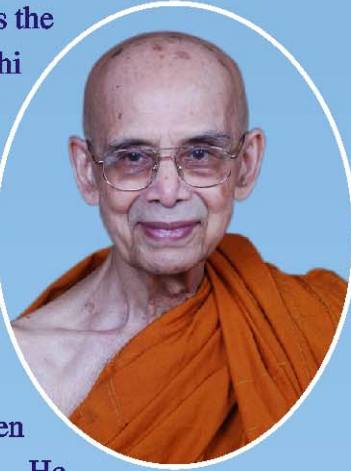


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Venerable Acharya Buddharakkhita is the founder-president of Maha Bodhi Society, Bangalore. He was a member of the Editorial Board of the Sixth Buddhist Synod (Chaṭṭha Sangāyana) in Yangon, which brought out a complete edition of the Buddhist scriptures. Since then he has established many Buddhist centres in India and abroad and rendered yeomen spiritual and humanitarian services. He established Mahabodhi Monastic Institute in Bangalore, India, Buddhayoga Meditation Centre in USA and conducted many Dhamma and Pali courses, meditation courses and written numerous books and translation of Buddhist texts. They have been published all over the world, including some German, Portuguese, Korean and Chinese translations. He has been editing and publishing English monthly DHAMMA for last five decades.



Mahabodhi Academy of Pāli and Buddhist studies and Bhagavan Buddha University of Theravāda Buddhism, Bangalore are the result of his effort and research to provide a systematic Buddhist education as widely as possible, the first of its kind in whole of India.

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Manual of Buddhist Devotional Practice



Manual of Buddhist Devotional Practice



Venerable Dr. Acharya Buddharakkhita

MANUAL OF BUDDHIST DEVOTIONAL PRACTICE

Venerable Dr. Acharya Buddharakkhita
Abhidhaja Aggamaha Saddhammajotika, Ph.d, D.Lit



Buddha Vachana Trust
Maha Bodhi Society
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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 Buddhakkhita
Maha Bodhi Society, Bangalore

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PĀLI ALPHABET

Vowels	:	a, ā, i, ī, u, ū, e, o.
Consonants	:	ka, kha, ga, gha, ṇa. ca, cha, ja, jha, ña. ṭa, ṭha, ḍa, ḍha, ṇa. ta, tha, da, dha, na. pa, pha, ba, bha, ma. ya, ra, la, va. sa, ha, ḷa, aṃ.

Mode of Pronunciation:

a as u in cut	ḍh as dh in dhow
ā as a in mart	ṇa as n in nut
i as i in king	ta as t in tamasha
ī as ee in eel	tha as th in thunder
u as u in put	da as th in that
ū as u in rule	dha as dh in dhamma
e as e in ethics	na as n in name
o as o in over	pa as p in pub
ka as k in key	pha as ph in phantom
kha as kh in khaki	ba as b in ball
ga as g in good	bha as bh in bhārat
gha as gh in ghost	ma as m in mother
ṇa as n in ankle	ya as y in yard
ca as ch in cheer	ra as r in rat
cha as tch in kutch	la as l in luck
ja as j in just	va as v in victory
jha as jh in jhansi	sa as s in sun
ñā as ñ in señoṛ	ha as h in hat
ṭa as t in cat	ḷa as l in lame
ṭha as th in laṭhi	aṃ as ung in unguent
ḍ as d in day	

Sabba dānaṃ dhamma dānaṃ jināti

Of all gifts the gift of Dhamma excels.

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MANUAL OF BUDDHIST DEVOTIONAL PRACTICE

MANUAL OF BUDDHIST DEVOTIONAL PRACTICE

1. Vandanā

*Namo Tassa Bhagavato Arahato Sammā
Sambuddhassa!*

2. Khamāpanā

*Okāsa! Dvārattayena kataṃ sabbam aparādham
Khamatha me Bhante!*

*Dutiyampi Okāsa! Dvārattayena kataṃ sabbam
aparādham khamatha me bhante!*

*Tatīyampi Okāsa! Dvārattayena kataṃ sabbam aparādham
khamatha me bhante! Anukampaṃ upādāya!*

3. Sīla Yācanā - Request for the precepts

*Devotee: Okāsa! Ahaṃ Bhante, Tisaraṇena
saddhiṃ Pañcasīlam Dhammam yācāmi; anuggahaṃ
katvā sīlam detha me Bhante!*

*Dutiyampi Okāsa! Ahaṃ Bhante, Tisaraṇena
saddhiṃ Pañcasīlam Dhammam yācāmi; anuggahaṃ
katvā sīlam detha me Bhante!*

*Tatīyampi Okāsa! Ahaṃ Bhante, Tisaraṇena saddhiṃ
Pañcasīlam Dhammam yācāmi; anuggahaṃ katvā
sīlam detha me Bhante! Anukampaṃ upādāya!*

Bhikkhu: Yamahaṃ vadāmi taṃ vadetha.

Upāsaka: Āma Bhante.

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.

4. Tisarāṇa

(Monk recites, devotee repeats)

*Namo tassa Bhagavato Arahato Sammā
Sambuddhassa! (3 times)*

Buddhaṃ Saraṇaṃ Gacchāmi

Dhammaṃ Saraṇaṃ Gacchāmi

Saṅghaṃ Saraṇaṃ Gacchāmi

Dutiyaṃpi Buddhaṃ Saraṇaṃ Gacchāmi

Dutiyaṃpi Dhammaṃ Saraṇaṃ Gacchāmi

Dutiyaṃpi Saṅghaṃ Saraṇaṃ Gacchāmi

Tatiyaṃpi Buddhaṃ Saraṇaṃ Gacchāmi

Tatiyaṃpi Dhammaṃ Saraṇaṃ Gacchāmi

Tatiyaṃpi Saṅghaṃ Saraṇaṃ Gacchāmi

Bhikkhu: Tisarāṇagamaṇaṃ paripunnaṃ

Upāsaka: Āma, Bhante.

5. Pañca Silaṃ

1. *Pānātipātā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
2. *Adinnādānā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
3. *Kāmesumicchācārā Veramaṇī Sikkhāpadaṃ
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. *Musāvādā Veramanī Sikkhāpadaṃ Samādiyāmi.*
 5. *Sūra-meraya-majja-pamādatṭhānā Veramanī Sikkhāpadaṃ Samādiyāmi.*

Bhikkhu: Tisaraṇena saddhiṃ pañcasīlaṃ dhammaṃ sādhuṃ surakkhitaṃ katvā appamādena sampādetha!

Upāsaka: Āma Bhante.

6. *Aṭṭha Sīlaṃ*

Yācanā - Request for the precepts

Devotee: Okāsa! Ahaṃ Bhante, Tisaraṇena saddhiṃ Aṭṭhaṅga Uposathasīlaṃ Dhammaṃ yācāmi; anuggahaṃ katvā sīlaṃ detha me Bhante!

Dutiyampi Okāsa! Ahaṃ Bhante, Tisaraṇena saddhiṃ Aṭṭhaṅga Uposathasīlaṃ Dhammaṃ yācāmi; anuggahaṃ katvā sīlaṃ detha me Bhante!

Tatiyampi Okāsa! Ahaṃ Bhante, Tisaraṇena saddhiṃ Aṭṭhaṅga Uposathasīlaṃ Dhammaṃ yācāmi; anuggahaṃ katvā sīlaṃ detha me Bhante! Anukampaṃ upādāya!

Bhikkhu: Yamahaṃ vadāmi taṃ vadetha.

Upāsaka: Āma Bhante.

(Monk recites, devotee repeats)

Namo tassa Bhagavato Arahato Sammā Sambuddhassa! (3 times)

Buddhaṃ Saraṇaṃ Gacchāmi

Dhammaṃ Saraṇaṃ Gacchāmi

Saṅghaṃ Saraṇaṃ 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 Buddhaṃ Saraṇaṃ Gacchāmi

Dutiyampi Dhammaṃ Saraṇaṃ Gacchāmi

Dutiyampi Saṅghaṃ Saraṇaṃ Gacchāmi

Tatīyampi Buddhaṃ Saraṇaṃ Gacchāmi

Tatīyampi Dhammaṃ Saraṇaṃ Gacchāmi

Tatīyampi Saṅghaṃ Saraṇaṃ Gacchāmi

Bhikkhu: Tisaraṇagamaṇaṃ paripunnaṃ

Upāsaka: Āma, Bhante.

1. *Pānātipātā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
2. *Adinnādānā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
3. *Abrahmacariyā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
4. *Musāvādā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
5. *Sūrā-meraya-majja-pamādaṭṭhānā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
6. *Vikālabhojanā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
7. *Nacca-Gīta-Vādita-Visūkadassanā-Mālā-Gandha-Vilepana-Dhāraṇa-Manḍana-Vibhūsanatṭhānā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
8. *Uccāsayanā-Mahāsayanā Veramaṇī Sikkhāpadaṃ 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.

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 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).

Bhikkhu: Tisaraṇena saddhiṃ Uposatha Aṭṭhaṅga sīlaṃ dhammaṃ sādhuḱaṃ surakkhitaṃ katvā appamādena sampādeṭha!

Upāsaka: Āma Bhante.

7. Dasa Sīlaṃ

Yācanā - Request for the precepts

Okāsa! Ahaṃ Bhante, Tisaraṇena saddhiṃ Anāgarika/Sāmanera Pabajja Dasasīlaṃ Dhammaṃ yācāmi; anuggahaṃ katvā sīlaṃ deṭha me Bhante!

Dutiyampi Okāsa! Ahaṃ Bhante, Tisaraṇena saddhiṃ Anāgarika/Sāmanera Pabajja Dasasīlaṃ Dhammaṃ yācāmi; anuggahaṃ katvā sīlaṃ deṭha me Bhante!

Tatīyampi Okāsa! Ahaṃ Bhante, Tisaraṇena saddhiṃ Anāgarika/Sāmanera Pabajja Dasasīlaṃ Dhammaṃ yācāmi; anuggahaṃ katvā sīlaṃ deṭha me Bhante! Anukampaṃ Upādāya!

Bhikkhu: Yamahaṃ vadāmi taṃ vadetha.

Namo tassa Bhagavato Arahato Sammā Sambuddhassa! (3 times)

Buddhaṃ Saraṇaṃ Gacchāmi

Dhammaṃ Saraṇaṃ Gacchāmi

Saṅghaṃ Saraṇaṃ Gacchāmi

Dutiyampi Buddhaṃ Saraṇaṃ Gacchāmi

Dutiyampi Dhammaṃ Saraṇaṃ Gacchāmi

Dutiyampi Saṅghaṃ Saraṇaṃ 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.

Tatīyampi Buddhaṃ Saraṇaṃ Gacchāmi

Tatīyampi Dhammaṃ Saraṇaṃ Gacchāmi

Tatīyampi Saṅghaṃ Saraṇaṃ Gacchāmi

Bhikkhu: Tisaraṇagamaṇaṃ paripunnāṃ

Upāsaka: Āma, Bhante.

1. *Pānātipātā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
2. *Adinnādānā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
3. *Abrahmacariyā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
4. *Musāvādā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
5. *Sūrā-meraya-majja-pamādaṭṭhānā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
6. *Vikālabhojanā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
7. *Nacca-Gīta-Vādita-Visūkadassanā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
8. *Mālā-Gandha-Vilepana-Dhāraṇa-Manḍana-Vibhūsanatṭhānā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
9. *Uccāsayanā-Mahāsayanā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*
10. *Jātarūpa-rajata-paṭiggahanā Veramaṇī Sikkhāpadaṃ Samādiyāmi.*

Bhikkhu: Tisaraṇena saddhiṃ Anāgārika/Sāmanera Pabajja Dasasīlaṃ dhammaṃ sādhuṃ surakkhitaṃ katvā appamādena sampādettha!

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.

8. Buddha Vandanā

*Iti'pi so Bhagavā, Arahaṃ, Sammā Sambuddho,
Vijjācaraṇasampanno, Sugato, Lokavidu, Anuttaro
Purisadammasārathī, Satthā Devamanussānaṃ, Buddho,
Bhagavā ti.*

Namo tassa Sammā Sambuddhassa!

Ye ca Buddhā atītā ca,

Ye ca Buddhā anāgatā,

Paccuppannā ca ye Buddhā

Ahaṃ vandāmi sabbadā

Natthi me saraṇaṃ aññaṃ

Buddho me saraṇaṃ varaṃ

Etena saccavajjena,

Hotu me jayamangalaṃ

Uttamaṅgena vandehaṃ

Pādapaṃsu varuttamaṃ

Buddhe yo khalito doso,

Buddho khamatu taṃ mamaṃ

Buddhaṃ yāva nibbānapariyantam

Saraṇaṃ gacchāmi.

9. Dhamma Vandanā

*Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, Akāliko,
ehiṇṇiko, opanayiko, paccattaṃ veditaṃ viññūhī'ti.*

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 niyyānikassa Dhammassa!

Ye ca Dhammā atītā ca,

Ye ca Dhammā anāgatā

Paccuppannā ca ye Dhammā,

Ahaṃ vandāmi sabbadā

Natthi me saraṇaṃ aññaṃ

Dhammo me saraṇaṃ varaṃ

Etena saccavajjena,

Hotu me jayamaṅgalaṃ

Uttamaṅgena vandehaṃ

Dhammañca tividhaṃ varaṃ

Dhamme yo khalito doso,

Dhammo khamatu taṃ mamaṃ

Dhammaṃ yāva nibbānapariyaṇṇaṃ

Saraṇaṃ gacchāmi.

10. Saṅgha Vandana

Supaṭipannaṃ Bhagavato Sāvakaṅgho,

Ujupaṭipannaṃ Bhagavato Sāvakaṅgho,

ñāyapaṭipannaṃ Bhagavato Sāvakaṅgho,

Sāmīcipaṭipannaṃ Bhagavato Sāvakaṅgho,

Yadidaṃ cattāri purisayugāni atthapurisapuggalā

Esa Bhagavato Sāvakaṅgho;

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;

*Āhuneyyo, pāhuneyyo, dakkhineyyo, añjalikaranīyo,
 Anuttaram puññakkhettam lokassā'ti,
 Namō tassa at̐tha Ariyapuggala mahāsaṅghassa!
 Ye ca Saṅghā atītā ca,
 Ye ca Saṅghā anāgatā,
 Paccuppanā ca ye Saṅghā,
 Aham vandāmi sabbadā.
 Natthi me saraṇam aññam,
 Saṅgho me saraṇam varam,
 Etena saccavajjena,
 Hotu me jayamaṅgalam.
 Uttamaṅgena vandeham,
 Saṅghañcatividhuttamam,
 Saṅghe yo khalito doso,
 Saṅgho khamatu tam mamaṅ;
 Saṅgham yāva nibbānapariyantam,
 Saraṇam gacchāmi.*

11. Ratanattaya Balam

*Evaṃ Buddhaṃ sarantānam
 Dhammaṃ Saṅghañca bhikhavo,
 Bhayaṃ vā chambhitattam vā lomahaṃso na hessati.*

12. Padīpa Pūjā

*Ghaṇasārappadittena dīpena tamadhaṃsinā,
 Tilokadīpaṃ Sambuddham pūjayāmi tamonudam.*

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

*Gandhasambhārayuttēna dhūpenāhaṃ sugandhinā
Pūjaye pujaṇīyaṇṭaṃ pūjā bhājana muttamaṃ.*

14. Puppha Pūjā

*Vaṇṇagandhagunopetaṃ etaṃ Kusumasantatiṃ,
Pūjayāmi Munindassa siripāda saroruhe.
Pūjemi Buddhaṃ kusumena'ṇena,
Puññenametena ca hotu mokkhaṃ,
Pupphaṃ milāyāti yathā idamme
Kāyo tathā yāti vināsabhāvaṃ.*

15. Sugandha Pūjā

*Sugandhikāya vadaṇaṃ anantaḡunagandhināṃ
Sugandhinā'haṃ gandhena
Pūjayāmi Tathāḡataṃ.*

16. Āhāra Pūjā

*Adhivāsetu no, Bhante,
Bhojanaṃ upaṇāmitaṃ,
Anukampaṃ upādāya Paṭiḡaṇhātumuttamaṃ.*

17. Sakala-Buddha Pūjā

*Nirodhasamāpattito vuṭṭhahitvā nisiṇṇassa viyā
Bhagavato Arahaṭo Sammāsambuddhassa
Īminā dīpena dhūpena pupphena
pūjemi, pūjemi, pūjemi;
Imaṃ dīpa-dhūpa-pupphapūjādi nāma sakala
Sambuddhāṇaṃ, Pacceka Buddhāṇaṃ,
Aggasaṃvaḡāṇaṃ, Mahāsaṃvaḡāṇaṃ,
Arahantāṇaṃ pakatisīlaṃ.*

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. Worshipping 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

*Ahampi tesaṃ anuvattako homi.
Imāni pupphāni vennena'pi suvaṇṇaṃ,
Gandhena'pi sugandhaṃ,
Saṅghānena'pi susaṅghānaṃ,
Khippameva dubbaṇṇaṃ duggandhaṃ
Dussaṅghānaṃ pāpunissati.
Evameva sabbe saṅkhārā aniccā,
Sabbe saṅkhārā dukkhā,
Sabbe dhammā anattā'ti!*

18. Paṭipatti Pūjā

*Imāya dhammānudhamma paṭipattiyā
Buddhaṃ pūjemi,
Imāya dhammānudhamma paṭipattiyā
Dhammaṃ pūjemi,
Imāya dhammānudhamma paṭipattiyā
Saṅghaṃ pūjemi.*

19. Cetiya Vandanā

*Vandāmi cetiyaṃ sabbaṃ sabbaṅghānesu paṭiṭṭhitaṃ
Sārīrikadhātu mahābodhiṃ Buddharūpaṃ sakalaṃ
sadā.*

20. Bodhi Vandanā

*Yassamūle nisinno'va sabbārivijayaṃ akā,
Patto sabbaññūtaṃ Satthā vande'tam Bodhipādaṃ. Ime
ete Mahābodhi Lokanāthena pūjitaṃ, Ahaṃ pi te
namassāmi Bodhirājā 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. Worshipping 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 katam,
Accayaṃ khama me, bhante,
Bhūripaññā Tathāgata!*

22. Paritta Pāṭha**Āvāhanam**

*Vipatti paṭivāhāya,
Sabbasampatti siddhiyā,
Sabbadukkham vināsāya,
Sabbabhayaṃ vināsāya,
Sabbarogaṃ vināsāya,
Bhave dīghāyukadāyakaṃ,
Sabbalokaṃ hitatthāya,
Parittaṃ taṃ bhaṇāmahe.
Samantā cakkavālesu,
Attrāgacchantu devatā,
Saddhammaṃ munirājassa,
Sunantu sagga mokkhaṃ.
Dhammassavanakālo ayaṃ bhadantā!
Dhammassavanakālo ayaṃ bhadantā!
Dhammassavanakālo ayaṃ 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).

*Ye santā santacittā tisaraṇasaraṇā etthalokantare vā,
Bhummā bhummā ca devā guṇagaṇa-gaḥaṇa byāvaṭā
sabbakālaṃ*

*Ete āyantu devatā varakaṇakamaye merurājevasanto
Santo santosahetuṃ munivaravacanāṃ sotumaggāṃ
samaggāṃ,*

*Sabbesu cakkavālesu yakkhā devā ca brahmuno,
Yaṃ amhehi kataṃ puññaṃ sabba- sampatti
sādhakaṃ.*

Sabbe taṃ anumoditvā samaggā sāsāneratā

Pamādarahitā hontu ārakkhāsu visesato.

Sāsānassa ca lokassa vuḍḍhi bhavatu sabbadā,

Sāsānampi ca lokaṇca devā rakkhantu sabbadā,

Saddhiṃ hontu sukhī sabbe parivārehi attano.

Anīghāsumanā hontu saha sabbehi nātibhi!

Devo vassatu kālena,

Sassa-sampatti hetu ca

Phīto bhavatu loko ca

Rājā bhavatu dhammiko.

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,

*Asandiṭṭhito vā, asappurisato vā,
 Caṇḍa hatthi assa-miga-gona-kukkura-ahi-vicchika-
 maṇisappa-dīpi-accha-taraccha-sukara-mahisa-
 yakkha-rakkhasādihi nānā bhayato vā, nānā rogato
 vā, nānā upaddavato vā ārakkham gaṇhantu devatā.
 Ye keci Buddham saraṇam gatāse
 Nate gamissanti apāyam,
 Pahāya mānusam deham
 Devalokāyam paripūressantī'ti.*

23. Paritta Suttas

I. MAHĀMAṄGALA SUTTA

Nidānam:

*Yam maṅgalam dvādasahi cintayimsu sadevakā,
 Sothhānam nādhigacchanti aṭṭhatimsaṅca maṅgalam,
 Desitam devadevena sabbapāvināsanam,
 Sabbalokahitatthāya maṅgalam tam bhaṇāmahe.
 Evaṃ me sutam. Ekam samayam Bhagavā Sāvattiyam
 viharati Jetavane Anāthapiṇḍikassa ārame. Atha kho
 aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā
 kevalakappam jetavanam obhāsetvā yena Bhagavā
 tenupasaṅkami. Upasaṅkamitvā Bhagavantam abhivādetvā
 ekamantam aṭṭhāsi. Ekamantam ṭhitā kho sā devatā
 Bhagavantam 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.
 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 Anāthapiṇḍika's
 monastery in Jeta's Grove near Sāvatti. 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:

Deity:

1. *Bahu devā manussā ca
Maṅgalāni acintayum,
Ākaṅkhamānā sotthānaṃ;
Brūhi maṅgalamuttamaṃ.*

Blessed One:

2. *Asevanā ca bālānaṃ
Paṇḍitānañca sevanā,
Pujā ca pujaṇīyānaṃ;
Etaṃ maṅgalamuttamaṃ.*
3. *Paṭirūpadesavāso ca
Pubbe ca katapuññatā,
Attasammāpaṇidhi ca;
Etaṃ maṅgalamuttamaṃ.*
4. *Bāhusaccañca sippañca,
Vinayo ca susikkhito,
Subhāsītā ca yā vācā;
Etaṃ maṅgalamuttamaṃ.*
5. *Mātā pitu upaṭṭhānaṃ,
Puttadārassa saṅgaho,
Anākulā ca kammantā;
Etaṃ maṅgalamuttamaṃ.*
6. *Dānañca dhammacariyā ca
ñātakānañca saṅgaho,
Anavajjāni kammāni;
Etaṃ maṅgalamuttamaṃ.*

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.

7. *Ārati virati pāpā,
Majjapānā ca saññamo,
Appamādo ca dhammesu;
Etaṃ maṅgalamuttamaṃ.*
8. *Gāravo ca nivāto ca,
Santuṭṭhi ca kataññutā,
Kālena dhammassavanaṃ;
Etaṃ maṅgalamuttamaṃ.*
9. *Khanti ca sovacassatā,
Samanānañca dassanaṃ,
Kālena dhammasākacchā;
Etaṃ maṅgalamuttamaṃ.*
10. *Tapo ca brahmacariyā ca,
Ariyasaccānadassanaṃ,
Nibbāna sacchikiriyā ca;
Etaṃ maṅgalamuttamaṃ.*
11. *Phuṭṭhassa loka-dhammehi,
Cittaṃ yassa na kampati,
Asokaṃ virajaṃ khemaṃ;
Etaṃ maṅgalamuttamaṃ.*
12. *Etādisāni katvāna,
Sabbatthamaparājītā,
Sabbattha sotthiṃ gacchanti;
Taṃ tesaṃ maṅgalamuttamaṃ '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.
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.

II. RATANA SUTTA

Nidānaṃ:

*Paṇidhānato paṭṭhāya,
Tathāgatassa dasapāramiyo,
dasa upāpāramiyo,
dasa paramatthapāramiyo'ti
samatiṃsa pāramiyo;
pañca mahāpariccāge,
lokatthacariyaṃ, ñātattha cariyaṃ,
Buddhatthacariyanti,
tisso cariyāyo
pacchimabhava gabbhokkantim,
jātim, abhinikkhamaṇaṃ,
padhānacariyaṃ;
bodhipallaṅke māravijayaṃ,
sabbaññūtañāna paṭivedaṃ;
Dhammacakkapavattanaṃ,
nava lokuttara dhamme'ti,
sabbe pi'me Buddhagūṇe
āvajjjetvā, vesāliya tisu
pākāraṇtaresu tiyāmarattim
parittaṃ karonto,
āyasmā Ānanda thero viya,
kāruṇṇaṃ cittaṃ upaṭṭhapetvā,
koṭisatasahassesu
cakkavālesu devatā,*

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 Māra 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.

*yassānampaṭiggāṇhanti,
yañca vesāliyā pure,
rogāmanussa dubbhikkha -
sambhūtaṃ tividhaṃ bhayaṃ;
khippamantaradhāpesi;
parittaṃ tam bhaṇāmahe.*

1. *Yānīdha bhūtāni samāgatāni,
Bhum māni vā yāni vā antalikkhe,
Sabbeva bhūtā sumanā bhavantu,
Athopi sakkacca suṇantu bhāsitaṃ.*
2. *Tasmā hi bhūtā nisāmetha sabbe,
Mettaṃ karotha mānusiya pajāya,
Divā ca ratto ca haranti ye baliṃ,
Tasmā hi ne rakkhatha appamattā.*
3. *Yaṃ kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ,
Na no samaṃ atthi Tathāgatena,
Idampi Buddhē ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu!*
4. *Khayaṃ virāgaṃ amataṃ paṇītaṃ,
Yadhajjhagā sakyamunī samāhito,
Na tena dhammena samatthi kiñci,
Idampi Dhamme ratanaṃ paṇītaṃ,
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.

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 Sākya 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. *Yam Buddha-seṭṭho parivaṇṇayī sucim,
Samādhi mānantarikaññamāhu,
Samādhinā tena samo na vijjati,
Idampi Dhamme ratanam paṇītam,
Etena saccena suvatthi hotu!*
6. *Ye puggalā aṭṭha satam pasatthā,
Cattāri etāni yugāni honti,
Te dakkhiṇeyyā Sugatassa sāvakā,
Etesu dinnāni mahapphalāni,
Idampi Saṅghe ratanam paṇītam,
Etena saccena suvatthi hotu!*
7. *Ye suppayuttā manasā dalhena,
Nikkāmino Gotamasāsanamhi,
Te pattipattā amataṃ vigayha,
Laddhā mudhā nibbutim bhuñjamānā,
Idampi Saṅghe ratanam paṇītam,
Etena saccena suvatthi hotu!*
8. *Yathindakhīlo paṭhavim sito siyā,
Catubbi vātehi asampakampiyo,
Tathūpamaṃ sappurisaṃ vadāmi,
Yo ariyasaccāni avecca passati,
Idampi Saṅghe ratanam paṇītam,
Etena saccena suvatthi hotu!*
9. *Ye ariyasaccāni vibhāvayanti,
Gambhīrapaññena sudesitāni,
Kiñcāpi te honti bhusappamattā,
Na te bhavam aṭṭhamam ādiyanti,
Idampi Saṅghe ratanam paṇītam,
Etena saccena suvatthi hotu!*

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,
Sakkāyadiṭṭhī vicikicchitañca,
Sīlabbatam vāpi yadatthi kiñci,
Catūhapāyehi ca vippamutto,
Cha cābhiṭhānāni abhabbo kātum,
Idampi Saṅghe ratanam paṇītam,
Etena saccena suvatthi hotu!*
11. *Kiñcāpi so kammaṃ karoti pāpakaṃ,
Kāyena vācā uda cetasā vā,
Abhabbo so tassa paṭicchādāya,
Abhabbatā diṭṭha padassa vuttā,
Idampi Saṅghe ratanam paṇītam,
Etena saccena suvatthi hotu!*
12. *Vanappagumbe yathā phussitagge,
Gimhānamāse paṭhamasmim gimhe,
Tathūpamaṃ Dhammavaram adesayi,
Nibbānagāmiṃ paramaṃ hitāya,
Idampi Buddhē ratanam paṇītam,
Etena saccena suvatthi hotu!*
13. *Varo varaññū varado varāharo,
Anuttaro Dhammavaram adesayi,
Idampi Buddhē ratanam paṇītam,
Etena saccena 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!

14. *Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ,
Virattacittā āyatike bhavasmim,
Te khīṇabījā avirūḷhicchanda,
Nibbanti dhīrā yathā yaṃ padīpo,
Idampi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu!*
15. *Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni vā antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ,
Buddhaṃ namassāma suvatthi hotu!*
16. *Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni vā antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ,
Dhammaṃ namassāma suvatthi hotu!*
17. *Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni vā antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ,
Saṅghaṃ namassāma suvatthi hotu!*

14. With the past karmas 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. KARAṆĪYA METTĀ SUTTA

Nidānaṃ:

*Yassānubhāvato yakkhā
Neva dassenti viṃsanāṃ,
Yamhi cevānuyuñjanto,
Rattindivamatandito,
Sukhaṃ supati sutto ca,
Pāpaṃ kiñci na passati,
Evamādi gunūpetāṃ,
Parittaṃ taṃ bhaṇāmahe.*

1. *Karaṇīya matthakusalena,
Yaṃ taṃ santaṃ padaṃ abhisamecca,
Sakko ujū ca sūjū ca,
Suvaco cassa mudu anatimāni.*
2. *Santussako ca subharo ca,
Appakicco ca sallahukavutti,
Santindriyo ca nipako ca,
Appagabbho kulesu ananugiddho.*
3. *Naca khuddaṃ samācare kiñci,
Yena viññū pare upavadeyyuṃ,
Sukhino vā khemino hontu,
Sabbe sattā bhavantu sukhitattā.*
4. *Ye keci pāṇabhūtatthi,
Tasā vā thāvarā vā anavasesā,
Dīghā vā ye mahantā vā
Majjhimā rassakānukathulā.*
5. *Diṭṭhā vā yeva adiṭṭhā,
Ye ca dūre vasanti avidūre,
Bhūtā vā sambhavesi vā,
Sabbe sattā bhavantu sukhitattā.*

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 grasped 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!

6. *Na paro param̃ nikubbetha,
ñātimaññetha katthacinam̃ kañci.
Byārosanā paṭighasaññā,
Nāññamaññassa dukkhamiccheyya.*
7. *Mātā yathā niyam̃ puttam̃
Āyusā ekaputtamanurakkhe,
Evaṃpi sabbabhūtesu,
Mānasam̃ bhāvaye aparimānam̃.*
8. *Mettañca sabbalokasmim̃,
Mānasam̃ bhāvaye aparimānam̃,
Uddham̃ adho ca tiriyañca,
Asambādham̃ averam̃ asapattam̃.*
9. *Tiṭṭham̃ caram̃ nisinno vā,
Sayāno vā yāvatassa vigatamiddho
Etaṃ satim̃ adhiṭṭheyya,
Brahmametaṃ vihāram̃ idhamāhu.*
10. *Diṭṭhiñca anupagamma sīlavā
Dassanena sampañño,
Kāmesu vineyya gedham̃
na hi jātu gabbhaseyyam̃ punaretī'ti.

Dukkha pattā ca niddukkhā
Bhaya pattāca nibbhayā
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!

IV. DHAJJAGGA SUTTA

Nidānaṃ

*Yassānussaraṇenāpi,
Antalikkhepi pāṇino,
Paṭiṭṭhaṃ adhigacchanti,
Bhūmiyā viya sabbathā,
Sabbūpaddavajālamhā,
Yakkhacorādisambhavaṃ,
Gaṇanā na camuttānaṃ,
Parittaṃ taṃ bhaṇāmahe.*

*Evaṃ me sutāṃ: Ekaṃ samayaṃ Bhagavā
Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa
ārāme. Tatra kho, Bhagavā bhikkhū āmantesi:*

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

*“Bhūtapubbaṃ, bhikkhave, devāsurasāṅgāmo
samupabūḷho ahoṣi. Atha kho, bhikkhave, Sakko
devānamindo deve Tāvatiṃse āmantesi: ‘Sace, mārisā,
devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā
chambhitattaṃ vā lomahaṃso vā, mameva tasmīṃ
samaye dhajaggaṃ ullokeyyātha. Mamaṃ hi vo
dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā
chambhitattaṃ vā lomahaṃso vā, so pahīyissati’.*

*‘No ce me dhajaggaṃ ullokeyyātha, atha Pajāpatissa
devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo
devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ
vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati’.*

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 Sāvattṭhi. 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 Pajāpatissa devarājassa dhajaggam ullokeyyātha, atha Varuṇassa devarājassa dhajaggam ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggam ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyissati’.

‘No ce Varuṇassa devarājassa dhajaggam ullokeyyātha, atha Īsānassa devarājassa dhajaggam ullokeyyātha. Īsānassa hi vo devarājassa dhajaggam ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyissati’.”

“Tam kho, pana, bhikkhave, Sakkassa vā devānamindassa dhajaggam ullokayataṃ, Pajāpatissa vā devarājassa dhajaggam ullokayataṃ, Varuṇassa vā devarājassa dhajaggam ullokayataṃ, Īsānassa vā devarājassa dhajaggam ullokayataṃ, yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyethāpi no’pi pahīyetha. “Tam kissa hetu?

“Sakko hi, bhikkhave, devānamindo, avītārāgo, avītadoso, avītamoho, bhīru-chambhī, utrāsī, palāyīti. “Ahañca kho, bhikkhave, evaṃ vadāmi: Sace, tumhākaṃ, bhikkhave, araṇṇagātānaṃ vā rukkhamūlagātānaṃ vā suñṇāgāragātānaṃ vā, uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā, mameva tasmim samaye anussareyyātha: “Itipi so Bhagavā, Arahaṃ, Sammāsambuddho, Vijjācaranasampanno, Sugato, Lokavidū, Anuttaro purisadamma-sārathī, Satthā devamanussānaṃ, Buddho, Bhagavā’.” *Mamaṃ hi vo, bhikkhave, anussarataṃ, yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyissati.*

If you were not to raise and wave the crest of the standard of Pajāpati, the divine ruler, then you should raise and wave the crest of the standard of Varuṇa, the divine ruler. If you raise and wave the crest of the standard of Varuṇa, 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 Varuṇa, the divine ruler, then you should raise and wave the crest of the standard of Īsāna, the divine ruler. If you raise and wave the crest of the standard of Īsāna, 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 Pajāpati, the divine ruler, or the standard of Varuṇa, the divine ruler, or the standard of Īsāna, 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 maṃ anussareyyātha, atha Dhammaṃ anussareyyātha: “Svākkhāto Bhagavatā Dhammo, Sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattaṃ veditabbo viññūhī’ti.” Dhammaṃhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

“No ce dhammaṃ anussareyyātha, atha Saṅghaṃ anussareyyātha:

“Suppaṭipanno Bhagavato Sāvakaṣaṅgho; Ujuppaṭipanno Bhagavato Sāvakaṣaṅgho; ñāyappaṭipanno Bhagavato Sāvakaṣaṅgho; Sāmīcippaṭipanno Bhagavato Sāvakaṣaṅgho; yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa Bhagavato Sāvakaṣaṅgho; Āhuneyyo, Pāhuneyyo, Dakkhiṇeyyo, Añjalikaraṇīyo, Anuttaraṃ Puññakkhettaṃ lokassā’ti.” Saṅghaṃ hi vo bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

Taṃ kissa hetu? Tathāgato hi, bhikkhave, Arahaṃ, Sammā-sambuddho, Vītarāgo, Vītadoso, Vītamoho, Abhīru, Acchambhī Anutrāsī Apalāyī’ti.

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.

*Idam-avoca Bhagavā. Idam vatvā Sugato athāparam
etadavoca Satthā:*

1. *“Araññe rukkhamūle vā,
Suññāgāreva bhikkhavo;
Anussaretha Sambuddham,
Bhayaṃ tumhākaṃ no siyā.*
2. *“No ce Buddham sareyyātha,
Lokajettham, Narāsabham,
Atha Dhammam sareyyātha,
Niyānikam sudesitam.*
3. *“No ce Dhammam sareyyātha,
Niyānikam sudesitam;
Atha Saṅgham sareyyātha,
Puññakkhetam anuttaram.*
4. *“Evaṃ Buddham sarantānam,
Dhammam Saṅghaṅca, bhikkhave,
Bhayaṃ vā chambhitattam vā,
Lomahaṅso na hessatī”ti.*

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. METTĀNISAMŚĀ SUTTA

Nidānaṃ:

*Aggikkhandhopamaṃ sutvā,
Jātasamvega bhikkhunāṃ,
Assādatthāya desesi.
Yaṃ parittaṃ Mahāmuni,
Sabbaloka-hitatthāya
Parittaṃ taṃ bhaṇāmahe.*

*Evaṃ me sutāṃ. Ekāṃ samayaṃ Bhagavā
Sāvattiyāṃ viharati Jetavane Anāthapiṇḍikassa
ārāme. Tatra kho Bhagavā bhikkhu āmantesi,
'Bhikkhavo'ti! "Bhadante"ti te bhikkhū Bhagavato
paccassosūṃ. Bhagavā etadavoca.*

*Mettāya, bhikkhave, ceto-vimuttiyā āsevitāya, bhāvitāya,
bahulikatāya, yānikatāya, vatthukatāya, anuṭṭhitāya,
paricitāya susamāraddhāya ekādasānisamśā
pāṭikaṅkhā. Katame ekādasā? Sukhaṃ supati,
sukhaṃ paṭibhujjhati, na pāpakāṃ supinaṃ passati,
manussānaṃ piyo hoti, amanussānaṃ piyo hoti,
devatā rakkhanti, nā'ssa aggi vā visaṃ vā satthaṃ vā
kamati, tuvaṇṇaṃ cittaṃ samādhiyati, mukhavaṇṇo
vipasīdati, asammūlho kālaṃ karoti, uttarim
appaṭivijjhanto brahmalokūpago hoti.*

*Mettāya, bhikkhave, ceto-vimuttiyā āsevitāya,
bhāvitāya, bahulikatāya, yānikatāya, vatthukatāya,
anuṭṭhitāya, paricitāya susamāraddhāya, ime
ekādasānisamśā pāṭikaṅkhā'ti.*

*Idamavoca Bhagavā, attamanā te bhikkhū Bhagavato
bhāsitaṃ 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 Sāvattī. 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.

VI. DASADHAMMA SUTTA

Nidānaṃ:

*Bhikkhunaṃ guṇasaṃyuttaṃ,
Yaṃ desesi mahāmuni,
Yaṃ sutvā paṭipajjanto,
Sabbadukkhā pamuccati,
Sabbaloka hitatthāya,
Parittaṃ taṃ bhaṇāmahe.*

*Evaṃ me sutam: “Ekaṃ samayaṃ Bhagavā
Sāvattiyāṃ viharati Jetavane Anāthapiṇḍikassa
ārāme. Tatra, kho, Bhagavā bhikkhū āmantesi:*

*“Bhikkhavo”ti. “Bhadante” ti te bhikkhū Bhagavāto
paccassosum. Bhagavā etadavoca: “Dasa ime
Bhikkhave dhammā, pabbajitena abhiṇhaṃ
paccavekkhitabbā. Katame dasa?*

*“Vevaññiyamhi ajjhūpagato”ti pabbajitena abhiṇhaṃ
paccavekkhitabbam.*

*“Parapaṭibaddhā me jīvikā”ti pabbajitena abhiṇhaṃ
paccavekkhitabbam.*

*“Añño me ākappo karaṇīyo”ti pabbajitena abhiṇhaṃ
paccavekkhitabbam.*

*“Kacci nu kho me attā sīlato na upavadatī”ti
pabbajitena abhiṇhaṃ paccavekkhitabbam.*

*“Kacci nu kho maṃ anuvicca viññū sabrahmacārī
sīlato na upavadantī”ti pabbajitena abhiṇhaṃ
paccavekkhitabbam.*

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 Sāvattī. 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.

*“Sabbehi me piyehi manāpehi nānābhāvo
vinābhāvo”ti pabbajitena abhiñham
paccavekkhitabbaṃ.*

*“Kammassakomhi, kammadāyādo, kammayoni,
kammabandhu kammaṭṭisaraṇo; yaṃ kammaṃ
karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo
bhavissāmī”ti pabbajitena abhiñham
paccavekkhitabbaṃ.*

*“Kathaṃbhūtassa me rattimdivā vītipatantī”ti
pabbajitena abhiñham paccavekkhitabbaṃ.*

*“Kacci nu kho’haṃ suññāgāre abhiramāmī”ti
pabbajitena abhiñham paccavekkhitabbaṃ.*

*“Atthi nu kho me uttari manussadhammā alam
ariyañānadassanaviseso adhigato? So’haṃ, pacchime
kāle sabrahmacārihi puṭṭho na maṅku bhavissāmī”ti
pabbajitena abhiñham paccavekkhitabbaṃ.*

*“Ime kho, bhikkhave, dasa dhammā pabbajitena
abhiñham paccavekkhitabbā”ti. Idamavoca Bhagavā
attamanā te bhikkhū Bhagavato bhāsitaṃ
abhinandun’ti.*

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“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.

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VII. KHANDHA PARITTA

Nidānam

*Sabbāsīvisajātinam,
Dibbamantāgadam viya,
Yam nāsesi visam ghoram,
Sesam cāpi parissayam,
Āṇakkhattamhi sabbattha,
Sabbadā sabbapāṇinam,
Sabbaso'pi vināseti
Parittam tam bhaṇāmahe.*

*Evam me sutam: Ekam Samayam Bhagavā
Sāvattiyam viharati Jetavane Anāthapiṇḍikassa
ārāme. Tena kho pana samayena Sāvattiyam
aññataro bhikkhu ahinā daṭṭho, kālaṅkato hoti. Atha
kho sambahulā bhikkhū yena Bhagavā
ten'upasaṅkamimsu. Upasaṅkamitvā Bhagavantam
abhivādetvā ekamantam nisīdimsu. Ekamantam
nisinnā kho te bhikkhū, Bhagavantam etadavocum:
“Idha bhante, Sāvattiyam, aññataro bhikkhu, ahinā
daṭṭho kālaṅkato”ti.*

*“Na hi nūna so, bhikkhave, bhikkhu cattāri
ahirājakulāni mettena cittena phari. Sace hi so,
bhikkhave, bhikkhu cattāri ahirājakulāni mettena
cittena phareyya, na hi so, bhikkhave, bhikkhu
ahinā daṭṭho kālam kareyya. Katamāni cattāri
ahirājakulāni? Virūpakkham ahirājakulam,
Erāpatham ahirājakulam, Chabyāputtam
ahirājakulam, Kaṇhāgotamakam ahirājakulam.*

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 Sāvattī. At that time in Sāvattī 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 Sāvattī, 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 Erāpatha class of celestial royal reptilian beings; the Chabyāputta class of celestial royal reptilian beings; the Kaṇhāgotamaka class of celestial royal reptilian beings.

*Na hi nūna 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 dattho kālaṃ kareyya.*

*Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni
mettena cittena pharituṃ, attaguttiyā, attarakkhāya,
attaparittāyā”ti. Idam avoca Bhagavā. Idam vatvā,
Sugato, athāparam etada avoca Satthā.*

1. *“Virūpakkhehi me mettaṃ,
Mettaṃ Erāpathehi me;
Chabyāputtehi me mettaṃ,
Mettaṃ kaṇhāgotamakehi ca.*
2. *“Apātakehi me mettaṃ,
Mettaṃ dvipātakehi me.
Catuppadehi me mettaṃ,
Mettaṃ bahuppadehi me.*
3. *“Mā maṃ apādako hiṃsi,
Mā maṃ hiṃsi dvipādako.
Mā maṃ catuppado hiṃsi,
Mā maṃ hiṃsi bahuppado.*
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 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. *“Appamāṇo Buddho,
Appamāṇo Dhammo;
Appamāṇo Saṅgho.
Pamāṇavantāni Sirīmsapāni
Ahī vicchikā, satapadī,
Uṇṇonābhī sarabhū, mūsikā.
Katā me rakkhā katā me parittā; Paṭikkamantu bhūtāni.
So’ham namo Bhagavato,
Namo sattannaṃ Sammāsambuddhānaṃ”ti.*

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VIII. MORA PARITTA

Nidānaṃ

- Pūrento bodhisambhāre,
Nibbatto morayoniyam,
Yena samvihitārakkham,
Mahāsattaṃ vanecarā,
Cirassaṃ vāyamantāpi,
Neva sakkhimsu gaṇhitum.
Brahmamantanti akkhātaṃ,
Parittaṃ taṃ bhaṇāmahe.*
1. *Udetayaṃ cakkhūmā ekarājā,
Harissa vaṇṇaṃ paṭhavippabhāsaṃ,
Taṃ taṃ namassāmi harissa vaṇṇaṃ
Paṭhavippabhāsaṃ,
Tayajja guttā viharemu divasaṃ.*

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!

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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. *Ye brāhmanā vedagū sabba dhamme,
Te me namo, te ca maṃ pālayantu,
Namatthu Buddhānaṃ, namatthu bodhiyā,
Namo vimuttānaṃ, namo vimuttiyā,
Evaṃ so parittaṃ katvā moro carati esanā.*
3. *Apetayaṃ cakkhūmā ekarājā,
Harissa vaṇṇaṃ paṭhavippabhāsaṃ,
Taṃ taṃ namassāmi harissa vaṇṇaṃ
Paṭhavippabhāsaṃ,
Tayajja guttā viharemu rattim.*
4. *Ye brāhmanā vedagū sabba dhamme,
Te me namo, te ca maṃ pālayantu,
Namatthu Buddhānaṃ, namatthu bodhiyā
Namo vimuttānaṃ, namo vimuttiyā,
Evaṃ so parittaṃ katvā moro vāsamakappayī'ti.*

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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.

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IX. JAYAMAṄGALA GĀTHĀ

1. *Bāhuṃ saḥassamabhinimmita sāyudhantaṃ,
Girimekhalam udita ghora sasena māraṃ,
Dānādi dhamma vidhinā jītavā Munindo,
Taṃ tejasā bhavatu me jayamaṅgalāni.*
2. *Mārātirekamabhiyyujjhita sabbarattim,
Ghorampanālavakamakkha mathaddhayakkham,
Khanti sudanta vidhinā jītavā Munindo,
Taṃ tejasā bhavatu me jayamaṅgalāni.*
3. *Nālāgirim gajavaram atimatta bhutaṃ
Dāvaggi cakkamasanīva sudārunantaṃ,
Mettambusekavidhinā jītavā Munido,
Taṃ tejasā bhavatu me jayamaṅgalāni.*
4. *Ukkhittakhaggamatihattha sudārunantaṃ,
Dhāvanti yojana pathaṅgulimālavantaṃ,
Iddhibhisāṅkhatamano jītavā Munindo,
Taṃ tejasā bhavatu me jayamaṅgalāni.*
5. *Katvāna kaṭṭha mudaram iva gabbhiniyā,
Ciñcāya duṭṭhavacanaṃ janakāya majjhe,
Santena somavidhinā jītavā Munindo,
Taṃ tejasā bhavatu me jayamaṅgalāni.*

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, Girimekhala. 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, Ciñcā 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. *Saccam vihāya matisaccaka vādaketum,
Vādābhiropitamanam ati andhabhūtam,
Paññāpadīpajalito jītavā Munindo,
Tam tejasā bhavatu me jayamaṅgalāni.*
7. *Nandopananda Bhujagam vibudham mahiddhim,
Puttena therabhujagena damāpayanto,
Iddhūpadesa vidhinā jītavā Munindo,
Tam tejasā bhavatu me jayamaṅgalāni.*
8. *Duggāhadiṭṭhi bhujagena sudaṭṭhahattham,
Brahmam visuddhi jutimiddhi Bakābhidhānam,
ñānāgadena vidhinā jītavā Munindo,
Tam tejasā bhavatu me jayamaṅgalāni.*
9. *Etāpi Buddha jayamaṅgala aṭṭha gāthā,
Yo vācako dinedine sarate matandi,
Hitvānaneka vividhāni cupaddavāni,
Mokkham sukham adhigameyya naro sapañño.*

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.

X. MAHĀJAYAMAṄGALA GĀTHĀ

1. *Mahākāruniko Nātho,
Hitāya sabbapāṇinaṃ,
Pūretvā pārami sabbam,
Patto sambodhi muttamam.
Etena saccavajjena
Hotu me jayamaṅgalaṃ.*
2. *Jayanto Bodhiyā mūle
Sakkyānaṃ nandivaḍḍhano.
Evaṃ mayhaṃ jayo hotu
Jayassu jaya maṅgalaṃ.*
3. *Sakkatvā Buddharatanam
Osadham uttamam varam,
Hitam devamanussanam
Buddhatejena sotthinā
Nassantupaddavā sabbe
Dukkhā vūpasamentu me.*
4. *Sakkatvā Dhammaratanam
Osadham uttamam varam,
Parilāhupasamanam
Dhammatejena sotthinā
Nassantupaddavā sabbe
Bhayā vūpasamentu me.*
5. *Sakkatvā Saṅgharatanam
osadham uttamam varam,
Ahuneyyam pāhuneyyam
Saṅghatejena sotthinā
Nassantupaddavā sabbe
Rogā vūpasamentu 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!

6. *Yaṃ kiñci ratanaṃ loke
Vijjati vividhā puthu
Ratanaṃ Buddhasamaṃ natthi
Tasmā sotthi bhavantu me.*
7. *Yaṃ kiñci ratanaṃ loke
Vijjati vividhā puthu,
Ratanaṃ Dhammasamaṃ natthi,
Tasmā sotthi bhavantu me.*
8. *Yaṃ kiñci ratanaṃ loke,
Vijjati vividhā puthu,
Ratanaṃ Saṅghasamaṃ natthi,
Tasmā sotthi bhavantu me.*
9. *Natthi me saraṇaṃ aññaṃ
Buddho me saraṇaṃ varaṃ,
Etena saccavajjena
Hotu me jayamaṅgalaṃ.*
10. *Natthi me saraṇaṃ aññaṃ
Dhammo me saraṇaṃ varaṃ,
Etena saccavajjena
Hotu me jayamaṅgalaṃ.*
11. *Natthi me saraṇaṃ aññaṃ
Saṅgho me saraṇaṃ varaṃ,
Etena saccavajjena
Hotu me jayamaṅgalaṃ.*

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. *Sabbītiyo vivajjantu,
Sabba rogo vinassatu,
Mā me bhavatvantarāyo,
Sukhī dīghāyuko bhava.*
13. *Bhavatu sabba maṅgalaṃ,
Rakkhantu sabba devatā,
Sabba Buddhānubhāvena,
Sadā sothī bhavantu me.*
14. *Bhavatu sabba maṅgalaṃ,
Rakkhantu sabba devatā,
Sabba Dhammānubhāvena,
Sadā sothī bhavantu me.*
15. *Bhavatu sabba maṅgalaṃ,
Rakkhantu sabba devatā,
Sabba Saṅghānubhāvena,
Sadā sothī bhavantu me.*
16. *Nakkhatta yakkha bhūtānaṃ,
Pāpaggaha nivaranaṃ,
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!

XI. AṬṬHAVĪSATI BUDDHA VANDANĀ

1. *Vande Taṇhaṅkaraṃ Buddhaṃ,
Vande Medhaṅkaraṃ Munim,
Saraṇaṅkaraṃ Munim vande,
Dīpaṅkaraṃ Jinaṃ nāme.*
2. *Vande Kondaṅṅa Satthāraṃ
Vande Maṅgala Nāyakaṃ
Vande Sumana Sambuddhaṃ
Vande Revata Nāyakaṃ.*
3. *Vande Sobhita Sambuddhaṃ
Anomadassim Munim name
Vande Paduma Sambuddhaṃ
Vande Nārada Nāyakaṃ.*
4. *Padumuttaraṃ Munim vande
Vande Sumedha Nāyakaṃ
Vande Sujāta Sambuddhaṃ
Piyadassim Munim name.*
5. *Atthadassim Munim vande
Dhammadassim Jinaṃ name
Vande Siddhattha Satthāraṃ
Vande Tissa Mahāmunim.*
6. *Vande Phussa Mahavīraṃ
Vande Vipassi Nāyakaṃ
Sikhiṃ Mahāmunim vande
Vande Vessabhu Nāyakaṃ.*
7. *Kakusandhaṃ Munim vande
Vande Konāgamana Nāyakaṃ
Kassapaṃ Sugataṃ vande
Vande Gotama Nāyakaṃ.*

XI. Salutation to the 28 Buddhas

1. Salutation to Taṇhaṅkara, the All Enlightened!
Salutation to Medhaṅkara, the Holy Sage
Salutation to Saraṇaṅkara, the Noble Sage!
Salutation to Dīpaṅkara, the True Victor!
2. Salutation to Kondaṅṅa, 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 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!

8. *Aṭṭhavīsati ime Buddhā
Nibbānamata dāyakā
Namāmi sirasā niccam
Te maṃ rakkhantu sabbadā.*

— 0 —

XII. NARASĪHA GĀTHĀ

1. *Cakka varaṅkita ratta supādo,
Lakkhaṇa maṇḍita āyata paṇhi,
Cāmara chatta vibhūsita pādo,
Esa hi tuyha pitā Narasīho.*
2. *Sakya kumāra varo sukhumālo,
Lakkhaṇa vitthata puṇṇa sarīro,
Loka hitāya gato naravīro,
Esa hi tuyha pitā Narasīho.*
3. *Puṇṇa sasaṅka nibho mukha vaṇṇo,
Deva narāna piyo naranāgo,
Matta gajinda vilāsita gāmī,
Esa hi tuyha pitā Narasīho.*
4. *Khattiya sambhava agga kulīno,
Deva manussa namassita pādo,
Sīla samādhi patiṭṭhita citto,
Esa hi tuyha pitā Narasīho.*

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!

— 0 —

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. *Āyata tuṅga susaṅghita nāso,
Gopamukho abhinīla sunetto,
Indadhanu abhinīla bhamukho,
Esa hi tuyha pitā Narasīho.*
6. *Vaṭṭa sumaṭṭa susaṅghita gīvo,
Sīhahanu miga-rāja sarīro,
Kaṅcana succhavi uttama vaṅṅo,
Esa hi tuyha pitā Narasīho.*
7. *Suniddha sugambhīra mañju sughoso,
Hingula bandhu suratta sujīvho,
Vīsati vīsati seta sudanto,
Esa hi tuyha pitā Narasīho.*
8. *Añjana vaṅṅa sunīla sukeso,
Kaṅcana patta visuddha lalāṭo,
Osadhi paṇḍara suddha su-uṅṅo,
Esa hi tuyha pitā Narasīho.*
9. *Gacchati nīlapathe viya cando,
Tāraganā parivethita 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!

XIII. JINAPAÑJARA GĀTHĀ

1. *Jayāsanagatā vīrā jetvā mārāṃ savāhinim,
Catusaccāmatarasāṃ ye pivimsu narāsabhā,*
2. *Tañhaṅkarādayo Buddhā aṭṭhavīsati nāyakā,
Sabbe paṭiṭṭhitā mayhaṃ matthake te munissarā.*
3. *Sire paṭiṭṭhitā Buddhā Dhammo ca mama locane,
Saṅgho paṭiṭṭhito mayhaṃ ure sabbagunākaro,*
4. *Hadaye Anuruddho ca Sāriputto ca dakkhine,
Kondañño piṭṭhibhāgasmim Moggallānosi vāmake.*
5. *Dakkhiṇe Savaṇe mayhaṃ āhuṃ Ānanda Rāhulā,
Kassapo ca Mahānāmo ubhosuṃ vāmasotake.*
6. *Kesante piṭṭhibhāgasmim suriyo'va pabhaṅkaro,
Nisinno sirisampanno sobhito munipuṅgavo,*
7. *Kumārakassapo nāma mahesī citravādako,
So mayhaṃ vadane niccaṃ paṭiṭṭhāsi 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 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 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,
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. *Puṇṇo Aṅgumālo ca Upāli Nānda Sīvalī*
Therā pañca ime jātā lalāṭe tilaka mama,
9. *Sesāsīti mahātherā vijitā jinasāvaka,*
Jalantā sīlatejena aṅgamaṅge susaṅṭhitā.
10. *Ratanaṃ purato āsi dakkhiṇe mettasuttakaṃ,*
Dhajaggaṃ pacchato āsi vāme aṅgulimālakaṃ
11. *Khandhamoraparittaṅca āṭānāṭiyasuttakaṃ.*
Ākāśacchadanaṃ āsi sesā pākārasaṅṅhitā.
12. *Jinānabalasaṃyutte dhammapākāralaṅkate,*
Vasato me catukiccena sadā sambuddhapaṅjare.
13. *Vātapittādi saṅjātā vāhirajjhattupaddavā,*
Asesā vilayaṃ yantu anantaḡuṇatejasā.
14. *Jinapaṅjaramajjhaṭṭhaṃ viharantaṃ mahītale,*
Sadā pārentu maṃ 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.
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 – Khanda,
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,
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. *Icevamaccantakato surakkho,
Jinānubhāvena jitūpapaddavo,
Buddhānubhāvena hatārisaṅgo,
Carāmi saddhammānubhāvapālito.*
16. *Icevamaccantakato surakkho,
Jinānubhāvena jitūpapaddavo,
Dhammānubhāvena hatārisaṅgo,
Carāmi saddhammānubhāvapālito.*
17. *Icevamaccantakato surakkho,
Jinānubhāvena jitūpapaddavo,
Saṅghānubhāvena hatārisaṅgo,
Carāmi saddhammānubhāvapālito.*
18. *Saddhammapākāra-parikkhitoṣmi,
Aṭṭhāriyā aṭṭhadisāsu honti,
Etthantare aṭṭhanāthā bhavanti,
Uddham vitānam'va Jinā ṭhitā me.*
19. *Bhindanto mārasenam mama
Sirasi ṭhito, bodhimārūyha Satthā,
Moggallānosi vāme vasati
Bhujataṭe dakkhiṇe Sāriputto.*

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.

20. Dhammo majjhe urasmim viharati

*bhavato, mokkhatō morayonim,
Sampatto bodhisatto caraṇayugagato,
bhānu lokeka nātho.*

21. Sabbāvamaṅgalamupaddava-dunnimittam

*Sabbīti-roga-gahadosamasesa-nindā
Sabbantarāya-bhayadussupinam akantam,
Buddhānubhāvapavarena payātu nāsam.*

22. Sabbāvamaṅgalamupaddava-dunnimittam

*Sabbīti-roga-gahadosamasesa-nindā
Sabbantarāya-bhayadussupinam akantam,
Dhammānubhāvapavarena payātu nāsam.*

24. Sabbāvamaṅgalamupaddava-dunnimittam

*Sabbīti-roga-gahadosamasesa-nindā
Sabbantarāya-bhayadussupinam akantam,
Saṅghānubhāvapavarena payātu nāsam.*

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. AṄGULIMĀLĀ PARITTA

*Yatohaṃ Bhāgīnī ariyāya jātiyā jāto,
Nābhi jānāmi sañcicca, pānaṃ jīvitā voropetā,
Tena saccena sotthi te hotu sotthi gabbhassa.*

— 0 —

XV. PATICCA SAMUPPĀDA

*Avijjā-paccayā Saṅkhārā;
Saṅkhārā-paccayā Viññāṇaṃ;
Viññāṇa-paccayā Nāmarūpaṃ;
Nāmarūpa-paccayā Saḷāyatanaṃ;
Saḷāyatana-paccayā Phassa;
Phassa-paccayā Vedanā;
Vedanā-paccayā Taṇhā;
Taṇhā-paccayā Upādānaṃ;
Upādāna-paccayā Bhava;
Bhava-paccayā Jāti;
Jāti-paccayā Jarā-maraṇa-soka-parideva-dukkha-
domanassa-upāyāsā sambhavanti.
Evametassa kevalassa dukkhakhandhassa samudayo
hoti.”*

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).

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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.”

Avijjāya tveva asesavirāganirodhā, saṅkhāra-nirodho;
Saṅkhāra-nirodhā, viññānanirodho;
Viññāna-nirodhā, nāmarūpanirodho;
Nāmarūpa-nirodhā, saḷāyatananirodho;
Saḷāyatana-nirodhā, phassanirodho;
Phassa-nirodhā, vedanānirodho;
Vedanā-nirodhā, taṇhānirodho;
Taṇhā-nirodhā, upādānanirodho;
Upādāna-nirodhā, bhavanirodho;
Bhava-nirodhā, jātinirodho;
Jāti-nirodhā, jarā-maraṇa-soka-parideva-dukkha-
domanassa-upāyāsā nirujjhanti. Evametassa
kevalassa dukkhakkhandhassa nirodho hoti.

— 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.

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XVI. Aṭṭha Mahā Saṃvega Vatthu

*Bhāvetvā caturārakkhā, āvajjeyya anantaram,
Mahā saṃvega vatthūni, aṭṭha atthita vīriyo.*

*Jāti jarā vyādhi cuti apāyā,
Aṭṭa appattaka vaṭṭadukkhā,
Idāni āhāra gavetṭhi dukkhā,
Saṃvega vatthūni imāni aṭṭha*

*Pāto casāyamapi ceva imāṃ vidiññu,
Āsevate satata matta hitābhilāsi,
Pappoti soti vipulāṃ hata pāri pantho
Seṭṭham sukham Munivisittha
matam sukkena cā'ti.*

— 0 —

XVII. AṬṬHA MAHĀ PURISA VITAKKA

1. *Apicchassāyaṃ dhammo,
Nāyaṃ dhammo mahicchassa;
Santuṭṭhassāyaṃ dhammo,
Nāyaṃ dhammo asantuṭṭhussa;*
2. *Pavivittassāyaṃ dhammo,
Nāyaṃ dhammo saṅganikā-rāmassa;
Āraddha-vīriyassāyaṃ dhammo,
Nāyaṃ dhammo kusītassa;*

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.

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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. *Upaṭṭhita satissāyaṃ dhammo,
Nāyaṃ dhammo muṭṭhasasatissa;
Samāhitassāyaṃ dhammo,
Nāyaṃ dhammo asamāhitassa;*
4. *Paññāvantassāyaṃ dhammo,
Nāyaṃ dhammo duppaññassa;
Nippapañcarāmassāyaṃ dhammo
Nippapañcaratino,
Nāyaṃ dhammo papañcārāmassa
Papañcaratino.*

— 0 —

24. Sacca Vajjam

*Etena saccavajjena sotthi me hotu sabbadā
Etena saccavajjena hotu me jayamaṅgalam
Etena saccavajjena pātu me Ratanattayaṃ!*

*Sabbītiyo vivajjantu,
Sabba rogo vinassatu,
Mā me bhavatvantarāyo,
Sukhī dīghāyuko bhavaṃ.*

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

*Bhavatu sabba maṅgalam,
Rakkhantu sabba devatā,
Sabba Dhammānubhāvena,
Sadā sotthī 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.

— 0 —

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!

*Bhavatu sabba maṅgalam,
Rakkhantu sabba devatā,
Sabba Saṅghānubhāvena,
Sadā sothī bhavantu me.*

*Nakkhatta yakkha bhūtānam,
Pāpaggaha nivarana,
Parittassānubhāvena,
Hantu me upaddave.*

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

*Yam dunnimittam avamaṅgalañca,
Yo cāmanāpo sakunassa saddo
Pāpaggaho dussupinam akantam,
Buddhānubhāvena vināsamentu*

*Yam dunnimittam avamaṅgalañca,
Yo cāmanāpo sakunassa saddo
Pāpaggaho dussupinam akantam,
Dhammānubhāvena vināsamentu*

*Yam dunnimittam avamaṅgalañca,
Yo cāmanāpo sakunassa saddo
Pāpaggaho dussupinam akantam,
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. Puññānumodanā

*Ākāsaṭṭhā ca bhummaṭṭhā,
Devānāgā mahiddhikā;
Puññaṃ taṃ anumoditvā,
Ciraṃ rakkhantu sāsanaṃ.*

*Ākāsaṭṭhā ca bhummaṭṭhā,
Devānāgā mahiddhikā;
Puññaṃ taṃ anumoditvā,
Ciraṃ rakkhantu desanaṃ.*

*Ākāsaṭṭhā ca bhummaṭṭhā,
Devānāgā mahiddhikā;
Puññaṃ taṃ anumoditvā,
Ciraṃ rakkhantu maṃ paraṃ.*

*Ettāvatā ca amhehi,
Sambhataṃ Puññasampadam;
Sabbe devā anumodantu,
Sabba Sampatti siddhiyā.*

*Ettāvatā ca amhehi,
Sambhataṃ Puññasampadam;
Sabbe bhūta anumodantu,
Sabba Sampatti siddhiyā.*

*Ettāvatā ca amhehi,
Sambhataṃ Puññasampadam;
Sabbe Sattā anumodantu,
Sabba Sampatti siddhiyā.*

*Idaṃ me ñātīnaṃ hotu
Sukhitā hontu ñātayo! (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. Tiratana Tejaṃ

*Sabbe Buddhā balappattā,
Paccekaṇaṅca yaṃ balaṃ
Arahantānaṅca tejena,
Rakkhaṃ bandhāmi sabbaso.*

*Sabbe Dhammā balappattā
Ariyasaccānaṅca yaṃ balaṃ
Dhammacakkassa tejena
Rakkhaṃ bandhāmi sabbaso.*

*Sabbe Saṅghā balappattā,
Vimuttānaṅca yaṃ balaṃ,
Sāsanassa tejena,
Rakkhaṃ bandhāmi sabbaso.*

— 0 —

27. Saṅkappo

*Iminā puñṇakammena,
Mā me bāla-samāgamo;
Sataṃ samāgamo hotu,
Yāva nibbānapattiyā.*

*Idaṃ me puñṇa kammaṃ
Āsavakkhayaṃ vahaṃ hotu
Sabbadukkhā pamuccatu
Nibbānassa paccayo hotu!
Sādhu! Sādhu! Sādhu!*

— 0 —

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.

— 0 —

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!

— 0 —

28. CATURĀRAKKHĀ BHAVANĀ

I. Buddhānussati

1. *Buddhānussati mettā ca
Asubhaṃ maranassati,
Iti imā caturārakkhā,
Bhikkhu bhāveyya sīlavā.*
2. *Ananta-vitthāra guṇaṃ,
Guṇatonussaraṃ muninṃ,
Bhāveyya buddhimā bhikkhu,
Buddhānussatimādito.*
3. *Savāsane kilese so,
Eko sabbe nighātiya,
Ahu susuddha-santāno,
Pūjānañca sadāraho.*
4. *Sabbakālagate dhamme,
Sabbe sammā sayam muniṃ,
Sabbākārena bujhitvā,
Eko sabbaññutaṃ gato.*
5. *Vipassanādi vijjāhi,
Sīlādi caraṇehi 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.

6. *Sammāgato subhaṃ thānaṃ,
Amoghavacano ca so.
Tividhassāpi lokassa,
ñātā niravasesato.*
7. *Anekehi guṇogehi,
Sabbasattuttamo ahu,
Anekehi upāyehi,
Naradamme dāmesi ca.*
8. *Eko sabbassa lokassa,
Sabbamatthānusāsako,
Bhāgya-issariyādinaṃ,
Guṇānaṃ paramo nidhi.*
9. *Paññāssa sabbadhammesu,
Karūṇā sabbajantusu,
Attatthānaṃ paratthānaṃ,
Sādhikā guṇajeṭṭhikā.*
10. *Dayāya pārami citvā,
Paññāyattāna-muddhari,
Uddhari sabbadhamme ca,
Dayāyaññe ca muddhari.*
11. *Dissamānopi tāvassa,
Rūpakāyo acintiyō,
Asādhārana-ñāṇaḍḍhe,
Dhammakāye kathāva kā'ti?*

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!

II. Mettā Bhāvanā

1. *Attuppamāya sabbesaṃ,
Sattānaṃ sukhakāmatam,
Passivā kamato mettāṃ,
Sabbasattesu bhāvaye.*
2. *Sukhī bhaveyyaṃ niddukkho,
Ahaṃ niccaṃ ahaṃ viya,
Hitā ca me sukhī hontu,
Majjhaṭṭhā tha ca verino.*
3. *Imamhi gāmakkhettamhi,
Sattā hontu sukhī sadā,
Tato parañca rajjesu
Cakkavālesu jantuno.*
4. *Samantā cakkavālesu,
Sattānantesu pāṇino,
Sukhino puggalā bhūtā,
Attabhāvagatā siyūṃ.*
5. *Tathā itthi pumā ceva,
Ariyā anariyā pi ca,
Devā narā apāyaṭṭhā,
Tathā dasa disāsu cā'ti.*

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!

III. Asubha Saññā

1. *Aviññāṇa subhanibham,*
Saviññāṇa subham imam,
Kāyam asubhato passam
Asubham bhāvaye yati.
2. *Vaṇṇa-sañṭhāna-gandhehi,*
Āsayokāsato tathā,
Paṭikkulāni kāye me,
Kuṇapāni dviṣoḷasa.
3. *Patitamhāpi kuṇapā,*
Jeguccham kāyanissitam,
Ādhāro hi suci tassa,
Kāyo tu kuṇape ṭhitam.
4. *Mīlhe kimi va kāyo yam,*
Asucimhi samutṭhito,
Anto asuci sampuṇṇo,
Puṇṇa-vaccakuṭi viya.
5. *Asuci sandate niccam,*
Yathā medakathālikā,
Nānā kimi kulāvāso,
Pakka candanikā viyā.
6. *Gaṇḍabhūto rogabhūto,*
Vaṇabhūto samussayo,
Atekicchoti jegguccho,
Pabhinna kinapūpamo'ti.

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.
There 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.

IV. Maranānussati

1. *Pavāta-dīpa tulyāya,
Sāyusantatiyākkhayam,
Parūpamāya sampassam,
Bhāvaye maraṇassatiṃ,*
2. *Mahāsampatti-sampattā,
Yathā sattā matā idha,
Tathā ahaṃ marissāmi,
Maraṇam mama hessati.*
3. *Uppattiyā sahevedaṃ,
Maraṇam āgataṃ sadā,
Maraṇatthāya okāsam,
Vadhako viya esati.*
4. *Īsakam anivattantaṃ,
Satataṃ gamanussakam,
Jīvitam udayā attham,
Suriyo viya dhāvati.*
5. *Vijjububbula ussāva,
Jalarāji parikkhayam,
Ghātakova ripū tassa,
Sabbatthāpi avāriyo.*
6. *Suyasatthāma-puñṇiddhī,
Buddhivuḍḍhi Jinadvayam,
Ghātesī maraṇam khippam,
Kātu mādisake kathā,*
7. *Paccayānañca vekalyā,
Bāhirajjhattupaddavā,
Marāmoram nimesāpi,
Maramāno anukkhaṇantī.*

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.

29. Abhiñham Paccavekkhitabbaṃ

*Pañcimāni bhikkhave thānāni abhiñham
paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena
vā pabbajitena vā. Katamāni pañca?*

*Jarādhammomhi; jaraṃ anatīto'ti abhiñham
paccavekkhitabbaṃ.*

*Byādhidhammomhi; byādhiṃ anatīto'ti abhiñham
paccavekkhitabbaṃ.*

*Maraṇadhammomhi; maraṇaṃ anatīto'ti abhiñham
paccavekkhitabbaṃ.*

*Sabbehi me piyehi manāpehi
Nānābhāvo vinābhavo'ti
Abhiñham paccavekkhitabbaṃ.*

*Kamassakomhi kammadāyādo
Kamayoni kammabandhu kammaṭṭisaraṇo.
Yaṃ kammaṃ karissāmi kalyānaṃ vā,
Pāpakaṃ vā tassa dāyado bhavissāmīti
Abhiñham paccavekkhitabbaṃ.*

*Imāni kho, bhikkhave, pañca thānāni abhiñham
paccavekkhitabaṃ itthiyā vā purisena vā gahaṭṭhena
vā pabbajitena vā.*

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.

30. Cattāri Ariyasaccāni

1. *Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccam: Jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ; saṃkhittena pañcupādānakkhandhā dukkhā.*
2. *Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccam: Yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṃ: kāmataṇhā, bhavataṇhā, vibhavataṇhā.*
3. *Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccam: Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.*
4. *Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccam: Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ: sammādiṭṭhi, sammā saṅkappo, sammā vācā, sammā kammanto, sammā ājīvo, sammā vāyāmo, sammā sati, sammā samādhi.*

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.

31. Basic Meditations

The Triple Gem (Ratanattaya), or the Three-fold Refuge (Saraṇattaya), 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 Vandana 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. Arahāṃ,

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-manussānaṃ,*

The Supreme Master of Gods and Men.

8. *Buddho,*

The Enlightener,

9. *Bhagavā ti.*

The Blessed Lord.

1. ARAHĀṀ

The Buddha is the Perfect One (Arahāṃ), 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

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

2. SAMMĀSAMBUDDO

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. VIJĀCARAṆA SAMPANNO

The Buddha is the perfect Embodiment of Wisdom and Virtue (Vijjācarāṇasampanno), 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 saṃsāra, 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+gato) a peerless Teaching (Dhamma), emancipating all from the bonds of universal suffering.

5. LOKAVIDŪ

As the Omniscient One, the Buddha is the Knower of All Realms (Lokavidū). 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 saṃsāric 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.

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-MANUSSĀNAM

The Buddha is the Supreme Master of Gods and Men (Satthā Deva-manussānam) 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-illuminated, 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 saṃsāric 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.

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Navaguna Buddhanussati Gāthā

Recollection of the Nine Qualities of the Buddha

1. Iti pi so bhagavā araham, sammāsambuddho,
vijjācaranasampanno, sugato, lokavidu, anuttaro
purisadammasārathī, satthā devamanussānam, buddho,
bhagavā ti;

Bhagavā, buddho, satthā devamanussānam, anuttaro
purisadammasārathī, lokavidu, sugato, vijjācaranasampanno,
sammāsambuddho, araham. So bhagavā iti pi.

2. Iti pi so bhagavā, sammāsambuddho, vijjācaranasampanno, sugato, lokavidu, anuttaro purisadammasārathī, satthā devamanussānaṃ, buddho, bhagavā, araham;

Araham, bhagavā, buddho, satthā devamanussānaṃ, anuttaro purisadammasārathī, lokavidu, sugato, vijjācaranasampanno, sammāsambuddho. So bhagavā iti pi.
3. Iti pi so bhagavā, vijjācaranasampanno, sugato, lokavidu, anuttaro purisadammasārathī, satthā devamanussānaṃ, buddho, bhagavā, araham, sammāsambuddho;

Sammāsambuddho, araham, bhagavā, buddho, satthā devamanussānaṃ, anuttaro purisadammasārathī, lokavidu, sugato, vijjācaranasampanno. So bhagavā iti pi.
4. Iti pi so bhagavā, sugato, lokavidu, anuttaro purisadammasārathī, satthā devamanussānaṃ, buddho, bhagavā, araham. sammāsambuddho, vijjācaranasampanno;

Vijjācaranasampanno, sammāsambuddho, araham, bhagavā, buddho, satthā devamanussānaṃ, anuttaro purisadammasārathī, lokavidu, sugato. So bhagavā iti pi.
5. Iti pi so bhagavā, lokavidu, anuttaro purisadammasārathī, satthā devamanussānaṃ, buddho, bhagavā, araham, sammāsambuddho, vijjācaranasampanno, sugato;

Sugato, vijjācaranasampanno, sammāsambuddho, araham, bhagavā, buddho, satthā devamanussānaṃ, anuttaro purisadammasārathī, lokavidu. So bhagavā iti pi.

6. Iti pi so bhagavā, anuttaro purisadammasārathī, satthā devamanussānaṃ, buddho, bhagavā araham, sammāsambuddho, vijjācaranasampanno, sugato, lokavidu;

Lokavidu, sugato, vijjācaranasampanno, sammāsambuddho, araham, bhagavā, buddho, satthā devamanussānaṃ, anuttaro purisadammasārathī. So bhagavā iti pi.
7. Iti pi so bhagavā, satthā devamanussānaṃ, buddho, bhagavā, araham. sammāsambuddho, vijjācaranasampanno, sugato, lokavidu, anuttaro purisadammasārathī;

Anuttaro purisadammasārathī, lokavidu, sugato, vijjācaranasampanno, sammāsambuddho, araham, bhagavā, buddho, satthā devamanussānaṃ. So bhagavā iti pi.
8. Iti pi so bhagavā, buddho, bhagavā, araham, sammāsambuddho, vijjācaranasampanno, sugato, lokavidu, anuttaro purisadammasārathī, satthā devamanussānaṃ;

Satthā devamanussānaṃ, anuttaro purisadammasārathī, lokavidu, sugato, vijjācaranasampanno, sammāsambuddho, araham, bhagavā, buddho. So bhagavā iti pi.
9. Iti pi so bhagavā, bhagavā, araham, sammāsambuddho, vijjācaranasampanno, sugato, lokavidu, anuttaro purisadammasārathī, satthā devamanussānaṃ, buddho.

Buddho, satthā devamanussānaṃ, anuttaro purisadammasārathī, lokavidu, sugato, vijjācaranasampanno, sammāsambuddho, araham, bhagavā. So bhagavā iti pi.

II. Dhammānussati – Recollection of the Qualities of Dhamma

1. *Svākkhāto Bhagavatā dhammo,*

The Teaching has been perfectly enunciated by the Blessed One,

2. *Sandiṭṭhiko,*

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. *Paccattam veditabbo viññūhī'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 Ariya 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.

'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 saṃsāric 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

*Supatipaṇṇo Bhagavato Sāvakaśaṅgho,
Ujupaṭipaṇṇo Bhagavato Sāvakaśaṅgho,
Ñāyapaṭipaṇṇo Bhagavato Sāvakaśaṅgho,
Sāmīcipaṭipaṇṇo Bhagavato Sāvakaśaṅgho,
Yadidaṃ cattāripurisayugāni aṭṭhapurisapuggalā,
Esa Bhagavato Sāvakaśaṅgho;
Āhuneyyo, Pāhuneyyo, Dakkhineyyo, Añjalikaranīyo,
Anuttaraṃ puññakkhettaṃ 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.

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

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 saṃsāra, 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, varifiably 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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32. Mettā Bhāvanā Gāthā

1. *Ahaṃ avero homi, abyāpajjho homi, anigho homi, sukhī attānaṃ pariharāmi; Ahaṃ viya mayhaṃ ācāriyupajjhāyā, mātāpitāro, hitasattā, majjhattikasattā, verīsattā, averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharāntu, dukkhā mucchantu, yathā laddha sampattito, mā vigacchantu, kammaṣakā.*
2. *Imasmiṃ vihāre, imasmiṃ āvāse, imasmiṃ ārāme, imasmiṃ gocaragāme, imasmiṃ nagare, imasmiṃ janapade, sabbe sattā, sabbe pānā, sabbe bhūtā, sabbe puggalā, sabbe attabhāva pariyāpannā, sabbā itthoyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe amanussā, sabbe vinipātikā, averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharāntu, dukkhā mucchantu, yathā laddha sampattito, mā vigacchantu, kammaṣakā.*
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 itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe amanussā, sabbe vinipātikā, averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaṃ pariharāntu, dukkhā mucchantu, yathā laddha sampattito, mā vigacchantu, kammaṣakā.*

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 law of kamma and its results.
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

4. *Uddhaṃ yāva bhavaggo ca, adho yāva avīcīto,
samantā cakkavālesu, ye sattā pathavicāra,
abyāpajjhā niverā ca, nidukkhā ca nirupaddavā.
Uddhaṃ yāva bhavaggo ca, adho yāva avīcīto,
samantā cakkavālesu, ye sattā udukecāra,
abyapajjhā niverā ca, nidukkhā ca nirupaddavā.
Uddhaṃ 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 beings 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.

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33. Buddha Rūpa Dāna

Mayaṃ, Bhante sangho, imaṃ Buddhabimbaṃ sabbehi devamanussehi pūjanatthāya imasmiṃ vihāre dānaṃ demi ca paṭiṭṭhāpemi; idaṃ me puññaṃ anāgate bodhi ñānaṃ paṭilābhāya saṃvattatu nibbānassa paccayo hotu.

Dutiyaṃpi, mayaṃ Bhante sangho, imaṃ Buddhabimbaṃ sabbehi devamanussehi pūjanatthāya imasmiṃ vihāre dānaṃ demi ca paṭiṭṭhāpemi; idaṃ me puññaṃ anāgate bodhi ñānaṃ paṭilābhāya saṃvattatu nibbānassa paccayo hotu.

Tatiyaṃpi, mayaṃ Bhante sangho, imaṃ Buddhabimbaṃ sabbehi devamanussehi pūjanatthāya imasmiṃ vihāre dānaṃ demi ca paṭiṭṭhāpemi; idaṃ me puññaṃ anāgate bodhi ñānaṃ paṭilābhāya saṃvattatu nibbānassa paccayo hotu.

34. Saṅgha Dāna Pūjā

Mayaṃ, Bhante sangho, imaṃ bhikkhaṃ saparikkhāraṃ anuttaraṃ bhikkhu saṅghassa dānaṃ dema pūjema.

Dutiyaṃpi, mayaṃ, Bhante sangho, imaṃ bhikkhaṃ saparikkhāraṃ anuttaraṃ bhikkhu saṅghassa dānaṃ dema pūjema.

Tatiyaṃpi, mayaṃ, Bhante sangho, imaṃ bhikkhaṃ saparikkhāraṃ anuttaraṃ bhikkhu saṅghassa dānaṃ 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 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. 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!

35. Aṭṭha Parikkhāra Dāna Pūjā

*Mayaṃ, Bhante sangho, idaṃme
aṭṭhaparikkhāradānena anāgate ehi bhikkhū bhāvāya
paccayo hotu.*

*Dutiyaṃpi, mayaṃ, Bhante sangho, idaṃme
aṭṭhaparikkhāradānena anāgate ehi bhikkhū bhāvāya
paccayo hotu.*

*Tatiyaṃpi, mayaṃ, Bhante sangho, idaṃme
aṭṭhaparikkhāradānena anāgate ehi bhikkhū bhāvāya
paccayo hotu.*

36. Kaṭhina Cīvara Dāna Pūjā

*Mayaṃ Bhante Sangho, imaṃ kaṭhina cīvaraṃ/dussaṃ
anuttaraṃ bhikkhusaṅghassa dānaṃ dema; kaṭhinaṃ
attharituṃ.*

*Dutiyaṃpi, mayaṃ, Bhante Sangho, imaṃ kaṭhina
cīvaraṃ/dussaṃ anuttaraṃ bhikkhusaṅghassa dānaṃ
dema; kaṭhinaṃ attharituṃ.*

*Tatiyaṃpi, mayaṃ, Bhante Sangho, imaṃ kaṭhina
cīvaraṃ/dussaṃ anuttaraṃ bhikkhusaṅghassa dānaṃ
dema; kaṭhinaṃ attharituṃ.*

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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 Kaṭhina 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 kaṭhina 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 kaṭhina 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 kaṭhina robe monastic ceremony!

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37. Puññānumodanā

*Mayaṃ bhante saṃsāra-kantārassa sabbadukkhāto
mocanattāya, Nibbānaṃ saccikaranattāya,
kammañca kammavipākañca saddhahitvā, tisananena
saddhiṃ pañca sīlāni samadayitvā, mama paralokagata
ñātino samūhassa ca mama kalyāna mittānañca
sukhatthāya;*

*Imāni saṅghadānāni / aṭṭhaparikkharadānāni /
pindapātadānāni / nānāvattudānāni āyasmanto
dakkhinodakaṃ siñcittvā, dānaṃ dadāma pūjema; taṃ
yathāsukhaṃ paribhūñjantū.*

*Idaṃ me ñātīnaṃ hotu
Sukhitā hontu ñātayo! (3 times).*

*Unname udakaṃ vuṭṭhaṃ yathā ninnaṃ pavattati,
Evameva ito dinnaṃ petānaṃ upakappatu!*

*Yathā vārivahā pūrā paripūrenti sāgaram,
Evameva ito dinnaṃ petānaṃ upakappatu!*

*Ākāsaṭṭhā ca bhumaṭṭhā,
devānāgā mahiddhikā;
Puññaṃ taṃ anumoditvā,
ciraṃ rakkhantu sāsanaṃ.*

*Ākāsaṭṭhā ca bhumaṭṭhā,
devānāgā mahiddhikā;
Puññaṃ taṃ anumoditvā,
ciraṃ rakkhantu desanaṃ.*

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!

*Ākāsaṭṭhā ca bhumaṭṭhā,
devānāgā mahiddhikā;
Puññaṃ taṃ anumoditvā,
ciraṃ rakkhantu maṃ paraṃ.*

*Ettāvatā ca amhehi,
sambhataṃ puññāsampadam;
Sabbe devā anumodantu,
sabba sampatti siddhiyā.*

*Ettāvatā ca amhehi,
sambhataṃ puññāsampadam;
Sabbe bhūtā anumodantu,
sabba sampatti siddhiyā.*

*Ettāvatā ca amhehi,
sambhataṃ puññāsampadam;
Sabbe sattā anumodantu,
sabba sampatti siddhiyā.*

*Iminā puññākammena,
mā me bāla samāgamo;
Sataṃ samāgamo hotu,
yāva Nibbāna pattiyā.*

*Idaṃ me puñña kammaṃ,
āsavakkhayaṃ vahaṃ hotu
Sabbadukkhā pamuccatu,
Nibbānassa paccayo hotu!*

Sādhu - Sādhu – Sādhu



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!

Sādhu - Sādhu – Sādhu



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