

**ELEVEN HOLY  
DISCOURSES  
OF  
PROTECTION**

**MAHĀ PARITTA PĀḲI**

**Transliterated and  
Translated from the Burmese PāḲi Scriptures  
(The Sixth Buddhist Council Version)  
into English**

**by**

**Sao Htun Hmat Win  
M.A; A.M; S.R.F. (Harvard)  
Director of Research and Scriptures.**

**Department of Religious Affairs,  
Yangon, Myanmar.  
1991**



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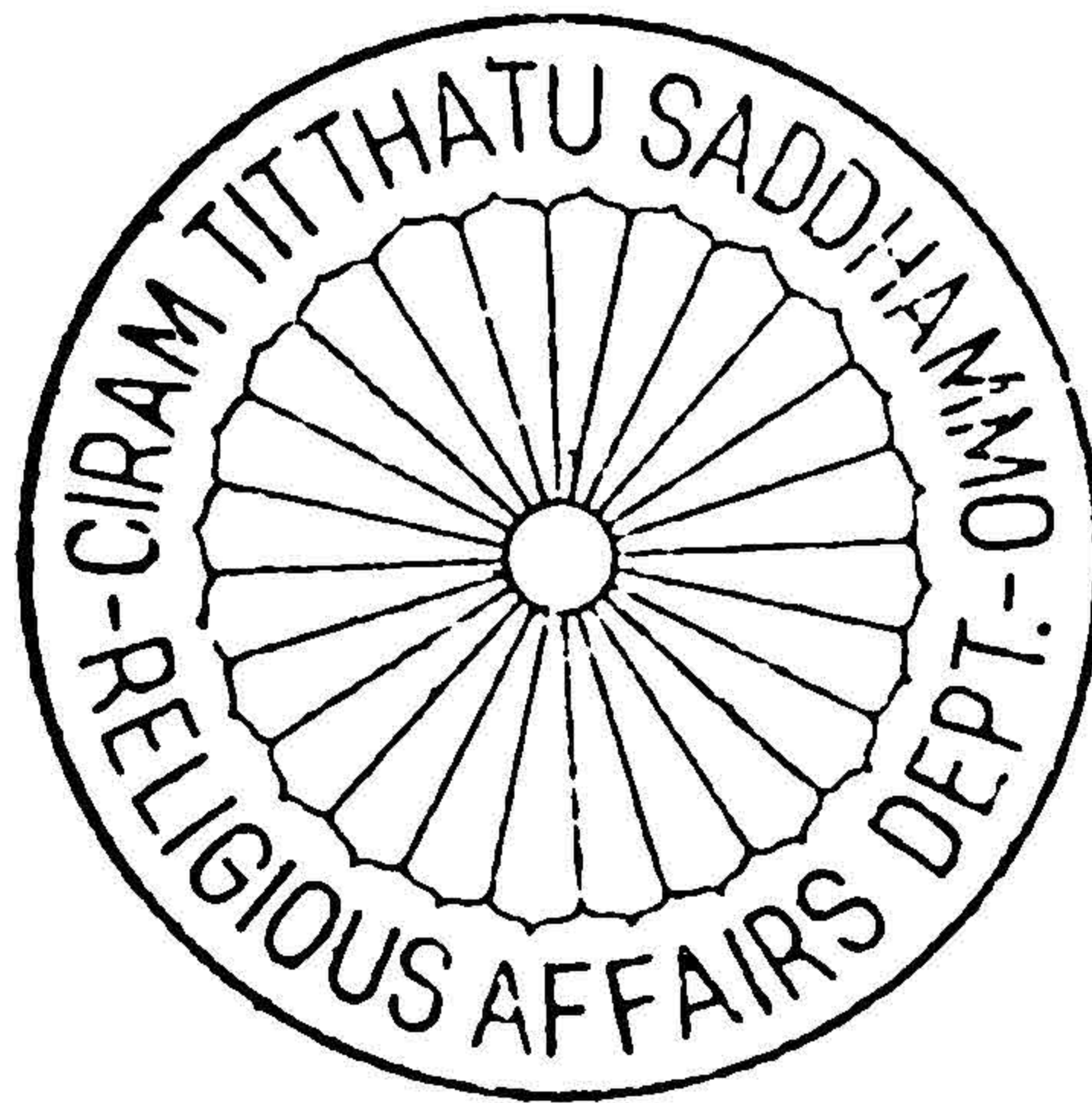
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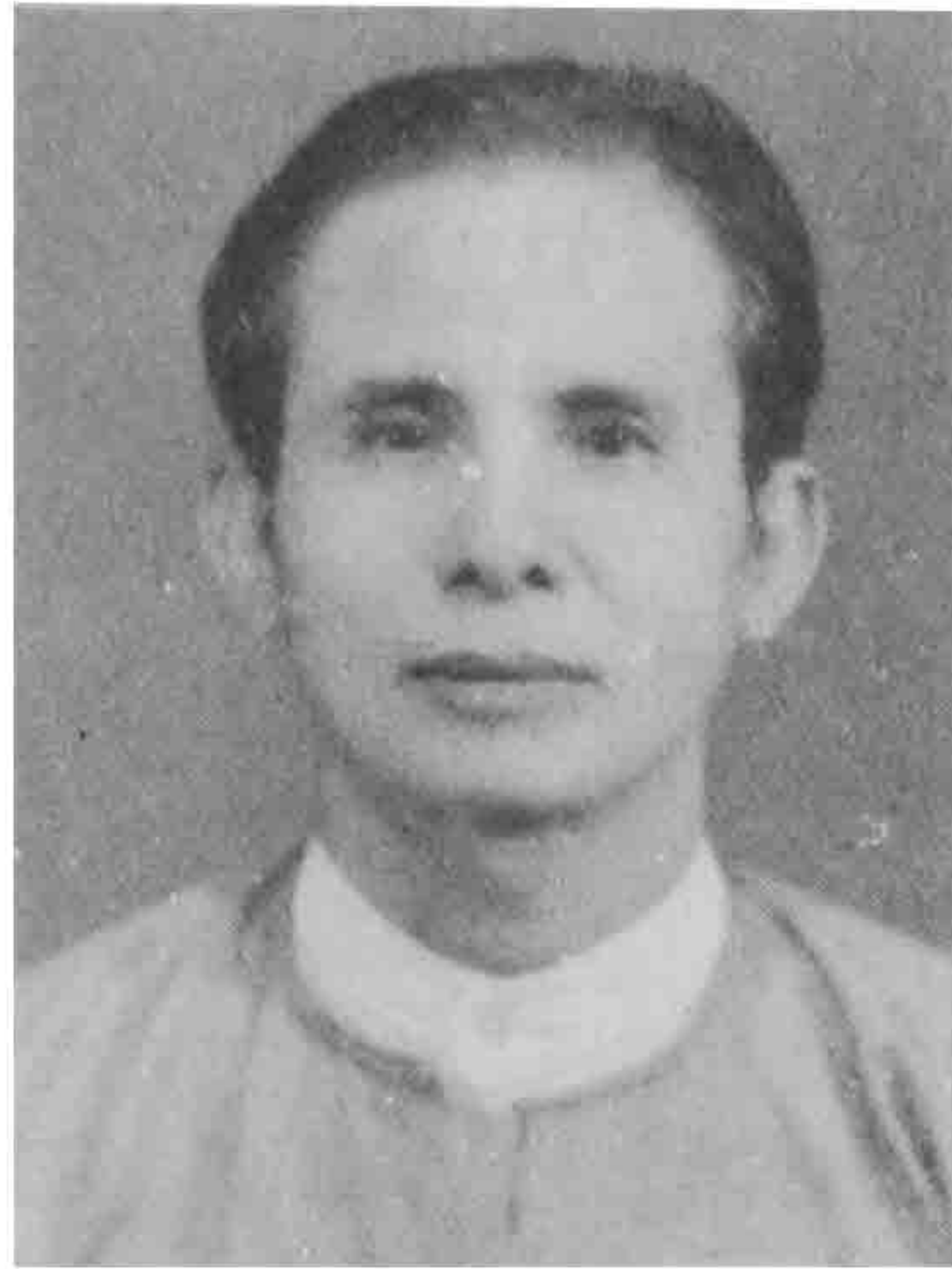
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## THE AUTHOR

The nativity of Sao Htun Hmat Win, the eldest son of U Gaw Yar (a) Sao Sam Hlaing and Nang Htay Htay was celebrated at Fort Stedman in Mong Hsaw Township of Yawngghwe State in the Shan Hills, on the 12th of August 1925.

He got through his elementary, secondary and higher education in Mong Hsaw, Yawngghwe, and Taunggyi American Boys' High School successively, receiving outstanding awardments of Federation Scholarship. In 1942 he received the Diploma in Teaching of Japanese Language with first class honours.

Sao Htun Hmat Win was awarded the Rangoon University Collegiate Scholarship and the President's Prize of Distinction in the Matriculation Examination in 1947.



Fully ordained as a monk with an epithet of Rev: Vaṇṇadhajāsiri, he passed the Lower the Middle, and the Higher monastic examinations in Buddhist canonical scriptures. He also won first prizes in Literary Contests sponsored by the National Fine Arts and University Burmese Association, in 1949-50.

Sao Htun Hmat Win, graduated from Rangoon University with degrees of B.A. Hons: in 1952, M.A. in 1954, and was granted the Special Research Scholar Awardment in 1957 at the International Institute for Advanced Buddhistic Studies.

Nominated by the Government, he was sent abroad to the United States of America and had successfully gone through his master degree in the History and Philosophy of Religion at Harvard Graduate School of Arts and Sciences. He was also enrolled in the Ph.D. Class as a Senior Research Fellow at the Harvard Divinity School in the 'Comparative Study of World Religions Program (1959-62).

In 1962 he returned home, to serve at the International Institute for Advanced Buddhistic Studies as Head of Research Department; and eventually as the Director of Research in the Ministry of Religious Affairs.

In 1968 he gained the National Literary Award for his masterpiece, "Elements of



Research Methods". Having enlisted as a pioneer member of the Writers and Journalists Organisation, he had devoted himself in research works for decades and contributed 27 books to the world of knowledge. He reads various languages such as Shan, Burmese, English, Japanese, German, Pāli, Sanskrit, French, and Tibetan to engender his intensive research exploration.

Well-known in the country for his piety and devotion in religion, this scholar, Sao Htun Hmat Win, at the age of 55, soon after his publications of "The Mudrās in Burmese Buddhist-Iconography", and "The Seats, Postures, Vehicles in Burmese Buddhist Iconography with an Historical Sketch of Burmese Buddhist Culture", here again presents another invaluable treatise "*The Eleven Holy Discourses of Protection*" or "*The Mahāparitta Suttas and Pabbājaniya Kammavācā*."



## ACKNOWLEDGEMENTS

I express my deepest feeling of regard and gratitude to Professor Dr. Elizabeth K. Nottingham who as my affectionate proctor took pains to go through the entire manuscripts with scrupulous care, suggesting improvements, and always favouring me with her wide scholarship and experience. She opened the doors for my further studies abroad and she released all that she could to make my three years stay in U.S.A. profitable. It was through her kind efforts and by virtue of her recommendations that the authority of the Harvard University in New England States gave me special privilege as a Senior Research Fellow to study in the program of Ph.D. in the History and Philosophy of Religion.

To Nang Htay Htay of the Harvard Graduate School of Education, and also to Dr. Robert Lawson Slater of the Center for the Study of World Religions, Harvard Divinity School, I take the opportunity to offer my sincere thanks and gratitude. Their words of encouragement and affectionate concern for success in my endeavours have been a source of strength and inspiration to me. My feeling of regard and gratitude



towards these three people are too deep for words and I cannot do more than merely record here my indebtedness to them.

This treatise owes its publication in this present form to the generosity of Daw Khin Thein Dine (Synthia) who even in the midst of her heavy duties at the Institute of Education has spared her precious time to go through my papers and has contributed her wise suggestions to improve my command of English language; and she deserves my highest gratitude. I treasure here the ever-affectionate memory of her colaboration and friendship.

Of course, I do thank most sincerely the International Institute for Advanced Buddhistic Studies for without which I would have no privilege to bring about this writing.

Sao Htun Hmat Win.  
Rangoon, Burma.  
August, 1980. -



<b>Page:Line</b>	<b>Errata</b>	<b>Corrigenda</b>
4:28	magical cats	magical acts
24:15	various fears various diseases	various fears, various diseases
39:24	May there be perfect bliss	
40:4		May there be the perfect bliss
43:n	cros	Eros
47:n	The khandha Vatta Jātaka	The khandha Vaṭṭa Jātaka
55:n	55:n	shift to 57:n
64:3	lessed	Blessed
:4	warjd	world
:6	uddha	Buddha
75:21	hree	three
77:2	actors	Factors



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## METHOD OF TRANSLATION

This is my modest confession. To the best of my ability and confidence in this instance, I am rendering the original version of the book of eleven *Mahāparitta Suttas* in Burmese Pāli into English. The translation has been so attempted that it will be as close to the literal Pāli phrases as possible. In order to serve the readers a very faithful and readable rendering, the Pāli stanzas have been translated and interpreted in word for word transformative design.

I have also endeavoured sincerely to help the readers to be able to refer to the original Pāli text, by indicating the number of the Pāli stanza at the head of each translated paragraph. To be in accordance with the standardised Sixth Buddhist Council version of the *Mahāparitta Pāli* text printed in Burma 1956, the total number of stanzas in this book is set 164.

The English syntax may sometimes be not too clear or exact, but if the readers can grasp the inherent meaning and intrinsic value of the discourses however vaguely this work must be considered satisfactory.



## BUDDHISM AS RELIGION

Moreover, to elucidate the unintelligible meaning of some passages in the translation, I have provided a brief historical sketch of each discourse at the beginning of every *Sutta*. This may serve as the exegetical introduction to each *Paritta Sutta*.

Not being contented with such a technical endeavour, I have committed myself to a research exploration on the religious character of Burmese Buddhism in conjunction with the eleven *Paritta Suttas*.

In this presentation I am not prepared to argue about the salient diversity in the definitions of the term "*Buddhism*". The readers may already have conceived that Buddhism is all encompassing, wholesome, meaningful, global and a humanistic social philosophy-though it may sometimes be with reference to the context, philosophical, theological, ethical, psychological, historical, mystical, and *Religious*.

This is a researcher's attempt to consider briefly the religious position of Burmese Buddhism; and to reveal the status of *Mahā-parittas* text in Buddhism; being prayers for prosperity and safety of the Buddhists in Burma.

I am quite reluctant to pronounce that Buddhism is a Religion; however I have to admit that there are many vital religious



elements enshrined in this faith, especially in Burmese Buddhism which usually claims to be the Pristine Form of Theravāda Buddhist Tradition.

In the daily life of a Burman Buddhist, critically speaking, the outlook is very much religious as in other great world religions. The following statements may reveal how much Burmese Buddhism is religious.

Buddhism is an Ideological System. It is a religion of Explicit Salvation and hence is to be called Nibbanic Buddhism.

Again it is a religion of Proximate Salvation and therefore can be classified as Kammatic Buddhism.

It may even be typified as a religion of chiliastic Expectations, for imminent and immanent salvation, the enjoyment of a better world as an event which occurs within history, to be known as Esoteric Buddhism.

It is quite obvious that Buddhism has a well-established monastic system too. Its normative structure, social structure, recruitment structure, character structure, and even the status of monkhood in Burmese society can be all treated as the components of a religious institution.

And sometimes Buddhism can be treated as a Ritual System too, being endowed with various rites and rituals the obvious characteristic of a typical religion.



More specifically, Buddhism has an apotropaic phenomenon which also indicates it to be a religion of magical protection.

## APOTROPAIC BUDDHISM

Of all the abovementioned religious characteristics of Burmese Buddhism, this article is to discuss on the Apotropaic issue, the religious phenomena of Magical protection.

*Apotropaion* is a technical term derived from Greek, which means any amulet or supposed charm against evil influences.

*Apotropaic* therefore indicates averting evil; of or pertaining to an apotropaion.

Let us presume here, for the benefit of academic discussion, that apotropaic Buddhism is one of the peculiar phases of the Faith in Burmese tradition. And the discussion will be encompassed within the boundary of apotropaic approach, even when we deal with the *Mahāparitta Sutta* discourses.

Apotropaic Buddhism is concerned with important matters in this present existence; illness and health, drought and rain, calamity and tranquility, danger and security.

It also assumes that the goals involved here can be attained by specific magical acts



which either generate immediate power or invoke the assistance of supernatural forces. For apotropaic Buddhism the religion as a whole (its devotion, ritual, ethics, scripture and what not) acts as protective measures against the dangers of the present existence. The world (*Loka*) is viewed by Burmans to be dangerous because ghosts, demons, evil spirits, Nats and other evil souls are existing everywhere; one is constantly and unpredictably in danger of being harmed. Therefore Buddhism is a refuge against all these dangers. Security is achieved by Buddhistic means. Buddhism prevails as the haven of the Burmese people. Most of the Burmese Buddhist rituals are apotropaic and they are performed to extricate the believer from a calamity which he is now suffering, or to save the devotee from the danger which is impending. There are causes and occasions of these calamities and dangers. They are-

1. Natural Kammaic and

2. Supernatural Kammaic resources.

Because of natural Kammaic reasons, ills, hazards, and miserable troubles come into existence. For instance, accidents, imprisonment, sickness, dogbites, snakebites, drought, loss of wealth, defamation and other inevitable quarrels and fights are the resultant issues of natural kammaic resources. Such imminent and critical problems are solved



in a variety of ways by Burmans. Medical treatments are given to the sick; agrarian and irrigation systems are improved and materialized to afford protection against famine and drought; legal, social and political measures are carried out to help those who have breached laws and regulations. Yet these solutions are sometimes ineffective. If these problems cannot be sufficiently coped with by such naturalistic techniques, Burmese Buddhists customarily resort to rituals of apotropaic Buddhism or Buddhist magical rituals.

Where the dangers and perils are not overcome by naturalistic techniques, then the causes of the incidents are ascribed to supernatural kammaic reasons - such as witchcraft, spirits, planetary influence, charms and bad luck.

Astrological influence on the daily life of a Burman is great. The Brahmins--"*Ponṇahs*" are hereditary astrological advisors to the Burmese families. Planetary reflections upon the destiny of the individual and the nation are watched with great interest, whether beneficent or maleficent. Immediate necessary actions must be carried out to avoid in time when signs of unhappy planetary influence are detected.

Good and bad omens are also interpreted seriously by the nation or by the individual; and effective preventions must be carried



out promptly. In such events the use of Buddhist sacra or spells for protection against the abovementioned dangers must be employed. The devout Burman must tell many rounds of rosary beads daily citing the Buddhist sacra.

Building of pagodas, constructing of roads and bridges; setting free fish or any living animal from the hands of fishmongers or butchers, or in the least to support the branches and water the Bodhi trees, must be done to avoid those forthcoming dangers and disasters. Sometimes the Nine Buddhas or the *Dakkhiṇasākhā* image of the Buddha must be consecrated and honoured by the help of Buddhist monks to avert the predicted calamities.

Very often the yellow robe of the Buddha or of a respectable monk is considered to be endowed with magical power as protection against evil supernatural forces. Hence the ultimate protection for a victim is to be ordained as a Buddhist monk to be able to don on the yellow monastic robe, even if for a temporary period. Such monk is known as *Dullabha Rahan*.

Buddhist spells in verbal formula are known as *Gāthā* or *Mantrāh*, the chanting of which is believed to achieve a desired result by generating magical power or by compelling the assistance of superhuman divinities. *Pārittās* or *Rakkhaṇas* are ori-



ginally prayers for prosperity, safety, and the welfare of the Buddhist devotees in Burma, but gradually the *Paritta Gāthās* become Buddhist spells. *Parittā* is a technical term derived from the root.

*tā* - (*rakkhati*) to rescue, to protect, to guard; with the prefix

*pari* - all around (*samantato*), from all directions.

*Paritta* may therefore be interpreted as Buddhist Protecting Charms or Buddhist *Raksha Mantras*. *Mahā* means great; holy; sacred; auspicious; mighty; abundant. Thus the great collection of Buddhist spells is generally known as *Mahā Paritta Suttas* in Burma.

## ELEVEN MAHĀ PARITTA SUTTAS

Among the categories of spells, the most important one is the collection of eleven *Paritta Suttas*. These *Paritta Suttas* are recited either individually or collectively in unison. Some or all of these *suttas* are recited as part of regular Buddhist devotions, to protect against dangers and calamities, whether they are natural or supernatural. To prevent oncoming unhappy events and to eradicate the hazards which have already happened are two main purposes of recitation on special occasions.



It is worthy to note that each *Paritta Sutta* has a specific function, though any paritta can be recited for general protective measure. Thus, for example, *Angulimāla paritta* must be chanted in case of difficult child-birth; *Khandha paritta* against snake bites and poisoning; *Vaṭṭa paritta* to calm down the burning fire; *Mora paritta* to release oneself from imprisonment; *Bojjhāṅga paritta* to cure the illness of critical patients; and so on.

*Mahā-paritta Suttas* become therefore the indispensable element in the security system of the Burmese Buddhist world. Without this core of Burmese ritual no crisis can be confronted, and almost all problematic crises are solved by them. The Burmese monks are responsible to perform the recitation ritual on behalf of the lay devotees. It is inconceivable for a member of the Burmese Buddhist church to refuse to perform such *Paritta* recitation when requested by his devotees.

All eleven *Paritta Suttas* are prescribed in the Traditional Burmese monastic education, and the young scholars, neophytes, novices and deacons (*Kyaungtha*, *Pothudaw*, *Koyin*, and *Upazin*) are trained to memorize them right from the original Pāli texts. All of these texts have been translated into Burmese vernacular language, and every grown up Burman is supposed to understand



some or all of these suttas when the elder monks recite in Pāli on behalf of the householders in the village ceremonies. This religious practice is still in vogue in Burmese Buddhist society.

## TEXTUAL RESOURCES

The Burmese Buddhists pay equal respect to these eleven *Mahāparitta Suttas* as they do to the canonical literature (*Tipiṭaka Pāli*). In spite of many later expositions and interpolations in the *Paritta* compilation, by ancient learned sages, all these suttas are essentially based upon the canonical discourses.

1. *Maṅgala sutta* is based on *Khuddakapāṭha* and *Sutta-nipāta* texts, in *Khuddaka nikāya*
2. *Ratana paritta* is based on *Khuddakapāṭha* and *Sutta-nipāta* texts, in *Khuddaka nikāya*
3. *Metta paritta* is based on *Khuddakapāṭha* and *Sutta-nipāta* texts, in *Khuddaka nikāya*.
4. *Khandha paritta* is based on *Vinaya piṭaka Cūlavagga*, *Jātaka*, and *Anguttara nikāya* texts.
5. *Mora paritta* is based on *Jātaka* text in *Khuddaka nikāya*.



6. *Vaṭṭa paritta* is based on *Jātaka* and *Cariyāpiṭaka* texts in *Khuddaka nikāya*.
7. *Dhajagga paritta* is based on *Samyutta nikāya*, *Sakka Samyutta* text.
8. *Āṭānāṭiya paritta* is based on *Digha-nikāya - Pāthikavagga* text, and *Dhammapada* text in *Khuddaka nikāya*.
9. *Angulimāla paritta* is based on *Majjhima nikāya-Majjhimanipāṇāsa* text.
10. *Bojjhaṅga sutta* is based on *Samyutta nikāya Mahāvagga Samyutta* text.
11. *Pubbaṅha sutta* is based on *Khuddaka pāṭha*, *Sutta-nipāta* texts in *Khuddaka nikāya*, and *Anguttara nikāya* texts.

## HISTORICAL RESOURCES

There are historical evidences that *Parittas* have been recited in Burma from the very earliest pre-Pagan times. According to the History of Buddhist Religion (*Sāsanā-vamṣa*), Elder Soṇa and Elder Uttara came into Burma, *Suvaṇṇabhūmi*, as Buddhist missionaries, or at least as *Dharma-mahāmātras* des-



patched by king Asoka to propagate the Teachings of the Buddha. And they chanted *Brahmajāla Sutta* as *paritta* to protect the children of the country from the demons (*Pisācas*) who used to devour all babies newly born in that land. These demons were banished into the sea by the power of the *Parittas*. Thenceforth the Burmese custom has prevailed to invite the monks to recite *Paritta Suttas* in the house of a newly born baby.

In early Pagan, the *Paritta* spells were also used as means for the expiation of sins. It was taught that all guilts and sins need bring no retribution if the sinner recited an appropriate *Paritta*, or he might request the monks to recite for him and to sprinkle the *Paritta* water on his body for perfect purification.

To cite another instance, King Kyansitha of Pagan built up a new palace in the city and celebrated the event by holding elaborate ceremonies of recitation of the *Paritta Suttas*. It was in 1102 A.D., the Glass Palace Chronicle indicated that 4108 monks presided by the Elder Shin Araham recited the *Parittas*, poured the *Paritta* holy water all around the newly built palace, and scattered the *Paritta* sand all over the site. The *Paritta* thread was also tied around the buildings as well as on the limbs of the people to protect unnecessary dangers in the new palace. Since then the historical records have paid



much attention to the importance of the recitation of *parittas* by monks as an essential ritual observed by the royal houses in Burma.

Nowadays every Burmese Buddhist family resorts to the practice of the same rituals in the like manner. Usually a *Paritta* pavillion is constructed and a pot of water, a flower vase with Rose-apple(*Thabyè*) leaves and someother flowers, a roll of thread and a pot of clean sand are necessarily arranged in front of the altar of the Buddha. The thread is drawn round the interior of the pavillion, the end of which is twisted round the water pot and tied to the palm-leaf-religious manuscripts or the altar of the Buddha. Sometimes the reciting monks hold in their hands the end of the thread. The extended thread held by them is passed on to the audience who face the altar. They must hold the thread while the monks are reciting *Parittas* in unison.

When the recital is over, the profane water is converted into holy water; the ordinary thread and sand become sacred; the leaves of Rose-apple and flowers change their status and become supramundane objects.

Then the holy water, the sacred thread, the *paritta* sand and flowers are shared among the audience. The sanctified water is sprinkled on the body and the buildings; the



sacred sand and flowers are scattered all over the compound; and the sacred thread is tied round the wrists or necks. All these observances are regarded as symbols of the protective power of the *Parittas*.

Thus, in Buddhist Burma it becomes a well esteemed practice to listen to the recital of the dhamma, the doctrine of the Buddha, in order to avert dangers, to ward off the influence of malignant beings, to obtain protection and deliverance from evil, and to promote health, prosperity, welfare and well-being. No festival or function, whether religious or social, is complete without the recital of the *Paritta Suttas*. The ceremonies of Initiation and Ordination cannot be concluded without listening to the chanting of *parittas*. The pavillion especially constructed for such purposes is known as '*Paritta Maṇḍapa*'- the Pavillion to listen *Paritta* recitation.

In the book of the Questions of King Milinda (1st.century A.D.,) a list of six *Parittas* is mentioned: *Ratana*, *Khandha*, *Mora*, *Dhajagga*, *Āṭānāṭiya*, and *Angulimāla Parittas*. The sanction of their utility is there made questionable. The dilemma is:- The *Parittas* were promulgated by the Glorious Lord Buddha. Now if a man may not escape death, the *Paritta* is futile; if the *Paritta* saves him it is not true anymore that one cannot escape death.



As a matter of fact, the *Paritta Suttas*, the *Khandha* for example-had been prescribed by the Glorious Lord Buddha in the *Vinaya* texts- as a watch, a guard, a protection for one's self, for the use of the Monastic Order.

In general rule, the chanted formula consists of a profession of love towards all creatures, a prayer for the welfare of all beings. This specific profession of amity is no mere matter of pretty speech. It is highly imbued with psychical and emotional powers.

The asseveration of Truth (*saccakiriya*) is also another aspect of the work ascribed to the *Paritta-Suttas*. The fact that Truth protects the devotee of the *Dhamma*, indicates the Buddhist belief in the recital of these *Paritta Suttas*. Indeed, *Paritta* recital is a form of asseveration of truth which generates the power of protection and saving.

It is quite natural to clutch at any conceivable means that may avail to save, especially at the time of vital peril. Thus the *Paritta-rite* is still prevalent in Burma as a cry for help in the hours of disaster, or sickness, or difficulty.

These *Parittas* or protecting charms are not anti to Buddhist doctrine, but are in harmony with it. The agencies who have power to harm are blessed with good wishes, and suffused with an outgoing love. Even the most malignant spirits and beasts are



looked upon as erring unfortunates on their age-long upward way, and they are capable of being doctored and softened by the effective power of compassionate love. The Buddhist's idea of the moral order reigning in the universe justifies him in the practice of the *Parittā*.

If we consider the case of a patient, the physician's regular remedies are necessary as well as faith cure. Either means may avail if the patient's *Kamma* for this life has not exhausted. The fervent recitals of the *Parittas* as synergy of thought (Psychic power) can possibly be an effective medicine no less than the material appliances of medical science. They are intended to range benign agencies on the side of the patient, and to keep away those that may harm.

The *Parittas* have much of the power of prayer. In these the mighty powers and glories of the Lord Buddha, the truth of the *Dhamma*, and the virtues of all holy saints, (*Arahats*) are called to mind and thus yield strength. The heart of unbounded love converts foes to friends, fear to courage, hatred to affection.

However, frankly speaking, *Paritta* is not a protection to everybody. Just like medicine or food keep some people alive but kill others who consume too much of them, thus even life-giving drug or food may become poisonous by over-indulgence in it.



So also there are three reasons for the failure of *Paritta* to protect some people, the obstruction of *Kamma* (*Kammakkhaya*) and of result of evil deeds (*Akusala vipāka*) and of unbelief (*Asaddhā*). That *Paritta* which is a protection to beings loses its power by evil deeds done by those sinners themselves. Instead of helping, the recital sometimes may be futile to such unbelievers. So the *Parittas* should be recited or should be listened most reverently and in full faith.

## PARITTA AS BHĀVANĀ MEDITATION

To sum up, the recitation of *Paritta* Suttas is the act of Buddhist meditation-*bhāvanā*. Recollection of the glories and virtues of the *Buddha*, of the *Dhamma*, of the *Saṅgha* are (*Anussati Kammaṭṭhāna*), the meditation practices prescribed by Lord Buddha in *Abhidhammā piṭaka* canon. It is therefore an act which accrues the auspicious merits promulgated in the *Mahā maṅgala Sutta*.

1. Listening to the doctrines (*Kālena Dhamma Savanā*)
2. Discussion of the *Dhamma* (*Kālena Dhammasākacchā*)
3. Self establishment (*Attasammāpaṇi-dhi*)
4. Mindfulness in the *Dhamma* (*Appamādo Dhammesu*) and others.



These auspices shall help the devotees to be happy everywhere, to be always successful and safe. the meritorious deeds done by means of *Paritta Kamma* shall positively yield the blessings to the faithful devotees. (*Kusala Kamma Vipāko*). So the recitation of *Paritta Sutta* is meant not only to avoid and overcome the dangers and calamities of this life but also to eradicate all the defilements which are obstructing on the Path to Enlightenment-- to *Nibbāna*.

## RECITE AND WORK

For a Tneravāda Burmese Buddhist, recitation of *Paritta dhamma* alone is not enough to achieve all the aims and objects of his happy life; it is only a good verbal act (*vacīkamma*) of a devotee. One must also strive hard physically (*Kāyakamma*) to attain the proposed goal. A bona-fide Burmese Theravādin must think rightly (*Manokamma*) and plan correctly what to do prior to his verbal services; and then must operate diligently. Salvation through work, prayer, and faith should be the trichotomic salient feature of Burmese Buddhism. Physically, mentally and spiritually the Burmese Buddhist must develop himself to be eligible for the attainment of secular prosperity here in this life and for the supramundane bliss hereafter. A Burman shall discipline himself to purify his thinking, his morality and his view of



life. Therefore recitation of the suttas, discourses, and words of the Lord Buddha is a part of, but not the whole of, the essential duty to be fulfilled by the devotee for his Enlightenment; for the attainment of *Nirvana*.

Though he utter much that is sensible,  
if the heedless may be not a doer of  
the word.

He is like a cowherd counting the cows  
of others, and has no part in the  
Religious life.

*Bahumpice samhita bhāsamāno  
na takkaro hoti naro pamatto  
gopo va gāvo gaṇayaṃ paresaṃ  
na bhāgavā sāmāññaṃ hoti*

*Dhmp: Yamaka: 19*

Though one should recite a hundred  
stanzas composed of meaningless  
sentences,

Yet one Sentence of the Law is better,  
which if a man hears he is at peace.

*Yo ca gāthā sataṃ bhāse  
anattaṃ pada samhitā  
ekaṃ dhammapadaṃ seyyo  
yaṃ sutvā upasammati.*

*Dhmp: Sahassa; 102.*



Indeed, the Words of the *Buddha*, or the *Dhamma* is the guiding principles for the devotees to carry out their daily work properly. However without practical work or labour nothing can be achieved completely in time.

It is you who must put forth exertion;  
the *Tathāgatas* are only guides;

By meditation, those that enter upon  
this Path win release from the bondage of *Māra*.

*Tumhehi Kiccaṃ-ātappaṃ  
akkhātāro Tathāgatā*

*Dhmp: 276.*

Bring ye the Buddha-Word to pass;  
let not

This moment of the ages pass you by!  
That moment lost, men mourn in  
misery.

*Karotha Buddhavaṁsanam  
Khaṇo vo mā upaccagā  
Khaṇātītā hi socanti  
nirayamhi samappitā.*

*Thera. 403.*

Rise up, rouse thee, *Kātiyāna*, seat thee  
crosslegged.

Be not filled with drowsiness, Watch  
and keep vigil.



Child of heedless race, let not the King  
of Mortals

By a simple trick o'ercome thee self-  
indulgent.

*Uṭṭhehi, nisida, Kātiyana*  
*Mā niddā bahulo ahu jāgarassu*  
*Mā taṃ alasaṃ pamattabandhu*  
*Kūṭeneva jinātu Maccurājā.*

*Thera. 411.*

Therefore it is 'wisely suggested here that we think rightly, speak truly, and work diligently to attain whatever objective it may be, for the benefit of the individual as well as for the welfare of all mankind.

Come! For an instance! We shall recite the Discourse of *Love* (*Mettā Paritta Sutta*) and we shall practise to *Love* one and all others; to be able to abide happily in this present life and next to attain the Ultimate Happiness, *Nibbāna*.

May you all be free from dangers,  
and enjoy your daily life happily!

Sao Htun Hmat Win



# MAHĀ PARITTA PĀḲI

## THE TEXT OF GREAT PROTECTION

May veneration be dedicated to Him,  
the Almighty, the Most Infallible, and the  
Self-enlightened Supreme Buddha.

### Invocation and Prayer

1. O deities, who are residing in the  
environs of various (ten thousand)  
universes, may you come here to this  
place,

and listen to the sacred doctrine  
of the Lord of Sages, which can  
yield the divine bliss and perfect  
emancipation.

2. O deities, this is the right time to  
listen to the doctrine.
3. May our veneration be dedicated to  
Him, the Almighty, the Most Infalli-  
ble, and the Self-enlightened Supreme  
Buddha.
4. Those who are tranquil and peaceful  
in mind, who have taken refuge in  
the three holy creeds, here in this  
world or in other spheres,



the deities of terrestrial and celestial, who always are anxious to accrue the accumulation of merits.

Those deities (and the King of gods) who are residing on royal Meru, the majestic golden mountain,

and all those virtuous ones may come here in unity to listen to the noble words of the Great Sage, which are the root cause of contentment.

5. The demons, the deities, and the Brahma - gods in all universes.

(may rejoice in) whichever meritorious deeds we have done for the accomplishment of all enjoyments.

6. Having rejoiced in this sharing of merit, may all be comfortable and unanimous in His Teachings.

May all be free from negligence especially in the duties of protection.

7. May there always be prosperity in the religions as well as in the world.

May the deities always guard the religion as well as the world.

8. May all of you together with your own ( fellow ) retinues be happy.

May you together with all of your relative be painless and joyful.



9. May you take care in protecting from the dangers of tyrants, robbers, human enemies, inhuman beings, conflagration, flood, demons, tree-stumps, thorns, evil planets, village diseases, law-breakers, heretics, unpious men, and of dangers from the wild elephants, horses, beasts, bulls, dogs, serpents, scorpions, copper-head snakes, panthers, bears, hyenas, boars, buffaloes, ogres, devils, etc.

and also of dangers from various fears various diseases and various disasters.



## 1. MAṄGALA SUTTA

The *Maṅgala Sutta* is sometimes highly esteemed by the Burman as *Mahāmaṅgala Sutta* - the Discourse on Great Auspices.

It is alleged to have been expounded by Lord Buddha when requested by a certain deity to explain to him what the ideal auspices really might be. Eventually the Lord elaborated thirty eight items of auspices which are to be approved as supreme. This discourse is the first and most famous of eleven *paritta suttas* prescribed in Burmese Buddhism. The fifteen stanzas of the text in *Pāli* are learnt by heart and recited not only for protection from dangers, but as a mean to attain every problematic end in view of worldly affairs and supramundane realizations.

It has been usually chanted by the monks soon after they are honoured and served formally or informally by the lay devotees. And the faithful Buddhists believe that having listened to the recital of this discourse of Auspices, they would be undefeated in every respect, and would go in safety everywhere, now and forever - from here to eternity.



This *Sutta* composed of fifteen stanzas, is the eminent generator of the Burmese spirit. It exhorts the social ethics and delivers the guiding principles which every Burman Buddhist shall observe in different stages of his daily life career.

## 1. MANGALA - SUTTA DISCOURSE ON AUSPICES

### *Introduction*

10. The meaning of the term “*Auspice*” had been speculated by gods and men for twelve years;

however they could not acquire the actual meaning of it. So, the discourse on thirty-eight auspices

- 11: which can eradicate all sins and evils, was expounded by the Supreme Deity (*Buddha*)

for the benefit and welfare of the entire world. Oh thou! Let us recite this discourse on the Auspices now.

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The Minor Readings; P.T.S. tr. Bhikkhu Ñānamoli;  
Luzac and Co. Ltd. London, 1960. pp.2-4.  
The Good Omen Discourse.

The Illustrator of Ulimite Meaning: P.T.S. Chapter V.  
pp. 94-172.



12. Thus have I heard:-  
On one occasion the Glorious  
Lord was dwelling near *Sāvatti*  
at the Jeta's grove in the pleasure  
of *Anāthapiṇḍika*,

Thereupon a certain deity  
whose surpassing radiance illumi-  
nating the entire Jeta-grove,

approached the Glorious Lord  
quite late at night. He respect-  
fully saluted the Lord and stood  
at one side. And so standing,  
he addressed the Glorious One  
in verse thus.

13. Many gods and men yearning for  
happiness have speculated about the  
problem of Auspices.

Please explain to me what supreme  
Auspices really are.

14. Not to associate with the foolish (1);  
but to associate with the wise (2);

and to honour those worthy of  
honour (3)-

-this is the auspice supreme.

15. To dwell in suitable locality (4);  
to be endowed with merits accrued  
in the past (5);

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Maṅgala = Auspice; Good Omen; Luck; Blessing.  
Beatitude; Fortune.



and to establish oneself rightfully(6)  
-this is the auspice supreme.

16. To have immensity of knowledge  
(7); to acquire skill in sciences (8);  
to be well-trained in discipline (9);  
and to have words well spoken (10)  
-this is the auspice supreme.

17. To serve thy parents (11); to support  
thy wife and children (12);  
to be engaged in peaceful occupa-  
tions (13)  
-this is the auspice supreme.

18. Generosity (14); lawful-conduct (15);  
to support thy relatives (16);  
and to perform faultless actions(17)  
-this is the auspice supreme.

19. To abstain from evil (18); to refrain  
from sin (19); to restrain from  
intoxicating drinks (20);  
and to be diligent in Laws (21)  
-this is the auspice supreme.

20. Reverence (22); modesty (23); con-  
tentment (24); gratitude towards  
the grateful (25);



timely audition of the doctrines(26)  
-this is the auspice supreme.

21. Patience (27); obedience (28); to visit the monks (29);

and the timely discussions of the doctrines (30)

-this is the auspice supreme.

22. Ascetic practices (31); chastity (32); to discern the noble - truths (33); to realize the Nirvana. (34)

-this is the auspice supreme.

23. The mind which is touched by the (eight) vicissitudes of life does not move (35);

be free from anxiety (36); be stainlessly pure (37); and be perfectly secure (38)

-this is the auspice supreme.

24. Those who have done suchlike auspices are unvanquished (successful) everywhere,

and attain bliss (happiness) everywhere. To them these are the auspices supreme.

Here ends the *Maṅgala Sutta*,  
the Discourse on Auspices.



## 2. DISCOURSE ON PRECIOUS JEWELS

### *An Historical Sketch*

During the lifetime of our Lord Buddha the city of *Vesālī* was afflicted by famine, which killed thousands of poverty stricken families. Due to the presence of decaying corpses the evil spirits haunted the city, and led to inevitable pestilence. Plagued by these three perils of famine, devils and pestilence, the Vesalians sought the help of the Buddha who was then dwelling at *Rājagaha*.

Moved by deep compassionate love, Lord Buddha marched to the plagued city of *Vesālī*, followed by hundreds of monks including *the Venerable Ānanda*. No sooner had the Lord arrived at the city, than the torrential rains poured down and swept away the putrefying dead bodies. So the city was cleansed and the atmosphere became purified.

Then the Buddha delivered the Discourse on Precious Jewels to *the Venerable Ānanda* and instructed him to tour the city reciting the discourse as a means of protection to the citizens of *Vesālī*.



*The Venerable Ānanda* obeyed the command and sprinkled the holy water from the alms-bowl of the Lord, to banish the evil spirits consequently. And eventually the pestilence subsided.

Thereafter *the Venerable Ānanda* reported the events promptly to the Lord, who was awaiting his arrival at the City Hall of *Vesālī*. Then again Lord Buddha recited the same discourse and explained the intrinsic value of the text to the assembled disciples. Thus the recitation of the discourse had been approved by the Lord and the assembly.

According to the standard Burmese Version, this discourse is composed of twenty one blank verses including the introductory prelude. This *sutta* is usually treated as an exegesis of the virtues of three Precious Jewels namely, *Buddha*, *Dhamma* and *Saṅgha*.

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*Ratana* = Precious Jewel; Gem; Preciousness

The Minor Readings: P.T.S. tr. Bhikkhu Nānamoli, Luzag and Co. Ltd. London. 1960. pp.4-6. The Jewel Discourse

The Illustrator of Ultimate Meaning: P.T.S. Chapter VI. pp. 172-222.



RATANA-SUTTA  
THE DISCOURSE ON PRECIOUS  
JEWELS

*Introduction*

25. Retrospecting all these virtues of *the Lord Buddha* such as:-  
commencing from the time of his Noble Vow (pledged in the presence of *Lord Dipaṅkarā*, to become a Buddha) the *Tathāgata* had fulfilled all the thirty (*Pāramitas*) Perfections, viz: the ten ordinary Perfections, the ten (*Upapāramitas*) superior Perfections, and the ten (*Paramattha Pāramitas*) supreme Perfections;

the five Great Sacrifices;

the three modes of Practice, viz: the practice for the welfare of the world, for the welfare of kinsmen and relatives, and for the benefit of his attainment of Buddhahood;

and that he had been naturally conceived in his mother's womb in this last existence;

his nativity; the Great Renunciation; the experience of Austerity;



the Conquest upon (five types of) Death (*Māra*) being seated under the Bo tree; the Discernment of Omniscient Wisdom;

expounding the sermon of the Rotating of the Wheel of Law (*Dhammacakkappavattana sutta*);

and the nine supramundane laws:-

Reverend *Ānanda the Elder*, did the protective recitation through out the three watches of the night,

within the three walls of the city of *Vesālī*.

Having established such a sympathetic mind as Reverend *Ānanda* did,

26. the glory of which had been accepted by the deities who have assembled in the hundred-thousand-crores of universes,

and in the city of *Vesālī*,

27. by the power of which the three types of disasters, that broke out due to epidemic diseases, inhuman beings, and famine

were also eradicated promptly,  
Oh thou! Let us recite this discourse of protection.



28. Whatever beings are assembled here  
so be they terrestrial or celestial  
May all beings have peaceful  
mind,  
And also listen attentively to these  
words.
29. Therefore, O beings, listen closely.  
Radiate lovingkindness to your  
fellow beings.  
By day and by night, they bring  
offerings to you  
Therefore protect them well with  
diligence.
30. Whatever treasure there be either here  
or in the world beyond;  
whatever precious jewel there be  
in the heavenly abodes;  
none is there equal to the Perfect  
One.  
This precious jewel (holiness) is  
the Enlightend One.  
By this asseveration of the Truth,  
may there be the perfect bliss.
31. That Cessation, Detachment, and holy  
Immortality  
has been realized by the perfectly  
meditated *Sakyan-Sage*



There is no equal ideal to this  
*Dhamma*

This holy jewel indeed lies in the  
*Dhamma*.

By this asseveration of the Truth,  
may there be the perfect bliss.

32. The Supreme Enlightened One extolled  
the path of purity

calling it the Concentration which  
yields infallible result immediately

No equal is there to such concen-  
tration

this holy jewel indeed lies in the  
*Dhamma*

By this asservation of the Truth  
may there be the perfect best bliss.

33. The eight persons are extolled by  
holy men;

And they constituted four pairs,  
they are the disciples of the Sub-  
lime Lord worthy of offerings.

Gifts offered to them yield rich  
results.

This holy jewel, indeed lies in  
the *Saṅgha*

By this asseveration of the Truth  
may there be the perfect bliss.



34. Striving well with a steadfast mind,  
they are liberated during the Dispensation of *Gotama Buddha*.

They have attained the highest state, having encountered the Immortality.

They enjoy the Perfect Peace which they obtained without obligation.

This precious jewel (holiness) is in the *Saṅgha*.

By this asseveration of the truth may there be the perfect bliss.

35. As a post deep planted in the earth stands

unshaken by the winds blast from four quarters.

So also I declare the righteous man is unshaken

who sees the Noble Truths through discriminating wisdom.

This precious jewel (holiness) is in the *Saṅgha*.

By this asseveration of the Truth, may there be the perfect bliss.

36. Those who develop the Noble Truths well expounded by the Lord of Profound Wisdom



eventhough they may be exceedingly heedless;

Still they do not take an eighth existence (in the realm of *Kāma-bhūmi*).

This precious jewel (holiness) is in the *Saṅgha*.

By this asseveration of the Truth may there be the perfect bliss.

37. Simultaneously with his accomplishment of Insight

Three mental aspects are abandoned

namely individualism, doubt, and Indulgence

in futile rites and rituals,  
and other defilements if there be any.

38. He is also emancipated from the four states of deprivation.

And can no more commit the six major sins.

This precious jewel (holiness) is in the *saṅgha*.

By this asseveration of the Truth, may there be the perfect bliss.



39. Though he may still do evil deed  
physically, verbally or mentally  
Yet he cannot conceal it.

Since it has been promulgated  
that such concealing is impossible for  
one who has seen the Path.

This precious jewel (holiness) is  
in the *Saṅgha*

By this asseveration of the Truth  
may there be the perfect bliss.

40. Just like (the glory of) the woodland  
groves crowned with blossoms  
in the early heat of the warm  
summer month,

even so the glory of the sublime  
(*Dhamma*) doctrine was expou-  
nded for the supreme prosperity  
leading towards *Nibbāna*.

This precious jewel (holiness) is  
in the *Buddha*.

By this asseveration of the Truth  
may there be the perfect bliss.

41. The Glorious One, who knows the  
glory, delivers the glory, brings the  
glory

and is the peerless-expounded the  
glorious doctrine.



This precious jewel (holiness) is  
in *the Buddha*.

By this asseveration of the Truth  
may there be the perfect bliss.

42. Their former (*kamma*) is exhausted and  
the new one arises no more.

The lust for future-becoming is  
detached.

The seed germ (of rebirth) has  
exhausted and they have no more  
desire for regrowing.

As this lamp-flame extinguishes  
away, the wisemen pass away (into  
*Nibbāna*).

This precious jewel (holiness) is  
in *the Saṅgha*.

By this asseveration of the Truth  
may there be the perfect bliss.

43. Whatever beings are assembled here,  
so be they terrestrial or celestial,  
come, let us worship the Buddha;  
(the Perfect One), who is honoured by  
gods and men.

May there be perfect bliss.

44. Whatever beings are assembled here,  
so be they terrestrial or celestial



come, let us worship the *Dhamma*,  
(Doctrine); (the Perfect One) which is  
honoured by gods and men.

May there be perfect bliss.

45. Whatever beings are assembled here,  
so be they terrestrial or celestial,  
come, let us worship the *Saṅgha*  
(Order); (the Perfect One) which is  
honoured by gods and men.

May there be perfect bliss.

The end of Ratanasutta,



### 3. DISCOURSE ON LOVINGKINDNESS.

#### *Historical Sketch*

Lord Buddha was then residing at *Sāvatti* in the pleasure of *Anāthapiṇḍika*; and a group of monks received permission from the Lord to meditate in a distant forest during their retreat for the rainy season. The monks took shelter under huge trees as temporary residence and engaged themselves intensively in the practice of meditation.

The tree deities inhabiting this forest could not stay in their tree-abodes which were above the monks, for the monks were imbued with spiritual power due to meditation, and they had to come down to stay on the ground. So the deities were very much annoyed and frustrated; and when they realised that the monks would spend the whole rainy season there, they tried to scare the monks away during the nights. They purposely harassed the monks in various ways.

Living under such impossible conditions for some time, the disturbed meditators rushed back to the Buddha and informed about their difficulties. So the Buddha advised them to recite the text of Lovingkindness



and to radiate the spirit of Love to all sentient beings. Encouraged by this media, the meditators returned to forest and practised in accordance with the instructions to permeate the entire atmosphere with the radiant thoughts of Love. The tree-gods were very much pleased to be affected by this power of love and thenceforth let the monks stay there to meditate peacefully without any further disturbances.

This discourse, as a matter of fact, is the Buddhist doctrine of Love, which promulgates the method of practice to disseminate Love in order to attain Purity and Peace-to realize finally the Perfect Emancipation.

This *sutta* is composed of twelve stanzas, with two introductory verses beautifully set by the learned elder-monks of Burma.

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The Minor Readings; P.T.S. tr. The Lovingkindness Discourse, pp. 10-11

The Illustrator of Ultimate Meaning; P.T.S. tr. Ch. IX. pp. 265-294.



### 3. METTA-SUTTA

#### Discourse on Love

##### *Introduction*

46. Due to the glorious power of this discourse on Love, spirits dare not disclose the frightful sights.

One who devotes to himself this doctrine day and night diligently.

47. sleeps soundly and does not see any nightmare when asleep.

Oh thou! Let us recite this doctrine endowed with such and other merits.

48. He who is clever in the benefaction and who has anticipated in the attainment of the state of Perfect Tranquility

must work to be efficient, right, upright, discussable, gentle, and humble,

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*Mettā* = Love; Affection; benevolence; cros; agape  
amour; Loving-kindness.



49. Contented, well-bred,  
less responsible, of fugal livelihood,  
serene in faculties, prudent,  
modest, not hanker after the  
families.
50. He must not commit even the slightest sin for which the wise men might censure.  
He must contemplate thus:- may all sentient beings be cheerful  
and be endowed with happy secured life.
51. Whatever breathing beings there may be  
the frail ones or the firm creatures,  
with no exception tall or stout,  
short or medium-sized, thin or fat,
52. Those which are seen or those unseen  
those who are dwelling far or near  
those who are already born or  
those still seeking to become yet,  
May all these beings be endowed  
with happy-life.
53. Let not one be angry with another,  
let him not despise anyone in  
any place



By means of physical and verbal  
provocation or by frustrated enmity,  
Let one not wish another's  
suffering.

54. Just like a mother would protect her  
baby,

the only child, with her life,  
even so towards all beings

let one cultivate the (*Agape*) bound-  
less spirit of love.

55. Let him radiate the boundless rays  
of love

towards the entire world,

to the above, below, and across  
unhindered,

without malice and enmity.

56. While standing, walking, sitting,  
or reclining, as long as he be  
awake without sloth,

let him devote himself to this  
mindfulness.

This is called in this religion as  
“*Noble Living*” (*Holy life*).

57. If the meditator, without falling into  
wrong view (egoism), be virtuous,



and endowed with perfect insight,  
has expelled passion in sensual  
desires,

he will surely come never again  
to be born in any womb.

The end of Metta-sutta



## 4. KHANDHA PARITTA SUTTA

### Discourse on Projection of the Aggregates

This *Khandha paritta* is the Buddhist spell, or wardrune, an example of Apotropaic Buddhism in Burma. According to the *Vinaya piṭaka* literature in *Cūllavagga* text, this is allegedly composed by the Lord Buddha when a certain monk in *Sāvatthi* died of snakebite. The Buddha declared that this would not have happened had that monk let his love radiate over the four royal breeds of serpents. And all the monks were advised to protect from snakes by means of love through the reciting of *Khandha paritta* which the Lord then composed for them.

The same *paritta* is mentioned also in the *Jātaka* stories, the *Khandha Vatta Jātaka*. According to the story, the *Bodhisatta* (Buddha-to-be) was an ascetic in a previous birth who heard his friend ascetics complaining about the dangers they encountered from snakes. He therefore instructed them to recite the spell or wardrune in *Pāli*, known as *Khandha paritta*.

This *paritta* is nowadays recited for protection not only against dangerous snakes,

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*Vinaya Piṭaka. Cūlla vagga. P. 101-102*  
*Jātaka, the khandha Vatta Jātaka*



for which it was originally composed, but even from other frightful creatures as well, including reptiles, scorpions, centipedes, spiders, lizards, rats and mice.

The peculiar phenomenon of this discourse is that Lord Buddha declared openly the power of reciting for personal safety, for personal preservation, and for personal protection (*Parittam*). This *paritta sutta* is composed of, according to the Burmese version, eight stanzas in *Pāli*.



# KHANDHA-SUTTA

## The Discourse Of Khandha

### *Introduction*

58. Just like the divine charms and divine drugs,

this discourse of Khandha  
nullifies the baneful poison  
and the other perils  
of all the highly poisonous  
creatures.

59. In this scope of (*Buddha's*) jurisdiction,  
everywhere,

always, for all beings,  
and by all means, this discourse  
does prevent (the disasters).

Oh thou! Let us recite this  
preventive discourse now.

60. May my love be with *Virūpakkha*  
snakes; with *Erāpatha* snakes may  
there be my love.

May my love be with *Chavyāputta*  
snakes;

with *Kaṇhāgotamaka* snakes may  
there be my love too.

61. With footless-creatures may there be  
my love.

May my love be with bipeds;



with quadrupeds may there be  
my love;

May my love be with multipeds.

62. May the foot-less hurt me not;  
May the bipeds not hurt me;  
the quadrupeds may not hurt me;  
the multipeds may hurt me not.

63. All the sentient creature and all  
breathing ones,  
all beings without exception,  
all may see the happy sights,  
and may not befall into any sin.

64. The Buddha is infinite:  
Infinite is the *Dhamma*;  
The *Saṅgha* is infinite;  
Finite and measurable are  
creeping things;  
snakes, scorpions, centipeds,  
spiders, lizards and rats.

65. I have guarded myself; I have  
protected myself;  
Let all evil beings recede.  
Here I salute to the Glorious One.  
And to the Seven Buddhas do  
I honour.

The end of Khandha Sutta.



## 5. MORA-SUTTA

### The Discourse on the Peacock's Prayer

#### *A Historical Sketch*

The birth-story of the Buddha as a golden peacock was narrated by the Lord at *Jeta-vana* monastery when it was reported that a disciple monk had been enchanted by a woman.

Our Buddha-to-be was once born as a golden peacock, residing on the golden hill of *Danḍaka* in the *Himalaya* mountains. When day dawned, the golden peacock used to sit upon the summit watching the rising sun, composed a prayer to protect himself safe in his feeding-pasture. He then recited worshipping the past Buddhas and all their virtuous glories. Uttering this charm to protect himself from dangers, he went a-feeding.

In the evening when the sun went down, the bird came back to the hilltop on which he rested to watch the setting sun, and he meditated to utter another prayer to protect him from dangers during the night time. He then went to sleep.

There was then a hunter who had seen him and told the wonders of the bird to his son. At that time queen *Khemā* of



*Benares* had a dream which pushed her to demand the king to bring the golden peacock to the palace. She wanted to listen to the discourse of the bird. The king sent the hunter to catch the bird. But by the power of the prayer and charm the snare would not work to catch him. After seven years the unsuccessful hunter died followed by the demise of the queen.

There upon the old king was angry with the bird and left an inscription saying that whoever eats the flesh of the golden peacock shall ever be young and immortal. So six successive rulers of the kingdom attempted to capture the bird but all in vain.

The seventh successor king sent a clever hunter who had a charming peahen which could sing very sweetly. Early in the morning the hunter set up the snare with the peahen which sang very enchantingly before the golden bird could recite his usual prayer and charm. The bird was tempted, and approached her; and was caught in the snare. The happy hunter caught hold of the golden bird and hurried back to the palace to present it to the king.

The king was delighted at the bird's golden beauty and placed the bird on a royal seat to exchange a dialogue with him.

The golden peacock related the story of his previous life as a pious king in the same kingdom and also explained the power of



his prayer and charm to the king. He also advised the king to excavate the golden charriot from the royal lake to prove his narration. When all the truths were revealed, the bird was released to fly back to the golden hill of *Danḍaka*. And the story ends happily.

Hence this *Mora sutta* has been chanted as a charm or wardrune to protect the subjects from snares or to be released safely if arrested by the enemies. It is usually uttered by Burman Buddhist to keep the entire family safe and sound through-out the entire day and night.

According to the Burmese version of the *Mahāparitta pāḷi* text, this sutta is composed of six stanzas only.

## 5. MORA SUTTA

The Discourse on the Peacock's Prayer

### *Introduction*

66. The Great Being (the Buddha-to-be)  
was born as a peacock,  
fulfilling the necessary requirements  
for obtaining Enlightenment,  
and having arranged protection for  
himself by means of this  
protective discourse.  
Him, the Great Being, although the  
hunters



67. Strived for quite a long time,  
they were not able to capture.  
This was prescribed by Lord Buddha  
as an Exalted Charm.  
Oh thou! Let us recite this protective  
discourse.
68. "There he rises, the thousand-eyed  
king,  
Making the world bright with his  
golden light.  
Thee I worship, Oh glorious wing,  
with thy golden light, making the  
world bright.  
Keep me safe, I pray, through the  
coming day.
69. The saints, the righteous, wise in  
the entire holy lore,  
They may protect me and to them  
I adore  
Honour be to the wise, honour be  
to wisdom,  
To freedom, and to those who had  
achieved freedom.  
Having made this protection  
the peacock went about to seek food.
70. There he sets, the thousand-eyed king,  
He that makes the world bright with  
his golden light.  
Thee I worship, On glorious wing,  
With thy golden light making the  
world bright.  
Through the night, till the next day;  
Keep me safe, I pray.



71. The saints, the righteous, wise in the  
entire holy lore,

They may protect me, and to them  
I adore.

Honour be to the wise, honour be  
to wisdom.

To freedom, and to those who had  
achieved freedom.

Having made this protection,  
that peacock rested happily at home.

The end of Mora sutta

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*Vaṣṣaka Suṣṣa = Vaṣṣaka Jātaka;*

*Cariyā piṣaka* P. 98.

*The Jātaka.* No. 35. Vol. I. P. 90.



## 6. VATTA SUTTA

### The Discourse on the Quail's Confession

Once, Lord Buddha went on his morning round for alms through a certain hamlet in *Magadha*. On his return after his breakfast, accompanied by his disciples came to a place where a great jungle-fire broke out; the disciples fled towards the Lord and saw him standing untouched by the raging flame. When they exclaimed and praised Him on His miraculous powers the Lord explained to them that it was the power of a previous "Act of Truth" which he had performed in his former life as a quail. Since then in this spot no fire will burn throughout the whole of this aeon. This miracle was one which would endure for an aeon.

In his previous birth as a quail, there broke out a forest-fire. Fearing for their lives all creatures, including his own parents fled away leaving only the helpless baby-quail in the nest. The young bird was then too young to fly or to walk and he was forsaken all alone. Thereupon he meditated on the efficacy of the past Buddhas as well as the efficacy of Truth. He then performed an Oath of Truth and wished that the fire may recede. The angry flame calmed down and waived the spot of sixteen hectors (*lengths*) just like a burning torch had been dipped



into the water. The fire was extinguished by the miracle of the Oath uttered by the baby-quail. As this spot will remain for the whole aeon untouched by any fire, this miracle is called an aeon-miracle.

This *paritta sutta* of six stanzas in *Pāli*, is therefore recited in Burma to protect and prevent from dangers of conflagration and forest fire.



## 6. VAṬṬA SUTTA

### The Discourse of the Quail's Asseveration

#### *Introduction*

72. By the power of this discourse, the forest-fire passed over the Great Being (the Buddha-to-be) who was born as a quail, fulfilling the necessary requirements for obtaining the Enlightenment.
73. Oh thou! Let us recite this discourse, which was expounded by the Saviour of the world (the Buddha) to the Elder *Sāriputta*, and which will last for aeons, being endowed with mighty powers.
74. There's saving merit in virtue in this world;  
Truth, purity of life, and compassion too,  
Thereby, I'll work a matchless Act of Truth.
75. Remembering the Law's might, and reflecting  
On those who triumphed in the days gone by,  
Depending on the might of truth,  
an Act of Truth I wrought.



76. With wings I can't fly, with feet  
I can't walk,  
gone away my parents, here I am alone.  
Oh Forest-fire, please, recede!
77. I wrought my Act of Truth, and  
therewith  
The sheet of blazing fire waived for  
sixteen hectors  
Unscathed, — like flames by water,  
met and quenched.  
There is no equal to my Truth  
asseveration.  
This is my perfection of Truth.

The end of Vaṭṭa sutta.



## 7. DHAJAGGA SUTTA

### The Discourse on the Crest of Banner

The *Dhajagga Sutta* is based on a tale narrated by the Buddha in the Book of the Kindred Sayings (*Saṃyutta Nikāya*) of *Sakka Samyutta*. When the gods (*devas*) and the titans (*asuras*) were engaged in battle, *Sakka*, the king of the gods, encouraged his soldiers that should they become frightened they need only look up at the crest of his banner, or the banners of other three chieftains of gods, *Pajāpati*, *Varuṇa*, and *Isāna*. Then the arising fear, panic, and creeping of the flesh will be overcome. But, this act may or maynot help. Because *Sakka*, though may he be king of the gods, is yet timid and given to panic, and is not yet free from passion, hatred, and ignorance. Hence, the Lord instructed his disciples to remember the Buddha, the Doctrine and the Order according to the extolled virtues of each of these three precious jewels. If the monks do so, the Lord promised, any fear, panic, creeping of the flesh that will have arisen will be overcome. Because the Buddha, unlike *Sakka*, is Supremely Enlightened, is free from passion, hatred and ignorance. He is without timidity or panic or fright, and He does not flee.

This *paritta* becomes very important for the Burmese Buddhist rituals and monastic educational lessons. This *paritta* typically



consists of scriptural passages of an entire chapter from *Saṃyutta Nikāya*. The most famous and short Buddhist spell is the recitation of the collection of the three Virtues the Buddha, the *Dhamma* and the *Saṅgha*, which is the core essence of this *paritta*. The stanzas (*gāthā*) were originally recited by the Buddha following His narration of a martial story as briefly mentioned above. But now they are used as protection in battle and in time of war.

Even when treating a patient, Burmese indigenous doctors recite the Virtues to empower the medicine to be potent. Some criminal and political prisoners also recite this spell as a way of obtaining their release. To generate the spiritual power of one self the Virtues are recited analytically while telling the rosary beads.

The Buddha, in the original *sutta*, prescribes their use merely as a means for overcoming fear. If, he promises the monks, any of the Three Jewels are contemplated with reference to their respective Virtues, fear, panic, and creeping of the flesh that will have arisen will be entirely overcome. To have full faith in the three Precious Jewels, that is, to equip oneself with sound confidence and ardent courage in carrying out the religious duties and practices is the main essence of this discourse.

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M.E. Spiro:- Buddhism and Society—  
pp. 263. 264. 265.



## 7. DHAJAGGA SUTTA

### The Discourse on the Crest of Banners

#### *Introduction*

78. Just even by recollecting this discourse, the creatures get the foothold even in the sky, by all means, just like on the ground.

79. The number of those who had emancipated from the net-work of all dangers, created by devils, robbers, thieves and others, is indeed innumerable. Oh thou! Let us recite this protective discourse now.

80. Thus I have heard:—

The Exalted One once, stayed at the *Jeta-Vana*, in *Sāvatthi*, in the pleasure of *Anāthapiṇḍika*.

There and then he addressed the disciples on this incident.

81. “Long ago, bhikkhus, a battle was raging between the gods and the titans. Then *Sakka*, ruler of the gods, addressed the Thirty-three Gods, saying: “If in you, dear sirs, when you are gone onto battle, fear, panic, and creeping of the flesh should arise, look up at the crest of my banner.

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The Book of Kindred Sayings Ch. 11. p. 282-283. The Top of the Banner.



If you do so, any fear, panic, and creeping of the flesh that will have arisen will be overcome.

82. If you look not up to the crest of my banner, look up at that of *Pajāpati*, king of the gods,...

83. Or at that of *Varuṇa*, king of the gods,...

84. Or at that of *Isāna*, king of the gods and any fear, panic, and creeping of the flesh that will have arisen will be overcome.

85. Now, bhikkhus, in them that look up to the crest of one or other of these four banners, any fear, panic, and creeping of the flesh that has arisen may be overcome; or again it may not.

86. And why is this? Because *Sakka*, ruler of the gods, is not purged of passions, hatred, or ignorance; is timid, given to panic, to fright, to running away.

87. But I say thus unto you, bhikkhus: If in you when you have gone into forests, to the roots of trees, to empty places, fear, panic, and creeping of the flesh should arise, do you in that hour only call me to mind and think:



88. This Exalted One, is able, supremely enlightened, proficient in knowledge and in conduct, the blessed One, understands the world, peerless tamer and driver of the hearts of men, the Master of gods and men, the Buddha, the Exalted One.
89. For if you so call me to mind, bhikkhus, any fear, panic, and creeping of the flesh that will have arisen will be overcome.
90. And if you cannot call me to mind, call to mind the *Dhamma* and think:
91. \* Well proclaimed by the Exalted One is the *Dhamma* relating to the present, immediate in its results, inviting and challenging all, giving guidance, appealing to each, to be understood by the wise:
92. For if you so call the *Dhamma* to mind, your fear, panic, and creeping of the flesh will be overcome.
93. And if you cannot call the *Dhamma* to mind, then call to mind the Order, and think:
94. Well practised is the Exalted One's Order of Disciples, practised in integrity, in intellectual methods, in right lines of action—to wit with the four pairs, the eight groups of persons :— this is the Exalted One's Order of Disciples



worthy of offerings, oblations, gifts, salutations, the world's peerless field for merit.

95. For if you so call the Order to mind, your fear, panic, and creeping of the flesh will be overcome.
96. And why is this? Because the *Tathāgata*, bhikkhus, is Arahant, Supremely Enlightened, purged of passion, hatred, and ignorance, without timidity or panic or fright, and fleeth not.
97. Thus said the Exalted One, and the Blessed One so saying, the Master spake yet further:—
98. Whenever in forest or in leafy shade or lonely empty places you abide, Call to your mind, bhikkhus, the Enlightened One;  
No fear, no sense of peril will you know.
99. Or if you cannot on the Buddha think—  
The most senior of the world, the Bull of men—  
Then call the Norm to mind, the well-taught guide.
100. Or if you cannot think upon the Law—  
The well-taught doctrine wherein guidance lies—



Then turn your thoughts to the  
Fraternity,

Unrivalled-field where men may sow  
good deeds.

101. If you in Buddha, Law, and Order  
thus refuge take,

Fear, panic, and creeping of the flesh  
will never rise.

**The end of Dhajagga Sutta.**



## 8. ĀṬĀNĀṬIYA SUTTA

On one occasion, Lord Buddha was staying on the Vulture's Peak near *Rājagaha*. And four great kings, the guardian spirits of four quarters in the celestial regions, came to tell the Buddha that there were many demons in the land who neither believing in the Buddha nor abiding by the Five Precepts, frightened and attacked the disciple-monks and lay devotees who retire to lonely places for meditation.

Therefore the great king *Vessavaṇṇa* (or *Kuvera*) wanted to present the *Āṭānāṭa paritta* to the Lord that it may be recited to make the displeased demons to be pleased; and consequently the monks, nuns, lay devotees may be at ease, guarded, protected and unharmed.

The Lord Buddha gave consent by his silence to approve the recitation of the said discourse. So King *Vessavaṇṇa* recited this *paritta sutta*.

Then the four great kings departed. When the night had passed the Buddha addressed the monks to learn the *Āṭānāṭa paritta* by heart, to constantly use of it, and to bear it in mind.

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Dialogues of the Buddha. Part III; Vol. IV. S.B.E.  
P. 189-190.

The ward rune of *Āṭānāṭa*.



This *Ātānāṭa paritta* pertains to the welfare of mankind and by virtue of it all the disciples and lay devotees can live at ease, guarded, protected and unharmed.

According to the commentary, King *Vessvaṇṇa* had a town called *Ātānāṭa* where the four great kings of the celestial regions assembled and recited this *Paritta*. Hence this discourse is known as *Ātānāṭiya Sutta*.

The ancient Burmese monks who were experts in *Pāli* language composed thirty stanzas of this *sutta* based upon six verses in the original text mentioned in *Dīgha nikāya*, *Pāthikavagga*, *Ātānāṭa sutta*, concluding with an original verse from *Dhammapada pāṭi* (109).

## 8. ATĀNĀṬIYA SUTTA

### The Discourse on Ātānāṭiya

#### *Introduction*

102. In order that the hostile inhuman beings, who are always evil-doers and who do not have faith in this well-esteemed religion of the Lord (*Buddha*),
103. may not injure the four social classes and may protect the society from dangers, the Almighty Hero has expounded this discourse of protection. Oh thou! Let us recite this *Ātānāṭiya sutta* now.



**104.** Homage to *Vipassi Buddha*, possessed of the eyes of enlightenment and of glory.

And Homage to *Sikhī Buddha*, the most compassionate towards all beings.

**105.** Homage also to *Vessabhū Buddha*, washed clean from all defilements and endowed with ascetic spirit.

Homage to *Kakusandha Buddha* too, the conqueror of the army of Death (*Māra*).

**106.** Homage to *Koṇāgamana Buddha*, who had abandoned all evils and lived the holy life.

Homage also to *Kassapa Buddha*, who had been emancipated from all defilements.

**107.** Homage to *Buddha Gotama*, whose body shined with radiating haloe, the son of Sakyan and with splendourous glory, who expounded this doctrine which eradicates all sufferings.

**108.** Whosoever have extinguished the flames of passion in this world as they have seen thoroughly the natural phenomena as they really are.

These persons never slander; but they are noble, and free from fear.



109. They worship *Gotama Buddha*, the benefactor of gods and men, endowed with knowledge and good conduct, noble and fearless.
110. These seven and other hundred crores of self-enlightened Buddhas are all equally peerless ones.  
All *Buddhas* are powerful ones.
111. All are endowed with ten strengths; they are equipped with courage. All these *Buddhas* admitted to be the knowers of supreme state of Enlightenment.
112. These *Buddhas* expound bravely to the audience like the Lion-roar; they propagate the Noble Wheel of Law in the world which cannot be done by ordinary worldlings.
113. These Patrons are equipped with eighteen virtues of the *Buddha's Dhamma*, They are born with thrity-two major characteristics and eighty minor characteristics of the great man.
114. All these *Buddhas*, are noble sages, who shine with the surrounding halo of about the length of one stretched-arm. These *Buddhas* are all Omniscient Ones; and are Conquerors of *Māra* (Death) who have uprooted the defilements.



115. They all are endowed with immense radiation light, of almighty power, of infinite wisdom, and of immutable strength.

They are most compassionate and industrious benefactors of all beings.

116. They all are the Islands, the Lords, the Foot-holds, the Protectors, and the Secured Haven of the creatures. The Transcendental Goals, the Relatives, the Glorious Saviours, the Refuges, and the Wellwishers.

117. They all are revered by the world of gods and men.

I worship the feet of these Supreme Ones with my head.

118. I worship these *Tathāgatas* by means of word and thought-always; even when I am lying, sitting, standing or walking.

119. The *Buddhas*, the peace-makers may always protect you to be happy.

By these *Buddhas*, may you be protected so that you may be liberated from all calamities.

120. May you be emancipated from all diseases.



May you be free from all scorching worries.

May you overcome all the enemies.  
And may you be blissful.

121. By the power of their truth, virtue, patience, loving kindness and might, they may also protect us to be healthy and happy.

122. In the eastern region there are powerful great deities (*bhūtas*).  
They may also protect us to be healthy and happy.

123. In the southern region, there are great powerful gods (*devas*)  
They may also protect us to be healthy and happy.

124. In the western region there are great powerful dragon snakes (*nāgas*).  
They may also protect us to be healthy and happy.

125. In the northern region there are great powerful ogres (*genii yakkhas*).  
They may also protect us to be healthy and happy.

126. King *Dhataratṭha* in the east,  
King *Virūlhaka* in the south,  
King *Virūpakka* in the west,  
King *Kuvera* in the north,



**127.** These four great kings are famous guardian spirits of the world.

They may also protect us to be healthy and happy.

**128.** There are great powerful gods and dragons, residing in the sky and on the earth.

They may also protect us to be healthy and happy.

**129.** There are some powerful deities residing within the jurisdiction of this religion.

They may also protect us to be healthy and happy.

**130.** May all the dangers be eradicated.

May worry and illness be dispelled.

May the calamities do not occur to you.

May you be blissful and long-lived.

**131.** To those who are endowed with the nature of piety and who always revere to the elders, these four boons shall prosper; namely longevity, beauty, happiness and strength.

**The end of Āṭānāṭiya Sutta**



## 9. THE AṄGULIMĀLA SUTTA

The Act of Truth by Reverend Aṅgulimāla

*Ahiṃsaka kumāra* was born in the family of Brahmin—the chaplain of *King Kosala* and was known in his young age as the Son of *Mantānī*. He was educated at the Taxila university and the Rector asked him to collect one thousand fingers as a qualifying test. So the lad killed many men to cut the fingers which he made a garland hanging around his neck. Hence he became notorious as the Robber with a garland of fingers—*Aṅgulimāla Cora*.

Eventually the robber had collected the required fingers except the last one. So he decided to cut the last finger from anyone he saw that day. *King Kosala* publicly notified that the royal army was going to annihilate the robber. Hearing this, *Mantānī*, the mother of the robber, hurried to her son to warn him. But the determined robber chased after his mother to cut her finger.

Now the most Compassionate Buddha saved the life of the helpless mother by standing between the runner and the chaser at the risk of His life.

When the robber saw the Buddha, he changed his mind from chasing his own mother and attempted to seize the Buddha. But the Buddha performed a miracle so that the chasing robber could not catch up with



the slowly walking Buddha. Realizing the impossibility of the glory of the Buddha, *Angulimāla* robber became a convert and was ordained as a monk. Thus he became a disciple by the name of *Reverend Angulimāla* who worked intensively and soon became an *Arahanta* (Saint)

One day *Arahanta Angulimāla* saw a pregnant woman in difficult labour of child-birth and reported the condition to the Buddha. So the Buddha advised him to perform an oath of truth by declaring that he had not intentionally killed any life from the time he had become an Ariyan monk. This is a magical means for saving both lives of the mother and the new child. He did so, and the lives of two beings were saved by this *paritta*.

Since then the Burmese people used to bless the water by reciting this *paritta* of three stanzas and sprinkle on the head of the pregnant woman who is having difficulty in child-birth. And usually it works well.

This is an evidence that the Compassionate Buddha could convert a robber, who was killing thousands of lives, to become a saint who could save innumerable lives of mothers and children.



## 9. THE AṄGULIMĀLA-SUTTA

### *Introduction*

132. Even the water that rinsed the seat of the Elder who recited this discourse of protection did eradicate all the dangerous difficulties.

133. That very *paritta* discourse has the power to accomplish the labour of child-birth healthily.

This is *the paritta sutta* which had been expounded by Lord of the worlds to *Reverend Aṅgulimāla*, the great magical power of which may last long for the entire aeon.

Oh thou! Let us recite this discourse of protection.

134. “I, sister, am in my awareness have not intentionally deprived any living thing of life since I was born of the Ariyan birth. By this truth may there be well-being for you, and well-being for the conceived foetus”.

The end of Aṅgulimāla-sutta.

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Middle Length Sayings, P. 289

No. 86. Aṅgulimālasutta iv. Rājavagga. 103. 4.



## 10. BOJJHAṄGA SUTTA

### The Discourse on the Seven actors of Enlightenment

This *sutta* is the consolidated discourse on three similar events experienced by *Reverend Mahā Kassapa*, *Rev. Moggallāna* and *Lord Buddha* himself. These three were afflicted with disease, and were seriously ill. And by the magical power of recitation of *the Bojjhaṅga Sutta*, each of them recovered from affliction and illness.

On one occasion, the *Lord Buddha* was staying at *Rājagaha*, in the Bamboo grove, the feeding-ground of black squirrels. At that time *Rev. Mahā Kassapa* was dwelling in the *Pipphali Cave*, afflicted with a disease, and was seriously ill. The Lord visited him and expounded the doctrine of Seven Factors of Enlightenment. At the end of the preaching the *Elder Kassapa* recovered from affliction, and illness disappeared. This is the first instance.

On another occasion, the Lord was staying in the same place at *Rājagaha*, in the Bamboo grove where the black squirrels were fed. Thereupon *Rev. Mahā Moggallāna* residing on the *Gijjhakūṭa Hill*, the Vultures' Peak, was afflicted with a disease and was gravely sick. So the Lord visited him and preached the same doctrine of Seven Factors of



Enlightenment to him. The Elder listened with due respect to him and recovered from that affliction. This is the second instance.

On the third occasion, while *Lord Buddha* was residing at the same town in the same Bamboo grove, he himself was afflicted with a disease and suffered seriously. Then the *Elder Mahā Cunda* approached the Lord, saluted him and attended him. The Lord requested the *Elder Cunda* to recite the Seven Factors of Enlightenment as usually expounded by the *Lord Buddha*. And the *Elder Cunda* obeyed and recited.

“These seven factors of Enlightenment are lucidly expounded, are cultivated and are fully developed by the Blessed One. They are Mindfulness, Investigation of the Dhamma, Persevering effort, Rapture, Tranquility, Concentration, and Equanimity. These seven factors of Enlightenment conduce to perfect understanding, to full realization and to *Nibbāna*.”

At the end, *Lord Buddha* approved the recitation. Then the Lord recovered from his affliction, and thus his illness disappeared.

These three cases are put forth to indicate and to recommend the magical healing power of the recitation of the *Parittas* and the Oath of Truth. Hence the Burmese medicine-men practised and used to recite this



*Bojjhaṅga Sutta* to help the patients recover quickly from their illness, and to initiate successful medical treatments.

As a matter of fact the original suttas are found expounded in prose form by the *Lord Buddha*, in *Mahāvagga Saṃyutta pāḷi*. However the ancient Burmese monks who were expert in Pāḷi language composed the consolidated discourse into verse form to be known as *the Bojjhaṅga paritta sutta* of eleven stanzas.



## 10. BOJJHAṄGA SUTTA

### The Discourse on Seven Factors of Enlightenment

135. These seven dhammas are the factors of enlightenment, which eradicate all the suffering of the creatures who are transmigrating in the universal flux, and which suppress the army of Death.

136. Having realised these seven *dhammas* the creatures had attained the Immortality, the Fearlessness, Birthless-decay-less and sickless stage; they became transcendental and liberated from three existences.

Oh thou! Let us recite this doctrine of Factors of Enlightenment;

137. Endowed with such and other qualifications altogether with innumerable qualities, this is a medicinal spell.

138. The factors of enlightenment are Mindfulness, Investigation of the *Dhamma* and also Effort, Rapture, Tranquility, and other factors of enlightenment.



139. The factor of Concentration, and Equanimity. All these seven are well expounded by the Allseer; cultivated and amplified repeatedly by the Sage—
140. in order to discern profoundly, to realise the wisdom, and to attain *Nibbāna*;  
By the asseveration of this truth, may you be happy forever.
141. At one time, the Lord saw *Rev. Maggallāna* and *Rev. Kassapa* suffering and sick, and he expounded the Seven Factors of Enlightenment.
142. The two Elders also were delighted thereat; and at that very moment were liberated from the sickness.  
By this asseveration of Truth, may you be happy forever.
143. Once even *the King of Dhamma the Buddha* himself, was afflicted by sickness, then the *Elder Cunda* was requested to recite that very doctrine with due reference.
144. Having delighted the Lord rose up thereupon from that sickness.  
By the asseveration of this Truth, may you be happy forever.



145. Just as the Defilements, annihilated by *Magga*-consciousness, can arise again no more, in like manner these ailments were eradicated from the three Great Sages.

By this asseveration of Truth, may you be happy forever.

The end of Bojjhaṅga Sutta.



## 11. PUBBAṆHA SUTTA

### Discourse on Good Morning

This discourse of protection is so called *Pubbaṇha*—Good Morning, as the ancient wise sages had composed nineteen stanzas based on the three verses promulgated in the *Anguttara Nikāya*—*Pubbaṇha sutta*, and one verse in the *Suttanipāta* - *Ratana sutta*.

“Monks, whosoever beings at early morning, at noon, and at eve practise righteousness of body, speech and mind, such have a happy morning, a happy day, and a happy evening ...”

This *paritta* is necessarily recited for protection from epidemics, wars, and famine, especially from all calamities in conjunction with nine planets.

Though the name of the *paritta* is Good Morning, this is chanted at anytime—in the morning, in the afternoon, or late in the evening. Being the eleventh *paritta* in this book of Discourse on Protection, we read the prayers and wishes, a sort of dissemination of Love—or Lovingkindness to one's ownself as well as to all other living creatures.

The announcement as “Oh thou! Let us recite’ is absent here in this particular con-



cluding *sutta*. This may be the reason that some scholars count only ten *paritta suttas* as authentic; and justify that the Introductory part and this *Pubbāṇha sutta* (concluding prayers) are later interpolations or rather noncanonical verses.

The entire *Paritta suttas* are chanted, recited and sometimes spelled in terms of Apotropaic Religious fervour in Burma, expecting immediate results—or blessings—here and now, in this very life.

## 11. PUBBĀṆHA SUTTA

146. The unlucky omen, the inauspicious event, and the unpleasant scream of evil birds, the undersirable dreadful planet, and miserable nightmare, may all these be gone to disappear—by the glory of the *Buddha*.
147. The unlucky omen, the inauspicious event, and the unpleasant scream of evil birds, the undesirable dreadful planet, and the miserable nightmare, may all these be gone to disappear—by the glory of the *Dhamma*.
148. The unlucky omen, the inauspicious event, and the unpleasant scream of evil birds, the undesirable dreadful planet, and the miserable nightmare, may all these be gone to disappear—by the glory of the *Saṅgha*.



149. May all living beings who are suffering  
be saved not to suffer;  
May who are frightened be encouraged  
not to fear;  
May who are in anxiety be cheered up  
not to be disappointed.
150. To such an extent we have accom-  
plished the meritorious fulfillments.  
May all the deities rejoice in this  
accomplishment.  
In order to achieve all types of accom-  
plishments,
151. may you give charity with full devoted  
faith;  
may you observe the moral precepts  
constantly;  
may you enjoy yourselves peacefully  
in meditation.  
And all the deities who are present  
here may return to their respective  
abodes.
152. There is a certain strength of wisdom,  
—of all the Universal *Buddhas*, all  
Individual *Buddhas*, and all *Arahants*,  
who had attained the Supreme Might.  
By the power of this strength, I fortify  
the protection all around me.
153. Whatever treasure there be either here  
or in the world beyond, whatever  
precious jewel there be in the heavenly  
abodes, there is no equality with the  
*Tathāgata*. This precious jewel is also



in the *Buddha*. By this asseveration of the truth, may there be happiness to you.

154. Whatever treasure there be either here or in the world beyond, whatever precious jewel there be in the heavenly abodes, there is no equality with the *Tathāgata*. This precious jewel is also in the *Dhamma*. By this asseveration of the truth, may there be happiness to you.

155. Whatever treasure there be either here or in the world beyond, whatever precious jewel there be in the heavenly abodes, there is no equality with the *Tathāgata*. This precious jewel is also in the *Saṅgha* Order. By this asseveration of the truth, may there be happiness to you.

156. May all the auspices be with you!  
May all the deities protect you;  
By the glorious power of all *Buddhas*,  
may you all be happy now and forever.

157. May all the auspices be with you;  
May all the deities protect you;  
By the glorious power of all *Dhammas*,  
may you all be happy now and forever.

158. May all the auspices be with you;  
May all the deities protect you;



By the glorious power of all *Sangha* Orders, may you all be happy now and forever.

159. The most compassionate Lord had fulfilled all the required Perfections, for the welfare of all beings, and had attained the Supreme Enlightenment. By this asseveration of the truth, may you all be blissful now and forever.
160. Just as the Lord, the most affectionate of the Sakyas had triumphed through, at the foot of the Bo tree, so also may the victory be to you and may you be successful in all the auspicious conquests.
161. On the Un-vanquishable Seat, above the summit of the most sacred earth, being consecrated by all the Buddhas, the Lord had attained the Supreme Stage and rejoiced.  
(In like manner may you rejoice too).
162. May good planets, good blessings, good dawn, good awakening, good moment, good instance, and offering good oblations to the Noble Sages, be to you.
163. May the physical act be sacred, the verbal act be sacred, and the mental act be sacred. May you be established in these sacred things.



164. Having done the sacred acts, may you obtain the sacred gains; and having obtained the sacred issues, may you be happy and prosper in the Teachings of the *Buddha*.

May you, altogether with all your kinsmen be happy and be free from all types of disease.

The end of Pubbaṇha Sutta.

*Here ends the book of Eleven Mahā-paritta Suttas.*



# **MAHA PARITTA PALI**

**( Transliteration )**



## MAHĀPARITTA PĀḲI

*namo tassa bhagavato arahato sammāsam-  
buddhassa.*

### *Paritta-parikamma*

1. samantā cakkavāḷesu, atrāgaccharu  
devatā,  
saddhammaṃ munirājassa, suṇantu  
saggamokkhaḃaṃ.
2. dhammassavanakālo ayaṃ bhaddatā.
3. namo tassa bhagavato arahato sammā-  
sambuddhassa.
4. ye santā santacittā, tisaraṇasaraṇā,  
ettha lokantarevā,  
bhumṃābhummā ca devā, guṇagaṇa-  
gaṇa, byāvaṭā sabbakālaṃ.  
ete āyantu devā, varakanakamaye,  
merurāje vasanto,  
santo santosaḃetum, munivaravacaṇaṃ,  
sotumaggaṃ samaggā.
5. sabbesu cakkavāḷesu, yakkhā devā ca  
brahmano;  
yaṃ amhehi kataṃ puṇṇaṃ, sabba-  
sampattisādhakaṃ.



6. sabbe taṃ anumoditvā, samaggā  
sāsane ratā;  
pamādarahitā hontu, ārakkhāsu  
visesato.
7. sāsanaṃ ca lokassa, vuddhī bhavatu  
sabbadā;  
sāsanaṃ pi ca lokāṇaṃ, devā rakkhantu  
sabbadā.
8. saddhiṃ hontu sukhiṃ sabbe, parivārehi  
attano;  
anighā sumanā hontu, saha sabbehi  
ñātibhi.
9. rājato vā corato vā  
manussato vā amanussato vā  
aggito vā udakato vā  
pisācato vā khāṇukato vā  
kaṇḍakato vā nakkhattato vā  
janapadarogato vā asaddhammato vā  
asandiṭṭhito vā asappurisato vā  
caṇḍa-hatthi-assa-miga-goṇa-kukkura -  
ahi-vicchikka-maṇisappa-dipi-accha -  
taraccha-sūkara-mahiṃsa-yakkha -  
rakkhasādihi  
nānābhayaṃ vā nānārogaṃ vā  
nānāupaddavaṃ vā ārakkhaṃ  
gaṇhantu.



## MAṄGALA SUTTA

*uyyojañña*

10. yaṃ maṅgalaṃ dvādasahi,  
cintayim̐su sadevakā;  
sotthānaṃ nādhigacchanti,  
atthattim̐sañca maṅgalaṃ.

11. desitaṃ Devadevena,  
sabbapāpavināsaṇaṃ;  
sabbalokaḥitatthāya,  
maṅgalaṃ taṃ bhaṇāma he.

12. evaṃ me sutam̐: .

ekaṃ samayaṃ Bhagavā Sāvatthi-  
yaṃ viharati Jetavane Anāthapiṇḍi-  
kassa ārāme. atha kho aññatarā de-  
vatā abhikkantāya rattiyaṃ abhikkanta-  
vaṇṇā kevalakappaṃ Jetavanaṃ obhā-  
setvā yena Bhagavā ten—upasaṃkamī,  
upasaṃkamitvā Bhagavantam̐ abhivā-  
detvā ekamantaṃ atthāsi. ekamantaṃ  
ṭhitā kho sā devatā Bhagavantam̐  
gāthāya ajjhabhāsi;

13. “bahū devā manussā ca,  
maṅgalāni acintayum̐;  
ākaṅkhamānā sotthānaṃ,  
brūhi maṅgalam-uttamam̐.”

14. “asevanā ca bālānaṃ,  
paṇḍitānañ ca sevanā;  
pūjā ca pūjaneyyānaṃ,  
etaṃ maṅgalam-uttamam̐.”



15. patirūpadesavāso ca,  
pubbe ca katapuññatā;  
attasammāpaṇidhi ca,  
etaṃ maṅgalam-uttamaṃ.
16. bāhusaccañca sippañca,  
vinayo ca susikkhito;  
subhāsītā ca yā vācā,  
etaṃ maṅgalam-uttamaṃ.
17. mātāpitu-upatṭhānaṃ,  
puttadārassa saṅgaho;  
avākulā ca kammantā,  
etaṃ maṅgalam-uttamaṃ.
18. dānañca dhammacariyā ca  
nātakānañca saṅgaho;  
anavajjāni kammāni,  
etaṃ maṅgalam-uttamaṃ.
19. āratī viratī pāpā,  
majjapānā ca saṇyamo;  
appamādo ca dhammesu,  
etaṃ maṅgalam-uttamaṃ.
20. gāravo ca nivāto ca,  
santutṭhī ca kataññutā;  
kālena dhammasavanaṃ,  
etaṃ maṅgalam-uttamaṃ.
21. khantī ca sovacassatā,  
samaṇānañca dassanaṃ;  
kālena dhammasākacchā,  
etaṃ maṅgalam-uttamaṃ.



22. tapo ca brahmacariyañca,  
ariyasaccāna dassanam;  
nibbānasacchikiriya ca,  
etaṃ maṅgalam-uttamam.
23. phutṭhassa lokadhammehi,  
cittam yassa na kampati;  
asokam virajam khenam,  
etaṃ maṅgalam-uttamam.
24. etādisāni katvāna sabbattha.  
maparājitā;  
sabbattha sotthim gacchanti;  
taṃ tesam maṅgalam-uttamam.

### Maṅgala Suttam Niṭṭhitam

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Khuddaka pāṭha 3-4.  
Suttanipāta 318. 319.



## RATANASUTTA

**vyajñā**

25. paṇidhānato paṭṭhāya Tathāgatassa  
dasa pāramiyo, dasa upapāramiyo,  
dasa paramatthapāramiyoti samatimsa  
pāramiyo, pañca mahāpariccāge,  
lokatthacariyaṃ  
ñātatthacariyaṃ buddhatthacariyaṃ  
tisso cariyāyo  
pacchimabhava gabbhavokkantim  
jātim abhinikkhamanaṃ  
padhānacariyaṃ bodhipallaṅke  
māravijayaṃ  
sabbaññutaññāṇappativedhaṃ  
dhammacakkappavattanaṃ,  
nava lokuttaradhammeti sabbepime  
Buddhagūṇe āvajjetvā  
Vesāliyā tisu pākaraṇtaresu tiyāma-  
rattim parittam  
karonto āyasmā Ānandatthero viya  
kāruṇṇacittam upaṭṭhapetvā :-
26. koṭisatasahassee, cakkavāḷesu devatā;  
yassāṇam paṭiggaṇhanti, yaṇca  
Vesāliyā pure.
27. rogāmanussaduḅbhikkha - sambhutaṃ  
tividhaṃ bhayaṃ;  
khippamantaradhāpesi, parittam taṃ  
bhaṇāma he.
28. yānidha bhūtāni samāgatāni,  
bhummāni vā yāni va antalikkhe;  
sabbe va bhūtā suṇantā bhavantu,  
etthoṇi sakkacca suṇantu bhāṇam.



29. tasmā hi bhūtā nisāmetha sabbe,  
mettam karotha mānusiya pajāya;  
divā ca ratto ca haranti ye balim,  
tasmā hi ne rakkhatha appamattā.
30. yaṃ kiñci vittaṃ idha vā huraṃ vā,  
saggesu vā yaṃ ratanaṃ paṇitaṃ:  
na no samaṃ atthi Tathāgatena,  
idampi Buddhhe ratanaṃ paṇitaṃ,  
etena saccena suvatthi hotu.
31. khayaṃ virāgaṃ amataṃ paṇitaṃ,  
yad-ajjhagā Sakyamuni samāhito:  
na tena dhammena samatthi kiñci;  
idampi Dhamme ratanaṃ paṇitaṃ,  
etena saccena suvatthi hotu.
32. yaṃ Buddhasettho parivaṇṇayī sucim,  
samādhim-ānantarikaññaṃ-āhu,  
samādhinā tena samo na vijjati;  
idampi Dhamme ratanaṃ paṇitaṃ,  
etena saccena suvatthi hotu.
33. ye puggalā aṭṭha satam pasatthā,  
cattāri etāni yugāni honti,  
te dakkhiṇeyyā Sugatassa sāvakā,  
etesu dinnāni mahapphalāni;  
idampi Saṃghe ratanaṃ paṇitaṃ,  
etena saccena suvatthi hotu.
34. ye suppayuttā manasā dalhena,  
nikkāmino Gotamasāsanamhi;  
te pattipattā amataṃ vigayha,  
laddhā mudhā nibbutim bhuñjamānā;



idampi Saṃghe ratanam paṇītam,  
etena saccena suvatthi hotu.

35. yathindakhilo paṭhavissito siyā,  
catubbhi vātehi asampakampiyo;  
tathūpamam sappurisaṃ vadāmi,  
yo ariyasaccāni avecca passati;  
idampi Saṃghe ratanam paṇītam,  
etena saccena suvatthi hotu.

36. ye ariyasaccāni vibhāvayanti,  
gambhīrapaṇṇena sudesitāni;  
kiñcāpi te honti bhusaṃ pamattā,  
na te bhavaṃ aṭṭhamam-ādiyanti;  
idampi Saṃghe ratanam paṇītam,  
etena saccena suvatthi hotu.

37. sahā-v-assa dassanasampadāya,  
tayassu dhammā jahitā bhavanti;  
sakkāyadiṭṭhi vicikicchitaṇca,  
silabbatam vā pi yad-atthi kiñci;

38. catūh-apāyehi ca vipparamutto,  
chaccābhiṭṭhānāni abhabba kātum;  
idampi Saṃghe ratanam paṇītam,  
etena saccena suvatthi hotu.

39. kiñcāpi so kammaṃ karoti pāpakaṃ,  
kāyena vācā uda cetasā vā;  
abhabba so tassa paṭicchadāya,  
abhabbatā diṭṭhapadassa vuttā;  
idampi Saṃghe ratanam paṇītam,  
etena saccena suvatthi hotu.



40. vanappagumbe yatha phussitagge,  
gimhāna māse paṭhamasmim̐ gimhe;  
tathūpamam̐ dhammavaram̐ adesayi,  
nibbānagāmim̐ paramam̐ hitāya;  
idampi Buddhē ratanam̐ paṇītam̐,  
etena saccena suvatthi hotu.
41. varo varaññū varado varāharo,  
anuttaro dhammavaram̐ adesayi;  
idampi Buddhē ratanam̐ paṇītam̐,  
etena saccena suvatthi hotu.
42. khīṇam̐ purāṇam̐, nava n'atthi  
sambhavam̐,  
virattacittā-yatike bhavasmmim̐;  
te khīṇabījā avirūḥnichandā,  
nibbanti dnirā yatnāyam̐ padīpo;  
idampi Saṃghe ratanam̐ paṇītam̐,  
etena saccena suvatthi hotu.
43. yānīdha bhūtāni samāgatāni,  
bhummāni vā yāni va antalikkhe;  
tathāgataṃ devamanussapūjitaṃ,  
Buddham̐ namassāma, suvatthi hotu.
44. yānīdha bhūtāni samāgatāni,  
bnummāni vā yāni va antalikkhe;  
tatnāgataṃ devamanussapūjitaṃ,  
Dhammam̐ namassāma, suvatthi hotu.
45. yānidha bhūtāni samāgatāni,  
bhummāni vā yāni va antalikkhe;  
tathāgataṃ devamanussapūjitaṃ,  
Saṃgnam̐ namassāma, suvatthi hotu.

Ratana Suttaṃ Niṭṭhitaṃ.

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Khuddakapāṭha 4-8.  
Suttanipata 312-315.



## METTA SUTTA

*vyyojañña*

46. yassānubhāvato yakkhā, nevadassenti  
bhīsanam;  
yamhi cevānuyuñjanto, rattindivam-  
atandito.
47. sukham supati sutto ca, pāpam kiñci  
na passati;  
evamādi guṇūpetam, parittam tam  
bhaṇāma he.
48. karaṇīyam-atthakusalena,  
yanta santam padam abhisamecca;  
sakko ujū ca suhujū ca,  
sūvaco cassa mudu anatimāni.
49. santussako ca subhāro ca,  
appakicco ca sallahukavutti;  
santindriyo ca nipako ca,  
appagabbho kulesvananugiddho.
50. na ca khuddhamācare kiñci,  
yena viññū pare upavadeyyum;  
sukhino va khemino hontu,  
sabbasattā bhavantu sukhittā.
51. ye keci pāṇabhūtatti,  
tasā vā thāvarā va-navasesā;  
dīghā vā ye va mahantā,  
majjhimā rassakā aṇukathulā.



52. diṭṭhā vā ye va adiṭṭhā,  
ye va dūre vasanti avidūre;  
bhūtā va sambhavesī va,  
sabbasattā bhavantu sukhittattā.
53. na paro param nikubbetha,  
nātimaññetha katthaci na kañci;  
byārosanā paṭighasañña;  
nāññamaññassa dukkhamiccheyya.
54. mātā yathā niyaṃputtam-  
āyusā ekaputtaṃanurakkhe;  
evampi sabbabhūtesu,  
mānasam bhāvaye aparimāṇam.
55. mettañca sabbalokasmi,  
mānasam bhāvaye aparimāṇam;  
uddham adho ca tiriyañca,  
asambādham averamasapattam.
56. tiṭṭham caram 'nisinno va,  
sayāno yāvatāssa vigatamiddho;  
etaṃ satim adhiṭṭheyya,  
brahmametaṃ vihāra-midha-māhu.
57. diṭṭhiñca anupaggamma,  
sīlavā dassanena sampanno;  
kāmesu vinaya gedham,  
na hi jātuggabbhaseyya puna-reti.

Metta Suttam Niṭṭhitam.

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Khuddakapāṭha 10-11.  
Suttanipāta 300-302.



## KHANDHA SUTTA

### uyyojañña

58. sabbāsīvisajātīnam,  
dibbamantāgadam viya;  
yam nāseti visam ghoram,  
sesaṇcāpi parissayam.
59. āṇākkhettamhi sabbattha,  
sabbadā sabbapāṇinam;  
sabbassopi nivāreti,  
parittam tam bhaṇāma he.
60. Virūpakkhehi me mettam,  
mettam Erāpathehi me;  
Chabyāputtehi me mettam,  
mettam Kaṇhāgotamakehi ca
61. apādakehi me mettam,  
mettam dvipādakehi me;  
catuppadehi me mettam,  
mettam bahuppadehi me.
62. mā mam apādako himsi,  
mā mam himsi dvipādako;  
mā mam catuppado himsi,  
mā mam himsi bahuppado.
63. sabbe sattā sabbe pāṇā,  
sabbe bhūtā ca kevalā;  
sabbe bhadraṇi passantu,  
mā kañci pāpamāgamā.



64. appamāno Buddhō,  
appamāno Dhammo;  
appamāno Saṃgho,  
pamāṇavantaṇi sarīsapāṇi;  
ahi vicchikā satapadī,  
uṇṇanābhī sarabū mūsikā.
65. katā me rakkhā, katam me parittam,  
paṭikkamantu bhūtāṇi;  
soham namo Bhagavato,  
namo sattannam  
Sammāsambuddhānam.

Khandha Suttam Niṭṭhitam.

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Vinaya Cūlavagga-245  
Jātaka vol. 1. 53-54.  
Aṅguttara vol. 1. 384



## MORA SUTTA

*uyyojañña*

66. pūrentaṃ bodhisambhāre,  
nibbattaṃ morayoniyaṃ;  
yena saṃvihitārakkhaṃ,  
mahāsattaṃ vanecarā.
67. cirassaṃ vāyamantāpi,  
neva sakkhimsu gaṇhitum;  
“brahmamantan”ti akkhātaṃ,  
parittaṃ taṃ bhaṇāma he.
68. udetayaṃ cakkhumā ekarājā,  
harissavaṇṇo pathavippabhāso;  
taṃ taṃ namassāmi harissavaṇṇaṃ  
pathavippabhāsaṃ,  
tayājja guttā viharemu divasaṃ.
69. ye brāhmaṇā vedagū sabbadhamme,  
te me namo, te ca maṃ pālayantu;  
namatthu Buddhānaṃ, namatthu  
bodhiyā,  
namo vimuttānaṃ, namo vimuttiyā;  
imaṃ so parittaṃ katvā  
moro carati esanā.
70. apetayaṃ cakkhumā ekarājā,  
harissavaṇṇo pathavippabhāso;  
taṃ taṃ namassāmi harissavaṇṇaṃ  
pathavippabhāsaṃ,  
tayājja guttā viharemu rattiṃ.



71. ye brāhmaṇā vedagū sabbadhamme,  
te me namo, te ca maṃ pālayantu;  
namatthu Buddhānaṃ, namatthu  
bodhiyā,  
namo vimuttānaṃ, namo vimuttiyā;  
imaṃ so parittaṃ katvā,  
moro vāsam-akappayi.

Mora Suttaṃ Niṭṭhitam.



## VATTA SUTTA

*vyayañña*

72. pūrentam bcdhisambhāre,  
nibbattam vaṭṭajātiyam;  
yassa tejena dāvaggi,  
mahāssattam vivajjayi.
73. therassa Sāriputtassa,  
lokanāthena bhāsitaṃ;  
kappatṭhāyīm mahātejaṃ,  
parittam taṃ bhaṇāma he.
74. atthi loke sīlaguṇo,  
saccam soceyyanuddayā;  
tena saccena kāhāmi,  
saccakiriyaṃ-uttamaṃ.
75. āvajjetvā dhammabalaṃ,  
saritvā pubbake jine;  
saccabalaṃ-avassāya,  
saccakiriyaṃ-akāsahaṃ.
76. santi pakkhā apatanā,  
santi pādā avañcanā;  
mātā pitā ca nikkhantā,  
jātaveda paṭikkama.
77. saha sacce kate mayhaṃ,  
mahāpajjalito sikhī;  
vajjesi soḷasa karīsāni,  
udakaṃ patvā yathā sikhī;  
saccena me samo natthi,  
esā me saccapāramī.

Vatṭa Suttam Niṭṭhitam.

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Cariyāpiṭaka 415.

Jātaka vol. 1. 9.



## DHAJAGGA SUTTA

*vyayañña*

78. yassā-nussaraṇenāpi,  
antalikkhepi paṇino;  
patitṭham-adhigacchanti,  
bhūmiyaṃ viya sabbathā.
79. sabbupaddavajālamhā,  
yakkhacorādisambhavā;  
gaṇanā na ca muttānaṃ,  
parittam tam bhaṇāma he.
80. evaṃ me sutam—  
ekam samayaṃ bhagavā Sāvatthiyaṃ  
viharati  
Jetavane Anāthapiṇḍikassā ārāme.
81. tatrakho Bhagavā bhikkhū āmantesi  
“bhikkhavo” ti,  
“bhadante” ti te bhikkhū Bhagavato  
paccassosum.  
Bhagavā etadavoca—  
bhūtapubbam bhikkhave devāsura  
saṅgāmo samupabyūlho ahosi.  
atha kho bhikkhave Sakko devānam-  
indo deve Tāvatinse āmantesi—  
“sace mārisā devānaṃ saṅgāma-  
gatānaṃ uppajjeyya  
bhayaṃ vā chambhitattam vā  
lomahaṃso vā,  
mameva tasmim samaye dhajaggam  
ullokeyyātha;



mamaṃ hi vo dhajaggam ullokayataṃ  
yaṃ bhavissati bhayaṃ vā chambhi-  
tattaṃ vā  
lomahaṃso vā, so pahīyissati.

82. no ce me dhajaggam ullokeyyātha,  
atha Pajāpatissa devarājassa  
dhajaggam ullokeyyātha.  
Pajāpatissa hi vo devarājassa  
dhajaggam ullokayataṃ  
yaṃ bhavissati bhayaṃ vā chambhi-  
tattaṃ vā,  
lomahaṃso vā so pahiyissati.

83. no ce Pajāpatissa devarājassa  
dhajaggam ullokeyyātha,  
atha Varuṇassa devarājassa  
dhajaggam ullokeyyātha;  
Varuṇassa hi vo devarājassa  
dhajaggam ullokayataṃ  
yaṃ bhavissati bhayaṃ vā  
chambhitattaṃ vā  
lomahaṃso vā, so pahīyissati.

84. no ce Varuṇassa devarājassa  
dhajaggam ullokeyyātha  
atha Isānassa devarājassa dhajaggam  
ullokeyyātha;  
Isānassa hi vo devarājassa dhajaggam  
ullokayataṃ  
yaṃ bhavissati bhayaṃ vā  
chambhitattaṃ vā  
lomahaṃso vā, so pahīyissatīti.



85. tam kho pana bhikkhave  
Sakkassa vā devānamindaṣṣa  
dhajaggaṃ ullokayataṃ,  
Pajāpatissa vā devarājassa  
dhajaggaṃ ullokayataṃ,  
Varuṇassa vā devarājassa  
dhajaggaṃ ullokayataṃ,  
Isānassa vā devarājassa  
dhajaggaṃ ullokayataṃ,  
yaṃ bhavissati bhayaṃ vā  
chambhitattaṃ vā  
lomahaṃso vā, so pahīyethāpi nopi  
pahīyetha.

86. tam kissa hetu?  
Sakko hi bhikkhave devānamindo  
avītarāgo avītadoso  
avītamoho bhīrū chambhī utrāsī  
palāyīti.

87. ahañca kho bhikkhave evaṃ vadāmi-  
sace tumhākaṃ bhikkhave  
araññagatānaṃ vā  
rukkaṃmūlagatānaṃ vā  
suññāgāragatānaṃ vā  
uppajjeyya bhayaṃ vā  
chambhitattaṃ vā  
lomahaṃso vā, mameva tasmim  
samaye anussareyyātha—

88. “itipi so Bhagavā araham,  
sammāsambuddho,  
vijjācaraṇasampanno, sugato, lokavidū,  
anuttaro purisadammasārathi,



satthā devamanussānam, buddho  
bhagavā” ti.

89. mamam hi vo bhikkhave anussara-  
tam  
yam bhavissati bhayam vā chambhi-  
tattam vā  
lomahamsa vā, so pahīyissati.
90. no ce mam anussareyyātha,  
atha Dhammam anussareyyātha—
91. “svākkhāto bhagavatā Dhammo,  
sandiṭṭhiko, akāliko, ehipassiko,  
opaneyyiko,  
paccattam veditabbo viññūhī” ti.
92. Dhammam hi vo bhikkhave  
anussaratam  
yam bhavissati bhayam vā  
chambhitattam vā  
lomahamsa vā, so pahīyissati.
93. no ce Dhammam anussareyyātha,  
atha Saṅgham anussareyyātha :-
94. “suppaṭipanno bhagavato  
sāvakaśaṅgho,  
ujuppaṭipanno bhagavato  
sāvakaśaṅgho,  
ñāyappaṭipanno bhagavato  
sāvakaśaṅgho,  
sāmicippaṭipanno bhagavato



sāvakasangho, yadidaṃ cattāri  
purisayugāni attha purisapuggalā;  
esa bhagavato sāvakasamgho,  
āhuneyyo pāhuneyyo, dakkhiṇeyyo,  
añjalikaraṇīyo,  
anuttaraṃ puñṇakkhettaṃ lokassā” ti.

95. Saṃghaṃ hi vo bhikkhave anussarataṃ  
yaṃ bhavissati bhayaṃ vā  
chambhitattaṃ vā  
lomahaṃso vā, so pahīyissati.

96. taṃ kissa hetu?  
Tathāgato hi bhikkhave araham  
sammāsambuddho  
vītarāgo vītadoso vītamoho  
abhīrū achambhī anutrāsī apalāyīti.

97. idamavoca Bhagavā,  
idaṃ vatvāna Sugato  
athāparaṃ etadavoca Satthā—

98. araṇṇe rukkhamulevā,  
suñṇāgāre va bhikkhavo.  
anussaretha sambuddhaṃ,  
bhayaṃ tumhāka no siyā.

99. no ce Buddhaṃ sareyyātha,  
lokajetthaṃ narāsabhaṃ;  
atha Dhammaṃ sareyyātha,  
niyyānikaṃ sudesitaṃ.



100. no ce Dhammaṃ sareyyātha,  
niyyānikaṃ sudesitaṃ;  
atha Saṃghaṃ sareyyātha,  
puññakkhettaṃ anuttaraṃ.
101. evaṃ Buddhaṃ sarantānaṃ,  
Dhammaṃ Saṃghaṇca bhikkhavo;  
bhayaṃ vā chambhitattaṃ vā,  
lomahaṃso na hessati.

Dhajagga Suttaṃ Niṭṭhitaṃ.



# ĀṬĀNĀṬIYA SUTTA

*uyyojañña*

102. appaṣannehi Nāthassa,  
sāsane sādhusammate;  
amanussehi caṇḍehi,  
sadā kibbisakāribhi.
103. parisānam catassannam,  
ahimsāya ca guttiyā;  
yam desesi Mahāvīro,  
parittam tam bhaṇāma he.
104. Vipassissa ca namatthu,  
cakkhumantassa sirīnato;  
Sikkhissapi ca namatthu,  
sabbabhūtānukampino.
105. Vessabhussa ca namatthu,  
Nhātakassa tapassino;  
namatthu Kakusandhassa  
mārasenā-pamaddino.
106. Koṇāgamanassa namatthu,  
brāhmaṇassa vusīmato;  
Kassapassa ca namatthu,  
vipbamuttassa sabbadhi.
107. aṅgīrassassa namatthu,  
sakyaputtassa sirīmato;  
yo imam dhammam desesi,  
sabbadukkhāpanūdanam.



108. ye cāpi nibbutā loke,  
yathābhūtaṃ vipassisum;  
te janā apisuṇātha,  
mahantā vītasāradā.
109. hitaṃ devamanussānaṃ,  
yaṃ namassanti Gotamaṃ;  
vijācaraṇasampannaṃ,  
mahantaṃ vītasāradāṃ.
110. ete caññe ca sambuddhā,  
anekasatakotiyo;  
sabbe Buddhā samasamā,  
sabbe Buddhā mahiddhikā.
111. sabbe dasabalūpetā,  
vesārajjeḥ-upāgatā;  
sabbe te paṭijānanti,  
āsabhaṃ thānamuttamaṃ.
112. sīhanādaṃ nadante-te,  
parisāsu visāradā;  
brahmacakkaṃ pavattenti,  
loke appaṭivattiyam.
113. upetā buddhadhammeḥi,  
aṭṭhārasaḥi nāyakā;  
bāttimsalakkaṇūpetā,  
sītānubyañjanādharā.
114. byāmappabhāya suppabhā,  
sabbe te munikuñjarā;  
buddhā sabbaññuno ete,  
sabbe khīṇāsavā jinā.



115. mahāpabhā mahātejā,  
mahāpañña mahabbalā;  
mahākārunikā dhīrā,  
sabbesānam sukhāvahā.
116. dīpā nāthā patitṭhā ca,  
tāṇā leṇā ca pāṇinam;  
gatī bandhu mahessāsā,  
saraṇā ca hitesino.
117. sadevakassa lokassa,  
sabbe ete parāyaṇā;  
tesā'ham sirasā pāde,  
vandāmi purisuttame.
118. vacasā manasā ceva,  
vandām-ete Tathāgate;  
sayane āsane ṭhāne,  
gamane cāpi sabbadā.
119. sadā sukkhena rakkhantu,  
Buddhā santikarā tuvaṃ;  
tehi tvaṃ rakkhito santo,  
mutto sabbabhayehi ca.
120. sabbarogā vinīmutto,  
sabbasantāpa vajjito;  
sabbaveram-atikkanto,  
nibbuto ca tuvaṃ bhava.
121. tesam saccena sīlena,  
khantimettābalena ca;  
tepi amhe-nurakkhantu,  
arogena sukkhena ca.



122. puratthimasmim̐ disābhāge,  
santi bhūtā mahiddhikā;  
tepi amhe-nurakkhantu,  
arogena sukhena ca.
123. dakkhiṇasamim̐ disābhāge,  
santi devā mahiddhikā;  
tepi amhe-nurakkhantu,  
arogena sukhena ca.
124. pacchimasim̐ disābhāge,  
santi nāgā mahiddhikā;  
tepi amhe-nurakkhantu,  
arogena sukhena ca.
125. uttarasmim̐ disābhāge,  
santi yakkhā mahiddhikā;  
tepi amhe-nurakkhantu,  
arogena sukhena ca.
126. puratthimena Dhatarattho,  
dakkhiṇena Virūlhako;  
pacchimena Virūpakkho,  
Kuvero uttaram̐ disam̐.
127. cattaro te mahārājā,  
lokapālā yasassino;  
tepi amhe-nurakkhantu,  
arogena sukhena ca.
128. ākāsaṭṭhā ca bhūmaṭṭhā,  
devā nāgā mahiddhikā;  
tepi amhe-nurakkhantu,  
arogena sukhena ca.



129. iddhimanto ca ye devā,  
vasantā īdha sāsane;  
tepi amhe-nurakkhantu,  
arogena sukkena ca.
130. sabbītiyo vivajjantu,  
soko rogo vinassatu;  
mā te bhavantv-antarāyā,  
sukhī dīghāyuko bhava.
131. abhivādanasīlissa,  
niccam vuddhāpacāyino;  
cattāro dhammā vadḍhanti,  
āyu vaṇṇo sukham balam.

Ātānāṭiya Suttam Niṭṭhitam.

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Dīghanikāya, Pāthikavagga. 159.  
Dhammapada, 29. 109.



## ANĠULIMĀLA SUTTA

*yyojañña.*

132. parittam̐ yam̐ bhaṇantassa,  
nisinnaṭṭhānadhovanam̐;  
udakampi vināseti,  
sabbameva parissayam̐.
133. sotthinā gabbhavuṭṭhānam̐,  
yañca sādheti taṅkhaṇe;  
therassa Aṅgulimālassa,  
Lokanāthena bhāsitaṃ;  
kappaṭṭhāyim̐ mahātejaṃ,  
parittam̐ taṃ bhaṇāma he.
134. yato'ham̐ bhagini ariyāya jātiyā jāto,  
nābhijānāmi sañcicca paṇam̐ jīvita  
voropetā;  
tena saccena sotthi te hotu sotthi  
gabbhassa.

Aṅgulimāla Suttam̐ Niṭṭhitam̐.



## BOJJHAṄGA SUTTA

*uyyojañña*

135. saṃsāre saṃsarantānaṃ,  
sabbadukkhavināsane;  
satta dhamme ca bojjhaṅge,  
mārasenāpamaddane.
136. bujjhitvā ye cime sattā,  
tibhavā muttakuttamā;  
ajātimajarābyādhim,  
amataṃ nibbhayaṃ gatā.
137. evāmādiguṇūpetam,  
anekaguṇasaṅgaham;  
osadhañca imaṃ mantam,  
bojjhaṅgañca bhaṇāma he.
138. bojjhaṅgo sati saṅkhāto,  
dhammānaṃ vicayo tathā;  
vīriyaṃ pīti pasaddhi,  
bojjhaṅgā ca tathāpare.
139. samādh-upekkhā bojjhaṅgā,  
satte'te sabbadassinā;  
Muninā sammadakkhātā,  
bhāvitā bahulīkatā.
140. samvattanti abhiññāya,  
nibbānāya ca bodhiyā;  
etena saccavajjena,  
sotthi te hotu sabbadā.



141. ekasmim samaye Nātho,  
Moggallānañca Kassapaṃ;  
gilāne dukkhite disvā,  
bojjhaṅge satta desayi.
142. te ca taṃ abhinanditvā,  
rogā muccim̐su taṅkhaṇe;  
etena saccavajjena,  
sotthi te hotu sabbadā.
143. ekadā Dhammarājāpi,  
gelaññenā'bbipīlito;  
Cundattherena taṃyeva,  
bhaṇāpetvāna sādaraṃ;
144. sammoditvāna ābādhā,  
tamhā vuṭṭhāsi ṭhānaso,  
etena saccavajjena,  
sotthi te hotu sabbadā.
145. pahīnā te ca ābādhā,  
tiṇṇannampi mahesinaṃ;  
maggahatā kilesāva,  
pattā'nuppattidhammataṃ;  
etena saccavajjena,  
sotthi te hotu sabbadā.

**Bojjhaṅga Suttaṃ Niṭṭhitam.**



## PUBBAṄHA SUTTA

*uyyojaṇṇa*

146. yaṃ dunnimittam avamaṅgalaṇca,  
yo cā'manāpo sakuṇassa saddo;  
pāpaggaho dussupinam akantam,  
Buddhānubhāvena vināsam-entu.
147. yaṃ dunnimittam avamaṅgalaṇca,  
yo cā'manāpo sakuṇassa saddo;  
pāpaggaho dussupinam akantam,  
Dhammānubhāvena vināsam-entu.
148. yaṃ dunnimittam avamaṅgalaṇca,  
yo cā'manāpo sakuṇassa saddo;  
pāpaggaho dussupinam akantam,  
Saṃghānubhāvena vināsam-entu.
149. dukkhappattā ca niddukkhā,  
bhayappattā ca nibbhayā;  
sokappattā ca nissokā,  
hontu sabbepi paṇino.
150. ettāvatā ca amhehi sambhataṃ  
puññasampadam;  
sabbe devā'numodantu sabbasampatti-  
siddhiyā.
151. dānam dadantu saddhāya,  
sīlam rakkhantu sabbadā;  
bhāvanābhīratā hontu,  
gacchantu devatā' gatā.



152. sabbe Buddhā balappattā,  
paccekānañca yaṃ balaṃ;  
arahantānañca tejena,  
rakkhaṃ bandhāmi sabbaso.
153. yaṃkiñci vittaṃ idha vā huraṃ vā,  
saggesu vā yaṃ ratanaṃ paṇītaṃ;  
na no samaṃ atthi tathāgatenā,  
idampi Buddhhe ratanaṃ paṇītaṃ,  
etena saccena suvatthi hotu.
154. yaṃkiñci vittaṃ idha vā huraṃ vā,  
saggesu vā yaṃ ratanaṃ paṇītaṃ;  
na no samaṃ atthi tathāgatenā,  
idampi Dhamme ratanaṃ paṇītaṃ,  
etena saccena suvatthi hotu.
155. yaṃkiñci vittaṃ idha vā huraṃ vā,  
saggesu vā yaṃ ratanaṃ paṇītaṃ;  
na no samaṃ atthi tathāgatenā,  
idampi Saṃghe ratanaṃ paṇītaṃ,  
etena saccena suvatthi hotu.
156. bhavatu sabbamaṅgalaṃ,  
rakkhantu sabbadevatā;  
sabba-Buddhānubhāvena,  
sadā sukhī bhavantu te.
157. bhavatu sabbamaṅgalaṃ,  
rakkhantu sabbadevatā;  
sabba-Dhammānubhāvena,  
sadā sukhī bhavantu te.

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Khuddakapāṭha, 5.  
Suttanipāta, 312.  
Aṅguttara, vol. 1. 299.



158. bhavatu sabbamaṅgalam,  
rakkhantu sabbadevatā;  
sabba-Saṃghānubhāvena,  
sadā sukhī bhavantu te.
- 159 mahākāruṇiko Nātho, hitāya  
sabbapāṇinam;  
pūretvā pāramī sabbā,  
patto sambodhimuttamam;  
etena saccavajjena, sotthi te hotu  
sabbadā.
160. jayanto bodhiyā mūle,  
Sakyānam nandivaddhano,  
evameva jayo hotu,  
jayassu jayamaṅgale.
161. aparājitapallaṅke,  
sīse puthuvipukkhale,  
abhiseke sabbabuddhānam,  
aggappatto pamodati.
162. sunakkhattam sumamaṅgalam,  
suppabhātam suhutthitam;  
sukhaṇo sumuhutto ca,  
suyittham brahmacārisu.
163. padakkhiṇam kāyakammaṁ,  
vācākammaṁ padakkhiṇam;  
padakkhiṇam manokaṇṇam,  
paṇīdhi te padakkhiṇe.



164. padakkhiṇāni katvāna,  
labhantatthe .padakkhiṇe;  
te atthaladdhā sukhitā virulhā  
Buddhasāsane;  
arogā sukhitā hotha,  
saha sabbehi ñātibhi.

Pubbaṇha Suttaṃ Niṭṭhitam.

**Paritta Pāli Niṭṭhitā.**



## Monastic Sanction of Act of Banishment

Please listen unto me O Venerable Order of monks, these inhuman (*vakkhā*) demons, (*ganddhabba*) musician-goblins (*kumbhanda*) devils, (*nāgā*) dragons and other evil spirits are cruel, ferocious, terrible, merciless and vexatious.

Their cruelty, ferocity, terror, mercilessness and vexation are seen and heard of (known).

If it is convenient to the Order (of monks), the Order may please perform the Act of Banishment to (upon) these in-human demons; goblins, devils, dragons and all other evil spirits from this house, and from this residential compound that these in-human demons, goblins, devils, dragons and all other evil spirits shall no more stay here in this house nor in this residential compound. This is the Announcement.

Listen unto me. O Venerable Order (of monks), these in-human demons, goblins, devils, dragons and other evil spirits are cruel, ferocious, terrible, merciless and vexatious.

Their cruelty, ferocity, terror, mercilessness and vexation are seen and heard of (known). The families annoyed by these spirits are also seen and heard of (known).

The Order performs the Act of Banishment to these in-human demons, musician-



**goblins, devils, dragons and other evil spirits from this house and from this residential compound; therefore these in-human demons goblins, devils, dragons and other evil spirits shall no more stay here in this house nor in this residential compound.**

**Therefore this Act of Banishment is done to these in-human demons, goblins, devils, dragons and other evil spirits from this house and from this residential compound, in order that these in-human demons, goblins, devils, dragons and other evil spirits may no more stay in this house nor in this residential compound. If the long-lived Reverend One agrees, he may remain silent. If anyone does not agree, he may object articulately.**

**Secondly, I declare this meaningful statement.**

**Thirdly, I declare this meaningful statement.**

**The Order has (decreed) done the Act of Banishment to these in-human demons, goblins, devils, dragons and other evil spirits from this house and from this residential compound, so that they shall no more stay in this house nor in this residential compound. The Order yields consent and remains silent. Therefore we understand that the Order agrees to this Act of Banishment.**



## PABBĀJANIYA KAMMAVĀCĀ

Namo tassa bhagavato arahato sammāsam-  
buddhassa

Suṇātu me bhante saṃgho; ime amanussā  
yakkha gandhabba kumbhaṇḍa nāgā caṇḍā  
rudhā rabhasā adayālukā vihesakā imesaṃ  
caṇḍatā ruddhatā rabhassaṃ adayālukatā  
vihesakatā dissanti ceva suyyantica. Kulāni-  
ca imehi vihesitāni dissanticeva suyyantica.  
Yadi saṃghassa pattakallaṃ saṃgho imesaṃ  
amanussānaṃ yakkha gandhabba kumbha-  
ṇḍanāgānaṃ imasmā gehā imasmā ārāmā  
pabbājaniya kammaṃ kareyya. Na imehi  
amanussehi yakkha gandhabba kumbhaṇḍa  
nāgehi imasmimṃ gehe imasmimṃ ārāme  
vatthabbanti. Esā ñatti.

Suṇātu me bhante saṃgho; ime amanussā  
yakkha gandhabba kumbhaṇḍanāgā cāṇḍā  
ruddhā rabhasā adayālukā vihesakā, imesaṃ  
caṇḍatā ruddhatā rābhassaṃ adayālukatā  
vihesakatā dissanticeva suyyantica. Kulāni  
ca imehi vihesitāni dissanticeva suyyantica.  
Saṃgho imesaṃ amanussānaṃ yakkha -  
gandhabba kumbhaṇḍa nāgānaṃ imasmā  
gehā imasmā ārāmā pabbājaniyākammaṃ  
karoti. Na imehi amanussehi yakkha - gan-  
dhabba kumbhaṇḍa - nāgehi imasmimṃ gehe



imasmim ārāme vatthabbanti yassā-yasmato  
khamati imesam amanuassānam yakkhagan-  
dhabba - kumbhaṇḍa - nāgānam imasmā gehā  
imasamā ārāmā pabbājaniya kammassa  
karanam. Na imehi amanussahi yakkha-gan-  
dhabba kumbhaṇḍa nāgehi imasmim gehe  
imasmim ārāme vatthabbanti, so tuṇhassa;  
yassa nakkhamati so bhāseyya.

Dutiyampi etamattham vadāmi.

Tatīyampi etamattham vadāmi.

Karam saṅghena imesam amanuassānam  
yakkha gandhabba kumbhaṇḍa nāgānam  
imasmā gehā, imasmā ārāmā, pabbājaniya  
kammassa karanam na imehi amanussehi  
yakkha gandhabba kumbhaṇḍa nāgehi ima-  
smim gehe, imasmim ārāme, vatthabbanti;  
khamati saṅghassa tasmā tuṇhi, evametam  
dhārayāmiti.

Pabbājaniya Kammavācā Niṭṭhitā



