

Sinhala Alphabet Transliteration

Vowels

a අ ā ආ æ ඇ ǣ ඈ i ඉ ī ඊ u උ ū ඌ

short long short long short long short long

ri/ru රී/රූ rī/rū රී/රූ e එ ē ඒ ai ඔ o ඔ ō ඓ au ඔ

short long short long short long short long

Consonants

unasparated aspirated unasparated aspirated nasal Sanyaka

ka ක kha ක් ga ග gha ග් ṅa ං ṅga ග්

Gutturals

ca ජ cha ජ් ja ජ් jha ජ් ṅa ං ṅca ජ්

Palatals

ṭa ට් ṭha ට් ḍa ධ් ḍha ධ් ṇa ඞ් ṅḍ ධ්

Cerebrals (Retroflex)

ta ත tha ට් da ද් dha ධ් na න් ṅda ද්

Dentals

pa ප pha ප් ba බ් bha බ් ma ම් ṁba බ්

Labials

Semivowels

ya ය ra ර la ල ḷa ḷ va ව

Sibilant Simple Aspiration Pure Nasal

śha ශ් ṣha ෂ් sa ස් ha හ් ṁ ඞ්

Special letters

ḷu ඬ් dā දා dæ දෑ śhra ශ්‍ර mya ම්‍ය

Invitation to the Deities

Samantā cakka vālesu – Atrā gacchantu devatā
Saddhammaṃ muni rājassa – Sunantu sagga mokkhadaṃ
Parittas savannakālo ayaṃ bhadantā
Parittas savanakālo ayaṃ bhadantā
Paritta Dhammas-savannakālo ayaṃ bhadantā

1. Throughout the entire universe • may all the deities assemble.
May they listen to the Dhamma • of the King of Sages:
The Dhamma leading to heaven • and Nibbāna.

2. This is the time • to listen to the protective chantings.
This is the time • to listen to the protective chantings.
This is the time • to listen to the protective Dhamma chantings.

1. Saraṇāgamaṇaṃ

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!

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

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi

I go for refuge to the Buddha.
I go for refuge to the Dhamma.
I go for refuge to the Saṅgha.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi

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

Tatīyampi Buddhaṃ saraṇaṃ gacchāmi
Tatīyampi Dhammaṃ saraṇaṃ gacchāmi
Tatīyampi Saṅghaṃ saraṇaṃ gacchāmi

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

2. Buddhānussati

Iti'pi so bhagavā araham, sammāsambuddho, vijjācaraṇasampanno, sugato, lokavidū, anuttaro purisadammasārathi, satthā devamanussānam, buddho, bhagavā'ti.

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

3. Dhammānussati

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

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

4. Saṅghānussati

Supaṭipanno Bhagavato sāvakasaṅgho. Ujupaṭipanno bhagavato sāvakasaṅgho. ņāyapaṭipanno bhagavato sāvakasaṅgho. Sāmīcipaṭipanno bhagavato sāvakasaṅgho. Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho. Āhuneyyo. Pāhuneyyo. Dakkhiṇeyyo. Añjalikaraṇīyo. Anuttaram puññakkhettaṃ lokassā'ti.

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

5. Satta Buddha Vandana

1. Vipassissa namatthu – cakkhumantassa sirīmato.

Sikhissapi namatthu – sabbabhūtānukampino.

1. Homage to Vipassi the Buddha, • possessed of the eye of Dhamma and glory.
•

Homage to Sikhi the Buddha, • compassionate towards all beings.

2. Vessabhussa namatthu – nahātakassa tapassino.

Namatthu Kakusandhassa – Mārasenāpamaddino.

2. Homage to Vessabhu the Buddha, • free from all defilements •
and possessed of great energy. •

Homage to Kakusandha the Buddha, • the conqueror of the army of Māra.

3. Koṇāgamanassa namatthu – brāhmaṇassa vusīmato.

Kassapassa namatthu – vipamuttassa sabbadhi.

3. Homage to Koṇāgamana the Buddha, • who shed all defilements • and completed the holy life. •

Homage to Kassapa the Buddha, • who is fully freed from all defilements.

4. Aṅgīrasassa namatthu – sakyaputtassa sirīmato.

Yo imaṃ dhammadesesi – sabbadukkhāpanūdanam.

4. Homage to Aṅgīrasa, • the Buddha Gotama, • son of the Sakyans, • full of bright radiance •

who proclaimed this Noble Dhamma • that dispels all suffering.

5. Ye cāpi nibbutā loke – yathābhūtaṃ vipassisum.

Te janā apisuṇā – mahantā vītasāradā.

5. These Supreme Buddhas • attained the Bliss of Nibbāna • and realized through insight • things as they really are. •

They never speak words of discord. • They are mighty men • who are free from fear of saṃsāra.

6. Hitam devamanussanam – yam namassanti Gotamam

Vijjācaraṇasampannam – mahantaṃ vītasāradam.

Vijjācaraṇasampannam – Buddhamaṃ vandāma Gotamaṃ'ti.

6. Gotama the Buddha • acts for the welfare of gods and humans; • is endowed with knowledge and virtue, • mighty, and fearless. •

We pay homage to our Great Teacher • the Supreme Buddha.

6. Lokāvabodha Sutta

The Discourse about Realizing the World

Vuttaṃ hetam bhagavatā. Vuttamarahatā'ti me sutam.

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

Loko bhikkhave Tathāgatena abhisambuddho. Lokasmā Tathāgato visaññūtto.

Lokasamudayo bhikkhave Tathāgatena abhisambuddho. Lokasamudayo

Tathāgatassa pahīno. Lokanirodho bhikkhave Tathāgatena abhisambuddho.

Lokanirodho Tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā bhikkhave

Tathāgatena abhisambuddhā. Lokanirodhagāminī paṭipadā Tathāgatassa bhāvitā.

2. Oh bhikkhus, •

the world has been fully understood • by the Tathāgata; • the Tathāgata is detached from the world. •

Oh bhikkhus, •

the origin of the world has been fully understood • by the Tathāgata; • the origin of the world has been abandoned • by the Tathāgata.

Oh bhikkhus, •

the cessation of the world has been fully understood • by the Tathāgata; • the cessation of the world has been realized • by the Tathāgata. •

Oh bhikkhus, •
the way leading to the cessation of the world • has been fully understood •
by the Tathāgata; •
the way leading to the cessation of the world • has been developed by the
Tathāgata.

**Yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa,
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutāṃ mutāṃ
viññātaṃ pattaṃ pariyesitaṃ anuvaritaṃ manasā, yasmā taṃ Tathāgatenā
abhisambuddhaṃ, tasmā Tathāgato 'ti vuccati.**

3. Oh bhikkhus, •
in the world with its deities, Māras, and Brahmas, • with its recluses and
brāhmins, •
in this whole population with its deities and humans, • whatever is seen, heard,
smelled, •
tasted, touched, known, attained, and sought, • and reflected upon by the
mind, •
all that is fully understood by the Tathāgata. • Therefore he is called the
Tathāgata.

**Yañca bhikkhave rattiṃ Tathāgato anuttaraṃ sammāsambodhiṃ
abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati,
yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbaṃ taṃ tatheva hoti. No
aññathā. Tasmā Tathāgato 'ti vuccati.**

4. Oh bhikkhus, •
from the night when the Tathāgata awakens • to unsurpassed full
enlightenment, •
until the night when he passes away • into the Nibbāna-element without
remainder, •
during that time • whatever he speaks, utters, and explains, •
all that is just so • and not otherwise. • Therefore he is called the Tathāgata.

**Yathāvādī bhikkhave Tathāgato tathākārī. Yathākārī Tathāgato tathāvādī. Iti
yathāvādī tathākārī, yathākārī tathāvādī. Tasmā Tathāgato 'ti vuccati.**

5. Oh bhikkhus, •
whatever way the Tathāgata speaks, • that is just the way the Tathāgata acts. •
Whatever way the Tathāgata acts, • that is just the way the Tathāgata speaks. •
In this way the Tathāgata acts as he speaks • and speaks as he acts. •
Therefore, he is called the Tathāgata.

**Sadevake bhikkhave, loke samārake sabrahmake, sassamaṇabrāhmaṇiyā pajāya
sadevamanussāya Tathāgato abhibhū anabhibhūto. Aññadatthudaso vasavattī.
Tasmā Tathāgato 'ti vuccati.**

6. Oh bhikkhus, •
in the world with its deities, Māras, and Brahmas, • with its recluses and
brāhmins, •
in this whole population with its deities and humans, • the Tathāgata is all
conquering, • unvanquished, all-seeing, • wielding power over all. • Therefore
he is called the Tathāgata.

Etamattam̃ Bhagavā avoca. Tatthetam̃ iti vuccati.

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

**Sabbalokaṃ abhiññāya – sabbaloke yathā tatham̃,
Sabbalokavisam̃yutto – sabbaloke anūpayo.**

8. Having realized the whole world, • having known everything about all worlds, • the Tathāgata is detached from all worlds, • and has abandoned desire for all worlds.

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

9. The all-conquering wise sage, • is freed from every bond. • The Buddha has reached that perfect peace, • Nibbāna, which is free from fear.

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

10. The Buddha is freed from all taints, • cutting off doubts, freed from all suffering • reached the destruction of all karma, • liberated by the destruction of defilements.

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

11. The Enlightened One, the Blessed One, • the unsurpassed lion-king, • turns the Noble Wheel of Dhamma • in this world with its deities and humans.

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

12. So wise deities and humans • go for refuge to the Buddha, • and on meeting him, they pay homage • to the greatest one, the magnificent hero.

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

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

**Iti hetam̃ namassanti – mahantaṃ vītasāraḍaṃ,
Sadevakasmim̃ lokasmim̃ – natthi te paṭipuggalo'ti.**

14. Thus deities and humans pay homage • to the greatest one, the magnificent hero • In the world together with its deities • you have no equal.

Ayampi attho vutto Bhagavatā. Iti me sutanti.

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

Etena saccena suvatthi hotu!
By this truth, • may there be well-being!

7. Jayamaṅgala Gāthā

**1. Bāhuṃ sahasa mabhinimmitasā'yudhan taṃ
Girimekhalaṃ udita ghora sasena māraṃ
Dānādi Dhamma vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni.**

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

**2. Mārātireka mabhiyujjhita sabba rattim
Ghoram panāvaka makkha mathaddha yakkham
Khantī sudanta vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni.**

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

**3. Nālāgiriṃ gaja varam atimatta bhūtam
Dāvaggi cakka masanīva sudāruṇantaṃ
Mettambuseka vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni.**

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

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

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

**5. Katvāna kaṭṭha mudaram iva gabbhinīyā
Ciñcāya duṭṭha vacanam janakāya majjhe
Santena soma vidhinā jitavā Munindo
Taṃ tejasā bhavatu te jaya maṅgalāni.**

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

6. Saccam̐ vihāya mati saccaka vāda ketum̐

Vādā bhiropita manam̐ ati andha bhūtam̐

Paññā padīpa jalito jitavā Munindo

Tam̐ tejasā bhavatu te jaya maṅgalāni.

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

7. Nando'pananda bhujagam̐ vibudham̐ mahiddhim̐

Puttena therā bhujagena damāpayanto

Iddhūpadesa vidhinā jitavā Munindo

Tam̐ tejasā bhavatu te jaya maṅgalāni.

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

8. Duggāha diṭṭhi bhujagena sudaṭṭha hattham̐

Brahmam̐ visuddhi juti middhi Bakābhidānam̐

Ñānā gadena vidhinā jitavā Munindo

Tam̐ tejasā bhavatu te jaya maṅgalāni.

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

9. Etā'pi Buddha jaya maṅgala aṭṭha gāthā

Yo vācako dina dine sarate matandi

Hitvāna neka vividhāni c'upaddavāni

Mokkham̐ sukham̐ adhi gameyya nara sapañño.

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

8. Mahā Maṅgala Sutta

Great Discourse on Blessings

Evaṃ me sutam̐. Ekaṃ samayam̐ Bhagavā Sāvattiyam̐ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiya abhikkantavaṇṇā kevalakappam̐ Jetavanam̐ obhāsetvā yena Bhagavā tenupasaṅkami. Upasaṅkamtivā Bhagavantam̐ abhivādetvā ekamantam̐ aṭṭhāsi. Ekamantam̐ ṭhitā kho sā devatā Bhagavantam̐ gāthāya ajjhabhāsi.

Thus have I heard: • On one occasion, the Blessed One was living in Sāvatti • at Jetavana • Anāthapiṇḍika's monastery. • Now when the night was far advanced, • a certain deity, whose surpassing radiance • illuminated the whole

of Jetavana, • approached the Blessed One, • respectfully saluted him and stood to one side. • Standing thus, he addressed the Blessed One in verse:

1. Bahū devā manussā ca – Maṅgalāni acintayum

Ākaṅkhamānā sotthānaṃ – Brūhi maṅgalamuttamaṃ

1. Many deities and humans longing for happiness • have pondered on the question of blessings. •

Pray, tell me, • what are the highest blessings?

2. Asevanā ca bālānaṃ – Paṇḍitānañ ca sevanā

Pūjā ca pūjanīyānaṃ – Etaṃ maṅgalamuttamaṃ

2. Not to associate with the foolish • but to associate with the wise; • to honor those worthy of honor • these are the highest blessings.

3. Patirūpadesavāso ca – Pubbe ca katapuññatā

Attasammāpaṇīdhi ca – Etaṃ maṅgalamuttamaṃ

3. To live in a good place • having done merit in the past, • and to set oneself in the right direction • these are the highest blessings.

4. Bāhusaccañca sippañca – Vinayo ca susikkhito

Subhāsītā ca yā vācā – Etaṃ maṅgalamuttamaṃ

4. Possessing vast knowledge and many skills, • well disciplined and pleasant in speech • these are the highest blessings.

5. Mātāpitū upaṭṭhānaṃ – Puttadārassa saṅgaho

Anākulā ca kammantā – Etaṃ maṅgalamuttamaṃ

5. Supporting one's mother and father, • caring for one's wife and children, • an honest occupation well undertaken • these are the highest blessings.

6. Dānañca dhammacariyā ca – Ñātakānañ ca saṅgaho

Anavajjāni kammāni – Etaṃ maṅgalamuttamaṃ

6. Being devoted to giving and living by the Dhamma, • caring for relatives and blameless conduct • by body speech and mind. • these are the highest blessings.

7. Ārati virati pāpā – Majjapānā ca saññamo

Appamādo ca dhammesu – Etaṃ maṅgalamuttamaṃ

7. To cease and abstain from evil, • to refrain from intoxicating drinks, • and diligence in practising the Dhamma • these are the highest blessings.

8. Gāravo ca nivāto ca – Santuṭṭhī ca kataññutā

Kālena dhammasavanaṃ – Etaṃ maṅgalamuttamaṃ

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

9. Khantī ca sovacassatā – Samaṇānañca dassanaṃ

Kālena dhammasākacchā – Etaṃ maṅgalamuttamaṃ

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

**10. Tapo ca brahmacariyañca – Ariyasaccānadassanaṃ
Nibbāṇasacchikiriya ca – Etaṃ maṅgalamuttamaṃ**

10. Self-control, celibacy, • understanding the Noble Truths, • and realizing Nibbāna • these are the highest blessings.

**11. Phuṭṭhassa lokadhammehi – Cittaṃ yassa na kampaṭi
Asokaṃ virajaṃ khemaṃ – Etaṃ maṅgalamuttamaṃ**

11. The mind that is unfazed • by the ups and downs of life, • sorrowless, stainless, fearless • these are the highest blessings.

**12. Etādisāni katvāna – Sabbatthamaparājita
Sabbattha sotthiṃ gacchanti taṃ – Tesāṃ maṅgalamuttamaṃ'ti.**

12. Having acted in this way • being victorious everywhere, • they achieve all that is good. • For them, these are the highest blessings.

Etena saccena suvatthi hotu!
By this truth, • may there be well-being!

9. Ratana Sutta: The Jewel Discourse

**1. Yānīdha bhūtāni samāgatāni – Bhummaṇi vā yāniva antalikkhe
Sabbeva bhūtā sumanā bhavantu – Athopi sakkacca sunantu bhāsitaṃ**

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

**2. Tasmā hi bhūtā nisāmetha sabbe – Mettaṃ karoṭha mānusiya pajāya
Divā ca ratto ca haranti ye balim – Tasmā hi ne rakkhatha appamattā**

2. Pay attention all you beings. • Show loving-kindness to those humans • who day and night offer merit to you. • Therefore, guard them diligently.

**3. Yaṃ kiñci vittaṃ idha vā huraṃ vā – Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena – Idampi Buddhhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

3. Whatever treasures there may be • here or in the world beyond • or whatever precious jewel in the heavens, • none is equal to the Buddha. • In the Buddha is this precious jewel. • By this truth may there be well-being!

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

4. The Dhamma realized by the calm Sakyian sage • leading to the deathless, Nibbāna; • free from passion and undefiled • there's nothing equal to that Dhamma. • In the Dhamma is this precious jewel. • By this truth may there be well-being!

**5. Yaṃ Buddhaseṭṭho parivaṇṇayī suciṃ – Samādimānantarikaññamāhu
Samādhinā tena samo na vijjati – Idampi Dhamme ratanaṃ paṇītaṃ.**

Etena saccena suvatthi hotu

5. That state of concentration • with no more becoming, •
praised as pure by the Buddha • that concentration has no equal. •
In the Dhamma is this precious jewel. • By this truth may there be well-being!

6. Ye puggalā aṭṭha sataṃ pasatthā – Cattāri etāni yugāni honti Te dakkhiṇeyyā Sugatassa sāvakā – Etesu dinnāni mahapphalāni Idampi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

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

7. Ye suppayuttā manasā daḷhena – Nikkāmino Gotama sāsanaṃhi Te pattipattā amataṃ vigayha – Laddhā mudhā nibbutiṃ bhuñjamānā Idampi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

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

8. Yathindakhīlo paṭhaviṃ sito siyā – Catubbhi vātebhi asampakampiyo Tathūpamaṃ sappurisaṃ vadāmi – Yo ariyasaccāni avecca passati Idampi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

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

9. Ye ariyasaccāni vibhāvayanti – Gambhīrapaññena sudesitāni Kiñcāpi te honti bhusappamattā – Na te bhavaṃ aṭṭhamaṃ ādiyanti Idampi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

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

10. Sahāva'ssa dassana sampadāya – Tayassu dhammā jahitā bhavanti Sakkāyadiṭṭhi vicikicchitaṃ ca – Sīlabbataṃvā'pi yadatthi kiñci Catūhapāyehi ca vippamutto, – Cha cābhiṭṭhānāni abhabbo kātuṃ Idampi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

10. For one who attains right view, • three fetters are at once abandoned: •
self view and doubt • clinging to wrong practices. •
Freed from the four planes of misery, • incapable is he •
of the six deeds leading to hell. •
In the Saṅgha is this precious jewel. • By this truth may there be well-being!

11. Kiñcā'pi so kammaṃ karoti pāpakaṃ – Kāyena vācā uda cetasā vā Abhabbo so tassa paṭicchādāya – Abhabbatā diṭṭha padassa vuttā

Idampi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

11. Though he might do some bad deed • by body, speech or mind, •
he cannot hide it; • such is he who's seen the Dhamma. •
In the Saṅgha is this precious jewel. • By this truth may there be well-being!

**12. Vanappagumbe yathā phussitagge – Gimhānamāse paṭhamasmim̃ gimhe
Tathūpamaṃ Dhamma varaṃ adesayi – Nibbāṇagāmiṃ paramaṃ hitāya**

Idampi Buddhhe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

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

13. Varo varaññū varado varāharo – Anuttaro Dhamma varaṃ adesayi

Idampi Buddhhe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

13. The peerless excellent Sage • the knower of excellence, the giver of
excellence, •
and the bringer of excellence, • taught the excellent Dhamma. •
In the Buddha is this precious jewel. • By this truth may there be well-being!

**14. Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ – virattacittā āyatike bhavasmim̃
Te khīṇabijā avirūḥicchandā – Nibbanti dhīrā yathāyaṃ padīpo**

Idampi Saṅghe ratanaṃ paṇītaṃ – Etena saccena suvatthi hotu

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

15. Yānīdha bhūtāni samāgatāni – Bhum māni vā yāniva antalikkhe

Tathāgataṃ devamanussa pūjitaṃ – Buddhaṃ namassāma suvatthi hotu

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

16. Yānīdha bhūtāni samāgatāni – Bhum māni vā yāniva antalikkhe

Tathāgataṃ devamanussa pūjitaṃ – Dhammaṃ namassāma suvatthi hotu

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

17. Yānīdha bhūtāni samāgatāni – Bhum māni vā yāniva antalikkhe

Tathāgataṃ devamanussa pūjitaṃ – Saṅghaṃ namassāma suvatthi hotu

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

Etena saccena suvatthi hotu!
By this truth, • may there be well-being!

10. Karaṇīya Mettā Sutta

Discourse on Loving Kindness

1. Karaṇīyamatthakusalena – Yam taṃ santam padaṃ abhisamecca Sakko ujū ca sūjū ca – Suvaco cassa mudu anatimānī

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

2. Santussako ca subhāro ca – Appakicco ca sallahukavutti Santindriyo ca nipako ca – Appagabbho kulesu ananugiddho

2. He should be content, easy to support, • living lightly, with few duties, • controlled in senses, discerning, • courteous and unattached to lay supporters.

3. Na ca khuddham samācare kiñci – Yena viññū pare upavadeyyum Sukhino vā khemino hontu – Sabbe sattā bhavantu sukhittā

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

4. Ye keci paṇabhūtathī – Tasā vā thāvarā vā anavasesā Dīghā vā ye mahantā vā – Majjhimā rassakāṇukathulā

4. Whatever living beings there may be • without exception: • timid, fearless, long or large, • medium, short, tiny or huge.

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

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

6. Na paro param nikubbetha – Nātimaññetha katthaci nam kañci Byārosanā paṭighasaññā – Nāññamaññassa dukkhamiccheyya

6. Let no one deceive another, • nor think highly of oneself. • Do not speak harshly with anger. • Wish no harm to another.

7. Mātā yathā niyam puttam – Āyusā ekaputtamanurakkhe Evam'pi sabbabhūtesu – Mānasam bhāvaye aparimāṇam

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

8. Mettam ca sabba lokasmim – Mānasam bhāvaye aparimāṇam Uddham adho ca tiriyañca – Asambādham averam asapattam

8. One should spread to the whole world • a heart of boundless loving-kindness, • above, below, and all around, • unhindered, without hatred or resentment.

9. Tiṭṭham caram nisinno vā – Sayāno vā yāvata'ssa vigatamiddho Etaṃ satim adhiṭṭheyya – Brahmametaṃ vihāram idhamāhu

9. Whether standing, walking or sitting, • lying down or whenever awake, • one should develop this mindfulness. • This is called “the dwelling of the brahmas.”

10. Diṭṭhim ca anupagamma sīlavā – Dassanena sampanno

Kāmesu vineyya gedham – Na hi jātu gabbhaseyyam punaretī’ti.

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

Etena saccena suvatthi hotu!
By this truth, • may there be well-being!

11. Dhajagga Parittam

Discourse about the Tops of Flags

Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi, Bhikkhavo’ti. Bhadante’ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca.

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

Bhūtapubbam bhikkhave, devā’surasangāmo samūpabbūḷho ahoṣi.

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

Atha kho bhikkhave Sakko devānamindo deve Tāvattimse āmantesi. Sace mārisā devānam saṅgāmagatānam uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā mame’va tasmim samaye dhajaggaṃ ullokeyyātha. Mammaṃ hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahiyissati.

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

No ce me dhajaggaṃ ullokeyyātha, atha Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ, yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahiyissati.

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

No ce pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha Varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ, yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahiyissati.

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

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

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

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 pahīyethā’pi no’pi pahīyetha.

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

Taṃ kissa hetu?

What is the reason for that?

Sakko bhikkhave devānamindo avītarāgo avītadoso avītamoho bhīrucchambhī utrāsi palāyīti.

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

Ahaṃ ca kho bhikkhave evaṃ vadāmi. Sace tumhākaṃ bhikkhave araṇṇagatānaṃ vā rukkhamūlagatānaṃ vā suñṇāgāragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā mame’va tasmim̐ samaye anussareyyātha.

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

Iti’pi so Bhagavā arahaṃ sammā sambuddho vijjācaraṇa sampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ Buddho Bhagavā’ti.

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

Mamaṃ hi vo bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā

chambhitattam vā lomahaṃso vā so pahīyissati.

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

No ce maṃ anussareyyātha. Atha Dhammaṃ anussareyyātha.

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

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

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

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

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

No ce Dhammaṃ anussareyyātha. Atha Saṅghaṃ anussareyyātha.

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

Supaṭipanno Bhagavato sāvakaṣaṅgho. Ujupaṭipanno Bhagavato sāvakaṣaṅgho. Ñāyapaṭipanno Bhagavato sāvakaṣaṅgho. Sāmīcipaṭipanno Bhagavato savakaṣaṅgho. Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa Bhagavato sāvakaṣaṅgho. Āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā'ti.

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

Saṅghaṃ hi vo bhikkhave anussarataṃ, yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahīyissati. Taṃ kissa hetu?

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

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

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

Idamavoca Bhagavā Idam vātvā Sugato athā'param etadavoca Satthā.

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

1. Araññe rukkhāmūle vā – Suññāgāre va bhikkhavo

Anussaretha Sambuddham – Bhayaṃ tumhāka no siyā

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

2. No ce Buddham sareyyātha – Lokajeṭṭham narāsabham

Atha Dhammaṃ sareyyātha – Nīyyānikaṃ sudesitaṃ

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

3. No ce Dhammaṃ sareyyātha – Nīyyānikaṃ sudesitaṃ

Atha Saṅghaṃ sareyyātha – Puññakkhettaṃ anuttaraṃ

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

4. Evaṃ Buddham sarantānaṃ – Dhammaṃ Saṅghaṃ ca bhikkhavo

Bhayaṃ vā chambhitattaṃ vā – Lomaḥaṃso na hessatīti.

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

Etena saccena suvatthi hotu!
By this truth, may there be well-being!

12. Mora Parittaṃ

The Bodhisatta-Peacock's Prayer for Protection

Udet'ayaṃ cakkhumā ekarājā – Harissavaṇṇo paṭhavippabhāso

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

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

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

Namatthu Buddhānaṃ namatthu bodhiyā – Namō vimuttānaṃ namō vimuttiyā.

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

Imaṃ so parittaṃ katvā moro carati esanā.

Having made this protection, • the Bodhisatta-peacock sets out in search of food.

Apet'ayaṃ cakkhumā ekarājā – Harissavaṇṇo paṭhavippabhāso

Taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ. Tay'ajja guttā viharemu rattiṃ.

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

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

Namatthu Buddhānaṃ namatthu bodhiyā – Namō vimuttānaṃ namō vimuttiyā

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

Imaṃ so parittaṃ katvā moro vāsamakappayīti.

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

Etena saccena suvatthi hotu!
By this truth, may there be well-being!

13. Aṅgulimāla Paritta

Protective Chant of Arahant Aṅgulimāla

Parittaṃ yaṃ bhaṇantassa – nisinnaṭṭhāna dhovanaṃ

Udakaṃpi vināseti – sabbameva parissayaṃ

Sotthinā gabbha vuṭṭhānaṃ – yaṃ ca sādheti taṃ khaṇe

Therassaṅgulimālassa – lokanāthena bhāsitaṃ

Kappaṭṭhāyimaṃ mahātejaṃ – parittaṃ taṃ bhaṇāmahe

Even the water that is used to wash • the seat which Arahant Aṅgulimāla sat on • and recited this paritta, • that water can end all sufferings. If a pregnant mother suffers from any pain, • she will be well and be strong enough • to stand instantly. Now we shall recite that very powerful paritta • taught by the Buddha, • to Arahant Aṅgulimāla • which will hold its power for an aeon.

Yato’haṃ bhagini, ariyāya jātiya jāto nā’bhijānāmi samcicca paṇaṃ jīvitā voropetā, tena saccena sotthi te hotu, sotthi gabbhassā’ti.

“Sister, from the day I was born • in the Noble Birth • which leads to supreme Nibbāna, • from that day on • I am not aware of myself • killing any living beings deliberately. By this truth • may you be well! • May the delivery of your child • be peaceful!”

Etena saccena suvatthi hotu!
By this truth, may there be well-being!

14. Mahā Jayamaṅgala Gāthā

Stanzas of Great Joyous Victory

Mahākāruṇiko nātho – hitāya sabbapāṇinaṃ

Pūretvā pāramī sabbā – patto sambodhimuttamaṃ

Etena saccavajjena – hotu te jayamaṅgalaṃ

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

Jayanto bodhiyā mūle – sakyānaṃ nandivaddhano

Evaṃ tuyhaṃ jayo hotu – jayassu jayamaṅgalaṃ

2. Having conquered Māra at the foot of the Bodhi Tree, • he brought joy to the Sakyans. •

May you also triumph in such a way; • may joyous victory be yours.

Sakkatvā Buddharatanaṃ – osadhaṃ uttamaṃ varam

Hitam devamanussānaṃ – Buddhatejena sotthinā

Nassantu paddavā sabbe – dukkhā vūpasamentu te

3. I revere the jewel of the Buddha, • the best and most excellent healer; • the benefactor of deities and humans. • Through the blessings of the glory of the Buddha, •

may all your misfortunes be destroyed; • may all suffering be dispelled.

Sakkatvā Dhammaratanaṃ – osadhaṃ uttamaṃ varam

Pariḷāhūpasamaṇaṃ – Dhammatejena sotthinā

Nassantu paddavā sabbe – bhayā vūpasamentu te

4. I revere the jewel of the Dhamma, • the best and most excellent medicine; • the reliever of all suffering. • Through the blessings of the glory of the Dhamma, •

may all your misfortunes be destroyed; • may all fear be dispelled.

Sakkatvā Saṅgharatanaṃ – osadhaṃ uttamaṃ varam

Āhuneyyaṃ pāhuneyyaṃ – Saṅghatejena sotthinā

Nassantu paddavā sabbe – rogā vūpasamentu te

5. I revere the jewel of the Saṅgha, • the givers of the best and most excellent medicine; •

worthy of gifts and hospitality. • Through the blessings of the glory of the Saṅgha, •

may all your misfortunes be destroyed; • may all illness be dispelled.

Yaṃ kiñci ratanaṃ loke – vijjati vividhā puthū

Ratanaṃ Buddhasamaṃ natthi – tasmā sotthi bhavantu te.

6 Whatever jewels exist in the world, • which are seen in many ways, • there's no jewel equal to the Buddha; • therefore, may you be blessed.

Yaṃ kiñci ratanaṃ loke – vijjati vividhā puthū

Ratanaṃ Dhamma samaṃ natthi – tasmā sotthi bhavantu te.

7. Whatever jewels exist in the world, • which are seen in many ways, • there's no jewel equal to the Dhamma; • therefore, may you be blessed.

Yaṃ kiñci ratanaṃ loke – vijjati vividhā puthū

Ratanaṃ Saṅgha samaṃ natthi – tasmā sotthi bhavantu te.

8. Whatever jewels exist in the world, • which are seen in many ways, • there's no jewel equal to the Saṅgha; • therefore, may you be blessed.

Natthi me saraṇaṃ aññaṃ – Buddho me saraṇaṃ varaṃ

Etena saccavajjena – hotu te jayamaṅgalaṃ.

9. I have no other refuge. • The Buddha is my highest refuge. • By this truth, • may joyous victory be yours!

Natthi me saraṇaṃ aññaṃ – Dhammo me saraṇaṃ varaṃ

Etena saccavajjena – hotu te jayamaṅgalaṃ.

10. I have no other refuge. • The Dhamma is my highest refuge. • By this truth, • may joyous victory be yours!

Natthi me saraṇaṃ aññaṃ – Sangho me saraṇaṃ varaṃ

Etena saccavajjena – hotu te jayamaṅgalaṃ.

11. I have no other refuge. • The Saṅgha is my highest refuge. • By this truth, • may joyous victory be yours!

Sabbītiyo vivajjantu – sabbarogo vinassatu

Mā te bhavatvantarāyo – sukhī dīghāyukho bhava.

12. May all misfortunes be avoided. • May all illness be destroyed. • May no dangers come your way. • May you live long and happily!

Bhavatu sabbamaṅgalaṃ – rakkhantu sabbadevatā

Sabba Buddhānubhāvena – sadā sotthi bhavantu te.

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

Bhavatu sabbamaṅgalaṃ – rakkhantu sabbadevatā

Sabba Dhammānubhāvena – sadā sotthi bhavantu te.

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

Bhavatu sabbamaṅgalaṃ – rakkhantu sabbadevatā

Sabba Saṅghānubhāvena – sadā sotthi bhavantu te.

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

Sadhu! Sadhu! Sadhu!