

Paritta Chants for Special Blessings

Ti-Sarana Buddhist Association

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INTRODUCTION

The Paritta chants in this booklet have been selected from the Great Book of Protective Blessings and formatted as an easy reference book. These chants are to be recited at special occasions invoking blessings. Particularly, chants related to every major event of personal, domestic and social importance are incorporated into the booklet for the convenience of chanting. For instance, together with Mangala, Ratana and Metta Suttas known as Mahāparittas, Jinapañjara and Aṭṭhavīsati parittas, chanted for the speedy recovery of patients, are included here. The chants such as Jaya Paritta and Sīvali Paritta are chanted for success and victory in one's undertaking.

To derive the desired effect of chanting, one has to be virtuous and morally good. Therefore it is advised to take the Three Refuges and observe the Five Precepts initially and then followed by salutation to the Triple Gem. The chanting has to be performed attentively with pure mind and reposing confidence in the efficacy of chanting. Basically, these chants deal with the good qualities of The Dhamma, which is nothing but truth. By means of chanting, asseverative power of truth is invoked to bestow blessing to the devotee. Undoubtedly, with the careful fulfillment of the ritualistic prerequisites, the chanting would yield the expected results.

May all beings be well and happy!

Venerable (Dr.) P. Gnanarama Maha Thero
Chief Religious Advisor
Ti-Sarana Buddhist Association

ĀRĀDHANĀ

**Vipatti paṭibāhāya Sabba sampatti siddhiyā
Sabba dukkha vināsāya Parittaṃ brūtha maṅgalaṃ**

**Vipatti paṭibāhāya Sabba sampatti siddhiyā
Sabba bhaya vināsāya Parittaṃ brūtha maṅgalaṃ**

**Vipatti paṭibāhāya Sabba sampatti siddhiyā
Sabba roga vināsāya Parittaṃ brūtha maṅgalaṃ**

INVITATION TO MAHASAṄGHA TO RECITE THE PARITTAS

For the warding off of danger. For the accomplishment of all Happiness.

For the destruction of all suffering. Please recite the auspicious protective chants.

For the warding off of danger. For the accomplishment of all Happiness.

For the destruction of all fear. Please recite the auspicious protective chants.

For the warding off of danger. For the accomplishment of all Happiness.

For the destruction of all illness. Please recite the auspicious protective chants.

VANDANĀ

All: Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
(Three Times)

SALUTATION TO THE BUDDHA

Homage to Him, the Blessed One, the Worthy One,
the Fully Enlightened One.

TI-SARANA

(THE THREE REFUGES)

Ven: **Buddhaṃ Sarenaṃ Gacchāmi**

All: **Buddhaṃ Sarenaṃ Gacchāmi**
I go to the Buddha for refuge.

Ven: **Dhammaṃ Sarenaṃ Gacchāmi**

All: **Dhammaṃ Sarenaṃ Gacchāmi**
I go to the Dhamma for refuge.

Ven: **Sanghaṃ Sarenaṃ Gacchāmi**

All: **Sanghaṃ Sarenaṃ Gacchāmi**
I go to the Sangha for refuge.

Ven: **Dutiyam’pi Buddhamaṃ Saranaṃ Gacchāmi**

All: **Dutiyam’pi Buddhamaṃ Saranaṃ Gacchāmi**

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

Ven: **Dutiyam’pi Dhammaṃ Saranaṃ Gacchāmi**

All: **Dutiyam’pi Dhammaṃ Saranaṃ Gacchāmi**

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

Ven: **Dutiyam’pi Sanghaṃ Saranaṃ Gacchāmi**

All: **Dutiyam’pi Sanghaṃ Saranaṃ Gacchāmi**

For the second time, I go to the Sangha for refuge.

Ven: **Tatīyam’pi Buddhamaṃ Saranaṃ Gacchāmi**

All: **Tatīyam’pi Buddhamaṃ Saranaṃ Gacchāmi**

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

Ven: **Tatīyam’pi Dhammaṃ Saranaṃ Gacchāmi**

All: **Tatīyam’pi Dhammaṃ Saranaṃ Gacchāmi**

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

Ven: **Tatīyam’pi Sanghaṃ Saranaṃ Gacchāmi**

All: **Tatīyam’pi Sanghaṃ Saranaṃ Gacchāmi**

For the third time, I go to the Sangha for refuge.

PAÑCA-SĪLA
(THE FIVE PRECEPTS)

Ven: **Pānātipātā veramanī sikkhāpadaṃ samādiyāmi**

All: **Pānātipātā veramanī sikkhāpadaṃ samādiyāmi**
I undertake to observe the precept to abstain from killing.

Ven: **Adinnādānā veramanī sikkhāpadaṃ samādiyāmi**

All: **Adinnādānā veramanī sikkhāpadaṃ samādiyāmi**
I undertake to observe the precept to abstain from taking things not given.

Ven: **Kāmesu Micchācārā veramanī sikkhāpadaṃ samādiyāmi**

All: **Kāmesu Micchācārā veramanī sikkhāpadaṃ samādiyāmi**
I undertake to observe the precept to abstain from sexual misconduct.

Ven: **Musāvādā veramanī sikkhāpadaṃ samādiyāmi**

All: **Musāvādā veramanī sikkhāpadaṃ samādiyāmi**
I undertake to observe the precept to abstain from false speech.

Ven: **Surāmeraya majja pamādaṭṭhānā veramanī
sikkhāpadaṃ samādiyāmi**

All: **Surāmeraya majja pamādaṭṭhānā veramanī
sikkhāpadaṃ samādiyāmi**

I undertake to observe the precept to abstain from
anything that causes intoxication and heedlessness.

DEVĀRĀDHANĀ

**Samantā cakkavālesu, atrā 'gacchantu devatā,
saddhammaṃ muni rājassa, suñantu sagga- mokkhadaṃ**

INVITATION TO THE DEITIES

May the deities from the various universes assemble here
and listen to the Noble Teaching of the Supreme Sage,
which gives heavenly bliss and liberation from suffering.

KĀLAGHOSHĀ

Parittassavaṇakālo ayaṃ bhadantā

Parittassavaṇakālo ayaṃ bhadantā

Parittassavaṇakālo ayaṃ bhadantā

DECLARATION OF THE TIME TO HEAR THE PARITTAS

This is the time to listen to the protective chants.

VANDANĀ

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
(Three Times)

SALUTATION TO THE BUDDHA

Homage to Him, the Blessed One,
The Worthy One, the Fully Enlightened One.

BUDDHA VANDANĀ

**Iti'pi so Bhagavā Arahaṃ
Sammā sambuddho
Vijjā carana-sampanno
Sugato Lokavidū Anuttaro
Purisa damma-sārathī
Sattā Deva manussānaṃ
Buddho Bhagavā'ti**

HOMAGE TO THE BUDDHA

Such indeed is the Blessed One,
a Worthy One, who does no evil even in secret.
The fully Enlightened One, endowed with knowledge
and virtue, who has attained the sublime state.
Knower of the worlds, an incomparable leader for
the training of individuals.
Teacher of gods and men.
Enlightened and Blessed.

DHAMMA VANDANĀ

Svākkhāto Bhagavatā Dhammo
Sandiṭṭhiko Akāliko
Ehi-passiko Opanayiko
Paccattaṃ veditabbo viññūhīti

HOMAGE TO THE DHAMMA

Well-expounded is the Dhamma by the Blessed One.
To be realized; with immediate results.
To be approached, to be seen.
Capable of being entered upon;
To be realized by the wise, each by himself.

SANĠHA VANDANĀ

Supaṭipanno Bhagavato sāvaka saṅgho
Uju paṭipanno Bhagavato sāvaka saṅgho
Ñāya paṭipanno Bhagavato sāvaka saṅgho
Sāmīcipaṭipanno Bhagavato sāvaka saṅgho
Yadidaṃ cattāri purisa yugāni
Aṭṭha purisa puggalā
Esa Bhagavato sāvaka saṅgho
Āhuneyyo
Pāhuneyyo
Dakkhiṇeyyo añjalikaraṇīyo
Anuttaraṃ puñṇak-khettam lokassā ti
Etena saccavajjena pātu tam* ratanattayam

(Three Times)

HOMAGE TO THE SANGHA

Of good conduct is the order of the Disciples of the Blessed One.

Of upright conduct is the order of the Disciples of the Blessed One.

Of wise conduct is the order of the Disciples of the Blessed One.

Of dutiful conduct is the order of the Disciples of the Blessed One.

This Order of the Disciples of the Blessed One,
namely, these Four Pairs of Persons, the Eight Kinds
of Individuals –

Is worthy of offerings,

Is worthy of hospitality,

Is worthy of gifts,

Is worthy of reverential salutation,

Is an incomparable field of merits to the world.

By the utterance of this truth, may the Three Jewels protect you*

(three times)

THE JAYA MAṄGALA GĀTHĀ

1. Bāhuṃ sahaṣṣa mabhi nimmita sāyu dhantaṃ
Giri mekhalaṃ udita ghora sasena māraṃ
Dānādi dhamma vidhinā jītavā munindo
Taṃ tejasā bhavatu te jaya maṅgalāni
2. Mārāti reka mabhiyujjhita sabba rattiṃ
Ghoraṃ panālavaka makkha mathaddha yakkhaṃ
Khantī sudanta vidinā jītavā munindo
Taṃ tejasā bhavatu te jaya maṅgalāni.
3. Nālāgiriṃ gaja varaṃ ati-matta-bhūtaṃ
Dāvaggi cakka masanīva sudāruṇantaṃ
Mettambu-seka vidhinā jītavā munindo
Taṃ tejasā bhavatu te jaya maṅgalāni
4. Ukkhitta khagga mati hattha sudāruṇantaṃ
Dhāvantiyo jana pathaṅgulimāla vantaṃ
Iddhībhi saṅkhata mano jītavā munindo
Taṃ tejasā bhavatu te jaya-maṅgalāni
5. Katvāna kaṭṭha-mudaraṃ iva gabbhi nīyā
Ciñcāya duṭṭha vacanaṃ jana kāya majjhe
Santena soma vidhinā jītavā munindo
Taṃ tejasā bhavatu te jaya-maṅgalāni
6. Saccāṃ vihāya mati saccaka vāda ketuṃ
Vādābhi ropita manaṃ ati andha bhūtaṃ
Paññā padīpa jalito jītavā munindo
Taṃ tejasā bhavatu te jaya maṅgalāni

7. **Nando pananda bhujagaṃ vibudhaṃ mahiddhiṃ
Puttena therā bhujagena damāpayanto
Īḍḍhūpadesa vidhinā jitavā munindo
Taṃ tejasā bhavatu te jaya maṅgalāni**
8. **Duggāha diṭṭhi bhujagena sudaṭṭha hattaṃ
Brahmaṃ visuddhi juti middhi Bakā bhidhānaṃ
Ñānāgadena vidhinā jitavā munindo
Taṃ tejasā bhavatu te jaya maṅgalāni**
9. **Etāpi Buddha jaya maṅgala aṭṭha gāthā
Yo vācako dina dine sarate matandi
Hitvāna neka vividhāni c'upaddavāni
Mokkhaṃ sukhaṃ adhi-gameyya naro sapañño**

THE STANZAS OF VICTORY

1. Creating thousand hands, with weapons armed, was Mara seated on the trumpeting, ferocious elephant Girimekhala. Him, together with his army, did the Buddha subdue by means of generosity and other virtues. By the grace of which, may joyous victory be yours!
2. More violent than Mara was the indocile, obstinate demon Ālavaka who battled with the Buddha throughout the whole night. Him, did the Buddha subdue by means of His patience and self-control. By the grace of which, may joyous victory be yours!
3. Nālāgiri, the king elephant, highly intoxicated, was raging like a forest fire and was terrible as a thunderbolt. Sprinkling the

water of loving kindness, this ferocious beast did the Buddha subdue. By the grace of which, may joyous victory be yours!

4. With uplifted sword, for a distance of three leagues, did the wicked Angulimāla run. Him, did the Buddha subdue by His psychic powers. By the grace of which, may joyous victory be yours!
5. Her belly bound with faggots to simulate the bigness of pregnancy, Ciñcā, with harsh words, made foul accusation in the midst of an assembly. She, did the Buddha subdue by His serene and graceful bearing. By the grace of which, may joyous victory be yours!
6. Haughty Saccaka, who ignored truth, was like a banner of controversy and his wisdom was blinded by his own disputations. Him, did the Blessed One of Sages subdue by lighting the lamp of wisdom. By the grace of which, may joyous victory be yours!
7. The wise and powerful serpent, Nandopananda, the Noble Sage subdued by psychic powers through his His disciple son, Moggallana Thera. By the grace of which, may joyous victory be yours!
8. The pure, radiant, majestic Brahma named Baka whose hand was grievously bitten by the snake of tenacious heresies, did the Blessed One of Sages cure with His medicine of wisdom. By the grace of which, may joyous victory be yours!
9. The wise one, who daily recites and earnestly remembers these eight verses of joyous victory of the Buddha, will get rid of various misfortunes and gain the bliss of Nibbana.

THE MAṄGALA SUTTA

Evam me sutam Ekam samayam Bhagavā Sāvattiyam
viharati Jetavane Anātha-piṇḍikassa ārāme Atha kho
aññatarā devatā Abhikkantāya rattiyā abhikkanta vannā
Kevala kappam Jetavanam obhāsetvā Yena Bhagavā
tenupasamkami Upasaṅkamitvā Bhagavantam Abhivādetvā
ekamantaṃ aṭṭhāsi
Ekamantaṃ ṭhitā kho sā devatā Bhagavantam gāthāya
ajjhabhāsi:

1. Bahū devā manussā ca
Mangalāni acintayum
Ākankha-māna sotthānam
Brūhi maṅgala muttamam
2. Asevanā ca bālānam
Paṇditānañ ca sevanā
Pūjā ca pūja-nīyānam
Etaṃ maṅgala muttamam
3. Patirūpa-desā vāso ca
Pubbe ca kata-puññatā
Atta sammā paṇidhi ca
Etaṃ maṅgala muttamam
4. Bāhu saccañca sippañca
Vinayo ca susikkhito
Subhāsītā ca yā vācā
Etaṃ maṅgala muttamam

5. **Mātā pitū upatṭhānaṃ
Putta dārassa saṅgaho
Anākulā ca kammantā
Etaṃ maṅgala muttamaṃ**
6. **Dānañ ca dhamma-cariyā ca
Ñatakānañca saṅgaho
Anavajjāni kammāni
Etaṃ maṅgala muttamaṃ**
7. **Ārati virati pāpā
Majja-pānā ca saññamo
Appa-mādo ca dhammesu
Etaṃ maṅgala muttamaṃ**
8. **Gāravo ca nivāto ca
Santuṭṭhī ca kataññutā
Kālena dhamma savanaṃ
Etaṃ maṅgala muttamaṃ**
9. **Khantī ca sovacassatā
Samanā nañca dassanaṃ
Kālena dhamma sākacchā
Etaṃ maṅgala muttamaṃ**
10. **Tapo ca brahma cariyāñ ca
Ariya saccāna dassanaṃ
Nibbāna sacchi kiriyā ca
Etaṃ maṅgala muttamaṃ**

**11. Phutṭhassa loka dhammehi
Cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ
Etaṃ maṅgala muttamaṃ**

**12. Etā-disāni katvāna
Sabbattha maparājitā
Sabbattha sotthiṃ gacchanti
Taṃ tesaṃ maṅgala-muttamaṃ ti**

Etena sacca vajjena hotu te* jaya mangalaṃ
(Three Times)

THE DISCOURSE ON BLESSINGS

(Thus I have heard:)

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

1. Many deities and men, yearning after good have pondered on the meaning of Blessings.
Pray, tell me what are the Supreme Blessings.

2. Not to follow or associate with the morally ignorant, but to associate with the wise, and honour those worthy of honour.
This is the Supreme Blessing.
3. To reside in a suitable locality, to have performed meritorious actions in the past, and to have set oneself on the right course (towards emancipation)
This is the Supreme Blessing.
4. Vast learning, perfect handicraft, a highly trained discipline and pleasant speech.
This is the Supreme Blessing.
5. The support of father and mother, and cherishing of wife and children and peaceful occupations.
This is the Supreme Blessing.
6. Liberality, righteous conduct, the helping of relatives and blameless actions.
This is the Supreme Blessing.
7. To cease and abstain from evil, forbearance in respect of intoxicants and steadfastness in virtue.
This is the Supreme Blessing
8. Reverence, humility, contentment, gratitude and opportune hearing of the Dhamma,
This is the Supreme Blessing.

9. Patience, obedience, sight of the samanās (holy men) and religious discussions at due season.
This is the Supreme Blessing.
10. Self-control, pure life, perception of the Noble Truths and the realization of Nibbana.
This is the Supreme Blessing.
11. He whose mind does not flutter through contacts with worldly contingencies, sorrowless, stainless and secure.
This is the Supreme Blessing.
12. To them, fulfilling matters such as these, everywhere invincible in every way moving happily.
These are the Supreme Blessings.

By the firm determination of this Truth, may joyous victory be yours*. (Three Times)

THE RATANA SUTTA

1. **Yānīdha bhūtāni samā-gatāni
Bhummāni vā yāniva anta-likkhe
Sabbeva bhūtā sumanā bhavantu
Atho’pi sakkaca sunantu bhāsitaṃ**
2. **Tasmā hi bhūtā nisāmetha sabbe
Mettaṃ karotha mānusiya pajāya
Divā ca rattoca haranti ye baliṃ
Tasmā hi ne rakkhatha appa-mattā**
3. **Yaṃkiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanaṃ pañītaṃ
Nano-samaṃ atthi Tathāgatena
Idam’pi Buddhē ratanaṃ pañītaṃ
Etena saccena suvatthi hotu**
4. **Khayaṃ virāgaṃ amataṃ pañītaṃ
Yadajjhagā Sakyamunī samāhito
Na tena Dhammena samatthi kiñci
Idam’pi Dhamme ratanaṃ pañītaṃ
Etena saccena suvatthi hotu**
5. **Yaṃ Buddhasēṭṭho parivaṇṇayī suciṃ
Samādhi-mānantari kañña-māhu
Samādhinā tena samo na vijjati
Idam’pi Dhamme ratanaṃ pañītaṃ
Etena saccena suvatthi hotu**

6. **Ye puggalā aṭṭha sataṃ pasatthā
Cattāri etāni yugāni honti
Te dakkhineyyā Sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idam’pi Sanghe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu**

7. **Ye suppa yuttā manasā dalhena
Nikkāmino Gotama sāsanamhi
Te patti pattā amataṃ vigayha
Laddhā mudhā nibbutiṃ bhuñjamānā
Idam’pi Sanghe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu**

8. **Yathinda khīlo pathaviṃ sito siyā
Catubbhi vātebhi asampa kampiyo
Tathū-pamaṃ sappurisaṃ vadāmi
Yo ariya saccāni avecca passati
Idam’pi Sanghe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu**

9. **Ye ariya saccāni vibhāva-yanti
Gambhīra-paññena sudesitāni
Kiñcāpi te honti bhusappa mattā
Na te bhavaṃ aṭṭhamaṃ ādiyanti
Idam’pi Sanghe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu**

10. Sahā vassa dassana sampadāya
Tayassu dhammā jahitā bhavanti
Sakkāya diṭṭhi vici-kicchi-tañca
Silabbataṃ vāpi yadatthi kiñci
Catū hapāyehica vippa mutto
Cha cābhi ṭhānāni abhabbo kātum
Idam’pi Saṅghe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu
11. Kiñcāpi so kammaṃ karoti pāpakaṃ
Kāyena vāca uda cetasā vā
Abhabbo so tassa paṭicchā-dāya
Abhabbatā diṭṭha padassa vuttā
Idam’pi Saṅghe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu
12. Vanappa gumbe yathā phussitagge
Gimhāna māse paṭhamasmiṃ gimhe
Tathū-pamaṃ dhamma varaṃ adesayi
Nibbāna gāmin paramaṃ hitāya
Idam’pi Buddhhe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu
13. Varo varaññū varado varāharo
Anuttaro dhamma varaṃ adesayī
Idam’pi Buddhhe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu

14. **Khīnaṃ purānaṃ navaṃ natthi sambhavaṃ
Viratta citta āyatike bhavasmiṃ
Te khīna-bījā avirūl-hicchandā
Nibbanti dhīrā yathā-yaṃ padīpo
Idam’pi Saṅghe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu**

15. **Yānīdha bhūtāni samā-gatāni
Bhummāni vā yāniva anta-likkhe
Tathāgataṃ deva-manussa-pūjitaṃ
Buddhaṃ namassāma suvatthi hotu**

16. **Yānīdha bhūtāni samā-gatāni
Bhummāni vā yāniva anta-likkhe
Tathāgataṃ deva-manussa-pūjitaṃ
Dhammaṃ namassāma suvatthi hotu**

17. **Yānīdha bhūtāni samā-gatāni
Bhummāni vā yāniva anta-likkhe
Tathāgataṃ deva-manussa-pūjitaṃ
Saṅghaṃ namassāma suvatthi hotu**

**Etena sacca vajjena
dukkhā vūpa samentu te***

**Etena sacca vajjena
bhayā vūpa samentu te***

**Etena sacca vajjena
rogā vūpa samentu te***

THE DISCOURSE ON THE JEWELS

1. Whatsoever beings are assembled here,
those of the earth or those of the air,
may all of them be happy!
Let them listen attentively to my words.
2. Listen here, all beings!
Show your love to those humans who,
day and night, bring offerings to you.
Protect them with diligence.
3. Whatever treasure there be,
either here or in the world beyond,
or whatever precious jewel there be in the heavens;
yet, there is none comparable to the Accomplished One.
In the Buddha is this precious jewel found.
On account of this truth, may there be happiness.
4. The tranquil Sage of the Sakyas realised cessation,
freedom from passion, immortality and excellence.
There is nothing comparable to the Dhamma.
In the Dhamma is this precious jewel found.
On account of this truth, may there be happiness.
5. That pure path the Supreme Buddha praised is
described as 'concentration without interruption'.
There is nothing like that concentration.
In the Dhamma is this precious jewel found.
On account of this truth, may there be happiness.

6. Those Eight Individuals, praised by the virtuous,
they constitute four pairs.
They, who are worthy of offerings,
are the disciples of the Enlightened One.
Gifts, given to them yield abundant fruit.
In the Sangha is this precious jewel found.
On account of this truth, may there be happiness.

7. With steadfast mind, applying themselves thoroughly
in the Dispensation of Gotama, free from passion,
they have attained to that which should be attained.
And, plunging into immortality, they enjoy the
peace (Nibbana) in absolute freedom.
In the Sangha is this precious jewel found.
On account of this truth, may there be happiness.

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

9. Those who clearly understand the Noble Truths,
well taught by Him who has absolute knowledge,
do not undergo an eighth birth, no matter
how exceedingly heedless they may be.
In the Sangha is this precious jewel found.
On account of this truth, may there be happiness.

10. Together with his attainment of Insight,
three qualities have been abandoned, namely;
belief in self, doubt and dependence on (wrong)
rites and ceremonies.
He is absolutely freed from the four states of misery
and is incapable of committing the six deadly crimes.
In the Sangha is this precious jewel found.
On account of this truth, may there be happiness.

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

12. Just like a forest is flowered at the top, in the first
month of the summer season, so has the Sublime
Doctrine that leads to Nibbana been taught for the
highest good.
In the Buddha is this precious jewel found.
On account of this truth, may there be happiness.

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

14. Their past is extinct, a fresh becoming there is not,
their minds are not attached to a future birth, their
desires grow not; those wise ones go out even as this
lamp.

In the Sangha is this precious jewel found.

On account of this truth, may there be happiness.

(Sakka's exultation:)

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

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

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

By the firm determination of this Truth, may you* be
free from suffering.

By the firm determination of this Truth, may you* be
free from fear.

By the firm determination of this Truth, may you* be
free from illness.

METTA SUTTA

1. **Karaṇīya mattha kusalena**
Yam taṃ santam padam abhisamecca
Sakko ujū ca sūjū ca
Suvaco cassa mudu anātimānī

2. **Santussako ca subhāro ca**
Appa-kicco ca sallahukavuttī
Santindriyo ca nipako ca
Appa-gabbho kulesu anānu giddho

3. **Naca khuddam samācare kiñci**
Yena viññū pare upavadeyyum
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhittā

4. **Ye keci pāṇa bhūt'atthī**
Tasā vā thāvarā vā anavasesā
Dighā vā ye mahantā vā
Majjhimā rassa kānuka thūlā

5. **Diṭṭhā vā yeva addiṭṭhā**
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbe sattā bhavantu sukhittā

6. **Na paro param nikubbetha**
Nātimaññetha katthacinam kanci
Byārosanā paṭighasaññā
Nāññamaññassa dukkhamiccheyya

7. **Mātā yathā niyam puttam**
Āyusā eka putta manurakkhe
Evam'pi sabba bhūtesu
Mānasam-bhāvaye apari-mānam
8. **Mettan ca sabba lokasmiṃ**
Mānasam-bhāvaye aparimānam
Uddham adhō ca tiriyanca
Asam-bādham averam asapattam
9. **Tiṭṭham caram nisinno vā**
Sayāno vā yāva tassa vigata middho
Etam satim adhiṭṭheyya
Brahma metam vihāram idha-māhu
10. **Diṭṭhin ca anupa gamma sīlavā**
Dassa-nena sampanno
Kāmesu vineyya gedham
Nahi jātu gabbha seyyam punaretīti

Etena sacca vajjena

Sotthi te* hotu sabbadā

(Three Times)

DISCOURSE ON LOVING KINDNESS

1. He who is skilled in his own good
 And who wishes to attain the state of calm, should act
 thus:
 He should be able, upright, perfectly upright,
 obedient, gentle and humble.

2. Contented, easily supportable, with few duties,
simple in livelihood.
Controlled in senses, discreet, not impudent;
Not greedily attached to families.
3. He should not commit any slightest wrong
such that other wise men might censure him.
May all beings be happy and safe.
May their hearts be wholesome.
4. Whatsoever living beings there be;
feeble or strong, long, stout or medium,
short, small or large;
5. Seen or unseen, those dwelling far or near,
those who are born and those who are to be born.
May all beings, without exception, be happy minded.
6. Let no one deceive another nor despise any
person whatsoever in any place.
In anger or ill-will, let him not wish harm to another.
7. Just as a mother would protect her only child
at the risk of her own life, so let him cultivate a
boundless heart towards all beings.
8. Let thoughts of boundless love pervade the whole world;
above, below and across, without any obstruction,
without any hatred and without any enmity.

9. Whether he stands, walks, sits or lies down,
as long as he is awake, he should develop
this mindfulness.
This is the Highest conduct here.
10. Not falling into wrong view, virtuous and endowed
with insight, he discards attachment to sensuous
desires. Indeed, he does not come again,
to be conceived in a womb.

By the firm determination of this Truth, may
you* ever be well.

(Three Times)

THE JINAPAÑJARA

1. **Jayāsanagatā vīrā – Jetvā māraṃ savāhiṇiṃ
Catu saccāmatarasam – Ye Piviṃsu narāsabhā**
2. **Taṇhaṃkarādayo Buddhā – Aṭṭhavīsati nāyakā
Sabbe patiṭṭhitā tuyhaṃ* – Matthake te munissarā**
3. **Sire patiṭṭhitā Buddhā – Dhammo ca tava locane
Sangho patiṭṭhito tuyhaṃ* – Ure sabba guṇākaro**
4. **Hadaye Anuruddho ca – Sāriputto ca dakkhiṇe
Kondaṅṅo Piṭṭhibhāgasmim – Moggallāno'si vāmake**
5. **Dakkhiṇe savaṇe tuyhaṃ* – Āhuṃ Ānanda Rāhulā
Kassapo ca Mahānāmo – Ubhosuṃ vāma sotake**

6. **Kesante piṭṭhibhāgasmiṃ - Suriyo'viya pabhaṅkaro**
Nisinho sirisampanno – Sobhito muni puṅgavo
7. **Kumāra Kassapo nāma – Mahesī citravādako**
So tuyhaṃ* vadane niccaṃ – Patitṭhāsi guṇākaro
8. **Puṇṇo Angulimālo ca – Upāli Nanda Sīvalī**
Therā pañca ime jātā – Lalāṭe tilakā tava*
9. **Sesāsīti mahā therā – Vijitā jina sāvakā**
Jalantā sīla tejena – Aṅgamaṅgesu saṅṭhitā
10. **Ratanaṃ purato āsi – Dakkhine metta suttakaṃ**
Dhajaggaṃ pacchato āsi – Vāme Aṅgulimālakaṃ
11. **Khandha Mora parittaṅ ca – Āṭṭhāṇāṭṭhiya suttakaṃ**
Ākāsacchadanaṃ āsi – Sesā pākāra saññitā
12. **Jinānā bala saṃyutte – Dhamma pākāra laṅkate**
Vasato te* catu kiccena – Sadā Sambuddha pañjare
13. **Vāta pittādi sañjātā – Bāhirajjhattu paddavā**
Asesā vilayaṃ yantu – Ananta guna tejasā
14. **Jinapañjara majjhaṭṭhaṃ – Viharantaṃ mahītale**
Sadā pārentu tvaṃ* sabbe – Te mahā purisāsabhā
15. **Iceva maccanta kato surakkho –**
Jinānubhāvena Jitūpapaddavo
Buddhānubhāvena hatāri saṅgho -
Carāhi saddhammanu bhāva pālito

16. **Iceva maccanta kato surakkho –
Jinānubhāvena Jitūpapaddavo
Dhammānubhāvena hatāri saṅgho -
Carāhi saddhammanu bhāva pālito**
17. **Iceva maccanta kato surakkho –
Jinānubhāvena Jitūpapaddavo
Sanghānubhāvena hatāri saṅgho -
Carāhi saddhammanu bhāva pālito**
18. **Saddhamma pākāra parikkhito'si –
Aṭṭhāriyā aṭṭha disāsu honti
Etthantare aṭṭhanāthā bhavanti –
Uddham vitānaṃ va jinā ṭhitā te***
19. **Bhindanto mārasenaṃ tava* sirasi ṭhito –
Bodhi māruyha satthā
Moggallānosi vāme vasati bhujataṭe –
Dakkhine Sāriputto
Dhammo majjhe urasmiṃ viharati bhavato –
Mokkhato morayoniṃ
Sampatto Bodhisatto –
caraṇa yugagato bhānu lokeka nātho**
20. **Sabbāvamaṅgala mupaddava dunnimittaṃ
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ
Buddhānubhāva pavareṇa payātu nāsaṃ**

21. **Sabbāvamaṅgala mupaddava dunnimittaṃ
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ
Dhammānubhāva pavareṇa payātu nāsaṃ**
22. **Sabbāvamaṅgala mupaddava dunnimittaṃ
Sabbīti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinaṃ akantaṃ
Saṅghānubhāva pavareṇa payātu nāsaṃ**

THE BUDDHA'S MANSION

1. The Heroes, having defeated the Evil One together with his army, mounted the seat of victory. These leaders of men have drunk the nectar of the Four Truths.
2. May all the twenty-eight chief Buddhas, such as Buddha Tanhamkara and other noble sages, rest on your head.
3. May the Buddhas rest on your head, the Dhamma on your eyes, and the Sangha, the abode of all virtues, on your shoulders.
4. May Anuruddha rest on your heart, Sāriputta on your right, Kondañña on your back, and Moggallāna on your left.
5. On your right ear are Ānanda and Rāhula, on your left ear are Kassapa and Mahānāma.
6. On your back at the end of your hair sits the glorious sage Sobhita who is radiant like the sun.

7. The fluent speaker Ven. Kumara Kassapa, the abode of virtues, ever rest in your mouth.
8. On your forehead like tilakas, are the five Noble Elders -Punna, Angulimāla, Upalī, Nanda and Sīvali.
9. The other eighty Theras (Noble Elders), the victorious disciples of the Conqueror, shining in the glory of their virtues, rest on the other parts of your body.
10. The Jewel Discourse is in your front, on your right is the Discourse of loving-kindness, the Dhajagga (Banner Discourse) is on your back, on your left is the Angulimāla Discourse.
11. The protective Discourses; Khanda, Mora and Atanatiya are like the heavenly vault. The others are like a rampart around you.
12. Ever engaged in four duties do you dwell in the Buddha's Mansion, fortified with the commanding power of the Buddha, and decked by the wall of the Dhamma.
13. By the power of their infinite virtues, may all internal and external troubles caused by wind, bile, etc., come to naught without exception.
14. May all those great personages ever protect you who are dwelling in the center of the Buddha's Mansion on this earth.
15. Protecting yourself thus in every way, overcoming all troubles by the power of the Conqueror, may you, by the grace of the Buddha, defeat the hostile army of passions and live guarded by the sublime Dhamma.

16. Protecting yourself thus in every way, overcoming all troubles by the power of the Conqueror, may you, by the grace of the Dhamma, defeat the hostile army of passions and live guarded by the sublime Dhamma.
17. Protecting yourself thus in every way, overcoming all troubles by the power of the Conqueror, may you, by the grace of the Sangha, defeat the hostile army of passions and live guarded by the sublime Dhamma.
18. You are surrounded by the rampart of the sublime Dhamma. The Eight Aryans are in the eight directions. The eight benefactors are in the intermediate directions. The Buddhas stand like a canopy above you.
19. The Buddha who sat at the foot of the Bodhi Tree and defeated the army of the Evil One, stands on your head. The Venerable Moggallāna is on your left shoulder and the Venerable Sāriputta is on your right shoulder. The Dhamma dwells in your heart's core. The Bodhisatta, who was born a peacock and who shines as the sole Benefactor of the world, shields your feet.
20. All ill-luck, misfortunes, ill-omens, diseases, evil planetary influences, blame, dangers, fears, undesirable dreams; may they all come to naught by the power of the noble Buddha.
21. All ill-luck, misfortunes, ill-omens, diseases, evil planetary influences, blame, dangers, fears, undesirable dreams; may they all come to naught by the power of the noble Dhamma.

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

THE AṬṬHAVĪSATI PARITTA

1. **Tañhaṅkaro mahāvīro - Medhaṅkaro mahāyaso
Saraṅhaṅkaro lokahito - Dīpaṅkaro jutindharo.**
2. **Koṇḍañño janapāmokkho - Maṅgalo purisāsabho
Sumano Sumano dhīro - Revato rati vaḍḍhano.**
3. **Sobhito guṇasampanno - Anomadassī januttamo
Padumo loka pajjoto - Nārado vara sārathī**
4. **Padumuttaro sattasāro - Sumedho agga puggalo
Sujāto sabba lokaggo - Piyadassī narāsabho.**
5. **Atthadassī kāruṇiko - Dhammadassī tamonudo
Siddhattho asamo loke - Tisso varada saṃvaro**
6. **Phusso varada sambuddho - Vipassī ca anūpamo
Sikhī sabba hito satthā – Vessabhū sukhadāyako**
7. **Kakusandho satthavāho - Koṇāgamano raṇaṅjaho
Kassapo sirisampanno - Gotamo sakya puṅgavo.**
8. **Tesaṃ saccena sīlena - Khanti metta balena ca
Tepi tvaṃ anurakkhantu - ārogyena sukhena cā ti.**
9. **Aṭṭha vīsati’ me Buddhā - Puretvā dasa pāramī
Jetvā mārāri saṅgamaṃ - Buddhattaṃ samupāgamaṃ
Etena sacca vajjena – Hotu te* jayamaṅgalaṃ**

THE PROTECTIVE CHANT OF THE TWENTY EIGHT BUDDHAS

1. Tanhankara, the hero high; Medhankara, of honour great;
Saranankara, abode of love; Dipankara, the lustrous light.
2. Kondañña, the people's lord; Mangala, the man supreme,
Sumana, the good hearted sage; Revata, who enhanced joy.
3. Sobhita, with virtue crowned; Anomadassi, chief of men;
Paduma, torch to all the world; Nārada, pilot unsurpassed.
4. Padumuttara, peerless being; Sumedha, the paramount;
Sujāta, chief of all the world; Piyadassi, mankind's lord.
5. Atthadassi, compassion-grained; Dhammadassi, who
dispelled gloom; Siddhattha, matchless in the world; Tissa,
restrained giver of the best.
6. Phussa, all-seeing donor of the goal; Vipassi, the unrivalled
one; Sikhi, leader of boundless love; Vessabhū, dispenser of
bliss.
7. Kakusandha, caravan-guide; Konāgamana, done with strife;
Kassapa, of perfect radiance; Gotama, the Sakya's glory.
8. Through their probity and virtue and might of patient love
benign, may these be a shield around you. May health and
happiness be yours.
9. These twenty-eight Buddhas, having fulfilled the Perfections,
defeated the hosts of the Evil One, and attained Enlightenment.
By the might of this truth may joyous victory be yours*.

THE JAYA PARITTA

Siridhitimati tejo jayasiddhi mahiddhi mahāguṇaṃ
aparimita puññādhī kārassa sabbantarāya nivāraṇa
samatthassa, Bhagavato Arahato Sammā Sambuddhassa.

Dvattimsa mahāpurisa lakkhaṇānu bhāvena,
asīyanubyañjana lakkhaṇānu bhāvena,
aṭṭhuttara sata maṅgala lakkhaṇānu bhāvena,
chabbaṇṇa-raṃsyānu bhāvena, ketumālānu bhāvena,
dasa pāramitānu bhāvena, dasa upa pāramitānu
bhāvena dasa paramattha pāramitānu bhāvena.

Sīla samādhī paññānu bhāvena, Buddhānu bhāvena
Dhammānu bhāvena, Saṅghānu bhāvena,
tejānu bhāvena, iddhyānu bhāvena, balānu bhāvena,
ñeyyadhammānu bhāvena, caturāsīti sahassa
dhamma kkhandhānu bhāvena, nava lokuttara dhammānu
bhāvena aṭṭhaṅgika maggānu bhāvena, aṭṭha samāpattiyānu
bhāvena, chaḷa bhiññānu bhāvena, mettā karuṇa muditā
upekkhānu bhāvena, sabba pāramitānu bhāvena, ratanattaya
saraṇānu bhāvena tuyhaṃ* sabba roga soka upaddava
dukkha domanassu pāyāsā vinassantu sabba saṃkappā
tuyhaṃ* samijjhantu, sata vassa jīvena samaṅgiko hotu sabbadā

Ākāsa pabbata-vana-bhūmi-taṭṭāka-gaṅgā, mahā samudda-
ārakkhaka devatā sadā tumhe* anurakkhantu.

Sabba Buddhānu bhāvena, sabba Dhammānubhāvena, sabba
Saṅghānu bhāvena, Buddha ratanaṃ Dhamma ratanaṃ,
Saṅgha ratanaṃ tinnāṃ ratanānaṃ ānubhāvena, caturāsīti
sahassa-dhammakkhandhānu bhāvena, piṭakattayānu
bhāvena; Jina sāvakānu bhāvena, sabbe te* rogā, sabbe te*
bhayā, sabbe te* antarāyā, sabbe te* upaddavā, sabbe te*
dunnimittā, sabbe te* avamaṅgalā vinassantu.

**Āyuvaḍḍhako, dhanavaḍḍhako sirivaḍḍhako yasavaḍḍhako
balavaḍḍhako vaṇṇivaḍḍhako, sukhavaḍḍhako hotu sabbadā**

**Dukkha roga bhayā verā - sokā sabbe upaddavā. Anekā
antarāyāpi - vinassantu ca tejasā**

**Jaya siddhi dhanam lābham - sotthi bhāgyam sukham balaṃ
sirī āyu ca vaṇṇo ca - bhogaṃ vuddhī ca yasavā
sata vassā ca āyū ca - jīva siddhi bhavantu te***

THE PROTECTIVE CHANT OF VICTORY

The Blessed One, the Supremely Enlightened Buddha, possesses the power to bring about happiness, wisdom, mindfulness, glory and victory. He is the possessor of endless virtues and merit, and is capable of averting all dangers.

Due to the power of His thirty-two personality characteristics, due to the power of His eight subsidiary symbols, one-hundred-and-eight auspicious signs, due to the power of His six-fold rays, due to the power of His halos, due to the power of His ten perfections, due to the power of His ten subsidiary perfections, due to the power of His ten absolute perfections, due to His moral power, His power of meditative concentration, due to the power of His wisdom, due to the power of the Buddhahood, the Dhamma and the Sangha, due to the power of His glory, due to the power of His miraculous efficacy, due to the power of His vigour, due to the power of His knowledge, due to the power of the eighty-four-thousand-fold Teachings, due to the power of His nine transcendental Dhamma, due to the power of the Eight-fold Noble Path, due to the power of the eight psychic achievements, due to the power of His six higher

knowledge, due to the power of His compassion, His kindness, due to the power of His altruistic joy, due to the power of His equanimity, due to the power of the Three Gems, may all your sicknesses, sorrow, troubles, griefs and despairs be eradicated. May all your expectations be fulfilled. May you live a hundred years.

May these gods and deities who protect the skies, mountains, forests, lakes, rivers, seas and oceans protect you and me. Due to the power of the Buddhas, all the Dhammas, all the Sanghas, due to the power of the Three Gems, the Buddha, Dhamma and Sangha, due to the power of eighty-four-thousand-fold Teaching, due to the power of Three Baskets, due to the power of the Buddha's disciples, may all the diseases, all the dangers, all the menaces, all the inauspicious influences, all evil events of yours be eradicated.

May you live long. May your wealth increase. May your happiness increase. May your glory increase. May your power increase. May your complexion be bright. May your comfort increase. May your sorrow, your illnesses, your hatred, your despair, your dangers, your menaces get eradicated.

May your victory, wealth, profit, happiness, power, glory, complexion, possessions thrive. May you be glorious. May your* life increase to a hundred years.

THE SĪVALI PARITTA

1. Pūrentā pārami sabbe – sabbe pacceka nāyakaṃ
Sīvali guṇa tejena – parittaṃ taṃ bhaṇāmahe

Najālīti'ti jālitaṃ – ā ī ū āma isvāhā, Buddhasāmi
Buddha satyāṃ
2. Padumuttaro nāma jino – sabba dhammesu cakkhumā
Ito sata saḥassamhi – kappe uppajji nāyako
3. Sīvalī ca mahā thero – so'raho paccayādinam
Piyo devamanussānam – piyo brahmāṇamuttamo
Piyo nāga supaṇṇānam - pīṇindriyam namāma'haṃ
4. Nāsaṃ sīmo ca me sīsaṃ – nānājālīti sañjalim
Sadeva manussa pūjitaṃ – sabba lābhā bhavantu te
5. Sattāhaṃ dvāra mūlho'haṃ – mahādukkha samappito
Mātā me chanda dānena – evamāsi sudukkhitā
6. Kesesu chijjamānesu – arahatta mapāpunim
Devā nāgā manussā ca – paccayānu'panenti maṃ
7. Padumuttara nāmañca – vipassim ca vināyakaṃ
Sampūjayim pamudito – paccayehi visesato
8. Tato tesam visesena – kammānam vipuluttamaṃ
Lābham labhāmi sabbattha – vane gāme jale thale
9. Tadā devo panītehi – mamatthāya mahāmati
Paccayehi mahāvīro – sasaṅgho loka nāyako
10. Upaṭṭhito mayā Buddho – gantvā Revata maddassa
Tato jetavanaṃ gantvā – etadagge ṭhapesi maṃ

11. Revataṃ dassanattḥāya – yadā yāti vināyako
Tīṃsa bhikkhu sahassehi – saha lokagga nāyako
12. Lābbīnaṃ Sīvalī aggo – mama sissesu bhikkhavo
Sabba loka hito satthā– kittayi parisāsu maṃ
13. Kilesā jhāpitā mayhaṃ - bhavā sabbe samūhatā
Nāgoḃa bandhanaṃ chetvā – viharāmi anāsavo
14. Svāgataṃ vata me āsi – Buddha seṭṭhassa santikaṃ
Tisso vijjā anuppattā – kataṃ Buddhassa sāsanaṃ
15. Paṭisambhidā catasso co – vimokkhāpi ca aṭṭha'mo
Chaḃabhiññā sacchikatā – kataṃ Buddhassa sāsanaṃ
16. Buddha putto mahāthero – Sīvalī jinasāvako
Uggatejo mahāviro – tejasā jinasāsane
17. Rakkhanto sīla tejena – dhanavante yasassino
Evaṃ tejānubhāvena – sadā rakkhantu Sīvalī
18. Kappaṭṭhāyīti Buddhassa – Bodhimūle nisīdayi
Mārasenappamaddanto – sadārakkhantu Sīvalī
19. Dasapāramitappato – pabbajī jinasāsane
Gotama sakya puttosi – therena mama Sīvalī
20. Mahāsāvaka āsītiṃsu – Puṇṇatthero yasassino
Bhavabhoge aggalābhīsu – uttamo tena Sīvalī
21. Evaṃ acintiyā Buddhā – Buddhadhammā acintiyā
Acintiyesu pasannānaṃ – vipāko hoti acintiyō

22. **Tesaṃ saccena sīlena – khanti metta balena ca
Tepi tvam* anurakkhantu - sabba dukkha vināsaṇaṃ**
23. **Tesaṃ saccena sīlena – khanti metta balena ca
Tepi tvam* anurakkhantu – sabba bhaya vināsaṇaṃ**
24. **Tesaṃ saccena sīlana – khanti metta balena ca
Tepi tvam* anurakkhantu – sabbe roga vināsaṇaṃ**

THE SĪVALĪ PROTECTIVE CHANT

1. All Buddhas and Silent Buddhas have perfected the perfections. We chant the Protective Chant extolling the virtues of Sīvalī, the great arahant.

‘Najālīti’ ti jālitaṃ – ā ī ū āma isvāhā’ is a mantra (a charm) which has to be used in its original form.
2. A hundred thousand years ago, Buddha Padumuttara, who understood the reality of all phenomena, appeared.
3. Sīvalī, the great arahant, became eminently suitable to receive all offerings and adorations. He was beloved of men and gods. He was a pleasant, great saint. He was beloved of the nagas and the great winged beings. His organs were subdued. We worship him who received the offerings of gods and men.
4. My mind was not at rest. It burnt with various fires. May all profits and benefits accrue to you.
5. My mother suffered seven days in labour pain, bearing pain and tears because of her love for me.
6. I attained Sainthood while my head was being shaven to ordain as a monk. Gods, Nagas and humans offer me requisites.

7. I offered special gifts to the Buddha Padumuttara and Vipassi with great delight.
8. As a result of that special act of merit, I receive many requisites, whether I am in the forest, in the village, in water or on land.
9. At that time I attended upon the Buddha, the Leader of the world, who was pleasantly disposed towards me. He had a great retinue of monks.
10. The Enlightened One took me to see Revata at Jetavana and placed me above others.
11. On the day the Buddha approached Revata with a retinue of thirty thousand monks, the Buddha who calms the mind of the whole world, stated this:
12. “O monks! Of my disciples, Sīvalī is the greatest from the point of view of receiving gifts and requisites.” The Buddha extolled me this way, in the presence of the audience.
13. All my defilements were extinguished. The cycle of existence become totally exhausted. I live bereft of defilements, like an elephant who has shattered his shackles.
14. My visit to the Buddha was fruitful. I acquired the three forms of knowledge. I received the highest gains in the Dispensation of the Buddha.
15. I achieved the four forms of high awareness, the eight forms of liberation, and the six forms of advanced knowledge.
16. Great Arahant Sīvalī is a disciple of the Buddha. He is the son of the Buddha. He is possessed of great power. He is a great hero.

17. May Arahant Sīvalī who is affluent and glorious, protect us always, through the power of his moral strength.
18. The way the Buddha, seated at the foot of the Bodhi Tree, vanquished death (Mara) will remain for an aeon. May Arahant Sivali protect us.
19. My Great Arahant who entered the Buddha's Dispensation, having fulfilled the ten perfections, is the son of Sakya Gotama.
20. There were eighty great disciples. Of the widest reputed Ven. Punna was the greatest. Of those who received requisites, Ven. Sīvalī was the greatest.
21. The Buddha possesses virtues one cannot even think about. The greatest of the Buddha's Dispensation is beyond thought. Those who are happy and with what one cannot think about, will receive results beyond thought.
22. May all suffering be eradicated and may you be protected by the virtue of this truth, by the power of morality, patience and loving kindness.
23. May all fears be eradicated and may you be protected by the virtue of this truth, by the power of morality, patience and loving kindness.
24. May all illnesses be eradicated and may you be protected by the virtue of this truth, by the power of morality, patience and loving kindness.

THE MAHĀ JAYAMAṄGALA GĀTHĀ

1. Mahākāruṇiko nātho hitāya sabbapānīnaṃ
pūretvā pāramī sabbā patto sambodhimuttamaṃ
etena saccavajjena hotu te* jayamaṅgalaṃ
2. Jayanto bodhiyā mūle sakyānaṃ nandivaḍḍhano,
evaṃ tuyhaṃ* jayo hotu jayassu jayamaṅgalaṃ
3. Sakkatvā Buddharatanaṃ osadhaṃ uttamaṃ varaṃ
hitaṃ devamanussānaṃ Buddhatejena sotthinā
nassantu'paddavā sabbe dukkhā vūpasamentu te*
4. Sakkatvā Dhammaratanaṃ osadhaṃ uttamaṃ varaṃ
pariḷāhūpa samaṃ Dhammatejena sotthinā
nassantu'paddavā sabbe bhayā vūpasamentu te*
5. Sakkatva Saṅgharatanaṃ osadhaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ Saṅghatejena sotthinā
nassantu'paddavā sabbe rogā vūpasamentu te*
6. Yaṃ kiñci ratanaṃ loke, vijjati vividhā puthu
ratanaṃ Buddha samaṃ natthi, tasmā sotthi
bhavantu te*
7. Yaṃ kiñci ratanaṃ loke, vijjati vividhā puthu
ratanaṃ Dhamma samaṃ natthi, tasmā sotthi
bhavantu te*
8. Yaṃ kiñci ratanaṃ loke, vijjati vividhā puthu
ratanaṃ Saṅgha samaṃ natthi, tasmā sotthi
bhavantu te*

9. Natthi me saraṇaṃ aṅṅaṃ Buddho me
saraṇaṃ varaṃ
Etena saccavajjena, hotu te* jayamaṅgalaṃ
10. Natthi me saraṇaṃ aṅṅaṃ Dhammo me saraṇaṃ
varaṃ
Etena saccavajjena, hotu te* jayamaṅgalaṃ
11. Natthi me saraṇaṃ aṅṅaṃ Saṅgho me saraṇaṃ
varaṃ
Etena saccavajjena, hotu te* jayamaṅgalaṃ
12. Sabbītiyo vivajjantu, sabbarogo vinassatu,
mā te* bhavatvantarayo sukhī dīghayukho bhava
13. Bhavatu sabba maṅgalaṃ - rakkhantu sabba devatā
sabba Buddhānu bhāvena - sadā sotthi bhavantu te*
14. Bhavatu sabba maṅgalaṃ - rakkhantu sabba devatā
sabba Dhammānu bhāvena - sadā sotthi bhavantu te*
15. Bhavatu sabba maṅgalaṃ - rakkhantu sabba devatā
sabba Saṅghānu bhāvena - sadā sotthi bhavantu te*
16. Nakkhatta yakkha bhūtaṃ papaggaha nivarāṇa
parittassānu bhāvena, hantu tesam upaddave

THE STANZAS OF GREAT JOYOUS VICTORY

1. The Great Merciful Blessed One, for the good of all living beings, practiced all perfections and attained supreme enlightenment. By these words, may joyous victory be yours!
2. That joy enhancer of the Sakyas was victorious at the foot of the Bodhi tree. Likewise, may there be victory for you and may you ever be blessed.
3. Having respected the Jewel of the Buddha, the best and noblest medicine, the benefactor of devas and people, through the blessing of the power of the Buddha, may all your misfortunes be nullified and your sufferings dispelled.
4. Having respected the Jewel of the Dhamma, the best and noblest medicine, the alleviator of the distress, through the blessing of the power of the Dhamma, may all your misfortunes be nullified and your fears dispelled.
5. Having respected the jewel of the Sangha, the best and the noblest medicine, worthy of gifts and worthy of hospitality, through the blessing of the power of the Sangha, may all your misfortunes be nullified, may all your diseases be cured.
6. Whatever precious jewels there be in this universe there is no jewel equal to the Buddha. Therefore, may there be blessing to you.
7. Whatever precious jewels there be in this universe there is no jewel equal to the Dhamma. Therefore, may there be blessing to you.

8. Whatever precious jewels there be in this universe there is no jewel equal to the Sangha. Therefore, may there be blessing to you.
9. There is no other refuge for me. The Buddha is my matchless refuge. By this truth, may joyous victory be yours.
10. There is no other refuge for me. The Dhamma is my matchless refuge. By this truth, may joyous victory be yours.
11. There is no other refuge for me. The Sangha is my matchless refuge. By this truth, may joyous victory be yours.
12. May all misfortunes be avoided, may all sickness be healed, may there be no dangers to you, may you live long and happily.
13. May all blessings be with you. May all devas protect you. By the power of all the Buddhas, may you be well and happy.
14. May all blessings be with you. May all devas protect you. By the power of all the Dhamma, may you be well and happy.
15. May all blessings be with you. May all devas protect you. By the power of all the Sangha, may you be well and happy.
16. By the power of this protection, may you be free from all dangers arising from malign influences of the planets, demons and powerful spirits. May your misfortunes vanish.

THE ANAVUM PARITTA

**Sabbesu cakkavālesu - Yakkhādevā ca brahmuṇo
yaṃ amhehi kataṃ puññaṃ - sabba-sampatti
sādhakaṃ**

**Sabbe taṃ anumoditvā - samaggā sāsane ratā
pamāda rahitā hontu - ārakkhāsu visesato**

**Sāsanassa ca lokassa - vuddhī bhavatu sabbadā
sāsanampi ca lokaṃ ca - Devā rakkhantu sabbadā**

**Saddhiṃ hontu sukhī sabbe - Parivārehi attano
anīghā sumanā hontu - saha sabbehi ñātibhi**

**Rājato vā, corato vā manussato vā, amanussato vā,
aggito vā, udakato vā, pisācato vā, khāṇukato vā,
kañṭhakato vā, nakkhattato vā, janapadarogato vā,
asaddhammato vā, asandiṭṭhito vā, asappurisato vā,
caṇḍa-hatthi-assa-miga- goṇa-kukkura-ahi-vicchika-
maṇi-sappadīpi-accha-taraccha-sūkara-mahisa
yakkha-rakkhasādīhi, nānā bhayato vā, nānā rogato
vā, nānā upaddavato vā, ārakkhaṃ gañhantu**

INVITATION CHANT

Demons, gods, Brahmas of all the world systems, please accept all the merit performed by us leading to all the treasures.

Protect well the Dispensation perpetually and diligently.

May the world and the Dispensation flourish always, and may gods protect the world and the Dispensation always.

May you be well and happy along with your retinue. May you be sorrowless and pleasant in mind, along with your kith and kin.

Please protect us from kings, from thieves, from humans, from non-humans, from fire, from water, from evil spirits, from spikes, from thorns, from bad stars, from epidemic diseases, from injustice, from misbeliefs, from wicked people, from ferocious elephant, horses, bulls, beasts, dogs, serpents, scorpions, from blue snakes, from black bears, white bears, from boars, from wild buffaloes, demons, from devils, from all kinds of menaces, from various diseases, and from various dangers.

CHANTS OF PROTECTION

- 1. Yaṃ dunnimittaṃ avamaṅgalan ca,
yo cāmanāpo sakuṇassa saddo,
pāpaggaho dussupinaṃ akantaṃ
Buddhānu bhāvena vināsa mentu**
- 2. Yaṃ dunnimittaṃ avamaṅgalan ca
yo cāmanāpo sakuṇassa saddo,
pāpaggaho dussupinaṃ akantaṃ
Dhammānu bhāvena vināsa mentu.**
- 3. Yaṃ dunnimittaṃ avamaṅgalan ca
yo cāmanāpo sakuṇassa saddo
pāpaggaho dussupinaṃ akantaṃ
Saṅghānubhāvena vināsa mentu.**

4. **Dukkhappattā ca niddukkhā
bhayappattā ca nibbhayā
sokappattā ca nissokā
hontu sabbe pi pāṇino**
5. **Dānaṃ dadantu saddhāya
sīlaṃ rakkhantu sabbadā
bhāvanābhiratā hontu
gacchantu devatāgatā**
6. **Sabbe Buddhā balappattā
paccekānañ ca yaṃ balaṃ
arahantānaṃ ca tejena
rakkhaṃ bandhāmi sabbaso.**

CHANTS OF PROTECTION

1. Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they vanish by the power of the Buddha.
2. Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they vanish by the power of the Dhamma.
3. Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they vanish by the power of the Sangha.
4. Those afflicted with pain be free from pain, Those afflicted with fear be free from fear, Those afflicted with grief be free from grief, May all beings be so.

5. May you all practise 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).
6. All Buddhas are powerful, whatever power there is of the Paccakabuddhas, (through their powers) and through the power of the Arahants, we fix the protection in all respect

PUÑÑĀNUMODANĀ

**Ākāsaṭṭhā ca bhummaṭṭhā - Devā nāgā mahiddhikā
puññaṃ taṃ anumoditvā - ciraṃ rakkhantu
loka sāsaṃ**

**Ākāsaṭṭhā ca bhummaṭṭhā - Devā nāgā mahiddhikā
puññaṃ taṃ anumoditvā - ciraṃ rakkhantu desanaṃ**

**Ākāsaṭṭhā ca bhummaṭṭhā - Devā nāgā mahiddhikā
puññaṃ taṃ anumoditvā - ciraṃ rakkhantu maṃ
paraṃ**

SHARING OF MERITS TO ALL CELESTIAL BEINGS

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

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

May all beings inhabiting space and earth,
Devas and nagas of mighty power,
share this merit and may they long
protect me and others.

WISHING FOR THE WELFARE OF THE WORLD

**Devo vassatu kālena - sassa-sampatti hetu ca
phīto bhavatu loko ca - rājā bhavatu dhammiko**

May the rain fall at suitable times.
May the world progress and
be happy and peaceful.
May the world leaders be righteous!

*Note:

In this book, we have used the ‘third person’ pronoun in the chanting. However, if you are chanting for yourself, you should chant in the ‘first person’ pronoun. The pali pronouns for the ‘third and first person(s)’ are given below:

Third Person

Taṃ
Tuyham
Tvam
Te
Tava
Tumhe

First Person

Maṃ
Mayham
Maṃ
Me
Mama
Maṃ