

EVENING SERVICE

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PARITTA PĀḶI

A Collection of Eleven Protective Suttas

With an English Translation



By

Sayadaw U Sīlānandābhivaṃsa

(Aggamahāpaṇḍita)

PARITTAPĀḲI

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

Saraṇa-gamaṇaṃ (Taking Three Refuge)

Buddhaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyampi...

Tatīyampi...

1. Buddha-Guṇā (Nine Supreme Virtues of the Buddha)

Itipi so Bhagavā, Arahaṃ Sammāsambuddho Vijjācaraṇa-sampanno Sugato Lokavidū Anuttaro purisadamma-sārathī Satthā devamanussānaṃ Buddho Bhagavā.

PARITTA TEXT

Homage to Him, the Blessed One,
The Worthy One and the Perfectly Self-Enlightened One.

Saraṇa-gamaṇaṃ **(Taking Three Refuge)**

I take refuge in the Buddha/ I go to the Buddha for refuge.
I take refuge in the Dhamma/ I go to the Dhamma for refuge.
I take refuge in the Saṅgha/ I go to the Saṅgha for refuge.
(For the second time...; for the third time...)

1. Buddha-Guṇā **(Nine Supreme Virtues of the Buddha)**

1. The Bhagavā is known as **Arahaṇ** for he is worthy of special veneration by all men, devas and brahmas.
2. The Bhagavā is known as **Sammāsambuddho** for he has fully realized all that should be known by himself.
3. The Bhagavā is known as **Vijjācaraṇasampanno** for he is proficient in supreme knowledge and in the practice of morality.
4. The Bhagavā is known as **Sugato** for he speaks only what is true and beneficial.
5. The Bhagavā is known as **Lokavidū** for he knows all the three lokas, namely, sattaloka (the animate world of living beings), saṅkhāraloka (the world of conditioned things), and okāsaloka (the planes of existences).
6. The Bhagavā is known as **Anuttaro purisadamma-sārathi** for he is incomparable in taming those who deserve to be tamed.
7. The Bhagavā is known as **Satthā devamanussānaṃ** for he is the guiding teacher of all devas and men.
8. The Bhagavā is known as **Buddho** for he himself is the Enlightened One, and he can enlighten others.
9. The Bhagavā is known as **Bhagavā** for he is the most Exalted One.

Buddha-Vandanā **(Paying Homage to the Buddhas)**

Ye ca Buddhā atītā ca, ye ca Buddhā anāgatā,
Paccuppannā ca ye Buddhā, ahaṃ vandāmi sabbadā.
N'atthi me saraṇaṃ aññaṃ, Buddho me saraṇaṃ varam,
Etena saccavajjena, hotu me jayamaṅgalaṃ.
Uttamaṅgena vande'haṃ, pādapaṃsum var'uttamaṃ,
Buddhe yo khalito doso, Buddho khamatu taṃ mama.

2. Dhamma-Guṇā

Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko,
ehipassiko, opaneyyiko, paccattaṃ veditabbo viññūhi.

Dhamma-Vandanā

Ye ca Dhammā atītā ca, ye ca Dhammā anāgatā,
Paccuppannā ca ye Dhammā, ahaṃ vandāmi sabbadā.
N'atthi me saraṇaṃ aññaṃ, Dhammo me saraṇaṃ varam,
Etena saccavajjena, hotu me jayamaṅgalaṃ.
Uttamaṅgena vande'haṃ, Dhammañca tividhaṃ varam,
Dhamme yo khalito doso, Dhammo khamatu taṃ mama.

Buddha-Vandanā **(Paying Homage to the Buddhas)**

- * Those Buddhas in the past, those Buddhas in the future, and those Buddhas in the present, to whom all I pay homage.
- * For me there is no other refuge, the Buddha is my Noble Refuge; by this truthful saying, may there be victorious blessing for me.
- * With the forehead I pay homage to the noble supreme dust on the Buddha's feet; any mistake or fault done to the Buddha, may the Buddha pardon it for me.

2. (Six Supreme Virtues of the Dhamma)

- * The Dhamma comprising the four Maggas, the four Phalas, Nibbāna and the canonical scriptures are well expounded by the Exalted One.
- * It can be seen and realized vividly by oneself if one practices the Dhamma.
- * It yields immediate results to those who practice the Dhamma and the fruition consciousness follows the path-consciousness without delay.
- * It is so distinct and pure that it is worthy of inviting others to come and see it.
- * It is worthy of being perpetually borne in mind.
- * It can be experienced by the wise individually.

Dhamma-Vandanā (Paying Homage to the Dhamma)

- * Those Dhammas in the past, those Dhammas in the future, and those Dhammas in the present, to whom all I pay homage.
- * For me there is no other refuge, the Dhamma is my Noble Refuge; by this truthful saying, may there be victorious blessing for me.
- * With the forehead I pay homage to the threefold Noble Dhamma; any mistake or fault done to the Dhamma, may the Dhamma pardon it for me.

3. Saṅgha-Guṇā (Nine Supreme Virtues of the Saṅgha)

Suppaṭipanno Bhagavato Sāvaka-saṅgho,
Uju'ppaṭipanno Bhagavato Sāvaka-saṅgho,
Ñāya'ppaṭipanno Bhagavato Sāvaka-saṅgho,
Sāmici'ppaṭipanno Bhagavato Sāvaka-saṅgho,
Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā,
Esa Bhagavato Sāvaka-saṅgho
Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇīyo,
Anuttaraṃ puññakkhettaṃ lokassa.

Saṅgha-Vandanā (Paying Homage to the Saṅgha)

Ye ca Saṅghā atītā ca, ye ca Saṅghā anāgatā,
Paccuppanā ca ye Saṅghā, ahaṃ vandāmi sabbadā.
N'atthi me saraṇaṃ aññaṃ, Saṅgho me saraṇaṃ varaṃ,
Etena saccavajjena, hotu me jayamaṅgalaṃ.
Uttamaṅgena vande'haṃ, Saṅghaṅca duvidh'ottamaṃ,
Saṅghe yo khalito doso, Saṅgho khamatu taṃ mama.

PARITTA CHANTING

1. Sunday [Paritta-parikamma, Maṅgala-sutta \(8\)](#)
2. Monday [Ratana-sutta \(14\)](#)
3. Tuesday [Metta-sutta \(24\)](#)
4. Wednesday [Khandha-sutta, Mora-sutta, Vattaka-sutta \(26\)](#)
5. Thursday [Dhajagga-sutta \(36\)](#)
6. Friday [Ātānātiya-sutta \(44\)](#)
7. Saturday [Aṅgulimāla, Bojjhaṅga, Pubbanha-sutta \(54\)](#)

3. Saṅgha-Guṇā (Nine Supreme Virtues of the Saṅgha)

1. The disciples of the Exalted One practice well the threefold training of morality, concentration and wisdom.
2. The disciples of the Exalted One practice righteously the threefold training.
3. The disciples of the Exalted One practice to realize Nibbāna. They are endowed with righteous conduct leading to Nibbāna.
4. The disciples of the Exalted One practice to be worthy of veneration.

The disciples of the Exalted One, numbering four pairs of ariyas or eight noble persons are:

5. Worthy of receiving offerings brought even from afar;
6. Worthy of receiving offerings specially set aside for guests;
7. Worthy of receiving offerings offered with the belief that the offering will bear fruits in future existences;
8. Worthy of receiving reverential salutation of men, devas and brahmas;
9. The incomparable fertile field for all to sow the seeds of merit.

Saṅgha-Vandanā (Paying Homage to the Saṅgha)

- Those Saṅghas in the past, those Saṅghas in the future, and those Saṅghas in the present, to whom all I pay homage.
- For me there is no other refuge, the Saṅgha is my Noble Refuge; by this truthful saying, may there be victorious blessing for me.
- With the forehead I pay homage to the twofold supreme Saṅgha; any mistake or fault done to the Saṅgha, may the Saṅgha pardon it for me.

1. Sunday

PARITTA-PARIKAMMA

1. Samantā cakkavāḷesu, atrāgacchantu devatā,
Saddhammaṃ Munirājassa, suṇantu sagga-mokkha-dam̐.
2. Dhammassavana-kālo ayaṃ bhaddantā! (Three times)
3. Namo tassa Bhagavato Arahato Sammāsambuddhassa
(Three times)
4. Ye santā santa-cittā, tisaraṇa-saraṇā, ettha lokantare vā,
Bhummābhummā ca devā, guṇaguṇagahaṇa-byāvatā
sabbakālaṃ,
Ete āyantu devā, vara-kanaka-maye, Merurāje vasanto,
Santo santosa-hetuṃ, Munivara-vacanaṃ, sotumaggaṃ
samaggā.
5. Sabbesu cakkavāḷesu, yakkhā devā ca brahmaṇo,
Yaṃ amhehi kataṃ puññaṃ, sabba-sampatti-sādhakaṃ.
6. Sabbe taṃ anumoditvā, samaggā Sāsane ratā,
Pamāda-rahitā hontu, ārakkhāsu visesato.
7. Sāsanassa ca lokassa, vuḍḍhi bhavatu sabbadā,
Sāsanampi ca lokaṇca, devā rakkhantu sabbadā.
8. Saddhiṃ hontu sukhī sabbe, parivārehi attano,
Anīghā sumanā hontu, saha sabbehi nātibhi.

PRELIMINARY OF PARITTA

1. Let the deities in every universe around come to this place. Let them listen to the excellent Dhamma of the King of Sages that gives (rebirth in) celestial realms and liberation (from saṃsāra).
2. Oh happy Ones! This is the time for listening to the Dhamma. (Three times)
3. Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One. (Three times)
4. Those deities who live on the earth, and who live in the skies, in this universe and in other universes, who are good-hearted and whose minds are peaceful, who have the three Refuges as refuge, and who always make effort to gain a multitude of qualities, the King of deities who live at the top of Mount Meru which is made of gold, and who is a gentle person; let all these deities come to listen to the words of the Excellent Sage, which are the best and are a source of happiness.
- 5–6. Let all Yakkhas, Deities and Brahmas in all universes rejoice at the merit done by us which brings about prosperity. Let them especially be in unison and devoted to the Sāsana (the Dispensation of the Buddha), and not be heedless in protecting the world.
7. At all times may there be growth of the Sāsana and the world. May the deities always protect the Sāsana and the world.
8. May all beings together with the relatives be in comfort, free from suffering and happy.

9. Rājato vā corato vā manussato vā amanussato vā
Aggito vā udakato vā pisācato vā khāṇukato vā
Kaṇṭakato vā nakkhattato vā
Janapadarogato vā asaddhammato vā
Asandiṭṭhito vā asappurisato vā
Caṇḍa-hatthi-assa-miga-goṇa-kukkura-
ahi-vicchika-maṇisappa-dīpi-
accha-taraccha-sūkara-mahimsa-
yakkha-rakkhasādīhi
nānābhayato vā, nānārogato vā
nānā-upaddavato vā ārakkhaṃ gaṇhantu. [👉](#)

1. MAṄGALASUTTA

10. Yam maṅgalaṃ dvādasahi,
Cintayimsu sadevakā,
Sothhānaṃ nādhigacchanti,
Aṭṭhattimsaṅca maṅgalaṃ

11. Desitaṃ Devadevena,
Sabbapāpavināsaṇaṃ,
Sabbalokahitathāya,
Maṅgalaṃ taṃ bhaṇāma he.

12. Evaṃ me sutam—ekam samayam Bhagavā
Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha
kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā
kevalakappam Jetavanam obhāsetvā yena Bhagavā tenupa-
saṅkami; upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ
aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā Bhagavantam gāthāya
ajjhabhāsi—

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

MAṄGALASUTTA

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

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

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

13. “Bahū devā manussā ca, maṅgalāni acintayum.
Ākaṅkhamānā sotthānaṃ, brūhi maṅgalamuttamaṃ”.
14. “Asevanā ca bālānaṃ, paṇḍitānañca sevanā;
Pūjā ca pūjaneyyānaṃ, etaṃ maṅgalamuttamaṃ”.
15. “Patirūpadesavāso ca, pubbe ca katapuññatā;
Attasammāpaṇidhi ca, etaṃ maṅgalamuttamaṃ”.
16. “Bāhusaccañca sippañca, vinayo ca susikkhito;
Subhāsītā ca yā vācā, etaṃ maṅgalamuttamaṃ”.
17. “Mātāpitu upaṭṭhānaṃ, puttadārassa saṅgho;
Anākulā ca kammantā, etaṃ maṅgalamuttamaṃ”.
18. “Dānañca dhammacariyā ca, ñātakānañca saṅgho;
Anavajjāni kammāni, etaṃ maṅgalamuttamaṃ”.
19. “Āratī viratī pāpā, majjapānā ca saṅgyamo;
Appamādo ca dhammesu, etaṃ maṅgalamuttamaṃ”.
20. “Gāravo ca nivāto ca, santuṭṭhi ca kataññūtā;
Kālena dhammassavanaṃ, etaṃ maṅgalamuttamaṃ”.
21. “Khantī ca sovacassatā, samaṇānañca dassanaṃ;
Kālena dhammasākacchā, etaṃ maṅgalamuttamaṃ”.

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

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

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

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

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

18. “Giving, practice of what is good; support of one’s relatives and blameless action. This is the highest blessing”.

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

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

21. “Patience, obedience, meeting those who have calmed the mental defilements and discussing the Dhamma on suitable occasions. This is the highest blessing”.

22. “Tapo ca brahmacariyañca, ariyasaccāna dassanaṃ;
Nibbānasacchikiriyā ca, etaṃ maṅgalamuttamaṃ”.
23. “Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati;
Asokaṃ virajaṃ khemaṃ, etaṃ maṅgalamuttamaṃ”.
24. “Etādisāni katvāna, sabbatthamaparājitā;
Sabbattha sotthiṃ gacchanti,
Taṃ tesāṃ maṅgalamuttamaṃ”.

Maṅgalasuttaṃ niṭṭhitaṃ. [🔗](#)

2. Monday

2. RATANASUTTA

25. Paṇḍhānato paṭṭhāya Tathāgatassa dasa pāramiyo
dasa upapāramiyo dasa paramatthapāramiyo’ti samattiṃsa
pāramiyo, pañca mahāpariccāge, lokatthacariyaṃ
ñātatthacariyaṃ Buddhatthacariyaṃ’ti tisso cariyāyo,
pacchimabhava gabbhavokkantiṃ, jātiṃ, abhinikkama-
naṃ, padhānacariyaṃ, Bodhipallaṅke Māraṇijayaṃ,
sabbaññutaññāṇappaṭivedhaṃ, Dhammacakkappavatta-
naṃ, nava lokuttaradhammeti sabbe pime Buddhaguṇe
āvajjettvā Vesāliyā tīsu pākārañtesu tiyāma-rattiṃ
Parittāṃ karonto Āyasmā Ānandatthero viya kāruñña-
cittaṃ upaṭṭhapetvā.

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

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

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

End of Maṅgala Sutta.

RATANA SUTTA

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

26. Koṭīsatasahasṣesu,
Cakkavāḷesu devatā,
Yassānaṃ paṭiggaṇhanti,
Yañca Vesāliyā pure.
27. Rogāmanussa-dubbhikkha-
Sambhūtaṃ tividhaṃ bhayaṃ,
Khippam'antaradhāpesi,
Parittaṃ taṃ bhaṇāma he.
28. Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe.
Sabbeva bhūtā sumanā bhavantu,
Athopi sakkacca suṇantu bhāsitaṃ.
29. Tasmā hi bhūtā nisāmetha sabbe,
Mettaṃ karotha mānusiya pajāya.
Divā ca ratto ca haranti ye balim,
Tasmā hi ne rakkhatha appamattā.
30. Yaṃ kiñci vittaṃ idha vā hurāṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ.
Na no samaṃ atthi Tathāgatena,
Idampi Buddhē ratanaṃ paṇītaṃ.
Etena saccena suvatthi hotu.
31. Khayaṃ virāgaṃ amataṃ paṇītaṃ,
Yadajjhagā Sakyamunī samāhito.
Na tena Dhammena samatthi kiñci,
Idampi Dhamme ratanaṃ paṇītaṃ.
Etena saccena suvatthi hotu.

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

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

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

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

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

32. Yam Buddhaseṭṭho parivaṇṇayī sucim,
 Samādhimānantarikaññamāhu.
 Samādhinā tena samo na vijjati,
 Idampi Dhamme ratanam paṇītam.
 Etena saccena suvatthi hotu.
33. Ye puggalā aṭṭha satam pasatthā,
 Cattāri etāni yugāni honti.
 Te dakkhiṇeyyā Sugatassa sāvakā,
 Etesu dinnāni mahapphalāni.
 Idampi Saṅghe ratanam paṇītam,
 Etena saccena suvatthi hotu.
34. Ye suppayuttā manasā dalhena,
 Nikkāmino Gotamasāsanamhi.
 Te pattipattā amatam vigayha,
 Laddhā mudhā nibbutim bhuñjamānā.
 Idampi Saṅghe ratanam paṇītam,
 Etena saccena suvatthi hotu.
35. Yathindakhīlo pathavissito siyā,
 Catubbhi vātehi asampakampiyo.
 Tathūpamam sappurisam vadāmi,
 Yo ariyasaccāni avecca passati.
 Idampi Saṅghe ratanam paṇītam,
 Etena saccena suvatthi hotu.
36. Ye ariyasaccāni vibhāvayanti,
 Gambhīrapaññena sudesitāni.
 Kiñcāpi te honti bhusam pamattā,
 Na te bhavam aṭṭhamamādiyanti.
 Idampi Saṅghe ratanam paṇītam,
 Etena saccena suvatthi hotu.

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

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

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

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

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

37. Sahāvassa dassanasampadāya,
Tayassu dhammā jahitā bhavanti.
Sakkāyadiṭṭhī vicikicchitañca,
Sīlabbatam vāpi yadatthi kiñci.
38. Catūhapāyehi ca vippamutto,
Chaccābhiṭṭhānāni abhabba kāturiṃ.
Idampi Saṅghe ratanam paṇītam,
Etena saccena suvatthi hotu.
39. Kiñcāpi so kamma karoti pāpakam,
Kāyena vācā uda cetasā vā.
Abhabba so tassa paṭicchadāya,
Abhabbatā diṭṭhapadassa vuttā.
Idampi Saṅghe ratanam paṇītam,
Etena saccena suvatthi hotu.
40. Vanappagumbe yatha phussitagge,
Gimhānamāse paṭhamasmim gimhe.
Tathūpamam dhammavaram adesayi,
Nibbānagāmiṃ paramam hitāya.
Idampi Buddhē ratanam paṇītam,
Etena saccena suvatthi hotu.
41. Varo varaññū varado varāharo,
Anuttaro dhammavaram adesayi.
Idampi Buddhē ratanam paṇītam,
Etena saccena suvatthi hotu.

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

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

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

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

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

42. Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ,
Virattacittāyatike bhavasmiṃ.
Te khīṇabījā avirūḷhichandā,
Nibbanti dhīrā yathāyaṃ padīpo.
Idampi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.
43. Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe.
Tathāgataṃ devamanussapūjitaṃ,
Buddhaṃ namassāma suvatthi hotu.
44. Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe.
Tathāgataṃ devamanussapūjitaṃ,
Dhammaṃ namassāma suvatthi hotu.
45. Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe.
Tathāgataṃ devamanussapūjitaṃ,
Saṅghaṃ namassāma suvatthi hotūti.

Ratanasuttaṃ niṭṭhitaṃ. [📌](#)

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

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

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

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

End of Ratana Sutta.

3. Tuesday

3. METTASUTTA

46. Yassānubhāvato yakkhā,
Neva dassenti bhīsanam;
Yamhi cevānuyuñjanto,
Rattindivamatandito.
47. Sukham supati sutto ca,
Pāpam kiñci na passati;
Evamādiguṇūpetam,
Parittam tam bhaṇāma he.
48. Karaṇīyamatthakusalena,
Yanta santam padam abhisamecca;
Sakko ujū ca suhujū ca,
Suvaco cassa mudu anātimānī.
49. Santussako ca subhāro ca,
Appakicco ca sallahukavutti;
Santindriyo ca nipako ca,
Appagabbho kulesvananugiddho.
50. Na ca khuddamācare kiñci,
Yena viññū pare upavadeyyum;
Sukhinova khemino hontu,
Sabbasattā bhavantu sukhittā.

METTA SUTTA

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

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

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

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

51. Ye keci pāṇabhūtatthi,
Tasā vā thāvarā vanavasesā;
Dīghā vā yeva mahantā,
Majjhimā rassakā aṇukathulā.
52. Diṭṭhā vā yeva adiṭṭhā,
Ye va dūre vasanti avidūre;
Bhūtā va sambhavesī va,
Sabbasattā bhavantu sukhittā.
53. Na paro param nikubbetha,
Nātimaññetha katthaci na kañci;
Byārosanā paṭighasaññā,
Nāññamaññassa dukkhamiccheyya.
54. Mātā yathā niyaṃ putta-
Māyusā ekaputtamanurakkhe;
Evampi sabbabhūtesu,
Mānasā bhāvaye aparimāṇaṃ.
55. Mettañca sabbalokasmi,
Mānasā bhāvaye aparimāṇaṃ;
Uddhaṃ adho ca tiriyañca,
Asambādhaṃ averamasapattaṃ.
56. Tiṭṭhaṃ caraṃ nisinna va,
Sayāno yāvatāssa vitamiddho.
Etaṃ satim adhiṭṭheyya,
Brahmametaṃ vihāramidhamāhu.

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

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

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

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

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

57. Diṭṭhiñca anupaggamma,
Sīlavā dassanena sampanno.
Kāmesu vinaya gedham,
Na hi jātuggabbhaseyya puna reti.

Mettasuttam niṭṭhitam. [📌](#)

4. Wednesday

Khandha-sutta, Mora-sutta & Vaṭṭa-sutta

4. KHANDHASUTTA

58. Sabbāsīvisajātīnaṃ,
Dibbamantāgadham viya,
Yaṃ nāseti viṣaṃ ghoraṃ,
Sesañcāpi parissayaṃ.
59. Āṇākkhettamhi sabbattha,
Sabbadā sabbapāṇīnaṃ,
Sabbasopi nivāreti,
Parittam taṃ bhaṇāma he.
60. Virūpakkhehi me mettaṃ,
Mettaṃ erāpathehi me;
Chabyāputtehi me mettaṃ,
Mettaṃ kaṇhāgotamakehi ca.

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

End of Metta Sutta

KHANDHASUTTA

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

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

61. Apādakehi me mettaṃ,
Mettaṃ dvipādakehi me;
Catuppadehi me mettaṃ,
Mettaṃ bahuppadehi me.
62. Mā maṃ apādako hiṃsi,
Mā maṃ hiṃsi dvipādako;
Mā maṃ catuppado hiṃsi,
Mā maṃ hiṃsi bahuppado.
63. Sabbe sattā sabbe pāṇā,
Sabbe bhūtā ca kevalā;
Sabbe bhadrāni passantu,
Mā kañci pāpamāgamā.
64. Appamāṇo Buddho,
Appamāṇo Dhammo;
Appamāṇo Saṅgho,
Pamāṇavantāni sarīsapāni.
Ahi vicchikā satapadī,
Uṇṇanābhī sarabū mūsikā.
65. Katā me rakkhā kataṃ me parittaṃ,
Paṭikkamantu bhūtāni,
Sohaṃ namo Bhagavato,
Namo sattannaṃ Sammāsambuddhānaṃ.

Khaṇḍhasuttaṃ niṭṭhitaṃ [🔗](#)

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

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

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

64. Immeasurable is the Buddha, immeasurable is the Dhamma, immeasurable is the Saṅgha; limited are creeping things: snakes, scorpion centipedes, spiders, lizards, mice.

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

End of Khandha Sutta.

5. MORASUTTA

66. Pūrentaṃ bodhisambhāre,
Nibbattaṃ morayoniyaṃ;
Yena saṃvihitārakkhaṃ,
Mahāsattaṃ vanecarā,
67. Cirassaṃ vāyamantāpi,
Neva sakkhimsu gaṇhituṃ;
“Brahmamantaṃ”ti akkhātaṃ,
Parittaṃ taṃ bhaṇāma he.
68. Udetayaṃ cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso;
Taṃ taṃ namassāmi harissavaṇṇaṃ
pathavippabhāsaṃ,
Tayājja guttā viharemu divasaṃ.
69. Ye brāhmaṇā vedagū sabbadhamme,
Te me namo te ca maṃ pālayantu.
Namatthu Buddhānaṃ namatthu bodhiyā,
Namo vimuttānaṃ namo vimuttiyā.
Imaṃ so parittaṃ katvā moro carati esanā.
70. Apetayaṃ cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso;
Taṃ taṃ namassāmi harissavaṇṇaṃ
Pathavippabhāsaṃ,
Tayājja guttā viharemu rattim.

MORA SUTTA

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

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

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

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

71. Ye brahmaṇā vedagū sabbadhamme,

Te me namo te ca maṃ pālayantu.
Namatthu Buddhānaṃ namatthu bodhiyā,
Namo vimuttānaṃ namo vimuttiyā.
Imaṃ so parittaṃ katvā,
Moro vāsamakappayi.

Morasuttaṃ niṭṭhitaṃ

6. VAṬṬASUTTA

72. Pūrentaṃ bodhisambhāre,
Nibbattaṃ vaṭṭajātiyaṃ;
Yassa tejena dāvaggi,
Mahāsattaṃ vivajjayi.
73. Therassa Sāriputtassa,
Lokanāthena bhāsitaṃ;
Kappaṭṭhāyimaṃ mahātejaṃ,
Parittaṃ taṃ bhaṇāma he.
74. Atthi loke sīlaguṇo,
Saccam soceyyanuddayā;
Tena saccena kāhāmi,
Sacca-kiriya-muttamaṃ.
75. Āvajjetvā Dhammabalaṃ,
Saritvā pubbake jine;
Saccabala-mavassāya,
Sacca-kiriya-makāsahaṃ.

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

End of Mora Sutta.

VAṬṬASUTTA

72–73. Oh good people! Let us recite this protective Sutta by the power of which the forest fire avoided the Great Being who was reborn as a quail while fulfilling the perfections for Buddhahood, and which was delivered by the Lord of the World to the Venerable Sāriputta, and which lasts for the entire world cycle and which has great power.

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

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

76. Santi pakkhā apatanā,
Santi pādā avañcanā;
Mātāpitā ca nikkhantā,
Jātaveda paṭikkama.
77. Saha sacce kate mayham,
Mahāpajjalito sikhī;
Vajjesi soḷasakarīsāni,
Udakaṃ patvā yathā sikhī.
Saccena me samo natthi,
Esā me saccapāramī.

Vaṭṭasuttaṃ niṭṭhitam [📖](#)

5. Thursday

7. DHAJAGGASUTTA

78. Yassānussaraṇenāpi,
Antalikkhepi pāpino,
Patiṭṭham'adhigacchanti,
Bhūmiyaṃ viya sabbathā,
79. Sabbupaddavajālamhā,
Yakkhacorādisambhavā,
Gaṇanā na ca muttānaṃ.
Parittaṃ taṃ bhaṇāma he.

80. Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā
Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

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

End of Vaṭṭa Sutta.

DHAJAGGA SUTTA

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

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

81. Tatra kho Bhagavā bhikkhū āmantesi, “Bhikkhavo”ti. “Bhaddante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca: “Bhūtapubbaṃ bhikkhave devāsurasaṅgāmo samupa-byūlho ahoṣi. Atha kho bhikkhave Sakko Devānamindo deve Tāvātīmse āmantesi, ‘Sace mārisā devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmīṃ samaye dhajaggaṃ ullokeyyātha. Mamaṃ hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

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

83. No ce pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha Varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

84. No ce Varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha Īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati’ti.

85. Taṃ kho pana, bhikkhave, Sakkassa vā Devānamindassa dhajaggaṃ ullokayataṃ, Pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ, Varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ, Īsānassa vā devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyethāpi nopi pahīyetha.

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

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

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

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

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

86. Taṃ kissa hetu? Sakko hi, bhikkhave, Devānamindo avītarāgo avītadoso avītamoho bhīru chambhī utrāsī palāyī'ti.

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

88. 'Itipi so Bhagavā Arahaṃ Sammāsambuddho Vijjā-caraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Sathā devamanussaṇaṃ Buddho Bhagavā'ti.

89. Mamañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

90. No ce maṃ anussareyyātha, atha Dhammaṃ anussareyyātha:

91. 'Svākkhāto Bhagavatā Dhammo sandiṭṭhiko akāliko chipassiko opaneyyiko paccattaṃ veditabbo viññūhī'ti.

92. Dhammañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

93. No ce Dhammaṃ anussareyyātha, atha Saṅghaṃ anussareyyātha:

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

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

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

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

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

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

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

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

94. ‘Suppaṭipanno Bhagavato Sāvaka-saṅgho ujuppaṭipanno Bhagavato Sāvaka-saṅgho ñāyappaṭipanno Bhagavato Sāvaka-saṅgho sāmīcippaṭipanno Bhagavato Sāvaka-saṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa Bhagavato Sāvaka-saṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ti.

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

96. Taṃ kissa hetu? Tathāgato hi, bhikkhave, Arahaṃ Sammāsambuddho vītarāgo vītadoso vītamoho abhīru acchambhī anutrāsī apalāyī’ti.

97. Idamavoca Bhagavā. Idam vātvāna Sugato athāparaṃ etadavoca Satthā:

98. Araññe rukkhamūle vā,
Suññāgāreva bhikkhavo,
Anussaretha Sambuddhaṃ,
Bhayaṃ tumhāka no siyā.

99. No ce Buddhaṃ sareyyātha,
Lokajetthaṃ Narāsabhaṃ,
Atha Dhammaṃ sareyyātha,
Nīyyānikaṃ sudesitaṃ.

100. No ce Dhammaṃ sareyyātha,
Nīyyānikaṃ sudesitaṃ,
Atha Saṅghaṃ sareyyātha,
Puññakkhettaṃ anuttaraṃ.

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

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

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

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

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

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

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

101. “Evaṃ Buddhaṃ sarantānaṃ,
Dhammaṃ saṅghaṅca bhikkhavo,
Bhayaṃ vā chambhitattaṃ vā,
Lomahaṃso na hessati.

Dhajaggasuttaṃ niṭṭhitaṃ [🔗](#)

6. Friday

8. ĀṬĀNĀṬIYASUTTA

102. Appasannehi Nāthassa,
Sāsane sādhusammate,
Amanussehi caṇḍehi,
Sadā kibbisakāribhi,
103. Parisānaṃ catassannaṃ,
Ahimsāya ca guttiyā,
Yaṃ desesi Mahāvīro,
Parittaṃ taṃ bhaṇāma he.
104. Vipassissa ca namatthu,
Cakkhumantassa sirīmato.
Sikhissapi ca namatthu,
Sabbabhūtānukampino.
105. Vessabhussa ca namatthu,
Nhātakassa tapassino,
Namatthu Kakusandhassa,
Mārasenāpamaddino.

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

End of Dhajagga Sutta.

ĀṬĀNĀṬĪYASUTTA

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

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

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

106. Koṇāgamanassa namatthu,
Brāhmaṇassa vusīmato;
Kassapassa ca namatthu,
Vippamuttassa sabbadhi.
107. Aṅgīrasassa namatthu,
Sakyaputtassa sirīmato;
Yo imaṃ Dhammaṃ desesi,
Sabbadukkhāpanūdanaṃ.
108. Ye cāpi nibbutā loke,
Yathābhūtaṃ vipassisuṃ,
Te janā apisuṇātha,
Mahantā vītasāradā.
109. Hitāṃ devamanussānaṃ,
Yaṃ namassanti Gotamaṃ,
Vijjācaraṇasampannaṃ,
Mahantaṃ vītasāradā.
110. Ete caññe ca Sambuddhā,
Anekasatakoṭiyo,
Sabbe Buddhāsamasamā,
Sabbe Buddhā mahiddhikā.
111. Sabbe dasabalūpetā,
Vesārajehupāgatā,
Sabbe te paṭijānanti,
Āsabhaṃ ṭhānam'uttamaṃ.

106. Homage to Koṇāgamana Buddha who had eradicated all evil and lived the holy life. Homage to Kassapa Buddha who had gotten free from all defilements.

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

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

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

110. Those seven Buddhas and the other hundreds of crores of Buddhas – all these Buddhas are equal only to those who are unequaled; all these Buddhas have great power.

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

112. Sihanādaṃ nadantete,
Parisāsu visāradā,
Brahmacakkaṃ pavattenti,
Loke appaṭivattiyāṃ.
113. Upeṭā Buddhadhammehi,
Aṭṭhārasahi Nāyakā,
Battiṃsa-lakkhaṇūpeṭā,
Sītānubyañjanādharā.
114. Byāmapabbhāya suppbhā,
Sabbe te Munikuñjarā,
Buddhā Sabbañño ete,
Sabbe Khīṇāsavā Jinā.
115. Mahāpabbhā mahātejā,
Mahāpaññā mahabbalā,
Mahākāruṇikā dhīrā,
Sabbesānaṃ sukhāvahā.
116. Dīpā nāthā paṭiṭṭhā ca,
Tāṇā leṇā ca pāṇinaṃ,
Gatī bandhū mahassāsā,
Saraṇā ca hitesino.
117. Sadevakassa lokassa,
Sabbe ete parāyaṇā;
Tesāhaṃ sirasā pāde,
Vandāmi purisuttame.
118. Vacasā manasā ceva,
Vandāmete Tathāgate,
Sayane āsane ṭhāne,
Gamane cāpi sabbadā.

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

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

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

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

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

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

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

119. Sadā sukhena rakkhantu,
Buddhā santikarā tuvaṃ,
Tehi tvaṃ rakkhito santo,
Mutto sabbabhayehi ca.
120. Sabbarogā vinīmutto
Sabbasantāpavajjito,
Sabbaveramatikkanto,
Nibbuto ca tuvaṃ bhava.
121. Tesāṃ saccena sīlena,
Khantimettābalena ca,
Tepi amhenurakkhantu,
Arogena sukhena ca.
122. Puratthimasmim disābhāge,
Santi bhūtā mahiddhikā,
Tepi amhenurakkhantu,
Arogena sukhena ca.
123. Dakkhiṇasmim disābhāge,
Santi devā mahiddhikā,
Tepi amhenurakkhantu,
Arogena sukhena ca.
124. Pacchimasmim disābhāge,
Santi nāgā mahiddhikā,
Tepi amhenurakkhantu,
Arogena sukhena ca.
125. Uttarasmim disābhāge,
Santi yakkhā mahiddhikā,
Tepi amhenurakkhantu,
Arogena sukhena ca.

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

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

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

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

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

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

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

126. Puratthimena Dhatarattho,
Dakkhiṇena Virūḷhako,
Pacchimena Virūpakkho,
Kuvero uttaraṃ disaṃ.
127. Cattaro te Mahārājā,
Lokapālā yasassino,
Tepi amhenurakkhantu,
Arogena sukkena ca.
128. Ākāsaṭṭhā ca bhūmaṭṭhā,
Devā nāgā mahiddhikā,
Tepi amhenurakkhantu,
Arogena sukkena ca.
129. Iddhimanto ca ye devā,
Vasantā idha Sāsane,
Tepi amhenurakkhantu,
Arogena sukkena ca.
130. Sabbītiyo vivajjantu,
Soko rogo vinassatu,
Mā te bhavantv'antarāyā,
Sukhī dīghāyuko bhava.
131. Abhivādanasīlissa,
Niccaṃ vuḍḍhāpacāyino,
Cattāro dhammā vaḍḍhanti:
Āyu vaṇṇo sukhaṃ balaṃ.

Ātānāṭṭiyasuttaṃ niṭṭhitaṃ

126. There is Dhatarat̥ṭha in the east, Virūḷhaka in the south, Virūpakka in the west, and Kuvera in the north.

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

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

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

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

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

End of Āṭṇāṭiya Sutta.

7. Saturday

Aṅgulimāla-sutta, Bojjhaṅga-sutta & Pubbaṅha-sutta

9. AṅGULIMĀLASUTTA

132. Parittam̐ yaṁ bhaṅantassa,
Nisinnat̐hānadhovanam̐,
Udakampi vināseti,
Sabbam̐'eva parissayam̐.

133. Sotthinā gabbhavuṭṭhānam̐,
Yañca sātheti taṅkhaṇe,
Therass' Aṅgulimālassa,
Lokanāthena bhāsitam̐,
Kappaṭṭhāyim̐ mahātejam̐,
Parittam̐ taṁ bhaṅāma he.

134. Yatoham̐, bhagini, ariyāya jātiyā jāto, nābhijānāmi
sañcicca pāṇam̐ jīvītā voropetā. Tena saccena sotthi te hontu,
sotthi gabbhassa.

Aṅgulimālasuttam̐ niṭṭhitam̐. [📌](#)

10. BOJJHAṄGASUTTA

135. Saṁsāre saṁsarantānam̐,
Sabbadukkhavināsane,
Satta dhamme ca bojjhaṅge,
Mārasenāpamaddane,

136. Bujjhivā ye cime sattā,
Tibhavā muttakuttamā,
Ajātim̐'ajarābyādhiṁ,
Amatam̐ nibbayam̐ gatā.

ĀṄGULIMĀLA SUTTA

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

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

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

End of Āṅgulimāla Sutta.

BOJJAṄGASUTTA

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

137. Evamādiguṇūpetam,
Anekaguṇasaṅgaham
Osadhañca imam mantam,
Bojjhaṅgañca bhaṇāma he.
138. Bojjhaṅgo satisaṅkhāto,
Dhammānam vicayo tathā,
Vīriyam pīti passaddhi,
Bojjhaṅgā ca tathāpare,
139. Samādhupekkhā bojjhaṅgā,
Sattete Sabbadassinā,
Muninā sammadakkhātā,
Bhāvitā bahulīkatā.
140. Saṁvattanti abhiññāya,
Nibbānāya ca bodhiyā,
Etena saccavajjena,
Sotthi te hotu sabbadā.
141. Ekasmim samaye Nātho,
Moggallānañca Kassapaṁ,
Gilāne dukkhite disvā,
Bojjhaṅge satta desayi.
142. Te ca taṁ abhinanditvā,
Rogā muccimsu taṅkhaṇe.
Etena saccavajjena,
Sotthi te hotu sabbadā.

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

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

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

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

143. Ekadā Dhammarājāpi,
Gelaññenābhipīlito,
Cundattherena taṃ yeva,
Bhaṇāpetvāna sādaraṃ.
144. Sammoditvāna ābādhā,
Tamhā vuṭṭhāsi ṭhānaso,
Etena saccavajjena,
Sotthi te hotu sabbadā.
145. Pahīnā te ca ābādhā,
Tiṇṇannampi Mahesinaṃ.
Maggahatā kilesāva,
Pattānuppatti-dhammataṃ.
Etena saccavajjena,
Sotthi te hotu sabbadā.

Bojjhaṅgasuttaṃ niṭṭhitam. [📖](#)

11. PUBBAṆHASUTTA

146. Yaṃ dunnimittaṃ avamaṅgalañca,
Yo c'āmanāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ,
Buddh'ānubhāvena vinassamentu.
147. Yaṃ dunnimittaṃ avamaṅgalañca,
Yo c'āmanāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ,
Dhamm'ānubhāvena vinassamentu.

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

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

End of Bojjhaṅga Sutta.

PUBBAṄHASUTTA

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

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

148. Yam dunnimittaṃ avamaṅgalañca,
Yo c'āmanāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ,
Saṅgh'ānubhāvena vinassamentu.
149. Dukkappattā ca niddukkhā,
Bhayappattā ca nibbhayā,
Sokappattā ca nissokā,
Hontu sabbepi pāṇino.
150. Etāvata ca amhehi,
Sambhataṃ puññasampadaṃ,
Sabbe dev'ānumodantu,
Sabba sampattisiddhiyā.
151. Dānaṃ dadantu saddhāya,
Sīlaṃ rakkhantu sabbadā,
Bhāvan'ābhiratā hontu,
Gacchantu devat'āgatā.
152. Sabbe Buddhā balappattā,
Paccekānañca yaṃ balaṃ,
Arahantānañca tejena,
Rakkhaṃ bandhāmi sabbaso.
153. Yam kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ,
Na no samaṃ atthi Tathāgatena,
Idampi Buddhē ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

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

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

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

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

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

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

154. Yam kiñci vittaṃ idha vā hurāṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ,
Na no samaṃ atthi Tathāgatena,
Idampi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.
155. Yam kiñci vittaṃ idha vā hurāṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ,
Na no samaṃ atthi Tathāgatena,
Idampi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.
156. Bhavatu sabbamaṅgalaṃ,
Rakkhantu sabbadevatā,
Sabba-Buddhānubhāvena,
Sadā sukhī bhavantu te.
157. Bhavatu sabbamaṅgalaṃ,
Rakkhantu sabbadevatā,
Sabba-Dhammānubhāvena,
Sadā sukhī bhavantu te.
158. Bhavatu sabbamaṅgalaṃ,
Rakkhantu sabbadevatā,
Sabba-Saṅghānubhāvena,
Sadā sukhī bhavantu te.
159. Mahākāruṇiko Nātho,
Hitāya sabba pāṇinaṃ,
Pūretvā pāramī sabbā,
Patto sambodhimuttamaṃ.
Etena saccavajjena
Sotthi te hotu sabbadā.

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

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

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

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

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

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

160. Jayanto bodhiyā mūle,
Sakyānaṃ nandivaḍḍhano,
Evameva jayo hotu,
Jayassu jayamaṅgale.
161. Aparājita-pallaṅke,
Sīse puthuvipukkhale,
Abhiseke sabba-Buddhānaṃ,
Aggappatto pamodati.
162. Sunakkhattaṃ sumaṅgalaṃ,
Suppabhātaṃ suhuṭṭhitaṃ,
Sukhaṇo sumuhutto ca,
Suyiṭṭhaṃ brahmacārisu.
163. Padakkhiṇaṃ kāyakammaṃ,
Vācākammaṃ padakkhiṇaṃ,
Padakkhiṇaṃ manokammaṃ,
Paṇidhī te padakkhiṇe.
164. Padakkhiṇāni katvāna,
Labhantatthe padakkhiṇe,
Te atthaladdhā sukhitā,
Virūḷhā Buddhasāsane,
Arogā sukhitā hotha,
Sahasabbehi ñātibhi.

Pubbaṅhasuttaṃ niṭṭhitaṃ [📖](#)

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

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

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

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

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

End of Pubbaṅha Sutta.

FOUR PACCAVEKKHAṄAS

(4 Kinds of Contemplation)

1. Cīvare (On Robes)

Paṭisaṅkhā yoniso, cīvaram paṭisevāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya ḍaṃsa-makasa-vāt'ātapa-sarīsapa-samphassānaṃ paṭighātāya, yāvadeva hiri-kopīnappaṭicchādanatthaṃ.

2. Piṇḍapāte (On Alms-food)

Paṭisaṅkhā yoniso, piṇḍapātaṃ paṭisevāmi, neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmācariyānuggahāya, iti purāṇaṅca vedanaṃ paṭihaṅkhāmi navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca.

3. Senāsane (On Dwelling Place)

Paṭisaṅkhā yoniso, senāsaṇaṃ paṭisevāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vāt'ātapa-sarīsapa-samphassānaṃ paṭighātāya, yāvadeva utu-parissaya-vinodanappaṭisallānārāmatthaṃ.

4. Gilāna-paccaya-bhesajje (On Medicine)

Paṭisaṅkhā yoniso, gilāna-paccaya-bhesajjaparikkhāraṃ paṭisevāmi, yāvadeva, uppanānaṃ veyyābādhikānaṃ, vedanānaṃ paṭighātāya, abyābajjha-paramatāya.

FOUR PACCAVEKKHAṄAS

(4 Kinds of Contemplation)

1. Cīvare (On Robes)

Considering thoughtfully, I use the robes only for protection from cold, heat; from contact with flies, mosquitoes, wind, sun and creeping beings, and only for the purpose of covering the body that cause shame.

2. Piṇḍapāte (On Alms-food)

Considering thoughtfully, I use alms food neither for amusement, nor for intoxication, nor for smartening, nor for beautification, but only for the survival and continuance of this body, for ending its afflictions, and for assisting the holy life, considering: “Thus I will destroy any old feelings (of hunger) and not create new feelings (from overeating), and I will maintain myself blamelessly and live in comfort”.

3. Senāsane (On Dwelling Place)

Considering thoughtfully, I use the dwelling place only for protection from cold, heat; for protection from contact with flies, mosquitoes, wind, sun and creeping beings, and only for the purpose of warding off the inclemency of climate and for the enjoyment of seclusion.

4. Gilāna-paccaya-bhesajje (On Medicine)

Considering thoughtfully, I use medicinal requisites for curing sickness, for protection from any pains of illness that have arisen and for the benefit of good health.

Mettā-Bhāvanā

Ahaṃ avero homi, abyāpajjo homi, anīgho homi, sukhī attānaṃ pariharāmi.

Imasmim *mahāvijjālaye vasantā sabbe sattā* averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Imasmim *mahāvijjālaye ārakkhadevatā* averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Imasmim *nagare vasantā sabbe sattā* averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Imasmim *nagare ārakkhadevatā* averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Amhākaṃ catupaccaya-dāyakā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Amhākaṃ veyyāvacca-karā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Imasmim *raṭṭhe vasantā sabbe sattā* averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Imasmim *raṭṭhe ārakkhadevatā* averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Imasmim *sāsane ārakkhadevatā* averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Imasmim *cakkavāḷe sabbe sattā* averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Imasmim *cakkavāḷe ārakkhadevatā* averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Puratthimāya disāya, pacchimāya disāya, uttarāya disāya, dakkhiṇāya disāya, puratthimāya anudisāya, pacchimāya anudisāya, uttarāya anudisāya, dakkhiṇāya anudisāya, heṭṭhimāya disāya, uparimāya disāya, sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu.

Mettā-Bhāvanā (Meditation on the Loving-Kindness)

May I be free from animosity, may I be free from ill-will, may I be free from trouble, may I look after myself with ease.

May all beings living in this university be free from animosity, be free from ill-will, be free from trouble, and look after themselves with ease.

May all guardian deities in this university be free from animosity, be free from ill-will, be free from trouble, and look after themselves with ease.

May all beings living in this city be free from animosity, be free from ill-will, be free from trouble, and look after themselves with ease.

May all guardian deities in this city be free from animosity, be free from ill-will, be free from trouble, and look after themselves with ease.

May our supporters of the four requisites be free from animosity, be free from ill-will, be free from trouble, and look after themselves with ease.

May our attendants (service performers) be free from animosity, be free from ill-will, be free from trouble, and look after themselves with ease.

May all beings living in this country be free from animosity, be free from ill-will, be free from trouble, and look after themselves with ease.

May all guardian deities in this country be free from animosity, be free from ill-will, be free from trouble, and look after themselves with ease.

May all guardian deities in this Buddha's Dispensation be free from animosity, be free from ill-will, be free from trouble, and look after themselves with ease.

May all beings in this universe be free from animosity, be free from ill-will, be free from trouble, and look after themselves with ease.

May all guardian deities in this universe be free from animosity, be free from ill-will, be free from trouble, and look after themselves with ease.

In the eastern direction, in the southern direction, in the western direction, in the northern direction, in the south-east direction, in the south-west direction, in the north-west direction, in the north-east direction, in the upper direction and in the lower direction, may all beings, all breathing beings, all living beings, all persons, all who have a personality, all women, all men, all Noble Ones, all worldlings, all deities, all human beings and all beings in the states of deprivation be free from animosity, be free from ill-will, be free from trouble, and look after themselves with ease.

Kāyagatāsati (Contemplation of the Body)

Atthi imasmim kāye kesā, lomā, nakhā, dantā, taco;
Mamsaṃ, nhāru, aṭṭhi, aṭṭhimiñjaṃ, vakkamaṃ;
Hadayaṃ, yakanāṃ, kilomakāṃ, pihakāṃ, papphāsaṃ;
Antaṃ, antagaṇaṃ, udariyaṃ, karīsaṃ, matthaluṅgaṃ;
Pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo;
Assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttaṃ.

Maraṇassati (Recollection on Death)

Sabbe sattā marissanti, maranti ca marimṣupi,
Tath'ev'āhaṃ marissāmi, ettha me n'atthi saṃsaya.

Patthanā (Aspiration)

Uddhaṃ yāva bhavaggā ca, adho yāva avīcīto, samantā
cakkavāḷesu, ye sattā pathavīcarā, abyāpajjā niverā ca, niddukkhā
c'ānupaddavā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcīto, samantā
cakkavāḷesu, ye sattā udukecarā, abyāpajjā niverā ca, niddukkhā
c'ānupaddavā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcīto, samantā
cakkavāḷesu, ye sattā ākāsecarā, abyāpajjā niverā ca, niddukkhā
c'ānupaddavā.

Yaṃ pattaṃ kusalaṃ tassa, ānubhāvena pāṇino, sabbe
Saddhammarājassa, ñatvā Dhammaṃ sukhāvahaṃ, pāpuṇantu
visuddhāya, sukhāya paṭipattiyā, asokaṃ anupāyāsaṃ, Nibbāna-
sukhaṃ uttamaṃ.

Ciraṃ tiṭṭhatu Saddhammo, Dhamme hontu sagāravā,
sabbepi sattā kālena, sammā devo pavassatu.

Yathā rakkhiṃsu porāṇā, surājāno tath'ev'imaṃ, rājā
rakkhatu Dhammena, attano'va pajamaṃ pajamaṃ.

Kāyagatāsati (Contemplation of the Body)

There are in this body:
Head-hair, body-hair, nails, teeth, skin;
Flesh, tendons, bones, bone-marrow, spleen;
Heart, liver, membranes, kidneys, lungs;
Large intestines, small intestines, gorge, faeces, brain;
Gall, phlegm, lymph, blood, sweat, fat;
Tears, grease, saliva, mucus, synovial fluid in the joints, urine.

Maraṇassati (Recollection on Death)

All beings have died, die, and will die;
It is no doubt to me that I will also die.

Patthanā (Aspiration)

May beings from the highest celestial plane to the lowest hell Avīci, beings around universes and beings living on earth, be free from ill-will, animosity, suffering and danger.

May beings from the highest celestial plane to the lowest hell Avīci, beings around universes and beings living in water, be free from ill-will, animosity, suffering and danger.

May beings from the highest celestial plane to the lowest hell Avīci, beings around universes and beings living in sky, be free from ill-will, animosity, suffering and danger.

By the power of merit acquired, may all beings, having understood the Dhamma of the King of Supreme Dhamma (the Buddha), attain to happiness. With pure and easy practice, may they attain to the bliss of Nibbāna that is sorrowless, griefless and supreme.

May the True Dhamma long exist; may all beings have respect for the Dhamma, may rain well at the right time.

May the present king (ruler) guard his subjects with righteousness like his own son, as righteous kings had done in the past.

Lakkhaṇattayaṃ (Threefold Characteristics of Body-and-Mind)

“Sabbe saṅkhārā aniccā”ti, yadā paññāya passati,
Atha nibbindati dukkhe, esa maggo visuddhiyā.

“Sabbe saṅkhārā dukkhā”ti, yadā paññāya passati,
Atha nibbindati dukkhe, esa maggo visuddhiyā.

“Sabbe dhammā anattā”ti, yadā paññāya passati,
Atha nibbindati dukkhe, esa maggo visuddhiyā.

Buddhassa Bhagavato Ovādo (Admonition of the Buddha)

Appamādena bhikkhave sampādetha, Buddhuppādo
dullabho lokasmiṃ, manussabhāvo dullabho, dullabhā saddhā-
sampatti, pabbajitabhāvo dullabho, Saddhammassavanaṃ
dullabhaṃ. Evaṃ divase divase ovadi. Handa dāni, bhikkhave,
āmantayāmi vo, “Vayadhammā saṅkhārā, appamādena
sampādetha”.

Patti-Dāna (Sharing of Merits)

Ettāvatā ca amhehi, sambhataṃ puññasampadaṃ,
Sabbe devānumodantu, sabbasampattisiddhiyā.

Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā,
Bhāvanābhiratā hontu, gacchantu devatāgatā.

Sabbe Buddhā balappattā, Paccekānañca yaṃ balaṃ,
Arahantānañca tejena, rakkhaṃ bandhāmi sabbaso.

Lakkhaṇattayam **(Threefold Characteristics of Body-and-Mind)**

When one sees with wisdom that “all conditioned things are transient”, he overcomes unsatisfactoriness – this is the path to purity.

When one sees with wisdom that “all conditioned things are unsatisfactory”, he overcomes unsatisfactoriness – this is the path to purity.

When one sees with wisdom that “all phenomena are soulless”, he overcomes unsatisfactoriness – this is the path to purity.

Buddhassa Bhagavato Ovādo **(Admonition of the Buddha)**

“Oh bhikkhus, strive on diligently, rare is the arising of the Buddha in the world, rare is to be a human being, rare is the attainment of faith, rare is to be a monk, rare is the listening to the True Dhamma. Thus, everyday did the Blessed One admonish. Well, bhikkhus, these are my last words for you: “All conditioned things are of a nature to decay – strive on diligently”.

Patti-Dāna (Sharing of Merits)

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

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

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

Ratanattaya-Pūjā (Dedication to the Triple Gem)

Imāya Dhammānudhammapaṭipattiyā Buddhaṃ pūjemi.

Imāya Dhammānudhammapaṭipattiyā Dhammaṃ pūjemi.

Imāya Dhammānudhammapaṭipattiyā Saṅghaṃ pūjemi.

Addhā imāya paṭipattiyā jarāmaraṇamhā parimucissāmi.

Sādhu, Sādhu, Sādhu!



Ratanattaya-Pūjā **(Dedication to the Triple Gem)**

I pay homage to the Buddha by the practice of charity, morality, and meditation in conformity with the Nine Supramundane Dhammas (four Paths, four Fruitions and Nibbāna).

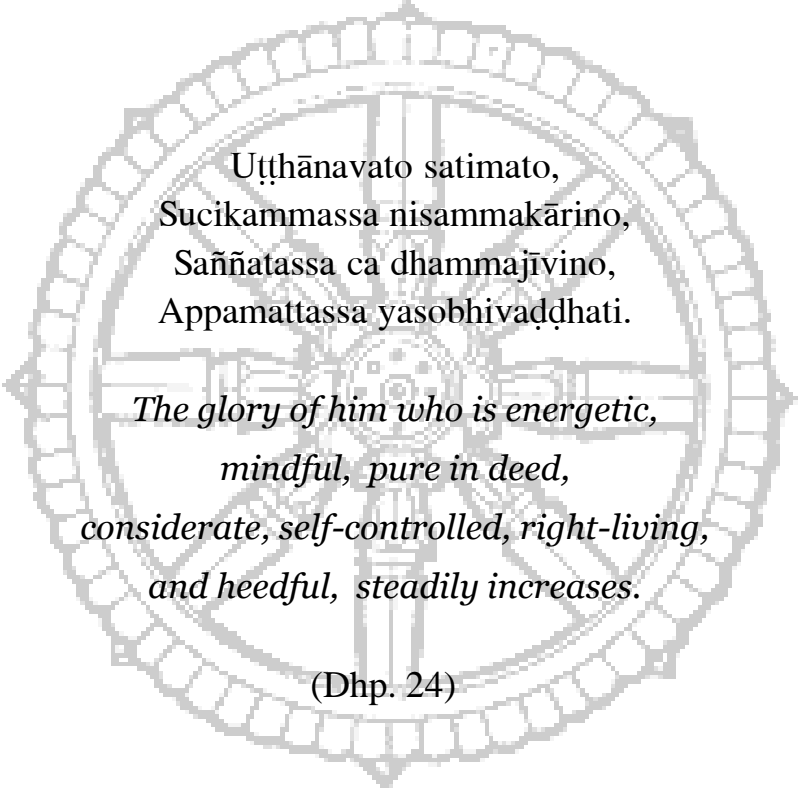
I pay homage to the Dhamma by the practice of charity, morality, and meditation in conformity with the Nine Supramundane Dhammas.

I pay homage to the Saṅgha by the practice of charity, morality, and meditation in conformity, with the Nine Supramundane Dhammas.

Owing to this moral practice, may I really be free from aging and death!

Well done, Well done, Well done!





Uṭṭhānavato satimato,
Sucikamassa nisammakārino,
Saññatassa ca dhammajīvino,
Appamattassa yasobhivaḍḍhati.

*The glory of him who is energetic,
mindful, pure in deed,
considerate, self-controlled, right-living,
and heedful, steadily increases.*

(Dhp. 24)