MAHAMEVNAWA

PALI - ENGLISH

PARITTA

CHANTING BOOK

A translation into English from the Sinhala translation by

Venerable Kiribathgoda Gnānānanda Thera

***A Mahamegha Publication***

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by Venerable Kiribathgoda Gnānānanda Thera

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Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

**Preparation for Paritta**

**1. Saranāgamanaṁ**

Taking the Three Refuges

Buddhaṁ saraṇaṁ gacchāmi

Dhammaṁ saraṇaṁ gacchāmi

Saṅghaṁ saraṇaṁ gacchāmi

I go for refuge to the Supreme Buddha.

I go for refuge to the Supreme Dhamma.

I go for refuge to the Supreme Saṅgha.

Dutiyampi Buddhaṁ saraṇaṁ gacchāmi

Dutiyampi Dhammaṁ saraṇaṁ gacchāmi

Dutiyampi Saṅghaṁ saraṇaṁ gacchāmi

For the second time, I go for refuge to the Supreme Buddha.

For the second time, I go for refuge to the Supreme Dhamma.

For the second time, I go for refuge to the Supreme Saṅgha.

Tatiyampi Buddhaṁ saraṇaṁ gacchāmi

Tatiyampi Dhammaṁ saraṇaṁ gacchāmi

Tatiyampi Saṅghaṁ saraṇaṁ gacchāmi

For the third time, I go for refuge to the Supreme Buddha.

For the third time, I go for refuge to the Supreme Dhamma.

For the third time, I go for refuge to the Supreme Saṅgha.

**2. Buddhānussati**

Recollection on the Buddha

Iti’pi so bhagavā araham, sammāsambuddho, vijjācaranasampanno, sugato, lokavidū, anuttaro purisadammasārathi, satthā devamanussānaṁ, buddho, bhagavā’ti.

Such indeed is the Blessed One: Arahant, Worthy One; supremely enlightened; endowed with knowledge and virtue; follower of the Noble Path; knower of worlds; the peerless trainer of persons; teacher of gods and humans; the Enlightened Teacher; the Blessed One.

**3. Dhammānussati**

Recollection on the Dhamma

Svākkhāto Bhagavatā dhammo, sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattam vedittabbo viññūhī’ti.

Well taught by the Blessed One is the Dhamma, visible here and now, timeless, open to all, learned and applied to oneself, understood by the wise each for himself.

**4. Sanghānussati**

Recollection on the Saṅgha

Supatipanno Bhagavato sāvakasaṅgho. Ujupatipanno bhagavato sāvakasaṅgho. Ñāyapatipanno bhagavato sāvakasaṅgho. Sāmīcipatipanno bhagavato sāvakasaṅgho. Yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho. Āhuneyyo. Pāhuneyyo. Dakkhineyyo. Anjalikaranīyo. Anuttaraṁ puññakkhettaṁ lokassā’ti.

Of pure conduct is the Order of Disciples of the Blessed One. Of upright conduct is the Order of Disciples of the Blessed One. Of wise conduct is the Order of Disciples of the Blessed One. Of generous conduct is the Order of Disciples of the Blessed One. Those four pairs of persons, ⬧ the eight kinds of individuals, ⬧ that is the Order of Disciples of the Blessed One. They are worthy of offerings. They are worthy of hospitality. They are worthy of gifts. They are worthy of reverential salutations. The incomparable field of merit for the world.

**5. Satta Buddha Vandana**

Homage to the Seven Supreme Buddhas

1. Vipassissa namatthu – cakkhumantassa sirīmato.

Sikhissapi namatthu – sabbabhūtānukampino.

Homage to Vipassi the Buddha, ⬧ possessed of the eye of Dhamma and glory. Homage to Sikhi the Buddha, ⬧ compassionate towards all beings.

2. Vessabhussa namatthu – nahātakassa tapassino.

Namatthu Kakusandhassa – Mārasenāpamaddino.

Homage to Vessabhu the Buddha, ⬧ free from all defilements ⬧ and possessed of great energy. Homage to Kakusandha the Buddha, ⬧ the conqueror of the army of Māra.

3. Koṇāgamanassa namatthu – brāhmaṇassa vusīmato.

Kassapassa namatthu – vippamuttassa sabbadhi.

Homage to Koṇāgamana the Buddha, ⬧ who shed all defilements ⬧ and completed the holy life. Homage to Kassapa the Buddha, ⬧ who is fully freed from all defilements.

4. Aṅgīrasassa namatthu – sakyaputtassa sirīmato.

Yo imaṁ dhammaṁadesesi – sabbadukkhāpanūdanaṁ.

Homage to Angīrasa, the Buddha Gotama, ⬧ son of the Sākyans, ⬧ full of bright radiance ⬧ who proclaimed this Noble Dhamma ⬧ that dispels all suffering.

5. Ye cāpi nibbutā loke – yathābhūtaṁ vipassisuṁ.

Te janā apisuṇā – mahantā vītasāradā.

These Supreme Buddhas ⬧ attained the Bliss of Nibbāna ⬧ and realized through insight ⬧ things as they really are. They never speak divisively to anyone. They are mighty men ⬧ who are free from fear of saṁsāra.

6. Hitaṁ devamanussānaṁ – yaṁ namassanti Gotamaṁ

Vijjācaraṇasaṁpannaṁ – mahantaṁ vītasāradaṁ.

Vijjācaraṇasaṁpannaṁ – Buddhaṁ vandāma Gotamaṁ’ti.

Gotama the Buddha ⬧ acts for the welfare of gods and humans; ⬧ is endowed with knowledge and virtue, ⬧ mighty, and fearless. We pay homage to our Great Teacher, ⬧ the Supreme Buddha.

**6. Lōkāvabōdha Suttaṁ**

The Discourse about Realizing the World

Vuttaṁ hetaṁ bhagavatā. Vuttamarahatā’ti me sutaṁ.

This discourse was taught by the Blessed One, ⬧ taught by the Arahant, ⬧ the fully enlightened Supreme Buddha. This is as I heard:

Loko bhikkhave Tathāgatena abhisambuddho. Lokasmā Tathāgato visaññūtto. Lokasamudayo bhikkhave Tathāgatena abhisambuddho. Lokasamudayo Tathāgatassa pahīno. Lokanirodho bhikkhave Tathāgatena abhisambuddho. Lokanirodho Tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā bhikkhave Tathāgatena abhisambuddhā. Lokanirodhagāminī paṭipadā Tathāgatassa bhāvitā.

Monks, the world has been fully understood ⬧ by the Tathāgata; ⬧ the Tathāgata is detached from the world. Monks, the origin of the world has been fully understood ⬧ by the Tathāgata; ⬧ the origin of the world has been eradicated ⬧ by the Tathāgata. Monks, the cessation of the world has been fully understood ⬧ by the Tathāgata; ⬧ the cessation of the world has been realized ⬧ by the Tathāgata. Monks, the way leading to the cessation of the world ⬧ has been fully understood ⬧ by the Tathāgata; ⬧ the way leading to the cessation of the world ⬧ has been developed by the Tathāgata.

Yaṁ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, yasmā taṁ Tathāgatena abhisambuddhaṁ, tasmā Tathāgato ‘ti vuccati.

Monks, in the world with its devās, Māras, and Brahmas, ⬧ with its recluses and brāhmins, ⬧ in this whole generation with its devās and humans, ⬧ whatever is seen, heard, smelled, ⬧ tasted, touched, cognized, attained, sought, ⬧ and reflected upon by the mind, ⬧ that is fully understood by the Tathāgata. ⬧ Therefore he is called the Tathāgata.

Yañca bhikkhave rattiṁ Tathāgato anuttaraṁ sammāsambodhiṁ abhisambujjhati, yañca rattiṁ anupādisesāya nibbānadhātuyā parinibbāyati, yaṁ etasmiṁ antare bhāsati lapati niddisati, sabbaṁ taṁ tatheva hoti. No aññathā. Tasmā Tathāgato ‘ti vuccati.

Monks, from the night when the Tathāgata awakens ⬧ to unsurpassed full enlightenment, ⬧ until the night when he passes away ⬧ into the Nibbāna-element with no residue left, ⬧ during that time period ⬧ whatever he speaks, utters, and explains, ⬧ all that is just so ⬧ and not otherwise. ⬧ Therefore he is called the Tathāgata.

Yathāvādi bhikkhave Tathāgato tathākārī. Yathākārī Tathāgato tathāvādī. Iti yathāvādī tatākārī, yathākārī tathāvādī. Tasmā Tathāgato ‘ti vuccati.

Monks, whatever way the Tathāgata speaks, ⬧ that is exactly the way the Tathāgata acts. Whatever way the Tathāgata acts, ⬧ that is exactly the way the Tathāgata speaks. In this way the Tathāgata acts as he speaks ⬧ and speaks as he acts. ⬧ Therefore, he is called the Tathāgata.

Sadevake bhikkhave, loke samārake sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya Tathāgato abhibhu anabhibhuto. Aññadatthudaso vasavattī. Tasmā Tathāgato ‘ti vuccati.

Monks, in the world with its devās, Māras, and Brahmas, ⬧ with its recluses and brāhmins, ⬧ in this whole generation with its devās and humans, ⬧ the Tathāgata is the conqueror of all, ⬧ unvanquished, the one who realized everything, ⬧ the one who took everything under his control. Therefore he is called the Tathāgata.

Etamatthaṁ Bhagavā avoca. Tatthetaṁ iti vuccati.

This is the meaning of what the Blessed One said. So with regard to this, it was said:

1. Sabbalokaṁ abiññāya – sabbaloke yathā tathaṁ,

Sabbalokavisaṁyutto – sabbaloke anūpayo.

Having realized the whole world, ⬧ and the true nature of the whole world, ⬧ the Tathāgata is detached from the whole world, ⬧ and has abandoned desire for the whole world.

2. Sabbe sabbābhibhu dhīro – sabbaganthappamocano,

Phuṭṭhassa paramā santi – Nibbānaṁ akutobhayaṁ.

The all-conquering wise sage, ⬧ freed from every bond, is the Blessed One. The Buddha has reached that perfect peace, ⬧ Nibbāna, which is free from fear.

3. Esa khīṇāsavo Buddho – anīgho chinnasaṁsayo,

Sabbakammakkhayaṁ patto – vimutto upadhisaṅkhayo.

The Buddha is freed from all taints, ⬧ and freed from all suffering with doubts destroyed, ⬧ reached the destruction of all Kamma, ⬧ liberated by the destruction of unwholesomeness.

4. Esa so bhagavā Buddho – esa sīho anuttaro,

Sadevakassa lokassa – brahmacakkaṁ pavattayī.

The Enlightened One, the Blessed One, ⬧ the unsurpassed lion-king, ⬧ giving happiness to the world of devās and humans, ⬧ turns the Noble Wheel of Dhamma.

5. Iti devā manussā ca – ye Buddhaṁ saraṇaṁ gatā,

Saṅgamma taṁ namassanti – mahantaṁ vītasāradaṁ.

Thus wise devās and humans ⬧ went for refuge to the Buddha, ⬧ and on meeting him, they pay homage: ⬧ the greatest one, the all-seeing hero.

6. Danto damayataṁ seṭṭho – santo samayataṁ isi,

Mutto mocayataṁ aggo – tiṇṇo tārayataṁ varo.

The Blessed One is perfectly tamed: ⬧ of those who tame, he is the best. The Blessed One is perfectly calmed: ⬧ of those who calm others, he is the seer. The Blessed One is freed from suffering: ⬧ of those who free others, he is the foremost. The Blessed One crossed over saṁsāra: ⬧ of those who help others to cross, he is the chief.

7. Iti hetaṁ namassanti – mahantaṁ vītasāradaṁ,

Sadevakasmiṁ lokasmiṁ – natthi te paṭipuggalo’ti.

Thus devās and humans pay homage ⬧ to the greatest one, to the all-seeing hero ⬧ saying, “In the world together with its devās ⬧ there is no one equaling you. You are the unique, supreme teacher.”

Ayampi attho vutto Bhagavatā. Iti me sutanti.

This too is the meaning of ⬧ what was said by the Blessed One. This is exactly as I heard.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**7. Jaya Mangala Gāthā**

Stanzas of Joyous Victory of the Buddha

1. Bāhuṁ sahassa mabhinimmitasā’yudhan taṁ

Girimekhalaṁ udita ghora sasena māraṁ

Dānādi Dhamma vidhinā jitavā Munindo

Taṁ tejasā bhavatu te jaya maṅgalāni.

Creating thousands of hands ⬧ with weapons armed, was Māra seated, ⬧ on the trumpeting, ferocious elephant, ⬧ Girimekhala. Him, together with his army, ⬧ did the Buddha subdue ⬧ by the power of generosity and perfections. By the grace of which ⬧ may joyous victory be yours!

2. Mārātireka mabhiyujjhita sabba rattiṁ

Ghoraṁ panālavaka makkha mathaddha yakkhaṁ

Khantī sudanta vidhinā jitavā Munindo

Taṁ tejasā bhavatu te jaya maṅgalāni.

More violent than Māra ⬧ was the wild, stubborn demon, Ālavaka, ⬧ who battled with the Buddha ⬧ throughout an entire night. Him, did the Buddha subdue ⬧ by the power of his patience and self-control. By the grace of which ⬧ may joyous victory be yours!

3. Nālāgiriṁ gaja varaṁ atimatta bhūtaṁ

Dāvaggi cakka masanīva sudāruṇantaṁ

Mettambuseka vidhinā jitavā Munindo

Taṁ tejasā bhavatu te jaya maṅgalāni.

Nālāgiri, the elephant-king, ⬧ highly intoxicated, ⬧ was raging like a forest fire, ⬧ as terrible as a thunderbolt. Sprinkling the waters of loving kindness, ⬧ this ferocious beast, ⬧ did the Buddha subdue. By the grace of which, ⬧ may joyous victory be yours!

4. Ukkhitta khagga mati hattha sudāruṇan taṁ

Dhāvantiyojana pathaṅgulimāla van taṁ

Iddhībhi saṅkhata mano jitavā Munindo

Taṁ tejasā bhavatu te jaya maṅgalāni

With an uplifted sword, ⬧ for a distance of three leagues, ⬧ did the wicked Angulimāla run. Him, did the Buddha subdue ⬧ through his psychic powers. By the grace of which, ⬧ may joyous victory be yours!

5. Katvāna kaṭṭha mudaraṁ iva gabbhinīyā

Ciñcāya duṭṭha vacanaṁ janakāya majjhe

Santena soma vidhinā jitavā Munindo

Taṁ tejasā bhavatu te jaya maṅgalāni.

Her belly bound with sticks, ⬧ to simulate the bigness of pregnancy, ⬧ Cincā, with harsh words ⬧ made foul accusations ⬧ in the midst of an assembly. Her, did the Buddha subdue, ⬧ through his serene and peaceful bearing. By the grace of which, ⬧ may joyous victory be yours!

6. Saccaṁ vihāya mati saccaka vāda ketuṁ

Vādā bhiropita manaṁ ati andha bhūtaṁ

Paññā padīpa jalito jitavā Munindo

Taṁ tejasā bhavatu te jaya maṅgalāni.

Arrogant Saccaka, who ignored truth ⬧ and blinded by his own arguments, ⬧ was a famous debater. Him, did the Buddha subdue, ⬧ kindling the light of wisdom. By the grace of which, ⬧ may joyous victory be yours!

7. Nando’pananda bhujagaṁ vibudhaṁ mahiddhiṁ

Puttena thera bhujagena damāpayanto

Iddhūpadesa vidhinā jitavā Munindo

Taṁ tejasā bhavatu te jaya maṅgalāni.

The wise and powerful Nāga Nandopananda, ⬧ did the Buddha cause to be subdued ⬧ through the supernormal psychic powers ⬧ of his disciple son, ⬧ Moggallāna Thera. By the grace of which, ⬧ may joyous victory be yours!

8. Duggāha diṭṭhi bhujagena sudaṭṭha hatthaṁ

Brahmaṁ visuddhi juti middhi Bakābhidānaṁ

Ñānā gadena vidhinā jitavā Munindo

Taṁ tejasā bhavatu te jaya maṅgalāni.

The pure, radiant and majestic Brahma Baka ⬧ who was once caught by wrong view, ⬧ stubborn with conceit, ⬧ did the Buddha strike ⬧ with his sword of wisdom. By the grace of which, ⬧ may joyous victory be yours!

9. Etā’pi Buddha jaya maṅgala aṭṭha gāthā

Yo vācako dina dine sarate matandi

Hitvāna neka vividhāni c’upaddavāni

Mokkhaṁ sukhaṁ adhi gameyya naro sapañño.

A wise one who earnestly remembers ⬧ and daily recites ⬧ these eight Buddha-stanzas ⬧ of joyous victory, ⬧ will rid himself of various misfortunes ⬧ and finally attain Nibbāna, the highest happiness.

Bhavatu sabba maṅgalaṁ, rakkhantu sabba devatā

Sabba Buddhānubhāvena, sadā sotthi bhavantu te.

May all good fortune come your way, ⬧ may all the deities protect you. By all the power of the Buddha, ⬧ may you always enjoy well-being!

Bhavatu sabba maṅgalaṁ, rakkhantu sabba devatā

Sabba Dhammānubhāvena, sadā sotthi bhavantu te.

May all good fortune come your way, ⬧ may all the deities protect you. By all the power of the Dhamma, ⬧ may you always enjoy well-being!

Bhavatu sabba maṅgalaṁ, rakkhantu sabba devatā

Sabba Saṅghānubhāvena, sadā sotthi bhavantu te.

May all good fortune come your way, ⬧ may all the deities protect you. By all the power of the Saṅgha, ⬧ may you always enjoy well-being!

Sabbe Buddhā balappattā – paccekānañca yaṁ balaṁ

Arahantānaṁ ca tejena – rakkhaṁ bandhāmi sabbaso

By the power of all Buddhas, ⬧ by the power of all Pacceka Buddhas, ⬧ and through the virtues of the Arahants, ⬧ I bind myself in protection always.

Sabbe Buddhā balappattā – paccekānañca yaṁ balaṁ

Arahantānaṁ ca tejena – rakkhaṁ bandhāmi sabbaso

By the power of all Buddhas, ⬧ by the power of all Pacceka Buddhas, ⬧ and through the virtues of the Arahants, ⬧ I bind myself in protection always.

Sabbe Buddhā balappattā – paccekānañca yaṁ balaṁ

Arahantānaṁ ca tejena – rakkhaṁ bandhāmi sabbaso

By the power of all Buddhas, ⬧ by the power of all Pacceka Buddhas, ⬧ and through the virtues of the Arahants, ⬧ I bind myself in protection always.

Sadhu! Sadhu! Sadhu!

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

**Mahā Paritta: The Major Section**

**8. Maha Maṅgala Suttaṁ**

Discourse on Blessings

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ Jetavanaṁ obhāsetvā yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho sā devatā Bhagavantaṁ gāthāya ajjhabhāsi.

Thus have I heard: ⬧ On one occasion, ⬧ the Blessed One was living in Sāvatthi ⬧ at Jetavana ⬧ at Anāthapiṇḍika’s monastery. Now when the night was far advanced, ⬧ a certain deity, ⬧ whose surpassing radiance ⬧ illuminated the whole of Jetavana, ⬧ approached the Blessed One, ⬧ respectfully saluted him ⬧ and stood to one side. Standing thus, he addressed the Blessed One in verse:

1. Bahū devā manussā ca – Maṅgalāni acintayuṁ

Ākaṅkhamānā sotthānaṁ – Brūhi maṅgalamuttamaṁ

Many deities and humans ⬧ longing for happiness ⬧ have pondered on the questions of blessings. Pray, tell me ⬧ what are the highest blessings?

2. Asevanā ca bālānaṁ – Paṅḍitānañ ca sevanā

Pūjā ca pūjanīyānaṁ – Etaṁ maṅgalamuttamaṁ

Not to associate with the foolish ⬧ but to associate with the wise ⬧ and to honor those worthy of honor ⬧ these are the highest blessings.

3. Patirūpadesavāso ca – Pubbe ca katapuññatā

Attasammāpaṇīdhi ca – Etaṁ maṅgalamuttamaṁ

To reside in a suitable locality ⬧ to have performed meritorious actions in the past, ⬧ and to set oneself in the right direction ⬧ these are the highest blessings.

4. Bāhusaccañca sippañca – Vinayo ca susikkhito

Subhāsitā ca yā vācā – Etaṁ maṅgalamuttamaṁ

Vast learning, skill in handicraft, ⬧ well grounded in discipline ⬧ and pleasant speech ⬧ these are the highest blessings.

5. Mātāpitū upaṭṭhānaṁ – Puttadārassa saṅgaho

Anākulā ca kammantā – Etaṁ maṅgalamuttamaṁ

To support one’s father and mother, ⬧ to cherish one’s wife and children, ⬧ and to be engaged in peaceful occupations ⬧ these are the highest blessings.

6. Dānañca dhammacariyā ca – Ñātakānañ ca saṅgaho

Anavajjāni kammāni – Etaṁ maṅgalamuttamaṁ

Generosity, righteous conduct, ⬧ giving assistance to relatives, ⬧ and doing blameless deeds ⬧ these are the highest blessings.

7. Ārati virati pāpā – Majjapānā ca saññamo

Appamādo ca dhammesu – Etaṁ maṅgalamuttamaṁ

To cease and abstain from evil, ⬧ to abstain from intoxicating drinks, ⬧ and to be diligent in practising the Dhamma ⬧ these are the highest blessings.

8. Gāravo ca nivāto ca – Santuṭṭhī ca kataññutā

Kālena dhammasavanaṁ – Etaṁ maṅgalamuttamaṁ

Paying reverence to those who are worthy of reverence, ⬧ humility, contentment, gratitude, ⬧ and the timely hearing of the Dhamma ⬧ these are the highest blessings.

9. Khantī ca sovacassatā – Samaṇānañca dassanaṁ

Kālena dhammasākacchā – Etaṁ maṅgalamuttamaṁ

Patience, obedience, meeting monks ⬧ and timely discussions on the Dhamma ⬧ these are the highest blessings.

10. Tapo ca brahmacariyañca – Ariyasaccānadassanaṁ

Nibbāṇasacchikiriyā ca – Etaṁ maṅgalamuttamaṁ

Self-control, chastity, ⬧ understanding the Noble Truths, ⬧ and the realization of Nibbāna ⬧ these are the highest blessings.

11. Phuṭṭhassa lokadhammehi – Cittaṁ yassa na kampati

Asokaṁ virajaṁ khemaṁ – Etaṁ maṅgalamuttamaṁ

The mind that is not touched by the ups and downs of life; ⬧ the mind that is free from sorrow, ⬧ stainless and secure ⬧ these are the highest blessings.

12. Etādisāni katvāna – Sabbatthamaparājitā

Sabbattha sotthiṁ gacchanti taṁ – Tesaṁ maṅgalamuttaman’ti.

Those who have achieved these blessings ⬧ are victorious everywhere, ⬧ and they succeed in all their goals. For them, these are the highest blessings.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**9. Ratana Suttaṁ**

The Jewel Discourse

1. Yānīdha bhūtāni samāgatāni

Bhummāni vā yā niva antaḷikkhe

Sabbeva bhūtā sumanā bhavantu

Athopi sakkacca sunantu bhāsitaṁ

Whatever beings are assembled here, ⬧ whether on the earth or in the sky, ⬧ may all these beings have happy minds. ⬧ Listen closely to my words.

2. Tasmā hi bhūtā nisāmetha sabbe

Mettaṁ karotha mānusiyā pajāya

Divā ca ratto ca haranti ye baliṁ

Tasmā hi ne rakkhatha appamattā

Pay attention all you beings. Show kindness to those humans ⬧ who, by day and by night, ⬧ offer much merit to you. Therefore, guard them diligently.

3. Yaṁ kiñci vittaṁ idha vā huraṁ vā

Saggesu vā yaṁ ratanaṁ paṇītaṁ

Na no samaṁ atthi Tathāgatena

Idampi Buddhe ratanaṁ paṇītaṁ

Etena saccena suvatthi hotu

Whatever treasure in this world ⬧ or in other worlds; ⬧ or whatever precious jewel is in the heavens, ⬧ none is equal to the Buddha. In the Buddha is this precious jewel. By this truth may there be well-being!

4. Khayaṁ virāgaṁ amataṁ paṇītaṁ

Yadajjhagā Sakyamunī samāhito

Na tena Dhammena samatthi kiñci

Idampi Dhamme ratanaṁ paṇītaṁ

Etena saccena suvatthi hotu

The calm Sakyan sage found the undefiled ⬧ dispassionate, deathless, Nibbāna; ⬧ there is nothing equal to that state. In the Dhamma is this precious jewel. By this truth may there be well-being!

5. Yaṁ Buddhaseṭṭho parivaṇṇayī suciṁ

Samādimānantarikaññamāhu

Samādhinā tena samo na vijjati

Idampi Dhamme ratanaṁ paṇītaṁ

Etena saccena suvatthi hotu

That purity praised by the Buddha ⬧ called concentration with immediate result; ⬧ that concentration has no equal. In the Dhamma is this precious jewel. By this truth may there be well-being!

6. Ye puggalā aṭṭha sataṁ pasatthā

Cattāri etāni yugāni honti

Te dakkhiṇeyyā Sugatassa sāvakā

Etesu dinnāni mahapphalāni

Idampi Saṅghe ratanaṁ paṇītaṁ

Etena saccena suvatthi hotu

The Eight Persons praised by the wise, ⬧ these Four Pairs are the gift-worthy disciples ⬧ of the Well-Gone-One. Gifts given to them yield abundant fruit. In the Saṅgha is this precious jewel. By this truth may there be well-being!

7. Ye suppayuttā manasā daḷhena

Nikkāmino Gotama sāsanamhi

Te pattipattā amataṁ vigayha

Laddhā mudhā nibbutiṁ bhuñjamānā

Idampi Saṅghe ratanaṁ paṇītaṁ

Etena saccena suvatthi hotu

Those who are well trained, ⬧ freed from all defilements, ⬧ and with minds firm in Gotama Buddha’straining, ⬧ upon attaining Nibbāna, ⬧ they plunge into the Deathless, ⬧ freely enjoying the liberation they have gained. In the Saṅgha is this precious jewel. By this truth may there be well-being!

8. Yathindakhīlo paṭhaviṁ sito siyā

Catubbhi vātebhi asampakampiyo

Tathūpamaṁ sappurisaṁ vadāmi

Yo ariyasaccāni avecca passati

Idampi Saṅghe ratanaṁ paṇītaṁ

Etena saccena suvatthi hotu

As a stone post firmly grounded in the earth, ⬧ cannot be shaken by the four winds, ⬧ so is the superior person, I say, ⬧ who clearly sees the Noble Truths. In the Saṅgha is this precious jewel. By this truth may there be well-being!

9. Ye ariyasaccāni vibhāvayanti

Gambhīrapaññena sudesitāni

Kiñcāpi te honti bhusappamattā

Na te bhavaṁ aṭṭhamaṁ ādiyanti

Idam’pi Saṅghe ratanaṁ paṇītaṁ

Etena saccena suvatthi hotu

Those who comprehend the Noble Truths, ⬧ well taught by the Buddha of deep wisdom, ⬧ no matter how negligent, ⬧ would not take an eighth existence. In the Saṅgha is this precious jewel. By this truth may there be well-being!

10. Sahāva’ssa dassana sampadāya

Tayassu dhammā jahitā bhavanti

Sakkāyadiṭṭhi vicikicchitañ ca

Sīlabbataṁvā’pi yadatthi kiñci

Catūhapāyehi ca vippamutto,

Cha cābhiṭhānāni abhabbo kātuṁ

Idampi Saṅghe ratanaṁ paṇītaṁ

Etena saccena suvatthi hotu

For one who has attained to right view, ⬧ three fetters are at once abandoned: ⬧ self-centred view, doubt and clinging to wrong practices. Freed from the four planes of misery, ⬧ he is incapable of committing ⬧ the six major wrong-doings that lead to hell. In the Saṅgha is this precious jewel. By this truth may there be well-being!

11. Kiñcā’pi so kammaṁ karoti pāpakaṁ

Kāyena vācā uda cetasā vā

Abhabbo so tassa paṭicchādāya

Abhabbatā diṭṭha padassa vuttā

Idampi Saṅghe ratanaṁ paṇītaṁ

Etena saccena suvatthi hotu

Though he might do some evil deed ⬧ by body, speech or mind, ⬧ he cannot hide it; ⬧ such is impossible ⬧ for one who has seen the Dhamma. In the Saṅgha is this precious jewel. By this truth may there be well-being!

12. Vanappagumbe yathā phussitagge

Gimhānamāse paṭhamasmiṁ gimhe

Tathūpamaṁ Dhamma varaṁ adesayi

Nibbāṇagāmiṁ paramaṁ hitāya

Idampi Buddhe ratanaṁ paṇītaṁ

Etena saccena suvatthi hotu

Like woodland groves in blossom ⬧ in the first heat of summer, ⬧ is the sublime Dhamma taught by the Buddha ⬧ leading to Nibbāna, ⬧ and giving the highest happiness. In the Buddha is this precious jewel. By this truth may there be well-being!

13. Varo varaññū varado varāharo

Anuttaro Dhamma varaṁ adesayi

Idampi Buddhe ratanaṁ paṇītaṁ

Etena saccena suvatthi hotu

The excellent Supreme Buddha, ⬧ the knower of Supreme Nibbāna, ⬧ the giver of Supreme Nibbāna, ⬧ the bringer of Supreme Nibbāna, ⬧ taught the excellent Dhamma. In the Buddha is this precious jewel. By this truth may there be well-being!

14. Khīṇaṁ purāṇaṁ navaṁ natthi sambhavaṁ

virattacittā āyatike bhavasmiṁ

Te khīṇabījā avirūḷhicchandā

Nibbanti dhīrā yathāyaṁ padīpo

Idampi Saṅghe ratanaṁ paṇītaṁ,

Etena saccena suvatthi hotu

The liberated ones ’old kamma is destroyed ⬧ with no new arising, ⬧ their minds not drawn to future birth. Their old seeds destroyed with no more growing. The Arahants fade out ⬧ just as this lamp has done. In the Saṅgha is this precious jewel. By this truth may there be well-being!

15. Yānīdha bhūtāni samāgatāni

Bhummāni vā yāniva antaḷikkhe

Tathāgataṁ devamanussa pūjitaṁ

Buddhaṁ namassāma suvatthi hotu

Whatever beings are assembled here, ⬧ whether on the earth or in the sky, ⬧ we respectfully worship the Buddha, ⬧ honored by gods and humans. May there be well-being!

16. Yānīdha bhūtāni samāgatāni

Bhummāni vā yāniva antaḷikkhe

Tathāgataṁ devamanussa pūjitaṁ

Dhammaṁ namassāma suvatthi hotu

Whatever beings are assembled here, ⬧ whether on the earth or in the sky, ⬧ we respectfully worship the Dhamma, ⬧ honored by gods and humans. May there be well-being!

17. Yānīdha bhūtāni samāgatāni

Bhummāni vā yāniva antaḷikkhe

Tathāgataṁ devamanussa pūjitaṁ

Saṅghaṁ namassāma suvatthi hotu

Whatever beings are assembled here, ⬧ whether on the earth or in the sky, ⬧ we respectfully worship the Saṅgha, ⬧ honored by gods and humans. May there be well-being!

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**10. Karanīya Metta Suttaṁ**

Discourse on Loving Kindness

1. Karaṇīyamatthakusalena – Yaṁ taṁ santaṁ padaṁ abhisamecca

Sakko ujū ca sūjū ca – Suvaco cassa mudu anatimānī

One skilled in good ⬧ wishing to attain that state of peace ⬧ Nibbāna ⬧ should act thus: ⬧ he should be clever ⬧ upright, exceedingly upright, ⬧ obedient, gentle and humble.

2. Santussako ca subharo ca – Appakicco ca sallahukavutti

Santindriyo ca nipako ca – Appagabbho kulesu ananugiddho

He should be content, ⬧ easy to support, ⬧ with few duties, ⬧ living lightly, ⬧ controlled in senses, discerning, ⬧ courteous and unattached to families.

3. Na ca khuddhaṁ samācare kiñci – Yena viññū pare upavadeyyuṁ

Sukhino vā khemino hontu – Sabbe sattā bhavantu sukhitattā

One should not do any slight wrong ⬧ which the wise might censure. May all beings be happy and secure! May all beings have happy minds!

4. Ye keci pāṇabhūtatthī – Tasā vā thāvarā vā anavasesā

Dīghā vā ye mahantā vā – Majjhimā rassakāṇukathūlā

Whatever living beings there may be ⬧ without exception: timid or fearless; ⬧ long or large, medium, short, ⬧ subtle or gross,

5. Diṭṭhā vā yeva addiṭṭhā – Ye ca dūre vasanti avidūre

Bhūtā vā sambhavesī vā – Sabbe sattā bhavantu sukhitattā

Visible or invisible, ⬧ living near or far, ⬧ born or coming to birth, ⬧ may all beings have happy minds!

6. Na paro paraṁ nikubbetha – Nātimaññetha katthaci naṁ kanci

Byārosanā paṭighasaññā – Nāññamaññassa dukkhamiccheyya

Let no one deceive another, ⬧ nor despise anyone anywhere. Neither from anger nor ill will ⬧ should anyone wish harm to another.

7. Mātā yathā niyaṁ puttaṁ – Āyusā ekaputtamanurakkhe

Evam’pi sabbabhūtesu – Mānasaṁ bhāvaye aparimāṇaṁ

As a mother would risk her own life ⬧ to protect her only child, ⬧ even so towards all living beings, ⬧ one should cultivate boundless loving-kindness.

8. Mettaṁ ca sabba lokasmiṁ – Mānasaṁ bhāvaye aparimāṇaṁ

Uddhaṁ adho ca tiriyañca – Asaṁbādhaṁ averaṁ asapattaṁ

One should cultivate for all the world ⬧ a heart of boundless loving-kindness, ⬧ above, below, and all around, ⬧ unobstructed, without hatred or resentment.

9. Tiṭṭhaṁ caraṁ nisinno vā – Sayāno vā yāvata’ssa vigatamiddho

Etaṁ satiṁ adhiṭṭheyya – Brahmametaṁ vihāraṁ idhamāhu

Whether standing, walking or sitting, ⬧ lying down or whenever awake, ⬧ one should develop this mindfulness. This is called “divinely dwelling here.”

10. Diṭṭhiṁ ca anupagamma sīlavā – Dassanena sampanno

Kāmesu vineyya gedhaṁ – Na hi jātu gabbhaseyyaṁ punaretī’ti.

Not falling into wrong views, ⬧ but virtuous and possessing right view, ⬧ removing desire for sensual pleasures, ⬧ one comes never again to birth in the womb.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**11. Mahā Jayamaṅgala Gāthā**

Stanzas of Great Joyous Victory

Mahākāruṇiko nātho – hitāya sabbapāṇīnaṁ

Pūretvā pāramī sabbā – patto sambodhimuttamaṁ

Etena saccavajjena – hotu te jayamaṅgalaṁ

For the benefit of all living beings, ⬧ the great compassionate protector, ⬧ having fulfilled all the perfections, ⬧ attained supreme enlightenment. On account of this truth, ⬧ may joyous victory be yours!

Jayanto bodhiyā mūle – sakyānaṁ nandivaḍḍhano

Evaṁ tuyhaṁ jayo hotu – jayassu jayamaṅgalaṁ

Having conquered Māra at the foot of the Bodhi Tree, ⬧ he brought joy to the Sakyans. May you also triumph in such a way; ⬧ may joyous victory be yours.

Sakkatvā Buddharatanaṁ – osadhaṁ uttamaṁ varaṁ

Hitaṁ devamanussānaṁ – Buddhatejena sotthinā

Nassantu paddavā sabbe – dukkhā vūpasamentu te

I revere the jewel of the Buddha ⬧ the best and most excellent healer; ⬧ the benefactor of deities and humans. Through the blessing of the power of the Buddha, ⬧ may all your misfortunes be destroyed; ⬧ may every suffering be dispelled.

Sakkatvā Dhammaratanaṁ – osadhaṁ uttamaṁ varaṁ

Pariḷāhūpasamaṇaṁ – Dhammatejena sotthinā

Nassantu paddavā sabbe – bhayā vūpasamentu te

I revere the jewel of the Dhamma ⬧ the best and most excellent medicine; ⬧ the reliever of suffering. Through the blessing of the power of the Dhamma, ⬧ may all your misfortunes be destroyed; ⬧ may every fear be dispelled.

Sakkatvā Saṅgharatanaṁ – osadhaṁ uttamaṁ varaṁ

Āhuneyyaṁ pāhuneyyaṁ – Saṅghatejena sotthinā

Nassantu paddavā sabbe – rogā vūpasamentu te

I revere the jewel of the Saṅgha ⬧ the best and most excellent medicine; ⬧ worthy of gifts and worthy of hospitality. Through the blessing of the power of the Saṅgha, ⬧ may all your misfortunes be destroyed; ⬧ may any illnesses be fully cured.

Yaṁ kiṇci ratanaṁ loke – vijjati vividhā puthu

Ratanaṁ Buddhasamaṁ natthi – tasmā sotthi bhavantu te.

Whatever jewels exist in the world, ⬧ which are seen in many ways, ⬧ there is no jewel equal to the Buddha; ⬧ therefore, may there be a blessing for you.

Yaṁ kiṇci ratanaṁ loke – vijjati vividhā puthu

Ratanaṁ Dhamma samaṁ natthi – tasmā sotthi bhavantu te.

Whatever jewels exist in the world, ⬧ which are seen in many ways, ⬧ there is no jewel equal to the Dhamma; ⬧ therefore, may there be a blessing for you.

Yaṁ kiṇci ratanaṁ loke – vijjati vividhā puthu

Ratanaṁ Saṅgha samaṁ natthi – tasmā sotthi bhavantu te.

Whatever jewels exist in the world, ⬧ which are seen in many ways, ⬧ there is no jewel equal to the Saṅgha; ⬧ therefore, may there be a blessing for you.

Natthi me saraṇaṁ aññaṁ – Buddho me saraṇaṁ varaṁ

Etena saccavajjena – hotu te jayamaṅgalaṁ.

I have no other refuge. The Buddha is my highest refuge. On account of this truth, ⬧ may joyous victory be yours!

Natthi me saraṇaṁ aññaṁ – Dhammo me saraṇaṁ varaṁ

Etena saccavajjena – hotu te jayamaṅgalaṁ.

I have no other refuge. The Dhamma is my highest refuge. On account of this truth, ⬧ may joyous victory be yours!

Natthi me saraṇaṁ aññaṁ – Sangho me saraṇaṁ varaṁ

Etena saccavajjena – hotu te jayamaṅgalaṁ.

I have no other refuge. The Saṅgha is my highest refuge. On account of this truth, ⬧ may joyous victory be yours!

Sabbītiyo vivajjantu – sabbarogo vinassatu

Mā te bhavatvantarāyo – sukhī dīghāyukho bhava.

May all misfortunes be avoided. May all illnesses be destroyed. May no dangers come to you. May you live long and happily!

Bhavatu sabbamaṅgalaṁ – rakkhantu sabbadevatā

Sabba Buddhānubhāvena – sadā sotthi bhavantu te.

May all good fortune come your way. May all the deities protect you. By all the power of the Buddha, ⬧ may you always enjoy well-being!

Bhavatu sabbamaṅgalaṁ – rakkhantu sabbadevatā

Sabba Dhammānubhāvena – sadā sotthi bhavantu te.

May all good fortune come your way. May all the deities protect you. By all the power of the Dhamma, ⬧ may you always enjoy well-being!

Bhavatu sabbamaṅgalaṁ – rakkhantu sabbadevatā

Sabba Saṅghānubhāvena – sadā sotthi bhavantu te.

May all good fortune come your way. May all the deities protect you. By all the power of the Saṅgha, ⬧ may you always enjoy well-being!

Sadhu! Sadhu! Sadhu!

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

**Paṭhama Bhānavāra: First Section**

**12. Khandha Parittaṁ**

Loving Kindness towards Royal Tribes of Snakes

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sāvatthiyaṁ aññataro bhikkhū ahinā daṭṭho kālakato hoti. Atha kho sambahulā bhikkhū yena Bhagavā ten’upasaṅkamiṁsu. Upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū Bhagavantaṁ etadavocuṁ. Idha bhante Sāvatthiyaṁ aññataro bhikkhu ahinā daṭṭho kālakato’ti.

Thus have I heard: ⬧ On one occasion ⬧ the Blessed One was living in Sāvatthi ⬧ at Jetavana, ⬧ at Anāthapiṇḍika’s monastery. During that time, at Sāvatthi, ⬧ a monk had passed away ⬧ having been bitten by a snake. Thereupon many monks approached the Blessed One, ⬧ and having saluted him, ⬧ sat beside him. So seated, those monks spoke thus to the Blessed One: ⬧ “Oh Bhante, a certain monk at Sāvatthi has died, ⬧ having been bitten by a snake.”

Naha nūna so bhikkhave bhikkhu cattāri ahirājakulāni mettena cittena phari.

Sacehi so bhikkhave bhikkhu cattāri ahirājakulāni mettena cittena phareyya, nahi so bhikkhave bhikkhu ahinā daṭṭho kālaṁ kareyya.

Monks, that monk did not radiate thoughts of loving-kindness ⬧ towards the four royal tribes of snakes. Monks, had he done so, ⬧ that monk would not have died of a snake bite.

Katamāni cattāri ahirājakulāni? Virūpakkhaṁ ahirājakulaṁ, Erāpathaṁ ahirājakulaṁ, Chabyāputtaṁ ahirājakulaṁ, Kaṇhā gotamakaṁ ahirājakulaṁ. Naha nūna so bhikkhave bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so bhikkhave bhikkhu imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so bhikkhave bhikkhu ahinā daṭṭho kālaṁ kareyya. Anujānāmi bhikkhave imāni cattāri ahirājakulāni mettena cittena pharituṁ attaguttiyā attarakkhāya attaparittāyā’ti.

What are the four royal tribes of snakes? They are: the royal tribe of snakes called Virūpakkha, ⬧ the royal tribe of snakes called Erāpatha, ⬧ the royal tribe of snakes called Chabyāputta, ⬧ and the royal tribe of snakes called Kaṇhā Gotamaka. Monks, that monk did not radiate thoughts of loving-kindness ⬧ towards these four royal tribes of snakes. Monks, had he done so ⬧ he would not have died of a snake bite. Monks, I advise you to radiate thoughts of loving-kindness ⬧ towards these four royal tribes of snakes ⬧ for your safety, for your protection, ⬧ and as a protective blessing for you.

Idam’avoca Bhagavā, Idaṁ vatvā Sugato athāparaṁ etada’voca Satthā.

Thus said the Blessed One. Having thus spoken, the Great Teacher, ⬧ the Sublime One, further said:

1. Virūpakkehi me mettaṁ – Mettaṁ Erāpathehi me

Chabyāputtehi me mettaṁ – Mettaṁ Kaṇhāgotamakehi ca

May I have mettā ⬧ towards Virūpakkhas, ⬧ towards Erāpathas ⬧ may I have mettā. May I have mettā ⬧ towards Chabyāputtas, ⬧ towards Kaṇhā Gotamakas also ⬧ may I have mettā.

2. Apādakehi me mettaṁ – Mettaṁ dipādakehi me

Catuppadehi me mettaṁ – Mettaṁ bahuppadehi me

May I have mettā ⬧ towards the footless. May I have mettā ⬧ towards those with two feet. May I have mettā ⬧ towards those with four. May I have mettā ⬧ towards the many-footed.

3. Mā maṁ apādako hiṁsi – Mā maṁ hiṁsi dipādako

Mā maṁ catuppado hiṁsi – Mā maṁ hiṁsi bahuppado

Let not the footless do me harm; ⬧ nor those that have two feet. Let not the four-footed do me harm; ⬧ nor those endowed with many feet.

4. Sabbe sattā sabbe pāṇā – Sabbe bhutā ca kevalā

Sabbe bhadrāni passantu – Mā kañci pāpamāgamā

All beings, all living creatures, ⬧ all beings who have come to birth ⬧ may good fortune bless them all. May no harm come to them.

Appamāṇo Buddho appamāṇo Dhammo appamāṇo Saṅgho. Pamāṇavantāni siriṁsapāni ahi vicchikā satapadī uṇṇānābhī sarabhū mūsikā. Katā me rakkhā. Katā me parittā. Paṭikkamantu bhūtāni. So’haṁ namo Bhagavato namo sattannaṁ Sammā Sambuddhānan’ti.

Immeasurable in virtue is the Buddha; ⬧ immeasurable is the Dhamma; ⬧ immeasurable is the Saṅgha. Measurable are creeping creatures, ⬧ snakes, scorpions, centipedes, ⬧ spiders, lizards and rats, ⬧ due to their defilements. I have guarded myself. I have made my protection. Depart from me, all you beings. I worship the Blessed One, ⬧ and the Seven Supreme Buddhas.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**13. Mettānisaṁsa Suttaṁ**

Discourse on the Benefits of Spreading Loving Kindness

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi, bhikkhavo’ti. Bhadante’ti te bhikkhū Bhagavato paccassosuṁ. Bhagavā etadavoca.

Thus have I heard: ⬧ On one occasion ⬧ the Blessed One was living in Sāvatthi ⬧ at Jetavana, ⬧ at Anāthapiṇḍika’s monastery. Then the Blessed One addressed the monks saying, “Monks.” ⬧ “Oh Bhante,” replied those monks to the Blessed One. The Blessed One taught this discourse:

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisaṁsā pāṭikaṅkhā.

Monks, there are eleven benefits to be expected ⬧ from the liberation of the heart ⬧ through the practice of loving-kindness, ⬧ through the familiarizing with it, ⬧ through the development of it, ⬧ through making much of it, ⬧ through making a habit of it as a vehicle, ⬧ through making a basis of it in the mind, ⬧ through training the mind well on it, ⬧ through practicing it well, ⬧ and through undertaking it well.

Katame ekādasa?

What are the eleven?

Sukhaṁ supati. Sukhaṁ paṭibujjhati. Na pāpakaṁ supinaṁ passati. Manussānam piyo hoti. Amanussānaṁ piyo hoti. Devatā rakkhanti. Nāssa aggi vā visaṁ vā satthaṁ vā kamati. Tuvaṭaṁ cittaṁ samādhiyati. Mukhavaṇṇo vippasīdati. Asammūḷho kālaṁ karoti. Uttariṁ appaṭivijjhanto brahmalokūpago hoti.

1. One sleeps well.

2. One wakes in comfort.

3. One has no evil dreams.

4. One is dear to human beings.

5. One is dear to non-human beings.

6. The deities protect one.

7. Neither fire, nor poison nor weapon can affect one.

8. One can concentrate the mind quickly.

9. One’s facial complexion is serene.

10. One dies without any confusion.

11. If one does not attain a higher stage of enlightenment, ⬧ one will be reborn in the brahma world.

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānīsaṁsā pāṭikaṅkhā’ti.

Monks, ⬧ these eleven benefits are to be expected ⬧ from the liberation of the heart ⬧ through the practice of loving-kindness, ⬧ through the familiarizing with it, ⬧ through the development of it, ⬧ through making much of it, ⬧ through making a habit of it as a vehicle, ⬧ through making a basis of it in the mind, ⬧ through training the mind well on it, ⬧ through practicing it well, ⬧ and through undertaking it well.

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandun’ti.

The Blessed One taught this discourse. Delighted, those monks rejoiced at the words of the Blessed One.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**14. Mora Parittaṁ**

The Bodhisatta-Peacock’s Prayer for Protection

Udet’ayaṁ cakkhumā ekarājā – Harissavaṇṇo paṭhavippabhāso

Taṁ taṁ namassāmi harissavaṇṇaṁ paṭhavippabhāsaṁ. Tay’ajja guttā viharemu divasaṁ.

The sun, the one king with eyes, rises, ⬧ spreading golden rays, ⬧ and illuminating the great earth. I pay homage to you ⬧ the sun, spreading golden rays, ⬧ and illuminating the great earth. Guarded today by you, ⬧ may I live through the day.

Ye brāhmaṇā vedagū sabbadhamme – Te me namo te ca maṁ pālayantu

Namatthu Buddhānaṁ namatthu bodhiyā – Namo vimuttānaṁ namo vimuttiyā.

Those Arahants who are knowers of all truths, ⬧ I pay homage to them. May they keep watch over me. Homage to the Enlightened Ones. Homage to the Four-fold Enlightenment. Homage to the Liberated Ones. ⬧ Homage to their Liberation.

Imaṁ so parittaṁ katvā moro carati esanā.

Having made this protection, ⬧ the Bodisatta-peacock sets out in search of food.

Apet’ayaṁ cakkhumā ekarājā – Harissavaṇṇo paṭhavippabhāso

Taṁ taṁ namassāmi harissavaṇṇaṁ paṭhavippabhāsaṁ. Tay’ajja guttā viharemu rattiṁ.

The sun, the one king with eyes, ⬧ descends, spreading golden rays, ⬧ and illuminating the great earth. I pay homage to you ⬧ the sun, spreading golden rays, ⬧ and illuminating the great earth. Guarded today by you, ⬧ may I live through the night.

Ye brāhmaṇā vedagu sabbadhamme – Te me namo te ca maṁ pālayantu.

Namatthu Buddhānaṁ namatthu bodhiyā – Namo vimuttānaṁ namo vimuttiyā

Those Arahants who are knowers of all truths, ⬧ I pay homage to them. May they keep watch over me. Homage to the Enlightened Ones. Homage to the Four-fold Englightenment. Homage to the Liberated Ones. Homage to their Liberation.

Imaṁ so parittaṁ katvā moro vāsamakappayī’ti.

Having made this protection, ⬧ the Bodisatta-peacock lived happily.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**15. Canda Parittaṁ**

Discourse Given to the Moon Deity

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Candimā devaputto Rāhunā asurindena gahito hoti. Atha kho Candimā devaputto Bhagavantaṁ anussaramāno tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi.

Thus have I heard: ⬧ On one occasion ⬧ the Blessed One was living in Sāvatthi, ⬧ at Jetavana, ⬧ at Anāthapiņḍika’s monastery. At that time Candima, the moon deity, ⬧ was captured by Rāhu, ⬧ one of the kings of the Asurās. Thereupon, calling to mind the Blessed One, ⬧ Candima, the moon deity, recited this stanza:

1. Namo te Buddha vīra’tthu – Vippamutto’si sabbadhi

Sambādhapaṭipanno’smi – Tassa me saraṇaṁ bhavā’ti

Oh Buddha, the Hero, I pay homage to you. You are completely free from all suffering. I have fallen into trouble. Please be my refuge and help me.

Atha kho Bhagavā Candimaṁ devaputtaṁ ārabbha Rāhuṁ asurindaṁ gāthāya ajjhabhāsi.

Then the Blessed One addressed Rāhu the Asura in verse, ⬧ on behalf of Candima, the moon deity, thus:

2. Tathāgataṁ Arahantaṁ – Candimā saraṇaṁ gato

Rāhu candaṁ pamuñcassu – Buddhā lokānukampakā’ti

Oh Rāhu, ⬧ Candima has gone for refuge ⬧ to the Tathāgata, the Arahant. Oh Rāhu, ⬧ release Candima. ⬧ The Buddhas radiate compassion ⬧ on the beings of the world.

Atha kho Rāhu asurindo Candimaṁ devaputtaṁ muñcitvā taramānarūpo yena Vepacitti asurindo ten’upasaṅkami. Upasaṅkamitvā saṁviggo lomahaṭṭajāto ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho Rāhuṁ asurindaṁ Vepacitti asurindo gāthāya ajjhabhāsi.

Thereupon Rāhu the Asura released Candima, the moon deity, ⬧ and immediately went to the presence of Vepacitti, ⬧ the leader of Asurās, ⬧ and stood beside him trembling with fear, ⬧ with hair standing on end. Then Vepacitti the Asura addressed Rāhu the Asura with this stanza.

3. Kinnu santaramāno’va – Rāhu, Candaṁ pamuñcasi?

Saṁviggarūpo āgamma – Kinnu bhīto’va tiṭṭhasī’ti?

Rāhu, why did you suddenly release Candima? Why have you come here trembling? And why are you standing here terrified?

4. Sattadhā me phale muddhā – Jīvanto na sukhaṁ labhe

Buddhagāthābhigīto’mhi – No ce muñceyya Candiman’ti.

I have been spoken to ⬧ by the Buddha in a stanza ⬧ requesting me to release Candima. If I had not released Candima ⬧ my head would have split into seven pieces. If I lived, ⬧ I would not have had any happiness.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**16. Sūriya Parittaṁ**

Discourse Given to the Sun Deity

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Suriyo devaputto Rāhunā asurindena gahito hoti. Atha kho Suriyo devaputto Bhagavantaṁ anussaramāno tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi.

Thus have I heard: ⬧ On one occasion ⬧ the Blessed One was living in Sāvatthi, ⬧ at Jetavana, ⬧ at Anāthapiņḍika’s monastery. At that time Sūriya, the sun deity, was captured by Rāhu, ⬧ one of the kings of the Asuras. Thereupon calling to mind the Blessed One, ⬧ Sūriya, the sun deity, recited this stanza:

1. Namo te Buddha vīra’tthu – Vippamutto’si sabbadhi

Sambādhapaṭipanno’smi – Tassa me saraṇaṁ bhavā’ti.

Oh Buddha, the Hero ⬧ I pay homage to you. You are completely free from all suffering. I have fallen into trouble. Please be my refuge and help me.

Atha kho Bhagavā Sūriyaṁ devaputtaṁ ārabbha Rāhuṁ asurindaṁ gāthāya ajjhabhāsi.

Then the Blessed One addressed Rāhu the Asura, in verse, ⬧ on behalf of the deity Sūriya, thus:

2. Tathāgataṁ Arahantaṁ – Suriyo saraṇaṁ gato

Rāhu Sūriyaṁ pamuñcassu – Buddhā lokānukampakā’ti.

Oh Rāhu, Sūriya has gone for refuge ⬧ to the Tathāgata, the Arahant. Oh Rāhu, release Sūriya. The Buddhas radiate compassion ⬧ on the beings of the world.

3. Yo andhakāre tamasī pabhaṁkaro – Verocano, maṇḍalī uggatejo

Mā Rāhu gilī caraṁ antalikkhe – Pajaṁ mama Rāhu, pamuñca Sūriyaṇ’ti.

Oh Rāhu, do not swallow the dispeller of darkness, ⬧ the shining one, the radiant onewith mighty rays. Oh Rāhu, release Sūriya, my son, ⬧ the traveler through the sky.

Atha kho Rāhu asurindo Sūriyaṁ devaputtaṁ muñcitvā taramānarūpo yena Vepacitti asurindo ten’upasaṅkami. Upasaṅkamitvā saṁviggo lomahaṭṭajāto ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho Rāhuṁ asurindaṁ Vepacitti asurindo gāthāya ajjhabhāsi.

Thereupon Rāhu the Asura, released the deity Sūriya, ⬧ and immediately went to the presence of Vepacitti, ⬧ the leader of Asuras, ⬧ and stood beside him ⬧ trembling with fear, ⬧ with hair standing on end. Then Vepacitti the Asura addressed Rāhu the Asura with this stanza.

4. Kinnu santaramāno’va – Rāhu, Sūriyaṁ pamuñcasi?

Saṁviggarūpo āgamma – Kinnu bhīto’va tiṭṭhasī’ti?

Rāhu, why did you suddenly release Sūriya? Why have you come here trembling, ⬧ and why are you standing here terrified?

5. Sattadhā me phale muddhā – Jīvanto na sukhaṁ labhe

Buddhagāthābhigīto’mhi – No ce muñceyya Suriyan’ti.

I have been spoken to ⬧ by the Buddha, in a stanza, ⬧ requesting me to release Sūriya. If I had not released Sūriya ⬧ my head would have split into seven pieces. If I lived, ⬧ I would not have had any happiness.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**17. Dhajagga Parittaṁ**

Discourse about the Tops of Flags

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi, Bhikkhavo’ti. Bhadante’ti te bhikkhū Bhagavato paccassosuṁ. Bhagavā etadavoca.

Thus have I heard: ⬧ On one occasion the Blessed One was living in Sāvatthi ⬧ at Jetavana, ⬧ at Anāthapiṇḍika’s monastery. Then the Blessed One addressed the monks saying, “Monks.” “Oh Bhante,” replied those monks to the Blessed One. Thereupon the Blessed One taught this discourse:

Bhūtapubbaṁ bhikkhave, devā’surasaṅgāmo samūpabbūḷho ahosi.

Monks, this happened in the past. A battle arose between the gods and asuras.

Atha kho bhikkhave Sakko devānamindo deve Tāvatiṁse āmantesi. Sace mārisā devānaṁ saṅgāmagatānaṁ uppajjeyya bhayaṁ vā chambhitattaṁ vā lomahaṁso vā mame’va tasmiṁ samaye dhajaggaṁ ullokeyyātha. Mamaṁ hi vo dhajaggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati.

Then, monks, Sakka, the lord of gods, advised the Tāvatiṁsa gods thus: ⬧ ‘Happy ones, ⬧ if the gods who have gone to the battle should experience fear, ⬧ terror, or hair standing-on-end, ⬧ let them look up to the top of my flag. If you do so, ⬧ any fear, terror or hair standing-on-end arising in you ⬧ will disappear.

No ce me dhajaggaṁ ullokeyyātha, atha Pajāpatissa devarājassa dhajaggaṁ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggaṁ ullokayataṁ, yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati.

If you fail to look up to the top of my flag, ⬧ then look at the top of the flag of Pajāpati, king of gods. If you do so, ⬧ any fear, terror or hair standing-on-end arising in you ⬧ will disappear.

No ce pajāpatissa devarājassa dhajaggaṁ ullokeyyātha, atha Varuṇassa devarājassa dhajaggaṁ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṁ ullokayataṁ, yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati.

If you fail to look up to the top of the flag of Pajāpati, king of gods, ⬧ then look up to the top of the flag of Varuṇa, king of gods. If you do so, ⬧ any fear, terror or hair standing-on-end arising in you ⬧ will disappear.

No ce Varuṇassa devarājassa dhajaggaṁ ullokeyyātha, atha Īsānassa devarājassa dhajaggaṁ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṁ ullokayataṁ, yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati.

If you fail to look up to the top of the flag of Varuṇa, king of gods, ⬧ then look at the top of the flag of Īsāna, king of gods. If you do so, ⬧ any fear, terror or hair standing-on-end arising in you ⬧ will disappear.’

Taṁ kho pana bhikkhave, Sakkassa vā devānamindassa dhajaggaṁ ullokayataṁ Pajāpatissa vā devarājassa dhajaggaṁ ullokayataṁ Varuṇassa vā devarājassa dhajaggaṁ ullokayataṁ Īsānassa vā devarājassa dhajaggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyethā’pi no’pi pahīyetha.

Monks, any fear, terror or hair standing-on-end arising in them ⬧ who look at the top of the flag of Sakka, lord of gods; ⬧ or who look at the top of the flag of Pajāpati, king of gods; ⬧ or who look at the top of the flag of Varuṇa, king of gods; ⬧ or who look at the top of the flag of Īsāna, king of gods, ⬧ any fear, terror or hair standing-on-end ⬧ may disappear ⬧ or may not disappear.

Taṁ kissa hetu?

What is the reason for that?

Sakko bhikkhave devānamindo avītarāgo avītadoso avītamoho bhīrucchambhī utrāsi palāyīti.

Because, monks, Sakka, lord of gods, ⬧ is not free from lust, ⬧ not free from hate, ⬧ not free from delusion, ⬧ and he is therefore liable to fear, terror, fright and flight.

Ahaṁ ca kho bhikkhave evaṁ vadāmi. Sace tumhākaṁ bhikkhave araññagatānaṁ vā rukkhamūlagatānaṁ vā suññāgāragatānaṁ vā uppajjeyya bhayaṁ vā chambhitattaṁ vā lomahaṁso vā mame’va tasmiṁ samaye anussareyyātha.

I also say to you, oh monks, ⬧ if any fear, terror or hair standing-on-end ⬧ should arise in you ⬧ when you have gone to the forest or to the foot of a tree, ⬧ or to an empty house ⬧ then think of me thus:

Iti’pi so Bhagavā arahaṁ sammā sambuddho vijjācaraṇa sampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṁ Buddho Bhagavā’ti.

Such indeed is the Blessed One, ⬧ Arahant, Worthy One, ⬧ supremely enlightened, ⬧ endowed with knowledge and virtue, ⬧ follower of the Noble Path, ⬧ knower of worlds, ⬧ the peerless trainer of persons, ⬧ teacher of gods and humans, ⬧ the Enlightened Teacher, ⬧ the Blessed One.

Mamaṁ hi vo bhikkhave, anussarataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati.

Monks, if you think of me, ⬧ any fear, terror or hair standing-on-end arising in you ⬧ will disappear.

No ce maṁ anussareyyātha. Atha Dhammaṁ anussareyyātha.

If you fail to think of me, ⬧ then think of the Dhamma thus:

Svākkhāto Bhagavatā Dhammo sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattaṁ veditabbo viññūhi’ti.

Well taught by the Blessed One is the Dhamma, ⬧ visible here and now, ⬧ timeless, ⬧ open to all, ⬧ learned and applied to oneself, ⬧ understood by the wise each for himself.

Dhammaṁ hi vo bhikkhave, anussarataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati.

Monks, if you think of the Dhamma, ⬧ any fear, terror or hair standing-on-end arising in you ⬧ will disappear.

No ce Dhammaṁ anussareyyātha. Atha Saṅghaṁ anussareyyātha.

If you fail to think of the Dhamma, ⬧ then think of the Saṅgha thus:

Supaṭipanno Bhagavato sāvakasaṅgho. Ujupaṭipanno Bhagavato sāvakasaṅgho. Ñāyapaṭipanno Bhagavato sāvakasaṅgho. Sāmīcipaṭipanno Bhagavato savakasaṅgho. Yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā esa Bhagavato sāvakasaṅgho. Āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti.

Of pure conduct is the Order of Disciples of the Blessed One. Of upright conduct is the Order of Disciples of the Blessed One. Of wise conduct is the Order of Disciples of the Blessed One. Of generous conduct is the Order of Disciples of the Blessed One. Those four pairs of persons, ⬧ the eight kinds of individuals: ⬧ that is the Order of Disciples of the Blessed One. They are worthy of offerings, ⬧ they are worthy of hospitality, ⬧ they are worthy of gifts, ⬧ they are worthy of reverential salutations ⬧ the incomparable field of merit for the world.

Saṅghaṁ hi vo bhikkhave anussarataṁ, yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati. Taṁ kissa hetu?

Monks, if you think of the Saṅgha, ⬧ any fear, terror or hair standing-on-end arising in you ⬧ will disappear. What is the reason for that?

Tathāgato bhikkhave, arahaṁ sammāsambuddho vītarāgo vītadoso vītamoho abhīru acchambhī anutrāsi apalāyī’ti.

The Tathāgata, oh monks, is an Arahant, ⬧ supremely enlightened. He is free from lust, ⬧ free from hate, and free from delusion. Therefore, he is not liable to fear, terror, fright or flight.

Idamavoca Bhagavā Idaṁ vatvā Sugato athā’paraṁ etadavoca Satthā.

The Blessed One taught this discourse. Having taught this, the Great Teacher, ⬧ the Sublime One, further said:

1. Araññe rukkhamūle vā – Suññāgāre va bhikkhavo

Anussaretha Sambuddhaṁ – Bhayaṁ tumhāka no siyā

Whether in the forest or at the foot of a tree, ⬧ or in some secluded place, oh monks, ⬧ do call to mind the Buddha supreme, ⬧ then there will be no fear in you at all.

2. No ce Buddhaṁ sareyyātha – Lokajeṭṭhaṁ narāsabhaṁ

Atha Dhammaṁ sareyyātha – Nīyyānikaṁ sudesitaṁ

If you think not of the Buddha, ⬧ the Lord of the World and Chief of Men, ⬧ then do think of the Dhamma, ⬧ well preached and leading to Nibbāna.

3. No ce Dhammaṁ sareyyātha – Nīyyānikaṁ sudesitaṁ

Atha Saṅghaṁ sareyyātha – Puññakkhettaṁ anuttaraṁ

If you think not of the Dhamma, ⬧ well preached and leading to Nibbāna, ⬧ then do think of the Saṅgha, ⬧ the unsurpassed field of merit for the world.

4. Evaṁ Buddhaṁ sarantānaṁ – Dhammaṁ Saṅghaṁ ca bhikkhavo

Bhayaṁ vā chambhitattaṁ vā – Lomahaṁso na hessatī’ti.

To those recalling the Buddha supreme, ⬧ to those recalling the Dhamma , oh monks, ⬧ and to those recalling the Saṅgha, ⬧ neither fear nor terror will make them quiver.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

Sadhu! Sadhu! Sadhu!

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

**Dutiya Bhānavāra: Second Section**

**18. Mahā Kassapatthera Bojjhaṇga Suttaṁ**

Discourse on Enlightenment Factors preached to Arahant Kassapa

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Rājagahe viharati veḷuvane Kalandakanivāpe. Tena kho pana samayena āyasmā Mahākassapo Pipphaliguhāyaṁ viharati ābādhiko dukkhito bāḷhagilāno.

Thus have I heard: ⬧ On one occasion ⬧ the Blessed One was living in the city of Rājagaha, ⬧ at the Bamboo Grove, in the Squirrels’ Feeding Ground. At that time the Venerable Mahā Kassapa ⬧ who was living in the Pipphali Cave, ⬧ was afflicted with a disease, ⬧ was suffering physically, and was gravely ill.

Atha kho Bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā Mahākassapo tenupasaṅkami. Upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā āyasmantaṁ Mahākassapaṁ etadavoca.

Then, the Blessed One arising from his meditation in the evening, ⬧ visited the Venerable Mahā Kassapa ⬧ and sat down on the seat made ready for him. Thus seated, the Blessed One spoke to the Venerable Mahā Kassapa:

Kacci te Kassapa khamanīyaṁ? Kacci yāpanīyaṁ? Kacci dukkhā vedanā paṭikkamanti no abhikkamanti? Paṭikkamosānaṁ paññāyati no abhikkamo? ’ti.

Well Kassapa, how is it with you? Are you bearing up, ⬧ are you enduring your bodily suffering? Do your pains decrease or increase? Are there signs of your pains decreasing and not increasing?

Na me Bhante khamanīyaṁ. Na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti. Abhikkamosānaṁ paññāyati no paṭikkamo’ti.

No, Bhante, I am not bearing up, ⬧ I am not enduring and the pain is very great. There is a sign not of pains decreasing, but increasing.

Satti’me Kassapa bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbāṇāya saṁvattan’ti. Katame satta?

These seven factors of enlightenment, Kassapa, ⬧ are well expounded, cultivated and fully developed by me. They lead to special knowledge, ⬧ to realization of the Noble Truths, and to Nibbāna. What are the seven?

Sati sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Mindfulness, the factor of enlightenment, Kassapa, ⬧ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths, and to Nibbāna.

Dhammavicaya sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Investigation of the Dhamma, the factor of enlightenment, Kassapa, ⬧ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths, and to Nibbāna.

Viriya sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sabodhāya nibbāṇāya saṁvattati.

Effort, the factor of enlightenment, Kassapa, ⬧ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths, and to Nibbāna.

Pīti sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Rapture, the factor of enlightenment, Kassapa, ⬧ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths, and to Nibbāna.

Passaddhi sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Calm, the factor of enlightenment, Kassapa, ⬧ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths, and to Nibbāna.

Samādhi sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Concentration, the factor of enlightenment, Kassapa, ⬧ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths, and to Nibbāna.

Upekkhā sambojjhaṅgo kho Kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Equanimity, the factor of enlightenment, Kassapa, ⬧ is well expounded, cultivated, and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths, and to Nibbāna.

Ime kho kassapa, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbāṇāya saṁvattantī’ti.

These seven factors of enlightenment, Kassapa, ⬧ are well expounded, cultivated, and fully developed by me. They lead to special knowledge, ⬧ to realization of the Noble Truths, and to Nibbāna.

Taggha Bhagava, bojjhaṅgā. Taggha Sugata, bojjhaṅgā’ti.

Most surely, oh Blessed One, ⬧ they are the factors of enlightenment. Most surely, oh Sublime One, ⬧ they are the factors of enlightenment.

Idama’voca Bhagavā. Attamano āyasmā Mahākassapo Bhagavato bhāsitaṁ abhinandi. Uṭṭhāhicā’yasmā Mahākassapo tamhā ābādhā. Tathā pahīnocā’yasmato Mahākassapassa so ābādho ahosī’ti.

The Blessed One taught this discourse. And the Venerable Mahā Kassapa, ⬧ glad at heart, rejoiced in the Blessed One’s explanation. Thereupon the Venerable Mahā Kassapa recovered from that disease, ⬧ and that disease of the Venerable Mahā Kassapa ⬧ disappeared instantly.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**19. Girimānanda Suttaṁ**

Discourse to Girimānanda Thera

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā Ānando yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.

Thus have I heard: ⬧ On one occasion the Blessed One was staying in Sāvatthi, ⬧ at Jetavana, ⬧ at Anāthapiṇḍika’s monastery. And on that occasion Venerable Girimānanda was afflicted with a disease, ⬧ was suffering physically, and was gravely ill. Then Venerable Ānanda went to the Blessed One, ⬧ Paid homage to the Blessed One and sat down to one side.

Ekamantaṁ nisinno kho āyasmā Ānando Bhagavantaṁ etada’voca: Āyasmā bhante Girimānando ābādhiko hoti dukkhito bāḷhagilāno. Sādhu bhante Bhagavā yenā’yasmā Girimānando ten’upasaṅkamatu anukampaṁ upādāyā’ti.

As he was sitting there Venerable Ānanda said to the Blessed One: ⬧ Oh Bhante, the Venerable Girimānanda ⬧ is afflicted with a disease, ⬧ is suffering physically, and is gravely ill. It would be good if the Blessed One would visit the Venerable Girimānanda, ⬧ out of compassion for him.

Sace kho tvaṁ, Ānanda Girimānandassa bhikkhuno upasaṅkamitvā dasa saññā bhāseyyāsi, ṭhānaṁ kho panetaṁ vijjati yaṁ Girimānandassa bhikkhuno dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyya.

Ānanda, if you go to the monk Girimānanda ⬧ and explain to him the ten perceptions, ⬧ it is possible that having heard the ten perceptions, ⬧ he will be cured of his illness.

Katamā dasa? Aniccasaññā, Anattasaññā, Asubhasaññā, Ādīnavasaññā, Pahāṇasaññā, Virāgasaññā, Nirodhasaññā, Sabbaloke anabhiratasaññā, Sabbasaṅkhāresu aniccasaññā, Ānāpānasati.

Which ten perceptions? The perception of impermanence, ⬧ the perception of non-self, ⬧ the perception of unattractiveness, ⬧ the perception of danger, ⬧ the perception of abandoning, ⬧ the perception of dispassion, ⬧ the perception of cessation, ⬧ the perception of non-delight in the entire world, ⬧ the perception of the impermanence of all formations, ⬧ and mindfulness of in and out breathing.

Katamāc’Ānanda aniccasaññā? Idh’Ānanda bhikkhū araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati. Rūpaṁ aniccaṁ vedanā aniccā saññā aniccā saṅkhārā aniccā viññāṇaṁ aniccan’ti. Iti imesu pañcasupādanakkhandhesu aniccānupassī viharati. Ayaṁ vuccat’Ānanda Aniccasaññā.

And what, Ānanda, is the perception of impermanence? Herein, Ānanda, ⬧ a monk having gone to the forest, to the shade of a tree, ⬧ or to a secluded place, ⬧ wisely reflects thus: ⬧ form is impermanent, ⬧ feeling is impermanent, ⬧ perception is impermanent, ⬧ formations are impermanent, ⬧ consciousness is impermanent. Thus he dwells contemplating the impermanence ⬧ of the five aggregates of clinging. This, Ānanda, is called the perception of impermanence.

Katamāc’Ānanda anattasaññā? Idh’Ānanda, bhikkhū araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati. Cakkhuṁ anattā rūpā anattā sotaṁ anattā saddā anattā ghāṇaṁ anattā gandhā anattā jivhā anattā rasā anattā kāyo anattā phoṭṭhabbā anattā mano anattā dhammā anattā’ti. Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati. Ayaṁ vuccat’Ānanda Anattasaññā.

And what, Ānanda, is the perception of non-self? Herein, Ānanda, ⬧ a monk having gone to the forest, to the shade of a tree, ⬧ or to a secluded place, ⬧ wisely reflects thus: ⬧ the eye is non-self, ⬧ forms are non-self; ⬧ the ear is non-self, ⬧ sounds are non-self; ⬧ the nose is non-self, ⬧ smells are non-self; ⬧ the tongue is non-self, ⬧ flavors are non-self; ⬧ the body is non-self, ⬧ tangibles are non-self; ⬧ the mind is non-self, ⬧ thoughts are non-self. Thus he dwells contemplating non-self ⬧ with regard to the six internal and external faculties. This, Ānanda, is called the perception of non-self.

Katamāc’Ānanda asubhasaññā? Idh’Ānanda, bhikkhū imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānāppakārassa asucino paccavekkhati. Atthi imasmiṁ kāye kesā lomā nakhā dantā taco maṁsaṁ nahāru aṭṭhi aṭṭhimiñja vakkaṁ hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ antaṁ antaguṇaṁ udariyaṁ karīsaṁ pittaṁ semhaṁ pubbo lohitaṁ sedo medo assu vasa kheḷo siṅghānikā lasikā muttaṁ’ti. Iti imasmiṁ kāye asubhānupassī viharati. Ayaṁ vuccat’Ānanda Asubhasaññā.

And what, Ānanda, is the perception of unattractiveness? Herein, Ānanda, ⬧ a monk contemplates this body, ⬧ upwards from the soles of the feet, ⬧ and downwards from the tips of the hairs, ⬧ enclosed in skin, and filled with many kinds of impurities. There are, in this body: head hairs, body hairs, ⬧ nails, teeth, skin, flesh, tendons, ⬧ bones, bone marrow, kidneys, heart, ⬧ liver, membranes, spleen, lungs, ⬧ small intestines, large intestines, ⬧ stomach, excrement, ⬧ bile, phlegm, puss, blood, sweat, fat, tears, ⬧ grease, saliva, nasal mucus, ⬧ oil in the joints, and urine. Thus he dwells contemplating unattractiveness in this body. This, Ānanda, is called the perception of unattractiveness.

Katamāc’Ānanda Ādīnavasaññā? Idh’Ānanda, bhikkhū araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati. Bahu dukkho kho ayaṁ kāyo bahu ādīnavo. Iti imasmiṁ kāye vividhā ābādhā uppajjanti. Seyyathīdaṁ, cakkhurogo sotarogo ghāṇarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo kāso sāso piṇāso ḍāho jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kuṭṭhaṁ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu rakhasā vitacchikā lohitapittaṁ madhumeho aṁsā piḷakā bhagandaḷā. Pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā ābādhā visama parihārajā ābādhā opakkamikā ābādhā kammavipākajā ābādhā sītaṁ uṇhaṁ jighacchā pipāsā uccāro passāvo’ti. Iti imasmiṁ kāye ādīnavānupassī viharati. Ayaṁ vuccat’Ānanda Ādīnavasaññā.

And what, Ānanda, is the perception of danger? Herein, Ānanda, ⬧ a monk, having gone to the forest, to the shade of a tree, ⬧ or to a secluded place, ⬧ wisely reflects thus: ⬧ many are the sufferings, many are the dangers ⬧ associated with this body. In this body many kinds of illnesses arise, ⬧ such as, eye illnesses, ear illnesses, ⬧ nose illnesses, tongue illnesses, ⬧ body illnesses, head illnesses, ⬧ outer-ear illnesses, mouth illnesses, teeth illnesses, ⬧ cough, asthma, catarrh, heart-burn, ⬧ fever, stomach-ache, fainting, dysentery, ⬧ gripes, cholera, leprosy, boils, ⬧ scrofula, tuberculosis, ⬧ epilepsy, skin diseases, ⬧ itch, scab, chickenpox, ⬧ scabies, jaundice, diabetes, paralysis, ⬧ cancer, fistula; ⬧ illnesses arising from disorder of bile, ⬧ illnesses arising from disorder of phlegm, ⬧ illnesses arising from disorder of wind, ⬧ illnesses arising from combinations of bodily humors, ⬧ illnesses arising from changes of the climate, ⬧ illnesses arising from careless bodily behaviour, ⬧ illnesses arising from attacks, ⬧ illnesses arising from the result of kamma; ⬧ cold, heat, hunger, thirst, ⬧ defecation, and urination. Thus he dwells contemplating the danger in this body. This, Ānanda, is called the perception of danger.

Katamāc’Ānanda Pahāṇasaññā? Idh’Ānanda, bhikkhū uppannaṁ kāmavitakkaṁ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṁ gameti. Uppannaṁ vyāpādavitakkaṁ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṁ gameti. Uppannaṁ vihiṁsāvitakkaṁ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṁ gameti. Uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṁ gameti. Ayaṁ vuccat’ Ānanda Pahāṇasaññā.

And what, Ānanda, is the perception of abandoning? Herein, Ānanda, ⬧ a monk does not tolerate an arisen sensual thought. He abandons it, ⬧ destroys it, dispels it, ⬧ terminates it, and obliterates it. He does not tolerate an arisen thought of ill-will. He abandons it, ⬧ destroys it, dispels it, ⬧ terminates it, and obliterates it. He does not tolerate an arisen thought of harming. He abandons it, ⬧ destroys it, dispels it, ⬧ terminates it, and obliterates it. He does not tolerate any arisen evil, unwholesome thoughts. He abandons them, ⬧ destroys them, dispels them, ⬧ terminates them, and obliterates them. This, Ānanda, is called the perception of abandoning.

Katamāc’Ānanda Virāgasaññā? Idh’Ānanda, bhikkhū araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati. Etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhāra samatho sabbūpadhipaṭinissaggo taṇhakkhayo virago Nibbāṇan’ti. Ayaṁ vuccat’Ānanda Virāgasaññā.

And what, Ānanda, is the perception of dispassion? Herein, Ānanda, ⬧ a monk, having gone to the forest, to the shade of a tree, ⬧ or to a secluded place, ⬧ wisely reflects thus: ⬧ this is peaceful, this is sublime, ⬧ that is, the stilling of all formations, ⬧ the relinquishment of all acquisitions, ⬧ the destruction of craving, dispassion, Nibbāna. This, Ānanda, is called the perception of dispassion.

Katamāc’Ānanda Nirodhasaññā? Idh’Ānanda, bhikkhū araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati. Etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhi paṭinissaggo taṇhakkhayo nirodho Nibbānaṇ’ti. Ayaṁ vuccat’Ānanda Nirodhasaññā.

And what, Ānanda, is the perception of cessation? Herein, Ānanda, ⬧ a monk, having gone to the forest, to the shade of a tree, ⬧ or to a secluded place, ⬧ wisely reflects thus: ⬧ this is peaceful, this is sublime, ⬧ that is, the stilling of all formations, ⬧ the relinquishment of all acquisitions, ⬧ the destruction of craving, cessation, Nibbāna. This, Ānanda, is called the perception of cessation.

Katamāc’Ānanda Sabbaloke anabhiratasaññā? Idh’Ānanda, bhikkhū ye loke upāy’upādānā cetaso adhiṭṭhānā’bhinivesānusayā te pajahanto viramati na upādiyanto. Ayaṁ vuccat’Ānanda Sabbaloke anabhiratasaññā.

And what, Ānanda, is the perception of non-delight in the entire world? Herein, Ānanda, ⬧ a monk refrains from any engagement and clinging, ⬧ mental standpoints, adherences, ⬧ and underlying tendencies ⬧ in regards to the world of aggregates, ⬧ elements, and sense bases. This, Ānanda, is called the perception of non-delight in the entire world.

Katamāc’Ānanda, Sabbasaṅkhāresu aniccasaññā? Idh’Ānanda, bhikkhū sabbasaṅkhārehi aṭṭīyati harāyati jigucchati. Ayaṁ vuccat’Ānanda Sabbasaṅkhāresu aniccasaññā.

And what, Ānanda, is the perception of the impermanence of all formations? Herein, Ānanda, ⬧ a monk is repelled, humiliated, ⬧ and disgusted with all formations. This, Ānanda, is called the perception of the impermanence of all formations.

Katamāc’Ānanda Ānāpānasati? Idh’Ānanda, bhikkhū araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.

And what, Ānanda, is mindfulness of in and out breathing? Herein, Ānanda, ⬧ a monk, having gone to the forest, to the shade of a tree, ⬧ or to a secluded place, ⬧ sits down folding his legs crosswise, ⬧ holding his body straight, ⬧ and setting mindfulness on breathing.

So satova assasati. Satova passasati.

Mindful he breathes in, ⬧ mindful he breathes out.

Dīghaṁ vā assasanto dīghaṁ assasāmī’ti pajānāti. Dīghaṁ vā passasanto dīghaṁ passasāmī’ti pajānāti.

When he is breathing in a long breath, he knows, ⬧ ‘I am breathing in a long breath.’ When he is breathing out a long breath, he knows, ⬧ ‘I am breathing out a long breath.’

Rassaṁ vā assasanto rassaṁ assasāmī’ti pajānāti. Rassaṁ vā passasanto rassaṁ passasāmī’ti pajānāti.

When he is breathing in a short breath, he knows, ⬧ ‘I am breathing in a short breath.’ When he is breathing out a short breath, he knows, ⬧ ‘I am breathing out a short breath.’

Sabbakāya paṭisaṁvedī assasissāmī’ti sikkhati. Sabbakāya paṭisaṁvedi passasissāmī’ti sikkhati.

‘Conscious of the entire breathing process, I shall breathe in,’ ⬧ thus he trains himself. ‘Conscious of the entire breathing process, I shall breathe out,’ ⬧ thus he trains himself.

Passambhayaṁ kāyasaṅkhāraṁ assasissāmī’ti sikkhati. Passambhayaṁ kāya saṅkhāraṁ passasissāmī’ti sikkhati.

‘Calming the entire breathing process, I shall breathe in,’ ⬧ thus he trains himself. ‘Calming the entire breathing process, I shall breathe out,’ ⬧ thus he trains himself.

Pītipaṭisaṁvedī assasissāmī’ti sikkhati. Pītipaṭisaṁvedī passasissāmī’ti sikkhati.

‘Experiencing rapture, I shall breathe in,’ ⬧ thus he trains himself. ‘Experiencing rapture, I shall breathe out,’ ⬧ thus he trains himself.

Sukhapaṭisaṁvedī assasissāmī’ti sikkhati. Sukhapaṭisaṁvedī passasissāmī’ti sikkhati.

‘Experiencing pleasure, I shall breathe in,’ ⬧ thus he trains himself. ‘Experiencing pleasure, I shall breathe out,’ ⬧ thus he trains himself.

Cittasaṅkhārapaṭisaṁvedī assasissāmī’ti sikkhati. Cittasaṅkhārapaṭisaṁvedī passasissāmī’ti sikkhati.

‘Experiencing the mental formations, I shall breathe in,’ ⬧ thus he trains himself. ‘Experiencing the mental formations, I shall breathe out,’ ⬧ thus he trains himself.

Passambhayaṁ cittasaṅkhāraṁ assasissāmī’ti sikkhati. Passambhayaṁ cittasaṅkhāraṁ passasissāmī’ti sikkhati.

‘Calming the mental formations, I shall breathe in,’ ⬧ thus he trains himself. ‘Calming the mental formations, I shall breathe out,’ ⬧ thus he trains himself.

Cittapaṭisaṁvedī assasissāmī’ti sikkhati. Cittapaṭisaṁvedī passasissāmī’ti sikkhati.

‘Experiencing the mind, I shall breathe in,’ ⬧ thus he trains himself. ‘Experiencing the mind, I shall breathe out,’ ⬧ thus he trains himself.

Abhippamodayaṁ cittaṁ assasissāmī’ti sikkhati. Abhippamodayaṁ cittaṁ passasissāmī’ti sikkhati.

‘Gladdening the mind, I shall breathe in,’ ⬧ thus he trains himself. ‘Gladdening the mind, I shall breathe out,’ ⬧ thus he trains himself.

Samādahaṁ cittaṁ assasissāmī’ti sikkhati. Samādahaṁ cittaṁ passasissāmī’ti sikkhati.

‘Concentrating the mind, I shall breathe in,’ ⬧ thus he trains himself. ‘Concentrating the mind, I shall breathe out,’ ⬧ thus he trains himself.

Vimocayaṁ cittaṁ assasissāmī’ti sikkhati. Vimocayaṁ cittaṁ passasissāmī’ti sikkhati.

‘Liberating the mind from hindrances, I shall breathe in,’ ⬧ thus he trains himself. ‘Liberating the mind from hindrances, I shall breathe out,’ ⬧ thus he trains himself.

Aniccānupassī assasissāmī’ti sikkhati. Aniccānupassī passasissāmī’ti sikkhati.

‘Contemplating impermanence, I shall breathe in,’ ⬧ thus he trains himself. ‘Contemplating impermanence, I shall breathe out,’ ⬧ thus he trains himself.

Virāgānupassī assasissāmī’ti sikkhati. Virāgānupassī passasissāmī’ti sikkhati.

‘Contemplating detachment, I shall breathe in,’ ⬧ thus he trains himself. ‘Contemplating detachment, I shall breathe out,’ ⬧ thus he trains himself.

Nirodhānupassī assasissāmī’ti sikkhati. Nirodhānupassī passasissāmī’ti sikkhati.

‘Contemplating cessation, I shall breathe in,’ ⬧ thus he trains himself. ‘Contemplating cessation, I shall breathe out,’ ⬧ thus he trains himself.

Paṭinissaggānupassī assasissāmī’ti sikkhati. Paṭinissaggānupassī passasissāmī’ti sikkhati. Ayaṁ vuccat’Ānanda Ānāpānasati.

‘Contemplating relinquishment, I shall breathe in,’ ⬧ thus he trains himself. ‘Contemplating relinquishment, I shall breathe out,’ ⬧ thus he trains himself. This, Ānanda, is called the mindfulness of in and out breathing.

Sace kho tvaṁ Ānanda, Girimānandassa bhikkhuno upasaṅkaṁitvā imā dasasaññā bhāseyyāsi. Ṭhānaṁ kho panetaṁ vijjati yaṁ Girimānandassa bhikkhuno imā dasasaññā sutvā so ābādho ṭhānaso paṭipphassambheyyā’ti.

If, Ānanda, you visit the monk Girimānanda ⬧ and tell him these ten perceptions, ⬧ it is possible that having heard them, the monk Girimānanda ⬧ will be immediately cured of his illness.

Atha kho āyasmā Ānando Bhagavato santike imā dasasaññā uggahetvā yenā’yasmā Girimānando tenupasaṅkami. Upasaṅkamitvā āyasmato Girimānandassa imā dasasaññā abhāsi.

Then the Venerable Ānanda, having learned these ten perceptions ⬧ in the presence of the Blessed One, ⬧ went to the Venerable Girimānanda ⬧ and told these ten perceptions to him.

Atha kho āyasmato Girimānandassa imā dasasaññā sutvā so ābādho ṭhānaso paṭippassambhi. Vuṭṭhāhicā’yasmā Girimānando tamhā ābādhā. Tathā pahīno ca panā’yasmato Girimānandassa so ābādho ahosī’ti.

When the Venerable Girimānanda heard these ten perceptions, ⬧ his illness was immediately cured. The Venerable Girimānanda recovered from his illness, ⬧ and thus went away the illness of the Venerable Girimānanda.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

Sadhu! Sadhu! Sadhu!

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

**Tika Bhānavāra: Third Section**

**20. Dhammacakkappavattana Suttaṁ**

Setting In Motion the Wheel of Dhamma

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Bārāṇasiyaṁ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi.

Thus have I heard: ⬧ On one occasion ⬧ the Blessed One was living in the Deer Park ⬧ at Isipatana near Bārānasi. Then the Blessed One addressed the group of five monks:

Dve me bhikkhave, antā pabbajitena na sevitabbā. Yocā’yaṁ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṁhito.

Monks, these two extremes ought not to be practised ⬧ by one who has gone forth from the household life. There is addiction to indulgence in sense-pleasures, ⬧ which is low, coarse, and the way of ordinary people, ⬧ not practised by noble ones, and is unbeneficial;

Yocā’yaṁ attakilamathānuyogo dukkho anariyo anatthasaṁhito.

and there is addiction to self-mortification, ⬧ which is painful, ⬧ not practised by noble ones, and unbeneficial.

Ete te bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati.

Avoiding both these extremes, monks, ⬧ the Tathāgata has realized the Middle Path ⬧ which gives vision, gives knowledge; ⬧ and leads to calm, to insight, ⬧ to enlightenment, and to Nibbāna.

Katamā ca sā bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbāṇāya saṁvattati?

And what, monks, is the Middle Path realized by the Tathāgata ⬧ which gives vision, gives knowledge; ⬧ and leads to calm, to insight, ⬧ to enlightenment, and to Nibbāna?

Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdaṁ: sammā diṭṭhi sammā saṅkappo sammā vācā sammā kammanto sammā ājīvo sammā vāyāmo sammā sati sammā samādhi.

It is just this Noble Eightfold Path, ⬧ namely: right view, right intention, ⬧ right speech, right action, ⬧ right livelihood, right effort, ⬧ right mindfulness, and right concentration.

Ayaṁ kho sā bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati.

Monks, this is the Middle Path realized by the Tathāgata ⬧ which gives vision, gives knowledge; ⬧ and leads to calm, to insight, ⬧ to enlightenment, and to Nibbāna.

Idaṁ kho pana bhikkhave, dukkhaṁ ariyasaccaṁ: Jāti’pi dukkhā jarāpi dukkhā vyādhi’pi dukkho maraṇaṁ’pi dukkhaṁ appiyehi sampayogo dukkho piyehi vippayogo dukkho yaṁpicchaṁ na labhati tampi dukkhaṁ saṅkhittena pañcūpādānakkhandhā dukkhā.

Monks, the Noble Truth of Suffering, is this: ⬧ birth is suffering, ⬧ ageing is suffering, ⬧ sickness is suffering, ⬧ death is suffering, ⬧ association with disagreeable people and unpleasant things is suffering, ⬧ separation from loved ones and pleasant thing is suffering, ⬧ not receiving what one desires is suffering. In brief, the five aggregates of clinging are suffering.

Idaṁ kho pana bhikkhave, dukkha samudayaṁ ariyasaccaṁ. Yāyaṁ taṇhā ponobhavikā nandirāga sahagatā tatratatrābhinandinī seyyathīdaṁ: kāmataṇhā bhavataṇhā vibhavataṇhā.

Monks, the Noble Truth of the Origin of Suffering is this: ⬧ it is the craving which produces re-existence ⬧ accompanied by passionate lust, ⬧ and finding delight now here, and now there; ⬧ namely, craving for sense-pleasures, ⬧ craving for existence, ⬧ and craving for non-existence.

Idaṁ kho pana bhikkhave, dukkha nirodhaṁ ariyasaccaṁ. Yo tassāy’eva taṇhāya asesa virāga nirodho cāgo paṭinissaggo mutti anālayo.

Monks, the Noble Truth of the Cessation of Suffering is this: ⬧ it is the complete cessation of that very craving, ⬧ giving it up, relinquishing it, ⬧ liberating oneself from it, ⬧ and detaching oneself from it.

ldaṁ kho pana bhikkhave, dukkha nirodhagāminī paṭipadā ariyasaccaṁ. Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdaṁ: sammā diṭṭhi sammā saṅkappo sammā vācā sammā kammanto sammā ājīvo sammā vāyāmo sammā sati sammā samādhi.

Monks, the Noble Truth of the Path leading to the Cessation of Suffering is this: ⬧ it is just this Noble Eightfold Path, ⬧ namely: right view, right intention, ⬧ right speech, right action, ⬧ right livelihood, right effort, ⬧ right mindfulness, and right concentration.

Idaṁ dukkhaṁ ariyasaccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this is the Noble Truth of Suffering. Such was the vision, the understanding, ⬧ the wisdom, the knowledge, ⬧ the light that arose in me, ⬧ concerning things not heard before.

Taṁ kho panidaṁ dukkhaṁ ariyasaccaṁ pariññeyyan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Suffering as a Noble Truth ⬧ should be fully realized. Such was the vision, the understanding, ⬧ the wisdom, the knowledge, ⬧ the light that arose in me ⬧ concerning things not heard before.

Taṁ kho panidaṁ dukkhaṁ ariyasaccaṁ, pariññātanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Suffering as a Noble Truth ⬧ has been fully realized by me. Such was the vision, the understanding, ⬧ the wisdom, the knowledge, ⬧ the light that arose in me ⬧ concerning things not heard before.

Idaṁ dukkha samudayaṁ ariyasaccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this is the Noble Truth of the Origin of Suffering. Such was the vision, the understanding, ⬧ the wisdom, the knowledge, ⬧ the light that arose in me ⬧ concerning things not heard before.

Taṁ kho panidaṁ dukkha samudayaṁ ariyasaccaṁ pahātabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Origin of Suffering as a Noble Truth ⬧ should be eradicated. Such was the vision, the understanding, ⬧ the wisdom, the knowledge, ⬧ the light that arose in me ⬧ concerning things not heard before.

Taṁ kho panidaṁ dukkha samudayaṁ ariyasaccaṁ pahīnanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Origin of Suffering as a Noble Truth ⬧ has been eradicated by me. Such was the vision, the understanding, ⬧ the wisdom, the knowledge, ⬧ the light that arose in me ⬧ concerning things not heard before.

Idaṁ dukkha nirodhaṁ ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this is the Noble Truth of the Cessation of Suffering. Such was the vision, the understanding, ⬧ the wisdom, the knowledge, ⬧ the light that arose in me ⬧ concerning things not heard before.

Taṁ kho panidaṁ dukkha nirodhaṁ ariyasaccaṁ sacchikātabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Cessation of Suffering as a Noble Truth ⬧ should be attained. Such was the vision, the understanding, ⬧ the wisdom, the knowledge, ⬧ the light that arose in me ⬧ concerning things not heard before.

Taṁ kho panidaṁ dukkha nirodhaṁ ariyasaccaṁ sacchikatanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Cessation of Suffering as a Noble Truth ⬧ has been attained by me. Such was the vision, the understanding, ⬧ the wisdom, the knowledge, ⬧ the light that arose in me ⬧ concerning things not heard before.

Idaṁ dukkha nirodha gāminipaṭipadā ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi ālokoudapādi.

Monks, this is the Noble Truth of the Path ⬧ leading to the Cessation of Suffering. Such was the vision, the understanding, ⬧ the wisdom, the knowledge, ⬧ the light that arose in me ⬧ concerning things not heard before.

Taṁ kho panidaṁ dukkha nirodha gāminīpaṭipadā ariyasaccaṁ bhāvetabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Path leading to the Cessation of Suffering ⬧ as a Noble Truth should be developed. Such was the vision, the understanding, ⬧ the wisdom, the knowledge, ⬧ the light that arose in me ⬧ concerning things not heard before.

Taṁ kho panidaṁ dukkha nirodha gāminīpaṭipadā ariyasaccaṁ bhāvitanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Path leading to the Cessation of Suffering ⬧ as a Noble Truth, has been developed by me. Such was the vision, the understanding, ⬧ the wisdom, the knowledge, ⬧ the light that arose in me ⬧ concerning things not heard before.

Yāva kīvañca me bhikkhave, imesu catusu ariyasaccesu evaṁ tiparivaṭṭaṁ dvādasākāraṁ yathābhūtaṁ ñānadassanaṁ na suvisuddhaṁ ahosi. Nevatāvā’haṁ bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisaṁbuddho paccaññāsiṁ.

Monks, so long as my knowledge and vision of these Four Noble Truths, ⬧ as they really are, ⬧ were not perfected in their three phases and twelve aspects, ⬧ I did not claim to have realized the matchless supreme Enlightenment, ⬧ in this world with its devās, with its Māras and Brahmas; ⬧ in this generation with its recluses and brāhmins, ⬧ with its devās and humans.

Yato ca kho me bhikkhave, imesu catusu ariyasaccesu evaṁ tiparivaṭṭaṁ dvādasākāraṁ yathābhūtaṁ ñāṇadassanaṁ suvisuddhaṁ ahosi. Athā’haṁ bhikkhave, sadevake loke samārake sabrahmake sassamaṇabbrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddho paccaññāsiṁ.

Monks, but when my knowledge and vision ⬧ of these Four Noble Truths, ⬧ as they really are, ⬧ were perfected in their three phases and twelve aspects, ⬧ then I claimed to have realized the matchless supreme Enlightenment, ⬧ in this world with its devās, with its Māras and Brahmas; ⬧ in this generation with its recluses and brāhmins, ⬧ with its devās and humans.

Ñāṇanca pana me dassanaṁ udapādi, Akuppā me cetovimutti. Ayaṁantimā jāti. Natthi’dāni punabbhavo’ti.

And a vision of insight arose in me thus: ⬧ Unshakable is the liberation of my mind. This is my last birth. Now there is no more re-birth for me.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṁ abhinandun’ti.

The Blessed One taught this discourse ⬧ on setting in motion the Wheel of Dhamma. The group of five monks was delighted, ⬧ and they rejoiced in the words of the Blessed One.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne āyasmato Koṇḍaññassa virajaṁ vītamalaṁ dhammacakkhuṁ udapādi, yaṁ kinci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman’ti.

When this discourse was thus expounded, ⬧ there arose in the Venerable Kondañña ⬧ the passion-free, stainless eye of Dhamma: ⬧ “Whatever has the nature of arising, ⬧ has the nature of ceasing.”

Pavattite ca pana Bhagavatā Dhammacakke bhummā devā saddamanussāvesuṁ. Etaṁ Bhagavatā, Bārāṇasiyaṁ Isipatane Migadāye anuttaraṁ Dhammacakkaṁ pavattitaṁ appativattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kena ci vā lokasmin’ti.

Now when the Blessed One set in motion the Wheel of Dhamma, ⬧ the earth devās proclaimed thus: ⬧ “The Matchless Wheel of Dhamma which cannot be stopped by any recluse, ⬧ brāhmin, devā, Māra or Brahma, ⬧ or anyone in the world, ⬧ is set in motion by the Blessed One ⬧ in the Deer Park at Isipatana near Bārānasi.”

Bhummānaṁ devānaṁ saddaṁ sutvā, Cātummahārājikā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the earth devās, ⬧ all the Cātummahārājika devās proclaimed thus: . . .

Cātummahārājikānaṁ devānaṁ saddaṁ sutvā, Tāvatiṁsā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Cātummahārājika devās, ⬧ all the Tāvatiṁsa devās proclaimed thus: . . .

Tāvatiṁsānaṁ devānaṁ saddaṁ sutvā, Yāmā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Tāvatiṁsa devās, ⬧ all the Yāma devās proclaimed thus: . . .

Yāmānaṁ devānaṁ saddaṁ sutvā, Tusitā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Yāma devās, ⬧ all the Tusita devās proclaimed thus: . . .

Tusitānaṁ devānaṁ saddaṁ sutvā, Nimmāṇaratī devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Tusita devās, ⬧ all the Nimmāṇaratī devās proclaimed thus: . . .

Nimmāṇaratīnaṁ devānaṁ saddaṁ sutvā, Paranimmita vasavattino devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Nimmāṇaratī devās, ⬧ all the Paranimmitavasavatti devās proclaimed thus: . . .

Paranimmitavasavattīnaṁ devānaṁ saddaṁ sutvā, Brahmapārisajjā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Paranimmitavasavatti devās, ⬧ all the Brahmapārisajja devās proclaimed thus: . . .

Brahmapārisajjānaṁ devānaṁ saddaṁ sutvā, Brahmapurohitā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Brahmapārisajja devās, ⬧ all the Brahmapurohita devās proclaimed thus: . . .

Brahmapurohitānaṁ devānaṁ saddaṁ sutvā, Mahābrahmā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Brahmapurohita devās, ⬧ all the Mahābrahma devās proclaimed thus: . . .

Mahābrahmāṇaṁ devānaṁ saddaṁ sutvā, Parittābhā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Mahābrahma devās, ⬧ all the Parittābha devās proclaimed thus:  . . .

Parittābhāṇaṁ devānaṁ saddaṁ sutvā, Appamāṇābhā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Parittābha devās, ⬧ all the Appamāṇābha devās proclaimed thus: . . .

Appamāṇābhāṇaṁ devānaṁ saddaṁ sutvā, Ābhassarā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Appamāṇābha devās, ⬧ all the Ābhassara devās proclaimed thus: . . .

Ābhassarāṇaṁ devānaṁ saddaṁ sutvā, Parittasubhā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Ābhassara devās, ⬧ all the Parittasubha devās proclaimed thus: . . .

Parittasubhāṇaṁ devānaṁ saddaṁ sutvā, Appamānasubhā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Parittasubha devās, ⬧ all the Appamānasubha devās proclaimed thus: . . .

Appamānasubhāṇaṁ devānaṁ saddaṁ sutvā, Subhakiṇhakā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Appamānasubha devās, ⬧ all the Subhakiṇha devās proclaimed thus: . . .

Subhakiṇhakāṇaṁ devānaṁ saddaṁ sutvā, Vehapphalā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Subhakiṇha devās, ⬧ all the Vehapphala devās proclaimed thus: . . .

Vehapphalāṇaṁ devānaṁ saddaṁ sutvā, Avihā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Vehapphala devās, ⬧ all the Aviha devās proclaimed thus: . . .

Avihāṇaṁ devānaṁ saddaṁ sutvā, Atappā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Aviha devās, ⬧ all the Atappa devās proclaimed thus: . . .

Atappāṇaṁ devānaṁ saddaṁ sutvā, Sudassā devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Atappa devās, ⬧ all the Sudassa devās proclaimed thus: . . .

Sudassāṇaṁ devānaṁ saddaṁ sutvā, Sudassī devā saddamanussāvesuṁ . . .

Upon hearing the proclamation of the Sudassa devās, ⬧ all the Sudassī devās proclaimed thus: . . .

Sudassīṇaṁ devānaṁ saddaṁ sutvā, Akaniṭṭhakā devā saddamanussāvesuṁ. Etaṁ Bhagavatā Bārāṇasiyaṁ Isipatane Migadāye anuttaraṁ Dhammacakkaṁ pavattitaṁ appativattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kena ci vā lokasmin’ti.

Upon hearing the proclamation of the Sudassī devās, ⬧ all the Akaniṭṭha devās proclaimed thus: “The Matchless Wheel of Dhamma which cannot be stopped by any recluse, ⬧ brāhmin, devā, Māra, or Brahma, ⬧ or anyone in the world, ⬧ is set in motion by the Blessed One ⬧ in the Deer Park at Isipatana near Bārānasi.”

Itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggañchi. Ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhi. Appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṁ devānubhāvan’ti.

Thus at that very moment, at that instant, ⬧ the proclamation spread as far as the Brahma realm, ⬧ and the ten thousand world system ⬧ trembled and quaked and shook. An immeasurable sublime radiance, ⬧ surpassing the power of devās, ⬧ appeared in the world.

Atha kho Bhagavā udānaṁ udānesi:

Then the Blessed One uttered this inspired utterance of joy:

Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño’ti.

“Indeed Kondañña has realized. Indeed Kondañña has realized.”

Itihidaṁ āyasmato Koṇḍaññassa Aññā Koṇḍaññotveva nāmaṁ ahosī’ti.

Thus it was that the Venerable Kondañña ⬧ received the name Aññā Kondañña ⬧ “Kondañña who realized.”

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**21. Saccavibhaṅga Suttaṁ**

Discourse on the Analysis of the Noble Truths

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Bārāṇasīyaṁ viharati Isipatane Migadāye. Tatra kho Bhagavā bhikkhū āmantesi bhikkhavo’ti. Bhadanteti te bhikkhū Bhagavato paccassosuṁ. Bhagavā etada’voca.

Thus have I heard: ⬧ On one occasion ⬧ the Blessed One was living in the Deer Park ⬧ at Isipatana near Bārāṇasi. Then the Blessed One addressed the monks saying, “Monks.” “Oh Bhante,” those monks replied to the Blessed One. Thereupon the Blessed One taught this:

Tathāgatena bhikkhave Arahatā Sammā Sambuddhena Bārāṇasiyaṁ Isipatane Migadāye annuttaraṁ Dhammacakkaṁ pavattitaṁ appativattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṁ. Yadidaṁ catunnaṁ ariyasaccānaṁ ācikkhaṇā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṁ.

Monks, in the Deer Park at Isipatana near Bārāṇasi, ⬧ the Tathāgata, the Arahant, the fully enlightened Buddha ⬧ set in motion the matchless Wheel of Dhamma ⬧ which cannot be stopped by any recluse, ⬧ brāhmin, devā, Māra, or Brahma, ⬧ or anyone in the world. That is to say, ⬧ it was the proclamation of the Four Noble Truths, ⬧ the teaching, laying down, ⬧ establishing, revealing, analyzing, ⬧ and clarifying of the Four Noble Truths.

Katamesaṁ catunnaṁ? Dukkhassa Ariyasaccassa ācikkhaṇā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṁ. Dukkha Samudayassa Ariyasaccassa ācikkhaṇā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṁ. Dukkha Nirodhassa Ariyasaccassa ācikkhaṇā desanā paññapanā paṭṭhapanā vivaraṇa vibhajanā uttānīkammaṁ. Dukkha Nirodhagāminī Paṭipadā Ariyasaccassa ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṁ.

Of what Four Noble Truths? It was the proclamation, teaching, laying down, ⬧ establishing, revealing, analyzing, ⬧ and clarifying of the Noble Truth of Suffering. It was the proclamation, teaching, laying down, ⬧ establishing, revealing, analyzing, ⬧ and clarifying of the Noble Truth of the Origin of Suffering. It was the proclamation, teaching, laying down, ⬧ establishing, revealing, analyzing, ⬧ and clarifying of the Noble Truth of the Cessation of Suffering. It was the proclamation, teaching, laying down, ⬧ establishing, revealing, analyzing, ⬧ and clarifying of the Noble Truth of the Way ⬧ Leading to the Cessation of Suffering.

Tathāgatena bhikkhave Arahatā Sammā Sambuddhena Bārāṇasiyaṁ Isipatane Migadāye anuttaraṁ Dhammacakkaṁ pavattitaṁ appativattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṁ. Yadidaṁ imesaṁ catunnaṁ ariyasaccānaṁ ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṁ.

Monks, the matchless Wheel of Dhamma set in motion by the Tathāgata, ⬧ the Arahant, the fully enlightened Buddha, ⬧ in the Deer Park at Isipatana near Bārāṇasi, ⬧ cannot be stopped by any recluse, ⬧ brāhmin, devā, Māra, or Brahma, ⬧ or anyone in the world. That is to say, ⬧ it was the proclamation of the Four Noble Truths, ⬧ the teaching, laying down, ⬧ establishing, revealing, analyzing, ⬧ and clarifying of the Four Noble Truths.

Sevetha bhikkhave, Sāriputta Moggallāne, bhajatha bhikkhave, Sāriputta Moggallāne. Paṇḍitā bhikkhū anuggāhakā sabrahmacārīnaṁ. Seyyathā’pi bhikkhave, janetti evaṁ Sāriputto, seyyathā’pi jātassa āpādetā evaṁ Moggallāno. Sāriputto bhikkhave sotāpattiphale vineti, Moggallāno uttamatthe vineti.

Monks, cultivate the friendships of Sāriputta and Moggallāna; ⬧ associate with Sāriputta and Moggallāna. They are wise and helpful to their companions in the holy life. Monks, Sāriputta is like a mother, ⬧ Moggallāna like a nurse. Monks, Sāriputta trains others for the fruit of stream-entry, ⬧ Moggallāna for the higher attainments.

Sāriputto, bhikkhave pahoti Cattāri Ariyasaccāni vitthārena ācikkhituṁ, desetuṁ, paññapetuṁ, paṭṭhapetuṁ, vivarituṁ vibhajituṁ uttanīkātuṁ’ti.

Monks, Sāriputta is very skilled in the proclamation, ⬧ teaching, laying down, ⬧ establishing, revealing, analyzing, ⬧ and clarifying of the Four Noble Truths.

Idama’voca Bhagavā. Idaṁ vatvā Sugato uṭṭhāyāsanā vihāraṁ pāvisi. Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato bhikkhū āmantesi. Āvuso bhikkhavo’ti. Avuso’ti kho te bhikkhū āyasmato Sāriputtassa paccassosuṁ.

So said the Blessed One. Having said this, the Sublime One rose from his seat ⬧ and went into his dwelling. Then, soon after the Blessed One had gone, ⬧ the Venerable Sāriputta addressed the monks saying, “Venerable friends.” “Venerable friend,” replied those monks to the Venerable Sāriputta.

Āyasmā Sāriputto etada’voca. Tathāgatena āvuso Arahatā Sammā Sambuddhena Bārāṇasiyaṁ Isipatane Migadāye anuttaraṁ Dhammacakkaṁ pavattitaṁ appativattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṁ. Yadidaṁ Catunnaṁ Ariyasaccānaṁ ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṁ.

Then the Venerable Sāriputta taught this discourse: ⬧ “Friends, in the Deer Park at Isipatana near Bārāṇasi, ⬧ the Tathāgata, the Arahant, the fully enlightened Buddha, ⬧ set in motion the matchless Wheel of Dhamma ⬧ which cannot be stopped by any recluse, ⬧ brāhmin, devā, Māra, or Brahma, ⬧ or anyone in the world. That is to say, ⬧ it was the proclamation of the Four Noble Truths, ⬧ the teaching, laying down, ⬧ establishing, revealing, analyzing, ⬧ and clarifying of the Four Noble Truths.

Katamesaṁ catunnaṁ? Dukkhassa Ariyasaccassa ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṁ. Dukkha Samudayassa Ariyasaccassa ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṁ. Dukkha Nirodhassa Ariyasaccassa ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṁ. Dukkha Nirodhagāminī Paṭipadā Ariyasaccassa ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṁ.

Of what Four Noble Truths? It was the proclamation, teaching, laying down, ⬧ establishing, revealing, analyzing, ⬧ and clarifying of the Noble Truth of Suffering. It was the proclamation, teaching, laying down, ⬧ establishing, revealing, analyzing, ⬧ and clarifying of the Noble Truth of the Origin of Suffering. It was the proclamation, teaching, laying down, ⬧ establishing, revealing, analyzing, ⬧ and clarifying of the Noble Truth of the Cessation of Suffering. It was the proclamation, teaching, laying down, ⬧ establishing, revealing, analyzing, ⬧ and clarifying of the Noble Truth of the Way ⬧ Leading to the Cessation of Suffering.

Katamañcā’vuso Dukkhaṁ Ariyasaccaṁ? Jāti’pi dukkhā jarā’pi dukkhā vyādhi’pi dukkho maraṇam’pi dukkhaṁ sokaparidevadukkhadomanassupāyāsā’pi dukkhā. Yampicchaṁ na labhati tampi dukkhaṁ. Saṅkhittena pañcūpādānakkhandhā dukkhā.

And what, friends, is the Noble Truth of Suffering? Birth is suffering, ageing is suffering, ⬧ sickness is suffering, death is suffering; ⬧ grief, lamentation, bodily pain, ⬧ mental pain, and despair are suffering; ⬧ not getting what one desires, that too, is suffering. In brief, the Five Aggregates of Clinging are suffering.

Katamāc’āvuso jāti? Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṁ pātubhāvo āyatanānaṁ paṭilābho. Ayaṁ vuccat’āvuso jāti.

And what, friends, is birth? It is the birth of beings in the various orders of beings; ⬧ their coming to birth, ⬧ descending into a womb, ⬧ generation of a specific birth, ⬧ the appearance of the aggregates, ⬧ and obtaining the sense bases. This, friends, is called birth.

Katamāc’āvuso jarā? Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṁ phāliccaṁ valittacatā āyuno saṁhāni indriyānaṁ paripāko. Ayaṁ vuccat’āvuso jarā.

And what, friends, is ageing? It is the ageing of beings in the various orders of beings; ⬧ their old age, ⬧ brokenness of teeth, ⬧ grayness of hair, ⬧ wrinkling of skin, ⬧ decline of lifespan, ⬧ and weakness of faculties. This, friends, is called ageing.

Katamañc’āvuso maraṇaṁ? Yāṁ tesaṁ tesaṁ sattānaṁ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṁ maccumaraṇaṁ kālakiriyā khandhānaṁ bhedo kalebarassa nikkhepo jīvitindriyassupacchedo. Idaṁ vuccat’āvuso maraṇaṁ.

And what, friends, is death? It is the passing of beings from the various orders of beings; ⬧ their passing away, ⬧ dissolution, disappearance, dying, ⬧ completion of time, ⬧ breaking up of the aggregates, ⬧ and laying down of the body. This, friends, is called death.

Katamoc’āvuso soko? Yo kho āvuso, aññatar’aññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṁ antosoko antoparisoko. Ayaṁ vuccat’āvuso soko.

And what, friends, is sorrow? Friends, it is sorrow, sorrowing, sorrowfulness; ⬧ inward sorrow, and inward intense sorrow ⬧ by one who has encountered some misfortune ⬧ or is affected by some painful state. This, friends, is called sorrow.

Katamoc’āvuso paridevo? Yo kho āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṁ paridevitattaṁ. Ayaṁ vuccat’āvuso paridevo.

And what, friends, is lamentation? Friends, it is wail and lament, ⬧ wailing and lamenting; ⬧ wail and lamentation ⬧ of one who has encountered some misfortune ⬧ or is affected by some painful state. This, friends, is called lamentation.

Katamañc’āvuso dukkhaṁ? Yaṁ kho āvuso, kāyikaṁ dukkhaṁ kāyikaṁ asātaṁ kāyasamphassajaṁ dukkhaṁ, asātaṁ vedayitaṁ. Idaṁ vuccat’āvuso dukkhaṁ.

And what, friends, is pain? Friends, it is bodily pain, bodily discomfort, ⬧ and painful, unpleasant feeling ⬧ born of bodily contact. This, friends, is called pain.

Katamañc’āvuso, domanassaṁ? Yaṁ kho āvuso, cetasikaṁ dukkhaṁ cetasikaṁ asātaṁvedayitaṁ manosamphassajaṁ dukkhaṁ asātaṁ vedayitaṁ. Idaṁ vuccat’āvuso domanassaṁ.

And what, friends, is grief? Friends, it is mental pain, mental discomfort, ⬧ and painful, uncomfortable feeling ⬧ born of mental contact. This, friends, is called grief.

Katamoc’āvuso upāyāso? Yo kho āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadammena phuṭṭhassa āyāso upāyāso āyāsitattaṁ upāyāsitattaṁ. Ayaṁ vuccat’āvuso upāyāso.

And what, friends, is despair? Friends, it is trouble and despair; ⬧ the tribulation and desperation ⬧ of one who has encountered some misfortune ⬧ or is affected by some painful state. This, friends, is called despair.

Katamañc’āvuso yampicchaṁ na labhati tampi dukkhaṁ?

And what, friends, is the suffering of not getting what one wishes?

Jātidhammānaṁ āvuso sattānaṁ evaṁ icchā uppajjati. Aho vata mayaṁ na jātidhammā assāma. Na ca vata no jāti āgaccheyyāti. Na kho panetaṁ icchāya pattabbaṁ. Idampi yampicchaṁ na labhati tam’pi dukkhaṁ.

Friends, to beings subject to birth, there comes the wish: ⬧ “Oh, might we not be subject to birth! Oh, might birth not come to us!” But this is not to be obtained by mere wishing. Therefore, not getting what one desires is suffering.

Jarādhammānaṁ āvuso sattānaṁ evam icchā uppajjāti. Aho vata mayaṁ na jarā dhammā assāma. Na ca vata no jarā āgaccheyyāti. Na kho panetaṁ icchāya pattabbaṁ. Idampi yampicchaṁ na labhati tampi dukkhaṁ.

Friends, to beings subject to ageing there comes the wish: ⬧ “Oh, might we not be subject to ageing! Oh, might ageing not come to us!” But this is not to be obtained by mere wishing. Therefore, not getting what one desires is suffering.

Vyādhidhammānaṁ āvuso sattānaṁ evaṁ icchā uppajjati. Aho vata mayaṁ na vyādhidhammā assāma. Na ca vata no vyādhi āgacheyyāti. Na kho panetaṁ icchāya pattabbaṁ. Idampi yampicchaṁ na labhati tampi dukkhaṁ.

Friends, to beings subject to sickness there comes the wish: ⬧ “Oh, might we not be subject to sickness! Oh, might sickness not come to us!” ⬧ But this is not to be obtained by mere wishing. Therefore, not getting what one desires is suffering.

Maraṇadhammānaṁ āvuso sattānaṁ evaṁ icchā uppajjati. Aho vata mayaṁ, na maraṇadhammā assāma. Na ca vata no maraṇaṁ āgaccheyyāti. Na kho panetaṁ icchāya pattabbaṁ. Idampi yampicchaṁ na labhati tampi dukkhaṁ.

Friends, to beings subject to death there comes the wish: ⬧ “Oh, might we not be subject to death! Oh, might death not to come to us!” But this is not to be obtained by mere wishing. Therefore, not getting what one desires is suffering.

Soka parideva dukkha domanassupāyāsa dhammānaṁ āvuso sattānaṁ evaṁ icchā uppajjāti. Aho vata mayaṁ na soka parideva dukkha domanassupāyāsa dhammā assāma. Na ca vata no soka parideva dukkha domanassupāyāsā āgaccheyyunti. Na kho panetaṁ icchāya pattabbaṁ. Idampi yampicchaṁ na labhati tampi dukkhaṁ.

Friends, to beings subject to sorrow, pain, ⬧ lamentation, grief and despair, ⬧ there comes the wish: ⬧ “Oh, might we not be subject to sorrow, pain, ⬧ lamentation, grief and despair! Oh, might sorrow, pain, lamentation, ⬧ grief and despair not come to us!” But this is not to be obtained by mere wishing. Therefore, not getting what one desires is suffering.

Katamec’āvuso saṅkhittena pañcūpādānakkhandhā dukkhā? Seyyathīdaṁ: rūpūpādānakkhando vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññāṇūpādānakkhandho. Ime vuccant’āvuso saṅkhittena pancūpādānakkhandhā dukkhā? Idaṁ vuccat’āvuso Dukkhaṁ Ariyasaccaṁ.

And what, friends, are the Five Aggregates of Clinging ⬧ that, in brief, are suffering? They are: the material form aggregate of clinging, ⬧ the feeling aggregate of clinging, ⬧ the perception aggregate of clinging, ⬧ the formations aggregate of clinging, ⬧ and the consciousness aggregate of clinging. Friends, these are the five aggregates of clinging ⬧ that, in brief, are suffering. This friends, is called the Noble Truth of Suffering.

Katamañc’āvuso Dukkha Samudayaṁ Ariyasaccaṁ? Yā yaṁ taṇhā ponobhavikā nandirāga sahagatā tatratatrābhinandinī. Seyyathīdaṁ: kāmataṇhā bhavataṇhā vibhavataṇhā. Idaṁ vuccat’āvuso Dukkha Samudayaṁ Ariyasaccaṁ.

And what, friends, is the Noble Truth of the Origin of Suffering? It is this craving which produces re-existence, ⬧ accompanied by passionate lust, ⬧ and finding delight now here, and now there; ⬧ namely, craving for sense-pleasures, ⬧ craving for existence ⬧ and craving for non-existence. Friends, this is called the Noble Truth of the Origin of Suffering.

Katamañc’āvuso Dukkha Nirodhaṁ Ariyasaccaṁ? Yo tassāyeva taṇhāya asesavirāga nirodho cāgo paṭinissaggo mutti anālayo. Idaṁ vuccat’āvuso Dukkha Nirodhaṁ Ariyasaccaṁ.

And what, friends, is the Noble Truth of the Cessation of Suffering? It is the complete cessation of that very craving; ⬧ giving it up, relinquishing it, ⬧ liberating oneself from it, ⬧ and detaching oneself from it. Friends, this is called the Noble Truth of the Cessation of Suffering.

Katamañc’āvuso Dukkha Nirodhagāminīpaṭipadā Ariyasaccaṁ? Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdaṁ: sammā diṭṭhi sammā saṅkappo sammā vācā sammā kammanto sammā ājīvo sammā vāyāmo sammā sati sammā samādhi.

And what, friends, is the Noble Truth of the Way ⬧ leading to the Cessation of Suffering? It is just this Noble Eightfold Path ⬧ that is, right view, right intention, ⬧ right speech, right action, ⬧ right livelihood, right effort, ⬧ right mindfulness, and right concentration.

Katamāc’āvuso sammā diṭṭhi? Yaṁ kho āvuso Dukkhe ñāṇaṁ Dukkha Samudaye ñāṇaṁ Dukkha Nirodhe ñāṇaṁ Dukkha Nirodhagāminiyā Paṭipadāya ñāṇaṁ. Ayaṁ vuccat’āvuso sammā diṭṭhi.

And what, friends, is right view? ⬧ It is the knowledge of suffering, ⬧ the knowledge of the origin of suffering, ⬧ the knowledge of the cessation of suffering, ⬧ and the knowledge of the way leading to the cessation of suffering. This, friends, is called right view.

Katamoc’āvuso sammā saṅkappo? Nekkhamma-saṅkappo avyāpāda-saṅkappo avihiṁsā-saṅkappo. Ayaṁ vuccat’āvuso sammā saṅkappo.

And what, friends, is right intention? It is the intention of renunciation, ⬧ intention of non-ill will, ⬧ and intention of non-harming. This, friends, is called right intention.

Katamāc’āvuso sammā vācā? Musāvādā veramaṇī pisunāyavācāya veramaṇī pharusāyavācāya veramaṇī samphappalāpā veramaṇī. Ayaṁ vuccat’āvuso sammā vācā.

And what, friends, is right speech? Refraining from false speech, ⬧ refraining from divisive speech, ⬧ refraining from harsh speech, ⬧ and refraining from idle chatter. This, friends, is called right speech.

Katamoc’āvuso sammā kammanto? Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesu micchācārā veramaṇī. Ayaṁ vuccat’āvuso sammā kammanto.

And what, friends, is right action? Refraining from killing living beings, ⬧ refraining from stealing, ⬧ and refraining from sexual misconduct. This, friends, is called right action.

Katamoc’avuso sammā ājīvo? Idhā’vuso ariyasāvako micchā ājīvaṁ pahāya Sammāājīvena jīvikaṁ kappeti. Ayaṁ vuccat’āvuso sammā ājīvo.

And what, friends, is right livelihood? Here a noble disciple, having abandoned wrong livelihood, ⬧ earns his living by right livelihood. This, friends, is called right livelihood.

Katamoc’āvuso sammā vāyāmo? Idhā’vuso bhikkhū anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati viriyaṁ ārabhati cittaṁ paggaṇhāti padahati.

And what, friends, is right effort? Here a monk generates desire for the non-arising ⬧ of unarisen evil unwholesome states, ⬧ and thus, he makes effort, arouses energy, ⬧ makes his mind determined, and strives hard.

Uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati viriyaṁ ārabhati cittaṁ paggaṇhāti padahati.

He generates desire for the abandoning ⬧ of arisen evil unwholesome states, ⬧ and thus, he makes effort, arouses energy, ⬧ makes his mind determined, and strives hard.

Anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati viriyaṁ ārabhati cittaṁ paggaṇhāti padahati.

He generates desire for the arising ⬧ of unarisen wholesome states ⬧ and thus, he makes effort, arouses energy, ⬧ makes his mind determined, and strives hard.

Uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati viriyaṁ ārabhati cittaṁ paggaṇhāti padahati. Ayaṁ vuccat’āvuso Sammā vāyāmo.

He generates desire for the continuance, ⬧ non-disappearance, strengthening, ⬧ increase, and fulfillment by development ⬧ of arisen wholesome states, ⬧ and thus, he makes effort, arouses energy, ⬧ makes his mind determined, and strives hard. This friends, is called right effort.

Katamāc’āvuso sammā sati? Idhā’vuso bhikkhū kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā domanassaṁ. Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā domanassaṁ. Citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā domanassaṁ. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā domanassaṁ. Ayaṁvuccat’avuso sammā sati.

And what, friends, is right mindfulness? Here a monk abides contemplating the body in the body ⬧ ardent, fully aware, and mindful, ⬧ having put away greed and grief for the world. He abides contemplating feelings in feelings ⬧ ardent, fully aware, and mindful, ⬧ having put away greed and grief for the world. He abides contemplating the mind in the mind ⬧ ardent, fully aware, and mindful, ⬧ having put away greed and grief for the world. He abides contemplating mind-objects in mind-objects ⬧ ardent, fully aware, and mindful, ⬧ having put away greed and grief for the world. This friends, is called right mindfulness.

Katamoc’āvuso sammā samādhi? Idhā’vuso bhikkhū vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamajjhānaṁ upasampajja viharati.

And what, friends, is right concentration? Friends, here, detached from sensual pleasures ⬧ detached from unwholesome states, ⬧ a monk enters upon and abides in the first jhāna, ⬧ which is accompanied by applied and sustained thought ⬧ with rapture and pleasure born of seclusion.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyajjhānaṁ upasampajja viharati.

With the stilling of applied and sustained thought, ⬧ he enters upon and abides in the second jhāna, ⬧ which has self-confidence and singleness of mind, ⬧ without applied and sustained thought ⬧ with rapture and pleasure born of concentration.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṁ ca kāyena paṭisaṁvedeti. Yantaṁ ariyā ācikkhanti upekkhako satimā sukhavihārī’ti tan tatiyajjhānaṁ upasampajja viharati.

With the fading away of rapture, ⬧ he abides in equanimity ⬧ and mindful and fully aware, ⬧ still feeling pleasure with the body, ⬧ he enters upon and abides in the third jhāna, ⬧ on account of which, noble ones announce: ⬧ “He has a pleasant abiding, ⬧ who has equanimity and is mindful.”

Sukhassa ca pahānā dukkhassa ca pahānā pubbe’va somanassa domanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhā satipārisuddhiṁ catutthajjhānaṁ upasampajja viharati. Ayaṁ vuccat’āvuso sammā samādhi.

With the abandoning of pleasure and pain, ⬧ and with the earlier disappearance of joy and grief, ⬧ he enters upon and abides in the fourth jhāna, ⬧ which has neither-pain-nor-pleasure ⬧ and purity of mindfulness and equanimity. This friends, is called right concentration.

Idaṁ vuccat’āvuso Dukkha Nirodhagāminī Paṭipadā Ariyasaccaṁ.

This friends, is called the Noble Truth of the Way ⬧ Leading to the Cessation of Suffering.

Tathāgatena āvuso Arahatā Sammā Sambuddhena Bārāṇasiyaṁ Isipatane Migadāye anuttaraṁ Dhammacakkaṁ pavattitaṁ appativattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṁ. Yadidaṁ imesaṁ Catunnaṁ Ariyasaccānaṁ ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammanti.

“Friends, in the Deer Park at Isipatana near Bārāṇasi, ⬧ the Tathāgata, the Arahant, the fully enlightened Buddha, ⬧ set in motion the matchless Wheel of Dhamma ⬧ which cannot be stopped by any recluse, ⬧ brāhmin, devā, Māra, or Brahma, ⬧ or anyone in the world. That is to say, ⬧ it was the proclamation of the Four Noble Truths, ⬧ the teaching, laying down, ⬧ establishing, revealing, analyzing, ⬧ and clarifying of the Four Noble Truths.

Idamavoc’āyasmā Sāriputto. Attamanā te bhikkhū āyasmato Sāriputtassa bhāsitaṁ abhinandunti.

The Venerable Sāriputta taught this discourse. Those monks rejoiced and delighted in the discourse, ⬧ taught by the Venerable Sāriputta.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

Sadhu! Sadhu! Sadhu!

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

**Extra Discourses**

**22. Kasībhāradvāja Suttaṁ**

The Discourse to the Brahmin Kasībhāradvāja

Evaṁ me sutaṁ. Ekaṁ samayaṁ bhagavā Magadhesu viharati Dakkhiṇāgirismiṁ Ekanālāyaṁ brāhmaṇagāme. Tena kho pana samayena Kasībhāradvājassa brāhmaṇassa pañcamattāni naṅgalasatāni payuttāni honti vappakāle.

Thus have I heard: ⬧ On one occasion ⬧ the Blessed One was living in the province of Magadha, ⬧ at the Southern Mountains ⬧ in the brāhmin village of Ekanālā. Now at that time about five hundred plows were yoked ⬧ for the planting season ⬧ in the Brāhmin Kasībhāradvāja’s field.

Atha kho Bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena Kasībhāradvājassa brāhmaṇassa kammanto tenupasaṅkami. Tena kho pana samayena Kasībhāradvājassa brāhmaṇassa parivesanā vattati. Atha kho Bhagavā yena parivesanā tenupasaṅkami. Upasaṅkamitvā ekamantaṁ aṭṭhāsi.

Then, in the morning, the Blessed One dressed and, taking his robe and bowl, ⬧ went to where the Brāhmin Kasībhāradvāja was working. It was the time of food distribution by the Brāhmin Kasībhāradvāja. The Blessed One drew near to the place of the food-distribution, ⬧ and stood to one side.

Addasā kho Kasībhāradvājo brāhmaṇo Bhagavantaṁ piṇḍāya ṭhitaṁ. Disvāna Bhagavantaṁ etadavoca. Ahaṁ kho samaṇa kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhuñjāmi. Tvampi samaṇa kasassu ca vapassu ca Kasitvā ca vapitvā ca bhuñjassū’ti.

The Brāhmin Kasībhāradvāja saw the Blessed One ⬧ standing there for alms. ⬧ Having seen he said to the Blessed One, ⬧ “Oh recluse, I plow and sow. Having plowed and sown, I eat. You too, recluse, should plow and sow. Having plowed and sown, you should eat.”

Ahampi kho brāhmaṇa kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhuñjāmī’ti.

“I too, Brāhmin, plow and sow. ⬧ having plowed and sown, I eat.”

Na kho pana mayaṁ passāma bhoto Gotamassa yugaṁ vā naṅgalaṁ vā phālaṁ vā pācanaṁ vā balivaddevā, Atha ca pana bhavaṁ Gotamo evamāha. Ahampi kho brāhmaṇa, kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhuñjāmī’ti.

“But, we don’t see the Master Gotama’s yoke or plow, ⬧ plowshare, goad, or oxen, ⬧ and yet the Master Gotama says this: ⬧ ‘I, too, Brāhmin, plow and sow. Having plowed and sown, I eat.’”

Atha kho Kasībhāradvājo brāhmaṇo Bhagavantaṁ gāthāya ajjhabhāsi.

Then Brahmin Kasībhāradvāja addressed the Blessed One with a verse:

1. Kassako paṭijānāsi – Na ca passāma te kasiṁ

Kasiṁ no pucchito brūhi – Yathā jānemu te kasiṁ

You claim to be a plowman, ⬧ but we don’t see your plowing. Being asked, tell us about your plowing ⬧ so that we may know your plowing.

(The Buddha:)

2. Saddhā bījaṁ tapo vuṭṭhi – Paññā me yuganaṅgalaṁ

Hiri īsā mano yottaṁ – Sati me phālapācanaṁ

Confidence is my seed, austerity my rain; ⬧ wisdom my yoke and plow; ⬧ shame my pole; mind my yoke-tie; ⬧ and mindfulness my plowshare and goad.

3. Kāyagutto vacīgutto – Āhāre udare yato

Saccaṁ karomi niddānaṁ – Soraccaṁ me pamocanaṁ

Guarded in body, guarded in speech, ⬧ and in food and stomach restrained ⬧ I use truth as my weed cutter ⬧ and through gentleness I am released.

4. Viriyaṁ me dhuradhorayhaṁ – Yogakkhemādhivāhanaṁ

Gacchati anivattantaṁ – Yattha gantvā na socati

Effort, my beast of burden which carries me ⬧ across to safety from bondage. It goes ahead without stopping, ⬧ to where having gone, one does not sorrow.

5. Evamesā kasī kaṭṭhā – Sā hoti amatapphalā

Etaṁ kasiṁ kasitvāna – Sabbadukkhā pamuccatī’ti

That is how my plowing is done. It has the deathless as its fruit. Having done this plowing, ⬧ I am released from all suffering.

Atha kho Kasībhāradvājo brāhmaṇo Mahatiyā kaṁsapātiyā pāyasaṁ vaḍḍhetvā Bhagavato upanāmesi. Bhuñjatu bhavaṁ Gotamo pāyasaṁ Kassako bhavaṁ yaṁ hi bhavaṁ Gotamo amataphalaṁ kasiṁ kasatī’ti.

Then, the Brāhmin Kasībhāradvāja, ⬧ having filled a large bronze bowl with milk-rice, ⬧ offered it to the Blessed One, ⬧ saying, “May the Master Gotama eat this milk-rice. The Master Gotama is truly a plowman, ⬧ for the Master Gotama plows the plowing ⬧ that has the deathless as its fruit.”

(The Buddha:)

6. Gāthābhigītaṁ me abhojaneyyaṁ

Sampassataṁ brāhmaṇa nesa dhammo

Gāthābhigītaṁ panudanti Buddhā

Dhamme sati brāhmaṇa vuttiresā

Food received by reciting stanzas ⬧ is not fit to be eaten by me. This, oh Brāhmin, is not the nature ⬧ of those who follow the Dhamma. The Buddhas reject any food ⬧ offered for reciting stanzas. This is their rule of conduct, oh Brāhmin, ⬧ that forever exists in the world.

7. Aññena ca kevalīnaṁ mahesiṁ – Khīṇāsavaṁ kukkuccavūpasantaṁ

Annena pānena upaṭṭhahassu – Khettaṁ hi taṁ puññapekkhassa hotī’ti

If you offer other food and drink ⬧ to those noble ones who are virtuous, ⬧ With taints and doubts destroyed ⬧ that is the field for one seeking merit.

(Brāhmin Kasībhāradvāja:)

Atha kassa cāhaṁ bho Gotama, imaṁ pāyasaṁ dammī’ti.

Then to whom, Master Gotama, should I give this milk-rice?

(The Buddha:)

Nakhvāhaṁ taṁ brāhmaṇa passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yassa so pāyāso bhutto sammā pariṇāmaṁ gaccheyya aññatra Tathāgatassa vā Tathāgata sāvakassa vā. Tena hi tvaṁ brāhmaṇa, taṁ pāyāsaṁ appaharite vā chaḍḍehi appāṇake vā udake opilāpehī’ti.

Brāhmin, in this world with its devas, ⬧ Māras and Brahmas, ⬧ or in this generation with its recluses and brāhmins, ⬧ with its devās and humans, ⬧ there is no one by whom this milk-rice, ⬧ if eaten, could be properly digested ⬧ except by the Tathāgata ⬧ or the disciple of the Tathāgata. Therefore, Brāhmin, throw the milk-rice away ⬧ in a place without grass, ⬧ or into water where there are no living beings.

Atha kho Kasībhāradvājo brāhmaṇo taṁ pāyāsaṁ appāṇake udake opilāpesi. Atha kho so pāyāso udake pakkhitto ciccitāyati ciṭiciṭāyati sandhūpāyati sampadhūpayāti. Seyyathā’pi nāma phālo divasasantatto udake pakkhitto ciccitāyati ciṭiciṭāyati sandhūpāyati sampadhūpayāti. Evameva so pāyāso udake pakkhitto cicciṭāyati ciṭiciṭāyati sandhūpāyati sampadhūpayāti.

So the Brāhmin Kasībhāradvāja threw the milk-rice ⬧ into some water with no living beings. The milk-rice, when dropped into the water, ⬧ hissed and sizzled, smoked and steamed. Just as an iron ball heated all day, ⬧ when tossed in water, ⬧ hisses and sizzles, smokes and steams, ⬧ in the same way the milk-rice, when dropped in the water, ⬧ hissed and sizzled, smoked and steamed.

Atha kho Kasībhāradvājo brāhmaṇo saṁviggo lomahaṭṭhajāto yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavato pādesu sirasā nipatitvā Bhagavantaṁ etada’voca.

Then the Brāhmin Kasībhāradvāja, ⬧ alarmed, with his hair standing on end, ⬧ went to the Blessed One, ⬧ fell with his head at the Blessed One’s sacred feet, ⬧ and said to the Blessed One:

Abhikkantaṁ bho Gotama, abhikkantaṁ bho Gotama, seyyathāpi bho Gotama nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya cakkhumanto rūpāni dakkhintī’ti. Evamevaṁ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esā’haṁ bhavantaṁ Gotamaṁ saraṇaṁ gacchāmi Dhammañca Bhikkhu saṅghañca. Labheyyā’haṁ bhoto Gotamassa santike pabbajjaṁ labheyyaṁ upasampadan’ti.

“Magnificent, Master Gotama! Magnificent, Master Gotama! ⬧ Just as a man were to set upright ⬧ what was overturned, ⬧ to reveal what was hidden, ⬧ to show the way to one who was lost, ⬧ or to carry a lamp into the dark ⬧ so that those with eyes could see forms, ⬧ in the same way the Dhamma has been made clear ⬧ in many ways by the Master Gotama. I go for refuge to the Master Gotama, ⬧ to the Dhamma, and to the community of monks. Let me obtain novice ordination and higher ordination ⬧ in the presence of the Master Gotama.”

Alattha kho Kasībhāradvājo brāhmaṇo Bhagavato santike pabbajjaṁ, alattha upasampadaṁ. Acirūpasampanno kho panāyasmā Bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti tadanuttaraṁ brahmacariya pariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchīkatvā upasampajja vihāsi. Khīṇā jāti. Vusitaṁ brahmacariyaṁ. Kataṁ karaṇīyaṁ. Nāparaṁ itthattāyā’ti abbhaññāsi. Aññataro ca kho panā’yasmā Bhāradvājo Arahataṁ ahosī’ti.

Then the Brāhmin Kasībhāradvāja ⬧ obtained novice ordination and higher ordination ⬧ in the presence of the Blessed One. Not long after receiving his ordination, ⬧ while dwelling alone, secluded, ⬧ heedful, ardent, and resolute, ⬧ by his own insight, here and now, ⬧ realized and attained the highest perfection, ⬧ the supreme goal of the holy life, ⬧ the goal for which clansmen go forth from home into homelessness. He understood that birth is ended, ⬧ the holy life fulfilled, ⬧ what had to be done has been done; ⬧ there is nothing further to be done to attain Nibbāna; ⬧ there is no more rebirth in this saṁsāra. And so Venerable Bhāradvāja became one of the Enlightened Ones.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**23. Ālavaka Suttaṁ**

Discourse to Ālavaka the Demon

Evaṁ me sutaṁ. Ekaṁ Samayaṁ Bhagavā Ālaviyaṁ viharati Ālavakassa yakkhassa bhavane. Atha kho Ālavako yakkho yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavāntaṁ etada’voca.

Thus have I heard: On one occasion ⬧ the Blessed One was living at Ālavi, ⬧ in the abode of the demon Ālavaka. At that time, the demon Ālavaka approached the Blessed One, ⬧ and on arrival, said to the Blessed One:

Nikkhama samaṇā’ti. Sādhā’vuso’ti Bhagavā nikkhami.

“Get out, you recluse.” Saying, “Very well, friend,” ⬧ the Blessed One went out.

Pavisa samaṇā’ti. Sādhā’vuso’ti Bhagavā pāvisi.

“Come in, you recluse.” Saying, “Very well, friend,” ⬧ the Blessed One went in.

Dutiyam’pi kho Ālavako yakkho Bhagavantaṁ etada’voca. Nikkhama samaṇā’ti. Sādhā’vuso’ti Bhagavā nikkhami.

“Get out, you recluse,” ⬧ said the demon Ālavaka to the Blessed One a second time. Saying, “Very well, friend,” ⬧ the Blessed One went out.

Pavisa samaṇā’ti. Sādhā’vuso’ti Bhagavā pāvisi.

“Come in, you recluse.” Saying, “Very well, friend,” ⬧ the Blessed One went in.

Tatiyam’pi kho Ālavako yakkho Bhagavantaṁ etada’voca. Nikkhama samaṇā’ti. Sādhā’vuso’ti Bhagavā nikkhami.

“Get out, you recluse,” ⬧ said the demon Ālavaka to the Blessed One a third time. Saying, “Very well, friend,” ⬧ the Blessed One went out.

Pavisa samaṇā’ti. Sādhā’vuso’ti Bhagavā pāvisi.

“Come in, you recluse.” ⬧ Saying, “Very well, friend,” ⬧ the Blessed One went in.

Catuttham’pi kho Ālavako yakkho Bhagavantaṁ etada’voca. Nikkhama samaṇā’ti. Nakhvā’haṁ āvuso nikkhamissāmi. Yan te karaṇīyaṁ taṁ karohī’ti.

“Get out, you recluse,” ⬧ said the demon Ālavaka to the Blessed One a fourth time. “No, oh friend, ⬧ I will not go out. Do what you will.”

Pañham taṁ samaṇa pucchissāmi. Sace me na vyākarissasi, cittaṁ vā te khipissāmi, hadayaṁ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāyaṁ khipissāmi’ti.

“Oh recluse, I am going to ask you questions. If you do not answer me, ⬧ I will drive you insane, ⬧ or split your heart, or grab your feet ⬧ and throw you across the river.”

Nakhvāhaṇtaṁ āvuso passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo me cittaṁ vā khipeyya, hadayaṁ vā phāleyya, pādessu vā gahetvā pāragaṅgāya khipeyya, Apica tvaṁ āvuso puccha yadākaṅkhasī’ti.

“Well, oh friend, ⬧ I do not see anyone in this world with its devās, ⬧ with its Māras and Brahmas, ⬧ in this generation with its recluses and brāhmins, ⬧ with its devās and humans, ⬧ who could either drive me insane, ⬧ or split my heart, or grab my feet ⬧ and throw me across the river. Nevertheless, friend, ask what you will.”

Atha kho Āḷavako yakkho Bhagavantaṁ gāthāya ajjhabhāsi.

Then the demon Ālavaka addressed the Blessed One in verse:

1. Kiṁsū’dha vittaṁ purisassaseṭṭhaṁ? – Kiṁsū suciṇṇo sukhamā’vahāti?

Kiṁsū have sādhutaraṁ rasānaṁ? – Kathaṁ jīviṁ jīvitamāhu seṭṭhaṁ’ti?

What wealth here is best for man? What well practiced will bring happiness? What is the sweetest of all tastes? How lived is the life they say is best?

(The Buddha:)

2. Saddhī’dha vittaṁ purisassaseṭṭhaṁ

Dhammo suciṇṇo sukhamā’vahāti

Saccaṁ have sādhutaraṁ rasānaṁ

Paññājīviṁ jīvitamāhu seṭṭhaṁ’ti.

Faith is the wealth here best for man; ⬧ Dhamma well practised shall bring happiness; ⬧ truth indeed is the sweetest of all tastes; ⬧ one living life with wisdom, they say is best.

(Ālavaka:)

3. Kathaṁsu taratī oghaṁ? – Kathaṁsu taratī aṇṇavaṁ?

Kathaṁsu dukkhaṁ acceti? – Kathaṁsu parisujjhati?

How does one cross over the flood? How does one cross over the ocean? How does one overcome suffering? How is one’s life purified?

(The Buddha:)

4. Saddhāya taratī oghaṁ – Appamādena aṇṇavaṁ

Viriyena dukkhaṁ acceti – Paññāya parisujjhati

By faith one crosses over the flood; ⬧ by diligence is the ocean crossed; by effort one overcomes suffering; ⬧ by wisdom one’s life is purified.

(Ālavaka:)

5. Kathaṁsu labhate paññaṁ? – Kathaṁsu vindate dhanaṁ?

Kathaṁsu kittiṁ pappoti? – Kathaṁ mittāni ganthati?

Asmā lokā paraṁ lokaṁ – Kathaṁ pecca na socati?

How does one gain wisdom? How does one obtain wealth? How does one achieve fame? How does one win many friends? When passing from this world to the next, ⬧ how does one not sorrow?

(The Buddha:)

6. Saddahāno arahataṁ – Dhammaṁ Nibbānapattiyā

Sussūsā labhate paññaṁ – Appamatto vicakkhaṇo

When Arahants teach the Dhamma leading to Nibbāna, ⬧ if one listens to that Dhamma ⬧ with close attention and confident mind, ⬧ and investigates that Dhamma diligently, ⬧ then, in this way, one wins wisdom.

7. Patirūpakārī dhuravā – Uṭṭhātā vindate dhanaṁ

Saccena kittiṁ pappoti – Dadaṁ mittāni ganthati

Doing what is proper, being dutiful, ⬧ and exerting effort, one obtains wealth. By truthfulness one achieves fame; ⬧ by giving gifts one wins many friends.

8. Yasse’te caturo dhammā – Saddhassa gharamesino

Saccaṁ damo dhitī cāgo – Sa ve pecca na socati

If a faithful householder is truthful, ⬧ wise, energetic, and fond of giving, ⬧ by virtue of these four qualities, ⬧ he will not sorrow when he passes on.

9. Iṅgha aññe’pi pucchassū – Puthu samaṇabrāhmaṇe

Yadi saccā damā cāgā – Khantyā bhiyyo na vijjati

If you wish, ⬧ ask of other recluses and brāhmins, ⬧ if there is anything better in this world ⬧ than truth, self-control ⬧ generosity, and patience.

(Ālavaka:)

10. Kathannu’dāni puccheyyaṁ – Puthu samaṇabrāhmaṇe

So’haṁ ajja pajānāmi – Yo attho saṁparāyiko

Why should I now ask ⬧ other recluses and brāhmins, ⬧ when today I learned of all factors ⬧ that lead to happiness in this life and the next?

11. Atthāya vata me Buddho – Vāsāyā’lavimāgamī

So’haṁ ajja pajānāmi – Yattha dinnaṁ mahapphalaṁ

Indeed, out of compassion for me, ⬧ the Buddha came to my dwelling at Ālavi. On this day, ⬧ I learned to whom a gift should be given ⬧ to gain the highest fruit.

12. So’haṁ vicarissāmi – gāmā gāmaṁ purā puraṁ

Namassamāno Sambuddhaṁ – Dhammassa ca sudhammatan’ti.

From village to village and town to town, ⬧ I shall now travel about ⬧ worshipping the Supreme Buddha ⬧ and praising the excellence of the Dhamma.

Evaṁ vutte Ālavako yakkho Bhagavantaṁ etada’voca. Abhikkantaṁ bho Gotama, abhikkantaṁ bho Gotama, Seyyathāpi bho Gotama nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya cakkhumanto rūpāni dakkhintī’ti. Evaṁevaṁ bhotā Gotamena anekapariyāyena Dhammo pakāsito. Esā’haṁ bhavantaṁ Gotamaṁ saraṇaṁ gacchāmi. Dhammañca Bhikkhusaṅghañca. Upāsakaṁ maṁ bhavaṁ Gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan’ti.

Having thus spoken, the demon Ālavaka said to the Blessed One: ⬧ “Magnificent, Master Gotama! Magnificent, Master Gotama! ⬧ Just as a man were to set upright ⬧ what was overturned, ⬧ to reveal what was hidden, ⬧ to show the way to one who was lost, ⬧ or to carry a lamp into the dark ⬧ so that those with eyes could see forms, ⬧ in the same way the Dhamma has been made clear ⬧ in many ways by the Master Gotama. I go for refuge to the Master Gotama, ⬧ to the Dhamma, and to the community of monks. May the Venerable Gotama accept me ⬧ as a lay follower ⬧ who has gone for refuge to the Triple Gem, ⬧ from today onwards, ⬧ for as long as life lasts.”

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**24. Vasala Suttaṁ**

Discourse on the Outcast

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya Sāvatthiyaṁ piṇḍāya pāvisi.

Thus have I heard: ⬧ On one occasion ⬧ the Blessed One was living in the city of Sāvatthi ⬧ at Jetavana, at Anāthapiṇḍika’s monastery. Then in the morning the Blessed One, having dressed, ⬧ took his bowl and robe, and entered Sāvatthi for alms.

Tena kho pana samayena Aggikabhāradvājassa brāhmaṇassa nivesane aggi pajjalito hoti āhuti paggahitā. Atha kho Bhagavā Sāvatthiyaṁ sapadānaṁ piṇḍāya caramāno yena Aggikabhāradvājassa brāhmaṇassa nivesanaṁ tenupasaṅkami.

Now at that time a fire was burning, ⬧ and an offering was being prepared ⬧ in the house of the Brāhmin Aggikabhāradvāja. Then the Blessed One, while on his alms round, ⬧ came to the Brāhmin Aggikabhāradvāja’s residence.

Addasā kho Aggikabhāradvājo brāhmaṇo Bhagavantaṁ dūrato va āgacchantaṁ. Disvāna Bhagavantaṁ etada’voca. Tatre’va muṇḍaka tatre’va samaṇaka tatre’va vasalaka tiṭṭhāhī’ti. Evaṁ vutte Bhagavā Aggikabhāradvājaṁ brāhmaṇaṁ etadavoca, jānāsi pana tvaṁ brāhmaṇa, vasalaṁ vā vasalakaraṇe vā dhamme’ti.

The Brāhmin Aggikabhāradvāja saw the Blessed One coming from a distance ⬧ and upon seeing him said to the Blessed One, ⬧ “Stay there, you bald-headed man. Stay there, you recluse. Stay there, you outcast.” When he spoke thus, the Blessed One said to the Brāhmin Aggikabhāradvāja, ⬧ “Do you know, Brāhmin, who is an outcast ⬧ and what conditions make one an outcast?”

Nakhvā’haṁ bho Gotama, jānāmi vasalaṁ vā vasalakaraṇe vā dhamme. Sādhu me bhavaṁ Gotamo tathā dhammaṁ desetu, yathā’haṁ jāneyyaṁ vasalaṁ vā vasalakaraṇe vā dhamme’ti. Tena hi brāhmaṇa suṇāhi. Sādhukaṁ manasikarohi. Bhāsissāmī’ti. Evaṁ bho’ti kho Aggikabhāradvājo brāhmaṇo Bhavagato paccassosi. Bhagavā etada’voca.

“No, indeed, Venerable Gotama, ⬧ I do not know who is an outcast ⬧ nor the conditions that make one an outcast. It would be good, if the Venerable Gotama were to explain the Dhamma to me ⬧ so that I may know who is an outcast, ⬧ and what conditions make one an outcast.” “Listen then, Brāhmin, and reflect wisely. I will teach you.” ⬧ “Yes, Venerable Sir,” ⬧ replied the Brāhmin Aggikabhāradvāja to the Blessed One. ⬧ The Blessed One then taught this discourse.

1. Kodhano upanāhī ca – Pāpamakkhī ca yo naro

Vipannadiṭṭhi māyāvī – Taṁ jaññā vasalo iti

Whoever is angry and hateful, ⬧ denying the good of others; ⬧ holding wrong views and deceitful, ⬧ know him as an outcast.

2. Ekajaṁ vā dvijaṁ vā’pi – Yo’dha pāṇāni hiṁsati

Yassa pāṇe dayā natthi – Taṁ jaññā vasalo iti

Whoever in this world kills living beings ⬧ born from a womb or from an egg; ⬧ who does not have sympathy for living beings, ⬧ know him as an outcast.

3. Yo hanti parirundhati – Gāmāni nigamāni ca

Niggāhako sammaññāto – Taṁ jaññā vasalo iti

Whoever destroys and invades ⬧ villages and hamlets ⬧ and is branded as a notorious criminal, ⬧ know him as an outcast.

4. Gāme vā yadivā’raññe – Yaṁ paresaṁ mamāyitaṁ

Theyyā adinnaṁ ādiyati – Taṁ jaññā vasalo iti

Be it in the village, or in the forest, ⬧ whoever steals what belongs to others, ⬧ what is not given to him, ⬧ know him as an outcast.

5. Yo have iṇamādāya – Cujjamāno palāyati

Nahi te iṇamatthi’ti – Taṁ jaññā vasalo iti

Whoever takes a loan from someone ⬧ and when he is asked to pay it back, ⬧ runs away saying, “I owe no debt to you,” ⬧ know him as an outcast.

6. Yo ve kiñcikkhakamyatā – Panthasmiṁ vajataṁ janaṁ

Hantvā kiñcikkhamādeti – Taṁ jaññā vasalo iti

Whoever kills travelers ⬧ and steals even a small amount ⬧ from those he has killed, ⬧ know him as an outcast.

7. Yo attahetu parahetu – Dhanahetū ca yo naro

Sakkhīpuṭṭho musā brūhi – Taṁ jaññā vasalo iti

He, who for his own sake, ⬧ or for the sake of others, or for wealth, ⬧ tells lies when questioned as a witness, ⬧ know him as an outcast.

8. Yo ñātīnaṁ sakkhānaṁ vā – Dāresu patidissati

Sahasā sampiyena vā – Taṁ jaññā vasalo iti

Whoever by force or with consent, ⬧ associates with the wives of others, ⬧ or with the wives of relatives or friends, ⬧ know him as an outcast.

9. Yo mātaraṁ vā pītaraṁ vā – Jiṇṇakaṁ gatayobbanaṁ

Pahūsanto na bharati – Taṁ jaññā vasalo iti

Whoever being wealthy, ⬧ does not support his mother and father ⬧ who have grown old, ⬧ know him as an outcast.

10. Yo mātaraṁ vā pitaraṁ vā – Bhātaraṁ bhaginiṁ sasuṁ

Hanti roseti vācāya – Taṁ jaññā vasalo iti

Whoever hurts by harsh speech, ⬧ his mother, father, brother, sister, ⬧ mother-in-law or father-in-law, ⬧ know him as an outcast.

11. Yo atthaṁ pucchito santo – Anatthamanusāsati

Paṭicchannena manteti – Taṁ jaññā vasalo iti

Whoever when questioned about the good ⬧ says what is harmful, ⬧ and talks in a deceiving manner, ⬧ know him as an outcast.

12. Yo katvā pāpakaṁ kammaṁ – Mā maṁ jaññāti icchati

Yo paṭicchannakammanto – Taṁ jaññā vasalo iti

Whoever having done an evil deed ⬧ wishes, “Oh, may others not know me,” ⬧ and commits evil in secret, ⬧ know him as an outcast.

13. Yo ve parakulaṁ gantvā – Bhutvāna sucībhojanaṁ

Āgataṁ na paṭipūjeti – Taṁ jaññā vasalo iti

Whoever having visited a friend ⬧ and eaten the food they offered, ⬧ does not return the hospitality, ⬧ know him as an outcast.

14. Yo brāhmaṇaṁ vā samaṇaṁ vā – Aññaṁ vā’pi vaṇibbakaṁ

Musāvādena vañceti – Taṁ jaññā vasalo iti

Whoever deceives by telling lies, ⬧ a brāhmin, an ascetic, or a beggar, ⬧ know him as outcast.

15. Yo brāhmaṇaṁ vā samaṇaṁ vā – Bhattakāle upaṭṭhite

Roseti vācā na ca deti – Taṁ jaññā vasalo iti

When a brāhmin or ascetic ⬧ appears during mealtime, ⬧ whoever scolds them with harsh speech, ⬧ and does not offer them any food, ⬧ know him as an outcast.

16. Asataṁ yo’dha pabrūti – Mohena paḷiguṇṭito

Kiñcikkhaṁ nijigiṁsāno – Taṁ jaññā vasalo iti

Whoever in this world, covered in ignorance, ⬧ speaks harsh words or falsehood, ⬧ expecting to gain something, ⬧ know him as an outcast.

17. Yo c’attānaṁ samukkaṁse – Paraṁ ca mavajānati

Nīhīno sena mānena – Taṁ jaññā vasalo iti

Whoever, intoxicated by his pride, ⬧ exalts himself and belittles others; ⬧ being evil with arrogance, ⬧ know him as an outcast.

18. Rosako kadariyo ca – Pāpiccho maccharī saṭho

Ahirīko anottāpī – Taṁ jaññā vasalo iti

Whoever is given to anger, and is miserly; ⬧ has base desires, and is selfish and deceitful; ⬧ shameless and fearless in doing evil, ⬧ know him as an outcast.

19. Yo Budhhaṁ paribhāsati – Atha vā tassa sāvakaṁ

Paribbājaṁ gahaṭṭaṁ vā – Taṁ jaññā vasalo iti

Whoever insults the Buddha, ⬧ or a disciple of the Buddha, ⬧ a monk or a lay disciple, ⬧ know him as an outcast.

20. Yo ve anarahā santo – Arahaṁ paṭijānati

Coro sabrahmake loke – Esa kho vasalā’dhamo

Whoever not being an Enlightened One, ⬧ pretends to be so, ⬧ is the worst thief in the whole universe, ⬧ he is the lowest of outcasts.

21. Ete kho vasalā vuttā – Mayā vo ye pakāsitā

Na jaccā vasalo hoti – Na jaccā hoti brāhmaṇo

Kammanā vasalo hoti – Kammanā hoti brāhmaṇo

I have now taught you ⬧who an outcast is. Not by birth is one an outcast. Not by birth is one a brāhmin. By deed one becomes an outcast. By deed one becomes a brāhmin.

22. Tadaminā’pi vijānātha – Yathā medaṁ nidassanaṁ

Caṇḍālaputto Sopāko – Mātaṅgo iti vissuto

Know by the example I now cite ⬧ that by birth one is not an outcast. There was an outcast’s son, Sopāka, ⬧ who became known as Mātaṅga.

23. So yasaṁ paramaṁ patto – Mātaṅgo’yaṁ sudullabhaṁ

Āgañchuṁ tassupaṭṭānaṁ – Khattiyā brāhmaṇā bahū

This Mātaṅga attained the highest fame ⬧ so difficult to gain. Many were kings and brāhmins ⬧ who went to attend on him.

24. So devayānamāruyha – Virajaṁ so mahāpathaṁ

Kāmarāgaṁ virājetvā – Brahmalokūpago ahū

Mounting the celestial chariot ⬧ and driving along the passion-free high road, ⬧ Sopāka, reached the Brahma realm, ⬧ having given up sense desires.

25. Na naṁ jāti nivāresi – Brahmalokūpapattiyā

Ajjhāyakākule jātā – Brāhmaṇā mantabandhuno

His lowly birth did not prevent him ⬧ from being reborn in the Brahma realm. There are brāhmins born in the families ⬧ of preceptors, the kinsmen of hymns.

26. Te ca pāpesu kammesu – Abhiṇhamupadissare

Diṭṭhe’va dhamme gārayhā – Samparāye ca duggatiṁ

Na te jāti nivāreti – Duggaccā garahāya vā

They are often seen committing evil deeds. In this very life they are despised, ⬧ in the next they are born in a plane of misery. High birth does not prevent them ⬧ from falling into a miserable world, ⬧ or from being blamed.

27. Na jaccā vasalo hoti – Na jaccā hoti brāhmaṇo

Kammanā vasalo hoti – Kammanā hoti brāhmaṇo

Not by birth is one an outcast. Not by birth is one a brāhmin. By deed one becomes an outcast. By deed one becomes a brāhmin.

Evaṁ vutte Aggikabhāradvājo brāhmaṇo Bhagavantaṁ etada’voca. Abhikkantaṁ bho Gotama, abhikkantaṁ bho Gotama. Seyyathāpi bho Gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya cakkhumanto rūpāni dakkhintī’ti. Evameva, bhotā Gotamena anekapariyāyena Dhammo pakāsito. Esā’haṁ Bhavantaṁ Gotamaṁ saraṇaṁ gacchāmi. Dhammañca Bhikkhusaṅghañca. Upāsakaṁ maṁ bhavaṁ Gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan’ti.

When this discourse was taught by the Blessed One, ⬧ the Brāhmin Aggikabhāradvāja said to the Blessed One: ⬧ ‘Excellent, oh Venerable Gotama! Excellent oh Venerable Gotama! ⬧ Just as, oh Venerable Gotama, ⬧ a man were to set upright ⬧ what had been overturned, ⬧ or were to reveal what had been hidden, ⬧ or were to point the way to one who had gone astray, ⬧ or were to hold an oil lamp in the dark ⬧ so that those with eyes may see forms, ⬧ even so in many ways ⬧ has the Venerable Gotama ⬧ expounded the Dhamma. I take refuge in the Venerable Gotama, ⬧ the Dhamma, and the community of monks. May the Venerable Gotama accept me as a lay follower, ⬧ who has gone for refuge to the Triple Gem ⬧ from today onwards, ⬧ for as long as this life lasts.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

Sādhu! Sādhu! Sādhu!

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

**Ending Discourses**

**25. Isigili Suttaṁ**

Discourse Preached at Isigili Mountain

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Rājagahe viharati Isigilismiṁ pabbate. Tatra kho Bhagavā bhikkhū āmantesi, Bhikkhavo’ti. Bhadante’ti te bhikkhū Bhagavāto paccassosuṁ. Bhagavā etada’voca.

Thus have I heard: ⬧ On one occasion ⬧ the Blessed One was living on Isigili Mountain ⬧ near the city of Rājagaha. Then the Blessed One addressed the monks saying, “Monks.” ⬧ “Bhante,” replied those monks to the Blessed One. Thereupon the Blessed One asked them this:

Passatha no tumhe bhikkave, etaṁ vebhāraṁ pabbatan’ti? Evaṁ bhante. Etassa’pi kho bhikkave, vebhārassa pabbatassa aññāva samaññā ahosi aññāpaññātti.

“Do you, monks, see that Vebhāra Mountain?” “Yes, Bhante.” “There was another name, monks, for that Vebhāra Mountain, ⬧ another designation.

Passatha no tumhe bhikkave, etaṁ paṇḍavaṁ pabbatan’ti. Evaṁ bhante. Etassa’pi kho bhikkave, paṇḍavassa pabbatassa aññāva samaññā ahosi aññāpaññātti.

“Do you, monks, see that Pāṇḍava Mountain?” “Yes, Bhante.” “There was another name, monks, for that Pāṇḍava Mountain, ⬧ another designation.

Passatha no tumhe bhikkave, etaṁ vepullaṁ pabbatan’ti. Evaṁ bhante. Etassa’pi kho bhikkave, vepullassa pabbatassa aññāva samaññā ahosi aññāpaññātti.

“Do you, monks, see that Vepulla Mountain?” “Yes, Bhante.” “There was another name, monks, for that Vepulla Mountain, ⬧ another designation.

Passatha no tumhe bhikkave, etaṁ gijjhakūṭaṁ pabbatan’ti. Evaṁ bhante. Etassa’pi kho bhikkave, gijjhakūṭasa pabbatassa aññāva samaññā ahosi aññāpaññātti.

“Do you, monks, see that Gijjhakūta Mountain?” “Yes, Bhante.” “There was another name, monks, for that Gijjhakūta Mountain, ⬧ another designation.

Passatha no tumhe bhikkave, imaṁ isigiliṁ pabbatan’ti. Evaṁ bhante. Imassa kho bhikkave, isigilissa pabbatassa esāva samaññā ahosi esā paññātti.

“Do you, monks, see this Isigili Mountain?” “Yes, Bhante.” “This has been the very same name, monks, ⬧ and the very same designation ⬧ for this Isigili Mountain.

Bhūtapubbaṁ bhikkave pañca Pacceka Buddhasatāni imasmiṁ isigilismiṁ pabbate ciranivāsino ahesuṁ. Te imaṁ pabbataṁ pavisantā dissanti. Paviṭṭhā na dissanti. Tamenaṁ manussā disvā evamāhaṁsu. Ayaṁ pabbato ime isī gilatī’ti isigili isigilitveva samaññā udapādi.

“Oh monks, in the past, five hundred Pacceka Buddhas ⬧ lived for a long time on this Isigili Mountain. As they were entering the mountain ⬧ they could be seen, ⬧ but once they entered, they could not be seen. People seeing this said, ‘This mountain swallows these seers’. Hence the name Isigili came into being.

Ācikkhissāmi bhikkave, Pacceka Buddhānaṁ nāmāni. Kittayissāmi bhikkave, Pacceka Buddhānaṁ nāmāni. Desissāmi bhikkave Pacceka Buddhānaṁ nāmāni. Taṁ suṇātha. Sādhukaṁ manasikarotha, bhāsissāmī’ti. Evaṁ bhante’ti kho te bhikkhū Bhagavāto paccassosuṁ. Bhagavā etada’voca.

“I will tell you, oh monks, the names of the Pacceka Buddhas. I will reveal, oh monks, the names of the Pacceka Buddhas. I will teach, oh monks, the names of the Pacceka Buddhas. Listen, and pay close attention, I will teach.” ⬧ “Yes, Bhante,” replied those monks to the Blessed One. The Blessed One taught this discourse:

Ariṭṭho nāma bhikkave, Pacceka Sambuddho imasmiṁ isigilismiṁ pabbate ciranivāsī ahosi.

Monks, the Pacceka Buddha named Ariṭṭha ⬧ lived for a long time on this Isigili Mountain.

Upariṭṭho nāma bhikkave, Pacceka Sambuddho imasmiṁ isigilismiṁ pabbate ciranivāsī ahosi.

Monks, the Pacceka Buddha named Upariṭṭha ⬧ lived for a long time on this Isigili Mountain.

Tagarasikhī nāma bhikkave, Pacceka Sambuddho imasmiṁ isigilismiṁ pabbate ciranivāsī ahosi.

Monks, the Pacceka Buddha named Tagarasikhī ⬧ lived for a long time on this Isigili Mountain.

Yasassī nāma bhikkave, Pacceka Sambuddho imasmiṁ isigilismiṁ pabbate ciranivāsī ahosi.

Monks, the Pacceka Buddha named Yasassī ⬧ lived for a long time on this Isigili Mountain.

Sudassano nāma bhikkave, Pacceka Sambuddho imasmiṁ isigilismiṁ pabbate ciranivāsī ahosi.

Monks, the Pacceka Buddha named Sudassana ⬧ lived for a long time on this Isigili Mountain.

Piyadassī nāma bhikkave, Pacceka Sambuddho imasmiṁ isigilismiṁ pabbate ciranivāsī ahosi.

Monks, the Pacceka Buddha named Piyadassī ⬧ lived for a long time on this Isigili Mountain.

Gandhāro nāma bhikkave, Pacceka Sambuddho imasmiṁ isigilismiṁ pabbate ciranivāsī ahosi.

Monks, the Pacceka Buddha named Gandhāra ⬧ lived for a long time on this Isigili Mountain.

Piṇḍolo nāma bhikkave, Pacceka Sambuddho imasmiṁ isigilismiṁ pabbate ciranivāsī ahosi.

Monks, the Pacceka Buddha named Piṇḍola ⬧ lived for a long time on this Isigili Mountain.

Upāsabho nāma bhikkave, Pacceka Sambuddho imasmiṁ isigilismiṁ pabbate ciranivāsī ahosi.

Monks, the Pacceka Buddha named Upāsabha ⬧ lived for a long time on this Isigili Mountain.

Nītho nāma bhikkave, Pacceka Sambuddho imasmiṁ isigilismiṁ pabbate ciranivāsī ahosi.

Monks, the Pacceka Buddha named Nītha ⬧ lived for a long time on this Isigili Mountain.

Tatho nāma bhikkave, Pacceka Sambuddho imasmiṁ isigilismiṁ pabbate ciranivāsī ahosi.

Monks, the Pacceka Buddha named Tatha ⬧ lived for a long time on this Isigili Mountain.

Sutavā nāma bhikkave, Pacceka Sambuddho imasmiṁ isigilismiṁ pabbate ciranivāsī ahosi.

Monks, the Pacceka Buddha named Sutavā ⬧ lived for a long time on this Isigili Mountain.

Bhāvitatto nāma bhikkave, Pacceka Sambuddho imasmiṁ isigilismiṁ pabbate ciranivāsī ahosi’ti.

Monks, the Pacceka Buddha named Bhāvitatta ⬧ lived for a long time on this Isigili Mountain.

1. Ye satasārā anīghā nirāsā – Pacceka mevajjhagamuṁ subodhiṁ

Tesaṁ visallānaṁ naruttamānaṁ – Nāmāni me kittayato suṇātha

Those Pacceka Buddhas, noble among humans, ⬧ are free from sorrow and desire, ⬧ having rooted out spears of defilements, ⬧ they attained enlightenment peacefully. Listen to me, ⬧ I will announce the names of those supreme beings.

2. Ariṭṭho Upariṭṭho Tagarasikhī Yasassī – Sudassano Piyadassī ca Buddho

Gandhāro Piṇḍolo Upāsabho ca – Nītho Tatho Sutavā Bhāvitatto

Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassī, ⬧ Sudassana, Piyadassī the enlightened. Gandhāra, Piṇḍola and Upāsabha, ⬧ Nītha, Tatha, Sutavā, Bhāvitatta.

3. Sumbho Subho Methulo Aṭṭhamo ca – Athassu Megho Anīgho Sudātho

Pacceka Buddhā bhavanettikhīnā – Hiṅgū ca Hiṅgo ca mahānubhāvā

Sumbha, Subha, Methula, Aṭṭhama, ⬧ and then Megha, Anīgha, Sudātha ⬧ are Pacceka Buddhas ⬧ destroyers of the bonds of rebirth; ⬧ Hingu and Hiṅga, of great power.

4. Dve Jālino munino Aṭṭhako ca – atha Kosalo Buddho atho Subāhu

Upanemiso Nemiso Santacitto – Sacco Tatho Virajo Paṇḍito ca

The two sages Jāli and Aṭṭhaka, ⬧ then Kosala, the enlightened one, ⬧ then Subāhu, Upanemisa, Nemisa, Santacitta, ⬧ Sacca, Tatha, Viraja, and Paṇḍita.

5. Kālūpakālā Vijito Jito ca – Aṅgo ca Paṅgo ca Gutijjito ca

Passī jahī upadhiṁ dukkhamūlaṁ – Aparājito marabalaṁ ajesi

Kāla, Upakāla, Vijita and Jita, ⬧ Aṅga and Paṅga and Gutijjita. Passī removed defilements, the root of suffering. Aparājita, the conqueror of Māra’s power.

6. Satthā Pavattā Sarabhaṅgo Lomahaṁso – Uccaṅgamāyo Asito Anāsavo

Manomayo Mānacchido ca Bandhumā – Tadādhimutto Vimalo ca Ketumā

Satthā, Pavatta, Sarabhaṅga, Lomahaṁsa, ⬧ Uccaṅgamāya, Asita, and Anāsava. Manomaya, Mānacchida, and Bandhuma, ⬧ Tadādhimutta, Vimala, and Ketuma.

7. Ketumbarāgo ca Mātaṅgo Ariyo – ath’Accuto Accutagāmabyāmako

Sumaṅgalo Dabbilo Suppatiṭṭhito – Asayho Khemābhirato ca Sorato

Ketumbarāga and Mātaṅga, Ariya. Then Accuta and Accutagāmabyāmaka. Sumaṅgala, Dabbila, Suppatiṭṭhita, ⬧ Asayha, Khemābhirata, and Sorata.

8. Dūrannayo Saṅgho atho’pi Uccayo – Aparo munī Sayho, Anomanikkamo Ānanda, Nando Upanando dvādasa – Bhāradvājo antimadehadhāri

Durannaya, Saṅgha, and Uccaya, ⬧ Apara, the sage Sayha, and Anomanikkama. Ānanda, Nanda, Upananda, ⬧ the twelve Pacceka Buddhas, ⬧ Bhāradvāja bearing his last body.

9. Bodhī Mahānāmo atho’pi Uttaro – Kesī Sikhī Sundaro Bhāradvājo

Tissūpatissā bhavabandhanacchidā – Upasīdarī taṇhacchido ca Sīdarī

Bodhī, Mahānāma, and then Uttara; ⬧ Kesī, Sikhī, Sundara, and Bhāradvāja. Tissa, Upatissa, Upasīdarī, ⬧ the destroyer of the bonds of existence, ⬧ and Sīdarī, the destroyer of craving.

10. Buddho ahū Maṅgalo Vītarāgo – Usabhacchidā jālinīṁ dukkhamūlaṁ

Saṅtaṁ padaṁ ajjhagamūpanīto – Uposatho Sundaro Saccanāmo

Maṅgala and Vītarāga Pacceka Buddhās, ⬧ Usabha who cut away the ensnaring root of suffering, ⬧ these Pacceka Buddhas attained Nibbāna, ⬧ Uposatha, Sundara, and Saccanāma.

11. Jeto Jayanto Padumo Uppalo ca – Padumuttaro Rakkhito Pabbato ca

Mānatthaddho Sobhito Vītarāgo – Kaṇho ca Buddho suvimuttacitto

Jeta, Jayanta, Paduma, and Uppala; ⬧ Padumuttara, Rakkhita, and Pabbata. Mānatthaddha, Sobhita, Vītarāga, ⬧ Pacceka Buddha Kaṇha, well freed from defilements.

12. Ete ca aññe ca mahānubhāvā – Pacceka Buddhā bhavanettikhīṇā

Te sabba saṅgātigate mahesī – Parinibbute vandatha appameyye’ti.

These and others are Pacceka Buddhās of great power, ⬧ destroyers of the bonds of re-birth. Always worship these great sages ⬧ of immeasurable virtue ⬧ who have gone beyond all attachment ⬧ and attained final extinguishing at passing away.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**26. Dhammacetiya Suttaṁ**

Discourse about the Monuments to the Dhamma

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā sakkesu viharati medataḷumpaṁ nāma sakyānaṁ nigamo.

Thus have I heard: ⬧ On one occasion ⬧ the Blessed One was living in the Sākyan country ⬧ where there was a town of the Sākyans, named Medatalumpa.

Tena kho pana samayena rājā Pasenadi Kosalo Nagarakaṁ anuppatto hoti kenacideva karaṇīyena.

Now on that occasion King Pasenadi of Kosala ⬧ had arrived at the city of Nagaraka for some business.

Atha kho rājā Pasenadi Kosalo Dīghaṁ Kārāyanaṁ āmantesi. Yojehi samma Kārāyana, bhadrāni bhadrāni yānāni, uyyānabhūmiṁ gacchāma subhūmiṁ dassanāyā’ti.

Then King Pasenadi of Kosala addressed Dīgha Kārāyana: ⬧ “Dear Kārāyana, ⬧ have the state carriages prepared. Let us go to the pleasure garden to see a pleasing spot.”

Evaṁ devāti kho Dīgho Kārāyano rañño Pasenadissa Kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño Pasenadissa Kosalassa paṭivedesi. Yuttāni kho deva bhadrāni, bhadrāni, yānāni, yassadāni kālaṁ maññasī’ti.

“Yes, sire,” Dīgha Kārāyana replied to King Pasenadi of Kosala. When the state carriages were prepared, he informed the king: ⬧ “Sire, the state carriages are ready for you. You may go at your own convenience.”

Atha kho rājā Pasenadi Kosalo bhadraṁ yānaṁ abhiruhitvā bhadrehi bhadrehi yānehi Nagaraṁhā niyyāsi mahacca rājānubhāvena. Yena ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ārāmaṁ pāvisi.

Then King Pasenadi of Kosala mounted a state carriage, ⬧ and accompanied by the other carriages, ⬧ drove out from Nagaraka with the full pomp of royalty ⬧ and proceeded towards the park. He went down the road as far as possible for carriages ⬧ and then dismounted from his carriage, ⬧ and entered the park on foot.

Addasā kho rājā Pasenadi Kosalo ārāme jaṅghāvihāraṁ anucaṅkamamāno anuvicaramāno rukkhamūlāni pāsādikāni pāsādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhaseyyakāni paṭisallānasāruppāni. Disvāna bhagavantaṁ yeva ārabbha sati udapādi.

As he walked and wandered in the park for exercise, ⬧ King Pasenadi of Kosala saw roots of trees ⬧ that were lovely and inspiring, ⬧ quiet and undisturbed by voices, ⬧ with an atmosphere of seclusion, ⬧ remote from people, favorable for retreat. The sight of these reminded him of the Blessed One thus:

Imāni kho tāni rukkhamūlāni pāsādikāni pāsādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni. Yattha sudaṁ mayaṁ taṁ Bhagavantaṁ payirupāsāma Arahantaṁ Sammāsambuddhan’ti.

“These roots of trees are lovely and inspiring, ⬧ quiet and undisturbed by voices, ⬧ with an atmosphere of seclusion, ⬧ remote from people, favorable for retreat, ⬧ like the places where we pay respect to the Blessed One, ⬧ accomplished and fully enlightened.”

Atha kho rājā Pasenadi Kosalo Dīghaṁ Kārāyanaṁ āmantesi.

Then king Pasenadi of Kosala addressed Dīgha Kārāyana.

Imāni kho samma Kārāyana, tāni rukkhamūlāni pāsādikāni pāsādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni. Yattha sudaṁ mayaṁ taṁ Bhagavantaṁ payirupāsāma Arahantaṁ Sammāsambuddhaṁ. Kahaṁ nu kho samma Kārāyana, etarahi so Bhagavā viharati Arahaṁ Sammāsambuddho’ti?

“Friend Kārāyana, ⬧ these roots of trees are lovely and inspiring, ⬧ quiet and undisturbed by voices, ⬧ with an atmosphere of seclusion, ⬧ remote from people, favorable for retreat, ⬧ like the places where we pay respect to the Blessed One, ⬧ accomplished and fully enlightened. Friend Kārāyana, where is he living now, ⬧ the Blessed One, ⬧ accomplished and fully enlightened?”

Atthi mahārāja, Medataḷumpaṁ nāma Sakyānaṁ nigamo. Tattha so Bhagavā etarahi Arahaṁ Sammāsambuddho viharati’ti.

“There is, sire, a town of the Sākyans named Medatalumpa. The Blessed One, accomplished and fully enlightened, is now living there.”

Kīvadūro pana samma Kārāyana, Nagarakaṁhā Medataḷumpaṁ nāma Sakyānaṁ nigamo hotī’ti?

“Friend Kārāyana, ⬧ how far is it from Nagaraka to Medatalumpa, ⬧ the town of the Sākyans?”

Na dūre mahārāja, tīṇi yojanāni. Sakkā divasāvasesena gantunti.

“It is not far, sire, only three leagues. We will get there before night.”

Tena hi samma Kārāyana, yojehi bhadrāni bhadrāni yānāni gamissāma mayaṁ taṁ Bhagavantaṁ dassanāya Arahantaṁ Sammāsambuddhan’ti.

“Then, friend Kārāyana, ⬧ have the state carriages prepared. Let us go and see the Blessed One, ⬧ accomplished and fully enlightened.”

Evaṁ devāti kho Dīgho Kārāyano rañño Pasenadissa Kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño Pasenadissa Kosalassa paṭivedesi. Yuttāni kho te deva bhadrāni bhadrāni yānāni, yassadāni kālaṁ maññasī’ti.

“Yes, sire,” Dīgha Kārāyana replied to King Pasendadi of Kosala. When the state carriages were prepared, he informed the king: “Sire, the state carriages are ready for you. You may go at your own convenience.”

Atha kho rājā Pasenadi Kosalo bhadraṁ yānaṁ abhiruhitvā bhadrehi bhadrehi yānehi Nagarakaṁhā nikkhamitvā yena Medataḷumpaṁ nāma Sakyānaṁ nigamo tena pāyāsi.

Then King Pasenadi of Kosala mounted a state carriage, ⬧ and accompanied by the other carriages, ⬧ set out from Nagaraka towards the Sākyan town of Medatalumpa.

Teneva divasāvasesena Medataḷumpaṁ nāma Sakyānaṁ nigamaṁ sampāpuṇi. Yena ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ārāmaṁ pāvisi.

He arrived at the Sākyan town of Medatalumpa ⬧ while it was still daylight ⬧ and proceeded towards the park. He went as far as possible for carriages ⬧ and then dismounted from his carriage, ⬧ and entered the park on foot.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho rājā Pasenadi Kosalo yena te bhikkhū tenupasaṅkami. Upasaṅkamitvā te bhikkhū etadavoca.

Now on that occasion a number of monks ⬧ were walking up and down in the open. Then King Pasenadi of Kosala went to those monks and asked:

Kahaṁ nu kho bhante, etarahi so Bhagavā viharati Arahaṁ Sammāsambuddho? Dassanakāmā hi mayaṁ taṁ Bhagavantaṁ Arahantaṁ Sammāsambuddhan’ti.

“Bhantes, where is he living now, ⬧ the Blessed One, accomplished and fully enlightened? We like to see the Blessed One, accomplished and fully enlightened.”

Eso mahārāja, vihāro saṁvutadvāro. Tena appasaddo upasaṅkamitvā ataramāno āḷindaṁ pavisitvā ukkāsitvā aggaḷaṁ ākoṭehi, vivarissati te Bhagavā dvāran’ti.

“Great King, that is his dwelling, with the closed door. Approach it quietly, ⬧ without hurrying, enter the porch, ⬧ clear your throat, and tap on the panel. The Blessed One will open the door for you.”

Atha kho rājā Pasenadi Kosalo tattheva khaggañca uṇhīsañca Dīghassa Kārāyanassa pādāsi. Atha kho Dīghassa Kārāyanassa etadahosi. Rahāyati kho idāni mahārājā. Tena idheva dāni mayā ṭhātabbanti.

King Pasenadi of Kosala handed over his sword and turban ⬧ to Dīgha Kārāyana then and there. Then Dīgha Kārāyana thought: “The king is going into secret session, ⬧ and I should wait here alone now!”

Atha kho rājā Pasenadi Kosalo yena so vihāro saṁvutadvāro tena appasaddo upasaṅkamitvā ataramāno āḷindaṁ pavisitvā ukkāsitvā aggaḷaṁ ākoṭesi. Vivari Bhagavā dvāraṁ.

Without hurrying, King Pasenadi of Kosala ⬧ went quietly up to the dwelling with the closed door, ⬧ entered the porch, cleared his throat, and tapped on the panel. The Blessed One opened the door.

Atha kho rājā Pasenadi Kosalo vihāraṁ pavisitvā Bhagavato pāde sirasā nipatitvā Bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca sāveti. Rājāhaṁ Bhante, Pasenadi Kosalo, rājāhaṁ Bhante, Pasenadi Kosalo’ti.

Then King Pasenadi of Kosala entered the dwelling. Bowing down with his head at the Blessed One’s sacred feet, ⬧ he covered the Blessed One’s sacred feet with kisses ⬧ and caressed them with his hands, pronouncing his name: ⬧ “I am King Pasenadi of Kosala, oh Bhante; ⬧ I am King Pasenadi of Kosala, oh Bhante.”

Kiṁ pana tvaṁ mahārāja, atthavasaṁ sampassamāno imasmiṁ sarīre evarūpaṁ paramanipaccākāraṁ karosi, cittūpahāraṁ upadaṁsesīti?

“But, great king, what reason do you see ⬧ for doing such supreme honor to this body ⬧ and for showing such veneration?”

Atthi kho me Bhante, Bhagavati dhammanvayo, hoti Sammāsambuddho Bhagavā, Svākkhāto Bhagavatā Dhammo, Suppaṭipanno Bhagavato sāvaka Saṅgho’ti.

“Bhante, I infer ⬧ according to Dhamma about the Blessed One: ⬧ ‘The Blessed One is fully enlightened, ⬧ the Dhamma is well proclaimed by the Blessed One, ⬧ the Blessed One’s community of monks is practising the pure way.’

Idhāhaṁ bhante, passāmi eke samaṇabrāhmaṇe pariyantakataṁ brahmacariyaṁ caranti. Dasapi vassāni, vīsatimpi vassāni, tiṁsampi vassāni, cattārīsampi vassāni.

“Bhante, I have seen some recluses and brāhmins ⬧ leading a limited celibate life for ten years, ⬧ twenty years, thirty years, or forty years.

Te aparena samayena sunahātā suvilittā kappitakesamassu pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārenti.

“And then on a later occasion I have seen them ⬧ well groomed and well anointed, with trimmed hair and beards, ⬧ enjoying themselves, endowed with the five cords of sensual pleasure.

Idha panāhaṁ Bhante, bhikkhū passāmi yāvajīvaṁ apāṇakoṭikaṁ paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carante. Na kho panāhaṁ Bhante, ito bahiddhā aññaṁ evaṁ paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ samanupassāmi. Ayampi kho me Bhante, Bhagavati dhammanvayo hoti Sammāsambuddho Bhagavā, Svākkhāto Bhagavatā Dhammo, Suppaṭipanno Bhagavato sāvaka Saṅgho’ti.

“But in the Blessed One’s training I see monks ⬧ leading the perfect and pure celibate life ⬧ as long as life and breath last. Indeed Bhante, I do not see any other celibate life elsewhere ⬧ as perfect and pure, in the Blessed One’s training. This is why, Bhante, I infer ⬧ according to Dhamma about the Blessed One: ⬧ ‘The Blessed One is fully enlightened, ⬧ the Dhamma is well proclaimed by the Blessed One, ⬧ the Blessed One’s community of monks is practising the pure way.’

Puna ca paraṁ bhante, rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttena vivadati, puttopi mātarā vivadati, pitāpi puttena vivadati, puttopi pitarā vivadati, bhātāpi bhātarā vivadati , bhātāpi bhaginiya vivadati. Bhaginīyāpi bhātarā vivadati, sahāyopi sahāyena vivadati.

“Again, Bhante, kings quarrel with kings, ⬧ nobles with nobles, ⬧ brāhmins with brāhmins, ⬧ householders with householders; ⬧ mother quarrels with son, son with mother, ⬧ father with son, son with father; ⬧ brother quarrels with brother, brother with sister, ⬧ sister with brother, and friend with friend.

Idha panāhaṁ Bhante bhikkhū passāmi samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṁ piyacakkhūhi sampassantā viharanti. Na kho panāhaṁ Bhante ito bahiddhā aññaṁ evaṁ samaggaṁ parisaṁ samanupassāmi. Ayampi kho me Bhante, Bhagavati dhammanvayo, hoti Sammāsambuddho Bhagavā, Svākkhāto Bhagavatā Dhammo, Suppaṭipanno Bhagavato Sāvaka Saṅgho’ti.

But Bhante, in the Blessed One’s training I see monks ⬧ living in harmony, with mutual appreciation, ⬧ without disputing, blending like milk and water, ⬧ viewing each other with kind eyes. Bhante, I do not see any other assembly elsewhere ⬧ with such harmony. This too, Bhante, is why I infer ⬧ according to Dhamma about the Blessed One: ⬧ ‘The Blessed One is fully enlightened, ⬧ the Dhamma is well proclaimed by the Blessed One, ⬧ the Blessed One’s community of monks is practising the pure way.’

Puna ca parā’haṁ Bhante, ārāmena ārāmaṁ, uyyānena uyyānaṁ anucaṅkamāmi anuvicarāmi. Sohaṁ tattha passāmi eke samaṇabrāhmaṇe kise lūkhe dubbaṇṇe uppaṇḍuppaṇḍukajāte dhamanisanthatagatte, na viya maññe cakkhuṁ bandhante janassa dassanāya. Tassa mayhaṁ Bhante evaṁ hoti. Addhā ime āyasmanto anabhiratā vā brahmacariyaṁ caranti. Atthi vā nesaṁ kiñci pāpaṁ kammaṁ kataṁ paṭicchannaṁ tathā ime āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya maññe cakkhuṁ bandhanti janassa dassanāyāti. Tyāhaṁ upasaṅkamitvā evaṁ vadāmi. Kinnu tumhe āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya maññe cakkhuṁ bandhatha janassa dassanāyā’ti? Te evamāhaṁsu. Bandhukarogo no mahārājāti.

“Again, Bhante, I have walked and wandered from park to park ⬧ and from garden to garden. There I have seen some recluses and brāhmins ⬧ who are lean, wretched, unsightly, jaundiced, ⬧ with veins standing out on their limbs, ⬧ such that people would not want to look at them again. I have thought, Bhante: ⬧ ‘Surely these venerable ones are leading the celibate life in discontent, ⬧ or they have done some evil deed and are concealing it, ⬧ so lean and wretched are they, ⬧ that people would not want to look at them again.’I went up to them and asked: ⬧ ‘Why are you venerable ones so lean and wretched, ⬧ that people would not want to look at you again?’ Their reply was: ‘It is our family sickness, great king.’

Idha panāhaṁ Bhante, bhikkhū passāmi haṭṭhapahaṭṭhā udaggudaggā abhiratarūpā pīṇitindriyā appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti. Tassa mayhaṁ Bhante, evaṁhoti. Addhā ime āyasmanto tassa Bhagavato sāsane uḷāraṁ pubbenāparaṁ visesaṁ sanjānanti, tathā ime āyasmanto haṭṭhapahaṭṭhā udaggudaggā abhiratarūpā pīṇitindriyā appossukkā pannalomā paradavuttā migabhūtena cetasā viharantī’ti. Ayampi kho me Bhante, Bhagavati dhammanvayo, hoti Sammāsambuddho Bhagavā, Svākkhāto Bhagavatā Dhammo, Suppaṭipanno Bhagavato Sāvaka Saṅgho’ti.

But Bhante, in the Blessed One’s training I see monks ⬧ smiling and cheerful, sincerely joyful, ⬧ plainly delighting, their faculties fresh, ⬧ living at ease, ⬧ humbly subsisting on what others give, ⬧ abiding with mind free of longing. I have thought Bhante: ⬧ ‘Surely these venerable ones have achieved special noble knowledges ⬧ in the Blessed One’s Dispensation, ⬧ that is why they abide smiling and cheerful, ⬧ sincerely joyful, ⬧ plainly delighting, their faculties fresh, ⬧ living at ease, ⬧ humbly subsisting on what others give, ⬧ abiding with mind free of longing. This too, Bhante, is why I infer ⬧ according to Dhamma about the Blessed One: ⬧ ‘The Blessed One is fully enlightened, ⬧ the Dhamma is well proclaimed by the Blessed One, ⬧ the Blessed One’s community of monks is practising the pure way.’

Puna ca parā’haṁ bhante, rājā khattiyo muddhāvasitto pahomi ghātetāyaṁ vā ghātetuṁ, jāpetāyaṁ vā jāpetuṁ, pabbājetāyaṁ vā pabbājetuṁ. Tassa mayhaṁ Bhante, aṭṭakaraṇe nisinnassa antarantarā kathaṁ opātenti. Sohaṁ na labhāmi, mā me bhonto aṭṭakaraṇe nisinnassa me antarantarā kathaṁ opātetha. Kathāpariyosānaṁ me bhavanto āgamentūti. Tassa mayhaṁ Bhante, antarantarā va kathaṁ opātenti.

“Again, Bhante, being a head anointed noble king, ⬧ I am able to have executed those who should be executed, ⬧ to fine those who should be fined, ⬧ to exile those who should be exiled. Yet, Bhante, when I am sitting in council, ⬧ they break in and interrupt me. Though I say: ‘Gentlemen, do not break in and interrupt me ⬧ when I am sitting in council ⬧ wait till the end of my speech,’ ⬧ still they break in and interrupt me.

Idha panāhaṁ Bhante, bhikkhū passāmi, yasmiṁ samaye Bhagavā anekasatāya parisāya dhammaṁ deseti. Neva tasmiṁ samaye Bhagavato sāvakānaṁ khipitasaddo vā hoti ukkāsitasaddo vā. Bhūtapubbaṁ Bhante, Bhagavā anekasatāya parisāya dhammaṁ desesi. Tatraññataro Bhagavato sāvako ukkāsi. Tamenaññataro sabrahmacārī jaṇṇukena ghaṭṭesi. Appasaddo āyasmā hotu, māyasmā saddamakāsi. Satthā no Bhagavā dhammaṁ desetī’ti. Tassa mayhaṁ Bhante, etadahosi. Acchariyaṁ vata bho abbhutaṁ vata bho. Adaṇḍena vata kira, bho, asatthena evaṁ suvinītā parisā bhavissatī’ti. Na kho panāhaṁ Bhante, ito bahiddhā aññaṁ evaṁ suvinītaṁ parisaṁ samanupassāmi. Ayampi kho me Bhante, Bhagavati dhammanvayo, hoti Sammāsambuddho Bhagavā, Svākkhāto Bhagavatā Dhammo, Suppaṭipanno Bhagavato Sāvaka Saṅgho’ti.

“But Bhante, I see monks while the Blessed One is teaching the Dhamma ⬧ to an assembly of several hundred followers ⬧ and then there is not even the sound of a disciple of the Blessed One ⬧ coughing or clearing his throat. Once , bhante , the Blessed One was teaching the Dhamma ⬧ to an assembly of several hundred followers ⬧ and there a disciple cleared his throat. Thereupon one of his companions in the holy life ⬧ nudged him with his knee to indicate: ⬧ ‘Be quiet, friend, make no noise; ⬧ the Blessed One, the Teacher, is teaching us the Dhamma.’ I thought, Bhante: ‘It is wonderful, it is marvellous ⬧ how an assembly can be so well disciplined without force or weapon!’ ⬧ Indeed, I do not see any other assembly elsewhere so well disciplined. This too, Bhante, is why I infer ⬧ according to Dhamma about the Blessed One: ⬧ ‘The Blessed One is fully enlightened, ⬧ the Dhamma is well proclaimed by the Blessed One, ⬧ the Blessed One’s community of monks is practising the pure way.’

Puna ca parā’haṁ Bhante, passāmi idhekacce khattiyapaṇḍite nipuṇe kataparappavāde vālavedhirūpe vobhindantā maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti samaṇo khalu, bho, Gotamo amukaṁ nāma gāmaṁ vā nigamaṁ vā osarissatīti.

“Again, Bhante, I have seen here certain well learned kings ⬧ who are clever, knowledgeable about the doctrines of others, ⬧ as sharp as hair-splitting marksmen; ⬧ they wander about, as it were, demolishing the views of others ⬧ with their sharp wits. They hear: ‘The recluse Gotama will visit such and such a village or town.’

Te pañhaṁ abhisaṅkharonti. Imaṁ mayaṁ pañhaṁ samaṇaṁ Gotamaṁ upasaṅkamitvā pucchissāma. Evaṁ ce no puṭṭho evaṁ byākarissati, evamassa mayaṁ vādaṁ āropessāma. Evaṁ cepi no puṭṭho evaṁ byākarissati, evampissa mayaṁ vādaṁ āropessāmā’ti.

“Then they formulate a question thus: ⬧ ‘We will go to the recluse Gotama and ask him this question. If he is asked like this, ⬧ he will answer like this, ⬧ and so we will refute his doctrine in this way; ⬧ and if he is asked like that, he will answer like that, ⬧ and so we will refute his doctrine in that way.’

Te suṇanti samaṇo khalu bho Gotamo amukaṁ nāma gāmaṁ vā nigamaṁ vā osaṭo’ti. Te yena Bhagavā tenupasaṅkamanti. Te Bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti, sampahaṁseti. Te Bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṁsitā na ceva Bhagavantaṁ pañhaṁ pucchanti. Kuto vādaṁ āropessanti. Aññadatthu Bhagavato sāvakā sampajjanti. Ayampi kho me Bhante, Bhagavati dhammanvayo, hoti Sammāsambuddho Bhagavā, Svākkhāto Bhagavatā Dhammo, Suppaṭipanno Bhagavato Sāvaka Saṅgho’ti.

“They hear: ‘The recluse Gotama has come to visit such and such a village or town.’ They go to the Blessed One, ⬧ and the Blessed One instructs, urges, rouses, ⬧ and gladdens them with a talk on the Dhamma. After they have been instructed, urged, roused, and gladdened by the Blessed One ⬧ with a talk on the Dhamma, ⬧ they do not so much as ask him a question, ⬧ so how should they refute his doctrine? In actual fact, they become his disciples. This too, Bhante, is why I infer ⬧ according to Dhamma about the Blessed One: ⬧ ‘The Blessed One is fully enlightened, ⬧ the Dhamma is well proclaimed by the Blessed One, ⬧ the Blessed One’s community of monks is practising the pure way.’

Puna ca parā’haṁ Bhante, passāmi idhekacce brāhmaṇapaṇḍite . . . gahapatipaṇḍite . . . samaṇapaṇḍite nipuṇe kataparappavāde vālavedhirūpe vobhindantā maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti samaṇo khalu bho Gotamo amukaṁ nāma gāmaṁ vā nigamaṁ vā osarissatī’ti. Te pañhaṁ abhisaṅkharonti. Imaṁ mayaṁ pañhaṁ samaṇaṁ Gotamaṁ upasaṅkamitvā pucchissāma. Evaṁ ce no puṭṭho evaṁ byākarissati, evamassa mayaṁ vādaṁ āropessāma. Evaṁ cepi no puṭṭho evaṁ byākarissati, evampissa mayaṁ vādaṁ āropessāmā’ti.

“Again, Bhante, I have seen here certain learned brāhmins, ⬧ learned householders, and learned recluses ⬧ who are clever, knowledgeable about the doctrines of others, ⬧ as sharp as hair-splitting marksmen; ⬧ they wander about, as it were, demolishing the views of others ⬧ with their sharp wits. They hear: ‘The recluse Gotama will visit such and such a village or town.’ Then they formulate a question thus: ⬧ ‘We will go to the recluse Gotama and ask him this question. If he is asked like this, he will answer like this, ⬧ and so we will refute his doctrine in this way; ⬧ and if he is asked like that, ⬧ he will answer like that, ⬧ and so we will refute his doctrine in that way.’

Te suṇanti samaṇo khalu bho Gotamo amukaṁ nāma gāmaṁ vā nigamaṁ vā osaṭoti. Te yena Bhagavā tenupasaṅkamanti. Te Bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti. Te Bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṁsitā na ceva Bhagavantaṁ pañhaṁ pucchanti. Kuto vādaṁ āropessanti. Aññadatthu Bhagavantaṁyeva okāsaṁ yācanti agārasmā anagāriyaṁ pabbajjāya.

“They hear: ‘The recluse Gotama has come to visit such and such a village or town.’ They go to the Blessed One, ⬧ and the Blessed One instructs, urges, rouses, ⬧ and gladdens them with a talk on the Dhamma. After they have been instructed, urged, roused, and gladdened ⬧ by the Blessed One with a talk on the Dhamma; ⬧ they do not so much as ask him a question, ⬧ so how should they refute his doctrine? In actual fact, they beg the Blessed One to allow them to go forth ⬧ from the home life into homelessness and become monks.

Te Bhagavā pabbājeti. Te tathāpabbajitā samānā ekā vūpakaṭṭhā appamattā ātāpino pahitattā viharantā nacirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti. Tadanuttaraṁ brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.

And the Blessed One ordains them as monks. Not long after they have gone forth, ⬧ dwelling alone, withdrawn, diligent, ardent, and resolute, ⬧ by realizing for themselves, with direct knowledge, ⬧ they here and now enter upon and abide ⬧ in that supreme goal of the holy life ⬧ for the sake of which clansmen rightly become monks, ⬧ having gone forth from the home life into homelessness.

Te evamāhaṁsu. Mayaṁ vata bho anassāma, mayaṁ vata bho panassāma, mayaṁ hi pubbe assamaṇāva samānā samaṇāmhāti paṭijānimhā, abrāhmaṇāva samānā brāhmaṇāmhāti paṭijānimhā, anarahantova samānā arahantoṁhāti paṭijānimhā. Idāni khomhā samaṇā, idāni khomhā brāhmaṇā, idāni khomhā arahanto’ti. Ayampi kho me Bhante, Bhagavati dhammanvayo, hoti Sammāsambuddho Bhagavā, Svākkhāto Bhagavatā Dhammo, Suppaṭipanno Bhagavato Sāvaka Saṅgho’ti.

“They say thus: ⬧ ‘We were very nearly lost, ⬧ we were very nearly perished, ⬧ for we formerly claimed that we were recluses ⬧ though we were not really recluses; ⬧ we claimed that we were brāhmins ⬧ though we were not really brāhmins; ⬧ we claimed that we were liberated ones ⬧ though we were not really liberated ones. But now we are true recluses, ⬧ now we are true brāhmins, ⬧ now we are true liberated ones.’ This too, Bhante, is why I infer ⬧ according to Dhamma about the Blessed One: ⬧ ‘The Blessed One is fully enlightened, ⬧ the Dhamma is well proclaimed by the Blessed One, ⬧ the Blessed One’s community of monks is practising the pure way.’

Puna ca paraṁ Bhante, ime Isidattapurāṇā thapatayo mamabhattā mamayānā ahaṁ nesaṁ jīvitassa padātā yasassa āhattā atha ca pana no tathā mayi nipaccakāraṁ karonti yathā Bhagavati.

“Again, Bhante, Isidatta and Purāna, my two carpenters, ⬧ eat my food and use my carriages. I provide them with a livelihood and bring them fame. Yet despite this, they do not do such honour to me ⬧ as they do to the Blessed One.

Bhūtapubbā’haṁ Bhante, senaṁ abbhuyyāno samāno imeva Isidattapurāṇā thapatayo vīmaṁsamāno aññatarasmiṁ sambādhe āvasathe vāsaṁ upagacchiṁ. Atha kho Bhante, ime Isidattapurāṇā thapatayo bahudeva rattiṁ dhammiyā kathāya vītināmetvā yato ahosi Bhagava tato sīsaṁ katvā maṁ pādato karitvā nipajjiṁsu. Tassa mayhaṁ Bhante, etadahosi. Acchariyaṁ vata bho, abbhutaṁ vata bho, ime Isidattapurāṇā thapatayo mamabhattā mamayānā ahaṁ nesaṁ jivitassa padātā yasassa āhattā atha ca pana no tathā mayi nipaccakāraṁ karonti yathā Bhagavati. Addhā ime āyasmanto tassa Bhagavato sāsane uḷāraṁ pubbenāparaṁ visesaṁ saṅjānantī’ti. Ayampi kho me Bhante, Bhagavati dhammanvayo, hoti Sammāsambuddho Bhagavā, Svākkhāto Bhagavatā Dhammo, Suppaṭipanno Bhagavato sāvaka Saṅgho’ti.

Once, Shante, when I had gone out leading an army ⬧ and was testing these carpenters, Isidatta and Purāna, ⬧ I happened to stay in very cramped quarters. Then, Bhante, these two carpenters, Isidatta and Purāna, ⬧ after spending much of the night in talk on the Dhamma, ⬧ lay down with their heads in the direction where the Blessed One was staying ⬧ and with their feet towards me. Bhante, then it occurred to me: ⬧ ‘It is wonderful, it is marvellous! ⬧ These two carpenters, Isidatta and Purāna, ⬧ eat my food and use my carriages; ⬧ I provide them with a livelihood and bring them fame. Yet despite this, they do not do such honour to me ⬧ as they do to the Blessed One. Surely these good people have attained some kind of noble realization ⬧ in the Blessed One’s Dispensation. ‘This too, Bhante, is why I infer ⬧ according to Dhamma about the Blessed One: ⬧ ‘The Blessed One is fully enlightened, ⬧ the Dhamma is well proclaimed by the Blessed One, ⬧ the Blessed One’s community of monks is practising the pure way.’

Puna ca paraṁ Bhante, Bhagavāpi khattiyo, ahampi khattiyo, Bhagavāpi Kosalako, ahampi Kosalako, Bhagavāpi āsītiko, ahampi āsītiko. Yampi Bhante, Bhagavāpi khattiyo, ahampi khattiyo, Bhagavāpi Kosalako, ahampi Kosalako, Bhagavāpi āsītiko, ahampi āsītiko. Imināvārahāmevāhaṁ Bhante, Bhagavati paramanipaccakāraṁ kattuṁ cittūpahāraṁ upadaṁsetuṁ.

“Again, Bhante, the Blessed One is from the clan of kings ⬧ and I am also from the clan of kings, ⬧ the Blessed One is from the country of Kosala ⬧ and I am also from the country of Kosala, ⬧ the Blessed One is eighty years old ⬧ and I am also eighty years old. In this way, Bhante, because the Blessed One is from the clan of kings, ⬧ and I am also from the clan of kings, ⬧ the Blessed One is from the country of Kosala ⬧ and I am also from the country of Kosala; ⬧ the Blessed One is eighty years old ⬧ and I am also eighty years old, ⬧ I think it is proper to do such supreme honour to the Blessed One ⬧ and to show such veneration.”

Handa ca dāni mayaṁ Bhante, gacchāma. Bahukiccā mayaṁ bahukaraṇīyāti. Yassadāni tvaṁ mahārāja, kālaṁ maññasīti. Atha kho rājā Pasenadi Kosalo uṭṭhāyāsanā Bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.

“And now, Bhante, we depart. We are busy and have much to do.” “You may go, great king, at your convenience.” Then King Pasenadi of Kosala rose from his seat, ⬧ and after paying homage to the Blessed One, ⬧ keeping him on his right, he departed.

Atha kho Bhagavā acirapakkantassa rañño Pasenadissa Kosalassa bhikkhū āmantesi. Eso bhikkhave, rājā Pasenadi Kosalo Dhammacetiyāni bhāsitvā uṭṭhāyāsanā pakkanto. Uggaṇhātha bhikkhave, Dhammacetiyāni. Pariyāpuṇātha bhikkhave , Dhammacetiyāni. Dhāretha bhikkhave, Dhammacetiyāni. Atthasaṁhitāni bhikkhave, Dhammacetiyāni ādibrahmacariyakānī’ti.

Then, soon after King Pasenadi of Kosala had left, ⬧ the Blessed One addressed the monks thus: ⬧ “Monks, before rising from his seat and departing, ⬧ this King Pasenadi of Kosala uttered monuments to the Dhamma. Oh monks, learn the monuments to the Dhamma; ⬧ oh monks, master the monuments to the Dhamma; ⬧ oh monks, remember the monuments to the Dhamma. Oh monks, the monuments to the Dhamma are beneficial, ⬧ and they belong to the fundamentals of the holy life.”

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandunti.

The Blessed One taught this discourse. The monks were satisfied and delighted in the discourse ⬧ that was taught by the Blessed One.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**27. Aṭṭhavīsati Paritta**

Protective Chant Of Twenty-Eight Buddhas

1. Taṇhaṅkaro mahāvīro – Medhaṅkaro mahāyaso

Saraṇaṅkaro lokahito – Dīpaṅkaro jutindharo

Taṇhaṅkara the Buddha, the great hero; ⬧ Medhaṅkara the Buddha, of great honour; ⬧ Saraṇaṅkara the Buddha, compassionate towards all beings; ⬧ Dīpaṅkara the Buddha, with radiant light.

2. Koṇḍañño janapāmokkho – Maṅgalo purisāsabho

Sumano Sumano dhīro – Revato rati vaḍḍhano

Kondañña the Buddha, the people’s Lord; ⬧ Maṅgala the Buddha, supreme among men; ⬧ Sumana the Buddha, the wise one with a calm mind ⬧ Revata the Buddha, one who amplifies joy.

3. Sobhito guṇasampanno – Anomadassī januttamo

Padumo loka pajjoto – Nārado vara sārathī

Sobhita the Buddha, full of virtues; ⬧ Anomadassi the Buddha, chief of humans; ⬧ Paduma the Buddha, lighting the whole world; ⬧ Nārada the Buddha, the incomparable teacher.

4. Padumuttaro sattasāro – Sumedho agga puggalo

Sujāto sabba lokaggo – Piyadassī narāsabho

Padumuttara the Buddha, the unequalled; ⬧ Sumedha the Buddha, the greatest person; ⬧ Sujāta the Buddha, chief of all the world; ⬧ Piyadassī the Buddha, the lord of humans.

5. Atthadassī kāruṇiko – Dhammadassī tamonudo

Siddhattho asamo loke – Tisso varada saṁvaro

Atthadassī the Buddha, full of compassion; ⬧ Dhammadassī the Buddha, who dispelled darkness; ⬧ Siddhattha the Buddha, matchless in the world; ⬧ Tissa the Buddha, restrained and the giver of the best.

6. Phusso varada sambuddho – Vipassī ca anūpamo

Sikhī sabba hito satthā – Vessabhū sukhadāyako

Phussa the Buddha, enlightened and the giver of the best; ⬧ Vipassī the Buddha, unrivalled; ⬧ Sikhi the Buddha, the teacher protecting the welfare of beings; ⬧ Vessabhu the Buddha, the giver of happiness.

7. Kakusandho satthavāho – Koṇāgamano raṇañjaho

Kassapo sirisampanno – Gotamo sakya puṅgavo

Kakusandha the Buddha, caravan-guide; ⬧ Koṇāgamana the Buddha, won the battle; ⬧ Kassapa the Buddha, of perfect radiance; ⬧ Gotama the Buddha, the Sākyans’ glory.

8. Tesaṁ saccane sīlena – khanti metta balena ca

Tepi tvaṁ anurakkhantu – ārogyena sukhena cā’ti

Through their truth and virtue, ⬧ and the power of their patience and loving kindness, ⬧ may your life be protected, ⬧ may you enjoy good health and happiness!

9. Sabbhītiyo vivajjantu sabbarogo vinassatu

Mā te bhavatvantarāyo sukhī dīghāyukho bhava.

May all calamities be avoided, ⬧ may any illness be destroyed, may there be no dangers for you, ⬧ may you live long.

10. Bhavatu sabbamaṅgalaṁ rakkhantu sabbadevatā

Sabba Buddhānubhāvena sadā sotthi bhavantu te.

May all good fortune come your way, ⬧ may all the deities protect you. By all the power of the Buddha, ⬧ may you always enjoy well-being!

11. Bhavatu sabbamaṅgalaṁ rakkhantu sabbadevatā

Sabba Dhammānubhāvena sadā sotthi bhavantu te.

May all good fortune come your way, ⬧ may all the deities protect you. By all the power of the Dhamma, ⬧ may you always enjoy well-being!

12. Bhavatu sabbamaṅgalaṁ rakkhantu sabbadevatā

Sabba Saṅghānubhāvena sadā sotthi bhavantu te.

May all good fortune come your way, ⬧ may all the deities protect you. By all the power of the Saṅgha, ⬧ may you always enjoy well-being!

Sadhu! Sadhu! Sadhu!

(Here Ends the Ending Discourses)

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

**Sub Section**

**28. Mahāsamaya Suttaṁ**

Discourse about the Great Assembly

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Sakkesu viharati Kapilavatthusmiṁ mahāvane mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhu satehi sabbeheva arahantehi. Dasa hi ca lokadhātūthi devatā yebhuyyena sannipatitā honti Bhagavantaṁ dassanāya bhikkhusaṅghañca. Atha kho catunnaṁ suddhāvāsa kāyikānaṁ devānaṁ etadahosi:

Thus have I heard: ⬧ On one occasion the Blessed One was living in the Great Forest ⬧ in the city of Kapilavatthu, in the province of the Sākyans, ⬧ together with a large community of five hundred monks, ⬧ all of them Arahants. And most of the gods from ten thousand world-systems ⬧ had gathered in order to see the Blessed One and the community of monks. Then the thought occurred to four devās from the Pure Abodes Brahma World:

Ayaṁ kho Bhagavā Sakkesu viharati Kapilavatthusmiṁ mahāvane mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sabbeheva arahantehi. Dasahi ca lokadhātūthi devatā yebhuyyena sannipatitā honti Bhagavantaṁ dassanāya bhikkhusaṅghañca. Yannūna mayam’pi yena Bhagavā tenupasaṅkameyyāma, Upasaṅkamitvā Bhagavato santike paccekaṁgāthaṁ bhāseyyāmā’ti.

“The Blessed One is living in the Great Forest ⬧ in the city of Kapilavatthu, in the province of the Sākyans, ⬧ together with a large community of five hundred monks, ⬧ all of them Arahants. And most of the gods from ten thousand world-systems ⬧ had gathered in order to see the Blessed One and the community of monks. Let us approach the Blessed One and, on arrival, ⬧ let us each speak a verse in the presence of the Blessed One.”

Atha kho tā devatā seyyathā’pi nāma balavā puriso sammiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ sammiñjeyya, evameva suddhāvāsesu devesu antarahitā Bhagavato purato pāturahaṁsu, atho kho tā devatā Bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho ekā devatā Bhagavato santike imaṁ gāthaṁ abhāsi:

Then, as quickly as a strong man might extend his flexed arm ⬧ or flex his extended arm, ⬧ those devās disappeared from among the Devās ⬧ of the Pure Abodes Brahma World ⬧ and reappeared before the Blessed One. Having paid homage to the Blessed One, they stood to one side. As they were standing there, ⬧ one devā recited this verse in the presence of the Blessed One:

1. Mahāsamayo pavanasmiṁ – Devakāyā samāgatā

Āgatamha imaṁ dhammasamayaṁ – Dakkhitāye aparājitasaṅghan’ti.

“A great assembly of Arahants ⬧ has gathered here in this great forest. Many devās from many ranks of heaven ⬧ have also gathered here. We too have come to attend this Dhamma meeting ⬧ to see the undefeated sages.”

Atha kho aparā devatā Bhagavato santike imaṁ gāthaṁ abhāsi:

Then another devā recited this verse in the presence of the Blessed One:

2. Tatra bhikkhavo samādahaṁsu – Cittaṁattano ujukamakaṁsu

Sārathī’va nettāni gahetvā – Indriyāni rakkhanti paṇḍitā’ti.

“These monks here are well concentrated, ⬧ having straightened their own minds. Like a charioteer holding the reins, ⬧ these wise ones guard their faculties.”

Atha kho aparā devatā Bhagavato santike imaṁ gāthaṁ abhāsi:

Then another devā recited this verse in the presence of the Blessed One:

3. Chetvā khīlaṁ chetvā palīghaṁ – Indakhīlaṁ ūhacca manejā

Te caranti suddhā vimalā – Cakkhumatā sudantā susu nāgā’ti.

“Having cut through the roots of lust, ⬧ destroying the stake of defilements, ⬧ having uprooted all defilements, ⬧ unstirred, they go their way, pure and unstained. These Arahants were well tamed by the Supreme Buddha, ⬧ the one with the eye of Dhamma.”

Atha kho aparā devatā Bhagavato santike imaṁ gāthaṁ abhāsi:

Then another devā recited this verse in the presence of the Blessed One:

4. Ye keci Buddhaṁ saraṇaṁ gatāse – Na te gamissanti apāyaṁ

Pahāya mānusaṁ dehaṁ – Devakāyaṁ paripūressantī’ti.

“Those who have gone to the Buddha for refuge ⬧ will not be reborn in a bad destination. On discarding the human body, ⬧ they fill the ranks of devās.”

Atha kho Bhagavā bhikkhū āmantesi, yebhuyyena bhikkhave dasasu lokadhātūsu devatā sannipatitā honti, Tathāgataṁ dassanāya bhikkhusaṅghañca, ye’pi te bhikkhave ahesuṁ atītamaddhānaṁ Arahanto Sammāsambuddhā, tesampi Bhagavantānaṁ etaparamā yeva devatā sannipatitā ahesuṁ seyyathā’pi mayhaṁ etarahi. Ye’pi te bhikkhave bhavissanti anāgatamaddhānaṁ Arahanto Sammāsambuddhā, tesampi Bhagavantānaṁ etaparamā yeva devatā sannipatitā bhavissanti seyyathā’pi mayhaṁ etarahi.

Then the Blessed One addressed the monks: ⬧ “Monks, most of the devās from ten thousand world-systems ⬧ have gathered in order to see the Tathāgata and the community of monks. Monks, those who in the past were Arahant, fully enlightened Buddhas, ⬧ had their deva-gathering like mine at the present. Monks, those who in the future will be Arahant, fully enlightened Buddhas ⬧ will have their devā-gathering like mine at the present.

Ācikkhissāmi bhikkhave devakāyānaṁ nāmāni, kittayissāmi bhikkhave devakāyānaṁ nāmāni, desissāmi bhikkhave devakāyānaṁ nāmāni. Taṁ suṇātha sādhukaṁ manasikarotha bhāsissāmī’ti. Evam Bhante’ti kho te bhikkhū Bhagavato paccassosuṁ. Bhagavā etada’voca.

Monks, I will tell you the names of those devās. Monks, I will reveal their names. Monks, I will teach their names. Listen, pay close attention, ⬧ and contemplate wisely. I will speak.” ⬧ “Yes Bhante,” those monks replied to the Blessed One. ⬧ The Blessed One taught this:

1. Siloka manukassāmi – Yattha bhummā tadassitā

Ye sitā girigabbhāraṁ – Pahitattā samāhitā

I recite a verse of tribute. There are devās who inhabit this earth. Arahants live in mountain caves, ⬧ resolute and concentrated.

2. Puthūsīhā’va sallīnā – Lomahaṁsābhisambhuno

Odātamanasā suddhā – Vippasanna manāvilā

They are like brave lions dwelling in caves. ⬧ These Arahants have overcome fear. They live with bright, pure, serene, undisturbed minds.

3. Bhiyyo pañcasate ñatvā – Vane Kāpilavatthave

Tato āmantayi satthā – Sāvake sāsane rate

Knowing that more than five hundred Arahants ⬧ had come to the Great Forest of Kapilavattu, ⬧ the Teacher then adressed those disciples, ⬧ who delight in the Buddha’s instruction.

4. Devakāyā abhikkantā – Te vijānātha bhikkhavo

Te ca ātappamakaruṁ – Sutvā Buddhassa sāsanaṁ

“The deva hosts have assembled. Know those devās well, monks!” Listening to the Buddha’s words, ⬧ those monks tried ardently to see the devās.

5. Tesam pāturahu ñāṇaṁ – Amanussānadassanaṁ

Appeke satamaddakkhuṁ – Sahassaṁ atha sattariṁ

The Divine Eye appeared to those monks, ⬧ to see non-human beings. Some Arahants saw one hundred devās, ⬧ some saw one thousand, some saw seventy thousand.

6. Sataṁ eke sahassānaṁ – Amanussānamaddasuṁ

Appeke’nantamaddakkhuṁ – Disā sabbā phuṭā ahu

Some Arahants saw one hundred thousand devās. Others saw countless numbers of devās, ⬧ filling every direction.

7. Tañca sabbaṁ abhiññāya – Vavatthitvāna Cakkhumā

Tato āmantayi satthā – Sāvake sāsane rate

Realizing all this, ⬧ the Buddha, the one-with-vision, ⬧ addressed the disciples, ⬧ who delight in the words of the Buddha.

8. Devakāyā abhikkantā – Te vijānātha bhikkhavo

Ye vo’haṁ kittayissāmi – Girāhi anupubbaso

“The devā groups have assembled. Know those devās well, monks!” I will announce their names ⬧ in due order.

9. Sattasahassā te yakkhā – Bhummā Kāpilavatthavā

Iddhimanto Jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ

Seven thousand yakkhās ⬧ inhabiting the land of Kapilavatthu, possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

10. Cha sahassā Hemavatā – Yakkhā nānattavaṇṇino

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ

Six thousand yakkhās from the Himalaya forest, ⬧ of various colours, ⬧ possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

11. Sātāgirā tisahassā – Yakkhā nānattavaṇṇino

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ

From Mount Sātā, three thousand yakkhās of various colours, ⬧ possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

12. Iccete soḷasasahassā – Yakkhā nānattavaṇṇino

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ

These sixteen thousand yakkhās of various colours, ⬧ possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

13. Vessāmittā pañcasatā – Yakkhā nānattavaṇṇino

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ

Five hundred yakkhās from Vessāmitta Mountain, ⬧ of various colours, possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

14. Kumbhīro Rājagahiko – Vepullassa nivesanaṁ

Bhiyyo naṁ satasahassaṁ – Yakkhānaṁ payirupāsati

Kumbhīro Rājagahiko – Sopāga samitiṁ vanaṁ

Kumbhīra from Rājagaha, ⬧ who dwells on Mount Vepulla, ⬧ accompanied by more than one hundred thousand yakkhas. Kumbhīra from Rājagaha: ⬧ he, too, has come to the forest meeting.

15. Purimañca disaṁ rajā – Dhataraṭṭho taṁ pasāsati

Gandhabbānaṁ ādhipati – Mahārājā yasassi so

Dhataraṭṭha, king of the eastern direction, ⬧ the advisor to those in the eastern direction. The lord of gandhabbās: ⬧ a glorious, great king is he.

16. Puttā’pi tassa bahavo – Indanāmā mahabbalā

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ

Many are his sons named Indra, of great strength, ⬧ possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

17. Dakkhiṇañca disaṁ rājā – Virūḷho taṁ pasāsati

Kumbhaṇḍānaṁ ādhipati – Mahārājā yasassi so

Virūlha, king of the southern direction, ⬧ the advisor to those in the southern direction. The lord of kumbaṇḍās: ⬧ a glorious, great king is he.

18. Puttā’pi tassa bahavo – Indanāmā mahabbalā

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ

Many are his sons named Indra, of great strength, ⬧ possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

19. Pacchimañca disaṁ rājā – Virūpakkho taṁ pasāsati

Nāgānaṁ ca ādhipati – Mahārājā yasassi so

Virūpakkha, king of the western direction, ⬧ the advisor to those in the western direction. The lord of the nagās: ⬧ a glorious, great king is he.

20. Puttā’pi tassa bahavo – Indanāmā mahabbalā

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ

Many are his sons named Indra, of great strength, ⬧ possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

21. Uttarañca disaṁ rājā – Kuvero taṁ pasāsati

Yakkhānaṁ ca ādhipati – Mahārājā yasassi so

Kuvera, king of the northern direction, ⬧ the advisor to those in the northern direction. The lord of the yakkhās: ⬧ a glorious, great king is he.

22. Puttā’pi tassa bahavo – Indanāmā mahabbalā

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ

Many are his sons named Indra, of great strength, ⬧ possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

23. Purimaṁ disaṁ Dhataraṭṭho – Dakkhiṇena Virūḷhako

Pacchimena Virūpakkho – Kuvero uttaraṁ disaṁ

Dhataraṭṭha, ruling over the eastern direction, ⬧ Virūḷhaka ruling over the southern direction, ⬧ Virūpakkha ruling over the western direction, ⬧ Kuvera ruling over the northern direction:

24. Cattāro te mahārājā – Samantā caturo disā

Daddallamānā aṭṭhaṁsu – Vane Kāpilavatthave

These Four Great Kings ⬧ encircling the four directions, ⬧ stood brilliantly in the great forest, ⬧ in the city of Kapilavatthu.

25. Tesaṁ māyāvino dāsā – Āgūṁ vañcanikā saṭhā

Māyā Kuṭeṇḍu Veṭeṇḍu – Viṭucca Viṭuḍo Sahā

With the Four Great Kings ⬧ came their crafty, deceitful, cunning slaves, ⬧ enticing Kuṭeṇḍu, Veṭeṇḍu, ⬧ Viṭūcca with Viṭuḍa,

26. Candano Kāmaseṭṭho ca – Kinnughaṇḍu Nighaṇḍu ca

Paṇādo Opamañño ca – Devasūto ca Mātali

Cittaseno ca Gandhabbo – Naḷo rājā Janesabho

Candana and Kāmaseṭṭha ⬧ Kinnughaṇḍu and Nighaṇḍu ⬧ Paṇāda and Opamañña, ⬧ Mātali, the devās charioteer ⬧ Cittasena the Gandhabba ⬧ King Naḷa and Janesabha,

27. Āguṁ Pañcasikho ceva – Timbarū Suriyavaccasā

Ete caññe ca rājāno – Gandhabbā saha rājubhī

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ

Pañcasikha has come with Timbaru ⬧ and his daughter, Suriyavaccasa. These and other kings, ⬧ Gandhabbas with their kings, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

28. Athāgū nābhasā nāgā – Vesālā saha Tacchakā

Kaṁbalassatarā āgūṁ – Pāyāgā saha ñātibhi

Nāgās from Lake Nābhasa, ⬧ Vesāli and Tacchaka, ⬧ Kambalas, and Assataras, ⬧ Pāyāgas, and their kin.

29. Yāmunā Dhataraṭṭho ca – Āgūṁ nāgā yasassino

Erāvaṇo mahānāgo – Sop’āga samitiṁ vanaṁ

And from the River Yamunā ⬧ comes the prestigious nāga, Dhataraṭṭha. The great Nāga, Erāvaṇa: ⬧ he too has come to the forest meeting.

30. Ye nāgarāje sahasā haranti – Dibbā dijā pakkhi visuddhacakkhū

Vehāsayā te vanamajjhapattā – Citrā Supaṇṇā iti tesaṁ nāmāni

Those birds who carry away nāgās by force, ⬧ endowed with divine power, ⬧ twice-born, sharp-eyed, ⬧ have flown to the middle of the forest from the sky. Citra and Supaṇṇa are their names.

31. Abhayaṁ tadā nāgarājānamāsi – Supaṇṇato Khemamakāsi Buddho

Saṇhāhi vācāhi upavhayantā – Nāgā supaṇṇā saraṇamagaṁsu Buddhaṁ

That day, the Buddha made the nāga kings safe, ⬧ made them secure from the Supaṇṇa. Addressing one another with gentle words, ⬧ the nāgas and Supaṇṇas ⬧ also went for refuge to the Buddha.

32. Jitā Vajirahatthena – Samuddaṁ asurā sitā

Bhātaro Vāsavassete – Iddhimanto yasassino

Defeated by god Sakka of the thunderbolt hand, ⬧ asurās dwelling in the ocean, ⬧ prestigious and with psychic powers, ⬧ became brothers of God Sakka.

33. Kālakañjā mahābhiṁsā – Asurā Dāna veghasā

Vepacitti Sucitti ca – Pahārādo Namucī saha

The terrifying asura Kālakanja, ⬧ the asurās Dāna and Veghasa, Vepacitti, Sucitti, and Pahārāda, ⬧ all asurās have come, with Māra Namuci.

34. Satañca Baliputtānaṁ – Sabbe Verocanāmakā

Sannayhitvā Baliṁ senaṁ – Rāhubhaddamupāgamuṁ

Samayodāni bhaddhante – Bhikkhūnaṁ samitiṁ vanaṁ

Bali asura’s hundred sons, all named Veroca, ⬧ arranged with powerful armies holding weapons ⬧ approached their asura king Rāhu and said: ⬧ ‘Now is the time, sir, ⬧ to go to the forest to see the assembly of monks.’

35. Āpo ca devā Paṭhavī ca – Tejo Vāyo tadāgamuṁ

Varuṇā Vāruṇā deva – Somo ca Yasasā Sahā

Mettā Karuṇākāyikā – Āguṁ devā yasassino

The devās Āpo and Paṭhavi, Tejo and Vāyo ⬧ have also come to the forest, ⬧ and the devas Varuṇā, Vāruṇa, ⬧ and Soma together with Yasasā. All these prestigious devās ⬧ with Mettā and Karunā ⬧ also came to the assembly of monks.

36. Dasete dasadhā kāyā – Sabbe nānattavaṇṇino

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ

This ten-fold host of devās, ⬧ all of various colors, possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

37. Veṇhū ca devā Sahalī ca – Asamā ca duve Yamā

Candassūpanisā devā – Candamāguṁ purakkhatvā

Venhū and Sahalī, ⬧ Asama and the Yama twins, ⬧ the moon deity and his retinue have also come. All these devās have come ⬧ following the moon deity.

38. Suriyassūpanisā devā – Suriyamāgūṁ purakkhatvā

Nakkhattāni purakkhatvā – Āguṁ Mandavalāhakā

Vasūnaṁ Vāsavo seṭṭho – Sakkopāga Purindado

The devās associating with the sun deity, ⬧ following behind the sun deity, they have come. Devas associating with the stars, ⬧ following behind the star deities, ⬧ the Mandavalāhakā devās have come. God Sakka, the chief of gods, ⬧ who is also called Vāsava and Purindada ⬧ has also come to the monks’ forest meeting.

39. Dasete dasadhā kāyā – Sabbe nānattavaṇṇino

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ

This ten-fold host of devās, ⬧ all of various colors, ⬧ possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

40. Athāguṁ Sahabhū devā – Jalamaggi sikhāriva

Ariṭṭhakā ca Rojo ca – Ummāpupphanibhāsino

Then came the Sahabhū devās, ⬧ blazing like the tops of fire-flame. The Ariṭṭaka devās and Roja devās, have also come, ⬧ shining the colour of corn flower blue.

41. Varuṇā Sahadhammā ca – Accutā ca Anejakā

Suleyya Rucirā āgūṁ – Āguṁ Vāsavanesino

Varuṇā devās and Sahadhamma devās, ⬧ Accuta devās and Anejakadevās, ⬧ Sūleyya devās and Rucira devās, ⬧ and Vāsavanesi devās have also come ⬧ to the monks’ forest meeting.

42. Dasete dasadhā kāyā – Sabbe nānattavaṇṇino

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ.

These ten devās in the tenfold group of devās, ⬧ all of various colors, ⬧ possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

43. Samānā Mahāsamānā – Mānusā Mānusuttamā

Khiḍḍāpadūskikā āguṁ – Āguṁ Manopadūsikā

Samāna devās, Mahā Samāna devās, ⬧ Mānusa devās, Mānusuttama devās, ⬧ Khiḍḍāpadūskika devās and Manopadūsika devās, ⬧ have also come to the monks’ forest meeting.

44. Athāguṁ Harayo devā – Ye ca Lohitavāsino

Pāragā Mahāpāragā – Āguṁ devā yasassino

Then came the devās Hari, those of Lohita, ⬧ Pāraga and Mahāpāraga. These prestigious devās have come ⬧ with their retinue of attendants.

45. Dasete dasadhā kāyā – Sabbe nānattavaṇṇino

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ.

These ten devās in the tenfold group of devās, ⬧ all of various colours, ⬧ possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

46. Sukkā Karumhā Aruṇā – Āguṁ Vekhanasā sahā

Odātagayhā Pāmokkhā – Āguṁ devā Vicakkhaṇā

There also came the devās Sukkā, Karumhā, ⬧ Arunā with Vekhanasā. The deva Odātagayhā, Pāmokkha, ⬧ and Vicakkhaṇa have also come.

47. Sadāmattā Hāragajā – Missakā ca yasassino

Thanayaṁ āgā Pajunno – Yo disā abhivassati

Sadāmatta, Hāragajā, ⬧ and the prestigious Missaka, ⬧ Pajjunna, who brings rain in all directions ⬧ came thundering to the monks’ forest meeting.

48. Dasete dasadhā kāyā – Sabbe nānattavaṇṇino

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ.

These ten devās in the tenfold group of devās, ⬧ all of various colours, ⬧ possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

49. Khemiyā Tusitā Yāmā – Kaṭṭhakā ca yasassino

Lambitakā Lāmaseṭṭhā – Jotināmā ca Āsavā

Nimmānaratino āguṁ – Athāguṁ Paranimmitā

Khemiya devās, Tusita devās, ⬧ Yāma devās, and the prestigious Kaṭṭhaka devās, ⬧ Lambītaka devās and Lāmaseṭṭha devās, ⬧ Joti devās and Āsava devās, ⬧ Nimmānarati devās and Paranimmita devās ⬧ have also come to the monks’ forest meeting.

50. Dasete dasadhā kāyā – Sabbe nānattavaṇṇino

Iddhimanto jutīmanto – Vaṇṇavanto yasassino

Modamānā abhikkāmuṁ – Bhikkhūnaṁ samitiṁ vanaṁ.

These ten devās in the tenfold group of devās, ⬧ all of various colours, ⬧ possessing psychic powers, ⬧ radiant, colourful, prestigious, ⬧ rejoicing with happy minds, ⬧ they have come to the monks’ forest meeting.

51. Saṭṭhete devanikāyā – Sabbe nānattavaṇṇino

Nāmanvayena āgañchuṁ – Ye caññe sadisā sahā

These sixty deva groups, all of various colours, ⬧ have come according to their name and class, ⬧ with them, other devās came under one name.

52. Pavutthajātimakkhīlaṁ – Oghatiṇṇamanāsavaṁ

Dakkhemoghataraṁ Nāgaṁ – Candaṁva asitātigaṁ

‘We have come to witness taint-free noble monks, ⬧ who have transcended birth, ⬧ have removed the stake of defilements, ⬧ who have crossed over the flood. We have come to see the Buddha, ⬧ Supreme in the world, ⬧ who crossed over the flood, ⬧ shining like the moon free from clouds.’

53. Subrahmā Paramatto ca – Puttā iddhimato sahā

Sanaṅkumāro Tisso ca – Sopāga samitiṁ vanaṁ.

Subrahma Brahma and Paramatta Brahma, ⬧ the sons of the powerful Buddha, ⬧ Sanaṅkumāra Brahma and Tissa Brahma ⬧ also came to the assembly in the forest.

54. Sahassaṁ brahmalokānaṁ – Mahā brahmābhitiṭṭhati

Uppanno jutīmanto – Bhismākāyo yasassi so

Brahmas from one thousand brahma worlds ⬧ have come to the assembly. Among them is Great Brahma, ⬧ shining and excelling other brahmas ⬧ with a huge body and great glory, ⬧ the Great Brahma lords over all brahmas.

55. Dasettha issarā āguṁ – Paccekavasavattino

Tesañca majjhato āga – Hārito parivārito

Ten famous brahma rulers, ⬧ each the lord of his own retinue, ⬧ and in their midst has come ⬧ Hārita brahma surrounded by his retinue.

56. Te ca sabbe abhikkante – Sainde deve sabrahmake

Mārasenā abhikkāmuṁ – Passa Kaṇhassa mandiyaṁ

When all these devās with Sakka devā ⬧ and brahmas with Great Brahma had come, ⬧ Māra with his army came there. Now look at the foolishness of Kaṇha, the evil one.

57. Etha gaṇhatha bandhatha – Rāgena baddhamatthu vo

Samantā parivāretha – Mā vo muñcittha koci naṁ

‘Come seize them! Bind them! Tie them down with the net of lust! Surround them on every side! Don’t let anyone at all escape!’

58. Iti tattha Mahāseno – Kaṇhasenaṁ apesayi

Pāṇinā thalamāhacca – Saraṁ katvāna bheravaṁ

Māra, there with his great army, ⬧ striking the earth with his palm, ⬧ producing a dreadful sound, ⬧ sent his army to the midst of the devās.

59. Yathā pāvussako megho – Thanayanto savijjuko

Tadā so paccudāvatti – Saṅkuddho asayaṁvasī

As when a storm cloud creating thunder and lightning, ⬧ causing heavy rain to fall making a dreadful sound, ⬧ Māra, unable to bring the devās under his control, ⬧ filled with anger, retreated.

60. Tañ ca sabbaṁ abhiññāya – Vavatthitvāna Cakkhumā

Tato āmantayi Satthā – Sāvake sāsane rate

Mārasenā abhikkantā – Te vijānātha bhikkhavo

Realizing what was happening, ⬧ the Buddha with the eyes of Dhamma ⬧ addressed the monks who were delighted ⬧ in the Buddha’s training. ‘Detect them, oh monks, ⬧ Māra’s army has come to the midst of the crowd.’

61. Te ca ātappamakaruṁ – Sutvā Buddhassa sāsanaṁ

Vītarāgehapakkāmuṁ – Nesaṁ lomampi iñjayuṁ

Listening to the words of their great teacher, the Buddha, ⬧ those Arahants strived to detect Māra’s army. The army retreated from those passion-free Arahants, ⬧ failing even to raise a hair on their bodies.

62. Sabbe vijitasaṅgāmā – Bhayātītā yasassino

Modanti saha bhūtehi – Sāvakā te janesutā’ti.

All those Arahants, liberated ones ⬧ are victors in the battle with Māra, ⬧ they are free from fear, ⬧ glorious and renowned among all beings. They lived happily and peacefully, ⬧ rejoicing with the great Buddha’s disciples.

**29. Ātānātiya Suttaṁ**

Discourse on Ātānātiya

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Rājagahe viharati Gijjhakūte pabbate. Atha kho cattāro mahārājā mahatiyā ca yakkha senāya mahatiyā ca gandhabba senāya mahatiyā ca kumbhaṇḍa senāya mahatiyā ca nāga senāya, catuddisaṁ rakkhaṁ ṭhapetvā, catuddisaṁ gumbaṁ ṭhapetvā, catuddisaṁ ovaraṇaṁ ṭhapetvā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ Gijjhakūtaṁ obhāsetvā, yena Bhagavā tenupasaṅkamiṁsu. Upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu.

Thus have I heard: ⬧ On one occasion ⬧ the Blessed One was staying in the city of Rājagaha ⬧ on the Vulture’s Peak. Then the Four Great Kings, with a large army of yakkhas, ⬧ a large army of gandhabbas, a large army of kumbhandas, ⬧ and a large army of nāgas, ⬧ having set up a guard, a defensive force, ⬧ a watch over the four quarters, ⬧ as night was drawing to a close, went to see the Blessed One, ⬧ illuminating the entire Vulture’s Peak with their radiance, ⬧ saluted the Blessed One and sat down to one side.

Tepi kho yakkhā appekacce Bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Appekacce Bhagavatā saddhiṁ sammodiṁsu sammodanīyaṁ kathaṁ sārānīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Appekacce yena Bhagavā tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu. Appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu. Appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu.

And some of the yakkhas saluted the Blessed One, and sat down to one side, ⬧ some exchanged greetings with the Blessed One and sat down to one side, ⬧ some saluted the Blessed one with joined palms, and sat down to one side ⬧ some announced their name and clan, and sat down to one side ⬧ and some sat down in silence.

Ekamantaṁ nisinno kho Vessavaṇo mahārājā Bhagavantaṁ etadavoca.

Then the Great King Vessavaṇa who was seated on one side, ⬧ said to the Blessed One: ⬧

Santi hi bhante uḷārā yakkhā Bhagavato appasannā. Santi hi bhante uḷārā yakkhā Bhagavato pasannā. Santi hi bhante majjhimā yakkhā Bhagavato appasannā. Santi hi bhante majjhimā yakkhā Bhagavato pasannā. Santi hi bhante nīcā yakkhā Bhagavato appasannā. Santi hi bhante nīcā yakkhā Bhagavato pasannā.

Bhante, there are high ranking yakkhas who have no faith in the Blessed One, ⬧ and others who have faith. There are yakkhas of middle rank who have no faith in the Blessed One, ⬧ and others who have faith. There are yakkhas of low rank who have no faith in the Blessed One, ⬧ and others who have faith.

Yebhuyyena kho pana bhante yakkhā appasannā yeva Bhagavato. Taṁ kissa hetu? Bhagavā hi bhante pāṇātipātā veramaniyā dhammaṁ deseti, adinnādānā veramaniyā dhammaṁ deseti, kāmesu micchācārā veramaniyā dhammaṁ deseti, musāvādā veramaniyā dhammaṁ deseti, surāmerayamajjapamādaṭṭhānā veramaniyā dhammaṁ deseti.

But, Bhante, the majority of yakkhas have no faith in the Blessed One. What is the reason for this? ⬧ The Blessed One teaches the Dhamma for abstaining from killing beings, ⬧ from stealing, from sexual misconduct, from false speech, ⬧ and from liquor that causes intoxication and negligence.

Yebhuyyena kho pana bhante yakkhā appativiratā yeva pāṇātipātā, appativiratā adinnādānā, appativiratā kāmesu micchācārā, appativiratā musāvādā, appativiratā surāmerayamajjapamādaṭṭhānā. Tesaṁ taṁ hoti appiyaṁ amanāpaṁ.

But, Bhante, the majority of yakkhas do not abstain from killing beings, ⬧ do not abstain from stealing, do not abstain from sexual misconduct, ⬧ do not abstain from false speech, ⬧ and do not abstain from liquors that cause intoxication and negligence. To them such teaching is unpleasant and undesirable.

Santi hi bhante Bhagavato sāvakā, araññe vanapatthāni pantāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussarāhaseyyakāni, paṭisallānasāruppāni. Tattha santi uḷārā yakkhā nivāsino ye imasmiṁ Bhagavato pāvacane appasannā.

Now, Bhante, there are disciples of the Blessed One who dwell in forests, ⬧ groves, and remote lodgings, ⬧ where there is little noise or shouting, ⬧ far from the maddening crowd, hidden from people, ⬧ suitable for retreat. And there are prominent yakkhas living there ⬧ who have no faith in the word of the Blessed One.

Tesaṁ pasādāya ugganhātu bhante Bhagavā Āṭānāṭiyaṁ rakkhaṁ bhikkhuṇaṁ bhikkhuṇīnaṁ upāsakānaṁ upasikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāyā’ti.

“Bhante, may the Blessed One learn the Āṭānāṭiya Protection ⬧ so that the displeased yakkhas may be pleased, ⬧ so that the monks and nuns, male lay followers and female lay followers, ⬧ may be at ease, guarded, protected and unharmed.”

Adhivāsesi Bhagavā tuṇhībhāvena. Atha kho Vessavaṇo mahārājā Bhagavato adhivāsanaṁ viditvā tāyaṁ velāyaṁ imaṁ Āṭānāṭiyaṁ rakkhaṁ abhāsi.

The Blessed One consented by silence. Then the Great King Vessavaṇa, knowing that the Blessed One consented, ⬧ recited this Āṭānāṭiya Protection:

1. Vipassissa namatthu – Cakkhumantassa sirīmato

Sikhissapi namatthu – Sabbabhūtānukampino

Homage to Vipassi the Buddha, ⬧ possessed of the eye of Dhamma and glory. Homage to Sikhi the Buddha, ⬧ compassionate towards all beings.

2. Vessabhussa namatthu – Nahātakassa tapassino

Namatthu Kakusandhassa – Mārasenāpamaddino

Homage to Vessabhu the Buddha, ⬧ free from all defilements ⬧ and possessed of great energy. Homage to Kakusandha the Buddha, ⬧ the conqueror of the army of Māra.

3. Koṇāgamanassa namatthu – Brāhmaṇassa vusīmato

Kassapassa namatthu – Vippamuttassa sabbadhi

Homage to Koṇāgamana the Buddha, ⬧ who shed all defilements ⬧ and completed the holy life. Homage to Kassapa the Buddha, ⬧ who is fully freed from all defilements.

4. Aṅgīrasassa namatthu – Sakyaputtassa sirīmato

Yo imaṁ dhammaṁadesesi – Sabbadukkhāpanūdanaṁ

Homage to Angīrasa, the Buddha Gotama, ⬧ son of the Sākyans, ⬧ full of bright radiance ⬧ and who proclaimed this Noble Dhamma ⬧ that dispels all suffering.

5. Ye cāpi nibbutā loke – Yathābhūtaṁ vipassisuṁ

Te janā apisuṇā – Mahantā vītasāradā

These Supreme Buddhas ⬧ attained the Bliss of Nibbāna ⬧ and realized through insight ⬧ things as they really are. They never speak divisively to anyone. They are mighty men ⬧ who are free from fear of saṁsāra.

6. Hitaṁ devamanussānaṁ – Yaṁ namassanti Gotamaṁ

Vijjācaraṇasaṁpannaṁ – Mahantaṁ vītasāradaṁ

Gotama the Buddha ⬧ acts for the welfare of gods and humans; ⬧ is endowed with knowledge and virtue, ⬧ mighty, and fearless.

7. Yato uggacchatī sūriyo – Ādicco maṇḍalī mahā

Yassa c’uggacchamānassa – Saṁvarī’pi nirujjhati

Whatever direction, the resplendent sun, the great circle shines ⬧ that direction shines brightly, while that sun is coming up, ⬧ the darkness of night comes to an end.

8. Yassa cuggate suriye – Divaso’ti pavuccati

Rahado’pi tattha gambhīro – Samuddo saritodako

After the sun has come up, ⬧ it is said to be the daytime, ⬧ there is a deep lake in that place, ⬧ the great ocean where the waters have flown.

9. Evaṁ naṁ tattha jānanti – Samuddo saritodako

Ito sā purimā disā – Iti naṁ ācikkhatī jano

Thus in that place they know there is an ocean ⬧ where the waters have flown. From here that is the eastern direction, ⬧ so the people declare.

10. Yaṁ disaṁ abhipāleti – Mahārājā yasassi so

Gandhabbānaṁ ādhipati – Dhataraṭṭho’ti nāma so

That direction is watched over ⬧ by a glorious Great King, he is the master of the gandhabbās, ⬧ Dhataraṭṭha, such is his name.

11. Ramati naccagītehi – Gandhabbehi purakkhato

Puttā’pi tassa bahavo – Ekanāmā’ti me sutaṁ

He delights in song and dance, ⬧ he is honoured by gandhabbās, he also has a great many sons, ⬧ all of one name, so I have heard.

12. Asītiṁ dasa eko ca – Indanāmā mahabbalā

Te cāpi Buddhaṁ dīsvāna – Buddhaṁ ādiccabandhunaṁ

They are eighty and ten and one, ⬧ Inda by name, ones of great strength. They worship, having seen the Awakened One, ⬧ the Buddha, kinsman of the sun.

13. Dūrato’va namassanti – Mahantaṁ vītasāradaṁ

Namo te purisājañña – Namo te purisuttama

From afar, they worship the Buddha, ⬧ who is great and mighty: “Homage to you, excellent one! ⬧ Homage to you, Supreme One!”

Kusalena samekkhasi, amanussā’pi taṁ vandanti, sutaṁ netaṁ abhiṇhaso tasmā evaṁ vademase; “Jinaṁ vandatha Gotamaṁ, jinaṁ vandāma Gotamaṁ. Vijjācaraṇasampannaṁ Buddhaṁ vandāma Gotamaṁ.”

With the power of goodness look at the fact ⬧ that even the non-human beings worship the Blessed One, ⬧ we have heard this repeatedly, ⬧ therefore we also should speak like this: “You should also worship the great victor, The Buddha Gotama. ⬧ Let us worship the great victor, the Buddha Gotama, ⬧ who has true knowledge and pure conduct. ⬧ Let us worship the Buddha Gotama!”

14. Yena petā pavuccanti – Pisuṇā piṭṭhimaṁsikā

Pāṇātipātino luddā – Corā nekatikā janā

There, they say, the departed, ⬧ who speak maliciously, ⬧ backbiters, killers of creatures, ⬧ hunters, thieves, and fraudulent people.

15. Ito sā dakkhiṇā dīsā – Iti naṁ ācikkhati jano

Yaṁ disaṁ abhipāleti – Mahārājā yasassiso

From here that is the southern direction, ⬧ so the people declare. That direction is watched over ⬧ by a glorious Great King.

16. Kumbhaṇḍānaṁ ādhipati – Virūḷho iti nāmaso

Ramati naccagītehi – Kumbhaṇḍehi purakkhato

He is the master of the kumbhandhās, ⬧ Virūlha, such is his name. He delights in song and dance, ⬧ he is honoured by kumbhandhās.

17. Puttā’pi tassa bahavo – Ekanāmā’ti me sutaṁ

Asītiṁ dasa eko ca – Indanāmā mahabbalā

He also has a great many sons, ⬧ all of one name, so I have heard, they are eighty and ten and one, ⬧ Inda by name, ones of great strength.

18. Te cāpi Buddhaṁ disvāna – Buddhaṁ ādicca bandhunaṁ

Dūrato va namassanti – Mahantaṁ vītasāradaṁ

Namo te purisājañña – Namo te purisuttama

Having seen the Awakened One, ⬧ the Buddha, kinsman of the sun, ⬧ from afar, they worship the Buddha, ⬧ who is great and mighty: “Homage to you, excellent one! ⬧ Homage to you, Supreme One!”

Kusalena samekkhasi, amanussā’pi taṁ vandanti, sutaṁ netaṁ abhiṇhaso tasmā evaṁ vademase, “Jinaṁ vandatha Gotamaṁ, jinaṁ vandāma Gotamaṁ. Vijjācaraṇasampannaṁ Buddhaṁ vandāma Gotamaṁ.”

With the power of goodness look at the fact ⬧ that even the non-human beings worship the Blessed One, ⬧ we have heard this repeatedly, ⬧ therefore we also should speak like this: “You should also worship the great victor, the Buddha Gotama. ⬧ Let us worship the great victor, the Buddha Gotama, ⬧ who has true knowledge and pure conduct. ⬧ Let us worship the Buddha Gotama!”

19. Yattha coggacchati suriyo – Ādicco maṇḍalī mahā

Yassa coggacchamānassa – Divaso’pi nirujjhati

Whatever direction the resplendent sun, the great circle sets ⬧ that direction shines brightly. While that sun is going down ⬧ the light of day comes to an end.

20. Yassa coggate suriye – Saṁvarī’ti pavuccati

Rahado’pi tattha gambhīro – Samuddo saritodako

After the sun has gone down, ⬧ it is said to be night time, there is a deep lake in that place, ⬧ the great ocean where the waters have flown.

21. Evaṁ naṁ tattha – Jānanti samuddo saritodako

Ito sā pacchimā disā – Iti naṁ ācikkhati jano

Yaṁ disaṁ abhipāleti – Mahārājā yasassiso

Thus in that place they know ⬧ there is the great ocean where the waters have flown. From here that is the western direction, ⬧ so the people declare. That direction is watched over ⬧ by a glorious Great King.

22. Nāgānaṁca ādhipati – Virūpakkho iti nāma so

Ramati naccagītehi – Nāgehi purakkhato

He is the master of the nāgās, ⬧ Virūpakkha, such is his name. He delights in song and dance, ⬧ he is honoured by nāgās.

23. Puttā’pi tassa bahavo – Ekanāmā’ti me sutaṁ

Asītiṁ dasa eko ca – Indanāmā mahabbalā

He also has a great many sons, ⬧ all of one name, so I have heard, they are eighty and ten and one, ⬧ Inda by name, ones of great strength.

24. Te cāpi Buddhaṁ disvāna – Buddhaṁ ādiccabandhunaṁ

Dūrato’va namassanti – Mahantaṁ vītasāradaṁ

Namo te purisājañña – Namo te purisuttama

Having seen the Awakened One, ⬧ the Buddha, kinsman of the sun, ⬧ from afar, they worship the Buddha, ⬧ who is great and mighty: “Homage to you, excellent one! ⬧ Homage to you, Supreme One!

Kusalena samekkhasi, amanussā’pi taṁ vandanti, sutaṁ netaṁ abhiṇhaso tasmā evaṁ vademase, “Jinaṁ vandatha Gotamaṁ, jinaṁ vandāma Gotamaṁ. Vijjācaraṇasampannaṁ Buddhaṁ vandāma Gotamaṁ.”

With the power of goodness look at the fact ⬧ that even the non-human beings worship the Blessed One, ⬧ we have heard this repeatedly, ⬧ therefore we also should speak like this: “You should also worship the great victor, the Buddha Gotama. ⬧ Let us worship the great victor, the Buddha Gotama, ⬧ who has true knowledge and pure conduct. ⬧ Let us worship the Buddha Gotama!”

25. Yena uttarakurū rammā – Mahāneru Sudassano

Manussā tattha jāyanti – Amamā apariggahā

Where delightful Uttarakuru is, ⬧ and the beautiful Mount Meru, the men who are born in that place ⬧ are unselfish, without possessions.

26. Na te bījaṁ pavapanti – Na pi nīyanti naṅgalā

Akaṭṭhapākimaṁ sāliṁ – Paribhuñjanti mānusā

They have no need to sow seeds, ⬧ they have no need to draw the plows; ⬧ by itself the ripened crop ⬧ presents itself for people to eat.

27. Akaṇaṁ athusaṁ suddhaṁ – Sugandhaṁ taṇḍulapphalaṁ

Tuṇḍikhīre pacitvāna – Tato bhuñjanti bhojanaṁ

Free from powder and free from husk ⬧ sweet smelling grains of the finest rice, ⬧ having cooked it in golden pots, ⬧ they then enjoy their food.

28. Gāviṁ ekakhuraṁ katvā – Anuyanti disodisaṁ

Pasuṁ ekakhuraṁ katvā – Anuyanti disodisaṁ

Having made their cows their vehicle ⬧ they go about from place to place. Having made their bulls their vehicle ⬧ they go about from place to place.

29. Itthivāhanaṁ katvā – Anuyanti disodisaṁ

Purisavāhanaṁ katvā – Anuyanti disodisaṁ

Having made women their vehicle ⬧ they go about from place to place. Having made men their vehicle ⬧ they go about from place to place.

30. Kumārivāhanaṁ katvā – Anuyanti disodisaṁ

Kumāravāhanaṁ katvā – Anuyanti disodisaṁ

Having made girls their vehicle ⬧ they go about from place to place. Having made boys their vehicle ⬧ they go about from place to place.

Te yāne abhiruhitvā sabbā disā anupariyanti pacārā tassa rājino.

Having mounted their carriages, ⬧ those beings and the messengers of that King ⬧ go around in all directions.

31. Hatthiyānaṁ assayānaṁ – Dibbaṁ yānaṁ upaṭṭhitaṁ

Pāsādā sivikā ceva – Mahārājassa yasassino

Tassa ca Nagarā ahu – Antalikkhe sumāpitā

There are palaces and mansions filled with elephants and horses, ⬧ and perfect divine carriages. And for that Great and glorious king ⬧ there are cities for him also, ⬧ that are well created in the sky:

Āṭānāṭā Kusināṭā Parakusināṭā Nāṭapuriyā Parakusitanāṭā Uttarena Kapivanto Janogha maparena ca Navanavutiyo Ambara Ambaravatiyo Āḷakamandā nāma rājaḍhānī. Kuverassahi kho pana mārisa mahārājāssa Visāṅā nāma rājaḍhānī tasmā Kuvero mahārājā Vessavaṇo’ti pavuccati, paccesanto pakāsenti Tatolā Tattalā Tatotalā, Ojasi Tejasi Tatojasī Sūro Rājā Ariṭṭho Nemi, rahado’pi tattha Dharaṇī nāma, yato meghā pavassanti vassā yato patāyanti, sabhāpi tattha Bhagalavatī nāma yattha yakkhā payirupāsanti.

The names of the cities are Āṭānāṭā, Kusināṭā, ⬧ Parakusināṭā, Nāṭapuriyā, Parakusitanāṭā. To the North is Kapīvanta, and on the other side is Janogha, ⬧ Navanavatiya, Ambara-ambaravatiya, and the king’s capital named Alakamandā. The Great King Kuvera’s capital, dear Sir, is named Visānā, ⬧ therefore is the Great King also called Vessavana. Each yakkha individually informes the King of their news: Tatolā, Tattalā, Tatotalā, Ojasi, Tejasi, Tatojasi, ⬧ Sūra, Rājā, Ariṭṭha, Nemi. There is a lake in that place also, named Dharaṇi, ⬧ and from there the clouds rain down, from there the rains spread. There also is the public hall named Bhagalavatī ⬧ where the yakkhās assemble.

32. Tattha niccaphalā rukkhā – Nānādijagaṇāyutā

Mayūracoñcābhirudā – Kokilādihi vaggubhi

There the trees are always in fruit, ⬧ and have a crowd of birds of diverse kinds, ⬧ resounds with the calls of peacocks and herons, ⬧ and the melodious songs of cuckoos are heard.

33. Jīvañjīvaka saddettha – Atho oṭṭhava cittakā

Kukutthakā kuḷīrakā – Vane pokkharasātakā

There the cry of birds called jīvañjīvaka ⬧ and the otthavacittaka birds are heard. The jungle hens and golden hens ⬧ and pokkharasātaka birds roam the woods.

34. Sukasāḷika saddettha – Daṇḍamānavakāni ca

Sobhati sabbakālaṁ sā, – Kuvera nalinī sadā

There is the cry of the parrot ⬧ myna-birds, and dandamanavaka birds. Kuvera’s lotus pond is very attractive, ⬧ throughout the year, during all of the seasons.

35. Ito sā uttarā disā – Iti naṁ ācikkhatī jano

Yaṁ disaṁ abhipāleti – Mahārājā yasassiso

From here that is the northern direction, ⬧ so the people declare. That direction is watched over ⬧ by a glorious Great King.

36. Yakkhānaṁ ādhipati – Kuvero iti nāmaso

Ramati naccagītehi – Yakkhehi purakkhato

He is the master of the yakkhas, ⬧ Kuvera, such is his name. He delights in song and dance, ⬧ he is honoured by yakkhas.

37. Puttā’pi tassa bahavo – Ekanāmā’ti me sutaṁ

Asītiṁ dasa eko ca – Indanāmā mahabbalā

He also has a great many sons, ⬧ all of one name, so I have heard, they are eighty and ten and one, ⬧ Inda by name, ones of great strength.

38. Te cāpi Buddhaṁ disvāna – Buddhaṁ ādiccabandhunaṁ

Dūrato’va namassanti – Mahantaṁ vītasāradaṁ

Namo te purisājañña – Namo te purisuttama

Having seen the Awakened One, ⬧ the Buddha, kinsman of the sun, from afar, they worship the Buddha, ⬧ who is great and mighty: “Homage to you, excellent one! ⬧ Homage to you, Supreme One!”

Kusalena samekkhasi amanussāpi taṁ vandanti, sutaṁ netaṁ abhiṇhaso tasmā evaṁ vademase, “Jinaṁ vandatha Gotamaṁ, jinaṁ vandāma Gotamaṁ. vijjācaraṇasampannaṁ Buddhaṁ vandāma Gotaman’ti.”

With the power of goodness look at the fact ⬧ that even the non-human beings worship the Blessed One, ⬧ we have heard this repeatedly, ⬧ therefore we also should speak like this: “You should also worship the great victor, the Buddha Gotama. ⬧ Let us worship the great victor, the Buddha Gotama, ⬧ who has true knowledge and pure conduct. ⬧ Let us worship the Buddha Gotama!”

Ayaṁ kho sā mārisa Āṭānāṭiyā rakkhā, bhikkhuṇaṁ bhikkhuṇīnaṁ upāsakānaṁ upasikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāyāti. Yassa kassa ci mārisa bhikkhussa vā bhikkhuṇiyā vā upāsakassa vā upāsikāya vā, ayaṁ Āṭānāṭiyā rakkhā suggahitā bhavissati samattā pariyāputā. Tañce amanusso; Yakkho vā yakkhiṇī vā, yakkhapotako vā yakkhapotikā vā, yakkhamahāmatto vā yakkhapārisajjo vā yakkhapacāro vā, gandhabbo vā gandhabbī vā, gandhabbapotako vā gandhabbapotikā vā, gandhabbamahāmatto vā gandhabbapārisajjo vā gandhabbapacāro vā, kumbhaṇḍo vā kumbhaṇḍī vā, kumbhaṇḍapotako vā kumbhaṇḍapotikā vā, kumbhaṇḍamahāmatto vā kumbhaṇḍapārisajjo vā, kumbhaṇḍapacāro vā, nāgo vā nāginī vā, nāgapotako vā nāgapotikā vā, nāgamahāmatto vā, nāgapārisajjo vā nāgapacāro vā, paduṭṭhacitto; bhikkhuṁ vā bhikkhuniṁ vā upāsakaṁ vā upāsikaṁ vā gacchantaṁ vā anugaccheyya, ṭhitaṁ vā upatiṭṭheyya, nisinnaṁ vā upanisīdeyya, nipannaṁ vā upanipajjeyya.

This, dear Sir, is the Āṭānāṭiyā protection. This is for the monks’, nuns’, male lay followers’, ⬧ and female lay followers’ ⬧ guard, protection, freedom from harm, and comfortable living. Whoever, dear sir ⬧ be they a monk or a nun ⬧ or a male lay follower ⬧ or a female lay follower with a mind of loving kindness ⬧ learns this Āṭānāṭiyā Protection well, and will master it, ⬧ then if a non-human being, be they male yakkha or female yakkha ⬧ or yakkha boy or yakkha girl ⬧ or yakkha minister or yakkha councillor or yakkha messenger ⬧ or male gandhabba or female gandhabba ⬧ or gandhabba boy or gandhabba girl ⬧ or gandhabba minister or gandhabba councillor or gandhabba messenger ⬧ or male kumbhaṇḍa or female kumbhaṇḍa ⬧ or kumbhaṇḍa boy or kumbhaṇḍa girl ⬧ or kumbhaṇḍa minister or kumbhaṇḍa councillor or kumbhaṇḍa messenger ⬧ or male nāga or female nāga ⬧ or nāga boy or nāga girl ⬧ or nāga minister or nāga councillor or nāga messenger ⬧ with a wicked mind comes near ⬧ while a monk, a nun, male lay follower, or a female lay followeris going, ⬧ or stand near while they are standing, ⬧ or sit near while they are sitting, ⬧ or lie near while they are lying,

Na me so mārisa amanusso labheyya gāmesu vā nigamesu vā sakkāraṁ vā garukāraṁ vā. Na me so mārisa amanusso labheyya Ālakamandāyarājadhāniyā vatthuṁ vā vāsaṁ vā. Na me so mārisa amanusso labheyya yakkhānaṁ samitiṁ gantuṁ,

then that non-human being, dear sir, ⬧ would not receive in my villages and towns, honour or respect. That non-human being, dear sir, ⬧ would not receive in my royal city Ālakamandāya, ground or dwelling. That non-human being, dear sir, would not be able to go ⬧ to the gathering of the yakkhas.

Apissu naṁ mārisa amanussā anavayham’pi naṁ kareyyuṁ avivayhaṁ. Apissunaṁ mārisa amanussā, attāhi’pi paripuṇṇāhi paribhāsāhi paribhāseyyuṁ. Apissunaṁ mārisa amanussā, rittam’pi pattaṁ sīse nikkujjeyyuṁ. Apissunaṁ mārisa amanussā sattadhāpi’ssa muddhaṁ phāleyyuṁ.

Further, dear sir, other non-human beings ⬧ would not give or take him in marriage. Further, dear sir, other non-human beings ⬧ would abuse him with very personal abuse. Further, dear sir, other non-human beings ⬧ would drop an empty bowl over his head. Further, dear sir, other non-human beings ⬧ would split his head into seven pieces.

Santi hi mārisa amanussā caṇḍā ruddā rabhasā. Te neva mahārājānaṁ ādiyanti. Na mahārājānaṁ purisakānaṁ ādiyanti. Na mahārājānaṁ purisakānaṁ purisakānaṁ ādiyanti. Te kho te mārisa amanussā mahārājānaṁ avaruddhā nāma vuccanti.

There are non-human beings, dear sir, ⬧ who are fierce, cruel, and violent, ⬧ they do not obey the Great Kings’ ministers, ⬧ they do not obey the Great Kings’ ministers’ attendants, ⬧ and those non-human beings, dear sir, ⬧ are said to be in revolt against the Great Kings.

Seyyathā pi mārisa rañño Māgadhassa vijite mahācorā. Te neva rañño Māgadhassa ādiyanti. Na rañño Māgadhassa purisakānaṁ ādiyanti. Na rañño Māgadhassa purisakānaṁ purisakānaṁ ādiyanti. Te kho te mārisa, mahācorā rañño Māgadhassa avaruddhā nāma vuccanti.

Just as, dear Sir, there are thieves in the king of Magadha’s realm, ⬧ who do not obey the king of Magadha, ⬧ who do not obey the king of Magadha’s ministers, ⬧ who do not obey the king of Magadha’s ministers’ attendants, ⬧ and those great thieves, dear Sir, ⬧ are said to be in revolt against the king of Magadha.

Evameva kho mārisa, santi hi amanussā caṇḍā ruddā rabhasā. Te neva mahārājānaṁ ādiyanti. Na mahārājānaṁ purisakānaṁ ādiyanti. Na mahārājānaṁ purisakānaṁ purisakānaṁ ādiyanti. Te kho te mārisa amanussā mahārājānaṁ avaruddhā nāma vuccanti.

Even so, dear Sir, there are non-human beings ⬧ who are fierce, cruel, and violent, ⬧ they do not obey the Great Kings, ⬧ they do not obey the Great Kings’ ministers, ⬧ they do not obey the Great Kings’ ministers’ attendants, ⬧ and those non-human beings, dear Sir, ⬧ are said to be in revolt against the Great Kings.

Yo hi ko ci mārisa amanusso; yakkho vā yakkhiṇī vā, yakkhapotako vā yakkhapotikā vā, yakkhamahāmatto vā yakkhapārisajjo vā yakkhapacāro vā, gandhabbo vā gandhabbī vā, gandhabbapotako vā gandhabbapotikā vā, gandhabbamahāmatto vā gandhabbapārisajjo vā gandhabbapacāro vā, kumbhaṇḍo vā kumbhaṇḍī vā, kumbhaṇḍapotako vā kumbhaṇḍapotikā vā, kumbhaṇḍamahāmatto vā kumbhaṇḍapārisajjo vā, kumbhaṇḍapacāro vā, nāgo vā nāginī vā, nāgapotako vā nāgapotikā vā, nāgamahāmatto vā, nāgapārisajjo vā nāgapacāro vā,

Now, dear Sir, whatever non-human being, ⬧ be they male yakkha or female yakkha ⬧ or yakkha boy or yakkha girl ⬧ or yakkha minister or yakkha councillor or yakkha messenger ⬧ or male gandhabba or female gandhabba ⬧ or gandhabba boy or gandhabba girl ⬧ or gandhabba minister or gandhabba councillor or gandhabba messenger ⬧ or male kumbhanda or female kumbhanda ⬧ or kumbhanda boy or kumbhanda girl ⬧ or kumbhanda minister or kumbhanda councillor or kumbhanda messenger ⬧ or male nāga or female nāga ⬧ or nāga boy or nāga girl ⬧ or nāga minister or nāga councillor or nāga messenger ⬧

Paduṭṭhacitto; bhikkhuṁ vā bhikkhuṇiṁ vā, upāsakaṁ vā upāsikaṁ vā, gacchantaṁ vā anugaccheyya, ṭhitaṁ vā upatiṭṭheyya, nisinnaṁ vā upanisīdeyya, nipannaṁ vā upanipajjeyya. Imesaṁ yakkhānaṁ mahāyakkhānaṁ, senāpatīnaṁ mahāsenāpatīnaṁ, ujjhāpetabbaṁ vikkanditabbaṁ viravitabbaṁ;

with a wicked mind should come near a monk or a nun ⬧ or a male lay follower or a female lay follower ⬧ while they are going, ⬧ or stand near while they are standing, ⬧ or sit near while they are sitting, ⬧ or lie near while they are lying, ⬧ then to these yakkhas, great yakkhas, ⬧ generals, great generals, ⬧ one should call out, one should shout out, one should cry out: ⬧

Ayaṁ yakkho gaṇhāti, ayaṁ yakkho āvisati, ayaṁ yakkho heṭheti, ayaṁ yakkho viheṭheti, ayaṁ yakkho hiṁsati, ayaṁ yakkho vihiṁsati, ayaṁ yakkho na muñcatī’ti.

“This yakkha has seized me, this yakkha has possessed me, ⬧ this yakkha annoys me, this yakkha harasses me, ⬧ this yakkha hurts me, this yakkha injures me, ⬧ this yakkha will not release me.”

Katamesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ?

To which yakkhas, great yakkhas, generals, and great generals?

39. Indo Somo Varuṇo ca – Bhāradvājo Pajāpatī

Candano Kāmaseṭṭho ca – Kinnughaṇḍu Nighaṇḍu ca

Inda, Soma, and Varuṇa, ⬧ Bhāradvāja, Pajāpatī, Candana, and Kāmaseṭṭha, ⬧ Kinnughaṇḍu, and Nighaṇḍu,

40. Panādo Opamañño ca – Devāsūto ca Mātalī

Cittaseno ca Gandhabbo – Naḷo Rājā Janesabho

Panāda, and Opamañña, ⬧ and the charioteer, god Mātalī. Cittasena and Gandhabba ⬧ the kings Nala and Janesabha,

41. Sātāgiro Hemavato – Puṇṇako Karatiyo Guḷo

Sivako Mucalindo ca – Vessāmitto Yugandharo

Sātāgira, Hemavata, ⬧ Puṇṇaka, Karatiya, Guḷa, Sivaka, and Mucalinda, ⬧ Vessāmitta, Yugandhara,

42. Gopālo Suppagedho ca – Hirinettī ca Mandiyo

Pañcālacaṇḍo Ālavako – Pajjunno Sumano Sumukho Dadhīmukho

Maṇi Māṇī Caro Dīgho – Atho Serissako Sahā

Gopāla, and Suppagedha, ⬧ Hirinettī, and Mandiya ⬧ Pañcālacaṇḍa, Ālavaka, ⬧ Pajjuna, Sumana, Sumukha, Dadhīmukha, Maṇi Māṇī Cara Dīgha, ⬧ together with Serissaka

Imesaṁ yakkhānaṁ mahāyakkhānaṁ, senāpatīnaṁ mahāsenāpatīnaṁ, ujjhāpetabbaṁ vikkanditabbaṁ viravitabbaṁ. Ayaṁ yakkho gaṇhāti, ayaṁ yakkho āvisati, ayaṁ yakkho heṭheti, ayaṁ yakkho viheṭheti, ayaṁ yakkho hiṁsati, ayaṁ yakkho vihiṁsati, ayaṁ yakkho na muñcatī’ti.

Then to these yakkhas, great yakkhas, generals, and great generals, ⬧ one should call out, one should shout out, one should cry out: ⬧ “This yakkha has seized me, this yakkha has possessed me, ⬧ this yakkha annoys me, this yakkha harasses me, ⬧ this yakkha hurts me, this yakkha injures me, ⬧ this yakkha will not release me.”

Ayaṁ kho sā mārisa, Āṭānāṭiyā rakkhā, bhikkhūnaṁ bhikkhunīṇaṁ, upāsakānaṁ upāsikānaṁ, guttiyā rakkhāya avihiṁsāya phāsuvihārāyati. Handa ca’dāni mayaṁ mārisa gacchāma. Bahukiccā mayaṁ bahukaraṇīyā’ti.

This, dear Sir, is the Āṭānāṭiyā protection. This is for the monks’, nuns’, male lay followers’, and female lay followers’ ⬧ guard, protection, freedom from harm, and comfortable living. And now, dear Sir, we shall go, ⬧ as we have many duties, ⬧ and there is much which ought to be done.”

Yassa’dāni tumhe mahārājāno kālaṁ maññathā’ti. Atha kho cattāro mahārājāno uṭṭhāyāsanā Bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu.

“Now is the time for whatever you, Great Kings, are thinking.” Then the Four Great Kings rose from their seats ⬧ and after worshipping and circumambulating the Blessed One, ⬧ vanished right there.

Tepi kho yakkhā uṭṭhāyāsanā appekacce Bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu. Appekacce Bhagavatā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā tatthevantaradhāyiṁsu. Appekacce yena Bhagavā ten’añjaliṁ paṇāmetvā tatthevantaradhāyiṁsu. Appekacce nāmagottaṁ sāvetvā tatthevantaradhāyiṁsu. Appekacce tuṇhībhūtā tatthevantaradhāyiṁsū’ti.

Then some yakkhas rose from their seats ⬧ and after worshipping and circumambulating the Blessed One, ⬧ vanished right there. Some exchanged greetings with the Blessed One, ⬧ and after exchanging polite and courteous greetings, ⬧ vanished right there. Some, after raising their hands in respectful salutation to the Blessed One, ⬧ vanished right there. Some, after announcing their name and family vanished right there. And some, while keeping silent, vanished right there.

Atha kho Bhagavā tassā rattiyā accayena bhikkhū āmantesi. Imaṁ bhikkhave rattiṁ cattāro mahārājāno, mahatiyā ca yakkhasenāya, mahatiyā ca gandhabbasenāya, mahatiyā ca kumbhaṇḍasenāya, mahatiyā ca nāgasenāya, catuddisaṁ rakkhaṁ ṭhapetvā catuddisaṁ gumbaṁ ṭhapetvā catuddisaṁ ovaraṇaṁ ṭhapetvā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ Gijjhakūṭaṁ pabbataṁ obhāsetvā yenāhaṁ tenupasaṅkamiṁsu. Upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdiṁsu.

Then the Blessed One, when that night had passed, addressed the monks, saying: ⬧ “Last night, monks, the Four Great Kings, with a large army of yakkhas, ⬧ with a large army of gandhabbās, with a large army of kumbhandās, ⬧ with a large army of nāgas, ⬧ having set up a guard, a defensive force, ⬧ a watch over the four quarters, ⬧ as night was drawing to a close, approached me, ⬧ lighting up the entire Vulture’s Peak with their radiance, ⬧ saluted me and after worshipping me, ⬧ they sat down to one side.

Tepi kho bhikkhave yakkhā, appekacce maṁ abhivādetvā ekamantaṁ nisīdiṁsu. Appekacce mama saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Appekacce yenāhaṁ tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu. Appekacce nāma gottaṁ sāvetvā ekamantaṁ nisīdiṁsu. Appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho bhikkhave Vessavaṇo mahārājā maṁ etadavoca:

Then of those yakkhas, monks, some, after worshipping me, ⬧ sat down on one side. Some exchanged greetings with me, ⬧ and after exchanging polite and courteous greetings, sat down on one side. Some, after raising their hands in respectful salutation to me, ⬧ sat down on one side. Some, after announcing their name and family, sat down on one side. Some, while keeping silent, sat down on one side. Then, while sitting on one side, monks, the Great King Vessavaṇa said this to me:

Santi hi bhante uḷārā yakkhā, Bhagavato appasannā. Santi hi bhante uḷārā yakkhā Bhagavato pasannā. Santi hi bhante majjhimā yakkhā Bhagavato appasannā. Santi hi bhante majjhimā yakkhā Bhagavato pasannā. Santi hi bhante nīcā yakkhā Bhagavato appasannā. santi hi bhante nīcā yakkhā Bhagavato pasannā.

Bhante, there are high ranking yakkhas who have no faith in the Blessed One, ⬧ and others who have faith. There are yakkhas of middle rank who have no faith in the Blessed One, ⬧ and others who have faith. There are yakkhas of low rank who have no faith in the Blessed One, ⬧ and others who have faith.

Yebhuyyena kho pana bhante yakkhā appasannā yeva Bhagavato. Taṁ kissa hetu? Bhagavā hi bhante pāṇātipātā veramaniyā dhammaṁ deseti, adinnādānā veramaniyā dhammaṁ deseti, kāmesu micchācārā veramaniyā dhammaṁ deseti, musāvādā veramaniyā dhammaṁ deseti, surāmerayamajjapamādaṭṭhānā veramaniyā dhammaṁ deseti.

But, Bhante, the majority of yakkhas have no faith in the Blessed One. What is the reason for this? ⬧ The Blessed One teaches the Dhamma for abstaining from killing beings, ⬧ from stealing, from sexual misconduct, from false speech, ⬧ and from liquor that causes intoxication and negligence.

Yebhuyyena kho pana bhante yakkhā appativiratā yeva pāṇātipātā, appativiratā adinnādānā, appativiratā kāmesu micchācārā, appativiratā musāvādā, appativiratā surāmerayamajjapamādaṭṭhānā. Tesaṁ taṁ hoti appiyaṁ amanāpaṁ.

But, Bhante, the majority of yakkhas do not abstain from killing beings, ⬧ do not abstain from stealing, do not abstain from sexual misconduct, ⬧ do not abstain from false speech, ⬧ and do not abstain from liquors that cause intoxication and negligence. To them such teaching is unpleasant and undesirable.

Santi hi bhante Bhagavato sāvakā, araññe vanapatthāni pantāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussarāhaseyyakāni, paṭisallānasāruppāni. Tattha santi uḷārā yakkhā nivāsino ye imasmiṁ Bhagavato pāvacane appasannā.

Now, Bhante, there are disciples of the Blessed One who dwell in forests, ⬧ groves, and remote lodgings, ⬧ where there is little noise or shouting, ⬧ far from the maddening crowd, hidden from people, ⬧ suitable for retreat. And there are prominent yakkhas living there ⬧ who have no faith in the word of the Blessed One.

Tesaṁ pasādāya ugganhātu bhante Bhagavā Āṭānāṭiyaṁ rakkhaṁ bhikkhuṇaṁ bhikkhuṇīnaṁ upāsakānaṁ upasikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāyā’ti.

“Bhante, may the Blessed One learn the Āṭānāṭiya Protection ⬧ so that the displeased yakkhas may be pleased, ⬧ so that the monks and nuns, male lay followers and female lay followers, ⬧ may be at ease, guarded, protected and unharmed.”

Adhivāsesi kho ahṁ bhikkhave tuṇhībhāvena. Atha kho Vessavaṇo mahārājā maṁ adhivāsanaṁ viditvā tāyaṁ velāyaṁ imaṁ Āṭānāṭiyaṁ rakkhaṁ abhāsi.

And I, monks, by keeping silent, gave consent. Then the Great King Vessavaṇa, monks, having understood my consent on that occasion recited this Āṭānāṭiya protection:

1. Vipassissa namatthu – Cakkhumantassa sirīmato

Sikhissapi namatthu – Sabbabhūtānukampino

Homage to Vipassi the Buddha, ⬧ possessed of the eye of Dhamma and glory. Homage to Sikhi the Buddha, ⬧ compassionate towards all beings.

2. Vessabhussa namatthu – Nahātakassa tapassino

Namatthu Kakusandhassa – Mārasenāpamaddino

Homage to Vessabhu the Buddha, ⬧ free from all defilements ⬧ and possessed of great energy. Homage to Kakusandha the Buddha, ⬧ the conqueror of the army of Māra.

3. Koṇāgamanassa namatthu – Brāhmaṇassa vusīmato

Kassapassa namatthu – Vippamuttassa sabbadhi

Homage to Koṇāgamana the Buddha, ⬧ who shed all defilements ⬧ and completed the holy life. Homage to Kassapa the Buddha, ⬧ who is fully freed from all defilements.

4. Aṅgīrasassa namatthu – Sakyaputtassa sirīmato

Yo imaṁ dhammaṁadesesi – Sabbadukkhāpanūdanaṁ

Homage to Angīrasa, the Buddha Gotama, ⬧ son of the Sākyans, ⬧ full of bright radiance ⬧ and who proclaimed this Noble Dhamma ⬧ that dispels all suffering.

5. Ye cāpi nibbutā loke – Yathābhūtaṁ vipassisuṁ

Te janā apisuṇā – Mahantā vītasāradā

These Supreme Buddhas ⬧ attained the Bliss of Nibbāna ⬧ and realized through insight ⬧ things as they really are. They never speak divisively to anyone. They are mighty men ⬧ who are free from fear of saṁsāra.

6. Hitaṁ devamanussānaṁ – yaṁ namassanti Gotamaṁ

Vijjācaraṇasaṁpannaṁ – mahantaṁ vītasāradaṁ

Gotama the Buddha ⬧ acts for the welfare of gods and humans; ⬧ is endowed with knowledge and virtue, ⬧ mighty, and fearless.

7. Yato uggacchatī sūriyo – Ādicco maṇḍalī mahā

Yassa c’uggacchamānassa – Saṁvarī’pi nirujjhati

Whatever direction, the resplendent sun, the great circle shines ⬧ that direction shines brightly, while that sun is coming up, ⬧ the darkness of night comes to an end.

8. Yassa cuggate suriye – Divaso’ti pavuccati

Rahado’pi tattha gambhīro – Samuddo saritodako

After the sun has come up, ⬧ it is said to be the daytime, ⬧ there is a deep lake in that place, ⬧ the great ocean where the waters have flown.

9. Evaṁ naṁ tattha jānanti – Samuddo saritodako

Ito sā purimā disā – Iti naṁ ācikkhatī jano

Thus in that place they know there is an ocean ⬧ where the waters have flown. From here that is the eastern direction, ⬧ so the people declare.

10. Yaṁ disaṁ abhipāleti – Mahārājā yasassi so

Gandhabbānaṁ ādhipati – Dhataraṭṭho’ti nāma so

That direction is watched over ⬧ by a glorious Great King, he is the master of the gandhabbās, ⬧ Dhataraṭṭha, such is his name.

11. Ramati naccagītehi – Gandhabbehi purakkhato

Puttā’pi tassa bahavo – Ekanāmā’ti me sutaṁ

He delights in song and dance, ⬧ he is honoured by gandhabbās, he also has a great many sons, ⬧ all of one name, so I have heard.

12. Asītiṁ dasa eko ca – Indanāmā mahabbalā

Te cāpi Buddhaṁ dīsvāna – Buddhaṁ ādiccabandhunaṁ

They are eighty and ten and one, ⬧ Inda by name, ones of great strength. They worship, having seen the Awakened One, ⬧ the Buddha, kinsman of the sun.

13. Dūrato’va namassanti – Mahantaṁ vītasāradaṁ

Namo te purisājañña – Namo te purisuttama

From afar, they worship the Buddha, ⬧ who is great and mighty: “Homage to you, excellent one! ⬧ Homage to you, Supreme One!”

Kusalena samekkhasi, amanussā’pi taṁ vandanti, sutaṁ netaṁ abhiṇhaso tasmā evaṁ vademase, “Jinaṁ vandatha Gotamaṁ, jinaṁ vandāma Gotamaṁ. Vijjācaraṇasampannaṁ Buddhaṁ vandāma Gotamaṁ.”

With the power of goodness look at the fact ⬧ that even the non-human beings worship the Blessed One, ⬧ we have heard this repeatedly, ⬧ therefore we also should speak like this: “You should also worship the great victor, the Buddha Gotama. ⬧ Let us worship the great victor, the Buddha Gotama, ⬧ who has true knowledge and pure conduct. ⬧ Let us worship the Buddha Gotama!”

14. Yena petā pavuccanti – Pisuṇā piṭṭhimaṁsikā

Pāṇātipātino luddā – Corā nekatikā janā

There, they say, the departed, ⬧ who speak maliciously, ⬧ backbiters, killers of creatures, ⬧ hunters, thieves, and fraudulent people.

15. Ito sā dakkhiṇā dīsā – Iti naṁ ācikkhati jano

Yaṁ disaṁ abhipāleti – Mahārājā yasassiso

From here that is the southern direction, ⬧ so the people declare. That direction is watched over ⬧ by a glorious Great King.

16. Kumbhaṇḍānaṁ ādhipati – Virūḷho iti nāmaso

Ramati naccagītehi – Kumbhaṇḍehi purakkhato

He is the master of the kumbhandhās, ⬧ Virūlha, such is his name. He delights in song and dance, ⬧ he is honoured by kumbhandhās.

17. Puttā’pi tassa bahavo – Ekanāmā’ti me sutaṁ

Asītiṁ dasa eko ca – Indanāmā mahabbalā

He also has a great many sons, ⬧ all of one name, so I have heard, they are eighty and ten and one, ⬧ Inda by name, ones of great strength.

18. Te cāpi Buddhaṁ disvāna – Buddhaṁ ādicca bandhunaṁ

Dūrato va namassanti – Mahantaṁ vītasāradaṁ

Namo te purisājañña – Namo te purisuttama

Having seen the Awakened One, ⬧ the Buddha, kinsman of the sun, ⬧ from afar, they worship the Buddha, ⬧ who is great and mighty: “Homage to you, excellent one! ⬧ Homage to you, Supreme One!”

Kusalena samekkhasi, amanussā’pi taṁ vandanti, sutaṁ netaṁ abhiṇhaso tasmā evaṁ vademase, “Jinaṁ vandatha Gotamaṁ, jinaṁ vandāma Gotamaṁ. Vijjācaraṇasampannaṁ Buddhaṁ vandāma Gotamaṁ.”

With the power of goodness look at the fact ⬧ that even the non-human beings worship the Blessed One, ⬧ we have heard this repeatedly, ⬧ therefore we also should speak like this: “You should also worship the great victor, the Buddha Gotama. ⬧ Let us worship the great victor, the Buddha Gotama, ⬧ who has true knowledge and pure conduct. ⬧ Let us worship the Buddha Gotama!”

19. Yattha coggacchati suriyo – Ādicco maṇḍalī mahā

Yassa coggacchamānassa – Divaso’pi nirujjhati

Whatever direction the resplendent sun, the great circle sets ⬧ that direction shines brightly. While that sun is going down ⬧ the light of day comes to an end.

20. Yassa coggate suriye – Saṁvarī’ti pavuccati

Rahado’pi tattha gambhīro – Samuddo saritodako

After the sun has gone down, ⬧ it is said to be night time, there is a deep lake in that place, ⬧ the great ocean where the waters have flown.

21. Evaṁ naṁ tattha – Jānanti samuddo saritodako

Ito sā pacchimā disā – Iti naṁ ācikkhati jano

Yaṁ disaṁ abhipāleti – Mahārājā yasassiso

Thus in that place they know ⬧ there is the great ocean where the waters have flown. From here that is the western direction, ⬧ so the people declare. That direction is watched over ⬧ by a glorious Great King.

22. Nāgānaṁca ādhipati – Virūpakkho iti nāma so

Ramati naccagītehi – Nāgehi purakkhato

He is the master of the nāgās, ⬧ Virūpakkha, such is his name. He delights in song and dance, ⬧ he is honoured by nāgās.

23. Puttā’pi tassa bahavo – Ekanāmā’ti me sutaṁ

Asītiṁ dasa eko ca – Indanāmā mahabbalā

He also has a great many sons, ⬧ all of one name, so I have heard, they are eighty and ten and one, ⬧ Inda by name, ones of great strength.

24. Te cāpi Buddhaṁ disvāna – Buddhaṁ ādiccabandhunaṁ

Dūrato’va namassanti – Mahantaṁ vītasāradaṁ

Namo te purisājañña – Namo te purisuttama

Having seen the Awakened One, ⬧ the Buddha, kinsman of the sun, ⬧ from afar, they worship the Buddha, ⬧ who is great and mighty: “Homage to you, excellent one! ⬧ Homage to you, Supreme One!

Kusalena samekkhasi, amanussā’pi taṁ vandanti, sutaṁ netaṁ abhiṇhaso tasmā evaṁ vademase, “Jinaṁ vandatha Gotamaṁ, jinaṁ vandāma Gotamaṁ. Vijjācaraṇasampannaṁ Buddhaṁ vandāma Gotamaṁ.”

With the power of goodness look at the fact ⬧ that even the non-human beings worship the Blessed One, ⬧ we have heard this repeatedly, ⬧ therefore we also should speak like this: “You should also worship the great victor, the Buddha Gotama. ⬧ Let us worship the great victor, the Buddha Gotama, ⬧ who has true knowledge and pure conduct. ⬧ Let us worship the Buddha Gotama!”

25. Yena uttarakurū rammā – Mahāneru Sudassano

Manussā tattha jāyanti – Amamā apariggahā

Where delightful Uttarakuru is, ⬧ and the beautiful Mount Meru, the men who are born in that place ⬧ are unselfish, without possessions.

26. Na te bījaṁ pavapanti – Na pi nīyanti naṅgalā

Akaṭṭhapākimaṁ sāliṁ – Paribhuñjanti mānusā

They have no need to sow seeds, ⬧ they have no need to draw the plows; ⬧ by itself the ripened crop ⬧ presents itself for people to eat.

27. Akaṇaṁ athusaṁ suddhaṁ – Sugandhaṁ taṇḍulapphalaṁ

Tuṇḍikhīre pacitvāna – Tato bhuñjanti bhojanaṁ

Free from powder and free from husk ⬧ sweet smelling grains of the finest rice, ⬧ having cooked it in golden pots, ⬧ they then enjoy their food.

28. Gāviṁ ekakhuraṁ katvā – Anuyanti disodisaṁ

Pasuṁ ekakhuraṁ katvā – Anuyanti disodisaṁ

Having made their cows their vehicle ⬧ they go about from place to place. Having made their bulls their vehicle ⬧ they go about from place to place.

29. Itthivāhanaṁ katvā – Anuyanti disodisaṁ

Purisavāhanaṁ katvā – Anuyanti disodisaṁ

Having made women their vehicle ⬧ they go about from place to place. Having made men their vehicle ⬧ they go about from place to place.

30. Kumārivāhanaṁ katvā – Anuyanti disodisaṁ

Kumāravāhanaṁ katvā – Anuyanti disodisaṁ

Having made girls their vehicle ⬧ they go about from place to place. Having made boys their vehicle ⬧ they go about from place to place.

Te yāne abhiruhitvā sabbā disā anupariyanti pacārā tassa rājino.

Having mounted their carriages, ⬧ those beings and the messengers of that King ⬧ go around in all directions.

31. Hatthiyānaṁ assayānaṁ – Dibbaṁ yānaṁ upaṭṭhitaṁ

Pāsādā sivikā ceva – Mahārājassa yasassino

Tassa ca Nagarā ahu – Antalikkhe sumāpitā

There are palaces and mansions filled with elephants and horses, ⬧ and perfect divine carriages. And for that Great and glorious King ⬧ there are cities for him also, ⬧ that are well created in the sky:

Āṭānāṭā Kusināṭā Parakusināṭā Nāṭapuriyā Parakusitanāṭā Uttarena Kapivanto Janoghamaparena ca Navanavutiyo Ambara Ambaravatiyo Āḷakamandā nāma rājaḍhānī. Kuverassahi kho pana mārisa mahārājāssa Visāṅā nāma rājaḍhānī tasmā Kuvero mahārājā Vessavaṇo’ti pavuccati, paccesanto pakāsenti Tatolā Tattalā Tatotalā, Ojasi Tejasi Tatojasī Sūro Rājā Ariṭṭho nemi, rahado’pi tattha Dharaṇī nāma, yato meghā pavassanti vassā yato patāyanti, sabhāpi tattha Bhagalavatī nāma yattha yakkhā payirupāsanti.

The names of the cities are Āṭānāṭā, Kusināṭā, ⬧ Parakusināṭā. Nāṭapuriyā, Parakusitanāṭā. To the North is Kapīvanta, and on the other side is Janogha, ⬧ Navanavatiya, Ambara-ambaravatiya, and the king’s capital named Alakamandā. The Great King Kuvera’s capital, dear Sir, is named Visānā, ⬧ therefore is the Great King also called Vessavana. Each yakkha individually informed the King of their news: Tatolā, Tattalā, Tatotalā, Ojasi, Tejasi, Tatojasi, ⬧ Sūra, Rājā, Ariṭṭha, Nemi. There is a lake in that place also, named Dharaṇi, ⬧ and from there the clouds rain down, from there the rains spread. There also is the public hall named Bhagalavatī ⬧ where the yakkhās assemble.

32. Tattha niccaphalā rukkhā – Nānādijagaṇāyutā

Mayūracoñcābhirudā – Kokilādihi vaggubhi

There the trees are always in fruit, ⬧ and have a crowd of birds of diverse kinds, ⬧ resounds with the calls of peacocks and herons, ⬧ and the melodious songs of cuckoos are heard.

33. Jīvañjīvakasaddettha – Atho oṭṭhava cittakā

Kukutthakā kuḷīrakā – Vane pokkharasātakā

There the cry of birds called jīvañjīvaka ⬧ and the otthavacittaka birds are heard. The jungle hens and golden hens ⬧ and pokkharasātaka birds roam the woods.

34. Sukasāḷika saddettha – Daṇḍamānavakāni ca

Sobhati sabbakālaṁ sā, – Kuvera nalinī sadā

There is the cry of the parrot ⬧ myna-birds, and dandamanavaka birds. Kuvera’s lotus pond is very attractive, ⬧ throughout the year, during all of the seasons.

35. Ito sā uttarā disā – Iti naṁ ācikkhatī jano

Yaṁ disaṁ abhipāleti – Mahārājā yasassiso

From here that is the northern direction, ⬧ so the people declare. That direction is watched over ⬧ by a glorious Great King.

36. Yakkhānaṁ ādhipati – Kuvero iti nāmaso

Ramati naccagītehi – Yakkhehi purakkhato

He is the master of the yakkhas, ⬧ Kuvera, such is his name. He delights in song and dance, ⬧ he is honoured by yakkhas.

37. Puttā’pi tassa bahavo – Ekanāmā’ti me sutaṁ

Asītiṁ dasa eko ca – Indanāmā mahabbalā

He also has a great many sons, ⬧ all of one name, so I have heard, they are eighty and ten and one, ⬧ Inda by name, ones of great strength.

38. Te cāpi Buddhaṁ disvāna – Buddhaṁ ādiccabandhunaṁ

Dūrato’va namassanti – Mahantaṁ vītasāradaṁ

Namo te purisājañña – Namo te purisuttama

Having seen the Awakened One, ⬧ the Buddha, kinsman of the sun, from afar, they worship the Buddha, ⬧ who is great and mighty: “Homage to you, excellent one! ⬧ Homage to you, Supreme One!”

Kusalena samekkhasi amanussāpi taṁ vandanti, sutaṁ netaṁ abhiṇhaso tasmā evaṁ vademase, “Jinaṁ vandatha Gotamaṁ, jinaṁ vandāma Gotamaṁ. Vijjācaraṇasampannaṁ Buddhaṁ vandāma Gotaman’ti.”

With the power of goodness look at the fact ⬧ that even the non-human beings worship the Blessed One, ⬧ we have heard this repeatedly, ⬧ therefore we also should speak like this: “You should also worship the great victor, the Buddha Gotama. ⬧ Let us worship the great victor, the Buddha Gotama, ⬧ who has true knowledge and pure conduct. ⬧ Let us worship the Buddha Gotama!”

Ayaṁ kho sā mārisa Āṭānāṭiyā rakkhā, bhikkhuṇaṁ bhikkhuṇīnaṁ upāsakānaṁ upasikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāyāti. Yassa kassa ci mārisa bhikkhussa vā bhikkhuṇiyā vā upāsakassa vā upāsikāya vā, ayaṁ Āṭānāṭiyā rakkhā suggahitā bhavissati samattā pariyāputā. Tañce amanusso; Yakkho vā yakkhiṇī vā, yakkhapotako vā yakkhapotikā vā, yakkhamahāmatto vā yakkhapārisajjo vā yakkhapacāro vā, gandhabbo vā gandhabbī vā, gandhabbapotako vā gandhabbapotikā vā, gandhabbamahāmatto vā gandhabbapārisajjo vā gandhabbapacāro vā, kumbhaṇḍo vā kumbhaṇḍī vā, kumbhaṇḍapotako vā kumbhaṇḍapotikā vā, kumbhaṇḍamahāmatto vā kumbhaṇḍapārisajjo vā, kumbhaṇḍapacāro vā, nāgo vā nāginī vā, nāgapotako vā nāgapotikā vā, nāgamahāmatto vā, nāgapārisajjo vā nāgapacāro vā, paduṭṭhacitto; bhikkhuṁ vā bhikkhuniṁ vā upāsakaṁ vā upāsikaṁ vā gacchantaṁ vā anugaccheyya, ṭhitaṁ vā upatiṭṭheyya, nisinnaṁ vā upanisīdeyya, nipannaṁ vā upanipajjeyya.

This, dear Sir, is the Āṭānāṭiyā protection. This is for the monks’, nuns’, male lay followers’, ⬧ and female lay followers’ ⬧ guard, protection, freedom from harm, and comfortable living. Whoever, dear Sir ⬧ be they a monk or a nun ⬧ or a male lay follower ⬧ or a female lay follower with a mind of loving kindness ⬧ learns this Āṭānāṭiyā Protection well, and will master it, ⬧ then if a non-human being, be they male yakkha or female yakkha ⬧ or yakkha boy or yakkha girl ⬧ or yakkha minister or yakkha councillor or yakkha messenger ⬧ or male gandhabba or female gandhabba ⬧ or gandhabba boy or gandhabba girl ⬧ or gandhabba minister or gandhabba councillor or gandhabba messenger ⬧ or male kumbhanda or female kumbhanda ⬧ or kumbhanda boy or kumbhanda girl ⬧ or kumbhanda minister or kumbhanda councillor or kumbhanda messenger ⬧ or male nāga or female nāga ⬧ or nāga boy or nāga girl ⬧ or nāga minister or nāga councillor or nāga messenger ⬧ with a wicked mind comes near ⬧ while a monk, a nun, male lay follower, or a female lay follower is going, ⬧ or stand near while they are standing, ⬧ or sit near while they are sitting, ⬧ or lie near while they are lying,

Na me so mārisa amanusso labheyya gāmesu vā nigamesu vā sakkāraṁ vā garukāraṁ vā. Na me so mārisa amanusso labheyya Ālakamandāya rājadhāniyā vatthuṁ vā vāsaṁ vā. Na me so mārisa amanusso labheyya yakkhānaṁ samitiṁ gantuṁ.

then that non-human being, dear Sir, ⬧ would not receive in my villages and towns, honour or respect. That non-human being, dear Sir, ⬧ would not receive in my royal city Ālakamandāya, ground or dwelling. That non-human being, dear Sir, would not be able to go ⬧ to the gathering of the yakkhas.

Apissu naṁ mārisa amanussā anavayham’pi naṁ kareyyuṁ avivayhaṁ. Apissunaṁ mārisa amanussā, attāhi’pi paripuṇṇāhi paribhāsāhi paribhāseyyuṁ. Apissunaṁ mārisa amanussā, rittam’pi pattaṁ sīse nikkujjeyyuṁ. Apissunaṁ mārisa amanussā sattadhāpi’ssa muddhaṁ phāleyyuṁ.

Further, dear Sir, other non-human beings ⬧ would not give or take him in marriage. Further, dear Sir, other non-human beings ⬧ would abuse him with very personal abuse. Further, dear Sir, other non-human beings ⬧ would drop an empty bowl over his head. Further, dear Sir, other non-human beings ⬧ would split his head into seven pieces.

Santi hi mārisa amanussā caṇḍā ruddā rabhasā. Te neva mahārājānaṁ ādiyanti. Na mahārājānaṁ purisakānaṁ ādiyanti. Na mahārājānaṁ purisakānaṁ purisakānaṁ ādiyanti. Te kho te mārisa amanussā mahārājānaṁ avaruddhā nāma vuccanti.

There are non-human beings, dear Sir, ⬧ who are fierce, cruel, and violent, ⬧ they do not obey the Great Kings’ ministers, ⬧ they do not obey the Great Kings’ ministers’ attendants, ⬧ and those non-human beings, dear Sir, ⬧ are said to be in revolt against the Great Kings.

Seyyathā pi mārisa rañño Māgadhassa vijite mahācorā. Te neva rañño Māgadhassa ādiyanti. Na rañño Māgadhassa purisakānaṁ ādiyanti. Na rañño Māgadhassa purisakānaṁ purisakānaṁ ādiyanti. Te kho te mārisa, mahācorā rañño Māgadhassa avaruddhā nāma vuccanti.

Just as, dear Sir, there are thieves in the king of Magadha’s realm, ⬧ who do not obey the king of Magadha, ⬧ who do not obey the king of Magadha’s ministers, ⬧ who do not obey the king of Magadha’s ministers’ attendants, ⬧ and those great thieves, dear Sir, ⬧ are said to be in revolt against the king of Magadha.

Evameva kho mārisa, santi hi amanussā caṇḍā ruddā rabhasā. Te neva mahārājānaṁ ādiyanti. Na mahārājānaṁ purisakānaṁ ādiyanti. Na mahārājānaṁ purisakānaṁ purisakānaṁ ādiyanti. Te kho te mārisa amanussā mahārājānaṁ avaruddhā nāma vuccanti.

Even so, dear Sir, there are non-human beings ⬧ who are fierce, cruel, and violent, ⬧ they do not obey the Great Kings, ⬧ they do not obey the Great Kings’ ministers, ⬧ they do not obey the Great Kings’ ministers’ attendants, ⬧ and those non-human beings, dear Sir, ⬧ are said to be in revolt against the Great Kings.

Yo hi ko ci mārisa amanusso; yakkho vā yakkhiṇī vā, yakkhapotako vā yakkhapotikā vā, yakkhamahāmatto vā yakkhapārisajjo vā yakkhapacāro vā, gandhabbo vā gandhabbī vā, gandhabbapotako vā gandhabbapotikā vā, gandhabbamahāmatto vā gandhabbapārisajjo vā gandhabbapacāro vā, kumbhaṇḍo vā kumbhaṇḍī vā, kumbhaṇḍapotako vā kumbhaṇḍapotikā vā, kumbhaṇḍamahāmatto vā kumbhaṇḍapārisajjo vā, kumbhaṇḍapacāro vā, nāgo vā nāginī vā, nāgapotako vā nāgapotikā vā, nāgamahāmatto vā, nāgapārisajjo vā nāgapacāro vā,

Now, dear Sir, whatever non-human being, ⬧ be they male yakkha or female yakkha ⬧ or yakkha boy or yakkha girl ⬧ or yakkha minister or yakkha councillor or yakkha messenger ⬧ or male gandhabba or female gandhabba ⬧ or gandhabba boy or gandhabba girl ⬧ or gandhabba minister or gandhabba councillor or gandhabba messenger ⬧ or male kumbhanda or female kumbhanda ⬧ or kumbhanda boy or kumbhanda girl ⬧ or kumbhanda minister or kumbhanda councillor or kumbhanda messenger ⬧ or male nāga or female nāga ⬧ or nāga boy or nāga girl ⬧ or nāga minister or nāga councillor or nāga messenger

Paduṭṭhacitto, bhikkhuṁ vā bhikkhuṇiṁ vā, upāsakaṁ vā upāsikaṁ vā, gacchantaṁ vā anugaccheyya, ṭhitaṁ vā upatiṭṭheyya, nisinnaṁ vā upanisīdeyya, nipannaṁ vā upanipajjeyya. Imesaṁ yakkhānaṁ mahāyakkhānaṁ, senāpatīnaṁ mahāsenāpatīnaṁ, ujjhāpetabbaṁ vikkanditabbaṁ viravitabbaṁ;

with a wicked mind should come near a monk or a nun ⬧ or a male lay follower or a female lay follower ⬧ while they are going, ⬧ or stand near while they are standing, ⬧ or sit near while they are sitting, ⬧ or lie near while they are lying, ⬧ then to these yakkhas, great yakkhas, ⬧ generals, great generals, one should call out, one should shout out, one should cry out:

Ayaṁ yakkho gaṇhāti, ayaṁ yakkho āvisati, ayaṁ yakkho heṭheti, ayaṁ yakkho viheṭheti, ayaṁ yakkho hiṁsati, ayaṁ yakkho vihiṁsati, ayaṁ yakkho na muñcatī’ti.

“This yakkha has seized me, this yakkha has possessed me, ⬧ this yakkha annoys me, this yakkha harasses me, ⬧ this yakkha hurts me, this yakkha injures me, ⬧ this yakkha will not release me.”

Katamesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ?

To which yakkhas, great yakkhas, generals, and great generals?

39. Indo Somo Varuṇo ca – Bhāradvājo Pajāpatī

Candano Kāmaseṭṭho ca – Kinnughaṇḍu Nighaṇḍu ca

Inda, Soma, and Varuṇa, ⬧ Bhāradvāja, Pajāpatī, Candana, and Kāmaseṭṭha, ⬧ Kinnughaṇḍu, and Nighaṇḍu,

40. Panādo Opamañño ca – Devāsūto ca Mātalī

Cittaseno ca Gandhabbo – Naḷo Rājā Janesabho

Panāda, and Opamañña, ⬧ and the charioteer, god Mātalī. Cittasena and Gandhabba ⬧ the kings Nala and Janesabha,

41. Sātāgiro Hemavato – Puṇṇako Karatiyo Guḷo

Sivako Mucalindo ca – Vessāmitto Yugandharo

Sātāgira, Hemavata, ⬧ Puṇṇaka, Karatiya, Guḷa, Sivaka, and Mucalinda, ⬧ Vessāmitta, Yugandhara,

42. Gopālo Suppagedho ca – Hirinettī ca Mandiyo

Pañcālacaṇḍo Ālavako – Pajjunno Sumano Sumukho Dadhīmukho

Maṇi Māṇī Caro Dīgho – Atho Serissako Sahā

Gopāla, and Suppagedha, ⬧ Hirinettī, and Mandiya ⬧ Pañcālacaṇḍa, Ālavaka, ⬧ Pajjuna, Sumana, Sumukha, Dadhīmukha, Maṇi Māṇī Cara Dīgha, ⬧ together with Serissaka

Imesaṁ yakkhānaṁ mahāyakkhānaṁ, senāpatīnaṁ mahāsenāpatīnaṁ, ujjhāpetabbaṁ vikkanditabbaṁ viravitabbaṁ; Ayaṁ yakkho gaṇhāti, ayaṁ yakkho āvisati, ayaṁ yakkho heṭheti, ayaṁ yakkho viheṭheti, ayaṁ yakkho hiṁsati, ayaṁ yakkho vihiṁsati, ayaṁ yakkho na muñcatī’ti.

Then to these yakkhas, great yakkhas, generals, and great generals, ⬧ one should call out, one should shout out, one should cry out: ⬧ “This yakkha has seized me, this yakkha has possessed me, ⬧ this yakkha annoys me, this yakkha harasses me, ⬧ this yakkha hurts me, this yakkha injures me, ⬧ this yakkha will not release me.”

Ayaṁ kho sā mārisa, Āṭānāṭiyā rakkhā, bhikkhūnaṁ bhikkhunīṇaṁ, upāsakānaṁ upāsikānaṁ, guttiyā rakkhāya avihiṁsāya phāsuvihārāyati. Handa ca’dāni mayaṁ mārisa gacchāma. Bahukiccā mayaṁ bahukaraṇīyā’ti.

This, dear Sir, is the Āṭānāṭiyā protection. This is for the monks’, nuns’, male lay followers’, and female lay followers’ ⬧ guard, protection, freedom from harm, and comfortable living. And now, dear Sir, we shall go, ⬧ as we have many duties, ⬧ and there is much which ought to be done.”

Yassa’dāni tumhe mahārājāno kālaṁ maññathā’ti. Atha kho bhikkhave cattāro mahārājāno uṭṭhāyāsanā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu.

“Now is the time for whatever you, Great Kings, are thinking.” Then monks, the Four Great Kings rose from their seats ⬧ and after worshipping and circumambulating me, ⬧ vanished right there.

Te’pi kho bhikkhave, yakkhā uṭṭhāyāsanā, appekacce maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu. Appekacce mayā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā tatthevantaradhāyiṁsu. Appekacce yenā’haṁ tenañjaliṁ paṇāmetvā tatthevantaradhāyiṁsu. Appekacce nāmagottaṁ sāvetvā tatthevantaradhāyiṁsu. Appekacce tuṇhībhūtā tatthevantaradhāyiṁsū’ti.

Then some yakkhas rose from their seats ⬧ and after worshipping and circumambulating me, ⬧ vanished right there. Some exchanged greetings with me, ⬧ and after exchanging polite and courteous greetings, ⬧ vanished right there. Some, after raising their hands in respectful salutation to me, ⬧ vanished right there. Some, after announcing their name and family vanished right there. And some, while keeping silent, vanished right there.

Uggaṇhātha bhikkhave, Āṭānāṭiyaṁ rakkhaṁ. Pariyāpuṇātha bhikkhave Āṭānāṭiyaṁ rakkhaṁ. Dhāretha bhikkhave Āṭānāṭiyaṁ rakkhaṁ. Atthasaṁhitāya bhikkhave Āṭānāṭiyā rakkhā bhikkhūnaṁ, bhikkhuṇīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāyā’ti.

Learn the Āṭānāṭiya protection, monks, ⬧ master the Āṭānāṭiya protection, monks, ⬧ bear in mind the Āṭānāṭiya protection, monks. ⬧ The Āṭānāṭiya protection, monks, is for your welfare and benefit. It is for the monks’, nuns’, male lay followers’, and female lay followers’ ⬧ guard, protection, freedom from harm, and comfortable living.

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandun’ti.

The Blessed One taught this discourse. ⬧ Those monks were delighted and rejoiced in the words of the Blessed One.

**30. Paṭicca Samuppāda Samudayo and Nirodho**

Arising and Cessation of Causality

Avijjā paccayā saṅkhārā. Saṅkhāra paccayā viññāṇaṁ. Viññāṇa paccayā nāmarūpaṁ. Nāma rūpa paccayā saḷāyatanaṁ. Saḷāyatana paccayā phasso. Phassa paccayā vedanā. Vedanā paccayā taṇhā. Taṇhā paccayā upādānaṁ. Upādāna paccayā bhavo. Bhava paccayā jāti. Jāti paccayā jarā maraṇaṁ soka parideva dukkha domanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakhandassa samudayo hoti.

Dependent on ignorance, arises formations.

Dependent on formations, arises consciousness.

Dependent on consciousness, arises mentality-materiality.

Dependent on mentality-materiality, arise the six-sense bases.

Dependent on the six-sense bases, arises contact.

Dependent on contact, arises feeling.

Dependent on feeling, arises craving.

Dependent on craving, arises clinging.

Dependent on clinging, ⬧ arises the arranging of kamma.

Dependent on the arranging of kamma, ⬧ arises birth.

Dependent on birth, arises aging, death, sorrow, lamentation, ⬧ pain, grief and despair.

Thus, there is the arising of this whole mass of suffering.

Avijjāyatveva asesa virāga nirodhā saṅkhāra nirodho. Saṅkhāra nirodhā viññāna nirodho. Viññāna nirodhā nāmarūpa nirodho. Nāmarūpa nirodhā saḷāyatana nirodho. Saḷāyatana nirodhā phassa nirodho. Phassa nirodhā vedanā nirodho. Vedanā nirodhā taṇhā nirodho. Taṇhā nirodhā upādāna nirodho. Upādāna nirodhā bhava nirodho. Bhava nirodhā jāti nirodho. Jāti nirodhā jarā maraṇaṁ soka parideva dukkha domanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakhandhassa nirodho hoti.

Through the entire cessation of ignorance, formations cease.

Through the cessation of formations, consciousness ceases.

Through the cessation of consciousness, mentality-materiality ceases.

Through the cessation of mentality-materiality, the six-sense bases cease.

Through the cessation of the six-sense bases, contact ceases.

Through the cessation of contact, feeling ceases.

Through the cessation of feeling, craving ceases.

Through the cessation of craving, clinging ceases.

Through the cessation of clinging, ⬧ the arranging of kamma ceases.

Through the cessation of the arranging of kamma, ⬧ birth ceases.

Through the cessation of birth, aging, death, sorrow, lamentation, ⬧ pain, grief and despair ceases.

Thus, there is the cessation of this whole mass of suffering.

1. Aneka jāti saṁsāraṁ – sandhāvissaṁ anibbisaṁ

Gahakārakaṁ gavesanto – dukkhā jāti punappunaṁ

Through many a birth, ⬧ I wandered in saṁsāra ⬧ seeking, but not finding, ⬧ the builder of this house called suffering. Suffering indeed is it to be ⬧ born again and again.

2. Gahakāraka diṭṭho’si – puna gehaṁ na kāhasi

Sabbā te phāsukā bhaggā – gaha kūṭaṁ visaṅkhitaṁ

visaṅkhāra gataṁ cittaṁ – taṇhānaṁ khyaya majjhagā’ti.

Oh house-builder! You are now seen. ⬧ You can build no house again! ⬧ I broke all the rafters. ⬧ I smashed the ridge-pole of the house. My mind has attained the unconditioned. ⬧ Achieved is the end of craving!

**31. Mittānisaṁsa Suttaṁ**

The Benefits of Friendship

1. Pahūtabhakkho bhavatī – Vippavuttho sakā gharā

Bahū naṁ upajīvantī – Yo mittānaṁ na dūbhatī

He who maintains genuine friendship will, ⬧ whenever he goes far out of his home, ⬧ receive an abundance of hospitality. ⬧ Many will obtain their living through him.

2. Yaṁ yaṁ janapadaṁ yātī – Nigame rājadhāniyo

Sabbattha pūjito hoti – Yo mittānaṁ na dūbhati

He who maintains genuine friendship will, ⬧ whatever country, village, or town he visits, ⬧ be honoured everywhere.

3. Nāssa corā pasahanti – Nātimaññeti khattiyo

Sabbe amitte tarati – Yo mittānaṁ na dūbhati

He who maintains genuine friendship ⬧ will not be over powered by robbers. The king will not look down upon him. ⬧ He will triumph over all his enemies.

4. Akkuddho sagharaṁ eti – Sabbhāya paṭinandito

Ñātīnaṁ uttamo hoti – Yo mittānaṁ na dūbhati

He who maintains genuine friendship, ⬧ returns home with feelings of kindness, ⬧ rejoices in the assemblies of people, ⬧ and becomes the chief among his relatives.

5. Sakkatvā sakkato hoti – Garu hoti sagāravo

Vaṇṇakittibhato hoti – Yo mittānaṁ na dūbhati

He who maintains genuine friendship, ⬧ being hospitable to others, ⬧ in turn, receives hospitality. ⬧ Being respectful to others, ⬧ in turn, receives respect. He enjoys both praise and beauty.

6. Pūjako labhate pūjaṁ – Vandako paṭivandanaṁ

Yaso kittiñca pappoti – Yo mittānaṁ na dūbhati

He who maintains genuine friendship, ⬧ being a giver, in turn he receives gifts. Being worshipful to others, ⬧ in turn, he is worshipped. He attains prosperity and fame.

7. Aggi yathā pajjalati – Devatā’va virocati

Siriyā ajahito hoti – Yo mittānaṁ na dūbhati

He who maintains genuine friendship, ⬧ shines like a fire, ⬧ and is radiant as a deity. Never will prosperity forsake him.

8. Gāvo tassa pajāyanti – Khette vutthaṁ virūhati

Puttānaṁ phalamasnāti – Yo mittānaṁ na dūbhati

He who maintains genuine friendship, ⬧ will have many breeding cattle. What is sown in the field will flourish. ⬧ His children will achieve success in life.

9. Darito pabbatāto vā – Rukkhāto patito naro

Cuto patiṭṭhaṁ labhati – Yo mittānaṁ na dūbhati

He who maintains genuine friendship, ⬧ should he fall from a cliff, mountain or tree, ⬧ he will always be protected.

10. Virūḷhamūlasantānaṁ – Nigrodhamiva māluto

Amittā nappasahanti – Yo mittānaṁ na dūbhati

He who maintains genuine friendship, ⬧ cannot be overthrown by enemies, even as the deep-rooted banyan tree ⬧ cannot be uprooted by the wind.

**32. Mahā Moggallānatthera Bojjhaṇga Suttaṁ**

Discourse on Enlightenment Factors Preached to Arahant Moggallāna

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Rājagahe viharati veḷuvane Kalandakanivāpe. Tena kho pana samayena āyasmā Mahā Moggallāno Gijjhakūṭe pabbate viharati ābādhiko dukkhito bāḷhagilāno.

Thus have I heard: ⬧ On one occasion ⬧ the Blessed One was living in the city of Rājagaha, ⬧ in the bamboo grove, in the Squirrels’ Feeding Ground. At that time the Venerable Mahā Moggallāna ⬧ who was living on the Gijjhakūṭa Hill, ⬧ was afflicted with a disease, ⬧ was suffering physically, and was gravely ill.

Atha kho Bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā Mahā Moggallāno tenupasaṅkami. Upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā āyasmantaṁ Mahā Moggallānaṁ etadavoca.

Then the Blessed One, arising from his meditation in the evening, ⬧ visited the Venerable Mahā Moggallāna ⬧ and sat down on a seat made ready for him. Thus seated the Blessed One spoke to the Venerable Mahā Moggallāna:

Kacci Te Moggallāna khamanīyaṁ? Kacci yāpanīyaṁ? Kacci dukkhā vedanā paṭikkamanti no abhikkamanti? Paṭikkamosānaṁ paññāyati no abhikkamo? ‘ti.

Well Moggallāna, how is it with you? Are you bearing up, ⬧ are you enduring your bodily suffering? Do your pains decrease or increase? Are there signs of your pains decreasing and not increasing?

Na me Bhante khamanīyaṁ. Na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti. Abhikkamosānaṁ paññāyati no paṭikkamo’ti.

No, Bhante, I am not bearing up, ⬧ I am not enduring and the pain is very great. There is a sign not of pains decreasing but increasing.

Satti’me Moggallāna bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbāṇāya saṁvattan’ti. Katame satta?

These seven factors of enlightenment, Moggallāna ⬧ are well expounded, cultivated and fully developed by me. They lead to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna. What are the seven?

Sati sambojjhaṅgo kho Moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Mindfulness, the factor of enlightenment, Moggallāna, ⬧ is well expounded, cultivated and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Dhammavicaya sambojjhaṅgo kho Moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Investigation of the Dhamma, the factor of enlightenment, Moggallāna, ⬧ is well expounded, cultivated and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Viriya sambojjhaṅgo kho Moggallāna, mayā sammadakkhāto bhāvito bahulīkatao abhiññāya sabodhāya nibbāṇāya saṁvattati.

Effort, the factor of enlightenment, Moggallāna, ⬧ is well expounded, cultivated and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Pīti sambojjhaṅgo kho Moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Rapture, the factor of enlightenment, Moggallāna, ⬧ is well expounded, cultivated and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Passaddhi sambojjhaṅgo kho Moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Calm, the factor of enlightenment, Moggallāna, ⬧ is well expounded, cultivated and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Samādhi sambojjhaṅgo kho Moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Concentration, the factor of enlightenment, Moggallāna, ⬧ is well expounded, cultivated and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Upekkhā sambojjhaṅgo kho Moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Equanimity, the factor of enlightenment, Moggallāna, ⬧ is well expounded, cultivated and fully developed by me. It leads to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Ime kho Moggallāna, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbāṇāya saṁvattantī’ti.

These seven factors of enlightenment, Moggallāna, ⬧ are well expounded, cultivated and fully developed by me. They lead to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Taggha Bhagavā, bojjhaṅgā. Taggha sugata, bojjhaṅgā’ti.

Most surely, oh Blessed One, ⬧ they are the factors of enlightenment. Most surely, oh Sublime One, ⬧ they are the factors of enlightenment.

Idama’voca Bhagavā. Attamano āyasmā Mahā Moggallāno Bhagavato bhāsitaṁ abhinandi. Vuṭṭhāhicā’yasmā Mahā Moggallāno tamhā ābādhā. Tathā pahīnocā’yasmato Mahā Moggallānassa so ābādho ahosī’ti.

Thus said the Blessed One. And the Venerable Mahā Moggallāna, ⬧ glad at heart, rejoiced in the Blessed One’s explanation. Thereupon the Venerable Moggallāna recovered from that disease, ⬧ and that disease, of the Venerable Moggallāna ⬧ disappeared instantly.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

**33. Mahā Cundatthera Bojjhaṇga Suttaṁ**

Discourse on Enlightenment Factors Preached to the Blessed One

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Rājagahe viharati veḷuvane Kalandakanivāpe. Tena kho pana samayena Bhagavā ābādhiko hoti dukkhito bāḷhagilāno.

Thus have I heard: ⬧ On one occasion the Blessed One was living in the city of Rājagaha, ⬧ in the bamboo grove, in the Squirrels’ Feeding Ground. At that time the Blessed One, ⬧ was afflicted with a disease, ⬧ was suffering physically, and was gravely ill.

Atha kho āyasmā Mahā Cundo sāyanhasamayaṁ paṭisallānā vuṭṭhito yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ Mahā Cundaṁ Bhagavā etada’voca.

Then the Venerable Mahā Cunda, arising from his meditation in the evening, ⬧ visited the Blessed One, ⬧ saluted him and sat down beside him. To Venerable Mahā Cunda thus seated, the Blessed One said:

Paṭibhantu taṁ Cunda, bhojjhaṇgā’ti.

Oh, Cunda, let the factors of enlightenment occur to you.

Satti’me bhante, bojjhaṅgā Bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbāṇāya saṁvattan’ti. Katame satta?

These seven factors of enlightenment, Bhante ⬧ are well expounded, cultivated and fully developed by the Blessed One. They lead to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna. What are the seven?

Sati sambojjhaṅgo kho bhante, Bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Mindfulness, the factor of enlightenment, Bhante, ⬧ is well expounded, cultivated and fully developed by the Blessed One. It leads to special knowledge, to realization of the Noble Truths and to Nibbāna.

Dhammavicaya sambojjhaṅgo kho bhante, Bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Investigation of the Dhamma, the factor of enlightenment, Bhante, ⬧ is well expounded, cultivated and fully developed by the Blessed One. It leads to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Viriya sambojjhaṅgo kho bhante, Bhagavatā sammadakkhāto bhāvito bahulīkatao abhiññāya sabodhāya nibbāṇāya saṁvattati.

Effort, the factor of enlightenment, Bhante, ⬧ is well expounded, cultivated and fully developed by the Blessed One. It leads to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Pīti sambojjhaṅgo kho bhante, Bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Rapture, the factor of enlightenment, Bhante, ⬧ is well expounded, cultivated and fully developed by the Blessed One. It leads to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Passaddhi sambojjhaṅgo kho bhante, Bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Calm, the factor of enlightenment, Bhante, ⬧ is well expounded, cultivated and fully developed by the Blessed One. It leads to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Samādhi sambojjhaṅgo kho bhante, Bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Concentration, the factor of enlightenment, Bhante, ⬧ is well expounded, cultivated and fully developed by the Blessed One. It leads to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Upekkhā sambojjhaṅgo kho bhante, Bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṁvattati.

Equanimity, the factor of enlightenment, Bhante, ⬧ is well expounded, cultivated and fully developed by the Blessed One. It leads to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Ime kho bhante, satta bojjhaṅgā Bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbāṇāya saṁvattantī’ti.

These seven factors of enlightenment, Bhante, ⬧ are well expounded, cultivated and fully developed by the Blessed One. They lead to special knowledge, ⬧ to realization of the Noble Truths and to Nibbāna.

Taggha Cunda, bojjhaṅgā. Taggha Cunda, bojjhaṅgā’ti.

Most surely, oh Cunda, ⬧ they are the factors of enlightenment. Most surely, oh Cunda, ⬧ they are the factors of enlightenment.

Idamavocā’yasmā Mahā Cundo. Samanuñño Satthā ahosi. Uṭṭhāhi ca Bhagavā tamhā ābādhā. Tathā pahīno ca Bhagavato so ābādho ahosī’ti.

Thus said the Venerable Mahā Cunda, ⬧ and the great teacher approved of it. Thereupon the Blessed One recovered from that disease, ⬧ and that disease, of the Blessed One ⬧ disappeared instantly.

**34. Parābhava Suttaṁ**

Discourse on Downfall

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ Jetavanaṁ obhāsetvā yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho sā devatā Bhagavantaṁ gāthāya ajjhabhāsi.

Thus have I heard: On one occasion ⬧ the Blessed One was living in Sāvatthi, ⬧ at Jeta’s Grove, at Anāthapiṇḍika’s monastery. Now when the night was far advanced, ⬧ a certain deity whose surpassing radiance ⬧ illuminated the whole of Jeta’s Grove, ⬧ came to the presence of the Blessed One, ⬧ respectfully saluted him, and stood beside him. Standing thus, he addressed the Blessed One in verse:

1. Parābhavantaṁ purisaṁ – Mayaṁ pucchāma Gotamaṁ

Bhagavantaṁ puṭṭhumā’gaṁma – Kiṁ parābhavato mukhaṁ?

About the declining man we question you, ⬧ Gotama, the great teacher ⬧ we have come to ask the Blessed One: ⬧ What is the cause of his downfall?

2. Suvijāno bhavaṁ hoti – Suvijāno parābhavo

Dhammakāmo bhavaṁ hoti – Dhammadessī parābhavo

Easily known is the progressing one. ⬧ Easily known is the declining one. The lover of Dhamma prospers. ⬧ The hater of Dhamma declines.

3. Iti h’etaṁ vijānāma – Paṭhamo so parābhavo

Dutiyaṁ Bhagavā brūhi – Kiṁ parābhavato mukhaṁ?

We understand this as explained by you; ⬧ this is the first cause of his downfall. Tell us the second, oh Blessed One. ⬧ What is the cause of his downfall?

4. Asant’assa piyā honti – Sante na kurute piyaṁ

Asataṁ dhammaṁ roceti – Taṁ parābhavato mukhaṁ

The vicious are dear to him. ⬧ He likes not the virtuous. He approves the teachings of the ill taught. ⬧ This is the cause of his downfall.

5. Iti h’etaṁ vijānāma – Dutiyo so parābhavo

Tatiyaṁ Bhagavā brūhi – Kiṁ parābhavato mukhaṁ?

We understand this as explained by you; ⬧ this is the second cause of his downfall. Tell us the third, oh Blessed One. ⬧ What is the cause of his downfall?

6. Niddāsīli sabhāsīli – Anuṭṭhātā ca yo naro

Alaso kodhapaññāṇo – Taṁ parābhavato mukhaṁ

The fondness of sleep and company, ⬧ being inactive and lazy, ⬧ and displaying anger ⬧ this is the cause of his downfall.

7. Iti h’etaṁ vijānāma – Tatiyo so parābhavo

Catutthaṁ Bhagavā brūhi – Kiṁ parābhavato mukhaṁ?

We understand this as explained by you; ⬧ this is the third cause of his downfall. Tell us the fourth, oh Blessed One. ⬧ What is the cause of his downfall?

8. Yo mātaraṁ vā pitaraṁ vā – Jiṇṇakaṁ gata yobbanaṁ

Pahūsanto na bharati – Taṁ parābhavato mukhaṁ

If someone being affluent, ⬧ does not support his mother and father ⬧ who are old and past their prime ⬧ this is the cause of his downfall.

9. Iti h’etaṁ vijānāma – Catuttho so parābhavo

Pañcamaṁ Bhagavā brūhi – Kiṁ parābhavato mukhaṁ?

We understand this as explained by you; ⬧ this is the fourth cause of his downfall. Tell us the fifth, oh Blessed One. ⬧ What is the cause of his downfall?

10. Yo brāhmaṇaṁ vā samaṇaṁ vā – Aññaṁ vā’pi vaṇibbakaṁ

Musāvādena vañceti – Taṁ parābhavato mukhaṁ

If one by falsehood deceives ⬧ either a brāhmana, or a recluse, ⬧ or any other homeless one ⬧ this is the cause of his downfall.

11. Iti h’etaṁ vijānāma – Pañcamo so parābhavo

Chaṭṭhamaṁ Bhagavā brūhi – Kiṁ parābhavato mukhaṁ?

We understand this as explained by you; ⬧ this is the fifth cause of his downfall. Tell us the sixth, oh Blessed One. ⬧ What is the cause of his downfall?

12. Pahūtavitto puriso – Sahirañño sabhojano

Eko bhuñjati sādhūni – Taṁ parābhavato mukhaṁ

If someone who is possessed of much wealth, ⬧ who has gold and abundance of food, ⬧ but enjoys these delicacies by himself ⬧ this is the cause of his downfall.

13. Iti h’etaṁ vijānāma – Chaṭṭhamo so parābhavo

Sattamaṁ Bhagavā brūhi – Kiṁ parābhavato mukhaṁ?

We understand this as explained by you; ⬧ this is the sixth cause of his downfall. Tell us the seventh, oh Blessed One. ⬧ What is the cause of his downfall?

14. Jātitthaddho dhanatthaddho – Gottatthaddo ca yo naro

Saññātiṁ atimaññeti – Taṁ parābhavato mukhaṁ

If one, proud of his birth, ⬧ of his wealth, and of his clan, ⬧ despises his relations ⬧ this is the cause of his downfall.

15. Iti h’etaṁ vijānāma – Sattamo so parābhavo

Aṭṭhamaṁ Bhagavā brūhi – Kiṁ parābhavato mukhaṁ?

We understand this as explained by you; ⬧ this is the seventh cause of his downfall. Tell us the eighth, oh Blessed One. ⬧ What is the cause of his downfall?

16. Itthidhutto surādhutto – Akkhadhutto ca yo naro

Laddhaṁ laddhaṁ vināseti – Taṁ parābhavato mukhaṁ

If one is addicted to women, ⬧ is a drunkard, a gambler, ⬧ and wastes all of his earnings ⬧ this is the cause of his downfall.

17. Iti h’etaṁ vijānāma – Aṭṭhamo so parābhavo

Navamaṁ Bhagavā brūhi – Kiṁ parābhavato mukhaṁ?

We understand this as explained by you; ⬧ this is the eighth cause of his downfall. Tell us the ninth, oh Blessed One. ⬧ What is the cause of his downfall?

18. Sehi dārehi’santuṭṭho – Vesiyāsu padissati

Dissati paradāresu – Taṁ parābhavato mukhaṁ

Not satisfied with his own wife, ⬧ he is seen among prostitutes ⬧ and the wives of others. ⬧ This is the cause of his downfall.

19. Iti h’etaṁ vijānāma – Navamo so parābhavo

Dasamaṁ Bhagavā brūhi – Kiṁ parābhavato mukhaṁ?

We understand this as explained by you; ⬧ this is the ninth cause of his downfall. Tell us the tenth, oh Blessed One. ⬧ What is the cause of his downfall?

20. Atītayobbano poso – Āneti timbarutthaniṁ

Tassā issā na supati – Taṁ parābhavato mukhaṁ

A person past his youth ⬧ takes as wife, a girl in her teens, ⬧ and sleeps not, being jealous of her. ⬧ This is the cause of his downfall.

21. Iti h’etaṁ vijānāma – Dasamo so parābhavo

Ekādasamaṁ Bhagavā brūhi – Kiṁ parābhavato mukhaṁ?

We understand this as explained by you; ⬧ this is the tenth cause of his downfall. Tell us the eleventh, oh Blessed One. ⬧ What is the cause of his downfall?

22. Itthi soṇḍiṁ vikiraṇiṁ – Purisaṁ vā’pi tādisaṁ

Issariyasmiṁ ṭhāpeti – Taṁ parābhavato mukhaṁ

If one appoints authority ⬧ to a woman or a man ⬧ who is a drunkard ⬧ and spends carelessly, ⬧ this is the cause of his downfall.

23. Iti h’etaṁ vijānāma – Ekādasamo so parābhavo

Dvādasamaṁ Bhagavā brūhi – Kiṁ parābhavato mukhaṁ?

We understand this as explained by you; ⬧ this is the eleventh cause of his downfall. Tell us the twelth, oh Blessed One. ⬧ What is the cause of his downfall?

24. Appabhogo mahātaṇho – Khattiye jāyate kule

So’dha rajjaṁ patthayati – Taṁ parābhavato mukhaṁ

One is born in the kings’ cast ⬧ but having little wealth and great ambitions, ⬧ wishes selfishly to become the king. ⬧ This is the cause of his downfall.

25. Ete parābhave loke – Paṇḍito samavekkhiya

Ariyo dassanasampanno – Sa lokaṁ bhajate sivan’ti.

Fully realizing these twelve causes ⬧ of downfall in the world, ⬧ the sage, endowed with noble insight, ⬧ enters the realm of Nibbāna.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

Sadhu! Sadhu! Sadhu!

**35. Anavum Paritta**

Invitation Chant

Ye santā santa cittā tisaraṇa saraṇā ettha lokantarevā,

Bhummā bhummā ca devā guṇa-gaṇa-gahaṇa-byāvaṭā sabba kālaṁ,

Ete āyantu devā varakaṇakamaye meru rāje vasanto,

Santo santo sahetuṁ munivara vacanaṁ sotumaggaṁ samaggaṁ.

Those, in all areas of the universe, ⬧ who are of tranquil and subdued mind, ⬧ having gone for refuge to the Triple Gem; ⬧ all beings that live on the earth; ⬧ all earth dwelling deities, ⬧ those always virtuous; ⬧ the noble gods of Mount Meru, ⬧ brilliant as if made of solid gold; ⬧ we invite you all to please come and listen ⬧ with calm minds to the words of the Great Sage ⬧ that guide us to the straight path ⬧ that leads only to happiness.

Sabbesu cakkavālesu – yakkhādevā ca brahmuṇo

Yaṁ amhehi kataṁ puññaṁ – sabba sampatti sādhakaṁ

Demons, gods, Brahmas ⬧ of all the world systems, ⬧ please listen to us: we have collected this merit ⬧ that can give all happy results.

Sabbe taṁ anumoditvā – samaggā sāsane ratā

Pamāda rahitā hontu – ārakkhāsu visesato

We share all this merit with you. ⬧ May you delight in the Buddha’s dispensation. Protect well the dispensation ⬧ with special attention and diligence.

Sāsanassa ca lokassa – vuddhī bhavatu sabbadā

Sāsanampi ca lokaṁ ca – devā rakkhantu sabbadā

May the world and the Dispensation ⬧ flourish always, ⬧ and may gods protect the world ⬧ and the Dispensation always.

Saddhiṁ hontu sukhī sabbe – parivārehi attano

Anīghā sumanā hontu – saha sabbehi ñātibhi.

May you and your retinue ⬧ be well and happy. ⬧ May you and your family and friends ⬧ be free from sorrow ⬧ and have peaceful minds.

Rājato vā corato vā manussato vā amanussato vā aggito vā udakato vā pisācato vā khāṇukato vā kanṭhakato vā nakkhattato vā janapadarogato vā asaddhammato vā asandiṭṭhito vā asappurisato vā caṇḍa hatthi assa miga goṇa kukkura ahi vicchika maṇi sappadīpi accha taraccha sūkara mahisa yakkha rakkhasādihi nānā bhayato vā nānā rogato vā nānā upaddavato vā ārakkhaṁ gaṇhantu.

Please protect us from kings, thieves, humans, non-humans, ⬧ fire, water, evil spirits, spikes, thorns, ⬧ bad stars, epidemic diseases, ⬧ unrightiousness, misbeliefs, wicked people, ⬧ ferocious elephants, horses, bulls, ⬧ beasts, dogs, serpents, scorpions, ⬧ blue snakes, black bears, white bears, ⬧ boars, wild buffaloes, ⬧ demons, devils, from all kinds of fears, ⬧ from various diseases, and from various dangers.

Paṇidhānato paṭṭhāya Tathāgatassa dasapāramiyo dasa upa pāramiyo dasa paramattha pāramiyo pañca mahā pariccāge tisso cariyā pacchima bhave gabbhāvakkantiṁ jātiṁ abinikkhamanaṁ padhānacariyaṁ bodhi pallaṅke māravijayaṁ sabbaññuta ñāṇapaṭivedhaṁ navalokuttaradhammeti sabbepi me Buddhaguṇe āvajjitvā vesāliyā tīsu pākārantaresu tiyāma rattiṁ parittaṁ karonto āyasmā Ānandatthero viya kāruñña cittaṁ upaṭṭhapetvā.

Having a compassionate mind like the Great Ānanda Thero, ⬧ please recite the Protective Chant ⬧ that was chanted within the three walls of the city of Vesāli ⬧ during the three watches of the night, ⬧ recalling all the virtues of the Buddha, ⬧ tracing how he obtained the confirmation of Buddhahood, ⬧ and acquired the ten perfections, ⬧ the ten subsidiary perfections, ⬧ and the ten absolute perfections, ⬧ His Five Great Gifts, ⬧ the three Forms of Behaviour, ⬧ having been born in the last birth ⬧ and, achieving renunciation ⬧ being seated cross-legged ⬧ at the foot of the Bodhi Tree ⬧ with great determination, ⬧ conquered the Forces of Māra, ⬧ realized Supreme Enlightenment ⬧ with the nine forms of transcendental knowledge.

**36. Jinapañjara**

The Buddha’s Mansion

1. Jayāsanagatā virā – jetvā māraṁ savāhiṇiṁ

Catusaccāmatarasaṁ – ye piviṁsu narāsabhā

The Heroes having defeated the Evil One ⬧ together with his army, ⬧ mounted the seat of victory. ⬧ The leaders of men have drunk ⬧ the nectar of the Four Truths.

2. Taṅhaṁkarādayo Buddhā – aṭṭhavīsati nāyakā

Sabbe patiṭṭhitā tuyhaṁ – matthake te munissarā

May all the twenty-eight chief Buddhas, ⬧ such as Buddha Taṅhaṁkara ⬧ and other noble sages, ⬧ rest on your head.

3. Sīre patiṭṭhitā Buddhā – Dhammo ca tava locane

Saṅgho patiṭṭhito tuyhaṁ – ure sabbaguṇākaro

May the Buddhas rest on your head, ⬧ the Dhamma on your eyes, ⬧ and the Saṅgha, the abode of all virtues, ⬧ on your shoulders.

4. Hadaye Anuruddho ca – Sāriputto ca dakkhiṇe

Koṇḍañño piṭṭhibhāgasmiṁ – Moggallānosi vāmake

May Anuruddha rest on your heart, ⬧ Sāriputta on your right. Koṇḍañña on your back, ⬧ and Moggallāna on your left.

5. Dakkhiṇe savane tuyhaṁ – āhuṁ Ānanda Rāhulā

Kassapo ca Mahānāmo – ubho’suṁ vāmasotake

On your right ear ⬧ are Ānanda and Rāhula, ⬧ on your left ear ⬧ are Kassapa and Mahānāma.

6. Kesante piṭṭhibhāgasmiṁ – suriyo viya pabhaṅkaro

Nisinno sirisampanno – Sobhito muni puṅgavo

On your back at the end of your hair ⬧ sits the glorious sage Sobhita ⬧ who is radiant like the sun, ⬧ and is chief among men.

7. Kumārakassapo nāma – mahesī citravādako

So tuyhaṁ vadane niccaṁ – patiṭṭhāsi guṇākaro

The fluent speaker, the great seer ⬧ Venerable Kumārakassapa, ⬧ the abode of virtue, ⬧ ever rests in your mouth.

8. Puṇṇo Aṅgulimālo ca – Upālī Nanda Sīvalī

Therā pañca ime jātā – lalāṭe tilakā tava

On your forehead like tilakas, ⬧ are the five Noble Elders ⬧ Puṇṇa, Aṅgulimāla, Upāli, ⬧ Nanda, and Sīvali.

9. Sesāsīti mahātherā – vijitā jiṇa sāvakā

Jalantā sīla tejena – aṅgamaṅgesu saṇṭhitā

The other eighty Noble Elders, ⬧ the victorious disciples of the Buddha, ⬧ shining in the glory of their virtues, ⬧ rest on the other parts of your body.

10. Ratanaṁ purato āsi – dakkhiṇe Metta suttakaṁ

Dhajaggaṁ pacchato āsi – vāme Aṅgulimālakaṁ

The Jewel Discourse is at your front, ⬧ on your right is the Discourse of Loving Kindness, ⬧ the Flag Discourse is on your back, ⬧ on your left is the Aṅgulimāla Discourse.

11. Khandha Mora parittañ ca – Āṭānāṭiya-suttakaṁ

Ākāsacchadanaṁ āsi – sesā pākāra saññitā

The protective Khandha discourse, ⬧ Mora and Āṭānāṭiya Sutta ⬧ are like the heavenly vault. ⬧ The others are like a protection around you.

12. Jinā’ṇābala saṁyutte – dhammapākāra’laṅkate

Vasato te catukiccena – Sadā sambuddha pañjare

Ever engaged in four duties ⬧ you dwell in the Buddha Mansion, ⬧ fortified with the power of the Buddha, ⬧ decorated by the wall of the Dhamma.

13. Vātapittādi sañjātā – bāhirajjhattu’paddavā

Asesā vilayaṁ yantu – ananta guna tejasā

By the power of their infinite virtues, ⬧ may all internal and external troubles ⬧ caused by wind, bile, and so on ⬧ and come to an end without exception.

14. Jinapañjara majjhaṭṭhaṁ – viharantaṁ mahītale

Sadā pālentu tvaṁ sabbe – te mahāpurisā’sabhā

May all those great beings ⬧ ever protect you ⬧ who are dwelling in the centre ⬧ of the Buddha Mansion on this earth.

15. Icceva maccantakato surakkho – Jinā’nubhāvena jitūpapaddavo

Buddhānubhāvena hatārisaṅgho – Carāhi saddhammnubhāvapālito

Protecting yourself thus in every way, ⬧ overcoming all troubles ⬧ by the power of the Conqueror, ⬧ may you, by the grace of the Buddha, ⬧ defeat the hostile army of passions ⬧ and live guarded by the sublime Dhamma.

16. Icceva maccantakato surakkho – Jinā’nubhāvena jitūpapaddavo

Dhammānubhāvena hatārisaṅgho – Carāhi saddhammnubhāvapālito

Protecting yourself thus in every way, ⬧ overcoming all troubles ⬧ by the power of the Conqueror, ⬧ may you, by the grace of the Dhamma, ⬧ defeat the hostile army of passions ⬧ and live guarded by the sublime Dhamma.

17. Icceva maccantakato surakkho – Jinā’nubhāvena jitūpapaddavo

Saṅghānubhāvena hatārisaṅgho – Carāhi saddhammnubhāvapālito

Protecting yourself thus in every way, ⬧ overcoming all troubles ⬧ by the power of the Conqueror, ⬧ may you, by the grace of the Saṅgha, ⬧ defeat the hostile army of passions ⬧ and live guarded by the sublime Dhamma.

18. Saddhammapākāra parikkhito’si – Aṭṭhāriyā aṭṭhadisāsu honti

Etthantare aṭṭhanāthā bhavanti – Uddhaṁ vitānaṁ va jinā ṭhita te

You are surrounded by the rampart ⬧ of the sublime Dhamma. The Eight Noble Beings ⬧ are in the eight directions. ⬧ The eight benefactors also ⬧ are in the intermediate directions. ⬧ The Buddhas stand like a canopy above you.

19. Bhindanto mārasenaṁ tava sirasi ṭhito – Bodhi māruyha satthā

Moggallānosi vāme vasati bhujathaṭe – dakkhine Sāriputto

Dhammo majjjhe urasmiṁ viharati bhavato – mokkhato morayoniṁ

Sampatto bodhisatto caraṇayuga gato – bhānu lokekanātho

The Buddha who sat at the foot of the Bodhi Tree ⬧ and defeated the army of the Evil One, ⬧ stands on your head. ⬧ The Venerable Moggallāna ⬧ is on your left shoulder ⬧ and the Venerable Sāriputta ⬧ is on your right shoulder. ⬧ The Dhamma dwells in your heart’s core. ⬧ The Bodhisatta, who was once born a peacock ⬧ acts as the sole Benefactor of the world, ⬧ shields your feet.

20. Sabbā’vamaṅgala mupaddava dunnimittaṁ

Sabbī’ti roga gahadosa masesa nindā

Sabba’ntarāya bhaya dussupinaṁ akantaṁ

Buddhā’nubhāva pavareṇa payātu nāsaṁ

All ill-luck, misfortunes, ill-omens, ⬧ diseases, evil planetary influences, ⬧ blames, dangers, and fears, ⬧ undesirable dreams; ⬧ may they all come to an end ⬧ by the power of the Buddha.

21. Sabbā’vamaṅgala mupaddava dunnimittaṁ

Sabbī’ti roga gahadosa masesa nindā

Sabba’ntarāya bhaya dussupinaṁ akantaṁ

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All ill-luck, misfortunes, ill-omens, ⬧ diseases, evil planetary influences, ⬧ blames, dangers, and fears, ⬧ undesirable dreams; ⬧ may they all come to an end ⬧ by the power of the Dhamma.

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Sabbī’ti roga gahadosa masesa nindā

Sabba’ntarāya bhaya dussupinaṁ akantaṁ

Saṅghā’nubhāva pavareṇa payātu nāsaṁ

All ill-luck, misfortunes, ill-omens, ⬧ diseases, evil planetary influences, ⬧ blames, dangers, ⬧ fears, ⬧ undesirable dreams; ⬧ may they all come to an end ⬧ by the power of the Saṅgha.

**37. Aṅgulimāla Paritta**

Protective Chant of Arahant Aṅgulimala

Parittaṁ yaṁ bhaṇantassa – nisinnaṭṭhāna dhovanaṁ

Udaka’mpi vināseti – sabbameva parissayaṁ

Sotthinā gabbha vuṭṭhānaṁ – yañ ca sādheti taṁ khaṇe

Therassaṅgulimālassa – lokanāthena bhāsitaṁ

Kappaṭṭhāyiṁ mahātejaṁ – parittaṁ taṁ bhaṇāmahe

Even the water that is used to wash ⬧ the seat which Arahant Aṅgulimāla sat on ⬧ and recited this paritta, ⬧ that water can end all sufferings. If a pregnant mother suffers from any pain, ⬧ she will be well and be strong enough ⬧ to stand instantly. Now we shall recite that very powerful paritta ⬧ taught by the Buddha, ⬧ to Arahant Aṅgulimāla ⬧ which will hold its power for an aeon.

Yato’haṁ bhagini, ariyāya jātiya jāto nā’bhijānāmi saṁcicca pāṇaṁ jīvitā voropetā, tena saccena sotthi te hotu, sotthi gabbhassā’ti.

“Sister, from the day I was born ⬧ in the Noble Birth ⬧ which leads to supreme Nibbāna, ⬧ from that day on ⬧ I am not aware of myself ⬧ killing any living beings deliberately. By this truth ⬧ may you be well! ⬧ May the delivery of your child ⬧ be peaceful!”

**38. Jalanandana Paritta**

The Protective Chant Relating to the Delight in Water

1. Catuvīsati Buddhoti – Yo bhavissati uttamaṁ

Pāramī bala yuttehi – jalanandana uttamaṁ

Twenty four Great Buddhas, ⬧ having fulfilled perfections, flourished. They were like water, ⬧ the root of happiness.

2. Anomānī jalaṁ tīre – uttamaṁ pattacīvare

Pāramī te jalaṁ hoti – sarvabandhana chedanaṁ

They carried their sacred alms bowls and robes ⬧ on the banks of the River Anoma. The power of perfection is a powerful force ⬧ that overcomes all evil, ⬧ even charms and spells ⬧ that could affect you.

3-4. Ānandoti mahātheraṁ – uttamaṁ dhamma bhaṇḍakaṁ

Yena bhikkhū mahātheraṁ – sayane bandhana vidhvaṁsanaṁ

Iti srī loka Buddhehi – yena dhammānu bhāvato

Yantra mantra haraṁ katvā – vināsaṁ Buddhānu bhāvato

When Venerable Ānanda, the treasurer of the Dhamma, ⬧ fell into a trap that enticed him to a bed, ⬧ the Teacher of the three worlds, the Buddha ⬧ destroyed the evil power of black magic ⬧ through the power of his Dhamma.

5. Munindo hoti namo Buddhaṁ – mārasena pabhijjati

Dasakoṭi sahassāni – sarvabandhana chedanaṁ

Homage to the Buddha. ⬧ He is the gratest sage, ⬧ who defeated the armies of Māra ⬧ through the immeasurable virtues, ⬧ the Buddha destroyed all bonds.

6. Pāramitā guṇā hoti – so bhavissati uttamaṁ

Anekajāti saṁsāraṁ – sahassaṁ Dhammānu Bhāvato

He practiced perfections ⬧ which are the source of his power, ⬧ during various births ⬧ in the cycle of rebirth.

7. Sayāno vā sahassāni – uttamaṁ guṇapuggalaṁ

Asītiṁ yena sabbepi – sabba siddhi bhavantu te.

Rejecting thousands of chances ⬧ to indulge in sensual-pleasures ⬧ the Buddha cultivated great virtues ⬧ in countless births ⬧ By all the power of the Buddha ⬧ May you be blessed with well-being.

**39. Caturārakkhā**

Four-Fold Protective Contemplations

Buddhānussati mettā ca – Asubhaṁ maraṇassati

Iti imā caturārakkhā – Bhikkhu bhāveyya sīlavā

A virtuous monk should practice ⬧ the four-fold protective contemplations; ⬧ namely, recollection on the Buddha, ⬧ thoughts on loving kindness ⬧ reflection on the impurities ⬧ and mindfullness of death.

**40. Buddhānussati**

Recollection on the Buddha

1. Ananta vitthāra guṇaṁ – guṇato’nussaraṁ muniṁ

Bhāveyya buddhimā bhikkhū – Buddhānussati’mādito

A wise monk meditates on ⬧ the Buddha’s infinite and pervasive virtues ⬧ as his first contemplation. He practices Buddhānussati.

2. Savāsane kilese so – Eko sabbe nighātiya

Ahū susuddha santāno –Pūjāna’ñca sadāraho

The Buddha destroyed all defilements by himself ⬧ He had an extremely pure mind ⬧ being worthy of offerings ⬧ from the whole world.

3. Sabba kāla gate dhamme – Sabbe sammā sayaṁ muni

Sabbākārena bujjhitvā – Eko sabbaññutaṁ gato

The Buddha has rightly realized ⬧ everything in the world ⬧ relating to all times ⬧ through his great insight ⬧ and has attained Supreme Enlightenment, ⬧ entirely through his own efforts.

4. Vipassanādi vijjāhi – Sīlādi caraṇehi ca

Susamiddhehi sampanno – Gaganābhehi nāyako

The Leader, the Buddha ⬧ has various knowledges ⬧ such as Vipassana ⬧ as extensive as the sky ⬧ and he has perfect conduct ⬧ and pure virtue.

5. Sammā gato subhaṁ thānaṁ – amogha vacano ca so

Tividhassāpi lokassa – ñātā niravasesato

The Buddha has rightly gone ⬧ to the most blissful state. ⬧ His speech is very meaningful. He has understood the three worlds, ⬧ sensual, form and formless worlds, ⬧ in their entirety.

6. Anekehī guṇoghehi – sabbasattuttamo ahu

Anekehī upāyehi – nara damme damesi ca

The Buddha has become supreme ⬧ among all beings ⬧ by his manifold qualities. Using various strategies ⬧ he tamed gods and humans ⬧ who could be tamed.

7. Eko sabbassa lokassa – sabba atthānusāsako

Bhāggya issariyādinaṁ – guṇānaṁ paramo nidhī

The Buddha is the great Teacher ⬧ of all beings. ⬧ The unique instructor to the entire world, ⬧ he is a noble treasure of qualities ⬧ such as good fortune and prosperity.

8. Paññassa sabba dhammesu – karuṇā sabba jantusu

Attathānaṁ paratthānaṁ – sādhikā guṇa jeṭṭhikā

The Buddha had perfect wisdom. ⬧ His compassion extended to all beings. He acted for the benefit ⬧ of himself and others. ⬧ He is Supreme in all qualities!

9. Dayāya pārami citvā – paññāya’ttāna muddharī

Uddharī sabba dhamme ca – dayāya’ññeca uddharī

The Buddha crossed over suffering ⬧ by the highest wisdom gained through the perfections, ⬧ and great compassion by realizing the truth, ⬧ the Buddha helped others ⬧ to cross over suffering through his great compassion.

10. Dissamāno’pi tā’vassa – rūpakāyo acintiyo

Asādhāraṇa ñānaḍḍhe – dhamma kāye kathāvakā’ti.

The beauty of his physical body, ⬧ full of meritorious marks, ⬧ is unimaginable even when visible. How much more unimaginable ⬧ is his body of Dhamma with unique wisdom?

**41. Mettā**

Loving-Kindness Meditation

1. Attūpamāya sabbesaṁ – sattānaṁ sukha kāmataṁ

Passitvā kamato mettaṁ – sabbasattesu bhāvaye

I desire happiness, ⬧ others also desire happiness. Having compared oneself with others, ⬧ one should practice loving kindness ⬧ towards all beings, ⬧ by realizing ⬧ that everyone desires happiness.

2. Sukhī bhaveyyaṁ niddukkho – ahaṁ niccaṁ ahaṁ viya

Hitā ca me sukhī hontu – majjhattā thaca verino

May I be free from sorrow ⬧ and always be happy! ⬧ May those who desire my welfare, ⬧ those who are indifferent towards me, ⬧ and those who hate me, ⬧ also be happy.

3. Imamhi gāmakkhettamhi – sattā hontu sukhī sadā

Tato para’ṁca rajjesu – cakkavāḷesu jantuno

May all beings living in this area ⬧ be well and happy ⬧ and those in other countries ⬧ in this universe ⬧ also be well and happy.

4. Samantā cakkavāḷesu – sattānaṁ tesu pāṇino

Sukkhino puggalā bhūtā – attabhāva gatā siyuṁ

May all beings living in the whole universe ⬧ be well and happy. May each individual who has been born ⬧ be well and happy. May various types of beings in the whole universe ⬧ always be well and happy.

5. Tathā itthi pumā ce’va – ariyā anariyāpi’ca

Devā narā apāyaṭṭhā – tathā dasa disāsu cā’ti

Likewise, women, men, ⬧ the noble and the ignoble, ⬧ gods, humans, those in planes of misery ⬧ and those living within the ten directions, ⬧ may all these beings be happy!

**42. Asubha**

Meditation on Impurities of the Body

1. Aviññāṇa’subhanibhaṁ – Saviññāṇa’subhaṁ imaṁ

Kāyaṁ asubhato passaṁ – asubhaṁ bhāvaye yati

Seeing this body as impure ⬧ when it is dead, without consciousness, ⬧ and also impure ⬧ when alive with consciousness, ⬧ one should meditate ⬧ on its foulness.

2. Vaṇṇa sanṭhāna gaṇdhehi – āsayokāsato tathā

Paṭikkulāni kāye me – kuṇapāṇi dvisoḷasa

The thirty-two impurities ⬧ of one’s body ⬧ are disgusting in colour, and sign, ⬧ foul smell, position and space ⬧ where impure parts connect together.

3. Patitamhā’pi kuṇapā – jegucchaṁ kāya nissitaṁ

Ādhāro hi sucī tassa – kāye tu kuṇape ṭhitaṁ

The impurities within the body ⬧ are more disgusting ⬧ than those that fall from it, ⬧ since impurities that fall from body ⬧ may touch even pure things, ⬧ but inner impure parts ⬧ rest just on impurities.

4. Mīḷhe kimi’va kāyo’yaṁ – asucimhi samuṭṭhito

Anto asuci sampuṇṇo – puṇṇavacca kuṭī viya

Like a worm born in filth, ⬧ this body was also born in filth. Like a cesspit that is full, ⬧ this body is full of filth.

5. Asuci sandate niccaṁ – yathā meda kathālikā

Nānā kimi kulāvāso – pakka candanikā viya

Just as fat pours ⬧ from an over flowing pot, ⬧ likewise impure things ⬧ always flow from this body. ⬧ Like a cesspit full of filth, ⬧ this body is the home ⬧ to various kinds of worms.

6. Gaṇḍabhūto rogabhūto – vaṇabhūto samussayo

Atekicchoti jeguccho – pabhinna kuṇapūpamo’ti.

This body suffers from boils, ⬧ diseases, aches and pain ⬧ like a wound that is incurable. It is extremely repulsive. This impure body indeed ⬧ is subject to destruction.

**43. Maraṇsati**

Mindfullness of death

1. Pavāta dīpa tulyāya – sāyu santatiyākkhayaṁ

Parūpamāya samphassaṁ – bhāvaye maraṇassatiṁ

Life passes towards its end ⬧ like the flame of a lamp ⬧ goes out by the wind. Seeing how others die ⬧ applying it to one’s own life, ⬧ one should develop mindfullness of death.

2. Mahāsampatti sampattā – yathā sattā matā idha

Tathā ahaṁ marissāmi – maraṇaṁ mama hessati

Just as beings that once enjoyed ⬧ great prosperity are now dead, ⬧ even so one day I too will die. Death will indeed come to me.

3. Uppattiyā saheveḍaṁ – maraṇaṁ āgataṁ sadā

Māraṇatthāya okāsaṁ – vadhako viya esati

Death has followed each and every birth. Therefore, like an executioner, ⬧ death always seeks an opportunity ⬧ to destroy my life.

4. Īsakaṁ anivattaṁ taṁ – satataṁ gamanussukaṁ

Jīvitaṁ udayā atthaṁ – suriyo viya dhāvati

Life, without stopping a moment, ⬧ ever keen on moving, ⬧ runs on towards death ⬧ like the sun that travels to set ⬧ without stopping after it rises.

5. Vijju bubbula ussāva – jalarāji parikkhayaṁ

Ghātako’va ripūtassa – sabbatthā’pi avāriyo

This life comes to an end ⬧ like a streak of lightning, ⬧ a bubble of water, ⬧ a dew drop on a leaf, ⬧ or a line drawn on water. Like an enemy, death chases after one constantly. Death can never be avoided by any means.

6. Suyasatthāma puññiddhi – buddhi vuddhe jinaddvyaṁ

Ghātesi maraṇaṁ khippaṁ – kā tu mādisake kathā

If death could come in an instant, ⬧ even to Supreme Buddhas, ⬧ private Buddhas, and arahants ⬧ endowed with great glory, prowess, merit, ⬧ supernormal powers and wisdom, ⬧ what could be said of me?

7. Paccayāna’ñca vekalyā – bāhirajjhattu paddavā

Marāmoraṁ nimesā’pi – maramāno anukkhaṇa’nti.

Due to the change of supporting factors, ⬧ constant injuries arising ⬧ internally and externally ⬧ the life heads towards death ⬧ changing every instant. ⬧ Death will come one ⬧ in the twinkling of an eye.

**44. Aṭṭha Mahā Saṁvegavatthu**

Eight Sorrowful Stages of Life

1. Bhāvetvā caturā rakkhā – āvajjeyya anantaraṁ

Mahāsaṁvega vatthūni – aṭṭha aṭṭhita vīriyo

Having practiced this four-fold protective meditation ⬧ the monk who has put forth effort ⬧ should reflect on the eight-fold ⬧ sorrowful stages of life.

2. Jāti jarā vyādhi cutī apāyā – atīta appattaka vaṭṭa dukkhaṁ

Idāni ahāra gaveṭṭhi dukkhaṁ – Saṁvega vatthūni imāni aṭṭha.

The sufferings of birth, old age, ⬧ disease, death, and rebirth in planes of misery, ⬧ past cycle of births, future cycle of births ⬧ and suffering experienced in search of food ⬧ in the present life ⬧ these are the eight sorrowful stages of life.

3. Pāto ca sāyama’pi ceva imaṁ vidhiṁ yo

Āsevate satata matta hitābhilāsī

Pappoti soti’vipulaṁ hata pāri pantho

Seṭṭhaṁ sukhaṁ munivisiṭṭha mataṁ sukhena cā’ti.

The monk who desires his own welfare ⬧ and knowing these types of meditation, ⬧ practises this meditation regularly ⬧ in the morning and evening, ⬧ will destroy the dangers, ⬧ and happily attain ⬧ the supreme bliss of Nibbāna ⬧ that the Buddha extolled ⬧ as the highest bliss.

**45. Narasīha Gāthā**

The Stanzas Of The Lion of Men

1. Cakka varaṁkita ratta supādo – Lakkhaṇa maṇḍita āyata paṇhi

Cāmara chatta vibhūsita pādo – Esa hi tuyha pitā narasīho

His pink, sacred feet are marked ⬧ with excellent wheels; ⬧ his long heels are decked with beautiful marks; ⬧ his feet are adorned with a chowrie and parasol. Look there, my son, he is your father, ⬧ a lion of men.

2. Sakya kumāravaro sukhumālo – Lakkhaṇa vitthata puṇṇa sarīro

Loka hitāya gato naravīro – Esa hi tuyha pitā narasīho

He is a delicate and noble Sākyan prince; ⬧ his meritorious body is full of beautiful marks; he is a hero among humans, ⬧ who acts for the welfare of the world. Look there, my son, he is your father, ⬧ a lion of men.

3. Puṇṇa sasaṅka nibho mukha vaṇṇo – Deva narāna piyo naranāgo

Matta gajinda vilāsita gāmī – Esa hi tuyha pitā narasīho

His face shines like the full moon in the sky; ⬧ he is dear to gods and humans; ⬧ he walks bravely like a king elephant; ⬧ Look there, my son, he is your father, ⬧ a lion of men.

4. Khattiya sambhava agga kulīno – Deva manussa namassita pādo

Sīla samādhi patiṭṭhita citto – Esa hi tuyha pitā narasīho

He was born into the noble king’s family. ⬧ Gods and humans worship his sacred feet; ⬧ his mind is well established ⬧ in virtue and concentration. Look there, my son, he is your father, ⬧ a lion of men.

5. Āyata tuṅga susaṇṭhita nāso – Gopakhumo abhinīla sunetto

Indadhanū abhinīla bhamūkho – Esa hi tuyha pitā narasīho

Long and prominent is his well-formed nose, ⬧ his extremely blue eyes shine like those of a calf; ⬧ like a rainbow are his deep blue eyebrows. Look there, my son, he is your father, ⬧ a lion of men.

6. Vaṭṭa sumaṭṭa susaṇṭhita gīvo – Sīhahanū migarāja sarīro

Kañcana succhavi uttama vaṇṇo – Esa hi tuyha pitā narasīho

Round and full is his well-formed neck; ⬧ his jaw is strong like that of a lion; ⬧ his smooth body is like that of the king of deer; ⬧ his beautiful skin shines ⬧ brightly with a golden colour. ⬧ Look there, my son, he is your father, ⬧ a lion of men.

7. Siniddha sugambhira mañjusu ghoso – Hiṅgula bandhu suratta sujivho

Vīsati vīsati seta sudanto – Esa hi tuyha pitā narasīho

Soft and deep is his sweet voice; ⬧ his tongue is as red as vermilion; ⬧ his white teeth are twenty in each row. ⬧ Look there, my son, he is your father, ⬧ a lion of men.

8. Añjana vaṇṇa sunīla sukeso – Kañcana paṭṭa visuddha lalāṭo

Osadhi paṅḍara suddhasu uṇṇo – Esa hi tuyha pitā narasīho

Like the colour of collyrium is his deep blue hair; ⬧ like a polished golden plate is his forehead; ⬧ the tuft of hair between the eyebrows ⬧ is white like the morning star. Look there, my son, he is your father, ⬧ a lion of men.

9. Gacchati nīlapathe viya cando – Tāragaṇā pariveṭhita rūpo

Sāvaka majjhagato samanindo – Esa hi tuyha pitā narasīho

Just as the moon, surrounded by a multitude of stars, ⬧ travels shining in the sky, ⬧ even so goes the Lord of monks, ⬧ surrounded by his many disciples. Look there, my son, he is your father, ⬧ a lion of men.

Sādhu! Sādhu! Sādhu!

End of the Paritta Book.

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