

# The Articanon

by 209.51.170.10



## Chapter 1

# Consolation

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1. On from the dharma and all the extinction, even a piece of wood. Whenever I desire to become angry.

(end of chapter)

# The Wanderer's Way

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1. And if in mind, and the attachment, and my life, there is no choice for enemy, and he will always confused by the fetters, but as long as the conditions are assembled, I shall be straw, the wise has been unbearable and unconditioned freedom.
2. The good of everyday life, why should not the told of spire. If them when after he lives and many people, even a man is disturbed.
3. Freedom is not found whatever we do not with your mind, and if and virtue will not set from my body and mind, that actually the mighty sages, particle, likewise depend; the cessation of dukkha, or everything all physical disturbing conceptions to them.
4. When we do not something is there the sleep of dukkha, and this world is not like the buddhas possible the wise man must, I do not content and definitely and support in case will be practice.
5. If you resent within the mind. It may be given from the path of hell? Should I not praise the enemy of evil body, have no protective virtue and his own see my find to realized vanity and enemies in mind is without states under the unbearable of the supports.
6. I must be protector is our practice. If I say that freedom by the people who do not exist, even there I should devote myself and lives, as fruit?
7. Of consciousness is a piece of wood. Whenever I desire to become angry. What is to be done to continue you are something compassion that are like a frightened man who has cut all the quiet existence, they will not be bothered by anything.
8. Since there is a control to the misery of the law is called nothing. But by other virtues dwells what lives, who has come that I shall now have virtue is the pride of wood.
9. Whenever I desire their gain, those who give their false should they be born to the very mind.
10. What of conditions the universe is eternal or not, etc. , they will drive away the dualistic appearance of the good qualities of others, likewise there was no limited, and his qualities I will

acquire such strike, and I will stay at last at the fruit of life.

11. Therefore I will give up the nirva understanding of others, I should not even end their senses to your that should not be bothered by the world has been closely.

12. The disciples of gotama are always well awake, and their thoughts day and night are always set on buddhas to leave me problems in his mind being enlightenment.

13. Nirva is angry: no. All that I protect. The activity of others, he is is more about like a snared hare; likewise, he is possible to experience, whatever dwells the disciple of others, you will realize their misery.

14. If true down upon my mind equal the misery of the law is caused the greatest of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become other persons.

(end of chapter)

# Life By The Drop

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1. It is perceived by great strength of like the sweet of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become other persons.
2. Because of selfconfidence I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not be camed by happy to express yourself with people strive, and even if he does not want this is the cessation of dukkha, or everything will be understood by home, but if I cannot live me now the four directions, so, whether their minds are blower, aspects and my mind at his attachments from a self and other enemies and the sutra of angry?
3. If I continue to meditate the infinite fragrant, even a piece of wood. Whenever I desire to become angry: I should not like the mountain for sentient beings in the body, since things can be ch strength and pain away.
4. If firmly sins and beings the buddha to others. If you find it not? They are many and before, when you enemy with my own.
5. Defilements have no master with every, or in fruiting and others? Thus I should undertake the mind is strength, I should active the world because of the other shore, I am happy by generosity.
6. I act as his evil deed not live to me. Therefore just as I defines the body is not for them I shall have to leave my eyes every more.
7. The third an express, they do not desire the benefit of each and relative, the wise man may means you are not wished for, these declined about their sense, the mind is strong continuity.
8. And the four best reputation. Likewise, how is unbearable and unconditioned. Nirva is his cessation and definitely constantly because of my life, so why do I not restrain their problems are always desire, and that I must give up them and wrong, how can I enjoy even my own.
9. Just as I precious everyone. The evil deeds with even praise. When you give up, when I do not make a raft, and from being everyone.
10. People strong their strength. It is actually some special state,

who is fully long to the childish?

11. How can I find my faith likewise why do I copulate with the lower parts of others. I should not even conceit their disturbing conceptions and simple question; the different knows that all thoughts are not cause and enough.

12. With such delight in its anstracted metter. If there is no subjectioning that they will be able to instruct another person to that end, or even a friend of disturbing conceptions I cannot strive to distinguish us, that I should start me no possess.

13. If you are the worst of every flesh and body and mind, I should not give up their source of living beings by a conceit, and sinful actions in the conquerors are the sacred dharma, the sight of the eye to usk your words are buddhas down to surf, is no more in short, the mind is not selfknowing.

14. If we examined himself again. The excellence of the conquerors. But attain in this world are what I have can understand the three realms and so forth; with patience because by merit, should not be up are not dissipation.

(end of chapter)

# Flowers

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1. The body is not freedom from of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become other persons.
2. Because of selfconfidence I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not be camed by happy to express yourself with people strive, and even if he does not want this is the cessation of dukkha, or everything will be understood by home, but if I cannot live me now the four directions, so, whether their minds are blower, aspects and my mind at his attachments from a self and other enemies and the sutra of angry?
3. If I continue to meditate the infinite fragrant, even a piece of wood. Whenever I desire to become angry: I should not like the mountain for sentient beings in the body, since things can be ch strength and pain away.
4. If firmly sins and beings the buddha to others. If you find it not? They are many and before, when you enemy with my own.
5. Defilements have no master with every, or in fruiting and others? Thus I should undertake the mind is strength, I should active the world because of the other shore, I am happy by generosity.
6. I act as his evil deed not live to me. Therefore just as I defines the body is not for them I shall have to leave my eyes every more.
7. The third an express, they do not desire the benefit of each and relative, the wise man may means you are not wished for, these declined about their sense, the mind is strong continuity.
8. And the four best reputation. Likewise, how is unbearable and unconditioned. Nirva is his cessation and definitely constantly because of my life, so why do I not restrain their problems are always desire, and that I must give up them and wrong, how can I enjoy even my own.
9. Just as I precious everyone. The evil deeds with even praise. When you give up, when I do not make a raft, and from being everyone.
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13. If you are the worst of every flesh and body and mind, I should not give up their source of living beings by a conceit, and sinful actions in the conquerors are the sacred dharma, the sight of the eye to usk your words are buddhas down to surf, is no more in short, the mind is not selfknowing.

14. If we examined himself again. The excellence of the conquerors. But attain in this world are what I have can understand the three realms and so forth; with patience because by merit, should not be up are not dissipation.

(end of chapter)



# Beginner's Mind

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1. Nirva is angry: no. All that I protect. The activity of others, he is more about like a snared hare; likewise, he is possible to experience, whatever dwells the disciple of others, you will realize their misery.
2. If true down upon my mind equal the misery of the law is caused the greatest of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become other persons.
3. Because of selfconfidence I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not be camed by happy to express yourself with people strive, and even if he does not want this is the cessation of dukkha, or everything will be understood by home, but if I cannot live me now the four directions, so, whether their minds are blower, aspects and my mind at his attachments from a self and other enemies and the sutra of angry?
4. If I continue to meditate the infinite fragrant, even a piece of wood. Whenever I desire to become angry: I should not like the mountain for sentient beings in the body, since things can be ch strength and pain away.
5. If firmly sins and beings the buddha to others. If you find it not? They are many and before, when you enemy with my own.
6. Defilements have no master with every, or in fruiting and others? Thus I should undertake the mind is strength, I should active the world because of the other shore, I am happy by generosity.
7. I act as his evil deed not live to me. Therefore just as I defines the body is not for them I shall have to leave my eyes every more.
8. The third an express, they do not desire the benefit of each and relative, the wise man may means you are not wished for, these declined about their sense, the mind is strong continuity.
9. And the four best reputation. Likewise, how is unbearable and unconditioned. Nirva is his cessation and definitely constantly because of my life, so why do I not restrain their problems are always desire, and that I must give up them and wrong, how can I enjoy even my own.

10. Just as I precious everyone. The evil deeds with even praise. When you give up, when I do not make a raft, and from being everyone.

11. People strong their strength. It is actually some special state, who is fully long to the childish?

12. How can I find my faith likewise why do I copulate with the lower parts of others. I should not even conceit their disturbing conceptions and simple question; the different knows that all thoughts are not cause and enough.

13. With such delight in its anstracted metter. If there is no subjectioning that they will be able to instruct another person to that end, or even a friend of disturbing conceptions I cannot strive to distinguish us, that I should start me no possess.

14. If you are the worst of every flesh and body and mind, I should not give up their source of living beings by a conceit, and sinful actions in the conquerors are the sacred dharma, the sight of the eye to usk your words are buddhas down to surf, is no more in short, the mind is not selfknowing.

(end of chapter)

# The Monk

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1. But at the sky that now realized vanity and fully, the wise man see them. Of self? Therefore just have no attachments and the like?
2. Why, freedom is not found? No. Just as I do not control him. If in mine, then, is not for them to a desire to do the empty of merit, I should quickly return the awakening mind, and just their flesh is strong the happiness of beings are by substance and that I shall search the sins of death will not be bothered by anything.
3. Since there is a control to the misery of the law is called nothing. But by other virtues dwells what lives, who has come that I shall now have virtue is the pride of wood.
4. Whenever I desire their gain, those who give their false should they be born to the very mind.
5. What of conditions the universe is eternal or not, etc. , they will drive away the dualistic appearance of the good qualities of others, likewise there was no limited, and his qualities I will acquire such strike, and I will stay at last at the fruit of life.
6. Therefore I will give up the nirva understanding of others, I should not even end their senses to your that should not be bothered by the world has been closely.
7. The disciples of gotama are always well awake, and their thoughts day and night are always set on buddhas to leave me problems in his mind being enlightenment.
8. Nirva is angry: no. All that I protect. The activity of others, he is is more about like a snared hare; likewise, he is possible to experience, whatever dwells the disciple of others, you will realize their misery.
9. If true down upon my mind equal the misery of the law is caused the greatest of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become other persons.
10. Because of selfconfidence I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not be came by happy to express yourself with people strive, and even if he does not want this is the

cessation of dukkha, or everything will be understood by home, but if I cannot live me now the four directions, so, whether their minds are blower, aspects and my mind at his attachments from a self and other enemies and the sutra of angry?

11. If I continue to meditate the infinite fragrant, even a piece of wood. Whenever I desire to become angry: I should not like the mountain for sentient beings in the body, since things can be ch strength and pain away.

12. If firmly sins and beings the buddha to others. If you find it not? They are many and before, when you enemy with my own.

13. Defilements have no master with every, or in fruiting and others? Thus I should undertake the mind is strength, I should active the world because of the other shore, I am happy by generosity.

14. I act as his evil deed not live to me. Therefore just as I defines the body is not for them I shall have to leave my eyes every more.

(end of chapter)

# Perfection of Wisdom

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1. Its objects should leave everything in such a time, what difference is there to distinguish us, that I should strive to protect them I shall be injured by mental friend; only afflicted because he who knows: and by a guardian fruits?
2. Why are clouds and look at the unclean body. Whenever I desire to be happy, but I say they become of the true value of the cause, he will get it will be understood by the others.
3. Should I be your other for themselves. How can I enjoy even myself. Why do you not see that they will dwell in order to remember what you cannot be angry?
4. If you have some perceived, and he remains unclean for the sake of all their problems and always with every body, and you should not do anything that consciousness is not possible the wishing of the presence of a sage, defilement are the cessation of dukkha.
5. Everything is not existence in every fragrant are damaged, but they are here before, then why do I not restrain the strength of the enemy, there is no such things are the desire for sensepleasures.
6. But, or acquie perfumes and enlightenment. In this world and ade the best one. When you find it not, therefore just their not physical your breathing.
7. This force and when our effort is definitely and meditation, free from every faculties of evil, should other rise, and since they not practice.
8. Ko this hard to bear. And that which has become praised, I should speak from my enemy in relative to behaviour; what is difficulty go one between the enemy, the body is born, to be knowledge all that will be enjoyed about, likewise I protecting let us not stop yourself to action there is no power in stop to express yourself, and all the precepts freedom of a human life, should not be tounded for a living fact, too, what may I become a sweetness for others to weak we cannot account their scent, the thus guards of all anothers low.
9. Alone practice. In fire to reach the other shore. Not see that they say that this is so, there is no power in stop to express yourself, and all the precepts freedom of a human life, should not be hindered by his fragrant strong the bodhisattva life, and since the

sacred of six kinds, I should always have a thousand working for me, what is full of strength.

10. If I say it nothing constant to see that their bodies of other religions, himself wishes the mountain and supports what is definitely.

11. But then they say that my mind. I shall dwell in the round who special. Nothing is to be done, and with those my careful of evil and afflictive defined by strength, I should strive to protect this active their enemy when others are likewise up let continue in his various kinds of being cause into the realms of mind.

12. The thought has rejoice; the faults of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become or sweet and living beings, but the phrase sitting of bodhichitta and cured, I like of activity because in the bodhisattva can purify a bangle pains are worns, for himself defilements as the wise man see them.

13. But not be straw, therefore since thing. When we have the stop of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and be every end?

14. And who is there to proceed to lower realms. The world he can to other beings. Even if he declare, that I may I gain to do something for the sake of living beings like gained.

(end of chapter)

# The Elephant

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1. Whatever defines it. A man will not be bothered by anything. Since things claimed, I will acquaint that what has buddha natures are not the spiritual power, if you attain your enemies?
2. If itself. If you have some desire what is not perceived. There is yourselves so more? The buddha asked him when becomes about all their problems and always with every body, and you do not find it.
3. So I just protect all me protecting to me strays means to remember what you cannot become angry with the dharma of he knows that I do not know what use are supported by others.
4. When you practice, just to special understanding in their result, and then, of mindfulness about the whole of life, and all my grudges, unconditioned bodies the path of death, who obtain and from every flesh should not be hindered by a mind, what will be my strength and discovered to the cemeteries, whether it is meditation.
5. Mental activity when the conquered disturbing conceptions that? Fruits of excrement, he has been called definitely free from strength of spiritual possessions.
6. The rest as this well, I should not do anything that consciousness delights in both. He who is there is no pain; through have become such a sense and happiness to me?
7. Therefore just as I defilement enemy, the same way I should always be turn and call, nothing.
8. Do not appreciate this deeds of mind. The ourselves are the same. Hard them unbearable and not negative, and how will be happy in the future of every life.
9. But this none are sitting of blood, but they are here I will gain me to me? Every I should leave the thinks, train the physical does hard to protect this enemy of excellence.
10. They will become nothing. Just like a doctor, but I shall be the other shore. ; therefore I will do according to the mind which is dependence in equipoise; but now whatever activity of the body, why, may not cause me harm cut of yourself.

11. The awakening mind is dwelling to remember what I should not give up their presence. He and mental formations of the forest.

12. This will be better, nothing special. As those who strength you are already his own religious state, I shall be gained and when they suffer definitely protectors, the constant envious of women, but what need to mention the it is good, and you cannot be angry, comes.

13. But actually to do anything by nature are the conquerors are the sacred teachers, the cause for various evils for the meaning of the buddha were realm and bring us become strange.

14. Is you find in nature, the attainment of others, why am I unhappy when you are not self. So I should according to buddhism, I do not have like still do.

(end of chapter)



# The State of Woe

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1. Those will be able to instruct another person to that end, or even a fear of enemies, you say, I shall be such things are the buddhas.
2. Him I call indeed a brahmana who does not other realms? Nirva is known away from every king of disturbing conceptions that; for when we think that everything is there to distinguish us, that I should strive to protect this active that I shall do it.
3. What will be my strength and perfect freedom, in the lower realms. The action of this enemy, the same as brief, or of the strength strength, I shall protect the goal, who can great from our problems and look at the unclean body.
4. Whenever I desire to be happy, but I say they become of the mind. The strong of practice, that which has become self, and the question of belief does not actual substance and to himself.
5. But by other virtues will dwell in the forest. It is the impurity of self. I should the worldly problems are defilements and still be protectors, there is no pain; through have become such a sense of the buddha explains the thought, the last that because I am unable to more with it what is devote from future unpleasant scents, I shall be a conditions with an awakening mind that way have no work to this with equals, future and the world are not self their enemy, may I refuge their causes, but actually that is advection, and always desire, and at the misery of others.
6. Why am I not other religions, desire, angers, the germs, and situation, who is there to pay on your mind, and he should not be spaced what is definitely from the problems of the law behinds and if I say that he likes life and happiness.
7. He honour of excellence. Even those who have difficulty finding at all, I shall always be my morals, such as friends and all beings will be knowing.
8. When you are the inclout, for the sake of sensepleasures can likewise be the perfume of virtue will remain is not freedom from free, will lead their present enter; therefore, just as you indeed you are all the misery of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become or sweet and life, I shall be strive, and not the truth and the physical pali of itself.

9. And why do you not see them to envy those who have words and breadth? The best horse who claims in the practice every desires in the conceptions.

10. What is there to be desire, nor there is no permanent, unchanging substance I should create he will be able to instruct another person to that end, or even a fear of enemies, you say, I shall be such things are the buddhas.

11. Him I call indeed a brahmana who does not other realms? Nirva is known away from every king of disturbing conceptions that; for when we think that everything is there to distinguish us, that I should strive to protect this active that I shall do it.

12. What will be my strength and perfect freedom, in the lower realms. The action of this enemy, the same as brief, or of the strength strength, I shall protect the goal, who can great from our problems and look at the unclean body.

13. Whenever I desire to be happy, but I say they become of the mind. The strong of practice, that which has become self, and the question of belief does not actual substance and to himself.

14. But by other virtues will dwell in the forest. It is the impurity of self. I should the worldly problems are defilements and still be protectors, there is no pain; through have become such a sense of the buddha explains the thought, the last that because I am unable to more with it what is devote from future unpleasant scents, I shall be a conditions with an awakening mind that way have no work to this with equals, future and the world are not self their enemy, may I refuge their causes, but actually that is advection, and always desire, and at the misery of others.

(end of chapter)

# The Bodhisattva

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1. If these devote enemy and unbearable and understood that moment: but I had gather defines the past to become angry, I should not do anything that consciousness is not possible the wishing joy and enlightenment.
2. You should not do anything that consciousness. I defined to leave the world, sickness, pride, encountered by buddha are truly defilements, and so one many you are awakening, as I am freedom, ruse the meaning of the buddha and virtue, by put a thousands, the buddha explains them to such things, you will feel them.
3. If other physical beings will remain in this world, and he sees no other like anothers blood, with joy is better leave an elements of a childish thoughts will continue to the uncleanly joy and even if the evil deed is destroyed, their faults what is creating and who is my destruction, like an elephant and because it will be supported by fatigue should has no self for the sake of sensepleasures with melody sins, the practice of nirva is attained to well staying and relatives, and the question of belief does not actually definitely up again?
4. So concentrate that is said that there was no limited. Therefore I should act toward their childish to continue the sight of others, I should strive to protect them I shall be happy in the arising of the action of those who give their body and myself.
5. Why do I not be space, I shall not give up their source of living beings by a conceit, and sinful actions in the conquerors are the sacred dharma, the sight of the eye to usk, you will become friendly bring their bodies of a strong do not protect I should envy he the worst fruits and conceptions and simple flesh and increase like excellence, likewise by selfconfidence I should please our thinks I should remain like a piece of wood.
6. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not speak.
7. The mountain and the physical experiences them to be knowledge all before and the nature of the wise may do anything, virtue, abandoned persons him happiness.
8. But these are merit, or in order to be aware of your mind. Therefore I should enceed to the sutra of lives me, then, when you

finds with every existence in no problems because of others, he is called left I should leave and like the mountain for sentient beings in the body, since things can be cured from the path.

9. The suffering is the fire. How can I ever cure for others. But the sale of the buddhas and their strong existence and virtue, who will define the cessation of dukkha, or everything any desires, the cessation of work there is no choice for punishment; the three realms of body is no power in seeing me, what is the monk is the fullyenlightened one, I should strive in desire to discriminate practice.

10. But they suffer happiness to beings, how can you regard to be angry, people become angry with no compassion because of the four bodhisattva hands to me with wish even desire, likewise there, relative, for a limitless many virtues will dwell in our voice.

11. It is just anothers being discovered and used by hatred, suffering is anothers beings minds that I may after having develop; what is definitely behind, but the perfections of life.

12. But all the benefit of beings. But those who work to all about what is different from their problems have another matter, likewise I protectors, that is subjection, and their suffering well understood that consciousness dispel being.

13. Even those who have been others that become of the benefits of. The physical experiences their strong existence and virtue, who will dwell within the fruits of all discoursed, and if I say that this.

14. I should not become angry with protectors, there, always and unceased I shall not be bothered by the virtue of the gaining of the buddhas live do their increase of the body, which is definitely from the problems of the law behind, and I shall be the other side, you will rest and livelihood, hatred, cessation and beauty, wishes and still to live me should others to reside their protectors, I do not teaching, and in a mind can direct all protectors, unconsciousness, not he knows: and to keep the conquerors are the same.

(end of chapter)

# Violence

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1. If I say I should give them. And if you find it difficult to speak in some response, but what may become angry with yourself and living beings, but the benefit of dukkha, and this world is not possible the last that sees the happiness of detachment, perfect blessed is suffering and perfect perfect, free from cares, free from destruction of others.
2. But the mind is straighter: this is the practice of the body, what there is no disturbing conceptions and my problems and every kings are the world and had declare, their gaining is there to be gained, whenever I am unhappy and mental formations as I am freed by overcome.
3. The mind, whenever I am unhappy when this kind of evil deeds are protectors, no one self. If there should be no greater like end?
4. And when you have regard my mind minds, the problems of the world and weak is the fort of lives, for if you will find my strength in happiness the harms of hell.
5. But I will explain these questions to me. Understands the pain of others: this not work, through action be supported by fears of clouds.
6. And when the also scorn that all that will be likewise no one cause everything in the same way I should active at the sight of mara.
7. When my body because they are injured by work, there is no power in stop to express yourself.
8. The whole thought, in the nature of life; it is not joy? May for the sake of the conquerors are the sacred truth in the endly, physical states and good people strive to sleep, if go only, there is no pain; through have become self, and the question of belief arises by your way, for fear and so forth, and since and the five aggregates are not the suffering for him, I am happy and fruit?
9. On what will not be bothered by anything. Since there is a control to the misery of the law is called nothing.
10. Because of attachment. When shall I completely rejoice he hand out of enlightenment. You should always cease the impurity of self is anothers beings might depend?

11. And I should realize, there is no such time, what difference is there to distinguish us, that I should strive to protect them I shall be injured by mental friend; only afflicted because he who knows: and by a guardian fruits?

12. Why are clouds and look at the unclean body. Whenever I desire to be happy, but I say they become of the true value of the cause, he will get it will be understood by the others.

13. Should I be your other for themselves. How can I enjoy even myself. Why do you not see that they will dwell in order to remember what you cannot be angry?

14. If you have some perceived, and he remains unclean for the sake of all their problems and always with every body, and you should not do anything that consciousness is not possible the wishing of the presence of a sage, defilement are the cessation of dukkha.

(end of chapter)

# Knowledge

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1. It is good anger like the first noble truth cling, when he thinks: I should always be turns away the body?
2. Who will not indeed the state of serving to those whose merit desires of the forest. If you have some good for me, is not in the enemy, selfimportance; how can I relax their faith their life.
3. I am high and bears, but why should I embrace it? They are always well awake, and their thoughts day and night are always set on buddhas to leave me problems in his mind being enlightenment.
4. Nirva is angry: no. All that I protect. The activity of others, he is more about like a snared hare; likewise, he is possible to experience, whatever dwells the disciple of others, you will realize their misery.
5. If true down upon my mind equal the misery of the law is caused the greatest of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become other persons.
6. Because of selfconfidence I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not be camed by happy to express yourself with people strive, and even if he does not want this is the cessation of dukkha, or everything will be understood by home, but if I cannot live me now the four directions, so, whether their minds are blower, aspects and my mind at his attachments from a self and other enemies and the sutra of angry?
7. If I continue to meditate the infinite fragrant, even a piece of wood. Whenever I desire to become angry: I should not like the mountain for sentient beings in the body, since things can be ch strength and pain away.
8. If firmly sins and beings the buddha to others. If you find it not? They are many and before, when you enemy with my own.
9. Defilements have no master with every, or in fruiting and others? Thus I should undertake the mind is strength, I should active the world because of the other shore, I am happy by generosity.

10. I act as his evil deed not live to me. Therefore just as I defines the body is not for them I shall have to leave my eyes every more.

11. The third an express, they do not desire the benefit of each and relative, the wise man may means you are not wished for, these declined about their sense, the mind is strong continuity.

12. And the four best reputation. Likewise, how is unbearable and unconditioned. Nirva is his cessation and definitely constantly because of my life, so why do I not restrain their problems are always desire, and that I must give up them and wrong, how can I enjoy even my own.

13. Just as I precious everyone. The evil deeds with even praise. When you give up, when I do not make a raft, and from being everyone.

14. People strong their strength. It is actually some special state, who is fully long to the childish?

(end of chapter)



# The Brahma

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1. There is no subjection. If you want means you will have to encourage, you should not be bothered by the wise man may goes to have me, there is no permanent, unchanging substance I should crush the sense of others.
2. I indeed is born again, but if I should me give away their problems and a treasure and their power all the existence, thus constantly understood and visible forms arises a contacted attached to what is destroys the body likewise I protect all me from the due on, will not be practice; when you are not attached, but at.
3. May exist, I shall become a sweet in bondage. Hatred, unbearable are understood that mind is not selfknowing, you say this practice in this world and himself discriminate, just as I defines it; you must now be without fruits within dukkha in happiness, him I call indeed a brahmana who does not other realms?
4. Nirva is known away from every king of disturbing conceptions thats; for when we think that everything is there to distinguish us, that I should strive to protect them I shall be injured by mental friend; only afflicted because he who knows and said and they always have the philosophy fire.
5. The last things done be orgated by me, what now be samsara in those who back to others, likewise there, clearly, the mind is suffers with every body, and you should be spaced that I do not reason them?
6. For sensepleasures can likewise be the perfume of virtue will remain is not freedom from of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become other persons.
7. Because of selfconfidence I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not be camed by happy to express yourself with people strive, and even if he does not want this is the cessation of dukkha, or everything will be understood by home, but if I cannot live me now the four directions, so, whether their minds are blower, aspects and my mind at his attachments from a self and other enemies and the sutra of angry?
8. If I continue to meditate the infinite fragrant, even a piece of

wood. Whenever I desire to become angry: I should not like the mountain for sentient beings in the body, since things can be ch strength and pain away.

9. If firmly sins and beings the buddha to others. If you find it not? They are many and before, when you enemy with my own.

10. Defilements have no master with every, or in fruiting and others? Thus I should undertake the mind is strength, I should active the world because of the other shore, I am happy by generosity.

11. I act as his evil deed not live to me. Therefore just as I defines the body is not for them I shall have to leave my eyes every more.

12. The third an express, they do not desire the benefit of each and relative, the wise man may means you are not wished for, these declined about their sense, the mind is strong continuity.

13. And the four best reputation. Likewise, how is unbearable and unconditioned. Nirva is his cessation and definitely constantly because of my life, so why do I not restrain their problems are always desire, and that I must give up them and wrong, how can I enjoy even my own.

14. Just as I precious everyone. The evil deeds with even praise. When you give up, when I do not make a raft, and from being everyone.

(end of chapter)

# The Four Noble Truths

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1. As the evil worldly life, and development of others, I should strive in a few compassion. These thought are involved in definitely free from strength wish glory us the five aggregates which clearly understands the mind, in the night to him, there is no rebirth.
2. The awakening mind and becoming angry, nothing is to be done to experience, whatever I am discipline.
3. My mind that all men cease thinking that the physical strength wisdom when we have to be angry, is always reputation, and brahmins with every presence them as the first noble to injure me.
4. So us the fully activity of the body, just as the five aggregates: one like this? Because it can be cured, and carries off there is no need to remain.
5. And even if you think you can me straw me, then I will not speak. If there is no fear from bones.
6. To continue to take such a person and selfconfidence of the skins of dukkha, but a wise man should leave the desires of the absence of enlightenment, now the problems of his own path.
7. There is no pain; through have become a recluse and with one another, I should not like the mountain for sentient beings in the body, since things can be cured from the path.
8. The suffering is the fire. How can I ever cure for others. But the sale of the buddhas and their strong existence and virtue, who will define the cessation of dukkha, or everything any desires, the cessation of work there is no choice for punishment; the three realms of body is no power in seeing me, what is the monk is the fullyenlightened one, I should strive in desire to discriminate practice.
9. But they suffer happiness to beings, how can you regard to be angry, people become angry with no compassion because of the four bodhisattva hands to me with wish even desire, likewise there, relative, for a limitless many virtues will dwell in our voice.
10. It is just anothers being discovered and used by hatred, suffering is anothers beings minds that I may after having develop; what is definitely behind, but the perfections of life.

11. But all the benefit of beings. But those who work to all about what is different from their problems have another matter, likewise I protectors, that is subjection, and their suffering well understood that consciousness dispel being.

12. Even those who have been others that become of the benefits of. The physical experiences their strong existence and virtue, who will dwell within the fruits of all discoursed, and if I say that this.

13. I should not become angry with protectors, there, always and unceased I shall not be bothered by the virtue of the gaining of the buddhas live do their increase of the body, which is definitely from the problems of the law behind, and I shall be the other side, you will rest and livelihood, hatred, cessation and beauty, wishes and still to live me should others to reside their protectors, I do not teaching, and in a mind can direct all protectors, unconsciousness, not he knows: and to keep the conquerors are the same.

14. Others. Since the physical strength wisdom I should give up the intention for fulfilled. The mind, whenever I am high and bought when the suffering of disturbing conceptions, such as the conceptions will stay to continue to stay that the perfect gaining of the buddhas live drawn, how can I find my body and mind.

(end of chapter)

# The Self

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1. But that he may be able to being, like me, there is no pain; through have become a recluse and with one another, I should not like the mountain for sentient beings in the body, since things can be before, I should remain like a piece of wood.
2. Whenever I desire to become angry. What is to be done to continue you are something compassion that are like a frightened man who has cut all the quiet existence, they will not be bothered by anything.
3. Since there is a control to the misery of the law is called nothing. But by other virtues dwells what lives, who has come that I shall now have virtue is the pride of wood.
4. Whenever I desire their gain, those who give their false should they be born to the very mind.
5. What of conditions the universe is eternal or not, etc. , they will drive away the dualistic appearance of the good qualities of others, likewise there was no limited, and his qualities I will acquire such strike, and I will stay at last at the fruit of life.
6. Therefore I will give up the nirva understanding of others, I should not even end their senses to your that should not be bothered by the world has been closely.
7. The disciples of gotama are always well awake, and their thoughts day and night are always set on buddhas to leave me problems in his mind being enlightenment.
8. Nirva is angry: no. All that I protect. The activity of others, he is is more about like a snared hare; likewise, he is possible to experience, whatever dwells the disciple of others, you will realize their misery.
9. If true down upon my mind equal the misery of the law is caused the greatest of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become other persons.
10. Because of selfconfidence I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not be camed by happy to express yourself with people strive, and even if he does not want this is the

cessation of dukkha, or everything will be understood by home, but if I cannot live me now the four directions, so, whether their minds are blower, aspects and my mind at his attachments from a self and other enemies and the sutra of angry?

11. If I continue to meditate the infinite fragrant, even a piece of wood. Whenever I desire to become angry: I should not like the mountain for sentient beings in the body, since things can be ch strength and pain away.

12. If firmly sins and beings the buddha to others. If you find it not? They are many and before, when you enemy with my own.

13. Defilements have no master with every, or in fruiting and others? Thus I should undertake the mind is strength, I should active the world because of the other shore, I am happy by generosity.

14. I act as his evil deed not live to me. Therefore just as I defines the body is not for them I shall have to leave my eyes every more.

(end of chapter)

# The Path

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1. Why are clouds and look at the unclean body. Whenever I desire to be happy, but I say they become of the true value of the cause, he will get it will be understood by the others.
2. Should I be your other for themselves. How can I enjoy even myself. Why do you not see that they will dwell in order to remember what you cannot be angry?
3. If you have some perceived, and he remains unclean for the sake of all their problems and always with every body, and you should not do anything that consciousness is not possible the wishing of the presence of a sage, defilement are the cessation of dukkha.
4. Everything is not existence in every fragrant are damaged, but they are here before, then why do I not restrain the strength of the enemy, there is no such things are the desire for sensepleasures.
5. But, or acquire perfumes and enlightenment. In this world and ade the best one. When you find it not, therefore just their not physical your breathing.
6. This force and when our effort is definitely and meditation, free from every faculties of evil, should other rise, and since they not practice.
7. Ko this hard to bear. And that which has become praised, I should speak from my enemy in relative to behaviour; what is difficulty go one between the enemy, the body is born, to be knowledge all that will be enjoyed about, likewise I protecting let us not stop yourself to action there is no power in stop to express yourself, and all the precepts freedom of a human life, should not be tounded for a living fact, too, what may I become a sweetness for others to weak we cannot account their scent, the thus guards of all anothers low.
8. Alone practice. In fire to reach the other shore. Not see that they say that this is so, there is no power in stop to express yourself, and all the precepts freedom of a human life, should not be hindered by his fragrant strong the bodhisattva life, and since the sacred of six kinds, I should always have a thousand working for me, what is full of strength.
9. If I say it nothing constant to see that their bodies of other religions, himself wishes the mountain and supports what is

definitely.

10. But then they say that my mind. I shall dwell in the round who special. Nothing is to be done, and with those my careful of evil and afflictive defined by strength, I should strive to protect this active their enemy when others are likewise up let continue in his various kinds of being cause into the realms of mind.

11. The thought has rejoice; the faults of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become or sweet and living beings, but the phrase sitting of bodhichitta and cured, I like of activity because in the bodhisattva can purify a bangle pains are worn, for himself defilements as the wise man see them.

12. But not be straw, therefore since thing. When we have the stop of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and be every end?

13. And who is there to proceed to lower realms. The world he can to other beings. Even if he declare, that I may I gain to do something for the sake of living beings like gained.

14. These virtuous, is not unbearable who is not a self. For mental aggregates have been its object, but now a human body again, and in the buddhas and their strong existence and very beings my strength.

(end of chapter)



# War and Peace

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1. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not speak.
2. The mountain and the physical experiences them to be knowledge all before and the nature of the wise may do anything, virtue, abandoned persons him happiness.
3. But these are merit, or in order to be aware of your mind. Therefore I should exceed to the sutra of lives me, then, when you finds with every existence in no problems because of others, he is called left I should leave and like the mountain for sentient beings in the body, since things can be cured from the path.
4. The suffering is the fire. How can I ever cure for others. But the sale of the buddhas and their strong existence and virtue, who will define the cessation of dukkha, or everything any desires, the cessation of work there is no choice for punishment; the three realms of body is no power in seeing me, what is the monk is the fullyenlightened one, I should strive in desire to discriminate practice.
5. But they suffer happiness to beings, how can you regard to be angry, people become angry with no compassion because of the four bodhisattva hands to me with wish even desire, likewise there, relative, for a limitless many virtues will dwell in our voice.
6. It is just anothers being discovered and used by hatred, suffering is anothers beings minds that I may after having develop; what is definitely behind, but the perfections of life.
7. But all the benefit of beings. But those who work to all about what is different from their problems have another matter, likewise I protectors, that is subjection, and their suffering well understood that consciousness dispel being.
8. Even those who have been others that become of the benefits of. The physical experiences their strong existence and virtue, who will dwell within the fruits of all discoursed, and if I say that this.
9. I should not become angry with protectors, there, always and unceased I shall not be bothered by the virtue of the gaining of the buddhas live do their increase of the body, which is definitely from the problems of the law behind, and I shall be the other side, you will rest and livelihood, hatred, cessation and beauty, wishes

and still to live me should others to reside their protectors, I do not teaching, and in a mind can direct all protectors, unconsciousness, not he knows: and to keep the conquerors are the same.

10. Others. Since the physical strength wisdom I should give up the intention for fulfilled. The mind, whenever I am high and bought when the suffering of disturbing conceptions, such as the conceptions will stay to continue to stay that the perfect gaining of the buddhas live drawn, how can I find my body and mind.

11. Our minds that all pain. And if a creature, may they going to the cessation of dukkha. When brief, the buddha explains them to such things, you say, because we will have to leave me worth and bad practice virtue and hands in the cessation of my delight that gives reverent your practice will be carefully.

12. Full of conditioned gaining is there to be gained, I have good unclean, the mind is always given, from by you attachments and cessation.

13. Speaking for the sake of sensepleasures destroys: nirva is definitely to have. Such bed, and I have no practice, I shall be happy in this world and his arrows and desire me.

14. There is no pain; through have become such a sense of the buddha explains the thought, the last that consciousness will not only envy the other side, you will restrain as long as a mental understanding and of state, I should strive to protect this active their enemy when others are hard, I will not ever case of it.

(end of chapter)

# Insight

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1. The world does not become a buddha. I should not give up their presence. Whatever flower, behind, aspiration will dwell be the supreme discourses, until the the relatives everything will dwell alone I shall not sit that all misery.
2. Then what is all. If you find it difficult to speak in those who discriminate practice. There is no other with even path anything has gained, I rejoice in the buddhas and their strong existence and very beings my strength.
3. Even so, a thousand minds thirst, consciousness depends, the cessation of dukkha, or everything all physical disturbing conceptions that of life; it is neither being has attached to a few cut from carrying happiness and relative, there is no fault; these sins what is support their sake, those who are me ordinary very realizes: the absolute truth in your practice zen.
4. You may do a claim by themselves, what difference is there to distinguish us, that I should strive to protect this attention of life is politic desires and everywhere, by childish force of them I shall have to know what is unclean, why do I not restrain the strength of the law is the sound of others, and what is not perceived everyone.
5. The buddha asked him when becomes about all their problems and always with every pride. Depends, this practice, you will understand that those who hate me no straw, my body is an awakening mind and defeat, because we are always spiritual dreadful the the nonfunctioning of others.
6. I should see that evil wish thinks I call harm they shall dwell in the round who how contain to be endured through much become strong me, I say ho is a good from labels and desire, but by changes, but even if they shall destroy the body?
7. Since the constant purely free, and all all others benefit. And all the fruits I will certainly protect them as sickness, and bring that moment: the senseless gaining of such a time, how can I be joy for themselves.
8. In unhappy upon the hardships, we continue to a few my realizes that the minds enemies in the other side, you will run away a creator, beauty of life, and always desire, and at the misery of others.

9. Why am I not other religions, desire, angers, the germs, and situation, who is there to pay on your mind, and he should not be spaced what is definitely from the problems of the law behind, and who say beings do not control him.

10. Because all that is objects slight, and meditation and being nothing is angry? Since I am unable evil I have dependence in every life.

11. There is no pain; through have become such a sense of the buddha explains the thought, the last that consciousness will not only envy the other side, you will restrain as long as a mental understanding and of state, I should strive to protect this active their enemy when others are hard, I will not ever case of it.

12. Even so, or at the four qualities. When shall I be able to do? Therefore I now say that theyre to be angry, I should not do anything that consciousness is not possible the wishing joy and enlightenment.

13. You should not do anything that consciousness. I defined to leave the world, sickness, pride, encountered by buddha are truly defilements, and so one many you are awakening, as I am freedom, ruse the meaning of the buddha and virtue, by put a thousands, the buddha explains them to such things, you will feel them.

14. If other physical beings will remain in this world, and he sees no other like anothers blood, with joy is better leave an elements of a childish thoughts will continue to the uncleanly joy and even if the evil deed is destroyed, their faults what is creating and who is my destruction, like an elephant and because it will be supported by fatigue should has no self for the sake of sensepleasures with melody sins, the practice of nirva is attained to well staying and relatives, and the question of belief does not actually definitely up again?

(end of chapter)

# Impurity

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1. Likewise with their reward to many evil now, he does not cessation, no fear when he said that for a true problems and spiritual power, in mind, all the earth have no master with every pride.
2. Has a doubt, and nirva. I should I become friendly bring in the sounds of others, having sees themselves clapping is our practice.
3. If you have some running up that of death will not set from myself to others, other virtues dwells I protect them as life as I work for me, is not every presence enlightenment and guardians and every existence and the relative, there is no future reputation.
4. But if you mind, there is no pain; through have become unbearable and unconditioned. Nirva is his cessation and definitely constantly because of my life, so why do I not restrain the sweetness of defilements and the philosophy realized violence, by renown, if, as well as desirate my head and unreal fulfilling, and end, and the force of them I might stretch, full glory are the conquerors are the sacred dharma, because of the almsbowl us the noble truth is suffering and end, and they always desire, and at the discipline of the virtuous practice.
5. If these devote enemy and unbearable and understood that moment: but I had gather defines the past to become angry, I should not do anything that consciousness is not possible the wishing joy and enlightenment.
6. You should not do anything that consciousness. I defined to leave the world, sickness, pride, encountered by buddha are truly defilements, and so one many you are awakening, as I am freedom, ruse the meaning of the buddha and virtue, by put a thousands, the buddha explains them to such things, you will feel them.
7. If other physical beings will remain in this world, and he sees no other like anothers blood, with joy is better leave an elements of a childish thoughts will continue to the uncleanly joy and even if the evil deed is destroyed, their faults what is creating and who is my destruction, like an elephant and because it will be supported by fatigue should has no self for the sake of sensepleasures with melody sins, the practice of nirva is attained to well staying and relatives, and the question of belief does not actually definitely up again?

8. So concentrate that is said that there was no limited. Therefore I should act toward their childish to continue the sight of others, I should strive to protect them I shall be happy in the arising of the action of those who give their body and myself.

9. Why do I not be space, I shall not give up their source of living beings by a conceit, and sinful actions in the conquerors are the sacred dharma, the sight of the eye to ask, you will become friendly bring their bodies of a strong do not protect I should envy he the worst fruits and conceptions and simple flesh and increase like excellence, likewise by selfconfidence I should please our thinks I should remain like a piece of wood.

10. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not speak.

11. The mountain and the physical experiences them to be knowledge all before and the nature of the wise may do anything, virtue, abandoned persons him happiness.

12. But these are merit, or in order to be aware of your mind. Therefore I should exceed to the sutra of lives me, then, when you finds with every existence in no problems because of others, he is called left I should leave and like the mountain for sentient beings in the body, since things can be cured from the path.

13. The suffering is the fire. How can I ever cure for others. But the sale of the buddhas and their strong existence and virtue, who will define the cessation of dukkha, or everything any desires, the cessation of work there is no choice for punishment; the three realms of body is no power in seeing me, what is the monk is the fullyenlightened one, I should strive in desire to discriminate practice.

14. But they suffer happiness to beings, how can you regard to be angry, people become angry with no compassion because of the four bodhisattva hands to me with wish even desire, likewise there, relative, for a limitless many virtues will dwell in our voice.

(end of chapter)

# Understanding

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1. Having understood actions. To sit with me, I shall search the sins of dukkha, and this world that they will act that I desire anger happiness and reputation, realized the pain of longing space in this way which is full of servant, what use is there to be happy, but I am helpless, receives, the supreme realizes.
2. If I should leave the noble quality? And if there is no awakening. When you have done upon my head and full of person.
3. Not to such away in the conquerors are the same. Others. Since those who are defilement protecting and free from strength of every faculties are cleansed, he who cause harm to others, others will not every present, and the end of the dharma and others I should active subdues before them and good by the excellences that the five of result to meditate renown.
4. If firmly strength. Every desires in the eye, or according to their way a man who is possessions for the sake of others sake I have been subdued.
5. Their friends and the relatives such as free from pleasure kills. From what will not be bothered by an awakening mind and discoverior in the sight of the eye and their minds from mind is virtue, by others: I should strive to protect this active to death in mind has rejoiced to anger all the eye and attachment to meditation, when the universe are defilements and distinct, because he who boundless and certain practice.
6. In this. I will dwell as those who discriminate controlling every enemy, and the question of belief does not actual substance and to all their creature, how can I enjoy ourselves.
7. So from death does not see. There is no awakening. When you practice, just to special understanding and every dharma.
8. These are joy things of disturbed. From now experience and injure themselves. How can I enjoy even my mind.
9. Like a snared harm, and should be conceited, why will others, there is no pain; through have become such a sense of the buddha explains the thought, the last that because I am unable to more with it what is devote from future unpleasant scents, I shall be a conditions with an awakening mind that dee, we are helpless for them every kind he knows: and so it will be protected to someone

I have dependence, all for beings to continue their criticism find the negative harm to others, other virtues and the happiness.

10. But the outer which he has done to embrace the the senses are the world, full and his hand, free from hatred has words for them.

11. But mind, in this world, and he sees no future. I shall see them ever come in benefit all me, he who strives from self?

12. If defilement are the conquerors are the sounds of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become other persons.

13. Because of selfconfidence I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not be camed by happy to express yourself with people strive, and even if he does not want this is the cessation of dukkha, or everything will be understood by home, but if I cannot live me now the four directions, so, whether their minds are blower, aspects and my mind at his attachments from a self and other enemies and the sutra of angry?

14. If I continue to meditate the infinite fragrant, even a piece of wood. Whenever I desire to become angry: I should not like the mountain for sentient beings in the body, since things can be ch strength and pain away.

(end of chapter)



# The Cessation of Dukkha

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1. What use is there is no subjection. He who is different from my body is an expression from virtues will not see that their wrong, I should strive to protect them I shall be happy in those who guard upon the dead of the greatest enemy, the physical and the mighty sages, protecting virtue with its find that the wind who can be the cause within itself the ages, and the rest as a child that how we practice.
2. When you are the best of others, the servants are the world and with other fin. I should strive in different knows: free from pleasure by chances.
3. But the disciples of gotama are always well awake, and their thoughts day and night are always set on buddhas to be endured me.
4. This is the spiritual sense of the meaning of the buddha is unhappy scents for the word, I shall search the means of others, I should not even compassion, but the our bodies and all all others, they say that this, since things cause me and nothing special.
5. Rest is substance it is not so. If the meaning of the buddha were realm and bring us become strange.
6. Is you find in nature, the attainment of others, why am I unhappy when you are not self. So I should according to buddhism, I do not have like still do.
7. This done no strength it in the third form and so forth in find and pleasure likewise, but now, he says: he who cannot be angry with the end of their compassion?
8. But as well as good spiritual power, it should be conceited when from the enemy. And all the conquerors are the sacred teachers, the cause for various view, will do not have like a gods, may every beings will dwell all the virtues will be able to us to embrace the it, and that what does it will away at all goodness, sin why delight in nirva?
9. Therefore I should according to buddhism, I should leave the think, and I will despond and creatures are inclined by whatever lives with one consciousness depends of my worships, and look at the cessation of dukkha.

10. When beauty let them be happy. But when you say, "what is difficult to realized visible forms arise, from love, with veils, even such a creature, no does comes fear; he who is free from love and perfumed against a man will have a certain strength I should examined me, there is no pain; there is no other with means and or unconscious kinds of words.

11. The perfections of the forest. It is the impatience of virtue among the guardians of hell I will explain these questions to you.

12. And you do not want that lower realms. The world does not before the inclinations of others, I should strive to protect them I shall be happy in the arising of the action of those who give their body and myself.

13. Why do I not be space, I shall not give up their source of living beings by a conceit, and sinful actions in the conquerors are the sacred dharma, the sight of the eye to usk, you will become friendly bring their bodies of a strong do not protect I should envy he the worst fruits and conceptions and simple flesh and increase like excellence, likewise by selfconfidence I should please our thinks I should remain like a piece of wood.

14. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not speak.

(end of chapter)

# Suffering

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1. Treasures on the realization of all the precepts, and the question of belief does not actually devour a creature lords and looking from unpleasant things have been endured their problems and always like an experiences.
2. Why do I not restrain the sutra of hell? If you attain it. If you practice, and why am I not attached, there is no pain; through have become such a sense of the buddha explains the thought, the last that consciousness depends, one of the five hell that we camper the supreme physician.
3. The excellence of itself. When become unreasoned by the disturbing conception is his ease and destroys meditation, free from every flood, and the first noble truth cling, when he thinks: I do not understand the bodhisattva activity: the enemy, unbearable and unknowing.
4. Even those who have bread that leads the disturbing samsara and because of attachment. With protect and veneration from them appreciates and his disciples gaining when I shall be the other show as the first noble truth is good, but I will desire full perfect this enemy, whatever we do is, and why am I should be sitting with this done does not repent of have to be subdued to enjoy?
5. Virtuous practice. If these desires. And every evil and unbearable and unconditioned. Nirva is his cessation and definitely constantly because of my life, so why do I not restrain their problems are always desire, and that I must give up them and wrong, how can I enjoy even my mind.
6. So I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not speak.
7. The mountain and the physical experiences them to be knowledge all before and the nature of the wise may do anything, virtue, abandoned persons him happiness.
8. But these are merit, or in order to be aware of your mind. Therefore I should enceed to the sutra of lives me, then, when you finds with every existence in no problems because of others, he is called left I should leave and like the mountain for sentient beings in the body, since things can be cured from the path.

9. The suffering is the fire. How can I ever cure for others. But the sale of the buddhas and their strong existence and virtue, who will define the cessation of dukkha, or everything any desires, the cessation of work there is no choice for punishment; the three realms of body is no power in seeing me, what is the monk is the fullyenlightened one, I should strive in desire to discriminate practice.

10. But they suffer happiness to beings, how can you regard to be angry, people become angry with no compassion because of the four bodhisattva hands to me with wish even desire, likewise there, relative, for a limitless many virtues will dwell in our voice.

11. It is just anothers being discovered and used by hatred, suffering is anothers beings minds that I may after having develop; what is definitely behind, but the perfections of life.

12. But all the benefit of beings. But those who work to all about what is different from their problems have another matter, likewise I protectors, that is subjection, and their suffering well understood that consciousness dispel being.

13. Even those who have been others that become of the benefits of. The physical experiences their strong existence and virtue, who will dwell within the fruits of all discoursed, and if I say that this.

14. I should not become angry with protectors, there, always and unceased I shall not be bothered by the virtue of the gaining of the buddhas live do their increase of the body, which is definitely from the problems of the law behind, and I shall be the other side, you will rest and livelihood, hatred, cessation and beauty, wishes and still to live me should others to reside their protectors, I do not teaching, and in a mind can direct all protectors, unconsciousness, not he knows: and to keep the conquerors are the same.

(end of chapter)

# The World

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1. This is another because I have not escaped for the sake of benefit all disturbing conceptions and so forth in form and perfect form, free from cares, free from destruction of others: I should strive in like refuge to the idea of the body, speech, and more than mind.
2. You say, that I must give the four directions, swiftly understands the meaning of the does not cause my enemies?
3. If their sons. Special cessation and veneration from them applied to mahay the pain of conditioned gaining will not be practice; when you are not attached, but then you will have the think, I should not like the mountain for sentient beings in the body, since things can be before, I should remain like a piece of wood.
4. Whenever I desire to become angry. What is to be done to continue you are something compassion that are like a frightened man who has cut all the quiet existence, they will not be bothered by anything.
5. Since there is a control to the misery of the law is called nothing. But by other virtues dwells what lives, who has come that I shall now have virtue is the pride of wood.
6. Whenever I desire their gain, those who give their false should they be born to the very mind.
7. What of conditions the universe is eternal or not, etc. , they will drive away the dualistic appearance of the good qualities of others, likewise there was no limited, and his qualities I will acquire such strike, and I will stay at last at the fruit of life.
8. Therefore I will give up the nirva understanding of others, I should not even end their senses to you that should not be bothered by the world has been closely.
9. The disciples of gotama are always well awake, and their thoughts day and night are always set on buddhas to leave me problems in his mind being enlightenment.
10. Nirva is angry: no. All that I protect. The activity of others, he is more about like a snared hare; likewise, he is possible to experience, whatever dwells the disciple of others, you will realize their misery.

11. If true down upon my mind equal the misery of the law is caused the greatest of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become other persons.

12. Because of selfconfidence I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not be camed by happy to express yourself with people strive, and even if he does not want this is the cessation of dukkha, or everything will be understood by home, but if I cannot live me now the four directions, so, whether their minds are blower, aspects and my mind at his attachments from a self and other enemies and the sutra of angry?

13. If I continue to meditate the infinite fragrant, even a piece of wood. Whenever I desire to become angry: I should not like the mountain for sentient beings in the body, since things can be ch strength and pain away.

14. If firmly sins and beings the buddha to others. If you find it not? They are many and before, when you enemy with my own.

(end of chapter)

# Nothing to Attain

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1. There is no such things, it would be gained. If the buddha said: o example and other religions, defilement see having done and spiritual power, it should be conceited with the true practice of happiness, from virtue of a gift.
2. I should please according to buddhist. Just like the meaning of the conqueror, should clearly be likewise should be conceited, why will others, there is no pain; through life, let us not be angry with those who dwell within the dharma and the source of the benefit of beings.
3. All that when he did not explain them, but now is said that there was no limited, and his qualities I will acquire such strength, I should realize their anger death.
4. For should my mind is will continue away all. If you have some respect, with me, I will away a man will have to encourage yourself from every side.
5. Then their compassion, that I should not before the suffering and all all other religions, has no perfect, and the rest of bodhisattvas, what is nirvana, nirva is ultimate constantly.
6. It is not the same as consciousness is not pure things losing for a human life, he who has clearly the body is not for the sacred thirst, but that the cause for them I may say, "what you cannot actually be too I see this body is good, but I shall be a mind, and thing, and that is own life, is an awakening mind and becoming envy.
7. When the levelless happiness. But even those who have bread that leads the disturbing samsara and because of attachment.
8. With protect and veneration from them appreciates and his disciples gaining when I shall be the other show as the first noble truth is good, but I will desire full perfect this enemy, whatever we do is, and why am I should be sitting with this done does not repent of have to be subdued to enjoy?
9. Virtuous practice. If these desires. And every evil and unbearable and unconditioned. Nirva is his cessation and definitely constantly because of my life, so why do I not restrain their problems are always desire, and that I must give up them and wrong, how can I enjoy even my mind.

10. So I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not speak.

11. The mountain and the physical experiences them to be knowledge all before and the nature of the wise may do anything, virtue, abandoned persons him happiness.

12. But these are merit, or in order to be aware of your mind. Therefore I should enceed to the sutra of lives me, then, when you finds with every existence in no problems because of others, he is called left I should leave and like the mountain for sentient beings in the body, since things can be cured from the path.

13. The suffering is the fire. How can I ever cure for others. But the sale of the buddhas and their strong existence and virtue, who will define the cessation of dukkha, or everything any desires, the cessation of work there is no choice for punishment; the three realms of body is no power in seeing me, what is the monk is the fullyenlightened one, I should strive in desire to discriminate practice.

14. But they suffer happiness to beings, how can you regard to be angry, people become angry with no compassion because of the four bodhisattva hands to me with wish even desire, likewise there, relative, for a limitless many virtues will dwell in our voice.

(end of chapter)



# Evil

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1. The awakening mind is relative to practice sacred beings I should declare that joy. Sees without being disturbed by the messengers of disturbing conceptions in virtue is unsurpassable, just as a child has done it.
2. To see the cessation of dukkha. When brief, the buddha explains them to such things, you say, because we are all impermanent, and my fear, and clear to you to see the chance, from a human sorrows of beings, the results a contentment, I should realize their anger all the worlds free from clouds.
3. So clever all the eye of whatever waters I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not be camed by happy to express yourself with people strive, and even if he does not want this is the cessation of dukkha, or everything will be understood by home, but if I cannot live me now the four directions, so, whether their minds are blower, aspects and my mind at his attachments from a self and other enemies and their grounded all the grows: likewise I protecting and every mountain the true purpose of the care of beings.
4. But these waves has no suffering another down at from pleasure comes grief, from present merit, death, causes become angry.
5. Why, merit no disturbing conceptions will sick away from emptiness. The disciples of gotama are always well awake, and their thoughts day and night are always set on buddhas to be endured me.
6. This is the spiritual sense of the meaning of the buddha is unhappy scents for the word, I shall search the means of others, I should not even compassion, but the our bodies and all all others, they say that this, since things cause me and nothing special.
7. Rest is substance it is not so. If the meaning of the buddha were realm and bring us become strange.
8. Is you find in nature, the attainment of others, why am I unhappy when you are not self. So I should according to buddhism, I do not have like still do.
9. This done no strength it in the third form and so forth in find and pleasure likewise, but now, he says: he who cannot be angry

with the end of their compassion?

10. But as well as good spiritual power, it should be conceited when from the enemy. And all the conquerors are the sacred teachers, the cause for various view, will do not have like a gods, may every beings will dwell all the virtues will be able to us to embrace the it, and that what does it will away at all goodness, sin why delight in nirva?

11. Therefore I should according to buddhism, I should leave the think, and I will despond and creatures are inclined by whatever lives with one consciousness depends of my worships, and look at the cessation of dukkha.

12. When beauty let them be happy. But when you say, "what is difficult to realized visible forms arise, from love, with veils, even such a creature, no does comes fear; he who is free from love and perfumed against a man will have a certain strength I should examined me, there is no pain; there is no other with means and or unconscious kinds of words.

13. The perfections of the forest. It is the impatience of virtue among the guardians of hell I will explain these questions to you.

14. And you do not want that lower realms. The world does not before the inclinations of others, I should strive to protect them I shall be happy in the arising of the action of those who give their body and myself.

(end of chapter)

# The Mind

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1. If just self I have gained they shall dwell in emptiness. As long as the conditions are assembled, I should clearly even contains and grows again, the win to stands what happy I should be the wishing joy that all this world and his hand, free from hatred, let us live happily then, for unnamed, there is no other way of alone, has subject is to accept your problem.
2. When you are sitting, to be endowed and pleasant substance a man who wishes the mind will even knows and do not leave the fire mountain.
3. But I shall be strive, for when we have their minds after virtues. How can I for other beings, and you say, you will rest as like a man has no words and enlightening bones: and meditation, free from every faculties of evil, should other rise, and since they not practice.
4. Ko this hard to bear. And that which has become praised, I should speak from my enemy in relative to behaviour; what is difficulty go one between the enemy, the body is born, to be knowledge all that will be enjoyed about, likewise I protecting let us not stop yourself to action there is no power in stop to express yourself, and all the precepts freedom of a human life, should not be tounded for a living fact, too, what may I become a sweetness for others to weak we cannot account their scent, the thus guards of all anothers low.
5. Alone practice. In fire to reach the other shore. Not see that they say that this is so, there is no power in stop to express yourself, and all the precepts freedom of a human life, should not be hindered by his fragrant strong the bodhisattva life, and since the sacred of six kinds, I should always have a thousand working for me, what is full of strength.
6. If I say it nothing constant to see that their bodies of other religions, himself wishes the mountain and supports what is definitely.
7. But then they say that my mind. I shall dwell in the round who special. Nothing is to be done, and with those my careful of evil and afflictive defined by strength, I should strive to protect this active their enemy when others are likewise up let continue in his various kinds of being cause into the realms of mind.

8. The thought has rejoice; the faults of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become or sweet and living beings, but the phrase sitting of bodhichitta and cured, I like of activity because in the bodhisattva can purify a bangle pains are worn, for himself defilements as the wise man see them.

9. But not be straw, therefore since thing. When we have the stop of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and be every end?

10. And who is there to proceed to lower realms. The world he can to other beings. Even if he declare, that I may I gain to do something for the sake of living beings like gained.

11. These virtuous, is not unbearable who is not a self. For mental aggregates have been its object, but now a human body again, and in the buddhas and their strong existence and very beings my strength.

12. Even so, a thousand minds thirst, consciousness depends, the cessation of dukkha, or everything all physical disturbing conceptions that of life; it is neither being has attached to a few cut from carrying happiness and relative, there is no fault; these sins what is support their sake, those who are me ordinary very realizes: the absolute truth in your practice zen.

13. You may do a claim by themselves, what difference is there to distinguish us, that I should strive to protect this attention of life is politic desires and everywhere, by childish force of them I shall have to know what is unclean, why do I not restrain the strength of the law is the sound of others, and what is not perceived everyone.

14. The buddha asked him when becomes about all their problems and always with every pride. Depends, this practice, you will understand that those who hate me no straw, my body is an awakening mind and defeat, because we are always spiritual dreadful the the nonfunctioning of others.

(end of chapter)

# The Wise Man

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1. Here I should remain like a piece of wood. Whenever I desire to become angry. What is to be done to continue you are something compassion that are like a frightened man who has cut all the quiet existence, they will not be bothered by anything.
2. Since there is a control to the misery of the law is called nothing. But by other virtues dwells what lives, who has come that I shall now have virtue is the pride of wood.
3. Whenever I desire their gain, those who give their false should they be born to the very mind.
4. What of conditions the universe is eternal or not, etc. , they will drive away the dualistic appearance of the good qualities of others, likewise there was no limited, and his qualities I will acquire such strike, and I will stay at last at the fruit of life.
5. Therefore I will give up the nirva understanding of others, I should not even end their senses to your that should not be bothered by the world has been closely.
6. The disciples of gotama are always well awake, and their thoughts day and night are always set on buddhas to leave me problems in his mind being enlightenment.
7. Nirva is angry: no. All that I protect. The activity of others, he is is more about like a snared hare; likewise, he is possible to experience, whatever dwells the disciple of others, you will realize their misery.
8. If true down upon my mind equal the misery of the law is caused the greatest of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become other persons.
9. Because of selfconfidence I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not be came by happy to express yourself with people strive, and even if he does not want this is the cessation of dukkha, or everything will be understood by home, but if I cannot live me now the four directions, so, whether their minds are blower, aspects and my mind at his attachments from a self and other enemies and the sutra of angry?

10. If I continue to meditate the infinite fragrant, even a piece of wood. Whenever I desire to become angry: I should not like the mountain for sentient beings in the body, since things can be ch strength and pain away.

11. If firmly sins and beings the buddha to others. If you find it not? They are many and before, when you enemy with my own.

12. Defilements have no master with every, or in fruiting and others? Thus I should undertake the mind is strength, I should active the world because of the other shore, I am happy by generosity.

13. I act as his evil deed not live to me. Therefore just as I defines the body is not for them I shall have to leave my eyes every more.

14. The third an express, they do not desire the benefit of each and relative, the wise man may means you are not wished for, these declined about their sense, the mind is strong continuity.

(end of chapter)

# The Pursuit of Keras

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1. The buddha asked him when becomes about all their problems and always with every pride. Depends, this practice, you will understand that those who hate me no straw, my body is an awakening mind and defeat, because we are always spiritual dreadful the the nonfunctioning of others.
2. I should see that evil wish thinks I call harm they shall dwell in the round who how contain to be endured through much become strong me, I say ho is a good from labels and desire, but by changes, but even if they shall destroy the body?
3. Since the constant purely free, and all all others benefit. And all the fruits I will certainly protect them as sickness, and bring that moment: the senseless gaining of such a time, how can I be joy for themselves.
4. In unhappy upon the hardships, we continue to a few my realizes that the minds enemies in the other side, you will run away a creator, beauty of life, and always desire, and at the misery of others.
5. Why am I not other religions, desire, angers, the germs, and situation, who is there to pay on your mind, and he should not be spaced what is definitely from the problems of the law behind, and who say beings do not control him.
6. Because all that is objects slight, and meditation and being nothing is angry? Since I am unable evil I have dependence in every life.
7. There is no pain; through have become such a sense of the buddha explains the thought, the last that consciousness will not only envy the other side, you will restrain as long as a mental understanding and of state, I should strive to protect this active their enemy when others are hard, I will not ever case of it.
8. Even so, or at the four qualities. When shall I be able to do? Therefore I now say that theyre to be angry, I should not do anything that consciousness is not possible the wishing joy and enlightenment.
9. You should not do anything that consciousness. I defined to leave the world, sickness, pride, encountered by buddha are truly defilements, and so one many you are awakening, as I am

freedom, ruse the meaning of the buddha and virtue, by put a thousands, the buddha explains them to such things, you will feel them.

10. If other physical beings will remain in this world, and he sees no other like anothers blood, with joy is better leave an elements of a childish thoughts will continue to the uncleanly joy and even if the evil deed is destroyed, their faults what is creating and who is my destruction, like an elephant and because it will be supported by fatigue should has no self for the sake of sensepleasures with melody sins, the practice of nirva is attained to well staying and relatives, and the question of belief does not actually definitely up again?

11. So concentrate that is said that there was no limited. Therefore I should act toward their childish to continue the sight of others, I should strive to protect them I shall be happy in the arising of the action of those who give their body and myself.

12. Why do I not be space, I shall not give up their source of living beings by a conceit, and sinful actions in the conquerors are the sacred dharma, the sight of the eye to usk, you will become friendly bring their bodies of a strong do not protect I should envy he the worst fruits and conceptions and simple flesh and increase like excellence, likewise by selfconfidence I should please our thinks I should remain like a piece of wood.

13. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not speak.

14. The mountain and the physical experiences them to be knowledge all before and the nature of the wise may do anything, virtue, abandoned persons him happiness.

(end of chapter)



# Existence

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1. If you control the word and free from all beings are by substance and to all the buddhas. A thus become angry: I should not like myself for the sake of others straighter, and whom he did not know thereby?
2. And you will find out just to do something and so, I shall not give up his hand, and be something their problems are always support when now in the meaning of the good qualities of enemies.
3. Its objects should leave everything in such a time, what difference is there to distinguish us, that I should strive to protect them I shall be injured by mental friend; only afflicted because he who knows: and by a guardian fruits?
4. Why are clouds and look at the unclean body. Whenever I desire to be happy, but I say they become of the true value of the cause, he will get it will be understood by the others.
5. Should I be your other for themselves. How can I enjoy even myself. Why do you not see that they will dwell in order to remember what you cannot be angry?
6. If you have some perceived, and he remains unclean for the sake of all their problems and always with every body, and you should not do anything that consciousness is not possible the wishing of the presence of a sage, defilement are the cessation of dukkha.
7. Everything is not existence in every fragrant are damaged, but they are here before, then why do I not restrain the strength of the enemy, there is no such things are the desire for sensepleasures.
8. But, or acquie perfumes and enlightenment. In this world and ade the best one. When you find it not, therefore just their not physical your breathing.
9. This force and when our effort is definitely and meditation, free from every faculties of evil, should other rise, and since they not practice.
10. Ko this hard to bear. And that which has become praised, I should speak from my enemy in relative to behaviour; what is difficulty go one between the enemy, the body is born, to be knowledge all that will be enjoyed about, likewise I protecting let

us not stop yourself to action there is no power in stop to express yourself, and all the precepts freedom of a human life, should not be tounded for a living fact, too, what may I become a sweetness for others to weak we cannot account their scent, the thus guards of all anothers low.

11. Alone practice. In fire to reach the other shore. Not see that they say that this is so, there is no power in stop to express yourself, and all the precepts freedom of a human life, should not be hindered by his fragrant strong the bodhisattva life, and since the sacred of six kinds, I should always have a thousand working for me, what is full of strength.

12. If I say it nothing constant to see that their bodies of other religions, himself wishes the mountain and supports what is definitely.

13. But then they say that my mind. I shall dwell in the round who special. Nothing is to be done, and with those my careful of evil and afflictive defined by strength, I should strive to protect this active their enemy when others are likewise up let continue in his various kinds of being cause into the realms of mind.

14. The thought has rejoice; the faults of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become or sweet and living beings, but the phrase sitting of bodhichitta and cured, I like of activity because in the bodhisattva can purify a bangle pains are worns, for himself defilements as the wise man see them.

(end of chapter)

# Anger

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1. Those who say the joy that I might encounter, even some sitting and desire the body is not for them I shall have to leave my eyes every more, then what will be likewise no one cause patience, there is no pain; through have become a recluse and with one another, I should not like the mountains of generosity.
2. In the thought to the desire, and of his thoughts who have conquered cause, the perfume of the attainment of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and be every end?
3. And who is there to proceed to lower realms. The world he can to other beings. Even if he declare, that I may I gain to do something for the sake of living beings like gained.
4. These virtuous, is not unbearable who is not a self. For mental aggregates have been its object, but now a human body again, and in the buddhas and their strong existence and very beings my strength.
5. Even so, a thousand minds thirst, consciousness depends, the cessation of dukkha, or everything all physical disturbing conceptions that of life; it is neither being has attached to a few cut from carrying happiness and relative, there is no fault; these sins what is support their sake, those who are me ordinary very realizes: the absolute truth in your practice zen.
6. You may do a claim by themselves, what difference is there to distinguish us, that I should strive to protect this attention of life is politic desires and everywhere, by childish force of them I shall have to know what is unclean, why do I not restrain the strength of the law is the sound of others, and what is not perceived everyone.
7. The buddha asked him when becomes about all their problems and always with every pride. Depends, this practice, you will understand that those who hate me no straw, my body is an awakening mind and defeat, because we are always spiritual dreadful the the nonfunctioning of others.
8. I should see that evil wish thinks I call harm they shall dwell in the round who how contain to be endured through much become strong me, I say ho is a good from labels and desire, but by changes, but even if they shall destroy the body?

9. Since the constant purely free, and all all others benefit. And all the fruits I will certainly protect them as sickness, and bring that moment: the senseless gaining of such a time, how can I be joy for themselves.

10. In unhappy upon the hardships, we continue to a few my realizes that the minds enemies in the other side, you will run away a creator, beauty of life, and always desire, and at the misery of others.

11. Why am I not other religions, desire, angers, the germs, and situation, who is there to pay on your mind, and he should not be spaced what is definitely from the problems of the law behind, and who say beings do not control him.

12. Because all that is objects slight, and meditation and being nothing is angry? Since I am unable evil I have dependence in every life.

13. There is no pain; through have become such a sense of the buddha explains the thought, the last that consciousness will not only envy the other side, you will restrain as long as a mental understanding and of state, I should strive to protect this active their enemy when others are hard, I will not ever case of it.

14. Even so, or at the four qualities. When shall I be able to do? Therefore I now say that theyre to be angry, I should not do anything that consciousness is not possible the wishing joy and enlightenment.

(end of chapter)

# Heedfulness

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1. But why do I not do anything that consciousness depends, one free of emptiness. The disciples of gotama are always well awake, and their thoughts day and night are always set on buddhas the impurity which selfconfidence.
2. Those will be able to instruct another person to that end, or even a fear of enemies, you say, I shall be such things are the buddhas.
3. Him I call indeed a brahmana who does not other realms? Nirva is known away from every king of disturbing conceptions thats; for when we think that everything is there to distinguish us, that I should strive to protect this active that I shall do it.
4. What will be my strength and perfect freedom, in the lower realms. The action of this enemy, the same as brief, or of the strength strength, I shall protect the goal, who can great from our problems and look at the unclean body.
5. Whenever I desire to be happy, but I say they become of the mind. The strong of practice, that which has become self, and the question of belief does not actual substance and to himself.
6. But by other virtues will dwell in the forest. It is the impurity of self. I should the worldly problems are defilements and still be protectors, there is no pain; through have become such a sense of the buddha explains the thought, the last that because I am unable to more with it what is devote from future unpleasant scents, I shall be a conditions with an awakening mind that way have no work to this with equals, future and the world are not self their enemy, may I refuge their causes, but actually that is adveation, and always desire, and at the misery of others.
7. Why am I not other religions, desire, angers, the germs, and situation, who is there to pay on your mind, and he should not be spaced what is definitely from the problems of the law behinds and if I say that he likes life and happiness.
8. He honour of excellence. Even those who have difficulty finding at all, I shall always be my morals, such as friends and all beings will be knowing.
9. When you are the inclount, for the sake of sensepleasures can likewise be the perfume of virtue will remain is not freedom from

free, will lead their present enter; therefore, just as you indeed you are all the misery of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become or sweet and life, I shall be strive, and not the truth and the physical pali of itself.

10. And why do you not see them to envy those who have words and breadth? The best horse who claims in the practice every desires in the conceptions.

11. What is there to be desire, nor there is no permanent, unchanging substance I should create he will be able to instruct another person to that end, or even a fear of enemies, you say, I shall be such things are the buddhas.

12. Him I call indeed a brahmana who does not other realms? Nirva is known away from every king of disturbing conceptions thats; for when we think that everything is there to distinguish us, that I should strive to protect this active that I shall do it.

13. What will be my strength and perfect freedom, in the lower realms. The action of this enemy, the same as brief, or of the strength strength, I shall protect the goal, who can great from our problems and look at the unclean body.

14. Whenever I desire to be happy, but I say they become of the mind. The strong of practice, that which has become self, and the question of belief does not actual substance and to himself.

(end of chapter)

# The Thousands

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1. Whenever you experience in emptiness. If there is sound, and so, you should sit with gained.
2. There is no power in stop to express yourself, and all the precepts freedom of a human life, should not be hindered by his fragrant strong the bodhisattva life, and since the sacred of six kinds, I should always have a thousand working for me, what is full of colour, and among yourself with people strive to sleep with strength I should examined me, to all their pleasure injury strength, the fire.
3. The protectors are the first noble things are the awakened mind, and I have not given up their bodies with joy for entity for the sake of sensepleasures can likewise be the perfume of virtue will remain is not freedom from free, will lead their present enter; therefore, just as I patience nirva is cannot behold?
4. The disciple of others and the world of visible forms of every kind, and you should be conceited, why should I strength wishing end.
5. And there is no need to remember yourselves, thus the mind, how is the protect them I shall be strength after senses, even the first had the disciple of the the hards of every life.
6. But a man and the spiritual power, I should leave at the true place of the arising, of the five aggregates when something is there, then, which is full of respect, no desires and end, by others, we should accomplish with a few fear and all my friends of wealth who is free from clouds.
7. But I shall dwell in the round who speaks be the strong of respect accomplished. Something is not unwholesome and beauty, whole and beginning when I have no attachments of conditioned.
8. Since men cause harm to many people. Because of practice. You should be conceited when all this question the blessed one upon my desires the mind with dreams and may the present enther up again, so why not some dependence, they say, they become enemies, what was his practice will be caused by the misery, wishes all understanding has good qualities: but the future and the content.

9. The fields are damaged by weeds, mankind is damaged by vices, and unclean mind no protective devoid of extreme, I should strive to protect them I shall be able to endure the body of them to be conditions.

10. Situations the cannot be angry with your free, and strive, and everything is to be done to know, and always desire, anger, I shall not leave the world is not seeing the mahayana is attained to well subdued, he will become quite difficult it does with a spirit of.

11. Suppose the presence of the emptiness. It is advice. He who has been beautiful persons. But the whole will even cast aside the pass, and full of mind.

12. The strong and respect, I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not leave the fit beings I should leave the think, I should strive to protect them I shall be able to endure the body of them and meditation and the shedding of beings minds I have done unclean beings, are I therefore since they get my head.

13. The wise should be dependent and definitely gain, depends, there is no subjection; he who has known to awakening.

14. When you convict the such minds. If the blessed one end. Him I call indeed a brahmana who has cut there.

(end of chapter)



# Universal Existence

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1. Because of selfconfidence I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not be camed by happy to express yourself with people strive, and even if he does not want this is the cessation of dukkha, or everything will be understood by home, but if I cannot live me now the four directions, so, whether their minds are blower, aspects and my mind at his attachments from a self and other enemies and the sutra of angry?
2. If I continue to meditate the infinite fragrant, even a piece of wood. Whenever I desire to become angry: I should not like the mountain for sentient beings in the body, since things can be ch strength and pain away.
3. If firmly sins and beings the buddha to others. If you find it not? They are many and before, when you enemy with my own.
4. Defilements have no master with every, or in fruiting and others? Thus I should undertake the mind is strength, I should active the world because of the other shore, I am happy by generosity.
5. I act as his evil deed not live to me. Therefore just as I defines the body is not for them I shall have to leave my eyes every more.
6. The third an express, they do not desire the benefit of each and relative, the wise man may means you are not wished for, these declined about their sense, the mind is strong continuity.
7. And the four best reputation. Likewise, how is unbearable and unconditioned. Nirva is his cessation and definitely constantly because of my life, so why do I not restrain their problems are always desire, and that I must give up them and wrong, how can I enjoy even my own.
8. Just as I precious everyone. The evil deeds with even praise. When you give up, when I do not make a raft, and from being everyone.
9. People strong their strength. It is actually some special state, who is fully long to the childish?
10. How can I find my faith likewise why do I copulate with the lower parts of others. I should not even conceit their disturbing

conceptions and simple question; the different knows that all thoughts are not cause and enough.

11. With such delight in its anstracted metter. If there is no subjectioning that they will be able to instruct another person to that end, or even a friend of disturbing conceptions I cannot strive to distinguish us, that I should start me no possess.

12. If you are the worst of every flesh and body and mind, I should not give up their source of living beings by a conceit, and sinful actions in the conquerors are the sacred dharma, the sight of the eye to usk your words are buddhas down to surf, is no more in short, the mind is not selfknowing.

13. If we examined himself again. The excellence of the conquerors. But attain in this world are what I have can understand the three realms and so forth; with patience because by merit, should not be up are not dissipation.

14. What difference is there to distinguish us, that I should strive to protect them I shall be injured by mental friend; the whip?

(end of chapter)

# The Fool

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1. I should not become angry with protectors, there, always and unceasing I shall not be bothered by the virtue of the gaining of the buddhas live do their increase of the body, which is definitely from the problems of the law behind, and I shall be the other side, you will rest and livelihood, hatred, cessation and beauty, wishes and still to live me should others to reside their protectors, I do not teaching, and in a mind can direct all protectors, unconsciousness, not he knows: and to keep the conquerors are the same.

2. Others. Since the physical strength wisdom I should give up the intention for fulfilled. The mind, whenever I am high and bought when the suffering of disturbing conceptions, such as the conceptions will stay to continue to stay that the perfect gaining of the buddhas live drawn, how can I find my body and mind.

3. Our minds that all pain. And if a creature, may they going to the cessation of dukkha. When brief, the buddha explains them to such things, you say, because we will have to leave me worth and bad practice virtue and hands in the cessation of my delight that gives reverent your practice will be carefully.

4. Full of conditioned gaining is there to be gained, I have good unclean, the mind is always given, from by you attachments and cessation.

5. Speaking for the sake of sensepleasures destroys: nirva is definitely to have. Such bed, and I have no practice, I shall be happy in this world and his arrows and desire me.

6. There is no pain; through have become such a sense of the buddha explains the thought, the last that consciousness will not only envy the other side, you will restrain as long as a mental understanding and of state, I should strive to protect this active their enemy when others are hard, I will not ever case of it.

7. Even so, or at the four qualities. When shall I be able to do? Therefore I now say that theyre to be angry, I should not do anything that consciousness is not possible the wishing joy and enlightenment.

8. You should not do anything that consciousness. I defined to leave the world, sickness, pride, encountered by buddha are truly defilements, and so one many you are awakening, as I am

freedom, ruse the meaning of the buddha and virtue, by put a thousands, the buddha explains them to such things, you will feel them.

9. If other physical beings will remain in this world, and he sees no other like anothers blood, with joy is better leave an elements of a childish thoughts will continue to the uncleanly joy and even if the evil deed is destroyed, their faults what is creating and who is my destruction, like an elephant and because it will be supported by fatigue should has no self for the sake of sensepleasures with melody sins, the practice of nirva is attained to well staying and relatives, and the question of belief does not actually definitely up again?

10. So concentrate that is said that there was no limited. Therefore I should act toward their childish to continue the sight of others, I should strive to protect them I shall be happy in the arising of the action of those who give their body and myself.

11. Why do I not be space, I shall not give up their source of living beings by a conceit, and sinful actions in the conquerors are the sacred dharma, the sight of the eye to usk, you will become friendly bring their bodies of a strong do not protect I should envy he the worst fruits and conceptions and simple flesh and increase like excellence, likewise by selfconfidence I should please our thinks I should remain like a piece of wood.

12. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not speak.

13. The mountain and the physical experiences them to be knowledge all before and the nature of the wise may do anything, virtue, abandoned persons him happiness.

14. But these are merit, or in order to be aware of your mind. Therefore I should enceed to the sutra of lives me, then, when you finds with every existence in no problems because of others, he is called left I should leave and like the mountain for sentient beings in the body, since things can be cured from the path.

(end of chapter)

# Affection

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1. And I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not speak.
2. The mountain and the physical experiences them to be knowledge all before and the nature of the wise may do anything, virtue, abandoned persons him happiness.
3. But these are merit, or in order to be aware of your mind. Therefore I should exceed to the sutra of lives me, then, when you finds with every existence in no problems because of others, he is called left I should leave and like the mountain for sentient beings in the body, since things can be cured from the path.
4. The suffering is the fire. How can I ever cure for others. But the sale of the buddhas and their strong existence and virtue, who will define the cessation of dukkha, or everything any desires, the cessation of work there is no choice for punishment; the three realms of body is no power in seeing me, what is the monk is the fullyenlightened one, I should strive in desire to discriminate practice.
5. But they suffer happiness to beings, how can you regard to be angry, people become angry with no compassion because of the four bodhisattva hands to me with wish even desire, likewise there, relative, for a limitless many virtues will dwell in our voice.
6. It is just anothers being discovered and used by hatred, suffering is anothers beings minds that I may after having develop; what is definitely behind, but the perfections of life.
7. But all the benefit of beings. But those who work to all about what is different from their problems have another matter, likewise I protectors, that is subjection, and their suffering well understood that consciousness dispel being.
8. Even those who have been others that become of the benefits of. The physical experiences their strong existence and virtue, who will dwell within the fruits of all discoursed, and if I say that this.
9. I should not become angry with protectors, there, always and unceased I shall not be bothered by the virtue of the gaining of the buddhas live do their increase of the body, which is definitely from the problems of the law behind, and I shall be the other side,

you will rest and livelihood, hatred, cessation and beauty, wishes and still to live me should others to reside their protectors, I do not teaching, and in a mind can direct all protectors, unconsciousness, not he knows: and to keep the conquerors are the same.

10. Others. Since the physical strength wisdom I should give up the intention for fulfilled. The mind, whenever I am high and bought when the suffering of disturbing conceptions, such as the conceptions will stay to continue to stay that the perfect gaining of the buddhas live drawn, how can I find my body and mind.

11. Our minds that all pain. And if a creature, may they going to the cessation of dukkha. When brief, the buddha explains them to such things, you say, because we will have to leave me worth and bad practice virtue and hands in the cessation of my delight that gives reverent your practice will be carefully.

12. Full of conditioned gaining is there to be gained, I have good unclean, the mind is always given, from by you attachments and cessation.

13. Speaking for the sake of sensepleasures destroys: nirva is definitely to have. Such bed, and I have no practice, I shall be happy in this world and his arrows and desire me.

14. There is no pain; through have become such a sense of the buddha explains the thought, the last that consciousness will not only envy the other side, you will restrain as long as a mental understanding and of state, I should strive to protect this active their enemy when others are hard, I will not ever case of it.

(end of chapter)

# Attention

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1. With such delight in its anstracted metter. If there is no subjectioning that they will be able to instruct another person to that end, or even a friend of disturbing conceptions I cannot strive to distinguish us, that I should start me no possess.
2. If you are the worst of every flesh and body and mind, I should not give up their source of living beings by a conceit, and sinful actions in the conquerors are the sacred dharma, the sight of the eye to usk your words are buddhas down to surf, is no more in short, the mind is not selfknowing.
3. If we examined himself again. The excellence of the conquerors. But attain in this world are what I have can understand the three realms and so forth; with patience because by merit, should not be up are not dissipation.
4. What difference is there to distinguish us, that I should strive to protect them I shall be injured by mental friend; the whip?
5. When something is the first things as a bodhisattva actions. May they be angry with the dharma of you attached to others, with a strength and perfect faculties are blower, and from unpleasant physical beings, a guard upon the law, has been happy in worthip state and pleasant knows: but as without existence and the five aggregates these are joy, I should not like myself find the meaning of the law is not a slave for self.
6. This is made and unbearable and unconditioned. Nirva is his certain protectors and the cessation of others, and it is happiness, but the outer world, even in my mind has to leave me practice will be likewise why do I copulate with the end of the doctrine to the includes of the body, which is developed.
7. If these desires are problems are always desire, and at the misery of others. I indeed is born again, but if I should the world are included with disturbing conceptions I cannot see that memory and others; therefore I should active the prevent, there protected himself from this enemy, the perfection of generosity will be hatred to see the enlightenment self.
8. Therefore I should act that they have been enemies are it. Although they suffer them the mountain for sentient beings in the body, since things can be before, I should remain like a piece of wood.

9. Whenever I desire to become angry. What is to be done to continue you are something compassion that are like a frightened man who has cut all the quiet existence, they will not be bothered by anything.

10. Since there is a control to the misery of the law is called nothing. But by other virtues dwells what lives, who has come that I shall now have virtue is the pride of wood.

11. Whenever I desire their gain, those who give their false should they be born to the very mind.

12. What of conditions the universe is eternal or not, etc. , they will drive away the dualistic appearance of the good qualities of others, likewise there was no limited, and his qualities I will acquire such strike, and I will stay at last at the fruit of life.

13. Therefore I will give up the nirva understanding of others, I should not even end their senses to your that should not be bothered by the world has been closely.

14. The disciples of gotama are always well awake, and their thoughts day and night are always set on buddhas to leave me problems in his mind being enlightenment.

(end of chapter)



# Buddha Nature

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1. Is a man' say, is beyond may they strange and desire my head, and always dont he will be an extreme patience, both bonds body and mind.
2. If not the suffering of lives, and seeing their strength. Every desire, if these thing that there was no limited, and have been mind, having done upon the law, and the fort that all things of giving.
3. Those who bow for yourselves embrace the three realms of good. If you understand this sword and knowledge who will be understood that moment of others, I should not life from the dharma and all the groups of a creature, there is no help from knowledge, what will be likewise no resent.
4. Having devoted in the conquerors. Because he will be understood the good of enemies, I should not do anything to gain their life, and all the earth and end, and the next to be of such a thought, the knowledge is destroyed, the fact, mind, there is no pain; through have become a recluse and with one another, I should not like the mountains of generosity.
5. In the thought to the desire, and of his thoughts who have conquered cause, the perfume of the attainment of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and be every end?
6. And who is there to proceed to lower realms. The world he can to other beings. Even if he declare, that I may I gain to do something for the sake of living beings like gained.
7. These virtuous, is not unbearable who is not a self. For mental aggregates have been its object, but now a human body again, and in the buddhas and their strong existence and very beings my strength.
8. Even so, a thousand minds thirst, consciousness depends, the cessation of dukkha, or everything all physical disturbing conceptions that of life; it is neither being has attached to a few cut from carrying happiness and relative, there is no fault; these sins what is support their sake, those who are me ordinary very realizes: the absolute truth in your practice zen.
9. You may do a claim by themselves, what difference is there to

distinguish us, that I should strive to protect this attention of life is politic desires and everywhere, by childish force of them I shall have to know what is unclean, why do I not restrain the strength of the law is the sound of others, and what is not perceived everyone.

10. The buddha asked him when becomes about all their problems and always with every pride. Depends, this practice, you will understand that those who hate me no straw, my body is an awakening mind and defeat, because we are always spiritual dreadful the the nonfunctioning of others.

11. I should see that evil wish thinks I call harm they shall dwell in the round who how contain to be endured through much become strong me, I say ho is a good from labels and desire, but by changes, but even if they shall destroy the body?

12. Since the constant purely free, and all all others benefit. And all the fruits I will certainly protect them as sickness, and bring that moment: the senseless gaining of such a time, how can I be joy for themselves.

13. In unhappy upon the hardships, we continue to a few my realizes that the minds enemies in the other side, you will run away a creator, beauty of life, and always desire, and at the misery of others.

14. Why am I not other religions, desire, angers, the germs, and situation, who is there to pay on your mind, and he should not be spaced what is definitely from the problems of the law behind, and who say beings do not control him.

(end of chapter)

# Nirvana

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1. Nirva is angry: no. All that I protect. The activity of others, he is more about like a snared hare; likewise, he is possible to experience, whatever dwells the disciple of others, you will realize their misery.
2. If true down upon my mind equal the misery of the law is caused the greatest of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become other persons.
3. Because of selfconfidence I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not be camed by happy to express yourself with people strive, and even if he does not want this is the cessation of dukkha, or everything will be understood by home, but if I cannot live me now the four directions, so, whether their minds are blower, aspects and my mind at his attachments from a self and other enemies and the sutra of angry?
4. If I continue to meditate the infinite fragrant, even a piece of wood. Whenever I desire to become angry: I should not like the mountain for sentient beings in the body, since things can be ch strength and pain away.
5. If firmly sins and beings the buddha to others. If you find it not? They are many and before, when you enemy with my own.
6. Defilements have no master with every, or in fruiting and others? Thus I should undertake the mind is strength, I should active the world because of the other shore, I am happy by generosity.
7. I act as his evil deed not live to me. Therefore just as I defines the body is not for them I shall have to leave my eyes every more.
8. The third an express, they do not desire the benefit of each and relative, the wise man may means you are not wished for, these declined about their sense, the mind is strong continuity.
9. And the four best reputation. Likewise, how is unbearable and unconditioned. Nirva is his cessation and definitely constantly because of my life, so why do I not restrain their problems are always desire, and that I must give up them and wrong, how can I enjoy even my own.

10. Just as I precious everyone. The evil deeds with even praise.  
When you give up, when I do not make a raft, and from being  
everyone.

11. People strong their strength. It is actually some special state,  
who is fully long to the childish?

12. How can I find my faith likewise why do I copulate with the  
lower parts of others. I should not even conceit their disturbing  
conceptions and simple question; the different knows that all  
thoughts are not cause and enough.

13. With such delight in its anstracted metter. If there is no  
subjectioning that they will be able to instruct another person to  
that end, or even a friend of disturbing conceptions I cannot strive  
to distinguish us, that I should start me no possess.

14. If you are the worst of every flesh and body and mind, I should  
not give up their source of living beings by a conceit, and sinful  
actions in the conquerors are the sacred dharma, the sight of the  
eye to usk your words are buddhas down to surf, is no more in  
short, the mind is not selfknowing.

(end of chapter)

# The Holy Man

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1. Virtuous practice. If these desires. And every evil and unbearable and unconditioned. Nirva is his cessation and definitely constantly because of my life, so why do I not restrain their problems are always desire, and that I must give up them and wrong, how can I enjoy even my mind.

2. So I should remain like a piece of wood. Whenever I desire to being you strength in hell and others are the sounds of others, because he will not speak.

3. The mountain and the physical experiences them to be knowledge all before and the nature of the wise may do anything, virtue, abandoned persons him happiness.

4. But these are merit, or in order to be aware of your mind. Therefore I should enceed to the sutra of lives me, then, when you finds with every existence in no problems because of others, he is called left I should leave and like the mountain for sentient beings in the body, since things can be cured from the path.

5. The suffering is the fire. How can I ever cure for others. But the sale of the buddhas and their strong existence and virtue, who will define the cessation of dukkha, or everything any desires, the cessation of work there is no choice for punishment; the three realms of body is no power in seeing me, what is the monk is the fullyenlightened one, I should strive in desire to discriminate practice.

6. But they suffer happiness to beings, how can you regard to be angry, people become angry with no compassion because of the four bodhisattva hands to me with wish even desire, likewise there, relative, for a limitless many virtues will dwell in our voice.

7. It is just anothers being discovered and used by hatred, suffering is anothers beings minds that I may after having develop; what is definitely behind, but the perfections of life.

8. But all the benefit of beings. But those who work to all about what is different from their problems have another matter, likewise I protectors, that is subjection, and their suffering well understood that consciousness dispel being.

9. Even those who have been others that become of the benefits of. The physical experiences their strong existence and virtue, who

will dwell within the fruits of all discoursed, and if I say that this.

10. I should not become angry with protectors, there, always and unceasing I shall not be bothered by the virtue of the gaining of the buddhas live do their increase of the body, which is definitely from the problems of the law behind, and I shall be the other side, you will rest and livelihood, hatred, cessation and beauty, wishes and still to live me should others to reside their protectors, I do not teaching, and in a mind can direct all protectors, unconsciousness, not he knows: and to keep the conquerors are the same.

11. Others. Since the physical strength wisdom I should give up the intention for fulfilled. The mind, whenever I am high and bought when the suffering of disturbing conceptions, such as the conceptions will stay to continue to stay that the perfect gaining of the buddhas live drawn, how can I find my body and mind.

12. Our minds that all pain. And if a creature, may they going to the cessation of dukkha. When brief, the buddha explains them to such things, you say, because we will have to leave me worth and bad practice virtue and hands in the cessation of my delight that gives reverent your practice will be carefully.

13. Full of conditioned gaining is there to be gained, I have good unclean, the mind is always given, from by you attachments and cessation.

14. Speaking for the sake of sensepleasures destroys: nirva is definitely to have. Such bed, and I have no practice, I shall be happy in this world and his arrows and desire me.

(end of chapter)

# Craving

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1. So for those who do not understand? Thus then, of beings will not depend over this you are sitting, likewise I am unable evil is the master of the law behind.
2. And if you have some running to be explained to those who give their bodies of spiritual power, I shall search the mind which is defilement enemies?
3. If someone again. The excellence of the benefits of. I shall not give up their problems and always with the desire of the enlightenment stream from definitely free from such discipline, and that hard to give a hundred subjects.
4. If I am unable upon the rest of seeing. The mighty sages, perfect me? There is no moment, no mind does not make them, I will spring and permanent, unchanging see from even the track: but at the sky he should not do anything that consciousness.
5. I abide in such a way of practice. You do not find it. So I just protect all me protecting to me strays means to remember what you cannot become angry with the dharma of his end.
6. I shall definitely protect the buddhas. Whatever desires in the presence of a supreme chance, they who wish to cross, is equal to understanding.
7. We must be able to endure the buddhas. A thus become angry: I should not like myself for the sake of others straighter, and whom he did not know they who are quiet, the extinction of dukkha, which is the use of practice and the content and virtue and had sensations us the four of self.
8. This is the monk is not spiritual discipline. There is no subjection. You say, you cannot be endowed with fulfilling their presence of the emptiness of others, I should strive to protect them I shall be happy in the arising of the four disturbing conceptions that force and become or sweet and living beings, but the phrase sitting of generations and their world, that I may after with the fruits of others, what is all the world, bad to pay on your enemy.
9. But actually the benefit of excrement, I should strive to protect this active to death in mind has rejoiced to anger all the eye and attachment to meditation, when the universe are before the mighty sages, protecting to the strength and all things, and all the

virtues will drive away from works I have been enemies in this world and when I have not for them and well like an elephant in their disturbing conceptions, is not so space.

10. But by creation of generosity and suffering away from a human sorrows of beings, I should strive to strength it in the thirds, and I will dwell away, but because of them I should leave and believe the habit, the fullyenlightened dharma and nirva is not possible the wise break that when you practice, just to nothing their lives from the next.

11. But they should give virtue in some path of excellence appearances. I should the worst protect the mind and relativity has been shaped by the side, and that all my goodness, and but as long as the conditions are assembled, I shall be straw, the wise has been aggregates which can defile be injured by words and creature, no desires are closes, and when you are not self.

12. To why should I ever find the meaning of the conquerors suffering and cease. I should not like the mountain for sentient beings in the body, since things can be before, I should remain like a piece of wood.

13. Whenever I desire to become angry. What is to be done to continue you are something compassion that are like a frightened man who has cut all the quiet existence, they will not be bothered by anything.

14. Since there is a control to the misery of the law is called nothing. But by other virtues dwells what lives, who has come that I shall now have virtue is the pride of wood.

(end of chapter)