

Phraparittara in Buddhism

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Abstract

Phraparittara is a mantra for protection from obstacles and dangers. Traditionally, Phraparittara comes from the scriptures of the Tipitaka, and the ancient teachers had divided into two types as follows; 1) Jularajaparittara (7 legends), that consists with 7 Phraparittara, and 2) Mahaparittara (12 legends) that consists with 12 Phraparittara. However, the form of Phraparittara chanting has been divided into two purposes in order to maintain the discipline and to protect from any harm and obstacles. The chanting of Phraparittara consists of three parts: 1) The prayers must concentrate the mind not for a fortune to pay homage. 2) The prayers need to pray in correct way without distorting, and 3) The prayers must know and understand the meaning of the chapters that are unequivocally recited. There are two major benefits of chanting that are the present benefits and the future benefits. There are values of Phraparittara chanting such as social value, religious value, ritual value and spiritual value as well.

Keywords : Chant, Mantra, Parittara, 7 and 12 legends

Introduction

Buddhism is the religion that the Buddha is the founding prophet. It occurs among various religions which is competing and conflicting, not violent before 588 years or before B.E about 45 years, according to the year the Buddha enlightenment (Somdej kromphrayadumrongrachanupap. (1971 : 35). The Buddha taught and preached among the people who are involved in the changing cycle that is circulating death from suffering as well as the circulatory death occurred. He also sent his disciples to help spread the Dharma preaching to the people in the region or others region until his teaching is accepted and believe in Buddhism throughout the Indian continent till the present.

Parittara or Phraparittara is group of various Sutra which compiled from scripture Khutthakapathasuttanipata Ankuttaranikaya Mutchimakaya and Kuttakanikaya (Likhit Likhitanon., 1991 : 3). In Suttantapitaka, the word Parittara firstly appeared in Jullawakka scripture. Winayapitaka is related to Kanthaparittara that is the Buddha is allowed the Bhikkus to chant this Khantaparittara as a guardian or protection oneself and chant for all the monks in general (Likhitanon, 1991 : 5). The chanting of Phraparittara is part of the

ritual, and the ancient teachers have brought the Sutra contained in Tripitaka or new re-written by depending on the life of the Buddha and making it as a Phraparittara chanting. Phraparittara seems to be an important chanting though Buddhism is an atheist religion (Humanist Religion) or (Atheism).

They would not accept or believe in power of God and prioritize the effectiveness and human beings' ability. They believe that human beings can determine the destiny of their own life because human beings are animals that can be trained. However, in subtitle of the forms and procedure, the Buddha did not prohibit prayer or recitation. As appearing in Buddha's time, there was chanting about Phraparittara as a story in Pali literature; the plague causes many people and animals to die in Vesali city. Venerable Anon has gone there chanting Rattana Sutra, and the disease was suspended (Khuthakanikaya, 1996). In addition, when the Lord Buddha was sick, he had allowed Venerable Chunta to chant Potchongka parittara for worshipping (PhraKanthasariwong, 2012 : 13). Later, the monks went to practice in the forest, they were disturbed by un-human beings. They came back and talked to the Buddha. The Buddha told them to chant Karaneeyametta Sutra and stayed on, and all dangers disappeared (Sucheep Punyanupap, 2008 : 6).

Nowadays, when time passes by, Buddhism has spread out to many countries in modern times. However, the principle of chanting Parittara is still inherited to the present. Although this principle is not truly correct according to Buddhism, but it is a good thing to hold and follow the path in another way. Moreover, there are also many issues related to Phraparittara, such as the practice of Phraparittara that is, there is not knowing the form of chanting both step and meaning. Consequently, the chanting is not rather effective. Therefore, if we do not study and analyze the pattern of chanting, purpose, the elements, Buddhadharma, and the chanting virtue, we would never get anything from this chanting.

Background of Phraparittara

Parittara or Parit means resistant or protection. Buddha's mantra in the seven legends which called Sattaparittara and twelve legends called Parittara (Thanit U-Pho, 1994 : 13). Phraparittara means protection, that is the protection from outside danger such as, bandit, giant, beast etc, and it protects the inner disease such as, illness etc. (Khanthasaro, 2011 : 2). The chanting that we chant is the original Pali language in Tripitaka which was put up as one as a magical word or holy word that has the power to protect from harm and have prosperity (PhraDharmapidoke, Prayut Puttatto, 1995 : 135).

Phraparittara is a mantra that helps to protect from any dangerous obstacles or solve the obstacles that occur. Moreover, it also helps to enhance the good merit and to refine the passion to lighten. Those who constantly chant would be happy even when they are asleep or awake (Sumruay Nukkanrien, 2003 : 7).

To believe in Phraparittara as a sacred and holy, there had been before the Buddha's time. For example, there are references on making Phraparittara's water, Phraparittara's sand (Parittawaluka), and Phraparittara's thread (Parittasuttara). In Telapatachataka, mentioned that Buddhism has adopted the concept of this passage from the Ruksamantra in the philosophical book (Attarawet) and modify it to the principles of Buddhism and named it "Parittara" (Thanit U-Pho, 1994 : 9). Even though there is an argument, but some Phraparitta has been brought the word "Raksa" to be used in the form of Pali such; "Rakkha" goes together with "Paritta". For example, "Khata Me Rakkha, Khata Me Paritta" means I have already protected. This sutra was accepted as a practice in the modern era because it has been mentioned in Bhikkhuni Vipang that the Buddha did not allow all bhikkhunīs to learn or teach the deva. Whoever learns or tells, he or she has to be violated. However, one who learns must tell Phraparitta in order to protect oneself, and this is not violated (Thanit U-Pho, 1994 : 11).

Despite the story has been mentioned in Phraparittara in many scriptures, but there is no evidence in the time of the Buddha that has been mentioned that Phraparittara has been collected as a category. The old evidence that has been mentioned of various Phraparittara in later times is the Pali Milinda scripture. In Milinda's scripture has identified as Parittarama namely; Khanthaparittara, Suwatthiparittara (Rattanaparittara is called Suwatthiparittara), Moraparittara, Thachakkaparittara, Artanatiyaparittara, and Aungkulimalaparittara. Later, during the 10th century of Buddhism about 500 years, Venerable Buddhakosajarn has written a Visuddhimakkha scripture. When we were to mention the power of Phraparittara, it is stated only 5 of Phraparittara namely, Rattanaparittai, Khanthaparittara, Thachakkaparittara, Artanatiyaparittara, Moraparittara. However, in Pathamasamantapasathika has stated only 6 Paritta namely; Rataparittara, Mettaparittara, khanthaparittara, Thachakkaparitta, artanatiyaparittara, and Moraparittara. Venerable U-Pathera has added one Parittara in Satdhammappatchotika scripture that is Isikhilaparittara (Thanit U-Pho, 1994 : 6).

Type and number of Phaparittara

The scripture is mostly divided into two main categories called 7 and 12 legends. The word "Thana" in Pali means resistance (the word "tan" in Thai language might derive from this word), protection, refuge, and safeguarding. Some places used as a synonym of nirvana, if this word is

derived from the word of this “Tana”. It would be addressed up with the word of “Phraparittara” (Sumruay Nukkanrien, 2003 :

1). The ancient teachers have divided Phraparittara into 2 types as follow;

1.Chularajchaparittara (7 legends) there are 7 Parittara as following;

- 1.Mungkalaparittara
- 2.Rattanaparittara
- 3.Mettaparittara
- 4.Khantaparittara
- 5.Moraparittara
- 6.Thachakkaparittara
- 7.Artanatiyaparittara

2).Mahaparittara (12 legend) there are 12 Parittaras as following

1. Mungkalaparittara
2. Rattanaparittara
3. Mettaparittara
4. Khantaparittara
5. Moraparittara
6. Wattaparittara
7. Thachakkaparittara
8. Artanatiyaparittara
9. Aungkulimalaparittara
10. Potchongkaparittara
11. Apayaparittara
12. Chaiyaparittara (Khanthasaro, 2011 : 13-16).

Phraparittara appeared in the scriptures (Phatripitakas)

The ten Phraparittaras that appear in the scripture are popularly known as the Sutra and the 25th of Buddhist scriptures are the source of most of Phraparittara as following;

1. Mettaparittara, in Buddhist scripture called “Metta Sutra”, and it appeared in Khuttankapatha and Suttanipata Khutthakanikaya Suttantapitakas, the 25th of Buddhist scriptures.

2. Khantaparittara, appeared in three Buddhist scriptures which are; (1) the 7th of Buddhist scripture (Vinayapitakas Chullawakka, Thutiyapark), during the Buddha has allowed the monks to be compassionate for the 4 clan of the serpents, (2) the 21th of Buddhist scripture (Angkuttaranikaya, Chatukkanipata, Suttantapitakas) called “Ahiracha Sutra” and, (3) the 27th of Buddhist scripture (Thukkanikaya Chataka Khuttakanikaya Suttantapitakas) called “Khanthaparittachataka”.

3. Moraparittara in Tripitakas called “Morachataka” which appeared in Chataka scripture Dhukkanibata Khutthakanikaya Suttantapitakas in the 27th of Buddhist scripture.

4. Artanatiyaparittara in Tripitakas called Artanatiya Sutra which appeared in Tikanikaya Patikawakka Suttantapitakas, the 11th of Buddhist scripture.

5. Potchongkaparittara in Tripitakas called “Pathama-Thutiya-Tatiyakilana Sutra” which appeared in Potchongkasangyutta of Sangyuttanikaya scripture Suttantapitakas, the 19th of Buddhist scripture.

6. Ratanaparittara in Tipakas called “Ruttana Sutra” or “Ratana Sutra” as writing. This sutra appeared in Khuttakanikaya scripture and Suttanipata Khuttakanikaya Suttantapitakas, the 25th of the Buddhist scripture.

7. Wattakaparittara appeared in two Tipitakas that are; (1) the 27th of Tipitakas (Ekkaniyata Chataka Khutthakanikaya Suttantapitaka called Wattakachataka, and (2) the 33th of Tipitakas (Chariyapitaka Khutthakanikaya Suttantapitaka) called Wattakapotakachariya.

8. Mungkaparittara in Tipakas called Mungkala Sutra or Mongkolla Sutra which appeared in Khutthakapatha and Sattanipata scriptures, Khutthakanikaya Suttantapitakas, the 25th of the Buddhist scripture.

9. Thachakkaparittara in Tipitakas called Thachakka Sutra which appeared in Sakkasangyutta Sacathawakka Suttantapitaka, the 15th of Buddhist scripture.

10. Aungkulimalaparittara in Tipitakas called Aungkulimala Sutra which appeared in Mattchimanikaya Matchimapunnasaka Suttantapitaka, the 13th Buddhist scripture.

The 11th part of Phraparittara is Apayaparittara that disappears in the scriptures. It is a Phraparittara that the ancient teacher has written by claiming PhraRattanatrai to protect in order to be happy in life. It is believed that is written by the famous monk from Chiang Mai. For the 12th Phraparittara, is Chaiyaparittara, which is written as a verse, or spell called in Pali. There are five and a half of spells that appear in specific scriptures.

The Purpose of chanting Phraparittara

SomdejKromPhrayaDamrongrachanuphap has written in "Legend of Phraparittara". In conclusion, the chanting of Budhamantra is intended into two purposes that are to maintain the discipline and to protect against (SomdejKromPhrayadumrongrachanupap, 1971 : 3).

The chanting for protection the discipline called a sermon. On the other hand, the chanting for protection called a recital of Phraparittara. The recitation of the Dharma is an old tradition that has been used for a long time (Sumruay Nukkanrien, 2003 : 2).

The mantra recitation is intended both externally and internally. The chanting to protect the external danger, such as the bandits, giants, and beasts is praying to protect the external threat. The Internal harm prevention such a disease is called "Phraparittara" (PhraMahaDuangratThittharatano Kitprapanon, 2007 : 5).

The component of Phraparittarachanting

Chanting is a necessary and important task for all Buddhists. It is a traditional practice that inherited for a long time. It is the primary practice that will lead to learn and follow in the highest levels of Dharma. However, chanting has a lot of virtue and merit and, and it must have the correct prayer component also. There are two important components that are; 1) Prayer and, 2) Listener.

The prayers must be qualified as the prayers' qualities in various rituals which are composed of four parts.

1. The prayers must concentrate the mind not for a fortune to pay homage.
2. The prayers need to pray in correct way without distorting.
3. The prayers must know and understand the meaning of the chapters that are unequivocally recited (PhraDharmapidoke, Prayut Puttatto, 1995 : 96).
4. The Prayers must be purified both body and mind (except the black magic that the prayer will need to focus on only the bad things), then the praying or enchanting would be successful (Thanit U-Pho, 1994 : 18).

The listener must have 3 components that they have never done five Anuntariyakarma (sin with five heaviest punishment) before (patricide, matricide, kill the Arahantas, hurting the Buddha to bloodshed, and schism among Buddhist monks). There is no any wrong view that can see the wrong and karmic effect and truly believe the power of Phraparittara. It can protect the listener with the quality as mentioned. It can be seen that, the prayers and the listeners have to concentrate the mind directly to the Dharma.

The prayers have to vocalize with their sincere mind just to show out the compassion and truthfulness, because the chanting and reciting that according to the principle of the prayer is equal to bring out the power and the Buddha's virtue, the noble of Dharma, and the virtue of all noble monks. It can be compared with the grates friends that appear in the heart and encourage us. Whenever, the mind consists of the virtue of Buddha and noble truth, the loving-kindness and compassion would spread out without boundless. It can have the power and change the enemy's heart to become friend or make the enemy to lose the power without doing any harm forever (PhraMahaDuangratThittharatano Kitprapanon, 2007 : 16).

Such the three question issues that King Milindha has asked in Milindapañhaas follow;

1. Can prayer ceremony prevent from death?
2. How effective is the prayer ceremony?
3. When is the prayer ceremony effective? And when doesn't it work?

The three questions have been answered by Venerable Nakasena as follows;

1.The chanting ceremony can prevent death at an early date, and it is like the young rice plants that must be watered to grow green.

2.The chanting ceremony is effective by prayer, and the prayer must have no karma interferes with, have no passion in life, and believe in efficiency.

3.The chanting ceremony is like medicine that has both beneficial and protective. However, the danger will occur or not, it would work, but it does not work with people who use it that is a bad behavior person or sacrilegious (PhraMahaDuangratThittharatano Kitprapanon, 2007 : 26).

A virtue of Phraparittarachanting

The virtue derived from this prayer is happened from the power of the Triple Gem and the virtue of mercy, because Phraparittatara has described about the virtue of the Triple Gem and the mercy of the prayers. So, whoever keeps on chanting this Phraparittara, he/she would receive all the various benefits such as; receive all good things in life, be prosperity, be the winner, free from any harm and danger, stay healthy, and have long life (Khanthasarapiwong, 2012). As the Buddha said;

“Bhikkus, you have to practice the recollection of the Buddha (Bhuddanusati) an prayers in meditation, because one who chants will be fulfilled in life”(Sucheep Punyanupap, 2008 : 9).

Un-human beings that want to hurt the merciful prayers would receive the disaster by themselves. It's like someone were to use his/her hands touching the sharp spear, he/she would be in danger of catching the spear." (PhraKanthasarapiwong, 2012 : 19).

If people regularly perform chanting Phraparittara, there would be the power appearing to those who keep on practice. The results received from chanting that appears from the power of Triple Gem or compassion would make them free from any harm and obstacles. They would stay health, be prosperity and have a long life, because the Phraparittara has mentioned the virtue of the Triple Gem (the Buddha, the Dharma, and the Sangha) and talk about the mercy of prayer.

Conclusion

Phraparittaradharma is a mantra that helps to protect from any dangerous obstacles or solve the obstacles that occur. Moreover, it also helps to enhance some good merit and to refine the passion to lighten. Those who

keep on chanting constantly would be happy even when they sleep or awake. Originally, Parittara has been brought from the Buddhist scripture. There are some scriptures that were written later. The scripture considered as a Parittara are such as; Khantaparittara, Moraparittara, Wattaparittara, Potchongkaparittara, Mettaparittara, Ratanaparittara, Thachukkaparittara, Artanatiyaparittara, etc. Other chapters that are not in the section of Phraparittara, because the content is a practice of good action, such as Mongkolla Sutra. It was not called Mongkaparittas, and it is called Mongkolla Sutra.

The chanting has two purposes that are intending to maintain the discipline and protect.

The mantra recitation is intended both externally and internally purposes. The prayer is to protect the external danger, such as the bandits, giants, and beasts. It is a prayer to protect the external threat. The internal harm prevention is a disease. Then it is so called "Phraparittara"

Chanting has a lot of virtue and benefits. There must have been the correct prayer element according to two important elements: 1) the Prayer, and 2) the listener.

The advantage received from Phraparittara chanting has happened from the power of the Triple Gem and virtue of mercy, because Phraparittara has mentioned about the virtue of Triple Gem (PhraRattanatrai) and the mercy of the prayers, so whoever regularly chants, he or she would have to receive various virtues such as; be successful in life, prosperity, stay healthy, free from dangerous and obstacles, and have a long life etc.

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