

## NAMOBUDDAYA!

Namothassa Bhagawato Arahato Samma Sambuddassa....

Homage to the Blessed One. The Worthy One. The Supremely Enlightened One.

Shorted Discourses of the Buddha – Damma Padaya

Citta vagga / The Mind

1. The mind is so fickle and agitated.  
It is very difficult to protect and very  
challenging to guard  
from evil. The wise person  
straightened his mind as an arrow  
maker straighten an arrow shaft.

2. Like a fish that is pulled out of the  
water and thrown on the dry ground  
thrashed about and  
quivers, the mind thrash about from  
thought to thought. That is way one  
should try to escape  
from the realm of Mara.

3. The mind is so difficult to subdue.  
It is unreliable. It seizes whatever it  
desires. Indeed, it is to  
tame such a mind. A tamed mind  
brings happiness.

4. It is so difficult to detect the true  
nature of the mind. The mind is  
extremely subtle and seizes  
whatever desires. A guarded mind  
brings happiness

5. The mind dwells in the cave of the  
body. It is without a body and  
wanders far and alone.  
Those who restrain this mind will be  
freed from Maras bond.

1. Phandanaṃ capalaṃ cittaṃ  
dū rakkhaṃ dunnivā rayaṃ;  
Ujuṃ karoti medhā vī ,  
usukā rova tejanaṃ.

2. Vā rijova thale khitto,  
okamokataubbhato;  
Pariphandatidaṃ cittaṃ,  
mā radheyyaṃ pahā tave.

3. Dunniggahassa lahuno,  
yatthakā manipā tino;  
Cittassa damatho sā dhu,  
cittaṃ dantaṃ sukhā vahaṃ.

4. Sududdasaṃ sunipuṇ aṃ,  
yatthakā manipā tinaṃ;  
Cittaṃ rakkhetha medhā vī ,  
cittaṃ guttaṃ sukhā vahaṃ.

5. Dū rangamaṃ ekacaraṃ,  
asarī raṃ guhā sayāṃ;  
Ye cittaṃ saṃyamissanti,  
mokkhanti mā rabandhanā .

6. If one's mind is not firm in the Dhamma practice, if he does not know true Dhamma, and if his faith wavers, his wisdom never matters.

6. Anavaṭ ṭ hitacittassa,  
saddhammaṃ avijā nato;  
Pariplavapasā dassa,  
paññā na paripū rati.

7. Because the mind of the enargetic meditator is not soked by lust, nor afflicted by hate-and because he has gone beyond both merit and demerit-there is no fear in him at all.

7. Anavassutacittassa,  
ananvā hatacetaso;  
Puññapā papahī nassa,  
natthi jā garato bhayaṃ.

8. Realizing that this body is as fragile as a clay pot, garding the mind like a well-garded city, one should battle Mara with the sword of wisdom. Then, one should protect what has been won, and never find a resting place in this journey of rebirths.

8. Kumbhū pamaṃ kā yamimaṃ  
- viditvā  
Nagarū pamaṃ cittamidaṃ ṭ hapetvā  
;  
Yodhetha mā raṃ paññā vudhena,  
Jitañca rakkhe anivesano siyā .

9. This body will not last long. Ones the consciousness is released from the body, it will be cast aside and lie on the ground, like a useless log.

9. Aciraṃ vatayaṃ kā yo,  
pathaviṃ adhisessati;  
Chuddho apetaññā ṇ o,  
niratthaṃva kalingaraṃ.

10. Whatever harm an enemy does to an enemy, or a hater to a hater, a wrongly directed mind does greater harm to oneself.

10. Diso disaṃ yaṃ taṃ kayirā ,  
verī vā pana verinaṃ;  
Micchā paṇ ihitaṃ cittaṃ,  
pā piyo naṃ tato kare.

11. Neither mother, father, nor any other relative can help establish one's mind on the damma. One becomes greate person due to one's well-directed mind.

11. Na taṃ mā tā pitā kayirā ,  
aññe vā pi ca ñā takā ;  
Sammā paṇ ihitaṃ cittaṃ,  
seyyaso naṃ tato kare.

Sadu! Sadu!! Sadu!!!

(Translated by Ven.Kiribathgoda Gnanananda Thero.-Mahamega Publications)