0.0.1 Angulimala

1. Thus was heard by me. At one time the Auspicious One was dwelling at Savatthi in Jeta's Grove, Anathapindika's Park. At that time in king Pasenadi of Kosala's kingdom, there was a bandit named Angulimala, who was cruel, bloody-handed, violent, merciless towards living beings. Villages were made decimated villages, towns were made decimated towns, districts were made decimated districts. He, having slayed human beings, having cut off their fingers, wore them as garland. Then in the morning time, the Auspicious One, having dressed, having taken bowl and outer robe, entered Savatthi for alms food. Having wandered in Savatthi for alms food, after his meal, having gone back after alms gathering, he set his dwelling place in order. Having taken bowl and robes, he entered the main road towards the bandit Angulimala.

2. The cowherds, shepherds, farmers, and passersby, saw the Auspicious One entered the main road towards the bandit Angulimala. Having seen, said this to the Auspicious One: "Do not, O samana, enter this path. On this path, O samana, is there is a bandit named Angulimala who is cruel, bloody-handed, violent, merciless towards living beings. Villages have been made decimated villages, towns have been made decimated towns, districts have been made decimated districts. He, having slayed human beings, having cut off their fingers, wear them as garland. Indeed on this path, O samana, even ten

0.0.1 aṅgulimāla suttaṃ

1. evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena rañño pasenadissa kosalassa vijite coro aṅgulimālo nāma hoti luddo lohitapāṇī hatapahate niviṭṭho adayāpanno pāṇabhutesu. tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. so manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. atha kho bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya sāvatthiṃ[1] piṇḍāya pāvisi. sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto senāsanaṃ saṃsāmetvā pattacīvaraṃ ādāya yena coro aṅgulimālo tena'ddhānamaggaṃ paṭipajji.

2. addasaṃsu[2] kho gopālakā pasupālakā kassakā pathāvino[3] bhagavantaṃ yena coro aṅgulimālo tenaddhānamaggaṃ paṭipannaṃ disvāna bhagavantaṃ etadavocuṃ: mā samaṇa, etaṃ maggaṃ paṭipajji, etasmiṃ samaṇa, magge coro aṅgulimālo nāma luddo lohitapāṇī hatapahate niviṭṭho adayāpanno pāṇabhūtesu. tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. so manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. etaṃ hi samaṇa, maggaṃ dasapi purisā vīsatimpi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā saṃha-

[1] sāvatthiyaṃ - sīmu
[2] addasāsuṃ - machasaṃ, sīmu, pts
[3] padhāvino - pts, syā

men, even twenty men, even thirty men, even forty men, even fifty men, having entered together on this path, have met their death at the hands of the bandit, Angulimala." When thus was said, the Auspicious One went on in silence.

3. Also for a second and a third time, the cowherds, shepherds, farmers, and passersby, said this to the Auspicious One: "Do not, O samana, enter this path. On this path, O samana, there is a bandit named Angulimala who is cruel, bloody-handed, violent, merciless towards living beings. Villages have been made decimated villages, towns have been made decimated towns, districts have been made decimated districts. He, having slayed human beings, having cut off their fingers, wear them as garland. Indeed on this path, O samana, even ten men, even twenty men, even thirty men, even forty men, even fifty men, having entered this path together, have met their death at the hands of the bandit, Angulimala." Also for a third time, the Auspicious One went on in silence.

4. The bandit Angulimala saw the Auspicious One approaching from afar. Having seen, this occurred to him: "It is marvellous indeed, Sir. It is unprecedented indeed, Sir. Indeed on this path, even ten men, even twenty men, even thirty men, even forty men, even fifty men, having entered this path together, have met their death at my hands. But this samana comes alone without a companion, presumably by force, I think. Why don't I

ritvā saṃharitvā[4] paṭipajjanti. tepi corassa aṅgulimālassa hatthatthaṅgacchantī'ti[5]. evaṃ vutte bhagavā tuṇhībhūto agamāsi.

3. dutiyampi kho gopālakā pasupālakā kassakā pathāvino[6] bhagavantaṃ etadavocuṃ: mā samaṇa, etaṃ maggaṃ paṭipajji, etasmiṃ samaṇa magge coro aṅgulimālo nāma luddo lohitapāṇī hatapahate niviṭṭho adayāpanno pāṇabhutesu. tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. so manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. etaṃ samaṇa, maggaṃ dasapi purisā vīsatimpi purisā tiṃsampi purisā vattārisampi purisā paññāsampi purisā saṃharitvā saṃharitvā[7] paṭipajjanti, tepi corassa aṅgulimālassa hatthatthaṅgacchantī'ti[8]. tatiyampi kho bhagavā tuṇhībhūto agamāsi.

4. addasā kho coro aṅgulimālo bhagavantaṃ dūratova āgacchantaṃ, disvānassa etadahosi: acchariyaṃ vata bho abbhūtaṃ vata bho. imaṃ hi maggaṃ dasapi purisā, vīsatimpi purisā, tiṃsampi purisā, cattārisampi purisā, paññāsampi purisā saṃharitvā saṃharitvā paṭipajjanti, tepi mama hatthatthaṅgacchanti. atha ca panāyaṃ samaṇo eko adutiyo pasayha maññe

[4] saṅkaritvā saṅkaritvā - machasaṃ; saṅkaritvā saṅkaritvā - syā.
[5] hatthattaṃ gacchanti - sīmu; hatthatthaṃ gacchanti - machasaṃ, syā, pts
[6] padhāvino - pts, syā
[7] saṅkaritvā saṅkaritvā - machasaṃ; saṅkaritvā saṅkaritvā - syā.
[8] hatthattaṃ gacchanti - sīmu; hatthatthaṃ gacchanti - machasaṃ, syā, pts

deprive this samana of life?"

5. So then, the bandit Angulimala, having grabbed his sword and shield, having fastened on his bow and quiver, pursued behind, following the Auspicious One. Then the Auspicious One fashioned such a feat of psychic power that the bandit Angulimala going with all his strength was not capable of catching up with the Auspicious One going at his normal pace. Then this occurred to the bandit Angulimala "It is marvellous indeed, Sir. It is unprecedented indeed, Sir. Formerly I could indeed even run up to an elephant and having attacked it, seize it. I could even run up to a horse and having attacked it, seize it. I could even run up to a beast and having attacked it, seize it. But now, even though I am going with all my strength, I am not able to catch up with this samana." He said this to the Auspicious One: "Stop, O samana! Stop, O samana!" "I, O Angulimala, have stopped. You stop."

6. It then occurred to the bandit Angulimala These samanas, sons of the Sakyan are speakers of the truth, admitting the truth, yet this samana, while moving has said: "I, O Angulimala, have stopped. You stop." What if I were to asks this samana. So then, the bandit Angulimala addressed the Auspicious One in verse:

> "Moving, O samana, you say, I have stopped,
> but you say of me standing, [I am] not standing
> still;

āgacchati. yannūnāhaṃ imaṃ samaṇaṃ jīvitā voropeyya'nti.

5. atha kho coro aṅgulimālo asicammaṃ gahetvā dhanukalāpaṃ sannayahitvā bhagavantaṃ piṭṭhito piṭṭhito anubandhi. atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhiṅkhāsi[9]. yathā coro aṅgulimālo bhagavantaṃ pakatiyā gacchantaṃ sabbatthāmena gacchanto na sakkoti sampāpuṇituṃ. atha kho corassa aṅgulimālassa etadahosi: acchariyaṃ vata bho abbhūtaṃ vata bho, ahaṃ hi pubbe hatthimpi dhāvantaṃ anupatitvā gaṇhāmi, assampi dhāvantaṃ anupatitvā gaṇhāmi, rathampi dhāvantaṃ anupatitvā gaṇhāmi, migampi dhāvantaṃ anupatitvā gaṇhāmi. atha ca panāhaṃ imaṃ samaṇaṃ pakatiyā gacchantaṃ sabbatthāmena gacchanto na sakkomi sampāpuṇitu'nti ṭhito bhagavantaṃ etadavoca: tiṭṭha samaṇa, tiṭṭha samaṇāti. ṭhito ahaṃ aṅgulimāla, tvañca tiṭṭhāti.

6. atha kho corassa aṅgulimālassa etadahosi: ime kho samaṇā sakyaputtiyā saccavādino saccapaṭiññho, atha ca panāyaṃ samaṇo gacchaṃyeva samāno evamāha[10] ṭhito ahaṃ aṅgulimāla, tvañca tiṭṭhā'ti. yannūnāhaṃ imaṃ samaṇaṃ puccheyyanti. atha kho coro aṅgulimālo bhagavantaṃ gāthāya ajjhabhāsi:

gacchaṃ vadesi samaṇa ṭhitomhi,
mamañca brūsi ṭhitaṃ aṭṭhitoti;

[9] abhisaṅkhāresi - syā
[10] gacchaṃyevāha - machasaṃ, syā, pts

I ask, O samana, the meaning of this,
how have you stopped, but I, not stopped?"

"I, O Angulimala, am always stopped,
having buried the rod in regard to all living
beings;
but you are unrestrained towards living beings,

that is why I have stopped, and you have not
stopped."

Alas, after a long time, the revered great seer,
this samana has entered the great forest for
my sake;
that at long last, I too give up evil;
having heard your verse connected with the
Dhamma.

Just there the bandit threw away,
his sword and weapons off a deep precipice;
the bandit bowed down at the Well-farer's feet,

and asked for the going forth just right there.

"The Buddha, the compassionate great seer,
the Teacher of the world with its devas;
at that time said: "Come, bhikkhu",
just this was his becoming a bhikkhu."

pucchāmi taṃ samaṇa etamatthaṃ,
kathaṃ ṭhito tvaṃ ahamaṭṭhitomhī'ti?

ṭhito ahaṃ 'aṅgulimāla sabbadā,
sabbesu bhūtesu nidhāya daṇḍaṃ;
tuvañca pāṇesu asaññatosi,
tasmā ṭhitohaṃ tuvamaṭṭhitosī'ti.

cirassaṃ vata me mahito mahesī,
mahāvanaṃ samaṇoyaṃ paccupādi[11];
sohaṃ cirassāpi pahassaṃ[12] pāpaṃ,
sutvāna gāthaṃ tava dhammayuttaṃ.

itveva coro asiāvudhañca,
sobbhe papāte narake anvakāri[13];
avandi coro sugatassa pāde,
tattheva naṃ pabbajjaṃ ayāci.

buddho ca kho kāruṇiko mahesi,
yo satthā lokassa sadevakassa;
tamehi bhikkhūti tadā avoca,
esova tassa ahu bhikkhubhāvo'ti.

7. atha kho bhagavā āyasmatā aṅgulimālena pacchāsamaṇena yena sāvatthi tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena sāvatthi tadavasari.

[11] mahāvanaṃ pāpuṇi saccavādi - machasaṃ; mahāvanaṃ samaṇa paccupādi - syā; mahāvanaṃ samaṇoyaṃ paccavādi - pts
[12] pahāya - machasaṃ; pajahissa - syā; pahāssaṃ - sīmu, pts
[13] akiri - machasaṃ; manvakāri - syā

7. So then, the Auspicious One set out to Savatthi with the venerable Angulimala as his attendant. Walking stage by stage, they arrived at Savatthi. There, the Auspicious One dwelled at Savatthi in Jeta's Grove, Anathapindika's Park. At that time, at king Pasenadi of Kosala's door of the inner palace, a great multitude of people, having gathered together, were making a great noise, a loud noise: "O Your Majesty, the bandit named Angulimala is in your kingdom. He is cruel, bloody-handed, violent, merciless towards living beings. Villages have been made decimated villages, towns have been made decimated towns, districts have been made decimated districts. He, having slayed human beings, having cut off their fingers, wear them as garland. Put an end to him, O Your Majesty."

8. Then king Pasenadi of Kosala, with five hundred horses, left Savatthi in the middle of the day, set out for the monastery. He went as far as the vehicle would allow. Having descended from his vehicle, proceeded on foot to visit with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, he sat down to one side. Having sat down to one side, the Auspicious One said this to king Pasenadi of Kosala: "O Great King, has the king of Magadha, Seniya Bimbisara provoked you, or the Licchavis of Vesali, or other opposing kings?" "No, O Bhante, the king of Magadha, Seniya Bimbisara, has not provoked me, also not the Licchavis of Vesali, also not any other opposing kings. There is a bandit, O

tatra sudaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena rañño pasenadissa kosalassa antepuradvāre mahājanakāyo santipatitvā uccāsaddo mahāsaddo hoti. coro te deva, vijite aṅgulimālo nāma luddo lohitapāṇī hatapahate niviṭṭho adayāpanno pāṇabhūtesu. tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā, so manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. taṃ devo paṭisedhetu'ti.

8. atha kho rājā pasenadi kosalo pañcamattehi assasatehi sāvatthiyā nikkhami. divādivassa yenārāmo tena pāyāsi. yāvatikā[14] yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ bhagavā etadavoca: kinnu te mahārāja, rājā māgadho seniyo bimbisāro kupito, vesālikā vā licchavī, aññe vā paṭirājāno'ti. na kho me bhante, rājā māgadho seniyo bimbisāro kupito, napi vesālikā licchavī, napi aññe paṭirājāno. coro me bhante, vijite aṅgulimālo nāma luddo lohitapāṇi hatapahate niviṭṭho adayāpanno pāṇabhūtesu. tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. so manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. tāhaṃ bhante paṭisedhissāmīti.

[14] yāvatiko - pts

Bhante, named Angulimala in my kingdom. He is cruel, bloody-handed, violent, merciless towards living beings. Villages have been made decimated villages, towns have been made decimated towns, districts have been made decimated districts. He, having slayed human beings, having cut off their fingers, wear them as garland. I, O Bhante, will put an end to him."

9. "But if you, O Great King, were to see Angulimala having shaved off hair and beard, having put on the yellow robes, having gone forth from the house life into homelessness, abstaining from killing living beings, abstaining from taking what is not given abstaining from false speech, eating one meal a day, celibate, virtuous in conduct, pleasant in habits, what would you do?" "We, O Bhante, would bow down to him, we will rise up from our seats for him, we would invite him to a seat, we would also offer him robes, alms food, lodging and medicines, provisions and necessities for the sick, and we would arrange for him rightful protection and guard. But O Bhante, from where will this self-control come to be for such an immoral, evil person?" At that time, the venerable Angulimala was seated not far from the Auspicious One. So then the Auspicious One, having stretched out his arm said this to king Pasenadi of Kosala: "This O Great King, is Angulimala."

10. Then for king Pasenadi of Kosala, there was just fear, there was hair raising terror, So then the Auspicious

9. sace pana tvaṃ mahārāja, aṅgulimālaṃ passeyyāsi kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitaṃ, virataṃ pāṇātipātā virataṃ adinnādānā virataṃ musāvādā ekabhattikaṃ brahmacāriṃ sīlavantaṃ kalyāṇadhammaṃ, kinti naṃ kareyyāsīti? abhivādeyyāma vā mayaṃ bhante, paccuṭṭheyyāma vā āsanena vā nimanteyyāma abhinimanteyyāmapi naṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi, dhammikaṃ vā assa ra rakkhāvaraṇaguttiṃ saṃvidaheyyāma kuto panassa bhante, dussīlassa pāpadhammassa evarūpo sīlasaṃyamo bhavissatīti? tena kho pana samayena āyasmā aṅgulimālo bhagavato avidūre nisinno hoti. atha kho bhagavā dakkhiṇaṃ bāhuṃ[15] paggahetvā rājānaṃ pasenadiṃ kosalaṃ etadavoca: eso maharāja, aṅgulimālo'ti.

10. atha kho rañño pasenadissa kosalassa ahudeva bhayaṃ ahuchamhitattaṃ ahu lomahaṃso. atha kho bhagavā rājānaṃ pasenadiṃ kosalaṃ bhītaṃ saṃviggaṃ lomahaṭṭhajātaṃ viditvā rājānaṃ pasenadiṃ kosalaṃ etadavoca: mā bhāyi maharāja, mā bhāyi mahārāja, natthi te ato bhayanti. atha kho rañño pasenadissa kosalassa yaṃ ahosi bhayaṃ vā chamhitattaṃ vā lomahaṃso vā, so paṭippassamhī. atha kho rājā pasenadi kosalo yenāyasmā aṅgulimālo tenupasaṅkami. upasaṅkamitvā āyasmantaṃ aṅgulimālaṃ etadavoca: ayyo no bhante, aṅgulimāloti? evaṃ mahārājāti. kathaṃgotto bhante, ayyassa pitā, kathaṃgottā mātāti? gaggo kho mahārāja, pitā, mantānī mā-

[15] dakkhiṇabāhaṃ - pts

One having known that king Pasenadi of Kosala was terrified, awe struck, with hair standing on end, said this to king Pasenadi of kosala: Do not be afraid, O Great King. Do not be afraid, O Great King. There is nothing to fear from him. Then king Pasenadi of Kosala's fear, terror and trepidation subsided. Then king Pasenadi of Kosala approached the venerable Angulimala. Having approached, he said this to the venerable Angulimala "Is the Master, O Bhante, Angulimala? "Yes, O great king." "What, O Bhante, is the Master's father's clan? what is his mother's clan?" "Gagga, O Great King, is my father's, Mantani is my mother's." O Bhante, may the Master Gagga Mantaniputta take delight. We will be desirous to offer the Master Gagga Mantaniputta robes, alms food, lodging and medicines, provisions and necessities for the sick.

11. At that time the venerable Angulimala was a forest dweller, an alms food eater, a rag robe wearer, and triple robe wearer. So then, the venerable Angulimala said this to king Pasenadi of Kosala Enough O Great King. My three robes are complete. Then king Pasenadi of Kosala approached the Auspicious One. Upon arrival, having bowed down to the Auspicious One, he sat down to one side. Having sat down to one side, king Pasenadi of Kosala said this to the Auspicious One: "It is marvellous indeed, O Bhante. It is unprecedented indeed, O Bhante. in so far as, O Bhante, the Auspicious One is the tamer of the untamed, the trainer of the untrained, the helper

tāti. abhiramatu bhante, ayyo gaggo mantāniputto. ahamayyassa gaggassa mantāniputtassa ussukkaṃ karissāmi cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānanti[16].

11. tena kho pana samayena āyasmā aṅgulimālo ārañ-ñako hoti piṇḍapātiko paṃsukuliko tecīvariko. atha kho āyasmā aṅgulimālo rājānaṃ pasenadiṃ kosalaṃ etadavoca: alaṃ mahārāja, paripuṇṇaṃ me ticīvaranti atha kho rājā pasenadi kosalo yena bhagavā, tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca: acchariyaṃ bhante, abbhūtaṃ bhante, yāvañcidaṃ bhante, bhagavā adantānaṃ dametā asantānaṃ[17] sametā aparinibbutānaṃ [18] parinibbāpetā. yaṃ hi mayaṃ bhante, nāsakkhimhā daṇḍenapi satthenapi dametuṃ. so bhagavatā adaṇḍena asattheneva[19] danto. handa ca dāni[20] mayaṃ bhante, gacchāma bahukiccā mayaṃ bahukaraṇiyāti. yassadāni tvaṃ mahārāja, kālaṃ maññasīti. atha kho rājā pasenadi kosalo uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

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[16] parikkhārehīti - sīmu
[17] asamentānaṃ - syā
[18] apparinibbutānaṃ - syā
[19] asatthena - syā
[20] handadāni - syā, pts

for fully extinguishing the unextinguished. Indeed we, O Bhante, was unable to tame him with rods and swords. Yet, the Auspicious One has tamed him without rod, without sword. Well now, O Bhante, we must go, as we have much duties, much to do." "Now is the time, O Great King, for you to do as you think fit." Then king Pasenadi of Kosala, having risen up from his seat, having bowed down, having circumambulated the Auspicious One, departed.

12. Then in the morning, the venerable Angulimala, having dressed, having taken bowl and outer robe, enterd Savatthi for alms food. The venerable Angulimala while wandering from house to house at Savatthi for alms food, saw a certain woman having a difficult delivery. Having seen this, it occurred to him: "O indeed, how beings are afflicted. O indeed, how beings are afflicted." Then having wandered in Savatthi for alms food, after his meal, the venerable Angulimala, having gone back after alms gathering, visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, the venerable Angulimala said this to the Auspicious One: Here I, O Bhante, in the morning, having dressed, having taken bowl and outer robe, enterd Savatthi for alms food. While wandering from house to house at Savatthi for alms food, I saw a certain woman having a difficult delivery. Having seen this, it occurred to me: "O indeed, how beings are afflicted. O indeed, how beings are afflicted."

12. atha kho āyasmā aṅgulimālo pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya sāvatthiṃ[21] piṇḍāya pāvisi. addasā kho āyasmā aṅgulimālo sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūḷhagabbhaṃ vighātagabhaṃ[22] disvānassa etadahosi: kilissanti vata bho sattā kilissanti vata bho sattā'ti. atha kho āyasmā aṅgulimālo sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā aṅgulimālo bhagavantaṃ etadavoca: idhāhaṃ bhante, pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya sāvatthiṃ[23] piṇḍāya pāvisiṃ addasaṃ kho ahaṃ bhante, sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūḷhagabbhaṃ vighātagabbhaṃ[24] disvāna me etadahosi: kilissanti vata bho sattā, kilissanti vata bho sattā'ti.

13. tena hi tvaṃ aṅgulimāla, yena sā itthi[25] tenupasaṅkama, upasaṅkamitvā taṃ itthiṃ evaṃ vadehi: yatohaṃ bhagini jāto[26] nābhijānāmi sañcicca pāṇaṃ jīvitā voropetā. tena saccena sotthi te hotu, sotthi gabbhassā'ti. so hī nūna me bhante, sampajānamusāvādo bhavissati, mayā hi bhante, bahū sañcicca pāṇā jīvitā voropitāti.

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[21] sāvatthiyaṃ - sīmu, machasaṃ
[22] visātagabbhaṃ - pts
[23] sāvatthiyaṃ - sīmu, machasaṃ
[24] visātagabbhaṃ - pts
[25] sāvatti - pts
[26] jātiyā jāto - sīmu

13. “Well now you, O Angulimala, approach that woman. Having approached that woman, say thus: Since I was born, O sister, I do not recall purposely depriving a living being of life. By that truth, may you be well and may your offspring be well.” “Surely for me, O Bhante, that would be a deliberate lie. For indeed, O Bhante, many living beings have been purposely deprived of life by me.”

14. “Well then you, O Angulimala, approach that woman. Having approached that woman, say thus: “Since I was given a noble birth, O sister, I do not recall purposely depriving a living being of life. By that truth, may you be well and may your offspring be well.” “Yes, O Bhante” , the venerable Angulimala, having replied to Auspicious One, approached that woman. Having approached that woman, he said thus: “Since I was given a noble birth, O sister, I do not recall purposely depriving a living being of life. By that truth, may you be well and may your offspring be well.” So then, that woman became well and her offspring also became well.

15. Then the venerable Angulimala, dwelling alone, withdrawn, vigilant, ardent, resolute, not long entered upon and dwelled in that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life. He understood: “De-

14. tena hi tvaṃ aṅgilimāla, yena sā itthi itthināparaṃ tenupasaṅkama. upasaṅkamitvā taṃ itthiṃ evaṃ vadehi: yatohaṃ bhagini, ariyāya jātiyā jāto nābhijānāmi sañcicca pāṇaṃ jīvitā voropetā. tena saccena sotthi te hotu sotthi gabbhassā'ti. evaṃ bhanteti kho āyasmā aṅgulimālo bhagavato paṭissutvā yena sā itthi[27], tenupasaṅkami, upasaṅkamitvā taṃ itthiṃ etadavoca: yatohaṃ bhagini, āriyāya jātiyā jāto, nābhijānāmi sañcicca pāṇaṃ jīvitā voropetā, tena saccena sotthi te hotu sotthi gabbhassā'ti. atha kho sotthi itthiyā ahosi[28] sotthi gabbhassa.

15. atha kho āyasmā aṅgulimālo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti. tadanuttaraṃ brahmacariyaṃ pariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. khīṇā jāti, vusita brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti abbhaññāsi. aññataro ca kho panāyasmā aṅgulimālo arahataṃ ahosi.

16. atha kho āyasmā aṅgulimālo pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya sāvatthiṃ piṇḍāya pāvisi, tena kho pana samayena aññenapi leḍḍu khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi daṇḍo khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi sakkharā khittā āyasmato aṅgulimālassa kāye nipatati. atha kho āyasmā aṅgalimālo bhinnena sīsena

[27] sāvatti - pts
[28] atha khvāssā itthiyā sotthi ahosi - sīmu, machasaṃ

stroyed is birth, lived is the life of purity, done is what had to be done, there is nothing else for thusness." And the venerable Angulimala became one of the arahants.

16. Then in the morning, the venerable Angulimala, having dressed, having taken bowl and outer robe, enterd Savatthi for alms food. At that time, some threw stones that landed on the venerable Angulimala's body, others threw sticks that landed on the venerable Angulimala's body, others also threw potsherd that landed on the venerable Angulimala's body. So then the venerable Angulimala, with a broken bowl, with his head cut with blood dripping, with his outer robe torn apart, visited with the Auspicious One. The Auspicious One saw the venerable Angulimala approaching from afar. Having seen, he said this to the venerable Angulimala "You bear it, O Brahmin. You bear it, O Brahmin. You, O Brahmin, are experiencing the results of kamma in this very life which, were it to ripen in hell, you would have roasted for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years." So then the venerable Angulimala, while alone in seclusion, experiencing the happiness of liberation, uttered this inspired utterance:

> He who having been formerly negligent,
> but afterwards is no longer negligent;
> he enlightens this world,
> just like the moon freed from the clouds.

lohitena galantena bhinnena pattena vipphālitāya[29] saṅghāṭiyā yena bhagavā tenupasaṅkami. addasā kho bhagavā āyasmantaṃ aṅgulimālaṃ dūratova āgacchantaṃ, disvāna āyasmantaṃ aṅgulimālaṃ etadavoca: adhivāsehi tvaṃ brāhmaṇa, adhivāsehi tvaṃ brāhmaṇa, yassa kho tvaṃ kammassa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni niraye pacceyyāsi. tassa tvaṃ brāhmaṇa, kammassa vipākaṃ diṭṭheva dhamme paṭisaṃvedesī'ti. atha kho āyasmā aṅgulimālo rahogato paṭisallīno vimuttisukhapaṭisaṃvedi tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

yo ca pubbe pamajjitvā,
pacchā so nappamajjati;
so imaṃ lokaṃ pabhāseti,
abbhā muttova candimā.

yassa pāpaṃ kataṃ kammaṃ,
kusalena pithiyati;
so imaṃ lokaṃ pabhāseti,
abbhā muttova candimā.

yo have daharo bhikkhu,
yuñjati buddhasāsane;
so imaṃ lokaṃ pabhāseti,
abbhā muttova candimā

disā hi me dhammakathaṃ suṇantu,
disā hi me yuñjantu buddhasāsane;

[29] vipphāritāya - sīmu.

He whose evil kamma done,
is eclipsed by the wholesome;
he enlightens this world,
just like the moon freed from the clouds.

Indeed that young bhikkhu,
who devotes himself to the Buddha's instructions;
he enlightens this world,
just like the moon freed from the clouds.

Indeed let my enemies listen to the Dhamma,
indeed let my enemies devote themselves to the Buddha's instructions;
indeed let my enemies wait on the human beings,
the peaceful ones who lead others to accept the Dhamma.

Indeed let my enemies hear the doctrine of peace,
speaking in praise of harmony;
let them listen to the dhamma at the right time,

and act in conformity with that.

Indeed they will not at all harm me,
or others in any way;
having attained the highest peace,
they would protect both the frail and firm.

disā hi me te manuje[30] bhajantu,
ye dhammamevādapayanti santo.

disā hi me khantivādānaṃ[31],
avirodhappasaṃsinaṃ[32];
suṇantu dhammaṃ kālena,
tañca anuvidhīyantu.

na hi jātu so mamaṃ hiṃse,
aññaṃ vā pana kañcanaṃ[33];
pappuyya paramaṃ santiṃ,
rakkheyya tasathāvare.

udakaṃ hi nayanti nettikā,
usukārā namayanti tejanaṃ;
dāruṃ namayanti tacchakā,
attānaṃ damayanti paṇḍitā.

daṇḍeneke damayanti,
aṅkusehi kasāhi ca;
adaṇḍena asatthena,
ahaṃ dantomhi tādinā.

ahiṃsakoti me nāmaṃ,
hiṃsakassa pure sato;
ajjāhaṃ saccanāmomhi,

[30]manussā - sīmu; manujā - machasaṃ, syā; manusse -pts
[31]khantivodāniṃ - syā
[32]avirodhappasaṃsanaṃ - syā, saṃsinaṃ - machasaṃ
[33]kiñci naṃ - machasaṃ

Indeed irrigators guide the water,
fletchers straightern the arrow;
carpenters shape the wood,
the wise ones tame themselves.

Some tame by the rod,
by the hook pole and by the whip;
not by the rod, not by the sword,
was I tamed by the such-like one.

Non-harm was my name,
formally I was harmful;
today, I am truly named,
for I do not harm any one.

Formally I was a bandit,
the famous Angulimala;
(“|being swept away by the great flood,
I went to the Buddha as refuge.

Formally I was bloody-handed,
the famous Angulimala;
see my coming to refuge,
the conduit to been is well uprooted.

Having done much kamma,
of the kind leading to the lower worlds;
the results of kamma has reached me now,
and so I eat my food free from debt.

na naṃ hiṃsāmi kañcanaṃ[34].

coro ahaṃ pure āsiṃ,
aṅgulimālo ti vissuto;
vuyhamāno mahoghena,
buddhaṃ saraṇamāgamaṃ.

lohitapāṇi pure āsiṃ,
aṅgulimāloti vissuto;
saraṇāgamanaṃ passa,
bhavanetti samūhatā.

tādisaṃ kammaṃ katvāna,
bahuṃ[35] duggatigāminaṃ;
phuṭṭho kammavipākena,
anaṇo bhuñjāmi bhojanaṃ.

pamādamanuyuñjanti,
bālā dummedhino janā;
appamādañca medhāvī,
dhanaṃ seṭṭhaṃva rakkhati.

mā pamādamanuyuñjetha,
mā kāmaratisanthavaṃ;
appamatto hi jhāyanto,
pappoti vipulaṃ sukhaṃ.

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[34]kañci naṃ - sīmu, pts, syā; kiñci naṃ - machasaṃ
[35]bahu - pts

They devote themselves to negligence,
the foolish ignorant population;
but the wise ones protect vigilance,
like their best treasure.

Do not devote yourself to negligence, do not
delight in sensual pleasures and intimacy;
indeed the vigilant one [always] meditating,
attains abundant happiness.

It was welcome, not unwelcome,
this was not badly advised for me;
among things shared,
I have arrived at the best.

It was welcome, not unwelcome,
this was not badly advised for me;
I have attained the triple knowledge,
done is the Buddha's instructions.

sāgataṃ[36] nāpagataṃ,
nayidaṃ dummantitaṃ mama;
saṃvibhattesu[37] dhammesu,
yaṃ seṭṭhaṃ tadupāgamaṃ.

sāgataṃ[38] nāpagataṃ,
nayidaṃ dummantitaṃ mama;
tisso vijjā anuppattā,
kataṃ buddhassa sāsananti.

[36] svāgata - machasaṃ, syā
[37] suvibhattesu - syā; paṭibhattesu - pts
[38] svāgata - machasaṃ, syā