

## PARITTA- PARIKAMMA – Preliminary of Paritta

1. *Samantā cakkavāḷesu, Atrāgacchantu devatā, Saddhammaṃ Munirājassa, Suṇantu sagga-mokkha-dam.*
2. *Dhammassavana-kālo ayaṃ bhaddantā! (3 times)*
3. *Namo Tassa Bhagavato Arahato Sammāsambuddhassa. (3 times)*
4. *Ye santā santa-cittā, tisaṇa-saraṇā, ettha lokantare vā, Bhumṃābhummā ca devā, guṇagaṇagahaṇa-byāvaṭṭā sabbakālaṃ, Ete āyantu devā, vara-kanaka-maye, Merurāje vasanto, Santo santosa-hetuṃ, Munivara-vacanaṃ, sotumaggaṃ samaggā.*
5. *Sabbesu cakkavāḷesu, Yakkhā devā ca brahmano, Yaṃ amhehi kataṃ puññaṃ, Sabba-sampatti-sādhakaṃ.*
6. *Sabbe taṃ anumoditvā, Samaggā Sāsane ratā, Pamāda-rahitā hontu, Ārakkhāsu visesato.*
7. *Sāsanassa ca lokassa, Vuḍḍhī bhavatu sabbadā, Sāsanam pi ca lokaṇ ca, Devā rakkhantu sabbadā.*
8. *Saddhiṃ hontu sukhī sabbe, Parivārehi attano, Anīgha sumanā hontu, saha sabbehi ñatibhi.*
9. *Rājato vā corato vā manussato vā amanussato vā aggito vā udakato vā pisācato vā khāṇukato vā kaṇṭakato vā nakkhattato vā janapada-roḡato vā asaddhammato vā asandiṭṭhito vā asappurisato vā caṇḍa-hatthi-assa-miga-goṇa-kukkura-ahi-vicchika-maṇisappa-dīpi-accha-taraccha-sūkara-mahiṃsa-yakkha-rakkhasādīhi nānābhayato vā, nānāroḡato vā nānā-upaddavato vā arakkhaṃ gaṇhantu.*

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

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

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

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

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

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

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

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

## 1. MANGALA SUTTA

10. *Yaṃ mangalaṃ dvādasahi, Cintayimsu sadevakā, Soṭṭhānaṃ nādhigacchanti, Aṭṭhattimsaṃ ca Maṅgalaṃ.*

11. *Desitaṃ Devadevena, Sabbapāpavināsaṇaṃ, Sabbalokaḥitaṭṭhāya, Maṅgalaṃ taṃ bhaṇāma he.*

12. *Evaṃ me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devata abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā, yena Bhagavā tenupasaṅkami; upasaṅkamitvā Bhagavantaṃ abhivadetva eka-mantaṃ aṭṭhāsi; eka-mantaṃ ṭhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi:*

13. *“Bahū devā manussā ca, Maṅgalāni acintayum, Ākaṅkhamānā soṭṭhānaṃ, Brūhi maṅgala-muttamaṃ.”*

14. *“Asevanā ca bālānaṃ, Paṇḍitanaṃ ca sevana, Pūjā ca pūjaneyyānaṃ, Etaṃ maṅgala-muttamaṃ.”*

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

16. *Bāhusaccaṃ ca sippaṃ ca, Vinayo ca susikkhito, Subhāsitaṃ ca yā vācā, Etaṃ maṅgala-muttamaṃ.*

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

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

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

20. *Gāravo ca nivāto ca, Santuṭṭhi ca kataññutā, Kālena Dhammassavanaṃ, Etaṃ maṅgala-muttamaṃ.*

21. *Khantī ca sovacassatā, Samañānañ ca dassanaṃ, Kālena Dhammasākacchā, Etaṃ maṅgala-muttamaṃ.*

22. *Tapo ca brahmacariyañ ca, Ariyasaccāna dassanaṃ, Nibbāna-sacchikiriya ca, Etaṃ maṅgala-muttamaṃ.*

23. *Phuṭṭhassa lokadhammehi, Cittaṃ yassa na kampati, Asokaṃ virajaṃ khemaṃ, Etaṃ maṅgala-muttamaṃ.*

24. *Etādisāni katvāna, Sabbattha maparājitā, Sabbattha sotthiṃ gacchanti, Taṃ tesaṃ maṅgala-muttamaṃ.*

*Maṅgala-suttaṃ Niṭṭhitam.*

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

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

Thus have I heard.

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

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

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

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

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

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

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

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

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

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

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

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

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

End of Maṅgala Sutta.

## 2. RATANA SUTTA

*25. Paṇidhānato paṭṭhāya Tathāgatassa dasa pāramiyo dasa upapāramiyo dasa paramattha-pāramiyo ti samattimsa paramiyo, pañca mahāpariccāge, lokatthacariyaṃ ñātattthacariyaṃ*

*Buddhatthacariyan ti tisso cariyāyo, pacchimabhavē gabbhavokkantim, jatim,  
abhinikkhamanam, padhānacariyam, Bodhipallāṅke Māravijayam,*

*Sabbaññu-taṇṇaṇappaṭivedhaṃ, Dhammacakkap- pavattanaṃ, nava lokuttaradhamme ti sabbe pīme Buddhagūṇe āvajjetvā Vesāliya tīsu pākārantaresu tiyāmarattim Parittaṃ karonto Āyasmā Ānandatthero viya kāruṇṇacittaṃ upaṭṭhapetvā,*

*26. Koṭṭisatasahassesu, Cakkavāḷesu devatā, Yassāṇaṃ paṭiggaṇhanti, Yaṇ ca Vesāliyā pure,*

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

*28. Yānīdha bhūtāni samāgatāni, Bhumāni vā yāni va antalikkhe, Sabbeva bhūtā sumanā bhavantu, Atho pi sakkacca Suṇantu bhāsitaṃ.*

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

*30. Yaṃ kiñci vittaṃ idha vā huraṃ vā, Saggesu vā yaṃ ratanaṃ paṇītaṃ, Na no samaṃ atthi Tathāgatena, Idam pi Buddhē ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.*

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

*32. Yaṃ Buddhaseṭṭho parivaṇṇayīsuciṃ , Samādhī-mānantarikaṇṇa-mahu, Samādhinā tena samo na vijjati; Idam pi Dhamme ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.*

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

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

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

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

*37. Sahāvassa dassanasampadāya, Tayassu dhammā jahitā bhavanti: Sakkāyadiṭṭhivicikchitaṇ ca, Sīlabbataṃ vā pi yadatthi kiñci ;*

*38. Catūhapāyehi ca vipbamutto, Chaccābhiṭṭhānāni abhabba kātum ; Idam pi Saṃghe ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.*

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

40. *Vanappagumbe yatha phussitagge, Gimhāna māse paṭhamasmim gimhe, Tathūpamam Dhammavaram adesayi, Nibbānagārnam paramamhitāya; Idam pi Buddhhe ratanam paṇītam, Etena saccena suvatthi hotu.*

41. *Varo Varaññū Varado Varāharo, Anuttaro Dhammavaram adesayi; Idam pi Buddhhe ratanam paṇītam, Etena saccena suvatthi hotu.*

42. *Khīṇam purāṇam nava natthi-sambhavam, Virattacittāyatike bhavasmim, Te khīṇabījā avirūḷhichandā, Nibbanti dhīrā yathāyam padīpo; Idam pi Saṃghe ratanam paṇītam, Etena saccena suvatthi hotu.*

43. *Yānīdha bhūtam samagatam, Bhummam va yam va antalikkhe, Tathagatam devamanussapūjitaṃ, Buddham namassama suvatthi hotu.*

44. *Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe, Tathāgatam devamanussapūjitaṃ, Dhammam namassāma suvatthi hotu.*

45. *Yānīdha bhūtani samāgatāni, Bhummāni vā yāni va antalikkhe, Tathagatam devamanussapūjitaṃ, Saṃgham namassāma suvatthi hotu.*

*Ratana-suttam Niṭṭhitaṃ*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*End of Ratana Sutta*

### 3. METTA SUTTA

46. *Yassānubhāvato yakkhā, Neva dassenti bhīsanam; Yamhi cevānuyuñjanto , Rattindivamatandito.*

47. *Sukham supati sutto ca, Pāpam kiñci na passati; Evamādiguṇūpetam, Parittam taṁ bhaṇāmahe.*



48. *Karaṇīya-matthakusalena, Yaṃ ta santaṃ padaṃ abhisamecca, Sakko ujū ca suhujū ca, Suvaco cassa mudu anatiṃānī.*

49. *Santussako ca subharo ca, Appakicco ca sallahukavutti, Santindriyo ca nipako ca, Appagabbho kulesvananugiddho.*

50. *Na ca khudda-mācare kiñci, Yena viññū pare upavadeyyuṃ. Sukhino vā khemino hontu, Sabbasattā bhavantu sukhittā.*

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

52. *Diṭṭhā vā ye va adiatṭhā, Ye va dūre vasanti avidūre, Bhūtā va sambhavesīva, Sabbasattā bhavantu sukhittā.*

53. *Na paro paraṃ nikubbetha, Nātimaññetha katthaci na kañci, Byārosanā paṭighasañña, Nāñña-maññassa dukkha-miccheyya.*

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

55. *Mettaṃ ca sabbalokasmi, Mānasam bhāvaye aparimāṇam, Uddham adho ca tiriyaṃ ca, Asambādham avera-masapattam.*

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

57. *Diṭṭhiṃ ca anupaggamma, Sīlavā dassanena sampanno, Kāmesu vineyya gedham, Na hi jātu ggabbhaseyya puna reti.*

*Metta-suttam Nitthitam*

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

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

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

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

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

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

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

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

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

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

*End of Metta Sutta*

#### 4. KHANDHA SUTTA

58. *Sabbāsīvisajdtīnaṃ, Dibbamantdgadhaṃ viya, Yaṃ nāseti visaṃ ghoraṃ, Sesaṇ cāpi parissayaṃ.*

59. *Ānākkhettamhi sabbattha, Sabbadā sabbapāṇinaṃ, Sabbaso pi nivāreti, Parittam taṃ bhalama he.*

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

61. *Apādakehi me mettāṃ, Mettāṃ dvipādakehi me. Catuppadehi me mettāṃ, Mettāṃ bahuppadehi me.*

62. *Māmaṃ apādako hiṃsi, Ma maṃ hiṃsi dvipādako, Mā maṃ catuppado hiṃsi, Mā maṃ hiṃsi bahuppado.*

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

64. *Appamāṇo Buddho, appamāṇo Dhammo, Appamāṇo Saṃgho, pamāṇavantāni sarīsapāni, Ahi vicchikā satapadā, uṇṇanābhī sarabhi mūsikā.*

65. *Katā me rakkhā, kataṃ me parittāṃ, Paṭikkamantu bhūtāni, Sohaṃ namo Bhagavato, Namō sattannaṃ Sammāsambuddhanaṃ.*

*Khandha-suttaṃ Niṭṭhitāṃ.*

Oh good people! Let us recite this protective

Sutta which, like the medicine of a divine mantra, destroys the terrible venom of all poisonous creatures and thoroughly destroys all other dangers to all beings in all places at all times within the sphere of Authority (of the Paritta).

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

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

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

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

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

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

*End of Khandha Sutta.*

## 5. MORA SUTTA

66. *Pūrentam bodhisambhāre, Nibbattam morayoniyam, Yena samvihitārakkham, Mahāsattam vanecarā,*

67. *Cirassam vāyamantā pi, Neva sakkhimsu gaṇhitum; "Brahmamantan" ti akkhātam, Parittam tam bhaṇāma he.*

68. *Udetayam cakkhumā ekarājā, Harissavaṇṇo pathavippabhāso; Tam tam namassāmi harissavaṇṇam pathavippabhāsam, Tayājja guttā viharemu divasam.*

69. *Ye Brāhmaṇa vedagū sabbadhamme, Te me namo, te ca maṃ pālayantu; Namatthu Buddhāmaṃ namatthu bodhiyā, Namō vimuttānaṃ namō vimuttiyā. Imaṃ so parittam katvā moro carati esanā.*

70. *Apetayam cakkhumā ekarājā, Harissavaṇṇo pathavippabhāso; Tam tam namassāmi harissavaṇṇam pathavippabhāsam. Tayājja guttā viharemu rattim.*

71. *Ye Brahmaṇā vedagū sabbadhamme, Te me namo, te ca maṃ palayantu; Namatthu Buddhāmaṃ namatthu bodhiyā, Namō vimuttānaṃ namō vimuttiyā. Imaṃ so parittam katvā moro vāsa-makappayī.*

*Mora-suttam Niṭṭhitam*

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

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

I pay homage to those Buddhas who have understood all Dhammas. And may they protect me. Let there be homage to the Buddhas, let there be homage to Enlightenment, let there be homage

to those who have become free. Let there be homage to the five kinds of deliverance. That peacock made this protection and then went foraging about for food.

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

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

*End of Mora Sutta*

## 6. VATTA SUTTA

72. *Pūrentaṃ bodhisambhare, Nibbattaṃ vattajatiyaṃ, Yassa tejena davaggi, Mahasattaṃ vivajjayi.*

73. *Therassa Sāriputtassa, Lokanāthena bhāsitaṃ, Kappaṭṭhāyima mahātejaṃ, Parittaṃ taṃ bhaṇāma he.*

74. *Atthi loke sīlaguṇo, Saccaṃ soceyyanuuddā, Tena saccena kāhāmi, Sacca-kiriya-muttamaṃ.*

75. *Āvajjetvā Dhammabalaṃ, Saritvā pubbake jine, Saccabala-mavassāya, Sacca-kiriya-makāsahaṃ.*

76. *Santi pakkā apatanā, Santi pādā avaṇcanā, Mātāpitā ca nikkhantā, Jātaveda paṭikkama.*

77. *Saha sacce kate mayhaṃ, Mahāpajjalito sikhī, Vajjesi soḷasakarīsāni, Udakaṃ patvā yathā sikhī. Saccena me samo natthi, Esā me Sacca-pāramī.*

*Vatta-suttaṃ Nitthitaṃ*

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

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

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

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

*End of Vatta Sutta*

## 7. DHAJAGGA SUTTA

78. *Yassānussaraṇenāpi, Antalikkhe pi pāṇino, Patiṭṭha-madhi gacchanti, Bhūmiyaṃ viya sabbathā,*

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

80. *Evam me sutam. Ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.*

81. *Tatra kho Bhagavā bhikkhū āmantesi, “Bhikkhavo” ti, “Bhaddante” ti te bhikkhū Bhagavato paccassosuṃ. Bhagavā etadavoca: “Bhūtapubbaṃ bhikkhave devāsurasaṅgāmo samupabyūḷho ahoṣi. Atha kho bhikkhave Sakko Devānamindo deve Tāvatiṃse āmantesi, ‘Sace mārisā devanaṃ: saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim samaye dhajaggaṃ ullokeyyātha. Mamaṃ hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.*

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

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

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

85. *Taṃ kho pana bhikkhave Sakkassa vā Devānamindassa dhajaggaṃ ullokayataṃ, Pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ, Varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ, Īsānassa vā devarājassa dhajaggaṃ ullokayataṃ, yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyethāpi, no pi pahīyetha.*

86. *Taṃ kissa hetu? Sakko hi bhikkhave Devānamindo avītarāgo avītadoso aātamoho, bhīru chambhī uttarasī palāyīti.*

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

88. *‘Iti pi so Bhagavā arahaṃ, sammāsambuddho, vijjācaraṇasampanno, sugato, lokavidū, anuttaro purisadammasārathi, satthā devamanussānaṃ, buddho, bhagavā ti.*

89. *Mamaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.*

90. *No ce maṃ anussareyyātha, atha Dhammaṃ anussareyyātha:*

91. *‘Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko, ehipassiko, opaneyyiko, paccattaṃ veditabbo viññūhī ti.*

92. *Dhammaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati.*

93. *No ce Dhammaṃ anussareyyātha, atha Saṃghaṃ anussareyyātha:*

94. *‘Suppatipanno Bhagavato sāvakasaṃgho, ujuppatipanno Bhagavato sāvakasaṃgho, ñāyappatipanno Bhagavato sāvakasaṃgho sāmīcippatipanno Bhagavato sāvakasaṃgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā; esa Bhagavato sāvakasaṃgho āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇiyo, anuttaraṃ puññakkhettaṃ lokassā ti.*

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

96. *Taṃ kissa hetu? Tathāgato hi bhikkhave Arahaṃ Sammāsambuddho vitarāgo vītadoso vītamoho, abhīru achambhī anutrāsī apalāyī ti.*

97. *Ida-mavoca Bhagavā, idaṃ vatvāna Sugato; athāparaṃ etadavoca Satthā:*

98. *Araññe rukkhamūle vā, Suññāgāre va bhikkhavo, Anussaretha Sambuddhaṃ, Bhayaṃ tumhāka no siyā.*

99. *No ce Buddhaṃ sareyyātha, Lokajeṭṭhaṃ Narāsabhaṃ, Atha Dhammaṃ sareyyātha, Niyyānikaṃ sudesitaṃ.*

100. *No ce Dhammaṃ sareyyātha, Niyyānikaṃ sudesitaṃ, Atha Samghaṃ sareyyātha, Puññakkhattaṃ anuttaraṃ.*

101. *Evaṃ Buddhaṃ sarantānaṃ, Dhammaṃ Samghaṃ ca bhikkhavo, Bhayaṃ vā chambhitattaṃ vā, Lomahaṃso na hessati.*

*Dhajagga-suttataṃ Niṭṭhitaṃ.*

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

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

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

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

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



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

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

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

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

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

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

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

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

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

If you do not remember the Dhamma, then remember the Saṃgha (as follows):

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

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

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

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

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

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

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

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

*End of Dhajagga Sutta.*

## 8. ĀṬĀNĀṬIYA SUTTA

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

103. *Parisānaṃ catassannaṃ Ahimsāya ca guttiyā, Yaṃ desesi Mahāvīro, Parittaṃ taṃ bhaṇāma he.*

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

105. *Vessabhuṣsa ca namatthu Nhātakassa tapassino, Namatthu Kakusandhassa Mārasenāpamaddino.*

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

107. *Āṅgīrasassa namatthu, Sakyaputtassa sirīmato, Yo imaṃ Dhammaṃ desesi Sabbadukkhāpanudanaṃ.*
108. *Ye cāpi nibbutā loke, Yathābhutaṃ vipassisuṃ, Te janā apisuṇātha, Mahantā vītasāraḍaṃ.*
109. *Hitāṃ devamanussānaṃ Yaṃ namassanti Gotamaṃ Vijjācaraṇasampannaṃ, Mahantaṃ vītasaraḍaṃ.*
110. *Ete caññe ca Sambuddhā Anekasatakoṭiyo, Sabbe Buddhāsamasamā, Sabbe Buddha mahiddhikā.*
111. *Sabbe dasabalūpetā, Vesārajjehu-pāgata, Sabbe te paṭijānanti, Āsabaṃ ṭhanaṃuttamaṃ.*
112. *Sīhanāḍaṃ nadantete, Parisāsu visāradā, Brahmaccakkaṃ pavattenti, Loke appaṭivattiyaṃ.*
113. *Upetā Buddhadhammeḥi, Aṭṭhārasaḥi Nāyaka, Battimsa-lakkhaṇūpetā, Sītānubyañjanaḍhara.*
114. *Byāṃappabhāya suppaḥā, Sabbe te Munikuñjara, Buddhā Sabbaññuno ete, Sabbe Khīṇāsava Jinā.*
115. *Mahāpaḥā mahātejā, Mahāpaññā mahabbalā, Mahākāruṇikā dhīra, Sabbesaṇaṃ sukhāvahā.*
116. *Dīpā nāthā paṭiṭṭhā ca, Tāṇā leṇā ca pāṇinaṃ, Gatī bandhū mahassāsā Saraṇā ca hitesino.*
117. *Sadevakassa lokassa, Sabbe ete parāyaṇā; Tesāhaṃ sirasā pāde, Vandāmi purisuttame.*
118. *Vacasā manasā ceva Vandāmete Tathāgate, Sayane āsane ṭhane, Gamane cāpi sabbadā.*
119. *Sadā sukhena rakkhantu Buddhā santikarā tuvaṃ, Tehi tvaṃ rakkhito santo, Mutto sabbabhayaḥi ca.*
120. *Sabbarogā vinīmutto, Sabbasantaṭpavajjito, Sabbavera-matikkanto, Nibbuto ca tuvaṃ bhava.*
121. *Tesaṃ saccena sīlena Khantimettābalena ca, Tepi amhe-nurakkhantu Arogena sukhena ca.*
122. *Puratthimasmim disābhāge, Santi bhuta mahiddhika ' Tepi amhe-nurakkhantu Arogena sukhena ca.*
123. *Dakkhivasmim disabhage, Santi devā mahiddhikā, Tepi amhe-nurakkhantu, Arogena sukhena ca.*
124. *Pacchimasmim disābhāge, Santi nāgā mahiddhikā, Tepi amhe-nurakkhantu Arogena sukhena ca.*

125. *Uttarasmim disābhāge, Santi yakkhā mahiddhikā, Tepi amhe-nurakkhantu, Arogena sukhena ca.*
126. *Purattimena Dhatarattho, Dakkhiṇena Virūlhako, Pacchimena Virūpakkho, Kuvero uttaram disam.*
127. *Cattāro te Mahārājā, Lokapālā yasassino, Tepi amhe-nurakkhantu, Arogena sukhena ca.*
128. *Ākāsaṭṭhā ca bhūmaṭṭhā, Devā nāgā mahiddhikā, Tepi amhe-nurakkhantu, Arogena sukhena ca.*
129. *Iddhimanto ca ye devā, Vasantā idha Sāsane, Tepi amhe-nurakkhantu, Arogena sukhena ca.*
130. *Sabbhītiyo vivajjantu, Soko rogo vinassatu, Mā te bhavantarāyā, Sukhī dīghayuko bhava.*
131. *Abhivādanasīlissa, Niccam vuḍḍhāpacāyino, Cattāro dhammā vaḍḍhanti: Āyu vaṇṇo sukham balam.*
- Āṭānāṭiya -suttam Niṭṭhitam.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There is Dhataratṭha in the east, Virūlhaka in the south, Virūpakkha in the west, and Kuvera in the north.

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

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

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

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

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

*End of Āṭānāṭiya Sutta.*

## 9. AṄGULIMĀLA SUTTA

132. Parittaṃ yaṃ bhaṇantassa, Nisinnatṭhanadhovanāṃ, Udaḁampi vināseti, Sabba-meva parissayaṃ.

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

133. Soṭṭhinā gabbhavuṭṭhānaṃ, Yaṇ ca sādheti taṅkhaṇe, Therassaṅgulimālassa, Lokanāthena bhāsitaṃ, Kappaṭṭhāyimaṃ mahātejaṃ, Parittaṃ taṃ bhaṇāme he.

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

134. Yatohaṃ, bhagini, ariyāya jatiya jāto, nābhijānāmi saūñcicca pāṇaṃ jīvitaṃ voropetā, Tena saccena sotthi me (or te?) hotu, sotthi gabbhassa.

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

*Āṅgulimāla-suttaṃ Niṭṭhitam.*

*End of Aṅgulimāla Sutta.*

## 10. BOJJHAṄGA SUTTA

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

Having known by way of experience the seven

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

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

137. Evamādiguṇūpetam, Anekaguṇasaṅgahaṃ, Osadhaṃ ca imaṃ mantaṃ, Bojjhaṅgaṃ ca bhaṇāma he.

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

138. Bojjhaṅgo satisaṅkhato, Dhammānaṁ vicayo tathā, Vīriyaṁ pīti passaddhi, Bojjhaṅga ca tathāpare,

These seven Factors of Enlightenment, namely; mindfulness, investigation of Dhammas, effort (or energy), zest, tranquility, concentration and equanimity, which are well-expounded by the All Seeing Sage, promote, when practiced

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

repeatedly, penetration of the Truth, cessation of suffering and knowledge of the Path. By this utterance of truth, may there always be happiness for you.

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

141. Ekasmiṁ samaye Nātho, Moggallānaṁ ca Kassapaṁ, Gilāne dukkhite disvā, Bojjhaṅge satta desayi.

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

142. Te ca taṁ abhinanditvā, Rogā muccimṣu taṁkhane. Etena saccavajjena, Sotthi te hotu sabbadā.

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

143. Ekadā Dhammarājā pi, Gelaṇṇenābhipīlito, Cundattherena taṁ yeva, Bhaṇapetvāna sādaraṁ.

Once when the King of the Dhamma was oppressed by disease, he had the Venerable Cunda recite the discourse respectfully, and having rejoiced at the discourse was immediately

144. Sammoditvāna ābādhā, Tamhā vuṭṭhāsi thānaso. Etena saccavajjena, Sotthi te hotu sabbadā.



cured of the disease. By this utterance of truth, may there always be happiness to you.

145. Pahīna te ca ābādhā, Tiṇṇannam pi Mahesinaṃ, Maggahatā kilesāva, Pattānuppatti-dhammataṃ. Etena saccavajjena, Sotthi te hotu sabbadā.

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

*Bojjhaṅga-suttaṃ Niṭṭhitaṃ.*

*End of Bojjhanga Sutta.*

## 11. PUBBAṆHA SUTTA

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

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

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

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

148. Yaṃ dunnimittaṃ avamaṅgalaṃ ca, Yo cāmanāpo sakuṇassa saddo, Pāpaggaho dussupinaṃ akantaṃ, Saṃghanubhāvena vināsa-mentu.

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

149. Dukkappattā ca niddukkhā, Bhayappattā ca nibbayā, Sokappattā ca nissokā, Hontu sabbe pi pāṇino.

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

150. Ettāvatā ca amhehi Sambhataṃ, puññasampadaṃ, Sabbe devānumodantu,  
Sabbasampattisiddhiyā.

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

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

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

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

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

153. Yaṃ kiñci vittaṃ idha vā huraṃ vā, Saggesu vā yaṃ ratanaṃ paṇītaṃ, Na no samaṃ atthi Tathāgatena. Idam pi Buddhē ratanaṃ paṇītaṃ, Etena saccena suvatthi hotu.

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

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

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

155. Yaṃ kiñci vittaṃ idha va huraṃ va, Saggesu va yaṃ ratanaṃ paṇitaṃ, Na no samaṃ atthi Tathāgatena. Idam pi Saṃghe ratanaṃ paṇitaṃ, Etena saccena suvatthi hotu.

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

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

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

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

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

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

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

159. Mahākāruṇiko Natho, Hitāya sabbapāṇinaṃ, Pūretvā pāramī sabbā, Patto sambodhi-muttamaṃ. Etena saccavajjena, Sothi te hotu sabbadā.

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

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

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

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

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

162. Sunakkhattaṃ sumaṅgalaṃ, Suppabhātaṃ suhuṭṭhitaṃ, Sukhaṇo, sumuhutto ca, Suyiṭṭhaṃ brahmacārisu.

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

163. Padakkhiṇaṃ kāyakammaṃ, Vācākammaṃ padakkhiṇaṃ, Padakkhiṇaṃ manokammaṃ, Paṇīdhi te padakkhiṇe.

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

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

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

*Pubbaṇha-suttaṃ Niṭṭhitaṃ.*  
*End of Pubbaṇha Sutta.*

PARITTAPĀḲI NIṬṬHITĀ  
END OF PARITTA TEXT