

## CATURARAKKHĀ : The Fourfold Protection\*

Translated by Hammalava Saddhātissa

Buddhānussati mettā ca asubham maraṇassati,  
iti imā caturārakkhā bhikkhu bhāveyya sīlavā.

*Buddhānussati*

1. Anantavitthāraguṇaṃ guṇato 'nussaraṃ munim,  
bhāveyya buddhimā bhikkhu buddhānussatim ādito.
2. Savāsane kilese so eko sabbe nighātiya,  
ahū susuddhasantāno pūjānaṃ ca sadāraho.
3. Sabbakālagate dhamme sabbe sammā sayāṃ munim,  
sabbākārena bujhitvā eko sabbaññutam gato.
4. Vipassanādivijjāhi sīlādicaraṇehi ca  
susamiddhehi sampanno gaganābhehi nāyako.
5. Sammā gato subham thānaṃ amoghavacano ca so,  
tividhassāpi lokassa ñātā niravasesato.
6. Anekehi guṇoghehi sabbasattuttamo ahū,  
anekehi upāyehi naradamme dāmesi ca.
7. Eko sabbassa lokassa sabba-atthānusāsako,  
bhāgyaissariyādīnaṃ guṇānaṃ paramo nidhi.
8. Paññāssa sabbadhammesu karuṇāsabbajantusu,  
attatthānaṃ paratthānaṃ sādhikā guṇajettḥhikā.
9. Dayāya pāramī citvā paññāy'attānaṃ uddhari,  
uddharī sabbadhamme ca dayāy'aññe ca uddhari.
10. Dissamāno pi tāv'assa rūpakāyo acintiyō,

## Translation

The virtuous monk should meditate on these four protections: Recollections of the Buddha, of Lovingkindness, of Impurities of the Body and the Recollection of Death.

*The Recollection of the Buddha*

1. The intelligent monk should at the outset meditate on the Buddha, endowed with infinite and pervasive qualities, reflecting on these qualities.
2. The Buddha alone has destroyed all the defilements together with their habits and, with an extremely pure mind, is always worthy of offerings.
3. The Buddha has rightly realised by himself, in every way, all matters pertaining to all times and has attained omniscience alone.
4. The Lord is endowed with insight, knowledge, as well as virtue and pure conduct as widespread as the sky.
5. The Buddha has rightly gone to the blissful place. He is endowed with treasured speech. He has known the three worlds in their entirety.
6. The Buddha has become supreme among all beings by his manifold qualities. He has subdued by various means those who should be subdued.
7. The Buddha alone is a teacher to the entire world in all matters. He is a repository of such qualities as fortune and prosperity.
8. The Buddha's wisdom is directed towards all matters and his compassion over all beings. He is beneficial for himself and others. He is supreme in all qualities.
9. That Buddha elevated himself by the wisdom gained through the perfection so attained by preaching the Doctrine in all its aspects; and elevated others through compassion.
10. The body of form of that Buddha which is visible in itself

asadhāraṇāñānaddhe dhammakāye kathā va kā ti.

*Mettānussati*

1. Attūpamāya sabbesaṃ sattānaṃ sukhakāmatam,  
passitvā kamato mettam sabbasattesu bhāvaye.
2. Sukhī bhavēyyaṃ niddukkho ahaṃ niccaṃ ahaṃ viya,  
hitā ca me sukhī hontu majjhata c'atha verino.
3. Imamhi gāmakkhettamhi sattā hontu sukhī sadā,  
tato paraṃ ca rajjesu cakkavālesu jantuno.
4. Samantā cakkavālesu satta 'nantesu paṇīno,  
sukhino puggalā bhūtā attabhāvagatā siyūṃ.
5. Tathā itthipumā c'eva ariyā anariyā pi ca,  
devā narā apāyatthā tathā dasadisāsu cā ti.

*Asubhānussati*

1. Aviññāṇa 'subhanibham saviññāṇa 'subham imam,  
kāyaṃ asubhato passaṃ asubham bhāvaye yati.
2. Vannaṣaṅṭhānagandhehi āsayokāsato tathā,  
paṭikkūlāni kāye me kuṇapāni dvisolasa.
3. Patitamhā pi kuṇapā jegucchaṃ kāyanissitam,  
ādhāro hi sucī tassa kāyo tu kuṇape thitam.
4. Mīlhe kimi va kāyo 'yaṃ asucimhi samuṭṭhito,  
anto asucisampunṇo punnavaccakuṭṭi viya.
5. Asucī sandate niccaṃ yathā medakathālikā,  
nānākīmikulāvāso pakkacandanikā viya.
6. Gaṇḍabhūto rogabhūto vaṇabhūto samussayo,  
atekiccho 'tijeguccho pabhinnakuṇapūpamo ti.

cannot be conceptualised. How much more would it be with regard to his body of Doctrine endowed with unique wisdom.

*The Recollection of Lovingkindness*

1. Having compared oneself with others, one should practise lovingkindness towards all beings realising that everyone desires happiness.
2. May I be free from sorrow and always be happy: may those who desire my welfare, those who are indifferent towards me and those who hate me, also be happy!
3. May all beings who live in other regions in this world-system be happy!
4. May all beings living in every world-system and each element of life within each system be happy having achieved the highest bliss!
5. Likewise women, men, the noble and ignoble ones, gods, and those in woeful states and those living in the ten directions - may all these beings be happy!

*The Recollection of the Impurities of the Body*

1. The monk, perceiving this body as repugnant as a conscious and non-conscious entity, should meditate on its repugnance.
2. The thirty-two impurities of my body are abhorrent in respect of colour, form, associated elements and space.
3. The impurities within the body are more abhorrent than those that fall from the body since in the case of the latter, that upon which they fall is pure, while the body itself incorporates impurities.
4. Like a worm born in excreta, this body is also born in excreta. Like a cesspit that is full up, this body is full of impurity.
5. Just as fat pours overflowing from a pot full of fat, even so impure matter flows out of this body. Like a cesspit, this body is an abode of the hosts of bacilli.
6. This body is like a boil, a disease, a wound, it is incurable. It is extremely abhorrent. It is comparable to a decomposed corpse.

*Marāṇānussati*

1. Pavātaḍīpatulyāya sāyusantatiyākkhayam,  
parūpamāya sampassam bhāvaye maraṇassatim.
2. Mahāsampattisampattā yathā sattā matā idha,  
tathā aham marissāmi maraṇam mama hessati.
3. Uppattiyā sahevedam maraṇam āgatam sadā,  
maraṇatthāya okāsam vadhako viya esati.
4. Īsakam anivattantam satatam gamanussukam  
jīvitam udayā attham suriyo viya dhāvati.
5. Vijjububbulassā va jalarājīparikkhayam,  
ghātako va ripū tassa sabbatthā pi avāriyo.
6. Suyasatthāmapuññiddhi-buddhivuddhi jinadvayam,  
ghātesī maraṇam khippam kā tu mādisake kathā.
7. Paccayānañ ca vekalyā bāhirajjattupaddavā,  
marāmoram nimesā pi maramāno anukkhanan ti.

*Atthasamvegavatthu*

1. Bhāvetvā caturārakkhā āvajjeyya anantaram,  
mahāsamvegavatthūni attha atthita vīriyo.
2. Jātijarāvyaḍhicutī-apāyā  
atīta-appattakavattadukkham,  
idāni āhāragavetthidukkham  
samvegavatthūni imāni attha.
3. Pāto ca sāyam api c'eva imam vidhiñño  
āsevate satatam attahitābhilāsī,  
pappoti so 'tivipulam hatapāripantho  
settham sukham munivisitthamatam sukkena.

*The Recollection of Death*

1. Seeing, with wisdom, the end of life in others, comparable to a lamp kept in a draughty place, one should meditate on death.
2. Just as in this world, beings who once enjoyed great prosperity will die, even so will I, too, die. Death will indeed come to me.
3. This death has come along with birth. Therefore, like an executioner, death always seeks an opportunity.
4. Life, without halting for a moment, and ever keen on continuing, moves like the sun that hastens to set after rising.
5. This life come to an end like a streak of lightning, a bubble of water, a dew drop on a leaf or a line drawn on water. Like an enemy intent on killing, death can never be avoided.
6. If death came instantly to the Buddha, the teacher of the one and only way, endowed with great glory, prowess, merit, supernormal powers and wisdom, what could be said of me?
7. Dying every moment, I shall die within the twinkling of an eye, either without food or through internal ailments or external injuries.

*The Recollection of the Eight Sorrowful Stages of Life*

1. Having practised this fourfold protective meditation, the monk who has put forth effort should reflect on the eightfold sorrowful stages of life.
2. The sorrow pertaining to birth, old age, disease, death, the spirit world, the past cycles of births and the future cycle of birth and sorrow, difficulty experienced in the search for food in the present life - these are the eight sorrowful stages of life.
3. A person who, desirous of his own welfare and knowing the types of meditation, practises this regularly in the morning and evening, will, having destroyed the impediments, happily attain the supreme state of Nibbāna, extolled as the highest bliss by the Buddha.

## EKOTTARĀGAMA (VII)

Traduit de la version chinoise par

Thich Huyĕn-Vi

Fascicule quatrième

Partie 9

L'Enfant unique<sup>1</sup>

1. 'Ainsi ai-je entendu. Lorsque le Bouddha, le Bienheureux, résidait dans le parc d'Anāthapiṇḍada à Śrāvastī, il disait à ses bhikṣu: Ô bhikṣu! Une mère ayant un enfant unique, sa préoccupation principale est de réfléchir sur la manière d'éduquer son fils pour qu'il devienne un jour un homme utile pour la société. Les bhikṣu demandaient alors: Nous vous prions, Ô Bienheureux, de bien vouloir nous expliquer votre pensée pour que nous puissions bénéficier de votre précieux enseignement.

Le Bienheureux répondait: Je vais accéder à votre demande. Alors écoutez-moi bien et réfléchissez bien. Quant aux upāsaka, on doit suivre l'exemple de Citra Gṛhapati<sup>2</sup> et de Gaja Kumāra. Ces deux personnes sont des laïcs qui ont mis leur foi dans le Dharma et ont suivi avec application les enseignements. Si l'on veut entrer en religion et porter les trois habits de religieux (*kāśāya*)<sup>3</sup>, on doit prendre exemple sur Śāriputra et Mahā-Maudgal-yāyana. Pourquoi? Parce qu'ils ont étudié assidûment le Dharma, n'ont pas commis d'actes répréhensibles au Dharma ou ébauché des idées contraires à leur conscience. Si par hasard des idées erronées survenaient dans leur réflexion, ils seraient condamnés à retourner dans les trois mauvaises voies<sup>4</sup>.

Si vous vous appliquez à faire du bien, vous récolterez les bonnes conséquences dans un proche avenir. C'est pourquoi les offrandes pèsent très lourdes car elles peuvent empêcher les bhikṣu d'atteindre le but visé. Alors, vous ne devez pas aimer recevoir les offrandes, si vous y éprouvez déjà du plaisir, détruisez ce sentiment le plus vite possible. Ayant entendu ces paroles du Bouddha, les bhikṣu étaient heureux et les mettaient respectueusement en pratique.

*Ed.\** These stanzas are recited twice every day in the vihāras of Sri Lanka where they were originally composed. They constitute devotional meditation in that the first recollection strengthens one's confidence in the Buddha as supreme teacher and guide; the second counters illwill and promotes feelings of compassion; the third weakens bodily attachment and restrains sensual desire; and the fourth emphasises awareness and exertion to utilise the advantages of human birth.

See *Caturarakkha Bhavana*. The four protective meditations. Pāli text and translation by Bhikkhu Bodhi; commentary (by Pelene Siri Vajirañāṇa) translated by F.M. Rajakaruna. Bhikkhu Training Centre, Maharagama 1984.

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