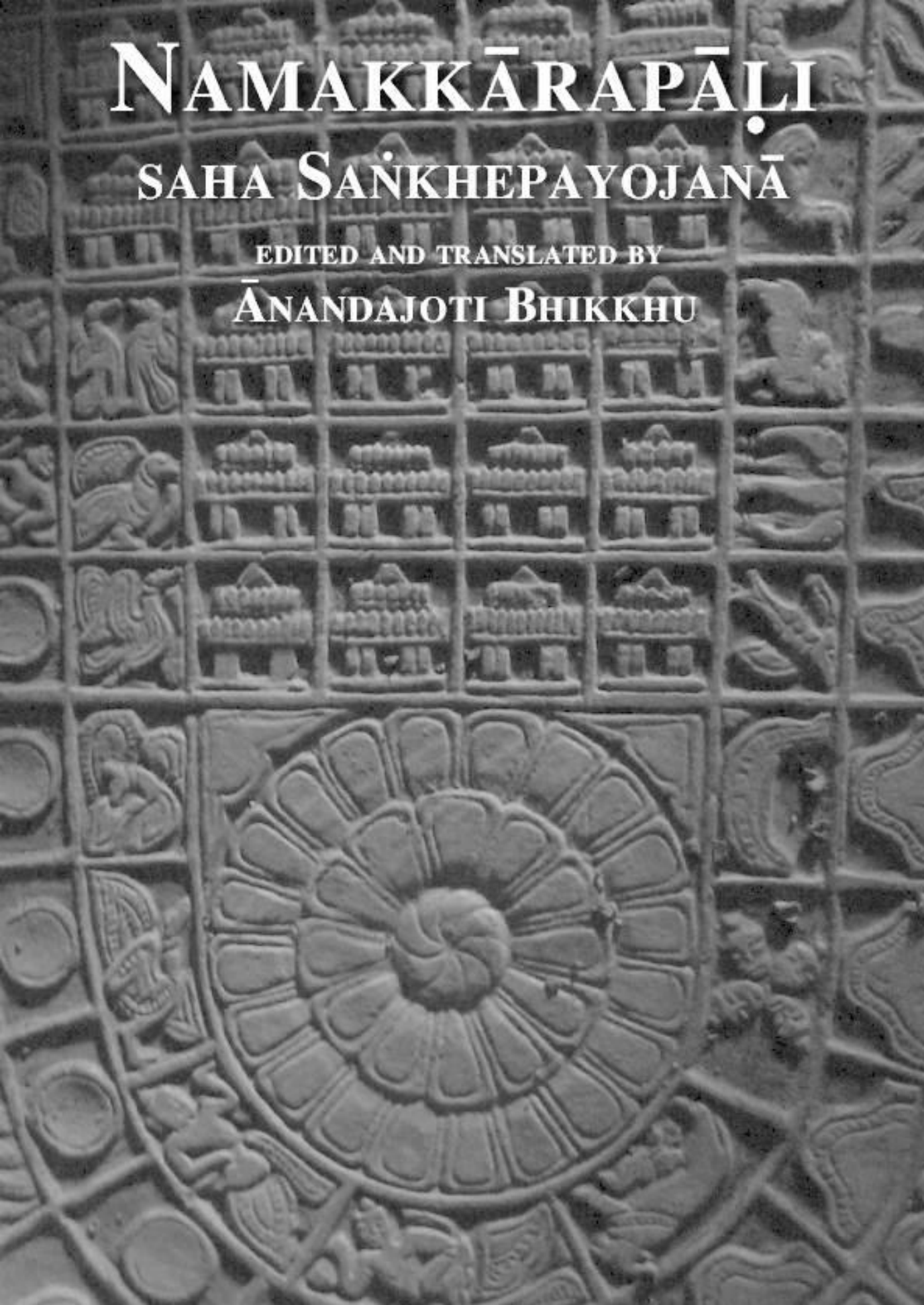


# NAMAKKĀRAPĀLI

SAHA SAṄKHEPAYOJANĀ

EDITED AND TRANSLATED BY

ĀNANDAJOTI BHIKKHU



## Preface

The Namakkārapāḷi is a popular chanting text in Myanmar. It was written by the Venerable Elder Sāsanasodhaka as we are informed in the relevant section of the Ṭikā, which is included here.

The text consists of 28 verses written in different metres in ascending order of syllables, starting with the Vatta (a.k.a. Siloka) and ending with the Saddharā. In the presentation here I have given an analysis of the metres before each verse. The metres are as follows:

Vatta, 8 syllables x 2 verses  
 Bhujagasusumata, 9  
 Suddhavirāja, 10  
 Upaṭṭhitā, 11  
 Indravajirā, 11 x 2  
 Upajāti (Bhadrā), 11  
 Vaṃsaṭṭhā, 12 x 2  
 Indavaṃsā, 12  
 Toṭaka, 12 x 2  
 Pahāsinī, 13  
 Vasantatilakā, 14 x 2  
 Mālinī, 15  
 Unnamed metre, 16  
 Mandakkāntā, 17  
 Kusumitalatāvellitā, 18  
 Meghavipphujjitā, 19  
 Vutta, 20  
 Saddharā, 21 x 7

This is then followed by five verses in Vatta metre which encourage the memorising of the text.

The Ṭikā contains a long commentary on the verses, running to 225 pages in the Myanmar edition. This contains a sub-section, which I have extracted here. It is given at the end of the long commentary to each verse, and is introduced thus: *ayaṃ panettha saṅkhepayojanā; now this is the short word-commentary...*

I have not translated these sections, but they are useful for students with some knowledge of the language, as they show how the commentaries define terms in these texts, and they also clarify the translation.

Ānandajoti Bhikkhu  
 April, 2013

# Namakkārapāḷi saha Saṅkhepayojanā

## The Reverence Text with the Short Word-Commentary

edited and translated by Ānandajoti Bhikkhu

### 1

UU-U|U---||UU-U|U-U- pathyā Vatta (8 syllables)

**Sugataṃ sugataṃ seṭṭhaṃ, kusalaṃ 'kusalaṃ jaham,**<sup>1</sup>

The one who is fortunate and fortunately excellent, who has given up wholesome and unwholesome deeds,

**Amataṃ amataṃ santaṃ, Asamaṃ Asamaṃ dadaṃ,**

Who found the deathless peace of the Deathless, who found the Matchless (Nibbāna), and gives the Matchless (to others),

**Saraṇaṃ saraṇaṃ lokaṃ, araṇaṃ araṇaṃ karaṃ**

Who found the Refuge, and is the refuge for the world, the one without passions, who makes the passions fade,

**Abhayaṃ abhayaṃ ṭhānaṃ nāyakaṃ: Nāyakaṃ name.**

The one without fear, who leads to that fearless place: I will revere (Lord Buddha), the Leader.

**Sugataṃ** sobhanagataṃ sundaranibbānaṭṭhānaṃ gataṃ vā sammā gataṃ vā,

**sugataṃ** sammā vacanaṃ gadaṃ bhāsaṃ,

**seṭṭhaṃ** pasatthataṃ satipaṭṭhānādibhede dhamme gavesantaṃ vā santehi gavesitabbaṃ vā sattānaṃ hitasukhaṃ icchitaṃ vā,

**kusalaṃ 'kusalaṃ** kusalaṃ akusalaṃ,

**jahaṃ** jahitaṃ,

**amataṃ** maraṇavirahitaṃ,

**amataṃ** amatanibbānasamannāgataṃ,

**santaṃ** kilesadarathavūpasamaṃ,

**asamaṃ** lokiyadhammena asadisāṃ maggaphalanibbānadhammaṃ,

**dadaṃ** dātaṃ dāyakaṃ vā,

**saraṇaṃ** sabbasattalokassa paṭisaraṇabhūtaṃ,

**lokaṃ** sattasaṅkharokāsaṅkhataṃ tilokaṃ,

**saraṇaṃ** jānantaṃ, araṇaṃ nikkilesaṃ, kilesasaṅkhātaraṇavirahitaṃ vā,

**araṇaṃ** sattesu kilesarajassābhāvaṃ,

**karaṃ** desanāññena kataṃ, abhayaṃ nibbhayaṃ,

**abhayaṃ** nibbhayaṭṭhānaṃ nibbānadisaṃ,

**nāyakaṃ** satte nibbānapāraṃ nentaṃ,

**Nāyakaṃ** tilokānaṃ jeṭṭhaṃ pāmokkhaṃ Buddhaṃ,

sakkaccaṃ tīhi dvārehi ahaṃ **name** namāmī ti

<sup>1</sup> This is really two verses, not one, as it appears from the numbering. Although technically it is a Vatta verse, which allows free weight in many positions, it is treated like a Samavutta, having the same structure throughout: UU-U|U---||UU-U|U-U-.

○○○○○--- Bhujagasusumatā (9 syllables)

**Nayanasubhagakāyaṅgam,**

Having body and limbs lovely to the eyes,

**Madhuravarasaropetaṃ,**

Endowed with a noble and sweet voice,

**Amitaguṇagaṇādhāraṃ:**

The receptacle of many measureless virtues:

**Dasabalam-atulaṃ vande.**

I worship that incomparable One of Ten Powers.

**Nayanasubhagakāyaṅgaṃ** sabbasattānaṃ cakkhussa sobhanaṃ gatena kāyaṅgena  
samannāgataṃ,

**madhuravarasaropetaṃ** piyapemaṇīyena assādiyena uttamasaddena samannāgataṃ,

**amitagūṇagaṇādhāraṃ** aparimiṇitabba sīlādigūṇasamūhānaṃ patiṭṭhānabhūtaṃ,

**Dasabalaṃ** anaññasādhāraṇena Tathāgatassa kāyañāṇadasabalena samannāgataṃ,

**atulaṃ** sīlādigūṇehi kenaci asadisāṃ Buddhaṃ,

tīhi dvārehi sakkaccaṃ ahaṃ **vande** vandāmī ti.

3

---○○○--- Suddhavirāja (10 syllables)

**Yo Buddho dhitimāññadhārako,**

He who is Buddha, the bearer of steadfast knowledge,

**Samsāre anubhosi kāyikaṃ**

Who underwent in the continual round of existence, both bodily

**Dukkhaṃ cetasikañ-ca lokato:**

And mental suffering for the sake of the world:

**Taṃ vande naradevamaṅgalaṃ.**

I worship Him, who is a blessing for men and gods.

**Dhitimā** samādhivanto

**aññadhārako** arahattaphaladhārako Arahattaphalasetacchattaṃ dhārento vā, yo yādiso

Buddho,

**Samsāre** samsāravaṭṭe,

**kāyikaṃ** kāye pavattaṃ dukkhañ-ca vaṭṭadukkhañ-ca

**cetasi** pavattaṃ dukkhañ-ca vaṭṭadukkhañ-ca,

**lokato** lokahetu,

**anubhosi** punappunaṃ abhavasi avedayi,

**naradevamaṅgalaṃ** naradevānaṃ maṅgalabhūtaṃ,

**Taṃ** tādisaṃ Buddhaṃ,

ahaṃ **vande** vandāmi ti.

--○○○○○-- Upaṭṭhitā (11 syllables)

**Bāttimsatilakkhaṇacitradehaṃ,**

He who has the thirty-two beautiful marks on his body,<sup>2</sup>

**Dehajjutiniggatapajjalantaṃ**

Whose body shines with an effulgence of light,

**Paññādhitisīlaguṇoghavindaṃ:**

Who possesses an ocean of wisdom, steadfastness, morality and virtue:

**Vande Munim-antimajātiyuttaṃ.**

I worship that Sage who is in his final birth.

**Bāttimsatilakkhaṇacitraṃ** dehaṃ dvattimsamahāpurisalakkhaṇehi vicitraṃ  
rūpakāyavantaṃ,

**dehajjutiniggatapajjalantaṃ** rūpakāyato niggatehi chabbaṇṇaraṃsīhi parisamantato  
vijjotavantaṃ,

**paññādhitisīlaguṇo** ghavindaṃ paññādhitisīlasaṅkhatānaṃ guṇānaṃ samūhaṃ  
labhanavantaṃ, vinditabbānaṃ paññādhitisīlasaṅkhātānaṃ guṇānaṃ  
samūhavantaṃ vā,

**antimajātiyuttaṃ** carimabhavena carimattabhāvena vā,  
yuttaṃ **Munim** Buddhaṃ,

ahaṃ tīhi dvārehi sakkaccaṃ **vande** vandāmī ti.

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<sup>2</sup> See Lakkhaṇasuttanta, Dīghanikāya 30, for a list of these marks, and how they were acquired.

5

--o--oo--o-- Indravajirā (11 syllables)

**Pātodayaṃ bāladvākaraṃ va,**

Like a fresh sun rising in the morning,

**Majjhe yatīnaṃ lalitaṃ sirīhi,**

With charming grace in the midst of those who strive,

**Puṇḍindusaṅkāsamukhaṃ, anejaṃ:**

Having a face like a full moon, lust-free:

**Vandāmi sabbaññum-ahaṃ Munindaṃ.**

I worship the omniscient Lord of Sages.

**Pātodayaṃ** pageva udayaṃ uggataṃ,

**bāladvākaraṃ va** navuggatasūriyamāṇavo iva,

**yatīnaṃ** bhikkhūnaṃ

**majjhe sirīhi** bāttiṃsamahāpurisalakkhaṇāsītyānubyañjana-sampattisaṅkhātehi sirīhi

**lalitaṃ** vilāsitaṃ,

**puṇḍindusaṅkāsamukhaṃ** puṇṇacandena sadisaṃ ānanavantaṃ,

**anejaṃ** nittaṇhaṃ, lokadhammehi aniñjanaṃ vā,

**sabbaññum** sabbadhammavijānantaṃ,

**Munindaṃ** Buddhaṃ,

sakkaccaṃ tīhi dvārehi **ahaṃ vandāmi** ti.

6

○-○-○-○-○-○-○-○-○-○-○-○-○ Upindravajirā (11 syllables)

**Upetaṭpuṅṅo, varabodhimūle**

Endowed with merit, at the root of the Bodhi tree

**Sasenamāraṁ Sugato jinitvā,**

the Fortunate One, after defeating Māra and his army,

**Abojjhi Bodhiṁ aruṇodayamhi:**

Awoke to Wisdom as the dawn broke:

**Namāmi Taṁ mārajinam abhaṅgam.**

I revere Him, the unbroken one, who defeated the (five) deaths.<sup>3</sup>

**Upetaṭpuṅṅo** sampannadānādīpāramīpuṅṅavā dānādīpāramīpuṅṅena sampanno vā,

yo **Sugato varabodhimūle** uttamassa Bodhirukkhasa samīpe,

**Sasenamāraṁ** senāya saha pavattaṁ Mārarājaṁ,

**jinitvā** pāramīpuṅṅatejena vijayitvā,

**aruṇodayamhi** visākhapuṅṅamiyaṁ aruṇuggamanavelāyaṁ,

**Bodhiṁ** Arahattamaggañāṇasabbaññutañāṇasaṅkhātaṁ Bodhiṁ,

**abojjhi** paṭivijjhi adhigami vā,

**Mārajinam** pañcamārānaṁ vijitāviṁ,

**abhaṅgam** Sasenamāro yo koci vā bhindituṁ asamatthaṁ

**Taṁ** Sugataṁ,

ahaṁ **namāmī** ti.

<sup>3</sup> 1. the god Māra or Death (*devaputtamāra*); 2. the deadly defilements (*kilesamāra*); 3. the deadly constituent parts (*khandhamāra*); 4. the deadly deeds (*kammamāra*); 5. Māra as death itself (*maccumāra*).



--U--UU--U-- Upajāti (Bhadrā, 11 syllables)

**Rāgādichedāmalaññāṇakhaggam,**

That one having the sword of undefiled knowledge that cuts off passion and so on,

**Satīsamaññāphalakābhigāham,**

Who holds up the shield known as mindfulness,

**Sīloghalaṅkāravibhūsitam: Tam**

Who is adorned with the decoration of an ocean of morality: Him

**Namāmi 'bhiññāvaram-iddhupetam.**

I revere, the one endowed with noble knowledge and psychic power.

**Rāgādichedāmalaññāṇakhaggam** rāgādikilesam chindantam malavirahitam

Arahattamaggaññāṇasaṅkhātam asivantam,

**satīsamaññāphalakābhigāham** sammāsatināmikam phalakam daḥhagahaṇam,

**sīloghalaṅkāravibhūsitam** sīlanam samūhasaṅkhātena alaṅkārena vibhūsitam,

**abhiññāvaram-iddhupetam** abhiññāsaṅkhātāya varāya uttamāya iddhiyā upetam

samupetam samannāgataṃ,

**Tam** Buddham,

aham **namāmī** ti.

8

○-○-○-○-○-○-○-○-○-○-○-○- Vamsaṭṭhā (12 syllables)

**Dayālayaṃ sabbadhi dukkaraṃ karaṃ,**

That abode of sympathy, who (overcoming) difficulties everywhere,

**Bhavaṇṇavātikkamaṃ-aggataṃ gataṃ,**

And, overcoming the ocean of existence, attained the highest,

**Tilokaṇāthaṃ susamāhitaṃ hitaṃ:**

The well-composed Lord of the Three Worlds who is a benefit (to others):

**Samantacakkhuṃ paṇamāmi Taṃ 'mitaṃ.**

I bow down to the measureless All-Seeing One.

**Dayālayaṃ** mahākaruṇāya mettāya ādhāraṃ,

**sabbadhi** sabbasmiṃ attabhāve,

**dukkaraṃ** dukkhena karitabbaṃ pañcamahāpariccāgādikammaṃ

**karaṃ** karontaṃ,

**bhavaṇṇavātikkamaṃ** tibhavaśaṅkhātasamuddato atikkantaṃ,

**aggataṃ** sabbasattānaṃ seṭṭhabhāvaṃ,

**gataṃ** pattaṃ,

**Tilokaṇāthaṃ** kāmarūpa-arūpaśaṅkhātassa tilokassa paṭisaraṇaṃ,

**susamāhitaṃ** sundarasamādhivantaṃ,

**hitaṃ** sabbasattānaṃ lokiyalokuttarasāṅkhātaṃ atthadhāraṇaṃ,

**Samantacakkhuṃ** parisamantato sabbañeyyadhammaṃ passantaṃ

sabbaññutañṇavantaṃ,

**amitaṃ** aparimeyyaṃ sīlādiguṇavantaṃ,

**Taṃ** Buddhaṃ,

ahaṃ **paṇamāmi** vandāmi ti.

9

○-○-○-○-○-○-○-○- Vamsaṭṭhā (12 syllables)

**Tahim tahim pāramisañcayam cayam,**

In this place and that place he accumulated a store of perfections,

**Gatam gatam sabbhisukhappadam padam,**

He has attained the happy resting place of the virtuous,

**Narānarānam sukhasambhavam bhavam,**

And is the origin and source of happiness for men and gods,

**Namānamānam Jinapuṅgavam gavam.**

I revere the noble Victor, who (overcame) the disrespectful fools.<sup>4</sup>

**Tahim tahim** tasmim tasmim bhava, attabhāve vā,

**pāramisañcayam** dānādipāramīnam samūham,

**cayam** upacitam parisambhutam,

**sabbhi** santehi sappurisehi,

**gatam** upagamitabham payirupāsitabham,

**sukhappadam** accantasukhassa paṭiṭṭhānabhutam,

**padam** nibbānam gatam pattam agamim,

**narānarānam** manussadevānam,

**sukhasambhavam** lokiyalokuttarasukhassa kāraṇam tividhasukhassa

labhanakāraṇabhutam puñṇam vā,

**bhavam** nibbattentam,

**anamānam** anamantānam anādarānam avandantānam vā,

**gavam** goṇasadisānam bālānam,

**Jinapuṅgavam** jayantapurisuttamaṃ Buddhaṃ,

ahaṃ **name** namāmī ti.

<sup>4</sup> An allusion to the sectarians who opposed the Buddha.

10

--o--oo--o--o-- Indavaṃsā (12 syllables)

**Maggaṅganāvaṃ Munidakkhanāviko,**

The Sage and skilful mariner ascended the ship of the Path-factors,

**Īhāphiyaṃ ñāṇakarena gāhako,**

Grasped with the hand of knowledge the oar of exertion,

**Āruyha yo tāya bahū bhavaṇṇavā:**

And crossed over the manifold ocean of existence:

**Tāresi Taṃ buddham-aghappahaṃ name.**

I revere Him, who understood, abandoned distress and crossed over.

Yo **Munidakkhanāviko** yo Buddhasaṅkhāto cheko nāvājeṭṭhako,

**maggaṅganāvaṃ** aṭṭhamaggaṅgasaṅkhātāṃ nāvaṃ

**āruyha** ārohitvā

**īhāphiyaṃ** vīriyasaṅkhātāṃ dabbisārakaṃ,

**ñāṇakarena** sabbaññutaññāṇasaṅkhātena hatthena,

**gāhako** daḥhaṃ gaṇhamāno hutvā tāya aṭṭhamaggaṅganāvāya,

**bahū** aneke veneyyasatte

**bhavaṇṇavā** tibhavasāṅkhātamahāsamuddato,

**tāresi** otāresi,

**buddhaṃ** paṭividdhacatusaccadhammaṃ

**aghappahaṃ** sattānaṃ dukkhaviddhaṃsentāṃ kilesa viddhaṃsentāṃ vā

**Taṃ** Munidakkhanāvikaṃ

ahaṃ **name** namāmi ti.

11

○○○○○○○○○○○○○○○ – Toṭaka (12 syllables)

**Samatiṃsatipāramisambharaṇaṃ,**

He who fulfilled the thirty<sup>5</sup> perfections equally,

**Varabodhidume Catusaccadasaṃ,**

Who, under the noble Bodhi tree, saw the Four Truths,

**Varam-iddhigataṃ naradevahitaṃ:**

Attained the noble psychic powers, which benefit gods and men:

**Tibhavūpasamaṃ paṇamāmi Jinaṃ.**

I bow down to the Victor, who stilled (rebirth in) the three (planes of) existence.

**Samatiṃsatisambharaṇaṃ** samatiṃsapāramiyo sambhūtaṃ paripūritaṃ,

**Varabodhidume** Uttamabodhirukkhamūle,

**Catusaccadasaṃ** Cattāri Ariyasaccāni maggañāṇena passantaṃ paṭivijjhantaṃ,

**varam-iddhigataṃ** uttamaṃ atītabuddhānaṃ

**iddhipattaṃ** uttamānaṃ iddhīnaṃ paṭiṭṭhānabhūtaṃ vā,

**naradevahitaṃ** manussadevānaṃ lokiya lokuttarasāṅkhātaṃ payojanaṃ dhāraṇaṃ,

**tibhavūpasamaṃ** kāmarūpārūpasāṅkhātehi tīhi bhavehi upasamitaṃ,

kāmarūpārūpasāṅkhātesu tīsu bhavesu punabbhavābhiniḥḥattito upasamitaṃ  
nibbutaṃ vā,

**Jinaṃ** pañcamārajayantaṃ Buddhaṃ

**paṇamāmi** ahaṃ ñāṇasampayuttacittena ādaraṃ vandāmi ti.

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<sup>5</sup> That is, each of the ten perfections in the lower, middling and highest levels.

12

○○-○○-○○-○○- Toṭaka (12 syllables)

**Satapuññajalakkhaṇikaṃ, virajaṃ,**

Having the marks that arose because of hundreds of merits, passionless,

**Gaganūpamadhiṃ, dhiti-Merusamaṃ,**

Superior like the sky, firm like (Mount) Meru,

**Jalajūpamasītalasīlayutaṃ,**

Cool, like the lotus, endowed with morality,

**Pathavīśahanam: paṇamāmi Jinaṃ.**

who endures (like) the Earth: I bow down to the Victor.

**Satapuññajalakkhaṇikaṃ** anekapāramīpuññatejena jātena

dvattiṃsamahāpurisalakkhaṇena sampannaṃ,

**virajaṃ** rāgarajādīnaṃ abhāvā vigatarajaṃ,

**gaganūpamadhiṃ** ākāsūpamasabbaññutaññānavantaṃ,

**dhiti-Merusamaṃ** Sinerupabbatasadisam acalasaṃmādhivantaṃ,

**jalajūpamasītalasīlayutaṃ**, udakajātappadumasadisena accantātisītalena

asaṅkhyeyyasīlena sampayuttaṃ,

**pathavīśahanam** pathavī viya khantisampannaṃ, khantivantaṃ vā,

**Jinaṃ** pañca-Māravijayaṃ Buddhaṃ ahaṃ sakkaccaṃ **paṇamāmi** vandāmī ti.

13

---○○○○-○○- Pahāsinī (13 syllables)

**Yo Buddhō sumati, dive divākaro va,**

He who is the wise Buddha, like the sun shining in the day,

**Sobhanto ratijanane silāsanamhi,**

\* Resplendent, producing delight, while sitting on his stone throne,

**Āsīno sivasukhadam̐ adesi Dhammam̐,**

Taught the Abhidhamma, which gives the happiness of safety,

**Devānam̐: Tam-Asadisam̐ namāmi niccam̐.**

to the gods: I always revere Him who is Matchless.

**Sumati** sundarasabbaññutaññāvato, desaññāvato vā,

**yo yādiso Buddhō,**

**dive** divase

**divākaro va** sūriyo iva,

**sobhanto** virocamaṇo hutvā,

**ratijanane** devānam̐ atappakapītisomanassuppādane, pemuppādane vā,

**silāsanamhi** paṇḍukampalanāmake silāsane,

**āsīno** nisīdanto hutvā,

**sivasukhadam̐** nibbānasukhadāyakaṃ,

**Dhammam̐** Abhidhammadhammāṃ,

**devānam̐** Mātupubbadevaputtappamukhānam̐ upapattidevānam̐ adesi kathesi,

**asadisam̐** appaṭipuggalam̐,

**Tam̐** Buddhāṃ

ahaṃ **niccam̐** satatam̐ **namāmi** vandāmī ti.

14

--U-UUU-UU-U-- Vasantatilakā (14 syllables)

**Yo pādapañkajamuduttalarājikehi,**

He who has tender skin on his lotus feet,

**Lokehi tīhi 'vikalehi nirākulehi,**

Who is unconfused, not lacking (in knowledge) about the three worlds,

**Sampāpuṇe nirupameyyatam-eva, Nātho**

Who has attained the incomparable,

**Tam sabbalokamahitam asamaṃ namāmi.**

Who is unequalled and honoured by the whole world: I revere Him, the Lord.

**Yo Nātho yo yādiso sabbasattānaṃ paṭisaraṇo Buddho,**

**avikalehi** kehici avekallehi,

**nirākulehi** ākulavirahitehi,

**pādapañkajamuduttalarājikehi** pādasāṅkhātapadumassa saṅhatale jātehi

aṭṭhasatacakkalakkhaṇarājikehi,

**tīhi lokehi** kattubhūtehi,

**nirupameyyatam** appameyyabhāvaṃ appamitabbabhāvaṃ vā,

**sampāpuṇe** eva sammā gacchati eva,

**sabbalokamahitam** sabbalokena pūjitam,

**asamaṃ** sabbamanussadevabrahmehi asadisam,

**tam Nātham** aham namāmi ti.



15

--U-UUU-UU-U-- Vasantatilakā (14 syllables)

**Buddham narānarasamosaraṇam dhitattam,**

The Buddha with steady mind, who brought together men and gods,

**Paññāpadīpajutiā vihatandhakāram,**

Who, with the lustre of the light of wisdom destroyed the darkness (of ignorance),

**Atthābhikāmanaradevahitāvaham, Tam**

He who greatly desires the welfare and benefit of men and gods, Him

**Vandāmi, kāruṇikam-aggam-anantañāṇam.**

I worship, the great compassionate (Buddha), with infinite knowledge.

**Narānarasamosaraṇam** manussadevānam samam osaraṇam sannipatitaṭṭhānam,  
**dhitattam** samāhitacittam,

**paññāpadīpajutiā** Arahattamaggañāṇasaṅkhātapaḍīpobhāsenā karaṇabhūtenā

**vihatandhakāram** hanitabba avijjāsaṅkhātamohatamaṃ,

**atthābhikāmaṃ** sattalokassa lokiyalokuttarasaṅkhātapayojanam ativiya icchantaṃ,

**naradevahitāvaham** manussadevānam hitam dhāraṇam,

**kāruṇikam** sabbasattesu mahākaruṇāya yuttam mahākaruṇavantaṃ vā,

**aggam** jātipuññaguṇamahattabhāvena sabbasattuttamaṃ,

**anantañāṇam** gaṇavasena ca sabhāvavasena ca visayavasena ca antivirahitañāṇam,  
anantaṃ sabbaññutañāṇavantaṃ vā,

**Tam** Buddham aham vippasannena cetasā **vandāmī** ti.

16

○○○○○-○-○-○-○ Mālinī (15 syllables)

**Akhilaguṇanidhāno yo Munindopagantvā**

The deposit of all virtues, the Lord of Sages, who, after approaching

**Vanam-Isipatanavhaṃ, saññatānaṃ nicketaṃ,**

The Wood called Isipatana, the abode of those restrained,

**Tahim-akusalachedaṃ Dhammacakkaṃ pavatto:**

And rolling the Dhamma-Wheel, which cut off unwholesomeness in that place:

**Tam-atulam-abhikantaṃ vandaneyyaṃ namāmi.**

I revere Him of incomparable beauty, who should be worshipped.

**Akhilanidhāno** sabbalokiyalokuttarasankhātānaṃ sīlasamādhipaññādiguṇasamūhānaṃ  
patiṭṭhāno

yo yādiso

**Munindo** pañcannaṃ munīnaṃ indo issaro Bhagavā,

**saññatānaṃ** kāyavacīmanosaṃyamantānaṃ sādhuṇaṃ,

**nicketaṃ** vasanaṭṭhānaṃ rammaṇaṭṭhānaṃ vā,

**Isipatanavhaṃ** Isipatananāmikaṃ Isipatanan-ti voharitabbaṃ vā,

**vanam** Migadāyavanaṃ,

**upagantvā** gamitvā,

**tahim** tasmiṃ Isipatananāmake Migadāya vane,

**akusalassa** samucchedaṃ,

**Dhammacakkaṃ** Dhammacakkappavattanasuttaṃ,

**pavatto** pañcavaggiyānaṃ bhikkhūnaṃ adesayi,

**atulam** sīlādīhi guṇehi kenaci asadisam,

**abhikantaṃ** sabbadevamanussehi ativiya kantaṃ kamaṇīyaṃ tuṭṭhi sarīravaṇṇavantaṃ,

**vandaneyyaṃ** devamanussānaṃ vandanārahaṃ tehi vā vanditabbaṃ,

**Tam** munindaṃ

ahaṃ tīhi dvārehi **namāmi** vandāmī ti.

17

○○○○○-○-○○-○-○-○-○-○-○- (16 syllables)<sup>6</sup>

**Suciparivāritam, surucirappabhāhi rattam,**

Surrounded by the pure, brilliant with beautiful radiance,

**Srivisarālayam gupitam-indriyeh' upetam,**

The abode of many glories, endowed with guarded<sup>7</sup> senses,

**Ravisasimaṇḍalappabhutilakṣaṇopacittam:**

And beautiful marks beginning with the disk of the sun and the moon:<sup>8</sup>

**Suranarapūjitam Sugatam-ādaram namāmi.**

I revere with respect the Fortunate One, worshipped by gods and men.

**Suciparivāritam** rāgādimalavisuddhāhi Ariyasāvakaḍiparisāhi, parikkhāritam

kilesamalavisuddham parikkhāravantaṃ vā,

**surucirappabhāhi** suṭṭhu kantitasarīranikkhantabyāmamattaramsīhi karaṇabhūtehi,

**rattam** niccam rañjitaḅbakāyam,

**srivisarālayam** paññāpuññasaṅkhātalakkhisamūhānam patiṭṭhānam,

**gupitam-indriyehi** gupitaḅbehi saṃvaritaḅbehi chahi cakkhādīndriyehi,

**upetam** samupetaṃ samannāgataṃ,

**ravisasimaṇḍalappabhutilakṣaṇopacittam** sūriyamaṇḍalacandamaṇḍalādīhi

pādacakkalakkhaṇehi abhivicitrapādaṃ, abhivicitraṃ

sūriyamaṇḍalacandamaṇḍalādīṃ pādacakkalakkhaṇavantaṃ vā,

**suranarapūjitam** devamanussehi pūjitaḅbam,

**Sugatam** Buddhaṃ

**ādaram** sakkaccaṃ

ahaṃ **namāmi** vandāmi ti.

<sup>6</sup> Identified as the metre Vāninī by the Ṭīkā, that metre varies from this in that the eighth syllable is described as light, not heavy, as here.

<sup>7</sup> Sanskrit: *Gupita* is for Pāli *gopita* m.c.

<sup>8</sup> These are two of the marks on the bottom of the Buddha's feet.

----- Mandakkāntā (17 syllables)

**Maggoḷupena muhapaṭighāsādi-ullolavīcim**

\* With the raft of the Path, he crossed over the waves and currents of delusion, anger and desire

**Sāmsāroghaṃ tari; tam-abhayaṃ pārappattāṃ, pajānaṃ**

\* The ocean of existences; the fearless one fully crossed over, and he established humanity's

**Tāṇaṃ leṇaṃ asamasaraṇaṃ ekatitthaṃ paṭiṭṭhaṃ:**

Shelter, safety and unequalled refuge, the one (true) haven:

**Puññakkhettaṃ paramasukhadāṃ Dhammarājaṃ namāmi.**

I revere the King of the Dhamma, that field of merit, who gives the ultimate bliss.

Yo Dhammarājā **muhapaṭighāsādi-ullolavīcim** mohadosataṇhādisaṅkhātāṃ  
mahātaṇhāgakkhuddaka-ūmikaṃ,  
**sāmsāroghaṃ** sāmsārasaṅkhātāṃ oghaṃ samuddajalappavāhaṃ,  
**Maggoḷupena** Aṭṭhamaggaṅgasāṅkhātena kullena  
**tari** atariṃ,  
**abhayaṃ** khemaṃ, jāti-ādīnaṃ abhāvato nibbhayaṃ vā,  
**pārappattāṃ** nibbānapāraṃ pattāṃ adhigataṃ,  
**pajānaṃ** sabbasattānaṃ,  
**tāṇaṃ** tāyanaṭṭhena tāṇaṃ rakkhaṇaṃ,  
**leṇaṃ** nilīyanaṭṭhena leṇaṃ nilīyanaṃ,  
**asamasaraṇaṃ** sabbasattānaṃ asadisāvassayaṇaṃ,  
**ekatitthaṃ** nibbānapāragamaṇānaṃ ekatitthabhūtaṃ,  
**paṭiṭṭhaṃ** sabbasattānaṃ mahādīpaṃ viya paṭiṭṭhaṃ ādhārabhūtaṃ,  
**puññakkhettaṃ** nibbānasukhatthikānaṃ puññabījassa khettabhūtaṃ, puññatthikānaṃ  
puññabījassa vāpānaṭṭhānaṃ khettabhūtaṃ vā,  
**paramasukhaṃ** uttamaṃ nibbānasukhaṃ dadamaṇaṃ,  
**Dhammarājaṃ** Buddhaṃ lokiyalokuttaradhammehi pajānaṃ rañjāpanaṃ vā,  
pāramīdhammeneva Buddhabhāvaṃ jātaṃ Buddhaṃ vā,  
ahaṃ tīhi dvārehi **namāmi** ti.

19

-----00000-----0---0--- Kusumitalatāvellitā (18 syllables)

**Kaṇḍambaṃ<sup>9</sup> mūle parahitakaro yo Munindo nisinno,**

The Lord of Sages sitting at the root of the Kaṇḍamba tree, seeking the benefit of others,

**Accheram̐ sīgham̐ nayanasubhagam̐ ākulaṇṇaggiḷālam̐,**

\* Quickly wrought a wonder by scattering water and fire that was pleasing to the eyes,

**Dujjāladdham̐sam̐, Munibhi 'jahitam̐ pāṭiheram̐ akāsi:**

Destroying the false net (of views), this miracle was not left undone by the Sage:

**Vande Tam̐, seṭṭham̐ paramaratijam̐ iddhidhammeh' upetam̐.**

I worship Him, the praised origin of supreme delight, endowed with psychic power.

**Parahitakaro** attanā paresam̐ sabbasattānam̐ attham̐ payojanam̐ karonto,  
**yo Munindo** yo yādiso Buddho,

**Kaṇḍambaṃ mūle** Kaṇḍanāmikena Pasenadikosalarañño uyyānapālena ropitassa  
setambarukkhasa samīpe

**sannisinno** vasamāno,

**accheram̐** vimhāpanīyam̐,

**nayanasubhagam̐** devamanussānam̐ pasādacakkhussa sobhanapattam̐

**ākulaṇṇaggiḷālam̐** parikiṇṇa-udaka dhārāggisikhavantam̐ parisamantato kulam̐,  
parikiṇṇam̐ aññamaññamissakam̐ yamakam̐ yamakam̐ udakajālāggijālavantam̐ vā,

**dujjāladdham̐sam̐** duṭṭhum̐ micchādiṭṭhivādasāṅkhātam̐ jālam̐ viddham̐sitam̐,

**Munibhi 'jahitam̐** sabba-Sammāsambuddhehi avijahitam̐,

**pāṭiheram̐** paccanīkapaṭihārakam̐ pāṭihāriyam̐, udakaggiyamakam̐yamakam̐  
pāṭihāriyam̐ vā,

**sīgham̐** khippam̐,

**akāsi** akari,

**seṭṭham̐** pasatthataram̐,

**paramaratijam̐** devamanussānam̐ uttamaratim̐ janakam̐, uttamānam̐ sādhūnam̐  
cittaramanam̐ janāpetam̐ vā,

**iddhidhammehi** acinteyyāppameyyehi Buddha-iddhi guṇehi

**upetam̐** samannāgatam̐,

**Tam̐** Munindam̐

aham̐ sirasā **vande** vandāmī ti.

<sup>9</sup> This must be an alternative spelling for the *Gaṇḍamba*, or swollen mango tree.

○-----○○○○○---○---○--- Meghavipphujjitā<sup>10</sup> (19 syllables)

**Munindakko yeko dayudayarūṇo ñāṇavitthiṇṇabimbo,**

That clever Sage, who is the rising dawn of compassion, having extensive knowledge,

**Vineyyappāṇoghaṃ kamalakathitaṃ Dhammaraṃsīvarehi,**

Who leads over the watery ocean what are called lotuses with the noble rays of his Dhamma,

**Subodhesī suddhe tibhavakuhare byāpitakkittinañ-ca,**

And awakens the pure of heart in the pit of the three worlds, widely-renowned,

**Tilokekaccakkhuṃ dukham-asahanam: Tam Mahesim namāmi.**

The one (wisdom) eye of the three worlds, who endured suffering:<sup>11</sup> I revere Him, the Great Sage.

**Dayudayarūṇo mahākaruṇāsaṅkhāta-udayapabbatuggatasūriyāruṇo, udayapabbatato**  
uggatasūriyāruṇo viya mahākaruṇā vā,

**ñāṇavitthiṇṇabimbo** sabbaññutañāṇasaṅkhāto vitthāraparimaṇḍalo,

vitthāracakkavāḷamaṇḍalam viya vipulārammaṇasabbaññutañāṇavā,

**eko** asahāyo Ekabuddhabhūto,

**yo** yādiso,

**Munindakko** Buddhādicco

**suddhe** rāgādimalahi visuddhe

**tibhavakuhare** tibhavaśaṅkhātakamalasare,

**kamalakathitaṃ** uppalan-ti kathetabbaṃ,

**vineyyappāṇoghaṃ** vinetabba sattasamūhaṃ,

**Dhammaraṃsīvarehi** Uttamadhammasaṅkhātaraṃsīhi,

**subodhesi** catusaccadhammaṃ paṭivedhayamānena suṭṭhu pabodhesi vikāsesi,

**byāpitakkittinaṃ** tiloke patthaṭaparikittanaṃ, sīlādiguṇehi patthaṭathutighosikaṃ vā,

**tilokekaccakkhuṃ** kāmarūpārūpasāṅkhātānaṃ tilokānaṃ ekaṃ paññācakkhubhūtaṃ,

**dukham-asahanam** puthujjanehi atidukkhamitaṭṭhānaṃ khamanaṃ,

**Mahesim** mahantaṃ sīlakkhandhādiṃ pariyesamānaṃ mahantaṃ Nibbānaṃ

gavesamānaṃ vā,

**Tam** Munindakkaṃ,

ahaṃ sirasā **namāmi** vandāmī ti.

<sup>10</sup> Mistakenly identified as the 18-syllable Kusumitalatāvellitā by the Ṭikā. The profile here is similar to that metre, but has an extra short syllable at the beginning.

<sup>11</sup> This is evidently the meaning both in the long and the short commentary, though it looks like the opposite to me: *dukkham asahanam, unable to endure suffering*.



-----○○○○○○○○○○----- Saddharā (21 syllables)

**Devādevātidevaṃ nidhanavapudharaṃ mārabhaṅgaṃ abhaṅgaṃ**

The Great God above all gods, bearing his last body, having broken the (five) killers, unbroken (himself),

**Dīpaṃ dīpaṃ pajānaṃ, jayavarasayane Bodhipattaṃ 'dhipattaṃ**

Who spread the light of wisdom on people, and attained Awakening on the noble victory seat,

**Brahmābrahmāgatānaṃ varagirakathikaṃ pāpahīnaṃ pahīnaṃ**

Surrounded by brahmas and others, speaking with a noble voice,<sup>12</sup> having given up low actions,

**Lokālokābhirāmaṃ: satatam-abhinaṃ Taṃ Munindaṃ Munindaṃ.**

Greatly delighting the worlds: I always greatly revere Him, the Lord of Sages, the Lord of the (five) Sages.<sup>13</sup>

**Devādevātidevaṃ** sammutideva-upapattidevānaṃ ati-uttamaṃ visuddhidevabhūtaṃ,

**nidhanavapudharaṃ** antimakāyadhāraṇaṃ,

**mārabhaṅgaṃ** devaputtādipaṅcamāre viddhaṃsaṇaṃ

**abhaṅgaṃ** Mārasenāya bhañjituṃ asamaṭṭhaṃ, Mārasenā bhañjanārahaṃ vā,

**pajānaṃ** sattānaṃ,

**dīpaṃ** paññāpadīpaṃ,

kammabhūtaṃ **dīpaṃ** dīpakaṃ pakāsentāṃ,

**jayavarasayane** pañcamāravijayantaṭṭhānabhūte uttamabodhipallaṅkāsaṃ ādhārabhūte,

**Bodhipattaṃ** Arahattamaggasabbhaññutaññaṇaṃ gataṃ,

**adhipattaṃ** sadevake loke sabbadevamanussānaṃ jeṭṭhabhāvaṃ gataṃ,

**brahmābrahmāgatānaṃ** payirupāsanavasena āgatānaṃ brahmadevamanussaparisaṇaṃ,

**varagirakathikaṃ** seṭṭhavācāya Dhammaṃ desamaṇaṃ,

**pāpahīnaṃ** lāmakākusalakilesaṃ,

**pahīnaṃ** Arahattamaggaññaṇena susamucchinnaṃ,

**lokālokābhirāmaṃ** manussalokadevabrahmalokānaṃ abhirāmaṃbhūtaṃ,

**Munindaṃ** pañcamunissaraṃ,

**Taṃ Munindaṃ,**

**satatam** niccaṃ abhiṅgaṃ

ahaṃ **abhinaṃ** abhisakkaccaṃ namāmi ti.

<sup>12</sup> Sanskrit: *gira*, *voice*.

<sup>13</sup> This is presumably a reference to the group-of-five monks, whom the Buddha brought to Awakening.





-----o-----o-----o-----o----- Saddharā (21 syllables)

**Cattālīsaggadanto samakalapanajo antaraṃsappapīno,**

Having forty of the best teeth, even teeth, a full back between the shoulders,

**Cakkenaṅkitapādo aviraḷadasano, Māraj' ussaṅkhapādo,**

Wheel-marked feet, unflawed teeth, He who defeated the killers, having high ankles,

**Tiṭṭhanto nonamanto 'bhayakaramudunā jaṇṇukānāmasanto,**

Who, while standing, without bending, with both his soft hands, can touch his knees,

**Vaṭṭakkhandho, Jino gotaruṇapakhumako sīhapubbaḍḍhakāyo,**

Whose body is round, the Victor, having eyelashes like an ox, the upper half of whose body is like a lion,

**Jino** pañcamārajitavā Buddho,

**cattālīsaggadanto** samacattālīsa-uttamadanto,

**samakalapanajo** kakacena chinditvā, ṭhapito viya samadanto,

**antaraṃsappapīno** dvinnaṃ aṃsānaṃ khandhānaṃ antaraṃ vemajjhe  
paripuṇṇapiṭṭhitalo,

**cakkenaṅkitapādo** aṭṭhasatapādacakkalakkhaṇena lakkhitapādatalo,

**aviraḷadasano** avivaradantena sampanno,

**Māraji** pañcamārajitavā Buddho,

**ussaṅkhapādo** pādassa upari ṭhitena saṅkhasadisattā saṅkhanāmikena goppakena  
samannāgato,

**tiṭṭhanto** ṭhitako va

**nonamanto** anamamāno hutvā

**ubhayakaramudunā** sukhumena hatthadvayena

**jaṇṇukāni** jaṅghāni

**āmasanto** parimajjitum sakkonto,

**vaṭṭakkhandho** suvaṇṇāliṅgo viya samavaṭṭitagaliko,

**gotaruṇapakhumako** taṃmuhuttajātarattavacchassa cakkhubhaṇḍo viya

vippasannacakkhubhaṇḍo, vippasannacakkhubhaṇḍena samannāgato vā,

**sīhapubbaḍḍhakāyo** sīhassa pubbaḍḍhakāyo viya paripuṇṇakāyo.

----- Saddharā (21 syllables)

**Sattappīno ca dīghaṅguli-m-atha Sugato lomakūpekalomo,**

Having seven fat areas, long fingers, the Fortunate One, with one hair to a vesicle,

**Sampannodātadāṭho kanakasamataco nīlamuddhaggalomo,**

Full white teeth, smooth, golden skin, with black hair on the top of his head,

**Sambuddho, thūlajivho atha sīhahanuko jālikappādahattho,**

The Sambuddha, having a broad tongue, then a lion-like jaw, webbed feet and hands,

**Nātho uṅhīsasīso itiguṇasahitaṃ: Taṃ Mahesiṃ namāmi.**

Whose head has a crown, the Lord endowed with these (thirty-two) qualities: I revere Him, the Great Sage.

**Sugato** Buddho,

**sattapīno** dvihatthapādāṃsakūṭa-ekagalavasena sattasu ṭhānesu paripuṇṇamaṃsiko,

**dīghaṅguli** samā-ayatahatthapādaṅguli,

**atha** tad-aññāṃ,

**lomakūpekalomo** ekekalomakūpe ekekajātalomo,

**sampannodātadāṭho** sampannasukkadāṭho,

**kanakasamataco** suvaṇṇena sadisacammo,

**nīlamuddhaggalomo** nīlaṃ uddhaṃ aggā koṭi hutvā mukhasobhaṃ ullokayamāno viya ṭhitalomo,

**Sambuddho** Tathāgato,

**thūlajivho** mududīghaputhulajivhāya sampanno,

**atha** tadaññāṃ,

**sīhahanuko** sīhassa heṭṭhāhanu viya paripuṇṇahanuko,

**jālikappādahattho** kusalena vaḍḍhakināvātapāne sammāyojitañjālaṃ viya cammena appaṭibaddhahatthapādaṅgulantaro,

**Nātho** Buddho,

**uṅhīsasīso** rañño uṅhīsapatto viya virocamaṃo pakatimaṃsapinḍasaṅkhāto

uṅhīsapattasīso,

**itiguṇasahitaṃ** evaṃ iminā vuttappakārena dvattimaṃsamahāpurisalakkhaṇaguṇena

samannāgataṃ,

**Taṃ Mahesiṃ** Buddhaṃ

tīhi dvārehi ahaṃ **namāmi** vandāmi ti.



-----0-----00000-----0-----0----- Saddharā (21 syllables)

**Puññenetena sohaṃ nipuṇamati sato samparāye ca titto,**  
May I, through this merit<sup>14</sup> in the future (become)<sup>15</sup> subtle-minded, mindful, satisfied,

**Dakkho diṭṭhujjupañño avikalaviriyo bhogavā samvibhāgī,**  
Clever, with wise and upright view, not lacking in energy, wealthy, generous,

**Tikkho sūro dhitatto saparahitacaro dīghajīvī arogo,**  
Quick-witted, strong, resolute, living for others' benefit, long-lived, healthy,

**Dhañño vaṇṇo yasassī atibalavadharo kittimā khantupeto,**  
Rich, beautiful, famous, powerful, renowned, endowed with patience,

**Sohaṃ** so ahaṃ,  
**etena puññena** iminā Buddhavandanapuññakammena,  
**samparāye** paraloke,  
**nipuṇamati** ca saṇhasukhumapaññavā ca,  
**sato** satimā ca,  
**titto** tappano athāladdhavatthunā santuṭṭho ca,  
**dakkho** taṃ taṃ kicce cheko ca,  
**diṭṭhujjupañño** ujudiṭṭhipaññāya sampanno ca,  
**avikalavīriyo** anūnavīriyo ca paripuṇṇavīriyo vā,  
**bhogavā** bhuñjitabba sampattisukhena sampanno ca  
**samvibhāgī** samvibhajanasiḷo ca  
**tikkho** tikkhapaññavā ca,  
**sūro** ti sattivanto nibbhayo ca,  
**dhitatto** samāhitacitto ca ekaggacitto vā,  
**saparahitacaro** attahitaparahitapaṭipannako ca,  
**dīghajīvī** dīghāyuko ca,  
**arogo** rogaviraho ca,  
**dhañño** sirīpuññapaññālakkaṇasampanno ca,  
**vaṇṇo** vaṇṇasampanno ca,  
**yasassī** parivārasampanno ca,  
**atibalavadharo** atibalavantadhārako ca,  
**kittimā** kitti ghosavanto ca,  
**khantupeto** khantiyā upeto samupeto samannāgato ca bhaveyyan-ti.

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<sup>14</sup> Through the merit of writing these verses.

<sup>15</sup> The verb comes at the end of the following verse.

-----○○○○○○○○----- Saddharā (21 syllables)

**Saddho dātāṅgupeto paramasiridharo diṭṭhadhamme viratto,**

In the here and now may I be<sup>16</sup> faith, generous, glorious, detached,

**Lajjī kalyāṇamitto abhiratakusalo pañcasīlādirakkho,**

Modest, having spiritual friends,<sup>17</sup> delighting in the good, protecting the five precepts and so on,

**Appiccho appakodho ativujhadayo iddhiṃ appameyyo,**

With no desires, no anger, being upright in heart, having psychic power, immeasurable (qualities),

**Pāsaṃso pemavāco sujanagūṇavidū māmakō so bhaveyyaṃ.**

Praiseworthy, with loveable words, one who knows a good person's virtue and may I be devoted (to the Triple Gem).

So ahaṃ **diṭṭhadhamme** paccakkhabhūte attabhāve,

**saddho** saddhāya samannāgato ca,

**dātāṅgupeto** dātassa aṅgāya kāraṇabhūtāya dhanasampattiyā upeto samupeto

samannāgato ca, dātabba vatthu ca, tappaṭiggāhakupuggalo ca, saddhā cā ti tīhi

aṅgehi upeto samupeto samannāgato ca vā,

**paramasiridharo** uttamasirīdhārako ca, uttamasiriṃ dhāraṇasamattho ca vā,

**viratto** kāmaguṇesu vigataratto ca,

**lajjī** pāpahirivanto ca, pāpajigucchanalakkhaṇāya lajjāya sampanno ca vā,

hirottappasamannāgato ca vā,

**kalyāṇamitto** sundaramittasampanno ca,

**abhiratakusalo** dānādipuñṇakusaladhammesu abhiraṃṇo ca,

**pañcasīlādirakkho** pañcasīlādīni rakkhituṃ samattho ca,

**appiccho** aniccho ca, rūpādīkāmaguṇesu anicchanto ca vā,

**appakodho** dussanalakkhaṇadosato virahito ca,

**ativujhadayo** ati-eva ujucittasamannāgato ca,

[iddhiṃ]<sup>18</sup> iddhiyā samannāgato ca,

**appameyyo** appameyyehi sīlādiguṇehi sampanno ca,

**pāsaṃso** sīlādiguṇehi Buddhādisappurisānaṃ pasāṃsāraho ca,

**pemavāco** atthabyaṅjanamadhuratāya Buddhādisappurisehi pemitabba vācāya sampanno ca,

**sujanagūṇavidū** Buddhādisappurisānaṃ sīlādiguṇaṃ vijānako ca,

**māmakō** Buddhādisajjanānaṃ māmakō ca, Buddhādiratanattayaṅ-ca Saddhammaṅ-ca mānanto ca vā,

**bhaveyyaṃ** bhavāmī ti.

<sup>16</sup> The verb is at the end of the verse.

<sup>17</sup> *Kalyāṇamitta* is an interesting word, meaning both *being a spiritual friend*, and *having spiritual friends*. The latter is the meaning here.

<sup>18</sup> This word is missing from the *yojanā*, but clearly is needed here.

29-33

---|---||---|--- pathyā Vatta

**Ittham asaṅkhaye Nāthaguṇe lakkhaṇadīpīte**

\* Thus the wise one who recalls even one of the verses

---|---||---|---

**Gāthāsu sūcakāsvēkagātham-pi sarate budho**

Amongst the verses which indicate the characteristic virtues of the Lord

---|---||---|--- pathyā Vatta

**Caturāpāyamutto so, sādhatthadvayassa ca,**

Will be free from the four downfalls, accomplish a double welfare,<sup>19</sup>

---|---||---|---

**Hatūpaddavajālo ca, lābhī hitasukhassa ca,**

Destroy the net of misfortune, and be one who receives benefit and happiness,

---|---||---|--- pathyā Vatta

**Adhipo naradevānam, catudīpissaro pi vā,**

\* He will be master of men and gods, or rule the four continents,<sup>20</sup>

---|---||---|---

**Bhaveyya antime dehe, tam-aññam setachattakam,**

\* And in his last body, with a white umbrella (over him),<sup>21</sup> he will attain final knowledge,

---|---||---|--- pathyā Vatta

**Bhāvanāyānam-āruya, samam-essati subbato.**

And, having mounted the vehicle of meditation, he will come by peace and good conduct.

---|---||---|---

**Imasmiṃ attabhāve pi arogo dīghajīviko,**

Also in this existence (he will be) healthy, long-lived,

<sup>19</sup> Welfare in this world and the next.

<sup>20</sup> They are Jambudīpa (India, in the south), Pubbavideha (in the east), Aparagoyāna (in the west) and Uttarakuru (in the north).

<sup>21</sup> A sign of royalty.

— ॐ — | ॐ — — || — ॐ — ॐ — ॐ — pathyā Vatta

**Pūjito sabbalokehi, bhāvanābhīratīmano,**

Worshipped by the whole world, with a mind that greatly delights in meditation,

ॐ — ॐ — | ॐ — — || — ॐ — ॐ — ॐ —

**Janappiyo manāpo ca: kā kathākhiladhāraṇe?**

Dear to the people and pleasing: what to say of those who remember the (whole) collection<sup>22</sup> (of verses)?

*Namakkārapāḷi Niṭṭhitā*

*The Text of the Reverence is Finished*

**Iti Porāṇācariyehi vanditassa Namakkārassa,**

This worshipful Reverence by the teachers of old,

**saddatthanayehi, chandālaṅkāranayehi ca,**

with good sound, meaning, method, prosody and ornamentation,

**saṅhasukhumasududdasagambhīrassa,**

(which is) exquisite, delicate, very subtle and deep,

**Buddhassa duppaṭṭividhagaṇaparidīpakassa**

and explains in due order the virtues of the Buddha

**sappurisānaṃ cittapasannajanakassa,**

for the hearts of the good people who generate faith,

**Sāṭṭhakathe Piṭṭakattaye asāmhiraṇisāradaṇṇācārīnā,**

\* was written by the Venerable and Noble Elder Sāsanasodhaka,

**Sāsanasodhakena Bhaddanta-r-eva tat-Theravarena racitā.**

who had unbeatable and mature knowledge of the Three Baskets together with the Commentaries.

<sup>22</sup> This meaning given in the Sanskrit dictionaries for *khila*, see SED, s.v.