

Metta Sutta

**Yassānubhāvato yakkhā, Neva dassenti bhisanaṃ;
Yamhi cevānuyuñjanto, Rattindiva-matandito.
Sukhaṃ supati sutto ca, Pāpaṃ kiñci na passati;
Evamādiguṇūpetam, Parittam taṃ bhaṇāma he.**

By the power of this sutta, the Yakkhas do not show fearful vision.
A person making effort in (with) this Sutta day and night (by reciting and practicing),
Will sleep soundly, and when he is asleep, he does not have bad dreams.
Oh good people! Let us recite this protective Sutta
Which is endowed with these qualities and others as well.

**Karaṇiya-matthakusalena Yam ta santaṃ padaṃ abhisamecca,
Sakko ujū ca suhujū ca, Suvaco cassa mudu anatiṃāni.**

One who is skilled in his good, and inspired by the ultimate peacefulness of Nibbāna
Should practice (three kinds of training)
He should be able, upright, very upright, obedient, gentle, and not conceited.

**Santussako ca subharo ca Appa-kicco ca sallahuka-vutti
Santindriyo ca nipako ca, Appagabbho kulesva-nanugiddho.**

One should be contented, easy to take care of, have few activities, have light living (have few possessions),
And be controlled in his senses;
Matured and not impudent And not be attached to the families (devotees).

**Na ca khudda-mācare kiñci, Yena viññū pare upavadeyyum,
Sukhino vā khemino hontu, Sabbasattā bhavantu sukkhitattā.**

One should not commit any slight wrong, By doing which he might be censured by the wise.
May all beings be happy and safe. May their hearts be happy.

**Ye keci paṇabhūtatti, Tasā vā thāvarā vanavasesā
Dīghā vā ye va mahantā, Majjhimā rassakā aṇuka-thulā.**

**Dīṭṭhā vā ye va adiṭṭhā, Ye va dūre vasanti avidūre,
Bhūtā va sambhavesīva, Sabba-sattā bhavantu sukhittā.**

Whatsoever living beings there be, feeble or strong, long or big or medium or short, small or fat (round), seen or unseen, those dwelling far or near, those who have been born and those who are yet to be born -- may all beings without exception be happy.

**Na paro paraṃ nikubbetha, Nātimaññetha katthaci na kañci,
Byārosanā paṭighasañña, Nāñña-maññassa dukkha-miccheyya.**

Let none deceive another or despise any person in any place.
Let none wish any harm to another with insult or ill will.

**Mātā yathā niyaṃ putta-, Māyusā ekaputta-manurakkhe,
Evam pi sabbabhūtesu, Mānasam bhāvaye aparimāṇam.**

Just as a mother would protect her only child at the risk of her own life,
Even so (to such extent) cultivate a boundless heart toward all beings.

**Mettañca sabba-lokasmi, Mānasam bhāvaye aparimāṇam,
Uddham adho ca tiriyañca, Asambādham avara-masapattam.**

Let the thoughts of boundless love pervade the whole world above, below and across;
Making them unrestricted, free of hate and free of enmity.

**Tiṭṭham caram nisinno va, Sayāno yāvatāssa vitamiddho,
Etaṃ satim adhiṭṭheyya, Brahma-metaṃ vihāra-midha māhu.**

Whether standing, walking, sitting or lying down,
As long as one is awake, one should develop this mindfulness in loving kindness.
This is the Noble Living honored here (in the Dispensation of the Buddha).

**Diṭṭhiṃ ca anupaggamma, Silavā dassanena sampanno,
Kamesu vineyya gedham Na hi jātu ggabbhaseyya puna reti.**

Not approaching (taking) wrong view,
Being virtuous and endowed with Vision (the first stage of enlightenment),
And discarding attachment to sensuous objects,
One definitely does not come again to lying in a (mother's) womb.

Excerpt from Mahā Satipatthāna Sutta

Ekāyano ayaṃ bhikkhave maggo - This is the only way, bhikkhus
sattānaṃ visuddhiyā, - For the purification of beings,
Soka-paridevānaṃ samatikkamāya, - For the overcoming of sorrow and lamentation,
Dukkha-domanassānaṃ atthaṅgamaya, - For the disappearance of pain and grief,
Ñāyasa adhigamāya, - For reaching the Noble Path,
Nibbānassa sacchikiriyāya, - For the realization of Nibbāna,

Yad idaṃ cattāro Satipaṭṭhānā. - Namely, the Four Foundations of Mindfulness.

Katame cattāro? - What are the four?

Idha bhikkave bhikkhu, - Here (in this teaching), bhikkhus,

kāye kāyānupassī viharati, - A bhikkhu dwells contemplating the body in the body,
ātāpi sampājāno satimā, - Ardent, clearly comprehending and mindful,
vineya loke abhijjhā-domanassaṃ. - Removing desire and discontent in the world.

vedanāsu vedanānupassī viharati, - A bhikkhu dwells contemplating the feeling in the feelings,
ātāpi sampājāno satimā, - Ardent, clearly comprehending and mindful,
vineya loke abhijjhā-domanassaṃ. - Removing desire and discontent in the world.

citte cittānupassī viharati, - A bhikkhu dwells contemplating the consciousness in the consciousness,
ātāpi sampājāno satimā, - Ardent, clearly comprehending and mindful,
vineya loke abhijjhā-domanassaṃ; - Removing desire and discontent in the world;

Dhamesu dhammānupassī viharati - A bhikkhu dwells contemplating the dhamma in the dhammas
ātāpi sampājāno satimā - Ardent, clearly comprehending and mindful,
vineya loke abhijjhā-domanassaṃ; - Removing desire and discontent in the world;

Paṭiccasamuppāda - Dependent Origination - (*Titthāyatana-sutta, Aṅgutara Nikāya*)

Avijjā-paccayā saṅkhārā. - Dependent on ignorance, arise kammic volitions.

Saṅkhāra-paccayā viññāṇaṃ. - Dependent on kammic volitions, arises consciousness.

Viññāṇa-paccayā nāmarūpaṃ. - Dependent on consciousness, arise mind-matter.

Nāmarūpa-paccayā saḷāyatanaṃ. - Dependent on mind-matter, arise the six sense bases.

Saḷāyatana-paccayā phasso. - Dependent on the six sense bases, arises contact.

Phassa-paccayā vedanā. - Dependent on contact, arises sensation.

Vedanā-paccayā taṇhā. - Dependent on sensation, arises craving.

Taṇhā-paccayā upādānaṃ. - Dependent on craving, arises clinging.

Upādāna-paccayā bhavo. - Dependent on clinging, arises existence (of life and volitions).

Bhava-paccayā jāti. - Dependent on existence (of volitions), arises rebirth.

Jāti-paccayā jarāmaṇaṃ. - Dependent on birth, decay, death, and

Soka-parideva-dukkha-domanass'upāyāsā sambhavanti. - Sorrow, lamentation, pain, grief, and despair can arise.

Evam'etassa kevalassa dukkha-kkhandhassa samudayo hoti. - Thus arises this whole mass of suffering.

Avijjāya tveva asesavirāga-nirodhā, saṅkhāra-nirodho. - As ignorance completely ceases, kammic volitions cease.

Saṅkhāra-nirodhā viññāṇa-nirodho. - As kammic volitions cease, consciousness ceases.

Viññāṇa-nirodhā nāmarūpa-nirodho. - As consciousness ceases, mind-matter ceases.

Nāmarūpa-nirodhā saḷāyatana-nirodho. - As mind-matter ceases, the six sense bases cease.

Saḷāyatana-nirodhā phassa-nirodho. - As the six sense bases cease, contact ceases.

Phassa-nirodhā vedanā-nirodho. - As contact ceases, sensation ceases.

Vedanā-nirodhā taṇhā-nirodho. - As sensation ceases, craving ceases.

Taṇhā-nirodhā upādāna-nirodho. - As craving ceases, clinging ceases.

Upādāna-nirodhā bhava-nirodho. - As clinging ceases, existence (of life and volitions) ceases.

Bhavanirodhā jātinirodho. - As existence (of volitions) ceases, rebirth ceases.

Jātinirodhā jarāmaṇaṃ, - As rebirth ceases, decay and death,

Soka-parideva-dukkha-domanass'upāyāsā nirujjhanti. - Sorrow, lamentation, pain, grief, and despair cease.

Evametassakevalassa dukkhakkhandhassa nirodho hoti. - Thus, the whole mass of suffering comes to an end.

Udanagatha - (Dhammapada 152-153)

Aneka-jāti-saṃsāraṃ - Through many births in *saṃsāra*

Sandhāvissaṃ anibbissaṃ, - I wandered not finding

Gaha-kāraṃ gavesanto - Although having looked for the house-builder

Dukkhā jāti punappunaṃ, - Sorrowful is repeated births.

Gahakāraka diṭṭhosi - Oh, House-builder, you are seen!

Puna-gehaṃ na kāhasi. - You shall build no house again.

Sabbā te phāsukā bhaggā - All your rafters are broken,

Gahakūṭaṃ visaṅkhatam - The ridge pole is destroyed,

Visaṅkhāra-gataṃ cittaṃ - The mind reached the unconditioned,

Taṇhānaṃ khayam-ajjhagā - Achieved is the end of craving.

Lakkhaṇattayaṃ

“Sabbe saṅkhārā aniccā” ti, yadā paññāya passati.

When one sees with wisdom that all conditioned phenomena are impermanent,

Atha nibbindati dukkhe, esa maggo visuddhiyā.

He is then disenchanted with dukkha (the painful circle of psycho-physical phenomena). This is the way to purification.

Sabbe saṅkhārā dukkhā” ti, yadā paññāya passati.

When one sees with wisdom that all conditioned phenomena are suffering,

Atha nibbindati dukkhe, esa maggo visuddhiyā.

He is then disenchanted with dukkha (the painful circle of psycho-physical phenomena). This is the way to purification.

“Sabbe dhammā anattā” ti, yadā paññāya passati.

When one sees with wisdom that all dhammas are not self,

Atha nibbindati dukkhe, esa maggo visuddhiyā.

He is then disenchanted with dukkha (the painful circle of psycho-physical phenomena). This is the way to purification.

Anattalakkhaṇa Sutta - (Saṃyutta Nikāya XXII, 59)

Evaṃ me sutāṃ. Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi “bhikkhavo”iti. “Badante”ti te bhikkhu bhagavato paccasosūṃ. Bagavā etadavoca:

Thus have I heard, at one time, the Blessed One was residing in the Deer Sanctuary of Isipatana near the town of Varanasi. Then, the Blessed One addressed the group of five monks, “Here monks.” They replied thus, “Yes, Venerable, sir.” The Blessed One said this:

1. Rūpaṃ bhikkhave anattā. Rūpañca hi daṃ bhikkhave attā abhavissa. Nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe, evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe, evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti.

“Monks, *rūpa* (the material body) is not self (soul or living entity). Monks, if the body were self, it would not tend to afflict or distress, and it would also possible to say, “*Let my body be thus; let my body not be thus.*” Monks, in fact, the body is not self. Since it is not self, it tends to afflict and distress, and it is not possible to say, “*Let it be thus, let it not be thus.*”

2. Vedanā bhikkhave anattā. Vedanā ca hi daṃ bhikkhave attā abhavissa. Nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya, evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya, evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti.

“Monks, *vedanā* (feeling) is not self (soul or living entity). Monks, if feeling were self, it would not tend to afflict or distress, and it would also be possible to say, “*Let my feeling be thus; let my feeling not be thus.*” Monks, in fact, the feeling is not self. Since it is not self, it tends to afflict and distress, and it is not possible to say, “*Let it be thus, let it not be thus.*”

3. Saññā bhikkhave anattā. Saññā ca hi daṃ bhikkhave attā abhavissa. Nayidaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya, evaṃ me saññā hotu, evaṃ me saññā mā ahoṣīti. Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya, evaṃ me saññā hotu, evaṃ me saññā mā ahoṣīti.

“Monks, *saññā* (perception) is not self (soul or living entity). Monks, if perception were self, it would not tend to afflict or distress, and it would also be possible to say, “*Let my perception be thus; let my perception not be thus.*” Monks, in fact, the perception is not self. Since it is not self, it tends to afflict and distress, and it is not possible to say, “*Let it be thus, let it not be thus.*”

4. Saṅkhārā bhikkhave anattā. Saṅkhārā ca hi daṃ bhikkhave attā abhavissaṃsu. Nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṅkhāresu, evaṃ me saṅkhārā hontu, evaṃ

me saṅkhārā mā ahesuntī. Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṁvattanti, na ca labbhati saṅkhāresu, evaṁ me saṅkhārā hontu, evaṁ me saṅkhārā mā ahesuntī.

Monks, *saṅkhārā* (volitional formations) are not self (soul or living entity). Monks, if volitional formations were self, it would not tend to afflict or distress, and it would also be possible to say, “*Let my volitional formations be thus, let my volitional formations not be thus.*” Monks, in fact, the volitional formations are not self. Since they are not self, they tend to afflict and distress, and it is not possible to say, “*Let it be thus, let it not be thus.*”

5. *Viññāṇaṁ bhikkhave anattā. Viññāṇaṁca hi daṁ bhikkhave attā abhaviṣṣa. Nayidaṁ viññāṇaṁ ābādhāya saṁvattēyya, labbheṭṭha ca viññāṇe, evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ ahoṣīti. Yasmā ca kho bhikkhave viññāṇaṁ anattā, tasmā viññāṇaṁ ābādhāya saṁvattati, na ca labbhati viññāṇe, evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ mā ahoṣīti.*

"Monks, *viññāṇa* (consciousness) is not self (soul or living entity). Monks, if consciousness were self, it would not tend to afflict or distress, and it would also be possible to say, “*Let my consciousness be thus, let my consciousness not be thus.*” Monks, in fact, the consciousness is not self. Since it is not self, it tends to afflict and distress, and it is not possible to say of the consciousness, “*Let it be thus, let it not be thus.*”

6. *Taṁ kiṁ maññatha bhikkhave rūpaṁ niccaṁ vā aniccaṁ vā’ti. Aniccaṁ Bhante. Yampanāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā’ti. Dukkhaṁ Bhante. Yampanāniccaṁ dukkhaṁ vipariṇāma dhammaṁ, kallaṁ nu taṁ samanupassituṁ etaṁ mama eso hamasmi eso me attā’ti. No h’etaṁ Bhante.*

"Monks, what do you think? Is *rūpa* (material) permanent or impermanent? Impermanent, Venerable Sir. That which is impermanent, is it unsatisfactory (*dukkha*) or satisfactory (*sukha*)? Unsatisfactory, Venerable Sir. That which is impermanent, unsatisfactory, and subject to change, should it be viewed correctly¹ thus, “*This is mine, this is I, this is myself?*” “No, Venerable Sir.”

7. *Vedanā niccā vā aniccā vā’ti. Aniccā bhante. Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā’ti. Dukkhaṁ bhante. Yaṁ panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ kallaṁ nu taṁ samanupassituṁ etaṁ mama esohamasmi eso me attāti. No hetāṁ bhante.*

"Monks, what do you think? Is *vedanā* (feeling) permanent or impermanent? Impermanent, Venerable Sir. That which is impermanent, is it unsatisfactory (*dukkha*) or satisfactory (*sukha*)? Unsatisfactory, Venerable Sir. That which is impermanent, unsatisfactory, and subject to change, should it be viewed correctly thus, “*This is mine, this is I, this is myself?*” “No, Venerable Sir.”

¹ “*kalla*”: suitable; “*samanupassituṁ*”: rightly see

8. Saññā niccā vā aniccā vā'ti. Aniccā Bhante. Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti. Dukkhaṃ Bhante. Yaṃ panāniccaṃ dukkhaṃ vipari-ñāma dhammaṃ kallaṃ nu taṃ samanupassituṃ etaṃ mama esohamasmi eso me attāti. No hetāṃ Bhante.

"Monks, what do you think? Is *saññā* (perception) permanent or impermanent? Impermanent, Venerable Sir. That which is impermanent, is it unsatisfactory (*dukkha*) or satisfactory (*sukha*)? Unsatisfactory, Venerable Sir. That which is impermanent, unsatisfactory, and subject to change, should it be viewed correctly thus, 'This is mine, this is I, this is myself?'" "No, Venerable Sir."

9. Saṅkhārā niccā vā aniccā vā'ti. Aniccā bhante. Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti. Dukkhaṃ bhante. Yaṃ panāniccaṃ dukkhaṃ vipari-ñāma dhammaṃ kallaṃ nu taṃ samanupassituṃ etaṃ mama esohamasmi eso me attāti. No hetāṃ bhante.

"Monks, what do you think? Is *saṅkhārā* (volitional formations) permanent or impermanent? Impermanent, Venerable Sir. That which is impermanent, is it unsatisfactory (*dukkha*) or satisfactory (*sukha*)? Unsatisfactory, Venerable Sir. That which is impermanent, unsatisfactory, and subject to change, should it be viewed correctly thus, 'This is mine, this is I, this is myself?'" No, Venerable Sir."

10. Viññāṇaṃ niccaṃ vā aniccaṃ vā'ti. Aniccaṃ bhante. Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti. Dukkhaṃ bhante. Yaṃ panāniccaṃ dukkhaṃ vipariñāma dhammaṃ kallaṃ nu taṃ samanupassituṃ etaṃ mama esohamasmi eso me attāti. No h'etaṃ bhante.

"Monks, what do you think? Is *viññāṇa* (consciousness) permanent or impermanent? Impermanent, Venerable Sir. That which is impermanent, is it unsatisfactory (*dukkha*) or satisfactory (*sukha*)? Unsatisfactory, Venerable Sir. That which is impermanent, unsatisfactory, and subject to change, should it be viewed correctly thus, 'This is mine, this is I, this is myself?'" "No, Venerable Sir."

11. Tasmātiha bhikkhave yaṃkiñci rūpaṃ atītā-nāgata-paccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumanā vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre vā santike vā, sabbaṃ rūpaṃ netāṃ mama, nesohamasmi, na meso attāti' eva metaṃ yathābūtaṃ sammappaññāya daṭṭhabbaṃ.

"Monks, it is not appropriate to view *rūpa* (material form) thus, 'this is mine, this is I am, this is myself.'" Any kind of material form, whether in the past, future or present, whether internal or external, whether gross or fine, whether inferior or superior, far or near, it should be viewed correctly thus, 'this is not mine, this is not I, this is not myself.'"

12. *Yā kāci vedanā, atītā-nāgata-paccuppannā, ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā, sabbā vedanā, netam mama, neso hamasmi, na meso attāti. Evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbāṃ.*

"Any kind of *vedanā* (feeling), whether in the past, future or present, whether internal or external, whether gross or fine, whether inferior or superior, far or near, it should be viewed correctly thus, "this is not mine, this is not I, this is not myself."

13. *Ya kāci saññā, atītā-nāgata-paccuppannā, ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre vā santike vā, sabbā saññā netam mama, neso hamasmi, na meso attāti. Eva metaṃ yathābhūtaṃ sammappaññāya daṭṭhabbāṃ.*

"Any kind of *saññā* (perception), whether in the past, future or present, whether internal or external, whether gross or fine, whether inferior or superior, far or near, it should be viewed correctly thus, "this is not mine, this is not I, this is not myself."

14. *Ye keci saṅkhārā atītā-nāgata-paccuppañña, ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, ye dūre vā santike vā, sabbe saṅkhārā netam mama, neso hamasmi, na meso attāti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbāṃ.*

"Any kind of *saṅkhārā* (volitional formations), whether in the past, future or present, whether internal or external, whether gross or fine, whether inferior or superior, far or near, it should be viewed correctly thus, "this is not mine, this is not I, this is not myself."

15. *Yaṃ kiñci viññāṇaṃ atītā-nāgata-paccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre vā santike vā, sabbaṃ viññāṇaṃ netam mama neso hamasmi na meso attāti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbāṃ.*

"Any kind of *viññāṇa* (consciousness), whether in the past, future or present, whether internal or external, whether gross or fine, whether inferior or superior, far or near, it should be viewed correctly thus, "this is not mine, this is not I, this is not myself."

16. *Evaṃ passaṃ bhikkhave, sutvā ariyasāvako rūpāsmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ vimuttamīti ñāṇaṃ hoti "khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ ittattāyā'ti pajāñātīti.*

"Monks, seeing thus, the instructed noble disciples lose interest in the material form, lose interest in feeling, lose interest in perception, lose interest in volitional formations, and lose interest in consciousness. Losing such interest, he is free from attachments, and becomes emancipated. Being emancipated, the knowledge arises (in him) that freedom from defilements has been

achieved. By reflection, he knows thus, “*Birth is exhausted; the Holy Life is lived. What has to be done has been done, and there is nothing more to be done.*”

17. Idamavoca Bhagavā, attamanā pañcavaggiyā bhikkhū, Bhagavato bhāsitaṃ abhinandun.
Imasmiñca pana veyyā karaṇasmim bhaññamāne pañca-vaggiyānaṃ bhikkhūnaṃ anupādāya
āsavehi cittāni vimuccimsū’ti.

The Blessed One spoke thus and the group of five monks felt delighted in his speech. Moreover, while listening to the discourse (or at the end of this discourse), the mind of these five was freed from attachments and became emancipated."

Maṅgala Sutta - Discourse on Blessings

Evam me sutam: Ekaṃ samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa Ārāme. Atha kho aññatarā devatā abhikkantāya rattiya abhikkanta-vaṇṇā kevala-kappaṃ Jetavanaṃ obhāsetvā yena Bhagavā ten'upasaṅkami upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ t̥hitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

At one time, the Blessed One was dwelling at the monastery of Anāthapiṇḍika in Jeta's grove near the city of Sāvatti. Late at night, the deity with surpassing beauty and brilliance illuminating the whole Jeta's grove came to see the Blessed One. Having approached the Blessed One, the deity paid homage to him and stood at a suitable place. The deity then addresses the Blessed One in verse:

1. **“Bahū devā manussā ca, Maṅgalāni acintayum,
Ākaṅkhamānā sotthānaṃ, Brūhi maṅgala-muttamaṃ.”**
Many deities and men, in search of what is good, have pondered on what blessings are.
2. **“Asevanā ca bālānaṃ, Paṇḍitānañca sevanā,
Pūjā ca pūjanīyānaṃ, Etaṃ maṅgalamuttamaṃ.**
Not to associate with fools, To associate with the wise,
And to honor those who are worthy of honor, This is the Superior Blessing.
3. **Paṭirūpadesavāso ca, Pubbe ca kata-puññatā,
Atta-sammāpaṇidhi ca, Etaṃ maṅgalamuttamaṃ.**
To reside in a suitable place, To have done meritorious deeds in the past,
And to set right attitude, This is the Superior Blessing.
4. **Bāhusaccañca sippañca, Vinayo ca susikkhito,
Subhāsītā ca yā vācā, Etaṃ maṅgala-muttamaṃ.**
To be well-informed, to be skillful in crafts, To be well-trained in moral conduct,
And to have a speech well-spoken, This is the Superior Blessing.
5. **Mātāpitu-upaṭṭhānaṃ, Putta-dārassa saṅgaho,
Anākulā ca kammantā, Etaṃ maṅgala-muttamaṃ.**
Caring for one's mother and father, Supporting one's wife and children,
And working skillfully, This is the Superior Blessing.
6. **Dānañca dhammacariyā ca, Ñātakānañca saṅgaho,
Anavajjāni kammāni, Etaṃ maṅgala-muttamaṃ.**
Generosity, practice of what is good, Supporting one's relatives,
and performing blameless actions, This is the Superior Blessing.

7. **Āratī viratī pāpā, majjapānā ca saṁyamo,
Appamādo ca dhammesu, Etaṁ maṅgala-muttamaṁ.**
Abstaining from evil in mind, body and speech, abstaining from intoxicants,
and being dilligent in meritorious deeds, This is the Superior Blessing.
8. **Gāravo ca nivāto ca, Santuṭṭhī ca kataññutā,
Kālena dhammassavanaṁ, Etaṁ maṅgala-muttamaṁ.**
Respectfulness, humility, contentment, gratitude,
and listening to the Dhamma on suitable occasions, This is the Superior Blessing.
9. **Khantī ca sovacassatā, Samaṇānañca dassanaṁ,
Kālena dhammasākacchā, Etaṁ maṅgala-muttamaṁ.**
Patience, obedience, seeing monks,
and discussing Dhamma on suitable occasions, This is the Superior Blessing.
10. **Tapo ca brahmacariyañca, Ariyasaccāna dassanaṁ,
Nibbāna-sacchikiriya ca, Etaṁ maṅgala-muttamaṁ.**
Intensive practice and holy lifestyle Understanding of the Noble Truths
And experience of Nibbāna This is the Superior Blessing
11. **Phuṭṭhassa lokadhammehi, Cittaṁ yassa na kampati,
Asokaṁ virajaṁ khemaṁ, Etaṁ maṅgala-muttamaṁ.**
Afflicted by vicissitudes of life One's mind is unagitated,
Sorrowless, stainless and peaceful This is the Superior Blessing.
12. **Etādisāni katvāna, Sabbattha maparājitā,
Sabbattha sotthiṁ gacchanti, Taṁ tesaṁ maṅgala-muttamaṁ”.**
Having fulfilled these things, one is unbeatable
and blessed everywhere, These are the Highest Blessings.