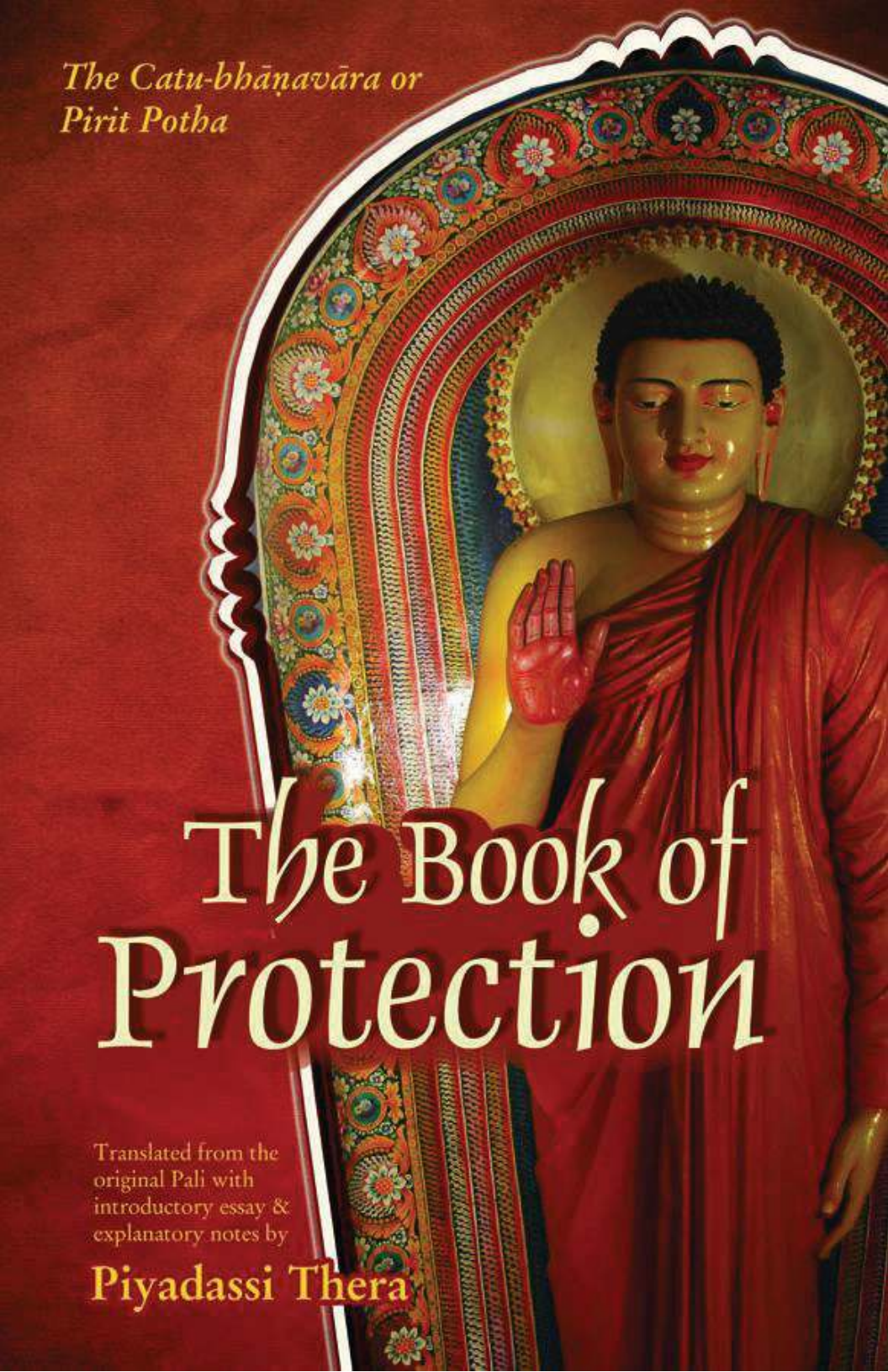


*The Catu-bhāṇavāra or
Pirit Poṭha*



The Book of Protection

Translated from the
original Pali with
introductory essay &
explanatory notes by

Piyadassi Thera

The Book of Protection

The Book of Protection is a translation of the *Catubbhānavāra* or *Mahā-pirit-pota*, an anthology of selected discourses of the Buddha compiled by the teachers of old. These discourses are recited in temples and homes for the purpose of obtaining protection from all harm. This protection is obtained by recollecting and contemplating the virtues of the Buddha, Dhamma, and Sangha referred to in the discourses. There are many who listen to the recitation of these discourses but who hardly understand their meaning and therefore benefit less. This translation will help to understand the meaning of the protective discourses.

The translation by Venerable Piyadassi is clear and easy to follow. The introduction explains the importance and benefits of these protective discourses. This new edition of *The Book of Protection* also contains the Pali texts of the discourses.

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PREFACE

The Book of Protection, which is an anthology of selected discourses of the Buddha compiled by the teachers of old, was originally meant as a handbook for the newly ordained novice. The idea was that those novices who are not capable of studying large portions of the 'Discourse Collection' (*Sutta Piṭaka*) should at least be conversant with *The Book of Protection*. Even today it is so. The twenty four discourses are selected from the five *nikāyas* or the original collections in the Pali language containing the Buddha's discourses. The fact that the book was meant for the novice is clear from the prefatory paragraphs that precede the discourses.

The precepts are ten, and not five which are the basic principles of the lay follower. The novice is expected to observe the ten precepts. This is followed by the 'Questions to be Answered by a Novice' and the 'Thirty Two Parts of the Body' which is really a type of meditation on the constituent parts of one's body. Then comes the 'Four-fold Reflection of a Monk,' and finally the 'Ten Essentials (Dhammas)' to be reflected upon by one who has gone forth to live the holy life. The discourses come next. If one patiently and painstakingly studies these discourses, he could gather a good knowledge of the essential and fundamental teaching of the Buddha.

The *Mahā-samaya Sutta* (No. 18) and the *Āṭānāṭiya Sutta* ending the book (No. 24) may appear to some as pointless, but a careful reader will no doubt appreciate their relevance. In the essay 'The Book of Protection and the Value of Paritta' an attempt is made to show what paritta means to a Buddhist.

I have endeavoured to keep as close as possible to the original wording of the text without making it too liberal a translation on the one hand, and a word for word translation on the other, and have avoided translating the Pali stanzas into verse (except the stanzas of Discourses Nos. 5, 11, 19) in order to give a very faithful, easy and readable rendering. I have preserved the synonymous words and repetitions found in the suttas since they are the very words of the Buddha handed down to us through oral tradition.

In all the suttas the word *Bhagavā*, the 'Blessed One,' an epithet of the Buddha, is frequently used. To avoid using the same word too often in the translation, I have, at times, used the word 'the Buddha' for *Bhagavā* or a personal pronoun to denote him.

The *Aṅgulimāla Paritta* is a short discourse that does not appear in the Book of Protection (*Paritta* text), but as it is a *paritta* made use of by expectant mothers in Buddhist lands, I have included it in the Appendix. English renderings of other Pali stanzas used by Buddhists when reciting the *parittas* are also included in the Appendix.

Publisher's Note to Second Edition

This second, retypeset edition of *The Book of Protection* contains the Pali text, which is derived from the digital text of the *Catu-bhāṇavāra* as prepared by Bhikkhu Ānandajoti and available on the Metta.lk website.



INTRODUCTORY ESSAY

The Book of Protection

This collection of *paritta* discourses—in Sinhala, *Pirit Potha*—is the most widely known Pali book in Sri Lanka. It can be called ‘The Buddhist Bible.’ It is given an important place in the Buddhist home, and is even treated with veneration. In most houses where there is a small shrine, this book is kept there so that the people may refer to it during their devotional hour. Some have committed to memory the three well-known discourses—Maṅgala, Ratana and Karaṇīya-mettā Suttas. (see below, Sutta nos. 2, 3, 4). Even children are familiar with these discourses, for they learn them from their parents and elders or from the ‘Dhamma school.’

The habit of listening to the recital of *paritta* suttas among the Westerners is growing slowly but steadily. The present writer, while on his missions in the European and American countries, has, at the request of several residents there, tape-recorded the recital of *paritta* suttas for their benefit, and has air-mailed cassettes containing the sutta recitals to those who had sent him such cassettes.

Now, what does this book contain? It is a collection of twenty four suttas or discourses almost all delivered by the Buddha, and found scattered in the five original collections (*nikāyas*) in Pali, which form the Sutta Piṭaka, the ‘Canonical Discourses.’ These discourses are preceded by an enunciation of the Three Refuges; the Ten Precepts and the questions asked of a novice.

This collection of discourses has a less known title, *Catubhāṇavāra* (in Sinhala *Satara-banavara*). A 13th century commentary to the collection, written in Pali, by a pupil of the Venerable Rājaguru Vanaratana of Sri Lanka, is available under the title *Catu-bhāṇavāra-aṭṭhakathā* or *Sārattha-samuccaya*. What is a *bhāṇavāra*? It is a collection of sermons or discourses. Four such collections are called *Catubhāṇavāra*. As the teachers of old have said, a three-word line (*pada*) is made up of eight syllables (*attha-akkhara*), four such *padas*

make a stanza or a *gāthā*. Thus stanzas consists of thirty-two syllables. 250 such stanzas is called a *bhāṇavāra* which consists of 8,000 syllables. The *Catubhāṇavāra* was compiled by the Mahā Theras, the teachers of yore (*porāṇakācariyā*), of Sri Lanka, and that is what is known today among the Buddhists of Sri Lanka as the *Pirit Potha* or 'The Book of Protection.'

It is customary for Buddhist monks, when they are invited to the homes of the laity on occasions of domestic importance, such as birth days, house-warming, illness and similar events, to recite the three popular discourses mentioned above. In the domestic and social life of the people of Sri Lanka a *pirit* ceremony is of great significance. No festival or function, religious or social, is complete without the recital of the *paritta*. On special occasions monks are invited to recite the *paritta* suttas not for short periods but right through the night or for three or seven days, and at times, for weeks. On such occasions a pavilion (*pirit maṇḍapaya*) is constructed for the purpose of accommodating the monks at the recital. Before the commencement of the recital the laity present at the ceremony makes a formal invitation to the monks by reciting in Pali three stanzas which explain the purpose of the recital (see 'Invitation' below). Then the monks, generally about twelve or fourteen, who have been invited will recite the three popular suttas. Thereafter a pair of monks will commence reciting the remaining suttas for two hours. They will then retire and will be followed by another pair for another two hours. Two monks must be constantly officiating. In this manner the recital will last till dawn.

While the recital continues there will be found a pot of water placed on a table before the monks. On this table there is also the sacred thread (*pirit nula*). For an all-night *pirit* ceremony the casket containing a relic of the Buddha, and the *Pirit Potha* or 'The Book of Protection' written on *ola* (talipot) leaves, are also brought into the pavilion. The relic represents the Buddha, the *Pirit Potha* represents the Dhamma or the teachings of the Buddha, and the reciting Bhikkhu-Sangha represent the Ariya-Sangha, the Arahant disciples of the Buddha.

The thread is drawn round the interior of the pavilion, and its end twisted round the casket, the neck of the pot of water, and tied to the cord of the *ola*-leaf book. While the special discourses are being recited the monks hold the thread. The purpose is to maintain an unbroken communication from the water to the relic, to the *Pirit Potha* and to the officiating monks, (Buddha, Dhamma, Sangha, the

Ti-ratana, the three jewels.) A ball of thread connected to ‘The Three jewels’ and the water, is unloosened and passed on to the listeners (seated on the ground on mats), who hold the thread while the recital goes on.

When the recital in Pali of the entire book is completed at around dawn, the thread sanctified by the recital is divided into pieces and distributed among the devotees to be tied round their wrists or necks. At the same time the sanctified water is sprinkled on all; they may also drink a little of it and sprinkle it on their heads. These are to be regarded as symbols of the protective power of the paritta that was recited. It is a service of inducing blessings. It has its psychological effects.

Dr. Bernard Grad of McGill University in Montreal painstakingly proved if a psychic healer held water in a sealed flask and this water was later poured on barley seeds, the plants significantly outgrew untreated seeds. But—and this is the intriguing part—if depressed psychiatric patients held the flasks of water, the growth of the seeds was retarded.

“Dr. Grad suggests that there appeared to be some ‘x factor’ or energy that flows from the human body to affect growth of plants and animals. A person’s mood affected this energy. This previously unacknowledged ‘energy’ has the widest implications for medical science, from healing to lab tests, Grad says.”¹

As experimentally discovered by Dr. Grad, mind can influence matter. If that be so, not much thinking is necessary to draw the logical inference that mind can influence mind. Further if the human mind can influence lower animals, then by a parity of reasoning the human mind can influence the minds of beings higher than animals.

The Value of Paritta

“Recent research in medicine, in experimental psychology and what is still called parapsychology has thrown some light on the nature of mind and its position in the world. During the last forty years the conviction has steadily grown among medical men that very many causes of diseases, organic as well as functional, are directly caused by mental states. The body becomes ill because the mind controlling it either secretly wants to make it ill, or else because it is in such a state of agitation that it cannot prevent the body from sickening. Whatever its physical nature, resistance to disease is unquestionably correlated with the physiological condition of the patient.”²

“Mind not only makes sick, it also cures. An optimistic patient has more chance of getting well than a patient who is worried and unhappy. The recorded instances of faith healing includes cases in which even organic diseases were cured almost instantaneously.”³

In this connection it is interesting to observe the prevalence, in Buddhist lands, of listening to the recital of the Dhamma or the doctrine of the Buddha in order to avert illness or danger, to ward off the influence of malignant beings, to obtain protection and deliverance from evil, and to promote health, prosperity, welfare and well-being. The selected discourses for recital are known as *paritta sutta*, discourses for protection. But they are not *rakṣaṇa mantras* or the protective incantations found in Brahmanical religion, nor are they magical rites. There is nothing mystical in them.

Paritta in Pali, *paritrāṇa* in Sanskrit and *pirit* (pronounced *pirith*) in Sinhala⁴ mean principally ‘protection.’ Paritta suttas describe certain suttas or discourses delivered by the Buddha and regarded as affording protection. This protection is to be obtained by reciting or listening to the paritta suttas.

The practice of reciting and listening to the paritta suttas began very early in the history of Buddhism. The word *paritta*, in this context, was used by the Buddha for the first time in a discourse known as *khandha paritta* (see below, Sutta No. 5.) in the Culla Vagga of the Vinaya Piṭaka (vol. II, p. 109), and also in the Aṅguttara Nikāya under the title *Ahi (mettā) Sutta* (vol. II, p. 82). This discourse was recommended by the Buddha as a guard or protection for the use of the members of the Order. The Buddha in this discourse exhorts the monks to cultivate *mettā* or loving-kindness towards all beings.

It is certain that paritta recital produces mental well-being in those who listen to it with intelligence, and have confidence in the truth of the Buddha’s words. Such mental well-being can help those who are ill to recover, and can also help not only to induce the mental attitude that brings happiness but also to overcome its opposite. Originally, in India, those who listened to paritta sayings of the Buddha, understood what was recited and the effect on them was correspondingly great. The Buddha himself had paritta recited for him, and he also requested others to recite paritta for his own disciples when they were ill. (See below, Sutta Nos. 12, 13, 14 & 15.) This practice is still in vogue in Buddhist lands.

The Buddha and the Arahants (the Consummate Ones) can concentrate on the paritta suttas without the aid of another.

However, when they are ill, it is easier for them to listen to what others recite, and thus focus their minds on the Dhamma that the suttas contain, rather than think of the Dhamma by themselves. There are occasions, as in the case of illness, which weaken the mind (in the case of worldlings), when hetero-suggestion has been found to be more effective than auto-suggestion.

According to the teachings of the Buddha the mind is so closely linked with the body that mental states affect the body's health and well being. Some doctors even say there is no such thing as a purely physical disease. That even so grossly 'physical' a complaint as dental caries may be due to mental causes was maintained in a paper read before the American Dental Congress in 1937. The author pointed out that children living on a perfectly satisfactory diet may still suffer from dental decay. In such cases, investigation generally shows that the child's life at home or at school is in some way unsatisfactory. The teeth decay because their owner is under mental strain. Unless, therefore, according to the Buddhist doctrine of *kamma* (Sanskrit *karma*),⁵ these bad mental states are caused as a result of one's own acts (*akusala-kamma-vipāka*), and are therefore unalterable, it is possible so to change these mental states as to cause mental health and physical well-being to follow thereafter.

1. The Power of Truth

Several factors combine to contribute towards the efficacy of paritta recitals. Paritta recital is a form of belief in the effective power to heal or protect, of the *saccakiriya*, or 'asseveration of truth.' Protection results from the power of such asseveration. This means 'establishing oneself in the power of truth to gain one's end.' At the end of the recital of each sutta, the reciters bless the listeners with the words, *etena saccavajjena sotthi te hotu sabbadā*, which means "by the power of the truth of these words may you ever be well." The saying, "the power of the Dhamma or Truth protects the follower of the Dhamma" (*dhammo have rakkhati dhammacāriṇi*) indicates the principle behind these sutta recitals.

"The belief in the effective power to heal, or protect, of the *saccakiriya*, or asseveration of something quite true, is but another aspect of the work ascribed to the *paritta*."⁶

2. The Power of Virtue

Several discourses of the Book of Protection describe the virtuous life. The starting point in Buddhism is *sīla* (virtue). Standing on the firm ground of *sīla* one should endeavour to achieve a collected mind. If it is true that virtue protects the virtuous, then a person who listens to the recital of paritta suttas intelligently, in a reflective mood, with complete confidence in the Buddha's words, uttered by one who has gained complete enlightenment, will acquire so virtuous a state of mind as would enable him to dominate any evil. Love (*mettā*) is an active force. Every act of one who truly loves is done with the pure mind to help, to cheer and to make the paths of others more easy, more smooth and more adapted to the conquest of sorrow, the winning of the highest bliss.

C.A.F. Rhys Davids commenting on amity (*mettā*) writes: "The profession of amity, according to Buddhist doctrine, was no mere matter of pretty speech. It was to accompany and express a psychic suffusion of the hostile man or beast or spirit with benign, fraternal emotion—with *mettā*. For strong was the conviction, from Sutta and Vinaya to Buddhaghosa's *Visuddhimagga*, that thoughts are things, that psychical action, emotional or intellectual, is capable of working like a force among forces. Europe may yet come round further to this Indian attitude."⁷

3. The Power of Sound

It is believed that the vibratory sounds produced by the sonorous and mellifluous recital of the paritta suttas in their Pali verses are soothing to the nerves and induce peace and calm of mind; they also bring about harmony to the physical system.

How can bad influences springing from evil beings be counteracted by recital of paritta suttas? Bad influences are the results of evil thinking. They can, therefore, be counteracted by wholesome states of mind. One sure way of inducing a wholesome state of mind is by listening and reflecting on paritta recitals with intelligence and confidence. So great is the power of concentration that by adverting wholeheartedly to the truth contained in the paritta recitals one is able to develop a wholesome state of mind.

The recital of paritta suttas can also bring material blessings in its wake through the wholesome states of mind induced by concentration and confidence in listening intelligently to the recital. According to the Buddha, right effort is a necessary factor in overcoming suffering.⁸ Listening to these recitals in the proper way

can also generate energy for the purpose of securing worldly progress while it also secures spiritual progress.

There is no better medicine than truth (Dhamma) for the mental and physical ills which are the causes of all suffering and misfortune. So the recital of paritta suttas inasmuch as they contain the Dhamma, may, when they are listened to in the proper attitude, bring into being wholesome states of mind which conduce to health, material progress and spiritual progress. The effect of paritta can also transcend distance however great.

It is true that the Buddhists consider paritta as a never-failing, potent and purifying force, a super solvent. However, a question may arise whether recitals from *The Book of Protection* will in every case result in the protection and blessing sought for. In this connection, the same reply given by the Venerable Nāgasena to King Milinda's question why the recital of paritta does not in all cases protect one from death, is worth remembering: "Due to three causes, recital of paritta may have no effect: kamma hindrances (*kamma-varaṇa*); hindrances from defilements (*kilesa-varaṇa*); and lack of faith (*assaddha*)."⁹

Kamma means action and not the result of action; therefore action can be counteracted by other action. Kamma is not something static, but is always changing, i.e. always in the making; that being so, action can be counteracted by other action. Hence bad actions on the part of the listeners of the recital may negate the beneficial effects of the recital.

If the mind of the listener is contaminated with impure thoughts then also the intended beneficial effects of the recital may not materialize. But however impure the mind of the listener may be, if there is great confidence in the efficacy of the recital then this important factor may help to secure for him the beneficial effects of the recital.



THE BOOK OF PROTECTION

I. Ārādhana

Vipatti-paṭibāhāya,
sabba-sampatti-siddhiyā,
Sabbadukkha-vinasāya,
parittaṃ brūtha maṅgalaṃ.

Vipatti-paṭibāhāya,
sabba-sampatti-siddhiyā,
Sabbabhaya-vinasāya,
parittaṃ brūtha maṅgalaṃ.

Vipatti-paṭibāhāya,
sabba-sampatti-siddhiyā,
Sabbaroga-vinasāya,
parittaṃ brūtha maṅgalaṃ.

II. Devāradhana

Samantā cakkavālesu, atrā gacchantu devatā
saddhammaṃ munirājassa, suṇantu saggamokkhadaṃ.
Parittassavanakālo ayaṃ bhadantā.
Parittassavanakālo ayaṃ bhadantā.
Parittassavanakālo ayaṃ bhadantā.

III. Saraṇagamana

Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa
Buddhaṃ saraṇaṃ gacchāmi
dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi
Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi
Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi
Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi
Tatīyam-pi buddhaṃ saraṇaṃ gacchāmi
Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi
Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmi.

IV. Dasasikkhāpadāni

1. Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.
3. Abrahmacariyā veramaṇī-sikkhāpadaṃ samādiyāmi.
4. Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.
5. Surā-meraya-majja-pamādaṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.

6. Vikālabhojanā veramaṇī-sikkhāpadaṃ samādiyāmi.
7. Nacca-gīta-vādita-visūka-dassanā veramaṇī-sikkhāpadaṃ samādiyāmi.
8. Mālāgandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.
9. Uccāsayana-mahāsayanā veramaṇī-sikkhāpadaṃ samādiyāmi
10. Jātarūparajata-paṭiggahaṇā veramaṇī-sikkhāpadaṃ samādiyāmi.

V. Samaṇerapañhā

Eka nāma kiṃ? Sabbe sattā āhāraṭṭhitikā.

Dve nāma kiṃ? Nāmañ-ca rūpañ-ca.

Tiṇi nāma kiṃ? Tisso vedanā.

Cattāri nāma kiṃ? Cattāri ariya-saccāni.

Pañca nāma kiṃ. Pañcupādānakkhandhā.

Cha nāma kiṃ. Cha ajjhattikāni āyatanāni.

Satta nāma kiṃ. Satta bojjhaṅgā.

Aṭṭha nāma kiṃ. Ariyo aṭṭhaṅgiko maggo.

Nava nāma kiṃ. Nava sattāvāsā.

Dasa nāma kiṃ. Dasah' aṅgehi samannāgato arahāti vuccatī-ti.

VI. Dvattiṃsākāra

Atthi imasmiṃ kāye: kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahāru, aṭṭhi, aṭṭhimiñjā, vakkam, hadayaṃ, yakanam, kilomakam, pihakam, papphāsam, antam, antagunam, udariyam, karisam, pittam, semham, pubbo, lohitaṃ, sedo, medo, assu, vasā, kheḷo, siṅghānikā, lasikā, muttam, matthake matthaluṅgan-ti.

VII. Paccavekkhaṇā

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi, yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapasiriṃsapasam-phassānaṃ paṭighātāya, yāvad-eva hirikopīnapaticchādanattham.

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi, n' eva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvad-eva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā brahmacariyā-nuggahāya, iti pūrāṇaṃ-ca vedanaṃ paṭihaṅkhāmi, navañ-ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā-ti.

Paṭisaṅkhā yoniso senāsanam paṭisevāmi, yāvad-eva sītassa paṭighātāya, uṅhassa paṭighātāya, ḍaṃsamakasavā-tātapasirīmsapasamphassānam paṭighātāya, yāvad-eva utuparissayavinodanam paṭisallānārāmattham.

Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāram paṭisevāmi, yāvad-eva uppannānam veyyābādhikānam vedanānam paṭighātāya abyāpajjhaparamatāyā-ti.

Suttas

1. Dasadhammasutta

Evaṃ me sutam. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi: bhikkhavo ti. Bhadante ti te bhikkhū bhagavato paccassosum.

Bhagavā etad-avoca: Dasa ime bhikkhave dhammā pabbajitena abhiṇham paccavekkhitabbā.

Katame dasa?

1. Vevaṇṇiy' amhi ajjhupagato ti, pabbajitena abhiṇham paccavekkhitabbam.
2. Parapaṭibaddhā me jīvikā ti, pabbajitena abhiṇham paccavekkhitabbam.
3. Añño me ākappo karaṇīyo ti, pabbajitena abhiṇham paccavekkhitabbam.
4. Kacci nu kho me attā sīlato na upavadatī ti, pabbajitena abhiṇham paccavekkhitabbam.
5. Kacci nu kho maṃ anuvicca viññū sabrahmacārī, sīlato na upavadanti-ti, pabbajitena abhiṇham paccavekkhitabbam.
6. Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo ti, pabbajitena abhiṇham paccavekkhitabbam.
7. Kammassako 'mhi, kammadāyādo, kammayoni, kammabandhu, kammaṭṭisaraṇo, yaṃ kammaṃ karissāmi, kalyāṇam vā pāpakam vā, tassa dāyādo bhavissāmī-ti, pabbajitena abhiṇham paccavekkhitabbam.

8. Kathaṃ bhūtaṃ me rattiṃ divā vītipatantī ti, pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.
9. Kacci nu kho 'haṃ suññāgāre abhiraṃmāmi ti, pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.
10. Atthi nu kho me uttarimanussadhammā, alam-ariya-ñānadassanaviseso adhigato. So 'haṃ pacchime kāle sabrahmacārīhi puṭṭho, na maṅku bhavissāmi-ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

Ime kho bhikkhave dasa dhammā, pabbajitena abhiṇhaṃ paccavekkhitabbā ti.

Idam-avoca bhagavā, attamanā te bhikkhū bhagavato bhāsitaṃ abhinandun-ti.

2. Mahāmaṅgalasutta

Evaṃ me suttaṃ. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiya, abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā, yena bhagavā ten' upasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā ekam-antaṃ atṭhāsi. Ekam-antaṃ thitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi:

1. Bahū devā manussā ca, maṅgalāni acintayūṃ
ākaṅkhamānā sothhānaṃ: brūhi maṅgalam-uttamaṃ.
2. Asevanā ca bālānaṃ, paṇḍitānañ-ca sevanā,
pūjā ca pūjanīyānaṃ: etaṃ maṅgalam-uttamaṃ.
3. Paṭirūpadesavāso ca, pubbe ca katapuññatā,
attasammāpaṇidhi ca: etaṃ maṅgalam-uttamaṃ.
4. Bāhusaccañ-ca sippañ-ca, vinayo ca susikkhito,
subhāsītā ca yā vācā: etaṃ maṅgalam-uttamaṃ.
5. Mātāpitu-upaṭṭhānaṃ, puttadārassa saṅgaho,
anākulā ca kammantā: etaṃ maṅgalam-uttamaṃ.
6. Dānañ-ca dhammacariyā ca, ñātakānañ-ca saṅgaho,
anavajjāni kammāni: etaṃ maṅgalam-uttamaṃ.
7. Ārati virati pāpā, majjapānā ca saññaṃ,
appamādo ca dhammesu: etaṃ maṅgalam-uttamaṃ.

8. Gāravo ca nivāto ca, santuṭṭhī ca kataññutā,
kālena dhammasavaṇaṃ: etaṃ maṅgalam-uttamaṃ.
9. Khanti ca sovacassatā, samaṇānañ-ca dassanaṃ,
kālena dhammasākacchā: etaṃ maṅgalam-uttamaṃ.
10. Tapo ca brahmacariyañ-ca, ariya-saccāna-dassanaṃ,
Nibbānasacchikiriyā ca: etaṃ maṅgalam-uttamaṃ.
11. Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati,
asokaṃ virajaṃ khemaṃ: etaṃ maṅgalam-uttamaṃ.
12. Etādisāni katvāna, sabbattha-m-aparājitā,
sabbattha sotthiṃ gacchanti: taṃ tesam maṅgalam-uttaman-ti.

3. Ratanasutta

1. Yānidha bhūtāni samāgatāni,
bhummāni vā yāni va antalikkhe,
sabbe va bhūtā sumanā bhavantu,
atho pi sakkacca suṇantu bhāsitaṃ.
2. Tasmā hi bhūtā nisāmetha sabbe,
mettaṃ karotha mānusiya pajāya,
divā ca ratto ca haranti ye baliṃ,
tasmā hi ne rakkhatha appamattā.
3. Yaṃ kiñci vittaṃ idha vā huraṃ vā,
saggesu vā yaṃ ratanaṃ paṇītaṃ
na no samaṃ atthi tathāgatena,
idam-pi buddhe ratanaṃ paṇītaṃ:
etena saccena suvatthi hotu.
4. Khayaṃ virāgaṃ amataṃ paṇītaṃ,
yad-ajjhagā sakyamunī samāhito,
na tena dhammena sam' atthi kiñci,
idam-pi dhamme ratanaṃ paṇītaṃ:
etena saccena suvatthi hotu.
5. Yam-buddhassetṭho parivaṇṇayī suciṃ,
samādhim-ānantarikañ-ñam-āhu,
samādhinā tena samo na vijjati,
idam-pi dhamme ratanaṃ paṇītaṃ:
etena saccena suvatthi hotu.

6. Ye puggalā aṭṭha satamaṃ pasatthā,
cattāri etāni yugāni honti
te dakkhiṇeyyā sugatassa sāvakā,
etesu dinnāni mahapphalāni,
idam-pi saṅghe ratanaṃ paṇītaṃ:
etena saccena suvatthi hotu.
7. Ye suppayuttā manasā dalhena
nikkāmino gotamasāsanamhi
te pattipattā amataṃ vigayha,
laddhā mudhā nibbutiṃ bhuñjamānā,
idam-pi saṅghe ratanaṃ paṇītaṃ:
etena saccena suvatthi hotu.
8. Yath' indakhīlo paṭhaviṃ sito siyā
catubbhi vātehi asampakampiyo,
tathūpamaṃ sappurisaṃ vadāmi,
yo ariya-saccāni avecca passati,
idam-pi saṅghe ratanaṃ paṇītaṃ:
etena saccena suvatthi hotu.
9. Ye ariya-saccāni vibhāvayanti,
gambhīrapaññena sudesitāni,
kiñcāpi te honti bhusappamattā
na te bhavaṃ aṭṭhamaṃ ādiyanti,
idam-pi saṅghe ratanaṃ paṇītaṃ:
etena saccena suvatthi hotu.
10. Sahā v'assa dassanasampadāya
tayassu dhammā jahitā bhavanti:
sakkāyadiṭṭhi vicikicchitañ-ca
silabbataṃ vā pi yad-atthi kiñci.
catūhapāyehi ca vippamutto,
cha cābhiṭhānāni abhabbo kātuṃ,
idam-pi saṅghe ratanaṃ paṇītaṃ:
etena saccena suvatthi hotu.
11. Kiñcāpi so kammaṃ karoti pāpakaṃ
kāyena vācā uda cetasā vā,
abhabbo so tassa paṭicchādāya:
abhabbatā diṭṭhapadassa vuttā,
idam-pi saṅghe ratanaṃ paṇītaṃ:
etena saccena suvatthi hotu.

12. Vanappagumbe yathā phussitagge
gimhānamāse paṭhamasmiṃ gimhe,
tathūpamaṃ dhammavaraṃ adesayī,
nibbānagāmiṃ paramaṃhitāya,
idam-pi Buddhē ratanaṃ paṇītaṃ:
etena saccena suvatthi hotu.
13. Varo varaññū varado varāharo,
anuttaro dhammavaraṃ adesayī,
idam-pi Buddhē ratanaṃ paṇītaṃ:
etena saccena suvatthi hotu.
14. Khīṇaṃ purāṇaṃ navaṃ n' atthi sambhavaṃ,
virattacittā āyatike bhavasmim,
te khīṇabijā aviruḷhicchandā,
nibbanti dhīrā yathā 'yam-padīpo,
idam-pi Saṅghe ratanaṃ paṇītaṃ:
etena saccena suvatthi hotu.
15. Yānidha bhūtāni samāgatāni,
bhummāni vā yāni va antalikkhe,
tathāgataṃ devamanussapūjitaṃ:
buddhaṃ namassāma suvatthi hotu.
16. Yānidha bhūtāni samāgatāni,
bhummāni vā yāni va antalikkhe,
tathāgataṃ devamanussapūjitaṃ:
dhammaṃ namassāma suvatthi hotu.
17. Yānidha bhūtāni samāgatāni,
bhummāni vā yāni va antalikkhe,
tathāgataṃ devamanussapūjitaṃ:
saṅghaṃ namassāma suvatthi hotu.

4. Karaṇīyamettasutta

1. Karaṇīyam-atthakusalena, yan-taṃ santaṃ padaṃ
abhisamecca:
sakko ujū ca sūjū ca, suvaco c' assa mudu anatiṃānī,
2. Santussako ca subharo ca, appakicco ca sallahukavutti,
santindriyo ca nipako ca, appagabbho kulesu ananugiddho,
3. Na ca khuddaṃ samācare kiñci yena viññū pare
upavadeyyuṃ.
Sukhino vā khemino hontu, sabbe sattā bhavantu sukhittā.
4. Ye keci pāṇabhūt' atthi, tasā vā thāvarā vā anavasesā,
dighā vā ye mahantā vā, majjhimā rassakāṇukathulā,
5. Diṭṭhā vā ye ca addiṭṭhā, ye ca dūre vasanti avidūre,
bhūtā vā sambhavesī vā, sabbe sattā bhavantu sukhittā.
6. Na paro paraṃ nikubbetha, nātimaññetha katthaci naṃ kañci,
byārosanā paṭighasaññā nāññam-aññassa dukkham-iccheyya.
7. Mātā yathā niyaṃ puttaṃ āyusā ekaputtam-anurakkhe,
evam-pi sabbabhūtesu mānasaṃ bhāvaye aparimāṇaṃ,
8. Mettañ-ca sabbalokasmiṃ mānasaṃ bhāvaye aparimāṇaṃ,
uddhaṃ adho ca tiriyañ-ca, asambādhaṃ averaṃ asapattaṃ.
9. Tiṭṭhaṃ caraṃ nisinna vā, sayāno vā yāvat' assa
vigatamiddho,
etaṃ satim aditṭheyya, brahmam-etaṃ vihāraṃ idham-āhu.
10. Diṭṭhiñ-ca anupagamma, silavā dassanena sampanno,
kāmesu vineyya gedhaṃ, na hi jātu gabbhaseyyaṃ punaretī-ti.

5. Khandhaparitta

Evaṃ me suttaṃ. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati
jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena
sāvatthiyaṃ aññataro bhikkhu ahinā daṭṭho kālakato hoti.

Atha kho sambahulā bhikkhū yena bhagavā ten'
upasaṅkamissa, upasaṅkamitvā bhagavantaṃ abhivādetvā,
ekam-antaṃ nisidissa. Ekam-antaṃ nisinnā kho te bhikkhū
bhagavantaṃ etad-avocum:

Idha bhante sāvatthiyaṃ, aññataro bhikkhu ahinā daṭṭho
kālakato ti.

Na ha nūna so bhikkhave bhikkhu cattāri ahirājakulāni

mettena cittena phari. Sace hi so bhikkhave bhikkhu cattāri ahirājakulāni mettena cittena phareyya na hi so bhikkhave bhikkhu ahinā daṭṭho kālaṃ kareyya.

Katamāni cattāri ahirājakulāni? Virūpakkhaṃ ahirājakulaṃ, erāpathaṃ ahirājakulaṃ, chabyāputtaṃ ahirājakulaṃ, kaṇhāgotamaṃ ahirājakulam.

Na ha nūna so bhikkhave bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so bhikkhave bhikkhu imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so bhikkhave bhikkhu ahinā daṭṭho kālaṃ kareyya.

Anujānāmi bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṃ, attaguttiyā attarakkhāya attaparittāyā-ti.

Idam-avoca bhagavā. Idaṃ vatvā sugato athāparaṃ etad-avoca satthā:

1. Virūpakkhehi me mettaṃ, mettaṃ erāpathehi me, Chabyāputtehi me mettaṃ, mettaṃ kaṇhāgotamahehi ca.
2. Apādahehi me mettaṃ, mettaṃ dipādahehi me, catuppadehi me mettaṃ, mettaṃ bahuppadehi me.
3. Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dipādako, mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.
4. Sabbe sattā, sabbe pāṇā, sabbe bhūtā ca kevalā, sabbe bhadrāni passantu, mā kañci pāpam-āgamā.

Appamāṇo buddho; appamāṇo dhammo; appamāṇo saṅgho. Pamāṇavantāni sirīṃsapāni, ahivicchikā, satapadī, uṇṇānābhi, sarabhū, mūsikā.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni. So 'haṃ namo bhagavato, namo sattannaṃ sammāsam-buddhānan-ti.

6. Mettānisamsasutta

Evaṃ me suttaṃ. Ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi: bhikkhavo ti. Bhadante ti te bhikkhū bhagavato paccassosun. bhagavā etad-avoca:

Mettāya bhikkhave cetovimuttiyā, āsevitāya, bhāvitāya, bahulikātāya, yānikātāya, vatthukatāya, anuṭṭhitāya, paricitāya, susamāraddhāya, ekādasānisamsā paṭikaṅkhā.

Katame ekādasā.

1. Sukhaṃ supati; sukhaṃ paṭibujjhati.
2. Na pāpakaṃ supinaṃ passati.
3. Manussānaṃ piyo hoti.
4. Amanussānaṃ piyo hoti.
5. Devatā rakkhanti.
6. Nāssa aggi vā visaṃ vā satthaṃ vā kamati.
7. Tuvataṃ cittaṃ samādhiyati.
8. Mukhavaṇṇo vippasīdati.
9. Asammūlho kālaṃ karoti.
10. Uttariṃ appaṭivijjhanto brahmalokūpago hoti.

Mettāya bhikkhave cetovimuttiyā, āsevitāya, bhāvitāya, bahulikatāya, yānikatāya, vatthukatāya, anuṭṭhitāya, paricitāya, susamāraddhāya, ime ekādasānisamsā pāṭikaṅkhā ti.

Idam-avoca bhagavā, attamanā te bhikkhū bhagavato bhāsitaṃ abhinandun-ti.

7. Mittānisamsa

1. Pahūtabakkho bhavati, vippavuttho sakā gharā, bahū naṃ upajīvanti, yo mittānaṃ na dūbhati.
2. Yaṃ yaṃ janapadaṃ yāti, nigame rājadhāniyo, sabbattha pūjito hoti, yo mittānaṃ na dūbhati.
3. Nāssa corā pasahanti, nātimaññeti khattiyō, sabbe amitte tarati, yo mittānaṃ na dūbhati.
4. Akkudho sagharaṃ eti, sabhāya paṭinandito, ñātinaṃ uttamo hoti, yo mittānaṃ na dūbhati.
5. Sakkatvā sakkato hoti, garu hoti sagāravo, vaṇṇakittibhato hoti, yo mittānaṃ na dūbhati.

6. Pūjako labhate pūjaṃ, vandako paṭivandanaṃ,
yaso kittiṇ-ca pappoti, yo mittānaṃ na dūbhati.
7. Aggi yathā pajjalati, devatā va virocati,
siriyaṃ ajahito hoti, yo mittānaṃ na dūbhati.
8. Gāvo tassa pajāyanti, khetto vuttaṃ virūhāti,
puttānaṃ phalam-asnāti, yo mittānaṃ na dūbhati.
9. Darito pabbatāto vā, rukkhato patito naro,
cuto patiṭṭhaṃ labhāti, yo mittānaṃ na dūbhati.
10. Virūḷhamūlasantānaṃ, nigrodham-iva māluto,
amittā nappasahanti, yo mittānaṃ na dūbhati.

8. Moraparitta

1. Udet' ayaṃ cakkhumā ekarājā, harissavaṇṇo
paṭhavippabhāso,
taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ,
tay' ajja guttā viharemu divasaṃ.
2. Ye brāhmaṇā vedagū sabbadhamme, te me namo te ca maṃ
pālayantu.
Nam' atthu buddhānaṃ. Nam' atthu bodhiyā. Namō
vimuttānaṃ. Namō vimuttiyā.
Imaṃ so parittaṃ katvā, moro carati esanā.
3. Apet' ayaṃ cakkhumā ekarājā, harissavaṇṇo
paṭhavippabhāso,
taṃ taṃ namassāmi, harissavaṇṇaṃ paṭhavippabhāsaṃ,
tay' ajja guttā viharemu rattiṃ.
4. Ye brāhmaṇā vedagū sabbadhamme, te me namo te ca maṃ
pālayantu.
Nam' atthu Buddhānaṃ. Nam' atthu bodhiyā. Namō
vimuttānaṃ. Namō vimuttiyā.
Imaṃ so parittaṃ katvā, moro vāsam-akappayī-ti.

9. Candaparitta

Evaṃ me sutāṃ. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena candimā devaputto rāhunā asurindena gahito hoti.

Atha kho candimā devaputto bhagavantaṃ anussaramāno, tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

1. Namō te buddhavīr' atthu, vip̐pamutto 'si sabbadhi.
Sambādhapaṭipanno 'smi, tassa me saraṇaṃ bhavā-ti.

Atha kho bhagavā candimaṃ devaputtaṃ ārabba rāhuṃ asurindaṃ gāthāya ajjhabhāsi:

2. Tathāgataṃ arahantaṃ, candimā saraṇaṃ gato,
Rāhu candaṃ pamuñcassu, buddhā lokānukampakā ti.

Atha kho Rāhu asurindo candimaṃ devaputtaṃ muñcitvā, taramānarūpo yena vepacitti asurindo ten' upasaṅkami. Upasaṅkamitvā saṃviggo lomahaṭṭhajāto, ekam-antaṃ aṭṭhāsi. Ekam-antaṃ ṭhitaṃ kho rāhuṃ asurindaṃ Vepacitti asurindo gāthāya ajjhabhāsi:

3. Kin-nu santaramāno va, rāhu candaṃ pamuñcasi.
Saṃviggarūpo āgamma, kin-nu bhīto va tiṭṭhasī-ti.
4. Sattadhā me phale muddhā, jīvanto na sukhaṃ labhe,
Buddhagāthābhigīto 'mhi, no ce muñceyya candiman-ti.

10. Suriyaparitta

Evaṃ me sutāṃ. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena suriyo devaputto rāhunā asurindena gahito hoti.

Atha kho Suriyo devaputto bhagavantaṃ anussaramāno, tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

1. Namō te buddhavīr' atthu, vip̐pamutto 'si sabbadhi.
Sambādhapaṭipanno 'smi, tassa me saraṇaṃ bhavā-ti.

Atha kho bhagavā suriyaṃ devaputtaṃ ārabba rāhuṃ asurindaṃ gāthāya ajjhabhāsi:

2. Tathāgataṃ arahantaṃ, suriyo saraṇaṃ gato,
Rāhu suriyaṃ pamuñcassu, buddhā lokānukampakā.

3. Yo andhakāre tamasi pabhaṅkaro, verocano maṇḍali uggatejo, mā rāhu gilī caram̐ antalikkhe. Pajaṃ mama rāhu pamuñca suriyan-ti.

Atha kho rāhu asurindo suriyaṃ devaputtaṃ muñcivā, taramānarūpo yena vepacitti asurindo ten' upasaṅkami. Upasaṅkamitvā saṃviggo lomahaṭṭhajāto, ekam-antaṃ aṭṭhāsi. Ekam-antaṃ ṭhitaṃ kho rāhuṃ asurindaṃ vepacitti asurindo gāthāya ajjhabhāsi:

4. Kin-nu santaramāno va, rāhu suriyaṃ pamuñcasi.
Saṃviggarrūpo āgamma, kin-nu bhīto va tiṭṭhasī-ti.
5. Sattadhā me phale muddhā, jīvanto na sukhaṃ labhe,
Buddhagāthābhigīto 'mhi, no ce muñceyya suriyan-ti.

11. Dhajaggaparitta

Evaṃ me suttaṃ. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū bhagavato paccassosū. bhagavā etad-avoca:

Bhūtapubbaṃ bhikkhave devāsurasaṅgāmo samūpabbūlho ahoṣi. Atha kho bhikkhave Sakko devānamindo deve tāvatimse āmantesi:

Sace mārīsā devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mam' eva tasmīṃ samaye dhajaggaṃ ullokeyyātha.

Mamaṃ hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā, lomahaṃso vā so pahīyissati.

No ce me dhajaggaṃ ullokeyyātha, atha pajāpatissa devarājassa dhajaggaṃ ullokeyyātha.

Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā, lomahaṃso vā so pahīyissati.

No ce pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā, lomahaṃso vā, so pahīyissati.

No ce Varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha Īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā, lomahaṃso vā so pahīyissati.

Taṃ kho pana bhikkhave Sakkassa vā devānamindassa dhajaggaṃ ullokayataṃ, pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ, Varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ, Īsānassa vā devarājassa dhajaggaṃ ullokayataṃ, yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyethāpi no pi pahīyetha. Taṃ kissa hetu?

Sakko bhikkhave devānamindo avītarāgo avītadoso avītamoho, bhīrucchambhi utrāsi palāyi.

Ahañ-ca kho bhikkhave evaṃ vadāmi:

Sace tumhākaṃ bhikkhave araññagatānaṃ vā, rukkhamūlagatānaṃ vā, suññāgāragatānaṃ vā, uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mam' eva tasmīṃ samaye anussareyyātha:

Iti pi so bhagavā arahaṃ sammāsambuddho, vijjācaraṇasampanno sugato lokavidū, anuttaro purisadammasārathī, satthā devamanussānaṃ buddho bhagavā ti.

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

No ce maṃ anussareyyātha, atha dhammaṃ anussareyyātha:

Svākkhāto bhagavatā dhammo, sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattaṃ veditabbo viññūhī-ti.

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

No ce dhammaṃ anussareyyātha, atha saṅghaṃ anussareyyātha:

Supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yad-idaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho, āhuneyyo, pāhuneyyo, dakkhiṇeyyo, anjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassā-ti.

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

Taṃ kissa hetu?

Tathāgato bhikkhave arahaṃ sammāsambuddho, vītarāgo, vītadoso, vītamoho, abhīru acchambhi anutrāsi apalāyi-ti.

Idam-avoca bhagavā. Idaṃ vatvā sugato athāparaṃ etad-avoca satthā:

1. Araññe rukkhamūle vā,
suññāgāre va bhikkhavo,
anussaretha sambuddhaṃ,
bhayaṃ tumhāka no siyā.
2. No ce buddhaṃ sareyyātha,
lokajettthaṃ narāsabhaṃ,
atha dhammaṃ sareyyātha,
niyyānikaṃ sudesitaṃ.
3. No ce dhammaṃ sareyyātha,
niyyānikaṃ sudesitaṃ,
atha Saṅghaṃ sareyyātha,
puññakkhettaṃ anuttaraṃ.
4. Evaṃ buddhaṃ sarantānaṃ,
dhammaṃ saṅghañ-ca bhikkhavo,
bhayaṃ vā chambhitattaṃ vā,
lomahaṃso na hessati-ti.

12. Mahākassapattherabojjhaṅga

Evaṃ me suttaṃ. Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā mahākassapo pipphalīguhāyaṃ viharati, ābādhiko dukkhito bālḥagilāno. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito, yen' āyasmā mahākassapo ten' upasaṅkami. Upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ mahākassapaṃ etad-avoca:

Kacci te kassapa khamanīyaṃ? Kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti no abhikkamanti?

Paṭikkamo 'sānaṃ paññāyati no abhikkamo. ti Na me bhante khamanīyaṃ na yāpanīyaṃ, bālḥā me dukkhā vedanā abhikkamanti no paṭikkamanti, abhikkamo 'sānaṃ paññāyati no paṭikkamo ti.

Satt' ime kassapa bojjhaṅgā mayā sammad-akkhātā, bhāvītā bahulikātā abhiññāya sambodhāya nibbānāya saṃvattanti.

Katame satta?

1. Satisambojjaṅgo kho kassapa mayā sammad-akkhāto, bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati.

2. Dhammavicayasambojjaṅgo kho kassapa mayā sammad-akkhāto, bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati.
3. Viriyasambojjaṅgo kho kassapa mayā sammad-akkhāto, bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati.
4. Pītisambojjaṅgo kho kassapa mayā sammad-akkhāto, bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati.
5. Passaddhisambojjaṅgo kho kassapa mayā sammad-akkhāto, bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati.
6. Samādhisambojjaṅgo kho kassapa mayā sammad-akkhāto, bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati.
7. Upekkhāsambojjaṅgo kho kassapa mayā sammad-akkhāto, bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati.

Ime kho kassapa satta bojjaṅgā mayā sammad-akkhātā, bhāvitā bahulikātā abhiññāya sambodhāya nibbānāya saṃvattanti.

Taggha bhagava bojjaṅgā. Taggha sugata bojjaṅgā-ti. Idam-avoca bhagavā. Attamano āyasmā mahākassapo bhagavato bhāsitaṃ abhinandi. Vuṭṭhāhi c' āyasmā mahākassapo tamhā ābādha, tathā pahīno c' āyasmato mahākassapassa so ābādho ahoṣi-ti.

13. Mahāmogallānattherabojjaṅga

Evaṃ me suttaṃ. Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

Tena kho pana samayena āyasmā mahāmogallāno gijjhakūṭe pabbate viharati, ābādhiko dukkhito baḷhagilāno.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito, yen' āyasmā mahāmogallāno ten' upasaṅkami. Upasaṅkamitvā

paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ mahāmoggallānaṃ etad-avoca:

Kacci te Moggallāna khamanīyaṃ? Kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti no abhikkamanti?

Paṭikkamo 'sānaṃ paññāyati no abhikkamo. ti Na me bhante khamanīyaṃ na yāpanīyaṃ, bālhā me dukkhā vedanā abhikkamanti no paṭikkamanti, abhikkamo 'sānaṃ paññāyati no paṭikkamo ti.

Satt' ime moggallāna bojjaṅgā mayā sammad-akkhātā, bhāvītā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti.

Katame satta?

1. Satisambojjaṅgo kho moggallāna mayā sammad-akkhāto, bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
2. Dhammavicayasambojjaṅgo kho moggallāna mayā sammad-akkhāto, bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
3. Viriyasambojjaṅgo kho moggallāna mayā sammad-akkhāto, bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
4. Pīṭisambojjaṅgo kho moggallāna mayā sammad-akkhāto, bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
5. Passaddhisambojjaṅgo kho moggallāna mayā sammad-akkhāto, bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
6. Samādhisambojjaṅgo kho moggallāna mayā sammad-akkhāto, bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
7. Upekkhāsambojjaṅgo kho moggallāna mayā sammad-akkhāto, bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

Ime kho moggallāna satta bojjhaṅgā mayā sammad-akkhātā, bhāvitā bahulikātā abhiññāya sambodhāya nibbānāya saṃvattanti.

Taggha bhagava bojjhaṅgā. Taggha sugata bojjhaṅgā-ti. Idam-avoca bhagavā. Attamano āyasmā mahāmogallāno bhagavato bhāsitaṃ abhinandi.

Vuṭṭhāhi c' āyasmā mahāmogallāno tamhā ābādhā, tathā paṇino c' āyasmato mahāmogallānassa so ābādho ahoṣī-ti.

14. Mahācundattherabojjhaṅga

Evaṃ me suttaṃ. Ekaṃ samayaṃ bhagavā rājagahe viharati veluvane kalandakanivāpe.

Tena kho pana samayena bhagavā ābādhiko hoti dukkhito bālhaḡilāno. Atha kho āyasmā mahācundo sāyanhasamayaṃ paṭisallānā vuṭṭhito, yena bhagavā ten' upasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi. Ekam-antaṃ nissinaṃ kho āyasmantaṃ mahācundaṃ bhagavā etad-avoca:

Paṭibhantu taṃ cunda bojjhaṅgā ti.

Satt' ime bhante bojjhaṅgā bhagavatā sammad-akkhātā, bhāvitā bahulikātā abhiññāya sambodhāya nibbānāya saṃvattanti.

Katame satta?

1. Satisambojjaṅgo kho bhante bhagavatā sammad-akkhāto, bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati.
2. Dhammavicayasambojjaṅgo kho bhante bhagavatā sammad-akkhāto, bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati.
3. Viriyasambojjaṅgo kho bhante bhagavatā sammad-akkhāto, bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati.
4. Pītisambojjaṅgo kho bhante bhagavatā sammad-akkhāto, bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati.

5. Passaddhisambojjaṅgo kho bhante bhagavatā sammad-akkhāto, bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
6. Samādhisambojjaṅgo kho bhante bhagavatā sammad-akkhāto, bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.
7. Upekkhāsambojjaṅgo kho bhante bhagavatā sammad-akkhāto, bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

Ime kho bhante satta bojjhaṅgā bhagavatā sammad-akkhātā, bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti-ti.

Taggha cunda bojjhaṅgā. taggha cunda bojjhaṅgā-ti.

Idam-avoca āyasmā mahācundo. Samanuñño satthā ahoṣi. Vuṭṭhāhi ca bhagavā tamhā ābādha, tathā pahīno ca bhagavato so ābādho ahoṣi-ti.

15. Girimānandasutta

Evaṃ me suttaṃ. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

Tena kho pana samayena āyasmā girimānando ābādhiko hoti dukkhito bālhaḡilāno.

Atha kho āyasmā ānando yena bhagavā ten' upasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho āyasmā ānando bhagavantaṃ etad-avoca:

Āyasmā bhante girimānando ābādhiko dukkhito bālhaḡilāno. Sādhū bhante bhagavā yen' āyasmā girimānando ten' upasaṅkamatu, anukampaṃ upādāyā-ti.

Sace kho tvaṃ ānanda girimānandassa bhikkhuno upasaṅkamitvā, dasasaññā bhāseyyāsi, ṭhānaṃ kho paṇ' etaṃ vijjati yaṃ girimānandassa bhikkhuno dasasaññā sutvā so ābādho ṭhānaso paṭippassambheyya.

Katamā dasa?

1. Aniccasaññā,
2. Anattasaññā,

3. Asubhasaññā,
 4. Ādīnavasaññā,
 5. Pahānasaññā,
 6. Virāgasaññā,
 7. Nirodhasaññā,
 8. Sabbaloke anabhiratasaññā,
 9. Sabbasañkhāresu aniccasaññā,
 10. Ānāpānasati.
1. Katamā c' ānanda aniccasaññā? Idh' ānanda bhikkhu araññagato vā, rukkhamūlagato vā, suññāgāragato vā, iti paṭisañcikkhati: rūpaṃ aniccaṃ vedanā aniccā saññā aniccā sañkhārā aniccā viññāṇaṃ aniccan-ti. Iti imesu pañcas' upādānakkhandhesu aniccānupassī viharati. Ayaṃ vuccat' ānanda aniccasaññā.
 2. Katamā c' ānanda anattasaññā? Idh' ānanda bhikkhu araññagato vā, rukkhamūlagato vā, suññāgāragato vā, iti paṭisañcikkhati: Cakkhuṃ anattā rūpā anattā, sotam anattā saddā anattā, ghāṇaṃ anattā, gandhā anattā, jivhā anattā rasā anattā, kāyo anattā phoṭṭhabbā anattā, mano anattā dhammā anattā ti. Iti imesu chasu ajjhattakabāhiresu āyatanesu anattānupassī viharati. Ayaṃ vuccat' ānanda anattasaññā.
 3. Katamā c' ānanda asubhasaññā? Idh' ānanda bhikkhu imam-eva kāyaṃ uddhaṃ pādatalā, adho kesamatthakā, tacapariyantaṃ, pūraṃ nānappakārassa asucino paccavekkhati: Atthi imasmiṃ kāye: kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahārū, aṭṭhi, aṭṭhimiñjā, vakkhaṃ, hadayaṃ, akanam, kilomakaṃ, pihakaṃ, papphāsaṃ, antaṃ, antaguṇaṃ, udariyaṃ, karisaṃ, pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siñghānikā, lasikā, muttan-ti. Iti imasmiṃ kāye asubhānupassī viharati. Ayaṃ vuccat' ānanda asubhasaññā.
 4. Katamā c' ānanda ādīnavasaññā? Idh' ānanda bhikkhu araññagato vā, rukkhamūlagato vā, suññāgāragato vā, iti paṭisañcikkhati: Bahu dukkho kho ayaṃ kāyo bahu ādīnavo.

Iti imasmiṃ kāye vividhā ābādhā uppajjanti, seyyathidaṃ: Cakkhurogo, sotarogo, ghāṇarogo, jivhārogo, kāyarogo, sīsarogo, kaṇṇarogo, mukharogo, dantarogo, kāso, sāso, pināso, ḍaho, jaro, kucchirogo, mucchā, pakkhandikā, sūlā, visūcīkā, kuṭṭham, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchu, rakhasā, vitacchikā, lohītapittaṃ, madhumeho, aṃsā, piḷakā, bhagandalā, pīttasamuṭṭhānā ābādhā, semhasamuṭṭhānā ābādhā, vātasamuṭṭhānā ābādhā, sannipātikā ābādhā, utupariṇāmajā ābādhā, visama-parihārajā ābādhā, opakkamikā ābādhā, kammavipākajā ābādhā, sītaṃ, uḷhaṃ, jighacchā, pipāsā, uccāro, passāvo ti. Iti imasmiṃ kāye ādinavānupassi viharati. Ayaṃ vuccat' ānanda ādinavasaññā.

5. Katamā c' ānanda pahānasaññā? Idh' ānanda bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti. Uppannaṃ vyāpādavitakkaṃ nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti. Uppannaṃ vihiṃsāvītakkaṃ nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti. Uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti. Ayaṃ vuccat' ānanda pahānasaññā.
6. Katamā c' ānanda virāgasaññā? Idh' ānanda bhikkhu araññagato vā, rukkhamaḷagato vā, suññāgāragato vā, iti paṭisañcikkhati: Etaṃ santaṃ, etaṃ paṇītaṃ, yad-idaṃ: sabbasañkhārasamatho, sabbūpadhipaṭinissaggo, taṇhakkhayo, virāgo, Nibbāna-ti. Ayaṃ vuccat' ānanda virāgasaññā.
7. Katamā c' ānanda nirodhasaññā? Idh' ānanda bhikkhu araññagato vā, rukkhamaḷagato vā, suññāgāragato vā, iti paṭisañcikkhati: Etaṃ santaṃ, etaṃ paṇītaṃ, yad-idaṃ: sabbasañkhārasamatho, sabbūpadhipaṭinissaggo, taṇhakkhayo, nirodho, Nibbāna-ti. Ayaṃ vuccat' ānanda nirodhasaññā.
8. Katamā c' ānanda sabbaloke anabhiratasaññā? Idh' ānanda bhikkhu ye loke upāyupādānā cetaso adhiṭṭhānābhīnivesānusayā, te pajahanto, viramati, na upādiyanto. Ayaṃ vuccat' ānanda sabbaloke anabhiratasaññā.

9. Katamā c' ānanda sabbasaṅkhāresu aniccaaññā? Idh' ānanda bhikkhu sabbasaṅkhārehi aṭṭiyati, harāyati, jigucchati. Ayaṃ vuccat' ānanda sabbasaṅkhāresu aniccaaññā.

10. Katamā c' ānanda ānāpānasati? Idh' ānanda bhikkhu araññagato vā, rukkhamūlagato vā, suññāgāragato vā, nisīdati. Pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā, so sato va assasati, sato passasati. Dīghaṃ vā assasanto dīghaṃ assasāmī-ti pajānāti.

Dīghaṃ vā passasanto dīghaṃ passasāmī-ti pajānāti. Rassaṃ vā assasanto rassaṃ assasāmī-ti pajānāti. Rassaṃ vā passasanto rassaṃ passasāmī-ti pajānāti. Sabbakāya-paṭisaṃvedī assasissāmī-ti sikkhati. Sabbakāya-paṭisaṃvedī passasissāmī-ti sikkhati.

Passambhayaṃ kāyasaṅkhāraṃ assasissāmī-ti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ passasissāmī-ti sikkhati. Pīti-paṭisaṃvedī assasissāmī-ti sikkhati. Pīti-paṭisaṃvedī passasissāmī-ti sikkhati. Sukha-paṭisaṃvedī assasissāmī-ti sikkhati. Sukha-paṭisaṃvedī passasissāmī-ti sikkhati. Cittasaṅkhāra-paṭisaṃvedī assasissāmī-ti sikkhati.

Cittasaṅkhāra-paṭisaṃvedī passasissāmī-ti sikkhati. Passambhayaṃ cittasaṅkhāraṃ assasissāmī-ti sikkhati. Passambhayaṃ cittasaṅkhāraṃ passasissāmī-ti sikkhati. Citta-paṭisaṃvedī assasissāmī-ti sikkhati. Citta-paṭisaṃvedī passasissāmī-ti sikkhati. Abhippamodayaṃ cittaṃ assasissāmī-ti sikkhati. Abhippamodayaṃ cittaṃ passasissāmī-ti sikkhati.

Samādahaṃ cittaṃ assasissāmī-ti sikkhati. Samādahaṃ cittaṃ passasissāmī-ti sikkhati. Vimocayaṃ cittaṃ assasissāmī-ti sikkhati. Vimocayaṃ cittaṃ passasissāmī-ti sikkhati. Aniccānupassī assasissāmī-ti sikkhati. Aniccānupassī passasissāmī-ti sikkhati. Virāgānupassī assasissāmī-ti sikkhati. Virāgānupassī passasissāmī-ti sikkhati. Nirodhānupassī assasissāmī-ti sikkhati. Nirodhānupassī passasissāmī-ti sikkhati. Paṭinissaggānupassī assasissāmī-ti sikkhati. Paṭinissaggānupassī passasissāmī-ti sikkhati.

Ayaṃ vuccat' ānanda ānāpānasati.

Sace kho tvaṃ ānanda girimānandassa bhikkhuno upasaṅkamitvā, imā dasaññā bhāseyyāsi, tḥānaṃ kho paṇ' etaṃ vijjati yaṃ girimānandassa bhikkhuno dasaññā sutvā so ābādho tḥānaso paṭippassambheyyā-ti.

Atha kho āyasmā ānando bhagavato santike imā dasasaññā uggahetvā, yen' āyasmā girimānando ten' upasaṅkami. Upasaṅkamitvā āyasmato girimānandassa imā dasasaññā abhāsi. Atha kho āyasmato girimānandassa imā dasasaññā sutvā so ābādho ṭhānaso paṭippassambhi. Vuṭṭhāhi c' āyasmā girimānando tamhā ābādhā, tathā pahīno ca pan' āyasmato girimānandassa so ābādho ahoṣī-ti.

16. Isigilisutta

Evaṃ me suttaṃ. Ekaṃ samayaṃ bhagavā rājagahe viharati isigilismiṃ pabbate. Tatra kho bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū bhagavato paccassosum. Bhagavā etad-avoca:

Passatha no tumhe bhikkhave etaṃ vebhāraṃ pabbatan-ti? Evaṃ bhante.

Etassa pi kho bhikkhave vebhārassa pabbatassa, aññā va samaññā ahoṣi aññā paññatti.

Passatha no tumhe bhikkhave etaṃ paṇḍavaṃ pabbatan-ti? Evaṃ bhante.

Etassa pi kho bhikkhave aṇḍavassa pabbatassa, aññā va samaññā ahoṣi aññā paññatti.

Passatha no tumhe bhikkhave etaṃ vepullaṃ pabbatan-ti? Evaṃ bhante.

Etassa pi kho bhikkhave vepullassa pabbatassa, aññā va samaññā ahoṣi aññā paññatti.

Passatha no tumhe bhikkhave etaṃ gijjhakūṭaṃ pabbatan-ti? Evaṃ bhante.

Etassa pi kho bhikkhave gijjhakūṭassa pabbatassa, aññā va samaññā ahoṣi aññā paññatti.

Passatha no tumhe bhikkhave imaṃ Isigiliṃ pabbatan-ti? Evaṃ bhante.

Imassa pi kho bhikkhave Isigilissa pabbatassa, eṣā va samaññā ahoṣi eṣā paññatti.

Bhūtapubbaṃ bhikkhave pañca paccekabuddhasatāni imasmiṃ isigilismiṃ pabbate ciranivāsino ahesuṃ. Te imaṃ pabbataṃ pavisantā dissanti, pavittḥā na dissanti. Tam-enam manussā disvā evam-āhaṃsu: Ayaṃ pabbato ime isī gilati-ti isigili, isigili tveva samaññā udapādi.

Ācikkhissāmi bhikkhave paccekabuddhānaṃ nāmāni, kittayissāmi bhikkhave Paccekabuddhānaṃ nāmāni, desissāmi bhikkhave paccekabuddhānaṃ nāmāni.

Taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmī-ti.

Evaṃ bhante, ti kho te bhikkhū bhagavato paccassosuṃ. bhagavā etad-avoca:

Ariṭṭho nāma bhikkhave paccekasambuddho, imasmiṃ isigilismiṃ pabbate ciranivāsī ahoṣi. Upariṭṭho ... Tagarasikhī ... Yasassī ... Sudassano ... Piyadassī ... Gandhāro ... Piṇḍolo Nīto ... Tatho ... Sutavā ... Bhāvitatto nāma bhikkhave paccekasambuddho, imasmiṃ isigilismiṃ pabbate ciranivāsī ahoṣi.

1. Ye sattasārā anīghā nirāsā, paccekam-ev' ajjhagamuṃ subodhiṃ. Tesam viṣallānaṃ naruttamānaṃ, nāmāni me kittayato suṇātha:

2. Ariṭṭho, upariṭṭho, tagarasikhī, yasassī, sudassano, piyadassī ca buddho, Gandhāro, piṇḍolo, upāsabho ca, nīto, tatho, sutavā, bhāvitatto,

3. Sumbho, subho, methulo, aṭṭhamo ca, ath' assu meggho, anīgho, sudāṭṭho, Paccekabuddhā bhavanettikhīṇā. hiṅgū ca hiṅgo ca mahānubhāvā,

4. Dve jālino munino, aṭṭhako ca, atha kosalo buddho, atho subāhu, Upanemiso, nemiso, santacitto, sacco, tatho, virajo, paṇḍito ca,

5. Kālūpakālā, vijito, jito ca, aṅgo ca paṅgo ca guttijjito ca, Passī jahī upadhiṃ dukkhamūlaṃ, aparājito mārabalaṃ ajesi,

6. Sathā, pavattā, sarabhaṅgo, lomahaṃso, uccaṅgamāyo, asito, anāsavo, Manomayo, mānacchido ca bandhumā, tadādhimutto, vimalo ca ketumā,

7. Ketumbarāgo ca mātaṅgo, ariyo, ath' accuto, accutaḡāmabyāmakko, Sumaṅgalo, dabbilo, suppatiṭṭhito, asayho, khemābhirato ca sorato,

8. Dūranayo, saṅgho atho pi uccayo, aparo munī sayho anomanikkamo, Ānandanando, upanando dvādasa, bhāradvājo antimadehadhārī,

9. Bodhī, mahānāmo atho pi uttaro, kesī, sikhī, sundaro, bhāradvājo, Tissūpatissā bhavabandhanacchidā, upasīdarī, taṇhacchido ca sīdarī,
10. Buddho ahū maṅgalo vītarāgo, usabhaacchidā jāliniṃ dukkhamūlaṃ, Santaṃ padaṃ ajjhagam-ūpanīto, uposatho, sundaro, saccaṇāmo,
11. Jeto, jayanto, padumo, uppalo ca, padumuttaro, rakkhito, pabbato ca, Mānathaddho, sobhito, vītarāgo, kaṇho ca buddho suvimuttacitto,
12. Ete ca aññe ca mahānubhāvā, paccekabuddhā bhavanettikhīṇā, Te sabbasaṅgātigate mahesī, parinibbute vandatha appameyye ti.

17. Dhammacakkappavattanasutta

Evaṃ me sutāṃ. Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipātane migadāye.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

Dve me bhikkhave, antā pabbajitena na sevitaḥḥā, yo cāyaṃ: kāmesu āmasukhallikānuyogo, hīno, gammo, pothujaniko, anariyo, anattasaṃhito; yo cāyaṃ: attakilamathānuyogo, dukkho, anariyo, anattasaṃhito.

Ete te bhikkhave ubho ante anupagamma, majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Katamā ca sā bhikkhave majjhimā paṭipadā, tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam: sammā-ditṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammant, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā, tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

1. Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ: Jāti pi dukkhā; jarā pi dukkhā; vyādhi pi dukkho; maraṇam-pi dukkhaṃ; appiyehi sampayogo dukkho; piyehi vippayogo dukkho; yam-p' icchaṃ na labhati tam-pi dukkhaṃ. Saṅkhittena pañc' upādānakkhandhā dukkhā.

2. Idaṃ kho pana bhikkhave dukkhasamudayaṃ ariya-saccaṃ: Yā yaṃ taṇhā ponobhavikā, nandirāgasahagatā, tatrataṭṭhābhinandinī,

seyyathūdam: kāmataṇhā, bhavataṇhā, vibhavataṇhā.

3. Idaṃ kho pana bhikkhave dukkhanirodhaṃ ariya-saccaṃ: Yo tassā yeva taṇhāya asesavirāganirodho, cāgo, paṭinissaggo, mutti, anālayo.

4. Idaṃ kho pana bhikkhave, dukkhanirodhagāminī paṭipadā ariya-saccaṃ: Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathūdam: sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammant, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhī.

1. Idaṃ dukkhaṃ ariya-saccan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho pan' idaṃ dukkhaṃ ariya-saccaṃ pariññeyyan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho pan' idaṃ dukkhaṃ ariya-saccaṃ pariññātan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

2. Idaṃ dukkhasamudayaṃ ariya-saccan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho pan' idaṃ dukkhasamudayaṃ ariya-saccaṃ pahātabban-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho pan' idaṃ dukkhasamudayaṃ ariya-saccaṃ pahīnan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

3. Idaṃ dukkhanirodhaṃ ariya-saccan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho pan' idaṃ dukkhanirodhaṃ ariya-saccaṃ sacchikātabban-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho pan' idaṃ dukkhanirodhaṃ ariya-saccaṃ sacchikatan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

4. Idaṃ dukkhanirodhagāminī paṭipadā ariya-saccan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho paṇ' idaṃ dukkhanirodhagāminī paṭipadā ariya-saccaṃ bhāvetabban-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho paṇ' idaṃ dukkhanirodhagāminī paṭipadā ariya-saccaṃ bhāvitan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Yāva kīvañ-ca me bhikkhave imesu catusu ariya-saccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, n' eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, anuttaraṃ sammāsambodhiṃ Abhisambuddho paccaññāsiṃ.

Yato ca kho me bhikkhave imesu catusu ariya-saccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ. Ñāṇañ-ca pana me dassanaṃ udapādi: Akuppā me cetovimutti ayam-antimā jāti n' atthi dāni punabbhavo ti.

Idam-avoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandun-ti. Imasmīñ-ca pana veyyākaraṇasmim bhaññamāne, āyasmato Koṇḍaññassa virajaṃ, vītamalaṃ, dhammacakkhuṃ udapādi: Yaṃ kiñci samudayadhammaṃ, sabban-taṃ nirodhadhamman-ti.

Pavattite ca pana Bhagavatā dhammacakke Bhummā devā saddam-anussāvesuṃ: Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ dhammacakkaṃ pavattitaṃ, appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin-ti.

Bhummānaṃ devānaṃ saddaṃ sutvā Cātummahārājikā devā ... Tāvatiṃsānaṃ devā ... Yāmānaṃ devā ... Tusitā devā ... Nimmāṇarati devā ... Paranimmitavasavattino devā ... Brahmaṇapārisajjā ... Brahmaṇapurohitā devā ... Mahābrahmā devā ... Paritābhā devā ... Appamañābhā devā ... Ābhassarā devā ... Parittasubhā devā ... Appamañasubhā devā ... Subhakiṇḥhakā devā ... Vehapphalā devā ... Avihā devā ... Atappā devā ... Sudassā devā ... Sudassī devā ... Akiṇiṭṭhakā devā saddam-anussāvesuṃ: Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye, anuttaraṃ dhammacakkaṃ pavattitaṃ, appativattiyaṃ samaṇena

vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin-ti.

Iti ha tena khaṇena tena muhuttana, yāva brahmalokā saddo abbhuggaṅghi. Ayaṅ-ca dasasahassī lokadhātu saṅkampi, sampakampi, sampavedhi, appamāṇo ca uḷāro obhāso loke pātur-ahosi, atikkamma devānaṃ devānubhāvan-ti.

Atha kho bhagavā udānaṃ udānesi: aññāsi vata bho koṇḍañño, aññāsi vata bho koṇḍañño ti.

Iti h' idaṃ āyasmato koṇḍaññassa aññā-koṇḍañño tveva nāmaṃ ahosi-ti.

18. Mahāsamayasutta

Evaṃ me sutam. Ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ mahāvane, mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sabbeḥ' eva arahantehi. Dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti bhagavantaṃ dassanāya bhikkhusaṅghaṅ-ca.

Atha kho catunnaṃ suddhāvāsakāyikānaṃ devānaṃ etad-ahosi: Ayaṃ kho bhagavā sakkesu viharati kapilavatthusmiṃ mahāvane, mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sabbeḥ' eva arahantehi. Dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti bhagavantaṃ dassanāya bhikkhusaṅghaṅ-ca. Yan-nūna mayam-pi yena bhagavā ten' upasaṅkameyyāma, upasaṅkamitvā bhagavato santike paccekagāthaṃ bhāseyyāma-ti.

Atha kho tā devatā seyyathā pi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evam-evaṃ suddhāvāsesu devesu antarahitā bhagavato purato pātur-ahesuṃ.

Atha kho tā devatā bhagavantaṃ abhivādetvā, ekam-antaṃ aṭṭhaṃsu. Ekam-antaṃ t̥hitā kho ekā devatā bhagavato santike imaṃ gāthaṃ abhāsi:

1. Mahāsamayo pavanasmim, devakāyā samāgatā,
āgatamha imaṃ dhammasamayaṃ, dakkhitāye
aparājitasanghan-ti.

Atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:

2. Tatra bhikkhavo samādahaṃsu, cittamattano ujukaṃ akaṃsu,
sārathīva nettāni gahetvā, indriyāni rakkhanti paṇḍitā ti.
Atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:

3. Chetvā khīlaṃ chetvā palighaṃ, indakhīlaṃ ūhacca-m-anejā,
te caranti suddhā vimalā, cakkhumatā sudantā susunāgā ti.

Atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:

4. Ye keci buddhaṃ saraṇaṃ gatāse, na te gamissanti apāyaṃ.
Pahāya mānusaṃ dehaṃ, devakāyaṃ paripūressanti-ti.

Atha kho bhagavā bhikkhū āmantesi:

Yebhuyyena bhikkhave dasasu lokadhātūsu devatā sannipatitā honti tathāgataṃ dassanāya bhikkhusaṅghaṃ-ca. Ye pi te bhikkhave ahesuṃ atītam-addhānaṃ arahanto, sammāsambuddhā, tesam-pi bhagavantānaṃ etaparamā yeva devatā sannipatitā ahesuṃ seyyathā pi mayhaṃ etarahi. Ye pi te bhikkhave bhavissanti anāgataṃ-addhānaṃ arahanto, sammāsambuddhā, tesam-pi bhagavantānaṃ etaparamā yeva devatā sannipatitā bhavissanti seyyathā pi mayhaṃ etarahi. Ācikkhissāmi bhikkhave devakāyānaṃ nāmāni, kittayissāmi bhikkhave devakāyānaṃ nāmāni, desissāmi bhikkhave devakāyānaṃ nāmāni. Taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi-ti. Evaṃ bhante ti kho te bhikkhū bhagavato paccassosuṃ. bhagavā etad-avoca:

5. Silokam-anukassāmi, yattha bhumma tadassitā:
ye sitā girigabbharaṃ, pahitattā samāhitā,
6. Puthū sihā va sallinā, lomahaṃsābhisambhuno,
odātamanasā suddhā, vipassanna-m-anāvilā.
7. Bhiyyo pañcasate ñatvā, vane kāpilavatthave,
tato āmantayī satthā, sāvake sāsane rate:
8. Devakāyā abhikkantā, te vijānātha bhikkhavo
te ca ātappam-akaruṃ, sutvā buddhassa sāsanaṃ,
9. Tesam pātur-ahū ñāṇaṃ, amanussāna' dassanaṃ,
app' eke satam-addakkhuṃ, sahassaṃ atha sattatiṃ.
10. Sataṃ eke sahassānaṃ, amanussānam-addasuṃ,
app' eke 'nantam-addakkhuṃ, disā sabbā phuṭā ahū.
11. Tañ-ca sabbam abhiññāya, vavakkhitvāna cakkhumā,
tato āmantayī satthā, sāvake sāsane rate:
12. Devakāyā abhikkantā, te vijānātha bhikkhavo
ye vo 'haṃ kittayissāmi, girāhi anupubbaso.

13. Sattasahassā te yakkhā, bhum mā kāpilavatt havā,
iddhimanto, jutimanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

14. Chasahassā hemavatā, yakkhā nānattavaṇṇino,
iddhimanto, jutimanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

15. Sātāgirā tisahassā, yakkhā nānattavaṇṇino,
iddhimanto, jutimanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

16. Icc-ete soḷasasahassā, yakkhā nānattavaṇṇino,
iddhimanto, jutimanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

17. Vessāmittā pañcasatā, yakkhā nānattavaṇṇino,
iddhimanto, jutimanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

18. Kumbhīro rājagahiko, vepullassa nivesanaṃ,
bhiyyo naṃ satasahassaṃ, yakkhānaṃ payirupāsati,
kumbhīro rājagahiko, so p' āga samitiṃ vanaṃ.

19. Purimañ-ca disaṃ, rājā, dhataratṭho taṃ pasāsati,
gandhabbānaṃ ādhipati, mahārājā yasassi so,

20. Puttā pi tassa bahavo, indanāmā mahabbalā,
iddhimanto, jutimanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

21. Dakkhiṇaṃ-ca disaṃ, rājā, virūḷho taṃ pasāsati,
kumbhaṇḍānaṃ ādhipati, mahārājā yasassi so,

22. Puttā pi tassa bahavo, indanāmā mahabbalā,
iddhimanto, jutimanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

23. Pacchimañ-ca disaṃ, rājā, virūpakkho taṃ pasāsati,
nāgānaṃ ādhipati, mahārājā yasassi so,

24. Puttā pi tassa bahavo, indanāmā mahabbalā,
iddhimanto, jutimanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

25. Uttarañ-ca disaṃ, rājā, kuvero taṃ pasāsati,
yakkhānaṃ ādhipati, mahārājā yasassi so,
26. Puttā pi tassa bahavo, indanāmā mahabbalā,
iddhimanto, jūṭimanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.
27. Purimaṃ disaṃ dhataratṭho, dakkhiṇena virūḷhako,
pacchimena virūpakkho, kuvero uttaraṃ disaṃ.
28. Cattāro te mahārājā, samantā caturo disā,
daddallamānā aṭṭhaṃsu, vane kāpilavatthave.
29. Tesaṃ māyāvino dāsā, āgu vañcanikā saṭhā:
māyā kuṭeṇḍu veṭeṇḍu, viṭucca viṭuḍo saha,
30. Candano kāmasetṭho ca, kinnughaṇḍu nighaṇḍu ca,
panādo opamañño ca, devasūto ca mātali,
31. Cittaseno ca gandhabbo, nalo rājā janēsabho
āgu pañcasikho c' eva, timbarū suriyavaccasā.
32. Ete c' aññe ca rājāno, gandhabbā saha rājubhi,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.
33. Ath' āgu nābhasā nāgā, vesālā saha tacchakā,
kambal' assatarā āgu, pāyāgā saha nātibhi.
34. Yāmunā dhataratṭhā ca, āgu nāgā yasassino,
erāvaṇo mahānāgo, so p' āga samitiṃ vanaṃ.
35. Ye nāgarāje sahasā haranti, dibbā dijā pakkhi visuddhacakkhu,
vehāsayā te vanam-ajjhapatā, citrā supaṇṇā iti tesaṃ nāmāni.
36. Abhayaṃ tadā nāgarājānam-āsi, supaṇṇato khemam-akāsi
buddho,
saṅhāhi vācāhi upavhayantā, nāgā supaṇṇā saraṇam-agaṃsu
buddhaṃ.
37. Jitā vajirahatthēna, samuddaṃ asurā sitā,
bhātaro vāsavassete, iddhimanto yasassino,
38. Kālakañjā mahābhismā, asurā dānavegasā,
vepacitti sucitti ca, pahārādo namuci saha,

39. Satañ-ca baliputtānaṃ, sabbe verocanāmakā.
sannayhitvā baliṃ senaṃ, rāhubhaddam-upāgamuṃ:
samayo dāni bhaddante, bhikkhūnaṃ samitaṃ vanaṃ.
40. Āpo ca devā paṭhavī ca, tejo vāyo tad-āgamuṃ,
varuṇā vāruṇā devā, somo ca yasaś saha,
41. Mettākaruṇākāyikā, āgu devā yasassino.
das' ete dasadhā kāyā, sabbe nānattavaṇṇino,
42. Iddhimanto, jutīmanto, vaṇṇavanto, yasassino.
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.
43. Veṇhū devā sahalī ca, asamā ca duve yamā.
candassūpanisā devā, candam-āgu purakkhatvā.
44. Suriyassūpanisā devā, suriyam-āgu purakkhatvā,
nakkhattāni purakkhatvā, āgu mandavalāhakā.
45. Vasūnaṃ vāsavo seṭṭho, sakko p' āga purindado.
das' ete dasadhā kāyā, sabbe nānattavaṇṇino,
46. Iddhimanto, jutīmanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.
47. Ath' āgu sahabhū devā, jalam-aggisikhāriva,
ariṭṭhakā ca rojā ca, ummāpupphanibhāsino.
48. Varuṇā sahadhammā ca, accutā ca anejakā,
sūleyyarucirā āgu;, āgu vāsavanesino.
49. Das' ete dasadhā kāyā, sabbe nānattavaṇṇino,
iddhimanto, jutīmanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.
50. Samānā mahāsamānā, mānusā mānusuttamā,
khiḍḍāpadūsikā āgu;, āgu manopadūsikā.
51. Ath' āgu harayo devā, ye ca lohitavāsino.
pāragā mahapāragā, āgu devā yasassino.
52. Das' ete dasadhā kāyā, sabbe nānattavaṇṇino,
iddhimanto, jutīmanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.
53. Sukkā karumhā aruṇā, āgu veghanasā saha.
odātagayhā pāmokkhā, āgu devā vicakkhaṇā.
54. Sadāmattā hāragajā, missakā ca yasassino.
thanayaṃ āga pajjunno, yo disā abhivassati.

55. Das' ete dasadhā kāyā, sabbe nānattavaṇṇino,
iddhimanto, jutimanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

56. Khemiyā tusitā yāmā, kaṭṭhakā ca yasassino.
lambitakā lāmaseṭṭhā, jotināmā ca āsavā,

57. Nimmāṇaratino āgu, ath' āgu paranimmitā.
das' ete dasadhā kāyā, sabbe nānattavaṇṇino,

58. Iddhimanto, jutimanto, vaṇṇavanto, yasassino,
modamānā abhikkāmuṃ, bhikkhūnaṃ samitiṃ vanaṃ.

59. Saṭṭh' ete devanikāyā, sabbe nānattavaṇṇino,
nāmanvayena āgañchumuṃ, ye c' aññe sadisā saha:

60. Pavutthajātiṃ akhilaṃ, oghatiṇṇam-anāsavaṃ,
dakkhemoghataṃ nāgaṃ, candaṃ va asitātiḡaṃ.

61. Subrahmā paramatto ca, puttā iddhimato saha.
sanaṅkumāro tisso ca, so p' āga samitiṃ vanaṃ.

62. saḡassaṃ brahmalokānaṃ, mahābrahmābhitiṭṭhati,
upapanno jutimanto, bhismākāyo yasassi so.

63. Das' ettha issarā āgu, paccekavasavattino,
tesaṅ-ca majjhato āga, hārito parivārito.

64. Te ca sabbe abhikkante, sainde deve sabrahmake,
mārasenā abhikkāmi, passa kaṅhasa mandiyaṃ.

65. Etha gaṅhatha bandhatha, rāgena bandham-atthu ve,
samantā parivāretha, mā vo muñcittha koci naṃ.

66. Iti tattha mahāseno, kaṅhasenaṃ apesayī,
pāṇinā thalam-āhacca, saraṃ katvāna bheravaṃ,

67. Yathā pāvussako megħo, thanayanto savijjuko,
taḡā so paccudāvatti, saṅkuddho asayaṃvasī.

68. Tañ-ca sabbam abhiññāya, vavakkhitvāna cakkhumā,
tato āmantayī satthā, sāvake sāsane rate:

69. Mārasenā abhikkantā, te vijānātha bhikkhavo
te ca ātappam-akaruṃ, sutvā buddhassa sāsanaṃ.
vītarāgeh' apakkāmuṃ, n' esaṃ lomam-pi iñjayuṃ.

70. Sabbe vijitasaṅgāmā, bhayātītā yasassino,
modanti saha bhūtehi, sāvakā te jane sutā ti.

19. Ālavakasutta

Evaṃ me sutāṃ. Ekaṃ samayaṃ bhagavā ālaviyaṃ viharati
ālavakassa yakkhassa bhavane.

Atha kho ālavako yakkho yena bhagavā ten' upasaṅkami,
upasaṅkamtivā bhagavantaṃ etad-avoca:

Nikkhama samaṇā-ti. Sādh' āvuso ti, bhagavā nikkhami.
Pavisa samaṇā-ti.

Sādh' āvuso ti, bhagavā pāvisi.

Dutiyam-pi ... Tatiyam-pi ...

Catuttham-pi kho ālavako yakkho bhagavantaṃ etad-avoca:
Nikkhama samaṇā-ti.

Na khvāhaṃ āvuso nikkhamissāmi. Yaṃ te karaṇīyaṃ taṃ
karohī-ti.

Pañhaṃ taṃ samaṇa pucchissāmi, sace me na vyākarissasi,
cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā
gahetvā pāraṅgāya khipissāmi-ti.

Na khvāhaṃ taṃ āvuso passāmi, sadevake loke samārake
sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yo
me cittaṃ vā khipeyya, hadayaṃ vā phāleyya, pādesu vā gahetvā
pāraṅgāya khipeyya.

Api ca tvam āvuso puccha yad-ākaṅkhasī-ti.

Atha kho ālavako yakkho bhagavantaṃ gāthāya ajjhabhāsi:

1. Kiṃ sūdha vittaṃ purisassa seṭṭhaṃ.
Kiṃ su suciṇṇo sukham-āvahāti.
Kiṃ su have sādutaraṃ rasānaṃ.
Kathaṃ jīviṃ jīvitam-āhu seṭṭhan-ti.
2. Saddhīdha vittaṃ purisassa seṭṭhaṃ.
Dhammo suciṇṇo sukham-āvahāti.
Saccaṃ have sādutaraṃ rasānaṃ.
Paññājīviṃ jīvitam-āhu seṭṭhan-ti.
3. Kathaṃ su taratī oghaṃ.
Kathaṃ su taratī aṇṇavaṃ.
Kathaṃ su dukkhaṃ acceti.
Kathaṃ su parisujjhati.
4. Saddhāya taratī oghaṃ.
Appamādena aṇṇavaṃ.
Viriyena dukkhaṃ acceti.
Paññāya parisujjhati.
5. Kathaṃ su labhate paññaṃ.
Kathaṃ su vindate dhanaṃ.
Kathaṃ su kittiṃ pappoti.
Kathaṃ mittāni ganthati.
Asmā lokā paraṃ lokaṃ
kathaṃ pecca na socati.
6. Saddahāno arahataṃ
dhammaṃ nibbānapattiyā,
sussūsā labhate paññaṃ,
appamatto vicakkaṇo.
7. Patirūpakārī dhuravā,
uṭṭhātā vindate dhanaṃ.
Saccena kittiṃ pappoti.
dadaṃ mittāni ganthati.
8. Yass' ete caturo dhammā
saddhassa gharamesino:
saccaṃ, dhammo, dhitī, cāgo,
sa ve pecca na socati,
asmā lokā paraṃ lokaṃ
evaṃ pecca na socati.

9. Ingha aññe pi pucchassu,
puthu samaṇabrāhmaṇe,
yadi saccā damā cāgā
khantiyā bhiyyo na vijjati.
10. Kathan nu dāni puccheyyaṃ,
puthu samaṇabrāhmaṇe,
so 'haṃ ajja pajānāmi
yo attho samparāyiko.
11. Atthāya vata me Buddho
vāsāy' ālavim-āgamī.
So 'haṃ ajja pajānāmi
yattha dinnam mahapphalam.
12. So ahaṃ vicarissāmi
gāmā gāmaṃ purā puram,
namassamāno sambuddham
dhammassa ca sudhammatan-ti.

Evam vatvā ālavako yakkho bhagavantam etad-avoca:
Abhikkantam bho gotama. Abhikkantam bho gotama.

Seyyathā pi bho gotama nikkujjitam vā ukkujjeyya, paṭicchana-
nam vā vivareyya, mūlhasa vā maggam ācikkheyya, andhakāre vā
telapajjotam dhāreyya, cakkhumanto rūpāni dakkhinti-ti, eva-
evam bhotā gotamena anekapariyāyena dhammo pakāsito.

Esāham bhavantam gotamam saraṇam gacchāmi, dhammañ-
ca bhikkhusaṅghañ-ca.

Upāsakam maṃ bhavam gotamo dhāretu, ajjatagge
pānupetaṃ saraṇam gatan-ti.

20. Kasibhāradvājasutta

Evam me sutam. Ekaṃ samayaṃ bhagavā magadhesu viharati
dakkhiṇāgirismiṃ ekanālayam brāhmaṇagāme.

Tena kho pana samayena kasibhāradvājassa brāhmaṇassa
pañcamattāni naṅgalasatāni payuttāni honti vappakāle. Atha kho
bhagavā pubbanhasamayaṃ nivāsetvā, pattacivaram-ādāya, yena
kasibhāradvājassa brāhmaṇassa kammanto ten' upasaṅkami.

Tena kho pana samayena kasibhāradvājassa brāhmaṇassa
parivesanā vattati. Atha kho bhagavā yena parivesanā ten'
upasaṅkami. Upasaṅkamitvā ekam-antaṃ aṭṭhāsi. Addasā kho

kasibhāradvājo brāhmaṇo bhagavantaṃ piṇḍāya ʃhitaṃ, disvāna bhagavantaṃ etad-avoca:

Ahaṃ kho samaṇa kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmi.

Tvam-pi samaṇa kasassu ca vapassu ca, kasitvā ca vapitvā ca bhuñjassū-ti.

Aham-pi kho brāhmaṇa kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmi-ti.

Na kho pana mayaṃ passāma bhoto gotamassa yugaṃ vā naṅgalaṃ vā phālaṃ vā pācanaṃ vā balivadde vā. Atha ca pana bhavaṃ gotamo evam-āha: Aham-pi kho brāhmaṇa kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmi-ti.

Atha kho kasibhāradvājo brāhmaṇo bhagavantaṃ gāthāya ajjhabhāsi:

1. Kassako paṭijānāsi, na ca passāma te kasiṃ.
Kasiṃ no pucchito brūhi, yathā jānemu te kasiṃ.
2. Saddhā bijāṃ, tapo vuṭṭhi, paññā me yuganaṅgalaṃ,
hiri isā, mano yottaṃ, sati me phālapācanaṃ.
3. Kāyagutto, vacīgutto, āhāre udare yato,
saccaṃ karomi niddānaṃ, soraccaṃ me pamocanaṃ.
4. Viriyaṃ me dhuradhorayaṃ, yogakkhemādhivāhanaṃ
gacchati anivattantaṃ, yattha gantvā na socati.
5. Evam-esā kasi kaṭṭhā, sā hoti amatapphalā,
etaṃ kasiṃ kasitvāna, sabbadukkhā pamuccati-ti.

Atha kho kasibhāradvājo brāhmaṇo mahatiyā kaṃsapātiyā pāyāsaṃ vaḍḍhetvā bhagavato upanāmesi:

Bhuñjatu bhavaṃ gotamo pāyāsaṃ, kassako bhavaṃ, yaṃ hi bhavaṃ gotamo amataphalaṃ kasiṃ kasati-ti.

6. Gāthābhigītaṃ me abhojaneyyaṃ, sampassataṃ brāhmaṇa n'
esa dhammo,
gāthābhigītaṃ panudanti buddhā, dhamme sati brāhmaṇa
vutti-r-esā.
7. Aññena ca kevalinaṃ mahesiṃ, khīṇāsavaṃ
kukkucavūpasantaṃ,
annena pānena upaṭṭhahassu, khettaṃ hi taṃ puññapekhassa
hoti-ti.

Atha kassa cāhaṃ bho gotama imaṃ pāyāsaṃ dammi-ti. Na khvāhaṃ taṃ brāhmaṇa passāmi, sadevake loke samārake

sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yassa so pāyāso bhutto sammā pariṇāmaṃ gaccheyya, aññatra tathāgatassa vā tathāgatasāvakaassa vā.

Tena hi tvaṃ brāhmaṇa taṃ pāyāsaṃ appaharite vā chaḍḍehi, appānake vā uduke opilāpehī-ti.

Atha kho kasibhāradvājo brāhmaṇo taṃ pāyāsaṃ appānake uduke opilāpesi.

Atha kho so pāyāso uduke pakkhitto cicciṭāyati ciṭciṭāyati sandhūpāyati sampadhūpāyati, seyyathā pi nāma phālo divasasantatto uduke pakkhitto cicciṭāyati ciṭciṭāyati sandhūpāyati sampadhūpāyati, evam-eva so pāyāso uduke pakkhitto cicciṭāyati ciṭciṭāyati sandhūpāyati sampadhūpāyati.

Atha kho kasibhāradvājo brāhmaṇo, saṃviggo, lomahaṭṭhajāto, yena bhagavā ten' upasaṅkami. Upasaṅkamtivā bhagavato pādesu sirasā nipatitvā, bhagavantaṃ etad-avoca:

Abhikkantaṃ bho gotama. Abhikkantaṃ bho gotama. Seyyathā pi bho gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhinti-ti, evam-evaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammañ-ca bhikkhusaṅghaṃ-ca. Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadan-ti.

Alattha kho kasibhāradvājo brāhmaṇo bhagavato santike pabbajjaṃ, alattha upasampadaṃ. Acirūpasampanno kho paṇ' āyasmā bhāradvājo, eko, vūpakaṭṭho, appamatto, ātāpi, pahitatto viharanto, na cirass' eva yass' atthāya kulaputtā sammad-eva agārasmā anagāriyaṃ pabbajanti, tad-anuttaraṃ brahmacariyapariyosānaṃ, diṭṭh' eva dhamme sayaṃ abhiññā, sacchikatvā, upasampajja vihāsi: Khīṇā jāti; vusitaṃ brahmacariyaṃ; kataṃ karaṇiyaṃ; nāparaṃ itthattāyāti abbhāññāsi.

Aññataro ca kho paṇ' āyasmā Bhāradvājo Arahatāṃ ahoṣī-ti.

21. Parābhavasutta

Evaṃ me sutāṃ. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

Atha kho aññatarā devatā abhikkantāya rattiyā, abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā, yena bhagavā ten' upasaṅkami. Upasaṅkamtivā bhagavantaṃ abhivādetvā ekam-antaṃ aṭṭhāsi. Ekam-antaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi:

1. Parābhavantam purisaṃ, mayaṃ pucchāma gotamaṃ,
bhagavantam puṭṭham-āgamma, kiṃ parābhavato mukhaṃ.
2. Suvijāno bhavaṃ hoti, suvijāno parābhavo,
Dhammakāmo bhavaṃ hoti, dhammadessī parābhavo.
3. Iti h' etaṃ vijānāma, paṭhamo so parābhavo.
Dutiyaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ.
4. Asant' assa piyā honti, sante na kurute piyaṃ,
asataṃ dhammaṃ roceti, taṃ parābhavato mukhaṃ.
5. Iti h' etaṃ vijānāma, dutiyo so parābhavo.
Tatiyaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ.
6. Niddāsīli sabhāsīli, anuṭṭhātā ca yo naro,
alaso kodhapaññāṇo, taṃ parābhavato mukhaṃ.
7. Iti h' etaṃ vijānāma, tatiyo so parābhavo.
Catutthaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ.
8. Yo mātaraṃ vā pitaraṃ vā, jiṇṇakaṃ gatayobbanam,
pahusanto na bharati, taṃ parābhavato mukhaṃ.
9. Iti h' etaṃ vijānāma, catuttho so parābhavo.
Pañcamaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ.
10. Yo brāhmaṇaṃ vā samaṇaṃ vā, aññaṃ vā pi vaṇibbakaṃ
musāvādena vañceti, taṃ parābhavato mukhaṃ.
11. Iti h' etaṃ vijānāma, pañcama so parābhavo.
Chaṭṭhamaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ.
12. Pahūtavitto puriso, sahirañño sabhojano,
eko bhuñjati sādūni, taṃ parābhavato mukhaṃ.
13. Iti h' etaṃ vijānāma, chaṭṭhama so parābhavo.
Sattamaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ.
14. Jātitthaddho dhanatthaddho, gottatthaddho ca yo naro,
sañ-nātiṃ atimaññeti, taṃ parābhavato mukhaṃ.
15. Iti h' etaṃ vijānāma, sattama so parābhavo.
Aṭṭhamaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ.

16. Itthidhutto, surādhutto, akkhadhutto ca yo naro,
laddhaṃ laddhaṃ vināseti, taṃ parābhavato mukhaṃ.
17. Iti h' etaṃ vijānāma, aṭṭhāmo so parābhavo.
Navamaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ.
18. Sehi dārehi 'santuṭṭho, vesiyāsu padissati,
dissati paradāresu, taṃ parābhavato mukhaṃ.
19. Iti h' etaṃ vijānāma, navāmo so parābhavo.
Dasamaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ.
20. Atītayobbano poso, āneti timbarutthaniṃ,
tassā issā na supati, taṃ parābhavato mukhaṃ.
21. Iti h' etaṃ vijānāma, dasāmo so parābhavo.
Ekādasamaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ.
22. Itthisoṇḍiṃ vikiraṇiṃ, purisaṃ vā pi tādisaṃ,
issariyasmiṃ ṭhāpāpeti, taṃ parābhavato mukhaṃ.
23. Iti h' etaṃ vijānāma, ekādasāmo so parābhavo.
Dvādasamaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ.
24. Appabhogo mahātaṇho, khattiye jāyate kule,
so ca rajjaṃ patthayati, taṃ parābhavato mukhaṃ.
25. Ete parābhave loke, paṇḍito samavekkhiya,
ariyo dassanasampanno, sa lokaṃ bhajate sivaṇ-ṭi.

22. Vasalasutta

Evaṃ me sutāṃ. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

Atha kho bhagavā pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya sāvatthiyaṃ piṇḍāya pāvīsi. Tena kho pana samayena aggika-bhāradvājassa brāhmaṇassa nivesane aggī pajjalito hoti āhuti paggaḥitā. Atha kho bhagavā sāvatthiyaṃ sapaḍānaṃ piṇḍāya caramāno, yena aggika-bhāradvājassa brāhmaṇassa nivesanaṃ ten' upasaṅkami.

Addasā kho aggika-bhāradvājo brāhmaṇo bhagavantaṃ dūrato va āgacchantaṃ, disvāna bhagavantaṃ etad-avoca:

Tatr' eva muṇḍaka. Tatr' eva samaṇaka. Tatr' eva vasalaka. Tiṭṭhāhi.ti.

Evaṃ vutte bhagavā aggika-bhāradvājaṃ brāhmaṇaṃ etad-avoca: Jānāsi pana tvaṃ brāhmaṇa vasalaṃ vā vasalakaraṇe vā dhamme. ti

Na khvāhaṃ bho gotama jānāmi, vasalaṃ vā vasalakaraṇe vā dhamme. Sādhū me bhavaṃ gotamo tathā dhammaṃ desetu yathā 'haṃ jāneyyaṃ vasalaṃ vā vasalakaraṇe vā dhamme ti.

Tena hi brāhmaṇa suṇāhi, sādhukaṃ manasikarohi bhāsissāmī-ti.

Evaṃ bho, ti kho aggika-bhāradvājo brāhmaṇo bhagavato paccassosi. Bhagavā etad-avoca:

1. Kodhano upanāhi ca, pāpamakkhī ca yo naro, vipannadiṭṭhi māyāvī, taṃ jaññā vasalo iti.
2. Ekajaṃ vā dvijaṃ vā pi, yo 'dha pāṇāni hiṃsati, yassa pāṇe dayā n' atthi, taṃ jaññā vasalo iti.
3. Yo hanti parirundhati, gāmāni nigamāni ca, niggāhako samaññāto, taṃ jaññā vasalo iti.
4. Gāme vā yadi vā 'raññe, yaṃ paresaṃ mamāyitaṃ, theyyaṃ adinnam-ādeti, taṃ jaññā vasalo iti.
5. Yo have iṇam-ādāya, cujjaṃāno palāyati, Na hi te iṇam-atthī-ti, taṃ jaññā vasalo iti.
6. Yo ve kiñcikkhakamyatā, panthasmim vajatāṃ janāṃ, hantvā kiñcikkham-ādeti, taṃ jaññā vasalo iti.
7. Yo attahetu parahetu, dhanahetu ca yo naro, sakkhipuṭṭho musā brūti, taṃ jaññā vasalo iti.
8. Yo ñātinaṃ sakhānaṃ vā, dāresu patidissati, sahasā sampiyena vā, taṃ jaññā vasalo iti.
9. Yo mātaraṃ vā pitaraṃ vā, jiṇṇakaṃ gatayobbanāṃ, pahasanto na bharati, taṃ jaññā vasalo iti.
10. Yo mātaraṃ vā pitaraṃ vā, bhātaraṃ bhaginiṃ sasūṃ hanti roseti vācāya, taṃ jaññā vasalo iti.
11. Yo atthaṃ pucchito santo, anattam-anusāsati, paṭicchannena manteti, taṃ jaññā vasalo iti.

12. Yo katvā pāpakaṃ kammaṃ, mā maṃ jaññā ti icchati,
Yo paṭicchannakammanto, taṃ jaññā vasalo iti.
13. Yo ve parakulaṃ gantvā, bhutvāna sucibhojanaṃ,
āgataṃ na paṭipūjēti, taṃ jaññā vasalo iti.
14. Yo brāhmaṇaṃ vā samaṇaṃ vā, aññaṃ vā pi vaṇibbakaṃ
musāvādena vañceti, taṃ jaññā vasalo iti.
15. Yo brāhmaṇaṃ vā samaṇaṃ vā, bhattakāle upaṭṭhite,
roseti vācā na ca deti, taṃ jaññā vasalo iti.
16. Asataṃ yo 'dha pabrūti, mohena paḷiguṇṭhito,
kiñcikkhaṃ nijjigimsāno, taṃ jaññā vasalo iti.
17. Yo c' attānaṃ samukkaṃse, parañ-ca-m-avaajānati,
nihīno sena mānena, taṃ jaññā vasalo iti.
18. Rosako, kadariyo ca, pāpiccho, macchari, saṭho,
ahiriko, anottāpī, taṃ jaññā vasalo iti.
19. Yo buddhaṃ paribhāsati, atha vā tassa sāvakaṃ,
paribbājaṃ gahaṭṭhaṃ vā, taṃ jaññā vasalo iti.
20. Yo ve anarahā santo, arahaṃ paṭijānati,
coro sabrahmake loke, esa kho vasalādhamo.
Ete kho vasalā vuttā, mayā vo ye pakāsītā.
21. Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo,
kammanā vasalo hoti, kammanā hoti brāhmaṇo.
22. Tad-aminā pi jānātha, yathā me 'daṃ nidassanaṃ:
caṇḍālaputto Sopāko, mātaṅgo iti vissuto.
23. So yasaṃ paramaṃ patto, mātaṅgo 'yaṃ sudullabhaṃ,
āgañchum tass' upaṭṭhānaṃ, khattiyā brāhmaṇā bahū.
24. So devayānam-āruyha, virajaṃ so mahāpathaṃ,
kāmarāgaṃ virājetvā, brahmalokūpago ahu.
Nanaṃ jāti nivāresi, brahmalokūpapattiyā.
25. Ajjhāyakakule jātā, brāhmaṇā mantabandhuno,
te ca pāpesu kammesu, abhiñham-upadissare.

26. Diṭṭh' eva dhamme gārayhā, samparāye ca duggatiṃ.
Na te jāti nivāreti, duggaccā garahāya vā.

27. Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo,
kammanā vasalo hoti, kammanā hoti brāhmaṇo ti.

Evam vutte aggika-bhāradvājo brāhmaṇo bhagavantam etad-avoca:

Abhikkantaṃ bho gotama. Abhikkantaṃ bho gotama. Seyyathā pi bho gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhinti-ti, evam-evaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammañ-ca bhikkhusaṅghañ-ca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan-ti.

23. Saccavibhaṅgasutta

Evam me sutam. Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū bhagavato paccassosum. bhagavā etad-avoca:

Tathāgatena bhikkhave arahatā sammāsambuddhena, bārāṇasiyaṃ isipatane migadāye, anuttaraṃ dhammacakkaṃ pavattitaṃ, appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ. Yad-idaṃ catunnaṃ ariya-saccānaṃ ācikkhanā, desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ.

Katamesaṃ catunnaṃ? Dukkhasa ariya-saccassa ācikkhanā, desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ.

Dukkhasamudayassa ariya-saccassa ācikkhanā, desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ.

Dukkhanirodhassa ariya-saccassa ācikkhanā, desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ.

Dukkhanirodhagāmaniyā paṭipadāya ariya-saccassa ācikkhanā, desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ.

Tathāgatena bhikkhave arahatā sammāsambuddhena, bārāṇasiyaṃ isipatane migadāye, anuttaraṃ dhammacakkaṃ

pavattitaṃ, appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

Yad-idaṃ imesaṃ catunnaṃ ariya-saccānaṃ ācikkhanā, desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ.

Sevetha bhikkhave sārīputtamoggallāne, bhajatha bhikkhave sārīputtamoggallāne, paṇḍitā bhikkhū anuggāhakā sabrahmacārīnaṃ. Seyyathā pi bhikkhave janetti evaṃ sārīputto, seyyathā pi jātassa āpādetā evaṃ moggallāno; sārīputto bhikkhave sotāpattiphale vineti, moggallāno uttamatthe vineti. Sārīputto bhikkhave pahoti cattāri ariya-saccāni vitthārena ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhāpetuṃ vivarituṃ vibhajituṃ uttānikātun-ti.

Idam-avoca bhagavā, idaṃ vatvā sugato uttāyā' āsanā vihāraṃ pāvīsi.

Tatra kho āyasmā sārīputto acirapakkantassa bhagavato, bhikkhū āmantesi: Āvuso Bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato sārīputtassa paccassosuṃ. Ayasmā Sārīputto etad-avoca:

Tathāgatena āvuso arahatā sammāsambuddhena, bārāṇasiyaṃ isipatane migadāye, anuttaraṃ dhammacakkaṃ pavattitaṃ, appativattiyaṃ samaṇena vā brāhmaṇena vā

devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ. Yad-idaṃ catunnaṃ ariya-saccānaṃ ācikkhanā, desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ.

Katamesaṃ catunnaṃ? Dukkassa ariya-saccassa ācikkhanā, desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ. Dukkhasamudayassa ariya-saccassa ācikkhanā, desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ. Dukkhanirodhassa ariya-saccassa ācikkhanā, desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ. Dukkhanirodhagāmaniyā paṭipadāya ariya-saccassa ācikkhanā, desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ.

Katamañ-c' āvuso dukkhaṃ ariya-saccaṃ? Jāti pi dukkhā; jarā pi dukkhā; vyādhi pi dukkho; maraṇam-pi dukkhaṃ; sokaparidevadukkhadomanassupāyāsā pi dukkhā; yam-p' icchaṃ na labhati tam-pi dukkhaṃ; saṅkhittena pañcupādānakkhandhā dukkhā.

Katamā c' āvuso jāti? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye; jāti, sañjāti, okkanti, abhinibbatti; khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho: ayaṃ vuccat' āvuso jāti.

Katamā c' āvuso jarā? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā, jiraṇatā, khaṇḍiccaṃ, pāliccaṃ, valiṭṭacatā; āyuno saṃhāni, indriyānaṃ paripāko: ayaṃ vuccat' āvuso jarā.

Katamañ-c' āvuso maraṇaṃ? Yaṃ tesam tesam sattānaṃ tamhā tamhā sattanikāye cuti, cavanatā, bhedo, antaradhānaṃ, maccu, maraṇaṃ, kālakiriyā; khandhānaṃ bhedo, kalebarassa nikkhepo: idaṃ vuccat' āvuso maraṇaṃ.

Katamo c' āvuso soko? Yo kho āvuso aññataraññatarena byāsanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa, soko, socanā, socitattaṃ, antosoko, antoparisoko: ayaṃ vuccat' āvuso soko.

Katamo c' āvuso paridevo? Yo kho āvuso aññataraññatarena byāsanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa, ādevo, paridevo, ādevanā, paridevanā, ādevitattaṃ, paridevitattaṃ: ayaṃ vuccat' āvuso paridevo.

Katamañ-c' āvuso dukkhaṃ? Yaṃ kho āvuso kāyikaṃ dukkhaṃ, kāyikaṃ asātaṃ, kāyasamphassaṃ dukkhaṃ, asātaṃ vedayitaṃ: idaṃ vuccat' āvuso dukkhaṃ.

Katamañ-c' āvuso domanassaṃ? Yaṃ kho āvuso cetasikaṃ dukkhaṃ, cetasikaṃ asātaṃ, vedayitaṃ manosamphassaṃ dukkhaṃ, asātaṃ vedayitaṃ: idaṃ vuccat' āvuso domanassaṃ.

Katamo c' āvuso upāyāso? Yo kho āvuso aññataraññatarena byāsanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa, āyāso, upāyāso, āyāsitattaṃ, upāyāsitattaṃ: ayaṃ vuccat' āvuso upāyāso.

Katamaṃ c' āvuso yam-p' icchaṃ na labhati tam-pi dukkhaṃ? Jātidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajati: Aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyā-ti.

Na kho pan' etaṃ icchāya pattabbaṃ: idaṃ pi yam-p' icchaṃ na labhati tam-pi dukkhaṃ. Jarādhammānaṃ āvuso sattānaṃ evaṃ icchā uppajati: Aho vata mayaṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyā-ti. Na kho pan' etaṃ icchāya pattabbaṃ: Idaṃ pi yam-p' icchaṃ na labhati tam-pi dukkhaṃ. Vyādhidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajati: Aho vata mayaṃ na vyādhidhammā assāma, na ca vata no vyādhi āgaccheyyā-ti.

Na kho pan' etaṃ icchāya pattabbaṃ: idaṃ pi yam-p' icchaṃ na labhati tam-pi dukkhaṃ.

Maraṇadhammānaṃ āvuso sattānaṃ evaṃ icchā uppajati: Aho vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyā-ti. Na kho pan' etaṃ icchāya pattabbaṃ: Idaṃ pi yam-p' icchaṃ na labhati tam-pi dukkhaṃ.

Sokaparidevadukkhadomanassupāyāsadhammānaṃ āvuso sattānaṃ evaṃ icchā uppajati: Aho vata mayaṃ na sokaparidevadukkha- domanassupāyāsadhammā assāma, na ca

vata no sokaparidevadukkhā- domanassupāyāsa āgaccheyyuntī? Na kho pan' etaṃ icchāya pattabbaṃ: Idaṃ pi yam-p' icchaṃ na labhati tam-pi dukkhaṃ.

Katamā c' āvuso saṅkhittena pañcupādānakkhandhā dukkhā? Seyyathīdaṃ: rūpūpādānakkhandho, vedanūpādānakkhandho, saññūpādānakkhandho, saṅkhārūpādānakkhandho, viññānūpādānakkhandho. Ime vuccant' āvuso saṅkhittena pañcupādānakkhandhā dukkhā. Idaṃ vuccat' āvuso dukkhaṃ ariya-saccaṃ.

Katamañ-c' āvuso, dukkhasamudayaṃ ariya-saccaṃ? Yā yaṃ taṇhā ponobhavikā, nandirāgasahagatā, tatrataṭṭhābhindinī, seyyathīdaṃ: kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā. Idaṃ vuccat' āvuso dukkhasamudayaṃ ariya-saccaṃ.

Katamañ-c' āvuso dukkhanirodhaṃ ariya-saccaṃ? Yo tassā yeva taṇhāya asesavirāganirodho, cāgo, paṭinissaggo, mutti, anālayo. Idaṃ vuccat' āvuso dukkhanirodhaṃ ariya-saccaṃ.

Katamañ-c' āvuso dukkhanirodhagāminī paṭipadā ariya-saccaṃ? Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ: sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.

Katamā c' āvuso sammā-diṭṭhi? Yaṃ kho āvuso dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccat' āvuso sammā-diṭṭhi.

Katamo c' āvuso sammā-saṅkappo? Nekkhamma-saṅkappo, avyāpāda-saṅkappo, avihimsā-saṅkappo. Ayaṃ vuccat' āvuso sammāsaṅkappo.

Katamā c' āvuso sammā-vācā? Musāvādā-veramaṇī, piṣuṇāvācā-veramaṇī, pharusāvācā-veramaṇī, samphappalāpā-veramaṇī. Ayaṃ vuccat' āvuso sammā-vācā.

Katamo c' āvuso sammā-kammanto? Pāṇātipātā-veramaṇī; adinnādānā-veramaṇī, kāmesu-micchācārā-veramaṇī. Ayaṃ vuccat' āvuso sammā-kammanto.

Katamo c' āvuso sammā-ājīvo? Idh' āvuso ariyasāvako micchā-ājīvaṃ pahāya, sammā-ājīvena jīvikaṃ kappeti. Ayaṃ vuccat' āvuso sammā-ājīvo.

Katamo c' āvuso sammā-vāyāmo? Idh' āvuso bhikkhu anuppanṇānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

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

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti, vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā, asammosāya, bhiiyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṃ janeti, vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ayaṃ vuccat' āvuso sammāvāyāmo.

Katamā c' āvuso sammā-sati? Idh' āvuso bhikkhu kāye kāyānupassī viharati, ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ. Vedanāsu vedānupassī viharati, ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ. Citte cittānupassī viharati, ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ. Dhammesu dhammānupassī viharati, ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ. Ayaṃ vuccat' āvuso sammā-sati.

Katamo c' āvuso sammā-samādhī? Idh' āvuso bhikkhu vivicc' eva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ, cetaso ekodibhāvaṃ, avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ, dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti, yaṅ-taṃ ariyā ācikkhanti: Upekkhako satimā sukhavihāri-ti, tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā, dukkhassa ca pahānā, pubb' eva somanassadomanassānaṃ atthaṅgamā adukkhaṃ, asukhaṃ, upekkhā-satipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccat' āvuso sammā-samādhī.

Idaṃ vuccat' āvuso dukkhanirodhagāminī paṭipadā ariya-saccaṃ.

Tathāgatena āvuso arahatā sammāsambuddhena, bārāṇasiyaṃ isipatane migadāye, anuttaraṃ dhammacakkaṃ pavattitaṃ, appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ. Yad-idaṃ imesaṃ catunnaṃ ariya-saccānaṃ ācikkhanā, desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṅ-ti.

Idam-avoc' āyasmā sārīputto. Attamanā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandun-ti.

24. Āṭṇāṭṭiyasutta

Evaṃ me suttaṃ. Ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

Atha kho cattāro mahārājā, mahatīyā ca yakkhasenāya, mahatīyā ca gandhabbasenāya, mahatīyā ca kumbhaṇḍasenāya, mahatīyā ca nāgasenāya, catuddisaṃ rakkhaṃ ṭhapetvā, catuddisaṃ gumbaṃ ṭhapetvā, catuddisaṃ ovaraṇaṃ ṭhapetvā, abhikkantāya rattiyā, abhikkantavaṇṇā kevalakappaṃ gijjhakūṭaṃ obhāsetvā, yena bhagavā ten' upasaṃkamaṃsu, upasaṃkamtivā bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdiṃsu. Te pi kho yakkhā, app-ekacce bhagavantaṃ abhivādetvā ekam-antaṃ nisīdiṃsu. App-ekacce bhagavatā saddhiṃ sammodiṃsu, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā, ekam-antaṃ nisīdiṃsu. App-ekacce yena bhagavā ten' añjaliṃ paṇāmetvā, ekam-antaṃ nisīdiṃsu. App-ekacce nāmagottaṃ sāvetvā, ekam-antaṃ nisīdiṃsu. App-ekacce tuṅhībhūtā ekam-antaṃ nisīdiṃsu.

Ekam-antaṃ nisīno kho vessavaṇo mahārājā bhagavantaṃ etad-avoca: Santi hi bhante uḷārā yakkhā bhagavato appasannā; santi hi bhante uḷārā yakkhā bhagavato pasannā; santi hi bhante majjhimā yakkhā bhagavato appasannā; santi hi bhante majjhimā yakkhā bhagavato pasannā; santi hi bhante nīcā yakkhā bhagavato appasannā; santi hi bhante nīcā yakkhā bhagavato pasannā. Yebhuyyena kho pana bhante yakkhā appasannā yeva bhagavato. Taṃ kissa hetu?

Bhagavā hi bhante pāṇātipātā veramaṇiyā dhammaṃ deseti, adinnādānā veramaṇiyā dhammaṃ deseti, kāmesu micchācārā veramaṇiyā dhammaṃ deseti, musāvādā veramaṇiyā dhammaṃ deseti, surāmerayamajjapamādaṭṭhānā veramaṇiyā dhammaṃ deseti. Yebhuyyena kho pana bhante yakkhā appaṭiviratā yeva pāṇātipātā, appaṭiviratā adinn' ādānā, appaṭiviratā kāmesu micchācārā, appaṭiviratā musāvādā, appaṭiviratā surāmerayamajjapamādaṭṭhānā. Tesaṃ taṃ hoti appiyaṃ amanāpaṃ.

Santi hi bhante bhagavato sāvakā araṇṇīe vanapatthāni pantāni senāsanāni paṭisevanti, appasaddāni, appanigghosāni, vijanavātāni, manussarāhaseyyakāni, paṭisallānasārubbāni. Tattha santi uḷārā yakkhā nivāsino ye imasmiṃ bhagavato pāvacane appasannā. Tesāṃ pasādāya uggaṇhātu bhante bhagavā āṭṇāṭṭiyaṃ rakkhaṃ, bhikkhūnaṃ, bhikkhuṇiṇaṃ, upāsakānaṃ, upāsikānaṃ, guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā-ti.

Adhivāsesi bhagavā tuṅhībhāvena.

Atha kho vessavaṇo mahārājā bhagavato adhivāsanaṃ viditvā tayaṃ velāyaṃ imaṃ āṭṇāṭṭiyaṃ rakkhaṃ abhāsi:

1. Vipassissa nam' atthu, cakkhumantassa sirīmato,
Sikhissa pi nam' atthu, sabbabhūtānukampino,
2. Vessabhussa nam' atthu, nahātakassa tapassino,
nam' atthu kakusandhassa, mārasenāpamaddino,
3. Koṇāgamanassa nam' atthu, brāhmaṇassa vusīmato,
Kassapassa nam' atthu, vippamuttassa sabbadhi.
4. Aṅgīrasassa nam' atthu, sakyaputtassa sirīmato,
yo imaṃ dhammam-adesesi, sabbadukkhā panūdanam.
5. Ye cāpi nibbutā loke, yathābhūtaṃ vipassisuṃ,
te janā apisuṇā, mahantā vītasāradā,
6. Hitam devamanussānam, yaṃ namassanti gotamaṃ,
vijjācaraṇasampannam, mahantaṃ vītasāradam.
7. Yato uggacchatī suriyo, ādicco maṅḍalī mahā,
yassa c' uggacchamānassa, saṃvarī pi nirujjhati,
8. Yassa c' uggate suriye, divaso ti pavuccati,
rahado pi tattha gambhīro, samuddo saritodako,
9. Evaṃ nam tattha jānanti, samuddo saritodako,
ito sā purimā disā, iti nam ācikkhati jano.
10. Yaṃ disaṃ abhipāleti, mahārājā yasassi so,
gandhabbānam āhipati, dhataratṭho iti nāma so.
11. Ramatī naccagītehi, gandhabbehi purakkhato,
puttā pi tassa bahavo, ekanāmā ti me sutam,
12. Asītiṃ dasa eko ca, indanāmā mahabbalā,
te cāpi buddham disvāna, buddham ādiccabandhunaṃ,
13. Dūrato va namassanti, mahantaṃ vītasāradam:
Namo te purisājañña. Namo te purisuttama.
14. Kusalena samekkhasi, amanussā pi tam vandanti,
sutam n' etaṃ abhiṇhaso, tasmā evaṃ vademase:
15. Jinaṃ vandatha gotamaṃ. Jinaṃ vandāma gotamaṃ,
vijjācaraṇasampannam, buddham vandāma gotamaṃ.

16. Yena petā pavuccanti, pisuṇā piṭṭhimaṃsikā,
pāṇātipātino luddā, corā nekatikā janā,
ito sā dakkhiṇā disā, iti naṃ ācikkhatī jano.
17. Yaṃ disaṃ abhipāleti, mahārājā yasassi so,
kumbhaṇḍhānaṃ ādhipati, virūḷho iti nāma so.
18. Ramatī naccagītehi, kumbhaṇḍhehi purakkhato,
puttā pi tassa bahavo, ekanāmā ti me sutāṃ,
19. Asītiṃ dasa eko ca, indanāmā mahabbalā,
te cāpi buddhaṃ disvāna, buddhaṃ ādiccabandhunaṃ,
20. Dūrato va namassanti, mahantaṃ vītasāraḍaṃ:
Namo te purisājañña. Namo te purisuttama.
21. Kusalena samekkhasi, amanussā pi taṃ vandanti,
sutaṃ n' etaṃ abhiṇhaso, tasmā evaṃ vademase:
22. Jinaṃ vandatha gotamaṃ. Jinaṃ vandāma gotamaṃ,
vijjācaraṇasampannaṃ, buddhaṃ vandāma gotamaṃ.
23. Yattha c' oggacchati suriyo, ādicco maṇḍali mahā,
yassa c' oggacchamānassa, divaso pi nirujjhati,
24. Yassa c' oggate suriye, saṃvari ti pavuccati,
rahado pi tattha gambhīro, samuddo saritodako,
25. Evaṃ naṃ tattha jānanti, samuddo saritodako,
ito sā pacchimā disā, iti naṃ ācikkhatī jano.
26. Yaṃ disaṃ abhipāleti, mahārājā yasassi so,
nāgānaṃ ādhipati, virūpakkho iti nāma so.
27. Ramatī naccagītehi, nāgehi purakkhato,
puttā pi tassa bahavo, ekanāmā ti me sutāṃ,
28. Asītiṃ dasa eko ca, indanāmā mahabbalā,
te cāpi buddhaṃ disvāna, buddhaṃ ādiccabandhunaṃ,
29. Dūrato va namassanti, mahantaṃ vītasāraḍaṃ:
Namo te purisājañña. Namo te purisuttama.
30. Kusalena samekkhasi, amanussā pi taṃ vandanti,
sutaṃ n' etaṃ abhiṇhaso, tasmā evaṃ vademase:
31. Jinaṃ vandatha gotamaṃ. Jinaṃ vandāma gotamaṃ,
vijjācaraṇasampannaṃ, buddhaṃ vandāma gotamaṃ.

32. Yena uttarakurū rammā, mahāneru sudassano,
manussā tattha jāyanti, amamā apariggahā.
33. Na te bijam pavapanti, na pi nīyanti naṅgalā,
akatthapāk' imaṃ sālīṃ, paribhuñjanti mānusa,
34. Akaṇaṃ athusaṃ suddhaṃ, sugandhaṃ taṇḍulapphalaṃ,
tuṇḍikire pacitvāna, tato bhuñjanti bhojanaṃ.
35. Gāviṃ ekakhuraṃ katvā, anuyanti disodisaṃ,
pasuṃ ekakhuraṃ katvā, anuyanti disodisaṃ,
36. Itthivāhanaṃ katvā, anuyanti disodisaṃ,
purisavāhanaṃ katvā, anuyanti disodisaṃ,
37. Kumārivāhanaṃ katvā, anuyanti disodisaṃ,
kumāravāhanaṃ katvā, anuyanti disodisaṃ.
38. Te yāne abhirūhitvā,
sabbā disā anupariyanti, pacārā tassa rājino,
hatthiyānaṃ assayānaṃ, dibbaṃ yānaṃ upaṭṭhitam.
39. Pāsādā siviḱā c' eva, mahārājassa yasassino,
tassa ca nagarā ahū, antalikkhe sumāpitā:

Ātānāṭā, kusiṇāṭā, parakusiṇāṭā, nāṭapuriyā, parakusitanāṭā.
Uttarena kapīvanto, janogham-aparena ca, navanavatiyo, ambara-
ambaravatiyo, ālakamandā nāma rājadhāni.

Kuverassa kho pana mārisa mahārājassa visāṇā nāma
rājadhāni, tasmā kuvero mahārājā vessavaṇo ti pavuccati.
Pacesanto pakāsentī: Tatolā, tattalā, tatotalā, ojasi, tejasi, tatojasi,
sūro, rājā, ariṭṭho, nemi. Rahado pi tattha dharaṇī nāma, yato
meghā pavassanti, vassā yato patāyanti. Sabhā pi tattha
bhagalavati nāma yattha yakkhā payirupāsanti.

40. Tattha niccaphalā rukkhā, nānāḍijagaṇāyutā,
mayūraakoṅcābhirudā, kokilābhi hi vaggubhi,
41. Jīvaṃjīvakasadd' ettha, atho oṭṭhavacittakā,
kukutthakā kuḷīrakā, vane pokkharasātakā,
42. sukasāḷikasadd' ettha, daṇḍamaṇṇavakāni ca,
sobhati sabbakālaṃ sā, kuveranalīni sadā,
ito sā Uttarā disā, iti naṃ ācikkhati jano.

43. Yaṃ disaṃ abhipāleti, mahārājā yasassi so,
yakkhānaṃ ādhipati, kuvero iti nāma so.
44. Ramati naccagītehi, yakkhehi purakkhato,
puttā pi tassa bahavo, ekanāmā ti me suttaṃ,
45. asītiṃ dasa eko ca, Indanāmā mahabbalā,
te cāpi buddhaṃ disvāna, buddhaṃ ādiccabandhunaṃ,
46. dūrato va namassanti, mahantaṃ vītasāraḍaṃ:
Namo te purisājañña. Namo te purisuttama.
47. Kusalena samekkhasi, amanussa pi taṃ vandanti,
suttaṃ n' etaṃ abhiñhaso, tasmā evaṃ vademase:
48. Jinaṃ vandatha gotamaṃ. Jinaṃ vandāma gotamaṃ,
vijjācaraṇasampannaṃ, buddhaṃ vandāma gotamaṃ.

Ayaṃ kho sā mārisa āṭānāṭiyā rakkhā, bhikkhūnaṃ, bhikkhuññaṃ, upāsakānaṃ, upāsikānaṃ, guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā-ti.

Yassa kassaci mārisa bhikkhussa vā bhikkhuñiyā vā upāsakassa vā upāsikāya vā ayaṃ Āṭānāṭiyā rakkhā suggahitā, bhavissati samattā pariyāputā, tañ-ce amanusso, yakkho vā yakkhiṇi vā yakkhapotako vā yakkhapotikā vā yakkhamahāmatto vā yakkhapārisajjo vā yakkhapacāro vā gandhabbo vā gandhabbī vā gandhabbapotako vā gandhabbapotikā vā gandhabbamahāmatto vā gandhabbapārisajjo vā gandhabbapacāro vā kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā nāgo vā nāginī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā, paduṭṭhacitto gacchantaṃ vā anugaccheyya, ṭhitaṃ vā upatiṭṭheyya, nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya, na me so mārisa amanusso labheyya gāmesu vā nigamesu vā sakkāraṃ vā garukāraṃ vā. Na me so mārisa amanusso labheyya ālakamandāya rājadhāniyā vatthuṃ vā vāsaṃ vā. Na me so mārisa amanusso labheyya yakkhānaṃ samitiṃ gantaṃ.

Api-ssu naṃ mārisa amanussā anavayham-pi naṃ kareyyuṃ avivayhaṃ. Api-ssu naṃ mārisa amanussā attāhi pi paripuññaṃ paribhāsāhi paribhāseyyuṃ. Api-ssu naṃ mārisa amanussā rittam-pi pattaṃ sise nikkujjeyyuṃ. Api-ssu naṃ mārisa amanussā sattadhā pi'ssa muddhaṃ phāleyyuṃ.

Santi hi mārīsa amanussā caṇḍā, ruddā, rabhasā, te n' eva mahārājānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti, te kho te mārīsa amanussā mahārājānaṃ avaruddhā nāma vuccanti. Seyyathā pi mārīsa rañño Māgadhasa vijjite corā, te n' eva rañño māgadhasa ādiyanti, na rañño māgadhasa purisakānaṃ ādiyanti, na rañño māgadhasa purisakānaṃ purisakānaṃ ādiyanti, te kho te mārīsa mahācorā, rañño māgadhasa avaruddhā nāma vuccanti. Evam-eva kho mārīsa santi hi amanussā caṇḍā, ruddā, rabhasā, te n' eva mahārājānaṃ ādiyanti, na Mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti, te kho te mārīsa amanussā mahārājānaṃ avaruddhā nāma vuccanti.

Yo hi koci mārīsa amanusso, yakkho vā yakkhiṇī vā yakkhapotako vā yakkhapotikā vā yakkhamahāmatto vā yakkhapārisajjo vā yakkhapacāro vā gandhabbo vā gandhabbī vā gandhabbapotako vā gandhabbapotikā vā gandhabbamahāmatto vā gandhabbapārisajjo vā gandhabbapacāro vā kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā nāgo vā nāginī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā, paduṭṭhacitto bhikkhuṃ vā bhikkhuṇiṃ vā upāsakaṃ vā upāsikāṃ vā, gacchantaṃ vā anugaccheyya, t̥hitaṃ vā upatit̥theyya, nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya, imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ, ujjhāpetabbaṃ, vikkanditabbaṃ, viravitabbaṃ: Ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati, ayaṃ yakkho na muñcati-ti.

Katamesaṃ yakkhānaṃ, mahāyakkhānaṃ, senāpatīnaṃ mahāsenāpatīnaṃ?

49. Indo, somo, varuṇo ca, bhāradvājo, pajāpati,
Candano, kāmaset̥tho ca, kinnughāṇḍu, nighāṇḍu ca,
Panādo, opamañño ca, devasūto ca mātaḷi.
50. Cittaseno ca gandhabbo, nalo, rājā, janesabho,
Sātāgiro, hemavato, puṇṇako, karatiyo, guḷo,
51. Sīvako, mucalindo ca, vessāmitto, yugandharo,
Gopālo, suppagedho ca, hirinet̥ti ca mandiyō,

52. Pañcālacāṇḍo, ālavako, pajjuno, sumano, sumukho,
 dadhīmukho,
 Maṇi, māṇi, caro, dīgho, atho serissako saha,

imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ
 mahāsenāpatīnaṃ, ujjhāpetabbaṃ, vikkanditabbaṃ,
 viravitabbaṃ: Ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ
 yakkho heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hiṃsati,
 ayaṃ yakkho vihiṃsati, ayaṃ yakkho na muñcati-ti.

Ayaṃ kho sā mārisa āṭānāṭiyā rakkhā, bhikkhūnaṃ,
 bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ, guttiyā, rakkhāya,
 avihīṃsāya, phāsuvihārāyā-ti.

Handa ca dāni mayaṃ mārisa gacchāma, bahukiccā mayaṃ
 bahukaraṇīyā-ti. Yassa dāni tumhe mahārājāno kālaṃ maññathā-
 ti. Atha kho cattāro mahārājāno utṭhāy' āsanā bhagavantaṃ
 abhivādetvā padakkhiṇaṃ katvā, tatth' ev' antaradhāyiṃsu.

Te pi kho yakkhā utṭhāy' āsanā app-ekacce bhagavantaṃ
 abhivādetvā padakkhiṇaṃ katvā, tatth' ev' antaradhāyiṃsu. App-
 ekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ
 kathaṃ sārānīyaṃ vītisāretvā tatth' ev' antaradhāyiṃsu. App-
 ekacce yena bhagavā ten' añjaliṃ paṇāmetvā tatth' ev'
 antaradhāyiṃsu. App-ekacce nāmagottaṃ sāvetvā tatth' ev'
 antaradhāyiṃsu. App-ekacce tuṇhībhūtā tatth' ev'
 antaradhāyiṃsūti.

Uggaṇhātha bhikkhave āṭānāṭiyaṃ rakkhaṃ, pariyāpuṇātha
 bhikkhave āṭānāṭiyaṃ rakkhaṃ. dhāretha bhikkhave āṭānāṭiyaṃ
 rakkhaṃ, atthasaṃhitāya bhikkhave āṭānāṭiyā rakkhā,
 bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ, guttiyā,
 rakkhāya, avihīṃsāya, phāsuvihārāyā-ti.

Idam-avoca bhagavā. Attamanā te bhikkhū bhagavato
 bhāsitaṃ abhinandun-ti.

Catutthabhānavārapāli niṭṭhitaṃ

APPENDIX

I. Aṅgulimāla-paritta

Yatohaṃ bhagini ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇaṃ
jivitā voropetā. Tena saccena sotthi te hotu, sotthi gabbhassa.

II. Blessings

Etena saccavajjena sotthi te hotu sabbadā;
Etena saccavajjena hotu te jayamaṅgalaṃ;
Etena saccavajjena sabbarogo vinassatu.

III. Abhayaparitta

Sabbe Buddhā balappattā, paccekānañ-ca yaṃ balaṃ
Arahantānañ-ca tejena, rakkhaṃ bandhāma sabbaso.

Sabbītiyo vivajjantu, sabbarogo vinassatu,
Mā te bhavatvantarāyo, sukhī dīghāyuko bhava.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
Sabba-Buddhānubhāvena, sadā sotthī bhavantu te.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
Sabba-Dhammānubhāvena, sadā sotthī bhavantu te.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
Sabba-Saṅghānubhāvena, sadā sotthī bhavantu te.

Nakkhattayakkhabhūtānaṃ, pāpaggahanivāraṇā,
Parittassānubhāvena, hantu tesāṃ upaddave.

Yan-dunnimittaṃ avamaṅgalañca, yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ, buddhānubhāvena
vināsamentu.

Yan-dunnimittaṃ avamaṅgalañca, yo cāmanāpo sakuṇassa
saddo,
Pāpaggaho dussupinaṃ akantaṃ, dhammānubhāvena
vināsamentu.

Yan-dunnimittaṃ avamaṅgalañca, yo cāmanāpo sakuṇassa
saddo,
Pāpaggaho dussupinaṃ akantaṃ, saṅghānubhāvena
vināsamentu.

Dukkhaṃpattā ca niddukkhā, bhayaṃpattā ca nibbhayā,
Sokappattā ca nissoka, hontu sabbe pi pāṇino.

Devo vassatu kālena, sabbasampatti hetu ca,
Phīto bhavatu loko ca, rājā bhavatu dhammiko.

Ākāsaṭṭhā ca bhummaṭṭhā, devā nāgā mahiddhikā,
Puññaṃ taṃ anumoditvā, ciraṃ rakkhantu sāsanaṃ.

Ākāsaṭṭhā ca bhummaṭṭhā, devā nāgā mahiddhikā,
Puññaṃ taṃ anumoditvā, ciraṃ rakkhantu desanaṃ.

Ākāsaṭṭhā ca bhummaṭṭhā, devā nāgā mahiddhikā,
Puññaṃ taṃ anumoditvā, ciraṃ rakkhantu maṃ paran-ti.

Idaṃ me ñātinaṃ hotu, sukhitā hontu ñātayo.

Idaṃ me ñātinaṃ hotu, sukhitā hontu ñātayo.

Idaṃ me ñātinaṃ hotu, sukhitā hontu ñātayo.

IV. Bojjhaṅga Paritta

Bojjhaṅgo sati-saṅkhāto, dhammānaṃ vicayo tathā,
Viriyam-pīti-passaddhi, bojjhaṅgā ca tathāpare,
Samādh'upekkha-bojjhaṅgā, satt'ete sabba-dassinā
Muninā sammadakkhātā, bhāvitā bahulikatā,
Saṃvattanti abhiññāya, nibbānāya ca bodhiyā.
Etena sacca-vajjena, sotthi te hotu sabbadā.

Ekasmiṃ samaye nātho, moggallānaṅca kassapaṃ
Gilāne dukkhite disvā, bojjhaṅge satta desayi,
Te ca taṃ abhinanditvā, rogā muccimsu taṃkhaṇe.
Etena sacca-vajjena, sotthi te hotu sabbadā.

Ekadā dhamma-rājā pi, gelaññenābhipiḷito,
Cundattherena taññeva, bhaṇāpetvāna sādaram
Sammoditvā ca ābādhā, tamhā vuṭṭhāsi ṭhānaso.
Etena sacca-vajjena, sotthi te hotu sabbadā.

Paḥinā te ca ābādhā, tiṇṇannaṃ-pi mahesinaṃ
Maggāhata-kilesā va, pattānuppattidhammataṃ.
Etena sacca-vajjena, sotthi te hotu sabbadā.

I. Invitation

That from misfortune I may be free
That all good luck should come to me
And also from anguish to be free
Chant 'The Protection' I invite you.

That from misfortune I may be free
That all good luck should come to me
Also from all fear to be free
Chant 'The Protection' I invite you.¹⁰

That from misfortune I may be free
That all good luck should come to me
And also from sickness to be free
Chant 'The Protection' I invite you.

II. Invitation to Deities

May devas (deities) of all world systems assemble here, and listen to that sublime Dhamma of the Great Sage (Buddha) which confers the bliss of heaven and deliverance (Nibbāna). Good friends, now is time for listening to the Dhamma.

III. Going for Refuge¹¹

Homage to the Blessed One, the Consummate One, the supremely Enlightened One.

I go for refuge to the Buddha (Teacher).
I go for refuge to the Dhamma (the Teaching).
I go for refuge to the Sangha (the Community).

For the second time I go for refuge to the Buddha.
For the second time I go for refuge to the Dhamma.
For the second time I go for refuge to the Sangha.

For the third time I go for refuge to the Buddha.
For the third time I go for refuge to the Dhamma.
For the third time I go for refuge to the Sangha.

IV. The Ten Training Precepts¹²

1. I undertake the precept to abstain from killing.
2. I undertake the precept to abstain from stealing.
3. I undertake the precept to abstain from sexual misconduct.
4. I undertake the precept to abstain from lying.
5. I undertake the precept to abstain from alcoholic drinks that cause intoxication and heedlessness.

6. I undertake the precept to abstain from untimely eating.
7. I undertake the precept to abstain from dancing, singing, music, and visiting unseemly shows.
8. I undertake the precept to abstain from the use of garlands, perfumes, cosmetics, and embellishments.
9. I undertake the precept to abstain from the use of high and luxurious beds.
10. I undertake the precept to abstain from accepting gold and silver.

V. Questions to be Answered by a Novice¹³

One is what? All beings subsist on food.¹⁴

Two is what? Name and form (mind and matter).

Three is what? Three kinds of feeling.

Four is what? Four Noble Truths.

Five is what? Five groups of grasping.

Six is what? Internal six-fold base.

Seven is what? Seven Factors of Enlightenment.

Eight is what? The Noble Eightfold Path.

Nine is what? Nine abodes of beings.

Ten is what? One endowed with ten attributes is called an Arahant.

VI. The Thirty-two Parts of the Body¹⁵

There are in this body: head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, intestinal tract, stomach, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovium urine, and brain in the skull.

VII. The Four-fold Reflection of a Monk¹⁶

Wisely reflecting do I wear the robe, only in order to protect myself from cold, heat, gadflies, mosquitoes, wind, and sun and from snakes; and also as a constant covering for my modesty.

Wisely reflecting I will partake of food not for the pleasure of it, not for the pride (resulting from physical strength obtainable), not for adornment, not for beautifying the body, but merely to maintain this body, to still the hunger, and to enable the practice of the holy life; also to resist the pangs of hunger (due to previous want of food), and to resist the pain (resulting from excess of food) Thus will my life be maintained free from wrong-doing and free from discomfort.

Wisely reflecting I will make use of lodgings only in order to protect myself from cold and heat, from gadflies and mosquitoes; from wind and sun, from snakes, and also as a constant protection against the rigours of climate, and in order to realize that ardent desire for seclusion (which begets mental concentration).

Wisely reflecting I will make use of medicine only as an aid to eliminate bodily pains that have arisen, and also to maintain that important condition, freedom from disease.

Discourses

1. Discourse on the Ten Dhammas¹⁷

Thus have I heard: On one occasion the Blessed One was living near Sāvattḥī at Jetavana at the monastery of Anāthapiṇḍika. Then the Blessed One addressed the monks, saying: “Monks.” “Venerable Sir,” they said by way of reply.

The Blessed One then spoke as follows: “These ten essentials (*dhamma*) must be reflected upon again and again by one who has gone forth (to live the holy life). What are these ten?”

1. ‘I am now changed into a different mode of life (from that of a layman).’ This must be reflected upon again and again by one who has gone forth.
2. ‘My life depends on others.’ This must be reflected upon again and again by one who has gone forth.
3. ‘I must now behave in a different manner.’ This must be reflected upon again and again by one who has gone forth.
4. ‘Does my mind upbraid me regarding the state of my virtue (*sīla*)?’ This must be reflected upon again and again by one who has gone forth.
5. ‘Do my discerning fellow-monks, having tested me, reproach me regarding the state of my virtue?’ This must be reflected upon again and again by one who has gone forth.
6. ‘There will be a parting (some day) from all those who are dear and loving to me. Death brings this separation to me.’ This must be reflected upon again and again by one who has gone forth.
7. ‘Of kamma¹⁸ I am constituted. Kamma is my inheritance; kamma is the matrix; kamma is my kinsman; kamma is my refuge. Whatever kamma I perform, be it good or bad, to that I shall be heir.’ This must be reflected upon again and again by one who has gone forth.

8. 'How do I spend my nights and days?' This must be reflected upon again and again by one who has gone forth.
9. 'Do I take delight in solitude?' This must be reflected upon again and again by one who has gone forth.
10. 'Have I gained superhuman faculties? Have I gained that higher wisdom so that when I am questioned (on this point) by fellow-monks at the last moment (when death is approaching) I will have no occasion to be depressed and downcast?' This must be reflected upon again and again by one who has gone forth.

"These, monks, are the essentials that should be reflected upon again and again by one who has gone forth (to live the holy life)."

So spoke the Blessed One. Those monks rejoiced at the words of the Blessed One.

2. Discourse on Blessings¹⁹

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

1. "Many deities and men longing for happiness have pondered on (the question of) blessings. Pray tell me what the highest blessings are."
2. "Not to associate with the foolish, but to associate with the wise, and to honour those worthy of honour—this is the highest blessing.
3. "To reside in a suitable locality, to have performed meritorious actions in the past, and to set oneself in the right direction—this is the highest blessing.
4. "Vast learning, skill in handicrafts, well grounded in discipline, and pleasant speech—this is the highest blessing.
5. "To support one's father and mother; to cherish one's wife and children, and to be engaged in peaceful occupations—this is the highest blessing.
6. "Liberality, righteous conduct, rendering assistance to relatives, and performance of blameless deeds—this is the highest blessing.
7. "To cease and abstain from evil, to abstain from intoxicating drinks, and diligent in performing righteous acts—this is the highest blessing.

8. "Reverence, humility, contentment, gratitude, and the timely hearing of the Dhamma, the teaching of the Buddha—this is the highest blessing.
9. "Patience, obedience, meeting the Samaṇas (holy men), and timely discussions on the Dhamma—this is the highest blessing.
10. "Self-control, chastity, comprehension of the Noble Truths, and the realization of Nibbāna—this is the highest blessing.
11. "The mind that is not touched by the vicissitudes of life,²⁰ the mind that is free from sorrow, stainless, and secure—this is the highest blessing.
12. "Those who have fulfilled the conditions (for such blessings) are victorious everywhere, and attain happiness everywhere—to them these are the highest blessings."

3. The Jewel Discourse²¹

1. Whatever beings (non-humans) are assembled here, terrestrial or celestial, may they all have peace of mind, and may they listen attentively to these words:
2. O beings, listen closely. May you all radiate loving-kindness to those human beings who, by day and night, bring offerings to you (offer merit to you). Wherefore, protect them well with diligence.
3. Whatever treasure there be either here or in the world beyond, whatever precious jewel there be in the heavenly worlds, there is nought comparable to the Tathāgata (the Perfect One). This precious jewel is the Buddha.²² By this (asseveration of the) truth may there be happiness.
4. That cessation, that detachment, that deathlessness (Nibbāna) supreme, the calm and collected Sakyan Sage (the Buddha) had realized. There is nought comparable to this (Nibbāna) Dhamma. This precious jewel is the Dhamma.²³ By this (asseveration of the) truth may there be happiness.
5. The Supreme Buddha has extolled a path of purity (the Noble Eightfold Path) calling it the path which unfailingly brings concentration. There is nought comparable to this concentration. This precious jewel is the Dhamma. By this (asseveration of the) truth may there be happiness.

6. The eight persons extolled by virtuous men constitute four pairs. They are the disciples of the Buddha and are worthy of offerings. Gifts given to them yield rich results. This precious jewel is the Sangha.²⁴ By this (asseveration of the) truth may there be happiness.
7. With a steadfast mind, and applying themselves well in the dispensation of the Buddha Gotama, free from (defilements), they have attained to that which should be attained (arahantship) encountering the Deathless. They enjoy the peace of Nibbāna freely obtained.²⁵ This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.
8. As a post deep-planted in the earth stands unshaken by the winds from the four quarters, so, too, I declare is the righteous man who comprehends with wisdom the Noble Truths. This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.
9. Those who realize the Noble Truths well taught by him who is profound in wisdom (the Buddha), even though they may be exceedingly heedless, they will not take an eighth existence (in the realm of sense spheres).²⁶ This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.
10. With his gaining of insight he abandons three states of mind, namely self-illusion, doubt, and indulgence in meaningless rites and rituals, should there be any. He is also fully freed from the four states of woe, and therefore, incapable of committing the six major wrongdoings.²⁷ This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.
11. Any evil action he may still do by deed, word or thought, he is incapable of concealing it; since it has been proclaimed that such concealing is impossible for one who has seen the Path (of Nibbāna).²⁸ This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

12. As the woodland groves, though in the early heat of the summer month, are crowned with blossoming flowers, even so is the sublime Dhamma leading to the (calm) of Nibbāna which is taught (by the Buddha) for the highest good. This precious jewel is the Buddha. By this (asseveration of the) truth may there be happiness.
13. The Peerless Excellent One (the Buddha), the Knower (of Nibbāna), the Giver (of Nibbāna), the Bringer (of the Noble Path), taught the excellent Dhamma. This precious jewel is the Buddha. By this (asseveration of the) truth may there be happiness.
14. Their past (kamma) is spent, their new (kamma) no more arises, their mind to future becoming is unattached. Their germ (of rebirth-consciousness) has died, they have no more desire for re-living. Those wise men fade out (of existence) as the flame of this lamp (which has just faded away). This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.
15. Whatever beings (non-humans) are assembled here, terrestrial or celestial, come let us salute the Buddha, the Tathāgata (the Perfect One), honoured by gods and men. May there be happiness.²⁹
16. Whatever beings are assembled here, terrestrial, or celestial, come let us salute the perfect Dhamma honoured by gods and men. May there be happiness.
17. Whatever beings are assembled here terrestrial or celestial, come let us salute the perfect Sangha, honoured by gods and men. May there be happiness.

4. Discourse on Loving-kindness³⁰

1. He who is skilled in (working out his own) well-being, and who wishes to attain that state of calm (Nibbāna) should act thus. He should be dexterous, upright, exceedingly upright, obedient, gentle and humble.
2. Contented, easily supportable, with but few responsibilities, of simple livelihood, controlled in the senses, prudent, courteous, and not hanker after associations with families.
3. Let him not perform the slightest wrong for which wise men may rebuke him. (Let him think:) 'May all beings be happy and safe. May they have happy minds'
- 4 & 5. Whatever living beings there may be—feeble or strong (or the seekers and the attained) long, stout or of medium size, short, small, large, those seen or those unseen, those dwelling far or near, those who are born as well as those yet to be born—may all beings have happy minds.
6. Let him not deceive another nor despise anyone anywhere. In anger or ill will let him not wish another ill.
7. Just as a mother would protect her only child with her life even so let one cultivate a boundless love towards all beings.
8. Let him radiate boundless love towards the entire world—above, below and across—unhindered, without ill will, without enmity.
9. Standing, walking, sitting or reclining, as long as he is awake, let him develop this mindfulness. This, they say, is 'Noble Living' here.
10. Not falling into wrong views, being virtuous, endowed with insight, lust in the senses discarded, verily never again will he return to conceive in a womb.

5. Protection of the Aggregates³¹

Thus have I heard: On one occasion the Blessed One was living near Sāvattthī at Jetavana at Anāthapiṇḍika's monastery. At that time at Sāvattthī, a certain monk had died bitten by a snake. Thereupon many monks approached the Buddha and having saluted him sat beside him. So seated those monks spoke thus to the Blessed One:

"Bhante (Venerable Sir), a certain monk at Sāvattthī had died bitten by a snake."

"Assuredly, monks," said the Buddha, "that monk has not suffused with thoughts of loving-kindness (*mettā*) the four royal tribes of snakes. Had he done so, that monk would not have died of snake-bite. What are the four royal tribes of snakes? The royal tribe

of snakes called Virūpakkha ... Erāpatha ... Chabyāputta and ... Kaṇhāgotamaka. Monks, that monk, did not suffuse with thoughts of loving-kindness these four royal tribes of snakes, had he done so he would not have died of snake-bite.

Monks, I enjoin you to suffuse with thoughts of loving-kindness these four royal tribes of snakes for your safety, for your preservation, and for your protection."

So said the Blessed One. Having thus spoken, the Buddha, the 'Welcome One' (*Sugata*), further said (suggesting how they should express themselves):

1. May I have mettā towards Virūpakkhas
Towards Erāpathas may I have mettā
May my mettā be towards Chabyāputtas
Towards Kaṇhāgotamakas also mettā may I have.
2. May I have mettā towards the footless
And towards bipeds too, my mettā may I have
May I have mettā towards the quadrupeds
And towards the many footed also, mettā may I have.
3. Let not the footless do me harm
Nor those that have two feet
Let not quadrupeds do me harm
Nor those endowed with many feet.
4. All beings, all living creatures,
May good fortune befall them all
May not the least harm on them befall.

"Infinite (in virtue) is the Buddha, infinite is the Dhamma, infinite is the Sangha. Finite are creeping creatures—snakes, scorpions, centipedes, spiders, lizards and rats. I have guarded myself, I have made my protection. Depart from me, you beings. I bow down to the Blessed One; and to the seven Supreme Buddhas."³²

6. Discourse on Advantages of Loving-kindness³³

Thus have I heard: On one occasion the Blessed One was living near Sāvattihī at Jetavana at Anāthapiṇḍika's monastery. Then he addressed the monks saying, "Monks." "Venerable Sir", said the monks, by way of reply. The Blessed One then spoke as follows:

"Monks, eleven advantages are to be expected from the release (deliverance) of heart by familiarizing oneself with thoughts of loving-kindness, by the cultivation of loving-kindness, by constantly increasing these thoughts, by regarding loving-kindness as a vehicle (of expression), and also as something to be treasured, by living in

conformity with these thoughts, by putting these ideas into practice, and by establishing them. What are the eleven?

1. He sleeps in comfort.
2. He awakes in comfort.
3. He sees no evil dreams.
4. He is dear to human beings.
5. He is dear to non-human beings.
6. Devas (gods) protect him.
7. Fire, poison and sword cannot touch him.
8. His mind can concentrate quickly.
9. His countenance is serene.
10. He dies without being confused in mind.
11. If he fails to attain Arahantship (the highest sanctity here and now), he will be reborn in the brahmā-world.

“These eleven advantages, monks, are to be expected from the release of heart by familiarizing oneself with thoughts of loving-kindness, by cultivation of loving-kindness, by constantly increasing these thoughts, by regarding loving-kindness as a vehicle (of expression). and also as something to be treasured, by living in conformity with these thoughts, by putting these ideas into practice and by establishing them.”

So said the Blessed One. Those monks rejoiced at the words of the Blessed One.

7. The Advantages of Friendship³⁴

1. He who maintains genuine friendship (who is not treacherous towards friends) will, whenever he goes far out of his home, receive abundance of hospitality. Many will obtain their living through him.
2. He who maintains genuine friendship will, whatever country, village or town he visits, be honoured.
3. He who maintains genuine friendship—robbers will not overpower him. Royalty will not look down upon him, he will triumph over all his enemies.
4. He who maintains genuine friendship, returns home with feelings of amity, rejoices in the assemblies of people, and becomes the chief among his kinsmen.
5. He who maintains genuine friendship, being hospitable to others, in turn, receives hospitality. Being respectful to others, in turn, receives respect. He enjoys both praise and fame.

6. He who maintains genuine friendship, being a giver, in turn, receives gifts himself. Being worshipful to others, in turn, himself is worshipped. He attains prosperity and fame.
7. He who maintains genuine friendship, shines (in glory) like the fire, and is radiant as a deity. Never will prosperity forsake him.
8. He who maintains genuine friendship, to him there will be many breeding cattle. What is sown in the field will flourish. The fruit of that which is sown he enjoys.³⁵
9. He who maintains genuine friendship, should he fall from a precipice or mountain or tree, he will be protected (will not be harmed).
10. He who maintains genuine friendship cannot be overthrown by enemies even as the deep-rooted banyan tree cannot be overthrown by the wind.

8. The Peacock's Prayer for Protection³⁶

1. There rises the golden hued one, the one who has sight, the one who is sole monarch, the one who illuminates the earth (it is the sun that is being addressed by the peacock). I adore you, the golden hued one who illuminates the earth (it is the sun that is being addressed). I adore you, the golden hued one who illuminates the earth. Protected by you we live this day safe and secure.
2. May my adoration be to those Brāhmaṇas³⁷ (the Buddhas) who have attained Enlightenment by comprehending all dhammas. May they protect me. May my adoration be to the Buddhas (of the past), to their Enlightenment (the Four Paths and the Four Fruits). May my adoration be to those supremely secured from bondage (the Buddhas) and to their Deliverance.

Having made this protection, the peacock goes about foraging.

3. There descends the golden hued one, the one who has sight, the one who is sole monarch, the one who illuminates the earth. I adore you, the golden hued one who illuminates the earth. Protected by you we live this night safe and secure.
4. May my adoration be to those Brāhmaṇas (the Buddhas) who have attained Enlightenment by comprehending all dhammas. May they protect me. May my adoration be to the Buddhas (of the past), to their Enlightenment. May my adoration be to those supremely secured from bondage (the Buddhas) and to their deliverance.

Having made this protection; the peacock spent his life happily.

9. The Moon Deity's Prayer for Protection³⁸

Thus have I heard: On one occasion the Blessed One was living near Sāvattḥī, at Jetavana at Anāthapiṇḍika's monastery. At that time Candimā, the moon deity, was seized by Rāhu, Lord of Asuras. Thereupon calling to mind the Blessed One, Candimā, the moon deity, recited this stanza:

1. O Buddha, the Hero, you are wholly free from all evil. My adoration to you. I have fallen into distress. Be you my refuge.

Thereupon the Blessed One addressed a stanza to Rāhu, Lord of Asuras, on behalf of Candimā, thus:

2. O Rāhu, Candimā has gone for refuge to the Tathāgata, the Consummate One. Release Candimā. The Buddhas radiate compassion on the world (of beings).

Thereupon Rāhu, Lord of Asuras, released Candimā, the deity, and immediately came to the presence of Vepacitta, Lord of Asuras, and stood beside him trembling with fear and with hair standing on end. Then Vepacitta addressed Rāhu in this stanza:

3. Rāhu, why did you suddenly release Candimā? Why have you come trembling, and why are you standing here terrified?
4. I have been spoke to by the Buddha in a stanza (requesting me to release Candimā). If I had not released Candimā my head would have split into seven pieces. While yet I live, I should have had no happiness. (Therefore I released Candimā).

10. The Sun Deity's Prayer for Protection³⁹

Thus have I heard: On one occasion the Blessed One was living near Sāvattḥī at Jetavana at Anāthapiṇḍika's Monastery. At that time Suriya, the sun deity, was seized by Rāhu, Lord of Asuras. Thereupon calling to mind the Blessed One, Suriya, the sun deity, recited this stanza:

1. O Buddha, the Hero, you are wholly free from all evil. My adoration to you. I have fallen into distress. Be you my refuge.

Thereupon the Blessed One addressed a stanza to Rāhu, Lord of Asuras, on behalf of Suriya thus:

2. O Rāhu, Suriya has gone for refuge to the Tathāgata, the Consummate One. Release Suriya. The Buddhas radiate compassion on the world (of beings).

3. O Rāhu, swallow not the dispeller of darkness, the shining one, the radiant and effulgent traveller through the sky. Rāhu, release Suriya, my son.

Thereupon Rāhu, Lord of Asuras, released Suriya, and immediately came to the presence of Vepacitta, Lord of Asuras, and stood beside him trembling with fear and with hair standing on end. Then Vepacitta addressed Rāhu in this stanza,

4. Rāhu, why did you suddenly release Suriya? Why have you come trembling, and why are you standing here terrified?
 5. I have been spoken to by the Buddha in a stanza (requesting me release Suriya). If I had not released Suriya my head would have split into seven pieces. While yet I live, I should have had no happiness, (therefore I released Suriya).

11. Banner Protection⁴⁰

Thus have I heard: On one occasion the Blessed One was living near Sāvathī at Jetavana at the monastery of Anāthapiṇḍika. Then he addressed the monks saying, “O monks.” “Venerable Sir,” said the monks by way of reply to the Blessed One. Thereupon he spoke as follows:

“Monks, I shall relate a former incident, There arose a battle between the devas (gods) and asuras. Then Sakka, the Lord of the devas, addressed the devas of the Tāvātimsa heaven thus:

‘Happy ones, if the devas who have gone to the battle should experience fear or terror or suffer from hair standing on end, let them behold the crest of my own banner. If you do so, any fear, terror or hair standing on end arising in you will pass away.

‘If you fail to look up to the crest of my banner, look at the crest of the banner of Pajāpati, King of gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.

‘If you fail to look up to the crest of Pajāpati, King of the gods, look at the crest of the banner of Varuṇa, King of the gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.

‘If you fail to look up to the crest of Varuṇa, King of the gods, look at the crest of the banner of Īsāna, King of the gods. If you do so, any fear, terror or hair standing on end arising in you, will pass away.’

“Monks, any fear, terror or hair standing on end arising in them who look at the crest of the banner of Sakka ... the Lord of the gods, of Pajāpati ... of Varuṇa ... of Īsāna, the King of the gods,

any fear, terror, or hair standing on end, may pass away, or not pass away. What is the reason for this?

“Sakka, the Lord of gods, O monks, is not free from lust, not free from hate, not free from delusion, and is therefore liable to fear, terror, fright and flight.

“I also say unto you O monks—if any fear, terror or hair standing on end should arise in you when you have gone to the forest or to the foot of a tree, or to an empty house (lonely place), then think only of me thus:

“Such indeed is the Blessed One, Arahant (Consummate One), supremely enlightened, endowed with knowledge and virtue, well-gone one, knower of worlds, the peerless trainer of persons, teacher of gods and men, the Buddha, the Blessed One.’ Monks, if you think of me, any fear, terror, or standing of hair on end, that may arise in you, will pass away.

“If you fail to think of me, then think of the Dhamma (the Doctrine) thus: ‘Well expounded is the Dhamma by the Blessed One, a Dhamma to be realized by oneself and gives immediate results, a Dhamma which invites investigation and leads up to Nibbāna, a Dhamma to be understood by the wise each for himself.’ Monks, if you think of the Dhamma, any fear, terror or hair standing on end, that may arise in you, will pass away.

“If you fail to think of the Dhamma, then think of the Sangha (the Order) thus: ‘Of good conduct is the Order of Disciples of the Blessed One, of upright conduct is the Order of Disciples of the Blessed One, of wise conduct is the Order of Disciples of the Blessed One, of dutiful conduct is the Order of Disciples of the Blessed One. This Order of Disciples of the Blessed One—namely those four pairs of persons,⁴¹ the eight kinds of individuals⁴²—is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutations, is an incomparable field of merit for the world.’ Monks, if you think of the Sangha, any fear, terror or hair standing on end, that may arise in you, will pass away. What is the reason for this? The Tathāgata, O monks, who is Arahant, supremely enlightened, is free from lust, free from hate, is free from delusion, and is not liable to fear, terror, fright or flight.”

So said the Blessed One. Having thus spoken, the Teacher, the ‘Wellgone One’ (Sugata), further said:

1. Whether in forest or at foot of tree,
Or in some secluded spot, O monks,
Do call to mind that Buddha Supreme;
Then will there be no fear to you at all.
2. If you think not of the Buddha, O monks,
That Lord of the world and Chief of men,
Then do think, O monks, of that Dhamma;
So well preached and leading to Nibbāna.
3. If you think not of the Dhamma, O monks, '
Well preached and leading to Nibbāna;
Then do think, O monks, of that Sangha,
That wonderful field of merit to all.
4. To those recalling the Buddha supreme,
To those recalling the Dhamma sublime,
And to those recalling the Sangha,
No fear, no terror will make them quiver.

12. Factors of Enlightenment⁴³

Thus have I heard: On one occasion the Blessed One was living near Rājagaha, in the bamboo grove, in the Squirrels' feeding ground. At that time the Venerable Mahā Kassapa who was living in the Pippali Cave, was afflicted with a disease, was suffering therefrom, and was gravely ill.

Then the Blessed One arising from his solitude at eventide visited the Venerable Mahā Kassapa and sat down on a seat made ready (for him). Thus seated the Blessed One spoke to the Venerable Mahā Kassapa:

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

"No, Venerable Sir, I am not bearing up, I am not enduring, the pain is very great. There is a sign not of pains decreasing but of their increasing."

"Kassapa, these seven factors of enlightenment are well expounded by me and are cultivated and fully developed by me. They conduce to perfect understanding, to full realization (of the four Noble Truths) and to Nibbāna. What are the seven?"

1. Mindfulness, the factor of enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbāna.

2. Investigation of the Dhamma, the factor of enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbāna.
3. Persevering effort, the factor of enlightenment, Kassapa, is well expounded by me and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbāna.
4. Rapture, the factor of enlightenment, Kassapa, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbāna.
5. Calm, the factor of enlightenment, Kassapa, is well expounded by me and is cultivated and fully developed by me, It conduces to perfect understanding, to full realization and to Nibbāna.
6. Concentration, the factor of enlightenment, Kassapa, is well expounded by me and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbāna.
7. Equanimity, the factor of enlightenment, Kassapa, is well expounded by me and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbāna.

“These seven factors of enlightenment, Kassapa, are well expounded by me and are cultivated and fully developed by me. They conduce to perfect understanding, to full realization and to Nibbāna.”

Thus said the Buddha, and the Venerable Mahā Kassapa glad at heart approved the utterances of the Buddha. “Most assuredly, O Blessed One, they are factors of enlightenment. Most assuredly, O Well-gone One, they are factors of enlightenment.”

Thereupon the Venerable Mahā Kassapa recovered from that affliction, and that affliction of the Venerable Mahā Kassapa disappeared.

13. Factors of Enlightenment⁴⁴

Thus have I heard: On one occasion the Blessed One was living near Rājagaha in the bamboo grove, in the squirrels’ feeding ground. At that time the Venerable Mahā Moggallāna who was living on the Gijjhakūṭa Hill (Vultures’ Peak) was afflicted with a disease, was suffering therefrom, and was gravely ill.

Then the Blessed One arising from his solitude at eventide visited the Venerable Mahā Moggallāna and sat down on a seat made ready for him. Thus seated the Blessed One spoke to the Venerable Mahā Moggallāna:

“Well Moggallāna, how is it with you? Are you bearing up, are you enduring (your suffering)? Do your pains decrease or increase? Are there signs of your pains decreasing and not of increasing?”

“No, Venerable Sir, I am not bearing up, I am not enduring, the pain is very great. There is a sign not of pains decreasing but of their increasing.”

“Moggallāna, these seven factors of enlightenment are well expounded by me and are cultivated and fully developed by me. They conduce to perfect understanding, to full realization (of the four Noble Truths) and to Nibbāna. What are the seven?

1. Mindfulness, the factor of enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbāna.
2. Investigation of the Dhamma, the factor of enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbāna.
3. Persevering effort, the factor of enlightenment, Moggallāna, is well expounded by me and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbāna.
4. Rapture, the factor of enlightenment, Moggallāna, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbāna.
5. Calm, the factor of enlightenment, Moggallāna, is well expounded by me and is cultivated and fully developed by me, It conduces to perfect understanding, to full realization and to Nibbāna.
6. Concentration, the factor of enlightenment, Moggallāna, is well expounded by me and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbāna.
7. Equanimity, the factor of enlightenment, Moggallāna, is well expounded by me and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nibbāna.

“These seven factors of enlightenment, Moggallāna, are well expounded by me and are cultivated and fully developed by me. They conduce to perfect understanding, to full realization and to Nibbāna.”

Thus said the Buddha, and the Venerable Mahā Moggallāna glad at heart approved the utterances of the Buddha. “Most assuredly, O Blessed One, they are factors of enlightenment. Most assuredly, O Well-gone One, they are factors of enlightenment.”

Thereupon the Venerable Moggallāna recovered from that affliction, and that affliction of the Venerable Moggallāna disappeared.

14. Factors of Enlightenment⁴⁵

Thus have I heard: On one occasion the Blessed One was living near Rājagaha in the bamboo grove in the squirrels’ feeding ground. At that time, he was afflicted with a disease, was suffering therefrom, and was gravely ill.

Then the Venerable Mahā Cunda⁴⁶ arising from his solitude at eventide approached the Blessed One, saluted him, and sat down beside him.

To the Venerable Mahā Cunda thus seated, the Blessed One said:

“O Cunda. let the factors of enlightenment occur to your mind.”

“These seven factors of enlightenment, Bhante (Venerable Sir) are well expounded, and are cultivated and fully developed by the Blessed One. They conduce to perfect understanding, to full realization and to Nibbāna. What are the seven?

1. Mindfulness, the factor of enlightenment, Bhante, is well expounded by the Blessed One and is cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbāna.
2. Investigation of the Dhamma, the factor of enlightenment, Bhante, is well expounded by the Blessed One and is cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbāna.
3. Persevering effort, the factor of enlightenment, Bhante, is well expounded by the Blessed One and is cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbāna.
4. Rapture, the factor of enlightenment, Bhante, is well expounded by the Blessed One and is cultivated and fully

developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbāna.

5. Calm, the factor of enlightenment, Bhante, is well expounded by the Blessed One and is cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbāna.
6. Concentration, the factor of enlightenment, Bhante, is well expounded by the Blessed One and is cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbāna.
7. Equanimity, the factor of enlightenment, Bhante, is well expounded by the Blessed One and is cultivated and fully developed by the Blessed One.

“These seven factors of enlightenment, Bhante, are well expounded and cultivated and fully developed by the Blessed One. They conduce to perfect understanding; to full realization and to Nibbāna.”

“Most assuredly Cunda, they are factors of enlightenment. Most assuredly, Cunda, they are factors of enlightenment.”

Thus said the Venerable Mahā Cunda, and the Master approved of it. Then the Blessed One recovered from his affliction, and thus disappeared his affliction.

15. Discourse to Girimānanda Thera⁴⁷

Thus have I heard: On one occasion the Blessed One was living near Sāvathī at Jetavana at the monastery of Anāthapiṇḍika.

Now at that time, the Venerable Girimānanda was afflicted with a disease, was suffering therefrom, and was gravely ill. Thereupon the Venerable Ānanda approached the Buddha and having saluted him sat beside him. So seated the Venerable Ānanda said this to the Blessed One:

“Bhante (Venerable Sir), the Venerable Girimānanda is afflicted with disease, is suffering therefrom, and is gravely ill. It were well, Bhante, if the Blessed One would visit the Venerable Girimānanda out of compassion for him.”

(Thereupon the Buddha said:) “Should you, Ānanda, visit the monk Girimānanda and recite to him the ten contemplations, then that monk Girimānanda having heard them, will be immediately cured of his disease.

“What are the ten?”

1. Contemplation of impermanence.
2. Contemplation of not self.

3. Contemplation of foulness.
4. Contemplation of disadvantage (danger).
5. Contemplation of abandonment.
6. Contemplation of detachment.
7. Contemplation of cessation.
8. Contemplation of distaste for the whole world.
9. Contemplation of impermanence of all component things.
10. Mindfulness of in-breathing and out-breathing.

1. And what, Ānanda, is contemplation of impermanence? Herein, Ānanda, a monk having gone to the forest or to the foot of a tree or to an empty house (lonely place) contemplates thus: 'Matter is impermanent; feeling or sensation is impermanent; perception is impermanent; formations are impermanent; consciousness is impermanent.' Thus he dwells contemplating impermanence in these five aggregates. This, Ānanda, is called contemplation of impermanence.

2. And what Ānanda, is contemplation of not self (*anattā*). Herein, Ānanda, a monk having gone to the forest or to the foot of a tree or to a lonely place contemplates thus: 'The eye is not the self; visible objects are not the self; the ear is not the self; sounds are not the self; the nose is not the self; smells are not the self; the tongue is not the self; tastes are not the self; the body is not the self; bodily contacts (tangible objects) are not the self; the mind is not the self; mental objects are not the self.' Thus he dwells contemplating not self in these internal and external bases. This, Ānanda, is called contemplation of anattā.

3. And what, Ānanda, is contemplation of foulness? Herein, Ānanda, a monk contemplates this body upwards from the soles of the feet, downwards from the top of the hair, enclosed in skin, as being full of many kinds of impurities. 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, intestinal tract, stomach, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovium (oil lubricating the joints), and urine.' Thus he dwells contemplating foulness in this body. This, Ānanda, is called contemplation of foulness.

4. What, Ānanda, is contemplation of disadvantage (danger)? Herein, Ānanda, a monk having gone to the forest or to the foot of a tree or to a lonely place contemplates thus: 'Many are the sufferings, many are the disadvantages (dangers) of this body since diverse diseases are engendered in this body such as the following: eye-disease, ear-disease, nose-disease, tongue-disease, body disease,

headache, mumps, mouth-disease, tooth-ache, cough, asthma, catarrh, heart-burn, fever, stomach ailment, fainting, dysentery, swelling, gripes, leprosy, boils, scrofula, consumption, epilepsy, ringworm, itch, eruption, tatter, pustule, plethora, diabetes, piles, cancer, fistula, and diseases originating from bile, from phlegm, from wind, from conflict of the humours, from changes of weather, from adverse condition (faulty deportment), from devices (practised by others), from *kamma-vipāka* (results of kamma); and cold, heat, hunger, thirst, excrement, and urine.' Thus he dwells contemplating disadvantage (danger) in this body. This, Ānanda, is called contemplation of disadvantage (danger).

5. And what, Ānanda, is contemplation of abandonment? Herein, Ānanda, a monk does not tolerate a thought of sensual desire that has risen in him, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of ill-will that has arisen in him, but abandons, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of cruelty that has arisen in him but abandons it, dispels it, makes an end of it, and annihilates it. He does not tolerate evil, unprofitable states that arise in him from time to time, but abandons them, dispels them, makes an end of them, and annihilates them. This, Ānanda, is called contemplation of abandonment.

6. And what, Ānanda, is contemplation of detachment? Herein, Ānanda, a monk having gone to the forest or to the foot of a tree or to a lonely place contemplates thus: 'This is peaceful, this is sublime, namely, the stilling of all conditioned things, the giving up of all substratum of becoming, the extinction of craving, detachment, Nibbāna.' This, Ānanda, is called contemplation of detachment.

7. And what, Ānanda, is contemplation of cessation? Herein, Ānanda, a monk having gone to the forest or to the foot of a tree or to a lonely place contemplates thus: 'This is peaceful, this is sublime, namely, the stilling of all component things, the giving up of all substratum of becoming, the extinction of craving, cessation, Nibbāna. This, Ānanda, is called contemplation of cessation.

8. And what, Ānanda, is contemplation of distaste for the whole world? Herein, Ānanda, (a monk) by abandoning any concern and clinging to this world, by abandoning mental prejudices, wrong beliefs, and latent tendencies concerning this world, by not grasping them, but by giving them up, becomes detached. This, Ānanda, is called contemplation of distaste for the whole world.

9. And what, Ānanda, is contemplation of impermanence of all component things? Herein, Ānanda, a monk is wearied, humiliated and disgusted with all conditioned things. This, Ānanda, is called contemplation of impermanence of all component things.

10. And what, Ānanda, is mindfulness of in-breathing and out-breathing? Herein, Ānanda, a monk having gone to the forest or to the foot of a tree or to a lonely place sits down, having folded his legs crosswise, keeping the body erect, and his mindfulness alive, mindful he breathes in, mindful he breathes out.

When he is breathing in a long breath, he knows: 'I am breathing in a long breath,' when he is breathing out a long breath, he knows: 'I am breathing out a long breath'; when he is breathing in a short breath, he knows: 'I am breathing in a short breath,' when he is breathing out a short breath, he knows: 'I am breathing out a short breath.' 'Conscious of the entire process⁴⁸ I shall breathe in,' thus he trains himself. 'Conscious of the entire process I shall breathe out, thus he trains himself.

'Calming the entire process, I shall breathe in,' thus he trains himself; 'calming the entire process I shall breathe out,' thus he trains himself. 'Experiencing rapture, I shall breathe in,' thus he trains himself, 'experiencing rapture, I shall breathe out,' thus he trains himself. 'Experiencing bliss, I shall breathe in,' thus he trains himself, 'experiencing bliss, I shall breathe out,' thus he trains himself. 'Experiencing the mental formations (feeling and perception). I shall breathe in,' thus he trains himself; 'experiencing the mental formations, I shall breathe out,' thus he trains himself.'

'Calming the mental formations, I shall breathe in,' thus he trains himself; 'calming the mental formations, I shall breathe out,' thus he trains himself. 'Experiencing the mind (according to the fourfold absorptions or jhānas), I shall breathe in,' thus he trains himself; 'experiencing the mind, I shall breathe out,' thus he trains himself. 'Exceedingly gladdening the mind (by *samatha*, calming, as well as by *vipassanā*, insight), I shall breathe in,' thus he trains himself; 'exceedingly gladdening the mind, I shall breathe out,' thus he trains himself.

'Concentrating the mind (on the breath), I shall breathe in,' thus he trains himself; concentrating the mind I shall breathe out,' thus he trains himself. 'Liberating the mind (from the hindrances, *nivaraṇa*), I shall breathe in,' thus he trains himself, 'liberating the mind I shall breathe out,' thus he trains himself; 'contemplating impermanence (in body, feeling, perception, volitional formations,

consciousness), I shall breathe in,' thus he trains himself; 'contemplating impermanence I shall breathe out,' thus he trains himself; 'contemplating detachment, I shall breathe in,' thus he trains himself; 'contemplating detachment I shall breathe out,' thus he trains himself; 'contemplating cessation I shall breathe in,' thus he trains himself; 'contemplating cessation I shall breathe out,' thus he trains himself; 'contemplating abandonment, I shall breathe in' thus he trains himself, 'contemplating abandonment, I shall breathe out,' thus he trains himself.' This, Ānanda, is called mindfulness of in-breathing and out-breathing.

"If, Ānanda, you visit the monk Girimānanda and recite to him these ten contemplations, then that monk, Girimānanda, having heard them, will be immediately cured of his affliction."

Thereupon the Venerable Ānanda, having learnt these ten contemplations from the Blessed One, visited the Venerable Girimānanda, and recited to him the ten contemplations. When the Venerable Girimānanda had heard them, his affliction was immediately cured. He recovered from that affliction, and thus disappeared the affliction of the Venerable Girimānanda.

16. The Discourse at Isigili⁴⁹

Thus have I heard: On one occasion the Blessed One was living on Isigili mountain near Rājagaha. Then he addressed the monks saying, "O monks." "Bhante (Venerable Sir)," replied those monks in assent to the Blessed One. Thereupon he said this:

"Do you, monks, see this Vebhāra mountain?"

"Yes, Bhante."

"There was another name, monks, for this Vebhāra mountain, another designation. Do you, monks, see this Paṇḍava mountain?"

"Yes, Bhante."

"There was another name, monks, for this Paṇḍava mountain, another designation. Do you, monks, see this Vepulla mountain?"

"Yes, Bhante."

"There was another name, monks, for this Vepulla mountain, another designation. Do you, monks, see this Gijjhakūṭa mountain?"

"Yes, Bhante."

"There was another name, monks, for this Gijjhakūṭa mountain, another designation. Do you, monks, see this Isigili mountain?"

"Yes, Bhante."

“This has been the very name, monks, the very designation for this Isigili mountain. In the past, monks, five hundred *paccekabuddhas*⁵⁰ lived for a long time on this Isigili mountain. As they were entering the mountain they were visible, but once they had entered, they were not visible. People seeing this remarked: ‘This mountain swallows these seers (*isi gilati*)’; hence the name Isigili came into being.

“I will tell you, monks, the names of the *paccekabuddhas*. I will reveal, monks, the names of the *paccekabuddhas*. Listen, pay close attention, I will speak.”

“Yes, Bhante,” replied the monks. The Blessed One said:

“Ariṭṭha,⁵¹ monks was a *paccekabuddha* who lived for a long time on this Isigili mountain, Upariṭṭha ... Tagarasikhi ... Yasassi ... Sudassana ... Piyadassi ... Gandhāra ... Piṇḍola ... Upāsabha ... Nīta ... Tatha ... Sutavā ... Bhāvitatta, monks, was a *paccekabuddha* who lived for a long time on this Isigili mountain.

1. The names of those supreme beings⁵² who are free from sorrow and desire, who have overcome their passions,⁵³ and have individually attained enlightenment, noble among men, I make known. Listen to me:
2. Ariṭṭha, Upariṭṭha, Tagarasikhi, Yasassi, Sudassana, Piyadassi, the enlightened.⁵⁴ Gandhāra, Piṇḍola and Upāsabha, Nīta, Tatha, Sutavā, Bhāvitatta,
3. Sumbha, Subha, Methula, Aṭṭhama, and then Megha, Anīgha, Sudāṭha are *paccekabuddhas* whose desire for becoming (re-living) is destroyed. Hiṅgū and Hiṅga of great power,
4. The two sages Jāli⁵⁵ and Aṭṭhaka, then Kosala, the enlightened one, then Subāhu, Upanemisa, Nemisa, Santa-citta, Sacca, Tatha, Viraja and Pandita,
5. Kāla, Upakāla, Vijita and Jita, Aṅga and Paṅga and Gutijjita. Passi removed defilements; the root of suffering, Aparājita, conqueror of Māra’s might. Satthā, Pavattā, Sarabhaṅga, Lomaḥaṃsa, Uccaṅgamāya, Asitta, Anāsava; Manomaya and Bandhumā, the destroyers of pride; Tadādhimutta, Vimala and Ketuma,
7. Ketumarāga and Mātāṅga, Ariya. Then Accuta and Accutaḡāmyāmakā; Sumaṅgala, Dabbila, Suppatiṭṭhita, Asayha, Khemābhirata and Sorata,
8. Durannaya, Sangha, and Uccaya, and then the sage Sayha of sublime energy; Ānanda, Nanda, Upananda, the twelve *paccekabuddhas*,⁵⁶ Bhāradvāja bearing his last body,⁵⁷

9. Bodhi, Mahānāma and then Uttara: Kesi, Sikhi, Sundara and Bhāradvāja. Tissa, Upatissa, Upasidari, the destroyer of the bonds of becoming, and Sidari, the destroyer of craving,
10. Maṅgala was the lust-free paccekabuddha, Usabha who cut away the ensnaring root of suffering. Upanīta who attained state of Calm (Nibbāna), Uposatha, Sundara and Saccaṇāma,
11. Jeta, Jayanta, Paduma and Uppala; Padumuttara, Rakkhita and Pabbata. Mānatthaddha, Sobhita, Vītarāga, and the paccekabuddha Kaṇha well freed in mind,
12. These and others are paccekabuddhas of great power whose desires for becoming (re-living) are destroyed. Do salute these great sages of immeasurable (virtue) who have gone beyond all attachment⁵⁸ and attained Parinibbāna.

17. Discourse on the Setting in Motion the Wheel of Truth⁵⁹

On one occasion the Blessed One was living in the Deer Park at Isipatana (the Resort of Seers) near Bārāṇasī (Benares). Then he addressed the group of five monks (bhikkhus):

“Monks, these two extremes ought not to be practised by one who has gone forth from the household life. (What are the two?) There is addiction to indulgence of sense-pleasures, which is low, coarse, the way of the ordinary people, unworthy, and unprofitable; and there is addiction to self-mortification, which is painful, unworthy and unprofitable.

“Avoiding both these extremes, the Tathāgata (The Perfect One)⁶⁰ has realized the Middle Path; it gives vision, gives knowledge, and leads to calm, to insight, to Enlightenment and to Nibbāna. And what is that Middle Path realized by the Tathāgata ...? It is the Noble Eightfold Path, and nothing else, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. This is the Middle Path realized by the Tathāgata which gives vision, which gives knowledge, and leads to calm, to insight, to Enlightenment, and to Nibbāna.

“The Noble Truth of suffering (*dukkha*), monks, is this: birth is suffering, ageing is suffering, sickness is suffering, death is suffering, association with the unpleasant is suffering, dissociation from the pleasant is suffering, not to receive what one desires is suffering—in brief, the five aggregates of grasping are suffering.

“The Noble Truth of the origin (cause) of suffering is this: it is this craving (thirst) which produces re-becoming (rebirth) accompanied by passionate greed, and finding fresh delight now

here, and now there: namely, craving for sense pleasure, craving for existence and craving for non-existence (self annihilation).

“The Noble Truth of the cessation of suffering is this: it is the complete cessation of that very craving, giving it up, relinquishing it, liberating oneself from it, and detaching oneself from it.

“The Noble Truth of the path leading to the cessation of suffering is this: It is the Noble Eightfold Path, and nothing else, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.⁶¹

“‘This is the Noble Truth of Suffering’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before. ‘This suffering, as a noble truth, should be fully realized’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before. ‘This suffering, as a noble truth has been fully realized’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before.

“‘This is the Noble Truth of the Origin (cause) of Suffering’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before. ‘This origin of suffering as a noble truth should be eradicated’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before. ‘This origin of suffering as a noble truth has been eradicated’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before.

“‘This is the Noble Truth of the Cessation of Suffering’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before. ‘This cessation of suffering, as a noble truth, should be realized’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before. ‘This cessation of suffering, as a noble truth has been realized’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before.

“‘This is the Noble Truth of the Path leading to the cessation of suffering’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before. ‘This Path leading to the cessation of suffering as a noble truth, should be developed’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning

things not heard before. ‘This Path leading to the cessation of suffering, as a noble truth, has been developed’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before.

“As long as my knowledge of seeing things as they really are, was not quite clear in these three aspects, in these twelve ways, concerning the Four Noble Truths⁶² I did not claim to have realized the matchless, supreme Enlightenment, in this world with its gods, with its Māras and Brahmas, in this generation with its recluses and brāhmaṇas with its devas and humans. But when my knowledge of seeing things as they really are was quite clear in these three aspects, in these twelve ways, concerning the Four Noble Truths, then I claimed to have realized the matchless, supreme Enlightenment in this world with its gods, with its Māras and Brahmas, in this generation with its recluses and brāhmaṇas with its devas and humans. And a vision of insight arose in me thus: ‘Unshakable is the deliverance of my heart. This is the last birth. Now there is no more re-becoming (rebirth).’”

This the Blessed One said. The group of five monks was glad, and they rejoiced at the words of the Blessed One.

When this discourse was thus expounded there arose in the Venerable Koṇḍañña the passion-free, stainless vision of Truth⁶³ (and realized:) “Whatever has the nature of arising, has the nature of ceasing.”

Now when the Blessed One set in motion the Wheel of Truth, the Bhummaṭṭha devas (the earth deities) proclaimed: “The Matchless Wheel of Truth that cannot be set in motion by recluse, brāhmaṇa, deva, Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Bārāṇasī.”

Hearing these words of the earth deities, all the Cātummahārājika devas proclaimed: “The Matchless Wheel of Truth that cannot be set in motion by recluse, brāhmaṇa, deva, Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Bārāṇasī.” These words were heard in the upper deva realms, and from Cātummahārājika it was proclaimed in Tāvatiṃsa ... Yama ... Tusita ... Nimmānaratī ... Paranimmitāvāsavattī ... and the Brahmas of Brahma Pārisajja ... Brahma Purohita ... Mahā Brahma ... Parittābha ... Appamāṇābha ... Ābhassara ... Parittasubha ... Appamāṇasubha ... Subhakiṇṇa ... Vehapphala ... Aviha ... Atappa ... Sudassa ... Sudassī ... and in Akaniṭṭha: “The Matchless Wheel

of Truth that cannot beset in motion by recluse, brāhmaṇa, deva, Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Bārāṇasī.”

Thus at that very moment, at that instant the cry (that the Wheel of Truth is set in motion) spread as far as Brahma realm, the system of ten thousand worlds trembled and quaked and shook. A boundless sublime radiance surpassing the effulgence (power) of devas appeared in the world.

Then the Blessed One uttered this paeon of joy: “Verily Koṇḍañña has realized; verily Koṇḍañña has realized (the Four Noble Truths).” Thus it was that the Venerable Koṇḍañña received the name, ‘Añña Koṇḍañña’—Koṇḍañña who realizes.

18. The Great Assembly⁶⁴

Thus have I heard: On one occasion the Blessed One was living in the Mahāvana (Great Wood) near the city of Kapilavatthu in the province of the Sakyans together with a great retinue of monks, all of them Arahants, and five hundred in number devas (gods) from ten thousand world systems frequently assembled for the purpose of seeing the Blessed One and the Bhikkhu Sangha (ordained monks).

Then to four devas of the Suddhāvāsā (Pure Abodes) Brahma world, this thought occurred: “The Blessed One is living in the Mahāvana near the city of Kapilavatthu in the province of the Sakyans with a great retinue of monks, all of them Arahants, and five hundred in number devas are frequently assembling there for the purpose of seeing the Blessed One and the Bhikkhu Sangha. It is well if we were also to repair to the place where the Blessed One is, and each of us recite a stanza in his presence.”

Then those devas as quickly as a strong man might stretch out his arm, or bend his outstretched arm, vanished from the Pure Abodes, and appeared before the Blessed One, saluted him, and stood beside him. So standing, one of the devas recited this stanza in his presence:

1. There is a great assembly in the forest. A host of devas has assembled. We have come to this dhamma assembly to see the invincible⁶⁵ Sangha.

Then another deva recited this stanza in the presence of the Blessed One.

2. The monks in this⁶⁶ (assembly) have collected their thoughts, and made their minds upright. The wise (monks) guard their senses even as a charioteer holds the reins.

Then another deva recited this stanza in the presence of the Blessed One:

3. Having cut off the stake, having dug up the crossbar (of lust, hate and delusion), devoid of desire, they go their way, pure, stainless, with vision clear, and well tamed, these young Arahants move about like elephants.

Then another deva recited this stanza in the presence of the Blessed One:

4. They who go for refuge to the Buddha shall not go to evil state of existence; but will quit the human body and fill the ranks of the devas.

The Blessed One then addressed the monks: "Often, monks, devas from the ten world-systems foregather to see the Tathāgata (the Buddha) and the monks, the community of bhikkhus. Devas have assembled before the consummate (*arahanto*), supreme Buddhas of the past; devas will appear before the consummate, supreme Buddhas of the future as they do assemble now before me. I will tell you, monks, the names of the host of devas, I will reveal the names of the host of devas. Listen, pay attention. I will speak." "Yes, Venerable Sir," said the monks by way of assent. The Blessed One said this:⁶⁷

- 5–6. "In measured speech⁶⁸ I will give utterance. The terrestrial devas remain in their realms. Those bent on meditation frequent rocky clefts. Well composed they (Arahants) live like solitary lions overcoming the fear that causes hair to stand on end, with immaculate minds, pure, serene and undefiled."
7. Knowing that there were in the forest, near the city of Kapilavatthu, five hundred and more disciples, delighting in the word of the Buddha, the Master thereupon addressed them:
8. "Monks, hosts of devas have assembled. Do know them well." And they (the monks) hearing the word (*sāsana*) of the Buddha, strove ardently (to see and know them.)
9. There arose in them knowledge of perceiving the non-humans. Some saw one hundred, some, a thousand non-humans (devas and brahmas), and others, seventy thousand not-humans.
10. Some saw one hundred thousand non-humans, others saw countless numbers, every quarter being filled with them.
11. Thereupon the seeing One (the Buddha) knowing all things through super knowledge, addressed the disciples delighting in the word of the Buddha:
12. "Monks, host of devas have assembled. I will announce them to you in words, and in due order. Know them:

13. Seven thousand terrestrial yakkhas⁶⁹ of Kapilavatthu possessed of supernormal power (*iddhi*), radiant, comely, and followed by a retinue of attendants⁷⁰ have come rejoicing to the forest to see⁷¹ the assembly of (Arahant) monks.
14. Six thousand Yakkhas from the Himalayan mountain, diverse in hue, possessed of supernormal power, radiant, comely, and followed by a retinue of attendants, have come rejoicing to this forest to see the assembly of monks.
15. Three thousand Yakkhas from the Sātā's mountain (Sātāgira), diverse in hue, possessed of *supernormal power*; radiant, comely, and followed by a retinue of attendants, have come rejoicing to the forest to see the assembly of monks.
16. Thus sixteen thousand Yakkhas, diverse in hue, possessed of supernormal power, radiant, comely, and followed by a retinue of attendants, have come rejoicing to the forest to see the assembly of monks.
17. Five hundred Yakkhas from the Vessāmitta mountain, diverse in hue possessed of supernormal power, radiant, comely, and followed by a retinue of attendants, have come rejoicing to the forest to see the assembly of monks,
18. Kumbhīra of Rājagaha town, having his dwelling on Vepulla's Mountain, with more than a hundred thousand Yakkhas in his train, has come to the forest to see the assembly of monks.
- 19–20. Dhataratṭha, King of the East, adviser to the Eastern clime, and Chief of the Gandhabbas, followed by a retinue of attendants, and with his many mighty sons (*devaputta*), Ina their names, possessed of supernormal power, radiant, comely, and with a retinue, has come rejoicing to the forest to see the assembly of monks.
- 21–22. Virūḷha, King of the South, adviser to the Southern clime, and Chief of the Kumbhaṇḍas, followed by a retinue of attendants, and with his many mighty sons, Ina their names, possessed of supernormal power, radiant, comely, and with a retinue of attendants, has come to the forest to see the assembly of monks.
- 23–24. Virūpakka, king of the West, adviser to the Western clime, and Chief of the Nāgas, followed by a retinue of attendants, and with his many mighty sons, Ina their names possessed of supernormal power, radiant, comely, and with a retinue of attendants, has come rejoicing to the forest to see the assembly of monks.

- 25–26. Kuvera, King of the North, adviser to the Northern clime, and Chief of the Yakkhas, followed by a retinue of attendants, and with his mighty sons, Inda their names, possessed of super-normal power, radiant, comely, and with a retinue of attendants, has come rejoicing to the forest to see the assembly of monks.
- 27–28. Dhatarat̥ṭha over the East, to the South Virūlhaka, Westward Virūpakkha, Kuvera over the North—these four great Kings stood illuminating the four quarters of the forest in the vicinity of Kapilavatthu.
29. With them came their crafty, deceitful, cunning slaves: enticing Kuṭeṇḍu, Veṭeṇḍu, Viṭucca and Viṭuḍa.
30. And (also the slaves) Candana, Kāmaseṭṭha, Kinnughanḍu, and Nighanḍu. There also came Panāda and Opamañña and Mātali, charioteer of the devas.
31. Citta and Sena, the Gandhabbas, Nala (Kara), Janesabha (Janāvāsabha) and Pañcasikha, the Devas, Timbaru, the Gandhabba, and Suriyavaccasā (the daughter of Timbaru) also came.
32. Along with these (Gandhabba) kings, other Gandhabba kingstoo have come rejoicing with each other to the forest to see the assembly of monks.
33. Then came the (divine) Nāgas of the Lake (Nābhasa), those of the Nāga realm, Vesāla, together with the Nāgas named Tacchaka. Also came Nāgas of Kambala and Assatara and Pāyāga accompanied by their relatives.
34. Nāgas from Yamuna, and those of the race of Dhatarat̥ṭha came with their retinue of attendants, and Erāvaṇa, the great Nāga too, came to the forest to see the assembly of monks.
35. Those birds (harpies, *garuḷa* or *supaṇṇa*) who carry away the Nāgas by force, endowed with divine power, and twice born,⁷² with clear eyes (keen of sight), have flown into the middle of the forest from the sky—Citra and Supaṇṇa are their names.
36. At that time the Nāga king (with other Nāgas) were free from fear The Buddha vouchsafed his protection to the Nāgas from the harpies (*supaṇṇa*). Entreating one another with gentle words, the Nāgas and Supaṇṇas (harpies) took refuge in the Buddha.
37. The Asuras dwelling in the ocean were defeated by Vajirahattha (Sakka). They are brethren of Vāsavassa (Sakka)⁷³ possessed of power, and are followed by a retinue of attendants.
38. The terrible Kālakañjas, the Dānaveghasas, Vepacitti, Sucitti and Pahārāda—all Asuras have also come with Namuci (the Vāsavatti Māra, the Evil One).

39. Hundreds of the sons of Bali, all of them named after Veroca (that is their Uncle Rāhu), with an armed host of warriors, approached Rāhu (Asurendra, the Lord of Asuras), and said: 'Lord, it is time to go to the forest to see the assembly of monks.'
40. The devas Āpo and Paṭhavi, Tejo and Vāyo⁷⁴ have also come to the forest, and the devas Varuṇa, Varuṇa (repeated) and Soma with Yasa.
- 41–42. There also came the devas Metta-kāyika and Karuṇa-kāyika⁷⁵ followed by their attendants. These ten groups of devas of diverse hue, possessed of supernormal power, radiant, comely, and with a retinue of attendants have come rejoicing to the forest to see the assembly of monks.
43. The devas Veṅhū, Sahalī, Asama, the two Yama, and those who attend on the Moon god came preceded by him.
44. Those devas attending on the Sun god too, came preceded by him. Those Devas attending the Planets came preceded by them. The Devas of the rain clouds too, came.
- 45–46. Also came Sakka, the chief of gods, who is also called Vāsava and Purindada. All those ten groups of devas of diverse hue, possessed of supernormal power, radiant, comely, and with a retinue of attendants, have come rejoicing to the forest to see the assembly of monks.
47. Then too, came the deva Sahabhū, shining like unto a flame of fire, the devas Ariṭṭhaka, Roja and Ummāpupphanibhā.
- 48–49. There came also the devas Varuṇa Sahadhamma, Accuta and Anojaka, Suleyya, Rucira, and Vāsavanesi. All those ten groups of devas of diverse hue, possessed of supernormal power, radiant, comely, and with a retinue of attendants, have come rejoicing to the forest to see the assembly of monks.
50. The devas Samāṇa, Mahāsamāṇa, Mānusa, Mānussuttama, Khiḍḍāpadūsika and Manopadūsika all have come.
51. Then came the devas Hari, those of Lohita, Pāraga and Mahāpāraga with their retinue of attendants.
52. All those ten groups of devas of diverse hue, possessed of supernormal power, radiant, comely, and with a retinue of attendants, have come rejoicing to the forest to see the assembly of monks.
53. There also came the devas Sukka, Karumha, Aruṇa with Veghanasa. The deva Odātagayha, Pāmokkha, and Vicakkhana also came.
54. Sadāmatta, Hāragaja, mighty Missaka and Pajjunna, who causes rain to pour in every directions, came thundering.

55. All these ten groups of devas of diverse hue, possessed of supernormal power, radiant, comely, and with a retinue of attendants, have come rejoicing to the forest to see the assembly of monks.
56. The devas Khemiya, Tusita, Yāma, the mighty Kaṭṭhaka, Lambitaka, Lāmasēṭṭha, Joti, and Āsava also came.
- 57–58. There also came the devas Nimmānaratī, and Paranimmita (vasavatti). All these ten groups of devas of diverse hue, possessed of supernormal power, radiant comely and with a retinue of attendants, have come rejoicing to the forest to see the assembly of monks.
59. These sixty (six of ten groups, indicated in the order of Āpo deva etc.) devas of diverse hue, according to their name and class, have come and with them others (similar in name and class).
60. (These devas came saying:) ‘Let us see (the Sangha, the Arahant monks), who have outlived birth, who have removed the stake (of lust, hate and delusion), who have crossed the four currents or streams (of sense-pleasures, becoming, wrong views and ignorance),⁷⁶ free from taints. (Let us also see the Buddha) who has crossed the streams, who is called Nāga (in the sense of one who commits no evil)⁷⁷ and shines like the unclouded moon.’
61. The Brahmas Subrahmā and Paramatta, came (with other Brahmas) who are possessed of supernormal power, and sons (disciples of the Buddha). The Brahmas Sanaṅkumāra and Tissa also came to the forest (to see the assembly of monks).
- 62–63. There is born a Mahābrahmā (for every Brahmā world) excelling other Brahmas, mighty in power, with a formidable stature, and of great glory. Among them, ten chief Brahmas, lords over their retinues have come, and in the midst of them with all his attendants came Brahmā Hārita.
64. When all the devas headed by Inda (Sakka), and all Brahmās headed by Harita had come, there came the host of Māra. See the folly of Māra, the Murky One, (Kaṇha)!⁷⁸
65. ‘Come on, seize them, bind them, let all be bound by lust, surrounded on every side, suffer not anybody to escape.’ (Thus Vasavatti Māra gave the order).
- 66–67. Māra thus striking the earth with his palm and thereby producing a dreadful sound as when a storm cloud thunders and causes lightning during rainy season, sent his black army to the midst of the devas. Nevertheless, unable to bring the devas under his sway, he was filled with anger. He recoiled.

68. Then the Seeing One (the Buddha) knowing perfectly well what had transpired, addressed his disciples who take delight in the word of the Buddha.
69. Monks, the host of Māra have come (and gone). Know them (beware of them). And they (non-Arahants), hearing the word of the Buddha, strove (to gain deliverance) from their defilements. (From the passion-free (Arahants) the army of Māra has departed; even so much as a hair in them (Arahants) was not affected.
70. All those disciples (monks) are victors in the war of passions; they are free from fear, glorious and renowned among mankind. They live rejoicing with Aryan disciples. (Praising thus, Māra departed.)

19. Discourse to Āḷavaka⁷⁹

Thus have I heard: On one occasion the Blessed One was living in the abode of Āḷavaka, the Yakkha (demon), at Āḷavī. Then Āḷavaka approached the Blessed One and said: “Get out, recluse (*samaṇa*).”

“Very well, friend,” so saying the Blessed One went out.—
“Come in, recluse.”

“Very well, friend,” so saying the Blessed One entered.—
“Get out, recluse,” said Āḷavaka to the Blessed One a second time.

“Very well, friend,” so saying the Blessed One went out.—
“Come in, recluse.”

“Very well, friend,” so saying the Blessed one entered.—“Get out, recluse,” said Āḷavaka to the Blessed One a third time.

“Very well, friend,” so saying the Blessed One went out.—
“Come in, recluse.”

“Very well, friend,” so saying the Blessed One entered.—
“Get out, recluse,” said Āḷavaka to the Blessed One a fourth time.

“No, O friend, I will not get out. Do what you will.”—“I will ask you a question, recluse. If you do not answer me, I will confound your mind (thoughts), or cleave your heart, or take you by your feet and fling you over to the further shore of the ocean (*pāra gaṅgāya*).”

“Well, friend, I do not see anyone in the world of Devas, Māras, Brahmās, or among the generation of recluses and brahmins, deities and humans, who could either confound my mind or cleave my heart, or take me by the feet and fling me over to the further shore of the ocean; nevertheless, friend, ask what you will.”

Then Āḷavaka addressed the Blessed One in verse:

1. What wealth here is best for man?
 What well practised will happiness bring?
 What taste excels all other tastes?
 How lived is the life they say is best?
2. Faith is the wealth here best for man;
 Dhamma well practiced shall happiness bring;
 Truth indeed all other tastes excels;
 Life wisely lived they say is best.
3. How does one the currents⁸⁰ cross?
 How is ocean's⁸¹ existence crossed?
 How is one's suffering quelled?
 How is one purified?
4. By faith are currents crossed;
 By diligence is the ocean crossed;
 By effort is one's suffering quelled;
 By wisdom is one purified;
5. How does one wisdom win?
 How does one wealth obtain?
 How does one come to fame?
 How does one friendship win?
 How does one without sorrow fare
 When from this world to another he's gone?
6. The mindful and discerning one,
 Who in the Dhamma plead his faith;
 By his will to hear that Dhamma
 Wins the wisdom of Nibbāna.
7. Who is tactful and energetic,
 And gains wealth by his own effort;
 Fame will he acquire by truth,
 And friendship by his giving.
8. He who has faith and is also truthful,
 Virtuous, firm, and fond of giving;
 By virtue of these four conditions
 Will never in the hereafter grieve.

9. Truth and restraint,
Charity and forbearance,
Are the great reformers of man;
If there be any better
Ask of other samaṇas and brahmins.
10. Why should I now try to ask
From other samaṇas and brahmins
When this day I came to learn
What weal is here and hereafter?
11. This for my weal indeed
The Buddha to Āḷavi came;
A gift always bears a fruit;
This too I learned today.
12. From village to village and town to town
I shall now wander along
Praising that Supreme Buddha
And the Dhamma well preached by him.

Having thus spoken, Āḷavaka said to the Blessed One: “Most excellent, O Gotama, is your teaching, most excellent. Just as a man would set upright what is overturned, reveal what is concealed, point out the way to one gone astray, bring an oil lamp into the darkness so that those with eyes could see objects; even so the Dhamma (doctrine) has been declared in many a manner by the Venerable Gotama. I take refuge in the Venerable Gotama (the Buddha), in the Dhamma and in the Sangha (the Order). May the Venerable Gotama accept me as a disciple who has taken refuge, from this day forth while life lasts.”

20. Discourse to Bhāradvāja, the Farmer⁸²

Thus have I heard: On one occasion the Blessed One was living at Dakkhiṇagiri (monastery) in the brahmin village Ekaṇāla, in Magadha. Now at that time, it being the sowing season, five hundred ploughs of the brahmin Kasibhāradvāja were put to use. Then in the forenoon the Blessed One having dressed himself, took bowl and (double) robe, and went to the place where brahmin Kasibhāradvāja's work was going on. It was the time of food distribution by the brahmin, and the Blessed One drew near, and stood at one side. Bhāradvāja seeing the Blessed One standing there for alms said to him:

“Recluse, I do plough, and do sow, and having ploughed and sown I eat. You also, recluse, should plough and sow; having ploughed and sown you should eat.”

“I, too, brahmin, plough and sow; having ploughed and sown, I eat.”

“We do not see the Venerable Gotama’s yoke, or plough, or ploughshare, or goad or oxen. Nevertheless the Venerable Gotama says: ‘I, too, brahmin, plough and sow; having ploughed and sown, I eat.’”

Then the brahmin Kasibhāradvāja addressed the Blessed One in verse.

1. You profess to be a ploughman, yet your plough we do not see; asked about your plough and the rest, tell us of them that we may know.
2. Faith is my seed, austerity the rain, wisdom my yoke and plough, modesty is the pole, mind the strap, mindfulness is my plough share and goad.
3. Control led in speech and conduct, guarded in deed and speech, abstemious in food,⁸³ I make truth my weed cutter; arahantship, my deliverance complete.
4. Exertion, my team in yoke, draws me to Nibbāna’s security, and on it goes without stopping; whither gone one does not suffer.
5. Thus wise is this ploughing which bears the fruit of Deathlessness; having ploughed this ploughing one is freed from every ill.

Then brahmin Kasibhāradvāja filling a golden bowl with milk-rice offered it to the Blessed One saying: “May the Venerable Gotama partake of this milk rice; a ploughman, indeed, is Venerable Gotama who ploughs a plough for the fruit of Deathlessness (Nibbāna).”

6. What I receive by reciting verses, O brahmin, I should not eat. It is not the tradition of those who practise right livelihood. The Buddhas reject what is received by reciting verses. This, brahmin, is the conduct (of the Buddhas) as long as Dhamma reigns.
7. To those wholly consummate, taintless and well-disciplined great sages should you offer other food and drink; a sure field is that for merit-seeking men.

“To whom, then Venerable Gotama, shall I give this milk rice?”

“Brahmin, in the world of Devas, Māras and Brahmas or among the generation of recluses, brāhmaṇas, deities and humans,

there is no one by whom this milk rice, if eaten, could be wholly digested except by the Tathāgata (the Buddha), or the disciple of a Tathāgata. Therefore, brahmin, either cast this milk rice where there is no grass, or into water where there are no living creatures.”

Thereupon the brahmin flung that milk rice into water where there were no living creatures, and the milk rice thrown into the water smoked and steamed making the noise ‘*ciccīṭa, ciṭṭicīṭa*’ just like a ploughshare heated during the day, when thrown into water, smokes and steams making the noise ‘*ciccīṭa, ciṭṭicīṭa*.’

Then the brahmin Kasibhāradvāja, alarmed, with hair standing on end, approached, and fell with his head at the Blessed One’s feet and said as follows:

“Most excellent, O Gotama, is your teaching, most excellent. Just as a man would set upright what is overturned, reveal what is concealed, point out the way to one gone astray, bring an oil lamp into the darkness so that those with eyes could see objects, even so the Dhamma (the doctrine) has been declared in many a manner by the Venerable Gotama. I take refuge in the Venerable Gotama (the Buddha), in the Dhamma and in the Sangha (the Order). I wish to receive the novice’s ordination (*pabbajjā*) and higher ordination (*upasampadā*).”

Brahmin Kasibhāradvāja duly received both the *pabbajjā* and *upasampadā* from the Blessed One. Not long after his upasampada the Venerable Bhāradvāja dwelling alone and aloof, diligent, strenuous and resolute, ere long, by his own insight, here and now, realized and attained the highest perfection (arahantship), the end of the Noble Life—for the sake of which men of good family go forth from home to live the homeless life. Birth is destroyed, lived is the noble life, done is what has to be done, there is no more of this state. The Venerable Bhāradvāja became one of the Arahants.

21. Discourse on Downfall⁸⁴

Thus have I heard: On one occasion the Blessed One was living near Sāvattihī, at Jetavana, at Anāthapiṇḍika’s monastery.

Now when the night was far advanced, a certain deity, whose surpassing radiance illuminated the whole of Jetavana, came to the presence of the Blessed One, respectfully saluted him, and stood beside him. Standing thus he addressed the Blessed One in verse:

1. About the declining man we question you, Gotama. We have come to ask the Blessed One: What is the cause of his downfall?
2. Easily known is the progressive one, easily known is the declining one. The lover of the Dhamma prospers; the hater of the Dhamma declines.
3. We understand this as explained (by you); this is the first cause of his downfall. Tell us the second, O Blessed One. What is the cause of his downfall?
4. The vicious are dear to him. He likes not the virtuous; he approves the teachings of the ill-natured—this is the cause of his downfall.
5. We understand this as explained by you; this is the second cause of his downfall. Tell us the third, O Blessed One. What is the cause of his downfall?
6. The man who is fond of sleep and company, inactive and lazy, and manifests anger—this is the cause of his downfall.
7. We understand this as explained by you; this is the third cause of his downfall. Tell us the fourth, O Blessed One. What is the cause of his downfall?
8. Whoever being affluent, does not support his mother and father who are old, and past their prime—this is the cause of his downfall.
9. We understand this explained by you; this is the fourth cause of his downfall. Tell us the fifth, O Blessed One. What is the cause of his downfall?
10. Whoever by falsehood deceives either a brāhmaṇa or a samaṇa (a holy man), or any other mendicant—this is the cause of his downfall.
11. We understand this as explained by you; this is the fifth cause of his downfall. Tell us the sixth, O Blessed One. What is the cause of his downfall?
12. The person who is possessed of much wealth, who has gold, and who has an abundance of food, but enjoys his delicacies all by himself—this is the cause of his downfall.
13. We understand this as explained by you; this is the sixth cause of his downfall. Tell us the seventh, O Blessed One. What is the cause of his downfall?
14. The man who, proud of his birth, of his wealth, and of his clan, despises his relations—this is the cause of his downfall.
15. We understand this as explained by you; this is the seventh cause of downfall. Tell us the eighth, O Blessed One. What is the cause of his downfall?

16. The man who is addicted to women (given to a life of debauchery), is a drunkard, a gambler, and a squanderer of his earnings—this is the cause of his downfall.
17. We understand this as explained by you: this is the eighth cause of downfall. Tell us the ninth, O Blessed One. What is the cause of his downfall?
18. Not satisfied with one's own wives,⁸⁵ he is seen among whores and the wives of others—this is the cause of his downfall.
19. We understand this as explained by you; this is the ninth cause of his downfall. Tell us the tenth, O Blessed One. What is the cause of his downfall?
20. A person past his youth takes as wife, a girl in her teens, and sleeps not, being jealous of her⁸⁶—this is the cause of his downfall.
21. We understand as explained by you; this is the tenth cause of his downfall. Tell us the eleventh, O Blessed One. What is the cause of his downfall?
22. He who places in authority a woman given to drink and squandering, or a man of similar nature—this is the cause of his downfall.
23. We understand this as explained by you; this is the eleventh cause of his downfall. Tell us the twelfth, O Blessed One. What is the cause of his downfall.
24. He who having but little possessions but great ambition (greed), is of warrior birth and aspires selfishly to (an unattainable) sovereignty—this is the cause of his downfall.
25. Fully realizing these (twelve) causes of downfall in the world, the sage, endowed with noble insight, shares a realm of security (Nibbāna).

22. Discourse on Outcasts⁸⁷

Thus have I heard: On one occasion the Blessed One was living near Sāvattthī at Jetavana at Anāthapiṇḍika's monastery.

Then in the forenoon the Blessed One having dressed himself, took bowl and (double) robe, and entered the city of Sāvattthī for alms. Now at that time a fire was burning, and an offering was being prepared in the house of the brahmin Aggikabhāradvāja. Then the Blessed One, while on his alms round, came to the brahmin's residence.

The brahmin seeing the Blessed One some way off, said this: "Stay there, you shaveling, stay there you wretched monk, stay there you outcast." When he spoke thus the Blessed One said to

the brahmin: “Do you know, brahmin, who an outcast is and what the conditions are that make an outcast?”

“No, indeed, Venerable Gotama, I do not know who an outcast is nor the conditions that make an outcast. It is good if Venerable Gotama were to explain the Dhamma to me so that I may know who an outcast is and what the conditions are that make an outcast.”⁸⁸

“Listen then, brahmin, and pay attention: I will speak.”

“Yes, Venerable Sir,” replied the brahmin Aggika-bhāradvāja.

Then the Blessed One spoke:

1. Whosoever is angry, harbours hatred, and is reluctant to speak well of others (discredits the good of others), perverted in views, deceitful—know him as an outcast.
2. Whosoever in this world kills living beings, once born or twice born⁸⁹ in whom there is no sympathy for living beings—know him as an outcast.
3. Whosoever destroys and besieges villages and hamlets and becomes notorious as an oppressor—know him as an outcast.
4. Be it in the village or in the forest, whosoever steals what belongs to others, what is not given to him—know him as an outcast.
5. Whosoever having actually incurred a debt runs away when he is pressed to pay, saying, ‘I owe no debt to you’—know him as an outcast.
6. Whosoever coveting anything, kills a person going along the road, and grabs whatever that person has—know him as an outcast.
7. He who for his own sake or for the sake of others or for the sake of wealth, utters lies when questioned as a witness—know him as an outcast.
8. Whosoever by force or with consent associates with the wives of relatives or friends—know him as an outcast.
9. Whosoever being wealthy supports not his mother and father who have grown old—know him as an outcast.
10. Whosoever strikes and annoys by (harsh) speech, mother, father, brother, sister or mother-in-law or father-in-law—know him as an outcast.
11. Whosoever when questioned about what is good, says what is detrimental, and talks in an evasive manner—know him as an outcast.

12. Whosoever having committed an evil deed, wishes that it may not be known to others, and commits evil in secret—know him as an outcast.
13. Whosoever having gone to another's house, and partaken of choice food, does not honour that host by offering food when he repays the visit—know him as an outcast.
14. Whosoever deceives by uttering lies, a brahmin or an ascetic, or any other mendicant—know him as an outcast.
15. Whosoever when a brahmin or ascetic appears during mealtime angers him by harsh speech, and does not offer him (any alms)—know him as an outcast.
16. Whosoever in this world, shrouded in ignorance, speaks harsh words or falsehood expecting to gain something—know him as an outcast.
17. Whosoever debased by his pride, exalts himself and belittles others—know him as an outcast.
18. Whosoever is given to anger, is miserly, has base desires, and is selfish, deceitful, shameless and fearless (in doing evil)—know him as an outcast.
19. Whosoever reviles the Enlightened One (the Buddha), or a disciple of the Buddha, recluse or a householder—know him as an outcast.
20. Whosoever not being an Arahant, a Consummate One, pretends to be so, is a thief in the whole universe—he is the lowest of outcasts.
21. Not by birth is one an outcast; not by birth is one a brahmin. By deed one becomes an outcast, by deed one becomes a brahmin.
22. Know by the example I now cite (the fact that by birth one is not an outcast). There was an outcast's son, Sopāka, who became known as Mātaṅga.
23. This Mātaṅga attained the highest fame so difficult to gain. Many were the warriors (khattiyas) and brahmins who went to attend on him.
24. Mounting the celestial chariot (the Noble Eightfold Path), and driving along the passion-free high road, (Sopāka, now a monk) reached the Brahmā realm having given up sensual desires.
25. His (lowly) birth did not prevent him from being reborn in the Brahmā realm. There are brahmins born in the family of preceptors, kinsmen of (veda) hymns.

26. They are often seen committing evil deeds. In this life itself they are despised, in the next they are born in an evil state of existence. High birth does not prevent them from falling into a woeful state, or from censure.
27. Not by birth is one an outcast; not by birth is one a brahmin. By deed one becomes an outcast, by deed one becomes a brahmin.

When the Buddha had thus spoken, the brahmin Aggikabhāradvāja said to the Blessed One: “Excellent, O Venerable Gotama, excellent! Just as, O Venerable Gotama, a man were to set upright what had been overturned or were to reveal what had been hidden or were to point the way to one who had gone astray or were to hold an oil lamp in the dark so that those with eyes may see things, even so in many ways has the Venerable Gotama expounded the Dhamma, the doctrine. I take refuge in the Venerable Gotama, the Dhamma, and the Sangha, the Order. May the Venerable Gotama accept me as a lay follower who has taken refuge from this day onwards while life lasts.”

23. Discourse on the Analysis of the Truths⁹⁰

Thus have I heard: On one occasion the Blessed One was living in the Deer Park at Isipatana (the Resort of Saints) near Bārāṇasī (Benares). Then he addressed the monks saying: “O Monks.” “Venerable Sir,” replied those monks in assent to the Blessed One. Thereupon he said:

“The matchless Wheel of Dhamma set in motion by the Tathāgata,⁹¹ the Consummate One, the Supremely Enlightened One, in the Deer Park at Isipatana near Bārāṇasī, cannot be set in motion by a recluse or brāhmaṇa or deva or Māra or Brahmā or by anyone in the world. That is to say, it was a proclamation of the Four Noble Truths, by way of teaching, laying down, establishing, opening up, analyzing and elucidating them.

‘Of what four? It was a proclamation of the Noble Truth of suffering (*dukkha*), by way of teaching, laying down, establishing, opening up, analyzing and elucidating it; of the Noble Truth of the arising (cause) of suffering, laying down, establishing, opening up, analyzing of the Noble Truth of the cessation of suffering, laying down, establishing, opening up, analyzing of the Noble Truth of the Path leading to the cessation of suffering. This matchless Wheel of Dhamma, monks, set in motion by the Tathāgata, the Consummate One, the supremely Enlightened One, in the Deer Park at Isipatana near Bārāṇasī, cannot be set in motion by a recluse or brāhmaṇa or deva or Māra or Brahmā or by anyone

in the world. That is to say, it was a proclamation of the Four Noble Truths, by way of teaching, laying down, establishing, opening up, analyzing and elucidating them.

“Monks, follow Sāriputta and Moggallāna; associate with Sāriputta and Moggallāna Wise monks do help (materially and spiritually) those who live the holy life. Monks, Sāriputta is like unto a mother, Moggallāna is like unto a foster-mother to a child. Sāriputta, monks, trains (beings) in the fruit of stream-attainment. Moggallāna in the highest goal (arahantship).⁹² Sāriputta, monks, is able to proclaim, teach, lay down, establish, open up, analyse and elucidate the Four Noble Truths.”

This the Blessed One said, and having said so, the Welcome Being (Sugata)⁹³ rose from his seat and entered (his) abode. Not long after the Blessed One had departed, the Venerable Sāriputta addressed the monks, saying: “Reverend friends.” “Your reverence,” the monks said to the Venerable Sāriputta in assent.

This the Venerable Sāriputta said: “Reverend friends, the matchless Wheel of Dhamma set in motion by the Tathāgata, the Consummate One, the supremely Enlightened One, in the Deer Park, at Isipātana near Bārāṇasī, cannot be set in motion by a recluse or brāhmaṇa ... (as before) in the world. That is to say, it was a proclamation of the Four Noble Truths, by way of teaching, laying down, establishing, opening up analyzing and elucidating them.

“Of what four? It was a proclamation of the Noble Truth of suffering (*dukkha*) by way of teaching, ... elucidating it; of the Noble Truth of the arising of suffering ... of the Noble Truth of the cessation of suffering ... of the Noble Truth of the Path leading to the cessation of suffering.

“What, reverend friends, is the Noble Truth of suffering? Birth is suffering; ageing is suffering; death is suffering; grief, lamentation, bodily pain, mental pain and despair are suffering; not getting what one desires, that too, is suffering; In brief the five groups of grasping are suffering.

“What is birth? It is the birth of beings in the various classes (planes) of beings; the production, their conception, coming into existence (re-birth), the appearance of the aggregates, acquiring of the sense bases. This is called birth.

“What is ageing? It is the ageing of beings in the various classes of beings, their decay, broken teeth, greying hair, wrinkled skin, the dwindling of the life span, the wearing out of the sense-organs. This is called ageing.

“What is death? It is the passing away of beings in the various classes of beings; the failing away, the breaking up, the disappearance, the death, making end of life, the breaking up of the aggregates, the laying down of the body. This is called death.

“What is grief? It is the grief, sorrow, sorrowfulness the state of being sorry, inward sorrow, inward intense sorrow visited by some calamity or other, smitten by some kind of ill or other. This is called grief.

“What is lamentation? It is the crying, the wailing, the act of crying, the act of wailing, the state of crying, the state of wailing of one visited by some calamity or other, smitten by some kind of ill or other. This is called lamentation.

“What is suffering? It is bodily suffering, bodily unpleasantness, the painful and unpleasant feeling produced by bodily contact. This is called suffering. What is misery? It is mental suffering, unpleasantness, the painful and unpleasant feeling produced by mental contact. This is called misery. What is despair? It is despondency, despair, the state of despondency, the state of despair of one visited by some calamity or other, smitten by some kind of ill or other. This is called despair.

“What is meant by not getting what one desires, that too is suffering? To beings subject to birth there comes the desire: ‘O might we not be subject to birth, and birth not come to us.’ But this cannot be attained by mere desiring. So not getting what one desires, that too, is suffering. To beings subject to ageing there comes the desire: ‘O might we not be subject to ageing, and ageing not come to us ...’ (as before). To beings subject to disease there comes the desire: ‘O might we not be subject to disease and disease not come to us ...’ To beings subject to death there comes the desire: ‘O might we not be subject to death, and death not come to us ...’ To beings subject to sorrow, lamentation, suffering, misery and despair there comes the desire: ‘O might we not be subject to sorrow, lamentation, suffering, misery and despair, and sorrow, lamentation, suffering, misery and despair not come to us.’ But this cannot be attained by mere desiring. So not getting what one desires, that too is suffering,

“What, in brief, are the five groups of grasping that are suffering? These are the groups of grasping after matter, the group of grasping after feeling, ... after perception, ... after the mental (volitional) formations, ... after consciousness. These are called, in brief, the five groups of grasping that are suffering...

This is called the Noble Truth of suffering.

“What is the Noble Truth of the arising of suffering? It is this craving which produces re-becoming (re-birth) accompanied by passionate greed, and finding delight now here now there, namely the craving for sense pleasures, craving for existence and craving for non-existence (self-annihilation).

This is called the Noble Truth of the arising of suffering.

“What is the Noble Truth of the cessation of suffering? It is the complete cessation of that very craving, giving it up, relinquishing it, liberating oneself from it, and detaching oneself from it.

This is called the Noble truth of the cessation of suffering.

“And what is the Noble Truth of the Path leading to the cessation of suffering? It is this Noble Eightfold Path itself, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

“What is right understanding? It is this knowledge of suffering, knowledge of the arising of suffering, knowledge of the cessation of suffering, knowledge of the path leading to the cessation of suffering—this is called right understanding.

“What is right thought? Thought of renunciation, thought of goodwill, thought of not harming—this is called right thought.

“What is right speech? Abstention from false speech, abstention from tale-bearing, abstention from harsh (abusive) speech, abstention from idle chatter (gossip)—this is called right speech.

“What is right action? Abstention from killing, abstention from stealing, abstention from illicit sexual indulgence—this is called right action.

“What is right livelihood? Herein (in this dispensation) the Noble disciple avoiding wrong livelihood makes his living by right livelihood—this is called right livelihood.

“What is right effort? Herein a monk puts forth will, strives, stirs up energy, strengthens his mind, exerts himself to prevent the arising of evil, of unwholesome thoughts that have not yet arisen; puts forth will ... (as before) to banish the evil, unwholesome thoughts that have already arisen; puts forth will ... to develop wholesome thoughts that have not yet arisen; and puts forth will, strives, stirs up energy, strengthens his mind, exerts himself to maintain, to preserve, increase, to bring them to maturity, development, and to complete the wholesome thoughts that have arisen. This is called right effort.

“What is right mindfulness? Herein a monk lives practising body contemplation on the body, ardent, clearly comprehending and mindful (of it) having overcome covetousness and dejection concerning the world (of the body). He lives practising feeling-contemplation on feelings, ardent, clearly comprehending and mindful (of it) having overcome covetousness and dejection concerning the world (of feeling). He lives practising mind-contemplation on the mind, ardent clearly comprehending and mindful (of it) having overcome covetousness and dejection concerning the world (of the mind). He lives practising mind-object contemplation on the mind objects, ardent, clearly comprehending and mindful (of it) having overcome covetousness and dejection concerning the world of (mental objects). This is called right mindfulness.

“And what is right concentration? Herein a monk aloof from sensual desire, aloof from unwholesome thoughts, attains to and abides in the first meditative absorption (*jhāna*) which is detachment-born and accompanied by applied thought, sustained thought, joy and bliss. By allaying applied and sustained thought he attains to and abides in the second *jhāna* which is inner tranquillity, which is unification (of the mind), devoid of applied and sustained thought, and which has joy and bliss. By detachment from joy he dwells in equanimity, mindful and with clear comprehension and enjoys bliss in body, and attains to and abides in the third *jhāna* which the noble ones (ariyas) call ‘dwelling in equanimity, mindfulness and bliss.’ By the giving up of bliss and suffering, by the disappearance already of joy and sorrow, he attains to, and abides in the fourth *jhāna* which is neither suffering nor bliss, and which is the purity of equanimity-mindfulness. This is called right concentration.

“This is called the Noble Truth of the Path leading to the cessation of suffering.

“Reverend friends, the matchless Wheel of Dhamma set in motion by the Tathāgata, the Consummate One, the supremely Enlightened One, in the Deer Park at Isipatana near Baranasi, cannot be set in motion by a recluse, or brāhmaṇa or deva or Brahma or by anyone in the world. That is to say it was a proclamation of the Four Noble Truths, by way of teaching, laying down, establishing, opening up, analyzing and elucidating them.”

This the Venerable Sāriputta said. Those monks glad at heart rejoiced at the words of the Venerable Sāriputta.

24. Discourse on Āṭānāṭiya⁹⁴

Thus have I heard: On one occasion the Blessed One was living on the Vulture's Peak near Rājagaha.

Then the four great kings⁹⁵ having placed a guard over the four quarters, with a large army of Yakkhas, of Gandhabbas, of Kumbhaṇḍas, of Nāgas, having placed troops, having placed a barricade of soldiers on four sides, came to the presence of the Blessed One when the night was far advanced, illuminating the entire Vulture's Peak with their surpassing radiance; they saluted the Blessed One and sat on one side. From among the (attendant) Yakkhas, some saluted the Blessed One, and sat on one side; some exchanged greetings with the Blessed One conversing in a friendly and courteous manner, and sat on one side; some saluted him with clasped hands, and sat on one side; some announced their name and lineage, and sat on one side; some sat on one side in silence.

Then the great King Vessavana (Skt. Vaiśravaṇa)⁹⁶, who was seated on one side, said to the Blessed One: "Venerable Sir (Bhante), there are eminent Yakkhas who are not pleased with the Blessed One; there are also eminent Yakkhas pleased with the Blessed One. There are Yakkhas of middle rank who are not pleased with the Blessed One, and there are those who are pleased with the Blessed One. There are Yakkhas of inferior ranks who are not pleased with the Blessed One, and there are those who are pleased with the Blessed One. The Yakkhas, bhante, as a rule, are not pleased with the Blessed One. What is the reason for this?"

"Well, the Blessed One teaches the Dhamma to establish abstention from killing, from stealing, from sexual misconduct, from false speech, and from liquor that causes intoxication and negligence. To them such teaching is unpleasant and unpalatable."

"Surely, Bhante, there are disciples of the Blessed One. They frequent the remote recesses of forest and woodland wilderness where there is no sound, no tumult, where the breezes are void of human contact, and suitable for man's seclusion and quiet contemplation. There are eminent Yakkhas who haunt these forests, who have no faith in the word of the Blessed One.

"Bhante, may the Blessed One learn the Āṭānāṭiya⁹⁷ protection so that the displeased Yakkhas may be pleased, so that the monks and nuns, laymen and lay women, may be at ease, guarded, protected and unharmed." The Blessed One gave consent by his silence.

Then the great King Vessavana, knowing that the Blessed One has consented, recited the Āṭānāṭiya protection:

1. Homage to Vipassi (the Buddha), possessed of the eye (of wisdom) and splendour. Homage to Sikhi (the Buddha), compassionate towards all beings.
2. Homage to Vessabhū (the Buddha), freed from all defilements and possessed of ascetic energy. Homage to Kakusandha (the Buddha), the conqueror of (the fivefold) host of Māra.
3. Homage to Koṇāgamana (the Buddha) who shed all defilements, and lived the holy life. Homage to Kassapa (the Buddha), fully freed from all defilements.
4. Homage to Aṅgīrasa (the Buddha Gotama), the son of the Sakyans, who is full of radiance, and who proclaims the Dhamma that dispels all suffering.
5. Those in the world, who have extinguished (the flames of passion), and have perceived through insight (meditation), things as they really are, they never slander any one; they are mighty men who are free from fear.
6. Gotama (the Buddha), dear to gods and men, endowed with knowledge and virtue (*vijjā-caraṇa*), mighty and fearless, all do homage to him (homage be to him).
- 7–8. When the resplendent sun-offspring of Ādicca—with its full orb, arises, then the night ceases, and it is called the day. The direction from which the sun rises (is the East). There exists the ocean deep and vast.
9. This—a spreading sheet of water—they know as the ocean. Where there is East (to the East of Mount Meru) they say that quarter is East.
10. Custodian of this quarter is a great king named Dhataratṭhā who has a retinue of attendants, and is sovereign lord of the Gandhabbas.
11. Attended by Gandhabbas he enjoys their song and dance. Many are his (Dhataratṭhā's) sons, all of one name, so have I heard.
- 12–13. Eighty and ten and one are they, Inda their name, and mighty are they. They too, beholding the Buddha, Kinsman of the sun, mighty and fearless, salute him from afar: "Homage to you, who are unique among mankind; glory to you, the noblest among men.
- 14–15. "As by your omniscience you have looked on (mankind with a knowing eye), even the non-humans pay reverence to you. This we have often heard. We, therefore, request the Yakkhas to pay homage to Gotama, the Conqueror (the Buddha). They too, say: 'We reverence, Gotama, the Conqueror, we reverence Gotama who is endowed with knowledge and virtue.'"

- 16–17–18. The direction from where the petas (corpses). backbiters, murderers, the fierce brigands and the deceitful are removed, is the direction (to the right of Mount Meru), and is called the quarter of the South. The custodian of this quarter is a great king named Virūḷha who has a retinue of attendants, and is the sovereign lord of the Kumbhaṇḍas. Attended by the Kumbhaṇḍas he enjoys their songs and dance.
19. Many are his (Virūḷha's) sons, all of one name, so have I heard. Eighty and ten and one are they, Inda their name, and mighty are they.
20. They too, beholding the Buddha, Kinsman of the sun, mighty and fearless, salute him from afar: "Homage to you, who are unique among mankind, glory to you, the highest among men.
- 21–22. "As by the omniscience you have looked on (mankind with a knowing eye), even the non-humans pay reverence to you. This we have often heard. We, therefore, request the Yakkhas to pay homage to Gotama, the Conqueror (the Buddha). They too, say: 'We reverence Gotama, the Conqueror, we reverence Gotama who is endowed with knowledge and virtue.'"
- 23–24. When the resplendent sun—offspring of Ādicca—with its full orb, sets, then the day ceases, and it is called the night. The direction where the sun sets (is the West). There exists the ocean deep and vast.
25. This—a spreading sheet of water—they know as the ocean. Where there is West (to the West of Mount Meru) they say that quarter is West.
26. Custodian of this quarter is a great king named Virūpakkha, who has a retinue of attendants, and is sovereign lord of the Nāgas.
27. Attended by Nāgas he enjoys their song and dance. Many are his (Virūpakkha's) sons, all of one name, so have I heard.
- 28–29. Eighty and ten and one are they, Inda their name, and mighty are they. They too, beholding the Buddha, Kinsman of the sun, mighty and fearless, salute from afar: "Homage to you, who are unique among mankind; glory to you the noblest among men.
- 30–31. "You look on with goodness. Even non-humans revere you—this we have often heard. Therefore let us revere Gotama, the Conqueror: 'Revere Gotama, the Conqueror! We revere Gotama, the Buddha, endowed with knowledge and virtue.'"

32. Where lies delightful Uttarakuru (the Northern continent), where towers beautiful Mount Meru, there are born men who are selfless and unattached.
33. They neither sow the seed nor use⁹⁸ the plough. Spontaneously grown corn is there for them to enjoy.
34. The rice, purged of the red powder and of husk, clean and sweet-scented, is boiled in golden vessels; it is this that they partake of.
35. They make of cows a single-seated mount (like a mounting on horseback),⁹⁹ and ride about from place to place.
- 36–37. They make use of women and men, girls and boys as vehicles, and travel from place to place in them.
38. Mounting on vehicles (on elephants and horses) they (the Yakkhas of King Vessavana) travel in every direction.
39. This king who has a retinue of attendants, is possessed of elephants and horses on which he rides. He also has celestial chariots, palaces and palanquins. He has cities well built in the celestial regions.

Their names are Āṭānāṭā, Kusināṭā, Parakusināṭā, Nāṭapuriyā, Parakusitanāṭā. To the North, the city of Kapīvanta, to the South, Janogha, and cities named Navanavati, Ambara-ambaravati and the kingdom of Ālakamandā. Happy One (addressing the Buddha), this Kuvera (another name for Vessavana) has a kingdom named Viśāna, therefore the great King Kuvera is called Vessavana. There are Yakkhas (of this king) who hold investigations and make them known. They are Tatolā, Tattalā, Tatotalā, Ojasi, Tejasi, Tatojasi, Sūro, Rājā (Sura-rāja), Ariṭṭha, Nemi (Ariṭṭha-nemi). There (in Viśāna kingdom) lies the lake Dharaṇī whence rain-clouds (drawing water) pour them forth. And there is also the hall named Bhagalavati where the Yakkhas assemble,

40. There (round about the hall) are trees bearing perpetual fruit. (On these trees) there are multitudes of birds. There also is heard the cry of peacocks and herons, and the melodious song of kokilas (the Indian cuckoo).
41. There (near the lake) the cry of the birds, who call 'Live! Live!' (*jīvam-jīvaka*) is heard, and the bird *oṭṭhavacittaka* ('O lift your hearts!'), the jungle fowls, the crabs and the *pokkharasātaka* birds roam the woods.
42. There the cry of the parrot, the myna-birds and the *daṇḍamāṇavaka* birds is heard. And Kuvera's lotus-lake ever lies in her beauty in all seasons.

- 43-44. That direction (to the North of Mount Meru) is called by people the quarter of the North. The custodian of this quarter is a great king named Kuvera who has a retinue of attendants, and is sovereign lord of the Yakkhas. Attended by the Yakkhas he enjoys their songs and dance.
45. Many are his (Kuvera's) sons, all of one name, so have I heard. Eighty and ten and one are they, Inda their name, and mighty are they.
46. They too, beholding the Buddha, Kinsman of the sun, mighty and fearless, salute him from afar: "Homage to you, who are unique among mankind! Glory to you, the noblest among men.
- 47-48. "As by your pure omniscience you have looked on (mankind); even the non-humans pay reverence to you, this we have heard. We, therefore, request the Yakkhas to pay homage to Gotama, the Conqueror (the Buddha). They, too, say, 'We reverence Gotama, the Conqueror, we reverence Gotama who is endowed with knowledge and virtue.'"

"Happy One, this is the *Āṭānāṭiya* protection whereby both the monks and nuns, laymen and laywomen may live at ease, guarded, protected and unharmed.

If any monk or nun, layman or laywoman learns by heart this *Āṭānāṭiya* protection, and be word-perfect in repeating it, and if any non-human male or female Yakkha, youth or maiden Yakkha, minister, councillor or attendant Yakkha; male or female Gandhabba, youth or maiden Gandhabba, minister, councillor or attendant Gandhabba; male or female Kumbhaṇḍa, youth or maiden Kumbhaṇḍa, minister, councillor or attendant Kumbhaṇḍa; male or female Nāga, youth or maiden Nāga, minister, councillor or attendant Nāga were to walk with him or her, or stand or sit or lie down with him or her with malevolent intent, such a non-human, Happy One, will not obtain hospitality from any town or township, will not obtain a place to dwell, nor could live in the Kingdom of *Ālakamanda*. He will not be able to attend the meetings of the Yakkhas.

Further he would not be accepted or given in marriage, he would be reproached (by casting remarks on his deformed teeth or eyes or any part of the body), and the non-humans will put an empty bowl over his head and split it (head) in seven pieces.

"Happy One, there are non-humans who are fierce, violent, given to retaliation; those non-humans heed neither the (four) great kings, nor their ministers nor their attendants. They are

called rebels against the (four) great kings. Even as in the kingdom of Magadha, the thieves heed neither the king of Magadha, nor the ministers, nor their attendants, and are called rebels against the King of Magadha, so there are non-humans who are fierce ... (as before). They are called rebels against the (four) great kings.

“Happy One, if any non-human—male or female Yakkha, youth or maiden Yakkha, minister, councillor or attendant Yakkha; male or female Gandhabba, youth or maiden Gandhabba, minister, councillor or attendant Gandhabba; male or female Kumbhaṇḍa, youth or maiden Kumbhaṇḍa, minister, councillor or attendant Kumbhaṇḍa; male or female Nāga, youth or maiden Nāga, minister, councillor or attendant Nāga were to walk with a monk or nun, or a layman or laywoman, or stand, or sit, or lie down with him or her with malevolent intent, then should (the molested one) inform, cry aloud and shout to those Yakkhas, to the mighty Yakkhas, their commanders and chief commanders saying: ‘This Yakkha is seizing me, takes possession of me, is harassing me, assailing me, is harming me, harming me intensely and would not let me go!’

“Who are the Yakkhas, mighty Yakkhas and commanders, and chief commanders (to whom such appeal should be made?)

49. Inda, Soma, and Varuṇa, Bhāradvāja, Pajāpati,
Candana, Kāmaseṭṭha too, Kinnughaṇḍu, Nigahaṇḍu,
Panāda, Opamañña too, Devasūta and Mātali,
50. Cittasena the Gandhabba, Nala, Rāja, Janesabha,
Sātāgira, Hemavata, Puṇṇaka, Karatiya, Guḷa,
51. Sivaka, Mucalinda too, Vessāmitta, Yugandhara,
Gopāla, Suppagedha too, Hiri, Netti, and Mandiya,

52. Pañcālacaṇḍa, Āḷavaka, Pajjunna, Sumana, Sumukha,
Dadhimukha, Maṇi too, then Māṇi, Cara, Dīgha,
With these Serissaka.

“These are the Yakkhas, mighty Yakkhas, the commanders, the chief commanders to whom (the molested one) should inform, cry aloud and shout saying: ‘This Yakkha is seizing me, takes possession of me, is harassing me, assailing me, is harming me, and harming me intensely, and this Yakkha would not let me go!’

“This, Happy One, is the Āṭānāṭṭiyā protection whereby monks and nuns, laymen and laywomen may live at ease, guarded, protected and unharmed.

“Happy One, we now take our leave of you; for we have many duties to attend to,” (so said the four Great Kings).

“Great Kings, it is time for your departure,” (replied the Buddha.)

The four great kings arose from their seats, and saluting the Blessed One, circled round him on his right side, and there and then vanished. From among the (attendant) Yakkhas some arose from their seats, and saluted the Blessed One, circled round him on his right side, and there and then vanished; some exchanged greetings with the Blessed One conversing in a friendly and courteous manner, and there and then vanished; some saluted the Blessed One with clasped hands, and there and then vanished; some announced their name and lineage, and there and then vanished; some in silence there and then vanished.

When the night had passed the Blessed One addressed the monks. (The Buddha related to the monks word for word what had been said by the great King Vessavana.) “Learn by heart, monks, the Āṭānāṭṭiyā protection, constantly make use of it, bear it in mind. This Āṭānāṭṭiyā protection, monks, pertains to your welfare, and by virtue of it, monks and nuns, laymen and lay women may live at ease, guarded, protected and unharmed.”

This the Blessed One said. Those monks glad at heart rejoiced at the words of the Blessed One.

Here ends the Book of Protection.

APPENDIX

I. Protective Discourse to Aṅgulimāla¹⁰⁰

“Since I was born of Aryan birth,¹⁰¹ O sister, I am not aware of having intentionally deprived any living being of his life. By this asseveration of Truth may you be well! May your unborn child be well!”

II. Blessings

By the asseveration of this truth may you ever be well.

By the asseveration of this truth may you be free from illness.

By the asseveration of this truth may all blessings be upon you.

III. The Fearless Protection

By the (protective) power of all Buddhas, Pacceka Buddhas and all Arahants I secure my (your) protection in every way.

May all misfortunes be warded off, may all ailments cease; may no calamities befall you; may you live long in peace.

May all blessings be upon you. May all devas (deities) protect you.

By the protective power of all the Buddhas may safety ever be yours.

By the protective power of all the Dhamma may safety ever be yours.

By the protective power of all the Sangha may safety ever be yours.

By the power of this paritta may you be free from all dangers arising from malign influences of the planets, demons, and spirits. May thy misfortunes vanish.

By the power of the Buddha may all evil omens and untoward circumstances, the ominous cry of birds, the malign conjunctions of the stars, and evil dreams be rendered nugatory.

By the power of the Dhamma ... may all evil omens and untoward circumstances, the ominous cry of birds, the malign conjunctions of the stars, and evil dreams be rendered nugatory.

By the power of the Sangha ... may all evil omens and untoward circumstances, the ominous cry of birds, the malign conjunctions of the stars, and evil dreams be rendered nugatory.

May those beings who suffer be free from suffering.

May those beings who are in fear be free from fear.

May those beings who are in grief be free from grief.

May the rains fall in due season; may there be a rich harvest; may the world prosper; may the ruler be righteous.

May beings, celestial and terrestrial, devas and nāgas of mighty power, share this merit of ours. May they long protect the Dispensation.

May beings, celestial and terrestrial, devas and nāgas of mighty power, share this merit of ours. May they long protect the Teaching.
 May beings, celestial and terrestrial, devas and nāgas of mighty power, share this merit of ours. May they long protect me and others.

May all beings share this merit which we have thus acquired. May it redound to their happiness.

Let this (merit) accrue to my relatives; may they be well and happy. From the highest realm of existence to Avīci hell, whatever beings that are born—those with form and the formless ones, those with or without consciousness—may they all be free from suffering! May they attain Nibbāna!

By the power of the immense merit I have acquired by paying homage to the 'Triple Gem' (the Buddha, Dhamma, Sangha) which is eminently worthy of reverence, may all dangers cease!

IV. Factors of Enlightenment Protection

Seven are the factors of Enlightenment well expounded by the all-seeing Sage (the Buddha), cultivated and fully developed by him.

They are: Mindfulness, Investigation of the Dhamma, Persevering Effort, Rapture, Calm, Concentration, Equanimity. They conduce to perfect understanding; to full realization and to Nibbāna.

By the power of the truth of these words may you ever be well.

On one occasion the Buddha, the Protector, seeing that the Theras Moggallāna and Kassapa were ill and in distress, declared the seven Factors of Enlightenment hearing which they rejoiced and recovered from the illness.

By the power of the truth of these words may you ever be well.

Once the King of the Dhamma (the Buddha) himself was afflicted by an illness. Cunda Thera with great compassion declared the Factors of Enlightenment. Instantly the Buddha recovered from that illness.

By the power of the truth of these words may you ever be well.

Thus ceased the afflictions of the three great sages, who having removed the defilements by the Path, attained accomplishment in the nature (essence) of the Dhamma.

By the power of the truth of these words may you ever be well.

NOTES

1. *Psychic Discoveries Behind the Iron Curtain*, Sheila Ostrandar & Lynn Schroeder, Bantam Books, USA, p. 224; also read chapter (ibid.) on 'Healing with Thought,' p. 293.
2. For the physical basis of resistance, see *The Nature of Disease* by J. E. R. McDonagh, FR.C.S.
3. Aldous Huxley, *Ends and Means* (London, 1946), p. 259.
4. The Indic language spoken by the people of Sri Lanka.
5. *Kamma* in Buddhism means action brought about by volition.
6. C.A.F Rhys Davids, *Dialogues of the Buddha*, Part 3, p. 186.
7. C.A.F Rhys Davids, *Dialogues of the Buddha*, Part 3, p. 186.
8. SI 214.
9. *Milindapañhā*, Vol. I, p. 216.
10. See 'The Value of Paritta' above.
11. Vin I 22 (cf. M I 24); Khp No. 1.
12. Khp No. 2; cf. Vin I 83–84; Vibh 285 ff.
13. The novice referred to here is the seven-year old Sopāka. He was questioned by the Buddha. It is not a matter for surprise that a child of such tender years can give profound answers to these questions. One has heard of infant prodigies. (See *Encyclopedia Britannica* 1955, Vol. II, p. 389. Also read *Rebirth as Doctrine and Experience*, Francis Story, BPS, Kandy.)
14. See *āhāra* in Glossary at the end of the book.
15. Khp No. 3; cf. D II 293; M I 57; III 90. Cf. *Girimānanda Sutta* (No. 15 below).
16. M I 10; cf. A II 40; MN 53.
17. A V 87.
18. Literally action—mental, verbal, and physical.
19. Khp No. 5; Sn 46 under the title *Maṅgala Sutta*; cf. Mahāmaṅgala Jātaka No. 452.
20. The vicissitudes are eight in number: gain and loss, good-repute and ill-repute, praise and blame, joy and sorrow. This stanza is a reference to the state of mind of an Arahant, a Consummate One.
21. Khp No. 6; Sn 39.

Ratana means precious jewel. Here the term is applied to the Buddha, Dhamma and Sangha.

The occasion for this discourse, in brief, according to the commentary, is as follows: The city of Vesālī was afflicted by a famine, causing death especially to the poor folk. Due to the presence of decaying corpses the evil spirits began to haunt the city; this was followed by a pestilence. Plagued by these three fears of famine, non-human beings and pestilence, the citizens sought the help of the Buddha who was then living at Rājagaha. Followed by a large number of monks including the Venerable Ānanda, his attendant disciple, the Buddha came to the city of Vesālī. With the arrival of the Master, there were torrential rains which swept away the putrefying corpses. The atmosphere became purified and the city was cleaned. Thereupon the Buddha delivered

this Jewel Discourse (Ratana Sutta) to the Venerable Ānanda, and gave him instructions as to how he should tour the city with the Licchavi citizens reciting the discourse as a mark of protection to the people of Vesālī. The Venerable Ānanda followed the instructions, and sprinkled the sanctified water from the Buddha's own alms bowl. As a consequence the evil spirits were exorcised, the pestilence subsided. Thereafter the Venerable Ānanda returned with the citizens of Vesālī to the Public Hall where the Buddha and his disciples had assembled awaiting his arrival. There the Buddha recited the same Jewel Discourse to the gathering (Khp-a 161).

22. Literally, in the Buddha is this precious jewel.

23. Literally, in the Dhamma is this precious jewel.

24. Literally, in the Sangha is this precious jewel.

25. Obtained without payment; *avyayaena*. Khp-a I 185.

26. The reason why it is stated that there will be no eighth existence for a person who has attained the stage of *sotāpatti* or the first stage of sanctity is that such a being can live at the most for only a period of seven existences in the realm of sense spheres.

27. *Abhiñhānāni*: i. matricide, ii. patricide, iii. the murder of Arahants (the Consummate Ones), iv. the shedding of the Buddha's blood, v. causing schism in the Sangha, and vi. pernicious false beliefs (*niyato micchā ditṭhi*).

28. He is a *sotāpanna*, stream-enterer, one who has attained the first stage of sanctity.

29. The last three stanzas were recited by *Sakka*, the chief of Devas (gods), Khp-a 195.

30. Sn 1:8; Khp No. 9.

While the Buddha was staying at Sāvattḥī, a band of monks, having received subjects of meditation from the master, proceeded to a forest to spend the rainy season (*vassana*). The tree deities inhabiting this forest were worried by their arrival, as they had to descend from tree abodes and dwell on the ground. They hoped, however, the monks would leave soon; but finding that the monks would stay the *vassana* period of three months, harassed them in diverse ways, during the night with the intention of scaring them away. Living under such conditions being impossible, the monks went to the Master and informed him of their difficulties. Thereon the Buddha instructed them in the Metta Sutta and advised their return equipped with this sutta for their protection. The monks went back to the forest, and practising the instruction conveyed, permeated the whole atmosphere with their radiant thoughts of *mettā* or loving-kindness. The deities so affected by this power of love, henceforth allowed them to meditate in peace.

The discourse gets divided into two parts, the first detailing the standard of moral conduct required by one who wishes to attain purity and peace, and the second the method of practice of lovingkindness (Khp-a 232.).

31. Culla Vagga, II 110; also in the Aṅguttara under the title *Ahi (mettā) Sutta*, A II 72; Khandha-vatta Jātaka, 203.

32. Vipassī, Sikhī, Vessabhū, Kakusanda, Konāgamana, Kassapa, Gotama.

33. A V 342.

34. Mūgapakkha (Temiya) Jātaka, No. 538.
35. The paritta text has '*puttānaṃ phalam-asnā-ti*' which means, 'blest with offspring.' This is hardly compatible in the context of the stanza concerned. The original Jātaka text has '*vuttānaṃ phalam-asnā-ti*' which means, 'the fruit of what is sown he enjoys,' a meaning which harmonizes with the rest of the stanza.
36. Jātaka II 23; No. 159.
37. The word '*Brāhmaṇa*' is used in the literal sense of one who has unloaded the burden of evil (*bāhita pāpoti brāhmaṇo*), i. e., the Buddha, or an Arahant, a Consummate One. The word *Brāhmaṇa* in the *Brāhmaṇa Vagga* (last chapter of the Dhammapada) refers to the Arahant.
38. SI 50.
- In Indian cosmology the major planets are regarded as deities or gods. This view, at times, extends to the common parlance of today, e.g., 'rain god,' 'sun god,' etc. The Buddha was not disposed to comment on these views, and so he contented himself with merely expressing the message of the Dhamma through the medium of these views.
39. SI 51.
40. SI 128.
41. The four pairs of persons constitute the four kinds of noble disciples who have attained the four paths and four fruits of sanctity (*magga* and *phala*), namely: *sotāpatti* 'stream entry'; *sakadāgāmi* 'once returning'; *anāgāmi* 'non-returning'; and *arahatta*, 'arahantship,' the fourth and the last stage at which all fetters are severed and taints rooted out.
42. The above four pairs become eight when the paths and fruits are regarded separately.
43. S V 79.
44. S V 80.
45. S V 81.
46. Younger brother of the Venerable Sāriputta.
47. A V 108.
48. *Sabba-kāya*. Literally, the whole (breath) body.' According to the *Visud-dhimagga*, *kāya* here does not mean the physical body, but the whole mass of in-breathing and out-breathing.
49. MI 116.
50. They are Buddhas, who have attained enlightenment independent of another's aid, but lack the faculty of convincing others.
51. For stories connected with these thirteen names, see *Dictionary of Pali Proper Names*, G.P. Malalasekera.
52. Literally 'those essences of beings,' M-a IV 129. Having declared the names of the thirteen paccekabuddhas, the names of those others who are the essences of beings are now revealed in verse.
53. Literally, removed the spike of passions (*visalla*).
54. It would appear that the reason why in the Pali stanzas attributes are mentioned in respect of some paccekabuddhas, and not all, is for metrical purposes.
55. Culla Jāli and Mahā Jāli.

56. Four Ānandas, four Nandas and four Upanandas, M-a IV 129.
57. The five aggregates of: body, feeling or sensation, perception, formations and consciousness.
58. Beyond lust, hate, delusion, pride and false views.
59. S V 420; Vinaya (Mahāvagga, I 10. No. 17).
The First Sermon of the Buddha For seven weeks immediately following Enlightenment, the Buddha spent his time in lonely retreat. At the close of this period he decided to proclaim the doctrine (Dhamma) he had realized to those five ascetics who were once struggling with him for Enlightenment. Knowing that they were living at Isipatana (modern Sārnāth), still steeped in the unmeaning rigours of extreme asceticism, the Master left Gayā, where he attained Enlightenment, for distant Varanasi, India's holy city. There at the Deer Park he rejoined them.
60. The Perfect One, one attained to Truth. The Buddha used it when referring to himself. For details, see *The Buddha's Ancient Path*, Piyadassi Thera, BPS, p. 17, n. 4.
61. For a very comprehensive account of the Four Noble Truths, read *The Buddha's Ancient Path*, Piyadassi Thera, BPS.
62. As the previous paragraphs indicate, there are three aspects of knowledge with regard to each of the Four Noble Truths: 1. the knowledge that it is the Truth (*sacca-ñāṇa*); 2. the knowledge that a certain function with regard to this Truth should be performed (*kicca-ñāṇa*); and 3. the knowledge that the function with regard to this Truth has been performed (*kata-ñāṇa*). The twelve ways or modes are obtained by applying these three aspects to each of the Four Noble Truths.
63. *Dhamma-cakkhu*; in other words, he attained *sotāpatti*, stream-entry, the first stage of sanctity.
64. DN 20.
65. *Aparājita*, because they are Arahants, the Consummate Ones, who have overcome all defilements.
66. *Tatra* in the text means 'there, but the preceding stanza has *imaṃ*, 'this (assembly),' and the devas are already in the presence of the Blessed One; so it is rendered as 'in this.'
67. In most of the Paritta books the numbering of stanzas is not consecutive. I have adopted the consecutive method.
68. *Akkhara-pada-niyamitaṃ vacanaṃ* (Com.).
69. *Yakkha*, here used in the sense of devas.
70. *Parivāra sampannā*. Com.
71. *Bhikkhu dassanattāya āgalā*, Com. This meaning is clear from the words *dakkhitāya* (to see) stanza no. 1, and *dakkhema* (shall see) stanza no. 60.
72. Twice-born is a reference to birds since they first come out as an egg, and when it hatches a complete bird is born.
73. Vajirahattha and Vāsavassa are other names for Sakka, the chief of devas.
74. The Devas born in *brahma-loka* by practising the *kaṣiṇa* or devises for concentration, namely: water (*āpo*) *kaṣiṇa*; earth (*paṭṭhavi*) *kaṣiṇa*; fire (*tejo*) *kaṣiṇa*; air (*vāyo*) *kaṣiṇa*.

75. The Devas who have developed *jhāna*, or mental absorption by practising *mettā* and *karuṇā*, loving-kindness and compassion, two of the four sublime states (*brahma-vihāra*).

76. *Kāma-ogha*, *bhava-ogha*, *diṭṭhi-ogha*, *avijjā-ogha*.

77. See above, stanza no. 4.

78. *Kaṇha* is an epithet of *Māra*.

79. Sn, p. 31.

80. 'Current' stands for the Pali word *ogha* which is fourfold—sense pleasures, becoming, wrong views and ignorance (*kāma-ogha*, *bhava-ogha*, *diṭṭhi-ogha*, *avijjā-ogha*).

81. 'Ocean' stands for the Pali word *aṇṇavaṇṇam* which is metaphorically used to signify repeated existence, or *saṃsāra*.

82. Sn 12; S I 172.

83. Com. In the use of the four requisites: robes, food, lodging, medicine.

84. Sn, p. 18.

Having heard the Discourse on Blessings (*Maṅgala Sutta*, see above) which deals with things that tend to man's weal and prosperity, the deities thought to themselves: "Buddha has told us about the blessings but not about the downfall and decline of man; what if we were to approach the Buddha and question him about the things that tend to downfall." So the day after the teaching of the Blessings by the Buddha, the deities came up to the Master and asked these questions. (Com.)

85. Apparently during the Buddha's time, in Indian society, a man could legally have more than one wife if he could maintain them. Kings had harems. What was prohibited was illegal sexual relations.

86. By reason of his anxiety as to whether she would long for young men in preference to him. Com.

87. Sn, p. 21. Also known as *Aggika-bhāradvāja Sutta*.

88. The abusive terms used by the brahmin and the respectful address that follows need a word of explanation. The brahmin had just prepared his offering to the great *Brahma*, his God, when his eyes fell on the Buddha. To the brahmin the sight of a *samaṇa*, a shaven-headed recluse, was an unlucky sign. Hence he burst into angry words. The Buddha, however, was unruffled and spoke to him quietly in words of soft cadence. The brahmin apparently was ashamed, and repenting of his folly, addressed the Buddha courteously (Com.). It is interesting to note the Buddha's stress on anger and hatred in his very first stanza.

89. *dvija*: birds.

90. MN 141.

91. See Discourse No. 17 above.

92. To train in stream-attainment is more difficult than to train in the path of arahantship for the reason that in the former case one has to deal with undeveloped beings and in the latter case with those who are already developed and who are, by virtue of their development, not destined to fall back.

93. This is another epithet of the Buddha.

94. DN 32.

95. They are *Dhataratṭha*, *Virūlha*, *Virūpakka* and *Vessavana*, presiding

over the four quarters in the celestial regions.

96. According to the Commentary, Vessavaṇa, King of the Northern Quarter, was familiar with the Buddha, expert in conversation and well-disciplined, and thus he became the spokesman. Kuvera is another name for Vessavaṇa (see stanza 39 below).

97. According to *Dīghanikāyaṭṭhakathā ṭīkā*, (Vol. III, p. 194), King Vessavaṇa has a town by the name of *Āṭṭānāṭṭiya*, where the four kings assembled and recited this *paritta* which speaks of the virtues of the seven Buddhas: Vipassi, Sikhi, Vessabhū, Kakusandha, Konāgamaṇa, Kassapa and Gotama.

The kings approached the Buddha with the intention of obtaining his approval in which event, they felt, that this Paritta will attain a revered position: *satthu kathite imaṃ parittaṃ garu bhavissatī ti pi āha*.

Note. Regarding 'learn,' *ugganhātha*, the Commentary says: as there is nothing for the Buddha to learn afresh, the aim was to create an opportunity for the Buddha to listen to the discourse. *Imaṃ parittaṃ sāvetuṃ okāsaṃ karonto evamāha*.

98. *Na pi nīyanti*, literally, they do not carry the plough.

99. *Taṃ piṭṭhim abhiruyha* mounting on the back, Com.

100. The Venerable Āṅgulimāla while on his rounds for alms in Sāvattihī saw a woman in travail. After his meal he approached the Buddha and told him what he had seen. Thereupon the master taught him this paritta. He then went to the presence of the suffering sister, sat on a seat separated from her by a screen, and made this asseveration of the Truth. Instantly she gave birth to the child with great ease. The efficacy of the *Āṅgulimāla Paritta* persists to this day.

This sutta is not included in 'The Book of Protection.' The words, uttered by the Buddha by way of protection, and learnt by the Venerable Āṅgulimāla, are found in the *Āṅgulimāla Sutta* (Majjhima Nikāya, Sutta No. 86).

The Majjhima Commentary says that at the very moment when the water that was used to wash the seat of him who recited this paritta is put on the head of the mother it effects a safe delivery of the infant and put an end to all danger.

101. I.e., since Āṅgulimāla joined the *Sangha*, the Order.

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