

Tirokudda Sutta

1. **Tirokuddesu titthanti
sandhi sanghātakesu ca
Dvārabāhāsu titthanti
āgantvāna sakam gharam**

Those who reborn as unfortunate spirits
(because of selfish craving ^{+ love} & attachment,
for their property in a past life),
return to their homes and
create an eerie atmosphere
while lingering beyond the doors.

2. **Pahūte annapānamhi
khajjabhojje upatthite
Na tesam koci sarati
sattānam kammaṇaccayā**

They yearn for human food,
but because of their past kamma,
their living relatives neglect
to make offerings to them.

} No TRIPLE GEM
knowledge.

3. **Evam dadanti fiatīnam
ye honti anukampakā
Sucim panitam kālena**

***kappiyam pānabhojanam
Idam vo fiatinam hotu
sukitā hontu fiātayo***

Those who are compassionate,
therefore, should remember
their departed relatives and
make offerings (such as almsgiving)
in their name.

By the whole-hearted transference of merits,
the spirits will gratefully wish
for the well-being of their living relatives
who perform the meritorious deed.

**4. *Te ca tattha samāgantvā
ñatipētā samāgatā
Pahūte annapānamhi
sakkaccam anumodare***

They should remember the spirits
of their departed relatives
who are not at peace with themselves and
gathered in many places.

**5. *Chiram Jivantu no ñāti
yesam hetu labhāmase
Amhākam ca katā puḍā
dāyakā ca anipphalā***

In return, such spirits
thus remembered and satisfied,
will eagerly wish for the well-being
of their living relatives out of gratitude.

6. *Na hi tattha kasī atthi
gorakh'etha na vijjati
Vanijjā tādisi, natthi
hirañēna kayākhayam
Ito dinnena yāpenti
petā kālakatā tahim*

For there is never ploughing here,
nor any cattle herding found.
'Nor merchandizing just the same,
nor bartering for coins of gold.
The spirits of the departed kin
live there on the merits
transferred to them.'

7. *Unname udakam vattam
yathā ninnam pavattati
Evameva ito dinnam
petānam upakappati*

As water showered on the hill,
flows down to reach the hollow vale,
So the merits transferred can serve,
the spirits of the departed kin.

8. *Yathā vārivahā purā
paripurenti sāgaram
Evameva ito dinnam
petānam upakappati*

As river-beds when full can bear
the water down to fill the sea,
So the merits transferred can serve,
The spirits of the departed kin.

9. *Adāsi me, akāsi me
ñātimittā sakhā ca me
Petānam dakkhinam dajjā
- pubbe kata manussaram*

'He gave to me, he worked for me,
He was my kin, friend, intimate.'
'Give gifts, then, for departed ones,
Recalling what they used to do.'

10. *Na hi runnam va soko vā
yā c'aññā paridevanā
Na tā petāna matthāya
evam titthanti ñātayo*

No weeping, nor yet sorrowing,
Nor any kind of mourning, helps
Departed Ones, whose kin remain
Acting thus, unhelpful to them.

- 11. *Ayan ca kho dakkhinā dinnā
sanghamhi supatitthitā
Dīgharattam hitāyassa
thānaso upakappati***

But when this offering is given
To those members of the Holy Order,
Then it can serve them long
In future and at once as well.

- 12. *So ñāti dhammo ca ayam nidassito
Petāna puḍā ca katā ulārā
Balan ca bhikkhūna – manuppadinnaṃ
Tumhehi puññaṃ pasutam anappakam***

(By offering alms to
the Holy Order in memory of the departed)
The true path of action
for relatives has thus been shown,
and how high honour to
departed ones is done,
and how the Holy Order
can be given sustenance as well,
and how great merit
can be stored away by you.

Khuddaka Nikāya