

GOVERNMENT OF THE UNION OF MYANMAR
MINISTRY OF RELIGIOUS AFFAIRS

THE INTERNATIONAL THERAVADA BUDDHIST MISSIONARY UNIVERSITY



PARITTA PALI & PROTECTIVE VERSES
A Collection of Eleven Protective Suttas (An English Translation)
RECTOR - SAYADAW U SILANANDABHIVAMSA

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The Venerable Sayadaw U Silānanda was nominated by the Most Venerable Mahasi Sayadaw of Myanmar to carry out the honorable mission of spreading the Dhamma in the West, more than 30 years ago.

Today, the Venerable Sayadaw is the Abbot of Dhammānanda Vihāra in California and the Spiritual Director of the Theravāda Buddhist Society of America, Dhammachakka Meditation Center and the Tathāgata Meditation Center of San Jose. In Myanmar, he is also one of three Spiritual Directors of the Mahasi Meditation Center in Yangon.

Born to a devout Buddhist family in Mandalay on 16 December, 1927, the Venerable Sayadaw received his early education at an American Baptist Mission School for boys. He was ordained as a novice monk and began formal religious training at the age of 16, receiving full bhikkhu ordination four years later.

The Venerable Sayadaw holds two Dhammācariya degrees and has taught at the Athithokdayone Pāli University. He was an External examiner at the Department of Oriental Studies, University of Arts and Sciences in Mandalay, Myanmar.

He was the Chief Compiler of the Tipiṭaka Pāli Myanmar Dictionary and was one of the distinguished editors of the Pāli Canon and associated Commentaries at the Sixth Buddhist Council held in Yangon from 1954 to 1956.

The Venerable Sayadaw is the author of seven Myanmar Buddhist books and three in English namely, *"The Four Foundations of Mindfulness"*, *"Volition-An Introduction to the Law of Kamma"* and *"No Inner Core-An Introduction to the Doctrine of Anatta"*.

Well-regarded as a compassionate Teacher with deep insight knowledge, the Venerable Sayadaw teaches Vipassanā meditation, Abhidhamma and other aspects of Theravādan Buddhism in English, Myanmar, Pāli and Sanskrit. He has led meditation retreats throughout the USA, Japan, Europe and Asia.

In 1993, the Venerable Sayadaw was awarded the title of Aggamahāpaṇḍita by the Myanmar religious authorities. More recently, in 1999 he was conferred the title of Aggamahāsaddhamma Jotikadhaja as well as appointed Rector of the newly created International Theravāda Buddhist Missionary University of Yangon in Myanmar.

In the year 2000, Ven. Sayadaw was conferred D. Litt. (Honoris Causa) on 26.10.2000 by the University of Yangon.

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ကုသိုလ်အမှုတို့တွင် သာသနာပြုကုသိုလ်အမှုသည် အမြတ်ဆုံးဖြစ်၏ ။
Dhamma-gift excels all other gifts

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ACKNOWLEDGEMENT

This work is an outcome of the decisions laid down by the meeting (3/2000) of administration and academic affairs of the International Theravāda Buddhist Missionary University held on 24th February 2000, with the sole purpose of using it as a reference book for the students of ITBMU. The meeting imposed the duty on the Department of Administration and Finance of ITBMU and the staff-members had to struggle for printing and publishing this work.

As all the Buddhist scholars know that it is very difficult to produce such a kind of work, especially in the field of checking and proof-reading Myanmar Pāli words and Romanized Pāli words, the crew had to hunt for the most authentic books which had already been published.

The Rector-Sayadaw U Silānanda of ITBMU, wrote Pritta Pāli and Protective Verses (A Collection of Eleven Protective Suttas, An English Translation) with authentic and reliable special Introduction to Paritta recitation and listening to the chanting of Parittas, and it was published

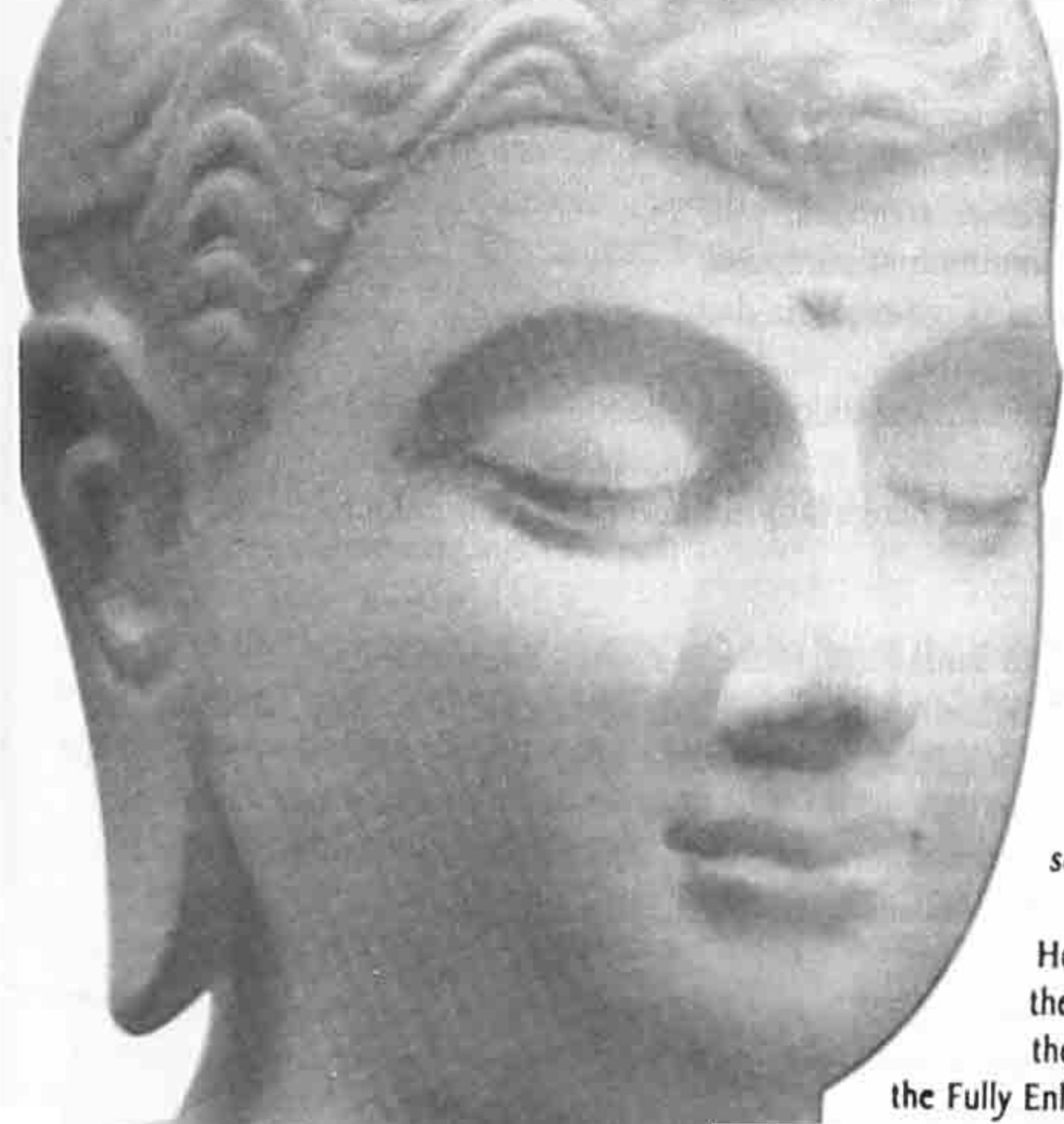
and freely distributed as the second revised edition by INWARD PATH PUBLISHER, Penang, Malaysia, in 1999. With the kind permission of the Most Venerable Rector-Sayadaw and the Publisher (The Second Revised Edition-1999) we use their noble efforts to propagate the Buddha Dhamma, and to benefit the ITBMU students and the scholars who would like to study Myanmar Paritta Pāli Text and its English translation.

In order to have an authentic Myanmar Pāli proof reading, we copy the edition of Sīrimaṅgalā Paritta Pāli version published by the Department of Religious Affairs, Ministry of Religious Affairs, Yangon, Myanmar in 1975.

We hope this collection may be a reliable support to the students of ITBMU and Pāli scholars who would like to study Myanmar Pāli together with Romanized Pāli and English translation.

ITBMU

Protective Verses



*Namo Tassa
Bhagavato
Arahato
Sammā-
sambuddhassa*

*Homage to Him,
the Blessed One,
the Worthy One,
the Fully Enlightened One.*

INTRODUCTION ●

I

“Monks, learn the Āṭānāṭiya protection, study the Āṭānāṭiya protection, hold in your hearts the Āṭānāṭiya protection. Monks, beneficial is the Āṭānāṭiya protection for security, protection, freedom from harm and living in ease for monks, nuns (bhikkhunis) and male and female lay followers.”

With these words the Buddha exhorted His monks to learn the Āṭānāṭiya protection for their protection and thus began the tradition of chanting the Sutta (discourses) for protection and good results. The Sutta chanted for protection, etc., is also known as ‘Paritta’ which means *“the Sutta that protects those who chant and who listen to it against dangers, calamities, etc., from all around.”* Through the ages other Suttas were added to the list of ‘Suttas for chanting.’ Thus we find in Milindapañha and the Commentaries by the Venerable Buddhaghosa the following nine Suttas mentioned as Parittas: Ratana Sutta, Mettā Sutta, Khandha Sutta, Mora Sutta, Dhajagga Sutta, Āṭānāṭiya Sutta, Aṅgulimāla Sutta, Bojjhaṅga Sutta and Isigili Sutta.

2 The collection presented here includes the first eight Suttas and in addition, Mangala Sutta, Vatta Sutta and Pubbanha Sutta, thus comprising altogether 11 Suttas, with further addition of introductory verses at the beginning of each Sutta. These are the 11 Suttas chanted everyday in every monastery and nunnery and in some houses of lay people in all Theravāda Buddhist countries. This collection is known in Myanmar as 'The Great Paritta', not because the Suttas in this collection are long ones, but probably because they have great power, if chanted and listened to in a correct way, could ward off dangers and bring in results.

● CHANTING OF AND LISTENING TO THE SUTTAS

Since these Parittas are meant for protection and other good results, it is important that they are chanted and listened to in a correct way. There are some conditions to be fulfilled by both the chanters and the listeners so as to get the full benefits of the Paritta. In fact, there are three conditions for the chanters to fulfill and another three for the listeners.

The three conditions for the chanters are:

1. They must have learnt and chant the Suttas correctly and fully without any omission.
2. They must understand the meaning of the Suttas being chanted, and
3. They must chant with the heart filled with goodwill and loving-kindness.

The three conditions for the listeners are:

1. They must not have committed the five most heinous crimes, namely, killing one's own father, killing one's own mother, killing an Arahant, causing the blood to be congealed in the body of the Buddha by wounding Him, and causing schism in the Saṃgha.
2. They must not have the 'fixed wrong view', the view that rejects kamma and its results.
3. They must listen to the chanting with confidence in the efficacy of the Suttas in warding off the dangers and bringing good results. (When people listen with confidence they do so with respect and attention, so listening with respect and attention is, in my opinion, implied in this condition.)

Only when these conditions are fulfilled do people get full benefits from the Parittas. Therefore, it is important that when the Parittas are being chanted, people should listen to the chanting with confidence, respect and attentiveness. Moreover, the chanting of Parittas for benefits is a two way action. Those who chant are like those who give out something, and those who listen are like those who take what is given; if they do not take what is given they will not get the thing. In the same way if people do not listen to the chanting, but just let other people chant and themselves do something else, they surely are not taking what is given and so they will not get the benefits of the chanting.

●THE PĀLI TEXT

When presenting the Pāli Text of Parittas here, we did not follow the convention of western editions of Pāli books. This book of Paritta is meant for reading and chanting for all who are interested in doing so; and those who are not familiar with the convention mentioned above will find it difficult to pronounce correctly such readings as *etad avoca*, *maṅgalam uttamam*, *sabbe p'ime* and others; therefore, such words are printed as *etadavoca*, *maṅgala-muttamam*, *sabbe pime*, etc.

●REFERENCES:

Except the introductory verses, the Suttas are found in the Pīṭakas as follows:
(Reference numbers are page numbers of Sixth Buddhist Council Edition except those of Jātakas which are given by Jātaka numbers.)

01. Preliminary.	composed by compilers.
02. Maṅgala Sutta.	Khuddakapāṭha, 3-4; Sutta Nipāta, 308-9.
03. Ratana Sutta.	
introductory passage.	Dhammapada Atthakathā, ii. 272.
following two verses.	composed by compilers.
remaining text.	Khuddakapāṭha, 4-7.
	Sutta Nipāta, 312-5.
04. Metta Sutta.	Khuddakapāṭha, 10-12.
	Sutta Nipāta, 300-1.

05. Khandha Sutta.	Vinaya, iv. 245.
	Anguttara Nikāya, i. 384.
	Jātaka no. 203.
06. Mora Sutta.	Jātaka no. 159.
07. Valla Sutta.	Cariyā Piṭaka, 415.
08. Dhajagga Sutta.	Samyutta Nikāya, i. 220-2
09. Aṭṭanāṭiya Sutta.	
verses 104-109.	Dīgha Nikāya, iii. 159.
verses 102, 103, 110-130.	composed by compilers.
verse 131.	Dhammapada, verse 109.
10. Aṅgulimāla Sutta.	Majjhima Nikāya, ii. 306.
11. Bojjhaṅga Sutta	
original Suttas.	Samyutta Nikāya, iii. 71, 72 73.
verses here.	composed by compilers.
12. Pubbaṅha Sutta.	
verse 153.	Khuddakapāṭha, 5.
	Sutta Nipāta, 312.
	Anguttara Nikāya, i. 299.
verses 162-4.	composed by compilers.
the rest.	

●THE TRANSLATION

This translation does not contain poetic renderings, but it is a translation made to be as faithful to the original as possible. The relevant ancient Commentaries and the Burmese translations were consulted constantly in the process of translating, and every effort has been made to bring the translation to conform to the explanations given in these time-honored works. (Some English translations were also consulted.)

●THE USE OF THE PARITTAS

Although the Parittas are for chanting in general, some of the Parittas are to be practiced as well. Only the Ratana Sutta, Mora Sutta, Vaṭṭa Sutta, Āṭanāṭiya Sutta, Angulimāla Sutta and Pubbaṅha Sutta are meant for chanting only; the others are for both chanting and practicing. And there are specific uses for the Parittas although generally they are meant for protection against dangers. The specific uses can be obtained from the introductory verses of each Sutta. They are, in brief, as follows:

Maṅgala Sutta	for blessings and prosperity.
Ratana Sutta	for getting free from dangers caused by disease, evil spirits and famine,
Mettā Sutta	for suffusing all kinds of beings with loving-kindness,
Khandha Sutta	for protecting against snakes and other creatures,

Mora Sutta	for protection against snares, imprisonment and for safety.
Vaṭṭa Sutta	for protection against fire.
Dhajagga Sutta	for protection against fear, trembling and horror,
Āṭanāṭiya Sutta	for protection against evil spirits, and gaining health and happiness.
Angulimāla Sutta	for easy delivery for expectant mothers,
Bodhihaṅga Sutta	for protection against and getting free from sickness and disease.
Pubbaṅha Sutta	for protection against bad omens, etc., and gaining happiness.

●LOVING-KINDNESS

Never before has the need for loving-kindness been so much felt as in these days. Violence is rampant throughout the world. If we cannot and do not reduce violence, the world will be a living hell for all inhabitants. Therefore it is imperative that we do something to at least reduce violence even if we will not be able to wipe it out from the world altogether. The practice of loving-kindness, fortunately for us, can help us achieve that aim; we can help reduce violence with the practice of loving-kindness and make things better for all beings. The section 'Loving-kindness' in this book is for that purpose.

● SHARING MERITS

'Sharing Merits' is always a pleasant act to do whenever we do meritorious deeds. The verses for this purpose are given after 'Loving-kindness'.

When Parittas are chanted in sonorous tones and listened to with devotion-al faith, the immediate benefits they bring are serenity, calm, peacefulness and joy. Generations have enjoyed these benefits and many others of Paritta and Mettā for many many years. These benefits are for us too if we chant, listen to and practice them in a correct way. May all beings enjoy the benefits of Paritta and Mettā following the instructions given here.

In conclusion I would like to thank Inward Path Publisher and Malaysian devotees, for publishing and defraying the cost of printing this book and distributing it free as a Dhamma gift for the 'benefit and welfare of many'. May the *puñña* (merit) acquired through this noble act bring them happiness. May this *puñña* be a firm foundation for their achieving final liberation from suffering.

U. Silānanda,
Aggamahāpaṇḍita
USA, 1998



...Oh monks, when you have gone into a forest,
to a foot of a tree or a secluded place, and if fear, trembling or terror
should arise in you, just remember me at that time:

"Because of this the Blessed One is called the Worthy One,
the Fully Enlightened One, One Fully Endowed with Vision and Conduct,
One Who has Gone Rightly, the Knower of the Worlds,
the Incomparable Leader of Men to be Tamed,
the Teacher of Gods and Men, the Enlightened and the Blessed."

— THE BUDDHA, *Dhajagga Sutta* —

၁။ သမန္တာ ဓက္ကဝါဠေသု၊ အတြာ'ဂစ္ဆန္တု ဒေဝတာ။
သဒ္ဓမ္မံ မုနိရာဇဿ၊ သုဏန္တု သဂ္ဂမောက္ခဝံ။

1. Samantā cakkavāḷesu,
Atrāgacchantu devatā,
Saddhammaṃ Munirājassa,
Suṇantu sagga-mokkha-dam.



1. Let the deities in every universe around come to this place.
Let them listen to the excellent Dhamma of the King of Sages
that gives (rebirth in) celestial realms and liberation (from saṃsāra).

၂။ ဓမ္မဿဝနကာလော အယံ ဘဒ္ဒန္တာ။

2. Dhammassavana-kālo ayam bhaddantā! (3 times)

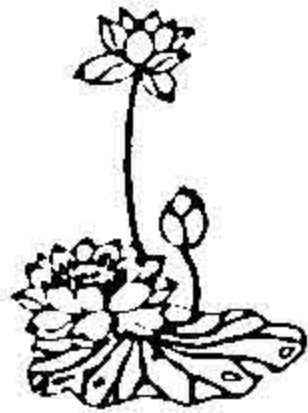
2. Oh Happy Ones! This is the time for listening to the Dhamma. (3 times)

၃။ *နမော တဿ ဘဂဝတော အရဟတော
သဗ္ဗာသမ္ဗုဒ္ဓဿ။

3. Namo Tassa Bhagavato Arahato Sammāsambuddhassa. (3 times)

3. Homage to Him, the Blessed One, the Worthy One,
the Fully Enlightened One. (3 times)

၄။ ယေ သန္တာ သန္တိတ္တာ, တိသရဏသရဏာ,
 ဧတ္ထ လောကန္တရေ ဝါ။
 ဘုဗ္ဗာဘုဗ္ဗာ ဝ ဒေဝါ, ဂုဏဂဏဂဟဏ,-
 ဗျာဝဋ္ဌာ သဗ္ဗကာလံ။
 ဧတေ အာယန္တု ဒေဝါ, ဝရကနကမယေ,
 မေရုရာဇေ ဝသန္တော၊
 သန္တော သန္တောသဟေတုံ, မုနိ ဝရဝစနံ,
 သောတုမဂ္ဂံ သမဂ္ဂါ။



4. Ye santā santa-cittā, tisaṇa-saraṇā, ettha lokantare vā,
 Bhumābhumā ca devā, guṇagaṇagahaṇa-byāvaṭṭā sabbakālaṃ,
 Ete āyantu devā, vara-kanaka-maye,
 Merurāje vasanto,
 Santo santosa-hetuṃ,
 Munivara-vacanaṃ, sotumaggam samaggā.

4. Those deities who live on the earth, and who live in the skies, in this universe and in other universes, who are good-hearted and whose minds are peaceful, who have the Three Refuges (Buddha, Dhamma and Saṅgha) as refuge, and who always make effort to gain a multitude of qualities, the King of deities who lives at the top of Mount Meru which is made of gold, and who is a gentle person; let all these deities come to listen to the words of the Excellent Sage, which are the best and are a source of happiness.



၅။ သဗ္ဗေသု စက္ကဝါဠေသု၊ ယက္ခာ ဒေဝါ စ ဗြဟ္မဇနာ။
ယံ အမှေဟိ ကတံ ပုညံ၊ သဗ္ဗသမ္ပတ္တိသာဓကံ။

၆။ သဗ္ဗေ တံ အနုမောဒိတွာ၊ သမဂ္ဂါ သာသဇနေ ရတာ။
ပမာဒရဟိတာ ဟောန္တု၊ အာရက္ခာသု ဝိသေသတော။

5. Sabbesu cakkavāḷesu,
Yakkhā devā ca brahmano,
Yaṃ amhehi katarā puññam,
Sabba-sampatti-sādhakam.

6. Sabbe taṃ anumoditvā,
Samaggā Sāsane ratā,
Pamāda-rahitā hontu,
Ārakkhāsu visesato.

5-6. Let all Yakkhas, Deities and Brahmas in all universes rejoice at the merit done by us which brings about prosperity.
Let them especially be in unison and devoted to the Sāsana (the Dispensation of the Buddha), and not be heedless in protecting the world.

၇။ သာသနဿ စ လောကဿ၊ ဝုဇ္ဈိ ဘဝတု သမ္ဘဝါ။
သာသနဗ္ဗိ စ လောကဗ္ဗ၊ ဒေဝါ ရက္ခန္တု သမ္ဘဝါ။

7. Sāsanassa ca lokassa,
Vuddhi bhavatu sabbadā,
Sāsanam pi ca lokañ ca,
Devā rakkhantu sabbadā.

7. At all times may there be growth of the Sāsana and the world.
May the deities always protect the Sāsana and the world.



၈။ သပ္ပိံ ဟောန္တ၊ သုဒ္ဓိ သဗ္ဗေ၊ ပရိဝါရေဟိ အတ္တနော။
အနိဿာ သုမနာ ဟောန္တ၊ သဟ သဗ္ဗေဟိ ဣဟိန္ဒိ။

၉။ ရာဇတော ဝါ စောရတော ဝါ
မနုဿတော ဝါ အမနုဿတော ဝါ
အဂ္ဂိတော ဝါ ဥဒကတော ဝါ
ဝိဿာဓတော ဝါ ခါဏုကတော ဝါ
ကဏုကတော ဝါ နက္ခတ္တတော ဝါ
ဇနပဒရောဂတော ဝါ အသဗ္ဗမ္ပတော ဝါ
အသန္တိဋ္ဌိတော ဝါ အသပ္ပုရိသတော ဝါ
စက္က ဟတ္ထိ အဿ မိဂ ဂေါဏ ကုတ္တုရ အဟိ ဝိစ္စိက-
မဏိသပ္ပ ဝိဝိ အစ္စ တရစ္စ သူကရ မဟိံ သယက္ခ ရက္ခ-
သာဗီဟိ
နာနာဘယတော ဝါ နာနာရောဂတော ဝါ
နာနာဥပဗ္ဗဝတော ဝါ အာရက္ခံ ဂဏန္တု။

8. Saddhīm hontu sukhiṃ sabbe,
Parivārehi attano,
Anīghā sumanā hontu,
Saha sabbehi nātibhi.

8. May all beings together with their relatives be in comfort, free from suffering and happy.

9. Rājato vā corato vā
manussato vā amanussato vā
aggito vā udakato vā
pisācato vā khāṇukato vā
kaṇṭakato vā nakkhattato vā
janapada-roгато vā asaddhammato vā
asandiṭṭhito vā asappurisato vā
caṇḍa-hatthi-assa-miga-goṇa-kukkura-
ahi-vicchika-maṇisappa-dīpi-
accha-taraccha-sūkara-mahimsa-
yakkha-rakkhasādīhi
nānābhayato vā, nānārogato vā
nānā-upaddavato vā
ārakkhaṃ gaṇhantu.

9. Let them protect the beings
from the bad kings, thieves,
human beings, non-human beings,
fire, water,
ghosts, tree stumps,
thorns, constellations,
epidemics, false teachings,
false views, bad people,
from wild elephants, horses, deer, oxen, dogs,
snakes, scorpions, water snakes, leopards,
bears, hyenas, boars, buffaloes,
Yakkhas, Rakkhasas,
and from various dangers and diseases
and calamities.





၁၀။ ယံ မင်္ဂလံ ဥါဒသ ဟိ၊ ဖိန္တယိံသု သဒေဝကာ။
သောတ္ထာနံ နာဂိဂစ္ဆန္တိ၊ အဋ္ဌတ္တိံသဉ္စ မင်္ဂလံ။



၁၁။ ဒေသိတံ ဒေဝဒေဝေန၊ သဗ္ဗပါပဝိနာသနံ။
သဗ္ဗလောကဟိတတ္ထာယ၊ မင်္ဂလံ တံ ဘဏာမ ဟေ။

10. Yam maṅgalaṁ dvādasahi,
Cintayimsu sadevakā,
Sotthānaṁ nādhigacchanti,
Aṭṭhattimsaṁ ca Maṅgalaṁ.

MANGALA SUTTA ●
(BLESSING - DISCOURSE)

10. Men, together with deities, tried to find out for twelve years what blessing was. But they could not find out the blessings which number thirty-eight, that are the cause of happiness.

11. Desitaṁ Devadevena,
Sabbapāpavināsanam,
Sabbalokahitattāya,
Maṅgalaṁ taṁ bhaṇāma he.

11. Oh, Good People! Let us recite those blessings which were taught by the Deity of the Deities (the Buddha) for the benefit of beings and which destroy all evil.

၁၂။ ဧဝံ မေ သုတံ—

ဧကံ သမယံ ဘဂဝါ သာဝတ္ထိယံ ဝိဟရတိ
ဇေတဝနေ အနာထဝိဇ္ဇိကဿ အာရာမေ။
အထ ခေါ အညတရာ ဒေဝတာ
အဘိက္ကန္တဿ ရတ္တိယာ အဘိက္ကန္တဝဏ္ဏာ
ကေဝလကပ္ပံ ဇေတဝနံ ဩဘာသေတွာ
ယေန ဘဂဝါ၊ တေနုပသင်္ကမိ၊ ဥပသင်္ကမိတွာ
ဘဂဝန္တံ အဘိဝါဒေတွာ ကေမန္တံ အဋ္ဌာသိ။
ကေမန္တံ ဌိတာ ခေါ သာ ဒေဝတာ
ဘဂဝန္တံ ဂါထာယ အဇ္ဈဘာသိ။

၁၃။ 'ဗဟူ ဒေဝါ မနဿာ စ၊ မင်္ဂလာနိ အစိန္တယုံ။
အာကင်္ခမာနာ သောတ္ထာနံ၊ ဗြူဟိ မင်္ဂလ'မုတ္တမံ။



12. *Evam me sutam.*

*Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane
Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya
rattiyā abhikkantavaṇṇā kevalakappaṃ Jetavanam obhāsetvā, yena
Bhagavā tenupasaṅkami; upasaṅkamītvā Bhagavantam abhivādetvā
eka-mantaṃ aṭṭhāsi; eka-mantaṃ ṭhitā kho sā devatā Bhagavantam
gāthāya ajjhabhāsi:*

12. Thus have I heard.

At one time the Blessed One was dwelling at the monastery of Anāthapiṇḍika in Jeta's Grove near the city of Sāvatthi. Then a certain deity in the late hours of the night with surpassing splendor, having illuminated the entire Jeta's Grove, came to the Blessed One. Drawing near, the deity respectfully paid homage to the Blessed One, and stood at a suitable place; standing there, the deity addressed the Blessed One in verse:

13. "Bahū devā manussā ca,
Maṅgalāni acintayurū,
Ākaṅkhamānā sotthānam,
Brūhi maṅgala-muttamam."

13. "Many deities and men, desiring what is good, have pondered upon just what blessings were.
Pray tell me what the highest blessing is."

၁၄။ အသေဝနာ စ ဗာလာနံ၊ ပဏ္ဍိတာနဉ္စ သေဝနာ။
ပူဇာ စ ပူဇနေယျာနံ ၊ တေ မင်္ဂလ'မုတ္တမံ။



၁၅။ ပတိရူပဒေသဝါသော စ၊ ပုဗ္ဗေ စ ကတပုညတာ။
အတ္တသမ္ဘာပဏိဓိ စ၊ တေ မင်္ဂလ'မုတ္တမံ။



၁၆။ ဗာဟုသစ္စဉ္စ သိပ္ပဉ္စ၊ ဝိနယော စ သုသိက္ခိတော။
သုဘာသိတာ စ ယာ ဝါစာ၊ တေ မင်္ဂလ'မုတ္တမံ။

14. ¹Asevanā ca bālānaṃ,
Paṇḍitānañ ca sevanā,
Pūjā ca pūjaneyyānaṃ,
Etaṃ maṅgala-muttamaṃ.

14. "Not to associate with fools, to associate with the wise and to honor
those who are worthy of honor.
This is the highest blessing.

15. Patirūpadesavāso ca,
Pubbe ca katapuññatā,
Attasammāpaṇidhi ca,
Etaṃ maṅgala-muttamaṃ.

15. To live in a suitable place, to have done meritorious deeds in the past,
and to keep one's mind and body in a proper way.
This is the highest blessing.

16. Bāhusaccañ ca sippañ ca,
Vinayo ca susikkhito,
Subhāsītā ca yā vācā,
Etaṃ maṅgala-muttamaṃ.

16. To have much learning, to be skilled in crafts, to be well-trained in moral
conduct and to have speech that is well-spoken.
This is the highest blessing.

၁၇။ မာတာပိတု ဥပဋ္ဌာနံ၊ ပုတ္တဒါရဿ သင်္ဂဟော။
အနာကုလာ စ ကမ္မန္တာ၊ တေ မင်္ဂလ'မုတ္တမံ။



၁၈။ ဒါနဉ္စ ဓမ္မစရိယာ စ၊ ဣတကာနဉ္စ သင်္ဂဟော။
အနဝဇ္ဇာနိ ကမ္မာနိ၊ တေ မင်္ဂလ'မုတ္တမံ။



၁၉။ အာရတီ ဝိရတီ ပါပါ၊ မဇ္ဇပါနာ စ သံယမော။
အပ္ပမာဒေါ စ ဓမ္မေသု၊ တေ မင်္ဂလ'မုတ္တမံ။

17. Mātāpitu-upaṭṭhānaṃ,
Puttadārassa saṅgaho,
Anākulā ca kammantā,
Etaṃ maṅgala-muttamaṃ.

17. Caring for one's mother and father, supporting one's spouse and children
and having work that causes no confusion.
This is the highest blessing.

18. Dānañ ca dhammacariyā ca,
Ñātakānañ ca saṅgaho,
Anavajjāni kammāni,
Etaṃ maṅgala-muttamaṃ.

18. Giving, practice of what is good, support of one's relatives and blameless
actions.
This is the highest blessing.

19. Āratī viratī pāpā,
Majjapānā ca saṃyamo,
Appamādo ca dhammesu,
Etaṃ maṅgala-muttamaṃ.

19. Abstention from evil in mind, abstention from evil in body and speech,
abstention from intoxicants and non-negligence in meritorious acts.
This is the highest blessing.

၂၀။ ဂါရဝေါ စ နိဝါတော စ၊ သန္တုဋ္ဌိ စ ကတညတံ။
ကာလေန ဓမ္မဿဝနံ ၊ ဧတံ မင်္ဂလ'မုတ္တမံ။



၂၁။ ခန္တိ စ သောဝဇ္ဇဿတာ၊ သမဏာနဉ္စ ဒဿနံ။
ကာလေန ဓမ္မသာကန္တာ၊ ဧတံ မင်္ဂလ'မုတ္တမံ။



၂၂။ တပေါ စ ဗြဟ္မစရိယဉ္စ၊ အရိယသစ္စာန ဒဿနံ။
နိဗ္ဗာနသန္တိကိရိယာ စ၊ ဧတံ မင်္ဂလ'မုတ္တမံ။

20. Gāravo ca nivāto ca,
Santutṭhi ca kataññutā,
Kālena Dhammassavanam,
Etaṁ maṅgala-muttamam.

20. Respectfulness, humbleness, contentment, gratitude and listening to the
Dhamma on suitable occasions.
This is the highest blessing.

21. Khantī ca sovacassatā,
Samaṇānañ ca dassanam,
Kālena Dhammasākacchā,
Etaṁ maṅgala-muttamam.

21. Patience, obedience, meeting those who have calmed the mental defile-
ments and discussing the Dhamma on suitable occasions.
This is the highest blessing.

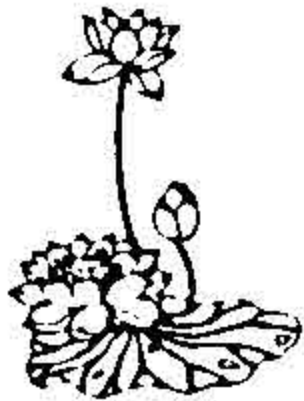
22. Tapo ca brahmacariyañ ca,
Ariyasaccāna dassanam,
Nibbāna-sacchikiriya ca,
Etaṁ maṅgala-muttamam.

22. Practice that consumes evil states, a noble life, seeing the Noble Truths
and realization of Nibbāna.
This is the highest blessing.

၂၃။ ဖုဋ္ဌဿ လောကဓမ္မေဟိ၊ ဗိတ္တံ ယဿ န ကမ္ပတိ။
အသောကံ ဝိရဇံ ခေမံ၊ ဧတံ မင်္ဂလ'မုတ္တမံ။



၂၄။ တောဒိသာနိ ကတွာန၊ သဗ္ဗတ္ထ မပရာဇိတာ။
သဗ္ဗတ္ထ သောတ္ထိ' ဝစ္ဆန္တိ၊ တံ တေသံ မင်္ဂလ'မုတ္တမံ။
မင်္ဂလသုတ္တံ နိဋ္ဌိတံ။



23. Phutṭhassa lokadhammehi,
Cittam yassa na kampati,
Asokam virajam khemam,
Etam maṅgala-muttamam.

23. The mind of a person (an Arahant) who is confronted with worldly conditions does not flutter, is sorrowless, stainless and secure.
This is the highest blessing.

24. Etādisāni katvāna,
Sabbattha maparājitā,
Sabbattha sotthim gacchanti,
Tam tesam maṅgala-muttamam.



Maṅgala-suttam Niṭṭhitam.

24. Having fulfilled such things as these, beings are invincible everywhere and gain happiness everywhere.
That is the highest blessing for them."

End of Maṅgala Sutta.

၂-ရတနသုတ္တ

၂၅။ ပဏိဓာနတော ပဋ္ဌာယ တထာဂတဿ ဒသ ပါရမိယော၊
ဒသ ဥပပါရမိယော၊ ဒသ ပရမတ္ထပါရမိယောတိ
သမတ္တိံသ ပါရမိယော၊ ပဉ္စ မဟာပရိစ္စာဂေ၊
လောကတ္ထစရိယံ ဣတတ္ထစရိယံ ဗုဒ္ဓတ္ထစရိယန္တိ
တိဿော စရိယာယော ပစ္ဆိမဘဝေ ဂစ္ဆတိန္တန္တိ
ဇာတိံ အဘိနိက္ခမနံ ပဓာနစရိယံ ဗောဓိပလ္လင်္ဂေ
မာရဝိဇယံ သဗ္ဗညုတညာဏပ္ပင်္ဂဝေဓံ
ဓမ္မစက္ကပ္ပဝတ္တနံ၊ နဝ လောကုတ္တရဓမ္မေတိ
သဗ္ဗေပိမေ ဗုဒ္ဓဂုဏေ အာဝဇ္ဇေတွာ
ဝေသာလိယာ တိသု ပါကာရန္တရေသု
တိယာမရတ္တိံ ပရိတ္တံ ကရောန္တော
အာယသ္မာ အာနန္ဒတ္တေရော ဝိယ
ကာရညစိတ္တံ ဥပဋ္ဌပေတွာ—

● RATANA SUTTA

25. Having mind infused with compassion like the Venerable Ānanda, who did protective chanting all through the three watches of the night, walking along the path between the three walls that surrounded the city of Vesālī, reflecting upon all these attributes of the Buddha: from the time the Buddha-to-be made the aspiration for Buddhahood, His practice of the thirty *pāramīs* comprising the ten *pāramīs* (perfections), the ten *upapāramīs* (the middle grade perfections) and the ten *paramatthapāramīs* (the highest grade perfections), the five great givings, the three great practices comprising practice for the world, practice for His relatives and practice for Buddhahood, and in His last birth, taking conception in His mother's womb, His birth, renunciation, the practice of asceticism, victory over Māra when He was seated on the throne under the Bodhi tree, gaining of Omniscience, turning of the Wheel of Dhamma (delivering of the First Sermon), and the nine Supramundane Dhammas,

25. Paṇidhānato paṭṭhāya Tathāgatassa dasa pāramiyo dasa upapāramiyo dasa paramattha-pāramiyo ti samattimāsa pāramiyo, pañca mahāpariccāge, lokatthacariyaṃ nātatthacariyaṃ Buddhatthacariyaṃ ti tisso cariyāyo, pacchimabhavē gabbhavokkantiṃ, jātiṃ, abhinikkhamanaṃ, padhānacariyaṃ, Bodhipallāṅke Māravijayaṃ, Sabbaññutaññāṇappaṭivedhaṃ, Dhammacakkapavattanaṃ, nava lokuttaradhamme ti sabbe pime Buddhaguṇe āvajjervā Vesāliyā tīsu pākārantaresu tiyāmarattiṃ Parittaṃ karonto Āyasmā Ānandatthero viya kāruṇṇacittaṃ upaṭṭhapetvā

RATANA SUTTA ● (JEWEL - DISCOURSE)



၂၆။ ကောဋိသတသဟဿေသု၊ စက္ကဝါဠေသု ဒေဝတာ။
ယဿာ'ဏံ ပဋိဂ္ဂဏှန္တိ၊ ယဉ္စ ဝေသာလိယာ ပုရေ။



၂၇။ ရောဂါမနုဿဒုန္တိက္ခ-သန္တုတံ တိရိစ္ဆံ ဘယံ။
ဝိပ္ပ'မန္တရဓာပေသိ၊ ပရိတ္တံ တံ ဘဏာမ ဟေ။

၂၈။ ယာနီမ ဘူတာနိ သမာဂတာနိ၊
ဘုဗ္ဗာနိ ဝါ ယာနိ ဝ အန္တလိက္ခေ။
သဗ္ဗေဝ ဘူတာ သုမနာ ဘဝန္တု၊
အထောပိ သက္ကဗ္ဗ သုဏန္တု ဘာသိတံ။

26. Koṭīśatasahassesu,
Cakkavāḷesu devatā,
Yassāṇaṃ paṭiggaṇhanti,
Yaṇ ca Vesāliyā pure,

26,27. Let us recite, oh good people, that Paritta whose authority is accepted by the deities in the thousand billion universes, and which quickly causes to disappear the three dangers resulting from disease, non-human beings and famine in the city of Vesālī.

27. Rogāmanussa-dubbhikkha-
Sambhūtaṃ tividhaṃ bhayaṃ,
Khippa-mantaradhāpesi,
Parittaṃ taṃ bhaṇāma he.

28. Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe,
Sabbeva bhūtā sumanā bhavantu,
Arho pi sakkacca suṇantu bhāsitaṃ.

28. Whatsoever beings are here assembled, whether terrestrial or celestial, may these beings be happy; moreover may they attentively listen to my words.



၂၉။ တသ္မာ ဟိ ဘူတာ နိဿာမေထ သဗ္ဗေ၊
မေတ္တံ ကရေထ မာနုသိယာ ပဇာယ။
ဒိဝါ စ ရက္ခော စ ဟရန္တိ ယေ ဗလိံ၊
တသ္မာ ဟိ နေ ရက္ခထ အပ္ပမတ္တာ။



၃၀။ ယံကိဉ္စိဝိတ္တံ ဣဓ ဝါ ဟုရံ ဝါ၊
သဂ္ဂေသု ဝါ ယံ ရတနံ ပဏီတံ။
န နော သမံ အတ္ထိ တထာဂတေန၊
ဣဒ္ဓိ ဗုဒ္ဓေ ရတနံ ပဏီတံ။
ဧတေန သစ္စေန သုဝတ္ထိ ဟောတု။



29. Tasmā hi bhūtā nisāmetha sabbe,
Mettam karotha mānusiya pajāya,
Divā ca ratto ca haranti ye balim,
Tasmā hi ne rakkhatha appamattā.

29. Therefore, oh deities, let all listen! Have love for human beings. Day and night they bring offerings to you. Therefore guard them diligently.

30. Yam kiñci vittaṃ idha vā huram vā,
Saggesu vā yam ratanam paṇītaṃ,
Na no samam atthi Tathāgatena,
Idam pi Buddhhe ratanam paṇītaṃ,
Etena saccena suvatthi hotu.

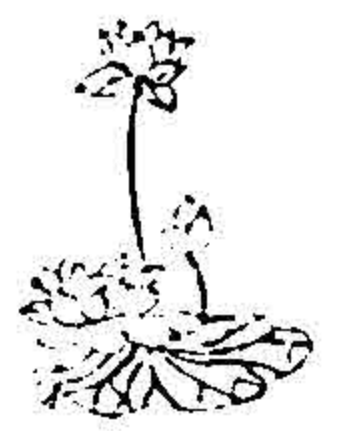


30. Whatever treasure there be either here or in the world beyond, or whatever precious jewel is in the world of the deities, there is none equal to the Accomplished One. In the Buddha is this precious jewel. By this truth, may there be happiness.

၃၁။ ခယံ ဝိရာဂံ အမတံ ပဏီတံ၊
ယဒဗ္ဗဂါ သကျမုနိ သမာဟိတော။
န တေန ဓမ္မေန သမတ္ထိ ကိဉ္စိ၊
ဣဒမ္ပိ ဓမ္မေ ရတနံ ပဏီတံ။
ဧတေန သန္ဓေန သုဝတ္ထိ ဟောတု။



၃၂။ ယံ ဗုဒ္ဓဿေဋ္ဌော ပရိဝဏ္ဏယီ သုဝိ၊
သမာဓိမာနန္တရိကုညမာဟု။
သမာဓိနာ တေန သမော န ဝိဇ္ဇတိ၊
ဣဒမ္ပိ ဓမ္မေ ရတနံ ပဏီတံ။
ဧတေန သန္ဓေန သုဝတ္ထိ ဟောတု။



31. Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yadajjhagā Sakyamunīsamāhito,
Na tena Dhammena samatthi kiñci;
Idam pi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

31. The serene Sage of the Sakyas realized the Dhamma (Nibbāna) which is the cessation of defilements, which is free from passion and which is deathless and supreme. There is nothing equal to this Dhamma. Also in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

32. Yaṃ Buddhasettṭho parivaṇṇayīsuciṃ,
Samādhi-mānantarikañña-māhu,

Samādhinā tena samo na vijjati;
Idam pi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.



32. The supreme Buddha praised the pure concentration (that accompanies Path consciousness) and the Buddhas described it as giving result immediately. There is nothing equal to that concentration. Also in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.



၃၃။ ယေ ပုဂ္ဂလာ အဋ္ဌ သတံ ပသတ္တာ၊
စတ္တာရိ တောနိ ယုဂါနိ ဟောန္တိ။
တေ ဒက္ခိဏေယျာ သုဂတဿ သာဝကာ၊
ဧတေသု ဝိနွာနိ မဟပ္ပလာနိ။
ဣဒဗ္ဗိ သံဃေ ရတနံ ပဏီတံ၊
ဧတေန သစ္စေန သုဝတ္ထိ ဟောတု။

33. Ye puggalā aṭṭha sataṃ pasattthā,
Cattāri etāni yugāni honti,
Te dakkhiṇeyyā Sugatassa sāvakā,
Etesu dinnāni mahapphalāni;
Idam pi Saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

33. The eight individuals praised by the virtuous constitute four pairs; they are the disciples of the Buddha and are worthy of offerings; gifts made to them yield abundant fruit. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

၃၄။ ယေ သုပ္ပယုတ္တာ မနဿ ဒဋ္ဌေန၊
နိက္ကာမိနော ဂေါတမဿသနဗ္ဗိ။
တေ ပတ္တိပတ္တာ အမတံ ဝိဂယ၊
လဉ္စါ မုဓာ နိဗ္ဗုတိံ ဘုဉ္ဇမာနာ။
ဣဒဗ္ဗိ သံဃေ ရတနံ ပဏီတံ၊
ဧတေန သစ္စေန သုဝတ္ထိ ဟောတု။

34. Ye suppayuttā manasā daḥhena,
Nikkāmino Gotama-sāsanamhi,
Te pattipattā amataṃ vigayha,
Laddhā mudhā nibbutiṃ bhuñjamānā;
Idam pi Saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

34. With a steadfast mind, applying themselves thoroughly in the Dispensation of Gotama, they got out of passions; they have attained that which should be attained. Plunging into the Deathless, they enjoy the peace that is won without expense. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.





၃၅။ ယထိန္ဒဒီလော ပထဝိဿိတော သိယာ၊
စတုတ္ထိ ဝါတေဟိ အသမ္ပကမ္ပိယော။
တထူပမံ သပ္ပုရိသံ ဝဒါမိ၊
ယော အရိယသစ္စာနိ အဝေစ္စ ပဿတိ။
ဣဒမ္ပိ သံဃေ ရတနံ ပဏီတံ၊
ဧတေန သစ္စေန သုဝတ္ထိ ဟောတု။

၃၆။ ယေ အရိယသစ္စာနိ ဝိဘာဝယန္တိ၊
ဂန္တိရပညေန သုဘေသိတာနိ။
ကိဉ္ဇာပိ တေ ဟောန္တိ ဘုသံ ပမတ္တာ၊
န တေ ဘဝံ အဋ္ဌမ'မာဒိယန္တိ။
ဣဒမ္ပိ သံဃေ ရတနံ ပဏီတံ၊
ဧတေန သစ္စေန သုဝတ္ထိ ဟောတု။

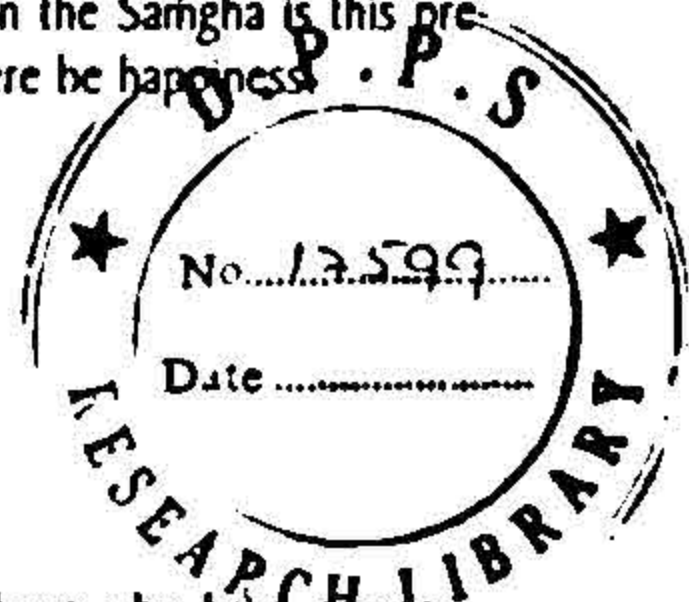


35. Yathindakhīlo pathavissito siyā,
Catubbhi vātehi asampakampiyo,
Tathūpamaṃ sappurisaṃ vadāmi,
Yo Ariyasaccāni avecca passati;
Idam pi Saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

35. Just as a firm post sunk in the earth cannot be shaken by the four winds (winds from four directions), so, I declare, is a righteous person who thoroughly perceives the Noble Truths. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

36. Ye Ariyasaccāni vibhāvayanti,
Gambhīrapaññēna sudesitāni,
Kiñcāpi te honti bhusaṃ pamattā,
Na te bhavaṃ aṭṭhama-mādiyanti;
Idam pi Saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

36. However exceedingly heedless they may be, those who have comprehended the Noble Truths well taught by Him of deep wisdom, do not take an eighth rebirth. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.



၃၇။ သဟာဝံဿ ဒဿနသမ္ပဒါယ ၊
တယံဿ ဓမ္မာ ဇဟိတာ ဘဝန္တိ။
သက္ကာယဒိဋ္ဌိ ဝိစိကိန္တိတဉ္စ၊
သီလဗ္ဗတံ ဝါပိ ယဒတ္ထိ ကိဉ္စိ။

37. Sahāvassa dassanasampadāya,
Tayassu dhammā jahitā bhavanti:
Sakkāyaditṭhīvicikicchitañ ca,
Sīlabbatam vā pi yadatthi kiñci;



37. With the attainment of the First Path, the three states, namely, self-illusion, doubt and belief in wrong habits and practices (as a way to purification), are abandoned in him. Also he abandons some other defilements.

၃၈။ ဓတုဟပါယေဟိ ဓ ဝိပ္ပမုတ္တာ၊
ဆစ္စာဘိဋ္ဌာနာနိ အာဘဗ္ဗ ကာတုံ။
ဣဒမ္ပိ သံဃေ ရတနံ ပဇ္ဇိတံ၊
ဧတေန သစ္စေန သုဝတ္ထိ ဟောတု။

38. Catūhapāyehi ca vippamutto,
Chaccābhiṭṭhānāni abhabba kātum;
Idam pi Saṃghe ratanam paṇītam,
Etena saccena suvatthi hotu.



38. He is totally free from (rebirth in) the four woeful states and is incapable of committing the six major wrong doings. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

၃၉။ ကိဉ္ဇာပိ သော ကမ္မ ကရေတိ ပါပကံ၊
 ကာယေန ဝါစာ ဥဒ စေတသာ ဝါ။
 အဘဗ္ဗ သော တဿ ပဋိစ္ဆာါယ ၊
 အဘဗ္ဗတာ ဝိဇ္ဇပဒဿ ဝုတ္တာ။
 ဣဒမ္ပိ သံဃေ ရတနံ ပဏီတံ၊
 ဧတေန သစ္စေန သုဝတ္ထိ ဟောတု။

၄၀။ ဝနပ္ပဂုဗ္ဗေ ယထ ဖုဿိတဂ္ဂေ၊
 ဂိမ္မာန မာသေ ပဌမသ္မိံ ဂိမ္မေ။
 တထူပမံ ဓမ္မဝရံ အဘေသယိ ၊
 နိဗ္ဗာနဂါမိံ ပရမံ ဟိတာယ။
 ဣဒမ္ပိ ဗုဒ္ဓေ ရတနံ ပဏီတံ၊
 ဧတေန သစ္စေန သုဝတ္ထိ ဟောတု။



39. Kiñcāpi so kamma karoti pāpakam,
 Kāyena vācā uda cetasā vā,
 Abhabba so tassa paṭicchadāya,
 Abhabbatā diṭṭhapadassa vuttā;
 Idam pi Saṃghe ratanam paṇītam,
 Etena saccena suvatthi hotu.

39. Although he may do an evil deed, whether by body, or by word or by thought, he is incapable of hiding it. The Buddha has declared this fact that such a person who has seen Nibbāna with Path Consciousness is not capable of hiding his wrong-doings. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

40. Vanappagumbe yatha phussitagge,
 Gimhāna māse paṭhamasmim gimhe,
 Tathūpamaṃ Dhammavaram adesayi,
 Nibbānagāmiṃ paramamhitāya;
 Idam pi Buddhē ratanam paṇītam,
 Etena saccena suvatthi hotu.

40. Graceful as the woodland grove with blossoming treetops in the first month of summer is the sublime doctrine that leads to Nibbāna. Such a Dhamma the Buddha taught for the highest good of beings. Also in the Buddha is this precious jewel. By this utterance of truth may there be happiness.



၄၁။ ဝရော ဝရည ဝရဘေ၊ ဝရာဟရော၊
 အနတ္တရော ဓမ္မဝရံ အဘေသယိ။
 ဣဒမ္ပိ ဗုဒ္ဓေ ရတနံ ပဏီတံ၊
 ဧတေန သစ္စေန သုဝတ္ထိ ဟောတု။

၄၂။ ဒီဏံ ပုရာဏံ နဝ နတ္ထိသမ္ဘဝံ၊
 ဝိရတ္တဝိတ္တာ'ယတိကေ ဘဝသ္မိံ။
 တေ ဒီဏဗိဇော အဝိနုပ္ပိဆန္ဒာ၊
 နိဗ္ဗန္တိ ဝိရာ ယထာယံ ပဒီပေါ။
 ဣဒမ္ပိ သံဃေ ရတနံ ပဏီတံ၊
 ဧတေန သစ္စေန သုဝတ္ထိ ဟောတု။



41. Varo Varaññū Varado Varāharo,
 Anuttaro Dhammavararāṇṇaṁ adesayi;
 Idam pi Buddhhe ratanaṁ paṇītaṁ,
 Etena saccena suvatthi hotu.



41. The Unsurpassed Excellent One (i.e., the Buddha), the knower of the excellent, the bestower of the excellent, the bringer of the excellent, has taught the excellent doctrine. Also in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

42. Khīṇaṁ purāṇaṁ nava natthi-sambhavaṁ,
 Virattacittāyatike bhavasmim,
 Te khīṇabījā avirūḥhichandā,
 Nibbanti dhīrā yathāyaṁ padīpo;
 Idam pi Saṁghe ratanaṁ paṇītaṁ,
 Etena saccena suvatthi hotu.

42. Their past kamma is exhausted; there is no arising of fresh kamma; their minds are not attached to a future birth; they have extinguished the seed of becoming; their desire for becoming does not grow. These wise ones go out even as this lamp burns out. Also in the Saṁgha is this precious jewel. By this utterance of truth, may there be happiness.

၄၃။ ယာနီဓ ဘူတာနိ သမာဂတာနိ၊
ဘုဗ္ဗာနိ ဝါ ယာနိ ဝ အန္တလိက္ခေ။
တထာဂတံ ဒေဝမနုဿပူဇိတံ၊
ဗုဒ္ဓံ နမဿာမ သုဝဏ္ဏိ ဟောတု။



၄၄။ ယာနီဓ ဘူတာနိ သမာဂတာနိ၊
ဘုဗ္ဗာနိ ဝါ ယာနိ ဝ အန္တလိက္ခေ။
တထာဂတံ ဒေဝမနုဿပူဇိတံ၊
ဓမ္မံ နမဿာမ သုဝဏ္ဏိ ဟောတု။



43. Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe,
Tathāgataṃ devamanussapūjitaṃ,
Buddhaṃ namassāma suvatthi hotu.

25

43. Whatsoever beings are here assembled, whether terrestrial or celestial, all of us pay homage to the accomplished Buddha honored by gods and humans. May there be happiness.



44. Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe,
Tathāgataṃ devamanussapūjitaṃ,
Dhammaṃ namassāma suvatthi hotu.

44. Whatsoever beings are here assembled, whether terrestrial or celestial, all of us pay homage to the accomplished Dhamma honored by gods and humans. May there be happiness.

၄၅။ ယာနီဓ ဘူတာနိ သမာဂတာနိ၊
ဘုဗ္ဗာနိ ဝါ ယာနိ ဝ အန္တလိက္ခေ။
တထာဂတံ ဒေဝမနုဿပူဇိတံ၊
သံဃံ နမဿာမ သုဝတ္ထိ ဧကောတု။
ရတနသုတ္တံ နိဋ္ဌိတံ။



45. Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe,
Tathāgataṃ devamanussapūjitaṃ,
Saṃghaṃ namassāma suvatthi hotu.

Ratana-suttam Nīṭhitam.

45. Whatsoever beings are here assembled, whether terrestrial or celestial, all of us pay homage to the accomplished Saṃgha honored by gods and humans. May there be happiness.

End of Ratana Sutta.

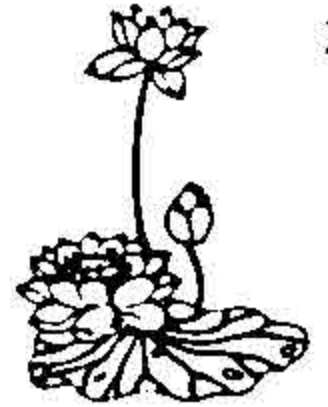


၄၆။ ယဿာနဘာဝတော ယက္ခာ၊ နေဝသယန္တိ ဘိသနံ။
ယမှ စေဝါနယုဉ္ဇန္တော၊ ရက္ခိဗ္ဗိဝ'မတန္တိတော။

၄၇။ သုခံ၊ သုပတိ သုတ္တော စ၊ ပါပံ ကိဉ္စိ န ပဿတိ။
ဝေမာဗိဂုဏူပေတံ၊ ပရိတ္တံ တံ၊ ဘဏာမ ဟေ။



● METTĀ SUTTA



46. Yassānubhāvato yakkhā,
Neva dassenti bhisanaṃ;
Yamhi cevānuyuñjanto,
Rattindiva-matandito.

METTĀ SUTTA ● (LOVINGKINDNESS - DISCOURSE)

47. Sukhaṃ supati sutto ca,
Pāpaṃ kiñci na passati;
Evamādiguṇūpetam,
Parittam taṃ bhaṇāma he.

46,47. By the power of this Sutta, the Yakkhas do not show fearful visions, and a person who makes effort regarding this Sutta day and night (by reciting and practicing), sleeps comfortably, and when he is asleep, he does not have bad dreams. Oh good people! Let us recite this protective Sutta which is endowed with these qualities and others as well.

၄၈။ ကရုဏီယ'မတ္ထကုသလေန၊
ယန္တ သန္တံ ပဝံ အဘိသမေဓ္မံ။
သက္ကော ဥဇ္ဇ ဝ သုဟုဇ္ဇ ဝ၊
သုဝဇော ဝဿ မုဒု အနတိမာနီ။



၄၉။ သန္တဿကော ဝ သုဘရော ဝ၊
အပ္ပကိစ္စော ဝ သလ္လဟကဝုတ္တိံ။
သန္တိန္ဒြိယော ဝ နိပကော စ၊
အပ္ပဂစ္ဆော ကုလေသု နနရိဉ္ဇေ။



48. Karaṇīya-matthakusalena,
Yaṁ ta santam padam abhisamecca,
Sakko ujū ca suhujū ca,
Suvaco cassa mudu anatimānī.

28

48. He who wants to dwell penetrating the state of calm (Nibbāna) and who is skilled in his good, should practice the three kinds of training. He should be able, upright, very upright, obedient, gentle, and not conceited.

49. Santussako ca subhara ca,
Appakicco ca sallahukavutti,
Santindriyo ca nipako ca,
Appagabbho kulesvananugiddho.



49. He should be contented, easy to take care of, have few activities, have light living (have few possessions), and be controlled in his senses; he should be wise and not impudent and not be greedily attached to the families (devotees).

၅၀။ န ဝ ခုဒ္ဒ'မာစရေ ကိဉ္ဇိ၊
ယေန ဝိညှ ပရေ ဥပဝဒေယျံ။
သုခိနော ဝ ခေပိနော ဟောန္တ၊
သဗ္ဗသတ္တာ ဘဝန္တ၊ သုခိတတ္တာ။



၅၁။ ယေ ကေဝိ ပါဏဘူတ'တ္ထိ၊
တဿ ဝါ ထာဝရာ ဝ'နဝသေဿ။
ဒီဃာ ဝါ ယေ ဝ မဟန္တာ ၊
မဇ္ဈိမာ ရဿကာ အဏုကထူလာ။

၅၂။ ဝိဠာ ဝါ ယေ ဝ အဝိဠာ ၊
ယေ ဝ ခုရေ ဝသန္တိ အဝိခုရေ။
ဘူတာ ဝ သမ္ဘဝေသိ ဝ ၊
သဗ္ဗသတ္တာ ဘဝန္တ၊ သုခိတတ္တာ။

50. Na ca khudda-mācare kiñci,
Yena viññū pare upavadeyyum.
Sukhino va khemino hontu,
Sabbasattā bhavantu sukhittā.

50. He should not commit any slight wrong, by doing which he might be censured by wise men. May all beings be happy and safe. May their hearts be happy.

51. Ye keci paṇabhūtatti,
Tasā vā thāvarā vanavasesā,
Dīghā vā ye va mahantā,
Majjhimā rassakā aṇukathulā.

52. Diṭṭhā vā ye va adiṭṭhā,
Ye va dūre vasanti avidūre,
Bhūtā va sambhavesiva,
Sabbasattā bhavantu sukhittā.

51, 52. Whatsoever living beings there be, feeble or strong, long or big or medium or short, small or fat (round), seen or unseen, those dwelling far or near, those who have been born and those who are yet to be born—may all beings without exception be happy.

၅၃။ န ပရော ပရံ၊ နိကုဗ္ဗေထ၊
 နာတိမညေထ၊ ကတ္ထိမိ န ကဉ္စိ ။
 ဧာရောသနာ၊ ပဋိသသည၊
 နာညမညဿ ဒုက္ခံ၊ မိစ္ဆေယျ။

53. Na paro param nikubherha,
 Nātimaññetha katthaci na kañci,
 Byārosanā paṭighasañña,
 Nāñña-maññassa dukkha-miccheyya.

53. Let none deceive another or despise any person in any place. Let him not wish any harm to another with insult or ill will.

၅၄။ မာတာ ယထာ၊ နိယံပုတ္တ-
 မာယုသာ ကေပုတ္တံ၊ မနုရက္ခေ။
 ဧဝံပိ သဗ္ဗဘူတေသု၊
 မာနသံ ဘာဝယေ အပရိမာဏံ။

54. Mātā yathā niyaṃ putta-
 Māyusā ekaputta-manurakkhe,
 Evam pi sabbabhūtesu,
 Mānasam bhāvaye aparimāṇam.

54. Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless heart toward all beings.

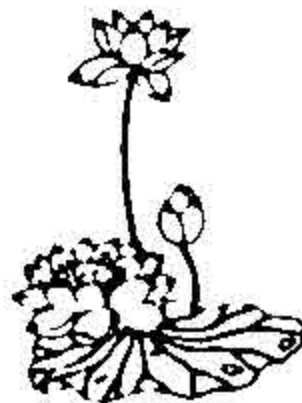
၅၅။ မေတ္တဉ္စ သဗ္ဗလောကသ္မိ၊
 မာနသံ ဘာဝယေ အပရိမာဏံ။
 ဥဉ္စိ အဓော စ တိရိယဉ္စ၊
 အသမ္ဘာဓံ အဝေရံ၊ မသပတ္တံ။

55. Mettañ ca sabbalokasmi,
 Mānasam bhāvaye aparimāṇam,
 Uddham adho ca tiriyañ ca,
 Asambādham averam asapattam.

55. Let his thoughts of boundless love pervade the whole world—above, below and across; making them unrestricted, free of hate and free of enmity.

၅၆။ တိဋ္ဌံ စရံ နိသိန္ဒော ဝ ၊
သယာနော ယာဝတာ'ဿ ဝိတမိဋ္ဌေါ ၊
ဧတံ သတိ' အဓိဋ္ဌေယျ၊
ဗြဟ္မ'မေတံ ဝိဟာရ'မိဓ'မာဟု။

၅၇။ ဒိဋ္ဌိန္ဒ အနုပဂ္ဂဗ္ဗ၊
သီလဝါ ဝဿနေန သမ္ပန္နော။
ကာမေသု ဝိနေယျ ဂေဓံ၊
န ဟိ ဇာတုဂ္ဂစ္ဆသေယျ ပုန ရေတိ။
မေတ္တသုတ္တံ နိဋ္ဌိတံ။



56. Tiṭṭhaṃ caraṃ nisinno va,
Sayāno yāvatāssa vitamiddho,
Etaṃ satim adhiṭṭheyya,
Brahma-metaṃ vihāra-midha māhu.

56. Whether he is standing, walking, sitting or lying down, as long as he is awake he should develop this mindfulness in loving kindness. This is the Noble Living here (in the Dispensation of the Buddha), they say.

57. Dittḥiṃ ca anupaggamma,
Sīlavā dassanena sampanno,
Kāmesu vineyya gedhaṃ,
Na hi jātu ggabbhaseyya puna reti.

Metta-suttaṃ Niṭṭhitam.

57. Not approaching (taking) wrong views, being virtuous and endowed with Vision (the First Path Knowledge), and discarding attachment to sensual objects, he definitely does not come again to lying in a (mother's) womb.

End of Metta Sutta.

၅၈။ သဗ္ဗာသီဝိသဇာတိနံ၊
 ဝိဗ္ဗမန္တာဂံ ဝိယ။
 ယံ နာသေတိ ဝိသံ ယောရံ၊
 သေသဉ္ဇာပိ ပရိဿယံ။



၅၉။ အာဏာက္ခေတ္တမိ သဗ္ဗတ္ထ၊
 သဗ္ဗဒါ သဗ္ဗပါဏိနံ။
 သဗ္ဗသောပိ နိဝါရေတိ၊
 ပရိတ္တံ တံ ဘဏာမ ဟေ။

58. Sabbāsivisajātinaṃ,
 dibhamantaḡaḡaṃ viya,
 Yaṃ nāseti viṣaṃ ghoram,
 Sesaṇ cāpi parissayaṃ.

58,59. Oh good people! Let us recite this protective Sutta which, like the medicine of a divine mantra, destroys the terrible venom of all poisonous creatures and thoroughly destroys all other dangers to all beings in all places at all times within the sphere of Authority (of the Paritta).

59. Āṇākkhettamhi sabbattha,
 Sabbadā sabbapāṇinaṃ,
 Sabbaso pi nivāreti,
 Parittaṃ taṃ bhaṇāma he.



၆၀။ ဝိရူပက္ခေဟိ မေ မေတ္တံ၊
မေတ္တံ ဧရာပထေဟိ မေ၊
ဆဗ္ဗာပုတ္တေဟိ မေ မေတ္တံ၊
မေတ္တံ ကဏ္ဍာဂေါတမကေဟိ စ။



၆၁။ အပါဒကေဟိ မေ မေတ္တံ၊
မေတ္တံ ဌိပါဒကေဟိ မေ။
ဓတုပ္ပဒေဟိ မေ မေတ္တံ၊
မေတ္တံ ဗဟုပ္ပဒေဟိ မေ။



60. Virūpakkhehi me mettāṃ,
Mettāṃ Erāpathehi me,
Chabyāputtehi me mettāṃ,
Mettāṃ Kaṇhāgotamakehi ca.

60. May there be love between me and the Virūpakkhas. May there be love between me and the Erāpathas. May there be love between me and the Chabyāputtas. May there be love between me and the Kaṇhāgotamakas.



61. Apāḍakehi me mettāṃ,
Mettāṃ dvipāḍakehi me.
Catuppadehi me mettāṃ,
Mettāṃ bahuppadehi me.

61. May there be love between me and creatures without feet. May there be love between me and creatures with two feet. May there be love between me and creatures with four feet. May there be love between me and creatures with many feet.

၆၂။ မာ မံ အပါဒကော ဟိံသိ၊
မာ မံ ဟိံသိ ဒွိပါဒကော ။
မာ မံ ဓတုပ္ပဒေါ ဟိံသိ၊
မာ မံ ဟိံသိ ဗဟုပ္ပဒေါ။



၆၃။ သဗ္ဗေ သတ္တာ သဗ္ဗေ ပါဏာ၊
သဗ္ဗေ ဘူတာ ဓ ကေဝလာ၊
သဗ္ဗေ ဘဒြာနိ ပဿန္တ၊
မာ ကဉ္စိ ပါပမာဂမာ။



62. Mā maṃ apādako hiṃsi,
Mā maṃ hiṃsi dvipādako,
Mā maṃ catuppado hiṃsi,
Mā maṃ hiṃsi bahuppado.

62. May creatures without feet not harm me. May creatures with two feet not harm me. May creatures with four feet not harm me. May creatures with many feet not harm me.



63. Sabbe sattā sabbe pāṇā,
Sabbe bhūtā ca kevalā,
Sabbe bhadraṇi passantu,
Mā kañci pāpa-māgamā.

63. All creatures, all beings that breathe, and all beings that have been born—may they all without exception see what is good. May not any evil (suffering) come to any being.

၆၄။ အပ္ပမာဏော ဗုဒ္ဓေါ၊
 အပ္ပမာဏော ဓမ္မော။
 အပ္ပမာဏော သံဃော၊
 ပမာဏဇန္တာနိ သရိသပါနိ ။
 အဟိ ဝိဇ္ဇိကာ သတပဇ္ဇိ၊
 ဥဏ္ဏနာဘိ သရဗု မူသိကာ။

64. Appamāṇo Buddho, appamāṇo Dhammo,
 Appamāṇo Saṅgho, paṃāṇavantāni sarīsapāni,
 Ahi vicchikā satapadī, uṇṇanābhīsarabū mūsikā.

64. Immeasurable is the Buddha, immeasurable is the Dhamma, immeasurable is the Saṅgha, Limited are creeping things: snakes, scorpions, centipedes, spiders, lizards, mice.

၆၅။ ကတံ မေ ရက္ခာ၊ ကတံ မေ ပရိတ္တံ ၊
 ပဋိက္ခမန္တ၊ ဘူတာနိ။
 သောဟံ နမော ဘဂဝတော၊
 နမော သတ္တန္တံ သမ္မာသမ္ဗုဒ္ဓါနိ။
 ခန္ဓသုတ္တံ နိဋ္ဌိတံ။

65. Katā me rakkhā, katam me parittam,
 Paṭikkamantu bhūtāni,
 Soham namo Bhagavato,
 Namo sattannam Sammāsambuddhānam.

Khandha-suttam Niṭṭhitam.



65. A protection has been made by me, a safeguard has been made by me
 Let all the creatures withdraw. I pay homage to the Buddha I pay homage to the seven Fully Enlightened Ones.

End of Khandha Sutta

၆၆။ ပူရေန္တံ ဗောဓိသမ္ဘာရေ၊
နိဗ္ဗတ္တံ မောရယောနိယံ။
ယေန သံဝိဟိတာရက္ခံ၊
မဟာသတ္တံ ဝနေစရာ။



66. Pūrentaṃ bodhisambhāre,
Nibbattaṃ morayoniyaṃ,
Yena saṃvihitārakkhaṃ,
Mahāsattaṃ vanecarā,

66,67. Although they tried for a long time, the hunters could not catch the Great Being, who was reborn as a peacock while fulfilling the necessary perfections for Buddhahood and who made protection by this Paritta. Oh good people! Let us recite this protective Sutta which is described as a divine mantra.

၆၇။ ဝိရဿံ ဝါယမန္တာပိ၊
နေဝ သက္ခိယံ ဂဏှိတုံ။
“ဗြဟ္မမန္တ” နိ အက္ခာတံ၊
ပရိတ္တံ တံ ဘဏာမ ဟေ။

67. Cirassaṃ vāyamantā pi,
Neva sakkhiṃsu gaṇhitaṃ;
“Brahmamantaṃ” ti akkhātaṃ,
Parittaṃ taṃ bhaṇāma he.



၆၈။ ဥဒေတ'ယံ စက္ခုမာ ကေရာဇော၊
 ဟရိဿဝဏ္ဏော ပထဝိပ္ပဘာသော ။
 တံ တံ နမဿာမိ ဟရိဿဝဏ္ဏံ ပထဝိပ္ပဘာသံ၊
 တယာ'ဇ္ဇ ဂုတ္တာ ဝိဟရေမု ဒိဝသံ။



၆၉။ ယေ ဗြာဟ္မဏာ ဝောဂူ သဗ္ဗဓမ္မေ၊
 တေ မေ နမော၊ တေ စ မံ ပါလယန္တု။
 နမတ္ထု ဗုဒ္ဓါနံ , နမတ္ထု ဗောဓိယာ၊
 နမော ဝိမုတ္တာနံ , နမော ဝိမုတ္တိယာ။
 ဣမံ သော ပရိတ္တံ ကတွာ၊
 မောရော စရတိ သေနာ။



68. Udetayaṃ cakkhumā ekarājā,
 Harissavaṇṇo pathavippabhāso;
 Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,
 Tayājja guttā viharemu divasaṃ.

37

68. This sun which gives eyes to the creatures to see, which is the supreme king, which is gold in color and which shines all over the earth, rises. I pay respect to that sun, which is gold in color and which shines all over the earth. Being protected by you, we will live safely the whole day.

69. Ye Brāhmaṇā vedagū sabbadhamme,
 Te me namo, te ca maṃ pālayantu;
 Namatthu Buddhāmaṃ namatthu bodhiyā,
 Namo vimuttānaṃ namo vimuttiyā.
 Imāṃ so parittaṃ katvā moro carati esanā.



69. I pay homage to those Buddhas who have understood all Dhammas. And may they protect me. Let there be homage to the Buddhas, let there be homage to Enlightenment, let there be homage to those who have become free. Let there be homage to the five kinds of deliverance. That peacock made this protection and then went foraging about for food.

၇၀။ အပေတ'ယံ စက္ခုမာ ကေရာဇော၊
 ဟရိဿဝဏ္ဏော ပထဝိပ္ပဘာသော။
 တံ တံ နမဿာမိ ဟရိဿဝဏ္ဏံ ပထဝိပ္ပဘာသံ၊
 တယာ'ဠ ဂုတ္တာ ဝိဟရေယု ရတ္တိံ။

၇၁။ ယေ ဗြာဟ္မဏာ ဝေဒဂူ သဗ္ဗဓမ္မေ၊
 တေ မေ နမော၊ တေ စ မံ ပါလယန္တု။
 နမတ္ထု ဗုဒ္ဓါနံ၊ နမတ္ထု ဗောဓိယာ၊
 နမော ဝိမုတ္တာနံ၊ နမော ဝိမုတ္တိယာ။
 ဣမံ သော ပရိတ္တံ ကဘ္ဘာ၊
 မောရော ဝါသ'ကေပ္ပယိ။

မောရသုတ္တံ နိဋ္ဌိတံ။



70. Apetayaṃ cakkhumā ekaṛājā,
 Harissavaṇṇo pathavippabhāso;
 Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,
 Tayājja guttā viharemu rattim.

70. This sun which gives eyes to the creatures to see, which is the supreme king, which is gold in color and which shines all over the earth, sets. I pay respect to that sun, which is gold in color and which shines all over the earth. Being protected by you, we will live safely the whole night.

71. Ye Brāhmaṇā vedagū sabbadhamme,
 Te me namo, te ca maṃ pālayantu;
 Namatthu Buddhāmaṃ namatthu bodhiyā,
 Namo vimuttānaṃ namo vimuttiyā.
 Imaṃ so parittarā katvā moro vāsa-makappayi.



Mora-suttaṃ Nīṭhitam.

71. I pay homage to those Buddhas who have understood all Dhammas. And may they protect me. Let there be homage to the Buddhas, let there be homage to Enlightenment, let there be homage to those who have become free. Let there be homage to the five kinds of deliverance. That peacock made this protection and then went to sleep.

End of Mora Sutta.

၇၂။ ပုရေန္တံ ဗောဓိသမ္ဘာရေ၊ နိဗ္ဗတ္တံ ဝဋ်ဇာတိယံ။
ယဿ ဧကဇေန ဒါဝဂ္ဂိ၊ မဟာသတ္တံ ဝိဝဇ္ဇယိ။



၇၃။ ထေရဿ သာရိပုတ္တဿ၊ လောကနာထေန ဘာသိတံ။
ကပ္ပဋ္ဌာယိ မဟာဧကံ၊ ပရိတ္တံ တံ ဘဏာမ ဟေ။

72. Pūrentaṃ bodhisambhāre,
Nibbattaṃ vaṭṭajātiyaṃ,
Yassa tejena dāvaggi,
Mahāsattaṃ vivajjayi.

72.73. Oh good people! Let us recite this protective Sutta by the power of which the forest fire avoided the Great Being who was reborn as a quail while fulfilling the perfections for Buddhahood, and which was delivered by the Lord of the World to the Venerable Sāriputta, and which lasts for the entire world cycle and which has great power.

73. Therassa Sāriputtassa,
Lokaṇāthena bhāsitaṃ,
Kappaṭṭhāyira mahātejaṃ,
Parittaṃ taṃ bhaṇāma he.



၇၄။ အတ္တိ လောကေ သီလဂုဏော၊ သစ္စံ သောဝေယျ'နုဥယာ၊
တေန သစ္စေန ကာဟာမိ၊ သစ္စကိရိယ'မုတ္တမံ ။



၇၅။ အာဝဇ္ဇေတွာ မြေဗလံ၊ သရိက္ခာ ပုဗ္ဗကေ ဇိနော၊
သစ္စဗလ'မဝဿာယ၊ သစ္စကိရိယ'မကာသဟံ။



74. Attñi loke sīlaguṇo,
Saccarñ soceyyanuḍḍayā,
Tena saccena kāhāmi,
Sacca-kiriya-muttamarñ.

40

74. There are in the world the qualities of morality, truthfulness, purity, loving kindness and compassion. By that saying of Truth, I will make an excellent asseveration.



75. Āvajjervā Dhammabalarñ,
Saritvā pubbake jine,
Saccabala-mavassāya,
Sacca-kiriya-makāsaharñ.

75. Having reflected upon the power of the Dhamma and having remembered the Victorious Ones of old, I made an asseveration relying on the power of truthfulness:

၇၆။ သန္တိ ပက္ခာ အပတနာ၊ သန္တိ ပါဒါ အဝဉ္ဇနာ။
မာတာ ပိတာ ဝ နိက္ခန္တာ၊ ဇာတဝေဒ ပဋိက္ခမ။

၇၇။ သဟ သစ္စေ ကတေ မယံ၊ မဟာပဇ္ဇလိတော သိဒ္ဓိ။
ဝဇ္ဇေသိ သောဋ္ဌသ ကရိသာနိ၊ ဥဒကံ ပတွာ ယထာ သိဒ္ဓိ။
သစ္စေန မေ သမော နတ္ထိ၊ သော မေ သစ္စပါရမီ။
ဝဇ္ဇသုတ္တံ နိဋ္ဌိတံ။



76. Santi pakkhā apatanā,
Santi pādā avañcanā,
Mātāpitā ca nikkhantā,
Jātaveda paṭikkama.

77. Saha sacce kate mayhañ,
Mahāpajjalito sikhī,
Vajjesi soḷasakarīsāni,
Udakañ parvā yathā sikhī.
Saccena me samo natthi,
Esā me Sacca-pāramī.

Vaṭṭa-suttam Niṭṭhitam.

76,77. "I have wings, but I cannot fly. I have feet, but I cannot walk. My mother and my father have left me. Oh forest fire! Go back (stop)!" As soon as I have made this asseveration, the great flames of the fire avoided me from sixteen *karīsas*, like a fire coming to the water. There is nothing equal to my truthfulness. This is my Perfection of Truthfulness.

End of Vaṭṭa Sutta.



၇၈။ ယဿာ'နဿရဏေနာပိ၊ အန္တလိက္ခေပိ ပါဏိနော။
ပတိဋ္ဌ'မဇ္ဈိန္ဒြိယံ ဘူမိယံ ဝိယ သဗ္ဗထာ။

၇၉။ သဗ္ဗုပုဗ္ဗဝဇာလမှာ၊ ယက္ခစောရေဝိသန္တဝါ။
ဂဏနာ န ဝ မုတ္တာနံ၊ ပရိတ္တံ တံ ဘဏာမ ဟေ။



78. Yassānussaraṇenāpi,
Antalikkhe pi paṇino,
Patitṭha-madhigacchanti,
Bhūmiyaṃ viya sabbathā,

79. Sabbupaddavajālamhā,
Yakkhacorādisambhavā,
Gaṇanā na ca muttānaṃ.
Parittam taṃ bhaṇāma he.



DHAJAGGA SUTTA ●

78,79. Oh good people! Let us recite that protective Sutta by just remembering which beings gain a foothold in the skies in all ways even as they have a foothold on the earth and by the power of which there is no number of beings that have gotten free from calamities caused by *yakkhas*, thieves, etc.

၈၀။ ဧဝံ မေ သုတံ—

ဧကံ သမယံ ဘဂဝါ သာဝတ္ထိယံ ဝိဟရတိ
ဇေတဝနေ အနာထပိဏ္ဍိကဿ အာရာမေ။

၈၁။ တတြ ခေါဘဂဝါဘိက္ခု၊ အာမန္တေသိ“ဘိက္ခုဝေ”တိ။
“ဘဒ္ဒန္တ”တိ တေ ဘိက္ခု၊ ဘဂဝတော ပစ္စယောသုံ။
ဘဂဝါ တောဝေါ—

ဘူတပုဗ္ဗံ ဘိက္ခုဝေ
ဒေါသုရသင်္ဂါမော သမုပဗျုဋ္ဌော အဟောသိ။
အထ ခေါ ဘိက္ခုဝေ သက္ကော ဒေါနိဗိန္ဒော
ဒေဝေ တာဝတိံသေ အာမန္တေသိ—

“သဝေ မာရိသာ ဒေါနိံ သင်္ဂါမဂတာနံ ဥပ္ပဋ္ဌေယျ
ဘယံ ဝါ ဆန္တိတတ္ထံ ဝါ လောမဟံသော ဝါ။

မမေဝ တသ္မိံ သမယေ ဇေဂ္ဂံ ဥလ္လောကေယျာထ။
မမံ ဟိ ဝေါ ဇေဂ္ဂံ ဥလ္လောကယတံ
ယံ အဝိဿတိ ဘယံ ဝါ ဆန္တိတတ္ထံ ဝါ
လောမဟံသော ဝါ။
သော ပဟိယိဿတိ။

80. *Evam me sutam. Ekam samayam Bhagavā Sāvattihyam viharati
Jetavane Anāthapiṇḍikassa ārāme.*

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80. Thus have I heard. At one time the Blessed One was dwelling at the
monastery of Anāthapiṇḍika in Jeta's Grove near Sāvatti.

81. *Tatra kho Bhagavā bhikkhū āmantesi, “Bhikkhavo” ti. “Bhaddante”
ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:
“Bhūtapubbam bhikkhave devāsurasaṅgāmo samupabyūḥho ahoṣi.
Atha kho bhikkhave Sakko Devānamindo deve Tāvatiṃse āmantesi,
‘Sace mārisā devānam saṅgāmagatānam uppajjeyya bhayaṃ vā
chambhitattam vā lomahaṃso vā, mameva tasmim samaye
dhajaggaṃ ullokeyyātha. Mamaṃ hi vo dhajaggaṃ ullokayatam
yam bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so
pahiyissati.*

81. There the Blessed One addressed the monks saying, “Monks”, and they
responded, “Lord”, to the Blessed One. The Blessed One spoke as fol-
lows: “Monks, long ago, there was an array of a battle between the devas
and the asuras. Then Sakka, the King of Devas, addressed the devas of
Tāvatiṃsa saying, ‘If in you who have joined the battle there should arise
fear, trembling, or terror (hair standing on end), just look at the crest of
my banner, and of those who look at the crest of my banner, the fear,
trembling or terror that would arise will disappear.

၈၂။ နော စေ မေ ဇေဂုံ ဥလ္လောကေယျာထ၊
 အထ ပဇာပတိဿ ဒေဝရာဇဿ ဇေဂုံ
 ဥလ္လောကေယျာထ။
 ပဇာပတိဿ ဟိ ဝေါ ဒေဝရာဇဿ ဇေဂုံ
 ဥလ္လောကယတံ
 ယံ ဘဝိဿတိ ဘယံ ဝါ ဆန္ဒိတတ္ထံ ဝါ
 လောမဟံသော ဝါ၊
 သော ပဟိယိဿတိ။

၈၃။ နော စေ ပဇာပတိဿ ဒေဝရာဇဿ ဇေဂုံ
 ဥလ္လောကေယျာထ၊
 အထ ဝရုဏဿ ဒေဝရာဇဿ ဇေဂုံ
 ဥလ္လောကေယျာထ။
 ဝရုဏဿ ဟိ ဝေါ ဒေဝရာဇဿ ဇေဂုံ
 ဥလ္လောကယတံ
 ယံ ဘဝိဿတိ ဘယံ ဝါ ဆန္ဒိတတ္ထံ ဝါ
 လောမဟံသော ဝါ၊
 သော ပဟိယိဿတိ။

82. No ce me dhajaggam ullokeyyātha, atha Pajāpatissa devarājassa
 dhajaggam ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggam
 ullokayatam yam bhavissati bhayam vā chambhitattam vā
 lomahamso vā, so pahīyissati.

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82. If you do not happen to look at the crest of my banner, watch then the
 crest of the General Pajāpati's banner, and of those who look at the crest
 of the General Pajāpati's banner, the fear, trembling or terror that would
 arise will disappear.

83. No ce Pajāpatissa devarājassa dhajaggam ullokeyyātha, atha
 Varuṇassa devarājassa dhajaggam ullokeyyātha. Varuṇassa hi vo
 devarājassa dhajaggam ullokayatam yam bhavissati bhayam vā
 chambhitattam vā lomahamso vā, so pahīyissati.

83. If you do not happen to look at the crest of the General Pajāpati's ban-
 ner, watch then the crest of the General Varuṇa's banner, and of those
 who look at the crest of the General Varuṇa's banner, the fear, trembling
 or terror that would arise will disappear.

၈၄။ နော စေ ဝရုဏဿ ဒေဝရာဇဿ ဇေဂ္ဂ
 ဥလ္လောကေယျာထ၊
 အထ ဤသာနဿ ဒေဝရာဇဿ ဇေဂ္ဂ
 ဥလ္လောကေယျာထ။
 ဤသာနဿ ဟိ ဝေါ ဒေဝရာဇဿ ဇေဂ္ဂ
 ဥလ္လောကယတံ
 ယံ ဘဝိဿတိ ဘယံ ဝါ ဆန္ဒိတတ္ထံ ဝါ
 လောမဟံသော ဝါ၊
 သော ပဟိယိဿတိ”တိ။

၈၅။ တံ ခေါပန ဘိက္ခဝေ
 သက္ကဿ ဝါ ဒေဝါနမိန္ဒဿ ဇေဂ္ဂ ဥလ္လောကယတံ၊
 ပဇာပတိဿ ဝါ ဒေဝရာဇဿ ဇေဂ္ဂ ဥလ္လောကယတံ၊
 ဝရုဏဿ ဝါ ဒေဝရာဇဿ ဇေဂ္ဂ ဥလ္လောကယတံ၊
 ဤသာနဿ ဝါ ဒေဝရာဇဿ ဇေဂ္ဂ ဥလ္လောကယတံ
 ယံ ဘဝိဿတိ ဘယံ ဝါ ဆန္ဒိတတ္ထံ ဝါ
 လောမဟံသော ဝါ၊
 သော ပဟိယေထာပိ နောပိ ပဟိယေယ။

84. No ce Varuṇassa devarājassa dhajaggam ullokeyyātha, atha Īsānassa
 devarājassa dhajaggam ullokeyyātha. Īsānassa hi vo devarājassa
 dhajaggam ullokayatam yaṁ bhavissati bhayaṁ vā chambhitattam
 vā lomahaṁso vā, so pahiyissatī ti.

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84. If you do not happen to look at the crest of General Varuṇa's banner, watch then the crest of the General Īsāna's banner, and of those who look at the crest of the General Īsāna's banner, the fear, trembling or terror that would arise will disappear.

85. Tam kho pana bhikkhave Sakkassa vā Devānamindassa dhajaggam
 ullokayatam, Pajāpatissa vā devarājassa dhajaggam ullokayatam,
 Varuṇassa vā devarājassa dhajaggam ullokayatam, Īsānassa vā
 devarājassa dhajaggam ullokayatam, yaṁ bhavissati bhayaṁ vā
 chambhitattam vā lomahaṁso vā, so pahiyethāpi, no pi pahiyetha.

85. Now, oh monks, in those that look up at the crest of the banner of Sakka, the King of Devas, or the banners of his Generals, Pajāpati, Varuṇa or Īsāna, any fear, trembling or terror that would arise may or may not disappear.

၈၆။ တံ ကိဿ ဟေတု?
 သက္ကော ဟိ ဘိက္ခဝေ ဒေဝါနမိန္ဒော
 အဝိတရာဂေါ အဝိတဒေါသော အဝိတမောဟော
 ဘီရု ဆန္တိ ဥတြာသိ ပလာယိတိ။



86. Tam kissa hetu? Sakko hi bhikkhave Devānamindo ~~avitarāgo~~
 avitadoso avitamoho, bhīru chambhī uttarāsī palayitī.

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86. Why is that? Because Sakka, the King of Devas, oh monks, is not free from lust, not free from ill will, and not free from ignorance; he is subject to trembling, subject to terror, and subject to running away.



၈၇။ အဟဉ္စ ခေါ ဘိက္ခဝေ ဧဝံ ဝေါမိ—
 သစေ တုမှာကံ ဘိက္ခဝေ
 အရညဂတာနံ ဝါ ရုက္ခမူလဂတာနံ ဝါ သုညာဂါရ-
 ဂတာနံ ဝါ
 ဥပ္ပဇ္ဇေယျ ဘယံ ဝါ ဆန္တိတတ္ထံ ဝါ
 လောမဟံသော ဝါ၊
 မမေဝ တသ္မိ သမယေ အနုဿရေယျာထ—

87. Ahañ ca kho bhikkhave evaṃ vadāmi, 'Sace tumhākaṃ bhikkhave
 araññagatānaṃ vā rukkhamūlagatānaṃ vā suññāgāragatānaṃ vā
 uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva
 tasmīṃ samaye anussareyyātha:

87. But I say this to you: if, oh monks, when you have gone into a forest, to a foot of a tree or a secluded place, and if fear, trembling or terror should arise in you, just remember me at that time (as follows):

၁၈။ “ဣတိပိ သော ဘဂဝါ အရဟံ၊ သမ္မာသမ္ဗုဒ္ဓေါ၊
ဝိဇ္ဇာစရဏသမ္ပန္နော၊ သုဂတော၊ လောကဝိဒ္ဓံ၊
အနတ္တဓာပုပ္ဖိသဒ္ဓမ္မသာရဏံ၊
သတ္တာ ဒေဝမနုဿာနံ၊ ဗုဒ္ဓေါ၊ ဘဂဝါ”တိ။



၉။ မမံ ဟိ ဝေါ ဘိက္ခုဝေ အနုဿရတံ
ယံ ဘဝိဿတိ ဘယံ ဝါ ဆန္တိတတ္ထံ ဝါ
လောမဟံသော ဝါ၊
သော ပဟိယိဿတိ။

၂၀။ နော စေ မံ အနုဿရေယျာထ၊
အထ ဓမ္မံ အနုဿရေယျာထ—

88. 'Iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno
sugato lokavidū anuttaro purisadammasārathi satthā
devamanussānam buddho bhagavā' ti.

47

88. 'Because of this the Blessed One is called the Worthy One, the Fully Enlightened One, One Fully Endowed with Vision and Conduct, One Who has Gone Rightly, the Knower of the Worlds, the Incomparable Leader of Men to be Tamed, the Teacher of Gods and Men, the Enlightened and the Blessed.'

89. Maman hi vo bhikkhave anussaratamīyam bhavissati bhayaṃ vā
chambhitattam va lomahaṃso vā, so pahīyissati.

89. Of you, monks, who remember me, whatever fear, trembling or terror that would arise will disappear.

90. No ce mam anussareyyātha, atha Dhammam anussareyyātha:

90. If you do not remember me, then remember the Dhamma (as follows):

၉၁။ “သွာက္ခာတော ဘဂဝတာ ဓမ္မော၊
သန္တိဋ္ဌိကော၊ အကာလိကော၊
ဧဟိပဿိကော၊ ဩပနေယျိကော၊
ပစ္စတ္တံ ဝေဒိတဗ္ဗော ဝိညူဟိ”တိ။



၉၂။ ဓမ္မံ ဟိ ဝေါ ဘိက္ခဝေ အနုဿရတံ
ယံ ဘဝိဿတိ ဘယံ ဝါ ဆန္တိတတ္ထံ ဝါ
လောမဟံသော ဝါ၊
သော ပဟိယိဿတိ။

၉၃။ နော ဝေ ဓမ္မံ အနုဿရေယျာထ၊
အထ သံသံ အနုဿရေယျာသ—



91. 'Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko,
ehipassiko, opaneyyiko, paccattam veditabbo viññūhi' ti.

48

91. 'The Dhamma of the Blessed One is well-expounded, to be realized by oneself, gives immediate result, worthy of the invitation "Come and see", fit to be brought to oneself, and to be realized by the wise each in his mind.'

92. Dhammam hi vo bhikkhave anussaratam yam bhavissati bhayam vā
chambhitattam vā lomahamso vā, so pahīyissati.

92. Of you, monks, who remember the Dhamma, whatever fear, trembling or terror that would arise will disappear.

93. No ce Dhammam anussareyyātha, atha Saṅgham anussareyyātha:

93. If you do not remember the Dhamma, then remember the Saṅgha (as follows):

၉၄။ “သုပ္ပဋိပန္နော ဘဂဝတော သာဝကသံဃော၊
ဥဇုပ္ပဋိပန္နော ဘဂဝတော သာဝကသံဃော၊
ဣဿုပ္ပဋိပန္နော ဘဂဝတော သာဝကသံဃော၊
သာမိဓိပ္ပဋိပန္နော ဘဂဝတော သာဝကသံဃော၊
ယဒိဉ် စတ္တာရိ ပုရိသယုဂါနိ အဋ္ဌ ပုရိသပုဂ္ဂလာ၊
ဧသ ဘဂဝတော သာဝကသံဃော
အာဟုနေယျော၊ ပါဟုနေယျော၊
ဘက္ခိဏေယျော၊ အဉ္ဇလိကရဏီယော၊
အနတ္တရံ ပုညက္ခေတ္တံ လောကဿာ”တိ။



၉၅။ သံဃံ ဟိ ဝေါ ဘိက္ခဝေ အနဿရတံ
ယံ အဝိဿတိ ဘယံ ဝါ ဆန္ဒိတတ္ထံ ဝါ
လောမဟံသော ဝါ၊
သော ပဟိယိဿတိ။

94. 'Suppaṭipanno Bhagavato sāvakasaṃgho, ujuppaṭipanno Bhagavato sāvakasaṃgho, ñāyappaṭipanno Bhagavato sāvakasaṃgho, sāmīcīpaṭipanno Bhagavato sāvakasaṃgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā; esa Bhagavato sāvakasaṃgho āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassā' ti.

49

94. 'The Order of the disciples of the Blessed One has practiced the true way, the Order of the disciples of the Blessed One has practiced the straight way, the Order of the disciples of the Blessed One has practiced the way to Nibbāna, the Order of the disciples of the Blessed One has practiced the proper way. This Order of the disciples of the Blessed One that has these four pairs of persons, the eight kinds of individuals, is worthy of gifts, is worthy of hospitality, is worthy of offerings, is worthy of reverential salutation and is an unsurpassed field for merit for the world.'

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

95. Of you, monks, who remember the Saṃgha, whatever fear, trembling or terror that would arise will disappear.

၉၆။ တံ ကိဿ ဟေတု?
တထာဂတော ဟိ ဘိက္ခဝေ အရဟံ သမ္ဗုဒ္ဓေါ
ဝိတရာဂေါ ဝိတဒေါသော ဝိတမောဟော
အဘီရု အဆန္တိ အနုတြာသိ အပလာယိတိ။

96. Tam kissa hetu? Tathāgato hi bhikkhave Arahāṃ
Sammāsambuddho vītarāgo vītadoso vītamoho, abhīru
achambhī anutrāsī apalāyī ti.

50

96. Why is that? Because, oh monks, the Tathāgata who is worthy and fully enlightened, is free from lust, free from ill will, free from ignorance; he is without fear, without trembling, without terror and does not run away.

၉၇။ ဣဒ်မဝေါစ ဘဂဝါ၊ ဣဒံ ဝတ္ထာန သုဂတော။
အထာပရံ တေဒဝေါစ သတ္ထာ—

97. Ida-mavoca Bhagavā, idaṃ vatvāna Sugato; athāparam
etadavoca Saṁbhā:

97. This the Blessed One said. The Accomplished One, the Teacher, having said this, furthermore spoke these words:

၉၈။ အရညေ ရုက္ခမူလေ ဝါ၊ သုညာဂါရေ ဝ ဘိက္ခဝေါ။
အနုဿရေထ သမ္ဗုဒ္ဓံ၊ ဘယံ တုမှာက နော သိယာ။

98. Araññe rukkhamūle vā,
Sunnāgāre va bhikkhavo,
Anussaretha Sambuddham,
Bhayaṃ tumhāka no siyā.



98. Oh monks, when in a forest or at the foot of a tree or at a secluded place, remember the Enlightened One. No fear will arise in you.

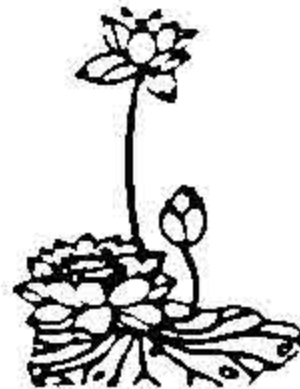
၉၉။ နော စေ ဗုဒ္ဓံ သရေယျာထ၊ လောကဇေဋ္ဌံ နရာသဘံ။
အထ ဓမ္မံ သရေယျာထ၊ နိယျာနိကံ သုဒ္ဓေသိတံ။



99. No ce Buddhāṃ sareyyātha,
Lokajetṭhaṃ Narāsaḥhaṃ,
Atha Dhammāṃ sareyyātha,
Niyānikāṃ sudesitaṃ.

99. If you do not remember the Buddha, the Chief of the World, the Leader of Men, then remember the Dhamma that leads to salvation and is well-taught.

၁၀၀။ နော စေ ဓမ္မံ သရေယျာထ၊ နိယျာနိကံ သုဒ္ဓေသိတံ။
အထ သံဃံ သရေယျာထ၊ ပုညက္ခေတ္တံ အနုတ္တရံ။



100. No ce Dhammāṃ sareyyātha,
Niyānikāṃ sudesitaṃ,
Atha Saṅghaṃ sareyyātha,
Puññakkhettaṃ anuttaraṃ.



100. If you do not remember the Dhamma that leads to salvation and is well-taught, then remember the Saṅgha, the unsurpassed field for merit.

၁၀၁။ ဧဝံ ဗုဒ္ဓံ သရန္တာနံ၊ ဓမ္မံ သံဃဉ္စ ဘိက္ခုဝေါ။
ဘယံဝါဆန္တိတတ္ထံ ဝါ၊ လောမဟံသောန ဟေဿတိ။
ဇေဂ္ဂသုတ္တံ နိဋ္ဌိတံ။

101. Evam Buddhāṃ sarantānaṃ,
Dhammaṃ Saṃghaṃ ca bhikkhavo,
Bhayaṃ vā chaṃbhitattaṃ vā,
Lomaḥaṃso na hessati.

Dhajagga-suttaṃ Niṭṭhitaṃ.

101. Thus, oh monks, in you who remember the Buddha, the Dhamma and
the Saṃgha, fear, trembling or terror will never arise.

End of Dhajagga Sutta.



၁၀၂။ အပ္ပသန္ဓေဟိ နာထဿ၊ သာသနေ သာဓုသမ္ပတေ။
အမနုဿေဟိ စက္ကေဟိ၊ သဒါ ကိဗ္ဗိသကာရိဘိ။

102. Appasannehi Nāthassa,
Sāsane sādhusammate,
Amanussehi caṇḍehi,
Sadā kibbisakāribhi,



၁၀၃။ ပရိယာနံ စတဿန္တံ၊ အဟိံသာယ စ ဂုတ္တိယာ။
ယံ ဘေသေသိ မဟာဝီရော၊ ပရိတ္တံ တံ ဘဏာမ ဟေ။

103. Parisānaṃ catassannaṃ,
Ahiṃsāya ca guttiyā,
Yaṃ desesi Mahāvīro,
Parittaṃ taṃ bhanāma he.



ĀṬĀNĀṬIYA SUTTA ●

(PROTECTION COMPOSED AT THE DIVINE CITY OF ĀṬĀNĀṬA)

102, 103. In order that the cruel non-human beings (demons) and others who have no faith in the well-esteemed Dispensation of the Lord and who always do evil, may not injure the four congregations of people and to keep them from danger, the One of Great Courage preached this protective Sutta. Oh good people! Let us recite this Sutta.

၁၀၄။ ဝိပဿိဿ ဝ နမတ္ထု ၊ စက္ခုမန္တဿ သိရိမတော။
သိဝိဿပိ ဝ နမတ္ထု ၊ သဗ္ဗဘူတာနုကမ္ပိနော။

၁၀၅။ ဝေဿဘုဿ ဝ နမတ္ထု ၊ နှာတကဿ တပဿိနော။
နမတ္ထု ကကုသန္ဓဿ၊ မာရသေနာပမဋ္ဌိနော။

၁၀၆။ ကောဏာဂမနဿ နမတ္ထု၊ ဗြာဟ္မဏဿ ဝုသီမတော။
ကဿပဿ ဝ နမတ္ထု ၊ ဝိပ္ပမုတ္တဿ သဗ္ဗမိ။



104. Vipassissa ca namatthu,
Cakkhumantassa sirīmato,
Sikhissa pi ca namatthu,
Sabbabhūtānukampino.

104. Homage to the Vipassī Buddha, possessed of the eye of wisdom and
splendor; homage to Sikhī Buddha, compassionate toward all beings.

105. Vessabhussa ca namatthu,
Nhātakassa tapassino,
Namatthu Kakusandhassa,
Mārasenāpamaddino.

105. Homage to Vessabhū Buddha who has washed away all the defilements
and who possesses good ascetic practices. Homage to Kakusandha
Buddha who defeated the army of Māra.

106. Koṇāgamanassa namatthu,
Brāhmaṇassa vusīmato;
Kassapassa ca namatthu,
Vippamuttassa sabbadhi.

106. Homage to Koṇāgama Buddha who had eradicated all evil and lived the
holy life. Homage to Kassapa Buddha who had gotten free from all defile-
ments.

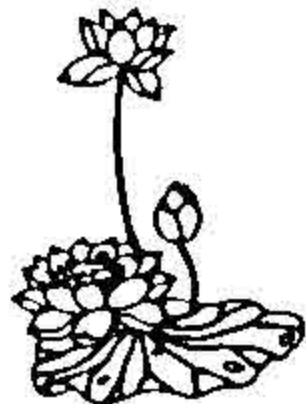
၁၀၇။ အင်္ဂီရသဿ နမတ္ထု၊ သကျပုတ္တဿ သိရိမတော။
ယော ဣမံ ဓမ္မံ ဒေသေသိ ၊ သဗ္ဗဒုက္ခာပနုဘနံ။



107. Aṅgīrasassa namatthu,
Sakyaputtassa sirīmato,
Yo imaṃ Dhammaṃ desesi,
Sabbadukkhāpanūdanam.

107. Gotama the Buddha preached this doctrine which removed all suffering. I homage to this son of Sakyas (Gotama Buddha) from whose body emanated rays of light and who was glorious.

၁၀၈။ ယေ ဓာပိ နိဗ္ဗုတာ လောကေ၊ ယထာဘူတံ ဝိပဿိသုံ။
တေ ဇနာ အဝိသုဏာ'ထ မဟန္တာ ဝိတသာရဓါ။



108. Ye cāpi nibbutā loke,
Yathābhūtaṃ vipassisum,
Te janā apisuṇātha,
Mahantā vītasāradā.

108. In this world, those who have extinguished all the heat of passions and who, through insight, have perceived things as they really are—these persons (Arahants) never slander, and are great and free from fear.



၁၀၉။ ဟိတံ ဒေဝမနုဿာနံ၊ ယံ နမဿန္တိ ဂေါတမံ။
ဝိဇ္ဇာစရဏသမ္ပန္နံ၊ မဟန္တံ ဝိတသာရဏံ။



၁၁၀။ ဧတေ စညေ ဝ သမ္ဗုဒ္ဓါ၊ အနေကသတကောဋိယော။
သဗ္ဗေ ဗုဒ္ဓါ သမသမာ၊ သဗ္ဗေ ဗုဒ္ဓါ မဟိဒ္ဓိကာ။



109. Hitaṃ devamanussānaṃ,
Yaṃ namassanti Gotamaṃ,
Vijjācaraṇasampannaṃ,
Mahantaṃ vītasāraḍaṃ.

109. They pay homage to the Gotama Buddha who works for the benefit of gods and men, who is endowed with wisdom and perfect conduct, who is great and free from fear. (Let my homage be to those persons (Arahants) too.)

110. Ete caññe ca Sambuddhā,
Anekasatakoṭiyo,
Sabbe Buddhāsamasaṃā,
Sabbe Buddhā mahiddhikā.



110. Those seven Buddhas and the other hundreds of crores of Buddhas—all these Buddhas are equal only to those who are unequalled, all these Buddhas have great power.

၁၁၁။ သဗ္ဗေ ဒသဗလူပေတာ၊ ဝေသာရဇ္ဇေဟု'ပဂါဂတာ။
သဗ္ဗေ တေ ပဋိဇာနန္တိ၊ အာသဘံ ဌာန'မုတ္တမံ။

၁၁၂။ သီဟနာဓံ နဒန္တေ'တေ၊ ပရိသာသု ဝိသာရဒါ။
ဗြဟ္မစက္ကံ ပဝတ္တေန္တိ၊ လောကေ အပ္ပဋိဝတ္တိယံ။

၁၁၃။ ဥပေတာ ဗုဒ္ဓဓမ္မေဟိ၊ အဋ္ဌာရသဟိ နာယကာ။
ဗာတ္တိ'သလက္ခဏူပေတာ၊ သီတာနုဗျဉ္ဇနာဓရာ။



111. Sabbe dasabalūpetā,
Vesārajje hupāgatā,
Sabbe te paṭijānanti,
Asabhamthāna-muttamam

111. All these Buddhas are endowed with ten kinds of strength (power) and wisdom of fearlessness. All these Buddhas admit that they possess the lofty state of Eminence (i.e., Omniscience).

112. Sihanādaṃ nadantete,
Parisāsu visāradā,
Brahmacakkaṃ pavattenti,
Loka appaṭivattiyam.

112. These Buddhas, being fearless among the (eight kinds of) congregations, roar the lion's roar, and they set in motion in the world the Wheel of Dhamma which cannot be turned back.

113. Upeṭā Buddhadhammehi,
Aṭṭhārasahi Nāyakā,
Battimsa-lakkhaṇūpetā,
Sītānubyañjanādharā.

113. These leaders of the world are endowed with 18 special qualities particular to the Buddhas. They possess 32 major marks and 80 minor marks of 'a great man'.

၁၁၄။ ဗျာမပ္ပဘာယ သုပ္ပဘာ၊ သဗ္ဗေ တေ မုနိကုဉ္ဇရာ။
ဗုဒ္ဓါ သဗ္ဗညုနော ဧတေ၊ သဗ္ဗေ ဒိဏာသဝါ ဇိနာ။

114. Byāmappabhnaya suppbhā,
Sabbe te Munikuñjarā,
Buddhā Sabbaññuno ete,
Sabbe Khināsavā Jinā.

114. All these Best of Sages shine with surrounding halos; all these Buddhas are Omniscient. All these Buddhas are those whose defilements are extinguished, and they all are conquerors.

၁၁၅။ မဟာပဘာ မဟာတေဇော၊ မဟာပညာ မဟဗ္ဗလာ။
မဟာကာရုဏိကာ ဒီရာ၊ သဗ္ဗေသာနံ သုခေါဟာ။

115. Mahāpabhā mahātejā,
Mahāpaññā mahabbalā,
Mahākāruṇikā dhīrā,
Sabbesānāṃ sukhāvahā.

115. These Buddhas possess a radiant light, mighty power, great wisdom and great strength, great compassion and unshakable concentration. They work for the happiness of all beings.

၁၁၆။ ဒီပါနာထာ ပတိဋ္ဌာ စ၊ တာဏာလေကာ စ ပါဏိနံ၊
ဂတိဗန္ဓု၊ မဟဿာသာ သရဏာ စ ဟိတေသိနော။

116. Dīpā nāthā patiṭṭhā ca,
Tāṇā leṇā ca paṇināṃ,
Gatī bandhū mahassāsā,
Saraṇā ca hitesino.

116. They are, for beings, the islands, the lords, the supporting ground, the protectors, the shelters, the havens, the friends, the comforters, the refuges, and they seek welfare (for all beings).



၁၁၇။ သဒေဝကဿ လောကဿ၊ သဗ္ဗေ ဧတေ ပရာယဏာ။
တေသာ'ဟံ သီရိဿ ပါဒေါ ဝန္တာမိ ပုဗ္ဗိသုတ္တမေ

117. Sadevakassa lokassa,
Sabbe ete parāyaṇā;
Tesāhaṃ sirasā pāde,
Vandāmi purisuttame.

117. All these Buddhas are the dependable support for the world of gods and men. With respect, I bow my head at the feet of these Supreme Ones (Unsurpassed Men).

၁၁၈။ ဝစဿ မနဿ ဧဝေါ ဝန္တာမေ'တေ တထာဂတေ။
သယနေ အာသနေ ဌာနေ၊ ဂမနေ စာပိ သဗ္ဗဒါ။

118. Vacasā manasā ceva,
Vandāmete Tathāgate,
Sayane āsane ṭhāne,
Gamane cāpi sabbadā.

118. I pay homage to these Tathāgatas by words and by thoughts always—while I am lying down or sitting or standing or walking.

၁၁၉။ သင်္ခါ သုခေန ရက္ခန္တု၊ ဗုဒ္ဓါ သန္တိကရာ တုဝံ။
တေဟိ တံ ရက္ခိတောသန္တော၊ မုတ္တော သဗ္ဗဘယေဟံ စ။

119. Sadā sukhena rakkhantu,
Buddhā santikarā tuvaṇi,
Tehi tvaṃ rakkhito santo,
Mutto sabbabhayehi ca.

119. May the Buddhas who are peacemakers protect you always and bring you happiness. Being protected by them, may you be free from all dangers.



၁၂၀။ သဗ္ဗရောဂါ ဝိနိမုတ္တော၊ သဗ္ဗသန္တာပ ဝဋ်တော။
သဗ္ဗဝေရ'မတိက္ကန္တော၊ နိဗ္ဗ တော စ တုဝံ ဘဝ။

120. Sabbarogā vinīmutto,
Sabbasantāpavajjito,
Sabbavera-matikkanto,
Nibbuto ca tvaṃ bhava.

120. May you be free from all disease, may all worry and anxiety avoid you.
May you overcome all enmity and may you be peaceful.

၁၂၁။ တေသံ သစ္စေန သီလေန၊ ခန္တိမေတ္တာဗလေန စ။
တေပိ အမှေ'ရက္ခန္တု၊ အရောဂေန သုခေန စ။

121. Tesāṃ saccena sīlena,
Khantimettabalena ca,
Te pi amhenurakkhantu,
Arogena sukhena ca.

121. By the power of their truthfulness, virtue, patience and loving-kindness,
may those Buddhas protect us by helping us to be free from all disease
and to be happy.

၁၂၂။ ပုရတ္ထိမသ္မိံ ဗိသာဘာဂေ၊ သန္တိ ဘူတာ မဟိဋ္ဌိကဿ။
တေပိ အမှေ'ရက္ခန္တု၊ အရောဂေန သုခေန စ။

122. Puratthimasmiṃ disābhāge,
Santi bhūtā mahiddhikā,
Te pi amhenurakkhantu,
Arogena sukhena ca.

122. There are in the eastern direction (of Mount Meru) beings called
Gandhabbas who are of mighty power. May they also protect us by help-
ing us to be free from all disease and to be happy.



၂၃။ ဒက္ခိဏသို့ ဝိသာဘာဂေါ သန္တိ ဒေဝါ မဟိဋ္ဌိကာ။
တေဝိ အမှေ'နုရက္ခန္တု၊ အရောဂေန သုခေန ဇ။

123. Dakkhinasmim disābhāge,
Santi devā mahiddhikā,
Te pi amhenurakkhantu,
Arogena sukhena ca.

123. There are in the southern direction (of Mount Meru) the divine beings called Kumbhandas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

၂၄။ ပစ္ဆိမသို့ ဝိသာဘာဂေါ သန္တိ နာဂါ မဟိဋ္ဌိကာ။
တေဝိ အမှေ'နုရက္ခန္တု၊ အရောဂေန သုခေန ဇ။

124. Pacchimasim disābhāge,
Santi nāgā mahiddhikā,
Te pi amhenurakkhantu,
Arogena sukhena ca.

124. There are in the western direction (of Mount Meru) Nāgas (divine serpents) who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

၂၅။ ဥတ္တရသို့ ဝိသာဘာဂေါ သန္တိ ယက္ခာ မဟိဋ္ဌိကာ။
တေဝိ အမှေ'နုရက္ခန္တု၊ အရောဂေန သုခေန ဇ။

125. Uttarasmim disābhāge,
Santi yakkhā mahiddhikā,
Te pi amhenurakkhantu,
Arogena sukhena ca.

125. There are in the northern direction (of Mount Meru) the divine beings called Yakkhas who are of mighty power. May they also protect us by help-



၁၂၆။ ပုရတ္ထိမေန ဓတရဋ္ဌော၊ ဘက္ခိဏေန ဝိရုဋ္ဌကော။
ပဋ္ဌိမေန ဝိရူပက္ခော၊ ကုဝေရော ဥတ္တရံ ဒိသံ။

126. Puratthimena Dhatarattho,
Dakkhiṇena Virūḥhako,
Pacchimena Virūpakkho,
Kuvero uttaram disaṃ.

126. There is Dhatarattha in the east, Virūḥhaka in the south, Virūpakkha in the west, and Kuvera in the north.

၁၂၇။ ဝတ္ထာရော တေ မဟာရာဇော၊
လောကပါလာ ယသသိနော။
တေပိ အမှေ'ရက္ခန္တု၊
အရောဂေန သုခေန စ။

127. Cattāro te Mahārājā,
Lokapālā yasassino,
Te pi amhenurakkhantu,
Arogena sukhena ca.

127. These four mighty Kings are the protectors of the world and have large retinues. May they also protect us by helping us to be free from all disease and to be happy.

၁၂၈။ အာကာသဋ္ဌာ စ ဘူမဋ္ဌာ၊ ဒေဝါ နာဂါ မဟိဋ္ဌိကာ။
တေပိ အမှေ'ရက္ခန္တု၊ အရောဂေန သုခေန စ။

128. Ākāsaṭṭhā ca bhūmaṭṭhā,
Devā nāgā mahiddhikā,
Te pi amhenurakkhantu,
Arogena sukhena ca.

128. There are deities who live in the sky and who are of mighty power, deities who live on the earth and who are of mighty power, and there are nāgas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.



၁၂၉။ ဣဗ္ဗိမန္တော စ ယေ ဒေဝါ၊ ဝသန္တာ ဣမ သာသနော။
တေပိ အမ္ဘေ'နုရက္ခန္တု၊ အရောဂေန သုခေန စ။



၁၃၀။ သဗ္ဗိ'တိယော ဝိဝဇ္ဇန္တု၊
သောကော ရောဂေါ ဝိနဿတု။
မာ တေ ဘဝန္တ'န္တရာယာ၊
သုခိ ဝိယာယုကော ဘဝ။



129. Iddhimanto ca ye devā,
Vasantā idha Sāsane,
Te pi amhenurakkhantu,
Arogena sukhena ca.

129. There are deities of great power who live in (have faith in) this Dispensation. May they also protect us by helping us to be free from all disease and to be happy.

130. Sabbītiyo vivajjantu,
Soko rogo vinassatu,
Mā te bhavantvantarāyā
Sukhī dighāyuko bhava.

130. May all calamities avoid you. May sorrow and disease be destroyed. May there be no dangers to you. May you have happiness and a long life.



၁၃၁။ အဘိဝါဒနသီလိဿ၊ နိစ္စံ ဝုဓာပဓာယိနော ။
စက္ကာရာ ဓမ္မာ ဝစုန္တိ၊ အာယု ဝဏ္ဏော သုခံ ဗလံ။
အာဇာနာဂ္ဂိယသုတ္တံ နိဋ္ဌိတံ။

131. Abhivādanasīlissa,
Niccarn vuddhāpacāyino,
Cattāro dhammā vaḍḍhanti:
Āyu vaṇṇo sukhaṁ balaṁ.

Āṭānāṭiya-suttam Nitt̥hitam.

131. For him who has the habit of paying homage and who always respects the elders, four things increase, namely, life span, beauty, happiness and strength.

End of Āṭānāṭiya Sutta.



၁၃၂။ ပရိတ္တံ ယံ ဘဏန္တဿ၊ နိသိန္နဋ္ဌာနဓောဝနံ။
ဥဒကဗြူ ဝိနာသေတိ၊ သဗ္ဗမေဝ ပရိဿယံ။



၁၃၃။ သောတ္ထိနာ ဂစ္ဆဝဋ္ဌာနံ၊ ယဉ္ဇ သာဓေတိ တင်္ခဏေ။
ထေရဿင်္ဂုလိမာလဿ၊ လောကနာထေနဘာသိတံ။
ကပ္ပဋ္ဌာယိ မဟာတေဇံ၊ ပရိတ္တံ တံ ဘဏာမ ဟေ။



132. Parittam yam bhaṇantassa,
Nisinnatthānadhovanam,
Udakam pi vināseti,
Sabba-meva parissayam.

AṄGULIMĀLA SUTTA ●
(ARAHANT - AṄGULIMĀLA - DISCOURSE)

132. Even the water with which the seat of one who recites this protective
Sutta is washed, destroys all calamities.

133. Sotthinā gabbhavutthānam,
Yaṁ ca sādheti taṁkhaṇe,
TherassAṅgulimālassa,
Lokanāthena bhāsitaṁ,
Kappaṭṭhāyim mahātejam,
Parittam tam bhaṇāma he.



133. This Sutta also brings about an easy delivery for expectant mothers at the
very moment it is recited. Oh good people! Let us recite this protective
Sutta delivered by the Lord of the world to the Venerable Aṅgulimāla,
which has great power and lasts for the entire world cycle.

၁၃၄။*ယတော'ဟံ ဘဂိနိ အရိယာယ ဇာတိယာ ဇာတော၊
 နာဘိဇာနာမိ သဗ္ဗိစ္စ ပါဏံ ဇီဝိတာ ဝေါရောပေတာ၊
 တေန သစ္စေန သောတ္ထိ တေ ဟောတု
 သောတ္ထိ ဂစ္ဆဿ။
 အင်္ဂုလိမာလသုတ္တံ နိဋ္ဌိတံ။



134. Yatoham, bhagini, ariyāya jātiyā jāto,
 nābhijānāmi sañcicca pāṇaṃ jīvitaṃ voropetā.
 Tena saccena sotthi te hotu, sotthi gabbhassa.

Angulimāla-suttam Niṭṭhitam.

134. Oh, sister! Ever since I was reborn in this Noble Birth, I do not remember intentionally taking the life of a being. By this utterance of truth, may there be comfort to you and to the child in your womb.

End of Angulimāla Sutta.



၁၃၅။ သံသာရေ သံသရန္တာနံ၊ သဗ္ဗဒုက္ခဝိနာသဇနံ။
သတ္တ ဓမ္မေ စ ဗောဇ္ဈင်္ဂေ၊ မာရသေနာပမဗ္ဗဇနံ။

၁၃၆။ ဗုဒ္ဓိက္ခာ ယေ ဝိမေ သတ္တာ၊ တိဘဝါ မုတ္တကုတ္တမာ။
အဇာတိမဇရာဗျာဓိံ၊ အမတံ နိဗ္ဗယံ ဂတာ။



135. Saṃsāre saṃsarantānaṃ,
Sabbadukkhavināsaṇe,
Satta dhamme ca Bojjhaṅge,
Mārasenāpamaddane,

136. Buḍḍhitvā ye cime sattā,
Tibhavā muttakuttamā,
Ajāti-majarābyādhim,
Amataṃ nibbayaṃ gatā.



BOJJHAṄGA SUTTA ●

(FACTORS - OF - ENLIGHTENMENT - DISCOURSE)

135, 136. Having known by way of experience the seven kinds of Dhamma called Factors of Enlightenment which destroy all sufferings of beings who wander through this *saṃsāra* (round of rebirths) and which defeat the army of Māra, the Evil One, these excellent persons were liberated from the three kinds of existence. They have reached (lit. gone to) Nibbāna where there is no rebirth, ageing, disease, death and danger.

၁၃၇။ ဝေမာဒိဂုဏူပေတံ၊ အနေကဂုဏသင်္ဂဟံ။
 ဩသဓဉ္စ ဣမံ မန္တံ၊ ဗောဇ္ဈင်္ဂဉ္စ ဘဏာမ ဟေ။

၁၃၈။ ဗောဇ္ဈင်္ဂါသတိသင်္ခါတော၊ ဓမ္မာနံ ဝိစယော တထာ။
 ဝီရိယံ ပီတိ ပဿဒ္ဓိ၊ ဗောဇ္ဈင်္ဂါ စ တထာ'ပရေ၊

၁၃၉။ သမာဓု'ပေက္ခာ ဗောဇ္ဈင်္ဂါ၊ သတ္တေ'တေ သဗ္ဗဒဿိနာ။
 မုနိနာ သဗ္ဗဒက္ခာတာ၊ ဘာဝိတာ ဗဟုလိကတာ။

၁၄၀။ သံဝတ္တန္တိ အဘိညာယ၊ နိဗ္ဗာနာယ စ ဗောဓိယာ။
 တေန သစ္စဝဋ္ဋေန၊ သောတ္ထိ တေ ဟောတု သဗ္ဗဒါ။



137. Evamādiguṇūpetam,
 Anekaguṇasaṅgaham,
 Osadhañ ca imam mantam,
 Bojjhaṅgañ ca bhaṇāma he.

137. Oh good people! Let us recite this Bojjhanga Sutta which is endowed with the aforementioned attributes, which gives not a few benefits and which is like a medicine and a mantra.

138. Bojjhaṅgo satisaṅkhāto,
 Dhammānam vicayo tathā,
 Vīriyam pīti passaddhi,
 Bojjhaṅgā ca tathāpare,

139. Samādhupekkhā bojjhaṅgā,
 Sattete Sabbadassinā,
 Muninā sammadakkhātā,
 Bhāvitā bahulīkatā.

140. Samvattanti abhiññāya,
 Nibbānāya ca bodhiyā,
 Etena saccavajjena,
 Sotthi te hotu sabbadā.

138-140. These seven factors of Enlightenment, namely: mindfulness, investigation of Dhammas, effort (or energy), zest, tranquility, concentration and equanimity, which are well-expounded by the All Seeing Sage, promote, when practiced repeatedly, penetration of the Truth, cessation of suffering and knowledge of the Path. By this utterance of truth, may there always be happiness for you.

၁၄၁။ ကေသ္မိံသမယေ နာထော၊မောဂ္ဂလ္လာနဉ္စ ကဿပံ။
ဂိလာနေ ဂုက္ခိတေဝိသ္ဿ၊ဗောဇ္ဈင်္ဂေသတ္တ ဒေသယိ။



၁၄၂။ တေ ဝ တံ အဘိနန္ဒိတွာ၊ရောဂါ မုစ္ဆိံသု တင်္ခဏေ။
ဧတေန သစ္စဝဇ္ဇေန၊သောတ္ထိ တေ ဟောတု သဗ္ဗဒါ။



141. Ekasmim samaye Nātho,
Moggallānañ ca Kassapañ,
Gilāne dukkhite disvā,
Bojjhaṅge satta desayi.

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141. Once when the Lord saw Moggallāna and Kassapa being unwell and suffering, he preached the seven Factors of Enlightenment.

142. Te ca tañ abhinanditvā,
Rogā muccim̐su tañkhaṇe.
Etena saccavajjena,
Sotthi te hotu sabbadā.



142. They, having rejoiced at the discourse, immediately were freed from the disease. By this utterance of truth, may there always be happiness to you.

၁၄၃။ ကေဝါ ဓမ္မရာဇာပိ၊ ဂေလညေနာ'ဘိဝိဋ္ဌိတော။
စုံစုံတ္ထေရေန တံယေဝ၊ ဘဏာပေတွာန သာဒဓိ။

143. Ekadā Dhammarājā pi,
Gelaññenābhipīḷito,
Cundattherena tam yeva,
Bhanāpervāna sādaram.

၁၄၄။ သမ္မောဒိတွာန အာဇာဓာ၊ တမ္မာ ဝုဋ္ဌာသိဋ္ဌာနသော။
ဧတေန သစ္စဝဇ္ဇေန၊ သောတ္ထိ တေ ဟောတု သဗ္ဗာ။

144. Sammoditvāna ābādhā,
Tamhā vuṭṭhāsi ṭhānaso.
Etena saccavajjena,
Soṭṭhi te hotu sabbadā.



143, 144. Once when the King of the Dhamma was oppressed by disease, he had the Venerable Cunda recite the discourse respectfully, and having rejoiced at the discourse was immediately cured of the disease. By this utterance of truth, may there always be happiness to you.

၁၄၅။ ပဟိနာ တေ စအာဗာဓာ၊ တိဏ္ဍန္နမ္ပိ မဟေသိနံ။
မဂ္ဂဟတာ ကိလေသာဝ၊ ပတ္တာ'နုပ္ပတ္တိဓမ္မတံ။
တေန သစ္စဝဋ္ဋေန၊ သောတ္ထိ တေ ဟောတု သဗ္ဗဒါ။
ဗောဇ္ဈင်္ဂသုတ္တံ နိဋ္ဌိတံ။



145. Pahinā te ca ābādhā,
Tiṇṇannam pi Mahesinam,
Maggahatā kilesāva,
Pattānuppatti-dhammatam.
Etena saccavajjena,
Soṭṭhi te hotu sabbadā.

Bojjhaṅga-suttam Niṭṭhitam.



145. The diseases of the three Great Sages that were eradicated reached the stage of never occurring again like the mental defilements eradicated by the Path. By this utterance of truth, may there always be happiness for you.

End of Bojjhaṅga Sutta.

၁၄၆။ ယံ ဒုန္နိမိတ္တံ အဝမာဏ္ဍိ၊
ယော စာ'မနာပေါ သကုဏဿ သဗ္ဗေါ။
ပါပဂ္ဂဟော ဒုဿုပိနံ အကန္တံ၊
ဗုဒ္ဓါနုဘာဝေန ဝိနာသ'မေန္တု။



၁၄၇။ ယံ ဒုန္နိမိတ္တံ အဝမာဏ္ဍိ၊
ယော စာ'မနာပေါ သကုဏဿ သဗ္ဗေါ။
ပါပဂ္ဂဟော ဒုဿုပိနံ အကန္တံ၊
ဓမ္မာနုဘာဝေန ဝိနာသ'မေန္တု။



146. Yaṃ dunnimittam avamaṅgalaṃ ca,
Yo cāmaṇāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ,
Buddhānubhāvena vināsa-mentu.

PUBBAṆHA SUTTA ●

(MORNING - DISCOURSE)

146. Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they go to nothing by the power of the Buddha.

147. Yaṃ dunnimittam avamaṅgalaṃ ca,
Yo cāmaṇāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ,
Dhammānubhāvena vināsa-mentu.

147. Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they go to nothing by the power of the Dhamma.

၁၄၈။ ယံ ဒုန္နိမိတ္တံ အဝမင်္ဂလဉ္စ၊
ယော စာ'မနာပေါ သကုဏဿ သဌေါ။
ပါပဂ္ဂဟော ဒုဿုပိနံ အကန္တံ၊
သံဃာနုဘာဝေန ဝိနာသ'မေန္တု။

148. Yam dunnimittam avamaṅgalañ ca,
Yo cāmanāpo sakuṇassa saddo,
Pāpaggaho dussupinaṁ akantaṁ,
Saṁghānubhāvena vināsa-mentu.

148. Whatever had omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they go to nothing by the power of the Saṁgha.

၁၄၉။ ဒုက္ခပ္ပတ္တာ စ နိဗ္ဗုက္ခာ၊
ဘယပ္ပတ္တာ စ နိဗ္ဗဟာ။
သောကပ္ပတ္တာ စ နိဿောကာ၊
ဟောန္တု သဗ္ဗေပိ ပါဏိနော။

149. Dukkhaṃpattā ca niddukkhā,
Bhayaṃpattā ca nibbhayā
Sokaṃpattā ca nissokā,
Hontu sabbe pi pāṇino.

149. May all suffering beings be free from suffering. May all fear-struck beings be free from fear. May all grief-stricken beings be free from grief.

၁၅၀။ ဣတာဝတာ စ အမှေဟိ၊ သန္တတံ ပုညသမ္ပဒံ။
သဗ္ဗေ ဒေဝါ'နုမောဒန္တု၊ သဗ္ဗသမ္ပတ္တိသိဒ္ဓိယာ။

150. Ettāvatā ca amhehi,
Sambhataṁ puññasampadaṁ,
Sabbe devānumodantu,
Sabbasampattisiddhiyā.

150. For the acquisition of all kinds of happiness, may all deities rejoice in the accomplishment of merit which we have thus acquired.



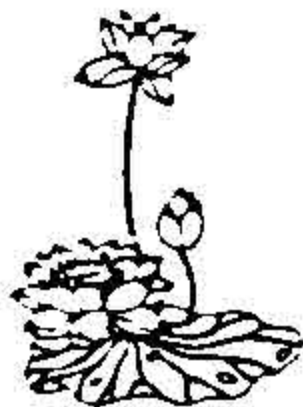
၁၅၁။ ဘိနံ ဘဒန္တ သဒ္ဓါယ၊ သီလံ ရက္ခန္တ သဗ္ဗဒါ။
ဘာဝနာဘိရတာ ဟောန္တ၊ ဂစ္ဆန္တ ဒေဝတာ'ဂတာ။



151. Dānaṃ dadantu saddhāya,
Sīlaṃ rakkhantu sabbadā,
Bhāvanābhiratā hontu,
Gacchantu devatāgatā.

151. May you all practice charity with faith (in the Triple Gem). May you always keep moral precepts. May you all rejoice in mind-development. May the deities who have come (to the recitation) go back (to their homes).

၁၅၂။ သဗ္ဗေ ဗုဒ္ဓါ ဗလပ္ပတ္တာ၊ ပစ္စေကာနန္တ ယံ ဗလံ။
အရဟန္တာနန္တ တေဇေန၊ ရက္ခံ ဗန္ဓာမိ သဗ္ဗသော။



152. Sabbe Buddhā balappattā,
Paccekaṇaṃ ca yaṃ balaṃ,
Arahantānaṃ ca tejena,
Rakkhaṃ bandhāmi sabbaso.



152. By the power of those Buddhas who possessed great physical and intellectual strength, and of the Pacceka Buddhas and of the Arahants, I create protection for all times.

၁၅၃။ ယံကိဉ္စ ဝိတ္တံ ဣဒေ ဝါ ဟုရံ ဝါ။
သဂ္ဂေသု ဝါ ယံ ရတနံ ပဏိတံ။
န နော သမံ အတ္ထိ တထာဂတေန၊
ဣဒမ္ပိ ဗုဒ္ဓေ ရတနံ ပဏိတံ။
တေန သစ္စေန သုဝတ္ထိ ဟောတု။



၁၅၄။ ယံကိဉ္စ ဝိတ္တံ ဣဒေ ဝါ ဟုရံ ဝါ။
သဂ္ဂေသု ဝါ ယံ ရတနံ ပဏိတံ။
န နော သမံ အတ္ထိ တထာဂတေန၊
ဣဒမ္ပိ ဓမ္မေ ရတနံ ပဏိတံ။
တေန သစ္စေန သုဝတ္ထိ ဟောတု။

153. Yam kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇitaṃ,
Na no samaṃ atthi Tathāgatena.
Idam pi Buddh'e ratanaṃ paṇitaṃ,
Etena saccena suvatthi hotu.

153. Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the world of the deities, there is none equal to the Accomplished One. In the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

154. Yam kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇitaṃ,
Na no samaṃ atthi Tathāgatena.
Idam pi Dhamme ratanaṃ paṇitaṃ,
Etena saccena suvatthi hotu.



154. Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the world of the deities, there is none equal to the Accomplished Dhamma. In the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

၁၅၅။ ယံကိဉ္စိ ဝိတ္တံ ဣဓ ဝါ ဟုရံ ဝါ၊
သဂ္ဂေသု ဝါ ယံ ရတနံ ပဏီတံ။
န နော သမံ အတ္ထိ တထာဂတေန၊
ဣဒမ္ပိ သံဃေ ရတနံ ပဏီတံ။
ဒေတေန သစ္စေန သုဝတ္ထိ ဟောတု။

၁၅၆။ ဘဝတု သဗ္ဗမင်္ဂလံ၊ ရက္ခန္တု သဗ္ဗဒေဝတာ။
သဗ္ဗဗုဒ္ဓါနုဘာဝေန၊ သင်္ဂါ သုဒ္ဓိ ဘဝန္တု တေ။

၁၅၇။ ဘဝတု သဗ္ဗမင်္ဂလံ၊ ရက္ခန္တု သဗ္ဗဒေဝတာ။
သဗ္ဗဓမ္မာနုဘာဝေန၊ သင်္ဂါ သုဒ္ဓိ ဘဝန္တု တေ။

155. Yam kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ,
Na no samaṃ atthi Tathāgatenā.
Idaṃ pi Saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

155. Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the world of the deities, there is none equal to the Accomplished Saṃgha. In the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

156. Bhavatu sabbamaṅgalaṃ,
Rakkhantu sabbadevatā,
Sabba-Buddhānubhāvena,
Sadā sukhī bhavantu te.

156. May there be all blessings. May all deities give protection. By the power of all Buddhas, may all beings be happy.

157. Bhavatu sabbamaṅgalaṃ,
Rakkhantu sabbadevatā,
Sabba-Dhammānubhāvena,
Sadā sukhī bhavantu te.

157. May there be all blessings. May all deities give protection. By the power of all Dhammas, may all beings be happy.

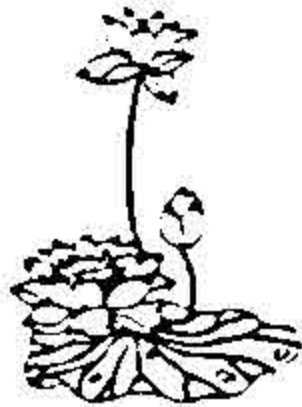
၁၅၈။ ဘဝတု သဗ္ဗမင်္ဂလံ၊ ရက္ခန္တု သဗ္ဗဒေဝတာ။
သဗ္ဗသံဃာနုဘာဝေန၊ သင်္ခါ သုခိ ဘဝန္တု တေ။



158. Bhavatu sabbamaṅgalam,
Rakkhantu sabbadevatā,
Sabba-Saṃghānubhāvena,
Sadā sukhī bhavantu te.

158. May there be all blessings. May all deities give protection By the power
of all Saṃghas, may all beings be happy.

၁၅၉။ မဟာကာရုဏီကော နာထော၊ ဟိတာယ သဗ္ဗပါဏိနံ။
ပူရေတွာ ပါရမီ သဗ္ဗာ၊ ပတ္တော သဗ္ဗောဓိ'မုတ္တမံ။
တေန သစ္စဝဋ္ဋေန၊ သောတ္ထိ တေ ဟောတု သဗ္ဗင်္ဂါ။



159. Mahākāruṇiko Nātho,
Hitāya sabbapāṇinam,
Pūretvā pāramī sabbā,
Patto sambodhi-muttamam.
Etena saccavajjena,
Sotthi te hotu sabbadā.



159. The Lord who is possessed of Great Compassion fulfilled all the
Perfections for the benefit of all beings and reached the highest state as
the Fully Enlightened One. By this utterance of truth, may there always be
happiness for you.

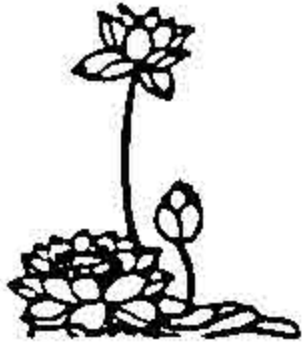
၁၆၀။ ဇယန္တော ဗောဓိယာ မူလေ၊ သက္ကာနံ နန္ဒိဝမုနော။
ဝေမေဝ ဇယော ဟောတု၊ ဇယဿု ဇယမင်္ဂလေ။



160. Jayanto bodhiyā mūle,
Sakyānaṃ nandivaḍḍhano,
Eva-meva jayo hotu,
Jayassu jayaṃgale.

160. That joy-enhancer of the Sakyas was victorious at the foot of the Tree of Enlightenment. Even so, may there be victory. May you attain joyous victory.

၁၆၁။ အပရာဇိတပလ္လင်္ဂေ၊ သီသေ ပုထုဝိ-ပုက္ခလေ။
အဘိသေကေ သဗ္ဗဗုဒ္ဓါနံ၊ အဂ္ဂပ္ပတ္တော ပမောဒတိ။



161. Aparājita-pallaṅke,
Sīse puthuvipukkhale,
Abhiseke sabba-Buddhānaṃ,
Aggappatto pamodati.



161. That joy-enhancer of the Sakyas rejoices having reached the highest state at the spot which is undefeatable, the best on the earth, and the consecration place of all Buddhas.

၁၆၂။ သုနက္ခတ္တံ သုမင်္ဂလံ၊ သုပ္ပဘာတံ သုဟုဋ္ဌိတံ ။
သုခဏော သုမုဟုတ္တော စ၊ သုယိဋ္ဌံ ဗြဟ္မစာရိသု။



162. Sunakkhattam sumāṅgalam,
Suppabhātam suhññhitam,
Sukhaṇo sumuhutto ca,
Suyiṭṭham brahmacārisu.

162. On the day meritorious deeds are performed, the stars are auspicious, blessings are auspicious, daybreak is auspicious, waking is auspicious, the moment is auspicious, and the time is auspicious. Offerings made to the holy ones on such a day are well-offered.

၁၆၃။ ပဒက္ခိဏံ ကာယကမ္မံ၊ ဝါစာကမ္မံ ပဒက္ခိဏံ။
ပဒက္ခိဏံ မနောကမ္မံ၊ ပဏီမိ တေ ပဒက္ခိဏေ။



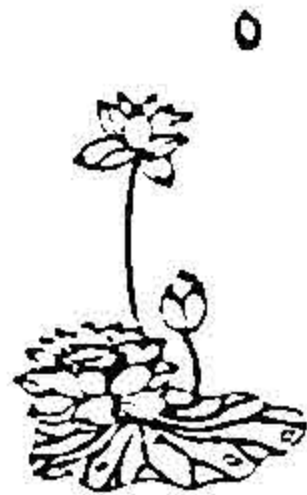
163. Padakkhiṇam kāyakammaṁ,
Vācākammaṁ padakkhiṇam,
Padakkhiṇam manokammaṁ,
Paṇīdhi te padakkhiṇe.



163. On such a day all bodily actions are felicitous, all verbal actions are felicitous, and all mental actions are felicitous. These three kinds of action are established in felicity.

၁၆၄။ ပဒက္ခိဏာနိ ကတွာန၊ လဘန္တ'တ္ထေ ပဒက္ခိဏေ။
 တေ အတ္တလဒ္ဓါ သုခိတာ၊ ဝိရုဋ္ဌာ ဗုဒ္ဓသာသနော။
 အရောဂါသုခိတာ ဟောထ'၊ သဟသဗ္ဗေဟိ ဉ္ဇတိဘိ။

ပုဗ္ဗဏှသုတ္တံ နိဋ္ဌိတံ။
 ပရိတ္တပါဠိ နိဋ္ဌိတာ။



164. Padakkhiṇāni katvāna,
 Labhantatthe padakkhiṇe,
 Te atthaladdhā sukhitā,
 Virūḥhā Buddhasāsane,
 Arogā sukhitā hotha,
 Saha sabbehi ñātibhi.

Pubbaṇha-suttaṃ Niṭṭhitam.

PARITTAPĀLI NIṬṬHITĀ



164. People do good actions and therefore get good results. Having obtained good results and growth in the Dispensation of the Buddha (*Buddha sāsana*), may you have bliss, be free from disease and be happy together with all your relatives.

End of Pubbaṇha Sutta.

END OF PARITTA TEXT



Loving-kindness

81

"Monks, whatever kinds of wordly merits there are,
all are not worth one sixteenth part
of the heart deliverance of loving-kindness.
In shining, in beaming, in radiance
the heart deliverance of
loving-kindness far excels them."

~THE BUDDHA~

Sabbe Sattā Sukhī Hotu.

May all beings be well and happy.

FORGIVENESS

*"If by deed, speech or thought,
foolishly I have done wrong,
may all forgive me honored ones,
who are in wisdom and compassion strong.
I freely forgive anyone
who may have hurt or insured me.
I freely forgive myself."*

Before you start meditating on loving-kindness, you have to practice forgiveness. Sometimes you did something wrong to somebody and then you have this feeling of guilt. Thus, we practice forgiveness to remove any guilt feelings. The others aspect is to forgive others. There may be somebody who has done something wrong to you and you have some anger or grudge against that person. You have to get rid of this anger or grudge, too. In order to practice loving-kindness, you must be able to forgive people. If you cannot forgive people, you cannot practice meditation. So, loving-kindness and forgiveness go together.

LOVING-KINDNESS

82

Loving-kindness or *mettā* is one of the four subjects of meditation called *Brahma-vihāra*, Divine Abidings. The practice of this meditation is explained in detail in *Visuddhimagga*. Those who want to practice this meditation seriously should follow the instructions given in that book. The practice given here is for those who want to practice it as one item in their daily spiritual practice.

Loving-kindness or rather *mettā* is defined as that 'which is solvent, which adheres'. It can be likened to oil which people put in the engines. Nobody will drive his or her car if there is no engine-oil in it for fear that the car may be damaged, but seldom do people remember to put the oil of *mettā* in their relationships with other people; no wonder there is so much friction, so much abrasion in human relationships. If only people could put just a small amount of *mettā* in their relationships, a lot of unnecessary anger, hate, grudge, resentment and other undesirable results could have been avoided. Moreover, the practice of *mettā* can give us eleven benefits as declared by

the Buddha:

1. One sleeps in comfort.
2. One wakes in comfort.
3. One has no evil dreams.
4. One is dear to human beings.
5. One is dear to non-human beings.
6. One is protected by deities.
7. Fire, poison and weapons cannot hurt him.
8. One's mind is easily concentrated.
9. The expression of one's face is serene.
10. One dies unconfused.
11. If one does not penetrate any higher, one will be reborn in the *Brahma World*.

To enjoy these benefits too we should practice loving-kindness.

Loving-kindness is a wholesome desire for the well-being of all beings. It is a desire which is not associated with lust, craving or attachment, but a pure good intention for all beings to be healthy, happy and peaceful. When this desire (*mettā*) is in our hearts, we feel peaceful, and then vibrations of peacefulness reach out to those beings which we specify in the sentences we say

when we practice loving-kindness. Thus if we send out our thoughts of *mettā* to all beings, all beings will be pervaded by our *mettā*; and these thoughts will create a friendly and peaceful atmosphere among all beings so that harmony prevails in all human relationships.

When we practice loving-kindness, we begin with ourselves, i.e., we begin with wishing health, happiness and peacefulness for ourselves. But it is not to be interpreted as selfishness; for it is not out of selfishness that we wish health, etc., for ourselves, but to take ourselves as examples so that we can send these thoughts to other beings as, "Just as I want to be healthy, happy and peaceful, so these people too want to be happy and peaceful. So may these people be well, happy and peaceful."

Also, if we are not happy and peaceful ourselves, we will not be able to send thoughts of happiness and peacefulness to other beings. So to be able to send these thoughts to other beings, we first generate these thoughts in our hearts before we send them out to other beings. When we send these *mettā* thoughts, we can send them in different ways; we can send them by location or by persons (or individuals). (See 'The Practice of Loving-kindness', pg95.)

Whichever way we use, it is good to say the sentences silently and repeat them for as many times as we want to; ten times should be the standard, in my

May I	be well, happy and peaceful.
May my teachers	be well, happy and peaceful.
May my parents	be well, happy and peaceful.
May my relatives	be well, happy and peaceful.
May my friends	be well, happy and peaceful.
May the indifferent persons	be well, happy and peaceful.
May the unfriendly persons	be well, happy and peaceful.
May all meditators	be well, happy and peaceful.
May all beings	be well, happy and peaceful.

May suffering ones be suffering-free,
And the fear-struck fearless be,
May the grieving shed all grief,
And all beings find relief.

Sharing Merits is a beautiful act Buddhists do whenever they do meritorious deeds. *dāna* (giving), *sīla* (taking and keeping moral precepts) or *bhāvanā* (mental development or meditation). Sharing merits means letting other beings get chance to get merit themselves by having them rejoice at one's merit, for rejoicing at other beings' merit is an act of merit itself. Further, the merit of those who share it with other beings increases, because sharing merit is itself an act of merit which is *dāna*. It is like letting other people light their candles from our candle; the light of our candle does not decrease, in fact, it becomes brighter with the help of the light the other candles get from it. When we share merit, it is better to share it with all beings, not with our relatives only. It is more beneficial if we can include the guardian deities in the recipients of our sharing.

ALSO BY SAYADAW U SĪLĀNANDA

Euāvatā ca amhehi,
Sambhatañ puññasampadam,
Sabbe sattānumodantu,
Sabbasampattisiddhiyā.

May all beings share this merit,
Which we have thus acquired,
For the acquisition of
All kinds of happiness.

Akaṣaṭṭhā ca bhūmaṭṭhā,
Devā nāgā mahiddhikā,
Puññañ tañ anumodantu,
Cirañ rakkhantu Sāsanañ.

May beings inhabiting space and earth,
Devas and nagas of mighty power,
Share this merit of ours.
May they long protect the Teachings.

"The Great Discourse on the Foundation of Mindfulness is important for those who practice vipassanā meditation because all instructions are directly or indirectly based on the teachings contained in this sutta (discourse). If you are serious about vipassanā meditation, you should know this sutta well."

— SAYADAW U SĪLĀNANDA,
from the Introduction

The Buddha's words are presented here and accompanied by analysis based on this sutta's rich commentarial tradition. This helps to deepen our meditation experience profoundly.

Experienced vipassanā practitioners will find this book: **THE FOUR FOUNDATION OF MINDFULNESS** (Wisdom Publications) by the Venerable Sayadaw U Sīlānanda, useful because of its wealth of doctrinal and practical Dhamma treasures. Practitioners of meditations such as *dong-chen*, *mahāmudra* or Zen will find that this work on the oldest form of Buddhist meditation provides new understanding of their own practices.

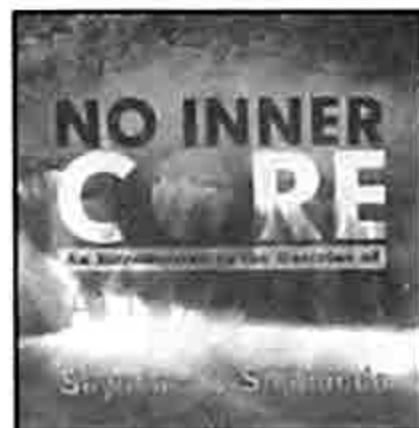
The general reader will find it useful because of its constant reminders of how each day presents us with a wide variety of opportunities for choosing attention over blindness.



THE FOUR FOUNDATIONS OF MINDFULNESS

by Venerable U Sīlānanda

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NO INNER CORE:
An Introduction to
the Doctrine of
Anattā

by Venerable U Silānanda

Inward Path Publisher
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For Free Distribution
& Not for Sale

"Bhikkhus, form is anattā (form is not soul or self). Were form soul, then this form would not lead to affliction, and one could have it of form: 'Let my form be thus; let my form be not thus.'

And since form is not soul, so it leads to affliction, and none can have it of form: 'Let my form be thus; let my form be not thus.' "

~ THE BUDDHA

The popular meaning of Kamma is action or doing, but as a technical term, Kamma means volition or will. When you do something, there is volition behind it, and that volition, that mental effort, is called Kamma. Buddha explained that, having willed, one then acts through body, speech, and mind. Whatever you do, there is some kind of Kamma, mental effort, will, and volition. Volition is one of the 32 mental states which arise together with consciousness.

If you are unfamiliar with this term Kamma then this booklet: **VOLITION**, *An Introduction to the Law of Kamma* (IJ015/98), a transcribed Dhamma talk given by the Venerable Sayadaw U Silānanda to students of Vipassanā meditation and Abhidhamma from 1984 to 1988 in America, might be right for you.

WHAT IS KAMMA?

*"Oh monks, it is VOLITION
that I call KAMMA."*

~ THE BUDDHA

The following book: **NO INNER CORE**, *An Introduction to the Doctrine of Anattā* (IJ016/98), is based on collection of lectures on the Anattā doctrine given by the same author, Sayadaw U Silānanda. The anattā doctrine is one of the most important teachings of Buddhism. It is the most distinctive feature of Buddhism for, as many scholars have recognized, it makes Buddhism different from all other religions. Although the anattā doctrine is so important, so distinctive, and supposedly so universally accepted by Buddhists, it is still the most misunderstood, the most misinterpreted, and the most distorted of all the teachings of the Buddha. Some scholars who have written on Buddhism had a great respect for the Buddha, liked His teachings, revered Him, and honored Him, but they could not imagine that such a profound thinker had actually denied the existence of a soul. The author provides a technical exposition on this topic.



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