

MAHAMEVNAWA  
PALI - SINHALA-  
ENGLISH  
PARITTA  
CHANTING BOOK

A translation into English from the Sinhala translation by  
Venerable Kiribathgoda Gnānānanda Thera

*Mahamegha Publication*

# Mahamevnawa Pali-English Paritta Chanting Book

by Venerable Kiribathgoda Gnānānanda Thera

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Computer Typesetting by

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## **Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!**

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

# **Preparation for Paritta**

## **1. Saranāgamaṃ Taking the Three Refuges**

**Buddhaṃ saraṇaṃ gacchāmi**

**Dhammaṃ saraṇaṃ gacchāmi**

**Saṅghaṃ saraṇaṃ gacchāmi**

mama budurajāṇan vahansē saraṇa yami.

mama śhrī saddharmaya saraṇa yami.

mama ārya mahā saṅgharatnaya saraṇa yami.

I go for refuge to the Supreme Buddha.

I go for refuge to the Supreme Dhamma.

I go for refuge to the Supreme Saṅgha.

**Dutiyampi Buddhaṃ saraṇaṃ gacchāmi**

**Dutiyampi Dhammaṃ saraṇaṃ gacchāmi**

**Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi**

devanuva da mama budurajāṇan vahansē saraṇa yami.

devanuva da mama śhrī saddharmaya saraṇa yami.

devanuva da mama ārya mahā saṅgharatnaya saraṇa yami.

For the second time, I go for refuge to the Supreme Buddha.

For the second time, I go for refuge to the Supreme Dhamma.

For the second time, I go for refuge to the Supreme Saṅgha.

**Tatiyampi Buddhaṃ saraṇaṃ gacchāmi**

**Tatiyampi Dhammaṃ saraṇaṃ gacchāmi**

**Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi**

tevanuva da mama budurajāṇan vahansē saraṇa yami.

tevanuva da mama śhrī saddharmaya saraṇa yami.

tevanuva da mama ārya mahā saṅgharatnaya saraṇa yami.

For the third time, I go for refuge to the Supreme Buddha.

For the third time, I go for refuge to the Supreme Dhamma.

For the third time, I go for refuge to the Supreme Saṅgha.

## 2. Buddhānussati

### Recollection on the Buddha

**Iti'pi so bhagavā araham, sammāsambuddho, vijjācaranasampanno, sugato, lokavidū, anuttaro purisadammasārathi, satthā devamanussānaṃ, buddho, bhagavā'ti.**

mesē e bhāgyavatun vahansē araham vana sēka. sammā sambuddha vana sēka. vijjācaraṇa sampanna vana sēka. sugata vana sēka. lōkaviṣ vana sēka. anuttarō purisadammasārathī vana sēka. satthā dēvamanussānaṃ vana sēka. buddha vana sēka. bhagavā vana sēka.

Such indeed is the Blessed One: Arahant, Worthy One; supremely enlightened; endowed with knowledge and virtue; follower of the Noble Path; knower of worlds; the peerless trainer of persons; teacher of gods and humans; the Enlightened Teacher; the Blessed One.

## 3. Dhammānussati

### Recollection on the Dhamma

**Svākkhāto Bhagavatā dhammo, sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattam vedittabbo viññūhī'ti.**

bhāgyavatun vahansē visin mē śhrī saddharmaya mænævin dēsḥanā karana laddē ya. mē jīvitayē dī ma avabōdha kaḷa hæki bævin mē śhrī saddharmaya sandiṭṭhika vannē ya. ōnæma kālayaka dī avabōdha kaḷa hæki bævin akālika vannē ya. ævit balanna yæ yi kiva hæki bævin ehipassika vannē ya. tamā tuḷaṭa pamuṇuvā gata yutu bævin ōpanayika vannē ya. buddhimat minisun visin tama tama næṇa pamaṇin avabōdha kara gata yutu bævin paccattaṃ vēditabbō viññūhī vannē ya.

Well taught by the Blessed One is the Dhamma, visible here and now, timeless, open to all, learned and applied to oneself, understood by the wise each for himself.

## 4. Sanghānussati

### Recollection on the Saṅgha

**Supatipanno Bhagavato sāvakasaṅgho. Ujupatipanno bhagavato sāvakasaṅgho. Ñāyapatipanno bhagavato sāvakasaṅgho. Sāmīcipatipanno bhagavato sāvakasaṅgho. Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato**



**sāvakaṅgho. Āhuneyyo. Pāhuneyyo. Dakkhineyyo. Anjalikaraṇiyo. Anuttaraṃ puññakkhettaṃ lokassā'ti.**

bhāgyavatun vahansē gē śhrāvaka saṅghayā supaṭipanna vana sēka. bhāgyavatun vahansē gē śhrāvaka saṅghayā ujupaṭipanna vana sēka. bhāgyavatun vahansē gē śhrāvaka saṅghayā ñāyapaṭipanna vana sēka.

Of pure conduct is the Order of Disciples of the Blessed One. Of upright conduct is the Order of Disciples of the Blessed One. Of wise conduct is the Order of Disciples of the Blessed One. Of generous conduct is the Order of Disciples of the Blessed One. Those four pairs of persons, ♦ the eight kinds of individuals, ♦ that is the Order of Disciples of the Blessed One. They are worthy of offerings. They are worthy of hospitality. They are worthy of gifts. They are worthy of reverential salutations. The incomparable field of merit for the world.

## 5. Satta Buddha Vandana Homage to the Seven Supreme Buddhas

### 1. Vipassissa namatthu – cakkhumantassa sirīmato.

**Sikhissapi namatthu – sabbabhūtānukampino.**

sadaham æs æti - soṅduru siriya æti vipassī budurajāṇan haṭa - namaskāra  
vēvā siyaḷu satun haṭa - anukampā æti  
sikhī budurajāṇan haṭa - namaskāra vēvā

Homage to Vipassi the Buddha, ♦ possessed of the eye of Dhamma and glory. Homage to Sikhi the Buddha, ♦ compassionate towards all beings.

### 2. Vessabhussa namatthu – nahātakassa tapassino.

**Namatthu Kakusandhassa – Mārasenāpamaddino.**

siyaḷu keles næti - vera vīriya æti vessabhū budurajāṇan haṭa - namaskāra  
vēvā dasa mara sēnā - oda teda biṅda haḷa  
kakusaṅda budurajāṇan haṭa - namaskāra vēvā

Homage to Vessabhu the Buddha, ♦ free from all defilements ♦ and possessed of great energy.  
Homage to Kakusandha the Buddha, ♦ the conqueror of the army of Māra.

### 3. Koṇāgamanaṣṣa namatthu – brāhmaṇassa vusīmato.

**Kassapassa namatthu – vippamuttassa sabbadhi.**

keles bæhæra kaḷa - baṃbasara nima kaḷa kōṇāgamana budurajāṇan haṭa -  
namaskāra vēvā hæma kelesungen - hoṅdin midī giya  
kassapa budurajāṇan haṭa - namaskāra vēvā

Homage to Koṇāgamana the Buddha, ♦ who shed all defilements ♦ and completed the holy life.  
Homage to Kassapa the Buddha, ♦ who is fully freed from all defilements.

**4. Aṅgīrasassa namatthu – sakyaputtassa sirīmato.****Yo imaṃ dhammaṃadesesi – sabbadukkhāpanūdanam.**

lovē siyalū duk - mænavin duru vana

mē siri sadaham pavasā vadahaḷa - yam kenekun veda

soṅduru siriya æti - śhākya putra vū

aṅgīrasa vū apa gē gautama budu samiṅdun haṭa namaskāra vēvā

Homage to Aṅgīrasa, the Buddha Gotama, ♦ son of the Sākyaans, ♦ full of bright radiance ♦ who proclaimed this Noble Dhamma ♦ that dispels all suffering.

**5. Ye cāpi nibbutā loke – yathābhūtaṃ vipassisum.****Te janā apisuṇā – mahantā vītasāradā.**

e buduvaru lova - nivanaṭa væḍi sēk ma ya

hæma dē gæna sæbæ tatvaya - vīdasun kaḷa sēk ma ya

e narōttamayan vahansēlā - piṣuṇu bas no pavasat ma ya mahānubhāva

sampanna ma ya - sasara biya næti sēk ma ya

These Supreme Buddhas ♦ attained the Bliss of Nibbāna ♦ and realized through insight ♦ things as they really are. They never speak divisively to anyone. They are mighty men ♦ who are free from fear of saṃsāra.

**6. Hitaṃ devamanussānam – yaṃ namassanti Gotamaṃ****Vijjācaraṇasampannam – mahantaṃ vītasāradaṃ.****Vijjācaraṇasampannam – Buddhaṃ vandāma Gotamaṃ'ti.**

devi minisun haṭa - hita suva salasana gautama nam vū - vijjācaraṇa sampanna vū

mahānubhāva sampanna vū - hæma biyen nidahas vū

buudu rajāṇan vahansēṭa - devi minisun namaskāra karannāhu ya gautama nam vū vijjācaraṇa sampanna vū

e budu rajāṇan vahansēṭa - apa gē namaskāraya vēvā

Gotama the Buddha ♦ acts for the welfare of gods and humans; ♦ is endowed with knowledge and virtue, ♦ mighty, and fearless. We pay homage to our Great Teacher, ♦ the Supreme Buddha.

## 6. Lōkāvabōdha Suttam

### The Discourse about Realizing the World

**Vuttam hetam bhagavatā. Vuttamarahatā'ti me sutam.**

bhāgyavatun vahansē visin mema desuma vadāraṇa laddē ya. mā visin asana laddē e arahat vū sambudu rajāṇan vahansē visin meya vadāraṇa lada bava yi.

This discourse was taught by the Blessed One, ♦ taught by the Arahant, ♦ the fully enlightened Supreme Buddha. This is as I heard:

**Loko bhikkhave Tathāgatena abhisambuddho. Lokasmā Tathāgato visaññūto. Lokasamudayo bhikkhave Tathāgatena abhisambuddho. Lokasamudayo Tathāgatassa pahīno. Lokanirodho bhikkhave Tathāgatena abhisambuddho. Lokanirodho Tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā bhikkhave Tathāgatena abhisambuddhā. Lokanirodhagāminī paṭipadā Tathāgatassa bhāvitā.**

pinvat mahaṇeni, muḷumahat lōkaya ma tathāgatayan vahansē visin itā hoṅdin avabōdha karana laddē ya. tathāgatayan vahansē lōkaya hā ek no vī vasannāhu ya. pinvat mahaṇeni, mē lōkayē haṭa gænīma da tathāgatayan vahansē visin itā hoṅdin avabōdha karana laddē ya. tathāgatayan vahansē visin lōkayē haṭagænīma prahāṇaya karana laddē ya. pinvat mahaṇeni, lōkaya niruddha vīma tathāgatayan vahansē visin itā hoṅdin avabōdha karana laddē ya. e lōka nirōdhaya tathāgatayan vahansē visin sākṣhāt karana laddē ya. pinvat mahaṇeni, lōkaya niruddhavīma piṇisa pavatina pratipadāva tathāgatayan vahansē visin itā hoṅdin avabōdha karana laddē ya. lōkaya niruddha vīma piṇisa pavatina pratipadāva tathāgatayan vahansē visin praguṇa karana laddē ya.

Monks, the world has been fully understood ♦ by the Tathāgata; ♦ the Tathāgata is detached from the world. Monks, the origin of the world has been fully understood ♦ by the Tathāgata; ♦ the origin of the world has been eradicated ♦ by the Tathāgata. Monks, the cessation of the world has been fully understood ♦ by the Tathāgata; ♦ the cessation of the world has been realized ♦ by the Tathāgata. Monks, the way leading to the cessation of the world ♦ has been fully understood ♦ by the Tathāgata; ♦ the way leading to the cessation of the world ♦ has been developed by the Tathāgata.

**Yaṁ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, yasmā tam Tathāgatena abhisambuddham, tasmā Tathāgato ‘ti vuccati.**

pinvat mahaṇeni, deviyan sahita vū marun sahita vū baṁun sahita vū śhramaṇa brāhmaṇayan sahita vū mē lōkayā visin da devminis prajāva visin da dahnā lada yamak ædda, asanā lada yamak ædda, āghrāṇaya karana lada yamak ædda, rasa viṇḍina yamak ædda, pahasa læbuvā vū yamak ædda, sitin dæna gannā lada yamak ædda, labā gat yamak ædda, soyā gat yamak ædda, sitin vimasana lada ya-

mak ædda, e siyalla ma tathāgatayan vahansē visin yam heyakin avabōdha kara-  
na laddē veyi da ema nisā tathāgata ya yi kiyanu labannē ya.

Monks, in the world with its devās, Māras, and Brahmas, ♦ with its recluses and brāhmins, ♦ in this whole generation with its devās and humans, ♦ whatever is seen, heard, smelled, ♦ tasted, touched, cognized, attained, sought, ♦ and reflected upon by the mind, ♦ that is fully understood by the Tathāgata. ♦ Therefore he is called the Tathāgata.

**Yañca bhikkhave rattim Tathāgato anuttaram sammāsambodhim abhisambujjhati, yañca rattim anupādisesāya nibbānadhātuyā parinibbāyati, yañ etasmim antare bhāsati lapati niddisati, sabbam tam tatheva hoti. No aññathā. Tasmā Tathāgato ‘ti vuccati.**

pinvat mahaṇeni, yam rātriyaka tathāgatayan vahansē anuttara vū sammā sambōdhiya avabōdha kaḷa sēk da yam rātriyaka tathāgatayan vahansē anupādiśhēsha parinirvāṇa dhātuven pirinivanpānā sēk da e atara kālaya tuḷa dī tathāgatayan vahansē yamak pavasannāhu da prakāśha karannāhu da nirdēśha karannāhu da e siyaḷu deya ma e ayurin ma vannē ya. an ayurakin no vannē ma ya. ema nisā tathāgata ya yi kiyanu labannē ya

Monks, from the night when the Tathāgata awakens ♦ to unsurpassed full enlightenment, ♦ until the night when he passes away ♦ into the Nibbāna-element with no residue left, ♦ during that time period ♦ whatever he speaks, utters, and explains, ♦ all that is just so ♦ and not otherwise. ♦ Therefore he is called the Tathāgata.

**Yathāvādi bhikkhave Tathāgato tathākārī. Yathākārī Tathāgato tathāvādī. Iti yathāvādī tatākārī, yathākārī tathāvādī. Tasmā Tathāgato ‘ti vuccati.**

pinvat mahaṇeni, tathāgatayan vahansē yam ākārayakin prakāśha karannāhu da e ākārayen ma kaṭayutu karannāhu ya. tathāgatayan vahansē yam ākārayakin kaṭayutu karannā hu da, e ākārayen ma prakāśha karannāhu ya. mē ākārayen yamak pavasannāhu da eya ma karannā hu ya. yamak karannāhu da eya ma pavasannāhu ya. ema nisā tathāgata ya yi kiyanu labannē ya.

Monks, whatever way the Tathāgata speaks, ♦ that is exactly the way the Tathāgata acts. Whatever way the Tathāgata acts, ♦ that is exactly the way the Tathāgata speaks. In this way the Tathāgata acts as he speaks ♦ and speaks as he acts. ♦ Therefore, he is called the Tathāgata.

**Sadevake bhikkhave, loke samārake sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya Tathāgato abhibhu anabhibhuto. Aññadatthudasō vasavattī. Tasmā Tathāgato ‘ti vuccati.**

pinvat mahaṇeni, deviyān sahita vū marun sahita vū baṇṇun sahita vū śhramaṇa brāhmaṇayan sahita vū lōkayehi da devminis prajāva tuḷa tathāgatayan vahansē hæma deya ma mæḍa pavatvannāhu ya. anabhibhavanīya vannāhu ya. ekāntayen

ma siyaḷu deya avabōdha kaḷāhu ya. siyaḷu deya tama vasaṅgayaṭa pamuṇuvā  
gattāhu ya. ema nisā tathāgata ya yi kiyanu labannē ya.

Monks, in the world with its devās, Māras, and Brahmas, ♦ with its recluses and brāhmins, ♦ in this whole generation with its devās and humans, ♦ the Tathāgata is the conqueror of all, ♦ unvanquished, the one who realized everything, ♦ the one who took everything under his control. Therefore he is called the Tathāgata.

**Etamatthaṃ Bhagavā avoca. Tatthetaṃ iti vuccati.**

**bhāgyavatun vahansē mekaruṇa vadāḷa sēka. mē utum kāraṇaya mē ayurin da  
pavasānu labannē ya.**

bhāgyavatun vahansē mekaruṇa vadāḷa sēka. mē utum kāraṇaya mē ayurin da  
pavasānu labannē ya.

This is the meaning of what the Blessed One said. So with regard to this, it was said:

- 1. Sabbalokaṃ abhiññāya – sabbaloke yathā tathaṃ,  
Sabbalokavisamīyutto – sabbaloke anūpayo.**

siyaḷu lova ma avabōdha kaḷā vū hæma lova æti tatu dæna gattā vū  
hæma loven ma ven vī siṭiyā vū siyaḷu lovaṭa æti āśhā duru vū

Having realized the whole world, ♦ and the true nature of the whole world, ♦ the Tathāgata is detached from the whole world, ♦ and has abandoned desire for the whole world.

- 2. Sabbe sabbābhibhu dhīro – sabbaganthappamocano,  
Phuṭṭhassa paramā santi – Nibbānaṃ akutobhayaṃ.**

hæma deya mæñḍalū nuvaṇæti muniṅduni keles gæṭen nidahas vū muniṅ-  
duni oba duṭu e ama nivana da muniṅduni  
biya kisivak næti nivanaya muniṅduni

The all-conquering wise sage, ♦ freed from every bond, is the Blessed One. The Buddha has reached that perfect peace, ♦ Nibbāna, which is free from fear.

- 3. Esa khīṇāsavo Buddho – anīgho chinnaśamsayo,  
Sabbakammakkhayaṃ patto – vimutto upadhisāṅkhayo.**

keles rahita vū budu samiṅdāṇeni duk næti sæka næti munivarayāṇeni  
siyalū karma kṣhaya kaḷa muniṅdāṇeni akusal næti arahat muniṅdāṇeni

The Buddha is freed from all taints, ♦ and freed from all suffering with doubts destroyed, ♦ reached the destruction of all Kamma, ♦ liberated by the destruction of unwholesomeness.

- 4. Esa so bhagavā Buddho – esa sīho anuttaro,  
Sadevakassa lokassa – brahmacakkaṃ pavattayī.**

apa gē bhagavat budu samiñdāṇeni lovehi anuttara simha rajāṇeni dev  
minisun haṭa sēpata sadālana damsak pævætum æti muniñdāṇeni

The Enlightened One, the Blessed One, ♦ the unsurpassed lion-king, ♦ giving happiness to the world of devās and humans, ♦ turns the Noble Wheel of Dhamma.

**5. Iti devā manussā ca – ye Buddhaṃ saraṇaṃ gatā,  
Saṅgama taṃ namassanti – mahantaṃ vītasāraṃ.**

lovē siṭṭina nuvaṇæti devi minisun  
sambudu samiñdun saraṇa gayōi lovē viśhārada guṇamuhudāṇan  
dæka e hæma dena væñda væṭunō

Thus wise devās and humans ♦ went for refuge to the Buddha, ♦ and on meeting him, they pay homage: ♦ the greatest one, the all-seeing hero.

**6. Danto damayataṃ seṭṭho – santo samayataṃ isi,  
Mutto mocayataṃ aggo – tiṇṇo tārayataṃ varo.**

dæmuṇu sitin yutu budu samiñdāṇeni  
purisa dammasārathi muniñdāṇeni sānta sit æti isivarayāṇeni  
hæma sit sanasana munivarayāṇeni dukin midī giya arahat muniñduni  
an aya mudavana agarajiñdāṇeni loven etera vū puṇyavatāṇeni  
anun etera karavana muniñdāṇeni

The Blessed One is perfectly tamed: ♦ of those who tame, he is the best. The Blessed One is perfectly calmed: ♦ of those who calm others, he is the seer. The Blessed One is freed from suffering: ♦ of those who free others, he is the foremost. The Blessed One crossed over saṃsāra: ♦ of those who help others to cross, he is the chief.

**7. Iti hetam namassanti – mahantaṃ vītasāraṃ,  
Sadevakasmim lokasmim – natthi te paṭipuggalo'ti.**

lovē viśhārada guṇa sayurāṇeni oba haṭa dev minisun namadit ma yi sadev  
lovē oba hā sama kisivek vena næta oba ma ya budu samiñdāṇan

Thus devās and humans pay homage ♦ to the greatest one, to the all-seeing hero ♦ saying, “In the world together with its devās ♦ there is no one equaling you. You are the unique, supreme teacher.”

**Ayampi attho vutto Bhagavatā. Iti me sutanti.**

bhāgyavatun vahansē visin mē arthaya vadāraṇa laddē ya. mā visin  
asana laddē mē ayurin ma ya.

This too is the meaning of ♦ what was said by the Blessed One. This is exactly as I heard.

**Etena saccena suvatthi hotu!**

mē satyānubhāvayen sēmaṭa set vēvā!

By this truth, may there be well-being!

## 7. Jaya Mangala Gāthā

*sambudun gē jayamaṅgala gāthā*

### Stanzas of Joyous Victory of the Buddha

**1. Bāhuṃ sahassa mabhinimmitasā'yudhan taṃ**

**Girimekhalam udita ghora sasena māraṃ**

**Dānādi Dhamma vidhinā jitavā Munindo**

Taṃ tejasā bhavatu te jaya maṅgalāni.

dahasak at da mavamin - noyekut sēt da daramin

girimēkhalā ætu piṭin - ena mārasēnā

mahamevnāvē pāli - sirnhala piruvānā pot vahansē

Creating thousands of hands ♦ with weapons armed, was Māra seated, ♦ on the trumpeting, ferocious elephant, ♦ Girimekhala. Him, together with his army, ♦ did the Buddha subdue ♦ by the power of generosity and perfections. By the grace of which ♦ may joyous victory be yours!

**2. Mārātireka mabhiyujjhita sabba rattim**

**Ghoram panālavaka makkha mathaddha yakkham**

**Khantī sudanta vidhinā jitavā Munindo**

**Taṃ tejasā bhavatu te jaya maṅgalāni.**

muḷu ? purā yudha vādī - ena māra sēnā dæḍi vū alav yaku nægū - go-

rabhīra nādē

damanayen ivasū balen - dinuvō munindā e tējasin obaṭa jaya - maṅgalya

vēvā!

More violent than Māra ♦ was the wild, stubborn demon, Ālavaka, ♦ who battled with the Buddha ♦ throughout an entire night. Him, did the Buddha subdue ♦ by the power of his patience and self-control. By the grace of which ♦ may joyous victory be yours!

**3. Nālāgirim gaja varam atimatta bhūtam**

**Dāvaggi cakka masanīva sudāruṇantam**

**Mettambuseka vidhinā jitavā Munindo****Taṃ tejasā bhavatu te jaya maṅgalāni.**

mat vī surāven ætā - nālāgiriṃ nam paturā mahā heṇa haṅḍain - daruṇū  
lesin ā

e sihil met pæn balen - dinuvō munindā e tējasin obaṭa jaya - maṅgalya  
vēvā!

Nālāgiri, the elephant-king, ♦ highly intoxicated, ♦ was raging like a forest fire, ♦ as terrible as a thunderbolt. Sprinkling the waters of loving kindness, ♦ this ferocious beast, ♦ did the Buddha subdue. By the grace of which, ♦ may joyous victory be yours!

**4. Ukkhitta khagga mati hattha sudāruṇan taṃ****Dhāvantiyojana pathaṅgulimāla van taṃ****Iddhībhi saṅkhata mano jitavā Munindo****Taṃ tejasā bhavatu te jaya maṅgalāni**

aṅgulimāla nam sorā - kaḍuvak da osavā

tun yodun purā duva ævit - daruṇū sitin yut penvū irdhi balayen- dinuvō  
munindā

e tējasin obaṭa jaya - maṅgalya vēvā!

With an uplifted sword, ♦ for a distance of three leagues, ♦ did the wicked Angulimāla run. Him, did the Buddha subdue ♦ through his psychic powers. By the grace of which, ♦ may joyous victory be yours!

**5. Katvāna kaṭṭha mudaraṃ iva gabbhiniyā****Ciñcāya duṭṭha vacanaṃ janakāya majjhe****Santena soma vidhinā jitavā Munindo****Taṃ tejasā bhavatu te jaya maṅgalāni.**

garbhaṇī vū mavaka sē daramiṭiya bænṅdē ciñcāva jana mæda esē - nindā

karaddī saṃsun samāhita balen - dinuvō munindā e tējasin obaṭa jaya -  
maṅgalya vēvā!

Her belly bound with sticks, ♦ to simulate the bigness of pregnancy, ♦ Cincā, with harsh words ♦ made foul accusations ♦ in the midst of an assembly. Her, did the Buddha subdue, ♦ through his serene and peaceful bearing. By the grace of which, ♦ may joyous victory be yours!

**6. Saccaṃ vihāya mati saccaka vāda ketuṃ****Vādā bhīropita manaṃ ati andha bhūtaṃ****Paññā padīpa jalito jitavā Munindo****Taṃ tejasā bhavatu te jaya maṅgalāni.**



satyaya bæhæra karamin - saccaka namin yut aṅdabal sitin oda vænī - vā-  
dayaṭa eddī

prañā pradīpa dalvā - dinuvō munindā  
e tējasin obaṭa jaya - maṅgalya vēvā!

Arrogant Saccaka, who ignored truth ♦ and blinded by his own arguments, ♦ was a famous debater.  
Him, did the Buddha subdue, ♦ kindling the light of wisdom. By the grace of which, ♦ may joyous  
victory be yours!

**7. Nando'pananda bhujagaṃ vibudhaṃ mahiddhiṃ**

**Puttena thera bhujagena damāpayanto**

**Iddhūpadesa vidhinā jitavā Munindo**

**Taṃ tejasā bhavatu te jaya maṅgalāni.**

budu put thēra nā rajun - irdhī balen yut damanaya kaḷē nā rajun -  
nandōpananda e irdhiyaṭa maga kiyā - dinuvō munindā  
e tējasin obaṭa jaya - maṅgalya vēvā!

The wise and powerful Nāga Nandopananda, ♦ did the Buddha cause to be subdued ♦ through the  
supernormal psychic powers ♦ of his disciple son, ♦ Moggallāna Thera. By the grace of which, ♦ may  
joyous victory be yours!

**8. Duggāha diṭṭhi bhujagena sudaṭṭha hattham**

**Brahmaṃ visuddhi juti middhi Bakābhidānaṃ**

**Ñānā gadena vidhinā jitavā Munindo**

**Taṃ tejasā bhavatu te jaya maṅgalāni.**

misadiṭu matin baṅda velā - no dæmuṇu sitin yut baka nam baṅu da baṅ-  
ba lovē - mānen dæpeddī ñāṇāgaden pahara dī - dinuvō munindā

The pure, radiant and majestic Brahma Baka ♦ who was once caught by wrong view, ♦ stubborn  
with conceit, ♦ did the Buddha strike ♦ with his sword of wisdom. By the grace of which, ♦ may  
joyous victory be yours!

**9. Etā'pi Buddha jaya maṅgala aṭṭha gāthā**

**Yo vācako dina dine sarate matandi**

**Hitvāna neka vividhāni c'upaddavāni**

**Mokkhaṃ sukhaṃ adhi gameyya naro sapañño.**

sambudun gē jaya maṅgul - yutu aṭaki gāthā yamekun kiyat nam bætin eya  
sāma davasē tibenā noyek uvadurut - hæma pahava yannē nuvaṇæti pin-  
vat utum - nivanat labannē

A wise one who earnestly remembers ♦ and daily recites ♦ these eight Buddha-stanzas ♦ of joyous  
victory, ♦ will rid himself of various misfortunes ♦ and finally attain Nibbāna, the highest happiness.

**Bhavatu sabba maṅgalaṃ, rakkhantu sabba devatā****Sabba Buddhānubhāvena, sadā sotthi bhavantu te.**

subha maṅgalya vevā - hæma deviyō rakitvā utum buddhānubhāvayen - obaṭṭa seta sælasēvā !

May all good fortune come your way, ♦ may all the deities protect you. By all the power of the Buddha, ♦ may you always enjoy well-being!

**Bhavatu sabba maṅgalaṃ, rakkhantu sabba devatā****Sabba Dhammānubhāvena, sadā sotthi bhavantu te.**

subha maṅgalya vevā - hæma deviyō rakitvā utum dhammānubhāvayen - obaṭṭa seta sælasēvā !

May all good fortune come your way, ♦ may all the deities protect you. By all the power of the Dhamma, ♦ may you always enjoy well-being!

**Bhavatu sabba maṅgalaṃ, rakkhantu sabba devatā****Sabba Saṅghānubhāvena, sadā sotthi bhavantu te.**

subha maṅgalya vevā - hæma deviyō rakitvā utum saṅghānubhāvayen - obaṭṭa seta sælasēvā !

May all good fortune come your way, ♦ may all the deities protect you. By all the power of the Saṅgha, ♦ may you always enjoy well-being!

**Sabbe Buddhā balappattā – paccekānañca yaṃ balaṃ****Arahantānaṃ ca tejena – rakkhaṃ bandhāmi sabbaso**

utum sambudu balayen - pasē budugūṇa balayen rahatun gē da tējasin - siyaḷu ræukavaraṇa vevā!

By the power of all Buddhas, ♦ by the power of all Pacceka Buddhas, ♦ and through the virtues of the Arahants, ♦ I bind myself in protection always.

**Sabbe Buddhā balappattā – paccekānañca yaṃ balaṃ****Arahantānaṃ ca tejena – rakkhaṃ bandhāmi sabbaso**

utum sambudu balayen - pasē budugūṇa balayen rahatun gē da tējasin - siyaḷu ræukavaraṇa vevā!

By the power of all Buddhas, ♦ by the power of all Pacceka Buddhas, ♦ and through the virtues of the Arahants, ♦ I bind myself in protection always.

**Sabbe Buddhā balappattā – paccekānañca yaṃ balaṃ****Arahantānaṃ ca tejena – rakkhaṃ bandhāmi sabbaso**

utum sambudu balayen - pasē budugūṇa balayen rahatun gē da tējasin - siyaḷu  
ræukavarāṇa vēvā!

By the power of all Buddhas, ♦ by the power of all Pacceka Buddhas, ♦ and through the virtues of the Arahants,  
♦ I bind myself in protection always.

**Sadhu! Sadhu! Sadhu!**

**Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!**

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

**Mahā Paritta: The Major Section****8. Maha Maṅgala Suttaṃ***maṅgala karuṇu gæna vadāla desuma***Discourse on Blessings**

**Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyā viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā yena Bhagavā tenupasaṅkami. Upasaṅkamtvaṃ Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.**

mā visin mesē asana ladī. ek samayeka bhāgyavat budurajāṇan vahansē sāvæt nuvara jētavana nam vū anēpiṇḍau siṭutumā gē ārāmayehi vāḍa vasana sēka. ekalhi ektarā deviyek madhyama rātriyehi manaskānta pæhæyakin yutuva muḷu devrama babuḷuvā gena bhāgyavatun vahansē laṅgaṭa pæmiṇiyē ya. esē pæmiṇa bhāgyavatun vahansēṭa ādarayen vandanā koṭa ekatpasva siṭa gattē ya. ekatpasva siṭi e deviyā bhāgyavatun vahansēṭa gāthāvakin mesē pævasuvē ya.

Thus have I heard: ♦ On one occasion, ♦ the Blessed One was living in Sāvatti ♦ at Jetavana ♦ at Anāthapiṇḍika's monastery. Now when the night was far advanced, ♦ a certain deity, ♦ whose surpassing radiance ♦ illuminated the whole of Jetavana, ♦ approached the Blessed One, ♦ respectfully saluted him ♦ and stood to one side. Standing thus, he addressed the Blessed One in verse:

**1. Bahū devā manussā ca – Maṅgalāni acintayum****Ākaṅkhamānā sotthānam – Brūhi maṅgalamuttamaṃ**

bohō devi minissu da - situvō ya maṅgala karuṇu gæna yahapata kæmati ovunaṭa - utum maṅgala karuṇu gæna pahadā denna muniṇḍuni.

Many deities and humans ♦ longing for happiness ♦ have pondered on the questions of blessings. Pray, tell me ♦ what are the highest blessings?

**2. Asevanā ca bālānam – Paṇḍitānañ ca sevanā****Pūjā ca pūjanīyānam – Etaṃ maṅgalamuttamaṃ**

naraka aya noma æsura da - kaḷaṇamituran samaga niti æsura da pidiya  
yuttan piduma da - mēvā utum magul karuṇu ya

Not to associate with the foolish ♦ but to associate with the wise ♦ and to honor those worthy of honor ♦ these are the highest blessings.

**3. Patirūpadesavāso ca – Pubbe ca katapuññatā**

**Attasammāpaṇidhi ca – Etaṃ maṅgalamuttamaṃ**

yahapat tænaka visuma da - pera kaḷa pin tibīma da tamā yahamaṅga yāma  
da - mēvā utum magul karuṇu ya

To reside in a suitable locality ♦ to have performed meritorious actions in the past, ♦ and to set oneself in the right direction ♦ these are the highest blessings.

**4. Bāhusaccañca sippañca – Vinayo ca susikkhito**

**Subhāsita ca yā vācā – Etaṃ maṅgalamuttamaṃ**

bohō dæna ugat bava - noyekut śhilpa dat bava vinayakin yutu bava - manā  
koṭa hikmuna bava

subhāsita vū yam basak veda - mēvā utum magul karuṇu ya

Vast learning, skill in handicraft, ♦ well grounded in discipline ♦ and pleasant speech ♦ these are the highest blessings.

**5. Mātāpitū upaṭṭhānaṃ – Puttadārassa saṅgaho**

**Anākulā ca kammantā – Etaṃ maṅgalamuttamaṃ**

mavpiya upasthānaya - aṅṅudaruvanṭa sæḷakuma

mænævin væḍa keruma - mēvā utum magul karuṇu ya

To support one's father and mother, ♦ to cherish one's wife and children, ♦ and to be engaged in peaceful occupations ♦ these are the highest blessings.

**6. Dānañca dhammacariyā ca – Ñātakānañ ca saṅgaho**

**Anavajjāni kammāni – Etaṃ maṅgalamuttamaṃ**

dan pæn pidīma da - dahama tuḷa hæsirīma da næyanṭa sæḷakīma da -

niværadi dē kirīma da mēvā utum magul karuṇu ya

Generosity, righteous conduct, ♦ giving assistance to relatives, ♦ and doing blameless deeds ♦ these are the highest blessings.

**7. Ārati virati pāpā – Majjapānā ca saññamo**

**Appamādo ca dhammesu – Etaṃ maṅgalamuttamaṃ**

pavehi no ælīma da - hæma pavin væḷakīma da mat pænin duru vīma da -  
dahama tuḷa no pamāva da mēvā utum magul karuṇu ya

To cease and abstain from evil, ♦ to abstain from intoxicating drinks, ♦ and to be diligent in practising the Dhamma ♦ these are the highest blessings.

**8. Gāravo ca nivāto ca – Santuṭṭhī ca kataññutā**

**Kālena dhammasavanam̐ – Etaṃ maṅgalamuttamam̐**

**utumaṇṭa garu kirīma da - nihataṃānī vīma da**

lada deyin tuṭu vīma da - keḷehi guṇa sælakīma da

nisi kalaṭa baṇa æsīma da - mēvā utum magul karuṇu ya

Paying reverence to those who are worthy of reverence, ♦ humility, contentment, gratitude, ♦ and the timely hearing of the Dhamma ♦ these are the highest blessings.

**9. Khantī ca sovacassatā – Samaṇānañca dassanam̐**

**Kālena dhammasākacchā – Etaṃ maṅgalamuttamam̐**

ivasana guṇen yutu bava - yahapataṭa avanata bava śhramaṇavaru bæhæ

dækuma da - nisi kala dam sabhāva da mēvā utum magul karuṇu ya

Patience, obedience, meeting monks ♦ and timely discussions on the Dhamma ♦ these are the highest blessings.

**10. Tapo ca brahmacariyañca – Ariyasaccānadassanam̐**

**Nibbāṇasacchikiriyā ca – Etaṃ maṅgalamuttamam̐**

tapasehi visīma da - baṃbasarehi hæsirīma da

ārya satyayan dækīma da - nivana avabōdha vīma da mēvā utum magul

karuṇu ya

Self-control, chastity, ♦ understanding the Noble Truths, ♦ and the realization of Nibbāna ♦ these are the highest blessings.

**11. Phuṭṭhassa lokadhammehi – Cittam̐ yassa na kampati**

**Asokam̐ virajam̐ khemam̐ – Etaṃ maṅgalamuttamam̐**

aṭalō dahama ena viṭa - no sælēda yamekuge sita sōka næti kelesun næti -

biyak næti tæna siṭi viṭa mēvā utum magul karuṇu ya

The mind that is not touched by the ups and downs of life; ♦ the mind that is free from sorrow, ♦ stainless and secure ♦ these are the highest blessings.

**12. Etādisāni katvāna – Sabbatthamaparājitā**

**Sabbattha sotthim̐ gacchanti tam̐ – Tesam̐ maṅgalamuttaman'ti.**

mē ayurin kaṭayutu koṭa - aparājita vī hæma tæna yahapataṭa ma yati  
hæma tæna - eya ovun haṭa uttama magul karuṇu ya.

Those who have achieved these blessings ♦ are victorious everywhere, ♦ and they succeed in all their goals. For them, these are the highest blessings.

**Etena saccena suvatthi hotu!**

mē satyānubhāvayen sæmaṭa set vēvā!

By this truth, may there be well-being!

## 9. Ratana Suttam

*mæṇik gæna vadāḷa desuma*

The Jewel Discourse

### 1. Yānīdha bhūtāni samāgatāni

**Bhummāni vā yā niva antaḷikkhe**

**Sabbeva bhūtā sumanā bhavantu**

**Athopi sakkacca sunantu bhāsitaṃ**

bhūta piris kisiveku mehi siṭit da ræus vuna ahasē hō poḷovē hō e hæma ek  
vuna siyaḷu bhūtayō sæpa æti sit æti vetvā ! emen ma mā pavasana deya  
hoṅdin asatvā

Whatever beings are assembled here, ♦ whether on the earth or in the sky, ♦ may all these beings have happy minds. ♦ Listen closely to my words.

### 2. Tasmā hi bhūtā nisāmetha sabbe

**Mettaṃ karoṭha mānusiyaṃ pajāya**

**Divā ca ratto ca haranti ye balaṃ**

**Tasmā hi ne rakkhatha appamattā**

siyaḷu bhūtayini enisā - asav yomā sita

met sita paturav nitara ma - hæma minisun veta e kisivek topa haṭa pin -  
diva ? puda deta pamā no vī tepi e hæma - niti suræukiya yuta

Pay attention all you beings. Show kindness to those humans ♦ who, by day and by night, ♦ offer much merit to you. Therefore, guard them diligently.

### 3. Yam kiñci vittaṃ idha vā huram vā

**Saggesu vā yam ratanaṃ paṇītam**

**Na no samam atthi Tathāgatena**

**Idampi Buddhē ratanaṃ paṇītaṃ****Etena saccena suvatthi hotu**

mehi hō paralova hō æti - yam vastuvakaṭa devlova hō tibenā yam - utum  
ma mæṇikaṭa no hækiya gannaṭa kisi viṭa - budu raja sama koṭa meya  
budu samiṇdu ge pavatina - utum ma mæṇikaki sæbæ basin mema - seta  
sælasēvā !

Whatever treasure in this world ♦ or in other worlds; ♦ or whatever precious jewel is in the heavens, ♦ none is equal to the Buddha. In the Buddha is this precious jewel. By this truth may there be well-being!

**4. Khayaṃ virāgaṃ amataṃ paṇītaṃ****Yadajjhagā Sakyamunī samāhito****Na tena Dhammena samatthi kiñci****Idampi Dhamme ratanaṃ paṇītaṃ****Etena saccena suvatthi hotu**

keles nasana vītarāgi - amā nivana yutu yam dahamak læbuyē nam -  
muniṇdu samāhita

e dahamaṭa sama kaḷa hæki - kisivak lova næta meya sadaham tuḷa pavatina -  
na - utum ma mæṇikaki sæbæ basin mema - seta sælasēvā !

The calm Sakyan sage found the undefiled ♦ dispassionate, deathless, Nibbāna; ♦ there is nothing equal to that state. In the Dhamma is this precious jewel. By this truth may there be well-being!

**5. Yaṃ Buddhaseṭṭho parivaṇṇayī sucirā****Samādimānantarikaññamāhu****Samādhinā tena samo na vijjati****Idampi Dhamme ratanaṃ paṇītaṃ****Etena saccena suvatthi hotu**

budu samiṇdun agaya kaḷē - "hoṇda" yayi yamakaṭa samādhiya yi eya, at-  
araka - noræuṇdena kisiviṭa

gata no hækiya kisivak e - samavata samakoṭa meya sadaham tuḷa pavatina  
- utum ma mæṇikaki sæbæ basin mema - seta sælasēvā !

That purity praised by the Buddha ♦ called concentration with immediate result; ♦ that concentration has no equal. In the Dhamma is this precious jewel. By this truth may there be well-being!

**6. Ye puggalā aṭṭha satam pasatthā****Cattāri etāni yugāni honti****Te dakkhiṇeyyā Sugatassa sāvakā**



**Etesu dinnāni mahapphalāni**

**Idampi Saṅghe ratanam paṇītam**

**Etena saccena suvatthi hotu**

puḍgalayō aṭa denek ya - hoṅda aya pasasana hatara deneki mē utuman  
- yugaḷa vilasa gena mē aya budu savvō veti - danaṭa sudusu vana mahat  
phalaya læbadeyi - metumaṅṭa pudana dana meya budu pirisehi pavatina -  
utum ma mæṅikaki sæbæ basin mema - seta sælasēvā !

The Eight Persons praised by the wise, ♦ these Four Pairs are the gift-worthy disciples ♦ of the Well-Gone-One. Gifts given to them yield abundant fruit. In the Saṅgha is this precious jewel. By this truth may there be well-being!

**7. Ye suppayuttā manasā daḷhena**

**Nikkāmino Gotama sāsanamhi**

**Te pattipattā amatam vigayha**

**Laddhā mudhā nibbutim bhuñjamānā**

**Idampi Saṅghe ratanam paṇītam**

**Etena saccena suvatthi hotu**

yamek piḷivetin yutu ve da - manasin dæḍi koṭa nikmena hæma kelesun  
gen - budu sasunehi siṭa e utuman pæmiṅiya pasu - sundara nivanaṭa  
vaḷaṅḍati suvasē nivana ma - situ situ vilasaṭa meya budu pirisehi pavatina  
- utum ma mæṅikaki sæbæ basin mema - seta sælasēvā !

Those who are well trained, ♦ freed from all defilements, ♦ and with minds firm in Gotama Buddha's training, ♦ upon attaining Nibbāna, ♦ they plunge into the Deathless, ♦ freely enjoying the liberation they have gained. In the Saṅgha is this precious jewel. By this truth may there be well-being!

**8. Yathindakhīlo paṭhavim sito siyā**

**Catubbhi vātebhi asampakampiyo**

**Tathūpamaṃ sappurisaṃ vadāmi**

**Yo ariyasaccāni avecca passati**

**Idampi Saṅghe ratanam paṇītam**

**Etena saccena suvatthi hotu**

siṭa vū galṭæṃbak vilasa - poḷovē dæḍi lesa satara digin ena suḷa`gin - no  
 sælē kisi lesa yamek ”ārya satya ” dakit nam - mehi æti lesa e satpuruṣha-  
 yaṭa kiyami meya - upamā lesa  
 meya budu pirisehi pavatina - utum ma mæṇikaki sæbæ basin mema - seta  
 sælasēvā !

As a stone post firmly grounded in the earth, ♦ cannot be shaken by the four winds, ♦ so is the superior person, I say, ♦ who clearly sees the Noble Truths. In the Saṅgha is this precious jewel. By this truth may there be well-being!

## 9. Ye ariyasaccāni vibhāvayanti

**Gambhīrapaññaena sudesitāni**

**Kiñcāpi te honti bhusappamattā**

**Na te bhavaṃ aṭṭhamaṃ ādiyanti**

**Idam’pi Saṅghe ratanaṃ paṇītaṃ**

**Etena saccena suvatthi hotu**

gæṃuru nuvaṇa æti budu samiṇḍun - pavasana lada ”ārya satyayan”  
 mænævin duṭu - yamekun veda bhavayē ræuṇḍemin kotaram - pamāva  
 siṭiya da ovun no etmaya aṭavæni - bhavayaṭa kisi leda meya budu pirisehi  
 pavatina - utum ma mæṇikaki sæbæ basin mema - seta sælasēvā !

Those who comprehend the Noble Truths, ♦ well taught by the Buddha of deep wisdom, ♦ no matter how negligent, ♦ would not take an eighth existence. In the Saṅgha is this precious jewel. By this truth may there be well-being!

## 10. Sahāva’ssa dassana sampadāya

**Tayassu dhammā jahitā bhavanti**

**Sakkāyadiṭṭhi vicikicchitañ ca**

**Sīlabbatamvā’pi yadatthi kiñci**

**Catūhapāyehi ca vippamutto,**

**Cha cābhiṭhānāni abhabbo kātuṃ**

**Idampi Saṅghe ratanaṃ paṇītaṃ**

**Etena saccena suvatthi hotu**

ohu tuḷa æti vana viṭa di ma - ma`ga pala nuvaṇat saṃyōjana tunak ma  
 duru veyi - tama sitinut sakkāya diṭṭhiyat sama`ga - dahamē sækayenut  
 sīla vratayaṭa bæṇḍi tibena - mē karuṇēnut satara apāyen hetemē - mid-

eyi manā koṭa no karayi saya tænakā karma - væṭena apāyaṭa meya budu  
pirisehi pavatīna - utum ma mæṇikakī sæbæ basin mema - seta sælasēvā !

For one who has attained to right view, ♦ three fetters are at once abandoned: ♦ self-centred view, doubt and clinging to wrong practices. Freed from the four planes of misery, ♦ he is incapable of committing ♦ the six major wrong-doings that lead to hell. In the Saṅgha is this precious jewel. By this truth may there be well-being!

**11. Kiñcā'pi so kammaṃ karoti pāpakam**

**Kāyena vācā uda cetasā vā**

**Abhabbo so tassa paṭicchādāya**

**Abhabbatā diṭṭha padassa vuttā**

**Idampi Saṅghe ratanam paṇītam**

**Etena saccena suvatthi hotu**

kisiyam pav kamak ohu ge atin keruna viṭa kayin vacanayen hō cētanāva  
mul koṭa eya sa`gavā gena siṭiṇṭa no hækiya ohu haṭa

dahamaki meya sadaham dæka gattu kenā haṭa meya budu pirisehi pavati-  
na - utum ma mæṇikakī sæbæ basin mema - seta sælasēvā !

Though he might do some evil deed ♦ by body, speech or mind, ♦ he cannot hide it; ♦ such is impossible ♦ for one who has seen the Dhamma. In the Saṅgha is this precious jewel. By this truth may there be well-being!

**12. Vanappagumbe yathā phussitagge**

**Gimhānamāse paṭhamasmiṃ gimhe**

**Tathūpamaṃ Dhamma varam adesayi**

**Nibbāṇagāmiṃ paramam hitāya**

**Idampi Buddhē ratanam paṇītam**

**Etena saccena suvatthi hotu**

gimhānē paḷamuva ena - vasanta kāleṭa mal pala bara veyi vanagomu vala -  
siriyaṅvaṭa desū sēka uttama siri sadaham - elesaṭa parama suvaya sadamin  
eya - gena yayi nivaṇaṭa

meya budu samiṇḍugē pavatīna - utum ma mæṇikakī sæbæ basin mema -  
seta sælasēvā !

Like woodland groves in blossom ♦ in the first heat of summer, ♦ is the sublime Dhamma taught by the Buddha ♦ leading to Nibbāna, ♦ and giving the highest happiness. In the Buddha is this precious jewel. By this truth may there be well-being!

**13. Varo varaññū varado varāharo**

**Anuttaro Dhamma varam adesayi**

**Idampi Buddhe ratanam paṇītam****Etena saccena suvatthi hotu**

utum muniñdu utum daham dæna - eya bedamina desū sēka utum anuttara  
- sadaham baṇa

meya budu samiñdu ge pavatina - utum ma mæṇikaki sæbæ basin mema -  
seta sælasēvā !

The excellent Supreme Buddha, ♦ the knower of Supreme Nibbāna, ♦ the giver of Supreme Nibbāna, ♦ the bringer of Supreme Nibbāna, ♦ taught the excellent Dhamma. In the Buddha is this precious jewel. By this truth may there be well-being!

**14. Khīṇam purāṇam navam natthi sambhavam****virattacittā āyatike bhavasmim****Te khīṇabijā avirūhicchandā****Nibbanti dhīrā yathāyam padīpo****Idampi Saṅhe ratanam paṇītam,****Etena saccena suvatthi hotu**

vænasuni hæma pæraṇi karma - yaḷi noma ræus vena no æleyi sita anāgatē  
- kisi bhavayak gæna

mahamevnāvē pāli - sirhala piruvānā pot vahansē

The liberated ones 'old kamma is destroyed ♦ with no new arising, ♦ their minds not drawn to future birth. Their old seeds destroyed with no more growing. The Arahants fade out ♦ just as this lamp has done. In the Saṅgha is this precious jewel. By this truth may there be well-being!

**15. Yānīdha bhūtāni samāgatāni****Bhummāni vā yāniva antaḷikkhe****Tathāgataṃ devamanussa pūjitaṃ****Buddham namassāma suvatthi hotu**

bhūta piriṣ kisiveku mehi siṭṭit da ræus vuna ahasē hō poḷovē hō e hæma ek  
vuna dev minisun hæma puda dena "budu samiñdun" vana namañdimu api  
e budu raja - seta sælasēvā !

Whatever beings are assembled here, ♦ whether on the earth or in the sky, ♦ we respectfully worship the Buddha, ♦ honored by gods and humans. May there be well-being!

**16. Yānīdha bhūtāni samāgatāni****Bhummāni vā yāniva antaḷikkhe****Tathāgataṃ devamanussa pūjitaṃ****Dhammam namassāma suvatthi hotu**

bhūta piris kisiveku mehi siṭit da ræus vuna ahasē hō poļovē hō e  
hæma ræus vuna dev minisun hæma puda dena ”budu samiñdun” vana  
namañdimu api siri sadaham - seta sæļasēvā !

Whatever beings are assembled here, ♦ whether on the earth or in the sky, ♦ we respectfully wor-  
ship the Dhamma, ♦ honored by gods and humans. May there be well-being!

**17. Yānīdha bhūtāni samāgatāni**

**Bhummāni vā yāniva antaļikkhe**

**Tathāgataṃ devamanussa pūjitaṃ**

**Saṅghaṃ namassāma suvatthi hotu**

bhūta piris kisiveku mehi siṭit da ræus vuna ahasē hō poļovē hō e  
hæma ræus vuna dev minisun hæma puda dena ”budu samiñdun” vana  
namañdimu api budu pirisa da - seta sæļasēvā !

Whatever beings are assembled here, ♦ whether on the earth or in the sky, ♦ we respectfully wor-  
ship the Saṅgha, ♦ honored by gods and humans. May there be well-being!

**Etena saccena suvatthi hotu!**

mē satyānubhāvayen sæmaṭa set vēvā!

**By this truth, may there be well-being!**

## **10. Karaṇīya Metta Suttaṃ**

*met pætiravīma gæna vadāļa desuma*

**Discourse on Loving Kindness**

**1. Karaṇīyamatthakusalena – Yaṃ taṃ santaṃ padaṃ abhisamecca**

**Sakko ujū ca sūjū ca – Suvaco cassa mudu anatimānī**

nivanaṭa yana ma`ga siṭina patā gena æda næti bava sita tuļa rañdavāgena  
suvaca sumudu guṇa æti karavā gena kaļa yutu ma ya atimāna nasā gena

One skilled in good ♦ wishing to attain that state of peace ♦ Nibbāna ♦ should act thus: ♦ he should  
be clever ♦ upright, exceedingly upright, ♦ obedient, gentle and humble.

**2. Santussako ca subharo ca – Appakicco ca sallahukavutti**

**Santindriyo ca nipako ca – Appagabbho kulesu ananugiddho**

satuṭu va lada deyakin suva sē hiṇḍa  
 aḍu koṭa væḍa niti sæhællūven iṇḍa damanaya kaḷa iṇḍuran da nuvaṇa  
 mæda

hita mituruva kulayē no ælena saṇḍa

He should be content, ♦ easy to support, ♦ with few duties, ♦ living lightly, ♦ controlled in senses, discerning, ♦ courteous and unattached to families.

**3. Na ca khuddhaṃ samācare kiñci – Yena viññū pare upavadeyyuṃ**

**Sukhino vā khemino hontu – Sabbe sattā bhavantu sukhittā**

nuvaṇætiyan gen dos no labannē suḷu varadak hō noma karaminnē  
 biya næti sæpa æti divi pataminnē siyalū satun haṭa met paturannē

One should not do any slight wrong ♦ which the wise might censure. May all beings be happy and secure! May all beings have happy minds!

**4. Ye keci pāṇabhūtattḥī – Tasā vā thāvarā vā anavasesā**

**Dīghā vā ye mahantā vā – Majjhimā rassakāṇukathulā**

biyapat tæti gat satun da vāvā biya sæka duru kaḷa rahatun vāvā loku poḍi  
 diga maha satun da vāvā sæmaṭa sæpata æti sit æti vāvā

Whatever living beings there may be ♦ without exception: timid or fearless; ♦ long or large, medium, short, ♦ subtle or gross,

**5. Diṭṭhā vā yeva addiṭṭhā – Ye ca dūre vasanti avidūre**

**Bhūtā vā sambhavesī vā – Sabbe sattā bhavantu sukhittā**

penena no penenā satun da vāvā dura la`ga vasanā satun da vāvā ipadu-  
 na-ipadena satun da vāvā

sæmaṭa sæpata æti sit æti vāvā

Visible or invisible, ♦ living near or far, ♦ born or coming to birth, ♦ may all beings have happy minds!

**6. Na paro paraṃ nikubbetha – Nātimaññetha katthaci naṃ kanci**

**Byārosanā paṭiḡhasaññā – Nāññamaññassa dukkhamiccheyya**

kisivek kisiveku noma ravaṭāvā kiisi tænakā di ihaḷin no sitāvā napuru  
 daruṇu bas noma pavasāvā anekeku gē duka kæmati no vāvā

Let no one deceive another, ♦ nor despise anyone anywhere. Neither from anger nor ill will ♦ should anyone wish harm to another.

**7. Mātā yathā niyaṃ puttāṃ – Āyusā ekaputtamanurakkhe**

**Evam’pi sabbabhūtesu – Mānasāṃ bhāvaye aparimāṇaṃ**

tama divi sama koṭa putu surakinnē eka ma puteku æti mav vilasinnē  
melesaṭa lova sæma satun dakinnē apamaṇa met sita ma ya paturannē

As a mother would risk her own life ♦ to protect her only child, ♦ even so towards all living beings, ♦ one should cultivate boundless loving-kindness.

**8. Mettaṃ ca sabba lokasmiṃ – Mānasasā bhāvaye aparimāṇaṃ**

**Uddham adho ca tiriyaṅca – Asambādham averaṃ asapattaṃ**

siyaḷu lovaṭa eka lesa salakannē uḍa-yaṭa-sarasaṭa hæma vilasinnē vaira  
saturu bādhā nætivannē apamaṇa met sita ma ya paturannē

One should cultivate for all the world ♦ a heart of boundless loving-kindness, ♦ above, below, and all around, ♦ unobstructed, without hatred or resentment.

**9. Tiṭṭham caram nisinno vā – Sayāno vā yāvata'ssa vigatamiddho**

**Etaṃ satim adhiṭṭheyya – Brahmametaṃ vihāraṃ idhamāhu**

siṭagena ævidina hō hiṅḍinā viṭa nidana velāvaṭa hō no nidana viṭa sihi  
kaḷa yutu met sita ma ya hæma viṭa baṃbaviharaṇa lesa pavasayi ema viṭa

Whether standing, walking or sitting, ♦ lying down or whenever awake, ♦ one should develop this mindfulness. This is called “divinely dwelling here.”

**10. Diṭṭhim ca anupagamma sīlavā – Dassanena sampanno**

**Kāmesu vineyya gedham – Na hi jātu gabbhaseyyaṃ punaretī'ti.**

misadiṭuvaka sita no ma pæṭaleminē sil guṇa dam ræuka yana ma`ga  
nivanē kam sæpayāṭa kisi viṭa no æleminē mav kusa nidanaṭa yaḷi no ma  
pæmiṇē

Not falling into wrong views, ♦ but virtuous and possessing right view, ♦ removing desire for sensual pleasures, ♦ one comes never again to birth in the womb.

**Etena saccena suvatthi hotu!**

mē satyānubhāvayen sæmaṭa set vēvā!

By this truth, may there be well-being!

## 11. Mahā Jayamaṅgala Gāthā

### Stanzas of Great Joyous Victory

**Mahākāruṇiko nātho – hitāya sabbapāṇīnaṃ**

**Pūretvā pāramī sabbā – patto sambodhimuttamaṃ**

**Etena saccavajjena – hotu te jayamaṅgalaṃ**

For the benefit of all living beings, ♦ the great compassionate protector, ♦ having fulfilled all the perfections, ♦ attained supreme enlightenment. On account of this truth, ♦ may joyous victory be yours!

**Jayanto bodhiyā mūle – sakyānaṃ nandivaḍḍhano****Evaṃ tuyhaṃ jayo hotu – jayassu jayamaṅgalaṃ**

Having conquered Māra at the foot of the Bodhi Tree, ♦ he brought joy to the Sakyans. May you also triumph in such a way; ♦ may joyous victory be yours.

**Sakktvā Buddharatanaṃ – osadhaṃ uttamaṃ varaṃ****Hitaṃ devamanussānaṃ – Buddhatejena sotthinā****Nassantu paddavā sabbe – dukkhā vūpasamentu te**

I revere the jewel of the Buddha ♦ the best and most excellent healer; ♦ the benefactor of deities and humans. Through the blessing of the power of the Buddha, ♦ may all your misfortunes be destroyed; ♦ may every suffering be dispelled.

**Sakktvā Dhammaratanaṃ – osadhaṃ uttamaṃ varaṃ****Pariḷāhūpasamaṇaṃ – Dhammatejena sotthinā****Nassantu paddavā sabbe – bhayā vūpasamentu te**

I revere the jewel of the Dhamma ♦ the best and most excellent medicine; ♦ the reliever of suffering. Through the blessing of the power of the Dhamma, ♦ may all your misfortunes be destroyed; ♦ may every fear be dispelled.

**Sakktvā Saṅgharatanaṃ – osadhaṃ uttamaṃ varaṃ****Āhuneyyaṃ pāhuneyyaṃ – Saṅghatejena sotthinā****Nassantu paddavā sabbe – rogā vūpasamentu te**

I revere the jewel of the Saṅgha ♦ the best and most excellent medicine; ♦ worthy of gifts and worthy of hospitality. Through the blessing of the power of the Saṅgha, ♦ may all your misfortunes be destroyed; ♦ may any illnesses be fully cured.

**Yaṃ kiñci ratanaṃ loke – vijjati vividhā puthu****Ratanaṃ Buddhasamaṃ natthi – tasmā sotthi bhavantu te.**

Whatever jewels exist in the world, ♦ which are seen in many ways, ♦ there is no jewel equal to the Buddha; ♦ therefore, may there be a blessing for you.

**Yaṃ kiñci ratanaṃ loke – vijjati vividhā puthu****Ratanaṃ Dhamma samaṃ natthi – tasmā sotthi bhavantu te.**

Whatever jewels exist in the world, ♦ which are seen in many ways, ♦ there is no jewel equal to the Dhamma; ♦ therefore, may there be a blessing for you.

**Yaṃ kiñci ratanaṃ loke – vijjati vividhā puthu****Ratanaṃ Saṅgha samaṃ natthi – tasmā sotthi bhavantu te.**

Whatever jewels exist in the world, ♦ which are seen in many ways, ♦ there is no jewel equal to the Saṅgha; ♦ therefore, may there be a blessing for you.



**Natthi me saraṇaṃ aññaṃ – Buddho me saraṇaṃ varaṃ**

**Etena saccavajjena – hotu te jayamaṅgalaṃ.**

I have no other refuge. The Buddha is my highest refuge. On account of this truth, ♦ may joyous victory be yours!

**Natthi me saraṇaṃ aññaṃ – Dhammo me saraṇaṃ varaṃ**

**Etena saccavajjena – hotu te jayamaṅgalaṃ.**

I have no other refuge. The Dhamma is my highest refuge. On account of this truth, ♦ may joyous victory be yours!

**Natthi me saraṇaṃ aññaṃ – Saṅgho me saraṇaṃ varaṃ**

**Etena saccavajjena – hotu te jayamaṅgalaṃ.**

I have no other refuge. The Saṅgha is my highest refuge. On account of this truth, ♦ may joyous victory be yours!

**Sabbītiyo vivajjantu – sabbarogo vinassatu**

**Mā te bhavatvantarāyo – sukhī dīghāyukho bhava.**

May all misfortunes be avoided. May all illnesses be destroyed. May no dangers come to you. May you live long and happily!

**Bhavatu sabbamaṅgalaṃ – rakkhantu sabbadevatā**

**Sabba Buddhānubhāvena – sadā sotthi bhavantu te.**

May all good fortune come your way. May all the deities protect you. By all the power of the Buddha, ♦ may you always enjoy well-being!

**Bhavatu sabbamaṅgalaṃ – rakkhantu sabbadevatā**

**Sabba Dhammānubhāvena – sadā sotthi bhavantu te.**

May all good fortune come your way. May all the deities protect you. By all the power of the Dhamma, ♦ may you always enjoy well-being!

**Bhavatu sabbamaṅgalaṃ – rakkhantu sabbadevatā**

**Sabba Saṅghānubhāvena – sadā sotthi bhavantu te.**

May all good fortune come your way. May all the deities protect you. By all the power of the Saṅgha, ♦ may you always enjoy well-being!

**ADD SABBEBUDDHA BALAPATTA P/S**

**Add to end of Atavisiparitta at end**

**Sadhu! Sadhu! Sadhu!**

**Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!**

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

**Paṭhama Bhānavāra: First Section****12. Khandha Parittam**

*Sarpa rāja kulavalaṭa met pætiravīma gæna vadāḷa desuma*  
**Loving Kindness towards Royal Tribes of Snakes**

**Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sāvattiyam aññataro bhikkhū ahinā daṭṭho kālakato hoti. Atha kho sambahulā bhikkhū yena Bhagavā ten’upasaṅkamimsu. Upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etadavocum. Idha bhante Sāvattiyam aññataro bhikkhu ahinā daṭṭho kālakato’ti.**

mā visin mesē asana ladī. ek samayeka bhāgyavat budurajāṇan vahansē sævæt nuvara jētavana nam vū anēpiṇḍau siṭutumā gē ārāmayē væḍa vasana sēka. ekalhi sævæt nuvara siṭiyā vū ektarā bhikṣhuvak sarpayeku daṣṭha kirīmen kalūriya kaḷē ya.

eviṭa bohō bhikṣhūn vahansēlā bhāgyavatun vahansē veta pæmiṇiyāhu ya. esē pæmiṇi e bhikṣhūn vahansēlā bhāgyavatun vahansēṭa ādarayen vandanā koṭa ekatpasva væḍa hunnāhu ya. ekatpasva hun e bhikṣhūn vahansēlā svāmīnī bhāgyavatun vahansa, mē sævæt nuvara ektarā bhikṣhuvak sarpayeku daṣṭha kirīmen kalūriya kaḷēya yi kiyā bhāgyavatun vahansēṭa me karuṇa sæḷakaḷāhu ya

Thus have I heard: ♦ On one occasion ♦ the Blessed One was living in Sāvatti ♦ at Jetavana, ♦ at Anāthapiṇḍika’s monastery. During that time, at Sāvatti, ♦ a monk had passed away ♦ having been bitten by a snake. Thereupon many monks approached the Blessed One, ♦ and having saluted him, ♦ sat beside him. So seated, those monks spoke thus to the Blessed One: ♦ “Oh Bhante, a certain monk at Sāvatti has died, ♦ having been bitten by a snake.”

**Naha nūna so bhikkhave bhikkhu cattāri ahirājakulāni mettana cittena phari. Sacehi so bhikkhave bhikkhu cattāri ahirājakulāni mettana cittena phareyya, nahi so bhikkhave bhikkhu ahinā daṭṭho kālam kareyya.**

pinvat mahaṇeni, oya bhikṣhuva vanāhī sarpa rāja kulayan hataraṭa met sita pætira vūyē næta. idin pinvat mahaṇeni, e bhikṣhuva visin sarpa rāja kulayan

hatarāṭa met sita pætira vūyē nam pinvat mahaṇeni, sarpayeku daṣṭṭha kirīmen e bhikṣhuva kalūriya no karannē ya.

Monks, that monk did not radiate thoughts of loving-kindness ♦ towards the four royal tribes of snakes. Monks, had he done so, ♦ that monk would not have died of a snake bite.

**Katamāni cattāri ahirājakulāni? Virūpakkham ahirājakulam, Erāpatham ahirājakulam, Chabyāputtam ahirājakulam, Kaṇhā gotamakam ahirājakulam. Naha nūna so bhikkhave bhikkhu imāni cattāri ahirājakulāni mettana cittena phari. Sace hi so bhikkhave bhikkhu imāni cattāri ahirājakulāni mettana cittena phareyya, na hi so bhikkhave bhikkhu ahinā daṭṭho kālam kareyya. Anujānāmi bhikkhave imāni cattāri ahirājakulāni mettana cittena pharitam attaguttiyā attarakkhāya attaparittāyā'ti.**

e sarpa rāja kula hatara kumak da? virūpākṣha nam vū sarparāja kulayaki. erāpatha nam vū sarparāja kulayaki. chubyāputta nam vū sarparāja kulayaki. kaṇhāgōtamaka nam vū sarparāja kulayaki.

pinvat mahaṇeni, e bhikṣhuva sarparāja kulayan hatarāṭa met sita pætira vūyē næta. idin pinvat mahaṇeni, e bhikṣhuva visin mē sarpa rāja kulayan hatarāṭa met sita pætiravūyē nam pinvat mahaṇeni,

sarpayeku daṣṭṭha kirīmen e bhikṣhuva kaḷuriya no karannē ya.

pinvat mahaṇeni, mē sarparāja kulayan veta met sita paturuvannaṭa anumata karannemi. eya vanāhī tamā haṭa ræukavaraṇaya piṇisa da, ārakṣhāva piṇisa da, tamā haṭa met piritak piṇisa da pavatinnē ya.

What are the four royal tribes of snakes? They are: the royal tribe of snakes called Virūpakkha, ♦ the royal tribe of snakes called Erāpatha, ♦ the royal tribe of snakes called Chabyāputta, ♦ and the royal tribe of snakes called Kaṇhā Gotamaka. Monks, that monk did not radiate thoughts of loving-kindness ♦ towards these four royal tribes of snakes. Monks, had he done so ♦ he would not have died of a snake bite. Monks, I advise you to radiate thoughts of loving-kindness ♦ towards these four royal tribes of snakes ♦ for your safety, for your protection, ♦ and as a protective blessing for you.

**Idam'avoca Bhagavā, Idam vatvā Sugato athāparam etada'voca Sathā.**

bhāgyavatun vahansē meya vadāḷa sēka. meya vadāḷa sugata vū śhāstṛn vahansē yaḷi meya da vadāḷa sēka.

Thus said the Blessed One. Having thus spoken, the Great Teacher, ♦ the Sublime One, further said:

- 1. Virūpakkehi me mettam – Mettam Erāpathehi me Chabyāputtehi me mettam – Mettam Kaṇhāgotamakehi ca**

virūpākṣha sarpakulayaṭa māgē met sita vēvā erāpatha sarpakulayaṭa  
māgē met sita vēvā chubyāputta sarpakulayaṭa māgē met sita vēvā  
kaṇhāgōtamaka sarpakulayaṭa māgē met sita vēvā

May I have mettā ♦ towards Virūpakkhas, ♦ towards Erāpathas ♦ may I have mettā. May I have  
mettā ♦ towards Chabyāputtas, ♦ towards Kaṇhā Gotamakas also ♦ may I have mettā.

## 2. Apādakehi me mettāṃ – Mettāṃ dipādakehi me

**Catuppadehi me mettāṃ – Mettāṃ bahuppadehi me**

pāda rahita satun kerehi da māgē met sita vēvā de pā æti satun kerehi da  
māgē met sita vēvā sivu pā æti satun kerehi da māgē met sita vēvā  
bohō pā æti satun kerehi da māgē met sita vēvā

May I have mettā ♦ towards the footless. May I have mettā ♦ towards those with two feet. May I  
have mettā ♦ towards those with four. May I have mettā ♦ towards the many-footed.

## 3. Mā maṃ apādako hiṃsi – Mā maṃ hiṃsi dipādako

**Mā maṃ catuppado hiṃsi – Mā maṃ hiṃsi bahuppado**

pāda rahita satek memā haṭa hiṃsā no kerēvā de pā æti satek memā haṭa  
hiṃsā no kerēvā sivu pā æti satek memā haṭa hiṃsā no kerēvā  
bohō pā æti satek memā haṭa hiṃsā no kerēvā

Let not the footless do me harm; ♦ nor those that have two feet. Let not the four-footed do me  
harm; ♦ nor those endowed with many feet.

## 4. Sabbe sattā sabbe pāṇā – Sabbe bhutā ca kevalā

**Sabbe bhadraṇi passantu – Mā kañci pāpamāgamā**

siyalū satvayō da prāṇīn siyalū denā da ipadī siṭinnā vū siyalū ma satvayō  
da

e hæma denek ma yahapata ma dakitvā

kisi ma kenek veta napurak no pæmiṇēvā

All beings, all living creatures, ♦ all beings who have come to birth ♦ may good fortune bless them  
all. May no harm come to them.

**Appamāṇo Buddho appamāṇo Dhammo appamāṇo Saṅgho. Pamāṇavantāni  
siriṃsapāni ahi vicchikā satapadī uṇṇānābhī sarabhū mūsikā. Katā me rakkhā.  
Katā me parittā. Paṭikkamantu bhūtāni. So'haṃ namo Bhagavato namo sattānaṃ  
Sammā Sambuddhāna'ti.**

budurajāṇan vahansē apramāṇa guṇa æti sēka. śhrī saddharmaya da apramāṇa  
guṇa æti sēka. ārya mahā sa`ga ruvana da apramāṇa guṇa æti sēka. etet mē  
sarpayan da gōnussan da pattāyīn da makuḷuvan da sikanaḷun da miyan ādī

koṭa æti mē satva vargayō kelesun nisā pramāṇayan gen yukta vannāhu ya. mā visin ārakṣhāva karana ladī. mā visin pirit da karana ladī. siyaḷu satvayō magen bæhæraṭa vetvā. e mam vanāhī bhāgyavatun vahansēṭa namaskāra karami. sat budurajāṇan vahansēlāṭa namaskāra karami

Immeasurable in virtue is the Buddha; ♦ immeasurable is the Dhamma; ♦ immeasurable is the Saṅgha. Measurable are creeping creatures, ♦ snakes, scorpions, centipedes, ♦ spiders, lizards and rats, ♦ due to their defilements. I have guarded myself. I have made my protection. Depart from me, all you beings. I worship the Blessed One, ♦ and the Seven Supreme Buddhas.

**Etena saccena suvatthi hotu!  
mē satyānubhāvayen sæmaṭa set vēvā!**

By this truth, may there be well-being!

## 13. Mettānisaṃsa Suttaṃ

*met pætiravīmē anusas gæna vadāḷa desuma*

### Discourse on the Benefits of Spreading Loving Kindness

**Evam me sutam. Ekaṃ samayam Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi, bhikkhavo'ti. Bhadante'ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca.**

mā visin mesē asana ladī. ek samayeka bhāgyavat budurajāṇan vahansē sævæt nuvara jētavana nam vū anēpiṇḍau siṭutumā gē ārāmayehi væḍa vasana sēka. ekalhī bhāgyavat budurajāṇan vahansē pinvat mahaṇeni yi kiyā bhikṣhūn vahansēlā amatā vadāḷa sēka. pinvatun vahansæ yi kiyā e bhikṣhūn vahansēlā da bhāgyavatun vahansēṭa piḷituru dunnāhu ya. bhāgyavat budurajāṇan vahansē mē dēśhanaya vadāḷa sēka.

Thus have I heard: ♦ On one occasion ♦ the Blessed One was living in Sāvatti ♦ at Jetavana, ♦ at Anāthapiṇḍika's monastery. Then the Blessed One addressed the monks saying, "Monks." ♦ "Oh Bhante," replied those monks to the Blessed One. The Blessed One taught this discourse:

**Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ekādasānisaṃsā pāṭikaṅkhā.**

pinvat mahaṇeni, nitara sēvanaya karana laddā vū praguṇa karana laddā vū bahula vaśhayen vaḍana laddā vū yānāvaka men puhūṇu karana laddā vū mūlika

aramuṇak lesa pavatvana laddā vū sitehi pihiṭuvā gena siṭina laddā vū purudu  
puhuṇu karana laddā vū itā hoṇḍin arambana laddā  
vū mairī citta samādhiya nisā ekoḷosak vū ānisaṃsa dharmayan kəmati viya  
yuttē ya.

Monks, there are eleven benefits to be expected ♦ from the liberation of the heart ♦ through the practice of loving-kindness, ♦ through the familiarizing with it, ♦ through the development of it, ♦ through making much of it, ♦ through making a habit of it as a vehicle, ♦ through making a basis of it in the mind, ♦ through training the mind well on it, ♦ through practicing it well, ♦ and through undertaking it well.

### **Katame ekādasa?**

e anusas ekoḷaha nam kumak da?

What are the eleven?

**Sukhaṃ supati. Sukhaṃ paṭibujjhati. Na pāpakaṃ supinaṃ passati. Manussā-  
nam piyo hoti. Amanussānaṃ piyo hoti. Devatā rakkhanti. Nāssa aggi vā visam  
vā satthaṃ vā kamati. Tuvaṭaṃ cittaṃ samādhiyati. Mukhavaṇṇo vippasīdati.  
Asammūḷho kālaṃ karoti. Uttariṃ appaṭivijjhanto brahmalokūpago hoti.**

səpa sē nidannē ya. səpa sē avadi vannē ya. pav sihina no dakinnē ya. minisun  
haṭa priya manāpa vannē ya. amanuṣhyayin haṭa da priya manāpa vannē ya.  
deviyan gē rəukavaraṇa læbennē ya. ganneni hō vasa visen hō avi āyudhayen  
hō ohu haṭa anaturu no vannē ya. ohu gē sita da vahā samādhigata vannē ya.  
muhuṇē penuma da itā pəhəpat vannē ya. sihi muḷā no vī kalūriya karannē ya.  
ihaḷa mārḡa-phala avabōdhayak labā gata no hæki vūvōtin baṃbalovehi upata  
labannē ya.

1. One sleeps well.
2. One wakes in comfort.
3. One has no evil dreams.
4. One is dear to human beings.
5. One is dear to non-human beings.
6. The deities protect one.
7. Neither fire, nor poison nor weapon can affect one.
8. One can concentrate the mind quickly.
9. One's facial complexion is serene.
10. One dies without any confusion.
11. If one does not attain a higher stage of enlightenment, ♦ one will be reborn in the brahma world.

**Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya  
vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānisaṃsā  
pāṭikaṅkhā'ti.**

pinvat mahaṇeni, nitara sēvanaya karana laddā vū praguṇa karana laddā vū  
bahula vaṣhayen vaḍana laddā vū yānāvaka men puhuṇu karana laddā vū mūlika  
aramuṇak lesa pavatvana laddā vū sitehi pihiṭuvā gena siṭina laddā vū purudu

puhuṇu karana laddā vū itā hoṇḍin araṃbana laddā vū maitrī citta samādhiya  
nisā ekoḷosak vū ānisaṃsa dharmayan kæmati viya yuttē ya.

Monks, ♦ these eleven benefits are to be expected ♦ from the liberation of the heart ♦ through the practice of loving-kindness, ♦ through the familiarizing with it, ♦ through the development of it, ♦ through making much of it, ♦ through making a habit of it as a vehicle, ♦ through making a basis of it in the mind, ♦ through training the mind well on it, ♦ through practicing it well, ♦ and through undertaking it well.

**Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun'ti.**  
bhāgyavatun vahansē meya vadāḷa sēka. satuṭu sitin yutu e bhikṣhūn vahansēlā  
bhāgyavatun vahansē visin vadāraṇa laddā vū mē śhrī saddharmaya mahat som-  
nasin yutu va piḷigattāhu ya.

The Blessed One taught this discourse. Delighted, those monks rejoiced at the words of the Blessed One.

**Etena saccena suvatthi hotu!**

mē satyānubhāvayen sæmaṭa set vēvā !

By this truth, may there be well-being!

## 14. Mora Parittam

*bōsat moṇarā gæna vadāḷa desuma*

### The Bodhisatta-Peacock's Prayer for Protection

**Udet'ayaṃ cakkhumā ekarājā – Harissavaṇṇo paṭhavippabhāso**

**Taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ. Tay'ajja guttā viharemu  
divasaṃ.**

mē hiru udā vana viṭa - æs æti eka ma raju lesa paturuvā ranvan ræusa - maha  
poḷova babuḷuvannē

maha poḷova babuḷuvana - hiru maṇḍala nuṃba vaṇḍinnemi mama nuṃba visin  
surakina api - me davasa vasamu suvasē

The sun, the one king with eyes, rises, ♦ spreading golden rays, ♦ and illuminating the great earth. I pay hom-  
age to you ♦ the sun, spreading golden rays, ♦ and illuminating the great earth. Guarded today by you, ♦ may I  
live through the day.

**Ye brāhmaṇā vedagū sabbadhamme – Te me namo te ca maṃ pālayantu**

**Namatthu Buddhānaṃ namatthu bodhiyā – Namo vimuttānaṃ namo vimuttiyā.**

hæma daham paratera væḍi - yam rahat munivaru siiṭit nam e utum munivaru  
haṭa - māgē væṇḍuma vēvā

e utum munivaru da - magē divi surakitvā sambudu varun haṭṭa - māgē vāṇḍuma vāvā satara ma`ga phala nuvaṇaṭṭa - māgē vāṇḍuma vāvā utum rahatun haṭṭa - māgē vāṇḍuma vāvā

e rahat phalayaṭṭa - māgē vāṇḍuma vāvā

Those Arahants who are knowers of all truths, ♦ I pay homage to them. May they keep watch over me. Homage to the Enlightened Ones. Homage to the Four-fold Enlightenment. Homage to the Liberated Ones. ♦ Homage to their Liberation.

**Imam so parittam katvā moro carati esanā.**

e bōsat moṇarā mē lesin pīrita pavasā goduru soyannaṭṭa sērisarā yannē ya.

Having made this protection, ♦ the Bodisatta-peacock sets out in search of food.

**Apet`ayam cakkhumā ekarājā – Harissavaṇṇo paṭhavippabhāso**

**Tam tam namassāmi harissavaṇṇam paṭhavippabhāsam. Tay`ajja guttā viharemu rattiṃ.**

paturuvā ranvan rēusa - babuḷuvā mē poḷova da

āsa eti eka ma raju lesa - hiru maṇḍala bāsa yana viṭṭa maha poḷova babuḷuvana -

hiru maṇḍala nuṃba vaṇḍinnemi mama nuṃba visin surakina api - mē rēuya da

vasamu suva sē

The sun, the one king with eyes, ♦ descends, spreading golden rays, ♦ and illuminating the great earth. I pay homage to you ♦ the sun, spreading golden rays, ♦ and illuminating the great earth. Guarded today by you, ♦ may I live through the night.

**Ye brāhmaṇā vedagu sabbadhamme – Te me namo te ca mam pālayantu.**

**Namatthu Buddhānam namatthu bodhiyā – Namo vimuttānam namo vimuttiyā**

**hāma daham paratera vāḍi - yam rahat munivaru sīṭit nam e utum munivaru**

**haṭṭa - māgē vāṇḍuma vāvā**

e utum munivaru da - magē divi surakitvā sambudu varun haṭṭa - māgē vāṇḍuma

vāvā satara ma`ga phala nuvaṇaṭṭa - māgē vāṇḍuma vāvā utum rahatun haṭṭa -

māgē vāṇḍuma vāvā

e rahat phalayaṭṭa - māgē vāṇḍuma vāvā

Those Arahants who are knowers of all truths, ♦ I pay homage to them. May they keep watch over me. Homage to the Enlightened Ones. Homage to the Four-fold Enlightenment. Homage to the Liberated Ones. Homage to their Liberation.

**Imam so parittam katvā moro vāsamakappayī`ti.**



e bōsat moṇarā mē lesin pirita pavasā suva sē vāsaya kaḷē ma ya.

Having made this protection, ♦ the Bodisatta-peacock lived happily.

**Etena saccena suvatthi hotu!**

mē satyānubhāvayen sēmaṭa set vēvā!

By this truth, may there be well-being!

## 15. Canda Parittam

*saṅḍa dev putuṭa vadāḷa desuma*

### Discourse Given to the Moon Deity

**Evam me sutam. Ekaṃ samayam Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Candimā devaputto Rāhunā asurindena gahito hoti. Atha kho Candimā devaputto Bhagavantam anussaramāno tāyam velāyam imam gātham abhāsi.**

mā visin mesē asana ladī. ek samayaka bhāgyavat budurajāṇan vahansē sāvæt nuvara jētavana nam vū anēpiṇḍau siṭutumā gē ārāmayehi vāḍa vasana sēka. esamayehi vanāhī candima divya putrayā rāhu nam asura raju visin grahaṇayaṭa gattē ya. eviṭa candima divya putrayā bhāgyavatum vahansē va sihi karannē e vēlāvehi mē gāthāva pāvasuvē ya.

Thus have I heard: ♦ On one occasion ♦ the Blessed One was living in Sāvatti, ♦ at Jetavana, ♦ at Anāthapiṇḍika's monastery. At that time Candima, the moon deity, ♦ was captured by Rāhu, ♦ one of the kings of the Asurās. Thereupon, calling to mind the Blessed One, ♦ Candima, the moon deity, recited this stanza:

#### 1. **Namo te Buddha vira'tthu – Vipparamutto'si sabbadhi**

**Sambādhapaṭipanno'smi – Tassa me saraṇam bhavā'ti**

namaskāra vēvā oba haṭa - sambudu vīrayāṇeni lovē æti hæma duk valin - mænavin miduna muniṅḍuni mam vanāhī dæn - anaturaṭa pat vūyemi

esē vū mā haṭa - pihiṭa saḷasana sēk vā

Oh Buddha, the Hero, I pay homage to you. You are completely free from all suffering. I have fallen into trouble. Please be my refuge and help me.

**Atha kho Bhagavā Candimam devaputtam ārabha Rāhum asurindam gāthāya ajjhabhāsi.**

ekal hī bhāgyavatum vahansē candima divya putrayā arabhayā rāhu asuriṅḍu haṭa mē gāthāva vadāḷa sēka

Then the Blessed One addressed Rāhu the Asura in verse, ♦ on behalf of Candima, the moon deity, thus:

## 2. Tathāgataṃ Arahantaṃ – Candimā saraṇaṃ gato

### Rāhu candamā pamuñcassu – Buddhā lokānukampakā'ti

candima dev putun - saraṇa gos tibennē tathāgata vū rahat muniñdu ya  
eheyin rāhu asuraya - candima dev putun athæra damanu mæna - buduva-  
ru vanāhī lovaṭa anukampā karat ma ya.

Oh Rāhu, ♦ Candima has gone for refuge ♦ to the Tathāgata, the Arahant. Oh Rāhu, ♦ release Candi-  
ma. ♦ The Buddhas radiate compassion ♦ on the beings of the world.

**Atha kho Rāhu asurindo Candimaṃ devaputtaṃ muñcitvā taramānarūpo yena  
Vepacitti asurindo ten'upasaṅkama. Upasaṅkamitvā saṃviggo lomahaṭṭajāto  
ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho Rāhuṃ asurindaṃ Vepacitti asurin-  
do gāthāya ajjhabhāsi.**

eviṭa rāhu nam vū asura raju visin candima dev putun athæra damā biyen vevulā  
gosin vēpacitti nam vū asura raju veta pæmiṇiyē ya. esē pæmiṇa saṃvēga vemin  
lomuḍahagat siruren yutu va ekatpasva siṭiyē ya. ekatpasva siṭiyā vū rāhu nam  
asura raju haṭa vēpacitti asura raju gāthāvak pævasuvē ya.

Thereupon Rāhu the Asura released Candima, the moon deity, ♦ and immediately went to the presence of  
Vepacitti, ♦ the leader of Asurās, ♦ and stood beside him trembling with fear, ♦ with hair standing on end. Then  
Vepacitti the Asura addressed Rāhu the Asura with this stanza.

## 3. Kinnu santaramāno'va – Rāhu, Candamā pamuñcasi?

### Saṃviggārūpo āgamma – Kinnu bhīto'va tiṭṭhasī'ti?

kima da vevulā yamin mē hæṭi - rāhu nuṃba saṅda yaṅṭa hæriyē biyen  
tæti gena - mehi pæmiṇi oba  
æyi mesē biya vī siṭinnē ?

Rāhu, why did you suddenly release Candima? Why have you come here trembling? And why are  
you standing here terrified?

## 4. Sattadhā me phale muddhā – Jīvanto na sukham labhe

### Buddhagāthābhigīto'mhi – No ce muñceyya Candiman'ti.

budu samiñdun visin - desū gāthā æsuvemi idin sañda at no hæriyē nam  
māgē his muduna - kæbali satakaṭa pæli yanu æta jīvat vuṇat mama -  
sæpak nam no labannemi

I have been spoken to ♦ by the Buddha in a stanza ♦ requesting me to release Candima. If I had not released Candima ♦ my head would have split into seven pieces. If I lived, ♦ I would not have had any happiness.

**Etena saccena suvatthi hotu!**

mē satyānubhāvayen sæmaṭa set vēvā !

By this truth, may there be well-being!

## 16. Sūriya Parittam

*hiru dev putuṭa vadāḷa desuma*

### Discourse Given to the Sun Deity

**Evam me sutam. Ekaṃ samayam Bhagavā Sāvattiyam viharati Jetavane  
Anāthapiṇḍikassa ārāme. Tena kho pana samayena Suriyo devaputto Rāhunā  
asurindena gahito hoti. Atha kho Suriyo devaputto Bhagavantam anussaramāno  
tāyam velāyam imam gātham abhāsi.**

mā visin mesē asana ladī. ek samayaka bhāgyavat budurajāṇan vahansē sævæt  
nuvara jētavana nam vū anēpiṇḍau siṭutumā gē ārāmayehi væḍa vasana sēka.  
esamayehi vanāhī sūriya divya putrayā rāhu nam asura raju visin grahaṇayaṭa  
gattē ya. eviṭa sūriya divya putrayā bhāgyavatun vahansē va sihi karannē e vēlā-  
vehi mē gāthāva pævasuvē ya.

Thus have I heard: ♦ On one occasion ♦ the Blessed One was living in Sāvatti, ♦ at Jetavana, ♦ at Anāthapiṇḍika's monastery. At that time Sūriya, the sun deity, was captured by Rāhu, ♦ one of the kings of the Asuras. Thereupon calling to mind the Blessed One, ♦ Sūriya, the sun deity, recited this stanza:

**1. Namo te Buddha vira'tthu – Vipparamutto'si sabbadhi**

**Sambādhapaṭipanno'smi – Tassa me saraṇam bhavā'ti.**

namaskāra vēvā oba haṭa - sambudu vīrayāṇeni lovē æti hæma duk valin -  
mænavin miduna muniñduni mam vanāhī dæn - anaturaṭa pat vūyemi  
esē vū mā haṭa - pihiṭa saḷasana sēk vā

Oh Buddha, the Hero ♦ I pay homage to you. You are completely free from all suffering. I have fallen into trouble. Please be my refuge and help me.

**Atha kho Bhagavā Sūriyam devaputtam ārabha Rāhum asurindam gāthāya  
ajjhabhāsi.**

ekalhī bhāgyavatun vahansē sūriya divya putrayā arabhayā rāhu asuriñdu  
haṭa mē gāthāva vadāḷa sēka.

Then the Blessed One addressed Rāhu the Asura, in verse, ♦ on behalf of the deity Sūriya, thus:

## 2. Tathāgataṃ Arahantaṃ – Suriyo saraṇaṃ gato

**Rāhu Sūriyaṃ pamañcassu – Buddhā lokānukampakā'ti.**

sūriya dev putun - saraṇa gos tibennē tathāgata vū rahat muniñdu ya  
ehēyin rāhu asuraya - sūriya dev putun athæra damanu mæna - buduvaru  
vanāhī lovaṭa anukampā karat ma ya.

Oh Rāhu, Sūriya has gone for refuge ♦ to the Tathāgata, the Arahant. Oh Rāhu, release Sūriya. The Buddhas radiate compassion ♦ on the beings of the world.

## 3. Yo andhakāre tamasī pabhaṃkaro – Verocano, maṇḍalī uggatejo

**Mā Rāhu gilī caraṃ antalikkhe – Pajaṃ mama Rāhu, pamañca Sūriyaṇ'ti.**

yamek gana añdurehi- eliya saḷasā dennē babalamin siṭinnē- vaṭakuruva diḷisennē mahā balavat vū  
tējasin yutu vannē

Oh Rāhu, do not swallow the dispeller of darkness, ♦ the shining one, the radiant one with mighty rays. Oh Rāhu, release Sūriya, my son, ♦ the traveler through the sky.

**Atha kho Rāhu asurindo Sūriyaṃ devaputtaṃ muñcitvā taramānarūpo yena Vepacitti asurindo ten'upasaṅkami. Upasaṅkamtivā saṃviggo lomahaṭṭajāto ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho Rāhuṃ asurindaṃ Vepacitti asurindo gāthāya ajjhabhāsi.**

eviṭa rāhu nam vū asura raju visin sūriya dev putun athæra damā biyen vevulā  
gosin vēpacitti nam vū asura raju veta pæmiṇiyē ya. esē pæmiṇa saṃvēga vemin  
lomuḍahagat siruren yutu va ekatpasva siṭiyē ya. ekatpasva siṭiyā vū rāhu nam  
asura raju haṭa vēpacitti asura raju gāthāvaka pævasuvē ya

Thereupon Rāhu the Asura, released the deity Sūriya, ♦ and immediately went to the presence of Vepacitti, ♦ the leader of Asuras, ♦ and stood beside him ♦ trembling with fear, ♦ with hair standing on end. Then Vepacitti the Asura addressed Rāhu the Asura with this stanza.

## 4. Kinnu santaramāno'va – Rāhu, Sūriyaṃ pamañcasi?

**Saṃviggārūpo āgamma – Kinnu bhīto'va tiṭṭhasī'ti?**

kima da vevulā yamin mē hæṭi - rāhu nuṃba hiru yaṇṭa hæriyē biyen tæti  
gena - mehi pæmiṇi oba  
æyi mesē biya vī siṭinnē ?

Rāhu, why did you suddenly release Sūriya? Why have you come here trembling, ♦ and why are you standing here terrified?

**5. Sattadhā me phale muddhā – Jīvanto na sukham labhe  
Buddhagāthābhigīto'mhi – No ce muñceyya Suriyan'ti**

budu samiñdun visin - desū gāthā æsuvemi idin hiru at no hæriyē nam  
māgē his muduna - kæbali satakaṭa pæli yanu æta jīvat vuṇat mama -  
sæpak nam no labannemi

I have been spoken to ♦ by the Buddha, in a stanza, ♦ requesting me to release Sūriya. If I had not released Sūriya ♦ my head would have split into seven pieces. If I lived, ♦ I would not have had any happiness.

**Etena saccena suvatthi hotu!**

mē satyānubhāvayen sæmaṭa set vēvā !

By this truth, may there be well-being!

## 17. Dhajagga Parittam

*deviyan gē koḍi muduna gæna vadāla desuma*  
**Discourse about the Tops of Flags**

**Evam me sutam. Ekam samayam Bhagavā Sāvattiyam viharati Jetavane  
Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi, Bhikkhavo'ti.  
Bhadante'ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca.**

mā visin mesē asana ladī. ek samayeka bhāgyavat budurajāṇan vahansē sævæt  
nuvara jētavana nam vū anēpiñḍau siṭutumā gē ārāmayehi væḍa vasana sēka.  
ekalhī bhāgyavat budurajāṇan vahansē pinvat mahaṇeni yi kiyā bhikṣhūn va-  
hansēlā amatā vadāla sēka. pinvatun vahansæ yi kiyā e bhikṣhūn vahansēlā da  
bhāgyavatun vahansēṭa piḷituru dunnāhu ya. bhāgyavat budurajāṇan vahansē mē  
dēśhanaya vadāla sēka.

Thus have I heard: ♦ On one occasion the Blessed One was living in Sāvatti ♦ at Jetavana, ♦ at Anāthapiṇḍika's monastery. Then the Blessed One addressed the monks saying, "Monks." "Oh Bhante," replied those monks to the Blessed One. Thereupon the Blessed One taught this discourse:

**Bhūtapubban bhikkhave, devā'surasangāmo samūpabbūlho ahoṣi.**

pinvat mahaṇeni, meya kalin sidu vūvaki. deviyan hā asurayan gē yudha kōlāha-  
layak paṭan gattē viya.

Monks, this happened in the past. A battle arose between the gods and asuras.

**Atha kho bhikkhave Sakko devānamindo deve Tāvatiṃse āmantesi. Sace mārisā  
devānam sangāmagatānam uppajjeyya bhayam vā chambhitattam vā lomham-**

**so vā mame'va tasmim̄ samaye dhajaggaṃ ullokeyyātha. Mamaṃ hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati.**

ekalhī pinvat mahaṇeni, sak dev rajatumā tavitisā vāsi deviyan mesē æmatī ya. idin nidukāṇeni, yuddhayaṭa giya devivarun haṭa biyak hō æti vannē nam hō tæti gænīmak hō lomuḍahagænīmak hō æti vannē nam e velāvehi oba magē koḍiyē muduna pamaṇak mænævin balanu mæna. eviṭa yam biya vīmak hō tæti gænīmak hō lomuḍahagænīmak hō æti vannē nam magē koḍiyē muduna balana oba haṭa eya næti velā yannē ya.

Then, monks, Sakka, the lord of gods, advised the Tāvātimsa gods thus: ♦ 'Happy ones, ♦ if the gods who have gone to the battle should experience fear, ♦ terror, or hair standing-on-end, ♦ let them look up to the top of my flag. If you do so, ♦ any fear, terror or hair standing-on-end arising in you ♦ will disappear.

**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.**

idin yam heyakin magē koḍiyē muduna no balannāhu nam esamayehi prajāpatī dev rajahu gē koḍiyē muduna pamaṇak balanu mænæva. eviṭa yam biya vīmak hō tæti gænīmak hō lomuḍahagænīmak hō æti vannē nam prajāpatī dev rajahu gē koḍiyē muduna balanā oba haṭa eya næti velā yannē ya.

If you fail to look up to the top of my flag, ♦ then look at the top of the flag of Pajāpati, king of gods. If you do so, ♦ any fear, terror or hair standing-on-end arising in you ♦ will disappear.

**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.**

idin yam heyakin prajāpatī dev rajahu gē koḍiyē muduna no balannāhu nam esamayehi varuṇa dev rajahu gē koḍiyē muduna pamaṇak balanu mænæva. eviṭa yam biya vīmak hō tæti gænīmak hō lomuḍahagænīmak hō æti vannē nam varuṇa dev rajahu gē koḍiyē muduna balanā oba haṭa eya næti velā yannē ya.

If you fail to look up to the top of the flag of Pajāpati, king of gods, ♦ then look up to the top of the flag of Varuṇa, king of gods. If you do so, ♦ any fear, terror or hair standing-on-end arising in you ♦ will disappear.

**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.**

idin yam heyakin varuṇa dev rajahu gē koḍiyē muduna no balannāhu nam esa-  
mayehi īsāna dev rajahu gē koḍiyē muduna pamaṇak balanu mænæva. eviṭa yam  
biya vīmak hō tæti gænīmak hō lomuḍahagænīmak hō æti vannē nam īsāna dev  
rajahu gē koḍiyē muduna balanā oba haṭa eya næti velā yannē ya.

If you fail to look up to the top of the flag of Varuṇa, king of gods, ♦ then look at the top of the flag of īsāna, king of gods. If you do so, ♦ any fear, terror or hair standing-on-end arising in you ♦ will disappear.

**Tam 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 pahiyethā'pi no'pi  
pahiyetha.**

pinvat mahaṇeni, e sak dev rajahu gē koḍiyē muduna desa balā siṭinā devivar-  
un haṭa prajāpatī dev rajahu gē koḍiyē muduna desa balā siṭinā devivarun haṭa  
varuṇa dev rajahu gē koḍiyē muduna desa balā siṭinā devivarun haṭa īsāna dev  
rajahu gē koḍiyē muduna desa balā siṭinā devivarun haṭa yam biya vīmak hō tæti  
gænīmak hō lomuḍahagænīmak hō æti vannē nam eya pahavannaṭa da puḷuvani.  
paha novannaṭa da puḷuvani.

Monks, any fear, terror or hair standing-on-end arising in them ♦ who look at the top of the flag of Sakka, lord of gods; ♦ or who look at the top of the flag of Pajāpati, king of gods; ♦ or who look at the top of the flag of Varuṇa, king of gods; ♦ or who look at the top of the flag of īsāna, king of gods, ♦ any fear, terror or hair standing-on-end ♦ may disappear ♦ or may not disappear.

**Tam kissa hetu?**

eyaṭa hētuva tumak da?

What is the reason for that?

**Sakko bhikkhave devānamindo avītarāgo avītadoso avītamoho bhīrucchambhī  
utrāsi palāyīti.**

pinvat mahaṇeni, sakdev raja vanāhī duru no kaḷa rāga ættē ya. duru no kaḷa  
dvēśha ættē ya. duru no kaḷa mōha ættē ya. biya vannē ma ya. tæti gannē ma ya.  
pasu bæsa palā yannē ma ya.

Because, monks, Sakka, lord of gods, ♦ is not free from lust, ♦ not free from hate, ♦ not free from delusion, ♦ and he is therefore liable to fear, terror, fright and flight.

**Ahaṃ ca kho bhikkhave evaṃ vadāmi. Sace tumhākaṃ bhikkhave  
araññagātānaṃ vā rukkhamaḷagātānaṃ vā suññāgāragātānaṃ vā uppajjeyya  
bhayaṃ vā chambhitattaṃ vā lomahaṃso vā mame'va tasmim samaye anussar-  
eyyātha.**

pinvat mahaṇeni, mama da oba haṭṭa oya ākārāyēn pavasami. idin pinvat mahaṇeni, oba haṭṭa da araṇyayakaṭṭa gayi viṭṭa hō ruk sevanakaṭṭa giya viṭṭa hō pāḷu tēnakaṭṭa giya viṭṭa hō biyak hō tæti gæṇimakk hō lomudāhagæṇimakk hō æti vannē nam esamayehi mā gæna ma sihi kaḷa yuttē ya.

I also say to you, oh monks, ♦ if any fear, terror or hair standing-on-end ♦ should arise in you ♦ when you have gone to the forest or to the foot of a tree, ♦ or to an empty house ♦ then think of me thus:

**Iti'pi so Bhagavā araham sammā sambuddho vijjācaraṇa sampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānam Buddhō Bhagavā'ti.**

mesē e bhāgyavatun vahansē araham vana sēka. sammā sambuddha vana sēka. vijjācaraṇasampanna vana sēka. sugata vana sēka. lōkaviṭṭa vana sēka. anuttararōpurisadammasārathī vana sēka. satthā dēvamanussānam vana sēka. buddha vana sēka. bhagavā vana sēka yanuveni

Such indeed is the Blessed One, ♦ Arahant, Worthy One, ♦ supremely enlightened, ♦ endowed with knowledge and virtue, ♦ follower of the Noble Path, ♦ knower of worlds, ♦ the peerless trainer of persons, ♦ teacher of gods and humans, ♦ the Enlightened Teacher, ♦ the Blessed One.

**Mamam hi vo bhikkhave, anussaratam yam bhavissati bhayam vā chambhitattam vā lomahamsa vā so pahiyissati.**

pinvat mahaṇeni, eviṭṭa yam biya vīmak hō tæti gæṇimakk hō lomudāhagæṇimakk hō æti vannē nam mā gæna sihi karana oba haṭṭa eya næti velā yannē ya

Monks, if you think of me, ♦ any fear, terror or hair standing-on-end arising in you ♦ will disappear.

**No ce mam anussareyyātha. Atha Dhammam anussareyyātha.**

idin yam heyakin mā gæna sihi no karannāhu nam eviṭṭa dharmaya sihi kaḷa yuttē ya.

If you fail to think of me, ♦ then think of the Dhamma thus:

**Svākkhāto Bhagavatā Dhammo sandiṭṭhiko, akāliko, ehipassiko, opanayiko, pacattam veditabbo viññūhi'ti.**

bhāgyavatun vahansē visin mē śhrī saddharmaya mænævin dēśhanā karana laddē ya. mē jīvitayē dī ma avabōdha kaḷa hæki bævin mē śhrī saddharmaya sandiṭṭhika vannē ya. ōnāema kālayaka dī avabōdha kaḷa hæki bævin akālika vannē ya. ævit balanna yæyi kiva hæki bævin ehipassika vannē ya. tamā tuḷaṭṭa pamuṇuvā gata yutu bævin ōpanayika vannē ya. buddhimat minisun visin tama



tama næṇa pamaṇin avabōdha karagata yutu bævin paccattamvēditabbō viñ`kṣhi vannē ya.

Well taught by the Blessed One is the Dhamma, ♦ visible here and now, ♦ timeless, ♦ open to all, ♦ learned and applied to oneself, ♦ understood by the wise each for himself.

**Dhammam hi vo bhikkhave, anussaratam yam bhavissati bhayam va chambhitattam va lomhamso va so pahiyissati.**

pinvat mahaṇeni, eviṭa yam biya vimak hō tæti gænīmak hō lomūḍahagænīmak hō æti vannē nam dharmaya gæna sihi karana oba haṭa eya næti velā yannē ya.

Monks, if you think of the Dhamma, ♦ any fear, terror or hair standing-on-end arising in you ♦ will disappear.

**No ce Dhammam anussareyyātha. Atha Saṅgham anussareyyātha.**

idin yam heyakin dharmaya gæna sihi no karannāhu nam eviṭa ārya saṅgha ratnaya gæna sihi kaḷa yuttē ya.

If you fail to think of the Dhamma, ♦ then think of the Saṅgha thus:

**Supaṭipanno Bhagavato sāvakasaṅgho. Ujupaṭipanno Bhagavato sāvakasaṅgho. Ñāyapaṭipanno Bhagavato sāvakasaṅgho. Sāmīcipaṭipanno Bhagavato sāvakasaṅgho. Yadidam cattāri purisayugāni aṭṭha purisapuggalā esa Bhagavato sāvakasaṅgho. Āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhetam lokassā'ti.**

bhāgyavatun vahansē gē śhrāvaka saṅghayā supaṭipanna vana sēka. bhāgyavatun vahansē gē śhrāvaka saṅghayā ujupaṭipanna vana sēka. bhāgyavatun vahansē gē śhrāvaka saṅghayā ñāyapaṭipanna vana sēka. bhāgyavatun vahansē gē śhrāvaka saṅghayā sāmīcipaṭipanna vana sēka. bhāgyavatun vahansē gē śhrāvaka saṅghayā mārga-phala yugala vaśhayen hatarak da vana atara mārga-phala pudgala vaśhayen aṭa denek vana sēka. āhuneyya vana sēka. pāhuneyya vana sēka. dakkhiṇeyya vana sēka. añjalikaraṇīya vana sēka. lovaṭa utum pinketa vana sēka.

Of pure conduct is the Order of Disciples of the Blessed One. Of upright conduct is the Order of Disciples of the Blessed One. Of wise conduct is the Order of Disciples of the Blessed One. Of generous conduct is the Order of Disciples of the Blessed One. Those four pairs of persons, ♦ the eight kinds of individuals: ♦ that is the Order of Disciples of the Blessed One. They are worthy of offerings, ♦ they are worthy of hospitality, ♦ they are worthy of gifts, ♦ they are worthy of reverential salutations ♦ the incomparable field of merit for the world.

**Saṅgham hi vo bhikkhave anussaratam, yam bhavissati bhayam va chambhitattam va lomhamso va so pahiyissati. Tam kissa hetu?**

pinvat mahaṇeni, eviṭa yam biya vīmak hō tæti gænīmak hō lomuḍahagænīmak hō æti vannē nam ārya saṅghayā gæna sihi karana oba haṭa eya næti velā yannē ya.

eyaṭa hētuva kumak da?

Monks, if you think of the Saṅgha, ♦ any fear, terror or hair standing-on-end arising in you ♦ will disappear. What is the reason for that?

**Tathāgato bhikkhave, araham sammāsambuddho vītarāgo vītadoso vītamoho abhīru acchambhī anutrāsi apalāyī'ti.**

pinvat mahaṇeni, tathāgata vū arahat vū sammā sambudurajāṇan vahansē rāga-ya duru kaḷa sēka. dvēśhaya duru kaḷa sēka. mōhaya duru kaḷa sēka. biya no vana sēka. tæti no gannā sēka. no pasubasina sēka. paḷā no yana sēka.

The Tathāgata, oh monks, is an Arahant, ♦ supremely enlightened. He is free from lust, ♦ free from hate, and free from delusion. Therefore, he is not liable to fear, terror, fright or flight.

**Idamavoca Bhagavā Idam vatvā Sugato athā'param etadavoca Satthā.**

bhāgyavatun vahansē meya vadāḷa sēka. meya vadāḷa sugata vū śhāstrṇ vahansē yaḷi meya da vadāḷa sēka.

The Blessed One taught this discourse. Having taught this, the Great Teacher, ♦ the Sublime One, further said:

**1. Araññe rukkhamūle vā – Suññāgāre va bhikkhavo**

**Anussaretha Sambuddham – Bhayaṃ tumhāka no siyā**

vanagata pedesaka - hō ruk sevanaka pāḷu tænaka yana - pinvat mahaṇeni sihi karav sambudu rajun - eviṭa oba haṭa kisi viṭa biya æti no vannē ma ya.

Whether in the forest or at the foot of a tree, ♦ or in some secluded place, oh monks, ♦ do call to mind the Buddha supreme, ♦ then there will be no fear in you at all.

**2. No ce Buddham sareyyātha – Lokajettham narāsabham**

**Atha Dhammam sareyyātha – Nīyyānikam sudesitam**

idin tunlova aga raja - narōttamayāṇan vū sambudu rajun gæna - sihi no vē nam oba haṭa nivaṇaṭa pamuṇuvana - mænævin desana lada

If you think not of the Buddha, ♦ the Lord of the World and Chief of Men, ♦ then do think of the Dhamma, ♦ well preached and leading to Nibbāna.

**3. No ce Dhammam sareyyātha – Nīyyānikam sudesitam**

**Atha Saṅgham sareyyātha – Puññakkhetam anuttaram**

nivanaṭa pamuṇuvana - mænævin desana lada  
 e utum siri sadaham - sihi no vē nam oba haṭa anuttara vū - lovaṭa pin keta  
 vū

utum sa`ga ruvana gæna - sihiyaṭa nægiya yutu ma ya.

If you think not of the Dhamma, ♦ well preached and leading to Nibbāna, ♦ then do think of the  
 Saṅgha, ♦ the unsurpassed field of merit for the world.

#### 4. **Evam Buddhāṃ sarantānaṃ – Dhammāṃ Saṅghāṃ ca bhikkhavo**

**Bhayaṃ vā chambhitattaṃ vā – Lomahaṃso na hessatī'ti.**

mesē pinvat mahaṇeni - sambudu rajun hā utum siri sadaham da - śhrāva-  
 ka sa`ga ruvana da  
 sihi karana viṭa oba haṭa - biyak hō tæti gænīmak hō lomuḍahagænīmak no  
 vannē ma ya

To those recalling the Buddha supreme, ♦ to those recalling the Dhamma , oh monks, ♦ and to  
 those recalling the Saṅgha, ♦ neither fear nor terror will make them quiver.

**Etena saccena suvatthi hotu!**

mē satyānubhāvayen sæmaṭa set vēvā !

*By this truth, may there be well-being!*

**Sadhu! Sadhu! Sadhu!**

**Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!**

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

**Dutiya Bhānavāra: Second Section**

deveni baṇavara

**18. Mahā Kassapatthera Bojjhaṅga Suttaṃ***mahā kassapa teruṅṅa vadāḷa bojjhaṃ desuma***Discourse on Enlightenment Factors preached to  
Arahant Kassapa****Evam me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati veḷuvane Kalandakanivāpe. Tena kho pana samayena āyasmā Mahākassapo Pippaliguḥāyaṃ viharati ābādhiko dukkhito bāḷhagilāno.**

mā visin mesē asana ladī. ek samayeka bhāgyavat budurajāṇan vahansē rajagaha nuvara lehenun gē abhaya bhūmiya vū vēḷuvanayehi vēḷa vasana sēka. ekal hī āyuṣmat mahā kassapayan vahansē rōga pīḍā vēḷaṅḍīmen kāyika dukaṭa pat vīmen bohō gilānva pippalī guhāvehi vēḷa siṭiyāhu ya.

Thus have I heard: ♦ On one occasion ♦ the Blessed One was living in the city of Rājagaha, ♦ at the Bamboo Grove, in the Squirrels' Feeding Ground. At that time the Venerable Mahā Kassapa ♦ who was living in the Pippali Cave, ♦ was afflicted with a disease, ♦ was suffering physically, and was gravely ill.

**Atha kho Bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā Mahākassapo tenupasaṅkami. Upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā āyasmantaṃ Mahākassapaṃ etadavoca.**

eviṭa bhāgyavatun vahansē savas varuvehi dī bhāvanāven nēgiṭa āyuṣmat mahā kassapayan vahansē veta vēḷama kaḷa sēka. esē vēḷama koṭa paṇavana lada āsanayehi vēḷahun sēka. esē vēḷahunnā vū bhāgyavatun vahansē āyuṣmat mahā kassapayan vahansē gen mesē vimasā vadāḷa sēka.

Then, the Blessed One arising from his meditation in the evening, ♦ visited the Venerable Mahā Kassapa ♦ and sat down on the seat made ready for him. Thus seated, the Blessed One spoke to the Venerable Mahā Kassapa:

**Kacci te Kassapa khamanīyaṃ? Kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti no abhikkamanti? Paṭikkamosānaṃ paññāyati no abhikkamo? 'ti.**

pinvat kassapa, obaṭa ivasiya hæki da? pahasuven siṭinnaṭa hæki da? kayē duk vēdanā aḍu vīmak tibē da? væḍi vīmak no vē da? aḍu vīmak ma dakinnaṭa læbē da ? væḍi vīmak no penē da?

Well Kassapa, how is it with you? Are you bearing up, ♦ are you enduring your bodily suffering? Do your pains decrease or increase? Are there signs of your pains decreasing and not increasing?

**Na me Bhante khamanīyaṃ. Na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti. Abhikkamosānaṃ paññāyati no paṭikkamo'ti.**

svāmīnī, bhāgyavatun vahansa, māgē asanīpaya ivasaṅṭa no hæki ya. pahasuven siṭinnaṭa no hækiya. māgē kāyika duk vēdanā itā balavat ya. væḍi vīmak ma ættē ya. aḍu vīmak nættē ma ya. dakiṅṭa læbennē væḍi vīmak ma ya. aḍu vīmak dakiṅṭa no læbennē ya.

No, Bhante, I am not bearing up, ♦ I am not enduring and the pain is very great. There is a sign not of pains decreasing, but increasing.

**Satti'me Kassapa bojjaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbāṇāya saṃvattan'ti. Katame satta?**

pinvat kassapa, mā visin itā yahapat lesa pavasana laddā vū praguṇa karana laddā vū bahula vaśhayen diyuṇu karana laddā vū viśhēṣha ñāṇaya piṇisa da ārya satyaya avabōdhaya piṇisa da nivan avabōdhaya piṇisa da pavatinnā vū mē bojjaṅga dharmayan hataki.

e bojjaṅga dharma hata nam kumak da?

These seven factors of enlightenment, Kassapa, ♦ are well expounded, cultivated and fully developed by me. They lead to special knowledge, ♦ to realization of the Noble Truths, and to Nibbāna. What are the seven?

**Sati sambojjaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṃvattati.**

pinvat kassapa, sati sambojjaṅgaya mā visin itā yahapat lesa pavasana laddē ya. praguṇa karana laddē ya. bahula vaśhayen diyuṇu karana laddē ya. viśhēṣha ñāṇaya piṇisa da ārya satyaya avabōdhaya piṇisa da nivan avabōdhaya piṇisa da pavatinnē ya.

Mindfulness, the factor of enlightenment, Kassapa, ♦ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ♦ to realization of the Noble Truths, and to Nibbāna.

**Dhammavicaya sambojjaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṃvattati.**

pinvat kassapa, dhammavicaya sambojjaṅgaya mā visin itā yahapat lesa pavasana laddē ya. praguṇa karana laddē ya. bahula vaśhayen diyuṇu karana lad-

dē ya. viśhēṣha ñāṇaya piṇisa da ārya satyaya avabōdhaya piṇisa da nivan avabōdhaya piṇisa da pavatinnē ya.

Investigation of the Dhamma, the factor of enlightenment, Kassapa, ♦ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ♦ to realization of the Noble Truths, and to Nibbāna.

**Viriya sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṃvattati.**

pinvat kassapa, viriya sambojjhaṅgaya mā visin itā yahapat lesa pavasana laddē ya. praguṇa karana laddē ya. bahula vaśhayen diyuṇu karana laddē ya. viśhēṣha ñāṇaya piṇisa da ārya satyaya avabōdhaya piṇisa da nivan avabōdhaya piṇisa da pavatinnē ya.

Effort, the factor of enlightenment, Kassapa, ♦ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ♦ to realization of the Noble Truths, and to Nibbāna.

**Pīti sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṃvattati.**

pinvat kassapa, pīti sambojjhaṅgaya mā visin itā yahapat lesa pavasana laddē ya. praguṇa karana laddē ya. bahula vaśhayen diyuṇu karana laddē ya. viśhēṣha ñāṇaya piṇisa da ārya satyaya avabōdhaya piṇisa da nivan avabōdhaya piṇisa da pavatinnē ya.

Rapture, the factor of enlightenment, Kassapa, ♦ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ♦ to realization of the Noble Truths, and to Nibbāna.

**Passaddhi sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṃvattati.**

pinvat kassapa, passaddhi sambojjhaṅgaya mā visin itā yahapat lesa pavasana laddē ya. praguṇa karana laddē ya. bahula vaśhayen diyuṇu karana laddē ya. viśhēṣha ñāṇaya piṇisa da ārya satyaya avabōdhaya piṇisa da nivan avabōdhaya piṇisa da pavatinnē ya.

Calm, the factor of enlightenment, Kassapa, ♦ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ♦ to realization of the Noble Truths, and to Nibbāna.

**Samādhi sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṃvattati.**

pinvat kassapa, samādhi sambojjhaṅgaya mā visin itā yahapat lesa pavasana laddē ya. praguṇa karana laddē ya. bahula vaśhayen diyuṇu karana laddē ya.

viśhēṣha ñāṇaya piṇisa da ārya satyaya avabōdhaya piṇisa da nivan avabōdhaya piṇisa da pavatinnē ya.

Concentration, the factor of enlightenment, Kassapa, ♦ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ♦ to realization of the Noble Truths, and to Nibbāna.

**Upekkhā sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya samvattati.**

pinvat kassapa, upekkhā sambojjhaṅgaya mā visin itā yahapat lesa pavasana laddē ya. praṇaṇa karana laddē ya. bahula vaśhayen diyuṇu karana laddē ya. viśhēṣha ñāṇaya piṇisa da ārya satyaya avabōdhaya piṇisa da nivan avabōdhaya piṇisa da pavatinnē ya.

Equanimity, the factor of enlightenment, Kassapa, ♦ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ♦ to realization of the Noble Truths, and to Nibbāna.

**Ime kho kassapa, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbāṇāya samvattanti'ti.**

pinvat kassapa, mema sapta bojjhaṅga dharmayō mā visin itā yahapat lesa pavasana laddāhu ya. praṇaṇa karana laddāhu ya. bahula vaśhayen diyuṇu karana laddāhu ya. viśhēṣha ñāṇaya piṇisa da ārya satyaya avabōdhaya piṇisa da nivan avabōdhaya piṇisa da pavatinnāhu ya.

These seven factors of enlightenment, Kassapa, ♦ are well expounded, cultivated, and fully developed by me. They lead to special knowledge, ♦ to realization of the Noble Truths, and to Nibbāna.

**Taggha Bhagava, bojjhaṅgā. Taggha Sugata, bojjhaṅgā'ti.**

svāmīnī, bhāgyavatun vahansa, ekāntayen ma mēvā nam bojjhaṅga dharmayō ma ya. sugatayan vahansa, ekāntayen ma mēvā nam bojjhaṅga dharmayō ma ya.

Most surely, oh Blessed One, ♦ they are the factors of enlightenment. Most surely, oh Sublime One, ♦ they are the factors of enlightenment.

**Idama'voca Bhagavā. Attamano āyasmā Mahākassapo Bhagavato bhāsitaṃ abhinandi. Uṭṭhāhicā'yasmā Mahākassapo tamhā ābādhā. Tathā pahīnocā'yasmato Mahākassapassa so ābādho ahoṣī'ti.**

bhāgyavatun vahansē meya vadāḷa sēka.

satuṭu sitin yutu vū mahā kassapayan vahansē bhāgyavatun vahansē vadāḷa bojjhaṅga dharmayan satuṭin piḷigattāhu ya. āyuṣhmat mahā kassapayan vah-

ansē e asanīpayen nægī siṭiyāhu ya. āyuṣmat mahā kassapayan vahansē gē e asanīpaya etænin ma næti vī suvapat vū sēk ma ya.

The Blessed One taught this discourse. And the Venerable Mahā Kassapa, ♦ glad at heart, rejoiced in the Blessed One's explanation. Thereupon the Venerable Mahā Kassapa recovered from that disease, ♦ and that disease of the Venerable Mahā Kassapa ♦ disappeared instantly.

**Etena saccena suvatthi hotu!**

mē satyānubhāvayen sæmaṭa set vēvā

By this truth, may there be well-being!

## 19. *Girimānanda Suttaṃ* *girimānanda teruṇṭa vadāḷa desuma* Discourse to *Girimānanda Thera*

**Evaṃ me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā Ānando yena Bhagavā tenupasaṅkami. Upasaṅkamtivā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. mā visin mesē asana ladī. ek samayeka bhāgyavat budurajāṇan vahansē sævæt nuvara jētavana nam vū anēpiṇḍau siṭutumā gē ārāmayehi væḍa vasana sēka. ekalhi āyuṣmat garimānandayani vahanasē rōga piḍā væḷañḍimen kāyika dukkaṭa pat vīmen bohō gilānva væḍasiṭiyāhu ya.**

ekalhi āyuṣmat ānandayan vahansē bhāgyavatun vahansē veta væḍama kaḷāhu ya. esē væḍama koṭa bhāgyavatun vahansē ṭa ādarayen vandanā koṭa ekatpasva hunnāhu ya. ekatpasva væḍa hunnā vū āyuṣmat ānandayan vahansē bhāgyavatun vahansēṭa mesē pævasuvāhu ya.

Thus have I heard: ♦ On one occasion the Blessed One was staying in Sāvatti, ♦ at Jetavana, ♦ at Anāthapiṇḍika's monastery. And on that occasion Venerable Girimānanda was afflicted with a disease, ♦ was suffering physically, and was gravely ill. Then Venerable Ānanda went to the Blessed One, ♦ Paid homage to the Blessed One and sat down to one side.

**Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etada'voca: Āyasmā bhante Girimānando ābādhiko hoti dukkhito bāḷhagilāno. Sādhu bhante Bhagavā yena'yaṣmā Girimānando ten'upasaṅkamatū anukampaṃ upādāyā'ti.**

svāmīnī, bhāgyavatun vahansa, āyuṣmat girimānandayan vahansē rōga piḍā væḷañḍimen kāyika dukkaṭa pat vīmen bohō gilānva væḍasiṭinnāhu ya. svāmīnī,



bhāgyavatun vahansa, anukampā upadavā āyusḥmat girimānandayan vahansē veta væḍama karana sēk nam eya itā hoṇḍa ya.

As he was sitting there Venerable Ānanda said to the Blessed One: ♦ Oh Bhante, the Venerable Girimānanda ♦ is afflicted with a disease, ♦ is suffering physically, and is gravely ill. It would be good if the Blessed One would visit the Venerable Girimānanda, ♦ out of compassion for him.

**Sace kho tvaṃ, Ānanda Girimānandassa bhikkhuno upasaṅkamtivā dasa saññā bhāseyyāsi, ṭhānaṃ kho panetaṃ vijjati yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyya.**

pinvat ānanda, esē nam oba girimānanda bhikṣhuva veta pæmiṇa dasa saññā pavasā siṭinna. girimānanda bhikṣhuva haṭa e dasa saññāva æsīmen pasu e asanīpaya saṃsiṇḍī yannē ya yana mekaruṇa dækiya hæki vannē ya

Ānanda, if you go to the monk Girimānanda ♦ and explain to him the ten perceptions, ♦ it is possible that having heard the ten perceptions, ♦ he will be cured of his illness.

**Katamā dasa? Aniccasaññā, Anattasaññā, Asubhasaññā, Ādīnavasaññā, Pahānasaññā, Virāgasaññā, Nirodhasaññā, Sabbaloke anabhiratasaññā, Sab-basaṅkhāresu aniccasaññā, Ānāpānasati.**

e dasa saññāva kumak da?

anitya saññāva ya, anātma saññāva ya, asubha saññāva ya, adīnava saññāva ya, pahāna saññāva ya, virāga saññāva ya, nirōdha saññāva ya, siyaḷu lōkaya kerehi no ælena saññāva ya, siyaḷu saṃskārayan kerehi anitya saññāva ya, ānāpānasati-ya ya.

Which ten perceptions? The perception of impermanence, ♦ the perception of non-self, ♦ the perception of unattractiveness, ♦ the perception of danger, ♦ the perception of abandoning, ♦ the perception of dispassion, ♦ the perception of cessation, ♦ the perception of non-delight in the entire world, ♦ the perception of the impermanence of all formations, ♦ and mindfulness of in and out breathing.

**Katamāc'Ānanda aniccasaññā? Idh'Ānanda bhikkhū araññagato vā ruk-khamūlagato vā suññāgāragato vā iti paṭisaṅcikkhati. Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā saṅkhārā aniccā viññāṇaṃ aniccan'ti. Iti imesu pañca-supādanakkhandhesu aniccānupassī viharati. Ayaṃ vuccat'Ānanda Aniccasaññā. pinvat ānanda, anitya saññāva yanu kumak da?**

pinvat ānanda, me karuṇehi lā bhikṣhuva araṇyayakaṭa giyē hō ruk sevaṇakaṭa giyē hō nidahas tænakakaṭa giyē hō mē ākārāyen nuvaṇin vimasannē ya. rūpaya anitya ya. viñḍim anitya ya. haṇḍunā gænīm anitya ya. saṃskārayan anitya ya. viññāṇaya anitya ya vaśhayeni. mē ākārāyen mē pañca upādānaskandhayan

piḷibaṅdava anitya svabhāvaya dakimin vāsaya karannē ya. pinvat ānanda, mē vanāhī anitya saññāva ya yi kiyanu labannē ya.

And what, Ānanda, is the perception of impermanence? Herein, Ānanda, ♦ a monk having gone to the forest, to the shade of a tree, ♦ or to a secluded place, ♦ wisely reflects thus: ♦ form is impermanent, ♦ feeling is impermanent, ♦ perception is impermanent, ♦ formations are impermanent, ♦ consciousness is impermanent. Thus he dwells contemplating the impermanence ♦ of the five aggregates of clinging. This, Ānanda, is called the perception of impermanence.

**Katamāc'Ānanda anattasaññā? Idh'Ānanda, bhikkhū araññagato vā ruk-khamūlagato vā suññāgāragato vā iti paṭisañcikkhati. Cakkhum anattā rūpā anattā sotam anattā saddā anattā ghāṇam anattā gandhā anattā jivhā anattā rasā anattā kāyo anattā phoṭṭhabbā anattā mano anattā dhammā anattā'ti. Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati. Ayam vuccat'Ānanda Anattasaññā.**

**pinvat ānanda, anātma saññāva yanu kumak da?**

pinvat ānanda, me karuṇehi lā bhikṣhuva araṇyayakaṭa giyē hō ruk sevaṇakaṭa giyē hō nidahas tēnakaṭa giyē hō mē ākārāyen nuvaṇin vimasannē ya. æsa anātma ya. æsaṭa penennā vū rūpa anātma ya. kaṇa anātma ya. kaṇaṭa æsennā vū śhabda anātma ya. nāsaya anātma ya. nāsayaṭa dānennā vū gaṅda suvaṅda anātma ya. diva anātma ya. divaṭa dānennā vū rasa anātma ya. kaya anātma ya. kayaṭa dānennā vū pahasa anātma ya. manasa anātma ya. manasaṭa sitennā vū aramuṇu anātma ya vaśhayeni. mē ākārāyen mē ādhyātmika hā bāhira vū saya vādārum āyatanayan piḷibaṅdava anātma svabhāvaya dakimin vāsaya karannē ya. pinvat ānanda meya vanāhī anātma saññāva ya yi kiyanu labannē ya.

And what, Ānanda, is the perception of non-self? Herein, Ānanda, ♦ a monk having gone to the forest, to the shade of a tree, ♦ or to a secluded place, ♦ wisely reflects thus: ♦ the eye is non-self, ♦ forms are non-self; ♦ the ear is non-self, ♦ sounds are non-self; ♦ the nose is non-self, ♦ smells are non-self; ♦ the tongue is non-self, ♦ flavors are non-self; ♦ the body is non-self, ♦ tangibles are non-self; ♦ the mind is non-self, ♦ thoughts are non-self. Thus he dwells contemplating non-self ♦ with regard to the six internal and external faculties. This, Ānanda, is called the perception of non-self.

**Katamāc'Ānanda asubhasaññā? Idh'Ānanda, bhikkhū imameva kāyam uddham pādatalā adho kesamatthakā tacapariyantam pūram nānāppakārassa asucino paccavekkhati. Atthi imasmim kāye kesā lomā nakhā dantā taco maṁsam nahāru aṭṭhi aṭṭhimiṅja vakkam hadayam yakanam kilomakam pihakam papphasam antam antaṅgam udariyam karīsam pittam semham pubbo lohitaṁ sedo medo assu vasa kheḷo siṅghānikā lasikā muttam'ti. Iti imasmim kāye asubhānupassī viharati. Ayam vuccat'Ānanda Asubhasaññā.**

**pinvat ānanda, asubha saññāva yanu kumak da?**

pinvat ānanda, me karuṇehi lā bhikṣhuva yaṭi patulen uḍa siṭi hisa kes va-  
lin pahaḷaṭa samakin vāsī tibennā vū nā nā prakāra vū asuciyen piruṇā vū mē  
kaya piḷibaṇḍava ma nuvaṇin vimasā balannē ya. mē kayē vanāhī kes ya, lom  
ya, niya potu ya, dat ya, sama ya, mas ya, naharavæḷ ya, æṭa ya, æṭa miduḷu ya,  
vakugaḍu ya, hadavata ya, akmāva ya, daḷaṃuva ya, baḍadiva ya, penahaḷu ya,  
kuḍā baḍavæḷ ya, mahā baḍavæla ya, āmāśhaya ya, asuci ya, his moḷaya ya, pita  
ya, sema ya, særava ya, lē ya, dahāḍiya ya, telmanda ya, kaṇḍuḷu ya, vuruṇu tel  
ya, keḷa ya, soṭu ya, saṇḍamiṇḍuḷu ya, mūtra da vaśhayeni. mē ākārāyen kaya  
piḷibaṇḍava asubha vaśhayen dakimin vāsaya karannē ya. pinvat ānanda meya  
vanāhī asubha saññāva ya yi kiyanu labannē ya.

And what, Ānanda, is the perception of unattractiveness? Herein, Ānanda, ♦ a monk contemplates this body, ♦ upwards from the soles of the feet, ♦ and downwards from the tips of the hairs, ♦ enclosed in skin, and filled with many kinds of impurities. There are, in this body: head hairs, body hairs, ♦ nails, teeth, skin, flesh, tendons, ♦ bones, bone marrow, kidneys, heart, ♦ liver, membranes, spleen, lungs, ♦ small intestines, large intestines, ♦ stomach, excrement, ♦ bile, phlegm, puss, blood, sweat, fat, tears, ♦ grease, saliva, nasal mucus, ♦ oil in the joints, and urine. Thus he dwells contemplating unattractiveness in this body. This, Ānanda, is called the perception of unattractiveness.

**Katamāc'Ānanda Ādīnavasaññā? Idh'Ānanda, bhikkhū arañṇagato vā ruk-  
khamūlagato vā suññāgāragato vā iti paṭisañcikkhati. Bahu dukkho kho ayaṃ  
kāyo bahu ādīnavo. Iti imasmim kāye vividhā ābādhā uppajjanti. Seyyathīdam,  
cakkhurogo sotarogo ghāṇarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo  
mukharogo dantarogo kāso sāso piṇāso ḍāho jaro kucchirogo mucchā pakkan-  
dikā sūlā visūcikā kuṭṭham gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu  
rakhasā vitacchikā lohitapittam madhumeho amsā piḷakā bhagandaḷā. Pit-  
tasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā san-  
nipātikā ābādhā utupariṇāmajā ābādhā visama parihārajā ābādhā opakkamikā  
ābādhā kammavipākajā ābādhā sītam uṇham jighacchā pipāsā uccāro passā-  
vo'ti. Iti imasmim kāye ādīnavānupassī viharati. Ayaṃ vuccat'Ānanda Ādīnav-  
asaññā.**

pinvat ānanda, ādīnava saññāva yanu kumak da?

pinvat ānanda, me karuṇehi lā bhikṣhuva araṇyakaṭa giyē hō ruk sevaṇakaṭa  
gayēi hō nidahas tænakakaṭa gayēi hō mē ākārāyen nuvaṇin vimasannē ya. mē  
kaya vanāhī bohō duk tibennā vū da, bohō ādīnava tibennā vū da deyaki. mē  
kayehi vanāhī vividhākāra rōgābādhayō upadinnāhuya ya. e kavara rōgayan da?  
æs rōgayan ya, kaṇ rōgayan ya, nāsā rōgayan ya, divē rōgayan ya, kayē rōgayan  
ya, hisē rōgayan ya, piṭikaṇehi rōgayan ya, mukha rōgayan ya, dat rōgayan ya,  
kṣhaya rōgayan ya, æduma rōgayan ya, pīnas rōgayan ya, dāha rōgayan ya, uṇa

rōgayan ya, kusē rōgayan ya, sihi mūrjā vīma ya, lē atisāra rōgayan ya, arśhas rōgayan ya, kolarā rōgayan ya, kuṣṭha rōgayan ya. gaṇḍau rōgayan ya, hamē rōgayan ya, svāśha rōgayan ya, apasmāra rōgayan ya, dada rōgayan ya, kaḍu-vēgan rōgayan ya, kāsīmen geḍi haṭa gat rōgayan ya, kāsīm rōgayan ya, paṇu hori rōgayan ya, ratpit rōgayan ya, diyavæḍiyā rōgayan ya, amśhabhāga rōgayan ya, piḷikā rōgayan ya, bhagandarā rōgayan ya vaśhayeni. piten haṭa gannā rōgayō ya, semen haṭagannā rōgayō ya, vātayen haṭagannā rōgayō ya, tun dos kipīmen haṭagannā rōgayō ya, sṛtuu viparyāsa valin gannā rōgayō ya, væradi lesa kaya parihaṇayen haṭagannā rōgayō ya, upakramayen haṭagannā rōgayō ya, karma vipākayen haṭagannā rōgayō ya, sītala da uṇusuma da kusaginna da pipāsaya da malapaha kirīma da mūtrā kirīma da vaśhayeni. mē ākārāyen mē kaya piḷibañ-dava ādīnava nuvaṇin dakimin vāsaya karannē ya. pinvat ānanda meya vanāhī ādīnava saññāva yæ yi kiyanu labannē ya.

And what, Ānanda, is the perception of danger? Herein, Ānanda, ♦ a monk, having gone to the forest, to the shade of a tree, ♦ or to a secluded place, ♦ wisely reflects thus: ♦ many are the sufferings, many are the dangers ♦ associated with this body. In this body many kinds of illnesses arise, ♦ such as, eye illnesses, ear illnesses, ♦ nose illnesses, tongue illnesses, ♦ body illnesses, head illnesses, ♦ outer-ear illnesses, mouth illnesses, teeth illnesses, ♦ cough, asthma, catarrh, heart-burn, ♦ fever, stomach-ache, fainting, dysentery, ♦ gripes, cholera, leprosy, boils, ♦ scrofula, tuberculosis, ♦ epilepsy, skin diseases, ♦ itch, scab, chickenpox, ♦ scabies, jaundice, diabetes, paralysis, ♦ cancer, fistula; ♦ illnesses arising from disorder of bile, ♦ illnesses arising from disorder of phlegm, ♦ illnesses arising from disorder of wind, ♦ illnesses arising from combinations of bodily humors, ♦ illnesses arising from changes of the climate, ♦ illnesses arising from careless bodily behaviour, ♦ illnesses arising from attacks, ♦ illnesses arising from the result of kamma; ♦ cold, heat, hunger, thirst, ♦ defecation, and urination. Thus he dwells contemplating the danger in this body. This, Ānanda, is called the perception of danger.

**Katamāc'Ānanda Pahāṇasaññā? Idh'Ānanda, bhikkhū uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Uppannaṃ vyāpāditakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Uppannaṃ vihiṃsāvitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Ayam vuccat' Ānanda Pahāṇasaññā.**

**pinvat ānanda, prahāṇa saññāva yanu kumak da?**

pinvat ānanda, me karuṇehi lā bhikṣhuva upannā vū kāmavitarkayan no ivasannē ya. at harinnē ya. duru karannē ya. næti karannē ya. abhāvaṭaya pat karavannē ya. upannā vū vyāpāda vitarkayan no ivasannē ya. at harinnē ya. duru karannē ya. næti karannē ya. abhāvaṭaya pat karavannē ya. upannā vū vihiṃsā vitarkayan no ivasannē ya. at harinnē ya. duru karannē ya. næti karannē ya. abhāvaṭaya pat karavannē ya. upanupan pāpī akusala vitarkayan no ivasannē ya.

at harinnē ya. duru karannē ya. nēti karannē ya. abhāvaṭaya pat karavannē ya.  
pinvat ānanda meya vanāhī prahāṇa saññāva yæ yi kiyānu labannē ya.

And what, Ānanda, is the perception of abandoning? Herein, Ānanda, ♦ a monk does not tolerate an arisen sensual thought. He abandons it, ♦ destroys it, dispels it, ♦ terminates it, and obliterates it. He does not tolerate an arisen thought of ill-will. He abandons it, ♦ destroys it, dispels it, ♦ terminates it, and obliterates it. He does not tolerate an arisen thought of harming. He abandons it, ♦ destroys it, dispels it, ♦ terminates it, and obliterates it. He does not tolerate any arisen evil, unwholesome thoughts. He abandons them, ♦ destroys them, dispels them, ♦ terminates them, and obliterates them. This, Ānanda, is called the perception of abandoning.

**Katamāc'Ānanda Virāgasaññā? Idh'Ānanda, bhikkhū araññagato vā ruk-  
khamūlagato vā suññāgāragato vā iti paṭisañcikkhati. Etaṃ santam etaṃ  
pañitam yadidaṃ sabbasañkhāra samatho sabbūpadhipaṭinissaggo taṇhakkhayo  
virago Nibbāna'ti. Ayam vuccat'Ānanda Virāgasaññā.**

**pinvat ānanda, virāga saññāva yaṇu kumak da?**

pinvat ānanda, me karuṇehi lā bhikṣhuva araṇyakaṭa giyē hō ruk sevaṇakaṭa  
gayēi hō nidahas tēnakaṭa gayēi hō mē ākārāyen nuvaṇin vimasannē ya. meya  
śhānta vū deyaki. meya praṇīta vū deyaki. enam siyaḷu saṃskāra dharmayan  
saṃsiṇḍī giyā vū siyaḷu keles sahita karmayan duru vī giyā vū taṇhāva kṣhaya vī  
giyā vū virāgī vū amā maha nivana ya. pinvat ānanda, meya vanāhī virāga saññā-  
va yæ yi kiyānu labannē ya.

And what, Ānanda, is the perception of dispassion? Herein, Ānanda, ♦ a monk, having gone to the forest, to the shade of a tree, ♦ or to a secluded place, ♦ wisely reflects thus: ♦ this is peaceful, this is sublime, ♦ that is, the stilling of all formations, ♦ the relinquishment of all acquisitions, ♦ the destruction of craving, dispassion, Nibbāna. This, Ānanda, is called the perception of dispassion.

**Katamāc'Ānanda Nirodhasaññā? Idh'Ānanda, bhikkhū araññagato vā ruk-  
khamūlagato vā suññāgāragato vā iti paṭisañcikkhati. Etaṃ santam etaṃ  
pañitam yadidaṃ sabbasañkhārasamatho sabbūpadhi paṭinissaggo taṇhakkhayo  
nirodho Nibbāna'ti. Ayam vuccat'Ānanda Nirodhasaññā.**

**pinvat ānanda, nirōdha saññāva yaṇu kumak da?**

pinvat ānanda, me karuṇehi lā bhikṣhuva araṇyakaṭa giyē hō  
ruk sevaṇakaṭa gayēi hō nidahas tēnakaṭa gayēi hō mē ākārāyen nuvaṇin vima-  
sannē ya. meya śhānta vū deyaki. meya praṇīta vū deyaki. enam siyaḷu saṃskāra  
dharmayan saṃsiṇḍī giyā vū siyaḷu keles sahita karmayan duru vī giyā vū taṇhā-  
va niruddha vī giyā vū amā maha nivana ya. pinvat ānanda, meya vanāhī nirōdha  
saññāva yæ yi kiyānu labannē ya.

And what, Ānanda, is the perception of cessation? Herein, Ānanda, ♦ a monk, having gone to the forest, to the shade of a tree, ♦ or to a secluded place, ♦ wisely reflects thus: ♦ this is peaceful, this is sublime, ♦ that is, the stilling of all formations, ♦ the relinquishment of all acquisitions, ♦ the destruction of craving, cessation, Nibbāna. This, Ānanda, is called the perception of cessation.

**Katamāc'Ānanda Sabbaloke anabhiratasaññā? Idh'Ānanda, bhikkhū ye loke up-āy'upādānā cetaso adhiṭṭhānā'bhinivesānusayā te pajahanto viramati na upādiyanto. Ayaṃ vuccat'Ānanda Sabbaloke anabhiratasaññā.**

**pinvat ānanda, siyaḷu lōkaya piḷibaṅḍa va no ælimē saññāva yānu kumak da?**

pinvat ānanda, me karuṇehi lā bhikṣhuva mē skandha dhātu āyatana lōkaya kerehi tibennā vū yam bæsa gænīmak ædda, bæṅḍīmak ædda, cētanātmaka adīṭan kirīmak ædda, abhyantara va keles pævætvīmak ædda, evā duru karamin no bæṅḍemin no æli siṭinnē ya. pinvat ānanda, meya vanāhī siyaḷu lōkaya piḷibaṅḍa va no ælimē saññāva yæ yi kiyanu labannē ya.

And what, Ānanda, is the perception of non-delight in the entire world? Herein, Ānanda, ♦ a monk refrains from any engagement and clinging, ♦ mental standpoints, adherences, ♦ and underlying tendencies ♦ in regards to the world of aggregates, ♦ elements, and sense bases. This, Ānanda, is called the perception of non-delight in the entire world.

**Katamāc'Ānanda, Sabbasaṅkhāresu aniccasaññā? Idh'Ānanda, bhikkhū sab-basaṅkhārehi aṭṭiyati harāyati jigucchati. Ayaṃ vuccat'Ānanda Sabbasaṅkhāresu aniccasaññā.**

**pinvat ānanda, siyaḷu saṃskārayan piḷibaṅḍa va anitya saññāva yānu kumak da?**

pinvat ānanda, me karuṇehi lā bhikṣhuva siyaḷu saṃskāraḷin piḍāvaṭa pat veyi da, læjjāvaṭa pat veyi da, piḷikulaṭa pat veyi da eya yi. pinvat ānanda, meya vanāhī siyaḷu saṃskārayan piḷibaṅḍa va anitya saññāva yæ yi kiyanu labannē ya.

And what, Ānanda, is the perception of the impermanence of all formations? Herein, Ānanda, ♦ a monk is repelled, humiliated, ♦ and disgusted with all formations. This, Ānanda, is called the perception of the impermanence of all formations.

**Katamāc'Ānanda Ānāpānasati? Idh'Ānanda, bhikkhū araṅḅagato vā ruk-khamūlagato vā suṅḅāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṅḅdhāya parimukhaṃ satim upaṭṭhapetvā.**

**pinvat ānanda, ānāpānasatiya yānu kumak da?**

pinvat ānanda, me karuṇehi lā bhikṣhuva araṅyakaṭa giyē hō ruk sevaṅakaṭa gayēi hō nidahas tænakakaṭa gayēi hō paḷa`gak bæṅḅdageṅa kaya sṛju karageṅa bhāvanā karana aramuṅa piḷibaṅḍa va sihiya pihiṭuvā geṅa vāḅi vennē ya

And what, Ānanda, is mindfulness of in and out breathing? Herein, Ānanda, ♦ a monk, having gone to the forest, to the shade of a tree, ♦ or to a secluded place, ♦ sits down folding his legs crosswise, ♦ holding his body straight, ♦ and setting mindfulness on breathing.

**So satova assasati. Satova passasati.**

hetema sihiyen yutu va ma husma gannē ya. sihiyen yutuva ma husma heḷannē ya.

Mindful he breathes in, ♦ mindful he breathes out.

**Dīgham vā assasanto dīgham assasāmī'ti pajānāti. Dīgham vā passasanto dīgham passasāmī'ti pajānāti.**

dīrgha lesa āśhvāsa karannē nam dīrgha lesa āśhvāsa karami yi dæna gannē ya. dīrgha lesa praśhvāsa karannē nam dīrgha lesa praśhvāsa karami yi dæna gannē ya

When he is breathing in a long breath, he knows, ♦ 'I am breathing in a long breath.' When he is breathing out a long breath, he knows, ♦ 'I am breathing out a long breath.'

**Rassam vā assasanto rassam assasāmī'ti pajānāti. Rassam vā passasanto rassam passasāmī'ti pajānāti.**

keṭiyen āśhvāsa karannē nam keṭiyen āśhvāsa karami yi dæna gannē ya. keṭiyen praśhvāsa karannē nam keṭiyen praśhvāsa karami yi dæna gannē ya.

When he is breathing in a short breath, he knows, ♦ 'I am breathing in a short breath.' When he is breathing out a short breath, he knows, ♦ 'I am breathing out a short breath.'

**Sabbakāya paṭisaṃvedī assasissāmī'ti sikkhati. Sabbakāya paṭisaṃvedī passasissāmī'ti sikkhati.**

siyaḷu kaya piḷibaṇḍa va ma manā saṃvēdī bavakin yutu va ma āśhvāsa karannemi yi hikmennē ya. siyaḷu kaya piḷibaṇḍa va ma manā saṃvēdī bavakin yutu va ma praśhvāsa karannemi yi hikmennē ya.

'Conscious of the entire breathing process, I shall breathe in,' ♦ thus he trains himself. 'Conscious of the entire breathing process, I shall breathe out,' ♦ thus he trains himself.

**Passambhayam kāyasāṅkhāram assasissāmī'ti sikkhati. Passambhayam kāya saṅkhāram passasissāmī'ti sikkhati.**

āśhvāsa praśhvāsa nam vū kāya saṃskārayan sæhællū karamin āśhvāsa karannemi yi hikmennē ya. āśhvāsa praśhvāsa nam vū kāya saṃskārayan sæhællū karamin praśhvāsa karannemi yi hikmennē ya.

'Calming the entire breathing process, I shall breathe in,' ♦ thus he trains himself. 'Calming the entire breathing process, I shall breathe out,' ♦ thus he trains himself.

**Pītipaṭisaṃvedī assasissāmī'ti sikkhati. Pītipaṭisaṃvedī passasissāmī'ti sikkhati.**

prītiya piḷibaṇḍa va manā saṃvēdī bavakin yutu va āśhvāsa karannemi yi hikmennē ya. prītiya piḷibaṇḍa va manā saṃvēdī bavakin yutu va praśhvāsa karannemi yi hikmennē ya.

‘Experiencing rapture, I shall breathe in,’ ♦ thus he trains himself. ‘Experiencing rapture, I shall breathe out,’ ♦ thus he trains himself.

**Sukhapaṭisaṃvedī assasissāmī’ti sikkhati. Sukhapaṭisaṃvedī passasissāmī’ti sikkhati.**

səpaya piḷibaṇḍa va manā saṃvēdī bavakin yutu va āśhvāsa karannemi yi hikmennē ya. səpaya piḷibaṇḍa va manā saṃvēdī bavakin yutu va praśhvāsa karannemi yi hikmennē ya.

‘Experiencing pleasure, I shall breathe in,’ ♦ thus he trains himself. ‘Experiencing pleasure, I shall breathe out,’ ♦ thus he trains himself.

**Cittasaṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati. Cittasaṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati.**

saññā vēdanā nam vū citta saṃskārayan piḷibaṇḍa va manā saṃvēdī bavakin yutu va āśhvāsa karannemi yi hikmennē ya. saññā vēdanā nam vū citta saṃskārayan piḷibaṇḍa va manā saṃvēdī bavakin yutu va praśhvāsa karannemi yi hikmennē ya.

‘Experiencing the mental formations, I shall breathe in,’ ♦ thus he trains himself. ‘Experiencing the mental formations, I shall breathe out,’ ♦ thus he trains himself.

**Passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati. Passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati.**

citta saṃskārayan səhəllū karamin āśhvāsa karannemi yi hikmennē ya. citta saṃskārayan səhəllū karamin praśhvāsa karannemi yi hikmennē ya.

‘Calming the mental formations, I shall breathe in,’ ♦ thus he trains himself. ‘Calming the mental formations, I shall breathe out,’ ♦ thus he trains himself.

**Cittapaṭisaṃvedī assasissāmī’ti sikkhati. Cittapaṭisaṃvedī passasissāmī’ti sikkhati.**

sita piḷibaṇḍa va manā saṃvēdī bavakin yutu va āśhvāsa karannemi yi hikmennē ya. sita piḷibaṇḍa va manā saṃvēdī bavakin yutu va praśhvāsa karannemi yi hikmennē ya.

‘Experiencing the mind, I shall breathe in,’ ♦ thus he trains himself. ‘Experiencing the mind, I shall breathe out,’ ♦ thus he trains himself.



**Abhippamodayaṃ cittaṃ assasissāmi'ti sikkhati. Abhippamodayaṃ cittaṃ passasissāmi'ti sikkhati.**

vaḍa vaḍāt sita pramudita karavamin āśhvāsa karannemi yi hikmennē ya. vaḍa vaḍāt sita pramudita karavamin praśhvāsa karannemi yi hikmennē ya

'Gladdening the mind, I shall breathe in,' ♦ thus he trains himself. 'Gladdening the mind, I shall breathe out,' ♦ thus he trains himself.

**Samādahaṃ cittaṃ assasissāmi'ti sikkhati. Samādahaṃ cittaṃ passasissāmi'ti sikkhati.**

vaḍa vaḍāt sita eka`ga karavamin āśhvāsa karannemi yi hikmennē ya. vaḍa vaḍāt sita eka`ga karavamin praśhvāsa karannemi yi hikmennē ya.

'Concentrating the mind, I shall breathe in,' ♦ thus he trains himself. 'Concentrating the mind, I shall breathe out,' ♦ thus he trains himself.

**Vimocayaṃ cittaṃ assasissāmi'ti sikkhati. Vimocayaṃ cittaṃ passasissāmi'ti sikkhati.**

pañcanīvaraṇayangen sita nidahas kara ganimin āśhvāsa karannemi yi hikmennē ya. pañcanīvaraṇayangen sita nidahas kara ganimin praśhvāsa karannemi yi hikmennē ya.

'Liberating the mind from hindrances, I shall breathe in,' ♦ thus he trains himself. 'Liberating the mind from hindrances, I shall breathe out,' ♦ thus he trains himself.

**Aniccānupassī assasissāmi'ti sikkhati. Aniccānupassī passasissāmi'ti sikkhati.**

anitya vaśhayen nuvaṇin dakimin āśhvāsa karannemi yi hikmennē ya. anitya vaśhayen nuvaṇin dakimin praśhvāsa karannemi yi hikmennē ya.

'Contemplating impermanence, I shall breathe in,' ♦ thus he trains himself. 'Contemplating impermanence, I shall breathe out,' ♦ thus he trains himself.

**Virāgānupassī assasissāmi'ti sikkhati. Virāgānupassī passasissāmi'ti sikkhati.**

ælma duru kirīma nuvaṇin dakimin āśhvāsa karannemi yi hikmennē ya. ælma duru kirīma nuvaṇin dakimin praśhvāsa karannemi yi hikmennē ya.

'Contemplating detachment, I shall breathe in,' ♦ thus he trains himself. 'Contemplating detachment, I shall breathe out,' ♦ thus he trains himself.

**Nirodhānupassī assasissāmi'ti sikkhati. Nirodhānupassī passasissāmi'ti sikkhati.**

ælma niruddha kirīma nuvaṇin dakimin āśhvāsa karannemi yi hikmennē ya. ælma niruddha kirīma nuvaṇin dakimin praśhvāsa karannemi yi hikmennē ya

'Contemplating cessation, I shall breathe in,' ♦ thus he trains himself. 'Contemplating cessation, I shall breathe out,' ♦ thus he trains himself.

**Paṭinissaggānupassī assasissāmī'ti sikkhati. Paṭinissaggānupassī passasissāmī'ti sikkhati. Ayaṃ vuccat'Ānanda Ānāpānasati.**

siyaḷu keles at hærīma nuvaṇin dakimin āśhvāsa karannemi yi hikmennē ya.  
siyaḷu keles at hærīma nuvaṇin dakimin praśhvāsa karannemi yi hikmennē ya.  
pinvat ānanda meya vanāhī ānāpānasatiya yæ yi kiyanu labannē ya.

'Contemplating relinquishment, I shall breathe in,' ♦ thus he trains himself. 'Contemplating relinquishment, I shall breathe out,' ♦ thus he trains himself. This, Ānanda, is called the mindfulness of in and out breathing.

**Sace kho tvaṃ Ānanda, Girimānandassa bhikkhuno upasaṅkamitvā imā dasasaññā bhāseyyāsi. Ṭhānaṃ kho panetaṃ vijjati yaṃ Girimānandassa bhikkhuno imā dasasaññā sutvā so ābādho ṭhānaso paṭipphassambheyyā'ti.**

pinvat ānanda, idin oba vanāhī āyuṣḥmat girimānanda bhikṣhuva veta eḷaṃba mē dasa saññāvan pævasiya yuttē ya. girimānanda bhikṣhuva haṭa e dasa saññāva æsīmen pasu e asanīpaya saṃsiṇḍī yannē ya yana me karuṇa dækiya hæki vannē ya.

If, Ānanda, you visit the monk Girimānanda ♦ and tell him these ten perceptions, ♦ it is possible that having heard them, the monk Girimānanda ♦ will be immediately cured of his illness.

**Atha kho āyasmā Ānando Bhagavato santike imā dasasaññā uggahetvā yenā'yasmā Girimānando tenupasaṅkami. Upasaṅkamitvā āyasmato Girimānandassa imā dasasaññā abhāsi.**

ekalhī āyuṣḥmat ānandayan vahansē bhāgyavatun vahansē samīpayē dī mē dasa saññāvan igena gena āyuṣḥmat garimānandayani vahansē veta eḷaṃyāhu ya.

Then the Venerable Ānanda, having learned these ten perceptions ♦ in the presence of the Blessed One, ♦ went to the Venerable Girimānanda ♦ and told these ten perceptions to him.

**Atha kho āyasmato Girimānandassa imā dasasaññā sutvā so ābādho ṭhānaso paṭippassambhi. Vuṭṭhāhicā'yasmā Girimānando tamhā ābādhā. Tathā pahīno ca panā'yasmato Girimānandassa so ābādho ahoṣī'ti.**

esē eḷaṃba āyuṣḥmat garimānandayani vahansēṭa mē dasa saññāvan pævasuvāhu ya. eviṭa mē dasa saññāvan æsīmen pasu āyuṣḥmat girimānandayan vahansē gē e asanīpaya sæṇekin paha vī giyē ya. āyuṣḥmat girimānandayan vah-

ansē e asanīpayen nāgī siṭiyāhu ya. āyuṣhmat garimānandayani vahansē gē e  
asanīpaya etānin ma prahāṇaya vī giyē ya.

When the Venerable Girimānanda heard these ten perceptions, ♦ his illness was immediately cured. The Venerable Girimānanda recovered from his illness, ♦ and thus went away the illness of the Venerable Girimānanda.

**Etena saccena suvatthi hotu!**

mē satyānubhāvayen sāmāṭa set vēvā

By this truth, may there be well-being!

**Sadhu! Sadhu! Sadhu!**

**Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!**

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

**Tika Bhānavāra: Third Section***damsak pævatum sūtra dēśhanāva***20. Dhammacakkappavattana Suttaṃ***damsak pævatum sūtra dēśhanāva***Setting In Motion the Wheel of Dhamma****Evaṃ me sutāṃ. Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi.**

mā visin mesē asana ladī. ek samayeka bhāgyavat budurajāṇan vahansē baraṇæsa isipatana nam migadāyē væsavasana sēka. ekalhī bhāgyavatun vahansē pasvaga bhikṣhūn amatā mē dhammacakka dēśhanaya vadāḷa sēka.

Thus have I heard: ♦ On one occasion ♦ the Blessed One was living in the Deer Park ♦ at Isipatana near Bārānasi. Then the Blessed One addressed the group of five monks:

**Dve me bhikkhave, antā pabbajitena na sevitabbā. Yocā'yaṃ kāmesu kāma-sukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasāṃhito.****pinvat mahaṇeni, pæviddan visin sēvanaya no kaḷa yutu vū mē anta dekaki.**

yam mē kāmayanhī kāma sukhayē ælī gælī vāsaya kirīmak ædda meya hīna vū deyaki, lāmaka vū deyaki, puhudun janayā visin sēvanaya karana deyaki, uttama minisun visin sēvanaya no karana deyaki, anartha sahita deyaki

Monks, these two extremes ought not to be practised ♦ by one who has gone forth from the household life. There is addiction to indulgence in sense-pleasures, ♦ which is low, coarse, and the way of ordinary people, ♦ not practised by noble ones, and is unbeneficial;

**Yocā'yaṃ attakilamathānuyogo dukkho anariyo anatthasāṃhito.****pinvat mahaṇeni, yam e tamā va piḍāvaṭa pat karavana væḍa piḷivelak ædda, eya duk sahita deyaki, uttama minisun visin sēvanaya no karana deyaki, anartha sahita deyaki.**

pinvat mahaṇeni, yam e tamā va piḍāvaṭa pat karavana væḍa piḷivelak ædda, eya duk sahita deyaki, uttama minisun visin sēvanaya no karana deyaki, anartha sahita deyaki.

and there is addiction to self-mortification, ♦ which is painful, ♦ not practised by noble ones, and unbeneficial.

**Ete te bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṃvattati.**

pinvat mahaṇeni, e mē anta dekaṭa no pæmiṇa tathāgatayan vahansē visin madhyama pratipadāva avabōdha karana ladī. mē madhyama pratipadāva daham æsa labā deyi. nuvaṇa udā karayi. saṃsiṇḍīma æti karayi. viśhēṣha ñāṇāya æti karayi. nivana piṇisa pavatinnē ya.

Avoiding both these extremes, monks, ♦ the Tathāgata has realized the Middle Path ♦ which gives vision, gives knowledge; ♦ and leads to calm, to insight, ♦ to enlightenment, and to Nibbāna.

**Katamā ca sā bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbāṇāya saṃvattati?**

pinvat mahaṇeni, tathāgatayan vahansē visin avabōdha karana lada, daham æsa labā dena, nuvaṇa udā karana, saṃsiṇḍīma æti karana, avabōdhaya æti karana, nivana piṇisa pavatinnā vū madhyama pratipadāva nam kumak da?

And what, monks, is the Middle Path realized by the Tathāgata ♦ which gives vision, gives knowledge; ♦ and leads to calm, to insight, ♦ to enlightenment, and to Nibbāna?

**Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdam: sammā diṭṭhi sammā saṅkappo sammā vācā sammā kammanto sammā ājīvo sammā vāyāmo sammā sati sammā samādhi.**

e mē ārya aṣṭāṅgaki mārgaya ma ya. enam, sammā diṭṭhiya da, sammā saṅkalpaya da, sammā vācā da, sammā kammantaya da, sammā ājīvaya da, sammā vāyāmaya da, sammā satiya da, sammā samādhiya da yana meya yi.

It is just this Noble Eightfold Path, ♦ namely: right view, right intention, ♦ right speech, right action, ♦ right livelihood, right effort, ♦ right mindfulness, and right concentration.

**Ayaṃ kho sā bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṃvattati.**

pinvat mahaṇeni, tathāgatayan vahansē visin avabōdha karana lada, daham æsa labā dena, nuvaṇa udā karana, saṃsiṇḍīma æti karana, avabōdhaya æti karana, nivana piṇisa pavatinnā vū madhyama pratipadāva nam meya yi.

Monks, this is the Middle Path realized by the Tathāgata ♦ which gives vision, gives knowledge; ♦ and leads to calm, to insight, ♦ to enlightenment, and to Nibbāna.

**Idaṃ kho pana bhikkhave, dukkhaṃ ariyasaccaṃ: Jāti'pi dukkhā jarāpi dukkhā vyādhi'pi dukkho maraṇaṃ'pi dukkhaṃ appiyehi sampayogo dukkho pi-**

**yehi vippayogo dukkho yampicchaṃ na labhati tampi dukkhaṃ saṅkhittena pañcūpādānakkhandhā dukkhā.**

pinvat mahaṇeni, meya vanāhī duka nam vū ārya satyaya yi. ipadīma da dukaki. jarāvaṭa pat vīma da dukaki. rōga pīḍā vaeḷañḍīma da dukaki. maraṇaya da dukaki. apriya pudgalayin hā apriya vastūn samaṅga ekvīma da dukaki. priya pudgalayan hā priya vastūn gen ven vīma da dukaki. kəmati vannā vū yam deyak ədda, eya no ləbīma da dukaki. saṅkṣhēpayen kīvot pañca upādānaskandhayō ma dukaki.

Monks, the Noble Truth of Suffering, is this: ♦ birth is suffering, ♦ ageing is suffering, ♦ sickness is suffering, ♦ death is suffering, ♦ association with disagreeable people and unpleasant things is suffering, ♦ separation from loved ones and pleasant thing is suffering, ♦ not receiving what one desires is suffering. In brief, the five aggregates of clinging are suffering.

**Idaṃ kho pana bhikkhave, dukkha samudayaṃ ariyasaccaṃ. Yāyaṃ taṇhā ponobhavikā nandirāga sahatatā tatratatrābhinandinī seyyathīdaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā.**

pinvat mahaṇeni, meya vanāhī duka ætivīma nam vū ārya satyaya yi. punarbhavaya æti karana, āśhvādayen ælennā vū, e e tæna satuṭin piḷigannā vū yam e taṇhāvaka ədda, eya yi. enam, kāma taṇhāva ya, bhava taṇhāva ya, vibhava taṇhāva ya.

Monks, the Noble Truth of the Origin of Suffering is this: ♦ it is the craving which produces re-existence ♦ accompanied by passionate lust, ♦ and finding delight now here, and now there; ♦ namely, craving for sense-pleasures, ♦ craving for existence, ♦ and craving for non-existence.

**Idaṃ kho pana bhikkhave, dukkha nirodhaṃ ariyasaccaṃ. Yo tassāy'eva taṇhāya asesa virāga nirodho cāgo paṭinissaggo mutti anālayo.**

pinvat mahaṇeni, meya vanāhī duka nætivīma nam vū ārya satyaya yi. e taṇhāvē ma itiri nætiva no ælmen niruddha vīmak vē da, duru vīmak vē da, taṇhāven midīmak vē da, ālaya nætivīmak vē da eya yi

Monks, the Noble Truth of the Cessation of Suffering is this: ♦ it is the complete cessation of that very craving, ♦ giving it up, relinquishing it, ♦ liberating oneself from it, ♦ and detaching oneself from it.

**Idaṃ kho pana bhikkhave, dukkha nirodhagāminī paṭipadā ariyasaccaṃ. Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdaṃ: sammā diṭṭhi sammā saṅkappo sammā vācā sammā kammanto sammā ājīvo sammā vāyāmo sammā sati sammā samādhī.**

pinvat mahaṇeni, meya vanāhī duka nætivīma piṇisa pavatīna pratipadāva nam vū ārya satyaya yi. e mē ārya aṣṭāṅgaki mārgaya ma ya. enam, sammā diṭṭhiya

da, sammā saṅkalpaya da, sammā vācā da, sammā kammantaya da, sammā ājīva-  
ya da, sammā vāyāmaya da, sammā satiya da, sammā samādhiya da yana meya yi

Monks, the Noble Truth of the Path leading to the Cessation of Suffering is this: ♦ it is just this Noble Eightfold Path, ♦ namely: right view, right intention, ♦ right speech, right action, ♦ right livelihood, right effort, ♦ right mindfulness, and right concentration.

**Idaṃ dukkhaṃ ariyasaccan'ti me bhikkhave, pubbe ananussutesu dhammesu  
cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.**

pinvat maḥaṇeni, meya vanāhī duka nam vū ārya satyaya yi kiyā mā haṭṭa pera  
no æsū virū dharmayan hi daham æsa pahaḷa viya. ñāṇaya pahaḷa viya. prañāva  
pahaḷa viya. vidyāva pahaḷa viya. ālōkaya pahaḷa viya.

Monks, this is the Noble Truth of Suffering. Such was the vision, the understanding, ♦ the wisdom, the knowl-  
edge, ♦ the light that arose in me, ♦ concerning things not heard before.

**Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyan'ti me bhikkhave, pubbe  
ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā  
udapādi āloko udapādi.**

e duka nam vū ārya satyaya paripūrṇa vaśhayen avabōdha kaḷa yutuyi kiyā mā  
haṭṭa pera no æsū virū dharmayan hi daham æsa pahaḷa viya. ñāṇaya pahaḷa viya.  
prañāva pahaḷa viya. vidyāva pahaḷa viya. ālōkaya pahaḷa viya.

Monks, this Suffering as a Noble Truth ♦ should be fully realized. Such was the vision, the understanding, ♦ the  
wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

**Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ, pariññātanti me bhikkhave, pubbe  
ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā  
udapādi āloko udapādi.**

e duka nam vū ārya satyaya paripūrṇa vaśhayen avabōdha karana ladi yi kiyā mā  
haṭṭa pera no æsū virū dharmayan hi daham æsa pahaḷa viya. ñāṇaya pahaḷa viya.  
prañāva pahaḷa viya. vidyāva pahaḷa viya. ālōkaya pahaḷa viya.

Monks, this Suffering as a Noble Truth ♦ has been fully realized by me. Such was the vision, the understanding,  
♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

**Idaṃ dukkha samudayaṃ ariyasaccan'ti me bhikkhave, pubbe ananussutesu  
dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko  
udapādi.**

. pinvat mahaṇeni, meya vanāhī duka ætivīma nam vū ārya satyaya yi kiyā mā haṭa pera no æsū virū dharmayan hi daham æsa pahaḷa viya. ñāṇaya pahaḷa viya. prañāva pahaḷa viya. vidyāva pahaḷa viya. ālōkaya pahaḷa viya.

Monks, this is the Noble Truth of the Origin of Suffering. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

**Tam kho panidaṃ dukkha samudayaṃ ariyasaccaṃ pahātabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.**

e duka ætivīma nam vū ārya satyaya prahāṇaya kaḷa yutuyi kiyā mā haṭa pera no æsū virū dharmayan hi daham æsa pahaḷa viya. ñāṇaya pahaḷa viya. prañāva pahaḷa viya. vidyāva pahaḷa viya. ālōkaya pahaḷa viya.

Monks, this Origin of Suffering as a Noble Truth ♦ should be eradicated. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

**Tam kho panidaṃ dukkha samudayaṃ ariyasaccaṃ pahīnanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.**

e duka ætivīma nam vū ārya satyaya prahāṇaya vūyē yayi kiyā mā haṭa pera no æsū virū dharmayan hi daham æsa pahaḷa viya. ñāṇaya pahaḷa viya. prañāva pahaḷa viya. vidyāva pahaḷa viya. ālōkaya pahaḷa viya.

Monks, this Origin of Suffering as a Noble Truth ♦ has been eradicated by me. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

**Idaṃ dukkha nirodhaṃ ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.**

pinvat mahaṇeni, meya vanāhī duka nætivīma nam vū ārya satyaya yi kiyā mā haṭa pera no æsū virū dharmayan hi daham æsa pahaḷa viya. ñāṇaya pahaḷa viya. prañāva pahaḷa viya. vidyāva pahaḷa viya. ālōkaya pahaḷa viya.

Monks, this is the Noble Truth of the Cessation of Suffering. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

**Tam kho panidaṃ dukkha nirodhaṃ ariyasaccaṃ sacchikātabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.**



e duka nētivīma nam vū ārya satyaya sākṣhāt kaḷa yutuyi kiyā mā haṭa pera no æsū virū dharmayan hi daham æsa pahaḷa viya. ñāṇaya pahaḷa viya. prañāva pahaḷa viya. vidyāva pahaḷa viya. ālōkaya pahaḷa viya.

Monks, this Cessation of Suffering as a Noble Truth ♦ should be attained. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

**Tam kho panidam dukkha nirodham ariyasaccam sacchikatanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapadi ñāṇam udapadi paññā udapadi vijjā udapadi āloko udapadi.**

e duka nētivīma nam vū ārya satyaya sākṣhāt karana ladi yi kiyā mā haṭa pera no æsū virū dharmayan hi daham æsa pahaḷa viya. ñāṇaya pahaḷa viya. prañāva pahaḷa viya. vidyāva pahaḷa viya. ālōkaya pahaḷa viya.

Monks, this Cessation of Suffering as a Noble Truth ♦ has been attained by me. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

**Idam dukkha nirodha gāminipaṭipadā ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapadi ñāṇam udapadi paññā udapadi vijjā udapadi ālokoudapadi.**

pinvat mahaṇeni, meya vanāhī duka nētivīma piṇisa pavatina pratipadāva nam vū ārya satyaya yi kiyā mā haṭa pera no æsū virū dharmayan hi daham æsa pahaḷa viya. ñāṇaya pahaḷa viya. prañāva pahaḷa viya. vidyāva pahaḷa viya. ālōkaya pahaḷa viya.

Monks, this is the Noble Truth of the Path ♦ leading to the Cessation of Suffering. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

**Tam kho panidam dukkha nirodha gāminīpaṭipadā ariyasaccam bhāvetabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapadi ñāṇam udapadi paññā udapadi vijjā udapadi āloko udapadi.**

e duka nētivīma piṇisa pavatina pratipadāva nam vū ārya satyaya pragaṇu kaḷa yutuyi kiyā mā haṭa pera no æsū virū dharmayan hi daham æsa pahaḷa viya. ñāṇaya pahaḷa viya. prañāva pahaḷa viya. vidyāva pahaḷa viya. ālōkaya pahaḷa viya.

Monks, this Path leading to the Cessation of Suffering ♦ as a Noble Truth should be developed. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

**Tam kho panidam dukkha nirodha gāminīpaṭipadā ariyasaccam bhāvitanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapadi ñāṇam udapadi paññā udapadi vijjā udapadi āloko udapadi.**

e duka nētivīma piṇisa pavatīna pratipadāva nam vū ārya satyaya pragaṇu ka-  
rana ladi yi kiyā mā haṭṭa pera no aēsū virū dharmayan hi daham aēsā pahaḷa viya.  
ñāṇaya pahaḷa viya. prañāva pahaḷa viya. vidyāva pahaḷa viya. ālōkaya pahaḷa  
viya

Monks, this Path leading to the Cessation of Suffering ♦ as a Noble Truth, has been developed by me. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

**Yāva kīvañca me bhikkhave, imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvā-  
dasākāraṃ yathābhūtaṃ ñānadassanaṃ na suvisuddhaṃ ahoṣi. Nevatāvā’haṃ  
bhikkhave, sadevake loke samāraḷe sabrahmake sassamaṇabrāhmaṇiyā pajāya  
sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsīm.  
pīvat mahaṇeni, caturārya satya dharmayan piḷibaṇḍava mē ākārayaṭa parivar-  
ta tunakin yutuva ākāra doḷosakin yutuva sēbāe tatvaya nam vū ñāṇa darśhanaya  
suviśuddha lesa mā haṭṭa yam tāk avabōdha no vūyē vē da, e tāk kal ma pīvat  
mahaṇeni, devīyan sahita vū lōkayē marun sahita vū baṃun sahita vū śhramaṇa  
brāhmaṇayan sahita vū dev minis prajāva tuḷa mama vanāhī anuttara vū sammā  
sambōdhiya avabōdha kaḷemi yi pratiṇā no dunnemi**

Monks, so long as my knowledge and vision of these Four Noble Truths, ♦ as they really are, ♦ were not perfect-  
ed in their three phases and twelve aspects, ♦ I did not claim to have realized the matchless supreme Enlight-  
enment, ♦ in this world with its devās, with its Māras and Brahmas; ♦ in this generation with its recluses and  
brāhmins, ♦ with its devās and humans.

**Yato ca kho me bhikkhave, imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvā-  
dasākāraṃ yathābhūtaṃ ñānadassanaṃ suvisuddhaṃ ahoṣi. Athā’haṃ bhik-  
khava, sadevake loke samāraḷe sabrahmake sassamaṇabbrāhmaṇiyā pajāya  
sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsīm.  
yam kaleka pīvat mahaṇeni, mā haṭṭa caturārya satya dharmayan piḷibaṇḍava  
mē ākārayaṭa parivarta tunakin yutuva ākāra doḷosakin yutuva sēbāe tatvaya  
nam vū ñāṇa darśhanaya suviśuddha lesaṭa ma avabōdha vūyē vē da, e tāk kal  
ma pīvat mahaṇeni, devīyan sahita vū lōkayē marun sahita vū baṃun sahita vū  
śhramaṇa brāhmaṇayan sahita vū dev minis prajāva tuḷa mama vanāhī anuttara  
vū sammā sambōdhiya avabōdha kaḷemi yi pratiṇā dunnemi.**

Monks, but when my knowledge and vision ♦ of these Four Noble Truths, ♦ as they really are, ♦ were perfected  
in their three phases and twelve aspects, ♦ then I claimed to have realized the matchless supreme Enlight-  
enment, ♦ in this world with its devās, with its Māras and Brahmas; ♦ in this generation with its recluses and  
brāhmins, ♦ with its devās and humans.

**Ñāṇanca pana me dassanaṃ udapādi, Akuppā me cetovimutti. Ayaṃantimā jāti.  
Natthi’dāni punabbhavo’ti.**

mā haṭṭa ñāṇa darśhanaya pahaḷa viya. māgē cētō vimuktiya venas no vannē ya.  
meya vanāhī antima ipadīma vē. dān mā haṭṭa punarbhavayak nāttē ya

And a vision of insight arose in me thus: ♦ Unshakable is the liberation of my mind. This is my last birth. Now there is no more re-birth for me.

**Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun'ti.**

bhāgyavatun vahansē mē dhammacakka dēśhanaya vadāḷa sēka. atiśhayin  
ma satuṭaṭa pat vū e pasvaga bhikṣhūn vahansēlā bhāgyavatun vahansē visin  
vadāraṇa lada mē śhrī saddharmaya mahat somnasin yutuva piḷigattāhu ya.

The Blessed One taught this discourse ♦ on setting in motion the Wheel of Dhamma. The group of five monks was delighted, ♦ and they rejoiced in the words of the Blessed One.

**Imasmiñca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaassa virajam vītamalam dhammacakkhum udapādi, yam kinci samudayadhammam sabbam tam nirodhadhamman'ti.**

mē dhammacakka dēśhanaya vadāraṇa kalhi āyushmat koṇḍaññayan vahansēṭa  
hētu pratyayangen haṭṭa gannā vū yam deyak ædda, hētūn niruddha vīmen e  
siyalla ma niruddha vī yana svabhāvayen yukta yayi kiyā keles rahita vū avidyā  
malakaḷa rahita vū daham æsa pahaḷa viya.

When this discourse was thus expounded, ♦ there arose in the Venerable Kondañña ♦ the passion-free, stainless eye of Dhamma: ♦ “Whatever has the nature of arising, ♦ has the nature of ceasing.”

**Pavattite ca pana Bhagavatā Dhammacakke bhummā devā saddamanussāvesum. Etaṃ Bhagavatā, Bārāṇasiyam Isipatane Migadāye anuttaram Dhammacakkaṃ pavattitam appativattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kena ci vā lokasmin'ti.**

apa gē bhāgyavatun vahansē visin baraṇæsa isipatana migadāyehi anuttara  
vū dhammacakkaya pavatvana ladī. eya vanāhī śhramaṇayekuṭa hō brāh-  
maṇayekuṭa hō deviyekuṭa hō mārayekuṭa hō brahmayekuṭa hō lōkayehi vena  
kavarekuṭa hō venas kaḷa no hækkē ma yayi kiyā poḷovavāsī deviyō daham  
ghōṣhā pævætvūvāhu ya

Now when the Blessed One set in motion the Wheel of Dhamma, ♦ the earth devās proclaimed thus: ♦ “The Matchless Wheel of Dhamma which cannot be stopped by any recluse, ♦ brāhmin, devā, Māra or Brahma, ♦ or anyone in the world, ♦ is set in motion by the Blessed One ♦ in the Deer Park at Isipatana near Bārānasi.”

**Bhummanam devanam saddam sutva, Cātummahārājikā devā saddamanussāvesum . . .**

poḷovavāsī deviyan gē daham ghōṣhāva asā cātummahārājika deviyō daham ghōṣhā pævætvuvāhu ya.

Upon hearing the proclamation of the earth devās, ♦ all the Cātummahārājika devās proclaimed thus: . . .

**Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā sadda-manussāvesuṃ . . .**

cātummahārājika deviyan gē daham ghōṣhāva asā tāvatīmsa deviyō daham ghōṣhā pævætvuvāhu ya.

Upon hearing the proclamation of the Cātummahārājika devās, ♦ all the Tāvatiṃsa devās proclaimed thus: . . .

**Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāma devā saddamanussāvesuṃ . . .**

tāvatiṃsa deviyan gē daham ghōṣhāva asā yāma deviyō daham ghōṣhā pævætvuvāhu ya.

Upon hearing the proclamation of the Tāvatiṃsa devās, ♦ all the Yāma devās proclaimed thus: . . .

**Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā saddamanussāvesuṃ . . .**

yāma deviyan gē daham ghōṣhāva asā tusita deviyō daham ghōṣhā pævætvuvāhu ya

Upon hearing the proclamation of the Yāma devās, ♦ all the Tusita devās proclaimed thus: . . .

**Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmāṇaratī devā saddamanussāvesuṃ . . .**

tusita deviyan gē daham ghōṣhāva asā nimmāṇaratī deviyō daham ghōṣhā pævætvuvāhu ya.

Upon hearing the proclamation of the Tusita devās, ♦ all the Nimmāṇaratī devās proclaimed thus: . . .

**Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā, Paranimmita vasavattino devā sadda-manussāvesuṃ . . .**

nimmāṇaratī deviyan gē daham ghōṣhāva asā paranimmitavasavattī deviyō daham ghōṣhā pævætvuvāhu ya

Upon hearing the proclamation of the Nimmāṇaratī devās, ♦ all the Paranimmitavasavattī devās proclaimed thus: . . .

**Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā, Brahmāpārisajjā devā sadda-manussāvesuṃ . . .**

paranimmitavasavattī deviyan gē daham ghōṣhāva asā brahmāpārisajja deviyō daham ghōṣhā pævætvuvāhu ya.

Upon hearing the proclamation of the Paranimmitavasavattī devās, ♦ all the Brahmāpārisajja devās proclaimed thus: . . .

**Brahmapārisajjānam devānam saddam sutvā, Brahmapurohitā devā sadda-  
manussāvesum . . .**

brahmapārisajja deviyan gē daham ghōṣhāva asā brahma purōhita deviyō daham  
ghōṣhā pævætvuvāhu ya

Upon hearing the proclamation of the Brahmapārisajja devās, ♦ all the Brahmapurohita devās proclaimed  
thus: . . .

**Brahmapurohitānam devānam saddam sutvā, Mahābrahmā devā sadda-  
manussāvesum . . .**

brahma purōhita deviyan gē daham ghōṣhāva asā mahā brahma deviyō daham  
ghōṣhā pævætvuvāhu ya.

Upon hearing the proclamation of the Brahmapurohita devās, ♦ all the Mahābrahma devās proclaimed  
thus: . . .

**Mahābrahmānam devānam saddam sutvā, Parittābhā devā saddamanussāve-  
sum . . .**

mahā brahma deviyan gē daham ghōṣhāva asā parittābha deviyō daham ghōṣhā  
pævætvuvāhu ya.

Upon hearing the proclamation of the Mahābrahma devās, ♦ all the Parittābha devās proclaimed thus: . . .

**Parittābhānam devānam saddam sutvā, Appamāṇābhā devā saddamanussāve-  
sum . . .**

parittābha deviyan gē daham ghōṣhāva asā appamāṇābha deviyō daham ghōṣhā  
pævætvuvāhu ya.

Upon hearing the proclamation of the Parittābha devās, ♦ all the Appamāṇābha devās proclaimed thus: . . .

**Appamāṇābhānam devānam saddam sutvā, Ābhassarā devā saddamanussāve-  
sum . . .**

appamāṇābha deviyan gē daham ghōṣhāva asā ābhassara deviyō daham ghōṣhā  
pævætvuvāhu ya.

Upon hearing the proclamation of the Appamāṇābha devās, ♦ all the Ābhassara devās proclaimed thus: . . .

**Ābhassarānam devānam saddam sutvā, Parittasubhā devā saddamanussāve-  
sum . . .**

ābhassara deviyan gē daham ghōṣhāva asā parittasubha deviyō daham ghōṣhā  
pævætvuvāhu ya.

Upon hearing the proclamation of the Ābhassara devās, ♦ all the Parittasubha devās proclaimed thus: . . .

**Parittasubhāṇam devānam saddam sutvā, Appamānasubhā devā sadda-  
manussāvesum . . .**

parittasubha deviyan gē daham ghōṣhāva asā appamāṇasubha deviyō daham  
ghōṣhā pævætuvāhu ya.

Upon hearing the proclamation of the Parittasubha devās, ♦ all the Appamānasubha devās proclaimed thus: . . .

**Appamānasubhāṇam devānam saddam sutvā, Subhakiṇhakā devā sadda-  
manussāvesum . . .**

appamāṇasubha deviyan gē daham ghōṣhāva asā subhakiṇha deviyō daham  
ghōṣhā pævætuvāhu ya.

Upon hearing the proclamation of the Appamānasubha devās, ♦ all the Subhakiṇha devās proclaimed thus: . . .

**Subhakiṇhakāṇam devānam saddam sutvā, Vehapphalā devā saddamanussāve-  
sum . . .**

subhakiṇha deviyan gē daham ghōṣhāva asā vēhapphala deviyō daham ghōṣhā  
pævætuvāhu ya.

Upon hearing the proclamation of the Subhakiṇha devās, ♦ all the Vehapphala devās proclaimed thus: . . .

**Vehapphalāṇam devānam saddam sutvā, Avihā devā saddamanussāvesum .  
. vēhapphala deviyan gē daham ghōṣhāva asā aviha deviyō daham ghōṣhā  
pævætuvāhu ya..**

Upon hearing the proclamation of the Vehapphala devās, ♦ all the Aviha devās proclaimed thus: . . .

**Avihāṇam devānam saddam sutvā, Atappā devā saddamanussāvesum . . .**

aviha deviyan gē daham ghōṣhāva asā atappa deviyō daham ghōṣhā pævæt-  
vāhu ya.

Upon hearing the proclamation of the Aviha devās, ♦ all the Atappa devās proclaimed thus: . . .

**Atappāṇam devānam saddam sutvā, Sudassā devā saddamanussāvesum . . .**

atappa deviyan gē daham ghōṣhāva asā sudassa deviyō daham ghōṣhā pævæt-  
vāhu ya.

Upon hearing the proclamation of the Atappa devās, ♦ all the Sudassa devās proclaimed thus: . . .

**Sudassāṇam devānam saddam sutvā, Sudassī devā saddamanussāvesum .**

. . sudassa deviyan gē daham ghōṣhāva asā sudassī deviyō daham ghōṣhā pævæt-  
vuvāhu ya

Upon hearing the proclamation of the Sudassa devās, ♦ all the Sudassī devās proclaimed thus: . . .

**Sudassīnaṃ devānaṃ saddaṃ sutvā, Akaniṭṭhakā devā saddamanussāvesuṃ.  
Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ  
pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā  
brahmunā vā kena ci vā lokasmin'ti.**

sudassī deviyaṃ gē daham ghōṣhāva asā apa gē bhāgyavatun vahansē visin  
baraṇṇesa isipatana migadāyehi anuttara vū dhammacakkaya pavatvana ladī. eya  
vanāhī śhramaṇayekuṭa hō brāhmaṇayekuṭa hō deviyekuṭa hō mārayekuṭa hō  
brahmayekuṭa hō lōkayehi vena kavarekuṭa hō venas kaḷa no hækkē ma yayi kiyā  
akaniṭṭha deviyō daham ghōṣhā pævættuvāhu ya.

Upon hearing the proclamation of the Sudassī devās, ♦ all the Akaniṭṭha devās proclaimed thus: “The Matchless Wheel of Dhamma which cannot be stopped by any recluse, ♦ brāhmin, devā, Māra, or Brahma, ♦ or anyone in the world, ♦ is set in motion by the Blessed One ♦ in the Deer Park at Isipatana near Bārānasi.”

**Itiha tena khaṇena tena muhuttana yāva brahmalokā saddo abbhuggaṅghi.  
Ayaṅca dasasahassī lokadhātu saṅkampi sampakampi sampavedhi. Appamāṇo  
ca uḷāro obhāso loka pāturahosi atikkamma devānaṃ devānubhāvan'ti.**

e kṣhaṇayehi ma, e mohotehi ma, brahma lōka yam tāk vē da, e tāk ma mē daham  
ghōṣhāva pætira gayēi ya. dasa dahasak lōka dhātuva ma kampā viya. tadin  
ma kampā viya. balavat va kampā viya. deviyaṃ gē dēvānubhāvaya ikmavā gayi  
apramāṇa vū ālōkayak lōkayehi pætira gayēi ya

Thus at that very moment, at that instant, ♦ the proclamation spread as far as the Brahma realm, ♦ and the ten thousand world system ♦ trembled and quaked and shook. An immeasurable sublime radiance, ♦ surpassing the power of devās, ♦ appeared in the world.

**Atha kho Bhagavā udānaṃ udānesi:**

ekalhī bhāgyavatun vahansē udānayaḷa pahaḷa kaḷāhu ya.

Then the Blessed One uttered this inspired utterance of joy:

**Aññāsi vata bho Koṇḍañña, aññāsi vata bho Koṇḍañña'ti.**

bhavat koṇḍañña temē ekāntayen ma avabōdha kaḷā. bhavat koṇḍañña temē  
ekāntayen ma avabōdha kaḷā.

“Indeed Kondañña has realized. Indeed Kondañña has realized.”

**Itihidaṃ āyasmato Koṇḍaññassa Aññā Koṇḍañnotveva nāmaṃ ahoṣi'ti.**

mē ākārayen āyuṣmat koṇḍaññayan vahansēṭa aññākoṇḍañña yana mē nāmaya  
æti vūyē ya.

Thus it was that the Venerable Kondañña ♦ received the name Aññā Kondañña ♦ “Kondañña who realized.”

**Etena saccena suvatthi hotu!**

mē satyānubhāvayen sēmaṭa set vāvā!

By this truth, may there be well-being!



**Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!**

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

**Extra Discourses****22. Kasībhāradvāja Suttaṃ***kasībhāradvāja haṭṭa vadāḷa desuma***The Discourse to the Brahmin Kasībhāradvāja**

**Evam me sutam. Ekaṃ samayaṃ bhagavā Magadhesu viharati Dakkhiṇāgirismim Ekanālāyaṃ brāhmaṇagāme. Tena kho pana samayena Kasībhāradvājassa brāhmaṇassa pañcamattāni naṅgalasatāni payuttāni honti vappakāle.**

mā visin mesē asana ladī. ek samayaka bhāgyavatun vahansē magadha janapadayehi dakuṇu kaṅdukarayehi brāhmaṇa kulīnayan gē ekanālā nam gamehi vāḍa vasana sēka. esamayehi kasībhāradvāja nam brāhmaṇayeku gē kuṃura sī sēma piṇisa na`gul pansiyayak pamaṇa yodavā tibunē ya.

Thus have I heard: ♦ On one occasion ♦ the Blessed One was living in the province of Magadha, ♦ at the Southern Mountains ♦ in the brāhmin village of Ekanālā. Now at that time about five hundred plows were yoked ♦ for the planting season ♦ in the Brāhmin Kasībhāradvāja's field.

**Atha kho Bhagavā pubbaṇhasamayam nivāsetvā pattaḍivaramādāya yena Kasībhāradvājassa brāhmaṇassa kammanto tenupasaṅkhami. Tena kho pana samayena Kasībhāradvājassa brāhmaṇassa parivesanā vattati. Atha kho Bhagavā yena parivesanā tenupasaṅkhami. Upasaṅkhamitvā ekamantaṃ aṭṭhāsi.**

ekalhi bhāgyavatun vahansē peravaruvē sivuru poravā gena sivurat pātrayat rāugena kasībhāradvāja brāhmaṇayā gē sī sāna tēna piḥiṭi desaṭa vāḍama kaḷa sēka. e mohota vanāhī kasībhāradvāja brāhmaṇayā gē (sī sāna piriṣaṭa\* āhāra bedana vēlāva ya. bhāgyavatun vahansē da ema āhāra bedana tēnaṭa vāḍama kaḷa sēka.

Then, in the morning, the Blessed One dressed and, taking his robe and bowl, ♦ went to where the Brāhmin Kasībhāradvāja was working. It was the time of food distribution by the Brāhmin Kasībhāradvāja. The Blessed One drew near to the place of the food-distribution, ♦ and stood to one side.

**Addasā kho Kasībhāradvājo brāhmaṇo Bhagavantam piṇḍāya ṭhitaṃ. Divāna Bhagavantam etadavoca. Aham kho samaṇa kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhūñjāmi. Tvampi samaṇa kasassu ca vapassu ca Kasitvā ca vapitvā ca bhūñjassū'ti.**

væḍama koṭa ekatpasva siṭi sēka. piṇḍau piṇisa væḍama koṭa siṭiyā vū bhāgyav-  
vatun vahansēva kasībhāradvāja brāhmaṇayā duṭuvē ya. esē dæka bhāgyavatun  
vahansēṭa mesē pavasā siṭiyē ya. embā śhramaṇaya mama vanāhī sīsāna kenek  
vemi. vapurana kenek vemi. sīsāem da koṭa væpirīm da koṭa anubhava karana  
kenek vemi. oba da śhramaṇaya sī sē yuttē ya. væpiriya yuttē ya. sī sēem da koṭa  
væpirīm da koṭa anubhava kaḷa yuttē ya

The Brāhmin Kasībhāradvāja saw the Blessed One ♦ standing there for alms. ♦ Having seen he said to the Bless-  
ed One, ♦ “Oh recluse, I plow and sow. Having plowed and sown, I eat. You too, recluse, should plow and sow.  
Having plowed and sown, you should eat.”

**Ahampi kho brāhmaṇa kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhuñjāmī’ti.**

pinvat brāhmaṇaya, mama da sīsāna kenek vemi. vapurana kenek vemi. sīsāem da  
koṭa væpirīm da koṭa anubhava karana kenek vemi.

“I too, Brāhmin, plow and sow. ♦ having plowed and sown, I eat.”

**Na kho pana mayam passāma bhoto Gotamassa yugam vā naṅgalaṃ vā phālaṃ  
vā pācanaṃ vā balivaddevā, Atha ca pana bhavam Gotamo evamāha. Ahampi  
kho brāhmaṇa, kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhuñjāmī’ti.**

api vanāhī pinvat gautamayan gē (sī sāna vapurana\* viya gasak hō na` gulak  
hō keviṭak hō gavayan hō no ma dakinnemu esē vī namut pinvat gautamayāṇō,  
mesē pavasannāhu ya. brāhmaṇaya mama da sīsāna kenek vemi. vapurana kenek  
vemi. sīsāem da koṭa væpirīm da koṭa anubhava karana kenek vemi yi kiyā ya.

“But, we don’t see the Master Gotama’s yoke or plow, ♦ plowshare, goad, or oxen, ♦ and yet the Master Gota-  
ma says this: ♦ ‘I, too, Brāhmin, plow and sow. Having plowed and sown, I eat.’”

**Atha kho Kasībhāradvājo brāhmaṇo Bhagavantam gāthāya ajjhabhāsi.**

ekalhi kasībhāradvāja brāhmaṇayā bhāgyavatun vahansēṭa gāthāvakin mesē kīvē  
ya.

Then Brahmin Kasībhāradvāja addressed the Blessed One with a verse:

- 1. Kassako paṭijānāsi – Na ca passāma te kasim  
Kasim no pucchito brūhi – Yathā jānemu te kasim**

pavasana namuudu oba goviyeku kiyā ada api noma dakimu govitæna oba  
gē sabañda

dæna ganu kæmati vemu api obe govitæna da pavasanu mænava apahaṭa  
eya kelesaka da

You claim to be a plowman, ♦ but we don't see your plowing. Being asked, tell us about your plow-  
ing ♦ so that we may know your plowing.

(The Buddha:)

## 2. **Saddhā bījam tapo vuṭṭhi – Paññā me yuganaṅgalam**

### **Hiri isā mano yottam – Sati me phālapācanam**

bijuvata sædæhæ viya - væsi daharaya tapasa nuvaṇa da magē - na`gula hā  
viyagasa vilasa nagulisa læjjāva viya - ræuhænaya manasa hī vælahā keviṭa  
saḷakanu satiya lesa

Confidence is my seed, austerity my rain; ♦ wisdom my yoke and plow; ♦ shame my pole; mind my  
yoke-tie; ♦ and mindfulness my plowshare and goad.

## 3. **Kāyagutto vacīgutto – Āhāre udare yato**

### **Saccam karomi niddānam – Soraccam me pamocanam**

kaya hā vacanaya da mama ræukagena siṭimī dænagena pamaṇa ahara  
da anubhava karamī yahapata hæñdina nidukin divi satapavamī salasana  
sæpata hañdunā gena mama midemī

Guarded in body, guarded in speech, ♦ and in food and stomach restrained ♦ I use truth as my  
weed cutter ♦ and through gentleness I am released.

## 4. **Viriyam me dhuradhorayham – Yogakkhemādhivāhanam**

### **Gacchati anivattantam – Yattha gantvā na socati**

vīriya magē bara usulana darana deya yomu vī tibennē ama nivana veta-  
ma ya yayi kisi tænaka nævætīmak nætiva eya giya viṭa e tænaṭa æti novē  
śhōkaya

Effort, my beast of burden which carries me ♦ across to safety from bondage. It goes ahead with-  
out stopping, ♦ to where having gone, one does not sorrow.

## 5. **Evamesā kasī kaṭṭhā – Sā hoti amatapphalā**

### **Etam kasim kasitvāna – Sabbadukkhā pamuccati'ti**

māgē sī sæma keruvē mē lesa ya e sī sæma tuḷa læbunē ama phalaya mē  
lesin sī sæma kaḷa viṭa hæma dukin at mideyi ema viṭa e

That is how my plowing is done. It has the deathless as its fruit. Having done this plowing, ♦ I am  
released from all suffering.

**Atha kho Kasībhāradvājo brāhmaṇo Mahatiyā kaṁsapātiyā pāyasam vaḍḍhetvā Bhagavato upanāmesi. Bhuñjatu bhavam Gotamo pāyasam Kassako bhavam yaṁ hi bhavam Gotamo amataphalam kasim kasatī'ti.**

ekalhi kasībhāradvāja brāhmaṇa temē loku ran baṅdunak gena ehi kiribatak vaḍḍā bhāgyavatun vahansēṭa piḷigānvī ya. pinvat gautamayan vahansē amā phala labā dennā vū sī sēma karana heyin pinvatāṇan da govīyek ma ya.

Then, the Brāhmin Kasībhāradvāja, ♦ having filled a large bronze bowl with milk-rice, ♦ offered it to the Blessed One, ♦ saying, “May the Master Gotama eat this milk-rice. The Master Gotama is truly a plowman, ♦ for the Master Gotama plows the plowing ♦ that has the deathless as its fruit.”

(The Buddha:)

**6. Gāthābhigītam me abhojaneyyam  
Sampassatam brāhmaṇa nesa dhammo  
Gāthābhigītam panudanti Buddhā  
Dhamme sati brāhmaṇa vuttiresā**

vaḷāṅdanu sudusu nēta gīyen lada bojuna siritā da no vē kenekuṭa  
dahamē rēuṅduna buduvaru no vaḷāṅdati gīyen lada bojuna saḷakanu  
bamuṇa

Food received by reciting stanzas ♦ is not fit to be eaten by me. This, oh Brāhmin, is not the nature ♦ of those who follow the Dhamma. The Buddhas reject any food ♦ offered for reciting stanzas. This is their rule of conduct, oh Brāhmin, ♦ that forever exists in the world.

**7. Aññena ca kevalīnam mahesim – Khīṅāsavam kukkucavūpasantam  
Annena pānena upaṭṭhahassu – Khettam hi tam puññapekkhassa hotī'ti  
piripun guṇa damin sapiruna utumaṅṭa sansun gati darana nikeles raha-  
tunṭa aharin pānin e utuman saḷakaṅṭa sudusu ya bamuṇa piṁ keta hañ-  
dunāganṭa**

piripun guṇa damin sapiruna utumaṅṭa sansun gati darana nikeles  
rahatunṭa aharin pānin e utuman saḷakaṅṭa sudusu ya bamuṇa piṁ keta  
haṅdunāganṭa

If you offer other food and drink ♦ to those noble ones who are virtuous, ♦ With taints and doubts destroyed ♦ that is the field for one seeking merit.

(Brāhmin Kasībhāradvāja:)

**Atha kassa cāham bho Gotama, imam pāyasam dammī'ti.**

esē vī nam pinvat gautamayan vahansa, mam mē kiri bata kavara kenekuṭa  
dennem da?

Then to whom, Master Gotama, should I give this milk-rice?

(The Buddha:)

**Nakhvāham taṃ brāhmaṇa passāmi sadevake loke samārake sabrahmake sas-samaṇabrāhmaṇiyā pajāya sadevamanussāya yassa so pāyāso bhutto sammā pariṇāmaṃ gaccheyya aññatra Tathāgatassa vā Tathāgata sāvakassa vā. Tena hi tvam brāhmaṇa, taṃ pāyāsam appaharite vā chaḍḍehi appāṇake vā udake opilāpehī'ti.**

pinvat brāhmaṇaya, deviyan sahita vū, marun sahita vū, baṃun sahita vū śhra-maṇabrāhmaṇayan sahita vū dev minis prajāven yutu lōkayehi yamekuṭa vanāhī e kiribata væḷa<sup>a</sup> kalhī manākoṭa diravannē nam e kenā vanāhī tathāgatayan va-hansē namak hō tathāgata śhrāvakayek hæra vena kisiveku no vana bava mama dakimi. esē nam pinvat brāhmaṇaya oba mē kiribata ræugena nil taṇa no mæti tænaka hō damanu mænava. prāṇin rahita jalayehi hō pā koṭa haḷa mænava.

Brāhmin, in this world with its devas, ♦ Māras and Brahmas, ♦ or in this generation with its recluses and brāhmīns, ♦ with its devās and humans, ♦ there is no one by whom this milk-rice, ♦ if eaten, could be properly digested ♦ except by the Tathāgata ♦ or the disciple of the Tathāgata. Therefore, Brāhmin, throw the milk-rice away ♦ in a place without grass, ♦ or into water where there are no living beings.

**Atha kho Kasībhāradvājo brāhmaṇo taṃ pāyāsam appāṇake udake opilāpesi. Atha kho so pāyāso udake pakkhitto ciccitāyati ciṭṭicīṭāyati sandhūpāyati sampadhūpayāti. Seyyathā'pi nāma phālo divasasantatto udake pakkhitto ciccitāyati ciṭṭicīṭāyati sandhūpāyati sampadhūpayāti. Evameva so pāyāso udake pakkhitto ciccitāyati ciṭṭicīṭāyati sandhūpāyati sampadhūpayāti.**

ekalhī kasībhāradvāja brāhmaṇa temē e kiribata gena prāṇin rahita jalayehi pā koṭa hæriyē ya. evēlehi jalayē dæmū e kiribata ciṭ ciṭi yana haṅḍain yukta va ciṭ ciṭi yana haṅḍain yukta va dum damannaṭa paṭan gattē ya. bohō seyin dum damannaṭa paṭan gattē ya. davasak muḷullē rat vū hī vælak vanāhī jalayaṭa dæmū kalhī ciṭ ciṭi yana haṅḍain yukta va ciṭ ciṭi yana haṅḍain dum damannē bohō seyin dum damannē yam sēda e ākārāyen ma jalayē dæmū e kiribata ciṭ ciṭi yana haṅḍain yukta va ciṭ ciṭi yana haṅḍain yukta va dum damannaṭa paṭan gattē ya. bohō sē dum damannaṭa paṭan gattē ya.

So the Brāhmin Kasībhāradvāja threw the milk-rice ♦ into some water with no living beings. The milk-rice, when dropped into the water, ♦ hissed and sizzled, smoked and steamed. Just as an iron ball heated all day, ♦ when tossed in water, ♦ hisses and sizzles, smokes and steams, ♦ in the same way the milk-rice, when dropped in the water, ♦ hissed and sizzled, smoked and steamed.

**Atha kho Kasībhāradvājo brāhmaṇo samviggo lomahaṭṭhajāto yena Bhagavā te-nupasaṅkami. Upasaṅkamtivā Bhagavato pādesu sirasā nipatitvā Bhagavantam etada'voca.**

ekalhī saṁvēgayaṭa pat vuṇā vū lomu ḍahagænvunā vū e kasībhāradvāja brāhmaṇa temē bhāgyavatun vahansē veta pæmiṇiyē ya. esē pæmiṇa bhāgyavatun vahansē gē siripatul asala sirasin væñda væṭī bhāgyavatun vahansē ṭa mesē pævasuvē ya.

Then the Brāhmin Kasībhāradvāja, ♦ alarmed, with his hair standing on end, ♦ went to the Blessed One, ♦ fell with his head at the Blessed One's sacred feet, ♦ and said to the Blessed One:

**Abhikkantaṁ bho Gotama, abhikkantaṁ bho Gotama, seyyathāpi bho Gotama nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya cakkhumanto rūpāni dakkhinti'ti. Evamevaṁ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esā'ham bhavantaṁ Gotamaṁ saraṇaṁ gacchāmi Dhammañca Bhikkhu saṅghañca. Labheyyā'ham bhoto Gotamassa santike pabbajjaṁ labheyyaṁ upasampadan'ti.**

pinvat gautamayan vahansa, itā sundara ya. pinvat gautamayan vahansa itā sundara ya, yaṭaṭa hæraeu vī æti deyak uḍaṭa haravā tabannē yam ākārāyen da, sæ`gæ vī tibunā vū deyak matu koṭa dakvannē yam ākārāyen da, maṁmulā vū kenekun haṭa hari maga penvā dennē yam ākārāyen da, æs ættō rūpa dakinnāhu yæ yi kiyā aṅdurē tel pahanak darannē yam ākārāyen da eseyin ma pinvat gautamayan vahansē visin noyek ākārāyen śhrī saddharmaya prakāśha karana laddē ya. e mama da pinvat gautamayan vahansē saraṇa yami. saddharmaya da bhikṣhu saṁghayā da mama saraṇa yami. e mama da pinvat gautamayan vahansē gē samīpayehi pævidi bava labamvā ! upasampadāva da labamvā!

“Magnificent, Master Gotama! Magnificent, Master Gotama! ♦ Just as a man were to set upright ♦ what was overturned, ♦ to reveal what was hidden, ♦ to show the way to one who was lost, ♦ or to carry a lamp into the dark ♦ so that those with eyes could see forms, ♦ in the same way the Dhamma has been made clear ♦ in many ways by the Master Gotama. I go for refuge to the Master Gotama, ♦ to the Dhamma, and to the community of monks. Let me obtain novice ordination and higher ordination ♦ in the presence of the Master Gotama.”

**Alattha kho Kasībhāradvājo brāhmaṇo Bhagavato santike pabbajjaṁ, alattha upasampadaṁ. Acirūpasampanno kho panāyasmā Bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva yassatthāya kulaputtā sammadeva agāasmā anagāriyaṁ pabbajanti tadanuttaraṁ brahmacariya pariyosānaṁ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi. Khīṇā jāti. Vusitaṁ brahmacariyaṁ. Kataṁ karaṇīyaṁ. Nāparaṁ itthattāyā'ti abbhāññāsi. Aññataro ca kho panā'yasmā Bhāradvājo Arahatam ahoṣī'ti.**

kasībhāradvāja brāhmaṇayā bhāgyavatun vahansē gesamīpayehi pævidi bava læbuvē ya. upasampadāva da læbuvē ya. pævidi upasampadāva lada nobō kalakin

pirisen ven vuṇā vū hudekalā vū keles tavana vīriyen yutu vū divi deveni koṭa da hamehi hæsiennā vū yam kula putrayek vanāhī yam arthayak piṇisa gahigeyin nikma manā koṭa pæviddaṭa pæmiṇiyē vē da āyuṣṣmat bhāradvājayan vahansē da tamā tuḷa æti kara gattā vū avabōdha ñāṇayen yukta va utum pævidi jīvitayē eka ma aramuṇa vū ē arahatvaya mē jīvitayē dī ma sākṣhāt koṭa iṭa pæmiṇa vā-saya kaḷāhu ya.

Then the Brāhmin Kasibhāradvāja ♦ obtained novice ordination and higher ordination ♦ in the presence of the Blessed One. Not long after receiving his ordination, ♦ while dwelling alone, secluded, ♦ heedful, ardent, and resolute, ♦ by his own insight, here and now, ♦ realized and attained the highest perfection, ♦ the supreme goal of the holy life, ♦ the goal for which clansmen go forth from home into homelessness. He understood that birth is ended, ♦ the holy life fulfilled, ♦ what had to be done has been done; ♦ there is nothing further to be done to attain Nibbāna; ♦ there is no more rebirth in this saṃsāra. And so Venerable Bhāradvāja became one of the Enlightened Ones.

**Etena saccena suvatthi hotu!**

mē satyānubhāvayen sæmaṭa set vēvā

By this truth, may there be well-being!

## 23. Ālavaka Suttaṃ

*ālavakayā haṭṭa vadāḷa desuma*

### Discourse to Ālavaka the Demon

**Evam me sutam. Ekaṃ Samayaṃ Bhagavā Ālaviyaṃ viharati Ālavakassa yakkhasa bhavane. Atha kho Ālavako yakkho yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavāntam etada’voca.**

mā visin mesē asana ladī. ek samayeka bhāgyavatun vahansē aḷav nuvara alav yaku gē vāsa bhavanehi væḍa siṭi sēka ekalhī bhāgyavatun vahansē veta alav yaku pæmiṇiyē ya. esē pæmiṇa bhāgyavatun vahansēṭa mesē pavasā siṭiyē ya

Thus have I heard: On one occasion ♦ the Blessed One was living at Ālavi, ♦ in the abode of the demon Ālavaka. At that time, the demon Ālavaka approached the Blessed One, ♦ and on arrival, said to the Blessed One:

**Nikkhama samaṇā’ti. Sādhā’vuso’ti Bhagavā nikkhami.**

embā śhramaṇaya, metanin piṭat venu. hoṅdayi āyuṣṣmatuni, yi kiyā vadārā bhāgyavatun vahansē piṭataṭa væḍi sēka

“Get out, you recluse.” Saying, “Very well, friend,” ♦ the Blessed One went out.

**Pavisa samaṇā’ti. Sādhā’vuso’ti Bhagavā pāvisi.**

embā śhramaṇaya, yali ætuḷaṭa pæmiṇenu. hoṅdayi āyuṣḥmatuni, yi kiyā vadārā bhāgyavatun vahansē ætuḷaṭa væḍi sēka

“Come in, you recluse.” Saying, “Very well, friend,” ♦ the Blessed One went in.

**Dutiyam’pi kho Ālavako yakkho Bhagavantaṃ etada’voca. Nikkhama samaṇā’ti. Sādhā’vuso’ti Bhagavā nikkhami.**

devæni varaṭa da aḷav yakā bhāgyavatun vahansēṭa mesē pavasā siṭiyē ya. embā śhramaṇaya metanin piṭat venu. hoṅdayi āyuṣḥmatuni, yi kiyā vadārā bhāgyavatun vahansē piṭataṭa væḍi sēka

“Get out, you recluse,” ♦ said the demon Ālavaka to the Blessed One a second time. Saying, “Very well, friend,” ♦ the Blessed One went out.

**Pavisa samaṇā’ti. Sādhā’vuso’ti Bhagavā pāvisi.**

embā śhramaṇaya, yali ætuḷaṭa pæmiṇenu. hoṅdayi āyuṣḥmatuni, yi kiyā vadārā bhāgyavatun vahansē ætuḷaṭa væḍi sēka

“Come in, you recluse.” Saying, “Very well, friend,” ♦ the Blessed One went in.

**Tatīyam’pi kho Ālavako yakkho Bhagavantaṃ etada’voca. Nikkhama samaṇā’ti. Sādhā’vuso’ti Bhagavā nikkhami.**

tun vana varaṭa da aḷav yakā bhāgyavatun vahansēṭa mesē pavasā siṭiyē ya. embā śhramaṇaya metanin piṭat venu. hoṅdayi āyuṣḥmatuni, yi kiyā vadārā bhāgyavatun vahansē piṭataṭa væḍi sēka.

“Get out, you recluse,” ♦ said the demon Ālavaka to the Blessed One a third time. Saying, “Very well, friend,” ♦ the Blessed One went out.

**Pavisa samaṇā’ti. Sādhā’vuso’ti Bhagavā pāvisi.**

embā śhramaṇaya, yali ætuḷaṭa pæmiṇenu. hoṅdayi āyuṣḥmatuni, yi kiyā vadārā bhāgyavatun vahansē ætuḷaṭa væḍi sēka

“Come in, you recluse.” ♦ Saying, “Very well, friend,” ♦ the Blessed One went in.

**Catuttham’pi kho Ālavako yakkho Bhagavantaṃ etada’voca. Nikkhama samaṇā’ti. Nakhvā’haṃ āvuso nikkhamissāmi. Yan te karaṇīyaṃ taṃ karohī’ti.**

hatara vana varaṭa da aḷav yakā bhāgyavatun vahansēṭa mesē pavasā siṭiyē ya. embā śhramaṇaya metanin piṭat venu. āyuṣḥmatuni, mama metænin piṭataṭa no yannemi. obaṭa kaḷa hæki deyak vē nam, dæn eya kaḷa mænava

“Get out, you recluse,” ♦ said the demon Ālavaka to the Blessed One a fourth time. “No, oh friend, ♦ I will not go out. Do what you will.”



**Pañham taṃ samaṇa pucchissāmi. Sace me na vyākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāyaṃ khipissāmi'ti.**

embā śhramaṇaya topagen mama praśhṇa asannemi. idin e gæna piḷituru no dennehi nam topa gē sita hō peralā damannemi. topa gē hadavata hō palā damannemi. pā valin gena hō ga`gin eteraṭa visikarannemi.

“Oh recluse, I am going to ask you questions. If you do not answer me, ♦ I will drive you insane, ♦ or split your heart, or grab your feet ♦ and throw you across the river.”

**Nakhvāhaṇṭaṃ āvuso passāmi sadevake loka samārake sabrahmake sassa- maṇabrāhmaṇiyā pajāya sadevamanussāya yo me cittaṃ vā khipeyya, hadayaṃ vā phāleyya, pādessu vā gahetvā pāragaṅgāya khipeyya, Apica tvaṃ āvuso puccha yadākaṅkhasī'ti.**

āyuṣṭmatuni, deviyan sahita vū, marun sahita vū, bañun sahita vū, śhra- maṇabrāhmaṇayan sahita vū dev minis prajāven yutu lōkayehi mā gē sita peralā dæmiya hæki kenekun hō hadavata palā dæmiya hæki kenekun hō pā valin gena ga`gin eteraṭa visi kara dæmiya hæki kenekun hō mama nam no dakimi. enamu- du āyuṣṭmatuni, oba kæmati kārāṇāvan magen vimasuva mænava

“Well, oh friend, ♦ I do not see anyone in this world with its devās, ♦ with its Māras and Brahmas, ♦ in this generation with its recluses and brāhmīns, ♦ with its devās and humans, ♦ who could either drive me insane, ♦ or split my heart, or grab my feet ♦ and throw me across the river. Nevertheless, friend, ask what you will.”

**Atha kho Ālavako yakkho Bhagavantaṃ gāthāya ajjhabhāsi.**

ekalhi alav yakā bhāgyavatun vahansēṭa gāthāvakin pavasā siṭiyē ya

Then the demon Ālavaka addressed the Blessed One in verse:

**1. Kimsū'dha vittaṃ purisassaseṭṭhaṃ? – Kimsū suciṇṇo sukhamā'vahāti?**

**Kimsū have sādhutaraṃ rasānaṃ? – Kathaṃ jīviṃ jīvitamāhu seṭṭhaṃ'ti?**

kavara dhanaya da puruṣhayā haṭa utum vannē kavara karuṇa da purudu kaḷa viṭa sæpa læbennē kavara rasaya da lovē miyuru ma rasaya vannē kavara diviya da gata karana viṭa utum vannē

What wealth here is best for man? What well practiced will bring happiness? What is the sweetest of all tastes? How lived is the life they say is best?

(The Buddha:)

**2. Saddhī'dha vittaṃ purisassaseṭṭhaṃ**

**Dhammo suciṇṇo sukhamā'vahāti**

**Saccaṃ have sādhutaraṃ rasānaṃ****Paññājīviṃ jīvitamāhu seṭṭham'ti.**

sædæhæ dhanaya yi puruṣhayā haṭa utum vannē soṅduru dahamayi puru-  
rudu kaḷa viṭa sæpa læbennē ārya satyaya yi lovē miyuru ma rasaya vannē  
næṅæti diviya yi gata karana viṭa utum vannē

Faith is the wealth here best for man; ♦ Dhamma well practised shall bring happiness; ♦ truth indeed is the sweetest of all tastes; ♦ one living life with wisdom, they say is best.

(Ālavaka:)

**3. Kathaṃsu taratī oghaṃ? – Kathaṃsu taratī aṅṅavaṃ?****Kathaṃsu dukkhaṃ acceti? – Kathaṃsu parisujjhati?**

sæḍa diyen etera vī pæṅa ganne kelesin da? samuuduren etera vī goḍa  
yanne kelesin da? bhava dukin ata midī gælavenne kelesin da? jīvitaya  
pirisidu va babaḷanne kelesin da?

How does one cross over the flood? How does one cross over the ocean? How does one overcome suffering? How is one's life purified?

(The Buddha:)

**4. Saddhāya taratī oghaṃ – Appamādena aṅṅavaṃ****Viriyaena dukkhaṃ acceti – Paññāya parisujjhati**

sædæhæyeni sæḍa diyen etera vī pæna ganne noma pamāveni sasara  
samuuduren goḍa yanne vīriyen ikma gos bhava dukin gælavenne næṅa  
balen ma ya lovē diviya pirisidu venne

By faith one crosses over the flood; ♦ by diligence is the ocean crossed; by effort one overcomes suffering; ♦ by wisdom one's life is purified.

(Ālavaka:)

**5. Kathaṃsu labhate paññaṃ? – Kathaṃsu vindate dhanam?****Kathaṃsu kittim pappoti? – Katham mittāni ganthati?****Asmā lokā param lokam – Katham pecca na socati?**

kelesin da divi magaṭa nuvaṅa æti kara ganne ? kelesin da keneku lova  
dhanaya ræus karaganne ? kelesin da keneku gē hoṅda namak pætirenne  
? kelesin da yahaḷu mituran pirisa læba ganne ? molova hæra - paralovaṭa  
giya viṭa

How does one gain wisdom? How does one obtain wealth? How does one achieve fame? How does one win many friends? When passing from this world to the next, ♦ how does one not sorrow?

(The Buddha:)

**6. Saddahāno arahataṃ – Dhammaṃ Nibbānapattiyā**

**Sussūsā labhate paññaṃ – Appamatto vicakkhaṇo**

amā nivana ṭa pamuṇuvālana - daham pavasati rahat munivaru sædæhæ  
sit ehi upadavāgena - manā koṭa e baṇa asāgena æsū dahamaṭa sita yomā  
gena

When Arahants teach the Dhamma leading to Nibbāna, ♦ if one listens to that Dhamma ♦ with close attention and confident mind, ♦ and investigates that Dhamma diligently, ♦ then, in this way, one wins wisdom.

**7. Patirūpakārī dhuravā – Uṭṭhātā vindate dhanam**

**Saccena kittim pappoti – Dadam mittāni ganthati**

bāragena ena vagakīm hæma vīriyen kaṭayutu da karanā no pasubasinā  
vīriyen yutu keneku vē nam ræus karayi hē siyalū dhanaya ma sæbæ bas  
pavasana kenā labayi lova hoṇda nama manā yahaḷuvan soyanā kenā diya  
yutu ya hæma dan manā

Doing what is proper, being dutiful, ♦ and exerting effort, one obtains wealth. By truthfulness one achieves fame; ♦ by giving gifts one wins many friends.

**8. Yasse'te caturo dhammā – Saddhassa gharamesino**

**Saccam damo dhitī cāgo – Sa ve pecca na socati**

sædæhævat pinvateku haṭa - gihigeyi vasanā pavatina viṭeka - daham  
satarak mē kiyānā sæbæ bas pævasīma da - vætahena nuvaṇa tibuma da  
utsahaya pævatīma da - dan denṭa hæki vīma da mēvā tibena viṭa - gevanā  
jīvitayē

If a faithful householder is truthful, ♦ wise, energetic, and fond of giving, ♦ by virtue of these four qualities, ♦ he will not sorrow when he passes on.

**9. Ingha aññe'pi pucchassū – Puthu samaṇabrāhmaṇe**

**Yadi saccā damā cāgā – Khantiyā bhiiyo na vijjati**

ehenam oba haṭa mē gæna - ōnæ nam dæna gannaṭa

l ovē vena śhramaṇa bamuṇan - vetāṭa gos vimasā balanu mæna sæbæ  
basakaṭa - indriyan damanayakaṭa

dan pæn pidīmaṭa - ivasīmen væḍitaram vū - tavat kisivak lovē vena - æti  
dæ yi kiyā

If you wish, ♦ ask of other recluses and brāhmins, ♦ if there is anything better in this world ♦ than truth, self-control ♦ generosity, and patience.

(Ālavaka:)

**10. Kathannu'dāni puccheyyam – Puthu samaṇabrāhmaṇe****So'ham aḷa pajānāmi – Yo attho samparāyiko**

anē pinvat bhagavatāṇeni lovē siṭṭinā vena - śhramaṇa bamuṇangen ku-  
maṭa nam mā yaḷi asaṇṭa da ?dāna gatimi ada situ lesaṭa mama melova -  
paralova sēpata læba dena siyalū karuṇu ma

Why should I now ask ♦ other recluses and brāhmins, ♦ when today I learned of all factors ♦ that  
lead to happiness in this life and the next?

**11. Atthāya vata me Buddho – Vāsāyā'lavimāgamī****So'ham aḷa pajānāmi – Yattha dinnam mahapphalam**

sæbævin ma budu samiṇḍunē oba - mā kerehi karuṇāven væḍi sēka mē  
aḷav bhavanaṭayam utum kenekun haṭa - dun deyin mahaphala læbeyi nam  
pidiya yutu e utum muniṇḍun - dāna gatimi mama ada dinē

Indeed, out of compassion for me, ♦ the Buddha came to my dwelling at Ālavi. On this day, ♦ I  
learned to whom a gift should be given ♦ to gain the highest fruit.

**12. So'ham vicarissāmi – gāmā gāmaṃ purā puram****Namassamāno Sambuddham – Dhammassa ca sudhammatan'ti.**

namadimin sambudu rajāṇan - asirimat dam rasa amāvan pavasamin lova  
yami - gamin gamaævida pavasami mama raṭin raṭa

From village to village and town to town, ♦ I shall now travel about ♦ worshipping the Supreme  
Buddha ♦ and praising the excellence of the Dhamma.

**Evaṃ vutte Ālavako yakkho Bhagavantam etada'voca. Abhikkantam bho Gota-  
ma, abhikkantam bho Gotama, Seyyathāpi bho Gotama nikkujjitam vā ukkujj-  
eyya, paṭicchannam vā vivareyya, mūḷhassa vā maggam ācikkheyya, andhakāre  
vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhintī'ti. Evaṃevaṃ bhotā  
Gotamena anekapariyāyena Dhammo pakāsito. Esā'ham bhavantam Gotamam  
saraṇam gacchāmi. Dhammañca Bhikkhusaṅghañca. Upāsakam mam bhavam  
Gotamo dhāretu ajjatagge paṇupetaṃ saraṇam gatan'ti.**

**mesē kī aḷav yaku temē bhāgyavatun vahansēṭa mesē da pavasā siṭṭiyē ya**

pinvat gautamayan vahansa, itā sundara ya. pinvat gautamayan vahansa itā  
sundara ya, yaṭaṭa hæraeu vī æti deyak uḍaṭa haravā tabannē yam ākārāyen da,  
sæ'gæ vī tibunā vū deyak matu koṭa dakvannē yam ākārāyen da, maṇmulā vū  
kenekun haṭa hari maga penvā dennē yam ākārāyen da, æs ættō rūpa dakinnāhu  
yæ yi kiyā aṇḍurē tel pahanak darannē yam ākārāyen da. eseyin ma pinvat gau-

tamayan vahansē visin noyek ākārāyen śhrī saddharmaya prakāśha karana laddē ya. e mama da pinvat gautamayan vahansē saraṇa yami. saddharmaya da bhikṣhu saṅghayā da mama saraṇa yami. pinvat gaumayan vahansē ada paṭan mā gæna da divi tibena turā ma teruvan saraṇa giya upāsakayeku vaśhayen piḷigannā sēkvā

Having thus spoken, the demon Ālavaka said to the Blessed One: ♦ “Magnificent, Master Gotama! Magnificent, Master Gotama! ♦ Just as a man were to set upright ♦ what was overturned, ♦ to reveal what was hidden, ♦ to show the way to one who was lost, ♦ or to carry a lamp into the dark ♦ so that those with eyes could see forms, ♦ in the same way the Dhamma has been made clear ♦ in many ways by the Master Gotama. I go for refuge to the Master Gotama, ♦ to the Dhamma, and to the community of monks. May the Venerable Gotama accept me ♦ as a lay follower ♦ who has gone for refuge to the Triple Gem, ♦ from today onwards, ♦ for as long as life lasts.”

**Etena saccena suvatthi hotu!**

mē satyānubhāvāyēn sæmaṭa set vēvā

By this truth, may there be well-being!

## 24. Vasala Suttam Discourse on the Outcast

**Evam me sutam. Ekaṃ samayam Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbaṅhasamayam nivāsetvā pat-tacīvaramādāya Sāvattiyam piṇḍāya pāvīsi.**

mā visin mesē asana ladī. ek samayeka bhāgyavat budurajāṇan vahansē sævæt nuvara jētavana nam vū anēpiṇḍu siṭutumā gē ārāmayehi væḍasiṭi sēka. ekalhī bhāgyavatun vahansē peravaruvehi sivuru hænda poravā gena pātraya da depaṭa sivuru da gena sævæt nuvaraṭa piṇḍu siṅgā væḍi sēka.

Thus have I heard: ♦ On one occasion ♦ the Blessed One was living in the city of Sāvatti ♦ at Jetavana, at Anāthapiṇḍika’s monastery. Then in the morning the Blessed One, having dressed, ♦ took his bowl and robe, and entered Sāvatti for alms.

**Tena kho pana samayena Aggikabhāradvājassa brāhmaṇassa nivesane aggi pajjalito hoti āhuti paggahitā. Atha kho Bhagavā Sāvattiyam sapadānam piṇḍāya caramāno yena Aggikabhāradvājassa brāhmaṇassa nivesanam tenupas-aṅkami.**

esamayehi (gini pudana brāhmaṇayek vū) aggikabhāradvāja nam brāhmaṇayā gē nivasehi gini dalvana laddē ya. ekalhī bhāgyavatun vahansē sævæt nuvara

ge piḷiveḷin piñḍu piṇisa væḍama karana sēk aggika bhāradvāja brāhmaṇayā gē nivasata da væḍama kaḷa sēka.

Now at that time a fire was burning, ♦ and an offering was being prepared ♦ in the house of the Brāhmin Aggikabhāradvāja. Then the Blessed One, while on his alms round, ♦ came to the Brāhmin Aggikabhāradvāja's residence.

**Addasā kho Aggikabhāradvājo brāhmaṇo Bhagavantam dūrato va āgacchantam. Disvāna Bhagavantam etada'voca. Tatre'va muṇḍaka tatre'va samaṇaka tatre'va vasalaka tiṭṭhāhī'ti. Evaṃ vutte Bhagavā Aggikabhāradvājam brāhmaṇam etadavoca, jānāsi pana tvam brāhmaṇa, vasalam vā vasalakaraṇe vā dhamme'ti.**

aggika bhāradvāja brāhmaṇayā bhāgyavatun vahansē vaḍinu dura dī ma duṭuvē ya. esē dæka bhāgyavatun vahansēṭa mesē pavasā siṭiyē ya. embā hisa muṇḍau kaḷa tænaṭta, otænama siṭinu. embā śhramaṇaya otænama siṭinu. embā vasalaya otænama siṭinu. mesē kī kalhī bhāgyavatun vahansē aggikabhāradvāja brāhmaṇayā haṭa mesē vadāḷa sēka.

pinvat brāhmaṇaya, vasalayeku vīma gæna hō vasalayeku bavaṭa pat karavannā vū kāraṇā gæna oba dannavā da?

The Brāhmin Aggikabhāradvāja saw the Blessed One coming from a distance ♦ and upon seeing him said to the Blessed One, ♦ “Stay there, you bald-headed man. Stay there, you recluse. Stay there, you outcast.” When he spoke thus, the Blessed One said to the Brāhmin Aggikabhāradvāja, ♦ “Do you know, Brāhmin, who is an outcast ♦ and what conditions make one an outcast?”

**Nakhvā'ham bho Gotama, jānāmi vasalam vā vasalakaraṇe vā dhamme. Sādhu me bhavam Gotamo tathā dhammam desetu, yathā'ham jāneyyam vasalam vā vasalakaraṇe vā dhamme'ti. Tena hi brāhmaṇa suṇāhi. Sādhukam manasikarohi. Bhāsissāmī'ti. Evaṃ bho'ti kho Aggikabhāradvājo brāhmaṇo Bhagavato paccasosi. Bhagavā etada'voca.**

pinvat gautamayāṇeni, vasalayeku vīma gæna hō vasalayeku bavaṭa pat karavana kāraṇā gæna mama nam no dannemi. pinvat gautamayāṇan vahansē mā haṭa daham desanu mænava. eviṭa vasalayeku vīma gæna da vasalayeku bavaṭa pat karavana kāraṇā gæna da mama dæna gannemi.

esē vī nam pinvat brāhmaṇaya, hoṇḍin asā gena siṭiya yuttē ya. sita manā koṭa yomu kara viya yuttē ya. eya kiyā dennemi.

esēya pinvatāṇeni yi kiyā aggikabhāradvāja brāhmaṇayā bhāgyavatun vahansēṭa piḷituru dunnē ya. bhāgyavatun vahansē meya vadāḷa sēka.

“No, indeed, Venerable Gotama, ♦ I do not know who is an outcast ♦ nor the conditions that make one an outcast. It would be good, if the Venerable Gotama were to explain the Dhamma to me ♦ so that I may know who is an outcast, ♦ and what conditions make one an outcast.” “Listen then, Brāhmin, and reflect wisely. I will

teach you.” ♦ “Yes, Venerable Sir,” ♦ replied the Brāhmin Aggikabhāradvāja to the Blessed One. ♦ The Blessed One then taught this discourse.

**1. Kodhano upanāhī ca – Pāpamakkhī ca yo naro**

**Vipannadiṭṭhi māyāvī – Tam jaññā vasalo iti**

krōdhayen yutu vaira bañḍinā paviṭu lāmaka guṇa da makanā misadiṭu va māyāva pānā kenā data yutu vasala lesinā

Whoever is angry and hateful, ♦ denying the good of others; ♦ holding wrong views and deceitful, ♦ know him as an outcast.

**2. Ekajam vā dvijam vā’pi – Yo’dha pāṇāni himsati**

**Yassa pāṇe dayā natthi – Tam jaññā vasalo iti**

mav kusin bijuvaṭin ipaduna satun melovē yamek vanasana dayāvaka nāeti ema satun gæna data yutu ya ohu vasala vilasina

Whoever in this world kills living beings ♦ born from a womb or from an egg; ♦ who does not have sympathy for living beings, ♦ know him as an outcast.

**3. Yo hanti parirundhati – Gāmāni nigamāni ca**

**Niggāhako sammaññāto – Tam jaññā vasalo iti**

gam niyam gam goduru karagena pæhæra gena e gam da vanasana labayi gærahum ”maha soreku” yana data yutu ya vasalayeku vilasina

Whoever destroys and invades ♦ villages and hamlets ♦ and is branded as a notorious criminal, ♦ know him as an outcast.

**4. Gāme vā yadivā’raññe – Yam paresam mamāyitam**

**Theyyā adinam ādiyati – Tam jaññā vasalo iti**

gamaka hō vana araṇe tibenā yamek veda himikaru da siṭinā nudun eya sorakam da karanā kenā data yutu vasala lesinā

Be it in the village, or in the forest, ♦ whoever steals what belongs to others, ♦ what is not given to him, ♦ know him as an outcast.

**5. Yo have iṇamādāya – Cujjamāno palāyati**

**Nahi te iṇamatthi’ti – Tam jaññā vasalo iti**

gevami kiyamin ṇayak aragena illū kala eya nodī pæna yana

“mona ṇayak ve da geviya yutu taṭa?” kiyana mohu vasalayeki hæma viṭa

Whoever takes a loan from someone ♦ and when he is asked to pay it back, ♦ runs away saying, “I owe no debt to you,” ♦ know him as an outcast.

**6. Yo ve kiñcikkhakamyatā – Panthasmim vajatam janam**

**Hantvā kiñcikkhamādeti – Tam jaññā vasalo iti**

mahamagaka yana pirisa nasamina ovun gena yana baḍu da ræugemina  
sulū deyak hō pæhæragena yana kenā vasalaya lovē hañdunana

Whoever kills travelers ♦ and steals even a small amount ♦ from those he has killed, ♦ know him as an outcast.

**7. Yo attahetu parahetu – Dhanahetū ca yo naro**

**Sakkhīpuṭṭho musā brūhi – Tam jaññā vasalo iti**

tamā hō vena keneku venuven dhanaya hō vena deyak venuven  
asana viṭa ravaṭayi da boruven e kenā vasalayeki melesin

He, who for his own sake, ♦ or for the sake of others, or for wealth, ♦ tells lies when questioned as a witness, ♦ know him as an outcast.

**8. Yo ñātīnam sakkhānam vā – Dāresu patidissati**

**Sahasā sampiyena vā – Tam jaññā vasalo iti**

ñāti mituran gē aṃbun veta sæhæsi lesa hō kæmætten yana kula sirit biñ-  
da varade hæsiarena kenā data yutu vasala vilasina

Whoever by force or with consent, ♦ associates with the wives of others, ♦ or with the wives of relatives or friends, ♦ know him as an outcast.

**9. Yo mātaram vā pītaram vā – Jiṇṇakam gatayobbanam**

**Pahūsanto na bharati – Tam jaññā vasalo iti**

hoñḍaṭa kā bī vasana risi sē daruvo pamaṇak siṭiti suva sē dirana mavpiyo  
vasati duka sē movun vasalaya danuva melesē

Whoever being wealthy, ♦ does not support his mother and father ♦ who have grown old, ♦ know him as an outcast.

**10. Yo mātaram vā pītaram vā – Bhātaram bhaginim sasum**

**Hanti roseti vācāya – Tam jaññā vasalo iti**

māpiyan hā sohayuran gæna næ siyan haṭa hō dukak dena kōpayen dos  
paros pavasana kenā vasalaya danuva melesina

Whoever hurts by harsh speech, ♦ his mother, father, brother, sister, ♦ mother-in-law or father-in-law, ♦ know him as an outcast.

**11. Yo attham pucchito santo – Anattamanusāsati**

**Paṭicchannena manteti – Tam jaññā vasalo iti**

asana viṭa divi magaṭa arutak kiyā dennē hæmaṭa vipatak doḍayi sæṅga vī  
siṭina vilasak mohuṭa ættē vasala siritak

Whoever when questioned about the good ♦ says what is harmful, ♦ and talks in a deceiving manner, ♦ know him as an outcast.



**12. Yo katvā pāpakam kammaṃ – Mā maṃ jaññāti icchatī****Yo paṭicchannakammanto – Taṃ jaññā vasalo iti**

yamek pav kam karana rahasē ”noma dakīvā mā va melesē” sitā saṅgavayi  
pav da risi sē data yutu ya vasalayā melesē

Whoever having done an evil deed ♦ wishes, “Oh, may others not know me,” ♦ and commits evil in secret, ♦ know him as an outcast.

**13. Yo ve parakulam gantvā – Bhutvāna sucībhojanam****Āgataṃ na paṭipūjeti – Taṃ jaññā vasalo iti**

yamek piṭa gedarakata giya viṭa hoṇḍaṭa kā bī satuṭu vī siṭa yaḷi ovun tama  
gedara ā viṭa vasalayāmaya nosaḷakanaviṭa

Whoever having visited a friend ♦ and eaten the food they offered, ♦ does not return the hospitality, ♦ know him as an outcast.

**14. Yo brāhmaṇam vā samaṇam vā – Aññaṃ vā’pi vaṇibbakam****Musāvādena vañceti – Taṃ jaññā vasalo iti**

śhramaṇa bamaṇan nivasā veta ena viṭa dugī yadiyan pavā pæmiṇena  
ravaṭayi da boru bas da kiyamina ohu va data yutu vasala vilasina

Whoever deceives by telling lies, ♦ a brāhmin, an ascetic, or a beggar, ♦ know him as outcast.

**15. Yo brāhmaṇam vā samaṇam vā – Bhattakāle upaṭṭhite****Roseti vācā na ca deti – Taṃ jaññā vasalo iti**

yamek bojunak kana velāvaṭa śhramaṇa bamaṇan gedara ā viṭa kisit no  
denā dos naṅgā siṭa vasalayaku vē ohu da melesaṭa

When a brāhmin or ascetic ♦ appears during mealtime, ♦ whoever scolds them with harsh speech, ♦ and does not offer them any food, ♦ know him as an outcast.

**16. Asataṃ yo’dha pabrūti – Mohena paḷiguṇṭito****Kiñcikkham nijjimsāno – Taṃ jaññā vasalo iti**

yamak læbumaṭa kæmæti veminā dæna dæna ma boru bas ma kiyanā mis-  
adiṭu va veta velī siṭinā vasalayeki mohu lovē siṭinā

Whoever in this world, covered in ignorance, ♦ speaks harsh words or falsehood, ♦ expecting to gain something, ♦ know him as an outcast.

**17. Yo c’attānam samukkamse – Param ca mavajānati****Nīhīno sena mānena – Taṃ jaññā vasalo iti**

tamā gæna mohu hitā lokuvaṭṭa anek hæma dena heḷana pahaḷaṭṭa hīna gati  
haravamin māneṭṭa vasalayek veyi ohu hæbævaṭṭa

Whoever, intoxicated by his pride, ♦ exalts himself and belittles others; ♦ being evil with arrogance,  
♦ know him as an outcast.

**18. Rosako kadariyo ca – Pāpiccho maccharī saṭṭho**

**Ahirīko anottāpī – Tam jaññā vasalo iti**

kōpa sita lōbhayen veḷunē masuru lāmaka pætum pirunē kapaṭi læjjā biya  
da næsunē vasalayeki ohu dakinu soḍḍinē

Whoever is given to anger, and is miserly; ♦ has base desires, and is selfish and deceitful; ♦ shame-  
less and fearless in doing evil, ♦ know him as an outcast.

**19. Yo Budhham paribhāsati – Atha vā tassa sāvakaṃ**

**Paribbājam gahaṭṭam vā – Tam jaññā vasalo iti**

yamek sammā sambudun haṭṭa gihi pævidi tama gōla pirisaṭṭa karayi nam  
nindā anun haṭṭa vasalayek vē ohu da melesaṭṭa

Whoever insults the Buddha, ♦ or a disciple of the Buddha, ♦ a monk or a lay disciple, ♦ know him  
as an outcast.

**20. Yo ve anarahā santo – Araham paṭijānati**

**Coro sabrahmake loka – Esa kho vasalā'dhamo**

yamek hita kelesun purōgena rahat bava raṅgapā siṭi nam baṃun sahita vu  
lovama ravaṭṭana maha sorek vē ohu da nitiyena meya data yuttē ya soḍḍi-  
na adhama vasala deyak lesina kiyana ladi mā mesē oba haṭṭa data yutu ya  
vasalayā melesaṭṭa

Whoever not being an Enlightened One, ♦ pretends to be so, ♦ is the worst thief in the whole uni-  
verse, ♦ he is the lowest of outcasts.

**21. Ete kho vasalā vuttā – Mayā vo ye pakāsītā**

**Na jaccā vasalo hoti – Na jaccā hoti brāhmaṇo**

**Kammanā vasalo hoti – Kammanā hoti brāhmaṇo**

upatakin vasalayeku no ma vē upatakin bamuṇekut no ma vē tamā gē vara-  
din vasala vē tama yahapatin bamuṇekut vē

I have now taught you ♦ who an outcast is. Not by birth is one an outcast. Not by birth is one a  
brāhmin. By deed one becomes an outcast. By deed one becomes a brāhmin.

**22. Tadaminā'pi vijānātha – Yathā medaṃ nidassanaṃ**

**Caṅḍālaputto Sopāko – Mātaṅgo iti vissuto**

danuva nidasuna dæn kiyā dena vī ya daruvek sæḍol gedaraka uyana balū  
mas parapuren ena ohu ge nama viya ”mātaṅga” yana

Know by the example I now cite ♦ that by birth one is not an outcast. There was an outcast’s son,  
Sopāka, ♦ who became known as Mātaṅga.

**23. So yasaṃ paramaṃ patto – Mātaṅgo’yaṃ sudullabhaṃ**

**Āgañchum tassupaṭṭānaṃ – Khattiyā brāhmaṇā bahū**

“mātaṅga” supatala va giya saṅda lova dulaba vū kit yasas mæda rajun  
bamuṇan pæmiṇa roda bæṅda kaḷō uvaṭæen siya piris mæda

This Mātaṅga attained the highest fame ♦ so difficult to gain. Many were kings and brāhmins ♦ who  
went to attend on him.

**24. So devayānamāruyha – Virajaṃ so mahāpathaṃ**

**Kāmarāgaṃ virājetvā – Brahmaloḷkūpago ahū**

devlovaṭa yana yānayaṭa næga yamin kelesun no mæti maha maṅga siṅdal-  
amin kam suvaya sita laṅga giyē hetemē baṃbalovaṭa aga

Mounting the celestial chariot ♦ and driving along the passion-free high road, ♦ Sopāka, reached  
the Brahma realm, ♦ having given up sense desires.

**25. Na naṃ jāti nivāresi – Brahmaloḷkūpapattiyā**

**Ajjhāyakākule jātā – Brāhmaṇā mantabandhuno**

upata baṃbalova vaḷakvannaṭa no hæki viya tama sæḍol kulayaṭa vēda ma-  
turana bamuṇu pirisaṭa kiva yutuya eka deyak melesaṭa

His lowly birth did not prevent him ♦ from being reborn in the Brahma realm. There are brāhmins  
born in the families ♦ of preceptors, the kinsmen of hymns.

**26. Te ca pāpesu kammesu – Abhiṅhamupadissare**

**Diṭṭhe’va dhamme gārayhā – Samparāye ca duggatiṃ**

**Na te jāti nivāreti – Duggaccā garahāya vā**

ovun atarē nitara dis veti karana pavkam no mæti anumæti ovun haṭa  
mē lova ma garahati paralova da dugatiyak veta yati no hæki ma ya tama  
bamuṇu kulayaṭa dugati gærahiḷi vaḷakvannaṭa

They are often seen committing evil deeds. In this very life they are despised, ♦ in the next they are  
born in a plane of misery. High birth does not prevent them ♦ from falling into a miserable world, ♦  
or from being blamed.

**27. Na jaccā vasalo hoti – Na jaccā hoti brāhmaṇo**

**Kammaṇā vasalo hoti – Kammanā hoti brāhmaṇo**

upatakin vasalayeku no ma vē upatakin bamuṇekut no ma vē tamā gē vara-  
din vasala ve tama yahapatin bamuṇekut vē

Not by birth is one an outcast. Not by birth is one a brāhmin. By deed one becomes an outcast. By deed one becomes a brāhmin.

**Evam vutte Aggikabhāradvājo brāhmaṇo Bhagavantaṃ etada'voca. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathāpi bho Gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī'ti. Evameva, bhotā Gotamena anekapariyāyena Dhammo pakāsito. Esā'haṃ Bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi. Dhammañca Bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ'ti.**

mema desuma vadāḷa kalhi aggikabhāradvāja brāhmaṇa temē bhāgyavatun vahansēṭa mesē pævæsī ya. pinvat gautamayan vahansa, itā sundara ya. pinvat gautamayan vahansa itā sundara ya, yaṭaṭa hæræ vī æti deyak uḍaṭa haravā tabannē yam ākārāyēn da, sæ`gæ vī tibunā vū deyak matu koṭa dakvannē yam ākārāyēn da, maṃmuḷā vū kenekun haṭa hari maga penvā dennē yam ākārāyēn da, æ ættō rūpa dakinnāhu yæ yi kiyā aṇḍurē tel pahanak yam ākārāyēn da. eseyin ma pinvat gautamayan vahansē visin noyek ākārāyēn śhrī saddharmaya prakāśha karana laddē ya. e mama da pinvat gautamayan vahansē saraṇa yami. saddharmaya da bhikṣhu saṅghayā da mama saraṇa yami. pinvat gaumayan vahansē ada paṭan mā gæna da divi tibena turā ma teruvan saraṇa giya upāsakayeku vaśhayēn piḷigannā sēkvā.

When this discourse was taught by the Blessed One, ♦ the Brāhmin Aggikabhāradvāja said to the Blessed One: ♦ 'Excellent, oh Venerable Gotama! Excellent oh Venerable Gotama! ♦ Just as, oh Venerable Gotama, ♦ a man were to set upright ♦ what had been overturned, ♦ or were to reveal what had been hidden, ♦ or were to point the way to one who had gone astray, ♦ or were to hold an oil lamp in the dark ♦ so that those with eyes may see forms, ♦ even so in many ways ♦ has the Venerable Gotama ♦ expounded the Dhamma. I take refuge in the Venerable Gotama, ♦ the Dhamma, and the community of monks. May the Venerable Gotama accept me as a lay follower, ♦ who has gone for refuge to the Triple Gem ♦ from today onwards, ♦ for as long as this life lasts.

**Etena saccena suvatthi hotu!**

By this truth, may there be well-being!

**Sādhu! Sādhu! Sādhu!**

## Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

# Ending Discourses

## 27. Aṭṭhavīsati Paritta Protective Chant Of Twenty-Eight Buddhas

### 1. Taṇhaṅkaro mahāvīro – Medhaṅkaro mahāyaso

#### Saraṇaṅkaro lokahito – Dīpaṅkaro jutindharo

Taṇhaṅkara the Buddha, the great hero; ♦ Medhaṅkara the Buddha, of great honour; ♦ Saraṇaṅkara the Buddha, compassionate towards all beings; ♦ Dīpaṅkara the Buddha, with radiant light.

### 2. Koṇḍañño janapāmokkho – Maṅgalo purisāsabho

#### Sumano Sumano dhīro – Revato rati vaḍḍhano

Koṇḍañña the Buddha, the people's Lord; ♦ Maṅgala the Buddha, supreme among men; ♦ Sumana the Buddha, the wise one with a calm mind ♦ Revata the Buddha, one who amplifies joy.

### 3. Sobhito guṇasampanno – Anomadassī januttamo

#### Padumo loka pajjoto – Nārado vara sārathī

Sobhita the Buddha, full of virtues; ♦ Anomadassi the Buddha, chief of humans; ♦ Paduma the Buddha, lighting the whole world; ♦ Nārada the Buddha, the incomparable teacher.

### 4. Padumuttaro sattasāro – Sumedho agga puggalo

#### Sujāto sabba lokaggo – Piyadassī narāsabho

Padumuttara the Buddha, the unequalled; ♦ Sumedha the Buddha, the greatest person; ♦ Sujāta the Buddha, chief of all the world; ♦ Piyadassī the Buddha, the lord of humans.

### 5. Atthadassī kāruṇiko – Dhammadassī tamonudo

#### Siddhattho asamo loke – Tisso varada saṁvaro

Atthadassī the Buddha, full of compassion; ♦ Dhammadassī the Buddha, who dispelled darkness; ♦ Siddhattha the Buddha, matchless in the world; ♦ Tissa the Buddha, restrained and the giver of the best.

### 6. Phusso varada sambuddho – Vipassī ca anūpamo

#### Sikhī sabba hito sathā – Vessabhū sukhadāyako

Phussa the Buddha, enlightened and the giver of the best; ♦ Vipassī the Buddha, unrivalled; ♦ Sikhī the Buddha, the teacher protecting the welfare of beings; ♦ Vessabhu the Buddha, the giver of happiness.

**7. Kakusandho satthavāho – Koṇāgamano raṇaṅjaho  
Kassapo sirisampanno – Gotamo sakya puṅgavo**

Kakusandha the Buddha, caravan-guide; ♦ Koṇāgamana the Buddha, won the battle; ♦ Kassapa the Buddha, of perfect radiance; ♦ Gotama the Buddha, the Sākyans' glory.

**8. Tesaṃ saccane sīlena – khanti metta balena ca  
Tepi tvaṃ anurakkhantu – ārogyena sukhena cā'ti**

Through their truth and virtue, ♦ and the power of their patience and loving kindness, ♦ may your life be protected, ♦ may you enjoy good health and happiness!

**9. Sabbhītiyo vivajjantu sabbarogo vinassatu  
Mā te bhavatvantarāyo sukhī dīghāyukho bhava.**

May all calamities be avoided, ♦ may any illness be destroyed, may there be no dangers for you, ♦ may you live long.

**10. Bhavatu sabbamaṅgalaṃ rakkhantu sabbadevatā  
Sabba Buddhānubhāvena sadā sotthi bhavantu te.**

May all good fortune come your way, ♦ may all the deities protect you. By all the power of the Buddha, ♦ may you always enjoy well-being!

**11. Bhavatu sabbamaṅgalaṃ rakkhantu sabbadevatā  
Sabba Dhammānubhāvena sadā sotthi bhavantu te.**

May all good fortune come your way, ♦ may all the deities protect you. By all the power of the Dhamma, ♦ may you always enjoy well-being!

**12. Bhavatu sabbamaṅgalaṃ rakkhantu sabbadevatā  
Sabba Saṅghānubhāvena sadā sotthi bhavantu te.**

May all good fortune come your way, ♦ may all the deities protect you. By all the power of the Saṅgha, ♦ may you always enjoy well-being!

**Sabbe Buddhā balappattā – paccekānañca yaṃ balaṃ  
Arahantānaṃ ca tejena – rakkhaṃ bandhāmi sabbaso**

utum sambudu balayen - pasē buduguṇa balayen rahatun gē da tējasin - siyaḷu  
ræukavarāṇa vēvā!

By the power of all Buddhas, ♦ by the power of all Pacceka Buddhas, ♦ and through the virtues of the Arahants, ♦ I bind myself in protection always.

**Sabbe Buddhā balappattā – paccekānañca yaṃ balaṃ**

**Arahantānaṃ ca tejena – rakkhaṃ bandhāmi sabbaso**

utum sambudu balayen - pasē buduguṇa balayen rahatun gē da tējasin - siyaḷu  
ræukavaraṇa vēvā!

By the power of all Buddhas, ♦ by the power of all Pacceka Buddhas, ♦ and through the virtues of the Arahants,  
♦ I bind myself in protection always.

**Sabbe Buddhā balappattā – paccekānañca yaṃ balaṃ**

**Arahantānaṃ ca tejena – rakkhaṃ bandhāmi sabbaso**

utum sambudu balayen - pasē buduguṇa balayen rahatun gē da tējasin - siyaḷu  
ræukavaraṇa vēvā!

By the power of all Buddhas, ♦ by the power of all Pacceka Buddhas, ♦ and through the virtues of the Arahants,  
♦ I bind myself in protection always.

**Sadhu! Sadhu! Sadhu!**

**Sadhu! Sadhu! Sadhu!**

(Here Ends the Ending Discourses)





# Citations

1. **Saranāgamanam**, Taking *the* Three Refuges: *Khuddaka Pāṭha 1*
2. **Buddhānussati**, Recollection on the Buddha: *Saṃyutta Nikāya 11:3*
3. **Dhammānussati**, Recollection on the Dhamma: *Saṃyutta Nikāya 11:3*
4. **Sanghānussati**, Recollection on the Sangha: *Saṃyutta Nikāya 11:3*
5. **Satta Buddha Vandana**, Homage to the Seven Supreme Buddhas: *Digha Nikāya 32*
6. **Lōkāvabōdha Suttaṃ**, The Discourse About Realizing The World: *Itivuttaka 4:13*
7. **Jaya Mangala Gāthā**, Stanzas of Joyous Victory of the Supreme Buddha: *Traditional*
8. **Maha Maṅgala Suttaṃ**, Discourse on Blessings: *Khuddaka Pāṭha 5, Sutta Nipāta 2.4*
9. **Ratana Suttaṃ**, The Jewel Discourse: *Khuddaka Pāṭha 6, Sutta Nipāta 2.1*
10. **Karaṇīya Metta Suttaṃ**, Discourse on Loving Kindness: *Khuddaka Pāṭha 9, Sutta Nipāta 1.8*
11. **Mahā Jayamaṅgala Gāthā**, Stanzas of Great Joyous Victory: *Traditional*
12. **Khandha Parittaṃ**, The Discourse About Radiating Thoughts of Loving Kindness Towards Royal Tribes of Snakes: *Āṅguttara Nikāya 4:67*
13. **Mettānisaṃsa Suttaṃ**, Discourse on the Benefits of Spreading Loving Kindness: *Āṅguttara Nikāya 11:15*
14. **Mora Parittaṃ**, The Bodhisatta-Peacock's Prayer for Protection: *Mora Jātaka*
15. **Canda Parittaṃ**, The Moon Deity's Protection: *Saṃyutta Nikāya 2:9*
16. **Sūriya Parittaṃ**, Discourse Given to the Sun Deity: *Saṃyutta Nikāya 2:10*
17. **Dhajagga Parittaṃ**, Discourse about the Tops of Flags: *Saṃyutta Nikāya 11:3*
18. **Mahā Kassapatthera Bojjhaṅga Suttaṃ**, Discourse on Enlightenment Factors preached to Arahant Kassapa: *Saṃyutta Nikāya 46:14*
19. **Girimānanda Suttaṃ**, Discourse to Girimānanda Thera: *Āṅguttara Nikāya 10:60*
20. **Dhammacakkappavattana Suttaṃ**, Setting In Motion the Wheel of Dhamma: *Saṃyutta Nikāya 56:11*
21. **Saccavibhaṅga Suttaṃ**, Discourse on the Analysis of the Noble Truths: *Majjhima Nikāya 141*
22. **Kasībhāradvāja Suttaṃ**, The Discourse to the Kasībhāradvāja: *Sutta Nipāta 1.4*
23. **Ālavaka Suttaṃ**, Discourse to Ālavaka the Demon: *Sutta Nipāta 1.10, Saṃyutta Nikāya 10:12*
24. **Vasala Suttaṃ**, Discourse On the Outcast: *Sutta Nipāta 1.7*
25. **Isigili Sutta**, The Discourse Preached at Isigili Mountain: *Majjhima Nikāya 116*
26. **Dhammacetiya Sutta**, Monuments to the Dhamma: *Majjhima Nikāya 89*
27. **Aṭṭhavīsati Paritta**, Protective Chant of Twenty-Eight Buddhas: *Traditional*
28. **Mahasamaya Sutta**, The Great Assembly: *Digha Nikāya 20*
29. **Āṭṭhānātiya Suttaṃ**, Discourse on Āṭṭhānātiya: *Digha Nikāya 32*

30. **Paṭicca Samuppāda Samudayo and Nirodho**, Arising and Cessation of Causality: *Udāna 1.3*
31. **Mittānisaṃsa Suttaṃ**, The Benefits of Friendship: *Mugapakkha Jātaka*
32. **Mahā Moggallānatthera Bojjhaṅga Suttaṃ**, Discourse on Enlightenment Factors Preached to Arahant Moggallāna: *Saṃyutta Nikāya 46:15*
33. **Mahā Cundatthera Bojjhaṅga Suttaṃ**, Discourse on Enlightenment Factors Preached to the Blessed One: *Saṃyutta Nikāya 46:16*
34. **Parābhava Suttaṃ**, Discourse on Downfall: *Sutta Nipāta 1.6*
35. **Anavum Paritta**, Invitation Chant: *Traditional*
36. **Jinapañjara**, The Buddha's Mansion: *Traditional*
37. **Aṅgulimāla Paritta**, Protective Chant of Aṅgulimala: *Majjhima Nikāya 86 and Traditional*
38. **Jalanandana Paritta**, The Protective Chant Relating to the Delight in Water: *Traditional*
39. **Caturarakkha**, Four Fold Protective Contemplations: *Traditional*
40. **Buddhānussati**, Meditation on the Buddha: *Traditional*
41. **Mettānussati**, Meditation on Loving Kindness: *Traditional*
42. **Asubhanussati**, Meditation on the Impurities of the Body: *Traditional*
43. **Maraṇānussati**, Meditation on Death: *Traditional*
44. **Aṭṭha Mahā Saṃvegavattu**, Recollection of Eight Sorrowful Stages of Life: *Traditional*
45. **Narasīha Gāthā**, The Stanzas of the Lion of Men: *Traditional*