

CATURĀRAKKHĀ BHĀVANĀ

FOUR PROTECTIVE MEDITATIONS

Buddhānussati, mettā ca, ~ asubhaṃ, maraṇassati
Recollection of the Buddha, friendliness, ~ unattractiveness, and mindfulness of death -

iti imā caturārakkhā ~ bhikkhu bhāveyya sīlavā.
these are the four protective meditations ~ that a virtuous monk should develop.

Anantavithhāraguṇaṃ ~ guṇatonussaraṃ Muṇiṃ,
Recollecting the Sage's virtue, and his endless, extensive, good qualities,

bhāveyya buddhimā bhikkhu ~ Buddhānussati-m-ādito.
the wise monk should develop ~ the recollection of the Buddha first.

BUDDHĀNUSSATI

RECOLLECTION OF THE BUDDHA

(ĀRAKKHĀ BHĀVANĀ 1)

1. Savāsane kilese so ~ eko sabbe nighātiya,
Alone he destroyed all the corruptions, and (bad) predispositions,

ahū susuddhasantāno ~ pūjānaṃ ca sadāraho.
and being continually and fully pure ~ he is worthy of worship at all times.

2. Sabbakālagate dhamme ~ sabbe sammā sayamaṃ Muṇi
° The Sage by himself has, in every way, completely awakened to all things

sabbākārena bujjhitvā, ~ eko sabbaññutaṃ gato.
throughout the whole of time, ~ and alone he has arrived at omniscience.

3. Vipassanādi vijjāhi ~ sīlādi caraṇehi ca,
° Being endowed with great psychic power, good conduct, virtue, and so on,

susamiddhehi sampanno, ~ gaganābhehi nāyako.
true understanding, insight, and so on, ~ the leader was like the shining sky.

4. Sammāgato subhaṃ ṭhānaṃ ~ amoghavacano ca so,

He who never spoke foolish words, has arrived at that glorious state (Nibbāna),

tividhassāpi lokassa ~ ñātā niravasesato.

he knew the threefold world system (completely) without leaving anything out.

5. Anekehi guṇoghehi ~ sabbasattuttamo ahū,

Overflowing with countless good qualities ~ he is supreme among all beings,

anekehi upāyehi ~ naradamme damesi ca.

with countless skilful means ~ he tamed those men who could be tamed.

6. Eko sabbassa lokassa ~ sabbamatthānusāsako,

He alone, to the whole world ~ was the teacher of everything good,

bhāgyaissariyādīnaṃ ~ guṇānaṃ paramo nidhī.

he is the highest treasure, having qualities such as good fortune, mastery, and so on.

7. Paññāssa sabbadhammesu ~ karuṇā sabbajantusu,

Being wise in regard to all things ~ compassionate to everybody,

attatthānaṃ paratthānaṃ ~ sādhiḱā guṇajetṭhiḱā.

he exceeded (others) in the best qualities, (knowing) what was for his own and others' good.

8. Dayāya pāramī citvā ~ paññāyattānaṃ-uddharī,

Through sympathy he set his mind on the perfections ~ through wisdom he raised himself up,

uddharī sabbadhamme ca, ~ dayāyaññe ca uddharī.

he raised himself above all things, ~ through sympathy he raised others too.

9. Dissamāno pi tāvassa ~ rūpakāyo acintayo,

Even his visible form-body was beyond thought,

asādhāraṇāñāṇaḍḍhe ~ dhammakāye kathā vakāti?

what can be said of his spiritual body, which was unique, having powerful knowledge?

METTĀ BHĀVANĀ

THE DEVELOPMENT OF FRIENDLINESS MEDITATION

(ĀRAKKHĀ BHĀVANĀ 2)

1. Attūpamāya sabbesaṃ ~ sattānaṃ sukhakāmatam,

In a similar way to oneself, all ~ beings desire happiness,

passitvā kamato mettam ~ sabbasattesu bhāvaye.

having seen that one should gradually develop friendliness towards all beings.

2. Sukhī bhaveyyaṃ niddukkho, ~ ahaṃ niccaṃ, ahaṃ viya

May I constantly be happy, free from suffering, and like myself

hitā ca me sukhī hontu, ~ majjhata cātha verino.

may my benefactors be happy, ~ neutral persons, and foes also.

3. Imamhi gāmakkhettamhi, ~ sattā hontu sukhī sadā,

In this village, and its surrounding fields, ~ may beings always be happy,

tato parañ-ca rajjesu, ~ cakkavālesu jantuno.

and those in other countries, ~ and people throughout the universe.

4. Samantā cakkavālesu ~ sattānantesu pāṇino,

° Throughout the entire universe ~ may the countless beings, creatures,

sukhino puggalā bhūtā ~ attabhāvagatā siyūṃ,

persons, and bhūtas, who have attained individuality, be happy,

5. tathā itthī pumā ceva ~ ariyā anariyā pi ca,

and so too (all) women, men, ~ noble ones, and also ignoble ones,

devā narā apāyaṭṭhā, ~ tathā dasadisāsu cāti.

gods, humans, and fallen creatures, ~ and likewise (all beings) in the ten directions.

ASUBHASAÑÑĀ

PERCEPTION OF THE UNATTRACTIVE

(ĀRAKKHĀ BHĀVANĀ 3)

1. Aviññāṇasubhanibhaṃ ~ saviññāṇasubhaṃ imaṃ,

With consciousness it is unattractive, just as it is without (i.e. dead),

kāyaṃ asubhato passaṃ, ~ asubhaṃ bhāvaye yati.

seeing this body as unattractive, ~ a monk should develop (the recollection) of the unattractive.

2. Vaṇṇasaṅghānagandhehi ~ āsayokāsato tathā,

Thus by way of colour, shape, smell, location, and appearance,

paṭikkūlāni kāye me ~ kuṇapāni dviṣaṃsa.

the thirty-two (parts) in my body (are like) repulsive corpses.

3. Patitamhā pi kuṇapā, ~ jegucchaṃ kāyanissitaṃ,

The (parts) that depend on this body are contemptible, as is what falls from a corpse,

ādhāro hi 'suci tassa, ~ kāye tu kuṇape ʿhitaṃ.

for their receptacle is impure, ~ they are situated in this corpse of a body.

4. Mīlhe kimi va kāyoyaṃ ~ asucimhi samuṭṭhito,

Like a worm in excrement this body ~ arose in what is impure (i.e. the womb),

anto asucisampunṇo ~ punṇavaccakuṭi viya.

inside it is full of impurities ~ just like a full lavatory.

5. Asucisandate niccaṃ ~ yathā medakathālikā,

Always the impurities overflow ~ like fat (overflows) from a frying pan,

nānākimikulāvāso, ~ pakkhacandanikā viya.

various kinds of worms dwell in it, ~ the same as in a cesspool.

6. Gaṇḍabhūto, rogabhūto, ~ vaṇabhūto, samussayo,

This bodily heap is like a boil, like a disease, or like a sore,

atekiccho ti jeguccho ~ pabhinnakuṇapūpamo ti.

it is incurable, contemptible, ~ just like a rotting corpse.

MARAṄĀNUSSATI
RECOLLECTION OF DEATH
(ĀRAKKHĀ BHĀVANĀ 4)

1. Pavātadīpatulyāya, ~ sāyusantatiyā khayam,

By comparing a lamp in a breeze, ~ with the destruction of the life continuum,

parūpamāya sampassam, ~ bhāvaye maraṇassatiṃ.

through seeing oneself as similar to others, ~ one should develop mindfulness of death.

2. Mahāsampattisampattā ~ yathā sattā matā idha,

Just as people who have attained great good fortune here have died,

tathā ahaṃ marissāmi ~ maraṇam mama hessati.

in the same way will I die ~ death is (surely) coming to me.

3. Uppattiyā sahevedaṃ ~ maraṇam āgataṃ sadā,

Indeed death always comes along with that which has arisen,

marañatthāya okāsam ~ vadhako viya esati.

it is like a murderer who is seeking an opportunity to kill.

4. Īsakaṃ anivattaṃ taṃ ~ satataṃ gamanussukaṃ,

° This life is slowly, without turning back, continually, eagerly,

jīvitaṃ udayā atthaṃ ~ suriyo viya dhāvati.

going its way, it rises and falls ~ just as the sun runs its course (and sets).

5. Vijjububbulaussāva, ~ jalarāji parikkhayaṃ,

(Like) lightning, a bubble, dew, ~ a line drawn on water, life (quickly goes to) destruction,

ghātako varipūtassa ~ sabbatthā pi avāriyo.

like an executioner in regard to his rival ~ (death) can never be constrained.

6. Suyasatthāmapuññiddhī ~ buddhivuddhī Jinadvayaṃ,

Even the two kinds of Victors, who are famous, strong, meritorious, powerful, and of great intelligence,

ghātesī maraṇam khippaṃ, ~ kā tu mādisake kathā?

were quickly slaughtered by death, ~ so what to say about one like me?

7. Paccayānañ-ca vekalyā ~ bāhirajjhattupaddavā,

When conditions fail ~ there are internal and external adversities,

marāmoram nimesā pi ~ maramāno anukkhaṇan-ti.

dying at each and every moment I will die in less (time) than a blink of an eye.

AṬṬHASAṂVEGAVATTHŪNI
THE EIGHT BASES FOR URGENCY

1. Bhāvetvā caturārakkhā ~ āvajjeyya anantaram

Having developed these four protections ~ one should consider next

mahāsaṃvegavatthūni, ~ aṭṭha aṭṭhitavīriyo.

the eight great bases for urgency, having non-stop energy.

2. Jātijarāvyādhitū apāyā,

Birth, old age, sickness, death, the lower realms,

atīta-appattakavaṭṭadukkham,

the past and future suffering in the round,

idāni āhāragaveṭṭhidukkham

the suffering in having to seek food in the present -

saṃvegavatthūni imāni aṭṭha.

these are the eight bases for urgency.

3. Pāto ca sāyamapi ceva imaṃ vidhiñño,

If, in the morning and in the evening, one who knows the way,

āsevate satatamatta hitābhilāsi,

who desires his own benefit, practises (these meditations) continually,

pappoti so ti vipulaṃ hata pāripantho,

° then after destroying (even) extensive obstacles, that sage

seṭṭham sukham muni viṣiṭṭhamataṃ sukkena cāti.

easily attains great happiness, and the distinction of the deathless.