

## Protective Readings from the Pali Canon

Paritta Recitation - A Selection of Texts, read by Jason Espada - [Audio](#)

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### Paritta

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## 1. Introduction

### The Blessings of Paritta

The Tradition of reciting or chanting Buddhist teachings is mostly practiced in South East Asian countries, such as Sri Lanka, Malaysia, Burma and Thailand. These cultures are different from the West in that they have more natural faith in the Dhamma, from long familiarity with it. Their world view also supports their belief in the effectiveness of hearing and reciting teachings and prayers. In the West, by contrast, most people have a lot more skeptical doubt about such things, and they need to see evidence before they believe. Fortunately, if there is even some small amount of faith, receptivity and sensitivity, the power of hearing teachings can be felt. From there, greater devotion and more subtle awareness naturally develop, leading onwards.

A few factors are coming together when we hear, or recite what are known traditionally as *Paritta*, or protective chants.

One is *the power of truth*. These are all statements that can be verified, and that have gathered power over the centuries for that reason. They are in accord with the way things are, and they resonate in a deep way with reality. Many of these teachings you will notice, have lines to the effect of 'By this truth... May you be well', or, '...May your aims be accomplished'.

Another factor at work here is *the power of faith and devotion*. Paritta praise the Buddha, Dhamma, and Sangha, and raise up our own faith. This is another power that gathers over time.

Recitation falls under the category of learning, and recollection, and here, also *bhavana*, or the cultivation, of devotion. When done regularly, this is something that can deepen our meditation practices, and support our lives beautifully in this world.

Whereas faith refers to openness, trust, and receptivity, devotion draws positive energy, or blessings to us.

Sometimes I can see how devotion and ardor opens a door between the worlds, or the levels of our being here. Pure faith opens a channel for blessings on our lives and on the lives of those we love. This is something that can develop over time and through practice, in this case, by reading, listening and recollection.

*The power of loving kindness* on our part makes these teachings even more effective. Love is the greatest power in the universe, and when it is brought together with wisdom, I know we can accomplish all our aims.

These Teachings were given by the Buddha out of his *Great Love, Wisdom and Compassion*, and as we receive them, we are further empowered, and our own mind is purified and uplifted.

. . .

There is *blessing*, as in a special energy associated with Traditional teachings in all religions, that has the power to heal, to illuminate and inspire<sup>1</sup>. We can receive this delightful, subtle benefit from reading, reciting, or listening to a teaching, and from remembering and reflecting on it. We can also feel a special energy when we meet a fine teacher, someone who has cultivated a deep practice. It can be healing, re-vitalizing, and deeply nourishing.

Some people may like to stop there, and just enjoy those temporary pleasant feelings, of peace and well being, but we are encouraged again and again to receive the teachings even further and *to put them into practice*, to attain their lasting blessings, which are the results of greater freedom, and

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<sup>1</sup> For more on this subject, see my essay on *The Power of the Word*, and *Why do we recite Sutras?*, by Yasutani Roshi.

the ability to care for others, in the best possible ways. Many of the traditional paritta are indeed exhortations to practice, and they include concise instructions, or reminders of profound teachings we can study in depth throughout our lives.

There is such need in our world for the articulation of uplifting, clear teachings. There is so much need for more real peace in our world, and in our lives. Compared to previous decades, in my view, there is more addiction and distraction, more despair, disconnect, and pessimism. There is more danger, and this, *the power of need*, I would say, is the main reason why spiritual reading should be done these days, and listened to, remembered and put into practice. Because of the great need that exists, our doing such things now, by nature, has real strength.

Hopefully this is enough to generate interest in the study of paritta, and in what follows.

(For audio recording)

{My sources are listed in the document that accompanies these readings.

May all beings benefit.}

My reference sources are:

1. The Book of Protection, translated by Piyadissi Thera
2. Eleven Holy Discourses of Protection, translated by Sao Htun Hmat Win
3. The Great Book of Protection, published by the Sasana Abhiwurdi Wardhana Society
4. Chanting From the Heart, by Thich Nhat Hanh and the Monks and Nuns of Plum Village

5. Gem Set in Gold, by S.N. Goenka  
and

6. Paritta Chants for Special Blessings, published by the Ti-Sarana Buddhist Association

These are freely available online.

I have revised most of these selections in order to make their meaning stand out more clearly to my own mind, and for the sake of fluency in English translation.

All of the faults of understanding, the mistakes and omissions are therefore my responsibility alone. May I be forgiven for these, wherever they appear.

May all beings be blessed by the Buddhas and Bodhisattvas,  
the Arhats and excellent practitioners.

May we all put the teachings into practice,  
and share the blessings with the whole world,  
and all beings.

May all beings benefit.

Jason Espada,  
San Francisco,  
August 31st, 2021

## 2. Recollecting the Qualities of the Three Jewels, Praise, and Taking Refuge

Homage to the Founder,  
 the Endowed Transcendent Destroyer (of defilements),  
 the One Gone Beyond,  
 the Foe Destroyer,  
 the Completely Perfected, Fully Awakened Being,  
 the Glorious Conqueror, the Subduer from the Shakya Clan

(Recollection of the Buddha, Dharma, and Sangha)

This fine report of the Buddha's reputation has spread far & wide,  
 that he is

Worthy of honor and reverence,  
 being the Great Benefactor of us all;  
 He is an Arahant, completely purified,  
 a Fully Enlightened One;

Accomplished in Knowledge and Conduct,  
 Well-gone,  
 Knower of the world,  
 He is an Incomparable teacher for those to be trained;

A Teacher of devas and humans,  
 the Awakened One,  
 he is a blessing to the world.

(Recollection of the Dhamma)

His Liberating Teachings  
 are well explained,

they are timeless,  
 to be seen here and now;  
 They are inviting,  
 leading onwards,  
 and to be experienced individually by the wise

(Recollection of the Sangha)

And His Spiritual Community has practiced well,  
 with understanding, and integrity;  
 They have practiced with faith and clear intelligence,  
 with diligent effort and dedication,

They are worthy of praise and respect;  
 They are worthy of love and support  
 They are worthy of gifts,  
 worthy of hospitality,  
 worthy of offerings;  
 They are an incomparable field of merit for the world!

An Awakened One has appeared in the world.  
 He has taught the Way to freedom,  
 and generations of his followers  
 have realized his teachings.

I take refuge in the Buddha,  
 the Great Compassionate Teacher

I take refuge in the Dhamma,  
 in all the Liberating Teachings

and I take refuge in the Noble Sangha,  
 the Accomplished Spiritual Community,  
 the Great Assembly of Saints and Bodhisattvas



I praise and celebrate,  
honor and support all those who are cultivating  
these paths and their results

## Praise and Taking Refuge

Endowed with excellent qualities,  
of purity, transcendental wisdom, and compassion,  
the Great Teacher has enlightened the wise  
like the sun awakening the lotus -  
I bow my head to that peaceful Chief of Conquerors.

The Buddha, the Noble Lord,  
who is the supreme, secure Refuge of all beings -  
as the First Object of Recollection, I venerate Him with bowed head.  
The Buddha is sorrow's destroyer, and He bestows blessings

I take refuge in the Buddha,  
and to the Buddha I dedicate this body and life.  
In devotion I will walk the Buddha's path of awakening.  
By my devotion to the Buddha, and by the blessings of this practice,  
by its power, may all obstacles be overcome.

The Dhamma is excellent because it is so clear and inspiring,  
Its actual nature is known when put into practice -  
it can be seen then as Path and Fruit, as Practice and Liberation.  
This Dhamma holds those who uphold it from falling into delusion.  
I revere the excellent teaching, that removes darkness from the mind

The Dhamma, which is the supreme, secure Refuge of all beings -  
as the Second Object of Recollection, I venerate it with bowed head.  
The Dhamma is sorrow's destroyer, and it bestows blessings

I take refuge in the Dhamma,  
and to the Dhamma I dedicate this body and life.  
In devotion I will walk this excellent way of Truth.  
By my devotion to the Dhamma, and by the blessings of this practice,  
by its power, may all obstacles be overcome.

Born of the Dhamma, that Sublime Sangha  
 is guided in body and mind by most excellent virtue.  
 I revere that assembly of Noble beings perfected in purity.

The Sangha, which is the supreme, secure Refuge of all beings,  
 as the Third Object of Recollection, I venerate it with bowed head.  
 The Sangha is sorrow's destroyer and it bestows blessings

I take refuge in the Sangha  
 and to the Sangha I dedicate this body and life.  
 In devotion I will walk the well-practiced way of the Sangha.  
 By my devotion to the Sangha, and by the blessings of this practice,  
 by its power, may all obstacles be overcome.

To the Buddha,  
 the Savior having Great Compassion and Great Wisdom,  
 with qualities like a vast ocean,

To the purity which makes one free from attachment,  
 the virtue which frees one from the lower realms,  
 to that Dhamma which pacifies, brings freedom,  
 and reveals our true nature,

And to those who are liberated and who also show the path to liberation,  
 the holy field qualified with realizations,  
 who are devoted to the moral precepts,  
 and to the benefit of beings,  
 to the Sangha, the sublime community intending virtue -

*Homage*

I take refuge in the Buddha

I take refuge in the Dharma

and

I take refuge in the Noble Sangha

May all beings share in these blessings.

### 3. Invitation to Recite the Parittas

For the warding off of danger,  
For the accomplishment of all Happiness,  
For the destruction of all suffering,  
Let us recite together the auspicious protective chants.

For the warding off of danger,  
For the accomplishment of all Happiness,  
For the destruction of all fear,  
Let us recite together the auspicious protective chants.

For the warding off of danger,  
For the accomplishment of all Happiness,  
For the destruction of all illness,  
Let us recite together the auspicious protective chants.

#### 4. Invocation and Prayer

*Namo Tassa Bhagavato Arahato Samma Sambuddhasa*

Homage to the Blessed One, the Noble One, the Perfectly Enlightened One

1.

O devas,  
residing in ten thousand universes,  
may you come here to this place,  
and listen to the sacred doctrine of the Lord of Sages,  
which can yield divine bliss and perfect emancipation.

2.

O devas this is the right time to listen to the doctrine.

3.

May our veneration be dedicated to Him, the Mighty, the Infallible, the Supreme Buddha.

4.

Those who are tranquil and peaceful in mind,  
who have taken refuge in the Three Holy Jewels,  
here in this world or in other spheres;

the devas terrestrial and celestial,  
who always wish to cultivate merits;

Those devas, and the King of devas residing on royal Meru,  
the majestic golden mountain,

and all virtuous ones -

may you come here in unity to listen to the noble words of the Great Sage,  
which are the root cause of peace and well being

5.

The demons, the devas, and gods in all universes  
hereby may rejoice, in whichever meritorious deeds we have done  
for the accomplishment of all enjoyments.

6.

Having rejoiced in this sharing of merit,  
may all be comfortable and unanimous in His Teachings.

May all be free from negligence, especially in the duties of protection.

7.

May there always be prosperity in the religions, as well as in the world.

May the devas always guard the religion, as well as the world.

8.

May all of you together with your retinues be happy.

May you, together with all of your relatives, be free from suffering,  
and may you be joyful.

9.

May you take care in protecting from the dangers of tyrants, robbers,  
human enemies,

inhuman beings, conflagrations, floods, demons,

tree-stumps, thorns, evil planets, village diseases,

law-breakers, heretics, impious men,

and of dangers from wild elephants, horses, beasts, bulls, dogs, serpents,  
scorpions, copper-head snakes, panthers, bears, hyenas, boars, buffaloes,  
ogres, devils, and so on,

and also from the dangers arising from various fears, from various  
diseases, and various disasters.



## 5. The Metta Sutta - The Discourse on Love

This is what should be done  
by those who are skilled in goodness,  
and who know the path of Peace:

Let them be able and upright,  
humble and not conceited,  
contented and easily satisfied,  
unburdened with duties  
and frugal in their ways

Peaceful and calm,  
and wise and skillful,  
not proud and demanding in nature.  
Let them not do the slightest thing  
that the wise would later reprove.

Wishing: in gladness and in safety,  
may all beings be at their ease.

Whatever living beings there may be,  
whether they are weak or strong,  
omitting none,  
the great or the mighty,  
medium, short or small,  
the seen and the unseen,  
those living near and far away,  
those born and to-be-born –  
May all beings be at their ease!

Let none deceive another,  
or despise any being in any state.

Let none through anger or ill-will  
wish harm upon another.

Even as a mother protects with her life  
her child, her only child,  
so with a boundless heart  
should one cherish all living beings;

radiating kindness over the entire world,  
spreading upwards to the skies,  
and downwards to the depths,  
outward and unbounded,  
freed from hatred and ill-will.

Whether standing or walking,  
seated or lying down,  
free from drowsiness,  
one should sustain this recollection.  
This is said to be the sublime abiding.

By not holding to fixed views,  
the pure-hearted one,  
having clarity of vision,  
being freed from all sense desires,  
is not born again into this world.

## 6. The Ratana Sutta - The Jewel Discourse

The occasion for this discourse, in brief, according to the commentary, is as follows: The city of Vesali was afflicted by a famine, causing death, especially to the poor folk. Due to the presence of decaying corpses, evil spirits began to haunt the city; this was followed by a pestilence. Plagued by these three fears of famine, non-human beings, and pestilence, the citizens sought the help of the Buddha who was then living at Rajagaha.

Followed by a large number of monks including the Venerable Ananda, his attendant disciple, the Buddha came to the city of Vesali. With the arrival of the Master, there were torrential rains which swept away the putrefying corpses. The atmosphere became purified, the city was clean.

Thereupon the Buddha delivered this Jewel Discourse (in Pali, The Ratana Sutta[2]) to the Venerable Ananda, and gave him instructions as to how he should tour the city with the Licchavi citizens reciting the discourse as a mark of protection to the people of Vesali. The Venerable Ananda followed the instructions, and sprinkled the sanctified water from the Buddha's own alms bowl. As a consequence the evil spirits were exorcised, and the pestilence subsided. Thereafter the Venerable Ananda returned with the citizens of Vesali to the Public hall where the Buddha and his disciples had assembled awaiting his arrival. There the Buddha recited the same Jewel Discourse to the gathering: [3] This is what the Buddha spoke. He said:

1. "Whatever beings are assembled here,  
terrestrial or celestial,  
may they all have peace of mind,  
and may they listen attentively to these words:

2. "O beings, listen closely.  
May you all radiate loving-kindness to those who, by day and night,  
offer merit to you.  
May you protect them with diligence.

3. "Whatever treasure there be, either in the world beyond,  
whatever precious jewel there be in the heavenly worlds,  
there is nothing comparable to the Tathagata, the perfect One.

This precious jewel is the Buddha.[4]  
By this truth may there be happiness.

4. "That Cessation, that Detachment,  
that Deathlessness, Nibbana supreme,  
the calm and collected Sakyan Sage, the Buddha, had realized.  
There is nothing comparable to this Nibbana Dhamma.

This precious jewel is the Dhamma.[5]  
By this truth may there be happiness.

5. "The Supreme Buddha extolled a path of purity,  
the Noble Eightfold Path,  
calling it the path which unfailingly brings concentration.  
There is nothing comparable to this concentration.

This precious jewel is the Dhamma.  
By this truth may there be happiness.

6. "The eight persons extolled by virtuous men and women constitute four  
pairs.  
They are the disciples of the Buddha and are worthy of offerings.  
Gifts given to them yield rich results.

This precious jewel is the Sangha.[6]  
By this truth may there be happiness.

7. "With a steadfast mind,  
and applying themselves well in the dispensation of the Buddha Gotama,  
free from defilements,

they have attained to that which should be attained,  
 encountering the Deathless.  
 They enjoy the Peace of Nibbana freely obtained.[7]

This precious jewel is the Sangha.  
 By this truth may there be happiness.

8. "As a post deep-planted in the earth stands  
 unshaken by the winds from the four quarters,  
 so, too, I declare is the righteous man  
 who comprehends with wisdom the Noble Truths.

This precious jewel is the Sangha.  
 By this truth may there be happiness.

9. "Those who realized the Noble Truths  
 well taught by him who is profound in wisdom, the Buddha,  
 even though they may be exceedingly heedless,  
 they will not take an eighth existence.[8]

This precious jewel is the Sangha.  
 By this truth may there be happiness.

10. "With his gaining of insight he abandons three states of mind,  
 namely self-illusion, doubt,  
 and indulgence in meaningless rites and rituals, should there be any.  
 He is also fully freed from the four states of woe,  
 and therefore, incapable of committing the six major wrongdoings.[9]

This precious jewel is the Sangha.  
 By this truth may there be happiness.

11. "Any evil action he may still do  
 by deed, word or thought,

he is incapable of concealing it;  
 since it has been proclaimed  
 that such concealing is impossible  
 for one who has seen the Path (of Nibbana).[10]

This precious jewel is the Sangha.  
 By this truth may there be happiness.

12. "As the woodland groves in the early heat of summer  
 are crowned with blossoming flowers,  
 even so is the sublime Dhamma  
 leading to the (calm) of Nibbana  
 which is taught (by the Buddha) for the highest good.

This precious jewel is the Buddha.  
 By this truth may there be happiness.

13. "The Peerless Excellent one, the Buddha,  
 the Knower of Nibbana,  
 the Giver of Nibbana,  
 the Bringer of the Noble Path,  
 taught the excellent Dhamma.

This precious jewel is the Buddha.  
 By this truth may there be happiness.

14. "Their past (kamma) is spent,  
 (their) new (kamma) no more arises,  
 their mind to future becoming is unattached.  
 That seed is gone.

Of those Wise Ones it can be said:

The kamma impelling them to take uncontrolled rebirth

in the six realms is no more -  
that kamma has faded away,  
just as the flame of this lamp  
which has just faded away.

This precious jewel is the Sangha.  
By this truth may there be happiness.

Then Sakra said:

15. "Whatever beings are assembled here,  
terrestrial or celestial,  
come let us offer homage to the Buddha, the Tathagata, the perfect One,  
honored by gods and men.  
May there be happiness.[11]

16. "Whatever beings are assembled here  
terrestrial or celestial,  
come let us offer homage to the perfect Dhamma,  
honored by gods and men.  
May there be happiness.

17. "Whatever beings are assembled here  
terrestrial or celestial,  
come let us offer homage to the perfect Sangha,  
honored by gods and men.  
May there be happiness."

#### Notes

1. Khp. No. 6; Sn. 39
2. Ratana means precious jewel. Here the term is applied to the Buddha, Dhamma, and Sangha.
3. KhpA. 161.
4. Literally, in the Buddha is this precious jewel.

5. Literally, in the Dhamma is this precious jewel.
6. Literally, in the Sangha is this precious jewel.
7. Obtained without payment; "avyayena," KhpA. I., 185.
8. The reason why it is stated that there will be no eighth existence for a person who has attained the stage of sotapatti or the first stage of sanctity is that such a being can live at the most for only a period of seven existences in the realm of sense spheres.
9. Abhithanani; i. matricide, ii. patricide, iii. the murder of arahants (the Consummate Ones), iv. the shedding of the Buddha's blood, v. causing schism in the Sangha, and vi. pernicious false beliefs (niyata micca ditthi).
10. He is a sotapanna, stream-enterer, one who has attained the first stage of sanctity. Also see Notes at the end of the book.
11. The last three stanzas were recited by Sakka, the chief of Devas (gods), KhpA. 195.



## 7. The Bojhanga Paritta - The Protective Chant of the Seven Factors of Enlightenment

For protection against,  
and for getting free from sickness and disease

*On two separate occasions,  
once when the Bhagava saw Moggallana  
and once when he saw Kassapa being unwell and suffering,  
he taught them the Seven Factors of Enlightenment.*

*Hearing the Buddha,  
they took delight in this discourse,  
and at that moment were freed from the disease.*

*By this utterance of truth, may there always be happiness to you.*

*Once even the King of Dhamma,  
the Buddha Himself,  
was affected by illness.  
He then had the Venerable Cunda recite this discourse respectfully.*

*Having taken delight in the discourse,  
the Buddha was immediately cured of the illness.*

*By this utterance of truth, may you always have happiness.*

The seven kinds of Dhamma are the Factors of Enlightenment,  
which destroy all sufferings of beings who wander through this samsara,  
the rounds of birth and death,  
and defeat the army of Mara, the Evil One.

Having realized the seven Dhammas,  
these persons were liberated from the three kinds of world.

They have gone to Nibbana,  
 where there is no birth,  
 no decay, and no sickness;  
 where there is deathlessness and fearlessness.

Oh gentle ones!  
 Let us recite this Bojjhanga Sutta  
 endowed with such and other innumerable qualities.  
 It is like a medicine,  
 and a mantra.

The seven Factors of Enlightenment are mindfulness,  
 investigation of Dhammas,  
 effort, joy,  
 tranquility, concentration  
 and equanimity.

These seven are well-expounded by the All Seeing Sage  
 and are cultivated and practiced repeatedly  
 so that there is realization of the Truth,  
 cessation of suffering  
 and knowledge of the Path.

By this utterance of truth, may there always be happiness for you.

*Just as the defilements,  
 once eradicated by the Noble Path could not arise again,  
 in like manner,  
 the diseases of the three Great Sages,  
 eliminated by the Seven Factors of Enlightenment  
 never occurred again.*

By this utterance of truth, may there always be happiness for you.

## 8. The Mangala Sutta - The Discourse on Happiness

I heard these words of the Buddha one time when the Lord was living in the vicinity of Savatthi at the Anathapindika Monastery in the Jeta Grove. Late at night, a deva appeared whose light and beauty made the whole Jeta Grove shine radiantly. After paying respects to the Buddha, the deva asked him a question in the form of a verse:

“Many gods and men are eager to know  
what are the greatest blessings  
which bring about a peaceful and happy life.  
Please, Tathagata, will you teach us?”

(And the Buddha’s answered):

“Not to be associated with the foolish,  
to live in the company of wise people,  
to honor those who are worth honoring -  
these are the greatest blessings.

“To live in a good environment,  
to have planted good seeds,  
and to realize that you are on the right path -  
these are the greatest blessings.

“To have a chance to learn and to grow,  
to be skillful in your profession or craft,  
practicing the precepts and loving speech -  
these are the greatest blessings.

“To be able to serve and support your parents,  
to cherish your own family,  
and to have a vocation that brings you joy -  
these are the greatest blessings.

“To live honestly, to be generous in giving,  
to offer support to relatives and friends,  
living a life of blameless conduct -  
these are the greatest blessings.

“To avoid unwholesome actions,  
to not be caught by alcoholism or drugs,  
and to be diligent in doing good things -  
these are the greatest blessings.

“To be humble and polite in manner,  
to be grateful and content with a simple life,  
to take the opportunity to learn the Dharma -  
these are the greatest blessings.

“To persevere and to be open to change,  
to have regular contact with monks and nuns,  
these are the greatest blessings.

“To live diligently and attentively,  
to perceive the Noble Truths,  
and to realize Nirvana -  
these are the greatest blessings.

“To live in the world  
with your heart undisturbed by the world,  
with all sorrows ended, dwelling in peace -  
these are the greatest blessings.

“The person who accomplishes this  
is unvanquished,  
they are safe and happy  
wherever they go.  
These are the highest blessings”

## 9. The Dhajagga Sutta - The Banner Protection

Thus have I heard:

On one occasion the Blessed One was living near Savatthi at Jetavana at the monastery of Anathapindika. Then he addressed the monks saying, 'O monks' — 'Venerable Sir', said the monks by way of reply to the Blessed One. Thereupon he spoke as follows:

Monks, I shall relate a former incident. There arose a battle between the Devas (gods) and Asuras. Then Sakka, the Lord of the devas, addressed the devas of the Tavatimsa heaven thus:

'Happy ones, if the devas who have gone to the battle should experience fear or terror or suffer from hair standing on end, let them behold the crest of my own banner. If you do so, any fear, terror or hair standing on end arising in you will pass away.

'If you fail to look up to the crest of my banner, look at the crest of the banner of Pajapati, King of the gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.

'If you fail to look up to the crest of Pajapati, King of the gods, look at the crest of the banner of Varuna, King of the gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.

'If you fail to look up to the crest of Varuna, King of the gods, look at the crest of the banner of Isana, King of the gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.'

The Buddha continued:

Monks, any fear, terror or hair standing on end arising in them who look at the crest of the banner of Sakka... The Lord of the gods, or of Pajapati,

Varuna or Isana, the Kings of the gods, any fear terror or hair standing on end, may pass away, or may not pass away. What is the reason for this?

Sakka, the Lord of gods, O monks, is not free from lust, not free from hate, not free from delusion, and is therefore liable to fear, terror, fright, and flight.

I also say unto you O 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) a lonely place, then think only of me thus:

*Such Indeed is the Blessed One, an arahant (A Consummate One), supremely enlightened, endowed with knowledge and virtue, a welcome being, knower of worlds, the peerless trainer of persons, teacher of gods and men, the Buddha, the Blessed One...*

Monks, if you think of me, any fear, terror, or standing of hair on end that may arise in you will pass away.

If you fail to think of me, then think of the Dhamma (the Doctrine) thus:

*Well expounded is the Dhamma by the Blessed One, a Dhamma to be realized by oneself and gives immediate results, a Dhamma which invites investigation and leads up to Nibbana, a Dhamma to be understood by the wise each for himself...*

Monks, if you think of the Dhamma, any fear, terror or hair standing on end that may arise in you will pass away.

If you fail to think of the Dhamma, then think of the Sangha (the Order) thus:

*Of good 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 dutiful conduct is the Order of Disciples of the Blessed One.*

*This Order of Disciples of the Blessed One — namely those four pairs of persons, [2] the eight kinds of individuals[3] — is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutations, is an incomparable field of merit for the world...*

Monks, if you think of the Sangha, any fear, terror or hair standing on end that may arise in you will pass away. What is the reason for this? The Tathagata, O monks, who is an arahant, supremely enlightened, is free from lust, free from hate, is free from delusion, and is not liable to fear, terror, fright or flight."

So said the Blessed One. Having thus spoken, the teacher, the Welcome Being, (the Sugata), further said:

- i. Whether in forest or at foot of tree,  
Or in some secluded spot, O monks,  
Do call to mind that Buddha Supreme;  
Then will there be no fear for you at all.
- ii. If you think not of the Buddha, O monks,  
That Lord of the world and Chief of men,  
Then do think, O monks, of that Dhamma;  
So well preached and leading to Nibbana.
- iii. If you think not of the Dhamma, O monks  
Well preached and leading to Nibbana;  
Then do think, O monks, of that Sangha,  
That wonderful field of merit to all.
- iv. To those recalling the Buddha supreme,  
To those recalling the Dhamma sublime,  
And to those recalling the Sangha,  
No fear, no terror will make them quiver.

## 10. The Jaya Mangala Gatha - Eight Verses on the Buddha's Joyous Victory

1. Māra, the Evil One, assuming a fierce form with a thousand arms, each brandishing a deadly weapon, stormed forward roaring, accompanied by his formidable hosts and riding on his elephant, Girimekhala. He, the Sovereign Sage conquered by evoking the might of his exalted perfection of Giving, among others.

*By this mighty triumph may joyous victory be yours!*

2. Even more fiendish than Māra was Ālavaka, the impetuous and haughty yaksha who fought a night long battle with the Lord. He, the Sovereign Sage conquered through enduring Patience flowing out of his unequalled self-mastery.

*By this mighty triumph may joyous victory be yours!*

3. Provoked to run amok, Nālāgiri, the king's elephant, like a raging forest fire murderously assailed all in his path, and struck such terror as would Indra's thunderbolt, the irresistible destroyer. He, the Sovereign Sage tamed by sprinkling over him the cooling water of all-embracing love.

*By this mighty triumph may joyous victory be yours!*

4. With sword upraised in expert hands did the savage robber, Aṅgulimāla, pursue the Lord for a full three leagues. He, the Sovereign Sage conquered by his supernatural powers.

*By this mighty triumph may joyous victory be yours!*

5. Posing as a pregnant woman by tying a piece of wood on her belly, Ciñcā falsely accused with lewd words in the midst of a devout



congregation. She, the Sovereign Sage subdued through his imperturbable serenity.

*By this mighty triumph may joyous victory be yours!*

6. With his perverted intelligence the wandering mendicant, Saccaka, invariably distorted the truth. Pretending to be the very banner of learning, he only blinded his own mental vision as he went about indulging in intellectual disputation. He, the sovereign Sage conquered by his illuminating lamp of wisdom.

*By this mighty triumph may joyous victory be yours!*

7. The gifted but perverted king of the Nāgas, Nandopānanda by name, possessed great psychic power and was hostile. By instructing the Elder Moggallāna, his spiritual son, mighty in supernatural attainments, the Sovereign Sage rendered the Nāga king powerless and transformed him. Thus, through a supernormal mode of spiritual instruction intelligible to his kind, did the Master conquer the Nāga.

*By this mighty triumph may joyous victory be yours!*

8. Though a deva of great purity, radiance and power, Baka, the Brahma god, was nevertheless in the grip of pernicious views, like an arm tightly held by a snake's coils. He, the Sovereign Sage cured by means of wisdom.

*By this mighty triumph may joyous victory be yours!*

9. Whoso, day after day, without lethargy, recites and recollects these eight hymns of the Exalted One's glorious triumphs - that wise man, having overcome many and diverse obstacles, would attain to the bliss of deliverance.

## 11. Dedication Prayers

From Paritta Chants for Special Blessings

By the power of the Buddha, the Dhamma, and the Sangha

May those afflicted with pain be free from pain,

May those afflicted with fear be free from fear,

May those afflicted with grief be free from grief,

For all beings, may it be so.

May we all practice generosity with faith in the Triple Gem.

May we always keep moral precepts.

May we all rejoice in bhavana.

All Buddhas, Bodhisattvas, Pratyekabuddhas and Arhats are powerful.

By their power, may we all be blessed

12. Dedication prayers from The Book of Protection, lightly edited

May the blessings of all the Buddhas,  
Bodhisattvas, and Arhats be upon you

May all misfortunes be warded off,  
May all ailments cease;  
May no calamities befall you;  
May you all live long in peace.

May all blessings be upon you.  
May all devas protect you.

By the protective power of all the Buddhas, Dharma, and Sangha,  
may safety ever be yours.

By the power of this recitation,  
may you be free from all dangers  
arising from malign influences of the planets, demons, and spirits.  
May all misfortunes vanish.

By the power of the Buddha  
may all evil omens and untoward circumstances,  
the ominous cry of birds,  
the malign conjunctions of the stars,  
and evil dreams be neutralized.

By the power of the Dhamma, may these be nullified.  
By the power of the Sangha, may they be rendered harmless.

May those beings who suffer be free from suffering.  
those who are in fear be free from fear.  
those who are in grief be free from grief.

May the rains fall in due season;  
 May there be a rich harvest;  
 May the world prosper;  
 And May the rulers be righteous.

May beings, celestial and terrestrial,  
 Devas and Nagas of mighty power,  
 share this merit of ours.  
 And May they long protect the Dispensation.

May all beings share this merit which we have thus acquired.  
 And May it be a cause of their happiness.

Let this merit be received by my relatives;  
 May they all be well and happy.

From the highest realm of existence, to avici hell,  
 whatever beings are born -

those with form, and the formless ones,  
 those with, or without consciousness

in the spirit, animal,  
 human, and deva realms -

may they all be free from suffering!  
 May they all attain Nibbana!

By the power of the merit of paying homage  
 to the the Buddha, Dhamma, and Sangha,  
 those that are eminently worthy of reverence,  
 may all dangers immediately cease!

May all beings be kept entirely well and at their ease!

13. The Pubbanha Sutta - The Discourse on A Good Morning  
For protection against bad omens, and so on, and for gaining happiness

Whatever bad omens, inauspicious signs,  
undesirable sounds of birds, influence of bad planets,  
or unpleasant dreams there are,  
may they be destroyed by the glorious power of the Buddha,  
Dhamma, and Sangha

May those beings who suffer, be free from suffering.  
May those beings who are in fear be free from fear.  
May those beings who are in grief be free from grief.

May all devas rejoice in the accomplishment of merits  
which are thus fulfilled.

May you all practice generosity with confidence.  
May you all always observe moral precepts.  
May you all take delight in meditation.

All Buddhas, all Bodhisattvas, all Pratyeka Buddhas and all Arahants  
possessed great physical strength and intellectual strength.  
By their glorious power may we all be blessed

Whatever treasures there be,  
either here or in the world beyond,  
or whatever precious jewel is in the heavenly world,  
none are equal to the Accomplished One,  
His Teachings, and His Spiritual Community.  
By the utterance of this truth, may there be happiness.

May all blessings be upon you.  
May all devas protect you.  
By the gracious power of all Buddhas,

the Dharma, and the Sangha, may you all ever be well and happy.

The Great Compassionate Lord fulfilled all the Perfections  
for the benefit of all beings  
and reached the highest state of the Supreme Enlightenment.  
By the statement of this truth, may there be happiness for you always.

Just as the Buddha, who enhanced the satisfaction of the Sakyas,  
was victorious at the foot of the Bodhi Tree of Enlightenment  
Even so, may this victory be yours.  
May you achieve victory with joy  
by the blessings of this event.

The Lord attained the highest stage  
at the undefeatable seat,  
the best on the earth,  
consecrated by all Buddhas  
and rejoiced in it.  
In the same way, may you reach the highest stage  
and rejoice in it.

Throughout the day,  
at daybreak,  
morning, afternoon, and evening,  
may every moment be auspicious.  
Offerings made to the Noble Ones on such a day are well-made.

On such a day,  
with all bodily actions right,  
all verbal actions right,  
and all mental actions right  
Actions are thus established in the right way for increasing benefit.

One carries out good actions  
so that he obtains good results.  
Having obtained good results,  
may you have bliss and growth in the Dispensation of the Buddha.  
May you together with all your relatives,  
be free from all diseases and be happy.

#### 14. The Atanatiya Discourse

In order that those lacking faith in the Lord's revered teaching,  
 wrathful non-humans ever working evil,  
 may protect rather than harm the four classes of beings,  
 let us recite this protective verse taught by the Buddha.

Homage to Vipassi,  
 the wise and glorious;

Homage to Sikhi,  
 compassionate to all beings.

Homage to Vessabhu,  
 freed of defilements, ardent in meditation;

Homage to Kakusandha,  
 vanquisher of Mara's hosts.

Homage to Konagamana,  
 of pure life, the perfected one;

Homage to Kassapa,  
 liberated in every respect.

Homage to the Radiant One, Gotama,  
 the glorious son of the Sakyas,  
 who taught this Dhamma,  
 dispelling all suffering.

Homage to those who have extinguished craving toward the world  
 and gained insight into reality as it is,  
 those persons who utter no evil,  
 mighty and wise.



Homage to the benefactor of devas and humans,  
 that Gotama whom people revere,  
 perfect in knowledge and conduct,  
 mighty and wise.

These and other fully Enlightened Ones,  
 numbering many tens of millions,  
 are all alike Buddhas,  
 all Buddhas of great power.

All are endowed with the ten strengths  
 and have perfect confidence.  
 All are acknowledged  
 as unsurpassed leaders.

These wise ones' speech in assemblies;  
 is like the sound of the lion's roar  
 They start the Noble Wheel of Dhamma turning in the world,  
 whose movement cannot be stopped.

These guides are endowed  
 with the eighteen virtues of a Buddha,  
 and bear the thirty-two major marks  
 and eighty minor signs of a Buddha.

Brightly shining with a halo extending for a fathom,  
 all these are outstanding sages;  
 all-knowing Buddhas,  
 all are conquerors, having eradicated the defilements.

Of great radiance, great power,  
 great wisdom and great strength,  
 greatly compassionate, resolute,  
 bringing happiness for all;

They are shelters, mainstays, props,  
protections and havens for living beings,  
sanctuaries, kin, great sages,  
refuges and well-wishers.

All these are the supports  
for the deva and human worlds;  
I bow my head at the feet  
of these great beings.

In speech and thought,  
I pay respects to the Tathagatas,  
reclining, seated, standing,  
walking, and at all times.

May the Buddhas, who show the way to real peace,  
always preserve you happy.  
Protected by them,  
may you be freed of all fears.

May you be freed from all ills,  
may you be spared all torment;  
may you overcome all ill will,  
may you dwell in peace.

By their truthfulness, virtue,  
patience, metta, and might,  
may they preserve you  
healthy and happy.

In the direction of the east  
are powerful beings;  
may they too preserve you  
healthy and happy.

In the direction of the south  
 are powerful devas;  
 may they too preserve you  
 healthy and happy.

In the direction of the west  
 are powerful nagas;  
 may they too preserve you  
 healthy and happy.

In the direction of the north  
 are powerful yakshas;  
 may they too preserve you  
 healthy and happy.

Dhatarattha to the east,  
 Virukhaka to the west,  
 Virupakkha to the south,  
 Kuvera to the north.

These four great kings  
 are famed guardians of the world.  
 May they too preserve you  
 healthy and happy.

Dwelling in the heavens and on earth  
 are devas and nagas of great power.  
 May they too preserve you  
 healthy and happy.

Mighty are the devas  
 practicing this teaching.  
 May they too preserve you  
 healthy and happy.

May you be spared all ills,  
may you escape grief and disease,  
may no harm befall you;  
may you live long in peace.

For those of humble and devoted nature,  
who constantly honour their elders,  
four blessings increase:  
years, beauty, happiness and strength.

## 15. The Maha Jaya Mangala Gatha - The Stanzas of Great Joyous Victory

1. The Compassionate Buddha,  
for the good of all living beings,  
practiced all perfections  
and attained supreme enlightenment.  
By this truth may joyous victory be yours!

2. The Buddha defeated Mara at the base of the Bodhi tree,  
achieving the supreme state of being,  
taking pleasure in the glory of all Buddhas,  
and bringing joy to the Sakyan people.  
Likewise, may there be victory for you,  
and may you ever be blessed.

3. Having respected the Jewel of the Buddha,  
the best and noblest medicine,  
the benefactor of devas and people,  
through the blessing of the power of the Buddha,  
may all your misfortunes be nullified,  
and all your sufferings dispelled.

4. Having respected the Jewel of the Dhamma,  
the best and noblest medicine,  
the alleviator of distress,  
through the blessing of the power of the Dhamma,  
may all your misfortunes be nullified,  
and all your fears dispelled.

5. Having respected the jewel of the Sangha,  
the best and the noblest medicine,  
worthy of gifts and worthy of hospitality,  
through the blessing of the power of the Sangha,

may all your misfortunes be nullified,  
and all your diseases cured.

6. Whatever precious jewels there are in this universe,  
there is none equal to the Buddha.  
By this truth, may there be blessing to you.

7. Whatever precious jewels there are in this universe,  
there is none equal to the Dhamma.  
By this truth, may there be blessing to you.

8. Whatever precious jewels there are in this universe,  
there is none equal to the Sangha.  
By this truth, may there be blessing to you.

9. The Buddha is my matchless refuge.  
By this truth, may joyous victory be yours.

10. The Dhamma is my matchless refuge.  
By this truth, may joyous victory be yours.

11. The Sangha is my matchless refuge.  
By this truth, may joyous victory be yours.

12. May all misfortunes be avoided,  
May all sickness be healed,  
May there be no dangers to you,  
and may you live long and happily.

13. May all blessings be with you.  
May all the devas protect you.  
By the power of all the Buddhas,  
may you be well and happy.

14. May all blessings be with you.  
May all the devas protect you.  
By the power of all the Dhamma,  
may you be well and happy.

15. May all blessings be with you.  
May all the devas protect you.  
By the power of all the Sangha,  
may you be well and happy.

16. By the power of this protection,  
may you be free from all dangers arising from malign influences  
of the planets,  
demons and powerful spirits.  
May all your misfortunes completely vanish.

## 16. The Jaya Paritta - The Protective Chant of Victory

### The Recital for Invoking Victory

The Blessed One, the Supremely Enlightened Buddha,  
possesses the power to bring about happiness, wisdom,  
mindfulness, glory and victory.

He is the possessor of endless virtues and merit,  
and is capable of averting all dangers.

Due to the power of His thirty-two personality characteristics,  
due to the power of His eight subsidiary symbols,  
His one-hundred-and eight auspicious signs,

due to the power of His six-fold rays, due to the power of His halos,  
due to the power of His ten perfections,  
due to the power of His ten subsidiary perfections,

due to the power of His ten absolute perfections,  
due to His moral power,  
His power of meditative concentration,  
due to the power of His wisdom,

due to the power of Buddhahood,  
the Dhamma and the Sangha,  
due to the power of His glory,  
due to the power of His miraculous efficacy,

due to the power of His vigour,  
and His knowledge,  
due to the power of the eighty-four-thousand Teachings,  
due to the power of His nine transcendental Dhammas,

due to the power of the Noble Eight-fold Path,



due to the power of the eight psychic achievements,  
 due to the power of His six higher knowledges,

due to the power of His compassion,  
 and His kindness,  
 due to the power of His altruistic joy,  
 due to the power of His equanimity,

due to the power of the Three Gems,

may all sicknesses, sorrow, troubles,  
 and grief be eradicated.

May all your wishes be fulfilled in accord with the Holy Dharma.

May you live a hundred years.

May these gods and devas who protect the skies, mountains,  
 forests, lakes, rivers, seas and oceans protect both you and me.

Due due to the power of the Three Gems,  
 the Buddha, the Dhamma, and the Sangha,  
 due to the power of the eighty-four-thousand Teachings,  
 due to the power of Three Baskets,

due to the power of the Buddha's disciples,

may all diseases, dangers,  
 inauspicious influences,  
 and all evil events be eradicated.

May you live long.

May your wealth increase.

May your happiness increase.

May your glory increase.

May your power increase.

May your complexion be bright.

May your comfort increase.

May your sorrow, illnesses, hatred,  
despair, dangers,  
and all that is menacing be completely eradicated.

May your victory, wealth, profit,  
happiness, power, glory,  
complexion, and possessions thrive.

May you be glorious.

May your life increase to a hundred years.