

39. Caturārakkhā

Four-Fold Protective Contemplations

Buddhānussati mettā ca – Asubhaṃ maraṇassati

Iti imā caturārakkhā – Bhikkhu bhāveyya sīlavā

A virtuous monk should practice ♦ the four-fold protective contemplations; ♦ namely, recollection on the Buddha, ♦ thoughts on loving kindness ♦ reflection on the impurities ♦ and mindfulness of death.

40. Buddhānussati

Recollection on the Buddha

1. Ananta vitthāra guṇaṃ – guṇato'nussaraṃ muniṃ

Bhāveyya buddhimā bhikkhū – Buddhānussati'mādito

A wise monk meditates on ♦ the Buddha's infinite and pervasive virtues ♦ as his first contemplation. He practices Buddhānussati.

2. Savāsane kilese so – Eko sabbe nighātiya

Ahū susuddha santāno – Pūjāna'ñca sadāraho

The Buddha destroyed all defilements by himself ♦ He had an extremely pure mind ♦ being worthy of offerings ♦ from the whole world.

3. Sabba kāla gate dhamme – Sabbe sammā sayam muni

Sabbākārena bujjhitvā – Eko sabbaññutaṃ gato

The Buddha has rightly realized ♦ everything in the world ♦ relating to all times ♦ through his great insight ♦ and has attained Supreme Enlightenment, ♦ entirely through his own efforts.

4. Vipassanādi vijjāhi – Sīlādi caraṇehi ca

Susamiddhehi sampanno – Gaganābhehi nāyako

The Leader, the Buddha ♦ has various knowledges ♦ such as Vipassana ♦ as extensive as the sky ♦ and he has perfect conduct ♦ and pure virtue.

5. Sammā gato subhaṃ thānaṃ – amogha vacano ca so

Tividhassāpi lokassa – ñātā niravasesato

The Buddha has rightly gone ♦ to the most blissful state. ♦ His speech is very meaningful. He has understood the three worlds, ♦ sensual, form and formless worlds, ♦ in their entirety.

6. Anekehī guṇoghehi – sabbasattuttamo ahu

Anekehī upāyehi – nara damme damesi ca

The Buddha has become supreme ♦ among all beings ♦ by his manifold qualities. Using various strategies ♦ he tamed gods and humans ♦ who could be tamed.

7. Eko sabbassa lokassa – sabba atthānusāsako

Bhāggya issariyādinam – guṇānam paramo nidhī

The Buddha is the great Teacher ♦ of all beings. ♦ The unique instructor to the entire world, ♦ he is a noble treasure of qualities ♦ such as good fortune and prosperity.

8. Paññassa sabba dhammesu – karuṇā sabba jantusu

Attathānam paratthānam – sādhiḱā guṇa jeṭṭhiḱā

The Buddha had perfect wisdom. ♦ His compassion extended to all beings. He acted for the benefit ♦ of himself and others. ♦ He is Supreme in all qualities!

9. Dayāya pārami citvā – paññāya'ttāna muddharī

Uddharī sabba dhamme ca – dayāya'ññeca uddharī

The Buddha crossed over suffering ♦ by the highest wisdom gained through the perfections, ♦ and great compassion by realizing the truth, ♦ the Buddha helped others ♦ to cross over suffering through his great compassion.

10. Dissamāno'pi tā'vassa – rūpakāyo acintiyō

Asādhāraṇa ñānaḍḍhe – dhamma kāye kathāvakā'ti.

The beauty of his physical body, ♦ full of meritorious marks, ♦ is unimaginable even when visible. How much more unimaginable ♦ is his body of Dhamma with unique wisdom?

41. Mettā

Loving-Kindness Meditation

1. Attūpamāya sabbesaṃ – sattānaṃ sukha kāmataṃ

Passivā kamato mettaṃ – sabbasattesu bhāvaye

I desire happiness, ♦ others also desire happiness. Having compared oneself with others, ♦ one should practice loving kindness ♦ towards all beings, ♦ by realizing ♦ that everyone desires happiness.

2. Sukhī bhaveyyaṃ niddukkho – ahaṃ niccaṃ ahaṃ viya

Hitā ca me sukhī hontu – majjhataṭṭha thaca verino

May I be free from sorrow ♦ and always be happy! ♦ May those who desire my welfare, ♦ those who are indifferent towards me, ♦ and those who hate me, ♦ also be happy.

3. Imamhi gāmakkhettamhi – sattā hontu sukhī sadā

Tato para'rūpa rajjesu – cakkavāḷesu jantuno

May all beings living in this area ♦ be well and happy ♦ and those in other countries ♦ in this universe ♦ also be well and happy.

4. Samantā cakkavāḷesu – sattānaṃ tesu paṇino

Sukkhino puggalā bhūtā – attabhāva gatā siyuraṃ

May all beings living in the whole universe ♦ be well and happy. May each individual who has been born ♦ be well and happy. May various types of beings in the whole universe ♦ always be well and happy.

5. Tathā itthi pumā ce'va – ariyā anariyāpi'ca

Devā narā apāyaṭṭhā – tathā dasa disāsu cā'ti

Likewise, women, men, ♦ the noble and the ignoble, ♦ gods, humans, those in planes of misery ♦ and those living within the ten directions, ♦ may all these beings be happy!

42. Asubha

Meditation on Impurities of the Body

1. Aviññāṇa'subhanibhaṃ – Saviññāṇa'subhaṃ imaṃ

Kāyaṃ asubhato passaṃ – asubhaṃ bhāvaye yati

Seeing this body as impure ♦ when it is dead, without consciousness, ♦ and also impure ♦ when alive with consciousness, ♦ one should meditate ♦ on its foulness.

2. Vaṇṇa sanṭhāna gaṇdhehi – āsayokāsato tathā

Paṭikkulāni kāye me – kuṇapāṇi dviṣoḷasa

The thirty-two impurities ♦ of one's body ♦ are disgusting in colour, and sign, ♦ foul smell, position and space ♦ where impure parts connect together.

3. Patitamhā'pi kuṇapā – jegucchaṃ kāya nissitaṃ

Ādhāro hi sucī tassa – kāye tu kuṇape ṭhitaṃ

The impurities within the body ♦ are more disgusting ♦ than those that fall from it, ♦ since impurities that fall from body ♦ may touch even pure things, ♦ but inner impure parts ♦ rest just on impurities.

4. Mīḷhe kimi'va kāyo'yaṃ – asucimhi samuṭṭhito

Anto asuci sampuṇṇo – puṇṇavacca kuṭi viya

Like a worm born in filth, ♦ this body was also born in filth. Like a cesspit that is full, ♦ this body is full of filth.

5. Asuci sandate niccaṃ – yathā meda kathālikā

Nānā kimi kulāvāso – pakka candanikā viya

Just as fat pours ♦ from an overflowing pot, ♦ likewise impure things ♦ always flow from this body. ♦ Like a cesspit full of filth, ♦ this body is the home ♦ to various kinds of worms.

6. Gaṇḍabhūto rogabhūto – vaṇabhūto samussayo

Atekkicchoṭi jeguccho – pabhinna kuṇapūpamo'ti.

This body suffers from boils, ♦ diseases, aches and pain ♦ like a wound that is incurable. It is extremely repulsive. This impure body indeed ♦ is subject to destruction.

43. Maraṇsati

Mindfulness of death

1. Pavāta dīpa tulyāya – sāyu santatiyākkhayam

Parūpamāya samphassam – bhāvaye maraṇassatim

Life passes towards its end ♦ like the flame of a lamp ♦ goes out by the wind.
Seeing how others die ♦ applying it to one's own life, ♦ one should develop
mindfulness of death.

2. Mahāsampatti sampattā – yathā sattā matā idha

Tathā aham marissāmi – maraṇam mama hessati

Just as beings that once enjoyed ♦ great prosperity are now dead, ♦ even so one
day I too will die. Death will indeed come to me.

3. Uppattiyā saheveḍam – maraṇam āgataṁ sadā

Māraṇatthāya okāsam – vadhako viya esati

Death has followed each and every birth. Therefore, like an executioner, ♦ death
always seeks an opportunity ♦ to destroy my life.

4. Īsakaṁ anivattaṁ taṁ – satataṁ gamanussukaṁ

Jīvitam udayā attham – suriyo viya dhāvati

Life, without stopping a moment, ♦ ever keen on moving, ♦ runs on towards
death ♦ like the sun that travels to set ♦ without stopping after it rises.

5. Vijju bubbula ussāva – jalarāji parikkhayam

Ghātaḥ'va ripūtassa – sabbatthā'pi avāriyo

This life comes to an end ♦ like a streak of lightning, ♦ a bubble of water, ♦ a dew
drop on a leaf, ♦ or a line drawn on water. Like an enemy, death chases after one
constantly. Death can never be avoided by any means.

6. Suyasatthāma puññiddhi – buddhi vuddhe jinaddvyaṁ

Ghātesī maraṇam khippam – kā tu mādisake kathā

If death could come in an instant, ♦ even to Supreme Buddhas, ♦ private
Buddhas, and arahants ♦ endowed with great glory, prowess, merit, ♦
supernormal powers and wisdom, ♦ what could be said of me?

7. Paccayāna'ñca vekalyā – bāhirajjhattu paddavā

Marāmoram nimesā'pi – maramāno anukkhaṇa'nti.

Due to the change of supporting factors, ♦ constant injuries arising ♦ internally
and externally ♦ the life heads towards death ♦ changing every instant. ♦ Death
will come one ♦ in the twinkling of an eye.

44. Aṭṭha Mahā Saṃvegavatthu

Eight Sorrowful Stages of Life

1. Bhāvetvā caturā rakkhā – āvajjeyya anantaram

Mahāsaṃvega vatthūni – aṭṭha aṭṭhita vīriyo

Having practiced this four-fold protective meditation ♦ the monk who has put forth effort ♦ should reflect on the eight-fold ♦ sorrowful stages of life.

2. Jāti jarā vyādhi cutī apāyā – atīta appattaka vaṭṭa dukkham

Idāni ahāra gavetṭhi dukkham – Saṃvega vatthūni imāni aṭṭha.

The sufferings of birth, old age, ♦ disease, death, and rebirth in planes of misery, ♦ past cycle of births, future cycle of births ♦ and suffering experienced in search of food ♦ in the present life ♦ these are the eight sorrowful stages of life.

3. Pāto ca sāyama’pi ceva imam vidhim yo

Āsevate satata matta hitābhilāsī

Pappoti sotī’vipulaṃ hata pāri pantho

Seṭṭham sukham munivisiṭṭha mataṃ sukhena cā’ti.

The monk who desires his own welfare ♦ and knowing these types of meditation, ♦ practises this meditation regularly ♦ in the morning and evening, ♦ will destroy the dangers, ♦ and happily attain ♦ the supreme bliss of Nibbāna ♦ that the Buddha extolled ♦ as the highest bliss.

From the Mahamevnawa Pali-English Paritta Chanting Book. For more information, visit <https://mahamevnawabm.org/mahamevnawa-pali-english-paritta-chanting-book/>