The Threefold Refuge**  
(Monk recites, devotee repeats)  

Homage to Him, the Blessed One, The Perfect One, The Supremely Enlightened One! (3 times)  
I go for refuge to the Enlightened One.  
I go for refuge to the Teaching of the Enlightened One.  
I go for refuge to the Holy Order of Enlightened One’s Noble Disciples.  
For the second time, I go for refuge to the Enlightened One.  
For the second time, I go for refuge to the Teaching of the Enlightened One.  
For the second time, I go for refuge to the Holy Order of Enlightened One’s Noble Disciples.  
For the third time, I go for refuge to the Enlightened One.  
For the third time, I go for refuge to the Teaching of the Enlightened One.  
For the third time, I go for refuge to the Holy Order of Enlightened One’s Noble Disciples.  

Monk: Going for (Commitment to) the Threefold Refuge is now completed.  
Devotee: Yes, Venerable Sir.

5. **The Five Precepts**  
1. I (voluntarily) undertake the precept of abstaining from killing.  
2. I (voluntarily) undertake the precept of abstaining from stealing.  
3. I (voluntarily) undertake the precept of abstaining from sexual misconduct.
4. I (voluntarily) undertake the precept of abstaining from lying.

5. I (voluntarily) undertake the precept of abstaining from liquor, alcoholic drinks, or intoxicants that cause heedlessness.

Monk: Having guarded well (the commitment to) the Threefold Refuge together with the Five Precepts of the Noble Teaching, work out (spiritual perfection) with diligence.

Devotee: Yes, Venerable Sir.

6. **The Eight Precepts**

Excuse me! Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the Retreat-day (special) eight precepts of the Noble Teaching; Kindly give me the precepts.

For the second time, Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the Retreat-day (special) eight precepts of the Noble Teaching; Kindly give me the precepts.

For the third time, Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the Retreat-day (special) eight precepts of the Noble Teaching; Kindly give me the precepts.

Monk: Repeat what I say.

Devotee: Yes, Venerable Sir.

Homage to Him, the Blessed One, The Perfect One, The Supremely Enlightened One! (3 times)

_I go for refuge to the Enlightened One._

_I go for refuge to the Teaching of the Enlightened One._

_I go for refuge to the Holy Order of Enlightened One’s Noble Disciples._


Bhikkhu: Tisaraṇena saddhiṁ pañcasilaṁ dhammaṁ sādhukaṁ surakkhitaṁ katvā appamādena sampādetha!
Upāsaka: Āma Bhante.

6. Aṭṭha Śilaṁ

Yācanā - Request for the precepts
Devotee: Okāsa! Ahaṁ Bhante, Tisaraṇena saddhiṁ Aṭṭhaṅga Uposathasilaṁ Dhammaṁ yacāmi; anuggahaṁ katvā śilaṁ detha me Bhante!
Dutiyampi Okāsa! Ahaṁ Bhante, Tisaraṇena saddhiṁ Aṭṭhaṅga Uposathasilaṁ Dhammaṁ yacāmi; anuggahaṁ katvā śilaṁ detha me Bhante!
Tatiyampi Okāsa! Ahaṁ Bhante, Tisaraṇena saddhiṁ Aṭṭhaṅga Uposathasilaṁ Dhammaṁ yacāmi; anuggahaṁ katvā śilaṁ detha me Bhante!
Anukampaṁ upādāya!

Bhikkhu: Yamahaṁ vadāmi taṁ vadetha.
Upāsaka: Āma Bhante.
(Monk recites, devotee repeats)

Namo tassa Bhagavato Arahato Sammā Sambuddhassa! (3 times)
Buddhaṁ Saraṇaṁ Gacchāmi
Dhammaṁ Saraṇaṁ Gacchāmi
Saṅghaṁ Saraṇaṁ Gacchāmi

4. I (voluntarily) undertake the precept of abstaining from lying.
5. I (voluntarily) undertake the precept of abstaining from liquor, alcoholic drinks, or intoxicants that cause heedlessness.

Monk: Having guarded well (the commitment to) the Threefold Refuge together with the Five Precepts of the Noble Teaching, work out (spiritual perfection) with diligence.
Devotee: Yes, Venerable Sir.

6. The Eight Precepts

Excuse me! Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the Retreat-day (special) eight precepts of the Noble Teaching; Kindly give me the precepts.

For the second time, Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the Retreat-day (special) eight precepts of the Noble Teaching; Kindly give me the precepts.

For the third time, Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the Retreat-day (special) eight precepts of the Noble Teaching; Kindly give me the precepts.

Monk: Repeat what I say.
Devotee: Yes, Venerable Sir.

Homage to Him, the Blessed One, The Perfect One, The Supremely Enlightened One! (3 times)
I go for refuge to the Enlightened One.
I go for refuge to the Teaching of the Enlightened One.
I go for refuge to the Holy Order of Enlightened One’s Noble Disciples.
Dutiyampi Buddhañ Saraṇaṁ Gacchāmi
Dutiyampi Dhammañ Saraṇaṁ Gacchāmi
Dutiyampi Saṅghaṁ Saraṇaṁ Gacchāmi

Tatiyampi Buddhañ Saraṇaṁ Gacchāmi
Tatiyampi Dhammañ Saraṇaṁ Gacchāmi
Tatiyampi Saṅghaṁ Saraṇaṁ Gacchāmi

Bhikkhu: Tisaraṇaṁgamanaṁ paripunnaṁ
Upāsaka: Āma, Bhante.

1. Pānātipātā Veramanī Sikkhāpadaṁ Samādiyāmi.
2. Adinnādānā Veramanī Sikkhāpadaṁ Samādiyāmi.
3. Abrahmacariyā Veramanī Sikkhāpadaṁ Samādiyāmi.

For the second time, I go for refuge to the Enlightened One.
For the second time, I go for refuge to the Teaching of the Enlightened One.
For the second time, I go for refuge to the Holy Order of Enlightened One’s Noble Disciples.

1. I (voluntarily) undertake the precept of abstaining from killing.
2. I (voluntarily) undertake the precept of abstaining from stealing.
3. I (voluntarily) undertake the precept of abstaining from non-celibacy (=of practising celibacy).
4. I (voluntarily) undertake the precept of abstaining from lying.
5. I (voluntarily) undertake the precept of abstaining from liquor, alcoholic drinks, or intoxicants that cause heedlessness.
6. I (voluntarily) undertake the precept of abstaining from taking (solid) food after midday.
7. I (voluntarily) undertake the precept of abstaining from participating in or witnessing dancing, singing, instrumental music performances and unseemly shows or sights and wearing garlands or using perfumes, cosmetics, embellishments, adornments and beautifying accessories.
8. I (voluntarily) undertake the precept of abstaining from using high and luxurious couches (furniture).
For the second time, I go for refuge to the Enlightened One.
For the second time, I go for refuge to the Teaching of the Enlightened One.
For the second time, I go for refuge to the Holy Order of Enlightened One’s Noble Disciples.

For the third time, I go for refuge to the Enlightened One.
For the third time, I go for refuge to the Teaching of the Enlightened One.
For the third time, I go for refuge to the Holy Order of Enlightened One’s Noble Disciples.

Monk: Going for (Commitment to) the Threefold Refuge is now completed.
Devotee: Yes, Venerable Sir.

1. I (voluntarily) undertake the precept of abstaining from killing.
2. I (voluntarily) undertake the precept of abstaining from stealing.
3. I (voluntarily) undertake the precept of abstaining from non-celibacy (=of practising celibacy).
4. I (voluntarily) undertake the precept of abstaining from lying.
5. I (voluntarily) undertake the precept of abstaining from liquor, alcoholic drinks, or intoxicants that cause heedlessness.
6. I (voluntarily) undertake the precept of abstaining from taking (solid) food after midday.
7. I (voluntarily) undertake the precept of abstaining from using high and luxurious couches (furniture).
7. Dasa Silaṁ

Yācanā - Request for the precepts

Okāsa! Ahaṁ Bhante, Tisarañena saddhiṁ Anāgarika/Sāmanera Pabajja Dasasīlaṁ Dhammaṁ yācāmi; anuggahaṁ katvā silaṁ detha me Bhante!

Dutiyampi Okāsa! Ahaṁ Bhante, Tisarañena saddhiṁ Anāgarika/Sāmanera Pabajja Dasasīlaṁ Dhammaṁ yācāmi; anuggahaṁ katvā silaṁ detha me Bhante!

Tatiyampi Okāsa! Ahaṁ Bhante, Tisarañena saddhiṁ Anāgarika/Sāmanera Pabajja Dasasīlaṁ Dhammaṁ yācāmi; anuggahaṁ katvā silaṁ detha me Bhante!

Anukampaś Upādāya!

Bhikkhu: Yamahaṁ vadāmi taṁ vadetha.

Namo tassa Bhagavato Arahato Sammā Sambuddhassa! (3 times)

Buddhaṁ Saraṇaṁ Gacchāmi
Dhammaṁ Saraṇaṁ Gacchāmi
Saṅghaṁ Saraṇaṁ Gacchāmi
Dutiyampi Buddhaṁ Saraṇaṁ Gacchāmi
Dutiyampi Dhammaṁ Saraṇaṁ Gacchāmi
Dutiyampi Saṅghaṁ Saraṇaṁ Gacchāmi

Monk: Having uphold guarded well (the commitment to) the Threefold Refuge together with the Retreat-day (special) eight precepts of the Noble Teaching, work out (spiritual perfection) with diligence.

Devotee: Yes, Venerable Sir.

7. The Ten Precepts

Excuse me! Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the monastic ten precepts of the Noble Teaching; Kindly give me the precepts.

For the second time, Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the monastic ten precepts of the Noble Teaching; Kindly give me the precepts.

For the third time, Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the monastic ten precepts of the Noble Teaching; Kindly give me the precepts.

Monk: Repeat what I say.

Devotee: Yes, Venerable Sir.

Homage to Him, the Blessed One, The Perfect One, The Supremely Enlightened One! (3 times)

I go for refuge to the Enlightened One.
I go for refuge to the Teaching of the Enlightened One.
I go for refuge to the Holy Order of Enlightened One's Noble Disciples.

For the second time, I go for refuge to the Enlightened One.
For the second time, I go for refuge to the Teaching of the Enlightened One.
For the second time, I go for refuge to the Holy Order of Enlightened One’s Noble Disciples.
Bhikkhu: Tisarañena saddhiṁ Uposatha Aṭṭhaṅga sīlaṁ dhamaṁ sādhuṁ surakkhitam katvā appamādena sampādetha!

Upāsaka: Āma Bhante.

7. Dasa Sīlaṁ

Yācanā - Request for the precepts

Okāsa! Ahaṁ Bhante, Tisarañena saddhiṁ Anāgarika/Sāmanera Pabajja Dasasīlaṁ Dhammaṁ yācāmi; anuggahaṁ katvā sīlaṁ detha me Bhante!

Dutiyum Okāsa! Ahaṁ Bhante, Tisarañena saddhiṁ Anāgarika/Sāmanera Pabajja Dasasīlaṁ Dhammaṁ yācāmi; anuggahaṁ katvā sīlaṁ detha me Bhante!

Tatiyum Okāsa! Ahaṁ Bhante, Tisarañena saddhiṁ Anāgarika/Sāmanera Pabajja Dasasīlaṁ Dhammaṁ yācāmi; anuggahaṁ katvā sīlaṁ detha me Bhante!

Anukampaṁ Upādāya!

Bhikkhu: Yamahaṁ vadāmi taṁ vadetha.
Namo tassa Bhagavato Arahato Sammā Sambuddhassa! (3 times)

Buddhaṁ Saraṇaṁ Gacchāmi
Dhammaṁ Saraṇaṁ Gacchāmi
Saṅghaṁ Saraṇaṁ Gacchāmi

Dutiyum Buddhaṁ Saraṇaṁ Gacchāmi
Dutiyum Dhammaṁ Saraṇaṁ Gacchāmi
Dutiyum Saṅghaṁ Saraṇaṁ Gacchāmi

Monk: Having uphold guarded well (the commitment to) the Threefold Refuge together with the Retreat-day (special) eight precepts of the Noble Teaching, work out (spiritual perfection) with diligence.

Devotee: Yes, Venerable Sir.

7. The Ten Precepts

Excuse me! Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the monastic ten precepts of the Noble Teaching; Kindly give me the precepts.

For the second time, Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the monastic ten precepts of the Noble Teaching; Kindly give me the precepts.

For the third time, Venerable Sir, I seek from your reverence, the Threefold Refuge, together with the monastic ten precepts of the Noble Teaching; Kindly give me the precepts.

Monk: Repeat what I say.

Devotee: Yes, Venerable Sir.

Homage to Him, the Blessed One, The Perfect One, The Supremely Enlightened One! (3 times)

I go for refuge to the Enlightened One.
I go for refuge to the Teaching of the Enlightened One.
I go for refuge to the Holy Order of Enlightened One's Noble Disciples.

For the second time, I go for refuge to the Enlightened One.
For the second time, I go for refuge to the Teaching of the Enlightened One.
For the second time, I go for refuge to the Holy Order of Enlightened One's Noble Disciples.
Tatiyampi Buddhaṃ Saraṇaṃ Gacchāmi
Tatiyampi Dhammaṃ Saraṇaṃ Gacchāmi
Tatiyampi Saṅghaṃ Saraṇaṃ Gacchāmi

Bhikkhu: Tisaraṇagamanāṃ paripunnaṃ
Upāsaka: Āma, Bhante.

1. Pānātipāta Veramanī Sikkhāpadaṃ Samādiyāmi.
2. Adinnādāna Veramanī Sikkhāpadaṃ Samādiyāmi.
3. Abrahmacariyā Veramanī Sikkhāpadaṃ Samādiyāmi.

Bhikkhu: Tisaraṇaṃ saddhinī Anāgārika/Sāmanera Pañhasilaṃ dhammaṃ sādhukaṃ surakkhitaṃ katvā appamādēna sampādetha!
Upāsaka: Āma, Bhante.

For the third time, I go for refuge to the Enlightened One.
For the third time, I go for refuge to the Teaching of the Enlightened One.
For the third time, I go for refuge to the Holy Order of Enlightened One’s Noble Disciples.

Monk: Going for (Commitment to) the Threefold Refuge is now completed.
Devotee: Yes, Venerable Sir.

1. I (voluntarily) undertake the precept of abstaining from killing.
2. I (voluntarily) undertake the precept of abstaining from stealing.
3. I (voluntarily) undertake the precept of abstaining from non-celibacy (=of practising celibacy).
4. I (voluntarily) undertake the precept of abstaining from lying.
5. I (voluntarily) undertake the precept of abstaining from liquor, alcoholic drinks, or intoxicants that cause heedlessness.
6. I (voluntarily) undertake the precept of abstaining from taking (solid) food after midday.
7. I (voluntarily) undertake the precept of abstaining from participating in or witnessing dancing, singing, instrumental music performances and unseemly shows or sights.
8. I (voluntarily) undertake the precept of abstaining from wearing garlands or using perfumes, cosmetics, embellishments, adornments and beautifying accessories.
9. I (voluntarily) undertake the precept of abstaining from using high and luxurious couches (furniture).
10. I (voluntarily) undertake the precept of abstaining from accepting gold and silver (i.e. handling money).

Monk: Having uphold guarded well (the commitment to) the Threefold Refuge together with the monastic ten precepts of the Noble Teaching, work out (spiritual perfection) with diligence.
Devotee: Yes, Venerable Sir.
For the third time, I go for refuge to the Enlightened One.
For the third time, I go for refuge to the Teaching of the Enlightened One.
For the third time, I go for refuge to the Holy Order of Enlightened One’s Noble Disciples.

Monk: Going for (Commitment to) the Threefold Refuge is now completed.
Devotee: Yes, Venerable Sir.

1. I (voluntarily) undertake the precept of abstaining from killing.
2. I (voluntarily) undertake the precept of abstaining from stealing.
3. I (voluntarily) undertake the precept of abstaining from non-celibacy (=of practising celibacy).
4. I (voluntarily) undertake the precept of abstaining from lying.
5. I (voluntarily) undertake the precept of abstaining from liquor, alcoholic drinks, or intoxicants that cause heedlessness.
6. I (voluntarily) undertake the precept of abstaining from taking (solid) food after midday.
7. I (voluntarily) undertake the precept of abstaining from participating in or witnessing dancing, singing, instrumental music performances and unseemly shows or sights.
8. I (voluntarily) undertake the precept of abstaining from wearing garlands or using perfumes, cosmetics, embellishments, adornments and beautifying accessories.
9. I (voluntarily) undertake the precept of abstaining from using high and luxurious couches (furniture).
10. I (voluntarily) undertake the precept of abstaining from accepting gold and silver (i.e. handling money).

Monk: Having uphold guarded well (the commitment to) the Threefold Refuge together with the monastic ten precepts of the Noble Teaching, work out (spiritual perfection) with diligence.
Devotee: Yes, Venerable Sir.
8. Worshiping the Buddha

Thus, indeed, is the Blessed One: He is the Perfect One, the Supremely Enlightened One, the Embodiment of Wisdom and Virtue, the Sublime One; the Knower of (all) Realms, the Incomparable Tamer of Individuals, the Supreme Master of Gods and Men, the Enlightener and the Blessed Lord.

My reverential salutation to Him, the Supremely Enlightened One!

The Enlightened Ones of the past (aeon),
The Enlightened Ones of the future (aeon),
The Enlightened Ones of the present (aeon),
Humbly ever do I worship.
There is no other Refuge for me,
The Enlightened One is my Supreme Refuge,
By this avowal of Truth,
May joyous victory be mine!
With my brow do I worship the sacred dust,
Of the holy feet of the Most Exalted One.
Regarding the Enlightened One if I have erred in any way,
May my error the Blessed Lord deign forgive,
I go to the Enlightened One for Refuge,
Till deliverance is attained.

9. Worshiping the Noble Teaching

The Teaching is perfectly enunciated by the Blessed One; it is verifiable here and now, and bears immediate fruit; it invites all to test for themselves, leads one onward to Nibbāna and is to be experienced by the wise for himself.
8. Worshiping the Buddha

Thus, indeed, is the Blessed One: He is the Perfect One, the Supremely Enlightened One, the Embodiment of Wisdom and Virtue, the Sublime One; the Knower of (all) Realms, the Incomparable Tamer of Individuals, the Supreme Master of Gods and Men, the Enlightener and the Blessed Lord.

My reverential salutation to Him, the Supremely Enlightened One!

The Enlightened Ones of the past (aeon),
The Enlightened Ones of the future (aeon),
The Enlightened Ones of the present (aeon),
Humbly ever do I worship.

There is no other Refuge for me,
The Enlightened One is my Supreme Refuge,
By this avowal of Truth,
May joyous victory be mine!
With my brow do I worship the sacred dust,
Of the holy feet of the Most Exalted One.
Regarding the Enlightened One if I have erred in any way,
May my error the Blessed Lord deign forgive,
I go to the Enlightened One for Refuge,
Till deliverance is attained.

9. Worshiping the Noble Teaching

The Teaching is perfectly enunciated by the Blessed One; it is verifiable here and now, and bears immediate fruit; it invites all to test for themselves, leads one onward to Nibbāna and is to be experienced by the wise for himself.
Namo tassa niyyānikassā Dhammassa!
Ye ca Dhammā atūtā ca,
Ye ca Dhammā anāgatatā
Paccuppannā ca ye Dhammā,
Ahaṁ vandāmi sabbadā
Natthi me saraṇāṃ aññaṃ
Dhammo me saraṇāṃ varañā
Etena saccavajjena,
Hotu me jayamaṅgalaṃ
Uttamaṅgena vandehāṃ
Dhammaṅca tividhamā varañā
Dhamme yo khalito doso,
Dhammaṃ khamatu taṁ mamaṃ
Dhammaṃ yāva nibbānapariyantaṃ
Saraṇāṃ gacchāmi.

10. Saṅgha Vandanā

Supaṭṭipañṇo Bhagavato Sāvakasaṅgho,
Ujupaṭṭipañṇo Bhagavato Sāvakasaṅgho,
ānāyapaṭṭipañṇo Bhagavato Sāvakasaṅgho,
Sāmīcipaṭṭipañṇo Bhagavato Sāvakasaṅgho,
Yadidaṁ cattāri purisayugāni aṭṭhapurisapuggalā
Esa Bhagavato Sāvakasaṅgho;

Reverential salutation to the Noble Teaching, leading onward to deliverance.
The Noble Teachings of the past (Buddhas),
The Noble Teachings of the future (Buddhas),
The Noble Teachings of the Buddhas of present (aeon),
Humbly ever do I worship.
There is no other Refuge for me.
The Noble Teaching is my Supreme Refuge,
By this avowal of Truth,
May joyous victory be mine!
With my brow do I worship the most excellent threefold Teaching.
Regarding the Teaching if I have erred in any way,
May my error the mighty Dhamma deign forgive.
I go to the Sacred Teaching for Refuge,
Till deliverance is attained.

10. Worshiping the Holy Order

The Holy Order of the Blessed One’s Noble Disciples is firmly established on the Right Path,
The Holy Order of the Blessed One’s Noble Disciples is firmly established on the Direct Path,
The Holy Order of the Blessed One’s Noble Disciples is firmly established on the Just Path,
The Holy Order of the Blessed One’s Noble Disciples is firmly established on the Proper Path.
That is, the four pairs of persons, the eight Holy Individuals,
Constituting this Holy Order of Blessed One’s Noble Disciples;
Reverential salutation to the Noble Teaching, leading onward to deliverance.
The Noble Teachings of the past (Buddhas),
The Noble Teachings of the future (Buddhas),
The Noble Teachings of the Buddhas of present (aeon),
Humbly ever do I worship.
There is no other Refuge for me.
The Noble Teaching is my Supreme Refuge,
By this avowal of Truth,
May joyous victory be mine!
With my brow do I worship the most excellent threefold Teaching.
Regarding the Teaching if I have erred in any way,
May my error the mighty Dhamma deign forgive.
I go to the Sacred Teaching for Refuge,
Till deliverance is attained.

10. Worshiping the Holy Order

The Holy Order of the Blessed One’s Noble Disciples is firmly established on the Right Path,
The Holy Order of the Blessed One’s Noble Disciples is firmly established on the Direct Path,
The Holy Order of the Blessed One’s Noble Disciples is firmly established on the Just Path,
The Holy Order of the Blessed One’s Noble Disciples is firmly established on the Proper Path.
That is, the four pairs of persons, the eight Holy Individuals,
Constituting this Holy Order of Blessed One’s Noble Disciples;
Ahuneyyo, pahuneyyo, dakkhineyyo, aŋjalikaranīyo,
Anuttaraṃ puññakkhettaṃ lokassā’ti,
Namo tassa aṭṭha Ariyapuggala mahāsaṅghassa!
Ye ca Saṅghā ațītā ca,
Ye ca Saṅghā anāgatā,
Paccuppannā ca ye Saṅghā,
Ahaṃ vandāmi sabbadā.
Natthi me saraṇaṃ aṅñaṃ,
Saṅgho me saraṇaṃ varaṃ,
Etena saccavajjena,
Hotu me jayamaṇīgaṃ.
Uttamaṇgena vandehaṃ,
Saṅghaṇcatividhuttamaṃ,
Saṅghe yo khalito doso,
Saṅgho khamatu tam mamaṃ;
Saṅghañ yava nibbānapariyantaṃ,
Saraṇaṃ gacchāmi.

11. Ratanattaya Balam
Evaṃ Buddhaṃ sarantānaṃ
Dhammaṃ Saṅghaṇca bhikkhavo,
Bhayaṃ vā chamhitattaṃ vā lomahamso na hessati.

12. Padipā Pūjā
Ghanasārappadittena dīpena tamadhaṁsinā,
Tilokadīpāṃ Sambuddhaṃ pūjāyāmi tamonudāṃ.

Which is worthy of honour, of hospitality, of offerings, of reverential salutation, and is the Incomparable field of merit for the world.
Reverential salutation to the Holy Order of the Eight types of exalted Saints.
The Holy Orders of the Noble Disciples of past (Buddhas),
The Holy Orders of the Noble Disciples of future (Buddhas),
The Holy Orders of the Noble Disciples of Buddhas of present (aeon),
Humbly ever do I worship.
There is no other Refuge for me,
The Holy Order of Buddha's Noble Disciples is my Supreme Refuge,
By this avowal of Truth,
May joyous victory be mine!
With my brow do I worship the Holy Order
Pre-eminent in three levels (of Supermundane accomplishments)
Regarding the Holy Order if I have erred in any way,
May my error the (mighty) Holy Order deign forgive.
I go to the Holy Order for Refuge,
Till deliverance is attained.

11. The Power of the Triple Gem
Fear, trepidation and hair-raising terror will never arise in them who reflect thus on the excellences of the Enlightened One, His Teaching and His Holy Order of Noble Disciples.

12. Offering Lights
With this brightly burning, intensive light, dispelling darkness, do I worship the Supremely Enlightened One, the Light of the Three Worlds, who dispels inner darkness.
Venerable Acharya Buddhakkhita

Āhuneyyo, pāhuneyyo, dakkhineyyo, añjalikaranīyo,
Anuttaram puññakkhetattam lokassā’ti,
Namo tassa aṭṭha Ariyapuggala mahāsaṅghassa!
Ye ca Saṅghā atītā ca,
Ye ca Saṅghā anāgatā,
Paccuppannā ca ye Saṅghā,
ahaṁ vandāmi sabbadā.
Natthi me saraṇaṁ anānaṁ,
Saṅgho me saraṇaṁ varaṁ,
Etena saccavajjena,
Hotu me jayamaṇgaṁ.
Uttamaṁgena vandehaṁ,
Saṅghaṁca vidūttamaṁ,
Saṅgho khamatu tām mamaṁ;
Saṅghaṁ yāva nibbānapariyantam,
Saraṇaṁ gacchāmi.

11. Ratanattaya Balaṁ
Evaṁ Buddhaṁ sarantānaṁ
Dhammaṁ Saṅghaṁca bhikhavo,
Bhayāṁ vā chambhitattaṁ vā lomahaṁso na hessati.

12. Padīpa Pūjā
Ghaṇasārappadittena dīpena tamadhaṁsinā,
Tilokaṁpaṁ Sambuddhaṁ pūjayāmi tamonudāṁ.

Which is worthy of honour, of hospitality, of offerings,
of reverential salutation, and is the Incomparable field of
merit for the world.
Reverential salutation to the Holy Order of the Eight types
of exalted Saints.
The Holy Orders of the Noble Disciples of past (Buddhas),
The Holy Orders of the Noble Disciples of future (Buddhas),
The Holy Orders of the Noble Disciples of Buddhas of
present (aeon),
Humbly ever do I worship.
There is no other Refuge for me,
The Holy Order of Buddha’s Noble Disciples is my Supreme
Refuge,
By this avowal of Truth,
May joyous victory be mine!
With my brow do I worship the Holy Order
Pre-eminent in three levels (of Supermundane accomplishments)
Regarding the Holy Order if I have erred in any way,
May my error the (mighty) Holy Order deign forgive.
I go to the Holy Order for Refuge,
Till deliverance is attained.

11. The Power of the Triple Gem
Fear, trepidation and hair-raising terror will never arise in
them who reflect thus on the excellences of the Enlightened
One, His Teaching and His Holy Order of Noble Disciples.

12. Offering Lights
With this brightly burning, intensive light, dispelling darkness,
do I worship the Supremely Enlightened One, the Light
of the Three Worlds, who dispels inner darkness.
13. Dhūpa Pūjā

_Gandhasambhārayutta dhūpenāhāṃ sugandhinā_  
Pūjaye pujaṇīyantam pūjā bhājana muttamam.

14. Puppha Pūjā

_Vaṇṇagandhagunopetaṁ etaṁ Kusumasantatiṁ,_  
Pūjayāmi Munindassa siripāda saroruhe.  
Pūjemi Buddhaṁ kusumenā’nena,  
Puññenametena ca hotu mokkham,  
Pupphaṁ milāyati yathā idamme  
Kāyō tathā yāti vināsabhāṅgam.

15. Sugandha Pūjā

_Sugandhikāya vadanaṁ anantagunagandhinām_  
Sugandhinā’haṁ gandhena  
Pūjayāmi Tathāgatāṁ.

16. Āhāra Pūjā

_Adhivāsetu no, Bhante,_  
Bhojanaṁ upanāmitaṁ,  
Anukampaṁ upādāya Paṭiganhātumuttamaṁ.

17. Sakala-Buddha Pūjā

_Nirodhasamāpattito vyūṭhativā nisīṇassassat viyā_  
Bhagavato Arahato Sammāsambuddhassa  
Īminā dīpena dhūpena pupphena  
pūjemi, pūjemi, pūjemi;  
Imaṁ dīpa-dhūpa-pupphapūjādi nāma sakala  
Sambuddhānaṁ, Pacceka Buddhānaṁ,  
Aggasāvakānaṁ, Mahāsāvakaṁ,  
Arahantānaṁ pakatisilāṁ.

13. Offering Incense

With this fragrant incense, compounded of aromatic substance,  
do I worship Him, who is the worthiest object of reverence,  
and the holiest being to worship.

14. Offering of Flowers

With this heap of beautiful, fragrant and choice flowers,  
do I worship the sacred lotus feet of the Lord of Sages.  
With these varieties of flowers do I worship the Enlightened  
One; through this act of merit, may emancipation be mine.  
Just as these flowers wither away, even so this body ends  
in destruction.

15. Offering of Perfumes

With this scented perfume do I devoutly worship the Truth-  
Bearer, redolent with the fragrance of infinite virtues  
emanating from his face and form.

16. Offering of Food

(As a token of devotion)
This food is dedicated as an offering to  
Thee, Lord!  For compassion’s sake,  
Deign accept it, O Exalted One.

17. Worshiping all Buddhas

The Blessed Lord, the Perfect One, the Supremely  
Enlightened One, seems seated even as he would after  
having arisen from the summit ecstatic state called the  
Cessation Absorption. To him do I worship with these  
flowers. Indeed, this form of flower-worship was the  
habitual practice of devotion for all the Supremely  
Enlightened Ones, the Hermit Enlightened Ones, the Chief
13. Offering Incense

With this fragrant incense, compounded of aromatic substance, do I worship Him, who is the worthiest object of reverence, and the holiest being to worship.

14. Offering of Flowers

With this heap of beautiful, fragrant and choice flowers, do I worship the sacred lotus feet of the Lord of Sages. With these varieties of flowers do I worship the Enlightened One; through this act of merit, may emancipation be mine. Just as these flowers wither away, even so this body ends in destruction.

15. Offering of Perfumes

With this scented perfume do I devoutly worship the Truth-Bearer, redolent with the fragrance of infinite virtues emanating from his face and form.

16. Offering of Food

(As a token of devotion)
This food is dedicated as an offering to Thee, Lord! For compassion’s sake, Deign accept it, O Exalted One.

17. Worshiping all Buddhas

The Blessed Lord, the Perfect One, the Supreme Enlightened One, seems seated even as he would after having arisen from the summit ecstatic state called the Cessation Absorption. To him do I worship with these flowers. Indeed, this form of flower-worship was the habitual practice of devotion for all the Supreme Enlightened Ones, the Hermit Enlightened Ones, the Chief
18. Pañipatti Pūjā

Imāya dhammānudhamma pañipattiyā
Buddhaṁ pūjemi,
Imāya dhammānudhamma pañipattiyā
Dhammaṁ pūjemi,
Imāya dhammānudhamma pañipattiyā
Saṅghaṁ pūjemi.

19. Cetiya Vandanā

Vandāmi cetiyaṁ sabbāṁ sabbaṭhānesu patiṭṭitaṁ
Sārīrikadhātu mahābodhiṁ Buddharaṇaṁ sakalam sadā.

20. Bodhi Vandanā

Yassamūle nisinno’va sabbārivijayaṁ akā,
Patto sabbāññūtaṁ Satthā vande’tam Bodhipādapanī. Imē
ete Mahābodhi Lokanāthaṁ pūjitāṁ, Aham pi te
namassāmi Bodhirāja namatthu te.

Disciples, the Great Disciples and the perfected Saint
Disciples. So, I too follow in their footsteps.

Lo! These flowers which are now full of colour, fragrance
and beauty, will soon become discoloured, malodorous and
ugly. Even so, all conditioned things are changeful and subject
to suffering; and all conditioned and unconditioned things
are unsubstantial.

18. Worship as an earnest practice of Dhamma

I worship the Enlightened One by this diligent and earnest
practise of Dhamma,
I worship the Sacred Teaching by this diligent and earnest
practise of Dhamma,
I worship the Holy Order by this diligent and earnest practise
of Dhamma.

19. Worshipping the Cetiya

I worship all votive shrines (Stupas, Pagodas or Dagobas)
established everywhere and the holy relics, the Sacred Tree
of Wisdom, and all holy images of the Enlightened One ever.

20. Worshiping the Tree of Enlightenment

I worship the Sacred Tree of Enlightenment,
Seated beneath which The Supreme Teacher,
Vanquished all adversaries of Truth,
And attained to the Summit state of Omniscience.
This great Tree of Enlightenment was shown
Honour by the Lord of the World himself,
So, I too shall worship Thee.
Oh King of trees, the Tree of Enlightenment
Indeed I do worship thee!
Disciples, the Great Disciples and the perfected Saint Disciples. So, I too follow in their footsteps.

Lo! These flowers which are now full of colour, fragrance and beauty, will soon become discoloured, malodorous and ugly. Even so, all conditioned things are changeful and subject to suffering; and all conditioned and unconditioned things are unsubstantial.

18. Worship as an earnest practice of Dhamma

I worship the Enlightened One by this diligent and earnest practise of Dhamma,
I worship the Sacred Teaching by this diligent and earnest practise of Dhamma,
I worship the Holy Order by this diligent and earnest practise of Dhamma.

19. Worshiping the Cetiya

I worship all votive shrines (Stupas, Pagodas or Dagobas) established everywhere and the holy relics, the Sacred Tree of Wisdom, and all holy images of the Enlightened One ever.

20. Worshiping the Tree of Enlightenment

I worship the Sacred Tree of Enlightenment,
Seated beneath which The Supreme Teacher, Vanquished all adversaries of Truth, And attained to the Summit state of Omniscience. This great Tree of Enlightenment was shown Honour by the Lord of the World himself, So, I too shall worship Thee.
Oh King of trees, the Tree of Enlightenment Indeed I do worship thee!
21. Khamā Yācanā

Kāyena vācā cittena
Pamādena mayā kataṁ,
Accayāṁ khama me, bhante,
Bhūripaṅṅa Tathāgata!

22. Paritta Pāṭha

Āvāhanāṁ

Vipatti paṭivāhāya,
Sabbasampatti siddhiyā,
Sabbadukkhami vināsāya,
Sabbabhayāṁ vināsāya,
Sabbarogaṁ vināsāya,
Bhave dīghāyukadāyakaṁ,
Sabbalokāṁ hitatthāya,
Parittāṁ taṁ bhañāmahe.
Samantā cakkavālesu,
Attrāgacchantu devatā,
Saddhammaṁ munirājassa,
Sunantu sagga mokkhadaṁ.
Dhammassavanakālo ayaṁ bhadantā!
Dhammassavanakālo ayaṁ bhadantā!
Dhammassavanakālo ayaṁ bhadantā!
Namo Tassa Bhagavato Arahato
Sammāsambuddhassa (3 times)

21. Seeking Forgiveness

Whatever wrong, by deed, speech and thought,
Has been committed by me,
Lord! Forgive my faults,
O Truth-Bearer of Infinite Wisdom!

22. Protective Chanting

Invocation

To ward off adversity and
To bring all good things of life,
To remove all suffering,
Fear and disease,
To promote the welfare
Of all in the world,
And to bestow
Longevity in this life,
Do we now chant the auspicious Protective Discourses.
May the gods from the entire universe,
Assemble here and listen to the Noble Teaching
Of the Lord of Sages, leading one,
To heavenly bliss and Liberation!
This is the propitious time to hear the Good Law,
O Revered Ones! (3 times).
21. Seeking Forgiveness

Whatever wrong, by deed, speech and thought,
Has been committed by me,
Lord! Forgive my faults,
O Truth-Bearer of Infinite Wisdom!

22. Protective Chanting

Invocation

To ward off adversity and
To bring all good things of life,
To remove all suffering,
Fear and disease,
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Of all in the world,
And to bestow
Longevity in this life,
Do we now chant the auspicious Protective Discourses.
May the gods from the entire universe,
Assemble here and listen to the Noble Teaching
Of the Lord of Sages, leading one,
To heavenly bliss and Liberation!
This is the propitious time to hear the Good Law,
O Revered Ones! (3 times).
Ye santā santacittā tisaraṇasaraṇaṇaṃ etthalokantare vā,
Bhummā bhummā ca devā guṇagaṇa-gahaṇa byāvataṇa sabbakālaṃ
eṣe āyantu devatā varakaṇṇakamaye merurājevasanto
Santo santosahetuṇī munivaravacanaṃ sotumaggam samaggam,
Sabbesu cakkavālesu yakkha devā ca brahmūno,
Yaṃ amhehi kataṃ puññam sabba- sampatti sādhakaṃ.
Sabbe taṃ anumoditvā samaggā sāsaneratā
Pamādarahitā hontu ārakkhaṇaṃ visesato.
Sāsanassā ca lokassa vuddhi bhavatu sabbadā,
Sāsanampī ca lokañca devā rakkhantu sabbadā,
Saddhīṃ hontu sukhī sabbe parivārehi attano.
Anūghāsumanā hontu saha sabbehi nātibhi!
Devo vassatu kālena,
Sassa-sampatti hetu ca
Phūto bhavatu loko ca
Rājā bhavatu dhammikō.
Rājato vā, corato vā, manussato vā,
Amunassato vā, aggito vā,
Udakato vā, pisācato vā,
Kaṇṭakato vā, nakhattato vā,
Janapadarogato vā, asaddhammato vā,

Those divine beings, tranquil in mind, well established in the Threefold Refuge, whether dwelling in the heavenly realms beyond this world, or on the earth, or on the sublime heights of the splendid Sumeru, king of mountains, - may all those gods, with gladdened hearts, assemble here to listen to the Perfect Teaching of the Exalted Sage.

May all those celestial beings, sublime gods and exalted Brahmā divinities, share the merit we have now acquired, bestowing all good fortunes, enjoy mutual harmony, and rejoice in the Buddha’s Dispensation and diligently provide us with special protection! May the Lord’s Dispensation ever flourish and may the world prosper!

May the gods ever protect the holy Dispensation and the world!

May all beings, with their families and relatives, live happily, rid of misery, enjoying bodily and mental well-being ever!

May the rains fall in time,
To bring about a rich harvest!

May the world abound in prosperity,
And the rulers be ever righteous!

May the gods ever provide
Protection from dangers caused by
The government, or the robbers,
By human beings, or non-human beings,
By fire, water, or evil spirits; protection,
From stumps, thorns, bad luck, epidemics,
From unethical practices, false beliefs, or evil men,
From fierce elephant, horse, antelope,
Ye santā santacittā tisaraṇasaraṇā etthalokantare vā,
Bhumma bhummā ca devā guṇagaṇa-gahaṇa byāvatā sabbakālaṁ
Ete āyantu devatā varaṇaṇakamaye merurājevasanto
Santo santosahetuṁ munivaravacanaṁ sotumaggaṁ samaggaṁ,
Sabbesu cakkavālesen yakkhā devā ca brahmuno,
Yaññ amhehi katan puññaṁ sabbasampatti sādhakaṁ.
Sabbe taṁ anumoditvā sammā sāsaneratā
Pamādarahitā hontu ārakkhasu visesato.
Sāsanassa ca lokassa vuḍḍhi bhavatu sabbadā,
Sāsanampi ca lokaṅca devā rakkhatu sabbadā,
Saddhiṁ hontu sukhī sabbe parivārehi attano.
Anighāsumaññ hontu saha sabbehi nātibhi!
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Sassa-sampatti hetu ca
Phāto bhavatu loko ca
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Amunassato vā, aggito vā,
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May all those celestial beings, sublime gods and exalted Brahmā divinities, share the merit we have now acquired, bestowing all good fortunes, enjoy mutual harmony, and rejoice in the Buddha’s Dispensation and diligently provide us with special protection! May the Lord’s Dispensation ever flourish and may the world prosper!

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The government, or the robbers,
By human beings, or non-human beings,
By fire, water, or evil spirits; protection,
From stumps, thorns, bad luck, epidemics,
From unethical practices, false beliefs, or evil men,
From fierce elephant, horse, antelope,
From bull or dog or tiger, poisonous snakes, scorpion, or king cobra,
From bear, hyena, wild pig, or buffalo,
From celestial demoniac beings like devil, giant etc.
Indeed from every danger, disease and misfortune!
Those who go to the Buddha for Refuge
Will never fall in states of woe.
Upon death, discarding the human body,
They will populate the realm of the gods.

23. Protective Discourses
I. Discourse on Great Blessings
Occasion:

For twelve long years both gods and men had pondered, but failed to determine what true blessings were. The Buddha, Supreme Lord of Gods, then enunciated thirty-eight kinds of blessings that destroy all evils. To promote the well-being of all in the world, I now recite these blessings!

Once the Blessed One was staying at Anāthapindika’s monastery in Jeta’s Grove near Sāvatthi. Now as the night advanced far, a certain deity with surpassing brilliance illuminating the entire Jeta grove, came into the presence of the Blessed One. Drawing close, he paid his respects to the Lord and stood at one side. Standing thus, the Deity addressed the Blessed One in verse:
Asandiññhito vá, asappurisato vá,
Caṇḍha hatthi assa-miga-gona-kukkura-ahi-viechika-
mañisappa-dīpi-accha-taraccha-sukara-mahisa-
yakkha-rakkasādihi nānā bhayato vá, nānā rogato
vá, nānā upaddavato vá ārakkham gañhantu devatā.
Ye keci Buddhaṁ saraṇāṁ gatāse
Nate gamissanti apāyaṁ,
Pahāya mānusāṁ dehaṁ
Devalokāyaṁ paripūressantīṁ.

23. Paritta Suttas
I. MAHĀMAṅGALA SUTTA

Nidānaṁ:
Yāṁ maṅgalaṁ dvādasahi cintayiṁsu sadevakā,
Sotthānaṁ nādhigacchanti aṭṭhatiṁsaṅca maṅgalaṁ,
Desitāṁ devadevena sabbapāpavināsanaṁ,
Sabbalokahitātthāya maṅgalaṁ taṁ bhaṅgaṁahāe.
Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ
viharati Jetavane Anāthapiṇḍikassa ārame. Atha kho
aiññatarā devatā abhikkantāya rattiya abhikkantavaṅgaṁ
kevalakappāṁ jetavanaṁ obhāsetvā yena Bhagavā
tenupasaṅkami. Upasaṅkamitvā Bhagavantaṁ abhivādetvā
ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho sā devataṁ
Bhagavantaṁ gāthāya ajjhabhāsi.

From bull or dog or tiger, poisonous snakes, scorpion, or
king cobra,
From bear, hyena, wild pig, or buffalo,
From celestial demoniac beings like devil, giant etc.
Indeed from every danger, disease and misfortune!
Those who go to the Buddha for Refuge
Will never fall in states of woe.
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illuminating the entire Jeta grove, came into the presence
of the Blessed One. Drawing close, he paid his respects
to the Lord and stood at one side. Standing thus, the Deity
addressed the Blessed One in verse:
Deity:

1. Bahu devā manussā ca
   Maṅgalāni acintayuṁ,
   Ākaṅkhhamāṇā sotthānaṁ;
   Brūhi maṅgalamuttamaṁ.

Blessed One:

2. Asevanā ca bālānam
   Paṇḍitānaṇca sevanā,
   Pujā ca pujaṇīyānaṁ;
   Etam maṅgalamuttamaṁ.

3. Paṭirūpadesavāso ca
   Pubbe ca katapuṇṇatā,
   Attasammāpaṇidhi ca;
   Etam maṅgalamuttamaṁ.

4. Bāhusaccaṇca sippaṇca,
   Vinayo ca susikkhito,
   Subhāsita ca yā vāca;
   Etam maṅgalamuttamaṁ.

5. Mātā pitu upaṭṭhānam,
   Puttadārassa sāṅghaḥ,
   Anākulā ca kammantā;
   Etam maṅgalamuttamaṁ.

6. Dānaṇca dhammacariyā ca
   Ṛītakāṇaṇca sāṅghaḥ,
   Anavajjāni kammāni;
   Etam maṅgalamuttamaṁ.

Deity:

1. Many deities and men,
   In quest of well-being,
   Have pondered on blessings,
   Pray, reveal what are great blessings.

Blessed One:

2. Avoiding wrong company,
   Associating with the wise,
   And revering those to be revered,
   Each is a great blessing.

3. Residing in a suitable locality,
   Possessing merits of past deeds,
   And setting oneself on the right path,
   Each is a great blessing.

4. Being learned and skillful in craft,
   Disciplined in morals and well cultivated,
   Being gifted with words of wisdom,
   Each is a great blessing.

5. Looking after mother and father,
   Supporting wife and children,
   And pursuing a blameless career,
   Each is a great blessing.

6. Being generous and virtuous in conduct,
   Being helpful to relatives,
   And irreproachable in actions,
   Each is a great blessing.
Deity:
1. Bahu devā manussā ca
   Maṅgalāni acintayuṁ,
   Ākaṅkhamānā sothānaṁ;
   Brūhi maṅgalamuttamaṁ.

Blessed One:
2. Asevanā ca bālānaṁ
   Paṅḍitānañca sevanā,
   Pujā ca pujanāyānaṁ;
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3. Paṭirūpadēsavāso ca
   Pubbe ca katapuṅnatā,
   Attasammāpaññidhi ca;
   Etaṁ maṅgalamuttamaṁ.

4. Bāhusaccañca sippañca,
   Vinayo ca susikkhito,
   Subhāsita ca yā vācā;
   Etaṁ maṅgalamuttamaṁ.

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   Puttadārassa saṅghaṁ,
   Anākulā ca kammantā;
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6. Dānāñca dhammacariyā ca
   Šatākānañca saṅghaṁ,
   Anavajāni kammāni;
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   Supporting wife and children,
   And pursuing a blameless career,
   Each is a great blessing.

6. Being generous and virtuous in conduct,
   Being helpful to relatives,
   And irreproachable in actions,
   Each is a great blessing.
7. Abhorring and refraining from evils, 
    Abstaining from intoxicating drinks, 
    And being heedful in spiritual practices, 
    Each is a great blessing.

8. Being reverential and modest, 
    Being contented and grateful, 
    And listening to Dhamma-discourses, 
    Each is a great blessing.

9. Being patient and open to correction, 
    Respectfully attending on bhikkhus, 
    And timely Dhamma-discussions, 
    Each is a great blessing.

10. Practising austerity, leading holy life, 
    Gaining the vision of Noble Truths, 
    And realizing Nibbāna, Ultimate Peace, 
    Each is a great blessing.

11. Pressured by worldly dichotomies, 
    When one’s mind does not tremble, 
    Being sorrowless, taint-free and secure, 
    Each is a great blessing.

12. Having acted in this way, 
    They are invincible everywhere, 
    And remain ever secure; 
    To them these are the great blessings.
7. Ārati virati pāpā,  
Majjapānā ca saññamo,  
Appamādo ca dharmmesu;  
Etaṁ maṅgamuttamaṁ.

8. Gāravo ca nivāto ca,  
Santuṭṭhi ca kataññutā,  
Kālena dhammadassavanāṁ;  
Etaṁ maṅgamuttamaṁ.

9. Khanti ca sovacassatā,  
Samanānaṁca dassanāṁ,  
Kālena dhammasākacchā;  
Etaṁ maṅgamuttamaṁ.

10. Tapo ca brahmacariyā ca,  
Ariyasaccānadassanāṁ,  
Nibbāna sacchikiriyā ca;  
Etaṁ maṅgamuttamaṁ.

11. Phuṭthassa loka-dhammehi,  
Cittaṁ yassa na kampati,  
Asokāṁ virajāṁ khemaṁ;  
Etaṁ maṅgamuttamaṁ.

12. Etādisāni katvāna,  
Sabbaṭṭhamaparājitā,  
Sabbaṭṭha sotthiṁ gacchanti;  
Taṁ tesaṁ maṅgamuttamaṁ ‘ti.

7. Abhorring and refraining from evils,  
Abstaining from intoxicating drinks,  
And being heedful in spiritual practices,  
Each is a great blessing.

8. Being reverential and modest,  
Being contented and grateful,  
And listening to Dhamma-discourses,  
Each is a great blessing.

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II. DISCOURSE ON THE TRIPLE GEM

Occasion:

The Elder Ānanda saw the plight of the Vesalians, who were stricken by successive outbreaks of famine, epidemic and possession by evil spirits. Profoundly moved by compassion, he chanted the protective hymn of the Triple-Gem for an entire night and warded off these pestilences. First, he spiritually vitalized himself by meditating on the supernormal excellences of the Buddha and then on the nine-fold supermundane states discovered by the Lord. These spiritual excellences are unique attainments only of a Tathāgata Buddha, the Supremely Enlightened Bearer of Truth. Lord Buddha brought to consummation the thirty spiritual perfections – ten perfections, ten sublime perfections and ten absolute perfections to win Supreme Enlightenment.

Likewise were his heroic deeds, which are: 1) The five consummate acts of giving. 2) The three unique ways by which he promoted universal welfare of others, welfare of his kinsfolk and his own welfare to achieve Enlightenment. 3) In the last state of existence, the sublime way, he entered the human world from the glorious state of a divine monarch; his unparalleled birth, renunciation and austerities; his victory over Màra at the foot of the Tree of Wisdom; his attainment of Omniscience and the discovery of nine supermundane states. Then having meditated on the nine special qualities of the Buddha, the Elder recited the Protective Hymn of the Triple-Gem.
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Following the footsteps of the Venerable Elder Ānanda, filling our hearts with compassion, we do chant this protective hymn. Enunciated by the Exalted One, this Teaching is fervently followed by countless gods inhabiting a crore and hundred thousand world systems. As the Venerable Ānanda recited this hymn at Vesāli, it warded off the threefold fear of famine, epidemic and evil spirits that plagued the city. This protective hymn do we now recite.

1. Whatever beings are gathered here,  
   Whether terrestrial, or celestial,  
   All beings, abide ye with loving hearts,  
   And listen carefully to these words;

2. Pay heed, then, ye beings all,  
   Show loving kindness to human beings,  
   Day and night, they bring thee offerings,  
   So protect them ever with diligence.

3. Whatever Treasure Gem there be in this or other worlds,  
   Whatever precious gem there be in the heavens,  
   There is nothing to equal the Bearer of Truth,  
   This is the matchless excellence in the Buddha,  
   By this assertion of truth, may well-being prevail!

4. By the extinction of defilements,  
   The tranquil Sākyan Sage realized,  
   The highest passion-free, deathless state.  
   There is nothing to equal that Supreme state.  
   This is the matchless excellence in the Dhamma,  
   By this assertion of truth, may well-being prevail!
yassānampāṭīgaṇhanti,
yañca veśāliyā pure,
rogāmanussa dubbhikkha -
sambhūtaṁ tividham bhayan;
khippamantaradhāpesi;
paritāṁ tam bhaṇāmahe.

1. Yānīdha bhūtāni samāgatāni,
   Bhummāni vā yāni vā antalikkhe,
   Sabbeva bhūtā suマンā bhavantu,
   Athopi sakkacca suマンantu bhāsitaṁ.

2. Tasmā hi bhūtā nisāmetha sabbe,
   Mettaṁ karotha m anusiyā pajāya,
   Divā ca ratto ca haranti ye baliṁ,
   Tasmā hi ne rakkhatha appamattā.

3. Yaṁ kiङci vittaṁ idha vā huraṁ vā,
   Saggesu vā yam ratanaṁ paṇītaṁ,
   Na no samaṁ atthi Tathāgatena,
   Idampi Buddhe ratanaṁ paṇītaṁ,
   Etena saccena suvatthi hotu!

4. Khayaṁ virāgaṁ amataṁ paṇītaṁ,
   Yadhaajjhagā sakyamuni samāhito,
   Na tena dhammena samatthi kiङci,
   Idampi Dhamme ratanaṁ paṇītaṁ,
   Etena saccena suvatthi hotu!

Following the footsteps of the Venerable Elder Ānanda, filling our hearts with compassion, we do chant this protective hymn. Enunciated by the Exalted One, this Teaching is fervently followed by countless gods inhabiting a crore and hundred thousand world systems. As the Venerable Ānanda recited this hymn at Vesāli, it warded off the threefold fear of famine, epidemic and evil spirits that plagued the city. This protective hymn do we now recite.

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   Show loving kindness to human beings,
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4. By the extinction of defilements,
   The tranquil Sākyan Sage realized,
   The highest passion-free, deathless state.
   There is nothing to equal that Supreme state.
   This is the matchless excellence in the Dhamma,
   By this assertion of truth, may well-being prevail!
5. The Supreme Sanctity which the Buddha extolled,
   As Transcendental Uninterrupted Ecstasy,
   Nothing equals that blissful Supermundane Absorption,
   This is the matchless excellence in the Dhamma,
   By this assertion of truth, may well-being prevail!

6. The Supreme Sage extolled eight individual saints,
   Who form the Four Pairs of Sanctified Seers,
   They are Exalted One’s Noble Disciples, worthy of offerings,
   Offerings made to them yield abundant fruit,
   This is the matchless excellence in the Sañgha,
   By this assertion of truth, may well-being prevail!

7. Fully committed with a steadfast mind,
   In Gotama’s Dispensation,
   They have gone beyond passion,
   Having plunged unto the Deathless,
   Partaking of Ultimate Peace, won by spiritual excellence,
   They have reached the highest state,
   This is the matchless excellence in the Sañgha,
   By this assertion of truth, may well-being prevail!

8. As a votive column sunk deep in earth,
   Remains unshaken by the four winds;
   Even so, is the Holy One, I declare,
   Who dwells ever-seeing the Noble Truths;
   This is the matchless excellence in the Sañgha,
   By this assertion of truth, may well-being prevail!

9. Those who have actualized the Noble Truths,
   Well expounded by Him of profound wisdom,
   Even if they have not been ever so mindful;
   They never are reborn more than seven times.
   This is the matchless excellence in the Sañgha,
   By this assertion of truth, may well-being prevail!
5. The Supreme Sanctity which the Buddha extolled,  
   As Transcendental Uninterrupted Ecstasy,  
   Nothing equals that blissful Supermundane Absorption,  
   This is the matchless excellence in the Dhamma,  
   By this assertion of truth, may well-being prevail!

6. The Supreme Sage extolled eight individual saints,  
   Who form the Four Pairs of Sanctified Seers,  
   They are Exalted One’s Noble Disciples, worthy of offerings,  
   Offerings made to them yield abundant fruit,  
   This is the matchless excellence in the Saṅgha,  
   By this assertion of truth, may well-being prevail!

7. Fully committed with a steadfast mind,  
   In Gotama’s Dispensation,  
   They have gone beyond passion,  
   Having plunged unto the Deathless,  
   Partaking of Ultimate Peace, won by spiritual excellence,  
   They have reached the highest state,  
   This is the matchless excellence in the Saṅgha,  
   By this assertion of truth, may well-being prevail!

8. As a votive column sunk deep in earth,  
   Remains unshaken by the four winds;  
   Even so, is the Holy One, I declare,  
   Who dwells ever-seeing the Noble Truths;  
   This is the matchless excellence in the Saṅgha,  
   By this assertion of truth, may well-being prevail!

9. Those who have actualized the Noble Truths,  
   Well expounded by Him of profound wisdom,  
   Even if they have not been ever so mindful;  
   They never are reborn more than seven times.  
   This is the matchless excellence in the Saṅgha,  
   By this assertion of truth, may well-being prevail!
10. Sahāvassa dassanasampadāya,
   Tayassu dhammā jahitā bhavanti,
   Sakkāyadiṭṭhi vicikicchitaṅca,
   Silabbatāṃ vāpi yadathī kiñci,
   Catūhapāyehi ca vippamutto,
   Cha cābhiṭṭhānāni abhabbo kātuṁ,
   Idampi Saṅghe ratanaṁ paññām,
   Etena saccaṁ suvatthi hotu!

11. Kiṃcāpi so kammaṁ karoti pāpakaṁ,
    Kāyena vācā uda cetassā vā,
    Abhabbo so tassa paṭicchādāya,
    Abhabbatā dīṭṭha padassa vuttā,
    Idampi Saṅghe ratanaṁ paññām,
    Etena saccaṁ suvatthi hotu!

12. Vanappagumbe yathā phussitagge,
    Gihānamāse paṭhamasmiṁ gimhe,
    Tathāpamaṁ Dhammavaram adesayi,
    Nibbānagāmiṁ paramaṁ hitāya,
    Idampi Buddhe ratanaṁ paññām,
    Etena saccaṁ suvatthi hotu!

13. Varo varaṅnā varado varāharo,
    Anuttaro Dhammavaram adesayi,
    Idampi Buddhe ratanaṁ paññām,
    Etena saccaṁ suvatthi hotu!

10. One who has gained the Supreme Vision,
    For him these three fetters have been uprooted:
    Self-illusion, skeptical doubt and superstitious
    Adherence to rules and rituals,
    Wholly freed from the four states of woe,
    He is incapable of committing six heinous crimes.
    This is the matchless excellence in the Saṅgha,
    By this assertion of truth, may well-being prevail!

11. Whatever error he might make,
    Whether by deed, word or thought,
    He is incapable of concealing it,
    Impossible to do so, it is said,
    Being endowed with Vision of the Supermundane.
    This is the matchless excellence in the Saṅgha,
    By this assertion of truth, may well-being prevail!

12. Just as forest groves, in springtime,
    Burst forth in blossoms of myriad hues,
    Even so, did He teach the Sublime Dhamma,
    Leading to Nibbāna, for the highest good,
    This is the matchless excellence in the Buddha,
    By this assertion of truth, may well-being prevail!

13. Having gained the highest of Excellence, He is
    The Knower, Giver and Bringer of Supreme Excellence.
    Being ever the Unexcelled One,
    He expounded the most Excellent Teaching.
    This is the matchless excellence in the Buddha,
    By this assertion of truth, may well-being prevail!
10. One who has gained the Supreme Vision,
   For him these three fetters have been uprooted:
   Self-illusion, skeptical doubt and superstitious
   Adherence to rules and rituals,
   Wholly freed from the four states of woe,
   He is incapable of committing six heinous crimes.
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   By this assertion of truth, may well-being prevail!

11. Whatever error he might make,
   Whether by deed, word or thought,
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   Being ever the Unexcelled One,
   He expounded the most Excellent Teaching.
   This is the matchless excellence in the Buddha,
   By this assertion of truth, may well-being prevail!
14. Khīnaṁ purāṇam navāṁ nathi sambhavaṁ,
Virattacittā āyatike bhavasmin,
Te khīnabījā avirūhicchandā,
Nibbanti dhīrā yathā yaṁ padīpo,
Idampi Saṅghe ratanaṁ pañītaṁ,
Etena saccena suvatthi hotu!

15. Yānīdha bhūtāni samāgatāni,
Bhumāṇi vā yāni vā antalikkhe,
Tathāgataṁ deva-manussa-pūjitaṁ,
Buddhaṁ namassāma suvatthi hotu!

16. Yānīdha bhūtāni samāgatāni,
Bhumāṇi vā yāni vā antalikkhe,
Tathāgataṁ deva-manussa-pūjitaṁ,
Dhammaṁ namassāma suvatthi hotu!

17. Yānīdha bhūtāni samāgatāni,
Bhumāṇi vā yāni vā antalikkhe,
Tathāgataṁ deva-manussa-pūjitaṁ,
Saṅghaṁ namassāma suvatthi hotu!

14. With the past kammas fully wiped out,
   And no possibility of fresh accumulation,
   Severed from future rebirths, their minds are free,
   Where desire, like burnt-up seeds, sprout no more,
   These Wise Ones cease like a blown-out lamp.
   This is the matchless excellence in the Saṅgha,
   By this assertion of truth, may well-being prevail!

15. Whatever beings are gathered here,
   Whether terrestrial or celestial,
   The Bearer of Truth is worshipped by gods and men,
   Let us worship the Supremely Enlightened One,
   May by this act, well-being prevail!

16. Whatever beings are gathered here,
   Whether terrestrial or celestial,
   The Bearer of Truth is worshipped by gods and men,
   Let us worship the Sacred Teaching of the Buddha,
   May by this act, well-being prevail!

17. Whatever beings are gathered here,
   Whether terrestrial or celestial,
   The Bearer of Truth is worshipped by gods and men,
   Let us worship the Holy Order
   Established by the Buddha,
   May by this act, well-being prevail!
14. With the past kammas fully wiped out,
And no possibility of fresh accumulation,
Severed from future rebirths, their minds are free,
Where desire, like burnt-up seeds, sprout no more,
These Wise Ones cease like a blown-out lamp.
This is the matchless excellence in the Saṅgha,
By this assertion of truth, may well-being prevail!

15. Whatever beings are gathered here,
Whether terrestrial or celestial,
The Bearer of Truth is worshipped by gods and men,
Let us worship the Supremely Enlightened One,
May by this act, well-being prevail!

16. Whatever beings are gathered here,
Whether terrestrial or celestial,
The Bearer of Truth is worshipped by gods and men,
Let us worship the Sacred Teaching of the Buddha,
May by this act, well-being prevail!

17. Whatever beings are gathered here,
Whether terrestrial or celestial,
The Bearer of Truth is worshipped by gods and men,
Let us worship the Holy Order Established by the Buddha,
May by this act, well-being prevail!
III. Discourse on Universal Love

Occasion:

This spiritual power, which prevents evil spirits from making fearful appearances and which when assiduously practised day and night, brings excellent benefits, such as, one sleeps happily, enjoys sound sleep undisturbed by bad dreams etc. This Protective Hymn do I now recite.

1. Whoso his welfare seeks to promote,
   With a graspèd of the state of Perfect Peace,
   He should be competent, honest and upright,
   Gentle in speech, meek and not proud.

2. He should be contented, easy to support,
   Not over-busy, and be simple in living,
   Tranquil in his sense, let him be prudent,
   Not be brazen, nor fawning on families.

3. He should refrain from any action
   That gives the wiser reason to reprove.
   May all beings be happy and secure,
   May all be well-disposed at heart!

4. Whatever living creatures there be,
   Without exception, weak or strong.
   Long or huge, middle-sized,
   Short, minute or bulky,

5. Whether visible or invisible,
   And those living afar or near,
   The born and those seeking birth,
   May all beings be happy!
III. Discourse on Universal Love

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   Without exception, weak or strong.
   Long or huge, middle-sized,
   Short, minute or bulky.

5. Whether visible or invisible,
   And those living afar or near,
   The born and those seeking birth,
   May all beings be happy!
6. Na paro paraṁ nikubbetha,  
ñātimaññetha katthacinaṁ kañci.  
Byāroṣanā paṭighasaṁñā,  
Nāññamaññassa dakkhamiccheyya.

7. Māta yathā niyam puttaṁ  
Āyusā ekaputtamanurakkhe,  
Evaṁpi sabbabhūtesu,  
Mānasam bhāvaye aparimānaṁ.

8. Mettaṁca sabbalokasmiṁ,  
Mānasam bhāvaye aparimānaṁ,  
Uddham adho ca tiriyaṁca,  
Asambādham averaṁ asapattaṁ.

9. Tiṭṭham caraṁ nisinno vā,  
Sayāno vā yāvatassa vigatamiddho  
Etaṁ satim adhiṭṭheyya,  
Brahmametaṁ vihàraṁ idhamāhu.

10. Diṭṭhiṁca anupagamma sīlavā  
Dassanena sampan̄no,  
Kāmesu vineyya gedhaṁ  
na hi jātu gabbhaseyyam punaretāti.  
Dukkha pattā ca niddukkhā  
Bhaya pattāca nibbhaya  
Soka pattāca nissokā  
Hontu sabbepi pānino.

6. Let none deceive or decry  
His fellow anywhere.  
With resentment or hate  
Let none wish another’s harm.

7. Just as a mother would shield  
With her own life, an only child,  
So let him have a mind  
Of boundless love for all beings.

8. Let him cultivate a mind of boundless love,  
For all, throughout the universe,  
In all its height, depth and breadth,  
Love that is unrestricted  
And beyond hatred or enmity.

9. Whether he stands, walks, sits or lies down,  
As long as he is awake,  
Let him maintain this mindfulness of love,  
Deemed here a Divine State.

10. Holding no wrong views, virtuous  
And with vision of Nibbāna, Ultimate reality,  
Having overcome all sensual desires,  
Never in a womb is he born again.  
May all beings who are suffering, be free from suffering!  
May all beings who are in fear, be free from fear!  
May all beings who are grieving, be free from grief!
6. Let none deceive or decry
His fellow anywhere.
With resentment or hate
Let none wish another’s harm.

7. Just as a mother would shield
With her own life, an only child,
So let him have a mind
Of boundless love for all beings.

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And with vision of Nibbāna, Ultimate reality,
Having overcome all sensual desires,
Never in a womb is he born again.

May all beings who are suffering, be free from suffering!
May all beings who are in fear, be free from fear!
May all beings who are grieving, be free from grief!
IV. DHAJJAGGA SUTTA

Nidānaṁ

Yassānussaraṇenāpi,
Antalikkhepi pāṇino,
Patiṭṭhāṁ adhigacchanti,
Bhūmiyā viya sabbathā,
Sabbūpaddavajālamhā,
Yakkhacorādisambhavaṁ,
Gaṇāna na camuttānaṁ,
Paritthaṁ tāṁ bhaṇāmahe.

Evaṁ me sutaṁ: Ekaṁ samayaṁ Bhagavā
Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa
ārāme. Tatra kho, Bhagavā bhikkhū āmantesi:

“Bhikkhavo”ti. “Bhadante”ti, te bhikkhū Bhagavato
paccassosuṁ. Bhagavā etadavoca:

“Bhåtapubbaṁ, bhikkhave, devāsurasaṅgāmo
samupabulho ahosi. Atha kho, bhikkhave, Sakko
devānamindo deve Tāvatīṁse āmantesi: ‘Sace, mārisā,
devānaṁ saṅgāmagatānam uppajjeyya bhayaṁ vā
chambhitattaṁ vā lomamahaṁso vā, mameva tasmiṁ
samaye dhaṭaggat vā udosat vā, so pahiyyattā’.

‘No ce me dhaṭaggat vā udosat vā, atha Pajāpatissa
devarājassa dhaṭaggat vā udosat vā. Pajāpatissa hi vo
devarājassa dhaṭaggat vā udosat vā, so pahiyyattā’.

IV. Discourse on the Crest of the Standard

Occasion

By the recollection of which
Even while loosely suspended in sky,
One finds a secure foothold
As if firmly standing on ground,
We are now chanting that protective
Discourse, which has freed countless
Beings from all the tangles of
Misery caused by demoniac spirits, robbers etc.

Thus have I heard. Once the Blessed One was staying at
Anāthapiṇḍika’s monastery in Jeta’s Grove near Sāvatthi.
There the Blessed One addressed the bhikkhus, saying:
“Bhikkhus”, “Yes, Most Venerable Sir”, replied the bhikkhus
to the Lord. And the Lord spoke thus:

Bhikkhus, in the past a battle broke out between the devas
(gods) and asuras (demons). Bhikkhus, then Sakka, the divine
ruler of Tāvatīṁsa divine realm addressed the gods, saying:
“My friends, if fear, dread and trepidation (lit. the hairs
of the body standing on end) were to seize the minds of
those gods who have gone to battle, at that time you should
raise the crest of my standard high and wave it. If you raise
and wave the crest of my standard, whatever fear, dread
and trepidation would seize your mind, that will disappear.

Friends, if you were not to raise and wave the crest of my
standard, then you should raise and wave the crest of the
standard of Pajāpati, (another) divine ruler. If you raise and
wave the crest of the standard of Pajāpati divine ruler,
whatever fear, dread and trepidation would seize your mind,
that will disappear.
IV. Discourse on the Crest of the Standard

Occassion

By the recollection of which
Even while loosely suspended in sky,
One finds a secure foothold
As if firmly standing on ground,
We are now chanting that protective
Discourse, which has freed countless
Beings from all the tangles of
Misery caused by demoniac spirits, robbers etc.

Thus have I heard. Once the Blessed One was staying at Anāthapiṇḍika’s monastery in Jeta’s Grove near Sāvatthi. There the Blessed One addressed the bhikkhus, saying: “Bhikkhus”, “Yes, Most Venerable Sir”, replied the bhikkhus to the Lord. And the Lord spoke thus:

Bhikkhus, in the past a battle broke out between the devas (gods) and asuras (demons). Bhikkhus, then Sakka, the divine ruler of Tāvataṃsa divine realm addressed the gods, saying: “My friends, if fear, dread and trepidation (lit. the hairs of the body standing on end) were to seize the minds of those gods who have gone to battle, at that time you should raise the crest of my standard high and wave it. If you raise and wave the crest of my standard, whatever fear, dread and trepidation would seize your mind, that will disappear.

Friends, if you were not to raise and wave the crest of my standard, then you should raise and wave the crest of the standard of Pajāpati, (another) divine ruler. If you raise and wave the crest of the standard of Pajāpati divine ruler, whatever fear, dread and trepidation would seize your mind, that will disappear.
‘No ce Pajàpatissa devaràjassa dhajaggañ ullokeyyàtha, atha Varuõassa devaràjassa dhajaggañ ullokeyyàtha. Varuõassa hi vo devaràjassa dhajaggañ ullokayatañ yañ bhavissati bhayañ và chambhitattañ và lomahànso và, so pahìyissati’.

‘No ce Varuõassa devaràjassa dhajaggañ ullokeyyàtha, atha Ísànassa devaràjassa dhajaggañ ullokeyyàtha. Ísànassa hi vo devaràjassa dhajaggañ ullokayatañ yañ bhavissati bhayañ và chambhitattañ và lomahànso và, so pahìyissatti’ti.”

“Tañ kho, pana, bhikkhave, Sakkassa và devànamindassa dhajaggañ ullokayatañ, Pajàpatissa và devaràjassa dhajaggañ ullokayatañ, Varuõassa và devaràjassa dhajaggañ ullokayatañ, Ísànassa và devaràjassa dhajaggañ ullokayatañ, yañ bhavissati bhayañ và chambhitattañ và lomahànso và, so pahìyethàpi no’pi pahìyetha. “Tañ kissa hetu?


If you were not to raise and wave the crest of the standard of Pajàpati, the divine ruler, then you should raise and wave the crest of the standard of Varuna, the divine ruler. If you raise and wave the crest of the standard of Varuna, the divine ruler, whatever fear, dread and trepidation were to seize your mind, that will disappear.

If you were not to raise and wave the crest of the standard of Varuna, the divine ruler, then you should raise and wave the crest of the standard of Ísana, the divine ruler. If you raise and wave the crest of the standard of Ísana, the divine ruler, whatever fear, dread and trepidation were to seize your mind, that will disappear.

However, Bhikkhus, while raising the crest of the standard of Sakka, the divine ruler, or the standard of Pajàpati, the divine ruler, or the standard of Varuna, the divine ruler, or the standard of Ísana, the divine ruler, whatever fear, dread and trepidation were to seize your mind, that may or may not disappear. And for what reason?

Bhikkhus, Sakka, the divine ruler, is not free from passion nor from hatred nor from delusion. He too (once), being afraid, terror-stricken and alarmed, had run away. Bhikkhus, therefore indeed, I do say this to you: “Bhikkhus, you, who are staying in the forest or at the foot of a tree or in an empty abode, if fear, dread and trepidation were to seize your mind, then at that time you should contemplate on my qualities thus: “Indeed, thus is the Blessed One: He is the Perfect One, Supremely Enlightened One, the Embodiment of Wisdom and Virtue, the Sublime One; the Knower of (all) Realms, the Incomparable Tamer of Individuals; the Supreme Master of Gods and Men; the Enlightener; the Lord.” While contemplating thus on my qualities, whatever fear, dread and trepidation were to seize your mind, that will disappear.
‘No ce Pajàpatissa devaràjassa dhajaggañ ullokeyyàtha, atha Varuõassa devaràjassa dhajaggañ ullokeyyàtha. Varuõassa hi vo devaràjassa dhajaggañ ullokayatañ yañ bhavissati bhayañ và chambhitattam và lomahañso và, so pahìyissati’.

‘No ce Varuõassa devaràjassa dhajaggañ ullokeyyàtha, atha Ísànassa devaràjassa dhajaggañ ullokeyyàtha. Ísànassa hi vo devaràjassa dhajaggañ ullokayatañ yañ bhavissati bhayañ và chambhitattam và lomahañso và, so pahìyissatã’ti.”

“Tañ kho, pana, bhikkhave, Sakkassa và devànamindassa dhajaggañ ullokayatañ, Pajàpatissa và devaràjassa dhajaggañ ullokayatañ, Varuõassa và devaràjassa dhajaggañ ullokayatañ, Ísànassa và devaràjassa dhajaggañ ullokayatañ, yañ bhavissati bhayañ và chambhitattam và lomahañso và, so pahìyethãpi no’pi pahìyetha. “Tañ kissa hetu?


If you were not to raise and wave the crest of the standard of Pajàpati, the divine ruler, then you should raise and wave the crest of the standard of Varuna, the divine ruler. If you raise and wave the crest of the standard of Varuna, the divine ruler, whatever fear, dread and trepidation were to seize your mind, that will disappear.

If you were not to raise and wave the crest of the standard of Varuna, the divine ruler, then you should raise and wave the crest of the standard of Ísãna, the divine ruler. If you raise and wave the crest of the standard of Ísãna, the divine ruler, whatever fear, dread and trepidation were to seize your mind, that will disappear.

However, Bhikkhus, while raising the crest of the standard of Sakka, the divine ruler, or the standard of Pajàpati, the divine ruler, or the standard of Varuna, the divine ruler, or the standard of Ísãna, the divine ruler, whatever fear, dread and trepidation were to seize your mind, that may or may not disappear. And for what reason?

Bhikkhus, Sakka, the divine ruler, is not free from passion nor from hatred nor from delusion. He too (once), being afraid, terror-stricken and alarmed, had run away. Bhikkhus, therefore indeed, I do say this to you: “Bhikkhus, you, who are staying in the forest or at the foot of a tree or in an empty abode, if fear, dread and trepidation were to seize your mind, then at that time you should contemplate on my qualities thus: “Indeed, thus is the Blessed One: He is the Perfect One, Supremely Enlightened One, the Embodiment of Wisdom and Virtue, the Sublime One; the Knower of (all) Realms, the Incomparable Tamer of Individuals; the Supreme Master of Gods and Men; the Enlightener; the Lord.” While contemplating thus on my qualities, whatever fear, dread and trepidation were to seize your mind, that will disappear.
If you were not to contemplate on my qualities, then you should contemplate on the qualities of the Dhamma, the Teaching, thus: “The Teaching is perfectly enunciated by the Blessed One, it is verifiable here and now, it bears immediate fruit, it invites all to test for themselves, it leads onward to Nibbāna and is to be experienced by the wise for himself.” While contemplating thus on the qualities of the Dhamma, whatever fear, dread and trepidation were to seize your mind, that will disappear.

If you were not to contemplate on the qualities of the Dhamma, then you should contemplate on the qualities of the Saṅgha, the Holy Order of Blessed One’s Enlightened Disciples, thus:

“The Blessed One’s Noble Disciple’s (forming the) Holy Order is established on the Right Path.
The Blessed One’s Noble Disciple’s (forming the) Holy Order is established on the Direct Path.
The Blessed One’s Noble Disciple’s (forming the) Holy Order is established on the Just Path.
The Blessed One’s Noble Disciple’s (forming the) Holy Order is established on the Proper Path.

Comprising the four pairs of Noble Persons, the eight Spiritually transformed Individuals, The Blessed One’s Noble Diaciple’s (forming this) Holy Order is ever worthy of offerings and hospitality, is worthy of gifts and reverential salutations, and is the incomparable Field of Merit for the World.” While contemplating thus on the qualities of the Saṅgha, whatever fear, dread and trepidation were to seize your mind, that will disappear.

And for what reason? Bhikkhus, indeed, the Tathāgata (Bearer of Truth), the Perfect One and the Supremely Enlightened One is freed from passion, from hate and from delusion, thus he is ever unafraid, unterrorised, unalarmed and incapable of running away.
“No ce maṁ anussareyyātha, atha Dhammaṁ anussareyyātha: “Svākkhāto Bhagavatā Dhammo, Sandiṭṭhiko, akāliko, ehipassiko, opanayiko, pacchattām veditabbo viññūhi’ti.” Dhammaṁhi vo, bhikkhave, anussaratāṁ yaṁ bhavissati bhayaṁ vā cambhittatāṁ vā lomahaṁso vā, so pahiyyissati.

“No ce dhammaṁ anussareyyātha, atha Saṅghaṁ anussareyyātha:

“Suppaṭipanno Bhagavato Sāvakasaṅgho; Ujappatiṭipanno Bhagavato Sāvakasaṅgho; āyappatiṭipanno Bhagavato Sāvakasaṅgho; Sāmicciṭipanno Bhagavato Sāvakasaṅgho; yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā, esa Bhagavato Sāvakasaṅgho; Āhuneyyo, Pāhuneyyo, Dakkhinėyyo, Aṅjalikaraṇīyo, Anuttaram Pūññakkhettaṁ lokassa’ti.” Saṅghaṁ hi vo bhikkhave, anussaratāṁ yaṁ bhavissati bhayaṁ vā cambhittatāṁ vā lomahaṁso vā, so pahiyyissati.


If you were not to contemplate on my qualities, then you should contemplate on the qualities of the Dhamma, the Teaching, thus: “The Teaching is perfectly enunciated by the Blessed One, it is verifiable here and now, it bears immediate fruit, it invites all to test for themselves, it leads onward to Nibbāna and is to be experienced by the wise for himself.” While contemplating thus on the qualities of the Dhamma, whatever fear, dread and trepidation were to seize your mind, that will disappear.

If you were not to contemplate on the qualities of the Dhamma, then you should contemplate on the qualities of the Saṅgha, the Holy Order of Blessed One’s Enlightened Disciples, thus:

“The Blessed One’s Noble Disciple’s (forming the) Holy Order is established on the Right Path.
The Blessed One’s Noble Disciple’s (forming the) Holy Order is established on the Direct Path.
The Blessed One’s Noble Disciple’s (forming the) Holy Order is established on the Just Path.
The Blessed One’s Noble Disciple’s (forming the) Holy Order is established on the Proper Path.

Comprising the four pairs of Noble Persons, the eight Spiritually transformed Individuals, The Blessed One’s Noble Disciple’s (forming this) Holy Order is ever worthy of offerings and hospitality, is worthy of gifts and reverential salutations, and is the incomparable Field of Merit for the World.” While contemplating thus on the qualities of the Saṅgha, whatever fear, dread and trepidation were to seize your mind, that will disappear.

And for what reason? Bhikkhus, indeed, the Tathāgata (Bearer of Truth), the Perfect One and the Supremely Enlightened One is freed from passion, from hate and from delusion, thus he is ever unafraid, unterrorised, unalarmed and incapable of running away.
Thus said the Blessed Lord. After saying this the Exalted One, the Supreme Master of gods and men, further spoke thus:

“Bhikkhus, while you dwell in a forest, or under a tree, or in an empty abode, do contemplate on the qualities of the Supremely Enlightened One. Thus you will not be seized with fear.

“Should you not contemplate on the qualities of the Supremely Enlightened One, who is world’s Greatest Being and Noblest of men, then you should contemplate on the qualities of the Dhamma. Being perfectly enunciated, it ever leads onwards to deliverance.

“Should you not contemplate on the qualities of the Dhamma, which is perfectly enunciated, ever leading onward to deliverance, then you should contemplate on the qualities of the Saṅgha. Indeed it is the unsurpassed field of spiritual merit.

“Bhikkhus, when you do contemplate on the qualities of the Supremely Enlightened One, of the Sublime Dhamma, and of the Noble Saṅgha, then fear, dread and trepidation will never seize your mind.
Thus said the Blessed Lord. After saying this the Exalted One, the Supreme Master of gods and men, further spoke thus:

“Bhikkhus, while you dwell in a forest, or under a tree, or in an empty abode, do contemplate on the qualities of the Supremely Enlightened One. Thus you will not be seized with fear.

“Should you not contemplate on the qualities of the Supremely Enlightened One, who is world’s Greatest Being and Noblest of men, then you should contemplate on the qualities of the Dhamma. Being perfectly enunciated, it ever leads onwards to deliverance.

“Should you not contemplate on the qualities of the Dhamma, which is perfectly enunciated, ever leading onward to deliverance, then you should contemplate on the qualities of the Saṅgha. Indeed it is the unsurpassed field of spiritual merit.

“Bhikkhus, when you do contemplate on the qualities of the Supremely Enlightened One, of the Sublime Dhamma, and of the Noble Saṅgha, then fear, dread and trepidation will never seize your mind.
V. METTĀNISAAMSĀ SUTTA

Nidānaṁ:
Aggikkhandhopamāṁ sutvā,  
Jātasaṁvega bhikkhunaṁ,  
Assādatthāya desesi.  
Yamā pariṭṭham Mahāmuni,  
Sabbaloka-hitaththāya  
Pariṭṭam taṁ bhaṅgamahe.

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā  
Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa  
ārūme. Tatra kho Bhagavā bhikkhu āmantesi,  
‘Bhikkhavo’ti! “Bhadante”ti te bhikkhå Bhagavato  
paccassosuṁ. Bhagavā etadavoca.

Mettāya, bhikkhave, ceto-vimuttiyà àsevīta, bhāvīta,  
bahulikatāya, yānikatāya, vatthukatāya, anuṭṭhitāya,  
paricitāya susamāraddhāya ekādasānisamsā  
pāṭikaṁkhā. Katame ekādasā? Sukhaṁ supati,  
sukhaṁ pañibhujjhati, na pāpakānaṁ supinā panati,  
manussānaṁ pīyo hoti, amanussānaṁ pīyo hoti,  
devatā rakkhanti, nā’ssa aggi vā vasaṁ vā satthaṁ vā  
kamati, tuvañaṁ cittāṁ samādhiyati, mukhaveṇo  
vippasidati, asammuḷho kālaṁ karoti, uttarīṁ  
appaṭṭavijjhanto brahmaloḷado hoti.

Mettāya, bhikkhave, ceto-vimuttiyā āsevīta,  
bhāvīta, bahulikatāya, yānikatāya, vatthukatāya,  
anuṭṭhitāya, paricitāya susamāraddhāya, ime  
ekādasānisamsā pāṭikaṁkhā’ti.  
Idamavoca Bhagavā, attamanā te bhikkhū Bhagavato  
bhāsitaṁ abhinandun’ti.

V. Discourse on Benefits of Universal Love

Occasion:

After listening to the Lord’s discourse ‘All is Aflame’, the bhikkhus were seized with a (spiritual) sense of urgency. The protective chanting which the Exalted Sage enunciated (to make the bhikkhus happy) do we now chant for the well-being of the world.

Thus have I heard. Once the Blessed One was staying at Anāthapiṇḍika’s monastery in Jeta’s Grove near Sāvatthi. There the Blessed One addressed the bhikkhus, saying: “Bhikkhus”. “Most Venerable Sir”, the bhikkhus replied to the Blessed One. Then the Blessed One said this:

Bhikkhus, universal love, which brings about the freedom of mind, when ardently practised, developed, made a habit of, mastered, made the basic philosophy of one’s life, firmly established within, fully familiarized and unrelentingly applied, then these eleven benefits should be expected. What eleven? One sleeps happily, wakes up happily, does not suffer bad dreams, is dear to human beings, is dear to non-human beings; the gods protect him, no fire or poison or weapon injures him, his mind gets quickly concentrated, his features are bright, he dies unperturbed, and, if he fails to attain to supermundane insight-stages, he is certain to reach the state of the high divinity of the Brahma realm (loka).  

“Bhikkhus, universal love, which brings about the freedom of mind, when ardently practised, developed, made a habit of, mastered, made the basic philosophy of one’s life, firmly established within, fully familiarized and unrelentingly applied, then these eleven blessings should be expected.”

Thus the Blessed One spoke. Inspired, those bhikkhus greatly rejoiced at the Lord’s exposition.
V. METTĀNISAAMSĀ SUTTA

Nidānaṁ:

Aggikkhandhopamaṁ sutvā,
Jātasaṃvega bhikkhunaṁ,
Assādathāya desesi.
Yāṁ parittāṁ Mahāmuni,
Sabhaloka-hitathāya
Parittāṁ taṁ bhanāmahe.

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā
Sāvatthiyaṁ viharatiJetavane Anāthapiṇḍikaṁ
ārāme. Tatra kho Bhagavā bhikkhu āmantesi,
‘Bhikkhavo’! “Bhadante” ti te bhikkhå Bhagavato
paccassosuṁ. Bhagavā etadavoca.

Mettāya, bhikkhave, ceto-vimuttiyā āseviṭāya, bhāvīṭāya,
bahulīkāṭāya, yānikāṭāya, vatthukāṭāya, anuṭṭhitīṭāya,
paricitīṭāya susamāraddhāya ekādasānisaṁsā
pāṭikaṁkhā. Katame ekādasa? Sukhaṁ supati,
sukhaṁ pañibhujjhati, na pāpakaṁ supinaṁ passati,
amanussānaṁ piyo hoti, amanussānaṁ piyo hoti,
devatā rakkanti, nā’ssa aggi vā visāṁ vā satthaṁ vā
kamati, tuvaññā cittaṁ samādhiyati, mukhavaõõo
vippasiṇati, asammuţho kālaṁ karoti, uttarirā
appatīvijjhanto brahma-lokāṁ pañcapiṭhā udgacchati.

Mettāya, bhikkhave, ceto-vimuttiyā āseviṭāya,
bhāvīṭāya, bahulīkāṭāya, yānikāṭāya, vatthukāṭāya,
anuṭṭhitīṭāya, paricitīṭāya susamāraddhāya, ime
ekādasānisaṁsā pāṭikaṁkhā’ti.

Idamavoca Bhagavā, attamanā te bhikkhū Bhagavato
bhāṣitenā abhinandun’ti.

V. Discourse on Benefits of Universal Love

Occasion:

After listening to the Lord’s discourse ‘All is Aflame’, the
bhikkhus were seized with a (spiritual) sense of urgency.
The protective chanting which the Exalted Sage enunciated
(to make the bhikkhus happy) do we now chant for the
well-being of the world.

Thus have I heard. Once the Blessed One was staying at
Anāthapiṇḍika’s monastery in Jeta’s Grove near Śavatthi.
There the Blessed One addressed the bhikkhus, saying:
“Bhikkhus”. “Most Venerable Sir”, the bhikkhus replied
to the Blessed One. Then the Blessed One said this:

Bhikkhus, universal love, which brings about the freedom
of mind, when ardently practised, developed, made a habit
of, mastered, made the basic philosophy of one’s life, firmly
established within, fully familiarized and unrelentingly
applied, then these eleven benefits should be expected. What
eleven? One sleeps happily, wakes up happily, does not
suffer bad dreams, is dear to human beings, is dear to non-
human beings; the gods protect him, no fire or poison or
weapon injures him, his mind gets quickly concentrated, his
features are bright, he dies unperturbed, and, if he fails to
attain to supramundane insight-stages, he is certain to reach
the state of the high divinity of the Brahma realm (loka).

“Bhikkhus, universal love, which brings about the freedom
of mind, when ardently practised, developed, made a habit
of, mastered, made the basic philosophy of one’s life, firmly
established within, fully familiarized and unrelentingly
applied, then these eleven blessings should be expected.”

Thus the Blessed One spoke. Inspired, those bhikkhus greatly
rejoiced at the Lord’s exposition.
VI. DASADHAMMA SUTTA

Nidānāni:

Bhikkhunāṁ guṇasaññyuttāṁ,
Yaṁ desesi mahāmuni,
Yaṁ sutvā pañipajjanto,
Sabbadukkhā pamuccati,
Sabbaloka hitatthāya,
Parittam taṁ bhanāmahe.

Evaṁ me sutaṁ: “Ekaṁ samayaṁ Bhagavā
Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa
ārāme. Tatra, kho, Bhagavā bhikkhå āmantesi:

“Bhikkhavo”ti. “Bhadante” ti te bhikkhā Bhagavāto
paccassosuṁ. Bhagavā etadavoca: “Dasā ime
Bhikkhave dhammā, pabbajitena abhiññhaṁ
paccavekkhitabbā. Katame dasā?

“Vevaññiyamhi ajjhāpagato”ti pabbajitena abhiññhaṁ
paccavekkhitabbāṁ.

“Parapatiṭhaddā me jīvikā”ti pabbajitena abhiññhaṁ
paccavekkhitabbāṁ.

“Añño me ākappo karaññyo”ti pabbajitena abhiññhaṁ
paccavekkhitabbāṁ.

“Kacci nu kho me attā sīlato na upavadaṁ”ti
pabbajitena abhiññhaṁ paccavekkhitabbāṁ.

“Kacci nu kho maṁ anuṣicca viññā sabrahmacārī
sīlato na upavadantā”ti pabbajitena abhiññhaṁ
paccavekkhitabbāṁ.

VI. Discourse on Ten Renunciate’s Reflections

Introduction:

That protective discourse on the monk’s
Spiritual commitments,
The Great Sage had preached,
And after hearing which,
When a bhikkhu practices them,
He is liberated from all sufferings.
This we now proclaim
For the good of the entire world.

Thus have I heard: Once the Blessed One was staying at
Anāthapiṇḍika’s monastery in Jeta’s Grove near Savatthi. Then
the Lord addressed the bhikkhus, saying: “Bhikkhus”. “Most
Venerable Sir”, replied the bhikkhus to the Lord. And the
Lord said this: “Bhikkhus, these ten commitments should be
wisely reflected upon repeatedly by a renunciate. Which ten?”

“Devoted to the renunciate’s homeless life I am freed of
caste or social constraints” –this should be wisely reflected
upon repeatedly by a renunciate (homeless one).

“My mode of living now is dependent on (supported by)
others” –this should be wisely reflected upon repeatedly
by a renunciate.

“I should now shape my course of conduct on different
values” –this should be wisely reflected upon repeatedly
by a renunciate.

“Do I have reason to reproach myself on account of my
conduct?” –this should be wisely reflected upon repeatedly
by a renunciate.

“Do my fellow renunciates in holy life ever have to blame
me on account of my moral lapses?” –this should be wisely
reflected upon repeatedly by a renunciate.
VI. DISADHAMMA SUTTA

Nidānāni:

Bhikkhunāṁ guṇasaṁyuttaṁ,
Yaṁ desesi mahāmuni,
Yaṁ suttā paṭipajjanto,
Sabbadukkhaṁ pamuccati,
Sabbaloka hitatthāya,
Parittaṁ taṁ bhaṇāmahe.

Evaṁ me sutaṁ: “Ekaṁ samayaṁ Bhagavā
Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa
ārāme. Tatra, kho, Bhagavā bhikkhā āmantesi:
“Bhikkhavo”ti. “Bhadante” ti te bhikkhā Bhagavāṁ
caccassosuṁ. Bhagavā etadavoca: “Dasā ime
Bhikkhavo dhammā, pabbajitena abhiññham
paccavekkhitabbā. Katame dasa?”

“Veṇaṇṇiyamhi ajjhūpagato”ti pabbajitena abhiññham
paccavekkhitabbāṁ.

“Parapatiṭṭhāṁ me jīvikā”ti pabbajitena abhiññham
paccavekkhitabbāṁ.

“Ānño me ākappo karaṇīyo”ti pabbajitena abhiññham
paccavekkhitabbāṁ.

“Kacci nu kho me attā sīlato na upavadati”ti
pabbajitena abhiññham paccavekkhitabbāṁ.

“Kacci nu kho maṁ anuvicca viṁśa sabrahmacarī
sīlato na upavadantī”ti pabbajitena abhiññham
paccavekkhitabbāṁ.

VI. Discourse on Ten Renunciate’s Reflections

Introduction:

That protective discourse on the monk’s
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And after hearing which,
When a bhikkhu practices them,
He is liberated from all sufferings.
This we now proclaim
For the good of the entire world.

Thus have I heard: Once the Blessed One was staying at
Anāthapiṇḍika’s monastery in Jeta’s Grove near Sāvatthī. Then
the Lord addressed the bhikkhus, saying: “Bhikkhus”. “Most
Venerable Sir”, replied the bhikkhus to the Lord. And the
Lord said this: “Bhikkhus, these ten commitments should be
wisely reflected upon repeatedly by a renunciate. Which ten?”

“Devoted to the renunciate’s homeless life I am freed of
caste or social constraints” –this should be wisely reflected
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“My mode of living now is dependent on (supported by)
others” –this should be wisely reflected upon repeatedly
by a renunciate.

“I should now shape my course of conduct on different
values” –this should be wisely reflected upon repeatedly
by a renunciate.

“Do I have reason to reproach myself on account of my
conduct?” –this should be wisely reflected upon repeatedly
by a renunciate.

“Do my fellow renunciates in holy life ever have to blame
me on account of my moral lapses?” –this should be wisely
reflected upon repeatedly by a renunciate.
“I have to part with and be separated from all those who are dear and beloved to me” – this should be wisely reflected upon repeatedly by a renunciate.

“I am the owner of (responsible for) my actions; I am the inheritor of my actions; I have my action as the matrix (Lit. womb) of my destiny (rebirth); my action alone is my kinsman; I have only my action as my refuge; whatever action I will do, whether good or bad, of that I shall be the inheritor” – this should be wisely reflected upon repeatedly by a renunciate.

“In what mode of living do I spend my day and night?” – this should be wisely reflected upon repeatedly by a renunciate.

“Do I prefer to remain in seclusion?” – this should be wisely reflected upon repeatedly by a renunciate.

“Have I acquired that higher spiritual attainment, beyond the human gamut, forming the supermundane Vision and Knowledge of the Noble Ones? So that, later, in my last moment, when questioned by my fellow renunciates, I should not have to regret?” – this should be constantly reflected upon by a renunciate.

“Bhikkhus, these are the ten renunciate’s commitments”, which should be wisely reflected upon repeatedly by a renunciate.

The Blessed One spoke thus. Inspired, the bhikkhus greatly rejoiced at the Words of the Lord.
“Sabbehi me piyehi manâpehi nânâbhâvo vinâbhâvo”ti pabbajitena abhiñham paccavekkhitabbaṁ.

“Kammassakomhi, kammadâyâdo, kammayoni, kammabandhu kammañâñisaraño; yañ kammañ karissâmi kalyâñam vâ pâpakañ vâ tassa dâyâdo bhavissâmi”ti pabbajitena abhiñham paccavekkhitabbaṁ.

“Kathañbhûtassa me rattinâdivâ vitipatantâ”ti pabbajitena abhiñham paccavekkhitabbaṁ.

“Kacci nu kho’haṁ suññâgare abhiramâmi”ti pabbajitena abhiñham paccavekkhitabbaṁ.

“Atthi nu kho me uttari manussadhammâ alam ariyâññadassananaviseso adhigato? So’haṁ, pacchime kâle sabrahmacârihi puṭṭho na maṅku bhavissâmi”ti pabbajitena abhiñham paccavekkhitabbaṁ.

“Ime kho, bhikkhave, dasa dhammâ pabbajitena abhiñham paccavekkhitabbâ”ti. Idamavoca Bhagavâ attamanâ te bhikkhû Bhagavato bhâsitaṁ abhinandun’ti.

“I have to part with and be separated from all those who are dear and beloved to me” –this should be wisely reflected upon repeatedly by a renunciate.

“I am the owner of (responsible for) my actions; I am the inheritor of my actions; I have my action as the matrix (Lit. womb) of my destiny (rebirth); my action alone is my kinsman; I have only my action as my refuge; whatever action I will do, whether good or bad, of that I shall be the inheritor” –this should be wisely reflected upon repeatedly by a renunciate.

“In what mode of living do I spend my day and night?” –this should be wisely reflected upon repeatedly by a renunciate.

“Do I prefer to remain in seclusion?” –this should be wisely reflected upon repeatedly by a renunciate.

“Have I acquired that higher spiritual attainment, beyond the human gamut, forming the supermundane Vision and Knowledge of the Noble Ones? So that, later, in my last moment, when questioned by my fellow renunciates, I should not have to regret?” –this should be constantly reflected upon by a renunciate.

“Bhikkhus, these are the ten renunciate’s commitments”, which should be wisely reflected upon repeatedly by a renunciate.

The Blessed One spoke thus. Inspired, the bhikkhus greatly rejoiced at the Words of the Lord.
VII. KHANDHA PARITTA

Nidānaṁ

Sabbāsīvisajātināṁ,
Dibbamantāgadaṁ viya,
Yaṁ nāsesi visāṁ ghoraṁ,
Sesaṁ cāpi parissayaṁ,
Āñakkhettamhi sabbattha,
Sabbadā sabbapāñinanām,
Sabbaso’pi vināseti
Parittaṁ tāṁ bhaṇāmahe.


VII. The Protective Discourse on the Celestial Reptilian Beings

Occasion

In the manner of a divine mantra is this Protective Discourse, counteracting and totally destroying the venom of deadly snakes and such venomous creatures. We now chant this Protective Discourse for the well-being and protection of all beings existing throughout the entire universe, particularly where the glorious Dispensation of the Supremely Enlightened Buddha prevails.

Thus have I heard. Once the Blessed One was staying at Anāthāpindika’s monastery in Jeta’s Grove near Sāvatthi. At that time in Sāvatthi a certain bhikkhu died after being bitten by a snake. Then a number of bhikkhus approached the Lord. After approaching and having worshipped the Blessed One, they sat down on one side. After sitting on one side, the bhikkhus said this to the Lord: “Most Venerable Sir, in Sāvatthi, a certain bhikkhu has died after being bitten by a snake.”

“Bhikkhus, surely, that bhikkhu did not radiate the thoughts of universal love towards the four classes of royal celestial reptilian beings. Bhikkhus, indeed, had that bhikkhu radiated thoughts of universal love towards the four classes of celestial royal reptilian beings, then that bhikkhu would not have died after being bitten by a snake. And what are the four classes of celestial royal reptilian beings? The Virūpakka class of celestial royal reptilian beings; the Erapatha class of celestial royal reptilian beings; the Chabyaputta class of celestial royal reptilian beings; the Kaṁhāgotama class of celestial royal reptilian beings.
VII. KHANDHA PARITTA

Nidānaṁ

Sabbāsīvisajātinaṁ,
Dibbamantāgadāṁ viya,
Yaṁ nāsesi visaṁ ghoraṁ,
Sesaṁ cāpi parissayaṁ,
Āṇakkhetamhi sabbattha,
Sabbadā sabbapāṇinam,
Sabbaso’pi vināseti
Parittaṁ taṁ bhaṇāmahe.

Evaṁ me sutam: Ekaṁ Samayam Bhagavā
Sāvatthiyam viharati Jetave Anāthaṁīḍikassa
ārāme. Tena kho pana samayena Sāvatthiyam
aṭṭārato bhikkhu ahinā daṭṭho, kālaṅkato hoti. Atha
kho sambahulā bhikkhū yena Bhagavā
ten’ūpasāṅkamiṁsu. Upasāṅkamitvā Bhagavantaṁ
abhiṅvadetvā ekamantam niśidṁsu. Ekamantān
nisinnā kho te bhikkhū, Bhagavantaṁ etadavocuṁ:
“Idha bhante, Sāvatthiyam, aṭṭārato bhikkhu, ahinā
daṭṭho kālaṅkato’ti.

“Na hi nūna so, bhikkhave, bhikkhū cattāri
ahirājakulāni mettena cittena phari. Sace hi so,
bhikkhave, bhikkhū cattāri ahirājakulāni mettena
cittena phareyya, na hi so, bhikkhave, bhikkhu
ahinā daṭṭho kālaṁ kareyya. Katamāni cattāri
ahirājakulāni? Virāpakkhaṁ ahirājakulam,
Erapatham ahirājakulam, Chabyyaputtaṁ
ahirājakulam, Kaṅhāgotamakam ahirājakulam.

VII. The Protective Discourse on the Celestial Reptilian Beings

Occasion

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Protective Discourse for the well-being and protection of
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where the glorious Dispensation of the Supremely
Enlightened Buddha prevails.

Thus have I heard. Once the Blessed One was staying at
Anāthāpindika’s monastery in Jeta’s Grove near Sāvatthi.
At that time in Sāvatthi a certain bhikkhu died after being
bitten by a snake. Then a number of bhikkhus approached
the Lord. After approaching and having worshipped the
Blessed One, they sat down on one side. After sitting on
one side, the bhikkhus said this to the Lord: “Most Venerable
Sir, in Sāvatthi, a certain bhikkhu has died after being bitten
by a snake.”

“Bhikkhus, surely, that bhikkhu did not radiate the thoughts
of universal love towards the four classes of royal celestial
reptilian beings. Bhikkhus, indeed, had that bhikkhu radiated
thoughts of universal love towards the four classes of celestial
royal reptilian beings, then that bhikkhu would not have
died after being bitten by a snake. And what are the four
classes of celestial royal reptilian beings? The Virupakkha
class of celestial royal reptilian beings; the Erapatha
class of celestial royal reptilian beings; the Chabyyaputta
class of celestial royal reptilian beings; the Kaṅhāgotamaka
class of celestial royal reptilian beings.
Na hi nāna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālan kareyya.

Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituññhi, attaguttiyā, attarakkhāya, attaparittāy”ti. Idaṁ avoca Bhagavā. Idaṁ vatvā, Sugato, athāparaṁ etada avoca Satthā.

1. “Virāpakkhehi me mettaṁ, Mettaṁ Erāpathehi me; Chabyāputtehi me mettaṁ, Mettaṁ kañhāgotamakehi ca.

2. “Apādakehi me mettaṁ, Mettaṁ dvipādakehi me. Catuppadehi me mettaṁ, Mettaṁ bahuppadehi me.


4. “Sabbe sattā sabbe pāṇā, Sabbe bhūtā ca kevalā; Sabbe bhadrāni passantu, Mā kañci pāpamāgamā.

“Bhikkhus, surely, that bhikkhu did not radiate thoughts of universal love towards these four classes of celestial royal reptilian beings. Bhikkhus, indeed, had that bhikkhu radiated thoughts of universal love towards these four classes of celestial royal reptilian beings, then that bhikkhu would not have died after being bitten by a snake. Bhikkhus I enjoin upon you to radiate thoughts of universal love towards these four classes of celestial royal reptilian beings, for your own personal protection, safeguard and security.”

This is what the Lord said, and after saying this, the Exalted One, the Supreme Teacher (of gods and men), uttered this protective discourse:

“May my thoughts of universal love be with the Virupakkhas; May my thoughts of universal love be with the Erapathas; May my thoughts of universal love be with the Chabyāputtas; May my thoughts of universal love be with the Kañhāgotamakas.”

“May my thoughts of universal love be with beings without feet; May my thoughts of universal love be with two-footed beings; May my thoughts of universal love be with four-footed beings; May my thoughts of universal love be with many-footed beings.”

“May no beings without feet ever hurt me; May no two-footed beings ever hurt me; May no four-footed beings ever hurt me; May no many-footed beings ever hurt me.”

“May all sentient beings, May all living creatures, May all existing life-forms, May they all meet the beneficial, May they not face any adversity.”
Na hi nāna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṁ kareyya.

Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṁ, attaguttīyā, attarakkhāya, attaparittāyā”ti. Idaṁ avoca Bhagavā. Idaṁ vatvā, Sugato, athāparaṁ etada avoca Satthā.

1. “Virāpakkhehi me mettaṁ,
Mettaṁ Ėrapathehi me;
Chabyāputtehi me mettaṁ,
Mettaṁ kaṇhāgotamakehi ca.

2. “Apādakehi me mettaṁ,
Mettaṁ dvipādakehi me.
Catuppadehi me mettaṁ,
Mettaṁ bahuppadehi me.

3. “Mā maṁ apādako hiṁsi,
Mā maṁ hiṁsi dvipādako.
Mā maṁ catuppado hiṁsi,
Mā maṁ hiṁsi bahuppado.

4. “Sabbe sattā sabbe pāṇā,
Sabbe bhūtā ca kevalā;
Sabbe bhadrāni passantu,
Mā kaṇci pāpamāgamā.

“Bhikkhus, surely, that bhikkhu did not radiate thoughts of universal love towards these four classes of celestial royal reptilian beings. Bhikkhus, indeed, had that bhikkhu radiated thoughts of universal love towards these four classes of celestial royal reptilian beings, then that bhikkhu would not have died after being bitten by a snake. Bhikkhus I enjoin upon you to radiate thoughts of universal love towards these four classes of celestial royal reptilian beings, for your own personal protection, safeguard and security.”

This is what the Lord said, and after saying this, the Exalted One, the Supreme Teacher (of gods and men), uttered this protective discourse:

“May my thoughts of universal love be with the Virupakkhas;
May my thoughts of universal love be with the Erapathas;
May my thoughts of universal love be with the Chabbyāputtas;
May my thoughts of universal love be with the Kaṇhāgotamakas.”

“May my thoughts of universal love be with beings without feet;
May my thoughts of universal love be with two-footed beings;
May my thoughts of universal love be with four-footed beings;
May my thoughts of universal love be with many-footed beings.”

“May no beings without feet ever hurt me;
May no two-footed beings ever hurt me;
May no four-footed beings ever hurt me;
May no many-footed beings ever hurt me.”

“May all sentient beings,
May all living creatures,
May all existing life-forms,
May they all meet the beneficial,
May they not face any adversity.”
5. “Appamāñño Buddho, 
Appamāñño Dhammo; 
Appamāñño Saṅgho. 
Pamāṇavantāni Sirīṁsapāni 
Ahī viechikā, satapādi, 
Uṇṇonābhī sarabhū, mūṣikā. 
Katā me rakkhā katā me parittā; Paṭikkamantu bhūtāni. 
So’haṁ namo Bhagavato, 
Namo sattannyaṁ Sammāsambuddhānan’ṭi.

Indeed, the Supremely Enlightened Buddha is boundless in compassion, 
His noble Dhamma is boundless in power, and His Holy Order of saints is boundless in virtue. However, the reptilian beings, such as, the snakes, scorpions, centipedes, spiders, lizards, and mice, are ever within bounds. 

“Our safety, their protection, has now been assured by me. May all these beings safely return, and find the way back to their places.” Having thus safeguarded and protected them, I now worship the Blessed One and also bow down before all the seven Supremely Enlightened ones!

VIII. The Peacock’s Protective Hymn

Occasion:

Once the Bodhisatta was born as the king of a flock of peacock while fulfilling the thirty spiritual perfections as the pre-requisites for winning Supreme Enlightenment. To protect himself and his flock against the wild creatures of the great forest where the flock lived in, the great being composed a protective hymn, so that no predators even though they tried, caught any of his flock. We are now chanting that protective hymn, which is well-known as Brahma’s protective chant.

1. Udetayaṁ cakkhūṁ ēkarājā, 
Harissa vaṁsaṁ paṭhavippabhāsāṁ, 
Taṁ taṁ namassāmi harissa vaṁsaṁ 
Paṭhavippabhāsāṁ, 
Tayajja guttà viharemu divasaṁ.

There rises the golden hued, Seeing one, The Sole Monarch. 
And the Illuminator of the earth. 
To thee I salute, oh golden hued, 
The Illuminator of the earth! 
May I safely spend the day protected by you!
5. “Appamāṇo Buddho,
Appamāṇo Dhammo;
Appamāṇo Saṅgho.
Paṃṇavantāni Sirīṁsapāṇi
Aḥi viechikā, satapadi,
Uṇṇonabhī sarabhū, mūsikā.
Katā me rakkhā katā me parittā; Paṭikkamantu bhūtāni.
So’haṁ namo Bhagavato,
Namo sattannāṁ Sammāsambuddhān’ti.

VIII. MORA PARITTA

Nidānaṁ

Pūrento bodhisambhāre,
Nibbatto morayoniyāṁ,
Yena saṅvihatārakhaṇāṁ,
Mahāsattāṁ vanecarāṁ,
Cirassāṁ vāyamantāpi,
Neva sakkhiṁsu gaṅhituṁ.
Brahmamantanti akkhātaṁ
Parittāṁ taṁ bhāṇāmahe.

1. Udetayaṁ cakkhūmā ekarājā,
Harissā vaṇṇaṁ paṭṭhavippabhasaṁ,
Taṁ taṁ namassāmi harissā vaṇṇaṁ
Paṭṭhavippabhasaṁ,
Tayajja guttā viharemu divasaṁ.

Indeed, the Supremely Enlightened Buddha is boundless
in compassion,
His noble Dhamma is boundless in power, and His Holy
Order of saints is boundless in virtue. However, the reptilian
beings, such as, the snakes, scorpions, centipedes, spiders,
lizards, and mice, are ever within bounds.

“Their safety, their protection, has now been assured by
me. May all these beings safely return, and find the way
back to their places.” Having thus safeguarded and protected
them, I now worship the Blessed One and also bow down
before all the seven Supremely Enlightened ones!

VIII. The Peacock’s Protective Hymn

Occasion:

Once the Bodhisatta was born as the king of a flock of
peacock while fulfilling the thirty spiritual perfections as
the pre-requisites for winning Supreme Enlightenment. To
protect himself and his flock against the wild creatures of
the great forest where the flock lived in, the great being
composed a protective hymn, so that no predators even though
they tried, caught any of his flock. We are now chanting
that protective hymn, which is well-known as Brahma’s
protective chant.

1. There rises the golden hued, Seeing one, The Sole Monarch.
And the Illuminator of the earth.
To thee I salute, oh golden hued,
The Illuminator of the earth!
May I safely spend the day protected by you!
2. May I salute all the Holy Ones, 
   Knowers of all Knowledge! 
   May they protect me! 
   May I salute the Supreme Enlightened Ones 
   And may I worship their Enlightenment! 
   May I salute the Liberated Ones 
   And may I worship their Liberation. 
   Having chanted this protective hymn, 
   The Peacock king went about searching for food.

3. There sets the golden hued, the seeing one, The Sole Monarch. 
   And illuminator of the earth. 
   To thee I salute, oh golden hued. 
   The Illuminator of the earth! 
   May I safely spend the night protected by you!

4. May I salute all the Holy Ones, 
   Knowers of all Knowledge! 
   May they protect me! 
   May I salute the Supreme Enlightened Ones, 
   And may I worship their Enlightenment! 
   May I salute the Liberated Ones, 
   And may I worship their Liberation. 
   Having chanted this protective hymn, 
   The Peacock king (Bodhisatta) safely spent the night.
2. Ye brāhmāṇaḥ vedāgū sabha dhamme,
   Te me namo, te ca maṁ pālayantu,
   Namatthu Buddhānaṁ, namatthu bodhiyā,
   Namo vimuttānaṁ, namo vimuttoyaṁ,
   Evaṁ so parittaṁ katvā moro carati esanā.

3. Apetayaṁ cakkhūṁa ekarājā,
   Harissa vaṇṇaṁ paṭhavippabhāsaṁ,
   Taṁ taṁ namassāmi harissa vaṇṇaṁ
   Paṭhavippabhāsaṁ,
   Tayajja guttā viharemu rattiṁ.

4. Ye brāhmāṇaḥ vedāgū sabha dhamme,
   Te me namo, te ca maṁ pālayantu,
   Namatthu Buddhānaṁ, namatthu bodhiyā
   Namo vimuttānaṁ, namo vimuttoyaṁ,
   Evaṁ so parittaṁ katvā moro vāsamakappayi’ti.

2. May I salute all the Holy Ones,
   Knowers of all Knowledge!
   May they protect me!
   May I salute the Supremely Enlightened Ones
   And may I worship their Enlightenment!
   May I salute the Liberated Ones
   And may I worship their Liberation.
   Having chanted this protective hymn,
   The Peacock king went about searching for food.

3. There sets the golden hued, the Seeing one, The Sole Monarch.
   And illuminator of the earth.
   To thee I salute, oh golden hued.
   The Illuminator of the earth!
   May I safely spend the night protected by you!

4. May I salute all the Holy Ones,
   Knowers of all Knowledge!
   May they protect me!
   May I salute the Supremely Enlightened Ones,
   And may I worship their Enlightenment!
   May I salute the Liberated Ones,
   And may I worship their Liberation.
   Having chanted this protective hymn,
   The Peacock king (Bodhisatta) safely spent the night.
IX. JAYAMAṆGALA GĀTHĀ

1. Bàhuñ sahassamabhinimmita sàyudhantã,  
   Girimekhalañ udita ghora sasena mārañ,  
   Dânãdi dhamma vidhinā jítavā Munindo,  
   Tañ tejasā bhavatu me jayamaṅgalāñi.

2. Màràtirekamabhiyyujjhita sabbarattiñ,  
   Ghorampanalavakamakkha mathaddhayakkhañ,  
   Khanti sudanta vidhinā jítavā Munindo,  
   Tañ tejasā bhavatu me jayamaṅgalāñi.

3. Nàlâgiriñ gajavarañ atimatta bhutañ  
   Dāvaggi cakkamasanīva sudārunantañ,  
   Mettambusekavidhinā jítavā Munido,  
   Tañ tejasā bhavatu me jayamaṅgalāñi.

4. Ukkhittakhaggamatihattha sudārunantañ,  
   Dhāvanti yojana pathaṅgulimālavantañ,  
   Iddhibhisaṅkhhatamano jítavā Munindo,  
   Tañ tejasā bhavatu me jayamaṅgalāñi.

5. Katvāna kaññha mudarañ iva gabbhiniyā,  
   Ci¤cāya duṭṭha vacanañ janakāya majhe,  
   Santena somavidhinā jítavā Munindo,  
   Tañ tejasā bhavatu me jayamaṅgalāñi.

IX. Halo’d Triumph

1. Māra, the Evil One, assumed a fierce form with a thousand arms, each brandishing a deadly weapon. Accompanied by his formidable hosts, he stormed forward roaring, riding on his elephant, Girimekha. Him the Sovereign Sage conquered by invoking the might of his exalted perfections of giving and the rest. By this mighty triumph may joyous victory be mine!

2. Even more fiendish than Māra was Ālavaka, the impetuous and haughty yakka (demon) who fought a night-long battle with the Lord. Him the Sovereign Sage conquered through enduring patience flowing from his unequalled self-mastery. By this mighty triumph may joyous victory be mine!

3. Provoked to run amok, Nālāgiri, the king tusker, like a raging forest fire murderously assailed all in his path, and struck such terror as would Indra’s thunderbolt, the irresistible destroyer. Him the Sovereign Sage tamed by sprinkling over him the cooling water of all-embracing love. By this mighty triumph may joyous victory be mine!

4. With sword upraised in his expert hands, did the savage robber Āṅgulimāḷa pursue the Lord for a full three leagues. Him the Sovereign Sage conquered by his supernatural powers. By this mighty triumph, may joyous victory be mine!

5. Posing as a pregnant woman by tying a piece of wood on her belly, Ci¤cā falsely accused the Lord with lewd words in the midst of a devout congregation. Her the Sovereign Sage subdued through his imperturbable serenity. By this mighty triumph, may joyous victory be mine!
IX. Halo’d Triumph

1. Māra, the Evil One, assumed a fierce form with a thousand arms, each brandishing a deadly weapon. Accompanied by his formidable hosts, he stormed forward roaring, riding on his elephant, Girimekha. Him the Sovereign Sage conquered by invoking the might of his exalted perfections of giving and the rest. By this mighty triumph may joyous victory be mine!

2. Even more fiendish than Māra was Ālavaka, the impetuous and haughty yakkha (demon) who fought a night-long battle with the Lord. Him the Sovereign Sage conquered through enduring patience flowing from his unequalled self-mastery. By this mighty triumph may joyous victory be mine!

3. Provoked to run amok, Nālāgiri, the king tusker, like a raging forest fire murderously assailed all in his path, and struck such terror as would Indra’s thunderbolt, the irresistible destroyer. Him the Sovereign Sage tamed by sprinkling over him the cooling water of all-embracing love. By this mighty triumph may joyous victory be mine!

4. With sword upraised in his expert hands, did the savage robber Aṅgulimālā pursue the Lord for a full three leagues. Him the Sovereign Sage conquered by his supernatural powers. By this mighty triumph, may joyous victory be mine!

5. Posing as a pregnant woman by tying a piece of wood on her belly, Ėčćā falsely accused the Lord with lewd words in the midst of a devout congregation. Her the Sovereign Sage subdued through his imperturbable serenity. By this mighty triumph, may joyous victory be mine!
6. With his perverted intelligence, Saccaka, the wandering mendicant, invariably distorted the truth. Pretending to be the very banner of learning, he only blinded his own mental vision as he went about indulging in intellectual disputations. Him the Sovereign Sage conquered by his illuminating lamp of wisdom. By this mighty triumph, may joyous victory be mine!

7. Nandopananda, the hostile king of the Nāgās, possessed immense and manifold psychic powers. By instructing the Elder Moggallāna, his spiritual son, mighty in supernatural attainments, the Sovereign Sage rendered the Nāgā king powerless and transformed him. Thus, through a supernormal mode of spiritual instruction intelligible to the Nāgā, did the Master conquer him. By this mighty triumph, may joyous victory be mine!

8. Though a deity of great purity, radiance and power, Baka the Brahma god, like an arm tightly held in a snake’s coil, was nevertheless in the grip of pernicious views. Him the Sovereign Sage cured by means of wisdom. By this mighty triumph, may joyous victory be mine!

9. He who, day after day without lethargy, recites and recollects these eight hymns of the Exalted One’s glorious triumphs, that wise man, having overcome many and diverse obstacles, would attain the bliss of deliverance.
6. With his perverted intelligence, Saccaka, the wandering mendicant, invariably distorted the truth. Pretending to be the very banner of learning, he only blinded his own mental vision as he went about indulging in intellectual disputations. Him the Sovereign Sage conquered by his illuminating lamp of wisdom. By this mighty triumph, may joyous victory be mine!

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9. He who, day after day without lethargy, recites and recollects these eight hymns of the Exalted One’s glorious triumphs, that wise man, having overcome many and diverse obstacles, would attain the bliss of deliverance.
X. MAHĀJAYAMAṆGALA GĀTHĀ

1. Mahākāruniko Nātho,
   Hitāya sabbapāṇīnaṁ,
   Pūretpārami sabbam,  
   Patto sambodhi muttamaṁ.
   Etena saccavajjena
   Hotu me jayamaṅgalaṁ.

2. Jayanto Bodhiyā mūle
   Sakkyānaṁ nandivaḍḍhano.
   Evaṁ mayhaṁ jayo hotu 
   Jayassu jaya maṅgalaṁ.

3. Sakkatvā Buddharatanaṁ
   Osadhaṁ uttamaṁ varaṁ,
   Hitāṁ devamanussānaṁ
   Buddhatejena sothinā
   Nassantupaddavā sabbe
   Dukkhā vūpasamento me.

4. Sakkatvā Dhammaratanaṁ
   Osadhaṁ uttamaṁ varaṁ,
   Pariḷāhupasamanaṁ
   Dhammatejena sothinā
   Nassantupaddavā sabbe
   Bhayā vūpasamento me.

5. Sakkatvā Saṅgharatanaṁ
   osadhaṁ uttamaṁ varaṁ,
   Ahuneyyaṁ pāhuneyyaṁ
   Saṅghatejena sothinā
   Nassantupaddavā sabbe
   Rogā vūpasamento me.

X. Triumph and Blessing

1. The great compassionate Deliverer,
   For the welfare of all, fulfilling
   The perfections, won the summit
   State of Supreme Enlightenment.
   By this assertion of truth
   May I triumph and be blessed.

2. Victorious under the Tree of Wisdom,
   He raised to its very height
   The exultation of the Sākyan people.
   Even so be my own victory;
   May I ever triumph and be blessed.

3. Worshipping the precious Buddha Gem,
   Is a panacea excelling everything,
   And being vitalized by the Buddha’s Grace,
   Ever salutary to gods and men.
   By this act may all my
   Distress and suffering cease!

4. Worshipping the precious Dhamma Gem,
   Is a panacea excelling everything,
   And being vitalized by the Dhamma’s Power,
   Ever soothing the burnings within,
   By this act may all my
   Distress and fear cease!

5. Worshipping the precious Saṅgha Gem,
   Is a panacea excelling everything,
   And being vitalized by the virtue of Saṅgha,
   Ever worthy of offerings and hospitality,
   By this act may all my
   Distress and ailments cease!
X. MAHĀJAYAMAṅGALA GĀTHĀ

1. Mahākāruniko Nātha,
   Hitāya sabbapāṇinaṁ,
   Pūretvā pārami sabbāṁ,
   Patto sambodhi muttamaṁ.
   Etena saccavajjena
   Hotu me jayamaṅgalaṁ.

2. Jayanto Bodhiyā mūle
   Sakkyānaṁ nandivaḍḍhano.
   Evaṁ mayhaṁ jayo hotu
   Jayassu jaya mangalaṁ.

3. Sakkatvā Buddhataranaṁ
   Osadhaṁ uttamaṁ varaṁ,
   Hitāṁ devamanussānaṁ
   Buddhatejena sothinā
   Nassantupaddavā sabbe
   Dukkhā vūpasamentu me.

4. Sakkatvā Dhammaratanaṁ
   Osadhaṁ uttamaṁ varaṁ,
   Pariḷāhupasamanāṁ
   Dhammatejena sothinā
   Nassantupaddavā sabbe
   Bhayā vūpasamentu me.

5. Sakkatvā Saṅgharatanaṁ
   osadhaṁ uttamaṁ varaṁ,
   Ahuneyyaṁ pāhuneyyaṁ
   Saṅghatejena sothinā
   Nassantupaddavā sabbe
   Rogā vūpasamentu me.

X. Triumph and Blessing

1. The great compassionate Deliverer,
   For the welfare of all, fulfilling
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   He raised to its very height
   The exultation of the Sākyan people.
   Even so be my own victory;
   May I ever triumph and be blessed.

3. Worshipping the precious Buddha Gem,
   Is a panacea excelling everything,
   And being vitalized by the Buddha’s Grace,
   Ever salutary to gods and men.
   By this act may all my
   Distress and suffering cease!

4. Worshipping the precious Dhamma Gem,
   Is a panacea excelling everything,
   And being vitalized by the Dhamma’s Power,
   Ever soothing the burnings within,
   By this act may all my
   Distress and fear cease!

5. Worshipping the precious Saṅgha Gem,
   Is a panacea excelling everything,
   And being vitalized by the virtue of Saṅgha,
   Ever worthy of offerings and hospitality,
   By this act may all my
   Distress and ailments cease!
6. Yaṁ kīci ratanaṁ loke
   Vijjati vividhā puthu
   Ratanaṁ Buddhasamaṁ natthi
   Tasmā sotthi bhavantu me.

7. Yaṁ kīci ratanaṁ loke
   Vijjati vividhā puthu,
   Ratanaṁ Dhammasamaṁ natthi,
   Tasmā sotthi bhavantu me.

8. Yaṁ kīci ratanaṁ loke,
   Vijjati vividhā puthu,
   Ratanaṁ Saṅghasamaṁ natthi,
   Tasmā sotthi bhavantu me.

9. Natthi me saraṇaṁ aṉañāṁ
   Buddha me saraṇaṁ varam,
   Etena saccavajjena
   Hotu me jayamaṅgalaṁ.

10. Natthi me saraṇaṁ aṉañāṁ
    Dhammo me saraṇaṁ varam,
    Etena saccavajjena
    Hotu me jayamaṅgalaṁ.

11. Natthi me saraṇaṁ aṉañāṁ
    Saṅgho me saraṇaṁ varam,
    Etena saccavajjena
    Hotu me jayamaṅgalaṁ.

6. Whatever precious gem exists,
   In the world, in many forms,
   There is nothing so precious,
   As the Gem of the Enlightened One.
   By this assertion of truth
   May well-being abound in me!

7. Whatever precious gem exists,
   In the world, in many forms,
   There is nothing so precious,
   As the Gem of the Noble Teaching.
   By this assertion of truth,
   May well-being abound in me!

8. Whatever precious gem exists,
   In the world, in many forms,
   There is nothing so precious,
   As the Gem of the Holy Order.
   By this assertion of truth,
   May well-being abound in me!

9. There is no other refuge for me.
   The Enlightened One is my supreme refuge.
   By this assertion of truth
   May I triumph and be blessed!

10. There is no other refuge for me.
    The Noble Teaching is my supreme refuge.
    By this assertion of truth
    May I triumph and be blessed!

11. There is no other refuge for me,
    The Holy Order is my supreme refuge.
    By this assertion of truth,
    May I triumph and be blessed!
6. Yaṁ kiñci ratanaṁ loke
   Vijjati vividhā puthu
   Ratanaṁ Buddhasmaṁ natthi
   Tasmā sotthi bhavantu me.

7. Yaṁ kiñci ratanaṁ loke
   Vijjati vividhā puthu,
   Ratanaṁ Dhammasamaṁ natthi,
   Tasmā sotthi bhavantu me.

8. Yaṁ kiñci ratanaṁ loke,
   Vijjati vividhā puthu,
   Ratanaṁ Saṅghasamaṁ natthi,
   Tasmā sotthi bhavantu me.

9. Natthi me saraṇaṁ aññañi
   Buddhō me saraṇaṁ varaṁ,
   Etena saccavajjena
   Hotu me jayamaṅgalaṁ.

10. Natthi me saraṇaṁ aññañi
    Dhammo me saraṇaṁ varaṁ,
    Etena saccavajjena
    Hotu me jayamaṅgalaṁ.

11. Natthi me saraṇaṁ aññañi
    Saṅgho me saraṇaṁ varaṁ,
    Etena saccavajjena
    Hotu me jayamaṅgalaṁ.

6. Whatever precious gem exists,
   In the world, in many forms,
   There is nothing so precious,
   As the Gem of the Enlightened One.
   By this assertion of truth
   May well-being abound in me!

7. Whatever precious gem exists,
   In the world, in many forms,
   There is nothing so precious,
   As the Gem of the Noble Teaching.
   By this assertion of truth,
   May well-being abound in me!

8. Whatever precious gem exists,
   In the world, in many forms,
   There is nothing so precious,
   As the Gem of the Holy Order.
   By this assertion of truth,
   May well-being abound in me!

9. There is no other refuge for me.
   The Enlightened One is my supreme refuge.
   By this assertion of truth
   May I triumph and be blessed!

10. There is no other refuge for me.
    The Noble Teaching is my supreme refuge.
    By this assertion of truth
    May I triumph and be blessed!

11. There is no other refuge for me,
    The Holy Order is my supreme refuge.
    By this assertion of truth,
    May I triumph and be blessed!
12. Sabbãtiyo vivajjantu,
   Sabba rogo vinassatu,
   Mā me bhavatvantarāyo,
   Sukhī dīghāyuko bhava.

13. Bhavatu sabba maṅgalaṁ,
    Rakkhantu sabba devatā,
    Sabba Buddhānubhāvena,
    Sadā sotthī bhavantu me.

14. Bhavatu sabba maṅgalaṁ,
    Rakkhantu sabba devatā,
    Sabba Dhammānubhāvena,
    Sadā sotthī bhavantu me.

15. Bhavatu sabba maṅgalaṁ,
    Rakkhantu sabba devatā,
    Sabba Saṅghānubhāvena,
    Sadā sotthī bhavantu me.

16. Nakkhatta yakkha bhūtānam,
    Pāpaggaha nivaranā,
    Parittassānubhāvena,
    Hantu me upaddave.

12. May all misfortunes disappear,
    May all diseases fade away,
    May no peril befall me,
    And may I live long happily!

13. May all blessings come to me,
    May all gods protect me;
    By the Grace of all the Enlightened Ones,
    May well-being ever abound in me!

14. May all blessings come to me,
    May all gods protect me;
    By the Glory of the Noble Teaching,
    May well-being ever abound in me!

15. May all blessings come to me,
    May all gods protect me;
    By the Glory of the Holy Order,
    May well-being ever abound in me!

16. By the power of this protective chanting,
    Warding off the malefic influence of stars,
    Devils, spirits and planetary combinations,
    May all my troubles cease to exist!
12. **Sabbãtiyo vivajjantu,**  
     Sabba rogo vinassatu,  
     Mā me bhavatvantarāyo,  
     Sukhī dīghāyuko bhava.

13. **Bhavatu sabba maṅgalaṁ,**  
     Rakkhantu sabba devatā,  
     Sabba Buddhānubhāvena,  
     Sadā sotthī bhavantu me.

14. **Bhavatu sabba maṅgalaṁ,**  
     Rakkhantu sabba devatā,  
     Sabba Dhammānubhāvena,  
     Sadā sotthī bhavantu me.

15. **Bhavatu sabba maṅgalaṁ,**  
     Rakkhantu sabba devatā,  
     Sabba Saṅghānubhāvena,  
     Sadā sotthī bhavantu me.

16. **Nakkhatta yakkha bhūtānam,**  
     Pāpaggaha nivaranā,  
     Parittassānubhāvena,  
     Hantu me upaddave.

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12. May all misfortunes disappear,  
    May all diseases fade away,  
    May no peril befall me,  
    And may I live long happily!

13. May all blessings come to me,  
    May all gods protect me;  
    By the Grace of all the Enlightened Ones,  
    May well-being ever abound in me!

14. May all blessings come to me,  
    May all gods protect me;  
    By the Glory of the Noble Teaching,  
    May well-being ever abound in me!

15. May all blessings come to me,  
    May all gods protect me;  
    By the Glory of the Holy Order,  
    May well-being ever abound in me!

16. By the power of this protective chanting,  
    Warding off the malefic influence of stars,  
    Devils, spirits and planetary combinations,  
    May all my troubles cease to exist!
XI. Salutation to the 28 Buddhas

1. Salutation to Tanhañkara, the All Enlightened!
   Salutation to Medhañkara, the Holy Sage
   Salutation to Sarañakara, the Noble Sage!
   Salutation to Dīpañkara, the True Victor!

2. Salutation to Kondañña, the Great Master!
   Salutation to Mañgala, the Great Leader!
   Salutation to Sumana, the All Enlightened!
   Salutation to Revata the Sublime Guide!

3. Salutation to Sobhita, the All-Enlightened!
   Salutation to Anomadassī, the Holy Sage!
   Salutation to Paduma, the All-Enlightened!
   Salutation to Nārada, the Sublime Guide!

4. Salutation to Padumuttara, the Serene Sage!
   Salutation to Sumedha, the Great Leader!
   Salutation to Sujāta, the All-Enlightened!
   Salutation to Piyadassī, the Noble Sage!

5. Salutation to Atthadassī, the Noble Sage!
   Salutation to Dhammadassī, the True Victor!
   Salutation to Siddhattha, the Holy Teacher!
   Salutation to Tissa, the Great Saint!

6. Salutation to Phussa, the Great Hero!
   Salutation to Vipassī, the Holy Guide!
   Salutation to Sikhi, the Great Sage!
   Salutation to Vessabhu, the True Leader!

7. Salutation to Kakusandha, the Serene One!
   Salutation to Konāgamana, the Holy Guide!
   Salutation to Kassapa, the Exalted One!
   Salutation to Gotama, the Noble Guide!
XI. Salutation to the 28 Buddhas

1. Salutation to Tañhaṅkara, the All Enlightened!
   Salutation to Medhaṅkara, the Holy Sage
   Salutation to Saraṇaṅkara, the Noble Sage!
   Salutation to Dipaṅkara, the True Victor!

2. Salutation to Kondaṅña, the Great Master!
   Salutation to Maṅgala, the Great Leader!
   Salutation to Sumana, the All Enlightened!
   Salutation to Revata the Sublime Guide!

3. Salutation to Sobhita, the All-Enlightened!
   Salutation to Anomadassã, the Holy Sage!
   Salutation to Paduma, the All-Enlightened!
   Salutation to Nārada, the Sublime Guide!

4. Salutation to Padumuttara, the Serene Sage!
   Salutation to Sumedha, the Great Leader!
   Salutation to Sujāta, the All-Enlightened!
   Salutation to Piyadassã, the Noble Sage!

5. Salutation to Atthadassã, the Noble Sage!
   Salutation to Dhammadassã, the True Victor!
   Salutation to Siddhattha, the Holy Teacher!
   Salutation to Tissa, the Great Saint!

6. Salutation to Phussa, the Great Hero!
   Salutation to Vipassã, the Holy Guide!
   Salutation to Sikhi, the Great Sage!
   Salutation to Vessabhu, the True Leader!

7. Salutation to Kakusandha, the Serene One!
   Salutation to Konāgamana, the Holy Guide!
   Salutation to Kassapa, the Exalted One!
   Salutation to Gotama, the Noble Guide!
8. Aññhavãsati ime Buddhà
Nibbãnamata dàyakà
Namàmi sirasà nícçam
Te mañ rakkhantu sabbadà.

XII. NARASÍHA GÁTHÁ

1. Cakka varañkita ratta supàðo,
Làkkhaõa maõóita áyata paõhi,
Càmara chatta vibhûsita pàðo,
Esa hi tuyha pità Narasího.

2. Sakya kumàra varo sukhumàlo,
Làkkhaõa vitthata puõõa saràro,
Loka hitàya gato naràvàro,
Esa hi tuyha pità Narasího.

3. Puõõa sasaõka nibho mukha vaõõo,
Deva naràna piyo naranàgo,
Matta gajinda vilàsita gàmà,
Esa hi tuyha pità Narasího.

4. Khattiya sambhava agga kulûno,
Deva manussa namassita pàðo,
Sîla samàdhi patùþhita citto,
Esa hi tuyha pità Narasího.

8. These are the twenty-eight
Supremely Enlightened Ones,
Bestowers of Nibbàna’s Immortality!
With my brow may I ever salute them!
May they ever protect me!

XII. Eulogy to the Lion of Men

1. His noble reddish feet are marked with
Sacred wheels; his long heels are decked
With Great One’s sacred-marks;
His feet are marked with the regal marks
Of parasol and yak tail fan.
Indeed, this Lion of Men is your father!

2. The Sakyan prince is Delicate and noble,
with a body embellished with
The Great One’s sacred marks.
The Hero among men, he is ever dedicated
To the welfare of the world.
Indeed, this Lion of Men is your father!

3. Like the full moon is his bright face.
Dear to gods and men,
He is the Noblest of men.
With the graceful gait
Of a tusker of pure breed.
Indeed, this Lion of Men is your father!

4. Scion of the Noble warrior race,
His feet receive homage of gods and men,
His mind is steeped in virtue and meditation.
Indeed, this Lion of Men is your father!
8. Aṭṭhavāsati ime Buddhā
Nibbānamata dāyakā
Namāmi sirasā niceam
Te maṁ rakkhantu sabbadā.

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XII. NARASĪHA GĀ THĀ

1. Cakka varaṅkita ratta supādo,
   Lakkhaṇa maṇḍita āyata pañhi,
   Cāmara chatta vibhūsita pādo,
   Esa hi tuyha pitā Narasiḥo.

2. Sakya kumāra varo sukhumālo,
   Lakkhaṇa vittata puṇṇa sarīro,
   Loka hitāya gato naraviro,
   Esa hi tuyha pitā Narasiḥo.

3. Puṇṇa sasaṅka nibho mukha vaṇṇo,
   Deva narāna piyo naraṅago,
   Matta gajinda vilāsita gāmī,
   Esa hi tuyha pitā Narasiḥo.

4. Khattiya sambhava agga kulīno,
   Deva manussa nambassita pādo,
   Sīla samādhi patiṭṭhita citto,
   Esa hi tuyha pitā Narasiḥo.

8. These are the twenty-eight
   Supremely Enlightened Ones,
   Bestowers of Nibbāna’s Immortality!
   With my brow may I ever salute them!
   May they ever protect me!

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XII. Eulogy to the Lion of Men

1. His noble reddish feet are marked with
   Sacred wheels; his long heels are decked
   With Great One’s sacred-marks;
   His feet are marked with the regal marks
   Of parasol and yak tail fan.
   Indeed, this Lion of Men is your father!

2. The Sakyan prince is Delicate and noble,
   with a body embellished with
   The Great One’s sacred marks.
   The Hero among men, he is ever dedicated
   To the welfare of the world.
   Indeed, this Lion of Men is your father!

3. Like the full moon is his bright face.
   Dear to gods and men,
   He is the Noblest of men.
   With the graceful gait
   Of a tusker of pure breed.
   Indeed, this Lion of Men is your father!

4. Scion of the Noble warrior race,
   His feet receive homage of gods and men,
   His mind is steeped in virtue and meditation.
   Indeed, this Lion of Men is your father!
5. Ayata tunga susanṭhita nāso,
   Gopamukho abhinīla sunetto,
   Indadhanu abhinīla bhamukho,
   Esa hi tuyha pitā Narasīho.

6. Vaṭṭa sumaṭta susanṭhita giśo,
   Sīhahanu miga-rāja sarīro,
   Kañcana succhavi uttama vaṇṇo,
   Esa hi tuyha pitā Narasīho.

7. Suniddha sugambhāra maṇju sughoso,
   Hiṅgula bandhu suratta sujīvho,
   Viśati viśati seta sudanto,
   Esa hi tuyha pitā Narasīho.

8. Aṃjana vaṇṇa sunāla sukeso,
   Kañcana patta visuddha lalāto,
   Osadhi paṇḍara suddha su-uṇṇo,
   Esa hi tuyha pitā Narasīho.

9. Gacchati nilapathe viya cando,
   Tāragaṇā pariveṭhita rūpo,
   Sāvaka majjhagato samanindo
   Esa hi tuyha pitā Narasīho.

5. His prominent nose is well-proportioned,
   His blue eyes are decked with,
   Rainbow dark blue eyebrows, like those of a heifer.
   Indeed, this Lion of Men is your father!

6. His smooth, well-formed round neck,
   Is like that of a lion,
   His body has beautiful bright golden hued skin.
   Like that of the king of the beasts.
   Indeed, this Lion of Men is your father!

7. His sweet voice is deep and soft,
   his tongue is red as vermilion and
   he has the whitest teeth, twenty in each row.
   Indeed, this Lion of Men is your father!

8. He has dark blue hair like collyrium,
   His forehead is like polished gold plate
   With a white coiled hair like the morning star.
   Indeed, this Lion of Men is your father!

9. Even as the moon crosses the sky,
   surrounded by galaxies of stars,
   He, as the Lord of bhikkhus,
   Is ever surrounded by his disciples.
   Indeed, this Lion of Men is your father!
5. Āyata tuṅga susaṅhitā nāso,
Gopamukho abhinīla sunetto,
Indadhanu abhinīla bhamukho,
Esa hi tuyha pitā Narasīho.

6. Vaṭṭa sumaṭṭa susaṅhitā gīvo,
Sīhahanu miga-rāja sarīro,
Kaṇcana succhavi uttama vaṇno,
Esa hi tuyha pitā Narasīho.

7. Suniddha sugambhīra maṅju sughoso,
Hiṅgula bandhu suratta suṣīvho,
Viṣati viṣati seta sudanto,
Esa hi tuyha pitā Narasīho.

8. Aṅjana vaṇṇa suṇīla sukseso,
Kaṇcana patta visuddha lalāto,
Osadhi paṇḍara sudha su-uṇṇo,
Esa hi tuyha pitā Narasīho.

9. Gacchati nīlapathe viya cando,
Tāragaṇā pariveṭhita rūpo,
Sāvaka majjhagato samanindo
Esa hi tuyha pitā Narasīho.

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XIII. JINAPAṄJARA GĀTHĀ

1. Jayāsanagatā vīrā jettvā māraṁ savāhinīṁ,
   Catusaccāmatarasaṁ ye pivimśu narāsabhā,

2. Taṇhaṅkarādayo Buddhā aṭṭhavīsati nāyakā,
   Sabbe patiṭṭhitā mayahaṁ matthake te munissarā.

3. Sire patiṭṭhitā Buddhā Dhammo ca mama locane,
   Saṅgho patiṭṭhito mayhaṁ ure sabbagunākaro,

4. Hadaye Anuruddho ca Sāriputto ca dakkhine,
   Kondañño piṭṭhibhāgasmiṁ Moggallānosi vāmake.

5. Dakkhiṅe Savaṅe mayhaṁ āhuṁ Ānanda Rāhulā,
   Kassapo ca Mahānāmo ubhosuṁ vāmasotake.

6. Kesante piṭṭhibhāgasmiṁ sūriyo’va pabhaṅkarō,
   Nisinno sīrisampanno sobhitō munipuṅgavo,

7. Kumārakassapo nāma mahesī citravādako,
   So mayhaṁ vadane niccāṁ patiṭṭhāsi guṇākaro.

XIII. The Victor's Frame

1. Those mightiest of men, fearless heroes
   Who vanquished Māra and his hosts,
   Seated on their thrones of victory
   Drank deep the ambrosia of the Four Noble Truths.

2. The twenty-eight Supremely Enlightened Ones,
   Lord Taṇhaṅkara and the rest,
   Sovereigns of sages and true leaders-
   May they dwell on the crown of my head.

3. On my crown are enshrined the Enlightened Ones,
   In my eyes their Noble Teachings,
   In my heart is enshrined
   The Holy order, fount of all virtues.

4. Noble Anuruddha dwells in my heart,
   Saint Sāriputta at my right side,
   Elder Kondañña dwells on my back,
   Saint Moggallāna is at my left side.

5. Likewise, the saints Ānanda and Rāhula
   Dwell at my right ear,
   And at my left ear dwell
   Saints Kassapa and Mahānāma.

6. The mighty sage, Sobhita,
   Seated in all his glory
   Like the blazing sun,
   Dwell at every hair-tip
   On the back of my head.

7. On my face ever dwells,
   The great seer, Kumāra Kassapa,
   Superb preacher of the Dhamma,
   And a veritable mine of virtues.
XIII. JINAPAÑJARA GĀTHĀ

1. Jayāsanagatā vīrā jetvā māraṁ savāhinīṁ,
   Catusaccāmatarasāṁ ye piviṁsu narāsabhā,

2. Taṅhaṅkarādayo Buddhā aṭṭhavīsatī nāyakā,
   Sabbe patiṭṭhitā mayaṁ matthake te munissarā.

3. Sire patiṭṭhitā Buddhā Dhammo ca mama locane,
   Saṅgho patiṭṭhito mayhaṁ ure sabbagunākaro,

4. Hadaye Anuruddho ca Sāriputto ca dakkhine,
   Kondaṅño piṭṭhibhāgasmiṁ Moggallānosi vāmake.

5. Dakkhiṅe Savaṅe mayhaṁ āhuṁ Ānanda Rāhulā,
   Kassapo ca Mahānāmo ubhosuṁ vāmasotake.

6. Kesante piṭṭhibhāgasmiṁ suriyo’va pabhaṅkaro,
   Nisinno sirisampanno sobhito munipuṅgavo,

7. Kumārakassapo nāma mahesī citravādako,
   So mayhaṁ vadane niccaṁ patiṭṭhāsi guṇākaro.

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XIII. The Victor's Frame

1. Those mightiest of men, fearless heroes
   Who vanquished Māra and his hosts,
   Seated on their thrones of victory
   Drank deep the ambrosia of the Four Noble Truths.

2. The twenty-eight Supremely Enlightened Ones,
   Lord Taṅhaṅkara and the rest,
   Sovereigns of sages and true leaders-
   May they dwell on the crown of my head.

3. On my crown are enshrined the Enlightened Ones,
   In my eyes their Noble Teachings,
   In my heart is enshrined
   The Holy order, fount of all virtues.

4. Noble Anuruddha dwells in my heart,
   Saint Sāriputta at my right side,
   Elder Kondaṅña dwells on my back,
   Saint Moggallāna is at my left side.

5. Likewise, the saints Ānanda and Rāhula
   Dwell at my right ear,
   And at my left ear dwell
   Saints Kassapa and Mahānāma.

6. The mighty sage, Sobhita,
   Seated in all his glory
   Like the blazing sun,
   Dwells at every hair-tip
   On the back of my head.

7. On my face ever dwells,
   The great seer, Kumāra Kassapa,
   Superb preacher of the Dhamma,
   And a veritable mine of virtues.
8. Puṇḍo Aṅgumālo ca Upāli Nānda Sīvalī
   Therā pañca ime jātā lalāte tilaka mama,

9. Sesāsīti mahātherā vijītā jinasāvakā,
   Jalantā sīlatejena aṅgamaṇge susaṅhitā.

10. Ratanam purato āsi dakkhiṇe mettasuttakaṁ,
    Dhajaggaṁ pacchato āsi vāme aṅgulimālakaṁ

11. Khandhamoraritthaṅca āṭānāṭiyasuttakaṁ.
    Ākāsacchadanaṁ āsi sesā pākārasaṅhitā.

12. Jinānabalasamyyutte dhammapākāralaṅkate,
    Vasato me catukiccena sadā sambuddhapāṇjare.

13. Vātapitādi sañjātā vāhirajhuttupaddavā,
    Asesā vilayaṁ yantu anantaguṇatejasā.

14. Jinapāṇjaramajjhaṭṭham viharantaṁ mahītale,
    Sadā pālentu maṁ sabbe te purisāsabhā,

8. And these five Elders, Saints Puṇḍa, Aṅgulimāla, Upāli, Nanda and Sīvalī,
   Like the Auspicious Mark,
   Constantly abide on my forehead.

9. The remaining eighty great elders
   Victor’s pre-eminent Saint Disciples,
   Shining with the luster of virtue,
   Dwell enshrined all over my person.

10. The Hymn of Treasure Gem frames my front,
    The Hymn of Universal Love my right,
    The discourse “Crest of Holy Standard” my back,
    And the discourse on Aṅgulimāla my left.

11. The Protective chanting – Khandha,
    Mora, Āṭānāṭiya and the rest,
    Form a sheltering frame for me,
    Above like a canopy, around like walls.

12-13. Though confined by four postures
   And coerced, within and without,
   By disorders of wind and bile,
   Ye I dwell secure within
   The Enlightened One’s frame,
   Enclosed by the Noble Teaching’s ornate walls,
   Creations of the Victor,
   May by the inexhaustible powers
   Of their exalted attainments,
   I be rid of all distress!

14. May all those mighty saints
   Who dwell in this world,
   Forming the Victor’s frame,
   Protect me ever!
8. Puṇṇo Aṅgumālo ca Upāli Nānda Sīvalī
   Therā pañca ime jātā lalāte tilaka mama,

9. Sesāsīti mahātherā vijītā jinasāvakā,
   Jalantā sīlatejena aṅgamaṅge susaṅḥhitā.

10. Ratanām purato āsi dakkhiṇe mettasuttakaṁ,
    Dhajaggaṁ pacchato āsi vāme aṅgulimālakām

    Ākāsacchadanaṁ āsi sesā pākārasaṅṅitā.

12. Jinānabalamyaṭte dhammapākāralaikate,
    Vasato me catukiccaṁ sadā sambuddhapañjadiṁ

13. Vātapītādi saṅjātā vāhirajhuttapaddāvā,
    Asesā vilayaṁ yantu anantaguṇatejasā.

14. Jinapaṅjaramajjhāṭhakāṁ viharantaṁ mahītale,
    Sadā pālentu maṁ sabbe te purisāsabhā,

8. And these five Elders, Saints Puṇṇa, Aṅgulimāla, Upāli, Nanda and Sīvalī, Like the Auspicious Mark, Constantly abide on my forehead.

9. The remaining eighty great elders Victor’s pre-eminent Saint Disciples, Shining with the luster of virtue, Dwell enshrined all over my person.


11. The Protective chanting – Khandha, Mora, Āṭānātiya and the rest, Form a sheltering frame for me, Above like a canopy, around like walls.

12-13. Though confined by four postures And coerced, within and without, By disorders of wind and bile, Yet I dwell secure within The Enlightened One’s frame, Enclosed by the Noble Teaching’s ornate walls, Creations of the Victor, May by the inexhaustible powers Of their exalted attainments, I be rid of all distress!

14. May all those mighty saints Who dwell in this world, Forming the Victor’s frame, Protect me ever!
15. Indeed only when am I
Truly sheltered, I overcome distress
By the Victor’s spiritual might.
By the Enlightened One’s powers,
I live vanquishing hostile forces,
And am protected by the
Efficacy of the Good Law.

16. Indeed only when am I
Truly sheltered I overcome distress
By the Victor’s spiritual might.
By the Noble Teaching’s powers,
I live vanquishing hostile forces,
And am protected by the
Efficacy of the Good Law.

17. Indeed only when am I
Truly sheltered I overcome distress
By the Victor’s spiritual might.
By the Holy Order’s powers,
I live vanquishing hostile forces,
And am protected by the
Efficacy of the Good Law.

18. Indeed, well protected am I
Within the ramparts of the Good Law.
The eight types of noble saints
Dwell guarding the eight directions.
Herein these eight are my saviours,
And like a canopy,
The Victor ever abides above me.

19. The Master, seated on the throne of
Enlightenment after vanquishing Māra,
Now stands enshrined on the crown of my head.
The saints Sāriputta and Moggallāna.
Abide on my right and left sides.
15. Indeed only when am I
Truly sheltered, I overcome distress
By the Victor’s spiritual might.
By the Enlightened One’s powers,
I live vanquishing hostile forces,
And am protected by the
Efficacy of the Good Law.

16. Indeed only when am I
Truly sheltered I overcome distress
By the Victor’s spiritual might.
By the Noble Teaching’s powers,
I live vanquishing hostile forces,
And am protected by the
Efficacy of the Good Law.

17. Indeed only when am I
Truly sheltered I overcome distress
By the Victor’s spiritual might.
By the Holy Order’s powers,
I live vanquishing hostile forces,
And am protected by the
Efficacy of the Good Law.

18. Indeed, well protected am I
Within the ramparts of the Good Law.
The eight types of noble saints
Dwell guarding the eight directions.
Herein these eight are my saviours,
And like a canopy,
The Victor ever abides above me.

19. The Master, seated on the throne of
Enlightenment after vanquishing Màra,
Now stands enshrined on the crown of my head.
The saints Sāriputta and Moggallāna.
Abide on my right and left sides.
20. In the middle of my heart dwells
The Noble Teaching of the Spiritual Sun,
The world’s sole Deliverer.
Acquiring excellences,
For releasing beings,
From the suffering of recurring existence,
The would-be-Buddha took
Rebirth even as a humble peacock.

21. All misfortunes, distress, ill omens,
All hostilities, diseases, evil days, blames,
All obstacles, fears and unpleasant dreams,
May they all forever cease,
By the Enlightened One’s supreme powers!

22. All misfortunes, distress, ill omens,
All hostilities, diseases, bad times, blames,
All obstacles, fears and unpleasant dreams,
May they all forever cease,
By the Noble Teaching’s supreme powers!

23. All misfortunes, distress, ill omens,
All hostilities, diseases, bad times, blames,
All obstacles, fears and unpleasant dreams,
May they all forever cease,
By the Holy Order’s supreme powers!
20. In the middle of my heart dwells
   The Noble Teaching of the Spiritual Sun,
   The world’s sole Deliverer.
   Acquiring excellences,
   For releasing beings,
   From the suffering of recurring existence,
   The would-be-Buddha took
   Rebirth even as a humble peacock.

21. All misfortunes, distress, ill omens,
    All hostilities, diseases, evil days, blames,
    All obstacles, fears and unpleasant dreams,
    May they all forever cease,
    By the Enlightened One’s supreme powers!

22. All misfortunes, distress, ill omens,
    All hostilities, diseases, bad times, blames,
    All obstacles, fears and unpleasant dreams,
    May they all forever cease,
    By the Noble Teaching’s supreme powers!

23. All misfortunes, distress, ill omens,
    All hostilities, diseases, bad times, blames,
    All obstacles, fears and unpleasant dreams,
    May they all forever cease,
    By the Holy Order’s supreme powers!
XIV. ĀNGULIMĀLĀ PARITTA

Yatohāṁ Bhūgini arīyāya jātiyā jāto,
Nābhi jānāmi saṁcīccha, pānāṁ jīvitā voropetā,
Tena saccena sotthi te hotu sotthi gabbhassa.

—— 0 ——

XV. PATICCA SAMUPPĀDA

Avijjā-paccayā Saṁkhāraḥ;
Saṁkhāra-paccayā Viññāṇaḥ;
Viññāṇa-paccayā Nāmarūpaḥ;
Nāmarūpa-paccayā Saḷāyatanaḥ;
Saḷāyatana-paccayā Phasso;
Phassa-paccayā Vedanā;
Vedanā-paccayā Taṇhā;
Taṇhā-paccayā Upādānaḥ;
Upādāna-paccayā Bhavo;
Bhava-paccayā Jāti;
Evametassa kevalassa dukkhaṅkhañcassa samudayo hoti.”

XIV. Āṅgulimālā Protective Hymn

Sister, from the moment I have been reborn as a Noble One, I do not know of consciously destroying life in any manner. By the power of this truth may you be endowed with the safety of childbirth (giving birth to your child).

—— 0 ——

XV. Dependent Origination

With ignorance as condition, volitional activities or Kamma-formations arise;
With Kamma-formations as condition, (rebirth) consciousness arises;
With (rebirth) consciousness as condition, mind and body arises;
With mind and body as condition, six sense-faculties arise;
With six sense-faculties as condition, sense-impression or contact arises;
With sense-impression as condition, feeling arises;
With feeling as condition, craving arises;
With craving as condition, clinging arises;
With clinging as condition, becoming arises;
With becoming as condition, birth arises;
With birth as condition, decay, death, sorrow, lamentation, pain, dejection, despair arise. Thus, the entire mass of suffering comes into being.”
XIV. Āświadīmālā PARITTA

_Yatohāṁ Bhūginī ariyāya jātiyā jāto,_
_Nābhi jānāmi sañcīca, pānāṁ jīvītā voropetā,_
_Tena saccena sotthi te hotu sotthi gabbhassa._

—— 0 ——

XV. PATICCA SAMUPPĀDA

_Avijjà-paccayā Sañkhārā;_  
_Sañkhārā-paccayā Viññāṇā;_  
_Viññāṇa-paccayā Nāmarūpā;_  
_Nāmarūpa-paccayā Saññīyatana;_  
_Saññīyatana-paccayā Phasso;_  
_Phasso-paccayā Vedanā;_  
_Vedanā-paccayā Taṇhā;_  
_Taṇhā-paccayā Upādāna;_  
_Upādāna-paccayā Bhavo;_  
_Bhava-paccayā Jāti;_  
_Jāti-paccayā Jarā-maranā-soka-parideva-dukkha- 
_domanassa-upāyāsā sambhavanti._  
_Evametassa kevalassa dukkhaṁhandhassa samudayo 
hoti.’’

—— 0 ——

XIV. Aṅgulimālā Protective Hymn

Sister, from the moment I have been reborn as a Noble One, I do not know of consciously destroying life in any manner. By the power of this truth may you be endowed with the safety of childbirth (giving birth to your child).

—— 0 ——

XV. Dependent Origination

_With ignorance as condition, volitional activities or Kamma-formations arise;_  
_With Kamma-formations as condition, (rebirth) consciousness arises;_  
_With (rebirth) consciousness as condition, mind and body arises;_  
_With mind and body as condition, six sense-faculties arise;_  
_With six sense-faculties as condition, sense-impression or contact arises;_  
_With sense-impression as condition, feeling arises;_  
_With feeling as condition, craving arises;_  
_With craving as condition, clinging arises;_  
_With clinging as condition, becoming arises;_  
_With becoming as condition, birth arises;_  
_With birth as condition, decay, death, sorrow, lamentation, pain, dejection, despair arise. Thus, the entire mass of suffering comes into being.’’
Avijjā tveva aśeṣa-virāgnirodha, saṅkhāra-nirodho;
Saṅkhāra-nirodha, viññānanirodho;
Viññāna-nirodha, nāmarūpa-nirodho;
Nāmarūpa-nirodha, saḷāyatananirodho;
Saḷāyatananirodha, phassa-nirodho;
Phassa-nirodha, vedanā-nirodho;
Vedanā-nirodha, taṇhā-nirodho;
Taṇhā-nirodha, upādānanirodho;
Upādāna-nirodha, bhavanirodho;
Bhava-nirodha, jāti-nirodho;

—— 0 ——

With the total extinction, detachment and cessation of this very ignorance, there is the cessation of kamma-formations;
With the cessation of kamma-formations, there is the cessation of (rebirth) consciousness;
With the cessation of (rebirth) consciousness, there is the cessation of mind and body;
With the cessation of mind and body, there is the cessation of six sense faculties;
With the cessation of six sense faculties, there is the cessation of sense impression or contact;
With the cessation of sense impression, there is the cessation of feeling;
With the cessation of feeling, there is the cessation of craving;
With the cessation of craving, there is the cessation of clinging;
With the cessation of clinging, there is the cessation of becoming;
With the cessation of becoming, there is the cessation of birth;
With the cessation of birth, there is the cessation of decay, death, sorrow, lamentation, pain, dejection and despair. Thus the cessation of the entire mass of suffering occurs.

—— 0 ——
Avijjaya tveva acesaviraganirodha, sañkhāra-nirodho;
Sañkhāra-nirodho, viññānanirodho;
Viññāna-nirodho, nāmarūpanirodho;
Nāmarūpa-nirodho, saññayatananirodho;
Saññayatana-nirodho, phassanirodho;
Phassa-nirodho, vedanānirodho;
Vedanā-nirodho, tañhānirodho;
Tañhā-nirodho, upādānanirodho;
Upādāna-nirodho, bhavaniruddho;
Bhava-nirodho, jāti-nirodho;

With the total extinction, detachment and cessation of this very ignorance, there is the cessation of kamma-formations;
With the cessation of kamma-formations, there is the cessation of (rebirth) consciousness;
With the cessation of (rebirth) consciousness, there is the cessation of mind and body;
With the cessation of mind and body, there is the cessation of six sense faculties;
With the cessation of six sense faculties, there is the cessation of sense impression or contact;
With the cessation of sense impression, there is the cessation of feeling;
With the cessation of feeling, there is the cessation of craving;
With the cessation of craving, there is the cessation of clinging;
With the cessation of clinging, there is the cessation of becoming;
With the cessation of becoming, there is the cessation of birth;
With the cessation of birth, there is the cessation of decay, death, sorrow, lamentation, pain, dejection and despair. Thus the cessation of the entire mass of suffering occurs.
XVI. Eight Great Spiritual Sense of Urgency

After practising the fourfold protective meditations, one should then energetically and wisely reflect on the eightfold realities of life, which give great spiritual sense of urgency.

These realities are – the suffering connected with birth, with aging, with disease, with death and the dangers of falling into the four states of woe. Likewise the miseries suffered in the past cycles of birth, aging etc., and the awaiting sufferings of future cycles of birth aging etc., and the sufferings involved in the search for sustenance in the present life.

A person seeking his true welfare, and clearly knowing the meditation methods, practises these eightfold contemplations, without fail, every morning and evening. And thus having overcome all obstacles, happily attains to the supreme blissful states of Nibbāna, which the Buddha himself has extolled as the ultimate State of Happiness.

XVII. Eight Thoughts of a Great Being

1. This Dhamma is for one, who wants little, Not for one who wants much;
   This Dhamma is for the contented, Nor for the discontented;
2. This Dhamma is for one who prefers seclusion, Not for one who is fond of society, This Dhamma is for the energetic, Not for one who is indolent.
XVI. Aṭṭha Mahā Saṁvega Vatthu

_Bhāvetvā caturārakkhā, āvajjeyya anantarām,_
Mahā saṁvega vatthūni, aṭṭha atthita vīriyo.

_Jāti jarā vyādhi cuti apāyā,_
Aṭṭha appattaka vatṭadukkham,_
_Idāni āhāra gaveṭṭhi dukkham,_
Saṁvega vatthūni imāni aṭṭha

Pāto casāyamapi ceva imāṁ vidiññū,
Āsevate satata matta hitābhilāsi,
Pappoti soti vipulāṁ hata pāri pantho
Seññhaṁ sukhaṁ Munivisittha
mataṁ sukhena cā’ti.

—— 0 ——

XVII. AṭṭHA MAHĀ PURISA VITAKKA

1. Apicchassāyaṁ dhammo,
_Nāyaṁ dhammo mahicchassa;_
_Santuññhassāyaṁ dhammo,_
_Nāyaṁ dhammo asantuññhussa;_

2. Pavivittassāyaṁ dhammo,
_Nāyaṁ dhammo saṅganikā-rāmassa;_
Āraddha-vīriyssāyaṁ dhammo,
_Nāyaṁ dhammo kusītassa;_

—— 0 ——

XVI. Eight Great Spiritual Sense of Urgency

After practising the fourfold protective meditations, one should then energetically and wisely reflect on the eightfold realities of life, which give great spiritual sense of urgency.

These realities are – the suffering connected with birth, with aging, with disease, with death and the dangers of falling into the four states of woe. Likewise the miseries suffered in the past cycles of birth, aging etc., and the awaiting sufferings of future cycles of birth aging etc., and the sufferings involved in the search for sustenance in the present life.

A person seeking his true welfare, and clearly knowing the meditation methods, practises these eightfold contemplations, without fail, every morning and evening. And thus having overcome all obstacles, happily attains to the supreme blissful states of Nibbāna, which the Buddha himself has extolled as the ultimate State of Happiness.

—— 0 ——

XVII. Eight Thoughts of a Great Being

1. This Dhamma is for one, who wants little,
   Not for one who wants much;
   This Dhamma is for the contented,
   Nor for the discontented;

2. This Dhamma is for one who prefers seclusion,
   Not for one who is fond of society,
   This Dhamma is for the energetic,
   Not for one who is indolent.
3. **Upaññhita satissāyañ dhammo,**
   Nāyañ dhammo mutṭhasatasatissa;
   Samāhitassāyañ dhammo,
   Nāyañ dhammo asamāhitassa;

4. **Paññāvantassāyañ dhammo,**
   Nāyañ dhammo duppañnassa;
   Nippapañcarāmassāyañ dhammo
   Nippapañcaratino,
   Nāyam dhammo papañcārāmassa
   Papañcaratino.

24. **Sacca Vajjañ**

   *Etena saccavajjena sotthi me hotu sabbadā*
   *Etena saccavajjena hotu me jayamaigalaÿ*
   *Etena saccavajjena pātu me Ratanattayañ!*

   Sabbãtiyo vivajjantu,
   Sabba rogo vinassatu,
   Mā me bhavatvantarāyo,
   Sukhī dīghāyuko bhavañ.

   Bhavatu sabba maṅgalañ,
   Rakkhantu sabba devatā,
   Sabba Buddhānubhāvena,
   Sadā sotthi bhavantu me.

   Bhavatu sabba maṅgalañ,
   Rakkhantu sabba devatā,
   Sabba Dhammānubhāvena,
   Sadā sotthi bhavantu me.

3. This Dhamma is for the mindful,
   Not for one who is heedless.
   This Dhamma is for the composed,
   Not for one who is agitated.

4. This Dhamma is for the wise,
   Not for the foolish;
   This Dhamma is for one
   Who delights in spirituality (lit. other worldliness),
   Not for the one who is worldly and likes to involved and defused.

24. **Truth Assertion**

   By this assertion of truth may well-being abound in me!
   By this assertion of truth may I triumph and be blessed!
   By this assertion of truth may the vision of the Triple Gem enlighten my heart!

   May all misfortunes disappear,
   May all diseases fade away,
   May no peril befall me,
   And may I live long happily!

   May all blessings come to me,
   May all gods protect me;
   By the Grace of all the Supremely Enlightened Ones,
   May well-being ever abound in me!

   May all blessings come to me,
   May all gods protect me;
   By the Glory of the Noble Teaching,
   May well-being ever abound in me!
3. **Upaññhita satissāyāṁ dhammo,**  
   Nāyaṁ dhammo muṭṭhasasatissa;  
   Samāhitassāyāṁ dhammo,  
   Nāyaṁ dhammo asamāhitassa;  

4. **Paññāvantassāyāṁ dhammo,**  
   Nāyaṁ dhammo duppaṅnassa;  
   Nippapañcarāmassāyāṁ dhammo  
   Nippapañcaratino,  
   Nāyam dhammo papañcārāmassa  
   Papañcaratino.

24. **Sacca Vajjaṁ**

   *Etena saccavajjena sotthi me hotu sabbadā*  
   *Etena saccavajjena hotu me jayamaigalaṁ*  
   *Etena saccavajjena pātu me Ratanattayaṁ!*  

   *Sabbãtiyo vivajjantu,*  
   *Sabba rogo vinassatu,*  
   *Mā me bhavatvantarāyo,*  
   *Sukhī dīghāyuko bhavaṁ.*  

   *Bhavatu sabba maṅgalaṁ,*  
   *Rakkhantu sabba devatā,*  
   *Sabba Buddhānubhāvena,*  
   *Sadā sotthī bhavantu me.*  

   *Bhavatu sabba maṅgalaṁ,*  
   *Rakkhantu sabba devatā,*  
   *Sabba Dhammānubhāvena,*  
   *Sadā sotthī bhavantu me.*

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3. **This Dhamma is for the mindful,**  
   Not for one who is heedless.  
   This Dhamma is for the composed,  
   Not for one who is agitated.  

4. **This Dhamma is for the wise,**  
   Not for the foolish;  
   This Dhamma is for one  
   Who delights in spirituality (lit. other worldliness),  
   Not for the one who is worldly and likes to involved  
   and defused.

24. **Truth Assertion**

   By this assertion of truth may well-being abound in me!  
   By this assertion of truth may I triumph and be blessed!  
   By this assertion of truth may the vision of the Triple Gem  
   enlighten my heart!  

   May all misfortunes disappear,  
   May all diseases fade away,  
   May no peril befall me,  
   And may I live long happily!  

   May all blessings come to me,  
   May all gods protect me;  
   By the Grace of all the Supremely Enlightened Ones,  
   May well-being ever abound in me!  

   May all blessings come to me,  
   May all gods protect me;  
   By the Glory of the Noble Teaching,  
   May well-being ever abound in me!
Venerable Achar ya Buddharakkhita

Manual of Buddhist Devotional Practice

May all blessings come to me,
May all gods protect me;
By the Glory of the Holy Order,
May well-being ever abound in me!
By the power of this protective chanting,
Warding off the malefic influence of stars,
Devils, spirits and planetary combinations,
May all my troubles cease to exist!
May the rains fall in time
And bring about a rich harvest,
May the world thrive in prosperity,
And may the rulers ever be righteous!
Whatever evil omen, misfortune,
unpleasant bird noise,
Malefic Planets and bad dreams there be,
By the powers of the Supremely Enlightened One,
May all these disappear!
Whatever evil omen, misfortune,
unpleasant bird noise,
Malefic Planets and bad dreams there be,
By the powers of the Sacred Teachings,
May all these disappear!
Whatever evil omen, misfortune,
unpleasant bird noise,
Malefic Planets and bad dreams there be,
By the powers of the Holy Order,
May all these disappear!
Bhavatu sabba maṅgalaṁ,
Rakkhantu sabba devatā,
Sabba Saṅghānubhāvena,
Sadā sotthā bhavantu me.

Nakkhatta yakkha bhūtānāṁ,
Pāpaggaha nivaranāṁ,
Parittassānubhāvena,
Hantu me upaddave.

Devo vassatu kālēna,
Sassasampatti hetu ca,
Phīto bhavatu loko ca,
Rājā bhavatu dhammiko.

Yaṁ dunnimittaṁ avamaṅgalaṁca,
Yo cāmanāpo sakunassa saddo
Pāpaggaho dussupināṁ akantaṁ,
Buddhānubhāvena vināsamentu

Yaṁ dunnimittaṁ avamaṅgalaṁca,
Yo cāmanāpo sakunassa saddo
Pāpaggaho dussupināṁ akantaṁ,
Dhammānubhāvena vināsamentu

Yaṁ dunnimittaṁ avamaṅgalaṁca,
Yo cāmanāpo sakunassa saddo
Pāpaggaho dussupināṁ akantaṁ,
Saṅghānubhāvena vināsamentu

May all blessings come to me,
May all gods protect me;
By the Glory of the Holy Order,
May well-being ever abound in me!

By the power of this protective chanting,
Warding off the malefic influence of stars,
Devils, spirits and planetary combinations,
May all my troubles cease to exist!

May the rains fall in time
And bring about a rich harvest,
May the world thrive in prosperity,
And may the rulers ever be righteous!

Whatever evil omen, misfortune,
unpleasant bird noise,
Malefic Planets and bad dreams there be,
By the powers of the Supremely Enlightened One,
May all these disappear!

Whatever evil omen, misfortune,
unpleasant bird noise,
Malefic Planets and bad dreams there be,
By the powers of the Sacred Teachings,
May all these disappear!

Whatever evil omen, misfortune,
unpleasant bird noise,
Malefic Planets and bad dreams there be,
By the powers of the Holy Order,
May all these disappear!
25. Sharing Merit

Having shared the merits
Accruing through these good deeds,
May the gods and nāgās of mighty power,
Inhabiting throughout the space and earth,
Protect the Buddha’s Dispensation for long!

Having shared the merits
Accruing through these good deeds,
May the gods and nāgās of mighty power,
Inhabiting throughout the space and earth,
Protect the Buddha’s Teaching for long!

Having shared the merits
Accruing through these good deeds,
May the gods and nāgās of mighty power,
Inhabiting throughout the space and earth,
Protect us and others for long!

May all gods share
This wealth of merit,
Acquired now by us,
To yield all good fortunes for us!

May all living creatures share
This wealth of merit,
Acquired now by us,
To yield all good fortunes for us!

May all sentient beings share
This wealth of merit,
Acquired now by us,
To yield all good fortunes for us!

May this merit accrue also to my relatives,
And may my relatives be happy! (3 times).
25. Puññanumodanā

Ākāsaṭṭhā ca bhumaṭṭhā,
Devānāgā mahiddhikā;
Puññāṁ taṁ anumoditvā,
Ciraṁ rakkhantu sāsanaṁ.

Ākāsaṭṭhā ca bhumaṭṭhā,
Devānāgā mahiddhikā;
Puññāṁ taṁ anumoditvā,
Ciraṁ rakkhantu desanaṁ.

Ākāsaṭṭhā ca bhumaṭṭhā,
Devānāgā mahiddhikā;
Puññāṁ taṁ anumoditvā,
Ciraṁ rakkhantu maṁ paraṁ.

Ettāvatā ca amhehi,
Sambhataṁ Puññasampadaṁ;
Sabbe devā anumodantu,
Sabba Sampatti siddhiyā.

Ettāvatā ca amhehi,
Sambhataṁ Puññasampadaṁ;
Sabbe bhūta anumodantu,
Sabba Sampatti siddhiyā.

Ettāvatā ca amhehi,
Sambhataṁ Puññasampadaṁ;
Sabbe Sattā anumodantu,
Sabba Sampatti siddhiyā.

Idaṁ me āthānaṁ hotu
Sukhitā hontu āthāyo! (3 times).

25. Sharing Merit

Having shared the merits
Accruing through these good deeds,
May the gods and nāgās of mighty power,
Inhabiting throughout the space and earth,
Protect the Buddha’s Dispensation for long!

Having shared the merits
Accruing through these good deeds,
May the gods and nāgās of mighty power,
Inhabiting throughout the space and earth,
Protect the Buddha’s Teaching for long!

Having shared the merits
Accruing through these good deeds,
May the gods and nāgās of mighty power,
Inhabiting throughout the space and earth,
Protect us and others for long!

May all gods share
This wealth of merit,
Acquired now by us,
To yield all good fortunes for us!

May all living creatures share
This wealth of merit,
Acquired now by us,
To yield all good fortunes for us!

May all sentient beings share
This wealth of merit,
Acquired now by us,
To yield all good fortunes for us!

May this merit accrue also to my relatives,
And may my relatives be happy! (3 times).
26. The Glory of the Triple Gem

By the mighty powers of all Supremely Enlightened Buddhas, The Hermit Buddhas and the Arahats, Perfect Ones, May I secure protection in full measure.

By the mighty powers of the Sacred Teachings, Of the Supremely Enlightened Buddhas, of the Four Noble Truths and the Setting in Motion of the Wheel of Truth May I secure protection in full measure.

By the mighty powers of the Liberated Disciples of Holy Orders and the Holy Dispensations of all Buddhas, May I secure protection in full measure.

27. Aspiration

By the power of this meritorious deed, May I not suffer the company of unwise people. May I be blessed with the company of wise people, Until Deliverance is won!

May this meritorious deed of mine, Conduce to the destruction of cankers, And lead to freedom from all suffering, May it be a condition for spiritual Liberation!
26. The Glory of the Triple Gem

By the mighty powers of all Supremely Enlightened Buddhas,
The Hermit Buddhas and the Arahats, Perfect Ones,
May I secure protection in full measure.

By the mighty powers of the Sacred Teachings,
Of the Supremely Enlightened Buddhas, of the Four Noble Truths and the Setting in Motion of the Wheel of Truth
May I secure protection in full measure.

By the mighty powers of the Liberated Disciples of Holy Orders and the Holy Dispensations of all Buddhas,
May I secure protection in full measure.

27. Aspiration

By the power of this meritorious deed,
May I not suffer the company of unwise people.
May I be blessed with the company of wise people,
Until Deliverance is won!

May this meritorious deed of mine,
Conduce to the destruction of cankers,
And lead to freedom from all suffering,
May it be a condition for spiritual Liberation!
28. CATURĀRAKKHĀ BHAVANĀ

I. Buddhānussati

1. Buddhānussati mettā ca
   Asubhaṁ maranassati,
   Iti imā caturārakkhā,
   Bhikkhu bhāveyya sīlavā.

2. Ananta-vīthāra guṇāṁ,
   Guṇatonussaram munīṁ,
   Bhāveyya buddhimā bhikkhu,
   Buddhānussatimādīto.

3. Savāsane kilese so,
   Eko sabbe nighātiya,
   Ahu susuddha-santāno,
   Pūjānaṅca sadāraho.

4. Sabbakālagate dhamme,
   Sabbe sammā sayaiṁ munī,
   Sabbākārenā bujjhitvā,
   Eko sabbaṅнутaṁ gato.

5. Vipassanādi vijjāhi,
   Sīlādī carañehi ca.
   Susamiddhehi sampanno,
   Gaganābhehi nāyako.

28. Four Protective Meditations

I. Recollection of The Buddha’s Peerless Qualities

1. A virtuous monk should practise
   These four Protective Meditations:
   Recollection of the Buddha’s peerless qualities,
   Development of universal love,
   Perception of impurities and
   Reflection on death.

2. Beginning with the Buddha’s surpassing qualities,
   Or dwelling on the Sage’s virtue and
   His all-embracing spiritual excellences,
   Should the wise bhikkhu develop his meditation.

3. Of all liberated saints, he alone expunged,
   The mental defilements, together with their traces,*
   Thus winning the State of Immaculate Purity,
   And truly became the worthiest
   To be worshiped for all times.

4. The Sage discovered, on his own
   All knowledge totally and
   In every conceivable form,
   Of the past, present or future,
   He alone thus won Omniscience.

5. With all supernormal attainments, including
   Supermundane Path and Fruition Insights,
   Beginning with unequalled virtuous conduct.
   The Supreme Leader, like the sky,
   Is boundless in accomplishments,
   Each mastery reaching its apex state.

*Like rings of a coconut tree, mental defilements leave traces on the psyche. These form one’s predilections. A saint may have a predilection, but the Buddha transcends all.
28. CATURĀRAKKHĀ BHAVANĀ

I. Buddhānussati

1. Buddhānussati mettā ca
   Asubhaṁ maranassati,
   Iti imā caturārakkhā,
   Bhikkhu bhāveyya sīlavā.

2. Ananta-vithāra guṇaṁ,
   Guṇatonussaram munīṁ,
   Bhāveyya buddhimā bhikkhu,
   Buddhānussatimādito.

3. Savāsane kilese so,
   Eko sabbe nighātiya,
   Ahu susuddha-santāno,
   Pūjānaṅca sādāraho.

4. Sabbakālagate dhamme,
   Sabbe sammā sayāṁ munī,
   Sabbākārena bujjhitvā,
   Eko sabbaṅña tuṁ gato.

5. Vipassanādi vijīhi,
   Silādi caraṇe ca.
   Susamiddhehi sampanno,
   Gaganābhehi nāyako.

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28. Four Protective Meditations

I. Recollection of The Buddha’s Peerless Qualities

1. A virtuous monk should practise
   These four Protective Meditations:
   Recollection of the Buddha’s peerless qualities,
   Development of universal love,
   Perception of impurities and
   Reflection on death.

2. Beginning with the Buddha’s surpassing qualities,
   Or dwelling on the Sage’s virtue and
   His all-embracing spiritual excellences,
   Should the wise bhikkhu develop his meditation.

3. Of all liberated saints, he alone expunged,
   The mental defilements, together with their traces,*
   Thus winning the State of Immaculate Purity,
   And truly became the worthiest
   To be worshiped for all times.

4. The Sage discovered, on his own
   All knowledge totally and
   In every conceivable form,
   Of the past, present or future,
   He alone thus won Omniscience.

5. With all supernormal attainments, including
   Supermundane Path and Fruition Insights,
   Beginning with unequalled virtuous conduct.
   The Supreme Leader, like the sky,
   Is boundless in accomplishments,
   Each mastery reaching its apex state.

---

*Like rings of a coconut tree, mental defilements leave traces on the psyche. These form one’s predilections. A saint may have a predilection, but the Buddha transcends all.
6. He alone trod the Path of Truth,  
   To reach the Perfect State.
   Himself, the embodiment of Truth,  
   His words are infallible ever.
   In the three spheres of existence
   He is the All-Knower,  
   With Knowledge without remainder!

7. He is the Most Exalted,  
   Raining down floods of virtue,  
   On the hearts of beings,  
   And having tamed in many ways
   Those who are worthy to be tamed.

8. For the whole universe He alone,  
   Is the true guide to the Final Good,  
   Being himself the Fountainhead of
   All excellences, powers and good fortunes.

9. Highest ever, he accomplished,  
   The utmost good for himself and others,
   With supreme wisdom in all things,  
   And boundless compassion for all beings.

10. Out of compassion, he fulfilled the Perfections,  
    And ascended upon the summit of wisdom;  
    Thus did he salvage all knowledge;  
    By means of which he delivered,
    All beings with all-embracing mercy.

11. His physical body, though visible to all,  
    Was matchless, beyond belief.
    What to say, then, of his spiritual body,
    Indeed incomparable and so wondrous!
6. He alone trod the Path of Truth,
To reach the Perfect State.
Himself, the embodiment of Truth,
His words are infallible ever.
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Was matchless, beyond belief.
What to say, then, of his spiritual body,
Indeed incomparable and so wondrous!
II. Development of Universal Love

1. Making oneself the example,
   Let one seek happiness for all beings.
   Having visualized them in a progressive order,
   Let one develop universal love,
   By extending it to all beings.

2. Just as I yearn to be happy,
   To be ever free from suffering,
   Even so, may all beings be happy,
   Whether friendly, neutral or hostile.

3. All those living within the limits
   Of our village and surrounding areas,
   Within our district, our country,
   Indeed, in the whole world-
   May all be happy ever!

4. Likewise, all the countless beings,
   Inhabiting the boundless universe,
   All creatures, all sentient life
   With individualized existence,
   May all beings be happy!

5. Similarly, all females and males,
   All Noble Saints and those not liberated,
   All divine and human beings,
   All denizens of the nether worlds,
   May they all be happy ever!
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   All Noble Saints and those not liberated,
   All divine and human beings,
   All denizens of the nether worlds,
   May they all be happy ever!
III. Perception of Impurities

1. As one discerns the impurities
In attractive inanimate things,
So should one perceive impurities in
Sentient beings that appear attractive.
Seeing the body’s basic rot, let one
Develop the perception of impurities.

2. Impurities are due to decomposition
Inherent in the thirty-two parts of my body.
Thus, should one perceive impurities-
By way of colour, shape, smell
Location and section of each of the parts.

3. Bodily impurities are more loathsome,
Than those existing in a place,
Where corpses are buried.
The earth surely is clean.
The constantly rotting body,
However, has nothing clean in it.

4. Indeed renewal of the body
In a setting of unceasing decay
Resembles the rampant maggots
Rampaging through in a sewage tank.
Inside, the body is filled with filth,
Like an over-flowing privy.

5. Ever the impurities flow out,
Like fat from an overflowing pan.
And, as in a putrid village pond,
The body harbours varieties of worms.

6. As the source of all disease, the body is
Like a bagful of boils and sores,
Untreatable mostly, it is ever repulsive,
Like that of a decomposing corpse.
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Like a bagful of boils and sores,
Untreatable mostly, it is ever repulsive,
Like that of a decomposing corpse.
IV. Reflection on Death

1. Like a blown-out lamp is life, when
   Cut off by exhaustion of the vital force.
   Visualizing how others died, should
   One cultivate the reflection on death.

2. In this world, even those beings
   Who were immensely fortunate, died.
   Similarly, I too will have to die.
   Death will surely overtake me.

3. Indeed death invariably comes
   Together with birth itself,
   Even as a murderer eagerly looks,
   For the opportunity to kill his victim.

4. Just as the sun rises only to set,
   Even so, without stopping, and
   Ever on the move, death follows,
   Only to make an end of life!

5. Bubbles break up, dew-drops dry,
   A line drawn in water disappears,
   And the victim falls prey to his enemy.
   So indeed is death ever inevitable!

6. Even those vanquishers of evil,
   The Supremely Enlightened Ones
   And the Hermit Enlightened Ones,
   Endowed with great wisdom,
   Immense merits, supernormal powers,
   Vast fame and following, passed away.
   So what to speak of a person like me?

7. Due to the complex working of conditions,
   Supporting life, within and without,
   Or the various distresses afflicting it,
   In just a flash, we could die!
   Indeed, we are dying every moment.
IV. Reflection on Death

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3. Indeed death invariably comes Together with birth itself, Even as a murderer eagerly looks, For the opportunity to kill his victim.

4. Just as the sun rises only to set, Even so, without stopping, and Ever on the move, death follows, Only to make an end of life!

5. Bubbles break up, dew-drops dry, A line drawn in water disappears, And the victim falls prey to his enemy. So indeed is death ever inevitable!

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7. Due to the complex working of conditions, Supporting life, within and without, Or the various distresses afflicting it, In just a flash, we could die! Indeed, we are dying every moment.
29. Constant Reflection of Realities

Bhikkhus, these are the five realities, which should be reflected upon, over and over again, by woman and man both lay and monastic. Which five?

“I am subject to ageing. I have not gone beyond ageing.” So it should be reflected upon, over and over again.

“I am subject to disease. I have not gone beyond disease.” So it should be reflected upon, over and over again.

“I am subject to death. I have not gone beyond death.” So it should be reflected upon, over and over again.

“Inevitably there comes change in, and separation from, all that are dear to and cherished by me.” So it should be reflected upon, over and over again.

“I am the owner of my action. I am the heir of my action. My action is the womb whence I have sprung. My action is my kin. My action is my protection. Whatever action I do, good or evil, of that I shall be the heir.” So it should be reflected upon, over and over again.

Bhikkhus, these are the five realities which should be reflected upon, over and over again, by woman and man, both lay and monastic.
29. Constant Reflection of Realities

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“I am the owner of my action. I am the heir of my action. My action is the womb whence I have sprung. My action is my kin. My action is my protection. Whatever action I do, good or evil, of that I shall be the heir.” So it should be reflected upon, over and over again.

Bhikkhus, these are the five realities which should be reflected upon, over and over again, by woman and man, both lay and monastic.

——0——
30. Four Noble Truths

1. “Bhikkhus, this is the Noble Truth of Suffering, namely: birth is suffering, ageing is suffering, disease is suffering, death is suffering, coming in contact with the disliked is suffering, separation from the liked is suffering, not to get what one desires is suffering, in short, the five aggregates (as objects) of clinging are suffering.

2. “Bhikkhus, this is the Noble Truth of the Cause of Suffering, namely, this very craving, which gives rise to rebirth, which is accompanied by delight and lust, now taking pleasure in this and now in that. That is, craving for sensual pleasures, craving for recurring existence and craving for annihilation.

3. “Bhikkhus, this is the Noble Truth of the Cessation of Suffering: The remainderless fading away and cessation of that very craving, abandoning it, turning away from it, freedom and detachment from it.

4. “Bhikkhus, this is the Noble Truth of the Path leading to the Cessation of Suffering: That is, the Noble Eightfold Path, namely, Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Meditative Concentration.
30. Four Noble Truths

1. "Bhikkhus, this is the Noble Truth of Suffering, namely: birth is suffering, ageing is suffering, disease is suffering, death is suffering, coming in contact with the disliked is suffering, separation from the liked is suffering, not to get what one desires is suffering, in short, the five aggregates (as objects) of clinging are suffering.

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31. Basic Meditations

The Triple Gem (Ratanattaya), or the Three-fold Refuge (Saranattaya), comprising the Buddha, the Dhamma and the Saṅgha, constitutes the object of devotion in Buddhism. The Ratanas are so called because nothing can be more precious. Bestowing incomparable and unalloyed peace and happiness, they are the highest refuge, the peerless source of security and protection.

Meditation as an act of devotion consists in wise reflection (anussati) on the qualities of the Triple Gem. These qualities are embodied in the Hymns of worship of the Triple Gem (Ratanattaya Vandanā Gāthā), familiar to all Buddhists from the time they learn to speak, and recite on all occasions of worship.

In earnestly reflecting on these qualities- nine of the Buddha, six of the Dhamma and ten of the Saṅgha, one brings about an inner transformation by implanting them within. For example, in recollecting the Buddha’s attributes, each one is mentally visualised in conjunction with an attainment or event in the life of the Buddha. Then these qualities become real, lively and visible. They can be related to one’s own life and made relevant to one’s spiritual growth.

ANUSSATI

Three Recollections

I. Buddhānussati – Recollections of the Buddha’s Qualities

Iti’pi so Bhagavā:

Thus indeed is the Blessed Lord:

1. Arahaṁ,

   He is the Perfect One,

2. Sammāsambuddho,

   The Supremely Enlightened One,

3. Vijjācarana sampanno,

   The Embodiment of Wisdom and Virtue,

4. Sugato,

   The Sublime One,

5. Lokavidu,

   The knower of all Realms,

6. Anuttaro Purisadamma Sārathi,

   The Incomparable Tamer of Individuals ready to be tamed,

7. Satthā Deva-manussānaṁ,

   The Supreme Master of Gods and Men.

8. Buddha,

   The Enlightener,

9. Bhagavāti,

   The Blessed Lord.

1. ARAHAṁ

The Buddha is the Perfect One (Arahaṁ), because he achieved enlightenment (Bodhi) by winning Nibbāna entirely through his own spiritual excellence. By being self-enlightened, he went beyond the reach of cankers and mental defilements, he went beyond the vicious circle of kamma and rebirth. Having reversed the process of dependent origination, he also went beyond the possibility of falling back into any plane of worldly existence, however sublime. Thus he went beyond even the highest of the divine states. Out of boundless compassion and all-embracing love, the Perfect One then fully and unreservedly made known
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He is the Perfect One,

2. Sammāsambuddho,

The Supremely Enlightened One,

3. Vijjācaraṇa sampanno,

The Embodiment of Wisdom and Virtue,

4. Sugato,

The Sublime One,

5. Lokavidu,

The knower of all Realms,

6. Anuttaro Purisadamma Sārathi,

The Incomparable Tamer of Individuals ready to be tamed,

7. Satthā Deva-manussānaṁ,

The Supreme Master of Gods and Men.

8. Buddhō,

The Enlightener,


The Blessed Lord.

1. ARAHAṆ

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the Truth he had discovered. As the precursor, he brought into being innumerable Arahats, his Perfected Disciples. Therefore he is the Arhat of Arahats – the Most Perfect of the Perfected Ones, the God of Gods – Devātidevā.

2. SAMMĀSAMBUDDHO
The Buddha is the Supremely Enlightened One (Sammāsambuddho), because, he was the first and the only one to attain Supreme Enlightenment having discovered the Four Noble Truths. He did so unaided unguided by any teacher, and fully on his own. He is the Supremely Enlightened One because he is the repository, source, and the manifestation of all knowledge. That is, he knows and sees (jānāti, passati) everything of the past, present and future. This quality of the Buddha represents the consummate fulfillment of spiritual glory, hence he is the Omniscient One (Sabbaññū), the Self-Arisen One (Sayambhu), and the Spiritual Sun (Dhammabhānu).

3. VIJJĀCARĀNA SAMPANNO
The Buddha is the perfect Embodiment of Wisdom and Virtue (Vijjācarānasampanno), thus the fountainhead of spirituality and holiness. Limitless wisdom arose from his unobstructed omniscient knowledge gained through the discovery of the Four Noble Truths. His limitless virtue and unbounded compassion became the fount whence flowed the liberating knowledge of his discovery to others. With Enlightenment he could have easily passed into the bliss of Nibbāna. Instead, through his wisdom he penetrated others’ suffering, and through his compassion, undertook to remove this suffering. Through his wisdom he himself crossed over the ocean of saṁsāra, and through his compassion and virtue he was able to take others across the ocean.

4. SUGATO
Buddha is called the Sublime One (Sugato) because of his auspicious advent and because of the promise and guidance that his dispensation bestows upon the world. There are ten exalted spiritual perfections, the fulfillment of which is a prerequisite to the arising of a Buddha. Their fulfillment entails superhuman sacrifice and heroism. For hundreds of lives the Would-be-Buddha (Bodhisatta) labours consciously and perseveringly to perfect those spiritual excellences. Having accomplished this, a Buddha is the Bringer of All Excellence – One who has come (su+āgato) most auspiciously bringing unprecedented promise; One who has departed (su+gato) uniquely, leaving a heritage that continues to illuminate the lives of countless beings; and one who has perfectly proclaimed (su+gado) a peerless Teaching (Dhamma), emancipating all from the bonds of universal suffering.

5. LOKA VIDĀ
As the Omniscient One, the Buddha is the Knower of All Realms (Lokavidā). Nothing can obstruct his knowledge, whether of the past, or of the present or of the future, whether of the near or far, subtle or gross. Whatever the Buddha wants to know, he penetrates superbly and totally. This does not mean knowing everything all at the same time. Such an inundation would be an obstruction to knowledge. It means the capacity to know everything about all beings, all planes of existence, all spiritual states, all kinds of knowledge, and everything about the path by which to outgrow the limitations of saṁsāric existence and find access to Nibbāna. This power as Knower of All Realms, enables the Buddha to guide a being in a way that suits his character, potential and level of evolution.
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6. ANUTTARO PURISADAMMA SĀRATHĪ

As the peerless trainer of spiritual seekers, the Buddha is called the Incomparable Tamer of Individuals (Anuttaro Purisadamma Sārathī). Innumerable instances during the forty-five years of his compassionate mission, bear witness to this attribute. The Master was challenged by wicked and vicious humans as well as diabolical fiends, spirits and divinities. All of them were invariably over-powered and tamed by his awesome spiritual might, and were set upon the right path. As the tamer of evil, which is more than being a vanquisher and as the protector of the good, the Buddha has no compeer. Hence the Blessed Lord indeed is the Incomparable Tamer of beings to be spiritually transformed.

7. SATTHĀ DEVĀ-MANUSSĀNAÑ

The Buddha is the Supreme Master of Gods and Men (Satthā Deva-manussānaṁ) because he is the spiritual teacher and guide for all human and divine beings who seek enlightenment and liberation. This designation emphasizes the transcendental stature of the Master. Having gone beyond the divine realms, he is superior to the highest of gods. With utmost devotion the gods approached him to resolve their spiritual problems and to lead them to deliverance. In fulfilling the role of the Supreme Master for all Truth-Seekers, the Buddha is the only True Refuge and Saviour.

8. BUDDHO

The eighth attribute, The Enlightener (Buddho), stands for him who, being the Perfect One, the Discoverer of Truths, the Self-Risen, the Perfect Embodiment of Wisdom and Virtue, the Sublime One, the All-Knower, the Incomparable Tamer and the Supreme Teacher, is truly the Supremely Enlightened One, and the Enlightener of all seekers of truth. Just as the sun, being self-illumined, illuminates everything around, so the Buddha, being himself the Supremely Enlightened One, enlightens all. He is not only a liberated individual but is a liberator. By his unique accomplishment, he liberated countless beings from the bonds of worldly existence, and continues to do so, by the bestowal of the Dhamma and the Sangha. As liberator he keeps intact the lineage of the Enlightened Ones. He consecrates others to the mission of the Bodhisattas, who, as future Buddhas, continue the Spiritual lineage. Thus does the Supremely Enlightened One keep alive hope and promise in a world otherwise filled with gloom, misery and hopelessness.

9. BHAGAVĀ

Invested with the above mentioned qualities, the Blessed One indeed is the Lord (Bhagavā), who demolishes the prison of samsāric existence, and who saves all beings seeking emancipation and light. He rescues the seekers entrapped in the snares of evil wrought by the spell of Māra, the evil one. Thus, as the Blessed Lord, the Buddha is the true Saviour.
6. ANUTTARO PURISADAMMA SĀRATHĪ
As the peerless trainer of spiritual seekers, the Buddha is called the Incomparable Tamer of Individuals (Anuttaro Purisadamma Sārathī). Innumerable instances during the forty-five years of his compassionate mission, bear witness to this attribute. The Master was challenged by wicked and vicious humans as well as diabolical fiends, spirits and divinities. All of them were invariably over-powered and tamed by his awesome spiritual might, and were set upon the right path. As the tamer of evil, which is more than being a vanquisher and as the protector of the good, the Buddha has no compeer. Hence the Blessed Lord indeed is the Incomparable Tamer of beings to be spiritually transformed.

7. SATTHĀ DEVA-MANUSSĀNAṂ
The Buddha is the Supreme Master of Gods and Men (Satthā Deva-manussānaṃ) because he is the spiritual teacher and guide for all human and divine beings who seek enlightenment and liberation. This designation emphasizes the transcendental stature of the Master. Having gone beyond the divine realms, he is superior to the highest of gods. With utmost devotion the gods approached him to resolve their spiritual problems and to lead them to deliverance. In fulfilling the role of the Supreme Master for all Truth-Seekers, the Buddha is the only True Refuge and Saviour.

8. BUDDHO
The eighth attribute, The Enlightener (Buddho), stands for him who, being the Perfect One, the Discoverer of Truths, the Self-Risen, the Perfect Embodiment of Wisdom and Virtue, the Sublime One, the All-Knower, the Incomparable Tamer and the Supreme Teacher, is truly the Supremely Enlightened One, and the

Enlightener of all seekers of truth. Just as the sun, being self-illumined, illuminates everything around, so the Buddha, being himself the Supremely Enlightened One, enlightens all. He is not only a liberated individual but is a liberator. By his unique accomplishment, he liberated countless beings from the bonds of worldly existence, and continues to do so, by the bestowal of the Dhamma and the Sangha. As liberator he keeps intact the lineage of the Enlightened Ones. He consecrates others to the mission of the Bodhisattas, who, as future Buddhas, continue the Spiritual lineage. Thus does the Supremely Enlightened One keep alive hope and promise in a world otherwise filled with gloom, misery and hopelessness.

9. BHAGAVĀ
Invested with the above mentioned qualities, the Blessed One indeed is the Lord (Bhagavā), who demolishes the prison of samsāric existence, and who saves all beings seeking emancipation and light. He rescues the seekers entrapped in the snares of evil wrought by the spell of Māra, the evil one. Thus, as the Blessed Lord, the Buddha is the true Saviour.

Navaguna Buddhanussati Gāthā
Recolletion of the Nine Qualities of the Buddha

1. Iti pi so bhagavā arahāṁ, sammāsambuddho,
vijjācaranasampanno, sugato, lokavidu, anuttaro
purisadammassenārathī, satthā devamanussānaṁ, buddho,
bhagavā ti;

Bhagavā, buddho, satthā devamanussānaṁ, anuttaro
purisadammassenārathī, lokavidu, sugato, vijjācaranasampanno,
sammāsambuddho, arahāṁ. So bhagavā iti pi.
2. Iti pi so bhagavā, sammāsambuddho,
vijjācaranasampanno, sugato, lokavidu, anuttaro
purisadammasārathī, satthā devamanussānaṁ, buddho,
bhagavā, arahāṁ;
Arahaṁ, bhagavā, buddho, satthā devamanussānaṁ, anuttaro
purisadammasārathī, lokavidu, sugato, vijjācaranasampanno,
sammāsambuddho. So bhagavā iti pi.

3. Iti pi so bhagavā, vijjācaranasampanno, sugato,
lokavidu, anuttaro purisadammasārathī, satthā
devamanussānaṁ, buddho, bhagavā, arahāṁ, sammāsambuddho;
Sammāsambuddho, arahāṁ, bhagavā, buddho, satthā
devamanussānaṁ, anuttaro purisadammasārathī, lokavidu,
sugato, vijjācaranasampanno. So bhagavā iti pi.

4. Iti pi so bhagavā, sugato, lokavidu, anuttaro
purisadammasārathī, satthā devamanussānaṁ, buddho,
bhagavā, arahāṁ. sammāsambuddho,
vijjācaranasampanno;
Vijjācaranasampanno, sammāsambuddho, arahāṁ,
bhagavā, buddho, satthā devamanussānaṁ, anuttaro
purisadammasārathī, lokavidu, sugato. So bhagavā iti pi.

5. Iti pi so bhagavā, lokavidu, anuttaro
purisadammasārathī, satthā devamanussānaṁ, buddho,
bhagavā, arahāṁ, sammāsambuddho,
vijjācaranasampanno, sugato;
Sugato, vijjācaranasampanno, sammāsambuddho,
arahāṁ, bhagavā, buddho, satthā devamanussānaṁ,
anuttaro purisadammasārathī, lokavidu. So bhagavā iti pi.

6. Iti pi so bhagavā, anuttaro purisadammasārathī, satthā
devamanussānaṁ, buddho, bhagavā arahāṁ, sammāsambuddho,
vijjācaranasampanno, sugato, lokavidu;
Lokavidu, sugato, vijjācaranasampanno, sammāsambuddho,
arahāṁ, bhagavā, buddho, satthā devamanussānaṁ,
anuttaro purisadammasārathī. So bhagavā iti pi.

7. Iti pi so bhagavā, satthā devamanussānaṁ, buddho,
bhagavā, arahāṁ. sammāsambuddho,
vijjācaranasampanno, sugato, lokavidu, anuttaro
purisadammasārathī;
Anuttaro purisadammasārathī, lokavidu, sugato,
vijjācaranasampanno, sammāsambuddho, arahāṁ, bhagavā,
buddho, satthā devamanussānaṁ. So bhagavā iti pi.

8. Iti pi so bhagavā, buddho, bhagavā, arahāṁ,
sammāsambuddho, vijjācaranasampanno, sugato,
lokavidu, anuttaro purisadammasārathī, satthā
devamanussānaṁ;
Satthā devamanussānaṁ, anuttaro purisadammasārathī,
lokavidu, sugato, vijjācaranasampanno,
sammāsambuddho, arahāṁ, bhagavā, buddho. So
bhagavā iti pi.

9. Iti pi so bhagavā, bhagavā, arahāṁ, sammāsambuddho,
vijjācaranasampanno, sugato, lokavidu, anuttaro
purisadammasārathī, satthā devamanussānaṁ, buddho.
Buddho, satthā devamanussānaṁ, anuttaro
purisadammasārathī, lokavidu, sugato,
vijjācaranasampanno, sammāsambuddho, arahāṁ,
bhagavā. So bhagavā iti pi.
2. Iti pi so bhagavā, sammāsambuddho, 
vijjācārasampanno, sugato, lokavidu, anuttaro 
pirisadammasārathī, satthā devamanussānāṁ, buddho, 
bhagavā, araham; 
Araham, bhagavā, buddho, satthā devamanussānāṁ, anuttaro 
pirisadammasārathī, lokavidu, sugato, vijjācārasampanno, 
sammāsambuddho. So bhagavā iti pi.

3. Iti pi so bhagavā, vijjācārasampanno, sugato, 
lokavidu, anuttaro pirisadammasārathī, satthā 
devamanussānāṁ, buddho, bhagavā, araham, 
sammāsambuddho; 
Sammāsambuddho, araham, bhagavā, buddho, satthā 
devamanussānāṁ, anuttaro pirisadammasārathī, lokavidu, 
sugato, vijjācārasampanno. So bhagavā iti pi.

4. Iti pi so bhagavā, sugato, lokavidu, anuttaro 
pirisadammasārathī, satthā devamanussānāṁ, buddho, 
bhagavā, araham. sammāsambuddho, 
vijjācārasampanno; 
Vijjācārasampanno, sammāsambuddho, araham, 
bhagavā, buddho, satthā devamanussānāṁ, anuttaro 
pirisadammasārathī, lokavidu, sugato. So bhagavā iti pi.

5. Iti pi so bhagavā, lokavidu, anuttaro 
pirisadammasārathī, satthā devamanussānāṁ, buddho, 
bhagavā, araham, sammāsambuddho, 
vijjācārasampanno, sugato; 
Sugato, vijjācārasampanno, sammāsambuddho, 
raham, bhagavā, buddho, satthā devamanussānāṁ, 
anuttaro pirisadammasārathī, lokavidu. So bhagavā iti pi.

6. Iti pi so bhagavā, anuttaro pirisadammasārathī, satthā 
devamanussānāṁ, buddho, bhagavā araham, 
sammāsambuddho, vijjācārasampanno, sugato, lokavidu; 
Lokavidu, sugato, vijjācārasampanno, sammāsambuddho, 
araham, bhagavā, buddho, satthā devamanussānāṁ, 
anuttaro pirisadammasārathī. So bhagavā iti pi.

7. Iti pi so bhagavā, satthā devamanussānāṁ, buddho, 
bhagavā, araham. sammāsambuddho, 
vijjācārasampanno, sugato, lokavidu, anuttaro 
pirisadammasārathī; 
Anuttaro pirisadammasārathī, lokavidu, sugato, 
vijjācārasampanno, sammāsambuddho, araham, bhagavā, 
buddho, satthā devamanussānāṁ. So bhagavā iti pi.

8. Iti pi so bhagavā, buddho, bhagavā, araham, 
sammāsambuddho, vijjācārasampanno, sugato, 
lokavidu, anuttaro pirisadammasārathī, satthā 
devamanussānāṁ; 
Satthā devamanussānāṁ, anuttaro pirisadammasārathī, 
lokavidu, sugato, vijjācārasampanno, 
sammāsambuddho, araham, bhagavā, buddho. So 
bhagavā iti pi.

9. Iti pi so bhagavā, bhagavā, araham, sammāsambuddho, 
vijjācārasampanno, sugato, lokavidu, anuttaro 
pirisadammasārathī, satthā devamanussānāṁ, buddho. 
Buddho, satthā devamanussānāṁ, anuttaro 
pirisadammasārathī, lokavidu, sugato, 
vijjācārasampanno, sammāsambuddho, araham, 
bhagavā. So bhagavā iti pi.
II. Dhammānuṣṣati – Recollection of the Qualities of Dhamma

1. Svākkhāto Bhagavatā dhammo,
   The Teaching has been perfectly enunciated by the Blessed One,

2. Sandiññhiko,
   It is verifiable here and now,

3. Akāliko,
   With immediate result,

4. Ehipassiko,
   Inviting all to test for themselves,

5. Opanayiko,
   Leading onward to Nibbāna,

6. Paccattāṁ veditabbo viññūhi’ti.
   To be comprehended by the wise, each for himself.

Reflective meditation on the Dhamma is far from being a mere intellectual exercise. The awe and conviction which insight into Dhamma inspires, brings about a qualitative improvement of the mind. It exercises devotion and develops dedication, which is distinct from mere intellectual thinking.

The Teaching has been perfectly enunciated by the Enlightened One since it is free from ambiguity, contradiction and irrelevance. There cannot be any discrepancy between what one thinks, says and does, between precept and practice in the Teaching. And it is perfectly enunciated because it enables one to transcend all extremes and establishes one, both on the mundane and supermundane levels of the Noble Eightfold Path.

This perfectly enunciated Teaching, in the words of the Enlightened One himself, is “good in the beginning, good in the middle and good in the end.” As the discovery of the Master, it is auspicious, bringing unparalleled blessings to countless beings, thus good at its commencement. As a mode of living based on the Noble Eightfold Path, it is free from all distortions and is entirely unblemished, thus good in its continuity. As a supermundane spiritual experience, it brings about transformation of the consciousness, resulting in the realization of Nibbāna and liberation from saṃsāra. Thus it is good at its conclusion. The first attribute, when thus meditated upon, enables one to develop a reverential approach, earnestness and devout commitment towards the Dhamma.

The five remaining attributes refer to the supermundane aspect of the Master’s Teaching. Verifiable here and now” means that its effectiveness, relevance and excellence are evident from the spiritual transformation brought about by the Supermundane Path and Fruition Insights. When transmutation of the consciousness occurs, it is an elemental change, that is, change in substance. The life of the Aria becomes verifiably different. So there is nothing arcane about this noble state. The proof is eminently visible, beyond any doubt and clear to all.

The immediate fruit of the Dhamma is the blissful, ecstatic happiness directly following each Path Insight and culminating in the bliss of emancipation. At the mundane level the immediate benefits are also present, though less intense and more fluctuating. For instance, if a man practices loving-kindness, anger is dispelled. Many examples of this kind can be adduced to show the quick response and immediacy intrinsic in the practice of Dhamma.
II. Dhammānussati – Recollection of the Qualities of Dhamma

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3. Akāliko,
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Inviting all to test for themselves,

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‘Inviting to test for themselves’ is a unique feature of the Dhamma. The supermundane experience is always direct, as distinct from inferential or scriptural knowledge. It admits only direct scrutiny and objective test.

Theories and intellectual skill, however clever, can never match the impact of direct experience. Thus Dhamma invites all to test it for themselves. Its complete reliability and predictability is based on timeless universal laws. Only that which is true and perfect can confidently call for this ‘come and see’ approach.

The Dhamma irrevocably and invariably leads one onward to nibbāna, which is beyond all dichotomies, free of deception and deviation into blind alleys. It is onward-leading because it transcends not only evil but also good. Although the good brings worldly happiness and rebirth in heavenly realms, such happiness is conditioned and within the range of saṁsāric involvement and affliction. The glories of heaven must come to an end when the kamma which produced them is exhausted. True security therefore, lies in going beyond both good and bad through attaining the supermundane. Since Dhamma has only Nibbāna as its goal, it leads one to the beyond, the transcendental dimension of freedom.

Because of the aforementioned qualities the Teaching is fully realized only by the wise. Mere learning, piety or psychic abilities, do not make one wise. Wisdom essentially is born of direct contact with reality, as enunciated in the Four Noble Truths by the Lord of Wisdom, the Buddha. Only those who realise the Four Noble Truths attain the supermundane states and directly taste Nibbāna. This comprehension of the Dhamma by its very nature is always personal. Hence the attribute ‘to be comprehended by the wise, each for himself’.

III. Saṅghānussati – Recollection of the Qualities of Saṅgha

Supatipaṭṭha Bhagavato Sāvakasaṅgho,
Ujupaṭipaṭṭha Bhagavato Sāvakasaṅgho,
Nyāyaṭipaṭṭha Bhagavato Sāvakasaṅgho,
Sāmiccaṭipaṭṭha Bhagavato Sāvakasaṅgho,
Yadidān catāripurisayugāni aṭṭhapurisapuggalā,
Esa Bhagavato Sāvakasaṅgho;
Āhuneyyo, Pāhuneyyo, Dakkhineyyyo, Añjalikaneyyo,
Anuttarai puṇṇakkhettam lokassa’ti,

The Holy Order of the Blessed One’s Noble Disciples is established on the Right Path;
The Holy Order of the Blessed One’s Noble Disciples is established on the Direct Path;
The Holy Order of the Blessed One’s Noble Disciples is established on the Just Path;
The Holy Order of the Blessed One’s Noble Disciples is established on the Proper Path;

Comprising the four pairs of Noble Persons, the eight Spiritually transformed Individuals. This Holy Order of the Blessed One’s Noble Disciples is ever worthy of offerings and hospitality, is worthy of gifts and reverential salutations, and is the incomparable Field of Merit for the World.

The Saṅgha is the Holy Order established by the Buddha, comprising the Noble Disciples (Ariyas), who have entered the Supermundane Path. These Noble Saints, whose qualities constitute the subject of this meditation are designated according to their attainments of the four Supermundane stages of the realization of Nibbāna. These stages are further divided into Path-Insight and Fruition-Insight states indicating the process
‘Inviting to test for themselves’ is a unique feature of the Dhamma. The supermundane experience is always direct, as distinct from inferential or scriptural knowledge. It admits only direct scrutiny and objective test.

Theories and intellectual skill, however clever, can never match the impact of direct experience. Thus Dhamma invites all to test it for themselves. Its complete reliability and predictability is based on timeless universal laws. Only that which is true and perfect can confidently call for this ‘come and see’ approach.

The Dhamma irrevocably and invariably leads one onward to nibbāna, which is beyond all dichotomies, free of deception and deviation into blind alleys. It is onward-leading because it transcends not only evil but also good. Although the good brings worldly happiness and rebirth in heavenly realms, such happiness is conditioned and within the range of saṁsāric involvement and affliction. The glories of heaven must come to an end when the kamma which produced them is exhausted. True security therefore, lies in going beyond both good and bad through attaining the supermundane. Since Dhamma has only Nibbāna as its goal, it leads one to the beyond, the transcendental dimension of freedom.

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_Ujupaṭipaṇṇo Bhagavato Sāvakasaṅgho_,
_Ñāyapatiṇṇo Bhagavato Sāvakasaṅgho_,
_Sāmīcīpaṭipaṇṇo Bhagavato Sāvakasaṅgho_,
_Yadidaṁ cattāripurisayugāni aṭṭhapurisapuggalā_,
_Esa Bhagavato Sāvakasaṅgho_;
Āhuneyyo, Pāhuneyyo, Dakkhineyyo, Aṭṭalikaraniyo,
_Anuttaraṁ puṇṇakhettam lokassā’ti_,

The Holy Order of the Blessed One’s Noble Disciples is established on the Right Path;
The Holy Order of the Blessed One’s Noble Disciples is established on the Direct Path;
The Holy Order of the Blessed One’s Noble Disciples is established on the Just Path;
The Holy Order of the Blessed One’s Noble Disciples is established on the Proper Path;

Comprising the four pairs of Noble Persons, the eight Spiritually transformed Individuals. This Holy Order of the Blessed One’s Noble Disciples is ever worthy of offerings and hospitality, is worthy of gifts and reverential salutations, and is the incomparable Field of Merit for the World.

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of transmutation of the consciousness, as well as the enjoyment of the bliss of Emancipation arising therefrom. In this progressive order of eight spiritually transformed individuals, each step represents a distinct stage of emancipation from samsāra, born of destruction of fetters, and the degree of realization of enlightenment (Nibbāna).

These eight saints are called Ariyas, Noble Ones, because they are firmly established on the Supermundane level of the Noble Eightfold Path. It is the Right Path because it has transcended all mundane dichotomies and paradoxes and the evils associated therewith and because it reflects the excellence of Nibbāna. This pure ‘means’ is of the same perfect nature as the goal.

It is also the Direct Path because it avoids the two extremes and takes to the Middle Path and leads one directly and irrevocably to Nibbāna. It is beyond all crookedness, serpentine or wrapped conditions.

It is the Just Path because it has transcended all wrong, unjust and unreliable means, and because it reflects the Truth of Nibbāna. It is Just because it is realizable and visible here and now, admitting scrutiny and is ever progressive.

It is called the Proper Path, because it is most becoming and sure Path, reflecting the security and perfection of Nibbāna. These four qualities of rightness, directness, justness and properness, reflect the nature of Nibbāna, variably evident in the Ariya’s life.

According to the four stages of supermundane achievement, the Holy Saints are classified as Sotāpanna, Stream-Enterer; Sakadāgāmi, Once-Returner; Anāgāmi, Non-Returner; and Arahat, the Perfect One, each with Path and Fruition attainments. Hence the phrase “four pairs of holy Persons, forming the eight Noble individuals” who constitute the Holy Order of the Noble Disciples of the Blessed One.

Buddhist society consists of the members of the Order of monks and nuns and the laity. They live a life of mutual dependence on the basis of the Noble Teaching, reflecting harmony, concord, goodwill and purity. Saints of the Holy Order may belong to either category as well as to beings of the divine realms. Because the saints form the real Field of Merit, they are worthy of all offerings, hospitality, salutation and respect. One who offers gifts, hospitality etc., to those who are truly worthy, i.e., the holy ones, invests his own life with rich spirituality.

The analogy of a field is particularly apt. A field is the source of the basic needs of life, of prosperity and civilization. Just as the field is for growing various crops, fruits, flowers etc., to garner human needs, even so the Holy Order is the spiritual field for the seekers of enlightenment to acquire spiritual merit, which is essential to gain liberation. For, what capital is in commerce, merit is for spiritual life in Buddhism.

Merit reflects moral virtue and spiritual excellence. One acquires merit to gain insight into truth and thereby liberation. Merit also enables one to live a life of purity and prosperity in accordance with the Good Law (Saddhamma). By acquiring merit one is blessed with all the good things of life. Merit therefore assures both worldly gains as well as spiritual growth.
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Merit reflects moral virtue and spiritual excellence. One acquires merit to gain insight into truth and thereby liberation. Merit also enables one to live a life of purity and prosperity in accordance with the Good Law (Saddhamma). By acquiring merit one is blessed with all the good things of life. Merit therefore assures both worldly gains as well as spiritual growth.
32. Mettā Bhāvanā Gāthā

1. Aham avero homi, abyāpajjho homi, anigho homi, sukhā attānaṁ pariharāmi; Aham viya mayhaṁ ācāriyapajjhāyā, mātāpitaro, hitasattā, majjhattikasattā, verisattā, averā hontu, abyāpajjhā hontu, anighā hontu, sukhā attānaṁ pariharāntu, dukkhāmucchantu, yathāladdha sampattito, mā vigacchantu, kammaṁsakā.

2. Imasmiṁ vihāre, imasmiṁ āvāse, imasmiṁ ārāme, imasmiṁ gocaragāme, imasmiṁ nagare, imasmiṁ janapade, sabbe sattā, sabbe pānā, sabbe bhūtā, sabbe puggalā, sabbe attabhāva pariyāpannā, sabbā iththayo, sabbe purisā, sabbe ariyā, sabbe anarīyā, sabbe devā, sabbe manussā, sabbe amānussā, sabbe vinipātikā, averā hontu, abyāpajjhā hontu, anighā hontu, sukhā attānaṁ pariharāntu, dukkhāmucchantu, yathāladdha sampattito, mā vigacchantu, kammaṁsakā.

3. Purathimāya disāya, dakkhiṇāya disāya, pacchimāya disāya, uttarāya disāya, purathimāya anudisāya, dakkhiṇāya anudisāya, pacchimāya anudisāya, uttarāya anudisāya, heṭṭhimāya disāya, uparimāya disāya, sabbe sattā, sabbe pānā, sabbe bhūtā, sabbe puggalā, sabbe attabhāva pariyāpannā, sabbā iththiyo, sabbe purisā, sabbe ariyā, sabbe anarīyā, sabbe devā, sabbe manussā, sabbe amānussā, sabbe vinipātikā, averā hontu, abyāpajjhā hontu, anighā hontu, sukhā attānaṁ pariharāntu, dukkhāmucchantu, yathāladdha sampattito, mā vigacchantu, kammaṁsakā.

32. Radiation of Universal Love

1. May I be free from hatred, free from ill-will, (thus) be free from afflictions (sufferings), and conduct myself happily (live happily)! Like me, may my teachers and preceptors, mother and father, kith and kin, well-wishers, all beings who are well disposed towards me, beings who are neutral, beings who are hostile, may they all be free from hatred, freed from ill-will and thus be free from afflictions (sufferings) and conduct themselves happily (live happily), and be free from suffering, and not be deprived from all the good things accrued to them rightly; for all beings are subject to the result of their actions.

2. May all beings, who are breathing, all living creatures, all individuals, all sentient beings, all females, all males, all noble ones, all not noble ones, all divine beings, all human beings, all non-human beings, all those who are in the fallen states, all who are living in this monastery, in this monastic dwelling, in this locality, in this city, in this country, be free from hatred, free from ill-will, and (thus) be free from afflictions (sufferings) and conduct themselves happily; may they all be free from suffering and not be deprived from all possessions accrued to them rightly, for all beings are subject to the result of their actions.

3. May all beings, who are breathing, all living creatures, all individuals, all sentient beings, all females, all males, all noble ones, all not noble ones, all divine beings, all human beings, all non-human beings, all those who are in the fallen states, may all who are living in the eastern direction, in the southern direction, in the western direction, in the northern direction, in the northern direction, in the north-eastern
32. Radiation of Universal Love

1. May I be free from hatred, free from ill-will, (thus) be free from afflictions (sufferings), and conduct myself happily (live happily)! Like me, may my teachers and preceptors, mother and father, kith and kin, well-wishers, all beings who are well disposed towards me, beings who are neutral, beings who are hostile, may they all be free from hatred, freed from ill-will and thus be free from afflictions (sufferings) and conduct themselves happily (live happily), and be free from suffering, and not be deprived from all the good things accrued to them rightly; for all beings are subject to the result of their actions.

2. May all beings, who are breathing, all living creatures, all individuals, all sentient beings, all females, all males, all noble ones, all not noble ones, all divine beings, all human beings, all non-human beings, all those who are in the fallen states, all who are living in this monastery, in this monastic dwelling, in this locality, in this city, in this country, be free from hatred, free from ill-will, and (thus) be free from afflictions (sufferings) and conduct themselves happily (live happily), and be free from suffering, and not be deprived from all the good things accrued to them rightly, for all beings are subject to the result of their actions.

3. May all beings, who are breathing, all living creatures, all individuals, all sentient beings, all females, all males, all noble ones, all not noble ones, all divine beings, all human beings, all non-human beings, all those who are in the fallen states, may all who are living in the eastern direction, in the southern direction, in the western direction, in the northern direction, in the north-eastern direction, in the southern direction, in the western direction, in the northern direction, in the north-eastern direction.
4. **Uddhaṁ yāva bhavaggo ca, adho yāva avīcīto, samantā cakkavālesu, ye sattā pathavicāra, abyāpajjhā niverā ca, nidukkhā ca nirupaddavā.**

**Uddhaṁ yāva bhavaggo ca, adho yāva avīcīto, samantā cakkavālesu, ye sattā udakecāra, abyapajjhā niverā ca, nidukkhā ca nirupaddavā.**

**Uddhaṁ yāva bhavaggo ca, adho yāva avīcīto, samantā cakkavālesu, ye sattā ākāsecārā, abyapajjhā niverā ca, nidukkhā ca nirupaddavā.**

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direction, in the south-eastern direction, in the south-western direction, in the north-western direction, all beings below (in the downward direction), all beings above (in the upward direction), be free from hatred, free from ill-will, and (thus) free from afflictions (sufferings) and conduct themselves happily; may they all be free from suffering and not be deprived of whatever possessions rightly accrued to them, for, all being are subject to the law of kamma, and its results.

4. In the upward direction till the end of the worldly-spheres, and downward till the very bottom of hell-worlds, and all the spheres of existence around, those beings who are earthbound, may they all be free from hatred, free from ill-will, (thus) be shorn off sufferings and mishaps. All water-bound beings, may they all be free from hatred, free from ill-will, (thus) be shorn off sufferings and mishaps. All space-bound beings, may they all be free from hatred, free from ill-will, (thus) be shorn off sufferings and mishaps.
4. *Uddham yāva bhavaggo ca, adho yāva avīcīto, samantā cakkavālesu, ye sattā pathavicāra, abyāpajjhā niverā ca, nidukkhā ca nirupaddavā.*

*Uddham yāva bhavaggo ca, adho yāva avīcīto, samantā cakkavālesu, ye sattā udakecāra, abyapajjhā niverā ca, nidukkhā ca nirupaddavā.*

*Uddham yāva bhavaggo ca, adho yāva avīcīto, samantā cakkavālesu, ye sattā ākāsecāra, abyapajjhā niverā ca, nidukkhā ca nirupaddavā.*

direction, in the south-eastern direction, in the south-western direction, in the north-western direction, all beings below (in the downward direction), all beings above (in the upward direction), be free from hatred, free from ill-will, and (thus) free from afflictions (sufferings) and conduct themselves happily; may they all be free from suffering and not be deprived of whatever possessions rightly accrued to them, for, all being are subject to the law of kamma, and its results.

4. In the upward direction till the end of the worldly-spheres, and downward till the very bottom of hell-worlds, and all the spheres of existence around, those beings who are earthbound, may they all be free from hatred, free from ill-will, (thus) be shorn off sufferings and mishaps. All water-bound beings, may they all be free from hatred, free from ill-will, (thus) be shorn off sufferings and mishaps. All space-bound beings, may they all be free from hatred, free from ill-will, (thus) be shorn off sufferings and mishaps.
33. Buddha Rūpa Dāna

Mayaṁ, Bhante sangho, imaṁ Buddhhabimbaṁ sabbehi devamanussehi pūjanatthāya imasmiṁ vihāre dānaṁ demi ca patiṭṭhāpemi; idaṁ me puññaṁ anāgata bodhi ṇānaṁ paṭilābhāya saṃvattatu nibbānassa paccayo hotu.

Dutiyaṁpi, mayaṁ Bhante sangho, imaṁ Buddhhabimbaṁ sabbehi devamanussehi pūjanatthāya imasmiṁ vihāre dānaṁ demi ca patiṭṭhāpemi; idaṁ me puññaṁ anāgata bodhi ṇānaṁ paṭilābhāya saṃvattatu nibbānassa paccayo hotu.

Tatiyaṁpi, mayaṁ Bhante sangho, imaṁ Buddhhabimbaṁ sabbehi devamanussehi pūjanatthāya imasmiṁ vihāre dānaṁ demi ca patiṭṭhāpemi; idaṁ me puññaṁ anāgata bodhi ṇānaṁ paṭilābhāya saṃvattatu nibbānassa paccayo hotu.

34. Saṅgha Dāna Pūjā

Mayaṁ, Bhante sangho, imaṁ bhikkhaṁ saparikkhāraṁ anuttaraṁ bhikkhu saṅghassa dānaṁ dema pūjema.

Dutiyaṁpi, mayaṁ, Bhante sangho, imaṁ bhikkhaṁ saparikkhāraṁ anuttaraṁ bhikkhu saṅghassa dānaṁ dema pūjema.

Tatiyaṁpi, mayaṁ, Bhante sangho, imaṁ bhikkhaṁ saparikkhāraṁ anuttaraṁ bhikkhu saṅghassa dānaṁ dema pūjema.

33. Offering of the Sacred Buddha Image.

Venerable sirs of the Holy Order, we make an offering of this Buddha image which is worshipped both by human and divine beings and install it in this monastery; may the merit accruing thereby conduce to our realisation of the supermundane insight stages of enlightenment in future! May it lead the attainment of Nibbāna!

For the second time, Venerable sirs of the Holy Order, we make an offering of this Buddha image which is worshipped both by human and divine beings and install it in this monastery; may the merit accruing thereby conduce to our realisation of the supermundane insight stages of enlightenment in future! May it lead the attainment of Nibbāna!

For the third time, Venerable sirs of the Holy Order, we make an offering of this Buddha image which is worshipped both by human and divine beings, and install it in this monastery; may the merit accruing therefrom conduce to our realisation of the supermundane insight stages of enlightenment in future! May it lead to the attainment of Nibbāna!

34. Offering to the Saṅgha

Venerable sirs of the Holy Order, we pay homage and make an offering of this alms-meal together with all the monastic requisites to the incomparable Holy Order of Bhikkhus!

For the second time, Venerable sirs of the Holy Order, we pay homage and make an offering of this alms-meal together with all the monastic requisites to the incomparable Holy Order of Bhikkhus!

For the third time, Venerable sirs of the Holy Order, we pay homage and make an offering of this alms-meal together with all the monastic requisites to the incomparable Holy Order of Bhikkhus!
33. Buddha Rūpa Dāna

Venerable sirs of the Holy Order, we make an offering of this Buddha image which is worshipped both by human and divine beings and install it in this monastery; may the merit accruing thereby conduce to our realisation of the supermundane insight stages of enlightenment in future! May it lead to the attainment of Nibbāna!

For the second time, Venerable sirs of the Holy Order, we make an offering of this Buddha image which is worshipped both by human and divine beings and install it in this monastery; may the merit accruing thereby conduce to our realisation of the supermundane insight stages of enlightenment in future! May it lead to the attainment of Nibbāna!

For the third time, Venerable sirs of the Holy Order, we make an offering of this Buddha image which is worshipped both by human and divine beings, and install it in this monastery; may the merit accruing therefrom conduce to our realisation of the supermundane insight stages of enlightenment in future! May it lead to the attainment of Nibbāna!

34. Saṅgha Dāna Pūjā

Venerable sirs of the Holy Order, we pay homage and make an offering of this alms-meal together with all the monastic requisites to the incomparable Holy Order of Bhikkhus!

For the second time, Venerable sirs of the Holy Order, we pay homage and make an offering of this alms-meal together with all the monastic requisites to the incomparable Holy Order of Bhikkhus!

For the third time, Venerable sirs of the Holy Order, we pay homage and make an offering of this alms-meal together with all the monastic requisites to the incomparable Holy Order of Bhikkhus!
35. Aṭṭha Parikkhāra Dāna Pūjā

Mayaṁ, Bhante sangho, idamme aṭṭhavariparikkhāradānena anāgatena ehi bhikkhū bhāvāya paccayo hotu.

Dutiyaṁpi, mayaṁ, Bhante sangho, idamme aṭṭhaporiparikkhāradānena anāgatena ehi bhikkhū bhāvāya paccayo hotu.

Tatiyaṁpi, mayaṁ, Bhante sangho, idamme aṭṭhaporiparikkhāradānena anāgatena ehi bhikkhū bhāvāya paccayo hotu.

36. Kañhina Čīvara Dāna Pūjā

Mayaṁ Bhante Sangho, imaṁ kañhina cīvaramā/dussamā anuttaram bhikkhussaṅghassa dānamā dema; kañhinamā attharitumā.

Dutiyaṁpi, mayaṁ, Bhante Sangho, imaṁ kañhina cīvaramā/dussamā anuttaram bhikkhussaṅghassa dānamā dema; kañhinamā attharitumā.

Tatiyaṁpi, mayaṁ, Bhante Sangho, imaṁ kañhina cīvaramā/dussamā anuttaram bhikkhussaṅghassa dānamā dema; kañhinamā attharitumā.

35. Offering of eight monastic requisites

Venerable sirs of the Holy Order, may this offering of the eight monastic requisites conduce to the attainment of ‘Come Bhikkhu’ special-ordination, in the future! May it be a condition precedent to it!

For the second time, Venerable sirs of the Holy Order, may this offering of the eight monastic requisites conduce to the attainment of ‘Come Bhikkhu’ special-ordination, in the future! May it be a condition precedent to it!

For the third time, Venerable sirs of the Holy Order, may this offering of the eight monastic requisites conduce to the attainment of ‘Come Bhikkhu’ special-ordination, in the future! May it be a condition precedent to it!

36. Offering of the Kañhina Robe

Venerable sirs of the Holy Order, we make an offering of this robe/robe making material as special kathina robe-offering to the incomparable Holy Order of Bhikkhus to enable the conducting of the kañhina robe monastic ceremony!

For the second time, Venerable sirs of the Holy Order, we make an offering of this robe/robe making material as special kathina robe-offering to the incomparable Holy Order of Bhikkhus to enable the conducting of the kañhina robe monastic ceremony!

For the third time, Venerable sirs of the Holy Order, we make an offering of this robe/robe making material as special kathina robe-offering to the incomparable Holy Order of Bhikkhus to enable the conducting of the kañhina robe monastic ceremony!
35. Aṭṭha Parikkhāra Dāna Pūjā

Mayaṁ, Bhante sangho, idaṁme aṭṭhaparikkhāradānena anāgate ehi bhikkhū bhāvāya paccayo hotu.

Dutiyaṁpi, mayaṁ, Bhante sangho, idaṁme aṭṭhaparikkhāradānena anāgate ehi bhikkhū bhāvāya paccayo hotu.

Tatiyaṁpi, mayaṁ, Bhante sangho, idaṁme aṭṭhaparikkhāradānena anāgate ehi bhikkhū bhāvāya paccayo hotu.

36. Kañhina Cīvara Dāna Pūjā

Mayaṁ Bhante Sangho, imaṁ kañhina cīvaraṁ/dussaṁ anuttarāṁ bhikkhusaṅghassa dānaṁ dema; kañhinam attharituṁ.

Dutiyaṁpi, mayaṁ, Bhante Sangho, imaṁ kañhina cīvaraṁ/dussaṁ anuttarāṁ bhikkhusaṅghassa dānaṁ dema; kañhinam attharituṁ.

Tatiyaṁpi, mayaṁ, Bhante Sangho, imaṁ kañhina cīvaraṁ/dussaṁ anuttarāṁ bhikkhusaṅghassa dānaṁ dema; kañhinam attharituṁ.

35. Offering of eight monastic requisites

Venerable sirs of the Holy Order, may this offering of the eight monastic requisites conduce to the attainment of ‘Come Bhikkhu’ special-ordination, in the future! May it be a condition precedent to it!

For the second time, Venerable sirs of the Holy Order, may this offering of the eight monastic requisites conduce to the attainment of ‘Come Bhikkhu’ special-ordination, in the future! May it be a condition precedent to it!

For the third time, Venerable sirs of the Holy Order, may this offering of the eight monastic requisites conduce to the attainment of ‘Come Bhikkhu’ special-ordination, in the future! May it be a condition precedent to it!

36. Offering of the Kañhina Robe

Venerable sirs of the Holy Order, we make an offering of this robe/robe making material as special kathina robe-offering to the incomparable Holy Order of Bhikkhus to enable the conducting of the kañhina robe monastic ceremony!

For the second time, Venerable sirs of the Holy Order, we make an offering of this robe/robe making material as special kathina robe-offering to the incomparable Holy Order of Bhikkhus to enable the conducting of the kañhina robe monastic ceremony!

For the third time, Venerable sirs of the Holy Order, we make an offering of this robe/robe making material as special kathina robe-offering to the incomparable Holy Order of Bhikkhus to enable the conducting of the kañhina robe monastic ceremony!
37. Sharing Merit

Venerable Sirs, we, in order to be liberated from all the sufferings of the fearsome desert like worldly existence, and in order to realize the ultimate blissful state of Nibbāna and having full faith in the teachings of volitional action (kamma) and their result (vipāka), and having voluntarily undertaken to follow the five precepts together with the threefold refuge, as also for the happiness of all my departed relatives collectively and my good friends, make an offering of this saṅghadāna, special offering to the Holy Order/ offering of the eight monastic requisites / offering of alms-food and the various requisites to the venerable ones after duly pouring the holy water of giving. May the venerable ones partake of all these as deemed fit!

May this merit accrue also to my relatives,
And may my relatives be happy! (3 times).

Just as water falling in the high region flows downwards lower regions, even so offering made herein by us may accrue to our departed relatives!

Just as, the water of clouds fills the ocean
So, may the merits accrued here,
Be fully share by the departed ones there.

Having shared the merits
Accruing through these good deeds,
May the gods and nāgās of mighty power,
Inhabiting throughout the space and earth,
Protect the Buddha’s Dispensation for long!

Having shared the merits
Accruing through these good deeds,
May the gods and nāgās of mighty power,
Inhabiting throughout the space and earth,
Protect the Buddha’s Teaching for long!
37. Sharing Merit

Venerable Sirs, we, in order to be liberated from all the sufferings of the fearsome desert like worldly existence, and in order to realize the ultimate blissful state of Nibbāna and having full faith in the teachings of volitional action (kamma) and their result (vipāka), and having voluntarily undertaken to follow the five precepts together with the threefold refuge, as also for the happiness of all my departed relatives collectively and my good friends, make an offering of this saṅghadāna, special offering to the Holy Order/ offering of the eight monastic requisites / offering of alms-food and the various requisites to the venerable ones after duly pouring the holy water of giving. May the venerable ones partake of all these as deemed fit!

May this merit accrue also to my relatives,
And may my relatives be happy! (3 times).

Just as water falling in the high region flows downwards lower regions, even so offering made herein by us may accrue to our departed relatives!

Just as, the water of clouds fills the ocean
So, may the merits accrued here,
Be fully share by the departed ones there.

Having shared the merits
Accruing through these good deeds,
May the gods and nāgās of mighty power,
Inhabiting throughout the space and earth,
Protect the Buddha’s Dispensation for long!

Having shared the merits
Accruing through these good deeds,
May the gods and nāgās of mighty power,
Inhabiting throughout the space and earth,
Protect the Buddha’s Teaching for long!
Having shared the merits
Accruing through these good deeds,
May the gods and nāgās of mighty power,
Inhabiting throughout the space and earth,
Protect us and others for long!

May all gods share
This wealth of merit,
Acquired now by us,
To yield all good fortunes for us!

May all living creatures share
This wealth of merit,
Acquired now by us,
To yield all good fortunes for us!

May all sentient beings share
This wealth of merit,
Acquired now by us,
To yield all good fortunes for us!

By the power of this meritorious deed,
May I not suffer the company of unwise people.
May I be blessed with the company of wise people,
Until Deliverance is won!

May this meritorious deed of mine,
Conduce to the destruction of cankers,
And lead to freedom from all suffering,
May it be a condition for spiritual Liberation!
Having shared the merits
Accruing through these good deeds,
May the gods and nāgās of mighty power,
Inhabiting throughout the space and earth,
Protect us and others for long!

May all gods share
This wealth of merit,
Acquired now by us,
To yield all good fortunes for us!

May all living creatures share
This wealth of merit,
Acquired now by us,
To yield all good fortunes for us!

May all sentient beings share
This wealth of merit,
Acquired now by us,
To yield all good fortunes for us!

By the power of this meritorious deed,
May I not suffer the company of unwise people.
May I be blessed with the company of wise people,
Until Deliverance is won!

May this meritorious deed of mine,
Conduce to the destruction of cankers,
And lead to freedom from all suffering,
May it be a condition for spiritual Liberation!
“Wherever the Buddha’s teachings have flourished,
either in cities or countrysides,
people would gain inconceivable benefits.
The land and people would be enveloped in peace.
The sun and moon will shine clear and bright.
Wind and rain would appear accordingly,
and there will be no disasters.
Nations would be prosperous
and there would be no use for soldiers or weapons.
People would abide by morality and accord with laws.
They would be courteous and humble,
and everyone would be content without injustices.
There would be no thefts or violence.
The strong would not dominate the weak
and everyone would get their fair share.”

*THE BUDDHA SPEAKS OF
THE INFINITE LIFE SUTRA OF
ADORNMENT, PURITY, EQUALITY
AND ENLIGHTENMENT OF
THE MAHAYANA SCHOOL*
With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of Limitless Light!

* The Vows of Samantabhadra *

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

* The Vows of Samantabhadra Avatamsaka Sutra *
DEDICATION OF MERIT

May the merit and virtue accruing from this work adorn Amitabha Buddha’s Pure Land, repay the four great kindnesses above, and relieve the suffering of those on the three paths below. May those who see or hear of these efforts generate Bodhi-mind, spend their lives devoted to the Buddha Dharma, and finally be reborn together in the Land of Ultimate Bliss. Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

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