

# *Mahā-samaya Sutta*

## *The Great Meeting*

[Evam-me sutam.] Ekam samayaṃ Bhagavā,  
Sakkesu viharati Kapilavatthusmim Mahāvane,  
mahatā bhikkhu-saṅghena saddhim pañca-mattehi  
bhikkhu-satehi sabbeheva arahantehi. Dasahi ca  
loka-dhātūhi devatā yebhuyyena sannipatitā honti  
Bhagavantam dassanāya bhikkhu-saṅghañca.

*I have heard that on one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Sangha of approximately five hundred bhikkhus, all of them arahants. And most of the devatās from ten world-systems had gathered in order to see the Blessed One & the Bhikkhu Sangha.*

Atha kho catunnam suddhāvāsa-kāyikānam  
devānam etad-ahosi, “Ayaṃ kho Bhagavā Sakkesu  
viharati Kapilavatthusmim Mahāvane,  
mahatā bhikkhu-saṅghena saddhim pañca-mattehi  
bhikkhu-satehi sabbeheva arahantehi.  
Dasahi ca loka-dhātūhi devatā yebhuyyena  
sannipatitā honti Bhagavantam dassanāya bhikkhu-  
saṅghañca. Yannūna mayam-pi yena Bhagavā  
ten’upasaṅkameyyāma, upasaṅkamitvā Bhagavato  
santike pacceka-gāthā bhāseyyāmāti.”

*Then the thought occurred to four devatās of the ranks from the Pure Abodes: “The Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Sangha of about five hundred bhikkhus, all of them arahants. And most of the devatās from ten world-*

*systems have gathered in order to see the Blessed One & the Bhikkhu Sangha. Let us also approach the Blessed One and, on arrival, let us each speak a verse in his presence."*

Atha kho tā devatā seyyathā-pi nāma balavā puriso  
sammiñjitam vā bāham pasāreyya,  
pasāritam vā bāham sammiñjeyya,  
 evam-eva suddhāvāsesu devesu antarahitā  
 Bhagavato purato pāturaḥamsu.  
 Atha kho tā devatā Bhagavantam abhivādetvā  
 ekam-antam aṭṭhamsu.  
 Ekam-antam ṭhitā kho ekā devatā Bhagavato santike  
 imam gātham abhāsi.

*Then, just as a strong man might extend his flexed arm or flex his extended arm, those devatās disappeared from among the devas of the Pure Abodes and reappeared before the Blessed One. Having paid homage to the Blessed One, they stood to one side. As they were standing there, one devatā recited this verse in the Blessed One's presence:*

Mahā-samayo pavanasmim̐ Deva-kāyā samāgatā  
 Āgatamha imam̐ dhamma-samayam̐  
 Dakkhitāyeva aparājita-saṅghanti.

*"A great meeting in the woods:  
 The deva hosts have assembled.  
 We have come to this Dhamma meeting  
 to see the unvanquished Sangha."*

Atha kho aparā devatā Bhagavato santike imam̐  
gātham abhāsi.

Tatra bhikkhavo samādahaṃsu  
 Cittam̐ attano ujukam-akaṃsu

Sārathī va nettāni gahetvā  
Indriyāni rakkhanti paṇḍitāti.

*Then another devatā recited this verse in the Blessed One's presence:*

*“There the bhikkhus are concentrated,  
have straightened their own minds.  
Like a charioteer holding the reins,  
the wise ones guard their faculties.”*

Atha kho aparā devatā Bhagavato santike imaṃ  
gātham abhāsi.

Chetvā khīlam chetvā paligham  
Inda-khīlam ohaccam-anejā,  
Te caranti suddhā vimalā  
Cakkhumatā sudantā susu-nāgāti.

*Then another devatā recited this verse in the Blessed One's presence:*

*“Having cut through barrenness, cut the cross-bar,  
having uprooted Indra's pillar, unstirred,  
they wander about pure, unstained,  
young nāgas well tamed by the One with Vision.”*

Atha kho aparā devatā Bhagavato santike imaṃ  
gātham abhāsi.

Ye keci Buddham saraṇam gatāse  
Na te gamissanti apāya-bhūmim.  
Pahāya mānusam deham  
Deva-kāyam paripūressantiti.

*Then another devatā recited this verse in the Blessed One's presence:*

*“Those who have gone to the Buddha for refuge  
will not go to the plane of woe.  
On discarding the human body,*

*they will fill the hosts of the devas."*

Atha kho Bhagavā bhikkhū āmantesi,  
 "Yebhuyyena bhikkhave dasasu loka-dhātūsu devatā  
 sannipatitā honti Tathāgataṃ dassanāya bhikkhu-  
 saṅghaṅca.

Ye-pi te bhikkhave ahesuṃ atitam-addhānaṃ  
 arahanto Sammā-sambuddhā,  
 tesam-pi Bhagavantānaṃ eta-paramāyeva devatā  
 sannipatitā ahesuṃ, seyyathā-pi mayhaṃ etarahi.

Ye-pi te bhikkhave bhavissanti anāgatam-  
 addhānaṃ arahanto Sammā-sambuddhā,  
 tesam-pi Bhagavantānaṃ eta-paramāyeva devatā  
 sannipatitā bhavissanti, seyyathā-pi mayhaṃ etarahi.

*Then the Blessed One addressed the monks: "Monks, most of the devatās from ten world-systems have gathered in order to see the Tathāgata & the Bhikkhu Sangha. Those who, in the past, were Pure Ones, Rightly Self-awakened, at most had their devatā-gathering like mine at the present. Those who, in the future, will be Pure Ones, Rightly Self-awakened, will at most have their devatā-gathering like mine at the present."*

Ācikkhissāmi bhikkhave deva-kāyānaṃ nāmāni.  
 Kittayissāmi bhikkhave deva-kāyānaṃ nāmāni.  
 Desissāmi bhikkhave deva-kāyānaṃ nāmāni.  
 Taṃ suṇātha sādhu kaṃ manasikarotha bhāsissāmi.

"Evam-bhanteti" kho te bhikkhū Bhagavato  
 paccassosuṃ. Bhagavā etad-avoca.

*"I will tell you the names of the deva hosts. I will describe to you the names of the deva hosts. I will teach you the names of the deva hosts. Listen & pay close attention. I will speak."*

*“As you say, lord,” the monks replied. The Blessed One said:*

Silokam-anukassāmi	Yattha bhummā tadassitā
Ye sitā giri-gabbharam	Pahitattā samāhitā
Puthū sihāva sallinā	Loma-hamsābhisambhuno
Odāta-manasā suddhā	Vippasannam-anāvilā

*I recite a verse of tribute.*

*Those who live where spirits dwell,  
who live in mountain caves, resolute, concentrated,  
many, like hidden lions, who have overcome horripilation,  
white-hearted, pure, serene, & undisturbed:*

Bhiyyo pañca-sate ñatvā	Vane Kāpilavatthave
Tato āmantayi Satthā	Sāvake sāsane rate
“Deva-kāyā abhikkantā	Te vijānātha bhikkhavo”
Te ca ātappam-akarum	Sutvā Buddhassa sāsanaṃ
Tesam-pāturahu ñāṇaṃ	Amanussāna dassaṇaṃ
Appeke satam-addakkhum	Sahassaṃ atha sattariṃ
Sataṃ eke sahassānaṃ	Amanussānaṃ-addasaṃ
Appenentam-addakkhum	Disā sabbā phutā ahuṃ

*Knowing that more than 500 of them  
had come to the forest of Kapilavastu,  
the Teacher then said to them,  
disciples delighting in his instruction,  
“The deva hosts have approached. Detect them, monks!”  
Listening to the Awakened One’s instruction,  
they made an ardent effort.*

*Knowledge appeared to them, vision of non-human beings.  
Some saw 100, some 1,000, some 70,000,  
some had vision of 100,000 non-human beings.  
Some gained vision of innumerable devas  
filling every direction.*

Tañca sabbam̐ abhiññāya Vavakkhitvāna cakkhumā  
 Tato āmantayi Satthā Sāvake sāsane rate  
 “Deva-kāyā abhikkantā Te vijānātha bhikkhavo  
 Ye vohaṃ kittayissāmi Girāhi anupubbaso.”

*Realizing all this,  
 the One-with-Vision felt moved to speak.  
 The Teacher then said to them,  
 disciples delighting in his instruction,  
 “The deva hosts have approached. Detect them, monks,  
 as I describe their glories, one by one.*

Satta-sahassā va yakkhā Bhumma Kāpilavatthavā  
 Iddhimanto jutimanto Vaṇṇavanto yasassino  
 Modamānā abhikkāmuṃ Bhikkhūnaṃ samitiṃ vanam̐.

*7,000 yakkhas inhabiting the land of Kāpilavastu,  
 powerful, effulgent, glamorous, prestigious,  
 rejoicing, have approached the monks’ forest meeting.*

Cha-sahassā hemavatā Yakkhā nānatta-vaṇṇino  
 Iddhimanto jutimanto Vaṇṇavanto yasassino  
 Modamānā abhikkāmuṃ Bhikkhūnaṃ samitiṃ vanam̐.

*6,000 yakkhas from the Himālayas, of varied hue,  
 powerful, effulgent, glamorous, prestigious,  
 rejoicing, have approached the monks’ forest meeting.*

Sātāgirā ti-sahassā Yakkhā nānatta-vaṇṇino  
 Iddhimanto jutimanto Vaṇṇavanto yasassino  
 Modamānā abhikkāmuṃ Bhikkhūnaṃ samitiṃ vanam̐.

*From Mount Sāta 3,000 yakkhas of varied hue,  
 powerful, effulgent, glamorous, prestigious,  
 rejoicing, have approached the monks’ forest meeting.*

Iccete solasa-sahassā      Yakkhā nānatta-vaṇṇino  
 Iddhimanto jutimanto      Vaṇṇavanto yasassino  
 Modamānā abhikkāmuṃ      Bhikkhūnaṃ samitiṃ vanam.

*These 16,000 yakkhas of varied hue  
 powerful, effulgent, glamorous, prestigious,  
 rejoicing, have approached the monks' forest meeting.*

Vessāmittā pañca-satā      Yakkhā nānatta-vaṇṇino  
 Iddhimanto jutimanto      Vaṇṇavanto yasassino  
 Modamānā abhikkāmuṃ      Bhikkhūnaṃ samitiṃ vanam.

*500 yakkhas from Vessāmitta, of varied hue,  
 powerful, effulgent, glamorous, prestigious,  
 rejoicing, have approached the monks' forest meeting.*

Kumbhīro Rājagahiko      Vepullassa nivesanam  
 Bhiyyo naṃ sata-sahassam      Yakkhānaṃ payirupāsati  
 Kumbhīro Rājagahiko      Sop'āga samitiṃ vanam.

*Kumbhīra from Rājagaha,  
 who dwells on Mount Vepulla,  
 attended to by more than 100,000 yakkhas—  
 Kumbhīra from Rājagaha:  
 He, too, has come to the forest meeting.*

Purimañca disam rājā      Dhatarattho pasāsati  
 Gandhabbānaṃ ādhipati      Mahārājā yasassi so  
 Puttā-pi tassa bahavo      Inda-nāmā mahabbalā  
 Iddhimanto jutimanto      Vaṇṇavanto yasassino  
 Modamānā abhikkāmuṃ      Bhikkhūnaṃ samitiṃ vanam.

*And Dhatarattha, who rules as king of the Eastern Direction,*

*as lord of the gandhabbas: A glorious, great king is he,  
and many are his sons named Indra, of great strength.  
Powerful, effulgent, glamorous, prestigious,  
rejoicing, they have approached the monks' forest meeting.*

Dakkhiṇaṅca disaṃ rājā      Virūḷho tappasāsati  
Kumbhaṇḍānaṃ ādhipati      Mahārājā yasassi so  
Puttā-pi tassa bahavo      Inda-nāmā mahabbalā  
Iddhimanto jutimanto      Vaṇṇavanto yasassino  
Modamānā abhikkāmuṃ      Bhikkhūnaṃ samitiṃ vanam.

*And Virūḷha, who rules as king of the Southern Direction,  
as lord of the kumbaṇḍas: A glorious, great king is he,  
and many are his sons named Indra, of great strength.  
Powerful, effulgent, glamorous, prestigious,  
rejoicing, they have approached the monks' forest meeting.*

Pacchimaṅca disaṃ rājā      Virūpakkho pasāsati  
Nāgānaṃ ādhipati      Mahārājā yasassi so  
Puttā-pi tassa bahavo      Inda-nāmā mahabbalā  
Iddhimanto jutimanto      Vaṇṇavanto yasassino  
Modamānā abhikkāmuṃ      Bhikkhūnaṃ samitiṃ vanam.

*And Virūpakkha, who rules as king of the Western Direction,  
as lord of the nāgas: A glorious, great king is he,  
and many are his sons named Indra, of great strength.  
Powerful, effulgent, glamorous, prestigious,  
rejoicing, they have approached the monks' forest meeting.*

Uttaraṅca disaṃ rājā      Kuvero tappasāsati  
Yakkhānaṃ ādhipati      Mahārājā yasassi so  
Puttā-pi tassa bahavo      Inda-nāmā mahabbalā  
Iddhimanto jutimanto      Vaṇṇavanto yasassino



Modamānā abhikkāmuṃ Bhikkhūnaṃ samitiṃ vanam.

*And Kuvera, who rules as king of the Northern Direction,  
as lord of the yakkhas: A glorious, great king is he,  
and many are his sons named Indra, of great strength.  
Powerful, effulgent, glamorous, prestigious,  
rejoicing, they have approached the monks' forest meeting.*

Purima-disam Dhatarattho Dakkhiṇena Virūlhako  
Pacchimena Virūpakkho Kuvero uttaram disam  
Cattāro te mahārājā Samantā caturo disā  
Daddallamānā aṭthamsu Vane Kāpilavatthave

*Dhatarattha from the Eastern Direction,  
Virūlhaka from the South,  
Virūpakka from the West,  
Kuvera from the Northern Direction:  
These four Great Kings encompassing the four directions,  
resplendent, stand in the Kāpilavastu forest.*

Tesam māyāvino dāsā Āgū vañcanikā sathā  
Māyā Kuṭeṇḍu Veṭeṇḍu Viṭu ca Viṭuṭo saha  
Candano Kāma-seṭtho ca Kinnughanḍu Nighanḍu ca  
Panādo Opamañño ca Deva-sūto ca Mātali  
Cittaseno ca gandhabbo Naḷo rājā Janosabho  
Āgū Pañcasikho c'eva Timbarū Suriyavacchasā  
Ete c'aññe ca rājāno Gandhabbā saha rājubhi  
Modamānā abhikkāmuṃ Bhikkhūnaṃ samitiṃ vanam.

*Their deceitful vassals have also come  
—deceptive, treacherous—  
Māyā, Kuṭeṇḍu, Veṭeṇḍu, Viṭu with Viṭuṭa,  
Candana, the Chief of Sensual Pleasure,  
Kinnughanḍu, Nighanḍu,*

*Panāda, the Mimic, Mātali, the deva's charioteer,  
Cittasena the gandhabba, King Naḷa, the Bull of the People,  
Pañcasikha has come  
with Timbaru [and his daughter,] Suriyavacchasā.  
These & other kings, gandhabbas with their kings,  
rejoicing, have approached the monks' forest meeting.*

Athāgū Nābhasā nāgā	Vesālā saha Tacchakā
Kambal'Assatarā āgū	Pāyāgā saha ñātibhi
Yāmunā Dhataratthā ca	Āgū nāgā yasassino
Eravaṇṇo mahānāgo	Sop'āga samitiṃ vanam.

*Then there have also come nāgas  
from Lake Nābhasa, Vesālī & Tacchaka.  
Kambalas, Assataras, Payāgas, & their kin.  
And from the River Yāmuna  
comes the prestigious nāga, Dhataratthā.  
The great nāga Eravaṇṇa:  
He, too, has come to the forest meeting."*

Ye nāga-rāje sahasā haranti  
Dibbā dijā pakkhi visuddha-cakkhū  
Vehāyasā te vana-majjha-pattā  
Citrā Supaṇṇā iti tesa'nāmam  
Abhayantadā nāga-rājānamāsi  
Supaṇṇato khemam-akāsi Buddho  
Saṅhāhi vācāhi upavhayantā  
Nāgā Supaṇṇā saraṇam-akaṃsu Buddham

*They who swoop down swiftly on nāga kings,  
divine, twice-born, winged, their eyesight pure:  
(Garuḍas) came from the sky to the midst of the forest.  
Citra & Supaṇṇa are their names.  
But the Buddha made the nāga kings safe,*

*made them secure from Supaṇṇa.  
Addressing one another with affectionate words,  
the nāgas & Supaṇṇas made the Buddha their refuge.*

Jitā vajira-hat <u>th</u> ena	Samuddaṃ asurā sitā
Bhātaro Vāsavass <u>e</u> te	Iddhimanto yasassino
Kālakañjā mahābhismā	Asurā Dānaveghasā
Vepacitti Sucitti ca	Pahārādo Namuci saha
Satañca Bali-puttānaṃ	Sabbe Veroca-nāmakā
Sannayhitvā balim senaṃ	Rāhu-bhaddam-upāgamuṃ
Samayodāni bhaddante	Bhikkhūnaṃ samitaṃ vanam

*“Defeated by Indra of the thunderbolt hand,  
Asuras dwelling in the ocean,  
Vāsava’s brothers—powerful, prestigious—  
Greatly terrifying Kālakañjas, the Dānaveghasa asuras,  
Vepacitti & Sucitti, Pahārāda, with Namuci,  
and Bali’s hundred sons, all named Veroca,  
arrayed with powerful armies  
have approached their honored Rāhu  
[and said]: ‘Now is the occasion, sir,  
of the monk’s forest meeting.’*

Āpo ca devā Paṭhavi ca	Tejo Vāyo tad-āgamuṃ
Varuṇā Vāruṇā devā	Somo ca Yasasā saha
Mettā-Karuṇā-kāyikā	Āgū devā yasassino
Dasete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	Bhikkhūnaṃ samitiṃ vanam.

*Devas of water, earth, fire, & wind have come here.  
Varuṇas, Vāruṇas, Soma together with Yasa,  
the prestigious devas of the hosts  
of goodwill & compassion have come.*

*These ten ten-fold hosts, all of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks' forest meeting.*

Veṇḍū ca devā Sahalī ca	Asamā ca duve Yamā
Candassūpanisā devā	Candam-āgū purakkhitā
Suriyassūpanisā devā	Suriyam-āgū purakkhitā
Nakkhattāni purakkhitvā	Āgū mandavalāhakā
Vasūnaṃ Vāsavo seṭṭho	Sakkop'āga purindado
Dasete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	Bhikkhūnaṃ samitiṃ vanam.

*Veṇḍu (Viṣṇu) & Sahalī,  
Asama & the Yama twins,  
the devas dependent on the moon  
surrounding the moon have come.  
The devas dependent on the sun  
surrounding the sun have come.  
Devas surrounding the zodiac stars  
and the sprites of the clouds have come.  
Sakka, chief of the Vasus, the ancient donor, has come.  
These ten ten-fold hosts, all of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks' forest meeting.*

Athāgū Sahabhū devā	Jalam-aggi-sikhāriva
Ariṭṭhakā ca Rojā ca	Ummā-pupphanibhāsino
Varuṇā Sahadhammā ca	Accutā ca Anejakā
Sūleyya-Rucirā āgū	Āgū Vāsavanesino
Dasete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	Bhikkhūnaṃ samitiṃ vanam.

*Then come the Sahabhu devas,  
blazing like crests of fire-flame.  
The Arittakas, Rojas, cornflower blue.  
Varuṇas & Sahadhammas, Accutas & Anejakas,  
Sūleyyas & Ruciras, and Vasavanesis have come.  
These ten ten-fold hosts, all of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks' forest meeting.*

Samānā Mahāsamānā	Mānusā Mānusuttamā
Khiddā-padūsikā āgū	Āgū Mano-padūsikā
Athāgū Harayo devā	Ye ca Lohitavāsino
Pāragā Mahāpāragā	Āgū devā yasassino
Dasete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	Bhikkhūnaṃ samitiṃ vanam.

*Samānas, Great Samānas, Mānusas, Super Manusas,  
the devas corrupted by fun have come,  
as well as devas corrupted by mind.  
Then come green-gold devas and those wearing red.  
Pāragas, Great Pāragas, prestigious devas have come.  
These ten ten-fold hosts, all of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks' forest meeting.*

Sukkā Karumhā Aruṇā	Āgū Veghanasā saha
Odātagayhā pāmokkhā	Āgū devā Vicakkhaṇā
Sadāmattā Hāragajā	Missakā ca yasassino
Thanayaṃ āgā Pajunno	Yo disā abhivassati
Dasete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	Bhikkhūnaṃ samitiṃ vanam.

*White devas, ruddy-green devas, dawn-devas  
have come with the Veghanas  
headed by devas totally in white.  
The Vicakkhaṇas have come.  
Sadāmatta, Hāragajas, & the prestigious multi-colored,  
Pajunna, the thunderer, who brings rain to the lands:  
These ten ten-fold hosts, all of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks' forest meeting.*

<u>K</u> hemiyā Tusitā Yāmā	Kaṭṭhakā ca yasassino
Lambitakā Lāmaseṭṭhā	Jotināmā ca āsavā
Nimmānaratino āgū	Athāgū Paranimmitā
Dasete dasadhā kāyā	Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto	Vaṇṇavanto yasassino
Modamānā abhikkāmuṃ	Bhikkhūnaṃ samitiṃ vanam.

*The Khemiyas, Tusitas, & Yāmas, the prestigious Kaṭṭhakas,  
Lambitakas & Lāma chiefs, the Jotināmas & Āsavas,  
the Nimmānaratis have come, as have the Paranimmitas.  
These ten ten-fold hosts, all of varied hue,  
powerful, effulgent, glamorous, prestigious,  
rejoicing, have approached the monks' forest meeting.*

Saṭṭhete deva-nikāyā	Sabbe nānatta-vaṇṇino
Nāmanvayena āgañchum	Ye c'āññe sadisā saha
“Pavuttha-jātim-akkhūlam	Ogha-tiṇṇam-anāsavam
Dakkhem'oghataram nāgam	Candam va asitātitaṃ.”

*These 60 deva groups, all of varied hue,  
have come arranged in order,  
together with others in like manner [thinking:]  
'We'll see the one who has transcended birth,  
who has no bounds, who has crossed over the flood,*

*fermentation-free,  
the Mighty One, crossing over the flood,  
like the moon emerging from the dark fortnight.'*

Subrahmā Paramatto ca	Puttā iddhimato saha
Sanaṅkumāro Tisso ca	Sop'āga samitiṃ vanam.
Sahassa-brahma-lokānam	Mahā-brahmābhitiṭṭhati
Upapanno jutimanto	Bhismā-kāyo yasassi so
Desettha issarā āgū	Pacceka-vasavattino
Tesaṅca majjhato āgā	Hārīto parivārīto."

*Subrahmā and Paramatta Brahma,  
together with sons of the Powerful One,  
Sanaṅkumāra and Tissa:  
They too have come to the forest meeting.  
Great Brahmā, who stands over 1,000 Brahma worlds,  
who arose there spontaneously, effulgent:  
Prestigious is he, with a terrifying body.  
And ten brahma sovereigns, each the lord of his own realm—  
and in their midst has come Harita Brahma  
surrounded by his retinue."*

Te ca sabbe abhikkante	Sinde deve sabrahmake
Māra-senā abhikkāmi	Passa kaṇhassa mandiyam
"Etha gaṇhatha bandhatha	Rāgena bandhamatthu vo
Samantā parivāretha	Mā vo muñcītha koci nam."
Iti tattha mahāseno	Kaṇha-senam apesayi
Pāṇinā talam-āhacca	Saram katvāna bheravam
Yathā pāvussako megho	Thanayanto savijjuko
Tadā so paccudāvatti	Saṅkuddho asayam-vase

*When all these devas with Indras & Brahmas had come,  
Māra's army came as well.*

*Now look at the Dark One's foolishness!  
 [He said:] "Come seize them! Bind them!  
 Tie them down with passion!  
 Surround them on every side!  
 Don't let anyone at all escape!"*  
*Thus the great warlord urged on his dark army,  
 slapping the ground with his hand,  
 making a horrendous din, as when  
 a storm cloud bursts with thunder,  
 lightning, & torrents of rain.  
 But then he withdrew—enraged,  
 with none under his sway.*

<p>             Tañca sabbam abhiññāya              Tato āmantayi Satthā              “Māra-senā abhikkantā              Te ca ātappam-akarum              Vitarāgehi pakkāmun              Sabbe vijita-saṅgāmā              Modanti saha bhūtehi,           </p>	<p>             Vavakkhitvāna cakkhumā              Sāvake sāsane rate              Te vijānātha bhikkhavo”              Sutvā Buddhassa sāsanaṃ              Nesam lomam-pi iñjayum              Bhayātītā yasassino              Sāvakā te janesutāti.           </p>
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*Realizing all this,  
 the One-with-Vision felt moved to speak.  
 The Teacher then said to them,  
 disciples delighting in his instruction,  
 “Māra's army has approached. Detect them, monks!”  
 Listening to the Awakened One's instruction,  
 they made an ardent effort.  
 The army retreated from those without passion,  
 without raising even a hair on their bodies.  
 Having all won the battle—prestigious, past fear—  
 they rejoice with all beings:  
 disciples outstanding among the human race.*