

Pra Sivali – พระสีวลี



Biography of Pra Sivali Thaera - Icon of reverence for those with great fortune in wealth and business sales. This came about due to many events which proved his amazing quality and ability to generate wealth and good fortune – the power of 'Maha Sanaeh'

Pra Sivali was the father of Pra Nang Subpawaasaa, a royal princess of Goliyanakara. Even when he was still in the womb of his mother, his immense aura of lucky energy radiated out and caused his mother to receive much luck and increase in wealth. Pra Sivali remained in his mother's womb for a period of 7 years, 7 months and 7 days. As the time for him to be born approached, his mother began to suffer great pain, so she sent a Swami to ask the Buddha for blessings. The Lord Buddha gave the following blessing; ***"May Nang Subpawaasaa of Goliya city be happy, and free from illness, and give birth to a son who cannot be found to have any blemishes or illnesses"***.

Because of the power emitted by the great merits and purity of the Enlightened

One, his words came into effect and became truth - the pain that Nang Subpawaasaa was experiencing diminished, and she gave birth to her son easily with no setbacks or suffering. Pra Sivali came into the world out as easily as water poured from a kettle. The Nobles of the Court gathered and decided on a name for her Princely son, and gave him the name of "Sivali Kumara" (Pra Sivali Gumarn, in Thai).

Once Nang Subpawaasaa recovered physically, she decided she wished to make banquet offerings and reverence for a period of 7 days to the Lord Buddha. She sent her Swamis to go and invite the Buddha and the company of Sangha to come to the palace and receive offerings and reverence. The invitation offered them to come and stay the whole 7 days. Although he had just been born, Pra Sivali Gumarn's body was already as strong as a seven-year-old boy, and he helped his mother to prepare and arrange the banquet offerings, and to filter the water for the monks to drink safely. As Pra Sivali Gumarn was helping his mother and father to do this, the great Arahant Pra Saributra Thaera was watching the whole time. Pra Saributra took a great liking to Pra Sivali Gumarn, and when the seven days of reverence offerings was over, Pra Saributra approached Pra Sivali Gumarn and invited him to come

and ordain as a member of the Sangha. Pra Sivali accepted immediately (for he already possessed all the qualities and inclinations to become a monk), and asked his mother and father for permission to ordain. Once he had obtained permission, he went to the Aram of Pra Saributra, and was ordained into the 'Pra Kammathaan' (พระกรรมฐาน – initiatory methods of practice of an ascetic abstinent monk); Dtaja Bpanja Kammathaan – Gaesaa (hair), Lomaa (fur), Nagkhaa (nails), Dtantaa (teeth), Dtajo (skin). This is the practice of observing the main five individual ingredients of the living body, and see outside of the conditioning that it is beautiful, seeing the unclean parts of the body.



Above – Pra Sivali sculpture

Pra Sivali Took the teaching of Dtaja Pbanja Kammathaana, and considered it as his head was shaved of hair. This was the catalyst in his illumination and accomplishment of the four stages of Enlightenment;

- The first time he shaved his hair and observed the dead tissue falling to the floor, seeing that it was not self, he was enlightened to become a Sotapanna (พระ โสดาบัน - Pra Sodaban in Thai),
- The second time he shaved his hair and observed the dead tissue falling to the floor, seeing that it was not self, he was enlightened to become a Sakatakami (พระ สกทาคามี Pra Sagatakami in Thai),
- The third time he shaved his hair and observed the dead tissue falling to the floor, seeing that it was not self, he was enlightened to become an Anakami (พระ อนาคามี - Pra Anakami in Thai),
- The fourth time he shaved his hair and observed the dead tissue falling to the floor, seeing that it was not self, he was enlightened to become an Arahant (พระ อรหันต์),

After he was ordained it became noticed that Pra Sivali had much Laap Sakkara (fortune and honor from others), and this charming energy was even radiated and passed on to others around him. This became so apparent, that the Buddha would often seek out Pra Sivali to accompany him and the Sangha on long journeys, for it had been seen to be true that when Pra Sivali was present on such journeys, the Sangha would never have to endure any hardships looking for safe havens to stay in and find offerings of food. On the contrary, when Pra Sivali was present on journeys, they would always meet with plenty of offerings and accommodation, and never have to do without food and sustenance for long. An example of this is the time that Lord Buddha and five hundred other Bhikkhus had to rely on the Laap and Baramee of Pra Sivali.



It happened as the Lord Buddha and the Sangha went to visit Pra Rewadta, the younger brother of Pra Saributra, who was residing in a forest of Dtakian trees

Dtakian tree is known as 'Iron Wood' - *Hopea Odorata*) in English.

Mai Dtakian is a Sacred Tree that is believed to have a spirit of a female ghost inhabiting it, called 'Phii Nang Mai Dtakian'. There is hardly a temple in Thailand which does not have a Dtakian tree; normally you will see colored cloths wrapped around the trunk, as is the case with all sacred trees in

Thailand.

Powder from the wood of the Dtakian is used to make 'Pong Mai Dtakian' - a sacred powder used in amulet making.

As they had traveled a while, **Pra Ananda Thaera** (พระ อานนท์- Pra Aanon in Thai) raised the following discussion and question;

'Reverend Lord, there are two ways we could travel, if we go this way, the path is full of small settlements along the way and the Bhikkhus will have plenty of safe places to rest where they will not have to suffer hunger, for the people along the way will make Bucha offerings. But the way is very long (about 60 Yochanas). If we take the other way, the way is much shorter (about 30 Yochanas) , however, the way is without a clear path and thick forest. There are hardly any people, only uncivilized savages living in there, and the Bhikkhus would go hungry and suffer various inauspicious events.

The Lord Buddha then answered;

"My Dear Ananda, is not Pra Sivali Thaera with us?"

"Yes my Lord, Ananda replied "Pra Sivali Thaera is with us"

Then the Buddha spoke again;

"Dear Ananda, do not worry about what will happen when we take the shorter path through the forest, for the devas and spirits which inhabit the forest will lay out the necessary places and arrange for the Sangha to have a place to rest and replenish their energy along the way"

"They will do this because Pra Sivali is with us and is the object of their respect and reverence, so we shall abide and reside in the merit (บุญ – Bun in Thai) of Pra Sivali, and receive offerings because of his great power of Metta Maha Niyom, which will provide the Sangha with refuge in the deep forest"

Through the great power of the merits and perfections practiced by Pra Sivali in his previous incarnations, his magical aura of charm and Metta Mahaniyom power can be considered to have helped to lighten the burden of the Lord Buddha, and help the Buddha Sasana (Buddhism) and the Sangha, to practice develop, and flourish.

The Lord Buddha repeatedly endowed Pra Sivali with compliments about his great charm and attraction magic, that Pra Sivali became anointed Ekakadta in the area of 'Choke Laap' lucky fortune power.

Pra Sivali lived a relatively long life and passed away from old age, entering Nirvana as an Arahant.

Pra Sivali is one of Thailand's most favoured Arahants for making Sculptures of, and is believed to have miraculous powers to bestow luck and fortune (Choke Laap) to those who revere him. Pra Sivali statues are also sometimes called "Pra Chim" in Thailand. Those who have not been having much luck or financial fortune and having money problems are well to have a statue of Pra Sivali in their house for Bucha (reverence), or perhaps an amulet in statuette form to carry on them. This will help to increase the merits of the wearer (Serm Baramee). This is then increased if the person revering Pra Sivali goes and tries to make merits practicing auspicious things, such as Metta, generosity, and being friendly and helpful. The more a person makes merit the more Pra Sivali will amplify the fruits of those merits and return them to you.

Kata Pra Sivali

Ahang Wantaami Siiwaliitaadtuyo Ahang Wantaami Sappaso

Kata to Bucha Pra Sivali

Iminaa Saggaaraena Siiwalii Thaerang ApiBpuchayaami

(When you chant this whilst making Bucha to Pra Sivali, then say in your inner heart silently the following words; Siiwalii Ja Mahaa Thaero Into Prahm Mae ja Bpuchidtang Sappalaapang Bprasitti Mae Thaerassa Aanupaawaena Sappa Sodt Thii Pawandtu Mae

Kata Pra Sivali (Hlwong Por Guay - Wat Kositaram, Chaynat)

Siiwalii Ja Mahaa Thaero Bpajjaya Laapa Buchidto Manusso Taewadtaa Into Pramaayamo Yagkha Waa Bpidtassa Nirandtarang Bpana Laapa Saggaarae Aanaendti Nijjang Siiwalii Thaerassa Laapo Saggaaro Hodti Siiwalii Mahaa Thaeran Ja Buchagassa Sataawaabi Kaatanja Sangwadit Dtanassa Laapo Ja Saggaaro Hodti Thaerassa Aanupaawaena Laapo Mae Hodtu Sappataa Aedtaena Sajja Wachaena Laapo Mae Hoedtu Sappataa

Kata for chanting when going on Business trips

Na Chaa Liidti Bpasitti Laapaa

Kata To ask for Laap (wealth and good fortune) from Pra Saributra

Na Mo Dtassa Pa Ka Wa Dto A Ra Ha Dto Sam Mae Sam Puttassa (3 times)

Siiwalii Mahaa Thaerang Wantaamihang Siiwa Sii Mahaa Thaerang Wantaamihang Siwal Sii Mahaa Thaerang Wantaamihang Mahaa Siiwalii Thaero Mahaa Laapo Hodti Mahaa Siwalii Thaero Laapang Mae Tae Tha

Kata Hua Jai Pra Chimplii (hear Mantra of Pra Chimplii)

Saatu Siwalii Ja Mahaa Thaero Na Chaa Li Dti Bpasitti Laapaa Bpasanna Jidt Dtaa Sataa Hondti Bpiyang Ma Ma Sappae Chanaa Pahu Chanaa Sappae Tisaa Samaa Kadtaa Gaala Pochanaa Wigaala Pochanaa Aakaj Chaaya Aakaj Chaahi Bpiyang Ma ma

Short Kata

Siiwalii Ja Mahaa Thaero Chay Ya Sitto Mahit Tigo Thaerassa Nupaawaena

Katas for Pra Sivali for each day of the week

***Sundays (Chant 6 times) - Chimpalii Ja mahaa Naamang Sappa Laapang Pawissadti
Thaeras Saanupaawaena Sataa Hondtu Bpiyang Ma Ma***

***On Mondays (Chant 15 times) - Yang Yang Bpuriso Waa Idthii Waa Turaehi Waa Sami
Bpaehi Waa Thaeras Saanpaawaena Sataa Hondti Bpiyang Ma Ma***

***On Tuesdays (Chant 8 times) - Chimpalii Ja Mahaa Thaero Soho Bpajjayaa Timhi
Chaeya Laapo Mahaa Laapo Sappa Laapaa Pawandtu Sappataa***

***On Wednesdays (chant 17 times) Tidt Dtidt Tha pa Wae Rachaa Biyaa Ja kara Dtu Mae
Yae Saaradt Dti Niran Dtarang Sappa Sukhaa Wahaa***

***On Thursdays (Chant 19 times) - Chimpalii Ja Mahaa Thaero Yagkhaa Taewaa Pi
Bpuchidto Soraho Bpajjayaa Timhi Ahang Wantaami Sappataa***

***On Fridays (Chant 21 times) - Chimpalii Ja Mahaa Thaero Taewadtaa nara
Bpuchidto Soraho Bpajjayaa Nimhi Mahaa Laapang Garondtu Mae Laapaena Udt
Dtamo Hodti Sappa Laapang Pawandtu Sappataa***

***On Saturdays (Chant 10 times) Chimpalii Ja Mahaa Naamang Intaa Prahmaa Ja
Bpuchidtang Sappa Laapang Prasitti Mae Thaeras Sanupawaena Sataa Sukhii Bpiyang
Ma Ma***

Ancient Kata for Pra Sivali



“Saatu Siwalii Ja Mahaa Thaero Ugaasa”
(Say in your heart) *“May the magical powers of luck and fortune of Pra Sivali Thaera be installed within my perception, mind and body. As Pra Sivali was often a safe refuge for the Buddha, the Arahants and the 84 thousand Dhamma Khandas, thus so shall Pra Sivali Thaera be my refuge. May his immens power of Metta Mahaniyom and Choke Laap Saggaara generate riches and good fortunes in life, For absence of material things leads to physical suffering and plight”.*

Image left; Pra Sivali statue – Pra Sivali is commonly pictured with the 'Glod' (umbrella), representing a traveling forest monk (Tudong), who lives in simplicity and travels light, with the minimum of belongings to carry. Apart from as a statue on the altar for making reverence, small miniature statuettes of Pra Sivali are very popular as luck bringers to carry around at work during the day, and increase ones fortune.

Pra Taat Sivali Sacred Arahant Relics



'Prataat Sivali' means Sacred Relics of Venerable Sivali Maha Thaera



Buddhist Arahant Relics are called 'Prataat' (for any Arahant relics except those of the Lord Buddha), and 'Pra Boroma Sarii Righkataat' for relics derived from the cremated remains of the Buddha. 'Pra Boroma Sarii Righkataat' is a term used exclusively for bone relics of the Lord Buddha. There are many kinds of relics ranging from bone, blood and brain relics to teeth and blood relics. Bone Buddha relics are only found in India. I shall be publishing an extensive article on all the other kinds of Buddha relics in a later issue. Sivali relics are normally formed in small boulder shaped balls about the size of an olive seed or a large almond. The surface of the relics is normally cracked and puffed open at the cracks (rather like popcorn). In the year 1321, the Ayearwaddy River flooded the village of Nayin and many ancient pagodas were ruined. It was among these ruins that the 'Chin Sivali' relics were found. Chin Sivali relics are usually be white, red oxide, or yellow ochre in color.

Sivali Relics as a Sacred Amulet



“Pra Taat Sivali” is used for reverence and invoking the power of Choke Laap to increase fortune and wealth, as well as spiritual merit. To have 'Pra Taat Sivali in your house or on your person for reverence (I dont recommend it on your person unless you keep 5 precepts always), will bring miraculous luck and fortune if revered properly. Pra Taat Sivali can perform miraculous feats like all the other Buddha relics are reputed to be able to.;

Multiply themselves, grow, shrink, disappear and reappear in different places, change color. There is a tale of a Burmese Sayadaw monk who made a case and placed in there 456 pieces of Buddha relics in there for revering, but that when he opened the case to recount at a later date, there were over 70 more crystals in the case! This is the typical kind of unexplainable shows of miraculous ability and faith instilling power which the Sarii Righkataat give to us. It is for the faith instilling aspect of the belief in the power of Sacred Buddha relics, that the Buddha Sasana has been assisted in maintaining faith in the hearts of the followers of the Dhamma by the miracles of Buddha Relics.

Anyone wishing to obtain Sivali Relics can contact me on sakyant@windowlive.com, and i will try to find some for you from one of the temples in Thailand which sometimes have some, or pass you the contact details of where to inquire.

How to make Offerings to Bucha Pra Sivali properly;

Ceremonial necessities for making Bucha to Pra Sivali;

- *3 White Flowers, 3 fragrant flowers, 3 lotus flowers*
- *One bowl of water with jasmine flowers floating in it*
- *Toop Horm (Incense sticks)*
- *Candles*
- *On Thursdays, you must also offer one bowl of honey*
- *On Saturdays, you should offer seafood, or food made from parts of the lotus flower*

What to Offer If making "Gae Bon" (cleaning bad Karma);

- *Young Coconut milk*
- *sweet bananas (Kluay Horm variety)*
- *Make offerings and invite Sangha to receive food and alms once*

Info sources;

[Wikipedia Thai](#)

Further Reading;

[Buddhas Constant Companion – Ven. Ananda](#) (pdf)

[The Sacred Relics of Arahants](#) (pdf)