

Invitation to the Devatā

Sarajjaṃ sasenaṃ sabandhuṃ nar'indaṃ,
Paritt'ānubhavo sadā rakkhatū-ti,
Pharivāna mettaṃ samettā bhadantā,
Avikkhitta-cittā parittaṃ bhaṇantu.

(no translation)

•Samantā cakka-vāḷesu,
Atr'āgacchantu devatā,
Saddhammaṃ muni-rājassa,
Suṇantu sagga-mokkha-daṃ.

From around the galaxies may the devas come here.
May they listen to the True Dhamma of the King of Sages,
Leading to heaven & emancipation.

Sagge kāme ca rūpe
Giri-sikhara-taṭṭe c'antalikkhe vimāne,
Dīpe raṭṭhe ca gāme
Taru-vana-gahane geḥa-vatthumhi khetṭe;

Those in the heavens of sensuality & form,
On peaks & mountain precipices, in palaces floating in the sky,
In islands, countries, & towns,
In groves of trees & thickets, around homesites & fields.

Bhummā c'āyantu devā
Jala-thala-visame yakkha-gandhabba-nāgā,
Tiṭṭhantā santike yaṃ
Muni-vara-vacanaṃ sādhave me suṇantu.

And the earth-devas, spirits, heavenly minstrels, & nagas
In water, on land, in badlands, & nearby:
May they come & listen with approval
As I recite the word of the excellent sage.

*/Dhammassavana-kālo ayam-bhadantā. (×3)
This is the time to listen to the Dhamma, Venerable Sirs.

Namo tassa Bhagavato arahato
sammā-sambuddhassa. (×3)

Saraṇa-gamana-pāṭho

[Handa mayam saraṇa-gamana-pāṭham bhaṇāmasē.]

Buddham saraṇam gacchāmi.

Dhammam saraṇam gacchāmi.

Saṅgham saraṇam gacchāmi.

Dutiyam-pi Buddham saraṇam gacchāmi.

Dutiyam-pi Dhammam saraṇam gacchāmi.

Dutiyam-pi Saṅgham saraṇam gacchāmi.

Tatīyam-pi Buddham saraṇam gacchāmi.

Tatīyam-pi Dhammam saraṇam gacchāmi.

Tatīyam-pi Saṅgham saraṇam gacchāmi.

Nama-kāra-siddhi-gāthā
The Verses on Success through Homage

Yo cakkhumā moha-malāpakatṭho,
Sāmaṃ va Buddho sugato vimutto;
Mārassa pāsā vinimocayanto,
Pāpesi khemaṃ janataṃ vineyyaṃ.

The One with Vision, with the stain of delusion removed,
Self-awakened, Well-Gone, & Released,
Freed from the snares of Mortal Temptation,
He leads humanity from evil to security.

Buddhaṃ varan-taṃ sirasā namāmi,
Lokassa nāthañ-ca vināyakañ-ca;
Tan-tejasā te jaya-siddhi hotu,
Sabb'antarāyā ca vināsamentu.

I pay homage with my head to that excellent Buddha,
The Protector & Mentor for the world,
By the power of this, may you have triumph & success,
And may all your dangers be destroyed.

Dhammo dhajo yo viya tassa sattu,
Dassesī lokassa visuddhi-maggaṃ;
Niyāniko dhamma-dharassa dhārī,
Sāt'āvaho santi-karo suciṇṇo.

The Teacher's Dhamma, like a banner,
Shows the path of purity to the world.
Leading out, upholding those who uphold it,
Rightly accomplished, it brings pleasure, makes peace.

Dhammaṃ varan-taṃ sirasā namāmi,
Mohappadālaṃ upasanta-dāhaṃ;
Tan-tejasā te jaya-siddhi hotu,
Sabb'antarāyā ca vināsamentu.

I pay homage with my head to that excellent Dhamma,
Which pierces delusion and makes fever grow calm.
By the power of this, may you have triumph & success,
And may all your dangers be destroyed.

Saddhamma-senā sugatānugo yo,
Lokassa pāpūpakilesa-jetā;
Santo sayam̐ santi-niyojako ca,
Svākkhāta-dhammam̐ viditam̐ karoti.

The True Dhamma's army, following the One Well-Gone,
Is victor over the evils & corruptions of the world.
Self-calmed, it is calming & without fetter,
And makes the well-taught Dhamma be known.

Saṅgham̐ varan-tam̐ sirasā namāmi,
Buddhānubuddham̐ sama-sīla-diṭṭhim̐;
Tan-tejasā te jaya-siddhi hotu,
Sabb'antarāyā ca vināsamentu. [Thai]

I pay homage with my head to that excellent Sangha,
Awakened after the Awakened, harmonious in virtue & view.
By the power of this, may you have triumph & success,
And may all your dangers be destroyed.

Namo-kāra-aṭṭhaka
The Homage Octet

Namo arahato sammā-
Sambuddhassa mahesino;
Homage to the Great Seer, the Worthy One, Rightly Self-awakened.

Namo uttama-dhammassa,
Svākkhātass'eva ten'idha.
Homage to the highest Dhamma, well-taught by him here.

Namo mahā-saṅghassāpi,
Visuddha-sīla-ditṭhino;
And homage to the Great Sangha, pure in virtue & view.

Namo omāty-āraddhassa,
Ratanattayassa sādhukaṃ.
Homage to the Triple Gem beginning auspiciously with AUM.

Namo omakātītassa,
Tassa vatthuttayassa-pi;
And homage to those three objects that have left base things behind.

Namo-kārappabhāvena,
Vigacchantu upaddavā.
By the potency of this homage, may misfortunes disappear.

Namo-kārānubhāvena,
Suvatthi hotu sabbadā;
By the potency of this homage, may there always be well-being.

Namo-kārassa tejena,
Vidhimhi homi tejavā.
By the power of this homage, may success in this ceremony be mine

[Thai]

Maṅgala-sutta

The Discourse on Good Fortune

Evam-me sutam: Ekam samayaṃ Bhagavā, Sāvattiyam viharati, Jeta-vane Anātha-piṇḍikassa ārāme.

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery.

Atha kho aññatarā devatā abhikkantāya rattiya abhikkanta-vaṇṇā kevala-kappaṃ Jeta-vanaṃ obhāsetvā, yena Bhagavā ten'upa-saṅkami.

Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, approached the Blessed One.

Upasaṅkamitvā Bhagavantam abhivādetvā ekam-antam aṭṭhāsi.

On approaching, having bowed down to the Blessed One, she stood to one side.

Ekam-antam ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi:

As she was standing there, she addressed a verse to the Blessed One.

Bahū devā manussā ca,

Maṅgalāni acintayum;

Ākaṅkhamānā sotthānam,

Brūhi maṅgalam-uttamaṃ.

"Many devas & humans beings give thought to good fortune,
Desiring well-being. Tell, then, the highest good fortune."

• Asevanā ca bālānam,

Paṇḍitānañ-ca sevanā;

Pūjā ca pūjanīyānam,

Etam maṅgalam-uttamaṃ.

Not consorting with fools, consorting with the wise,
Paying homage to those who deserve homage:
This is the highest good fortune.

Paṭirūpa-desa-vāso ca,

Pubbe ca kata-puññatā;

Atta-sammā-paṇidhi ca,

Etam maṅgalam-uttamaṃ.

Living in a civilized country, having made merit in the past,

Directing oneself rightly:
This is the highest good fortune.
Bāhu-saccañ-ca sippañ-ca,
 Vinayo ca susikkhito;
Subhāsītā ca yā vācā,
 Etam maṅgalam-uttamaṃ.
Broad knowledge, skill, discipline well-mastered,
Words well-spoken:
This is the highest good fortune.

Mātā-pitu-upatṭhānaṃ,
 Putta-dārassa saṅgaho;
Anākulā ca kammantā,
 Etam maṅgalam-uttamaṃ.
Support for one's parents, assistance to one's wife & children,
Jobs that are not left unfinished:
This is the highest good fortune.

Dānañ-ca dhamma-cariyā ca,
 Ñātakānañ-ca saṅgaho;
Anavajjāni kammāni,
 Etam maṅgalam-uttamaṃ.
Generosity, living by the Dhamma, assistance to one's relatives,
Deeds that are blameless:
This is the highest good fortune.

Āratī viratī pāpā,
 Majja-pānā ca saññamo;
Appamādo ca dhammesu,
 Etam maṅgalam-uttamaṃ.
Avoiding, abstaining from evil; refraining from intoxicants,
Being heedful with regard to qualities of the mind:
This is the highest good fortune.

Gāravo ca nivāto ca,
 Santuṭṭhī ca katañ-ñutā;
Kālena dhammassavanaṃ,
 Etam maṅgalam-uttamaṃ.
Respect, humility, contentment, gratitude,
Hearing the Dhamma on timely occasions:
This is the highest good fortune.

Khantī ca sovacassatā,
Samaṇānañ-ca dassanaṃ;
Kālena dhamma-sākacchā,
Etam maṅgalam-uttamaṃ.
Patience, compliance, seeing contemplatives,
Discussing the Dhamma on timely occasions:
This is the highest good fortune.

Tapo ca brahma-cariyañ-ca,
Ariya-saccāna-dassanaṃ;
Nibbāna-sacchikiriyā ca,
Etam maṅgalam-uttamaṃ.
Austerity, celibacy, seeing the Noble Truths,
Realizing Liberation:
This is the highest good fortune.

Phuṭṭhassa loka-dhammehi,
Cittaṃ yassa na kampati;
Asokaṃ virajaṃ khemaṃ,
Etam maṅgalam-uttamaṃ.
A mind that, when touched by the ways of the world,
Is unshaken, sorrowless, dustless, secure:
This is the highest good fortune.

Etādisāni katvāna,
Sabbattham-aparājitā;
Sabbattha sotthiṃ gacchanti,
Tan-tesaṃ maṅgalam-uttaman-ti.
Everywhere undefeated when doing these things,
People go everywhere in well-being:
This is their highest good fortune.

[Sn. vv. 258-269; Khp.V]

Cha Ratana-Paritta-Gāthā

The Six Protective Verses from the Discourse on Treasures

Yaṅ kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ;
Na no samaṃ atthi Tathāgatena,
Whatever wealth in this world or the next,
Whatever exquisite treasure in the heavens,
Is not, for us, equal to the Tathagata.

Idam-pi Buddhē ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

Khayaṃ virāgaṃ amataṃ paṇītaṃ,
Yad-ajjhagā Sakya-munī samāhito;
Na tena dhammena sam'atthi kiñci,
The exquisite Deathless — dispassion, ending —
Discovered by the Sakyan Sage while in concentration:
There is nothing equal to that Dhamma.

Idam-pi Dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

Yam buddha-seṭṭho parivaṇṇayī suciṃ,
Samādhim-ānantarikaññaṃ-āhu;
Samādhinā tena samo na vijjati,
What the excellent Awakened One extolled as pure
And called the concentration of unmediated knowing:
No equal to that concentration can be found.

Idam-pi Dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

Ye puggalā aṭṭha sataṃ pasatṭhā,
Cattāri etāni yugāni honti;

Te dakkhiṇeyyā Sugatassa sāvakā,
Etesu dinnāni mahapphalāni;
The eight persons — the four pairs —
praised by those at peace:
They, disciples of the One Well-Gone, deserve offerings.
What is given to them bears great fruit.

Idam-pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.
This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

Ye suppayuttā manasā daḷhena,
Nikkāmino Gotama-sāsanamhi;
Te patti-pattā amataṃ vigayha,
Laddhā mudhā nibbutiṃ bhuñjamānā;
Those who, devoted, firm-minded,
Apply themselves to Gotama's message,
On attaining their goal, plunge into the Deathless,
Freely enjoying the Liberation they've gained.

Idam-pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.
This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

Yath'inda-khīlo paṭhaviṃ sito siyā,
Catubbhi vātebhi asampakampiyo.
Tathūpamaṃ sappurisaṃ vadāmi,
Yo ariya-saccāni avecca passati.
Idam-pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Ye ariya-saccāni vibhāvayanti,
Gambhīra-paññena sudesitāni.
Kiñ-cāpi te honti bhusappamattā,
Na te bhavaṃ aṭṭhamam-ādiyanti.
Idam-pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Sahā v'assa dassana-sampadāya,
Tay'assu dhammā jahitā bhavanti.

Sakkāya-diṭṭhi vicikicchitañ-ca,
Sīlabbataṃ vā pi yad-atthi kiñci.
Catūh'apāyehi ca vippamutto,
Cha cābhiṭhānāni abhabbo kātuṃ.
Idam-pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Khīṇaṃ purāṇaṃ navāṃ n'atthi sambhavaṃ,
Viratta-citt'āyatike bhavasmim;
Te khīṇa-bijā aviruḷhi-chandā,
Nibbanti dhīrā yathā'yam padīpo;
Ended the old, there is no new taking birth.
Dispassioned their minds toward further becoming,
They, with no seed, no desire for growth,
The wise, they go out like this flame.

Idam-pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.
This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

[Sn. vv. 224-241; Khp.VI]

Khandha-parittaṃ
The Group Protection

Virūpakkhehi me mettaṃ,
Mettaṃ Erāpathehi me;
Chabyā-puttehi me mettaṃ,
Mettaṃ Kaṇhā-gotamakehi ca;
I have good will for the Virupakkhas, the Erapathas, the Chabya
descendants, & the Black Gotamakas.

Apādakehi me mettaṃ,
Mettaṃ di-pādakehi me;
Catuppadehi me mettaṃ,
Mettaṃ bahuppadehi me.
I have good will for footless beings, two-footed, four-footed, & many-footed
beings.

Mā maṃ apādako hiṃsi,
Mā maṃ hiṃsi di-pādako;
Mā maṃ catuppado hiṃsi,
Mā maṃ hiṃsi bahuppado.
May footless beings, two-footed beings, four-footed beings, & many-footed
beings do me no harm.

Sabbe sattā sabbe pāṇā,
Sabbe bhūtā ca kevalā;
Sabbe bhadraṇi passantu,
Mā kiñci pāpam-āgamā.
May all creatures, all breathing things, all beings — each & every one —
meet with good fortune. May none of them come to any evil.

• Appamāṇo Buddho, appamāṇo Dhammo,
appamāṇo Saṅgho,
The Buddha, Dhamma, & Sangha are limitless.

Pamāṇavantāni sirimsapāni;
Ahi-vicchikā sata-padī uṇṇā-nābhī sarabhū
mūsikā.
There is a limit to creeping things — snakes, scorpions, centipedes, spiders,

lizards, & rats.

Katā me rakkhā, katā me parittā,
Paṭikkamantu bhūtāni.

I have made this protection, I have made this spell. May the beings depart.

So'haṃ namo Bhagavato,

Namo sattannaṃ sammā-sambuddhānaṃ.

I pay homage to the Blessed One, homage to the seven Rightly Self-awakened Ones.

[A.II.72-73; Vin.II.110; J.144]

Dhajagga Paritta The Top-of-the-Banner-Staff Protection

Iti pi so Bhagavā arahaṃ sammā-sambuddho,
He is a Blessed One, a Worthy One, a Rightly Self-awakened One,

Vijjā-caraṇa-sampanno, sugato loka-vidū,
consummate in knowledge & conduct, one who has gone the good way,
knower of the cosmos

Anuttaro purisa-damma-sārathi satthā deva-manussānaṃ Buddho Bhagavā-
ti.
unexcelled trainer of those who can be taught, teacher of human & divine
beings; awakened; blessed.

Svākkhāto Bhagavatā Dhammo,
The Dhamma is well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehi-passiko,
to be seen here & now, timeless, inviting all to come & see,

Opanayiko paccattaṃ veditabbo viññūhī-ti.
leading inward, to be seen by the wise for themselves.

Supaṭipanno Bhagavato sāvaka-saṅgho,
The Sangha of the Blessed One's disciples who have practiced well,

Uju-paṭipanno Bhagavato sāvaka-saṅgho,
the Sangha of the Blessed One's disciples who have practiced
straightforwardly,

Ñāya-paṭipanno Bhagavato sāvaka-saṅgho,
the Sangha of the Blessed One's disciples who have practiced methodically,

Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho,
the Sangha of the Blessed One's disciples who have practiced masterfully,

Yad-idaṃ cattāri purisa-yugāni aṭṭha
purisa-puggalā;
i.e., the four pairs — the eight types — of Noble Ones:

Esa Bhagavato sāvaka-saṅgho,

That is the Sangha of the Blessed One's disciples —

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaram puññakkhettaṃ lokassā-ti.
the incomparable field of merit for the world.

Aṅguli-māla-parittaṃ

Ven. Angulimala's Protection

Yato'haṃ bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañcicca paṇaṃ jīvitā voropetā,
Tena saccena sotthi te hotu sotthi gabbhassa.

(×3) [M.II.103]

Sister, since being born in the Noble Birth,
I am not aware that I have intentionally deprived a being of life.
By this truth may you be well,
And so may the child in your womb.

Bojjh'aṅga-parittamaṁ
The Factor-of-Awakening Protection

Bojjh'aṅgo sati-saṅkhāto,
Dhammānaṁ vicayo tathā;
Viriyam-pīti-passaddhi,
Bojjh'aṅgā ca tathā'pare.
Samādh'upekkha-bojjh'aṅgā,
Satt'ete sabba-dassinā;
Muninā sammad-akkhātā,
Bhāvitā bahulī-katā.
Saṁvattanti abhiññāya,
Nibbānāya ca bodhiyā;
Etena sacca-vajjena,
Sotthi te hotu sabbadā.

The factors for Awakening include mindfulness,
Investigation of qualities,
Persistence, rapture, & serenity factors for Awakening, plus
Concentration & equanimity factors for Awakening.
These seven, which the All-seeing Sage
Has rightly taught, when developed & matured,
Bring about heightened knowledge, Liberation, & Awakening.
By the saying of this truth, may you always be well.

Ekasmim samaye nātho,
Moggallānañ-ca Kassapaṁ;
Gilāne dukkhite disvā,
Bojjh'aṅge satta desayi.
Te ca taṁ abhinanditvā,
Rogā muccim̐su tañ-khaṇe;
Etena sacca-vajjena,
Sotthi te hotu sabbadā.

At one time, our Protector — seeing that Moggallana & Kassapa
Were sick & in pain — taught them the seven factors for Awakening.
They, delighting in that, were instantly freed from their illness.
By the saying of this truth, may you always be well.

Ekadā Dhamma-rājā pi,
Gelaññenābhipīlito;
Cundattherena tañ-ñeva,

Bhaṇāpetvāna sādaraṃ;
Sammoditvā ca ābādhā,
Tamhā vuṭṭhāsi ṭhānaso;
Etena sacca-vajjena,
Sotthi te hotu sabbadā.

Once, when the Dhamma King was afflicted with fever,
He had the Elder Cunda recite that very teaching with devotion.
And as he approved, he rose up from that disease.
By the saying of this truth, may you always be well.

Pahīnā te ca ābādhā,
Tiṇṇannam-pi mahesinaṃ;
Magg'āhata-kilesā va,
Pattānuppatti-dhammataṃ;

Etena sacca-vajjena,
Sotthi te hotu sabbadā. [cf. S.V.80f]

Those diseases were abandoned by the three great seers,
Just as defilements are demolished by the Path
In accordance with step-by-step attainment.
By the saying of this truth, may you always be well.

Jaya-maṅgala-aṭṭha-gāthā

The Verses of the Buddha's Auspicious Victories

Bāhuṃ saḥassam-abhinimmita-sāvudhan-taṃ,
Grīmekhalaṃ udita-ghora-sasena-māraṃ;
Dān'ādi-dhamma-vidhinā jitavā mun'indo,
Tan-tejasā bhavatu te jaya-maṅgalāni.

[/Tan-tejasā bhavatu te jaya-maṅgal'aggam.]

Creating a form with 1,000 arms, each equipped with a weapon,
Mara, on the elephant Girimekhala,
uttered a frightening roar together with his troops.

The Lord of Sages defeated him by means of such qualities as generosity:
By the power of this, may you have victory blessings.

[By the power of this, may you have the highest victory blessing

Mārāṭirekam-abhiyujjhita-sabba-rattim,
Ghoram-pan'Ālavakam-akkhama-
thaddha-yakkham;

Khantī-sudanta-vidhinā jitavā mun'indo,
Tan-tejasā bhavatu te jaya-maṅgalāni. [/]

Even more frightful than Mara making war all night
Was AA.lavaka, the arrogant unstable ogre.

The Lord of Sages defeated him by means of well-trained endurance:
By the power of this, may you have victory blessings.

Nāḷāgirim gaja-varam atimatta-bhūtam,
Dāv'aggi-cakkam-asanīva sudāruṇan-taṃ;
Mett'ambu-seka-vidhinā jitavā mun'indo,
Tan-tejasā bhavatu te jaya-maṅgalāni. [/]

the excellent elephant, when maddened,
Was very horrific, like a forest fire, a flaming discus, a lightning bolt.
The Lord of Sages defeated him by sprinkling the water of good will:
By the power of this, may you have victory blessings.

Ukkhitta-khaggam-atihattha-sudāruṇan-taṃ,
Dhāvan-ti-yojana-path'aṅguli-mālavantaṃ;
Iddhī'bhisāṅkhata-mano jitavā mun'indo,
Tan-tejasā bhavatu te jaya-maṅgalāni. [/]

Very horrific, with a sword upraised in his expert hand,
Garlanded-with-Fingers ran three leagues along the path.
The Lord of Sages defeated him with mind-fashioned marvels:
By the power of this, may you have victory blessings.

Katvāna kaṭṭham-udaram iva gabbhinīyā,
Ciñcāya duṭṭha-vacanam jana-kāya majjhe;
Santena soma-vidhinā jitavā mun'indo,
Tan-tejasā bhavatu te jaya-maṅgalāni. [/]
Having made a wooden belly to appear pregnant,
Ciṭca made a lewd accusation in the midst of the gathering.
The Lord of Sages defeated her with peaceful, gracious means:
By the power of this, may you have victory blessings.

Saccam vihāya-mati-Saccaka-vāda-ketuṃ,
Vādābhiropita-manam ati-andha-bhūtam;
Paññā-padīpa-jalito jitavā mun'indo,
Tan-tejasā bhavatu te jaya-maṅgalāni. [/]
Saccaka, whose provocative views had abandoned the truth,
Delighting in argument, had become thoroughly blind.
The Lord of Sages defeated him with the light of discernment:
By the power of this, may you have victory blessings.

Nandopananda-bhujagam vibudham mah'iddhim,
Puttena thera-bhujagena damāpayanto;
Iddhūpadesa-vidhinā jitavā mun'indo,
Tan-tejasā bhavatu te jaya-maṅgalāni. [/]
Nandopananda was a serpent with great power but wrong views.
The Lord of Sages defeated him by means of a display of marvels,
sending his son (Moggallana), the serpent-elder, to tame him:
By the power of this, may you have victory blessings.

Duggāha-ditṭhi-bhujagena sudaṭṭha-hattham,
Brahmam visuddhi-jutim-iddhi-Bakābhidhānam;
Ñāṇāgadena vidhinā jitavā mun'indo,
Tan-tejasā bhavatu te jaya-maṅgalāni. [/]
His hands bound tight by the serpent of wrongly held views,
Baka, the Brahma, thought himself pure in his radiance & power.
The Lord of Sages defeated him by means of his words of knowledge:
By the power of this, may you have victory blessings.

Etā pi Buddha-jaya-maṅgala-aṭṭha-gāthā,
Yo vācano dina-dine saratem-atandī;
Hitvān'aneka-vividhāni c'upaddavāni,
Mokkham sukham adhigameyya naro sapañño.

Jaya-parittaṃ The Victory Protection

Mahā-kāruṇiko nātho,
Hitāya sabba-pāṇinaṃ;
Pūretvā pāramī sabbā,
Patto sambodhim-uttamaṃ;
Etena sacca-vajjena,
Hotu te jaya-maṅgalaṃ.
(The Buddha), our protector, with great compassion,
For the welfare of all beings,
Having fulfilled all the perfections,
Attained the highest self-awakening.
Through the speaking of this truth,
may you have a victory blessing.

Jayanto bodhiyā mūle,
Sakyānaṃ nandi-vaḍḍhano;
Evaṃ tvaṃ vijayo hohi,
Jayassu jaya-maṅgale.
Victorious at the foot of the Bodhi tree,
Was he who increased the Sakyans' delight.
May you have the same sort of victory,
May you win victory blessings.

Aparājita-pallaṅke,
Sīse paṭhavi-pokkhare;
Abhiseke sabba-buddhānaṃ,
Aggappatto pamodati.
At the head of the lotus leaf of the world
On the undefeated seat
Consecrated by all the Buddhas,
He rejoiced in the utmost attainment.

Sunakkhattaṃ sumaṅgalaṃ,
Supabhātaṃ suhuṭṭhitaṃ;
Sukhaṇo sumuhutto ca,
Suyiṭṭhaṃ brahma-cārisu.

Padakkhiṇaṃ kāya-kammaṃ,
Vācā-kammaṃ padakkhiṇaṃ;

Padakkhiṇaṃ mano-kammaṃ,
Paṇidhi te padakkhiṇā.
Padakkhiṇāni katvāna,
Labhant'atthe padakkhiṇe. [MJG; A.I.294]
A lucky star it is, a lucky blessing,
a lucky dawn, a lucky sacrifice,
a lucky instant, a lucky moment,
a lucky offering: i.e., a rightful bodily act
a rightful verbal act, a rightful mental act,
your rightful intentions
with regard to those who lead the chaste life.
Doing these rightful things,
your rightful aims are achieved.

Abhaya-parittaṃ
The Danger-free Protection

Yan-dunnimittaṃ avamaṅgalañ-ca,
Yo cāmaṇāpo sakuṇassa saddo;
Pāpaggaho dussupinaṃ akantaṃ,
Buddhānubhāvena }
Dhammānubhāvena } {vināsamentu.
Saṅghānubhāvena } _____[Trad.]

Whatever unlucky portents & ill omens,
And whatever distressing bird calls,
Evil planets, upsetting nightmares:
By the Buddha's power may they be destroyed.

By the Dhamma's power may they be destroyed.

By the Sangha's power may they be destroyed.

Sakkatvā Buddha-ratanam̐

Sakkatvā Buddha-ratanam̐,
 Osatham̐ uttaram̐ varam̐;
Hitam̐ deva-manussānam̐,
 Buddha-tejena sotthinā;
Nassant'upaddavā sabbe,
 Dukkhā vūpasamentu te.
Having revered the jewel of the Buddha,
The highest, most excellent medicine,
The welfare of human & heavenly beings:
Through the Buddha's might & safety
May all obstacles vanish,
May your sufferings grow totally calm

Sakkatvā Dhamma-ratanam̐,
 Osatham̐ uttaram̐ varam̐;
Pariḷāhūpasamanam̐,
 Dhamma-tejena sotthinā;
Nassant'upaddavā sabbe,
 Bhayā vūpasamentu te.
Having revered the jewel of the Dhamma,
The highest, most excellent medicine,
The stiller of feverish passion:
Through the Dhamma's might & safety
May all obstacles vanish,
May your fears grow totally calm.

Sakkatvā Saṅgha-ratanam̐,
 Osatham̐ uttaram̐ varam̐;
Āhuneyyam̐ pāhuneyyam̐,
 Saṅgha-tejena sotthinā;
Nassant'upaddavā sabbe,
 Rogā vūpasamentu te. [MJG]

Having revered the jewel of the Sa'ngha,
The highest, most excellent medicine,
Worthy of gifts, worthy of hospitality:
Through the Sangha's might & safety
May all obstacles vanish,
May your diseases grow totally calm.

Devatā Uyyojana Gāthā

Dukkhappattā ca niddukkhā,
Bhayappattā ca nibbhayā;
Sokappattā ca nissokā,
Hontu sabbe pi pāṇino.

May all beings:
who have fallen into suffering be without suffering,
who have fallen into danger be without danger,
who have fallen into sorrow be without sorrow.

Ettāvatā ca amhehi,
Sambhataṃ puñña-sampadaṃ;
Sabbe devānumodantu,
Sabba-sampatti-siddhiyā.
For the sake of all attainment & success
May all heavenly beings rejoice
In the extent to which we have gathered a consummation of merit.

Dānaṃ dadantu saddhāya,
Sīlaṃ rakkhantu sabbadā;
Bhāvanābhiratā hontu,
Gacchantu devatā-gatā.
May they give gifts with conviction, may they always maintain virtue,
May they delight in meditation, may they go to a heavenly destination.

•Sabbe Buddhā balappattā,
Paccekaṇaṅ-ca yaṃ balaṃ;
Arahantānaṅ-ca tejena,
Rakkhaṃ bandhāmi sabbaso. [MJG]

From the strength attained by all the Buddhas,
The strength of the Private Buddhas,
By the power of the arahants,
I bind this protection all around.

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Vic. 3791, Australia

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