

Safeguard Recitals

edited & translated by
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Introduction

Undoubtedly the best known collection of Buddhist texts in Sri Lanka is the *Catubhāṇavārapāli*, the Text of the Four Recitals.¹ On any given day of the year one would not have to go very far to find a complete recital of these texts being made, usually by monks, in an all-night sitting, as the Buddhist community regards such a recital as being particularly auspicious, and believes it brings safety, peace, and well-being in its wake.

Following the Autumnal Rains Retreat (*Vassa*) every monastery and temple in the land has such a recital to ensure the prosperity of the temple and the community during the coming year; and throughout the year in the monasteries and temples up and down the land a selection of texts from this collection is recited to promote the safety and happiness of all those who attend such gatherings, and others to whom the chanting is dedicated to.

At auspicious times such as the inauguration of a new temple or home, or on merit-making occasions; and on inauspicious occasions such as a funeral, or an anniversary of the death of a loved one, there may also be a recitation of these discourses. Also in times of adversity, when ill-health or disease are close at hand, certain discourses from the collection will be recited which are thought to be particularly effective in restoring confidence and good health. Other discourses are employed when invisible forces or spirits are behaving antagonistically towards people; and at times certain of these discourses are recited as a blessing upon those who hear them.

In terms of the media it would be hard to find any other book in Sri Lanka that has so many editions available, and most homes in the Buddhist community will possess and prize a copy. The Great Safeguard, or *Mahāparittaṇ*, which opens the recital has been recorded many times and can be heard morning and evening played over loudspeakers from homes and temples alike.

Enough then should have been said to give an idea of the central role these texts play in the life of Sri Lankan Buddhism, but these recitals are also popular in other Theravāda countries like Myanmar, Thailand, and Cambodia, and there is every reason to believe that their popularity is growing in those countries where the Buddhist community forms a small but significant minority like Bangladesh, Malaysia, and Indonesia, and in those Western countries where Buddhism has now taken root.

As it stands the *Catubhāṇavārapāli* is something of a misnomer, as there is an additional section added, not at the end of the four recitals, but right in the middle. This is the *Atireka-Suttasattāni* (the Seven Supplementary Discourses) beginning with the first discourse of the Buddha, the *Dhammacakkappavattanasutta*, *Mahāsamayasuttaṇ* from *Dīghanikāya*; followed by four

¹ In Sinhala the book is also known as the *Piruwānā Pot Vahanse* (The Venerable Recitation Book); and the *Mahā Pirit Pota* (The Book of the Great Safeguards).

discourses from *Suttanipāta* mainly in verse; and ending with the Analysis of the Truths (*Saccavibhaṅgasuttaṃ*). Exactly when these discourses have been added to the original text is not clear, as all the evidence we have today includes this material.

The recitation has been further elaborated by the addition of the *Mahāparittaṃ* (Great Protection) at the beginning of the recital, and the *Avasānaṃ* (Conclusion) at the end which, besides repeating some of the main discourses found in the *Catubhāṅavārapāli* (the *Mahāmaṅgala-*, *Karaṇīyametta-*, and *Ratana-suttas*), has other Canonical texts, not found in the main body of the work, like the *Paṭīcasamuppādaṃ*, and the *Paṭhama-Buddhavacanaṃ*, as well as texts written at some time in the Medieval period, like the *Jayamaṅgalagāthā*, *Aṭṭhaviṣatiparittaṃ*, *Jinapañjaraṃ* and the *Mahājayamaṅgalagāthā*, which is found both at the beginning and the end of the recital.

This book has been prepared in order to provide a reliable and complete text of the *Catubhāṅavārapāli* for those who would normally read or recite Pāli through Latin script. The discourses and other material gathered in this book are not, and should not be regarded as, magical incantations. Verbally undertaking the Training Rules, without making an effort to maintain them unbroken is likely to be ineffective. Simply listening to a discourse about friendliness (*mettā*), without generating and radiating *mettā*, will similarly have little or no effect. Therefore in preparing this book every effort has been made to promote an intelligent participation in these recitals on the part of those who recite these texts, and those who listen to them. For that reason a line by line translation of the text has been adopted which should make it possible to follow the recital and the translation at the same time.

Those who are unable to attend a recital of these texts may still find much of interest in this collection, which includes the first discourse of the Buddha (*Dhammacakkappavatanasuttaṃ*), one of the most important discourses in the canon, together with an Analysis of the Truths (*Saccavibhaṅgasuttaṃ*), which was made by Venerable Sāriputta, one of the Buddha's leading disciples. There are many discourses here that deal with various aspects of popular ethics, including the discourses on the Great Blessings (*Mahāmaṅgalasuttaṃ*), the Advantages of Friendship (*Mittānisaṃsā*), and the causes of Ruin (*Parābhavasuttaṃ*) among others. We may also mention here other pieces like the Reflections (*Paccavekkhaṇā*), which encourages frugality and contentment; and the recollection of the Thirty Two Parts of the body (*Dvattiṃsākāraṃ*), which is intended to counteract the lust, hatred, and delusion that arise in consequence of an over-attachment to the body and the pleasure that can be gained through that medium.

The two long discourses, *Mahāsamayasuttaṃ* & *Ātānāṭṭiyasuttaṃ*, together with a number of shorter discourses in the first recital (see nos 13-16), should give the reader a fairly good outline of Buddhist cosmology. There are a number of discourses on *mettā* meditation, including the justly famous *Karaṇīyamettasuttaṃ*; and the *Girimānandasuttaṃ* outlines ten perceptions, or

contemplations, that can be undertaken by those who are intent on training the mind.

At the end of the book there is an appendix on the correct Pronunciation of Pāli; and a short essay on the Prosody, which includes an outline of the metres that are used in the verse sections of the book, and which hopefully will help towards an appreciation of the aesthetic aspect of these texts.

Whenever these texts are recited let it be for the safety, peace, and happiness of all living beings. Having secured their lives on a firm foundation, may all beings then take steps to develop themselves further, until such time as they arrive at the complete cessation of suffering!

**Dukkhappattā ca niddukkhā,
bhayappattā ca nibbhayā,
sokappattā ca nissokā -
hontu sabbe pi pāṇino!**

(see pg. 277)

Ānandajoti Bhikkhu
Vassāna 2002/2546

About The Text

1: Authorities

The text of *Catubhāṇavārapāli* printed in the main section of this book has been prepared through a comparison of the following authorities, which are given here along with the abbreviations used in the variant readings. The texts and their recitation are as found in the Sinhalese tradition, note that there are sometimes different ways of reciting these texts in Burma and Thailand:

CBhp: *Catubhāṇavārapāli*, edited by Ven. Siri Sumanatissa Nāyaka Thero. Simon Hewavitarane Bequest Pāli Text Series Vol VII. 1956, reprinted Colombo, 1992.

MPP: *Maha Pirit Pota*, edited by Ācārya Sri Vācissara Devundara Nāhimi, new edition by Makaladuve Sri Piyaratana Nāhimi. Colombo, 1995.

PPV: *Piruvānā Pot Vahanse*, edited by Attudāve Rāhula Sthavira. Taiwan, 1994.

PPV2: *Piruvānā Pot Vahanse*, edited by Bodāgama Candima Nāhimi. Taiwan, 2000.

The Commentary on *Catubhāṇavārapāḷi*, *Sāratthasamuccaya*, published in the Simon Hewavitarane Bequest Aṭṭhakathā Series Vol XXVII, 1929 (reprinted 1992), was also consulted.

2: Variant Readings

There are some variations in the text which, as they make little difference in recital have not been noted in the variant readings, but which may usefully be outlined here:¹

CBhp, PPV2 sometimes print ṇ for the more usual n, as in *nibbāṇa*, *pahāṇa*, *sayañhasamaya*.

CBhp sometimes has ḷ for l, as in *antaḷikkha*, *piḷakā*.

PPV2 sometimes has l for ḷ, as in *Veluwane*.

MPP sometimes prints n where we normally find ṇ, as in *utuparināma*, *pisuna*.

PPV, PPV2 quite often have ṁ for ṅ, and occasionally in place of other nasals, which is simply an alternative way of representing these sounds.

None of the books are entirely consistent in their usage, which may not be the fault of the editors, but because this is a collection of texts that was originally passed down in different manuscript traditions. However, in this edition I have preferred to prepare a text which is consistent, as far as that is possible.

Printer's errors, like printing *tī* as the quotation marker, have also not normally been noted, though where they amount to the omission of a word or line they have been included.

Owing to the Sinhala typeface used in MPP & PPV it is impossible to tell the difference between *u* & *ū* when in combination with certain letters, so that e.g. *bhikkhu* & *bhikkhū* are indistinguishable, except by context, and it was therefore not possible to note the variants in this regard.

¹ Variant readings have only been recorded for the main part of the text (the *Catubhāṇavārapāḷi*), and not for the *Mahāparittaṃ* or *Avasānaṃ*.

3: Comparison

Although *Catubhāṇavārapāḷi* is a collection of material drawn from the five *Nikāyas*, there are some significant differences between the *suttas* and other material in the collection and in the source. Below is a synopsis of where these works are originally found, together with a brief outline of the differences that are found (whenever they exist) for reference. It should be noted that variant readings are not mentioned here, but only major differences affecting either the title or contents:

- 1: *Saraṇagamanam* (Mv I [Vina. Mahāvaggo]; Khp 1):
Mv I: no title; Khp: *Saraṇattaya*.
- 2: *Dasasikkhāpadāni* (Mv I [Vin. Mahāvaggo]; Khp 2):
Mv I: no title; Khp: *Dasasikkhāpadaṃ*, also has the word *samādiyāmi* (I undertake) at the end of each precept.
- 3: *Sāmaṇerapañhaṃ* (Khp 4):
Khp: *Kumārapañhaṃ*.
- 4: *Dvattiṃsākāraṃ* (Khp 3).
- 5: *Paccavekkhaṇā* (MN 2, passim):
MN 2: no title.
- 6: *Dasadhammasuttaṃ* (AN 10:48):
AN omits the *nidāna* (introduction) and the conclusion from *Idam-avoca...onwards*.
- 7: *Mahāmaṅgalasuttaṃ* (Khp 5; Sn 2:8):
Khp: *Maṅgalasuttaṃ*.
- 8: *Ratanasuttaṃ* (Khp 6; Sn 2:1).
- 9: *Karaṇīyamettasuttaṃ* (Khp 9; Sn 1:8):
Khp, Sn: *Mettasuttaṃ*.
- 10: *Khandhaparittaṃ* (Cv V [Vin. Cullavaggo]; AN 4:67; cf. Jātako 203):
Cv V: no title, has different opening upto *Na ha nūna...*, replaces *Idam-avoca Bhagavā, idaṃ vatvā Sugato athāparaṃ etad-avoca Satthā*, with *Evañ-ca pana bhikkhave kātabbaṃ*
AN omits *Idam-avoca Bhagavā...Satthā*.
The verses recur in the *Jātako*, but the prose there, although telling essentially the same story, is very different.

- 11: *Mettānisaṃsasuttaṃ* (AN 11:16):
AN omits *nidāna*, starts at *Mettāya bhikkhave...*; also omits *Idam-avoca Bhagavā...* to the end.
- 12: *Mittānisaṃsaṃ* (Jātako 538):
Jātaka has no title.
- 13: *Moraṃparittaṃ* (Jātako 159):
Jātaka has no title.
- 14: *Candaṃparittaṃ* (SN 2:9 [*Devaputtasaṃyuttaṃ*]):
SN has simply: *Sāvatthiyaṃ viharati. Tena kho...* etc.
- 15: *Suriyaṃparittaṃ* (SN 2:10 [*Devaputtasaṃyuttaṃ*]):
SN omits the *nidāna* entirely, begins with *Tena kho...*
- 16: *Dhajaṃgapaṃparittaṃ* (SN 11:3 [*Sakkasaṃyuttaṃ*]):
SN has simply: *Sāvatthiyaṃ viharati*, followed by *Bhūtapubbaṃ...* etc.
- 17: *Mahākassapaṃtheraṃbojjhaṅgaṃ* (SN 46:14 [*Bojjhaṅgasāṃyuttaṃ*]):
SN title: *Gilāna 1*.
- 18: *Mahāmogallānaṃtheraṃbojjhaṅgaṃ* (SN 46:15 [*Bojjhaṅgasāṃyuttaṃ*]):
SN title: *Gilāna 2*.
- 19: *Mahācundaṃtheraṃbojjhaṅgaṃ* (SN 46:16 [*Bojjhaṅgasāṃyuttaṃ*]):
SN title: *Gilāna 3*,
omits the line: *sāyanhasamayaṃ patisallānā vuṭṭhito*.
- 20: *Girimānandasuttaṃ* (AN 10:60):
AN omits *Evaṃ me sutaṃ*.
- 21: *Isigilisuttaṃ* (MN 116):
MN reads simply: *Ariṭṭho nāma bhikkhave Paccekabuddho*, (as does PPV cf. variant readings).
- 22: *Dhammacakkappavattanasuttaṃ* (Mv I [Vin. *Mahāvaggo*]; SN 46:11 [*Saccasaṃyuttaṃ*]):
Sāṃyuttaṃ has title as: *Tathāgatenā vutta 1* (but section title is *Dhamma-cakkappavattanaṃvaggo*); abbreviates the list of *devas* by reading *Brahmakāyikā devā* instead of the full list.
Mv I has no title, and also abbreviates the list of *devas* by reading *Brahmakāyikā devā* instead of the full list.

- 23: *Mahāsamayasuttaṃ* (DN 20).
- 24: *Ālavakasuttaṃ* (SN 10:12 [*Yakkhasaṃyuttaṃ*]; Sn 1:10):
SN has the title *Ālaviṃ*; omits the line beginning *Atha kho...* before the verses, includes an extra line *Asmā lokā paraṃ lokam ~ evaṃ pecca na socati* at end of verse 7; omits the prose found after the verse.
- 25: *Kasībhāradvājasuttaṃ* (SN 7:11 [*Brāhmaṇasaṃyuttaṃ*]; Sn 1:4):
Sn is the same as here. SN, however, has the title as *Kasi*; omits the first 3 prose lines after verse 5, replaces Kasībhāradvāja's request for ordination, and subsequent attainment with a request to be accepted as a lay disciple.
- 26: *Parābhavasuttaṃ* (Sn 1:6).
- 27: *Vasalasuttaṃ* (Sn 1:7).
- 28: *Saccavibhaṅgasuttaṃ* (MN 141).
- 29: *Āṭānāṭiyasuttaṃ, pt 1* (DN 32):
DN has the title as *-suttantaṃ*.

4: Layout & Punctuation

a) In prose lines the text and translation normally start parallel to each other at the side of the page, e.g. from the *Dasasikkhāpadāni*:

Pāṇātipātā veramaṇisikkhāpadaṃ.

The training rule of refraining from killing living creatures.

b) Some prose lines have been indented for emphasis, e.g.

Idam-avoca Bhagavā,

The Auspicious One said this,

c) Some prose lines have been centred, example from *Saraṇagamaṇaṃ*:

Buddhaṃ saraṇaṃ gacchāmi

I go to the Buddha for refuge

d) In verse lines the Pāḷi is indented in relation to the translation, and each metre is distinguished by the layout (for the details on this see the 2nd appendix on prosody) example from *Mahāmaṅgalasuttaṃ*:

1. **Bahū devā manussā ca ~ maṅgalāni acintayum**

Many are the gods and men ~ who have thought about the blessings

e) Owing to the different grammatical structure of the languages it has occasionally been necessary to take two lines of Pāli together for the purposes of translation, this is indicated by the sign ° appearing at the beginning of a line of translation.

f) In the *Siloka* verses when the two parts of the line have been taken together for translation, this is indicated by the omission of the wavy slash otherwise dividing the line in the translation. Example from *Mahāsamayasuttaṃ*:

10. **Sataṃ eke saḥassānaṃ ~ amanussānaṃ-addasum,**

Some of them saw a hundred thousand of those non-human beings,

appekenantam-addakkhum ~ disā sabbā phuṭā ahū.

and some saw an endless number ~ spread out in every direction.

Acknowledgements

My advisors for the arrangement and correct procedure in this book have been Ven. Melpitiye Vimalaratana Mahāthera (M.A.), Chief Incumbant at Veluvane Pirivena, Pallepola & Ven. Ambagamuwe Saṃvuta Nahimi, Head Monk at the Vipassana Meditation Centre, Sinhapura, Polonnaruwa.

At an early stage Ven. Paññānanda of England, and at a later stage Ven. Ñāṇatusita of Holland both made excellent reviews of this work which has helped me make a number of corrections and clarifications. Ven. Ñāṇaramita did an excellent job in proof-reading the manuscript.

For the time and patience that these monks have worked on this book I am very grateful. Any mistakes that remain, of course, are entirely my own fault.

Note to the 2nd Edition

After the publication of the 1st edition a number of minor mistakes were brought to my notice, chiefly through the careful reading of the text made by Mr. Kariyawasam, late editor at B.P.S., and corrections have been included in the 2nd edition.

Note on the Mahāparittaṃ & Avasānaṃ

The *Mahāparittaṃ* and *Avasānaṃ* as presented here contain all the material necessary for a complete recital. Sometimes, however, according to different traditions or circumstances, material may be added to - or omitted from - the texts as given here.

Note that the *Jayamaṅgalagāthā* is recited only on auspicious (*maṅgala*) occasions, and never on (*avamaṅgala*) inauspicious ones.

Mahāparittaṃ

The Great Safeguard

Devārādhana

The Invitation to the Gods

Samantā cakkavālesu ~ atrāgacchantu devatā

May the gods from all over the universe assemble here

saddhammaṃ Munirājassa ~ suṇantu saggamokkhadaṃ:

and listen to the King of the Sage's true Dhamma about heaven and release:

Parittassavaṇakālo ayaṃ bhadantā!¹

Reverend Sirs, this is the time for hearing the safeguard!

Parittassavaṇakālo ayaṃ bhadantā!

Reverend Sirs, this is the time for hearing the safeguard!

Parittassavaṇakālo ayaṃ bhadantā!

Reverend Sirs, this is the time for hearing the safeguard!

Namakkāraṃ

Reverence

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Reverence to him, the Auspicious One, the Worthy One,
the Perfect Sambuddha

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Reverence to him, the Auspicious One, the Worthy One,
the Perfect Sambuddha

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Reverence to him, the Auspicious One, the Worthy One,
the Perfect Sambuddha

¹ Sometimes recited as: *Dhammassavaṇakālo ayaṃ bhadantā!* or
Dhammaparittassavaṇakālo ayaṃ bhadantā!

Paṭiccasamuppādaṃ Conditional Arising

Avijjāpaccayā saṅkhārā,

Because of ignorance there are (volitional) processes,

saṅkhārapaccayā viññāṇaṃ,

because of (volitional) processes: consciousness,

viññāṇapaccayā nāmarūpaṃ,

because of consciousness: name-and-form,

nāmarūpapaccayā saḷāyatanaṃ,

because of name-and-form: the six sense spheres,

saḷāyatanapaccayā phassa,

because of the six sense spheres: contact,

phassapaccayā vedanā,

because of contact: feeling,

vedanāpaccayā taṇhā,

because of feeling: craving,

taṇhāpaccayā upādānaṃ,

because of craving: attachment,

upādānapaccayā bhavo,

because of attachment: continuation,

bhavapaccayā jāti,

because of continuation: birth,

jātipaccayā jarāmaṇaṃ,

because of birth: old age, death,

soka-parideva-dukkha-domānassa-upāyāsā sambhavanti,

grief, lamentation, pain, sorrow, and despair (all) originate,

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

and so this whole mass of suffering comes to arise.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,

But with the complete fading away and cessation of ignorance, there is the cessation of (volitional) processes,

saṅkhāranirodhā viññāṇanirodho,

with the cessation of (volitional) processes, the cessation of consciousness,

viññāṇanirodhā nāmarūpanirodho,

with the cessation of consciousness, the cessation of name-and-form,

nāmarūpanirodhā saḷāyatananirodho,

with the cessation of name-and-form, the cessation of the six sense spheres,

saḷāyatananirodhā phassanirodho,

with the cessation of the six sense spheres, the cessation of contact,

phassanirodhā vedanānirodho,

with the cessation of contact, the cessation of feeling,

vedanānirodhā taṇhānirodho,

with the cessation of feeling, the cessation of craving,

taṇhānirodhā upādānanirodho,

with the cessation of craving, the cessation of attachment,

upādānanirodhā bhavanirodho,

with the cessation of attachment, the cessation of continuation,

bhavanirodhā jātinirodho,

with the cessation of continuation, the cessation of birth,

jātinirodhā jarāmaṇaṃ

with the cessation of birth, old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti,

grief, lamentation, pain, sorrow, and despair (all) cease,

evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

and so there is a cessation of this whole mass of suffering.

Paṭhama-Buddhavacanaṃ The First Words of the Buddha

Anekajātiṣaṃsāraṃ ~ sandhāvissaṃ anibbisāṃ

Through countless births in saṃsāra ~ I have wandered without finding

gahakārakaṃ gavesanto: ~ dukkhā jāti punappunaṃ.

the housebuilder I was seeking: ~ born and suffering again and again.

Gahakāraka diṭṭhosi! ~ Puna gehaṃ na kāhasi:

O housebuilder, now you are seen! ~ You will not build the house again:

sabbā te phāsukā bhaggā, ~ gahakūṭaṃ visaṅkhitāṃ,

all your rafters have been broken, ~ and the ridgepole has been destroyed,

visaṅkhāragataṃ cittaṃ, ~ taṇhānaṃ khayam-ajjhagā ti.

my mind has reached the unconditioned, ~ and craving's end has been achieved.

Buddhaguṇavandanaṃ

Worshipping the Virtues of the Buddha

Iti pi so Bhagavā Arahāṃ Sammāsambuddho,

Such is he, the Auspicious One, the Worthy One, the Perfect Sambuddha,

vijācaraṇasampanno Sugato lokavidū,

the one endowed with understanding and good conduct, the Fortunate One, the one who understands the worlds,

anuttaro purisadammasārathī,

the unsurpassed guide for those people who need taming,

Satthā devamanussānaṃ Buddho Bhagavā ti.

the Teacher of gods and men, the Buddha, the Auspicious One.

Dhammaguṇavandanā

Worshipping the Virtues of the Dhamma

Svākkhāto Bhagavatā Dhammo,

The Dhamma has been well-proclaimed by the Auspicious One,

sandiṭṭhiko, akāliko, ehipassiko, opanayiko,

it is visible, not subject to time, inviting inspection, onward leading,

paccattaṃ veditabbo viññūhī ti.

and can be understood by the wise for themselves.

Saṅhaguṇavandanā

Worshipping the Virtues of the Saṅgha

Supaṭipanno Bhagavato sāvakaśaṅho,

The Auspicious One's Saṅgha of disciples are good in their practice,

ujupaṭipanno Bhagavato sāvakaśaṅho,

the Auspicious One's Saṅgha of disciples are straight in their practice,

ñāyapaṭipanno Bhagavato sāvakaśaṅho,

the Auspicious One's Saṅgha of disciples are systematic in their practice,

sāmicipaṭipanno Bhagavato sāvakaśaṅho,

the Auspicious One's Saṅgha of disciples are correct in their practice,

yad-idaṃ cattāri purisayugāni aṭṭha purisapuggalā,

that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvakaśaṅho,

this is the Auspicious One's Saṅgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇīyo,

they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaraṃ puññakkhettaṃ lokassā ti.

they are an unsurpassed field of merit for the world.

Verse of Blessing

Etena saccavajjena ~ pātu tvaṃ ratanattayaṃ!

By this declaration of the truth ~ may the three treasures appear to you!

Etena saccavajjena ~ pātu tvaṃ ratanattayaṃ!

By this declaration of the truth ~ may the three treasures appear to you!

Etena saccavajjena ~ pātu tvaṃ ratanattayaṃ!

By this declaration of the truth ~ may the three treasures appear to you!

Jayamaṅgalagāthā

Verses on the Blessings of Success

1. Bāhuṃ sahasam-abhinimmitasāyudhaṃ taṃ,

° Māra, the terrible one, who had created a thousand arms with weapons,

Girimekhalaṃ uditaghorasasenamāraṃ,

and had mounted on (the elephant) Girimekhala, with his army,

dānādidhammavidhinā jitavā munindo -

did the lord of sages defeat by such things as generosity and so forth -

taṃ tejasā bhavatu te jayamaṅgalāni!

through that resplendent power may you have the blessings of success!

2. Mārātirekam-abhiyujjhita sabbarattiṃ,

° Even more terrible than Māra was the impatient and obdurate yakkha Ālavaka,

ghoraṃ pan' Ālavakam-akkhamathaddhayakkhaṃ,

who fought (with the Buddha) throughout the whole night,

khantisudantavidhinā jitavā munindo -

(him) did the lord of sages defeat by his patience and self-control

taṃ tejasā bhavatu te jayamaṅgalāni!

through that resplendent power may you have the blessings of success!

3. Nālāgiriṃ gajavaraṃ atimattabhūtaṃ,

The great elephant Nālāgiri, who was completely intoxicated,

dāvaggicakkam-asaṇḍa sudāruṇaṃ taṃ,

fearful, like a jungle fire, a flaming discus, or a flash of lightning,

mettambusekavidhinā jītaṃ muninda -

did the lord of sages defeat by sprinkling (him) with the waters of friendliness -

taṃ tejasā bhavatu te jayamaṅgalāni!

through that resplendent power may you have the blessings of success!

4. Ukkhittakhaṅgam-atihatthasudāruṇaṃ taṃ

With a sword that was lifted high in his outstretched hand, that very fearsome (bandit)

dhāvaṃ tiyojanapathaṅgulimālavantaṃ:

the one with a finger necklace (Aṅgulimāla) ran for (the whole of) three leagues up the path:

iddhībhisaṅkhatamaṇo jītaṃ muninda -

(him) did the lord of sages defeat with the psychic powers created in his mind -

taṃ tejasā bhavatu te jayamaṅgalāni!

through that resplendent power may you have the blessings of success!

5. Katvāna kaṭṭham-udaraṃ iva gabbhīniyā,

Having made her midriff (look large) with a piece of wood, like one who is pregnant,

Ciñcāya duṭṭhavaṇṇaṃ janakāyamaṅgalaṃ:

Ciñcā (then spoke) wicked words in the midst of a group of people:

santena somavidhinā jītaṃ muninda -

(her) did the lord of sages defeat by means of his gentleness and peacefulness -

taṃ tejasā bhavatu te jayamaṅgalāni!

through that resplendent power may you have the blessings of success!

6. Saccam vihāya mati-Saccakavādaketuṃ,

The arrogant Saccaka, who had given up the truth, and had challenged (the Buddha) to a debate,

vādābhiropitamaṇaṃ ati-andhabhūtaṃ,

with his mind fixed on his argument, completely blind to the truth,

paññāpadīpajalito jītavā munindo -

(him) did the lord of sages defeat with the shining lamp of true wisdom -

taṃ tejasā bhavatu te jayamaṅgalāni!

through that resplendent power may you have the blessings of success!

7. Nandopanandabhujagaṃ vibudhaṃ mahiddhiṃ,

° Taming the wise dragon Nandopananda, who had great power,

puttena therabhujagena damāpayanto,

by way of his son (Moggallāna), who was a dragon of an elder,

iddhūpadesavidhinā jītavā munindo -

(thus) did the lord of sages defeat (him) by instructing (his son to use) psychic power -

taṃ tejasā bhavatu te jayamaṅgalāni!

through that resplendent power may you have the blessings of success!

8. Duggāhaditṭhibhujagena sudaṭṭhahatthaṃ,

He whose hand was badly bitten by the serpent of wrongly taken up views,

brahmaṃ visuddhijutim-iddhi-Bakābhiddhānaṃ,

the brahma Baka, who was clear and bright, and who possessed psychic powers,

ñāṇāgadena vidhinā jītavā munindo -

did the lord of sages defeat with the medicine of his super-knowledge -

taṃ tejasā bhavatu te jayamaṅgalāni!

through that resplendent power may you have the blessings of success!

9. Etā pi Buddhajayamaṅgala-aṭṭhagāthā,

° He who recites these eight verses each and every day,

yo vācako dinadine sarate-m-atandī,

which are about the Buddha's (many) blessed successes, and remembers them with diligence,

hitvānanekavividhāni cupaddavāni,

after giving up (all) the many and various kinds of adversity,

mokkhaṃ sukhaṃ adhigameyya naro sapañño.

that wise man will (soon thereafter) attain both freedom and happiness.

Mahāmaṅgalasuttaṃ

The Discourse on the Great Blessings

Evaṃ me suttaṃ:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattiyā viharati

at one time the Auspicious One was dwelling near Sāvatti

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho aññatarā devatā abhikkantāya rattiyā,

Then a certain god, towards the end of the night,

abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā,

having lit up the whole of Jeta's Wood with his surpassing beauty,

yena Bhagavā tenupasaṅkami,

approached the Auspicious One,

upasaṅkamitvā Bhagavantam abhivādetvā, ekam-antaṃ aṭṭhāsi.

and after approaching and worshipping the Auspicious One, he stood on one side.

Ekam-antaṃ ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi:

While standing on one side that god addressed the Auspicious One with a verse:

1. “Bahū devā manussā ca ~ maṅgalāni acintayum

“Many are the gods and the men ~ who have thought about the blessings

ākaṅkhamānā sotthānaṃ: ~ brūhi maṅgalam-uttamaṃ.”

hoping for safety: ~ now please say what is the supreme blessing.”

2. “Asevanā ca bālānaṃ, ~ paṇḍitānañ-ca sevanā,

“Not associating with fools, ~ but associating with the wise,

pūjā ca pūjanīyānaṃ: ~ etaṃ maṅgalam-uttamaṃ.

honouring those worthy of honour: ~ this is the supreme blessing.

3. Paṭirūpadesavāso ca, ~ pubbe ca katapuññatā,

Living in a suitable place, ~ formerly having done good deeds,

attasammāpaṇidhi ca: ~ etaṃ maṅgalam-uttamaṃ.

having the right aspiration for oneself: ~ this is the supreme blessing.

4. Bāhusaccañ-ca sippañ-ca, ~ vinayo ca susikkhito,

Having great learning and craft, ~ being disciplined and well trained,

subhāsītā ca yā vācā: ~ etaṃ maṅgalam-uttamaṃ.

and whatever words are well spoken: ~ this is the supreme blessing.

5. Mātāpitu-upaṭṭhānaṃ, ~ puttadārassa saṅgaho,

Attending on one's mother and father, ~ looking after one's wife and children,

anākulā ca kammantā: ~ etaṃ maṅgalam-uttamaṃ.

having work that is not agitating: ~ this is the supreme blessing.

6. Dānañ-ca Dhammacariyā ca, ~ nātakānañ-ca saṅgaho,
Giving, and living by the Dhamma, ~ and looking after one's relatives,

anavajjāni kammāni: ~ etaṃ maṅgalam-uttamaṃ.
(performing) actions that are blameless: ~ this is the supreme blessing.

7. Ārati virati pāpā, ~ majjapānā ca saññamo,
Abstaining, refraining, from bad deeds, ~ restraint from intoxicating drink,

appamādo ca dhammesu: ~ etaṃ maṅgalam-uttamaṃ.
being heedful regarding (all) things: ~ this is the supreme blessing.

8. Gāravo ca nivāto ca, ~ santuṭṭhī ca kataññutā,
Having respect and being humble, ~ being satisfied and grateful,

kālena Dhammasavaṇaṃ: ~ etaṃ maṅgalam-uttamaṃ.
listening to the Dhamma at the right time: ~ this is the supreme blessing.

9. Khantī ca sovacassatā, ~ samaṇānañ-ca dassanaṃ,
Being patient and easily spoken to, ~ seeing ascetics,

kālena Dhammasākacchā: ~ etaṃ maṅgalam-uttamaṃ.
discussing the Dhamma at the right time: ~ this is the supreme blessing.

10. Tapo ca brahmacariyañ-ca, ~ ariyasaccānadassanaṃ,
Austerity, living spiritually, ~ insight into the noble truths,

nibbānasacchikiriyā ca: ~ etaṃ maṅgalam-uttamaṃ.
the experience of Nibbāna: ~ this is the supreme blessing.

11. Phuṭṭhassa lokadhammehi, ~ cittaṃ yassa na kampati,
He whose mind does not waver, when it is touched by wordly things,

asokaṃ virajaṃ khemaṃ: ~ etaṃ maṅgalam-uttamaṃ.
being griefless, dustless, and secure: ~ this is the supreme blessing.

12. Etādisāni katvāna, ~ sabbattha-m-aparājitā,

Having done as here directed, ~ being undefeated everywhere,

sabbattha sotthiṃ gacchanti: ~ taṃ tesam maṅgalaṃ-uttamaṃ”-ti.
they go everywhere in safety: ~ for them this is the supreme blessing.”

Verse of Blessing

Etena saccavajjena ~ sotthi te hotu sabbadā!

By this declaration of the truth ~ may you be safe at all times!

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!

By this declaration of the truth ~ may you have the blessing of success!

Etena saccavajjena ~ sabbarogo vinassatu!

By this declaration of the truth ~ may all disease be destroyed!

Karaṇīyamettasuttaṃ

The Discourse on how Friendliness Meditation should be
Done

1. Karaṇīyam-atthakusalena,

What should be done by one skilled in goodness,

yan-taṃ santaṃ padaṃ abhisamecca:

who has comprehended the state of peace:

sakko ujū ca sūjū ca,

° he ought to be able, straight, and upright,

suvaco cassa mudu anatimānī,

easy to speak to, meek, without conceit,

2. santussako ca subhara ca,

satisfied (with little), easy to support,

appakicco ca sallahukavutti,

free from duties, and light in living,

santindriyo ca nipako ca,
with faculties at peace, prudent,

appagabbho kulesu ananugiddho,
not forward, and greedless among the families,

3. **na ca khuddaṃ samācare kiñci**
he should not do the slightest thing

yena viññū pare upavadeyyuṃ.
whereby others who are wise might find fault (with him).

“Sukhino vā khemino hontu,
“(May all beings) be happy and secure,

sabbe sattā bhavantu sukhittā!
may all beings in their hearts be happy!

4. **Ye keci pāṇabhūtatti -**
Whatsoever breathing beings there are -

tasā vā thāvarā vā anavasesā,
trembling, firm, or any other (beings),

dīghā vā ye mahantā vā,
whether they be long or great,

majjhimā rassakāṇukathulā,
of middle size, short, tiny, or of compact (body),

5. **diṭṭhā vā ye ca addiṭṭhā,**
those who are seen, and those who are unseen,

ye ca dūre vasanti avidūre,
those who live far away, those who are near,

bhūtā vā sambhavesī vā -
those who are born, and those who still seek birth -

sabbe sattā bhavantu sukhittā!”
may all beings in their hearts be happy!”

6. **Na paro param nikubbetha,**
No one should cheat another,

 nātimaññetha katthaci naṃ kañci,
nor should he despise anyone wherever he is,

 byārosanā paṭighasaññā
° he should not long for suffering for another

 nāññam-aññassa dukkham-iccheyya.
because of anger or resentment.
7. **Mātā yathā niyaṃ puttam**
° In the same way as a mother would protect

 āyusā ekaputtam-anurakkhe,
her child, her only child, with her life,

 evam-pi sabbabhūtesu
so too towards all beings

 mānasam bhāvaye aparimāṇam.
one should develop the measureless thought (of friendliness).
8. **Mettañ-ca sabbalokasmiṃ**
° Towards the entire world he should develop

 mānasam bhāvaye aparimāṇam,
the measureless thought of friendliness,

 uddham adho ca tiriyañ-ca,
above, below, and across (the middle),

 asambādham averam asapattam.
without barriers, hate, or enmity.
9. **Tiṭṭham caraṃ nisinno vā,**
Standing, walking, sitting,

 sayāno vā yāvatassa vigatamiddho,
lying, for as long as he is without torpor,

etaṃ satiṃ adhiṭṭheyya,
he should be resolved on this mindfulness,

brahman-etaṃ vihāraṃ idha-m-āhu.
for this, they say here, is the (true) spiritual life.

10. Diṭṭhiñ-ca anupagamma,
Without going near to (wrong) views,

silavā dassanena sampanno,
virtuous, and endowed with (true) insight,

kāmesu vineyya gedhaṃ,
having removed (all) greed for sense pleasures,

na hi jātu gabbhaseyyaṃ punar-etī ti.
he will never come to lie in a womb again.

Verse of Blessing

Etena saccavajjena ~ sotthi te hotu sabbadā!
By this declaration of the truth ~ may you be safe at all times!

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!
By this declaration of the truth ~ may you have the blessing of success!

Etena saccavajjena ~ sabbarogo vinassatu!
By this declaration of the truth ~ may all disease be destroyed!

Ratanasuttaṃ

The Discourse on the Treasures

1. **Yānīdha bhūtāni samāgatāni,**
Whatever beings have come together here,

Bhummāni vā yāni va antalikkhe,
whether of the earth or in the firmament,

sabbe va bhūtā sumanā bhavantu,
may the minds of all those beings be happy,

atho pi sakkacca suṇantu bhāsitaṃ.
and may they listen carefully to what is said.
2. **Tasmā hi bhūtā nisāmetha sabbe,**
Therefore, all of you beings, be attentive,

mettaṃ karotha mānusiya pajāya,
be friendly towards this generation of men,

divā ca ratto ca haranti ye baliṃ,
they who bring offerings by day and by night,

tasmā hi ne rakkhatha appamattā.
therefore, being heedful, you must protect them.
3. **Yaṃ kiñci vittaṃ - idha vā huraṃ vā**
Whatever riches there are - here or hereafter

saggesu vā - yaṃ ratanaṃ paṇītaṃ
or in the heavens - that excellent treasure

na no samaṃ atthi Tathāgatena -
is not equal unto the Realised One -

idam-pi Buddhē ratanaṃ paṇītaṃ:
this excellent treasure is in the Buddha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

4. **Khayaṃ virāgaṃ amataṃ paṇītaṃ -**
(Craving's) end, dispassion, deathlessness, excellence -
- yad-ajjhagā Sakyamunī samāhito -**
that which the concentrated Sakyan sage attained -
- na tena Dhammena samatthi kiñci -**
there is nothing that is equal to that state -
- idam-pi Dhamme ratanaṃ paṇītaṃ:**
this excellent treasure is in the Dhamma:
- etena saccena suvatthi hotu!**
by virtue of this truth may there be safety!
5. **Yam-Buddhaseṭṭho parivaṇṇayī suciṃ -**
That which the great Buddha praised as being pure -
- samādhim-ānantarikañ-ñam-āhu -**
the concentration said to have immediate (result) -
- samādhinā tena samo na vijjati -**
no equal to that concentration is found -
- idam-pi Dhamme ratanaṃ paṇītaṃ:**
this excellent treasure is in the Dhamma
- etena saccena suvatthi hotu!**
by virtue of this truth may there be safety!
6. **Ye puggalā aṭṭha satam pasatthā -**
Those eight individuals praised by the good -
- cattāri etāni yugāni honti -**
there are these four pairs (of persons) -
- te dakkhiṇeyyā Sugatassa sāvakā,**
those disciples of the Fortunate One are worthy of gifts,

etesu dinnāni mahapphalāni -

those things that have been given to them have great fruit -

idam-pi Saṅghe ratanaṃ paṇītaṃ:

this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

7.

Ye suppayuttā manasā daḷhena

Those who have firm minds that are devoted to

nikkāmino Gotamasāsanamhi -

Gotama's teaching, being free from sense desire -

te pattipattā amataṃ vigayha -

having attained they entered the deathless -

laddhā mudhā nibbutiṃ bhuñjamānā -

are enjoying emancipation, obtained for free -

idam-pi Saṅghe ratanaṃ paṇītaṃ:

this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

8.

Yathindakhīlo paṭhaviṃ sito siyā

Just as a locking post stuck fast in the earth

catubbhi vātehi asampakampiyo,

does not waver on account of the four winds,

tathūpamaṃ sappurisaṃ vadāmi,

just like this, I say, is the person who is true,

yo ariyasaccāni avecca passati -

the one who sees the noble truths completely -

idam-pi Saṅghe ratanaṃ paṇītaṃ:
this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

9. Ye ariyasaccāni vibhāvayanti,
Those who clearly distinguish the noble truths,

gambhīrapaññena sudesitāni,
which have been well preached by the one with great wisdom,

kiñcāpi te honti bhusappamattā
no matter how great they become in heedlessness

na te bhavaṃ aṭṭhamaṃ ādiyanti -
still they do not take up an eighth existence -

idam-pi Saṅghe ratanaṃ paṇītaṃ:
this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

10. Sahā vassa dassanasampadāya
With his attainment of (liberating) insight

tayas su dhammā jahitā bhavanti:
there are three things that are given up:

sakkāyadiṭṭhi vicikicchitañ-ca
embodiment view, uncertainty, and

sīlabbatam vā pi yad-atthi kiñci.
whatever (grasping at) virtue and practices there is.

Catūhapāyehi ca vippamutto,
He is free from (rebirth in) the four lower worlds,

cha cābhiṭhānāni abhabbo kātuṃ -
and he is incapable of the six great crimes -

idam-pi Saṅghe ratanaṃ paṇītaṃ:
this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

11. Kiñcāpi so kammaṃ karoti pāpakaṃ
Whatever bad actions he performs

kāyena vācā uda cetasā vā,
by way of body, speech, or mind,

abhabbo so tassa paṭicchādāya:
he is incapable of covering it up:

abhabbatā diṭṭhapadassa vuttā -
this incapacity is said of one who has seen the state (of peace) -

idam-pi Saṅghe ratanaṃ paṇītaṃ:
this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

12. Vanappagumbe yathā phussitagge
Just like a tall woodland tree crowned with flowers

gimhānamāse paṭhamasmiṃ gimhe,
in the summer months, in the early summer,

tathūpamaṃ Dhammavaraṃ adesayī,
just like this he preached the Dhamma which is best,

Nibbānagāmiṃ paramaṃhitāya -
which goes to Nibbāna, the highest benefit -

idam-pi Buddhē ratanaṃ paṇītaṃ:
this excellent treasure is in the Buddha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

13. Varo varaññū varado varāharo,
The best one, knowing the best, giving the best, brought the best,

anuttaro Dhammavaraṃ adesayī -
the unsurpassed one preached the Dhamma which is best -

idam-pi Buddhē ratanaṃ paṇītaṃ:
this excellent treasure is in the Buddha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

14. Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ,
The old is destroyed, and nothing new is produced,

virattacittā āyatike bhavasmim,
their minds are unexcited by future rebirth,

te khīṇabijā avirūhicchandā,
they have destroyed the seeds, and have no desire for growth,

nibbanti dhīrā yathāyam-padīpo -
the wise are still, just as this lamp (is still) -

idam-pi Saṅghe ratanaṃ paṇītaṃ:
this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

(Spoken by Sakka, lord of the gods:)

15. **Yānīdha bhūtāni samāgatāni,**
Whatever beings have come together here,
bhummāni vā yāni va antalikkhe,
whether of the earth or in the firmament,
Tathāgataṃ devamanussapūjitaṃ,
gods and men revere the Realised One,
Buddhaṃ namassāma - suvatthi hotu!
we honour the Buddha - may there be safety!

16. **Yānīdha bhūtāni samāgatāni,**
Whatever beings have come together here,
bhummāni vā yāni va antalikkhe,
whether of the earth or in the firmament,
Tathāgataṃ devamanussapūjitaṃ,
gods and men revere the Realised One,
Dhammaṃ namassāma - suvatthi hotu!
we honour the Dhamma - may there be safety!

17. **Yānīdha bhūtāni samāgatāni,**
Whatever beings have come together here,
bhummāni vā yāni va antalikkhe,
whether of the earth or in the firmament,
Tathāgataṃ devamanussapūjitaṃ,
gods and men revere the Realised One,
Saṅghaṃ namassāma - suvatthi hotu!
we honour the Saṅgha - may there be safety!

Verse of Blessing

Etena saccavajjena ~ sotthi te hotu sabbadā!

By this declaration of the truth ~ may you be safe at all times!

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!

By this declaration of the truth ~ may you have the blessing of success!

Etena saccavajjena ~ sabbarogo vinassatu!

By this declaration of the truth ~ may all disease be destroyed!

Abhayaparittaṃ

Protection Verses

Yan-dunnimittaṃ avamaṅgalañ-ca,

Whatever bad sign, inauspicious event,

yo cāmanāpo sakuṇassa saddo,

or whatever ominous bird shriek there is,

pāpaggaho dussupinaṃ akantaṃ -

also evil planets, and unpleasant dreams -

Buddhānubhāvena vināsamentu!

may they perish through the power of the Buddha!

Yan-dunnimittaṃ avamaṅgalañ-ca,

Whatever bad sign, inauspicious event,

yo cāmanāpo sakuṇassa saddo,

or whatever ominous bird shriek there is,

pāpaggaho dussupinaṃ akantaṃ -

also evil planets, and unpleasant dreams -

Dhammānubhāvena vināsamentu!

may they perish through the power of the Dhamma!

Yan-dunnimittaṃ avamaṅgalañ-ca,
Whatever bad sign, inauspicious event,

yo cāmanāpo sakuṇassa saddo,
or whatever ominous bird shriek there is,

pāpaggaḥo dussupinaṃ akantaṃ -
also evil planets, and unpleasant dreams -

Saṅghānubhāvena vināsamentu!
may they perish through the power of the Saṅgha!

Mahājayamaṅgalagāthā

The Verses on the Great Blessings of Success

1. Mahākāruṇiko nātho, ~ hitāya sabbapāṇinaṃ,
The lord of great compassion, ~ for the benefit of all living creatures,

pūretvā pāramī sabbā ~ patto Sambodhim-uttamaṃ.
having fulfilled all the perfections ~ has attained supreme and Complete
Awakening.

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!
By this declaration of the truth ~ may you have the blessing of success!

2. Jayanto Bodhiyā mūle ~ Sakyānaṃ nandivaddhano -
Succeeding at the root of the Bodhi tree ~ he furthered the Sakyans' joy -

evaṃ tuyhaṃ jayo hotu, ~ jayassu jayamaṅgalaṃ!
so may you be successful, ~ may you succeed with the blessing of success!

3. Sakkatvā Buddharatanaṃ, ~ osadhaṃ uttamaṃ vamaṃ,
Having honoured the Buddha treasure, ~ the best and supreme medicine,

hitaṃ devamanussānaṃ, ~ Buddhatejena sotthinā
of benefit to gods and men, ~ by the blessed power of the Buddha

nassantupaddavā sabbe, ~ dukkhā vūpasamentu te!

may all adversities perish, ~ and all suffering come to an end for you!

4. Sakkatvā Dhammaratanaṃ, ~ osadhaṃ uttamaṃ varaṃ,

Having honoured the Dhamma treasure, ~ the best and supreme medicine,

pariḷāhūpasamanaṃ, ~ Dhammatejēna sotthinā

which brings fevers to an end, ~ by the blessed power of the Dhamma

nassantupaddavā sabbe, ~ bhayā vūpasamentu te!

may all adversities perish, ~ and all fear come to an end for you!

5. Sakkatvā Saṅgharatanaṃ, ~ osadhaṃ uttamaṃ varaṃ,

Having honoured the Saṅgha treasure, ~ the best and supreme medicine,

āhuneyyaṃ pāhuneyyaṃ, ~ Saṅghatejēna sotthinā

worthy of gifts and hospitality, ~ by the blessed power of the Saṅgha

nassantupaddavā sabbe, ~ rogā vūpasamentu te!

may all adversities perish, ~ and all disease come to an end for you!

6. Yaṃ kiñci ratanaṃ loke ~ vijjati vividhā puthū

Whatever the many and various treasures there are in the world

ratanaṃ Buddhasamaṃ natthi: ~ tasmā sotthī bhavantu te!

no treasure is equal to the Buddha: ~ through this (truth) may you be safe!

7. Yaṃ kiñci ratanaṃ loke ~ vijjati vividhā puthū

Whatever the many and various treasures there are in the world

ratanaṃ Dhammasamaṃ natthi: ~ tasmā sotthī bhavantu te!

no treasure is equal to the Dhamma: ~ through this (truth) may you be safe!

8. Yaṃ kiñci ratanaṃ loke ~ vijjati vividhā puthū

Whatever the many and various treasures there are in the world

ratanaṃ Saṅghasamaṃ natthi: ~ tasmā sotthī bhavantu te!
no treasure is equal to the Saṅgha: ~ through this (truth) may you be safe!

9. Natthi me saraṇaṃ aññaṃ, ~ Buddho me saraṇaṃ varaṃ!
For me there is no other refuge, ~ for me the Buddha is the best refuge!

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!
By this declaration of the truth ~ may you have the blessing of success!

10. Natthi me saraṇaṃ aññaṃ, ~ Dhammo me saraṇaṃ varaṃ!
For me there is no other refuge, ~ for me the Dhamma is the best refuge!

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!
By this declaration of the truth ~ may you have the blessing of success!

11. Natthi me saraṇaṃ aññaṃ, ~ Saṅgho me saraṇaṃ varaṃ!
For me there is no other refuge, ~ for me the Saṅgha is the best refuge!

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!
By this declaration of the truth ~ may you have the blessing of success!

Sabbītiyo vivajjantu ~ sabbarogo vinassatu,
May you avoid all calamities ~ and may all disease be destroyed,

mā te bhavatvantarāyo, ~ sukhī dīghāyuko bhava!
may there be no obstacles for you, ~ may you be happy and live long!

Bhavatu sabbamaṅgalaṃ, ~ rakkhantu sabbadevatā,
May there be every blessing, ~ and may all of the gods protect you,

sabba-Buddhānubhāvena ~ sadā sotthī bhavantu te!
by the power of all the Buddhas ~ may you be safe forever!

Bhavatu sabbamaṅgalaṃ, ~ rakkhantu sabbadevatā,
May there be every blessing, ~ and may all of the gods protect you,

sabba-Dhammānubhāvena ~ sadā sotthī bhavantu te!
by the power of all that is Dhamma ~ may you be safe forever!

Bhavatu sabbamaṅgalaṃ, ~ rakkhantu sabbadevatā,
May there be every blessing, ~ and may all of the gods protect you,

sabba-Saṅghānubhāvena ~ sadā sotthī bhavantu te!
by the power of the whole Saṅgha ~ may you be safe forever!

Nakkhattayakkhabhūtānaṃ, ~ pāpaggahanivāraṇā,
° Warding off all unlucky stars, yakkhas, bhūtas, and evil planets,

parittassānubhāvena ~ hantu tesam upaddave!
by the power of this safeguard ~ may all their adversities end!

Catubhāṇavārapāḷi

The Text of the Four Recitals

Paṭhamakabhāṇavāraṃ

The First Recital

Namo tassa Bhagavato Arahato Sammāsambuddhassa x 3
Reverence to him, the Auspicious One, the Worthy One,
the Perfect Sambuddha x 3

1: Saraṇagamaṇaṃ¹

Going for Refuge

Buddhaṃ saraṇaṃ gacchāmi
I go to the Buddha for refuge

Dhammaṃ saraṇaṃ gacchāmi
I go to the Dhamma for refuge

Saṅghaṃ saraṇaṃ gacchāmi
I go to the Saṅgha for refuge

Dutiyam-pi Buddhaṃ saraṇaṃ gacchāmi
For a second time I go to the Buddha for refuge

Dutiyam-pi Dhammaṃ saraṇaṃ gacchāmi
For a second time I go to the Dhamma for refuge

Dutiyam-pi Saṅghaṃ saraṇaṃ gacchāmi
For a second time I go to the Saṅgha for refuge

Tatīyam-pi Buddhaṃ saraṇaṃ gacchāmi
For a third time I go to the Buddha for refuge

Tatīyam-pi Dhammaṃ saraṇaṃ gacchāmi
For a third time I go to the Dhamma for refuge

Tatīyam-pi Saṅghaṃ saraṇaṃ gacchāmi
For a third time I go to the Saṅgha for refuge

¹ PPV2: *Saraṇāgamaṇaṃ*

3: Sāmaṇerapañham¹

The Questions to the Novice

- Eka nāma kiṃ? Sabbe sattā āhāraṭṭhitikā.**
What is said to be one? All beings subsist on food.
- Dve nāma kiṃ? Nāmañ-ca rūpañ-ca.**
What is said to be two? Name-and-form.
- Tiṇi nāma kiṃ? Tisso vedanā.**
What is said to be three? The three feelings.
- Cattāri nāma kiṃ? Cattāri ariyasaccāni.**
What is said to be four? The four noble truths.
- Pañca nāma kiṃ? Pañcupādānakkhandhā.²**
What is said to be five? The five constituent groups (of mind and body) that are attached to.
- Cha nāma kiṃ? Cha ajjhātikāni āyatanāni.**
What is said to be six? The six internal sense spheres.
- Satta nāma kiṃ? Satta Bojjhaṅgā.**
What is said to be seven? The seven factors of Awakening.
- Aṭṭha nāma kiṃ? Ariyo aṭṭhangiko maggo.**
What is said to be eight? The noble path with eight factors.
- Nava nāma kiṃ? Nava sattāvāsā.**
What is said to be nine? The nine abodes of beings.
- Dasa nāma kiṃ? Dasahaṅgehi samannāgato Arahā ti vuccatī ti.**
What is said to be ten? When endowed with ten factors he is said to be Worthy.

¹ MPP, PPV, PPV2: *Sāmaṇerapañho*

² PPV2: *Pañcupādānakkhandhā*

4: Dvattiṃsākāraṃ¹

The Thirty Two Fold Nature

Atthi imasmiṃ kāye:

There are in this body:

kesā, lomā, nakhā, dantā, taco,
hairs of the head, body hairs, nails, teeth, skin,

maṃsaṃ, nahāru, aṭṭhi, aṭṭhimiñjā,² vakkam,
flesh, sinews, bones, bone-marrow, kidney,

hadayaṃ, yakanam, kilomakam, pihakam, papphasam,
heart, liver, pleura, spleen, lungs,

antam, antagunam, udariyam, karisam,
intestines, mesentery, undigested food, excrement,

pittam, semham, pubbo, lohitaṃ, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghānikā, lasikā, muttam,
tears, grease, spit, mucus, synovial fluid, urine,

matthake matthaluṅgan-ti.³
and the brain in the head.

¹ MPP, PPV, PPV2: *Dvattiṃsākāro*

² PPV, PPV2: *aṭṭhimiñjam*

³ PPV: *matthake matthalungantī-ti*

5: Paccavekkhaṇā The Reflections

i. Paṭisaṅkhā yoniso cīvaram paṭisevāmi,

With proper discernment I make use of the robe,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,

only to ward off the cold, to ward off the heat,

ḍaṃsamakasavātātapasirīṃsapasamphassānaṃ paṭighātāya,

to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and creeping things,

yāvad-eva hirikopīnapaṭicchādanattham.

only as a cover for the shameful parts.

ii. Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,

With proper discernment I make use of almsfood,

neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,¹

not for sport, or for showing off, not for ornament, or for adornment,

yāvad-eva imassa kāyassa ṭhitiyā yāpanāya,

but only to maintain this body, and to carry on,

vihiṃsūparatiyā brahmacariyānuggahāya,

to inhibit annoyance, and to assist in the spiritual life,

iti purāṇaṅ-ca vedanaṃ paṭihaṅkhāmi,

and so I will get rid of any old feeling,

navaṅ-ca vedanaṃ na uppādessāmi,

and not produce any new feeling,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā ti.

and I will carry on, being blameless, and living comfortably.

¹ MPP: *vibhusanāya*

iii. Paṭisaṅkhā yoniso senāsaṇaṃ paṭisevāmi,

With proper discernment I make use of a dwelling,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,

only to ward off the cold, to ward off the heat,

ḍamsamakasavātātapasiriṃsapasamphassānaṃ paṭighātāya,

to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and serpents,

yāvad-eva utuparissayavinodanaṃ paṭisallānārāmatthaṃ.

only to dispel the trouble of the (varying) seasons, and so as to delight in seclusion.

iv. Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevāmi,

With proper discernment I make use of the requisite of medicine for support when sick,

yāvad-eva uppanānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya

only to ward off oppressive feelings that have arisen

abyāpajjhaparamatāyā ti.

and at least be free from oppression.

6: Dasadhammasuttaṃ

The Discourse on the Ten Things

Introductory Verse

Bhikkhūnaṃ guṇasaṃyuttaṃ ~ yaṃ desesi Mahāmuni,

This is what the Great Sage preached about the qualities of the monks,

yaṃ sutvā paṭipajjanto, ~ sabbadukkhā pamuccati.

after hearing it, and while practising, ~ he is freed from all suffering.

Sabbalokahitattāya ~ parittaṃ taṃ bhaṇāmahe.¹

For the whole world's benefit and welfare ~ we will recite that safeguard.

¹ PPV, PPV2: omit this line

The Safeguard

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati

at one time the Auspicious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Tatra kho Bhagavā bhikkhū āmantesi:

There it was that the Auspicious One addressed the monks, saying:

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,

“Monks!”, “Reverend Sir!” those monks replied to the Auspicious One,

Bhagavā etad-avoca:

and the Auspicious One said this:

“Dasa ime bhikkhave dhammā

“There are these ten things, monks,

pabbajitena abhiṇham paccavekkhitabbā.

that one who has gone forth should frequently reflect on.

Katame dasa?

What are the ten?

i. “Vevaññiyamhi ajjhupagato”¹ ti,

“I have become one who has no class”,

pabbajitena abhiṇham paccavekkhitabbaṃ.

one who has gone forth should frequently reflect on this.

ii. “Parapaṭibaddhā me jīvikā” ti,

“I am bound to others for my livelihood”,

¹ CBhp, PPV2: *ajjhūpagato*

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

one who has gone forth should frequently reflect on this.

iii. **“Añño me ākappo karaṇīyo” ti,**

“I should comport myself differently”,

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

one who has gone forth should frequently reflect on this.

iv. **“Kacci nu kho me attā sīlato na upavadatī?” ti**

“Can I myself find no fault with my virtue?”

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

one who has gone forth should frequently reflect on this.

v. **“Kacci nu kho maṃ anuvicca viññū sabrahmacārī,**

“Will my wise companions in the spiritual life, after testing me,

sīlato na upavadantī?” ti

find no fault with my virtue?”,

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

one who has gone forth should frequently reflect on this.

vi. **“Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo” ti,**

“There is alteration in, and separation from, all that is dear and appealing to me”,

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

one who has gone forth should frequently reflect on this.

vii. **“Kammassakomhi, kammadāyādo, kammayoni,**

“It is actions that I own, it is actions that I am heir to, it is actions that I am born from,

kammabandhu, kammaṭṭisaraṇo -

actions are my kinsfolk, actions are my refuge -

yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā,

whatever actions I perform, whether good or bad,

tassa dāyādo bhavissāmī” ti,
to that I will be the heir”,

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.
one who has gone forth should frequently reflect on this.

viii. “Kathaṃ bhūtassa me rattimdivā vītipatantī?” ti
“In what way do the nights and days pass for me?”

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.
one who has gone forth should frequently reflect on this.

ix. “Kacci nu khoṃ suññāgāre abhiraṃmāmi?” ti
“Do I delight in empty places?”

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.
one who has gone forth should frequently reflect on this.

x. “Atthi nu kho me uttarimaṇussaḍḍhammā -
“Has a state beyond (ordinary) human beings -

alam-ariyañāḍḍassanaviseso - adhigato?
the distinction of what is truly noble knowledge and seeing - been
attained by me?

Sohaṃ pacchime kāle sabrahmacārīhi puṭṭho,
° Will I at the end, when questioned by my companions in the spiritual
life,

na mañku bhavissāmī?” ti
not be embarrassed?”

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.
one who has gone forth should frequently reflect on this.

Ime kho bhikkhave dasaḍḍhammā,
These are the ten things, monks,

pabbajitena abhiṇhaṃ paccavekkhitabbā” ti.
that one who has gone forth should frequently reflect on.

Idam-avoca Bhagavā,

The Auspicious One said this,

attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

and those monks were uplifted and greatly rejoiced in the Auspicious One's words.

7: Mahāmaṅgalasuttaṃ

The Discourse on the Great Blessings

Introductory Verses

Yaṃ maṅgalaṃ dvādasasu ~ cintayīṃsu sadevakā,

What a blessing is was thought about by gods and men for twelve (years),

sothhānaṃ nādhigacchanti; ~ aṭṭhatīṃsañ-ca maṅgalaṃ

but they did not attain (true) safety; ~ the thirty-eight blessings

desitaṃ devadevena ~ sabbapāpavināsaṃ.

which were preached by the god of gods ~ make all that is bad perish.

Sabbalokahitattāya ~ parittaṃ taṃ bhaṇāmahe.¹

For the whole world's benefit and welfare ~ we will recite that safeguard.

The Safeguard

Evaṃ me sutāṃ:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattīyaṃ viharati

at one time the Auspicious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho aññatarā devatā abhikkantāya rattiya,

Then a certain god, towards the end of the night,

¹ CBhp: *mangalaṃ taṃ bhaṇāmahe*

abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā,
having lit up the whole of Jeta's Wood with his surpassing beauty,

yena Bhagavā tenupasaṅkami,
approached the Auspicious One,

upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekam-antaṃ aṭṭhāsi.
and after approaching and worshipping the Auspicious One, he stood on one side.

Ekam-antaṃ ṭhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi:
While standing on one side that god addressed the Auspicious One with a verse:

1. “Bahū devā manussā ca ~ maṅgalāni acintayum
“Many are the gods and the men ~ who have thought about the blessings

ākaṅkhamānā sotthānaṃ: ~ brūhi maṅgalam-uttamaṃ.”
hoping for safety: ~ now please say what is the supreme blessing.”

2. “Asevanā ca bālānaṃ, ~ paṇḍitānañ-ca sevanā,
“Not associating with fools, ~ but associating with the wise,

pūjā ca pūjanīyānaṃ: ~ etaṃ maṅgalam-uttamaṃ.
honouring those worthy of honour: ~ this is the supreme blessing.

3. Paṭirūpadesavāso ca, ~ pubbe ca katapuññatā,
Living in a suitable place, ~ formerly having done good deeds,

attasammāpaṇidhi ca: ~ etaṃ maṅgalam-uttamaṃ.
having the right aspiration for oneself: ~ this is the supreme blessing.

4. Bāhusaccañ-ca sippañ-ca, ~ vinayo ca susikkhito,
Having great learning and craft, ~ being disciplined and well trained,

subhāsītā ca yā vācā: ~ etaṃ maṅgalam-uttamaṃ.
and whatever words are well spoken: ~ this is the supreme blessing.

5. Mātāpitu-upaṭṭhānaṃ, ~ puttadārassa saṅgaho,

Attending on one's mother and father, ~ looking after one's wife and children,

anākulā ca kammantā: ~ etaṃ maṅgalaṃ-uttamaṃ.

having work that is not agitating: ~ this is the supreme blessing.

6. Dānañ-ca Dhammacariyā ca, ~ nātakānañ-ca saṅgaho,

Giving, and living by the Dhamma, ~ and looking after one's relatives,

anavajjāni kammāni: ~ etaṃ maṅgalaṃ-uttamaṃ.

(performing) actions that are blameless: ~ this is the supreme blessing.

7. Ārati virati pāpā, ~ majjapānā ca saññamo,

Abstaining, refraining, from bad deeds, ~ restraint from intoxicating drink,

appamādo ca dhammesu: ~ etaṃ maṅgalaṃ-uttamaṃ.

being heedful regarding (all) things: ~ this is the supreme blessing.

8. Gāravo ca nivāto ca, ~ santuṭṭhī ca kataññutā,

Having respect and being humble, ~ being satisfied and grateful,

kālena Dhammasavaṇaṃ: ~ etaṃ maṅgalaṃ-uttamaṃ.

listening to the Dhamma at the right time: ~ this is the supreme blessing.

9. Khantī ca sovacassatā, ~ samaṇānañ-ca dassanaṃ,

Being patient and easily spoken to, ~ seeing ascetics,

kālena Dhammasākacchā: ~ etaṃ maṅgalaṃ-uttamaṃ.

discussing the Dhamma at the right time: ~ this is the supreme blessing.

10. Tapo ca brahmacariyañ-ca, ~ ariyasaccānadassanaṃ,

Austerity, living spiritually, ~ insight into the noble truths,

nibbānasacchikiriyā ca: ~ etaṃ maṅgalaṃ-uttamaṃ.

the experience of Nibbāna: ~ this is the supreme blessing.

11. Phuṭṭhassa lokadhammehi, ~ cittaṃ yassa na kampati,
He whose mind does not waver, when it is touched by wordly things,

asokaṃ virajaṃ khemaṃ: ~ etaṃ maṅgalaṃ-uttamaṃ.
being griefless, dustless, and secure: ~ this is the supreme blessing.

12. Etādisāni katvāna, ~ sabbattha-m-aparājitā,
Having done as here directed, ~ being undefeated everywhere,

sabbattha sotthiṃ gacchanti: ~ taṃ tesāṃ maṅgalaṃ-uttaman”-ti.
they go everywhere in safety: ~ for them this is the supreme blessing.”

8. Ratanasuttaṃ

The Discourse on the Treasures

Introductory Verses

Koṭisatasahassesu ~ cakkavāḷesu devatā
The gods in the ten hundred thousand million universes

yassāṇaṃ patigaṇhanti ~ yañ-ca Vesāliyaṃ pure,
accepted that order (given) in the city of Vesāli,

rogāmanussadubbhikkha ~ - sambhūtaṃ tividhaṃ bhayaṃ -
and disease, non-human beings, and famine ~ - the threefold fear that had arisen -

khippam-antaradhāpesi, ~ parittaṃ taṃ bhaṇāmahe.
was quickly brought to an end, ~ we will recite that safeguard.

The Safeguard

1. Yānidha bhūtāni samāgatāni,
Whatever beings have come together here,

Bhumāni vā yāni va antalikkhe,
whether of the earth or in the firmament,

sabbe va bhūtā sumanā bhavantu,
may the minds of all those beings be happy,

atho pi sakkacca suṇantu bhāsitaṃ.
and may they listen carefully to what is said.

2. **Tasmā hi bhūtā nisāmetha sabbe,**
Therefore, all of you beings, be attentive,

mettaṃ karotha mānusiyaṃ pajāya,
be friendly towards this generation of men,

divā ca ratto ca haranti ye baliṃ,
they who bring offerings by day and by night,

tasmā hi ne rakkhatha appamattā.
therefore, being heedful, you must protect them.

3. **Yaṃ kiñci vittaṃ - idha vā huraṃ vā**
Whatever riches there are - here or hereafter

saggesu vā - yaṃ ratanaṃ paṇītaṃ
or in the heavens - that excellent treasure

na no samaṃ atthi Tathāgatena -
is not equal unto the Realised One -

idam-pi Buddhē ratanaṃ paṇītaṃ:
this excellent treasure is in the Buddha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

4. **Khayaṃ virāgaṃ amataṃ paṇītaṃ -**
(Craving's) end, dispassion, deathlessness, excellence -

yad-ajjhagā Sakyamuniṃ samāhito -
that which the concentrated Sakyan sage attained -

na tena Dhammena samatthi kiñci -
there is nothing that is equal to that state -

idam-pi Dhamme ratanaṃ paṇītaṃ:
this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

5. **Yam-Buddhaseṭṭho parivaṇṇayī sucim -**
That which the great Buddha praised as being pure -

samādhim-ānantarikañ-ñam-āhu -
the concentration said to have immediate (result) -

samādhinā tena samo na vijjati -
no equal to that concentration is found -

idam-pi Dhamme ratanaṃ paṇītaṃ:
this excellent treasure is in the Dhamma

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

6. **Ye puggalā aṭṭha satam pasatthā -**
Those eight individuals praised by the good -

cattāri etāni yugāni honti -
there are these four pairs (of persons) -

te dakkhiṇeyyā Sugatassa sāvakā,
those disciples of the Fortunate One are worthy of gifts,

etesu dinnāni mahapphalāni -
those things that have been given to them have great fruit -

idam-pi Saṅghe ratanaṃ paṇītaṃ:
this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

7.

Ye suppayuttā manasā daḷhena

Those who have firm minds that are devoted to

nikkāmino Gotamasāsanamhi -

Gotama's teaching, being free from sense desire -

te pattipattā amataṃ vigayha -

having attained they entered the deathless -

laddhā mudhā nibbutiṃ bhuñjamānā -

are enjoying emancipation, obtained for free -

idam-pi Saṅghe ratanaṃ paṇītaṃ:

this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

8.

Yathindakhīlo paṭhaviṃ sito siyā

Just as a locking post stuck fast in the earth

catubbhi vātehi asampakampiyo,

does not waver on account of the four winds,

tathūpamaṃ sappurisaṃ vadāmi,

just like this, I say, is the person who is true,

yo ariyasaccāni avecca passati -

the one who sees the noble truths completely -

idam-pi Saṅghe ratanaṃ paṇītaṃ:

this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

9.

Ye ariyasaccāni vibhāvayanti,

Those who clearly distinguish the noble truths,

gambhīrapaññena sudesitāni,

which have been well preached by the one with great wisdom,

kiñcāpi te honti bhusappamattā

no matter how great they become in heedlessness

na te bhavaṃ aṭṭhamaṃ ādiyanti -

still they do not take up an eighth existence -

idam-pi Saṅghe ratanaṃ paṇītaṃ:

this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

10.

Sahā vassa dassanasampadāya

With his attainment of (liberating) insight

tayas su dhammā jahitā bhavanti:

there are three things that are given up:

sakkāyadiṭṭhi vicikicchitañ-ca

embodiment view, uncertainty, and

silabbataṃ vā pi yad-atthi kiñci.

whatever (grasping at) virtue and practices there is.

Catūhapāyehi ca vippamutto,

He is free from (rebirth in) the four lower worlds,

cha cābhiṭṭhānāni abhabbo kātuṃ -

and he is incapable of the six great crimes -

idam-pi Saṅghe ratanaṃ paṇītaṃ:

this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

11. Kiñcāpi so kammaṃ karoti pāpakaṃ

Whatever bad actions he performs

kāyena vācā uda cetasā vā,
by way of body, speech, or mind,

abhabbo so tassa paṭicchādāya:
he is incapable of covering it up:

abhabbatā diṭṭhapadassa vuttā -
this incapacity is said of one who has seen the state (of peace) -

idam-pi Saṅghe ratanaṃ paṇītaṃ:
this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

12. Vanappagumbe yathā phussitagge

Just like a tall woodland tree crowned with flowers

gimhānamāse paṭhamasmiṃ gimhe,
in the summer months, in the early summer,

tathūpamaṃ Dhammavaraṃ adesayī,
just like this he preached the Dhamma which is best,

Nibbānagāmiṃ paramaṃhitāya -
which goes to Nibbāna, the highest benefit -

idam-pi Buddhē ratanaṃ paṇītaṃ:
this excellent treasure is in the Buddha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

13.

Varo varaññū varado varāharo,

The best one, knowing the best, giving the best, brought the best,

anuttaro Dhammavaraṃ adesayī -

the unsurpassed one preached the Dhamma which is best -

idam-pi Buddhē ratanaṃ paṇītaṃ:

this excellent treasure is in the Buddha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

14.

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ,

The old is destroyed, and nothing new is produced,

virattacittā āyatike bhavaṃsmiṃ,

their minds are unexcited by future rebirth,

te khīṇabījā avirūhicchandā,

they have destroyed the seeds, and have no desire for growth,

nibbanti dhīrā yathāyam-padīpo -

the wise are still, just as this lamp (is still) -

idam-pi Saṅghe ratanaṃ paṇītaṃ:

this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

(Spoken by Sakka, lord of the gods:)

- 15. Yānīdha bhūtāni samāgatāni,**
Whatever beings have come together here,
bhummāni vā yāni va antalikkhe,
whether of the earth or in the firmament,
Tathāgataṃ devamanussapūjitaṃ,
gods and men revere the Realised One,
Buddhaṃ namassāma - suvatthi hotu!
we honour the Buddha - may there be safety!

- 16. Yānīdha bhūtāni samāgatāni,**
Whatever beings have come together here,
bhummāni vā yāni va antalikkhe,
whether of the earth or in the firmament,
Tathāgataṃ devamanussapūjitaṃ,
gods and men revere the Realised One,
Dhammaṃ namassāma - suvatthi hotu!
we honour the Dhamma - may there be safety!

- 17. Yānīdha bhūtāni samāgatāni,**
Whatever beings have come together here,
bhummāni vā yāni va antalikkhe,
whether of the earth or in the firmament,
Tathāgataṃ devamanussapūjitaṃ,
gods and men revere the Realised One,
Saṅghaṃ namassāma - suvatthi hotu!
we honour the Saṅgha - may there be safety!

9: Karaṇīyamettasuttaṃ

The Discourse on how Friendliness Meditation should be Done

Introductory Verses

Yassānubhāvato yakkhā ~ neva dassenti bhīṣanaṃ,

Because of the power of that (safeguard) the yakkhas ~ could not make fearful (sights) appear,

yamhi ve cānuyuñjanto¹ ~ rattim divam-antandito²

by practising that ~ diligently night and day

sukhaṃ supati sutto ca ~ pāpaṃ kiñci na passati -

he sleeps happily, and while sleeping ~ does not see anything bad -

evam-ādiguṇopetaṃ, ~ parittaṃ taṃ bhaṇāmahe.

it is endowed with such qualities, ~ we will recite that safeguard.

The Safeguard

1. **Karaṇīyam-atthakusalena,**

What should be done by one skilled in goodness,

yan-taṃ santaṃ padaṃ abhisamecca:

who has comprehended the state of peace:

sakko ujū ca sūjū ca,

° he ought to be able, straight, and upright,

suvaco cassa mudu anatimānī,

easy to speak to, meek, without conceit,

2. **santussako ca subhāro ca,**

satisfied (with little), easy to support,

appakicco ca sallahukavutti,

free from duties, and light in living,

¹ CBhp: *yamhī ve cāyunuñjanto*; MPP: *yamhi ce vānuyuñjanto*

² CBhp: *rattim divam-atamandito*

santindriyo ca nipako ca,
with faculties at peace, prudent,

appagabbho kulesu ananugiddho,
not forward, and greedless among the families,

3. **na ca khuddaṃ samācare kiñci**
he should not do the slightest thing

yena viññū pare upavadeyyuṃ.
whereby others who are wise might find fault (with him).

“Sukhino vā khemino hontu,
“(May all beings) be happy and secure,

sabbe sattā bhavantu sukhittā!
may all beings in their hearts be happy!

4. **Ye keci pāṇabhūtatti -**
Whatsoever breathing beings there are -

tasā vā thāvarā vā anavasesā,
trembling, firm, or any other (beings),

dīghā vā ye mahantā vā,
whether they be long or great,

majjhimā rassakāṇukathulā,
of middle size, short, tiny, or of compact (body),

5. **diṭṭhā vā ye ca addiṭṭhā,**
those who are seen, and those who are unseen,

ye ca dūre vasanti avidūre,
those who live far away, those who are near,

bhūtā vā sambhavesī vā -
those who are born, and those who still seek birth -

sabbe sattā bhavantu sukhittā!”
may all beings in their hearts be happy!”

6. **Na paro paraṃ nikubbetha,**
No one should cheat another,

 nātimaññetha katthaci naṃ kañci,
nor should he despise anyone wherever he is,

 byārosanā paṭighasaññā
° he should not long for suffering for another

 nāññam-aññassa dukkham-iccheyya.
because of anger or resentment.
7. **Mātā yathā niyaṃ puttam**
° In the same way as a mother would protect

 āyusā ekaputtam-anurakkhe,
her child, her only child, with her life,

 evam-pi sabbabhūtesu
so too towards all beings

 mānasam bhāvaye aparimāṇam.
one should develop the measureless thought (of friendliness).
8. **Mettañ-ca sabbalokasmiṃ**
° Towards the entire world he should develop

 mānasam bhāvaye aparimāṇam,
the measureless thought of friendliness,

 uddham adho ca tiriyañ-ca,
above, below, and across (the middle),

 asambādham averam asapattam.
without barriers, hate, or enmity.
9. **Tiṭṭham caraṃ nisinno vā,**
Standing, walking, sitting,

 sayāno vā yāvatassa vigatamiddho,
lying, for as long as he is without torpor,

etaṃ satiṃ adhiṭṭheyya,

he should be resolved on this mindfulness,

brahman-etaṃ vihāraṃ idha-m-āhu.

for this, they say here, is the (true) spiritual life.

10.

Diṭṭhiṅ-ca anupagamma,

Without going near to (wrong) views,

silavā dassanena sampanno,

virtuous, and endowed with (true) insight,

kāmesu vineyya gedhaṃ,

having removed (all) greed for sense pleasures,

na hi jātu gabbhaseyyaṃ punar-etī ti.

he will never come to lie in a womb again.

10. Khandhaparittaṃ

The Safeguard of the Constituent Groups (of Mind & Body)

Introductory Verses

Sabbāsivisajātīnaṃ ~ dibbamantāgadaṃ viya,

To all kinds of poisonous snakes ~ it is like the medicine of a divine charm,

yaṃ nāsesi viṣaṃ ghoraṃ ~ sesaṃ cāpi parissayaṃ.

it destroyed terrible poisons ~ and all other dangers.

Āṇakkhettamhi¹ sabbattha, ~ sabbadā sabbapāṇinaṃ,

In this order's domain, (which is) everywhere, ~ always, for all living creatures,

sabbaso pi vināseti, ~ parittaṃ taṃ bhaṇāmahe.

it thoroughly destroys (all dangers), ~ we will recite that safeguard.

The Safeguard

Evaṃ me sutāṃ:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati

at one time the Auspicious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Tena kho pana samayena Sāvattiyaṃ

Then at that time near Sāvattī

aññataro bhikkhu ahinā daṭṭho kālakato hoti.

a certain monk was bitten by a snake and died.

Atha kho sambahulā² bhikkhū yena Bhagavā tenupasāṅkamiṃsu,

Then a great many monks approached the Auspicious One,

¹ CBhp: *Āṇākhettamhi*

² PPV2: *sabbahulā* ??

upasaṅkamitvā Bhagavantam abhivādetvā, ekam-antaṃ nisīdiṃsu.
and after approaching and worshipping the Auspicious One, they sat down on one side.

Ekam-antaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:
While sitting on one side those monks said this to the Auspicious One:

“Idha bhante Sāvattiyam,
“Here, reverend Sir, near Sāvatti,

aññataro bhikkhu ahinā daṭṭho kālakato” ti.
a certain monk has been bitten by a snake and has died”.

“Na ha nūna so bhikkhave bhikkhu
“Surely, monks, that monk did not

cattāri ahirājakulāni mettana cittena phari.
suffuse the four royal families of snakes with a mind (full of) friendliness.

Sace hi so bhikkhave bhikkhu
For if, monks, that monk

cattāri ahirājakulāni mettana cittena phareyya
had suffused the four royal families of snakes with a mind (full of) friendliness

na hi so bhikkhave bhikkhu ahinā daṭṭho kālam kareyya.
then that monk, monks, would not have been bitten by a snake and died.

Katamāni cattāri ahirājakulāni?
Who are the four royal families of snakes?

Virūpakkham ahirājakulam,
The Virūpakkha royal family of snakes,

Erāpatham ahirājakulam,
the Erāpatha royal family of snakes,

Chabyāputtam ahirājakulam,
the Chabyāputta royal family of snakes,

Kaṇhāgotamakam ahirājakulam.
the Kaṇhāgotamaka royal family of snakes.

Na ha nūna so bhikkhave bhikkhu

Surely, monks, that monk did not

imāni cattāri ahirājakulāni mettena cittena phari.

suffuse these four royal families of snakes with a mind (full of) friendliness.

Sace hi so bhikkhave bhikkhu

For if, monks, that monk

imāni cattāri ahirājakulāni mettena cittena phareyya,

had suffused these four royal families of snakes with a mind (full of) friendliness,

na hi so bhikkhave bhikkhu ahinā daṭṭho kālaṃ kareyya.

then that monk, monks, would not have been bitten by a snake and died.

Anujānāmi bhikkhave,

I allow you, monks,

imāni cattāri ahirājakulāni mettena cittena pharituṃ,

to suffuse these four royal families of snakes with a mind (full of) friendliness,

attaguttiyā attarakkhāya attaparittāyā” ti.

to guard yourselves, to protect yourselves, to safeguard yourselves.”

Idam-avoca Bhagavā,

The Auspicious One said this,

idaṃ vatvā Sugato athāparaṃ etad-avoca Satthā:

and after saying this, the Fortunate One, the Teacher, said something more:

1. “Virūpakkhehi me mettaṃ, ~ mettaṃ Erāpathehi me,

“I am friendly with the Virūpakkhas, ~ with the Erāpathas I am friendly,

Chabyāputtehi me mettaṃ, ~ mettaṃ Kaṇhāgotamakehi ca.

I am friendly with the Chabyāputtas, ~ and friendly with the Kaṇhāgotamakas.

2. Apādakehi me mettaṃ, ~ mettaṃ dipādakehi me,

I am friendly with those without feet, ~ with those with two feet I am friendly,

catuppadehi¹ me mettaṃ, ~ mettaṃ bahuppadehi me.

I am friendly with those with four feet, ~ with those with many feet I am friendly.

3. Mā maṃ apādako hiṃsi, ~ mā maṃ hiṃsi dipādako,

May the one without feet not hurt me, ~ may the one with two feet not hurt me,

mā maṃ catuppado hiṃsi, ~ mā maṃ hiṃsi bahuppado.

may the one with four feet not hurt me, ~ may the one with many feet not hurt me.

4. Sabbe sattā, sabbe pāṇā, ~ sabbe bhūtā ca kevalā,

May all beings, all living creatures, ~ all who are born, in their entirety,

sabbe bhadraṇi passantu, ~ mā kañci pāpam-āgamā.

may all see prosperity, ~ may nothing bad come to anyone.

Appamāṇo Buddho!

The Buddha is measureless!

Appamāṇo Dhammo!

The Dhamma is measureless!

Appamāṇo Saṅgho!

The Saṅgha is measureless!

Pamaṇavantāni siriṃsapāni,

Measureable are creeping things,

ahivicchikā, satapadī, uṇṇānābhi, sarabhū, mūsikā.

(such as) snakes, scorpions, centipedes, spiders, lizards, and rats.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni!

I have made this protection, I have made this safeguard, may (all these) beings go away!

Sohaṃ namo Bhagavato, namo sattannaṃ Sammāsambuddhānaṃ"-ti.

I revere the Auspicious One, I revere the seven Perfect Sambuddhas."

¹ CBhp: *catuppādehi*

11: **Mettānisamsasuttaṃ**¹

The Discourse on the Advantages of Friendliness Meditation

Introductory Verse

Aggikkhandhopamaṃ sutvā ~ jātasamvegabhikkhunaṃ

To the monks who felt a sense of urgency after hearing the simile on the mass of fire

assādatthāya desesi ~ yaṃ parittaṃ Mahāmuni.

the Great Sage preached this safeguard, for their welfare and satisfaction.

Sabbalokahitattthāya ~ parittaṃ tam bhaṇāmahe.

For the whole world's welfare and benefit ~ we will recite that safeguard.

The Safeguard

Evaṃ me suttaṃ:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati

at one time the Auspicious One was dwelling near Sāvattthi

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Tatra kho Bhagavā bhikkhū āmantesi:

There it was that the Auspicious One addressed the monks, saying:

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,

“Monks!”, “Reverend Sir!” those monks replied to the Auspicious One,

Bhagavā etad-avoca:

and the Auspicious One said this:

“Mettāya bhikkhave cetovimuttiyā,

“Monks, from the freedom of mind by friendliness meditation,

¹ CBhp: *Mettāsuttaṃ*

āsevitāya, bhāvitāya, bahulikatāya, yānikatāya,¹
when practised, developed, made much of, carried on,

vatthukatāya, anuṭṭhitāya, paricitāya, susamāradhāya,
established, maintained, augmented, and properly instigated,

ekādasānisamsā pāṭikaṅkhā.
eleven advantages are to be expected.

Katame ekādasa?

What are the eleven?

- i. Sukhaṃ supati,**
He sleeps happily,
- ii. sukhaṃ paṭibujjhati,**
he wakes up happily,
- iii. na pāpakaṃ supinaṃ passati,**
he does not see bad dreams,
- iv. manussānaṃ piyo hoti,**
he is dear to human beings,
- v. amanussānaṃ piyo hoti,**
he is dear to non-human beings,
- vi. devatā rakkhanti,**
the gods protect him,
- vii. nāssa aggi vā visaṃ vā satthaṃ vā kamati,**
neither fire, poison, or sword can affect him,
- viii. tuvataṃ² cittaṃ samādhiyati,**
he can concentrate his mind quickly,

¹ CBhp: *yānikatāya*

² PPV2: *tuvataṃ*

- ix. mukhavaṇṇo vipasīdati,**
his complexion becomes clear,
- x. asammūlho kālaṃ karoti,**
he dies unbewildered,
- xi. uttarim appaṭivijjhanto Brahmaloḷkūpaḡo hoti.**
and if he penetrates no further, he will (at least) go to the Brahma world.

Mettāya bhikkhave cetovimuttiyā,
Monks, from the freedom of mind by friendliness meditation,

āsevitāya, bhāvitāya,¹ bahulikatāya, yānikatāya,²
when practised, developed, made much of, carried on,

vatthukatāya, anuṭṭhitāya, paricitāya, susamāradhāya,
established, maintained, augmented, and properly instigated,

ime ekādasānisamsā pāṭikaṅkhā” ti.
there are these eleven advantages to be expected.”

Idam-avoca Bhagavā,
The Auspicious One said this,

attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.
and those monks were uplifted and greatly rejoiced in the Auspicious One's words.

¹ CBhp: omit *bhāvitāya* (presumably by mistake)

² CBhp: *yānikatāya*

12: Mittānisaṃsaṃ¹ The Advantages of Friendship

Introductory Verse

Pūrento Bodhisambhāre ~ Nātho Temiyajātiyaṃ

While fulfilling the conditions for Awakening ~ the Lord, in his birth as Temiya,

mittānisaṃsaṃ yaṃ āha ~ Sunandaṃ nāma sārathiṃ.

spoke on the advantages of friendship ~ to his charioteer named Sunanda.

Sabbalokahitattāya ~ parittaṃ taṃ bhaṇāmahe.

For the whole world's welfare and benefit ~ we will recite that safeguard.

The Safeguard

1. Pahūtabhakkho bhavati ~ vippavuttho sakā gharā,

He has an abundance of food ~ (even) when away from his home,

bahū naṃ upajīvanti, ~ yo mittānaṃ na dūbhati.

many live depending on him, ~ he who does no wrong to his friends.

2. Yaṃ yaṃ janapadaṃ yāti, ~ nigame rājadhāniyo,

Whatever country he goes to, ~ in a town or a king's capital,

sabbattha pūjito hoti, ~ yo mittānaṃ na dūbhati.

everywhere (he goes) he is honoured, ~ he who does no wrong to his friends.

3. Nāssa corā pasahanti, ~ nātimaññeti khattiyo,

Thieves do not overpower him, ~ nobles do not despise him,

sabbe amitte tarati, ~ yo mittānaṃ na dūbhati.

he overcomes all enemies, ~ he who does no wrong to his friends.

4. Akkuddho sagharaṃ eti, ~ sabhāya paṭinandito,

without anger he comes to his home, ~ he is welcome in public halls,

¹ CBhp: *Mettānisaṃsaṃ*; PPV: *Mittānisaṃsasuttaṃ*

ñātīnaṃ uttamo hoti, ~ yo mittānaṃ na dūbhati.

he is the best of relatives, ~ he who does no wrong to his friends.

5. Sakkatvā sakkato hoti, ~ garu hoti sagāravo,

After greeting, he is greeted, ~ respectable, he is respected,

vaṇṇakittibhato hoti, ~ yo mittānaṃ na dūbhati.

he enjoys splendour and renown, ~ he who does no wrong to his friends.

6. Pūjako labhate pūjaṃ, ~ vandako paṭivandanaṃ,

Honourable, he receives honour, ~ worshipful, he is worshipped,

yaso kittiñ-ca pappoti, ~ yo mittānaṃ na dūbhati.

he acquires repute and renown, ~ he who does no wrong to his friends.

7. Aggi yathā pajjalati, ~ devatā va virocati,

Just like a fire he shines forth, ~ he is as brilliant as a god,

siriya ājahito hoti, ~ yo mittānaṃ na dūbhati.

he is not abandoned by good luck, ~ he who does no wrong to his friends.

8. Gāvo tassa pajāyanti, ~ khetto vuttaṃ virūhati,

His cows are productive for him, ~ what is sown in his fields grows up,

puttānaṃ phalam-asnāti, ~ yo mittānaṃ na dūbhati.

he enjoys the boon of children, ~ he who does no wrong to his friends.

9. Darito pabbatāto vā, ~ rukkhato patito naro,

Whether that man has fallen from a cleft, a mountain, or a tree,

cuto patiṭṭhaṃ labhati, ~ yo mittānaṃ na dūbhati.

while falling, he receives support, ~ he who does no wrong to his friends.

10. Virūḷhamūlasantānaṃ ~ nigrodham-iva māluto,

As the wind (cannot overpower) a banyan tree which has roots well grown,

amittā nappasahanti ~ yo mittānaṃ na dūbhati.

(so) enemies cannot overpower ~ he who does no wrong to his friends.

13. Moraparittaṃ The Peacock's Safeguard

Introductory Verses

Pūrento Bodhisambhāre ~ nibbato morayoninaṃ.

While fulfilling the conditions for Awakening ~ he was born from a peahen's womb.

Yena saṃvihitārakkhaṃ ~ Mahāsattaṃ vane carā

As the Great Being was protected with (a safeguard) the forest dwellers

cirassaṃ vāyamantā pi, ~ neva sakkhiṃsu gaṇhituṃ.

were unable to catch him, though they endeavoured for a long time.

“Brahmamantaṃ”-ti akkhātaṃ, ~ parittaṃ taṃ bhaṇāmahe.

It is declared to be “Brahma's Charm”, ~ we will recite that safeguard.

The Safeguard

1.

“Udetayaṃ Cakkhumā ekarājā,

“That One who gives Vision, the sole king, comes up,

harissavaṇṇo paṭhavippabhāso,

he is golden coloured, he enlightens the earth,

taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ,

therefore I revere the golden coloured one, who enlightens the earth,

tayajja guttā viharemu divasaṃ.

guarded by you today, we will live out the day.

2.

Ye brāhmaṇā vedagū sabbadhamme

° I revere those brahmins who have true understanding

te me namo - te ca maṃ pālayantu!

of all things - may they keep watch over me!

Namatthu Buddhānaṃ! Namatthu Bodhiyā!
Revere the Buddhas! Revere Awakening!

Namo Vimuttānaṃ! Namo Vimuttiyā!”
Reverence to the Free! Reverence to Freedom!”

Imaṃ so parittaṃ katvā ~ moro carati esanā.
After making this safeguard ~ the peacock roams about seeking (for food).

3. “Apetayaṃ Cakkhumā ekarājā,
“That One who gives Vision, the sole king, goes down,

harissavaṇṇo paṭhavippabhāso,
he is golden coloured, he enlightens the earth,

taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ,
therefore I revere the golden coloured one, who enlightens the earth,

tayajja guttā viharemu rattiṃ.
guarded by you today, we will live out the night.

4. Ye brāhmaṇā vedagū sabbadhamme
° I revere those brahmīns who have true understanding

te me namo - te ca maṃ pālayantu!
of all things - may they keep watch over me!

Namatthu Buddhānaṃ! Namatthu Bodhiyā!
Revere the Buddhas! Revere Awakening!

Namo Vimuttānaṃ! Namo Vimuttiyā!”
Reverence to the Free! Reverence to Freedom!”

Imaṃ so parittaṃ katvā ~ moro vāsam-akappayī ti.
After making this safeguard ~ the peacock dwells on (without fear).

14: Candaparittaṃ The Moon's Safeguard

Introductory Verse

Rāhunā¹ gahito Cando, ~ mutto yassānubhāvato,

The Moon, who was seized by Rāhu, ~ was released by that (safeguard's) power,

sabbaveribhayaṃ nāsaṃ ~ parittaṃ taṃ bhaṇāmahe.

the destruction of fear of all foes ~ we will recite that safeguard.

The Safeguard

Evaṃ me sutam:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattiyam viharati

at one time the Auspicious One was dwelling near Sāvatti

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Tena kho pana samayena Candimā devaputto

Then at that time the Moon god

Rāhunā asurindena gahito hoti.

was seized by the asura lord Rāhu.

Atha kho Candimā devaputto Bhagavantam anussaramāno,

Then the Moon god, recollecting the Auspicious One,

tāyaṃ velāyaṃ imaṃ gātham abhāsi:

on that occasion recited this verse:

¹ PPV, PPV2: Rāhuno

1. “Namo te Buddhavīratthu, ~ vippamuttosi sabbadhi!”¹
“Reverence to you, Buddha-hero, ~ you who are free in every way!

Sambādhapaṭipannosmi ~ tassa me saraṇaṃ bhavā” ti.
I am being obstructed ~ therefore please be a refuge to me.”

Atha kho Bhagavā Candimaṃ devaputtaṃ ārabha
Then, with reference to the Moon god, the Auspicious One

Rāhuṃ asurindaṃ gāthāya ajjhabhāsi:
addressed the asura lord Rāhu with a verse:

2. “Tathāgataṃ Arahantaṃ, ~ Candimā saraṇaṃ gato,
“To the Realised One, the Worthy One, ~ the Moon has gone for refuge,

Rāhu Candaṃ pamuñcassu! ~ Buddhā lokānukampakā” ti.
you must release the Moon, Rāhu! ~ (For) the Buddhas pity the world.”

Atha kho Rāhu asurindo Candimaṃ devaputtaṃ muñcivā,
Then the asura lord Rāhu, having released the Moon god,

taramānarūpo yena Vepacitti asurindo tenupasaṅkami,
hurriedly approached the asura lord Vepacitti,

upasaṅkamitvā saṃviggo lomahaṭṭhajāto, ekam-antaṃ aṭṭhāsi.
and after approaching, anxious, and horrified, he stood on one side.

Ekam-antaṃ ṭhitaṃ kho
While he was standing on one side

Rāhuṃ asurindaṃ Vepacitti asurindo gāthāya ajjhabhāsi:
the asura lord Vepacitti recited this verse to the asura lord Rāhu:

3: “Kin-nu santaramāno va ~ Rāhu Candaṃ pamuñcasi?”
“Why did you so hurriedly ~ release the Moon god, Rāhu?

Saṃviggārūpo āgamma ~ kin-nu bhīto va tiṭṭhasī?” ti.
After coming (here) why do you stand (there) like someone anxious and frightened?”

¹ PPV: *sabbadhī*

4. **“Sattadhā me phale muddhā, ~ jīvanto na sukhaṃ labhe,**
“My head will split into seven, ~ while living I will have no happiness,

- Buddhagāthābhigītomi - ~ no ce muñceyya Candiman”-ti.
- I am one to whom the Buddha has chanted a verse - ~ if I do not release the Moon.”

15: Suriyaparittaṃ The Sun's Safeguard

Introductory Verse

Suriyo Rāhugahito, ~ mutto yassānubhāvato,
The Sun, who was seized by Rāhu, ~ was released by that (safeguard's) power,

sabbaveribhayaṃ nāsaṃ ~ parittaṃ taṃ bhaṇāmahe.
the destruction of fear of all foes ~ we will recite that safeguard.

The Safeguard

Evaṃ me sutāṃ:
Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattīyaṃ viharati
at one time the Auspicious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Tena kho pana samayena Suriyo devaputto
Then at that time the Sun god

Rāhunā asurindena gahito hoti.
was seized by the asura lord Rāhu.

Atha kho Suriyo devaputto Bhagavantaṃ anussaramāno,
Then the Sun god, recollecting the Auspicious One,

tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:
on that occasion recited this verse:

1. “Namo te Buddhavīratthu, ~ vippamuttosi sabbadhi!”¹
“Reverence to you, Buddha-hero, ~ you who are free in every way!

Sambādhapaṭipannosmi ~ tassa me saraṇaṃ bhavā” ti.
I am being obstructed ~ therefore please be a refuge to me.”

Atha kho Bhagavā Suriyaṃ devaputtaṃ ārabha
Then, with reference to the Sun god, the Auspicious One

Rāhuṃ asurindaṃ gāthāya ajjhabhāsi:
addressed the asura lord Rāhu with a verse:

2. “Tathāgataṃ Arahantaṃ, ~ Suriyo saraṇaṃ gato,
“To the Realised One, the Worthy One, ~ the Sun has gone for refuge,

Rāhu Suriyaṃ pamañcassu! ~ Buddhā lokānukampakā.²
you must release the Sun, Rāhu! ~ (For) the Buddhas pity the world.

3. Yo andhakāre tamasī pabhaṅkaro,
He who, in complete darkness, is a light-maker,

verocano maṇḍalī uggatejo,
who is brilliant, a great circle of fire,

mā Rāhu gilī caraṃ antalikkhe!
do not devour he who roams the sky, Rāhu!

Pajaṃ mama Rāhu pamañca Suriyaṃ!”-ti,
Release the Sun, who is my kinsman, Rāhu!”

Atha kho Rāhu asurindo Suriyaṃ devaputtaṃ muñcitvā,
Then the asura lord Rāhu, having released the Sun god,

taramānarūpo yena Vepacitti asurindo tenupasaṅkami,
hurriedly approached the asura lord Vepacitti,

upasaṅkamitvā saṃviggo lomahaṭṭhajāto, ekam-antaṃ aṭṭhāsi.
and after approaching, anxious, and horrified, he stood on one side.

¹ PPV: *sabbadhī*

² MPP, PPV, PPV2: *lokānukampakā-ti*

Ekam-antaṃ t̥hitaṃ kho

While he was standing on one side

Rāhuṃ asurindaṃ Vepacitti asurindo gāthāya ajjhabhāsi:

the asura lord Vepacitti recited this verse to the asura lord Rāhu:

4. “Kin-nu santaramāno va ~ Rāhu Suriyaṃ pamuñcasi?”

“Why did you so hurriedly ~ release the Sun god, Rāhu?”

Samviggarrūpo āgamma ~ kin-nu bhīto va tiṭṭhasī?” ti.

After coming (here) why do you stand (there) like someone anxious and frightened?”

5. “Sattadhā me phale muddhā, ~ jīvanto na sukhaṃ labhe,

“My head will split into seven, ~ while living I will have no happiness,

- Buddhagāthābhigītomi - ~ no ce muñceyya Suriyaṃ”-ti.

- I am one to whom the Buddha has chanted a verse - ~ if I do not release the Sun.”

16: Dhajaggaparittaṃ

Safeguard through the Top of a Banner

Introductory Verses

Yassānussaraṇenāpi ~ antalikkhe pi pāṇino

By the recollection of that (safeguard) ~ living creatures in the firmament

patiṭṭham-adhigacchanti, ~ bhūmiyaṃ¹ viya sabbathā.

obtain complete support, just like (living creatures) everywhere on earth.

Sabbūpaddavajālamhā ~ yakkhacorārisambhavā,

From the net of all adversity ~ arising from yakkhas, thieves, and rivals,

gaṇanā na ca muttānaṃ, ~ parittaṃ taṃ bhaṇāmahe.

those who were released cannot be numbered, ~ we will recite that safeguard.

¹ CBhp: *bhūmiyā*

The Safeguard

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati

at one time the Auspicious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Tatra kho Bhagavā bhikkhū āmantesi:

There it was that the Auspicious One addressed the monks, saying:

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,

“Monks!”, “Reverend Sir!” those monks replied to the Auspicious One,

Bhagavā etad-avoca:

and the Auspicious One said this:

“Bhūtapubbaṃ bhikkhave devāsurasaṅgāmo samūpabbūho ahoṣi.

“Formerly, monks, there was a massed battle between the gods and the asuras.

Atha kho bhikkhave Sakko devānamindo deve tāvatimse āmantesi:

Then, monks, the lord of the gods Sakka addressed the Tāvatiṃsa gods, saying:

“Sace mārisā devānaṃ saṅgāmagatānaṃ

“If, dear Sirs, to the gods who have gone into battle

uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā,

there should arise fear, or terror, or horror,

nameva tasmiṃ samaye dhajaggaṃ ullokeyyātha.

at that time you could look for the top of my banner.

Mamaṃ hi vo dhajaggaṃ ullokayatam

For to those who look to the top of my banner

yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā,
whatever fear there may be, or terror,

lomahaṃso vā so pahīyissati.
or horror, will be given up.

No ce me dhajaggaṃ ullokeyyātha,
If you cannot look to the top of my banner,

atha Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha.
then you could look for the top of the god-king Pajāpati's banner.

Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ
For to those who look to the top of the god-king Pajāpati's banner

yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā,
whatever fear there may be, or terror,

lomahaṃso vā so pahīyissati.
or horror, will be given up.

No ce Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha,
If you cannot look to the top of the god-king Pajāpati's banner,

atha Varuṇassa devarājassa dhajaggaṃ ullokeyyātha.
then you could look for the top of the god-king Varuṇa's banner.

Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ
For to those who look to the top of the god-king Varuṇa's banner

yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā,
whatever fear there may be, or terror,

lomahaṃso vā, so pahīyissati.
or horror, will be given up.

No ce Varuṇassa devarājassa dhajaggaṃ ullokeyyātha,
If you cannot look to the top of the god-king Varuṇa's banner,

atha Īsānassa devarājassa dhajaggaṃ ullokeyyātha.

then you could look for the top of the god-king Īsāna's banner.

Īsānassa hi vo devarājassa dhajaggaṃ ullokayatam

For to those who look to the top of the god-king Īsāna's banner

yaṃ bhavissati bhayaṃ vā chambhitattam vā,

whatever fear there may be, or terror,

lomahaṃso vā so pahiyissati.

or horror, will be given up.

Tam kho pana bhikkhave

But, monks, to he

Sakkassa vā devānamindassa dhajaggaṃ ullokayatam,

who looks to the top of the lord of the gods Sakka's banner,

Pajāpatissa vā devarājassa dhajaggaṃ ullokayatam,¹

or who looks to the top of the god-king Pajāpati's banner,

Varuṇassa vā devarājassa dhajaggaṃ ullokayatam,

or who looks to the top of the god-king Varuṇa's banner,

Īsānassa vā devarājassa dhajaggaṃ ullokayatam,

or who looks to the top of the god-king Īsāna's banner,

yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā,

whatever fear there may be, or terror, or horror,

so pahiyethāpi no pi pahiyetha.

may be given up, and may not be given up.

Tam kissa hetu?

What is the reason for that?

¹ PPV2: this line is missing from the edition, by mistake.

Sakko bhikkhave devānamindo avītarāgo avītadoso avītamoho,

The lord of the gods Sakka, monks, is not free from passion, is not free from hatred, is not free from delusion,

bhīrucchambhi utrāsi palāyi.¹

being fearful, terrified, scared, he ran away.

Ahañ-ca kho bhikkhave evaṃ vadāmi:

But I say this, monks:

Sace tumhākaṃ bhikkhave arañṇagatānaṃ vā,

If to you, monks, after going to the wilderness,

rukhamūlagatānaṃ vā, suñṇāgāragatānaṃ vā,

or to the root of a tree, or to an empty place,

uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā,

there should arise fear, or terror, or horror,

mameva tasmim samaye anussareyyātha:

at that time you could recollect me thus:

“Iti pi so Bhagavā Arahaṃ Sammāsambuddho,

“Such is he, the Auspicious One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasampanno Sugato lokavidū,²

the one endowed with understanding and good conduct, the Fortunate One, the One who understands the worlds,

anuttaro purisadammasārathī,

the unsurpassed guide for those people who need taming,

Satthā devamanussānaṃ Buddho Bhagavā” ti.

the Teacher of gods and men, the Buddha, the Auspicious One.”

Mamaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā

For, monks, to those who recollect me whatever fear there may be

¹ MPP: *bhīrucchambhī utrāsi palāyī-ti*; PPV, PPV2: *palāyī-ti*

² PPV2: *lokavidu*

chambhitattaṃ vā lomahaṃso vā so pahiyissati.

or terror, or horror, will be given up.

No ce maṃ anussareyyātha, atha Dhammaṃ anussareyyātha:

If you cannot recollect me, then recollect the Dhamma thus:

“Svākkhāto Bhagavatā Dhammo,

“The Dhamma has been well-proclaimed by the Auspicious One,

sandiṭṭhiko, akāliko, ehipassiko, opanayiko,

it is visible, not subject to time, inviting inspection, onward leading,

paccattaṃ veditabbo viññūhī” ti.

and can be understood by the wise for themselves.”

Dhammaṃ hi vo bhikkhave anussarattaṃ yaṃ bhavissati bhayaṃ vā

For, monks, to those who recollect the Dhamma whatever fear there may be

chambhitattaṃ vā lomahaṃso vā so pahiyissati.

or terror, or horror, will be given up.

No ce Dhammaṃ anussareyyātha, atha Saṅghaṃ anussareyyātha:

If you cannot recollect the Dhamma, then recollect the Saṅgha thus:

“Supaṭipanno Bhagavato sāvakasaṅgho,

“The Auspicious One's Saṅgha of disciples are good in their practice,

ujupaṭipanno Bhagavato sāvakasaṅgho,

the Auspicious One's Saṅgha of disciples are straight in their practice,

ñāyapaṭipanno Bhagavato sāvakasaṅgho,

the Auspicious One's Saṅgha of disciples are systematic in their practice,

sāmīcipaṭipanno Bhagavato sāvakasaṅgho,

the Auspicious One's Saṅgha of disciples are correct in their practice,

yad-idaṃ cattāri purisayugāni aṭṭha purisapuggalā,

that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvakaśaṅho,

this is the Auspicious One's Saṅgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇiyo,

they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaraṃ puñṇakkhettaṃ lokassā” ti.

they are an unsurpassed field of merit for the world.”

Saṅghaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā

For, monks, to those who recollect the Saṅgha whatever fear there may be

chambhitattaṃ vā lomahaṃso vā so pahiyissati.

or terror, or horror, will be given up.

Taṃ kissa hetu?

What is the reason for that?

Tathāgato bhikkhave Arahaṃ Sammāsambuddho,

The Realised One, monks, the Worthy One, the Perfect Sambuddha,

vītarāgo, vītadoso, vītamoho,

is free from passion, is free from hatred, is free from delusion,

abhīru acchambhi¹ anutrāsi apalāyī” ti.

not being fearful, not terrified, not scared, he did not run away.”

Idam-avoca Bhagavā,

The Auspicious One said this,

idaṃ vatvā Sugato athāparaṃ etad-avoca Satthā:

and after saying this, the Fortunate One, the Teacher, said something more:

1. “Arañṇe rukkhamaṭṭe vā, ~ suñṇāgāre va bhikkhavo,

“In the wilds, at the root of a tree, ~ or in an empty place, monks,

anussaretha Sambuddhaṃ, ~ bhayaṃ tumhāka' no siyā.

you must recollect the Sambuddha, ~ and there will be no fear for you.

¹ MPP: *acchambhī*

2. No ce Buddhaṃ sareyyātha, ~ lokajeṭṭhaṃ narāsabhaṃ,
if you can't remember the Buddha, ~ the world's elder, the man-bull,

atha Dhammaṃ sareyyātha, ~ niyyānikaṃ sudesitaṃ.
then you must remember the Dhamma, ~ which leads out, which is well
preached.

3. No ce Dhammaṃ sareyyātha, ~ niyyānikaṃ sudesitaṃ,
If you can't remember the Dhamma, ~ which leads out, which is well preached,

atha Saṅghaṃ sareyyātha, ~ puññakkhettaṃ anuttaraṃ.
then you must remember the Saṅgha, ~ which is an unsurpassed field of merit.

4. Evaṃ Buddhaṃ sarantānaṃ, ~ Dhammaṃ Saṅghaṅ-ca bhikkhavo,
Thus for those who remember the Buddha, ~ the Dhamma, or the Saṅgha,
monks,

bhayaṃ vā chambhitattaṃ vā, ~ lomahaṃso na hessatī” ti.¹
(there will be no) fear, or terror, ~ there will be no horror.”

Paṭhamakabhāṇavāraṃ Niṭṭhitaṃ²
The First Recital is Finished

¹ MPP: *hessati*, omit *ti*

² MPP, CBhp, PPV2: *Paṭhamakabhāṇavāraṃ* (omit *niṭṭhitaṃ*).

Dutiyakabhāṇavāraṃ The Second Recital

17: Mahākassapattherabojjhaṅgaṃ¹

The Factor of Awakening Concerning the Elder Mahā
Kassapa

Introductory Verse

Yaṃ Mahākassapatthero, ~ parittaṃ Munisantikā²

° The elder Mahā Kassapa, having heard that safeguard

sutvā tasmim̐ khaṇe yeva ~ ahosi nirupaddavo.

from the Sage, at that moment ~ became free from adversity.

Bojjhaṅgabalaṣaṃyuttaṃ, ~ parittaṃ taṃ bhaṇāmahe.

It is about the strength of the factors of Awakening, ~ we will recite that safeguard.

The Safeguard

Evaṃ me suttaṃ:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Rājagahe viharati

at one time the Auspicious One was dwelling near Rājagaha

Veḷuvane Kalandakanivāpe.

at the Squirrel's Feeding Place in Bamboo Wood.

Tena kho pana samayena āyasmā Mahākassapo

Then at that time venerable Mahā Kassapa

Pipphalīguhāyaṃ³ viharati, ābādhiko dukkhito bāḥagilāno.

was dwelling at the Pepper Cave, and was afflicted, suffering, and very sick.

Atha kho Bhagavā sāyanhasamayaṃ patisallānā vuṭṭhito,

Then the Auspicious One, rising from seclusion in the evening time,

¹ PPV, PPV2: -*bojjhangaparittaṃ*

² PPV, PPV2: *Munisantikaṃ*

³ PPV, PPV2: *Pipphalīguhāyaṃ*

yenāyasmā Mahākassapo tenupasaṅkami,
approached venerable Mahā Kassapa,

upasaṅkamitvā paññatte āsane nisīdi.
and after approaching he sat down on the prepared seat.

Nisajja kho Bhagavā āyasmantaṃ Mahākassapaṃ etad-avoca:
Having sat down the Auspicious One said this to venerable Mahā Kassapa:

“Kacci te Kassapa khamanīyaṃ? Kacci yāpanīyaṃ?”
“Can you bear up, Kassapa? Can you carry on?”

Kacci dukkhā vedanā paṭikkamanti no abhikkamanti?
Do painful feelings decrease and not increase?

Paṭikkamosānaṃ paññāyati no abhikkamo?” ti
Is it known that they are decreasing and not increasing?”

“Na me bhante khamanīyaṃ na yāpanīyaṃ,
“No, reverend Sir, I cannot bear up, nor can I carry on,

bālhā me dukkhā vedanā abhikkamanti no paṭikkamanti,
painful feelings greatly increase for me and do not decrease,

abhikkamosānaṃ paññāyati no paṭikkamo” ti.
and it is known that they increase and do not decrease.”

“Sattime Kassapa Bojjhaṅgā mayā sammad-akkhātā,
“There are these seven factors of Awakening, Kassapa, that have been fully explained by me,

bhāvitā bahulikatā abhiññāya Sambodhāya Nibbānāya saṃvattanti.
when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.

Katame satta?
What are the seven?

i. Satisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is mindfulness, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

ii. Dhammavicayasambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is investigation of (the nature of) things, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

iii. Viriyasambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is energy, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

iv. Pīṭisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is rapture, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

v. Passaddhisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is calm, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

vi. Samādhisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,
The factor of Complete Awakening that is concentration, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

vii. Upekkhāsambojjhaṅgo kho Kassapa mayā sammad-akkhāto,
The factor of Complete Awakening that is equanimity, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Ime kho Kassapa satta Bojjhaṅgā mayā sammad-akkhātā,
These are the seven factors of Awakening, Kassapa, which have been fully explained by me,

bhāvitā bahulikatā abhiññāya Sambodhāya Nibbānāya saṃvattanti” ti.¹
when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.”

“Taggha Bhagava Bojjhaṅgā!

“Surely, Auspicious One, (these are) the factors of Awakening!

Taggha Sugata Bojjhaṅgā!” ti.

Surely, Fortunate One, (these are) the factors of Awakening!”

Idam-avoca Bhagavā,

The Auspicious One said this,

¹ MPP, PPV2: *saṃvattanti*, omit *ti*

attamano āyasmā Mahākassapo Bhagavato bhāsitaṃ abhinandi,
and venerable Mahā Kassapa was uplifted and greatly rejoiced in what was said
by the Auspicious One,

vuṭṭhāhi¹ cāyasmā Mahākassapo tamhā ābādhā,
and venerable Mahā Kassapa recovered from that affliction,

tathā pahīno cāyasmato Mahākassapassa so ābādho ahoṣī ti.
and by that venerable Mahā Kassapa's affliction was brought to an end.

18: Mahāmoggallānattherabojjhaṅgaṃ²

The Factor of Awakening Concerning the Elder Mahā Moggallāna

Introductory Verse

Moggallāno pi thero yaṃ, ~ parittaṃ Munisantikā³

° The elder Mahā Moggallāna, having heard that safeguard

sutvā tasmim̐ khaṇe yeva ~ ahoṣi nirupaddavo.

from the Sage, at that moment ~ became free from adversity.

Bojjhaṅgabalasaṃyuttaṃ, ~ parittaṃ taṃ bhaṇāmahe.

It is about the strength of the factors of Awakening, ~ we will recite that
safeguard.

The Safeguard

Evaṃ me suttaṃ:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Rājagahe viharati

at one time the Auspicious One was dwelling near Rājagaha

Veḷuvane Kalandakanivāpe.

at the Squirrel's Feeding Place in Bamboo Wood.

¹ CBhp, MPP, PPV2: *uṭṭhāhi*

² PPV, PPV2: *-bojjhangaparittaṃ*

³ PPV, PPV2: *Munisantikaṃ*

Tena kho pana samayena āyasmā Mahāmogallāno

Then at that time venerable Mahā Moggallāna

Gijjhakūṭe pabbate viharati, ābādhiko dukkhito bāḷhagilāno.

was dwelling at the Vultures Peak mountain, and was afflicted, suffering, and very sick.

Atha kho Bhagavā sāyanhasamayaṃ patisallānā vuṭṭhito,

Then the Auspicious One, rising from seclusion in the evening time,

yenāyasmā Mahāmogallāno tenupasaṅkami,

approached venerable Mahā Moggallāna,

upasaṅkamitvā paññatte āsane nisīdi.

and after approaching he sat down on the prepared seat.

Nisajja kho Bhagavā āyasmantaṃ Mahāmogallānaṃ etad-avoca:

Having sat down the Auspicious One said this to venerable Mahā Moggallāna:

“Kacci te Moggallāna khamaṇiyaṃ? Kacci yāpaṇiyaṃ?”

“Can you bear up, Moggallāna? Can you carry on?”

Kacci dukkhā vedanā paṭikkamanti no abhikkamanti?

Do painful feelings decrease and not increase?

Paṭikkamosānaṃ paññāyati no abhikkamo?” ti

Is it known that they are decreasing and not increasing?”

“Na me bhante khamaṇiyaṃ na yāpaṇiyaṃ,

“No, reverend Sir, I cannot bear up, nor can I carry on,

bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti,

painful feelings greatly increase for me and do not decrease,

abhikkamosānaṃ paññāyati no paṭikkamo” ti.

and it is known that they increase and do not decrease.”

“Sattime Moggallāna Bojjhaṅgā mayā sammad-akkhātā,

“There are these seven factors of Awakening, Moggallāna, that have been fully explained by me,

bhāvitā bahulikatā abhiññāya Sambodhāya Nibbānāya saṃvattanti.

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.

Katame satta?

What are the seven?

i. Satisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is mindfulness, Moggallāna, has been fully explained by me,

bhāvito bahulikato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

ii. Dhammavicayasambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is investigation of (the nature of) things, Moggallāna, has been fully explained by me,

bhāvito bahulikato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

iii. Viriyasambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is energy, Moggallāna, has been fully explained by me,

bhāvito bahulikato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

iv. Pīṭisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is rapture, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

v. Passaddhisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is calm, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

vi. Samādhisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is concentration, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

vii. Upekkhāsambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is equanimity, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Ime kho Moggallāna satta Bojjhaṅgā mayā sammad-akkhātā,

These are the seven factors of Awakening, Moggallāna, which have been fully explained by me,

bhāvitā bahulikatā abhiññāya Sambodhāya Nibbānāya saṃvattantī” ti.¹
when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.”

“Taggha Bhagava Bojjhaṅgā!

“Surely, Auspicious One, (these are) the factors of Awakening!”

Taggha Sugata Bojjhaṅgā!” ti.

Surely, Fortunate One, (these are) the factors of Awakening!”

Idam-avoca Bhagavā,

The Auspicious One said this,

attamano āyasmā Mahāmoggallāno Bhagavato bhāsitaṃ abhinandi,
and venerable Mahā Moggallāna was uplifted and greatly rejoiced in what was said by the Auspicious One,

vuṭṭhāhi² cāyasmā Mahāmoggallāno tamhā ābādha,

and venerable Mahā Moggallāna recovered from that affliction,

tathā pahīno cāyasmato Mahāmoggallānassa so ābādho ahoṣi ti.

and by that venerable Mahā Moggallāna's affliction was brought to an end.

19: Mahācundattherabojjhaṅgaṃ³

The Factor of Awakening Concerning the Elder Mahā Cunda

Introductory Verse

Bhagavā lokanātho yaṃ, ~ Cundattherassa santikā

° The Auspicious One, lord of the world, having heard this (safeguard)

sutvā tasmim̐ khāṇe yeva ~ ahoṣi nirupaddavo.

from the elder Cunda, at that moment ~ became free from adversity.

Bojjhaṅgabala saṃyuttaṃ, ~ parittaṃ taṃ bhaṇāmahe.

It is about the strength of the factors of Awakening, ~ we will recite that safeguard.

¹ MPP, PPV, PPV2: *saṃvattanti*, omit *ti*

² CBhp: *uṭṭhāhi*

³ MPP: *-bojjhango*, PPV, PPV2: *-bojjhangaparittaṃ*

The Safeguard

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Rājagahe viharati

at one time the Auspicious One was dwelling near Rājagaha

Veḷuvane Kalandakanivāpe.

at the Squirrel's Feeding Place in Bamboo Wood.

Tena kho pana samayena Bhagavā ābādhiko hoti dukkhito bāḷhagilāno.

Then at that time the Auspicious One was afflicted, suffering, and very sick.

Atha kho āyasmā Mahācundo sāyanhasamayaṃ patisallānā vuṭṭhito,

Then venerable Mahā Cunda, rising from seclusion in the evening time,

yena Bhagavā tenupasaṅkami,

approached the Auspicious One,

upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.

and after approaching and worshipping the Auspicious One, he sat down on one side.

Ekam-antaṃ nissinaṃ kho

While he was sitting on one side

āyasmantaṃ Mahācundaṃ Bhagavā etad-avoca:

the Auspicious One said this to venerable Mahā Cunda:

“Paṭibhantu taṃ Cunda Bojjhaṅgā” ti.

“May the factors of Awakening occur to you, Cunda.”

“Sattime bhante Bojjhaṅgā Bhagavatā sammad-akkhātā,

“There are these seven factors of Awakening, reverend Sir, that have been fully explained by the Auspicious One,

bhāvitā bahulikatā abhiññāya Sambodhāya Nibbānāya saṃvattanti.

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.

Katame satta?

What are the seven?

i. Satisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is mindfulness, reverend Sir, has been fully explained by the Auspicious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

ii. Dhammavicayasambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is investigation of (the nature of) things, reverend Sir, has been fully explained by the Auspicious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

iii. Viriyasambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is energy, reverend Sir, has been fully explained by the Auspicious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

iv. Pītisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is rapture, reverend Sir, has been fully explained by the Auspicious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

v. Passaddhisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,
The factor of Complete Awakening that is calm, reverend Sir, has been fully explained by the Auspicious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

vi. Samādhisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,
The factor of Complete Awakening that is concentration, reverend Sir, has been fully explained by the Auspicious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

vii. Upekkhāsambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,
The factor of Complete Awakening that is equanimity, reverend Sir, has been fully explained by the Auspicious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Ime kho bhante satta Bojjhaṅgā Bhagavatā sammad-akkhātā,
These are the seven factors of Awakening, reverend Sir, which have been fully explained by the Auspicious One,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya saṃvattanti” ti.¹
when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.”

“Taggha Cunda Bojjhaṅgā!

“Surely, Cunda, (these are) the factors of Awakening!

Taggha Cunda Bojjhaṅgā!” ti.

Surely, Cunda, (these are) the factors of Awakening!”

¹ MPP, PPV: *saṃvattanti*, omit *ti*

Idam-avoca āyasmā Mahācundo,
Venerable Mahā Cunda said this,

samanuñño Satthā ahoṣi,
and the Teacher was in agreement,

vuṭṭhāhi ca Bhagavā tamhā ābādhā,
and the Auspicious One recovered from that affliction,

tathā pahīno ca Bhagavato so ābādho ahoṣi ti.
and by that the Auspicious One's affliction was brought to an end.

20: Girimānandasuttaṃ The Discourse to Girimānanda

Introductory Verse

Thero yaṃ Girimānando, ~ Ānandattherasantikā¹
° The elder Girimānanda, having heard that (safeguard)

sutvā tasmim̐ khaṇe yeva ~ ahoṣi nirupaddavo.
from the elder Ānanda, at that moment ~ became free from adversity.

Dasasaññūpasamyuttaṃ, ~ parittaṃ taṃ bhaṇāmahe.
It is about the ten perceptions, ~ we will recite that safeguard.

The Safeguard

Evaṃ me suttaṃ:
Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattiyā viharati
at one time the Auspicious One was dwelling near Sāvatti

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Tena kho pana samayena āyasmā Girimānando
Then at that time venerable Girimānanda

¹ PPV, PPV2: *santike*

ābādhiko hoti dukkhito bāḥagilāno.

was afflicted, suffering, and very sick.

Atha kho āyasmā Ānando yena Bhagavā tenupasaṅkami,

Then venerable Ānanda approached the Auspicious One,

upasaṅkamitvā Bhagavantam abhivādetvā ekam-antaṃ nisīdi.

and after approaching and worshipping the Auspicious One, he sat down on one side.

Ekam-antaṃ nisinno kho āyasmā Ānando Bhagavantam etad-avoca:

While sitting on one side venerable Ānanda said this to the Auspicious One:

“Āyasmā bhante Girimānando ābādhiko¹ dukkhito bāḥagilāno.

“Reverend Sir, venerable Girimānanda is afflicted, suffering, and very sick.

Sādhu bhante Bhagavā yenāyasmā Girimānando

Please, reverend Sir, may the Auspicious One approach

tenupasaṅkamatu, anukampaṃ upādāyā” ti.

venerable Girimānanda, taking pity on him.”

“Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamitvā,

“If you, Ānanda, having approached the monk Girimānanda,

dasasaññā bhāseyyāsi, ṭhānaṃ kho panetaṃ vijjati yaṃ

were to recite the ten perceptions, then it is possible that

Girimānandassa bhikkhuno dasasaññā sutvā

having heard the ten perceptions, the monk Girimānanda's

so ābādhō ṭhānaso paṭippassambheyya.

affliction would immediately abate.

Katamā dasa?

What are the ten?

¹ CBhp: *ābādhiko hoti*

- i. Aniccasaññā,**
The perception of impermanence,
- ii. anattasaññā,**
the perception of non-self,
- iii. asubhasaññā,**
the perception of the unattractive,
- iv. ādīnavasaññā,**
the perception of danger,
- v. pahānasaññā,**
the perception of giving up,
- vi. virāgasaññā,**
the perception of dispassion,
- vii. nirodhasaññā,**
the perception of cessation,
- viii. sabbaloke anabhiratasaññā,**
the perception of non-delight in the whole world,
- ix. sabbasaṅkhāresu aniccasaññā,**
the perception of impermanence in all processes,
- x. ānāpānasati.**
mindfulness while breathing.

* * *

- i. Katamā c' Ānanda aniccasaññā?**
Now what, Ānanda, is the perception of impermanence?

Idh' Ānanda bhikkhu araṇṇagato vā, rukkhāmūlagato vā,
Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:

or to an empty place, considers thus:

rūpaṃ aniccaṃ

form is impermanent

vedanā aniccā

feelings are impermanent

saññā aniccā

perceptions are impermanent

saṅkhārā aniccā

(mental) processes are impermanent

viññāṇaṃ anicca-ti.

consciousness is impermanent.

Iti imesu pañcasupādānakkhandhesu aniccānupassī viharati.

Thus in regard to these five constituent groups (of mind and body) that are attached to he dwells contemplating impermanence.

Ayaṃ vuccat' Ānanda aniccasaññā.

This, Ānanda, is called the perception of impermanence.

ii. **Katamā c' Ānanda anattasaññā?**

Now what, Ānanda, is the perception of non-self?

Idh' Ānanda bhikkhu araññagato vā, rukkhamaṅgagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:

or to an empty place, considers thus:

Cakkhuṃ anattā - rūpā¹ anattā

the eye is not self - forms are not self

¹ CBhp, MPP, PPV2: rūpaṃ

sotaṃ anattā - saddā anattā

the ear is not self - sounds are not self

ghāṇaṃ anattā - gandhā anattā

the nose is not self - smells are not self

jivhā anattā - rasā anattā

the tongue is not self - tastes are not self

kāyo anattā - phoṭṭhabbā anattā

the body is not self - tangibles are not self

mano anattā - dhammā anattā ti.

the mind is not self - thoughts are not self.

Iti imesu chasu ajjhattikabāhiresu āyatanesu

Thus in regard to these six internal and external sense spheres

anattānupassī viharati.

he dwells contemplating non-self.

Ayaṃ vuccat' Ānanda anattasaññā.

This, Ānanda, is called the perception of non-self.

iii. Katamā c' Ānanda asubhasaññā?

Now what, Ānanda, is the perception of the unattractive?

Idh' Ānanda bhikkhu imam-eva kāyaṃ -

Here, Ānanda, a monk (in regard to) this body -

uddhaṃ pādatalā, adho kesamatthakā, tacapariyantam,

from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūraṃ nānappakārassa asucino - paccavekkhati:

and filled with manifold impurities - reflects (thus):

Atthi imasmiṃ kāye:

There are in this body:

kesā, lomā, nakhā, dantā, taco,
hairs of the head, body hairs, nails, teeth, skin,

maṃsaṃ, nahāru, aṭṭhi, aṭṭhimiñjā,¹ vakkam,
flesh, sinews, bones, bone-marrow, kidney,

hadayaṃ, yakanam, kilomakam, pihakam, papphasam,
heart, liver, pleura, spleen, lungs,

antam, antagunam, udariyam, karisam,
intestines, mesentery, undigested food, excrement,

pittam, semham, pubbo, lohitaṃ, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghānikā, lasikā, muttan-ti.
tears, grease, spit, mucus, synovial fluid, urine.

Iti imasmiṃ kāye asubhānupassī viharati.

Thus in regard to this body he dwells contemplating what is unattractive.

Ayaṃ vuccat' Ānanda asubhasaññā.

This, Ānanda, is called the perception of the unattractive.

iv. Katamā c' Ānanda ādinavasaññā?

Now what, Ānanda, is the perception of danger?

Idh' Ānanda bhikkhu araññagato vā, rukkhamaḷagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:

or to an empty place, considers thus:

Bahu dukkho kho ayaṃ kāyo bahu ādinavo,

This body has many sufferings, many dangers,

¹ CBhp: aṭṭhi-miñjaṃ

iti imasmim kāye vividhā ābādhā uppajjanti, seyyathidaṃ:

thus, in connection with this body, various afflictions arise, like this:

cakkhurogo, sotarogo, ghāṇarogo, jivhārogo, kāyarogo,
eye-disease, ear-disease, nose-disease, tongue-disease, body-disease (i.e
diseases affecting the sense spheres),

sīsarogo, kaṇṇarogo, mukharogo, dantarogo,
head-disease, ear-disease, mouth-disease, tooth-disease,

kāso, sāso, pināso, ḍaho, jaro,
cough, asthma, catarrh, pyrexia, fever,

kucchirogo, mucchā, pakkhandikā,¹ sūlā, visūcikā,
stomach-ache, fainting, diarrhoea, gripes, cholera,

kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro,
leprosy, boils, eczema, consumption, epilepsy,

daddu, kaṇḍu, kacchu, rakhasā,² vitacchikā,
ringworm, itch, scab, chickenpox, scabies,

lohitapittaṃ, madhumeho, aṃsā, piḷakā, bhagandalā,
haemorrhage, diabetes, piles, cancer, ulcers,

pittasamuṭṭhānā ābādhā, semhasamuṭṭhānā ābādhā,
afflictions arising from excess bile, afflictions arising from excess phlegm,

vātasamuṭṭhānā ābādhā, sannipātikā ābādhā,
afflictions arising from excess wind, afflictions arising from a conflict of
humours,

utupariṇāmajā ābādhā, visamaparihārajā ābādhā,³
afflictions born of a change of season, afflictions born of not being careful,

¹ MPP: *pakkandikā*

² CBhp: *nakhasā*

³ PPV2: the words *visamaparihārajā ābādhā* are missing, printer's error.

opakkamikā ābādhā, kammavipākajā ābādhā,

afflictions from being attacked, afflictions born as a result of (previous unwholesome) actions,

sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo ti.

cold, heat, hunger, thirst, stool, urine.

Iti imasmiṃ kāye ādīnavānupassī viharati.

Thus, in regard to this body, he dwells contemplating danger.

Ayaṃ vuccat' Ānanda ādīnavasaññā.

This, Ānanda, is called the perception of danger.

v. Katamā c' Ānanda pahānasaññā?

Now what, Ānanda, is the perception of giving up?

Idh' Ānanda bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti,

Here, Ānanda, a monk does not consent to thoughts of sense desire that have arisen,

pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Uppannaṃ vyāpādatakkaṃ nādhivāseti,

He does not consent to thoughts of ill-will that have arisen,

pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

¹Uppannaṃ vihiṃsāvitakkaṃ nādhivāseti,

He does not consent to thoughts of violence that have arisen,

pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Uppannuppanne pāpake akusale dhamme nādhivāseti,

He does not consent to any bad, unwholesome, thoughts that have arisen,

¹ CBhp: omits this and the following line, printer's error.

pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Ayaṃ vuccat' Ānanda pahānasaññā.

This, Ānanda, is called the perception of giving up.

vi. Katamā c' Ānanda virāgasaññā?

Now what, Ānanda, is the perception of dispassion?

Idh' Ānanda bhikkhu araññagato vā, rukkhamūlagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:

or to an empty place, considers thus:

Etaṃ santam, etaṃ paṇītam,

This is peaceful, this is excellent,

yad-idam:

that is to say:

sabbasañkhārasamatho,

the pacification of all processes,

sabbūpadhipaṭinissaggo,

the letting go of all bases for cleaving,

taṇhakkhayo,

the end of craving,

virāgo,

dispassion,

Nibbānan-ti.

Nibbāna.

Ayaṃ vuccat' Ānanda virāgasaññā.

This, Ānanda, is called the perception of dispassion.

vii. Katamā c' Ānanda nirodhasaññā?

Now what, Ānanda, is the perception of cessation?

Idh' Ānanda bhikkhu araññagato vā, rukkhamūlagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:

or to an empty place, considers thus:

Etaṃ santam, etaṃ paṇītam,

This is peaceful, this is excellent,

yad-idaṃ:

that is to say:

sabbasañkhārasamatho,

the pacification of all processes,

sabbūpadhipaṭinissaggo,

the letting go of all bases for cleaving,

taṇhakkhayo,

the end of craving,

nirodho,

cessation,

Nibbānan-ti.

Nibbāna.

Ayaṃ vuccat' Ānanda nirodhasaññā.

This, Ānanda, is called the perception of cessation.

viii. Katamā c' Ānanda sabbaloke anabhiratasaññā?

Now what, Ānanda, is the perception of non-delight in the whole world?

Idh' Ānanda bhikkhu

Here, Ānanda, a monk

ye loke upāyupādānā cetaso adhiṭṭhānābhinivesānusayā,

in regard to whatever in the world are selfish means and attachments, or mental determinations, settled beliefs, and tendencies,

te pajahanto, viramati, na upādiyanto.¹

giving these up, not being attached, he abstains (from them).

Ayaṃ vuccat' Ānanda sabbaloke anabhiratasaññā.

This, Ānanda, is the perception of non-delight in the whole world.

ix. Katamā c' Ānanda sabbasaṅkhāresu aniccasaññā?

Now what, Ānanda, is the perception of impermanence in all processes?

Idh' Ānanda bhikkhu

Here, Ānanda, a monk

sabbasaṅkhārehi² aṭṭiyati, harāyati, jigucchati.

in regard to all processes is distressed, ashamed, and disgusted.

Ayaṃ vuccat' Ānanda sabbasaṅkhāresu aniccasaññā.

This, Ānanda, is the perception of impermanence in all processes.

x. Katamā c' Ānanda ānāpānasati?

Now what, Ānanda, is mindfulness while breathing?

Idh' Ānanda bhikkhu araṇṇagato vā, rukkhamūlagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, nisīdati.

or to an empty place, sits down.

Pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya,

After folding his legs crosswise, setting his body straight,

¹ CBhp: *pajahanto viharati anupādiyanto*

² CBhp: *sabbasaṅkhāresu*

parimukhaṃ satīṃ upaṭṭhapetvā,
and establishing mindfulness at the front,

so sato va assasati, sato passasati.
mindful he breathes in, mindful he breathes out.

Dīghaṃ vā assasanto “dīghaṃ assasāmī” ti pajānāti,
While breathing in long, he knows “I am breathing in long”,

dīghaṃ vā passasanto “dīghaṃ passasāmī” ti pajānāti,
while breathing out long, he knows “I am breathing out long”,

rassaṃ vā assasanto “rassaṃ assasāmī” ti pajānāti,
while breathing in short, he knows “I am breathing in short”,

rassaṃ vā passasanto “rassaṃ passasāmī” ti pajānāti.
while breathing out short, he knows “I am breathing out short”.

Sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati,
Fully aware of the whole body I will breathe in, like this he trains,

sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati,
fully aware of the whole body I will breathe out, like this he trains,

passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti sikkhati,
calming the bodily process I will breathe in, like this he trains,

passambhayaṃ kāyasaṅkhāraṃ passasissāmī ti sikkhati.
calming the bodily process I will breathe out, like this he trains.

Pītipaṭisaṃvedī assasissāmī ti sikkhati,
Fully aware of rapture I will breathe in, like this he trains,

pītipaṭisaṃvedī passasissāmī ti sikkhati,
fully aware of rapture I will breathe out, like this he trains,

sukhaṭisaṃvedī assasissāmī ti sikkhati,

fully aware of pleasure I will breathe in, like this he trains,

sukhaṭisaṃvedī passasissāmī ti sikkhati,

fully aware of pleasure I will breathe out, like this he trains,

cittasaṅkhāraṭisaṃvedī assasissāmī ti sikkhati,

fully aware of the mental process I will breathe in, like this he trains,

cittasaṅkhāraṭisaṃvedī passasissāmī ti sikkhati,

fully aware of the mental process I will breathe out, like this he trains,

passambhayaṃ cittasaṅkhāraṃ assasissāmī ti sikkhati,

calming the mental process I will breathe in, like this he trains,

passambhayaṃ cittasaṅkhāraṃ passasissāmī ti sikkhati.

calming the mental process I will breathe out, like this he trains.

Cittaṭisaṃvedī assasissāmī ti sikkhati,

Fully aware of the mind I will breathe in, like this he trains,

cittaṭisaṃvedī passasissāmī ti sikkhati,

fully aware of the mind I will breathe out, like this he trains,

abhippamodayaṃ cittaṃ assasissāmī ti sikkhati,

gladdening the mind I will breathe in, like this he trains,

abhippamodayaṃ cittaṃ passasissāmī ti sikkhati,

gladdening the mind I will breathe out, like this he trains,

samādahaṃ cittaṃ assasissāmī ti sikkhati,

concentrating the mind I will breathe in, like this he trains,

samādahaṃ cittaṃ passasissāmī ti sikkhati,

concentrating the mind I will breathe out, like this he trains,

vimocayaṃ cittaṃ assasissāmī ti sikkhati,

freeing the mind I will breathe in, like this he trains,

vimocayaṃ cittaṃ passasissāmī ti sikkhati.

freeing the mind I will breathe out, like this he trains.

Aniccānupassī assasissāmī ti sikkhati,

Contemplating impermanence I will breathe in, like this he trains,

aniccānupassī passasissāmī ti sikkhati,

contemplating impermanence I will breathe out, like this he trains,

virāgānupassī assasissāmī ti sikkhati,

contemplating dispassion I will breathe in, like this he trains,

virāgānupassī passasissāmī ti sikkhati,

contemplating dispassion I will breathe out, like this he trains,

nirodhānupassī assasissāmī ti sikkhati,

contemplating cessation I will breathe in, like this he trains,

nirodhānupassī passasissāmī ti sikkhati,

contemplating cessation I will breathe out, like this he trains,

paṭinissaggānupassī assasissāmī ti sikkhati,

contemplating letting go I will breathe in, like this he trains,

paṭinissaggānupassī passasissāmī ti sikkhati.

contemplating letting go I will breathe out, like this he trains.

Ayaṃ vuccat' Ānanda ānāpānasati.

This, Ānanda, is mindfulness while breathing.

Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamtivā,

If you, Ānanda, having approached the monk Girimānanda,

imā dasasaññā bhāseyyāsi, tḥānaṃ kho panetaṃ vijjati yaṃ

were to recite these ten perceptions, then it is possible that

Girimānandassa bhikkhuno imā dasasaññā sutvā

having heard these ten perceptions, the monk Girimānanda's

so ābādho ṭhānaso paṭippassambheyyā” ti.
affliction would immediately abate.”

Atha kho āyasmā Ānando Bhagavato santike imā dasasaññā uggahetvā,
Then venerable Ānanda, having learned these ten perceptions from the
Auspicious One,

yenāyasmā Girimānando tenupasaṅkami,
approached venerable Girimānanda,

upasaṅkamitvā āyasmato Girimānandassa imā dasasaññā abhāsi.
and after approaching he recited these ten perceptions to venerable
Girimānanda.

Atha kho āyasmato Girimānandassa imā dasasaññā sutvā
Then, having heard these ten perceptions, venerable Girimānanda's

so ābādho ṭhānaso paṭippassambhi,
affliction immediately abated,

vuṭṭhāhi cāyasmā Girimānando tamhā ābādhā,
and venerable Girimānanda recovered from that affliction,

tathā pahīno ca panāyasmato Girimānandassa so ābādho ahoṣi ti.
and by that venerable Girimānanda's affliction was brought to an end.

21: Isigilisuttaṃ

The Discourse about Isigili

Introductory Verse

Paccekabuddhanāmāni ~ desentoyaṃ adesayī.
Preaching the names of the Pacceka Buddhas he preached this (safeguard).

Anantabalasamyuttaṃ, ~ parittaṃ taṃ bhaṇāmahe.
It is about unending strength, ~ we will recite that safeguard.

The Safeguard

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Rājagahe viharati Isigilismiṃ pabbate.

at one time the Auspicious One was dwelling near Rājagaha on the Isigili mountain.

Tatra kho Bhagavā bhikkhū āmantesi:

There it was that the Auspicious One addressed the monks, saying:

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,

“Monks!”, “Reverend Sir!” those monks replied to the Auspicious One,

Bhagavā etad-avoca:

and the Auspicious One said this:

“Passatha no tumhe bhikkhave etaṃ Vebhāraṃ pabbatan?”-ti.

“Do you see, monks, that mountain called Vebhāra?”

“Evam bhante.”

“Yes, reverend Sir”

“Etassa pi kho bhikkhave Vebhārassa pabbatassa,

“For that mountain Vebhāra, monks,

aññā va samaññā ahosi aññā paññatti.

there was once another name, another designation.

Passatha no tumhe bhikkhave etaṃ Paṇḍavaṃ pabbatan?”-ti.

Do you see, monks, that mountain called Paṇḍava?”

“Evam bhante.”

“Yes, reverend Sir”

“Etassa pi kho bhikkhave Paṇḍavassa pabbatassa,

“For that mountain Paṇḍava, monks,

aññā va samaññā ahosi aññā paññatti.

there was once another name, another designation.

Passatha no tumhe bhikkhave etaṃ Vepullaṃ pabbatan?”-ti.

Do you see, monks, that mountain called Vepulla?”

“Evaṃ bhante.”

“Yes, reverend Sir”

“Etassa pi kho bhikkhave Vepullassa pabbatassa,

“For that mountain Vepulla, monks,

aññā va samaññā ahosi aññā paññatti.

there was once another name, another designation.

Passatha no tumhe bhikkhave etaṃ Gijjhakūṭaṃ pabbatan?”-ti.

Do you see, monks, that mountain called Gijjhakūṭa?”

“Evaṃ bhante.”

“Yes, reverend Sir.”

“Etassa pi kho bhikkhave Gijjhakūṭassa pabbatassa,

“For that mountain Gijjhakūṭa, monks,

aññā va samaññā ahosi aññā paññatti.

there was once another name, another designation.

Passatha no tumhe bhikkhave imaṃ Isigiliṃ pabbatan?”-ti.

Do you see, monks, this mountain called Isigili?”

“Evaṃ bhante.”

“Yes, reverend Sir”

“Imassa pi¹ kho bhikkhave Isigilissa pabbatassa,

“For this mountain Isigili, monks,

esā va² samaññā ahosi esā paññatti.

there has been only this name, this designation.

¹ MPP: *imassa hi*

² CBhp: *omit va*

Bhūtapubbaṃ bhikkhave pañcaPaccekabuddhasatāni

Formerly, monks, five hundred Pacceka Buddhas

imasmim̐ Isigilismim̐ pabbate ciranivāsino ahesum̐.

were settled for a long time on this mountain Isigili.

Te imaṃ pabbataṃ pavisantā dissanti, pavitṭhā na dissanti.

They were seen entering this mountain, but after entering were not seen again.

Tam-enaṃ manussā disvā evam-āhaṃsu:

Having seen that the people said this:

“Ayaṃ pabbato ime isī gilatī ti - Isigili,” Isigili-tveva samaññā udapādi.

“This mountain devours these seers - Seer Devourer (Isi-gili),” and the name Isigili arose.

Ācikkhissāmi bhikkhave Paccekabuddhānaṃ nāmāni,

Monks, I will declare the names of those Pacceka Buddhas,

kittayissāmi bhikkhave Paccekabuddhānaṃ nāmāni,

monks, I will proclaim the names of those Pacceka Buddhas,

desissāmi bhikkhave Paccekabuddhānaṃ nāmāni.

monks, I will reveal the names of those Pacceka Buddhas.

Taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmī” ti.

Listen to it, apply your minds well, and I will speak.”

“Evaṃ bhante,” ti kho te bhikkhū Bhagavato paccassosum̐,

“Yes, reverend Sir,” those monks, replied to the Auspicious One,

Bhagavā etad-avoca:

and the Auspicious One said this:

“Ariṭṭho nāma bhikkhave Paccekasambuddho,¹
“One Pacceka Sambuddha named Ariṭṭha, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Upariṭṭho nāma bhikkhave Paccekasambuddho,
One Pacceka Sambuddha named Upariṭṭha, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Tagarasikhī nāma bhikkhave Paccekasambuddho,
One Pacceka Sambuddha named Tagarasikhī, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Yasassī nāma bhikkhave Paccekasambuddho,
One Pacceka Sambuddha named Yasassī, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Sudassano nāma bhikkhave Paccekasambuddho,
One Pacceka Sambuddha named Sudassana, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Piyadassī nāma bhikkhave Paccekasambuddho,
One Pacceka Sambuddha named Piyadassī, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Gandhāro nāma bhikkhave Paccekasambuddho,
One Pacceka Sambuddha named Gandhāra, monks,

¹ PPV: *Paccekabuddho*, here and in the following lines

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Piṇḍolo nāma bhikkhave Paccekasambuddho,
One Pacceka Sambuddha named Piṇḍola, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Upāsabho nāma bhikkhave Paccekasambuddho,
One Pacceka Sambuddha named Upāsabha, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Nīto nāma bhikkhave Paccekasambuddho,
One Pacceka Sambuddha named Nīta, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Tatho nāma bhikkhave Paccekasambuddho,
One Pacceka Sambuddha named Tatha, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Sutavā nāma bhikkhave Paccekasambuddho,
One Pacceka Sambuddha named Sutavā, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Bhāvitatto nāma bhikkhave Paccekasambuddho,
One Pacceka Sambuddha named Bhāvitatta, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

1.

Ye sattasārā anīghā¹ nirāsā,

Those excellent beings, not troubled, not yearning,

paccekam-evajjhagamum Subodhiṃ.

individually have attained True Awakening.

Tesaṃ visallānaṃ naruttamānaṃ,

Of those dart-removers, supreme-among-men,

nāmāni me kittayato suṇātha:

please listen as I proclaim their names:

2.

Ariṭṭho, Upariṭṭho, Tagarasikhī, Yasassī,

Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassī,

Sudassano, Piyadassī ca Buddho,

Sudassana, Piyadassī the Buddha,

Gandhāro, Piṇḍolo, Upāsabho ca,

Gandhāra, Piṇḍola, and Upāsabha,

Nīto, Tatho, Sutavā, Bhāvitatto,

Nīta, Tatha, Sutavā, Bhāvitatta,

3.

Sumbho, Subho, Methulo, Aṭṭhamo ca,

Sumbha, Subha, Methula, and Aṭṭhama,

athassu Megho, Anīgho,² Sudāṭho,

also there are Megha, Anīgha, Sudāṭha,

Paccekabuddhā bhavanettikhīṇā.

Pacceka Buddhas who have ended what leads to rebirth.

Hiṅgū ca Hiṅgo ca mahānubhāvā,

Hiṅgu and Hiṅga, ones of great power,

¹ PPV2: *anighā*

² CBhp: *Anigho*

4. **dve Jālino munino, Aṭṭhako ca,**
the two Jālinas who were sages, and Aṭṭhaka,
- atha Kosalo Buddho, atho Subāhu,**
also Kosala the Buddha, and then Subāhu,
- Upanemiso, Nemiso, Santacitto,**
Upanemisa, Nemisa, Santacitta,
- Sacco, Tatho, Virajo, Paṇḍito ca,**
Sacca, Tatha, Viraja, and Paṇḍita,
5. **Kāl' Ūpakālā, Vijito, Jito ca,**
Kāla and Upakāla, Vijita, and Jita,
- Aṅgo ca Paṅgo ca Gutijjito ca,**
Aṅga and Paṅga and Gutijjita,
- Passī jahī upadhiṃ dukkhamūlaṃ,**
Passī, who left off cleaving, the root of suffering,
- Aparājito Mārabalaṃ ajesi,**
Aparājita, who defeated the strength of Māra,
6. **Satthā, Pavattā, Sarabhaṅgo, Lomahaṃso,**
Satthā, Pavattā, Sarabhaṅga, Lomahaṃsa,
- Uccaṅgamāyo, Asito, Anāsavo,**
Uccaṅgamāya, Asita, Anāsava,
- Manomayo, mānacchido ca Bandhumā,**
Manomaya, Bandhumā the conceit-cutter,
- Tadādhimutto, Vimalo ca Ketumā,**
Tadādhimutta, Vimāla, and Ketumā,
7. **Ketumbarāgo ca Mātaṅgo, Ariyo,**
Ketumbarāga, and Mātaṅga, Ariya,
- ath' Accuto, Accutagāmabyāmako,**
also Accuta, Accutagāmabyāmaka,

Sumaṅgalo, Dabbilo, Suppatiṭṭhito,
Sumaṅgala, Dabbila, Suppatiṭṭhita,

Asayho, Khemābhirato ca Sorato,
Asayha, Khemābhirata and Sorata,

8. **Dūrannayo, Saṅgho atho pi Uccayo,**
Dūrannaya, Saṅgha and also Uccaya,

aparo muni Sayho anomanikkamo,
another sage Sayha, who had great fervour,

ĀnandaNando, Upanando dvādasa,
the twelve named Ānanda, Nanda, and Upananda
(i.e. 4 to each name),

Bhāradvājo antimadehadhārī,
Bhāradvāja, one who bore his last body,

9. **Bodhī, Mahānāmo atho pi Uttaro,**
Bodhī, Mahānāma, and also Uttara,

Kesī, Sikhī, Sundaro, Bhāradvājo,
Kesī, Sikhī, Sundara, Bhāradvāja,

Tiss' Ūpatissā¹ bhavabandhanacchidā,
Tissa and Upatissa, who cut the bonds of rebirth,

Upasīdarī, taṇhacchido ca Sīdarī,
Upasīdarī, and Sīdarī, who cut off craving,

10. **Buddho ahū Maṅgalo vītarāgo,**
the passionless Buddha called Maṅgala,

Usabhacchidā jāliniṃ² dukkhamūlaṃ,
Usabha, who cut off the net, the root of suffering,

¹ PPV2: *Upatissā*, probably a printer's error.

² MPP: *jālinī*

santaṃ padaṃ ajjhagam-Ūpanīto,¹
Upanīta, who attained the state of peace,

Uposatho, Sundaro, Saccanāmo,
Uposatha, Sundara, Saccanāma,

11. Jeto, Jayanto, Padumo, Uppalo ca,
Jeta, Jayanta, Paduma, and Uppala,

Padumuttaro, Rakkhito, Pabbato ca,
Padumuttara, Rakkhita, and Pabbata,

Mānatthaddho, Sobhito, Vītarāgo,
Mānatthaddha, Sobhita, Vītarāga,

Kaṇho ca Buddhō suvimuttacitto -
The Buddha Kaṇha, whose mind was completely free -

12. ete ca aññe ca mahānubhāvā,
these and others who were ones of great power,

Pacceka Buddhā bhavanettikhīṇā,
Pacceka Buddhas, who had ended what leads to rebirth,

te sabbaṅgātigate mahesī,²
these great seers, who had gone beyond the shackle,

parinibbute vandatha appameyye” ti.
worship those completely emancipated, who are beyond measure.”

Dutiyakabhāṇavāraṃ Niṭṭhitaṃ³
The Second Recital is Finished

¹ MPP, PPV: *ajjhagaṃ Ūpanīto*

² PPV2: *mahesi*

³ MPP, CBhp, PPV2: *Dutiyakabhāṇavāraṃ* (omit *niṭṭhitaṃ*).

Atirekāni Sattasuttāni¹ The Seven Supplementary Discourses

22. Dhammacakkappavattanasuttaṃ The Discourse that Set the Dhamma Wheel Rolling

Namo tassa Bhagavato Arahato Sammāsambuddhassa x 3²
Reverence to him, the Auspicious One, the Worthy One,
the Perfect Sambuddha x 3

Evaṃ me suttaṃ:
Thus I have heard:

ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye.
at one time the Auspicious One was dwelling near Bārāṇasī in the Deer Park at Isipatana.

Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:
There it was that the Auspicious One addressed the group-of-five monks,
saying:

“Dveme bhikkhave antā pabbajitena na sevitabbā,
“There are these two extremes, monks, that one who has gone forth ought not
to associate with,

yo cāyaṃ: kāmesu kāmasukhallikānuyogo,
which is this: devotion to the pleasure and happiness in sense pleasures,

hīno, gammo, pothujjaniko, anariyo, anatthasaṃhito;
which is low, vulgar, worldly, ignoble, and not connected with the goal;

yo cāyaṃ: attakilamathānuyogo,
and this: devotion to self-mortification,

dukkho, anariyo, anatthasaṃhito.
which is painful, ignoble, and not connected with the goal.

¹ MPP, CBhp, PPV omit this section title

² PPV2 omits this line

Ete te bhikkhave ubho ante anupagamma, majjhimā paṭipadā

Not having approached either of these two extremes, monks, the middle practice

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,

was awakened to by the Realised One, which produces vision, produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya saṃvattati.

and which leads to peace, deep knowledge, Complete Awakening, and Nibbāna.

Katamā ca sā bhikkhave majjhimā paṭipadā,

Now what is this middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,

that was awakened to by the Realised One, which produces vision, produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya saṃvattati?

and which leads to peace, deep knowledge, Complete Awakening, and Nibbāna?

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam:

It is this noble path with eight factors, as follows:

- i. sammādiṭṭhi**
right view
- ii. sammāsaṅkappo**
right thought
- iii. sammāvācā**
right speech
- iv. sammākammanto**
right action

- v. **sammā-ājīvo**
right livelihood
- vi. **sammāvāyāmo**
right endeavour
- vii. **sammāsati**
right mindfulness
- viii. **sammāsamādhi.**
right concentration.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā,
This is the middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,
that was awakened to by the Realised One, which produces vision, produces knowledge,

upasaṃyāya abhiññāya Sambodhāya Nibbānāya saṃvattati.
and which leads to peace, deep knowledge, Complete Awakening, and Nibbāna.

The Four Noble Truths

- i. **Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccaṃ:**
Now this, monks, is the noble truth of suffering:

jāti pi dukkhā
birth is suffering

jarā pi dukkhā
also old age is suffering

vyādhi pi dukkho
also sickness is suffering

maraṇam-pi dukkhaṃ
also death is suffering

appiyehi sampayogo dukkho

being joined to what is not dear is suffering

piyehi vippayogo dukkho

being separated from what is dear is suffering

yam-picchaṃ na labhati tam-pi dukkhaṃ

also not to obtain what one longs for is suffering

saṅkhittena pañcupādānakkhandhā dukkhā.

in brief, the five constituent groups (of mind and body) that are attached to are suffering.

ii. Idaṃ kho pana bhikkhave dukkhasamudayaṃ¹ ariyasaccaṃ:

Now this, monks, is the noble truth of the arising of suffering:

yā yaṃ taṇhā ponobhavikā,

it is that craving which leads to continuation in existence,

nandirāgasahagatā, tatratatrābhinandinī, seyyathīdaṃ:

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

kāmataṇhā

craving for sense pleasures

bhavataṇhā

craving for continuation

vibhavataṇhā.

craving for discontinuation.

iii. Idaṃ kho pana bhikkhave dukkhanirodhaṃ² ariyasaccaṃ:

Now this, monks, is the noble truth of the cessation of suffering:

¹ PPV: *dukkhasamudayo*, here and in similar places throughout

² PPV: *dukkhanirodho*, here and in similar places throughout

yo tassā yeva taṇhāya asesavirāganirodho -

it is the complete fading away and cessation without remainder of that craving -

cāgo, paṭinissaggo, mutti, anālayo.

liberation, letting go, release, and non-adherence.

iv. Idaṃ kho pana bhikkhave,

Now this, monks,

dukkhanirodhagāminī paṭipadā ariyasaccaṃ:

is the noble truth of the practice going to the end of suffering:

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam:

It is this noble path with eight factors, as follows:

- i. sammādiṭṭhi**
right view
- ii. sammāsaṅkappo**
right thought
- iii. sammāvācā**
right speech
- iv. sammākammanto**
right action
- v. sammā-ājīvo**
right livelihood
- vi. sammāvāyāmo**
right endeavour
- vii. sammāsati**
right mindfulness
- viii. sammāsamādhi.**
right concentration.

Realisation

i. “Idaṃ dukkhaṃ ariyasaccan”-ti -
“This is the noble truth of suffering” -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi,
vision arose, knowledge arose,

paññā udapādi, vijjā udapādi, āloko udapādi.
wisdom rose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccaṃ” pariññeyyan-ti -
Now that to which “this is the noble truth of suffering” refers (i.e. suffering itself) ought to be fully known -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi,
vision arose, knowledge arose,

paññā udapādi, vijjā udapādi, āloko udapādi.
wisdom rose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccaṃ” pariññātan-ti -
Now that to which “this is the noble truth of suffering” refers has been fully known -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi,
vision arose, knowledge arose,

paññā udapādi, vijjā udapādi, āloko udapādi.
wisdom rose, understanding arose, light arose.

ii. “Idaṃ dukkhasamudayaṃ ariyasaccaṃ”-ti -
“This is the noble truth of the arising of suffering” -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi,
vision arose, knowledge arose,

paññā udapādi, vijjā udapādi, āloko udapādi.
wisdom rose, understanding arose, light arose.

Taṃ kho pan' “idaṃ dukkhasamudayaṃ ariyasaccaṃ” pahātabban-ti -
Now that to which “this is the noble truth of the arising of suffering” refers (i.e. craving) ought to be given up -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi,
vision arose, knowledge arose,

paññā udapādi, vijjā udapādi, āloko udapādi.
wisdom rose, understanding arose, light arose.

Taṃ kho pan' “idaṃ dukkhasamudayaṃ ariyasaccaṃ” pahānan-ti -
Now that to which “this is the noble truth of the arising of suffering” refers has been given up,

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi,
vision arose, knowledge arose,

paññā udapādi, vijjā udapādi, āloko udapādi.
wisdom rose, understanding arose, light arose.

iii. “Idaṃ dukkhanirodhaṃ ariyasaccaṃ”-ti -

“This is the noble truth of the cessation of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi,

vision arose, knowledge arose,

paññā udapādi, vijjā udapādi, āloko udapādi.

wisdom rose, understanding arose, light arose.

Taṃ kho pan' “idaṃ dukkhanirodhaṃ ariyasaccaṃ” sacchikātabban-ti -

Now that to which this is the noble truth of the cessation of suffering” refers (i.e. Nibbāna) ought to be experienced -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi,

vision arose, knowledge arose,

paññā udapādi, vijjā udapādi,¹ āloko udapādi.

wisdom rose, understanding arose, light arose.

Taṃ kho pan' “idaṃ dukkhanirodhaṃ ariyasaccaṃ” sacchikatan-ti -

Now that to which “this is the noble truth of the cessation of suffering” refers has been experienced -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi,

vision arose, knowledge arose,

paññā udapādi, vijjā udapādi, āloko udapādi.

wisdom rose, understanding arose, light arose.

¹ PPV2: *vijjā udapādi* is missing in this edition, printer's error.

iv. “Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ”-ti -

“This is the noble truth of the practice going to the cessation of suffering”-

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi,

vision arose, knowledge arose,

paññā udapādi, vijjā udapādi, āloko udapādi.

wisdom rose, understanding arose, light arose.

Taṃ kho pan' “idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ”

Now that to which “this is the noble truth of the practice going to the end of suffering” refers (i.e. the practice itself) -

bhāvetabban-ti -

ought to be developed -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi,

vision arose, knowledge arose,

paññā udapādi, vijjā udapādi, āloko udapādi.

wisdom rose, understanding arose, light arose.

Taṃ kho pan' “idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ”

Now that to which “this is the noble truth of the practice going to the end of suffering” refers -

bhāvitan-ti -

has been developed -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi,
vision arose, knowledge arose,

paññā udapādi, vijjā udapādi, āloko udapādi.
wisdom rose, understanding arose, light arose.

Declaring the Awakening

Yāva kīvaṅ-ca me bhikkhave imesu catusu ariya-saccesu
For as long as to me, monks, in regard to these four noble truths

- **evaṃ tiparivaṭṭaṃ dvādasākāraṃ** -
- turned like this, in three ways, twelvefold -

yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahoṣi,
knowledge and insight as it really is was not quite clear,

neva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake,
for that long, monks, I did not declare to the world with its gods, Māra, and
Brahma,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,
to this generation, with its ascetics and brahmins, princes and men,

anuttaraṃ sammāsambodhiṃ Abhisambuddho paccaññāsiṃ.
that I was a Full and Perfect Sambuddha with unsurpassed complete
awakening.

Yato ca kho me bhikkhave imesu catusu ariyasaccesu
But when to me, monks, in regard to these four noble truths

- **evaṃ tiparivaṭṭaṃ dvādasākāraṃ** -
- turned like this, in three ways, twelvefold -

yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahoṣi,
knowledge and insight as it really is was quite clear

athāhaṃ bhikkhave sadevake loke samārake sabrahmake
then, monks, I did declare to the world with its gods, Māra, and Brahma,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,
to this generation, with its ascetics and brahmins, princes and men,

anuttaraṃ sammāsambodhiṃ Abhisambuddho paccaññasiṃ.
that I was a Full and Perfect Sambuddha with unsurpassed complete
awakening.

Ñāṇaṃ-ca pana me dassaṇaṃ udapādi:
To me knowledge and seeing arose:

Akuppā me cetovimutti
Sure is my freedom of mind

ayaṃ-antimā jāti
this is my last birth

natthi dāni punabbhavo” ti.
now there is no continuation of existence.”

The First Attainment

Idam-avoca Bhagavā,
The Auspicious One said this,

attamaṇā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.
and the group-of-five monks were uplifted and greatly rejoiced in what was said
by the Auspicious One.

Imasmiṇ-ca pana veyyākaraṇasmiṃ bhaññamāne,
Moreover, as this sermon was being given,

āyasmato Koṇḍañña virajaṃ, vītamaḷaṃ,
to venerable Koṇḍañña the dust-free, stainless,

Dhammacakkhuṃ udapādi:
Vision-of-the-Dhamma arose:

Yaṃ kiñci samudayadhammaṃ,
Whatever has the nature of arising,

sabbaṃ-taṃ¹ nirodhadhammaṃ-ti.
all that has the nature of ceasing.

¹ PPV2: *sabbaṃ taṃ*

The Gods of the Sense World

Pavattite ca pana Bhagavatā Dhammacakke

Now when the Dhamma Wheel was set rolling by the Auspicious One

Bhummā devā saddam-anussāvesuṃ:

the Earth gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Bhummānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Earth gods

Cātummahārājikā devā saddam-anussāvesuṃ:

the gods called the Four Great Kings let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Cātummahārājikā devānaṃ saddaṃ sutvā

Having heard the cry of the gods called the Four Great Kings

Tāvatiṃsā devā saddam-anussāvesuṃ:

the Tāvatiṃsa gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Tāvatiṃsa gods

Yāmā devā saddam-anussāvesuṃ:

the Yāma gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Yāmānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Yāma gods

Tusitā devā saddam-anussāvesuṃ:

the Tusita gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Tusitānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Tusita gods

Nimmāṇarati devā saddam-anussāvesuṃ:

the Nimmāṇarati gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Nimmāṇarati gods

Paranimmitavasavattino devā saddam-anussāvesuṃ:

the Paranimmitavasavatti gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

The Gods of the Form World

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Paranimmitavasavatti gods

Brahmapārisajjā devā saddam-anussāvesuṃ:

the Brahmapārisajja gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Brahmapārisajjānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Brahmapārisajja gods

Brahmapurohitā devā saddam-anussāvesuṃ:

the Brahmapurohita gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Brahmapurohitānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Brahmapurohita gods

Mahābrahmā devā saddam-anussāvesuṃ:

the Mahābrahma gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Mahābrahmānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Mahābrahma gods

Parittābhā devā saddam-anussāvesuṃ:

the Parittābha gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Parittābhānaṃ devānaṃ saddaṃ sutvā
Having heard the cry of the Parittābha gods

Appamāṇābhā¹ devā saddam-anussāvesuṃ:
the Appamāṇābha gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Appamāṇābhānaṃ² devānaṃ saddaṃ sutvā
Having heard the cry of the Appamāṇābha gods

Ābhassarā devā saddam-anussāvesuṃ:
the Ābhassara gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

¹ MPP, PPV2: *Appamāṇābhā*

² MPP, PPV2: *Appamāṇābhānaṃ*

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Ābhassarānaṃ devānaṃ saddaṃ sutvā
Having heard the cry of the Ābhassara gods

Parittasubhā devā saddam-anussāvesuṃ:
the Parittasubha gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Parittasubhānaṃ devānaṃ saddaṃ sutvā
Having heard the cry of the Parittasubha gods

Appamāṇasubhā devā saddam-anussāvesuṃ:
the Appamāṇasubha gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Appamāṇasubhānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Appamāṇasubha gods

Subhakiṇṇhakā¹ devā saddam-anussāvesuṃ:

the Subhakiṇṇha gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Subhakiṇṇhakānaṃ² devānaṃ saddaṃ sutvā

Having heard the cry of the Subhakiṇṇha gods

Vehapphalā devā saddam-anussāvesuṃ:

the Vehapphala gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

¹ CBhp: *Subhakiṇṇakā*

² CBhp: *Subhakiṇṇakānaṃ*

The Gods of the Pure Abodes

Vehapphalānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Vehapphala gods

Avihā devā saddam-anussāvesuṃ:

the Aviha gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Avihānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Aviha gods

Atappā devā saddam-anussāvesuṃ:

the Atappa gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Atappānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Atappa gods

Sudassā devā saddam-anussāvesuṃ:

the Sudassa gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Sudassānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Sudassa gods

Sudassī devā saddam-anussāvesuṃ:

the Sudassī gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Sudassīnaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Sudassī gods

Akiṇiṭṭhakā devā saddam-anussāvesuṃ:

the Akiṇiṭṭhaka gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Auspicious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Iti ha tena khaṇena tena muhuttena,

Thus at that moment, at that second,

yāva Brahmaloḷkā saddo abbhuggaṅghi,

that cry reached as far as the Brahma worlds,

ayaṅ-ca dasasahassī¹ lokadhātu saṅkampi, sampakampi, sampavedhi,

and this ten thousand world-element moved, wavered, and shook,

appamāṇo ca uḷāro obhāso loke pātur-ahosi,

and great and measureless light became manifest in the world,

atikkamma devānaṃ devānubhāvan-ti.

transcending the psychic power of the gods.

Atha kho Bhagavā udānaṃ udānesi:

Then the Auspicious One uttered this inspired utterance:

“Aññāsi vata bho Koṇḍañña,

“My dear Koṇḍañña surely knows,

aññāsi vata bho Koṇḍañña” ti.

my dear Koṇḍañña surely knows.”

¹ PPV2: -sahassi

Iti hidaṃ āyasmato Koṇḍañña

Thus to the venerable Koṇḍañña

Añña Koṇḍañño tveva nāmaṃ ahoṣī ti.

came the name Añña Koṇḍañña (Koṇḍañña, he-who-knows).

23: Mahāsamayasuttaṃ

The Discourse on the Great Convention

Evaṃ me suttaṃ:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Sakkesu viharati

at one time the Auspicious One was dwelling amongst the Sakyans

Kapilavattusmiṃ Mahāvane mahatā bhikkhusaṅghena saddhiṃ

in the Great Wood near Kapilavattu with a great Saṅgha of monks

pañcamattehi bhikkhusatehi sabbeheva Arahantehi,

consisting of five hundred monks, all of them Worthy Ones,

dasahi ca lokadhātūhi¹ devatā yebhuyyena sannipatitā honti

and almost all of the gods from the ten world-elements had assembled

Bhagavantaṃ dassaṇāya bhikkhusaṅghañ-ca.

to see the Auspicious One and the Saṅgha of monks.

Atha kho catunnaṃ Suddhāvāsakāyikānaṃ devānaṃ etad-ahosi:

Then this occurred to four gods from among the hosts in the Pure Abodes:

“Ayaṃ kho Bhagavā Sakkesu viharati

“The Auspicious One is dwelling amongst the Sakyans

Kapilavattusmiṃ Mahāvane mahatā bhikkhusaṅghena saddhiṃ

in the Great Wood near Kapilavattu with a great Saṅgha of monks

¹ CBhp: *lokadhātuhi*

pañcamattehi bhikkhusatehi sabbeheva Arahantehi,
consisting of five hundred monks, all of them Worthy Ones,

dasahi ca lokadhātūhi¹ devatā yebhuyyena sannipatitā honti
and almost all of the gods from the ten world elements have assembled

Bhagavantam dassanāya bhikkhusaṅghaṅ-ca.
to see the Auspicious One and the Saṅgha of monks.

Yan-nūna mayam-pi yena Bhagavā tenupasaṅkameyyāma,
Well now, we too could approach the Auspicious One,

upasaṅkamtivā Bhagavato santike paccekagātham bhāseyyāma” ti.
and after approaching the Auspicious One we could recite a verse each in his presence.”

Atha kho tā devatā seyyathā pi nāma balavā puriso
Then those gods, just as a strong man

sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya,
might stretch out a bent arm, or bend in an outstretched arm,

evam-evam Suddhāvāsesu devesu antarahitā
in the same way disappeared from among the gods of the Pure Abodes

Bhagavato purato pātur-ahesuṃ.
and appeared in front of the Auspicious One.

Atha kho tā devatā Bhagavantam abhivādetvā, ekam-antaṃ aṭṭhaṃsu.

Then those gods after worshipping the Auspicious One, stood on one side.

Ekam-antaṃ ṭhitā kho ekā devatā
While standing on one side one of the gods

Bhagavato santike imaṃ gātham abhāsi:
recited this verse in the presence of the Auspicious One:

¹ CBhp: *lokadhātuhi*

1. “**Mahāsamayo pavanasmim, ~ devakāyā samāgatā,**
“There is a great convention in the wood, ~ and a host of gods have come,

āgatamha imaṃ Dhammasamayaṃ
we have come to this Dhamma convention

dakkhitāye aparājitasanghan”-ti.
to see the Saṅgha, who are undefeated.”

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi:
Then another god recited this verse in the presence of the Auspicious One:

2. “**Tatra bhikkhavo samādahaṃsu,**
“In this place the monks are concentrated,

cittamattano ujukaṃ akaṃsu,¹
they have straightened out their minds by themselves,

sārathīva nettāni gahetvā,
like a charioteer who has taken the reins,

indriyāni rakkhanti paṇḍitā” ti.
the wise protect their sense faculties.”

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi:
Then another god recited this verse in the presence of the Auspicious One:

3. “**Chetvā khīlaṃ chetvā palighaṃ,**
“Having cut off the hindrance and obstacle,

indakhīlaṃ ūhacca-m-anejā,
and dug up the locking post, they are unmoved,

¹ MPP, PPV, PPV2: *ujukam-akaṃsu*

te caranti suddhā vimalā,
they live pure and unstained,

Cakkhumatā sudantā susunāgā” ti.
young nāgas, well-tamed by the Visionary.”

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi:
Then another god recited this verse in the presence of the Auspicious One:

4. “Ye keci Buddhaṃ saraṇaṃ gatāse
“Whoever has gone to the Buddha for refuge

na te gamissanti apāyaṃ.¹
will not go to the lower worlds.

Pahāya mānusaṃ dehaṃ
After giving up the human body

devakāyaṃ paripūressanti” ti.
they will fill up the ranks of the gods.”

Atha kho Bhagavā bhikkhū āmantesi:
Then the Auspicious One addressed the monks, saying:

“Yebhuyyena bhikkhave dasasu lokadhātūsu devatā sannipatitā
“Monks, almost all of the gods from the ten world-elements have assembled

Tathāgataṃ dassaṇāya bhikkhusaṅghaṃ-ca.
to see the Realised One and the Saṅgha of monks.

Ye pi te bhikkhave ahesuṃ atītam-addhānaṃ Arahanto,
Monks, those who in the past were Worthy Ones,

Sammāsambuddhā, tesam-pi Bhagavantānaṃ
Perfect Sambuddhas, for those Auspicious Ones also

¹ CBhp: *apāyabhūmiṃ*

etaparamā yeva devatā sannipatitā ahesuṃ
at least as many gods have assembled

seyyathā pi mayhaṃ etarahi.
as for me at the present time.

Ye pi te bhikkhave bhavissanti anāgatam-addhānaṃ Arahanto,
Monks, those who in the future will be Worthy Ones,

Sammāsambuddhā, tesam-pi Bhagavantānaṃ
Perfect Sambuddhas, for those Auspicious Ones also

etaparamā yeva devatā sannipatitā bhavissanti
at least as many gods will assemble

seyyathā pi mayhaṃ etarahi.
as for me at the present time.

Ācikkhissāmi bhikkhave devakāyānaṃ nāmāni,
Monks, I will declare the names of the hosts of gods,

kittayissāmi bhikkhave devakāyānaṃ nāmāni,
monks, I will proclaim the names of the hosts of gods,

desissāmi¹ bhikkhave devakāyānaṃ nāmāni.
monks, I will reveal the names of the hosts of gods.

Taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi” ti.
Listen to it, apply your minds well, and I will speak.”

“Evaṃ bhante” ti kho te bhikkhū Bhagavato paccassosuṃ,
“Yes, reverend Sir,” those monks replied to the Auspicious One,

Bhagavā etad-avoca:
and the Auspicious One said this:

¹ PPV: *desessāmi*

5. “*Sīlokam-anukassāmi ~ yattha Bhumā tad-assitā:*

“I will repeat a famous verse (a *Sīloka*) ~ wherever the gods of the Earth live:

Ye sitā girigabbharaṃ, ~ pahitattā samāhitā,

There are (monks) who live in a hill cave, ~ who are resolute, composed,

6. puthū¹ sīhā va sallinā, ~ lomahaṃsābhisambhuno,

who are like lions crouching, ~ who have overcome (all) horror,

odātamanasā suddhā, ~ vipprasanna-m-anāvilā”.

with minds that are cleansed, and purified, ~ which are clear, and undisturbed”.

7. Bhiyyo² pañcasate nātvā ~ vane Kāpilavatthave,

He knew there were more than five hundred ~ in the wood near Kapilavatthu (like this),

tato āmantayī Satthā ~ sāvake sāsane rate:

therefore the Teacher addressed ~ those disciples who delight in the teaching:

8. “Devakāyā abhikkantā, ~ te vijānātha bhikkhavo!”

“A host of gods have drawn near (to us), ~ you should know who they are, monks!”

Te ca ātappam-akarūṃ, ~ sutvā Buddhassa sāsanaṃ,

Then (those monks) became ardent, ~ after hearing the Buddha's teaching,

9. tesam pātur-ahū³ nāṇaṃ, ~ amanussānadassanaṃ -

and knowledge was manifest to them, ~ seeing those non-human beings -

appeke satam-addakkhūṃ, ~ sahasaṃ atha sattatiṃ.

and some of them saw a hundred, ~ a thousand, or seventy (thousand).

10. Sataṃ eke sahasānaṃ ~ amanussānam-addasaṃ,⁴

Some of them saw a hundred thousand of those non-human beings,

¹ MPP, PPV2: *puthu*

² PPV: *Bhiyyo*

³ CBhp: *ahu*

⁴ CBhp: *addaṃsu*

appekenantam-addakkhum ~ disā sabbā phuṭā ahū.¹
and some saw an endless number ~ spread out in every direction.

11. Tañ-ca sabbam abhiññāya ~ vavakkhitvāna² **Cakkhumā,**
Having deep knowledge of all that ~ the Visionary desired to speak,

tato āmantayī Satthā ~ sāvake sāsane rate:
therefore the Teacher addressed ~ those disciples who delight in the teaching:

12. “Devakāyā abhikkantā, ~ te vijānātha bhikkhavo!”³
“A host of gods have drawn near (to us), ~ you should know who they are,
monks!

Ye voham kittayissāmi ~ girāhi anupubbaso.
I will proclaim their (names) to you ~ with lyrics in regular order.

Yakkhas

13. Sattasahassā te yakkhā,⁴ **~ Bhummā Kāpilavatthavā,**
There are seven thousand yakkhas, ~ Earth gods from Kapilavatthu,

iddhimanto, jutimanto,⁵ **~ vaṇṇavanto, yasassino,**
who have psychic power, who are bright, ~ beautiful, and resplendent,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanam.
rejoicing they have drawn near ~ the gathering of monks in the wood.

14. Chasahassā Hemavatā ~ yakkhā nānattavaṇṇino,
From Hemavant there are six thousand ~ yakkhas, diverse in colour,

iddhimanto, jutimanto, ~ vaṇṇavanto, yasassino,
who have psychic power, who are bright, ~ beautiful, and resplendent,

¹ CBhp: *ahu*

² CBhp: *avekkhitvāna*

³ PPV: *bhikkhave*

⁴ PPV, MPP, PPV2: *Sattasahassā yakkhā*

⁵ CBhp: *jutimanto*, and so throughout

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanam.
rejoicing they have drawn near ~ the gathering of monks in the wood.

15. Sātāgirā tisahassā ~ yakkhā nānattavaṇṇino,
From Sātāgira there are three thousand ~ yakkhas, diverse in colour,

iddhimanto, jutimanto, ~ vaṇṇavanto, yasassino,
who have psychic power, who are bright, ~ beautiful, and resplendent,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanam.
rejoicing they have drawn near ~ the gathering of monks in the wood.

16. Iccete soḷasahasassā ~ yakkhā nānattavaṇṇino,
Like this there are sixteen thousand ~ yakkhas, diverse in colour,

iddhimanto, jutimanto, ~ vaṇṇavanto, yasassino,
who have psychic power, who are bright, ~ beautiful, and resplendent,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanam.
rejoicing they have drawn near ~ the gathering of monks in the wood.

17. Vessāmittā pañcasatā ~ yakkhā nānattavaṇṇino,
From Vessāmitta there are five hundred ~ yakkhas, diverse in colour,

iddhimanto, jutimanto, ~ vaṇṇavanto, yasassino,
who have psychic power, who are bright, ~ beautiful, and resplendent,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanam.
rejoicing they have drawn near ~ the gathering of monks in the wood.

18. Kumbhīro¹ Rājagahiko, ~ Vepullassa nivesanam,
From Rājagaha there is Kumbhira, ~ who is settled on Vepulla,

bhiyyo² naṃ sataśahasam ~ yakkhānaṃ payirupāsati,
and more than a hundred thousand ~ yakkhas who gather round him,

Kumbhīro Rājagahiko ~ so pāga samitiṃ vanam.
From Rājagaha there is Kumbhira ~ he also came to the gathering in the wood.

¹ CBhp: *Kumbhīro*, and two lines below

² CBhp, PPV: *bhūyyo*

The Four Great Kings

19. Purimañ-ca disaṃ, rājā ~ Dhataratṭho taṃ¹ pasāsati,
The Easterly direction, the king ~ Dhataratṭha rules over that,

gandhabbānaṃ ādhipati, ~ Mahārājā yasassi so,
he is master of the Gandhabbas, ~ he is a resplendent Great King,

20. puttā pi tassa bahavo, ~ Indanāmā mahabbalā,
also there are his many sons, ~ Inda by name, ones of great strength,

iddhimanto, jutimanto, ~ vaṇṇavanto, yasassino,
who have psychic power, who are bright, ~ beautiful, and resplendent,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanaṃ.
rejoicing they have drawn near ~ the gathering of monks in the wood.

21. Dakkhiṇaṃ-ca disaṃ, rājā ~ Virūḷho taṃ pasāsati,
The Southerly direction, the king ~ Virūḷha rules over that,

kumbhaṇḍānaṃ ādhipati, ~ Mahārājā yasassi so,
he is master of the Kumbhaṇḍas, ~ he is a resplendent Great King,

22. puttā pi tassa bahavo, ~ Indanāmā mahabbalā,
also there are his many sons, ~ Inda by name, ones of great strength,

iddhimanto, jutimanto, ~ vaṇṇavanto, yasassino,
who have psychic power, who are bright, ~ beautiful, and resplendent,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanaṃ.
rejoicing they have drawn near ~ the gathering of monks in the wood.

23. Pacchimañ-ca disaṃ, rājā ~ Virūpakkho taṃ pasāsati,
The Westerly direction, the king ~ Virūpakkha rules over that,

nāgānaṃ ādhipati, ~ Mahārājā yasassi so,
he is master of the nāgas, ~ he is a resplendent Great King,

¹ CBhp: omit *taṃ*

24. puttā pi tassa bahavo, ~ Indanāmā mahabbalā,

also there are his many sons, ~ Inda by name, ones of great strength,

iddhimanto, jutīmanto, ~ vaṇṇavanto, yasassino,

who have psychic power, who are bright, ~ beautiful, and resplendent,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near ~ the gathering of monks in the wood.

25. Uttarañ-ca disaṃ, rājā ~ Kuvero taṃ pasāsati,

The Northerly direction, the king ~ Kuvera rules over that,

yakkhānaṃ ādhipati, ~ Mahārājā yasassi so,

he is master of the yakkhas, ~ he is a resplendent Great King,

26. puttā pi tassa bahavo, ~ Indanāmā mahabbalā,

also there are his many sons, ~ Inda by name, ones of great strength,

iddhimanto, jutīmanto, ~ vaṇṇavanto, yasassino,

who have psychic power, who are bright, ~ beautiful, and resplendent,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanaṃ.

rejoicing they have drawn near ~ the gathering of monks in the wood.

27. Purimaṃ disaṃ Dhataratṭho,¹ ~ Dakkhiṇena Virūlhako,

To the East there is Dhataratṭha, ~ in the South there is Virūlhaka,

Pacchimena Virūpakkho, ~ Kuvero Uttaraṃ disaṃ.

in the West there is Virūpakkha, ~ to the North there is Kuvera.

28. Cattāro te Mahārājā, ~ samantā caturo disā,

These are the Four Great Kings, ~ from all sides, the four directions,

daddallamānā aṭṭhaṃsu ~ vane Kāpilavatthave.

they stood blazing brilliantly ~ in the wood near Kapilavatthu.

29. Tesam māyāvino dāsā ~ āgu² vañcanikā saṭhā:

Their deceitful servants came, who are fraudulent and treacherous:

¹ PPV2: *Puratthimena Dhataratṭho*

² CBhp: *āguṃ*, and so throughout

māyā Kuṭeṇḍu Veṭeṇḍu, ~ Viṭucca Viṭuḍo saha,
the deceitful Kuteṇḍu, Veteṇḍu, ~ Viṭucca, and Viṭuḍa,

30. Candano Kāmaseṭṭho ca, ~ Kinnughaṇḍu Nighaṇḍu ca,
Candana and Kāmaseṭṭha, ~ Kinnughaṇḍu and Nighaṇḍu,

Panādo Opamañño ca, ~ devasūto ca Mātali,
Panāda and Opamañña, ~ and Mātali, the gods' charioteer,

31. Cittaseno¹ ca gandhabbo, ~ Nalo rājā Janesabho
The gandhabbas Citta and Sena, ~ the kings Nala and Janesabha

āgu Pañcasikho ceva, ~ Timbarū Suriyavaccasā.
came, and also Pañcasikha, ~ Timbaru, and Suriyavaccasā.

32. Ete caññe ca rājāno, ~ gandhabbā saha rājubhi,
These and also other kings, ~ and gandhabbas along with their kings,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanam.
rejoicing they have drawn near ~ the gathering of monks in the wood.

Nāgas and Supaṇṇas

33. Athāgu Nābhasā nāgā,² ~ Vesālā saha Tacchakā,
Then came Nāgas from Nābhasa, ~ and from Vesāli, and the Tacchakas,

Kambal' Assatarā āgu, ~ Pāyāgā saha nātibhi.
the Kambalas, and Assataras came, and (nāgas) from Pāyāga with their kin.

34. Yāmunā Dhataratṭhā³ ca ~ āgu nāgā yasassino,
The Yāmuna, and the Dhataratṭha nāgas came, resplendent ones,

Erāvaṇo mahānāgo, ~ so pāga samitiṃ vanam.
and Erāvaṇa, the great nāga, ~ he also came to the gathering in the wood.

¹ Although the grammer suggests that this is the name of one gandhabba, the commentary defines it as two.

² CBhp: *Nāgasā nāgā*

³ CBhp: *Dhataratṭho*

35.

Ye nāgarāje sahasā haranti

Those who carry away the nāga kings by force

- dibbā dijā pakkhivisuddhacakkhū -

- the divine, twice-born, winged ones, with clear vision -

vehāsayā te vanam-ajjhapattā,

through the air they (came and) arrived in the wood,

Citrā Supaṇṇā iti tesam nāmāni.

the Citras and Supaṇṇas, such are their names.

36.

Abhayaṃ tadā nāgarājānam-āsi,

But at that time the nāga kings were without fear,

supaṇṇato khemam-akāsi Buddha.

for the Buddha made them safe from the supaṇṇas.

Saṅhāhi vācāhi upavhayantā,

Calling on (one another) with gentle words,

nāgā supaṇṇā saraṇam-agaṃsu Buddhaṃ.¹

the nāgas and supaṇṇas took refuge in the Buddha.

Asuras

37. **Jitā Vajirahatthena, ~ samuddaṃ asurā sitā,**

Defeated by Vajirahattha, ~ the asuras live in the ocean,

bhātaro Vāsavassete,² ~ iddhimanto yasassino,

they are brothers of Vāsava, ~ having psychic power, resplendent,

38. **Kālakañjā mahābhiṃsā, ~ asurā Dānaveghasā,**

the very fearful Kālakañjas, ~ the Dānaveghasa asuras,

¹ CBhp: *saraṇagamaṃsu*, and omit *Buddhaṃ*

² CBhp: *Vasavassete*

Vepacitti¹ Sucitti ca, ~ Pahārādo Namuci saha,
Vepacitti and Sucitti, ~ Pahārāda, together with Namuci,

39. satañ-ca Baliputtānaṃ, ~ sabbe Verocanāmakā.
and a hundred of Bali's sons, ~ all of them named after Veroca.

Sannayhitvā Baliṃ senaṃ ~ Rāhubhaddam-upāgamuṃ:
Having armed themselves, Bali's army ~ came to lucky Rāhu (and said):

“Samayo dāni bhaddante, ~ bhikkhūnaṃ samitiṃ vanaṃ.”
“Now is the time, reverend Sir, ~ for the gathering of the monks in the wood.”

Devas

40. Āpo ca devā Paṭhavi ca,² ~ Tejo Vāyo tad-āgamuṃ,
The Water gods, and the Earth gods, ~ the Fire, and the Wind (gods all) came there,

Varuṇā Vāruṇā devā, ~ Somo ca Yasasā saha,
the Varuṇa, and Vāruṇa gods, ~ Soma followed by Yasa,

41. Mettākaruṇākāyikā ~ āgu devā yasassino.
and a host of Friendly and Compassionate gods came, resplendent ones.

Dasete dasadhā kāyā, ~ sabbe nānattavaṇṇino,
All of these ten hosts, ten kinds (of gods), who are diverse in colour,

42. iddhimanto, jutīmanto, ~ vaṇṇavanto, yasassino.
who have psychic power, who are bright, ~ beautiful, and resplendent.

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanaṃ.
rejoicing they have drawn near ~ the gathering of monks in the wood.

43. Veṅhū devā³ Sahali ca ~ Asamā ca duve Yamā.
The Veṅhu and Sahali and Asama gods, and the two Yama gods (came).

¹ MPP, PPV, PPV2: *Vepacitti*

² CBhp: omit 2nd *ca*

³ MPP, PPV, PPV2: *Veṅhū ca devā*

Candassūpanisā¹ devā ~ Candam-āgu purakkhatvā.

The gods who depend on the Moon came, ~ with the Moon in front of them.

44. Suriyassūpanisā² devā ~ Suriyam-āgu³ purakkhatvā,

The gods who depend on the Sun came, ~ with the Sun in front of them,

Nakkhattāni purakkhatvā, ~ āgu mandavalāhakā.

with the stars in front of them, ~ also the foolish Rain Cloud (gods) came.

45. Vasūnaṃ Vāsavo seṭṭho, ~ Sakko pāga Purindado.

Sakka also came, (who is called) Vāsava, the best of the Vasū, and Purindada.

Dasete dasadhā kāyā, ~ sabbe nānattavaṇṇino,

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

46. iddhimanto, jutimanto, ~ vaṇṇavanto, yasassino,

who have psychic power, who are bright, ~ beautiful, and resplendent,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanam.

rejoicing they have drawn near ~ the gathering of monks in the wood.

47. Athāgu Sahabhū devā, ~ jalam-aggisikhāriva,

Then came the Sahabhū gods, ~ blazing forth, like the crest of a fire,

Ariṭṭhakā ca Rojā ca ~ Ummāpupphanibhāsino.

and the Ariṭṭhakas and Rojas ~ and the splendid Ummapuppha (gods).

48. Varuṇā Sahadhammā ca, ~ Accutā ca Anejakā,

The Varuṇas and Sahadhammas, ~ the Accutas and Anejakas,

Sūleyyarucirā⁴ āgu; ~ āgu⁵ Vāsavanesino.

the Sūleyyas and Ruciras (all) came; ~ the Vāsavanesi (gods) came.

49. Dasete dasadhā kāyā, ~ sabbe nānattavaṇṇino,

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

¹ CBhp: *Candassupanisā*

² CBhp, PPV2: *Suriyassupanisā*

³ CBhp: *-āguṃ*

⁴ CBhp, PPV2: *Suleyyarucirā*

⁵ CBhp: *āguṃ*

iddhimanto, jutīmanto, ~ vaṇṇavanto, yasassino,
who have psychic power, who are bright, ~ beautiful, and resplendent,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanaṃ.
rejoicing they have drawn near ~ the gathering of monks in the wood.

50. Samānā Mahāsamānā, ~ Mānūsā Mānūsuttamā,
The Samānas, Mahasamānas, ~ Mānūsas, Mānūsuttamas,

Khiḍḍāpadūsikā āgu; ~ āgu¹ Manopadūsikā.
and the Khiḍḍāpadūsikas came; ~ the Manopadūsikas came.

51. Athāgu Harayo devā, ~ ye ca Lohitavāsino.
Then the Hari gods came, ~ and those (known as) the Lohitavāsī.

Pāragā Mahapāragā² ~ āgu devā yasassino.
The Pāragas, and Mahapāragas came, gods who are resplendent.

52. Dasete dasadhā kāyā, ~ sabbe nānattavaṇṇino,
All of these ten hosts, ten kinds (of gods), who are diverse in colour,

iddhimanto, jutīmanto, ~ vaṇṇavanto, yasassino,
who have psychic power, who are bright, ~ beautiful, and resplendent,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanaṃ.
rejoicing they have drawn near ~ the gathering of monks in the wood.

53. Sukkā Karumhā³ Aruṇā ~ āgu Veghanasā saha.
The Sukkas, Karumhas, and Aruṇas came, with the Veghanasas.

Odātagayhā pāmokkhā ~ āgu devā Vicakkhaṇā.
The Vicakkhaṇa gods came with the Odātagayhas in front.

54. Sadāmattā Hāragajā, ~ Missakā ca yasassino.
The Sadāmattas, Hāragajas, ~ and the resplendent Missakas.

¹ CBhp: āguṃ

² CBhp: Mahāpāragā

³ CBhp: Karamhā

Thanayaṃ āga Pajjunno, ~ yo disā abhivassati.

Pajjunna came thundering, ~ he who pours down rain in (all) directions.

55. Dasete dasadhā kāyā, ~ sabbe nānattavaṇṇino,

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

iddhimanto, jutimanto, ~ vaṇṇavanto, yasassino,

who have psychic power, who are bright, ~ beautiful, and resplendent,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanāṃ.

rejoicing they have drawn near ~ the gathering of monks in the wood.

56. Khemiyā Tusitā Yāmā, ~ Kaṭṭhakā ca yasassino.

The Khemiyas, Tusitas, Yāmas, ~ and resplendent Kaṭṭhakas (came).

Lambītakā Lāmaseṭṭhā ~ Jotināmā ca Āsavā,

The Lambītakas, Lāmaseṭṭhas, ~ those called the Jotis, and Āsavas,

57. Nimmāṇaratino āgu; ~ athāgu Paranimmitā.

and the Nimmāṇaratis came; ~ then came the Paranimittas.

Dasete dasadhā kāyā, ~ sabbe nānattavaṇṇino,

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

58. iddhimanto, jutimanto, ~ vaṇṇavanto, yasassino,

who have psychic power, who are bright, ~ beautiful, and resplendent,

modamānā abhikkāmuṃ ~ bhikkhūnaṃ samitiṃ vanāṃ.

rejoicing they have drawn near ~ the gathering of monks in the wood.

59. Saṭṭhete devanikāyā, ~ sabbe nānattavaṇṇino,

All of these sixty hosts of gods, ~ who are diverse in colour,

nāmanvayena āgañchum; ~ ye caññe sadisā saha:

in conformity with their names came; ~ these along with others similar (thinking):

60. “Pavutthajātiṃ akhilaṃ, ~ oghatiṇṇam-anāsavaṃ,

° “We shall see the casteless (Saṅgha), unhindered, ~ flood-crossers, pollution-free,

dakkhemoghataraṃ nāgaṃ, ~ Candaṃ va asitātigam.

and the nāga, who is beyond the flood, ~ who, like the Moon, has overcome the darkness.

Brahmas

61. Subrahmā Paramatto ca, ~ puttā iddhimato saha.

Subrahmā and Paramatta, ~ along with the sons of the powerful one (came).

Sanaṅkumāro Tisso ca ~ so pāga samitiṃ vanaṃ.

Sanaṅkumāra and Tissa ~ also came to the gathering in the wood.

62. Sahassaṃ brahmalokānaṃ ~ Mahābrahmābhitiṭṭhati,

In the thousand brahma worlds ~ a Great Brahma has arisen,

upapanno jutimanto, ~ bhismākāyo yasassi so.

a bright one, who stands out, ~ whose awesome body is resplendent.

63. Dassettha Issarā āgu, ~ paccekavasavattino,

The ten Issarā (brahmas) came, ~ who individually wield power,

tesaṅ-ca majjhato āga ~ Hārīto parivārīto.

and in the midst of them came ~ Hārīta with his entourage.

Māra and his Army

64. Te ca sabbe abhikkante, ~ sa-Inde deve sabrahmake,

Now when they had all drawn near, ~ Inda with the gods and the brahmas,

Mārasenā abhikkāmi:¹ ~ passa Kaṇhassa mandiyam!

Māra's army also drew near: ~ behold the foolishness of the Dark One!

65. “Etha gaṇhatha bandhatha, ~ rāgena bandham-atthu ve,²

“Come now, seize them, and bind them (he said), ~ let them be bound by passion,

samantā parivāretha, ~ mā vo muñcitta koci nam!”

surround them on all sides, ~ do not let anyone of them go free!”

¹ PPV: *abhikkhamuṃ*

² CBhp: *vo*

66. Iti tattha mahāseno ~ kaṇhasenaṃ apesayī,¹

Thus in that place the great army leader ~ sent forth his dark army,

pāṇinā thalam-āhacca, ~ saraṃ katvāna bheravaṃ,

after striking the ground with his hand, ~ and making a fearful noise,

67. yathā pāvussako megho, ~ thanayanto savijjuko -

like a storm cloud shedding rain, ~ thundering, with flashes of lightning -

tadā so paccudāvatti, ~ saṅkuddho asayaṃvasī.

but then he retreated, ~ angry, and unable to control himself.

68. Tañ-ca sabbam abhiññāya ~ vavakkhitvāna Cakkhumā,

Knowing all that (was happening) ~ the Visionary desired to speak,

tato āmantayī Satthā ~ sāvake sāsane rate:

therefore the Teacher addressed ~ those disciples who delight in the teaching:

69. “Mārasenā abhikkantā, ~ te vijānātha bhikkhavo!”

“Māra's army has drawn near (to us), ~ you should know who they are, monks!”

Te ca ātappam-akarum, ~ sutvā Buddhassa sāsanaṃ.

Then (those monks) became ardent, after hearing the Buddha's teaching.

Vītarāgehapakkāmuṃ,² ~ nesaṃ lomam-pi iñjayuṃ!³

They withdrew from the passionless (monks), not one of their hairs was shaken!

Spoken by Māra

70. “Sabbe vijitasaṅgāmā, ~ bhayātītā⁴ yasassino,

“They are all victorious in battle, ~ beyond fear, and resplendent,

modanti saha bhūtehi, ~ sāvakā te jane sutā” ti.

those disciples, famous among men, along with (all) beings, are glad.”

¹ CBhp: *apesayi*

² CBhp: *Vītarāgehipakkāmuṃ*

³ CBhp: *iñjasuṃ*

⁴ PPV: *bhayātītā*

24: Ālavakasuttaṃ

The Discourse concerning Ālavaka

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Ālaviyaṃ viharati

at one time the Auspicious One was dwelling near Ālavī

Ālavakassa yakkhassa bhavane.

in the domicile of the yakkha Ālavaka.

Atha kho Ālavako yakkho yena Bhagavā tenupasaṅkami,

Then the yakkha Ālavaka approached the Auspicious One,

upasaṅkamitvā Bhagavantam etad-avoca:

and after approaching he said this to the Auspicious One:

“Nikkhama samaṇā!” ti,

“Get out, ascetic!”

“Sādhāvuso” ti Bhagavā nikkhami.

“Yes, friend”, said the Auspicious One, and he got out.

“Pavisa samaṇā!” ti,

“Go in, ascetic!”

“Sādhāvuso” ti Bhagavā pāvisi.

“Yes, friend”, said the Auspicious One, and he went in.

Dutiyam-pi kho Ālavako yakkho Bhagavantam etad-avoca:

For a second time the yakkha Ālavaka said this to the Auspicious One:

“Nikkhama samaṇā!” ti,

“Get out, ascetic!”

“Sādhāvuso” ti Bhagavā nikkhami.

“Yes, friend”, said the Auspicious One, and he got out.

“Pavisa samaṇā!” ti,

“Go in, ascetic!”

“Sādhāvuso” ti Bhagavā pāvīsi.

“Yes, friend”, said the Auspicious One, and he went in.

Tatīyam-pi kho Ālavako yakkho Bhagavantam etad-avoca:

For a third time the yakkha Ālavaka said this to the Auspicious One:

“Nikkhama samaṇā!” ti,

“Get out, ascetic!”

“Sādhāvuso” ti Bhagavā nikkhami.

“Yes, friend”, said the Auspicious One, and he got out.

“Pavisa samaṇā!” ti,

“Go in, ascetic!”

“Sādhāvuso” ti Bhagavā pāvīsi.

“Yes, friend”, said the Auspicious One, and he went in.

Catuttham-pi kho Ālavako yakkho Bhagavantam etad-avoca:

For a fourth time the yakkha Ālavaka said this to the Auspicious One:

“Nikkhama samaṇā!” ti,

“Get out, ascetic!”

“Na khvāhaṃ āvuso¹ nikkhamissāmi,

“I certainly will not get out, friend,

yaṃ te karaṇīyaṃ taṃ karohī” ti.

so please do whatever it is you must do.”

“Pañhaṃ taṃ samaṇa pucchissāmi, sace me na vyākarissasi,

“I will ask you a question, ascetic, and if you do not answer me,

cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi,

I will overthrow your mind, or split your heart,

pādesu vā gahetvā pāraṅgāya khipissāmi” ti.

or seize you by the feet and throw you across the river.”

¹ CBhp: *Nakkhvāhaṃ taṃ āvuso*

“Na khvāhaṃ¹ taṃ āvuso passāmi,

“I certainly do not see, friend,

sadevake loke samārake sabrahmake,

in the world with its gods, Māra, and Brahma,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,

in this generation with its ascetics and brahmins, princes and men,

yo me cittaṃ vā khipeyya, hadayaṃ vā phāleyya,

anyone who could overthrow my mind, or split my heart,

pādesu vā gahetvā pāragaṅgāya khipeyya.

or seize me by the feet and throw me across the river.

Api ca tvam āvuso puccha yad-ākaṅkhasī” ti.

Still, you may ask what you want, friend.”

Atha kho Ālavako yakkho Bhagavantam gāthāya ajjhabhāsi:

Then the yakkha Ālavaka recited a verse to the Auspicious One:

1. “Kiṃ sūdha vittaṃ purisassa seṭṭhaṃ?

“What is the greatest wealth for a person here?

Kiṃ su suciṇṇo sukham-āvahāti?

What, when accomplished, brings about happiness?

Kiṃ su have sādutaraṃ² rasānaṃ?

What, for sure, is the sweetest of tastes?

Kathaṃ jīviṃ jīvitam-āhu seṭṭhan?” ti³

Living what life do they say is the greatest?”

2. “Saddhīdha vittaṃ purisassa seṭṭhaṃ.

“Confidence is a person's greatest wealth here.

¹ CBhp: *Nakkhvāhaṃ*

² PPV, PPV2: *sādhutaraṃ*, also in next verse

³ CBhp: omit *ti*, also in next verse

Dhammo suciṇṇo sukham-āvahāti.

The Dhamma, when accomplished, brings about happiness.

Saccaṃ have sādutaraṃ rasānaṃ.

Truth, for sure, is the sweetest of tastes.

Paññājīviṃ jīvitam-āhu seṭṭhan"-ti.

Living a wise life they say is the greatest."

3. "Kathaṃ su taratī oghaṃ? ~ Kathaṃ su taratī¹ aṇṇavaṃ?

"How does one cross over the flood? ~ How does one cross over the sea?

Kathaṃ su dukkhaṃ acceti? ~ Kathaṃ su parisujjhati?"

How does one overcome suffering? ~ How does one become purified?"

4. "Saddhāya taratī² oghaṃ. ~ Appamādena aṇṇavaṃ.

"Through confidence one crosses the flood. ~ Through heedfulness (one crosses) the sea.

Viriyena dukkhaṃ acceti. ~ Paññāya parisujjhati."

Through energy one overcomes suffering. ~ Through wisdom one is purified."

5. "Kathaṃ su labhate paññaṃ? ~ Kathaṃ su vindate dhaṇaṃ?

"How is it one gains true wisdom? ~ How is it one finds true wealth?

Kathaṃ su kittiṃ pappoti? ~ Kathaṃ mittāni ganthati?

How does one acquire good repute? ~ How does one bind friends (to oneself)?

Asmā lokā paraṃ lokaṃ ~ kathaṃ pecca na socati?"

How, after passing from this world to the next world, does one not grieve?"

6. "Saddahāno Arahaṭaṃ ~ Dhammaṃ Nibbānapattiyā,

"Confident in the Worthy Ones' ~ Dhamma (taught) for attaining Nibbāna,

sussūsā labhate paññaṃ, ~ appamatto vicakkhaṇo.

one gains wisdom through wanting to hear it, ~ heedfulness, and application.

¹ CBhp: *arati*

² CBhp: *tarati*

7. Patirūpakārī dhuravā, ~ uṭṭhātā vindate dhanam.

Doing what is suitable, bearing up, ~ aroused, one finds true wealth.

Saccena kittim pappoti. ~ Dadam mittāni ganthati.

Through truth one acquires good repute. ~ (Through) giving one binds friends (to oneself).

8. Yassete caturo dhammā ~ saddhassa gharamesino:

That confident householder who has these four things:

saccam, Dhammo, dhiti,¹ cāgo, ~ sa ve pecca na socati,

truth, Dhamma, courage, liberality, ~ after passing away he does not grieve,

asmā lokā param lokam ~ evam pecca na socati.²

thus, after passing from this world to the next world, one does not grieve.

9. Ingha aññe pi pucchassu, ~ puthū³ samaṇabrāhmaṇe,

Come now, ask others also, ~ the many ascetics and brahmins,

yadi saccā damā cāgā ~ khantiyā bhiyyo na vijjati.”⁴

if there is something more than truth, self-control, liberality, and patience.”

10. “Kathan nu dāni puccheyyam, ~ puthū samaṇabrāhmaṇe?

“Why should I ask (others) now, ~ the many ascetics and brahmins?

Soham ajja pajānāmi ~ yo attho⁵ samparāyiko.

Today I have come to know ~ what is the next life's true welfare.

11. Atthāya vata me Buddho ~ vāsāy' Ālavim-āgamī.⁶

Indeed for my welfare did the Buddha ~ come and spend time in Ālavī.

Soham ajja pajānāmi ~ yattha dinnaṃ mahapphalam.

when today I have come to know ~ where that which is given bears great fruit.

¹ CBhp: *dhiti*

² MPP: omits this line; PPV2: *sa ve pecca*

³ MPP, PPV2: *puthu*, and in the reply below

⁴ PPV: *bhūyo na vijjati*; PPV2: *bhūyo na vijjati*

⁵ CBhp, PPV: *yo cattho*

⁶ CBhp, PPV: *Ālavim-āgami*

12. So ahaṃ vicarissāmi ~ gāmā gāmaṃ purā puram,

I will roam about ~ from village to village, city to city,

namassamāno Sambuddhaṃ ~ Dhammassa ca sudhammatan”-ti.
revering the Sambuddha ~ and the good qualities of the Dhamma.”

Evaṃ vatvā¹ Ālavako yakkho Bhagavantam etad-avoca:

After saying this, the yakkha Ālavaka said this to the Auspicious One:

“Abhikkantaṃ bho Gotama! Abhikkantaṃ bho Gotama!

“Excellent, reverend Gotama! Excellent, reverend Gotama!

Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujeyya,

Just as, reverend Gotama, one might set upright what has been overturned,

paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,

or open up what has been closed, or show a path to one who is lost,

andhakāre vā telapajjotaṃ dhāreyya

or bear an oil lamp in the darkness

cakkhumanto rūpāni dakkhintī ti,

so that one who has eyes can see forms,

evam-evaṃ bhotā Gotamena anekapariyāyena Dhammo pakāsito.

just so has the Dhamma been made clear by reverend Gotama in more than one way.

Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi,

I go to the reverend Gotama for refuge,

Dhammañ-ca bhikkhusaṅghañ-ca.

and to the Dhamma, and to the Saṅgha of monks.

Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu

Please bear it in mind, reverend Gotama, that I am a lay disciple

ajjatagge paṇupetaṃ saraṇaṃ gatan”-ti.

who has gone for refuge from today forward for as long as I have the breath of life.”

¹ CBhp: *Evaṃ vutte*

25. Kasībhāradvājasuttaṃ

The Discourse concerning Kasībhāradvāja

Evaṃ me suttaṃ:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Magadhesu viharati

at one time the Auspicious One was dwelling amongst the Magadhans

Dakkhiṇāgiriṣmiṃ Ekanālāyaṃ brāhmaṇagāme.

on the Southern Hill near the brahmin village Ekanālā.

Tena kho pana samayena Kasībhāradvājassa brāhmaṇassa

Then at that time the brahmin Kasībhāradvāja

pañcamattāni naṅgalasatāni payuttāni honti vappakāle.

had about five hundred ploughs yoked up during the sowing season.

Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya,

Then the Auspicious One, having dressed in the morning time, after picking up his bowl and robe,

yena Kasībhāradvājassa brāhmaṇassa kammanto tenupasaṅkami.¹

approached the place where the brahmin Kasībhāradvāja was working.

Tena kho pana samayena Kasībhāradvājassa brāhmaṇassa

Then at that time the brahmin Kasībhāradvāja's

parivesanā vattati.

food distribution was proceeding.

Atha kho Bhagavā yena parivesanā tenupasaṅkami,

Then the Auspicious One approached the food distribution,

upasaṅkamitvā ekam-antaṃ aṭṭhāsi.

and after approaching he stood on one side.

Addasā kho Kasībhāradvājo brāhmaṇo Bhagavantaṃ piṇḍāya ṭhitāṃ,

The brahmin Kasībhāradvāja saw the Auspicious One standing for alms,

¹ CBhp: omit *upasaṅkami*, presumably by mistake

disvāna Bhagavantam etad-avoca:

and after seeing him he said this to the Auspicious One:

“Aham kho samaṇa kasāmi ca vapāmi ca,

“Ascetic, I plough and I sow,

kasitvā ca vapitvā ca bhuñjāmi.

and after ploughing and sowing I eat.

Tvam-pi samaṇa kasassu ca vapassu ca,

You also, ascetic, should plough and sow,

kasitvā ca vapitvā ca bhuñjassū” ti.

and after ploughing and sowing you can eat.”

“Aham-pi kho brāhmaṇa kasāmi ca vapāmi ca,

“Brahmin, I also plough and sow,

kasitvā ca vapitvā ca bhuñjāmi” ti.

and after ploughing and sowing I eat.”

“Na kho pana mayaṃ passāma bhoto Gotamassa

“But we do not see the reverend Gotama's

yugaṃ vā naṅgalaṃ vā phālaṃ vā pācanaṃ vā balivadde vā.”

yoke or plough or ploughshare or goad or oxen.”

Atha ca pana bhavaṃ Gotamo evam-āha:

Then the reverend Gotama said this:

“Aham-pi kho brāhmaṇa kasāmi ca vapāmi ca,

“Brahmin, I also plough and sow,

kasitvā ca vapitvā ca bhuñjāmi” ti.

and after ploughing and sowing I eat.”

Atha kho Kasībhāradvājo brāhmaṇo

Then the brahmin Kasībhāradvāja

Bhagavantam gāthāya ajjhabhāsi:

recited a verse to the Auspicious One:

1. “Kassako paṭijānāsi ~ na ca passāma te kasiṃ.

“You claim that you are a ploughman, ~ but we do not see your ploughing.

Kasiṃ no pucchito brūhi ~ yathā jānemu te kasiṃ.”¹

Please tell us about ploughing when asked ~ so that we may know your ploughing.”

2. “Saddhā bijaṃ, tapo vuṭṭhi, ~ paññā me yuganaṅgalaṃ,

“Confidence the seed, austerity the rain, ~ wisdom is my yoke and plough,

hiri isā, mano yottaṃ, ~ sati me phālapācanaṃ.

conscience the pole, mind is the strap, ~ mindfulness is my ploughshare and goad.

3. Kāyagutto, vacīgutto, ~ āhāre udare yato,

With body guarded, speech guarded, ~ and stomach restrained regarding food,

saccaṃ karomi niddānaṃ, ~ soraccaṃ me pamocanaṃ.

I make truth the mower, ~ temperance the setting free (of the yoke).

4. Viriyaṃ me dhuradhorayaṃ, ~ yogakkhemādhivāhanaṃ -

Energy my beast of burden, ~ the vehicle yoked to security -

gacchati anivattantaṃ ~ yattha gantvā na socati.

without turning back it goes ~ to that place where, having gone, one does not grieve.

5. Evam-esā kasī kaṭṭhā ~ sā hoti amatapphalā,

Thus this ploughing has been ploughed ~ that produces the fruit of the deathless,

¹ PPV, PPV2: *kasiṃ ti* (sic);

etaṃ kaṣiṃ kaṣitvāna ~ sabbadukkhā pamuccatī” ti.
and after ploughing this ploughing ~ one is set free from all suffering.”

Atha kho Kasībhāradvājo brāhmaṇo

Then the brahmin Kasībhāradvāja

mahatiyā kaṃsapātiyā pāyāsaṃ vaḍḍhetvā Bhagavato upanāmesi:

having arranged milk-rice in a large bronze bowl presented it to the Auspicious One, saying:

“Bhuñjatu bhavaṃ Gotamo pāyāsaṃ,

“Eat this milk-rice, reverend Gotama,

kassako bhavaṃ, yaṃ hi bhavaṃ Gotamo¹

the reverend one is a ploughman, for the reverend Gotama

amataphalaṃ kaṣiṃ kaṣatī” ti.

ploughs the ploughing which has the deathless as fruit.”

6. “Gāthābhigītaṃ me abhojaneyyaṃ,²

“I will not eat what is gained through chanting verses,

sampassataṃ brāhmaṇa nesa Dhammo,

that is not the Dhamma, brahmin, of those who see,

gāthābhigītaṃ panudanti Buddhā,

Buddhas reject what is gained through chanting verses,

Dhamme satī brāhmaṇa vutti-r-esā.

while Dhamma lasts, brahmin, this is their way of life.

7. Aññaena ca kevalinaṃ³ mahesiṃ,

Another great sage, who is fully adept,

khīṇāsavaṃ kukkucavūpasantaṃ,

pollutant-free, at peace regarding worry (about wrong-doing),

¹ PPV2: *Gotamo yaṃ hi bhavaṃ Gotamo*, printer's error.

² CBhp: *abhojanīyaṃ*

³ PPV: *kevakīnaṃ*; PPV2: *kevalīnaṃ*

annena pānena upaṭṭhahassu,
attend to with food and drink,

khettaṃ hi taṃ puññapekhassa hotī” ti.
for that is the field for those who look for merit.”

“Atha kassa cāhaṃ bho Gotama imaṃ pāyasaṃ dammī?” ti
“Then to whom, reverend Gotama, should I give this milk-rice?”

“Na khvāhaṃ taṃ¹ brāhmaṇa passāmi,
“I certainly do not see, brahmin,

sadevake loke samārake sabrahmake,
in the world with its gods, Māra, and Brahma,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,
in this generation with its ascetics and brahmins, princes and men,

yassa so pāyāso bhutto sammā pariṇāmaṃ gaccheyya,
anyone who, having eaten this milk-rice, could properly digest it,

aññatra Tathāgatassa vā Tathāgatasāvakassa vā.
except a Realised One or a Realised One's disciple.

Tena hi tvam brāhmaṇa taṃ pāyasaṃ appaharite vā chaḍḍehi,
Therefore, brahmin, cast away that milk-rice where there is but little grass,

appāṇake vā udake opilāpehī” ti.
or drop it into water which has no breathing creatures.”

Atha kho Kasībhāradvājo brāhmaṇo
Then the brahmin Kasībhāradvāja

taṃ pāyasaṃ appāṇake udake opilāpesi.
dropped that milk-rice into water which had no breathing creatures.

¹ CBhp: *Nakkhvāhaṃ taṃ*; PPV2: *Na khavāhan-taṃ*, printer's error.

Atha kho so pāyāso udake pakkhitto

Then that milk-rice being thrown into water

cicciṭāyati ciṭiciṭāyati sandhūpāyati sampadhūpāyati,

did hiss and sizzle and steam and smoke,

seyyathā pi nāma phālo divasasantatto udake pakkhitto

just as a ploughshare heated for a day when thrown into water

cicciṭāyati ciṭiciṭāyati sandhūpāyati sampadhūpāyati,

hisses and sizzles and steams and smokes,

evam-eva so pāyāso udake pakkhitto

so that milk-rice being thrown into water

cicciṭāyati ciṭiciṭāyati sandhūpāyati sampadhūpāyati.

did hiss and sizzle and steam and smoke.

Atha kho Kasībhāradvājo brāhmaṇo, saṃviggo, lomahaṭṭhajāto,

Then the brahmin Kasībhāradvāja, anxious, and horrified,

yena Bhagavā tenupasaṅkami,

approached the Auspicious One,

upasaṅkamtivā Bhagavato pādesu sirasā nipatitvā,

and after approaching he fell down placing his head at the Auspicious One's feet,

Bhagavantam etad-avoca:

and said this to the Auspicious One:

“Abhikkantaṃ bho Gotama! Abhikkantaṃ bho Gotama!

“Excellent, reverend Gotama! Excellent, reverend Gotama!

Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya,

Just as, reverend Gotama, one might set upright what has been overturned,

paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,

or open up what has been closed, or show a path to one who is lost,

andhakāre vā telapajjotaṃ dhāreyya

or bear an oil lamp in the darkness

cakkhumanto rūpāni dakkhintī ti,
so that one who has eyes can see forms,

evam-evam bhotā Gotamena anekapariyāyena Dhammo pakāsito.
just so has the Dhamma been made clear by reverend Gotama in more than one way.

Esāhaṃ bhavantam Gotamaṃ saraṇam gacchāmi,
I go to the reverend Gotama for refuge,

Dhammañ-ca bhikkhusaṅghañ-ca.
and to the Dhamma, and to the Saṅgha of monks.

Labheyāhaṃ bhoto Gotamassa santike pabbajjam,
May I receive the going forth in the presence of reverend Gotama,

labheyyaṃ upasampadan” ti.
may I receive the full ordination.”

Alattha kho Kasībhāradvājo brāhmaṇo
The brahmin Kasībhāradvāja received

Bhagavato santike pabbajjam, alattha upasampadam.
the going forth in the presence of the Auspicious One, received full ordination.

Acirūpasampanno kho panāyasmā Bhāradvājo,
Then not long after ordination, venerable Bhāradvāja,

eko, vūpakaṭṭho, appamatto, ātāpī, pahitatto viharanto,
while dwelling solitary, secluded, heedful, ardent, and resolute,

na cirasseva yassatthāya kulaputtā
after no long time (attained) that good for which young gentlemen

sammad-eva agārasmā anagāriyaṃ pabbajanti,
rightly go forth from the house to the houseless life,

tad-anuttaram brahmacariyapariyosānam,
that unsurpassed conclusion to the spiritual life,

diṭṭheva dhamme sayam abhiññā, sacchikatvā, upasampajja vihāsi.
and dwelt having known, experienced, and attained it himself in this very life.

Khīṇā jāti

Destroyed is (re)birth

vusitaṃ brahmacariyaṃ

accomplished is the spiritual life

kataṃ karaṇīyaṃ

done is what ought to be done

nāparaṃ itthattāyā ti abbhaññāsi.

there is no more of this mundane state - this he knew.

Aññataro ca kho panāyasmā Bhāradvājo Arahataṃ ahoṣi ti.

And venerable Bhāradvāja became another of the Worthy Ones.

26. Parābhavasuttaṃ The Discourse on Ruin

Evaṃ me sutam:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattiyam viharati

at one time the Auspicious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho aññatarā devatā abhikkantāya rattiyā,

Then a certain god, towards the end of the night,

abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā,

having lit up the whole of Jeta's Wood with his surpassing beauty,

yena Bhagavā tenupasaṅkami,

approached the Auspicious One,

upasaṅkamitvā Bhagavantam abhivādetvā ekam-antaṃ aṭṭhāsi.

and after approaching and worshipping the Auspicious One, he stood on one side.

Ekam-antaṃ ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi:

While standing on one side that god recited a verse to the Auspicious One:

1. “Parābhavantam purisaṃ ~ mayaṃ pucchāma Gotamaṃ -

“We ask (reverend) Gotama regarding the man going to ruin -

Bhagavantam puṭṭham-āgamma, ~ kiṃ parābhavato mukhaṃ?”

we have come to ask the Auspicious One, ~ what is the cause of ruination?”

2. “Suvijāno bhavaṃ hoti, ~ suvijāno parābhavo,

“The thriving man is easy to know, ~ the ruining man is easy to know,

Dhammakāmo bhavaṃ hoti, ~ Dhammadessī parābhavo.”

the thriving man loves the Dhamma, ~ the ruining man hates the Dhamma.”

3. “Iti hetam vijānāma, ~ paṭhamo so parābhavo.

“Indeed it is so, this we know, ~ this is the first ruin (of man).

Dutiyaṃ Bhagavā brūhi, ~ kiṃ parābhavato mukhaṃ?”

Please tell us, Auspicious One, what is the second cause of ruin?”

4. “Asantassa piyā honti, ~ sante na kurute piyaṃ,

“The bad are dear to him, ~ he does not endear the good,

asataṃ Dhammaṃ roceti, ~ taṃ parābhavato mukhaṃ.”

he is pleased with the Dhamma of the bad, ~ that is a cause of ruination.”

5. “Iti hetam vijānāma, ~ dutiyo so parābhavo.

“Indeed it is so, this we know, ~ this is the second ruin (of man).

Tatiyaṃ Bhagavā brūhi, ~ kiṃ parābhavato mukhaṃ?”

Please tell us, Auspicious One, what is the third cause of ruin?”

6. “Niddāsīlī sabhāsīlī, ~ anuṭṭhātā ca yo naro,

“That man who is fond of sleep, fond of society, unaroused,

alaso kodhapaññāṇo, ~ taṃ parābhavato mukhaṃ.”

lazy, and marked by anger, ~ that is a cause of ruination.”

7. “Iti hetam vijānāma, ~ tatiyo so parābhavo.

“Indeed it is so, this we know, ~ this is the third ruin (of man).

Catuttham Bhagavā brūhi, ~ kiṃ parābhavato mukhaṃ?”

Please tell us, Auspicious One, what is the fourth cause of ruin?”

8. “Yo mātaram vā pitaram vā ~ jiṇṇakam gatayobbanam,

“He who, when his mother or father ~ has grown old, with their youth gone,

pahusanto¹ na bharati, ~ taṃ parābhavato mukhaṃ.”

though having much, does not support them, ~ that is a cause of ruination.”

9. “Iti hetam vijānāma, ~ catuttho so parābhavo.

“Indeed it is so, this we know, ~ this is the fourth ruin (of man).

Pañcamam Bhagavā brūhi, ~ kiṃ parābhavato mukhaṃ?”

Please tell us, Auspicious One, what is the fifth cause of ruin?”

10. “Yo brāhmaṇam vā samaṇam vā, ~ aññaṃ vā pi vaṇibbakaṃ

° “He who deceives a brahmin, or an ascetic, or another mendicant

musāvādena vañceti, ~ taṃ parābhavato mukhaṃ.”

with words that are false, ~ that is a cause of ruination.”

11. “Iti hetam vijānāma, ~ pañcama so parābhavo.

“Indeed it is so, this we know, ~ this is the fifth ruin (of man).

Chaṭṭhamam Bhagavā brūhi, ~ kiṃ parābhavato mukhaṃ?”

Please tell us, Auspicious One, what is the sixth cause of ruin?”

¹ CBhp, PPV2: *pahūsanto*

12. “Pahūtavitto puriso, ~ sahirañño sabhojano,

“That man who has abundant wealth, ~ who has gold, who has food,

eko bhuñjati sādūni, ~ taṃ parābhavato mukhaṃ.”

but who eats his sweetmeats alone, ~ that is a cause of ruination.”

13. “Iti hetam vijānāma, ~ chaṭṭhamo so parābhavo.

“Indeed it is so, this we know, ~ this is the sixth ruin (of man).

Sattamaṃ Bhagavā brūhi, ~ kiṃ parābhavato mukhaṃ?”

Please tell us, Auspicious One, what is the seventh cause of ruin?”

14. Jātitthaddho dhanatthaddho, ~ gottatthaddho ca yo naro,

“That man who is proud of his birth, his wealth, and his ancestry,

sañ-ñātiṃ atimaññeti, ~ taṃ parābhavato mukhaṃ.”

and who despises his kinsfolk, ~ that is a cause of ruination.”

15. “Iti hetam vijānāma, ~ sattamo so parābhavo.

“Indeed it is so, this we know, ~ this is the seventh ruin (of man).

Aṭṭhamaṃ Bhagavā brūhi, ~ kiṃ parābhavato mukhaṃ?”

Please tell us, Auspicious One, what is the eighth cause of ruin?”

16. “Itthidhutto, surādhutto, ~ akkhadhutto ca yo naro,

“That man who is a womanizer, a drunkard, and a gambler,

laddhaṃ laddhaṃ vināseti, ~ taṃ parābhavato mukhaṃ.”

who destroys whatever is gained, ~ that is a cause of ruination.”

17. “Iti hetam vijānāma, ~ aṭṭhamo so parābhavo.

“Indeed it is so, this we know, ~ this is the eighth ruin (of man).

Navamaṃ Bhagavā brūhi, ~ kiṃ parābhavato mukhaṃ?”

Please tell us, Auspicious One, what is the ninth cause of ruin?”

18. “Sehi dārehi¹ 'santuṭṭho, ~ vesiyāsu padissati,

“(He who is) not satisfied with his own wives, ~ and is seen with prostitutes,

dissati paradāresu, ~ taṃ parābhavato mukhaṃ.”

and is seen with other mens' wives, ~ that is a cause of ruination.”

19. “Iti hetamaṃ vijānāma, ~ navamo so parābhavo.

“Indeed it is so, this we know, ~ this is the ninth ruin (of man).

Dasamaṃ Bhagavā brūhi, ~ kiṃ parābhavato mukhaṃ?”

Please tell us, Auspicious One, what is the tenth cause of ruin?”

20. “Atītayobbano poso, ~ āneti timbarutthaniṃ,

“A man who, being past his youth, ~ brings home a young girl (for his wife),²

tassā issā na supati, ~ taṃ parābhavato mukhaṃ.”

and cannot sleep through jealousy, ~ that is a cause of ruination.”

21. “Iti hetamaṃ vijānāma, ~ dasamo so parābhavo.

“Indeed it is so, this we know, ~ this is the tenth ruin (of man).

Ekādasamaṃ Bhagavā brūhi, ~ kiṃ parābhavato mukhaṃ?”

Please tell us, Auspicious One, what is the eleventh cause of ruin?”

22. “Itthisoṇḍiṃ vikiraṇiṃ, ~ purisaṃ vā pi tādisaṃ,

“A woman given to drink, a spendthrift, ~ or a man of similar sort,

issariyasmiṃ ṭhāpāpeti,³ ~ taṃ parābhavato mukhaṃ.”

appointing (such a one) as overlord, ~ that is a cause of ruination.”

¹ CBhp: *dārehya*

² lit: one with breasts like the timbaru fruit, comm: *taruṇadārikaṃ*

³ MPP: *ṭhāpeti*; PPV2: *ṭhapāpeti*

23. “Iti hetam vijānāma, ~ ekādasamo so parābhavo.

“Indeed it is so, this we know, ~ this is the eleventh ruin (of man).

Dvādasamaṃ Bhagavā brūhi, ~ kiṃ parābhavato mukhaṃ?”

Please tell us, Auspicious One, what is the twelfth cause of ruin?”

24. “Appabhogo mahātaṇho, ~ khattiye jāyate kule,

“One who is poor, but has great craving, ~ who is born in a family of nobles,

so ca¹ rajjaṃ patthayati, ~ taṃ parābhavato mukhaṃ.

and who wants to be king, ~ that is a cause of ruination.

25. Ete parābhave loke ~ paṇḍito samavekkhiya,

The wise man who reflects on (the cause of) these ruins in the world,

ariyo dassanasampanno, ~ sa lokaṃ bhajate sivaṃ” ti.

a noble one, endowed with insight, ~ partakes of the auspicious world.”

27. Vasalasuttaṃ²

The Discourse on the Outcastes

Evaṃ me sutam:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattiyam viharati

at one time the Auspicious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā,

Then the Auspicious One, having dressed in the morning time,

pattacivaram-ādāya Sāvattiyam piṇḍāya pāvīsi.

after picking up his bowl and robe, entered Sāvattī for alms.

¹ PPV: *sodha*

² PPV: *Aggikabhāradvājasuttaṃ*

Tena kho pana samayena Aggikabhāradvājassa brāhmaṇassa

Then at that time in the brahmin Aggikabhāradvāja's

nivesane aggi pajjalito hoti āhuti paggaḥitā.¹

residence the (sacrificial) fire was burning, and the offering had been taken up.

Atha kho Bhagavā Sāvattiyam sapaḍānaṃ piṇḍāya caramāno,

Then, as the Auspicious One was going from house to house for alms in Sāvatti,

yena Aggikabhāradvājassa brāhmaṇassa nivesanaṃ tenupasaṅkami.

he approached the brahmin Aggikabhāradvāja's residence.

Addasā kho Aggikabhāradvājo brāhmaṇo

The brahmin Aggikabhāradvāja saw

Bhagavantaṃ dūrato va² āgacchantaṃ,

the Auspicious One coming from afar,

divāna Bhagavantaṃ etad-avoca:

and having seen him, he said this to the Auspicious One:

“Tatreva muṇḍaka! Tatreva samaṇaka!

“Right there, shaveling! Right there, little ascetic!

Tatreva vasalaka! Tiṭṭhāhi!”ti.

Right there, outcaste! Halt!”

Evam vutte Bhagavā Aggikabhāradvājam brāhmaṇam etad-avoca:

After this was said, the Auspicious One said this to the brahmin Aggikabhāradvāja:

“Jānāsi pana tvam brāhmaṇa

“But do you know, brahmin,

vasalaṃ vā vasalakarāṇe vā dhamme?” ti

what an outcaste is, or what things make one an outcaste?”

¹ PPV: *paggaḥitā*

² PPV: *ca*

“Na khvāhaṃ bho Gotama jānāmi,

“I certainly do not know, reverend Gotama,

vasalaṃ vā vasalakaṛaṇe vā dhamme.

what an outcaste is, or what things make one an outcaste.

Sādhu me bhavaṃ Gotamo tathā Dhammaṃ desetu

It would be good for me if the reverend Gotama would preach the Dhamma

yathāhaṃ jāneyyaṃ vasalaṃ vā vasalakaṛaṇe vā dhamme” ti.

so that I may know what an outcaste is, and what things make one an outcaste.”

“Tena hi brāhmaṇa suṇāhi, sādhukaṃ manasikaroḥi bhāsissāmi” ti.

“Then listen, brahmin, apply your mind well, and I will speak.”

“Evaṃ bho,” ti kho Aggikabhāradvājo brāhmaṇo

“Yes, reverend,” the brahmin Aggikabhāradvāja

Bhagavato paccassosi, Bhagavā etad-avoca:

replied to the Auspicious One, and the Auspicious One said this:

1. “Kodhano upanāhī ca, ~ pāpamakkhī ca yo naro,

“That man who is angry, who has enmity, is bad, and insolent,

vipannadiṭṭhi māyāvī, ~ taṃ jaññā vasalo iti.

who has wrong views, and is deceitful, ~ he one should know as an outcaste.

2. Ekajaṃ vā dvijaṃ vā pi ~ yodha pāṇāni hiṃsati,

Whether once born, or twice born, ~ he who is violent to creatures here,

yassa pāṇe dayā natthi, ~ taṃ jaññā vasalo iti.

who has no sympathy with creatures, ~ he one should know as an outcaste.

3. Yo hanti parirundhati ~ gāmāni nigamāni ca,

He who beseiges and destroys ~ villages and market towns,

niggāhako samaññāto, ~ taṃ jaññā vasalo iti.

who is well known as an oppressor, ~ he one should know as an outcaste.

4. Gāme vā yadi vāraññe, ~ yaṃ paresaṃ mamāyitaṃ,

° (He who), whether in the village or the wilderness, takes by theft what is not given,

theyyā adinnaṃ ādiyati,¹ ~ taṃ jaññā vasalo iti.

those things loved by others, ~ he one should know as an outcaste.

5. Yo have iṇam-ādāya, ~ cujjamāno palāyati,

He who has taken on a debt, ~ and when pressed (to pay it) runs away,

“Na hi te iṇam-atthī” ti, ~ taṃ jaññā vasalo iti.

saying: “There is no debt due to you,” ~ he one should know as an outcaste.

6. Yo ve kiñcikkhakamyatā, ~ panthasmiṃ vajataṃ janaṃ,

° He who desiring a trifle, after slaying a person going

hantvā kiñcikkham-ādeti, ~ taṃ jaññā vasalo iti.

along the path, takes that trifle, ~ he one should know as an outcaste.

7. Yo attahetu parahetu ~ dhanahetu ca yo naro,

That man who, for his own sake, for the sake of others, or for wealth,

sakkipuṭṭho musā brūti, ~ taṃ jaññā vasalo iti.

when asked to bear witness, speaks falsely, ~ he one should know as an outcaste.

8. Yo ñātinaṃ sakhānaṃ vā ~ dāresu patidissati,

He who is seen (misbehaving) with the wives of friends or relatives,

sahasā sampiyena vā, ~ taṃ jaññā vasalo iti.

whether forcibly, or with consent, ~ he one should know as an outcaste.

9. Yo mātaraṃ vā pitaraṃ vā ~ jiṇṇakaṃ gatayobbanam,

He who, when his mother or father ~ has grown old, with their youth gone,

¹ CBhp: *theyyaṃ adinnaṃ-ādeti*

pahusanto¹ na bharati, ~ taṃ jaññā vasalo iti.

though having much, does not support them, ~ he one should know as an outcaste.

10. Yo mātaraṃ vā pitaraṃ vā, ~ bhātaraṃ² bhaginiṃ sasum

° He who strikes, or annoys with words, his mother or father,

hanti roseti vācāya, ~ taṃ jaññā vasalo iti.

brother or sister, or mother-in-law, ~ he one should know as an outcaste.

11. Yo atthaṃ pucchito santo, ~ anattham-anusāsati,

He who, when he is asked what is good, ~ teaches that which is not good,

paṭicchannena manteti, ~ taṃ jaññā vasalo iti.

who conceals things when he gives advice, ~ he one should know as an outcaste.

12. Yo katvā pāpakaṃ kammaṃ, ~ “Mā maṃ jaññā” ti icchati,

He who, having done a bad deed, ~ longs thus: “May they not know about me,”

Yo paṭicchannakammanto, ~ taṃ jaññā vasalo iti.

he who conceals what he is doing, ~ he one should know as an outcaste.

13. Yo ve parakulaṃ gantvā, ~ bhutvāna sucibhojanaṃ,

He who, having gone to another's family, ~ and eaten good food,

āgataṃ na paṭipūjeti, ~ taṃ jaññā vasalo iti.

does not return the honour when (his benefactor) comes, ~ he one should know as an outcaste.

14. Yo brāhmaṇaṃ vā samaṇaṃ vā, ~ aññaṃ vā pi vaṇibbakaṃ

° He who deceives a brahmin, or an ascetic, or another mendicant

¹ CBhp, PPV2: *pahūsanto*

² CBhp: *bhataraṃ*

musāvādena vañceti, ~ taṃ jaññā vasalo iti.

with words that are false, ~ he one should know as an outcaste.

15. Yo brāhmaṇaṃ vā samaṇaṃ vā, ~ bhattakāle upaṭṭhite,

° He who annoys with words a brahmin, or an ascetic, when mealtime is at hand,

roseti vācā na ca deti, ~ taṃ jaññā vasalo iti.

and does not give (him food), ~ he one should know as an outcaste.

16. Asataṃ yodha pabrūti, ~ mohena paḷiguṇṭhito,

He who speaks to those who are bad here, ~ being entangled by delusion,

kiñcikkhaṃ nijigimsāno, ~ taṃ jaññā vasalo iti.

(because of) coveting a trifle, ~ he one should know as an outcaste.

17. Yo cattānaṃ samukkaṃse, ~ parañ-ca-m-avajānati,

He who (speaks and) extols himself, ~ and yet despises another,

nihīno sena mānena, ~ taṃ jaññā vasalo iti.

who is debased through his own conceit, ~ he one should know as an outcaste.

18. Rosako, kadariyo ca ~ pāpiccho, maccharī, saṭho,

(He who) is annoying, stingy, ~ who has bad longings, is selfish, crafty,

ahiriko, anottāpī,¹ ~ taṃ jaññā vasalo iti.

unconscientious, and shameless, ~ he one should know as an outcaste.

19. Yo Buddhaṃ paribhāsati, ~ atha vā tassa sāvakaṃ,

He who abuses a Buddha, ~ or else one of his disciples,

paribbājaṃ gahaṭṭhaṃ vā, ~ taṃ jaññā vasalo iti.

a wanderer, or a householder, ~ he one should know as an outcaste.

¹ PPV2: *anottappī*

20. Yo ve anarahā santo ~ Arahaṃ paṭijānati,

He who, not being a Worthy One ~ claims that he is a Worthy One,

coro sabrahmake loke, ~ esa kho vasalādhamo.

is a thief in the world with its brahmas, ~ he is the worst of the outcastes.

Ete kho vasalā vuttā, ~ mayā vo ye pakāsītā.

These, indeed, are said to be outcastes, ~ those whom I have explained to you.

21. Na jaccā vasalo hoti, ~ na jaccā hoti brāhmaṇo,

One is not an outcaste by birth, ~ by birth one is not a brahmin,

kammanā vasalo hoti ~ kammanā hoti brāhmaṇo.

by deeds one becomes an outcaste, ~ one becomes a brahmin by deeds.

22. Tad-aminā pi jānātha,¹ ~ yathā medaṃ nidassanaṃ:

You can know it also by this, ~ as I (give you) this example:

caṇḍālaputto Sopāko ~ Mātaṅgo iti vissuto.

Sopaka, an untouchable's son, ~ was renowned as Mātaṅga.

23. So yasaṃ paramaṃ patto, ~ Mātaṅgoyaṃ sudullabhaṃ,

This Mātaṅga attained the highest repute, which was very hard to obtain,

āgañchuṃ tassupaṭṭhānaṃ ~ khattiyā brāhmaṇā bahū.

and many nobles and brahmins came to attend on him.

24. So devayānam-āruyha, ~ virajaṃ so mahāpathaṃ,

He ascended the way going to the gods, ~ that dust-free great path,

kāmarāgaṃ virājetvā, ~ brahmalokūpago ahu.

and having put away sensual desire, ~ he went to the brahma worlds.

Na naṃ jāti nivāresi ~ brahmalokūpapattiyā.

Birth did not prevent him ~ from being reborn in the brahma worlds.

25. Ajjhāyakakule jātā, ~ brāhmaṇā mantabandhuno,

Brahmins, though born in a family of scholars, and acquainted with the lore,

¹ MPP, PPV: *pi vijānātha*

te ca pāpesu kammesu ~ abhiṅham-upadissare.

are continuously to be seen (doing) deeds that are bad.

26. Diṭṭheva dhamme gārayhā ~ samparāye ca duggatiṃ.¹

Reproachable in this life, ~ in the next life they have an unhappy destiny.

Na te jāti nivāreti ~ duggaccā garahāya vā.

Birth does not prevent ~ reproach or an unhappy destiny.

27. Na jaccā vasalo hoti, ~ na jaccā hoti brāhmaṇo,

One is not an outcaste by birth, ~ by birth one is not a brahmin,

kammanā vasalo hoti ~ kammanā hoti brāhmaṇo” ti.

by deeds one becomes an outcaste, ~ one becomes a brahmin by deeds.”

Evaṃ vutte Aggikabhāradvājo brāhmaṇo Bhagavantam etad-avoca:

After this was said, the brahmin Aggikabhāradvāja said this to the Auspicious One:

“Abhikkantaṃ bho Gotama! Abhikkantaṃ bho Gotama!

“Excellent, reverend Gotama! Excellent, reverend Gotama!

Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya,

Just as, reverend Gotama, one might set upright what has been overturned,

paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,

or open up what has been closed, or show a path to one who is lost,

andhakāre vā telapajjotaṃ dhāreyya

or bear an oil lamp in the darkness

cakkhumanto rūpāni dakkhintī ti,

so that one who has eyes can see forms,

¹ CBhp: *duggatī*

evam-evaṃ bhotā Gotamena anekapariyāyena Dhammo pakāsito.¹
just so has the Dhamma been made clear by reverend Gotama in more than one way.

Esāhaṃ bhavaṃtaṃ² **Gotamaṃ saraṇaṃ gacchāmi,**
I go to the reverend Gotama for refuge,

Dhammañ-ca bhikkhusaṅghañ-ca.
and to the Dhamma, and to the Saṅgha of monks.

Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu
Please bear it in mind, reverend Gotama, that I am a lay disciple

ajjatagge³ **pāṇupetaṃ saraṇaṃ gatan”-ti.**
who has gone for refuge from today forward for as long as I have the breath of life.”

28: Saccavibhaṅgasuttaṃ

The Discourse giving the Analysis of the Truths

Evaṃ me suttaṃ:
Thus I have heard:

ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye.
at one time the Auspicious One was dwelling near Bārāṇasī in the Deer Park at Isipatana.

Tatra kho Bhagavā bhikkhū āmantesi:
There it was that the Auspicious One addressed the monks, saying:

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,
“Monks!”, “Reverend Sir!” those monks replied to the Auspicious One,

Bhagavā etad-avoca:
and the Auspicious One said this:

¹ CBhp: *pakasati*

² CBhp, PPV2: *Bhagavantam*

³ CBhp: *ajjagagge*, presumably by mistake

“Tathāgatena bhikkhave Arahatā Sammāsambuddhena,
“The Realised One, monks, the Worthy One, the Perfect Sambuddha,

Bārāṇasiyaṃ Isipatane Migadāye,
while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.
or by a god or by a demon or by a deity or by anyone in the world.

Yad-idaṃ catunnaṃ ariyasaccānaṃ ācikkhanā,
° That is to say, the explanation, revealing, making known, setting forth,

desanā, paññāpanā,¹ paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain, of the four noble truths.

Katamesaṃ catunnaṃ?
Of which four?

Dukkhasa ariyasaccassa ācikkhanā,
° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain, of the noble truth of suffering.

Dukkhasamudayassa ariyasaccassa ācikkhanā,
° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain, of the noble truth of the arising of suffering.

Dukkhanirodhassa ariyasaccassa ācikkhanā,
° The explanation, revealing, making known, setting forth,

¹ PPV, PPV2: *paññāpanā*, and so throughout

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain, of the noble truth of the cessation of suffering.

Dukkhanirodhagāminiyā paṭipadāya¹ ariyasaccassa ācikkhanā,

° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain, of the noble truth of the practice going to the cessation of suffering.

“Tathāgatena bhikkhave Arahatā Sammāsambuddhena,

“The Realised One, monks, the Worthy One, the Perfect Sambuddha,

Bārāṇasiyaṃ Isipatane Migadāye,

while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

or by a god or by a demon or by a deity or by anyone in the world.

Yad-idaṃ imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā,

° That is to say, the explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain, of these four noble truths.

Sevetha bhikkhave Sāriputtamoggallāne,

Associate with Sāriputta and Moggallāna, monks,

bhajatha bhikkhave Sāriputtamoggallāne,

keep company with Sāriputta and Moggallāna, monks,

¹ CBhp, MPP, PPV2: -gāminī paṭipadā, similarly below

paṇḍitā bhikkhū anuggāhakā sabrahmacārīnaṃ.

they are wise monks who assist those living the spiritual life.

Seyyathā pi bhikkhave janettī evaṃ Sāriputto,

Sāriputta is just like one who gives birth, monks,

seyyathā pi jātassa āpādetā evaṃ Moggallāno;

Moggallāna is just like a wet nurse to the one new-born, monks;

Sāriputto bhikkhave sotāpattiphale vineti,

Sāriputta guides to the fruit of stream entry, monks,

Moggallāno uttamatthe vineti.

Moggallāna guides to the supreme good.

Sāriputto bhikkhave pahoti

Sāriputta is able, monks,

cattāri ariyasaccāni vitthārena ācikkhituṃ desetuṃ

° to explain, reveal, make known, set forth, open up,

paññāpetuṃ¹ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātun”-ti.

analyse, and make plain, the four noble truths in detail.”

Idam-avoca Bhagavā,

The Auspicious One said this,

idaṃ vatvā Sugato uṭṭhāyāsanā vihāraṃ pāvisi.

and after saying this, the Fortunate One rose from his seat and went into his living quarters.

Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato,

Then venerable Sāriputta, not long after the Auspicious One had gone,

bhikkhū āmantesi: “Āvuso bhikkhavo!” ti.

addressed the monks, saying: “Venerable monks!”

“Āvuso!” ti kho te bhikkhū āyasmato Sāriputtassa paccassosuṃ,

“Venerable friend!” those monks replied to venerable Sāriputta,

¹ PPV, PPV2: *paññāpetuṃ*

āyasmā Sāriputto etad-avoca:
and venerable Sāriputta said this:

“Tathāgatenā āvuso Arahatā Sammāsambuddhena,
“The Realised One, friends, the Worthy One, the Perfect Sambuddha,

Bārāṇasiyaṃ Isipatane Migadāye,
while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.
or by a god or by a demon or by a deity or by anyone in the world.

Yad-idaṃ catunnaṃ ariyasaccānaṃ ācikkhanā,
° That is to say, the explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain, of the four noble truths.

Katamesaṃ catunnaṃ?
Of which four?

Dukkhasa ariyasaccassa ācikkhanā,
° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain, of the noble truth of suffering.

Dukkhasamudayassa ariyasaccassa ācikkhanā,
° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain, of the noble truth of the arising of suffering.

Dukkhanirodhassa ariyasaccassa ācikkhanā,

° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain, of the noble truth of the cessation of suffering.

Dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā,

° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain, of the noble truth of the practice going to the cessation of suffering.

The First Noble Truth and its Analysis

Katamañ-cāvuso dukkhaṃ ariyasaccaṃ?

Now what, venerable friends, is the noble truth of suffering?

Jāti pi dukkhā

Birth is suffering

jarā pi dukkhā

also old age is suffering

vyādhi pi dukkho¹

also sickness is suffering

maraṇam-pi dukkhaṃ

also death is suffering

sokaparidevadukkhadomanassupāyāsā pi dukkhā²

also grief, lamentation, pain, sorrow, and despair, is suffering

yam-picchaṃ na labhati tam-pi dukkhaṃ³

also not to obtain what one longs for is suffering

¹ CBhp: omits this line

² MPP, PPV: -*upāyāsā dukkhā*

³ PPV2 omits this line.

saṅkhittena pañcupādānakkhandhā dukkhā.

in brief, the five constituent groups (of mind and body) that are attached to are suffering.

Katamā cāvuso jāti?

Now what, venerable friends, is birth?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jāti, sañjāti, okkanti, abhinibbatti;¹

there is birth, being born, appearing, turning up;

khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho:

the manifestation of the constituent groups (of mind and body), the acquisition of the sense spheres:

ayaṃ vuccatāvuso jāti.

this venerable friends, is called birth.

Katamā cāvuso jarā?

Now what, venerable friends, is old age?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jarā, jīraṇatā, khaṇḍiccaṃ, pāliccaṃ, valittacatā;

there is old age, agedness, broken teeth, greying hair, and wrinkled skin;

āyuno saṃhāni, indriyānaṃ paripāko:

the dwindling away of the life span, the decay of the sense faculties:

ayaṃ vuccatāvuso jarā.

this venerable friends, is called old age.

¹ CBhp: *abhinibbanti*

Katamañ-cāvuso maraṇaṃ?

Now what, venerable friends, is death?

Yaṃ tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāye

For the various beings in the various classes of beings

cuti, cavanatā, bhedo, antaradhānaṃ, maccu, maraṇaṃ, kālakiriyā;
there is a fall, a falling away, a breaking up, a disappearance, a dying, a death,
a making of time;

khandhānaṃ bhedo, kalebarassa nikkhepo:

the break up of the constituent groups (of mind and body), the throwing off of
the body,

idaṃ vuccatāvuso maraṇaṃ.

this, venerable friends, is called death.

Katamo cāvuso soko?

Now what, venerable friends, is grief?

Yo kho āvuso aññataraññatarena vyasanena samannāgatassa,

For he who has, venerable friends, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of pain or another,

soko, socanā, socitattaṃ, antosoko, antoparisoko:

there is grief, grieving, the state of grieving, inner grief, great inner grief:

ayaṃ vuccatāvuso soko.

this, venerable friends, is called grief.

Katamo cāvuso paridevo?

Now what, venerable friends, is lamenation?

Yo kho āvuso aññataraññatarena vyasanena samannāgatassa,

For he who has, venerable friends, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of pain or another,

ādevo, paridevo, ādevanā, paridevanā, ādevitattaṃ, paridevitattaṃ:
there are laments, great laments, lamenting, great lamenting, the state of
lamenting, great lamentation:

ayaṃ vuccatāvuso paridevo.
this, venerable friends, is called lamentation.

Katamañ-cāvuso dukkhaṃ?
Now what, venerable friends, is pain?

Yaṃ kho āvuso kāyikaṃ dukkhaṃ, kāyikaṃ asātaṃ,¹
That, venerable friends, which is bodily pain, bodily disagreeableness,

kāyasamphassaṃ dukkhaṃ, asātaṃ vedayitaṃ:
pain born of contact with the body, disagreeable feeling:

idaṃ vuccatāvuso dukkhaṃ.
this, venerable friends, is called pain.

Katamañ-cāvuso domanassaṃ?
Now what, venerable friends, is sorrow?

Yaṃ kho āvuso cetasikaṃ dukkhaṃ, cetasikaṃ asātaṃ,²
That, venerable friends, which is mental pain, mental disagreeableness,

vedayitaṃ manosamphassaṃ dukkhaṃ, asātaṃ vedayitaṃ:
pain born of contact with the mind, disagreeable feeling:

idaṃ vuccatāvuso domanassaṃ.
this, venerable friends, is called sorrow.

Katamo cāvuso upāyāso?
Now what, venerable friends, is despair?

¹ CBhp: *asātaṃ vedayitaṃ*

² CBhp: *asātaṃ vediyikaṃ* (sic); MPP: *cetasikaṃ dukkhaṃ, asātaṃ* (i.e. omits second *cetasikaṃ*); PPV2: *cetasikaṃ dukkhaṃ, asātaṃ manosamphassaṃ* (i.e. omits second *cetasikaṃ* & *vediyataṃ*)!

Yo kho āvuso aññataraññatarena vyasanena samannāgatassa,
For he who has, venerable friends, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of pain or another,

āyāso, upāyāso, āyāsittam, upāyāsittam:
there is desponding, despairing, despondency, despair:

ayaṃ vuccatāvuso upāyāso.
this, venerable friends, is called despair.

Katamañ-cāvuso yam-picchaṃ na labhati tam-pi dukkhaṃ?

Now what, venerable friends, is the suffering from not obtaining what one longs for?

Jātidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati:

To those beings subject to birth, venerable friends, this longing arises:

“Aho vata mayaṃ na jātidhammā assāma,

“Oh, might we not be subject to birth,

na ca vata no jāti āgaccheyyā!” ti

and may birth surely not come to us!”

Na kho panetaṃ icchāya pattabbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Jarādhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati:

To those beings subject to old age, venerable friends, this longing arises:

“Aho vata mayaṃ na jarādhammā assāma,

“Oh, might we not be subject to old age,

na ca vata no jarā āgaccheyyā!” ti

may old age surely not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Vyādhidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajati:

To those beings subject to sickness, venerable friends, this longing arises:

“Aho vata mayaṃ na vyādhidhammā assāma,

“Oh, might we not be subject to sickness,

na ca vata no vyādhi āgaccheyyā!” ti

may sickness surely not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Maraṇadhammānaṃ āvuso sattānaṃ evaṃ icchā uppajati:

To those beings subject to death, venerable friends, this longing arises:

“Aho vata mayaṃ na maraṇadhammā assāma,

“Oh, might we not be subject to death,

na ca vata no maraṇaṃ āgaccheyyā!” ti

may death surely not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Sokaparidevadukkhadomanassupāyāsadhammānaṃ

To those beings subject to grief, lamentation, pain, sorrow, and despair,

āvuso sattānaṃ evaṃ icchā uppajjati:

venerable friends, this longing arises:

“Aho vata mayaṃ na sokaparidevadukkhā-

° “Oh, might we not be subject to grief, lamentation, pain,

domanassupāyāsadhammā assāma,

sorrow, and despair,

na ca vata no sokaparidevadukkhā-

may grief, lamentation, pain,

domanassupāyāsa āgaccheyyun!”-ti.

sorrow, and despair surely not come to us!”

Na kho panetaṃ icchāya pattaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Katamā¹ cāvuso saṅkhittena pañcupādānakkhandhā dukkhā?

Now what, venerable friends, in brief, are the constituent groups (of mind and body) that are attached to that are suffering?

Seyyathīdaṃ:

They are as follows:

rūpūpādānakkhandho

the form constituent group that is attached to

vedanūpādānakkhandho

the feelings constituent group that is attached to

saññūpādānakkhandho

the perceptions constituent group that is attached to

¹ CBhp: *Katame*

saṅkhārūpādānakkhandho

the (mental) processes constituent group that is attached to

viññāṇūpādānakkhandho.

the consciousness constituent group that is attached to.

Ime vuccatāvuso saṅkhittena pañcupādānakkhandhā dukkhā.

These, venerable friends, in brief, are called the constituent groups (of mind and body) that are attached to and that are suffering.

Idaṃ vuccatāvuso dukkhaṃ ariyasaccaṃ.

This, venerable friends, is called the noble truth of suffering.

The Second Noble Truth

Katamañ-cāvuso, dukkhasamudayaṃ¹ ariyasaccaṃ?

Now what, venerable friends, is the noble truth of the arising of suffering?

Yā yaṃ taṇhā ponobhavikā,

It is that craving which leads to continuation in existence,

nandirāgasahagatā, tatratrābhinandinī, seyyathīdaṃ:

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

kāmataṇhā

craving for sense pleasures

bhavataṇhā

craving for continuation

vibhavataṇhā.

craving for discontinuation.

Idaṃ vuccatāvuso dukkhasamudayaṃ ariyasaccaṃ.

This, venerable friends, is called the noble truth of the arising of suffering.

¹ PPV: *dukkhasamudayo*, here and below

The Third Noble Truth

Katamañ-cāvuso dukkhanirodhaṃ¹ ariyasaccaṃ?

Now what, venerable friends, is the noble truth of the cessation of suffering?

Yo tassā yeva tañhāya asesavirāganirodho -

It is the complete fading away and cessation without remainder of that craving -

cāgo, paṭinissaggo, mutti, anālayo.

liberation, letting go, release, and non-adherence.

Idaṃ vuccatāvuso dukkhanirodhaṃ ariyasaccaṃ.

This, venerable friends, is called the noble truth of the cessation of suffering.

The Fourth Noble Truth and its Analysis

Katamañ-cāvuso dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

Now what, venerable friends, is the noble truth of the practice going to the end of suffering?

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ:

It is this noble path with eight factors, as follows:

- i. sammādiṭṭhi**
right view
- ii. sammāsaṅkappo**
right thought
- iii. sammāvācā**
right speech
- iv. sammākammanto**
right action
- v. sammā-ājīvo**
right livelihood

¹ PPV: *dukkhanirodho*, here and below

- vi. sammāvāyāmo**
right endeavour
- vii. sammāsati**
right mindfulness
- viii. sammāsamādhi.**
right concentration.

Katamā cāvuso sammādiṭṭhi?

Now what, venerable friends, is right view?

Yaṃ kho āvuso dukkhe ñāṇaṃ

That, venerable friends, which is knowledge about suffering

dukkhasamudaye ñāṇaṃ

knowledge about the arising of suffering

dukkhanirodhe ñāṇaṃ

knowledge about the cessation of suffering

dukkhanirodhagāminiyā paṭipadāya¹ ñāṇaṃ.

knowledge about the practice going to the cessation of suffering.

Ayaṃ vuccatāvuso sammādiṭṭhi.

This, venerable friends, is called right view.

Katamo cāvuso sammāsaṅkappo?

Now what, venerable friends, is right thought?

Nekhammasaṅkappo

The thought of renunciation

avyāpādasāṅkappo

the thought of good will

avihiṃsāsaṅkappo.

the thought of non-violence.

¹ CBhp: -gāminī paṭipadāya

Ayaṃ vuccatāvuso sammāsaṅkappo.

This, venerable friends, is called right thought.

Katamā cāvuso sammāvācā?

Now what, venerable friends, is right speech?

Musāvādā veramaṇī

Refraining from false speech

pisuṇāvācā¹ veramaṇī

refraining from malicious speech

pharusāvācā² veramaṇī

refraining from rough speech

samphappalāpā veramaṇī.

refraining from frivolous talk.

Ayaṃ vuccatāvuso sammāvācā.

This, venerable friends, is called right speech.

Katamo cāvuso sammākammanto?

Now what, venerable friends, is right action?

Pāṇātipātā veramaṇī

Refraining from killing living creatures

adinnādānā veramaṇī

refraining from taking what has not been given

kāmesu micchācārā veramaṇī.

refraining from sexual misconduct.

Ayaṃ vuccatāvuso sammākammanto.

This, venerable friends, is called right action.

¹ CBhp: *pisuṇāya vācāya*

² CBhp: *pharusāya vācāya*

Katamo cāvuso sammā-ājīvo?

Now what, venerable friends, is right livelihood?

Idhāvuso ariyasāvako micchā-ājīvaṃ pahāya,

Here, venerable friends, a noble disciple, having given up wrong ways of livelihood,

sammā-ājīvena jīvikaṃ kappeti.

earns his living by a right way of livelihood.

Ayaṃ vuccatāvuso sammā-ājīvo.

This, venerable friends, is called right livelihood.

Katamo cāvuso sammāvāyāmo?

Now what, venerable friends, is right endeavour?

Idhāvuso bhikkhu anuppanānaṃ pāpakānaṃ

° Here, venerable friends, a monk generates desire for the non-arising of bad

akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti,

and unwholesome things that have not yet arisen,

vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ

° He generates desire to give up bad and unwholesome things

pahānāya chandaṃ janeti,

that have already arisen,

vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Anuppanānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti,

He generates desire for the arising of wholesome things that have not yet arisen,

vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā, asammosāya,

° He generates desire for the endurance of wholesome things that have arisen, their non-forgetting,

bhiyyobhāvāya,¹ vepullāya, bhāvanāya, pāripūriyā² chandaṃ janeti,

multiplicaton, extension, development, and fulfilment,

vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Ayaṃ vuccatāvuso sammāvāyāmo.

This, venerable friends, is called right endeavour.

Katamā cāvuso sammāsati?

Now what, venerable friends, is right mindfulness?

Idhāvuso bhikkhu kāye kāyānupassī viharati,

Here, venerable friends, a monk dwells contemplating (the nature of) the body in the body,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

Vedanāsu vedanānupassī viharati,

He dwells contemplating (the nature of) feelings in feelings,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

¹ PPV, PPV2: *bhūyyobhāvāya*

² CBhp, PPV2: *pāripuriyā*

Citte cittānupassī viharati,

He dwells contemplating (the nature of) the mind in the mind,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

Dhammesu dhammānupassī viharati,

He dwells contemplating (the nature of) things in (various) things

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

Ayaṃ vuccatāvuso sammāsati.

This, venerable friends, is called right mindfulness.

Katamo¹ cāvuso sammāsamādhi?

Now what, venerable friends, is right concentration?

Idhāvuso bhikkhu vivicceva kāmehi, vivicca akusalehi dhammehi,

Here, venerable friends, a monk, quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

having applied thought, sustained thought, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati.

dwells having attained the first absorption.

Vitakkavicārānaṃ vūpasamā

With the ending of applied thought, and sustained thought,

ajjhattaṃ sampasādanaṃ, cetaso ekodibhāvaṃ,

with internal clarity, and one-pointedness of mind,

¹ CBhp: *Katamā*

avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ,

being without applied thought, without sustained thought, having the happiness and rapture born of concentration,

dutiyāṃ jhānaṃ upasampajja viharati.

he dwells having attained the second absorption.

Pītiyā ca virāgā upekkhako¹ ca viharati,

With the fading away of rapture he dwells equanimous,

sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti,

mindful, clearly knowing, experiencing happiness through the body,

yan-taṃ ariyā ācikkhanti: “Upekkhako² satimā sukhavihārī” ti,

about this the noble ones declare: “He lives pleasantly, mindful, and equanimous,”

tatiyāṃ jhānaṃ upasampajja viharati.

(thus) he dwells having attained the third absorption.

Sukhassa ca pahānā, dukkhassa ca pahānā,

Having given up pleasure, given up pain,

pubbeva somanassadomanassānaṃ atthaṅgamā

and with the previous disappearance of mental well-being and sorrow,

adukkhaṃ, asukhaṃ, upekkhā³-satipārisuddhiṃ

without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

catutthaṃ jhānaṃ⁴ upasampajja viharati.

he dwells having attained the fourth absorption.

Ayaṃ vuccatāvuso sammāsamādhi.

This, venerable friends, is called right concentration.

¹ PPV: *upekkho*; CBhp: *upekhako*

² CBhp: *upekhako*

³ PPV: *upekhā*

⁴ PPV2: *catutthajjhānaṃ*

Idaṃ vuccatāvuso dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

This, venerable friends, is called the noble truth of the practice going to the cessation of suffering.

Tathāgatena āvuso Arahatā Sammāsambuddhena,

The Realised One, friends, the Worthy One, the Perfect Sambuddha,

Bārāṇasiyaṃ Isipatane Migadāye,

while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.¹

or by a god or by a demon or by a deity or by anyone in the world.

Yad-idaṃ imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā,

° That is to say, the explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ”-ti.

opening up, analysing, and making plain, of these four noble truths.”

Idam-avoc² āyasmā Sāriputto,

Venerable Sāriputta said this,

attamaṇā te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinandun-ti.

and those monks were uplifted and greatly rejoiced in venerable Sāriputta's words.

Niṭṭhitāni Atirekāni Sattasuttāni³

The Seven Supplementary Discourses are Finished

¹ PPV2: *lokasmin-ti*

² MPP, PPV: *Idam-avoca*

³ MPP, PPV, CBhp omit this end title.

Tatīyakabhāṇavāraṃ

The Third Recital

29: Āṭānāṭiyasuttaṃ

The Āṭānāṭiya Discourse

(Part One)

The Occasion

Evaṃ me suttaṃ:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭe pabbate.

at one time the Auspicious One was dwelling near Rājagaha on the Vultures' Peak mountain.

Atha kho Cattāro Mahārājā,¹

Then the Four Great Kings,

mahatīyā ca yakkhasenāya, mahatīyā ca gandhabbasenāya,

with a great army of yakkhas, with a great army of gandhabbas,

mahatīyā ca kumbhaṇḍasenāya, mahatīyā ca nāgasenāya,

with a great army of kumbhaṇḍas, with a great army of nāgas,

catuddisaṃ rakkhaṃ ṭhapetvā, catuddisaṃ gumbaṃ ṭhapetvā,

having set up a protection over the four quarters, having set serried troops at the four directions,

catuddisaṃ ovaraṇaṃ ṭhapetvā, abhikkantāya rattiyā,

having set up a barricade at the four directions, at the end of the night,

abhikkantavaṇṇā kevalakappaṃ Gijjhakūṭaṃ obhāsetvā,

having lit up the whole of Vultures' Peak with their surpassing beauty,

¹ MPP, PPV: *Mahārājā*

yena Bhagavā tenupasaṅkamimṣu,¹ upasaṅkamtivā
approached the Auspicious One, and after approaching

Bhagavantam abhivādetvā, ekam-antaṃ nisīdimṣu. Te pi kho yakkhā,
and worshipping the Auspicious One, they sat down on one side. Then of those
yakkhas,

app-ekacce Bhagavantam abhivādetvā ekam-antaṃ nisīdimṣu.
some, after worshipping the Auspicious One, sat down on one side.

App-ekacce Bhagavatā saddhiṃ sammodimṣu,
Some exchanged greetings with the Auspicious One,

sammodaniyam katham sārānīyam vītisāretvā, ekam-antaṃ nisīdimṣu.
and after exchanging polite and courteous greetings, sat down on one side.

App-ekacce yena Bhagavā tenañjaliṃ paṇāmetvā,
Some, after raising their hands in respectful salutation to the Auspicious One,

ekam-antaṃ nisīdimṣu. App-ekacce nāmagottaṃ sāvetvā,
sat down on one side. Some, after announcing their name and family,

ekam-antaṃ nisīdimṣu. App-ekacce tuṅhībūtā ekam-antaṃ nisīdimṣu.
sat down on one side. Some, while keeping silent, sat down on one side.

Ekam-antaṃ nisinno kho Vessavaṇo Mahārājā
Then, while sitting on one side, the Great King Vessavaṇa

Bhagavantam etad-avoca:
said this to the Auspicious One:

“Santi hi bhante uḷārā yakkhā Bhagavato appasannā,
“There are, reverend Sir, some high ranking yakkhas who are not pleased with
the Auspicious One,

santi hi bhante uḷārā yakkhā Bhagavato pasannā,
there are, reverend Sir, some high ranking yakkhas who are pleased with the
Auspicious One,

¹ CBhp: *upasankamisun*

santi hi bhante majjhimā yakkhā Bhagavato appasannā,

there are, reverend Sir, some middle ranking yakkhas who are not pleased with the Auspicious One,

santi hi bhante majjhimā yakkhā Bhagavato pasannā,

there are, reverend Sir, some middle ranking yakkhas who are pleased with the Auspicious One,

santi hi bhante nīcā yakkhā Bhagavato appasannā,

there are, reverend Sir, some low ranking yakkhas who are not pleased with the Auspicious One,

santi hi bhante nīcā yakkhā Bhagavato pasannā.

there are, reverend Sir, some low ranking yakkhas who are pleased with the Auspicious One.

Yebhuyyena kho pana bhante yakkhā appasannā yeva Bhagavato.

But, reverend Sir, almost all of the yakkhas are not pleased with the Auspicious One.

Taṃ kissa hetu?

What is the reason for that?

Bhagavā hi bhante paṇātipātā veramaṇiyā Dhammaṃ deseti,

Because, reverend Sir, the Auspicious One preaches the Dhamma of refraining from killing living creatures,

adinnādānā veramaṇiyā Dhammaṃ deseti,

preaches the Dhamma of refraining from taking what has not been given,

kāmesu micchācārā veramaṇiyā Dhammaṃ deseti,

preaches the Dhamma of refraining from sexual misconduct,

musāvādā veramaṇiyā Dhammaṃ deseti,¹

preaches the Dhamma of refraining from false speech,

surāmerayamajjapamādaṭṭhānā veramaṇiyā Dhammaṃ deseti.

preaches the Dhamma of refraining from liquor, wines, or intoxicants which cause heedlessness.

¹ CBhp: omits this line, by mistake

Yebhuyyena kho pana bhante yakkhā appaṭiviratā yeva pāṇātipātā,
But, reverend Sir, almost all of the yakkhas do not refrain from killing living creatures,

appaṭiviratā adinnādānā,
do not refrain from taking what has not been given,

appaṭiviratā kāmesu micchācārā,
do not refrain from sexual misconduct,

appaṭiviratā musāvādā,
do not refrain from false speech,

appaṭiviratā surāmerayamajjapamādaṭṭhānā.
do not refrain from liquors, wines, or intoxicants which cause heedlessness.

Tesaṃ taṃ hoti appiyaṃ amanāpaṃ.
To them that is neither dear nor appealing.

Santi hi bhante Bhagavato sāvakā araṇṇe,
There are, reverend Sir, disciples of the Auspicious One in the wilderness,

vanapatthāni pantāni senāsanāni paṭisevanti,
who are practising in remote jungle dwelling places,

appasaddāni, appanigghosāni, vijanavātāni,
where there is little sound, little noise, which have a lonely atmosphere,

manussarāhaseyyakāni, paṭisallānasārubbāni.
lying hidden away from men, which are suitable for seclusion.

Tattha santi uḷārā yakkhā nivāsino
And there are high ranking yakkhas settled there

ye imasmiṃ Bhagavato pāvacaṇe appasannā.
who are not pleased with the word of the Auspicious One,

Tesaṃ pasādāya uggaṇhātu bhante Bhagavā “Āṭṇāṇṭiyaṃ” rakkhaṃ,
To please then, reverend Sir, may the Auspicious One learn this “Āṭṇāṇṭiya” protection,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,
for the monks', nuns', laymen's, and laywomen's

guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā” ti.
guard, protection, freedom from harm, and comfortable living.”

Adhivāsesi Bhagavā tuṅhībāvena.
The Auspicious One by keeping silent gave consent.

Atha kho Vessavaṇo Mahārājā Bhagavato adhivāsanaṃ viditvā
Then the Great King Vessavaṇa having understood the Auspicious One's
consent

tāyaṃ velāyaṃ imaṃ “Āṭānāṭiyaṃ” rakkhaṃ abhāsi:
on that occasion recited this “Āṭānāṭiya” protection:

The Seven Buddhas

1. “Vipassissa namatthu, ~ Cakkhumantassa sirīmato,
“May you revere Vipassī, ~ the glorious Visionary,

Sikhissa pi namatthu, ~ sabbabhūtānukampino,
may you revere Sikhī, ~ who has pity on all beings,

2. Vessabhussa namatthu, ~ nahātakassa tapassino,
may you revere Vessabhū, ~ the austere one, cleansed (of corruptions),

namatthu Kakusandhassa, ~ Mārasenāpamaddino,
may you revere Kakusandha, ~ who has crushed Māra's army,

3. Koṇāgamanassa namatthu, ~ brāhmaṇassa vusīmato,
may you revere Koṇāgamana, ~ the accomplished brahmin,

Kassapassa namatthu, ~ vippamuttassa sabbadhi.
may you revere Kassapa, ~ who is free in every respect.

4. Aṅgīrasassa namatthu, ~ Sakyaputtassa sirīmato,
May you revere Aṅgīrasa, ~ the glorious son of the Sakyans,

yo imaṃ Dhammam-adesesi, ~ sabbadukkhā panūdanaṃ.
he who preached this Dhamma, ~ which is the dispelling of all suffering.

5. Ye cāpi nibbutā loke, ~ yathābhūtaṃ vipassisum,

Those who are emancipated in the world, ~ who have insight (into things) as they are,

te janā apisuṇā,¹ ~ mahantā vītasārādā,

those people free from malicious speech, ~ who are great and fully mature,

6. hitaṃ devamanussānaṃ, ~ yaṃ namassanti Gotamaṃ,

they will revere that Gotama, who is of benefit to gods and men,

vijjācaraṇasampannaṃ, ~ mahantaṃ vītasāradaṃ.

who has understanding and good conduct, ~ who is great and fully mature.

The East

7. Yato uggacchati² suriyo, ~ Ādicco maṇḍalī mahā,

From where the sun comes up, ~ the son of Aditi, the great circle,

yassa cuggacchamānassa, ~ saṃvarī pi nirujjhati,

while that one is coming up, ~ the darkness of night comes to an end,

8. yassa cuggate suriye, ~ divaso ti pavuccati,

and after the sun has come up, ~ it is said to be the daytime,

rahado pi tattha gambhīro, ~ samuddo saritodako,

there is a deep lake in that place, ~ an ocean where the waters have flowed,

9. evaṃ naṃ tattha jānanti ~ samuddo saritodako,

thus in that place they know there is ~ an ocean where the waters have flowed,

ito sā Purimā disā, ~ iti naṃ ācikkhati³ jano.

from here that is the Easterly direction, ~ so the people declare.

10. Yaṃ disaṃ abhipāleti ~ Mahārājā yasassi so,

That direction is watched over ~ by a resplendent Great King,

¹ CBhp: *apisuṇātha*

² CBhp: *uggacchati*

³ CBhp: *ācikkhati*, and so throughout

gandhabbānaṃ ādhipati, ~ Dhataratṭho iti nāma so.
he is the master of the gandhabbas, ~ Dhataratṭha, such is his name.

11. Ramatī¹ naccagītehi, ~ gandhabbehi purakkhato,
He delights in song and dance, ~ he is honoured by gandhabbas,

puttā pi tassa bahavo, ~ ekanāmā ti me sutāṃ,
he also has a great many sons, ~ all of one name, so I have heard,

12. asītiṃ dasa eko ca, ~ Indanāmā mahabbalā,
they are eighty and ten and one, ~ Inda by name, ones of great strength,

te cāpi Buddhaṃ disvāna, ~ Buddhaṃ ādiccābandhunaṃ,
they, having seen the Awakened One, ~ the Buddha, kinsman of the sun,

13. dūrato va namassanti, ~ mahantaṃ vītasāradaṃ:
from afar, do reverence him, ~ who is great and fully mature:

“Namo te purisājañña! ~ Namo te purisuttama!
“Reverence to you, excellent one! ~ Reverence to you, supreme one!

14. Kusalena samekkhasi, ~ amanussā pi taṃ vandanti,
You have looked on us with goodness, ~ the non-human beings worship you,

sutaṃ netāṃ abhiṇhaso, ~ tasmā evaṃ vademase:
we have heard this repeatedly, ~ therefore we should speak like this:

15. “Jinaṃ vandatha Gotamaṃ, ~ Jinaṃ vandāma Gotamaṃ,
“You should worship the victor Gotama, ~ we should worship the victor
Gotama,

vijjācaraṇasampannaṃ, ~ Buddhaṃ vandāma Gotamaṃ!”
who has understanding and good conduct, ~ we should worship the Buddha
Gotama!”

¹ CBhp, PPV2: *Ramati*, and so throughout

The South

16. Yena petā pavuccanti, ~ pisuṇā piṭṭhimaṃsikā,

There they say (go) the departed, ~ who speak maliciously, backbiters,

pāṇātipātino luddā, ~ corā nekatikā janā,

killers of creatures, hunters, ~ thieves, and fraudulent people,

ito sā Dakkhiṇā disā, ~ iti naṃ ācikkhatī jano.

from here that is the Southerly direction, ~ so the people declare.

17. Yaṃ disaṃ abhipāleti ~ Mahārājā yasassi so,

That direction is watched over ~ by a resplendent Great King,

kumbhaṇḍhānaṃ ādhipati, ~ Virūḷho iti nāma so.

he is the master of the kumbhaṇḍhas, ~ Virūḷha, such is his name.

18. Ramatī naccagītehi, ~ kumbhaṇḍhehi purakkhato,

He delights in song and dance, ~ he is honoured by kumbhaṇḍhas,

puttā pi tassa bahavo, ~ ekanāmā ti me sutam,

he also has a great many sons, ~ all of one name, so I have heard,

19. asītiṃ dasa eko ca, ~ Indanāmā mahabbalā,

they are eighty and ten and one, ~ Inda by name, ones of great strength,

te cāpi Buddhaṃ disvāna, ~ Buddhaṃ ādiccabandhunaṃ,

they, having seen the Awakened One, ~ the Buddha, kinsman of the sun,

20. dūrato va namassanti, ~ mahantaṃ vītasāraḍaṃ:

from afar, do reverence him, ~ who is great and fully mature:

“Namo te purisājaṇṇa! ~ Namo te purisuttama!

“Reverence to you, excellent one! ~ Reverence to you, supreme one!

21. Kusalena samekkhasi, ~ amanussā pi taṃ vandanti,

You have looked on us with goodness, ~ the non-human beings worship you,

sutaṃ netam abhiṇhaso, ~ tasmā evaṃ vademase:

we have heard this repeatedly, ~ therefore we should speak like this:

22. “Jinaṃ vandatha Gotamaṃ, ~ Jinaṃ vandāma Gotamaṃ,
“You should worship the victor Gotama, ~ we should worship the victor
Gotama,

vijjācaraṇasampannaṃ, ~ Buddhaṃ vandāma Gotamaṃ!”
who has understanding and good conduct, ~ we should worship the Buddha
Gotama!”

The West

23. Yattha coggacchati¹ suriyo, ~ Ādicco maṇḍalī mahā,
That place where the sun goes down, ~ the son of Aditi, the great circle,

yassa coggacchamānassa ~ divaso pi nirujjhati,
while that one is going down ~ the light of day comes to an end,

24. yassa coggate suriye, ~ saṃvarī ti pavuccati,
and after the sun has gone down, ~ it is said to be night-time,

rahado pi tattha gambhīro, ~ samuddo saritodako,
there is a deep lake in that place, ~ an ocean where the waters have flowed,

25. evaṃ naṃ tattha jānanti ~ samuddo saritodako,
thus in that place they know there is ~ an ocean where the waters have
flowed,

ito sā Pacchimā disā, ~ iti naṃ ācikkhatī jano.
from here that is the Westerly direction, ~ so the people declare.

26. Yaṃ disaṃ abhipāleti ~ Mahārājā yasassi so,
That direction is watched over ~ by a resplendent Great King,

nāgānaṃ ādhipati, ~ Virūpakkho iti nāma so.
he is the master of the nāgas, ~ Virūpakkha, such is his name.

27. Ramatī naccagītehi, ~ nāgehi purakkhato,
He delights in song and dance, ~ he is honoured by nāgas,

puttā pi tassa bahavo, ~ ekanāmā ti me sutam,
he also has a great many sons, ~ all of one name, so I have heard,

¹ PPV2: *coggacchati*

28. asītiṃ dasa eko ca, ~ Indanāmā mahabbalā,

they are eighty and ten and one, ~ Inda by name, ones of great strength,

te cāpi Buddhaṃ disvāna, ~ Buddhaṃ ādiccabandhunaṃ,

they, having seen the Awakened One, ~ the Buddha, kinsman of the sun,

29. dūrato¹ va namassanti, ~ mahantaṃ vītasāradaṃ:

from afar, do reverence him, ~ who is great and fully mature:

“Namo te purisājañña! ~ Namo te purisuttama!

“Reverence to you, excellent one! ~ Reverence to you, supreme one!

30. Kusalena samekkhasi, ~ amanussā pi taṃ vandanti,

You have looked on us with goodness, ~ the non-human beings worship you,

sutaṃ netāṃ abhiñhaso, ~ tasmā evaṃ vademase:

we have heard this repeatedly, ~ therefore we should speak like this:

31. “Jinaṃ vandatha Gotamaṃ, ~ Jinaṃ vandāma Gotamaṃ,

“You should worship the victor Gotama, ~ we should worship the victor Gotama,

vijjācaraṇasampannaṃ, ~ Buddhaṃ vandāma Gotamaṃ!”²

who has understanding and good conduct, ~ we should worship the Buddha Gotama!”

The North

32. Yena Uttarakurū rammā, ~ Mahāneru sudassano,

Where delightful Uttarakuru is, ~ and the good looking Mount Neru,

manussā tattha jāyanti ~ amamā apariggahā.

the men who are born in that place ~ are unselfish, without possessions.

33. Na te bijaṃ pavapanti, ~ na pi nīyanti naṅgalā,

They do not sow the seed, ~ and nor are there ploughs led along,

akattḥhapākimaṃ sāliṃ ~ paribhuñjanti mānūsā,

the rice that men enjoy the use of there matures in untilled ground,

¹ PPV2: *durato*

² PPV, PPV2: *Gotaman!”-ti*

34. akaṇaṃ aṭhusaṃ suddhaṃ, ~ sugandhaṃ taṇḍulapphalaṃ,
without husk powder or chaff, pure, ~ sweet smelling grains of the finest rice,

tuṇḍikīre pacitvāna, ~ tato bhuñjanti bhojanaṃ.
having cooked it on hot rocks (without smoke), ~ they then enjoy their food.

35. Gāviṃ ekakhuraṃ katvā ~ anuyanti disodisaṃ,
Having made their cows solid-hooved ~ they go about from place to place,

pasuṃ ekakhuraṃ katvā ~ anuyanti disodisaṃ,
having made their kine solid-hooved ~ they go about from place to place,

36. itthivāhanaṃ katvā ~ anuyanti disodisaṃ,
having made women their vehicle ~ they go about from place to place,

purisavāhanaṃ katvā ~ anuyanti disodisaṃ,
having made men their vehicle ~ they go about from place to place,

37. kumārivāhanaṃ katvā ~ anuyanti disodisaṃ,
having made girls their vehicle ~ they go about from place to place,

kumāravāhanaṃ katvā ~ anuyanti disodisaṃ.
having made boys their vehicle ~ they go about from place to place.

38. Te yāne abhirūhitvā,
Having mounted their (various) carriages,

sabbā disā anupariyanti ~ pacārā tassa rājino,
the messengers of that King go around in all directions,

hatthiyānaṃ assayānaṃ ~ dibbaṃ yānaṃ upaṭṭhitaṃ.
being furnished with elephant- and horse- and divine-carriages.

39. Pāsādā sivikā ceva ~ Mahārājassa yasassino,
And for that Great and resplendent King there are palaces and palanquins,

tassa ca nagarā ahū, ~ antalikkhe sumāpitā:
and there are cities for him also, ~ that are well built in the heavens (called):

Āṭānāṭā, Kusināṭā, Parakusināṭā, Nāṭapuriyā, Parakusitanāṭā.
Āṭānāṭā, Kusināṭā, Parakusināṭā, Nāṭapuriyā, Parakusitanāṭā.

Uttarena Kapīvanto, Janogham-aparena ca,

To the North is Kapīvanta, and on the other side is Janogha,

Navanavatiyo, Ambara-ambaravatiyo, Ālakamandā nāma rājadhāni.

Navanavatiya, Ambara-ambaravatiya, and the king's capital named Ālakamandā.

Kuverassa kho pana mārisa Mahārājassa Visāṇā nāma rājadhāni,

The Great King Kuvera's capital, dear Sir, is named Visāṇā,

tasmā Kuvero Mahārājā Vessavaṇo ti pavuccati.

therefore is the Great King also called Vessavaṇa.

Paccesanto pakāsenti: Tatolā, Tattalā, Tatotalā,

These each individually inform (the King): Tatolā, Tattalā, Tatotalā,

Ojasi, Tejasi, Tatojasi, Sūro, Rājā, Ariṭṭho, Nemi.

Ojasi, Tejasi, Tatojasi, Sūra, Rājā, Ariṭṭha, Nemi.

Rahado pi tattha Dharaṇī nāma,

There is a lake in that place also, named Dharaṇī,

yato meghā pavassanti, vassā yato patāyanti.

and from there the clouds rain down, from there the rains spread.

Sabhā pi tattha Bhagalavati nāma yattha yakkhā payirupāsanti.

There also is the public hall named Bhagalavati where the yakkhas assemble.

40. Tattha nīccaphalā rukkhā, ~ nānādiḷḷaṇāyutā,

There the trees are always in fruit, ~ and have a crowd of birds of diverse kinds,

mayūraṅcābhirudā, ~ kokilābhi hi vaggubhi,

resounding with peacocks and hens, ~ and also with the lovely cuckoos,

41. Jīvaṃjīvakasaddettha, ~ atho oṭṭhavacittakā,

there is the pheasant who calls out “live on!”, ~ and the bird who calls out “lift up your minds!”,

kukutthakā kuḷīrakā, ~ vane pokkharasātakā,
there are the jungle fowl, and golden cocks, ~ and in the wood the lotus crane,

42. sukasālikasaddettha, ~ daṇḍamāṇavakāni ca,
there are the sounds of parrot and mynah, ~ and birds who have young mens'
faces,

sobhati sabbakālaṃ sā ~ Kuveranalīni sadā,
and Kuvera's lotus pond is ever attractive, all of the time,

ito sā Uttarā disā, ~ iti naṃ ācikkhatī jano.
from here that is the Northerly direction, ~ so the people declare.

43. Yaṃ disaṃ abhipāleti ~ Mahārājā yasassi so,
That direction is watched over ~ by a resplendent Great King,

yakkhānaṃ āhipati, ~ Kuvero iti nāma so.
he is the master of the yakkhas, ~ Kuvera, such is his name.

44. Ramatī naccagītehi, ~ yakkhehi purakkhato,
He delights in song and dance, ~ he is honoured by yakkhas,

puttā pi tassa bahavo, ~ ekanāmā ti me sutāṃ,
he also has a great many sons, ~ all of one name, so I have heard,

45. asītiṃ dasa eko ca, ~ Indanāmā mahabbalā,
they are eighty and ten and one, ~ Inda by name, ones of great strength,

te cāpi Buddhaṃ disvāna, ~ Buddhaṃ ādiccabandhunaṃ,
they, having seen the Awakened One, ~ the Buddha, kinsman of the sun,

46. dūrato va namassanti, ~ mahantaṃ vītasāradaṃ:
from afar, do reverence him, ~ who is great and fully mature:

“Namo te purisājañña! ~ Namo te purisuttama!
“Reverence to you, excellent one! ~ Reverence to you, supreme one!

47. Kusalena samekkhasi, ~ amanussā pi taṃ vandanti,
You have looked on us with goodness, ~ the non-human beings worship you,

sutaṃ netam abhiṇhaso, ~ tasmā evaṃ vademase:

we have heard this repeatedly, ~ therefore we should speak like this:

48. “Jinaṃ vandatha Gotamaṃ, ~ Jinaṃ vandāma Gotamaṃ,

“You should worship the victor Gotama, ~ we should worship the victor Gotama,

vijjācaraṇasampannaṃ, ~ Buddhaṃ vandāma Gotamaṃ!”-ti

who has understanding and good conduct, ~ we should worship the Buddha Gotama!”

Ayaṃ kho sā mārisa “Āṭānāṭiyā” rakkhā,

This, dear Sir, is the “Āṭānāṭiya” protection,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,

for the monks', nuns', laymen's, and laywomen's

guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā ti.

guard, protection, freedom from harm, and comfortable living.

Yassa kassaci mārisa - bhikkhussa vā bhikkhuṇiyā vā

Whoever, dear Sir - be they monk or nun

upāsakassa vā upāsikāya vā - ayaṃ “Āṭānāṭiyā” rakkhā suggahitā,¹

or layman or laywoman - learns this “Āṭānāṭiya” protection well,

bhavissati samattā pariyāputā, tañ-ce amanusso -

and will master it in its entirety, then if a non-human being -

yakkho vā yakkhiṇī vā yakkhapotako vā

be they male yakkha or female yakkha or yakkha boy

yakkhapotikā vā yakkhamahāmatto vā

or yakkha girl or yakkha minister

yakkhapārisajjo vā yakkhapacāro vā

or yakkha councillor or yakkha messenger

gandhabbo vā gandhabbī vā gandhabbapotako vā

or male gandhabba or female gandhabba or gandhabba boy

¹ PPV2: *suggahitā*

gandhabbapotikā vā gandhabbamahāmatto vā
or gandhabba girl or gandhabba minister

gandhabbapārisajjo vā gandhabbapacāro vā
or gandhabba councillor or gandhabba messenger

kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā
or male kumbhaṇḍa or female kumbhaṇḍa or kumbhaṇḍa boy

kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā
or kumbhaṇḍa girl or kumbhaṇḍa minister

kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā
or kumbhaṇḍa councillor or kumbhaṇḍa messenger

nāgo vā nāginī vā nāgapotako vā
or male nāga or female nāga or nāga boy

nāgapotikā vā nāgamahāmatto vā
or nāga girl or nāga minister

nāgapārisajjo vā nāgapacāro vā -
or nāga councillor or nāga messenger -

paduṭṭhacitto gacchantaṃ vā anugaccheyya, ṭhitaṃ vā upatiṭṭheyya,
with a wicked mind come near while they are going, or stand near while they are standing,

nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya,
or sit near while they are sitting, or lie near while they are lying,

na me so mārisa amanusso labheyya
then that non-human being, dear Sir, would not receive

gāmesu vā nigamesu vā sakkāraṃ vā garukāraṃ vā.
in my villages and towns, honour or respect.

Na me so mārisa amanusso labheyya
That non-human being, dear Sir, would not receive

Ālakamandāya rājadhāniyā vatthuṃ vā vāsaṃ vā.
in my royal city Ālakamandā, ground or dwelling.

Na me so mārisa amanusso labheyya
That non-human being, dear Sir, would not be able

yakkhānaṃ samitiṃ gantuṃ.
to go to the gathering of the yakkhas.

Api-ssu naṃ mārisa amanussā
Further, dear Sir, non-human beings

anavayham-pi naṃ kareyyuṃ avivayhaṃ.
would not give or take him in marriage.

Api-ssu naṃ mārisa amanussā
Further, dear Sir, non-human beings

attāhi pi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ.
would abuse him with very personal abuse.

Api-ssu naṃ mārisa amanussā
Further, dear Sir, non-human beings

rittam-pi pattaṃ sīse nikkujjeyyuṃ.
would drop an empty bowl over his head.

Api-ssu naṃ mārisa amanussā
Further, dear Sir, non-human beings

sattadhā pissa muddhaṃ phāleyyuṃ.
would split his head into seven pieces.

Santi hi mārisa amanussā caṇḍā, ruddā, rabhasā,
There are non-human beings, dear Sir, who are fierce, cruel, and violent,

te neva Mahārājānaṃ ādiyanti,
they do not take notice of the Great Kings,

na Mahārājānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' men,

na Mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' mens' men,

te kho te mārisa amanussā Mahārājānaṃ avaruddhā nāma vuccanti.
and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

Seyyathā pi mārisa rañño Māgadhassa vijite corā,
Just as, dear Sir, there are thieves in the king of Magadha's realm,

te neva rañño Māgadhassa ādiyanti,
who do not take notice of the king of Magadha,

na rañño Māgadhassa purisakānaṃ ādiyanti,
who do not take notice of the king of Magadha's men,

na rañño Māgadhassa purisakānaṃ purisakānaṃ ādiyanti,
who do not take notice of the king of Magadha's mens' men,

te kho te mārisa mahācorā,
and those great thieves, dear Sir,

rañño Māgadhassa avaruddhā nāma vuccanti.
are said to be in revolt against the king of Magadha.

Evam-eva kho mārisa santi hi amanussā caṇḍā, ruddā, rabhasā,
Even so, dear Sir, there are non-human beings who are fierce, cruel, and violent,

te neva Mahārājānaṃ ādiyanti,
they do not take notice of the Great Kings,

na Mahārājānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' men,

na Mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' mens' men,

te kho te mārisa amanussā Mahārājānaṃ avaruddhā nāma vuccanti.
and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

Yo hi koci mārisa amanusso -

Now, dear Sir, whatever non-human beings -

yakkho vā yakkhiṇī vā yakkhapotako vā

be they male yakkha or female yakkha or yakkha boy

yakkhapotikā vā yakkhamahāmatto vā

or yakkha girl or yakkha minister

yakkhapārisajjo vā yakkhapacāro vā

or yakkha councillor or yakkha messenger

gandhabbo vā gandhabbī vā gandhabbapotako vā

or male gandhabba or female gandhabba or gandhabba boy

gandhabbapotikā vā gandhabbamahāmatto vā

or gandhabba girl or gandhabba minister

gandhabbapārisajjo vā gandhabbapacāro vā

or gandhabba councillor or gandhabba messenger

kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā

or male kumbhaṇḍa or female kumbhaṇḍa or kumbhaṇḍa boy

kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā

or kumbhaṇḍa girl or kumbhaṇḍa minister

kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā

or kumbhaṇḍa councillor or kumbhaṇḍa messenger

nāgo vā nāginī vā nāgapotako vā

or male nāga or female nāga or nāga boy

nāgapotikā vā nāgamahāmatto vā

or nāga girl or nāga minister

nāgapārisajjo vā nāgapacāro vā -

or nāga councillor or nāga messenger -

paduṭṭhacitto bhikkhuṃ vā bhikkhuṇiṃ vā upāsakaṃ vā upāsikaṃ vā,

with a wicked mind should come near a monk or a nun or a layman or a laywoman

gacchantam vā anugaccheyya, ʒhitam vā upatiṭṭheyya,
while they are going, or stand near while they are standing,

nisinnaṃ vā upanisiḍeyya, nipannaṃ vā upanipajjeyya,
or sit near while they are sitting, or lie near while they are lying,

imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ,
then to these yakkhas, great yakkhas, generals, great generals,

ujjhāpetabbaṃ, vikkanditabbaṃ, viravitabbaṃ:
one should call out, one should shout out, one should cry out:

“Ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati,
“This yakkha has seized me, this yakkha has grabbed me,

ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti,
this yakkha annoys me, this yakkha harrasses me,

ayaṃ yakkho hiṃsati, ayaṃ yakkho vihimsati,
this yakkha hurts me, this yakkha injures me,

ayaṃ yakkho na muñcati” ti.
this yakkha will not release me.”

Katamesaṃ yakkhānaṃ, mahāyakkhānaṃ,
To which yakkhas, great yakkhas,

senāpatīnaṃ mahāsenāpatīnaṃ?
generals, and great generals?

49. Indo, Somo, Varuṇo ca, ~ Bhāradvājo, Pajāpatī,
Inda, Soma, and Varuṇa, ~ Bhāradvāja, Pajāpati,

Candano, Kāmaseṭṭho ca, ~ Kinnughaṇḍu, Nighaṇḍu ca,
Candana, and Kāmaseṭṭha, ~ Kinnughaṇḍu, and Nighaṇḍu,

Panādo, Opamañño ca, ~ devasūto ca Mātali.
Panāda, and Opamañña, ~ and Mātali, the gods' charioteer.

50. Cittaseno ca gandhabbo, ~ Nalo rājā Janesabho,
The gandhabbas Citta and Sena, ~ the kings Nala and Janesabha,

Sātāgiro, Hemavato, ~ Puṇṇako, Karatiyo, Guḷo,
Sātāgira, Hemavata, ~ Puṇṇaka, Karatiya, Guḷa,

51. Sīvako, Mucalindo ca, ~ Vessāmitto, Yugandharo,
Sīvaka, and Mucalinda, ~ Vessāmitta, Yugandhara,

Gopālo,¹ Suppagedho ca, ~ Hirinettī ca Mandiyo,
Gopāla, and Suppagedha, ~ Hiri, Netti, and Mandiya,

52. Pañcālacaṇḍo Ālavako ~ Pajjuno Sumano Sumukho Dadhīmukho,
Pañcālacaṇḍa, Ālavaka, ~ Pajjuna, Sumana, Sumukha, Dadhīmukha,

Maṇi, Māṇi, Caro, Dīgho, ~ atho Serissako saha -
Maṇi, Māṇi, Cara, Dīgha, ~ together with Serissaka -

imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ,
then to these yakkhas, great yakkhas, generals, and great generals,

ujjhāpetabbaṃ, vikkanditabbaṃ, viravitabbaṃ:
one should call out, one should shout out, one should cry out:

“Ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati,
“This yakkha has seized me, this yakkha has grabbed me,

ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti,
this yakkha annoys me, this yakkha harrasses me,

ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati,
this yakkha hurts me, this yakkha injures me,

ayaṃ yakkho na muñcatī” ti.
this yakkha will not release me.”

Ayaṃ kho sā mārīsa “Āṭānāṭiyā” rakkhā,
This, dear Sir, is the “Āṭānāṭiyā” protection,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,
for the monks', nuns', laymen's, and laywomen's

¹ CBhp: *Gopalo*

guttīyā, rakkhāya, avihimsāya, phāsuvihārāyā ti.

guard, protection, freedom from harm, and comfortable living.

Handa ca dāni mayaṃ mārisa gacchāma,

And now, dear Sir, we shall go,

bahukiccā mayaṃ bahukaraṇīyā” ti.

as we have many duties, and there is much which ought to be done.”

“Yassa dāni tumhe Mahārājāno kālaṃ maññathā” ti.

“Now is the time for whatever you Great Kings are thinking.”

Atha kho Cattāro Mahārājā¹ uṭṭhāyāsanā Bhagavantaṃ

° Then the Four Great Kings rose from their seats and after

abhivādetvā padakkhiṇaṃ katvā, tatthevantaradhāyīṃsu.

worshipping and circumambulating the Auspicious One, vanished right there.

Te pi kho yakkhā uṭṭhāyāsanā app-ekacce Bhagavantaṃ

° Then some yakkhas rose from their seats and after

abhivādetvā padakkhiṇaṃ katvā, tatthevantaradhāyīṃsu.

worshipping and circumambulating the Auspicious One, vanished right there.

App-ekacce Bhagavatā saddhiṃ sammodiṃsu, sammodaniyaṃ

° Some exchanged greetings with the Auspicious One, and after

kathaṃ sārāṇiyaṃ vītisāretvā tatthevantaradhāyīṃsu.

exchanging polite and courteous greetings, vanished right there.

App-ekacce yena Bhagavā tenañjalim

° Some, after raising their hands in respectful salutation

paṇāmetvā tatthevantaradhāyīṃsu.

to the Auspicious One, vanished right there.

¹ CBhp: *Mahārājāno*

App-ekacce nāmagottaṃ sāvetvā tatthevantaradhāyimsu.

Some, after announcing their name and family vanished right there.

App-ekacce tuṇhībūtā tatthevantaradhāyimsū ti.

And some, while keeping silent, vanished right there.

Tatīyakabhāṇavāraṃ Niṭṭhitaṃ¹

The Third Recital is Finished

¹ MPP, CBhp, PPV2 omit *Niṭṭhitaṃ*

Catutthakabhāṇavāraṃ

The Fourth Recital

Āṭānāṭiyasuttaṃ

The Āṭānāṭiya Discourse

(Part Two)

Atha kho Bhagavā tassā¹ rattiyā accayena bhikkhū āmantesi:

Then the Auspicious One when that night had passed addressed the monks, saying:

“Imaṃ bhikkhave rattiṃ Cattāro Mahārājā,²

“This night, monks, the Four Great Kings,

mahatīyā ca yakkhasenāya, mahatīyā ca gandhabbasenāya,

with a great army of yakkhas, with a great army of gandhabbas,

mahatīyā ca kumbhaṇḍasenāya, mahatīyā ca nāgasenāya,

with a great army of kumbhaṇḍas, with a great army of nāgas,

catuddisaṃ rakkhaṃ ṭhapetvā, catuddisaṃ gumbaṃ ṭhapetvā,

having set up a protection over the four quarters, having set serried troops at the four directions,

catuddisaṃ ovaraṇaṃ ṭhapetvā, abhikkantāya rattiyā,

having set up a barricade at the four directions, at the end of the night,

abhikkantavaṇṇā kevalakappaṃ Gijjhakūṭaṃ obhāsetvā,

having lit up the whole of Vultures' Peak with their surpassing beauty,

yenāhaṃ tenupasaṅkamissaṃsu, upasaṅkamitvā

approached me, and after approaching

maṃ abhivādetvā, ekam-antaṃ nisīdiṃsu.

and worshipping me, they sat down on one side.

¹ CBhp: *tassa*

² CBhp: *Mahārājāno*

Te pi kho, bhikkhave,¹ yakkhā,

Then of those yakkhas, monks,

app-ekacce maṃ abhivādetvā ekam-antaṃ nisīdiṃsu.

some, after worshipping me, sat down on one side.

App-ekacce mama² saddhiṃ sammodiṃsu,

Some exchanged greetings with me,

sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā, ekam-antaṃ nisīdiṃsu.

and after exchanging polite and courteous greetings, sat down on one side.

App-ekacce yenāhaṃ tenaṅjaliṃ paṇāmetvā,

Some, after raising their hands in respectful salutation to me,

ekam-antaṃ nisīdiṃsu. App-ekacce nāmagottaṃ sāvetvā,

sat down on one side. Some, after announcing their name and family,

ekam-antaṃ nisīdiṃsu. App-ekacce tuṅhībhūtā ekam-antaṃ nisīdiṃsu.

sat down on one side. Some, while keeping silent, sat down on one side.

Ekam-antaṃ nisinno kho bhikkhave³

Then, while sitting on one side, monks,

Vessavaṇo Mahārājā maṃ etad-avoca:

the Great King Vessavaṇa said this to me:

“Santi hi bhante uḷārā yakkhā Bhagavato appasannā,

“There are, reverend Sir, some high ranking yakkhas who are not pleased with the Auspicious One,

santi hi bhante uḷārā yakkhā Bhagavato pasannā,

there are, reverend Sir, some high ranking yakkhas who are pleased with the Auspicious One,

¹ CBhp, PPV omit *bhikkhave*

² CBhp: *mayā*

³ CBhp, PPV omit *bhikkhave*

santi hi bhante majjhimā yakkhā Bhagavato appasannā,

there are, reverend Sir, some middle ranking yakkhas who are not pleased with the Auspicious One,

santi hi bhante majjhimā yakkhā Bhagavato pasannā,

there are, reverend Sir, some middle ranking yakkhas who are pleased with the Auspicious One,

santi hi bhante nīcā yakkhā Bhagavato appasannā,

there are, reverend Sir, some low ranking yakkhas who are not pleased with the Auspicious One,

santi hi bhante nīcā yakkhā Bhagavato pasannā.

there are, reverend Sir, some low ranking yakkhas who are pleased with the Auspicious One.

Yebhuyyena kho pana bhante yakkhā appasannā yeva Bhagavato.

But, reverend Sir, almost all of the yakkhas are not pleased with the Auspicious One.

Taṃ kissa hetu?

What is the reason for that?

Bhagavā hi bhante paṇātipātā veramaṇiyā Dhammaṃ deseti,

Because, reverend Sir, the Auspicious One preaches the Dhamma of refraining from killing living creatures,

adinnādānā veramaṇiyā Dhammaṃ deseti,

preaches the Dhamma of refraining from taking what has not been given,

kāmesu micchācārā veramaṇiyā Dhammaṃ deseti,

preaches the Dhamma of refraining from sexual misconduct,

musāvādā veramaṇiyā Dhammaṃ deseti,

preaches the Dhamma of refraining from false speech,

surāmerayamajjapamādaṭṭhānā veramaṇiyā Dhammaṃ deseti.

preaches the Dhamma of refraining from liquor, wines, or intoxicants which cause heedlessness.

Yebhuyyena kho pana bhante yakkhā appaṭiviratā yeva pāṇātipātā,
But, reverend Sir, almost all of the yakkhas do not refrain from killing living creatures,

appaṭiviratā adinnādānā,
do not refrain from taking what has not been given,

appaṭiviratā kāmesu micchācārā,
do not refrain from sexual misconduct,

appaṭiviratā musāvādā,
do not refrain from false speech,

appaṭiviratā surāmerayamajjapamādaṭṭhānā.
do not refrain from liquors, wines, or intoxicants which cause heedlessness.

Tesaṃ taṃ hoti appiyaṃ amanāpaṃ.
To them that is neither dear nor appealing.

Santi hi bhante Bhagavato sāvakā araṇṇe,
There are, reverend Sir, disciples of the Auspicious One in the wilderness,

vanapatthāni pantāni senāsanāni paṭisevanti,
who are practising in remote jungle dwelling places,

appasaddāni, appanigghosāni, vijanavātāni,
where there is little sound, little noise, which have a lonely atmosphere,

manussarāhaseyyakāni, paṭisallānasārubbāni.
lying hidden away from men, which are suitable for seclusion.

Tattha santi uḷārā yakkhā nivāsino
And there are high ranking yakkhas settled there

ye imasmiṃ Bhagavato pāvacane appasannā,
who are not pleased with the word of the Auspicious One,

Tesaṃ pasādāya uggaṇhātu bhante Bhagavā “Āṭānāṭiyaṃ” rakkhaṃ,
To please then, reverend Sir, may the Auspicious One learn this “Āṭānāṭiya” protection,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,
for the monks', nuns', laymen's, and laywomen's

guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā” ti.
guard, protection, freedom from harm, and comfortable living.”

Adhivāsesiṃ kho ahaṃ bhikkhave tuṅhībhāvena.
And I, monks, by keeping silent, gave consent.

Atha kho bhikkhave¹ Vessavaṇo Mahārājā maṃ adhivāsanaṃ veditvā
Then the Great King Vessavaṇa, monks, having understood my consent

tāyaṃ velāyaṃ imaṃ “Āṭānāṭiyaṃ” rakkhamaṃ abhāsi:
on that occasion recited this “Āṭānāṭiya” protection:

The Seven Buddhas

53. “Vipassissa namatthu, ~ Cakkhumantassa sirīmato,
“May you revere Vipassī, ~ the glorious Visionary,

Sikhissa pi namatthu, ~ sabbabhūtānukampino,
may you revere Sikhī, ~ who has pity on all beings,

54. Vessabhussa namatthu, ~ nahātakassa tapassino,
may you revere Vessabhū, ~ the austere one, cleansed (of corruptions),

namatthu Kakusandhassa, ~ Mārasenāpamaddino,
may you revere Kakusandha, ~ who has crushed Māra's army,

55. Koṇāgamanassa namatthu, ~ brāhmaṇassa vusīmato,
may you revere Koṇāgamana, ~ the accomplished brahmin,

Kassapassa namatthu, ~ vip̐pamuttassa sabbadhi.
may you revere Kassapa, ~ who is free in every respect.

56. Aṅgīrasassa namatthu, ~ Sakyaputtassa sirīmato,
May you revere Aṅgīrasa, ~ the glorious son of the Sakyans,

¹ CBhp, PPV omit *bhikkhave*

yo imaṃ Dhammam-adesesi, ~ sabbadukkā panūdanaṃ.
he who preached this Dhamma, ~ which is the dispelling of all suffering.

57. Ye cāpi nibbutā loke, ~ yathābhūtaṃ vipassisum,
Those who are emancipated in the world, ~ who have insight (into things)
as they are,

te janā apisuṇā,¹ ~ mahantā vītasārādā,
those people who are free from malicious speech, ~ who are great and fully
mature,

58. hitaṃ devamanussānaṃ, ~ yaṃ namassanti Gotamaṃ,
they will revere that Gotama, who is of benefit to gods and men,

vijācaraṇasampannaṃ, ~ mahantaṃ vītasāradaṃ.
who has understanding and good conduct, ~ who is great and fully mature.

The East

59. Yato uggacchatī² suriyo, ~ Ādicco maṇḍalī mahā,
From where the sun comes up, ~ the son of Aditi, the great circle,

yassa cuggacchamānassa, ~ saṃvarī pi nirujjhati,
while that one is coming up, ~ the darkness of night comes to an end,

60. yassa cuggate suriye, ~ divaso ti pavuccati,
and after the sun has come up, ~ it is said to be the daytime,

rahado pi tattha gambhīro, ~ samuddo saritodako,
there is a deep lake in that place, ~ an ocean where the waters have flowed,

61. evaṃ naṃ tattha jānanti ~ samuddo saritodako,
thus in that place they know there is ~ an ocean where the waters have
flowed,

ito sā Purimā disā, ~ iti naṃ ācikkhati³ jano.
from here that is the Easterly direction, ~ so the people declare.

¹ CBhp: *apisuṇātha*

² CBhp: *uggacchati*

³ CBhp: *ācikkhati*, and so throughout

62. Yaṃ disaṃ abhipāleti ~ Mahārājā yasassi so,

That direction is watched over ~ by a resplendent Great King,

gandhabbānaṃ ādhipati, ~ Dhataratṭho iti nāma so.

he is the master of the gandhabbas, ~ Dhataratṭha, such is his name.

63. Ramatī¹ naccagītehi, ~ gandhabbehi purakkhato,

He delights in song and dance, ~ he is honoured by gandhabbas,

puttā pi tassa bahavo, ~ ekanāmā ti me sutāṃ,

he also has a great many sons, ~ all of one name, so I have heard,

64. asītiṃ dasa eko ca, ~ Indanāmā mahabbalā,

they are eighty and ten and one, ~ Inda by name, ones of great strength,

te cāpi Buddhaṃ disvāna, ~ Buddhaṃ ādiccabandhunaṃ,

they, having seen the Awakened One, ~ the Buddha, kinsman of the sun,

65. dūrato va namassanti, ~ mahantaṃ vītasāraḍaṃ:

from afar, do reverence him, ~ who is great and fully mature:

“Namo te purisājañña! ~ Namo te purisuttama!

“Reverence to you, excellent one! ~ Reverence to you, supreme one!

66. Kusalena samekkhasi, ~ amanussā pi taṃ vandanti,

You have looked on us with goodness, ~ the non-human beings worship you,

sutaṃ netāṃ abhiṇhaso, ~ tasmā evaṃ vademase:

we have heard this repeatedly, ~ therefore we should speak like this:

67. “Jinaṃ vandatha Gotamaṃ, ~ Jinaṃ vandāma Gotamaṃ,

“You should worship the victor Gotama, ~ we should worship the victor Gotama,

vijjācaraṇasampannaṃ, ~ Buddhaṃ vandāma Gotamaṃ!”

who has understanding and good conduct, ~ we should worship the Buddha Gotama!”

¹ CBhp, PPV2: *Ramati*, and so throughout

The South

68. Yena petā pavuccanti, ~ pisuṇā piṭṭhimaṃsikā,
There they say (go) the departed, ~ who speak maliciously, backbiters,

pāṇātipātino luddā, ~ corā nekatikā janā,
killers of creatures, hunters, ~ thieves, and fraudulent people,

ito sā Dakkhiṇā disā, ~ iti naṃ ācikkhatī jano.
from here that is the Southerly direction, ~ so the people declare.

69. Yaṃ disaṃ abhipāleti ~ Mahārājā yasassi so,
That direction is watched over ~ by a resplendent Great King,

kumbhaṇḍhānaṃ ādhipati, ~ Virūḷho iti nāma so.
he is the master of the kumbhaṇḍhas, ~ Virūḷha, such is his name.

70. Ramatī naccagītehi, ~ kumbhaṇḍhehi purakkhato,
He delights in song and dance, ~ he is honoured by kumbhaṇḍhas,

puttā pi tassa bahavo, ~ ekanāmā ti me sutam,
he also has a great many sons, ~ all of one name, so I have heard,

71. asītiṃ dasa eko ca, ~ Indanāmā mahabbalā,
they are eighty and ten and one, ~ Inda by name, ones of great strength,

te cāpi Buddhaṃ disvāna, ~ Buddhaṃ ādiccabandhunaṃ,
they, having seen the Awakened One, ~ the Buddha, kinsman of the sun,

72. dūrato¹ va namassanti, ~ mahantaṃ vītasāraḍaṃ:
from afar, do reverence him, ~ who is great and fully mature:

“Namo te purisājaṇṇa! ~ Namo te purisuttama!
“Reverence to you, excellent one! ~ Reverence to you, supreme one!

73. Kusalena samekkhasi, ~ amanussā pi taṃ vandanti,
You have looked on us with goodness, ~ the non-human beings worship you,

¹ PPV2: *durato*

sutaṃ netaṃ abhiṇhaso, ~ tasmā evaṃ vademase:

we have heard this repeatedly, ~ therefore we should speak like this:

74. “Jinaṃ vandatha Gotamaṃ, ~ Jinaṃ vandāma Gotamaṃ,

“You should worship the victor Gotama, ~ we should worship the victor Gotama,

vijjācaraṇasampannaṃ, ~ Buddhaṃ vandāma Gotamaṃ!”

who has understanding and good conduct, ~ we should worship the Buddha Gotama!”

The West

75. Yattha coggacchati suriyo, ~ Ādicco maṇḍalī mahā,

That place where the sun goes down, ~ the son of Aditi, the great circle,

yassa coggacchamānassa ~ divaso pi nirujjhati,

while that one is going down ~ the light of day comes to an end,

76. yassa coggate suriye, ~ saṃvarī ti pavuccati,

and after the sun has gone down, ~ it is said to be night-time,

rahado pi tattha gambhīro, ~ samuddo saritodako,

there is a deep lake in that place, ~ an ocean where the waters have flowed,

77. evaṃ naṃ tattha jānanti ~ samuddo saritodako,

thus in that place they know there is ~ an ocean where the waters have flowed,

ito sā Pacchimā disā, ~ iti naṃ ācikkhatī jano.

from here that is the Westerly direction, ~ so the people declare.

78. Yaṃ disaṃ abhipāleti ~ Mahārājā yasassi so,

That direction is watched over ~ by a resplendent Great King,

nāgānaṃ ādhipati, ~ Virūpakkho iti nāma so.

he is the master of the nāgas, ~ Virūpakkha, such is his name.

79. Ramatī naccagītehi, ~ nāgehi purakkhato,

He delights in song and dance, ~ he is honoured by nāgas,

puttā pi tassa bahavo, ~ ekanāmā ti me sutam,
he also has a great many sons, ~ all of one name, so I have heard,

80. asītiṃ dasa eko ca, ~ Indanāmā mahabbalā,
they are eighty and ten and one, ~ Inda by name, ones of great strength,

te cāpi Buddhaṃ disvāna, ~ Buddhaṃ ādiccabandhunam,
they, having seen the Awakened One, ~ the Buddha, kinsman of the sun,

81. dūrato va namassanti, ~ mahantaṃ vītasāradaṃ:
from afar, do reverence him, ~ who is great and fully mature:

“Namo te purisājañña! ~ Namo te purisuttama!
“Reverence to you, excellent one! ~ Reverence to you, supreme one!

82. Kusalena samekkhasi, ~ amanussā pi taṃ vandanti,
You have looked on us with goodness, ~ the non-human beings worship you,

sutaṃ netam abhiṇhaso, ~ tasmā evaṃ vademase:
we have heard this repeatedly, ~ therefore we should speak like this:

83. “Jinaṃ vandatha Gotamaṃ, ~ Jinaṃ vandāma Gotamaṃ,
“You should worship the victor Gotama, ~ we should worship the victor
Gotama,

vijjācaraṇasampannaṃ, ~ Buddhaṃ vandāma Gotamaṃ!”
who has understanding and good conduct, ~ we should worship the Buddha
Gotama!”

The North

84. Yena Uttarakuru rammā, ~ Mahāneru sudassano,
Where delightful Uttarakuru is, ~ and the good looking Mount Neru,

manussā tattha jāyanti ~ amamā apariggahā.
the men who are born in that place ~ are unselfish, without possessions.

85. Na te biṇṇaṃ pavapanti, ~ na pi nīyanti naṅgalā,
They do not sow the seed, ~ and nor are there ploughs led along,

akaṭṭhapākimaṃ sālīṃ ~ paribhuñjanti mānūsā,
the rice that men enjoy the use of there matures in untilled ground,

86. akaṇaṃ athusaṃ suddhaṃ, ~ sugandhaṃ taṇḍulapphalaṃ,
without husk powder or chaff, pure, ~ sweet smelling grains of the finest rice,

tuṇḍikīre pacitvāna, ~ tato bhuñjanti bhojanaṃ.
having cooked it on hot rocks (without smoke), ~ they then enjoy their food.

87. Gāviṃ ekakhuraṃ katvā ~ anuyanti disodisaṃ,
Having made their cows solid-hooved ~ they go about from place to place,

pasuṃ ekakhuraṃ katvā ~ anuyanti disodisaṃ,
having made their kine solid-hooved ~ they go about from place to place,

88. itthivāhanaṃ katvā ~ anuyanti disodisaṃ,
having made women their vehicle ~ they go about from place to place,

purisavāhanaṃ katvā ~ anuyanti disodisaṃ,
having made men their vehicle ~ they go about from place to place,

89. kumārivāhanaṃ katvā ~ anuyanti disodisaṃ,
having made girls their vehicle ~ they go about from place to place,

kumāravāhanaṃ katvā ~ anuyanti disodisaṃ.
having made boys their vehicle ~ they go about from place to place.

90. Te yāne abhirūhitvā,
Having mounted their (various) carriages,

sabbā disā anupariyanti ~ pacārā tassa rājino,
the messengers of that King go around in all directions,

hatthiyānaṃ assayānaṃ ~ dibbaṃ yānaṃ upaṭṭhitaṃ.
being furnished with elephant- and horse- and divine-carriages.

91. Pāsādā sivikā ceva ~ Mahārājassa yasassino,
And for that Great and resplendent King there are palaces and palanquins,

tassa ca nagarā ahū, ~ antalikkhe sumāpitā:
and there are cities for him also, ~ that are well built in the heavens (called):

Āṭānāṭā, Kusināṭā, Parakusināṭā, Nāṭapuriyā, Parakusitanāṭā.
Āṭānāṭā, Kusināṭā, Parakusināṭā, Nāṭapuriyā, Parakusitanāṭā.

Uttarena Kapīvanto, Janogham-aparena ca,
To the North is Kapīvanta, and on the other side is Janogha,

Navanavatiyo, Ambara-ambaravatiyo, Ālakamandā nāma rājadhāni.
Navanavatiya, Ambara-ambaravatiya, and the king's capital named
Ālakamandā.

Kuverassa kho pana mārisa Mahārājassa Visāṇā nāma rājadhāni,
The Great King Kuvera's capital, dear Sir, is named Visāṇā,

tasmā Kuvero Mahārājā Vessavaṇo ti pavuccati.
therefore is the Great King also called Vessavaṇa.

Paccesanto pakāsentī: Tatolā, Tattalā, Tatotalā,
These each individually inform (the King): Tatolā, Tattalā, Tatotalā,

Ojasi, Tejasi, Tatojasi, Sūro, Rājā, Ariṭṭho, Nemi.
Ojasi, Tejasi, Tatojasi, Sūra, Rājā, Ariṭṭha, Nemi.

Rahado pi tattha Dharaṇī nāma,
There is a lake in that place also, named Dharaṇī,

yato meghā pavassanti, vassā yato patāyanti.
and from there the clouds rain down, from there the rains spread.

Sabhā pi tattha Bhagalavatī nāma yattha yakkhā payirupāsanti.
There also is the public hall named Bhagalavatī where the yakkhas assemble.

92. Tattha nīcaphalā rukkhā, ~ nānādiḷagaṇāyutā,
There the trees are always in fruit, ~ and have a crowd of birds of diverse kinds,

mayūraṅcābhirudā, ~ kokilābhi hi vaggubhi,
resounding with peacocks and hens, ~ and also with the lovely cuckoos,

93. Jīvaṃjīvakasaddettha, ~ atho oṭṭhavacittakā,
there is the pheasant who calls out “live on!”, ~ and the bird who calls out “lift
up your minds!”,

kukutthakā kuḷīrakā, ~ vane pokkharasātakā,
there are the jungle fowl, and golden cocks, ~ and in the wood the lotus crane,

94. sukasālikasaddettha, ~ daṇḍamāṇavakāni ca,
there are the sounds of parrot and mynah, ~ and birds who have young mens'
faces,

sobhati sabbakālaṃ sā ~ Kuveranalini sadā,
and Kuvera's lotus pond is ever attractive, all of the time,

ito sā Uttarā disā, ~ iti naṃ ācikkhatī jano.
from here that is the Northerly direction, ~ so the people declare.

95. Yaṃ disaṃ abhipāleti ~ Mahārājā yasassi so,
That direction is watched over ~ by a resplendent Great King,

yakkhānaṃ ādhipati, ~ Kuvero iti nāma so.
he is the master of the yakkhas, ~ Kuvera, such is his name.

96. Ramatī naccagītehi, ~ yakkhehi purakkhato,
He delights in song and dance, ~ he is honoured by yakkhas,

puttā pi tassa bahavo, ~ ekanāmā ti me sutam,
he also has a great many sons, ~ all of one name, so I have heard,

97. asītiṃ dasa eko ca, ~ Indanāmā mahabbalā,
they are eighty and ten and one, ~ Inda by name, ones of great strength,

te cāpi Buddhaṃ disvāna, ~ Buddhaṃ ādiccabandhunaṃ,
they, having seen the Awakened One, ~ the Buddha, kinsman of the sun,

98. dūrato¹ va namassanti, ~ mahantaṃ vītasāradaṃ:
from afar, do reverence him, ~ who is great and fully mature:

“Namo te purisājañña! ~ Namo te purisuttama!
“Reverence to you, excellent one! ~ Reverence to you, supreme one!

¹ PPV2: *durato*

99. Kusalena samekkhasi, ~ amanussā pi taṃ vandanti,

You have looked on us with goodness, ~ the non-human beings worship you,

sutaṃ netāṃ abhiṇhaso, ~ tasmā evaṃ vademase:

we have heard this repeatedly, ~ therefore we should speak like this:

100. Jinaṃ vandatha Gotamaṃ, ~ Jinaṃ vandāma Gotamaṃ,

“You should worship the victor Gotama, ~ we should worship the victor Gotama,

vijjācaraṇasampannaṃ, ~ Buddhaṃ vandāma Gotama!”-ti

who has understanding and good conduct, ~ we should worship the Buddha Gotama!”

Ayaṃ kho sā mārīsa “Āṭānāṭṭiyā” rakkhā,

This, dear Sir, is the “Āṭānāṭṭiya” protection,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,

for the monks', nuns', laymen's, and laywomen's

guttīyā, rakkhāya, avihimsāya, phāsuvihārāyā ti.

guard, protection, freedom from harm, and comfortable living.

Yassa kassaci mārīsa - bhikkhussa vā bhikkhuṇīyā vā

Whoever, dear Sir - be they monk or nun

upāsakassa vā upāsikāya vā - ayaṃ “Āṭānāṭṭiyā” rakkhā suggahitā,

or layman or laywoman - learns this “Āṭānāṭṭiya” protection well,

bhavissati samattā pariyāputā, tañ-ce amanusso -

and will master it in its entirety, then if a non-human being -

yakkho vā yakkhiṇī vā yakkhapotako vā

be they male yakkha or female yakkha or yakkha boy

yakkhapotikā vā yakkhamahāmatto vā

or yakkha girl or yakkha minister

yakkhapārisajjo vā yakkhapacāro vā

or yakkha councillor or yakkha messenger

gandhabbo vā gandhabbī vā gandhabbapotako vā
or male gandhabba or female gandhabba or gandhabba boy

gandhabbapotikā vā gandhabbamahāmatto vā
or gandhabba girl or gandhabba minister

gandhabbapārisajjo vā gandhabbapacāro vā
or gandhabba councillor or gandhabba messenger

kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā
or male kumbhaṇḍa or female kumbhaṇḍa or kumbhaṇḍa boy

kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā
or kumbhaṇḍa girl or kumbhaṇḍa minister

kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā
or kumbhaṇḍa councillor or kumbhaṇḍa messenger

nāgo vā nāginī vā nāgapotako vā
or male nāga or female nāga or nāga boy

nāgapotikā vā nāgamahāmatto vā
or nāga girl or nāga minister

nāgapārisajjo vā nāgapacāro vā -
or nāga councillor or nāga messenger -

paduṭṭhacitto gacchantam vā anugaccheyya, ṭhitam vā upatiṭṭheyya,
with a wicked mind should come near while they are going, or stand near while they are standing,

nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya,
or sit near while they are sitting, or lie near while they are lying,

na me so mārisa amanusso labheyya
then that non-human being, dear Sir, would not receive

gāmesu vā nigamesu vā sakkāraṃ vā garukāraṃ vā.
in my villages and towns, honour or respect.

Na me so mārisa amanusso labheyya
That non-human being, dear Sir, would not receive

Ālakamandāya rājadhāniyā vatthuṃ vā vāsaṃ vā.
in my royal city Ālakamandā, ground or dwelling.

Na me so mārisa amanusso¹ labheyya
That non-human being, dear Sir, would not be able

yakkhānaṃ samitiṃ gantuṃ.
to go to the gathering of the yakkhas.

Api-ssu naṃ mārisa amanussā
Further, dear Sir, non-human beings

anavayham-pi naṃ kareyyuṃ avivayhaṃ.
would not give or take him in marriage.

Api-ssu naṃ mārisa amanussā
Further, dear Sir, non-human beings

attāhi pi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ.
would abuse him with very personal abuse.

Api-ssu naṃ mārisa amanussā
Further, dear Sir, non-human beings

rittam-pi pattaṃ sīse nikkujjeyyuṃ.
would drop an empty bowl over his head.

Api-ssu naṃ mārisa amanussā
Further, dear Sir, non-human beings

sattadhā pissa muddhaṃ phāleyyuṃ.
would split his head into seven pieces.

Santi hi mārisa amanussā caṇḍā, ruddā, rabhasā,
There are non-human beings, dear Sir, who are fierce, cruel, and violent,

te neva Mahārājānaṃ ādiyanti,
they do not take notice of the Great Kings,

¹ MPP: *amanussā*

na Mahārājānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' men,

na Mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' mens' men,

te kho te mārīsa amanussā Mahārājānaṃ avaruddhā nāma vuccanti.
and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

Seyyathā pi mārīsa rañño Māgadhassa vijite corā,
Just as, dear Sir, there are thieves in the king of Magadha's realm,

te neva rañño Māgadhassa ādiyanti,
who do not take notice of the king of Magadha,

na rañño Māgadhassa purisakānaṃ ādiyanti,
who do not take notice of the king of Magadha's men,

na rañño Māgadhassa purisakānaṃ purisakānaṃ ādiyanti,
who do not take notice of the king of Magadha's mens' men,

te kho te mārīsa mahācorā
and those great thieves, dear Sir,

rañño Māgadhassa avaruddhā nāma vuccanti.
are said to be in revolt against the king of Magadha.

Evam-eva kho mārīsa santi hi amanussā caṇḍā, ruddā, rabhasā,
Even so, dear Sir, there are non-human beings who are fierce, cruel, and violent,

te neva Mahārājānaṃ ādiyanti,
they do not take notice of the Great Kings.

na Mahārājānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' men,

na Mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' mens' men,

te kho te mārisa amanussā Mahārājānaṃ avaruddhā nāma vuccanti.
and those non-human beings, dear Sir, are said to be in revolt against the
Great Kings.

Yo hi koci mārisa amanusso -

Now, dear Sir, whatever non-human beings -

yakkho vā yakkhiṇī vā yakkhapotako vā

be they male yakkha or female yakkha or yakkha boy

yakkhapotikā vā yakkhamahāmatto vā

or yakkha girl or yakkha minister

yakkhapārisajjo vā yakkhapacāro vā

or yakkha councillor or yakkha messenger

gandhabbo vā gandhabbī vā gandhabbapotako vā

or male gandhabba or female gandhabba or gandhabba boy

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or gandhabba councillor or gandhabba messenger

kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā

or male kumbhaṇḍa or female kumbhaṇḍa or kumbhaṇḍa boy

kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā

or kumbhaṇḍa girl or kumbhaṇḍa minister

kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā

or kumbhaṇḍa councillor or kumbhaṇḍa messenger

nāgo vā nāginī vā nāgapotako vā

or male nāga or female nāga or nāga boy

nāgapotikā vā nāgamahāmatto vā

or nāga girl or nāga minister

nāgapārisajjo vā nāgapacāro vā -

or nāga councillor or nāga messenger -

paduṭṭhacitto bhikkhuṃ vā bhikkhuṇiṃ vā upāsakaṃ vā upāsikaṃ vā,
with a wicked mind should come near a monk or a nun or a layman or a
laywoman

gacchantaṃ vā anugaccheyya, ṭhitaṃ vā upatiṭṭheyya,
while they are going, or stand near while they are standing,

nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya,
or sit near while they are sitting, or lie near while they are lying,

imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ,
then to these yakkhas, great yakkhas, generals, great generals,

ujjhāpetabbaṃ, vikkanditabbaṃ, viravitabbaṃ:
one should call out, one should shout out, one should cry out:

“Ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati,
“This yakkha has seized me, this yakkha has grabbed me,

ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti,
this yakkha annoys me, this yakkha harrasses me,

ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati,
this yakkha hurts me, this yakkha injures me,

ayaṃ yakkho na muñcatī” ti.
this yakkha will not release me.”

Katamesaṃ yakkhānaṃ, mahāyakkhānaṃ,
To which yakkhas, great yakkhas,

senāpatīnaṃ mahāsenāpatīnaṃ?
generals, and great generals?

101. Indo, Somo, Varuṇo ca, ~ Bhāradvāja, Pajāpati,¹
Inda, Soma, and Varuṇa, ~ Bhāradvāja, Pajāpati,

Candano, Kāmaseṭṭho ca, ~ Kinnughaṇḍu, Nighaṇḍu ca,
Candana, and Kāmaseṭṭha, ~ Kinnughaṇḍu, and Nighaṇḍu,

¹ MPP, PPV2: *Pajāpati*, but cf. above vs. 49

Panādo, Opamañño ca, ~ devasūto ca Mātali.

Panāda, and Opamañña, ~ and Mātali, the gods' charioteer.

102. Cittaseno ca gandhabbo, ~ Nalo rājā Janesabho,

The gandhabbas Citta and Sena, ~ the kings Nala and Janesabha,

Sātāgiro, Hemavato, ~ Puṇṇako, Karatiyo, Guḷo,

Sātāgira, Hemavata, ~ Puṇṇaka, Karatiya, Guḷa,

103. Sīvako, Mucalindo ca, ~ Vessāmitto, Yugandharo,

Sīvaka, and Mucalinda, ~ Vessāmitta, Yugandhara,

Gopālo,¹ Suppagedho ca, ~ Hiri Nettī ca Mandiyo,

Gopāla, and Suppagedha, ~ Hiri, Netti, and Mandiya,

104. Pañcālacaṇḍo Ālavako ~ Pajjuno Sumano Sumukho Dadhī mukho,²

Pañcālacaṇḍa, Ālavaka, ~ Pajjuna, Sumana, Sumukha, Dadhī mukha,

Maṇi, Māṇi, Caro, Dīgho, ~ atho Serissako saha -

Maṇi, Māṇi, Cara, Dīgha, ~ together with Serissaka -

imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ,

then to these yakkhas, great yakkhas, generals, and great generals,

ujjhāpetabbaṃ, vikkanditabbaṃ, viravitabbaṃ:

one should call out, one should shout out, one should cry out:

“Ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati,

“This yakkha has seized me, this yakkha has grabbed me,

ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti,

this yakkha annoys me, this yakkha harrasses me,

ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati,

this yakkha hurts me, this yakkha injures me,

ayaṃ yakkho na muñcati” ti.

this yakkha will not release me.”

¹ CBhp: *Gopalo*

² MPP, PPV2: *Dadhī mukho*, but cf above vs. 52

Ayaṃ kho sā mārisa “Āṭānāṭiyā” rakkhā,

This, dear Sir, is the “Āṭānāṭiyā” protection,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,

for the monks', nuns', laymen's, and laywomen's

guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā ti.

guard, protection, freedom from harm, and comfortable living.

Handa ca dāni mayaṃ mārisa gacchāma,

And now, dear Sir, we shall go,

bahukiccā mayaṃ bahukaraṇīyā” ti.

as we have many duties, and there is much which ought to be done.”

“Yassa dāni tumhe Mahārājāno kālaṃ maññathā” ti.

“Now is the time for whatever you Great Kings are thinking.”

Atha kho bhikkhave Cattāro Mahārājā¹ uṭṭhāyāsanā

Then the Four Great Kings, monks, rose from their seats

maṃ abhivādetvā padakkhiṇaṃ katvā, tatthevantaradhāyimsu.

and after worshipping and circumambulating me, vanished right there.

²Te pi kho bhikkhave³ yakkhā uṭṭhāyāsanā app-ekacce

Then some yakkhas, monks, rose from their seats

maṃ abhivādetvā padakkhiṇaṃ katvā, tatthevantaradhāyimsu.

and after worshipping and circumambulating me, vanished right there.

App-ekacce mama saddhiṃ sammodimsu,

Some exchanged greetings with me,

sammodaniyaṃ kathaṃ sārāniyaṃ vītisāretvā tatthevantaradhāyimsu.

and after exchanging polite and courteous greetings, vanished right there.

¹ PPV: *Mahārājāno*

² CBhp: omits this and the following line, presumably by mistake

³ MPP omits *bhikkhave*

App-ekacce yenāhaṃ tenañjaliṃ paṇāmetvā tatthevantaradhāyimsu.
Some, after raising their hands in respectful salutation to me, vanished right there.

App-ekacce nāmagottaṃ sāvetvā tatthevantaradhāyimsu.
Some, after announcing their name and family vanished right there.

App-ekacce tuṇhībhūtā tatthevantaradhāyimsū ti.
And some, while keeping silent, vanished right there.

Uggaṇhātha bhikkhave “Āṭānāṭiyaṃ” rakkhaṃ,
Learn the “Āṭānāṭiya” protection, monks,

pariyāpuṇātha bhikkhave “Āṭānāṭiyaṃ” rakkhaṃ.
master the “Āṭānāṭiya” protection, monks,

dhāretha bhikkhave “Āṭānāṭiyaṃ” rakkhaṃ,
bear in mind the “Āṭānāṭiya” protection, monks,

atthasaṃhitāya bhikkhave “Āṭānāṭiyā” rakkhā,
the “Āṭānāṭiya” protection, monks, is for your welfare and benefit,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,
for the monks', nuns', laymen's, and laywomen's

guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā” ti.
guard, protection, freedom from harm, and comfortable living.”

Idam-avoca Bhagavā,
The Auspicious One said this,

attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.
and those monks were uplifted and greatly rejoiced in what was said by the Auspicious One.

Verse of Blessing

Etena saccavajjena ~ sotthi te hotu sabbadā!

By this declaration of the truth ~ may you be safe at all times!

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!

By this declaration of the truth ~ may you have the blessing of success!

Etena saccavajjena ~ sabbarogo vinassatu!

By this declaration of the truth ~ may all disease be destroyed!

Catutthabhāṇavāraṃ Niṭṭhitaṃ¹

The Fourth Recital is Finished

Catubhāṇavārapāḷi Niṭṭhitaṃ²

The Text of the Four Recitals is Finished

¹ CBhp omits *Niṭṭhitaṃ*

² MPP, PPV, PPV2 omit this end title.

Avasānaṃ

The Conclusion

Namakkāraṃ

Reverence

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Reverence to him, the Auspicious One, the Worthy One, the Perfect Sambuddha

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Reverence to him, the Auspicious One, the Worthy One, the Perfect Sambuddha

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Reverence to him, the Auspicious One, the Worthy One, the Perfect Sambuddha

Karaṇīyamettasuttaṃ

The Discourse on how Friendliness Meditation should be
Done

1.

Karaṇīyam-atthakusalena,

What should be done by one skilled in goodness,

yan-taṃ santaṃ padaṃ abhisamecca:

who has comprehended the state of peace:

sakko ujū ca sūjū ca,

° he ought to be able, straight, and upright,

suvaco cassa mudu anatimānī,

easy to speak to, meek, without conceit,

2.

santussako ca subharo ca,

satisfied (with little), easy to support,

appakicco ca sallahukavutti,

free from duties, and light in living,

santindriyo ca nipako ca,
with faculties at peace, prudent,

appagabbho kulesu ananugiddho,
not forward, and greedless among the families,

3. **na ca khuddaṃ samācare kiñci**
he should not do the slightest thing

yena viññū pare upavadeyyuṃ.
whereby others who are wise might find fault (with him).

“Sukhino vā khemino hontu,
“(May all beings) be happy and secure,

sabbe sattā bhavantu sukhittā!
may all beings in their hearts be happy!

4. **Ye keci pāṇabhūtatti -**
Whatsoever breathing beings there are -

tasā vā thāvarā vā anavasesā,
trembling, firm, or any other (beings),

dīghā vā ye mahantā vā,
whether they be long or great,

majjhimā rassakāṇukathulā,
of middle size, short, tiny, or of compact (body),

5. **diṭṭhā vā ye ca addiṭṭhā,**
those who are seen, and those who are unseen,

ye ca dūre vasanti avidūre,
those who live far away, those who are near,

bhūtā vā sambhavesī vā -
those who are born, and those who still seek birth -

sabbe sattā bhavantu sukhittā!”
may all beings in their hearts be happy!”

etaṃ satiṃ adhiṭṭheyya,
he should be resolved on this mindfulness,

brahman-etaṃ vihāraṃ idha-m-āhu.
for this, they say here, is the (true) spiritual life.

10. Diṭṭhiñ-ca anupagamma,
Without going near to (wrong) views,

silavā dassanena sampanno,
virtuous, and endowed with (true) insight,

kāmesu vineyya gedhaṃ,
having removed (all) greed for sense pleasures,

na hi jātu gabbhaseyyaṃ punar-etī ti.
he will never come to lie in a womb again.

Verse of Blessing

Etena saccavajjena ~ sotthi te hotu sabbadā!
By this declaration of the truth ~ may you be safe at all times!

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!
By this declaration of the truth ~ may you have the blessing of success!

Etena saccavajjena ~ sabbarogo vinassatu!
By this declaration of the truth ~ may all disease be destroyed!

Aṭṭhavīsati-parittaṃ

Safeguard through the Twenty-Eight Buddhas

1. Taṇhaṅkaro mahāvīro, ~ Medhaṅkaro mahāyaso,
Taṇhaṅkara, the great hero, ~ Medhaṅkara, of great repute,

Saraṇaṅkaro lokahito, ~ Dīpaṅkaro jutindharo,
Saraṇaṅkara, who benefits the world, ~ Dīpaṅkara, the bright one,

2. Kondaṅṇo janapāmokkho, ~ Maṅgalo purisāsabho,
Kondaṅṇa, head of the people, ~ Maṅgala, a bull of a man,

Sumano sumano dhīro, ~ Revato rativaddhano,

The wise one Sumana, whose mind is well, ~ Revata, who increases delight,

3. Sobhito guṇasampanno, ~ Anomadassī januttamo,

Sobhita, endowed with good qualities, ~ Anomadassī, supreme man,

Padumo lokapajoto, ~ Nārado varasārathī,

Paduma, the lamp of the world, ~ Nārada, the best of guides,

4. Padumuttaro sattasāro, ~ Sumedho aggapuggalo,

Padumuttara, an excellent being, ~ Sumedha, the greatest person,

Sujāto sabbalokaggo, ~ Piyadassī narāsabho,

Sujāta, greatest in all the world, ~ Piyadassī, a bull of a man,

5. Atthadassī kāruṇiko, ~ Dhammadassī tamonudo,

Atthadassī, the compassionate one, ~ Dhammadassī, darkness-dispeller,

Siddhattho asamo loke, ~ Tisso varadasaṃvaro,

Siddhattha, unequalled in the world, ~ Tissa, who was most restrained,

6. Phusso varadasambuddho, ~ Vipassī ca anūpamo,

Phussa, excellent Sambuddha, ~ Vipassī, who has no likeness,

Sikhī sabbahito Satthā, ~ Vessabhū sukhadāyako,

Sikhī, the Teacher who is a benefit to all, ~ Vessabhū, who gives happiness,

7. Kakusandho satthavāho, ~ Koṇāgamano raṇaṅjaho,

Kakusandha, the leader of the pack, ~ Koṇāgamana, who gave up what is harmful,

Kassapo sirisampanno, ~ Gotamo Sakyapuṅgavo.

Kassapa, the glorious one, ~ and Gotama, the Sakyan bull.

8. Tesam saccena sīlena, ~ khantimettabalena ca,

Through their truth and virtue, ~ and the strength of their patience and friendliness,

te pi tvam anurakkhantu ~ ārogyena sukhena cā! ti

may these (Buddhas) always protect you ~ with good health and happiness!

Jinapañjaraṃ The Victors' Armour

1. Jayāsanagatā vīrā, ~ jetvā Māraṃ savāhiniṃ,

Those heroes, sat on their thrones, ~ after defeating Māra and his host,

catusaccāmatarasam ~ ye pivimsu narāsabhā.

those who are bulls of men, drank of the ambrosia of the four truths.

2. Taṇhaṅkarādayo Buddhā ~ aṭṭhavīsatināyakā,

Those twenty eight leaders, Buddhas, beginning with Taṇhaṅkara,

sabbe patiṭṭhitā tuyhaṃ ~ matthake te munissarā.

are all established on the crown of your head, they are lords of sages.

3. Sire patiṭṭhitā Buddhā, ~ Dhammo ca tava locane,

The Buddhas are established on your head, ~ and the Dhamma on your eyes,

Saṅgho patiṭṭhito tuyhaṃ ~ ure sabbaguṇākaro,

the Saṅgha, the fount of all good qualities ~ is established on your chest,

4. Hadaye Anuruddho ca, ~ Sāriputto ca dakkhiṇe,

On your heart is Anuruddha, ~ and Sāriputta on your right,

Kondaṅṇo piṭṭhibhāgasmim, ~ Moggallānosi vāmake.

Kondaṅṇa is on your back, ~ and Moggallāna on your left.

5. Dakkhiṇe savane tuyhaṃ, ~ āhuṃ Ānandarāhulā,

On your right ear (are established these two) ~ Ānanda and Rāhula,

Kassapo ca Mahānāmo, ~ ubhosuṃ vāmasotake.

Kassapa and Mahānāma, ~ these two (are established) on your left ear.

6. Kesante piṭṭhibhāgasmim ~ - suriyo viya pabhaṅkaro -

At the end of your hair at the back ~ - like the sun, the light maker -

nisinno sirisampanno ~ Sobhito munipuṅgavo.

is seated the glorious ~ Sobhita, who is a bull of a sage.

7. Kumārakassapo nāma, ~ mahesī citravādako,

The one named Kumārakassapa, ~ great sage, and beautiful speaker,

so tuyhaṃ vadane niccaṃ, ~ patiṭṭhāsi guṇākaro.

that fount of good qualities is permanently established on your mouth.

8. Puṇṇo Aṅgulimālo ca, ~ Upāli Nandasīvalī -

Puṇṇa, Aṅgulimāla, ~ Upāli, Nanda, and Sivalī -

therā pañca ime jātā ~ lalāṭe tilakā tava.

these five true elders (are established like) ~ auspicious signs on your forehead.

9. Sesāsīti mahātherā, ~ vijitā jinasāvakā,

The remaining eighty great elders, ~ victors, disciples of the victor,

jalantā sīlatejena, ~ aṅga-m-aṅgesu saṅṭhitā.

shining with the power of virtue, ~ are established on your limbs.

10. “Ratanam” purato āsi, ~ dakkhiṇe “Mettasuttakam”,

To the front is “The Treasures” ~ on the right “The Friendliness Discourse”,

“Dhajaggaṃ” pacchato āsi, ~ vāme “Aṅgulimālakam”,

“The Banner” is at the back, ~ and “Aṅgulimāla” is on the left,

11. “Khandhamoraparittaṅ”-ca, ~ “Āṭānāṭiyasuttakam”,

The “Constituent Groups” and “Peacock” safeguards, ~ and the “Āṭānāṭiya Discourse”,

ākāsacchadanaṃ āsi, ~ sesā pākārasaṅṅhitā.

cover the space (around you), ~ the remainder are a fence, so to speak.

12. Jināṇābalasaṃyutte, ~ Dhammapākāralaṅkate,

With the strength of the victor's order, ~ equipped with the fence of the Dhamma,

vasato te catukiccena, ~ sadā Sambuddhapañjare,

engaged in the four duties, ~ in the Sambuddhas' armour forever,

13. vātapittādīsañjātā ~ bāhirajjhattupaddavā,

may all internal and external adversities that arise, beginning with wind and bile,

asesā vilayaṃ yantu ~ anantaḡuṇatejasā.

through the power of (the Buddhas') endless virtues, come to a complete end.

14. Jinapaṇjaramajjhaṭṭhaṃ ~ viharantaṃ mahītale,

While living on this great earth, standing in the midst of the victors' armour,

sadā pārentu tvaṃ sabbe ~ te mahāpurisāsabhā.

may all of those great bulls of men watch over you forever.

15. Iccevaṃ-accantakato surakkho,

Thus being continuously well protected,

jinānubhāvena jitūpapaddavo,

with adversity defeated through the victors' power,

Buddhānubhāvena hatārisaṅgho,

with the crowd of foes destroyed through the Buddhas' power,

carāhi saddhammanubhāvapālito!

live on, guarded by the power of the true Dhamma!

16. Iccevaṃ-accantakato surakkho,

Thus being continuously well protected,

jinānubhāvena jitūpapaddavo,

with adversity defeated through the victors' power,

Dhammānubhāvena hatārisaṅgho,

with the crowd of foes destroyed through the Dhamma's power,

carāhi saddhammanubhāvapālito!

live on, guarded by the power of the true Dhamma!

17. Iccevaṃ-accantakato surakkho,

Thus being continuously well protected,

jinānubhāvena jitūpapaddavo,

with adversity defeated through the victors' power,

Saṅghānubhāvena hatārisaṅgho,
with the crowd of foes destroyed through the Saṅgha's power,

carāhi saddhammanubhāvapālito!
live on, guarded by the power of the true Dhamma!

18. Saddhammapākāraparikkhito,
You are defended by the fence of the true Dhamma,

aṭṭhāriyā aṭṭhadisāsu honti,
with the eight noble ones in the eight directions,

etthantare aṭṭhanāthā bhavanti,
and in between these (directions) are the eight lords,

uddhaṃ vitānaṃ va jinā ṭhitā te.
and above, like a canopy, stand the victors.

19. Bhindanto Mārasenaṃ, ~ tava sirasi ṭhito, ~ Bodhim-āruyha Satthā.
Breaking Māra's army, ~ the Teacher who sat under the Bodhi tree now rests
on your head.

Moggallānosi vāme ~ vasati bhujataṭe, ~ dakkhiṇe Sāriputto.
You have Moggallāna dwelling on your left hand side, ~ and Sāriputta on your
right.

Dhammo majjhe urasmiṃ ~ viharati bhavato ~ mokkhato morayoniṃ,
° The Dhamma dwells in the middle of your chest, ~ the Awakening One who
took birth from

sampatto Bodhisatto ~ caraṇayugagato, ~ bhānu lokekanātho.
out of a peahen's womb ~ has come to your feet, ~ he is brilliant, the world's
sole protector.

20. Sabbāvamaṅgalam-upaddavadunnimittaṃ,
All inauspicious events, adversities, and bad signs,

sabbītirogagahadosa-m-asesanindā,
all calamities, diseases, blame, bad planets, bar none,

sabbantarāyabhayadussupinaṃ akantaṃ -
all obstacles, fears, and unpleasant dreams -

Buddhānubhāvapavarena payātu nāsaṃ!
may (all of them), through the excellent power of the Buddha, go to destruction!

21. Sabbāvamaṅgalam-upaddavadunnimittaṃ,
All inauspicious events, adversities, and bad signs,

sabbītirogagahadosa-m-asesanindā,
all calamities, diseases, blame, bad planets, bar none,

sabbantarāyabhayadussupinaṃ akantaṃ -
all obstacles, fears, and unpleasant dreams -

Dhammānubhāvapavarena payātu nāsaṃ!
may (all of them), through the excellent power of the Dhamma, go to destruction!

22. Sabbāvamaṅgalam-upaddavadunnimittaṃ,
All inauspicious events, adversities, and bad signs,

sabbītirogagahadosa-m-asesanindā,
all calamities, diseases, blame, bad planets, bar none,

sabbantarāyabhayadussupinaṃ akantaṃ -
all obstacles, fears, and unpleasant dreams -

Saṅghānubhāvapavarena payātu nāsaṃ!
may (all of them), through the excellent power of the Saṅgha, go to destruction!

Mahājayamaṅgalagāthā

The Verses on the Great Blessings of Success

1. Mahākāruṇiko nātho, ~ hitāya sabbapāṇinaṃ,
The lord of great compassion, ~ for the benefit of all living creatures,

pūretvā pāramī sabbā ~ patto Sambodhim-uttamaṃ.
fulfilled all the perfections ~ and attained supreme and Complete Awakening.

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!
By this declaration of the truth ~ may you have the blessing of success!

2. Jayanto Bodhiyā mūle ~ Sakyānaṃ nandivaddhano -

Succeeding at the root of the Bodhi tree ~ he furthered the Sakyans' joy -

evaṃ tuyhaṃ jayo hotu, ~ jayassu jayamaṅgalaṃ!

so may you be successful, ~ may you succeed with the blessing of success!

3. Sakkatvā Buddharatanaṃ, ~ osadhaṃ uttamaṃ varaṃ,

Having honoured the Buddha treasure, ~ the best and supreme medicine,

hiṭaṃ devamanussānaṃ, ~ Buddhatejēna sotthinā

of benefit to gods and men, ~ by the blessed power of the Buddha

nassantupaddavā sabbe, ~ dukkhā vūpasamentu te!

may all adversities perish, ~ and all suffering come to an end for you!

4. Sakkatvā Dhammaratanaṃ, ~ osadhaṃ uttamaṃ varaṃ,

Having honoured the Dhamma treasure, ~ the best and supreme medicine,

pariḷāhūpasamaṃ, ~ Dhammatejēna sotthinā

which brings fevers to an end, ~ by the blessed power of the Dhamma

nassantupaddavā sabbe, ~ bhayā vūpasamentu te!

may all adversities perish, ~ and all fear come to an end for you!

5. Sakkatvā Saṅgharatanaṃ, ~ osadhaṃ uttamaṃ varaṃ,

Having honoured the Saṅgha treasure, ~ the best and supreme medicine,

āhuneyyaṃ pāhuneyyaṃ, ~ Saṅghatejēna sotthinā

worthy of gifts and hospitality, ~ by the blessed power of the Saṅgha

nassantupaddavā sabbe, ~ rogā vūpasamentu te!

may all adversities perish, ~ and all disease come to an end for you!

6. Yaṃ kiñci ratanaṃ loke ~ vijjati vividhā puthū

Whatever the many and various treasures there are in the world

ratanaṃ Buddhasamaṃ natthi: ~ tasmā sotthī bhavantu te!

no treasure is equal to the Buddha: ~ through this (truth) may you be safe!

7. Yaṃ kiñci ratanaṃ loke ~ vijjati vividhā puthū

Whatever the many and various treasures there are in the world

ratanaṃ Dhammasamaṃ natthi: ~ tasmā sotthī bhavantu te!

no treasure is equal to the Dhamma: ~ through this (truth) may you be safe!

8. Yaṃ kiñci ratanaṃ loke ~ vijjati vividhā puthū

Whatever the many and various treasures there are in the world

ratanaṃ Saṅghasamaṃ natthi: ~ tasmā sotthī bhavantu te!

no treasure is equal to the Saṅgha: ~ through this (truth) may you be safe!

9. Natthi me saraṇaṃ aññaṃ, ~ Buddho me saraṇaṃ varaṃ!

For me there is no other refuge, ~ for me the Buddha is the best refuge!

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!

By this declaration of the truth ~ may you have the blessing of success!

10. Natthi me saraṇaṃ aññaṃ, ~ Dhammo me saraṇaṃ varaṃ!

For me there is no other refuge, ~ for me the Dhamma is the best refuge!

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!

By this declaration of the truth ~ may you have the blessing of success!

11. Natthi me saraṇaṃ aññaṃ, ~ Saṅgho me saraṇaṃ varaṃ!

For me there is no other refuge, ~ for me the Saṅgha is the best refuge!

Etena saccavajjena ~ hotu te jayamaṅgalaṃ!

By this declaration of the truth ~ may you have the blessing of success!

* * *

Sabbītiyo vivajjantu ~ sabbarogo vinassatu,

May you avoid all calamities ~ and may all disease be destroyed,

mā te bhavatvantarāyo, ~ sukhī dīghāyuko bhava!

may there be no obstacles for you, ~ may you be happy and live long!

Bhavatu sabbamaṅgalaṃ, ~ rakkhantu sabbadevatā,

May there be every blessing, ~ and may all of the gods protect you,

sabba-Buddhānubhāvena ~ sadā sotthī bhavantu te!

by the power of all the Buddhas ~ may you be safe forever!

Bhavatu sabbamaṅgalaṃ, ~ rakkhantu sabbadevatā,

May there be every blessing, ~ and may all of the gods protect you,

sabba-Dhammānubhāvena ~ sadā sotthī bhavantu te!

by the power of all that is Dhamma ~ may you be safe forever!

Bhavatu sabbamaṅgalaṃ, ~ rakkhantu sabbadevatā,

May there be every blessing, ~ and may all of the gods protect you,

sabba-Saṅghānubhāvena ~ sadā sotthī bhavantu te!

by the power of the whole Saṅgha ~ may you be safe forever!

Nakkhattayakkhabhūtānaṃ, ~ pāpaggahanivāraṇā,

° Warding off all unlucky stars, yakkhas, bhūtas, and evil planets,

parittassānubhāvena ~ hantu tesam upaddave!

by the power of this safeguard ~ may all their adversities end!

* * *

Yan-dunnimittaṃ avamaṅgalañ-ca,

Whatever bad sign, inauspicious event,

yo cāmanāpo sakuṇassa saddo,

or whatever ominous bird shriek there is,

pāpaggaho dussupinaṃ akantaṃ -
also evil planets, and unpleasant dreams -

Buddhānubhāvena vināsamentu!
may they perish through the power of the Buddha!

Yan-dunnimittaṃ avamaṅgalañ-ca,
Whatever bad sign, inauspicious event,

yo cāmanāpo sakuṇassa saddo,
or whatever ominous bird shriek there is,

pāpaggaho dussupinaṃ akantaṃ -
also evil planets, and unpleasant dreams -

Dhammānubhāvena vināsamentu!
may they perish through the power of the Dhamma!

Yan-dunnimittaṃ avamaṅgalañ-ca,
Whatever bad sign, inauspicious event,

yo cāmanāpo sakuṇassa saddo,
or whatever ominous bird shriek there is,

pāpaggaho dussupinaṃ akantaṃ -
also evil planets, and unpleasant dreams -

Saṅghānubhāvena vināsamentu!
may they perish through the power of the Saṅgha!

* * *

Dukkhappattā ca niddukkhā, ~ bhayappattā ca nibbhayā,
May those who suffer be without suffering, ~ may those who fear be without
fear,

sokappattā ca nissokā - ~ hontu sabbe pi paṇino!
may those who grieve be without grief - ~ may all living creatures be so!

Dānaṃ dadantu saddhāya, ~ sīlaṃ rakkhantu sabbadā,
You should give gifts with confidence, ~ protect your virtue at all times,

bhāvanābhiratā hontu, ~ gacchantu devatāgatā.
find delight in meditation, ~ and (after death) go to the gods.

Sabbe Buddhā balappattā, ~ Paccekānañ-ca yaṃ balaṃ
All the Buddhas' strength, ~ and whatever strength the Pacceka Buddhas

Arahantānañ-ca tejena ~ rakkhaṃ bandhāma sabbaso!
and Worthy Ones have, by that power ~ we bind this protection in every way!

* * *

Ākāsaṭṭhā ca bhumaṭṭhā ~ devā nāgā mahiddhikā,
May those powerful gods and nāgas stationed in the sky or on the earth,

puññaṃ taṃ anumoditvā ~ ciraṃ rakkhantu sāsanaṃ!
having shared in this merit ~ protect the teaching for a long time!

Ākāsaṭṭhā ca bhumaṭṭhā ~ devā nāgā mahiddhikā,
May those powerful gods and nāgas stationed in the sky or on the earth,

puññaṃ taṃ anumoditvā ~ ciraṃ rakkhantu desanaṃ!
having shared in this merit ~ protect the preaching for a long time!

Ākāsaṭṭhā ca bhumaṭṭhā ~ devā nāgā mahiddhikā,
May those powerful gods and nāgas stationed in the sky or on the earth,

puññaṃ taṃ anumoditvā ~ ciraṃ rakkhantu maṃ paraṅ-ti
having shared in this merit ~ protect me and others for a long time!

Idaṃ me ñātīnaṃ hotu, ~ sukhitā hontu ñātayo!

May this (merit) go to my relatives, ~ may my relatives be happy!

Idaṃ me ñātīnaṃ hotu, ~ sukhitā hontu ñātayo!

May this (merit) go to my relatives, ~ may my relatives be happy!

Idaṃ me ñātīnaṃ hotu, ~ sukhitā hontu ñātayo!

May this (merit) go to my relatives, ~ may my relatives be happy!

Devo vassatu kālena, ~ sabbasampatti hetu ca,

May the sky-god rain down in due season, ~ and (may there be) the right conditions for all good fortune,

phīto bhavatu loko ca, ~ rājā bhavatu dhammiko!

may the world be prosperous, ~ may the king always be righteous

Appendixes

The Pronunciation of Pāḷi

Pāḷi is the beautiful language of the early Buddhist scriptures. It is based on an Indian dialect that was spoken in the area where the Buddha did most of his teaching, and therefore must be very close to the language that the Buddha used during his 45 years of teaching. Without any doubt the Theravāda scriptures, which are preserved in the Pāḷi language contain the most faithful record of what the Buddha actually taught, so for those who are earnestly striving to put the Buddha's teaching into practice it is a great advantage to be able to read and understand the language of the text.

Pāḷi is notable for both its fluency and its rhythm, and there is no easier or quicker way to become acquainted with the language than through reciting the texts aloud, which will soon familiarise the student with key words and phrases which recur in the text, and at the same time will give a feel for the structure of the language. Below is an introduction to the pronunciation of Pāḷi, together with some notes to help clarify some of the difficulties that are encountered by those unfamiliar with Indian languages.

The Alphabet:

Vowels:	<i>a</i>	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>	<i>e</i>	<i>o</i>
Pure nasal:	<i>ṃ</i>							
Consonants:	<i>ka</i>	<i>kha</i>	<i>ga</i>	<i>gha</i>	<i>ṅa</i>			
	<i>ca</i>	<i>cha</i>	<i>ja</i>	<i>jha</i>	<i>ṅa</i>			
	<i>ṭa</i>	<i>ṭha</i>	<i>ḍa</i>	<i>ḍha</i>	<i>ṇa</i>			
	<i>ta</i>	<i>tha</i>	<i>da</i>	<i>dha</i>	<i>na</i>			
	<i>pa</i>	<i>pha</i>	<i>ba</i>	<i>bha</i>	<i>ma</i>			
Semi vowels, sibilant, and aspirate:	<i>ya</i>	<i>ra</i>	<i>la</i>	<i>ḷa</i>	<i>va</i>	<i>sa</i>	<i>ha</i>	

This is the basic pattern of all the Indian alphabets, and as can be seen, they are arranged on a very rational basis. First come the vowels (discussed below), followed by the pure nasal. Next come the definite consonants with their corresponding nasal sounds. These are organised according to their place of articulation, beginning with the gutturals pronounced at the back of the mouth, and ending with those articulated on the lips. Then come the indefinite consonants.

There are five main difficulties for those unfamiliar with the Indian languages, which will be dealt with here. Unlike English, for instance, the vowel system in Pāḷi is very precise, with one letter representing one sound only. Further the vowels are either short or long, with the latter being exactly twice as long as the former. It is important to distinguish the lengths of the vowels correctly, as *a*, for example, is a negative prefix; but *ā* is an intensifier (*ananda* means unhappy; *ānanda* means very happy). As a guide for the English reader:

a	as in <u>a</u> nother
ā	as in <u>a</u> rt
i	as in <u>i</u> nk
ī	as in <u>e</u> el
u	as in <u>u</u> nder
ū	as in <u>pr</u> udent
e	as in <u>a</u> ge (but before a conjunct consonant as in <u>e</u> nd)
o	as in <u>o</u> wn (but before a conjunct consonant as in <u>o</u> range)

The second and fourth letters in the consonant section of the alphabet (*kha*, *gha*, *cha*, *jha*, etc.), are digraphs representing the aspirate sound of the preceding consonant (*ka*, *ga*, *ca*, *ja*, etc.). They are pronounced as the latter, but with a strong breath pulse. Again, these must be distinguished (*kamati*, for example, is not *khamati*). Note that simple *ca* is pronounced as in change, *cha* is the same with a stronger breath pulse.

In Pāli *ṭa*, *ṭha*, *ḍa*, & *ḍha* are pronounced with the tongue behind the dental ridge, giving a characteristic hollow sound. The sounds *ta*, *tha*, *da*, & *dha* are pronounced with the tip of the tongue on the teeth. In English *ta* & *da* etc. are about halfway between the two, so move the tongue back for the first group, and forward for the second. Note that *tha* is never pronounced as in *they* or *their*, but is the aspirate of *ta*.

The nasal sounds are all distinguished according to their place of articulation. This in practice causes few problems when the nasal is in conjunction with one of its corresponding consonants. But some of them (*ṅa*, *ṇa*, *na*, & *ma*) occur by themselves also, so again they must be recognised and pronounced according to their correct position. The sound of each can be found by pronouncing them before a member of their group, e.g. *ṅ* as in *ṅk*. The pronunciation of *ṅa* is as in *canyon*, or the Spanish word *señor*. The letter *-ṅ* represents the pure nasal which is sounded when the air escapes through the nose only.

Double consonants must be clearly articulated as two sounds, not merged into one, as is the tendency in European languages. When there is a double consonant it may help to imagine a hyphen between the two letters and pronounce accordingly. Therefore *sut-taṅ*, not *sutaṅ* (or *sūtaṅ*); *bhik-khu*, not *bhikhu* (or *bhikhu*) etc.

To get a feel for the pronunciation and rhythm of the language it is strongly advised that beginners join in group chanting with people who are experienced in the language until they are able to manage the correct pronunciation by themselves. This will also help in familiarising students with certain basic texts.

Below is a guide to the correct pronunciation of the language, summarising the points discussed above, together with some further information regarding articulation.

a is short as in another, academic
 ā is long as in art, father
 i is short as in ink, pin
 ī is long as in eel, seal
 u is short as in under, upper
 ū is long as in prudent, do
 e is long in open syllables as in age
 but before a conjunct consonant it is short as in end
 o is long in open syllables as in own
 but before a conjunct consonant it is short as in orange

ṁ is the pure nasal sounded through the nose

k	as in <u>ca</u> t, <u>ke</u> en	kh	somewhat as in black <u>h</u> eath
g	as in <u>ga</u> dfly, <u>ga</u> te	gh	somewhat as in log <u>h</u> ouse
ṅ	as in ba <u>ṅ</u> k		

c	as in <u>ch</u> ange, <u>ch</u> urch	ch	somewhat as in w <u>it</u> ch <u>h</u> azel
j	as in <u>je</u> t, <u>ja</u> w	jh	somewhat as in sled <u>ge</u> <u>h</u> ammer
ñ	as in ca <u>ny</u> on, se <u>ñ</u> or		

The following sounds as noted but with the tongue drawn back, thereby producing a hollow sound:

ṭ	as in <u>ta</u> p, <u>ti</u> ck	ṭh	somewhat as in an <u>t</u> <u>h</u> ill (never as in they)
ḍ	as in <u>di</u> d, <u>du</u> g	ḍh	somewhat as in re <u>d</u> <u>h</u> ot
ṇ	as in k <u>ṇ</u> ow		

The following sounds as noted but with the tongue touching the tip of the teeth:

t	as in <u>tu</u> b, <u>te</u> n	th	somewhat as in ca <u>t</u> <u>h</u> ouse
d	as in <u>de</u> n, <u>di</u> g	dh	somewhat as in ma <u>d</u> <u>h</u> ouse
n	as in <u>ni</u> p, <u>no</u> se		
p	as in <u>pa</u> t, <u>pi</u> nch	ph	somewhat as in to <u>p</u> <u>h</u> at (never as in photo)
b	as in <u>ba</u> ck, <u>bi</u> g	bh	somewhat as in a <u>b</u> horrence
m	as in <u>me</u> n, <u>mi</u> ce		
y	as in <u>ye</u> s, <u>ye</u> ar	r	as in <u>re</u> d, but with a stronger trill
l	as in <u>le</u> ad, <u>le</u> nd	ḷ	as before, but with the tongue drawn back
v	at the beginning of a word, as in <u>va</u> n, <u>va</u> ne elsewhere it more closely resembles <u>wa</u> n, <u>w</u> ane		
s	as in <u>sa</u> y, <u>se</u> nd	h	as in <u>ha</u> t, <u>he</u> ight

23: Mahāsamayasuttaṃ	prose, 64 vs. <i>Siloka</i> , 2 vs. <i>Tuṭṭhubha</i> , 1 vs. <i>Svāgatā</i> , 3 vs. mixed metre
24: Ālavakasuttaṃ	prose, 10 vs. <i>Siloka</i> , 2 vs. <i>Tuṭṭhubha</i>
25: Kasībhāradvājasuttaṃ	prose, 5 vs. <i>Siloka</i> , 2 vs. <i>Tuṭṭhubha</i>
26: Parābhavasuttaṃ	prose introduction, 25 vs. <i>Siloka</i>
27: Vasalasuttaṃ	prose, 27 vs. <i>Siloka</i>
28: Saccavibhaṅgasuttaṃ	prose
29: Āṭānāṭṭiyasuttaṃ	prose, 104 vs. <i>Siloka</i> (i.e. 52 vs. repeated)

It will be seen from the above that, as presented here, there are 328 verses in the text, of which 278 are *Siloka*; *Tuṭṭhubha* accounts for 40 verses; Old *Gīti* for 10; *Svāgatā* 1; and there are 3 verses in mixed metre at the beginning of *Mahāsamayasuttaṃ*.

3: Verse Analysis

In analysing Pāli verse a syllable is considered to be light or heavy metrically. Through the alternation of light and heavy syllables it is possible to build up rhythmic structures just as it is in music.

In order to define what is a light and what is a heavy syllable there are two sets of variables that have to be taken into consideration, which is whether the syllable is open or closed; and whether the vowel is short or long.

1) An open syllable is one in which a vowel is followed by another vowel, or by not more than one consonant; a closed syllable is one in which a vowel is followed by a conjunct consonant, or by the *niggahita* (ṃ).

2) *a*, *i*, & *u*, are naturally short (*rassa*) vowels; *ā*, *ī*, & *ū*, are naturally long (*dīgha*) vowels. *e* & *o* are long in open syllables and short in closed syllables.

An open syllable with a short vowel is light metrically.

A closed syllable, or a syllable with a long vowel, is heavy metrically.

In analysis 3 signs are used to indicate weight:

∪ = light;

– = heavy;

× = the syllable may be naturally light or heavy, but it is always taken as heavy.

We can represent the rules for scansion like this:

		SYLLABLES	
		open	closed
V	short a i u	◡	—
O			
W	variable		
E	e o	—	—
L			
S	long ā ī ū	—	(—)

Here is a verse from *Mahāmaṅgalasuttaṃ* together with its analysis:

◡ — — — | ◡ — — — || — ◡ — ◡ | ◡ — ◡ —

lab Bahū devā manussā ca ~ maṅgalāni acintayum

— ◡ — — | — — — — || — ◡ — ◡ | ◡ — ◡ —

cd ākaṅkhamānā sotthānaṃ ~ brūhi maṅgalam-uttamaṃ

Two things need to be pointed out to avoid confusion: The first is that, as stated in the appendix on Pronunciation, Pāḷi has both short and long vowels, but that is insufficient to determine metric length, what follows the vowel has to be taken into consideration as well. Secondly, in presenting Pāḷi in Latin letters aspirates are indicated by digraphs (*kh*, *gh*, *ch*, *jh*, etc.) These are not to be taken as conjunct consonants, as they represent but a single sound, and are to be counted as single letters are elsewhere (indeed in Indian scripts they are normally represented by single letters). Now let us look at verse structure in detail.

4: Siloka

At all stages of the language, the most important and prevalent metre has been the *Siloka*, which has a great deal of flexibility, and seems to be equally well adapted to aphorism, question & answer, narrative, and epic. In the *Catubhāṅavārapāḷi*, as can be seen from the table above, *Siloka* accounts for about 85% of all the verses found in the text.

A *Siloka* verse normally consists of 4 lines (sometimes 6) with 8 syllables to the line, organized in dissimilar pairs which are repeated to make up a verse (note that owing to resolution sometimes a *Siloka* line may contain 9 syllables).

Here is an analysis of the *pathyā* (normal) structure of the *Siloka*:

Odd line: $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 \\ \text{u} & \text{u} & \text{u} & \text{u} & | & \text{u} & - & - & \times \end{matrix}$
 even line: $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 \\ \text{u} & \text{u} & \text{u} & \text{u} & | & \text{u} & - & \text{u} & \times \end{matrix}$

In the 2nd & 3rd positions two successive shorts uu are normally avoided, as we can see through changes that have been made in syllabic length, though in some texts they do seem to occur.

In the odd lines 7 variations (*vipulā*) occur, besides the normal structure, they are:

Anuṭṭhubha	$\begin{matrix} \text{u} & \text{u} & \text{u} & \text{u} & & \text{u} & - & \text{u} & \times \end{matrix}$
navipulā	$\begin{matrix} \text{u} & - & \text{u} & - & & \text{u} & \text{u} & \text{u} & \times \end{matrix}$
bhavipulā	$\begin{matrix} \text{u} & - & \text{u} & - & & - & \text{u} & \text{u} & \times \end{matrix}$
mavipulā	$\begin{matrix} \text{u} & - & \text{u} & - & & - & - & - & \times \end{matrix}$
ravipulā	$\begin{matrix} \text{u} & \text{u} & \text{u} & \text{u} & & - & \text{u} & - & \times \end{matrix}$
savipulā	$\begin{matrix} \text{u} & \text{u} & \text{u} & \text{u} & & \text{u} & \text{u} & - & \times \end{matrix}$
tavipulā	$\begin{matrix} \text{u} & - & \text{u} & - & & - & - & \text{u} & \times \end{matrix}$ (very sporadic)

For those unfamiliar with Pāḷi verse, the thing to listen for is the cadence at the end of the pair of lines (*pādayuga*), which gives the *Siloka* its characteristic rhythm:

$\begin{matrix} 5 & 6 & 7 & 8 \\ | & \text{u} & - & \text{u} & \times \end{matrix}$

The layout adopted for the *Siloka* verses can be illustrated by this verse from *Vasalasuttaṃ* (note that when the two halves of a line of text have been taken together for translation, the slash in the middle is omitted, as in the first line here):

1. “**Kodhano upanāhī ca, ~ pāpamakkhī ca yo naro,**
 “That man who is angry, who has enmity, is bad, and insolent,

vipannadiṭṭhi māyāvī, ~ taṃ jaññā vasalo iti.
 who has wrong views, and is deceitful, ~ he one should know as an outcaste.

5: *Tuṭṭhubha/Jagatī*

In *Catubhānavārapāḷi* there are some 40 verses in the *Tuṭṭhubha/Jagatī* metre, *Ratanasuttaṃ* and *Isigilisuttaṃ* accounting for nearly 75% of this

number. The *Tuṭṭhubha* normally has 11 syllables to the line (occasionally 12, when there is resolution), and its structure is defined as follows:

$$\text{—} - \text{—} - \text{—} | \text{—} \text{—} \text{—} | - \text{—} - \times \quad (\text{x } 4)$$

In a *Tuṭṭhubha* verse a line in *Jagatī* metre is always acceptable. This metre is much the same as *Tuṭṭhubha*, but with an extra short syllable in penultimate position, giving it a line length of 12 syllables (13 with resolution):

$$\text{—} - \text{—} - \text{—} | \text{—} \text{—} \text{—} | - \text{—} - \text{—} \times \quad (\text{x } 4)$$

The layout of the *Tuṭṭhubha* and *Jagatī* metres can be illustrated by the following verse from *Ratanasuttaṃ*

8. Yath' inda-khīlo paṭhaviṃ sito siyā

Just as a locking post stuck fast in the earth

catubbhi vātehi asampakampiyo,

does not waver on account of the four winds,

tathūpamaṃ sappurisaṃ vadāmi,

just like this, I say, is the person who is true,

yo ariya-saccāni avecca passati -

the one who sees the noble truths completely -

idam-pi Sanghe ratanaṃ paṇītaṃ:

this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

6: Old Gīti

Karaṇīyamettasuttaṃ is written in one of the musical metres. The basic organisational principle of the two metres we have considered so far has been the number of syllables there are in the line, normally *Siloka* has 8, *Tuṭṭhubha* 11. However, if we count a short syllable as one measure, and a long syllable as two, it is possible to count the total number of measures (*mattā*) there are in a line, and use this as the determining factor for line length.

This is exactly the principle involved in the first of the new metres to evolve, the so called *Mattāchandas*, or measure metres. For instance in the metre called *Vetāliya*, the first line has 14 measures, and the second 16, the syllable count being variable. Once a *mattā* count was established it was not long before a second structural principle was introduced, which was to organise the lines

into *gaṇas*, or sections. A *gaṇa* consists of 4 measures, which may therefore take any one of the following forms:

-- or --u or uu- or uu- or uuuu

This gave rise to the *Gaṇacchandās* metres. Old *Gīti* appears to be a transitional metre between *Mattāchandās* and *Gaṇacchandās*. Its structure can be defined as follows:

uu- | uu- | uu- | u, ū : || uu- | uu- | uu- | x (x 2)

Sometimes a long syllable is resolved into two short syllables. The fourth *gaṇa*, after the first syllable of which there is normally a pause and word break, seems to be particularly ill-defined. This metre soon fell out of use after it had attained its classical form as *Gīti*, *Ariyā*, and their variations, and this may account for the poor state metrically of the three discourses in this metre that are found in the Canon. As it now stands there are only a couple of verses in *Karaṇīyamettasuttaṃ* that scan correctly. One of these is the first verse which is given below as the example:

uu- | uu- | uu- | u

1. **Karaṇīyam-attha-kusalena,**

What should be done by one skilful in good,

-- | -- | uu- | uu- | u

yan-taṃ santaṃ padaṃ abhisamecca:

who has comprehended the state of peace:

-- | uu- | -- | u

sakko ujū ca sūjū ca,

° he ought to be able, straight, and upright,

uu | -- | uuuu | uu- | -

suvaco c' assa mudu anatiṃānī.

easy to speak to, meek, without conceit.

7: Other Metres

The first 4 verses of *Mahāsamayāsuttaṃ* are in a mixture of metres, mainly *mattāchandās*, but not all of the lines are clear. The third verse in written in the old form of *Svāgatā*, the profile of which may be characterized thus:

--uu--uu x

--uu--uu- x (x 2)

The other verses can be summarized here: 1ab = *Siloka*, cd = old *Svāgatā*; 2ab = *Opacchandāsakā*, c = *Āpātalikā*, d = *Vetālīya*; 4a = *Tuṭṭhubha*, b = *Āpātalikā*, c = *Siloka*; d = ??

i upasamāya abhiññāya Sambodhāya Nibbānāya saṃvattati.
j Katamā ca sā bhikkhave
k majjhimā paṭipadā, Tathāgatena abhisambuddhā,
l cakkhukaraṇī, ñāṇakaraṇī,
m upasamāya abhiññāya Sambodhāya Nibbānāya saṃvattati?
n Ayam-eva ariyo aṭṭhangiko maggo, seyyathīdam:
o i. sammādiṭṭhi
p ii. sammāsaṅkappo
q iii. sammāvācā
r iv. sammākammanto
s v. sammā-ājīvo
t vi. sammāvāyāmo
u vii. sammāsati
v viii. sammāsamādhi.

In Pāli words in conjunction often show the same ending, this is especially true of adjectives, which adopt the grammatical structure of the nouns they qualify. Note the adjectives in lines **c** & **e**, which qualify the respective nouns in lines **b** & **d** above, giving these lines a clear assonance, which has a marked effect in recital. Also nouns when aligned may show the same ending, as in line **i** (and **m**), where all the nouns are in dative singular, and both alliteration and assonance are apparent.

Complex rhythmic effect is also achieved through repetition of one sort or another. Note, for instance, the repetition of the first half of the compound in lines **o** - **v**, or the second half of the compound in line **h** (and **l**). Not only words, but whole phrases are frequently repeated, in our example cf. lines **g** - **i** with lines **k** - **m**. Unfortunately the aesthetic and architectural structure of the Pāli is often obliterated by elision in modern editions of both texts and translations, and this, as often as not, also serves to blunt the rhetorical effect as well.

As can be seen from this short analysis of one small passage Pāli prose is rich in rhythm, and what is normally considered to be “poetic” effect. Without doubt originally the prime reason for repetition in the texts was didactic in nature, serving to reinforce certain basic teachings, and in connection with this we should remind ourselves that at first these teachings were for reciting and listening to, and were never read privately as such until they were written down some 4 centuries after the Buddha's *parinibbāna*.

Thai Variant Readings for *Safeguard Recitals*

The following readings are found in the *Book of Chants (a compilation, being the romanized edition of the Royal Thai Chanting Book)*; Bangkok 1975. First published in Thai script in 1880. Abbreviation: BC. They are also found in other Thai chanting books.

A few reading are found in *A Bhikkhu Manual*, second 2003 edition edited by Bhikkhu Ariyesako and Bhikkhu Nirodho, that are not found in BC. Abbreviation BM.

p. 15. Karaṇīyametta sutta: BC/BM *sūjū* = *suhujū*

p. 16. Ditto: BC/BM *rasakāṇukathūlā* = *rassakā anukathūlā*

p. 93: Girimānandasutta: footnote 1. CBhp: *ābādhiko hoti*. BC has no *hoti* here, while BM has it. Note that the *hoti* reading used in the text of line one of this page. It seems inconsistent to chanters that there *hoti* is used but 2 lines further not.

p. 95 ditto: *pañcasūpadānakkhandhesu* : *pañcasu upādānākkhandhesu*.

P. 98 ditto: BM includes *oṭṭharogo* after *dantarogo*.

P. 102: BM: *upāyupādānā* = *upādānā*. (This probably is a typo.)

BM: *te pajahanto viramati na upādiyanto* = *te pajahanto viharati anupādiyanto*.

p. 102: BM: *sabbasaṅkhārehi* = *sabbasaṅkhāresu*.

p. 103: BM: *sato passasati* = *satova passasati*.

p. 116. Dhammacakka Sutta: BM (indicated as v.l.): ... *na sevittabbā, yo cāyaṃ ...* = ... *na sevittabbā. Katame dve? Yo cāyaṃ ...*

p. 118: BM: no: *vyādhi pi dukkho*. BM gives *vyādhi pi dukkhā* as v.l. (The *ā* might be a typo, but I am not sure.)

BC/BM add *sokaparidevadukkhadomanassupāyāsāpi dukkhā* after *maraṇampi dukkhaṃ*.

p. 119f. footnotes BC/BM use the *samudayo* forms. So at p. 122-123, where are no footnotes with the v.l.l. in the SR edition.

p. 126: BC/BM: *akuppā me vimutti* instead of *akuppā me cetovimutti*.

p. 127ff. BC/BM: In Thailand an abbreviated version of this section is chanted:

Bhummānaṃ devānaṃ sutvā, Cātummahārājikā devā saddam-anussāvesuṃ.

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā saddam ... (up to) ...

*Paranimittavasavattī devā saddaṃ sutvā, Brahmakāyikā devā saddam anussāvesuṃ: Etaṃ
Bhagavatā ... lokasminti. Itiha...*

So all Brahmās have been put under the heading *Brahmakāyikā devā*.

p. 137: BM/BC *atikamma devānaṃ = atikkammeva devānaṃ*