

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.

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

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.

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

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.

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

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

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

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.

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)