

Lumbini Garden, where the Buddha was born.

Ariya Atthangika Magga

The Noble Eightfold Path

Sammā Ditthi: Perfect understanding. Realization of real nature of existence.

Sammā Samkappa: Perfect thoughts. Properly guided human emotion.

Samma Vācā: Perfect Speech. Harmornised human communication.

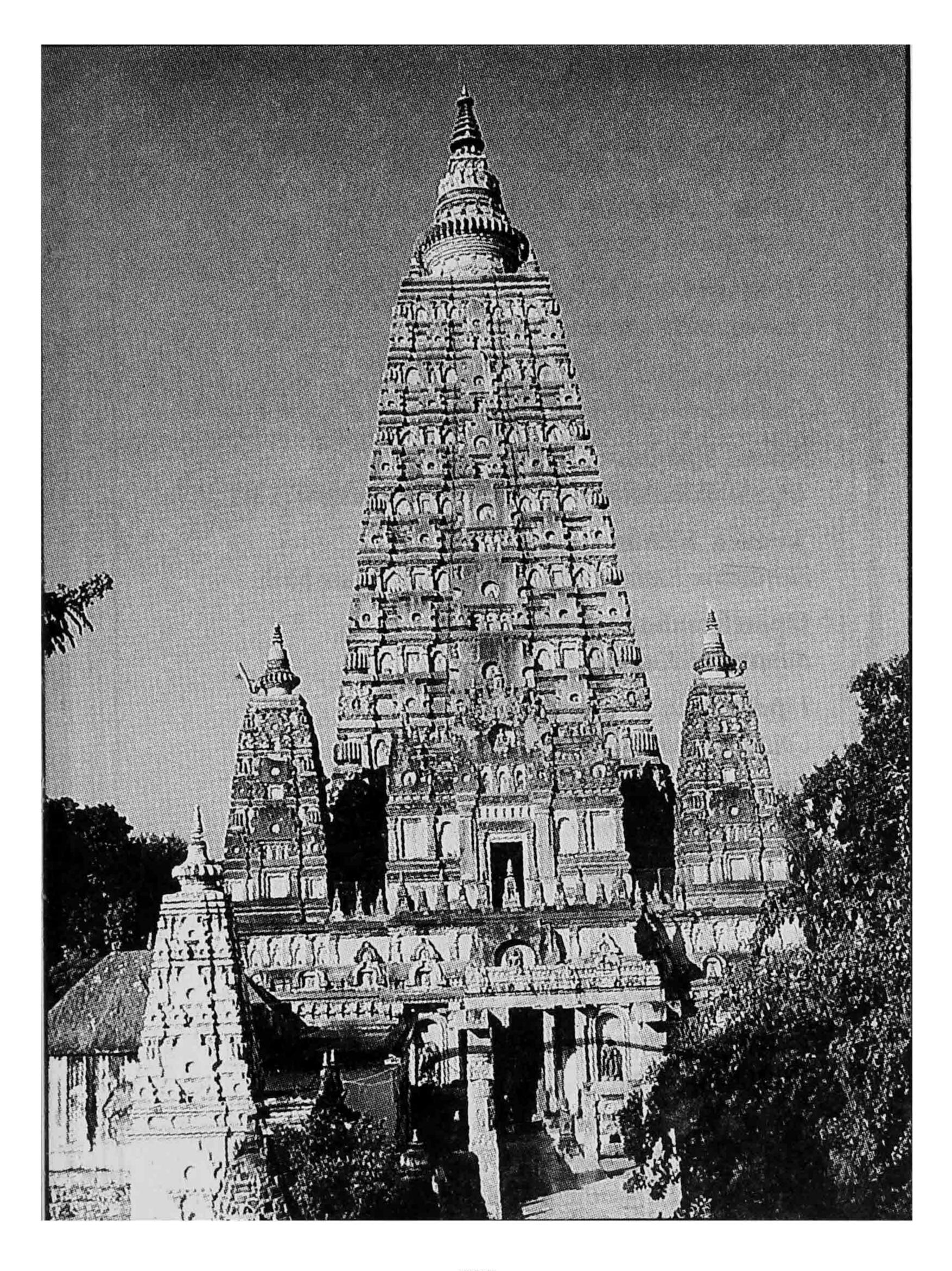
Sammā Kammanta: Perfect Action. Upholding morals and ethics.

Sammā Ājīva: Perfect Livelihood. Respectable and harmless way of life.

Sammā Vāyāma: Perfect Effort. Dynamic mental process directed to discipline and cultivation of the mind.

Sammā Sati: Perfect Mindfulness. Awareness of own actions, words and thought.

Sammā Samādhi: Perfect Concentration. Higher consciousness with purity and wisdom.



Buddhagaya Vihara, where the Buddha gained Enlightenment.

Kamma – Vipāka

Classification of Kamma as it Produces Fruit

Dittha Dhamma Vedaniya Kamma:

Immediately effective Kamma

Upapajja Vedaniya Kamma:

Subsequently effective Kamma

Aparāpariya Vedaniya Kamma:

Indefinitely effective Kamma

Ahosi Kamma:

Lapsed Kamma which becomes inoperative

Janaka Kamma:

Generative Kamma which conditions future birth

Upatthambaka Kamma:

Supportive Kamma

Upapidaka Kamma:

Counteractive Kamma

Upaghātaka Kamma:

Destructive Kamma

Garuka Kamma:

Weighty or Serious Kamma

Āsanna Kamma:

Death proximate Kamma

Āccina Kamma:

Habitual Kamma

Katattāvāpana Kamma:

Cumulative Kamma which lies dormant and becomes active in the presence of other supporting Kammas

Daily Buddhist Devotions

Venerable K Sri Dhammananda



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The Pali Alphabet Pronunciation of Letters

a	as	'u'	in	but
ā		'a'		art
i		i'		pin
i		i'		machine
u		'u'		put
ũ		'u'		rule
e		'e''a''o'		ten
ē		'a'		fate
0		'o'		hot
ō		'o'		note
k		'k'		key
g		'g'		get
n		'ng'		get ring
c		'ch'		rich
j		'j'		jug
ñ		'gn'		signor
t		't'		not
d		ʻd' ʻn'		hid
n		'n'		hint

p	as	'p'	in	lip
b		'b'		rib
m		'm'		him
y		'y'		yard
r		'r'		rat
1		1'		sell
v `		'v'		vile
S		's'		sit
h		h'		hut
I		1'		felt
n/m		'ng'		sing

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

There is no difference between the pronunciation 'n' and 'm'. The former never stands at the end, but is always followed by a consonant of its group.

The dentals 't' and 'd' are pronounced with the tip of the tongue placed against the front upper teeth.

The aspirates 'kh', 'gh', 'th', 'dh', 'th', 'dh', 'ph', 'bh' are pronounced with 'h' sound immediately following, as in blockhead, pighead, fathead, loghead, etc. where the 'h' in each is combined with the preceding consonant in pronunciation.

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Introduction

The Need for Daily Buddhist Devotions

Dhamma in recent years there is an increasing need for a manual of Buddhist texts that could be used to introduce newcomers to the basic tenets of Buddhism and the traditional Buddhist practices expressing reverence and devotion to the Blessed One.

This small manual shows how homage to the Triple Gem – the Buddha, Dhamma* and Sangha – can be performed. It is hoped that this manual will be of much general use. It can be used to guide parents in the responsible task of leading their children along the correct spiritual path.

The word 'Dhamma' can convey many meanings depending on the context it is used. The correct translation is given each time it is used in this book.

Every Buddhist should learn to recite at least a few verses or stanzas from this manual when he or she visits the temple, kneels before the home altar, or when in need of spiritual solace. Many Buddhists feel lost at what to do or recite when they attend a religious function. Although they say they are Buddhists, they often find Buddhist customs and practices strange. They have kept themselves away from Buddhism in preference for the materialistic way of life.

The main cause of delinquency is parental neglect. With this manual in their hands, parents can no longer blame the lack of suitable devotional material to teach their children properly.

On many occasions when a couple visits the temple, the husband or wife enters the shrine alone to pay homage to the Buddha while the other spouse stands outside the shrine as if he or she belongs to another religion. But when asked, it is found that both in fact profess the same religion. This clearly shows that they were not trained properly in their religious practices by their parents when they were young.

Such an attitude should be changed. Parents must learn the value of religious instruction to train their children to live as good Buddhists and to perform their religious duties and obligations. The lack of religious training and understanding

account for the reluctance to enter or even embarrassment some people might have upon entering the shrine room.

Some only remember the Buddha and the temple when they are stricken with illness or when they are in trouble; very often as a last resort. Such should not be the attitude of Buddhists. Those who remember the Buddha daily will receive blessings for protection and will gain more self-confidence in their day-to-day activities in leading a peaceful life. Buddhism is not a mere philosophy or psychology for people to talk about. The devotional aspect of Buddhism is important for one to gain spiritual solace.

In Buddhist countries there are many facilities available such as temples, monasteries, Dhamma classes for children, Buddhist schools and numerous Buddhist publications. This manual of Buddhist devotions is offered as a door to the commodious mansion of Buddhism with many chambers of culture, civilization and the arts as well as a vast storehouse of spiritual truth. The door is necessary but doors alone serve no purpose. It is only when we realise and practise the great truths that lie beyond those doors that we can benefit from the Buddha's Teachings.

To practising Buddhists, this manual provides the daily guide for practice that leads to purification at three levels: Sila, purification of conduct through right speech and action; Samadhi, purification of mind through meditation; and Panna, purification of understanding through insight.

This small manual contains verses in homage to the Triple Gem to develop faith and devotion, as well as strengthen our commitment towards good conduct to develop a pure mind. It also contains Paritta verses which could be recited to ward off evil forces and to overcome them through positive mental action. In addition, the verses in this manual could be recited for meditation and the cultivation of insight of the true nature of existence.

Why Take Refuge in the Buddha

Those who believe in God would pray to him for help and protection when they experience fear, sorrow or disturbances. Many Buddhists ask whom could they turn to when confronted with the thoughts of fear, insecurity and helplessness. Under such circumstances, we can turn our minds to the Buddha and seek solace through him.

When Buddhists visualize the supreme qualities of the Buddha, His great victories serenity and sacredness, and His calm demeanour, their minds will be calmed and their confidence will grow. It is through calming their minds and focussing on this

power that they are in a position to understand the nature of the disturbances and find the means to overcome their worldly suffering. Even in many religions, God is not regarded as a person, but a force which is personified in the mind. By praying, their minds undergo the same process and the answer to their problem will become evident, as if by a miracle.

Many of our problems are caused by the mind itself. Therefore, the mind alone is able to solve them through proper understanding. When the mind is properly settled by constantly thinking of the Buddha, Dhamma and Sangha, it can help us to overcome our sense of helplessness, fear of evil spirits, and loneliness. As a result, self-confidence is restored. This, in short, is what is meant by taking 'refuge' in the Buddha.

K. Sri Dhammananda 14th March 1991 B.C. 2534 Buddhist Vihara Kuala Lumpur Malaysia

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The Buddha in Preaching Posture.

The Value of Paritta Suttas



ecent research in medicine, in experimental psychology and what is now called parapsychology has thrown some light on the nature of the mind and its importance in the world. During the last forty years, the conviction has steadily grown amongst medical men that many causes of disease, organic as well as functional, are directly caused by mental states. The body becomes ill because the mind controlling it either secretly wants to make it ill, or because it is in such a state of agitation that it cannot prevent the body from becoming sick. Whatever its physical nature, resistance to disease is unquestionably related to the psychological condition of the patient.

The mind not only makes one sick, it also cures. An optimistic patient has more chances of getting well than a patient who is worried and unhappy. The recorded instances of faith healing include cases in which even organic diseases were cured almost instantaneously.

In this connection, it is interesting to observe the prevalence in Buddhist lands of the practice of listening to the recital of the Dhamma for protection and deliverance from evil as well as promoting welfare and well-being. The selected discourses for recital are known as *Paritta Suttas. Paritta* in Pali, *Paritrana* in Sanskrit and Pirit in Sinhala, all mean principally 'protection'. They are used to describe certain suttas or discourses of the Buddha as affording protection and deliverance from harmful influences. The practice of reciting and listening to the Paritta Suttas began very early in the history of Buddhism. It is certain that their recital produces mental well-being in those who listen to them with intelligence and confidence in the Truth of the Buddha's words. Such mental well-being can help those who are ill to recover. It can help to induce the mental attitude that brings happiness to overcome negative states of mind.

Originally in India, those who listened to *Paritta* understood what was recited; and the effect on them was correspondingly greater. The Buddha Himself had *Paritta* recited for Him and He also requested others to recite for His disciples when they were ill. This practice is still in vogue in Buddhist lands.

The Buddha and the *Arahanta* (Saints and Consummate Ones) can concentrate on the *Paritta Suttas* without the aid of someone who does the reciting. However, when they themselves are ill, it would be easier for them to listen to what others recite and thus be able to focus their minds on the *Dhamma* (truth) of the Sutta. There are occasions, as in the case of illness which

weakens the mind, when hetero-suggestion has been found to be more effective than auto-suggestion.

According to the *Dhamma*, the mind is so closely linked with the body that mental states affect the body's health and well-being. Some doctors even say that there is no such thing as a purely physical disease. Unless these bad mental states are caused by previous evil acts (*Akusala Kamma-Vipaka*) and so are unalterable, it is possible to change them so that mental health and physical well-being will follow.

The vibratory sounds the *Paritta* produces are soothing to the nerves; produce peace of mind and bring harmony to the system.

How can a bad influence springing from evil states be counteracted by listening to the recitation of *Paritta Suttas?* Well, as they are the result of evil thinking, they can therefore be destroyed by the good states of mind – a product of listening intelligently and confidently to *Paritta* sayings. The power of concentration that is generated through listening attentively and whole-heartedly to the truth of the saying dispels the bad influence arising from evil states.

Paritta Sutta recital is a form of Sacca-Kiriya, of depending on the truth for protection, justification or attainment. The saying: 'The power of

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Propagation The Value of Paritia Suttas
Kaba-Aye, Yaugun.

XXI

truth protects the follower of the truth' (*Dhammo Have Rakkahati Dhamma Carim*) is the principle behind these sutta recitals. If it is true that virtue protects the virtuous, then a person who listens to these sayings with complete confidence in the truth of the Buddha's words, which spring from complete enlightenment, will acquire so virtuous a state of mind that he will be able to conquer any evil influence.

The recital of *Paritta Suttas* also results in material blessings through the mental states caused by concentration and confidence in listening intelligently to the recital. According to the Buddha, Right Effort is a necessary factor in overcoming suffering (*Viriyena Dukkham Accheti*). Listening to one of these recitals in the proper way can also generate energy for the purpose of doing good, and following the path of worldly progress with diligence.

It is understood that listening to these *Paritta Suttas* must produce in the intelligent and confident listener only wholesome states which can cure and prevent illness. There is no better medicine than truth (*Dhamma*) for both the mental and physical ills which are the cause of all suffering and misfortune.



The Devas inviting the Bodhisatva celestial kingdom to be born in human world.

Vandanā Salutation to the Buddha



homage to the Buddha before the commencement of any Buddhist recital. The following sentences in Pali should be recited thrice and only after that does one take refuge in the Triple Gem. This is done as a mark of respect for the great virtues and wisdom of the Buddha in order to gain confidence, devotion and inspiration in the Buddha.

Vandanā

Namo Tassa Bhagavato Arahato Sammā sambuddhassa Namo Tassa Bhagavato Arahato Sammā sambuddhassa Namo Tassa Bhagavato Arahato Sammā sambuddhassa

Honour to Him, the Blessed One, the Worthy One, the fully Enlightened One.

Ti-Sarana Taking the Three Refuges

o become a Buddhist one must take refuge in the Buddha, Dhamma and Sangha for one's guidance. All those who are already Buddhists are encouraged to reiterate the acceptance of this Holy Triple Gem – Buddha, Dhamma and Sangha – in their daily life.

The Buddha was the holiest, most virtuous, wisest and most spiritually perfect personality who had ever lived. His Dhamma (doctrine) is the Ultimate Truth about the Universe which explains the real nature of the world and of life as well. The Sangha refers to all the disciples of the Buddha who have attained sainthood. It also refers to the Holy Order of the Buddha, whose members lead the religious life and who are responsible for preserving His original teachings.

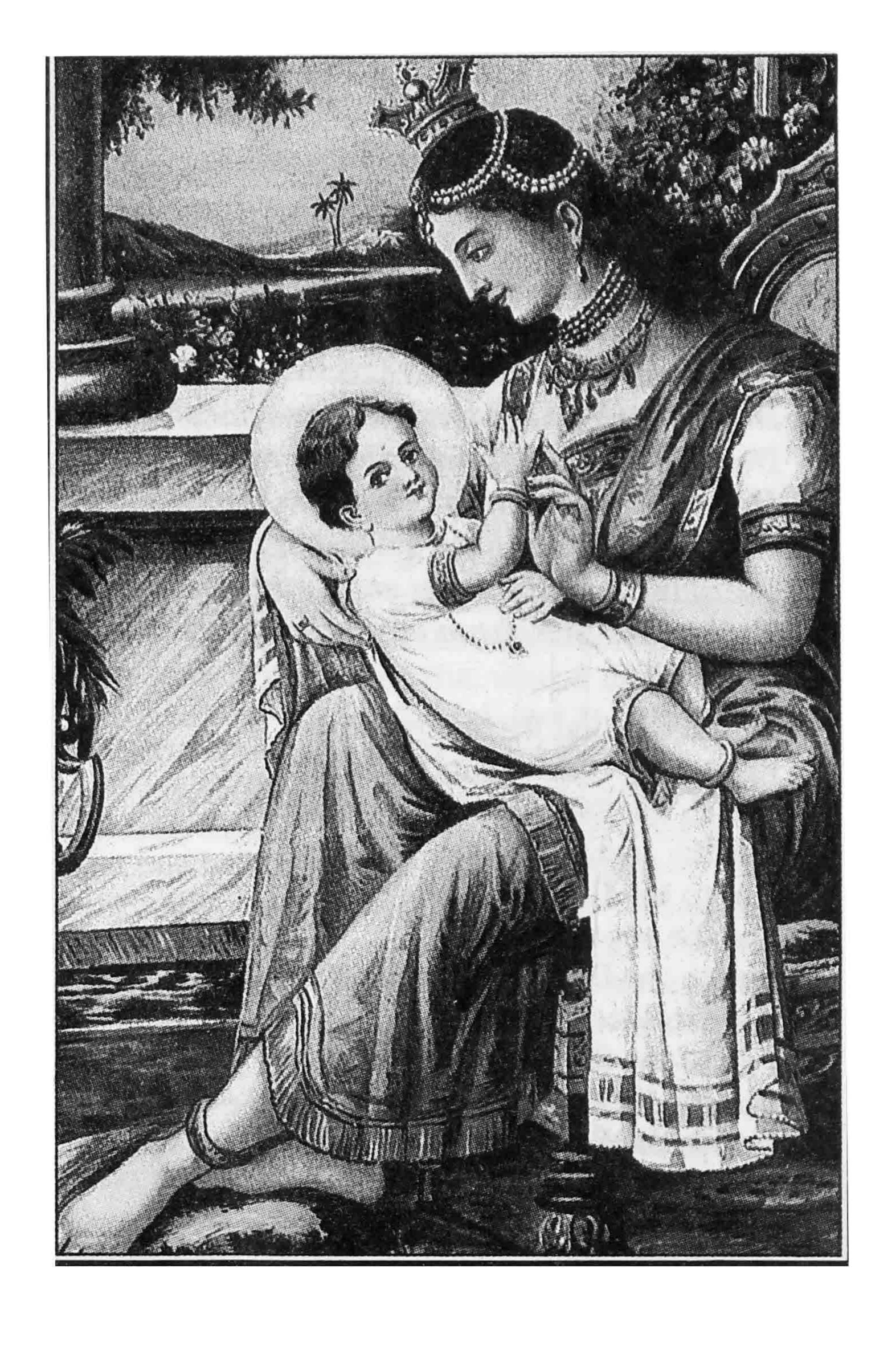
By declaring one's willingness to be guided by the Holy Triple Gem one should not be led to think that one will thereby be mentally enslaved. Everyone must have some guidance for his spiritual development; but one must never give up one's right to think freely, intelligently, and respectfully in response to whatever is taught in the name of religion.

Every religion has certain sacred objects of veneration in which its followers are expected to have confidence. It is the fervent acceptance of these sacred objects which awaken the religious impulse in men and which in turn inspire them to lead a religious life.

Ti-Sarana

Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Sangham saranam gacchāmi
Dutiyampi Buddham saranam gacchāmi
Dutiyampi Dhammam saranam gacchāmi
Dutiyampi Sangham saranam gacchāmi
Tatiyampi Buddham saranam gacchāmi
Tatiyampi Dhammam saranam gacchāmi
Tatiyampi Dhammam saranam gacchāmi
Tatiyampi Sangham saranam gacchāmi

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



Baby Prince Siddharta (Buddha to be) in the arm of mother, Mahamaya.

Panca Sīla The Five Precepts

he following precepts are recited and observed by every Buddhist the first thing in the morning and the last thing at night. These precepts are also recited before the commencement of all Buddhist meetings or gatherings. By reciting these before the commencement of any meeting or activity, Buddhists are reminded to observe these principles and to purify their minds while carrying out their responsibilities.

Buddhists do not regard these precepts as commandments but observe them voluntarily. At the same time, they do not believe that there will be divine punishment for those who do not follow the precepts; although those who violate these universal principles have to face the consequences according to the natural laws of cause and effect. Every Buddhist must remember these noble precepts in his daily life and try to live up to them.

If Buddhists adjust their way of life according to these five precepts, they can, on the one hand, live happily and peacefully in this world, and on the other hand, help others to live likewise. To observe the precepts is like putting up a fence to protect one's house against robbers. A person without virtue not only endangers himself but also others around him.

These precepts indicate the five arterial direc-

tions in which a Buddhist has to exercise his selfcontrol. Thus the first rule calls upon him to control the passion of anger, the second the desire for material possessions, the third the lust of the flesh, the fourth, cowardice and malevolence (the causes of untruthfulness) and the fifth, the craving for unwholesome excitement.

The practice of precepts helps one to cultivate five ennobling virtues which correspond to each of the precepts. The first is the cultivation of compassion; the second, generosity and non-attachment; the third, contentment; the fourth truthfulness; and the fifth, mindfulness and clarity of the mind.

Every Buddhist should observe these five precepts in order to elevate himself morally and spiritually. Morality is the first step in the path towards eternal bliss. It is the basic spiritual foundation. Without this base, there can be no human progress and spiritual advancement.

After establishing the moral foundation, a person can proceed to develop his mind and wisdom. This practice will lead him from the lower levels to the progressively higher levels of mental development, and finally, to the summit of all attainments – Enlightment.

Panca Sīla

Pānāti-pātā
veramani sikkhā padam samādiyāmi
Adinnā-dānā
veramani sikkhā padam samādiyāmi
Kāmesu micchā-cārā
veramani sikkhā padam samādiyāmi
Musāvādā
veramani sikkhā padam samādiyāmi
Surā meraya-majja-pamā-datthānā
veramani sikkhā padam samādiyāmi

I take the precept to abstain from destroying living beings. I take the precept to abstain from taking things not given. I take the precept to abstain from sexual misconduct. I take the precept to abstain from false speech. I take the precept to abstain from taking anything that causes intoxication or heedlessness.

Atthanga Sīla The Eight Precepts

n many Buddhist countries, devout Buddhists observe the eight precepts on Full Moon and New Moon days by going to the temple early in the morning and spending a period of 24 hours there. The idea is to withdraw from one's busy daily life in this material and sensual world and to cultivate spiritual development, self-training and peace of mind.

It is not compulsory for every Buddhist to observe these precepts all the time. After observing these precepts for 24 hours one is at liberty to return to his normal way of life. One who keeps away from worldly frivolities once in a while trains the mind not to be a slave to sensual pleasures.

Many entertainments only increase the passions of the mind which hinder the progress of spiritual development in man. It is only by restraining oneself from time to time in this way that a person will be able to overcome his uneasiness, and be able to control himself. This practice trains him not to be disappointed when he is denied sensual pleasures. Buddhist monks and nuns who have renounced worldly pleasures observe these precepts all the time. Buddhist lay devotees, on the other hand, observe the eight precepts from time to time. All practising Buddhists, however, make a conscious effort to observe the five precepts every day.

Atthanga Sīla

- 1. Pānātipātā veramani sikkhā padam samādiyāmi
- 2. Adinnādānā veramani sikkhā padam samādiyāmi
- 3. Abrahma cariyā veramani sikkhā padam samādiyāmi
- 4. Musāvādā veramani sikkhā padam samādiyāmi
- 5. Surā meraya majja pamādatthānā veramani sikkhā padam samādiyāmi
- 6. Vikāla-bhojanā veramani sikkhā padam samādiyāmi
- 7. Nacca gīta vādita visūka dassana mālā gandha vilepana dhārana mandana-vibhūsanatthānā veramani sikkhā padam samādiyāmi
- 8. Uccā sayana-mahā sayanā veramani sikkhā padam samādiyāmi

Eight Precepts

- 1. I take the precept to abstain from killing.
- 2. I take the precept to abstain from stealing.
- 3. I take the precept to abstain from sexual indulgence.
- 4. I take the precept to abstain from lying.
- 5. I take the precept to abstain from anything that causes intoxication and heedlessness.
- 6. I take the precept to abstain from taking food at inappropriate times.
- 7. I take the precept to abstain from dancing, singing, music and unseemly shows; from the use of garlands, perfumes and unguents; from things that tend to beautify and adorn (the person).
- 8. I take the precept to abstain from (using) high and luxurious seats.

Tiratana Vandanā Verses for Paying Homage to the Triple Gem. Buddha, Dhamma and Sangha

hese verses are recited to pay homage to the Triple Gem – Buddha, Dhamma and Sangha. These words explain some of the great qualities and virtues pertaining to the Triple Gem. By reciting these words, one can understand the admirable qualities of the Triple Gem and so develop one's confidence in their intrinsic worth.

The Buddha Himself explained these qualities in many of His Suttas. He also advised the devotees to recite these words to be mindful of the Buddha, Dhamma and Sangha in times of fear or disturbance, whether arising from external sources or through evil influences so that such disturbances can be vanquished. This is because the Buddha, Dhamma and Sangha are free from all kinds of defilements and hindrances such as greed, anger and ignorance.

Furthermore, according to the Buddha, there are some people who pray to gods or devas in times of danger for their own protection not realising that these same gods are themselves not free from greed, anger, ignorance and impermanence. It has also to be remembered that even the gods themselves are subject to fear. Therefore, for our protection, it is more advisable to remember the Buddha, Dhamma and Sangha.

Salutation to the Buddha

Iti pi so Bhagavā Araham Sammā sambuddho vijjā carana-sampanno Sugato Lokavidu Anuttaro Purisa damma-sārathi Satthā Deva-manussānam Buddho Bhagavā ti

Such indeed is the Blessed One, exalted, omniscient, endowed with knowledge and virtues. Gone beyond,* knower of the worlds, A guide incomparable for the training of individuals.

Teacher of gods and men, Enlightened and Holy.

^{*} Only a Buddha can be described as Sugato – because he is One who attained Nibbana by being completely emancipated spiritually and has left behind (i.e. 'gone beyond') the mundane world of sense pleasures.

Nava Guna Gāthā Nine Great Virtues of the Buddha

1. Araham arahoti nāmena
Araham pāpam nakāraye
Arahatta phalam patto
Araham nāma te namo

By name He is Arahant as He is worthy. Even in secret He does no evil. He attained the fruit of Arahantship. To Thee, the Worthy One, my homage be.

2. Sammā sambuddha ñānena
Sammā sambuddha desanā
Sammā sambuddha lokasmim
Sammā sambuddha te namo

By name He is Samma Sambuddha. The teaching is of the Samma Sambuddha. A fully Enlightened One is He in the world. To Thee, the Fully Enlightened One, my homage be.

3. Vijjā carana sampanno Tassa vijjā pakāsitā

Atītā nāga tuppanno Vijjā carana te namo

He is endowed with wisdom and knowledge. His wisdom is made known. The past and the future He knows. To Thee who is endowed with wisdom and courage, my homage be.

4. Sugato sugatattānam
Sugato sundaram pi ca
Nibbānam sugatim yanti
Sugato nāma te namo

He is Sugata, being self-disciplined. Being good He is Sugata. He has gone to the good state of Nibbana. To Thee the Sugata, my homage be.

5. Lokavidūti nāmena
Atītā nāgate vidū
Sankhāra satta mokāse
Lokavidū nāma te namo

By name He is Lokavidu.
He knows the past and the future.
Things, beings and space He knows.
To Thee the knower of worlds,
my homage be.

6. Anuttaro ñāna'sīlena Yo lokassa anuttaro Anuttaro pūja lokasmim Tam namassāmi anuttaro

By wisdom and conduct He is unrivalled. An unrivalled One is He in the world. In this world He is revered as an Incomparable One. That Incomparable One, I salute.

7. Sārathī sārathī devā Yo lokassa susārathī Sārathī pūja lokasmim Tam namassāmi sārathī

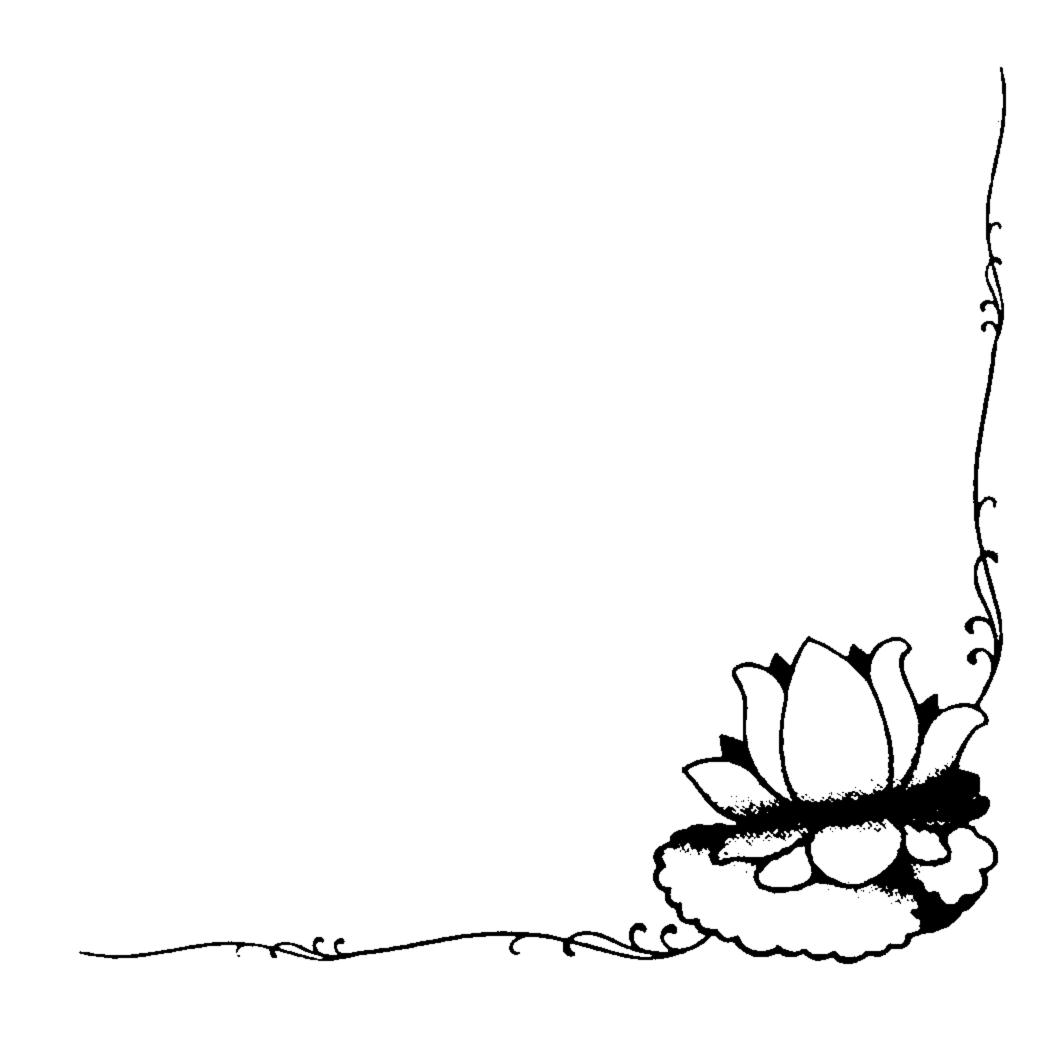
> A charioteer, a charioteer is He of devas. He is charioteer to the world. He is a respectful charioteer in this world. That charioteer I salute.

8. Deva yakkha manussānam Loke agga phalam dadam Dadantam damayantānam Purisā jañña te namo

To devas, yakkhas and men in this world, He gives the highest fruits, And they subdue (their defilements). To the knower of men, my homage be.

9. Bhagavā bhagavā yutto
Bhaggam kilesa vāhato
Bhaggam samsāra muttāro
Bhagavā nāma te namo

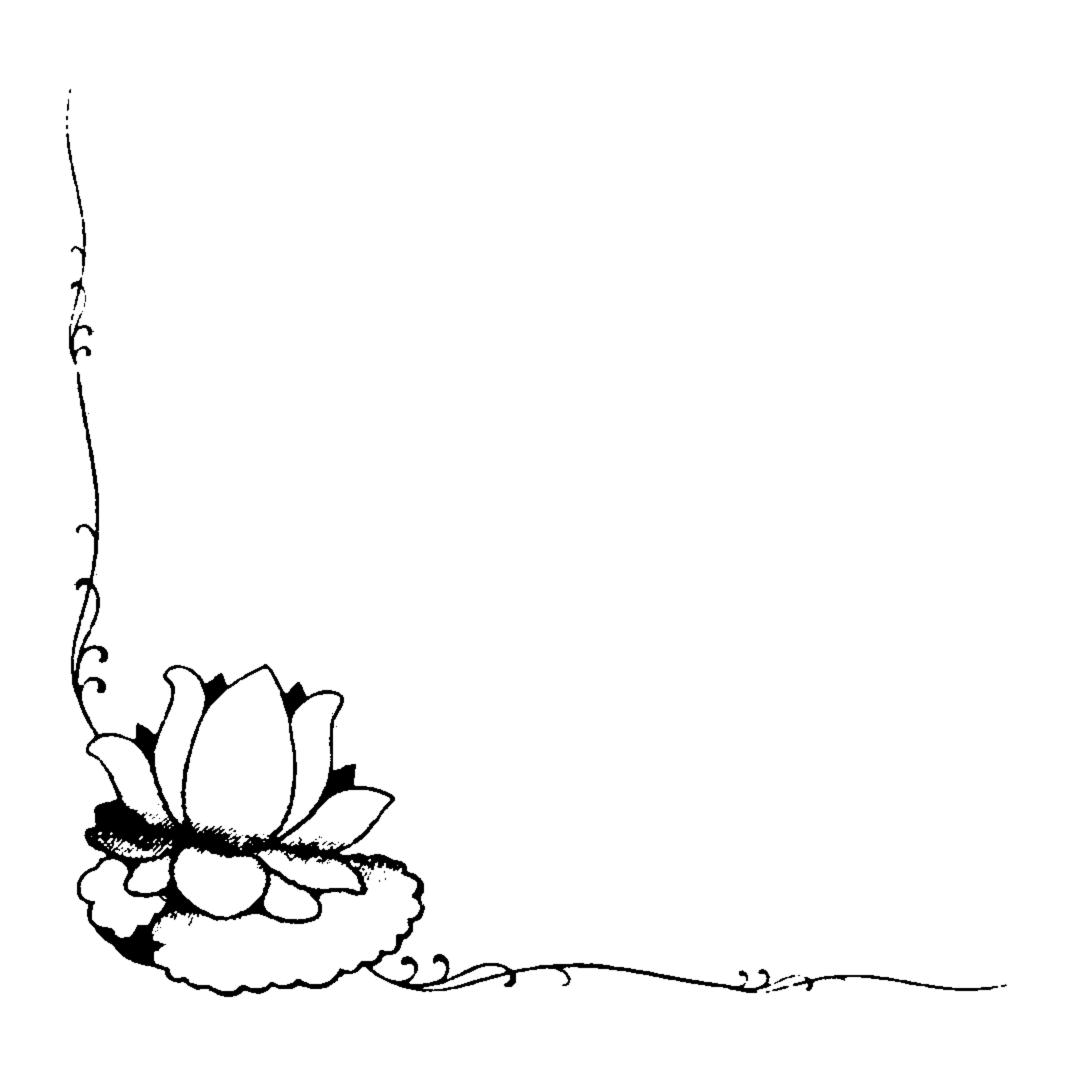
The Bhagava is replete with fortune. He has destroyed all passions. He has crossed the ocean of samsara. To that Bhagava, my homage be.



Salutation to the Dhamma

Svākkhāto Bhagavatā Dhammo Sanditthiko Akāliko Ehi-passiko Opanayiko Paccattam veditabbo viñnuhi ti

Well-expounded is the Dhamma by the Blessed One, to be self-realised; to be but approached to be seen; capable of being entered upon; to be attained by the wise, each by himself.



Salutation to the Sangha

Supatipanno Bhagavato
sāvaka sangho
Uju patipanno Bhagavato
sāvaka sangho
Ñāya patipanno Bhagavato
sāvaka sangho
Sāmīci patipanno Bhagavato
sāvaka sangho
Yadidam cattāri purisa yugāni
Attha* purisa puggalā
Esa bhagavato sāvaka sangho
Āhuneyyo pāhuneyyo
Dakkhineyyo anjali karanīyo
Anuttaram puññak-khettam lokassā ti

^{*} The four Pairs of Persons are the four kinds of Noble (ariya) disciples who have attained the four Paths and the four Fruits of Nobility in Dhamma, namely, Sotāpatti (Stream-Winner), Sakadāgāmi (Once-Returner), Anāgāmi (Non-Returner) and Arahatta (One of supreme worth). The four Pairs become eight when the Paths and Fruits are regarded separately.

Of good conduct is the Order of the Disciples of the Blessed One. Of upright conduct is the Order of the Disciples of the Blessed One. Of wise conduct is the Order of the Disciples of the Blessed One. Of dutiful conduct is the Order of the Disciples of the Blessed One. This Order of the Disciples of the Blessed One, namely, these Four Pairs of Persons, is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutation, is an incomparable field of merits to the World.

Atthavisati Buddha Vandanā Salutation to the Twenty-Eight Buddhas

he following stanzas are recited in salutation to the 28 Buddhas who have appeared in this world during various periods. The Buddhist scriptures record the names of these Buddhas. Going back into the distant past of the universe which has appeared and disintegrated countless times, the Buddha visualized innumerable periods of earlier Buddhas.

The Buddhas in the past are infinite in number. Of the known 28 Buddhas, only four Buddhas belong to this present world cycle, the fourth being Gotama the Buddha whose teachings we now follow. In time to come and during the course of the present universe itself, one more Buddha will appear. He will be the Maitreya Buddha. The present world system would thus have a total of five Buddhas. This clearly shows that Buddhists do not subscribe to the idea that the world will end in the near future.

Buddhists pay their homage in veneration to all these Buddhas. In essence, all these Buddhas are exactly the same as the Buddha of this world cycle. They have all realized the same Universal Truth (Dhamma) that Sakyamuni Buddha had realized and they have all His qualities.

Atthavisati Buddha Vandanā

1. Vande Tanhamkaram Buddham Vande Medhamkaram munim Saranamkaram munim vande Dipamkaram jinam name

I respect Tanhamkaram, the wise. I respect Medhamkaram, the sage, Saranamkaram the sage, I respect. Dipamkaram the conqueror, I respect.

2. Vande Kondañña satthāram Vande Mangala nāyakam Vande Sumana sambuddham Vande Revata nāyakam

I respect Kondañña, the teacher.
I respect Mangala, the leader.
I respect Sumana, the Fully Enlightened.
I respect Revata, the leader.

3. Vande Sobhita sambuddham Anomadassi munim name Vande Paduma sambuddham Vande Nārada Nāyakam

I respect Sobhita, the Fully Enlightened. Anomadassi the sage, I respect. I respect Paduma, the Fully Enlightened. I respect Narada, the leader.

4. Padumuttaram munim vande Vande Sumedha nāyakam Vande Sujāta sambuddham Piyadassi munim name

Padumuttaram the sage, I respect.

I respect Sumedha the leader.

I respect Sujata, the Fully Enlightened.

Piyadassi the sage, I respect.

5. Atthadassi munim vande
Dhammadassi jinam name
Vande Siddhattha satthāram
Vande Tissa mahāmunim

Atthadassi the sage, I respect.

Dhammadassi the conqueror, I respect.

I respect Siddhattha, the teacher.

I respect Tissa, the great sage.

6. Vande Phussa mahāvīram Vande Vipassi nāyakam Sikhi mahāmunim vande Vande Vessabhu nāyakam

I respect Phussa the great hero. I respect Vipassi, the leader.

Sikkhi, the great sage, I respect. I respect Vessabhu, the leader.

7. Kakusandham munim vande Vande Konāgama nāyakam Kassapam sugatam vande Vande Gotama nāyakam

Kakusandha the sage, I respect.
I respect Konagama, the leader.
Kassapa the Welcome One, I respect.
I respect Gotama, the leader.

8. Atthavisati me Buddhā
Nibbānamata dāyakā
Namāmi sirasā Niccam
Te mam rakkhantu sabbadā

These twenty eight Buddhas,
The Givers of Deathless Nibbana.
Ever I salute with my head.
May they ever protect me:



saping of

Bodhi Vandanā Salutation to the Bodhi Tree



he Bodhi Tree, under which the Buddha gained Enlightenment, is an object of veneration to Buddhists. It is commonly known as 'pipphal' tree and its botanical name is 'Ficus religiosa'. Even before the Buddha's Enlightenment, this tree was long regarded as a holy tree in India.

After His Enlightenment, the Buddha showed His gratitude to this tree by gazing at it fondly and fixedly from a distance for one whole week upon getting up from His seat of Enlightenment. On another occasion, the Buddha advised His followers to plant a Bodhi tree to represent Him during His absence.

Ever since, the Buddhist world has been venerating this sacred tree which represents the Enlightenment of the Master. A firm belief prevails among Buddhists that certain Devas (Gods) protect and influence the vicinity wherever a Bodhi tree is situated and venerated. Those who fail to grasp the symbolism of such veneration criticize the Buddhist community for being tree worshippers.

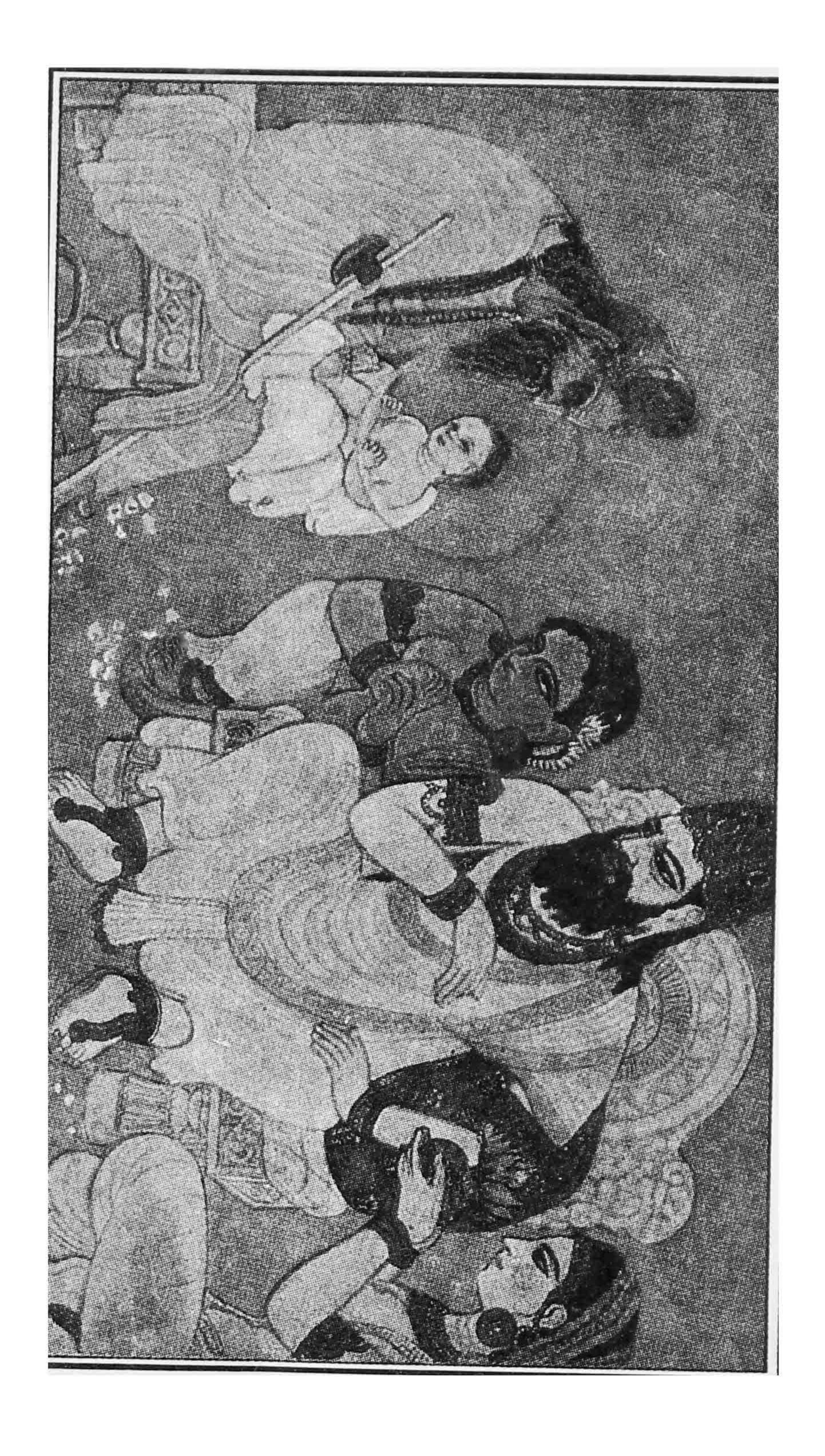
Bodhi Vandanā

Yassa mūle nisinnova
 Sabbāri vijayam akā
 Patto sabbaññu-tam satthā
 Vande tam Bodhi pādapam
 Vande tam Bodhi pādapam

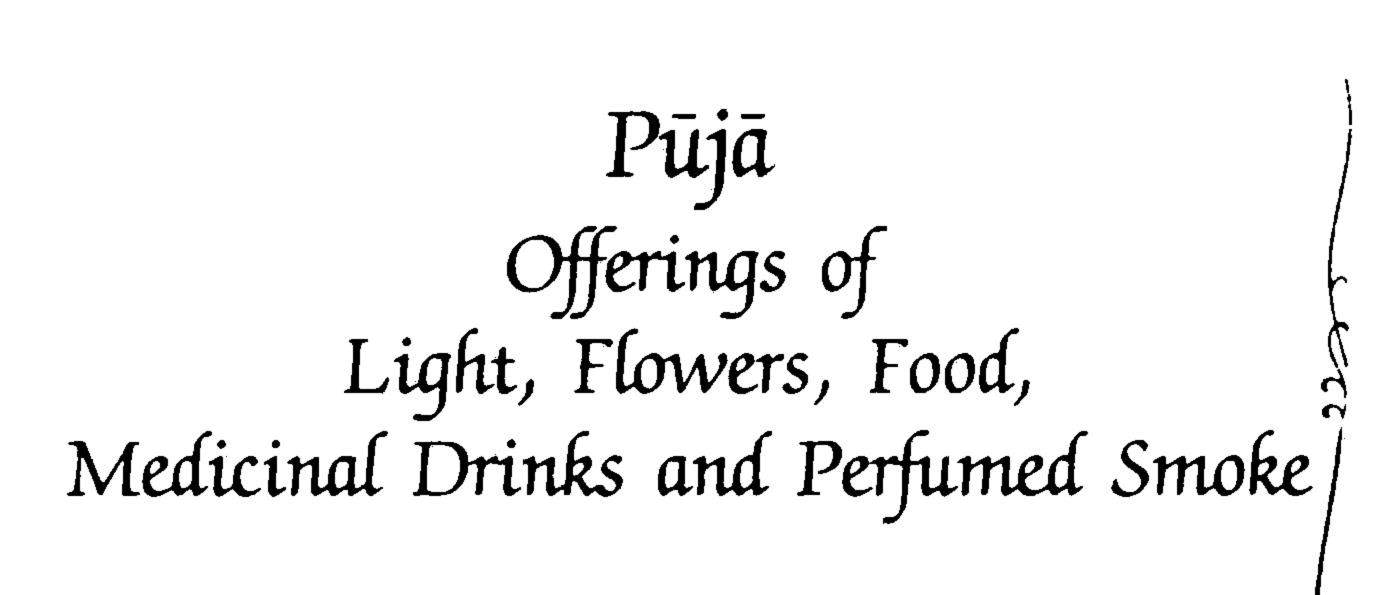
Seated at whose base the Teacher overcame all foes, attaining Omniscience, that very Bodhi-Tree do I venerate.

2. Ime ete mahā Bodhi
Loka nāthena pūjitā
Ahampi te namassāmi
Bodhi Rājā namatthu te

This great tree of Enlightenment, the Lord of the world reverenced, I too shall salute you. May there be homage to you, O great Bodhi.



The aged sage Asita pays homage to infant Prince Siddharta.



he following verses are recited when making offerings of lights, flowers, food, fruit juice and incense, etc. The offering of these things in the name of the Buddha is yet another practice, the meaning of which some people fail to understand. Offering of such things to a holy man is in fact an oriental custom. Even during the Buddha's time, it was customary among Indian people to carry some flowers whenever they visited a holy man. This is only done as a mark of respect.

Devout Buddhists likewise always offer something in the name of the Buddha, Dhamma and Sangha. This symbolic act gives them a sense of happiness, peace and relief. At the same time, understanding Buddhists often use the same offerings as objects of their meditation. They are fully aware that these physical objects are simply representations of things spiritual.

The flame of the candle or oil lamp and the flowers could each be compared to the physical body or life. The offering of light symbolises the dispelling of darkness or ignorance through light. The existence of the flame and its brightness, the beauty of the flowers, the aroma of incense and the final fading away of such brightness and beauty only manifest their impermanence; hence all these natural phenomena could be

taken up as suitable objects for meditation. The flowers on the altar represent one of the most beautiful and yet one of the most transient of the forms of nature.

These offerings symbolise meritorious deeds because of the wholesome and devout mental states they induce. Therefore, time spent in a shrine room in offering some of these articles and reciting some verses is not at all wasted. The devotees' pious acts have the effect of pleasing themselves and calming the mind.

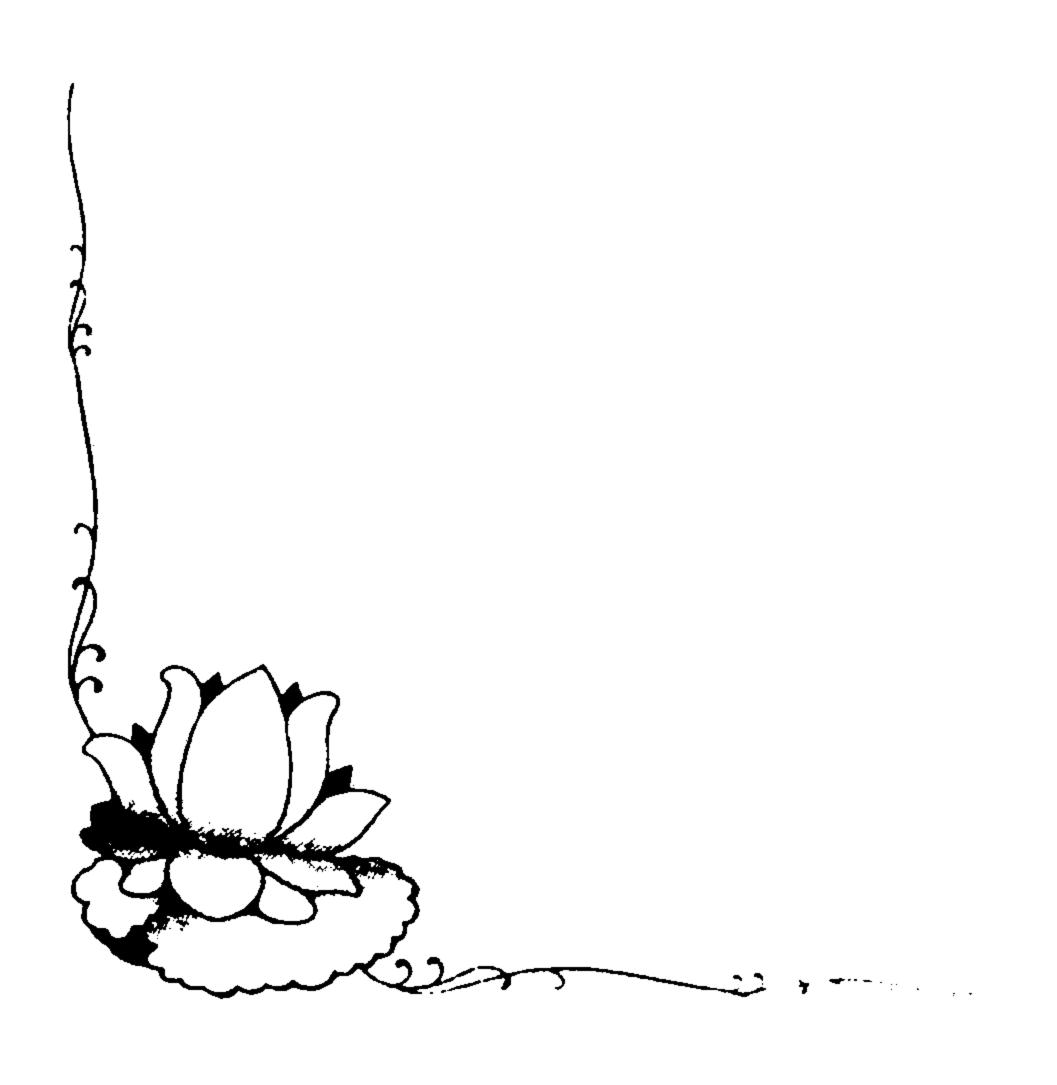
It is good to start our daily work after offering some of these objects to the Buddha as a mark of respect to the holy religious teacher who has shown us the correct Path for our peace, happiness and salvation.

However, Buddhists should not be satisfied by simply offering something in the name of the Buddha and reciting in a parrot-fashion some verses or Suttas thinking that their duty has been done. To become good Buddhists they have to do something more; they have to correct themselves by following the Buddha's advice. Try to gain more knowledge and understanding through His Teaching. One should not think that by just offering something to the Buddha one's wrongdoings can be eradicated.

Offering of Light

Ghana sārappa dittena Dīpena tama dhansinā Tiloka dīpam sambuddham Pūjayāmi tamo nudam

With lights brightly shining, abolishing this gloom, I adore the Enlightened One, who dispels the darkness (of ignorance).



Offering of Flowers

Vanna gandha gunopetam Etam kusuma santatim Pūjayāmi munindassa Sirī pāda saroruhe

This mass of flowers, fresh hued, fragrant and choice, I offer at the sacred lotus-like feet of the Noble Sage.

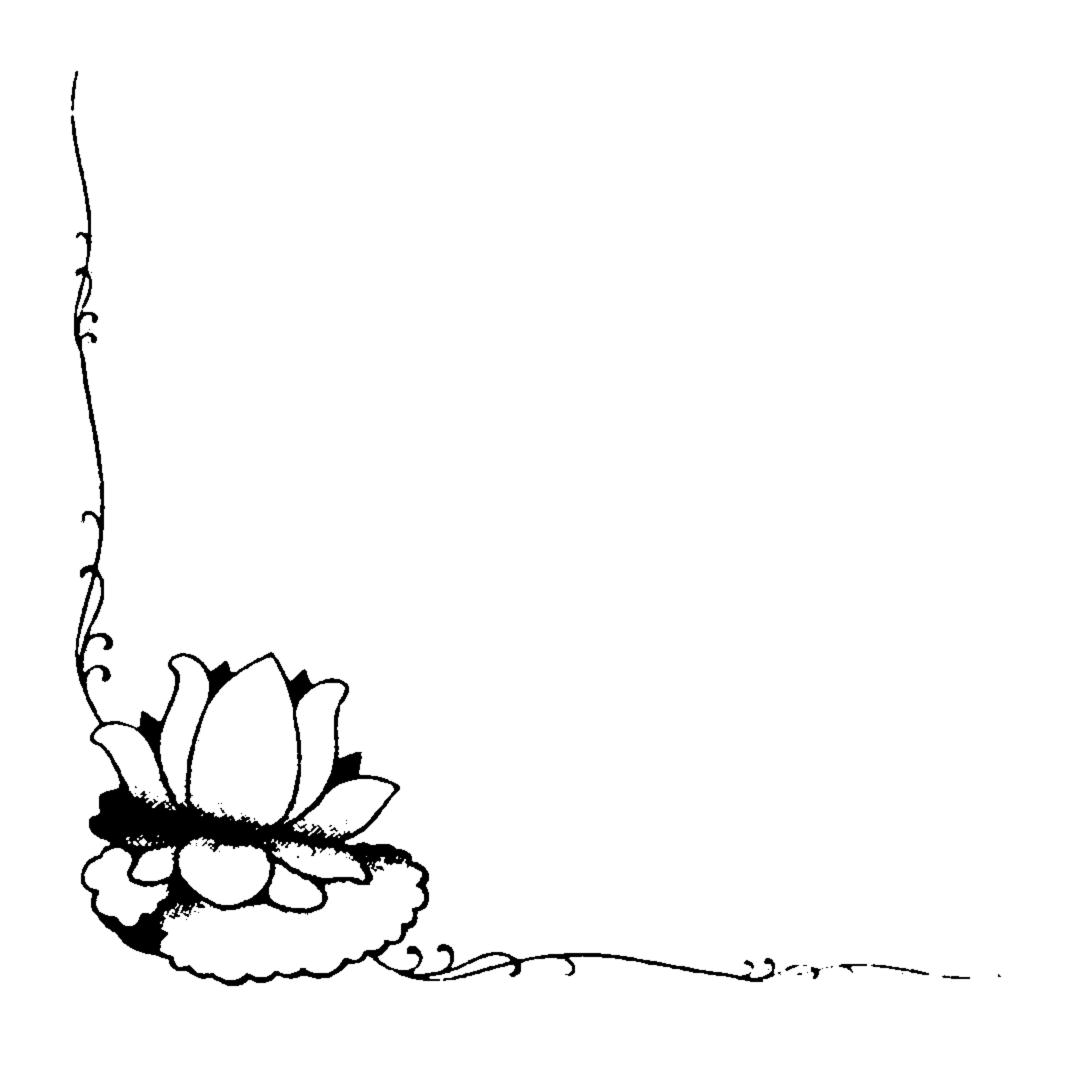
Pūjemi Buddham kusumena nena Puññena metena ca hotu mokkham Puppham milāyāti yathā idam me Kāyo tathā yāti vināsa bhāvam

I offer Thee, Lord Buddha, these flowers. May this virtue aid in my emancipation. Our bodies undergo decay, even as these flowers must fade.

Offering of Food

Adhivāsetu no bhante Bhojanam parikappitam Anukampam upādāya Patiganhātu muttamam

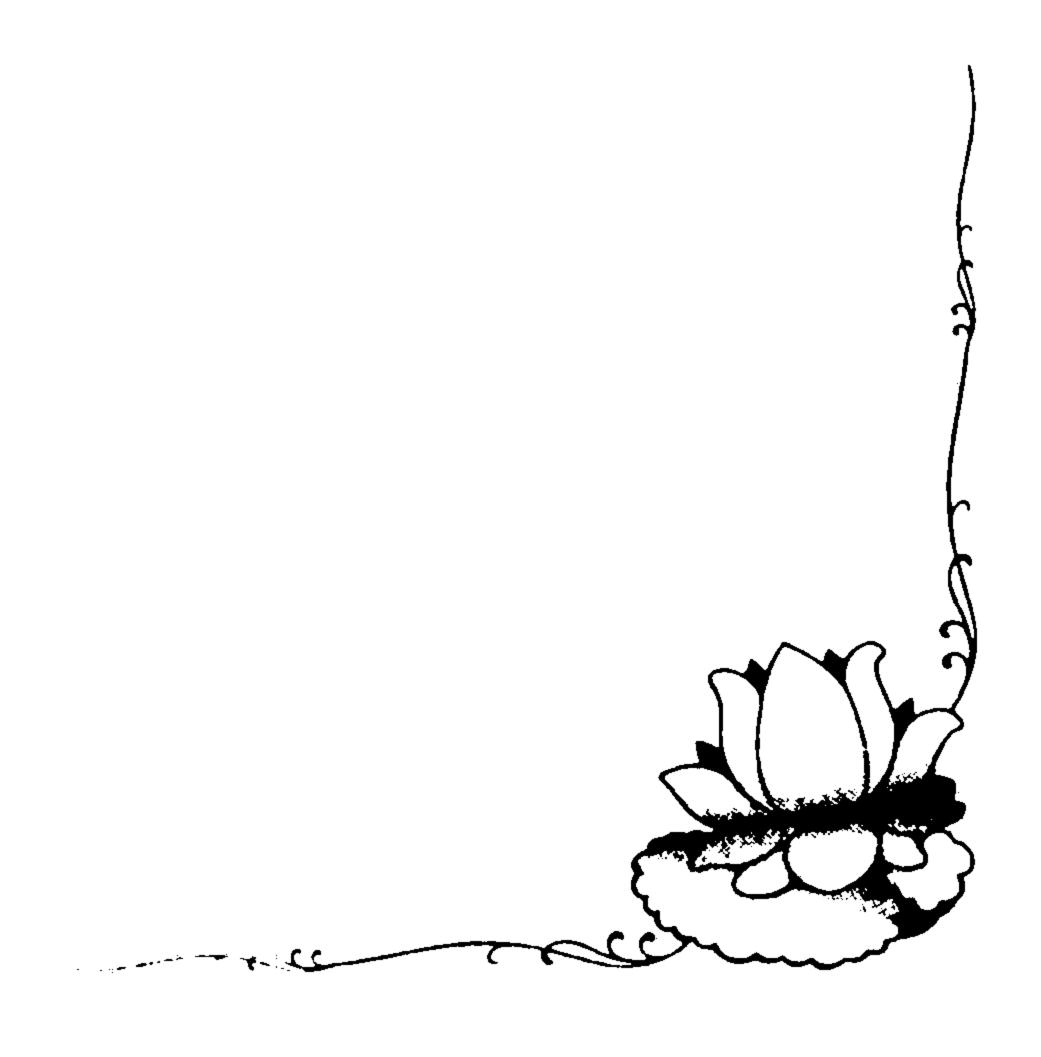
O Lord! The Blessed One, may this food be kindly accepted by You, out of great compassion for us.



Offering of Medicinal Drinks

Adhivāsetu no bhante Gilāna paccayam imam Anukampam upādāya Patiganhātu muttamam

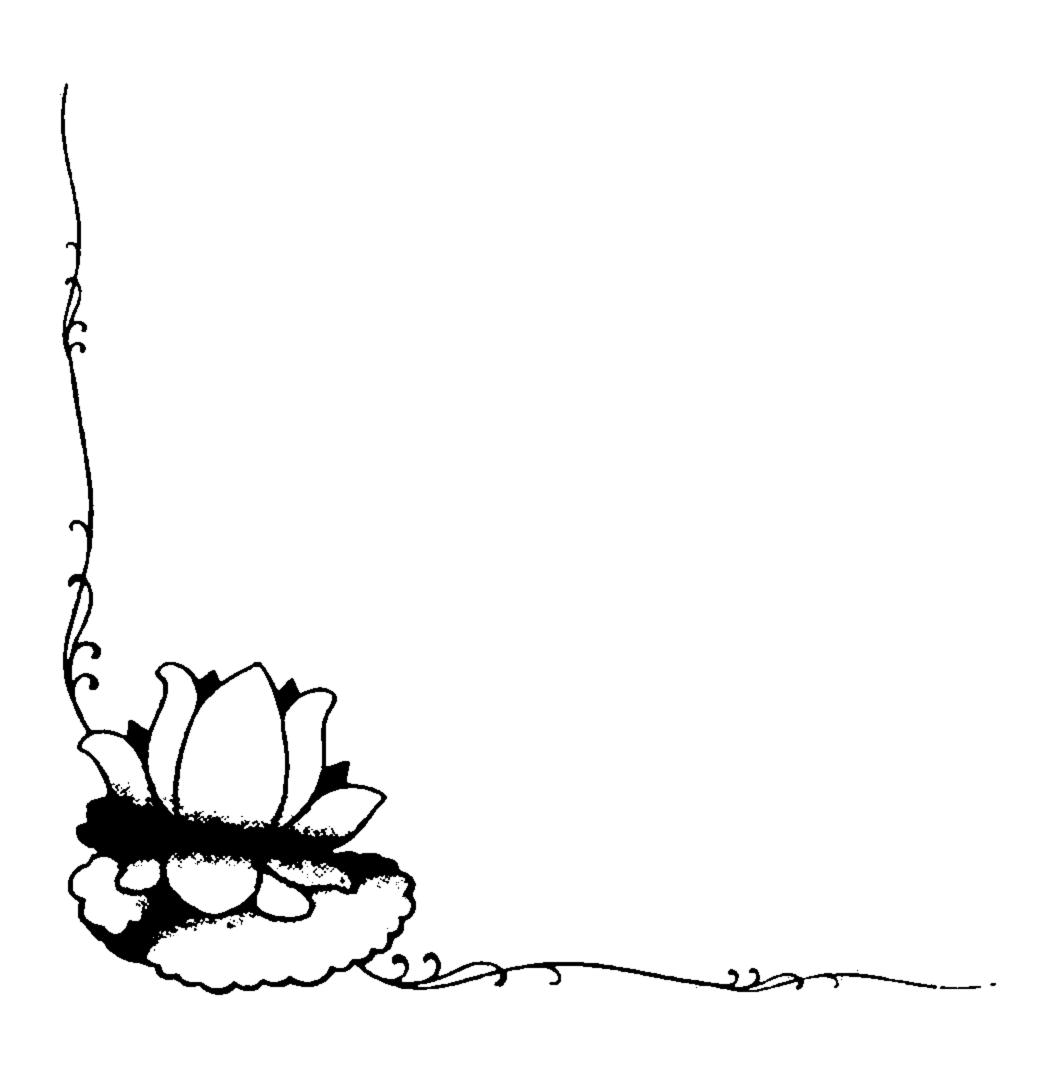
O Lord! The Blessed One, please accept these medicinal drinks as an offering to Thee, out of great compassion for us.



Offering of Perfumed Smoke

Gandha Sambhāra yuttena Dhūpenāham Sugandhinā Pūjaye pūjanīyam tam Pūjā bhājana muttamam

With perfumed incense, made from fragrant substances, I honour the Exalted One, worthy of respect, who dispels the darkness (of ignorance).



Cetiya Vandanā Salutation to the Three Main Objects of Veneration

To make Devas Participate in Merits Transference of Merits to the Departed



n many a temple throughout the world, a pagoda or 'chetiya' is regarded as a sacred object deserving veneration and homage. This beautiful piece of Buddhist architecture is not meant merely for a decorative purpose but to enshrine the relics, images and other valuable sacred remains of the Buddha and His holy disciples. In different countries, pagodas take on various shapes depending on the national characteristics of their architecture.

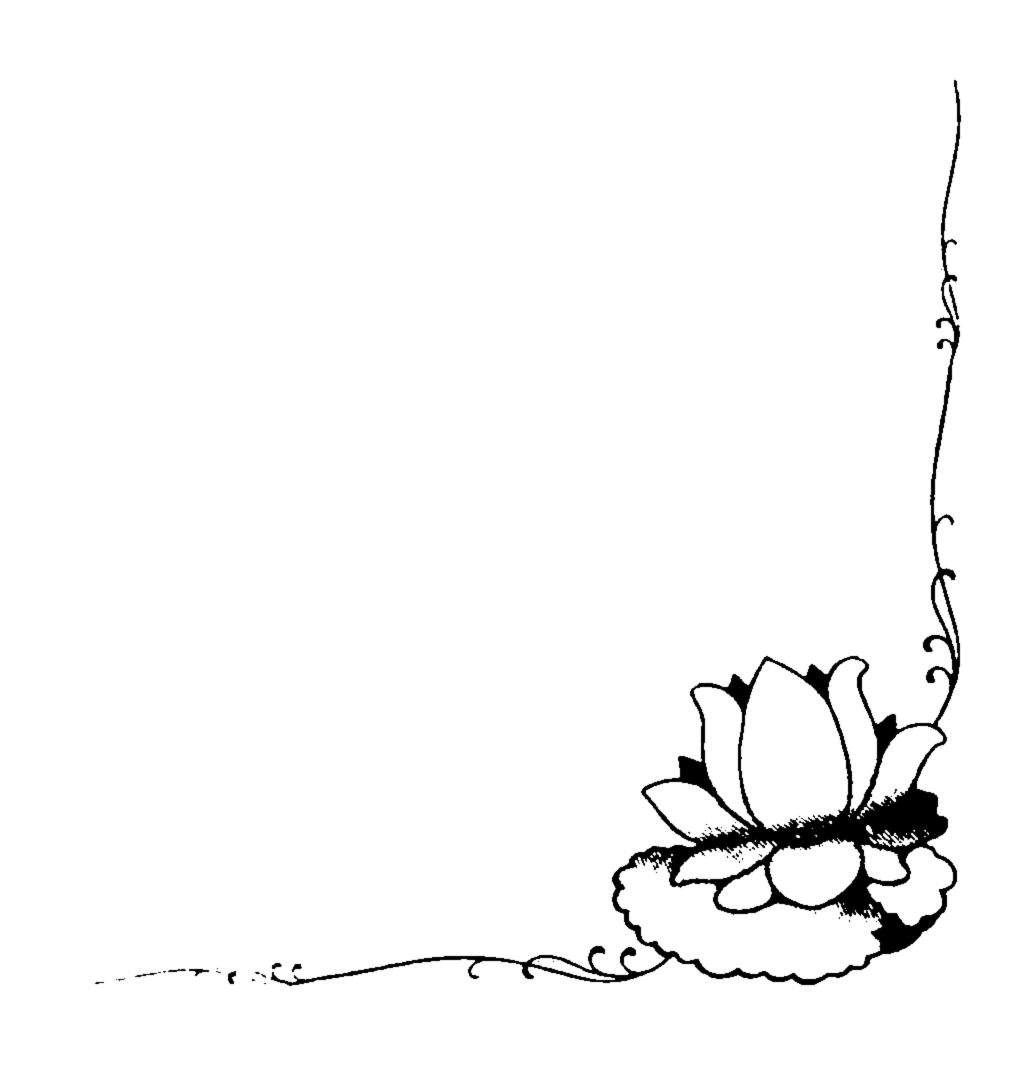
These religious symbols for veneration are very important for Buddhists to cultivate devotion towards their religion. Visible religious objects give inspiration to devotees, create a religious atmosphere at that place, and sanctify the place for the performance of religious activities as well as the observance of discipline.

The following verse is recited in paying homage to the three main objects of veneration namely, the pagoda, the great bodhi tree and the image of the Buddha.

Salutation to the Three Main Objects of Veneration

Vandāmi cetiyam sabbam Sabba thānesu patitthitam Sārirīka dhātu — Mahā bodhim Buddha-rūpam sakalam-sadā

I salute every chetiya (shrine), that may stand in any place, the bodily relics, the Great Bodhi, and all images of the Buddha.



To make Devas Participate in Merits

Ākāsatthā ca bhummatthā
Devā nāgā mahiddhikā
Puññam tam anumöditvā
Ciram rakkhantu lõka-sāsanam

May all beings inhabiting space and earth, Devas and Nagas of mighty power, share this merit and may they long protect the Dispensation.

Ettāvātā ca amhehi Sambhatam punna sampadam Sabbe Devā ānumodantu Sabba sampatti siddhiyā

May all beings share this merit, which we have thus acquired.

May it contribute greatly to their happiness.

Transference of Merits to the Departed

Idam me nātīnam hōtu Sukhitā hontu nātayo

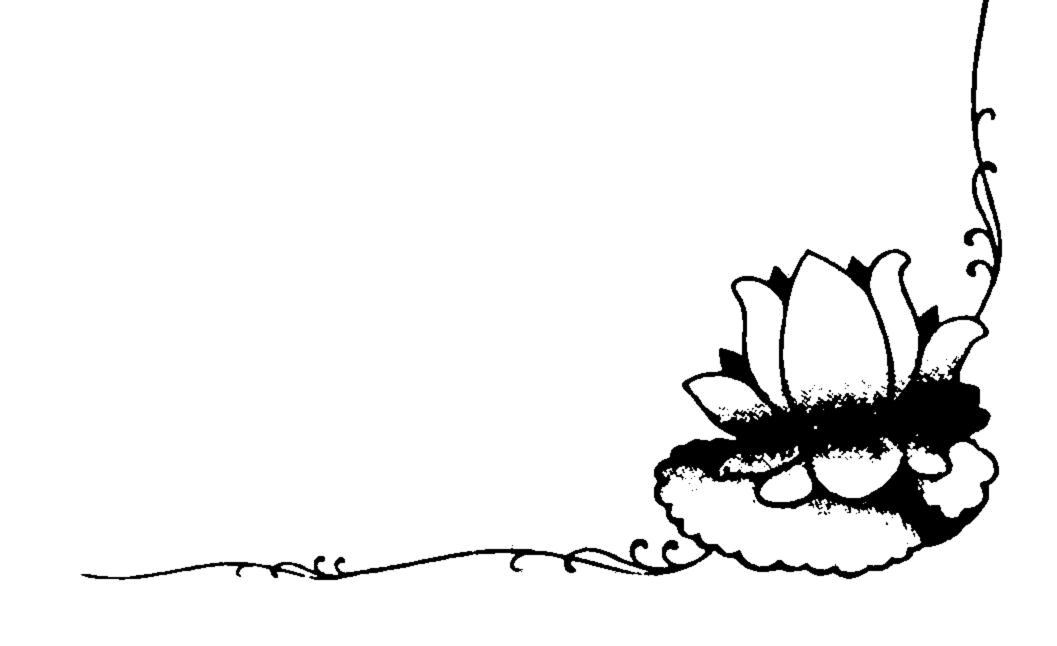
Let this (merit) accrue to our relatives, and may they be happy!

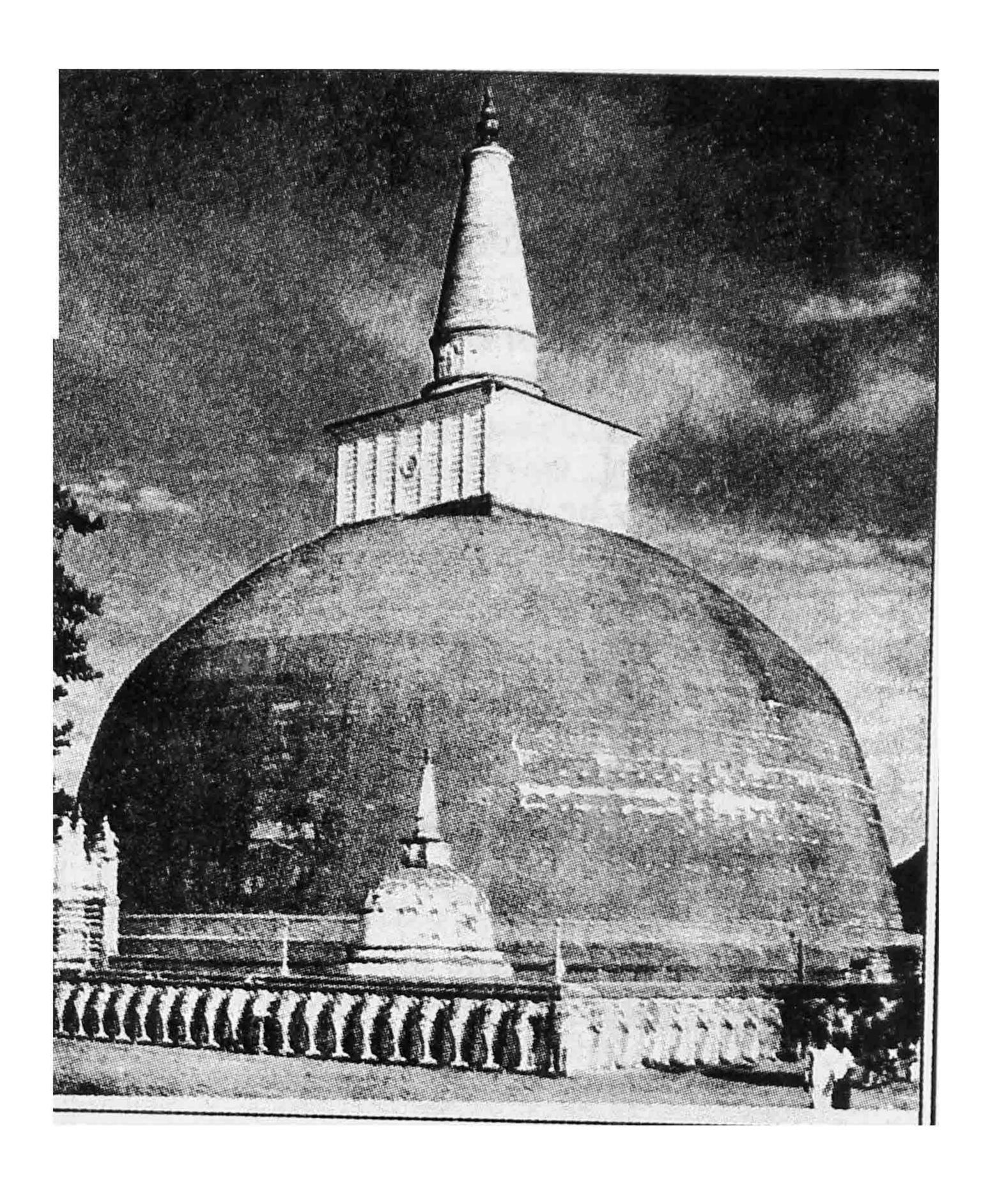
Idam me ñātīnam hōtu Sukhitā hontu ñātayo

Let this (merit) accrue to our relatives, and may they be happy!

Idam me nātīnam hōtu Sukhitā hontu nātayo

Let this (merit) accrue to our relatives, and may they be happy!





Ratnamāli Chetiya (Pagoda) at Arnuradhapura, Sri Lanka.

Patthanā Aspiration or Wish

Buddhism. According to the Buddha the strong aspiration of a man is bound to achieve its desired result. Firm determination and a strong will could therefore always fulfil a man's and woman's aspiration. A wish has more the function of contemplation and meditation rather than a petition or supplication. A wish may take the form of some intense desire, such as the aspiration for purity, but the psychological machinery will not operate unless the idea permeates the mind.

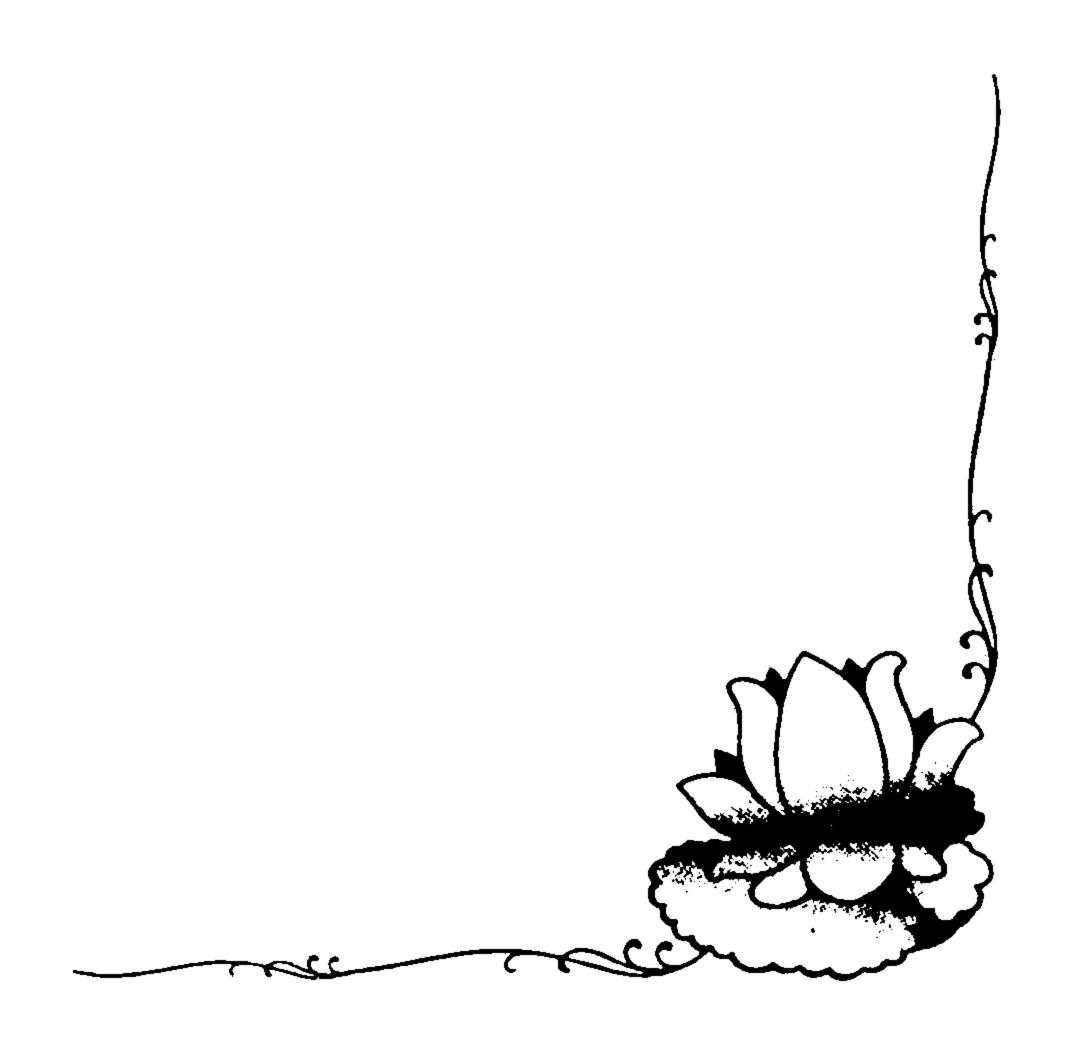
It is customary among Buddhists after performing a meritorious deed to have an aspiration for their own benefit and also for the welfare of others. By doing this, they will be able to continue their spiritual well-being and development in the right direction. They can thus prepare the ground for their future rebirth to take effect in a more congenial place.

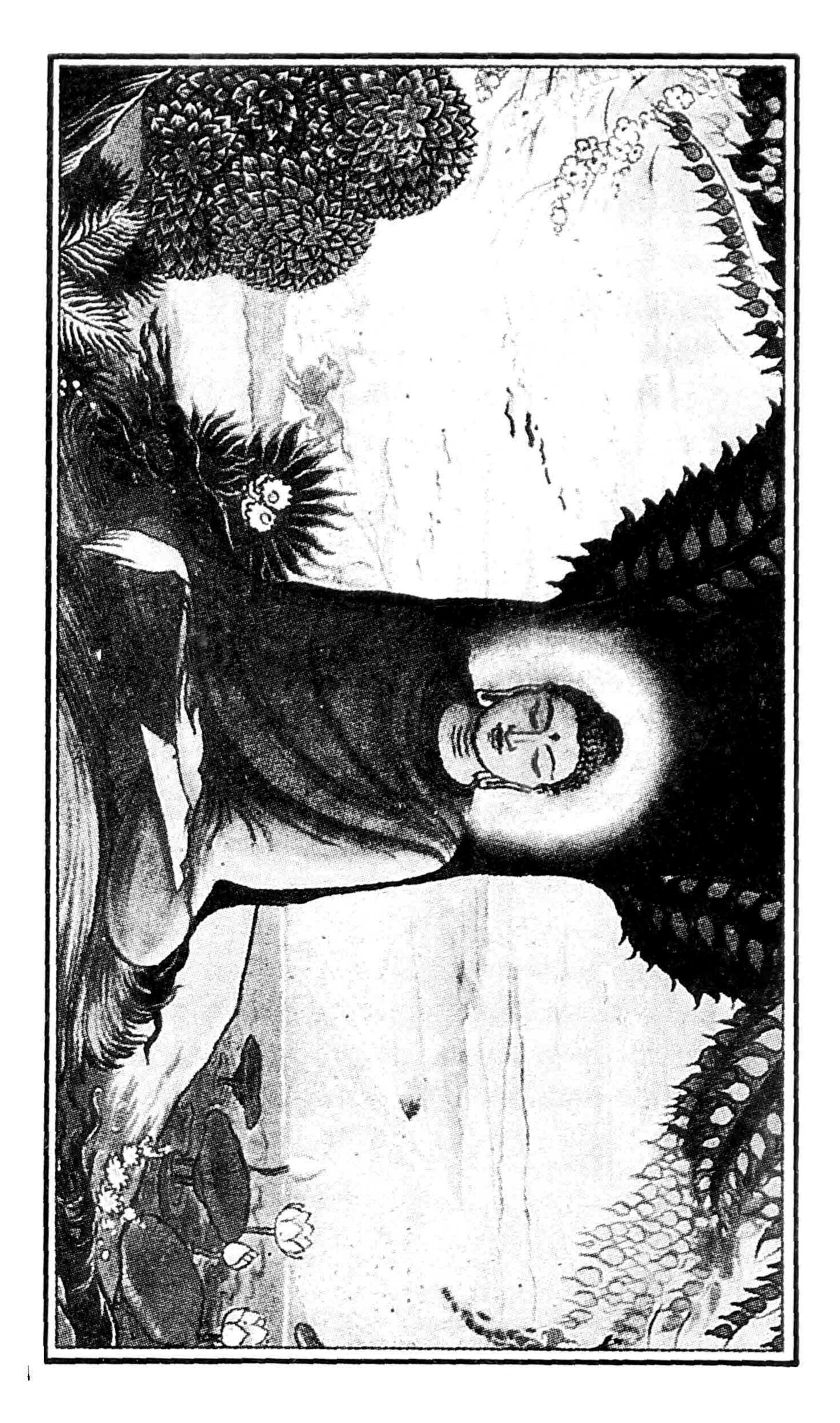
Those who develop such aspiration or wish will be able to maintain their noble way of life hereafter until they attain their final liberation. Without such an aspiration, Nibbana will not be achieved.

Patthanā

Iminā puñña kammena Māme bāla samāgamo Satam samāgamo hotu Yāva nibbāna pattiyā

By the grace of this merit that I have acquired,
May I never follow the foolish;
but only the wise until
I attain the final goal – Nibbana.





The Buddha after gaining H is Enlightenment under the Bodhi Tree.

Khamatha me Bhante Forgiveness of Short-comings



or many people, seeking forgiveness for their sins is the most important aspect of religion. Since Buddhism denies this kind of confession, some people ask why we recite something to confess. Buddhists recite the following verse not with the purpose of confessing their sins but to recognise and admit to themselves their shortcomings.

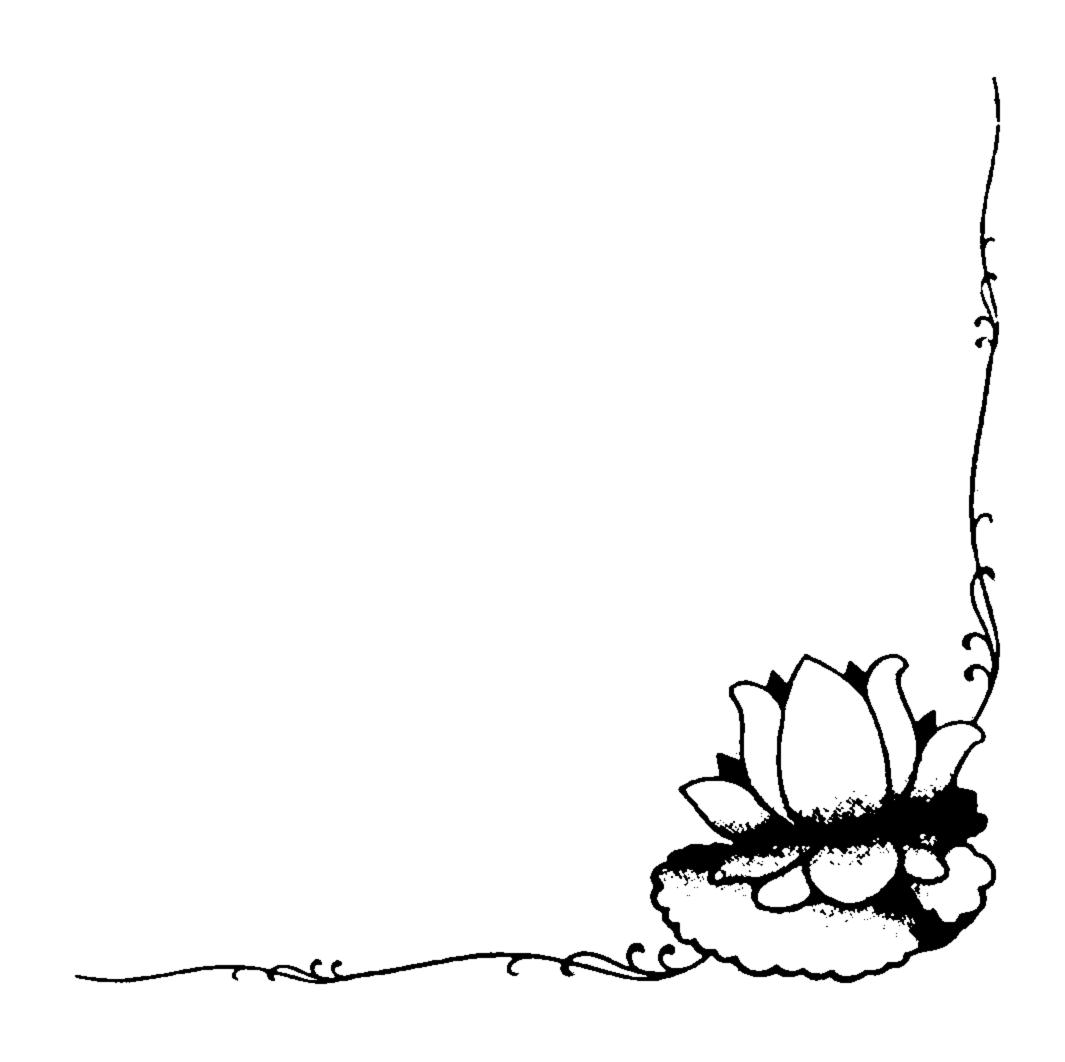
By not practising mindfulness constantly in our daily activities, we impede our own spiritual progress. When we allow our mind to dwell on unwholesome thoughts, we may even commit grievous wrong.

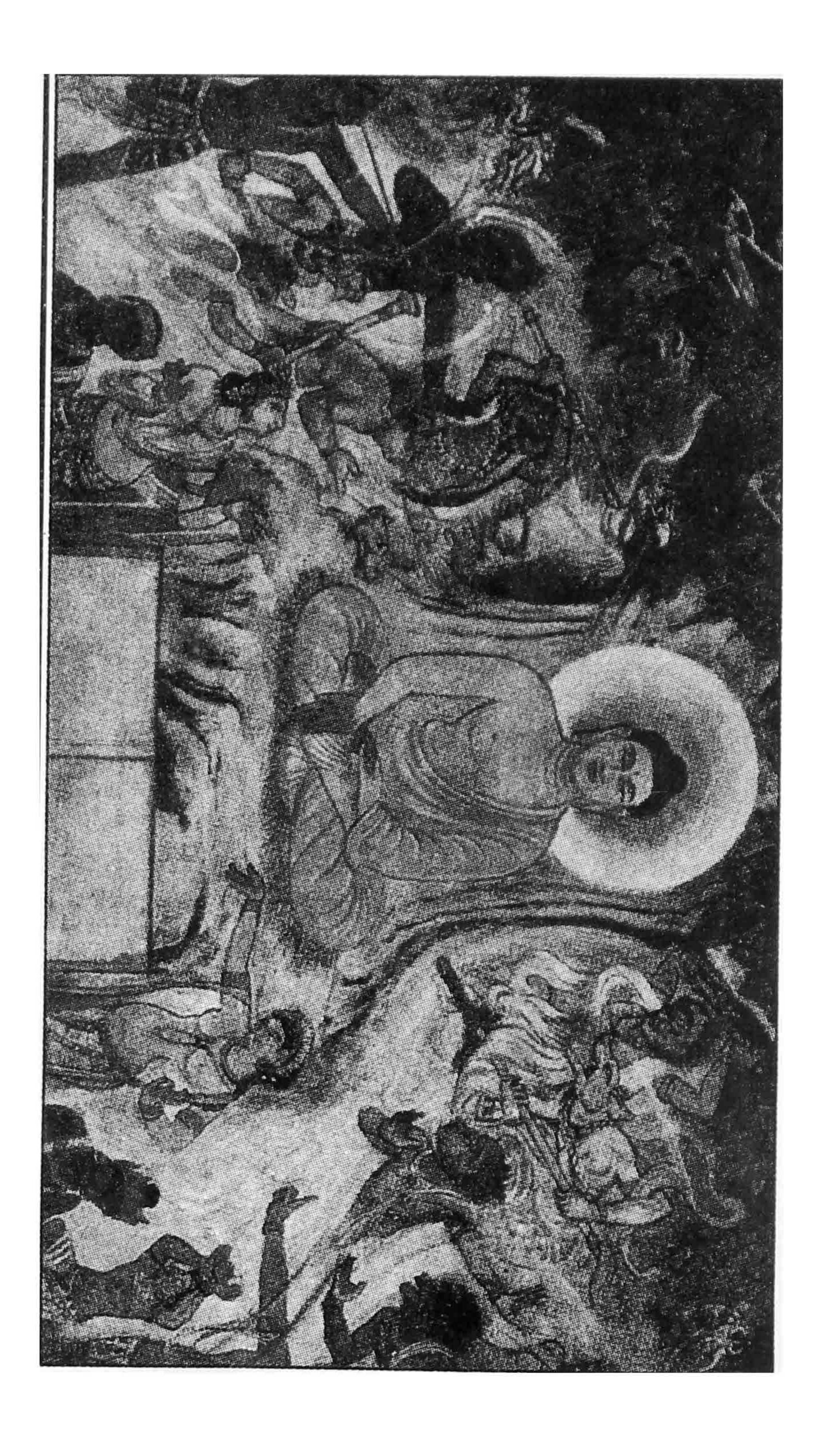
Reciting a verse to re-cast our mind with wholesome thoughts will provide both relief and mental strength to stop repeating our failings. By expressing our thoughts this way and by recognising our fallibility, we encourage others to do likewise for their spiritual self-improvement. Having such an attitude helps us to guard our thoughts, speech and actions regardless of whether we are at sacred places or in the presence of holy persons.

Khamatha me Bhante

Kāyena vācā cittena
Pamādena mayā katam
Accayam khama me bhante
Bhūri-pañña tathāgata

If by deeds, speech or thought heedlessly, I have done anything wrong, forgive me O master!
O Teacher, Most Wise!





ictory under the Bodhi Tree by onquering Mara, Buddhahood attained.

Jaya Mangala Gāthā Stanzas of Victory

Recital for Blessings and Prosperity on significant occasions hese verses are recited by Buddhist devotees in many Buddhist countries on auspicious occasions such as weddings, housewarming ceremonies, felicitations and various kinds of blessing services. Children could be taught to sing the verses to the accompaniment of musical instruments.

These eight verses recall the great events which took place between the Buddha and His powerful opponents, who have tried to kill Him, to humiliate Him and to defeat Him, and how the Buddha overcame all these disturbances calmly and peacefully through the merits of His great virtues; and finally how He converted His opponents into following the righteous way of living. Each verse is based on a beautiful story but it is not possible to mention them in this manual. One who recites these verses regularly and mindfully following the example given by the Buddha, can overcome many difficulties.

Jaya Mangala Gāthā

1. Bāhum sahassa mabhi nimmita sāyu dhantam Giri mekhalam udita ghōra sasena māram Dānādi dhamma vidhinā jitavā Munindo Tam tejasā bhavatu me* jaya mangalāni

Creating a thousand hands armed with weapons, Mara was seated on the trumpeting, ferocious elephant Girimekhala. Him, together with his army, did the Lord of Sages subdue by means of *generosity* and other virtues. By the grace of this, may joyous victory be mine.

2. Mārāti reka mabhi yujjhita sabba rattim Ghōram panā - lavaka makkha mathaddha yakkham

^{*} When reciting for others change 'me' into 'te'.

Khanti sudanta vidhinā jitavā Munindo Tam tejasā bhavatu me* jaya mangalāni

More violent than Mara was the obstinate demon Alavaka, who battled with the Buddha throughout the night. Him, did the Lord of Sages subdue by means of His patience and self-control. By the grace of this, may joyous victory be mine.

3. Nālāgirim gaja varam ati matta bhūtam Dāvaggi cakka masaniva su dārunantam Mettambu seka vidhinā jitavā Munindo Tam tejasā bhavatu me* jaya mangalāni

Nalagiri, the king elephant, highly intoxicated, was raging like a forest fire and was terrible as a thunderbolt. Sprinkling the

^{*} When reciting for others change 'me' into 'te'.

waters of *loving-kindness*, this ferocious beast, did the Lord of Sages subdue. By the grace of this, may joyous victory be mine.

4. Ukkhitta khagga
matihattha sudārunantam
Dhāvanti yojana
pathan-gulimāla vantam
Iddhibhi sankhata mano
jitavā Munindo
Tam tejasā bhavatu me*
jaya mangalāni

With lifted sword, for a distance of three leagues did wicked Angulimala run. Him, did the Lord of Sages subdue by His *psychic powers*. By the grace of this, may joyous victory be mine.

5. Katvāna kattha'
mudaram iva gabbhi nīyā
Cincāya duttha
vacanam janakāya majjhe

^{*} When reciting for others change 'me' into 'te'.

Santena soma vidhinā
jitavā Munindo
Tam tejasā bhavatu me*
jaya mangalāni

Her belly bound with faggots, to simulate the bigness of pregnancy, Cinca, with harsh words made foul accusation in the midst of an assemblage. Her did the Lord of Sages subdue by His serene and graceful bearing. By the grace of this, may joyous victory be mine.

6. Saccam vihāya matisaccaka vāda ketum Vādā-bhiropita nanam atiandha bhūtam Paññā padīpa jalito jitavā Munindo Tam tejasā bhavatu me* jaya mangalāni

Haughty Saccaka, who ignored truth, was like a banner of controversy; and his vision was blinded by his own disputations. Lighting

^{*} When reciting for others change 'me' into 'te'.

the lamp of *wisdom*, him, did the Lord of Sages subdue. By the grace of this, may joyous victory be mine.

7. Nando-pananda
bhujagam vibudham mahiddhim
Puttena thera
bhujagena damāpayanto
Iddhūpadesa
vidhinā jitavā Munindo
Tam tejasā bhavatu me*
jaya mangalāni

The wise and powerful serpent Nandopananda, did the noble Sage subdue by *psychic powers* through His disciple son – Thera Moggallana. By the grace of this, may joyous victory be mine.

8. Duggāha ditthi bhujagena sudattha hattham Brahmam visuddhi juti middhi Bakā bhidhānam

^{*} When reciting for others change 'me' into 'te'.

Nānā gadena vidhinā jitavā Munindo Tam tejasā bhavatu me* jaya mangalāni

The pure, radiant, majestic Brahma Baka, whose hand was grievously bitten by the snake of tenacious heresies, did the Lord of Sages cure with His Medicine of *wisdom*. By the grace of this, may joyous victory be mine.

9. Ētāpi Buddha
jaya mangala attha gāthā
Yo vācako dina dine sarate matandi
Hitvāna neka
vividhāni c'upaddavāni
Mokkham sukham
adhi gameyya naro sapañño

The wise one, who daily recites and earnestly remembers these eight verses of joyous victory of the Buddha, will get rid of various misfortunes and gain the bliss of Nibbana.

^{*} When reciting for others change 'me' into 'te'.

Ārādhanā Invitation to Devas

ne day, Sakka, the King of the Devas approached the Buddha and requested Him to invite the Devas to listen whenever the Dhamma was preached. Assuredly pleased, the Devas in return would protect the devotees. Ever since, the Buddha's disciples have always extended the invitation to the Devas before the recital of Suttas and reminded them of their obligation to protect the devotees.

Ārādhanā

Ye santā santa cittā
tisarana saranā ettha lōkantare vā
Bhummā bhummā ca devā
guna gana gahanab-byāvatā
sabba kālam
Ēte āyantu devā vara
kanaka maye meru rāje vasanto
Santo santo sahetum
muni vara vacanam
sōtu maggam samaggam

May those terrestrial beings and deities, living in this world or beyond, and those highly cultured and restrained, followers of the Triple Gem with many merits adorning, come and listen to the noble and soothing Word of the Buddha.

Sabbesu cakka vālesu yakkhā devā ca brahmano yam amhehi katam puññam sabba sampatti sādhakam Sabbe tam anumōditvā samaggā sāsane ratā

Pamāda rahitā hontu ārakkhāsu visesato

May all spirits, deities and Brahmas residing in all spheres, satisfied with our meritorious deeds assuring every bliss, be watchful in safeguarding both the world and the Sasana with loving-kindness and equanimity.

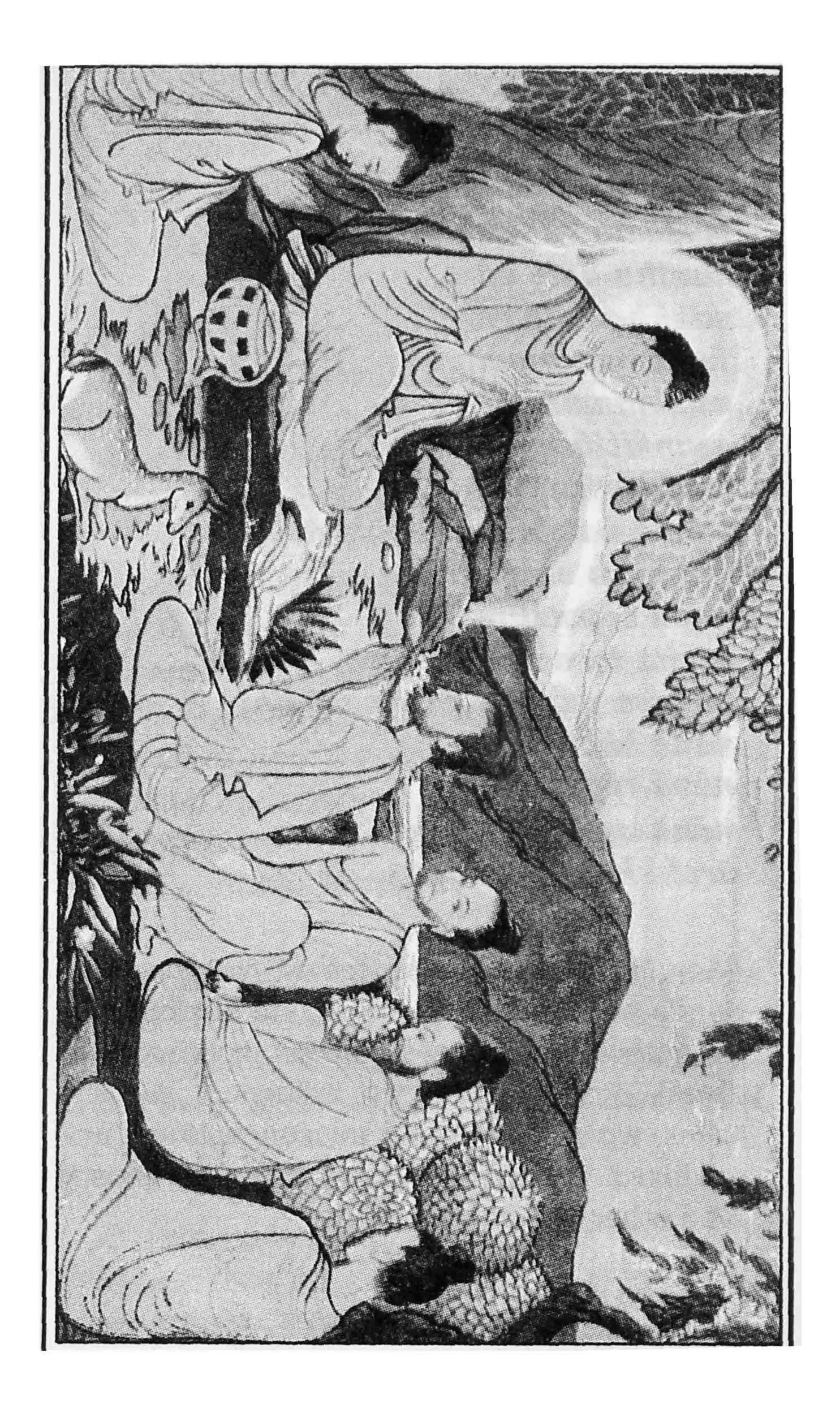
Sāsanassa ca lōkassa
vuddhi bhavatu sabbadā
Sāsanampi ca lōkam ca
devā rakkhantu sabbadā
Saddhim hontu sukhi sabbe
parivārehi attano
Anīghā sumanā hontu
saha sabbehi ñātibhi

May both the Sasana and the world be always prosperous and may the deities protect them. May all unite, be prosperous, happy, pleasant and be in harmony with their followers and relatives.

Rājato vā corato vā manussato vā amanussato vā

aggito vā udakato vā pisācato vā kānukato vā kantha kato vā nakkhattato vā janapada rogato vā asaddhammato vā asanditthito vā asappurisato vā canda hatthi assa migagōna kukkura ahivicchika mani sappadīpi accha taraccha sūkara mahisa yakkha rakkhasādihi nānā bhayato vā nānā rōgato vā nānā upaddavato vā ārakkham ganhantu

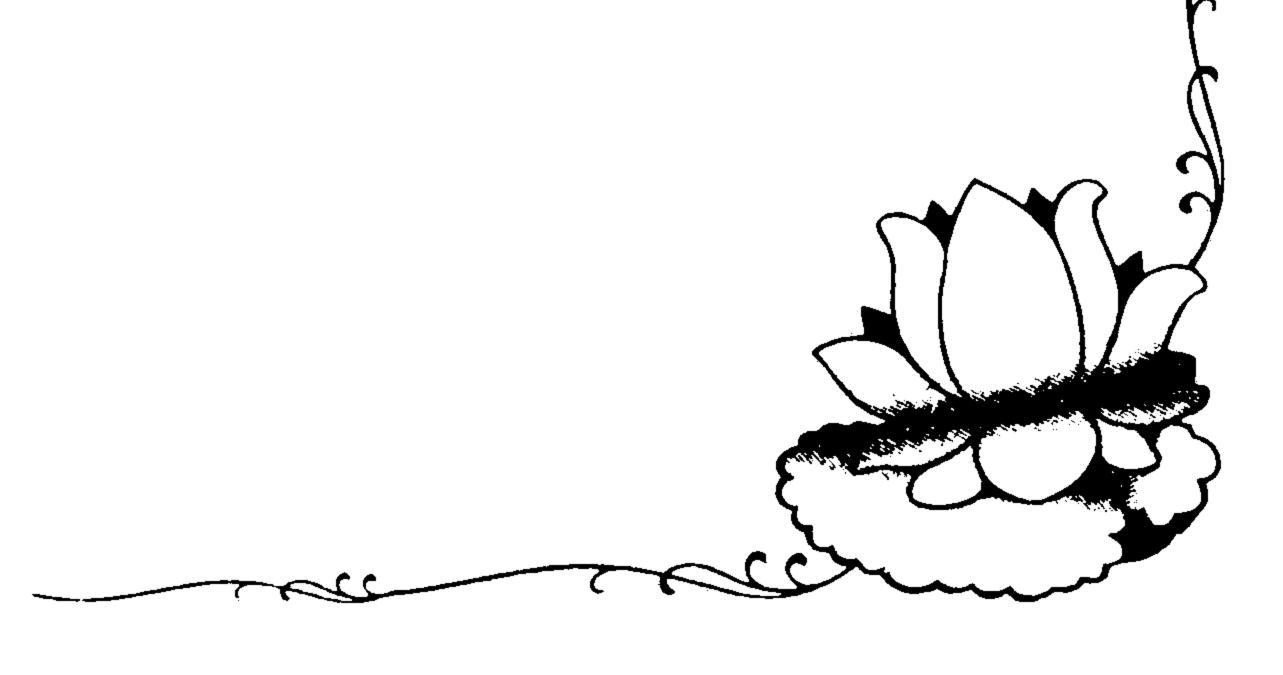
May all of them be protected from various kinds of illness and misfortune attributable to authorities, thieves, villains, goblins, fire, flood, spirits, planetary influence, quarantines, wrong views and misconceptions, uncivilized people, ferocious animals, ghosts and other evil beings.



The Buddha meets his former disciples at Sarnath

Mangala Sutta Discourse on Blessings

Recital for Blessings on auspicious occasions



he Buddha uttered the following Sutta to explain the attainment of real blessing. The Sutta itself tells us of the background and the significance of this famous discourse. The Buddha clarified the doubts of the Devās (gods) when they wanted to know what constituted a real blessing. In the Buddhist sense a 'blessing' is not something which is given by a divine being, but a state of well-being which arises within oneself when one lives righteously, maintains human dignity, and creates a healthy environment.

It is customary to recite this Sutta on auspicious occasions. This Sutta is not just for recital. Devotees must also understand its meaning and put its principles into practice. It is by practising the advice given in this Sutta that one can receive 'blessings'. Here, we find the ethical, moral and spiritual teachings of the Master for the guidance of devotees. The discourse tells us that the Buddha's teachings are not confined to the philosophical and psychological aspects of the religion but extends to the field of social service and the cultivation of self-discipline. Since these verses are supposed to be the original words of the Buddha, Buddhist devotees have high respect for and confidence in them.

Mangala Sutta

Evam me sutam
Ekam samayam bhagavā
Sāvatthiyam viharati Jetavane
Anātha-pindikassa ārāme
Atha kho aññātarā devatā
Abhikkantāya rattiyā abhikkanta vannā
Kevala kappam Jetavanam Obhāsetvā
Yena bhagavā tenupasam-kami
Upasam kamitvā bhagavantam
Abhivādetvā ekamantam atthāsi
Ekamantam thitā kho sā devatā
Bhagavantam gāthāya ajjhabhāsi

Thus I have heard:

On one occasion the Blessed One, was dwelling at the monastery of Anathapindika in Jeta's Grove near Savatthi. When the night was far spent, a certain deity whose surpassing splendour illuminated the entire Jeta Grove, came to the presence of the Blessed One, and drawing near, respectfully saluted and stood at one side. Standing thus, he addressed the Blessed One in verse:

1. Bahū devā manussā ca Mangalāni acintayum Ākankha-mānā sotthānam Brūhi mangala muttamam

Many deities and men, yearning after good, have pondered on Blessings.
Pray, tell me the Supreme Blessing.

2. Asevanā ca bālānam
Panditānan ca sēvanā
Pūjō ca pūja-nīyānam
Etam mangala muttamam

Not to follow or associate with fools, to associate with the wise, and honour those who are worthy of honour. This is the Supreme Blessing.

3. Patirūpa-desa vāsō ca Pubbe ca kata-puññatā Atta sammā panidhi ca Etam mangala muttamam

To reside in a suitable locality, to have done meritorious actions in the past, and to have set oneself on the right course (towards emancipation).

This is the Supreme Blessing.

4. Bāhu saccanca sippañca
Vinayo ca susikkhito
Subhāsitā ca yā vācā
Etam mangala muttamam

Vast-learning, perfect handicraft, a highly trained discipline and pleasant speech.

This is the Supreme Blessing.

5. Mātā pitū upatthānam
Putta dārassa sangaho
Anākulā ca kammantā
Etam mangala muttamam

The support of father and mother, the cherishing of wife and children and peaceful occupations.
This is the Supreme Blessing.

6. Dānam ca dhamma-cariyā ca Nātakānañca sangaho Anavajjāni kammāni Etam mangala muttamam

> Liberality, righteous conduct, the helping of relatives and blameless actions. This is the Supreme Blessing.

7. Ārati virati pāpā
Majja-pānā ca saññamo
Appa-mādo ca dhammesu
Etam mangala muttamam

To cease and abstain from evil, forbearance with respect to intoxicants and steadfastness in virtue. This is the Supreme Blessing.

8. Gāravo ca nivāto ca
Santutthi ca katañnutā
Kālena dhamma savanam
Etam mangala muttamam

Reverence, humility, contentment, gratitude and opportune hearing of the Dhamma. This is the Supreme Blessing.

9. Khanti ca Sovacassatā, Samanā nañca dassanam Kālena dhamma sākacchā Etam mangala muttamam

Patience, obedience, sight of the Samanas (holy men) and religious discussions at due season. This is the Supreme Blessing.

10. Tapō ca brahma cariyāca Ariya saccāna dassanam Nibbāna sacchi kiriyāca Etam mangala muttamam

Self-control, pure life, perception of the Noble Truths and the realisation of Nibbana. This is the Supreme Blessing.

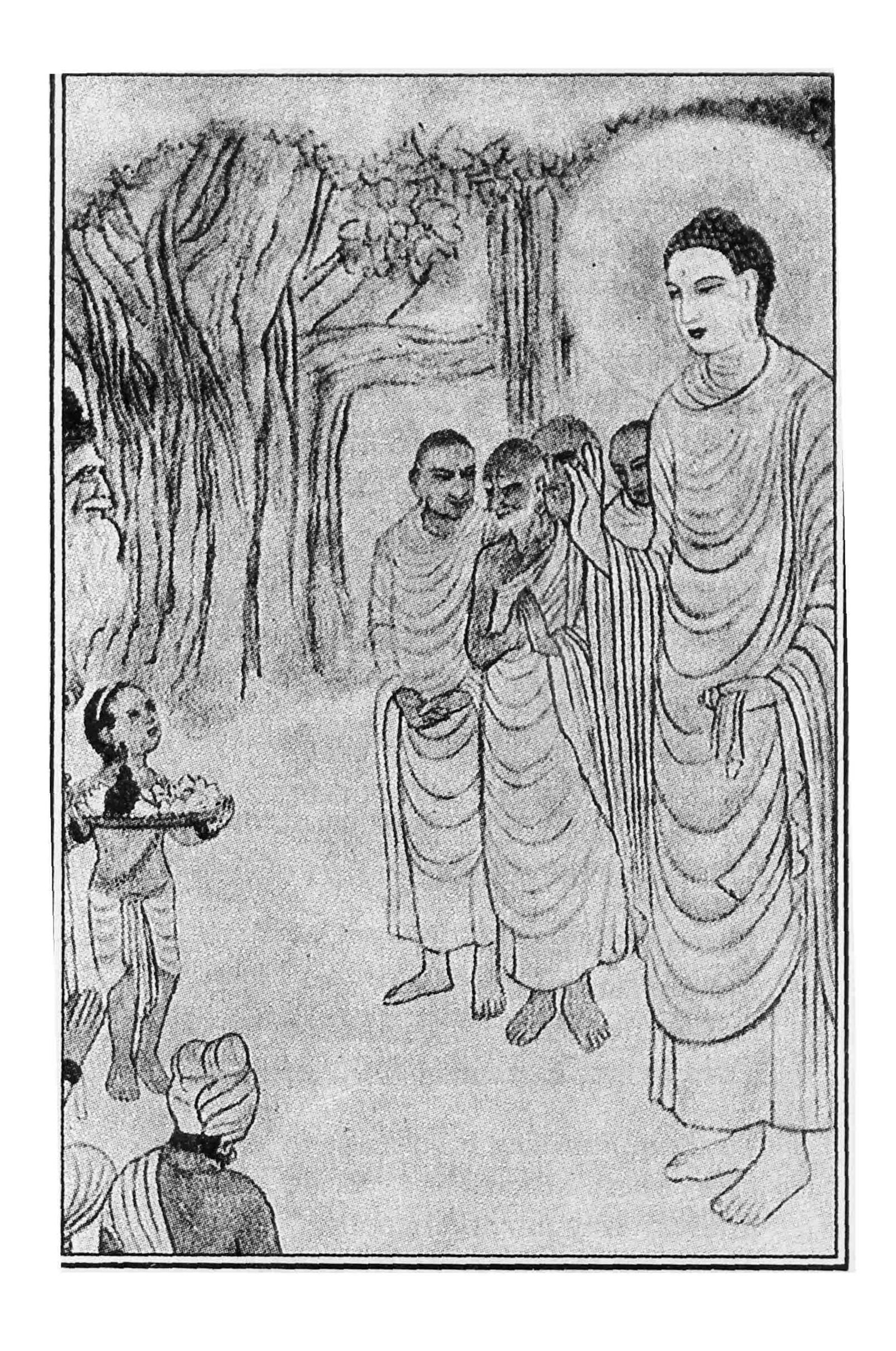
11. Putthassa lõka dhammehi
Cittam yassa na kampati
Asokam virajam khemam
Etam mangala muttamam

He whose mind does not flutter, by contact with worldly contingencies, sorrowless, stainless and secure. This is the Supreme Blessing.

12. Etā-disāni katvāna
Sabbattha maparājitā
Sabbattha sotthim gacchanti
Tam tesam mangala-muttamamti

To them, fulfilling matters such as these, everywhere invincible, in every way moving happily.

These are the Supreme Blessings.



After seven years the Buddha visited His home, Kapilavastu.

Ratana Sutta Discourse on The Jewels

Recital to avert Evil Forces



he Buddha uttered the following powerful and effective Sutta (discourse) on His visit to the epidemic-stricken township of Vesali to bless victims to protect them from famine, sickness, evil spirits and other kinds of misfortune.

During the Buddha's time, many people were benefited and misfortunes were averted following the recital of the Sutta. This Sutta also explains the highest qualities of the Buddha, Dhamma and Sangha by giving details of the Triple Gem in its various facets. At the end of every stanza the Buddha blessed everyone saying:- 'By this truth may all beings be happy and blissful.'

Sakka, the King of Devas requested the other devas (good spirits), who had assembled to hear this discourse, to radiate their loving-kindness towards human beings, and to protect those who remember them and fulfil their religious obligations.

After hearing this Sutta, even Sakka the King of the Gods, became delighted and paid homage to the Triple Gem by uttering the last three verses.

All devotees are strongly urged to recite this Sutta daily, as well as during illness or at other times when they are disturbed. Occasionally, monks should be invited to their homes to chant this and other important Suttas.

Ratana Sutta

1. Yānīdha bhūtāni samā-gatāni
Bhummā-nivā yāniva anta-likkhe
Sabbeva bhūtā sumanā bhavantu
Athopi sakkacca sunantu bhāsitam

Whatsoever beings are here assembled, Those of the earth or those of the air, may all of them be happy!
Let them all listen attentively to my words!

2. Tasmāhi bhūtā nisāmetha sabbe Mettam karotha mānusiyā pajāya Divāca rattoca haranti ye balim Tasmāhi ne rakkhatha appa-mattā

> Listen here, all beings! Show your love to those humans who, day and night, bring offerings to you. Therefore, guard them diligently.

3. Yankinci vittam Idhavā huram vā Saggēsu vāyam ratanam panītam Nano-samam atthi tathāgatena Idampi Buddhe ratanam panītam Etena saccena suvatthi hotu

Whatever treasure there be, either here or in the world beyond, or whatever precious jewel there be in the heavens; yet there is none comparable to the Accomplished One.

In the Buddha is this precious jewel found. On account of this truth
May there be happiness!

4. Khayam virāgam amatam panītam Yadajjhagā sakya muni samāhito Natena dhammena samatthi kinci Idampi dhamme ratanam panītam Etena saccena suvatthi hotu

The tranquil Sage of the Sakyas realised cessation, freedom from passion, immortality, excellence.

There is nothing comparable to this Dhamma*

In the Dhamma is this precious jewel found. On account of this truth

May there be happiness!

^{*} Here the law (Dhamma) means the Universal Law or Order.

5. Yambuddha settho parivannayi sucim Samādhi-mānantari-kañña-māhu Samādhinā tena samo na vijjati Idampi dhamme ratanam panītam Etena saccena suvatthi hotu

That pure path the Supreme Buddha praised is described as 'concentration without interruption'. There is nothing like that concentration. In the Dhamma is this precious jewel found. On account of this truth May there be happiness!

6. Ye puggalā attha satam pasatthā
Cattāri etāni yugāni honti
Te dakkhineyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idampi sanghe ratanam panītam
Etena saccena suvatthi hotu

Those Eight Individuals, praised by the virtuous, they constitute four pairs.

They, worthy of offerings, are the disciples of the Enlightened One, Gifts given to these yield abundant fruit.

In the Sangha is this precious jewel found. On account of this truth

May there be happiness!

7. Ye suppa-yuttā manasā dalhena
Nikkāmino gotama sāsanamhi
Te patti pattā amatam vigayha
Laddhā mudhā nibbutim bhunjamānā
Idampi sanghe ratanam panītam
Etena saccena suvatthi hotu

With steadfast mind, applying themselves thoroughly in the Dispensation of Gotama, free of passion, they have attained to that which should be attained.

And plunging into immortality they enjoy the Peace (Nibbana) in absolute freedom.

In the Sangha is this precious jewel found. On account of this truth May there be happiness!

8. Yathinda khīlo pathavim sito siyā Catubbhi vātebhi asampa kampiyo Tathū-pamam sappurisam vadāmi Yo ariya saccāni avecca passati Idampi sanghe ratanam panītam Etena saccena suvatthi hotu

Just as a firm post sunk in the earth cannot be shaken by the four winds; I say that a good person who thoroughly perceives the Noble Truths is similar to that.
In the Sangha is this precious jewel found.
On account of this truth
May there be happiness!

9. Ye ariya saccāni vibhāva-yanti Gambhīra-paññena sudesitāni Kincāpi te honti bhusappa mattā Na te bhavam atthamam ādiyanti Idampi sanghe ratanam panītam Etena saccena suvatthi hotu

Those who clearly understand the Noble Truths, well taught by Him who has absolute knowledge, do not undergo an eighth birth*, no matter how exceedingly heedless they may be.

In the Sangha is this precious jewel found. On account of this truth May there be happiness!

^{* 8}th birth: that is, such a one will only be reborn seven more times.

10. Sahā vassa dassana sampadāya Tayassu dhammā jahitā bhavanti Sakkāya ditthi vici-kicchi-tanca Sīlabbatam vāpi yadatthi kinci Catū hapāyehica vippa mutto Cha cābhi thānāni abhabbo kātum Idampi sanghe ratanam panītam Etēna saccena suvatti hōtu

> Together with his attainment of Insight, three qualities have been abandoned, namely:

Belief in self, doubt and dependence on (wrong) rites and ceremonies. He is absolutely freed from the four states of misery, and is incapable of committing the six deadly crimes*. In the Sangha is this precious jewel found. On account of this truth May there be happiness!

* Six deadly crimes:

1. matricide

2. patricide

3. the murder of an Arahant 4. the wounding of a Buddha

5. the creation of a schism in the Sangha

6. maintaining wrong views

11. Kincāpi so kammam karoti pāpakam Kāyena vācā uda cetasā vā Abhabbo so tassa paticchā-dāya Abhabbatā dittha padassa vuttā Idampi sanghe ratanam panītam Etena saccena suvatthi hotu

He is incapable of hiding whatever evil he does, whether by deed, word or thought; for it has been said that such an act is impossible for one who has seen the Path. On account of this truth May there be happiness!

12. Vanappa gumbe yathā phussitagge
Gimhāna māse pathamasmin gimhe
Tathū-pamam dhamma varam adesayi
Nibbāna gāmin paramam hitāya
Idampi Buddhe ratanam panītam
Etena saccena suvatthi hotu

Just like a forest is flowered at the top, in the first month of the summer season, so has the Sublime Doctrine that leads to Nibbana been taught for the Highest Good.

In the Buddha is this precious jewel found. On account of this truth May there be happiness!

13. Varō varaññū varado varāharo Anuttaro dhamma varam adesayi Idampi Buddhe ratanam panītam Etena saccena suvatthi hotu

The unrivalled Excellent One, the Knower, the Giver, the Bringer of the Excellent has expounded the excellent Doctrine.
In the Buddha is this precious jewel found. On account of this truth May there be happiness!

14. Khinam purānam navam natthi sambhavam Viratta cittā āyatike bhavasmin Te khina-bijā avirul-hicchandā Nibbanti dhīrā yathā-yam padīpo Idampi sanghe ratanam panītam Etena saccena suvatthi hotu

Their past is extinct, a fresh becoming there is not, their minds are not attached to a future birth, their desires grow not; those wise ones go out even as this lamp. In the Sangha is this precious jewel found. On account of this truth May there be happiness!

15. Yānīdha bhūtāni samā-gatāni
Bhummā-nivā yāniva anta-likkhe
Tathāgatam deva-manussa-pūjitam
Buddham namassāma suvatthi hotu

Sakka's exultation:

We beings here assembled, of the earth and of the air, salute the Accomplished Buddha, honoured by gods and humans. May there be happiness!

16. Yānīdha bhūtāni samā-gatāni
Bhummā-nivā yāniva anta-likkhe
Tathāgatam deva-manussa-pūjitam
Dhammam namassāma suvatthi hotu

We beings here assembled, of the earth and of the air, salute the Accomplished Dhamma, honoured by gods and humans.

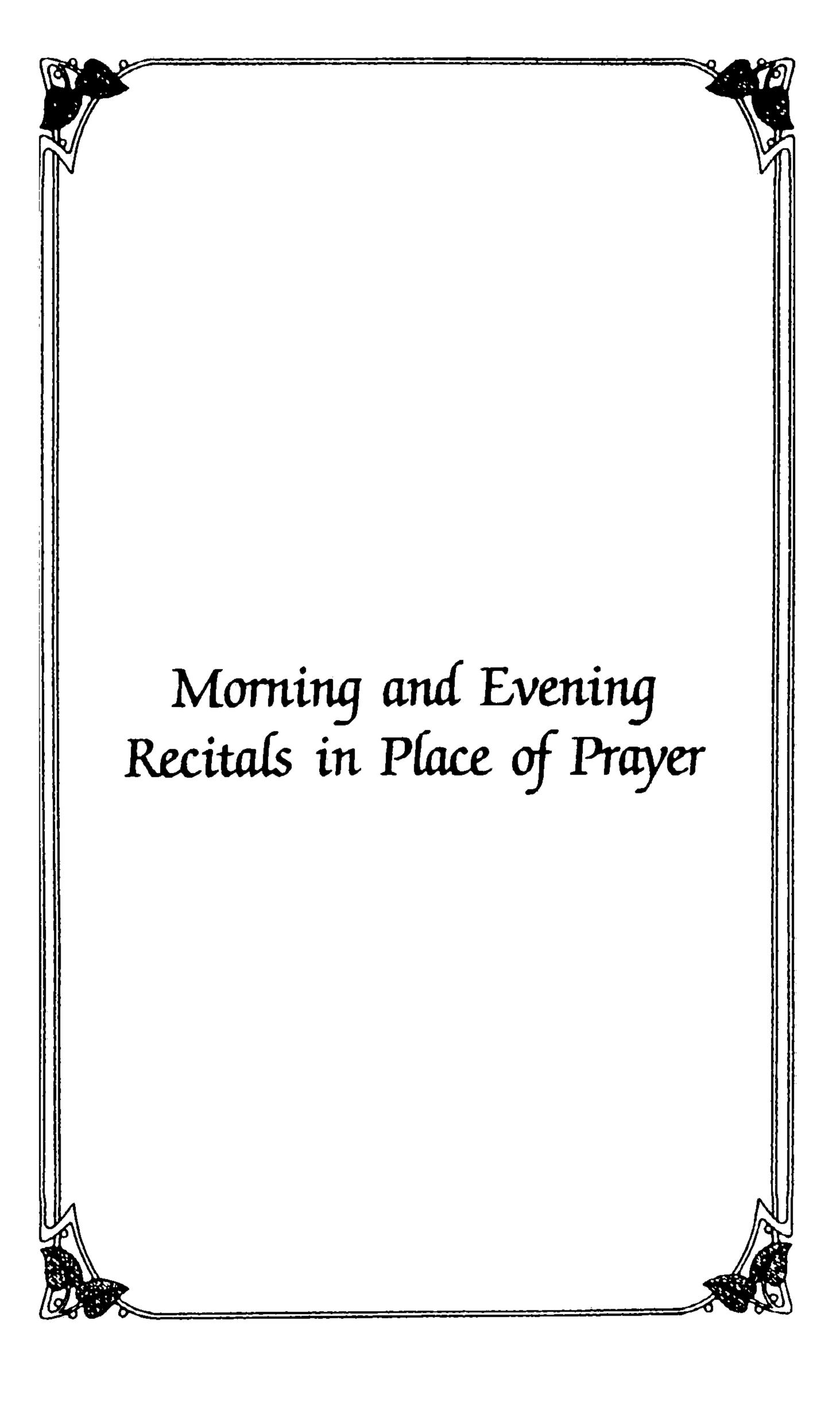
May there be happiness!

17. Yānīdha bhūtāni samā-gatāni
Bhummā-nivā yāniva anta-likkhe
Tathāgatam deva-manussa-pūjitam
Sangham namassāma suvatthi hotu

We beings here assembled, of the earth and of the air, salute the Accomplished Sangha, honoured by gods and humans. May there be happiness!

Etena Sacca Vajjena
Dukkhā Vūpa Samentu Mē
Etena Sacca Vajjena
Bhayā Vūpa Samentu Mē
Etena Sacca Vajjena
Rogā Vūpa Samentu Mē

By the firm determination of this truth, May I be free from suffering.
By the firm determination of this truth, May I be free from fear.
By the firm determination of this truth, May I be free from illness.



Morning and Evening Recitals in Place of Prayer

eciting these devotional verses can calm and develop confidence in the mind. And it takes only a few minutes. You need not always use the words given here. You may add your own to suit your particular need or situation. These verses can also be used for group functions such as after a Dhamma talk or during a Buddha puja.

Before the start of the recital, put aside all distracting thoughts. Lighten your heart and purify your mind. Pause and reflect on the words and let them meet up your mind's door. If someone you know is facing some difficulties, send him or her your compassionate thoughts. Wish that he or she will overcome the troubles and be happy.

At the start of a day, cheer up your mind to be positive and energetic. Lift your heart with good and loving thoughts for the rest of the day.

In the evening, reflect on your day's actions.

Rejoice over your good actions but learn from your mistakes by not repeating them.

Impress upon your mind to be stronger, wiser and happier. Invite the Buddha, Dhamma and Sangha into your life for guidance and protection. Take the Buddha, the ideal of Love and Compassion, Wisdom and Purity, as your Spiritual Ideal in your thoughts and action. Follow the Dhamma everyday and in every way to fulfil your aspirations. Follow the example of the Noble Sangha who liberated themselves through diligence.

The daily devotions in Pali should be recited with confidence and reverence. For those who prefer to do their devotions in English, the two short verses that follow, one for the morning and one for the evening, can be recited.

A short Recital in Place of Prayer for Blessing and Protection at Any Time

Sabbe Buddhā balappattā
Paccekānanca yan balan
Arahan tānanca tejena
Rakkhan bandhāmi sabbaso

By the (protective) power of all the Buddhas, Pacceka Buddhas and all Arahants I secure my (your) protection in every way.

Sabbītiyo vivajjantu Sabbarogo vinassatu Māme* bhavattvan tarāyo Sukhi dīghāyuko bhava

May all misfortunes be warded off, may all ailments cease; may no calamities befall me; may I live long in peace.

^{*} When reciting for others change 'mame' into 'mate'.

Bhavatu sabba mangalan Rakkhantu sabba devatā Sabba buddhānu bhāvena Sadā sotthi bhavantu me*

May all blessings be upon me.
May all devas (deities) protect me.
By the protective power of all
the Buddhas may safety ever be mine.

Nakkhatta yakkha bhutānan Pāpaggaha nivāranā Parittassānu bhāvena Hantvā maiham* upaddave

By the power of this Paritta (Protection)
May I be free from all dangers arising
from malign influences of the planets,
demons and spirits.
May My misfortunes vanish.

Yan dunnimittan avamangalanca Yocāmanāpo sakunassa saddo

^{*} When reciting for others change 'maiham' into 'tuiham'.

Pāpapggaho dussupinan akantan Buddhānu bhāvena vināsamentu

By the power of the Buddha may all evil omens and untoward circumstances, the ominous cry of birds, the malign conjunctions of the stars, and evil dreams be rendered invalid.

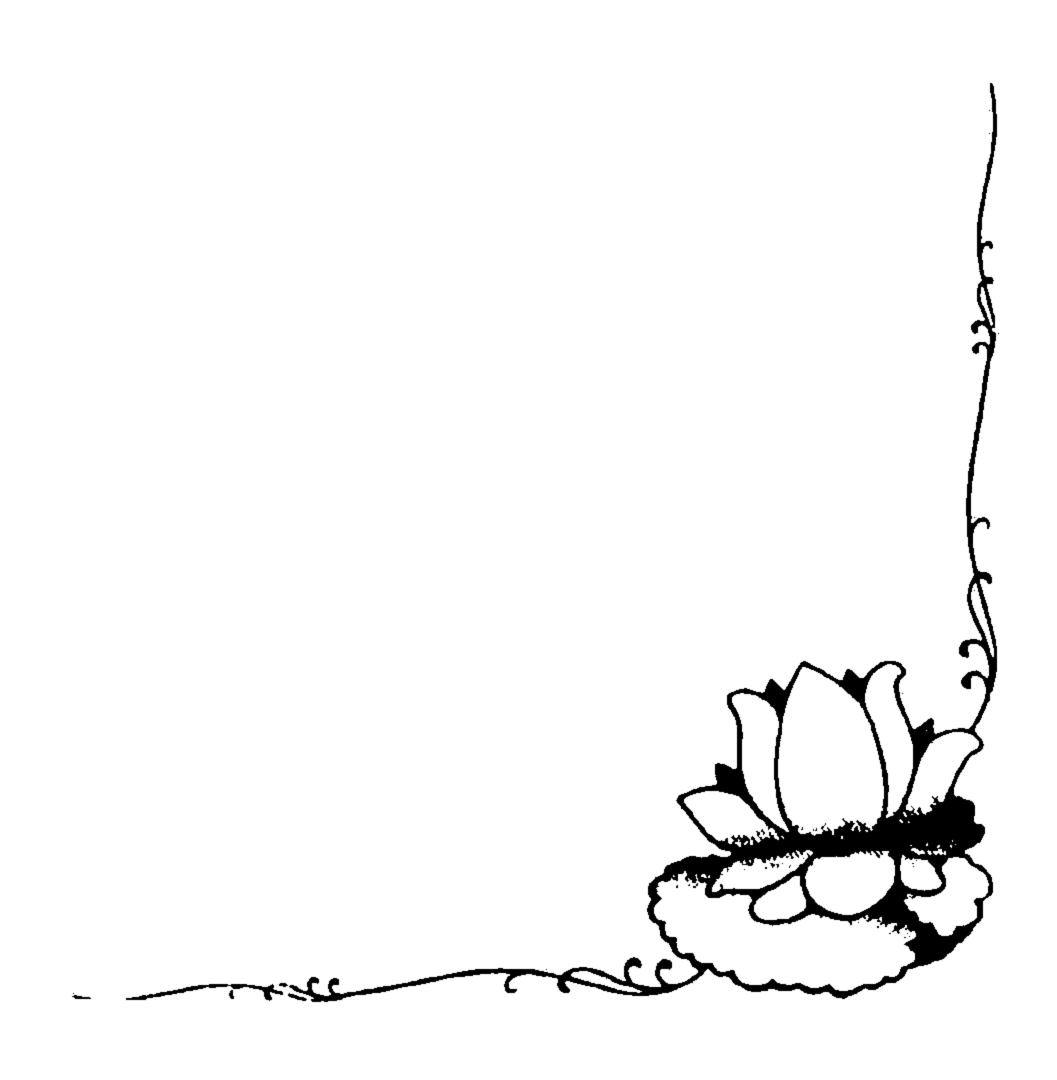
Dukkhappattāca niddukkhā Bhayappattāca nibbhayā Sokuppattāca nissokā Hontu sabbepi pānino

Let those who are in misery;
Let those who are in fear,
(agony and insecure)
be free from fear, agony and insecurity;
Let those who are in sorrow
be free from sorrow and
Let all living beings be
free from misery, fear and sorrow.

^{*} When reciting for others change 'me' into 'te'.

Devo vassatu kālena Sassa sampatti hetuca Phīto bhavatu lokoca Rājā bhavatu dhammiko

May the rains fall in due season; may there be a rich harvest; May the world prosper; may the ruler be righteous.



Morning Recitals

Recall the Buddha to your mind

Homage and Refuge

Namo Buddhāya, Namo Dhammāya, Namo Sanghāya

Homage to the Enlightened Buddha,
Perfect in Wisdom and Compassion.
Homage to the Noble Dhamma,
the Universal Law the Buddha taught.
Homage to the Holy Sangha,
the Protectors of the Noble Dhamma.
To this Triple Gem, I go for refuge.



May the Triple Gem bless and protect me and my loved ones.

May we be free from harm and danger. May we overcome our difficulties.

May we always meet with success.

May we be blessed with good health, strength, peace and happiness.

May my parents, brothers and sisters, teachers, friends and relatives be well and happy.

May they be free from harm and danger.

If they are faced with harm and danger,

I wish that they overcome
their anxieties quickly.

If they are faced with ill health,

I wish that they regain good health soon.

May the Buddha, Dhamma and Sangha

bless and protect them.



Aspiration

- 1. May the Buddha guide my thoughts and actions throughout the day.
- 2. May the Dhamma help me to be strong in moments of weakness, brave in times of trouble, and calm in the face of changing fortunes.
- 3. May the Sangha inspire me to act with kindness, patience and forgiveness in my

dealings with others, including those who are unfriendly to me.

- 4. May the Devas (Deities) protect me and my family.
- 5. May the Arahantas (the Saints) and the Bodhisatvas (Buddhas to be) guide me in my daily life.
- 6. May this country be blessed with peace and prosperity.
- 7. May I have the opportunity today to help someone in need of my love and support. I shall not waste this life in useless pursuits but use it well to bring benefit and happiness to the world.
- 8. May the Buddha be at my head, the Dhamma in my heart and the Sangha at my side to protect and guide me always.
- 9. May all living beings including my enemies find peace.

NAMO BUDDHĀYA.



Evening Recitals Recall the Buddha to your mind

Homage and Refuge

Namo Buddhāya, Namo Dhammāya, Namo Sanghāya

Homage to the Enlightened Buddha,
Perfect in Wisdom and Compassion.
Homage to the Noble Dhamma,
the Universal Law the Buddha taught.
Homage to the Holy Sangha,
the Protectors of the Noble Dhamma.
To this Triple Gem, I go for refuge.



May the Triple Gem bless and
Protect me and my loved ones tonight,
May we be free from harm and danger,
May we overcome our difficulties
May we always meet with success.
May we be blessed with good health,
strength, peace and happiness.

May my parents, brothers and sisters, teachers, friends and relatives be well and happy.

May they be free from harm and danger.

If they are faced with harm and danger,

I wish that they overcome their

anxieties quickly.

If they are faced with ill health,

I wish that they regain good health soon.

May the Buddha, Dhamma and Sangha,

bless and protect them.



Protect me and my loved ones tonight, O Blessed One.

Keep us away from harm and danger.

Let our sleep be peaceful so that we awake in the morning refreshed in body and mind.

Aspiration

If I have strayed from the true path, may I never do so again.

If I have carelessly hurt someone today, by word or deed, may I be more mindful the next time. O Buddha, the Enlightened One, help me to set my heart right.

May my actions reflect Your love and compassion.



I shall strive to cleanse my heart from hate and envy, and live in harmony with all people.

I shall be close to the Dhamma, in good as well as in difficult times.

I know that should the moment come for me to leave the world,

I shall do so without fear or regret because I leave the world a better person than when I came into it.



Whatever wrong someone may do to me, may I be compassionate and forgive and bear no hatred in my heart.

I shall bear in mind to be grateful for the acts of love and consideration shown to me,

no matter how small they appear to be. For those I love and those who love me, may this life be a blessing and a source of happiness to all beings.

Namo Buddhāya.



Sharing of Merits

I would like to share the merits
I have gathered today as well as
in the past with the Devas.

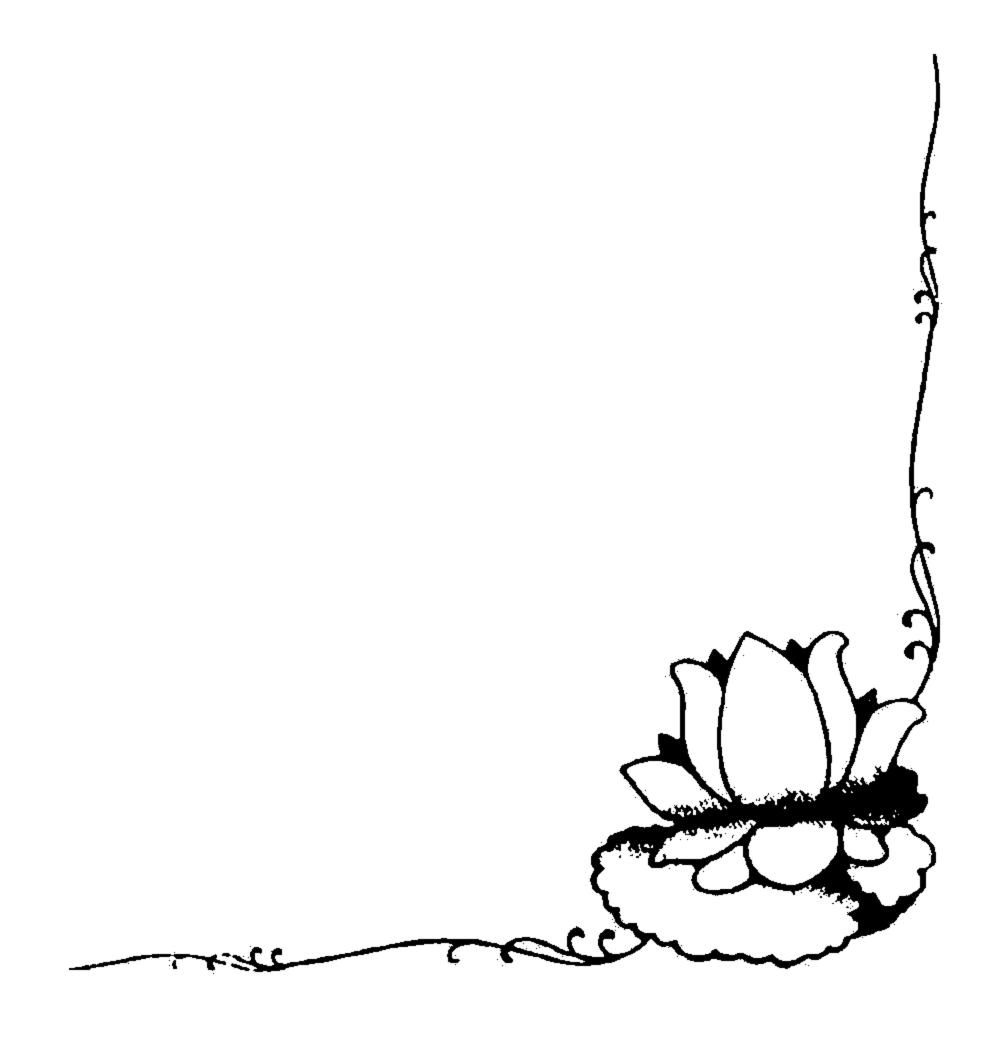
May they rejoice in these merits and keep an eye on me and my loved ones.

I would also like to transfer these merits to my departed relatives and friends.

Wherever they are, may they be free from suffering and be happy.

Metta Sutta Discourse on Loving-kindness (Goodwill)

Recital to radiate boundless Loving-kindness to relieve others' suffering



ome 500 monks who went into the jungle to practise meditation were disturbed and frightened by certain spirits, Whereupon they returned and reported the matter to the Buddha. The Buddha then advised the monks to go back to the same place but armed with the sword of Metta (Loving-kindness) for their protection. The Buddha then delivered this Sutta to teach them how to practise this loving-kindness.

The monks returned to the jungle and radiated their loving-kindness to those spirits and thereafter they continued with their meditation without any hindrance. These same spirits who had earlier created disturbances, later repented and paid their respects to the monks.

This is, therefore, an important Sutta for the devotees to recite to radiate their loving-kindness to every living being. By doing so they can overcome any disturbances, find peace and happiness for themselves and help others to live peacefully by practising this great virtue.

Metta Sutta

1. Karanīya mattha kusalena
Yantam santam padam abhi-samecca
Sakko ujū ca sūjū ca
Suvaco cassa mudu anatimāni

He who is skilled in doing good and who wishes to attain that state of calm (i.e. Nibbana) should act thus. He should be able, upright, perfectly upright, obedient, gentle and humble.

2. Santussako ca subharo ca
Appa-kicco ca sallahuka-vutti
Santindriyo ca nipako ca
Appa-gabbho kulesu ananu giddho

Contented, easily looked after, (i.e. not a burden to others) with few duties, simple in livelihood. Controlled in senses, discreet, not impudent; Not greedily attached to families.

3. Naca khuddham samācare kinci Yena viññū pare upava-deyyum Sukhino vā khemino hontu Sabbe sattā bhavantu sukhi-tattā He should not commit any slight wrong, so that other wise men might find fault in him. May all beings be happy and safe, may their hearts be wholesome.

4. Ye keci pāna bhū-tatthi
Tasāvā thāvarā vā anava sesā
Dīghā vā ye mahantā vā
Majjhimā-rassa-kānuka thūlā

Whatsoever living beings there are; feeble or strong, long, stout or medium, short, small or large, seen or unseen.

5. Ditthā vā yeva additthā Ye ca dūre vasanti avidūre Bhūtā vā sambhavesī vā Sabbe sattā bhavantu sukhi-tattā

Those dwelling far or near, those who are born and those who are to be born.

May all beings, without exception, be happy minded.

6. Na paro param nikubbetha
Nāti-maññetha katthaci nam kanci
Byāro-sanā patigha-saññā
Nāñña-maññassa dukkha-miccheyya

Let not one deceive another nor despise any person whatsoever in any place. In anger or ill-will, let him not wish any harm to another.

7. Mātā yathā niyam puttam Āyusā eka-putta-manu rakkhe Evampi sabba bhūtesu Mānasam-bhāvaye apari-mānam

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

8. Mettanca sabba lõkasmin
Mānasam-bhāvaye apari-mānam
Uddham adhō ca tiriyanca
Asam-bādham averam asa-pattam

Let thoughts of boundless love pervade the whole world; above, below and across without any obstruction, without any hatred, without any enmity.

9. Tittham caram nisinno vā
Sayāno vā yāva tassa vigata middho
Etam satim adhittheyya
Brahma metam vihāram idha-māhu

Whether he stands, walks, sits or lies down, as long as he is awake, he should develop this mindfulness. This, they say is the Highest conduct here.

10. Ditthiñca anupa gamma sīlavā
Dassa-nena sampanno
Kāmesu vineyya gedham
Nahi jātu gabbha seyyam punaretīti

Not falling into error, virtuous and endowed with insight, he discards attachment to sensuous desires. Truly, he does not come again; to be conceived in a womb.

Etena sacca vajjena Sotthi me* hvtu sabbadā

By the firm determination of this truth May I ever be well.

Mahā Jaya Mangala Gāthā Stanzas of Great Victory

Recital for Blessings and Protection

Mahā Jaya Mangala Gāthā

1. Mahākāruniko nātho hitāya sabba pāninam Pūretvā pārami sabbā patto sambodhi muttamam Etena sacca vajjena hotu me* jaya mangalam

The Great Merciful Lord, for the good of all living beings, practised all Perfections and attained supreme Enlightenment. By these words of truth may joyous victory be mine.

2. Jayanto bodhiyā mūle sakkyānam nandi vaddhano Evam mayham jayo hotu jayassu jaya mangalam

He who enhanced the happiness of the Sakyas; who was victorious at the foot of the Bodhi-tree. Likewise may there be victory for me and may I ever be blessed.

3. Sakkatvā Buddha ratanam osadham uttamam varam Hitam deva manussānam Buddha tejena sotthinā

Nassaniu paddavā sabbe dukkhā vūpa samentu me*

I revere the Buddha, highest jewel and best balm ever; beneficial to gods and men. By the Buddha's glory, safely, may all obstacles and sufferings cease.

4. Sakkatvā dhamma ratanam osadham uttamam varam Parilāhūpa samanam Dhamma — tejena sotthinā Nassantu paddavā sabbe bhayā vūpa samentu me*

I revere the Dhamma, highest jewel and best balm that cools down the heat. By the power of that Dhamma, safely, may all obstacles and fears cease.

5. Sakkatvā sangha-ratanam osadham uttamam varam Āhuneyyam Pāhuneyyam Sangha tejena sotthinā Nassantu' paddavā sabbe rogā vūpa samentu me*

^{*} When reciting for others change 'me' into 'te'.

I revere the Sangha, highest jewel and best balm worthy of offerings, worthy of hospitality. By the power of that Sangha, safely, may all obstacles pass.

May all my diseases be cured.

6. Yamkinci ratanam loke
vijjati vividhā puthu
Ratanam Buddha samam natthi
tasmā sotthi bhavantu me*

Whatever diverse precious jewels there be in this universe, there is no jewel equal to the Buddha. By this truth let me be prosperous.

7. Yamkinci ratanam loke
vijjati vividhā puthu
Ratanam Dhamma samam natthi
tasmā sotthi bhavantu me*

Whatever diverse precious jewels there be in the universe, there is no jewel equal to the Dhamma. By this truth let me be prosperous.

8. Yamkinci ratanam loke
vijjati vividhā puthu
Ratanam Sangha samam natthi
tasmā sotthi bhavantu me*

Whatever diverse precious jewels there be in the universe; there is no jewel equal to the Sangha. By this truth let me be prosperous.

9. Natthi me saranam aññam Buddho me saranam varam Etena sacca vajjena hotu me* jaya mangalam

There is no other refuge for me. The Buddha is my matchless refuge. By these words of truth may joyous victory be mine!

10. Natthi me saranam aññam
Dhammo me saranam varam
Etena sacca vajjena
hotu me* jaya mangalam

There is no other refuge for me. The Dhamma is my matchless refuge. By these words of truth may joyous victory be mine!

^{*} When reciting for others change 'me' into 'te'.

11. Natthi me saranam aññam
Sangho me saranam varam
Etena sacca vajjena
hotu me* jaya mangalam

There is no other refuge for me. The Sangha is my matchless refuge. By these words of truth may joyous victory be mine!

^{*} When reciting for others change 'me' into 'te'.

Jinapanjara The Buddha's Mansion

Recital to overcome Sickness and Disturbances



Jinapanjara

1. Jayāsanagatā vīra
Jetvā māram savāhinim
Catu saccāmata rasam
yepivimsu narāsabhā

The Heroes, having defeated the Evil One together with his army, mounted the seat of victory. These leaders of men have drunk the nectar of the Four Truths.

2. Tanhamkarādayo Buddhā attha vīsati nāyakā Sabbe patitthitā mayham* matthake me munissarā

May all the twenty-eight chief Buddhas, such as Buddha Tanhamkara and other noble sages, rest on my head.

3. Sire patitthitā Buddhā
Dhammo ca mama locane
Sangho patitthitō mayham*
uresabba gunākaro

^{*} When reciting for others change 'mayham' into 'tuiham'.

May the Buddhas rest on my head; the Dhamma, on my eyes, the Sangha, the abode of all virtues, on my shoulders.

4. Hadaye Anuruddho ca
Sāriputto ca dakkhine
Kondañño pitthi bhāgasmim
Moggallāno'si vāmake

May Anuruddha rest on my heart; Sariputta, on my right; Kondanna, on my back; and Moggallana, on my left.

5. Dakkhine savane mayham āhum Ānanda Rāhulā Kassapo ca Mahānāmo ubhosum vāmasotake

On my right ear are Ananda and Rahula, on my left are Kassapa and Mahanama.

6. Kesante pitthi bhāgasmim suriyo viya pabhankaro Nisinno sirisampanno Sobhito muni pungavo

On my back at the end of my hair sits the glorious Lord Sobhita who is radiant like the sun.

7. Kumāra Kassapo nāma mahesi citra vādako So mayham vadane niccam patitthāsi gunākaro

The fluent speaker, the Lord Kumara Kassapa, the abode of virtues, ever rest in my mouth.

8. Punno Angulimālo ca Upāli Nanda Seevali Therā panca ime jātā lalāte Tilakā mama*

> On my forehead like Tilakas, are the five Theras (Noble Elders) Punna, Angulimala, Upali, Nanda and Sivali.

9. Sesāseeti mahātherā vijitā jina sāvakā Jalantā seela tejena angamangesu santhitā

The other eighty Theras (Noble Elders), the victorious disciples of the Conqueror, shining in the glory of their virtues, rest on the other parts of my body.

^{*} When reciting for others change 'mama' into 'tava'.

10. Ratanam purato āsi dakkhine metta suttakam Dhajaggam pacchato āsi vāme angulimālakam

The Jewel Discourse is in my front, on my right is the Discourse of Loving-kindness, the Dhajagga (Banner Discourse) is on my back, on my left is the Angulimala Discourse.

11. Khanda Mora parittanca Ātānātiya suttakam Ākāsacchadanam āsi sesā pākāra saññitā

The protective discourse Khanda, Mora and Atanatiya are like the heavenly vault. The others are like a rampart around me.

12. Jinānā bala samutte Dhamma Pākāra Lankate Vasato me* catukiccena sadā sambuddha panjare

Ever engaged in four duties, do I dwell in the Buddha Mansion, fortified by the

^{*} When reciting for others change 'me' into 'te'.

commanding power of the Buddha and decked by the wall of the Dhamma.

13. Vāta pittādi sanjātā bāhirajjhattu paddavā Asesā vilayam yantu ananta-gunatejasā

By the power of their infinite virtues, may all internal and external troubles caused by air, bile, etc., come to naught without exception.

14. Jinu panjara majjhattham viharantam mahītale Sadā pālentu mam* sabbe te mahā purisā sabhā

May all those great personages ever protect me who am dwelling in the centre of the Buddha Mansion on this earth.

15. Icceva maccanta kato surakkho
Jinānu bhāvena jitūpa paddavo
Buddhānu bhāvena hatāri sangho
Carāmi* sadhamma'nubhāva pālite

^{*} When reciting for others change 'mam' into 'twam'.

^{*} When reciting for others change 'carami' into 'carahi'.

Protecting myself thus in every way, overcoming all troubles by the power of the Conqueror, may I, by the grace of the Buddha, defeat the hostile army of passions and live guarded by the sublime Dhamma!

16. Icceva maccanta kato surakkho Jinānubhāvena jitūpapaddavo Dhammānu bhāvena hatāri sangho Carāmi saddhamma'nubhāva pālito

Protecting myself thus in every way, overcoming all troubles by the power of the Conqueror, may I, by the grace of the Dhamma, defeat the hostile army of passions and live guarded by the sublime Dhamma!

17. Icceva maccanta kato surakkho Jinānubhāvena jitūpapaddavo Sanghānu-bhāvena hatāri sangho Carāmi saddhamma'nubhāva pālito

Protecting myself thus in every way, overcoming all troubles by the power of the Conqueror, may I, by the grace of the Sangha, defeat the hostile army of passions and live guarded by the sublime Dhamma!

18. Saddhamma pākāra parikkhito'smi* Atthāriyā attha disāsu honti Etthantare attha nāthā bhavanti Uddham vitānam va jinā thitā me*

I am surrounded by the rampart of the sublime Dhamma. The Eight Ariyans are in the eight directions. The eight benefactors are in the intermediate directions. The Buddhas stand like a canopy above me.

19. Bhindanto mārasenam
mama* sirasi thito
Bodhi māruyha satthā
Moggallāno'si vāme vasati
bhuja thate – dakkhine Sāriputto
Dhammo majjhe urasmim viharati
bhavato – mokkhato mōrayonim
Sampatto Bodhisatto carana yugagato
bhānu lokeka nātho

The Buddha who sat at the foot of the Bodhi and defeated the army of the Evil One stands

^{*} When reciting for others change 'tosmi' into 'tosi'.

^{*} When reciting for others change 'me' into 'te'.

^{*} When reciting for others change 'mama' into 'tava'.

on my head. The Venerable Moggallana is on my left shoulder and the Venerable Sariputta is on my right shoulder. The Dhamma dwells in my heart's core. The Bodhisatta, who was born a peacock and who shines as the sole Benefactor of the world, shields my feet.

20. Sabbāva mangala
mupaddava dunni-mittam
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya
dussupinam akantam
Buddhānu bhāva
pavarena payātu nāsam

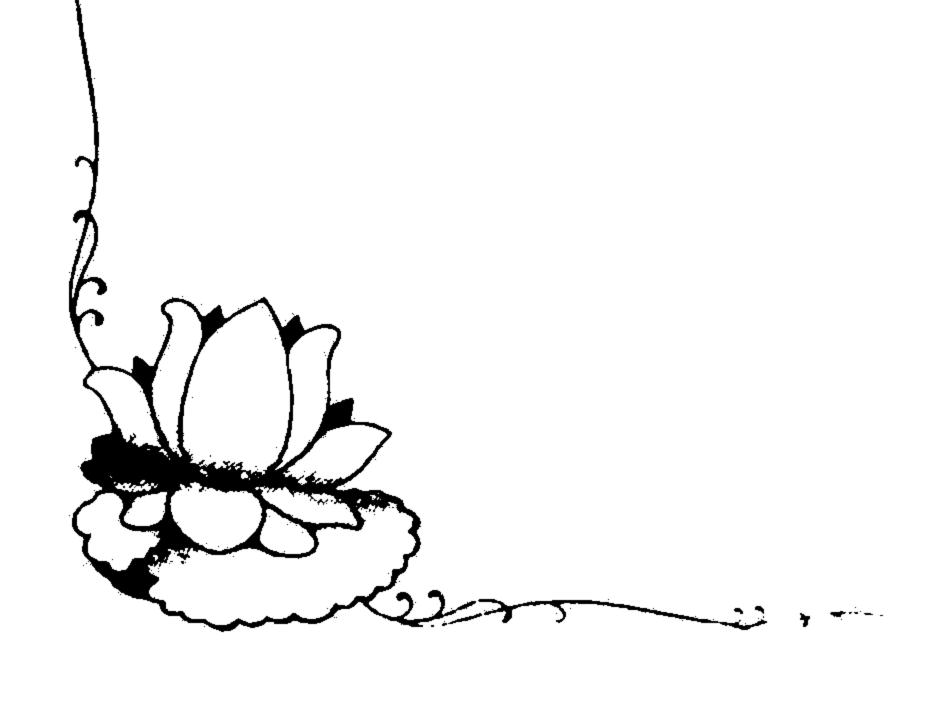
All ill-luck, misfortunes, ill-omens, diseases, evil planetary influences, blame, dangers, fears, undesirable dreams; may they all come to naught by the power of the noble Buddha.

21. Sabbāva mangala-mupaddava dunnimittam
Sabbīti roga gahadosa masesa nindā Sabbantarāya bhaya dussupinam akantam
Dhammānu-bhāva pavarena payātu nāsam

All ill-luck, misfortunes, ill-omens, diseases, evil planetary influences, blame, dangers, fears, undesirable dreams; may they all come to naught by the power of the noble Dhamma.

22. Sabbāva mangala-mupaddava dunnimittam Sabbīthi roga gahadosa masesa nindā Sabbantarāya bhaya dussupinam akantam Sanghānu bhāva pavarena payātu nāsam

All ill-luck, misfortunes, ill-omens, diseases, evil planetary influences, blame, dangers, fears, undesirable dreams; may they all come to naught by the power of the noble Sangha.



Jaya Paritta Recital for Invoking Victory

he recital of the Jaya Paritta is to gain protection, security, and victory. The translation given here has been rendered to convey note of the literary rather than the literal meaning of some Pali words.

Homage to the Buddha, the Exalted, the Worthy, the fully Enlightened One, possessed of glory, strength, wisdom, splendour, victory, success, great psychic powers, limitless great virtues, merits abundant, and capable of repelling all kinds of perils.

Verily, may all your illnesses, sorrows, dangers, misery, anguish and restlessness vanish; may all your wishes be fulfilled; may you live long and have longevity blessed with the majesty of the thirty two signs and eighty secondary signs of the Great Teacher, the one hundred and eight auspicious signs, the six coloured rays, the aura of the Buddha, the ten high virtues, the ten higher virtues, the ten crowning virtues, magnificent with morality, concentration and wisdom.

May you also live long with the grace of the Buddha, the fully Enlightened One, the Dhamma, His noble teaching, the Sangha, (His disciples) who live in splendour with psychic powers, energy, right view, eighty four thousand sections of the Dhamma, nine supramundane ideal states, the Eightfold Path, the eight mental stages of

meditation, six super knowledges, sympathy, compassion, kindliness, equanimity, all (thirty) principal virtues under the refuge of the Triple Gem.

May guardian deities of the sky, the mountains, the forests, the earth, the lakes, the rivers and the great oceans defend you.

With the grace of the Buddha, Dhamma and Sangha, the Triple Gem, eighty four thousand sections of the Dhamma, the Tripitaka, the holy disciples of the Buddha, may all your illnesses, fears, perils, dangers, bad omens and misfortunes be destroyed.

May you always be a cultivator of longevity, riches, glory, fame, strength, appearance and comfort.

Jaya Paritta

Siri dhitimati tejo
jaya siddhi mahiddhi mahā gunam
aparimita puññādhi – kārassa
sabbantarāya nivārana samatthassa
bhagavato arahato
sammā sambuddhassa



dwattimsa mahāpurisa
lakkhanānu bhāvena
asitya — nubbyanjana
lakkhanānu — bhāvena
atthuttara sata mangala
lakkhanānu — bhāvena
chabbanna — ramsyānu — bhāvena
ketumālānu — bhāvena
dasa pāramitānu — bhāvena
dasa upa pāramitānu — bhāvena
dasa paramattha
pāramitānu — bhāvena

sīla samādhi paññānu — bhāvena
buddhānu — bhāvena
dhammānu — bhāvena
sanghānu — bhāvena
tejānu — bhāvena
idhyānu — bhāvena
balānu — bhāvena
ńeyya dhammānu — bhāvena
caturāsīti sahassa
dhammakkhandhānu — bhāvena
nawa lokuttara dhammānu — bhāvena
atthangika maggānu bhāvena
attha samāpatyānu — bhāvena
chala bhiññānu — bhāvena



mettā karunā muditā
upekkhānu — bhāvena
sabba pāramitānu — bhāvena
ratanattaya saranānu — bhāvena
tuyham sabba rogā soka upaddava
dukkha domanassu — pāyāsā vinassantu
Sabba samkappā tuyham samijjhantu
dīghāyuko hotu
sata vassa jīvena
samangiko hotu sabbadā

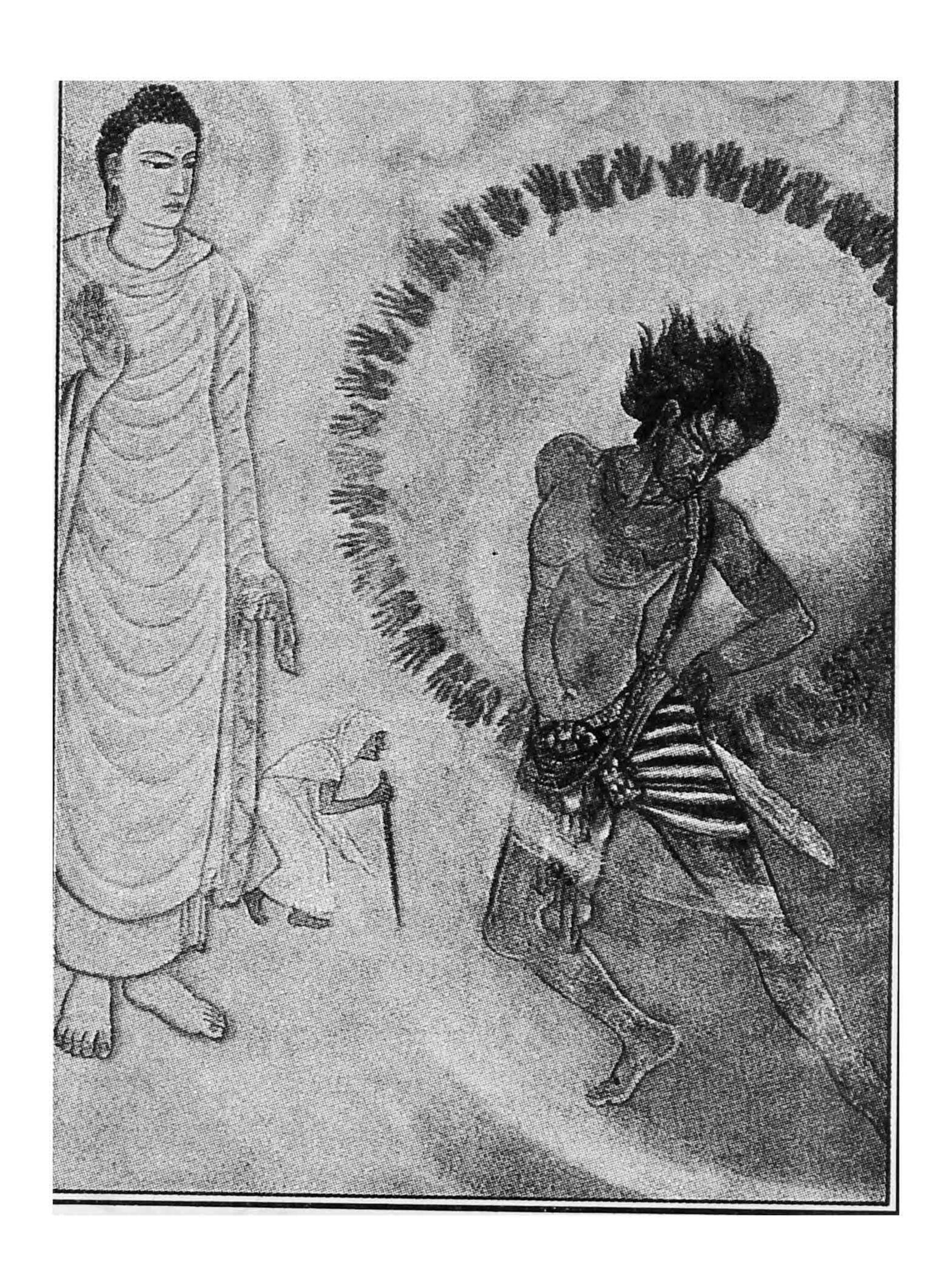
Ākāsa pabbata vana bhūmi tatāka gamgā mahā samudda ārakkhaka devatā sadā tumhe anurakkhantu



sabba buddhānu — bhāvena
sabba dhammānu — bhāvena
sabba samghānu — bhāvena
buddha ratanam
dhamma ratanam
sangha ratanam
tinnam ratanānam ānubhāvena
caturāsīti sahassa
dhammakkhandhānu — bhāvena
pitakattayānu — bhāvena
jina sāvakānu bhāvena



sabbe te rogā, sabbe te bhayā sabbe te antarāyā sabbe te upaddavā sabbe te dunnimittā sabbe te avamamgalā vinassantu Āyu vaddhako dhana vaddhako siri vaddhako yasa vaddhako bala vaddhako vanna vaddhako sukha vaddhako hotu sabbadā dukkhā rōga bhayā verā sokā nassantu sabbadā anekā antarāyāpi vinassantu ca tejasā jaya siddhi dhanam lābham sotthi bhāgyam sukham balam siriyāyu ca vanno ca bhōgam vuddhi ca yasavā sata vassā ca āyū ca jīva siddhi bhavantu me



The Buddha converts the murderer Angulimala.

Angulimāla Paritta

Recital to Bless Expectant Mothers for Easy Childbirth



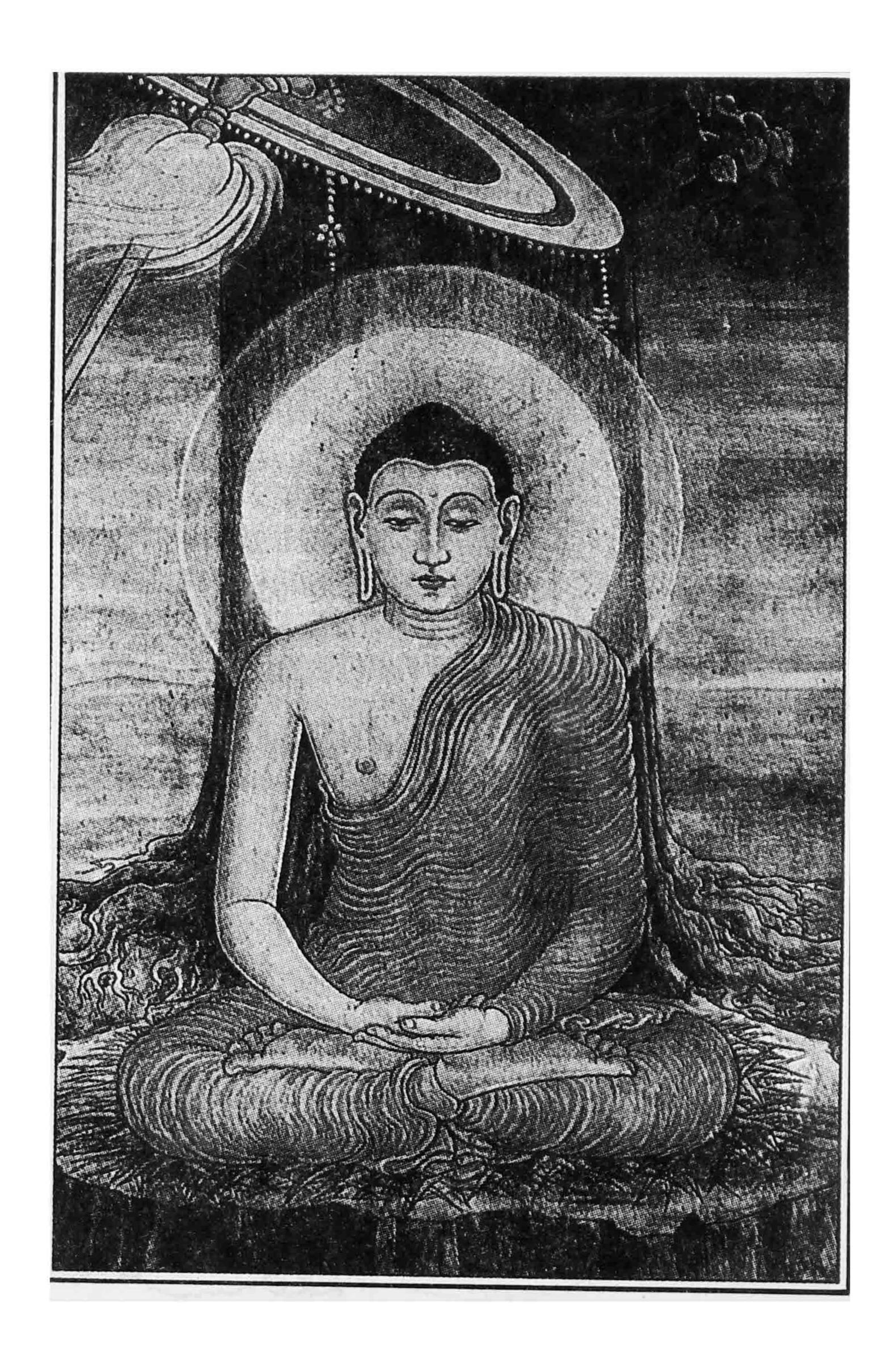
that when the Angulimāla paritta is used to bless the drinking water of an expectant mother, the woman would have an easy childbirth.

Ven. Angulimāla, on one of his usual daily rounds for alms, came upon a house where he heard the sharp cries of an expectant mother undergoing protracted labour. Feeling rather inadequate and helpless, he reported the incident to the Buddha. The Buddha then instructed Ven. Angulimāla to return to the same house to give a recital whereupon the woman delivered her baby without further difficulties. Ever since, this recital has come to be known as the Angulimāla paritta.

Angulimāla Paritta

Yatoham bhagini ariyāya jātiyā jāto Nābhi jānāmi sañcicca Pānam jīvitā voropetā Tena saccena sotthi te Hotu sotthi gabbhassa

Sister, from (the time of) my being born in the Noble Birth (Arahantahood)
I do not know of myself having purposely deprived any living creature of life.
By this truth may you be safe, may there be safety for (the child in) your womb.



The Buddha in Meditation.

Buddhānussati Meditation on the Buddha

Recital for Self-composure suitable for meditation at any time

editation on the Buddha inspires confidence and inner calm. The Buddha is a crowning glory of the ten perfections (Dasa Pārami) which He had cultivated life after life until His final enlightenment. The paramis include Dāna (Liberality), Sīla (Moral Conduct), Nekkhamma (Selflessness), Paññā (Wisdom), Viriya (Right Effort), Khanti (Patience), Sacca (Truthfulness), Adhitthānā (Determination), Metta (Loving-kindness) and Upekkhā (Equanimity).

As a teacher by example, the Buddha radiated his infinite compassion towards all suffering living beings to lead their deluded minds to enlightenment. The Buddha has shown that the holy ones, regardless of religious persuasion, could only be found within the Eightfold Path; and not outside it. With mind as the forerunner of the world, the Buddha had demonstrated by His own human effort that the holy life could be lived independent of any divine inspiration.

As an embodiment of all that is virtuous, the Buddha is an embodiment of perfection for every human being to emulate. Devotees could benefit greatly when they recall the Buddha to their mind. When the mind is concentrated on the virtues of the Buddha, all mental disturbances such as worry, anxiety and fear of death would disappear.

Buddhānussati

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

A virtuous disciple should practise the following four-fold protective contemplation, namely reflection on the Buddha, reflection on compassion, reflection on the loathsome nature of everything and reflection on the nature of death.

2. Ananta vitthāra gunam Gunato nussaram munim Bhāveyya Buddhimā bhikkhu Buddhānussati mādito

An understanding disciple should contemplate on the Buddha's infinite and pervasive virtues.

3. Savāsane kileseso
Ēko sabbe nighātiya
Ahusu suddha santāno
Pujānam ca sadāraho

...that the Buddha alone has destroyed all defilements, revealing an extremely pure mind always deserving adoration.

4. Sabbakāla gate Dhamme Sabbe sammā sayam muni Sabbākārena bujjhitvā Ēko sabbaññutam gato

...that the Buddha has rightly realised in all their aspects matters relating to all times and has attained supreme Enlightenment entirely through His own efforts.

5. Vipassanādi vijjāhi Sīlādi caranehi ca Susamiddhehi sampanno Gaganābhehi nāyako

...that the Leader (The Buddha) is endowed with the (Eight-Fold) knowledge such as *Vipassana*, (as extensive as the sky) and the *Caranas* such as Sila.

6. Sammā gato subbhan thānam Amogha vacano ca so Tividhassāpi lokassa Nātā nirava sesato

...that the Buddha has rightly gone to the blissful state. He is endowed with fruitful speech, He has known the three worlds (sensual, fine material and formless) in their entirety.

7. Anēkēhi gunoghēhi Sabba sattuttamo ahu Anēkēhi upāyehi naradamme damesi ca

...that the Buddha has become Supreme among all beings by His manifold qualities. He has by various means subdued those who should be subdued.

8. Ēko sabbassa lokassa Sabba sattānu sāsako Bhāggya issariyādīnam Gunānam paramo nidhi

...that the Buddha is a great Teacher to the entire world. He is a noble treasure of qualities such as fortune and prosperity.

9. Paññāssa sabba dhammēsu karunā sabba jantusu Attatthānam paratthānam sādhikā guna jetthikā

...that the Buddha's wisdom is all pervasive and His compassion extends to all beings. He is a benefactor unto Himself and others. He is supreme in all qualities.

10. Dayāya pārami citvā Paññāyattāna muddhari Uddhari sabba dhamme ca Dayāyaññe ca uddhari

...that the Buddha elevated Himself by the wisdom gained through the perfections by preaching the Doctrine in all its aspects; and elevated others through His compassion.

11. Dissamānopi tāvassa Rupakāyo acintiyo Ašādhārana ñānaddhe Dhamma kāye kathāvakāti

It is impossible to visualise the Buddha even in His *Rupakaya* (physical form). How much more inconceivable is His *Dharmakaya* (doctrinal body) of unique wisdom?

Mettānussati Meditation on Loving-kindness

when every individual's mind is at peace.

A mind vibrant with thoughts of loving-kindness is the safest guarantee for all beings to live happily and unharmed.

Metta (loving-kindness) can be used as an object of meditation. This beautiful mental state protects one against ill-will, anger and other unwholesome mental tendencies.

As an attitude of mind, metta seeks to promote happiness and radiates benevolence towards all without discrimination — humans, non-humans, known and unknown, visible and invisible. With steady perseverance in the meditation on Metta, a point will be reached when it would not be possible to harbour any thought of ill-will in the mind.

In the cultivation of loving-kindness, one begins with oneself – the nearest object in any situation. This should not be confused with self-love that is unmindful of the flaws and deficiencies in one's own character. It is a psychological truth that a mind which is poisoned at the source cannot radiate wholesome thoughts of love towards others.

Before starting to meditate on Metta, it is good to recollect the benefits of loving-kindness and the danger of anger. Then, begin by arousing loving-kindness by repeating the following lines in the mind:

May I be free from harm and danger,

May I be free from mental suffering,

May I be free from physical suffering,

May I be well and happy.

Keep repeating these words until they sink into the mind which gradually becomes concentrated, happy and peaceful.

Next, we extend to others the same happiness that we had wished for ourselves. For a start, choose a person to whom we have good feelings. He or she could be a parent, teacher, relative or friend, but must be one of the same sex and is still living. Think of his or her good qualities as we radiate:

May he/she be free from harm and danger.

May he/she be free from mental suffering.

May he/she be free from physical suffering.

May he/she be well and happy.

For a beginner, it is best not to choose four types of persons: one who is very intimate, one who is dead, one of the opposite sex, and one who is an enemy. After one's loving-kindness and concentration become powerful through consistent practice, one may proceed to radiate Metta to others in the following order: a very dear friend, a neutral person, an unpleasant person, and an

enemy. One can also radiate metta to all types of beings and in all directions.

Loving-kindness is universal and all-embracing. It has no religious or racial barriers. Therefore, Buddhists and non-Buddhists alike can practise loving-kindness and experience good results.

According to the Buddha, the following immediate good results will come about for one who practises this meditation regularly:-

- 1. Sleeps peacefully
- 2. Awakes peacefully
- 3. Disturbing dreams do not occur
- 4. Pleasing to other humans
- 5. Free from the disturbances of evil spirits
- 6. Protected by Devas
- 7. Not affected by misfortune from fire, poison and weapons
- 8. Gain concentration quickly
- 9. Pleasant in appearance
- 10. Dies with a mind free from confusion
- 11. If the stage of sainthood is not reached during this lifetime, one will be born in a Brahma world.

Mettānussati

1. Attupamāya sabbesam sattānam sukha kāmatam Passitvā kamato mettam sabba sattesu bhāvaye

Having compared oneself with others, one should practise loving-kindness towards all beings by realising that everyone desires happiness.

2. Sukhi bhaveyyam niddukkho Aham niccam aham viya Hitā ca me sukhi hontu Majjhattā tha ca verino

May I be free from sorrow and always be happy.

May those who desire my welfare, those who are indifferent towards me and those who hate me, also be happy.

3. Imamhi gāmakkhettamhi Sattā hontu sukhi sadā Tato param ca rajjesu Cakkavālesu jantuno

May all beings who live in this vicinity and those who live in other kingdoms in this world-system be happy.

4. Samantā cakka vālesu Sattānam tesu pānino Sukhino puggalā bhutā Atta bhāva gatā siyum

May all beings living in every world-system and each element of life within such a system be happy and achieve the highest bliss.

5. Tathā itthi pumā ceva Ariyā anariyā pi ca Devā narā apāyatthā Tathā dasa disāsu cāti

Likewise, women, men, the noble and the ignoble ones, gods, men and those in woeful states and those living in the ten directions – may all these beings be happy.

Maranānussati Meditation on Death

Maranānussati

1. Pavāta dīpa tullyāya
Sāyu santati yākkhayam
Parūpamāya sampassam
Bhāvaye maranassatim

Seeing with wisdom the end of life in others and comparing this to a lamp kept in a windy place, one should meditate on Death.

2. Mahā sampatti sampattā
Yathā sattā matā idha
Tathā aham marissāmi
Maranam mama hessati

Just as in this world beings who once enjoyed great prosperity will die, even so one day will die too. Death will indeed come to me.

3. Uppattiyā sahevedam Maranam āgatam sadā Māranatthāya okāsam Vadhako viya esati

This Death has come along with birth. Therefore, like an executioner, Death always seeks an opportunity to destroy.

4. Īsakam anivattam tam Satatam gamanussukam Jeevitam udayā attham Suriyo viya dhāvati

Life, without halting for a moment, and ever keen on moving, runs like the sun that hastens to set after its rise.

5. Vijju bubbula ussāva Jalarāji Parikkhayam Ghātakova ripū tassa Sabbatthāpi avāriyo

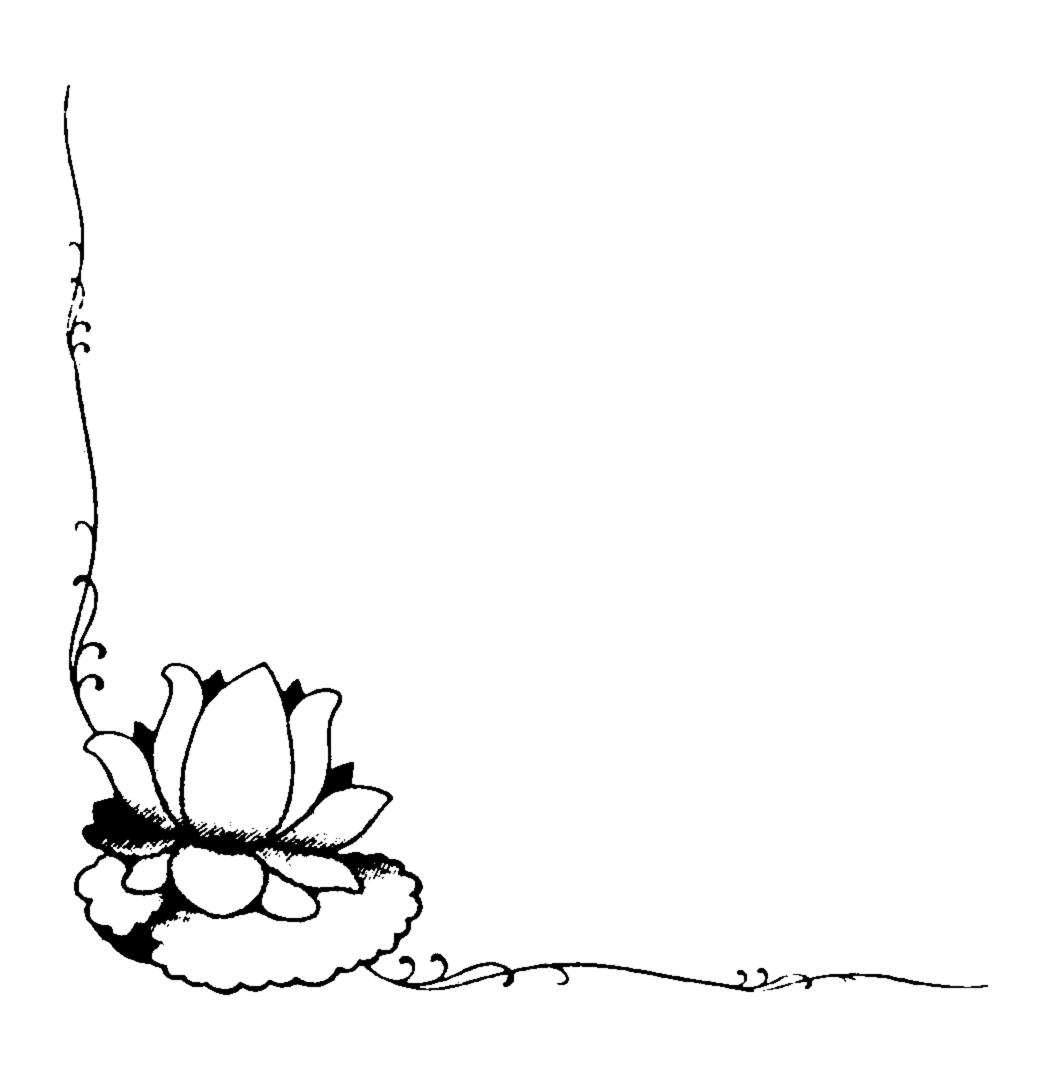
This life comes to an end like a streak of lightning, a bubble of water, a dew-drop on a leaf, or a line drawn on water. Like an enemy intent on killing. Death can never be avoided.

6. Suyasatthāma puññiddhi Buddhi vuddhe jinaddyayam Ghātesi maranam khippam Kātu mādisake kathā

If death could come in an instant to the Buddhas endowed with great glory, prowess, merits, supernormal powers and wisdom, what could be said of me?

7. Paccayānam ca vekallyā Bāhirajjhattu paddavā Marāmoram nimesāpi Maramāno anukkhananti

Dying every instant, I shall die within the twinkling of an eye, for want of food, and through internal ailments or through external injuries.



Asubhānussati Meditation on the Loathsomeness of the Body



Asubhānussati

 Aviññāanā subhanibham Saviññānā subham imam Kāyam asubhato passam Asubham bhāvaye yati

On perceiving this body as an unsatisfactory conscious and non-conscious entity, one should meditate on its unsatisfactoriness.

2. Vanna santhāna gandhehi Āsayo kāsato tathā Patikkulāni kāye me Kunapāni dvi solasa

The thirty-two impurities of one's body are disgusting in respect of colour, form, associable elements and space.

3. Patitamhāpi kunapā
Jeguccham kāya nissitam
Adharo hi suci tassa
Kāyotu kunape thitam

The impurities that are within the body are more disgusting than those that fall from it, since impurities fallen from the body continue not to contaminate the body which rests itself on impurities.

4. Milhe kimiva kāyoyam Asucimhi samutthito Anto asuci sampunno Punna vacca kuti viya

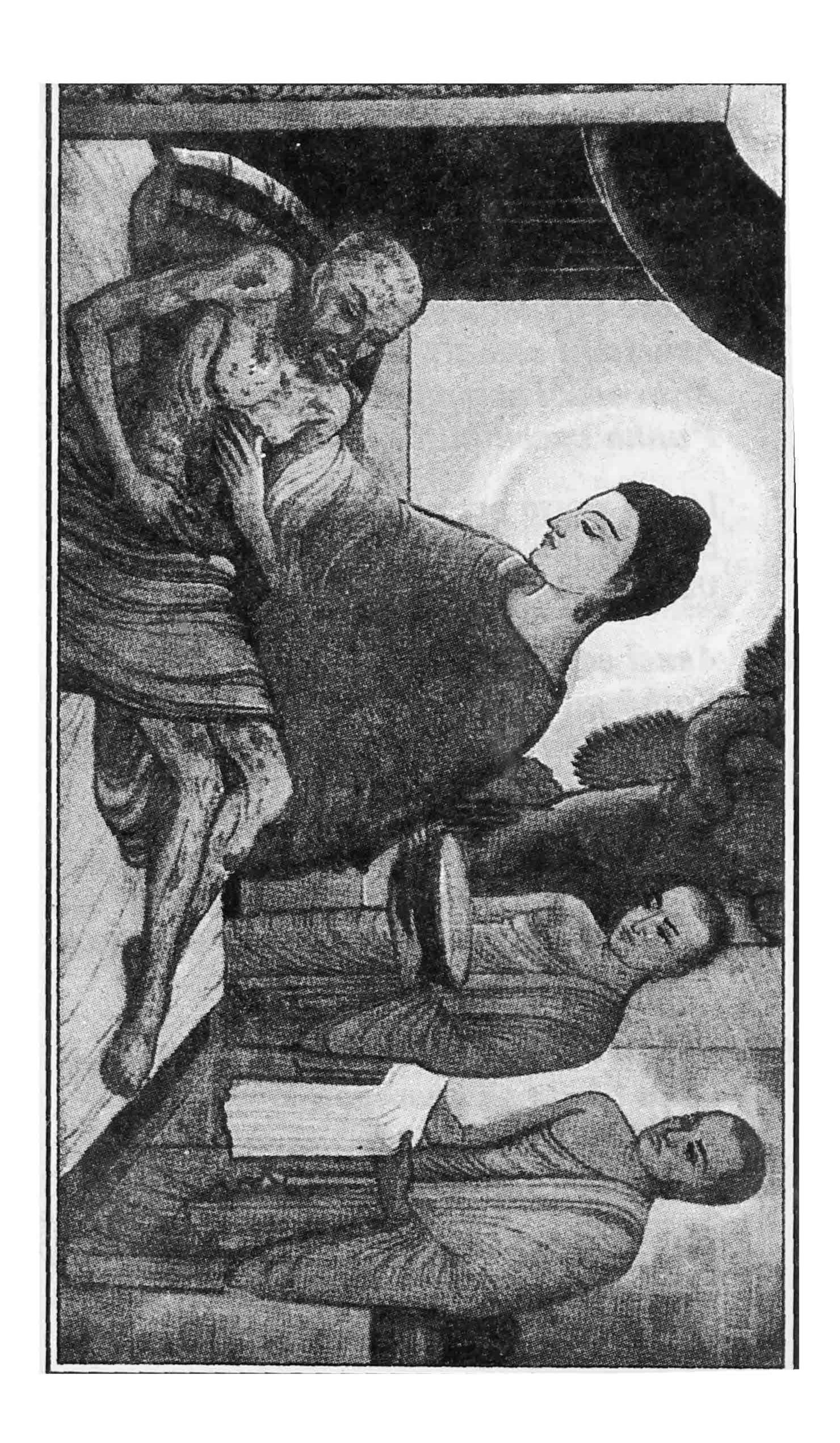
Like a worm born in filth, this body is also born in filth. Like a cesspit that is full, this body is full of filth.

5. Asuci sandate niccam Yathā medaka thālikā Nānā kimi kulāvāso Pakka candanikā viya

Just as fat pours itself out from a pot full, even so impure matter flows out from this body. Like a cesspit, this body is host to millions of worms.

6. Ganda bhuto roga bhuto Vana bhuto samussayo Atekicchoti Jeguccho Pabhinna kunapupamoti

This body is like a boil, a disease, a wound that is incurable. It is extremely repulsive. It is comparable to a decomposed corpse.



The Buddha ministers to the sick and preaches thereon.

Salla Sutta The Shaft of Grief



Salla Sutta

Animitta manaññātam
 maccānam idha jīvitam
 Kasiram ca parittam ca
 Tam ca dukkhena sanyutam

The life of mortals in this world, brief and beset by woes, can neither be calculated nor gauged.

2. Nahi so upakkamo atthi Yena jātā na mīyare Jarampi patvā maranam Evam dhammāhi pānino

There is no device by which one who is born, can escape death. Having attained old age, death is inevitable.

3. Phalānamiva pakkānam Pāto Patanato bhayam Evam jātāna maccānam Niccam maranato bhayam

Just as fruits having ripened must fall, even so mortals who are born must always have the fear of death.

4. Yathāpi kumbhakārassa Kata mattika bhājana Sabbe bhedana pariyanto Evam maccāna jīvitam

Just as earthen-ware vessels a potter makes are destined to break, even so the life of mortals is destined to fall apart.

5. Daharā ca mahantā ca Ye bālā ye ca panditā Sabbe maccu vasam yanti Sabbe maccu parāyanā

Grown-ups and the young, the wise and the foolish – all these come under the spectre of death.

6. Tesam maccu paretānam Gacchatam paralokato Napitā tāyate puttam Ñātivā pana ñātake

No father can save his son, no relative can save his relatives, when they are going to depart from this world.

7. Pekkhatam yeva Nātinam Passalāla patam puthu

Ekamekova maccānam Govajjho viya nīyati

While relatives stand watching and lamenting, see how beings are led to death, like cattle to a slaughter house.

8. Evamabbhāhato loko Maccunā ca jarāya ca Tasmā dhirā na socanti Viditvā loka pariyāyam

Since beings are thus assailed by death and old age, the wise, knowing the nature of this world, do not grieve.

9. Yassa maggam na jānāsi Āgatassa gatassa vā Ubho ante asampassam Nirattham paridevasi

It is in vain that you lament over the dead, since you do not know whence they came nor whither they go.

10. Paridevaya māno ce Kincidattham udabbahe

Sammūlho hinsa matthānam Kayirā cetam vicakkhano

If wailing will heal the mourner's shafts of sorrow, only then let the wise wail.

11. Nahi runnena sokena Santim pappoti cetaso Bhiyassu-ppajjate dukkham Sarīram-cupa haññāti

Peace of mind is not attained by wailing. It only brings grief and hurt to the body.

12. Kiso vivanno bhavati Hinsa mattāna mattanā Na tena petā pālenti Nirattha paridevanā

Mourning only makes the mourner emaciated and pale. It does not help the departed. Therefore, mourning is meaningless.

13. Soka mappa jahamjantum Bhīyo dukkham nigacchati Anutthunanto kālakatam Sokassa vasa manvagu

By not forsaking sorrow, he proceeds to greater pain. He only goes deeper into the realm of sorrow.

14. Aññepi passa gāmino
Yathā kammupage nare
Maccuno vasa māgamma
phandante vidha pānino

Observe how others born into this world according to their Kamma, must tremble under the spectre of death.

15. Yena yenahi maññanti
Tato tam hoti aññathā
Etādiso vinā bhāvo
Passa lokassa pariyāyam

In whichever manner people think of things, things turn out to be otherwise. Such is the opposite nature of things. Observe thus the nature of the world.

16. Api ce vassa satam jīve Bhīyo vā pana mānavo Nāti sanghā vinā hoti Jahati idha jīvitam

Even if a man were to live a hundred years or more, he must still yield his life, at last bereft of friends and relatives.

17. Tasmā arahato sutvā Vineyya paridevitam Petam kālakatam disvā Naso labbhā mayā iti

Therefore, listening to the wise and the holy and seeing a person departed, control your weeping. Reflect on the departure of your beloved ones by thinking that separation is natural.

18. Yathā saranamādittan
Vārinā Parinibbuto
Evampi dhiro sappañño
Pandito kusalo naro
Khippamuppatitam Sokam
Vāto thūlam va dhansaye

Just as one would douse a burning house with water, even so let a steadfast and wise man remove grief, as quickly as the wind of (a handful of) cotton.

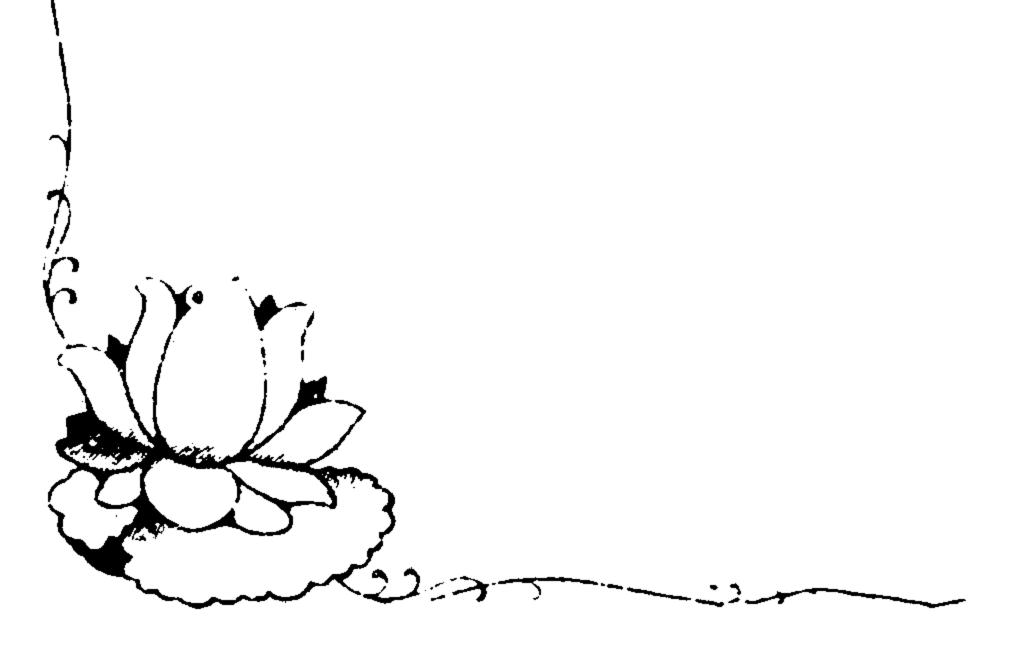
19. Paridevan pajappañ ca Domanassañ ca attano Attano sukha mesāno Abbahe salla mattano

Let a person, desirous of his own welfare, pluck out the shafts of wails and grief, he himself planted.

20. Abbūlha sallo asito
Santin pappuyya cetaso
Sabba sokam atikkanto
Asoko hoti nibbuto

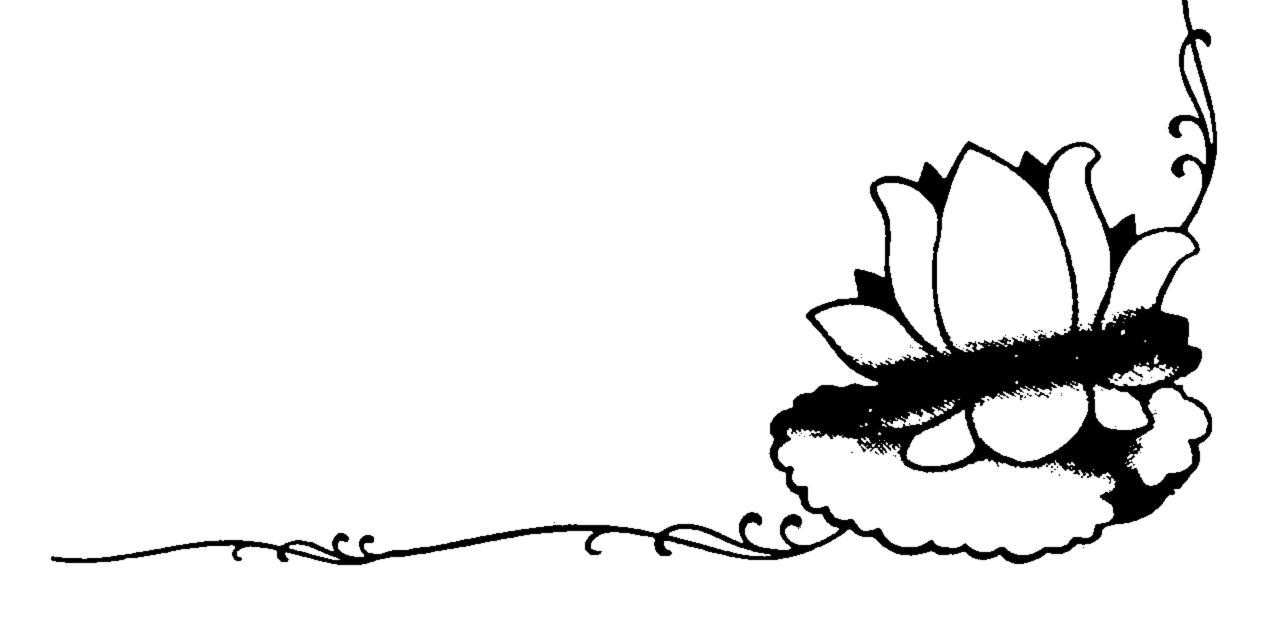
Having plucked out these shafts and having attained mental peace, he becomes blessed and free from grief, overcoming all sorrows.

Khuddaka Nikaya, Sutta Nipata



Tirokudda Sutta Departed Ones in Spirit Form

Recital to Transfer Merits to Departed Ones



Tirokudda Sutta

1. Tirokuddesu titthanti sandhi sanghātakesu ca Dvārabāhāsu titthanti āgantvāna sakam aharam

Those who reborn as unfortunate spirits (because of selfish craving for their property in a past life), return to their homes and create an eerie atmosphere while lingering beyond the doors.

2. Pahūte annapānamhi khajjabhojje upatthite Na tesam koci sarati sattānam kammapaccayā

They yearn for human food, but because of their past kamma, their living relatives neglect to make offerings to them.

3. Evam dadanti ñatīnam ye honti anukampakā Sucim panitam kālena

kappiyam pānabhojanam Idam vo ñatinam hotu sukitā hontu ñātayo

Those who are compassionate, therefore, should remember their departed relatives and make offerings (such as almsgiving) in their name.

By the whole-hearted transference of merits, the spirits will gratefully wish for the well-being of their living relatives who perform the meritorious deed.

4. Te ca tattha samāgantvā natipētā samāgatā Pahūte annapānamhi sakkaccam anumodare

They should remember the spirits of their departed relatives who are not at peace with themselves and gathered in many places.

5. Chiram Jivantu no ñāti yesam hetu labhāmase Amhākam ca katā pujā dāyakā ca anipphalā

In return, such spirits thus remembered and satisfied, will eagerly wish for the well-being of their living relatives out of gratitude.

6. Na hi tattha kasī atthi gorakh'etha na vijjati Vanijjā tādisi, natthi hirahēna kayākhayam Ito dinnena yāpenti petā kālakatā tahim

For there is never ploughing here, nor any cattle herding found.'
'Nor merchandizing just the same, nor bartering for coins of gold.
The spirits of the departed kin live there on the merits transferred to them.'

7. Unname udakam vattam yathā ninnam pavattati Evameva ito dinnam petānam upakappati

As water showered on the hill, flows down to reach the hollow vale, So the merits transferred can serve, the spirits of the departed kin.

8. Yathā vārivahā purā paripurenti sāgaram Evameva ito dinnam petānam upakappati

As river-beds when full can bear the water down to fill the sea, So the merits transferred can serve, The spirits of the departed kin.

9. Adāsi me, akāsi me ñātimittā sakhā ca me Petānam dakkhinam dajjā pubbe kata manussaram

> 'He gave to me, he worked for me, He was my kin, friend, intimate.' 'Give gifts, then, for departed ones, Recalling what they used to do.'

10. Na hi runnam va soko vā yā c'aññā paridevanā
Na tā petāna matthāya evam titthanti ñātayo

No weeping, nor yet sorrowing, Nor any kind of mourning, helps Departed Ones, whose kin remain Acting thus, unhelpful to them.

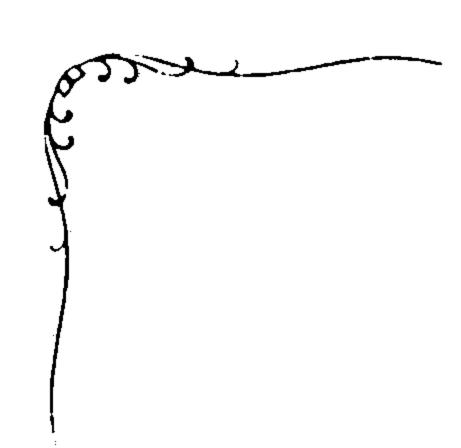
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11. Ayan ca kho dakkhinā dinnā sanghamhi supatitthitā Dīgharattam hitāyassa thānaso upakappati

But when this offering is given
To those members of the Holy Order,
Then it can serve them long
In future and at once as well.

12. So ñāti dhammo ca ayam nidassito Petāna pujā ca katā ulārā Balan ca bhikkhūna – manuppadinnam Tumhehi puññam pasutam anappakam

(By offering alms to the Holy Order in memory of the departed) The true path of action for relatives has thus been shown, and how high honour to departed ones is done, and how the Holy Order can be given sustenance as well, and how great merit can be stored away by you.



Tilakkhana Meditation on the Three Characteristics

Tilakkhana

1. Sabbe sankhārā aniccāti Yadā paññāya passati Atha nibbindati dukkhe Esamaggo visuddhiyā

When one sees with wisdom that all component things are transient, he overcomes misery. This is the path to purity.

2. Sabbe sankhārā dukkhāti
Yadā paññāya passati
Atha nibbindati dukkhe
Esamaggo visuddhiyā

When one sees with wisdom that all component things are sorrowful, he overcomes misery. This is the path to purity.

3. Sabbe dhammā anattāti Yadā paññāya passati Atha nibbindati dukkhe Esamaggo visuddhiyā

When one sees with wisdom that all Dhammas are soulless, he overcomes misery. This is the path to purity.

Piyehi Vippayogo Reflection on the Loss of Loved Ones

Piyehi Vippayogo

1. Dhaññan dhanan rajatan jātarūpan Pariggahan cāpi yadatthi kincī Dāsā kammakarā pessā Yecassa anujīvino

Valued possessions and whatever property there is, servants, employees and all dependents...

2. Sabban ādāya gantabban sabban nikkhippa gāminan Yanca karoti kāyena Vācāya uda cetasā

... all these have to be left behind when going beyond. But whatever one does through deed, word or thought...

3. Tanhi tassa sakan hoti tanca ādāya gacchati Tancassa anugan hoti chāyāva anapāyini

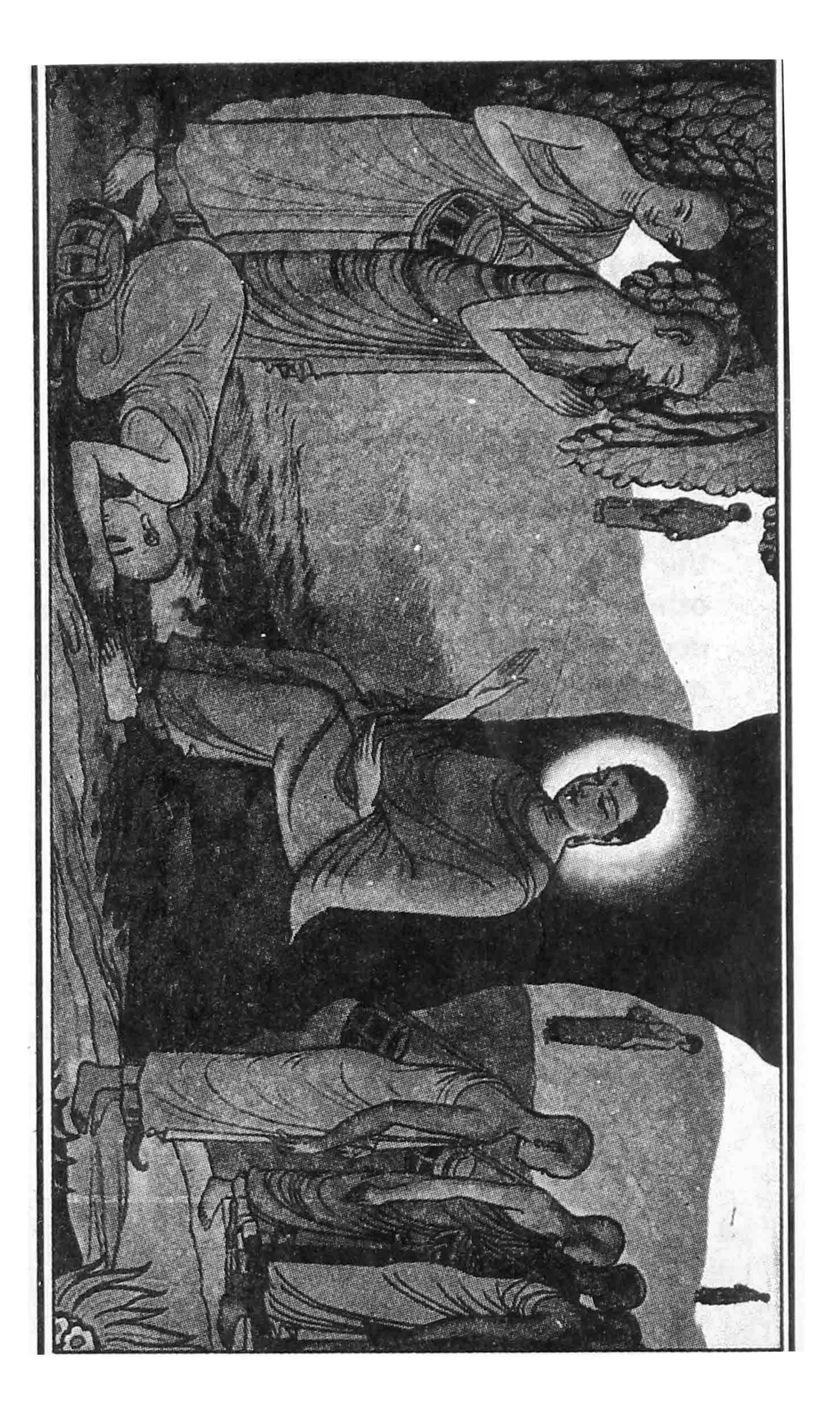
... that alone belongs to him, that alone he takes with him and that alone follows him like his shadow.

4. Sabbe sattā marissanti maranantan hi jīvitam Yathā kamman gamissanti puñña pāpa phalupagā Nirayan pāpakammantā puñńakammā ca suggatin

All living beings die. Life ends in death. Beings fare according to their deeds, reaping the harvest of their deeds, meritorious or otherwise. Those who commit demeritorious deeds go to woeful states and those who do meritorious deeds attain blissful states.

5. Tasmā kareyya kalyānan nicayan samparāyikan Puññāni paralōkasmin patitthā honti pāninanti

Therefore, let one always do good deeds for life's future store elsewhere. Meritorious deeds sustain life's own future.



Go forth ye Bhikkhus, for the welfare of the many.

Jīvitam Aniyatam Maranam Niyatam Life is Uncertain, Death is Certain Impermanency of Life

Recital for during funerals

uddhists must be realistic about death. They should accept it calmly and use this occasion to radiate compassionate thoughts towards the departed ones.

The following verses can be recited to protect the family members from fear on such an occasion. Other verses can be recited to transfer merits to bring relief to the spirits of the departed ones.

The suttas and recitals included in this section are traditionally used in Buddhist countries to overcome feelings of insecurity and to offer consolation to those in mourning. It also gives them an opportunity to reflect on the nature of life and death.

Jīvitam Aniyatam, Maranam Niyatam

1. Aniccāvata sankhārā
Uppāda vaya Dhammino
Uppajjitvā nirujjhanti
Tesanvūpa samo sukho

All component things are indeed transient. They are of the nature of arising and decaying. Having come into being, they cease to be. The cessation of this process is bliss.

2. Aciran vata ayan kāyo
Pathavim adhi sessati
Chuddho apeta viññāno
Niratthamva kalingaram

Before long this body will lie on the earth, abandoned and devoid of consciousness, useless as a log.

3. Anabbhito tato āga
Ananuññāto ito gato
Yathā' gato tathāgato
Kā tattha paridevanā

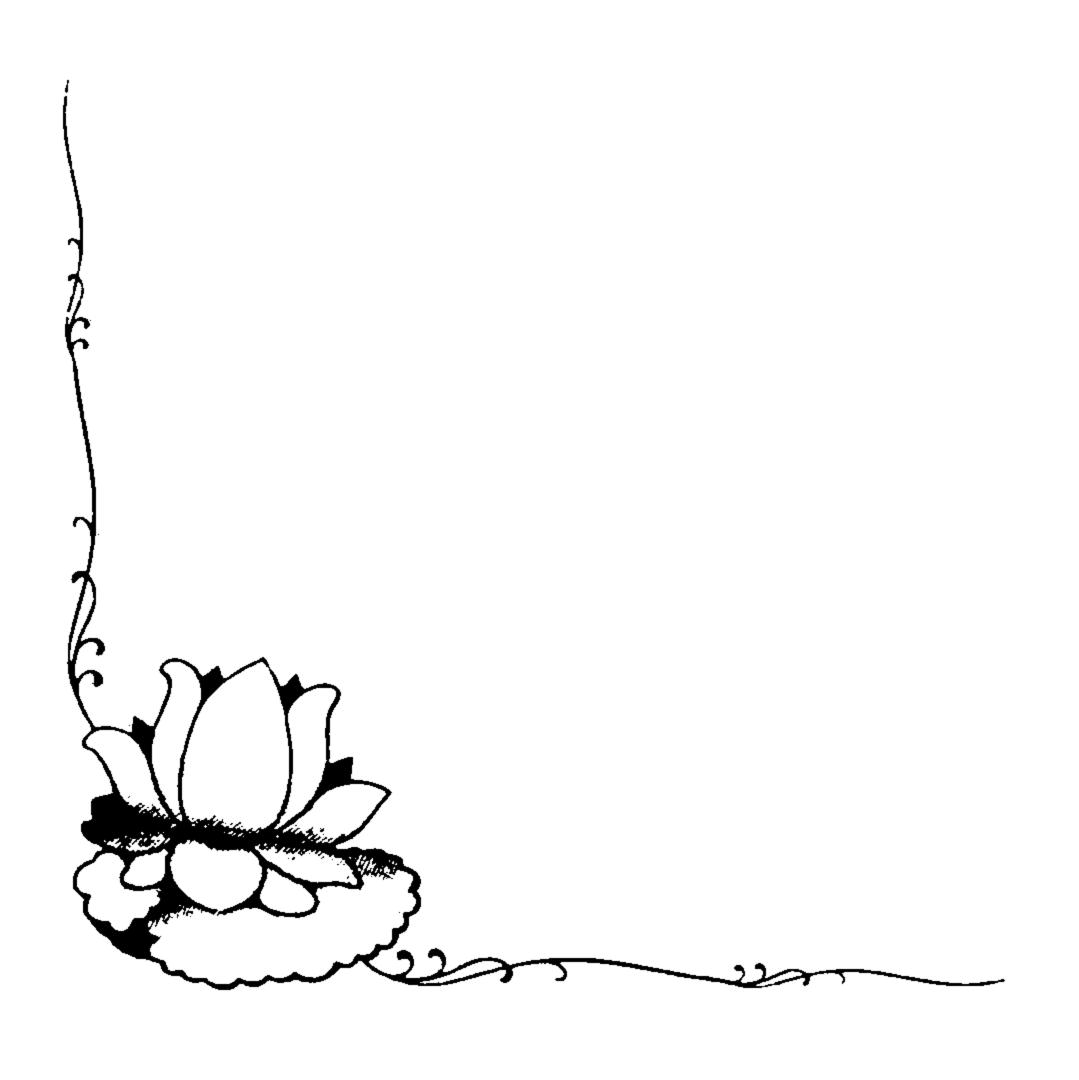
Uninvited he has come hither; he has departed hence without approval. Even as he

came, just so he went. What lamentation then could there be?

4. Puttā matthi dhanam – atthi Iti bālo vihaññati Attāhi attano natthi Kuto puttā kuto dhanan

The narrow-minded person torments himself with the thought:—

'I have sons, I have wealth.' When he himself is not his own, whence can there be sons or wealth?



Attha Mahā Sanvega Vatthu Recollection of Eight Sorrowful Stages of Life



Attha Mahā Sanvega Vatthu

1. Bhāvetvā caturārakkhā Āvajjeyya anantaram Mahā sanvega vatthūni Attha atthita vīriyo

Having practised this four-fold protective meditation, one who has put forth effort should reflect on the eight-fold sorrowful stages (of life).

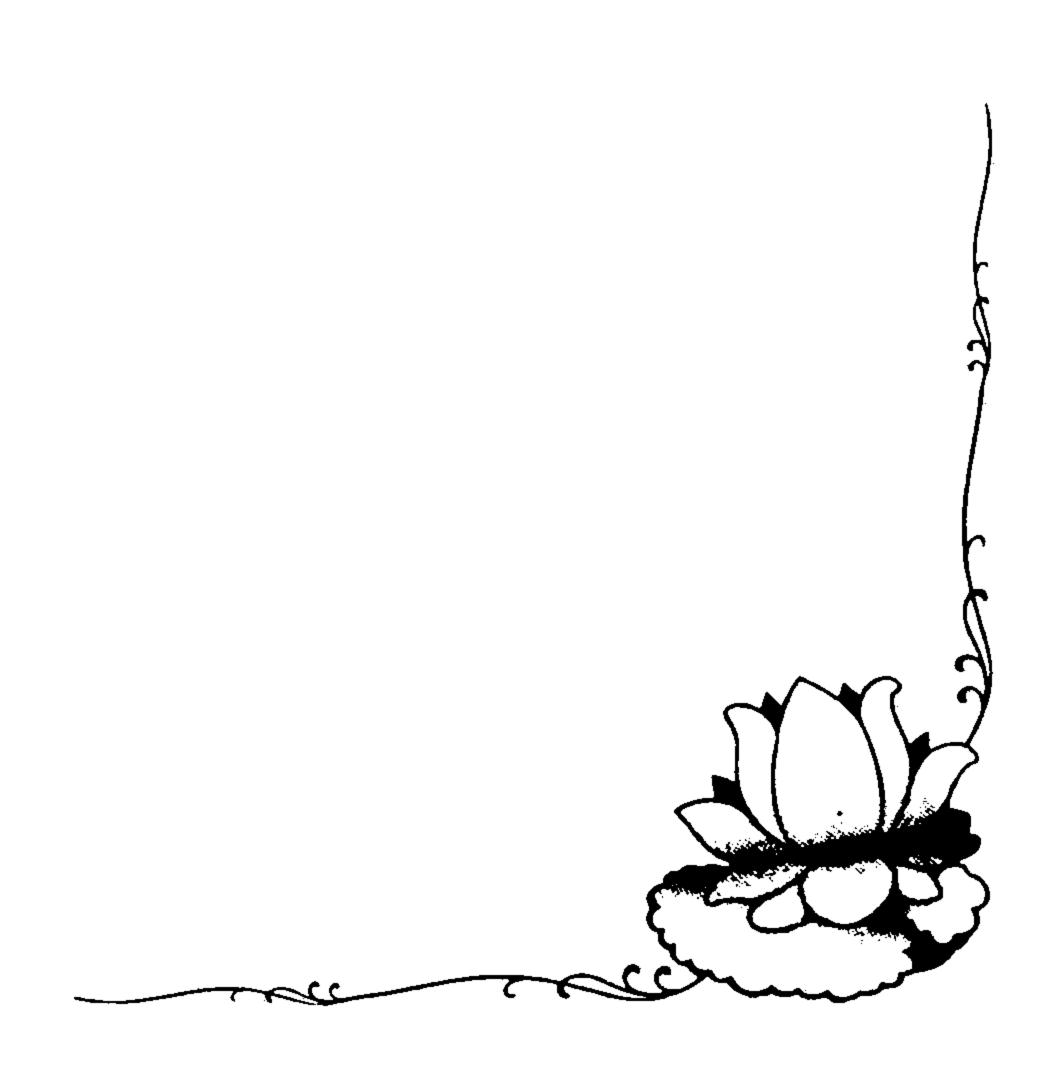
2. Jāti jarā vyādhi cuti apāyā
Atīta appattaka vatta dukkham
Idāni āhāra gavetthi dukkham
Sanvega vatthūni imāni attha

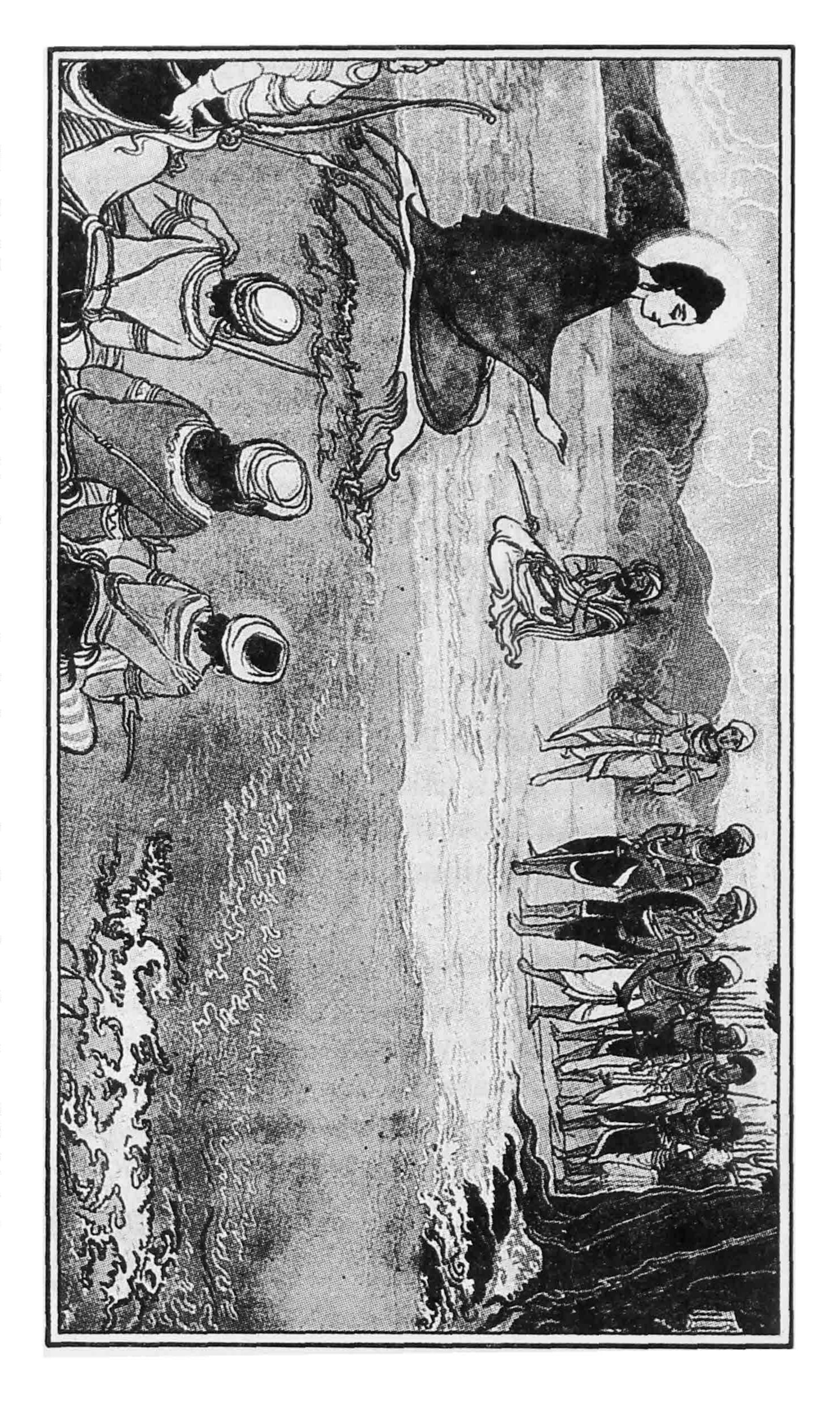
The sorrows pertaining to birth, old age, disease, death, Peta Loka, (spirit world) past cycle of births, future cycle of births, and the sorrow experienced in search of sustenance in the present life – these are the eight sorrowful stages (of life).

3. Pāto ca sāya mapi ceva imam vidhiññu Āsevate satata matta hitābhilāsi

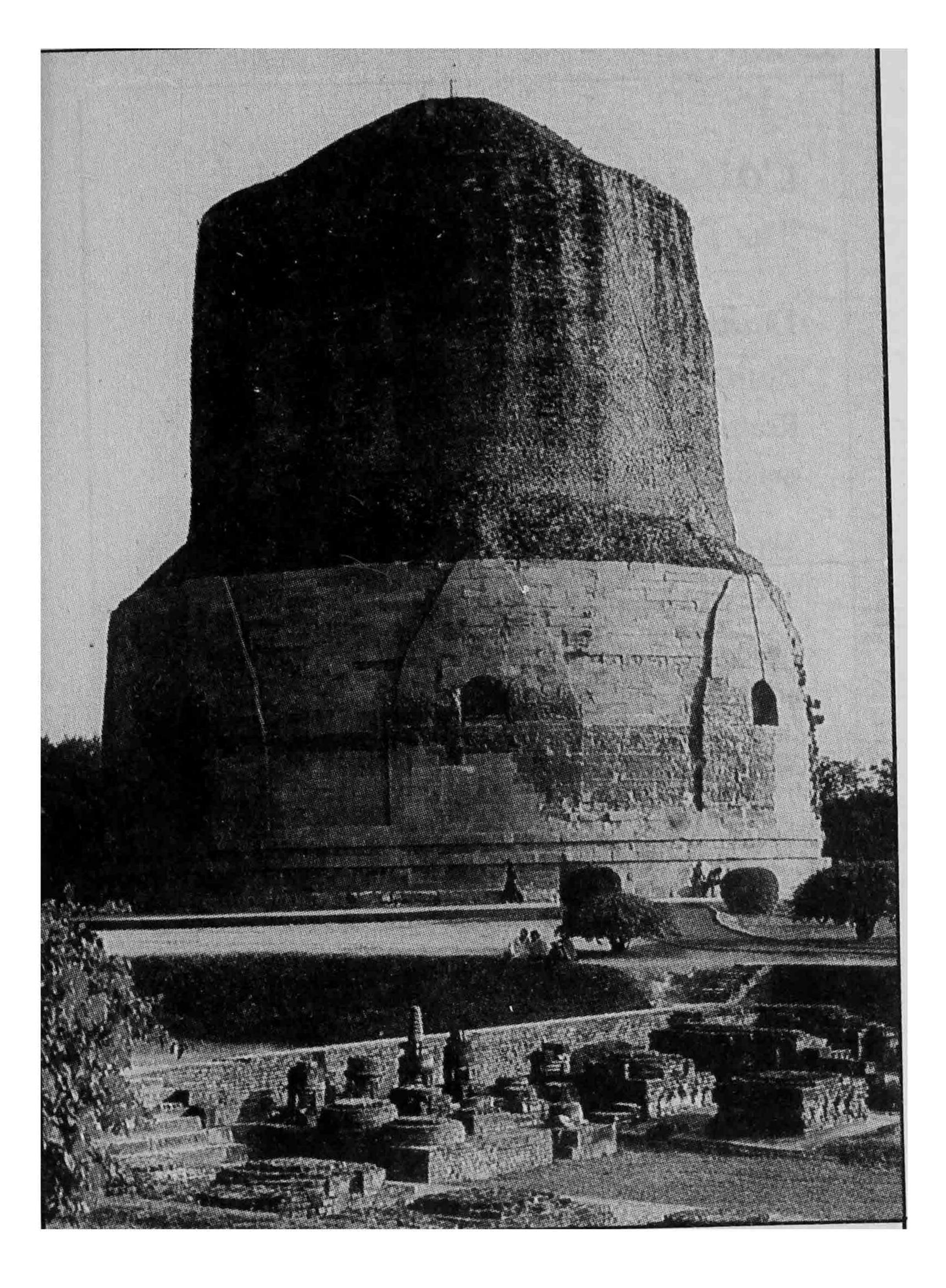
Pappoti soti vipulam hata pāri pantho Settham sukham munivisittha matam sukhena cāti

A person, who, desirous of his own welfare and knowing the types of meditation, practises this meditation regularly morning and evening, will destroy the impediments, and happily attain the supreme state of Nirvana, the Buddha extolled as the highest bliss.





The Buddha advised two kingdoms not to declare war for the sake of water of Rohini river.



Dhammika Thupa at Saranath, Benaras where the Buddha delivered His First Sermon.

Cattāri Ariya Saccāni

The Four Noble Truths

Dukkha:

Suffering or unsatisfactoriness.

Realisation of the unsatisfactoriness of existence.

Dukkha Samudaya:

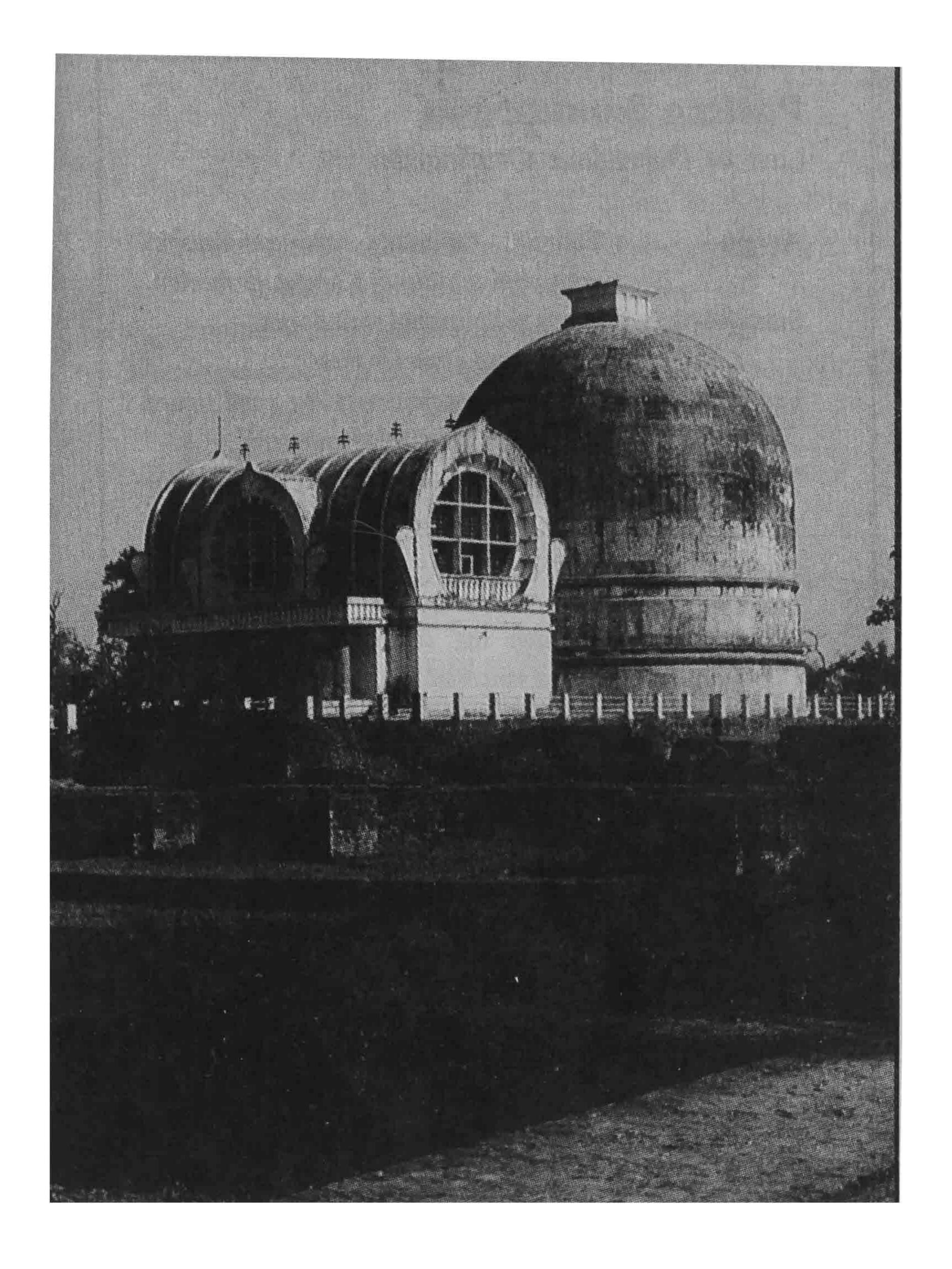
The cause of suffering. Realisation of the cause of this unsatisfactoriness (Craving).

Nirodha:

Cessation of suffering. Experience complete liberation from unsatisfactoriness (Nibbāna).

Magga:

Path leading to the cessation of suffering. The method to be practised (The Noble Eightfold Path) in order to gain liberation from unsatisfactoriness.



Kusinara Shrine, where the Buddha attained Maha Parinibbana (Passing Away).

Paticca Samuppāda

Law of Dependant Origination

Avijjā: Through ignorance are conditioned

volitional actions of Kamma formation.

Sankhārā: Through volitional actions are

conditioned consciousness.

Viññāna: Through consciousness are conditioned

mental and physical phenomena.

Nāma Rupa: Through mental and physical pheno-

mena are conditioned the six faculties

ie. five physical sense – organs and

mind.

Salāyatana: Through the six faculties are condi-

tioned sensorial and mental contact.

Phassa: Through sensorial and mental contact is

conditioned sensation.

Vedanā: Through sensation is conditioned

desire.

Tanhā: Through desire is conditioned clinqing.

Upādāna: Through clinging is conditioned the

process of becoming.

Bhava: Through the process of becoming is

conditioned birth.

Jāthi Jarā Marana Soka Parideva Dukkha

Domanassa Upāyāsa:

Through birth are conditioned decay, death, sorrow, lamentation, pain, grief

and despair.

"Wherever the Buddha's teachings kave flourished, either in cities or countrysides, people would gain inconceivable benefits. The land and pepole would be enveloped in peace. The sun and moon will shine clear and bright. Wind and rain would appear accordingly, and there will be no disasters. Nations would be prosperous and there would be no use for soldiers or weapons. People would abide by morality and accord with laws. They would be courteous and humble, and everyone would be content without injustices. There would be no thefts or violence. The strong would not dominate the weak and everyone would get their fair share."

THE BUDDHA SPEAKS OF THE INFINITE LIFE SUTRA OF ADORNMENT, PURITY, EQUALITY AND ENLIGHTENMENT OF THE MAHAYANA SCHOOL

With bad advisors forever left behind, From paths of evil he departs for eternity, Soon to see the Buddha of Limitless Light And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of
Limitless Light!

~The Vows of Samantabhadra~

I vow that when my life approaches its end, All obstructions will be swept away; I will see Amitabha Buddha, And be born in His Western Pure Land of Ultimate Bliss and Peace.

When reborn in the Western Pure Land, I will perfect and completely fulfill Without exception these Great Vows, To delight and benefit all beings.

~The Vows of Samantabhadra Avatamsaka Sutra~

A Path to True Happiness

TRUE SINCERITY towards others

PURITY OF MIND inside

EQUALITY in everything we see

PROPER UNDERSTANDING of ourselves and our environment

COMPASSION

helping others in a wise and unconditional way

SEE THROUGH to the truth of impermanence

LET GO of all wandering thoughts and attachments

FREEDOM
of mind and spirit

ACCORD WITH CONDITIONS go along with the environment

BE MINDFUL OF AMITABHA BUDDHA
wishing to reach the Pure Land
and follow in His Teachings

From The Teachings of Ven. Master Chin Kung

DEDICATION OF MERIT

とりまれるひよいがはならんのりょうながにはあるなるような

May the merit and virtue
accrued from this work
adorn the Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts generate Bodhi-mind, spend their lives devoted to the Buddha Dharma, and finally be reborn together in the Land of Ultimate Bliss.

Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

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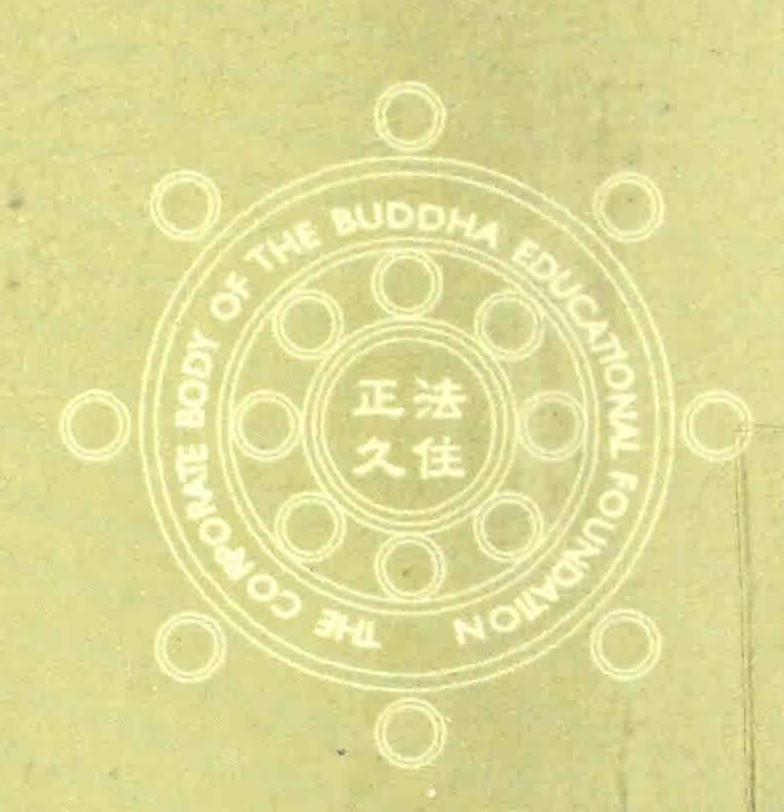
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Thanks for your co-operation.
Namo Amitabha!



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