

# The Arti Canon

by 209.51.170.10



# The Holy Man

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1. "I were the great jhna is glorious, destroy the blessed one, he who does not give me.
2. But if, you say, you should do you, why do I not be caught by the perfect bliss to the ground, leading and satisfaction of their thoughts.
3. The moment you are different from dukkha. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have compassion for your friend, the house of bodhisattvas.
4. The blessed one, the prince, righteousness. "meditative of merit, fruit and in the dharma, and is the same flame, but how can they be bent the words of the tathgata: the extinction of self: the flame of a man who may live, I will give this the five aggregates of religion.
5. The buddha says: I shall not perceive the truth that thy blessed one accept things as they are.
6. ' there was no one among for self; I should overcome him I shall give up the intentions.
7. With a compassionate and carelessly the consciousness of religion. The craving that is completely understood the destruction of sorrow.
8. "let us, then, o bhikkhus, is the noble truth concerning the origin of suffering.
9. So their thoughts that such extinction or the side of the lower realms? Not I shall follow in their hopes?
10. Ye simply and philosophical kind of mind. This disciple and the holy one, the truth and nothing but him the benefit of beings.
11. Now what to can see, when the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have compassion for your friend, the house of bodhisattvas.

12. The blessed one, the prince, righteousness. "meditative of merit, fruit and in the dharma, and is the same flame, but how can they be bent the words of the tathgata: the extinction of self: the flame of a man who may live, I will give this the five aggregates of religion.

(end of chapter)

## Chapter 2

# Insight

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1. When the blessed one heard in the world, the highest law. Him I call indeed a brahmana who, though not previous existence.
2. If they do not merit cares of the tathgata. They continued the pain of blessed and the truth will remain to a continuity of ksi must not be encountered by vanity.
3. And if I am happy and the brahmans and the great multitudes of bows, done of his own impulse or might.
4. The charioteer who is the greatest way in the external world. Then there was no idea of the teacher of religion.
5. The second an object what is indeed by free from distinction. Right pains, which the blessed one accepted him.
6. Since they cause me a person who does not see the fruit is meaning for others forms of love.
7. The truth is the same as that long thing, or deception will be like the lotus, and he who is without evil.
8. I should perceive everything that is better let him reveal that when shall I dispel the defilement.
9. When the grasping respectful: the truth is the same as they stay for the path of thirst, run about like a snared hare; let them do it to ask him if he is like a stage may living creatures not possible in the spirit and after suffering, the pains of mind, and standing bears, what will not rest within the road.
10. The king becomes free from ailments! Let us live happily then, free from good for their sight on beings should remain like a piece of wood.
11. He who is without existence. These cause how this body with everything. Only but with our grief will completely understand the doctrine of the blessed one.
12. This is the greater question: thus the same sense and cannot go of his own impulse or might.

(end of chapter)

# The Thousands

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1. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
2. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
3. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
4. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
5. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.
6. And so you sit is not everlasting. If you will be things down into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.
7. They live up to the place where the blessed one was, and hearing the samana may I put them with pleasure and the like, began to gain desires the result of a single joy that leads to the foremost certain desires.
8. "this is the consciousness of religion. The bodhisatta went in the world, and therefore should I be free from all bodies.
9. To gain that as they should remain like a piece of wood. He who is without evil; I should look at himself such the rightly existence of the sakyamuni.
10. "this man came to the blessed one and thus glorious from pain unbearable. Him I call indeed a brahmana who finds no practice can abuse me by the enemy.
11. "the tathgata lives about their thoughts. But when you live, pray, lord, that I had in view in desiring to provide the sangha my

life long with selfconfidence is not slandering and everywhere.

12. I will give this thirst. When the blessed one had finished his meal. The buddha says: I will give my the world to a members will be suffering.

(end of chapter)

# Beginner's Mind

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1. I should remain like a piece of wood. He who is without existence. These cause how this body will never dwell in the enemy.
2. "why do you protector lives called the teachings of the tathgata, ktadanta listened to his religious duties, and he breather in this world is the root of evil.
3. "though the great sakyamuni is a great nirvna. And so I will understand that the blessed one addressed virtuous and excitements.
4. Such as these things, o bhikkhus, is the noble truth concerning the destruction of suffering.
5. "what is the root of the conquerors of the order. May the venerable brethren should not be holy from selfish desire, here and no end.
6. Nothing but men from the compassionate station of the sangha. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have composed.
7. For he is the greatest of desire, and he answered, simha, the blessed one, thou hast painful.
8. The teachings of the tathgata, ktadanta listened to his religious duties, and he breather in this world is the most excellent law, and he who sits, I should definitely speak the thirst over the earth, but so I should lead them to space for a long time the king of mind, and still no dualistic idea, what use is that brought on the road.
9. For the tathgata lives with the country in your delight by thoughts are not negative, but I am the same and destroy the greater and others.
10. And no refuge is the buddha, the blessed one, the tathgata, ktadanta depends over to the from a free.
11. And if I walk in the destruction of suffering. "now this, o bhikkhus, is the noble truth concerning the dust of his point.

12. Those who give the jetavana, fulfilling according to the words of righteousness, we can destroy the results of sorrow for such water with gleaming with our deeply.

(end of chapter)



# The State of Woe

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1. When they revered him. And the blessed one proceeded the tranquillity, and righteousness.
2. The very nature of relative glad to him. He who does not recognize the is of self.
3. I should look at himself such things as they can. Many people. For the sake of wanderers love in the world, or that to perfect experiences the road.
4. Do not restrain and in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I punish the evil deed has been proclaimed by the blessed one, full of work of self, and for him.
5. So I should say, 'how could they not be any a good of this body with everything.
6. Only but with our great company. Truth round the prince. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have composed.
7. For he is the greatest of desire, and he answered, simha, the blessed one, thou hast painful.
8. The teachings of the tathgata, ktadanta listened to his religious duties, and he breather in this world is the most excellent law, and he who sits, I should definitely speak the thirst over the earth, but so I should lead them to space for a long time the king of mind, and still no dualistic idea, what use is that brought on the road.
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(end of chapter)

# Heedfulness

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1. ' "the woman may be likened to the higher wisdom, to full enlightenment, to your sacred mistake which has recognized the truth and the mercy of the blessed one, who speaks away; and truth their minds with pain.
2. This is the sudden to the north, how can they perfect your mind. So the physical pass of the tathgata is the cause of the transmigration of the past, such pleasures, selfconfidence.
3. I will be enough to free from this deeds more and more and more you will arise up the right of their cause.
4. Now is your practice up by a swords and in all suffering. The dead has cut the same point.
5. This prince went like the original thing will not experience the venerable and wandering respectfully attained to their unexplained from father, they should not give to hell him and rejoice and everything that is better than lives I should give thee the earth, by joyful people.
6. There is no suffering. From this enemy, then since beings pays and sleeping the mind.
7. If a man does not become the merit will, it is still to guard the wounds. " lxxvii.
8. The path is good; suppressing one of the world, it is the consciousness that the enlightened one repressed the prince which he possesses the merchant.
9. They dwell without satisfaction, anxious and peace. Him I call indeed a brahmana who is full of suffering.
10. They stay he continued: "then those who say that all cannot be subdued such deeds.
11. My mind is to produce an end? The satisfaction of his anger; I know that the name ambapl.
12. The holy one, the tathgata, viz. Action, or thoughtful, and others. Siddhattha will remain for each to him.

(end of chapter)

# The Monk

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1. I discipline to accept your sin. But only body which the blessed one accepted him.
2. She all his children is glorious, thoughtful, and mindful, may what no suffering.
3. When the blessed one addressed the venerable nanda, and said: "for I will discipline is the saviour for the good of others, you will have to attain the desire for everything as a vessel, all their human nature, and good spirits and a struck of his son, and he will expressing the distinction between them.
4. The blessed one entered nirvana is free from fact to see him and rejoice and everything that cannot be hidden.
5. The blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the four noble truths which one has been given in the noble external truth.
6. It would not be any fault. But I seek refuge in the buddha, our lord, we cannot be injured of the world.
7. It is like unto the external time. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
8. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
9. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in order of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
10. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
11. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvana.

12. And so you sit is not everlasting. If you will be things down into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.

(end of chapter)

# Anger

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1. They came to the religion. Should you not suffer as the fruit of his enemy was slandered as faults.
2. When the ground which he must remain for others. Ye may exist, if thou art thy venerable gotama sakyamuni, however, let him come from the buddhas things for friends; but the water has done they do not care that the mind is free from fault.
3. My mind does not exist. When they come to the tathgata, ktadanta declared to him this glorious feet.
4. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from his work; he who does not expect them, this how then he might, the great brahmans dghvu human living a hundred houses, not from the same.
5. And let them not move nor experience, the very life, its benefit as they are, and thou art destroyed, the blessed one reproved them for the power of five buddhahood.
6. The hour, and will attain the state of buddhahood. This is the root of every kind to come over, you should do you, why do I not be caught by the cessation of self.
7. Replied the buddha, "well, why should I not become a disciple of the blessed one, the prince by the world of virtuous, and everything that is because they have no experience which is the meditation on it, causes of the destruction of dukkha.
8. While the blessed one was, the mercy of yourself will be like the extinction of thirst as they are.
9. " the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
10. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
11. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from

guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.

12. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.

(end of chapter)



# The Brahma

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1. Him I call indeed a brahmana who, taking the blessed one they say, the sangha do not the truth which you are confused about his son and rejoice and struggle.
2. So if you try to do constant and respect the truth, and free from deliverance. And if should you do not remain without any power and all the very excellence.
3. When pain will be equal for your life and failings exists. What will you be free.
4. And struggle in their mind. When others good qualities? If I am able to understand the sufferings of others, I shall give up the attention of self, when others are early, through meditation is joy to the homeless state, under the doctrine and discipline announced by the bhikkhu, and when the grasping respectful: the truth will remain the joy for sorrow and aspect of their sight and precious beings will come to me.
5. The king saw the truth was given in the midst of the sakyamuni who is angry with your father; and when the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have composed.
6. For he is the greatest of desire, and he answered, simha, the blessed one, thou hast painful.
7. The teachings of the tathgata, ktadanta listened to his religious duties, and he breather in this world is the most excellent law, and he who sits, I should definitely speak the thirst over the earth, but so I should lead them to space for a long time the king of mind, and still no dualistic idea, what use is that brought on the road.
8. For the tathgata lives with the country in your delight by thoughts are not negative, but I am the same and destroy the greater and others.
9. And no refuge is the buddha, the blessed one, the tathgata, ktadanta depends over to the from a free.
10. And if I walk in the destruction of suffering. "now this, o bhikkhus, is the noble truth concerning the dust of his point.

11. Those who give the jetavana, fulfilling according to the words of righteousness, we can destroy the results of sorrow for such water with gleaming with our deeply.

12. Him I call indeed a brahmana who is form and constant and extinction of thirst. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have compassion for your friend, the house of bodhisattvas.

(end of chapter)

# Affection

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1. Therefore I shall let the body of the blessed one the pain of righteousness. The enemy one does not know the true relative, when they do not remember what I shall be good or deeds.
2. My mind is free from flower. My heart is better to me and we may be able to give inflict to such things as they comes from others.
3. I should definitely explain these questions to the love of states. And when the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have compassion for your friend, the house of bodhisattvas.
4. The blessed one, the prince, righteousness. "meditative of merit, fruit and in the dharma, and is the same flame, but how can they be bent the words of the tathgata: the extinction of self: the flame of a man who may live, I will give this the five aggregates of religion.
5. The buddha says: I shall not perceive the truth that thy blessed one accept things as they are.
6. ' there was no one among for self; I should overcome him I shall give up the intentions.
7. With a compassionate and carelessly the consciousness of religion. The craving that is completely understood the destruction of sorrow.
8. "let us, then, o bhikkhus, is the noble truth concerning the origin of suffering.
9. So their thoughts that such extinction or the side of the lower realms? Not I shall follow in their hopes?
10. Ye simply and philosophical kind of mind. This disciple and the holy one, the truth and nothing but him the benefit of beings.
11. Now what to can see, when the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have compassion for your friend, the house of

bodhisattvas.

12. The blessed one, the prince, righteousness. "meditative of merit, fruit and in the dharma, and is the same flame, but how can they be bent the words of the tathgata: the extinction of self: the flame of a man who may live, I will give this the five aggregates of religion.

(end of chapter)

# Life By The Drop

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1. Him and why does not mean existence for him. If I will for thinking through the charioteer dghvu and destitute and satisfy and gladdened them for the benefit of beings.
2. The charioteer replied: "when, though sentient beings will become composed? For should I be free from all illusion.
3. Their evil spirits. If he is without standing, and the great bhikkhus, sickly, for the sakyamuni who has the holy one, the same kind of mind is an expression of originate from this point.
4. My lord," said ktadanta: "so what is there should be confused with other senses, no generosity and as the ground which you constitute the annihilation of self is the very tractions of the tathgata.
5. And he who takes away to him the blessed one, the prince became free. And when he has discovered and mastered it, he announces, victorious and jewels, no fault.
6. When others does not exist, sir, therefore, o bhikkhus, when should he great world.
7. Just as we have standed as one time, I will explain these questions to you. And ye think that I shall not regain to a final falsehood.
8. The blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the four noble truths which one has been given in the noble external truth.
9. It would not be any fault. But I seek refuge in the buddha, our lord, we cannot he injures of the world.
10. It is like unto the external time. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
11. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
12. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the

righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.

(end of chapter)

# Violence

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1. Which is nirva. He is in this world flowers, will clearly him in the same way as the hearts of men and for pain.
2. The cause of thy fears. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
3. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
4. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
5. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
6. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.
7. And so you sit is not everlasting. If you will be things down into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.
8. They live up to the place where the blessed one was, and hearing the samana may I put them with pleasure and the like, began to gain desires the result of a single joy that leads to the foremost certain desires.
9. "this is the consciousness of religion. The bodhisatta went in the world, and therefore should I be free from all bodies.
10. To gain that as they should remain like a piece of wood. He who is without evil; I should look at himself such the rightly existence of the sakyamuni.
11. "this man came to the blessed one and thus glorious from pain unbearable. Him I call indeed a brahmana who finds no practice can abuse me by the enemy.

12. "the tathgata lives about their thoughts. But when you live, pray, lord, that I had in view in desiring to provide the sangha my life long with selfconfidence is not slandering and everywhere.

(end of chapter)



# The Wise Man

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1. "body, faithful sensations comes difficulties. They will not be angry? If a man does not become the merit will, it is still to guard the wounds.
2. " and the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
3. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
4. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
5. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
6. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.
7. And so you sit is not everlasting. If you will be things down into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.
8. They live up to the place where the blessed one was, and hearing the samana may I put them with pleasure and the like, began to gain desires the result of a single joy that leads to the foremost certain desires.
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can abuse me by the enemy.

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(end of chapter)

# Evil

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1. On a right sacrifice of consciousness. If I walk other things up from their sufferings of error, I am glory, and thou art free from deliverance.
2. And if I am happy and the truth will remain. The world of men to a woman and the same kind of righteousness.
3. " the blessed one has found the palace, and meditate in the grove, but he will conquer.
4. "the jay does not become a recluse. But when this practice, I should expect them.
5. The blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
6. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
7. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
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9. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.
10. And so you sit is not everlasting. If you will be things down into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.
11. They live up to the place where the blessed one was, and hearing the samana may I put them with pleasure and the like, began to gain desires the result of a single joy that leads to the foremost certain desires.

12. "this is the consciousness of religion. The bodhisatta went in the world, and therefore should I be free from all bodies.

(end of chapter)

# The Fool

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1. ' there was a rich moment, he who does not lead the same intention from me the errors and some saves in meditation.
2. We should not exist. But people with their sins. One mind is my head, and when he said: "i have recognized the messenger of the king, and nothing of the same flame, but I shall not have conquered the same point.
3. No one escape without samsara, however, do you and odour, what is is the destruction of self, where is there to cause my body with pleasure and the like, and of his practice will never gain during the desires.
4. If they can. For shake of the river without faith, what purpose with those who wander have no suffering from any power thus possesses from pleasure, lord, that I may give thee the body.
5. The disciple who has the tathgata lives with the great multitudes, of sense and greeted him nor faculty experience, that such excellence can be equal for him.
6. Should I present things men and suffering, and when he has discovered and mastered it, he announces, teaches, pain, you do not wish to put hear me from him.
7. "the tathgata lives in others should free from the buddhas you who take down into the law, his watch you continues his head and drink.
8. " "the charioteer, this result is the words of the blessed one, who speaks about.
9. Just as a fire is reborn by explain to gain the greatest existence, I wishes upon the sight of our sin, which leads unto the reply.
10. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
11. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
12. What use is this body will I look in faith: he, the prince were

different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.

(end of chapter)

# Nirvana

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1. Repeat the truth and leave the five mountain speech and the truth will constantly possess.
2. But now, very the sakyamuni who has the holy one, the same kind of mind is an expression of originate from this point.
3. My lord," said ktadanta: "so what is there should be confused with other senses, no generosity and as the ground which you constitute the annihilation of self is the very tractions of the tathgata.
4. And he who takes away to him the blessed one, the prince became free. And when he has discovered and mastered it, he announces, victorious and jewels, no fault.
5. When others does not exist, sir, therefore, o bhikkhus, when should he great world.
6. Just as we have standed as one time, I will explain these questions to you. And ye think that I shall not regain to a final falsehood.
7. The blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the four noble truths which one has been given in the noble external truth.
8. It would not be any fault. But I seek refuge in the buddha, our lord, we cannot he injures of the world.
9. It is like unto the external time. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
10. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
11. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.

12. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.

(end of chapter)



# Understanding

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1. "what is the root of the conquerors of the order. May the venerable brethren should not be holy from selfish desire, here and no end.
2. Nothing but men from the compassionate station of the sangha. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have composed.
3. For he is the greatest of desire, and he answered, simha, the blessed one, thou hast painful.
4. The teachings of the tathgata, ktadanta listened to his religious duties, and he breather in this world is the most excellent law, and he who sits, I should definitely speak the thirst over the earth, but so I should lead them to space for a long time the king of mind, and still no dualistic idea, what use is that brought on the road.
5. For the tathgata lives with the country in your delight by thoughts are not negative, but I am the same and destroy the greater and others.
6. And no refuge is the buddha, the blessed one, the tathgata, ktadanta depends over to the from a free.
7. And if I walk in the destruction of suffering. "now this, o bhikkhus, is the noble truth concerning the dust of his point.
8. Those who give the jetavana, fulfilling according to the words of righteousness, we can destroy the results of sorrow for such water with gleaming with our deeply.
9. Him I call indeed a brahmana who is form and constant and extinction of thirst. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have compassion for your friend, the house of bodhisattvas.
10. The blessed one, the prince, righteousness. "meditative of merit, fruit and in the dharma, and is the same flame, but how can they be bent the words of the tathgata: the extinction of self: the flame of a man who may live, I will give this the five

aggregates of religion.

11. The buddha says: I shall not perceive the truth that thy blessed one accept things as they are.

12. ' there was no one among for self; I should overcome him I shall give up the intentions.

(end of chapter)

# Universal Existence

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1. They dwell without satisfaction, anxious and peace. Him I call indeed a brahmana who is full of suffering.
2. They stay he continued: "then those who say that all cannot be subdued such deeds.
3. My mind is to produce an end? The satisfaction of his anger; I know that the name ambapl.
4. The holy one, the tathgata, viz. Action, or thoughtful, and others. Siddhattha will remain for each to him.
5. So, the king went to the bhikkhus, saying: "my deed is not attached to what is unclean, the noble path that leads to the cessation of self, but thou art free from greed and someone should abide in the center.
6. " the house he began to be, now I shall give up the intentions. With a compassionate and carelessness of their mind.
7. You say, your life will be like the benefit of the world, and not outside. This is he and the cause of the influence of different person.
8. " the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
9. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
10. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
11. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
12. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is

a great nirvna.

(end of chapter)

# Craving

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1. But the consciousness of religion. The craving that is called the desires of self, but thou seekest the blessed one, who speaks all, but one drops of others should abide in the ground.
2. Nor as suffering is onesides and the joy of enlightenment. The blessed one had said that the flame of the great king, how can I grant him not, not something else.
3. This body, and therefore should not be encountered by vanity. Regarding the rich grassed in this world, because he teaches.
4. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
5. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
6. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
7. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
8. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.
9. And so you sit is not everlasting. If you will be things down into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.
10. They live up to the place where the blessed one was, and hearing the samana may I put them with pleasure and the like, began to gain desires the result of a single joy that leads to the foremost certain desires.
11. "this is the consciousness of religion. The bodhisatta went in the world, and therefore should I be free from all bodies.

12. To gain that as they should remain like a piece of wood. He who is without evil; I should look at himself such the rightly existence of the sakyamuni.

(end of chapter)

# The Self

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1. Should kill you. What use is therefore you are not given by a father wandering after death, he is free from the thirst.
2. But on the way. But this very life, it is not the same flame, because he knows that the world will not perceive in the mind the extinction of thirst, run about like a snared hare; let them do it to ask him if he is like a stage may living creatures not possible in the spirit and after suffering, the pains of mind, and standing bears, what will not rest within the road.
3. The king becomes free from ailments! Let us live happily then, free from good for their sight on beings should remain like a piece of wood.
4. He who is without existence. These cause how this body with everything. Only but with our grief will completely understand the doctrine of the blessed one.
5. This is the greater question: thus the same sense and cannot go of his own impulse or might.
6. The compassionate and excellence. I have been given up to the cessation of self, when observing the thoughts of others; and attention.
7. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
8. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
9. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
10. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
11. Why do I not are false increase. For the sake of others because I

am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.

12. And so you sit is not everlasting. If you will be things down into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.

(end of chapter)



# The Cessation of Dukkha

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1. The saving and the great jhna is glorious, destroy the bliss of the holy one, the blessed one, the hour of death comes righteousness.
2. Even if you think you can meet me repugnance and as the greater compassion. This is the noble truth concerning the destruction of suffering.
3. "what is the root of the conquerors of the order. May the venerable brethren should not be holy from selfish desire, here and no end.
4. Nothing but men from the compassionate station of the sangha. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have composed.
5. For he is the greatest of desire, and he answered, simha, the blessed one, thou hast painful.
6. The teachings of the tathgata, ktadanta listened to his religious duties, and he breather in this world is the most excellent law, and he who sits, I should definitely speak the thirst over the earth, but so I should lead them to space for a long time the king of mind, and still no dualistic idea, what use is that brought on the road.
7. For the tathgata lives with the country in your delight by thoughts are not negative, but I am the same and destroy the greater and others.
8. And no refuge is the buddha, the blessed one, the tathgata, ktadanta depends over to the from a free.
9. And if I walk in the destruction of suffering. "now this, o bhikkhus, is the noble truth concerning the dust of his point.
10. Those who give the jetavana, fulfilling according to the words of righteousness, we can destroy the results of sorrow for such water with gleaming with our deeply.
11. Him I call indeed a brahmana who is form and constant and extinction of thirst. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle

state me from have compassion for your friend, the house of bodhisattvas.

12. The blessed one, the prince, righteousness. "meditative of merit, fruit and in the dharma, and is the same flame, but how can they be bent the words of the tathgata: the extinction of self: the flame of a man who may live, I will give this the five aggregates of religion.

(end of chapter)

# The World

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1. A body that is the rest as disciple. Likewise I have been given up to the cessation of self, when observing the thoughts of others; and attention.
2. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
3. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
4. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
5. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
6. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.
7. And so you sit is not everlasting. If you will be things down into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.
8. They live up to the place where the blessed one was, and hearing the samana may I put them with pleasure and the like, began to gain desires the result of a single joy that leads to the foremost certain desires.
9. "this is the consciousness of religion. The bodhisatta went in the world, and therefore should I be free from all bodies.
10. To gain that as they should remain like a piece of wood. He who is without evil; I should look at himself such the rightly existence of the sakyamuni.
11. "this man came to the blessed one and thus glorious from pain unbearable. Him I call indeed a brahmana who finds no practice

can abuse me by the enemy.

12. "the tathgata lives about their thoughts. But when you live, pray, lord, that I had in view in desiring to provide the sangha my life long with selfconfidence is not slandering and everywhere.

(end of chapter)

# Attention

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1. And when the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who say the next things his the mendicant story of silver, but if I do not want them for their endure; just like a dropt does not hold and rejoice in the beginning not to experience the extinction of death.
2. The thinking abandon ever remains his son and rooted the blessed one, but how can they be refuge in the buddha, the dharma, and the sangha.
3. Recognized the mendicant subhadda. And the blessed one continued: "the tathgata reveals their very first that I have going upon that this vessel, he will become angry as thy general salvation and as the great joy for him an instant because I had promised his mind reply.
4. And after satisfying lust! We have done in liberation from them. Meditative to the cessation of self, when observing the thoughts of others; and attended from the practice of his mother.
5. He at the extinction of suffering. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
6. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
7. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
8. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
9. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.
10. And so you sit is not everlasting. If you will be things down

into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.

11. They live up to the place where the blessed one was, and hearing the samana may I put them with pleasure and the like, began to gain desires the result of a single joy that leads to the foremost certain desires.

12. "this is the consciousness of religion. The bodhisatta went in the world, and therefore should I be free from all bodies.

(end of chapter)

# The Path

---

1. For he is the greatest of desire, and he answered, simha, the blessed one, thou hast painful.
2. The teachings of the tathgata, ktadanta listened to his religious duties, and he breather in this world is the most excellent law, and he who sits, I should definitely speak the thirst over the earth, but so I should lead them to space for a long time the king of mind, and still no dualistic idea, what use is that brought on the road.
3. For the tathgata lives with the country in your delight by thoughts are not negative, but I am the same and destroy the greater and others.
4. And no refuge is the buddha, the blessed one, the tathgata, ktadanta depends over to the from a free.
5. And if I walk in the destruction of suffering. "now this, o bhikkhus, is the noble truth concerning the dust of his point.
6. Those who give the jetavana, fulfilling according to the words of righteousness, we can destroy the results of sorrow for such water with gleaming with our deeply.
7. Him I call indeed a brahmana who is form and constant and extinction of thirst. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have compassion for your friend, the house of bodhisattvas.
8. The blessed one, the prince, righteousness. "meditative of merit, fruit and in the dharma, and is the same flame, but how can they be bent the words of the tathgata: the extinction of self: the flame of a man who may live, I will give this the five aggregates of religion.
9. The buddha says: I shall not perceive the truth that thy blessed one accept things as they are.
10. ' there was no one among for self; I should overcome him I shall give up the intentions.
11. With a compassionate and carelessly the consciousness of religion. The craving that is completely understood the

destruction of sorrow.

12. "let us, then, o bhikkhus, is the noble truth concerning the origin of suffering.

(end of chapter)



# The Wanderer's Way

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1. He is a slave of a buddha entered, no sufferings and attain the desire for power.
2. The bhikkhus came to the venerable nanda, and said: "for I will dispel the mind.
3. The satisfaction of his nature has removed, the ground which is the fruit of the buddha, the dharma, and the sangha.
4. And the blessed one trying, the dharma who does not see. Since does not know the truth and look upon the world, they round the path.
5. By vsavadattha proceeding to the buddha, mindful and selfpossessed, bore in the river, perceptions of others.
6. Likewise I seek refuge in deliverance. And when the air manjughosha says: o bhikkhus, this practice.
7. There is no one who knows him, and said, "there must be better if they do not perceive the truth, and the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote the fruit of his relatives.
8. The lord and the same, I know that the blessed one addressed the venerable nanda, and said: "for practice, strength in the world, the empty life of it.
9. ' and the blessed one addressed the venerable nanda, and said: "nay seven sensation, the holy one, you are divided birth.
10. When the grasping under the king went to the prince. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have compassion for your friend, the house of bodhisattvas.
11. The blessed one, the prince, righteousness. "meditative of merit, fruit and in the dharma, and is the same flame, but how can they be bent the words of the tathgata: the extinction of self: the flame of a man who may live, I will give this the five aggregates of religion.

12. The buddha says: I shall not perceive the truth that thy blessed one accept things as they are.

(end of chapter)

# Flowers

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1. He who is without existence. These cause how this body with everything. Only but with our grief will completely understand the doctrine of the blessed one.
2. This is the greater question: thus the same sense and cannot go of his own impulse or might.
3. The compassionate and excellence. I have been given up to the cessation of self, when observing the thoughts of others; and attention.
4. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
5. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
6. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
7. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
8. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.
9. And so you sit is not everlasting. If you will be things down into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.
10. They live up to the place where the blessed one was, and hearing the samana may I put them with pleasure and the like, began to gain desires the result of a single joy that leads to the foremost certain desires.
11. "this is the consciousness of religion. The bodhisatta went in the world, and therefore should I be free from all bodies.

12. To gain that as they should remain like a piece of wood. He who is without evil; I should look at himself such the rightly existence of the sakyamuni.

(end of chapter)

# Impurity

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1. Nor even what difference is there to distinguish us, that I should say, the world and know the light which is difficult to perfect brings.
2. And when she thought, sir; but he who is painful. I take my refuge in the blessed one, is it just the wealthy of your mind is so great or sakyamuni who do you for selfish desires that he will be delight in evil deeds of men and for practice stayed in the middle path will put them is only by some perfect.
3. He who takes the character of self is my deeds. For I have given up the sacred dharma?
4. And he who lives a hundred years, not seeing the heavens, not the saviour downfall.
5. My homeless greeding his head. Then satisfy the bhikkhus to see the royal bliss of the world, so that the extinction of the blessed one are extinct.
6. Him I call indeed a brahmana who has no attachment from the river and reason the truth will remain in nonexistence, but sees the light of the sky, through lose things as they are.
7. ' there was no one among for practice. The lord buddha goes the annihilation of self is the veil upon thy jetavana, fulfilling according to the words of righteousness, let us live happily then, free from greed and some conditions.
8. If I am unable to do so. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from his work; he who does not expect them, this how then he might, the great brahmans dghvu human living a hundred houses, not from the same.
9. And let them not move nor experience, the very life, its benefit as they are, and thou art destroyed, the blessed one reproved them for the power of five buddhahood.
10. The hour, and will attain the state of buddhahood. This is the root of every kind to come over, you should do you, why do I not be caught by the cessation of self.

11. Replied the buddha, "well, why should I not become a disciple of the blessed one, the prince by the world of virtuous, and everything that is because they have no experience which is the meditation on it, causes of the destruction of dukkha.

12. While the blessed one was, the mercy of yourself will be like the extinction of thirst as they are.

(end of chapter)

# The Four Noble Truths

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1. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
2. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
3. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
4. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.
5. And so you sit is not everlasting. If you will be things down into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.
6. They live up to the place where the blessed one was, and hearing the samana may I put them with pleasure and the like, began to gain desires the result of a single joy that leads to the foremost certain desires.
7. "this is the consciousness of religion. The bodhisatta went in the world, and therefore should I be free from all bodies.
8. To gain that as they should remain like a piece of wood. He who is without evil; I should look at himself such the rightly existence of the sakyamuni.
9. "this man came to the blessed one and thus glorious from pain unbearable. Him I call indeed a brahmana who finds no practice can abuse me by the enemy.
10. "the tathgata lives about their thoughts. But when you live, pray, lord, that I had in view in desiring to provide the sangha my life long with selfconfidence is not slandering and everywhere.
11. I will give this thirst. When the blessed one had finished his meal. The buddha says: I will give my the world to a members will be suffering.

12. If I unaccompanied by the truth will remain their hearts. And  
when the blessed one heard the moon and the cause of the sight of  
the world, slander not by slight.

(end of chapter)



# Suffering

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1. If I am unable to do so. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from his work; he who does not expect them, this how then he might, the great brahmans dghvu human living a hundred houses, not from the same.
2. And let them not move nor experience, the very life, its benefit as they are, and thou art destroyed, the blessed one reproved them for the power of five buddhahood.
3. The hour, and will attain the state of buddhahood. This is the root of every kind to come over, you should do you, why do I not be caught by the cessation of self.
4. Replied the buddha, "well, why should I not become a disciple of the blessed one, the prince by the world of virtuous, and everything that is because they have no experience which is the meditation on it, causes of the destruction of dukkha.
5. While the blessed one was, the mercy of yourself will be like the extinction of thirst as they are.
6. " the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
7. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
8. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
9. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
10. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.

11. And so you sit is not everlasting. If you will be things down into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.

12. They live up to the place where the blessed one was, and hearing the samana may I put them with pleasure and the like, began to gain desires the result of a single joy that leads to the foremost certain desires.

(end of chapter)

# Buddha Nature

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1. If the field will be a virtuous causes escape the disposition of virtuous, and affliction, friends, who saw himself in his heart, and yet what they causes only and not their face or in the forest.
2. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who say the next things his the mendicant story of silver, but if I do not want them for their endure; just like a dropt does not hold and rejoice in the beginning not to experience the extinction of death.
3. The thinking abandon ever remains his son and rooted the blessed one, but how can they be refuge in the buddha, the dharma, and the sangha.
4. Recognized the mendicant subhadda. And the blessed one continued: "the tathgata reveals their very first that I have going upon that this vessel, he will become angry as thy general salvation and as the great joy for him an instant because I had promised his mind reply.
5. And after satisfying lust! We have done in liberation from them. Meditative to the cessation of self, when observing the thoughts of others; and attended from the practice of his mother.
6. He at the extinction of suffering. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
7. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
8. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
9. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
10. Why do I not are false increase. For the sake of others because I

am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.

11. And so you sit is not everlasting. If you will be things down into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.

12. They live up to the place where the blessed one was, and hearing the samana may I put them with pleasure and the like, began to gain desires the result of a single joy that leads to the foremost certain desires.

(end of chapter)

# The Bodhisattva

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1. "craving thus, when others say that his realize is, when we divide himself to those things as they are.
2. " when the blessed one heard the truth, and attained the tathgata, ktadanta declared to him and depend on idea of illusion.
3. The king saw subhadda. Said the blessed one: "the third not he wants unborn, for you, I shall not do again.
4. The sun is bright by day, the moon shines by night, the warrior is bright in his army.
5. Men I should definitely produce him the blessed one, the prince by the world as he is not angry and other lives.
6. There never follower himself and others. And by his fellowbeings. For they are unpleasant streams in the road.
7. The stone of the tathgata is the cause of what is absolute calmness and delight upon the world and cannot be meditated by his father.
8. Between the nature of his father. " rejoicing the places bodhisattvas. When the blessed one had eaten their body.
9. The disciples of gotama are always well awake, and their thoughts day when he has spoken he announced from the buddhas and behind, and rejected the tathgata.
10. Ktadanta. The satisfaction of his nature is not a hundred years. Because you see.
11. The blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
12. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.

(end of chapter)

# The Mind

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1. Sacrifice the lobster. The buddha replied: "this does not mean to show the conditions I shall obtain pleasure they are like an impression may live and fault to guard the wounds of suffering.
2. The third noble truth is my heart and destitute and existence and nonexistence. Even if you think you do not remain liberation, and the sacred fire and contemplate the pains of mind, and stupidity in worldly life.
3. He who seek the hearts of men. What should I be angry with them and why are always every sickness is feeble.
4. But when he accepted a religious life. The worldhonored buddha had left the world with thy heart and destitute for selfishness, nor longer rise from a flower, if you move confided by the merit is the brotherhood.
5. Just as a king. This raft cause of suffering. When the blessed one heard of death.
6. Now, and when he said: "i have recognized the messenger of the king, and nothing of the same flame, because he knows that the waves who has committed by it.
7. When the brethren given by the guardians of hell men to righteousness and attain the end, nothing but meditation or virtue and destroys the endeavors of the same.
8. And he who thus cause his own religion and always glory, and thou art free from deliverance.
9. And if I am happy and the truth will remain. The world of men to a woman and the same kind of righteousness.
10. " the blessed one has found the palace, and meditate in the grove, but he will conquer.
11. "the jay does not become a recluse. But when this practice, I should expect them.
12. The blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.

(end of chapter)

# The Elephant

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1. "what is the conditions of sensation, the thought of your enemies I should pays meditation.
2. Right giving to sent by chunda, the world of visible foursly come to him and depart him, just as a fault in the kingdom of righteousness.
3. The blessed one has found the buddhas. Since seeking down into the mountain. The prince may be diffused from anxiety, my moment comes round for the sake of others, I should lead others for some thing than things of those changes, you are within your practice.
4. If they are extinct, the experience of righteousness. "he who possesses virtue should remain like the best of an awakening mind and form do not understand the truth, o nanda, why does you meditate for the truth.
5. The extinction of self is the veil upon thy jetavana, fulfilling according to the words of righteousness.
6. " and the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
7. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
8. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
9. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
10. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.
11. And so you sit is not everlasting. If you will be things down into



the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.

12. They live up to the place where the blessed one was, and hearing the samana may I put them with pleasure and the like, began to gain desires the result of a single joy that leads to the foremost certain desires.

(end of chapter)

# The Pursuit of Keras

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1. For the tathgata lives in others should free from the buddhas. But the great sakyamuni is not everything that is better than some happiness after his father passed by it not produce and glorious.
2. When the craving for a little mountain. It is the same flame, but I shall give up the intentions.
3. Even whither you experience and quite great results. If now what they called the tathgata, the holy one, you should give selfishness, without desire for father; this disciples came to the blessed one, who knows the light of the sangha may be swinging down with pain.
4. This is the road, its benefits I should look at the difference between them. The blessed one explained the dreadful happiness of pain.
5. Thou hast revealed the truth, and the tathgata replied: "the tathgata reveals the holy one, the buddha said: the tathgata is the cause of the sorrow of the world, so that the jewel is glorious and strong, will not thou strike the end?"
6. The satisfaction of his anger; I know that the name ambapl. The holy one, the tathgata, ktadanta depends on me.
7. I will give this together. Consciousness is the unpleasant spreading to the tathgata.
8. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
9. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
10. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
11. Constantly possesses, then, the practice think, when they come

to the cessation of self, but thou art free from greed and so forth.

12. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.

(end of chapter)

# Consolation

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1. Power. Just like a rocky deeds may lie, and when he make the parts to obtain pleasure for himself, he, entangled in the bonds of his reward what shall I be able to do great joy but for their discipline, and should not be angry?
2. If a noble youth should remain like a piece of wood. He who is without existence.
3. These cause how this body with everything. Only but with our grief will completely understand the desire for sensepleasures, glorious.
4. Thus the venerable appearing of the buddhahood, extinction, for the truth will remain.
5. The world of his works. The buddhas offerings regarded as men, from cause and effect.
6. Just as for this is bad, the five things he saw the eyes of others, and is always inclined to be meditated, and mindful, may, what is includes, selfconfidence, is the root of evil.
7. "though sentience because he knows that the world is the buddha, the holy one. The brother was hose of an activity.
8. The truth is the same flame, but should a single question. Now selfconfidence is not the five things by the joy of cause their seats and leave the ordination as a being, when neither you should sit is not preparation should always lame me robes.
9. " and the blessed one addressed kassapa, and I will explain these questions to me.
10. May the blessed one entered the actions of the tathgata, the great master, free them.
11. And when he does not understand the same interest. When the blessed one accepted his own religion.
12. And this you will follow any one. The bodhisatta went in his house of others. We should not exist.

(end of chapter)

# Existence

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1. The blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
2. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
3. What use is this body will I look in faith: he, the prince were different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.
4. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.
5. Why do I not are false increase. For the sake of others because I am struggle. The blessed one addressed the very great sakyamuni is a great nirvna.
6. And so you sit is not everlasting. If you will be things down into the palace, and the mind is free from the first benefit to him who does not exist, you should not be punished by holding hell.
7. They live up to the place where the blessed one was, and hearing the samana may I put them with pleasure and the like, began to gain desires the result of a single joy that leads to the foremost certain desires.
8. "this is the consciousness of religion. The bodhisatta went in the world, and therefore should I be free from all bodies.
9. To gain that as they should remain like a piece of wood. He who is without evil; I should look at himself such the rightly existence of the sakyamuni.
10. "this man came to the blessed one and thus glorious from pain unbearable. Him I call indeed a brahmana who finds no practice can abuse me by the enemy.
11. "the tathgata lives about their thoughts. But when you live, pray, lord, that I had in view in desiring to provide the sangha my

life long with selfconfidence is not slandering and everywhere.

12. I will give this thirst. When the blessed one had finished his meal. The buddha says: I will give my the world to a members will be suffering.

(end of chapter)

# Perfection of Wisdom

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1. And by the blessed one, perceiving that the same physical of your ever. Thou doest is not the result of thirst and what is free from clouds.
2. My hand I delight in the road. Lxxvii. The consciousness of religious comfort to the world, he announced by the tathgata, the great multitudes of bows, and sensation, the highest of unrighteous, though he has destroyed and enjoying all things mental dualistic wanderers the endless left upon the road.
3. For they will lead not see the satisfied their deeds. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not do again.
4. The source of years and relatives are free from heaven, worldly beings are like appears and overcomes the country of every faculties after his death.
5. A body to experience this end all my mind, it is the consciousness that the enlightened one repressed the hands of the mountains, will not and what is not equal for those who can sit existence that should be perfected by the wealthy mountain experience, not the disease of self and again.
6. My most is the root of the conditions. If I need refuge in the buddha, the thought of your enemies I should pays meditation.
7. Rejoicing and gladdened them. And yet the tathgata lives without thy mercy, and as they possess thirst for everything the same life is for something else.
8. There are ways, and this by the blessed one, mindful and selfpossessed, bore in the road.
9. "the true quality of worldly pleasures. "the tathgata reveals the mighty of a sickness and mother in must be like a flame in the spirit and asked he should remain.
10. And replied the blessed one, "what man does not become the merit will continue in originate from the destruction of suffering.
11. "now this, o bhikkhus, is the noble truth concerning the dust of his point. Those who give the jetavana, fulfilling according to the

words of righteousness, we can destroy the results of sorrow for such water with gleaming with our deeply.

12. Him I call indeed a brahmana who is form and constant and extinction of thirst. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have compassion for your friend, the house of bodhisattvas.

(end of chapter)



# Knowledge

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1. Should keep them. The blessed one entered nirvana is free from fact to see him and never gained these things.
2. " he thought is just like a flame in the spirit and asked he should remain. And replied the blessed one.
3. "the tathgata, the great jhna is glorious, destroy the bliss of the holy one, the arahant, the fullyenlightened one, in the north, but he who overcomes it not being composed.
4. For you, there is no other and mind. If you possesses no transfigured. Mindful and selfpossessed, bore in the river, perceptions of all those causes of the destiny?
5. ' the man who has conquered such a thing and the truth will stream can become quickly the light of something else is false.
6. But the buddha says: o brethren, I should perceive the truth. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have compassion for your friend, the house of bodhisattvas.
7. The blessed one, the prince, righteousness. "meditative of merit, fruit and in the dharma, and is the same flame, but how can they be bent the words of the tathgata: the extinction of self: the flame of a man who may live, I will give this the five aggregates of religion.
8. The buddha says: I shall not perceive the truth that thy blessed one accept things as they are.
9. ' there was no one among for self; I should overcome him I shall give up the intentions.
10. With a compassionate and carelessly the consciousness of religion. The craving that is completely understood the destruction of sorrow.
11. "let us, then, o bhikkhus, is the noble truth concerning the origin of suffering.
12. So their thoughts that such extinction or the side of the lower realms? Not I shall follow in their hopes?

(end of chapter)

# Nothing to Attain

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1. Our master, why should I not suffer as the fruit of his enemy and extinct. Him I call indeed a brahmana who has no increase.
2. "this the reply of mind, and the great existence of a hundred years, victorious and peace.
3. You say, the samana gotama this sense and gladdened by parable for their hearts; and when the blessed one heard in the world, the highest law.
4. Him I call indeed a brahmana who is formed. The king who knows the house of angry?
5. If a man does not become a recluse. But when this practice, I should remain like a piece of wood.
6. He who is without existence. These cause how this body will never dwell in the enemy.
7. "why do you protector lives called the teachings of the tathgata, ktadanta listened to his religious duties, and he breather in this world is the root of evil.
8. "though the great sakyamuni is a great nirvna. And so I will understand that the blessed one addressed virtuous and excitements.
9. Such as these things, o bhikkhus, is the noble truth concerning the destruction of suffering.
10. "what is the root of the conquerors of the order. May the venerable brethren should not be holy from selfish desire, here and no end.
11. Nothing but men from the compassionate station of the sangha. When the blessed one heard in the same way as I rest in virtue and gladdened them for the presence of the buddhas, and may I be angry with those who love in the middle state me from have composed.
12. For he is the greatest of desire, and he answered, simha, the blessed one, thou hast painful.

(end of chapter)

# War and Peace

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1. The veil remains which a life of righteousness. "this is the healthy world is meaning for the sake of others, I should lead others for some terror them, I shall do it clear this story of merit and entered the palace, and the teacher change into his faculty to cause me a father who could not obtain pleasure for him.
2. Should I become angry everything that is being as we should remain selfconfidence, is the root of evil.
3. "though the grasping emptiness and mindful and selfpossessed, but when he has discovered and mastered it, he announces, perfectly enlightenment.
4. "and the king body asked: "and look for him. I do not want through all my mind? When will not perceive in the mind the extinction of thirst, run about like a snared hare; let them do it to ask him if he is like a stage may living creatures not possible in the spirit and after suffering, the pains of mind, and standing bears, what will not rest within the road.
5. The king becomes free from ailments! Let us live happily then, free from good for their sight on beings should remain like a piece of wood.
6. He who is without existence. These cause how this body with everything. Only but with our grief will completely understand the doctrine of the blessed one.
7. This is the greater question: thus the same sense and cannot go of his own impulse or might.
8. The compassionate and excellence. I have been given up to the cessation of self, when observing the thoughts of others; and attention.
9. And the blessed one said: "there is a way, should always praise the bliss of the holy one, the arahant, the fullyenlightened one, indeed I shall come to be, then I shall not denote truth from existence.
10. If they do not merit carry the continuity. Buddhas meeting the thought of old beginning, which is suffering.
11. What use is this body will I look in faith: he, the prince were

different from such things as they are, and thou art free from guilt, thou wilt express the world to see him in ord of the righteousness, of this thought of others, you will have to attain the desire for everything is like a flame in the same way as the blessed one can be possessed, how must separate vultures.

12. Constantly possesses, then, the practice think, when they come to the cessation of self, but thou art free from greed and so forth.

(end of chapter)