

MAHAMEVNAWA
PALI - ENGLISH
PARITTA
CHANTING BOOK

A translation into English from the Sinhala translation by
Venerable Kiribathgoda Gnānānanda Thera

A Mahamegha Publication

Mahamevnawa Pali-English Paritta Chanting Book

by Venerable Kiribathgoda Gnānānanda Thera

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Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!
Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

Preparation for Paritta

1. Saranāgamanam Taking the Three Refuges

Buddham saraṇam gacchāmi

Dhammam saraṇam gacchāmi

Saṅgham saraṇam gacchāmi

I go for refuge to the Supreme Buddha.

I go for refuge to the Supreme Dhamma.

I go for refuge to the Supreme Saṅgha.

Dutiyampi Buddham saraṇam gacchāmi

Dutiyampi Dhammam saraṇam gacchāmi

Dutiyampi Saṅgham saraṇam gacchāmi

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

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

For the second time, I go for refuge to the Supreme Saṅgha.

Tatiyampi Buddham saraṇam gacchāmi

Tatiyampi Dhammam saraṇam gacchāmi

Tatiyampi Saṅgham saraṇam gacchāmi

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

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

For the third time, I go for refuge to the Supreme Saṅgha.

2. **Buddhānussati** Recollection on the Buddha

Iti'pi so bhagavā araham, sammāsambuddho, vijjācaranasampanno, sugato, loka-vidū, anuttaro purisadammasārathi, 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.

3. **Dhammānussati** Recollection on the Dhamma

Svākkhāto Bhagavatā dhammo, sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattam vedittabbo 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. **Sanghānussati** Recollection on the Saṅgha

Supatipanno Bhagavato sāvakasaṅgho. Ujupatipanno bhagavato sāvakasaṅgho. Ñāyapatipanno bhagavato sāvakasaṅgho. Sāmīcipatipanno bhagavato sāvakasaṅgho. Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho. Āhuneyyo. Pāhuneyyo. Dakkhineyyo. Anjalikaranīyo. Anuttaraṃ 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.

5. Satta Buddha Vandana Homage to the Seven Supreme Buddhas

1. Vipassissa namatthu – cakkhumantassa sirīmato.
Sikhissapi namatthu – sabbabhūtānukampino.
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.
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 – vipparamuttassa sabbadhi.
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 dhammaṃadesesi – sabbadukkhāpanūdanaṃ.
Homage to Aṅgīrasa, the Buddha Gotama, ♦ son of the Sākyaans, ♦ full of bright radiance ♦ who proclaimed this Noble Dhamma ♦ that dispels all suffering.
5. Ye cāpi nibbutā loke – yathābhūtaṃ vipassisuṃ.
Te janā apisuṇā – mahantā vītasāradā.
These Supreme Buddhas ♦ attained the Bliss of Nibbāna ♦ and realized through insight ♦ things as they really are. They never speak divisively to anyone. They are mighty men ♦ who are free from fear of saṃsāra.

6. Hitam devamanussanam – yam namassanti Gotamam

Vijjācaraṇasaṃpannam – mahantam vītasāradam.

Vijjācaraṇasaṃpannam – Buddhama vandāma Gotamam'ti.

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. Lōkāvabōdha Suttam

The Discourse about Realizing the World

Vuttam hetam bhagavatā. Vuttamarahatā'ti me sutam.

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

Loko bhikkhave Tathāgatena abhisambuddho. Lokasmā Tathāgato visaññutto.

Lokasamudayo bhikkhave Tathāgatena abhisambuddho. Lokasamudayo Tathāgatassa pahīno. Lokanirodho bhikkhave Tathāgatena abhisambuddho. Lokanirodho Tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā bhikkhave Tathāgatena abhisambuddhā. Lokanirodhagāminī paṭipadā Tathāgatassa bhāvitā.

Monks, the world has been fully understood ♦ by the Tathāgata; ♦ the Tathāgata is detached from the world. Monks, the origin of the world has been fully understood ♦ by the Tathāgata; ♦ the origin of the world has been eradicated ♦ by the Tathāgata. Monks, the cessation of the world has been fully understood ♦ by the Tathāgata; ♦ the cessation of the world has been realized ♦ by the Tathāgata. Monks, 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.

Yam bhikkhave sadevakassa lokassa samārakassa sabrahmakassa, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, yasmā tam Tathāgatena abhisambuddham, tasmā Tathāgato 'ti vuccati.

Monks, in the world with its devās, Māras, and Brahmas, ♦ with its recluses and brāhmins, ♦ in this whole generation with its devās and humans, ♦ whatever is seen, heard, smelled, ♦ tasted, touched, cognized, attained, sought, ♦ and reflect-

ed upon by the mind, ♦ that is fully understood by the Tathāgata. ♦ Therefore he is called the Tathāgata.

Yañca bhikkhave rattim Tathāgato anuttaram sammāsambodhim abhisambujjhati, yañca rattim anupādisesāya nibbānadhātuyā parinibbāyati, yañ etasmim antare bhāsati lapati niddisati, sabbam tam tatheva hoti. No aññathā. Tasmā Tathāgato ‘ti vuccati.

Monks, from the night when the Tathāgata awakens ♦ to unsurpassed full enlightenment, ♦ until the night when he passes away ♦ into the Nibbāna-element with no residue left, ♦ during that time period ♦ whatever he speaks, utters, and explains, ♦ all that is just so ♦ and not otherwise. ♦ Therefore he is called the Tathāgata.

Yathāvādi bhikkhave Tathāgato tathākārī. Yathākārī Tathāgato tathāvādī. Iti yathāvādī tatākārī, yathākārī tathāvādī. Tasmā Tathāgato ‘ti vuccati.

Monks, whatever way the Tathāgata speaks, ♦ that is exactly the way the Tathāgata acts. Whatever way the Tathāgata acts, ♦ that is exactly 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 abhibhu anabhibhuto. Aññadatthudaso vasavattī. Tasmā Tathāgato ‘ti vuccati.

Monks, in the world with its devās, Māras, and Brahmas, ♦ with its recluses and brāhmins, ♦ in this whole generation with its devās and humans, ♦ the Tathāgata is the conqueror of all, ♦ unvanquished, the one who realized everything, ♦ the one who took everything under his control. Therefore he is called the Tathāgata.

Etamattham Bhagavā avoca. Tatthetam itī vuccati.

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

1. Sabbalokaṃ abiññāya – sabbaloke yathā tatham,
Sabbalokavisamyutto – sabbaloke anūpayo.

Having realized the whole world, ♦ and the true nature of the whole world, ♦ the Tathāgata is detached from the whole world, ♦ and has abandoned desire for the whole world.

2. Sabbe sabbābhibhu dhīro – sabbaganthappamocano,
Phuṭṭhassa paramā santi – Nibbānam akutobhayam.
The all-conquering wise sage, ♦ freed from every bond, is the Blessed One.
The Buddha has reached that perfect peace, ♦ Nibbāna, which is free from fear.
3. Esa khīṇāsavo Buddho – anīgho chinnasaṃsayo,
Sabbakammakkhayam patto – vimutto upadhisāṅkhayo.
The Buddha is freed from all taints, ♦ and freed from all suffering with doubts destroyed, ♦ reached the destruction of all Kamma, ♦ liberated by the destruction of unwholesomeness.
4. Esa so bhagavā Buddho – esa sīho anuttaro,
Sadevakassa lokassa – brahmacakkaṃ pavattayī.
The Enlightened One, the Blessed One, ♦ the unsurpassed lion-king, ♦ giving happiness to the world of devās and humans, ♦ turns the Noble Wheel of Dhamma.
5. Iti devā manussā ca – ye Buddham saraṇam gatā,
Saṅgama tam namassanti – mahantaṃ vītasāraḍam.
Thus wise devās and humans ♦ went for refuge to the Buddha, ♦ and on meeting him, they pay homage: ♦ the greatest one, the all-seeing hero.
6. Danto damayataṃ seṭṭho – santo samayataṃ isi,
Mutto mocayataṃ aggo – tiṇṇo tārayataṃ varo.
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 seer. 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 the chief.
7. Iti hetam namassanti – mahantaṃ vītasāraḍam,
Sadevakasmim lokasmim – natthi te paṭipuggalo'ti.
Thus devās and humans pay homage ♦ to the greatest one, to the all-seeing hero ♦ saying, “In the world together with its devās ♦ there is no one equaling you. You are the unique, supreme teacher.”

Ayampi attho vutto Bhagavatā. Iti me sutanti.

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. Jaya Mangala Gāthā Stanzas of Joyous Victory of the Buddha

1. Bāhuṃ sahassa mabhinimmitasā'yudhan taṃ
Girimekhalam udita ghora sasena māram
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 panālavaka makkha mathaddha yakkham
Khanṭī 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. Nālāgirim gaja varam atimatta bhūtam
Dāvaggi cakka masanīva sudāruṇantam
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 mudaraṃ iva gabbhinīyā
Ciñcāya duṭṭha vacanaṃ 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. Saccaṃ vihāya mati saccaka vāda ketuṃ
Vādā bhiropita manaṃ ati andha bhūtaṃ
Paññā padīpa jalito jitavā Munindo
Taṃ 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 bhujagaṃ vibudhaṃ mahiddhiṃ
Puttena thera bhujagena damāpayanto
Iddhūpadesa vidhinā jitavā Munindo
Taṃ 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 hatthaṃ
 Brahmaṃ visuddhi juti middhi Bakābhidānaṃ
 Ñānā gadena vidhinā jitavā Munindo
 Taṃ 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
 Mokkaṃ sukhaṃ adhi gameyya naro 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.

Bhavatu sabba maṅgalaṃ, rakkhantu sabba devatā
 Sabba Buddhānubhāvena, sadā sotthi bhavantu te.

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

Bhavatu sabba maṅgalaṃ, rakkhantu sabba devatā
 Sabba Dhammānubhāvena, sadā sotthi bhavantu te.

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

Bhavatu sabba maṅgalaṃ, rakkhantu sabba devatā
 Sabba Saṅghānubhāvena, sadā sotthi bhavantu te.

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

Sabbe Buddhā balappattā – paccekānañca yaṃ balaṃ
 Arahantānaṃ ca tejena – rakkhaṃ bandhāmi sabbaso

By the power of all Buddhas, ♦ by the power of all Pacceka Buddhas, ♦ and through the virtues of the Arahants, ♦ I bind myself in protection always.

Sabbe Buddhā balappattā – paccekānañca yaṃ balaṃ

Arahantānaṃ ca tejena – rakkhaṃ bandhāmi sabbaso

By the power of all Buddhas, ♦ by the power of all Pacceka Buddhas, ♦ and through the virtues of the Arahants, ♦ I bind myself in protection always.

Sabbe Buddhā balappattā – paccekānañca yaṃ balaṃ

Arahantānaṃ ca tejena – rakkhaṃ bandhāmi sabbaso

By the power of all Buddhas, ♦ by the power of all Pacceka Buddhas, ♦ and through the virtues of the Arahants, ♦ I bind myself in protection always.

Sadhu! Sadhu! Sadhu!

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!
Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

Mahā Paritta: The Major Section

8. Maha Maṅgala Suttaṃ Discourse on Blessings

Evam me sutam. Ekam samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiya abhikkantavaṇṇā kevalakappam Jetavanam obhāsetvā yena Bhagavā tenupasaṅkami. Upasaṅkamtvā Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

Thus have I heard: ♦ On one occasion, ♦ the Blessed One was living in Sāvatti ♦ at Jetavana ♦ at 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 sotthānam – Brūhi maṅgalamuttamam
Many deities and humans ♦ longing for happiness ♦ have pondered on the questions of blessings. Pray, tell me ♦ what are the highest blessings?
2. Asevanā ca bālānam – Paṇḍitānañ ca sevanā
Pūjā ca pūjanīyānam – Etam maṅgalamuttamam
Not to associate with the foolish ♦ but to associate with the wise ♦ and to honor those worthy of honor ♦ these are the highest blessings.
3. Patirūpadesavāso ca – Pubbe ca katapuññatā
Attasammāpaṇīdhi ca – Etam maṅgalamuttamam
To reside in a suitable locality ♦ to have performed meritorious actions 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
 Vast learning, skill in handicraft, ♦ well grounded in discipline ♦ and pleasant speech ♦ these are the highest blessings.
5. **Mātāpitū upaṭṭhānaṃ – Puttadārassa saṅgaho**
Anākulā ca kammantā – Etaṃ maṅgalamuttamaṃ
 To support one's father and mother, ♦ to cherish one's wife and children, ♦ and to be engaged in peaceful occupations ♦ these are the highest blessings.
6. **Dānañca dhammacariyā ca – Ñātakānañ ca saṅgaho**
Anavajjāni kammāni – Etaṃ maṅgalamuttamaṃ
 Generosity, righteous conduct, ♦ giving assistance to relatives, ♦ and doing blameless deeds ♦ these are the highest blessings.
7. **Ārati virati pāpā – Majjapānā ca saññamo**
Appamādo ca dhammesu – Etaṃ maṅgalamuttamaṃ
 To cease and abstain from evil, ♦ to abstain from intoxicating drinks, ♦ and to be diligent in practising the Dhamma ♦ these are the highest blessings.
8. **Gāravo ca nivāto ca – Santuṭṭhī ca kataññutā**
Kālena dhammasavanaṃ – Etaṃ maṅgalamuttamaṃ
 Paying reverence to those who are worthy of reverence, ♦ humility, contentment, gratitude, ♦ and the timely hearing of the Dhamma ♦ these are the highest blessings.
9. **Khantī ca sovacassatā – Samaṇānañca dassanaṃ**
Kālena dhammasākacchā – Etaṃ maṅgalamuttamaṃ
 Patience, obedience, meeting monks ♦ and timely discussions on the Dhamma ♦ these are the highest blessings.
10. **Tapo ca brahmacariyañca – Ariyasaccānadassanaṃ**
Nibbāṇasacchikiriyā ca – Etaṃ maṅgalamuttamaṃ
 Self-control, chastity, ♦ understanding the Noble Truths, ♦ and the realization of Nibbāna ♦ these are the highest blessings.

11. Phuṭṭhassa lokadhammehi – Cittam yassa na kampati
Asokam virajam khemam – Etam maṅgalamuttamam
The mind that is not touched by the ups and downs of life; ♦ the mind that is free from sorrow, ♦ stainless and secure ♦ these are the highest blessings.
12. Etādisāni katvāna – Sabbatthamaparājita
Sabbattha sotthim gacchanti tam – Tesam maṅgalamuttaman'ti.
Those who have achieved these blessings ♦ are victorious everywhere, ♦ and they succeed in all their goals. For them, these are the highest blessings.

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

9. Ratana Suttam The Jewel Discourse

1. Yānīdha bhūtāni samāgatāni
Bhummāni vā yā niva antaḷikkhe
Sabbeva bhūtā sumanā bhavantu
Athopi sakkacca sunantu bhāsitaṃ
Whatever beings are assembled here, ♦ whether on the earth or in the sky, ♦ may all these beings have happy minds. ♦ Listen closely to my words.
2. Tasmā hi bhūtā nisāmetha sabbe
Mettaṃ karotha mānusiya pajāya
Divā ca ratto ca haranti ye balim
Tasmā hi ne rakkhatha appamattā
Pay attention all you beings. Show kindness to those humans ♦ who, by day and by night, ♦ offer much merit to you. Therefore, guard them diligently.
3. Yam kiñci vittaṃ idha vā huram vā
Saggesu vā yam ratanaṃ paṇītaṃ
Na no samam atthi Tathāgatena

Idampi Buddhē ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu

Whatever treasure in this world ♦ or in other worlds; ♦ or whatever precious jewel is 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

The calm Sakyān sage found the undefiled ♦ dispassionate, deathless, Nibbāna; ♦ there is nothing equal to that state. In the Dhamma is this precious jewel. By this truth may there be well-being!

5. Yaṃ Buddhaseṭṭho parivaṇṇayī sucim

Samādimānantarikaññamāhu

Samādhinā tena samo na vijjati

Idampi Dhamme ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu

That purity praised by the Buddha ♦ called concentration with immediate result; ♦ 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

The Eight Persons 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 dalhena
 Nikkāmino Gotama sāsanaṃhi
 Te pattipattā amataṃ vigayha
 Laddhā mudhā nibbutiṃ bhuñjamānā
 Idampi Saṅghe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu
 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 have 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
 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
 Idam'pi Saṅghe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu
 Those who comprehend the Noble Truths, ♦ well taught by the Buddha of 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 vicikicchitañ ca

Sīlabbatamvā'pi yadatthi kiñci
 Catūhapāyehi ca vippamutto,
 Cha cābhiṭhānāni abhabbo kātuṃ
 Idampi Saṅghe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

For one who has attained to right view, ♦ three fetters are at once abandoned: ♦ self-centred view, doubt and clinging to wrong practices. Freed from the four planes of misery, ♦ he is incapable of committing ♦ the six major wrong-doings that lead 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

Though he might do some evil deed ♦ by body, speech or mind, ♦ he cannot hide it; ♦ such is impossible ♦ for one who has seen the Dhamma. In the Saṅgha is this precious jewel. By this truth may there be well-being!

12. Vanappagumbe yathā phussitagge
 Gimhānamāse paṭhamasmiṃ gimhe
 Tathūpamaṃ Dhamma varaṃ adesayi
 Nibbāṇagāmiṃ paramaṃ hitāya
 Idampi Buddhē ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

Like woodland groves in blossom ♦ in the first heat of summer, ♦ is the sublime Dhamma taught by the Buddha ♦ leading to Nibbāna, ♦ and giving 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 Buddhē ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu

The excellent Supreme Buddha, ♦ the knower of Supreme Nibbāna, ♦ the giver of Supreme Nibbāna, ♦ the bringer of Supreme Nibbāna, ♦ taught the excellent Dhamma. In the Buddha is this precious jewel. By this truth may there be well-being!

14. Khīṇaṃ purāṇaṃ navāṃ natthi sambhavaṃ

virattacittā āyatike bhavasmim

Te khīṇabījā avirūḥicchandā

Nibbanti dhīrā yathāyaṃ padīpo

Idampi Saṅghe ratanaṃ paṇītaṃ,

Etena saccena suvatthi hotu

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

15. Yānīdha bhūtāni samāgatāni

Bhummāni vā yāniva antaḷikkhe

Tathāgataṃ devamanussa pūjitaṃ

Buddhaṃ namassāma suvatthi hotu

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

16. Yānīdha bhūtāni samāgatāni

Bhummāni vā yāniva antaḷikkhe

Tathāgataṃ devamanussa pūjitaṃ

Dhammaṃ namassāma suvatthi hotu

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

17. Yānīdha bhūtāni samāgatāni

Bhummāni vā yāniva antaḷikkhe

Tathāgataṃ devamanussa pūjitaṃ

Saṅghaṃ namassāma suvatthi hotu

Whatever beings are assembled here, ♦ whether on the 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. Karanīya Metta Suttaṃ Discourse on Loving Kindness

1. Karaṇīyamatthakusalena – Yaṃ taṃ santaṃ padaṃ abhisamecca

Sakko ujū ca sūjū ca – Suvaco cassa mudu anantimānī

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 subharo ca – Appakicco ca sallahukavutti

Santindriyo ca nipako ca – Appagabbho kulesu ananugiddho

He should be content, ♦ easy to support, ♦ with few duties, ♦ living lightly, ♦
controlled in senses, discerning, ♦ courteous and unattached to families.

3. Na ca khuddhaṃ samācare kiñci – Yena viññū pare upavadeyyuṃ

Sukhino vā khemino hontu – Sabbe sattā bhavantu sukhittā

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 pāṇabhūtatthī – Tasā vā thāvarā vā anavasesā

Dīghā vā ye mahantā vā – Majjhimā rassakāṇukathulā

Whatever living beings there may be ♦ without exception: timid or fearless; ♦
long or large, medium, short, ♦ subtle or gross,

5. Diṭṭhā vā yeva addiṭṭhā – Ye ca dūre vasanti avidūre
 Bhūtā vā sambhavesī vā – Sabbe sattā bhavantu sukhittā
 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 naṃ kanci
 Byārosanā paṭighasaññā – Nāññamaññassa dukkhamiccheyya
 Let no one deceive another, ♦ nor despise anyone anywhere. Neither from anger nor ill will ♦ should anyone wish harm to another.
7. Mātā yathā niyaṃ puttā – Āyusā ekaputtamanurakkhe
 Evam’pi sabbabhūtesu – Mānasā bhāvaye aparimāṇā
 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. Mettaṃ ca sabba lokasmiṃ – Mānasā bhāvaye aparimāṇā
 Uddham adho ca tiriyaṅca – Asambādham averaṃ asapattā
 One should cultivate for all the world ♦ a heart of boundless loving-kindness, ♦ above, below, and all around, ♦ unobstructed, without hatred or resentment.
9. Tiṭṭham caraṃ nisinna vā – Sayāno vā yāvata’ssa vigatamiddho
 Etaṃ satim adhiṭṭheyya – Brahmametaṃ vihāraṃ idhamāhu
 Whether standing, walking or sitting, ♦ lying down or whenever awake, ♦ one should develop this mindfulness. This is called “divinely dwelling here.”
10. Diṭṭhim ca anupagamma sīlavā – Dassanena sampanno
 Kāmesu vineyya gedham – Na hi jātu gabbhaseyyaṃ punareti’ti.
 Not falling into wrong views, ♦ but virtuous and possessing right view, ♦ removing desire for sensual pleasures, ♦ one comes never again to birth in the womb.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

11. Mahā Jayamaṅgala Gāthā Stanzas of Great Joyous Victory

Mahākāruṇiko nātho – hitāya sabbapāṇīnaṃ

Pūretvā pāramī sabbā – patto sambodhimuttamaṃ

Etena saccavajjena – hotu te jayamaṅgalaṃ

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

Jayanto bodhiyā mūle – sakyānaṃ nandivaḍḍhano

Evaṃ tuyhaṃ jayo hotu – jayassu jayamaṅgalaṃ

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 varaṃ

Hitaṃ devamanussānaṃ – Buddhatejena sotthinā

Nassantu paddavā sabbe – dukkhā vūpasamentu te

I revere the jewel of the Buddha ♦ the best and most excellent healer; ♦ the benefactor of deities and humans. Through the blessing of the power of the Buddha, ♦ may all your misfortunes be destroyed; ♦ may every suffering be dispelled.

Sakkatvā Dhammaratanaṃ – osadhaṃ uttamaṃ varaṃ

Pariḷāhūpasamaṇaṃ – Dhammatejena sotthinā

Nassantu paddavā sabbe – bhayā vūpasamentu te

I revere the jewel of the Dhamma ♦ the best and most excellent medicine; ♦ the reliever of suffering. Through the blessing of the power of the Dhamma, ♦ may all your misfortunes be destroyed; ♦ may every fear be dispelled.

Sakkatvā Saṅgharatanaṃ – osadhaṃ uttamaṃ varaṃ

Āhuneyyaṃ pāhuneyyaṃ – Saṅghatejena sotthinā

Nassantu paddavā sabbe – rogā vūpasamentu te

I revere the jewel of the Saṅgha ♦ the best and most excellent medicine; ♦ worthy of gifts and worthy of hospitality. Through the blessing of the power of the Saṅgha, ♦ may all your misfortunes be destroyed; ♦ may any illnesses be fully cured.

Yaṃ kiñci ratanaṃ loke – vijjati vividhā puthu

Ratanaṃ Buddhasamaṃ natthi – tasmā sotthi bhavantu te.

Whatever jewels exist in the world, ♦ which are seen in many ways, ♦ there is no jewel equal to the Buddha; ♦ therefore, may there be a blessing for you.

Yaṃ kiñci ratanaṃ loke – vijjati vividhā puthu

Ratanaṃ Dhamma samaṃ natthi – tasmā sotthi bhavantu te.

Whatever jewels exist in the world, ♦ which are seen in many ways, ♦ there is no jewel equal to the Dhamma; ♦ therefore, may there be a blessing for you.

Yaṃ kiñci ratanaṃ loke – vijjati vividhā puthu

Ratanaṃ Saṅgha samaṃ natthi – tasmā sotthi bhavantu te.

Whatever jewels exist in the world, ♦ which are seen in many ways, ♦ there is no jewel equal to the Saṅgha; ♦ therefore, may there be a blessing for you.

Natthi me saraṇaṃ aññaṃ – Buddho me saraṇaṃ varaṃ

Etena saccavajjena – hotu te jayamaṅgalaṃ.

I have no other refuge. The Buddha is my highest refuge. On account of this truth, ♦ may joyous victory be yours!

Natthi me saraṇaṃ aññaṃ – Dhammo me saraṇaṃ varaṃ

Etena saccavajjena – hotu te jayamaṅgalaṃ.

I have no other refuge. The Dhamma is my highest refuge. On account of this truth, ♦ may joyous victory be yours!

Natthi me saraṇaṃ aññaṃ – Sangho me saraṇaṃ varaṃ

Etena saccavajjena – hotu te jayamaṅgalaṃ.

I have no other refuge. The Saṅgha is my highest refuge. On account of this truth, ♦ may joyous victory be yours!

Sabbītiyo vivajjantu – sabbarogo vinassatu

Mā te bhavatvantarāyo – sukhī dīghāyukho bhava.

May all misfortunes be avoided. May all illnesses be destroyed. May no dangers come to you. May you live long and happily!

Bhavatu sabbamaṅgalaṃ – rakkhantu sabbadevatā

Sabba Buddhānubhāvena – sadā sotthi bhavantu te.

May all good fortune come your way. May all the 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.

May all good fortune come your way. May all the 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.

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

Sadhu! Sadhu! Sadhu!

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