

Introduction

Chanting of and Listening to the Suttas

Although the Parittas are for chanting in general, some of the Parittas are to be practised as well. Only the Ratana Sutta, Mora Sutta, Vaṭṭa Sutta, Āṭānāṭiya Sutta, Aṅgulimāla Sutta and Pubbaṅha Sutta are meant for chanting only; the others are for both chanting and practising. And there are specific uses for the Parittas although generally they are meant for protection against dangers. The specific uses can be obtained from the introductory verses of each Sutta. (Sayadaw U Silānanda)

Specific uses of the Parittas

They are, in brief, as follows:

[Paritta Parikamma](#) is for preparation and invitation to deities for the sharing of the Paritta chanting;

[Maṅgala Sutta](#) is for blessings and prosperity;

[Ratana Sutta](#) is for getting free from dangers caused by disease, evil spirits and famine;

[Metta Sutta](#) is for suffusing all kinds of beings with lovingkindness;

[Khandha Sutta](#) is for protecting against snakes and other creatures;

[Mora Sutta](#) is for protection against snares, imprisonment and for safety;

[Vaṭṭa Sutta](#) is for protection against fire;

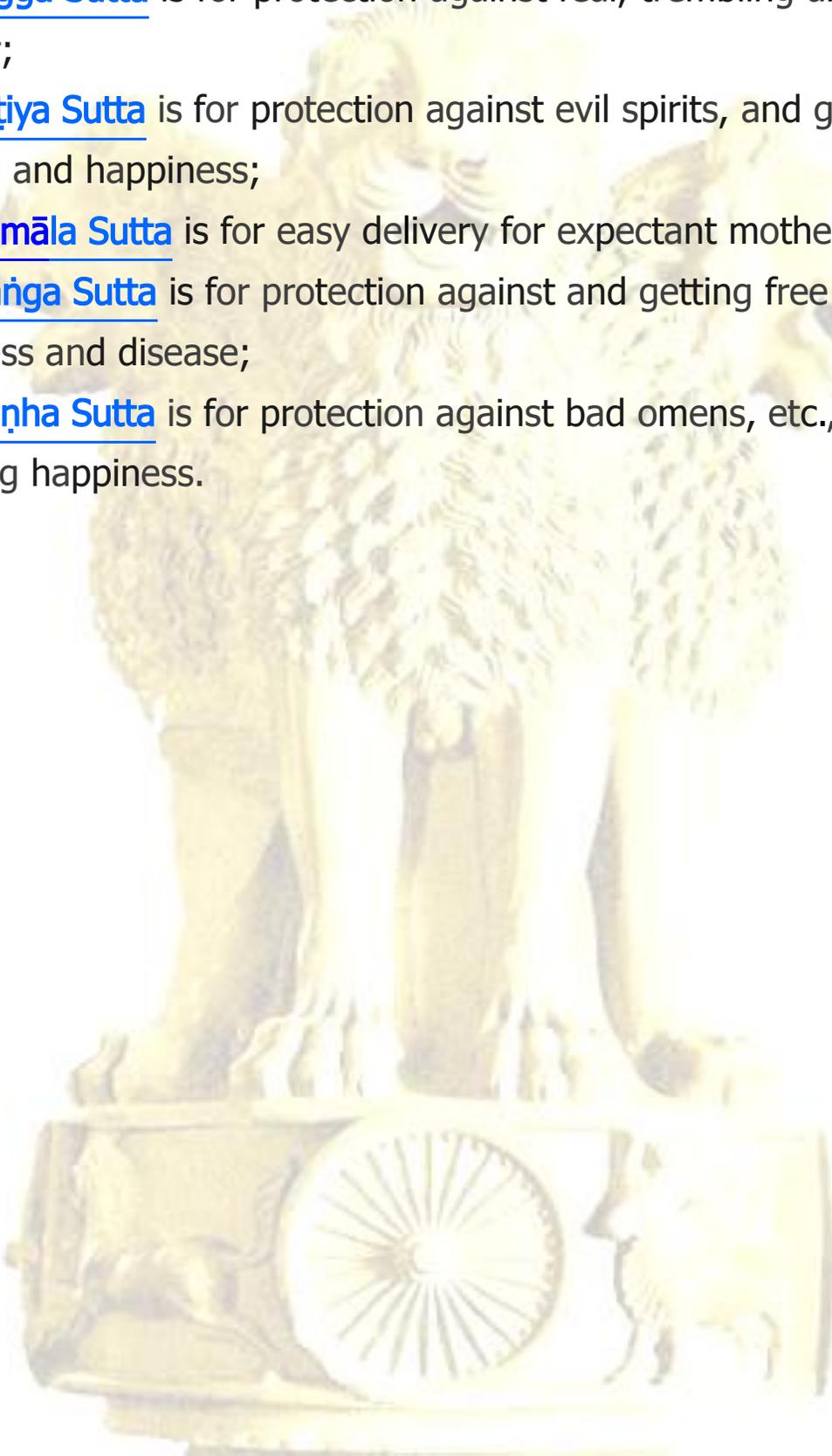
[Dhajagga Sutta](#) is for protection against fear, trembling and horror;

[Āṭanāṭiya Sutta](#) is for protection against evil spirits, and gaining health and happiness;

[Angulimāla Sutta](#) is for easy delivery for expectant mothers;

[Bojjhaṅga Sutta](#) is for protection against and getting free from sickness and disease;

[Pubbaṅha Sutta](#) is for protection against bad omens, etc., and gaining happiness.



Eleven Protective Discourses

Paritta Parikamma

Inviting the Deities

**Samantā cakkavāḷesu, atrā `gacchantu devatā,
Saddhammaṃ munirājassa, suṇantu saggamokkhadaṃ.**

May the deities from various universes assemble here and listen to the noble teaching of the Supreme Sage, that gives heavenly bliss and liberation from suffering.

Dhammassavanakālo ayaṃ bhadantā.

Dhammassavanakālo ayaṃ bhadantā.

Dhammassavanakālo ayaṃ bhadantā.

Oh Noble Ones! This is the time to listen to the Dhamma (Buddha's Teaching). (3 times)

Introduction

Namo tassa Bhagavato arahato sammāsambuddhassa. (3 times)

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

**Ye santāsantacittā, tisaraṇa-saraṇa,
ettha lokantare vā, Bhummā bhummā ca devā,
guṇa gaṇa gahaṇa byāvaṭā sabba kālaṃ.**

**Ete āyantu devā varakanakamaye, meru rāje vasanto,
Santo santosa hetuṃ, muni vara vacanaṃ sotu maggaṃ samaggā.**

There are deities, virtuous and tranquil after taking refuge in the Triple Gem, living in this universe or in other universes, there are deities around the world and in heaven making efforts to gain virtuous qualities, there is the King of deities gentle as he is, living at the top of Mount Meru, made of excellent gold. May all these deities assemble here together to listen to the noble words of the Great Sage, which are the source of happiness and peace.

**Sabbesu cakkavāḷesu, yakkhā devā ca bramhano,
Yaṃ amhehi kataṃ puññaṃ, sabbasampattisādhakaṃ.**

May all demons, deities and Brahmas in all ten thousand universes rejoice in our meritorious actions which bring success and happiness.

**Sabbe taṃ anumoditvā, samaggā sāsane ratā,
Pamāda rahitā hontu, ārakkhāsu visesato.**

Having rejoiced in our merits, may the deities together dedicate it to the Buddha's Dispensation and especially do not neglect in protecting the world.

**Sāsanassa ca lokassa, vuḍḍhi bhavatu sabbadā,
Sāsanampi ca lokañca, devā rakkhantu sabbadā.**

May there always be prosperity for the Buddha's Dispensation and the world. May the deities forever protect the Buddha's Dispensation and the world.

**Saddhiṃ hontu sukhī sabbe, parivārehi attano,
Anīghā sumanā hontu, saha sabbehi ñātibhi.**

May all beings together with their retinues and relatives be well and happy, joyful and free from suffering.

**Rājato vā corato vā, Manussato vā amanussato vā,
Aggito vā udakato vā, Pisācato vā khāṇukato vā, Kaṇṭakato vā
nakkhattato vā, Janapada-rogato vā asaddhammato vā,
Asandiṭṭhito vā asappurisato vā, Caṇḍa hatthi assa miga goṇa
kukkura ahi vicchika maṇisappa dīpi, Accha taraccha sūkara
mahimṣa yakkha rakkhasādīhi, Nānābhayato vā nānārogato vā,
Nānā-upaddavato vā ārakkhaṃ gaṇhantu.**

May the deities take care to protect beings from dangers of evil kings, robbers, human beings, non-human beings, fire, water, ghosts, tree stumps, thorns, bad planets, epidemics, false doctrines, wrong views, wicked persons, from wild elephants, horses, deers, bulls, dogs, serpents, scorpions, poisonous snakes, leopards, bears, hyenas, boars, buffalos, ogres, devils and so forth. May the deities protect all human beings from all dangers, diseases and disasters.

Maṅgala Suttaṃ

The Discourse on Blessings

Yaṃ maṅgalaṃ dvādasahi, Cintayiṃsu sadevakā,
Sothhānaṃ nādhigacchanti, Aṭṭhattiṃsañca maṅgalaṃ.

Men, and deities, for twelve years, have tried to find out the meaning of blessing. They could not even find out the meaning of the thirty-eight blessings that are the cause of happiness.

Desitaṃ devadevena, Sabba-pāpa-vināsaṃ,
Sabba-loka-hitatthāya, Maṅgalaṃ taṃ bhaṇama he.

So, the discourse on thirty-eight auspicious signs which can eradicate all sins and evils, was expounded by the Supreme Deity

(the Buddha) for the benefit and welfare of the entire world. Let us recite this discourse of auspicious signs now.

**Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyam viharati
Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā
abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ Jetavanam
obhāsetvā, yena Bhagavā tenupasaṅkami
upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.**

**Ekamantaṃ ṭhitā kho, sā devatā
Bhagavantam gāthāya ajjhabhāsi:**

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 Savatthi. Then a certain deity at the late 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, stood at a suitable distance and then addressed the Blessed One in verse:

**Bahū devā manussā ca, Maṅgalāni acintayum
Akaṅkhamānā sothānam, Brūhi maṅgalamuttamaṃ**

"Many deities and men, desiring for happiness, have pondered upon the meaning of blessings. Please explain to me what the

highest blessing is."

**Asevanā ca bālānaṃ, Paṇḍitānañca sevanā
Pūjā ca pūjaneyyānaṃ, Etaṃ maṅgalamuttamaṃ**

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

**Patirūpa desavāso ca, Pubbe ca katapuññatā
Attasammāpaṇidhi ca, Etaṃ maṅgalamuttamaṃ**

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

**Bāhusaccañca sippañca, Vinayo ca susikkhito
Subhāsītā ca yā vācā, Etaṃ maṅgalamuttamaṃ**

To have much knowledge, to be skilled in crafts, to be well-trained in discipline and to have good speech. This is the highest blessing.

**Mātāpitu upaṭṭhānaṃ, Puttadārassa saṅgaho
Anākulā ca kammantā, Etaṃ maṅgalamuttamaṃ**

Looking after one's mother and father, supporting one's wife and children and having an appropriate career. This is the highest blessing.

**Dānañca dhammacariyā ca, Ñātakānañca saṅgaho
Anavajjāni kammāni, Etaṃ maṅgalamuttamaṃ**

Generosity, righteous practice, supporting one's relatives and blameless actions. This is the highest blessing.

**Āratī viratī pāpā, Majjapānā ca saṅyamo
Appamādo ca dhammesu, Etaṃ maṅgalamuttamaṃ**

Abstaining from evil thoughts, abstaining from evil deed and speech, restraint from intoxicants and not-neglecting wholesome acts. This is the highest blessing.

**Gāravo ca nivāto ca, Santuṭṭhi ca kataññutā
Kālena dhammassavanaṃ, Etaṃ maṅgalamuttamaṃ**

Being respectful, humble, contented, grateful and listening to the Dhamma at a suitable time. This is the highest blessing.

**Khantī ca sovacassatā, Samaṇanañca dassanaṃ
Kālena dhammasākacchā, Etaṃ maṅgalamuttamaṃ**

Being patient, obedient, meeting the monks and discussing the Dhamma on suitable occasions. This is the highest blessing.

**Tapo ca bramhacariyañca, Ariyasaccāna dassanaṃ
Nibbāna sacchikiriya ca, Etaṃ maṅgalamuttamaṃ**

Having subdued evil actions, leading a noble life, seeing the Noble Truths and realization of Nibbāna. This is the highest blessing.

**Phuṭṭhassa lokadhammehi, Cittaṃ yassa na kampaṭi
Asokaṃ virajaṃ khemaṃ, Etaṃ maṅgalamuttamaṃ**

The mind of a worthy one (an Arahant), confronted with the eight worldly conditions is not shaken. It is sorrowless, stainless and secure. This is the highest blessing."

**Etādisāni katvāna, Sabbatthamapparājitā
Sabbattha sotthiṃ gacchanti, Taṃ tesaṃ maṅgalamuttamaṃ**

Having fulfilled such blessings these beings are victorious

everywhere and gain happiness everywhere. These are the highest blessings for them.

Maṅgalasuttaṃ ārocaṭṭhaya vo rakkhatu
May Maṅgala Discourse protects us to be free from diseases.

Maṅgalasuttaṃ maṅgalaṭṭhaya vo rakkhatu
May Maṅgala Discourse protects us to get Blessings.

Maṅgalasuttaṃ Niṭṭhitaṃ

Here ends the Discourse on the Blessings.

Ratana Suttaṃ

The Discourse on Precious Jewels

Paṇidhanato paṭṭhāya Tathāgatassa dasa pāramiyo,
Dasa upapāramiyo dasa paramattha pāramiyo 'ti,
Samattiṃsa pāramiyo pañca mahāpariccāge — Lokatthacariyaṃ
ñātatthacariyaṃ buddhatthacariyanti tisso cariyāyo —
pacchimabhava gabbhavakkantiṃ Jātiṃ abhinikkhamanaṃ
padhānacariyaṃ bodhipallaṅke Māravijayaṃ,
sabbaññutaññāṇappaṭivedhaṃ Dhammacakkappavattanaṃ
nava lokuttaradhammeti,
sabbepi me buddhaguṇe āvajjetvā, Vesāliyā tīsu pākārantaresu,
tiyāmarattiṃ parittaṃ karonto
Āyasmā Ānandatthero viya, Kāruññācittaṃ upaṭṭhapetvā—

Having reflected upon all the virtues of the Buddha "commencing from the time of His aspiration for Buddhahood in the presence of Buddha Dīpaṅkara; his practices of the thirty perfections comprising - ten ordinary perfections, ten superior perfections and ten supreme perfections, the five sacrifices; the three modes of practice comprising the practice for the welfare of the world, for the welfare of relatives, and for the benefit of Buddhahood, and in His last Life, taking conception in His mother's womb, His birth, renunciation, practice of austerity, victory over Māra (five kinds of evil) under the Bodhi tree, to the realization of Omniscience, turning of the wheel of the truth and the nine supramundane states." Venerable Ānanda, the Elder had compassionately recited the protective discourse of the Ratana Sutta, throughout the three watches of the night within three walls of Vesāli City. As the Venerable Ānanda did, may we recite this Paritta.

**Koṭisatasahassesu, cakkavāḷesu devatā,
Yassāṇaṃ paṭiggaṇhanti, yañca Vesāliyā pure.
Rogā-manussa-dubbhikkha-sambhūtaṃ tividhaṃ bhayaṃ,
Khippa`mantaradhāpesi, parittaṃ taṃ bhaṇāma he.**

The gracious power of this protective discourse is accepted by the

deities in the thousand billion universes and in the city of Vesāli. By the power of this discourse, three types of disasters that broke out due to epidemic disease, inhuman beings and famine, quickly disappeared. Oh gentle ones! Let us recite this Paritta.

**Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni antalikkhe
Sabbeva bhūtā sumanā bhavantu,
Athopi sakkacca suṇantu bhāsitaṃ.**

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

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

Therefore, oh deities, listen, all of you. Radiate loving kindness towards human beings. They bring offerings to you day and night. So protect them diligently.

Yaṃ kiñci vittaṃ idha vā huraṃ vā,
 Saggesu vā yaṃ ratanaṃ paṇītaṃ
 Na no samaṃ atthi Tathāgatena,
 Idampi buddhe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu!

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

Khayaṃ virāgaṃ amataṃ paṇītaṃ,
 Yadajjhagā Sakyamunī samāhito.
 Na tena dhammena samatthi kiñci,
 Idampi dhamme ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu!

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

Yaṃ Buddha seṭṭho parivaṇṇayī sucim,
 Samādhimānantarikaññamāhu.
 Samādhinā tena samo na vijjati,
 Idampi dhamme ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu!

The Supreme Buddha praised the pure concentration of the Noble Path 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.

Ye puggalā aṭṭha sataṃ pasatthā,
 Cattāri etāni yugāni honti
 Te dakkhiṇeyyā sugatassa sāvakā,
 Etesu dinnāni mahapphalāni
 Idampi saṃghe ratanaṃ paṇītaṃ,
 Etena saccena suvatthi hotu!

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

Ye suppayuttā manasā daḷhena,
 Nikkāmino Gotamasāsanamhi.
 Te pattipattā amataṃ vigayha,
 Laddhā mudhā nibbutiṃ bhuñjamānā.
 Idampi saṃghe ratanaṃ paṇītaṃ,
 Etena saccena suvatthi hotu!

Those, who have strived on with a steadfast mind during the Dispensation of Gotama Buddha, have been liberated from passions; they have attained the highest state and the deathless state; they took delight in perfect peace, which is obtained without obligation. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

Yathindakhīlo paṭhavi sito siyā,
 Catubbhi vāthehi asampakampiyo.
 Tathūpamaṃ sappurisaṃ vadāmi,
 Yo ariyasaccāni avecca passati.
 Idampi saṃghe ratanaṃ paṇītaṃ,
 Etena saccena suvatthi hotu!

Just as the post is firmly planted in the earth, cannot be shaken by the winds from four directions; so, I declare that the righteous

person is not shaken who thoroughly sees the Noble Truths. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

Ye ariyasaccāni vibhāvayanti,
 Gambhīrapaññaena sudesitāni.
 Kiñcāpi te honti bhusaṃ pamattā,
 Na te bhavaṃ aṭṭhama-mādiyanti.
 Idampi saṃghe ratanaṃ paṇītaṃ,
 Etena saccena suvatthi hotu!

Those who have comprehended the Noble Truths, well taught by the Buddha of profound wisdom, however extremely heedless they may be; they do not take an eighth rebirth. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

Sahāvassa dassanasampadāya,
 Tayassu dhammā jahitā bhavanti.
 Sakkāyadiṭṭhi vicikchitañca,
 Sīlabbataṃ vāpi yadatthi kiñci.
 Catūha'pāyehi ca vippamutto,
 Chaccābhiṭṭhānāni abhabba kātuṃ.
 Idampi saṃghe ratanaṃ paṇītaṃ,

Etena saccena suvatthi hotu!

Similarly, with his attainment of the First Path, the three mental defilements are abandoned, namely, self-illusion, doubt and indulgence in wrong habits and practices. Also he abandons some other defilements. He is entirely free from the four woeful states and is incapable of committing the six major wrong actions. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

**Kiñca pi so kammaṃ karoti pāpakaṃ,
Kāyena vācā uda cetasā vā.
Abhabba so tassa paṭicchādāya,
Ababbatā diṭṭhapadassa vuttā.
Idampi saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu!**

Although he may do evil action, either by body, speech or mind, he is incapable of hiding it. The Buddha has declared that hiding such a wrong doing is incapable of a person who has seen Nibbāna with Noble Path. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

**Vanappagumbe yathā phussitagge,
 Gimhānamāse paṭhamasmiṃ gimhe.
 Tathūpamaṃ dhammavaraṃ adesayī,
 Nibbānagāmiṃ paramaṃ hitāya.
 Idampi buddhe ratanaṃ paṇītaṃ,
 Etena saccena suvatthi hotu!**

Just as the woodland grove is blossoming out at the treetops in the first month of summer and delights with the impressive beauties, even so the sublime doctrine leads to Nibbāna, which was taught for the achievement of highest goal. Also in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

**Varo varaññū varado varāharo,
 Anuttaro dhammavaraṃ adesayi.
 Idampi buddhe ratanaṃ paṇītaṃ,
 Etena saccena suvatthi hotu!**

The Glorious One (Buddha), who knows the glory, delivers the glory, brings the glory, peerlessly expounds the glorious doctrine. Also in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

**Khīnaṃ purāṇaṃ nava natthi sambhavaṃ,
 Virattacittā yatike bhavasmimṃ.
 Te khīṇabījā aviruḥhicchandā,
 Nibbanti dhīrā yathāyaṃ padīpo.
 Idampi saṃghe ratanaṃ paṇītaṃ,
 Etena saccena suvatthi hotu!**

Their past kamma (action) is exhausted and the new kamma arises no more; their minds are not attached to a future birth; they have extinguished the seed of rebirth; their desire for rebirth does not grow. These wise ones go out for perfect peace, even as the lamp burns out. Also in the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

**Yānīdha bhūtāni samāgatāni,
 Bhum māni vā yāni va antalikkhe.
 Tathāgataṃ devamanussapūjitaṃ,
 Buddhaṃ namassāma suvatthi hotu!**

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

**Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe.**

**Tathāgataṃ devamanussapūjitaṃ,
Dhammaṃ namassāma suvatthi hotu!**

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

**Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe**

**Tathāgataṃ devamanussapūjitaṃ,
Saṃghaṃ namassāma suvatthi hotu!**

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

**Ratanasuttaṃ ārocaṭṭhaya vo rakkhatu
Ratanasuttaṃ maṅgalaṭṭhaya vo rakkhatu
Ratanasuttaṃ Niṭṭhitaṃ**

Metta Suttaṃ

The Discourse on Loving-kindness

Yassā nubhāvato yakkhā, neva dassenti bhīsanam,
 Yamhi cevānuyuñjanto, rattindiva matandito.
 Sukham supati sutto ca, pāpaṃ kiñci na passati,
 Evamādiguṇūpetam, parittam taṃ bhaṇame he.

By the glorious power of this Discourse, deities do not appear in frightful forms to a person who recites and practices this Sutta diligently day and night. He sleeps soundly and he does not have bad dreams. He is endowed with these qualities and others as well. Oh Gentle Ones! Let us recite this protective Sutta.

Karaṇiyamatthakusalena,
 yanta santam padaṃ abhisamecca
 Sakko ujū ca suhujū ca,
 suvaco cassa mudu anatimānī.

He who wants to penetrate the state of perfect peace (Nibbāna) and is skilled in his goodness, should practice the three kinds of training. He should be capable, upright, very upright, obedient, gentle and not conceited.

Santussako ca subharo ca,
 appakicco ca sallahukavutti
 Santindriyo ca nipako ca,
 appagabbho kulesva-nanugiddho.

He should be contented, easily taken care of, having few activities, leading a life of thrift, and be controlled in his senses; he should be wise and not impudent and not be selfishly attached to people who have families.

Na ca khuddamācare kiñci,
 yena viññū pare, upavedeyyum
 Sukhino vā khemino hontu,
 sabbasattā, bhavantu sukhitattā.

He should not commit even the slightest wrong, for which he might have been blamed by the wise. May all beings be happy and safe. May they be cheerful.

Ye keci pāṇabhūtatti,
 tasā vā thāvarā va navasesā
 Dighā vā ye mahantā,
 majjhimā rassakā aṇukathulā.
 Diṭṭhā vā yeva adiṭṭhā,

ye va dūre vasanti avidūre
 Bhūtā va sambhavesī va,
 sabbasattā bhavantu sukhittā.

Whatever living beings there be, weak or strong, long or big or medium or short, thin or fat. Those, beings seen or unseen, those dwelling far or near, those who are already born or who are to be born, may all beings be entirely happy.

Na paro paraṃ nikubbetha,
 nātimaññetha katthaci na kañci
 Byārosanā paṭighasañña,
 nāññamaññassa dukkhamiccheyya.

Let one not mislead another nor despise anyone in any place. Let him not wish any harm to another by misdeed, bad speech and ill will.

Mātā yathā niyaṃ putta,
 māyusā ekaputtamanurakkhe
 Evampi sabbabhūtesu,
 mānasaṃ bhāvaye aparimāṇaṃ.

Just as a mother would protect her only child at the risk of her own life even so let him cultivate a boundless love in his heart

towards all beings.

**Mettañca sabbalokasmi,
mānasam bhāvaye aparimāṇam
Uddham adho ca tiriyañca,
asambādham avara-masapattam.**

Let his thoughts of boundless love pervade the whole world - above, below and across; without restrictions, free of hate and free of enmity.

**Tiṭṭham caram nisinno va,
sayāno yāvatāssa vitamiddho
Etam satim adhiṭṭheyya,
brahmetam vihāra-midha-māhu.**

Whether he is standing, walking, sitting or lying down, as long as he is awake he should develop this mindfulness of loving kindness. It was stated by the Buddhas as the Noblest Living in the Dispensation of the Buddha.

**Diṭṭhiñca anupagamma,
sīlavā dassanena sampanno
Kāmesu vineyya gedham,**

na hi jātu-ggabbhaseyya puna reti.

Not falling into wrong views, being virtuous and endowed with the first Noble Path, and discarding the attachment to sensual desires, he will definitely not return again to conceive in mother's womb.

Mettasuttam̐ ārocaṭṭhaya vo rakkhatu
Mettasuttam̐ maṅgalaṭṭhaya vo rakkhatu
Mettasuttam̐ Niṭṭhitam̐



Khandha Parittaṃ

The Body Protection

Sabbāsīvisa jātinaṃ,
dibbamantāgadaṃ viya,
Yaṃ nāseti visaṃ ghoraṃ,
sesañcāpi parissayaṃ.

The divine charm (Mantra) and divine medicine destroy the terrible venom of all poisonous creatures.

Āṇākhettamhi sabbattha,
sabbadā sabba-pāṇinaṃ,
Sabbasopi nivāreti,
parittaṃ taṃ bhaṇāma he.

Even so this protective Sutta has always neutralized the poisons of creatures and protected all beings from danger in places within the range of the Buddha's Dispensation. Oh, Noble Ones! Let us recite this Paritta.

Virūpakkhehi me mettaṃ,
mettaṃ Erāpathehi me;
Chabyāputtehi me mettaṃ,
mettaṃ Kaṇhāgotamakehi ca.

May my love be with Virupakkha dragons; with Erapatha dragons may there be my love. May my love be with Chabyaputta dragons, with Kanhagotamaka dragons may there be my love too.

**Apātakehi me mettaṃ,
mettaṃ dvipātakehi me;
Catuppadehi me mettaṃ,
mettaṃ bahuppadehi me.**

May my love be with footless creatures; with two footed creatures, may there be my love. May my love be with four footed creatures; with many footed creatures may there be my love.

**Mā maṃ apādako hiṃsi,
mā maṃ hiṃsi dvipādako;
Mā maṃ catuppado hiṃsi,
mā maṃ hiṃsi bahuppado.**

May footless creatures not harm me. May two footed creatures not harm me. May four footed creatures not harm me. May many footed creatures not harm me.

Sabbe sattā sabbe pāṇā,
 sabbe bhūtā ca kevalā;
 Sabbe bhadrāni passantu;
 mā kiñci pāpamāgamā.

All creatures, all breathing ones, and all beings without exception
 - may they all see pleasant things. May not any evil or any pain
 come to anyone.

Appamāṇo buddho,
 appamāṇo dhammo;
 Appamāṇo saṅgho,
 pamāṇavantāni sarīsapāni;
 Ahi vicchikā satapadī,
 uṇṇanābhī sarabū mūsikā.

Immeasurable is the Buddha, immeasurable is the Dhamma,
 immeasurable is the Saṅgha, but measurable are creeping
 creatures: snakes, scorpions, centipedes, spiders, lizards and
 mice.

Katā me rakkhā kataṃ me parittaṃ,
 Paṭikkamantu bhūtāni;
 So'haṃ namo bhagavato,

Namo sattannaṃ sammāsambuddhānaṃ.

A protection has been made by me, a safeguard has been made by me. So may all dangerous creatures go away. I pay homage to the Buddha, I pay homage to the seven Fully Enlightened Ones.

Khandhaparittaṃ ārocaṭṭhaya vo rakkhatu
Khandhaparittaṃ maṅgalaṭṭhaya vo rakkhatu
Khandhaparittaṃ Niṭṭhitam



Mora Parittam
The Peacock's Protection

Pūrentam bodhi sambhāre,
nibbattam mora yoniyam,
Yena samvhitārakkham,
mahāsattam vane carā.

The Great Being (Bodhisatta), who was reborn as a peacock while he was fulfilling the necessary three grades of perfections for Buddhahood, has recited this Paritta for his own protection.

Cirassam vāyamantāpi,
nevasakkhimṣu gaṇhitum,
Bramhamantanti akkhātam,
parittam tam bhaṇāma he.

The hunters tried to capture it for a long time, but could not because of the chanting of this Paritta, which is said to be like a divine Mantra. Oh, Noble Ones! Let us recite this Paritta now.

Udetayam cakkhumā ekarājā,
Harissavaṇṇo paṭhavippabhāso;
Tam tam namassāmi

**harissavaṇṇaṃ paṭhavippabhāsaṃ,
Tayājja guttā viharemu divasaṃ.**

There rises the sun, which gives eyes to the whole world to see. It is the sole king, golden and bright all over the earth. I pay respect to the sun, golden and bright all over the earth. Being protected by you, we will live safely the whole day.

**Ye brāhmaṇa vedagū sabbadhamme,
Te me namo te ca maṃ pālayantu;
Namatthu buddhānaṃ namatthu bodhiyā,
Namo vimuttānaṃ namo vimuttiyā;
Imaṃ so parittaṃ katvā, Moro carati esanā.**

I pay homage to those Most Purified Ones, who have comprehended all Dhammas. May they protect me. Let there be homage to the Blessed Ones, let there be homage to Supreme Enlightenment of the Buddhas, let there be homage to those who have become free from bondage. Let there be homage to the five kinds of emancipation. That peacock having made this protection went about to search for food.

**Apetayaṃ cakkumā ekarājā,
Harissavaṇṇo paṭhavippabhāso;
Taṃ taṃ namassāmi
harissavaṇṇaṃ paṭhavippabhāsaṃ
Tayājja guttā viharemu rattiṃ.**

There sets the sun, which gives eyes to the whole world to see, which is the sole king, golden and bright all over the earth. I pay respect to that sun, golden, and bright all over the earth. Being protected by you, we will live safely the whole night.

**Ye brāhmaṇa vedagū sabbadhamme,
Te me namo te ca maṃ pālayantu;
Namatthu buddhānaṃ namatthu bodhiyā,
Namo vimuttānaṃ namo vimuttiyā;
Imaṃ so parittaṃ katvā,
Moro vāsa-makappayi.**

I pay homage to those Most Purified Ones, who have comprehended all Dhammas. May they protect me. Let there be homage to the Blessed Ones, let there be homage to Supreme Enlightenment of the Buddhas, let there be homage to those who have become free from bondage. Let there be homage to the five kinds of emancipation. That peacock made this protection and then went to sleep.

**Moraparittaṃ ārocaṭṭhaya vo rakkhatu
Moraparittaṃ maṅgalaṭṭhaya vo rakkhatu
Moraparittaṃ Niṭṭhitam**

Vaṭṭa Parittaṃ

The Quail's Protection

Pūrentaṃ bodhi sambhāre,
nibbattaṃ vaṭṭajātiyaṃ,
Yassa tejena dāvaggi,
mahāsattaṃ vivajjayi.

By the power of this Paritta, the forest fire passed over the great being who was reborn as a quail while he was fulfilling the perfections for Buddhahood.

Therassa Sāriputtassa,
lokanāthena bhāsitaṃ,
Kappaṭṭhāyiṃ mahātejaṃ,
parittaṃ taṃ bhaṇāma he.

This Discourse was delivered by the Lord of the World to Venerable Sāriputta. It lasts for the entire world cycle and it possesses great power. Oh, noble ones! Let us recite this Paritta now.

Atthi loke sīlaguṇo,
saccaṃ soceyya `nuddayā
Tena saccena kāhāmi,
saccakiriyamuttamaṃ.

There are in the world the virtues of morality, truthfulness, purity, loving kindness and compassion. By the Truth of Dhamma, I will make a matchless statement of truth.

**Āvajjetvā dhammabalaṃ,
saritvā pubbake jine
Saccabala-mavassāya,
Saccakiriya-makāsahaṃ.**

Having reflected upon the strength of the Dhamma and having remembered the Victorious Ones of former time, I made a matchless statement relying on the power of truthfulness:

**Santi pakkhā apatanā,
santi pādā avañcanā
Mātā pitā ca nikkhantā,
jātaveda paṭikkama.**

I have wings, but I can't fly. I have feet, but I can't walk. My mother and father have left me. Oh forest fire! Retreat.

**Saha sacce kate mayhaṃ,
mahāpajjalito sikhī**

Vajjesi soḷasa karīsāni,
 udakaṃ patvā yathā sikhī.
 Saccena me samo natthi,
 esā me saccapāramī.

As soon as I have made this statement of truth, the great flames of the fire avoided me from sixteen lengths (hectares), like a fire touching water. There is nothing equal to my truth. This is my perfection of truth.

Vaṭṭaparittaṃ ārocaṭṭhaya vo rakkhatu
 Vaṭṭaparittaṃ maṅgalaṭṭhaya vo rakkhatu
 Vaṭṭaparittaṃ Niṭṭhitaṃ

Dhajagga Suttaṃ
The Banner Discourse

Yassānussaraṇenāpi,
 antalikkhepi pāṇino;
 Patiṭṭha-madhigacchanti,
 bhūmiyaṃ viya sabbathā.

By merely remembering this discourse, the beings will get a

foothold even when they are in the skies, just like there is a foothold on the earth.

**Sabbupaddavajālamhā,
yakkhacorā disambhavā;
Gaṇanā na ca muttānaṃ,
parittaṃ taṃ bhaṇāma he.**

Due to the power of this Paritta, those who recite it can be freed from the network of all dangers created by devils, thieves and so on. The number of such beings who are saved from danger is indeed innumerable. Oh Noble Ones! Let us recite this Paritta.

**Evaṃ me suttaṃ: ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati
Jetavane Anāthapiṇḍikassa ārāme.**

Thus have I heard. At one time the Blessed One was staying at the monastery of Anāthapiṇḍika in Jeta Grove near Savatthi.

Tatra kho Bhagavā bhikkhu āmantesi “Bhikkhavo” ti.

“Bhadante”ti te bhikkhū Bhagavato paccassosumaṃ.

Bhagavā etadavoca:

Bhūtapubbaṃ bhikkhave devāsura saṅgāmo samupabyūḷho ahoṣi.

Atha kho bhikkhave Sakko devānamindo deve Tāvattiṃse āmantesi,

**“Sace m̄arisā devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā
chambhitattaṃ vā lomahaṃso vā mameva tasmaṃsamaye
dhajaggaṃ ullokeyyātha; mamaṃ hi vo dhajaggaṃ ullokayataṃ
yaṃ bhavissati bhayaṃ vā chambhitattaṃvā lomahaṃso vā,
so pahīyissati.**

There the Blessed One addresses the monks saying, “Monks”, and they replied, “Lord.” The Blessed One spoke as follows: “Monks, long ago, there was battle between a group of devas (Gods) and a group of asuras (Titans). Then the King of Devas, addressed the Devas of Tavatimsa saying, “Dear Sirs, if in you who have joined the battle there should arise fear, trembling, or horror (hair standing up), just look at the crest of my banner, and those who look at the crest of my banner, in them the fear, trembling or horror that arise will disappear.

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

If you do not look at the crest of my banner, then look at the crest of Pajāpati’s banner, the chief of devas and those who look at the crest of Pajāpati’s banner, the chief of devas, in them the

fear, trembling or horror that arise 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.

If you do not look at the crest of Pajāpati's banner, then look at the crest of Varuṇa's banner, the chief of devas, and those who look at the crest of Varuṇa's banner, the chief of devas, in them the fear, trembling or horror that arise 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 pahīyissatīti.

If you do not look at the crest of Varuṇa's banner, then look at the crest of Īsāna's banner, the chief of devas, and those who look at the crest of the Īsāna's banner, the chief of devas, in them the fear, trembling or horror that arise will disappear.

Taṃ kho pana bhikkhave Sakkassa vā devānamindassa dhajaggaṃ ullokayataṃ, Pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ,

**Varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ,
 Īsānassa vā devarājassa dhajaggaṃ ullokayataṃ, yaṃ bhavissati
 bhayaṃ vā chambhitattaṃ vā lomahaṃso vā,
 so pahīyethāpi nopi pahīyetha.**

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 Chiefs, Pajāpati, Varuṇa or Īsāna, any fear, trembling or horror that arise may or may not disappear.

**Taṃ kissa hetu? Sakko hi bhikkhave devānamindo
 avītarāgo avītadoso avītamoho bhīru chambhī utrāsī palāyīti.**

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

**Ahañca kho bhikkhave evaṃ vadāmi — sace tumhākaṃ bhikkhave
 araññagātānaṃ vā rukkhamūlagātānaṃ vā suññāgāragātānaṃ vā
 uppajjeya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā
 mameva tasmim̐ samaye anusareyyātha.**

But I say this to you: if, oh monks, when you have gone into a forest, to a foot of a tree or to a secluded place, and if fear,

trembling or horror should arise in you, just remember me at that time (as follows):

“Itipi so Bhagavā araham, sammāsambuddho, vijjācaraṇasampanno, sugato, lokavidū, anuttaro purisadammasārathi, satthādevamanussānaṃ, buddho, bhagavā”ti.

‘Thus 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.’

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

Those of you, monks, who remember me, whatever fear, trembling or horror that arise in you will disappear.

No ce maṃ anussareyātha, atha Dhammaṃ anussareyyātha:

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

**“Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko
opaneyyiko paccattaṃ veditabbo viññūhī”ti.**

‘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 for himself.’

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

Those of you, monks, who remember the Dhamma, whatever fear, trembling or horror that arise in you will disappear.

No ce Dhammaṃ anussareyyātha, atha Saṅghaṃ anussareyyātha:

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

**“Suppaṭipanno bhagavato sāvakaṃgho, ujuppaṭipanno bhagavato
sāvakaṃgho, ñāyappaṭipanno bhagavato sāvakaṃgho,
sāmīcippaṭipanno bhagavato sāvakaṃgho, yadidaṃcattāri
purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakaṃgho,
āhuneyyo, pāhuneyyo, dakkhineyyo, añjalīkaraṇīyo,**

anuttarampuññakkhettaṃ lokassā"ti.

'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 incomparable field of merits for the world.'

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

Those of you, monks, who remember the Saṅgha, whatever fear, trembling or horror that arise in you will disappear.

**Taṃ kissa hetu? Tathāgato hi bhikkhave arahaṃ sammāsambuddho
vītarāgo vītadoso vītamoho abhīru achambhī anutrāsī apalāyīti.**

Why is that so? Because, oh monks, the Tathagata who is worthy and fully enlightened, is free from lust, free from ill will, free from

ignorance; he is without fear, without trembling, without horror and does not run away.

**Idamavoca Bhagavā idam vatvāna Sugato athāparam
etadavoca satthā:**

**Araññe rukkhamūle vā suññāgāre vā bhikkhavo
anussaretha sambuddham bhayaṃtumhāka no siyā.**

Thus 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.

**No ce Buddhaṃ sareyyātha,
lokajeṭṭham narāsabham;
Atha Dhammaṃ sareyyātha,
niyānikaṃ sudesitaṃ.**

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

**No ce Dhammaṃ sareyyātha,
niyyānikaṃ sudesitaṃ;**

**Atha Saṃghaṃ sareyātha,
puññakkhettaṃ anuttaraṃ.**

If you do not remember the Dhamma that leads to deliverance and is well expounded, then remember the Saṃgha, the incomparable field of merits.

**Evaṃ Buddhaṃ sarantānaṃ,
Dhammaṃ Saṃghaṅca bhikkhavo;
Bhayaṃ vā chambhitattaṃ vā,
lomahaṃso na hessati.**

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

**Dhajaggasuttaṃ ārocaṭṭhaya vo rakkhatu
Dhajaggasuttaṃ maṅgalaṭṭhaya vo rakkhatu
Dhajaggasuttaṃ Niṭṭhitaṃ**

Āṭānāṭiya Suttaṃ

The Āṭānāṭiya Discourse

**Appasannehi nāthassa,
sāsane sādhusammate
Amanussehi caṇḍehi,
sadā kibbisakāribhi.**

Demons (in-human beings) and others who have no faith in the

well-esteemed Dispensation of the Buddha always commit evil.

Parisānaṃ catassannaṃ,
ahiṃsāya ca guttiyā,
Yaṃ desesi mahāvīro,
parittaṃ taṃ bhaṇāma he.

The Great Courageous One preached this sutta so that it would protect them from dangers and no harm would fall on the four social classes of people. Oh, noble ones! Let us recite the sutta.

Vipassissa ca namatthu,
cakkhumantassa sirīmato.
Sikhissapi ca namatthu,
sabbabhūtā-nukampino.

Homage to the Vipassi Buddha, possessed of the eye of wisdom and glory; homage to Sikhi Buddha, the great compassionate towards all beings.

Vessabhussa ca namatthu,
nahātakassa tapassino.
Namatthu Kakusandhassa,
Mārasenāpamaddino.

Homage to Vessabhu Buddha who has washed away all the defilements and who possesses good ascetic practices. Homage to Kakusandha Buddha who defeated the army of Māra (evil one).

**Koṇagamanassa namatthu,
brāmhaṇassa vusīmato.
Kassapassa ca namatthu,
vipparamuttassa sabbadhi.**

Homage to Konagamana Buddha who had eradicated all evil and lived the noble life. Homage to Kassapa Buddha who was freed from all defilements.

**Āṅgīrasassa namatthu,
Sakyaputtassa sirīmato,
Yo imaṃ dhammaṃ desesi,
sabbadukkhāpanūdanaṃ.**

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

Ye cāpi nibbutā loke,
yathābhūtaṃ vipassisuṃ,
Te janā apisunātha,
mahantā vītasāradā.

In this world, those who have extinguished all flames of passions and have thoroughly seen things as they really are - these persons being Arahants never slander. They are great and free from fear.

Hitam devamanussānam,
yam namassanti Gotamaṃ
Vijjā-caraṇa-sampannam,
mahantaṃ vītasāradaṃ.

They pay homage to Gotama Buddha who works for the benefit of gods and men, who is endowed with wisdom and good conduct, who is great and free from fear.

Ete caññe ca sambuddhā,
anekasatakoṭiyo,
Sabbe buddhā samasamā,
sabbe buddhā mahiddhikā.

Those seven Buddhas and the other hundreds of crores of Buddha - all these Buddhas are equal only to the Former Ones, all these Buddhas have great power.

**Sabbe dasabalūpetā,
vesārajjehu'pāgatā,
Sabbe te paṭijānanti,
āsabhaṃ ṭhānamuttamaṃ.**

All these Buddhas are endowed with ten kinds of strength and wisdom of fearlessness. All these Buddhas proclaim that they possess the state of Omniscience.

**Sīhanādaṃ nadante te,
parisāsu visāradā,
Brahmacakkaṃ pavattenti,
loke appaṭivattiyaṃ.**

These Buddhas, being fearless among the eight kinds of audience, roar the lion's roar, and they set in motion the Wheel of Dhamma in the world without turning back.

**Upetā buddha dhammehi,
aṭṭhārasahi nāyakā,**

**Bāttiṃsa lakkhaṇupetā,
sītānubyañjanādharā.**

These leaders of the world are endowed with eighteen special qualities of virtues in the Buddhas. They possess thirty-two major marks and eighty minor marks of 'a great man'.

**Byāmapabhāya suppabhā,
sabbe te munikuñjarā,
Buddhā sabbañño ete,
sabbe khīṇāsavā jinā.**

All these Supreme Sages shine with surrounding halos; all these Buddhas are Omniscient. All these Buddhas have extinguished the defilements and they are conquerors.

**Mahāpabhā mahātejā,
mahāpañña mahabbalā,
Mahākāruṇikā dhīrā,
sabbesānaṃ sukhāvahā.**

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

**Dīpā nāthā patiṭṭhā ca,
tāṇā leṇā ca pāṇinaṃ,
Gatī bandhū mahessāsā,
saraṇā ca hitesino.**

They are the islands for beings, the lords, the supporting ground, the protectors, the shelters, the heavens, the best friends, the glorious saviours, the refuges, and they seek the welfare of all beings.

**Sadevakassa lokassa,
sabbe ete parāyaṇa,
Tesāhaṃ sirasā pāde,
vandāmi purisuttame.**

All these Buddhas are the gracious refuges for the world of gods and men. I respectfully bow my head at the feet of these Supreme Ones.

**Vacasā manasā ceva,
vandā me'te tathāgate,
Sayane āsane ṭhāne,
gamane capi sabbadā.**

I pay homage to these Accomplished Ones by words and by thoughts, whenever I am lying down or sitting or standing or walking.

**Sadā sukkena rakkhantu,
buddhā santi karā tuvaṃ,
Tehitvaṃ rakkhito santo,
mutto sabbabhayehica.**

May the Buddhas who are peacemakers protect you always so that you are happy. Being protected by them, may you be free from all dangers.

**Sabbarogā vinīmutto,
sabbasantāpa vijjito,
Sabbavera matikkanto,
nibbuto ca tuvaṃ bhava.**

May you be free from all diseases, may you be free from worry and anxiety. May you overcome all enemies and may you be peaceful.

Tesaṃ saccena sīlena,
 khantimettā balena ca,
 Tepi *amhe'nurakkhantu,
 arogena sukkena ca.

By the power of their truthfulness, virtue, patience and loving-kindness, may those Buddhas protect us so that we are free from all diseases and to be happy.

Puratthimasmim disābhāge,
 santi bhūtā mahiddhikā,
 Tepi *amhe'nurakkhantu
 arogena sukkena ca.

There are in the eastern direction divine beings called Gandhabbas who have great power. May they also protect us so that we are free from all diseases and to be happy.

Dakkhiṇasmim disābhāge,
 santi devā mahiddhikā,
 Tepi *amhe'nurakkhantu,
 arogena sukkena ca.

There are in the southern direction divine beings called

Kumbhandas who have great power. May they also protect us so that we are free from all diseases and to be happy.

**Pacchimasmim̐ disābhāge,
santi nāgā mahiddhikā,
Tepi *amhe'nurakkhantu,
arogena sukkena ca.**

There are in the western direction Nagas (divine dragons) who have great power. May they also protect us so that we are free from all diseases and to be happy.

**Uttarasmim̐ disābhāge,
santi yakkhā mahiddhikā,
Tepi *amhe'nurakkhantu,
arogena sukkena ca.**

There are in the northern direction divine beings called Yakkhas who have great power. May they also protect us so that we are free from all diseases and to be happy.

**Puratthimena dhatarattho,
dakkhiṇena virūḷhako,
Pacchimena virūpekkho,
kuvero uttaram̐ disaṃ.**

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

Cattāro te mahārājā,
lokapālā yasassino,
Tepi *amhe'nurakkhantu,
arogena sukhena ca.

These four divine Kings are the guardians of the world with the large retinues. May they also protect us so that we are free from all diseases and to be happy.

Ākāsaṭṭhā ca bhūmaṭṭhā,
devā nāgā mahiddhikā,
Tepi *amhe'nurakkhantu,
arogena sukhena ca.

There are mighty deities and dragons, residing in the sky and on the earth. May they also protect us so that we are free from all diseases and to be happy.

Iddhimanto ca ye devā,
vasantā idha sāsane,

**Tepi *amhe'nurakkhantu,
arogena sukkena ca.**

There are deities of great power who live within the range of the Buddha's Dispensation. May they also protect us so that we are free from all diseases and to be happy.

**Sabbītiyo vivajjantu,
soko rogo vinassatu,
Mā te bhavantvantarāyā,
sukhī dīghāyuko bhava.**

May all calamities be away from you. May sorrow and disease be destroyed. May you never face any dangers. May you have happiness and a long life.

**Abhivādanasīlissa,
niccaṃ vuḍḍhāpacāyino,
Cattāro dhammā vaḍḍhanti,
āyu vaṇṇo sukhaṃ balaṃ.**

For those, who are endowed with a pious culture and are always respecting the elders, these four gifted things grow: longevity, beauty, happiness and strength.

(Note: * when you recite for other person, replace with "tumhe")

Āṭānāṭiyasuttaṃ ārocaṭṭhaya vo rakkhatu
 Āṭānāṭiyasuttaṃ maṅgalaṭṭhaya vo rakkhatu
 Āṭānāṭiyasuttaṃ Niṭṭhitaṃ

Āṅgulimāla Suttaṃ

The Āṅgulimāla Discourse

Parittaṃ yaṃ bhaṇantassa nisinnaṭṭhāna-dhovaṇaṃ
 Udakampi vināseti sabbameva parissayaṃ.

Even the water that washed the seat of one who recites this protective Sutta, destroys all dangers.

Soṭthinā gabbhavaṭṭhānaṃ yañca sādheti taṅkhaṇe
 Therassaṅgulimālassa lokanāthena bhāsitaṃ
 Kappaṭṭhāyimaṃ mahātejaṃ parittaṃ taṃ bhaṇāma he.

This Sutta also brings about a safe childbirth for the pregnant woman at the very moment of the recitation. Oh gentle ones! Let us recite this protective Sutta which lasts for the entire world

cycle and has great powers, delivered by the Lord of the world to the Venerable Aṅgulimāla.

**Yato haṃ bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañciccaṇaṃ jīvitā voropetā,
Tena saccena sotthi te hotu sotthi gabbhassa.**

Oh, sister! Ever since I become the Noble person, I am aware that I have not intentionally taken the life of any living being. By this utterance of truth, may there be well-being to you and to the child in your womb.

**Aṅgulimālasuttaṃ ārocaṭṭhaya vo rakkhatu
Aṅgulimālasuttaṃ maṅgalaṭṭhaya vo rakkhatu
Aṅgulimālasuttaṃ Niṭṭhitaṃ**

Bojjhaṅga Parittaṃ

Enlightenment Factors' Protection

**Saṃsāre saṃsarantānaṃ,
Sabbadukkhavināsane;
Satta dhamme ca bojjhaṅge,
Mārasenāpamaddane.**

The seven kinds of Dhamma are the Factors of Enlightenment,

which destroy all sufferings of beings who wander through this samsara (rounds of birth and death) and defeat the army of Māra, the Evil One.

**Bujjhitvā ye cime sattā,
Tibhavā muttakuttamā;
Ajāti majarā byādhiṃ,
Amataṃ nibbhayaṃ gatā.**

Having realized the seven Dhammas, these persons were liberated from the three kinds of world. They have gone to Nibbāna, where there is no birth, no decay, no sickness, deathlessness and fearlessness.

**Evamādiguṇupetaṃ,
Anekaguṇasaṅghaṃ;
Osadhañca imaṃ mantaṃ,
bojjhaṅgañca bhaṇāma he.**

Oh good people! Let us recite this Bojjhaṅga Sutta endowed with such and other innumerable qualities. It is like a medicine and a mantra.

**Bojjhaṅgo satisaṅkhāto,
Dhammānaṃ vicayo tathā
Vīriyaṃ pīti passaddhi,
Bojjhaṅgā ca tathāpare.
Samādhupekkhā bojjhaṅgā,**

**Satte te sabbadassinā,
Muninā sammadakkhātā,
Bhāvitā bahulīkatā.**

These seven Factors of Enlightenment, namely; mindfulness, investigation of Dhammas, effort (or energy), zest, tranquility and two others. The factors of concentration and equanimity, these seven well-expounded by the All Seeing Sage are cultivated and practiced repeatedly.

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

So that there is realization of the Truth, cessation of suffering and knowledge of the Path. By this utterance of truth, may there always be happiness for you.

**Ekasmiṃ samaye nātho,
Moggallānañca Kassapaṃ,
Gilāne dukkhite disvā,
Bojjaṅge satta desayi.**

At one time when the Buddha saw Moggallana and Kassapa being unwell and suffering, he preached the seven Factors of Enlightenment.

**Te ca taṃ abhinanditvā,
Rogāmucciṃsu taṅkhaṇe,
Etena saccavajjena,
Sotthi te hotu sabbadā.**

They, who took delight in the discourse, at that moment, were freed from the disease. By this utterance of truth, may there always be happiness to you.

**Ekadā dhammarājāpi,
Gelaññenābhipīḷito,
Cundattherena taṃ yeva,
Bhaṇāpetvāna sādaraṃ.**

Once when the King of Dhamma was affected by illness, he had the Venerable Cunda recite the discourse respectfully.

**Sammoditvāna ābādhā,
Tamhā vuṭṭhāsi ṭhānaso,
Etena saccavajjena,
Sotthi te hotu sabbadā.**

Having taken delight in the discourse the Buddha was immediately cured of the illness. By this utterance of truth, may there always be happiness to you.

**Pahīnā te ca ābādhā,
Tiṇṇannampi mahesinaṃ,
Maggahatā kilesāva,
Pattānuppattidhammataṃ,
Etena saccavajjena,
Sothhi te hotu sabbadā.**

Just as the defilements, once eradicated by Noble Path, could not arise again, in like manner, the diseases of the three Great Sages eliminated by the seven factors of enlightenment never occurred again. By this utterance of truth, may there always be happiness for you.

**Bojjhaṅgaparittaṃ ārocaṭṭhaya vo rakkhatu
Bojjhaṅgaparittaṃ maṅgalaṭṭhaya vo rakkhatu
Bojjhaṅgaparittaṃ Niṭṭhitaṃ**



Pubbaṅha Suttaṃ

The Auspicious Morning Discourse

Yaṃ dunnimittaṃ avamaṅgalañca,
yo cāmanāpo sakuṅassa saddo
Pāpaggaho dussupinaṃ akantaṃ,
Buddhānubhāvena vināsamentu.

Whatever bad omens, inauspicious signs, undesirable sounds of birds, influence of unlucky planets, or unpleasant dreams there are, may they be destroyed by the glorious power of the Buddha.

Yaṃ dunnimittaṃ avamaṅgalañca,
yo cāmanāpo sakuṅassa saddo
Pāpaggaho dussupinaṃ akantaṃ,
Dhammānubhāvena vināsamentu.

Whatever bad omens, inauspicious signs, undesirable sounds of birds, influence of unlucky planets, or unpleasant dreams there are, may they be destroyed by the glorious power of the Dhamma.

Yaṃ dunnimittaṃ avamaṅgalañca,
 yo cāmanāpo sakuṇassa saddo
 Pāpaggaho dussupinaṃ akantaṃ,
 Saṃghānubhāvena vināsamentu.

Whatever bad omens, inauspicious signs, undesirable sounds of birds, unlucky planets, or unpleasant dreams there are, may they be destroyed by the glorious power of the Saṃgha.

Dukkappattā ca niddukkhā,
 bhayappattā ca nibbhayā
 Sokappattā ca nissokā,
 Hontu sabbepi pāṇino.

Those beings who suffer, be free from suffering. May those beings who are in fear be free from fear. May those beings who are in grief be free from grief.

Ettāvatā ca amhehi
 sambhataṃ puññasampadaṃ
 Sabbe devānumodantu
 sabbasampattisiddhiyā.

To this extent, may all deities rejoice in the accomplishment of

merits which we have thus fulfilled.

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

May you all practise generosity with confidence. May you all always observe moral precepts. May you all take delight in meditation. May all the deities who have assembled here return to their respective abodes.

**Sabbe Buddhā balappattā
paccekānañca yaṃ balaṃ
Arahantānañca tejena
rakkhaṃ bandhāmi sabbaso.**

All Buddhas, all Pacceka Buddhas and all Arahants possessed great physical strength and intellectual strength. By the glorious power of them, I fortify protection around me at all the time.

**Yaṃ kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena,**

**Idampi 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 heavenly world, there is no equal to the Accomplished One. In the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

**Yaṃ kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena,
Idampi 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 heavenly world, there is no equal to the Accomplished Dhamma. In the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

**Yaṃ kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena,
Idampi Saṃghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu!**

Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the heavenly world, there is no equal to the Accomplished Saṃgha. In the Saṃgha is this precious jewel. By this utterance of truth, may there be happiness.

**Bhavatu sabba maṅgalaṃ
rakkhantu sabbadevatā,
Sabbabuddhānubhāvena
sadā sukhī bhavantu te.**

May all blessing be with you!
May all the deities protect you!
By the glorious power of all Buddhas,
May you always be happy!

**Bhavatu sabba maṅgalaṃ
rakkhantu sabbadevatā,
Sabbadhammānubhāvena
sadā sukhī bhavantu te.**

May all blessing be with you!
May all the deities protect you!
By the glorious power of all Dhammas,
May you always be happy!

Bhavatu sabba maṅgalaṃ
rakkhantu sabbadevatā,
Sabbasaṃghānubhāvena
sadā sukhī bhavantu te.

May all blessing be with you!
May all the deities protect you!
By the glorious power of all Saṃghas,
May you always be happy!

Mahākāruṇiko nātho hitāya sabbapāṇinaṃ
Puretvā pāramī sabbā,
patto sambodhimuttamaṃ
Etena saccavajjena,
sotthi te hotu sabbadā.

The Great Compassionate Lord fulfilled all the Perfections for the benefit of all beings and reached the highest state of the Supreme Enlightenment. By this utterance of truth, may there be happiness for you always.

Jayanto bodhiyā mūle,
Sakyānaṃ nandivaḍḍhano
Evameva jayo hotu,
jayassu jayamaṅgale.

Just as the Buddha, who enhanced the satisfaction of the Sakyas, was victorious at the foot of the Bodhi Tree of Enlightenment. Even so, may this victory be yours. May you achieve victory with joy by the blessings of this event.

**Aparājitapallaṅke,
sīse puthuvipukkhale
Abhiseke sabbabuddhānaṃ,
aggappatto pamodati.**

The Lord attained the highest stage at the undefeatable seat, the best on the earth and being consecrated by all Buddhas and rejoiced in it. In the same way, may you reach the highest stage and rejoice in it.

**Sunakkhataṃ sumaṅgalaṃ,
suppabhātaṃ suhuṭṭhitaṃ
Sukhaṇo sumuhutto ca,
suyiṭṭhaṃ brahmacārisu.**

Through out the day, may the stars, blessings, daybreak, waking time, and every moment of the day be auspicious. Offerings made to the Noble Ones on such a day are well-made.

**Padakkhiṇaṃ kāyakammaṃ,
vācākammaṃ padakkhiṇaṃ
padakkhiṇaṃ manokammaṃ,
paṇidhi te padakkhiṇe**

On such a day all bodily actions are right, all verbal actions are right, and all mental actions are right. These three actions are established in the right way for prosperity.

**padakkhiṇani katvāna,
labbhante te padakkhiṇe.
Te attha laddhā sukhitā,
virūḷhā Buddhasāsane.
Arogā sukhitā hotha,
saha sabbehi ñātibhi.**

One carries out good actions so that he obtains good results. Having obtained good results may you have bliss and growth in the Dispensation of the Buddha. May you together with all your relatives, be free from all diseases and be happy.

**Pubbaṇhasuttaṃ ārocaṭṭhaya vo rakkhatu
Pubbaṇhasuttaṃ maṅgalaṭṭhaya vo rakkhatu
Pubbaṇhasuttaṃ Niṭṭhitaṃ**

