



Exploring the ancient path in the Buddha's own words -- Lesson 1.4.7

Karaṇīyametta Suttaṃ

*Yassānubhāvato yakkhā,¹
neva dassenti bhīsanam;
yañhi cevānuyuñjanto,
rattindivamatandito.
Sukham supati sutto ca,
pāpaṃ kiñci na passati;
evamādi guṇūpetam,
parittam taṃ bhaṇāmahe.²*

*Karaṇīyamattakusalena,
yantam santam padaṃ abhisamecca;
sakko ujū ca suhujū ca,*

¹ This summary refers to the incident related in the introduction to this lesson. Here the term Yakkha is used to describe beings that belong to the first deva world of the *cātumahārājikā deva*, the abode of the four great kings who function as guardians of the four directions. (see lesson 3.2.3) They are beings of enormous power and great strength, who can change form at will. Many amongst these are followers of the Buddha, but others are fond of unwholesome activities and try to harass those, who try to live a holy life. The commentary to this *Karaṇīyametta Suttaṃ* describes them as tree-gods at the beginning - (*Sīlavantānaṃ bhikkhūnaṃ tejena vihatatejā rukkhadevatā attano attano vimānā oruyha*- the tree-gods were disturbed by the moral strength of the Bhikkhus and left their own mansions) - but once these tree-gods started trying to frighten the bhikkhus by various forms and sounds the word Yakkha is used - (*yakkharūpāni nimminivā purato purato tiṭṭhanti, bheravasaddaṅca karonti* - taking the form of terrifying Yakkhas and standing in front of them they made a terrible noise)-. The great king of the Yakkhas was Vessavaṇa who was a great follower of the Buddha and suggested the *Āṭānāṭṭiyasutta* (see *Dīgha Nikāya*) for the protection of bhikkhus and bhikkhunis, lay male and female disciples

² This introductory verse is a post canonical addition to the original sutta. When the Pāli composers of Sri Lanka selected suitable suttas for collections, that were to be used as *paritta* chanting (for example the *Catubhānavārapāli*) they created introductory verses, relating the circumstances of the respective sutta and often added the intended purpose for recitation. This introduction is recited by S.N. Goenka in his day three chanting as well, so it is added here.

suvaco cassa mudu anatimānī.

*Santussako ca subharo ca,
appakicco ca sallahukavutti;
santindriyo ca nipako ca,
appagabbho kulesvananugiddho
Na ca khuddaṃ samācare kiñci, yena
viññū pare upavadeyyuṃ;
sukhino vā khemino hontu,
sabbe sattā bhavantu sukhittā.*

abhisamecca	abhisameti	would attain
ananugiddho	an + anugiddho	not + greedy
anatimānī		humble
appagabbho		retiring, not aggressive
appakicco		having few duties
atthakusalena	attha + kusalena	advantage + proficient
bhaṇāmahe	bhaṇe + ahe (indecl.)	let us recite
bhīsanam		dreadful, fearful
cassa	ca+assa (opt. atthi)	and+may: should also be
cevānuyuñjanto	ca+eva+anuyuñjanto	and+also+practising
dassenti		show
evamādi	evam + ādi	like this+etc.
guṇūpetam	guṇa + ūpetam	quality + endowed with
karaṇīya	(ger.)	something that should be
khemino		secure
khuddaṃ		small, inferior
kulesvananugiddho	kulesu+anu+gijjhati	towards families+not greedy
mudu		gentle
nipako		prudent, wise
padam		state
parittam		protection
rattindivamatandito	rattim+divam +atandito	night + day + diligently
sakko		capable
sallahukavutti		simple livelihood
samācare		to do
santindriyo	santa+indriya	peaceful+faculty/senses
santussako		contented
subharo		live modestly
suhujū		upright
sukhitattā	sukhita + attā	happy+themselves
supati		sleeps
sutto	supati (p.p.)	slept
suvaco		soft-spoken



ujū
upavadeyyum
yakkhā

yantaṃ
yañhi
yassānubhāvato

upavadeti

yaṃ+taṃ
yaṃ+hi
yassa + anubhāvato

honest, straightforward
censure
unseen beings by the name of
Yakkhas
which + that
that indeed
by whose+power,