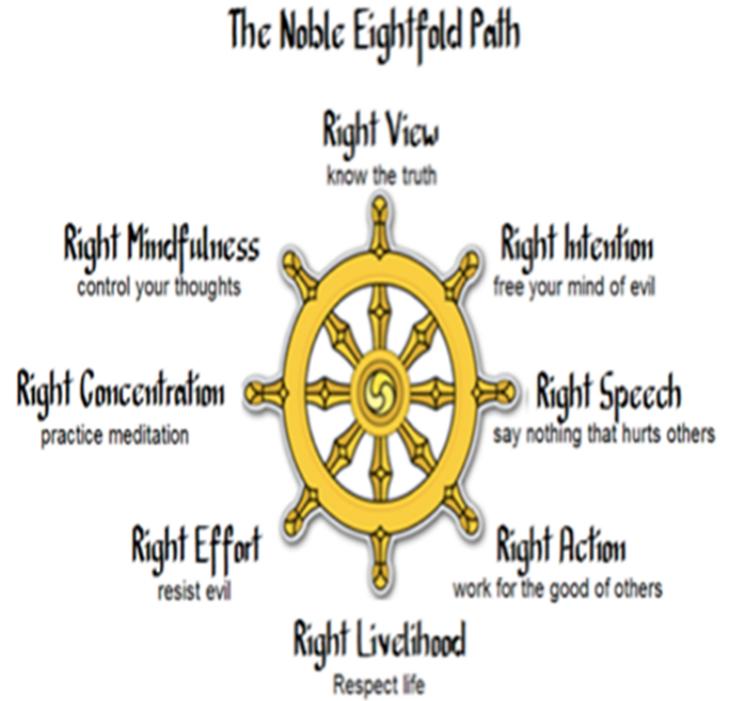


Paritta - Sutta Chants

in Pali with English Translation



Chants by Venerable Master Chhan Aun, Venerable Khouen Pang & Acha Rong Be

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MEANING OF PALI LANGUAGE

Pali is the language used to preserve the Buddhist canon of the Theravada Buddhist tradition, which is regarded as the oldest complete collection of Buddhist texts surviving in an Indian language. Pali is closely related to Sanskrit, but its grammar and structure are simpler. Traditional Theravadas regard Pali as the language spoken by the Buddha himself, but in the opinion of leading linguistic scholars, Pali was probably a synthetic language created from several vernaculars to make the Buddhist texts comprehensible to Buddhist monks living in different parts of northern India. It is rooted in the Prakrits, the vernacular languages, used in northern India during the Middle period of Indian linguistic evolution. As Theravada Buddhism spread to other parts of southern Asia, the use of Pali as the language of the texts spread along with it, and thus Pali became a sacred language in Sri Lanka, Myanmar, Thailand, Laos, Cambodia, China, and Japan. Pali has been used almost exclusively for Buddhist teachings, although many religious and literary works related to Buddhism were written in Pali at a time when it was already forgotten in India.

When the teachings were written down, around three or four hundred years after the death of the Buddha, they already existed in several different, carefully memorized, versions - one of which, the Pali version (a South-West Indian dialect), became the scriptural canon of the Theravada school, later spreading from Sri Lanka; and several other versions of the same teachings, originally written down in Sanskrit and different North Indian colloquial versions of Sanskrit or other North Indian dialects

Many Theravada sources refer to the Pāli language as "Magadhan" or the "language of Magadha". This identification first appears in the commentaries, and may have been an attempt by Buddhists to associate themselves more closely with the Mauryans. The Buddha taught in Magadha, but the four most important places in his life are all outside of it. It is likely that he taught in several closely related dialects of Middle Indo-Aryan, which had a high degree of mutual intelligibility. There is no attested dialect of Middle Indo-Aryan with all the features of Pāli. Pāli has some commonalities with both the Ashokan inscriptions at Girnar in the West of India, and at Hathigumpha, Bhubaneswar, Orissa in the East. Similarities to the Western inscription may be misleading, because the inscription suggests that the Ashokan scribe may not have translated the material he received from Magadha into the vernacular of the people there. Whatever the relationship of the Buddha's speech to Pāli, the Canon was eventually transcribed and preserved entirely in it, while the commentarial tradition that accompanied it (according to the information provided by Buddhaghosa) was translated into Sinhalese and preserved in local languages for several generations.

In Sri Lanka, Pāli is thought to have entered into a period of decline ending around the 4th or 5th century (as Sanskrit rose in prominence, and simultaneously, as Buddhism's adherents became a smaller portion of the subcontinent), but ultimately survived. The work of Buddhaghosa was largely responsible for its reemergence as an important scholarly language in Buddhist thought. The Visuddhimagga, and the other commentaries that Buddhaghosa compiled, codified and condensed the Sinhalese commentarial tradition that had been preserved and expanded in Sri Lanka since the 3rd century BCE.

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1. Namassakāra (Namo): Preliminary Homage to the Buddha

| Namassakāra (Namo) | Preliminary Homage to the Buddha |
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| Namo tassa bhagavato arahato sammāsambuddhassa. Namo tassa bhagavato arahato sammāsambuddhassa. Namo tassa bhagavato arahato sammāsambuddhassa. | Homage to the Blessed One, Free from Defilements, the Rightly Self-Awakened One. Homage to the Blessed One, Free from Defilements, the Rightly Self-Awakened One. Homage to the Blessed One, Free from Defilements, the Rightly Self-Awakened One. |

2. Maha Jayamangala Gatha

Stanzas of Great Victory Recital for Blessing and Protection.

| Jaya-parittam | The Victory Protection |
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| Mahākāruṇiko nātho Hitāya sabbapāṇinaṃ Pūretvā pāramī sabbā Patto sambodhimuttamaṃ Etena saccavajjena Hotu te jayamaṅgalaṃ | The Buddha who is a refuge to all beings, attained great compassion, perfected and fulfilled all the paramis for the benefit of all beings, attained the highest self-awakening. By the utterance of this truth, may victorious blessings be yours. |
| Jayanto bodhiyā mūle Sakyānaṃ nandivaḍḍhanaṃ Evamtvam vijayo hohi Jayassu jayamaṅgale | 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 Sakyana people. |
| Aparājitapallaṅke Sīse paṭhavipokkhare Abhiseke sabbabuddhānaṃ Aggappatto pamodati | On that undefeatable seat, which is the victorious blessing, rising above the earth as the lotus leaves rise above water, all the Buddhas defeated Mara. May you also share in this victorious blessing. |
| Sunakkhattaṃ sumaṅgalaṃ Supabhātaṃ suhuṭṭhitaṃ Sukhaṇo sumuhutto ca Suyiṭṭhaṃ brahmacārisu Padakkhiṇaṃ kāyakammaṃ Vācāmmaṃ padakkhiṇaṃ Padakkhiṇaṃ manokammaṃ Paṇidhī te padakkhiṇā Padakkhiṇāni katvāna Labhantatthe, padakkhiṇe | For any beings who practice honestly, at any time; that time is the lucky time, the good blessing, an auspicious fortune, a shining dawn, a good moment, a good act of worship. For those who have such excellent practice, their physical actions are a rightful religious offering, their words are a rightful religious offering, and their intentions are a rightful religious offering. May your wishes be so rightful: all beings who have such rightful actions will receive their rightful benefits. |

3. Devata Uyyojana Gatha: Farewell to the Devas

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| Devatā -uyyojana-gā thā | Farewell to the Devas |
| Dukkhappattā ca niddukkhā Bhayappattā ca nibbhayā Sokappattā ca nissokā Hontu sabbepi paṇino. | May all beings that have fallen into suffering, be without suffering; that have fallen into danger, be without danger; that have fallen into sorrow, be without sorrow |
| Ettāvatā ca amhehi Sambhataṃ puññasampadaṃ Sabbe devānumodantu Sabbasampattisiddhiyā. | May all heavenly beings anumodana—rejoice in the well-being that is the merit that we have accumulated for the sake of attaining prosperity and success. |
| Dānaṃ dadantu saddhāya Sīlaṃ rakkhantu sabbadā Bhāvanābhiratā hontu Gacchantu devatāgatā. | May all humankind faithfully practice generosity – dana, keep the precepts–sila at all times, and delight in developing meditation—bhavana. May the heavenly beings who have joined us in rejoicing now take their leave. |
| Sabbe buddhā balappattā Paccekaṇaṅca yaṃbalaṃ Arahantānaṅca tejena Rakkhaṃ bandhāmi sabbaso. | All of the Buddhas with all the great powers, together with the power of all the paccekabuddhas and the power of the noble arahants: I bind this protection all around with the strength and might of their power. |

Reference “Tripitaka and Pali Canon”