

MAHAMEVNAWA
PALI - ENGLISH
PARITTA
CHANTING BOOK

A translation into English from the Sinhala translation by
Venerable Kiribathgoda Gnānānanda Thera

A Mahamegha Publication

Mahamevnawa Pali-English Paritta Chanting Book

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. Saranāgamanam Taking the Three Refuges

Buddham saraṇam gacchāmi

Dhammam saraṇam gacchāmi

Saṅgham saraṇam 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 Buddham saraṇam gacchāmi

Dutiyampi Dhammam saraṇam gacchāmi

Dutiyampi Saṅgham saraṇam 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 Buddham saraṇam gacchāmi

Tatiyampi Dhammam saraṇam gacchāmi

Tatiyampi Saṅgham saraṇam 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, loka-vidū, anuttaro purisadammasārathi, satthā devamanussānaṃ, 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. Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho. Āhuneyyo. Pāhuneyyo. Dakkhineyyo. Anjalikaranīyo. Anuttaraṃ puññakkhettaṃ 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 – vipparamuttassa 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 imaṃ dhammaṃadesesi – sabbadukkhāpanūdanaṃ.
Homage to Aṅgīrasa, the Buddha Gotama, ♦ son of the Sākyaans, ♦ full of bright radiance ♦ who proclaimed this Noble Dhamma ♦ that dispels all suffering.
5. Ye cāpi nibbutā loke – yathābhūtaṃ vipassisuṃ.
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 saṃsāra.

6. Hitam devamanussanam – yam namassanti Gotamam

Vijjācaraṇasaṃpannam – mahantam vītasāradam.

Vijjācaraṇasaṃpannam – Buddhama vandāma Gotamam'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 Suttam

The Discourse about Realizing the World

Vuttam hetam bhagavatā. Vuttamarahatā'ti me sutam.

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 visaññutto.

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.

Yam bhikkhave sadevakassa lokassa samārakassa sabrahmakassa, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, yasmā tam Tathāgatena abhisambuddham, 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 reflect-

ed upon by the mind, ♦ that is fully understood by the Tathāgata. ♦ Therefore he is called the Tathāgata.

Yañca bhikkhave rattim Tathāgato anuttaram sammāsambodhim abhisambujjhati, yañca rattim anupādisesāya nibbānadhātuyā parinibbāyati, yañ etasmim antare bhāsati lapati niddisati, sabbam tam 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.

Etamattham Bhagavā avoca. Tatthetam itī vuccati.

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

1. Sabbalokaṃ abhiññāya – sabbaloke yathā tatham,
Sabbalokavisamyutto – 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 – Nibbānaṃ akutobhayaṃ.
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 chinnasaṃsayo,
Sabbakammakkhayaṃ patto – vimutto upadhisāṅkhayo.
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 – brahmacakkaṃ 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 Buddhaṃ saraṇaṃ gatā,
Saṅgama taṃ namassanti – mahantaṃ vītasāraḍaṃ.
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 damayataṃ seṭṭho – santo samayataṃ isi,
Mutto mocayataṃ aggo – tiṇṇo tārayataṃ 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 saṃsāra: ♦ of those who help others to cross, he is the chief.
7. Iti hetāṃ namassanti – mahantaṃ vītasāraḍaṃ,
Sadevakasmim lokasmim – 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. Bāhuṃ sahassa mabhinimmitasā'yudhan taṃ
Girimekhalam udita ghora sasena māram
Dānādi Dhamma vidhinā jitavā Munindo
Taṃ 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 rattim
Ghoram panālavaka makkha mathaddha yakkham
Khanṭī sudanta vidhinā jitavā Munindo
Taṃ 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. Nālāgirim gaja varam atimatta bhūtam
Dāvaggi cakka masanīva sudāruṇantam
Mettambuseka vidhinā jitavā Munindo
Taṃ 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 sudāruṇaṃ taṃ
Dhāvantiyojana pathaṅgulimāla van taṃ
Iddhībhi saṅkhata mano jitavā Munindo
Taṃ 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 mudaraṃ iva gabbhinīyā
Ciñcāya duṭṭha vacanaṃ janakāya majjhe
Santena soma vidhinā jitavā Munindo
Taṃ 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. Saccaṃ vihāya mati saccaka vāda ketuṃ
Vādā bhīropita manaṃ ati andha bhūtaṃ
Paññā padīpa jalito jitavā Munindo
Taṃ 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 bhujagaṃ vibudhaṃ mahiddhiṃ
Puttana thera bhujagena damāpayanto
Iddhūpadesa vidhinā jitavā Munindo
Taṃ 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 hatthaṃ
 Brahmaṃ visuddhi juti middhi Bakābhidānaṃ
 Ñānā gadena vidhinā jitavā Munindo
 Taṃ 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
 Mokkaṃ sukhaṃ 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 maṅgalaṃ, 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 maṅgalaṃ, 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 maṅgalaṃ, 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 yaṃ balaṃ
 Arahantānaṃ ca tejena – rakkhaṃ 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 yaṃ balaṃ

Arahantānaṃ ca tejena – rakkhaṃ 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 yaṃ balaṃ

Arahantānaṃ ca tejena – rakkhaṃ 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 Suttaṃ Discourse on Blessings

Evam me sutam. Ekam samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiya abhikkantavaṇṇā kevalakappam Jetavanam obhāsetvā yena Bhagavā tenupasaṅkami. Upasaṅkamtvā Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

Thus have I heard: ♦ On one occasion, ♦ the Blessed One was living in Sāvatti ♦ 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 acintayum
Ākaṅkhamānā sotthānam – Brūhi maṅgalamuttamam
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 bālānam – Paṇḍitānañ ca sevanā
Pūjā ca pūjanīyānam – Etam maṅgalamuttamam
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 – Etam maṅgalamuttamam
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**
Subhāsītā ca yā vācā – Etaṃ maṅgalamuttamaṃ
 Vast learning, skill in handicraft, ♦ well grounded in discipline ♦ and pleasant speech ♦ these are the highest blessings.
5. **Mātāpitū upaṭṭhānaṃ – Puttadārassa saṅgaho**
Anākulā ca kammantā – Etaṃ maṅgalamuttamaṃ
 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 – Etaṃ maṅgalamuttamaṃ
 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 – Etaṃ maṅgalamuttamaṃ
 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 dhammasavanaṃ – Etaṃ maṅgalamuttamaṃ
 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 dassanaṃ**
Kālena dhammasākacchā – Etaṃ maṅgalamuttamaṃ
 Patience, obedience, meeting monks ♦ and timely discussions on the Dhamma ♦ these are the highest blessings.
10. **Tapo ca brahmacariyañca – Ariyasaccānadassanaṃ**
Nibbāṇasacchikiriyā ca – Etaṃ maṅgalamuttamaṃ
 Self-control, chastity, ♦ understanding the Noble Truths, ♦ and the realization of Nibbāna ♦ these are the highest blessings.

11. Phuṭṭhassa lokadhammehi – Cittam yassa na kampati
Asokam virajam khemam – Etam maṅgalamuttamam
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 sotthim gacchanti tam – Tesam 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 Suttam The Jewel Discourse

1. Yānīdha bhūtāni samāgatāni
Bhummāni vā yā niva antaḷikkhe
Sabbeva bhūtā sumanā bhavantu
Athopi sakkacca sunantu bhāsitaṃ
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
Mettaṃ karotha mānusiya pajāya
Divā ca ratto ca haranti ye balim
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. Yam kiñci vittaṃ idha vā huram vā
Saggesu vā yam ratanaṃ paṇītaṃ
Na no samam atthi Tathāgatena

Idampi Buddhē ratanaṃ paṇītaṃ

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. Khayaṃ virāgaṃ amataṃ paṇītaṃ

Yadajjhagā Sakyamunī samāhito

Na tena Dhammena samatthi kiñci

Idampi Dhamme ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu

The calm Sakyān 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. Yaṃ Buddhaseṭṭho parivaṇṇayī sucim

Samādimānantarikaññamāhu

Samādhinā tena samo na vijjati

Idampi Dhamme ratanaṃ paṇītaṃ

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 sataṃ pasatthā

Cattāri etāni yugāni honti

Te dakkhiṇeyyā Sugatassa sāvakā

Etesu dinnāni mahapphalāni

Idampi Saṅghe ratanaṃ paṇītaṃ

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 dalhena

Nikkāmino Gotama sāsanaṃhi

Te pattipattā amataṃ vigayha

Laddhā mudhā nibbutiṃ bhuñjamānā

Idampi Saṅghe ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu

Those who are well trained, ♦ freed from all defilements, ♦ and with minds firm in Gotama Buddha's training, ♦ 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 paṭhaviṃ sito siyā

Catubbhi vātebhi asampakampiyo

Tathūpamaṃ sappurisaṃ vadāmi

Yo ariyasaccāni avecca passati

Idampi Saṅghe ratanaṃ paṇītaṃ

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 bhavaṃ aṭṭhamaṃ ādiyanti

Idam'pi Saṅghe ratanaṃ paṇītaṃ

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

Sīlabbatamvā'pi yadatthi kiñci
 Catūhapāyehi ca vippamutto,
 Cha cābhiṭhānāni abhabbo kātuṃ
 Idampi Saṅghe ratanaṃ paṇītaṃ
 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 kammaṃ karoti pāpakaṃ
 Kāyena vācā uda cetasā vā
 Abhabbo so tassa paṭicchādāya
 Abhabbatā diṭṭha padassa vuttā
 Idampi Saṅghe ratanaṃ paṇītaṃ
 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 paṭhamasmiṃ gimhe
 Tathūpamaṃ Dhamma varaṃ adesayi
 Nibbāṇagāmiṃ paramaṃ hitāya
 Idampi Buddhē ratanaṃ paṇītaṃ
 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 varaṃ adesayi

Idampi Buddhhe ratanam paṇītam

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. Khīṇam purāṇam navam natthi sambhavam

virattacittā āyatike bhavasmim

Te khīṇabijā avirūhicchandā

Nibbanti dhīrā yathāyam padīpo

Idampi Saṅghe ratanam paṇītam,

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

Tathāgataṃ devamanussa pūjitaṃ

Buddham 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

Tathāgataṃ devamanussa pūjitaṃ

Dhammam 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

Tathāgataṃ devamanussa pūjitaṃ

Saṅghaṃ 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 Suttaṃ Discourse on Loving Kindness

1. Karaṇīyamatthakusalena – Yaṃ taṃ santaṃ padaṃ abhisamecca

Sakko ujū ca sūjū ca – Suvaco cassa mudu anantimānī

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 khuddhaṃ samācare kiñci – Yena viññū pare upavadeyyuṃ

Sukhino vā khemino hontu – Sabbe sattā bhavantu sukhittā

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 pāṇabhūtattā – Tasā vā thāvarā vā anavasesā

Dīghā vā ye mahantā vā – Majjhimā rassakāṇukathulā

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 paramṃ nikubbetha – Nātimaññetha katthaci naṃ 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 niyaṃ puttā – Āyusā ekaputtamanurakkhe
 Evam’pi sabbabhūtesu – Mānasā bhāvaye aparimāṇā
 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. Mettaṃ ca sabba lokasmiṃ – Mānasā bhāvaye aparimāṇā
 Uddham adho ca tiriyañca – Asambādham averaṃ asapattā
 One should cultivate for all the world ♦ a heart of boundless loving-kindness, ♦ above, below, and all around, ♦ unobstructed, without hatred or resentment.
9. Tiṭṭham caraṃ nisinna vā – Sayāno vā yāvata’ssa vigatamiddho
 Etaṃ satim adhiṭṭheyya – Brahmametaṃ vihāraṃ idhamāhu
 Whether standing, walking or sitting, ♦ lying down or whenever awake, ♦ one should develop this mindfulness. This is called “divinely dwelling here.”
10. Diṭṭhim ca anupagamma sīlavā – Dassanena sampanno
 Kāmesu vineyya gedham – Na hi jātu gabbhaseyyaṃ punareti’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 sabbapāṇīnaṃ

Pūretvā pāramī sabbā – patto sambodhimuttamaṃ

Etena saccavajjena – hotu te jayamaṅgalaṃ

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 – sakyānaṃ nandivaḍḍhano

Evaṃ tuyhaṃ jayo hotu – jayassu jayamaṅgalaṃ

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 Buddharatanaṃ – osadhaṃ uttamaṃ varaṃ

Hitaṃ devamanussānaṃ – Buddhatejēna 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 Dhammaratanaṃ – osadhaṃ uttamaṃ varaṃ

Pariḷāhūpasamaṇaṃ – Dhammatejēna 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 Saṅgharatanaṃ – osadhaṃ uttamaṃ varaṃ

Āhuneyyaṃ pāhuneyyaṃ – Saṅghatejēna 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.

Yaṃ kiñci ratanaṃ loke – vijjati vividhā puthu

Ratanaṃ Buddhasamaṃ 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.

Yaṃ kiñci ratanaṃ loke – vijjati vividhā puthu

Ratanaṃ Dhamma samaṃ 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.

Yaṃ kiñci ratanaṃ loke – vijjati vividhā puthu

Ratanaṃ Saṅgha samaṃ 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 saraṇaṃ aññaṃ – Buddho me saraṇaṃ varaṃ

Etena saccavajjena – hotu te jayamaṅgalaṃ.

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

Natthi me saraṇaṃ aññaṃ – Dhammo me saraṇaṃ varaṃ

Etena saccavajjena – hotu te jayamaṅgalaṃ.

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

Natthi me saraṇaṃ aññaṃ – Sangho me saraṇaṃ varaṃ

Etena saccavajjena – hotu te jayamaṅgalaṃ.

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 sabbamaṅgalaṃ – 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 sabbamaṅgalaṃ – 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 sabbamaṅgalaṃ – 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 Parittam Loving Kindness towards Royal Tribes of Snakes

Evam me sutam. Ekam samayaṃ Bhagavā Sāvattiyam viharati Jetavane
Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sāvattiyam aññataro bhikkhū
ahinā daṭṭho kālakato hoti. Atha kho sambahulā bhikkhū yena Bhagavā ten'upa-
saṅkamimsu. Upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdimsu.
Ekamantam nisinnā kho te bhikkhū Bhagavantam etadavocum. Idha bhante Sāvattiyam
aññataro bhikkhu ahinā daṭṭho kālakato'ti.

Thus have I heard: ♦ On one occasion ♦ the Blessed One was living in Sāvatti ♦ at
Jetavana, ♦ at Anāthapiṇḍika's monastery. During that time, at Sāvatti, ♦ a monk
had passed away ♦ having been bitten by a snake. Thereupon many monks ap-
proached 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 Sāvatti
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 kālam 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? Virūpakkham ahirājakulam, Erāpatham ahirājaku-
lam, Chabyāputtam ahirājakulam, Kaṇhā gotamakam ahirājakulam. 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 kālam kareyya. Anujānāmi bhikkhave imāni

cattāri ahirājakulāni mettena cittena phariturū attaguttiyā attarakkhāya attaparit-tāyā'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, Idam'vatvā Sugato athāparam etada'voca Satthā.

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

1. Virūpakkehi me mettaṃ – Mettaṃ Erāpathehi me
Chabyāputtehi me mettaṃ – Mettaṃ Kaṇhāgotamakehi ca
May I have mettā ♦ towards Virūpakkhas, ♦ towards Erāpathas ♦ may I have mettā. May I have mettā ♦ towards Chabyāputtas, ♦ towards Kaṇhā Gotamak-
as also ♦ may I have mettā.
2. Apādakehi me mettaṃ – Mettaṃ dipādakehi me
Catuppadehi me mettaṃ – Mettaṃ 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 maṃ apādako hiṃsi – Mā maṃ hiṃsi dipādako
Mā maṃ catuppado hiṃsi – Mā maṃ hiṃsi 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 bhadraṇi 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 sirīmsapāni ahi vicchikā satapadī uṇṇānābhī sarabhū mūsikā. Katā me rakkhā. Katā me parittā. Paṭikkamantu bhūtāni. So’haṃ namo Bhagavato namo sattannaṃ Sammā Sambuddhānaṃ’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. Mettānisaṃsa Suttaṃ

Discourse on the Benefits of Spreading Loving Kindness

Evaṃ me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyā viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi, bhikkhavo’ti. Bhaddante’ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca.

Thus have I heard: ♦ On one occasion ♦ the Blessed One was living in Sāvatti ♦ 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 susamāradhāya ekādasānisaṃsā 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 ekādasā?

What are the eleven?

Sukhaṃ supati. Sukhaṃ paṭibujjhati. Na pāpakaṃ supinaṃ passati. Manussānam piyo hoti. Amanussānaṃ piyo hoti. Devatā rakkhanti. Nāssa aggi vā visam vā satthaṃ vā kamati. Tuvaṭṭaṃ cittaṃ samādhīyati. Mukhavaṇṇo vipasīdati. Asammūḷho kālaṃ karoti. Uttariṃ 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 bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ime ekādasānisaṃsā 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 bhāsitaṃ 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 Parittam The Bodhisatta-Peacock's Prayer for Protection

Udet'ayam cakkhumā ekarājā – Harissavaṇṇo paṭhavippabhāso

Tam tam namassāmi harissavaṇṇam paṭhavippabhāsam. Tay'ajja guttā viharemu divasam.

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 maṃ pālayantu

Namatthu Buddhānam namatthu bodhiyā – Namō vimuttānam namō 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.

Imam so parittam katvā moro carati esanā.

Having made this protection, ♦ the Bodhisatta-peacock sets out in search of food.

Apet'ayam cakkhumā ekarājā – Harissavaṇṇo paṭhavippabhāso

Tam tam namassāmi harissavaṇṇam paṭhavippabhāsam. Tay'ajja guttā viharemu rattim.

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 maṃ pālayantu.

Namatthu Buddhānam namatthu bodhiyā – Namō vimuttānam namō 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.

Imaṃ so parittam̃ 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 Parittam̃ Discourse Given to the Moon Deity

Evaṃ me sutam̃. Ekaṃ samayaṃ Bhagavā Sāvattiyam̃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Candimā devaputto Rāhunā asurindena gahito hoti. Atha kho Candimā devaputto Bhagavantam̃ anussaramāno tāyam̃ velāyam̃ imaṃ gātham̃ abhāsi.

Thus have I heard: ♦ On one occasion ♦ the Blessed One was living in Sāvatti, ♦ at Jetavana, ♦ at Anāthapiṇḍika'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 – Vip̃pamutto'si sabbadhi

Sambādhapaṭipanno'smi – Tassa me saraṇam̃ 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 Candimam̃ devaputtam̃ ārab̃bha Rāhuṃ asurindam̃ gāthāya ajjhabhāsi.

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

2. Tathāgataṃ Arahantaṃ – Candimā saraṇam̃ gato

Rāhu candaṃ 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 Candimam̃ devaputtam̃ muñcivā taramānarūpo yena Vepacitti asurindo ten'upasaṅkamaṃ. Upasaṅkamtivā saṃviggo lomahaṭṭajāto ekaman-

taṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho Rāhuṃ asurindaṃ 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, Candaṃ pamuñcasi?

Samviggārūpo 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 sukhaṃ 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 Parittam Discourse Given to the Sun Deity

Evam me sutam. Ekam samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Suriyo devaputto Rāhunā asurindena gahito hoti. Atha kho Suriyo devaputto Bhagavantaṃ anussaramāno tāyam velāyam imam gātham abhāsi.

Thus have I heard: ♦ On one occasion ♦ the Blessed One was living in Sāvatti, ♦ at Jetavana, ♦ at Anāthapiṇḍika’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 – Vip̄pamutto'si sabbadhi
Sambādhapaṭiṭṭhāṇo'smi – Tassa me saraṇam 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 Sūriyam devaputtam ārab̄bha Rāhum asurindam gāthāya
ajjhabhāsi.

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

2. Tathāgataṃ Arahantaṃ – Suriyo saraṇam gato
Rāhu Sūriyam 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 tamsā pabhamkaro – Verocano, maṇḍalī uggatejo
Mā Rāhu gilī caram antalikkhe – Pajam mama Rāhu, pamuñca Sūriyaṇ'ti.

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

Atha kho Rāhu asurindo Sūriyam devaputtam muñcitvā taramānarūpo yena Vepacitti asurindo ten'upasaṅkami. Upasaṅkamtivā samviggo lomahaṭṭajāto ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho Rāhum asurindam 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, Sūriyam pamuñcasi?
Samviggārūpo āgamma – Kinnu bhīto'va tiṭṭhasi'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 sukhaṃ labhe
Buddhagāthābhigīto’mhi – No ce muñceyya Suriyaṃ’ti.

I have been spoken to ♦ by the Buddha, in a stanza, ♦ requesting me to re-
lease 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 Parittam Discourse about the Tops of Flags

Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane
Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi, Bhikkhavo’ti. Bha-
dante’ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca.

Thus have I heard: ♦ On one occasion the Blessed One was living in Sāvatti ♦ 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:

Bhūtapubbam bhikkhave, devā’surasāṅgāmo samūpabbūḷho ahoṣi.

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

Atha kho bhikkhave Sakko devānamindo deve Tāvatiṃse āmantesi. Sace mārisā
devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso
vā mame’va tasmim samaye dhajaggaṃ ullokeyyātha. Mamaṃ hi vo dhajaggaṃ
ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīy-
issati.

Then, monks, Sakka, the lord of gods, advised the Tāvatiṃsa 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 dhajaggaṃ ullokeyyātha, atha Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayatam, yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso 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 dhajaggaṃ ullokeyyātha, atha Varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayatam, yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso 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 dhajaggaṃ ullokeyyātha, atha Īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṃ ullokayatam, yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso 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.’

Tam kho pana bhikkhave, Sakkassa vā devānamindassa dhajaggaṃ ullokayatam Pajāpatissa vā devarājassa dhajaggaṃ ullokayatam Varuṇassa vā devarājassa dhajaggaṃ ullokayatam Īsānassa vā devarājassa dhajaggaṃ ullokayatam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso 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.

Tam 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.

Ahaṃ ca kho bhikkhave evaṃ vadāmi. Sace tumhākaṃ bhikkhave araññāgatānaṃ
vā rukkhamaṃlagatānaṃ vā suññāgāragatānaṃ vā uppajjeyya bhayaṃ vā chambhi-
tattaṃ vā lomahaṃso vā mame’va tasmim̐ 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 araham̐ sammā sambuddho vijjācaraṇa sampanno sugato loka-
vidū anuttaro purisadammasārathī satthā devamanussānaṃ 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 En-
lightened Teacher, ♦ the Blessed One.

Mamaṃ hi vo bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ
vā lomahaṃso vā so pahīyissati.

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

No ce maṃ anussareyyātha. Atha Dhammaṃ anussareyyātha.

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

Svākkhāto Bhagavatā Dhammo sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccat-
taṃ 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.

Dhammaṃ hi vo bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitat-
taṃ vā lomahaṃso vā so pahīyissati.

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

No ce Dhammaṃ anussareyyātha. Atha Saṅghaṃ anussareyyātha.

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

Supaṭipanno Bhagavato sāvakaśaṅho. Ujupaṭipanno Bhagavato sāvakaśaṅho.
Ñāyapaṭipanno Bhagavato sāvakaśaṅho. Sāmīcipaṭipanno Bhagavato sa-
vakasaṅho. Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa Bhagavato
sāvakaśaṅho. Āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ
puññakkhettaṃ 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.

Saṅghaṃ hi vo bhikkhave anussarataṃ, yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. Taṃ 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, araham̐ 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 Idam̐ vatvā Sugato athā'param̐ 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 Sambuddhaṃ – Bhayaṃ 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 Buddhaṃ sareyyātha – Lokajeṭṭhaṃ narāsabhaṃ
Atha Dhammaṃ sareyyātha – Nīyyānikaṃ sudesitaṃ
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 Dhammaṃ sareyyātha – Nīyyānikaṃ sudesitaṃ
Atha Saṅghaṃ sareyyātha – Puññakkhettaṃ anuttaraṃ
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. Evaṃ Buddhaṃ sarantānaṃ – Dhammaṃ Saṅghaṃ ca bhikkhavo
Bhayaṃ vā chambhitattaṃ vā – Lomahaṃso 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 Kassapathera Bojjhaṅga Suttaṃ Discourse on Enlightenment Factors preached to Arahant Kassapa

Evaṃ me sutāṃ. Ekaṃ samayaṃ Bhagavā Rājagahe viharati veḷuvane Kalanda-kanivāpe. Tena kho pana samayena āyasmā Mahākassapo Pippaliguhāyaṃ 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 Pippali Cave, ♦ was afflicted with a disease, ♦ was suffering physically, and was gravely ill.

Atha kho Bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā Mahākassapo tenupasaṅkami. Upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho Bhagavā āyasmantaṃ Mahākassapaṃ 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 khamanīyaṃ? Kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti no abhikkamanti? Paṭikkamosānaṃ 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 khamanīyaṃ. Na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti. Abhikkamosānaṃ 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 sambodhāya 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 saṃvattati.

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 saṃvattati.

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 saṃvattantī'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 bhāsitaṃ abhinandi. Uṭṭhāhicā'yasmā Mahākassapo tamhā ābādha. Tathā pahīnocā'yasmato Mahākassapassa so ābādho ahoṣī'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 Suttaṃ Discourse to Girimānanda Thera

Evam me sutam. Ekam samayam Bhagava Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā Ānando yena Bhagava tenupasaṅkami. Upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi.

Thus have I heard: ♦ On one occasion the Blessed One was staying in Sāvatti, ♦ 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.

Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etada'voca: Āyasmā bhante Girimānando ābādhiko hoti dukkhito bāḷhagilāno. Sādhu bhante Bhagava yena'yasmā Girimānando ten'upasaṅkamatu anukampaṃ 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 tvam, Ānanda Girimānandassa bhikkhuno upasaṅkamtivā dasa saññā bhāseyyāsi, ṭhānam kho panetaṃ vijjati yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādho ṭhānaso paṭipassambheyya.

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 rukkhamūlaga-
to vā suññāgāragato vā iti paṭisañcikkhati. Rūpaṃ aniccaṃ vedanā aniccā saññā
aniccā sañkhārā aniccā viññāṇaṃ aniccaṃ'ti. Iti imesu pañcasupādanakkhandhesu
aniccānupassī viharati. Ayaṃ 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 im-
permanent, ♦ 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 rukkhamūlaga-
to vā suññāgāragato vā iti paṭisañcikkhati. Cakkhum anattā rūpā anattā sotaṃ
anattā saddā anattā ghāṇaṃ anattā gandhā anattā jivhā anattā rasā anattā kāyo
anattā phoṭṭhabbā anattā mano anattā dhammā anattā'ti. Iti imesu chasu ajjhatti-
kabāhiresu āyatanesu anattānupassī viharati. Ayaṃ 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 re-
gard to the six internal and external faculties. This, Ānanda, is called the perception
of non-self.

Katamāc'Ānanda asubhasaññā? Idh'Ānanda, bhikkhū imameva kāyaṃ uddhaṃ
pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānāppakārassa asucino pac-
cavekkhati. Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru aṭṭhi
aṭṭhimiñja vakkāṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ antaṃ an-
taguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasa
kheḷo siṅghānikā lasikā muttaṃ'ti. Iti imasmim kāye asubhānupassī viharati. Ayaṃ
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 down-
wards 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 ruk-khamūlagato vā suññāgāragato vā iti paṭisañcikkhati. Bahu dukkho kho ayaṃ kāyo bahu ādīnavo. Iti imasmim kāye vividhā ābādhā uppajjanti. Seyyathīdaṃ, cakkhurogo sotarogo ghāṇarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo kāso sāso piṇāso ḍāho jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kuṭṭhaṃ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu rakhasā vitacchikā lohitapittaṃ madhumeho aṃsā piḷakā bhagandaḷā. Pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā ābādhā visama parihārajā ābādhā opakkamikā ābādhā kammavipākajā ābādhā sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo'ti. Iti imasmim kāye ādīnavānupassī viharati. Ayaṃ 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 uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Uppannaṃ vyāpā-davitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Uppannaṃ vihiṃsāvitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. *Ayaṃ 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 rukkhamaḷagato vā suññāgāragato vā iti paṭisañcikkhati. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasañkhāra samatho sabbūpadhipaṭinissaggo taṇhakkhayo virago Nibbāna'ti. *Ayaṃ 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 rukkhamaḷagato vā suññāgāragato vā iti paṭisañcikkhati. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasañkhārasamatho sabbūpadhi paṭinissaggo taṇhakkhayo nirodho Nibbāna'ti. *Ayaṃ 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 up-
āy'upādānā cetaso adhiṭṭhānā'bhinivesānusayā te pajahanto viramati na upādi-
yanto. Ayaṃ 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 stand-
points, adherences, ♦ and underlying tendencies ♦ in regards to the world of ag-
gregates, ♦ elements, and sense bases. This, Ānanda, is called the perception of
non-delight in the entire world.

Katamāc'Ānanda, Sabbasañkhāresu aniccasaññā? Idh'Ānanda, bhikkhū sab-
basañkhārehi aṭṭiyati harāyati jigucchati. Ayaṃ vuccat'Ānanda Sabbasañkhāresu
aniccasaññā.

And what, Ānanda, is the perception of the impermanence of all formations? Here-
in, 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 rukkhamūlaga-
to vā suññāgāragato vā nisīdati pallaṅkam ābhujitvā ujum kāyam pañidhāya parim-
ukham satim 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 mind-
fulness on breathing.

So satova assasati. Satova passasati.

Mindful he breathes in, ♦ mindful he breathes out.

Dīgham vā assasanto dīgham assasāmī'ti pajānāti. Dīgham vā passasanto dīgham
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.'

Rassaṃ vā assasanto rassaṃ assasāmī'ti pajānāti. Rassaṃ vā passasanto rassaṃ 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 paṭisaṃvedī assasissāmī'ti sikkhati. Sabbakāya paṭisaṃvedī passasis-sāmī'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.

Passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati. Passambhayaṃ kāya saṅkhāraṃ 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.

Pītipaṭisaṃvedī assasissāmī'ti sikkhati. Pītipaṭisaṃvedī passasissāmī'ti sikkhati.

'Experiencing rapture, I shall breathe in,' ♦ thus he trains himself. 'Experiencing rapture, I shall breathe out,' ♦ thus he trains himself.

Sukhapaṭisaṃvedī assasissāmī'ti sikkhati. Sukhapaṭisaṃvedī passasissāmī'ti sikkhati.

'Experiencing pleasure, I shall breathe in,' ♦ thus he trains himself. 'Experiencing pleasure, I shall breathe out,' ♦ thus he trains himself.

Cittasaṅkhārapaṭisaṃvedī assasissāmī'ti sikkhati. Cittasaṅkhārapaṭisaṃvedī 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.

Passambhayaṃ cittasaṅkhāraṃ assasissāmī'ti sikkhati. Passambhayaṃ cittasaṅkhāraṃ 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.

Cittapaṭisaṃvedī assasissāmī'ti sikkhati. Cittapaṭisaṃvedī 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.

Abhippamodayaṃ cittaṃ assasissāmī'ti sikkhati. Abhippamodayaṃ cittaṃ passa-
 sissāmī'ti sikkhati.

'Gladdening the mind, I shall breathe in,' ♦ thus he trains himself. 'Gladdening the
 mind, I shall breathe out,' ♦ thus he trains himself.

Samādahaṃ cittaṃ assasissāmī'ti sikkhati. Samādahaṃ cittaṃ 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.

Vimocayaṃ cittaṃ assasissāmī'ti sikkhati. Vimocayaṃ cittaṃ passasissāmī'ti sik-
 khati.

'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. 'Con-
 templating 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. 'Contem-
 plating 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. 'Contemplat-
 ing cessation, I shall breathe out,' ♦ thus he trains himself.

Paṭinissaggānupassī assasissāmī'ti sikkhati. Paṭinissaggānupassī passasissāmī'ti
 sikkhati. Ayaṃ vuccat'Ānanda Ānāpānasati.

'Contemplating relinquishment, I shall breathe in,' ♦ thus he trains himself. 'Con-
 templating relinquishment, I shall breathe out,' ♦ thus he trains himself. This, Ānan-
 da, is called the mindfulness of in and out breathing.

Sace kho tvaṃ Ānanda, Girimānandassa bhikkhuno upasaṅkamitvā imā dasasaññā bhāseyyāsi. Ṭhānaṃ kho panetaṃ vijjati yaṃ 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 ahoṣī'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 Suttam Setting In Motion the Wheel of Dhamma

Evam me sutam. Ekam samayam Bhagava Bārāṇasiyam viharati Isipatane Migadāye. Tatra kho Bhagava 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'yaṃ kāmesu kāmasukhalikānuyogo hīno gammo pothujjaniko anariyo anattasamhito.

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'yaṃ attakilamathānuyogo dukkho anariyo anattasamhito.

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 samvattati.

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, cakkhu-karaṇī, 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. Seyyathīdam: 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 cakkhu-karaṇī 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 ariyasaccam: Jāti'pi dukkhā jarāpi dukkhā vyādhi'pi dukkho maraṇam'pi dukkham appiyehi sampayogo dukkho piyehi vippayogo dukkho yaṁpiccharaṁ na labhati tampi dukkham 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 ariyasaccam. Yāyaṁ taṇhā ponobhavikā nandirāga sahaḡatā tatratatrābhinandinī seyyathīdam: 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.

Idaṃ kho pana bhikkhave, dukkha nirodhaṃ ariyasaccaṃ. Yo tassāy'eva taṇhāya asesā 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.

Idaṃ kho pana bhikkhave, dukkha nirodhagāminī paṭipadā ariyasaccaṃ. Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdaṃ: 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.

Idaṃ dukkhaṃ ariyasaccan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum' udapādi ñāṇaṃ 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.

Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum' udapādi ñāṇaṃ 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.

Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ, pariññātanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum' udapādi ñāṇaṃ 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.

Idam dukkha samudayaṃ ariyasaccan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam 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.

Tam kho panidam dukkha samudayaṃ ariyasaccam pahātābanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam 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.

Tam kho panidam dukkha samudayaṃ ariyasaccam pahīnanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam 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.

Idam dukkha nirodham ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam 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.

Tam kho panidam dukkha nirodham ariyasaccam sacchikātabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam 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.

Tam kho panidam dukkha nirodham ariyasaccam sacchikatanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapadi nāṇam udapadi paññā udapadi vijjā udapadi āloko udapadi.

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.

Idam dukkha nirodha gāminipaṭipadā ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapadi nāṇam udapadi paññā udapadi vijjā udapadi ālokoudapadi.

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.

Tam kho panidam dukkha nirodha gāminīpaṭipadā ariyasaccam bhāvetabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapadi nāṇam udapadi paññā udapadi vijjā udapadi āloko udapadi.

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.

Tam kho panidam dukkha nirodha gāminīpaṭipadā ariyasaccam bhāvitanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapadi nāṇam udapadi paññā udapadi vijjā udapadi āloko udapadi.

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 evam tiparivaṭṭam dvādasākāram yathābhūtam nānadassanam na suvisuddham ahoṣi. Nevatāvā'ham bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho paccaññāsim.

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 evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi. Athā’haṃ bhikkhave, sadevake loke samārake sabrahmake sassamaṇabbrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsīṃ.

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 dassanaṃ udapādi, Akuppā me cetovimutti. Ayaṃantimā 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 bhāsitaṃ 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 veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaassa virajaṃ vītamaḷaṃ dhammacakkhum udapādi, yaṃ kinci samudayadhammaṃ sabbam taṃ 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 bhumma devā saddamanussāvesum. Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pa-

vattitaṃ appativattiyaṃ 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.”

Bhummānaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā saddamanussāvesuṃ . . .

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

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Cātummahārājika devās, ♦ all the Tāvatiṃsa devās proclaimed thus: . . .

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Tāvatiṃsa devās, ♦ all the Yāma devās proclaimed thus: . . .

Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā saddamanussāvesuṃ . . .

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

Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmāṇaratī devā saddamanussāvesuṃ . . .

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

Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā, Paranimmita vasavattino devā saddamanussāvesuṃ . . .

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

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā, Brahmapārisajjā devā sadda-manussāvesuṃ . . .

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

Brahmapārisajjānaṃ devānaṃ saddaṃ sutvā, Brahmapurohitā devā sadda-manussāvesuṃ . . .

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

Brahmapurohitānaṃ devānaṃ saddaṃ sutvā, Mahābrahmā devā sadda-manussāvesuṃ . . .

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

Mahābrahmāṇaṃ devānaṃ saddaṃ sutvā, Parittābhā devā saddamanussāvesuṃ . . .

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

Parittābhāṇaṃ devānaṃ saddaṃ sutvā, Appamāṇābhā devā saddamanussāvesuṃ . . .

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

Appamāṇābhāṇaṃ devānaṃ saddaṃ sutvā, Ābhassarā devā saddamanussāvesuṃ . . .

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

Ābhassarāṇaṃ devānaṃ saddaṃ sutvā, Parittasubhā devā saddamanussāvesuṃ . . .

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

Parittasubhāṇaṃ devānaṃ saddaṃ sutvā, Appamānasubhā devā sadda-
manussāvesuṃ . . .

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

Appamānasubhāṇaṃ devānaṃ saddaṃ sutvā, Subhakiṇḥakā devā sadda-
manussāvesuṃ . . .

Upon hearing the proclamation of the Appamānasubha devās, ♦ all the Subhakiṇḥa devās proclaimed thus: . . .

Subhakiṇḥakāṇaṃ devānaṃ saddaṃ sutvā, Vehapphalā devā saddamanussāve-
suṃ . . .

Upon hearing the proclamation of the Subhakiṇḥa devās, ♦ all the Vehapphala devās proclaimed thus: . . .

Vehapphalāṇaṃ devānaṃ saddaṃ sutvā, Avihā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Vehapphala devās, ♦ all the Aviha devās pro-
claimed thus: . . .

Avihāṇaṃ devānaṃ saddaṃ sutvā, Atappā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Aviha devās, ♦ all the Atappa devās pro-
claimed thus: . . .

Atappāṇaṃ devānaṃ saddaṃ sutvā, Sudassā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Atappa devās, ♦ all the Sudassa devās pro-
claimed thus: . . .

Sudassāṇaṃ devānaṃ saddaṃ sutvā, Sudassī devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Sudassa devās, ♦ all the Sudassī devās pro-
claimed thus: . . .

Sudassīṇaṃ devānaṃ saddaṃ sutvā, Akaniṭṭhakā devā saddamanussāvesuṃ.

Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pa-
vattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brah-
munā 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 Bārāṇasi.”

Itiha tena khaṇena tena muhuttana yāva brahmalokā saddo abbhuggañchi. Ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhi. Appamāṇo ca uḷāro obhāso loka pāturahosi atikkamma devānaṃ 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 udānaṃ udānesi:

Then the Blessed One uttered this inspired utterance of joy:

Aññāsi vata bho Koṇḍañña, aññāsi vata bho Koṇḍañña'ti.

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

Itihidaṃ āyasmato Koṇḍaññassa Aññā Koṇḍaññotveva nāmaṃ ahoṣī'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 Suttaṃ Discourse on the Analysis of the Noble Truths

Evaṃ me suttaṃ. Ekaṃ samayaṃ Bhagavā Bārāṇasīyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā bhikkhū āmantesi bhikkhavo'ti. Bhadanteti te bhikkhū Bhagavato paccassosum. 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 Bārāṇasiyaṃ Isipatane Migadāye annuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṃ. Yadidaṃ catunnaṃ ariyasaccānaṃ ācikkhaṇā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ.

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.

Katamesaṃ catunnaṃ? Dukkassa Ariyasaccassa ācikkhaṇā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ. Dukkha Samudayassa Ariyasaccassa ācikkhaṇā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ. Dukkha Nirodhassa Ariyasaccassa ācikkhaṇā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ. Dukkha Nirodhagāminī Paṭipadā Ariyasaccassa ācikkhaṇā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ.

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 Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṃ. Yadidaṃ imesaṃ catunnaṃ ariyasaccānaṃ ācikkhaṇā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ.

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 sabrahmacārīnaṃ. Seyyathā’pi bhikkhave, janetti evaṃ Sāriputto, seyyathā’pi jātassa āpādetā evaṃ 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 ācikkhituṃ, desetūṃ, paññāpetuṃ, paṭṭhapetuṃ, vivarituṃ vibhajituṃ uttanīkātuṃ’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. Idam vatvā Sugato uṭṭhāyāsana vihāraṃ pāvisi. Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato bhikkhū āmantesi. Āvuso bhikkhavo’ti. Avuso’ti kho te bhikkhū āyasmato Sāriputtassa paccassosuṃ.

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 Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ appatvattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṃ. Yadidaṃ Catunnaṃ Ariyasaccānaṃ ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

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.

Katamesaṃ catunnaṃ? Dukkassa Ariyasaccassa ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ. Dukkha Samudayassa Ariyasaccassa ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ. Dukkha Nirodhassa Ariyasaccassa ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ. Dukkha Nirodhagāminī Paṭipadā Ariyasaccassa ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ.

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 Dukkhaṃ Ariyasaccaṃ? Jāti'pi dukkhā jarā'pi dukkhā vyādhi'pi dukkho maraṇam'pi dukkhaṃ sokaparidevadukkhadomanassupāyāsā'pi dukkhā. Yampicchaṃ na labhati tampi dukkhaṃ. 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 tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho. Ayaṃ 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 tesam tesam sattānam tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ phāliccaṃ valittacatā āyuno saṃhāni indriyānam paripāko. Ayaṃ 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 maraṇam? Yāṃ tesam tesam sattānam tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānam maccumaraṇam kālakiriya khandhānam bhedo kalebarassa nikkhepo jīvitindriyassupacchedo. Idaṃ vuccat'āvuso maraṇam.

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 samannāgata tassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattam antosoko antoparisoko. Ayaṃ 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 ādevitattam paridevitattam. Ayaṃ 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 dukkham? Yaṃ kho āvuso, kāyikaṃ dukkham kāyikaṃ asātam kāyasamphassaṃ dukkham, asātam vedayitam. Idaṃ vuccat'āvuso dukkham.

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, domanassaṃ? Yaṃ kho āvuso, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃvedayitaṃ manosamphassaṃ dukkhaṃ asātaṃ vedayitaṃ. Idaṃ vuccat'āvuso domanassaṃ.

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 saman-nāgatassa aññataraññatarena dukkhadammena phuṭṭhassa āyāso upāyāso āyāsittatṃ upāyāsittatṃ. Ayaṃ 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 yampicchaṃ na labhati tampi dukkhaṃ?

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

Jātidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati. Aho vata mayaṃ na jātidhammā assāma. Na ca vata no jāti āgaccheyyāti. Na kho panetaṃ icchāya pattabbaṃ. Idampi yampicchaṃ na labhati tam'pi dukkhaṃ.

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.

Jarādhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati. Aho vata mayaṃ na jarādhammā assāma. Na ca vata no jarā āgaccheyyāti. Na kho panetaṃ icchāya pattabbaṃ. Idampi yampicchaṃ na labhati tampi dukkhaṃ.

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.

Vyādhidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati. Aho vata mayaṃ na vyādhidhammā assāma. Na ca vata no vyādhi āgaccheyyāti. Na kho panetaṃ icchāya pattabbaṃ. Idampi yampicchaṃ na labhati tampi dukkhaṃ.

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.

Maraṇadhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati. Aho vata mayaṃ, na maraṇadhammā assāma. Na ca vata no maraṇaṃ āgaccheyyāti. Na kho panetaṃ icchāya pattabbaṃ. Idampi yampicchaṃ na labhati tampi dukkhaṃ.

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 dhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati. Aho vata mayaṃ na soka parideva dukkha domanassupāyāsa dhammā assāma. Na ca vata no soka parideva dukkha domanassupāyāsā āgaccheyyunti. Na kho panetaṃ icchāya pattabbaṃ. Idampi yampicchaṃ na labhati tampi dukkhaṃ.

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? Seyyathidaṃ:

rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho

saṅkhārūpādānakkhandho viññāṇūpādānakkhandho. Ime vuccant’āvuso saṅkhittena pañcūpādānakkhandhā dukkhā? Idaṃ vuccat’āvuso Dukkhaṃ Ariyasaccaṃ.

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 Samudayaṃ Ariyasaccaṃ? Yā yaṃ taṇhā ponobhavikā nandirāga sahaḡatā tatrataṛābhinandinī. Seyyathidaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā. Idaṃ vuccat’āvuso Dukkha Samudayaṃ Ariyasaccaṃ.

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 Nirodhaṃ Ariyasaccaṃ? Yo tassāyeva taṇhāya asesavirāga nirodho cāgo paṭinissaggo mutti anālayo. Idaṃ vuccat'āvuso Dukkha Nirodhaṃ Ariyasaccaṃ.

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 Ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdaṃ: 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? Yaṃ kho āvuso Dukkhe ñāṇaṃ Dukkha Samudaye ñāṇaṃ Dukkha Nirodhe ñāṇaṃ Dukkha Nirodhagāminiyā Paṭipadāya ñāṇaṃ. Ayaṃ 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 avihimsā-saṅkappo. Ayaṃ 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. Ayaṃ 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. Ayaṃ 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'āvuso sammā ājīvo? Idhā'vuso ariyasāvako micchā ājīvaṃ pahāya Sammāājīvena jīvikaṃ kappeti. Ayaṃ 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 anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ 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.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ 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.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ 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.

Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ayaṃ 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 domanassaṃ. Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā domanassaṃ. Citte cit-tānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā domanassaṃ. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā domanassaṃ. Ayaṃvuccat'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 savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ 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.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ 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 sukhaṃ ca kāyena paṭisaṃvedeti. Yantaṃ ariyā ācikkhanti upekkhako satimā sukhavihārī'ti tan tatiy-
ajjhānaṃ 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 domanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhā satipārisuddhiṃ catutthajjhānaṃ upas-
ampajja viharati. Ayaṃ 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.

Idaṃ vuccat'āvuso Dukkha Nirodhagāminī Paṭipadā Ariyasaccaṃ.

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

Tathāgatena āvuso Arahatā Sammā Sambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṃ. Yadidaṃ ime-
saṃ Catunnaṃ Ariyasaccānaṃ 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 bhāsitaṃ 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 Suttam

The Discourse to the Brahmin Kasībhāradvāja

Evaṃ me sutam. Ekaṃ samayaṃ bhagavā Magadhesu viharati Dakkhiṇāgirismim Ekanālāyaṃ 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 pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena Kasībhāradvājassa brāhmaṇassa kammanto tenupasaṅkami. Tena kho pana samayena Kasībhāradvājassa brāhmaṇassa parivesanā vattati. Atha kho Bhagavā yena parivesanā tenupasaṅkami. Upasaṅkamtivā ekamantaṃ 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 Bhagavantaṃ piṇḍāya ṭhitaṃ. Disvāna Bhagavantaṃ etadavoca. Ahaṃ 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 mayam passāma bhoto Gotamassa yugam vā naṅgalam vā phālam vā pācanam vā balivaddevā, Atha ca pana bhavam 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 Bhagavantam gāthāya ajjhabhāsi.

Then Brahmin Kasībhāradvāja addressed the Blessed One with a verse:

1. Kassako paṭijānāsi – Na ca passāma te kasim
Kasim no pucchito brūhi – Yathā jānemu te kasim
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 bījam tapo vuṭṭhi – Paññā me yuganaṅgalam
Hiri īsā mano yottam – Sati me phālapācanam
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
Saccam karomi niddānam – Soraccam me pamocanam
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. Viriyam me dhuradhorayham – Yogakkhemādhivāhanam
Gacchati anivattantam – 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 sor-
row.

5. Evamesā kasī kaṭṭhā – Sā hoti amatapphalā

Etaṃ kasiṃ 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 Mahatīyā kaṃsapātiyā pāyasaṃ vaḍḍhetvā Bhagavato upanāmesi. Bhuñjatu bhavaṃ Gotamo pāyasaṃ Kassako bhavaṃ yaṃ hi bhavaṃ Gotamo amataphalaṃ kasiṃ 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. Gāthābhigītaṃ me abhojaneyyaṃ

Sampassataṃ brāhmaṇa nesa dhammo

Gāthābhigītaṃ 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 kevalīnaṃ mahesiṃ – Khīṇāsavaṃ kukkuccavūpasantaṃ

Annena pānena upaṭṭhahassu – Khettaṃ hi taṃ 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 cāhaṃ bho Gotama, imaṃ pāyasaṃ dammī'ti.

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

(The Buddha:)

Nakhvāhaṃ taṃ brāhmaṇa passāmi sadevake loke samārake sabrahmake sas-samaṇabrāhmaṇiyā pajāya sadevamanussāya yassa so pāyāso bhutto sammā pariṇāmaṃ gaccheyya aññatra Tathāgatassa vā Tathāgata sāvakassa vā. Tena

hi tvaṃ brāhmaṇa, taṃ pāyāsaṃ 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 taṃ pāyāsaṃ appāṇake udake opilāpesi. Atha kho so pāyāso udake pakkhitto ciccitāyati ciṭṭicīṭāyati sandhūpāyati sampadhūpayāti. Seyyathā'pi nāma phālo divasasantatto udake pakkhitto ciccitāyati ciṭṭicīṭāyati sandhūpāyati sampadhūpayāti. Evameva so pāyāso udake pakkhitto ciccitāyati ciṭṭicīṭāyati 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 saṃviggo lomahaṭṭhajāto yena Bhagavā tenupasaṅkami. Upasaṅkamtivā Bhagavato pādesu sirasā nipatitvā Bhagavantam 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:

Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama, seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācik-kheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī'ti. Evamevaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esā'haṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi Dhammañca Bhikkhu saṅghañca. Labheyyā'haṃ bhoto Gotamassa santike pabbajjaṃ labheyyaṃ 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 pabbajjaṃ, alattha upasampadaṃ. Acirūpasampanno kho panāyasmā Bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva yassathāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariya pariyoṣānaṃ diṭṭheva dhamme sayam abhiññā sacchīkatvā upasampajja vihāsi. Khīṇā jāti. Vusitaṃ brahmacariyaṃ. Kataṃ karaṇīyaṃ. Nāparaṃ itthattāyā’ti abbhaññāsi. Aññataro ca kho panā’yasmā Bhāradvājo Arahataṃ ahoṣī’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 saṃsāra. And so Venerable Bhāradvāja became one of the Enlightened Ones.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

23. Ālavaka Suttam Discourse to Ālavaka the Demon

Evaṃ me sutam. Ekaṃ Samayaṃ Bhagavā Ālaviyaṃ viharati Ālavakassa yakkhassa bhavane. Atha kho Ālavako yakkho yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavāntaṃ 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 Bhagavantam 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.

Tatīyam'pi kho Ālavako yakkho Bhagavantam 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 Bhagavantam etada'voca. Nikkhama samaṇā'ti.

Nakhvā'ham āvuso nikkhamissāmi. Yan te karaṇīyam tam 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 tam samaṇa pucchissāmi. Sace me na vyākarissasi, cittaṃ vā te
khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāyaṃ
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.”

Nakhvāhaṇṭam āvuso passāmi sadevake loke samārake sabrahmake sassa-

maṇabrāhmaṇiyā pajāya sadevamanussāya yo me cittaṃ vā khipeyya, hadayaṃ

vā phāleyya, pādessu vā gahetvā pāragaṅgāya khipeyya, Apica tvaṃ 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 Ālavako yakkho Bhagavantam gāthāya ajjhabhāsi.

Then the demon Ālavaka addressed the Blessed One in verse:

1. Kimsū'dha vittaṃ purisassaseṭṭham? – Kimsū suciṇṇo sukhamā'vahāti?
Kimsū have sādhutaram rasānam? – Katham jīvim jīvitamāhu seṭṭham'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 vittaṃ purisassaseṭṭham
Dhammo suciṇṇo sukhamā'vahāti
Saccam have sādhutaram rasānam
Paññājīvim jīvitamāhu seṭṭham'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. Kathamsu taratī ogham? – Kathamsu taratī aṇṇavam?
Kathamsu dukkham acceti? – Kathamsu 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 ogham – Appamādena aṇṇavam
Viriyena dukkham 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. Kathaṃsu labhate paññaṃ? – Kathaṃsu vindate dhanam?
 Kathaṃsu kittim pappoti? – Katham mittāni ganthati?
 Asmā lokā param lokam – Katham 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 arahataṃ – Dhammam Nibbānapattiyā
 Sussūsā labhate paññaṃ – 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 dhanam
 Saccena kittim pappoti – Dadam 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
 Saccam 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. Ingha aññe'pi pucchassū – Puthu samaṇabrāhmaṇe
 Yadi saccā damā cāgā – Khantiyā 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 puccheyyam – Puthu samaṇabrāhmaṇe
 So'ham aija pajānāmi – Yo attho samparāyiko
 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'ham ajja pajānāmi – Yattha dinnam mahapphalam
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'ham vicarissāmi – gāmā gāmaṃ purā puram
Namassamāno Sambuddham – Dhammassa ca sudhammatan'ti.
From village to village and town to town, ♦ I shall now travel about ♦ worship-
ping the Supreme Buddha ♦ and praising the excellence of the Dhamma.

Evaṃ vutte Ālavako yakkho Bhagavantaṃ etada'voca. Abhikkantaṃ bho Gotama,
abhikkantaṃ bho Gotama, Seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya,
paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā tel-
apajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī'ti. Evaṃevaṃ bhotā Gotame-
na anekapariyāyena Dhammo pakāsito. Esā'ham bhavantaṃ Gotamaṃ saraṇaṃ
gacchāmi. Dhammañca Bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ Gotamo
dhāretu ajjatagge pāṇupetaṃ saraṇaṃ 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 Suttam Discourse on the Outcast

Evam me sutam. Ekam samayam Bhagava Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagava pubbaṇhasamayam nivāsetvā pattacīvaramādāya Sāvattiyam piṇḍāya pāvīsi.

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

Tena kho pana samayena Aggikabhāradvājassa brāhmaṇassa nivesane aggi pajjalito hoti āhuti paggahitā. Atha kho Bhagava Sāvattiyam sapadānam piṇḍāya caramāno yena Aggikabhāradvājassa brāhmaṇassa nivesanam 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 Bhagavantam dūrato va āgacchantam. Disvāna Bhagavantam etada’voca. Tatre’va muṇḍaka tatre’va samaṇaka tatre’va vasalaka tiṭṭhāhī’ti. Evam vutte Bhagava Aggikabhāradvājam brāhmaṇam etadavoca, jānāsi pana tvam brāhmaṇa, vasalam 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’ham bho Gotama, jānāmi vasalam vā vasalakaraṇe vā dhamme. Sādhume bhavam Gotamo tathā dhammam desetu, yathā’ham jāneyyam vasalam vā vasalakaraṇe vā dhamme’ti. Tena hi brāhmaṇa suṇāhi. Sādhukam manasikarohi. Bhāsissāmī’ti. Evam bho’ti kho Aggikabhāradvājo brāhmaṇo Bhavagato paccassosi. Bhagava 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 – Taṃ jaññā vasalo iti
 Whoever is angry and hateful, ♦ denying the good of others; ♦ holding wrong views and deceitful, ♦ know him as an outcast.
2. **Ekajaṃ vā dvijaṃ vā’pi – Yo’dha pāṇāni himsati**
Yassa pāṇe dayā natthi – Taṃ 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 – Taṃ 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 yadvivā’raññe – Yaṃ paresaṃ mamāyitaṃ**
Theyyā adinnaṃ ādiyati – Taṃ 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 – Taṃ 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 – Panthasmiṃ vajataṃ janaṃ**
Hantvā kiñcikkhamādeti – Taṃ 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 – Taṃ 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 ñātīnaṃ sakkhānaṃ vā – Dāresu patidissati
Sahasā sampiyena vā – Taṃ 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 mātaraṃ vā pītaraṃ vā – Jiṇṇakaṃ gatayobbanam
Pahūsanto na bharati – Taṃ jaññā vasalo iti
Whoever being wealthy, ♦ does not support his mother and father ♦ who have grown old, ♦ know him as an outcast.
10. Yo mātaraṃ vā pītaraṃ vā – Bhātaraṃ bhaginiṃ sasum
Hanti roseti vācāya – Taṃ 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 atthaṃ pucchito santo – Anattamanusāsati
Paṭicchannena manteti – Taṃ 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 pāpakaṃ kammaṃ – Mā maṃ jaññāti icchati
Yo paṭicchannakammanto – Taṃ 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 parakulaṃ gantvā – Bhutvāna sucībhōjanaṃ
Āgataṃ na paṭipūjeti – Taṃ 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 brāhmaṇaṃ vā samaṇaṃ vā – Aññaṃ vā’pi vaṇibbakaṃ
Musāvādena vañceti – Taṃ jaññā vasalo iti
Whoever deceives by telling lies, ♦ a brāhmin, an ascetic, or a beggar, ♦ know him as outcast.

15. Yo brāhmaṇaṃ vā samaṇaṃ vā – Bhattakāle upaṭṭhite
 Roseti vācā na ca deti – Taṃ 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. Asataṃ yo'dha pabrūti – Mohena paḷiguṇṭito
 Kiñcikkhaṃ nijigimsāno – Taṃ 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'attānaṃ samukkaṃse – Paraṃ ca mavajānati
 Nīhīno sena mānena – Taṃ 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 – Taṃ 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 Budhhaṃ paribhāsati – Atha vā tassa sāvakaṃ
 Paribbājaṃ gahaṭṭaṃ vā – Taṃ 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 – Arahaṃ 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 medaṃ nidassanaṃ
 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 yasaṃ paramaṃ patto – Mātaṅgo'yaṃ sudullabhaṃ
 Āgañchum tassupaṭṭānaṃ – 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 – Virajaṃ so mahāpathaṃ
 Kāmarāgaṃ virājetvā – Brahmaloḷkūpago 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 naṃ jāti nivāresi – Brahmaloḷkūpapattiyā
 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 duggatiṃ
 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.

Evam vutte Aggikabhāradvājo brāhmaṇo Bhagavantaṃ etada’voca. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathāpi bho Gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī’ti. Evameva, bhotā Gotamena anekapariyāyena Dhammo pakāsito. Esā’haṃ Bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi. Dhammañca Bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ 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 Suttam Discourse Preached at Isigili Mountain

Evam me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Isigilismim pabbate. Tatra kho Bhagavā bhikkhū āmantesi, Bhikkhavo'ti. Bhadante'ti te bhikkhū Bhagavāto paccassosum. 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, etaṃ vebhāraṃ pabbatan'ti? Evam 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, etaṃ paṇḍavaṃ pabbatan'ti. Evam 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, etaṃ vepullaṃ pabbatan'ti. Evam 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, etaṃ gijjhakūṭaṃ pabbatan'ti. Evam 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, imañ isigiliṃ pabbatan'ti. Evañ bhante. Imassa kho bhikkave, isigilissa pabbatassa esāva samaññā ahoṣi 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.

Bhūtapubbaṃ bhikkave pañca Pacceka Buddhasatāni imasmim isigilismim pabbate ciranivāsino ahesuṃ. Te imañ pabbataṃ pavisantā dissanti. Paviṭṭhā na dissanti. Tamenañ manussā disvā evamāhaṃsu. Ayañ pabbato ime isī gilati'ti isigili isigiliveva 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 Buddhānaṃ nāmāni. Kittayissāmi bhikkave, Pacceka Buddhānaṃ nāmāni. Desissāmi bhikkave Pacceka Buddhānaṃ nāmāni. Taṃ suṇātha. Sādhukaṃ manasikarotha, bhāssissāmi'ti. Evañ bhante'ti kho te bhikkhū Bhagavāto paccassosuṃ. 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 imasmim isigilismim pabbate ciranivāsī ahoṣi.

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

Upariṭṭho nāma bhikkave, Pacceka Sambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi.

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

Tagarasikhī nāma bhikkave, Pacceka Sambuddho imasmim̐ isigilismim̐ pabbate ciranivāsī ahoṣi.

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

Yasassī nāma bhikkave, Pacceka Sambuddho imasmim̐ isigilismim̐ pabbate ciranivāsī ahoṣi.

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

Sudassano nāma bhikkave, Pacceka Sambuddho imasmim̐ isigilismim̐ pabbate ciranivāsī ahoṣi.

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

Piyadassī nāma bhikkave, Pacceka Sambuddho imasmim̐ isigilismim̐ pabbate ciranivāsī ahoṣi.

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

Gandhāro nāma bhikkave, Pacceka Sambuddho imasmim̐ isigilismim̐ pabbate ciranivāsī ahoṣi.

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

Piṇḍolo nāma bhikkave, Pacceka Sambuddho imasmim̐ isigilismim̐ pabbate ciranivāsī ahoṣi.

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

Upāsabho nāma bhikkave, Pacceka Sambuddho imasmim̐ isigilismim̐ pabbate ciranivāsī ahoṣi.

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

Nītho nāma bhikkave, Pacceka Sambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi.

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

Tatho nāma bhikkave, Pacceka Sambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi.

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

Sutavā nāma bhikkave, Pacceka Sambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi.

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

Bhāvitatto nāma bhikkave, Pacceka Sambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi'ti.

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

1. **Ye satasārā anīghā nirāsā – Pacceka mevajjhagamum subodhim
Tesaṃ visallānaṃ naruttamānaṃ – 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 bhavanettikhinā – 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 upadhiṃ dukkhamūlaṃ – Aparājito marabalaṃ 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 Lomahaṃso – Uccaṅgamāyo Asito Anāsavo
Manomayo Mānacchido ca Bandhumā – Tadādhimutto Vimalo ca Ketumā
Satthā, Pavatta, Sarabhaṅga, Lomahaṃsa, ♦ 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, ♦ Aparo, the sage Sayha, and Anomanikkamo. 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 Uttaro; ♦ Kesī, Sikhī, Sundaro, and Bhāradvāja. Tissa, Upatissa, Upasīdarī, ♦ the destroyer of the bonds of existence, ♦ and Sīdarī, the destroyer of craving.

10. **Buddho ahū Maṅgalo Vītarāgo – Usabhacchidā jālinīm dukkhamūlaṃ Saṅgamā padamā 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 Suttam

Discourse about the Monuments to the Dhamma

Evam me sutam. Ekaṃ samayaṃ Bhagavā sakkesu viharati medatalumpam nāma sakyānam 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 Nagarakaṃ 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 Dīghaṃ Kārāyanaṃ āmantesi. Yojehi samma Kārāyana, bhadraṇi bhadraṇi yānāni, uyyānabhūmiṃ gacchāma subhūmiṃ 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.”

Evaṃ devāti kho Dīgho Kārāyano rañño Pasenadissa Kosalassa paṭissutvā bhadraṇi bhadraṇi yānāni yojāpetvā rañño Pasenadissa Kosalassa paṭivedesi. Yuttāni kho deva bhadraṇi, bhadraṇi, yānāni, yassadāni kālaṃ 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 bhadrāṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi Nagaraṃhā niyyāsi mahacca rājānubhāvena. Yena ārāmo tena pāyāsi. Yāvātikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ārāmaṃ pāvīsi.

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 jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno rukkhāmūlāni pāsādikāni pāsādanīyāni appasaddāni appanigghosāni vijānavātāni manussarāhaseyyakāni paṭisallānasārūppāni. Disvāna bhagavantaṃ yeva ārabha 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 rukkhāmūlāni pāsādikāni pāsādanīyāni appasaddāni appanigghosāni vijānavātāni manussarāhasseyyakāni paṭisallānasārūppāni. Yattha sudam mayāṃ taṃ Bhagavantaṃ payirupāsāma Arahantaṃ Sammāsambuddhaṃ'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 Dīghaṃ Kārāyanaṃ āmantesi.

Then king Pasenadi of Kosala addressed Dīgha Kārāyana.

**Imāni kho samma Kārāyana, tāni rukkhamūlāni pāsādikāni pāsādanīyāni appasad-
dāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni.
Yattha sudaṃ mayāṃ taṃ Bhagavantaṃ payirupāsāma Arahantaṃ Sammāsam-
buddhaṃ. Kahaṃ nu kho samma Kārāyana, etarahi so Bhagavā viharati Arahaṃ
Sammāsambuddho’ti?**

“Friend Kārāyana, ♦ these roots of trees are lovely and inspiring, ♦ quiet and un-
disturbed 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, Medataḷumpaṃ nāma Sakyānaṃ nigamo. Tattha so Bhagavā etar-
ahi Arahaṃ Sammāsambuddho viharati’ti.**

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

**Kīvadūro pana samma Kārāyana, Nagarakamhā Medataḷumpaṃ nāma Sakyānaṃ
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 mayāṃ taṃ
Bhagavantaṃ dassanāya Arahantaṃ Sammāsambuddhan’ti.**

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

Evaṃ devāti kho Dīgho Kārāyano rañño Pasenadissa Kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño Pasenadissa Kosalassa paṭivedesi. Yuttāni kho te deva bhadrāni bhadrāni yānāni, yassadāni kālaṃ 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 bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi Nagarakamhā nikkhamitvā yena Medataḷumpaṃ nāma Sakyānaṃ 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 Medataḷumpaṃ nāma Sakyānaṃ nigamaṃ sampāpuṇi. Yena ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ārāmaṃ 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. Upasaṅkamtvā 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:

Kahaṃ nu kho bhante, etarahi so Bhagavā viharati Arahaṃ Sammāsambuddho? Dassanakāmā hi mayaṃ taṃ Bhagavantaṃ Arahantaṃ 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 upasaṅkamtivā ataramāno āḷindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi, vivarissati te Bhagavā dvāraṃ'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 uṇhisañca 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 upasaṅkamtivā ataramāno āḷindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivari Bhagavā dvāraṃ.

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 vihāraṃ pavisitvā Bhagavato pāde sirasā nipatitvā Bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca sāveti. Rājāhaṃ Bhante, Pasenadi Kosalo, rājāhaṃ 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.”

Kim pana tvaṃ mahārāja, atthavaṣaṃ sampassamāno imasmim saṃre evarūpaṃ paramanipaccākāraṃ karosi, cittūpahāraṃ upadaṃsesīti?

“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.’

Idhāhaṃ bhante, passāmi eke samaṇabrāhmaṇe pariyantakataṃ brahmacariyaṃ caranti. Dasapi vassāni, vīsatimpi vassāni, tiṃsampi 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 kāmagaṇehi 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 panāhaṃ Bhante, bhikkhū passāmi yāvajīvaṃ apāṇakoṭikaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carante. Na kho panāhaṃ Bhante, ito bahiddhā aññaṃ evaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ 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 paraṃ bhante, rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttena vivadati, puttapi mātārā vivadati, pitāpi puttena vivadati, puttapi pitarā vivadati, bhātāpi bhātarā vivadati, bhātāpi bhaginiya vivadati. Bhaginiyāpi 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 panāhaṃ Bhante bhikkhū passāmi samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharanti. Na kho panāhaṃ Bhante ito bahiddhā aññaṃ evaṃ samaggaṃ parisāṃ 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'haṃ Bhante, ārāmena ārāmaṃ, uyyānena uyyānaṃ anucaṅkamāmi anuvicārāmi. Sohaṃ tattha passāmi eke samaṇabrāhmaṇe kise lūkhe dubbaṇṇe uppaṇḍuppaṇḍukajāte dhamanisanthatagatte, na viya mañña cakkhum bandhante janassa dassanāya. Tassa mayhaṃ Bhante evaṃ hoti. Addhā ime āyasmanto anabhiratā vā brahmacariyaṃ caranti. Atthi vā nesaṃ kiñci pāpaṃ kammaṃ kataṃ paṭicchannaṃ tathā ime āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya mañña cakkhum bandhanti janassa dassanāyāti. Tyāhaṃ upasaṅkamtivā evaṃ vadāmi. Kinnu tumhe āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya mañña cakkhum bandhatha janassa dassanāyā'ti? Te evamāhaṃsu. 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 panāham Bhante, bhikkhū passāmi haṭṭhapahaṭṭhā udaggudaggā abhira-tarūpā pīṇitindriyā appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti. Tassa mayham Bhante, evamhoti. Addhā ime āyasmanto tassa Bhagavato sāsane uḷāram pubbenāparam visesam sanjānanti, tathā ime āyasmanto haṭṭhapahaṭṭhā udaggudaggā abhira-tarūpā pīṇitindriyā appossukkā pannalomā paradavuttā migabhūtena cetasā viharanti'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'ham bhante, rājā khattiyo muddhāvasitto pahomi ghātetāyam vā ghātetum, jāpetāyam vā jāpetum, pabbājetāyam vā pabbājetum. Tassa mayham Bhante, aṭṭakaraṇe nisinnassa antarantarā katham opātentī. Soham na labhāmi, mā me bhonto aṭṭakaraṇe nisinnassa me antarantarā katham opātetha. Kathāpariyosānam me bhavanto āgamentūti. Tassa mayham Bhante, antarantarā va katham opātentī.

"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 panāham Bhante, bhikkhū passāmi, yasmim samaye Bhagavā anekasatāya parisāya dhammam deseti. Neva tasmim samaye Bhagavato sāvakanam khipi-tasaddo vā hoti ukkāsitasaddo vā. Bhūtapubbam Bhante, Bhagavā anekasatāya

parisāya dhammaṃ desesi. Tatraññataro Bhagavato sāvako ukkāsi. Tamenaññataro sabrahmacārī jaṇṇukena ghaṭṭesi. Appasaddo āyasmā hotu, māyasmā saddamakāsi. Satthā no Bhagavā dhammaṃ desetī'ti. Tassa mayhaṃ Bhante, etadahosi. Acchariyaṃ vata bho abbhutaṃ vata bho. Adaṇḍena vata kira, bho, asatthena evaṃ suvinītā parisā bhavissatī'ti. Na kho panāhaṃ Bhante, ito bahiddhā aññaṃ evaṃ suvinītaṃ parisāṃ 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'haṃ Bhante, passāmi idhekacce khattiyapaṇḍite nipuṇe kataparapavāde vāavedhirūpe vobhindantā maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti samaṇo khalu, bho, Gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarisatīti.

“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 pañhaṃ abhisaṅkharonti. Imaṃ mayaṃ pañhaṃ samaṇaṃ Gotamaṃ upasaṅkamitvā pucchissāma. Evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ

vādam āropessāma. Evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayam vādam 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 amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo'ti. Te yena Bhagavā tenupasaṅkamanti. Te Bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti, sampahaṃseti. Te Bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva Bhagavantaṃ pañhaṃ pucchanti. Kuto vādam 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'haṃ Bhante, passāmi idhekacce brāhmaṇapaṇḍite . . . gahapati-
paṇḍite . . . samaṇapaṇḍite nipuṇe kataparappavāde vāavedhirūpe vobhindantā
maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti samaṇo khalu bho Gotamo
amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī'ti. Te pañhaṃ abhisāṅkharonti.
Imaṃ mayam pañhaṃ samaṇaṃ Gotamaṃ upasaṅkamtivā pucchissāma. Evaṃ ce
no puṭṭho evaṃ byākarissati, evamassa mayam vādam āropessāma. Evaṃ cepi no
puṭṭho evaṃ byākarissati, evampissa mayam vādam 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 amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭoti. Te yena Bhagavā tenupasaṅkamanti. Te Bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te Bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva Bhagavantam pañhaṃ pucchanti. Kuto vādaṃ āropessanti. Aññadatthu Bhagavantamyeva okāsaṃ yācanti agāasmā anagāriyaṃ 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 agāasmā anagāriyaṃ pabbajanti. Tadanuttaram brahmacariyapariyosānaṃ diṭṭheva dhamme sayam 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 evamaṃsu. Mayaṃ vata bho anassāma, mayaṃ vata bho panassāma, mayaṃ hi pubbe assamaṇāva samānā samaṇāmhāti paṭijānimhā, abrahmaṇāva samānā brāhmaṇāmhāti paṭijānimhā, anarahantova samānā arahantoṃhāti paṭijānimhā. Idāni khomhā samaṇā, idāni khomhā brāhmaṇā, idāni khomhā arahanto’ti. Ayam-

pi 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 paramṃ Bhante, ime Isidattapurāṇā thapatayo mamabhattā mamayānā ahaṃ nesaṃ jīvitassa padātā yasassa āhattā atha ca pana no tathā mayi nipaccakāraṃ 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'haṃ Bhante, senaṃ abbhuyyāno samāno imeva Isidattapurāṇā thapatayo vīmaṃsamāno aññatarasmiṃ sambādhe āvasathe vāsaṃ upagacchimiṃ. Atha kho Bhante, ime Isidattapurāṇā thapatayo bahudeva rattim dhammiyā kathāya vītināmetvā yato ahosi Bhagava tato sīsaṃ katvā maṃ pādato karitvā nipajjimsu. Tassa mayhaṃ Bhante, etadahosi. Acchariyaṃ vata bho, abbhutaṃ vata bho, ime Isidattapurāṇā thapatayo mamabhattā mamayānā ahaṃ nesaṃ jīvitassa padātā yasassa āhattā atha ca pana no tathā mayi nipaccakāraṃ karonti yathā Bhagavati. Addhā ime āyasmanto tassa Bhagavato sāsane uḷāraṃ pubbenāparaṃ visesaṃ sañjānanti'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 param 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. Imināvārahāmevāhaṃ Bhante, Bhagavati paramanipaccakāraṃ kattuṃ cittūpahāraṃ upadaṃsetuṃ.

“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 mayaṃ Bhante, gacchāma. Bahukiccā mayaṃ bahukaraṇīyāti. Yassadāni tvaṃ mahārāja, kālaṃ maññasīti. Atha kho rājā Pasenadi Kosalo uṭṭhāyāsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ 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 Dhammacetiyaṇi bhāsivā uṭṭhāyāsanā pakkanto. Uggaṇhātha bhikkhave, Dhammacetiyaṇi. Pariyāpuṇātha bhikkhave ,

Dhammacetiyāni. Dhāretha bhikkhave, Dhammacetiyāni. Atthasamhitāni 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 bhāsitaṃ abhinanduntī.

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. Koṇḍañña 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 – Piyaḍassī narāsabho
 Padumuttara the Buddha, the unequalled; ♦ Sumedha the Buddha, the greatest person; ♦ Sujāta the Buddha, chief of all the world; ♦ Piyaḍassī 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 raṇaṅjaho**
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 sabbamaṅgalaṃ 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 sabbamaṅgalaṃ 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 sabbamaṅgalaṃ 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 Suttam Discourse about the Great Assembly

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ mahāvane mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhu satehi sabbeheva arahantehi. Dasa hi ca lokadhātūthi devatā yebhuyyena sannipatitā honti Bhagavantaṃ dassanāya bhikkhusaṅghaṅca. Atha kho catunnam suddhāvāsa kāyikānam devānam 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:

Ayaṃ kho Bhagavā Sakkesu viharati Kapilavatthusmiṃ mahāvane mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sabbeheva arahantehi. Dasahi ca lokadhātūthi devatā yebhuyyena sannipatitā honti Bhagavantaṃ dassanāya bhikkhusaṅghaṅca. Yannūna mayam’pi yena Bhagavā tenupasaṅkameyyāma, Upasaṅkamitvā Bhagavato santike paccekamgātham 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 sammiñjitaṃ vā bāham pasāreyya, pasāritaṃ vā bāham sammiñjeyya, evameva suddhāvāsesu devesu an-

tarahitā Bhagavato purato pāturaḥaṃsu, atho kho tā devatā Bhagavantarṃ abhivādetvā ekamantarṃ aṭṭhaṃsu. Ekamantarṃ ṭhitā kho ekā devatā Bhagavato santike imaṃ gātharṃ 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 pavanasmirṃ – Devakāyā samāgatā

Āgatamha imaṃ dhammasamayam – Dakkhitāye aparājitasanghan'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 imaṃ gātharṃ abhāsi:

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

2. Tatra bhikkhavo samādahaṃsu – Cittamattano ujukamakaṃsu

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 imaṃ gātharṃ abhāsi:

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

3. Chetvā khīlam chetvā palīgham – Indakhīlam 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 imaṃ gātharṃ abhāsi:

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

4. Ye keci Buddham saraṇam gatāse – Na te gamissanti apāyam
Pahāya mānusaṃ deham – Devakāyam paripūressanti'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, Tathāgataṃ dassanāya bhikkhusaṅghaṅca, ye'pi te bhikkhave ahesuṃ atītamaddhānaṃ Arahanto Sammāsambuddhā, tesampi Bhagavantānaṃ etaparamā yeva devatā sannipatitā ahesuṃ seyyathā'pi mayham etarahi. Ye'pi te bhikkhave bhavissanti anāgatamaddhānaṃ Arahanto Sammāsambuddhā, tesampi Bhagavantānaṃ etaparamā yeva devatā sannipatitā bhavissanti seyyathā'pi mayham 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 devakāyānaṃ nāmāni, kittayissāmi bhikkhave devakāyānaṃ nāmāni, desissāmi bhikkhave devakāyānaṃ nāmāni. Taṃ suṇātha sādhuḥkaṃ manasikarotha bhāsisāmī'ti. Evam Bhante'ti kho te bhikkhū Bhagavato paccassosuṃ. 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 bhum mā tadassitā
Ye sitā girigabbhāraṃ – 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 – Lomahaṃsābhisambhuno
Odātamanasā suddhā – Vipprasanna manāvīlā
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 addressed those disciples, ♦ who delight in the Buddha's instruction.
4. Devakāyā abhikkantā – Te vijānātha bhikkhavo
Te ca ātappamakarum – Sutvā Buddhassa sāsanaṃ
“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 ñāṇaṃ – Amanussānadassanaṃ
Appeke satamaddakkhum – Sahassaṃ atha sattariṃ
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. Sataṃ eke sahaṣṣānaṃ – Amanussānamaddasum
Appeke'nantamaddakkhum – Disā sabbā phuṭṭā ahu
Some Arahants saw one hundred thousand devās. Others saw countless numbers of devās, ♦ filling every direction.
7. Tañca sabbaṃ 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'haṃ 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 – Bhumṃā Kāpilavatthavā
 Iddhimanto Jutīmanto – Vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ – Bhikkhūnaṃ samitiṃ vanāṃ
 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 saḥassā Hemavatā – Yakkhā nānattavaṇṇino
 Iddhimanto jutīmanto – Vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ – Bhikkhūnaṃ samitiṃ vanāṃ
 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. Sātāgīrā tisahassā – Yakkhā nānattavaṇṇino
 Iddhimanto jutīmanto – Vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ – Bhikkhūnaṃ samitiṃ vanāṃ
 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 abhikkāmuṃ – Bhikkhūnaṃ samitiṃ vanāṃ
 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 abhikkāmuṃ – Bhikkhūnaṃ samitiṃ vanāṃ
 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 nivesanam
 Bhiyyo nam satahassam – Yakkhānam payirupāsati
 Kumbhīro Rājagahiko – Sopāga samitiṃ vanam
 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 disam rajā – Dhatarattho tam pasāsati
 Gandhabbānam āhipati – Mahārājā yasassi so
 Dhatarattha, 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 jutimanto – Vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ – Bhikkhūnam samitiṃ vanam
 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. Dakkhiṇaṇca disam rājā – Virūlho tam pasāsati
 Kumbaṇḍānam āhipati – 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 jutimanto – Vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ – Bhikkhūnam samitiṃ vanam
 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 disam rājā – Virūpakkho tam pasāsati
 Nāgānam ca āhipati – 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 abhikkāmuṃ – Bhikkhūnaṃ samitiṃ vanam
 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 disaṃ rājā – Kuvero taṃ pasāsati**
Yakkhānaṃ 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 abhikkāmuṃ – Bhikkhūnaṃ samitiṃ vanam
 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. **Purimaṃ disaṃ Dhataratṭho – Dakkhiṇena Virūḷhako**
Pacchimena Virūpakkho – Kuvero uttaraṃ disaṃ
 Dhataratṭha, ruling over the eastern direction, ♦ Virūḷhako ruling over the southern direction, ♦ Virūpakkho ruling over the western direction, ♦ Kuvera ruling over the northern direction:
24. **Cattāro te mahārājā – Samantā caturo disā**
Daddallamānā aṭṭhaṃsu – Vane Kāpilavatthave
 These Four Great Kings ♦ encircling the four directions, ♦ stood brilliantly in the great forest, ♦ in the city of Kapilavatthu.
25. **Tesaṃ māyāvino dāsā – Āgūṃ vañcanikā saṭṭhā**
Māyā Kuṭeṇḍu Veṭeṇḍu – Viṭucca Viṭuḍo Sahā
 With the Four Great Kings ♦ came their crafty, deceitful, cunning slaves, ♦ enticing Kuṭeṇḍu, Veṭeṇḍu, ♦ Viṭucca with Viṭuḍa,

26. Candano Kāmaseṭṭho ca – Kinnughaṇḍu Nighaṇḍu ca
 Paṇādo Opamañña 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. Āgum Pañcasikho ceva – Timbarū Suriyavaccasā
 Ete caññe ca rājāno – Gandhabbā saha rājubhī
 Modamānā abhikkānum – Bhikkhūnam samitiṃ vanam
 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
 Kambalassatarā āgum – Pāyāgā saha ñātibhi
 Nāgās from Lake Nābhasa, ♦ Vesāli and Tacchaka, ♦ Kambalas, and Assataras, ♦ Pāyāgas, and their kin.
29. Yāmunā Dhataratṭho ca – Āgum nāgā yasassino
 Erāvaṇo mahānāgo – Sop’āga samitiṃ vanam
 And from the River Yamunā ♦ comes the prestigious nāga, Dhataratṭha. The great Nāga, Erāvaṇa: ♦ he too has come to the forest meeting.
30. Ye nāgarāje sahasā haranti – Dibbā dijā pakkhi visuddhacakkhū
 Vehāsayā te vanamajjhapatā – Citrā Supaṇṇā iti tesam 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. Abhayaṃ tadā nāgarājānamāsi – Supaṇṇato Khemamakāsi Buddho
 Saṇhāhi vācāhi upavhayantā – Nāgā supaṇṇā saraṇamagaṃsu Buddhaṃ
 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 – Samuddarṃ 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 mahābhiṃsā – 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 Baliputtānaṃ – Sabbe Verocanāmakā
 Sannayhitvā Baliṃ senaṃ – Rāhubhaddamupāgamuṃ
 Samayodāni bhaddhante – Bhikkhūnaṃ samitiṃ vanaṃ
 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 tadāgamuṃ
 Varuṇā Vāruṇā deva – Somo ca Yasasā Sahā
 Mettā Karuṇākāyikā – Āguṃ 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 abhikkāmuṃ – Bhikkhūnaṃ samitiṃ vanaṃ
 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. Venhū ca devā Sahalī ca – Asamā ca duve Yamā
Candassūpanisā devā – Candamāgum 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 – Suriyamāgum purakkhatvā
Nakkhattāni purakkhatvā – Āgum Mandavalāhakā
Vasūnam 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 abhikkāmuṃ – Bhikkhūnam samitiṃ vanam
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. Athāgum Sahabhū devā – Jalamaggi sikhāriva
Ariṭṭhakā ca Rojo ca – Ummāpupphanibhāsino
Then came the Sahabhū devās, ♦ blazing like the tops of fire-flame. The Ariṭṭhaka devās and Roja devās, have also come, ♦ shining the colour of corn flower blue.
41. Varuṇā Sahadhammā ca – Accutā ca Anejakā
Suleyya Rucirā āgum – Āgum 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 abhikkāmuṃ – Bhikkhūnaṃ samitiṃ vanam.
 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**
Khiḍḍāpadūsikā āguṃ – Āguṃ Manopadūsikā
 Samāna devās, Mahā Samāna devās, ♦ Mānusa devās, Mānusuttama devās, ♦ Khiḍḍāpadūsikā devās and Manopadūsika devās, ♦ have also come to the monks' forest meeting.
44. **Athāguṃ Harayo devā – Ye ca Lohitavāsino**
Pāragā Mahāpāragā – Āguṃ 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 abhikkāmuṃ – Bhikkhūnaṃ samitiṃ vanam.
 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 – Āguṃ Vekhanasā sahā**
Odātagayhā Pāmokkhā – Āguṃ devā Vicakkhaṇā
 There also came the devās Sukkā, Karumhā, ♦ Aruṇā with Vekhanasā. The deva Odātagayhā, Pāmokkha, ♦ and Vicakkhaṇa have also come.
47. **Sadāmattā Hāragajā – Missakā ca yasassino**
Thanayaṃ 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 abhikkāmuṃ – Bhikkhūnaṃ samitiṃ vanāṃ.

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 āguṃ – Athāguṃ Paranimmitā

Khemiya devās, Tusita devās, ♦ Yāma devās, and the prestigious Kaṭṭhaka devās, ♦ Lambitaka 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 abhikkāmuṃ – Bhikkhūnaṃ samitiṃ vanāṃ.

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 āgañchuṃ – 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. Pavutthajātimakkhilāṃ – Oghatiṇṇamanāsavaṃ
Dakkhemoghataraṃ Nāgaṃ – Candamva asitātigāṃ

'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
Sanañkumāro Tisso ca – Sopāga samitiṃ vanaṃ.
Subrahma Brahma and Paramatta Brahma, ♦ the sons of the powerful Buddha, ♦ Sanañkumāra Brahma and Tissa Brahma ♦ also came to the assembly in the forest.
54. Sahassaṃ brahmalokānaṃ – Mahā brahmābhitiṭṭhati
Uppanno jutīmanto – Bhisṃākāyo 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. Dassettha issarā āguṃ – 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 abhikkāmuṃ – Passa Kaṇhassa mandiyaṃ
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 naṃ
'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 – Kaṇhasenaṃ apesayi
Pāṇinā thalamāhacca – Saraṃ katvāna bheravaṃ
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 meggho – Thanayanto savijjuko
Tadā so paccudāvatti – Saṅkuddho asayaṃvasī
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 sabbaṃ abhiññāya – Vavatthivāna 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 ātappamakarum – Sutvā Buddhassa sāsanaṃ
Vītarāgehapakkāmurū – Nesaṃ lomampi iñjayurū
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 vijitasāṅgāmā – 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 Suttam Discourse on Ātānātiya

Evam me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Gijjhakūte pabbate. Atha kho cattāro mahārājā mahatīyā ca yakkha senāya mahatīyā ca gandhabba senāya mahatīyā ca kumbhaṇḍa senāya mahatīyā ca nāga senāya, catuddisaṃ rak-kham ṭhapetvā, catuddisaṃ gumbaṃ ṭhapetvā, catuddisaṃ ovaraṇaṃ ṭhapetvā abhikkantāya rattiya abhikkantavaṇṇā kevalakappaṃ Gijjhakūtaṃ obhāsetvā, yena

Bhagavā tenupasaṅkamim̐su. Upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ nisīdim̐su.

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 nisīdim̐su. Appekacce Bhagavatā saddhim̐ sammodim̐su sammodanīyaṁ kathaṁ sārānīyaṁ vītisāretvā ekamantaṁ nisīdim̐su. Appekacce yena Bhagavā tenañjaliṁ paṇāmetvā ekamantaṁ nisīdim̐su. Appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdim̐su. Appekacce tuṅhībhūtā ekamantaṁ nisīdim̐su.

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 veramaniyaṁ dhammaṁ deseti, adinnādānā vera-

maniyā dhammaṃ deseti, kāmesu micchācārā veramaniyā dhammaṃ deseti, musāvādā veramaniyā dhammaṃ deseti, surāmerayamajjapamādaṭṭhānā veramaniyā dhammaṃ 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. Tesam taṃ hoti appiyam amanāpaṃ.

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 imasmim Bhagavato pāvācane 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.

Tesam pasādāya ugghāhātu bhante Bhagavā Ātānāṭiyam rakkham bhikkhuṇaṃ bhikkhuṇīnaṃ upāsakānaṃ upasikānaṃ guttiyā rakkhāya avihimsāya phāsuvi-hārāyā'ti.

“Bhante, may the Blessed One learn the Ātānāṭiya 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 tuṅhībhāvena. Atha kho Vessavaṇo mahārājā Bhagavato adhivāsanaṃ veditvā tāyam velāyam imaṃ Ātānāṭiyam rakkham abhāsi.

The Blessed One consented by silence. Then the Great King Vessavaṇa, knowing that the Blessed One consented, ♦ recited this Ātānāṭiya 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 – Vipparamuttassa 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 imaṃ dhammaṃadesesi – Sabbadukkhāpanūdanaṃ
Homage to Aṅgīrasa, the Buddha Gotama, ♦ son of the Sākyaans, ♦ full of bright radiance ♦ and who proclaimed this Noble Dhamma ♦ that dispels all suffering.
5. Ye cāpi nibbutā loke – Yathābhūtaṃ vipassisuṃ
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 saṃsāra.
6. Hitaṃ devamanussānaṃ – Yaṃ namassanti Gotamaṃ
Vijjācaraṇasaṃpannaṃ – Mahantaṃ vītasāradaṃ
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 – Dhataratṭho’ti nāma so
That direction is watched over ♦ by a glorious Great King, he is the master of the gandhabbās, ♦ Dhataratṭha, such is his name.
11. Ramati naccagītehi – Gandhabbehi purakkhato
Puttā’pi tassa bahavo – Ekanāmā’ti me sutam
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 Buddhamaṁ dīsvāna – Buddhamaṁ 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 taṃ vandanti, sutam̐ netaṃ abhiṅhaso tasmā evaṃ vademase; “Jinaṃ vandatha Gotamaṃ, jinaṃ vandāma Gotamaṃ. Vijjā-caraṇasampannaṃ Buddhaṃ vandāma Gotamaṃ.”

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 piṭṭhimaṃsikā

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 nam̐ ācikkhati jano

Yaṃ disaṃ 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. Kumbhaṇḍānaṃ ādhipati – Virūḷho iti nāmaso

Ramati naccagītehi – Kumbhaṇḍehi purakkhato

He is the master of the kumbhandhās, ♦ Virūḷha, such is his name. He delights in song and dance, ♦ he is honoured by kumbhandhās.

17. Puttā’pi tassa bahavo – Ekanāmā’ti me sutam̐

Asītiṃ 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 Buddhaṃ disvāna – Buddhaṃ ādicca bandhunaṃ

Dūrato va namassanti – Mahantaṃ vītasāradaṃ

Namo te purisājañña – Namō 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 taṃ vandanti, sutam netam abhiṇhaso tasmā evam vademase, “Jinam vandatha Gotamam, jinam vandāma Gotamam. Vijjā-caraṇasampannam Buddhā vandāma Gotamam.”

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 – Saṃvarī'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. Evam nam tattha – Jānanti samuddo saritodako

Ito sā pacchimā disā – Iti nam ācikkhati jano

Yaṃ disam 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. Nāgānamca 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 sutam

Asītiṃ 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 Buddhaṃ disvāna – Buddhaṃ ādiccabandhunaṃ

Dūrato’va namassanti – Mahantaṃ vītasāradaṃ

Namo te purisājañña – Namō 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 taṃ vandanti, sutam̐ netam̐ abhiṅhaso tasmā evam̐ vademase, “Jinaṃ vandatha Gotamaṃ, jinaṃ vandāma Gotamaṃ. Vijjā-caraṇasampannam̐ Buddhaṃ vandāma Gotamaṃ.”

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 bījam̐ pavapanti – Na pi nīyanti naṅgalā

Akaṭṭhapākimaṃ sālīm̐ – 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. Akaṇam̐ athusam̐ suddham̐ – Sugandham̐ taṇḍulapphalam̐

Tuṇḍikhīre pacitvāna – Tato bhuñjanti bhojanaṃ

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. Gāvim̐ ekakhuraṃ katvā – Anuyanti disodisaṃ

Pasum̐ ekakhuraṃ katvā – Anuyanti disodisaṃ

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. Itthivāhanaṃ katvā – Anuyanti disodisaṃ

Purisavāhanaṃ katvā – Anuyanti disodisaṃ

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. Kumārivāhanaṃ katvā – Anuyanti disodisaṃ

Kumāravāhanaṃ katvā – Anuyanti disodisaṃ

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. Hatthiyānaṃ assayānaṃ – Dibbaṃ yānaṃ upaṭṭhitam

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:

Ātānātā Kusinātā Parakusinātā Nāṭapuriyā Parakusitanātā Uttarena Kapivanto Janogha maparena ca Navanavutiyo Ambara Ambaravatiyo Āḷakamandā nāma rājaḍhānī. Kuverassahi kho pana mārisa mahārājassa Visānā nāma rājaḍhānī tasmā Kuvero mahārājā Vessavaṇo'ti pavuccati, pacesanto pakāsenti Tatolā Tattalā Tattalā, 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 Ātānātā, Kusinātā, ♦ Parakusinātā, Nāṭapuriyā, Parakusitanātā. To the North is Kapivanta, 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 informs the King of their news: Tatolā, Tattalā, Tattalā, Ojasi, Tejasi, Tatojasī, ♦ Sūra, Rājā, Ariṭṭha, Nemi. There is a lake in that place also, named Dharaṇī, ♦ and from there the clouds rain down, from there

the rains spread. There also is the public hall named Bhagalavatī ♦ where the yak-khās assemble.

32. *Tattha niccaphalā rukkhā – Nānādi jagaṇāyutā*

Mayūra coṅcābhirudā – 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 sabbakālaṃ 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 naṃ ācikkhatī jano*

Yaṃ disaṃ 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. *Yakkhānaṃ 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 sutam*

Asītiṃ 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 Buddham disvāna – Buddham ādiccabandhunam

Dūrato’va namassanti – Mahantam vītasāradam

Namo te purisājañña – Namote 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 tam vandanti, sutam netam abhiñhaso tasmā evam vademase, “Jinam vandatha Gotamam, jinam vandāma Gotamam. vijjā-caraṇasampannam Buddham 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!”

Ayam kho sā mārisa Āṭānāṭiyā rakkhā, bhikkhuṇam bhikkhuṇīnam upāsakānam upāsikānam guttiyā rakkhāya avihimsāya phāsuvihārāyāti. Yassa kassa ci mārisa bhikkhussa vā bhikkhuṇiyā vā upāsakassa vā upāsikāya vā, ayam 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; bhikkhum vā bhikkhuniṃ vā upāsakam vā upāsikam vā gacchantam vā anugaccheyya, ṭhitam vā upatiṭṭheyya, nisinnam vā upanisīdeyya, nipannam 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 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 mārīsa amanusso labheyya gāmesu vā nigamesu vā sakkāraṃ vā garukāraṃ vā. Na me so mārīsa amanusso labheyya Ālakamandāyarājadhāniyā vatthum vā vāsaṃ vā. Na me so mārīsa amanusso labheyya yakkhānaṃ samitiṃ gantum,

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 naṃ mārīsa amanussā anavayham'pi naṃ kareyyum avivayham. Apissu naṃ mārīsa amanussā, attāhi'pi paripuṇṇāhi paribhāsāhi paribhāseyyum. Apissu naṃ mārīsa amanussā, rittam'pi pattam sīse nikkujjeyyum. Apissu naṃ mārīsa amanussā sattadhāpi'ssa muddham phāleyyum.

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 mārīsa amanussā caṇḍā ruddā rabhasā. Te neva mahārājānaṃ ādiyanti. Na mahārājānaṃ purisakānaṃ ādiyanti. Na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti. Te kho te mārīsa amanussā mahārājānaṃ 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 mārīsa rañño Māgadhasa vijite mahācorā. Te neva rañño Māgadhasa ādiyanti. Na rañño Māgadhasa purisakānaṃ ādiyanti. Na rañño Māgadhasa purisakānaṃ purisakānaṃ ādiyanti. Te kho te mārīsa, mahācorā rañño Māgadhasa 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 mārīsa, santi hi amanussā caṇḍā ruddā rabhasā. Te neva mahārājānaṃ ādiyanti. Na mahārājānaṃ purisakānaṃ ādiyanti. Na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti. Te kho te mārīsa amanussā mahārājānaṃ 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 mārīsa 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; bhikkhuṃ vā bhikkhuṇiṃ vā, upāsakaṃ vā upāsikaṃ vā, gacchantā vā anugaccheyya, ṭhitaṃ vā upatiṭṭheyya, nisinnaṃ vā upanisīdeyya, nipa-

nnaṃ vā upanipajjeyya. Imesaṃ yakkhānaṃ mahāyakkhānaṃ, senāpatīnaṃ mahāsenāpatīnaṃ, ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ;

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: ♦

Ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho vi-heṭheti, ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati, ayaṃ 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.”

Katamesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ?

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 Opamañña ca – Devāsūto ca Mātālī

Cittaseno ca Gandhabbo – Naḷo Rājā Janesabho

Panāda, and Opamañña, ♦ and the charioteer, god Mātālī. 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 Māṇi Caro Dīgho – Atho Serissako Sahā

Gopāla, and Suppagedha, ♦ Hirinettī, and Mandiya ♦ Pañcālacaṇḍa, Ālavaka, ♦ Pajjuna, Sumana, Sumukha, Dadhīmukha, Maṇi Māṇi Cara Dīgha, ♦ together with Serissaka

Imesaṃ yakkhānaṃ mahāyakkhānaṃ, senāpatīnaṃ mahāsenāpatīnaṃ, ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ. Ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho himsati, ayaṃ yakkho vihimsati, ayaṃ 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.”

Ayaṃ kho sā mārisa, Āṭānāṭiyā rakkhā, bhikkhūnaṃ bhikkhunīnaṃ, upāsakānaṃ upāsikānaṃ, guttiyā rakkhāya avihimsāya phāsuvihārāyati. Handa ca'dāni mayāṃ mārisa gacchāma. Bahukiccā mayāṃ 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 kālaṃ maññathā'ti. Atha kho cattāro mahārājāno utthāyāsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu.

“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 utthāyāsanaṃ appekacce Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu. Appekacce Bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā tatthevantaradhāyimsu. Appekacce yena Bhagavā ten'añjaliṃ paṇāmetvā tatthevantaradhāyimsu. Appekacce nāmag-

ottam̐ sāvetvā tatthevantaradhāyimsu. Appekacce tuṇhībhūtā tatthevantaradhāyimsū'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. Imaṃ bhikkhave rattiṃ cattāro mahārājāno, mahatiyā ca yakkhasenāya, mahatiyā ca gandhabasenāya, mahatiyā ca kumbhaṇḍasenāya, mahatiyā ca nāgasenāya, catuddisaṃ rakkham̐ ṭhapetvā catuddisaṃ gumbaṃ ṭhapetvā catuddisaṃ ovaraṇaṃ ṭhapetvā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ Gijjhakūṭaṃ pabbataṃ obhāsetvā yenāham̐ tenupasaṅkamimsu. Upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdim̐su.

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 maṃ abhivādetvā ekamantaṃ nisīdim̐su. Appekacce mama saddhiṃ sammodim̐su, sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdim̐su. Appekacce yenāham̐ tenaṅjaliṃ paṇāmetvā ekamantaṃ nisīdim̐su. Appekacce nāma gottam̐ sāvetvā ekamantaṃ nisīdim̐su. Appekacce tuṇhībhūtā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinno kho bhikkhave Vessavaṇo mahārājā maṃ 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. Tam kissa hetu? Bhagavā hi bhante pāṇātipātā veramanīyā dhammaṃ deseti, adinnādānā veramanīyā dhammaṃ deseti, kāmesu micchācārā veramanīyā dhammaṃ deseti, musāvādā veramanīyā dhammaṃ deseti, surāmerayamajjapamādaṭṭhānā veramanīyā dhammaṃ 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. Tesam tam hoti appiyam amanāpam.

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 imasmim Bhagavato pāvācane 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 mad-

dening 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.

Tesaṃ pasādāya ugganhātu bhante Bhagavā Āṭānāṭiyaṃ rakkhaṃ bhikkhuṇaṃ bhikkhuṇīnaṃ upāsakānaṃ upasikānaṃ guttiyā rakkhāya avihimsāya phāsuvi-hārāyā'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 ahaṃ bhikkhave tuṅhībhāvena. Atha kho Vessavaṇo mahārājā maṃ adhivāsanaṃ veditvā tāyaṃ velāyaṃ imaṃ Āṭānāṭiyaṃ rakkhaṃ 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 imam dhammamadesesi – Sabbadukkhāpanūdanam
 Homage to Angīrasa, the Buddha Gotama, ♦ son of the Sākyaans, ♦ full of bright radiance ♦ and who proclaimed this Noble Dhamma ♦ that dispels all suffering.
5. **Ye cāpi nibbutā loke – Yathābhūtam vipassisum**
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 saṃsāra.
6. **Hitam devamanussānam – yam namassanti Gotamam**
Vijjācaraṇasaṃpannam – mahantam vītasāradam
 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 – Saṃvarī’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. **Evam nam tattha jānanti – Samuddo saritodako**
Ito sā purimā disā – Iti nam 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. Yam disaṃ abhipāleti – Mahārājā yasassi so
Gandhabbānaṃ ādhipati – Dhataratṭho'ti nāma so
That direction is watched over ♦ by a glorious Great King, he is the master of the gandhabbās, ♦ Dhataratṭha, such is his name.
11. Ramati naccagītehi – Gandhabbehi purakkhato
Puttā'pi tassa bahavo – Ekanāmā'ti me sutam
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. Asītim dasa eko ca – Indanāmā mahabbalā
Te cāpi Buddhaṃ dīsvāna – Buddhaṃ ādiccabandhunam
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 – Mahantaṃ vītasāradam
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 taṃ vandanti, sutam netaṃ abhiṇhaso tasmā evaṃ vademase, “Jinaṃ vandatha Gotamaṃ, jinaṃ vandāma Gotamaṃ. Vijjā-caraṇasampannaṃ Buddhaṃ vandāma Gotamaṃ.”

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 piṭṭhimaṃsikā
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 naṃ ācikkhati jano
 Yaṃ disaṃ 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. Kumbhaṇḍānaṃ 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 sutam
 Asītiṃ 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 Buddhaṃ disvāna – Buddhaṃ ādicca bandhunaṃ
 Dūrato va namassanti – Mahantaṃ vītasāradaṃ
 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 taṃ vandanti, sutam netam abhiṇhaso tasmā evaṃ vademase, “Jinaṃ vandatha Gotamaṃ, jinaṃ vandāma Gotamaṃ. Vijjā-caraṇasampannaṃ Buddhaṃ vandāma Gotamaṃ.”

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 sutam
 Asītim 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 ādiccabandhunam
 Dūrato'va namassanti – Mahantaṁ vītasāradaṁ
 Namō te purisājañña – Namō 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, sutam netaṁ abhiṇhaso tasmā
 evaṁ vademase, “Jinaṁ vandatha Gotamaṁ, jinaṁ vandāma Gotamaṁ. Vijjā-
 caraṇasampannaṁ 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 Got-

ama. ♦ 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 bījaṃ pavapanti – Na pi nīyanti naṅgalā

Akaṭṭhapākimaṃ sālīṃ – 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. Akaṇaṃ athusāṃ suddhaṃ – Sugandhaṃ taṇḍulapphalaṃ

Tuṇḍikhīre pacitvāna – Tato bhuñjanti bhojanaṃ

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. Gāviṃ ekakhuraṃ katvā – Anuyanti disodisaṃ

Pasuṃ ekakhuraṃ katvā – Anuyanti disodisaṃ

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. Itthivāhanaṃ katvā – Anuyanti disodisaṃ

Purisavāhanaṃ katvā – Anuyanti disodisaṃ

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. Kumārivāhanaṃ katvā – Anuyanti disodisaṃ

Kumāravāhanaṃ katvā – Anuyanti disodisaṃ

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. Hatthiyānaṃ assayānaṃ – Dibbaṃ yānaṃ upaṭṭhitaṃ

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:

Ātānātā Kusinātā Parakusinātā Nāṭapuriyā Parakusitanātā Uttarena Kapivanto Janoghamaparena ca Navanavutiyo Ambara Ambaravatiyo Ālakamandā nāma rājaḍhānī. Kuverassahi kho pana mārisa mahārājassa Visānā nāma rājaḍhānī tasmā Kuvero mahārājā Vessavaṇo'ti pavuccati, paccesanto pakāsentī Tatolā Tattalā Tattotalā, 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 Ātānātā, Kusinātā, ♦ Parakusinātā. Nāṭapuriyā, Parakusitanātā. To the North is Kapivanta, 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, Tattotalā, Ojasi, Tejasi, Tatojasī, ♦ 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 – Nānādiyagaṇāyutā

Mayūraçoñcābhirudā – 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. Sukasālika saddettha – Daṇḍamānavakāni ca
Sobhati sabbakālam 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 nam ācikkhatī jano
Yaṃ disaṃ 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. Yakkhānaṃ 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 sutam
Asītiṃ 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 Buddham disvāna – Buddham ādiccabandhunaṃ
Dūrato’va namassanti – Mahantaṃ vītasāraḍaṃ
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 taṃ vandanti, sutam netam abhiṇhaso tasmā evaṃ vademase, “Jinaṃ vandatha Gotamaṃ, jinaṃ vandāma Gotamaṃ. Vijjā-caraṇasampannaṃ Buddham vandāma Gotamaṃ’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!”

Ayaṃ kho sā mārisa Āṭānāṭiyā rakkhā, bhikkhuṇaṃ bhikkhuṇīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihimsāya phāsuvihārāyāti. Yassa kassa ci mārisa bhikkhussa vā bhikkhuṇiyā vā upāsakassa vā upāsikāya vā, ayaṃ 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; bhikkhuṃ vā bhikkhuṇiṃ vā upāsakaṃ vā upāsikaṃ vā gacchantāṃ vā anugaccheyya, ṭhitaṃ vā upatiṭṭheyya, nisinnaṃ vā upanisīdeyya, nipannaṃ 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 sakkāraṃ vā garukāraṃ vā. Na me so mārisa amanusso labheyya Ālakamandāya rājadhāniyā vatthuṃ vā vāsaṃ vā. Na me so mārisa amanusso labheyya yakkhānaṃ samitiṃ gantuṃ.

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 naṃ mārisa amanussā anavayham'pi naṃ kareyyuṃ avivayham. Apissu-
naṃ mārisa amanussā, attāhi'pi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ. Apissu-
naṃ mārisa amanussā, rittam'pi pattam sīse nikkujjeyyuṃ. Apissunaṃ mārisa
amanussā sattadhāpi'ssa muddham phāleyyuṃ.

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 sev-
en pieces.

Santi hi mārisa amanussā caṇḍā ruddā rabhasā. Te neva mahārājānaṃ ādiyanti. Na
mahārājānaṃ purisakānaṃ ādiyanti. Na mahārājānaṃ purisakānaṃ purisakānaṃ
ādiyanti. Te kho te mārisa amanussā mahārājānaṃ 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' minis-
ters' attendants, ♦ and those non-human beings, dear Sir, ♦ are said to be in revolt
against the Great Kings.

Seyyathā pi mārisa rañño Māgadhasa vijite mahācorā. Te neva rañño Māgadhasa
ādiyanti. Na rañño Māgadhasa purisakānaṃ ādiyanti. Na rañño Māgadhasa puri-
sakānaṃ purisakānaṃ ādiyanti. Te kho te mārisa, mahācorā rañño Māgadhasa
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 mahārā-
jānaṃ ādiyanti. Na mahārājānaṃ purisakānaṃ ādiyanti. Na mahārājānaṃ puri-
sakānaṃ purisakānaṃ ādiyanti. Te kho te mārisa amanussā mahārājānaṃ avarud-
dhā 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 mārīsa 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, bhikkhuṃ vā bhikkhuṇiṃ vā, upāsakaṃ vā upāsikaṃ vā, gacchantāṃ vā anugaccheyya, ṭhitaṃ vā upatiṭṭheyya, nisinnaṃ vā upanisīdeyya, nippannaṃ vā upanipajjeyya. Imesaṃ yakkhānaṃ mahāyakkhānaṃ, senāpatīnaṃ mahāsenāpatīnaṃ, ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ;

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:

Ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati, ayaṃ 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.”

Katamesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ?

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 Mātālī
Cittaseno ca Gandhabbo – Naḷo Rājā Janesabho
Panāda, and Opamañña, ♦ and the charioteer, god Mātālī. 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

Imesaṃ yakkhānaṃ mahāyakkhānaṃ, senāpatīnaṃ mahāsenāpatīnaṃ, ujjhā-
petabbaṃ vikkanditabbaṃ viravitabbaṃ; Ayaṃ yakkho gaṇhāti, ayaṃ yakkho
āvisati, ayaṃ yakkho heṭṭheti, ayaṃ yakkho viheṭṭheti, ayaṃ yakkho hiṃsati, ayaṃ
yakkho vihiṃsati, ayaṃ 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.”

Ayaṃ kho sā mārisa, Āṭānāṭiyā rakkhā, bhikkhūnaṃ bhikkhuṇīnaṃ, upāsakānaṃ upāsikānaṃ, guttiyā rakkhāya avihimsāya phāsuvihārāyati. Handa ca'dāni mayam mārisa gacchāma. Bahukiccā mayam 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 kālam maññathā'ti. Atha kho bhikkhave cattāro mahārājāno uṭṭhāyāsanā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu.

"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 maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu. Appekacce mayā saddhim sammodimsu, sammodaniyam katham sāraṇīyam vītisāretvā tatthevantaradhāyimsu. Appekacce yenā'ham tenañjalim paṇāmetvā tatthevantaradhāyimsu. Appekacce nāmagottaṃ sāvetvā tatthevantaradhāyimsu. Appekacce tuṇhībūtā tatthevantaradhāyimsū'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, Āṭānāṭiyam rakkham. Pariyāpuṇātha bhikkhave Āṭānāṭiyam rakkham. Dhāretha bhikkhave Āṭānāṭiyam rakkham. Atthasamhitāya bhikkhave Āṭānāṭiyā rakkhā bhikkhūnaṃ, bhikkhuṇīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihimsāya 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 bhāsitaṃ 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 viññāṇaṃ. Viññāṇa paccayā nāmarūpaṃ. Nāma rūpa paccayā saḷāyatanaṃ. Saḷāyatana paccayā phassa. Phassa paccayā vedanā. Vedanā paccayā taṇhā. Taṇhā paccayā upādānaṃ. Upādāna paccayā bhavo. Bhava paccayā jāti. Jāti paccayā jarā maraṇaṃ 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 asesā 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 maraṇaṃ soka paride-

va 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 saṃsāraṃ – sandhāvissaṃ anibbisāṃ

Gahakāraṃ gavesanto – dukkhā jāti punappunāṃ

Through many a birth, ♦ I wandered in saṃsāra ♦ seeking, but not finding, ♦ the builder of this house called suffering. Suffering indeed is it to be ♦ born again and again.

2. Gahakāraṃ diṭṭho'si – puna gehaṃ na kāhasi

Sabbā te phāsukā bhaggā – gaha kūṭaṃ visaṅkhitāṃ

visaṅkhāra gataṃ cittaṃ – taṇhānaṃ 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. Mittānisamsa Suttam The Benefits of Friendship

1. Pahūtabhakkho bhavatī – Vippavuttho sakā gharā
Bahū naṃ upajīvantī – Yo mittānaṃ na dūbhati
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. Yaṃ yaṃ janapadaṃ yātī – Nigame rājadhāniyo
Sabbattha pūjito hoti – Yo mittānaṃ 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 mittānaṃ 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 sagharaṃ eti – Sabbhāya paṭinandito
Ñātīnaṃ uttamo hoti – Yo mittānaṃ 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 mittānaṃ 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 pūjaṃ – Vandako paṭivandanam
Yaso kittiñca pappoti – Yo mittānaṃ 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
Siriya ajahito hoti – Yo mittānaṃ 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 – Khetto vutthaṃ virūhati
Puttānaṃ phalamasāti – Yo mittānaṃ 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 patiṭṭhaṃ labhati – Yo mittānaṃ na dūbhati
He who maintains genuine friendship, ♦ should he fall from a cliff, mountain or tree, ♦ he will always be protected.
10. Virūḷhamūlasantānaṃ – Nigrodhamiva māluto
Amittā nappasahanti – Yo mittānaṃ 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 Bojjhaṅga Suttaṃ Discourse on Enlightenment Factors Preached to Arahant Moggallāna

Evaṃ me sutāṃ. Ekaṃ samayaṃ Bhagavā Rājagahe viharati veḷuvane Kalanda-kanivāpe. 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 sāyanhasamayam paṭisallānā vuṭṭhito yenāyasmā Mahā Moggallāno tenupasaṅkami. Upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā āyasmantaṃ Mahā Moggallānaṃ 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 khamanīyam? Kacci yāpanīyam? Kacci dukkhā vedanā paṭikkamanti no abhikkamanti? Paṭikkamosānaṃ 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 khamanīyam. Na yāpanīyam. Bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti. Abhikkamosānaṃ 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 saṃvattan’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 saṃvattati.

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 saṃvattati.

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 sambodhāya 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 saṁvattanti'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 bhāsi-taṃ abhinandi. Vuṭṭhāhicā'yasmā Mahā Moggallāno tamhā ābādhā. Tathā pahīnocā'yasmato Mahā Moggallānassa so ābādho ahoṣī'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 Bojjhaṅga Suttaṃ Discourse on Enlightenment Factors Preached to the Blessed One

Evaṃ me sutāṃ. Ekaṃ samayaṃ Bhagavā Rājagahe viharati veḷuvane Kalanda-kanivāpe. 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 sāyanhasamayāṃ paṭisallānā vuṭṭhito yena Bhagavā tenupasaṅkami. Upasaṅkamtivā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Mahā Cundaṃ 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 taṃ Cunda, bhojjhaṅgā'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 bahulīkato abhiññāya sambodhāya 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 bahulīka-to 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 bahulīka-to 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 ahoṣi. Uṭṭhāhi ca Bhagavā tamhā ābādhā. Tathā pahīno ca Bhagavato so ābādho ahoṣī'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 Suttam Discourse on Downfall

Evam me sutam. Ekaṁ samayaṁ Bhagavā Sāvattthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyaṁ abhikkantavaṇṇā kevalakappaṁ Jetavanaṁ obhāsetvā yena Bhagavā tenupasaṅkami. Upas-

aṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʈhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi.

Thus have I heard: On one occasion ♦ the Blessed One was living in Sāvatti, ♦ 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. Parābhavantaṃ purisaṃ – Mayāṃ pucchāma Gotamaṃ
Bhagavantaṃ puṭṭhumā'garāma – Kiṃ parābhavato mukhaṃ?
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 bhavaṃ hoti – Suvijāno parābhavo
Dhammakāmo bhavaṃ 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'etaṃ vijānāma – Paṭhamo so parābhavo
Dutiyaṃ Bhagavā brūhi – Kiṃ parābhavato mukhaṃ?
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 piyaṃ
Asataṃ dhammaṃ roceti – Taṃ parābhavato mukhaṃ
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'etaṃ vijānāma – Dutiyo so parābhavo
Tatiyaṃ Bhagavā brūhi – Kiṃ parābhavato mukhaṃ?
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 – Tam parābhavato mukham
 The fondness of sleep and company, ♦ being inactive and lazy, ♦ and displaying anger ♦ this is the cause of his downfall.
7. Iti h'etaṃ vijānāma – Tatiyo so parābhavo
 Catuttham Bhagavā brūhi – Kim parābhavato mukham?
 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 mātaram vā pitaram vā – Jiṇṇakam gata yobbanam
 Pahūsanto na bharati – Tam parābhavato mukham
 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'etaṃ vijānāma – Catuttho so parābhavo
 Pañcamam Bhagavā brūhi – Kim parābhavato mukham?
 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 brāhmaṇam vā samaṇam vā – Aññam vā'pi vaṇibbakam
 Musāvādena vañceti – Tam parābhavato mukham
 If one by falsehood deceives ♦ either a brāhmaṇa, or a recluse, ♦ or any other homeless one ♦ this is the cause of his downfall.
11. Iti h'etaṃ vijānāma – Pañcama so parābhavo
 Chaṭṭhamam Bhagavā brūhi – Kim parābhavato mukham?
 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 sādḥūni – Tam parābhavato mukham
 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'etaṃ vijānāma – Chaṭṭhamo so parābhavo
Sattamaṃ Bhagavā brūhi – Kiṃ parābhavato mukhaṃ?
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
Saññātim atimaññeti – Taṃ parābhavato mukhaṃ
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'etaṃ vijānāma – Sattamo so parābhavo
Aṭṭhamaṃ Bhagavā brūhi – Kiṃ parābhavato mukhaṃ?
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 surādutto – Akkhadhutto ca yo naro
Laddhaṃ laddhaṃ vināseti – Taṃ parābhavato mukhaṃ
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'etaṃ vijānāma – Aṭṭhamo so parābhavo
Navamaṃ Bhagavā brūhi – Kiṃ parābhavato mukhaṃ?
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 – Taṃ parābhavato mukhaṃ
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'etaṃ vijānāma – Navamo so parābhavo
 Dasamaṃ Bhagavā brūhi – Kiṃ parābhavato mukhaṃ?
 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 timbarutthaniṃ
 Tassā issā na supati – Taṃ parābhavato mukhaṃ
 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'etaṃ vijānāma – Dasamo so parābhavo
 Ekādasamaṃ Bhagavā brūhi – Kiṃ parābhavato mukhaṃ?
 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 soṇḍiṃ vikiraṇiṃ – Purisaṃ vā'pi tādisaṃ
 Issariyasmiṃ ṭhāpeti – Taṃ parābhavato mukhaṃ
 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'etaṃ vijānāma – Ekādasamo so parābhavo
 Dvādasamaṃ Bhagavā brūhi – Kiṃ parābhavato mukhaṃ?
 We understand this as explained by you; ♦ this is the eleventh cause of his downfall. Tell us the twelfth, oh Blessed One. ♦ What is the cause of his downfall?
24. Appabhogo mahātaṇho – Khattiye jāyate kule
 So'dha rajjaṃ patthayati – Taṃ parābhavato mukhaṃ
 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 parābhavē loka – Paṇḍito samavekkhiya

Ariyo dassanasampanno – Sa lokam 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-byāvaṭṭā sabba kālam,

Ete āyantu devā varakaṇakamaye meru rāje vasanto,

Santo santo sahetum munivara vacanam sotumaggam samaggam.

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

Yam amhehi katham puññam – sabba sampatti sādhamam

Demons, gods, Brahmas ♦ of all the world systems, ♦ please listen to us: we have collected this merit ♦ that can give all happy results.

Sabbe tam 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 lokam ca – devā rakkhantu sabbadā

May the world and the Dispensation ♦ flourish always, ♦ and may gods protect the world ♦ and the Dispensation always.

Saddhim 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 kaṇṭhakato 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 ārakkham gaṇhantu.

Please protect us from kings, thieves, humans, non-humans, ♦ fire, water, evil spirits, spikes, thorns, ♦ bad stars, epidemic diseases, ♦ unrighteousness, 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 bhava gabbhāvakkantim jātim abinikkhamanam padhānacariyam bodhi pallaṅke māravijayam sabbaññuta ñāṇapaṭivedham navalokuttaradhammeti sabbepi me Buddhagūṇe āvajjitvā vesāliyā tisu pākārañtesu tiyāma rattim parittam karonto āyasmā Ānandatthero viya kāruṇṇa cittam 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 māraṃ savāhiṇiṃ
Catusaccāmatarasāṃ – ye pivimsu 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. Tañhaṃkarādayo Buddhā – aṭṭhavīsati nāyakā
Sabbe patiṭṭhitā tuyhaṃ – matthake te munissarā
May all the twenty-eight chief Buddhas, ♦ such as Buddha Tañhaṃkara ♦ and other noble sages, ♦ rest on your head.
3. Sīre patiṭṭhitā Buddhā – Dhammo ca tava locane
Saṅgho patiṭṭhito tuyhaṃ – 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 piṭṭhibhāgasmirī – Moggallānosi vāmake
May Anuruddha rest on your heart, ♦ Sāriputta on your right. Koṇḍañña on your back, ♦ and Moggallāna on your left.
5. Dakkhiṇe savane tuyhaṃ – āhuṃ Ānanda Rāhulā
Kassapo ca Mahānāmo – ubho'suṃ vāmasotake
On your right ear ♦ are Ānanda and Rāhula, ♦ on your left ear ♦ are Kassapa and Mahānāma.
6. Kesante piṭṭhibhāgasmirī – 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 tuyham vadane niccam – 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, Upālī, ♦ Nanda, and Sīvalī.
9. Sesāsīti mahātherā – vijitā jiṇa sāvakā
Jalantā sīla tejena – aṅgamaṅgesu saṅṭhitā
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. Ratanam purato āsi – dakkhiṇe Metta suttakam
Dhajaggam pacchato āsi – vāme Aṅgulimālakam
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 parittaṅ ca – Āṭānāṭiya-suttakam
Ākāsacchadanam 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 samyutte – 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 vilayam 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 majjhaṭṭham – viharantaṃ mahītale
Sadā pārentu tvaṃ 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 saddhamnubhāvapālito
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 saddhamnubhāvapālito
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 saddhamnubhāvapālito
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 – Uddhaṃ vitānaṃ 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 mārasenaṃ tava sirasi ṭhito – Bodhi māruyha satthā
Moggallānosi vāme vasati bhujathaṭe – dakkhine Sāriputto
Dhammo majjhe urasmim viharati bhavato – mokkhato morayonim
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 dunnimittam

Sabbī'ti roga gahadosa masesa nindā

Sabba'ntarāya bhaya dussupinam akantam

Buddhā'nubhāva pavareṇa payātu nāsam

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 dunnimittam

Sabbī'ti roga gahadosa masesa nindā

Sabba'ntarāya bhaya dussupinam akantam

Dhammā'nubhāva pavareṇa payātu nāsam

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.

22. Sabbā'vamaṅgala mupaddava dunnimittam

Sabbī'ti roga gahadosa masesa nindā

Sabba'ntarāya bhaya dussupinam akantam

Saṅghā'nubhāva pavareṇa payātu nāsam

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

Parittam yaṃ bhaṇantassa – nisinnaṭṭhāna dhovanam

Udaka'mpi vināseti – sabbameva parissayam

Sotthinā gabbha vuṭṭhānam – yañ ca sādheti tam khaṇe

Therassaṅgulimālassa – lokanāthena bhāsitam

Kappaṭṭhāyīm mahātejaṃ – parittaṃ taṃ 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’haṃ bhagini, ariyāya jātiya jāto nā’bhijānāmi saṃcicca pāṇaṃ 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 uttamaṃ
Pāramī bala yuttehi – jalanandana uttamaṃ
Twenty four Great Buddhas, ♦ having fulfilled perfections, flourished. They were like water, ♦ the root of happiness.
2. Anomānī jalaṃ tīre – uttamaṃ pattacīvare
Pāramī te jalaṃ hoti – sarvabandhana chedanam
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 mahātheraṃ – uttamaṃ dhamma bhaṇḍakaṃ
Yena bhikkhū mahātheraṃ – sayane bandhana vidhvaṃsanam

Iti srī loka Buddhehi – yena dhammānu bhāvato

Yantra mantra haram katvā – vināsam 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 Buddhān – mārasena pabhijjati

Dasakoṭi sahasāni – sarvabandhana chedanān

Homage to the Buddha. ♦ He is the greatest sage, ♦ who defeated the armies of Māra ♦ through the immeasurable virtues, ♦ the Buddha destroyed all bonds.

6. Pāramitā guṇā hoti – so bhavissati uttamaṇ

Anekajāti saṁsāraṇ – sahasān Dhammānu Bhāvato

He practiced perfections ♦ which are the source of his power, ♦ during various births ♦ in the cycle of rebirth.

7. Sayāno vā sahasāni – uttamaṇ guṇapuggalaṇ

Asītiṇ 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 – Asubhaṇ 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 mindfulness of death.

40. Buddhānussati Recollection on the Buddha

1. Ananta vitthāra guṇaṃ – guṇato’ nussaraṃ muniṃ
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 sayāṃ muni
Sabbākārena bujjhitvā – Eko sabbaññutaṃ 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 subhaṃ thānaṃ – 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 issariyādinam – guṇānam 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
 Attathānam paratthānam – sādhiḱā guṇa jeṭṭhiḱā
 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 acintiyō
 Asādhāraṇa ñānaḍḍhe – dhamma kāye kathāvaka’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 sabbesaṃ – sattānaṃ sukha kāmatam
 Passitvā kamato mettam – 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 bhavēyyaṃ niddukkho – ahaṃ niccaṃ ahaṃ 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'mca 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 – sattānaṃ tesu pāṇino
Sukkhino puggalā bhūtā – attabhāva gatā siyuma
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'subhanibhaṃ – Saviññāṇa'subhaṃ imaṃ
Kāyaṃ asubhato passaṃ – asubhaṃ 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 gaṇḍhehi – 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 – jegucchaṃ kāya nissitaṃ
Ādhāro hi sucī tassa – kāye tu kuṇape ṭhitaṃ
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'yaṃ – 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 niccaṃ – 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
Atekkicchoṭi 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 Mindfulness of death

1. Pavāta dīpa tulyāya – sāyu santatiyākkhayam
Parūpamāya samphassaṃ – bhāvaye maraṇassatiṃ
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
mindfulness of death.
2. Mahāsampatti sampattā – yathā sattā matā idha
Tathā ahaṃ marissāmi – maraṇaṃ 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 saheveḍaṃ – maraṇaṃ āgataṃ sadā
Māraṇatthāya okāsaṃ – vadhako viya esati
Death has followed each and every birth. Therefore, like an executioner, ♦
death always seeks an opportunity ♦ to destroy my life.
4. Īsakaṃ anivattaṃ taṃ – satataṃ gamanussukaṃ
Jīvitaṃ udayā atthaṃ – 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 parikkhayaṃ
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 jinaddvyaṃ
Ghātesi maraṇaṃ khippaṃ – kā tu mādisake kathā
If death could come in an instant, ♦ even to Supreme Buddhas, ♦ private Bud-
dhas, and arahants ♦ endowed with great glory, prowess, merit, ♦ supernor-
mal powers and wisdom, ♦ what could be said of me?

7. Paccayāna'ñca vekalyā – bāhirajjhattu paddavā

Marāmoram̐ 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 anantaram̐

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 dukkham̐

Idāni ahāra gaveṭṭhi dukkham̐ – 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 imam̐ vidhiṁ yo

Āsevate satata matta hitābhilāsī

Pappoti soti'vipulaṁ hata pāri pantho

Seṭṭham̐ sukham̐ munivisiṭṭha mataṁ sukkena 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 varamkita 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 susaṅṭhita 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 sumatṭa susaṅghita gīvo – Sīhahanū migarāja sarīro**
Kañcana succhavi uttama vaṅṅo – Esa hi tuyha pitā narasiho
 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 narasiho
 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 vaṅṅa sunīla sukeso – Kañcana paṭṭa visuddha lalāṭo**
Osadhi paṅḍara suddhasu uṅṅo – Esa hi tuyha pitā narasiho
 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 narasiho
 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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