

SUTTANIPĀTA

Translator: Varado Bhikkhu

Contents

The Snake Chapter (*Uragavagga*)

1. On the Snake (*Uraga Sutta*)
2. With Dhaniya (*Dhaniya Sutta*)
3. On the Rhinoceros Horn (*Khaggavisāṇa Sutta*)
4. With Kasi Bharadvaja (*Kasibhāradvāja Sutta*)
5. With Cunda (*Cunda Sutta*)
6. On Spiritual Ruination (*Parābhava Sutta*)
7. On the Wretch (*Vasala Sutta*)
8. On Goodwill (*Metta Sutta*)
9. With Hemavata (*Hemavata Sutta*)
- 10 With Āḷavaka (*Āḷavaka Sutta*)
11. On Victory (*Vijaya Sutta*)
12. On the Sage (*Muni Sutta*)

The Shorter Chapter (*Cūḷavagga*)

1. On Gem-like Qualities (*Ratana Sutta*)
2. On What is Rotten (*Āmagandha Sutta*)
3. On Scruples (*Hiri Sutta*)
4. On What is Supremely Auspicious (*Maṅgala Sutta*)
5. With Sūciloma (*Sūciloma Sutta*)
6. On Living Righteously (*Dhammacariya Sutta*)
7. On the Righteous Brahmins (*Brāhmaṇadhammika Sutta*)
8. On the Boat (*Nāvā Sutta*)

9. On What Observances (*Kiṃsīla Sutta*)
10. On Arising (*Uṭṭhāna Sutta*)
11. With Rāhula (*Rāhula Sutta*)
12. On Nigrodhakappa (*Nigrodhakappa Sutta*)
13. On Properly Fulfilling the Ideals of Religious Asceticism (*Sammāparibbājanīya Sutta*)
14. With Dhammika (*Dhammika Sutta*)

The Greater Chapter (*Mahāvagga*)

1. On Going Forth Into The Ascetic Life (*Pabbajjā Sutta*)
2. On Inward Striving (*Padhāna Sutta*)
3. On Well-Spoken Speech (*Subhāsita Sutta*)
4. With Sundarika Bhāradvāja (*Sundarikabhāradvāja Sutta*)
5. With Māgha (*Māgha Sutta*)
6. With Sabhiya (*Sabhiya Sutta*)
7. With Sela (*Sela Sutta*)
8. On the Arrow (*Salla Sutta*)
9. With Vāseṭṭha (*Vāseṭṭha Sutta*)
10. With Kokālika (*Kokālika Sutta*)
11. With Nālaka (*Nālaka Sutta*)
12. On the Pairs (*Dvayatānupassanā Sutta*)

The Chapter of Octads (*Aṭṭhakavagga*)

1. On Sensuous Pleasure (*Kāma Sutta*)
2. On the Inner Recesses of the Heart (*Guhaṭṭhaka Sutta*)
3. On the Evil-Minded (*Duṭṭhaṭṭhaka Sutta*)
4. On the Purified (*Suddhaṭṭhaka Sutta*)
5. On the Highest (*Paramaṭṭhaka Sutta*)
6. On Decrepitude (*Jarā Sutta*)
7. With Tissa Metteyya (*Tissametteyya Sutta*)

8. Addressed to Pasūra (*Pasūra Sutta*)
9. With Māgandiya (*Māgandiya Sutta*)
10. Before the Body's Destruction (*Purābheda Sutta*)
11. On Quarrels and Disputes (*Kalahavivāda Sutta*)
12. Lesser Discourse on Battle Formations (*Cūḷabyūha Sutta*)
13. Greater Discourse on Battle Formations (*Mahābyūha Sutta*)
14. The Quick Discourse (*Tuvaṭṭaka Sutta*)
15. On Violence (*Attadaṇḍa Sutta*)
16. With Sāriputta (*Sāriputta Sutta*)

The Chapter on The Way to the Far Shore (*Pārāyanavagga*)

1. Introductory Verses (*Vatthugāthā*)
2. Ajita's Questions (*Ajitamāṇavapucchā*)
3. Tissametteyya's Questions (*Tissametteyyamāṇavapucchā*)
4. Puṇṇaka's Questions (*Puṇṇakamāṇavapucchā*)
5. Mettagū's Questions (*Mettagūmāṇavapucchā*)
6. Dhotaka's Questions (*Dhotakamāṇavapucchā*)
7. Upasīva's Questions (*Upasīvamāṇavapucchā*)
8. Nanda's Questions (*Nandamāṇavapucchā*)
9. Hemaka's Questions (*Hemakamāṇavapucchā*)
10. Todeyya's Questions (*Todeyyamāṇavapucchā*)
11. Kappa's Questions (*Kappamāṇavapucchā*)
12. Jatukaṇṇī's Questions (*Jatukaṇṇīmāṇavapucchā*)
13. Bhadrāvudha's Questions (*Bhadrāvudhamāṇavapucchā*)
14. Udaya's Questions (*Udayamāṇavapucchā*)
15. Posāla's Questions (*Posālamāṇavapucchā*)
16. Mogharāja's Questions (*Mogharājamāṇavapucchā*)
17. Piṅgiya's Questions (*Piṅgiyamāṇavapucchā*)
18. Verses in Praise of The Way to the Far Shore (*Pārāyanatthutigāthā*)

Preface

Introduction

I have had many advantages in translating this text, including, for example, my faithful supporters who have seen me through years of studying with nothing to show for it, and, for example, many anonymous helpers, from the thousands of brothers and sisters in the religious life over many hundreds of years freely giving of their lives to the Buddha's religion, down to the producers of resources made freely available on the internet in the modern day. There are countless people to thank, and all must share the merit of this work. No translator has either the power or brains to do it alone, nor the ability to credit all the people he is indebted to. However, I should mention two prominent advantages I have had. The first is K.R. Norman's translation of the text, the *Group of Discourses*, which I have so closely followed, that this translation became an apprenticeship for me. I owe him a great debt of gratitude. The second advantage is my own *Glossary*.

I first attempted to translate the *Aṭṭhakavagga* in 2005. In writing notes for it at that time, I realised that many of my renderings of terms were based on superficial analysis, and not worthy of much confidence. So in 2009 I embarked on a seven year project of assembling an *Illustrated Glossary of Pāli Terms* with an index of 300 words and phrases, focused primarily on what I considered problematic and puzzling. This gave me a much firmer basis to translate not just the *Aṭṭhakavagga*, but the whole *Suttanipāta*.

Readers embarking on studying the *Suttanipāta* should note it has two types of suttas: some are for reading, some for studying. In other words, some are easy, and some are not. About the former, nothing needs to be said. About the latter, we should explain what is so challenging.

1) Some texts are effectively lists of terms that would seem intended to be the basis for discussion or contemplation, to be read reflectively and repeatedly, not just for conveying information. Abundant use of the non-sequitur is a prominent feature here, which can have a dizzying effect.

2) Some texts involve the most advanced and abstruse aspects of the Buddha's teaching. I have provided notes to these, where some form of commentary seemed necessary or helpful. For those who approach the task at speed, these notes may seem to compound the difficulty, not simplify it.

3) The most frustrating difficulty for the reader is that in translating, I have applied the research results from the Glossary, and have invited the reader to follow me down these new and unfamiliar paths. Thus, words like *taṇhā*, *viññāṇa*, and *saṅkhāra* are all cast anew. By way of explanation, I have repeatedly sent readers back to the Glossary. This is not comfortable or comforting, but those who persist will hopefully find that I have not been unfair in providing all the necessary materials for people to consider the issues for themselves.

As regards punctuation marks, each Pāli verse of the Suttanipāta comprises four, five or six segments, called *pādas*. In the Vipassana Research Institute edition these *pādas* are published in two or three lines, each line comprised of two *pādas*, separated by a comma, and the end of lines are marked with semi-colons and fullstops. These punctuation marks are not necessarily helpful—and are sometimes positively unhelpful—in elucidating meaning. In the Pāli verses published with our translation, we have therefore included no punctuation marks at all.

As regards parenthetical material, most Pāli versions have included phrases that identify the speakers with words like '*iccāyasmā ajito*' or '*ajitā ti bhagavā*.' These phrases are 'hypermetric and are therefore presumably additions to the [original] text,' says Norman (GD p.146, n.18-29). We exclude the phrases from our version of the Pāli.

For the Pāli accompanying my own translations, guided by Norman's notes, I have removed all *metri causa* readings, though with some exceptions. See below. This is justified because the focus of my interest is different from his. Understanding the Buddha's teachings is difficult enough for the average reader without having to struggle with a stream of misspellings, to be explained with the help of distant footnotes. Norman's research is precious for different reasons, for example, to correct mistakes in the transmission of texts, and to choose between versions. But non-authoritative editions like ours are in the enviable position of being able to provide a text that is useable outside the walls of academia.

It would be presumptuous for us to assume any differently, that ours should or could be in any way considered a critical text. But those scholars would surely not criticise us for saying that the average reader is unlikely to be much interested in certain aspects of their work, and that it is not inappropriate for editions like ours to provide readers with what is valuable to them, and with what true scholars would never dream of giving them, namely a spelling that accords with the dictionaries and grammar books they are likely to have at hand, or which are freely available on the internet. Some may complain that, in such correcting, one is occasionally obliged to decide between possible different meanings. But as interpretation is anyway a translators work, this objection is hardly valid.

In correcting *metri causa* readings I have often been guided by Norman's comments, but not where they appear unsupported by the main body of scholarship. For example, Norman considers the *-gū* suffix to be *metri causa* for *-gu*. Although the idea is attractive, it is not generally supported by the dictionaries and grammars. DOP merely notes it as a variant reading (sv *Anta*). I have also avoided correcting *va*, which can stand for *ca*, *eva*, *vā*, or *iva*. The translation makes it clear in which way I have interpreted it.

Bhikkhu Varado

Sri Lanka, Vassa 2017

Abbreviations

- BDPPN: Buddhist Dictionary of Pāli Proper Names by Malalasekara (Pāli Text Society, 1937-8).
- DOP: A Dictionary of Pāli, Part 1 by M. Cone (Pāli Text Society, 2001).
- GD: Group of Discourses by K.R. Norman (Pāli Text Society, 2006).
- IGPT: Illustrated Glossary of Pāli Terms by Varado Bhikkhu
- PED: Pāli-English Dictionary by T.W. Rhys Davids & W. Stede (Pāli Text Society).
- PGPL: A Practical Grammar of the Pāli Language by C. Duroiselle (Buddha Dharma Education Association, 1997).

The Snake Chapter (Uragavagga)

1: On the Snake (Uraga Sutta)

VERSE 1

[The Blessed One:]

The bhikkhu who allays anger that has arisen in him, as with medicine [one might allay] the spreading venom of a snake bite, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yo uppatitaṃ vineti kodhaṃ viṣaṃ sappaviṣaṃva osadhehi
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ*

COMMENT

Jahāti orapāraṃ: 'he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it.' See IGPT sv *Jahāti orapāraṃ*.

VERSE 2

The bhikkhu who extirpates attachment completely, like plucking both the stalk and flower of a lotus, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yo rāgamudacchidā asesam bhisapupphaṃva saroruhaṃ vigayha
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ*

COMMENT

Rāga: 'attachment.' See IGPT sv *Rāga*.

VERSE 3

The bhikkhu who eradicates craving completely, like drying up a fast-flowing river, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yo taṇhamudacchidā asesam saritam sīghasaram visosayitvā
So bhikkhu jahāti orapāram urago jiṇṇamiva tacam purāṇam*

COMMENT

Visosayitvā: ‘like drying up.’ We read *va sosayitvā*, with Norman.

VERSE 4

The bhikkhu who crushes self-centredness completely, like a great flood crushes a flimsy bridge of reeds, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yo mānamudabbadhī asesam naḷasetum va sudubbalaṃ mahogho
So bhikkhu jahāti orapāram urago jiṇṇamiva tacam purāṇam*

COMMENT

Māna: ‘self-centredness.’ See IGPT sv *Māna*.

VERSE 5

The bhikkhu who finds no substantial reality in states of individual existence, as one who searches in fig trees finds no flowers, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yo nājjhagamā bhavesu sāram vicinam pupphamiva udumbaresu
So bhikkhu jahāti orapāram urago jiṇṇamiva tacam purāṇam*

COMMENT

Bhavesu: ‘states of individual existence.’ See IGPT sv *Bhava*.

VERSE 6

The bhikkhu in whom there is no inward anger, and who has transcended [craving for] honour and renown, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yassantarato na santi kopā itibhavābhavatañca vītivatto
So bhikkhu jahāti orapāram urago jiṇṇamiva tacam purāṇam*

COMMENT

Itibhavābhavatañca: ‘honour and renown.’ See IGPT sv *Itibhavābhava*.

COMMENT

Itibhavābhavatañca vītivatto: ‘transcended [craving for] honour and renown.’ The parenthesised material comes from this quote

- Craving arises in a bhikkhu on account of honour and renown
✿ *Itibhavābhavahetu vā bhikkhuno taṇhā uppajjamānā uppajjati* (A.2.248).

VERSE 7

The bhikkhu whose [spiritually unwholesome] thoughts are destroyed, completely removed without remainder, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

Yassa vitakkā vidhūpitā ajjhataṃ suvikappitā asesā
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ

COMMENT

Vitakkā vidhūpitā: ‘[spiritually unwholesome] thoughts are destroyed.’ Reading this as *akusalavitakkā* accords with the suttas and the commentary.

1) Commentary: *Yassa vitakkāti ettha pana yassa bhikkhuno tayo kāmavyāpādavihiṃsāvitakkā, tayo ñātijanapadāmaravitakkā, tayo parānuddayatā-paṭisaṃyutta-lābhasakkārasilokaanavaññatti-paṭisaṃyutta-vitakkāti ete nava vitakkā samantabhaddake vuttanayena tattha tattha ādīnavaṃ paccavekkhitvā paṭipakkhavavatthānena tassa tassa pahānasamatthehi tīhi heṭṭhimamaggehi ca vidhūpitā bhusaṃ dhūpitā santāpitā daḍḍhāti attho*

2) Suttas: *Tayo akusalavitakkā kāmavitakko vyāpādavitakko vihiṃsāvitakko* (D.3.215).

VERSE 8

The bhikkhu who neither longs for the cessation of individual existence nor is unintent upon it, and who has overcome this [wretched] entrenched

perception, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yo nāccasārī na paccasārī sabbaṃ accagamā imaṃ papañcaṃ
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva taccaṃ purāṇaṃ*

COMMENT

Nāccasārī na paccasārī: ‘neither longs for the cessation of individual existence nor is unintent upon it.’ See IGPT sv *Nāccasārī na paccasārī*.

COMMENT

Imaṃ papañcaṃ: ‘this [wretched] entrenched perception.’ See IGPT sv *Papañca*. ‘This’ (*imaṃ*) has ‘a touch of (often sarcastic) characterisation,’ says PED (sv *Ayaṃ*). DOP (sv *Idaṃ*) says: ‘such, like that (often implying contempt).’

VERSE 9

The bhikkhu who neither longs for the cessation of individual existence nor is unintent upon it, knowing that everything in the world is untrue [to itself], he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yo nāccasārī na paccasārī sabbaṃ vitathamidanti ñatvā loke
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva taccaṃ purāṇaṃ*

COMMENT

Sabbaṃ vitatha: ‘it is all untrue [to itself].’ Two quotes support this:

- Perfect One’s do not speak untruth
❖ *na hi tathāgatā vitathaṃ bhaṇantī ti* (M.2.108).
- Whatsoever they think of in personal terms is different [from how they think of it], for it is untrue to itself. That which is transitory is intrinsically false indeed.

*Yena yena hi maññanti tato taṃ hoti aññathā
taṃ hi tassa musā hoti mosadhammaṃ hi ittaraṃ* (Sn.v.756-7).

VERSE 10

The bhikkhu who neither longs for the cessation of individual existence nor is unintent upon it, knowing that everything is untrue [to itself], being free of greed, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

Yo nāccasārī na paccasārī sabbam vitathamidanti vītaloḥho
So bhikkhu jahāti orapāram urago jiṇṇamiva tacam purāṇam

VERSE 11

The bhikkhu who neither longs for the cessation of individual existence nor is unintent upon it, knowing that everything is untrue [to itself], being free of attachment, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

Yo nāccasārī na paccasārī sabbam vitathamidanti vītārāgo
So bhikkhu jahāti orapāram urago jiṇṇamiva tacam purāṇam

COMMENT

Vītārāgo: ‘free of attachment.’ See IGPT sv *Rāga*.

VERSE 12

The bhikkhu who neither longs for the cessation of individual existence nor is unintent upon it, knowing that everything is untrue [to itself], being free of hatred, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

Yo nāccasārī na paccasārī sabbam vitathamidanti vītadoso
So bhikkhu jahāti orapāram urago jiṇṇamiva tacam purāṇam

VERSE 13

The bhikkhu who neither longs for the cessation of individual existence nor is unintent upon it, knowing that everything is untrue [to itself], being free of undiscernment of reality, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake

sheds its old, worn-out skin.

*Yo nāccasārī na paccasārī sabbaṃ vitathamidanti vītamoho
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ*

COMMENT

Vītamoho: ‘free of undiscernment of reality.’ See IGPT sv *Moha*.

VERSE 14

The bhikkhu in whom there are no unwholesome proclivities, in whom the origins of whatever is spiritually unwholesome are abolished, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yassānusayā na santi keci mūlā ca akusalā samūhatāse
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ*

COMMENT

Yassānusayā na santi: ‘The bhikkhu in whom there are no unwholesome proclivities.’ See IGPT sv *Anusaya*.

COMMENT

Mūlā ca akusalā: ‘the origins of whatever is spiritually unwholesome.’

- And what is the origin of what is spiritually unwholesome? Greed... Hatred... Undiscernment of reality is an origin of what is spiritually unwholesome.

✿ *Katamañcāvuso akusalamūlaṃ? Lobho akusalamūlaṃ doso akusalamūlaṃ moho akusalamūlaṃ* (M.1.47).

See IGPT sv *Kusala*.

VERSE 15

The bhikkhu in whom there is nothing born of suffering which is a cause for returning to the low plane of existence, he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yassa darathajā na santi keci oraṃ āgamanāya paccayāse
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ*

COMMENT

Darathajā: ‘born of suffering.’ See IGPT sv *Daratha*.

The sutta says ‘there is nothing born of suffering which is a cause for returning to the low plane of existence.’ This means, for example, repugnance or attachment, as shown in these quotes:

- The proclivity to repugnance should be abandoned in regard to unpleasant sense impression

❖ *dukkhāya vedanāya paṭighānusayo pahātabbo* (S.4.205).

- The ignorant Everyman does not discern any deliverance from unpleasant sense impression other than through sensuous pleasure. When he longs for sensuous pleasure, the proclivity to attachment to pleasant sense impression lurks within him.

❖ *na bhikkhave pajānāti assutavā puthujjano aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ tassa kāmasukhaṃ abhinandato yo sukhāya vedanāya rāgānusayo so anuseti* (S.4.208-210).

COMMENT

Oram: ‘the low plane of existence.’ See IGPT sv *Jahāti orapāraṃ*.

VERSE 16

The bhikkhu in whom there is nothing born of craving acting as a cause for emotional bondage [to individual existence], he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yassa vanathajā na santi keci vinibandhāya bhavāya hetukappā
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ*

COMMENT

Vanatha: ‘craving.’ See IGPT sv *Vanatha*.

COMMENT

Vanathajā na santi keci vinibandhāya bhavāya hetukappā: ‘nothing born of craving acting as a cause for emotional bondage [to individual existence].’ This likely means grasping:

- Without grasping what is unlasting, intrinsically unsatisfactory, destined

to change, could there arise psychological bondage, stubborn attachment, emotional bondage, and cleaving?

✿ *Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ api nu taṃ anupādāya uppajjeyyūṃ saṃyojanābhinivesa-vinibandhājjhosānā ti. No hetam bhante, (S.3.187).*

VERSE 17

The bhikkhu who has abandoned the five hindrances, who is rid of spiritual defilement, who has overcome uncertainty [about the excellence of the teaching], who is free of the arrow [of doubt and uncertainty about the excellence of the teaching], he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yo nīvaraṇe pahāya pañca anīgho tiṇṇakathaṅkatho visallo
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacam purāṇaṃ*

COMMENT

Anīgho: ‘rid of spiritual defilement.’ See IGPT sv *Anīgha*.

COMMENT

Tiṇṇakathaṅkatho: ‘overcome uncertainty [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

COMMENT

Visallo: ‘free of the arrow [of doubt and uncertainty about the excellence of the teaching].’ See comment on verse 86.

2. With Dhaniya (Dhaniya Sutta)

VERSE 18

[Dhaniya:]

‘I have cooked my rice and done my milking. I am staying for six months on the banks of the Mahī. My hut is thatched. My fire is blazing. So rain if you wish, O sky.’

*Pakkodano duddhakhīrohamasmi anutīre mahiyā samānavāso
Channā kuṭi āhito gini atha ce patthayasi pavassa deva*

COMMENT

Samānavāso: ‘living for six months.’ There are two reasons to accept Norman’s suggestion that *samānavāso* should be read as *samāsavāso*, i.e. ‘six months’:

1) Norman says: ‘The presence of the word *eka-ratti-vaso* (‘staying for one night’) in verse 19b makes no sense unless verse 18b similarly includes something which can be taken as referring to a period of time.’

2) *Samānavāso* means ‘living with equals.’ For example, Hare says: ‘I dwell with my mates.’ Fausbøll says: ‘I am living together with my fellows.’ But the story says Dhaniya was living with his wife and sons.

VERSE 19

[The Blessed One:]

‘I am free of anger and hardheartedness. I am staying for one night on the banks of the Mahī. My hut is unroofed. My fire is extinguished. So rain if you wish, O sky.’

*Akkodhano vigatakhīlohamasmi anutīre mahiyekarattivāso
Vivaṭā kuṭi nibbuto gini atha ce patthayasi pavassa deva*

COMMENT

Khīlo: ‘hardheartedness.’ See IGPT sv *Khila*.

Note the wordplay:

- *akkodhano* vs. *pakkodano*.
- *vigatakhīlohamasmi* vs. *duddhakhīrohamasmi*.

VERSE 20

[Dhaniya:]

‘Gadflies and mosquitoes are not to be found. The cows are grazing in the water-meadow where the grass grows lush. Even if it rains, they can bear it. So rain if you wish, O sky.’

*Andhakamakasā na vijjare kacche rūḷhatiṇe caranti gāvo
Vuṭṭhimpī saheyyumāgataṃ atha ce patthayasi pavassa deva*

VERSE 21

[Dhaniya:]

‘A well-made raft is lashed together.’

Baddhāsi bhisī susaṅkhatā

[The Blessed One:]

‘I have crossed [to the Far Shore], reached the Far Shore, having eliminated the flood [of suffering]. There is no need for a raft. So rain if you wish, O sky.’

Tiṇṇo pāragato vineyya oghaṃ

Attho bhisīyā na vijjati atha ce patthayasi pavassa deva

COMMENT

Baddhāsi bhisī susaṅkhatā: ‘A well-made raft is lashed together.’ These words cannot have been spoken by the Buddha, because in this same verse the Buddha says ‘There is no need for a raft.’ Norman thinks the words belong to Dhaniya, spoken in a verse, the rest of which is now lost. Perhaps in that verse Dhaniya said that if necessary he could cross the river if it flooded because ‘a well-made raft is lashed together.’

This verse 21 does not appropriately answer verse 20, so the Buddha’s answer to verse 20 is also apparently lost. Perhaps in that answer the Buddha said that in him, too, no flies (i.e. unvirtuous thoughts) were found (*pāpakā akusalā vitakkā makkhikā*, A.1.280), and that he was free, too, of well-watered grass (i.e. *dukkha*, Dh.v.335) and even if it rained he, too, could bear it.

COMMENT

Tiṇṇo: ‘crossed to the Far Shore.’ See IGPT sv *Tarati*.

COMMENT

Pāragato: ‘reached the Far Shore.’ See IGPT sv *Pāragata*.

COMMENT

Oghaṃ: ‘the flood [of suffering].’ See IGPT sv *Ogha*.

VERSE 22

[Dhaniya:]

‘My wife is loyal, not greedy. She has lived with me a long time. She is agreeable to me. I hear nothing odious about her. So rain if you wish, O sky.’

*Gopī mama assavā alolā dīgharattaṃ saṃvāsiyā manāpā
Tassā na suṇāmi kiñci pāpaṃ atha ce patthayasi pavassa deva*

COMMENT

Pāpaṃ: ‘odious.’ See IGPT sv *Pāpaka*.

VERSE 23

[The Blessed One:]

‘My mind is attentive, liberated [from perceptually obscuring states]. It has been trained a long time. It is well-tamed. Therefore unvirtuousness is not found in me. So rain if you wish, O sky.’

*Cittaṃ mama assavaṃ vimuttaṃ dīgharattaṃ paribhāvitaṃ sudantaṃ
Pāpaṃ pana me na vijjati atha ce patthayasi pavassa deva*

COMMENT

Vimuttaṃ: ‘liberated [from perceptually obscuring states].’ See IGPT sv *Vimutta*.

COMMENT

Pāpaṃ: ‘unvirtuousness.’ See IGPT sv *Pāpaka*.

VERSE 24

[Dhaniya:]

‘I support myself on my own wages. My sons are all in good health. I hear nothing odious about them. So rain if you wish, O sky.’

*Attavetanabhatohamasmi puttā ca me samāniyā arogā
Tesaṃ na suṇāmi kiñci pāpaṃ atha ce patthayasi pavassa deva*

COMMENT

Vetana: ‘wages.’ For *vetana*, PED says ‘wages, hire; payment, fee, remuneration; tip.’ So Dhaniya is an employee. In the next verse the

Buddha says, by contrast, he is no one's servant.

COMMENT

Samāṇiyā: 'all.' PED gives the meanings '(all) equally, in common'. Norman thinks that under the influence of this word, *samāsavāso* became *samānavāso* in verse 18.

VERSE 25

[The Blessed One:]

'I am no one's servant. I travel the whole world through my own gains. I have no need of wages. So rain if you wish, O sky.'

*Nāhaṃ bhatakosmi kassaci nibbiṭṭhena carāmi sabbaloke
Attho bhatiyā na vijjati atha ce patthayasi pavassa deva*

COMMENT

Nāhaṃ bhatakosmi kassaci: 'I am no one's servant.' This could be taken as a criticism of servanthood, and indeed the Buddha said:

- One should not be another's servant

✽ *nāññassapuriso siyā* (Ud.66).

But he also said:

- If, in serving someone, one becomes better not worse because of that service, then I say he should be served.

✽ *Yañca khvāssa brāhmaṇa paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ paricaritabbanti vadāmi* (M.2.178).

VERSE 26

[Dhaniya:]

'There are cows; there are calves; there are cows in calf; and there are cows ready for breeding, too. There is also a bull here, the sire of the cows. So rain if you wish, O sky.'

*Atthi vasā atthi dhenupā godharaṇiyo paveniyopi atthi
Usabhopi gavampatīdha atthi atha ce patthayasi pavassa deva*

COMMENT

Paveṇiyo: ‘cows ready for breeding, too.’ Norman says, ‘breeding cows, too.’

VERSE 27

[The Blessed One:]

‘There are no cows; there are no calves; there are no cows in calf; and there are no cows ready for breeding, either. There is also no bull here, a sire of cows. So rain if you wish, O sky.’

Natthi vasā natthi dhenupā godharaṇiyo paveṇiyopi natthi
Usabhopi gavampatīdha natthi atha ce patthayasi pavassa deva

COMMENT

Natthi vasā: ‘There are no cows.’ Norman thinks this statement was meant symbolically, but verse 34 shows the Buddha meant real cows: ‘one with cattle likewise grieves over cattle.’

VERSE 28

[Dhaniya:]

‘The stakes are dug-in, immoveably so. The new ropes of muñja grass are of good quality. The calves will certainly be unable to break them. So rain if you wish, O sky.’

Khilā nikhātā asampavedhī dāmā muñjamayā navā susaṇṭhānā
Na hi sakkhinti dhenupāpi chettum atha ce patthayasi pavassa deva

VERSE 29

[The Blessed One:]

‘Having broken my bonds [to individual existence] like a bull or an elephant that tears a rotten creeper, I will not again end up lying in a womb. So rain if you wish, O sky.’

Usabhoriva chetva bandhanāni nāgo pūtilataṃva dālayitvā
Nāhaṃ puna upessaṃ gabbhaseyyaṃ atha ce patthayasi pavassa deva

COMMENT

Bandhanāni: ‘bonds [to individual existence].’ See IGPT sv *Bandhana*.

COMMENT

Upessaṃ: ‘end up.’ See IGPT sv *Upeti*.

VERSE 30

[Early textual editors:]

At that very moment the great cloud opened, flooding both low-lying land and plateau. Hearing the heavens pouring forth, Dhaniya said this:

*Ninnañca thalañca pūrayanto mahāmegho pavassi tāvadeva
Sutvā devassa vassato imamatthaṃ dhaniyo abhāsatha*

COMMENT

The commentary ascribes certain passages in the *Suttanipāta* to otherwise unknown speakers, as follows:

1) Two suttas to Venerable Ānanda: the *Pabbajjā Sutta* (verses 405 onwards), and the *Ratana Sutta* (verse 222 onwards).

2) Other passages are ascribed to the *saṅgītikārā*, i.e. the bhikkhus involved in one or other of the major Councils. *Saṅgītikārā* seems therefore a term that is vague and unreliable. It anyway conflicts with the scriptural accounts of the First and Second Councils, which do not at all say that suttas were recited at either of those events, but only that questions were asked and answered concerning the suttas and the discipline. To avoid the controversy of this, we therefore resort to ascribing these verses to ‘early textual editors.’

3) Still other passages are ascribed to Ānanda at the time of the First Council. But Norman notes the controversy of this in his note to verses 976-1031, saying that although these verses are ascribed to Ānanda, they are not commented upon in the *Cūḷaniddesa*, ‘which possibly means they did not exist at the time of the compilation of the *Cūḷaniddesa*, or were perhaps not regarded as an authentic part of the text at that time.’ So in these cases we again name ‘early textual editors’ as the speaker.

VERSE 31

[Dhaniya:]

‘It is for our not inconsiderable gain that we have seen the Blessed One.
We come to you for refuge, O Seer. Be our teacher, great Sage.

*Lābhā vata no anappakā ye mayam bhagavantam addasāma
Saraṇam tam upema cakkhuma satthā no hohi tuvaṇ mahāmuni*

VERSE 32

‘My wife and I are loyal. Let us live the religious life under the Sublime
One. Let us go beyond birth and death, and put an end to suffering.’

*Gopī ca ahañca assavā brahmacariyaṃ sugate carāmase
Jātimaraṇassa pāragā dukkhassantakarā bhavāmase*

VERSE 33

[Māra, the Maleficent One:]

‘One with sons rejoices in sons, one with cattle likewise rejoices in cattle.
Worldly objects of attachment are truly a man’s delight; one without
worldly objects of attachment does not rejoice.’

*Nandati puttehi puttimā gomiko gohi tatheva nandati
Upadhī hi narassa nandanā na hi so nandati yo nirupadhi*

COMMENT

Upadhī: ‘Worldly objects of attachment.’ See IGPT sv *Upadhi*. Māra
spoke the same verse to the Buddha in Sāvattthī, in Jeta’s Grove, and
received the same reply (S.1.107). It may not be quite original here.

VERSE 34

[The Blessed One:]

‘One with sons grieves over sons; one with cattle likewise grieves over
cattle. Worldly objects of attachment are truly a man’s grief. One who is
free of attachment does not grieve.’

*Socati puttehi puttimā gomiko gohi tatheva socati
Upadhī hi narassa socanā na hi so socati yo nirupadhī ti*

COMMENT

Nirupadhī: ‘free of attachment.’ See IGPT sv *Upadhi*.

3. On the Rhinoceros Horn (Khaggavisāṇa Sutta)

VERSE 35

[The Blessed One:]

Having renounced violence towards all creatures, not harming any of them, one should not wish for a son, let alone a companion. One should live the religious life as solitarily as a rhinoceros horn.

*Sabbesu bhūtesu nidhāya daṇḍaṃ aviheṭṭhayaṃ aññatarampi tesaṃ
Na puttamiccheyya kuto sahāyaṃ eko care khaggavisāṇakappo*

COMMENT

Eko care khaggavisāṇakappo: ‘One should live the religious life as solitarily as a rhinoceros horn.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 36

For one with human association, there are objects of love. As a consequence of love, this [wretched] suffering arises. Seeing the wretchedness which is born of love, one should live the religious life as solitarily as a rhinoceros horn.

*Saṃsaggajātassa bhavanti snehā snehanvayaṃ dukkhamidaṃ pahoti
Ādīnavaṃ snehajaṃ pekkhamāno eko care khaggavisāṇakappo*

COMMENT

Saṃsagga: ‘human association.’ The Buddha’s view of association was this:

- I do not praise association with householders and ascetics.

✽ *Saghaṭṭhapabbajitehi kho ahaṃ moggallāna saṃsaggaṃ na vaṇṇayāmi.*

... But dwellings that are quiet, undisturbed by voices, with a quiet atmosphere, remote from people, suitable for solitary retreat, I praise the association with such dwellings.

✽ *Yāni ca kho tāni senāsanāni appasaddāni appanigghosāni*

*vijanavātāni manussarāhaseyyakāni paṭisallānasāruppāni tathārūpehi
senāsanēhi saṃsaggam vaṇṇayāmī ti* (A.4.87-8).

COMMENT

Idam: 'this [wretched].' See comment on verse 8.

COMMENT

Ādīnavaṃ: 'wretchedness.' See IGPT sv *Ādīnava*.

VERSE 37

Being tenderly concerned for friends and comrades, one neglects one's own spiritual well-being, being emotionally bound [to others]. Seeing this danger in intimacy, one should live the religious life as solitarily as a rhinoceros horn.

*Mitte suhajje anukampamāno hāpeti attham paṭibaddhacitto
Etaṃ bhayaṃ santhave pekkhamāno eko care khaggavisāṇakappo*

COMMENT

Anukampamāno: 'Being tenderly concerned.' See IGPT sv *Karuṇā*.

COMMENT

Attham: 'spiritual well-being.' See IGPT sv *Attha*.

VERSE 38

Affection for children and wives is like the entangled canopy of sprawling bamboo. Like an uncrowded bamboo shoot, one should live the religious life as solitarily as a rhinoceros horn.

*Vaṃso visālova yathā visatto puttesu dāresu ca yā apekkhā
Vaṃsakaḷīrova asajjamāno eko care khaggavisāṇakappo*

COMMENT

Apekkhā: 'affection.' See IGPT sv *Apekkhā*.

VERSE 39

Just as an unconfined deer in the forest goes where it wishes for pasture, a wise man likewise being intent upon his independence should live the

religious life as solitarily as a rhinoceros horn.

*Migo araṇṇamhi yathā abaddho yenicchakaṃ gacchati gocarāya
Viññū naro seritaṃ pekkhamāno eko care khaggavisāṇakappo*

VERSE 40

In the midst of companions one is at their beck and call, whether staying at home [with them] or going [together] on a journey. Being intent upon the independence which is not longed for [by others], one should live the religious life as solitarily as a rhinoceros horn.

*Āmantanā hoti sahāyamajjhe vāse thāne gamane cārikāya
Anabhijjhitaṃ seritaṃ pekkhamāno eko care khaggavisāṇakappo*

VERSE 41

In the midst of companions there is amusement, delight, and great love for sons. Loathing [inevitable] separation from the beloved, one should live the religious life as solitarily as a rhinoceros horn.

*Khiḍḍā ratī hoti sahāyamajjhe puttesu ca vipulaṃ hoti pemaṃ
Piyavippayogañca jigucchamāno eko care khaggavisāṇakappo*

VERSE 42

At home in the four quarters, free of repugnance, being content [with what is paltry and easily gotten], enduring adversities fearlessly, one should live the religious life as solitarily as a rhinoceros horn.

*Cātuddiso appaṭigho ca hoti santussamāno itarītarena
Parissayānaṃ sahitā acchambhī eko care khaggavisāṇakappo*

COMMENT

Cātuddiso: ‘At home in the four quarters.’ This is defined in the *Cātuddisa Sutta* (*Pañcahi bhikkhave dhammehi samannāgato bhikkhu cātuddiso hoti*, A.3.135) and at Th.v.1057. That contentment is its key aspect is already apparent even in this verse. The *Theragāthā* verse is this:

- One for whom leftover scraps serve as food, for whom concentrated urine serves as medicine, for whom the root of a tree serves as an

abode, for whom discarded cloth serves as robe material, he is certainly a man at home in the four quarters.

✽ *Uttitṭhapiṇḍo āhāro pūtimuttañca osadhaṃ*
Senāsaṇaṃ rukkhamaṇaṃ paṃsukūlañca cīvaram
Yassete abhisambhutvā sa ve cātuddiso naro (Th.v.1057).

COMMENT

Appaṭigho: ‘free of repugnance.’ See IGPT sv *Paṭigha*.

COMMENT

Itarītareṇa: ‘[with what is paltry and easily gotten].’ See IGPT sv *Santusita*.

VERSE 43

Some of those gone forth [into the ascetic life] are unfriendly, and so are some householders living at home. Abiding at ease in relation to others’ children, [free of desire to explain the teaching to them], one should live the religious life as solitarily as a rhinoceros horn.

Dussaṅgaḥā pabbajitāpi eke atho gahaṭṭhā ghamaṇāvasantā
Appossukko paraputtesu hutvā eko care khaggavisāṇakappo

COMMENT

Appossukko: ‘Abiding at ease... [free of desire to explain the teaching to them].’ ‘Abiding at ease’ means having no desire to teach.

- His mind inclined to living at ease, not to explaining the teaching
- ✽ *appossukkatāya cittaṃ namati no dhammadesanāya* (S.1.137).

COMMENT

Paraputtesu: ‘others’ children’ means others’ disciples. The Buddha likewise called bhikkhus his sons, where *putta* means son or child.

- You are my spiritual sons, born of my mouth, born of the teaching.
- ✽ *Tassa me tumhe puttā orasā mukhato jātā dhammajā* (It.101).

Although the Buddha would willingly teach others’ children, the reason for advising bhikkhus to remain aloof could be explained by this quote:

- If a bhikkhu thinks ‘I am not able to make that person emerge from what is spiritually unwholesome and establish him in what is spiritually

wholesome' he should not spurn detached awareness towards such a person.

✽ *Na cāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitṭhāpetun ti. Evarūpe bhikkhave puggale upekkhā nātimaññitabbā* (M.2.242).

VERSE 44

Having removed the distinguishing features of a householder, [becoming] like a coral tree with its leaves shed, having cut the bonds of lay life, the hero should live the religious life as solitarily as a rhinoceros horn.

Oropayitvā gihivyañjanāni saṃsīnapatto yathā koviḷāro
Chetvāna vīro ghibandhanāni eko care khaggavisāṇakappo

COMMENT

Koviḷāro: 'coral tree.' A tree in the Tāvatiṃsa heaven. Having its leaves shed is compared to a bhikkhu shaving off his hair and beard and going forth into the ascetic life. See *Pāricchattaka Sutta* (A.4.117). See BDPPN sv *Pāricchattaka*. See PED sv *Pāricchattaka*.

VERSE 45

If one should find a mindful companion, a wise comrade of good disposition, then, overcoming all adversities, pleased and mindful, one should live the religious life with him.

Sace labhetha nipakaṃ sahāyaṃ saddhiṃ caraṃ sādhuvihāriṃ dhīraṃ
Abhibhuyya sabbāni parissayāni careyya tenattamano satimā

COMMENT

Nipakaṃ: 'mindful.' See IGPT sv *Nipaka*.

COMMENT

Careyya: 'one should live the religious life.' See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 46

If one does not find a mindful companion, a wise comrade of good

disposition, then, like a king abandoning his conquered kingdom, one should live the religious life as solitarily as a rhinoceros horn.

*No ce labhetha nipakaṃ sahāyaṃ saddhiṃ caraṃ sādhuvihāriṃ dhīraṃ
Rājā va raṭṭhaṃ vijitaṃ pahāya eko care khaggavisāṇakappo*

VERSE 47

Certainly, let us praise the good fortune of having a companion. Friends better or equal to oneself should be associated with. If one does not find these, then enjoying only what is blameless [and easily gotten], one should live the religious life as solitarily as a rhinoceros horn.

*Addhā paṣaṃsāma sahāyasampadaṃ seṭṭhā samā sevitabbā sahāyā
Ete aladdhā anavajjabhojī eko care khaggavisāṇakappo*

COMMENT

Anavajjabhojī: ‘enjoying only what is blameless [and easily gotten].’

‘Blameless’ means what is paltry, easily gotten.

- Rag-robres, food gathered on almsround, an abode at the root of a tree, concentrated urine are paltry, easily gotten, and blameless.

❁ *appañca sulabhañca tañca anavajjaṃ* (A.2.27).

VERSE 48

Having seen on an arm two glittering, golden [bracelets] well-made by a goldsmith, clashing together, one should live the religious life as solitarily as a rhinoceros horn.

*Disvā suvaṇṇassa pabhassarāni kammāraputtena suniṭṭhitāni
Saṅghaṭṭamānāni duve bhujasmiṃ eko care khaggavisāṇakappo*

VERSE 49

In the same way, with a companion there would be frivolous speech or abuse for me. Foreseeing this danger, one should live the religious life as solitarily as a rhinoceros horn.

*Evaṃ dutiyena sahā mamaṣsa vācābhilāpo abhisajjanā vā
Etaṃ bhayaṃ āyatiṃ pekkhamāno eko care khaggavisāṇakappo*

VERSE 50

Sensuous pleasures—attractive, sweet, and charming—distract the mind through their many different forms. Seeing danger in the varieties of sensuous pleasure one should live the religious life as solitarily as a rhinoceros horn.

*Kāmā hi citrā madhurā manoramā virūparūpena mathenti cittam
Ādīnavaṃ kāmagaṇesu disvā eko care khaggavisāṇakappo*

COMMENT

Mathenti: ‘distract.’ See IGPT sv *Mathita*.

VERSE 51

‘For me, this [wretched sensuous pleasure] is an affliction, a carbuncle, a misfortune, an illness, a [piercing] arrow, a danger.’ [Considering thus], seeing this danger in the varieties of sensuous pleasure, one should live the religious life as solitarily as a rhinoceros horn.

*Ītī ca gaṇḍo ca upaddavo ca rogo ca sallaṇca bhayaṇca metam
Etaṃ bhayaṃ kāmagaṇesu disvā eko care khaggavisāṇakappo*

COMMENT

Etaṃ: ‘this [wretched].’ See comment on verse 8.

COMMENT

Gaṇḍo: ‘carbuncle.’ See IGPT sv *Gaṇḍa*.

VERSE 52

Cold and heat, hunger and thirst, wind and sun, horseflies and snakes: enduring all this, one should live the religious life as solitarily as a rhinoceros horn.

*Sītaṇca uṇhaṇca khudaṃ pipāsaṃ vātātape ḍaṃsasiriṃsape ca
Sabbānipetāni abhisambhavitvā eko care khaggavisāṇakappo*

VERSE 53

Like the noble and large-bodied spotted elephant having abandoned the herds might live as it pleases in the forest, one should live the religious life as solitarily as a rhinoceros horn.

*Nāgova yūthāni vivajjayitvā sañjātakkhando padumī ulāro
Yathābhirantaṃ vihare araññe eko care khaggavisāṇakappo*

COMMENT

Padumī: ‘spotted elephant.’ This is a rarity like the white elephant.

VERSE 54

It is an impossibility for one who who takes delight in company to obtain [even] temporary liberation [from perceptually obscuring states]. Having heard the word of the [enlightened] kinsman of the Sun clan, one should live the religious life as solitarily as a rhinoceros horn.

*Aṭṭhānataṃ saṅgaṇikāratassa yaṃ phassaye sāmayaikaṃ vimuttiṃ
Ādiccabandhusa vaco nisamma eko care khaggavisāṇakappo*

COMMENT

Sāmayaikaṃ vimuttiṃ: ‘temporary liberation [from perceptually obscuring states].’ We understand this to mean liberation from the five hindrances. See IGPT sv *Vimutta* and *Āsava*.

COMMENT

Ādiccabandhusa: ‘the [enlightened] kinsman of the Sun clan.’ See IGPT sv *Ādiccabandhu*.

VERSE 55

One who has gone beyond the writhing of dogmatism, attained the way [of rightness comprised of spiritually wholesome factors], acquired the [noble eightfold] path, [and realised that] ‘Knowledge [of things according to reality] has arisen in me; I have no need to be led by others,’ should live the religious life as solitarily as a rhinoceros horn.

*Diṭṭhivisūkāni upātivatto patto niyāmaṃ paṭiladdhamaggo
Uppannaññāṇomhi anaññaneyyo eko care khaggavisāṇakappo*

COMMENT

Diṭṭhivisūkāṇi: ‘the writhing of dogmatism.’ Which includes, for example, holding the views:

1) I have an [absolute] Selfhood

✿ *atthi me attā ti*

2) I do not have an [absolute] Selfhood

✿ *natthi me attā ti* (M.1.8).

3) The world [of beings] is eternal.

✿ *Sassato loko ti*

4) The world [of beings] is not eternal

✿ *Asassato loko ti* (M.1.485).

For further notes, see IGPT sv *Diṭṭhi*.

COMMENT

Niyāmaṃ: ‘the way [of rightness comprised of spiritually wholesome factors].’ See IGPT sv *Niyāma*.

COMMENT

Uppannaññāṇomhi: ‘Knowledge [of things according to reality] has arisen in me.’ See IGPT sv *Ñāṇa*.

COMMENT

Anaññaneyyo: ‘I have no need to be led by others.’ This is associated in the following quote with seeing the Peaceful State:

• When I had seen the Peaceful State (i.e. *santaṃ padaṃ*) which is not transitory, being free of attachment, liberated from the perception of existence, being liberated [from individual existence] in the sensuous plane of existence, not needing to be led by others, I lost my taste for sacrifices and offerings.

✿ *Disvā padaṃ santamanūpadhikaṃ akiñcanaṃ kāmabhava asattaṃ Anaññathābhāvimanaññaneyyaṃ tasmā na yiṭṭhe na hute arañjin ti* (Vin.1.36).

VERSE 56

Being free of covetousness, slyness, denigration; with moral impurity removed, free of undiscernment of reality, free of [all] expectations in the

whole world, one should live the religious life as solitarily as a rhinoceros horn.

*Nillolupo nikkuho nippipāso nimmakkho niddhantakasāvamoho
Nirāsayo sabbaloke bhavitvā eko care khaggavisāṇakappo*

COMMENT

Moho: ‘undiscernment of reality.’ See IGPT sv *Moha*.

COMMENT

Nirāsayo: ‘free of [all] expectations.’ See IGPT sv *Āsā*.

VERSE 57

One should avoid an unvirtuous friend who cannot see the [subtle] meaning of the teaching, who is intent on what is unvirtuous. One should not personally associate with one who is intent upon negligence [in the practice]. One should live the religious life as solitarily as a rhinoceros horn.

*Pāpaṃ sahāyaṃ parivajjayetha anattadassiṃ visame niviṭṭhaṃ
Sayāṃ na seve pasutaṃ pamattaṃ eko care khaggavisāṇakappo*

COMMENT

Pāpaṃ: ‘unvirtuous.’ See IGPT sv *Pāpaka*.

COMMENT

Anattadassiṃ: ‘cannot see the [subtle] meaning of the teaching.’ ‘Subtle’ is usually included:

- who sees the subtle meaning of the teaching
✽ *nipuṇatthadassiṃ* (Sn.v.177).
- sees the very fine and subtle meaning of the teaching
✽ *Susukhumanipuṇatthadassinā* (Th.v.210).

For further notes, see IGPT sv *Attha*.

COMMENT

Pamattaṃ: ‘negligence [in the practice].’ See IGPT sv *Appamatta*.

VERSE 58

One should associate with one of great learning, who is an expert in the teaching, a noble friend, one who is intuitively insightful. Having understood [subtle] matters, having dispelled one's unsureness [about the excellence of the teaching], one should live the religious life as solitarily as a rhinoceros horn.

*Bahussutaṃ dhammadharaṃ bhajetha mittam uḷāraṃ paṭibhānavantaṃ
Aññāya atthāni vineyya kaṅkham eko care khaggavisāṇakappo*

COMMENT

Paṭibhānavantaṃ: 'one who is intuitively insightful.' See IGPT sv *Paṭibhāna*.

COMMENT

Kaṅkham: 'unsureness [about the excellence of the teaching].' See IGPT sv *Vicikicchā*.

COMMENT

Atthāni: '[subtle] matters.' We parenthesise *atthāni* as '[subtle] matters,' in accordance with the following quotes:

1) 'Having penetrated subtle matters, he will see [the nature of reality].'

✽ *Sukhumāni atthāni avecca dakkhati* (D.3.158).

2) When profound truths become manifest to the vigorous, meditative Brahman, then all his unsureness [about the excellence of the teaching] disappears, for he discerns the conditioned nature of reality.

✽ *Yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
Athassa kaṅkhā vapayanti sabbā yato pajānāti sahetudhamman ti* (Ud.1).

VERSE 59

Being unsatisfied with amusement, delight, and sensuous pleasure, being indifferent [to them], abstaining from self-ornamentation, being truthful, one should live the religious life as solitarily as a rhinoceros horn.

*Khiḍḍaṃ ratim kāmasukhañca loke analaṅkaritvā anapekkhamāno
Vibhūsaṇaṭṭhānā virato saccavādī eko care khaggavisāṇakappo*

COMMENT

Anapekkhamāno: 'indifferent.' See IGPT sv *Apekkhā*.

COMMENT

Vibhūsanatṭhānā virato saccavādī: ‘abstaining from self-ornamentation, being truthful.’ If this association of terms is deliberate, it means a speaker of truth would not practise self-ornamentation.

VERSE 60

Having abandoned son and wife, father and mother, wealth and grain, and relatives, and abundant sensuous pleasures, one should live the religious life as solitarily as a rhinoceros horn.

*Puttañca dāraṃ pitarañca mātaraṃ dhanāni dhaññāni ca bandhavāni
Hitvāna kāmāni yathodhikāni eko care khaggavisāṇakappo*

VERSE 61

[All of] this is bondage [to individual existence]. Here there is little enjoyment and much suffering. Recognising it as a hook, the intelligent man should live the religious life as solitarily as a rhinoceros horn.

*Saṅgo eso parittamettha sokhyaṃ appassādo dukkhamettha bhiyyo
Gaḷo eso iti ñatvā mutimā eko care khaggavisāṇakappo*

COMMENT

Saṅgo: ‘bondage [to individual existence].’ See IGPT sv *Saṅga*.

VERSE 62

Having slashed the ties to individual existence like a fish breaching a net in the water; not returning [to one’s old way of life] like a fire not returning to what has been burned; one should live the religious life as solitarily as a rhinoceros horn.

*Sandālayitvāna saṃyojanāni jālambhetvā salilambucārī
Aggīva daḍḍhaṃ anivattamāno eko care khaggavisāṇakappo*

COMMENT

Saṃyojanāni: ‘ties to individual existence.’ See IGPT sv *Saṃyojana*.

VERSE 63

With eyes downcast, not wandering about, having sense portals guarded [by mindfulness], having a mind that is supervised [by mindfulness], free of defilement, not being tormented [by spiritual defilement], one should live the religious life as solitarily as a rhinoceros horn.

*Okkhittacakkhu na ca pādalolo guttindriyo rakkhitamānasāno
Anavassuto aparidayhamāno eko care khaggavisāṇakappo*

COMMENT

Guttindriyo: ‘having sense portals guarded [by mindfulness].’ We regard this as equal to *indriyesu guttadvāro hoti*. See IGPT sv *Gutta*.

COMMENT

Rakkhitamānasāno: ‘mind that is supervised [by mindfulness].’ The meaning of *sārakkhitamānasā* is illustrated in this quote:

- Come on, friend, abide with sense portals guarded [by mindfulness]. Take mindfulness as your supervisor. Be aware and mindful, and have a mind that is supervised [by mindfulness], a mind under the supervision of mindfulness.

✽ *Etha tumhe āvuso indriyesu guttadvārā viharatha ārakkhasatino nipakkasatino sārakkhitamānasā satārakkhena cetasā samannāgatāti* (A.3.138).

See IGPT sv *Rakkhati*.

COMMENT

Anavassuto: ‘free of defilement.’ *Avassuta* is defined like this:

- How is one full of defilement?

✽ *Kathañcāvuso avassuto hoti*

... In this regard, in seeing a visible object via the visual sense, a bhikkhu is intent upon an agreeable visible object and troubled by a disagreeable visible object...

✽ *idhāvuso bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati appiyarūpe rūpe vyāpajjati...*

... This is called a bhikkhu who is full of defilement amidst visible objects known via the visual sense,

✽ *Ayaṃ vuccatāvuso bhikkhu avassuto cakkhuviññeyyesu rūpesu avassuto* (S.4.184-187).

COMMENT

Apariḍayhamāno: ‘not being tormented [by spiritual defilement].’

Commentary: *Apariḍayhamāno ti evaṃ anvāssavavirahāva kilesaggīhi apariḍayhamāno*.

VERSE 64

Having removed the distinguishing features of a householder, [becoming] like a coral tree with its leaves shed, having renounced [the household life], being clad in ochre robes, one should live the religious life as solitarily as a rhinoceros horn.

Ohārayitvā gihivyañjanāni sañchannapatto yathā pāricchatto
Kāsāyavattho abhinikkhamitvā eko care khaggavisāṇakappo

COMMENT

Sañchannapatto yathā pāricchatto: ‘coral tree with its leaves shed.’ See comment on verse 44.

COMMENT

Abhinikkhamitvā: ‘having renounced [the household life].’ This is equivalent to *chetvāna ghibandhanāni* of verse 44.

VERSE 65

Having no greed for flavours, not self-indulgent, not supported by a patron, walking on uninterrupted house-to-house almsround, not emotionally bound to any particular family, one should live the religious life as solitarily as a rhinoceros horn.

Rasesu gedhaṃ akaraṃ alolo anaññaposī sapadānacārī
Kule kule appaṭibaddhacitto eko care khaggavisāṇakappo

COMMENT

Anaññaposī: ‘not supported by a patron.’ See IGPT sv *Anaññaposī*.

VERSE 66

Having abandoned the five hindrances, having thrust away all defilements, being free of attachment, having destroyed love and hatred,

one should live the religious life as solitarily as a rhinoceros horn.

*Pahāya pañcāvaraṇāni cetaso upakkilese vyapanujja sabbe
Anissito chetvā snehadosaṃ eko care khaggavisāṇakappo*

COMMENT

Anissito: ‘free of attachment.’ See IGPT sv *Nissaya*.

VERSE 67

Having abandoned physical pleasure and pain, and following [the vanishing of] psychological pleasure and pain, having gained detached awareness and inward calm that is purified [of the five hindrances], one should live the religious life as solitarily as a rhinoceros horn.

*Vipit̥thikatvāna sukhaṃ dukkhañca pubbeva ca somanassadomanassaṃ
Laddhānupekkhaṃ samathaṃ visuddhaṃ eko care khaggavisāṇakappo*

COMMENT

Pubbeva ca somanassadomanassaṃ: ‘following [the vanishing of] psychological pleasure and pain.’ This verse concerns fourth jhāna. Compare the following quote, where *vipit̥thikatvāna* is equivalent to *pahānā*:

- Then again the bhikkhu, with the abandonment of physical pleasure and pain, and following the vanishing of psychological pleasure and pain, he enters and abides in fourth jhāna, which is free of pleasure and pain, and [is imbued with] purified detached awareness and mindfulness.

❖ *Puna ca paraṃ bhante bhikkhu sukhasa ca pahānā dukkhasa ca
pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ
asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja
viharati* (A.3.325).

COMMENT

Visuddhaṃ: ‘purified [of the five hindrances].’ We say ‘purified [of the five hindrances]’ on the basis of this quote, and with the partial support of the commentary:

- Having abandoned the [five] hindrances, [be] pure.

❖ *nīvaraṇāni pahāya visuddho* (Th.v.1222).

- Commentary: *Visuddhan ti*

*pañcanīvaraṇavitakkavicārapītisukhasaṅkhātehi navahi
paccanīkadhammehi vimuttattā visuddhaṃ niddhantasuvaṇṇamiva
vigatūpakkilesanti attho.*

VERSE 68

One who is energetically applied to the attainment of the supreme goal, being free of mental sluggishness and laziness, being resolute in endeavour, and endowed with steadfastness and strength, should live the religious life as solitarily as a rhinoceros horn.

*Āraddhaviriyo paramatthapattiyā alīnacitto akusītavutti
Daḷhanikkamo thāmbalūpapanno eko care khaggavisāṇakappo*

COMMENT

Āraddhaviriyo: ‘one who is energetically applied.’ See IGPT sv *Viriya*.

VERSE 69

Not neglecting solitary retreat and meditation, constantly conducting oneself in accordance with the teaching in relation to mentally known objects, thoroughly understanding the danger inherent in states of individual existence, one should live the religious life as solitarily as a rhinoceros horn.

*Paṭisallānaṃ jhānamariñcamāno dhammesu niccaṃ anudhammacārī
Ādīnaṃ sammasitā bhavesu eko care khaggavisāṇakappo*

COMMENT

Paṭisallānaṃ: ‘solitary retreat.’ See IGPT sv *Paṭisallāna*.

COMMENT

Dhammesu niccaṃ anudhammacārī: ‘constantly conducting oneself in accordance with the teaching in relation to mentally known objects.’ The teaching in relation to mentally known objects, according to which one should conduct oneself, is this:

- In knowing a mentally known object via the mental sense, do not grasp its aspects and features. Since by abiding with the faculty of mental cognisance unrestrained [from grasping, through mindfulness], greed, dejection, and unvirtuous, spiritually unwholesome factors would pursue

you. Therefore apply yourself to the restraint of the faculty [from grasping, through mindfulness]. Supervise the faculty of mental cognisance [with mindfulness]. Attain restraint of the faculty of mental cognisance [through mindfulness].

✽ *Manasā dhammaṃ viññāya mā nimittaggāhī mānuvyañjanaggāhī
yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa
saṃvarāya paṭipajja rakkha manindriyaṃ manindriye saṃvaram āpajjā ti*
(M.3.134).

VERSE 70

Desiring the destruction of craving, one who is diligently applied [to the practice], intelligent, learned, mindful, who has mastered the teaching, who is assured of deliverance, and who is applied to inward striving, should live the religious life as solitarily as a rhinoceros horn.

*Taṇhakkhayaṃ patthayaṃ appamatto aneḷamūgo sutavā satimā
Saṅkhātadhammo niyato padhānavā eko care khaggavisāṇakappo*

COMMENT

Appamatto: ‘one who is diligently applied [to the practice].’ See IGPT sv *Appamatta*.

COMMENT

Saṅkhātadhammo: ‘mastered the teaching.’ This is defined as follows:

- And in what way has one mastered the teaching? Here one perceives according to reality with perfect penetrative discernment: ‘This is brought about’... etc.

✽ *Katañca bhante saṅkhātadhammo hoti? Bhūtamidan ti bhante
yathābhūtaṃ sammappaññāya passati* (S.2.42).

COMMENT

Niyato: ‘assured of deliverance.’ In other words, stream-entry:

- In destroying the first three ties to individual existence, he becomes a stream-enterer, no more liable to rebirth in the plane of damnation, assured of deliverance, with enlightenment as his destiny.

✽ *So tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti*

avinipātadhammo niyato sambodhiparāyaṇo (A.4.11-13).

COMMENT

Padhānavā: ‘applied to inward striving’ i.e. the four modes of right inward striving (*cattāro sammappadhānā*, D.3.102). Commentary: *Padhānavā ti sammappadhānaviriyasampanno*.

VERSE 71

Not terrified [of praise and criticism], like a lion is not terrified of sounds; not bound [to individual existence], like the wind is not bound by a net; untarnished [by attachment to the world of phenomena], like the lotus is untarnished by [contact with] water: one should live the religious life as solitarily as a rhinoceros horn.

Sīho va saddesu asantasanto vāto va jālamhi asajjamāno
Padumaṃ va toyena alippamāno eko care khaggavisāṇakappo

COMMENT

Saddesu asantasanto: ‘not terrified [of praise and criticism].’ See Sn.v.213, where *Sīhaṃ va saddesu asantasantaṃ* is linked to *nindāpasamsāsu avedhamānaṃ*.

COMMENT

Asajjamāno: ‘not bound [to individual existence].’ See IGPT sv *Saṅga*.

COMMENT

Alippamāno: ‘untarnished [by attachment to the world of phenomena].’ We parenthesise *lokena* here in accordance with A.3.347:

- He is untarnished by [attachment to] the world [of phenomena], like the lotus is untarnished by [contact with] water.

✽ *Nūpalippati lokena toyena padumaṃ yathā* (A.3.347).

See IGPT sv *Limpatī*. For ‘world [of phenomena]’ see comment on verse 1053.

VERSE 72

Like a strong-toothed lion, the king of beasts, having overpowered [Māra], having overcome [the Destroyer], conducting oneself [in

accordance with the teaching], one should make use of secluded abodes. One should live the religious life as solitarily as a rhinoceros horn.

Sīho yathā dāṭhabalī pasayha rājā migānaṃ abhibhuyya cārī
Sevetha pantāni senāsanāni eko care khaggavisāṇakappo

COMMENT

Pasayha... abhibhuyya: ‘having overpowered [Māra], having overcome [the Destroyer].’ *Abhibhuyya* occurs without an object also at A.2.9:

- He who set rolling the Wheel of the Teaching having overcome [Māra and his army], spiritually perfected, tenderly concerned for all beings.

✽ *Yo dhammacakkaṃ abhibhuyya kevalī pavattayī sabbabhūtānukampī* (A.2.9).

The following two quotes show how *abhibhuyya* can be parenthesised. For A.2.9 we have chosen the first:

- having overcome Māra and his army

✽ *Māraṃ sasenaṃ abhibhuyya* (It.41)

- having overcome Māra’s tie [that ties one to renewed states of individual existence].

✽ *Abhibhuyya mārasamyogaṃ* (Sn.v.733).

But in this verse 72, there are in fact two verbs without objects: *pasayha* and *abhibhuyya*. Their objects are stated in this passage:

- Having overpowered Māra and overcome the Destroyer

✽ *Pasayha māraṃ abhibhuyya antakaṃ* (A.1.150).

COMMENT

Cārī: ‘conducting oneself [in accordance with the teaching].’ We take *cārī* as an abbreviation for *anudhammacārī* in verse 69.

VERSE 73

Cultivating, at the right time, [unlimited] goodwill, [unlimited] detached awareness, [unlimited] compassion, liberation [from perceptually obscuring states], and [unlimited] warmhearted joy, being unrepelled by the whole world [of beings], one should live the religious life as solitarily as a rhinoceros horn.

*Mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ āsevamāno muditañca kāle
Sabbena lokena avirujjhamāno eko care khaggavisāṇakappo*

COMMENT

Mettaṃ: '[unlimited] goodwill.' See IGPT sv *Mettā*.

COMMENT

Upekkhaṃ: '[unlimited] detached awareness.' See IGPT sv *Upekkhā*.

COMMENT

Karuṇaṃ: '[unlimited] compassion.' See IGPT sv *Karuṇā*.

COMMENT

Vimuttiṃ: 'liberation [from perceptually obscuring states].' See IGPT sv *Vimutta*. This may mean liberation from the five hindrances, as suggested in this passage:

- My mind is [temporarily] liberated [from perceptually obscuring states]. I have abolished lethargy and torpor and thoroughly dispelled restlessness and anxiety. My energy is aroused. I pay attention as a matter of vital concern, not sluggishly.

✽ *cittañca me suvimuttaṃ thīnamiddhañca me susamūhataṃ.
Uddhacca kukkucçañca me suppaṭiviniṭaṃ. Āraddhañca me viriyaṃ
aṭṭhikatvā manasikaromi no ca līnaṃ ti* (S.5.76-7).

The commentary considers it to be the elements opposing the four divine abidings.

COMMENT

Muditañca: '[unlimited] warmhearted joy.' See IGPT sv *Muditā*.

COMMENT

Avirujjhamāno: 'being unrepelled.' Likewise in this passage, *viruddha* occurs with an instrumental case.

- Maintain detached awareness towards physical sensation, both pleasant and painful, not attracted or repelled by anything.

✽ *Phassadvayaṃ sukhadukkhe upekkhe
Anānuruddho aviruddha kenaci* (S.4.71).

COMMENT

Lokena: ‘the whole world [of beings].’ See IGPT sv *Loka*.

VERSE 74

Having abandoned attachment, hatred, and undiscernment of reality, having slashed the ties to individual existence, being unterrified at the [imminent] destruction of one’s life, one should live the religious life as solitarily as a rhinoceros horn.

*Rāgañca dosañca pahāya mohaṃ sandālayitvāna saṃyojanāni
Asantaṃ jīvitasāṅkhayaṃhi eko care khaggavisāṇakappo*

COMMENT

Mohaṃ: ‘undiscernment of reality.’ See IGPT sv *Moha*.

COMMENT

Saṃyojanāni: ‘ties to individual existence.’ See IGPT sv *Saṃyojana*.

VERSE 75

[People] consort and associate [with others] for the sake of selfish advantage. Nowadays friends without selfish motives are hard to find. Men who are wise as to selfish benefits are foul. One should live the religious life as solitarily as a rhinoceros horn.

*Bhajanti sevanti ca kāraṇatthā nikkāraṇā dullabhā ajja mittā
Attaṭṭhapaññā asucī manussā eko care khaggavisāṇakappo*

4. With Kasi Bharadvaja (Kasibhāradvāja Sutta)

PTS PAGES 12(L23-24)-13(L1-11)

Thus have I heard:

At one time the Blessed One was dwelling among the Magadhans in the Dakkhiṇāgiri country in the brahman village of Ekanālā. Now at that time the brahman Kasi Bharadvaja had five hundred ploughs fastened to their yokes at the time of sowing. Then, in the morning, the Blessed One dressed and, taking bowl and robe, went to where Kasi Bharadvaja was at work. At that time Kasi Bharadvaja’s food distribution was taking place. Then the Blessed One approached the place of the food distribution and

stood at an appropriate distance. Kasi Bharadvaja saw the Blessed One standing for alms and said to him:

Evaṃ me sutam. Ekaṃ samayaṃ bhagavā magadhesu viharati dakkhiṇāgirismiṃ ekanālāyaṃ brāhmaṇagāme. Tena kho pana samayena kasibhāradvājassa brāhmaṇassa pañcamattāni naṅgalasatāni payuttāni honti vappakāle. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaram ādāya yena kasibhāradvājassa brāhmaṇassa kammanto tenupasaṅkami. Tena kho pana samayena kasibhāradvājassa brāhmaṇassa parivesanā vattati. Atha kho bhagavā yena parivesanā tenupasaṅkami upasaṅkamitvā ekamantaṃ aṭṭhāsi. Addasā kho kasibhāradvājo brāhmaṇo bhagavantam piṇḍāya ṭhitam. Disvāna bhagavantam etadavoca

COMMENT

Dakkhiṇāgirismiṃ: ‘in the Dakkhiṇāgiri country.’ Dakkhiṇāgiri was the area south of the hills of Rājagaha, a favoured resort for wandering bhikkhus. See BDPPN.

COMMENT

Ekamantaṃ aṭṭhāsi: ‘at an appropriate distance.’ See IGPT sv *Ekamantaṃ*.

COMMENT

Brāhmaṇa: ‘brahman.’ See IGPT sv *Brāhmaṇa*.

COMMENT

This sutta is repeated in the *Kasī Sutta* (S.1.172-3).

PTS PAGE 13(L11-20)

[Kasi Bharadvaja:]

‘I plough and sow, ascetic, and then I eat. You too, ascetic, should plough and sow, and when that’s done you should eat.’

[The Blessed One:]

‘I, too, plough and sow, brahman, and then I eat.’

[Kasi Bharadvaja:]

‘But I do not see Master Gotama’s yoke, plough, ploughshare, goad, or

oxen. Yet Master Gotama says, “I too, brahman, plough and sow, and then I eat.”

Then Kasi Bharadvaja addressed the Blessed One in verse:

*Ahaṃ kho samaṇa kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhuñjāmi.
Tvampi samaṇa kasassu ca vapassu ca kasitvā ca vapitvā ca bhuñjassū
ti.*

*Ahampi kho brāhmaṇa kasāmi ca vapāmi ca kasitvā ca vapitvā ca
bhuñjāmī ti.*

*Na kho pana mayaṃ passāma bhoto gotamassa yugaṃ vā naṅgalaṃ vā
phālaṃ vā pācanaṃ vā balivadde vā. Atha ca pana bhavaṃ gotamo
evamāha ahampi kho brāhmaṇa kasāmi ca vapāmi ca kasitvā ca vapitvā
ca bhuñjāmī ti.*

Atha kho kasibhāradvājo brāhmaṇo bhagavantaṃ gāthāya ajjhabhāsi

VERSE 76

[Kasi Bharadvaja:]

‘You claim to be a ploughman but we do not see your ploughing. Being asked, tell us about your ploughing, so we may understand it.’

*Kassako paṭijānāsi na ca passāma te kasim
Kasim no pucchito brūhi yathā jānemu te kasim*

VERSE 77

[The Blessed One:]

‘Faith [in the perfection of the Perfect One’s enlightenment] is the seed. The rain is austerity. Penetrative discernment is my yoke and plough. Shame of wrongdoing is the plough-pole. Mind is the yoke-tie. Mindfulness is my ploughshare and goad.

*Saddhā bījaṃ tapo vuṭṭhi paññā me yuganaṅgalaṃ
Hirī īsā mano yottaṃ sati me phālapācanaṃ*

COMMENT

Saddhā: ‘Faith [in the perfection of the Perfect One’s enlightenment] is the seed.’ This follows the definition of *saddhindriyaṃ*. See IGPT sv

Saddhā.

COMMENT

Paññā: ‘penetrative discernment.’ See IGPT sv *Pajānāti*.

COMMENT

Yottaṃ: ‘yoke-tie.’ Commentary: *Yottan ti rajjubandhanaṃ. Taṃ tividhaṃ īsāya saha yugassa bandhanaṃ yugena saha balibaddānaṃ bandhanaṃ sārathinā saha balibaddānaṃ bandhanan ti.*

VERSE 78

‘Guarded [by mindfulness] is my [conduct of] body and speech. I am restrained with respect to my belly and food. I use truth for weeding. Gentleness is my unyoking.

*Kāyagutto vacīgutto āhāre udare yato
Saccaṃ karomi niddānaṃ soraccaṃ me pamocanaṃ*

VERSE 79

‘Energy is my yoked ox, bearing me to safety from [the danger of] bondage [to individual existence]. It goes without turning back, where having gone one does one grieve.

*Viriyaṃ me dhuradhorayaṃ yogakkhemādhivāhanaṃ
Gacchatī anivattantaṃ yattha gantvā na socatī*

COMMENT

Yogakkhema: ‘safety from [the danger of] bondage [to individual existence].’ See IGPT sv *Yogakkhema*.

VERSE 80

‘This ploughing is ploughed thus. It has the Deathless as its fruit. Having ploughed this ploughing one is released from all suffering.’

*Evamesā kasī kaṭṭhā sā hoti amataphalā
Etaṃ kasim kasitvāna sabbadukkhā pamuccatī ti*

PTS PAGE 14(L9-12)

Then, having filled a large bronze dish with milk rice, Kasi Bharadvaja offered it to the Blessed One, [saying:]

‘May Master Gotama eat the milk rice. The Venerable is [truly] a ploughman since he ploughs the ploughing that has the Deathless as its fruit.’

*Atha kho kasibhāradvājo brāhmaṇo mahatīyā kaṃsapātiyā pāyāsaṃ
vaḍḍhetvā bhagavato upanāmesī bhuñjatu bhavaṃ gotamo pāyāsaṃ.
Kassako bhavaṃ yaṃ hi bhavaṃ gotamo amataphalaṃ kaṣiṃ kasatī ti.*

VERSE 81

[The Blessed One:]

‘Brahman, what is chanted for in verse should not be eaten by me. It is not the practice of those who see [the nature of reality]. Buddhas reject what has been chanted for in verse. As long as righteousness exists, brahman, this is their mode of conduct.

*Gāthābhigītaṃ me abhojaneyyaṃ sampassataṃ brāhmaṇa nesa
dhammo
Gāthābhigītaṃ panudanti buddhā dhamme sati brāhmaṇa vuttiresā*

COMMENT

Sampassataṃ: ‘those who see [the nature of reality].’ See IGPT sv *Passatī*.

COMMENT

Dhamme: ‘righteousness.’ See IGPT sv *Dhamma*.

VERSE 82

‘Serve with other food and drink the one who is spiritually perfected, the great Seer, one whose āsavas are destroyed, whose fretting has subsided, for he is the [unsurpassed] field for one looking for merit.’

*Aññaena ca kevalinaṃ mahesiṃ khīṇāsavaṃ kukkuccavūpasantaṃ
Annena pānena upaṭṭhahassu khettaṃ hi taṃ puññapekkhassa hoti.*

COMMENT

Kevalinaṃ: ‘the one who is spiritually perfected.’ See IGPT sv *Kevalin*.

COMMENT

Kukkucca: ‘fretting.’ See IGPT sv *Kukkucca*. See comment on verse 481.

COMMENT

Khettaṃ: ‘the [unsurpassed] field.’ See comment on verse 481.

PTS PAGE 15(L1-7)

[Kasi Bharadvaja:]

‘Then, Master Gotama, should I give away this milk rice [to someone else]?’

[The Blessed One:]

‘Brahman, I do not see anyone in the world [of beings] with its devas, māras, and brahmās, in the world of mankind with its ascetics and Brahmanists, its royalty and commoners who, having eaten that milk rice, could properly digest it apart from the Perfect One or a disciple of the Perfect One. So throw away that milk rice where there is little vegetation, or throw it into water that is free of living beings.’

Atha kassa cāhaṃ bho gotama imaṃ pāyāsaṃ dammī ti? Na khvāhaṃ taṃ brāhmaṇa passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yassa so pāyāso bhutto sammā pariṇāmaṃ gaccheyya aññatra tathāgatassa vā tathāgatasāvakassa vā. Tena hi tvaṃ brāhmaṇa taṃ pāyāsaṃ appaharite vā chaḍḍehi appāṇake vā uḍake opilāpehī ti.

COMMENT

Brāhmaṇiyā: ‘Brahmanists.’ See IGPT sv *Brāhmaṇa*.

PTS PAGE 15(L7-14)

Then Kasi Bharadvaja dropped the milk rice into water free of living beings. Then the milk rice hissed, sizzled, steamed, and smoked, just as a ploughshare which has been heated all day hisses, sizzles, steams, and smokes when thrown into water.

Atha kho kasibhāradvājo brāhmaṇo taṃ pāyāsaṃ appāṇake uḍake

opilāpesi. Atha kho so pāyāso udake pakkhitto ciccīṭāyati ciṭiciṭāyati sandhūpāyati sampadhūpāyati. Seyyathāpi nāma phālo divasasantatto udake pakkhitto ciccīṭāyati ciṭiciṭāyati sandhūpāyati sampadhūpāyati evameva so pāyāso udake pakkhitto ciccīṭāyati ciṭiciṭāyati sandhūpāyati sampadhūpāyati.

PTS PAGES 15(L14)-16(L3)

Then Kasi Bharadvaja, dismayed and terrified, approached the Blessed One, and fell with his head at the Blessed One's feet and said:

‘Wonderful, Master Gotama, wonderful. Just as one might set upright what was overturned, or reveal what was concealed, or point the way to one who had gone astray, or bring a lamp into the darkness so that those with eyes could see visible objects, likewise the teaching has been explained in many ways by Master Gotama. I go to Master Gotama for refuge, and to the teaching, and to the community of bhikkhus. May I receive the going forth [into the ascetic life] in the presence of Master Gotama. May I receive bhikkhu ordination.’

Atha kho kasibhāradvājo brāhmaṇo saṃviggo lomahaṭṭhajāto yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etadavoca abhikkantaṃ bho gotama abhikkantaṃ bho gotama. Seyyathāpi bho gotama nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūlhassa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī ti evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca labheyyāhaṃ bho gotamassa santike pabbajjaṃ labheyyaṃ upasampadan ti.

PTS PAGE 16(L3-12)

Then Kasi Bharadvaja received the going forth [into the ascetic life] in the presence of the Blessed One, he received bhikkhu ordination. Then, when Kasi Bharadvaja had not long been ordained, while living alone, withdrawn [from human fellowship, sensuous pleasures, and spiritually unwholesome factors], diligently, vigorously, and resolutely applied [to the practice], soon reached and remained in the supreme goal of the

religious life for which noble young men rightly go forth from the household life into the ascetic life, realising it for himself through transcendent insight in this very lifetime. He discerned that birth was destroyed, the religious life had been fulfilled, what had to be done had been done, and that there would be no further arising in any state of individual existence. And thus Venerable Bhāradvāja became one of the arahants.

Alattha kho kasibhāradvājo brāhmaṇo bhagavato santike pabbajjaṃ alattha upasampadaṃ. Acirūpasampanno kho paṇāyasmā bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā ti abbhaññāsi. Aññataro ca kho paṇāyasmā bhāradvājo arahataṃ ahoṣīti.

COMMENT

Vūpakaṭṭho: ‘withdrawn [from human fellowship, sensuous pleasures, and spiritually unwholesome factors].’ See IGPT sv *Vavakaṭṭha*.

COMMENT

Ātāpī pahitatto: ‘vigorously, and resolutely applied [to the practice].’ See IGPT sv *Ātāpin* and *Pahitatta*.

5. With Cunda (Cunda Sutta)

VERSE 83

[Cunda, the smith:]

‘I ask the Sage of great wisdom, the Buddha, the Lord of Truth, who is free of craving, the best of men, the best of trainers of men: How many kinds of ascetics are there in the world. Please tell me this.’

Pucchāmi muniṃ pahūtapaññaṃ buddhaṃ dhammassāmiṃ vītataṇhaṃ Dipaduttamaṃ sārathīnaṃ pavaraṃ kati loke samaṇā tadingha brūhi

COMMENT

While he was offering the Buddha what turned out to be his last meal, Cunda was troubled by seeing a bhikkhu stealing one of his golden

vessels. That afternoon he therefore visited the Buddha and this conversation took place.

VERSE 84

[The Blessed One:]

‘There are four kinds of ascetics, Cunda; there is no fifth. Being asked as an eyewitness, I will explain them to you: the one who knows the Path; the teacher of the Path; the one who lives on the Path; and the defiler of the Path.’

*Caturo samaṇā na pañcamatthi te te āvikaromi sakkipuṭṭho
Maggajino maggadesako ca magge jīvati yo ca maggadūsi*

COMMENT

Maggajino: ‘one who knows the Path.’ According to the explanation of verse 86 it makes little sense to call this ‘Victor of the Path.’ Instead, we prefer Norman’s explanation of *jina* as *jñā*. We also note the overlap between the first three kinds of ascetics, and point out that the Buddha’s chief disciples could each be taken to represent all three kinds, because each of them knew the Path, taught it, and lived on it. This overlap is anyway apparent in the descriptions. For example, the ‘one who knows the path’ is described as ‘a leader of the world [of beings] including the devas’ (*netā*, verse 86)—a quality one might have expected to be restricted to the second kind of ascetic, the teacher of the Path. And the teacher of the Path is described as one who ‘knows the highest as the highest,’ a quality that would seem more associated with the one who knows the Path.

VERSE 85

[Cunda:]

‘Whom do the Buddhas call one who knows the Path? In what way is one an incomparable teacher of the Path? Being asked, tell me about the one who lives on the Path. Then explain to me about the defiler of the Path.’

*Kaṃ maggajinaṃ vadanti buddhā maggakkhāyī kathaṃ atulyo hoti
Magge jīvati me brūhi puṭṭho atha me āvikarohi maggadūsiṃ.*

VERSE 86

[The Blessed One:]

‘One who has overcome uncertainty [about the excellence of the teaching], who is free of the arrow [of doubt and uncertainty about the excellence of the teaching], who delights in the Untroubled, who is free of greed, a leader of the world [of beings] including the devas, the Buddhas call such a person the one who knows the Path.

*Yo tiṇṇakathaṅkatho visallo nibbānābhirato ananugiddho
Lokassa sadevakassa netā tādiṃ maggajinaṃ vadanti buddhā*

COMMENT

Tiṇṇakathaṅkatho: ‘overcome uncertainty [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

COMMENT

Visallo: ‘free of the arrow [of doubt and uncertainty about the excellence of the teaching].’ Commentary to verse 17 says: *Rāgasallo dosasallo mohasallo mānasallo diṭṭhisallo ti*. However, being adjacent to *tiṇṇakathaṅkatho*, we take *sallo* as meaning *vicikicchākathaṅkathāsallaṃ*, a term which occurs at D.3.250 and A.3.292.

• If the notion “I am” has vanished, and one does not regard anything as “[in reality] what I am,” it is impossible, out of the question, that the arrow of doubt and uncertainty [about the excellence of the teaching] would plague your mind.

✿ *aṭṭhānametaṃ āvuso anavakāso yaṃ asmī ti vigate ayamahamasmī ti asamanupassato atha ca panassa vicikicchākathaṅkathāsallaṃ cittaṃ pariyādāya ṭhassatī ti* (D.3.250).

See IGPT sv *Vicikicchā*.

COMMENT

Nibbānābhirato: ‘delights in the Untroubled.’ See IGPT sv *Nibbāna*.

VERSE 87

‘He in this world who knows the highest as the highest, who explains and

analyses the teaching in this very world, that sage who has destroyed unsureness [about the excellence of the teaching], who is imperturbable, they call him the second kind of bhikkhu, the teacher of the Path.

*Paramaṃ paramanti yodha ñatvā akkhāti vibhajate idheva dhammaṃ
Taṃ kaṅkhachidaṃ muniṃ anejaṃ dutiyaṃ bhikkhunamāhu
maggadesiṃ*

COMMENT

Paramaṃ paramanti: ‘the highest as the highest.’ This could be explained with the following quote:

1) For this, bhikkhu, is the highest penetrative discernment, namely knowledge of the complete destruction of suffering.

✽ *Esā hi bhikkhu paramā ariyā paññā yadidaṃ sabbadukkhakkhaye ñāṇaṃ.*

2) For this, bhikkhu, is the highest noble truth, namely the Untroubled, which is not intrinsically false.

✽ *Etaṃ hi bhikkhu paramaṃ ariyasaccaṃ yadidaṃ amosadhammaṃ nibbānaṃ*

3) For this, bhikkhu, is the highest relinquishment, namely the relinquishment of the whole phenomenon of attachment.

✽ *Eso hi bhikkhu paramo ariyo cāgo yadidaṃ sabbūpadhipaṭinissaggo.*

4) For this, bhikkhu, is the highest inward peace, namely the subsiding of attachment, hatred, and undiscernment of reality.

✽ *Eso hi bhikkhu paramo ariyo upasamo yadidaṃ rāgadosamohānaṃ upasamo* (M.3.246).

COMMENT

Kaṅkhachidaṃ: ‘destroyed unsureness [about the excellence of the teaching].’ Most contexts suggest that unspecified doubt refers to the teachings. See IGPT sv *Vicikicchā*.

COMMENT

Anejaṃ: ‘who is imperturbable.’ Imperturbability has two connotations: firstly, fourth jhāna; secondly, arahantship. See IGPT sv *Ejā*.

‘One who lives on the Path, the well-taught path of righteousness, one who is restrained [in conduct], one who is mindful, who follows paths of virtue, they call him the third kind of bhikkhu, the one who lives on the Path.

*Yo dhammapade sudesite magge jīvati saṃyato satimā
Anavajjapadāni sevamāno tatiyaṃ bhikkhunamāhu maggaḥjīviṃ*

COMMENT

Saṃyato: ‘one who is restrained [in conduct].’ Commentary:
sīlasaṃyamena saṃyato.

COMMENT

Anavajjapadāni: ‘paths of virtue.’ See IGPT sv *Sāvajja*.

VERSE 89

‘Assuming an outward semblance of those with noble practices, insolent, a corrupter of families, impudent, deceitful, unrestrained [in conduct], mere chaff, living the religious life in disguise, he is a defiler of the Path.

*Chadanaṃ katvāna subbatānaṃ pakkhandī kuladūsako pagabbho
Māyāvī asaṃyato palāpo patirūpena caraṃ sa maggadūsī*

COMMENT

Subbatānaṃ: ‘those with noble practices.’ See IGPT sv *Sīlabbata*.

COMMENT

Caraṃ: ‘living the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 90

‘If any wise householder, a learned noble disciple, has understood these [kinds of ascetics], recognising and seeing that not all are like this [fourth ascetic], then his faith [in the perfection of the Perfect One’s enlightenment] does not disappear. For how could one equate the unflawed with the flawed, the pure with the impure.’

*Ete ca paṭivijjhi yo gahaṭṭho sutavā ariyasāvako sapañño
Sabbe n’etādisāti ñatvā iti disvā na h’apeti tassa saddhā*

*Kathaṃ hi duṭṭhena asampaduṭṭhaṃ suddhaṃ asuddhena samaṃ
kareyyā ti*

COMMENT

N'etādisāti... na h'apeti. We follow Norman's spellings here.

COMMENT

Duṭṭhena: 'the flawed.' See IGPT sv *Dosa*.

6. On Spiritual Ruination (Parābhava Sutta)

PTS PAGE 18(L7-14)

Thus have I heard:

At one time the Blessed One was dwelling in Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Monastery. Then, with the waning of the night a certain deity of great splendour, illuminating all of Jeta's Grove, approached the Blessed One, venerated him, and stood at a respectful distance.

Standing thus, he addressed the Blessed One in verse:

*Evaṃ me sutāṃ ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiya
abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā
tenupasaṅkami upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ
aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi*

VERSE 91

[Deity:]

'Having come to ask the Blessed One, we ask Gotama about the ruined man. What for him is the cause of spiritual ruination?'

*Parābhavantaṃ purisaṃ mayaṃ pucchāma gotamaṃ
Bhagavantaṃ puṭṭhumāgamaṃ kiṃ parābhavato mukhaṃ*

VERSE 92

[The Blessed One:]

'The flourishing man is easy to recognise; the ruined man is easy to

recognise. The flourishing man loves the teaching. The ruined man hates the teaching.'

Suvijāno bhavaṃ hoti suvijāno parābhavo
Dhammakāmo bhavaṃ hoti dhammadessī parābhavo

COMMENT

Bhavaṃ: 'flourishing man.' We follow Norman's explanation of *bhavaṃ*'s relationship to *bhū*, meaning: to thrive, prosper, turn out well, succeed.

VERSE 93

[Deity:]

'We know that is indeed so. That is the first ruined man. Tell us about the second one, Blessed One. What for him is the cause of spiritual ruination?'

Iti hetam vijānāma paṭhamo so parābhavo
Dutiyaṃ bhagavā brūhi kiṃ parābhavato mukhaṃ

VERSE 94

[The Blessed One:]

'Bad people are beloved to him; good people are not considered beloved. He approves of the teaching of bad people. That is the cause of spiritual ruination.'

Asantassa piyā honti sante na kurute piyaṃ
Asataṃ dhammaṃ roceti taṃ parābhavato mukhaṃ

COMMENT

Piyā: 'beloved.' See IGPT sv *Piya*.

VERSE 95

[Deity:]

'We know that is indeed so. That is the second ruined man. Tell us about the third one, Blessed One. What for him is the cause of spiritual ruination?'

*Iti hetam vijānāma dutiyo so parābhavo
Tatiyaṃ bhagavā brūhi kiṃ parābhavato mukhaṃ*

VERSE 96

[The Blessed One:]

‘If a man is fond of sleep, fond of society, and does not exert himself, but is idle and ill-tempered, that is the cause of spiritual ruination.’

*Niddāsīlī sabhāsīlī anuṭṭhātā ca yo naro
Alaso kodhapaññāṇo taṃ parābhavato mukhaṃ*

VERSE 97

[Deity:]

‘We know that is indeed so. That is the third ruined man. Tell us about the fourth one, Blessed One. What for him is the cause of spiritual ruination?’

*Iti hetam vijānāma tatiyo so parābhavo
Catutthaṃ bhagavā brūhi kiṃ parābhavato mukhaṃ*

VERSE 98

[The Blessed One:]

‘If anyone able to do so, does not support his mother and father when they are elderly and past their prime, that is the cause of spiritual ruination.’

*Yo mātaraṃ vā pitaraṃ vā jiṇṇakaṃ gatayobbanam
Pahu santo na bharati taṃ parābhavato mukhaṃ*

VERSE 99

[Deity:]

‘We know that is indeed so. That is the fourth ruined man. Tell us about the fifth one, Blessed One. What for him is the cause of spiritual ruination?’

Iti hetam vijānāma catuttho so parābhavo

Pañcamam bhagavā brūhi kiṃ parābhavato mukhaṃ

VERSE 100

[The Blessed One:]

‘He who through false speech deceives a Brahmanist, an ascetic, or some other religious mendicant, that is the cause of spiritual ruination.’

*Yo brāhmaṇam vā samaṇam vā aññaṃ vāpi vanibbakaṃ
Musāvādena vañceti taṃ parābhavato mukhaṃ*

COMMENT

Brāhmaṇam: ‘Brahmanist.’ See IGPT sv *Brāhmaṇa*.

VERSE 101

[Deity:]

‘We know that is indeed so. That is the fifth ruined man. Tell us about the sixth one, Blessed One. What for him is the cause of spiritual ruination?’

*Iti hetam vijānāma pañcama so parābhavo
Chaṭṭhamaṃ bhagavā brūhi kiṃ parābhavato mukhaṃ*

VERSE 102

[The Blessed One:]

‘A man of abundant wealth, possessing gold and food, who enjoys his pleasures all by himself, that is the cause of spiritual ruination.’

*Pahūtavitto puriso sahirañño sabhojano
Eko bhuñjati sādūni taṃ parābhavato mukhaṃ*

VERSE 103

[Deity:]

‘We know that is indeed so. That is the sixth ruined man. Tell us about the seventh one, Blessed One. What for him is the cause of spiritual ruination?’

Iti hetam vijānāma chaṭṭhamo so parābhavo

Sattamaṃ bhagavā brūhi kiṃ parābhavato mukhaṃ

VERSE 104

[The Blessed One:]

‘If any man being puffed up because of ancestry, wealth, or clan despises his own relatives, that is the cause of spiritual ruination.’

*Jātitthaddho dhanatthaddho gottatthaddho ca yo naro
Saññātiṃ atimaññeti taṃ parābhavato mukhaṃ*

VERSE 105

[Deity:]

‘We know that is indeed so. That is the seventh ruined man. Tell us about the eighth one, Blessed One. What for him is the cause of spiritual ruination?’

*Iti hetamaṃ vijānāma sattamo so parābhavo
Aṭṭhamaṃ bhagavā brūhi kiṃ parābhavato mukhaṃ*

VERSE 106

[The Blessed One:]

‘If any man is a womaniser, a drinker, and a gambler, and continuously squanders his gains, that is the cause of spiritual ruination.’

*Itthidhutto surādhutto akkhadhutto ca yo naro
Laddhaṃ laddhaṃ vināseti taṃ parābhavato mukhaṃ*

VERSE 107

[Deity:]

‘We know that is indeed so. That is the eighth ruined man. Tell us about the ninth one, Blessed One. What for him is the cause of spiritual ruination?’

*Iti hetamaṃ vijānāma aṭṭhamo so parābhavo
Navamaṃ bhagavā brūhi kiṃ parābhavato mukhaṃ*

VERSE 108

[The Blessed One:]

‘One who is discontented with his own wives, and is seen in the company of prostitutes and other mens’ wives, that is the cause of spiritual ruination.’

*Sehi dārehi asantuṭṭho vesiyāsu padissati
Dissati paradāresu taṃ parābhavato mukhaṃ*

VERSE 109

[Deity:]

‘We know that is indeed so. That is the ninth ruined man. Tell us about the tenth one, Blessed One. What for him is the cause of spiritual ruination?’

*Iti hetam vijānāma navamo so parābhavo
Dasamaṃ bhagavā brūhi kiṃ parābhavato mukhaṃ*

VERSE 110

[The Blessed One:]

‘A man past his prime who procures [for himself a young wife] with breasts the size of timbaru fruit, and cannot sleep for jealousy of her, that is the cause of spiritual ruination.’

*Atītayobbano poso āneti timbarutthaniṃ
Tassā issā na supati taṃ parābhavato mukhaṃ*

VERSE 111

[Deity:]

‘We know that is indeed so. That is the tenth ruined man. Tell us about the eleventh one, Blessed One. What for him is the cause of spiritual ruination?’

*Iti hetam vijānāma dasamo so parābhavo
Ekādasamaṃ bhagavā brūhi kiṃ parābhavato mukhaṃ*

VERSE 112

[The Blessed One:]

‘He who puts in a position of authority an alcoholic or spendthrift woman, or a man of the same character, that is the cause of spiritual ruination.’

*Itthisoṇḍiṃ vikiraṇiṃ purisaṃ vāpi tādisaṃ
Issariyasmiṃ thāpeti taṃ parābhavato mukhaṃ*

VERSE 113

[Deity:]

‘We know that is indeed so. That is the eleventh ruined man. Tell us about the twelfth one, Blessed One. What for him is the cause of spiritual ruination?’

*Iti hetam vijānāma ekādasamo so parābhavo
Dvādasamaṃ bhagavā brūhi kiṃ parābhavato mukhaṃ*

VERSE 114

[The Blessed One:]

‘One with little wealth but exceeding craving is born into a *khattiya* family. He longs for kingship in this world. That is the cause of spiritual ruination.

*Appabhogo mahātaṇho khattiye jāyate kule
Sodha rajjaṃ patthayati taṃ parābhavato mukhaṃ*

VERSE 115

‘Having contemplated these ruined men in the world, the wise and noble man with perfect vision [of things according to reality] partakes of the world of the fortunate.’

*Ete parābhave loke paṇḍito samavekkhiya
Ariyo dassanasampanno sa lokaṃ bhajate sivaṃ ti*

COMMENT

Sampanno: ‘perfect.’ See IGPT sv *Sampanna*.

COMMENT

Dassana: ‘vision [of things according to reality].’ See IGPT sv *Dassana*.

COMMENT

Parābhava: ‘ruined men.’ Norman says: ‘Here *parābhava* can only be an accusative plural noun, which suggests that *parābhavo* in verse 92 is also a noun.’

7. On the Wretch (Vasala Sutta)

PTS PAGE 21(L2-10)

Thus have I heard:

At one time the Blessed One was dwelling in Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Monastery. Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Sāvattthi for alms. At that time the sacrificial fire was burning at the house of the brahman Aggika Bhāradvāja, and the offering was being made. Then the Blessed One, going on uninterrupted house-to-house almsround in Sāvattthi, approached the residence of the brahman Aggika Bhāradvāja.

Evaṃ me sutam ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaram ādāya sāvattthiṃ piṇḍāya pāvisi. Tena kho pana samayena aggikabhāradvājassa brāhmaṇassa nivesane aggi pajjalito hoti āhuti paggaḥitā. Atha kho bhagavā sāvattthiyaṃ sapadānaṃ piṇḍāya caramāno yena aggikabhāradvājassa brāhmaṇassa nivesanaṃ tenupasaṅkami.

PTS PAGE 21(L10-13)

Aggika Bhāradvāja saw the Blessed One coming in the distance, and said this to him:

‘Stop, you! Right there, shaveling! Right there, sham ascetic! Right there, wretch!’

Addasā kho aggikabhāradvājo brāhmaṇo bhagavantaṃ dūratova āgacchantaṃ. Disvāna bhagavantaṃ etadavoca. Tatreva muṇḍaka tatreva samaṇaka tatreva vasalaka tiṭṭhāhi ti.

COMMENT

Samaṇaka: ‘sham ascetic.’ The -ka suffix is used as a diminutive with a certain amount of contempt, says Duroiselle (para 581). The word also occurs at Sn.p.48.

COMMENT

Vasalaṃ: ‘wretch.’ The four social classes at that time were not castes because intermarriage was widely practised, so *vasala* does not mean ‘outcaste.’ It is simply a term of abuse. Verse 136 shows it means ‘non-brahman’. But brahmans used it to insult other brahmans. So when a brahman’s wife praised the Buddha, her husband said (of his own wife!):

- On the slightest pretext this wretched woman (*vasali*) spouts praise of that shaveling ascetic!

✿ *evamevaṃ paṇāyaṃ vasali yasmaṃ vā tasmaṃ vā tassa muṇḍakassa samaṇassa vaṇṇaṃ bhāsatī* (S.1.160).

See IGPT sv *Vasala*.

PTS PAGE 21(L13-22)

When this was said, the Blessed One said to Aggika Bhāradvāja:

‘Brahman, do you know what a wretch is, or what things would make one a wretch?’

‘No, Master Gotama, I do not know what a wretch is, or what things would make one a wretch. It would be good if reverend Gotama explained that teaching so that I might know this.’

‘In which case, brahman, listen, pay careful attention, and I will speak.’

‘Yes, sir,’ Aggika Bhāradvāja replied. The Blessed One spoke thus:

Evaṃ vutte bhagavā aggikabhāradvājaṃ brāhmaṇaṃ etadavoca jānāsi pana tvam brāhmaṇa vasalaṃ vā vasalakaraṇe vā dhamme ti? Na khvāhaṃ bho gotama jānāmi vasalaṃ vā vasalakaraṇe vā dhamme sādhu me bhavaṃ gotamo tathā dhammaṃ desetu yathāhaṃ jāneyyaṃ vasalaṃ vā vasalakaraṇe vā dhamme ti. Tena hi brāhmaṇa suṇāhi sādhukaṃ manasikarohi bhāsissāmī ti. Evaṃ bho ti kho aggikabhāradvājo brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca

VERSE 116

[The Blessed One:]

‘Whatever man is ill-tempered, resentful, and given to odious denigration, whose view [of reality] is wrong, and who is deceitful, one should know him as a wretch.

*Kodhano upanāhī ca pāpamakkhī ca yo naro
Vipannadiṭṭhi māyāvī taṃ jaññā vasalo iti*

COMMENT

Pāpa: ‘odious.’ See IGPT sv *Pāpaka*.

COMMENT

Vipannadiṭṭhi: ‘view [of reality] is wrong.’ See IGPT sv *Diṭṭhi*.

VERSE 117

‘Whoever in this world harms living beings, whether once-born or twice-born, and has no mercy for living beings, one should know him as a wretch.

*Ekajaṃ vā dvijaṃ vāpi yodha pāṇāni hiṃsati
Yassa pāṇe dayā natthi taṃ jaññā vasalo iti*

COMMENT

Dvijaṃ: ‘twice-born.’ Egg-born creatures are born twice.

VERSE 118

‘Whoever destroys or beseiges villages and towns and is a notorious tyrant, one should know him as a wretch.

*Yo hanti parirundhati gāmāni nigamāni ca
Niggāhako samaññāto taṃ jaññā vasalo iti*

VERSE 119

‘He who takes from the village or forest by theft what is not given to him and what is cherished by others, one should know him as a wretch.

*Gāme vā yadi vāraññe yaṃ paresaṃ mamāyitaṃ
Theyyā adinnaṃ ādiyati taṃ jaññā vasalo iti*

VERSE 120

‘One who having indeed contracted a debt and on being pressed to pay up takes flight, saying: ‘I have no debt to you,’ one should know him as a wretch.

*Yo have iṇamādāya cujjaṃāno palāyati
Na hi te iṇamatthīti taṃ jaññā vasalo iti*

VERSE 121

‘One who out of desire for some trivial knickknack strikes someone going along the path and takes it, one should know him as a wretch.

*Yo ve kiñcikkhakamyatā panthasmiṃ vajantaṃ janāṃ
Hantvā kiñcikkhamādeti taṃ jaññā vasalo iti*

VERSE 122

‘Whatever man who, for the sake of himself or another, or for the sake of wealth, when questioned as an eye-witness speaks falsehood, one should know him as a wretch.

*Attahetu parahetu dhanahetu ca yo naro
Sakkipuṭṭho musā brūti taṃ jaññā vasalo iti*

VERSE 123

‘Whoever is seen in the [wrongful] company of the wives of his own relatives or friends, [associating] either by force or by mutual consent, one should know him as a wretch.

*Yo ñātīnaṃ sakhīnaṃ vā dāresu paṭidissati
Sahasā sampiyena vā taṃ jaññā vasalo iti*

VERSE 124

‘If anyone able to do so, does not support his mother and father when

they are elderly and past their prime, one should know him as a wretch.

*Yo mātaram pitaram vā jññakam gatayobbanam
Pahu santo na bharati tam jaññā vasalo iti*

VERSE 125

‘Whoever strikes or taunts his mother, father, brother, sister, or mother-in-law, one should know him as a wretch.

*Yo mātaram pitaram vā bhātaram bhaginiṃ sasum
Hanti roseti vācāya tam jaññā vasalo iti*

VERSE 126

‘Whoever being asked about what is beneficial teaches what is harmful, and gives counsel in an obscure manner, one should know him as a wretch.

*Yo attham pucchito santo anattamanusāsati
Paṭicchannena manteti tam jaññā vasalo iti*

VERSE 127

‘Whoever having done an unvirtuous deed wants no one to know about it and conceals his deeds, one should know him as a wretch.

*Yo katvā pāpakam kammaṃ mā maṃ jaññāti icchatī
Yo paṭicchannakammanto tam jaññā vasalo iti*

VERSE 128

‘Whoever having visited another man’s house and eaten choice food, does not return the honour when [the other] visits, one should know him as a wretch.

*Yo ve parakulam gantvā bhutvāna sucibhojanam
Āgataṃ na paṭipūjeti tam jaññā vasalo iti*

VERSE 129

‘He who through false speech deceives a Brahmanist, an ascetic, or

some other religious mendicant, one should know him as a wretch.

*Yo brāhmaṇaṃ samaṇaṃ vā aññaṃ vāpi vanibbakaṃ
Musāvādena vañceti taṃ jaññaṃ vasalo iti*

VERSE 130

‘Whoever taunts a Brahmanist or ascetic who has arrived at mealtime and offers him nothing, one should know him as a wretch.

*Yo brāhmaṇaṃ samaṇaṃ vā bhattakāle upaṭṭhite
Roseti vācā na ca deti taṃ jaññaṃ vasalo iti*

COMMENT

Bhattakāle upaṭṭhite: ‘who has arrived at mealtime.’ Norman follows the grammar, saying: ‘when mealtime has arrived.’ However it more likely that the Brahmanist or ascetic does the arriving. Norman points out a variant reading (*upaṭṭhitaṃ*) that supports us, and says the commentary explains it both ways.

VERSE 131

‘Whoever in this world is entangled in undiscernment of reality, and ardently wanting some trivial knickknack speaks untruth, one should know him as a wretch.

*Asantaṃ yodha pabrūti mohena paliguṇṭhito
Kiñcikkhaṃ nijigimsāno taṃ jaññaṃ vasalo iti*

COMMENT

Asantaṃ: ‘untruth.’ Norman quotes this as a variant reading.

COMMENT

Mohena: ‘undiscernment of reality.’ See IGPT sv *Moha*.

VERSE 132

‘Whoever extols himself and despises others, considering them inferior due to his own conceit, one should know him as a wretch.

Yo cattānaṃ samukkaṃse pare ca mavajānati

Nihīno sena mānena taṃ jaññā vasalo iti

VERSE 133

‘Whoever is a taunter, miserly, full of unvirtuous desires, stingy, fraudulent, without shame or fear of wrongdoing, one should know him as a wretch.

*Rosako kadariyo ca pāpiccho maccharī saṭho
Ahiriko anottappī taṃ jaññā vasalo iti*

VERSE 134

‘He who abuses the Buddha or his disciple, whether an ascetic or a householder, one should know him as a wretch.

*Yo buddhaṃ paribhāsati atha vā tassa sāvakaṃ
Paribbājaṃ gahaṭṭhaṃ vā taṃ jaññā vasalo iti*

COMMENT

‘He who abuses the Buddha’: remember, this conversation began with Aggika Bhāradvāja calling the Buddha a wretch.

VERSE 135

‘Whoever though not an arahant claims to be so, is [the foremost great] thief in the world [of beings] with its brahmās. This is truly the vilest of wretches. These whom I have made known to you are called wretches indeed.

*Yo ve anarahā santo arahaṃ paṭijānāti
Coro sabrahmake loke eso kho vasalādhamo
Ete kho vasalā vuttā mayā yete pakāsitā*

COMMENT

Coro: ‘[the foremost great] thief.’ The parenthesis comes from the following quote:

- This is the foremost great thief: he who lays claim to a superhuman attainment which is unreal, nonexistent.

✽ *Ayaṃ aggo mahācoro yo asantaṃ abhūtaṃ uttarimanussadhammaṃ*

ullapati (Vin.3.90).

VERSE 136

‘Not by birth does one become a wretch. Not by birth does one become a Brahman. By conduct one becomes a wretch. By conduct one becomes a Brahman.

*Na jaccā vasalo hoti na jaccā hoti brāhmaṇo
Kammunā vasalo hoti kammunā hoti brāhmaṇo*

COMMENT

Brāhmaṇo: ‘Brahman.’ Capital-B means arahant. See IGPT sv *Brāhmaṇa*.

VERSE 137

‘Know this [same principle] by the following example. There was a low class lad, a member of the scavenger class, well known as Mātaṅga.

*Tadamināpi jānātha yathāmedaṃ nidassanaṃ
Caṇḍālaputto sopāko mātaṅgo iti vissuto*

COMMENT

Caṇḍālaputto: ‘member of the scavenger class.’ PED calls *caṇḍālas* outcastes. The suttas do not support this. Brahmans were called caṇḍāla-brahmans if they earned their living by ‘all kinds of work’:

- He makes his living by all kinds of work, therefore a brahman is called a caṇḍāla brahman.

✽ *sabbakammehi jīvikaṃ kappetī ti kho doṇa tasmā brāhmaṇo
brāhmaṇa caṇḍālo ti vuccati* (A.3.229).

The unique aspect of the caṇḍāla class was in having no particular occupation associated with it. Therefore *caṇḍālas* were more likely scavengers than outcastes, with hungry dogs as their close competitors (*Kāhinti khu taṃ kāmā chātā sunakhaṃ va caṇḍālā*, Thī.v.509). On there being no castes or outcastes in ancient India, see IGPT sv *Vasala*.

VERSE 138

‘He, Mātaṅga, gained the highest reputation which is very hard to come by. Many *khattiyas* and brahmans came to serve him.

*So yasaṃ paramaṃ patto mātaṅgo yaṃ sudullabhaṃ
Āgañchuṃ tassupaṭṭhānaṃ khattiyā brāhmaṇā bahū*

COMMENT

Yasaṃ: ‘reputation.’ See IGPT sv *Yasa*.

VERSE 139

‘He mounted the undefiled Great Way that leads to the devas. Having discarded attachment to sensuous pleasure he reached the brahmā world. Birth [as a caṇḍāla] did not prevent him being reborn in the brahmā world.

*Devayānaṃ abhiruyha virajaṃ so mahāpathaṃ
Kāmarāgaṃ virājetvā brahmalokūpago ahu
Na naṃ jāti nivāresi brahmalokūpapattiyā*

VERSE 140

‘Even though brahmans are born into families of scholars [of the sacred texts] and have an intimate relationship with the sacred texts, they are repeatedly found involved in unvirtuous deeds.

*Ajjhāyakakule jātā brāhmaṇā mantabandhavā
Te ca pāpesu kammesu abhiṇhamupadissare*

COMMENT

Ajjhāyaka: ‘scholars [of the sacred texts].’ See IGPT sv *Ajjhāyaka*.

VERSE 141

‘In this very lifetime they are blameworthy. In the hereafter [they can expect rebirth in] a place of misery. Birth [as a brahman] does not prevent [rebirth in] a place of misery, or criticism.

*Diṭṭheva dhamme gārayhā samparāye ca duggati
Na ne jāti nivāreti duggaccā garahāya vā*

VERSE 142

‘Not by birth does one become a wretch. Not by birth does one become a Brahman. By conduct one becomes a wretch. By conduct one becomes a Brahman.’

*Na jaccā vasalo hoti na jaccā hoti brāhmaṇo
Kammunā vasalo hoti kammunā hoti brāhmaṇo ti*

PTS PAGES 24(L16)-25(L3)

When this was said, Aggika Bhāradvāja said to the Blessed One: ‘Wonderful, Master Gotama, wonderful. Just as one might set upright what was overturned, or reveal what was concealed, or point the way to one who had gone astray, or bring a lamp into the darkness so that those with eyes could see visible objects, likewise the teaching has been explained in many ways by Master Gotama. I go to Master Gotama for refuge, and to the teaching, and to the community of bhikkhus. From today let Master Gotama consider me a lay follower who has gone to him for refuge for life.

*Evaṃ vutte aggikabhāradvājo brāhmaṇo bhagavantam etadavoca
abhikkantaṃ bho gotama...pe... upāsakaṃ maṃ bhavaṃ gotamo
dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan ti*

8. On Goodwill (Metta Sutta)

VERSE 143

[The Blessed One:]

That which would be done by one who is knowledgeable about spiritual well-being having realised the Peaceful State, [is this]: He would be capable, honest, completely honest, easy to correct, teachable, free of arrogance.

*Karaṇīyamatthakusalena yaṃ taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca sūjū ca sūvaco cassa mudu anatimānī*

COMMENT

Karaṇīya: ‘would be done.’ This sutta concerns one who has realised the Peaceful State, i.e. the arahant. Therefore it makes no sense to render

the future passive participle *karaṇīya* as ‘should be done’ (i.e. ‘the arahant should be honest, free of arrogance etc’). The same principle applies to the optative cases in the following verses. Pāli grammar supports either rendering, ‘would’ as well as ‘should’:

- ‘The sense of the future passive participle is generally not simply future but rather imperative or optative: “this must be done,” “this should be done,” “this ought to be done;” also “this can be done.” (Warder p.104).
- ‘The optative tense is used for any hypothetical action. It may be translated by “should,” “would,” “may” etc.’ (Warder p.86).

If the meaning of the optatives was ‘should,’ then verse 152 would have been an optative, with the meaning ‘would,’ i.e. ‘Having eliminated greed for sensuous pleasures, he would not come to lie in a womb again.’ But instead verse 152 has the simple indicative ‘does not come’:

- Not acquiescing in dogmatism, being virtuous, with perfect vision [of things according to reality], having eliminated greed for sensuous pleasures, he never comes to lie in a womb again.

✽ *Diṭṭhiñca anupagamma sīlavā dassanena sampanno Kāmesu vineyya gedhaṃ nahi jātu gabbhaseyyaṃ punaretī ti* (Sn.v.152).

In the suttas, where *karaṇīya* means ‘should be done,’ the Buddha categorically refrains from applying the word to arahants:

- I do not say of those bhikkhus who are arahants... that they should diligently practise [the teaching]. For what reason? They have practised [the teaching] with diligence; they are incapable of being negligently applied [to the practice].

✽ *Ye te bhikkhave bhikkhū arahanto... nāppamādena karaṇīyanti vadāmi. Taṃ kissa hetu: kataṃ tesam appamādena abhabbā te pamajjitum* (M.1.477).

COMMENT

Atthakusalena: ‘knowledgeable about spiritual well-being.’ *Kusala* in the meaning knowledgeable can be seen in this passage:

- ‘The man knowledgeable about the path’ represents the Perfect One.
- ✽ *Puriso maggakusalo ti kho tissa tathāgatassetam adhivacanam* (S.3.108-9).

See IGPT sv *Attha* and *Kusala*.

COMMENT

Uju: ‘honest’ See IGPT sv *Uju*.

COMMENT

Sūvaco: ‘easy to correct.’ Bodhi uses this rendering at A.5.24.

COMMENT

Mudu: ‘teachable.’ *Mudu* means soft or malleable. But in the context of minds, ‘malleable’ has negative connotations, so we say ‘teachable’:

- The hair between his eyebrows is soft like cotton wool
✽ *mudutūlasannibhā* (D.2.18).
- Refined gold is malleable (*mudu*), wieldy and radiant (M.3.243).
- The Buddha taught the four noble truths when the disciple’s mind had become ready, teachable, free of the five hindrances
✽ *kallacittaṃ muducittaṃ vinīvaraṇacittaṃ* (A.4.209-210).

See IGPT sv *Muditā*.

VERSE 144

Content [with what is paltry and easily gotten], easy to support, of few duties, easy to please, of peaceful [mental] faculties, mindful, not impudent, not greedy in his relationship with families.

Santussako ca subharo ca appakicco ca sallahukavutti
Santindriyo ca nipako ca appagabbho kulesu ananugiddho

COMMENT

Santussako: ‘content [with what is paltry and easily gotten].’ See IGPT sv *Santusita*.

COMMENT

Santindriyo: ‘peaceful [mental] faculties.’ See IGPT sv *Vippasannāni indriyāni*.

VERSE 145

He would not do the slightest thing for which other wise men would criticise him. [He would think:] “May all creatures be happy and safe [from

the danger of bondage to individual existence]. May they be happy.

*Na ca khuddamācare kiñci yena viññū pare upavadeyyum
Sukhino va khemino hontu sabbe sattā bhavantu sukhittā*

COMMENT

Khemino: ‘safe [from the danger of bondage to individual existence].’ See IGPT sv *Yogakkhema*.

COMMENT

Sukhittā: ‘happy.’ The *-atta* suffix is redundant. See notes in IGPT sv *Attā*.

VERSE 146

“Whatever living beings there are without exception, mettlesome or timid, long, large, or great; middling, short or small;

*Ye keci pāṇabhūtatthi tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā majjhimā rassakā aṇukathulā*

VERSE 147

“Whether visible or invisible; whether living far away or nearby; whether they have been brought into existence or about to arise [into new existence]: May all creatures be happy.”

*Diṭṭhā vā ye va adiṭṭhā ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā sabbasattā bhavantu sukhittā*

COMMENT

Sambhavesī: ‘about to arise [into new existence].’ Norman thinks this is the future active participle in *-esin* (Elders Verses I, n.527).

VERSE 148

He would not cheat others, nor despise anyone in any way, nor wish for another’s suffering out of anger, or from an attitude of repugnance.

*Na paro param nikubbetha nātimaññetha katthaci naṃ kañci
Vyārosanā paṭighasaññā nāññamaññassa dukkhamiccheyya*

COMMENT

Paṭighasaññā: ‘an attitude of repugnance.’ See IGPT sv *Paṭigha*.

VERSE 149-150

Just as a mother would protect with her life her own son, her only son, so would he cultivate an attitude toward all beings unlimited [by attachment, hatred, and undiscernment of reality]. He would develop a mind of unlimited goodwill for all the world, above, below, and across, being inwardly at peace, and free of unfriendliness and hostility.

Mātā yathā niyaṃ puttamāyusā ekaputtamanurakkhe

Evampi sabbabhūtesu mānasaṃ bhāvaye aparimāṇaṃ

Mettañca sabbalokasmiṃ mānasaṃ bhāvaye aparimāṇaṃ

Uddhaṃ adho ca tiriyañca asambādhaṃ averaṃ asapattaṃ

COMMENT

Sabbabhūtesu mānasaṃ aparimāṇaṃ: ‘an attitude toward all beings unlimited [by attachment, hatred, and undiscernment of reality].’ The *Mahāvedalla Sutta* (M.1.298) and *Godatta Sutta* (S.4.296) say the ‘makers of limitation’ (*pamāṇakaraṇo*) are *rāgo doso* and *moho* (*rāgo kho āvuso pamāṇakaraṇo doso pamāṇakaraṇo moho pamāṇakaraṇo*). Therefore ‘unlimited’ means that the arahant’s attitude to beings is unlimited by *rāgo doso* and *moho*.

COMMENT

Mettaṃ... aparimāṇaṃ: ‘unlimited goodwill.’ See IGPT sv *Mettā*.

COMMENT

Asambādhaṃ: ‘inwardly at peace.’ *Sambādha* means ‘crowding, pressure,’ but in its figurative sense means ‘difficulty, trouble,’ says PED. It occurs also in Sn.v.406.

COMMENT

Averaṃ: ‘free of unfriendliness.’ See IGPT sv *Vera*.

VERSE 151

Whether standing, walking, seated or lying down, as long as he was free

of torpor he would concentrate on this [practice] mindfully. They call this a divine abiding.

*Tiṭṭhaṃ caraṃ nisinno vā sayāno yāvatāssa vigatamiddo
Etaṃ satiṃ adhiṭṭheyya brahmametaṃ vihāramidhamāhu*

COMMENT

Adhiṭṭheyya: ‘would concentrate.’ See IGPT sv *Adhiṭṭhāna*.

VERSE 152

Not acquiescing in dogmatism, being virtuous, with perfect vision [of things according to reality], having eliminated greed for sensuous pleasures, he never comes to lie in a womb again.

*Diṭṭhiñca anupagamma sīlavā dassanena sampanno
Kāmesu vineyya gedhaṃ nahi jātu gabbhaseyyaṃ punaretī ti*

COMMENT

Diṭṭhiñca anupagamma: ‘not acquiescing in dogmatism.’ For example:

- Asserting that the Perfect One exists after death: this is acquiescence in dogmatism.

✿ *Hoti tathāgato parammaraṇā ti kho bhikkhu diṭṭhigatametaṃ* (A.4.68).

See IGPT sv *Diṭṭhi*.

COMMENT

Sampanno: ‘perfect.’ See IGPT sv *Sampanna*.

COMMENT

Dassanena sampanno: ‘with perfect vision [of things according to reality].’ We treat this as *dassanasampanno*. See comment on verse 115.

9. With Hemavata (Hemavata Sutta)

VERSE 153

[The yakkha Sātāgira:]

‘Today is the Observance Day on the fifteenth day [of the half-month]. It is a magnificent night. Come on, let’s go and see Gotama, the teacher with exalted appellatives.’

*Ajja pannaraso uposatho divyā ratti upaṭṭhitā
Anomanāmaṃ satthāraṃ handa passāma gotamaṃ*

COMMENT

Verse 153-180) This *Hemavata Sutta* records the conversation between the Buddha and two yakkhas, Hemavata and Sātāgira. It is usually clear who the speaker is. In many cases the Pāli confirms it with parenthetical text, which we follow in all cases, though we have removed the parenthetical text from our edition and instead indicate the speaker with square brackets. In the conversation with the Buddha, tradition ascribes all the questions to Hemavata, which again we follow. In seven verses, the yakkhas speak together. In the remaining four verses (163A, 163B, 176, 177) the speaker is obvious from the structure of the conversation.

COMMENT

Anomanāmaṃ satthāraṃ: ‘the teacher with exalted appellatives.’
Anomanāmaṃ is itself an exalted appellation. *Anomanāmaṃ* is a relative or attributive compound (*bahubbhīhi*), which, as an adjective, must agree in gender, number and case with the noun it qualifies (PGPL, para 550 (c). Thus it can be singular or plural in meaning: appellative or appellatives.

COMMENT

Pannaraso: ‘on the fifteenth day [of the half-month].’ Parenthesis from here: *cātuddase pannarase aṭṭhamiyā ca pakkhassa* (Vin.1.10).

VERSE 154

[The yakkha Hemavata:]

‘But is the mind of one like this favourably disposed to all beings? Are his thoughts under control in relation to what is likeable and unlikeable?’

*Kacci mano supaṇihito sabbabhūtesu tādino
Kacci iṭṭhe aniṭṭhe ca saṅkappassa vasīkatā*

VERSE 155

[Sātāgira:]

‘The mind of one like this is favourably disposed to all beings; and his thoughts are under control in relation to what is likeable and unlikeable.’

*Mano cassa supaṇihito sabbabhūtesu tādino
Atho itthe aniṭṭhe ca saṅkappassa vasīkatā*

VERSE 156

[Hemavata:]

‘Does he not take what is not given? Is he restrained in [conduct towards] living beings? Does he keep aloof from negligence [in the practice]? Does he not neglect meditation?’

*Kacci adinnaṃ nādiyati kacci pāṇesu saṃyato
Kacci ārā pamādamhā kacci jhānaṃ na riñcati*

COMMENT

Pamādamhā: ‘negligence [in the practice].’ See IGPT sv *Appamatta*.

COMMENT

Jhānaṃ: ‘meditation.’ See IGPT sv *Jhāyati*.

VERSE 157

[Sātāgira:]

‘He does not take what is not given. He is restrained in [conduct towards] living beings. He keeps aloof from negligence [in the practice]. The Buddha does not neglect meditation.’

*Na so adinnaṃ ādiyati atho pāṇesu saṃyato
Atho ārā pamādamhā buddho jhānaṃ na riñcati*

VERSE 158

[Hemavata:]

‘Does he not speak falsehood? Does he not have rough speech? Does he not speak what is untrue? Does he not speak what is frivolous?’

*Kacci musā na bhaṇati kacci na khīṇavyappatho
Kacci vebhūtiyaṃ nāha kacci samphaṃ na bhāsatī*

COMMENT

Khīṇavyappatho: ‘rough speech.’ Bodhi (re: S.1.204, note 556) follows the commentarial explanation, saying ‘rough.’ Norman concurs, but with different reasoning.

VERSE 159

[Sātāgira:]

‘He does not speak falsehood, nor does he have rough speech, and neither does he speak what is untrue. He is a wise person: he speaks what is meaningful.’

Musā ca so na bhaṇati atho na khīṇavyappatho
Atho vebhūtiyaṃ nāha mantā atthaṃ so bhāsatī

COMMENT

Atthaṃ: ‘what is meaningful.’ Here, the opposite of ‘what is frivolous.’ See IGPT sv *Attha*.

VERSE 160

[Hemavata:]

‘Is he not attached to sensuous pleasures? Is his mind free of impurity? Has he gone beyond undiscernment of reality? Has he vision as regards profound truths?’

Kacci na rajjati kāmesu kacci cittaṃ anāvilaṃ
Kacci mohaṃ atikkanto kacci dhammesu cakkhumā

COMMENT

Anāvilaṃ: ‘free of impurity.’ See IGPT sv *Āvila*.

COMMENT

Dhammesu: ‘profound truths.’ For example:

- Ending, ending: in regard to profound truths not heard before there arose in me vision, knowledge [of things according to reality], penetrative discernment, insightfulness, and illumination.

✽ *Nirodho nirodho ti kho bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko*

udapādī ti (S.2.8-9).

COMMENT

Mohaṃ: ‘undiscernment of reality.’ See IGPT sv *Moha*.

VERSE 161

[Sātāgira:]

‘He is not attached to sensuous pleasures. His mind is free of impurity. He has gone beyond undiscernment of reality. The Buddha has vision as regards profound truths.’

Na so rajjati kāmesu atho cittaṃ anāvilaṃ
Sabbamohaṃ atikkanto buddho dhammesu cakkhumā

VERSE 162

[Hemavata:]

‘Is he perfect in insightfulness into reality? Is he perfect in conduct? Are his perceptually obscuring states destroyed? Will he have no renewed states of individual existence?’

Kacci vijjāya sampanno kacci saṃsuddhacāraṇo
Kaccissa āsavā khīṇā kacci natthi punabbhavo

COMMENT

Vijjāya sampanno: ‘perfect in insightfulness into reality.’

• He is indeed the Blessed One, the Arahant, the Perfectly Enlightened One, perfect in insightfulness into reality and in conduct.

✽ *iti pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno* (S.5.199).

See IGPT sv *Avijjā* and *Sampanna*.

COMMENT

Āsavā: ‘perceptually obscuring states.’ See IGPT sv *Āsava*.

COMMENT

Punabbhavo: ‘renewed states of individual existence.’ See IGPT sv *Bhava*.

VERSE 163

[Sātāgira:]

‘He is perfect in insightfulness into reality. He is perfect in conduct. His perceptually obscuring states are all destroyed. He has no renewed states of individual existence.’

*Vijjāya-m-eva sampanno atho saṃsuddhacāraṇo
Sabbassa āsavā khīṇā natthi tassa punabbhavo*

VERSE 163A

[Hemavata:]

‘The mind of the Sage is perfect. You rightfully praise him as perfect in insightfulness into reality and in conduct of body and speech.’

*Sampannaṃ munino cittaṃ kammunā vyappathena ca
Vijjācaraṇasampannaṃ dhammato naṃ paṣaṃsasi*

COMMENT

From verse 163A onwards, the PTS numbering system deviates from other editions. But this is the system we will follow.

VERSE 163B

[Sātāgira:]

‘The mind of the Sage is perfect. You rightfully applaud one who is perfect in insightfulness into reality and in conduct of body and speech.’

*Sampannaṃ munino cittaṃ kammunā vyappathena ca
Vijjācaraṇasampannaṃ dhammato anumodasi*

COMMENT

Anumodasi: ‘applaud.’ See IGPT sv *Anumodatī*.

VERSE 164

[Hemavata and Sātāgira:]

‘The mind of the Sage is perfect. Come on, let’s go and see Gotama, who

is perfect in insightfulness into reality and in conduct of body and speech.

*Sampannaṃ munino cittaṃ kammunā vyappathena ca
Vijjācaraṇasampannaṃ handa passāma gotamaṃ*

VERSE 165

‘Come on! Let’s go and see Gotama, slender-bodied, manly, with legs [as pleasing and graceful] as an antelope’s, eating little, not self-indulgent, the Sage meditating in the forest.

*Enijaṅghaṃ kisaṃ vīraṃ appāhāraṃ alolupaṃ
Muniṃ vanasmiṃ jhāyantaṃ ehi passāma gotamaṃ*

COMMENT

Enijaṅghaṃ: ‘legs [as pleasing and graceful] as an antelope’s.’ The Lakkhaṇa Sutta explains ‘legs like an antelope’ with these words:

- He acquires legs which are pleasing and graceful
✽ *Jaṅghā manuññā labhate susaṇṭhitā* (D.3.157).

COMMENT

Alolupaṃ: ‘not self-indulgent.’ Here and in Sn.v.707, we render *lolupa* as self-indulgent where it is associated with food. In Sn.v.56 we render it as ‘free of covetousness’.

VERSE 166

‘Having approached the Great Being who lives solitarily like a lion, who is indifferent to sensuous pleasures, let us ask about freedom from Death’s snare.

*Sīhaṃvekaṇṇaṃ nāgaṃ kāmesu anapekkhinaṃ
Upasaṅkamma pucchāma maccupāsappamocanaṃ*

COMMENT

Anapekkhinaṃ: ‘indifferent.’ See IGPT sv *Apekkhā*.

VERSE 167

‘Let us ask Gotama, the proclaimer, the teacher who has gone beyond all

things, the Buddha who has left behind deeds that beget danger and unfriendliness.’

*Akkhātāraṃ pavattāraṃ sabbadhammānaṃ pāraguṃ
Buddhaṃ verabhayātītaṃ mayaṃ pucchāma gotamaṃ*

COMMENT

Pāraguṃ: ‘gone beyond.’ See IGPT sv *Pāragata*.

COMMENT

Verabhaya: ‘deeds that beget danger and unfriendliness.’ We maintain the usual word order, as found in this quote:

- Having not abandoned five deeds that beget danger and unfriendliness one is called unvirtuous, and is reborn in hell. Which five? Killing, stealing, adultery, lying, and drinking.

✿ *Pañca gahapati bhayāni verāni appahāya dussīlo iti vuccati.
Nirayañca upapajjati. Katamāni pañca: pañātīpātāṃ adinnādānaṃ
kāmesu micchācāraṃ musāvādaṃ surāmerayamajjapamādaṭṭhānaṃ*
(A.3.204).

See IGPT sv *Vera*.

VERSE 168

[Hemavata to the Blessed One:]

‘As a result of what has the world [of beings] arisen? Via what does one make its acquaintance? By grasping what does the world [of beings] [originate]? Because of grasping what does the world [of beings] suffer hardship?’

*Kismiṃ loko samuppanno kismiṃ kubbatī santhavaṃ
Kissa loko upādāya kismiṃ loko vihaññati*

COMMENT

Kismiṃ: ‘As a result of what... Via what... Because of what.’ The locative shows the cause, reason, or motive of an action (PGPL, para601).

COMMENT

Upādāya: ‘grasping... grasping.’ We translate *upādāya* twice. In other words, we link *upādāya* also to *vihaññati*. This is justified by verse 170:

Katamaṃ taṃ upādānaṃ yattha loko vihaññati.

COMMENT

Kissa loko upādāya: ‘By grasping what does the world [of beings] [originate]?’ We parenthesise *samudayati* following the *Ariyasāvaka Sutta*: *Upādāne sati bhavo hoti. Bhavo sati jāti hoti. Jātiyā sati jarāmaraṇaṃ hotī ti. So evaṃ pajānāti evaṃ ayaṃ loko samudayatī ti* (S.2.78). Norman parenthesises ‘exist’: ‘From the grasping of what [does] the world [exist]?’

COMMENT

Loko: ‘world [of beings].’ See IGPT sv *Loka*.

COMMENT

Vihaññati: ‘suffer hardship.’ See IGPT sv *Vihaññati*.

VERSE 169

[The Blessed One:]

‘As a result of the six [senses] the world [of beings] has arisen. Via the six [senses] one makes its acquaintance. Through grasping the six [sense objects] the world [of beings] [originates]. Because of grasping the six [sense objects] the world [of beings] suffers hardship.’

*Chassu loko samuppanno chassu kubbatī santhavaṃ
Channameva upādāya chassu loko vihaññati*

COMMENT

Channameva upādāya: ‘grasping the six [sense objects].’ The parenthesis stems from the *Loka Sutta*:

✿ *Katamo ca bhikkhave lokassa samudayo? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Ayaṃ kho bhikkhave lokassa samudayo* (S.2.73). Likewise for the other senses.

VERSE 170

[Hemavata:]

‘What is that grasping because of which the world [of beings] suffers hardship? Being asked about deliverance [from suffering], tell me how [the world of beings] is released from suffering.’

*Katamaṃ taṃ upādānaṃ yattha loko vihaññati
Niyyānaṃ pucchito brūhi kathaṃ dukkhā pamuccati*

COMMENT

Niyyānaṃ: ‘deliverance [from suffering].’ See IGPT sv *Niyyāna*.

VERSE 171

[The Blessed One:]

‘Five varieties of sensuous pleasure are taught in the world, with [sensuous pleasure of] the mind as sixth. Having discarded hankering for these, [the world of beings] is released from suffering.

*Pañcakāmaguṇā loka manochaṭṭhā paveditā
Ettha chandaṃ virājetvā evaṃ dukkhā pamuccati*

COMMENT

Five varieties of sensuous pleasure are taught in the world, with [sensuous pleasure of] the mind as sixth: this is the ‘ocean’. See comment on verse 173.

COMMENT

Chandaṃ: ‘hankering.’ See IGPT sv *Chanda*.

VERSE 172

‘This I tell you: This deliverance [from suffering] for the world [of beings] has been declared to you [by me] in accordance with truth. In this way [the world of beings] is released from suffering.’

*Etaṃ lokassa niyyānaṃ akkhātaṃ vo yathātathaṃ
Etaṃ vo ahamakkhāmi evaṃ dukkhā pamuccati*

VERSE 173

[Hemavata:]

‘Who in this world crosses the flood [of suffering]? Who in this world crosses the ocean [of the six sensuous objects]? Without support or hold, who does not sink in the deep?’

*Ko sūdhā tarati oghaṃ kodha tarati aṇṇavaṃ
Appatitṭhe anālambe ko gambhīre na sīdati*

COMMENT

Oghaṃ: ‘the flood [of suffering].’ See IGPT sv *Ogha*.

COMMENT

Aṇṇavaṃ: ‘the ocean [of the six sensuous objects].’ Relevant quotes are these:

- There are visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming. In the [terminology of the] Noble One’s training system this is called the ocean.

✽ *Santi bhikkhave cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmaṃpasamhitā rajanīyā ayaṃ vuccati bhikkhave ariyassa vinaye
samuddo* (S.4.158).

- There are mentally known objects known via the mental sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming. In the [terminology of the] Noble One’s training system this is called the ocean.

✽ *Santi bhikkhave manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā
kāmaṃpasamhitā rajanīyā. Ayaṃ vuccati bhikkhave ariyassa vinaye
samuddo* (S.4.158).

VERSE 174

[The Blessed One:]

‘One who is ever perfect in virtue, blessed with penetrative discernment, being inwardly collected, inwardly reflective, possessed of mindfulness, he crosses the flood [of suffering] so hard to cross.

*Sabbadā sīlasampanno paññavā susamāhito
Ajhattacintī satimā oghaṃ tarati duttaraṃ*

COMMENT

Paññavā: ‘blessed with penetrative discernment.’ See IGPT sv *Pajānāti*.

COMMENT

Ajjhattacintī: ‘inwardly reflective.’ This phrase occurs also in verse 388, which adds that ‘he should not allow his mind to stray outwardly’ (*na mano bahiddhā nicchāraye*).

VERSE 175

‘One who abstains from sensuous mental imagery, who has transcended all ties to individual existence, with spiritually fettering delight in individual existence destroyed, he does not sink in the deep.’

Virato kāmasaññāya sabbasaṃyojanātigo
Nandibhavaparikkhīṇo so gambhīre na sīdati

COMMENT

Kāmasaññāya: ‘sensuous mental imagery.’ See IGPT sv *Saññā*.

COMMENT

Sabbasaṃyojanātigo: ‘transcended all ties to individual existence.’ See IGPT sv *Samyojana*.

COMMENT

Nandi: ‘spiritually fettering delight.’ See IGPT sv *Nandi*.

VERSE 176

[Hemavata:]

‘Behold him, one of profound wisdom, one who sees the subtle meaning of the teaching, liberated from the perception of existence, liberated [from individual existence] in the sensuous plane of existence, freed [from individual existence] in every respect, a great Seer following the path of divinity.’

Gambhīrapaññaṃ nipuṇatthadassiṃ akiñcanaṃ kāmabhava asattaṃ
Taṃ passatha sabbadhi vippamuttaṃ dibbe pathe kammānaṃ mahesiṃ

COMMENT

Akiñcanaṃ: ‘liberated from the perception of existence.’ See IGPT sv *Ākiñcañña*.

COMMENT

Asattaṃ: ‘liberated [from individual existence].’ *Asatta* has this meaning also in verse 490. See IGPT sv *Saṅga*.

COMMENT

Kāma: ‘sensuous plane of existence.’ See IGPT sv *Kāma*.

COMMENT

Vippamuttaṃ: ‘freed [from individual existence].’ See IGPT sv *Mutta*.

VERSE 177

[Sātāgira:]

‘Behold him, one with exalted appellatives, one who sees the subtle meaning of the teaching, the giver of discernment, liberated [from individual existence] in the sensuous plane of existence, one who has understood the All, the one of great wisdom, the great Seer following the noble Path.’

*Anomanāmaṃ nipuṇatthadassiṃ paññādadaṃ kāmālaye asattaṃ
Taṃ passatha sabbaviduṃ sumedhaṃ ariye pathe kamamānaṃ
mahesiṃ*

COMMENT

Sabbaviduṃ: ‘one who has understood the All.’ See comment to verse 211.

COMMENT

PED says (sv *kāmālaya*) that *kāmālaya* is *kāmaloka* (i.e. the sensuous plane of existence). This is supported by the correspondence of terms in these two verses:

- liberated [from individual existence] in the sensuous plane of existence
✽ *kāmabhava asattaṃ* (Sn.v.176).
- liberated [from individual existence] in the sensuous plane of existence
✽ *kāmālaye asattaṃ* (Sn.v.177).

VERSE 178

[Hemavata and Sātāgira:]

‘How good the sight for us this day. How good the dawn. How good the sunrise, in that we have seen the Perfectly Enlightened One, the one who has crossed the flood [of suffering], the one free of perceptually obscuring states.

*Suditt̥ham vata no ajja suppabhātaṃ suhuṭṭhitaṃ
Yaṃ addasāma sambuddhaṃ oghatiṇṇamanāsavaṃ*

COMMENT

Ogha: ‘flood [of suffering].’ See IGPT sv *Ogha*.

COMMENT

Anāsavaṃ: ‘free of perceptually obscuring states.’ See IGPT sv *Āsava*.

VERSE 179

‘These thousand glorious yakkhas with psychic power all go to you for refuge. You are our incomparable teacher.

*Ime dasasatā yakkhā iddhimanto yasassino
Sabbe taṃ saraṇaṃ yanti tvaṃ no satthā anuttaro*

COMMENT

Yasassino: ‘glorious.’ See IGPT sv *Yasa*.

VERSE 180

‘We will wander from village to village and mountain to mountain venerating the Perfectly Enlightened One, and the sublime quality of the teaching.’

*Te mayaṃ vicarissāma gāmā gāmaṃ nagā nagaṃ
Namassamānā sambuddhaṃ dhammassa ca sudhammatan ti*

COMMENT

Sudhammataṃ: ‘sublime quality.’ PED (sv Su-) says ‘good nature, good character, goodness, virtue.’

10 With Āḷavaka (Āḷavaka Sutta)

PTS PAGE 31(L14-27)

Thus have I heard:

At one time the Blessed One was dwelling at Āḷavī in the residence of the yakkha Āḷavaka. Then the yakkha Āḷavaka approached the Blessed One and told him:

‘Get out, ascetic.’

‘Very well, friend,’ replied the Blessed One, and went out.

‘Go in, ascetic.’

‘Very well, friend,’ replied the Blessed One, and went in.

A second and a third time Āḷavaka said:

‘Get out, ascetic.’ ‘Go in, ascetic.’

A second and a third time the Blessed One replied

‘Very well, friend,’ and went out and in.

Evam me sutam ekam samayaṃ bhagavā āḷaviyaṃ viharati āḷavakassa yakkhassa bhavane. Atha kho āḷavako yakkho yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantam etadavoca nikkhama samaṇā ti. Sādhāvuso ti bhagavā nikkhami. Pavisa samaṇā ti. Sādhāvuso ti bhagavā pāvisi. Dutiyampi kho...pe... tatiyampi kho āḷavako yakkho bhagavantam etadavoca nikkhama samaṇā ti. Sādhāvuso ti bhagavā nikkhami. Pavisa samaṇā ti. Sādhāvuso ti bhagavā pāvisi.

PTS PAGES 31(L27)-32(L10)

Then, for a fourth time Āḷavaka told the Blessed One:

‘Get out, ascetic.’

‘I will not get out, friend. Do what you must.’

‘I will ask you a question, ascetic. If you do not answer, I will either derange your mind, or split your heart, or grab you by the feet and toss you over the Ganges.’

‘Friend, I do not see anyone in the world [of beings] with its devas,

māras, and brahmās, in the world of mankind with its ascetics and Brahmanists, its royalty and commoners who could either derange my mind or split my heart or grab me by the feet and toss me over the Ganges. Nonetheless, friend, ask whatever you wish.'

Then Āḷavaka addressed the Blessed One in verse:

*Catutthampi kho āḷavako yakkho bhagavantaṃ etadavoca nikkhama
samaṇā ti. Na khvāhaṃ āvuso nikkhamissāmi. Yaṃ te karaṇīyaṃ taṃ
karohī ti. Pañhaṃ taṃ samaṇa pucchissāmi. Sace me na vyākarissasi
cittaṃ vā te khipissāmi hadayaṃ vā te phālessāmi pādesu vā gahetvā
pāragaṅgāya khipissāmī ti. Na khvāhaṃ taṃ āvuso passāmi sadevake
loke samāraḷe sabrahmaḷe sassamaṇabrāhmaṇiyā pajāya
sadevamanussāya yo me cittaṃ vā khipeyya hadayaṃ vā phāleyya
pādesu vā gahetvā pāragaṅgāya khipeyya. Api ca tvaṃ āvuso puccha
yadākaṅkhasī ti. Atha kho āḷavako yakkho bhagavantaṃ gāthāya
ajjhabhāsi*

COMMENT

Brāhmaṇiyā: 'Brahmanists.' See IGPT sv *Brāhmaṇa*.

VERSE 181

[Āḷavaka:]

'In this world, what is a man's best property? What when well practised brings happiness? What is the most truly delicious of flavours? Living in what way do they say is the best way of life?'

*Kiṃ sūḍha vittaṃ purisassa seṭṭhaṃ kiṃ su suciṇṇaṃ sukhamāvahati
Kiṃ sū have sādutaraṃ rasānaṃ kathaṃ jīviṃ jīvitamāhu seṭṭhaṃ*

VERSE 182

[The Blessed One:]

'Faith [in the perfection of the Perfect One's enlightenment] is a man's best property in this world. The teaching when well practised brings happiness. Truth is the most truly delicious of flavours. Living with wisdom they say is the best way of life.'

Saddhīḍha vittaṃ purisassa seṭṭhaṃ dhammo suciṇṇo sukhamāvahati

Saccaṃ have sādutaraṃ rasānaṃ paññājīviṃ jīvitamāhu seṭṭhaṃ

COMMENT

Saddha: ‘Faith [in the perfection of the Perfect One’s enlightenment].’
This follows the definition of *saddhindriyaṃ*. See IGPT sv *Saddhā*.

VERSE 183

[Āḷavaka:]

‘How does one cross the flood [of suffering]? How does one cross the ocean [of the six sensuous objects]? How does one go beyond suffering? How is one purified [with respect to perceptually obscuring states]?’

Kathaṃ su tarati oghaṃ kathaṃ su tarati aṇṇavaṃ
Kathaṃ su dukkhamacceti kathaṃ su parisujjhati

COMMENT

Oghaṃ: ‘the flood [of suffering].’ See comment on verse 173.

COMMENT

Aṇṇavaṃ: ‘the ocean [of the six sensuous objects].’ See comment on verse 173.

COMMENT

How is one purified [with respect to perceptually obscuring states]? See comment on next verse.

VERSE 184

[The Blessed One:]

‘By faith [in the perfection of the Perfect One’s enlightenment] one crosses the flood [of suffering]. By diligence, one crosses the ocean [of the six sensuous objects]. With energy one goes beyond suffering. Through penetrative discernment one is purified [with respect to perceptually obscuring states].’

Saddhā tarati oghaṃ appamādena aṇṇavaṃ
Vīriyena dukkhamacceti paññāya parisujjhati

COMMENT

Appamādena: ‘by diligence, one crosses the ocean [of the six sensuous objects].’ Diligence means protecting the mind from perceptually obscuring states:

- And what is diligence [in the practice]? In this regard a bhikkhu protects the mind against perceptually obscuring states and against states associated with perceptually obscuring states.

✽ *Katamo ca bhikkhave appamādo. Idha bhikkhave bhikkhu cittaṃ rakkhati āsavesu ca sāsavesu ca dhammesu* (S.5.232).

COMMENT

Paññāya: ‘penetrative discernment.’ See IGPT sv *Pajānāti*.

COMMENT

Paññāya parisujjhati: ‘Through penetrative discernment one is purified [with respect to perceptually obscuring states].’ This accords with this quote:

- And, by seeing [reality] with penetrative discernment, his perceptually obscuring states are destroyed.

✽ *Paññāya cassa disvā āsavā parikkhīṇā honti* (M.1.477).

VERSE 185

[Ālavaka:]

‘How does one gain wisdom? How does one acquire wealth? How does one get a good reputation? How does one bind friends [to oneself]? Having passed on from this world to the world beyond, how does one not grieve?’

*Kathaṃ su labhate paññaṃ kathaṃ su vindate dhaṇaṃ
Kathaṃ su kittiṃ pappoti kathaṃ mittāni ganthati
Asmā lokā paraṃ lokaṃ kathaṃ pecca na socati*

VERSE 186

[The Blessed One:]

‘Through eagerness to listen to the teaching for realising the Untroubled, the one who is diligently applied [to the practice] and is prudent and has faith in the arahants gains wisdom.’

*Saddahāno arahataṃ dhammaṃ nibbānapattiyā
Sussūsā labhate paññaṃ appamatto vicakkhaṇo*

COMMENT

Saddahāno arahataṃ: ‘faith in the arahants.’ The same phrase occurs in this quote:

- Have faith in those arahants of noble discernment.

✽ *Saddahāno arahataṃ ariyapaññāya* (It.112).

COMMENT

Sussūsā: ‘through his eagerness to listen.’ This is a truncated instrumental, suggests Norman. The meaning is clarified by verse 383:

- O best of Buddhas, being asked, tell us what we are all eager to hear.

✽ *Tameva sabbepi sussūsamānā taṃ no vada pucchito buddhaseṭṭha* (Sn.v.383).

COMMENT

Appamatto: ‘one who is diligently applied [to the practice].’ See IGPT sv *Appamatta*.

COMMENT

Vicakkhaṇo: ‘prudent.’ See IGPT sv *Vicakkhaṇa*.

VERSE 187

‘Through doing what is appropriate, bearing the burden of it, and exerting oneself, one acquires wealth. Through integrity one gets a good reputation. Generosity binds friends [to oneself].’

*Patirūpakārī dhuravā uṭṭhātā vindate dhanam
Saccena kittiṃ pappoti dadamā mittāni ganthati*

VERSE 188

‘Integrity, righteousness, resoluteness, generosity: whatever faithful householder has these four qualities does not grieve when he passes on.

*Yassete caturo dhammā saddhassa gharamesino
Saccaṃ dhammo dhiti cāgo sa ve pecca na socati*

VERSE 189

‘But do please ask various other ascetics and Brahmanists whether there is found anything in this world greater than integrity, inward taming, generosity, and patience.

*lñgha aññepi pucchassu puthū samaṇabrāhmaṇe
Yadi saccā damā cāgā khantya bhiyyodha vijjati*

COMMENT

Brāhmaṇe: ‘Brahmanists.’ See IGPT sv *Brāhmaṇa*.

VERSE 190

[Āḷavaka:]

‘How could I possibly ask various other ascetics and Brahmanists? I know now what is useful in relation to the hereafter.

*Kathaṃ nu dāni puccheyyaṃ puthū samaṇabrāhmaṇe
Sohaṃ ajja pajānāmi yo attho samparāyiko*

COMMENT

Yo attho: ‘what is useful.’ *Attho* has the same meaning here:

- Tell me little or tell me much, but just tell me what is useful; I need only what is useful. Why should you make a great elaboration?

✽ *appaṃ vā bahuṃ vā bhāsassu atthaṃyeva me brūhi
attheneva me attho kiṃ kāhasi vyañjanaṃ bahun ti* (Vin.1.41).

VERSE 191

‘The Buddha came to stay in Āḷavi truly for my sake. Now I know where a gift is of great fruit.

*Atthāya vata me buddho vāsāyāḷavimāgamā
Yohaṃ ajja pajānāmi yattha dinnam mahapphalaṃ*

VERSE 192

‘I will wander from village to village, and city to city, venerating the

Perfectly Enlightened One, and the sublime quality of the teaching.'

So ahaṃ vicarissāmi gāmā gāmaṃ purā puram

Namassamāno sambuddhaṃ dhammassa ca sudhammatan ti

11. On Victory (Vijaya Sutta)

VERSE 193

[The Blessed One:]

Whether walking, standing, sitting, or reclining, it flexes and extends itself: this is the movement of the body.

Caraṃ vā yadi vā tiṭṭhaṃ nisinno uda vā sayam

Samiñjeti pasāreti esā kāyassa iñjanā

VERSE 194

Its bones are held together by ligaments. It has a plastering of integument and flesh. Camouflaged by skin, the body is not seen according to reality.

Aṭṭhinahārusaṃyutto tacamaṃsāvalepano

Chaviyā kāyo paṭicchanno yathābhūtaṃ na dissati

VERSE 195-196

It is full of intestines, stomach, bulging liver, bladder, heart, lungs, kidneys, spleen, snot, spittle, sweat, fat, blood, synovial fluid, bile, and grease.

Antapūro udarapūro yakapeḷassa vatthino

Hadayassa papphāsassa vakkassa pihakassa ca

Siṅghāṇikāya kheḷassa sedassa ca medassa ca

Lohitassa lasikāya pittassa ca vasāya ca

VERSE 197-198

And filth continuously flows from its nine orifices: eye-discharge from the eyes; ear-discharge from the ears; snot from the nose. With the mouth it

spews vomit, bile, and gastric mucus—simultaneously! From the [surface of the] body [flow] sweat and moisture.

*Athassa navahi sotehi asucī savati sabbadā
Akkhimhā akkhigūthako kaṇṇamhā kaṇṇagūthako*

*Singhāṇikā ca nāsato mukhena vamatekadā
Pittaṃ semhañca vamaṭi kāyamhā sedajallikā*

COMMENT

Ekadā: ‘simultaneously!’ PED: ‘once, at the same time, at one time.’

VERSE 199

And its cavernous head is stuffed with brain. The fool, led on by
uninsightfulness into reality, thinks it exquisite.

*Athassa susiraṃ sīsaṃ matthaluṅgassa pūritaṃ
Subhato naṃ maññati bālo avijjāya purakkhato*

COMMENT

Purakkhato: ‘led on by.’ See IGPT sv *Purakkhata*.

COMMENT

Avijjāya: ‘uninsightfulness into reality.’ See IGPT sv *Avijjā*.

COMMENT

Subhato: ‘exquisite.’ See IGPT sv *Subha*.

VERSE 200

But when in the charnel ground it lies discarded, dead, bloated, and
discoloured, [even] relatives are indifferent to it.

*Yadā ca so mato seti uddhumāto vinīlako
Apaviddho susānasmim anapekkhā honti ñātayo*

COMMENT

Anapekkhā: ‘indifferent.’ See IGPT sv *Apekkhā*.

VERSE 201

Dogs devour it, and jackals, wolves, and maggots. Crows feast on it, and vultures, and whatever other creatures there are.

*Khādanti naṃ suvānā ca sigālā vakā kimī
Kākā gijjhā ca khādanti ye caññe santi pāṇino*

VERSE 202

However, having heard the Buddha's word, the bhikkhu here possessed of knowledge [of things according to reality] profoundly understands [the body], for he perceives it according to reality.

*Sutvāna buddhavacanaṃ bhikkhu paññāṇavā idha
So kho naṃ parijānāti yathābhūtañhi passati*

COMMENT

Paññāṇavā: 'possessed of knowledge [of things according to reality].'
Paññāṇa=*pa*+*ñāṇa*. We accordingly treat *paññāṇa* as a synonym of *ñāṇa*. See IGPT sv *Ñāṇa*. Commentary: *paññāṇaṃ vuccati vipassanā*.

COMMENT

Parijānāti: 'profoundly understands' Profound understanding implies arahantship:

- What is profound understanding? The destruction of attachment, hatred, and undiscernment of reality.

✿ *Katamā ca bhikkhave pariññā? Yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo* (S.3.26).

VERSE 203

'As is this one, so is that one. As is that one, so is this one.' [If one understood this] one would discard fondness for the body, both internally and externally.

*Yathā idaṃ tathā etaṃ yathā etaṃ tathā idaṃ
Ajjhatañca bahiddhā ca kāye chandaṃ virājaye*

COMMENT

Yathā idaṃ tathā etaṃ: 'As is this one, so is that one.' The *Satipaṭṭhāna Sutta* (M.1.58) says one should reflect that one's own body has the same

nature and constitution as a corpse: *ayampi kho kāyo evaṃ dhammo evaṃ bhāvī etaṃ anatīto ti*

COMMENT

Chandaṃ: ‘fondness.’ See IGPT sv *Chanda*.

VERSE 204

Having discarded fondness and attachment in this world, the bhikkhu possessed of knowledge [of things according to reality] has arrived at the Deathless, inward peace, the Untroubled, the Unshakeable State.

*Chandarāgaviratto so bhikkhu paññānavā idha
Ajjhagā amataṃ santiṃ nibbānaṃ padamaccutaṃ*

COMMENT

Nibbānaṃ: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

COMMENT

Rāga: ‘attachment.’ See IGPT sv *Rāga*.

VERSE 205

This two-footed object is carried around [by oneself], foul and malodorous, full of various animal carcasses, oozing from this [orifice] and that.

*Dipādakoyaṃ asuci duggandho parihīrati
Nānākuṇapaparipūro vissavanto tato tato*

COMMENT

Dipādakoyaṃ: ‘this two-footed object.’ The -ka suffix forms certain number of nouns, which are adjectives used as substantives (PGPL, para 581).

COMMENT

Parihīrati: ‘carried around [by oneself].’ *Parihīrati* is the passive of *pariharati*, as illustrated in this quote:

- ‘If anyone carrying around [such a wretched] body were to claim to be healthy even for a moment, that would only be folly’

✽ *Yo hi gahapati imaṃ kāyaṃ pariharanto muhuttampi ārogyaṃ
paṭijāneyya kimaññaṭṭra bālyā* (S.3.1).

COMMENT

Tato tato: ‘this [orifice] and that.’ Commentary: *navahi dvārehi*.

VERSE 206

Whoever would think to be swelled-headed because of such a body, or would disparage another, what is this except not seeing it [according to reality]?

*Etādisena kāyena yo maññaṃ uṇṇametave
Paraṃ vā avajāneyya kimaññaṭṭra adassanāti*

COMMENT

Uṇṇametave: ‘swelled-headed.’ See IGPT sv *Uṇṇata*.

12. On the Sage (Muni Sutta)

VERSE 207

[The Blessed One:]

Intimate relationships breed fear. Permanent abodes breed spiritual defilement. Having neither a permanent abode nor intimate relationships are the attributes of a sage.

*Santhavāto bhayaṃ jātaṃ niketā jāyate rajo
Aniketamasanthavaṃ etaṃ ve munidassanaṃ*

COMMENT

Santhavāto: ‘Intimate relationships.’ *Santhava* ranges in meaning from intimate relationship to acquaintanceship. See verses 37, 169, 245, and 844.

COMMENT

Niketā: ‘permanent abodes.’ See IGPT sv *Niketa*.

COMMENT

Dassanaṃ: ‘attributes.’ We treat this as *nidassanaṃ*.

VERSE 208

Whoever has annihilated what has grown, would not plant [again]; nor would he bestow [the moisture of craving] on what is [capable of] growing. They call him a solitary, wandering sage. That great seer has seen the Peaceful State.

*Yo jātamucchijja na ropayeyya jāyantamassa nānuppavecche
Tamāhu ekaṃ muninaṃ carantaṃ addakkhi so santipadaṃ mahesi*

COMMENT

Yo jātamucchijja na ropayeyya: ‘annihilated what has grown, would not plant [again].’ This perhaps means not undertaking new karmically consequential conduct. See comment on verse 953.

COMMENT

Nānuppavecche: ‘not bestow [the moisture of craving].’ ‘Moisture’ (*sineha*) occurs in the next verse. Although *sineha* can mean love, as moisture *sineha* signifies craving (*taṇhā sneho*, A.1.223).

COMMENT

Jāyanta: ‘what is [capable of] growing.’ In the next verse this is called the seed (*bījaṃ*).

VERSE 209

Having reflected on the [three] fields [of conduct], having abandoned the seed [i.e. the stream of consciousness], he would not bestow upon it the moisture [of craving]. The sage seeing the end of birth and destruction, abandoning speculation, is beyond the limits of conception.

*Saṅkhāya vatthūni pahāya bījaṃ sinehamassa nānuppavecche
Sa ve muni jātikhayantadassī takkaṃ pahāya na upeti saṅkhaṃ*

COMMENT

The [three] fields of conduct: ‘*vatthūni*.’ Body, speech, and mind are called *vatthuṃ* at A.2.158.

COMMENT

Bījaṃ: ‘the seed [i.e. the stream of consciousness].’

- The stream of consciousness is the seed

✿ *viññāṇaṃ bijaṃ* (A.1.223-4).

See comment on verse 235. In the previous verse the seed was called 'what is [capable of] growing.' See IGPT sv *Viññāṇa*.

COMMENT

Na upeti saṅkhaṃ: 'is beyond the limits of conception.' See IGPT sv *Upeti* and *Saṅkhā*.

VERSE 210

Having understood all objects of attachment, and not desiring any of them, that sage, free of greed, greedless, does not strain himself, for he has reached the Far Shore.

*Aññāya sabbāni nivesanāni anikāmayam aññatarampi tesaṃ
Sa ve muni vītagedho agiddho nāyūhatī pāragato hi hoti*

COMMENT

Nivesanāni: 'objects of attachment.' See IGPT sv *Nivesana*.

COMMENT

Pāragato: 'reached the Far Shore.' See IGPT sv *Pāragata*.

COMMENT

Nāyūhatī: 'does not strain himself.' To be explained like this:

- As long as he has not gained firm ground whilst [crossing] a river, a man strains with all his limbs. But on gaining firm ground, standing on the shore, he does not strain for he has reached the far shore.

✿ *Yāva na gādham labhati nadīsu āyūhati sabbagattehi jantu
Gādhañca laddhāna thale thito so nāyūhati pāragato hi soti* (S.1.48).

VERSE 211

One who has transcended the All, understood the All, who is of great wisdom, who does not cleave to any phenomenon, who has abandoned the All, who is liberated [from perceptually obscuring states] through the destruction of craving, the wise know him as truly a sage.

Sabbābhibhum sabbavidum sumedham sabbesu dhammesu anupalittam

Sabbañjahaṃ taṇhakkhaye vimuttaṃ taṃ vāpi dhīrā muniṃ vedayanti

COMMENT

Sabbābhibhum: ‘transcended the All.’ See IGPT sv *Abhibhū*.

- And what is the All? The visual sense and visible objects, the auditory sense and audible objects, the olfactory sense and smellable objects, the gustatory sense and tasteable objects, the tactile sense and tangible objects, the mental sense and mentally known objects. This is called the All.

✽ *Kiñca bhikkhave sabbaṃ. Cakkhuñceva rūpā ca sotañca saddā ca ghāṇañca gandhā ca jivhā ca rasā ca kāyo ca phoṭṭhabbā ca mano ca dhammā ca. Idaṃ vuccati bhikkhave sabbaṃ. (S.4.15).*

COMMENT

Sabbaviduṃ: ‘understood the All.’

- What is profound understanding? The destruction of attachment, hatred, and undiscernment of reality.

✽ *Katamā ca bhikkhave pariññā? Yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo (S.3.26).*

COMMENT

Anupalittaṃ: ‘he does not cleave.’ See IGPT sv *Limpatī*.

COMMENT

Taṇhakkhaye vimuttaṃ: ‘liberated [from perceptually obscuring states] through the destruction of craving.’ Norman treats *taṇhakkhaye* as a locative (‘completely released in the destruction of craving’). We follow the more usual relationship between *taṇhā* and *vimutta*, as seen in these quotes:

- Liberation [from perceptually obscuring states] through the destruction of craving

✽ *taṇhāsaṅkhayavimuttiṃ (Ud.77)*

- Liberated [from perceptually obscuring states] through the destruction of craving,

✽ *taṇhāsaṅkhayavimutto hoti (M.1.252).*

One endowed with the power of penetrative discernment, who is [perfect in noble] observances and practices, inwardly collected, taking delight in meditation, mindful, free of bondage [to individual existence], free of remissness in practising the teaching, free of perceptually obscuring states, the wise know him as truly a sage.

*Paññābalaṃ sīlavatūpapannaṃ samāhitaṃ jhānarataṃ satimaṃ
Saṅgā pamuttaṃ akhilaṃ anāsavaṃ taṃ vāpi dhīrā muniṃ vedayanti*

COMMENT

Paññābalaṃ: ‘power of penetrative discernment.’

• Those factors that are not worthy of the Noble Ones and reckoned as such, and those that are worthy of the Noble Ones and reckoned as such have been reviewed and examined with penetrative discernment. This is called the power of penetrative discernment

✽ *ye dhammā nālamariyā nālamariyasaṅkhātā ye dhammā alamariyā
alamariyasaṅkhātā tyāssa dhammā paññāya vodiṭṭhā honti vocaritā
honti. Idaṃ vuccati bhikkhave paññābalaṃ* (A.4.363).

COMMENT

Sīlavatūpapannaṃ: ‘[perfect in noble] observances and practices.’ We take *sīlavatūpapannaṃ* as *sīlabbatasampannaṃ*. Norman translates literally ‘endowed with vows of virtuous conduct,’ which is not meaningful. Like us, the commentary considers that perfection is implied: *catupārisuddhisīlena dhutaṅgavatena ca upapannattā*. The term *sīlabbatasampanno* occurs at A.1.168 where it is linked to *muni*, which occurs here, too. For more notes, see IGPT sv *Sīlabbata*.

COMMENT

Saṅgā: ‘bondage [to individual existence].’ See IGPT sv *Saṅga*.

COMMENT

Akhilaṃ: ‘free of remissness in practising the teaching’ See IGPT sv *Khila*.

COMMENT

Anāsavaṃ: ‘free of perceptually obscuring states.’ See IGPT sv *Āsava*.

VERSE 213

The sage faring alone, diligently applied [to the practice], unshaken amidst criticism and praise; not terrified [of praise and criticism], just as a lion is not terrified of sounds; not bound [to individual existence], just as the wind is not bound by a net; untarnished [by attachment to the world of phenomena], just as the lotus is untarnished by [contact with] water: the wise know him as truly a sage.

*Ekaṃ carantaṃ muniṃ appamattaṃ nindāpaśaṃsāsu avedhamānaṃ
Sīhaṃ va saddesu asantasantaṃ vātaṃ va jālamhi asajjamānaṃ
Padumaṃ va toyena alippamānaṃ netāramaññesamanañña neyyaṃ
Taṃ vāpi dhīrā muniṃ vedayanti*

COMMENT

Norman notes the unusual length of this verse (seven pādas). He says 'pādas c-e do not seem original, but appear to have been inserted to explain *avedhamānaṃ*.' These three *pādas* are identical with 71a-c, apart from the case endings.

COMMENT

Appamattaṃ: 'diligently applied [to the practice].' See IGPT sv *Appamatta*.

COMMENT

Alippamānaṃ: 'untarnished [by attachment to the world of phenomena].' We parenthesise *lokena* in accordance with A.3.347:

- He is untarnished by [attachment to] the world [of phenomena], like the lotus is untarnished by [contact with] water.

✿ *Nūpalippati lokena toyena padumaṃ yathā* (A.3.347).

See IGPT sv *Limpatī*.

VERSE 214

Whoever when others address him with indelicate speech is [as unshakeable] as a pillar at a ford, free of attachment, with [mental] faculties well collected, the wise know him as truly a sage.

*Yo ogahaṇe thambho-r-ivābhijāyati yasmiṃ pare vācāpariyantaṃ vadanti
Taṃ vītarāgaṃ susamāhitindriyaṃ taṃ vāpi dhīrā muniṃ vedayanti*

COMMENT

Ogahaṇe thambho-r-ivābhijāyati: '[as unshakeable] as a pillar at a ford.'
Parenthesis in accordance with verse 229:

- Like a locking-post firmly embedded in the ground that is unshakeable by the winds of the four quarters

✿ *Yathindakhīlo paṭhaviṃ sito siyā catubbhi vātehi asampakampiyo* (Sn.v.229).

COMMENT

Susamāhitindriyaṃ: '[mental] faculties well collected.' See IGPT sv *Vippasannāni indriyāni*.

COMMENT

Vācāpariyantaṃ vadanti: 'address him with indelicate speech.' *Pariyanta* means limit. *Apariyanta* occurs in the definition of frivolous chatter:

- Some person speaks frivolous chatter, speaks what is untimely, speaks what is untruthful, speaks what is unbeneficial, speaks what is not in accordance with the teaching and discipline. At the wrong time, he speaks what is not worth treasuring, incongruous, indelicate, and uncondusive to spiritual well-being.

✿ *samphappalāpī kho pana hoti akālavādī abhūtavādī anattavādī adhammavādī avinayavādī anidhānavatīṃ vācaṃ bhāsītā hoti akālena anapadesaṃ apariyantavatīṃ anattasamhitāṃ* (M.3.48).

VERSE 215

Whoever is inwardly unshakeable, straight as a die, disgusted by unvirtuous conduct, inquiring into what is unvirtuous and virtuous, the wise know him as truly a sage.

Yo ve thitatto tasaraṃva ujju jigucchatī kammehi pāpakehi
Vīmaṃsamāno visamaṃ samañca taṃ vāpi dhīrā muniṃ vedayanti

COMMENT

Tasaraṃva ujju: 'straight as a die.' See comment on verse 464.

COMMENT

Visamaṃ samañca: 'what is unvirtuous and virtuous.' These words have the same meaning in verses 57 and 468, but different in verse 843.

VERSE 216

Whether he is newly ordained, middle-ranking, or an elder, whichever [bhikkhu] with ego restrained, who restrains himself [in conduct], who refrains from what is unvirtuous, who cannot be angered, nor does he anger anyone, the wise know him as truly a sage.

*Yo saṃyatatto na karoti pāpaṃ daharo ca majjho ca munī yatatto
Arosaneyyo na so roseti kañci taṃ vāpi dhīrā munim vedayanti*

COMMENT

Munī: ‘an elder.’ Bhikkhus are grouped here as *daharo*, *majjho* and *munī*, but we translate instead using the terms in the *Dantabhūmi Sutta*: *navo*, *majjhimo*, and *thero* (M.3.137). *Munī* occurs twice in this verse which is potentially confusing.

COMMENT

Yatatto: ‘ego restrained.’ See IGPT sv *Attā*.

COMMENT

Saṃyatatto: ‘restrains himself [in conduct].’ Commentary: *saṃyatatto kāyena vā vācāya vā cetasā vā hiṃsādikaṃ*.

VERSE 217

Whoever living on what is given by others, who would accept food whether the finest, or the mediocre, or the left-overs, and who would neither extol nor speak disparagingly about it, the wise know him as a sage.

*Yadaggato majjhato sesato vā piṇḍaṃ labhetha paradattūpajīvī
Nālaṃ thutuṃ nopi nipaccavādī taṃ vāpi dhīrā munim vedayanti*

COMMENT

Nālaṃ: ‘would not.’ See IGPT sv *Sabbe dhammā nālaṃ abhinivesāyā*.

VERSE 218

A sage, living the religious life, abstaining from sexual intercourse, who, though a youth, is not attached in any way, abstaining from [any form of] exuberance and from negligence [in the practice], freed [from individual

existence], the wise know him as truly a sage.

*Muniṃ carantaṃ virataṃ methunasmā yo yobbane nopanibajjhate kvaci
Madappamādā virataṃ vippamuttaṃ taṃ vāpi dhīrā muniṃ vedayanti*

COMMENT

Carantaṃ: ‘living the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Kvaci: ‘in any way.’ See IGPT sv *Kvaci*.

COMMENT

Vippamuttaṃ: ‘freed [from individual existence].’ See IGPT sv *Mutta*.

COMMENT

Mada: ‘exuberance.’ This meaning for *mada* is also seen in the reflection on almsfood:

- Properly reflecting, you should use almsfood not for fun, not for exuberance.

✽ *Paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi neva davāya na madāya*
(M.3.134).

See IGPT sv *Mada*.

VERSE 219

Having understood the world [of phenomena], realising the supreme goal, having crossed the flood [of suffering] and the ocean [of the six sensuous objects], the one of such good qualities whose spiritual shackles are destroyed, free of attachment, free of perceptually obscuring states, the wise know him as truly a sage.

*Aññāya lokaṃ paramatthadassiṃ oghaṃ samuddaṃ atitariya tādiṃ
Taṃ chinnaganthaṃ asitaṃ anāsavaṃ taṃ vāpi dhīrā muniṃ vedayanti*

COMMENT

Lokaṃ: ‘the world [of phenomena].’ See IGPT sv *Loka*. And see comment on verse 1053.

COMMENT

Oghaṃ samuddaṃ: ‘the flood [of suffering] and the ocean [of the six sensuous objects].’ See comments on verse 173.

COMMENT

Tādiṃ: ‘the one of such good qualities.’ See IGPT sv *Tādin*.

COMMENT

Ganthaṃ: ‘spiritual shackles.’ See comment on verse 347.

COMMENT

Anāsavaṃ: ‘free of perceptually obscuring states.’ See IGPT sv *Āsava*.

VERSE 220

The householder supporting a wife, and the one free of selfishness, the [bhikkhu] with noble practices, are not alike. They are far separated in both their dwellings and mode of conduct. The householder is not restrained in the slaughter of living beings. The sage is restrained. He constantly protects living beings.

Asamā ubho dūravihāravuttino gihī dāraposī amamo ca subbato
Parapāṇarodhāya gihī asaṃyato niccaṃ munī rakkhati pāṇino yato

COMMENT

Subbato: ‘one with noble practices.’ See IGPT sv *Sīlabbata*.

VERSE 221

Just as the crested [peacock] with its blue neck never reaches the speed of the goose in moving through the sky, so a householder does not equal the bhikkhu, the sage living secludedly, meditating in the forest.

Sikhī yathā nīlagīvo vihaṅgamo haṃsassa nopeti javaṃ kudācanaṃ
Evaṃ gihī nānukaroti bhikkhuno munino vivittassa vanamhi jhāyato ti

COMMENT

Vivittassa: ‘living secludedly.’ *Vivittassa* stands for *pavivittassa*. See IGPT sv *Paviveka* and *Viveka*.

The Shorter Chapter (Cūḷavagga)

1. On Precious Qualities (Ratana Sutta)

VERSE 222

[Venerable Ānanda:]

‘Whatever supernatural beings that are assembled here, whether they are earth-bound or in the sky, may all those supernatural beings be happy, and may they listen carefully to what is said.

*Yānīdha bhūtāni samāgatāni bhum māni vā yāni vā antalikkhe
Sabbeva bhūtā sumanā bhavantu athopi sakkacca suṇantu bhāsitaṃ*

COMMENT

According to the commentaries, this sutta was recited by Venerable Ānanda while walking around the city of Vesālī in order to rid it of three dangers: famine, evil spirits, and pestilence. Clues given in the sutta likewise suggest that though the Buddha composed it, it was intended as a recitation for others. The last three verses were apparently recited by Sakka, Lord of the Devas. Again, the phrasing supports this. We name the speakers accordingly.

COMMENT

Bhūtāni: ‘supernatural beings.’ This discourse is delivered, not to ‘beings,’ but to non-human supernatural beings. This is evident in verse 223, where the reciter requests the *bhūtā* to ‘cultivate [unlimited] goodwill for the human race.’

VERSE 223

‘Therefore, supernatural beings, pay attention, all of you. Cultivate [unlimited] goodwill for the human race. They bring [us] offerings day and night, so [please] diligently protect them.

*Tasmā hi bhūtā nisāmetha sabbe mettaṃ karotha mānusiya pajāya
Divā ca ratto ca haranti ye baliṃ tasmā hi ne rakkhatha appamattā*

COMMENT

Mettam: '[unlimited] goodwill.' See IGPT sv *Mettā*.

VERSE 224

'Whatever precious resources there are in this world or the next, or whatever precious and sublime quality there is in the heavens, they do not equal the [quality of the] Perfect One. This precious and sublime quality is present in the Buddha. By this truth, may there be well-being.

*Yaṃ kiñci vittaṃ idha vā huraṃ vā saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi tathāgatena idampi buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu*

COMMENT

Ratanaṃ: 'precious quality.' PED does not give this as a meaning of *ratana*, but Bodhi (at A.4.203) and Ireland (at Ud.54) call it 'precious substance.' Commentary: *yaṃkiñci cittīkataṃ mahaggaṃ atulaṃ dullabhadassanaṃ anomasattaparibhogañca tassetam adhivacanaṃ*.

VERSE 225

'The destruction [of craving], non-attachment [to originated phenomena], the Deathless, the Sublime, which the inwardly collected Sakyan sage attained to, there is nothing equal to that state. This precious and sublime quality is present in the teaching. By this truth, may there be well-being.

*Khayaṃ virāgaṃ amataṃ paṇītaṃ yadajjhagā sakyamunī samāhito
Na tena dhammena samatthi kiñci idampi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu*

COMMENT

Khayaṃ virāgaṃ amataṃ paṇītaṃ: 'The destruction [of craving], non-attachment [to originated phenomena], the Deathless, the Sublime.' These are epithets of *nibbāna* in the *Asaṅkhatasaṃyutta* (S.4.359-373), if *khaya* is regarded as *taṇhakkhaya*.

COMMENT

Virāgaṃ: 'non-attachment [to originated phenomena].' See IGPT sv *Virāga*.

VERSE 226

‘The inward collectedness which the best of Buddhas extolled as pure, the one they call ‘of immediate [fruit]’, to that inward collectedness no equal is found. This precious and sublime quality is present in the teaching. By this truth, may there be well-being.

*Yaṃ buddhaseṭṭho parivaṇṇayi sucim samādhimānantarikaññamāhu
Samādhinā tena samo na vijjati idampi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu*

COMMENT

Buddhaseṭṭho: ‘best of Buddhas.’ See comment on verse 355.

VERSE 227

‘The eight persons praised by the wise constitute four pairs. These disciples of the Sublime One are worthy of gifts. What is given to them is of great fruit. This precious and sublime quality is present in the community of disciples. By this truth, may there be well-being.

*Ye puggalā aṭṭha sataṃ pasatthā cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvaka etesu dinnāni mahapphalāni
Idampi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu*

VERSE 228

‘Those who are free of sensuous yearnings, who are totally dedicated to Gotama’s training system, through resolute resolve have attained the [supreme] attainment. Having penetrated the Deathless, having gained it free of charge, they avail themselves of inward peace. This precious and sublime quality is present in the community of disciples. By this truth, may there be well-being.

*Ye suppayuttā manasā daḥhena nikkāmino gotamasāsanamhi
Te pattipattā amataṃ vigayha laddhā mudhā nibbutiṃ bhuñjamānā
Idampi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu*

COMMENT

Sāsanamhi: ‘training system.’ See IGPT sv *Sāsana*.

COMMENT

Pattipattā: ‘attained the [supreme] attainment.’ See IGPT sv *Pattipatta*.

COMMENT

Nibbutiṃ: ‘inward peace.’ See IGPT sv *Nibbāna*.

VERSE 229

‘Like a locking-post firmly embedded in the ground that is unshakeable by the winds of the four quarters, I declare, is the [quality of a] spiritually outstanding person, who, having penetrated the [four] noble truths, sees [the nature of reality] [and is unshaken by craving]. This precious and sublime quality is present in the community of disciples. By this truth, may there be well-being.

*Yathindakhīlo paṭhaviṃ sito siyā catubbhi vātehi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi yo ariyasaccāni avecca passati
Idampi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu*

COMMENT

Passati: ‘sees [the nature of reality].’ See IGPT sv *Passati*.

COMMENT

‘[And is unshaken by craving].’ The commentary explains the unshakeability of the spiritually outstanding person with this quote:

- So, too, those ascetics or Brahmanists who discern according to reality ‘This is suffering.’.. do not look up at the face of some or other ascetic or Brahmanist, thinking: “This worthy is surely one who in knowing, discerns according to reality; who in seeing, perceives according to reality.” For what reason? Because they have fully realised the four noble truths.

❖ *Te nāññassa samaṇassa vā brāhmaṇassa vā mukhaṃ olokenti ayaṃ nūna bhavaṃ jānaṃ jānā ti passaṃ passatī ti taṃ kissa hetu? Sudiṭṭhattā bhikkhave catunnaṃ ariyasaccānaṃ* (S.5.444).

We take this to mean that the arahant is free of the notion “I am” not just in relation to himself, but outwardly as well.

- *So tena na samaṇo ti maññatī ti so khīṇāsavo tena saccena ahaṃ samaṇo ti taṃhāmānadiṭṭhīhi na maññati*. Commentary to A.2.176

The link between “I am” and unsteadiness is well established in the

suttas:

- The notion “I am” is a matter of spiritual instability
Asmī ti bhikkhave iñjitametaṃ (S.4.202-3).

VERSE 230

‘Those who clearly understand the noble truths so well explained by the one of profound wisdom, even if they are very negligent they will not take an eighth [human] existence. This precious and sublime quality is present in the community of disciples. By this truth, may there be well-being.

*Ye ariyasaccāni vibhāvayanti gambhīrapaññaena sudesitāni
Kiñcāpi te honti bhusaṃ pamattā na te bhavaṃ aṭṭhamamādiyanti
Idampi saṅghe ratanaṃ pañītaṃ etena saccena suvatthi hotu*

COMMENT

Na te bhavaṃ aṭṭhamamādiyanti: ‘they will not take an eighth [human] existence.’ The Buddha said if Venerable Ānanda did not attain arahantship, then he would be Lord of the Devas seven times, and the king of Jambudīpa for seven times (A.1.228). Thus ‘not take an eighth existence’ means no more existences beyond the seventh human existence. Deva rebirths do not count.

VERSE 231

‘Simultaneous with his attainment of vision [of things according to reality] three things are abandoned: the view of personal identity, doubt [about the excellence of the teaching], and whatever [adherence to] observances and practices there may be. He is also [forever] freed from the four states of misery, and becomes incapable of committing the six great offences. This precious and sublime quality is present in the community of disciples. By this truth, may there be well-being.

*Sahāvassa dassanasampadāya tayassu dhammā jahitā bhavanti
Sakkāyadiṭṭhi vicikicchitañca sīlabbataṃ vāpi yadatthi kiñci
Catūhapāyehi ca vippamutto cha cābhiṭhānāni abhabbo kātuṃ
Idampi saṅghe ratanaṃ pañītaṃ etena saccena suvatthi hotu*

COMMENT

Dassana: ‘vision [of things according to reality].’ See IGPT sv *Dassana*.

COMMENT

Vicikicchitañca: ‘doubt [about the excellence of the teaching].’ See IGPT sv *Vickiccha*.

COMMENT

Sīlabbataṃ vāpi yadatthi kiñci: ‘whatever [adherence to] observances and practices there may be.’ The three ties to individual existence abandoned at stream-entry are *sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso* (M.1.9). *Sīlabbataṃ* stands for *sīlabbataparāmāso*, an abbreviation that occurs also in verses 900 and 1082.

COMMENT

Catūhapāyehi ca vipbamutto: [forever] freed from the four states of misery. Commentary: *nirayatiracchānapettivisayaasurakāyā*. Other suttas say that only three states of misery are abandoned before stream-entry, by the faith follower (*saddhānusārī*) and the teachings follower (*dhammānusārī*), saying that:

- He is incapable of doing any deed for which he might be reborn in hell, the animal realm, or the sphere of ghosts;

✿ *abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchānayaṇiṃ vā pettivisayaṃ vā upapajjeyya* (S.3.226).

Four states are given in the *Aggi Sutta*: *nirayaṃ tiracchānañca yoniyo asuraṃ pettivisayaṃ* (It.92-93).

COMMENT

Cha cābhiṭṭhānāni abhabbo kātuṃ: ‘becomes incapable of committing the six great offences.’ This is maybe justified. The *Tatiya Abhabbatṭhāna Sutta* (A.3.439) lists six states of incapability (*cha abhabbatṭhānāni*), five of which could be called offences. The sixth is the incapability of acknowledging another teacher (*aññaṃ satthāraṃ uddisitum*).

VERSE 232

‘Although he may do an unvirtuous deed by body, speech, or mind, he is incapable of hiding it. This incapability is said to belong to one who has seen the [Peaceful] State. This precious and sublime quality is present in

the community of disciples. By this truth, may there be well-being.

*Kiñcāpi so kammaṃ karoti pāpakaṃ kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya abhabbatā diṭṭhapadassa vuttā
Idampi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu*

COMMENT

Diṭṭhapadassa: ‘one who has seen the [Peaceful] State.’ By comparison:

- He has seen the Peaceful State
❀ *addakkhi so santipadaṃ* (Sn.v.208).

VERSE 233

‘Like a forest grove covered in blossom in the heat of the first month of the hot season, is the excellent teaching that he has explained, leading to the Untroubled, and which is for [man’s] highest welfare. This precious and sublime quality is present in the Buddha. By this truth, may there be well-being.

*Vanappagumbe yathā phussitagge gimhānamāse paṭhamasmiṃ gimhe
Tathūpamaṃ dhammavaraṃ adesayī nibbānaḡāmiṃ paramaṃ hitāya
Idampi buddhe ratanaṃ paṇītaṃ etena saccena suvatthi hotu*

VERSE 234

‘The Excellent One is unsurpassed. Knowing what is excellent, giving what is excellent, and bringing what is excellent, he explained the excellent teaching. This precious and sublime quality is present in the Buddha. By this truth, may there be well-being.

*Varo varaññū varado varāharo anuttaro dhammavaraṃ adesayī
Idampi buddhe ratanaṃ paṇītaṃ etena saccena suvatthi hotu*

VERSE 235

‘Previous [karmically consequential deeds] are nullified, and no new [karmically consequential conduct] is arisen. Those whose minds are unattached to future individual existence, their streams of consciousness have been destroyed, and they have no aspiration for [spiritual] growth. The wise are free of fieriness, just like this [extinguished] lamp. This

precious and sublime quality is present in the community of disciples. By this truth, may there be well-being.'

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ virattacittā āyatike bhavasmiṃ

Te khīṇabījā avirūhacchandā nibbanti dhīrā yathāyampadīpo Idampi saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu

COMMENT

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ: 'Previous [karmically consequential deeds] are nullified, and no new [karmically consequential conduct] is arisen.' Karmically consequential deeds are nullified by experiencing their karmic consequence, a process described in these quotes:

- 'I declare that there can be no nullification of karmically consequential deeds which have been intentionally undertaken and karmically accumulated without experiencing [their karmic consequences], either in this life, or on rebirth, or in some other subsequent [existence].'

✽ *Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā vyantībhāvaṃ vadāmi. Tañca kho diṭṭhe vā dhamme upapajje vā apare vā pariyāye* (A.5.292).

- Previous karmically consequential conduct is nullified by the gradual experience [of its consequences]

✽ *purāṇaṇca kammaṃ phussa phussa vyantīkaroti* (A.2.198).

Also see comment on verse 953.

COMMENT

Khīṇabījā: 'their streams of consciousness have been destroyed.' We translate *bījā* as 'streams of consciousness' for the following reasons. In these quotes note that *khīṇabījā* is equivalent to *viññāṇaṃ uparujjhati* and *viññāṇanirodhā*:

- 1) The suttas say 'the stream of consciousness is the seed'

✽ *viññāṇaṃ bijaṃ* (A.1.223-4).

- 2) In the context of *paṭiccasamuppāda*, we call *viññāṇa* the 'stream of consciousness.' This *viññāṇa* arises in the mother's womb and supports the development of *nāmarūpaṃ*:

• If a stream of consciousness did not arise in the womb, would immaterial-factors-and-bodily-form develop there? No, bhante.

✿ *viññāṇaṃ hi ānanda mātukucchismiṃ na okkamissatha api nu kho nāmarūpaṃ mātukucchismiṃ samuccissathā ti? No hetam bhante* (D.2.63).

3) At death, this same *viññāṇa* finds a new place to establish itself (*viññāṇaṃ patitthitan ti*, S.1.122), and can be named after the individual it used to be, for example:

• The stream of consciousness of the noble young man Godhika

✿ *godhikassa kulaputtassa viññāṇaṃ* (S.1.122).

4) In arahants, because there is no rebirth, their *viññāṇa* is not established anywhere (*appatitthitena viññāṇena parinibbuto ti*). Their *viññāṇa* has been demolished (*viññāṇaṃ uparujjhatī ti* Sn.v.1111).

5) Arahants have no stream of consciousness because they are free of karmically consequential deeds:

—What do you think, bhikkhus: can a bhikkhu whose āsavas are destroyed, undertake a karmically consequential deed that is meritorious, demeritorious, or karmically neutral?

✿ *Tam kiṃ maññatha bhikkhave api nu kho khīṇāsavo bhikkhu puññābhisaṅkhāraṃ vā abhisaṅkhareyya apuññābhisaṅkhāraṃ vā abhisaṅkhareyya āneñjābhisaṅkhāraṃ vā abhisaṅkhareyyā ti.*

—No, bhante.

When there are utterly no karmically consequential deeds, with the ending of karmically consequential deeds, would the stream of consciousness be discerned?

✿ *Sabbaso vā pana saṅkhāresu asati saṅkhāranirodhā api nu kho viññāṇaṃ paññāyethā ti?*

—No, bhante.

—When there is utterly no stream of consciousness, with the ending of the stream of consciousness, would immaterial-factors-and-bodily-form be discerned?

✿ *Sabbaso vā pana viññāṇe asati viññāṇanirodhā api nu kho nāmarūpaṃ paññāyethā ti?*

—No, bhante (S.2.83).

For further notes, see IGPT sv *Viññāṇa*.

COMMENT

Avirūḥhicchandā: ‘they have no aspiration for [spiritual] growth.’ ‘Spiritual growth’ is implied in this quote:

‘Apparently I am unable to grow in this teaching and training system.’

✽ *avirūḥhidhammo kirāhaṃ imasmiṃ dhammavinaye ti* (Vin.1.87).

VERSE 236

[Sakka, Lord of the Devas:]

‘Whatever supernatural beings that are assembled here, whether they are earth-bound or in the sky, let us venerate the Buddha, the Perfect One, who is venerated by devas and men. May there be well-being.

*Yānīdha bhūtāni samāgatāni bhum māni vā yāni vā antalikkhe
Tathāgataṃ devamanussapūjitaṃ buddhaṃ namassāma suvatthi hotu*

VERSE 237

‘Whatever supernatural beings that are assembled here, whether they are earth-bound or in the sky, let us venerate the teaching and the Perfect One, who is venerated by devas and men. May there be well-being.

*Yānīdha bhūtāni samāgatāni bhum māni vā yāni vā antalikkhe
Tathāgataṃ devamanussapūjitaṃ dhammaṃ namassāma suvatthi hotu*

VERSE 238

‘Whatever supernatural beings that are assembled here, whether they are earth-bound or in the sky, let us venerate the community of disciples and the Perfect One, who is venerated by devas and men. May there be well-being.’

*Yānīdha bhūtāni samāgatāni bhum māni vā yāni vā antalikkhe
Tathāgataṃ devamanussapūjitaṃ saṅghaṃ namassāma suvatthi hotū ti*

2. On What is Rotten (Āmagandha Sutta)

VERSE 239

[The brahman Tissa admonishes the Blessed One Kassapa:]

‘Consuming millet, plants, beans, vegetables, roots, and creepers that are righteously gotten, good people do not tell lies out of desire for sensuous pleasure.

*Sāmākaciṅgūlakacīnakāni ca pattapphalam mūlaphalam gavipphalam
Dhammena laddham satamasamānā na kāmakāmā alikaṃ bhaṇanti*

VERSE 240

‘In enjoying excellent food, nicely made, nicely prepared, offered and presented by others, one consumes what is rotten, Kassapa.

*Yadasnamāno sukataṃ suniṭṭhitaṃ parehi dinnam payataṃ paṇitaṃ
Sālīnamannaṃ paribhuñjamāno so bhuñjati kassapa āmagandham*

VERSE 241

“‘What is rotten is not allowed to me.’” thus you speak, O Brahmā’s offspring, while enjoying excellent food, together with nicely prepared bird flesh. I question you on this matter, Kassapa: What flavour is your rotten food?’

*Na āmagandho mama kappatī ti icceva tvaṃ bhāsasi brahmabandhu
Sālīnamannaṃ paribhuñjamāno sakuntamaṃsehi susaṅkhatehi
Pucchāmi taṃ kassapa etamatthaṃ kathaṃ pakāro tava āmagandho*

COMMENT

Na āmagandho mama kappatī: ‘What is rotten is not allowed to me.’ To make sense of this conversation, the meanings of *āma* and *āmagandha* need unravelling:

- 1) *Āma* means ‘raw’ or ‘uncooked’.
- 2) *Āmagandha* therefore means ‘the smell of what is raw or rotten.’ PED calls it ‘verminous odour, a smell attributed in particular to rotting corpses.’
- 3) But *āmagandho* apparently means ‘raw flesh,’ because Kassapa had said, ‘Raw flesh is not allowed to me’ (*Na āmagandho mama kappatī ti*,

verse 241). So *āmagandho* is equivalent to *āmakamaṃsa*:

- The ascetic Gotama refrains from accepting raw flesh.

✽ *Āmakamaṃsapatiggahaṇā paṭivirato samaṇo gotamo* (D.1.5).

4) *Āmagandha* according to Tissa's definition means:

a) excellent food, nicely made, nicely prepared': verse 240.

b) cooked bird flesh: verse 241.

Thus, according to Tissa's definition, Kassapa's claim that he does not eat *āmagandha* is untrue.

5) *Āmagandha* means 'what is rotten':

- Killing, slaughter, wounding, imprisoning, theft, lying, cheating, deception, fraud, adultery: what is rotten is this, not the eating of meat.

✽ *Pāṇātipāto vadhachedabandhanaṃ theyyaṃ musāvādo nikati vañcanāni*

Ajjhenakujjaṃ paradārasevanā esāmagandho na hi maṃsabhojanaṃ
(Sn.v.242).

6) *Āmagandha* means 'inward rottenness,' and *nirāmagandho* (see verses 251 and 252) means 'free of inward rottenness.' For example:

'Ill will is the 'inward rottenness'

✽ *Vyāpādo āmagandho* (A.1.280).

VERSE 242

[The Blessed One Kassapa:]

'Killing, slaughter, wounding, imprisoning, theft, lying, cheating, deception, fraud, adultery: what is rotten is this, not the eating of meat.

Pāṇātipāto vadhachedabandhanaṃ theyyaṃ musāvādo nikati vañcanāni
Ajjhenakujjaṃ paradārasevanā esāmagandho na hi maṃsabhojanaṃ

VERSE 243

'Those in this world who are unrestrained in respect of sensuous pleasures, greedy for flavours, with foul living habits, who hold the view of denial which is wrongful and has unfortunate consequences: what is rotten is this, not the eating of meat.

*Ye idha kāmesu asaṃyatā janā rasesu giddhā asucikaṃmissitā
Natthikadiṭṭhī visamā durannayā esāmagandho na hi maṃsabhojanaṃ*

COMMENT

Natthikadiṭṭhī: ‘who hold the view of denial.’ *Natthikavādo ti* is defined as holding this view:

- There is no merit in giving, donating and offering; no fruits or results of good and bad deeds; no this world, no hereafter; no duties to parents; no spontaneously arisen beings; no ascetics and Brahmanists conducting and applying themselves rightly in the world who, having realised this world and the hereafter for themselves through transcendent insight make them known to others (M.1.403).

COMMENT

Durannayā: ‘has unfortunate consequences’ *Durannayā* stands for *dur-anvaya* (says PED). The *Apaṇṇaka Sutta* says that for one who holds the view of denial, ‘if there is a world beyond, then he will be reborn in the plane of sub-human existence, in the plane of misery, in the plane of damnation, or in hell (*apāyaṃ duggatiṃ vinīpātaṃ nirayaṃ upapajjissati*, M.1.403). This is *durannayā* in its negative sense (cf. ‘hard to emulate,’ verse 251).

VERSE 244

‘Those who are harsh, cruel, backbiting, treacherous, pitiless, arrogant, uncharitable, not offering [anything] to anyone: what is rotten is this, not the eating of meat.

*Ye lūkhasā dāruṇā piṭṭhimaṃsikā mittadduno nikkaruṇātimānino
Adānasīlā na ca denti kassaci esāmagandho na hi maṃsabhojanaṃ*

COMMENT

Na ca denti kassaci: ‘not offering [anything] to anyone.’ Commentary: *kassaci kiñci na denti*.

VERSE 245

‘Anger, exuberance, obstinacy, hostility, deceit, envy, bombast, conceit, arrogance, intimacy with bad people: what is rotten is this, not the eating

of meat.

*Kodho mado thambho paccupaṭṭhāpanā ca māyā usūyā
bhassasamussayo ca
Mānātimāno ca asabbhi santhavo esāmagandho na hi maṃsabhojanaṃ*

COMMENT

Mado: ‘exuberance.’ See IGPT sv *Mada*.

VERSE 246

‘Those in this world who are unvirtuous, debt-repudiators, slanderers, business fraudsters, double dealers, scoundrels, and evil-doers: what is rotten is this, not the eating of meat.

*Ye pāpasīlā iṇaghātasūcakā vohārakūṭā idha pāṭirūpikā
Narādhamā yedha karonti kibbisaṃ esāmagandho na hi
maṃsabhojanaṃ*

VERSE 247

‘Those in this world who are unrestrained in [the harming of] living beings, stealing their possessions, intent on injury, unvirtuous, ferocious, harsh, disrespectful: what is rotten is this, not the eating of meat.

*Ye idha pāṇesu asaṃyatā janā paresamādāya vihesamuyyutā
Dussīlaluddā pharusā anādarā esāmagandho na hi maṃsabhojanaṃ*

VERSE 248

‘Those beings who are very greedy, violent, destructive, ever intent [on injury], who, having passed on go to darkness, falling headlong into hell: what is rotten is this, not the eating of meat.

*Ete sugiddhā viruddhātipātino niccuyyutā pecca tamaṃ vajanti ye
Patanti sattā nirayaṃ avaṃsirā esāmagandho na hi maṃsabhojanaṃ*

VERSE 249

‘Neither [the eating of] fish and flesh, nor fasting, nor nakedness, nor shavenheadedness, nor matted hair, nor the practice of uncleanness,

nor garments of animal hide, nor fire veneration, nor the undertaking of the many austerities in the world aimed at immortality, nor [chanting] sacred texts, nor oblations, nor the performance of sacrifices at the right times, will purify a mortal who has not overcome his unsureness [about the excellence of the teaching].

*Na macchamaṃsaṃ na anāsakattaṃ na naggiyaṃ na muṇḍiyaṃ
jaṭājallaṃ
Kharājīnāni nāggihuttassupasevanā ye vāpi loke amarā bahū tapā
Mantāhutī yañña-m-utūpasevanā sodhenti maccaṃ avitiṇṇakaṅkhaṃ*

COMMENT

Macchamaṃsaṃ: '[the eating of] fish and flesh.' This is illustrated by the naked ascetic called Kaḷāramuṭṭhaka who undertook this practice:

- For the rest of my life I will subsist on liquor and meat, abstaining from boiled rice and junket;

✽ *Yāvajīvaṃ surāmaṃseneva yāpeyyaṃ na odanakummāsaṃ
bhuñjeyyaṃ* (D.3.9).

COMMENT

Jallaṃ: 'the practice of uncleanness.' Compare:

- It never occurred to me: 'I should rub this dust and dirt off with my hand.'

✽ *na evaṃ hoti ahovatāhaṃ imaṃ rajojallaṃ pāṇinā parimajjeyyaṃ*
(M.1.78).

COMMENT

Avitiṇṇakaṅkhaṃ: 'not overcome his unsureness [about the excellence of the teaching].' See IGPT sv *Viccikicchā*.

VERSE 250

'One should live the religious life with sense portals guarded [by mindfulness], with sense faculties conquered, established in righteousness, taking delight in straightforwardness and mildness. A wise person who has overcome the bonds [to individual existence], who has abandoned all suffering, does not cleave to what is seen, heard, [sensed, or cognised].'

*Sotesu gutto vijitindriyo care dhamme thito ajjavamaddave rato
Saṅgātigo sabbadukkhappahīno na limpati diṭṭhasutesu dhīro*

COMMENT

Sotesu gutto: ‘sense portals guarded [by mindfulness].’ *Sotesu* is likely used for metrical reasons, standing for *indriyesu*. Commentary: *sotesū ti chasu indriyesu*.

COMMENT

Vijitindriyo: ‘sense faculties conquered.’ A comparable term is the six mastered senses (*cha abhibhāyatanāni*), which is defined like this:

- In this regard, when a bhikkhu sees a visible object via the visual sense, and there does not arise in him unvirtuous, spiritually unwholesome memories and thoughts conducive to psychological bondage, the bhikkhu should understand that: ‘This sense has been mastered.’ For this has been called a mastered sense by the Blessed One.

❀ *Idha bhikkhave bhikkhuno cakkhunā rūpaṃ disvā nūppajjanti pāpakā akusalā sarasaṅkappā saṃyojanīyā. Veditabbametaṃ bhikkhave bhikkhunā abhibhūtametaṃ āyatanaṃ abhibhāyatanam etaṃ vuttaṃ bhagavatā ti* (S.4.77).

COMMENT

Care: ‘One should live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Dhamme thito: ‘established in righteousness.’ See IGPT sv *Dhamma*. *Dhammaṭṭho* is associated with ‘being possessed of the supreme goal’ (*atthavā*, Th.v.740).

COMMENT

Saṅgātigo: ‘overcome the bonds [to individual existence].’ See IGPT sv *Saṅga*.

COMMENT

Na limpati: ‘does not cleave to.’ See IGPT sv *Limpatī*.

COMMENT

Diṭṭhasutesu: ‘what is seen, heard, [sensed, or cognised].’ See comment

on verse 778.

VERSE 251

Thus the Blessed One explained the matter again and again [in different ways]. The Sage, the one who is free of inward rottenness, free of attachment, and who is hard to emulate, explained the matter with beautiful verses, and [the brahman Tissa], master of the sacred texts, understood it.

*Iccetamatthaṃ bhagavā punappunaṃ akkhāsi naṃ vedayi mantapāragū
Citrāhi gāthāhi munī pakāsayi nirāmagandho asito durannayo*

COMMENT

Nirāmagandho: ‘free of inward rottenness.’ *Nirāmagandho* should be compared to *anirāmagandhā* in the *Mahāgovinda Sutta* (D.2.243):

- Anger, lying, cheating, injuring, miserliness, arrogance, envy, desire, selfishness, tormenting others, greed, hatred, exuberance, undiscernment of reality: tethered to these, one is not free of inward rottenness. One is bound for [rebirth in] the plane of sub-human existence, barred from the brahmā world.

✽ *kodho mosavajjaṃ nikati ca dubbho kadariyatā atimāno usuyyā
Icchā vivicchā parahethanā ca lobho ca doso ca mado ca moho.
Etesu yuttā anirāmagandhā apāyikā nivutabrahmalokāti* (D.2.243).

COMMENT

Durannayo: ‘who is hard to emulate.’ This is in accordance with the *Maccharī Sutta*, where a deva said:

- Bad people do not emulate good people, who give and do what is hard to give and do. The practice of good people is hard to emulate.

✽ *Duddadaṃ dadamānānaṃ dukkaraṃ kamma kubbataṃ
Asanto nānukubbanti sataṃ dhammo durannayo* (S.1.10).

VERSE 252

Having heard the Buddha’s well-spoken words, being freed from inward rottenness, having dispelled all suffering, with humility he venerated the Perfect One, and immediately chose to go forth [into the ascetic life].

*Sutvāna buddhassa subhāsitaṃ padaṃ nirāmagandhaṃ
sabbadukkhappaṇḍanaṃ
Nīcamano vandi tathāgatassa tattheva pabbajjamarocayitthāti*

3. On Scruples (Hiri Sutta)

VERSE 253

[The Blessed One:]

If, overcoming or disregarding his scruples, someone says ‘I am your friend,’ but does not undertake tasks he could feasibly [help you with], he is to be recognized as ‘Not my [friend at all]’.

*Hiriṃ tarantaṃ vijigucchamānaṃ sakhāhamasmi iti bhāsamānaṃ
Sayhāni kammāni anādiyantaṃ neso mamanti iti naṃ vijaññā*

COMMENT

Vijigucchamānaṃ: ‘disregarding.’ Norman calls *vijigucchamānaṃ* ‘loathing,’ but this does not fit the context.

VERSE 254

He whose conversation amongst friends is endearing but who lacks conformable deeds, the wise know to be one who talks but does not act [accordingly].

*Ananvayaṃ piyaṃ vācaṃ yo mittesu pakubbati
Akarontaṃ bhāsamānaṃ parijānanti paṇḍitā*

VERSE 255

He is no friend at all, who, anticipating conflict, is always diligently looking for your weak spots. But one from whom one cannot be divided by others, with whom one can relax like a son on [his father’s] chest, he is truly a friend.

*Na so mitto yo sadā appamatto bhedāsaṅkī randhamevānupassī
Yasmiñca seti urasīva putto sa ve mitto yo parehi abhejjo*

VERSE 256

While discharging one's human responsibility, which is of great fruit and benefit, one is developing the basis for the gladness and happiness which brings praise.

*Pāmujjakaraṇaṃ thānaṃ paṣaṃsāvahanaṃ sukhaṃ
Phalānisaṃso bhāveti vahanāto porisaṃ dhuraṃ*

VERSE 257

Having tasted the deliciousness of physical seclusion and of inward peace, and the delectableness of rapture that is righteous, one becomes free of suffering, and free of unvirtuousness.

*Pavivekaraṣaṃ pitvā rasaṃ upasaṃsa ca
Niddaro hoti nippāpo dhammapīṭiraṣaṃ pivaṇ ti*

COMMENT

Paviveka: 'physical seclusion.' See IGPT sv *Paviveka*.

COMMENT

Niddaro: 'free of suffering.' See IGPT sv *Daratha*.

COMMENT

Nippāpo: 'free of unvirtuousness.' See IGPT sv *Pāpaka*.

4. On What is Supremely Auspicious (Maṅgala Sutta)

PTS PAGE 46(L11-18)

Thus have I heard:

At one time the Blessed One was dwelling in Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Monastery. Then, with the waning of the night a certain deity of great splendour, illuminating all of Jeta's Grove, approached the Blessed One, venerated him, and stood at a respectful distance.

Standing thus, he addressed the Blessed One in verse:

*Evaṃ me sutāṃ ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiya
abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā
tenupasaṅkami upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ
aṭṭhāsi. Ekamantaṃ thitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi*

VERSE 258

[Deity:]

‘Many devas and men looking for safety have thought about things that are supremely auspicious. Tell me what is supremely auspicious.’

*Bahū devā manussā ca maṅgalāni acintayum
Ākaṅkhamānā sotthānaṃ brūhi maṅgalamuttamaṃ*

VERSE 259

[The Blessed One:]

‘Associating not with fools, but with the wise; and honouring those worthy of honour: this is supremely auspicious.’

*Asevanā ca bālānaṃ paṇḍitānañca sevanā
Pūjā ca pūjanīyānaṃ etaṃ maṅgalamuttamaṃ*

VERSE 260

‘Living in a suitable locality having previously performed meritorious deeds, and having a rightly directed disposition: this is supremely auspicious.’

*Patirūpadesavāso ca pubbe ca katapuññatā
Attasammāpaṇidhi ca etaṃ maṅgalamuttamaṃ*

COMMENT

Attasammāpaṇidhi: ‘a rightly directed disposition.’ This likely means being applied to the abandoning of spiritually unwholesome factors and the undertaking of spiritually wholesome factors, for two reasons:

1) The commentary explains *attasammāpaṇidhi* as: *saddhādīsu patiṭṭhāpanaṃ*.

2) *Saddha* implies the development of spiritually wholesome factors:

- It is indeed to be expected, bhante, that a noble disciple who has faith [in the perfection of the Perfect One’s enlightenment] will dwell energetically applied to the abandoning of spiritually unwholesome

factors and the undertaking of spiritually wholesome factors.

✽ *saddhassa hi bhante ariyasāvakassa etaṃ pāṭikaṅkhaṃ yaṃ
āradbhaviriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ
dhammānaṃ upasampadāya* (S.5.225).

3) A rightly directed mind is the cause and reason for the undertaking and existence of meritorious conduct.

✽ *sammāpaṇihitaṃ kho mahāli cittaṃ hetu sammāpaṇihitaṃ cittaṃ
paccayo kalyāṇassa kammaṃ kiriyāya kalyāṇassa kammaṃ pavattiyā*
(A.5.87).

VERSE 261

‘Being one of great learning, being well-trained in a craft and in the code of discipline, and having well-spoken speech: this is supremely auspicious.

*Bāhusaccañca sippañca vinayo ca susikkhito
Subhāsītā ca yā vācā etaṃ maṅgalamuttamaṃ*

VERSE 262

‘Supporting one’s parents, nurturing one’s wife and children, and having an occupation which is peaceful: this is supremely auspicious.

*Mātāpitu upatṭhānaṃ puttadārassa saṅgaho
Anākulā ca kammantā etaṃ maṅgalamuttamaṃ*

COMMENT

Anākulā: ‘peaceful.’ PED (sv *Ākula*) says ‘entangled, confused, upset, twisted, bewildered.’

• I will find delight there on the peaceful mountain.

✽ *Anākule tattha nage ramissaṃ* (Th.v.1144).

VERSE 263

‘Generosity, living a life of righteousness, assisting one’s relatives, and being virtuous in conduct: this is supremely auspicious.

Dānañca dhammacariyā ca ñātakānañca saṅgaho

Anavajjāni kammāni etaṃ maṅgalamuttamaṃ

VERSE 264

‘Shunning and spurning what is unvirtuous, abstaining from intoxicating drink, and being diligent in [doing] what is righteous: this is supremely auspicious.

*Āratī viratī pāpā majjapānā ca saṃyamo
Appamādo ca dhammesu etaṃ maṅgalamuttamaṃ*

VERSE 265

‘Respect, mildness, contentment, gratitude, and timely listening to the teaching: this is supremely auspicious.

*Gāravo ca nivāto ca santuṭṭhi ca kataññutā
Kālena dhammasavaṇaṃ etaṃ maṅgalamuttamaṃ*

VERSE 266

‘Patience, meekness when being admonished, the timely visiting of ascetics, and discussing the teaching: this is supremely auspicious.

*Khanti ca sovacassatā samaṇānañca dassanaṃ
Kālena dhammasākacchā etaṃ maṅgalamuttamaṃ*

VERSE 267

‘Austerity; the practice of celibacy; insight into the noble truths; the realisation of the Untroubled: this is supremely auspicious.

*Tapo ca brahmacariyañca ariyasaccāna dassanaṃ
Nibbānasacchikiriya ca etaṃ maṅgalamuttamaṃ*

COMMENT

Brahmacariyañca: ‘the practice of celibacy.’ The context of austerity makes this meaning likely. It is also the only way that *brahmacariya* forms an action noun. For ‘religious life’ to become an action noun, it is usually paired with an action noun. For example: *Carato ca te brahmacariyaṃ* (‘By living the religious life,’ Sn.v.428). See IGPT sv *Brahmacariya*.

VERSE 268

‘One whose mind does not tremble when touched by the [eight] worldly conditions, being free of grief and spiritual defilement, and who has reached safety from [the danger of] bondage [to individual existence]: this is supremely auspicious.

*Phuṭṭhassa lokadhammehi cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ etaṃ maṅgalamuttamaṃ*

COMMENT

Khemaṃ: ‘who has reached safety from [the danger of] bondage [to individual existence].’ We take this as *Yogakkhema*. Commentary: *catūhi ca yogehi khemattā khemaṃ*. See IGPT sv *Yogakkhema*.

VERSE 269

‘Having cultivated such things, those who are everywhere undefeated [by Māra’s army] go everywhere in safety: this for them is supremely auspicious.’

*Etādisāni katvāna sabbatthamaparājitā
Sabbattha sotthiṃ gacchanti taṃ tesaṃ maṅgalamuttaman ti*

COMMENT

Aparājitā: ‘undefeated [by Māra’s army].’ See IGPT sv *Parājita*.

5. With Sūciloma (Sūciloma Sutta)

PTS PAGES 47(L23)-48(L7)

Thus have I heard:

At one time the Blessed One was dwelling in Gayā at Stone Couch, in the residence of the yakkha Sūciloma. At that time the yakkhas Khara and Sūciloma passed overhead not far from the Blessed One. Then Khara said to Sūciloma:

‘That is an ascetic.’

‘That is not an ascetic. That is a sham ascetic. I’ll soon find out whether

he is an ascetic or a sham ascetic.'

Then Sūciloma approached the Blessed One and pressed his body against him. Then the Blessed One drew back his body.

*Evaṃ me sutam ekaṃ samayaṃ bhagavā gayāyaṃ viharati
ṭaṅkitamañce sūcilomassa yakkhassa bhavane. Tena kho pana
samayena kharo ca yakkho sūcilomo ca yakkho bhagavato avidūre
atikkamanti. Atha kho kharo yakkho sūcilomaṃ yakkhaṃ etadavoca eso
samaṇo ti. Neso samaṇo samaṇako eso. Yāva jānāmi yadi vā so samaṇo
yadi vā samaṇako ti. Atha kho sūcilomo yakkho yena bhagavā
tenupasaṅkami upasaṅkamitvā bhagavato kāyaṃ upanāmesī. Atha kho
bhagavā kāyaṃ apanāmesī.*

PTS PAGE 48(L7-19)

Then Sūciloma said: 'You fear me, ascetic.'

'I do not fear you, friend, but your touch is odious.'

'I will ask you a question, ascetic. If you do not answer, I will either derange your mind, or split your heart, or grab you by the feet and toss you over the Ganges.'

'Friend, I do not see anyone in the world [of beings] with its devas, māras, and brahmās, in the world of mankind with its ascetics and Brahmanists, its royalty and commoners who could either derange my mind or split my heart or grab me by the feet and toss me over the Ganges. Nonetheless, friend, ask whatever you wish.'

Then Sūciloma addressed the Blessed One in verse:

*Atha kho sūcilomo yakkho bhagavantam etadavoca bhāyasi maṃ
samaṇā ti. Na khvāhaṃ taṃ āvuso bhāyāmi api ca te sapphasso pāpako
ti. Pañhaṃ taṃ samaṇa pucchissāmi. Sace me na vyākarissasi cittaṃ vā
te khipissāmi hadayaṃ vā te phālessāmi pādesu vā gahetvā
pāragaṅgāya khipissāmī ti. Na khvāhaṃ taṃ āvuso passāmi sadevake
loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya
sadevamanussāya yo me cittaṃ vā khipeyya hadayaṃ vā phāleyya
pādesu vā gahetvā pāragaṅgāya khipeyya. Api ca tvaṃ āvuso puccha
yadākaṅkhasī ti. Atha kho sūcilomo yakkho bhagavantam gāthāya
ajjhabhāsi*

COMMENT

Pāpako: ‘odious.’ See IGPT sv *Pāpaka*.

COMMENT

Brāhmaṇiyā: ‘Brahmanists.’ See IGPT sv *Brāhmaṇa*.

VERSE 270

[Sūciloma:]

‘Where is the source of attachment and hatred? Where are disgruntlement [with the celibate life], sensuous delight, and excitement born? Where do thoughts in the mind arise from, like boys throwing up a [captive] crow?’

*Rāgo ca doso ca kutonidānā aratī ratī lomahaṃso kutojā
Kuto samuṭṭhāya manovitakkā kumārakā dhaṅkamivossajanti*

COMMENT

Aratī ratī: ‘disgruntlement [with the celibate life]; sensuous delight.’ See IGPT sv *Ratī*.

COMMENT

Lomahaṃso: ‘excitement.’ *Lomahaṃsa* is linked here to love, but it sometimes mean terror:

- As King Ajātasattu approached the mango-grove he was filled with fear, panic, and terror.

✿ *Atha kho rañño māgadhassa ajātasattussa vedehiputtassa avidūre ambavanassa ahudeva bhayaṃ ahu chambhitattaṃ ahu lomahaṃso* (D.1.49-50).

VERSE 271

[The Blessed One:]

‘The source of attachment and hatred is here, [in oneself]. Disgruntlement [with the celibate life], sensuous delight, and excitement are born here, [in oneself]. Arising here, [in oneself], are thoughts in the mind, like boys throwing up a [captive] crow.

Rāgo ca doso ca itonidānā aratī ratī lomahaṃso itojā

Ito samuṭṭhāya manovitakkā kumārakā dhaṅkamivossajanti

COMMENT

Ito: ‘here, [in oneself].’ This is justified by verse 272, which says they ‘arise within oneself’ (*attasambhūtā*).

VERSE 272

‘They are born from love. They arise within oneself like the shoots from the trunk of a banyan tree. Attachments to sensuous pleasures are manifold, like a *māluvā* creeper stretched through the woods.

Snehajā attasambhūtā nigrodhasseva khandhajā
Puthū visattā kāmesu māluvāva vitatāvane

COMMENT

Nigrodha: ‘banyan tree.’ This tree puts out aerial shoots that grow down into the soil forming additional trunks (WordWeb).

COMMENT

Visattā: ‘attachments.’ Neither Bodhi (‘clinging,’ present participle: S.1.207) nor Norman (‘attached,’ past participle) see the advantage of treating this word as a noun. For the use of past participles as nouns, see Warder p.41.

VERSE 273

‘Those who know where the source [of attachment and hatred] is, they dispel [them]. Listen, spirit: they cross this [wretched] flood [of suffering], so hard to cross, never before crossed, and have no renewed states of individual existence.

Ye naṃ pajānanti yatonidānaṃ te naṃ vinodenti suṇohi yakkha
Te duttaraṃ oghamimaṃ taranti atinṇapubbaṃ apunabbhavāyā ti

COMMENT

Ogha: ‘flood [of suffering].’ See IGPT sv Ogha.

COMMENT

Imaṃ: ‘this [wretched].’ See comment on verse 8.

COMMENT

Apunabbhavāyā: ‘and have no renewed states of individual existence.’ Norman here says, ‘for the sake of no more renewed existence.’ We prefer our rendering because it is more fitting. Although the instrumental case can be used to express companionship (PGPL, para 599.x), it then usually involves the indeclinables *saha* or *saddhiṃ*. In verses 1121 and 1123 we render *apunabbhavāya* as ‘for the sake of avoiding renewed states of individual existence.’

6. On Living Righteously (Dhammacariya Sutta)

VERSE 274-275

[The Blessed One:]

Living the religious life righteously, [and] the practice of celibacy: this they call the supreme power. If one has gone forth from the household life into the ascetic life, if one is foul-mouthed, one who delights in doing harm, a beast, one’s life is more odious. One increases one’s defilements.

*Dhammacariyaṃ brahmacariyaṃ etadāhu vasuttamaṃ
Pabbajitopi ce hoti agārā anagāriyaṃ
So ce mukharajātiko vihesābhirato mago
Jīvitam tassa pāpiyo rajaṃ vaḍḍheti attano*

COMMENT

Dhammacariyaṃ: ‘living the religious life righteously.’ For meanings of *carati*, see IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Brahmacariyaṃ: ‘the practice of celibacy.’ See IGPT sv *Brahmacariya*.

VERSE 276

A bhikkhu who takes delight in quarrelling, blinded by undiscernment of reality, does not understand the teaching even when it is explained and taught [to him] by the Buddha [himself].

*Kalahābhirato bhikkhu mohadhammena āvaṭṭo
Akkhātampi na jānāti dhammaṃ buddhena desitaṃ*

COMMENT

Mohadhammena: ‘undiscernment of reality.’ See IGPT sv *Moha*.

VERSE 277

Injuring one who has spiritually developed himself, led on by
uninsightfulness into reality, he does not understand that defilement is the
road to hell.

Vihesaṃ bhāvitattānaṃ avijjāya purakkhato
Saṅkilesaṃ na jānāti maggaṃ nirayagāminam

COMMENT

Avijjāya: ‘uninsightfulness into reality.’ See IGPT sv *Avijjā*.

COMMENT

Purakkhato: ‘led on by.’ See IGPT sv *Purakkhata*.

VERSE 278

Reaching [on rebirth] the plane of damnation, going from womb to womb,
from darkness to darkness, such a bhikkhu goes to misery when he
passes on.

Vinipātaṃ samāpanno gabbhā gabbhaṃ tamā tamaṃ
Sa ve tādisako bhikkhu pecca dukkhaṃ nigacchati

VERSE 279

Just as a cesspit would become full after a number of years, if one were
likewise as defiled, one would be just as hard to purify.

Gūthakūpo yathā assa sampuṇṇo gaṇavassiko
Yo ca evarūpo assa dubbisodho hi sāṅgaṇo

VERSE 280-281

Whoever you know to be of such a kind, bhikkhus, immersed in worldly
life, of unvirtuous desires, thoughts, conduct, and sphere of personal
application, all of you unitedly shun him. Throw away the sweepings.

Remove the rubbish.

*Yaṃ evarūpaṃ jānātha bhikkhavo gehanissitaṃ
Pāpicchaṃ pāpasaṅkappaṃ pāpaācāragocaraṃ
Sabbe samaggā hutvāna abhinibbijjayaṭha naṃ
Kāraṇḍavaṃ niddhamatha kasambuṃ avakassatha*

COMMENT

Gocaraṃ: ‘sphere of personal application.’ See IGPT sv *Gocara*.

VERSE 282-283

Then winnow the chaff, those who are not ascetics but consider themselves so. Having banished those of unvirtuous desires, conduct, and sphere of personal application, live in unity, mindfully, the pure with the pure. Thus living in unity, being mindful, you will put an end to suffering.

*Tato palāpe vāhetha assamaṇe samaṇamānine
Niddhamitvāna pāpicche pāpaācāragocare
Suddhā suddhehi saṃvāsaṃ kappayavho patissatā
Tato samaggā nipakā dukkhassantaṃ karissathā ti*

7. On the Righteous Brahmins (Brāhmaṇadhammika Sutta)

PTS PAGE 50(L10-18)

Thus have I heard:

At one time the Blessed One was dwelling in Sāvattṭhī, in Jeta’s Grove, Anāthapiṇḍika’s Monastery. Then many wealthy brahmins of Kosala, aged, venerable, elderly, ripe in years, advanced in life, approached the Blessed One; and having exchanged greetings and words of cordiality they sat down at a respectful distance. Sitting there, they said to him:

*Evaṃ me sutāṃ ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme. Atha kho sambahulā kosalakā
brāhmaṇamahāsālā jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā
yena bhagavā tenupasaṅkamiṃsu upasaṅkamitvā bhagavatā saddhiṃ
sammodiṃsu. Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ*

nisīdiṃsu. Ekamantaṃ nisinnā kho te brāhmaṇamahāsālā bhagavantaṃ etadavocum

PTS PAGE 50(L18-27)

‘Master Gotama, do brahmans nowadays conform to the brahmanic customs of the brahmans of the past?’

‘No, brahmans, brahmans nowadays do not conform to the brahmanic customs of the brahmans of the past.’

‘Then please, Master Gotama, if it is not inconvenient, tell us about the brahmanic customs of the brahmans of the past.’

‘Then, brahmans, listen, pay careful attention, and I will speak.’

‘Yes, sir,’ the brahmans replied. The Blessed One spoke thus:

*Sandissanti nu kho bho gotama etarahi brāhmaṇā porāṇānaṃ
brāhmaṇānaṃ brāhmaṇadhamme ti. Na kho brāhmaṇā sandissanti
etarahi brāhmaṇā porāṇānaṃ brāhmaṇānaṃ brāhmaṇadhamme ti.
Sādhū no bhavaṃ gotamo porāṇānaṃ brāhmaṇānaṃ
brāhmaṇadhammaṃ bhāsatu sace bho gotamassa agarū ti. Tena hi
brāhmaṇā suṇātha sādhukaṃ manasikarotha bhāsisāmī ti. Evaṃ bho ti
kho te brāhmaṇamahāsālā bhagavato paccassosum. Bhagavā
etadavoca*

VERSE 284

[The Blessed One:]

‘The seers of old had egos restrained. They were austere. Having abandoned the five varieties of sensuous pleasure, they lived the religious life for their own spiritual well-being.

*Isayo pubbakā āsum saṃyatattā tapassino
Pañcakāmaguṇe hitvā atta-d-atthamacārisum*

COMMENT

Saṃyatattā: ‘egos restrained.’ See IGPT sv *Attā*.

COMMENT

Cārisum: ‘lived the religious life.’ See IGPT sv *Eko care*

khaggavisāṇakappo.

VERSE 285

‘The brahmans had no cattle, gold, or wealth. They had scholarship as their wealth and grain. They guarded the sacred texts like hoarded treasure.

*Na pasū brāhmaṇānāsuṃ na hiraññaṃ na dhāniyaṃ
Sajjhāyadhanadhaññāsuṃ brahmaṃ nidhimapālayuṃ*

COMMENT

Brahmaṃ: ‘sacred texts.’ PED: ‘Vedic text.’ Treated here as a plural.

VERSE 286

‘Whoever had food prepared for them stood waiting at the door, thinking it should be offered to those seeking what had been prepared in faith.

*Yaṃ nesaṃ pakataṃ āsi dvārabhattaṃ upatṭhitaṃ
Saddhāpakatamesānaṃ dātave tadamaññisuṃ*

VERSE 287

‘Prosperous countries and kingdoms rendered honour to those brahmans with garments of various colours, with beds and residences.

*Nānārattehi vatthehi sayanehāvasatthehi ca
Phītā janapadā raṭṭhā te namassiṃsu brāhmaṇe*

VERSE 288

‘Brahmans were unpunishable, unimpeachable, protected by law. No one obstructed them in any way, even at the doors of their homes.

*Avajjhā brāhmaṇā āsuṃ ajeyyā dhammarakkhitā
Na te koci nivāresi kuladvāresu sabbaso*

VERSE 289

‘For forty-eight years they lived the religious life as virgins. In those days

the brahmans undertook the search for Vedic knowledge and virtuous conduct.

*Aṭṭhacattārīsaṃ vassāni komāraṃ brahmacariyaṃ carim̐su te
Vijjācaraṇapariyeṭṭhiṃ acarūṃ brāhmaṇā pure*

COMMENT

Acarūṃ: ‘undertook.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 290

‘Brahmans did not couple with women of other [castes]. They did not buy wives. Their living together was through mutual affection, having come together for mutual pleasure.

*Na brāhmaṇā aññamagamūṃ napi bhariyaṃ kiṇim̐su te
Sampiyeneva saṃvāsaṃ saṅgantvā samarocayūṃ*

COMMENT

Aññamagamūṃ: ‘couple with women of other castes.’ This meaning of *gacchatī* is not in PED, but it is seen in the *Soṇa Sutta*:

- In the past, brahmans coupled only with brahman women, not with non-brahman women.

✽ *Pubbe sudaṃ bhikkhave brāhmaṇā brāhmaṇiṃ yeva gacchanti no
abrāhmaṇiṃ* (A.3.221).

VERSE 291

‘Brahmans refrained from sexual intercourse at all times except at the end of menstruation.

*Aññatra tamhā samayā utuveramaṇiṃ pati
Antarā methunaṃ dhammaṃ nāssu gacchanti brāhmaṇā*

VERSE 292

‘They praised celibacy, virtue, straightforwardness, mildness, austerity, gentleness, compassion, and patience.

*Brahmacariyañca sīlañca ajjavaṃ maddavaṃ tapaṃ
Soraccaṃ avihimsañca khantiñcāpi avaṇṇayūṃ*

COMMENT

Avihimsaṇca: ‘compassion.’ See IGPT sv *Viheṣā*. Commentary: *avihesikajātikatā sakaruṇabhāvo*.

VERSE 293

‘He amongst them who was supremely devout, being unwavering in application [to his practice], refrained from sexual intercourse even in a dream.

Yo nesaṃ paramo āsi brahmā daḥhaparakkamo
Sa vāpi methunaṃ dhammaṃ supinantepi nāgamā

COMMENT

Parakkamo: ‘application [to his practice].’ See IGPT sv *Parakkama*.

VERSE 294

‘Some of the wise amongst them following his religious practices praised celibacy, virtue, and also patience.

Tassa vattamanusikkhantā idheke viññujātikā
Brahmacariyaṇca sīlaṇca khantiñcāpi avaṇṇayumaṃ

VERSE 295

‘Having begged for rice, furniture, clothing, ghee, and oil, having collected them righteously, in that way they prepared a sacrifice. When the sacrifice took place, they did not kill cows.

Taṇḍulaṃ sayanaṃ vatthaṃ sappitelaṇca yāciya
Dhammena samodhānetvā tato yaññaṃ makappayumaṃ
Upaṭṭhitasmiṃ yaññasmiṃ nāssu gāvo haniṃsu te

VERSE 296

‘Cows are our best friends, like a mother, father, brother, or another relative. Medicines are produced from them.

Yathā mātā pitā bhātā aññe vāpi ca ñātakā
Gāvo no paramā mittā yāsu jāyanti osadhā

VERSE 297

‘They give food, strength, a good appearance, and thus pleasure.
Recognising this good reason, they did not kill cows.

*Annadā baladā cetā vaṇṇadā sukhadā tathā
Etamatthavasam ñatvā nāssu gāvo haniṃsu te*

COMMENT

Etamatthavasam ñatvā: ‘recognising this good reason.’ See IGPT sv *Attha*.

VERSE 298

‘The brahmans were delicately nurtured, large bodied, good looking,
glorious, and they eagerly applied themselves to whatever were their
duties arising from their customs.

*Sukhumālā mahākāyā vaṇṇavanto yasassino
Brāhmaṇā sehi dhammehi kiccākiccesu ussukā
Yāva loke avattiṃsu sukhamedhitthayaṃ pajā*

COMMENT

Yasassino: ‘glorious.’ See IGPT sv *Yasa*.

VERSE 299-301

‘Then, little by little, there was a change in them. Seeing the majesty of
the king, the adorned ladies, the thoroughbreds yoked to well-constructed
chariots, the beautiful embroidery, the well-designed houses, and stately
homes surrounded by herds of cattle and furnished with crowds of
superlative ladies and enormous human wealth, the brahmans coveted
all this.

*Tesaṃ āsi vipallāso disvāna aṇuto aṇuṃ
Rājino ca viyākāraṃ nāriyo samalaṅkatā
Rathe cājaññasamyutte sukate cittasibbane
Nivesane nivese ca vibhatte bhāgasō mite
Gomaṇḍalaparibyūlhaṃ nārīvaragaṇāyutaṃ*

Uḷāraṃ mānusaṃ bhogaṃ abhijjhāyimsu brāhmaṇā

VERSE 302

‘Having hatched secret plans in this regard, they approached King Okkāka, and told him: “You have much wealth and grain. Your property is much: perform a sacrifice. Your wealth is much: perform a sacrifice.”

*Te tattha mante ganthetvā okkākaṃ tadupāgamuṃ
Pahūtadhanadhaññosi yajassu bahu te vittaṃ
Yajassu bahu te dhanam*

COMMENT

Mante ganthetvā: ‘Having hatched secret plans.’

Norman and Fausbøll say ‘having composed hymns,’ and Hare says ‘intoning hymns.’ But ‘secret plan’ is an acknowledged meaning of *manta* in PED and can be seen in the attempted murder of Venerable Kappitaka, as follows:

- The Group-of-Six bhikkhunīs secretly plotted (*mantesuṃ*): Our venerable lady’s tomb is destroyed by this [wretched] Kappitaka. Come on, let’s kill him.’

✽ *Chabbaggiyā bhikkhuniyo iminā kappikakena amhākaṃ ayyāya thūpo bhinno handa taṃ ghātemā ti mantesuṃ*

... [On discovering the plot], Venerable Upāli informed Kappitaka about it.

✽ *Āyasmā upāli āyasmato kappikakassa etamatthaṃ ārocesi.*

... [Later the bhikkhunīs exclaimed]: ‘Our secret plan (*manto*) was apparently disclosed by Venerable Upāli.’

✽ *ayyena kira upālinā amhākaṃ manto saṃhaṭo ti* (Vin.4.308).

VERSE 303

‘Then, induced by the brahmins, the king, the lord of charioteers, performed these sacrifices: the horse sacrifice, the human sacrifice, the Sammāpāsa sacrifice, the Vājapeyya sacrifice, the Niraggala sacrifice; and gave the brahmins riches: cows, furniture, clothing, adorned ladies, thoroughbreds yoked to well-constructed chariots, and beautiful embroidery.

*Tato ca rājā saṃyatto brāhmaṇehi rathesabho
Assamedhaṃ purisamedhaṃ sammāpāsaṃ vājapeyyaṃ niraggaḷaṃ
Ete yāge yajitvāna brāhmaṇānamadā dhanaṃ
Gāvo sayanañca vatthañca nāriyo samalaṅkatā
Rathe cājaññasamyutte sukate cittasibbane*

VERSE 305

‘And having filled delightful, well-designed, and stately houses with various types of grain, he gave the brahmans money.

*Nivesanāni rammāni suvibhattāni bhāgasō
Nānādhaññaṃ pūretvā brāhmaṇānamadā dhanaṃ*

VERSE 306-307

‘Having received riches in this way, they found pleasure in hoarding it up. Overcome by desire, their craving increased all the more. Having hatched secret plans in this regard, they again approached King Okkāka and said: “To men, cows are like water, earth, gold, wealth, and grain: a material resource for the use of living beings. Your property is much: perform a sacrifice. Your wealth is much: perform a sacrifice.”

*Te ca tattha dhanaṃ laddhā sannidhiṃ samarocayaṃ
Tesaṃ icchāvatiṇṇānaṃ bhiyyo taṇhā pavaḍḍhatha
Te tattha mante ganthetvā okkākaṃ punamupāgamuṃ
Yathā āpo ca paṭhavī ca hiraññaṃ dhanadhāniyaṃ
Evaṃ gāvo manussānaṃ parikkhāro so hi pāṇīnaṃ
Yajassu bahu te vittaṃ yajassu bahu te dhanaṃ*

VERSE 308

‘Then, induced by the brahmans, the king, the lord of charioteers, had many hundreds of thousands of cows killed in a sacrifice.

*Tato ca rājā saṃyatto brāhmaṇehi rathesabho
Nekā sataṣaḥsiyo gāvo yaññe aghātayi*

VERSE 309

‘Neither with their feet, nor horns, nor anything else, had they done any harm. The cows were as gentle as sheep, giving pails of milk. Seizing them by the horns, the king had them killed with a knife.

*Na pādā na visāṇena nāssu hiṃsanti kenaci
Gāvo eḷakasamānā soratā kumbhadūhanā
Tā visāṇe gahetvāna rājā satthena ghātayi*

VERSE 310

‘Then, when the knife fell on the cows, the deva forefathers [of those brahmans] and Inda and the asuras and the rakkhasas cried out “Injustice!”

*Tato ca devā pitaro indo asurarakkhasā
Adhammo iti pakkandum̐ yaṃ sattham̐ nipati gave*

VERSE 311

‘Formerly there were just three illnesses: desire, hunger, and old age. But from the slaughter of cattle came ninety-eight.

*Tayo rogā pure āsum̐ icchā anasanaṃ jarā
Pasūnañca samārambhā aṭṭhānavuti-m-āgamum̐*

VERSE 312

‘The unrighteousness of using violence has come down to us as an ancient practice. The innocents are killed, and the sacrificers fall from righteousness.

*Eso adhammo daṇḍānaṃ okkanto purāṇo ahu
Adūsikāyo haññanti dhammā dhaṃsanti yājakā*

VERSE 313

‘This ancient, squalid practice is denounced by the wise. When they see the like, people denounce the sacrificer.

*Evameso aṇudhammo porāṇo viññugarahito
Yattha edisakaṃ passati yājakaṃ garahati jano*

VERSE 314

‘When righteousness perished, the *suddas* and *vessas* were at variance with each other. Many *khattiyas* were, too. The wife despised the husband.

*Evaṃ dhamme viyāpanne vibhinnā suddavessikā
Puthū vibhinnā khattiyā patiṃ bhariyāvamaññaṭṭha*

VERSE 315

‘The *khattiyas* and Brahmā’s offspring and others who [had previously] defended the social divisions [now] repudiated the theory of caste and fell into the grip of sensuous pleasures.’

*Khattiyā brahmabandhū ca ye caññe gottarakkhitā
Jātivādaṃ nirākatvā kāmānaṃ vasamanvagun ti*

COMMENT

Brahmabandhū: ‘Brahmā’s offspring.’ A name brahmans gave themselves.

- Formerly I was Brahmā’s offspring, now I am a Brahman indeed,
❀ *Brahmabandhu pure āsiṃ so idānimhi brāhmaṇo* (Thī.v.290).

PTS PAGES 54(L17)-55(L2)

When this was said, the wealthy brahmans spoke thus: ‘Wonderful, Master Gotama, wonderful... From today let Master Gotama consider us as lay followers who have gone to him for refuge for life.

*Evaṃ vutte te brāhmaṇamahāsālā bhagavantaṃ etadavocuṃ
abhikkantaṃ bho gotama...pe ... upāsake no bhavaṃ gotamo dhāretu
ajjatagge pāṇupete saraṇaṃ gate ti*

8. On the Boat (Nāvā Sutta)

VERSE 316

[The Blessed One:]

Just as devas venerate Indra, a man should venerate one from whom he could learn the teaching. When he is venerated, one with a pure mind who is learned reveals the teaching.

*Yasmā hi dhammaṃ puriso vijaññā indaṃva naṃ devatā pūjayeyya
So pūjito tasmī pasannacitto bahussuto pātukaroti dhammaṃ*

VERSE 317

The wise and diligent man who associates with such a person, by carefully practising in accordance with the teaching as a matter of vital concern, he becomes knowledgeable, astute, and intelligent.

*Tadaṭṭhikatvāna nisamma dhīro dhammānudhammaṃ paṭipajjamāno
Viññū vibhāvī nipuṇo ca hoti yo tādisaṃ bhajati appamatto*

COMMENT

Atṭhikatvāna: ‘as a matter of vital concern.’ See IGPT sv *Atṭhikatvā*.

VERSE 318

But following a lowly fool who has not attained the supreme goal and who is full of envy, having failed to understand the teaching clearly in this world, one reaches death having not overcome one’s unsureness [about the excellence of the teaching].

*Khuddaṇca bālaṃ upasevamāno anāgatatthaṇca usūyakaṇca
Idheva dhammaṃ avibhāvayitvā avitiṇṇakaṅkho maraṇaṃ upeti*

COMMENT

Attha: ‘supreme goal.’ See IGPT sv *Attha*.

COMMENT

Avitiṇṇakaṅkho: ‘having not overcome one’s unsureness [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

VERSE 319

A man who has gone down [to bathe] in a deep and swift-flowing river and is being swept away by the current, how could he help others to cross it?

*Yathā naro āpagaṃ otarivā mahodakaṃ salilaṃ sīghasotaṃ
So vuyhamāno anusotaṃ kiṃ so pare sakkhati tārayetuṃ*

VERSE 320

Likewise, one who has failed to clearly understand the teaching, and who has not listened to the explanation given by the learned, who is ignorant himself, and who has not overcome his unsureness [about the excellence of the teaching], how could he help others to understand it?

*Tatheva dhammaṃ avibhāvayitvā bahussutānaṃ anisāmayatthaṃ
Sayaṃ ajānaṃ avitiṇṇakaṃ kho kiṃ so pare sakkhati nijjhāpetuṃ*

VERSE 321-322

Just as one aboard a sturdy boat equipped with oars and a rudder could bring across many others if he knows the method and if he is proficient and intelligent, likewise, one who is blessed with profound knowledge, who has spiritually developed himself, who is learned and inwardly unshakeable, understanding [the teaching] himself, he could make others understand it if they are able to listen attentively.

*Yathāpi nāvaṃ daḷhamāruhitvā piyena rittena samaṅgibhūto
So tāraye tattha bahūpi aññe tatrūpāyaññū kusalo mutimā*

*Evampi yo vedagū bhāvitatto bahussuto hoti avedhadhammo
So kho pare nijjhāpaye pajānaṃ sotāvadhānūpanisūpāpanne*

COMMENT

Kusalo: ‘proficient.’ See IGPT sv *Kusala*.

COMMENT

Vedagū: ‘one who is blessed with profound knowledge.’ See IGPT sv *Veda*.

VERSE 323

Therefore one should associate with a spiritually outstanding person who is wise and learned. Having understood the meaning of the teaching, by [carefully] practising [in accordance with the teaching as a matter of vital

concern], one who knows the nature of reality would attain happiness.

*Tasmā have sappurisaṃ bhajetha medhāvinañceva bahussutañca
Aññāya atthaṃ paṭipajjamāno viññātadhammo so sukhaṃ labhethā ti*

COMMENT

Atthaṃ: ‘the meaning of the teaching.’ See IGPT sv *Attha*.

COMMENT

Paṭipajjamāno: ‘[carefully] practising [in accordance with the teaching as a matter of vital concern].’ We regard *paṭipajjamāno* as standing for *tadaṭṭhikatvāna nisamma... dhammānudhammaṃ paṭipajjamāno* that occurs in verse 317.

9. On What Observances (Kiṃsīla Sutta)

VERSE 324

[Venerable Sāriputta asks the Buddha:]

‘With what observances and conduct, and by undertaking what deeds would a man be properly set to attain the supreme goal?’

*Kiṃsīlo kiṃsamācāro kāni kammāni brūhayaṃ
Naro sammā nivīṭṭhassa uttamatthañca pāpuṇe*

COMMENT

When a young man was ordained as a bhikkhu by Venerable Sāriputta, but made no progress, Sāriputta took him to visit the Buddha, and asked this question. See BDPPN.

VERSE 325

[The Blessed One:]

‘He should respect senior [bhikkhus] and not be envious [of them]. He should know the right time to see his teacher. Knowing it is the right moment [to do so], he should listen carefully to a religious discourse, and to well-spoken words when they are uttered.

*Vuddhāpacāyī anusūyako siyā kālaññū cassa garunaṃ dassanāya
Dhammiṃ kathaṃ erayitaṃ khaṇaṇñū suṇeyya sakkacca subhāsītāni*

COMMENT

Vuddhāpacāyī: ‘He should respect senior [bhikkhus].’ Norman says ‘He should be one who honours older people.’ But verse 326 shows that the sutta is addressed to bhikkhus. So seniority means seniority as a bhikkhu. The Buddha said:

- ‘I allow according to seniority: paying of respects, veneration, honouring with joined palms, homage, the best seat, the best water, the best alms.’

✽ *anujānāmi bhikkhave yathāvuddhaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ aggāsanaṃ aggodakaṃ aggapiṇḍaṃ* (Vin.2.162).

- One ordained later should not pay respects to one ordained earlier

✽ *pure upasampannena pacchā upasampanno avandiyo* (Vin.2.162).

- [Bhikkhus] should not pay respects to women.

✽ *mātugāmo avandiyo* (Vin.2.162).

VERSE 326

‘He should go and meet his teacher at the right time, brushing off stubbornness, being mild in conduct. He should recollect the meaning and significance [of the teaching he receives]. He should practice self-restraint and celibacy.

Kālena gacche garūnaṃ sakāsaṃ thambhaṃ nirākatvā nivātavutti
Atthaṃ dhammaṃ saṃyamaṃ brahmacariyaṃ anussare ceva samācare
ca

COMMENT

Atthaṃ dhammaṃ: ‘meaning and significance [of the teaching he receives].’ We justify the parenthesis with this quote:

- When a teacher... explains the teaching [the bhikkhu] accordingly realises the meaning and significance of the teaching

✽ *Yathā yathā āvuso bhikkhuno satthā dhammaṃ deseti... tathā tathā so tasmīṃ dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca* (D.3.242).

See IGPT sv *Attha* and *Dhamma*.

VERSE 327

‘One who takes pleasure and delight in the teaching, who is established in the teaching, who knows the analysis of the teaching, should not make any utterance detrimental to the teaching. He should be guided by true and well-spoken [words].

*Dhammārāmo dhammarato dhamme ñhito dhammavinicchayaññū
Nevācare dhammasandosavādaṃ tacchehi nīyetha subhāsītehi*

VERSE 328

‘Having abandoned merriment, longing, lamentation, hatred, deception, slyness, greed, conceit, aggression, roughness, moral impurity, and infatuation, he should live the religious life free of exuberance, and be inwardly unshakeable.

*Hassaṃ jappaṃ paridevaṃ padosaṃ māyākataṃ kuhaṇaṃ giddhi
māṇaṃ
Sārambhaṃ kakkasaṃ kasāvañca mucchaṃ hitvā care vītamado ñhitatto*

COMMENT

Sārambhaṃ: ‘aggression.’ See IGPT sv *Ārambha*.

COMMENT

Vītamado: ‘free of exuberance.’ The three states of exuberance (*tayo madā*) are the exuberance on account of youth, on account of health, and on account of life (*yobbanamado ārogyamado jīvitamado*, A.1.146). See IGPT sv *Mada*.

VERSE 329

‘The essential product of well-spoken words is understanding. The essential product of learning and understanding is inward collectedness. Wisdom and learning do not develop in a man who is impetuous and negligently applied [to the practice].

*Viññātasārāṇi subhāsītāṇi sutañca viññātasamādhisāraṃ
Na tassa paññā ca sutañca vaḍḍhati yo sāhaso hoti naro pamatto*

VERSE 330

‘Those who take delight in the teaching explained by the Noble Ones are unexcelled in word, thought, and deed. They are well established in peacefulness, gentleness, and inward collectedness. They have attained the essential product of learning and wisdom.’

*Dhamme ca ye ariyapavedite ratā
Anuttarā te vacasā manasā kammunā ca
Te santisoraccasamādhisaṇṭhitā
Sutassa paññāya ca sāramajjhagū ti*

10. On Arising (Uṭṭhāna Sutta)

VERSE 331

[The Blessed One:]

Arise! Sit up! What need have you of sleep? What sleep is there for the ailing, the wounded, those pierced by the arrow [of craving]?

*Uṭṭhahatha nisīdatha ko attho supitena vo
Āturānañhi kā niddā sallavidhānaṃ ruppataṃ*

COMMENT

Sallavidhānaṃ: ‘those pierced by the arrow [of craving].’

- Craving has been called the arrow by the Ascetic.

✽ *taṇhā kho sallaṃ samaṇena vuttaṃ* (M.2.259)

VERSE 332

Arise! Sit up! Resolutely train yourself for the sake of inward peace. May the King of Death, knowing you to be negligently applied [to the practice], not fool you into coming into his grip.

*Uṭṭhahatha nisīdatha daḷhaṃ sikkhatha santiyā
Mā vo pamatte viññāya maccurājā amohayittha vasānuge*

VERSE 333

Overcome attachment [to the world of phenomena] to which devas and

men remain attached and desirous of. May the [rare] opportunity [to live the religious life] not pass you by, because those who miss the opportunity grieve when consigned to hell.

*Yāya devā manussā ca sitā tiṭṭhanti atthikā
Tarathetaṃ visattikaṃ khaṇo vo mā upaccagā
Khaṇātītā hi socanti nirayamhi samappitā*

COMMENT

Tarathetaṃ visattikaṃ: ‘overcome attachment [to the world of phenomena].’ *Loke* is commonly used as the object of this word combination:

- *tare loke visattikaṃ* (Sn.v.1053).
- *tiṇṇo loke visattikaṃ* (M.1.174).

For *loke* as ‘world [of phenomena],’ see IGPT sv *Loka*. And see comment on verse 1053.

COMMENT

Khaṇo: ‘the [rare] opportunity [to live the religious life].’ Parenthesis *brahmacariyavāsāya* explanation:

1) Commentary to Th.v.1004: *Khaṇo vo mā upaccagā ti aṭṭhahi akkhaṇehi vivajjito ayaṃ navamo khaṇo mā tumhe atikkamī ti attho*.

2) *Aṭṭha akkhaṇā asamayā brahmacariyavāsāya. Ekova bhikkhave khaṇo ca samayo ca brahmacariyavāsāya* (A.4.227).

VERSE 334

Negligence [in the practice] is a spiritual defilement. One who is constantly negligently applied [to the practice] is oppressed by spiritual defilement. By diligence [in the practice] and insightfulness into reality one can remove one’s own arrow [of craving].’

*Pamādo rajo pamādo pamādānupatito rajo
Appamādena vijjāya abbahe sallamattano ti*

COMMENT

Vijjāya: ‘insightfulness into reality.’ See IGPT sv *Avijjā*.

COMMENT

Pamādo: ‘negligence [in the practice].’ See IGPT sv *Appamatta*.

11. With Rāhula (Rāhula Sutta)

VERSE 335

[The Blessed One:]

‘Do you not despise the wise man through constantly living with him? Is the torch-bearer to men venerated by you?’

Kacci abhiñhasaṃvāsā nāvajānāsi paṇḍitaṃ
Ukkādhāro manussānaṃ kacci apacito tayā

VERSE 336

[Venerable Rāhula:]

‘I do not despise the wise man through constantly living with him. The torch-bearer to men is constantly venerated by me.’

Nāhaṃ abhiñhasaṃvāsā avajānāmi paṇḍitaṃ
Ukkādhāro manussānaṃ niccaṃ apacito mayā

VERSE 337

[The Blessed One:]

‘Having abandoned the five varieties of sensuous pleasure, so agreeable and charming, having renounced the household life out of faith [in the perfection of the Perfect One’s enlightenment], put an end to suffering.

Pañcakāmaguṇe hitvā piyarūpe manorame
Saddhāya gharā nikkhamma dukkhassantakaro bhava

COMMENT

Piyarūpe: ‘agreeable.’ See IGPT sv *Piya*.

COMMENT

Saddhāya: ‘out of faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddhā*.

COMMENT

Gharā: ‘the household life.’ See comment on verse 406.

VERSE 338

‘Associate with virtuous friends; and associate with a distant abode which is secluded and free of noise. Be moderate in the use of food.

*Mitte bhajassu kalyāṇe pantañca sayanāsanam
Vivittam appanigghosam mattaññū hohi bhojane*

COMMENT

Bhajassu... pantañca sayanāsanam: ‘Associate with... a distant abode.’ The idea of associating with a distant abode as if with a friend, is seen also in the *Pacalāyana Sutta*, where the Buddha says:

- I do not praise association with householders and ascetics.

✿ *Saghaṭṭhapabbajitehi kho aham moggallāna saṃsaggam na vaṇṇayāmi.*

... But dwellings that are quiet, undisturbed by voices, with a quiet atmosphere, remote from people, suitable for solitary retreat, I praise the association with such dwellings.

✿ *Yāni ca kho tāni senāsanāni appasaddāni appanigghosāni vijanavātāni manussarāhaseyyakāni paṭisallānasāruppāni tathārūpehi senāsanehi saṃsaggam vaṇṇayāmi ti (A.4.87-8).*

VERSE 339

‘Do not foster craving for robe material, almsfood, therapeutic requisites, and abodes. Do not return to the world [of beings].

*Cīvare piṇḍapāte ca paccaye sayanāsane
Etesu taṇham mākāsi mā lokaṃ puna-r-āgami*

COMMENT

Paccaye: ‘therapeutic requisites.’ See IGPT sv *Gilānapaccayabhesajjaparikkhāra*.

COMMENT

Lokaṃ: ‘the world [of beings].’ See IGPT sv *Loka*.

VERSE 340

‘[Abide] restrained [in conduct] within the [constraints of the] rules of discipline, and [abide] with the five external sense faculties restrained [from grasping, through mindfulness]. Be mindful of the body. Be completely disillusioned [with originated phenomena].

Samvuto pātimokkhasmiṃ indriyesu ca pañcasu
Sati kāyagatātyatthu nibbidābahulo bhava

COMMENT

Samvuto pātimokkhasmiṃ indriyesu ca pañcasu: ‘[Abide] restrained [in conduct] within the [constraints of the] rules of discipline, and [abide] with the five external sense faculties restrained [from grasping, through mindfulness].’ *Samvuto* is applied to two objects, *pātimokkhasmiṃ* and *indriyesu*. We render *samvuto* in two ways: restrained, and restrained [from grasping, through mindfulness]. This is in accordance with our notes in IGPT sv *Samvara*. In both senses, a verb is needed. ‘Abide’ is supported by the suttas in both cases:

- Abide restrained [in conduct] within the constraints of the rules of discipline.

✽ *pātimokkhasamvarasamvutā viharāhi* (M.3.2).

- For one who abides with the faculty of sight restrained [from grasping, through mindfulness].

✽ *Cakkhundriyaṃ samvutassa bhikkhave viharato* (S.4.78).

The first of these two quotes also shows that *pātimokkhasamvara* is the basis for us parenthesising *samvara* (‘within the constraints of the rules of discipline’).

COMMENT

Samvuto... indriyesu ca pañcasu: ‘the five external sense faculties restrained [from grasping, through mindfulness].’ This is puzzling. Normally the five faculties mean the faculty of faith etc, which are to be cultivated not restrained:

- When five spiritual faculties have been developed and cultivated, a bhikkhu whose āsavas are destroyed declares his arahantship. Which five?

✽ *Pañcannaṃ kho bhikkhave indriyassa bhāvitattā bahulīkatattā*

*khīṇāsavo bhikkhu aññaṃ vyākaroti... Katamesaṃ pañcannaṃ.
Saddhindriyassa... paññindriyassa (S.5.223).*

We explain our rendering as follows:

1) *Samvuto* is usually associated with *āyatana*s not *indriya*s.

- He restrains the six senses [through mindfulness]
✽ *chasu phassāyatanesu samvutakārī (M.2.260-261).*

2) Nonetheless, the six *āyatana*s correspond to six *indriya*s:

- There are these six faculties. Which six? The faculty of sight, the faculty of hearing, the faculty of smell, the faculty of taste, the faculty of touch, the faculty of mental cognisance

✽ *Chayimāni bhikkhave indriyāni. Katamāni cha. Cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ (S.5.205).*

3) Although these *indriya*s are usually six, the term ‘five sense faculties’ (*pañca indriyāni*) is used in the *Uṇṇābhabrāhmaṇa Sutta*, which are the external faculties:

- Brahman, these five sense faculties... What five? The faculties of sight, hearing, smell, taste, and touch.

✽ *Pañcimāni brāhmaṇa indriyāni... Katamāni pañca: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. (S.5.218).*

For these reasons, we call *indriyesu ca pañcasu* ‘the five external sense faculties.’

COMMENT

Nibbidābahulo bhava: ‘Be completely disillusioned [with originated phenomena].’ We routinely take ‘originated phenomena’ (i.e. *saṅkhārā*) as the object of *nibbidā*. See IGPT sv *Nibbidā*.

VERSE 341

‘Avoid the quality of loveliness that is associated with attachment. Develop an undistracted and well-collected mind by [meditating on] unloveliness.

*Nimittaṃ parivajjehi subhaṃ rāgūpasamhitaṃ
Asubhāya cittaṃ bhāvehi ekaggaṃ susamāhitaṃ*

COMMENT

Nimittaṃ: ‘quality.’ See IGPT sv *Nimitta*.

COMMENT

Subhaṃ... asubhāya: ‘loveliness... unloveliness.’ See IGPT sv *Subha*.

VERSE 342

‘Develop the [meditation on the] voidness of any abiding phenomena. Discard the proclivity to self-centredness. Then, through penetrating self-centredness, you will live the religious life inwardly at peace.’

Animittañca bhāvehi mānānusayamujjaha
Tato mānābhisamayā upasanto carissatī ti

COMMENT

Animittañca: ‘voidness of any abiding phenomena.’ See IGPT sv *Nimitta*.

COMMENT

Mānānusaya: ‘proclivity to self-centredness.’ See IGPT sv *Māna* and *Asmi*.

PTS PAGE 59(L9-10)

In this way with these verses the Blessed One repeatedly exhorted Venerable Rāhula.

Itthaṃ sudaṃ bhagavā āyasmantaṃ rāhulaṃ imāhi gāthāhi abhiṇhaṃ
ovadatī ti

12. On Nigrodhakappa (Nigrodhakappa Sutta)

PTS PAGE 59(L13-20)

Thus have I heard:

At one time the Blessed One was dwelling at Āḷavī, at the Aggāḷava Shrine. At that time Venerable Vaṅgīsa’s preceptor, the elder called Nigrodhakappa, had not long before passed away to the Untroubled-without-residue. Then, while he was alone in solitary retreat, this thought arose in Venerable Vaṅgīsa’s mind: ‘Did my preceptor pass away to the

Untroubled-without-residue, or not?’

Evaṃ me sutam ekaṃ samayaṃ bhagavā āḷaviyaṃ viharati aggāḷave cetiye. Tena kho pana samayena āyasmato vaṅgīsassa upajjhāyo nigrodhakappo nāma thero aggāḷave cetiye aciraparinibbuto hoti. Atha kho āyasmato vaṅgīsassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi parinibbuto nu kho me upajjhāyo udāhu no parinibbuto ti?

COMMENT

Parinibbuto: ‘passed away to the Untroubled-without-residue.’ See IGPT sv *Nibbāna*.

PTS PAGES 59(L20)-60(L7)

Then, in the evening, Venerable Vaṅgīsa having emerged from solitary retreat approached the Blessed One, venerated him, and sat down at a respectful distance. Sitting there, he said: ‘Bhante, this thought arose in my mind when I was alone in solitary retreat: Did my preceptor pass away to the Untroubled-without-residue, or not?’ Then Venerable Vaṅgīsa rose from his seat, placed his robe over one shoulder, saluted the Blessed One with joined palms, and addressed him in verse:

Atha kho āyasmā vaṅgīso sāyanhasamayaṃ paṭisallānā vutṭhito yena bhagavā tenupasaṅkami upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā vaṅgīso bhagavantam etadavoca idha mayham bhante rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi parinibbuto nu kho me upajjhāyo udāhu no parinibbuto ti. Atha kho āyasmā vaṅgīso utṭhāyāsanaṃ ekamsaṃ cīvaraṃ katvā yena bhagavā tenañjalim paṇāmetvā bhagavantam gāthāya ajjhabhāsi

COMMENT

Paṭisallīnassa: ‘solitary retreat.’ See IGPT sv *Paṭisallāna*.

VERSE 343

[Vaṅgīsa:]

‘We ask the teacher of supreme wisdom, the one who destroys doubts in

this very lifetime: A bhikkhu died at Aggāḷava who was well-known, famous, whose ego was completely extinguished.

Pucchāma satthāraṃ anomapaññaṃ diṭṭheva dhamme yo vicikicchānaṃ chettā

Aggāḷave kālamakāsi bhikkhu ñāto yasassī abhinibbutatto

COMMENT

Atto: ‘ego.’ See IGPT sv *Attā*.

COMMENT

Diṭṭheva dhamme: ‘in this very lifetime.’ See IGPT sv *Diṭṭhe dhamme*.

VERSE 344

‘Nigrodhakappa was the name given to that Brahman by you, Blessed One. He lived the religious life venerating you, longing for freedom [from individual existence], energetic, a seer of the Unshakeable.

*Nigrodhakappo iti tassa nāmaṃ tayā kataṃ bhagavā brāhmaṇassa
So taṃ namassaṃ acari mutyapekkho āraddhaviriyo daḷhadhammadassī*

COMMENT

Nigrodhakappa: But Vaṅgīsa himself calls him Kappa, Kappiya, and Kappāyana.

COMMENT

Brāhmaṇassa: Brahman. We capitalise Brahman because Vaṅgīsa refers to Nigrodhakappa as an arahant in verse 343 with the term *abhinibbutatto*, and *daḷhadhammadassī* in this verse.

COMMENT

Mutyapekkho: ‘longing for freedom [from individual existence].’ See IGPT sv *Mutta*.

VERSE 345

‘Sakyan, All-Seeing Eye, we all truly wish to know about that disciple. Our ears are ready to hear. You are our teacher. You are unsurpassed.

Taṃ sāvakaṃ sakka mayaṃ pi sabbe aññātumicchāma samantacakkhu

Samavaṭṭhitā no savanāya sotā tuvaṃ no satthā tvaṃ anuttarosi

COMMENT

Sakka: ‘Sakyan.’ Sometimes *sakka* just means Sakyan, as also seen in *daṇḍapāṇī sakko* (M.1.108) and *nandiyo sakko* (S.5.403). It is merely a variant spelling. But in relation to the Buddha *sakka* is taken advantage of to link him to Sakka, Lord of the Devas. For example, the Buddha is here called ‘Sakyan, All-Seeing Eye’ which nicely links him to ‘thousand-eyed Sakka’ (*sakko saḥassanetto*, e.g. Sn.v.346).

VERSE 346

‘Destroy our doubt. Tell me this, O one of extensive wisdom: make it known that he passed away to the Untroubled-without-residue. Speak in our very midst, All-Seeing Eye, like thousand-eyed Sakka to the devas.

*Chinda no vicikicchāṃ brūhi m’etaṃ parinibbutaṃ vedaya bhūripaṇṇa
Majjhe va no bhāsa samantacakkhu sakko va devānaṃ saḥassanetto*

VERSE 347

‘Whatever spiritual shackles there are in the world, [or] paths of undiscernment of reality, [or] whatever is associated with ignorance [of things according to reality], [or] whatever bases for doubt [about the excellence of the teaching] there are, when they reach the Perfect One they vanish, for that Eye is supreme among men.

*Ye keci ganthā idha mohamaggā aññānapakkhā vicikicchattānā
Tathāgataṃ patvā na te bhavanti cakkhuṇhi etaṃ paramaṃ narānaṃ*

COMMENT

Ganthā: ‘spiritual shackles.’

- There are these four spiritual shackles: the spiritual shackle of greed, the spiritual shackle of ill will, the spiritual shackle of adherence to observances and practices, the spiritual shackle of stubborn attachment to dogmatic opinions.

✽ *Cattārome bhikkhave ganthā katame cattāro: abhijjhā kāyagantho
vyāpādo kāyagantho sīlabbataparāmāso kāyagantho
idaṃsaccābhiniveso kāyagantho* (S.5.59).

COMMENT

Moha: ‘undiscernment of reality.’ See IGPT sv *Moha*.

COMMENT

Aññāṇa: ‘ignorance [of things according to reality]’ See IGPT sv *Ñāṇa*.

COMMENT

Vicikiccha: ‘doubt [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

VERSE 348

‘For if no man dispersed these defilements as wind disperses a mass of clouds, the whole world, obstructed [by uninsightfulness into reality], would be darkness indeed. Glorious men would indeed never shine forth.

*No ce hi jātu puriso kilese vāto yathā abbhaghaṇaṃ vihane
Tamovassa nivuto sabbaloko na jotimanto pi narā tapeyyuṃ*

COMMENT

Nivuto: ‘obstructed [by uninsightfulness into reality].’ We regard the object of *nivuto* as *avijjāya*, as seen in this quote:

- The world [of beings] is obstructed by uninsightfulness into reality
✽ *Avijjāya nivuto loko* (Sn.v.1033).

For further notes, see IGPT sv *Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ*.

VERSE 349

‘Wise men are illuminators. Therefore, Hero, I think you are likewise. We have approached the one with insight, the one who knows. Disclose to the groups assembled [here] [the truth about] Kappa.

*Dhīrā ca pajjotakarā bhavanti taṃ taṃ ahaṃ vīra tatheva maññe
Vipassinaṃ jānamupāgamimha parisāsu no āvikarohi kappaṃ*

VERSE 350

‘Quickly raise your lovely voice, O well-favoured one, like a goose raising

its neck gently honks with sonorous and well-modulated tones. Every one of us is listening to you, bolt upright.

Khippaṃ giraṃ eraya vaggu vaggum haṃso va paggayha saṇikaṃ nikūja Bindussarena suvikappitena sabbe va te ujjugatā suṇoma

VERSE 351

‘Having detained the one who is spiritually purified, who has completely abandoned birth and death, who does not cultivate the sensuous conduct of common men, but who cultivates the reflective conduct of Perfect Ones, I will make him speak about [this] issue.

Pahīnājātimaraṇaṃ asesam niggayha dhonaṃ vadessāmi dhammaṃ Na kāmakāro hi puthujjanānaṃ saṅkheyyakāro ca tathāgatānaṃ

COMMENT

Dhammaṃ: ‘issue’ See IGPT sv *Dhamma*.

COMMENT

Na kāmakāro hi puthujjanānaṃ saṅkheyyakāro ca tathāgatānaṃ: ‘who does not cultivate the sensuous conduct of common men, but who cultivates the reflective conduct of Perfect Ones.’

‘Hendriksen has discussed the formation of this type of compound with an absolutive as the first member, and has shown that it should be interpreted as having developed from combinations of absolutive and verb-form e.g. *viceyyadānaṃ < viceyya dānaṃ dadāti*’ (Norman, Group of Discourses, n.72). *Saṅkheyyakāro* therefore stands for *saṅkheyya kammaṃ karoti*. *Saṅkheyya* is the absolutive of *saṅkhāyati*, which when treated as an adverb means ‘discriminatively, carefully, with open mind’ (PED). We likewise treat *kāmakāro* as *kāmakammaṃ karoti*.

VERSE 352

‘This excellent explanation [you will give us], O one of purified wisdom, is wholeheartedly accepted. These joined palms are finally raised. Since you know [about this issue], O one of supreme wisdom, do not deceive us.

Sampannaveyyākaraṇaṃ tavedaṃ samujjupaññassa samuggahītaṃ

Ayamañjali pacchimo suppaṇāmito mā mohayī jānamanomapañña

COMMENT

Sampanna: ‘excellent.’ See IGPT sv *Sampanna*.

COMMENT

Samujjupañña: ‘one of purified wisdom.’ *Uju* means being free of *rāga* *dosa* and *moha*, and *uju* therefore means ‘purified.’ See IGPT sv *Uju*.

COMMENT

Ayamañjali pacchimo suppaṇāmito: ‘These joined palms are finally raised.’ Vaṅgīsa likely used raised palms to indicate that the end of the long question was approaching. The word ‘finally’ may be Vaṅgīsa’s way of acknowledging the length of his speech—twelve verses! A similar acknowledgement happens in verse 351, the ninth verse of the question: ‘Having detained the one who is spiritually purified.’ Nonetheless, the Buddha appreciated and encouraged his ways, for example, in the *Parosahassa Sutta*:

• ‘In which case, Vaṅgīsa, let some more verses, not already thought out, occur to you.’

✿ *Te hi taṃ vaṅgīsa bhiyyosomattāya pubbe aparivitaṅkitā gāthāyo paṭibhantū ti* (S.1.193).

VERSE 353

‘As one who knows, supreme hero, understanding the noble teaching from top to bottom, do not deceive us. I long for your word as in summer one afflicted by heat longs for water. Rain on my ears.

Parovaram ariyadhammaṃ veditvā mā mohayī jānamanomavīra
Vāriṃ yathā ghammani ghammatatto vācābhikaṅkhāmi sotaṃ pavassa

COMMENT

Sotaṃ: ‘my ears.’ To be understood as a plural. See Norman’s extensive note.

VERSE 354

‘Surely the useful religious life which Kappa lived was not in vain. Did he

realise the Untroubled, or was there a remnant of grasping in him? Let us hear from you whether he was liberated [from perceptually obscuring states].’

*Yad atthiyaṃ brahmacariyaṃ acari kappāyano kaccissa taṃ amoghaṃ
Nibbāyi so ādu saupādiseso yathā vimutto ahu taṃ suṇoma*

COMMENT

Nibbāyi: ‘realise the Untroubled.’ See IGPT sv *Nibbāna*.

COMMENT

Vimutto: ‘liberated [from perceptually obscuring states]’ i.e. from the *āsavas*. See IGPT sv *Vimutta*.

VERSE 355

[The Blessed One:]

‘He destroyed craving for immaterial-factors-and-bodily-form in this world, the stream of inward darkness which had long been lurking in him. He completely transcended birth and death.’

[Early textual editors:]

Thus spoke the Blessed One, the best of the five [Buddhas in this fortunate universal cycle].

*Acchecchi taṇhaṃ idha nāmarūpe kaṇhassa sotaṃ dīgharattānusayitaṃ
Atāri jātiṃ maraṇaṃ asesam iccabravī bhagavā pañcaseṭṭho*

COMMENT

Nāmarūpe: ‘immaterial-factors-and-bodily-form.’ See IGPT sv *Nāmarūpa*.

COMMENT

Kaṇhassa sotaṃ: ‘the stream of inward darkness.’ See IGPT sv *Kaṇhaṃ*.

COMMENT

‘[Early textual editors:]’: See comment on verse 30.

COMMENT

Pañcaseṭṭho: ‘the best of the five [Buddhas in this fortunate universal cycle].’ The present universal cycle is called ‘fortunate’ (*bhaddakappa*, D.2.2) because five Buddhas will have arisen in it: Buddha Kakusandha,

Buddha Konāgamana, Buddha Kassapa, Buddha Gotama, and, in due course, Buddha Metteyya. *Pañcaseṭṭha* corresponds to *buddhaseṭṭha* in verses 226, 383, and 1126, and therefore stands for *pañcabuddhaseṭṭha*. Norman credits Horner for solving this puzzle. For notes on universal cycles, see IGPT sv *Kappa*. For the Buddha's rejection of the idea that he was necessarily the best of the Buddhas, see the *Sampasādaniya Sutta* (D.3.99): *Uḷārā kho te ayaṃ sāriputta āsabhī vācā bhāsītā ekaṃso gahito sīhanādo nadito evaṃ pasanno ahaṃ bhante bhagavati na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyo'bhiññataro yadidaṃ samambodhiyaṃ ti. Kiṃ te sāriputta ye te ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā sabbe te bhagavanto cetasā ceto paricca veditā evaṃsīlā te bhagavanto ahesuṃ iti pi evaṃdhammā te bhagavanto ahesuṃ iti pi evaṃpaññā te bhagavanto ahesuṃ iti pi evaṃvihārī te bhagavanto ahesuṃ iti pi evaṃvimuttā te bhagavanto ahesuṃ itipī ti. No hetaṃ bhante* (D.3.99).

VERSE 356

[Vaṅgīsa:]

‘Hearing your voice, best of seers, I have faith [in you]. Truly my question was not in vain. The Brahman has not deceived me.

*Esa sutvā pasīdāmi vaco te isisattama
Amoghaṃ kira me puṭṭhaṃ na maṃ vañcesi brāhmaṇo*

COMMENT

Pasīdāmi: ‘I have faith [in you].’ See IGPT sv *Pasīdati*.

VERSE 357

‘The Buddha’s disciple practised what he preached. He destroyed the strong, extensive net of deceitful death.

*Yathāvādī tathākārī ahu buddhassa sāvako
Acchidā maccuno jālaṃ tataṃ māyāvino daḷhaṃ*

VERSE 358

‘Kappiya saw the origin of grasping, Blessed One. Kappāyana has

indeed gone beyond the realm of death so hard to get beyond.'

Addasā bhagavā ādiṃ upādānassa kappiyo

Accagā vata kappāyano maccudheyyaṃ suduttaraṃ ti

COMMENT

Kappiya... Kappāyana: Vaṅṅīsa's inventiveness is never disrespectful.

1) 'Kappiya' suggests 'one who does what is allowable according to the discipline.'

2) 'Kappāyana' suggests 'one having the right destination,' as in:

• This is the one-destination path for the purification of beings...

✿ *ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā...* (S.5.141).

13. On Properly Fulfilling the Ideals of Religious Asceticism (Sammāparibbājanīya Sutta)

VERSE 359

[Image psychically created by the Blessed One on the occasion of the Great Assembly:]

'I ask the Sage of great wisdom who has crossed [to the Far Shore], reached the Far Shore, realised the Untroubled, who is inwardly unshakeable: having renounced the household life [and] thrust away sensuous pleasure, how would a bhikkhu properly fulfil the ideals of religious asceticism in the world?'

*Pucchāmi muniṃ pahūtapaññaṃ tiṇṇaṃ pāragataṃ parinibbutaṃ
ñhitattaṃ*

*Nikkhamma gharā panujja kāme kathaṃ bhikkhu sammā so loke
paribbajeyya*

COMMENT

This sutta was preached on the occasion described in the *Mahāsamaya Sutta* (D.2.253), when a great assembly of devas visited the Buddha while he was staying with 500 arahants in the Great Forest in Kapilavatthu. To the assembled devas, the Buddha preached six suttas calculated to benefit those of different dispositions. Each sutta records the answers to questions asked by the Buddha himself via an image he

had psychically created:

1) *Sammāparibbājanīyasutta* (Sn.v.359-375).

2) *Purābhedasutta* (Sn.v.848-861).

3) *Kalahavivādasutta* (Sn.v.862-877).

4) *Cūḷabyūhasutta* (Sn.v.878-894).

5) *Mahābyūhasutta* (Sn.v.895-914).

6) *Tuvaṭṭakasutta* (Sn.v.915-934).

See BDPPN sv *Mahāsamaya Sutta*.

COMMENT

Tiṇṇaṃ: ‘crossed to the Far Shore.’ See IGPT sv *Tarati*.

COMMENT

Pāragataṃ: ‘reached the Far Shore.’ See IGPT sv *Pāragata*.

COMMENT

Parinibbutaṃ: ‘realised the Untroubled.’ See IGPT sv *Nibbāna*.

COMMENT

Gharā: ‘the household life.’ See comment on verse 406.

COMMENT

Paribbajeyya: ‘fulfil the ideals of religious asceticism’ *Paribbajati* is one of the poetical words of Buddhism, and so found only in verse. It is usually (and misleadingly) rendered as ‘wander.’ In fact it is an exalted practice that even implies arahantship. See IGPT sv *Paribbajati*.

VERSE 360

[The Blessed One:]

‘He for whom [divination of] omens, portents, dreams, and physical characteristics is abolished, that bhikkhu with the flaw of superstition abandoned, would properly fulfil the ideals of religious asceticism in the world.

Yassa maṅgalā samūhatā uppātasupinā ca lakkhaṇā ca

So maṅgaladosavippahīno bhikkhu sammā so loke paribbajeyya

COMMENT

Maṅgalā samūhatā uppātasupinā ca lakkhaṇā ca: ‘[divination of] omens, portents, dreams, and physical characteristics.’ We interpret this passage in accordance with the outline of wrong means of livelihood given in the *Brahmajāla Sutta*:

- Some ascetics and Brahmanists, living off food given in faith, maintain themselves by such base arts and wrong means of livelihood as [divination of] the marks on a person's limbs, portents, dreams, and physical characteristics... the physical characteristics of gems, garments, staffs, swords, spears... the ascetic Gotama refrains from these kinds of base arts and wrong means of livelihood.

✽ *yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti seyyathidaṃ aṅgaṃ nimittaṃ uppātaṃ supinaṃ lakkhaṇaṃ... maṇilakkhaṇaṃ vatthalakkhaṇaṃ daṇḍalakkhaṇaṃ satthalakkhaṇaṃ asilakkhaṇaṃ... Iti vā itievarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo ti* (D.1.3).

COMMENT

Maṅgalā: ‘superstition.’ This meaning is more clearly seen in the term *maṅgalikā*, as in this passage:

- Householders, bhikkhus, are superstitious. I allow you, bhikkhus, when being asked by householders for good luck’s sake, to tread on a cloth carpeting.

✽ *Gihī bhikkhave maṅgalikā. Anujānāmi bhikkhave gihīnaṃ maṅgalatthāya yāciyamānena celapattikaṃ akkamitunti* (Vin.2.129).

COMMENT

Dosa: ‘flaw.’ *Dosa*’s different meanings stem from its two roots, corresponding to Sanskrit *doṣa* (fault) and *dveṣa* (hatred). See IGPT sv *Dosa*.

VERSE 361

‘A bhikkhu should eliminate his attachment to sensuous pleasures whether human or divine. Having transcended individual existence, having understood the teaching, he would properly fulfil the ideals of

religious asceticism in the world.

*Rāgaṃ vinayetha mānusesu dibbesu kāmesu vāpi bhikkhu
Atikkamma bhavaṃ samecca dhammaṃ sammā so loke paribbajeyya*

COMMENT

Bhavaṃ: ‘individual existence.’ See IGPT sv *Bhava*.

VERSE 362

‘Having abandoned malicious speech, a bhikkhu should abandon anger and miserliness. Having abandoned the welcoming and rejecting [of the eight worldly conditions], he would properly fulfil the ideals of religious asceticism in the world.

*Vipit̥thikatvāna pesuṇāni kodhaṃ kadariyaṃ jaheyya bhikkhu
Anurodhavirodhavippahīno sammā so loke paribbajeyya*

COMMENT

Vipit̥thikatvāna: ‘abandoned.’ *Vipit̥thikatvāna* occurs also in verse 67, where we show it is equivalent to *pahānā*.

COMMENT

Anurodhavirodhavippahīno: ‘Having abandoned the welcoming and rejecting [of the eight worldly conditions].’ The *Dutiyalokadhamma Sutta* links *anurodhavirodhavippahīno* to the eight worldly conditions (*aṭṭhalokadhammā*):

• He does not welcome the arisen acquisition, or reject the arisen loss. He does not welcome the arisen prestige, or reject the arisen imprestige. He does not welcome the arisen praise, or reject the arisen criticism. He does not welcome the arisen pleasure, or reject the arisen pain. Having abandoned the welcoming and rejecting [of the eight worldly conditions], he is freed from birth, old age, and death; from grief, lamentation, physical pain, psychological pain, and vexation.

✽ *So uppannaṃ lābhaṃ nānurujjhati alābhe nappaṭivirujjhati.
Uppannaṃ yasaṃ nānurujjhati ayase nappaṭivirujjhati. Uppannaṃ
pasamsaṃ nānurujjhati nindāya nappaṭivirujjhati. Uppannaṃ sukhaṃ
nānurujjhati dukkhe nappaṭivirujjhati. So evaṃ anurodhavirodhavippahīno
parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi*

domanassehi upāyāsehi (A.4.157).

VERSE 363

‘Having abandoned whatever is beloved or unbeloved, being without grasping, one who is not attached to anything at all, who is free of things conducive to psychological bondage, he would properly fulfil the ideals of religious asceticism in the world.

*Hitvāna piyañca appiyañca anupādāya anissito kuhuñci
Saṃyojaniyehi vippamutto sammā so loka paribbajeyya*

COMMENT

Piyañca appiyañca: ‘the beloved and unbeloved.’ See IGPT sv *Piya*.

COMMENT

Saṃyojaniyehi vippamutto: ‘free of things conducive to psychological bondage.’ For example:

- Bodily form is conducive to psychological bondage. The fondness and attachment are the bonds there.

✿ *Rūpaṃ bhikkhave saṃyojaniyo dhammo. Yo tattha chandarāgo taṃ
tattha saṃyojanaṃ* (S.3.167).

‘Free of things conducive to psychological bondage’ therefore means being free of fondness and attachment.

VERSE 364

‘He sees no substantial reality in objects of attachment. Having eliminated his fondness and attachment regarding objects of attachment, he is free of attachment, not needing to be led by others. He would properly fulfil the ideals of religious asceticism in the world.

*Na so upadhīsu sārameti ādānesu vineyya chandarāgaṃ
So anissito anaññaneyyo sammā so loka paribbajeyya*

COMMENT

Upadhīsu: ‘objects of attachment.’ See IGPT sv *Upadhi*.

VERSE 365

‘Being free of hostility by way of speech, mind, and body, having properly understood the teaching, and longing for the Untroubled State, he would properly fulfil the ideals of religious asceticism in the world.

*Vacasā manasā ca kammunā ca aviruddho sammā veditvā dhammaṃ
Nibbānapadābhipatthayāno sammā so loke paribbajeyya*

VERSE 366

‘One who is not swelled-headed, thinking, ‘He venerates me;’ nor, if insulted, does he resent it; nor, on receiving food from another, is he conceited about it: he would properly fulfil the ideals of religious asceticism in the world.

*Yo vandati maṃ na uṇṇameyya akkuṭṭhopi na sandhiyetha bhikkhu
Laddhā parabhojanaṃ na majje sammā so loke paribbajeyya*

VERSE 367

‘The bhikkhu who has abandoned greed and individual existence, who abstains from wounding and imprisoning, who has overcome uncertainty [about the excellence of the teaching], who is free of the arrow [of doubt and uncertainty about the excellence of the teaching]: he would properly fulfil the ideals of religious asceticism in the world.

*Lobhañca bhavañca vipphāya virato chedanabandhanāto bhikkhu
So tiṇṇakathaṅkatho visallo sammā so loke paribbajeyya*

COMMENT

Tiṇṇakathaṅkatho: ‘overcome uncertainty [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

COMMENT

Visallo: ‘free of the arrow [of doubt and uncertainty about the excellence of the teaching].’ We regard *sallo* as equivalent to ‘*vicikicchā*kathaṅkathāsallaṃ,’ a term which occurs at D.3.250 and A.3.292. See comment on verse 86. See IGPT sv *Vicikicchā*.

VERSE 368

‘Knowing what is suitable for himself, a bhikkhu [who extended this consideration to others] would not harm anyone in the world. Understanding the teaching according to reality, he would properly fulfil the ideals of religious asceticism in the world.

*Sāruppaṃ attano veditvā no ca bhikkhu hiṃseyya kañci loke
Yathā tathiyaṃ veditvā dhammaṃ sammā so loke paribbajeyya*

COMMENT

Sāruppaṃ attano veditvā no ca bhikkhu hiṃseyya kañci loke: ‘Knowing what is suitable for himself, a bhikkhu [who extended this consideration to others] would not harm anyone in the world.’ Likewise this quote:

- Having compared himself [with others], he would neither kill nor cause to kill.

✽ *Attānaṃ upamaṃ katvā na haneyya na ghātaye* (Sn.v.705).

VERSE 369

‘He in whom there are no unwholesome proclivities, in whom the origins of whatever is spiritually unwholesome are abolished, who is free of expectations [for anything in the world], and free of hopes [for the future], he would properly fulfil the ideals of religious asceticism in the world.

*Yassānusayā na santi keci mūlā akusalā samūhatāse
So nirāsayo anāsasāno sammā so loke paribbajeyya*

COMMENT

Yassānusayā na santi: ‘He in whom there are no unwholesome proclivities.’ See IGPT sv *Anusaya*.

COMMENT

Mūlā akusalā: ‘the origins of whatever is spiritually unwholesome.’

- And what is the origin of what is spiritually unwholesome? Greed... Hatred... Undiscernment of reality is an origin of what is spiritually unwholesome.

✽ *Katamañcāvuso akusalamūlaṃ? Lobho akusalamūlaṃ doso akusalamūlaṃ moho akusalamūlaṃ* (M.1.47).

COMMENT

Nirāsayo: ‘free of expectations [for anything in the world].’ See IGPT sv *Āsā*.

VERSE 370

‘One whose perceptually obscuring states are destroyed, whose self-centredness is abandoned, who has gone beyond the path of attachment completely, who is inwardly tamed, who has realised the Untroubled, and who is inwardly unshakeable, he would properly fulfil the ideals of religious asceticism in the world.

Āsavakhīṇo pahīnamāno sabbaṃ rāgapathaṃ upātivatto
Danto parinibbuto t̥hitatto sammā so loke paribbajeyya

COMMENT

Āsava: ‘perceptually obscuring states.’ See IGPT sv *Āsava*.

COMMENT

Māno: ‘self-centredness.’ See IGPT sv *Māna*.

COMMENT

Sabbaṃ rāgapathaṃ upātivatto: ‘gone beyond the path of attachment completely.’ We render *sabbaṃ* like *asesaṃ*, as in this phrase:

- One who has rejected the path of attachment completely
✿ *yopānudi rāgapathaṃ asesam* (Sn.v.476).

VERSE 371

‘One who has faith [in the perfection of the Perfect One’s enlightenment], who is learned, who has realised the way [of rightness comprised of spiritually wholesome factors], who when amongst dissentient religious groups does not take sides, and who is wise, having eliminated greed, hatred, and repugnance: he would properly fulfil the ideals of religious asceticism in the world.

Saddho sutavā niyāmadassī vaggagatesu na vaggasāri dhīro
Lobhaṃ dosaṃ vineyya paṭighaṃ sammā so loke paribbajeyya

COMMENT

Saddho: ‘faith [in the perfection of the Perfect One’s enlightenment].’ See

IGPT sv *Saddha*.

COMMENT

Niyāmadassī: ‘one who has realised the way [of rightness comprised of spiritually wholesome factors].’ See IGPT sv *Niyāma*.

COMMENT

Vaggagatesu: ‘when amongst dissentient religious groups,’ i.e. locative absolute.

COMMENT

Paṭighaṃ: ‘repugnance.’ See IGPT sv *Paṭigha*.

VERSE 372

‘One who is spiritually purified, who has conquered [all unvirtuous, spiritually unwholesome factors], who has completely renounced the round of rebirth, who has mastery over mentally known objects, who has reached the Far Shore, who is imperturbable, and is proficient in the knowledge of the ending [of originated phenomena] [according to reality]: he would properly fulfil the ideals of religious asceticism in the world.

Samuddhajino vivaṭṭacchaddo dhammesu vasī pāragū anejo
Sanhāranirodhañānakusalo sammā so loke paribbajeyya

COMMENT

Jino: ‘conquered [all unvirtuous, spiritually unwholesome factors].’ This follows the definition of *jino*:

- I have conquered [all] unvirtuous, [spiritually unwholesome] factors, therefore, Upaka, I am a Conqueror.

✽ *Jitā me pāpakā dhammā tasmāhaṃ upakā jino ti* (M.1.171).

We take *pāpakā dhammā* as standing for *pāpakā akusalā dhammā*.

COMMENT

Vivaṭṭacchaddo: ‘completely renounced the round of rebirth.’ See IGPT sv *Vivaṭṭacchadda*.

COMMENT

Pāragū: ‘reached the Far Shore’ See IGPT sv *Pāragata*.

COMMENT

Anejo: ‘imperturbable.’ See IGPT sv *Ejā*.

COMMENT

Saṅkhāranirodhaññākusalo: ‘proficient in the knowledge of the ending [of originated phenomena] [according to reality].’ See IGPT sv *Saṅkhāra*; *Nirodha*; *Ñāṇa*; *Kusalo*.

VERSE 373

‘One of purified wisdom who has utterly transcended egocentric conception in regards to things of the past and future, who is free of [bondage to] the six senses and their objects: he would properly fulfil the ideals of religious asceticism in the world.

Atītesu anāgatesu cā pi kappātīto aticca suddhipañño
Sabbāyatanehi vipparamutto sammā so loke paribbajeyya

COMMENT

Kappātīto: ‘transcended egocentric conception.’ See IGPT sv *Kappam* *n’eti*.

COMMENT

Aticca: ‘utterly.’ *Aticca* is used adverbially here, meaning ‘beyond, in excess, more than usual, exceedingly,’ says PED.

COMMENT

Sabbāyatanehi: ‘the six senses and their objects.’ See IGPT sv *Salāyatana*.

COMMENT

Vipparamutto: ‘freed [from bondage].’ See IGPT sv *Mutta*.

VERSE 374

‘One who has destroyed all states of attachment, having realised the [Untroubled] State, having understood the teaching, having clearly seen the abandonment of all perceptually obscuring states: he would properly fulfil the ideals of religious asceticism in the world.

*Aññāya padaṃ samecca dhammaṃ vivaṭaṃ disvāna pahānamāsavānaṃ
Sabbupadhīnaṃ parikkhayāno sammā so loke paribbajeyya*

COMMENT

Padaṃ: '[Untroubled] State.' We take *padaṃ* as *nibbānapada*, as in verse 365.

COMMENT

Āsavānaṃ: 'perceptually obscuring states.' See IGPT sv *Āsava*.

COMMENT

Sabbupadhīnaṃ parikkhayāno: 'One who has destroyed all states of attachment.' Norman treats this as an instrumental: 'because of the destruction of all acquisitions.' We regard it as a primary derivative and a noun with a *kita* suffix. See Duroiselle para 563-578. See IGPT sv *Upadhi*.

VERSE 375

[Image psychically created by the Blessed One:]

'This is surely right, Blessed One. An inwardly tamed bhikkhu who abides in this way and who has gone beyond everything conducive to psychological bondage, would properly fulfil the ideals of religious asceticism in the world.'

*Addhā hi bhagavā tatheva etaṃ yo so evaṃvihārī danto bhikkhu
Sabbasaṃyojaniye ca vītivatto sammā so loke paribbajeyyā ti*

COMMENT

Tatheva: 'right.' See IGPT sv *Tatheva*.

COMMENT

Sabbasaṃyojaniye: 'everything conducive to psychological bondage.' See comment on verse 363.

14. With Dhammika (Dhammika Sutta)

PTS PAGE 66(L5-11)

Thus have I heard:

At one time the Blessed One was dwelling in Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Monastery. Then the lay-follower Dhammika together with five hundred lay-followers approached the Blessed One, venerated him, and sat down at a respectful distance. Sitting there, Dhammika addressed the Blessed One in verse:

Evaṃ me sutam ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho dhammiko upāsako pañcahi upāsakasatehi saddhiṃ yena bhagavā tenupasaṅkami upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho dhammiko upāsako bhagavantaṃ gāthāhi ajjhabhāsi

VERSE 376

[Dhammika:]

‘I ask you, O Gotama of extensive wisdom, conducting himself in what way is one a good disciple, whether one is gone from the household life into the ascetic life, or a home-dwelling layfollower.

*Pucchāmi taṃ gotama bhūripaṇṇa kathaṃkaro sāvako sādhu hoti
Yo vā agārā anagārameti agārino vā panupāsakāse*

VERSE 377

‘You discern the possible places of rebirth and the afterlife destinations for the world [of beings] including the devas. There is no one who sees the subtle meaning of the teaching as well as you do. Thus they call you the excellent Buddha.

*Tuvaṃ hi lokassa sadevakassa gatiṃ pajānāsi parāyaṇaṇca
Na c’atthi tulyo nipuṇatthadassī tuvaṃ hi buddhaṃ pavaraṃ vadanti*

COMMENT

Attha: ‘meaning of the teaching.’ See IGPT sv *Attha*.

VERSE 378

‘Having penetrated all knowledge, you have explained the teaching, being tenderly concerned for beings. You have completely renounced the round of rebirth. All-Seeing Eye, you are free of [the three] spiritual

stains. You shine throughout the whole world.

*Sabbaṃ tuvaṃ ñāṇamavecca dhammaṃ pakāsesi satte anukampamāno
Vivaṭṭacchaddosi samantacakkhu virocasī vimalo sabbaloke*

COMMENT

Anukampamāno: ‘being tenderly concerned.’ See IGPT sv *Karuṇā*.

COMMENT

Vivaṭṭacchaddosi: ‘You have completely renounced the round of rebirth.’
See IGPT sv *Vivaṭṭacchadda*.

COMMENT

Vimalo: ‘you are free of [the three] spiritual stains.’ Commentary:
*rāgādimalābhāvena. Mala Sutta: Tiṇimāni bhikkhave malāni. Katamāni
tiṇi? Rāgo malaṃ. Doso malaṃ. Moho malaṃ (S.5.57).*

VERSE 379

‘On hearing [you being called] ‘Conqueror,’ the royal nāga Erāvaṇa came to visit you. Having taken counsel from you, on hearing [your words], he understood [them]. He was delighted. ‘Excellent,’ [he said].’

*Āgañchi te santike nāgarājā erāvaṇo nāma jino ti sutvā
So pi tayā mantayitvā ajjhagamā sādhū ti sutvāna patītarūpo*

COMMENT

Jino: ‘Conqueror.’ The Buddha’s definition of *jino* is this:

• I have conquered [all] unvirtuous, [spiritually unwholesome] factors, therefore, Upaka, I am a Conqueror.

✽ *Jitā me pāpakā dhammā tasmāhaṃ upakā jino ti (M.1.171).*

We take *pāpakā dhammā* as standing for *pāpakā akusalā dhammā*.

COMMENT

Nāgarājā erāvaṇo nāma: ‘royal nāga Erāvaṇa.’ Erāvaṇa was not the ‘king of elephants’ but a royal elephant who once belonged to the king of Magadha. But this visit to the Buddha, when he had the powers of speech and comprehension, cannot reasonably have occurred during this period. It must have happened after his rebirth as a divinity, when he maintained both his name and elephant appearance. To now call him an

‘elephant’ is to misrepresent this situation, therefore we call him a nāga.

COMMENT

Ajjhagamā: ‘he understood.’ *Adhigacchati* figuratively means to understand, says PED.

VERSE 380

‘King Vessavaṇo Kuvero came to see you, asking about the teaching. When questioned, you spoke to him, too, O wise man. He, too, having heard [your teaching] was delighted.

Rājāpi taṃ vessavaṇo kuvero upeti dhammaṃ paripucchamāno
Tassāpi tvaṃ pucchito brūsi dhīra so cā pi sutvāna patītarūpo

COMMENT

Vessavaṇo: One of the Four Great Kings.

VERSE 381

‘Whatever contentious non-Buddhist ascetics there are, whether Ājīvakas or Nigaṇṭhas, none of them surpasses you in wisdom, just as one who is standing still does not catch up with one who is walking quickly.

Ye kecime titthiyā vādasīlā ājīvakā vā yadi vā nigaṇṭhā
Paññāya taṃ nātitaranti sabbe ṭhito vajantaṃ viya sīghagāmim

VERSE 382

‘Whatever contentious brahmans there are, and even elderly brahmans, and others, too, who thought they were [good] arguers, all become obliged to you for [explaining] the meaning of expressions.

Ye kecime brāhmaṇā vādasīlā vuddhā cā pi brāhmaṇā santi keci
Sabbe taya atthabaddhā bhavanti ye cā pi aññe vādino maññamānā

COMMENT

Attha: ‘the meaning of expressions.’ See IGPT sv *Attha*.

VERSE 383

‘This teaching so well-explained by you, Blessed One, is subtle and agreeable. O best of Buddhas, being asked, tell us what we are all eager to hear.

*Ayaṃ hi dhammo nipuṇo sukho ca yoyaṃ tayā bhagavā suppvutto
Tameva sabbepi sussūsamānā taṃ no vada pucchito buddhaseṭṭha*

COMMENT

Buddhaseṭṭha: ‘best of Buddhas.’ See comment on verse 355.

VERSE 384

‘All these bhikkhus, and the lay followers likewise, are seated together [waiting] to hear you. Let them hear the teaching realised by the one who is free of [the three] spiritual stains, as the devas hear the well-spoken word of Vāsava.’

*Sabbepi me bhikkhavo sannisinnā upāsakā cā pi tatheva sotuṃ
Suṇantu dhammaṃ vimalenānubuddhaṃ subhāsitaṃ vāsavasessa devā*

COMMENT

Vimalena: ‘one who is free of [the three] spiritual stains.’ See comment on verse 378.

COMMENT

Vāsava: another name for Sakka, Lord of the Devas (S.1.229).

VERSE 385

[The Blessed One:]

‘Listen to me, bhikkhus. I will explain the practice of asceticism to you. Remember it, all of you. May one who is intelligent who sees the [subtle] meaning of the teaching cultivate a way of behaviour that is appropriate to one who has gone forth [into the ascetic life].

*Suṇātha me bhikkhavo sāvaṃyāmi vo dhammaṃ dhutaṃ tañca darātha
sabbe*

Iriyāpathaṃ pabbajitānulomikaṃ sevetha naṃ atthadassī mutimā

COMMENT

Dhammaṃ dhutaṃ: ‘the practice of asceticism.’ Called *dhutaṅge* in

Th.v.1087. Translating *dhuta* as ‘asceticism’ is justified by the occurrence in this sutta of three synonymous terms for what the Buddha is explaining here, two for bhikkhus, and one for lay followers:

1) ‘A way of behaviour that is appropriate to one who has gone forth [into the ascetic life]’

✿ *Iriyāpathaṃ pabbajitānulomikaṃ* (Sn.v.385).

2) ‘the entire bhikkhu practice’

✿ *yo kevalo bhikkhu dhammo* (Sn.v.393).

3) ‘the eightfold observance’

✿ *aṭṭhaṅgikamāhuposathaṃ* (Sn.v.401).

COMMENT

Dhammaṃ: ‘practice.’ See IGPT sv *Dhamma*.

COMMENT

Attha: ‘[subtle] meaning of the teaching.’ See comment on verse 58.

VERSE 386

‘A bhikkhu should not wander [in the village] at the wrong time. He should walk on almsround in the village at the right time. Bonds [to individual existence] bind one who walks on almsround at the wrong time. Therefore Buddhas do not walk on almsround at the wrong time.

*No ve vikāle vicareyya bhikkhu gāmañca piṇḍāya careyya kāle
Akālacāriṃ hi saṅgā tasmā vikāle na caranti buddhā*

COMMENT

Vikāle: ‘at the wrong time’

• ‘At the wrong time’ means from midday until dawn.

✿ *Vikālo nāma majjhantike vitivatte yāva aruṇuggamanā* (Vin.4.86).

COMMENT

Akālacāriṃ: ‘one who walks on almsround at the wrong time.’ For notes on *carati*, see IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Saṅgā: ‘bonds [to individual existence].’ See IGPT sv *Saṅga*.

VERSE 387

‘Visible objects, audible objects, smellable objects, tasteable objects, and tangible objects which befuddle beings’ [minds], having eliminated his fondness for these things, he should enter [the village] for his morning meal at the right time.

*Rūpā ca saddā ca rasā ca gandhā phassā ca ye sammadayanti satte
Etesu dhammesu vineyya chandaṃ kālena so pavise pātarāsaṃ*

COMMENT

Chandaṃ: ‘fondness.’ See IGPT sv *Chanda*.

VERSE 388

‘Having obtained almsfood at the right time and returned [from the village] alone, the bhikkhu should sit in solitude. While reflecting inwardly, he should not allow his mind to stray outwardly, being one with an inwardly collected personal disposition.

*Piṇḍañca bhikkhu samayena laddhā eko paṭikkamma raho nisīde
Ajjhattacintī na mano bahiddhā nicchāraye saṅgahitattabhāvo*

COMMENT

Saṅgahitattabhāvo: ‘inwardly collected personal disposition.’ *Saṅgaṇhāti* can mean ‘hold together.’ For example:

- various flowers placed on a plank without being held together with a thread.

✿ *nānāpupphāni phalake nikkhittāni suttena asaṅgahītāni* (Vin.3.8).

From this we derive the meaning ‘inwardly collected’. For meanings of *saṅgaṇhāti* see IGPT sv *Saṅgahavatthūni*. For meanings of *attabhāvo* see IGPT sv *Attabhāva*.

COMMENT

Eko: ‘alone.’ Here *eko* occurs with *raho* and likely means physically alone. But in verse 1136 we translate it as ‘unaccompanied [by craving].’

VERSE 389

‘If he talks with a disciple, or anyone else, or with a bhikkhu, he should speak on the sublime teaching, and not speak malicious speech or abuse of another.

*Sace pi so sallape sāvakena aññena vā kenaci bhikkhunā vā
Dhammaṃ pañītaṃ tamudāhareyya na pesuṇaṃ nopi parūpavādaṃ*

VERSE 390

‘Although some [might choose to] oppose an argument, we do not praise those of little wisdom. Bonds [to individual existence] attach to them here and there, for they send their minds far away.

*Vādaṃ hi eke paṭiseniyanti na te pasaṃsāma parittapaññe
Tato tato ne pasajanti saṅgā cittaṃ hi te tattha gamenti dūre*

COMMENT

Hi: ‘although.’ *Hi* clauses generally follow their main clauses, says Warder (p.297). Not here, apparently.

COMMENT

Saṅgā: ‘Bonds [to individual existence].’ See IGPT sv *Saṅga*.

VERSE 391

‘Having heard the teaching explained by the Sublime One, having reflected [on it], the disciple of excellent wisdom should make [appropriate] use of almsfood, abodes, beds and seats, and water to wash his robes.

*Piṇḍaṃ vihāraṃ sayanāsanañca āpañca saṅghāṭirajūpavāhanaṃ
Sutvāna dhammaṃ sugatena desitaṃ saṅkhāya seve varapaññasāvako*

COMMENT

Seve: ‘should make [appropriate] use.’ Parenthesis from verse 385: ‘cultivate a way of behaviour that is appropriate to one who has gone forth [into the ascetic life].’

VERSE 392

‘But to almsfood, bed and seat, and water to wash his robes, to these

things a bhikkhu [should] not cleave, just as a waterdrop does not cleave to a lotus leaf.

*Tasmā hi piṇḍe sayanāsane ca āpe ca saṅghātirajūpavāhane
Etesu dhammesu anupalitto bhikkhu yathā pokkhare vāribindu*

COMMENT

Anupalitto: '[should] not cleave.' See IGPT sv *Limpati*.

VERSE 393

'Now I will tell you the practice of the householder, the way of behaviour by which he is a good disciple, because the entire bhikkhu practice cannot be pursued by one with [householders'] possessions.

*Gahaṭṭhavattaṃ pana vo vadāmi yathākaro sāvako sādhu hoti
Na hesa labbhā sapariggahena phassetuṃ yo kevalo bhikkhu dhammo*

VERSE 394

'Having renounced violence towards all creatures there are in the world, both the mettlesome and the timid, he should not kill living beings, nor should he cause them to be killed, nor should he encourage others to kill them.

*Pāṇaṃ na hane na ca ghātayeyya na vānujaññā hanataṃ paresaṃ
Sabbesu bhūtesu nidhāya daṇḍaṃ ye thāvarā ye ca tasā santi loke*

VERSE 395

'Also the disciple should avoid knowingly [taking] anything anywhere that is not given, nor should he cause anything to be stolen, nor should he encourage others to steal. He should avoid taking anything that is not given.

*Tato adinnaṃ parivajjayeyya kiñci kvaci sāvako bujhamāno
Na hāraye harataṃ nānujaññā sabbaṃ adinnaṃ parivajjayeyya*

VERSE 396

'The intelligent man should avoid sexual intercourse as if it were a

blazing charcoal pit. But if he is incapable of celibacy, then he should not transgress with another man's wife.

*Abrahmacariyaṃ parivajjayeyya aṅgārakāsuṃ jalitaṃva viññū
Asambhuṇanto pana brahmacariyaṃ parassa dāraṃ na atikkameyya*

COMMENT

Brahmacariyaṃ: 'celibacy.' *Brahmacariya* here means refraining from sex. But for arahants *brahmacariya* means avoiding all forms of sexuality including sexual thoughts, which are considered a blemish of the celibate life (*Idampi kho brāhmaṇa brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi*: see *Methuna Sutta*, A.4.54).

VERSE 397

'Having entered an assembly hall or a meeting, he should not speak falsehood to anybody, nor cause it to be spoken, nor encourage others to lie. He should shun all untruth.

*Sabhaggato vā parisaggato vā ekassa veko na musā bhaṇeyya
Na bhāṇaye bhaṇataṃ nānujaññā sabbaṃ abhūtaṃ parivajjayeyya*

VERSE 398

'Whatever householder approves of this teaching should not consume intoxicating beverage, nor cause it to be consumed, nor encourage others to consume it, knowing that it results in drunkenness.

*Majjañca pānaṃ na samācareyya dhammaṃ imaṃ rocaye yo gahaṭṭho
Na pāyaye pivataṃ nānujaññā ummādanantaṃ iti naṃ veditvā*

VERSE 399

'Because of drunkenness fools commit unvirtuous deeds, and make other people negligently applied [to the practice] also commit them. One should avoid this sphere of demerit, alcoholic intoxication, bewilderment, beloved of fools.

*Madā hi pāpāni karonti bālā kārenti caññepi jane pamatte
Etaṃ apuññāyatanaṃ vivajjaye ummādanaṃ mohanaṃ bālakantaṃ*

COMMENT

Pamatte: ‘negligently applied [to the practice].’ See IGPT sv *Appamatta*.

VERSE 400

‘One should not kill living beings, nor take what is not given, nor speak falsehood, nor consume alcohol. One should abstain from sexual intercourse. One should not eat at the wrong time, in the evening.

*Pāṇaṃ na hane na cādinnaṃ mādiye musā na bhāse na ca majjapo siyā
Abrahmacariyā virameyya methunā rattiṃ na bhuñjeyya vikālabhojanaṃ*

VERSE 401

‘One should not wear a garland, nor use perfume. One should sleep on a sleeping-platform, or on the ground, or on a mat. They call this the eightfold observance expounded by the Buddha, who has reached the end of suffering.

*Mālaṃ na dhāre na ca gandhamācare mañce chamāyaṃ va sayetha
santhate*

Etaṃ hi aṭṭhaṅgikamāhuposathaṃ buddhena dukkhaṇtaguṇā pakāsitam

COMMENT

Mañca: ‘sleeping-platform.’ For bhikkhus, this platform is low to the ground: in length, its legs should be eight fingerbreadths maximum. Mattresses and upholstery are allowed (Vin.2.150). The platforms provide security from snakes.

COMMENT

Upasathaṃ: ‘observance.’ *Upasathaṃ* means observance as well as Observance Day (DOP).

VERSE 402

‘And then with a serene mind, he should keep the observance which is undertaken with the eight precepts in their complete form on the 14th [or] 15th, plus the 8th day of the fortnight, plus any special day of the fortnight.

*Tato ca pakkhassupavassuposathaṃ cātuddasiṃ pañcadasiñca
aṭṭhamiṃ
Pāṭihāriyapakkhañca pasannamānaso aṭṭhaṅgupetaṃ susamattarūpaṃ*
COMMENT

Aṭṭhaṅga: ‘eight precepts.’ Commentary to Th.v.31:
*Aṭṭhaṅgasusamāgatanti pāṇātipātā veramaṇiādīhi aṭṭhahi aṅgehi suṭṭhu
samannāgataṃ.*

COMMENT

Cātuddasiṃ pañcadasiñca: ‘14th [or] 15th.’ In the Buddhist calendar there are three seasons, with eight fortnights per season. The fortnights end on either the 14th day or 15th day (Vin.1.132) and are marked with the uposatha recitation (Vin.1.104) or pavarana ceremony (Vin.1.160).

COMMENT

Pasannamānaso: ‘serene mind.’ See IGPT sv *Pasīdati*.

VERSE 403

‘And then having kept the observance, the wise man with a serene mind, being appreciative, should in the morning share out food and drink to the community of bhikkhus, as is fitting.

*Tato ca pāto upavutthuposatho annena pānena ca bhikkhusaṅghaṃ
Pasannacitto anumodamāno yathārahaṃ saṃvibhajetha viññū*

VERSE 404

‘He should support his parents, as is righteous, and engage in trade that is righteous. A diligent householder with a practice like this ends up with the devas called Sayampabha.’

*Dhammena mātāpitāro bhareyya payojaye dhammikaṃ so vaṇijjaṃ
Etaṃ giḥī vattayamappamatto sayampabhe nāma upeti deve ti*

COMMENT

Upeti: ‘ends up.’ See IGPT sv *Upeti*.

COMMENT

‘The devas called Sayampabha.’ Commentary: *cha kāmāvacaradevā*, i.e.

kāmadhātu devas: *cātummahārājikā*, *tāvatiṃsā*, *yāmā*, *tusitā*,
nimmānaratī, and *paranimmitavasavattī* devas.

The Greater Chapter (Mahāvagga)

1. On Going Forth Into The Ascetic Life (Pabbajjā Sutta)

VERSE 405

[Venerable Ānanda:]

I will glorify the going forth [into the ascetic life] as accomplished by the Seer, in which he, examining [the nature of reality], found pleasure in going forth [into the ascetic life].

*Pabbajjaṃ kittayissāmi yathā pabbajī cakkhumā
Yathā vīmaṃsamāno so pabbajjaṃ samarocayi*

COMMENT

After the meeting recorded here, King Bimbisāra requested the Bodhisatta to return to Rājagaha when he had attained Enlightenment. But in verse 408, Ānanda, perhaps out of respect, calls the Bodhisatta ‘the Buddha’. By comparison, the Buddha referred to himself in this era as ‘being the unenlightened Bodhisatta’ (*anabhisambuddhassa bodhisattasseva sato*, e.g. M.1.17). The discourse was expounded by Venerable Ānanda, says the commentary.

COMMENT

Vīmaṃsamāno: ‘examining [the nature of reality].’ We follow the phrase *dhammaṃ parivīmaṃsamāno* at Sn.v.975.

VERSE 406

Seeing the household life as inwardly troublesome, a sphere of defilement, and going forth [into the ascetic life] as the deliverance, he went forth [into the ascetic life].

*Sambādhoyaṃ gharāvāso rajassāyatanaṃ iti
Abbhokāsova pabbajjā iti disvāna pabbajī*

COMMENT

Gharāvāso: ‘the household life.’ *Ghara* superficially means house. We treat it as *agāra* which likewise means house or hut but ‘usually implying

the comforts of living at home,' says PED (sv *Agāra*). DOP calls *agāra* 'the household life,' and *anagāra* 'the homeless state; the ascetic life.' We treat *gharāvāso* as a synonym of *ghara*.

COMMENT

Sambādha: 'inwardly troublesome.' *Sambādha* means 'crowding, pressure,' but in its figurative sense means 'difficulty, trouble,' says PED.

COMMENT

Abbhokāsova: 'the deliverance.' *Abbhokāsaṃ* means 'the open air.' We call it deliverance for two reasons:

1) In this verse it is the remedy to *sambādha*.

2) In the *Sambādha Sutta* (A.4.449-451) *okāsāṃ* means 'deliverance,' where it is set against *sambādha*:

- The one of extensive wisdom has indeed discovered the deliverance from what is inwardly troublesome

✿ *Sambādhe vata okāsaṃ avindi bhūrimedhaso.*

COMMENT

Pabbaji: 'he went forth [into the ascetic life].' *Pabbajito* means *anagāriyaṃ pabbajito*. See IGPT sv *Agārasmā anagāriyaṃ pabbajito*.

VERSE 407

Having gone forth, he shunned unvirtuous bodily conduct; he abandoned misconduct in speech; he purified his means of livelihood.

Pabbajitvāna kāyena pāpakammaṃ vivajjayi
Vacīduccaritaṃ hitvā ājīvaṃ parisodhayi

VERSE 408

The Buddha approached Rājagaha, the Mountain Stronghold of the Magadhans, and walked for alms, his body besprent with excellent physical features.

Agamā rājagahaṃ buddho magadhānaṃ giribbajaṃ
Piṇḍāya abhihāresi ākiṇṇavaralakkhaṇo

COMMENT

Magadhānaṃ giribbajaṃ: ‘the Mountain Stronghold of the Magadhans.’
Giribbaja is the old town. The sentence suggests that Rājagaha and
Giribbaja are synonyms, and that the new Rājagaha was yet to come.

VERSE 409

King Bimbisāra, standing in his palace, saw him. Noticing his excellent
features, he said this:

Tamaddasā bimbisāro pāsādasmiṃ patiṭṭhito
Disvā lakkhaṇasampannaṃ imamatthaṃ abhāsatha

VERSE 410-411

‘Look at this one, sirs: handsome, tall, endowed with pure conduct,
looking ahead just a yoke’s length, with downcast eyes, mindful. This one
is certainly not from a low-class family. May the royal messengers run out
and find where the bhikkhu goes.’

Imaṃ bhonto nisāmetha abhirūpo brahā suci
Caraṇena ca sampanno yugamattañca pekkhati
Okkhittacakkhu satimā nāyaṃ nīcakulāmiva
Rājadūtābhidhāvantu kuhiṃ bhikkhu gamissati

VERSE 412

Having been sent out, the royal messengers followed right behind him,
thinking, ‘Where will the bhikkhu go? Where will his abiding place be?’

Te pesitā rājadūtā piṭṭhito anubandhisuṃ
Kuhiṃ gamissati bhikkhu kattha vāso bhavissati

VERSE 413

Going on uninterrupted house-to-house almsround, with sense portals
guarded [by mindfulness], [bodily] well-restrained, fully conscious, and
mindful, he quickly filled his almsbowl.

Sapadānaṃ caramāno guttadvāro susaṃvuto
Khippaṃ pattaṃ apūresi sampajāno patissato

COMMENT

Gutta: ‘guarded [by mindfulness].’ See IGPT sv *Gutta*.

COMMENT

Susaṃvuto: ‘[bodily] well-restrained.’ The parenthesis derives from this rule:

- In the village you should walk [bodily] well-restrained. If, disrespectful [of the rule], one walks in the village playing with one’s hands or feet it is a dukkaṭa offence.

✽ *Susaṃvutena antaraghare gantabbaṃ yo anādariyaṃ paṭicca hatthaṃ vā pādaṃ vā kīlapento antaraghare gacchatī āpatti dukkaṭassa* (Vin.4.186).

See IGPT sv *Samvara*.

VERSE 414

Having walked on almsround, having left the city, the Sage went to Mount Paṇḍava, thinking, ‘Here my abiding place will be.’

*Piṇḍacāraṃ caritvāna nikkhamma nagarā muni
Paṇḍavaṃ abhihāresi ettha vāso bhavissati*

VERSE 415

Having seen him reach his abiding place, the messengers stayed nearby, but one returned and informed the king.

*Disvāna vāsūpagataṃ tato dūtā upāvisuṃ
Tesu ekova āgantvā rājino paṭivedayi*

VERSE 416

‘That bhikkhu, great king, is seated on this side of Mount Paṇḍava, like a tiger, a bull, or a lion in a mountain cleft.’

*Esa bhikkhu mahārāja paṇḍavassa puratthato
Nisinno byagghusabhova Sīho va girigabbhare*

COMMENT

Paṇḍavassa puratthato: ‘on this side of Mount Paṇḍava.’ The Buddha was not sitting on the ‘east side of Paṇḍava,’ because:

1) *Puratthato* means ‘in front.’

2) In verse 422 the Buddha points to his homeland to the north-west, and says ‘Straight ahead in that direction’ (*ujum*).

VERSE 417

Having received the messenger’s report, the king hurriedly set out in the state carriage for Mount Paṇḍava.

*Sutvāna dūtavacanaṃ bhaddayānena khattiyo
Taramānarūpo niyyāsi yena paṇḍavapabbato*

VERSE 418

Having gone as far as the ground was suitable for vehicles, the king alighted from the carriage, approached [the Bodhisatta] on foot, and drew near to him.

*Sa yānabhūmiṃ yāyitvā yānā oruyha khattiyo
Pattiko upasaṅkamma āsajja naṃ upāvisi*

VERSE 419

Having sat down, having exchanged greetings and words of cordiality the king said this:

*Nisajja rājā sammodi kathaṃ sārāṇīyaṃ tato
Kathaṃ so vītisāretvā imamatthaṃ abhāsatha*

VERSE 420-421

[Bimbisāra:]

‘You are a young man, a youngster, a lad in early youth with an excellent complexion and stature, like a *khattiya* of good ancestry bestowing glory on the van of the army at the head of a group of elephants. I will give you riches. Enjoy them. But asked by me, tell me your background.’

Yuvā ca daharo cāsi paṭhamuppattiko susu

Vaṇṇārohena sampanno jātimā viya khattiyo
Sobhayanto anīkaggaṃ nāgasaṅghapurakkhato
Dadāmi bhoge bhuñjassu jātiṃ akkhāhi pucchito

VERSE 422

[The Bodhisatta:]

‘Straight ahead in that direction, king, there is a people on the flank of the Himalayas endowed with wealth and energy, dwelling amongst the Kosalan people.

Ujūṃ janapado rāja himavantassa passato
Dhanaviriyena sampanno kosalesu nīketino

COMMENT

Nīketino: ‘dwelling.’ See IGPT sv *Nīketa*.

VERSE 423

‘They are Ādicca by clan and Sakyan by descent. From that family I went forth [into the ascetic life], not desiring sensuous pleasures.

Ādiccā nāma gottena sākiyā nāma jātiyā
Tamhā kulā pabbajitomhi na kāme abhipatthayaṃ

VERSE 424

‘Seeing danger in sensuous pleasures, and safety in the practice of unsensuousness, I shall continue [the ascetic life] in order to inwardly strive. In this my mind delights.’

Kāmesvādīnavaṃ disvā nekkhammaṃ daṭṭhu khemato
Padhānāya gamissāmi ettha me rañjati mano ti

COMMENT

Nekkhammaṃ: ‘the practice of unsensuousness.’ See IGPT sv *Nekkhamma*.

COMMENT

Daṭṭhu: ‘seeing.’ Absolute of *dassati*, says PED.

2. On Inward Striving (Padhāna Sutta)

VERSE 425-426

[The Blessed One:]

While I was nearby the Nerañjara River, resolutely applied to inward striving, applying myself with all my strength to the attainment of safety from [the danger of] bondage [to individual existence], Namuci approached me, uttering sympathetic words: ‘You are thin and sallow-faced. You are nearly dead.

*Taṃ maṃ padhānapahitattaṃ nadiṃ nerañjaraṃ pati
Viparakkamma jhāyantaṃ yogakkhemassa pattiya*

*Namuci karuṇaṃ vācaṃ bhāsamāno upāgami
Kiso tvamasī dubbaṇṇo santike maraṇaṃ tava*

COMMENT

Karuṇaṃ: ‘sympathetic.’ Treating *karuṇaṃ* as *anuddayaṃ*. Commentary: *Karuṇaṃ vācaṃ ti anuddayaṃ yuttaṃ vācaṃ*. See IGPT sv *Karuṇā*.

COMMENT

Pahitattaṃ: ‘resolutely applied.’ See IGPT sv *Pahitatta*.

COMMENT

Jhāyantaṃ: ‘applying myself.’ See IGPT sv *Jhāyati*.

COMMENT

Viparakkamma: ‘with all my strength.’ ‘Endeavouring strongly, with all one’s might,’ says PED. The absolutive of *vi+parakkamati*.

COMMENT

Yogakkhemassa: ‘safety from [the danger of] bondage [to individual existence].’ See IGPT sv *Yogakkhema*.

VERSE 427

‘A thousand parts of you are death; only one part of you is life. Live, sir. Life is better [than death]. If you live you can perform meritorious deeds.

Sahassabhāgo maraṇassa ekaṃso tava jīvitaṃ

Jīva bho jīvitaṃ seyyo jīvaṃ puññāni kāhasi

VERSE 428

‘By living the religious life, by making offerings to the sacrificial fire, much merit will be heaped up by you.

*Carato ca te brahmacariyaṃ aggihuttañca juhato
Pahūtaṃ cīyate puññaṃ kiṃ padhānena kāhasi*

COMMENT

Carato ca te brahmacariyaṃ: ‘By living the religious life.’ Māra invites the Buddha to return to lay life, and calls it *brahmacariyaṃ*. For the double meaning of *brahmacariya* (religious life, and celibate life) see IGPT sv *Brahmacariya*.

VERSE 429

‘The path of striving is hard: hard to undertake, and hard to bear.’ Māra stood near the Buddha reciting these verses.

*Duggo maggo padhānāya dukkaro durabhisambhavo
Imā gāthā bhaṇaṃ māro aṭṭhā buddhassa santike*

COMMENT

Verses 429 and 430 include comments by a second narrator.

VERSE 430

The Blessed One said this to that [wretched] Māra who had spoken thus: ‘You have come here for your own ends, Maleficent One, O kinsman of the negligent.

*Taṃ tathāvādinaṃ mārāṃ bhagavā etadabravi
Pamattabandhu pāpima senatthena idhāgato*

COMMENT

Taṃ: ‘that [wretched].’ See comment on verse 8.

VERSE 431

‘I do not need even the slightest merit. Māra should speak to those in need of merit.

*Aṇumattenapi puññena attho mayhaṃ na vijjati
Yesañca attho puññānaṃ te māro vattumarahati.*

VERSE 432

‘Faith, energy, and wisdom are found in me. Why do you ask about life when I am thus resolutely applied [to inward striving].

*Atthi saddhā tathā viriyaṃ paññā ca mama vijjati
Evaṃ maṃ pahitattampi kiṃ jīvamanupucchasi*

COMMENT

Pahitattampi: ‘I am thus resolutely applied [to inward striving].’ Verse 425 gives the parenthesis: *padhānapahitattaṃ*. See IGPT sv *Pahitatta*.

VERSE 433

‘This wind could dry up even the rivers and streams. When I am resolutely applied [to inward striving], why should my blood not be dried up also?

*Nadīnamapi sotāni ayaṃ vāto visosaye
Kiñca me pahitattassa lohitaṃ nupasussaye*

VERSE 434

‘When my blood dries up, the bile and gastric mucus also dry up. [But] as the flesh wastes away, my mind becomes serene. My mindfulness, penetrative discernment, and inward collectedness stand firmly all the more.

*Lohite sussamānamhi pittaṃ semhañca sussati
Maṃsesu khīyamānesu bhiyyo cittaṃ pasīdati
Bhiyyo sati ca paññā ca samādhi mama tiṭṭhati*

VERSE 435

‘Abiding thus, having reached the extremity of physical pain, still my mind

has no desire for sensuous pleasures. See the purity of the Bodhisatta.

*Tassa m'evaṃ viharato pattassuttamavedanaṃ
Kāmesu nāpekkhate cittaṃ passa sattassa suddhataṃ*

COMMENT

Vedanaṃ: 'physical pain.' Painful feelings are usually called *dukkhā vedanā*, like this:

- Strong painful feelings are increasing in me
✽ *bālā me dukkhā vedanā abhikkamanti* (S.4.56).

But with the Buddha, the term *dukkhā* is often omitted, and *vedanā* means *dukkhā vedanā*:

- Strong, deadly pains assailed him.
✽ *Bālā vedanā vattanti māraṇantikā* (D.2.99).
- Severe pains assailed the Blessed One
✽ *bhusā sudaṃ bhagavato vedanā vattanti* (S.1.27).

COMMENT

Kāmesu nāpekkhate: 'still my mind has no desire for sensuous pleasures.' This is because the Bodhisatta was free of the proclivity to attachment to sensuous pleasure, as explained in this quote:

- Being affected by an unpleasant sense impression, [the ignorant Everyman] longs for sensuous pleasure. For what reason? Because he does not discern any deliverance from unpleasant sense impression other than through sensuous pleasure. When he longs for sensuous pleasure, the proclivity to attachment to pleasant sense impression lurks within him.

✽ *so dukkhāya vedanāya phuṭṭho samāno kāmasukhaṃ abhinandati.
Taṃ kissa hetu na bhikkhave pajānāti assutavā puthujjano aññatra
kāmasukhā dukkhāya vedanāya nissaraṇaṃ tassa kāmasukhaṃ
abhinandato yo sukhāya vedanāya rāgānusayo so anuseti.* (S.4.208-9).

COMMENT

Passa sattassa suddhataṃ: 'See the purity of the Bodhisatta.' We take *sattassa* as an abbreviation for *bodhisattassa*. 'Purity' means that the proclivity to attachment to pleasant sense impression did not lurk within the Bodhisatta, even under extreme stress.

VERSE 436

‘Sensuous pleasure is your first army. Disgruntlement [with the celibate life], your second. Third is hunger and thirst. The fourth is called craving.

*Kāmā te paṭhamā senā dutiyā arati vuccati
Tatiyā khuppiṭṭhā te catutthī taṇhā pavuccati*

COMMENT

Arati: ‘disgruntlement [with the celibate life].’ See IGPT sv *Rati*.

VERSE 437

‘Lethargy and torpor are your fifth. The sixth is called fear. Your seventh is doubt [about the significance of abandoning spiritually unwholesome factors and undertaking spiritually wholesome factors]. Denigration and obstinacy are your eighth.

*Pañcamam thīnamiddham te chaṭṭhā bhīru pavuccati
Sattamī vicikicchā te makkho thambho te aṭṭhamo*

COMMENT

Sattamī vicikicchā te: ‘your seventh is doubt [about the significance of abandoning spiritually unwholesome factors and undertaking spiritually wholesome factors].’ Usually we would call *vicikicchā* ‘doubt [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*. But here, as yet, there is no Buddha or teaching. We therefore take the object of *vicikicchā* to be *kusalesu dhammesu* from this quote:

- Abandoning doubt [about the excellence of the teaching], he abides having overcome doubt [about the excellence of the teaching], with no uncertainty about [the significance of abandoning spiritually unwholesome factors and undertaking] spiritually wholesome factors.

✽ *Vicikiccham pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu* (M.3.136; D.1.204).

Accordingly, Māra’s seventh army is ‘doubt [about the significance of abandoning spiritually unwholesome factors and undertaking spiritually wholesome factors]’. This also accords with the nature of the Bodhisatta’s search at that time:

• Having gone forth [into the ascetic life] in search of what is spiritually wholesome, seeking the supreme state of sublime peace, I approached Ālāra Kālāma.'

✽ *So evaṃ pabbajito samāno kiṃkusalaḡavesī anuttaraṃ santivarapaḡaṃ pariyesamāno yena ālāro kālāmo tenupasaṅkamaṃ* (M.1.163).

COMMENT

Middha: 'torpor.' See IGPT sv *Middha*.

VERSE 438

'Gain, renown, honour, and ill-gotten prestige [are your ninth]. Extolling oneself and despising others, [considering them inferior due to conceit, is your tenth].

*Lābho siloko sakkāro micchāladdho ca yo yaso
Yo cattānaṃ samukkaṃse pare ca avajānati*

COMMENT

Yaso: 'prestige.' See IGPT sv *Yasa*.

COMMENT

Yo cattānaṃ samukkaṃse pare ca avajānati: 'Extolling oneself and despising others, [considering them inferior due to conceit, is your tenth].' The Pāli says 'Whoever extols himself and despises others,' which does not quite fit. We base our translation on verse 132.

VERSE 439

'That is your army, Namuci, the forces of inward darkness. None but the heroic will conquer it. Having conquered it one finds happiness.'

*Esā namuci te senā kaṇhassābhīppahārīnī
Na naṃ asūro jināti jetvā ca labhate sukhaṃ*

VERSE 440

'I fly the ribbon that denies surrender. Woe upon life here! Death in battle is better for me than to [surrender and] live on defeated.

Esa muñjaṃ parihare dhiratthu ida jīvitaṃ
Saṅgāme me mataṃ seyyo yaṃ ce jīve parājito

COMMENT

Esa muñjaṃ parihare: ‘I fly the ribbon that denies surrender.’ This follows Ñāṇamoli’s: ‘I fly the ribbon that denies retreat.’ (The Life of the Buddha, p.20).

VERSE 441

‘Plunged into this [battle] some ascetics and Brahmanists are lost. They know not the path travelled by those with noble practices.’

Pagāhettha na dissanti eke samaṇabrāhmaṇā
Taṅca maggaṃ na jānanti yena gacchanti subbatā

COMMENT

Brāhmaṇā: ‘Brahmanists.’ See IGPT sv *Brāhmaṇa*.

COMMENT

Na dissanti: ‘lost.’ *Na dissanti* has these meanings:

1) No longer seen:

- They were seen entering this mountain: having entered, they were no longer seen.

✽ *Te imaṃ pabbataṃ pavisantā dissanti pavittṭhā na dissanti* (M.3.68).

2) Inconspicuous:

- Good people shine forth from afar, like the Himalaya mountains. Bad people are inconspicuous, like arrows shot at night.

✽ *Dūre santo pakāsentī himavanto va pabbato*
Asantettha na dissanti rattiṃ khittā yathā sarā (Dh.v.304).

3) Invisible:

- [Those with psychic power] see from a distance but are invisible themselves even when close.

✽ *Te dūratopi passanti āsannāpi na dissanti* (A.1.148).

4) Lost:

- Fourteen oxen lost for the last sixty days.

✽ *balivaddā catuddasa ajja saṭṭhi na dissanti* (S.1.170).

COMMENT

Subbatā: ‘those with noble practices.’ See IGPT sv *Sīlabbata*.

VERSE 442

Seeing the army on all sides armed and ready, and Māra on his elephant,
[I thought to myself:] ‘I set out for battle. May he not move me from my
stronghold.’

Samantā dhajiniṃ disvā yuttaṃ māraṃ savāhanaṃ
Yuddhāya paccuggacchāmi mā maṃ ṭhānā acāvayi

COMMENT

Māraṃ savāhanaṃ: ‘Māra on his elephant’. PED (sv *Vāhana*): *māra savāhana*: ‘with his elephant.’ Commentary: *girimekhalaṃ hatthirājānaṃ*. Māra’s elephant, Girimekhalā, is one hundred and fifty leagues in height (BDPPN).

VERSE 443

[I said to Māra:] ‘That army of yours which the world [of beings] with its
devas cannot overpower, I will destroy with penetrative discernment, like
[destroying] an unfired pot with a rock.

Yaṃ te taṃ napasahati senaṃ loko sadevako
Taṃ te paññāya bhecchāmi āmaṃ pattaṃva asmanā

VERSE 444

‘Having brought my mind under control, with mindfulness well-
established, I will wander from country to country training many disciples.

Vasiṃ karitvā saṅkappaṃ satiñca sūpatiṭṭhitam
Raṭṭhā raṭṭham vicarissaṃ sāvake vinayaṃ puthū

COMMENT

Saṅkappaṃ: ‘mind.’ See IGPT sv *Saṅkappa*.

VERSE 445

‘The diligent and resolute practisers of my training system will go without your approval where, having gone, they will not grieve.’

*Te appamattā pahitattā mama sāsana-kārakā
Akāmā te gamissanti yattha gantvā na socare*

COMMENT

Pahitattā: ‘resolute.’ See IGPT sv *Pahitatta*.

COMMENT

Sāsana: ‘training system.’ See IGPT sv *Sāsana*.

VERSE 446

[Māra replied:] ‘For seven years I have trailed the Blessed One step by step without finding a chance [to attack] the Perfectly Enlightened One, who is possessed of mindfulness.’

*Satta vassāni bhagavantaṃ anubandhiṃ padā padaṃ
Otāraṃ nādhigacchissaṃ sambuddhassa satimato*

COMMENT

Otāraṃ: ‘chance [to attack].’ *Otāraṃ* is usually linked to its synonym *ārammaṇaṃ* (‘opportunity [to attack]’):

- Keep to your own sphere of personal application, to your ancestral haunts. If you do so, Māra will not get his chance, his opportunity [to attack] you.

✽ *Gocare bhikkhave caratha sake pettike visaye. Gocare bhikkhave carataṃ sake pettike visaye na lacchati māro otāraṃ na lacchati māro ārammaṇaṃ* (D.3.58).

VERSE 447

‘A crow circled a stone which looked like a piece of fat, thinking: “Perhaps we will find something tender here; perhaps it will be something tasty.”’

*Medavaṇṇaṃva pāsāṇaṃ vāyaso anupariyagā
Apettha muduṃ vindema api assādanā siyā*

VERSE 448

‘Finding nothing tasty, the crow departed. Like the crow attacking a rock and becoming weary of it, attacking Gotama and becoming weary of it, we leave.’

*Aladdhā tattha assādaṃ vāyasetto apakkame
Kākova selaṃ āsajja nibbijāpema gotamaṃ*

COMMENT

Āsajja (‘attacking’) and *nibbijja* (‘becoming weary’) are absolutes and indeclinable, so can take as subjects both crow and Māra. *Apakkame* likewise operates as the common verb, but needs to cover both past and present tenses: ‘it left’ and ‘we leave’. This explains the confusion expressed by commentators and editors, and noted by Norman, about the correct suffix.

VERSE 449

Overcome by grief, the lute fell from under his arm. Then that miserable spirit instantaneously disappeared.

*Tassa sokaparetassa vīṇā kacchā abhassatha
Tato so dummano yakkho tatthevantaradhāyathā ti*

3. On Well-Spoken Speech (Subhāsita Sutta)

PTS PAGE 78(L6-10)

Thus have I heard:

At one time the Blessed One was dwelling in Sāvattihī, in Jeta’s Grove, Anāthapiṇḍika’s Monastery. Then the Blessed One addressed the bhikkhus: ‘Bhikkhus.’ ‘Venerable Sir’ the bhikkhus replied. The Blessed One spoke thus: ‘Possessed of four factors speech is well-spoken, not ill-spoken, blameless, and not criticised by the wise. Which four?’

*Evam me sutam eka samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi
bhikkhavo ti. Bhadante ti te bhikkhū bhagavato paccassosum. Bhagavā
etadavoca. Catūhi bhikkhave aṅgehi samannāgatā vācā subhāsītā hoti
na dubbhāsītā anavajjā ca ananuvajjā ca viññūnaṃ. Katamehi catūhi?*

1) 'In this regard, a bhikkhu speaks only what is well-spoken [i.e. speech spoken gently, and with a mind of unlimited goodwill]; not what is ill-spoken [i.e. speech spoken harshly, and with inner hatred].

2) 'He speaks only what is righteous [i.e. at the right time], not what is unrighteous [i.e. at the wrong time].

3) 'He speaks only what is agreeable [i.e. speech conducive to spiritual well-being], not what is disagreeable [i.e. speech with odious consequences].

4) 'He speaks only what is true, not what is false.

'Possessed of these four factors speech is well-spoken, not ill-spoken, blameless, and not criticised by the wise.

1) *Idha bhikkhave bhikkhu subhāsitaṃyeva bhāsati no dubbhāsitaṃ*

2) *dhammaṃyeva bhāsati no adhammaṃ*

3) *piyaṃyeva bhāsati no appiyaṃ*

4) *saccaṃyeva bhāsati no alikaṃ.*

Imehi kho bhikkhave catūhi aṅgehi samannāgatā vācā subhāsītā hoti no dubbhāsītā anavajjā ca ananuvajjā ca viññūnan ti.

COMMENT

Catūhi bhikkhave aṅgehi samannāgatā vācā subhāsītā hoti: 'Possessed of four factors speech is well-spoken.' To resolve the problems of this *Subhāsita Sutta*, we will compare it to the *Subhāsitaṃvācā Sutta* (A.3.243-

4) which says well-spoken speech has five factors:

1) It is spoken at the right time.

✽ *Kālena ca bhāsītā hoti.*

2) What is spoken is true.

✽ *Saccā ca bhāsītā hoti*

3) It is spoken gently.

✽ *saṇhā ca bhāsītā hoti*

4) What is spoken is conducive to spiritual well-being.

✽ *atthasaṃhitā ca bhāsitā hoti*

5) It is spoken with a mind of [unlimited] goodwill.

✽ *mettacittena ca bhāsitā hoti* (A.3.243-4).

The passage from the *Subhāsita Sutta* needs resolving for the following reasons:

1) It defines speech that is *subhāsita* in terms of four factors, the first of which is that a bhikkhu speaks *subhāsita*. Therefore *subhāsita* must have a second meaning, which is explained by Venerable Vaṅgīsa in verse 451 as ‘that speech which is neither a torment to oneself, nor harmful to others’. This corresponds to factors 3 and 5 of the *Subhāsitaṅkavācā Sutta*: ‘It is spoken gently, and with a mind of [unlimited] goodwill’. Therefore speaking *subhāsitaṃ* can be parenthesised, ‘speaking what is well-spoken [i.e. speech spoken gently, and with a mind of unlimited goodwill].’ The opposite of [unlimited] goodwill is given in the *Codanā Sutta* as inner hatred, as follows:

- I will speak with a mind of [unlimited] goodwill not with inner hatred

✽ *mettacittena vakkhāmi no dosantarenā ti* (A.3.196).

2) It says a bhikkhu speaks only what is *dhammaṃ*. This corresponds to factor 1 of the *Subhāsitaṅkavācā Sutta*. Therefore speaking *dhammaṃ* means ‘speaking what is righteous [i.e. at the right time]’.

3) It says a bhikkhu speaks *piyaṃ*. This corresponds to factor 4 of the *Subhāsitaṅkavācā Sutta*: ‘What is spoken is conducive to spiritual well-being.’ This correspondence is confirmed by Vaṅgīsa in verse 452:

- Speech that does not have odious consequences for others is agreeable.

✽ *Yaṃ anādāya pāpāni paresaṃ bhāsate piyaṃ* (Sn.v.452).

PTS PAGE 78(L16-17)

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā

VERSE 450

[The Blessed One:]

‘The wise say that [speaking] what is well-spoken [i.e. speech spoken gently, and with a mind of unlimited goodwill] is of first importance. Secondly, one should speak what is righteous [i.e. at the right time], not what is unrighteous [i.e. at the wrong time]. Thirdly, one should speak what is agreeable [i.e. speech conducive to spiritual well-being], not what is disagreeable [i.e. speech with odious consequences]. Fourth, one should speak what is true, not what is untrue.’

Subhāsitaṃ uttamamāhu santo dhammaṃ bhaṇe nādhammaṃ taṃ dutiyaṃ; piyaṃ bhaṇe nāppiyaṃ taṃ tatiyaṃ saccaṃ bhaṇe nālikaṃ taṃ catutthan ti.

PTS PAGE 79(L1-6)

Then Venerable Vaṅgīsa rose from his seat, placed his robe over one shoulder, saluted the Blessed One with joined palms, and said this: ‘Something has just occurred to me, Blessed One. Something has just occurred to me, Sublime One.’ ‘May it occur to you to speak it, Vaṅgīsa,’ the Blessed One said. Then, face to face, Venerable Vaṅgīsa extolled the Blessed One with suitable verses.

Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṃsaṃ cīvaram katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca paṭibhāti maṃ bhagavā paṭibhāti maṃ sugatā ti. Paṭibhātu taṃ vaṅgīsā ti bhagavā avoca. Atha kho āyasmā vaṅgīso bhagavantaṃ sammukhā sārubbhāhi gāthāhi abhitthavi

VERSE 451

[Venerable Vaṅgīsa:]

‘One should speak only that speech which is neither a torment to oneself, nor harmful to others. That speech [i.e. speech spoken gently, and with a mind of unlimited goodwill] is indeed well-spoken.

*Tameva vācaṃ bhāseyya yāyattānaṃ na tāpaye
Pare ca na vihiṃseyya sā ve vācā subhāsitā*

COMMENT

Attānaṃ na tāpaye: ‘neither a torment to oneself.’ This is the torment of regret:

- Thinking, ‘I have undertaken bad speech,’ he is tormented [by regret]. Thinking, ‘I have not undertaken good speech,’ he is tormented [by regret].

✽ *vacīduccaritaṃ me katanti tappati akataṃ me vacīsucaritaṃ ti tappati* (A.1.49).

COMMENT

Sā ve vācā: ‘that speech [i.e. speech spoken gently, and with a mind of unlimited goodwill].’ Parenthesis as discussed above.

VERSE 452

‘One should speak that speech which is agreeable and welcomed. Speech that does not have odious consequences for others is agreeable.

Piyavācameva bhāseyya yā vācā paṭinanditā
Yaṃ anādāya pāpāni paresaṃ bhāsate piyaṃ

COMMENT

Pāpāni: ‘odious consequences.’ See IGPT sv *Pāpaka*.

VERSE 453

‘Truthfulness is indeed the speech [that leads to] the Deathless: this is a timeless law. The [attainment of the] supreme goal and of Truth [is] grounded on truthfulness, say the wise.

Saccaṃ ve amatā vācā esa dhammo sanantano
Sacce atthe ca dhamme ca āhu santo paṭiṭṭhitā.

COMMENT

Amatā vācā: ‘the speech [that leads to] the Deathless’

Norman treats *amatā* and *vācā* as nominatives:

- Truth indeed is the undying word.

Bodhi (translation of S.1.189) likewise says:

- Truth, indeed, is deathless speech.

But to say that a word, any word, is immortal or deathless is not in accordance with the Buddha's teaching. Resolving this pāda can be accomplished with the parenthesis '[that leads to],' in accordance with the following verse 454, where the best of words is said to be spoken 'for the attainment of nibbāna' (*nibbānapattiyā*).

COMMENT

Sacce atthe ca dhamme ca āhu santo patiṭṭhitā: 'The [attainment of the] supreme goal and of Truth [is] grounded on truthfulness, say the wise.' Norman says that *atthe* and *dhamme* are nominatives, not locatives. *Sacce* is a locative. Thus he translates pādas c and d as:

- In truth, the good say, the goal and the doctrine are grounded.

Bodhi likewise says:

- The goal and the Dhamma, the good say, are established upon truth.

But whatever the grammar, *nibbāna* is not grounded in or upon anything:

- It is neither fixed, nor moving, and has no foundation.

✿ *appatiṭṭhaṃ appavattaṃ anārammaṇamevetam* (Ud.80).

Resolving this pāda, too, can be accomplished with the parenthesis '[attainment of the],' in accordance with verse 454.

VERSE 454

'The sure word which the Buddha speaks for the realisation of the Untroubled, for putting an end to suffering, is indeed the best of words.'

*Yaṃ buddho bhāsatī vācaṃ khemaṃ nibbānapattiyā;
Dukkhassantakiriyāya sā ve vācānamuttamā ti.*

COMMENT

Nibbāna: 'the Untroubled.' See IGPT sv *Nibbāna*.

4. With Sundarika Bhāradvāja (Sundarikabhāradvāja Sutta)

PTS PAGES 79(L18-)-80(L4)

Thus have I heard:

At one time the Blessed One was dwelling amongst the Kosalan people

on the bank of the river Sundarikā. At that time the brahman Sundarika Bhāradvāja was making offerings to fire and venerating the sacrificial fire on the bank of the River Sundarikā. Having done so, and having risen from his seat, he looked around in the four directions to see who might eat the remains of the oblation. He saw the Blessed One nearby at the root of some tree, sitting with his head covered. Taking the remains of the oblation in his left hand, and a waterpot in his right, he approached the Blessed One.

Evam me sutam ekam samayaṃ bhagavā kosalesu viharati sundarikāya nadiyā tīre. Tena kho pana samayena sundarikabhāradvājo brāhmaṇo sundarikāya nadiyā tīre aggim juhati, aggihuttaṃ paricarati. Atha kho sundarikabhāradvājo brāhmaṇo aggim juhivā aggihuttaṃ paricaritvā utthāyāsanaṃ samantā catuddisā anuvilokesi ko nu kho imaṃ havyasesaṃ bhuñjeyyā ti? Addasā kho sundarikabhāradvājo brāhmaṇo bhagavantaṃ avidūre aññatarasmiṃ rukkhamūle sasīsaṃ pāruṭaṃ nisinnaṃ disvāna vāmena hatthena havyasesaṃ gahetvā dakkhiṇena hatthena kamaṇḍalum gahetvā yena bhagavā tenupasaṅkami.

COMMENT

Kamaṇḍalum: ‘waterpot in his right,’ i.e. for washing the recipient’s bowl and hands.

- When his hands are washed, the bowl is washed.

✽ *Hatthesu dhotesu patto dhoto hoti* (M.2.138).

PTS PAGE 80(L5-15)

At the sound of the footsteps, the Blessed One uncovered his head. Sundarika Bhāradvāja thought: ‘This reverend is shaven-headed; this reverend is a shaveling.’ He wanted to turn back but then thought: ‘Some brahmans are also shaven-headed. How about if I approached and asked him about his ancestry?’ He did so, asking, ‘What is the Venerable’s ancestry?’ Then the Blessed One addressed the brahman Sundarika Bhāradvāja with [these] verses:

Atha kho bhagavā sundarikabhāradvājassa brāhmaṇassa padasaddena sīsaṃ vivari. Atha kho sundarikabhāradvājo brāhmaṇo muṇḍo ayaṃ bhavaṃ, muṇḍako ayaṃ bhavaṃ ti tatova puna nivattitukāmo ahosi. Atha kho sundarikabhāradvājassa brāhmaṇassa etadahosi muṇḍāpi hi

*idhekacce brāhmaṇā bhavanti, yaṃnūnāhaṃ upasaṅkamtivā jātiṃ
puccheyyan ti. Atha kho sundarikabhāradvājo brāhmaṇo yena bhagavā
tenupasaṅkami upasaṅkamtivā bhagavantaṃ etadavoca kiṃjacco
bhavan ti? Atha kho bhagavā sundarikabhāradvājaṃ brāhmaṇaṃ gāthāhi
ajjhabhāsi*

VERSE 455

[The Blessed One:]

‘I am neither a brahman, nor a prince, nor a vessa, nor anyone at all.
Having profoundly understood the genealogy of common men, I live the
religious life in the world, a sage, liberated from the perception of
existence.

*Na brāhmaṇo nomhi na rājaputto na vessāyano uda koci nomhi
Gottaṃ pariññāya puthujjanānaṃ akiñcano manta carāmi loke.*

COMMENT

Gottaṃ pariññāya puthujjanānaṃ: ‘having profoundly understood the
genealogy of common men.’ The Buddha’s understanding of genealogy
is expressed in verse 648.

COMMENT

Akiñcano: ‘liberated from the perception of existence.’ See IGPT sv
Ākiñcañña.

COMMENT

Manta: ‘a sage.’ We take this as *mantā*, as does Norman.

VERSE 456

‘Clad in robes, I live the religious life without a home, with a shaven head,
with ego completely extinguished, untarnished in the world by
[attachment to] human beings. You asked about my ancestry, brahman,
but the question is unfitting.’

*Saṅghātivāsī agaho carāmi nivuttakeso abhinibbutatto
Alippamāno idha māṇavehi akallaṃ maṃ brāhmaṇa pucchasi
gottapañhaṃ.*

COMMENT

Alippamāno idha māṇavehi: ‘untarnished in the world by [attachment to] human beings.’ Compare:

- ‘like the lotus is untarnished by [contact with] water’
✿ *Padumaṃ va toyena alippamāno*, (Sn.v.71).

See IGPT sv *Limpatī*.

VERSE 457

[Sundarika Bhāradvāja:]

‘But, sir, when brahmans meet each other, they ask “Is the venerable a brahman?”’

[The Blessed One:]

‘If you call yourself a brahman and me a non-brahman, then I invite you [to test me] on the Sāvittī with three lines and twenty-four syllables.’

Pucchanti ve bho brāhmaṇā brāhmaṇebhi saha brāhmaṇo no bhavan ti
Brāhmaṇo hi ce tvaṃ brūsi mañca brūsi abrāhmaṇaṃ
Taṃ taṃ sāvittiṃ pucchāmi tipadaṃ catuvīsatakkharaṃ.

COMMENT

Pucchāmi: ‘I invite you [to test me].’ This parenthesis helps makes sense of the dialogue that follows, where Sundarika questions the Buddha and is delighted that he is able to quote sacred knowledge from the brahman scriptures. The Buddha’s answer is two *pādas* and twenty-three syllables, but would have been originally in Sanskrit, which explains Norman’s comment on verses 457-461: ‘The metre of these verses is strange.’

VERSE 458

[Sundarika Bhāradvāja:]

‘For what reason have seers, men, *khattiyas*, and brahmans, so many of them, offered gifts to devas here in the world?’

[The Blessed One:]

‘If one who has completed [his scriptural education], who is blessed with

profound knowledge, should receive an offering at the time of an alms bestowal, then, I declare, the offering would have a good result.'

*Kim nissitā isayo manujā khattiyā brāhmaṇā
Devatānaṃ yaññamakappayimsu puthū idha loke*

*Yadantagū vedagū yaññakāle
Yassāhutiṃ labhe tassijjheti brūmi.*

COMMENT

The mismatch between Sundarika's question and the Buddha's answer is easily explained. The original question has been lost and been replaced by Puṇṇaka's question, copied from verse 1043.

COMMENT

Antagū: 'one who has completed [his scriptural education].' Although *antagū* is unqualified here, it is clarified as *vedantagū* in verse 463. Sundarika Bhāradvāja would be unaware of the significance of these words to Buddhists, and would have considered *antagū* and *vedagū* as meaning knowledgeable in the Vedas. For Buddhists, both terms mean arahantship. See IGPT sv *Antagū* and *Vedagū*.

VERSE 459

[Sundarika Bhāradvāja:]

'Then certainly this offering will have a good result since we have seen one like you who is [so] knowledgeable. Had I not seen you, another person would have consumed my oblation.'

*Addhā hi tassa hutamijjhe yaṃ tādisaṃ vedagumaddasāma
Tumhādisānañhi adassanena añño jano bhuñjati pūraḷāsaṃ*

COMMENT

Vedagu: '[so] knowledgeable' i.e. knowledgeable about the Sāvittī.

VERSE 460

[The Blessed One:]

'Therefore, brahman, since you are seeking some benefit, approach me and ask [about it]. Perhaps you will find someone here who is peaceful,

not smoldering with desire, rid of spiritual defilement, free of expectations, one of great wisdom.'

*Tasmātiha tvaṃ brāhmaṇa atthena atthiko upasaṅkamma puccha
Santam vidhūmaṃ anīghaṃ nirāsaṃ appevidha abhivinde sumedhaṃ.*

COMMENT

Anīghaṃ: 'rid of spiritual defilement.' See IGPT sv *Anīgha*.

COMMENT

Nirāsaṃ: 'free of expectations.' See IGPT sv *Āsā*.

VERSE 461

[Sundarika Bhāradvāja:]

'I take delight in sacrifices, Master Gotama. I want to sacrifice but I do not discern [any good result]. May your reverence instruct me. Tell me in what way a sacrifice is successful.'

[The Blessed One:]

'Then listen, brahman: I will explain the teaching to you.'

*Yaññe ratohaṃ bho gotama yaññaṃ yiṭṭhukāmo nāhaṃ pajānāmi
Anusāsatu maṃ bhavaṃ yattha hutam ijjhate brūhi me taṃ.*

Tena hi tvaṃ brāhmaṇa odahassu sotaṃ dhammaṃ te desessāmi

COMMENT

Nāhaṃ pajānāmi: 'I do not discern.' See IGPT sv *Pajānāti*.

VERSE 462

[The Blessed One:]

'Do not ask about ancestry: ask about conduct. [Just as] fire comes from wood, [likewise] a sage who is resolute and restrained by shame of wrongdoing becomes a thoroughbred even though he is of lowly birth.

*Mā jātiṃ pucchī caraṇaṇca puccha kaṭṭhā have jāyati jātavedo
Nīcākulīnopi munī dhitimā ājāniyo hoti hirīnisedho.*

VERSE 463

‘To one who has been inwardly tamed by truth, who has submitted to inward taming, completed his scriptural education, fulfilled the religious life, to him, at the right time, a brahman who is looking for merit should bestow an offering; he should offer him a gift.

*Saccena danto damasā upeto vedantagū vusitabrahmacariyo
Kālena tamhi havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha.*

COMMENT

Upeto: ‘submitted.’ See IGPT sv *Upeti*.

VERSE 464

‘To those who have abandoned sensuous pleasures, who live the religious life without a home, with egos well-restrained, who are as straight as a die, to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

*Ye kāme hitvā agahā caranti susaṃyatattā tasaraṃva ujjum
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha.*

COMMENT

Tasaraṃva ujjum: ‘straight as a die.’ Pāli says ‘straight as a shuttle.’

VERSE 465

‘To those who are free of attachment, whose [mental] faculties are well collected, who are freed [from individual existence] like the moon is free from the grasp of Rāhu’s [mouth], to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

*Ye vītarāgā susamāhitindriyā candova rāhuggahaṇā pamuttā
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha*

COMMENT

Susamāhitindriyā: ‘[mental] faculties are well collected.’ See IGPT sv *Vippasannāni indriyāni*.

COMMENT

‘Like the moon is free from the grasp of Rāhu’s [mouth].’ The mouth of Rāhu, Lord of the Asuras, is blamed for solar and lunar eclipses in the *Upakkilesa Sutta* (A.2.53). The same mouth is held responsible for capturing Candimā and Suriya, the devas of the moon and sun, in the *Candimā* and *Suriya Suttas* (S.1.50-1), though these devas seem synonymous with the sun and moon themselves. That the mouth is involved is indicated in the *Suriya Sutta* (*mā rāhu gilī*, S.1.51), and the commentary (see BDPPN).

COMMENT

Pamuttā: ‘freed [from individual existence].’ We regard *pamutta* as a synonym of *mutta* and *vippamutta*.’ See IGPT sv *Mutta*.

VERSE 466

‘To those who do not adhere [to immaterial-factors-and-bodily-form], who roam the world ever mindfully having renounced their cherished possessions, to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

Asajjamānā vicaranti loke sadā satā hitvā mamāyitāni
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññaṃ yajetha

COMMENT

Asajjamānā: ‘To those who do not adhere [to immaterial-factors-and-bodily-form].’ *Asajjamānā* occurs here without an object, so we take the object from its occurrence in the following passage:

- The bonds [to individual existence] do not afflict one who is liberated from the perception of existence, who does not adhere to immaterial-factors-and-bodily-form

✽ *Taṃ nāmarūpasmimasajjamānaṃ akiñcanaṃ nānupatanti saṅgā ti* (S.1.25).

VERSE 467

‘He who lives the religious life having abandoned and overcome sensuous yearnings, who has realised the end of birth and death, who has realised the Untroubled, who is as peaceful as a lake of water: the Perfect One is worthy of the oblation.

*Yo kāme hitvā abhibhuyyacārī yo vedi jātīmaraṇassa antaṃ
Parinibbuto udakarahadova sīto tathāgato arahati pūraḷāsaṃ.*

COMMENT

Cārī: ‘He who lives the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Parinibbuto: ‘realised the Untroubled.’ See IGPT sv *Nibbāna*.

COMMENT

Udakarahadova sīto: ‘as peaceful as a lake of water.’ We would normally take *sīto* as standing for *sītibhūta*, ‘freed from inward distress.’ See IGPT sv *Sītibhūta*. But we cannot do that here because the same adjective has to fit with a lake. Neither could we say ‘cool,’ because that does not fit with the Buddha: ‘as cool as a lake of water.’

VERSE 468

‘He is on equal terms with those who are virtuous, and on distant terms with those who are unvirtuous. The Perfect One has endless wisdom. Not cleaving to this world or the next: the Perfect One is worthy of the oblation.

*Samo samehi visamehi dūre tathāgato hoti anantapañño
Anupalitto idha vā huraṃ vā tathāgato arahati pūraḷāsaṃ.*

COMMENT

Anupalitto: ‘Not cleaving.’ See IGPT sv *Limpati*.

COMMENT

Visamehi: ‘unvirtuous.’ It has the same meaning in verses 57 and 215.

VERSE 469

‘He in whom there is no deceit and no conceit, who is free of greed, free of selfishness, free of expectations, who has expelled anger, and whose ego is completely extinguished, that Brahman who has abandoned the stain of grief: the Perfect One is worthy of the oblation.

*Yamhi na māyā vasati na māno yo vītalobho amamo nirāso
Panuṇṇakodho abhinibbutatto yo brāhmaṇo sokamalaṃ ahāsi
Tathāgato arahati pūraḷāsaṃ.*

COMMENT

Nirāso: ‘free of expectations.’ See IGPT sv *Āsā*.

VERSE 470

‘He who has abandoned the attachment of the mind [to views and egocentric thoughts], in whom there is no possessiveness at all, not grasping anything in either this world or the world beyond: the Perfect One is worthy of the oblation.

*Nivesanaṃ yo manaso ahāsi pariggahā yassa na santi keci
Anupādiyāno idha vā huraṃ vā tathāgato arahati pūraḷāsaṃ.*

COMMENT

Nivesanaṃ manaso: ‘attachment of the mind [to views and egocentric thoughts].’ That the attachment of the mind is to views and egocentric thoughts is supported by the commentary and the suttas:

1) Commentary: *taṇhādiṭṭhinivesanaṃ*. The notion “I am” is imbued with *taṇhā*, says the *Taṇhājālīnī Sutta* (A.2.212-3).

2) ‘Objects of attachment’ is linked in verse 846 to views and thoughts that are regarded as personal.

VERSE 471

‘He who is inwardly collected, who has crossed the flood [of suffering], who knows the nature of reality through the highest perception [of reality], whose āsavas are destroyed, one who bears his final body: the Perfect One is worthy of the oblation.

*Samāhito yo udatāri oghaṃ dhammaṃ caññāsi paramāya diṭṭhiyā
Khīṇāsavo antimadehadhārī tathāgato arahati pūraḷāsaṃ.*

COMMENT

Dhammaṃ: ‘nature of reality.’ See IGPT sv *Dhamma*.

COMMENT

Diṭṭhiyā: ‘perception [of reality].’ See IGPT sv *Diṭṭhi*. Verse 1070 says one crosses the flood [of suffering] through the perception of nonexistence, with the help of the reflection ‘It does not exist.’ This, then, would seem to be the highest perception [of reality].

VERSE 472

‘One in whom harsh speech is destroyed, and in whom perceptually obscuring states due to pursuing individual existence are destroyed, they do not exist, they have vanished; one who is blessed with profound knowledge, freed [from individual existence] in every respect: the Perfect One is worthy of the oblation.

Bhavāsavā yassa vacī kharā ca vidhūpitā atthaṅgatā na santi
Sa vedagū sabbadhi vipbamutto tathāgato arahati pūraḷāsaṃ.

COMMENT

Bhavāsavā: ‘perceptually obscuring states due to pursuing individual existence.’ See IGPT sv *Āsava*.

COMMENT

Vedagū: ‘one who is blessed with profound knowledge.’ See IGPT sv *Veda*.

COMMENT

Vipbamutto: ‘freed [from individual existence].’ See IGPT sv *Mutta*.

VERSE 473

‘One who has overcome the bonds [to individual existence], for whom there are no bonds [to individual existence], one who amidst beings filled with conceit is a being without conceit, who has profoundly understood what is intrinsically unsatisfactory, the planes of rebirth, and the bases [for the generating of merit]: the Perfect One is worthy of the oblation.

Saṅgātigo yassa na santi saṅgā yo mānasattesu amānasatto
Dukkhaṃ pariññāya sakhattavatthum tathāgato arahati pūraḷāsaṃ.

COMMENT

Saṅgā: ‘bonds [to individual existence].’ See IGPT sv *Saṅga*.

COMMENT

Dukkhaṃ: ‘what is intrinsically unsatisfactory.’ Here *dukkha* is connected with *pariññāya*, and in the following quote with the etymologically related *parijāneyya*, the context makes it clear how *dukkha* should be rendered:

—What do you think, Aggivessana: when one adheres to what is intrinsically unsatisfactory, resorts to it, cleaves to it, regards it as this is “[in reality] mine,” this is “[in reality] what I am,” this is “my [absolute] Selfhood” could one ever profoundly understand what is intrinsically unsatisfactory or abide with what is intrinsically unsatisfactory destroyed? *Taṃ kiṃ maññasi aggivessana yo nu kho dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito dukkhaṃ etaṃ mama eso’hamasmi eso me attā ti samanupassati api nu kho so sāmaṃ vā dukkhaṃ parijāneyya dukkhaṃ vā parikkhepetvā vihareyyāti.*

—How could one, Master Gotama. No, Master Gotama. *Kiṃ hi siyā bho gotama. No hidaṃ bho gotamā ti* (M.1.232-3).

COMMENT

Pariññāya: ‘profoundly understood.’ See IGPT sv *Abhijānāti*.

COMMENT

Sakhettaṃ vatthum: ‘the planes of rebirth, and the bases [for the generating of merit].’

1) ‘The planes of rebirth: see verse 524.

2) There are three bases (*vatthūni*) for the generating of merit: the basis for the generating of merit comprised of generosity, or of virtue, or of spiritual cultivation

✿ *tīṇi puññakiriyavatthūni: dānamayaṃ puññakiriyavatthu, sīlamayaṃ puññakiriyavatthu, bhāvanāmayayaṃ puññakiriyavatthu* (D.3.218. It.51).

Khetta and *vatthum* are part of a *dvanda* compound taking the form of a neuter singular, and become a collective, for example in *hatthapādaṃ*, the hands and feet (PGPL, para 543). Thus *khetta* and *vatthum* are singular or plural.

VERSE 474

‘He who is not relying on [the fulfilment of any] expectation [for anything

in the world], who has discovered seclusion [from sensuous pleasures and spiritually unwholesome factors], who has gone beyond the dogmatism experienced by others, and for whom there are no bases whatsoever [for the establishment of his stream of consciousness]: the Perfect One is worthy of the oblation.

*Āsaṃ anissāya vivekadassī paravediyaṃ diṭṭhimupātivatto
Ārammaṇā yassa na santi keci tathāgato arahati pūraḷāsaṃ.*

COMMENT

Āsaṃ: '[the fulfilment of any] expectation [for anything in the world].' See IGPT sv *Āsā*.

COMMENT

Anissāya: 'not relying.' See IGPT sv *Nissaya*.

COMMENT

Viveka: 'seclusion [from sensuous pleasures and spiritually unwholesome factors].' The parenthesis corresponds to *vivicceva kāmehi vivicca akusalehi dhammehi*. See IGPT sv *Viveka*.

COMMENT

Diṭṭhim: 'dogmatism.' See IGPT sv *Diṭṭhi*.

COMMENT

Ārammaṇā: 'bases whatsoever [for the establishment of his stream of consciousness].' See IGPT sv *Ārammaṇa*. Commentary: *Ārammaṇā ti paccayā punabbhavakāraṇānī ti vuttaṃ hoti*. This suggests that *ārammaṇaṃ viññāṇassa ṭhitiyā* is meant, a phrase which occurs here, where *ārammaṇaṃ* is linked to *punabbhava*:

- Whatever one is intent upon, conceives of, and identifies with, this becomes the basis for the establishment of one's stream of consciousness. When there is the basis, there is the establishment of one's stream of consciousness. When one's stream of consciousness is established and has [egoistically] matured, renewed states of individual existence and rebirth occur in the future.

✽ *yañca bhikkhave ceteti yañca pakappeti yañca anuseti
ārammaṇametam hoti viññāṇassa ṭhitiyā. Yañca ārammaṇe sati patitṭhā
viññāṇassa hoti. Tasmim patitṭhite viññāṇe virūlhe āyatim*

punabbhavābhinibbatti hoti (S.2.65).

VERSE 475

‘One for whom, having understood things through and through they are destroyed, they have vanished, they do not exist; one who is peaceful because of the destruction of grasping, liberated [from perceptually obscuring states]: the Perfect One is worthy of the oblation.

*Parovarā yassa samecca dhammā vidhūpitā atthaṅgatā na santi
Santo upādānakkhaye vimutto tathāgato arahati pūraḷāsaṃ.*

COMMENT

Upādānakkhaye: ‘because of the destruction of grasping.’ The locative case shows the cause, reason or motive of an action (PGPL, para.601).

COMMENT

The verse says that things are ‘destroyed,’ and this comes from understanding them. The insight into nonexistence is seen also in verse 645:

- A person for whom there is [nowhere] anything at all in either the past, the future, or the present, who is liberated from the perception of existence, free of grasping, he is what I call a Brahman.

✽ *Yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ
Akiñcanaṃ anādānaṃ tamahaṃ brūmi brāhmaṇaṃ (Sn.v.645).*

For further notes on nonexistence, see IGPT sv *Ākiñcañña*. For further notes on destruction, see comment on verses 738-739.

VERSE 476

‘One who has realised the end and destruction of the ties to individual existence and of birth, who has rejected the path of attachment completely, who is spiritually purified, faultless, free of [the three] spiritual stains, flawless: the Perfect One is worthy of the oblation.

*Samyojanaṃ jātikhayantadassī yopānudi rāgapathaṃ asesam
Suddho nidoso vimalo akāco tathāgato arahati pūraḷāsaṃ.*

COMMENT

Vimalo: ‘free of [the three] spiritual stains.’ See comment on verse 378.

VERSE 477

‘He who does not behold an [absolute] Selfhood with an [absolute] Selfhood, who is inwardly collected, spiritually purified, inwardly unshakeable, he indeed is imperturbable, free of remissness in practising the teaching, and free of unsureness [about the excellence of the teaching]: the Perfect One is worthy of the oblation.

*Yo attanāttānaṃ nānupassati samāhito ujjugato thitatto
Sa ve anejo akhilo akaṅkho tathāgato arahati pūraḷāsaṃ.*

COMMENT

Yo attanāttānaṃ nānupassati: ‘He who does not behold an [absolute] Selfhood with an [absolute] Selfhood.’ The view that ‘I perceive an [absolute] Selfhood with an [absolute] Selfhood’ (*attanā’ va attānaṃ sañjānāmī ti*) arises from contemplating questions that should not be contemplated, like: Was I in the past? Shall I be in the future? Where has this being come from? Where will it go? See M.1.7-9.

COMMENT

Akhilo: ‘free of remissness in practising the teaching.’ See IGPT sv *Khila*.

COMMENT

Akaṅkho: ‘free of unsureness [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

VERSE 478

‘He in whom there are no moments of undiscernment of reality, and who has knowledge and vision of all phenomena [according to reality], who bears his last body, who has attained perfect enlightenment and unsurpassed good fortune on account of which there is purity of spirit: the Perfect One is worthy of the oblation.’

*Mohantarā yassa na santi keci sabbesu dhammesu ca ñāṇadassī
Sarīraṇca antimaṃ dhāreti patto ca sambodhimanuttaraṃ sivaṃ
Ettāvataṃ yakkhassa suddhi tathāgato arahati pūraḷāsaṃ.*

COMMENT

Moha: ‘undiscernment of reality.’ See IGPT sv *Moha*.

COMMENT

Sabbesu dhammesu ca ñāṇadassī: ‘knowledge and vision of all phenomena [according to reality].’ See IGPT sv *Dassana* and sv *Ñāṇa*.

VERSE 479

[Sundarika Bhāradvāja:]

‘May my offering be a true offering since I have found one like you who is blessed with profound knowledge. Brahmā is my witness. May the Blessed One accept and consume my oblation.’

*Hutañca mayhaṃ hutamatthu saccaṃ yaṃ tādisaṃ vedagunaṃ alatthaṃ
Brahmā hi sakkhi paṭigaṇhātu me bhagavā bhuñjatu me bhagavā
pūraḷāsaṃ*

COMMENT

Vedagunaṃ: ‘blessed with profound knowledge.’ By comparison in verse 459 we translated Sundarika’s ‘*vedagu*’ as knowledgeable. But here Sundarika is a different man. This is clear from his comments in verse 486. Although his allegiance to Brahmā seems unshaken, he is soon to become an arahant.

VERSE 480

[The Blessed One:]

‘Brahman, what is chanted for in verse should not be eaten by me. It is not the practice of those who see [the nature of reality]. Buddhas reject what has been chanted for in verse. As long as righteousness exists, brahman, this is their mode of conduct.

*Gāthābhigītaṃ me abhojaneyyaṃ sampassataṃ brāhmaṇa nesa
dhammo
Gāthābhigītaṃ panudanti buddhā dhamme sati brāhmaṇa vuttiresā.*

COMMENT

This verse and the next repeat verses 81 and 82.

COMMENT

Sampassataṃ: ‘those who see [the nature of reality].’ See IGPT sv *Passati*.

COMMENT

Dhamme: ‘righteousness.’ See IGPT sv *Dhamma*.

VERSE 481

‘Serve with other food and drink the one who is spiritually perfected, the great Seer, one whose *āsavas* are destroyed, whose fretting has subsided, for he is the [unsurpassed] field for one looking for merit.’

Aññaṇa ca kevalinaṃ mahesiṃ khīṇāsavaṃ kukkucavūpasantaṃ
Annena pānena upaṭṭhahassu khettaṃ hi taṃ puññapekkhassa hoti.

COMMENT

Kevalinaṃ: ‘the one who is spiritually perfected.’ See IGPT sv *Kevalin*.

COMMENT

Kukkucca: ‘fretting.’ See IGPT sv *Kukkucca*. When Venerable Anuruddha complained that for all his meditation skill, his mind was still not released from the *āsavas*, Venerable Sāriputta called this *kukkucca*, fretting (A.1.281). The subsiding of fretting is therefore linked to arahantship. The association with *khīṇāsavaṃ* in this verse confirms it.

COMMENT

Khettaṃ: ‘the [unsurpassed] field.’ The parenthesis is usual:

- the unsurpassed field of merit for the world.
✿ *anuttaraṃ puññaakkhettaṃ lokassāti* (S.5.390).
- the unsurpassed field of merit
✿ *puññaakhettaṃ anuttaraṃ* (Sn.v.486).

VERSE 482

[Sundarika Bhāradvāja:]

‘It is well, Blessed One, that, having received your advice, I can thus know who should consume an offering from one like me, and whom I should seek at the time of alms bestowal.’

*Sādhāhaṃ bhagavā tathā vijaññaṃ yo dakkhiṇaṃ bhuñjeyya mādisassa
Yaṃ yaññaṃ kāle pariyesamāno pappuyya tava sāsanaṃ*

COMMENT

Sāsanaṃ: ‘advice.’ Commentary: *Tava sāsanaṃ ti tava ovādaṃ*. See IGPT sv *Sāsana*.

VERSE 483-485

[The Blessed One:]

‘One whose aggressiveness has vanished, whose mind is free of impurity, who is free of sensual yearnings, whose lethargy is expelled, the eliminator of unenlightening doctrines, one who is knowledgeable about birth and death, the Sage who is perfect in the practice of sagehood, the one of such good qualities who has come to the alms presentation, dispelling superciliousness, revere him with joined palms, honour him with food and drink. Thus your offerings will have a good result.’

*Sārambhā yassa vigatā cittaṃ yassa anāvilāṃ
Vip̐pamutto ca kāmehi thīnaṃ yassa panūditāṃ*

*Sīmantaṇaṃ vinetāraṃ jātimaṇṇakovidāṃ
Muniṃ moneyyasampannaṃ tādisaṃ yaññaṃ āgataṃ*

*Bhakuṭiṃ vinayitvāna pañjalikā namassatha
Pūjetha annapānena evaṃ ijjhanti dakkhiṇā*

COMMENT

Sārambhā: ‘aggressiveness.’ See IGPT sv *Ārambha*.

COMMENT

Anāvilāṃ: ‘free of impurity.’ See IGPT sv *Āvila*.

COMMENT

Sīmantaṇaṃ vinetāraṃ: ‘eliminator of unenlightening doctrines.’ See comment on verse 795.

COMMENT

Jātimaṇṇakovidāṃ: ‘one who is knowledgeable about birth and death.’ See IGPT sv *Kovida*.

COMMENT

Sampannaṃ: ‘perfect.’ See IGPT sv *Sampanna*.

COMMENT

Moneyya: ‘the practice of sagehood.’ See comment on verse 698.

VERSE 486

[Sundarika Bhāradvāja:]

‘The Buddha, the reverend one, the unsurpassed field of merit, the [supreme] recipient of the offerings of the whole world, is worthy of the oblation. What is given to this reverend is of great fruit.’

Buddho bhavaṃ arahati pūraḷāsaṃ puññakhattamanuttaraṃ
Āyāgo sabbalokassa bhoto dinnaṃ mahapphalan ti.

PTS PAGE 86 (5-16)

Then the brahman Sundarika Bhāradvāja spoke thus to the Blessed One:

‘Wonderful, Master Gotama, wonderful. Just as one might set upright what was overturned, or reveal what was concealed, or point the way to one who had gone astray, or bring a lamp into the darkness so that those with eyes could see visible objects, likewise the teaching has been explained in many ways by Master Gotama. I go to Master Gotama for refuge, and to the teaching, and to the community of bhikkhus. May I receive the going forth [into the ascetic life] in the presence of Master Gotama. May I receive bhikkhu ordination.’

The brahman Sundarika Bhāradvāja received the going forth [into the ascetic life] in the presence of the Blessed One, he received bhikkhu ordination... Then the brahman Sundarika Bhāradvāja became one of the arahants.

Atha kho sundarikabhāradvājo brāhmaṇo bhagavantaṃ etadavoca
abhikkantaṃ bho gotama abhikkantaṃ bho gotama. Seyyathāpi bho
gotama nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūlhassa
vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya
cakkhumanto rūpāni dakkhintī ti evamevaṃ bhotā gotamena
anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ

saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāhaṃ bho gotamassa santike pabbajjaṃ labheyyaṃ upasampadan ti. Alattha kho sundarikabhāradvājo brāhmaṇo...pe... arahataṃ ahoṣi ti.

5. With Māgha (Māgha Sutta)

PTS PAGES 86(L19)-87(L1)

Thus have I heard:

At one time the Blessed One was dwelling at Rājagaha on Mount Gijjhakūṭa. Then the young brahman Māgha approached the Blessed One; and having exchanged greetings and words of cordiality he sat down at a respectful distance. Sitting there, he said:

Evaṃ me sutāṃ ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Atha kho māgho māṇavo yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho māgho māṇavo bhagavantaṃ etadavoca

PTS PAGE 87(L1-18)

[Māgha:]

‘Master Gotama, I am a giver, a liberal benefactor, hospitable, devoted to charity. I seek wealth righteously, and with wealth thus acquired and obtained I give offerings to one, two, three, ten, twenty, a hundred people, or more. In giving and offering like this, Master Gotama, do I beget much merit?’

[The Blessed One:]

‘Certainly, young man, in giving and offering like this, you beget much merit. One who is a giver, a liberal benefactor, hospitable, devoted to charity, who seeks wealth righteously, and with wealth thus acquired and obtained gives offerings to one, two, three, ten, twenty, a hundred people, or more, begets much merit.’

Then Māgha, the young brahman, addressed the Blessed One in verse:

Ahañhi bho gotama dāyako dānapati vadaññū yācayogo dhammena bhoge pariyesāmi dhammena bhoge pariyesitvā dhammaladdhehi

*bhogehi dhammādhigatehi ekassapi dadāmi dvinnampi tiṇṇampi
catunnampi pañcannampi channampi sattannampi aṭṭhannampi
navannampi dasannampi dadāmi vīsāyapi tiṃsāyapi cattālīsāyapi
paññāsāyapi dadāmi satassapi dadāmi bhiyyopi dadāmi. Kaccāhaṃ bho
gotama evaṃ dadanto evaṃ yajanto bahum puññaṃ pasavāmī ti?*

*Taggha tvaṃ māṇava evaṃ dadanto evaṃ yajanto bahum puññaṃ
pasavasi. Yo kho māṇava dāyako dānapati vadaññū yācayogo
dhammena bhoge pariyesati dhammena bhoge pariyesitvā
dhammaladdhehi bhogehi dhammādhigatehi ekassapi dadāti...pe...
satassapi dadāti bhiyyopi dadāti bahum so puññaṃ pasavatī ti.*

Atha kho māgho māṇavo bhagavantam gāthāya ajjhabhāsi

VERSE 487

[Māgha:]

‘I ask the hospitable Gotama, clad in ochre robes, living the religious life without a home: For one who is a householder who offers gifts, seeking merit, looking for merit, devoted to charity, a liberal benefactor, giving food and drink to others in this world, in what way would the donor’s offering be spiritually purified?’

*Pucchāmaṃ gotamaṃ vadaññum kāsāyavāsiṃ agahaṃ carantaṃ
Yo yācayogo dānapati gahaṭṭho puññaṭṭhiko yajati puññapekkho
Dadaṃ paresaṃ idha annapānaṃ katthaṃ hutam yajamānassa sujje*

COMMENT

Carantaṃ: ‘living the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 488

[The Blessed One:]

‘A householder who offers gifts, seeking merit, looking for merit, devoted to charity, a liberal benefactor, giving food and drink to others in this world, such a one would succeed in his quest on account of those who are worthy to receive offerings.’

Yo yācayogo dānapati gahaṭṭho puññaṭṭhiko yajati puññapekkho

Dadaṃ pasesaṃ idha annapānaṃ ārādhaye dakkhiṇeyyebhi tādi

VERSE 489

[Māgha:]

‘For one who is a householder who offers gifts, seeking merit, looking for merit, devoted to charity, a liberal benefactor, giving food and drink to others in this world, tell me, Blessed One, about those who are worthy to receive offerings.’

*Yo yācayogo dānapati gahaṭṭho puññatthiko yajati puññapekkho
Dadaṃ pasesaṃ idha annapānaṃ akkhāhi me bhagavā dakkhiṇeyye*

VERSE 490

[The Blessed One:]

‘Those who roam the world who are truly liberated [from individual existence], liberated from the perception of existence, spiritually perfected, with egos restrained: to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

*Ye ve asattā vicaranti loke akiñcanā kevalino yatattā
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha*

COMMENT

Asattā: ‘liberated [from individual existence].’ See IGPT sv *Saṅga*.

COMMENT

Akiñcanā: ‘liberated from the perception of existence.’ See IGPT sv *Ākiñcañña*.

COMMENT

Kevalino: ‘spiritually perfected.’ See IGPT sv *Kevalin*.

VERSE 491

‘Those who have severed every tie and bond [to individual existence], inwardly tamed, liberated [from perceptually obscuring states], rid of spiritual defilement, free of expectations: to them, at the right time, a

brahman who is looking for merit should bestow an offering; he should offer them a gift.

*Ye sabbasaṃyojanabandhanacchidā dantā vimuttā anīghā nirāsā
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññaṃpekkho yajetha*

COMMENT

Sabbasaṃyojanabandhanacchidā: ‘severed every tie and bond [to individual existence].’ See IGPT sv *Samyojana* and *Bandhana*.

COMMENT

Vimuttā: liberated [from perceptually obscuring states]. See IGPT sv *Vimutta*.

COMMENT

Anīghā: ‘rid of spiritual defilement.’ See IGPT sv *Anīgha*.

COMMENT

Nirāsā: ‘free of expectations.’ See IGPT sv *Āsā*.

VERSE 492

‘Those who are free from every tie to individual existence, inwardly tamed, liberated [from perceptually obscuring states], rid of spiritual defilement, free of expectations: to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

*Ye sabbasaṃyojanavippamuttā dantā vimuttā anīghā nirāsā
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññaṃpekkho yajetha*

VERSE 493

‘Those who have abandoned attachment, hatred, and undiscernment of reality, whose āsavas are destroyed, who have fulfilled the religious life, to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

*Rāgañca dosañca pahāya mohaṃ khīṇāsavā vusitabrahmacariyā
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññaṃpekkho yajetha*

COMMENT

Mohaṃ: ‘undiscernment of reality.’ See IGPT sv *Moha*.

VERSE 494

‘They in whom there is no deceit and no conceit, who are free of greed, free of selfishness, free of expectations, to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

Yesu na māyā vasati na māno vitalobhā amamā nirāsā
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha

VERSE 495

‘Those who are not oppressed by craving, having crossed the flood [of suffering], who live the religious life free of selfishness, to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

Ye ve na taṇhāsu upātipannā vitareyya oghaṃ amamā caranti
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha

COMMENT

Oghaṃ: ‘the flood [of suffering].’ See IGPT sv *Ogha*.

COMMENT

Caranti: ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 496

‘Those in whom there is no craving for anything in the world, in relation to any state of individual existence in this world or the world beyond, to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

Yesam taṇhā natthi kuhiñci loke bhavābhavāya idha vā huraṃ vā
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha

COMMENT

Bhavābhavāya: ‘any state of individual existence.’ See IGPT sv *Bhavābhavā*.

VERSE 497

‘To those who have abandoned sensuous pleasures, who live the religious life without a home, with egos well-restrained, who are as straight as a die, to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

*Ye kāme hitvā agahā caranti susaṃyatattā tasaraṃva ujjum
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha.*

COMMENT

This verse equals verse 464.

VERSE 498

‘To those who are free of attachment, whose [mental] faculties are well collected, who are freed [from individual existence] like the moon is free from the grasp of Rāhu’s [mouth], to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

*Ye vītarāgā susamāhitindriyā candova rāhuggahaṇā pamuttā
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha*

COMMENT

This verse equals verse 465.

COMMENT

Susamāhitindriyā: ‘[mental] faculties are well collected.’ See IGPT sv *Vippasannāni indriyāni*.

COMMENT

‘Like the moon is free from the grasp of Rāhu’s [mouth]’: see comment on verse 465.

VERSE 499

‘Those who are inwardly at peace, free of attachment, free of anger, for whom there are no renewed states of existence, having completely abandoned them in this world, to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

*Samitāvino vītarāgā akopā yesaṃ gatī natthidha vippahāya
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha*

COMMENT

Vītarāgā: ‘free of attachment.’ See IGPT sv *Rāga*.

VERSE 500

‘Those who, having completely abandoned birth and death, have gone beyond uncertainty [about the excellence of the teaching], to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

*Jahitvā jātimaraṇaṃ asesam kathaṅkathim sabbamupātivattā
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha*

COMMENT

Kathaṅkathim: ‘uncertainty [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

VERSE 501

‘Those who roam the world, spiritually self-reliant, liberated from the perception of existence, freed [from individual existence] in every respect, to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

*Ye attadīpā vicaranti loke akiñcanā sabbadhi vippamuttā
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha*

COMMENT

Attadīpā: ‘spiritually self-reliant.’ Defined as:

- In this regard a bhikkhu abides contemplating the nature of the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

❁ *idhānanda bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ* (S.5.154).

COMMENT

Akiñcanā: ‘liberated from the perception of existence.’ See IGPT sv *Ākiñcañña*.

COMMENT

Vippamuttā: ‘freed [from individual existence].’ See IGPT sv *Mutta*.

VERSE 502

‘Those in this world who discern according to reality ‘This is the last birth; there will be no renewed states of individual existence,’ to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

Ye hettha jānanti yathā tathā idaṃ ayamantimā natthi punabbhavo ti Kālena tesu havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha

VERSE 503

‘He who is blessed with profound knowledge, who takes delight in meditation, who is possessed of mindfulness, who has attained enlightenment, and who is a refuge to many, to him, at the right time, a brahman who is looking for merit should bestow an offering; he should offer him a gift.’

Yo vedagū jhānarato satimā sambodhipatto saraṇaṃ bahūnaṃ Kālena tamhi havyaṃ pavecche yo brāhmaṇo puññapekkho yajetha

COMMENT

Vedagū: ‘one who is blessed with profound knowledge.’ See IGPT sv *Veda*.

COMMENT

Jhāna: ‘meditation.’ See IGPT sv *Jhāyati*.

VERSE 504

[Māgha:]

‘Truly my question was not in vain. The Blessed One has told me about those who are worthy to receive offerings. You certainly know this matter according to reality; this matter is indeed known to you.

*Addhā amoghā mama pucchanā ahu akkhāsi me bhagavā dakkhiṇeyye
Tvam hettha jānāsi yathā tathā idaṃ tathā hi te vidito esa dhammo*

COMMENT

Dhammo: ‘matter.’ See IGPT sv *Dhamma*.

VERSE 505

‘For one who is a householder who offers gifts, seeking merit, looking for merit, devoted to charity, a liberal benefactor, giving food and drink to others in this world, tell me, Blessed One, about the perfection of charity.’

*Yo yācayogo dānapati gahaṭṭho puññatthiko yajati puññapekkho
Dadaṃ paresaṃ idha annapānaṃ akkhāhi me bhagavā
yaññasampadaṃ*

VERSE 506

[The Blessed One:]

‘Make offerings, Māgha, and while offering make your mind serene in every respect. For one making offerings, the act of charity is the basis [for spiritual development]. Based on this one abandons one’s spiritual flaws.

*Yajassu yajamāno sabbattha ca vipasādehi cittaṃ
Ārammaṇaṃ yajamānassa yañño etthappatiṭṭhāya jahāti dosaṃ*

COMMENT

Vipassādehi cittaṃ: ‘make your mind serene.’ See IGPT sv *Pasīdati*.

COMMENT

Ārammaṇaṃ: ‘basis [for spiritual development].’ See IGPT sv *Ārammaṇa*.

COMMENT

Dosaṃ: ‘spiritual flaws.’ See IGPT sv *Dosa*. The context supports a countable noun. Commentary says: *lobhaṃ, kodhaṃ, mohaṃ*.

VERSE 507

‘One who is free of attachment, who is continuously diligently applied [to the practice] night and day, should eliminate his spiritual flaws, developing a mind of unlimited goodwill. He suffuses all directions with a mind of unlimited goodwill.’

*So vītarāgo pavineyya dosaṃ mettaṃ cittaṃ bhāvayamappamaññaṃ
Rattindivaṃ satatamappamatto sabbā disā pharati appamaññaṃ*

COMMENT

Dosaṃ: ‘spiritual flaws.’ Commentary: *pañcanīvaraṇo*.

COMMENT

Mettaṃ cittaṃ... appamaññaṃ: ‘a mind of unlimited goodwill.’ The practices of *mettā*, *karuṇā*, *muditā* and *upekkhā* are sometimes called the four divine abidings (*cattāro brahmavihārā*, D.2.196) and sometimes the four unlimited states (*catasso appamaññā*, D.3.223). The *Mahāvedalla Sutta* (M.1.298) and *Godatta Sutta* (S.4.296) say the ‘makers of limitation’ (*pamāṇakaraṇo*) are *rāgo doso* and *moho* (*rāgo kho āvuso pamāṇakaraṇo doso pamāṇakaraṇo moho pamāṇakaraṇo*). Therefore the four *brahmavihāras* should be practised unlimited by *rāgo doso* and *moho*.

VERSE 508

[Māgha:]

‘Who has purified [his accumulated demerit]? Who is freed [from individual existence]? Who is bound [to individual existence]? By what means does the Self go to the brahmā world? Being asked, sage, please tell me, one who does not know. The Blessed One is my witness. Today Brahmā has been seen. It is true that for us, you are equal to Brahmā. How is one reborn in the brahmā world, O glorious one?’

*Ko sujjhati muccati bajjhatī ca kenattanā gacchati brahmalokaṃ
Ajānato me muni brūhi puṭṭho bhagavā hi me sakkhi brahmajjatiṭṭho
Tuvaṃ hi no brahmasamosi saccaṃ kathaṃ upapajjati brahmalokaṃ
jutima*

COMMENT

Sujjhati: ‘purified [his accumulated demerit].’ For brahmans, *sujjhati* refers to accumulated demerit (*kaṇhakammo*):

- The stream Bāhumatī: a fool may bathe there forever yet will not purify himself of accumulated demerit.

✿ *bāhumatiṃ nadiṃ niccampi bālo pakkhanno kaṇhakammo na sujjhati* (M.1.39).

COMMENT

Muccati: ‘freed [from individual existence].’ See IGPT sv *Mutta*.

COMMENT

Bajjhatī: ‘bound [to individual existence].’ See IGPT sv *Baddha*.

VERSE 509

[The Blessed One:]

‘One who offers [charity] that is perfect in three aspects [namely, that neither before, during, nor afterwards does he regret the expense involved], such a one would succeed in his quest on account of those who are worthy to receive offerings. Having thus offered [charity] in a perfect way, one who is devoted to charity is reborn in the brahmā world, I declare.’

*Yo yajati tividhaṃ yaññasampadaṃ ārādhaye dakkhiṇeyyebhi tādi
Evaṃ yajitvā sammā yācayogo upapajjati brahmalokanti brūmī ti*

COMMENT

Tividhaṃ yaññasampadaṃ: ‘charity that is perfect in three aspects [namely, that neither before, during, nor afterwards does he regret the expense involved].’ When King Mahāvijita (*Kūṭadanta Sutta*: D.1.138) decided to make a sacrifice that would be for his long-lasting welfare and benefit, his chief priest said the sacrifice should have three modes (*tiṣso vidhā*), meaning that neither before nor during nor after the sacrifice should the king have any regret about the expense involved.

- “‘A lot of money will be expended... is being expended... was expended by me’: Your Majesty should entertain no such regrets.’

✿ *mahā vata me bhogakkhandho vigacchissatī ti... vigacchatī ti... vigato*

ti so bhoto rañño vippaṭisāro na karaṇīyo ti (D.1.138).

PTS PAGE 91(L8-10)

When this was said, the young brahman Māgha spoke thus: ‘Wonderful, Master Gotama, wonderful... From today let Master Gotama consider me a lay follower who has gone to him for refuge for life.’

Evaṃ vutte māgho māṇavo bhagavantaṃ etadavoca abhikkantaṃ bho gotama...pe... ajjatagge pāṇupetaṃ saraṇaṃ gatan ti

6. With Sabhiya (Sabhiya Sutta)

PTS PAGE 91(L13-19)

Thus have I heard:

At one time the Blessed One was dwelling at Rājagaha in the Bamboo Grove at the squirrels’ feeding place. At that time some questions had been given to the ascetic Sabhiya by a deva, a former relative of his, [with the advice that] ‘If any ascetic or Brahmanist can answer when asked these questions, you should live the religious life under him.’

Evaṃ me sutāṃ ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena sabhiyassa paribbājakassa purāṇasālohitāya devatāya pañhā uddiṭṭhā honti yo te sabhiya samaṇo vā brāhmaṇo vā ime pañhe puṭṭho vyākaroṭi tassa santike brahmacariyaṃ careyyāsī ti.

COMMENT

Paribbājakassa: ‘ascetic.’ See IGPT sv *Paribbajati*.

PTS PAGES 91(L19)-92(L7)

Having received the questions from that deva, the ascetic Sabhiya approached ascetics and Brahmanists who were leaders of communities and groups, teachers of groups, who were well-known, famous, founders of religious orders, well-considered in public opinion, for example, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambali, Pakudha Kaccāna, Sañjaya Belatṭhaputta and Nigaṇṭha Nāṭaputta, and asked them the

questions. Being asked the questions they were unable to explain, and evinced anger, hatred, and irritation, and even put questions to Sabhiya in return.

Atha kho sabhiyo paribbājako tassā devatāya santike te pañhe uggahetvā ye te samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammatā bahujanassa seyyathīdaṃ pūraṇo kassapo makkhali gosālo ajito kesakambalo pakudho kaccāno saṅjayo belatṭhaputto nigaṇṭho nāṭaputto te upasaṅkamitvā te pañhe pucchati. Te sabhiyena paribbājakena pañhe puṭṭhā na sampāyanti asampāyantā kopaṇca dosaṇca appaccayaṇca pātukaronti. Api ca sabhiyaṃ yeva paribbājakaṃ paṭipucchanti.

COMMENT

Gaṇino: ‘leaders of groups.’ *Gaṇin* means ‘teacher who has a large attendance of disciples’ (PED).

PTS PAGE 92(L8-15)

Then it occurred to Sabhiya: ‘These ascetics and Brahmanists when asked questions by me were unable to explain, and evinced anger, hatred, and irritation, and then even put questions to me in return. How about if I returned to lay life and enjoyed sensuous pleasures?’

Atha kho sabhiyassa paribbājakassa etadahosi ye kho te bhonto samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammatā bahujanassa seyyathīdaṃ pūraṇo kassapo...pe... nigaṇṭho nāṭaputto te mayā pañhe puṭṭhā na sampāyanti asampāyantā kopaṇca dosaṇca appaccayaṇca pātukaronti api ca maññevettha paṭipucchanti. Yannūnnāhaṃ hīnāyāvattitvā kāme paribhuñjeyyan ti.

PTS PAGE 92(L15-19)

Then it occurred to Sabhiya: ‘This ascetic Gotama is the leader of a community, the leader of a group of disciples, the teacher of a group of disciples, well-known, famous, the founder of a religious order, well-considered in public opinion. How about if I approached the ascetic Gotama and asked him these questions?’

Atha kho sabhiyassa paribbājakassa etadahosi ayampi kho samaṇo

*gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro
sādhusammato bahujanassa yaṃnūnāhaṃ samaṇaṃ gotamaṃ
upasaṅkamitvā ime pañhe puccheyyan ti.*

PTS PAGE 92(L20)-93(L6)

Then it occurred to Sabhiya: ‘These reverend ascetics and Brahmanists who are aged, venerable, elderly, ripe in years, advanced in life, longstanding elders, long gone forth [into the ascetic life], were unable to explain the questions. How could the ascetic Gotama possibly explain? The ascetic Gotama is both young in years and newly gone forth [into the ascetic life].’

*Atha kho sabhiyassa paribbājakassa etadahosi yepi kho te bhonto
samaṇabrāhmaṇā jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā
therā rattaññū cirapabbajitā saṅghino gaṇino gaṇācariyā ñātā yasassino
titthakarā sādhusammataṃ bahujanassa seyyathīdaṃ pūraṇo kassapo...
pe. ... nigaṇṭho nāṭaputto tepi mayā pañhe puṭṭhā na sampāyanti
asampāyantā kopaṇca dosaṇca appaccayaṇca pātukaronti api ca
maññevettha paṭipucchanti kiṃ pana me samaṇo gotamo ime pañhe
puṭṭho vyākariṇti. Samaṇo hi gotamo daharo ceva jātiyā navo ca
pabbajjāyā ti.*

PTS PAGE 93(L6-10)

Then it occurred to Sabhiya: ‘An ascetic should not be despised or neglected just because he is young. Though the ascetic Gotama is young, he may be of great spiritual power and might. How about if I approached the ascetic Gotama and asked him these questions?’

*Atha kho sabhiyassa paribbājakassa etadahosi samaṇo kho daharoti na
uññātabbo na paribhotabbo. Daharopi cesa samaṇo gotamo mahiddhiko
hoti mahānubhāvo yaṃnūnāhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā
ime pañhe puccheyyan ti.*

PTS PAGE 93(L10-17)

Then Sabhiya set out on a journey to Rājagaha, and in due course, journeying in stages he approached the Blessed One in the Bamboo

Grove at the squirrels' feeding place; and having exchanged greetings and words of cordiality he sat down at a respectful distance. Sitting there, he addressed the Blessed One in verse:

*Atha kho sabhiyo paribbājako yena rājagahaṃ tena cārikaṃ pakkāmi.
Anupubbena cārikaṃ caramāno yena rājagahaṃ veḷuvanaṃ
kalandakanivāpo yena bhagavā tenupasaṅkami upasaṅkamitvā
bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ
vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sabhiyo
paribbājako bhagavantaṃ gāthāya ajjhabhāsi*

VERSE 510

[Sabhiya:]

‘Unsure and doubtful [about the perfection of the Perfect One’s enlightenment], I have come longing to ask [these] questions. Put an end to them for me. Being asked, answer my questions truthfully one by one.’

*Kaṅkhī vecikicchī āgamaṃ pañhe pucchitum abhikaṅkhamāno
Tes’antakaro bhavāhi pañhe me puṭṭho
Anupubbaṃ anudhammaṃ vyākaroḥi me*

COMMENT

Kaṅkhī vecikicchī: ‘Unsure and doubtful [about the perfection of the Perfect One’s enlightenment].’ The object of Sabhiya’s unsureness and doubt is unspecified, but there are two reasons we can say that his doubt is not ‘doubt about the questions’ (an expression which anyway is meaningless), but about the perfection of the Perfect One’s enlightenment.

1) The original purpose of the questions was not to discover their answers, but to find out under whom he should live the religious life.

2) It is indicated by the second sentence in this quote from the end of the sutta, beginning with ‘Certainly’ (*addhā*):

- The unsureness I formerly had [about the perfection of the Perfect One’s enlightenment], that you have dealt with, O Seer. Certainly you are a perfectly enlightened sage. There are no hindrances in you.

✿ *Yā me kaṅkhā pure āsi taṃ me vyākāsi cakkhumā
Addhā munīsi sambuddho natthi nīvaraṇā tava (Sn.v.541).*

VERSE 511

[The Blessed One:]

‘You have come from afar, Sabhiya, longing to ask [these] questions. I will put an end to them for you. Being asked, I will answer your questions truthfully one by one.

*Dūrato āgatosi sabhiya pañhe pucchituṃ abhikaṅkhamāno
Tes’antakaro bhavāmi pañhe te puṭṭho
Anupubbaṃ anudhammaṃ vyākāromi te*

VERSE 512

‘Ask me a question, Sabhiya, whatever you want in your heart. I will put an end to every question for you.’

*Puccha maṃ sabhiya pañhaṃ yaṃ kiñci manasicchasi
Tassa tasseva pañhassa ahaṃ antaṃ karomi te ti*

PTS PAGE 94(L11-16)

Then Sabhiya thought, ‘How astounding, how extraordinary, that the opportunity I did not receive to the smallest degree from other ascetics and Brahmanists has been offered to me by the ascetic Gotama.’ Then pleased, glad, exultant, rapturous, and happy, he asked a question.

*Atha kho sabhiyassa paribbājakassa etadahosi acchariyaṃ vata bho
abbhutaṃ vata bho! Yaṃ vatāhaṃ aññesu samaṇabrāhmaṇesu
okāsakammamattampi nālatthaṃ taṃ me idaṃ samaṇena gotamena
okāsakammaṃ katan ti. Attamano pamudito udaggo pītisomanassajāto
bhagavantaṃ pañhaṃ apucchi*

VERSE 513

[Sabhiya:]

‘Having attained what do they call one a bhikkhu? Because of what do they call one gentle? Why do they call one inwardly tamed? For what reason is one called enlightened? Being asked by me, Blessed One, please answer.’

*Kim pattinamāhu bhikkhunam soratam kena kathañca dantamāhu
Buddho ti katham pavuccati puṭṭho me bhagavā vyākarohi*

VERSE 514

[The Blessed One:]

‘He who has realised the Untroubled via a path made by himself, who has overcome his unsureness [about the excellence of the teaching], abandoned the [view of the] cessation of beings [at death] and the [view of the] continuance of beings [at death], who has fulfilled [the religious life], who has destroyed renewed states of individual existence: he is a bhikkhu.

*Pajjena katena attanā parinibbānagato vitiṇṇakaṅkho
Vibhavañca bhavañca vippahāya vusitavā khīṇapunabbhavo sa bhikkhu*

COMMENT

Parinibbāna: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

COMMENT

Kaṅkho: ‘doubt [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

COMMENT

Vibhavañca bhavañca: ‘the [view of the] cessation of beings [at death] and the [view of the] continuance of beings [at death].’ The two views concerning *bhava* are:

- The view of the continuance of beings [at death] and the view of the cessation of beings [at death]

❖ *dvemā bhikkhave diṭṭhiyo bhavadiṭṭhi ca vibhavadiṭṭhi ca* (M.1.65).

The view of the cessation of beings [at death] is illustrated in this quote:

- There are some ascetics and Brahmanists who are annihilationists. They assert the annihilation, destruction, and cessation of beings [at death]

❖ *santi bhikkhave eke samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedam vināsam vibhavam paññāpentī* (D.1.34).

The view of the continuance of beings [at death] is illustrated in this

quote:

- Bhikkhus, there are some ascetics and Brahmanists who speculate about the future and who hold dogmatic views concerning the future, who make various assertions about the future. They assert that the [absolute] Selfhood is perceptive... unperceptive... neither perceptive nor unperceptive and unimpaired after death

❀ *santi bhikkhave eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabbha anekavihitāni adhivuttipadāni abhivadanti.*

Saññī... asaññī... nevasaññīnāsaññī attā hoti arogo parammaraṇā ti ittheke abhivadanti (M.2.228).

See IGPT sv *Bhava*.

COMMENT

Vusitavā: ‘fulfilled [the religious life].’ *Vusita* commonly occurs as *vusitabrahmacariyo*. PED (sv *Vusita*) explains *vusita* via *brahmacariyaṃ vasati*. Thus our parenthesis.

VERSE 515

‘An ascetic who is free of spiritual impurity, in whom there are no swellings of conceit, who is serene and mindful under all circumstances, who does not harm anyone in the whole world, who has crossed to the Far Shore: he is gentle.

Sabbattha upekkhako satimā na so hiṃsati kañci sabbaloke
Tiṇṇo samaṇo anāvalo ussadā yassa na santi sorato so

COMMENT

Anāvalo: ‘free of spiritual impurity.’ See IGPT sv *Āvila*.

COMMENT

Upekkhako: ‘serene.’ See IGPT sv *Upekkhā*.

COMMENT

Ussadā yassa na santi: ‘in whom there are no swellings of conceit.’ See comment on verse 855.

COMMENT

Tiṇṇo: ‘crossed to the Far Shore.’ See IGPT sv *Tarati*.

VERSE 516

‘He for whom the faculties are developed with respect to the whole world [of phenomena] both internally and externally, having penetrated [the nature of] this world and the next, and being [thus] developed he awaits the inevitable hour [fully consciously and mindfully]: he is inwardly tamed.

*Yassindriyāni bhāvitāni ajjhattaṃ bahiddhā ca sabbaloke
Nibbijha imaṃ parañca lokaṃ kālaṃ kaṅkhati bhāvito sa danto*

COMMENT

Indriyāni bhāvitāni: ‘the faculties are developed.’ The *Indriyabhāvanā Sutta* (M.3.298) says the supreme development of the faculties (*anuttaraṃ indriyabhāvanam*) involves the developing of detached awareness (*upekkhā*) in relation to sense impression, by examining the nature of that experience, and seeing that it is ‘originated, self-evident, dependently arisen’ (*saṅkhattaṃ oḷārikaṃ paṭiccasamuppannam*). Thus it fully explains verse 516.

COMMENT

Kālaṃ kaṅkhati: ‘he awaits the inevitable hour [fully consciously and mindfully].’ Parenthesis is according to verses 196, 607 etc: *Kālañca paṭikaṅkhāmi sampajāno patissato*.

VERSE 517

‘One who has investigated all modes of egocentric conception, the round of birth and death, and both the passing away and rebirth [of beings]; one who is free of spiritual defilement, spiritually unblemished, spiritually purified, who has realised the destruction of birth: they call him enlightened.’

*Kappāni viceyya kevalāni saṃsāraṃ dubhayaṃ cutūpapātaṃ
Vigatarajamaṇaṅgaṇaṃ visuddhaṃ pattaṃ jātikhayaṃ tamāhu buddhan
ti*

COMMENT

Kappāni: ‘modes of egocentric conception.’ See IGPT sv *Kappaṃ n’eti*.

Egocentric conception is linked to the three modes of self-centredness in verse 535, and is explained in a comment on that verse.

COMMENT

Sam̐sāraṃ: ‘the round of birth and death.’ See IGPT sv *Sam̐sāra*.

PTS PAGE 95(L18-20)

Then, having applauded and acclaimed the Blessed One’s reply, being pleased, glad, exultant, rapturous, and happy, Sabhiya asked a further question:

*Atha kho sabhiyo paribbājako bhagavato bhāsitam abhinanditvā
anumoditvā attamano pamudito udaggo pītisomanassajāto bhagavantam
uttariṃ pañham apucchi*

VERSE 518

[Sabhiya:]

‘Having attained what do they call one a Brahman? Because of what do they call one an ascetic? Why do they call one spiritually cleansed? For what reason is one called a Great Being? Being asked by me, Blessed One, please answer.’

*Kim pattinamāhu brāhmaṇam samaṇam kena kathañca nahātako ti
Nāgo ti katham pavuccati puṭṭho me bhagavā vyākarohi*

COMMENT

Nahātako: ‘spiritually cleansed.’ See IGPT sv *Nahātaka*.

VERSE 519

[The Blessed One:]

‘One who spurns all unvirtuous deeds; who is free of [the three] spiritual stains; who is virtuous, inwardly collected, and inwardly unshakeable; who has transcended the round of birth and death; who is spiritually perfected, and free of attachment: the one of such good qualities is called a Brahman.

Bāhitvā sabbapāpakāni vimalo sādhu samāhito thitatto

Sam̐sāramaticca kevalī so asito tādī pavuccate sa brahmā

COMMENT

Vimalo: ‘who is free of [the three] spiritual stains.’ See comment on verse 378.

COMMENT

Samāhito: ‘inwardly collected.’ See IGPT sv *Samāhita*.

COMMENT

Kevalī: ‘spiritually perfected.’ See IGPT sv *Kevalin*.

COMMENT

Tādī: ‘the one of such good qualities.’ See IGPT sv *Tādin*.

VERSE 520

‘One who is inwardly at peace, who has abandoned meritorious and demeritorious [conduct], who is spiritually undefiled, knowing [the nature of] this world and the next [according to reality], gone beyond birth and death: the one of such good qualities is rightly called an ascetic.

*Samitāvī pahāya puññapāpaṃ virajo ñatvā imaṃ parañca lokaṃ
Jātimaraṇaṃ upātivatto samaṇo tādī pavuccate tathattā*

COMMENT

Pahāya puññapāpaṃ: ‘abandoned meritorious and demeritorious [conduct]’. See note to verse 636.

COMMENT

Ñatvā imaṃ parañca lokaṃ: ‘knowing [the nature of] this world and the next.’ Verse 516 associates *nibbijha imaṃ parañca lokaṃ* with *yassindriyāni bhāvitāni*. This involves seeing sense impression as ‘originated, self-evident, dependently arisen.’ See comment on verse 516.

COMMENT

Ñatvā: ‘knowing [according to reality].’ See IGPT sv *Ñatvā*.

VERSE 521

‘He has cleansed away all unvirtuous deeds in the whole world, both internally and externally. Amidst devas and men caught up in egocentric conception, he is not caught up in egocentric conception. They call him spiritually cleansed.

*Ninhāya sabbapāpakāni ajjhattaṃ bahiddhā ca sabbaloke
Devamanussesu kappiyesu kappaṃ n’eti tamāhu nahātako ti*

COMMENT

Kappaṃ n’eti: ‘he is not caught up in egocentric conception.’ See IGPT sv *Kappaṃ n’eti*.

VERSE 522

‘He commits no evil deed at all in the world. Having freed himself of all ties and bonds [to individual existence], he is attached to nothing, and liberated [from perceptually obscuring states]. The one of such good qualities is rightly called a Great Being.’

*Āguṃ na karoti kiñci loke sabbasaṃyoge visajja bandhanāni
Sabbattha na sajjatī vimutto nāgo tādi pavuccate tathattā ti*

COMMENT

Āguṃ: ‘evil deed.’ *Āguṃ* is associated with corporal or capital punishment (e.g. M.2.88; S.2.100) but does not mean crime or villainy because it includes mental deeds (*āguṃ na karoti kāyena vācāya manasā tamahaṃ nāgo ti brūmi ti*, A.3.346).

COMMENT

Sabbasaṃyoge visajja bandhanāni: ‘Having freed himself of all ties and bonds [to individual existence].’ See IGPT sv *Samyoga* and *Bandhana*. *Sabbasaṃyoge* is metri causa for *sabbasaṃyojane*. The commentary agrees: *dasasaṃyojanabhedāni ca sabbabandhanāni*. *Bandhana* is usually linked to *saṃyojana*, which are countable nouns and synonyms:

- Having severed the ties and bonds [to individual existence].
✿ *Samyojanabandhanacchidā* (S.1.191; Th.v.1234).

For further notes, see IGPT sv *Samyoga*.

COMMENT

Vimutto: ‘liberated [from perceptually obscuring states].’ See IGPT sv *Vimutta*.

PTS PAGE 96(L20-21)

Then having applauded and acclaimed the Blessed One’s reply, being pleased, glad, exultant, rapturous, and happy, Sabhiya asked a further question:

Atha kho sabhiyo paribbājako...pe... bhagavantam uttarim pañham apucchi

VERSE 523

[Sabhiya:]

‘Whom do the Buddhas call a knower of the planes of rebirth? Because of what do they call one knowledgeable? Why is one called wise? For what reason is one called a sage? Being asked by me, Blessed One, please answer.’

Kam khettajinam vadanti buddhā kusalam kena kathañca paṇḍito ti Muni nāma katham pavuccati puṭṭho me bhagavā vyākaroḥi

COMMENT

Jinaṃ: ‘a knower.’ Norman thinks *jina* is derived from *jñā*, so means ‘knower’ not ‘conqueror.’

COMMENT

Khetta: ‘planes of rebirth.’ Both the meaning and the plural case are indicated in the following verse.

COMMENT

Kusalam: ‘knowledgeable.’ See IGPT sv *Kusala*.

VERSE 524

[The Blessed One:]

‘One who has investigated all planes of rebirth, the divine, the human, and the brahmā planes, and is completely freed from all planes of rebirth

and their origin, and from bondage [to individual existence], the one of such good qualities is rightly called a knower of the planes of rebirth.

*Khettāni viceyya kevalāni dibbaṃ mānusakañca brahmakhettaṃ
Sabbakhettaṃūlabandhanā pamutto khettajiṇo tādi pavuccate tathattā*

COMMENT

Sabbakhettaṃūla: ‘all planes of rebirth and their origin.’ The origin is either the *āsavas* or *avijjā*:

- The perceptually obscuring states develop, the origin of individual existence, leading to renewed states of individual existence.

✽ *Tassa vaḍḍhanti āsavā bhavamūlā bhavagāmino ti* (Th.v.98; S.4.76).

- Whatever bad bourns there are in this world or in the world beyond, all stem from uninsightfulness into reality.

✽ *Yā kācimā duggatiyo asmiṃ loke paramhi ca avijjāmūlakā sabbā* (It.35).

COMMENT

Bandhanā: ‘bondage [to individual existence].’ See IGPT sv *Bandhana*.

VERSE 525

‘One who has investigated all sublime qualities, the divine, human, and brahmā sublime qualities, and is completely freed from all states of individual existence and their origin, and from bondage [to individual existence], the one of such good qualities is rightly called knowledgeable.’

*Kosāni viceyya kevalāni dibbaṃ mānusakañca brahmakosaṃ
Sabbakosamūlabandhanā pamutto kusalo tādi pavuccate tathattā*

COMMENT

Kosāni: ‘sublime qualities.’ *Kosāni* is used here as wordplay on *kusalo*. Wordplay is seen also with e.g. *samitāvī... samaṇo; ninhāya... nahātako; āguṃ... nāgo*. *Kosa* means ‘treasury’ or ‘treasure’ but it is symbolical, and is reminiscent of verse 224:

- Whatever precious resources there are in this world or the next, or whatever precious and sublime quality there is in the heavens, they do not equal the [quality of the] Perfect One.

✽ *Yaṃ kiñci vittaṃ idha vā huraṃ vā saggesu vā yaṃ ratanaṃ paṇītaṃ*

Na no samaṃ atthi tathāgatena (Sn.v.224).

We would explain ‘sublime qualities’ in accordance with the *Gilānasutta* (S.5.409), which we summarise in three quotes:

1) Divine sensuous pleasures are more excellent and sublime than human sensuous pleasures.

✽ *mānusahehi kho āvuso kāmehi dibbā kāmā abhikkantatarā ca pañītatarā ca* (S.5.409).

2) The brahmā world is more excellent and sublime than the [world of the] Paranimmitavasavattī devas.

✽ *paranimmitavasavattīhi kho āvuso devehi brahmaloko abhikkantataro ca pañītataro ca* (S.5.410).

3) The brahmā world is unlasting, unenduring, and included in personal identity. It would be good, friend, to withdraw your mind from the brahmā world and focus it on the ending of personal identity.

✽ *brahmaloko pi kho āvuso anicco addhuvo sakkāyapariyāpanno sādjhāyasmā brahmalokā cittaṃ vuṭṭhāpetvā sakkāyanirodhe cittaṃ upasaṃhārā ti* (S.5.410).

COMMENT

Sabbakosamūla: ‘sublime qualities and their origin.’ The origin of individual existence in the divine, human, and brahmā world is grasping:

- There are three states of individual existence:

✽ *tayo me āvuso bhavā*

1) individual existence in the sensuous plane of existence

✽ *kāmabhavo*

2) individual existence in the refined material plane of existence

✽ *rūpabhavo*

3) individual existence in the immaterial plane of existence

✽ *arūpabhavo*

With the origination of grasping comes the origination of individual existence

✽ *upādānasamudayā bhavasamudayo* (M.1.50).

‘One of purified wisdom who has investigated the bases of sensation both internally and externally, and has transcended [conduct] that is inwardly dark and [conduct] that is inwardly bright, the one of such good qualities is rightly called wise.

Dubhayāni viceyya paṇḍarāni ajjhattaṃ bahiddhā ca suddhipañño Kaṇhaṃ sukkaṃ upātivatto paṇḍito tādi pavuccate tathattā

COMMENT

Paṇḍarāni: ‘the bases of sensation.’ *Paṇḍarāni* means ‘goods, wares, property, possessions’ (see PED sv *Bhaṇḍa*) but it is used here as wordplay on *paṇḍito*, and used symbolically. Commentary says *āyatanāni*, i.e. the two groups of sixfold bases of sensation:

1) Six internal bases of sensation: the six senses

✿ *Cha ajjhattikāni āyatanāni cakkhāyatanaṃ sotāyatanaṃ ghāṇāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ.*

2) Six external bases of sensation: the six sense objects

✿ *Cha bāhirāni āyatanāni rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ dhammāyatanaṃ* (D.3.243).

COMMENT

Kaṇhaṃ sukkaṃ upātivatto: ‘transcended [conduct] that is inwardly dark and [conduct] that is inwardly bright.’ The commentary says *pāpapuññaśaṅkhātāṃ kaṇhasukkaṃ upātivatto*. Therefore *kaṇhaṃ* means *kammaṃ kaṇhaṃ*, and *sukkaṃ* means *kammaṃ sukkaṃ*, and transcendence means the destruction of karmically consequential conduct, as we now explain:

There are four types of deeds. The first three types are:

- dark (*kammaṃ kaṇhaṃ*)
- bright (*kammaṃ sukkaṃ*),
- dark-and-bright (*kammaṃ kaṇhasukkaṃ*) (M.1.389).

Here, ‘dark’ means ‘a hostile karmically consequential deed’ (*savyāpajjhaṃ kāyasaṅkhāraṃ... vacīsaṅkhāraṃ... manosaṅkhāraṃ abhisaṅkharoti*, M.1.391) and ‘bright’ means ‘an unhostile karmically consequential deed’ (*avyāpajjhaṃ* M.1.391).

The karmic consequences of such deeds are also dark, bright, or dark-

and-bright (*kaṇhaviṭṭhakaṃ sukkaviṭṭhakaṃ kaṇhasukkaviṭṭhakaṃ*) where ‘dark’ means hostile sense impression (*savyāpajjhaṃ vedanaṃ* M.1.389) and ‘bright’ means unhostile sense impression (*avyāpajjhaṃ vedanaṃ* M.1.390).

For those wishing to escape karmically consequential conduct there is a fourth type of deed called ‘neither-dark-nor-bright’ (*kammaṃ akaṇhaṃ asukkaṃ*) which leads to the destruction of karmically consequential conduct (*kammakkhayāya saṃvattati*). This deed involves

1) The intentional effort to abandon karmically consequential conduct that is dark with dark karmic consequences

✽ *yamidaṃ kammaṃ kaṇhaṃ kaṇhaviṭṭhakaṃ tassa pahānāya yā cetanā*

2) The intentional effort to abandon karmically consequential conduct that is bright with bright karmic consequences

✽ *yampidaṃ kammaṃ sukkaṃ sukkaviṭṭhakaṃ tassa pahānāya yā cetanā*

3) The intentional effort to abandon karmically consequential conduct that is dark-and-bright with dark-and-bright karmic consequences.

✽ *yampidaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkaviṭṭhakaṃ tassa pahānāya yā cetanā* (M.1.391).

This is called conduct that is neither-dark-nor-bright with neither-dark-nor-bright karmic consequences that leads to the destruction of karmically consequential conduct.

✽ *idaṃ vuccati puṇṇa kammaṃ akaṇhaṃ asukkaṃ akaṇhāsukkaviṭṭhakaṃ kammakkhayāya saṃvattati* (M.1.391).

The seven enlightenment factors are such conduct (*kammaṃ kammakkhayāya saṃvattati*, A.2.237). So is the eightfold path (*sammādiṭṭhi... sammāsamādhī*, A.2.237). When a bhikkhu has destroyed karmically consequential conduct then he has ‘transcended [conduct] that is inwardly dark and [conduct] that is inwardly bright.’

VERSE 527

‘One who knows the nature [both] of what is good and what is bad in the whole world [of phenomena] [according to reality], both internally and externally, one to be revered by devas and men, one who has

transcended bondage [to individual existence] [and] the entanglement [of craving], he is a sage.'

*Asatañca satañca ñatvā dhammaṃ ajjhattaṃ bahiddhā ca sabbaloke
Devamanussehi pūjanīyo saṅgaṃ jālamaticca so munī ti*

COMMENT

Sabbaloke: 'in the whole world [of phenomena].' See IGPT sv *Loka*. And see comment on verse 1053.

COMMENT

Saṅgaṃ: 'bondage [to individual existence].' See IGPT sv *Saṅga*.

COMMENT

Asatañca satañca ñatvā dhammaṃ: 'one who knows the nature [both] of what is good and what is bad.' The synonyms of 'good' and 'bad' are seen in this quote:

- There are spiritually wholesome and spiritually unwholesome factors; blameworthy and blameless factors; inferior and superior factors; and inwardly dark and bright factors with their correlative combinations. Much proper contemplation in that regard is a condition that nourishes both the arising of the unarisen enlightenment factor of examination of the teaching, and the perfection through spiritual cultivation of the arisen enlightenment factor of examination of the teaching.

✽ *Atthi bhikkhave kusalākusalā dhammā sāvajjānavajjā dhammā
hīnappaṇītā dhammā kaṇhasukkasappaṭibhāgā dhammā tattha yoniso
manasikārabahulīkāro ayamāhāro anuppannassa vā
dhammavicayasambojjhaṅgassa uppādāya uppannassa vā
dhammavicayasambojjhaṅgassa bhāvanāpāripūriyā (S.5.104).*

COMMENT

Jāla: 'the entanglement [of craving].' See IGPT sv *Jāla*.

PTS PAGE 97(L20-21)

Then having applauded and acclaimed the Blessed One's reply, being pleased, glad, exultant, rapturous, and happy, Sabhiya asked a further question:

Atha kho sabhiyo paribbājako...pe... bhagavantam uttariṃ pañhaṃ

apucchi

VERSE 528

[Sabhiya:]

‘Having attained what do they call one ‘blessed with profound knowledge’? Because of what do they call one ‘well-informed’? Why do they call one ‘energetic’? For what reason is one called ‘a thoroughbred’? Being asked by me, Blessed One, please answer.’

*Kim pattinamāhu vedagum anuviditam kena kathañca viriyavāti
Ājāniyo kinti nāma hoti puṭṭho me bhagavā vyākarohi*

VERSE 529

[The Blessed One:]

‘Having investigated the entire scriptural collections both of the ascetics and the Brahmanists, free of attachment to all sense impression, gone beyond all scriptural knowledge, he is blessed with profound knowledge.

*Vedāni viceyya kevalāni samañānaṃ yānidhatthi brāhmaṇānaṃ
Sabbavedanāsu vītarāgo sabbaṃ vedamaticca vedagū so*

COMMENT

Vedāni... *vedamaticca vedagū*: scriptural collections... gone beyond all scriptural knowledge... blessed with profound knowledge. See IGPT sv *Veda*.

COMMENT

Vedanāsu: ‘sense impression.’ See IGPT sv *Vedanā*.

VERSE 530

‘Having found out about perceptually entrenched immaterial-factors-and-bodily-form, both internally and externally, and the origin of [mental] illness, and being completely freed from all [mental] illness and its origin, and from bondage [to individual existence], the one of such good qualities is rightly called ‘well-informed.’

Anuvicca papañcanāmarūpaṃ ajjhattaṃ bahiddhā ca rogamūlaṃ

Sabbarogamūlabandhanā pamutto anuvidito tādī pavuccate tathattā

COMMENT

Papañcanāmarūpaṃ: ‘perceptually entrenched immaterial-factors-and-bodily-form.’ See IGPT sv *Papañca*.

COMMENT

Rogamūlaṃ: ‘the origin of [mental] illness.’ 1) The notion “I am” is the illness. 2) Craving (*taṇhā*) is the origin of the illness:

1) The notion “I am” is a matter of entrenched perception.... Entrenched perception is an illness.

✽ *asmī ti papañcitametaṃ... papañcitaṃ bhikkhave rogo* (S.4.203).

2) The ignorant Everyman considers bodily form to be the [absolute] Selfhood. That considering is an originated phenomenon. What is the origin of that originated phenomenon? When the ignorant Everyman is affected by sense impression born of sensation and uninsightfulness into reality, craving arises. That originated phenomenon is born from that.

✽ ... *rūpaṃ attato samanupassati. Yā kho pana sā bhikkhave samanupassanā saṅkhāro so. So pana saṅkhāro kinnidāno kiṃsamudayo kiṇṇātiko kimpabhavo ti. Avijjāsamphassajena bhikkhave vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā. Tatojo so saṅkhāro* (S.3.96).

VERSE 531

‘Abstaining from all unvirtuous deeds in this world, having gone beyond the suffering of hell, he is energetic. Being energetic and applied to inward striving, the one of such good qualities is rightly called manly.

Virato idha sabbapāpakehi nirayadukkhaṃ aticca viriyavā so
So viriyavā padhānavā vīro tādī pavuccate tathattā

COMMENT

Viriyavā so: ‘he is energetic.’ Here, with the commentary, Norman reads *viriyavāso*, ‘he is the abode of energy,’ but this fits with neither the question, nor the following pāda.

COMMENT

Vīro: ‘manly.’ All editions instead say *dhīro*, both here and verse 165. The

mistake is noted both by Norman, and by PED sv *Vīra*.

VERSE 532

‘One whose bonds [to individual existence] have been cut, both internally and externally, as well as the origin of the bonds [to individual existence], being freed from all bonds [to individual existence] and their origin, and from bondage [to individual existence], the one of such good qualities is rightly called a thoroughbred.’

*Yassassu lutāni bandhanāni ajjhattaṃ bahiddhā ca saṅgamūlaṃ
Sabbasaṅgamūlabandhanā pamutto ājāniyo tādī pavuccate tathattā ti*

COMMENT

Lutāni bandhanāni ajjhattaṃ bahiddhā: ‘bonds [to individual existence] have been cut, both internally and externally.’ Commentary:
ajjhattabahiddhāsaṃyojanasaṅkhātāni. Perhaps this refers to the two groups into which the ten ties to individual existence are usually divided:

1) the five ties to individual existence in the low plane of existence

✿ *pañcorambhāgiyāni saṃyojanāni*

2) the five ties to individual existence in the middle and high planes of existence

✿ *pañcuddhambhāgiyāni saṃyojanāni*

COMMENT

Saṅgamūlaṃ: ‘all bonds [to individual existence] and their origin.’ *Saṅga* are not clearly defined in the suttas (see IGPT sv *Saṅga*), but if they can be regarded as spiritually unwholesome factors (*akusalā dhammā*), then their origin is *avijjā*:

- All spiritually unwholesome factors stem from uninsightfulness into reality, emanate from uninsightfulness into reality, and all are abolished when uninsightfulness into reality is abolished.

✿ *Evameva kho bhikkhave ye keci akusalā dhammā sabbe te avijjāmūlakā avijjāsamosaṇā. Avijjāsamugghātā sabbe te samugghātāṃ gacchanti* (S.2.263).

Then having applauded and acclaimed the Blessed One's reply, being pleased, glad, exultant, rapturous, and happy, Sabhiya asked a further question:

Atha kho sabhiyo paribbājako...pe... bhagavantam uttarim pañham apucchi

VERSE 533

[Sabhiya:]

'Having attained what do they call one fully versed in profound knowledge. Because of what do they call one noble? Why do they call one 'of good conduct'? For what reason is one called 'one who has fulfilled the ideals of religious asceticism'? Being asked by me, Blessed One, please answer.'

*Kim pattinamāhu sottiyaṃ ariyaṃ kena kathañca caraṇavāti
Paribbājako kinti nāma hoti puṭṭho me bhagavā vyākarohi*

COMMENT

Sottiyaṃ: fully versed in profound knowledge. See IGPT sv *Sottiya*.

COMMENT

Paribbājako: 'one who has fulfilled the ideals of religious asceticism.' See IGPT sv *Paribbajati*.

VERSE 534

[The Blessed One:]

'One who has heard and fully understood the whole teaching, who has overcome uncertainty about [the significance of abandoning] whatever in the world that is blameworthy [and undertaking] whatever in the world that is blameless, liberated [from perceptually obscuring states], completely rid of spiritual defilement, they call him fully versed in profound knowledge.'

*Sutvā sabbadhammaṃ abhiññāya loke sāvajjānavajjaṃ yadatthi kiñci
Abhibhuṃ akathaṅkathiṃ vimuttaṃ anighaṃ sabbadhimāhu sottiyo ti*

COMMENT

Abhiññāya: ‘fully understood.’ See IGPT sv *Abhijānāti*.

COMMENT

Loke sāvajjānavajjam yadatthi kiñci abhibhum akathaṅkathim: ‘who has overcome uncertainty about [the significance of abandoning] whatever in the world that is blameworthy [and undertaking] whatever in the world that is blameless.’ We parenthesise the verse in accordance with this quote:

- Abandoning doubt [about the excellence of the teaching], he abides having overcome doubt [about the excellence of the teaching], with no uncertainty about [the significance of abandoning spiritually unwholesome factors and undertaking] spiritually wholesome factors. He cleanses his mind of doubt [about the excellence of the teaching].

✽ *Vicikiccham pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu. Vicikicchāya cittaṃ parisodheti* (M.3.136; D.1.204).

The parenthesis comes from these quotes:

1) the Blessed One praises the abandonment of spiritually unwholesome factors.

✽ *bhagavā akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeti* (S.3.8).

2) the Blessed One praises the undertaking of spiritually wholesome factors.

✽ *bhagavā kusalānaṃ dhammānaṃ upasampadam vaṇṇetī ti* (S.3.9).

COMMENT

Vimuttam: ‘liberated [from perceptually obscuring states].’ See IGPT sv *Vimutta*.

COMMENT

Anigham: ‘rid of spiritual defilement.’ See IGPT sv *Anīgha*.

VERSE 535

‘One who has destroyed perceptually obscuring states and states of clinging, and who, being insightful, does not come to lie again in a womb; one who has thrust away the three grubby modes of perception, and who is not caught up in egocentric conception: they call him noble.

Chetvā āsavāni ālayāni vidvā so na upeti gabbhaseyyam

Saññaṃ tividhaṃ panujja paṅkaṃ kappaṃ n'eti tamāhu ariyo ti

COMMENT

We regard *saññaṃ tividhaṃ... paṅkaṃ* ('the three grubby modes of perception') as equivalent to *tisso vidhā* ('the three modes [of self-centredness]'), which are:

- 'I am better' mode [of self-centredness]

✿ *seyyo'hamasmī ti vidhā*

- 'I am equal' mode [of self-centredness]

✿ *sadiso'hamasmī ti vidhā*

- 'I am worse' mode [of self-centredness]

✿ *hīno'hamasmī ti vidhā* (S.5.56).

COMMENT

Kappaṃ n'eti: 'not caught up in egocentric conception.' See IGPT sv *Kappaṃ n'eti*.

VERSE 536

'Whoever in this world amongst those living the religious life has attained the [supreme] attainment, who is well behaved always, who understands the teaching, who is attached to nothing, who is liberated [from perceptually obscuring states], and in whom there are no states of repugnance, he is one of good conduct.

*Yo idha caraṇesu pattipatto kusalo sabbadā ājānāti dhammaṃ
Sabbattha na sajjati vimutto paṭighā yassa na santi caraṇavā so*

COMMENT

Caraṇesu: 'amongst those living the religious life.' See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Pattipatto: 'attained the [supreme] attainment.' See IGPT sv *Pattipatta*.

COMMENT

Kusalo: 'well behaved.' See IGPT sv *Kusala*.

COMMENT

Ājānāti: ‘understands.’ See IGPT sv *Ājānāti*

COMMENT

Vimutto: ‘liberated [from perceptually obscuring states].’ See IGPT sv *Vimutta*.

COMMENT

Paṭighā: ‘states of repugnance.’ See IGPT sv *Paṭigha*.

- The proclivity to repugnance should be abandoned in regard to unpleasant sense impression.

✿ *dukkhāya vedanāya paṭighānusayo pahātabbo* (S.4.205).

VERSE 537

‘One who lives the religious life with profound understanding, shunning conduct that has an unpleasant karmic consequence, above, below, across, and in the middle; who has ended deceit, conceit, greed, anger, and immaterial-factors-and-bodily-form; they call him one who has fulfilled the ideals of religious asceticism, one who has attained the [supreme] attainment.’

*Dukkhavepakkaṃ yadatthi kammaṃ uddhamadho tiriyañcāpi majjhe
Paribbājayitvā pariññācārī māyaṃ mānamathopi lobhakodhaṃ
Pariyantamakāsi nāmarūpaṃ taṃ paribbājakamāhu pattipattan ti*

COMMENT

Pariññācārī: ‘One who lives the religious life with profound understanding.’ See IGPT sv *Abhijānāti* and *Eko care khaggavisāṇakappo*.

COMMENT

Paribbājayitvā: ‘shunning.’ Norman and PED say this should be read *parivajjayitā*. The context supports this.

COMMENT

*Dukkhavepakkaṃ yadatthi kammaṃ uddhamadho tiriyañcāpi majjhe
paribbājayitvā*: ‘shunning conduct that has an unpleasant karmic consequence, above, below, across, and in the middle.’ This likely means ‘conduct of body, speech, and mind,’ the more usual way of dividing

conduct:

- What is new karmically consequential conduct? Whatever deed one does in the present by way of body, speech, or mind.

✽ *Katamañca bhikkhave navaṃ kammaṃ? Yaṃ kho bhikkhave etarahi kammaṃ karoti kāyena vācāya manasā* (S.4.132).

COMMENT

Pariyantamakāsi nāmarūpaṃ: ‘ended... immaterial-factors-and-bodily-form.’ Explained in the suttas as follows:

- With the ending of the stream of consciousness comes the ending of immaterial-factors-and-bodily-form.

✽ *Viññāṇanirodhā nāmarūpanirodho* (M.1.53).

PTS PAGES 99(L24)-100(L3)

Then having applauded and acclaimed the Blessed One’s reply, being pleased, glad, exultant, rapturous, and happy, Sabhiya rose from his seat, arranged his upper robe over one shoulder, saluted the Blessed One with joined palms, and face to face extolled the Blessed One with suitable verses.

Atha kho sabhiyo paribbājako bhagavato bhāsitaṃ abhinanditvā anumoditvā attamano pamudito udaggo pītisomanassajāto uttāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ sammukhā sārubbāhi gāthāhi abhitthavi

VERSE 538

[Sabhiya:]

‘O, one of extensive wisdom, you have left the darkness [of hell] and the flood [of suffering], having dispelled the sixty-three dogmatic views based on the argumentation of ascetics, formed from ideas, based on ideas.

Yāni ca tīṇi yāni ca saṭṭhi samaṇappavādanissitāni bhūripaṇṇa Saṇṇakkharasaṇṇanissitāni osaraṇāni vineyya oghatamagā

COMMENT

Yāni ca tīṇi yāni ca saṭṭhi... osaraṇāni: ‘sixty-three dogmatic views.’ *Osaraṇāni* is elsewhere called *diṭṭhigatāni*, and we render it as such:

- The sixty-two dogmatic views of the *Brahmajāla Sutta*
✿ *dvāsaṭṭhi diṭṭhi gatāni brahmajāle* (S.4.286).

How sixty-two becomes sixty-three is unclear. For our rendering of *diṭṭhi* ('dogmatic views'), see IGPT sv *Diṭṭhi*.

COMMENT

Oghatamagā: 'you have left the darkness [of hell] and the flood [of suffering].' The commentary says *oghatamagā* stands for *ogha-tamaṃ agā*, where darkness is paired with the flood of suffering. Darkness (either *tama* or *kaṇha*) in the *Suttanipāta* connotes:

1) Spiritual defilements. For example:

- Māra's army is 'the forces of inward darkness' (*kaṇhassābhīppahārīnī*, Sn.v.439).
- Craving (*taṇhaṃ*) is 'the stream of inward darkness' (*kaṇhassa sotam*, Sn.v.355).
- The Buddha is 'the dispeller of inward darkness' (*tamonudo*, Sn.v.1133).

2) Lower rebirths. For example:

- Having passed on they go to darkness, falling headlong into hell.
✿ *pecca tamaṃ vajanti ye patanti sattā nirayaṃ avamsirā* (Sn.v.248).
- Defilement is the road to hell. Reaching [on rebirth] the plane of damnation, going from womb to womb, from darkness to darkness, such a bhikkhu goes to misery when he passes on.
✿ *maggaṃ niraya gāminam; vinipātaṃ samāpanno gabbhā gabbhaṃ tamā tamaṃ save tādisako bhikkhu pecca dukkhaṃ nigacchati* (Sn.v.278).

In this verse 538, darkness is left having dispelled wrong views of reality, therefore hell is meant:

- For one with a wrong view [of reality], I declare there are one of two places of rebirth: hell or the animal realm.
✿ *micchādiṭṭhikassa kho ahaṃ seniya dvinnam gatīnaṃ aññataraṃ gatiṃ vadāmi nirayaṃ vā tiracchānayaṇiṃ vā* (M.1.389).

COMMENT

Saññā: 'ideas.' See IGPT sv *Saññā*.

VERSE 539

‘You have reached the end of suffering, gone beyond suffering. You are an arahant, perfectly enlightened. I think your perceptually obscuring states are destroyed. Glorious, brilliant, of considerable wisdom, O ender of suffering, you have helped me overcome [my doubts].

Antagūsi pāragū dukkhassa arahāsi sammāsambuddho khīṇāsavaṃ taṃ maññe

Jutimā mutimā pahūtapañño dukkhassantakaraṃ atāresimaṃ

COMMENT

Antagūsi... dukkhassa: ‘You have reached the end of suffering.’ *Antagū* means ‘one who has reached the end (of something)’. See IGPT sv *Antagū*.

COMMENT

Pāragū dukkhassa: ‘gone beyond suffering.’ See IGPT sv *Pāragū*.

COMMENT

Atāresimaṃ: ‘you have helped me overcome [my doubts].’ This parenthesis is confirmed in the next verse (*vicikicchā maṃ tārāyi*, Sn.v.540) and by the commentary (*Atāresi man ti kaṅkhāto maṃ tāresi*).

VERSE 540

‘When you realised my unsureness [about the perfection of the Perfect One’s enlightenment], you helped me overcome my doubts. Homage to you. You are a sage amongst those [merely] on the path to sagehood. You have attained the [supreme] attainment. You are free of hardheartedness. O enlightened kinsman of the Sun clan, you are gentle.

Yaṃ me kaṅkhitamaññāsi vicikicchā maṃ tārāyi namo te
Muni monapathesu pattipatta akhila ādiccabandhu soratosi

COMMENT

Aññāsi: ‘you realised.’ See IGPT sv *Ājānāti*.

COMMENT

Akhila: ‘free of hardheartedness.’ See IGPT sv *Khila*.

COMMENT

Ādiccabandhu: ‘enlightened kinsman of the Sun clan.’ See IGPT sv *Ādiccabandhu*.

VERSE 541

‘The unsureness I formerly had [about the perfection of the Perfect One’s enlightenment], that you have dealt with, O Seer. Certainly you are a perfectly enlightened sage. There are no hindrances in you.

Yā me kaṅkhā pure āsi taṃ me vyākāsi cakkhumā
Addhā munīsi sambuddho natthi nīvaraṇā tava

VERSE 542

‘All your states of vexation are destroyed and ended. You are freed from inward distress, inwardly tamed, resolute, one whose endeavour is for the sake of truth.

Upāyāsā ca te sabbe viddhastā vinaḷīkatā
Sītibhūto damappatto dhitimā saccanikkamo

COMMENT

Upāyāsā: ‘states of vexation.’ See IGPT sv *Upāyāsa*.

COMMENT

Sītibhūto: ‘freed from inward distress.’ See IGPT sv *Sītibhūta*.

VERSE 543

‘While you speak, the Great Being amongst great beings, the great Hero, all the devas applaud, including both the Nārada devas and Pabbata devas.

Tassa te nāganāgassa mahāvīrassa bhāsato
Sabbe devānumodanti ubho nāradapabbatā

COMMENT

Anumodanti: ‘applaud.’ See IGPT sv *Anumodatī*.

VERSE 544

‘Homage to you, O thoroughbred of men. Homage to you, O best of men.
In the world with its devas, you have no rival.

*Namo te purisājañña namo te purisuttama
Sadevakasmiṃ lokasmiṃ natthi te paṭipuggalo*

VERSE 545

‘You are the Buddha. You are the Teacher. You are the Sage who
defeated Māra. Having destroyed the [seven] proclivities, having crossed
[to the Far Shore], you help this generation across.

*Tuvaṃ buddho tuvaṃ satthā tuvaṃ mārābhibhū muni
Tuvaṃ anusaye chetvā tiṇṇo tāresimaṃ pajaṃ*

COMMENT

Anusaya: ‘the [seven] proclivities.’ See *Anusaya Sutta* (A.4.7) and IGPT sv *Anusaya*.

COMMENT

Tiṇṇo: ‘crossed [to the Far Shore].’ See IGPT sv *Tarati*.

VERSE 546

‘You have transcended states of attachment. Your perceptually obscuring
states are obliterated. You are free of grasping. Like a lion, you have
abandoned fear and dread.

*Upadhī te samatikkantā āsavā te padālītā
Sīho va anupādāno pahīnabhayabheravo*

COMMENT

Upadhī: ‘states of attachment.’ See IGPT sv *Upadhi*.

COMMENT

Āsavā: ‘perceptually obscuring states.’ See IGPT sv *Āsava*.

COMMENT

Sīho va: ‘like a lion.’ The text says *sīhosi*, forcing Norman to parenthesise
i.e. ‘[like] a lion.’ We choose *sīho va*, the text at Th.v.840.

VERSE 547

‘As a beautiful white lotus does not cleave to water, so you do not cleave to merit and demerit. Stretch forth your feet, O Hero. Sabhiya venerates the Teacher.’

*Puṇḍarikaṃ yathā vaggu toyē na upalimpati
Evaṃ puññe ca pāpe ca ubhaye tvaṃ na limpasi
Pāde vīra pasārehi sabhiyo vandati satthuno ti.*

COMMENT

Upalimpati: ‘cleave.’ See IGPT sv *Limpati*.

PTS PAGES 101(L21)-102(L1)

Then the ascetic Sabhiya fell with his head at the Blessed One’s feet and said: ‘Most excellent, bhante, most excellent!... I, bhante, go to the Blessed One for refuge, and to the teaching, and to the community of bhikkhus. May I receive the going forth [into the ascetic life] in the presence of Master Gotama. May I receive bhikkhu ordination.’

*Atha kho sabhiyo paribbājako bhagavato pādesu sirasā nipatitvā
bhagavantaṃ etadavoca abhikkantaṃ bhante...pe... esāhaṃ
bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca
labheyyāhaṃ bhante bhagavato santike pabbajjaṃ labheyyaṃ
upasampadan ti.*

PTS PAGE 102(L1-6)

[The Blessed One:]

‘Whoever, Sabhiya, was formerly a non-Buddhist ascetic and wishes to go forth [into the ascetic life] and receive ordination in this teaching and training system, he is granted probation for four months. After four months, if the bhikkhus are decided, they let him go forth [into the ascetic life] and ordain him as a bhikkhu. But nonetheless, I discern differences in individuals.’

*Yo kho sabhiya aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati
pabbajjaṃ ākaṅkhati upasampadaṃ so cattāro māse parivasati*

*catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti
upasampādenti bhikkhubhāvāya. Api ca mettha puggalavemattatā veditā
ti.*

COMMENT

Vinaye: ‘training system.’ See IGPT sv *Vinaya*.

PTS PAGE 102(L6-12)

[Sabhiya:]

‘Bhante, if non-Buddhist ascetics wanting to go forth [into the ascetic life] and wanting ordination in this teaching and training system are granted probation for four months, and after four months, if the bhikkhus are decided, they let him go forth [into the ascetic life] and ordain him as a bhikkhu, then I will do probation for four years, and after four years, if the bhikkhus are decided, may they let me go forth [into the ascetic life] and ordain me as a bhikkhu.’

*Sace bhante aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhaṇṭā
pabbajjaṃ ākaṅkhaṇṭā upasampadaṃ cattāro māse parivasanti
catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti
upasampādenti bhikkhubhāvāya ahaṃ cattāri vassāni parivasissāmi
catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu
upasampādentu bhikkhubhāvāyā ti.*

PTS PAGE 102(L13-15)

Then the ascetic Sabhiya received the going forth [into the ascetic life] in the presence of the Blessed One, he received bhikkhu ordination... became one of the arahants.

*Alattha kho sabhiyo paribbājako bhagavato santike pabbajjaṃ alattha
upasampadaṃ...pe... aññataro kho panāyasmā sabhiyo arahataṃ
ahosīti.*

7. With Sela (Sela Sutta)

PTS PAGES 102(L18)-103(L2)

Thus have I heard:

At one time the Blessed One was journeying on foot together with a large group of bhikkhus, twelve hundred and fifty of them, amongst the people of Aṅguttarāpa, and arrived at one of their towns called Āpaṇa.

Evaṃ me sutam ekaṃ samayaṃ bhagavā aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ adḍhateḷasehi bhikkhusatehi yena āpaṇaṃ nāma aṅguttarāpānaṃ nigamo tadavasari.

COMMENT

Bhikkhusaṅghena: ‘group of bhikkhus.’ See IGPT sv *Saṅgha*.

PTS PAGE 103(L2-6)

The matted-hair ascetic Keṇiya heard ‘Verily, sir, the ascetic Gotama, the Sakyans’ Son, who went forth [into the ascetic life] from a Sakyan clan, journeying on foot amongst the people of Aṅguttarāpa together with a large group of bhikkhus, twelve hundred and fifty of them, has arrived at Āpaṇa.

Assosi kho keṇiyo jaṭilo samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ adḍhateḷasehi bhikkhusatehi āpaṇaṃ anuppatto.

PTS PAGE 103(L6-10)

‘A good report has been circulated about the reverend Gotama, thus: He is indeed the Blessed One, the Arahant, the Perfectly Enlightened One, perfect in insightfulness into reality and in conduct, the Sublime One, one who knows the world [of phenomena] [according to reality], the unexcelled trainer of men to be tamed, the teacher of devas and men, the Enlightened One, the Blessed One.

Taṃ kho pana bhavantam gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ti.

COMMENT

Vijjā: ‘insightfulness into reality.’ See IGPT sv *Avijjā*.

COMMENT

Lokavidū: 'One who knows the world [of phenomena] [according to reality].' See IGPT sv *Loka*. See comment on verse 1053.

PTS PAGE 103(L10-16)

'He makes known [the nature of] this world [of beings] with its devas, māras, and brahmās, in the world of mankind with its ascetics and Brahmanists, its royalty and commoners, having realised it for himself through transcendent insight. He explains the teaching which is excellent in the beginning, the middle, and the end, whose spirit and letter proclaim the utterly complete and pure religious life. The sight of such arahants is good indeed.'

*So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ
sassaṃabrahmaṇiṃ paṇaṃ sadevamanussaṃ sayāṃ abhiññā
sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ
parisuddhaṃ brahmacariyaṃ pakāseti. Sādhū kho pana tathārūpānaṃ
arahataṃ dassanaṃ hotī ti.*

PTS PAGE 103(L16-25)

Then Keṇiya approached the Blessed One; and having exchanged greetings and words of cordiality he sat down at a respectful distance. While he was sitting there, the Blessed One instructed, inspired, roused, and gladdened him with a talk connected with the teaching. Having been instructed, inspired, roused, and gladdened by the Blessed One, Keṇiya spoke thus: 'Please may Master Gotama and the group of bhikkhus consent to receive tomorrow's meal from me.'

*Atha kho keṇiyo jaṭilo yena bhagavā tenupasaṅkami upasaṅkamitvā
bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ
vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ
bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī
sampahaṃsesī. Atha kho keṇiyo jaṭilo bhagavatā dhammiyā kathāya
sandassito samādapito samuttejito sampahaṃsito bhagavantaṃ
etadavoca adhvāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ
bhikkhusaṅghenā ti.*

PTS PAGES 103(L25)-104(L15)

The Blessed One replied: ‘But Keṇiya, the group of bhikkhus is large, twelve hundred and fifty, and you have complete faith in the Brahmanists.’

A second time Keṇiya said to the Blessed One, ‘Even though the group of bhikkhus is large, twelve hundred and fifty, and I have complete faith in the Brahmanists, please may Master Gotama and the group of bhikkhus consent to receive tomorrow’s meal from me.’

A second time the Blessed One replied: ‘But Keṇiya, the group of bhikkhus is large, twelve hundred and fifty, and you have complete faith in the Brahmanists.’

A third time Keṇiya said to the Blessed One, ‘Even though the group of bhikkhus is large, twelve hundred and fifty, and I have complete faith in the Brahmanists, please may Master Gotama and the group of bhikkhus consent to receive tomorrow’s meal from me.’

The Blessed One consented by remaining silent.

Evam vutte, bhagavā keṇiyaṃ jaṭilaṃ etadavoca mahā kho keṇiya bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni tvañca brāhmaṇesu abhippasannoti

Dutiyampi kho keṇiyo jaṭilo bhagavantaṃ etadavoca kiñcāpi bho gotama mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni ahañca brāhmaṇesu abhippasanno adhvāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā ti.

Dutiyampi kho bhagavā keṇiyaṃ jaṭilaṃ etadavoca mahā kho keṇiya bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni tvañca brāhmaṇesu abhippasanno ti.

Tatīyampi kho keṇiyo jaṭilo bhagavantaṃ etadavoca kiñcāpi bho gotama mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni ahañca brāhmaṇesu abhippasanno adhvāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā ti.

Adhvāsesi bhagavā tuṇhībhāvena.

COMMENT

Brāhmaṇesu: 'Brahmanists.' See IGPT sv *Brāhmaṇa*.

COMMENT

Abhippasanno: 'complete faith.' See IGPT sv *Pasīdati*.

PTS PAGE 104(L15-26)

Then Keṇiya, having understood the Blessed One's consent, rose from his seat and approached his own hermitage, where he addressed his friends and companions, his kinsmen and relatives, thus: 'Hear me, sirs. I have invited the ascetic Gotama and the group of bhikkhus to a meal tomorrow. Please help make the necessary preparations.' Having answered in assent, some people dug fire pits, some split wood, some washed pots, some set out water jugs, some prepared seats, and Keṇiya himself set up a pavilion.

Atha kho keṇiyo jaṭilo bhagavato adhvāsanaṃ viditvā utthāyāsanaṃ yena sako assamo tenupasaṅkami upasaṅkamitvā mittāmacce ñātisālohite āmantesi suṇantu me bhavanto mittāmaccā ñātisālohitā samaṇo me gotamo nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena yena me kāyaveyyāvaṭikaṃ kareyyāthā ti. Evaṃ bho ti kho keṇiyassa jaṭilassa mittāmaccā ñātisālohitā keṇiyassa jaṭilassa paṭissutvā appekacce uddhanāni khaṇanti appekacce kaṭṭhāni phālenti appekacce bhājanāni dhovanti appekacce udakamaṇikaṃ patitṭhāpenti appekacce āsanāni paññāpenti. Keṇiyo pana jaṭilo sāmaṃyeva maṇḍalamālaṃ paṭiyādeti.

PTS PAGES 104(L27)-105(L5)

Now at that time the brahman Sela was residing in Āpaṇa. He was a master of the three Vedas together with its glossaries, rituals, phonology, etymology, and fifthly, the commentaries. He was fully versed in linguistics, grammar, natural philosophy, and in the marks of a Great Man. He was training three hundred students in the sacred texts. Now at that time Keṇiya had complete faith in the brahman Sela [as a teacher].

Tena kho pana samayena selo brāhmaṇo āpaṇe paṭivasati tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo tīṇi ca māṇavakasatāni mante

vāceti. Tena kho pana samayena keṇiyo jaṭilo sele brāhmaṇe abhippasanno hoti.

PTS PAGE 105(L5-16)

Then Sela, surrounded by three hundred students, wandering about, roaming about, strolling about, approached Keṇiya's hermitage. There he saw some people digging fire pits, some splitting wood, some washing pots, some setting out water jugs, some preparing seats, and Keṇiya himself setting up a pavilion. On seeing this he asked Keṇiya 'Is there to be a taking [of a daughter-in-law] in marriage? or a giving [of a daughter] in marriage? or is a big almsgiving ceremony arranged? or has King Seniya Bimbisāra been invited with his army for tomorrow's meal?'

Atha kho selo brāhmaṇo tīhi māṇavakasatehi parivuto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena keṇiyassa jaṭilassa assamo tenupasaṅkami. Addasā kho selo brāhmaṇo keṇiyassa jaṭilassa assame appekacce uddhanāni khaṇante...pe... appekacce āsanāni paññapente keṇiyaṃ pana jaṭilaṃ sāmāmyeva maṇḍalamālaṃ paṭiyādentam. Disvāna keṇiyaṃ jaṭilaṃ etadavoca kiṃ nu kho bhoto keṇiyassa āvāho vā bhavissati vivāho vā bhavissati mahāyañño vā paccupaṭṭhito rājā vā māgadho seniyo bimbisāro nimantito svātanāya saddhiṃ balakāyenā ti?

PTS PAGES 105(L16)-106(L2)

'No, Sela, there will be no taking in marriage or giving in marriage, nor has King Seniya Bimbisāra been invited with his army for tomorrow's meal. But I have a big almsgiving ceremony arranged. The ascetic Gotama, the Sakyans' Son, who went forth [into the ascetic life] from a Sakyan clan, journeying on foot amongst the people of Aṅguttarāpa together with a large group of bhikkhus, twelve hundred and fifty of them, has arrived at Āpaṇa.

'A good report has been circulated about the reverend Gotama, thus: He is indeed the Blessed One, the Arahant, the Perfectly Enlightened One, perfect in insightfulness into reality and in conduct, the Sublime One, one who knows the world [of phenomena] [according to reality], the unexcelled trainer of men to be tamed, the teacher of devas and men, the Enlightened One, the Blessed One. I have invited him and the group of

bhikkhus to a meal tomorrow.'

Na me bho sela āvāho vā bhavissati vivāho vā nāpi rājā māgadho seniyo bimbisāro nimantito svātanāya saddhiṃ balakāyena api ca kho me mahāyañño paccupaṭṭhito. Atthi samaṇo gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi āpaṇaṃ anuppatto.

Taṃ kho pana bhavantaṃ gotamaṃ...pe... buddho bhagavāti. So me nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā ti.

PTS PAGE 106(L3-7)

'Did you say "Buddha," Keṇiya?'

'I said "Buddha," Sela.'

'Did you say "Buddha," Keṇiya?'

'I said "Buddha," Sela.'

Then it occurred to Sela, 'Even the sound "Buddha" is rarely heard in the world.

Buddho ti bho keṇiya vadesi? Buddho ti bho sela vadāmi. Buddho ti bho keṇiya vadesi? Buddho ti bho sela vadāmī ti. Atha kho selassa brāhmaṇassa etadahosi ghosopi kho eso dullabho lokasmiṃ yadidaṃ buddho ti.

PTS PAGE 106(L7-20)

'Handed down to us amongst our sacred texts are the thirty-two marks of a Great Man. For a Great Man possessed of these, there are only two possible destinies, no other.

'If he dwells at home, he becomes a king, a Wheel-turning monarch, faring righteously, a King of Righteousness, a conqueror of the four corners of the earth, maintaining stable control over the countryside, endowed with the seven Treasures, namely, the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Steward Treasure, and seventhly the Counsellor Treasure. He will have more than a thousand sons, valiant, heroic, able to crush opposing armies. He abides ruling this sea-girt subcontinent without rod

or sword, but by righteousness.

‘If he goes forth from the household life into the ascetic life, he will become the Arahant, the Perfectly Enlightened One, one who has completely renounced the round of rebirth.’

Āgatāni kho panamhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.

Sace agāraṃ ajjhāvasati rājā hoti cakkavatti dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃpato sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti seyyathidaṃ cakkaratanaṃ hatthiratanam assaratanam maṇiratanam itthiratanam gahapatiratanam pariṇāyakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā viraṅgarūpā parasenappamaddanā. So imaṃ paṭhaviṃ sāgarapariyantaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati arahaṃ hoti sammāsambuddho loke vivaṭṭacchaddo.

COMMENT

Imaṃ paṭhaviṃ sāgarapariyantaṃ: ‘this sea-girt subcontinent.’ See note on verse 1002.

COMMENT

Vivaṭṭacchaddo: ‘completely renounced the round of rebirth.’ See IGPT sv *Vivaṭṭacchadda*.

PTS PAGES 106(L20)-107(L1)

[Then Sela asked:] ‘But Master Keṇiya, where is the reverend Gotama dwelling now, the Arahant, the Perfectly Enlightened Buddha?’ When this was said, Keṇiya extended his right arm and said: ‘There, good Sela, where that dark blue line of forest is.’

Kahaṃ pana bho keṇiya etarahi so bhavaṃ gotamo viharati arahaṃ sammāsambuddho ti? Evaṃ vutte keṇiyo jaṭilo dakkhiṇaṃ bāhuṃ paggaheṭvā selaṃ brāhmaṇaṃ etadavoca yenesā bho sela nīlavanarājī ti.

PTS PAGE 107(L1-8)

Then, with his three hundred students, Sela approached the Blessed One, telling them: ‘Come quietly, sirs, placing you feet carefully step-by-step, for Blessed Ones are as difficult to approach as lone-faring lions. If I should be talking personally with the ascetic Gotama do not interrupt, sirs, but wait until the end of the conversation.

Atha kho selo brāhmaṇo tīhi māṇavakasatehi saddhiṃ yena bhagavā tenupasaṅkami. Atha kho selo brāhmaṇo te māṇavake āmantesi appasaddā bhonto āgacchantu pade padaṃ nikkhipantā. Durāsadā hi te bhagavanto sīhāva ekacarā. Yadā cāhaṃ bho samaṇena gotamena saddhiṃ manteyyūṃ mā me bhonto antarantarā kathaṃ opāsetha kathāpariyosānaṃ me bhavanto āgamentū ti.

PTS PAGE 107(L8-17)

Then Sela approached the Blessed One; and having exchanged greetings and words of cordiality he sat down at a respectful distance. Sitting there, Sela looked for the thirty-two marks of a Great Man on the Blessed One's body, and could see all but two of them. He was unsure, doubtful, undecided, unsettled [about the perfection of the Blessed One's body] in respect of two of these marks: the sheathed genitals and the large tongue.

Atha kho selo brāhmaṇo yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi . Addasā kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati kosohite ca vatthaguyhe pahūtajivhatāya cā ti.

COMMENT

Kaṅkhati vicikicchati nādhimuccati na sampasīdati: ‘unsure, doubtful, undecided, unsettled [about the perfection of the Blessed One's body].’ See IGPT sv *Vicikicchā*.

PTS PAGE 107(L17-22)

Then it occurred to the Blessed One: ‘This brahman Sela sees all but two of the thirty-two marks of a Great Man. He is unsure, doubtful, undecided, unsettled [about the perfection of the Blessed One’s body] in respect of two of these marks: the sheathed genitals and the large tongue.

Atha kho bhagavato etadahosi passati kho me ayaṃ selo brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati kosohite ca vatthaguyhe pahūtajivhatāya cā ti.

PTS PAGES 107(L22)-108(L4)

And so the Blessed One arranged by psychic power that Sela could see his sheathed genitals, and then, sticking out his tongue, he licked both ears and both nostrils backwards and forwards, and covered the whole width of his forehead with his tongue.

Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā addasa selo brāhmaṇo bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubho pi kaṇṇasotāni anumasi paṭimasi ubho pi nāsikasotāni anumasi paṭimasi kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi.

PTS PAGE 108(L4-14)

Then Sela thought: ‘The ascetic Gotama is possessed of all thirty-two marks of a Great Man, with all present and none missing. But I do not know whether he is the Enlightened One or not. But I have heard it said by brahmans who are venerable, elderly, the teachers of teachers, that those who are perfectly enlightened arahants, when praise is spoken of them, they reveal themselves. Suppose that I face to face extolled the Blessed One with suitable verses?’ Then Sela face to face extolled the Blessed One with suitable verses.

Atha kho selassa brāhmaṇassa etadahosi samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi no apuripuṇṇehi. No ca kho naṃ jānāmi buddho vā no vā. Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ ye te bhavanti arahanto sammāsambuddhā te sake vaṇṇe bhaññamāne attānaṃ pātukarontī ti. Yaṃnūnāhaṃ samaṇaṃ

gotamaṃ sammukhā sārubbāhi gāthāhi abhitthaveyyan ti. Atha kho selo brāhmaṇo bhagavantam sammukhā sārubbāhi gāthāhi abhitthavi.

VERSE 548

[Sela:]

‘Your body is perfect, magnificent, well-formed, wonderful to behold. You are golden-complexioned, Blessed One, with wonderful teeth, and full of energy.

*Paripuṇṇakāyo suruci sujāto cārudassano
Suvanṇavaṇṇosi bhagavā susukkadāṭhosi viriyavā*

COMMENT

Sujāto: ‘well-formed.’ As in this quote:

- The well-formed saplings that were standing erect.

✽ *tā sālalaṭṭhiyo ujukā sujātā* (M.1.124).

VERSE 549

‘For the body marks of a man of pure ancestry, the marks of a Great Man, all of them are found in your body.

*Narassa hi sujātassa ye bhavanti viyañjanā
Sabbe te tava kāyasmiṃ mahāpurisalakkhaṇā*

COMMENT

Narassa hi sujātassa: ‘the body marks of a man of pure ancestry.’

Compare:

- Pure ancestry on both sides of his family, of pure descent, unimpeachable and irreproachable with respect to birth as far back as the seventh generation

✽ *ubhato sujāto hoti mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena* (Sn.p.115).

VERSE 550

‘You have serene eyes and an attractive face. You are tall, upright, splendid. In the midst of the assembly of ascetics you shine like the sun.

*Pasannanetto sumukho brahā uju patāpavā
Majjhe samaṇasaṅghassa ādicco va virocasi*

COMMENT

Pasannanetto: ‘serene eyes.’ The twenty-ninth mark of a Great Man is deep-blue eyes (D.1.18).

VERSE 551

‘A bhikkhu with golden skin is good to look at. But what use is asceticism to you with such supreme good looks?’

*Kalyāṇadassano bhikkhu kañcanasannibhattaco
Kiṃ te samaṇabhāvena evaṃ uttamavaṇṇino*

VERSE 552

‘You are worthy to be a king, a Wheel-turning monarch, a lord of charioteers, a conqueror of the four quarters, the Lord of the Subcontinent.’

*Rājā arahasi bhavitum cakkavattī rathesabho
Cāturato vijitāvī jambusaṇḍassa issaro*

COMMENT

Jambusaṇḍassa: ‘the Subcontinent.’ *Jambusaṇḍa* is also called:

1) *Jambudīpa* (D.3.155).

2) This sea-girt subcontinent

✽ *imaṃ paṭhaviṃ sāgarapariyantaṃ*. (Sn.p.106).

VERSE 553

‘*Khattiyas*, princes, and kings will be your vassals. Reign, O Gotama, the king of kings, the lord of men.’

*Khattiyā bhojarājāno anuyantā bhavanti te
Rājābhirājā manujindo rajjaṃ kārehi gotama*

COMMENT

Khattiyā bhojarājāno: ‘*Khattiyas*, princes, and kings.’ Norman has written

an extensive note for the corresponding Elders' Verses verse 823.
Although he translates 'Khattiyas and minor kings and kings,' in the note he says *bhoja* means 'prince, minor ruler.'

VERSE 554

[The Blessed One:]

'I am [already] a king, Sela, an unexcelled King of Righteousness.
Through righteousness I roll the Wheel of the Teaching which cannot be rolled back.'

*Rājāhamasmi sela dhammarājā anuttaro
Dhammena cakkaṃ vattemi cakkaṃ appaṭivattiyaṃ*

VERSE 555

[Sela:]

'You claim to be perfectly enlightened, Gotama, an unexcelled King of Righteousness, and say that through righteousness you roll the Wheel of the Teaching.

*Sambuddho paṭijānāsi dhammarājā anuttaro
Dhammena cakkaṃ vattemi iti bhāsasi gotama*

VERSE 556

'Then who is the reverend's general, the disciple following in the footsteps of the Teacher? Who helps keeps rolling this Wheel of the Teaching set rolling by you?'

*Ko nu senāpati bhoto sāvako satthuranvayo
Ko t'etaṃ anuvatteti dhammacakkaṃ pavattitaṃ*

VERSE 557

[The Blessed One:]

'The Wheel set rolling by me, the unexcelled Wheel of the Teaching, Sāriputta, who resembles the Perfect One [in wisdom], helps keeps rolling it.

*Mayā pavattitaṃ cakkam dhammacakkam anuttaram
Sāriputto anuvatteti anujāto tathāgataṃ*

COMMENT

Anujāto tathāgataṃ: ‘resembles the Perfect One [in wisdom].’ He is likewise called *satthukappa* (M.1.150), and *etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ mahāpaññaṇaṃ yadidaṃ sāriputto* (A.1.23).

VERSE 558

‘Whatever was to be fully understood, developed, and abandoned, has been fully understood, developed and abandoned. Therefore I am enlightened, brahman.

*Abhiññeyyaṃ abhiññātaṃ bhāvetabbañca bhāvitaṃ
Pahātabbaṃ pahīnaṃ me tasmā buddhosmi brāhmaṇa*

VERSE 559

‘Dispel your unsureness about me, [about whether or not I am the Enlightened One]. Be decided about me, brahman. It is hard to repeatedly see perfectly enlightened Buddhas.

*Vinayassu mayi kaṅkham adhimuccassu brāhmaṇa
Dullabhaṃ dassanaṃ hoti sambuddhānaṃ abhiñhaso*

COMMENT

Adhimuccassu: ‘be decided.’ See IGPT sv *Adhimuccati*.

VERSE 560

‘I am indeed one whose appearance in the world is rarely come by, brahman, a perfectly enlightened, unexcelled remover of the arrow [of craving].

*Yesam ve dullabho loke pātubhāvo abhiñhaso
Sohaṃ brāhmaṇa sambuddho sallakatto anuttaro*

COMMENT

Sallakatto: ‘remover of the arrow [of craving].’

- Craving has been called the arrow by the Ascetic.
✽ *taṇhā kho sallamaṃ samaṇena vuttaṃ* (M.2.259).

VERSE 561

‘I am become Brahmā. I am beyond compare. I am the crusher of Māra’s army. Having subdued all opponents, being free of fear from any quarter, I rejoice [in the Untroubled].’

*Brahmabhūto atitulo mārasenappamaddano
Sabbāmitte vasīkatvā modāmi akutobhayo*

COMMENT

Modāmi: ‘I rejoice [in the Untroubled].’ We parenthesise from Sn.v.86 (*nibbānābhirato*) and Thī.v.46 (*nibbānābhiratā*).

VERSE 562

[Sela to his students:]

‘Pay attention to this, sirs, what the Seer says. The remover of the arrow [of craving], the great Hero, roars like a lion in the forest.

*Imaṃ bhavanto nisāmetha yathā bhāsati cakkhumā
Sallakatto mahāvīro sīho va nadati vane*

VERSE 563

‘The one who has become Brahmā, the one beyond compare, the crusher of Māra’s army: who, having seen him, would not have faith in him, even the black-born ancestors of the Kaṇhāyanas?’

*Brahmabhūtaṃ atitulaṃ mārasenappamaddanaṃ
Ko disvā nappasīdeyya api kaṇhābhijātiko*

COMMENT

Kaṇhābhijātiko: ‘the black-born ancestors of the Kaṇhāyanas.’ As PED (sv *Kaṇha*) puts it.

VERSE 564

‘Whoever wants to, let him follow me. Whoever does not want to follow me, let him depart. I will go forth [into the ascetic life] in the presence of the one of excellent wisdom.’

*Yo maṃ icchatī anvetu yo vā nicchatī gacchatu
Idhāhaṃ pabbajissāmi varapaññassa santike*

VERSE 565

[Sela’s students:]

‘If this training system of the Perfectly Enlightened One pleases your reverence, then we also will go forth [into the ascetic life] in the presence of the one of excellent wisdom.’

*Etaṃ ce ruccatī bhoto sammāsambuddhasāsaṇaṃ
Mayampi pabbajissāma varapaññassa santike*

COMMENT

Sāsaṇaṃ: ‘training system.’ See IGPT sv *Sāsana*.

VERSE 566

[Sela to the Blessed One:]

‘These three hundred brahmans with palms joined in respect are asking to live the religious life under the Blessed One.’

*Brāhmaṇā tisatā ime yācanti pañjalīkatā
Brahmacariyaṃ carissāma bhagavā tava santike*

VERSE 567

[The Blessed One:]

‘The religious life is well explained, fathomable in this lifetime, realisable in the here and now, so that for one who trains himself diligently [in it], going forth [into the ascetic life] is not in vain.’

*Svākkhātaṃ brahmacariyaṃ sandiṭṭhikamakālikaṃ
Yattha amoghā pabbajjā appamattassa sikkhato ti*

PTS PAGE 110(L21-22)

Then the brahman Sela and his group received the going forth and bhikkhu ordination in the presence of the Blessed One.

Alattha kho selo brāhmaṇo sapaṇiso bhagavato santike pabbajjaṃ alattha upasampadaṃ.

PTS PAGE 110(L23)-111(L11)

Then Keṇiya, the matted-hair ascetic, at the end of that night, having had excellent snacks and food prepared in his hermitage, had someone inform the Blessed One that it was time: ‘It is time, Master Gotama. The food is ready.’ Then in the morning the Blessed One dressed and, taking his bowl and robe, went to Keṇiya’s hermitage, and sat down on the prepared seat with the group of bhikkhus. Then Keṇiya waited upon and satisfied the group of bhikkhus headed by the Buddha with excellent snacks and food, served with his own hand. When the Blessed One had eaten and washed his hands and bowl, Keṇiya took a low seat and sat down at a respectful distance. Then the Blessed One thanked him with these verses.

Atha kho keṇiyo jaṭilo tassā rattiyā accayena sake assame paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi kālo bho gotama nitṭhitaṃ bhattan ti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaram ādāya yena keṇiyassa jaṭilassa assamo tenupasaṅkami upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho keṇiyo jaṭilo buddhapamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho keṇiyo jaṭilo bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataram nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā imāhi gāthāhi anumodi.

COMMENT

Anumodi: ‘thanked.’ See IGPT sv *Anumodati*.

VERSE 568

[The Blessed One:]

‘Fire veneration is the chief aspect of sacrifices. Sāvittī is the chief of Vedic hymns. A king is the chief of human beings. The sea is the chief of waters.

*Aggihuttamukhā yaññā sāvittī chandaso mukhaṃ
Rājā mukhaṃ manussānaṃ nadīnaṃ sāgaro mukhaṃ*

VERSE 569

‘The moon is the chief light amongst the constellations. The sun is the chief of luminary bodies. For those who make offerings, seeking merit, the community of bhikkhus, is the chief [recipient].’

*Nakkhattānaṃ mukhaṃ cando ādicco tapataṃ mukhaṃ
Puññaṃ ākaṅkhamānānaṃ saṅgho ve yajataṃ mukhaṃ ti*

PTS PAGE 111(L20-21)

When the Blessed One had thanked Keṇiya with these verses he rose from his seat and departed.

*Atha kho bhagavā keṇiyaṃ jaṭilaṃ imāhi gāthāhi anumoditvā
uṭṭhāyāsanaṃ pakkāmi.*

PTS PAGES 111(L22)-112(L6)

Then Venerable Sela and his group living alone, withdrawn [from human fellowship, sensuous pleasures, and spiritually unwholesome factors], diligently, vigorously, and resolutely applied [to the practice], soon reached and remained in the supreme goal of the religious life for which noble young men rightly go forth from the household life into the ascetic life, realising it for themselves through transcendent insight in this very lifetime. They discerned that birth was destroyed, the religious life had been fulfilled, what had to be done had been done, and that there would be no further arising in any state of individual existence. And the Venerable Sela and his group became more of the arahants.

*Atha kho āyasmā selo sapaṇiso eko vūpakaṭṭho appamatto ātāpī pahitatto
vihāranto nacirasse... aññataro kho paṇāyasmā selo sapaṇiso arahataṃ
ahosi.*

COMMENT

Vūpakaṭṭho: ‘withdrawn [from human fellowship, sensuous pleasures, and spiritually unwholesome factors].’ See IGPT sv *Vavakaṭṭha*.

COMMENT

Ātāpī pahitatto: ‘vigorously, and resolutely applied [to the practice].’ See IGPT sv *Ātāpin* and *Pahitatta*.

PTS PAGE 112(L6-9)

Then, with his group, Venerable Sela approached the Blessed One, placed his robe over one shoulder, saluted the Blessed One with joined palms, and addressed him in verse.

*Atha kho āyasmā selo sapariso yena bhagavā tenupasaṅkami
upasaṅkamitvā ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ
paṇāmetvā bhagavantam gāthāya ajjhabhāsi*

VERSE 570

[Sela:]

‘O Seer, this is the eighth day since we went to you for refuge. Within seven days we were inwardly tamed through your training system, Blessed One.

*Yaṃ taṃ saraṇamāgamha ito aṭṭhami cakkhuma
Sattarattena bhagavā dantāma tava sāsane*

VERSE 571

‘You are the Buddha. You are the Teacher. You are the Sage who defeated Māra. Having destroyed the [seven] proclivities, having crossed [to the Far Shore], you help this generation across.

*Tuvaṃ buddho tuvaṃ satthā tuvaṃ mārābhibhū muni
Tuvaṃ anusaye chetvā tiṇṇo tāresimaṃ pajam*

COMMENT

This verse duplicates verse 545. For comments, see under that verse.

VERSE 572

‘You have transcended states of attachment. Your perceptually obscuring states are obliterated. You are free of grasping. Like a lion, you have abandoned fear and dread.

*Upadhī te samatikkantā āsavā te padālītā
Sīho va anupādāno pahīnabhayabheravo*

COMMENT

This verse duplicates verse 546. For comments, see under that verse.

VERSE 573

‘These three hundred bhikkhus stand with palms joined in respect. Stretch forth your feet, O Hero. Let these Great Beings pay respects to the Teacher.’

*Bhikkhavo tisatā ime tiṭṭhanti pañjalīkatā
Pāde vīra pasārehi nāgā vandantu satthuno ti*

8. On the Arrow (Salla Sutta)

VERSE 574

[The Blessed One:]

The life of mortals in this world is difficult, brief, and joined with suffering. There is no way of practice [by which those who are born do not die]. [The paths of mortals’ arrival and departure] are unknown.

*Animittamanaññātaṃ maccānaṃ idha jīvitaṃ
Kasirañca parittañca tañca dukkhena saṃyutaṃ*

COMMENT

Animittam: ‘There is no way of practice [by which those who are born do not die].’ *Nimitta* has nearly twenty meanings, one of which is ‘way of practice.’ See IGPT sv *Nimitta* and see quote below. The next verse points to this meaning by using the word *upakkamo* to mean ‘way of practice’. Also, for example:

- A bhikkhu who is applied to the higher mental states should focus on three ways of practice not exclusively, but from time to time: inward

collectedness, effort, and detached awareness

✿ *Adhicittamanuyuttena bhikkhave bhikkhunā tīṇi nimittāni kālena kālaṃ manasikātabbāni kālena kālaṃ samādhinimittaṃ manasikātabbaṃ kālena kālaṃ paggahanimittaṃ manasikātabbaṃ kālena kālaṃ upekkhānimittaṃ manasikātabbaṃ* (A.1.256).

COMMENT

Anaññātaṃ: '[The paths of mortals' arrival and departure] are unknown.' Verse 582 explains what is unknown about death, namely, the path of arrival and departure of mortals. We use this to solve *anaññātaṃ*.

VERSE 575

There is no way of practice by which those who are born do not die. On reaching old age there is death. Such is the nature of living beings.

*Na hi so upakkamo atthi yena jātā na miyyare
Jarampi patvā maraṇaṃ evaṃdhammā hi pāṇino*

VERSE 576

Just as for ripe fruit there is the constant threat of falling, likewise for mortals, once born there is the constant threat of death.

*Phalānamiva pakkānaṃ niccaṃ patanato bhayaṃ
Evaṃ jātāna maccānaṃ niccaṃ maraṇato bhayaṃ*

COMMENT

Niccaṃ patanato: 'constant threat of falling.' The text reads *pāto patanato*, which we correct according to Norman's note.

VERSE 577

Just as earthenware vessels made by a potter, all end up broken: likewise is the life of mortals.

*Yathāpi kumbhakārassa katā mattikabhājanā
Sabbe bhedanapariyantā evaṃ maccānaṃ jīvitam*

VERSE 578

The young and the old, the fools and the wise, all fall under the power of death; all are destined for death.

*Daharā ca mahantā ca ye bālā ye ca paṇḍitā
Sabbe maccuvasaṃ yanti sabbe maccuparāyaṇā*

VERSE 579

When overcome by death, and passing on to the hereafter, the father does not shelter the son, nor relatives their own relatives.

*Tesaṃ maccuparetānaṃ gacchataṃ paralokato
Na pitā tāyate puttaṃ ñātī vā pana ñātike*

VERSE 580

Behold, even with crowds of wailing relatives actually looking on, mortals are led away one by one like cows to slaughter.

*Pekkhatam yeva ñātīnaṃ passa lālapataṃ puthu
Ekamekova maccānaṃ govajjho viya nīyati*

VERSE 581

Thus is the world smitten by old age and death. Having understood [that this is] the way of the world, the wise therefore do not grieve over it.

*Evamabbhāhato loko maccunā ca jarāya ca
Tasmā dhīrā na socanti viditvā lokapariyāyaṃ*

VERSE 582

He whose path you do not know, whether arriving or departing, knowing neither his origin nor destiny, you lament for him uselessly.

*Yassa maggaṃ na jānāsi āgatassa gatassa vā
Ubho ante asampassaṃ niratthaṃ paridevasi*

COMMENT

Ubho ante: ‘origin nor destiny.’ We render *ubho ante* here according to the context, by which it is linked to *maggaṃ... āgatassa gatassa*. The commentary likewise says: *Yassa mātukucchiṃ āgatassa āgatamaggaṃ*

*vā ito cavitvā aññattha gatassa gatamaggaṃ vā na jānāsi, tassa ime
ubho ante asampassaṃ niratthaṃ paridevasi.*

VERSE 583

If by lamenting and vexing himself, one who is undiscerning of reality elicited some advantage, then one who is prudent would do likewise.

*Paridevayamāno ce kiñcidatthaṃ udabbahe
Sammūḷho hiṃsamattānaṃ kayirā ce naṃ vicakkhaṇo*

COMMENT

Sammūḷho: 'one who is undiscerning of reality.' See IGPT sv *Moha*.

VERSE 584

One does not attain peace of mind through weeping and grief. One's suffering intensifies and one's body is troubled all the more.

*Na hi ruṇṇena sokena santiṃ pappoti cetaso
Bhiyyassuppajate dukkhaṃ sarīraṃ cupahaññati*

VERSE 585

In vexing himself he becomes emaciated and pale, and the departed ones are not thereby protected. Lamentation is useless.

*Kiso vivaṇṇo bhavati hiṃsamattānamattanā
Na tena petā pāleni niratthā paridevanā*

VERSE 586

A person who does not abandon grief incurs suffering all the more. In mourning the dead he falls into the grip of grief.

*Sokamappajahaṃ jantu bhiyyo dukkhaṃ nigacchati
Anutthunanto kālaṅkataṃ sokassa vasamanvagū*

VERSE 587

Look at other men, too, living beings passing on to renewed states of

existence, faring in accordance with their deeds, trembling in this world having come under the power of death.

*Aññepi passa gamine yathākammūpage nare
Maccuno vasamāgamma phandantevidha pāṇino*

COMMENT

Gamine: ‘passing on to renewed states of existence.’ PED (sv *Gamina*) ‘being on a *gati*.’

COMMENT

Yathākammūpage: ‘faring in accordance with their deeds.’ See IGPT sv *Kamma*.

VERSE 588

But whatsoever they think of in personal terms is different [from how they think of it]. Such is the [inevitable] nature of separation. Notice [that this is] the way of the world.

*Yena yena hi maññanti tato taṃ hoti aññathā
Etādiso vinābhāvo passa lokassa pariyāyaṃ*

COMMENT

Maññanti: ‘they think of in personal terms.’ See IGPT sv *Maññati*.

COMMENT

Yena yena hi maññanti tato taṃ hoti aññathā: ‘But whatsoever they think of in personal terms is different [from how they think of it]’. This sentence (i.e. pādas a&b) is out of place here, and has likely been copied from verse 757. A *hi* clause ‘usually introduces a cause or reason’ (Warder, p.297). But here the *hi* clause does not serve that function at all. It has apparently been used to replace missing material, together with Verse 587, which is also wrongly placed. By comparison, the following sentence (i.e. pādas c&d) fits well: its *vinābhāvo* is repeated as *vinā hoti* in the next verse, and its *passa lokassa pariyāyaṃ* echoes *viditvā lokapariyāyaṃ* in verse 581.

VERSE 589

Even if a man lives a century or more he is [eventually] separated from his circle of relatives. He abandons life in this world.

*Api vassasataṃ jīve bhiyyo vā pana māṇavo
Ñātisaṅghā vinā hoti jahāti idha jīvitaṃ*

VERSE 590

Therefore having listened to the Arahant, one should dispel lamentation on seeing a departed one dead. [One should think:] ‘He cannot, by my [pleading, be made to live again]’.

*Tasmā arahato sutvā vineyya paridevitaṃ
Petaṃ kālaṅkataṃ disvā neso labbhā mayā iti*

COMMENT

Neso labbhā mayā iti: ‘He cannot, by my [pleading, be made to live again].’ Commentary: *Neso labbhā mayā itī ti so peto idāni mayā puna jīvatū ti na labbhā iti parijānanto.*

VERSE 591

Just as one might extinguish the flames of a burning house with water, or just as wind drives away a cotton tuft, even so a wise, sagacious, intelligent, knowledgeable man should expel grief that has arisen [in him].

*Yathā saraṇamādittaṃ vārinā parinibbaye
Evampi dhīro sapañño paṇḍito kusalo naro
Khippamuppatitaṃ sokaṃ vāto tūlaṃva dhamṣaye*

VERSE 592

One seeking happiness for himself should extract from within himself the arrows of his own lamentation, longing, and dejection.

*Paridevaṃ pajappañca domanassañca attano
Attano sukhamesāno abbahe sallamattano*

COMMENT

‘Arrows of his own lamentation, longing, and dejection.’ ‘Arrow’ is not a fixed symbol in the suttas. Here it is linked to lamentation, longing, and

dejection. But elsewhere it is, for example, grief or craving:

- Taking no food he wasted away, affected by the arrow of grief.

✽ *Ussussati anāhāro sokasallasamappito* (Sn.v.985).

- Craving has been called the arrow by the Ascetic.

✽ *taṇhā kho sallaṃ samaṇena vuttaṃ* (M.2.259).

VERSE 593

With [these] arrows removed, free of attachment, having attained to inward peace, having gone beyond all grief, he is free of grief. He has realised the Untroubled.

*Abbūhasallo asito santiṃ pappuyya cetaso
Sabbasokaṃ atikkanto asoko hoti nibbuto ti*

COMMENT

Nibbuto: ‘realised the Untroubled.’ See IGPT sv *Nibbāna*.

9. With Vāseṭṭha (Vāseṭṭha Sutta)

PTS PAGE 115(L2-9)

Thus have I heard:

At one time the Blessed One was dwelling at Icchānaṅgala in the Icchānaṅgala woodland grove. Now at that time many highly distinguished and wealthy brahmans were residing in Icchānaṅgala, such as the brahmans Caṅkī, Tārukkho, Pokkharasāti, Jāṇussoṇi, Todeyyo, and other highly distinguished and wealthy brahmans.

*Evaṃ me sutāṃ ekaṃ samayaṃ bhagavā icchānaṅgale viharati
icchānaṅgalavanasaṇḍe. Tena kho pana samayena sambahulā
abhiññātā abhiññātā brāhmaṇamahāsālā icchānaṅgale paṭivasanti
seyyathīdaṃ caṅkī brāhmaṇo tārukkho brāhmaṇo pokkharasāti
brāhmaṇo jāṇussoṇi brāhmaṇo todeyyo brāhmaṇo aññe ca abhiññātā
abhiññātā brāhmaṇamahāsālā.*

PTS PAGES 115(L9)-116(L2)

Then the young brahmans Vāseṭṭha and Bhāradvāja were wandering

about, roaming about, strolling about, and this conversation arose between them: ‘How does one become a Brahman?’ The young brahman Bhāradvāja said: ‘When one is of pure ancestry on both sides of his family, of pure descent, unimpeachable and irreproachable with respect to birth as far back as the seventh generation, on this account one is a Brahman.’ The young brahman Vāseṭṭha said: ‘When one is perfect in observances and practices, on this account one is a Brahman.’ But neither was Bhāradvāja able to convince Vāseṭṭha, nor was Vāseṭṭha able to convince Bhāradvāja.

Atha kho vāseṭṭhabhāradvājānaṃ māṇavānaṃ jaṅghāvihāraṃ anucaṅkamamānānaṃ anuvicaramānānaṃ ayamantarākathā udapādi kathaṃ bho brāhmaṇo hotī ti? Bhāradvājo māṇavo evamāha yato kho bho ubhato sujāto hoti mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena ettāvatā kho bho brāhmaṇo hotī ti. Vāseṭṭho māṇavo evamāha yato kho bho sīlavā ca hoti vatasampanno ca ettāvatā kho bho brāhmaṇo hotī ti. Neva kho asakkhi bhāradvājo māṇavo vāseṭṭhaṃ māṇavaṃ saññāpetuṃ na pana asakkhi vāseṭṭho māṇavo bhāradvājaṃ māṇavaṃ saññāpetuṃ.

COMMENT

Kathaṃ bho brāhmaṇo hotī ti? ‘How does one become a Brahman?’ The argument here does not concern membership of the brahman social class, but about those who have attained inward greatness, i.e. capitalised ‘Brahmans.’ For Bhāradvāja, brahmans and Brahmanas are indistinguishable. To be born a brahman is to be a Brahman, attained to inward greatness. The Buddha associates this view with ignorance (in verse 649). He explains that humans cannot be divided like different types of animals, because humans are a single species. The social categories are mere designations arisen by common assent (verse 648). Dividing Brahmanas from non-Brahmanas can be done like dividing farmers and merchants, i.e. to be done on the basis of conduct. The sutta adds that Brahmanhood also involves accomplishment in exalted spiritual qualities.

COMMENT

Ettāvatā: ‘on this account.’ See IGPT sv *Kittāvatā/Ettāvatā*.

COMMENT

Sīlavā ca hoti vattasampanno: ‘perfect in observances and practices.’ We take this as *sīlabbatasampanno*. For notes, see IGPT sv *Sīlabbata*.

PTS PAGE 116(L3-7)

Then Vāsetṭha addressed Bhāradvāja: ‘The ascetic Gotama, the Sakyans’ Son, who went forth [into the ascetic life] from a Sakyan clan is dwelling at Icchānaṅgala in the Icchānaṅgala woodland grove. A good report has been circulated about the reverend Gotama, thus: He is indeed the Blessed One, the Arahant, the Perfectly Enlightened One, perfect in insightfulness into reality and in conduct, the Sublime One, one who knows the world [of phenomena] [according to reality], the unexcelled trainer of men to be tamed, the teacher of devas and men, the Enlightened One, the Blessed One.

Atha kho vāsetṭho māṇavo bhāradvājaṃ māṇavaṃ āmantesi ayaṃ kho bho bhāradvāja samaṇo gotamo sakyaputto sakyakulā pabbajito icchānaṅgale viharati icchānaṅgalavanasaṇḍe taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato itipi...pe... buddho bhagavā ti.

PTS PAGE 116(L8-18)

‘Let us go, Bhāradvāja, to the ascetic Gotama and ask him about the matter. As he explains it, we will likewise remember it.’ ‘Certainly,’ Bhāradvāja replied in assent. Then Vāsetṭha and Bhāradvāja approached the Blessed One; and having exchanged greetings and words of cordiality they sat down at a respectful distance. Sitting there, Vāsetṭha addressed the Blessed One in verse:

Āyāma bho bhāradvāja yena samaṇo gotamo tenupasaṅkamissāma upasaṅkamitvā samaṇaṃ gotamaṃ etamatthaṃ pucchissāma. Yathā no samaṇo gotamo vyākarissati tathā naṃ dhāressāmā ti. Evaṃ bho ti kho bhāradvājo māṇavo vāsetṭhassa māṇavassa paccassosi. Atha kho vāsetṭhabhāradvājā māṇavā yena bhagavā tenupasaṅkamimṣu upasaṅkamitvā bhagavatā saddhiṃ sammodimṣu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimṣu. Ekamantaṃ nisinno kho vāsetṭho māṇavo bhagavantaṃ gāthāhi ajjhabhāsi

VERSE 594

[Vāsetṭha:]

‘I am the student of the brahman Pokkharasāti, and he [Bhāradvāja] is the student of the brahman Tārukkha. We are both acknowledged and sanctioned [by our teachers] as masters of threefold Vedic knowledge.

*Anuññātapatiññātā tevijjā mayamasmubho
Ahaṃ pokkharasātissa tārukkhassāyaṃ māṇavo*

COMMENT

Anuññātapatiññātā: ‘acknowledged and sanctioned [by our teachers].’ Parenthesis accords with the *Ambaṭṭha Sutta*, and the commentary as follows:

- 1) Acknowledged and sanctioned by his own teacher’
✽ *anuññātapatiññāto sake ācariyake* (D.1.88).
- 2) Commentary: *mayam ācariyehi*.

VERSE 595

‘We are fully accomplished in whatever [knowledge] is taught by masters of threefold Vedic knowledge. We are experts in linguistics and grammar. We match our teachers in recitation.

*Tevijjānaṃ yadakkhātaṃ tatra kevalino’smase
Padakasmā veyyākaraṇā jappe ācariyasādisā*

COMMENT

Kevalinosmase: ‘We are fully accomplished.’ See IGPT sv *Kevalin*.

VERSE 596

‘Gotama, O Seer, know this: there is a dispute between us on the question of typology. Bhāradvāja says one becomes a Brahman by birth; I say it is on account of conduct.

*Tesaṃ no jātivādasmiṃ vivādo atthi gotama
Jātiyā brāhmaṇo hoti bhāradvājo iti bhāsati
Ahañca kammunā brūmi evaṃ jānāhi cakkhuma*

COMMENT

Jātivādasmiṃ vivādo: ‘dispute on the question on typology.’ *Jāti* has various meanings. From verse 600 onwards it means ‘species,’ so we say ‘typology’.

VERSE 597

‘We are both unable to convince the other. We have come to ask your reverence, who is widely famed to be perfectly enlightened.

*Te na sakkoma saññāpetuṃ aññamaññaṃ mayaṃ ubho
Bhavantāṃ puṭṭhumāgamhā sambuddhaṃ iti vissutaṃ*

VERSE 598

‘Just as people pay respects to the new moon with joined palms, likewise people venerate Gotama in the world.

*Candaṃ yathā khayātitaṃ pecca pañjalikā janā
Vandamānā namassanti evaṃ lokasmi gotamaṃ*

VERSE 599

‘We ask Gotama, the Eye arisen in the world: Is one a Brahman on account of birth or conduct? Tell us, we who do not know, so that we may know a Brahman.’

*Cakkhuṃ loke samuppannaṃ mayaṃ pucchāma gotamaṃ
Jātiyā brāhmaṇo hoti udāhu bhavati kammunā
Ajānataṃ no pabrūhi yathā jānesu brāhmaṇaṃ*

VERSE 600

[The Blessed One:]

‘I shall explain to you step-by-step, in accordance with truth, the division of the different species of living beings. Diverse indeed are their species.

*Tesaṃ vo ahaṃ vyakkhissaṃ anupubbaṃ yathātathaṃ
Jātivibhaṅgaṃ pāṇānaṃ aññamaññā hi jātiyo*

VERSE 601

‘[Firstly] consider the grasses and trees which do not consider you back. The heterogeneity [of this group] is a product of its [constituent] species, and diverse indeed are its species.

Tiṇarukkhepi jānātha na cā pi paṭijānare
Liṅgaṃ jātimayaṃ tesaṃ aññamaññā hi jātiyo

COMMENT

Liṅgaṃ: ‘heterogeneity.’ Singular case indicates an uncountable noun. It is a synonym of *paccattaṃ* and *vokāraṃ* in verse 611. We resolve its meaning by context.

VERSE 602

‘Next [consider] beetles, moths [and so on], down to ants and termites. The heterogeneity [of this group] is a product of its [constituent] species, and diverse indeed are its species.

Tato kīṭe paṭaṅge ca yāva kunthakipillike
Liṅgaṃ jātimayaṃ tesaṃ aññamaññā hi jātiyo

VERSE 603

‘Consider, too, the quadrupeds, both small and large. The heterogeneity [of this group] is a product of its [constituent] species, and diverse indeed are its species.

Catuppade pi jānātha khuddake ca mahallake
Liṅgaṃ jātimayaṃ tesaṃ aññamaññā hi jātiyo

VERSE 604

‘Consider, also, snakes, serpents and reptiles. The heterogeneity [of this group] is a product of its [constituent] species, and diverse indeed are its species.

Pādūdare pi jānātha urage dīghapiṭṭhike
Liṅgaṃ jātimayaṃ tesaṃ aññamaññā hi jātiyo

VERSE 605

‘Next, consider the fish, the denizens of the deep, beings with water as their sphere of activity. The heterogeneity [of this group] is a product of its [constituent] species, and diverse indeed are its species.

Tato macche pi jānātha odake vārigocare
Liṅgaṃ jātimayaṃ tesaṃ aññamaññā hi jātiyo

VERSE 606

‘Next consider the birds, the winged wayfarers, the sky travellers. The heterogeneity [of this group] is a product of its [constituent] species, and diverse indeed are its species.

Tato pakkhī pi jānātha pattayāne vihaṅgame
Liṅgaṃ jātimayaṃ tesaṃ aññamaññā hi jātiyo

VERSE 607

‘Although in these [groups of] species, heterogeneity is a product of their many [constituent] species, there is not likewise amongst men any heterogeneity as a product of many [constituent] species.

Yathā etāsu jātīsu liṅgaṃ jātimayaṃ puthu
Evaṃ natthi manussesu liṅgaṃ jātimayaṃ puthu

VERSE 608-610

‘Not in the hair, head, ears, eyes, mouth, nose, lips, eyebrows, neck, shoulders, belly, back, buttocks, chest, anus, genitals, hands, feet, fingers, nails, calves, thighs, [characteristic skin] colour, or voice, is there a heterogeneity as a product of different [constituent] species, as is seen in other [groups of] species.

Na kesehi na sīsena na kaṇṇehi na akkhibhi
Na mukhena na nāsāya na oṭṭhehi bhamūhi vā
Na gīvāya na aṃsehi na udarena na piṭṭhiyā
Na soṇiyā na urasā na sambādhe na methune
Na hatthehi na pādehi nāṅgulīhi nakhehi vā
Na jaṅghāhi na ūrūhi na vaṇṇena sareṇa vā
Liṅgaṃ jātimayaṃ neva yathā aññāsu jātīsu

COMMENT

Sambādhe: ‘anus.’ *Sambadha* equals *vaccamaggaṃ* (Vin.1.215-6).

COMMENT

Vaṇṇena: ‘[characteristic skin] colour.’ The skin colour of humans is all within a range that is characteristic of the species, with, for example, no bright blues, reds and greens. A similar consideration applies to all aspects of the body mentioned here: each aspect falls within a characteristic range of shape and size. In this way the Buddha demonstrates that humans are a single species.

Making skin colour part of the argument is to bring into consideration the brahmans’ assertion that they are of a lighter skin complexion. They considered themselves the ‘fair class’ (*sukko vaṇṇo*) and called other classes ‘dark’ (*kaṇho vaṇṇo*) (M.2.148). Although some brahmans were indeed fair (D.1.123), other classes could be too (M.1.88). Skin colour between the Indian groups would be less due to genetics, and more due to sun exposure and ageing (see S.5.216; M.1.88). Brahman farmers would likely have been as dark as the rest.

VERSE 611

‘No heterogeneity is found amongst men in respect of their bodies. When heterogeneity amongst men is spoken of, it is [merely] a conventional designation.

Paccattañca sarīresu manussesvetam na vijjati
Vokārañca manussesu samaññāya pavuccati

COMMENT

Paccattaṃ... vokāraṃ: ‘heterogeneity... heterogeneity.’ The context indicates these are synonyms of *lingaṃ*. See comment on verse 601.

VERSE 612

‘Whoever amongst men makes a living by tending cows, know him as a cowherd, *Vāseṭṭha*, not a Brahman.

Yo hi koci manussesu gorakkhaṃ upajīvati
Evaṃ vāseṭṭha jānāhi kassako so na brāhmaṇo

VERSE 613

‘Whoever amongst men makes a living by various crafts, know him as a craftsman, Vāseṭṭha, not a Brahman.

*Yo hi koci manussesu puthusippena jīvati
Evaṃ vāseṭṭha jānāhi sippiko so na brāhmaṇo*

VERSE 614

‘Whoever amongst men makes a living by trading, know him as a merchant, Vāseṭṭha, not a Brahman.

*Yo hi koci manussesu vohāraṃ upajīvati
Evaṃ vāseṭṭha jānāhi vāṇijo so na brāhmaṇo*

VERSE 615

‘Whoever amongst men lives by serving others, know him as a servant, Vāseṭṭha, not a Brahman.

*Yo hi koci manussesu parapessena jīvati
Evaṃ vāseṭṭha jānāhi pessiko so na brāhmaṇo*

VERSE 616

‘Whoever amongst men makes a living by theft, know him as a thief, Vāseṭṭha, not a Brahman.

*Yo hi koci manussesu adinnaṃ upajīvati
Evaṃ vāseṭṭha jānāhi coro eso na brāhmaṇo*

VERSE 617

‘Whoever amongst men makes a living by archery, know him as a soldier, Vāseṭṭha, not a Brahman.

*Yo hi koci manussesu issatthaṃ upajīvati
Evaṃ vāseṭṭha jānāhi yodhājīvo na brāhmaṇo*

VERSE 618

‘Whoever amongst men lives by the rites of priesthood, know him as a sacrificer, Vāsetṭha, not a Brahman.

*Yo hi koci manussesu porohiccena jīvati
Evaṃ vāsetṭha jānāhi yājako eso na brāhmaṇo*

VERSE 619

‘Whoever amongst men makes personal use of town and country, know him as a king, Vāsetṭha, not a Brahman.

*Yo hi koci manussesu gāmaṃ raṭṭhañca bhuñjati
Evaṃ vāsetṭha jānāhi rājā eso na brāhmaṇo*

COMMENT

Gāmaṃ raṭṭhañca bhuñjati: ‘makes personal use of town and country.’ That the Buddha is here characterising kings according to misbehaviour seems unlikely. It more likely he is referring to either taxation or ownership of public land. PED (sv *bhuñjati*) says ‘make use of, take advantage of.’

VERSE 620

‘I do not call one a Brahman due to one’s birth from a particular womb, or due to having arisen from a particular mother. If he is attached to the perception of existence, [one who nonetheless regards himself a Brahman] is simply a snob. But one who is liberated from the perception of existence, free of grasping, he is what I call a Brahman.

*Na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ
Bhovādi nāma so hoti sace hoti sakiñcano
Akiñcanaṃ anādānaṃ tamahaṃ brūmi brāhmaṇaṃ*

COMMENT

Bhovādi nāma so hoti: ‘he is simply a snob.’ PED (sv *Bho*) says the phrase implies ‘some superiority,’ and is a ‘name given to the brahman, as proud of his birth.’

COMMENT

Sakiñcano... Akiñcanaṃ: ‘he is attached to the perception of existence...

one who is liberated from the perception of existence.’ See IGPT sv *Ākiñcañña*.

VERSE 621

‘He who has severed every tie to individual existence is truly free of agitation. He has overcome the bonds [to individual existence]. He is emancipated [from individual existence]. He is what I call a Brahman.

Sabbasaṃyojanaṃ chetvā yo ve na paritassati
saṅgātiḡaṃ viṣaṃyuttaṃ tamahaṃ brūmi brāhmaṇaṃ

COMMENT

Sabbasaṃyojanaṃ: ‘every tie to individual existence.’ See IGPT sv *saṃyojana*.

COMMENT

Ve na paritassati: ‘he is truly free of agitation.’ See IGPT sv *Paritassati*.

COMMENT

saṅgā: ‘bonds [to individual existence].’ See IGPT sv *saṅga*.

COMMENT

Viṣaṃyuttaṃ: ‘emancipated [from individual existence].’ See IGPT sv *saṃyutta*.

VERSE 622

‘[Whoever] has cut the strap [of anger], the thong [of craving], the cord [of attachment to dogmatic views], together with the bridle [of the seven unwholesome proclivities]; and lifted the barrier [of uninsightfulness into reality], and is enlightened, he is what I call a Brahman.

Chetvā naddhiṃ varattañca sandānaṃ sahanukkamaṃ
Ukkhittapalighaṃ buddhaṃ tamahaṃ brūmi brāhmaṇaṃ

COMMENT

Naddhiṃ: ‘the strap [of anger].’ Commentary: *kodhaṃ*.

COMMENT

Varattañca: ‘the thong [of craving].’ Commentary: *taṇhaṃ*.

COMMENT

Sahanukkamaṃ: ‘together with the bridle [of the seven unwholesome proclivities].’ Commentary: *anusayā*.

COMMENT

Sandānaṃ: ‘the cord [of attachment to dogmatic views].’ Commentary: *dvāsaṭṭhiḍḍhisandānaṃ*, i.e. the sixty-two dogmatic views of the *Brahmajāla Sutta*.

COMMENT

Ukkhittapalighaṃ: ‘lifted the barrier [of uninsightfulness into reality].’ Commentary: *avijjāpalighassa ukkhittattā*. The parenthesis is further justified by the definition: *Kathañca bhikkhave bhikkhu ukkhittapaligho hoti? Idha bhikkhave bhikkhuno avijjā pahīnā hoti* (M.1.139). See IGPT sv *Avijjā*.

VERSE 623

‘He who, without hatred, endures abuse, punishment, and imprisonment, whose patience is his strength and powerful army, he is what I call a Brahman.

*Akkosaṃ vadhābandhañca aduṭṭho yo titikkhati
Khantibalaṃ balānīkaṃ tamahaṃ brūmi brāhmaṇaṃ*

VERSE 624

‘One who is not ill-tempered, who is [perfect in noble] observances and practices, who is free of conceit, inwardly tamed, and bears his final body, he is what I call a Brahman.

*Akkodhanaṃ vatavantaṃ sīlavantaṃ anussadaṃ
Dantaṃ antimasarīraṃ tamahaṃ brūmi brāhmaṇaṃ*

COMMENT

Vatavantaṃ sīlavantaṃ: ‘[perfect in noble] observances and practices.’ We take *vatavantaṃ sīlavantaṃ* as *sīlabbatasampannaṃ*. Norman translates literally ‘possessing vows and virtuous conduct.’ But the commentary considers that perfection is implied: *Vatantaṃ ti dhutavatena samannāgataṃ catupārisuddhisīlena sīlavantaṃ*. Also consider:

- A resident bhikkhu is not to be esteemed (*āvāsiko bhikkhu abhāvanīyo hoti*) if he is imperfect in behaviour and in the practice of observances;
✿ *Na ākappasampanno hoti na vattasampanno* (A.3.261).
- A bhikkhu is virtuous, abides restrained [in conduct] within the constraints of the rules of discipline. He is perfect in conduct and sphere of personal application, seeing danger in the slightest wrongdoing.
✿ *bhikkhu sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī* (A.4.352).

VERSE 625

‘Whoever does not cleave to sensuous pleasures as water does not cleave to a lotus leaf, or as a mustard seed does not cleave to the tip of an arrow, he is what I call a Brahman.

*Vāri pokkharapatte va āraggeriva sāsapo
Yo na limpati kāmesu tamahaṃ brūmi brāhmaṇaṃ*

VERSE 626

‘He who in this world discerns in himself the destruction of suffering, whose burden [of the five grasped aggregates] is laid down, who is emancipated [from individual existence], he is what I call a Brahman.

*Yo dukkhassa pajānāti idheva khayamattano
Pannabhāraṃ viṣaṃyuttaṃ tamahaṃ brūmi brāhmaṇaṃ*

COMMENT

Pannabhāraṃ: ‘whose burden [of the five grasped aggregates] is laid down.’

- And what is the burden? The five grasped aggregates, one should reply
✿ *Katamo ca bhikkhave bhāro pañcupādānakkhandhātissa vacanīyaṃ* (S.3.26).

VERSE 627

‘One of profound wisdom, who is intelligent, knowledgeable about what is the Path and what is not the Path, and who has attained the supreme

goal, he is what I call a Brahman.

*Gambhīrapaññaṃ medhāviṃ maggāmaggassa kovidam
Uttamattham anuppattam tamahaṃ brūmi brāhmaṇam*

COMMENT

Kovidam: ‘knowledgeable.’ See IGPT sv *Kovida*.

VERSE 628

‘One who remains aloof from householders and ascetics alike, who roams about homeless [free of attachment to the five aggregates], and is of few needs, he is what I call a Brahman.

*Asaṃsaṭṭham gahaṭṭhehi anāgārehi cūbhayaṃ
Anokasāriṃ appicchaṃ tamahaṃ brūmi brāhmaṇam*

COMMENT

Anokasāriṃ: ‘roams about homeless [free of attachment to the five aggregates].’ *Anokasārī* is defined thus:

- The fondness, attachment, spiritually fettering delight, craving, clinging, grasping, obstinate adherence, stubborn attachment, and identification in regards to bodily form: these have been abandoned by the Perfect One, chopped down at the root, completely and irreversibly destroyed, never to arise again in future. Therefore the Perfect One is called one who roams about homeless.

✽ *Rūpadhātuyā kho gahapati yo chando yo rāgo yā nandi yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. Tasmā tathāgato anokasārī ti vuccati (S.3.10).*

VERSE 629

‘Whoever, having renounced violence towards creatures whether timid or mettlesome, neither kills nor causes to kill, he is what I call a Brahman.

*Nidhāya daṇḍam bhūtesu tasesu thāvaresu ca
Yo na hanti na ghātetī tamahaṃ brūmi brāhmaṇam*

COMMENT

Na hanti na ghātetī: ‘neither kills nor causes to kill.’ This could equally mean ‘neither strikes nor kills,’ depending on whether striking is to be considered part of violence (See PED sv *Hanati* and *Ghātetī*). According to disciplinary rules, it is a *pācittiya* offence for a *bhikkhu* to strike a *bhikkhu* in anger (*Yo pana bhikkhu bhikkhussa kupito anattamano pahāraṃ dadeyya pācittīyaṃ ti*, Vin.4.146), a *dukkata* offence to strike a layperson, and no offence at all to strike an animal, and also no offence if, being trapped in a difficult situation, a *bhikkhu* strikes a *bhikkhu* in order to escape (*Anāpatti kenaci viheṭṭhiyamāno mokkhādhippāyo pahāraṃ deti*, Vin.4.146). The Buddha threatened to strike Ragamuffin (‘Don’t go nodding, Ragamuffin, lest I strike you on the ear’: Th.v.200). He battled with the fire-serpent in Kassapa’s fire-chamber, mastering his heat with heat, but without injuring his skin (*anupahacca chaviñca*, Vin.1.25). Thus, striking is not necessarily unvirtuous. The translation ‘neither kills nor causes to kill’ is more clearly indicated at A.4.151 where, by comparison, *jināti* and *jāpaye* are clearly simple and causative forms:

- He who neither kills nor causes to kill, neither conquers nor causes to conquer.

✽ *Yo na hanti na ghātetī na jināti na jāpaye* (A.4.151).

VERSE 630

‘One who is unhostile amidst the hostile, inwardly at peace amidst the violent, free of grasping amidst the grasping, he is what I call a Brahman.

*Aviruddhaṃ viruddhesu attadaṇḍesu nibbutaṃ
Sādānesu anādānaṃ tamahaṃ brūmi brāhmaṇaṃ*

COMMENT

Aviruddhaṃ viruddhesu: ‘unhostile amidst the hostile.’ See IGPT sv *Viruddha*.

COMMENT

Nibbutaṃ: ‘inwardly at peace.’ See IGPT sv *Nibbāna*.

VERSE 631

‘He whose attachment, hatred, conceit, and denigration have fallen away like mustard seeds from the tip of an arrow, he is what I call a Brahman.

*Yassa rāgo ca doso ca māno makkho ca pātito
Sāsaporiva āraggā tamahaṃ brūmi brāhmaṇaṃ*

VERSE 632

‘Whoever utters speech that is gentle, illuminating, true, and offensive to none, he is what I call a Brahman.

*Akakkasaṃ viññāpaniṃ giraṃ saccaṃ udīraye
Yāya nābhisaje kañci tamahaṃ brūmi brāhmaṇaṃ*

VERSE 633

‘Whoever here in the world does not take what is not given, be it long or short, small or large, fair or foul, he is what I call a Brahman.

*Yodha dīghaṃ va rassaṃ vā aṇumthūlaṃ subhāsubhaṃ
Loke adinnaṃ nādiyati tamahaṃ brūmi brāhmaṇaṃ*

VERSE 634

‘He in whom there are no expectations [for anything] in either this world or the world beyond, who is free of expectations, emancipated [from individual existence], he is what I call a Brahman.

*Āsā yassa na vijjanti asmiṃ loke paramhi ca
Nirāsayaṃ visaṃyuttaṃ tamahaṃ brūmi brāhmaṇaṃ*

COMMENT

Āsā: ‘expectations [for anything].’ See IGPT sv Āsā.

COMMENT

Visaṃyuttaṃ: ‘emancipated [from individual existence].’ See IGPT sv Saṃyutta.

VERSE 635

‘He in whom no states of clinging are found, who is free of uncertainty [about the excellence of the teaching] on account of his knowledge [of things according to reality], who has attained and realised the Deathless,

he is what I call a Brahman.

Yassālayā na vijjanti aññāya akathaṅkathī
Amatogadhaṃ anuppattaṃ tamahaṃ brūmi brāhmaṇaṃ

COMMENT

Ālayā: ‘states of clinging.’ See IGPT sv *Anālaya*.

COMMENT

Akathaṅkathī: ‘free of uncertainty [about the excellence of the teaching].’
See IGPT sv *Vicikicchā*.

COMMENT

Aññāya: ‘knowledge [of things according to reality].’ See IGPT sv *Aññā*.

COMMENT

Amatogadhaṃ anuppattaṃ: ‘attained and realised the Deathless.’
Commentary: *amataṃ nibbānaṃ ogahetvā anuppattaṃ*.

VERSE 636

‘He in this world who has gone beyond both meritorious and demeritorious [conduct], transcended bondage [to individual existence], and who is free of grief, free of spiritual defilement, and who is spiritually purified, he is what I call a Brahman.

Yodha puññaṅca pāpaṅca ubho saṅgaṃ upaccagā
Asokaṃ virajaṃ suddhaṃ tamahaṃ brūmi brāhmaṇaṃ

COMMENT

Puññaṅca pāpaṅca ubho: ‘both meritorious and demeritorious [conduct].’
See IGPT sv *Pāpaka* and *Kamma*. The arahant does not undertake karmically consequential conduct:

—What do you think, bhikkhus: can a bhikkhu whose āsavas are destroyed (*khīṇāsavo bhikkhu*) undertake a karmically consequential deed that is meritorious, demeritorious, or karmically neutral?

✿ *puññābhisāṅkhāraṃ vā abhisāṅkhareyya apuññābhisāṅkhāraṃ vā abhisāṅkhareyya āneñjābhisāṅkhāraṃ vā abhisāṅkhareyyā ti*

—No, bhante (S.2.83).

COMMENT

Saṅga: ‘bondage [to individual existence].’ See IGPT sv *Saṅga*.

VERSE 637

‘[One whose mind is] as stainless as the moon, purified, serene, and free of impurity; one whose spiritually fettering delight in individual existence is destroyed, he is what I call a Brahman.

*Candaṃ va vimalaṃ suddhaṃ vipprasannaṃ ānāṇaṃ
Nandibhavaparikkhāṇaṃ tamahaṃ brūmi brāhmaṇaṃ*

COMMENT

Anāṇaṃ: ‘free of impurity.’ See IGPT sv *Āṇa*.

COMMENT

Nandi: ‘spiritually fettering delight.’ See IGPT sv *Nandi*.

VERSE 638

‘Whoever has overcome this obstacle [to the development of good spiritual qualities, i.e. greed], this difficult road [of spiritual defilement], the round of birth and death, undiscernment of reality, crossed [to the Far Shore], reached the Far Shore, being one who is meditative, imperturbable, not uncertain [about the excellence of the teaching], one who has realised the Untroubled through being without grasping, he is what I call a Brahman.

*Yo imaṃ palipathaṃ duggaṃ saṃsāraṃ mohamaccagā
Tiṇṇo pāragato jhāyī anejo akathaṅkathī
Anupādāya nibbuto tamahaṃ brūmi brāhmaṇaṃ*

COMMENT

Palipathaṃ: ‘obstacle [to the development of good spiritual qualities, i.e. greed].’ Compare:

- 1) Commentary: *rāgapalipathañceva*
- 2) Greed is the obstacle to [the development of] good spiritual qualities.
✽ *lobho dhammānaṃ paripantho* (S.1.43).

COMMENT

Duggaṃ: ‘difficult road [of spiritual defilement].’ Commentary:
kilesaduggaṇṇa

COMMENT

Moha: ‘undiscernment of reality.’ See IGPT sv *Moha*.

COMMENT

Tiṇṇo: ‘crossed to the Far Shore.’ See IGPT sv *Tarati*.

COMMENT

Anejo: ‘imperturbable.’ See IGPT sv *Ejā*.

COMMENT

Akathaṇkathī: ‘not uncertain [about the excellence of the teaching].’ See
IGPT sv *Vicikicchā*.

COMMENT

Nibbuto: ‘realised the Untroubled.’ See IGPT sv *Nibbāna*.

VERSE 639

‘Whichever homeless one, having abandoned sensuous pleasure in this world, should fulfil the ideals of religious asceticism, and for whom individual existence in the sensuous plane of existence is destroyed, he is what I call a Brahman.

Yodha kāme pahatvāna anāgāro paribbaje
Kāmabhavaparikkhīṇaṃ tamahaṃ brūmi brāhmaṇaṃ

COMMENT

Paribbaje: ‘should fulfil the ideals of religious asceticism.’ See IGPT sv
Paribbajati.

COMMENT

Kāmabhavaparikkhīṇaṃ: ‘individual existence in the sensuous plane of existence is destroyed.’ This implies non-returnership. See IGPT sv
Kāma.

VERSE 640

‘Whichever homeless one, having abandoned sensuous pleasure in this world, should fulfil the ideals of religious asceticism, and for whom craving and individual existence are destroyed, he is what I call a Brahman.

*Yodha taṇhaṃ pahatvāna anāgāro paribbaje
Taṇhābhavaparikkhīṇaṃ tamahaṃ brūmi brāhmaṇaṃ*

COMMENT

Bhava: ‘individual existence.’ See IGPT sv *Bhava*.

VERSE 641

‘He who, having abandoned the bondage to renewed states of human existence, has transcended the bondage to renewed states of divine existence, he is emancipated from all bondage [to individual existence]. He is what I call a Brahman.

*Hitvā mānusakaṃ yogaṃ dibbaṃ yogaṃ upaccagā
Sabbayogavisamyuttaṃ tamahaṃ brūmi brāhmaṇaṃ*

COMMENT

Yoga: ‘bondage [to individual existence].’ See IGPT sv *Yoga*.

VERSE 642

‘One who has abandoned both sensuous delight and disgruntlement [with the celibate life], who is freed from inward distress, free of attachment, who has transcended the whole world [of phenomena], a Hero, he is what I call a Brahman.

*Hitvā ratiñca aratiñca sītibhūtaṃ nirupadhiṃ
Sabbalokābhibhuṃ vīraṃ tamahaṃ brūmi brāhmaṇaṃ*

COMMENT

Ratiñca aratiñca: ‘sensuous delight and disgruntlement [with the celibate life].’ See IGPT sv *Rati*.

COMMENT

Sītibhūtaṃ: ‘freed from inward distress.’ See IGPT sv *Sītibhūta*.

COMMENT

Nirupadhiṃ: ‘free of attachment.’ See IGPT sv *Upadhi*.

COMMENT

Sabbalokābhibhuṃ: ‘transcended the whole world [of phenomena].’ See IGPT sv *Loka* and *Sabbābhibhū*. And see comment on verse 1053.

VERSE 643

‘One who knows the death and rebirth of beings, who is liberated [from individual existence] in every respect, who is a Sublime One, a Buddha, he is what I call a Brahman.

Cutiṃ yo vedi sattānaṃ upapattiñca sabbaso
Asattaṃ sugataṃ buddhaṃ tamahaṃ brūmi brāhmaṇaṃ

COMMENT

Asattaṃ: ‘liberated [from individual existence].’ See IGPT sv *Saṅga*.

VERSE 644

‘He whose afterlife destiny neither devas, heavenly musicians, nor humans know, an arahant with perceptually obscuring states destroyed, he is what I call a Brahman.

Yassa gatiṃ na jānanti devā gandhabbamānusa
Khīṇāsavaṃ arahantaṃ tamahaṃ brūmi brāhmaṇaṃ

COMMENT

Gatiṃ: ‘afterlife destiny.’ What happens to the arahant after death is one of the unexplained issues of Buddhism (*avyākata vatthū*, A.4.68-70).

COMMENT

Khīṇāsavaṃ: ‘perceptually obscuring states destroyed.’ See IGPT sv *Āsava*.

VERSE 645

‘A person for whom there is [nowhere] anything at all in either the past, the future, or the present, who is liberated from the perception of existence, free of grasping, he is what I call a Brahman.

*Yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ
Akiñcanaṃ anādānaṃ tamahaṃ brūmi brāhmaṇaṃ*

COMMENT

Natthi kiñcanaṃ: '[nowhere] anything at all.' See IGPT sv *Ākiñcañña*.

COMMENT

Akiñcanaṃ: 'liberated from the perception of existence.' See IGPT sv *Ākiñcañña*.

VERSE 646

'One who is a Great Being, a most excellent and victorious Hero, a great seer, imperturbable, spiritually cleansed, enlightened, he is what I call a Brahman.

*Usabhaṃ pavaraṃ vīraṃ mahesiṃ vijitāvināṃ
Anejaṃ nahātakaṃ buddhaṃ tamahaṃ brūmi brāhmaṇaṃ*

COMMENT

Usabhaṃ: 'a Great Being.' 'Bull' being uncomplimentary, we substitute 'Great Being' (*nāga*) in accordance with this quote:

• When people see a bullock with a great massive body they say 'A great being! What a great being!'

✽ *Goṇampi kho udāyi mahantaṃ brūhantaṃ kāyupapannaṃ jano disvā
evamāha nāgo vata bho nāgo ti* (A.3.345).

COMMENT

Anejaṃ: 'imperturbable.' See IGPT sv *Ejā*.

COMMENT

Nahātakaṃ: 'spiritually cleansed.' See IGPT sv *Nahātaka*.

VERSE 647

'One who knows his past lives, who sees heaven and the plane of sub-human existence, and has attained the destruction of birth, he is what I call a Brahman.

Pubbenivāsaṃ yo vedi saggāpāyañca passati

Atho jātikkhayaṃ patto tamahaṃ brūmi brāhmaṇaṃ

VERSE 648

‘One’s designated name and clan is just that: a designation. Whatever is designated here and there in the world has arisen by common assent.

*Samaññā hesā lokasmiṃ nāmagottaṃ pakappitaṃ
Sammuccā samudāgataṃ tattha tattha pakappitaṃ*

VERSE 649

‘Wrong view [of reality] has lurked within the ignorant for a long time. The ignorant indeed say one is a Brahman on account of birth.

*Dīgharattamanusayitaṃ diṭṭhigatamajānataṃ
Ajānantā no pabruvanti jātiyā hoti brāhmaṇo*

COMMENT

Diṭṭhigata: ‘wrong view [of reality].’ See IGPT sv *Diṭṭhi*.

COMMENT

No: ‘indeed.’ An affirmative and emphatic particle, says PED. Commentary interprets as *yeva*.

VERSE 650

‘Not by birth does one become a Brahman or a non-Brahman. By conduct one becomes a Brahman or a non-Brahman.

*Na jaccā brāhmaṇo hoti na jaccā hoti abrahmaṇo
Kammunā brāhmaṇo hoti kammunā hoti abrahmaṇo*

VERSE 651

‘By conduct one becomes a cowherd, a craftsman, a merchant, or a servant.

*Kassako kammunā hoti sippiko hoti kammunā
Vāṇijo kammunā hoti pessiko hoti kammunā*

VERSE 652

‘By conduct one becomes a thief, a soldier, a chief priest, or a king.

Coropi kammunā hoti yodhājīvopi kammunā
Yājako kammunā hoti rājāpi hoti kammunā

VERSE 653

‘The wise who see dependent origination, and who are knowledgeable about the fruit of conduct, see conduct according to reality.

Evametaṃ yathābhūtaṃ kammaṃ passanti paṇḍitā
Paṭiccasamuppādadassā kammavipākakovidā

COMMENT

Kovidā: ‘knowledgeable.’ See IGPT sv *Kovida*.

VERSE 654

‘By conduct the world takes its course. By conduct people take their course. Beings are bound [to individual existence] by conduct, which is like the linchpin of a rolling chariot.

Kammunā vattati loko kammunā vattati pajā
Kammanibandhanā sattā rathassāṇīva yāyato

COMMENT

Nibandhanā: ‘bound [to individual existence].’ PED accepts *nibandhanā* as an adjective in this verse. In this meaning, see IGPT sv *Bandhana*, which we consider a synonym.

VERSE 655

‘Through austerity, through living the religious life, through restraint [in conduct], through inward taming: by these means one becomes a Brahman. This is the supreme state of Brahmanhood.

Tapena brahmacariyena saṃyamena damena ca
Etena brāhmaṇo hoti etaṃ brāhmaṇamuttamaṃ

COMMENT

Samyamena: ‘restraint [in conduct].’ Commentary: *Samyamenā ti sīlena*.

COMMENT

Brāhmaṇo: ‘a Brahman.’ i.e. an arahant. See IGPT sv *Brāhmaṇa*.

COMMENT

Brāhmaṇa: ‘state of Brahmanhood.’ Norman likewise treats *brāhmaṇa* as an abstract noun: ‘the supreme state of being a brahman.’

VERSE 656

‘One who is endowed with the three final knowledges, who is inwardly at peace, who has destroyed renewed states of individual existence, thus know, Vāseṭṭha, he is Brahmā. For one who understands [the teaching], he is Sakka [Lord of the Devas].’

Tīhi vijjāhi sampanno santo khīṇapunabbhavo
Evaṃ vāseṭṭha jānāhi brahmā sakko vijānatan ti

COMMENT

Tīhi vijjāhi: ‘three final knowledges.’ See IGPT sv *Tevijja*.

COMMENT

Brahmā: ‘he is Brahmā.’ Thus capitalised Brahman equals Brahmā.

COMMENT

Vijānataṃ: ‘one who understands [the teaching].’ See IGPT sv *Vijānata*.

PTS PAGE 123(L11-15)

When this was said, the young brahmans Vāseṭṭha and Bhāradvāja spoke thus: ‘Wonderful, Master Gotama, wonderful... From today let Master Gotama consider us as lay followers who have gone to him for refuge for life.

Evaṃ vutte vāseṭṭhabhāradvājā māṇavā bhagavantam etadavocum
abhikkantaṃ bho gotama...pe... upāsake no bhavaṃ gotamo dhāretu
ajjatagge pāṇupete saraṇaṃ gate ti

10. With Kokālika (Kokālika Sutta)

PTS PAGES 123(L18)-124(L4)

Thus have I heard:

At one time the Blessed One was dwelling in Sāvatthī, in Jeta's Grove, Anāthapiṇḍika's Monastery. Then the bhikkhu Kokālika approached the Blessed One, venerated him, and sat down at a respectful distance. Sitting there, he said: 'Bhante, Sāriputta and Moggallāna have unvirtuous desires and are dominated by unvirtuous desires.'

Evaṃ me sutam ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho kokāliko bhikkhu yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho kokāliko bhikkhu bhagavantam etadavoca pāpicchā bhante sāriputtamoggallānā pāpikānaṃ icchānaṃ vasaṃ gatā ti.

PTS PAGE 124(L4-7)

When this was said the Blessed One replied: 'Do not speak thus, Kokālika. Do not speak thus, Kokālika. Make your mind serene in respect of Sāriputta and Moggallāna, Kokālika. Sāriputta and Moggallāna are well behaved.'

Evaṃ vutte bhagavā kokālikam bhikkhum etadavoca mā hevaṃ kokālika mā hevaṃ kokālika! Pasādehi kokālika sāriputtamoggallānesu cittaṃ. Pesalā sāriputtamoggallānā ti.

COMMENT

Pasādehi... cittaṃ: 'make your mind serene.' See IGPT sv *Pasīdati*.

PTS PAGE 124(L7-21)

A second and third time the bhikkhu Kokālika told the Blessed One: 'Although the Blessed One, bhante, is trustworthy and reliable, nonetheless Sāriputta and Moggallāna have unvirtuous desires and are dominated by unvirtuous desires.'

A second and third time the Blessed One replied: 'Do not speak thus, Kokālika. Do not speak thus, Kokālika. Make your mind serene in respect of Sāriputta and Moggallāna, Kokālika. Sāriputta and Moggallāna are well

behaved.'

Then the bhikkhu Kokālika rose from his seat, venerated the Blessed One, circled him rightwards, and departed.

Dutiyampi kho...pe... tatiyampi kho kokāliko bhikkhu bhagavantam etadavoca kiñcāpi me bhante bhagavā saddhāyiko paccayiko atha kho pāpicchāva sāriputtamoggallānā pāpikānaṃ icchānaṃ vasaṃ gatā ti. Tatiyampi kho bhagavā kokālikaṃ bhikkhuṃ etadavoca mā hevaṃ kokālika mā hevaṃ kokālika! Pasādehi kokālika sāriputtamoggallānesu cittaṃ. Pesalā sāriputtamoggallānā ti.

Atha kho kokāliko bhikkhu uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

COMMENT

Saddhāyiko paccayiko: 'trustworthy and reliable.' These words are shown at D.2.320 as being the trust one would have in a messenger, that he would bring back a truthful report. They do not mean faith in the perfection of the Perfect One's enlightenment (*saddhā*), which would have spared Kokālika his fate.

PTS PAGES 124(L22)-125(L8)

Shortly afterwards Kokālika's whole body was covered in pustules the size of mustard seeds. These became the size of mung beans, then chickpeas, jujube seeds, jujube fruits, myrobalans, unripe beḷuva fruits, [and finally] ripe beḷuva fruits. Then they burst, discharging pus and blood. Then Kokālika died of that illness, and for harbouring resentment against Sāriputta and Moggallāna he was reborn in the Paduma hell.

Acirappakkantassa ca kokālikassa bhikkhuno sāsapamattīhi piḷakāhi sabbo kāyo phuṭṭo ahosi sāsapamattiyo hutvā muggamattiyo ahesuṃ muggamattiyo hutvā kaḷāyamattiyo ahesuṃ kaḷāyamattiyo hutvā kolaṭṭhimattiyo ahesuṃ kolaṭṭhimattiyo hutvā kolamattiyo ahesuṃ kolamattiyo hutvā āmalakamattiyo ahesuṃ āmalakamattiyo hutvā beḷuvasalāṭukamattiyo ahesuṃ beḷuvasalāṭukamattiyo hutvā billamattiyo ahesuṃ billamattiyo hutvā pabhijjimsu pubbañca lohitañca pagghariṃsu. Atha kho kokāliko bhikkhu tenevābādhena kālamakāsi. Kālaṅkato ca kokāliko bhikkhu padumaṃ nirayaṃ upapajji sāriputtamoggallānesu

cittaṃ āghātetvā.

PTS PAGE 125(L9-19)

Then, with the waning of the night, Brahmā Sahampati, of great splendour, illuminating all of Jeta's Grove, approached the Blessed One, venerated him, and stood at a respectful distance. Standing thus, he said: 'Bhante, the bhikkhu Kokālika has died, and for harbouring resentment against Sāriputta and Moggallāna he has been reborn in the Paduma hell. Thus spoke Brahmā Sahampati. Then having venerated the Blessed One, having circled him rightwards, he instantly disappeared.

Atha kho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʈhito kho brahmā sahampati bhagavantaṃ etadavoca kokāliko bhante bhikkhu kālaṅkato kālaṅkato ca bhante kokāliko bhikkhu padumaṃ nirayaṃ upapanno sāriputtamoggallānesu cittaṃ āghātetvā ti. Idamavoca brahmā sahampati idaṃ vatvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

PTS PAGE 125(L20-24)

Then, when night had passed, the Blessed One addressed the bhikkhus: 'Bhikkhus, last night, with the waning of the night, Brahmā Sahampati, of great splendour, illuminating all of Jeta's Grove, approached me, venerated me, and stood at a respectful distance. Standing thus, he said: "Bhante, the bhikkhu Kokālika has died, and for harbouring resentment against Sāriputta and Moggallāna he has been reborn in the Paduma hell." Thus spoke Brahmā Sahampati. Then having venerated me, having circled me rightwards, he instantly disappeared.'

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi imaṃ bhikkhave rattiṃ brahmā sahampati abhikkantāya rattiyā...pe... idamavoca bhikkhave brahmā sahampati idaṃ vatvā maṃ padakkhiṇaṃ katvā tatthevantaradhāyī ti.

PTS PAGES 125(L24)-126(L7)

When this was said, a certain bhikkhu asked: ‘Bhante, how long is the lifespan in the Paduma hell?’

‘The lifespan in the Paduma hell is long, bhikkhu. It is not easy to reckon it as being so many years, or hundreds of years, or thousands of years, or hundreds of thousands of years.’

‘Then could a simile be devised, bhante?’

‘It is possible, bhikkhu,’ the Blessed One said.

Evam vutte aññataro bhikkhu bhagavantaṃ etadavoca kīvadīghaṃ nu kho bhante padume niraye āyuppamāṇaṃ ti? Dīghaṃ kho bhikkhu padume niraye āyuppamāṇaṃ taṃ na sukaraṃ saṅkhātum ettakāni vassāni iti vā ettakāni vassasatāni iti vā ettakāni vassasahassāni iti vā ettakāni vassasatasahassāni iti vā ti. Sakkā pana bhante upamaṃ kātun ti? Sakkā bhikkhū ti bhagavā avoca.

PTS PAGE 126(L7-12)

[The Blessed One:]

‘Suppose, bhikkhu, there were twenty measures of sesame seed, each the size of a Kosalan cartload, and a man removed one seed every hundred years, those twenty measures of sesame seed would by that means be finished and consumed before the completion of one lifespan in the Abbuda hell.

Seyyathāpi bhikkhu vīsātikhāriko kosalako tilavāho tato puriso vassasatassa vassasatassa accayena ekamekaṃ tilaṃ uddhareyya. Khippataraṃ kho so bhikkhu vīsātikhāriko kosalako tilavāho iminā upakkamena parikkhayaṃ pariyādānaṃ gaccheyya natveva eko abbudo nirayo.

PTS PAGE 126(L12-27)

- ‘Twenty lifespans in the Abbuda hell is equivalent to one lifespan in the Nirabbuda hell.
- ‘Twenty lifespans in the Nirabbuda hell is equivalent to one lifespan in the Ababa hell.
- ‘Twenty lifespans in the Ababa hell is equivalent to one lifespan in the

Ahaha hell.

- ‘Twenty lifespans in the Ahaha hell is equivalent to one lifespan in the Aṭaṭa hell.
- ‘Twenty lifespans in the Aṭaṭa hell is equivalent to one lifespan in the Kumuda hell.
- ‘Twenty lifespans in the Kumuda hell is equivalent to one lifespan in the Sogandhika hell.
- ‘Twenty lifespans in the Sogandhika hell is equivalent to one lifespan in the Uppalaka hell.
- ‘Twenty lifespans in the Uppalaka hell is equivalent to one lifespan in the Puṇḍarīka hell.
- ‘Twenty lifespans in the Puṇḍarīka hell is equivalent to one lifespan in the Paduma hell.

‘Bhikkhu, for harbouring resentment against Sāriputta and Moggallāna, the bhikkhu Kokālika has been reborn in the Paduma hell.’

This is what the Blessed One said. When the Sublime One had spoken thus, the Teacher further said this:

*Seyyathāpi bhikkhu vīsati abbudā nirayā evameko nirabbudo nirayo.
Seyyathāpi bhikkhu vīsati nirabbudā nirayā evameko ababo nirayo.
Seyyathāpi bhikkhu vīsati ababā nirayā evameko ahaho nirayo.
Seyyathāpi bhikkhu vīsati ahahā nirayā evameko aṭaṭo nirayo.
Seyyathāpi bhikkhu vīsati aṭaṭā nirayā evameko kumudo nirayo.
Seyyathāpi bhikkhu vīsati kumudā nirayā evameko sogandhiko nirayo.
Seyyathāpi bhikkhu vīsati sogandhikā nirayā evameko uppalako nirayo.
Seyyathāpi bhikkhu vīsati uppalakā nirayā evameko puṇḍarīko nirayo.
Seyyathāpi bhikkhu vīsati puṇḍarīkā nirayā evameko padumo nirayo.
Padumaṃ kho pana bhikkhu nirayaṃ kokālika bhikkhu upapanno
sāriputtamoggallānesu cittaṃ āghātetvā ti. Idamavoca bhagavā idaṃ
vatvāna sugato athāparaṃ etadavoca satthā*

VERSE 657

[The Blessed One:]

‘When a man is born, an axe is born, too, within his mouth, with which the

fool cuts himself in uttering wrongful speech.

*Purisassa hi jātassa kuṭhārī jāyate mukhe
Yāya chindati attānaṃ bālo dubbhāsitaṃ bhaṇaṃ*

VERSE 658

'He who praises one deserving criticism, or criticises one deserving praise, accumulates demerit with his mouth, by which he finds no happiness.

*Yo nindiyaṃ pasaṃsati taṃ vā nindati yo pasaṃsiyo
Vicināti mukhena so kaliṃ kalinā tena sukhaṃ na vindati*

VERSE 659

'Trifling is the calamity that involves the loss of wealth at dice, or of all one's property together with oneself. This is the much greater calamity: he whose mind conceives hatred for Sublime Ones.'

*Appamatto ayaṃ kali yo akkhesu dhanaṃ parājayo
Sabbassāpi sahāpi attanā ayameva mahattaro kali
Yo sugatesu manaṃ padosaye*

COMMENT

We close the quotation marks here for reasons explained in the comments to the following verses, particularly verses 660 and 663.

VERSE 660

One who maligns Noble People, having directed unvirtuous speech and thoughts against them, ends up in hell for [the equivalent of] 100,036 Nirabbuda [lifetimes] plus 5 Abbuda [lifetimes].

*Sataṃ sahassānaṃ nirabbudānaṃ chattiṃsati pañca ca abbudāni
Yamariyagarahī nirayaṃ upeti vācaṃ manañca paṇidhāya pāpakaṃ*

COMMENT

Sataṃ sahassānaṃ nirabbudānaṃ chattiṃsati pañca ca abbudāni:
'100,036 Nirabbuda [lifetimes] plus 5 Abbuda [lifetimes].' This number may have needed adjusting for metrical purposes, but it is nonetheless

hard to understand, for two reasons:

1) In his tidy classification of hells, the Buddha resorted to round figures of twenty, which is in harmony with the simile, where the sesame seeds were likewise a measure of twenty. But in verse 660, this tidy system is shattered by the figure 100,036, and by the perplexing addition of 5 Abbuda lifetimes, which amount to a mere quarter of a Nirabbuda lifetime.

2) According to our arithmetic, Kokālika was subjected to torment for 25.6 billion Nirabbuda lifetimes, which is approximately 256,000 times longer than is quoted in this verse for exactly the same wrongdoing.

Both these points seem best explained by reference to our note on verse 663. Nonetheless, to its credit, this verse occurs also in the *Kokālika Sutta* (S.1.150). But the *Kokālika Sutta* ends at this point, which points to the uncertainty of the following verses.

VERSE 661

[The Blessed One:]

‘One who speaks untruthfully ends up in hell, and also he who having done something, denies he did it. Having passed on, both these men of base conduct become equal in the hereafter.’

*Abhūtavādī nirayaṃ upeti yo vāpi katvā na karomī ti cāha
Ubho pi te pecca samā bhavanti nihīnakammā manuḍā parattha*

COMMENT

We use quotation marks here, because this verse is linked to the Buddha in the *Sundarī Sūta* (Ud.45) and Dh.v.306.

VERSE 662

[The Blessed One:]

‘Whoever wrongs a man who is free of hatred, a pure person unblemished [by spiritual defilement], the demerit rebounds on the fool himself like fine dust thrown against the wind.’

*Yo appaduṭṭhassa narassa dussati suddhassa posassa anaṅgaṇassa
Tameva bālaṃ pacceṭi pāpaṃ sukhumo rajo paṭivātaṃ va khitto*

COMMENT

Anaṅgaṇassa: ‘unblemished [by spiritual defilement].’ The parenthesis follows a common linkage of terms: *anaṅgaṇe vigatūpakkilese* (D.1.76); *anaṅgaṇo asaṅkiliṭṭhacitto* (M.1.25).

COMMENT

This verse is linked to the Buddha in the *Phusati Sutta* (S.1.13) and Dh.v.125.

VERSE 663

He who is given to the quality of greed, who lacks faith [in the perfection of the Perfect One’s enlightenment], who is miserly, inhospitable, stingy, and given to malicious speech, he reviles others with his speech.

Yo lobhagūṇe anuyutto so vacasā paribhāsatī aññe
Asaddho kadariyo avadaññū maccharī pesuṇiyasmimṇ anuyutto

COMMENT

Lobhagūṇe: ‘the quality of greed.’ See IGPT sv *Guṇa*.

COMMENT

Asaddho: ‘lacks faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddhā*. This follows the definition of *saddhindriyaṃ*.

COMMENT

From this verse onwards, the sutta loosely follows the *Devadūta Sutta* (MN130). Various aspects raise the question of authenticity. For example:

- 1) The verses neither claim nor infer that the Buddha himself was the speaker.
- 2) Regarding verse 664, with the statement ‘You are bound for hell’ (*nerayikosī*), it is inconceivable that the Buddha would have spoken such words, which are diametrically opposed to the peaceful principles of the *Araṇavibhanga Sutta* (MN139). The comparable words spoken by King Yama in the *Devadūta Sutta* are more dignified:
 - ‘This unvirtuous deed was done by you, and you will indeed experience its karmic consequence.’

❖ *katam̐ tayāvetam̐ pāpam̐ kammaṃ katam̐ tvaññevetassa vipākam̐ paṭisaṃvedissasī ti* (M.3.182).

3) Verse 677 compares the number of sesame seeds to the lifetimes in Paduma hell, whereas the Buddha in fact compared them to the Abbuda hell.

4) Norman notes that verses 663 to 676 change to Vegāvātī metre, which suggests a single composition at a later date.

5) In other suttas which elaborate on this same theme of hell, and which are explicitly linked to the Buddha—for example the *Bālappaṇḍita Sutta* (MN129) and *Devadūta Sutta* (MN130)—the suttas always conclude on a good note, speaking either of heaven or Nibbāna. Not so this *Kokālika Sutta*.

VERSE 664

Foul-mouthed, dishonest, ignoble, destroyer of beings, unvirtuous, wrongdoer, vilest of men, iniquitous, depraved: do not say too much in this world. You are bound for hell.

*Mukhadugga vibhūta anariya bhūnahu pāpaka dukkaṭakārī
Purisanta kalī avajāta mā bahubhāṇidha nerayikosi*

COMMENT

Vibhūta: ‘dishonest.’ *Bhūta* means ‘that which is, i. e. natural, genuine, true’ (PED). This is the most extraordinary verse in the *Suttanipāta*. The use of the expressions ‘foul-mouthed’ and ‘do not say too much,’ and, in the next verse, ‘you scatter defilement leading to harm’ is particularly ironic.

VERSE 665

You scatter defilement leading to harm. A wrongdoer, you are maligning good people. Having performed many bad deeds, you will go to the Downfall for a long time.

*Rajamākirasī ahitāya sante garahasi kibbisakārī
Bahūni duccharitāni caritvā gañchisi kho papataṃ cirarattaṃ*

VERSE 666

For no one's accumulated demerit is [simply] destroyed: it indeed returns. Its owner indeed receives it. The wrongdoer, the fool, sees misery for himself in the hereafter.

*Na hi nassati kassaci kammaṃ eti ha taṃ labhateva suvāmi
Dukkhaṃ mando paraloke attani passati kibbisakārī*

COMMENT

Kammaṃ: 'accumulated demerit.' See IGPT sv *Kamma*.

VERSE 667

He ends up in the place of being struck with iron spikes, of iron stakes with sharp blades. And there is also the food there that is likewise appropriate [for such a place] that resembles red-hot iron balls.

*Ayosaṅkusamāhataṭṭhānaṃ tiṇhadhāramayasūlamupeti
Atha tattaayoguḷasannibhaṃ bhojanamatthi tathā patirūpaṃ*

VERSE 668

When speaking, [the wardens of hell] do not speak pleasantly. [The new arrivals] do not hasten towards them. They have not entered a safe place. They lie on rugs of burning coal. They enter a blazing furnace.

*Na hi vaggu vadanti vadantā nābhijavanti na tāṇamupenti
Aṅgāre santhate sayanti agginisamaṃ jalitaṃ pavisanti.*

VERSE 669

Shrouding them in a net, [the warders of hell] strike them with iron hammers. [The new arrivals] approach a truly blinding darkness which extends like a fog.

*Jālena ca onahiyāna tattha hananti ayomayakuṭebhi
Andhaṃva timisamāyanti taṃ vitataṃ hi yathā mahikāyo*

VERSE 670

Then they enter a metal cauldron, a blazing furnace, in which they are

roasted for a long time, jumping up and down in the furnace.

*Atha lohamayaṃ pana kumbhiṃ agginisamaṃ jalitaṃ pavisanti
Paccanti hi tāsu cirarattaṃ agginisamāsu samuppilavāte*

VERSE 671

Then the wrongdoer is cooked there in a mixture of pus and blood.
Whatever region he inhabits, he is fouled on being touched.

*Atha pubbalohitamisse tattha kiṃ paccati kibbisakārī
Yaṃ yaṃ disataṃ adhiseti tattha kilissati samphusamāno*

VERSE 672

The wrongdoer is cooked there in [a pot of] water which is the abode of maggots. Nor is there even a shore to reach because the pots all around are all the same.

*Puḷavāvasathe salilasmīṃ tattha kiṃ paccati kibbisakārī
Gantuṃ na hi tīramapatthi sabbasamā hi samantakapallā*

COMMENT

Na hi tīra'vamatthi: 'Nor is there a shore.' The text reads *tīramapatthi*. We accept Norman's *tīra'va-m-atthi*. The baffling nature of this verse is to be explained by our comments on verse 663. Having living maggots in boiling water is incongruous. The comparable passage in the *Devadūta Sutta* involves needle-mouthed creatures in the Hell of Excrement (*gūthaniraye sūcimukhā pāṇā*) that bore through and consume one's bone marrow (M.3.185).

VERSE 673

Furthermore, they enter the sharp-leaved Asipatta Wood, and their limbs are amputated. Having grabbed their tongues with hooks, [the warders of hell] beat them, pulling them here and there.

*Asipattavanaṃ pana tiṇhaṃ taṃ pavisanti samucchidagattā
Jivhaṃ balisena gahetvā ārajayārajayā vihananti*

VERSE 674

Then, further, they reach the Vetaranī river, difficult to negotiate, full of sharp knives and razors. Fools and evildoers tumble in there, having done unvirtuous deeds.

*Atha vetaraṇiṃ pana duggaṃ tiṇhadhārahuradhāramupenti
Tattha mandā papatanti pāpakarā pāpāni karitvā*

COMMENT

‘They reach the Vetaranī river, difficult to negotiate, full of sharp knives and razors.’ This Vetaranī river has a tangled history. In the *Sādhū Sutta* (S.1.21) Bodhi compares it to the River Styx, which good people cross on their way to heaven:

- The person who gives a gift that has been righteously gained, obtained through exertion and energy, having crossed Yama’s Vetaranī river, the mortal ends up in heavenly places.

✿ *Yo dhammaladdhassa dadāti dānaṃ uṭṭhānaviriyādhigatassa jantu
Atikkamma so vetaraṇiṃ yamassa dibbāni ṭhānāni upeti macco ti*
(S.1.21).

But Buddhaghosa applied Vetaranī to the ‘great river of lye’ (*mahatī khārodikā nadī*) mentioned in the *Devadutā Sutta* (M.3.185), whose biting, alkaline nature was reserved for the torture of wrongdoers. The craftsmen of our *Kokālika Sutta* accepted that the Vetaranī was for wrongdoers, but now conceived that its biting nature was due to knives and razors (*tiṇhadhārahuradhāra*). This left Buddhaghosa having to explain how a river of lye had become a river of knives and razors. Diplomatically, he said it was both. The knives and razors lined the banks. Who mentioned the River Styx?

VERSE 675

Sabala and Sāma [the hounds of hell], and flocks of ravens eat them while they weep; and greedy jackals, vultures, and crows attack them.

*Khādanti hi tattha rudante sāmā sabalā kākolagaṇā ca
Soṇā sigālā paṭigijjhā kulalā vāyasā ca vitudanti*

COMMENT

Sāmā sabalā: ‘Sabala and Sāma [the hounds of hell].’ See BDPPN.

VERSE 676

Miserable indeed is life in this place, as wrongdoing people [soon] find out. Therefore, in his remaining life a man should do what should be done, and not be negligently applied [to the practice].

Kicchā vatayaṃ idha vutti yaṃ jano passati kibbisakārī
Tasmā idha jīvitasese kiccakaro siyā naro na pamajje

VERSE 677

Those cartloads of sesame seeds which are compared to Paduma hell, have been counted by the wise. They amount to 500,000 myriad plus an extra 120 million.

Te gaṇitā vidūhi tilavāhā ye padume niraye upanītā
Nahutāni hi koṭiyo pañca bhavanti dvādasa koṭisatāni punaṇṇā

COMMENT

Upanītā: ‘compared to.’ We use Norman’s explanation.

COMMENT

Nahutāni: ‘myriad.’ PED calls this ‘a vast number, a myriad.’ Myriad has two meanings, either 10,000 or a great number, says Webster’s. This verse betrays itself in several ways. Firstly, adding numbers, an insignificant number to a very large number, is reminiscent of verse 660. Secondly, no wise person would count twenty cartloads of mustard seeds. After all, the Buddha did not equate the two timespans, but said only that ‘those twenty measures of sesame seed would by that means be finished and consumed before the completion of one lifespan in the Abbuda hell.’ To say they are ‘compared to Paduma hell’ is to miss this point.

VERSE 678

As long as miserable hells are spoken of in this world, for equally long must they be lived in. Therefore, in the presence of those who are inwardly pure, well behaved, and who have good qualities, one should

continuously guard one's speech and mind.

*Yāva dukkhā nirayā idha vuttā tatthapi tāva ciraṃ vasitabbaṃ
Tasmā sucipesalasādhuguṇesu vācaṃ manañ satataṃ parirakkhe ti*

COMMENT

'In the presence of those who are inwardly pure, well behaved, and who have good qualities, one should continuously guard one's speech and mind.' This, then, is the moral of our extraordinary story.

11. With Nālaka (Nālaka Sutta)

VERSE 679

[Early textual editors:]

During his daytime abiding Asita, the seer, saw that the Tāvatiṃsa devas were joyful and happy. Wearing clean, bright garments they were honouring Inda, holding streamers and cheering wildly.

*Ānandajāte tidasagaṇe patīte sakkacca indaṃ sucivasane ca deve
Dussaṃ gahetvā atiriva thomayante asito isi addasa divāvihāre*

COMMENT

Verses 679-698 are introductory verses. Their metre differs from the rest of the sutta. The commentary ascribes their authorship to Venerable Ānanda. But in accordance with our note on verse 30 we ascribe them to 'early textual editors.'

COMMENT

Tidasagaṇe... deve: 'the Tāvatiṃsa devas.' The leader of the Tāvatiṃsa devas is here called Inda, another name for Sakka, Lord of the Devas (also in verse 1024). Verse 682 says these devas live on Mount Meru, also called Mount Sineru, the location of the Tāvatiṃsa heaven. Thus *tidasagaṇe* means Tāvatiṃsa.

VERSE 680

Seeing the devas delighted and exultant, having paid his respects to them he said this: 'Why is the group of devas so exceedingly joyful? For what reason are they holding streamers and waving them about?

*Disvāna deve muditamane udagge cittiṃ karitvā idamavocāsi tattha
Kiṃ devasaṅgho atiriva kalyarūpo dussaṃ gahetvā bhamayatha kiṃ
paṭicca*

VERSE 681

‘Even after the war with the asuras when victory was for the devas, and the asuras were defeated, even then there was not such excitement. What marvel has been seen that the devas are so delighted?’

*Yadāpi āsī asurehi saṅgamo jayo surānaṃ asurā parājitā
Tadāpi netādiso lomahaṃsano kimabbhutaṃ daṭṭhuṃ marū pamoditā*

VERSE 682

‘They shout and sing, play music, clap hands, and dance. So, you who dwell on Mount Meru’s peaks, I ask you. Quickly dispel my puzzlement, dear sirs.’

*Seḷenti gāyanti ca vādayanti ca bhujāni poṭhenti ca naccayanti ca
Pucchāmi vohaṃ merumuddhavāsine dhunātha me saṃsayamaṃ khippa
mārisā*

VERSE 683

[The devas:]

‘The Bodhisatta, the excellent jewel beyond compare, has been born in the world of men for their welfare and happiness, in the village of Lumbini in the Sakyan country. Therefore we are delighted and exceedingly joyful.

*So bodhisatto ratanavaro atulyo manussaloke hitasukhatāya jāto
Sakyāna gāme janapade lumbineyye tenamha tuṭṭhā atiriva kalyarūpā*

VERSE 684

‘He is the best of beings, the foremost person, the best of men, supreme amongst all peoples. Roaring like a mighty lion, the king of beasts, he will set turning the Wheel of the Teaching in the grove named after seers.’

So sabbasattuttamo aggapuggalo narāsabho sabbapajānamuttamo

Vattessati cakkamisivhaye vane nadaṃva sīho balavā migābhibhū

COMMENT

Narāsabho: ‘best of men.’ To avoid ‘bull of men’ we treat *narāsabho* as *naruttamo* as found in verse 1021.

COMMENT

Isivhaye vane: ‘the grove named after seers.’ BDPPN is mistaken, then, in calling Isipatana an ‘open space’ near Benares. It was so-called because sages used to alight or depart from there on aerial flights to the Himalayas (*isayo ettha nipatanti uppatanti cā ti isipatanam*). It was the site of the famous Deer Park.

VERSE 685

On hearing this news, Asita quickly returned [to Earth] and went to Suddhodana’s residence. There he seated himself and asked the Sakyans: ‘Where is the young prince? I, too, wish to see him.’

Taṃ saddaṃ sutvā turitamavasarī so suddhodanassa tada bhavanaṃ upāgami

Nisajja tattha idamavocāsi sakye kuhiṃ kumāro ahamapi daṭṭhukāmo

VERSE 686

Then, to the one called Asita the Sakyans showed the boy, who was shining like gold that is being wrought by a really proficient [smith] at the very mouth of the forge, candescent with glory, with a perfect complexion.

*Tato kumāraṃ jalitamiva suvaṇṇaṃ ukkāṃukheva
sukusalasampahaṭṭhaṃ*

*Daddallamānaṃ siriyā anomavaṇṇaṃ dassesu puttaṃ asitavhayassa
sakyā*

VERSE 687

Having seen the young prince as radiant as a shaft of light, as glorious as the Lord of the Stars traversing the night skies, blazing like the sun freed from autumn clouds, [Asita] became filled with joy and abundant rapture.

*Disvā kumāraṃ sikhimiva pajjalantaṃ tārāsabhaṃva nabhasigamaṃ
visuddhaṃ*

*Suriyaṃ tapantaṃ saradarivabbhamuttaṃ ānandajāto vipulamalattha
pītiṃ*

COMMENT

Visuddhaṃ: ‘glorious.’ Commentary: *Visuddhan ti
abbhādiupakkilesarahitaṃ*; but this does not fit the context. PED (sv
Visuddhi): ‘brightness, splendour, excellency; (ethically) purity, holiness,
sanctification; virtue, rectitude.’

COMMENT

Tārāsabhaṃva: ‘Lord of the Stars’ The moon is the chief light amongst
the constellations (*nakkhattānaṃ mukhaṃ cando*, Sn.v.569).

VERSE 688

In the sky, deities held aloft a many-ribbed, thousand-segment parasol.
Golden-handled yak-tail whisks flitted up and down; but the holders of the
parasol and whisks were invisible.

*Anekaśākhañca saḥassamaṇḍalaṃ chattaṃ marū dhārayumantalikkhe
Suvanṇadaṇḍā vītipatanti cāmarā na dissare cāmarachattagāhakā*

COMMENT

Vītipatanti cāmarā: ‘yak-tail whisks flitted up and down.’ A whisk is ‘for
brushing away flies,’ says Webster’s, not for killing them. Norman seems
uncertain about this, because he says ‘yak-tail fans.’

VERSE 689

On seeing him like a golden ornament on red brocade, with a white
umbrella being carried over his head, the seer with matted hair called
Kaṇhasiri, with a happy and uplifted mind received him into his arms.

*Disvā jaṭi kaṇhasirivhaya isi suvaṇṇanikkhaṃ viya paṇḍukambale
Setañca chattaṃ dhariyantaṃ muddhani udaggacitto sumano paṭiggāhe*

COMMENT

Paṇḍukambale: ‘red brocade.’ This is Bodhi’s term at A.1.181.

VERSE 690

With a serene mind, having desirously received the chief of the Sakyans into his arms, [Asita], being fully versed in the marks of a Great Man and a master of the sacred texts, made this pronouncement: ‘This one is unsurpassed. Of men he is supreme.’

*Paṭiggahetvā pana sakyapuṅgavaṃ jigimsako lakkhaṇamantapāragū
Pasannacitto giramabbhudīrayi anuttarāyaṃ dipadānamuttamo*

COMMENT

Lakkhaṇamantapāragū: ‘fully versed in the marks of a Great Man and a master of the sacred texts.’ We regard *mantapāragū* (‘master of the sacred texts’) as equivalent to *tiṇṇaṃ vedānaṃ pāragū* (‘master of the three Vedas,’ A.3.223). And we regard *lakkhaṇa* as *lakkhaṇesu anavayo* (‘fully versed in the marks of a Great Man,’ A.1.166). See comment on verses 1019-1020.

VERSE 691

But then remembering his own imminent demise, being [suddenly] miserable, he shed tears. Seeing the seer crying, the Sakyans asked: ‘Surely there will be no misfortune for the prince?’

*Athattano gamanamanussaranto akalyarūpo gaḷayati assukāni
Disvāna sakyā isimavocaṃ rudantaṃ
No ve kumāre bhavissati antarāyo*

VERSE 692

Seeing the Sakyans miserable, the seer said: ‘I foresee no harm for the prince, nor will there be any misfortune for him. Be assured: this one is not low-grade.

*Disvāna sakye isimavoca akalye nāhaṃ kumāre ahitamanussarāmi
Na cāpimassa bhavissati antarāyo na orakāyaṃ adhimanasā bhavātha*

VERSE 693

‘This prince will attain the highest enlightenment. He will realise the

highest state of purity. Being tenderly concerned for the welfare of the common man, he will turn the Wheel of the Teaching. The religious life [he proclaims] will be widely famed.

*Sambodhiyaggaṃ phusissatāyaṃ kumāro so dhammacakkaṃ
paramavisuddhadassī
Vattessatāyaṃ bahujanahitānukampī vitthārikassa bhavissati
brahmacariyaṃ*

COMMENT

Bahujanahitānukampī: ‘Being tenderly concerned for the welfare of the common man.’ See IGPT sv *Karuṇā*.

VERSE 694

‘Of my life here, not much remains. There will be death for me before [all] that happens. I will not hear the teaching of the Incomparable One. Therefore I am distressed, fallen into misery, grief-stricken.’

*Mamañca āyu na ciraamidhāvaseso athantarā me bhavissati kālakiriyā
Sohaṃ na sussaṃ asamadhurassa dhammaṃ tenamhi aṭṭo
vyasanaṃgato aghāvi*

VERSE 695

Having produced much rapture for the Sakyans, that religious man left the inner palace chamber. Out of tender concern for his nephew he encouraged him [to practise] the teaching of the Incomparable One.

*So sākiyānaṃ vipulaṃ janetvā pītiṃ antepuramhā niragamā brahmacārī
So bhāgineyyaṃ sayaṃ anukampamāno samādapesi asamadhurassa
dhamme*

VERSE 696

[Asita to Nālaka:]

‘When you hear the word “Buddha” from someone, or “One who has attained enlightenment explains the Path of Truth,” having gone there, questioning him yourself, live the religious life under that Blessed One.’

*Buddho ti ghosaṃ yada parato suṇāsi sambodhipatto vivarati
dhammamaggaṃ
Gantvāna tattha sayamaṃ paripucchiyāno carassu tasmaṃ bhagavati
brahmacariyaṃ*

VERSE 697

Having been instructed by one of excellent qualities who was intent on his [nephew's] spiritual well-being, who foresaw the [possibility of the] highest state of purity in the future [for him], then Nālaka, with a heap of accumulated merit, with sense faculties supervised [by mindfulness], awaited the Conqueror expectantly.

*Tenānusiṭṭho hitamanena tādinā anāgate paramavisuddhadassinā
So nālako upacitapuññañcayo jinaṃ patikkhaṃ parivasi rakkhindriyo*

COMMENT

Tādinā: 'one of excellent qualities.' See IGPT sv *Tādin*.

COMMENT

Jinaṃ: 'Conqueror [of all unvirtuous, spiritually unwholesome factors].'
See comment on verse 379.

COMMENT

Rakkhindriyo: 'sense faculties supervised [by mindfulness].' See IGPT sv *Rakkhati*.

VERSE 698

Hearing the news at the time of the excellent Conqueror's turning of the Wheel of the Teaching, when the prediction of the one called Asita had come to fruition, having gone, having seen the greatest of seers, having gained faith in him, he asked the excellent Sage about the excellent practice of sagehood.'

*Sutvāna ghosaṃ jinavaracakkavattane gantvāna disvā isinisabhaṃ
pasanno
Moneyyasetṭhaṃ munipavaraṃ apucchi samāgate asitāvhayassa
sāsaneti*

COMMENT

This is the end of the introductory verses. The metre now changes to Śloka.

COMMENT

Moneyya: ‘practice of sagehood.’ This term for *moneyya* not only consistently fits the context in the following verses, it is supported by the definition of *moneyya*:

❀ *Tīṇimāni bhikkhave moneyyāni. Katamāni tīṇi: kāyamoneyyaṃ vacīmoneyyaṃ manomoneyyaṃ. Katamañca bhikkhave kāyamoneyyaṃ? Idha bhikkhave bhikkhu pāṇātipātā paṭivirato hoti. Adinnādānā paṭivirato hoti. Abrahmacariyā paṭivirato hoti. Idaṃ vuccati bhikkhave kāyamoneyyaṃ. Katamañca bhikkhave vacīmoneyyaṃ? Idha bhikkhave bhikkhu musāvādā paṭivirato hoti. Pisuṇāvācā paṭivirato hoti. Pharusāvācā paṭivirato hoti. Samphappalāpā paṭivirato hoti. Idaṃ vuccati bhikkhave vacīmoneyyaṃ. Katamañca bhikkhave manomoneyyaṃ? Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati. Idaṃ vuccati bhikkhave manomoneyyaṃ (A.1.273).*

VERSE 699-700

[Nālaka:]

‘This truthful advice of Asita is understood by me. I ask you about all this, Gotama, who have gone beyond all things. For one who has entered the ascetic life, longing for the practice of the almsround, tell me sage, being asked, about the practice of sagehood, the supreme practice.’

*Aññātametaṃ vacanaṃ asitassa yathātathaṃ
Taṃ taṃ gotama pucchāma sabbadhammānaṃ pāraguṃ
Anagāriyupetassa bhikkhācariyaṃ jigimsanto
Muni pabrūhi me puṭṭho moneyyaṃ uttamaṃ padaṃ*

COMMENT

Pāraguṃ: ‘gone beyond.’ See IGPT sv Pāragata.

COMMENT

Uttamaṃ padaṃ: ‘the supreme practice.’ Commentary: *uttamaṃ paṭipadaṃ*.

VERSE 701

[The Blessed One:]

‘I will explain the practice of sagehood to you, which is hard to undertake, hard to bear. Come now, I will tell you about it. Brace yourself. Be resolute.

*Moneyyaṃ te upaṇṇissaṃ dukkaraṃ durabhisambhavaṃ
Handa te naṃ pavakkhāmi santhambhassu daḷho bhava*

COMMENT

Upaṇṇissaṃ: ‘I will explain’. In accordance with Norman’s explanation.

COMMENT

Santhambhassu: ‘Brace yourself.’ See comment on verse 1027.

VERSE 702

‘One should practice even-mindedness, for in the village there is abuse and veneration. One should protect one’s mind against spiritual flaws. One should live the religious life peacefully, without swelled-headedness.

*Samānabhāgaṃ kubbetha gāme akkuṭṭhavanditaṃ
Manopadosaṃ rakkheyya santo anuṇṇato care*

COMMENT

Padosaṃ: ‘spiritual flaws.’ See IGPT sv *Dosa*.

COMMENT

Care: ‘One should live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Anuṇṇato: ‘without swelled-headedness’. See IGPT sv *Uṇṇata*.

VERSE 703

‘Like flames in a forest, various [dangers] emerge. Women entice a sage: may they not entice you.

Uccāvacā niccharanti dāye aggisikhūpamā
Nāriyo muniṃ palobhenti tāsu taṃ mā palobhayuṃ

VERSE 704

‘Having abandoned sensuous pleasures completely, he is one who abstains from sexual intercourse. He is neither hostile towards nor attached to living beings, whether timid or mettlesome.

Virato methunā dhammā hitvā kāme parovare
Aviruddho asāratto pāṇesu tasathāvare

COMMENT

Aviruddho: ‘not hostile.’ See IGPT sv *Viruddha*.

VERSE 705

“As for me, so for these. As for these, so for me.” Having compared himself [with others], he would neither kill nor cause to kill.

Yathā ahaṃ tathā ete yathā ete tathā ahaṃ
Attānaṃ upamaṃ katvā na haneyya na ghātaye

COMMENT

Na haneyya na ghātaye: ‘neither kill nor cause to kill.’ See comment on verse 629.

VERSE 706

‘Having abandoned the desire and greed by which the common man is bound [to individual existence], one who is clear-sighted should practise [this practice of sagehood]. He should transcend this hell.

Hitvā icchañca lobhañca yattha satto puthujjano
Cakkhumā paṭipajjeyya tareyya narakam imaṃ

COMMENT

Satto: ‘bound [to individual existence].’ See IGPT sv *Saṅga*.

COMMENT

Paṭipajjeyya: ‘should practise [this practice of sagehood]’. Commentary:

imaṃ moneyyapaṭipadaṃ paṭipajjeyya.

VERSE 707

‘He should have an ungorged stomach, eating moderately. He should be of few needs, not self-indulgent. He becomes free of the hunger that is due to desire, free of desire, one who has realised the Untroubled.

*Ūnūdarō mitāhāro appicchassa alolupo
Sa ve icchāya nicchāto aniccho hoti nibbuto*

COMMENT

Nibbuto: ‘realised the Untroubled.’ See IGPT sv *Nibbāna*.

VERSE 708

‘Having walked on almsround, the sage would take himself to the woods and stand or take a seat at the root of a tree.

*Sa piṇḍacāraṃ caritvā vanantamabhihāraye
Upaṭṭhito rukkhamūlasmiṃ āsanūpagato muni*

VERSE 709

‘The wise man intent on meditation would be delighted in the woods. He would meditate at the root of a tree, being completely content within himself.

*Sa jhānapasuto dhīro vanante ramito siyā
Jhāyetha rukkhamūlasmiṃ attānamabhitosayaṃ*

VERSE 710

‘Then at daybreak he would take himself to the village. He would not long for an invitation or a gift from the village.

*Tato ratyā vivasane gāmantamabhihāraye
Avhānaṃ nābhinandeyya abhihārañca gāmato*

COMMENT

Nābhinandeyya: ‘would not long for.’ See IGPT sv *Abhinandati*.

VERSE 711

‘Having arrived at the village, the sage would not walk on almsround hurriedly. He would cut off conversation. He would not speak a word with an ulterior motive.

*Na muni gāmamāgamma kulesu sahasā care
Ghāsesanaṃ chinnakatho na vācaṃ payutaṃ bhaṇe*

COMMENT

Na vācaṃ payutaṃ bhaṇe: ‘He would not speak a word with an ulterior motive.’ See note on verse 930.

VERSE 712

‘[He would reflect:] “Since I received something, that is alright,” or “Since I received nothing, that is good.” Being the same in either event, he [would] return to that same tree.

*Alatthaṃ yadidaṃ sādhu nālatthaṃ kusalaṃ iti
Ubhayeneva so tādī rukkhaṃvupanivattati*

VERSE 713

‘Wandering [for alms], bowl in hand, not dumb but considered so, he would not despise a small gift, and would not disparage the donor.

*Sa pattapāṇi vicaranto amūgo mūgasammato
Appaṃ dānaṃ na hīleyya dātāraṃ nāvajāniyā*

VERSE 714

‘Various are the paths made known by the Ascetic. They do not go to the Far Shore twice; but this [Far Shore] is not experienced [even] once.

*Uccāvacā hi paṭipadā samaṇena pakāsitā
Na pāraṃ diguṇaṃ yanti nayidaṃ ekaguṇaṃ mutaṃ*

COMMENT

Uccāvacā hi paṭipadā samaṇena pakāsitā: ‘Various are the paths made known by the Ascetic.’ This verse and the next stray away from the

theme of this discourse, and therefore necessitate reciters' remarks in verse 716 to re-establish the Buddha as the speaker. Thus most translations would open verse 716 like this:

- I will explain the practice of sagehood to you' (said the Blessed One).

✽ *Moneyyaṃ te upaṇṇissaṃ (iti bhagavā)*

Further, we note that the Buddha refers to himself as 'the Ascetic,' which again seems out of place. These verses may not originally have been part of the sutta, but their metre fits.

COMMENT

Uccāvacā hi paṭipadā samaṇena pakāsitā: 'Various are the paths made known by the Ascetic.' This can be explained by Venerable Ānanda's reflection:

- Whichever bhikkhu or bhikkhunī has declared the attainment of arahantship in my presence, all have followed one or other of these paths. Which four?

✽ *yo hi koci āvuso bhikkhu vā bhikkhunī vā mama santike arahattappattiṃ vyākaroti. Sabbo so catūhi maggehi etesaṃ vā aññatarena. Katamehi catūhi?*

- 1) insightfulness preceded by inward calm

✽ *samathapubbaṅgamaṃ vipassanaṃ*

- 2) inward calm preceded by insightfulness

✽ *vipassanāpubbaṅgamaṃ samathaṃ*

- 3) inward calm together with insightfulness

✽ *samathavipassanaṃ yuganaddhaṃ*

- 4) Or a bhikkhu's mind is seized by righteous disquietude

✽ *bhikkhuno dhammuddhaccaviggahītaṃ mānaṃ hoti (A.2.157).*

COMMENT

Na pāraṃ diguṇaṃ yanti: 'They do not go to the Far Shore twice.' In other words:

- Gone to the Far Shore, one of such good qualities does not return.

✽ *pāragato na pacceṭi tādī ti (Sn.v.803).*

COMMENT

Nayidaṃ ekaguṇaṃ mutaṃ: ‘this [Far Shore] is not experienced [even] once.’ When Venerable Sāriputta said the Untroubled is pleasant (*sukhamidaṃ nibbānaṃ*), a bhikkhu asked, “What is pleasant given that there, nothing is experienced?” (*kiṃ panettha āvuso sāriputta sukhaṃ yadettha natthi vedayitaṃ tī*). Sāriputta replied: “It is pleasant given that there, nothing is experienced” (*etadeva khvettha āvuso sukhaṃ yadettha natthi vedayitaṃ*) (A.4.414). *Ekaguṇaṃ* means ‘one time’: see IGPT sv *Guṇa*.

VERSE 715

‘In the bhikkhu for whom there is no attachment, who has destroyed the stream [of craving], who has abandoned [all karmically consequential conduct] whether suitable or unsuitable, no anguish is to be found.

*Yassa ca visatā natthi chinnaśotassa bhikkhuno
Kiccākiccappahīnassa pariḷāho na vijjati*

COMMENT

Chinnaśotassa: ‘destroyed the stream [of craving].’ See comment on verse 948.

COMMENT

Kiccākiccappahīnassa: ‘abandoned [all karmically consequential conduct] whether suitable or unsuitable.’ *Kiccākiccappahīnassa* strictly means ‘abandoned what is to be done and what is not to be done’. The commentary says: *kusalākusalaṃ pahānena*, ‘abandoned what is spiritually wholesome and spiritually unwholesome.’ We parenthesise *sabbaṃ kammaṇca* in accordance with verse 900:

- But one who abandons [adherence to] observances and practices, and all karmically consequential conduct whether blameworthy or blameless.
✽ *Sīlabbataṃ vāpi pahāya sabbaṃ kammaṇca sāvajjanavajjametaṃ* (Sn.v.900).

COMMENT

Pariḷāho: ‘anguish.’ See IGPT sv *Pariḷāha*.

VERSE 716

‘I will explain the practice of sagehood to you. One should be as [sharp] as a razor. [One should dispel one’s hunger by] pressing one’s palate with one’s tongue. One should be restrained in respect of one’s stomach.

*Moneyyaṃ te upaññissaṃ khuradhārūpamo bhava
Jivhāya tālumāhacca udare saṃyato siyā*

COMMENT

Khuradhārūpamo: ‘[sharp] as a razor.’ This corresponds to Pāli’s ‘[sharp] as a razor’s edge’.

COMMENT

Jivhāya tālumāhacca udare saṃyato siyā: ‘[One should dispel one’s hunger by] pressing one’s palate with one’s tongue. One should be restrained in respect of one’s stomach.’

The technique should be compared to Th.v.982-3, where, in the same situation, Sāriputta advises the use of water to produce a feeling of fullness:

- Whether eating moist food or dry, one should not be oversatiated. With an ungorged stomach, eating moderately, a bhikkhu should mindfully fulfil the ideals of religious asceticism.

✽ *Allaṃ sukkhaṃ vā bhuñjanto na bālhaṃ suhito siyā
Ūnūdaro mitāhāro sato bhikkhu paribbaje* (Th.v.982)

- Leaving four or five mouthfuls [before repletion], [to fill the space] he should drink water. This [way of using almsfood] is sufficient for the abiding in comfort of a resolute bhikkhu.

✽ *Cattāro pañca ālope abhutvā udakaṃ pive
Alaṃ phāsuvihārāya pahitattassa bhikkhuno* (Th.v.983).

VERSE 717

‘One should neither have a mind that is sluggish, nor have thoughts that are too busy. One should be free of inward rottenness, free of attachment, having the religious life as one’s [sole] means of survival.

*Alīnacitto ca siyā na cā pi bahu cintaye
Nirāmagandho asito brahmacariyaparāyaṇo*

COMMENT

Nirāmagandho: ‘free of inward rottenness.’ See comment on verse 251.

COMMENT

Brahmacariyaparāyaṇo: ‘having the religious life as one’s [sole] means of survival.’ *Parāyaṇa* can mean ‘support’ e.g. ‘supported by a walking stick’ (*daṇḍaparāyaṇaṃ*, M.1.88). ‘Means of survival’ is an extension of the same idea. For further notes, see IGPT sv *Pārāyana*.

VERSE 718

‘One should train oneself to eat at a single session, and to being in [regular] attendance on ascetics. [The practice of] solitude is declared to be [intrinsic to] sagehood. Alone, you will certainly be delighted, and will shine forth in the ten directions.

Ekāsanassa sikkhetha samaṇūpāsanassa ca
Ekattaṃ monamakkhātaṃ eko va abhiraṃhissasi
Atha bhāhisi dasadisā

COMMENT

Ekāsanassa sikkhetha: ‘train oneself to eat at a single session.’ *Ekāsana* could be either *eka+asana* or *eka+āsana*, which would mean dwelling alone. We take the former, as it is linked to *sikkhetha*, to train. Dwelling alone is commonly linked to *bhajati* or *sevati* plus *ritta* or *vivitta*:

- *rittāsanaṃ sayanaṃ sevato* (Sn.v.963).
- *bhajato rittamāsanaṃ* (Sn.v.958).
- *bhajaṃānassa vivittamāsanaṃ* (Sn.v.910).

COMMENT

Ekattaṃ monamakkhātaṃ: ‘[The practice of] solitude is declared to be [intrinsic to] sagehood’. Living physically alone is only part of this practice. The fulfilment of solitude is explained in the *Theranāmakā Sutta*:

‘And how, Elder, is dwelling alone fulfilled in detail? In this regard, Elder:

❖ *Kathaṇca therā ekavīhāro vitthāreṇa paripuṇṇo hoti? Idha therā*

- what lies in the past has been abandoned

❖ *yaṃ atītaṃ taṃ pahīnaṃ*

- what lies in the future has been relinquished

✽ *yaṃ anāgataṃ taṃ paṭinissaṭṭhaṃ*

• and fondness and attachment regarding one's presently acquired state of individuality have been thoroughly eliminated

✽ *paccuppannesu ca attabhāvapaṭilābhesu chandarāgo suppaṭivinīto*

It is in such a way, Elder, that dwelling alone is fulfilled in detail'

✽ *Evaṃ kho therā ekavihāro vitthāreṇa paripuṇṇo hotī ti* (S.2.283).

COMMENT

Eko va abhiraṃhissasi: 'Alone, you will certainly be delighted.' We follow Norman's reading *va* for *ce*, and we take *va* as *eva*.

COMMENT

Bhāhisi: 'you will shine forth.' Two points:

1) Some texts say this line belongs to the next verse. For the sake of readability, we leave it here.

2) We accept Norman's preference for *bhāhisi* (versus *bhāsihi*) which indicates a striking switch in the subject of the verse from 'one' to 'you'. The two words have similar meanings, being related either to *pabhāti* (*bhā-*) or *bhāsati* (*bhās-*), both meaning 'shine'.

VERSE 719

'Having heard of the fame of the wise, of those who meditate, of those who have given up sensuous pleasure, my disciple should all the more develop shame of wrongdoing and faith [in the perfection of the Perfect One's enlightenment].

Sutvā dhīrānaṃ nigghosaṃ jhāyīnaṃ kāmācāgīnaṃ

Tato hiriṇca saddhaṇca bhiyyo kubbetha māmako

COMMENT

Saddhaṇca: 'faith [in the perfection of the Perfect One's enlightenment].'
See IGPT sv *Saddha*.

VERSE 720

'Understand [sagehood] by the streams [that course] through channels and gullies. [Waters] in small channels flow noisily: the great oceans flow

in silence.

*Taṃ nadīhi vijānātha sobbhesu padaresu ca
Saṇantā yanti kussobbhā tuṇhīyanti mahodadhī*

VERSE 721

‘What is empty is noisy: what is full is peaceful. A fool is like a half-filled waterpot. A wise man is like a full lake.

*Yadūnakaṃ taṃ saṇati yaṃ pūraṃ santameva taṃ
Aḍḍhakumbhūpamo bālo rahado pūrova paṇḍito*

VERSE 722

‘When an ascetic speaks much, then it is involved with and conducive to spiritual well-being. Knowing [it is the right time to do so] he explains the teaching; knowing [it is the right time to do so] he explains much.

*Yaṃ samaṇo bahuṃ bhāsatī upetaṃ atthasaṃhitāṃ
Jānaṃ so dhammaṃ deseti jānaṃ so bahu bhāsatī*

COMMENT

Upetaṃ: ‘involved.’ See IGPT sv *Upeti*.

COMMENT

Atthasaṃhitāṃ: ‘conducive to spiritual well-being.’ See IGPT sv *Attha*.

COMMENT

Jānaṃ: ‘Knowing [it is the right time to do so].’ We take this as *kālaññū*, as illustrated in the following quote:

- If concerning what is past, what is true, what is factual, and what is conducive to spiritual well-being, concerning that the Perfect One knows well the time when to explain it.

✽ *Atītañcepi cunda hoti bhūtaṃ tacchaṃ atthasaṃhitāṃ tatra kālaññū
tathāgato hoti tassa pañhassa veyyākaraṇāya* (D.3.135).

VERSE 723

‘But he who, knowing [it is the right time to do so] restrains himself;

knowing [it is the right time to do so] does not explain much, that sage deserves his sagehood; he has realised sagehood.'

*Yo ca jānaṃ saṃyatatto jānaṃ na bahu bhāsatī
Sa muni monamarahatī sa muni monamajjhagā ti*

12. On Consideration of the Pairs (Dvayatānupassanā Sutta)

PTS PAGES 139(L15)-140(L2)

Thus have I heard:

At one time the Blessed One was dwelling in Sāvattthī, in the Eastern Monastery, in the Palace of Migāra's Mother. Now at that time on the Observance Day on the fifteenth day [of the half-month], on the full moon night, the Blessed One was seated surrounded by an assembly of bhikkhus out in the open air. Then the Blessed One having looked around at the completely silent assembly of bhikkhus addressed them:

*Evaṃ me sutāṃ ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharatī
pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā
tadahuposathe pannarase puñṇāya puñṇamāya rattiya
bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā
tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū
āmantesi*

PTS PAGE 140(L2-8)

'Bhikkhus, if there are any who ask you "What point is there in your listening to these teachings which are wholesome, noble, and which lead to deliverance [from suffering] and to enlightenment?" they should be spoken to thus: "In order to know the pairs of teachings according to reality." [If they ask] "What pair are you speaking about?" [they should be spoken to thus:]

*Ye te bhikkhave kusalā dhammā ariyā niyyānikā sambodhagāmino tesāṃ
vo bhikkhave kusalānaṃ dhammānaṃ ariyānaṃ niyyānikānaṃ
sambodhagāmīnaṃ kā upanīṣā savanāyā ti iti ce bhikkhave pucchitāro
assu te evamassu vacanīyā yāvadeva dvayatānaṃ dhammānaṃ
yathābhūtaṃ ñāṇāyā ti. Kiñca dvayataṃ vadetha?*

COMMENT

Kusalā: ‘wholesome.’ See IGPT sv *Kusala*.

COMMENT

Niyyānikā: ‘which lead to deliverance [from suffering].’ See IGPT sv *Niyyāna*.

PTS PAGE 140(L8-11)

[1: Suffering: *dukkha*]

1) “This is suffering. This is the origin of suffering.” That is the first consideration.

2) “This is the ending of suffering. This is the practice leading to the ending of suffering.” That is the second consideration.

Idaṃ dukkhaṃ ayaṃ dukkhasamudayo ti. Ayamekānupassanā. Ayaṃ dukkhanirodho ayaṃ dukkhanirodhagāminī paṭipadā ti. Ayaṃ dutiyānupassanā.

COMMENT

Dukkhaṃ: ‘suffering.’ This is the *dukkha* of the first noble truth.

PTS PAGE 140(L11-16)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

Evam sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti. Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā

COMMENT

Dvayatānupassanā: ‘considering pairs [of teachings]’. The pairs are above called pairs of teachings (*dvayatānaṃ dhammānaṃ*).

COMMENT

Ātāpino pahitattassa: ‘vigorously and resolutely.’ See IGPT sv *Ātāpin* and *Pahitatta*.

COMMENT

Aññā: ‘arahantship.’ See IGPT sv *Aññā*.

VERSES 724-725

‘They who do not discern [according to reality] suffering, nor the arising of suffering, nor where suffering is completely ended, and do not discern the path leading to the subsiding of suffering, being deprived of liberation [from attachment through inward calm] and liberation [from uninsightfulness] through penetrative discernment, they are incapable of putting an end [to suffering]. They indeed undergo birth and old age.

*Ye dukkhaṃ nappajānanti atho dukkhassa sambhavaṃ
Yattha ca sabbaso dukkhaṃ asesam uparujjhati
Tañca maggaṃ na jānanti dukkhūpasamagāminam
Cetovimuttihiṇā te atho paññāvimuttiyā
Abhabbā te antakiriyāya te ve jātijarūpagā*

COMMENT

Dukkhaṃ nappajānanti: ‘do not discern [according to reality]’. Because *yathābhūtaṃ* usually features in this phrase. For example, the *Papāta Sutta* reads

❀ *idaṃ dukkhaṃ ti yathābhūtaṃ nappajānanti. Ayaṃ dukkhasamudayo ti yathābhūtaṃ nappajānanti. Ayaṃ dukkhanirodho ti yathābhūtaṃ nappajānanti. Ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ nappajānanti* (S.5.449).

COMMENT

Abhabbā te antakiriyāya te ve jātijarūpagā: ‘they are incapable of putting an end [to suffering]. They indeed undergo birth and old age.’ We take *antakiriyāya* as an abbreviation of *dukkhassantakiriyāya*, which occurs at Sn.v.454 etc.

The *Kūṭāgāra Sutta* (S.5.452) says the process of ending *dukkha* has two stages, and is therefore like erecting a two-storey house, where one must

erect the first storey before the second. And so likewise:

- If anyone should claim that ‘Without having [first] understood the noble truth of suffering according to reality, I will put a complete end to suffering,’ the claim is invalid.

✽ *ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca...
dukkhanirodhagāminī paṭipadaṃ ariyasaccaṃ yathābhūtaṃ
anabhisamecca sammā dukkhassantaṃ karissāmī ti netāṃ thānaṃ vijjati*
(S.5.452).

Thus to overcome suffering, which includes the birth and old age mentioned in verse 725, one must first overcome the suffering of the first noble truth.

COMMENT

Cetovimuttihiṇā te atho paññāvimuttiyā: ‘being deprived of liberation [from attachment through inward calm] and liberation [from uninsightfulness] through penetrative discernment.’ See IGPT sv *Cetovimutti*.

VERSES 726-727

‘They who discern [according to reality] suffering, the arising of suffering, and where suffering is completely ended, and discern the path leading to the subsiding of suffering, being endowed with liberation [from attachment through inward calm] and liberation [from uninsightfulness] through penetrative discernment, are capable of putting an end [to suffering]. They do not undergo birth and old age.

*Ye ca dukkhaṃ pajānanti atho dukkhassa sambhavaṃ
Yattha ca sabbaso dukkhaṃ asesam uparujjhati
Taṅca maggaṃ pajānanti dukkhūpasamagāminam
Cetovimuttisampannā atho paññāvimuttiyā
Bhabbā te antakiriyāya na te jātijarūpagā ti*

PTS PAGE 141(L5-7)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave pucchitāro assu siyā tissu vacanīyā. Kathañca siyā?

PTS PAGE 141(L5-10)

[2: The phenomenon of attachment: *upadhi*]

- 1) “Whatever suffering arises, all of it arises dependent on the phenomenon of attachment.” That is the first consideration.
- 2) “But with the complete fading away and ending of attachment, there is no arising of suffering.” That is the second consideration.

Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ upadhipaccayā ti. Ayamekānupassanā. Upadhīnaṃ tveva asesavirāganirodhā natthi dukkhassa sambhavo ti. Ayaṃ dutiyānupassanā.

COMMENT

Upadhi: ‘the phenomenon of attachment.’ See IGPT sv *Upadhi*.

PTS PAGE 141(L10-11)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti. Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā

VERSE 728

‘Countless kinds of suffering arise in the world with attachment as their basis. One who is unwise develops attachment and ends up with suffering again and again, the fool. Therefore, knowing this, one who properly considers the birth and origin of suffering would not develop

attachment.

*Upadhinidānā pabhavanti dukkhā ye keci lokasmimanekarūpā
Yo ve avidvā upadhiṃ karoti punappunaṃ dukkhamupeti mando
Tasmā pajānaṃ upadhiṃ na kayirā dukkhassa jātippabhavānupassī ti*

PTS PAGE 141(L18-20)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

*Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave
pucchitāro assu siyā tisso vacanīyā. Kathañca siyā?*

PTS PAGE 141(L20-23)

[3: Uninsightfulness into reality: *avijjā*]

1) “Whatever suffering arises, all of it arises dependent on
uninsightfulness into reality.” That is the first consideration.

2) “But with the complete fading away and ending of uninsightfulness into
reality, there is no arising of suffering.” That is the second consideration.

*Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ avijjāpaccayā ti.
Ayamekānupassanā. Avijjāya tveva asesavirāgaṇirodhā natthi dukkhassa
sambhavo ti. Ayaṃ dutiyānupassanā.*

COMMENT

Avijjā: ‘Uninsightfulness into reality.’ See IGPT sv *Avijjā*.

PTS PAGE 141(L23-24)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this
way, diligently, vigorously, and resolutely, one of two fruits can be
expected. Either [the attainment of] arahantship in this very lifetime, or if
there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the
Teacher further said:

Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa

*ātāpino pahitattassa viharato dvinnam phalānam aññataram phalam
pāṭikaṅkham diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti.
Idamavoca bhagavā. Idaṃ vatvāna sugato athāparam etadavoca satthā*

VERSE 729

‘Those who return repeatedly to the round of birth and death, to states of individual existence in this world or another, this course is purely due to uninsightfulness into reality.

*Jātimaraṇasaṃsāram ye vajanti punappunam
Itthabhāvaññathābhāvam avijjāyeva sā gati*

COMMENT

Jātimaraṇasaṃsāram: ‘the round of birth and death.’ See IGPT sv *Samsāra*.

VERSE 730

‘This uninsightfulness into reality is indeed undiscernment of reality whereby this wandering the round of birth and death goes on for a long time. But whatever beings have insight into reality, they do not come to renewed states of individual existence.

*Avijjā hāyam mahāmoho yenidaṃ saṃsitam ciraṃ
Vijjāgatā va ye sattā nāgacchanti punabbhavan ti*

COMMENT

Mahāmoho: ‘undiscernment of reality.’ See IGPT sv *Moha*.

PTS PAGE 142(L7)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

*Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave
pucchitāro assu siyā tissu vacanīyā. Kathañca siyā?*

PTS PAGE 142(L7-10)

[4: Karmically consequential deeds: *saṅkhārā*]

- 1) “Whatever suffering arises, all of it arises dependent on karmically consequential deeds.” That is the first consideration.
- 2) “But with the complete fading away and ending of karmically consequential deeds, there is no arising of suffering.” That is the second consideration.

*Yaṃ kiñci dukkhaṃ sambhoti sabbam saṅkhārapaccayā ti.
Ayamekānupassanā. Saṅkhārānaṃ tveva asesavirāganirodhā natthi
dukkhassa sambhavo ti. Ayaṃ dutiyānupassanā.*

COMMENT

Saṅkhārā: ‘karmically consequential deeds.’ See IGPT sv *Saṅkhāra*.

PTS PAGE 142(L11)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

*Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa
ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ
pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti.
Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā*

VERSE 731

‘Whatever suffering arises, all of it arises dependent on karmically consequential deeds. With the ending of karmically consequential deeds, there is no arising of suffering.

*Yaṃ kiñci dukkhaṃ sambhoti sabbam saṅkhārapaccayā
Saṅkhārānaṃ nirodhena natthi dukkhassa sambhavo*

VERSE 732-733

Recognising this danger, that suffering arises dependent on karmically consequential deeds, with the quelling of karmically consequential deeds, and the ending of mental images, in this way is there the destruction of suffering. Knowing this in accordance with truth, those who see rightly, who are blessed with profound knowledge, and who are wise through the complete knowledge [of things according to reality], having overcome Māra's tie [that ties one to renewed states of individual existence], they do not come to renewed states of individual existence.

*Etamādīnavaṃ ñatvā dukkhaṃ saṅkhārapaccayā
Sabbasaṅkhārasamathā saññānaṃ uparodhanā
Evaṃ dukkhakkhayaṃ hoti etaṃ ñatvā yathātathaṃ
Sammaddasā vedaguno sammadaññāya paṇḍitā
Abhibhuyya mārasamyogaṃ nāgacchanti punabbhavan ti*

COMMENT

Saññānaṃ uparodhanā: 'the ending of mental images.' See IGPT sv *Saññā*. The ending of mental images is associated with arahantship.

- He does not conceive the slightest mental image regarding what is seen, heard, sensed, or cognised. That Brahman who has grasped no dogmatic view about anything, how could anyone in the world have doubts about him?

*Tassīdha diṭṭhe vā sute mute vā pakappitā natthi aṇu pi saññā
Taṃ brāhmaṇaṃ diṭṭhimanādiyānaṃ kenidha lokasmim vikappayeyya*
(Sn.v.802).

COMMENT

Sammadaññāya: 'through the complete knowledge [of things according to reality]'. See IGPT sv *Ññā*.

COMMENT

Abhibhuyya mārasamyogaṃ nāgacchanti punabbhavan ti: 'having overcome Māra's tie [that ties one to renewed states of individual existence], they do not come to renewed states of individual existence' Māra's bond means thinking in personal terms:

- By thinking in personal terms one is held captive by Māra. By not thinking in personal terms one is freed from the Maleficent One.

✽ *maññamāno kho bhikkhave baddho Mārassa amaññamāno mutto*

pāpimato (S.4.202).

PTS PAGE 143(L1)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave pucchitāro assu siyā tissu vacanīyā. Kathañca siyā?

PTS PAGE 143(L1-4)

[5: The stream of consciousness: *viññāṇa*]

1) “Whatever suffering arises, all of it arises dependent on the stream of consciousness.” That is the first consideration.

2) “But with the complete fading away and ending of the stream of consciousness, there is no arising of suffering.” That is the second consideration.

Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ viññāṇapaccayā ti. Ayamekānupassanā. Viññāṇassa tveva asesavirāganirodhā natthi dukkhassa sambhavo ti. Ayaṃ dutiyānupassanā.

COMMENT

Viññāṇa: ‘stream of consciousness.’ See IGPT sv *Viññāṇa*.

PTS PAGE 143(L5)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā

VERSE 734

‘Whatever suffering arises, all of it arises dependent on the stream of consciousness. With the ending of the stream of consciousness, there is no arising of suffering.

*Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ viññāṇapaccayā
Viññāṇassa nirodhena natthi dukkhassa sambhavo*

VERSE 735

‘Recognising this danger, that suffering arises dependent on the stream of consciousness, by the subsiding of the stream of consciousness, a bhikkhu is free of craving. He has realised the Untroubled.

*Etamādīnavaṃ ñatvā dukkhaṃ viññāṇapaccayā
Viññāṇūpasamā bhikkhu nicchāto parinibbuto ti*

COMMENT

Nicchāto: ‘free of craving.’ See IGPT sv *Nicchāta*.

COMMENT

Parinibbuto: ‘realised the Untroubled.’ See IGPT sv *Nibbāna*.

PTS PAGE 143(L13)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

*Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave
pucchitāro assu siyā tisso vacanīyā. Kathañca siyā?*

PTS PAGE 143(L13-16)

[6: Sensation: *phassa*]

1) “Whatever suffering arises, all of it arises dependent on sensation.”
That is the first consideration.

2) “But with the complete fading away and ending of sensation, there is no arising of suffering.” That is the second consideration.

*Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ phassapaccayā ti.
Ayamekānupassanā. Phassassa tveva asesavirāgaṇirodhā natthi
dukkhassa sambhavo ti. Ayaṃ dutiyānupassanā.*

COMMENT

Phassa: ‘sensation.’ See IGPT sv *Phassa*.

PTS PAGE 143(L17)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

*Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa
ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ
pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti.
Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā*

VERSE 736

‘For those who are afflicted by sensation, following the stream of individual existence, entered upon the wrong path, the destruction of the ties to individual existence is far off.

*Tesaṃ phassaparetānaṃ bhavasotānusārinaṃ
Kummaggapaṭipannānaṃ ārā saṃyojanakkhaya*

COMMENT

Saṃyojana: ‘the ties to individual existence.’ See IGPT sv *Saṃyojana*.

VERSE 737

‘But those who have profoundly understood sensation, take delight in inward peace on account of their knowledge [of things according to

reality]. Through understanding sensation they are free of craving. They have realised the Untroubled.

*Ye ca phassaṃ pariññāya aññāyupasame ratā
Te ve phassābhisamayā nicchātā parinibbutā ti*

COMMENT

Aññāya: ‘knowledge [of things according to reality].’ See IGPT sv *Aññā*.

PTS PAGE 143(L22)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

*Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave
pucchitāro assu siyā tisso vacanīyā. Kathañca siyā?*

PTS PAGE 143(L22-25)

[7: Sense impression: *vedanā*]

1) “Whatever suffering arises, all of it arises dependent on sense impression.” That is the first consideration.

2) “But with the complete fading away and ending of sense impression, there is no arising of suffering.” That is the second consideration.

*Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ vedanāpaccayā ti.
Ayamekānupassanā. Vedanānaṃ tveva asesavirāganirodhā natthi
dukkhassa sambhavo ti. Ayaṃ dutiyānupassanā.*

COMMENT

Vedanā: ‘sense impression.’ See IGPT sv *Vedanā*.

PTS PAGE 143(L26)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti. Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā

VERSE 738-739

‘Whether it be pleasant or unpleasant or neutral, whether internal or external, whatever kinds of sense impression there are, knowing, ‘This is intrinsically unsatisfactory, intrinsically false, destined to decay,’ having observed and observed them, seeing their disappearance, thus is one unattached to them. With the destruction of sense impressions, a bhikkhu is free of craving. He has realised the Untroubled.

*Sukhaṃ vā yadi vā dukkhaṃ adukkhamasukhaṃ saha
Ajhattaṅca bahiddhā ca yaṃ kiñci atthi veditaṃ
Etaṃ dukkhaṃ ti ñatvāna mosadhammaṃ palokinaṃ
Phussa phussa vayaṃ passaṃ evaṃ tattha virajjati
Vedanānaṃ khayā bhikkhu nicchāto parinibbuto ti*

COMMENT

Etaṃ dukkhaṃ ti: ‘This is intrinsically unsatisfactory.’ See IGPT sv *Dukkha*.

COMMENT

Vedanānaṃ khayā bhikkhu nicchāto parinibbuto ti: ‘With the destruction of sense impressions, a bhikkhu is free of craving. He has realised the Untroubled.’ In this verse the destruction of sense impressions is linked to non-attachment. Elsewhere destruction is linked to understanding or perception. What is apparently destroyed is the illusion that sense impressions exist:

- One for whom, having understood things through and through they are destroyed, they have vanished, they do not exist.

❀ *Parovarā yassa samecca dhammā vidhūpitā atthaṅgatā na santi* (Sn.v.475).

- ‘He does not perceive mental images [of what is seen, heard, sensed,

or cognised]. He does not perceive [what is seen, heard, sensed, or cognised] with deranged perception. He is not without perception. He does not perceive what has vanished. For one arrived at such a state, bodily form vanishes.

✽ *Na saññasaññī na visaññasaññī no pi asaññī na vibhūtasaññī*
Evaṃ sametassa vibhoti rūpaṃ (Sn.v.874).

• A person for whom there is [nowhere] anything at all in either the past, the future, or the present, who is liberated from the perception of existence, free of grasping, he is what I call a Brahman.

✽ *Yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ*
Akiñcanaṃ anādānaṃ tamahaṃ brūmi brāhmaṇaṃ (Sn.v.645).

COMMENT

Nicchāto: ‘free of craving.’ See IGPT sv *Nicchāta*.

PTS PAGE 144(L9)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave
pucchitāro assu siyā tissu vacanīyā. Kathañca siyā?

PTS PAGE 144(L9-12)

[8: Craving: *taṇhā*]

1) “Whatever suffering arises, all of it arises dependent on craving.” That is the first consideration.

2) “But with the complete fading away and ending of craving, there is no arising of suffering.” That is the second consideration.

Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ taṇhāpaccayā ti.
Ayamekānupassanā. Taṇhāya tveva asesavirāganirodhā natthi
dukkhassa sambhavo ti. Ayaṃ dutiyānupassanā.

PTS PAGE 144(L12-13)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti. Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā

VERSE 740

‘With craving as his companion, man has wandered the round of birth and death for a long time. He cannot transcend the round of birth and death by [attaining] states of individual existence in this world or another.

*Taṇhā dutiyo puriso dīghamaddhānaṃ saṃsaraṃ
Itthabhāvaññathābhāvaṃ saṃsāraṃ nātivattati*

VERSE 741

‘Recognising this danger, that the arising of suffering is due to craving, let the bhikkhu, free of craving, free of grasping, mindful, fulfil the ideals of religious asceticism.

*Etaṃādīnavaṃ ñatvā taṇhā dukkhassa sambhavaṃ
Vītataṇho anādāno sato bhikkhu paribbaje ti*

COMMENT

Taṇhā dukkhassa sambhavaṃ: ‘the arising of suffering is due to craving’. Norman says the alternative reading *taṇhaṃ dukkhassa sambhavaṃ* ‘probably arose from the inability of the scribes to fit the seeming nominative *taṇhā* into the structure of the sentence. This problem disappears when we realise that *taṇhā* is a truncated instrumental standing for *taṇhāya*’ (Group of Discourses n.741). This is supported by the commentary (which says *etaṃ dukkhassa sambhavaṃ taṇhāya ādīnavaṃ ñatvā*) and also by the usual meaning of *sambhava*, which is ‘arising’ not ‘origin.’ See IGPT sv *Sambhava*.

COMMENT

Paribbaje: ‘fulfil the ideals of religious asceticism.’ See IGPT sv *Paribbajati*.

PTS PAGE 144(L18)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave pucchitāro assu siyā tisso vacanīyā. Kathañca siyā?

PTS PAGE 144(L18-21)

[9: Grasping: *upādāna*]

1) “Whatever suffering arises, all of it arises dependent on grasping.” That is the first consideration.

2) “But with the complete fading away and ending of grasping, there is no arising of suffering.” That is the second consideration.

Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ upādānapaccayā ti. Ayamekānupassanā. Upādānānaṃ tveva asesavirāganirodhā natthi dukkhassa sambhavo ti. Ayaṃ dutiyānupassanā.

PTS PAGE 144(L22)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti. Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā

VERSE 742

‘Individual existence arises dependent on grasping. One who exists undergoes suffering. For one who is born there is death. That is the arising of suffering.

*Upādānapaccayā bhavo bhūto dukkhaṃ nigacchati
Jātassa maraṇaṃ hoti eso dukkhassa sambhavo*

COMMENT

Bhavo: ‘individual existence.’ See IGPT sv *Bhava*.

VERSE 743

‘Therefore, through the destruction of grasping, through the complete knowledge [of things according to reality], through fully understanding the destruction of birth, the wise do not come to renewed states of individual existence.

*Tasmā upādānakkhayā sammadaññāya paṇḍitā
Jātikkhayaṃ abhiññāya na gacchanti punabbhavan ti*

COMMENT

Sammadaññāya: ‘through the complete knowledge [of things according to reality]’. See IGPT sv *Ñāṇa*.

COMMENT

Jātikkhayaṃ abhiññāya: ‘through fully understanding the destruction of birth.’ See IGPT sv *Abhijānāti*.

PTS PAGE 145(L1)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

*Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave
pucchitāro assu siyā tisso vacanīyā. Kathañca siyā?*

PTS PAGE 145(L1-4)

[10: Harmful conduct: *ārambha*]

1) “Whatever suffering arises, all of it arises dependent on harmful conduct.” That is the first consideration.

2) “But with the complete fading away and ending of harmful conduct, there is no arising of suffering.” That is the second consideration.

*Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ ārambhapaccayā ti.
Ayamekānupassanā. Ārambhānaṃ tveva asesavirāganirodhā natthi
dukkhassa sambhavo ti. Ayaṃ dutiyānupassanā.*

COMMENT

Ārambha: ‘harmful conduct’. See IGPT sv *Ārambha*.

PTS PAGE 145(L5)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

*Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa
ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ
pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti.
Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā*

VERSE 744

‘Whatever suffering arises, all of it arises dependent on harmful conduct. With the ending of harmful conduct, there is no arising of suffering.

*Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ ārambhapaccayā
Ārambhānaṃ nirodhena natthi dukkhassa sambhavo*

VERSE 745

‘Recognising this danger, that suffering arises dependent on harmful conduct, having relinquished all harmful conduct, in being free of harmful

conduct, one is liberated [from perceptually obscuring states].

*Etamādīnavam ñatvā dukkham ārambhapaccayā
Sabbārambham paṭinissajja anārambhe vimuttino*

VERSE 746

‘For the bhikkhu of peaceful mind who has destroyed craving for states of individual existence, the round of birth and death is destroyed. For him there are no renewed states of individual existence.

*Ucchinnabhavataṇhassa santacittassa bhikkhuno
Vikkhīṇo jātisaṃsāro natthi tassa punabbhavo ti*

PTS PAGE 145(L16)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

*Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave
pucchitāro assu siyā tissu vacanīyā. Kathañca siyā?*

PTS PAGE 145(L16-19)

[11: Existential nourishment: āhāra]

1) “Whatever suffering arises, all of it arises dependent on existential nourishment.” That is the first consideration.

2) “But with the complete fading away and ending of existential nourishment, there is no arising of suffering.” That is the second consideration.

*Yaṃ kiñci dukkham sambhoti sabbam āhārapaccayā ti.
Ayamekānupassanā. Āhārānaṃ tveva asesavirāgaṇirodhā natthi
dukkhassa sambhavo ti. Ayaṃ dutiyānupassanā.*

COMMENT

Āhāra: ‘existential nourishment.’ See IGPT sv Āhāra. The four kinds of āhārā are for ‘the maintenance of beings that have been brought into existence and for the assistance of those about to arise [into new

existence]’ (*bhūtānaṃ vā sattānaṃ tṛitīyā sambhavesīnaṃ vā anuggahāya*).

PTS PAGE 145(L19-20)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti. Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā

VERSE 747

‘Whatever suffering arises, all of it arises dependent on existential nourishment. Through the ending of existential nourishment, there is no arising of suffering.

*Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ āhārapaccayā
Āhārānaṃ nirodhena natthi dukkhassa sambhavo*

VERSE 748

‘Recognising this danger, that suffering arises dependent on existential nourishment, profoundly understanding all existential nourishment, one is free of attachment to all existential nourishment.

*Etamādīnavaṃ ñatvā dukkhaṃ āhārapaccayā
Sabbāhāraṃ pariññāya sabbāhāraṃ manissito*

VERSE 749

‘By the complete realisation of spiritual health through the destruction of perceptually obscuring states, the one who is blessed with profound knowledge, being established in righteousness, though he makes use of

conception he is beyond the limits of conception.

*Ārogyaṃ sammadaññāya āsavānaṃ parikkhayā
Saṅkhāya sevī dhammaṭṭho saṅkhaṃ nopeti vedagū ti*

COMMENT

Sammadaññāya: ‘By the complete realisation.’ See IGPT sv *Aññā*.

COMMENT

Dhammaṭṭho: ‘established in righteousness.’ See IGPT sv *Dhamma*.

COMMENT

Saṅkhāya: ‘of conception.’ See IGPT sv *Saṅkhā*. Norman takes this as the absolutive of *saṅkhāyati* (‘having reflected’). We treat it as the genitive of *saṅkhā*.

COMMENT

Vedagū: ‘the one who is blessed with profound knowledge.’ See IGPT sv *Veda*.

COMMENT

Saṅkhaṃ nopeti: ‘beyond the limits of conception.’ See IGPT sv *Upeti* and *Saṅkhā*.

PTS PAGE 146(L4)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

*Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave
pucchitāro assu siyā tissu vacanīyā. Kathañca siyā?*

PTS PAGE 146(L4-7)

[12: Spiritual instability: *iñjita*]

1) “Whatever suffering arises, all of it arises dependent on spiritual instability.” That is the first consideration.

2) “But with the complete fading away and ending of spiritual instability, there is no arising of suffering.” That is the second consideration.

*Yaṃ kiñci dukkhaṃ sambhoti sabbam iñjitapaccayā ti.
Ayamekānupassanā. Iñjitānaṃ tveva asesavirāganirodhā natthi
dukkhassa sambhavo ti. Ayaṃ dutiyānupassanā.*

COMMENT

Iñjita: ‘spiritual instability.’

- The notion “I am” is a matter of spiritual instability
✿ *asmī ti iñjitametaṃ*, S.4.202-3).

See IGPT sv *Ejā*.

PTS PAGE 146(L7-8)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

*Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa
ātāpino pahitattassa viharato dvinnam phalānaṃ aññataram phalaṃ
pāṭikaṅkham diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti.
Idamavoca bhagavā. Idaṃ vatvāna sugato athāparam etadavoca satthā*

VERSE 750

‘Whatever suffering arises, all of it arises dependent on spiritual instability. With the complete fading away and ending of spiritual instability, there is no arising of suffering.

*Yaṃ kiñci dukkhaṃ sambhoti sabbam iñjitapaccayā
Iñjitānaṃ nirodhena natthi dukkhassa sambhavo*

VERSE 751

‘Recognising this danger, that suffering arises dependent on spiritual instability, therefore having relinquished spiritual instability and ended karmically consequential deeds, imperturbable and free of grasping, the

bhikkhu should mindfully fulfil the ideals of religious asceticism.

*Etamādīnavam ñatvā dukkham iñjītapaccayā
Tasmā hi ejaṃ vossajja saṅkhāre uparundhiya
Anejo anupādāno sato bhikkhu paribbaje ti*

COMMENT

Saṅkhāre uparundhiya: ‘ended karmically consequential deeds.’
Commentary: *Saṅkhāre uparundhiyāti kammaṃ kammāsampayutte ca saṅkhāre nirodhetvā*. Karmically consequential deeds are the *saṅkhārā* of *paṭiccasamuppāda*. Karmically consequential deeds are either 1) meritorious (*puññaṃ*) 2) demeritorious (*apuññaṃ*) 3) karmically neutral (*āneñjaṃ*). Arahants do not perform karmically consequential deeds, whether meritorious, demeritorious, or karmically neutral. See IGPT sv *Saṅkhāra*.

COMMENT

Paribbaje: ‘fulfil the ideals of religious asceticism.’ See IGPT sv *Paribbajati*.

PTS PAGE 146(L16)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave pucchitāro assu siyā tisso vacanīyā. Kathañca siyā?

PTS PAGE 146(L16-18)

[13: Trembling: *calitaṃ*]

1) “There is trembling in one who is attached.” That is the first consideration.

2) “One who is free of attachment does not tremble.” That is the second consideration.

Nissitassa calitaṃ hotī ti. Ayamekānupassanā. Anissito na calatī ti. Ayaṃ dutiyānupassanā.

COMMENT

Nissitassa: ‘in one who is attached.’ See IGPT sv *Nissaya*.

PTS PAGE 146(L18-19)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

Evam sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti. Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā

VERSE 752

‘One who is free of attachment does not tremble. But one who is attached, grasping states of individual existence in this world or another, does not transcend the round of birth and death.

*Anissito na calati nissito ca upādiyaṃ
Itthabhāvaññathābhāvaṃ saṃsāraṃ nātivattati*

COMMENT

Saṃsāraṃ: ‘the round of birth and death.’ See IGPT sv *Saṃsāra*.

VERSE 753

‘Recognising this danger, that there is great peril in states of attachment, then, unattached, free of grasping, the bhikkhu should mindfully fulfil the ideals of religious asceticism.

*Etamādīnavaṃ ñatvā nissayesu mahabbhayaṃ
Anissito anupādāno sato bhikkhu paribbaje ti*

PTS PAGE 146(L24)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

Siyā aññaṇa pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave pucchitāro assu siyā tisso vacanīyā. Kathañca siyā?

PTS PAGES 146(L24)-147(L1)

[14: More peaceful: *santatarā*]

1) “The immaterial states are more peaceful than refined material states of awareness.” That is the first consideration.

2) “The ending [of originated phenomena] is more peaceful than the immaterial states.” That is the second consideration.

Rūpehi bhikkhave āruppā santatarā ti. Ayamekānupassanā. Arūpehi nirodho santataro ti. Ayaṃ dutiyānupassanā.

COMMENT

Nirodho: ‘the ending [of originated phenomena].’ *Nirodha* means *saṅkhārānaṃ nirodha*. See IGPT sv *Nirodha*.

PTS PAGE 147(L2)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

Evam sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññaṇa sati vā upādisese anāgāmitā ti. Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā

VERSE 754

‘Those beings who have reached the refined material plane of existence

and those living in the immaterial plane of existence, if they do not discern the ending [of originated phenomena] they [continue to] come back to renewed states of individual existence.

*Ye ca rūpūpagā sattā ye ca āruppavāsino
Nirodham appajānantā āgantāro punabbhavaṃ*

COMMENT

Rūpūpagā... āruppavāsino: ‘reached the refined material plane of existence and those living in the immaterial plane of existence.’ See IGPT sv *Rūpa*.

COMMENT

Punabbhavaṃ: ‘renewed states of individual existence.’ See IGPT sv *Bhava*.

VERSE 755

‘Those who profoundly understand the refined material states of awareness and are not stuck in the immaterial states of awareness, with the ending [of originated phenomena], they are liberated [from perceptually obscuring states] and abandon death.

*Ye ca rūpe pariññāya arūpesu asaṇṭhitā
Nirodhe ye vimuccanti te janā maccuhāyino ti*

COMMENT

Rūpe... arūpesu: ‘the refined material states of awareness... the immaterial states of awareness.’ The commentary unjustifiably says this may mean states of individual existence: *rūpehīti rūpabhavēhi rūpasamāpattīhi vā. Arūpāti arūpabhavā arūpasamāpattiyo vā*. See comment on verse 525. See IGPT sv *Rūpa*.

COMMENT

Pariññāya: ‘profoundly understand.’

- What is profound understanding? The destruction of attachment, hatred, and undiscernment of reality.

✿ *Katamā ca bhikkhave pariññā? Yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo* (S.3.26).

COMMENT

Vimuccanti: ‘liberated [from perceptually obscuring states].’ See IGPT sv *Vimutta*.

PTS PAGE 147(L7)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave pucchitāro assu siyā tissu vacanīyā. Kathañca siyā?

PTS PAGE 147(L7-15)

[15: True [to its appearance]: *saccaṃ*]

1) “Whatever is considered to be true [to its appearance] in the world [of beings] with its devas, māras, and brahmās, by the world of mankind with its ascetics and Brahmanists, its royalty and commoners, is clearly seen with perfect penetrative discernment according to reality by the Noble Ones to be untrue [to its appearance].” That is the first consideration.

2) “Whatever is considered to be untrue [to its appearance] in the world [of beings] with its devas, māras, and brahmās, by the world of mankind with its ascetics and Brahmanists, its royalty and commoners, is clearly seen with perfect penetrative discernment according to reality by the Noble Ones to be true [to its appearance].” That is the second consideration.

Yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya idaṃ saccaṃ ti upanijjhāyitaṃ tadamariyānaṃ etaṃ musā ti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā.

Yaṃ bhikkhave sadevakassa...pe... sadevamanussāya idaṃ musā ti upanijjhāyitaṃ tadamariyānaṃ etaṃ saccaṃ ti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ayaṃ dutiyānupassanā.

COMMENT

Idaṃ saccaṃ ti... etaṃ musā ti: ‘true [to its appearance]... untrue [to its

appearance].’ This is in accordance with verse 757 where the phrase occurs in an expanded form:

- For it is untrue to itself.

✽ *Taṃ hi tassa musā hoti* (Sn.v.757).

PTS PAGE 147(L15)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti. Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā

VERSE 756

‘See the world [of beings] with its devas entrenched in [attachment to] immaterial-factors-and-bodily-form. It thinks what is void of personal qualities is endowed with personal qualities. It thinks ‘This is true [to its appearance].’

*Anattani attamāniṃ passa lokaṃ sadevakaṃ
Nivīṭṭhaṃ nāmarūpasmiṃ idaṃ saccaṃ ti maññati*

COMMENT

Nāmarūpasmiṃ: ‘immaterial-factors-and-bodily-form.’ See IGPT sv *Nāmarūpa*.

COMMENT

Anattani attamāniṃ: ‘thinks what is void of personal qualities is endowed with personal qualities.’ See IGPT sv *Attā*.

VERSE 757

‘But whatsoever they think of in personal terms is different [from how they think of it]. For it is untrue to itself. That which is transitory is intrinsically false indeed.

*Yena yena hi maññanti tato taṃ hoti aññathā
Taṃ hi tassa musā hoti mosadhammaṃ hi ittaraṃ*

COMMENT

Maññanti: ‘think of in personal terms.’ See IGPT sv *Maññati*.

VERSE 758

‘The Noble Ones know to be true [to itself] the Untroubled, which is not intrinsically false. By penetrating what is really true [to itself], they are free of craving. They have realised the Untroubled.

*Amosadhammaṃ nibbānaṃ tadariyā saccato vidū
Te ve saccābhisamayā nicchātā parinibbutā ti*

COMMENT

Nicchātā: ‘free of craving.’ See IGPT sv *Nicchāta*.

PTS PAGE 148(L3-5)

‘If there are any who ask: “Might there be another way of properly considering pairs [of teachings]?” they should be told, “There might be. How might there be?”

*Siyā aññena pi pariyāyena sammā dvayatānupassanā ti iti ce bhikkhave
pucchitāro assu siyā tisso vacanīyā. Kathañca siyā?*

PTS PAGE 148(L5-11)

[16: Pleasant: *sukhaṃ*]

1) “Whatever is considered to be pleasant in the world [of beings] with its devas, māras, and brahmās, by the world of mankind with its ascetics and Brahmanists, its royalty and commoners, is clearly seen with perfect penetrative discernment according to reality by the Noble Ones to be unpleasant.” That is the first consideration.

2) “Whatever is considered to be unpleasant in the world [of beings] with

its devas, māras, and brahmās, by the world of mankind with its ascetics and Brahmanists, its royalty and commoners, is clearly seen with perfect penetrative discernment according to reality by the Noble Ones to be pleasant.” That is the second consideration.

*Yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya idaṃ sukhān ti
upanijjhāyitaṃ tadamariyānaṃ etaṃ dukkhaṃ ti yathābhūtaṃ
sammappaññāya sudiṭṭhaṃ ayamekānupassanā.*

*Yaṃ bhikkhave sadevakassa...pe... sadevamanussāya idaṃ dukkhaṃ ti
upanijjhāyitaṃ tadamariyānaṃ etaṃ sukhān ti yathābhūtaṃ
sammappaññāya sudiṭṭhaṃ ayaṃ dutiyānupassanā.*

PTS PAGE 148(L12-17)

‘For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.’

The Blessed One said this. When the Sublime One had said this, the Teacher further said:

*Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa
ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ
pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti.
Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā*

VERSE 759

‘Sights, sounds, odours, flavours, physical sensations, and mental phenomena of all kinds are desirable, likeable, agreeable as long as it is said they exist.

*Rūpā saddā rasā gandhā phassā dhammā ca kevalā
līṭhā kantā manāpā ca yāvatatthī ti vuccati*

VERSE 760

‘They are considered pleasant in the world [of beings] with its devas. But

the fact that they cease is regarded as unpleasant.

*Sadevakassa lokassa ete vo sukhasammataṃ
Yattha cete nirujjhanti taṃ nesaṃ dukkhasammataṃ*

VERSE 761

‘The ending of personal identity is seen as pleasant by the Noble Ones. This [view] of those who see [the nature of reality] runs counter to the whole world.

*Sukhan ti diṭṭhamariyehi sakkāyassuparodhanaṃ
Paccanīkamidaṃ hoti sabbalokena passataṃ*

COMMENT

Passataṃ: ‘those who see [the nature of reality].’ See IGPT sv *Passati*.

VERSE 762

‘What others call pleasant the Noble Ones call unpleasant. What others call unpleasant, the Noble Ones know as pleasant. Behold this teaching hard to comprehend. Here the ignorant are bewildered.

*Yaṃ pare sukhato āhu tadariyā āhu dukkhato
Yaṃ pare dukkhato āhu tadariyā sukhato vidū
Passa dhammaṃ durājānaṃ sampamūlhettha aviddasu*

VERSE 763

‘For those who are obstructed [by uninsightfulness into reality, this teaching] is opaque. For those who do not see [the nature of reality], it is [sheer] darkness. But for the wise it is clear as day. It is bright light for those who see [the nature of reality]. But simpletons ignorant of the teaching do not understand it even in its presence.

*Nivutānaṃ tamo hoti andhakāro apassataṃ
Satañca vivaṭaṃ hoti āloko passatamiva
Santike na vijānanti magā dhammassakovidā*

COMMENT

Nivutānaṃ: ‘obstructed [by uninsightfulness into reality].’ See IGPT sv

Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ.

VERSE 764

‘This teaching is not easily understood by those who are afflicted by attachment to individual existence, following the stream of individual existence, and fallen under Mara’s dominion.

*Bhavarāgaparetehi bhavasotānusāribhi
Māradheyyānupannehi nāyaṃ dhammo susambudho*

VERSE 765

‘Apart from the Noble Ones, who is worthy to fully realise the [Untroubled] State? Through completely realising the [Untroubled] State, being free of perceptually obscuring states, they realise the Untroubled.’

*Ko nu aññatramariyehi padaṃ sambuddhumarahati
Yaṃ padaṃ sammadaññāya parinibbanti anāsavā ti*

COMMENT

Padaṃ: ‘the [Untroubled] State.’ We take *padaṃ* as *nibbānapadaṃ*, as in verse 365.

COMMENT

Sammadaññāya: ‘through completely realising.’ See IGPT sv *Aññā*.

COMMENT

Parinibbanti: ‘they realise the Untroubled.’ PED and Norman accept this spelling without comment. The commentary to S.4.128 glosses *parinibbanti* as *parinibbāyanti*.

PTS PAGE 149(L15-18)

The Blessed One said this. The bhikkhus were pleased, and applauded the Blessed One’s words. While this discourse was being propounded the minds of sixty bhikkhus were liberated [from perceptually obscuring states] through being without grasping.

*Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ
abhinanduntī. Imasmiṃ kho pana veyyākaraṇasmiṃ bhaññamāne*

saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣūti.

The Chapter of Octads (Aṭṭhakavagga)

1. On Sensuous Pleasure (Kāma Sutta)

VERSE 766

[The Blessed One:]

If, yearning for sensuous pleasure, it prospers for him, he's ecstatic, yes, the mortal who gets what he wants.

*Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati
Addhā pītimano hoti laddhā macco yadicchati.*

VERSE 767

But yearning and desirous, if that being's pleasures diminish he is as wounded as if pierced by an arrow.

*Tassa ce kāmayānassa chandajātassa jantuno
Te kāmā parihāyanti sallaviddhova ruppati.*

VERSE 768

Whoever mindfully avoids sensuous pleasures as he might with his foot the head of a snake, transcends this attachment to the world.

*Yo kāme parivajjeti sappasseva padā siro
So imaṃ visattikaṃ loke sato samativattati.*

VERSE 769-770

A man greedy for fields, for property and gold, cattle and horses, slaves and servants, maids and relatives, and many sensuous pleasures, is overpowered by what is weak. He is crushed by adversities. Suffering fills him like water a damaged boat.

*Khettaṃ vatthum hiraññaṃ vā gavassaṃ dāsaporisaṃ
Thiyo bandhū puthu kāme yo naro anugijjhati*

*Abalā naṃ balīyanti maddantenāṃ parissayā
Tato naṃ dukkhamanveti nāvaṃ bhinnamivodakaṃ.*

VERSE 771

So, being ever mindful, a person should avoid sensuous pleasures.
Having abandoned them he would cross the flood [of suffering] like one,
having bailed a boat, who reaches the far shore.

*Tasmā jantu sadā sato kāmāni parivajjaye
Te pahāya tare oghaṃ nāvaṃ sitvāva pārāgū ti.*

COMMENT

Oghaṃ: ‘the flood [of suffering].’ See IGPT sv *Ogha*.

2. On the Inner Recesses of the Heart (Guhaṭṭhaka Sutta)

VERSE 772

[The Blessed One:]

Abiding attached within the inner recesses of the heart, covered in
defilement and steeped in confusion, such a being is far from seclusion
[from sensuous pleasures and spiritually unwholesome factors].
Abandoning the pleasures of the world is truly difficult.

*Satto guhāyaṃ bahunābhicchanno tiṭṭhaṃ naro mohanasmim pagāḷho
Dūre vivekā hi tathāvidho so kāmā hi loke na hi suppahāyā*

COMMENT

Guhāyaṃ: ‘the inner recesses of the heart.’ PED gives the usual
meanings for *guhā* (‘a hiding place, a cave, cavern’) but also ‘the shelter
of the heart.’ *Guhā* is found in a similar sense at A.4.98:

- Death’s snare (i.e. anger, *kodha*) lying in the inner recesses of the heart.

✽ *maccupāso guhāsayo* (A.4.98).

It is also found in *Dhammapada* verse 37, where Norman translates
guhāsayam... cittaṃ as ‘thought... lying in the cave [of the heart].’

COMMENT

Vivekā: ‘seclusion [from sensuous pleasures and spiritually unwholesome factors].’ The parenthesis corresponds to *vivicceva kāmehi vivicca akusalehi dhammehi*. See IGPT sv *Viveka*.

VERSE 773 a&b

Those fettered by desire, emotionally bound to the pleasures of individual existence, are not easily liberated, and indeed are not liberated except in relation to such ties.

lcchānidānā bhavasātabaddhā te duppamuñcā na hi aññamokkhā.

COMMENT

Bhava: ‘individual existence.’ See IGPT sv *Bhava*.

VERSE 773 c&d & 774

Longing for the future or the past, yearning for present and former pleasures, those who are greedy for sensuous pleasures, absorbed in them, bewildered by them, become selfish about them, are bent on a difficult path. When drawn into difficulty they lament: “What will become of us in the hereafter?”

*Pacchā pure vāpi apekkhamānā ime vā kāme purime vā jappaṃ
Kāmesu giddhā pasutā pamūḷhā avadāniyā te visame niviṭṭhā
Dukkhūpanītā paridevayanti kiṃsū bhavissāma ito cutāse.*

VERSE 775

Therefore people should indeed train themselves in this world. Whatever you know to be unvirtuous in the world, you should not on that account engage in misconduct, for the wise say that life is short.

*Tasmā hi sikkhetha idheva jantu yaṃ kiñci jaññā visamanti loke
Na tassa hetū visamaṃ careyya appaṇhidaṃ jīvitamāhu dhīrā.*

COMMENT

Visamanti: ‘unvirtuous.’ See comment on verse 215.

VERSE 776

I see people in turmoil in the world, overcome by craving for states of individual existence, wretched characters wailing in the face of death, not free of craving for various states of individual existence.

*Passāmi loke pariphandamānaṃ pajam imaṃ taṇhagataṃ bhavesu
Hīnā narā maccumukhe lapanti avītataṇhāse bhavābhavesu.*

COMMENT

Pariphandamānaṃ: ‘in turmoil.’ See IGPT sv *Phandana*.

COMMENT

Bhavābhavesu: ‘various states of individual existence.’ See IGPT sv *Bhavābhava*.

VERSE 777

Look at them, trembling amidst their cherished possessions like fish in a dwindling stream. Seeing this, you should live the religious life free of selfishness, and not become attached to states of individual existence.

*Mamāyite passatha phandamāne maccheva appodake khīṇasote
Etampi disvā amamo careyya bhavesu āsattimakubbamāno.*

COMMENT

Phandamāne: ‘trembling.’ See IGPT sv *Phandana*.

COMMENT

Careyya, ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 778

You should eliminate desire for both worlds, [this world and the world beyond]. Profoundly understanding sensation, being free of greed, a wise person does nothing for which he would criticise himself. He does not cleave to what is seen, heard, [sensed, or cognised].

*Ubhosu antesu vineyya chandaṃ phassaṃ pariññāya ananugiddho
Yadattagarahī tadakubbamāno na limpati diṭṭhasutesu dhīro.*

COMMENT

Vineyya: ‘should eliminate.’ See IGPT sv *Vinaya*.

COMMENT

Chandaṃ: ‘desire.’ See IGPT sv *Chanda*.

COMMENT

Ubhosu antesu: ‘both worlds, [this world and the world beyond].’ See IGPT sv *Dve Ante*. This parenthesis hopefully solves a puzzle with a long history. See Norman’s note on this verse. The parenthesis comes from verse 801 which links *ubho ante* to *idha vā huraṃ vā*.

COMMENT

Pariññāya: ‘profoundly understanding.’ See IGPT sv *Abhijānāti*.

COMMENT

Phassaṃ: ‘sensation.’ See IGPT sv *Phassa*.

COMMENT

Na limpati: ‘does not cleave.’ See IGPT sv *Limpati*.

COMMENT

Diṭṭhasutesu: ‘what is seen, heard, [sensed, or cognised].’ *Diṭṭhasutesu* is an abbreviation of *diṭṭhasutamutaviññātesu* seen in verse 1091.

VERSE 779

Having profoundly understood perception the sage would cross the flood [of suffering]. Not cleaving to possessions, with the arrow [of craving] removed, living the religious life diligently, he longs for neither this world nor the next.

Saññaṃ pariññā vitareyya oghaṃ pariggahesu muni nopalitto
Abbūlhasallo caramappamatto nāsiṃsati lokamimaṃ parañcāti.

COMMENT

Pariññā: ‘profoundly understood.’

- What is profound understanding? The destruction of attachment, hatred, and undiscernment of reality.

✿ *Katamā ca bhikkhave pariññā? Yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo* (S.3.26).

COMMENT

Oghaṃ: ‘the flood [of suffering].’ See IGPT sv *Ogha*.

COMMENT

Sallo: ‘arrow [of craving]’ (i.e. *taṇhā*).

- Craving has been called the arrow by the Ascetic.

✽ *taṇhā kho sallaṃ samaṇena vuttaṃ* (M.2.259)

COMMENT

Caram: ‘living the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

3. On the Evil-Minded (*Duṭṭhaṭṭhaka Sutta*)

VERSE 780

[The Blessed One:]

Those who are full of hatred dispute, of course. But some whose hearts are set on Truth also dispute. However, a sage does not enter a dispute that has arisen, therefore he is free of hardheartedness in every respect.

Vadanti ve duṭṭhamanāpi eke athopi ve saccamanā vadanti
Vādañca jātāṃ muni no upeti tasmā muni natthi khilo kuhiñci.

COMMENT

Khilo: ‘hardheartedness.’ See IGPT sv *Khila*.

VERSE 781

How indeed could someone motivated by desire, established in [the pursuit of] personal inclination, transcend his own dogmatism? Having come to his own conclusions, then, just as he sees things, so would he speak.

Sakaṃ hi diṭṭhiṃ kathamaccayeyya chandānuniṭo ruciyā nivīṭṭho
Sayaṃ samattāni pakubbamāno yathā hi jāneyya tathā vadeyya.

COMMENT

Diṭṭhiṃ: ‘dogmatism.’ See IGPT sv *Diṭṭhi*.

VERSE 782

Whoever unasked boasts to others of his observances and practices, speaking of himself of his own accord, is ignoble, say the wise.

*Yo attano sīlavatāni jantu anānupuṭṭhova paresaṃ pāva
Anariyadhammaṃ kusalā tamāhu yo ātumānaṃ sayameva pāva*

COMMENT

Sīlavatāni: ‘observances and practices.’ See IGPT sv *Sīlabbata*.

COMMENT

Kusalā: ‘the wise.’ See IGPT sv *Kusala*.

VERSE 783

But the bhikkhu who is peaceful, with ego completely extinguished, who does not boast about his virtue, saying ‘I am like this,’ who has no swellings of conceit about anything in the world is noble, say the wise.

*Santo ca bhikkhu abhinibbutatto iti’han ti sīlesu akatthamāno
Tamariyadhammaṃ kusalā vadanti yassussadā natthi kuhiñci loke*

COMMENT

Abhinibbutatto: ‘ego completely extinguished.’ See IGPT sv *Attā*.

COMMENT

Ussadā: ‘swellings of conceit.’ See comment on verse 855.

VERSE 784

He whose [much] esteemed doctrines are conceived and contrived is not spiritually cleansed. Whatever advantage [in them] he might see for himself, if he is attached to it, his satisfaction is dependent on what is unstable.

*Pakappitā saṅkhatā yassa dhammā purakkhatā santi avivadātā
Yadattani passati ānisaṃsaṃ taṃ nissito kuppaṃ paṭicca santiṃ.*

COMMENT

Purakkhatā: ‘[much] esteemed.’ See IGPT sv *Purakkhata*.

COMMENT

Vīvadātā: ‘spiritually cleansed.’ *Vīvadātā* is the metrical form of *vodāta*: *vi+avadāta* (PED).

VERSE 785

Attachment to dogmatic religious views is not easily transcended.
Therefore a man rejects or accepts a doctrine simply in accordance with
his attachments.

Diṭṭhinivesā na hi svativattā dhammesu niccheyya samuggahītaṃ
Tasmā naro tesu nivesanesu nirassati ādiyati ca dhammaṃ

COMMENT

Dhammesu niccheyya samuggahītaṃ: ‘dogmatic religious views.’ This phrase occurs in verses 785, 801, 837, and 907. We analyse it as follows:

- *dhammesu*: locative plural of *dhammā*, religious teachings: ‘amongst religious teachings.’
- *niccheyya*: absolutive of *nicchināti*: ‘having considered’ (PED says optative. But see Norman note on Sn.v.785).
- *samuggahītaṃ*: past participle of *samuggaṇhāti*: ‘grasped’ or ‘what is grasped.’

Norman phrases this as ‘grasped from among doctrines, after consideration.’ For example, he translates verse 837:

- Nothing has been grasped by [me] from among the doctrines, after consideration, [saying], ‘I profess this.’

❖ *Idaṃ vadāmī ti na tassa hoti dhammesu niccheyya samuggahītaṃ*
(Norman, Sn.v.837).

Whereas I treat the past participle as a noun (‘what is grasped’). I therefore say: ‘what is grasped from amongst religious teachings having considered them.’ In other words, ‘dogmatic religious views.’ Therefore, verse 837 becomes:

- ‘In regards to dogmatic religious views, of none of them have I said “I proclaim this.”

❖ *Idaṃ vadāmī ti na tassa hoti dhammesu niccheyya samuggahītaṃ*

(Sn.v.837)

COMMENT

Nivesanesu: ‘attachments.’ See IGPT sv *Nivesana*.

VERSE 786

One who is spiritually purified conceives no dogmatic view about any state of individual existence in the world. Having abandoned chicanery and conceit, by what [attachment] would one who is spiritually purified [thus conceive]? He is free of attachment.

*Dhonassa hi natthi kuhiñci loke pakappitā diṭṭhi bhavābhavesu
Māyañca mānañca pahāya dhono sa kena gaccheyya anupayo so*

COMMENT

Diṭṭhi: ‘dogmatic view.’ See IGPT sv *Diṭṭhi*. A dogmatic view is associated with the idea ‘This alone is true.’ For example, verse 895 asks:

- For those who dispute, maintaining a dogmatic view, saying ‘This alone is true,’ is criticism all that they bring upon themselves? Do they not also receive praise?

✽ *Ye kecime diṭṭhiṃ paribbasānā idameva saccan ti vivādayanti
Sabbeva te nindamanvānanti atho pasamsampi labhanti tattha*
(Sn.v.895).

COMMENT

Bhavābhavesu: ‘any state of individual existence.’ See IGPT sv *Bhavābhave*.

COMMENT

Kena: ‘by what [attachment].’ The parenthesis is implied by pāda d.

COMMENT

Anupayo: ‘free of attachment.’ See IGPT sv *Upeti*.

VERSE 787

One who is full of attachment enters an argument over doctrines. But how, and about what, can you argue with one who is free of attachment? For him there is nothing clung to, and nothing to relinquish. He has

shaken off all dogmatic views in this very world.

*Upayo hi dhammesu upeti vādaṃ anupayaṃ kena kathaṃ vadeyya
Attaṃ nirattaṃ na hi tassa atthi adhosi so diṭṭhī-m-idheva sabbaṃ ti*

COMMENT

Diṭṭhī-m-idheva: spelling in accordance with Norman's note.

4. On the Purified (Suddhaṭṭhaka Sutta)

VERSE 788

[The Blessed One:]

[A man may think:] 'I see the Purified, the Highest, the Unailing. A man's spiritual purity is on account of his vision.' Understanding [purity] in this way, knowing [what he sees] as 'the Highest,' and [thinking] 'I am a seer of the Purified,' he reverts to knowledge.

*Passāmi suddhaṃ paramaṃ arogaṃ diṭṭhena saṃsuddhi narassa hoti
Evābhijānaṃ paraman ti ñatvā suddhānupassī ti pacceṭi ñāṇaṃ*

COMMENT

Pacceṭi: 'reverts.' See IGPT sv *Pacceṭi*. *Pacceṭi* means:

- 1) return: Verse 803
- 2) revert: Verses 788 and 800
- 3) believe: Verses 840 and 908

COMMENT

Passāmi suddhaṃ paramaṃ arogaṃ: 'I see the Purified, the Highest, the Unailing.' For example:

- Some [ascetics and Brahmanists] proclaim that the state of awareness of nonexistence, limitless and imperturbable, where one perceives that there is [nowhere] anything at all, is the purest, highest, best, and greatest of those states of refined awareness, whether refined material states of awareness, or immaterial states of awareness, or states of refined awareness involving mental cognisance alone, or involving the external senses.

✽ *Yā vā panetāsaṃ saññānaṃ parisuddhā paramā aggā anuttariyā*

*akkhāyati yadi rūpasaññānaṃ yadi arūpasaññānaṃ yadi
ekattasaññānaṃ yadi nānattasaññānaṃ natthi kiñci ti ākiñcaññāyatanaṃ
eke abhivadanti appamāṇaṃ āneñjaṃ (M.2.229-230).*

VERSE 789

If a man's spiritual purity was on account of his vision, if he abandoned suffering by knowledge, then a man with one state of attachment would be spiritually purified by means of another. The view of one who asserts [purity] in this way speaks [for itself].

*Diṭṭhena ce suddhi narassa hoti ñāṇena vā so pajahāti dukkhaṃ
Aññena so sujjhati sopadhiko diṭṭhī hi naṃ pāva tathā vadānaṃ*

COMMENT

Pāva: 'speaks [for itself].' *Pāva* occurs with a similar meaning in verse 782.

COMMENT

Sopadhiko: 'a man with one state of attachment.' See IGPT sv *Upadhi*.

VERSE 790

The Brahman does not assert that purity is through further [attachment to] what is seen, heard, sensed, [or cognised], or to observances and practices. Not cleaving to merit and demerit, abandoning whatever he was clinging to, he does not cultivate [further attachments] in the world.

*Na brāhmaṇo aññato suddhimāha diṭṭhe sute sīlavate mute vā
Puññe ca pāpe ca anupalitto attañjaho nayidha pakubbamāno*

COMMENT

Brāhmaṇo: 'the Brahman.' Capitalised to indicate 'arahant'. See IGPT sv *Brāhmaṇa*.

COMMENT

Diṭṭhe sute... mute: 'seen, heard, sensed, [or cognised].' See comment on verse 778.

COMMENT

Anupalitto, 'not cleaving.' See IGPT sv *Limpati*.

COMMENT

Nayidha pakubbamāno: ‘he does not cultivate [further attachments] in the world.’ Norman has ‘does not fashion [anything more] here.’ But the verse is about purity through non-attachment. For a similar reason we translate *aññato* as ‘through further [attachment].’

VERSE 791

Dogged by spiritual instability, abandoning what they have in order to grab something else, they do not overcome bondage [to individual existence]. They release and catch hold like a monkey releasing one branch in order to seize another.

*Purimaṃ pahāya aparaṃ sitāse ejānugā te na taranti saṅgaṃ
Te uggahāyanti nirassajanti kapīva sākhaṃ pamuñcaṃ gahāyaṃ*

COMMENT

Ejānugā: ‘dogged by spiritual instability.’ Which means:

- The notion “I am” is a matter of spiritual instability
✿ *asmī ti iñjitametaṃ*, S.4.202-3).

See IGPT sv *Ejā*.

COMMENT

Saṅgaṃ: ‘bondage [to individual existence].’ See IGPT sv *Saṅga*.

VERSE 792

A person attached to perception who undertakes religious practices of his own [conception] arises in various [states of individual existence]. But one who is insightful, having understood the nature of reality through the [study of the] Buddhist scriptural collections, does not arise in various [states of individual existence]. He is one of extensive wisdom.

*Sayaṃ samādayaṃ vatāni jantu uccāvacāṃ gacchati saññāsatto
Vidvā ca vedehi samecca dhammaṃ na uccāvacāṃ gacchati bhūripaṇño*

COMMENT

Sayaṃ: ‘of his own [conception].’ Verse 898 gives an example of people undertaking religious practices of their own conception, and shows that

uccāvacam gacchatī means being led on to renewed states of individual existence.

COMMENT

Uccāvacam gacchatī: ‘arises in various [states of individual existence].’ That *uccāvacam gacchatī* is to be explained as *tassa tasseva bhavassa abhinibbattiyā* is shown in this quote:

- Spiritual instability, bhante, is an illness, spiritual instability is a carbuncle, spiritual instability is a [piercing] arrow. It draws man to this or that state of individual existence and rebirth. Thus he arises in various [states of individual existence].

✽ *ejā bhante rogo ejā gaṇḍo ejā sallam ejā imam purisam parikaḍḍhati tassa tasseva bhavassa abhinibbattiyā. Tasmā ayam puriso uccāvacamāpajjati* (D.2.283).

COMMENT

Vedehi: ‘Buddhist scriptural collections.’ See IGPT sv *Veda*.

COMMENT

Dhammam: ‘the nature of reality.’ See IGPT sv *Dhamma*.

VERSE 793

He is peaceful amidst all things, whether seen, heard, sensed, [or cognised]. Seeing things [according to reality], and conducting himself openly: how could anyone in the world have doubts about him?

Sa sabbadhammesu visenibhūto yaṃ kiñci diṭṭhaṃ vā sutam mutam vā Tameva dassim vivaṭam carantaṃ kenidha lokasmiṃ vikappayeyya.

COMMENT

Diṭṭhaṃ vā sutam mutam vā: ‘seen, heard, sensed, [or cognised].’ See comment on verse 778.

COMMENT

Tameva dassim: ‘Seeing things [according to reality].’ That *passati* can mean ‘see [according to reality],’ see IGPT sv *Passati*. We treat *dassim* here likewise.

VERSE 794

They neither conceive [views], nor [at all] esteem them. They do not proclaim ‘This [my word] is Highest Purity.’ Having loosened the spiritual shackle of grasping by which they are bound [to the realm of death], they nurse no expectations for anything in the world.

*Na kappayanti na purekkharonti accantasuddhī ti na te vadanti
Ādānagantham gathitam visajja āsam na kubbanti kuhiñci loke*

COMMENT

Kappayanti: ‘conceive [views].’ We regard views as the object of *kappayanti* because *ditṭhimpi* (‘views’) is the object of *kappayeyya* in verse 799. This verse seems out of place here, with the jump to third person plural. In the original context, the object of *kappayanti* may have been more obvious.

COMMENT

Na purekkharonti: ‘nor [at all] esteem them.’ See IGPT sv *Purakkhata*. For reasons of collocation, ‘esteem’ is usually qualified, hence our parenthesis.

COMMENT

Ādānagantham gathitam: ‘spiritual shackle of grasping by which they are bound [to the realm of death].’ We parenthesise because Verse 1104 says that through *ādāna* people are attached to the realm of death:

- Seeing that with grasping and attachment, this people is attached to the realm of death.

✿ *Ādānasatte iti pekkhamāno pajam imam maccudheyge visattan ti* (Sn.v.1104).

COMMENT

Āsam: ‘expectations.’ See IGPT sv *Āsā*.

VERSE 795

The Brahman has gone beyond unenlightening doctrines. He has grasped nothing, whether known or seen. He is not attached by attachment, nor attached to non-attachment. There is nothing in the world grasped by him as the highest.

*Sīmātigo brāhmaṇo tassa natthi ñatvā vā disvā vā samuggahītaṃ
Na rāgarāgī na virāgaratto tassīdha natthi paramuggahītaṃ ti*

COMMENT

Sīmātigo: ‘gone beyond unenlightening doctrines.’ This translation is based on the following points:

- 1) The Buddha is ‘the eliminator of boundaries and limits’ (*sīmantānaṃ vinetāraṃ*, Sn.v.484), where *sīma* and *antā* are apparently synonyms.
- 2) The eternalist view (*sassatadiṭṭhi*) is the view that ‘I am or will be everlasting’ (*bhavissāmi nicco*). The annihilationist view (*ucchedadiṭṭhi*) is the view ‘I will be not’ (*na bhavissāmi*, S.3.99).

In the *Acelakassapa Sutta* these views are called *sassataṃ* and *ucchedaṃ*, as if *diṭṭhi* was redundant:

- Such a belief amounts to eternalism.

✽ *iti vadaṃ sassataṃ etaṃ pareti*

- Such a belief amounts to annihilationism

✽ *iti vadaṃ ucchedaṃ etaṃ pareti* (S.2.19-20).

- 3) In the *Acelakassapa Sutta* *sassataṃ* and *ucchedaṃ* are called ‘two ante’:

- Not veering towards these two *ante*, the Perfect One explains the teaching via *majjhena*.

✽ *Ete te kassapa ubho ante anupagamma majjhena tathāgato dhammaṃ deseti* (S.2.19-20).

- 4) Thus *ubho ante* is an abbreviation for *sassatadiṭṭhi* and *ucchedadiṭṭhi*. In IGPT we explain our reasons for calling *ante* ‘unenlightening doctrines.’

- 5) Because *anta* is linked to *sīma* at Sn.v.484, we give *sīma* the same meaning, treating the combination as a plural: ‘unenlightening doctrines.’

The context supports this, because the previous verse begins: ‘They neither conceive [views], nor [at all] esteem them.’

COMMENT

Virāga: ‘non-attachment.’ See IGPT sv *Virāga*.

5. On the Highest (Paramatṭhaka Sutta)

VERSE 796

[The Blessed One:]

A person who maintains that of views his is the highest, holding it as supreme in the world, he then says that all other views are inferior. Therefore he has not gone beyond disputes.

*Paraman ti diṭṭhīsu paribbasāno yaduttari kurute jantu loke
Hīnā ti aññe tato sabbamāha tasmā vivādāni avītivatto*

VERSE 797

Whatever advantage he sees for himself in what is seen, heard, sensed, [or cognised] [by him], or in his observances and practices, having grasped such things, he [thereafter] regards everyone else as inferior.

*Yadattani passati ānisaṃsaṃ diṭṭhe sute sīlavate mute vā
Tadeva so tattha samuggahāya nihīnato passati sabbamaññaṃ*

COMMENT

Diṭṭhe sute... mute: ‘seen, heard, sensed, [or cognised].’ See comment on verse 778.

VERSE 798

The wise call that thing a spiritual shackle if, on account of it, one regards other people as inferior. Therefore a bhikkhu should not be attached to what is seen, heard, sensed, [or cognised], nor to observances and practices.

*Taṃ vāpi ganthaṃ kusalā vadanti yaṃ nissito passati hinamaññaṃ
Tasmā hi diṭṭhaṃ vā suttaṃ mutaṃ vā silabbataṃ bhikkhu na nissayeyya*

COMMENT

Na nissayeyya: ‘should not be attached.’ See IGPT sv *Nissaya*.

VERSE 799

He should not conceive views about others on the basis of their

knowledge, or their observances and practices. He should neither present himself as an equal, nor think he is either inferior or superior.

*Diṭṭhimpī lokasmiṃ na kappayeyya ñāṇena vā sīlavatena vāpi
Samo ti attānāmanupaneyya hīno na maññetha vīsē vāpi.*

COMMENT

Lokasmiṃ: ‘about others’ (i.e. other people). We use PED’s alternative term for *loka*, because this verse continues the theme of verse 798.

COMMENT

Ñāṇena vā sīlavatena vāpi: ‘on the basis of their knowledge, or their observances and practices.’ This is comparable to verses 803 and 846, though these concern arahants:

- A Brahman is not to be gauged by his observances and practices.
✿ *Na brāhmaṇo sīlavatena neyyo* (Sn.v.803).
- Such a person is not to be gauged by his conduct, nor by his learning.
✿ *Na kammunā no pi sutena neyyo* (Sn.v.846).

VERSE 800

Having abandoned whatever he was clinging to, being free of grasping, he is not attached even to knowledge. Amongst those in dispute he does not take sides. He does not revert to any dogmatic view whatsoever.

*Attam pahāya anupādiyāno ñāṇe pi so nissayaṃ no karoti
Sa ve viyattesu na vaggasārī diṭṭhimpī so na pacceṭi kiñci*

COMMENT

Pacceṭi, ‘revert.’ See IGPT sv *Pacceṭi*, and see comment on verse 788.

COMMENT

Diṭṭhimpī: ‘dogmatic view.’ See comment on verse 786.

VERSE 801

One with no aspiration for any state of individual existence in either world, this world or the world beyond, has no attachment to dogmatic religious views.

*Yassūbhayante paṇidhīdha natthi bhavābhavāya idha vā huraṃ vā
Nivesanā tassa na santi keci dhammesu niccheyya samuggahītaṃ*

COMMENT

Ubhayante: ‘in either world.’ See IGPT sv *Dve Ante*.

COMMENT

Nivesanā: ‘attachment.’ Singularisation.

COMMENT

Dhammesu niccheyya samuggahītaṃ: ‘to dogmatic religious views.’ See comment on verse 785.

VERSE 802

He does not conceive the slightest mental image regarding what is seen, heard, sensed, [or cognised]. That Brahman who has grasped no dogmatic view about anything, how could anyone in the world have doubts about him?

*Tassīdha diṭṭhe vā sute mute vā pakappitā natthi aṇu pi saññā
Taṃ brāhmaṇaṃ diṭṭhimanādiyānaṃ kenidha lokasmiṃ vikappayeyya*

COMMENT

Saññā: ‘mental image.’ See IGPT sv *Saññā*.

COMMENT

Diṭṭhe vā sute mute vā: ‘what is seen, heard, sensed, [or cognised].’ See comment on verse 778.

VERSE 803

They neither conceive [views], nor [at all] esteem them. They do not even grasp the Buddha’s teachings. A Brahman is not to be gauged by his observances and practices. Gone to the Far Shore, one of such good qualities does not return.

*Na kappayanti na purekkharonti dhammā pi tesaṃ na paṭicchitāse
Na brāhmaṇo sīlavatena neyyo pāragato na pacceṭi tādī ti*

COMMENT

Kappayanti: ‘conceive [views].’ See comment on verse 794. This verse seems out of place here, with the jump to third person plural. In the original context, the object of *kappayanti* may have been more obvious.

COMMENT

Na purekkharonti: ‘nor [at all] esteem them.’ See comment on verse 794.

COMMENT

Pāragato: ‘gone to the Far Shore.’ We have normalised spellings in our translations to *pāragato* (vs. *pāraṅgato*). See IGPT sv *Pāragata*.

COMMENT

Na pacceti: ‘does not return.’ See IGPT sv *Pacceti*. Also see comment on verse 788. By comparison, verse 946 says ‘not falling away’:

- Not falling away from Truth, the sage, the Brahman, stands on high ground.

✿ *Saccā avokkamma muni thale tiṭṭhati brāhmaṇo* (Sn.v.946).

6. On Decrepitude (Jarā Sutta)

VERSE 804

[The Blessed One:]

Short indeed is this life: one dies within a hundred years. If anyone lives beyond that, he surely dies of decrepitude.

Appaṃ vata jīvitam idaṃ oraṃ vassasatāpi miyyati
Yo cepi aticca jīvati atha kho so jarasāpi miyyati

VERSE 805

People do [inevitably] grieve over their cherished possessions because nothing is possessed forever. Having seen that this [wretched] separation really happens, one should not lead the household life.

Socanti janā mamāyite na hi santi niccā pariggahā
Vinābhāvaṃ santamevidaṃ iti disvā nāgāramāvase

COMMENT

Idaṃ: ‘this [wretched].’ See comment on verse 8.

VERSE 806

At death, whatever a man thinks of as ‘mine’ is abandoned. Having realised this, my wise disciple would not be inclined to possessiveness.

*Maraṇenapi taṃ pahīyati yaṃ puriso mamidanti maññati
Etampi viditvā paṇḍito na mamattāya nametha māmako*

VERSE 807

On awakening, a man does not see what he met in a dream. Likewise, one does not see loved ones who have departed this life, and passed away.

*Supinena yathāpi saṅgataṃ paṭibuddho puriso na passati
Evampi piyāyitaṃ janaṃ petaṃ kālakataṃ na passati*

VERSE 808

Those people whose names are such-and-such are both seen and heard. But when he has died, only a person’s name will live on to be uttered.

*Diṭṭhāpi sutāpi te janā yesaṃ nāmamidaṃ pavuccati
Nāmaṃyevāvasissati akkheyyaṃ petassa jantuno*

VERSE 809

Those greedy for cherished possessions do not abandon grief, lamentation, and stinginess. Looking for safety sages therefore abandon possessiveness and live the religious life.

*Sokapparidevamaccharaṃ na jahanti giddhā mamāyite
Tasmā munayo pariggahaṃ hitvā acarimṣu khemadassino*

COMMENT

Maccharaṃ: ‘stinginess.’ *Macchara* means stinginess.

- To the stingy, generosity is a bad topic of conversation.
✿ *macchariyassa cāgakathā dukkathā* (A.3.181).

COMMENT

Pariggahaṃ: ‘possessiveness.’ The singular indicates an uncountable noun. Similarly, for example, here:

- Because of cleaving, possessiveness
ajjhosānaṃ paṭicca pariggaho (A.4.401).

COMMENT

Acarīṃsu: ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 810

For a bhikkhu living withdrawn from society, resorting to a secluded abode, they say it is fitting for him to not exhibit his ego in any residence.

Patilīnacarassa bhikkhuno bhajamānassa vivittamāsanaṃ
Sāmaggiyamāhu tassa taṃ yo attānaṃ bhavane na dassaye

COMMENT

Attānaṃ: ‘ego.’ Various passages support this. See IGPT sv *Attā*.

- with egos restrained.
✽ *yatattā* (Sn.v.490).
- The seers of old had egos restrained.
✽ *Isayo pubbakā āsum saṃyatattā* (Sn.v.284).

COMMENT

Patilīnacarassa: ‘living withdrawn from society.’ See IGPT sv *Patilīna*.

VERSE 811

The sage is not attached in any way. He does not hold anything as either beloved or unbeloved. Lamentation and stinginess do not tarnish him, just as water does not tarnish a lotus leaf.

Sabbattha muni anissito na piyaṃ kubbatī no pi appiyaṃ
Tasmiṃ paridevamaccharaṃ paṇṇe vāri yathā na limpati

COMMENT

Na piyaṃ kubbatī no pi appiyaṃ: ‘He does not hold anything as either beloved or unbeloved.’ See IGPT sv *Piya*.

COMMENT

Limpati, ‘tarnish.’ See IGPT sv *Limpati*.

VERSE 812

Just as a waterdrop does not cleave to a lotus leaf, just as water does not cleave to a lotus flower, likewise the sage does not cleave to what is seen, heard, sensed, [or cognised].

Udabindu yathāpi pokkhare padume vāri yathā na limpati
Evam muni nopalimpati yadidaṃ diṭṭhasutaṃ mutesu vā

COMMENT

Upalimpati: ‘cleave.’ See IGPT sv *Limpati*.

COMMENT

Diṭṭhasutaṃ mutesu vā: ‘seen, heard, sensed, [or cognised].’ See comment on verse 778.

VERSE 813

He does not think he is spiritually purified by that means, namely [through further attachment to] what is seen, heard, sensed, [or cognised], nor does he want to be spiritually purified by means of further [attachment]. He is neither attached [to these things] nor disgusted [by them].

Dhono na hi tena maññati yadidaṃ diṭṭhasutaṃ mutesu vā
Nāññena visuddhimicchati na hi so rajjati no virajjati ti.

COMMENT

Dhono na hi tena maññati yadidaṃ diṭṭhasutaṃ mutesu vā: ‘He does not think he is spiritually purified by that means, namely [through further attachment to] what is seen, heard, sensed, [or cognised].’ This continues the theme of verses 789 and 790.

COMMENT

Āññena: ‘by means of further [attachment].’ *Āññena* is linked to attachment in verse 789, which says:

- ... a man with one state of attachment would be spiritually purified by means of another

✽ *Aññaena so sujjaṭṭhi sopadhiko.*

COMMENT

Na hi so rajiṭṭhi no virajiṭṭhi: ‘he is neither attached [to these things] nor disgusted [by them].’ This continues the theme of verse 811:

- He does not hold anything as either beloved or unbeloved

✽ *na piyaṃ kubbaṭṭhi no pi appiyaṃ* (Sn.v.811).

See IGPT sv *Virajiṭṭhi*.

7. With Tissa Metteyya (Tissametteyya Sutta)

VERSE 814

[Tissa Metteyya:]

‘Tell us of the distress, dear sir, that befalls one who is applied to sexual intercourse. Having heard your explanation we will train ourselves in seclusion [from sensuous pleasures and spiritually unwholesome factors].’

*Methunamanuyuttassa vighātaṃ brūhi mārisa
Sutvāna tava sāsanaṃ viveke sikkhissāmase*

COMMENT

Sāsanaṃ: ‘explanation.’ Commentary: *Sutvāna tava sāsanaṃ ti tava vacanaṃ sutvā*. See IGPT sv *Sāsana*.

COMMENT

Viveke: ‘seclusion [from sensuous pleasures and spiritually unwholesome factors].’ The parenthesis corresponds to *vivicceva kāmehi vivicca akusalehi dhammehi*. See IGPT sv *Viveka*.

VERSE 815

[The Blessed One:]

‘In one who is applied to sexual intercourse the training system is forgotten and he conducts himself wrongly. This is ignoble of him.’

*Methunamanuyuttassa mussate vāpi sāsanaṃ
Micchā ca paṭipajjati etaṃ tasmimā anariyaṃ*

COMMENT

Sāsanam: ‘training system.’ See IGPT sv *Sāsana*.

VERSE 816

‘Whoever formerly fared alone who then pursues sexual intercourse, in the world is called a “lurching vehicle,” “contemptible,” a “common man.”

Eko pubbe caritvāna methunam yo nisevati
Yānam bhantaṃ va taṃ loke hīnamāhu puthujjanaṃ

VERSE 817

‘His earlier prestige and reputation is lost. Seeing this, one should train oneself to abandon one’s sexual inclinations.

Yaso kitti ca yā pubbe hāyate vāpi tassa sā
Etampi disvā sikkhetha methunam vipphahātave

COMMENT

Yaso: ‘prestige.’ See IGPT sv *Yasa*.

VERSE 818

‘Afflicted by thought, he mopes like a miserable wretch. On hearing others’ criticism, such a fellow becomes downcast.

Saṅkappehi pareto so kapaṇo viya jhāyati
Sutvā paresaṃ nigghosaṃ maṅku hoti tathāvidho

VERSE 819

‘Then, provoked by others’ criticism he retaliates, and [finally] sinks to falsehood. Such is his extraordinary greed [for sensuous pleasure].

Atha satthāni kurute paravādehi codito
Esa khvassa mahāgedho mosavajjaṃ pagāhati

COMMENT

Gedho: ‘greed [for sensuous pleasure].’

- Greed is a name for the five varieties of sensuous pleasure.

✿ *gedho ti kho bhikkhave pañcannetaṃ kāmagaṇānaṃ adhivacanaṃ*
(A.3.314).

VERSE 820

‘They considered him wise when he was committed to faring alone, but now that he is devoted to sexual intercourse he is harassed as a fool.

Paṇḍito ti samaññaṭo ekacariyaṃ adhiṭṭhito
Athāpi methune yutto mandova parikissati

VERSE 821

‘Recognising the wretchedness of all this, the sage for his whole life resolutely lives the religious life by himself. He does not pursue sexual intercourse.

Etamādīnavaṃ ñatvā muni pubbāpare idha
Ekacariyaṃ daḥmaṃ kayirā na nisevetha methunaṃ

COMMENT

Pubbāpare: ‘for his whole life.’ This rendering fits the context, and is in accordance with the meaning of *pubbāpararatta* in this quote i.e. ‘for the whole night’:

- Apply yourself diligently [to developing the factors conducive to enlightenment] in the earlier and later phases of the night.

✿ *Pubbāpararattamappamatto anuyuñjassu* (Th.v.413).

COMMENT

Ekacariyaṃ kayirā: ‘lives the religious life by himself.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 822

‘He should indeed train himself in seclusion [from sensuous pleasures and spiritually unwholesome factors]. For Noble Ones this is the supreme [training]. But he should not think that he is therefore “the best.” He is truly in the presence of the Untroubled.

Vivekaññaeva sikkhetha etadariyānamuttamaṃ

Na tena seṭṭho maññetha sa ve nibbānasantike

COMMENT

Nibbānasantike: ‘in the presence of the Untroubled.’ See IGPT sv *Nibbāna*.

VERSE 823

‘People ensnared by sensuous pleasures envy him, the emancipated sage living the religious life, the one who is indifferent to sensuous pleasures, the one who has crossed the flood [of suffering].’

Rittassa munino carato kāmesu anapekkhino
Oghatiṇṇassa pihayanti kāmesu gathitā pajā ti

COMMENT

Oghatiṇṇa: ‘the one who has crossed the flood [of suffering].’ See IGPT sv *Ogha*.

8. Addressed to Pasūra (Pasūra Sutta)

VERSE 824

[The Blessed One:]

‘Here alone is purity,’ [the so-called pandits] say; and say that in others’ doctrines no purity is found. Whatever they are attached to, that [for them] is ‘the Exquisite,’ so-called. They are each committed to their own separate Perfect Truths.

Idheva suddhi iti vādayanti nāññesu dhammesu visuddhimāhu
Yaṃ nissitā tattha subhaṃ vadānā paccekasaccesu puthū niviṭṭhā

COMMENT

Kusalā vadānā: ‘[the so-called pandits].’ See IGPT sv *Kusala*. The phrase comes in the next verse. For *vadānā* we follow PED’s ‘so-called.’

COMMENT

Subhaṃ: ‘the Exquisite.’ See IGPT sv *Subha*.

COMMENT

Saccesu: ‘Perfect Truths.’ See comment to *Sakaṃsakaṃdiṭṭhimakaṃsu*

saccaṃ in verse 882.

VERSE 825

Looking for an argument, and gathering at a meeting, they consider each other fools. Wanting praise [and therefore] dependent on others, they quarrel, the so-called pandits.

*Te vādakāmā parisam vigayha bālaṃ dahantī mithu aññamaññaṃ
Vadanti te aññasitā kathojjaṃ pasamsakāmā kusalā vadānā*

COMMENT

Vadanti... *kathojjaṃ*: ‘They quarrel.’ *Kathojjaṃ* occurs again in verse 828.

VERSE 826

In the midst of the assembly, engaged in dispute, [each] is desirous of praise, but anxious about the outcome. If his argument is refuted he becomes downcast. Shaken by criticism, he seeks his opponent’s weak spots.

*Yutto kathāyaṃ parisāya majjhe pasamsamicchaṃ vinighātī hoti
Apāhatasmim̐ pana maṅku hoti nindāya so kuppati randhamesi*

VERSE 827

If the adjudicators judge his argument inferior and therefore refuted, the inferior speaker laments and grieves. ‘He beat me’ he wails.

*Yamassa vādaṃ parihīnamāhu apāhataṃ pañhavīmaṃsakāse
Paridevati socati hīnavādo upaccagā manti anutthunāti*

VERSE 828

These disputes have arisen among ascetics. In them are jubilation and dejection. Seeing this, one should desist from dispute for it has no other purpose than the gaining of praise.

*Ete vivādā samaṇesu jātā etesu ugghātī nighātī hoti
Etampi disvā virame kathojjaṃ na haññadatthatthipasaṃsalābhā*

VERSE 829

He who is praised for presenting his argument in the midst of the assembly, having attained his objective is mirthful and swelled-headed because of it.

*Pasaṃsito vā pana tattha hoti akkhāya vādaṃ parisāya majjhe
So hassati uṇṇamati ca tena pappuyya tamatthaṃ yathā mano ahu*

VERSE 830

That swelled-headedness will be the basis of later distress. Moreover, he speaks with conceit and arrogance. Seeing this, one should not dispute. Spiritual purity is not attained thereby, say the wise.

*Yā uṇṇati sāssa vighātabhūmi mānātimānaṃ vadate paneso
Etampi disvā na vivādayetha na hi tena suddhiṃ kusalā vadanti*

COMMENT

Uṇṇatī: swelled-headedness. See IGPT sv *Uṇṇata*.

VERSE 831

Like a hero nourished on royal food he thunders along looking for an opponent. Run wherever he is, hero. As always, there is nothing for you to fight against here.

*Sūro yathā rājakhādāya puṭṭho abhigajjameti paṭisūramicchaṃ
Yeneva so tena palehi sūra pubbeva natthi yadidaṃ yudhāya*

VERSE 832

Those who argue, grasping a dogmatic view, asserting that ‘This alone is true,’ you can talk to those people. But here there is no opponent for you to battle with when a dispute has arisen.

*Ye diṭṭhimuggayha vivādayanti idameva saccan ti ca vādayanti
Te tvaṃ vadassū na hi tedha atthi vādamhi jāte paṭisenikattā*

COMMENT

Idameva saccan ti: ‘This alone is true.’ This is commonly part of a twofold assertion:

- ‘This alone is true, all else is false.
❁ *idameva saccaṃ moghamaññaṇ ti* (D.2.282).

VERSE 833

Amongst those who live the religious life without confrontation, not pitting one view against another, amongst those who have not grasped any [view] as the highest, who would you gain [as an opponent], Pasūra?

*Visenikatvā pana ye caranti diṭṭhīhi diṭṭhiṃ avirujjhamānā
Tesu tvaṃ kiṃ labhetho pasūra yesīdha natthī paramuggahītaṃ*

COMMENT

Ye caranti, ‘those who live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 834

So here you come, speculating, mulling over [various] theories in your mind. But you are paired off with a purified man. With him you will not be able to proceed.

*Atha tvaṃ pavitakkamāgamā manasā diṭṭhigatāni cintayanto
Dhonenā yugaṃ samāgamā na hi tvaṃ sakkhasi sampayātaveti*

9. With Māgandiya (Māgandiya Sutta)

VERSE 835

[The Blessed One:]

‘Seeing even Taṇhā, Arati, and Rāgā aroused in me no desire for sexual intercourse. So for what reason would I want this [young woman], full [as she is] of urine and excrement? I would not want to touch her even with my foot.’

*Disvāna taṇhaṃ aratiṃ rāgañca nāhosi chando api methunasmiṃ
Kimevidaṃ muttakarīsapuṇṇaṃ pādāpi naṃ samphusituṃ na icche*

COMMENT

Taṇhā, Arati, and Rāgā, the three daughters of Māra. Māra later told

them their attempt to seduce the Buddha had been like battering a mountain with lotus stalks (S.1.124).

COMMENT

Idaṃ: ‘this [young woman].’ Commentary: *imissā dārikāya*. This conversation arose after Māgandiya offered his daughter, Māgandiyā, to the Buddha. Māgandiya makes a poor impression here, but the commentary says that afterwards both he and his wife went forth and became arahants. By contrast, the young Māgandiyā resented the Buddha's comments for the rest of her life. She later became the consort of Udena, king of Kosambī, and in vengeance murdered Udena's other queen, Sāmāvatī, a disciple of the Buddha, and her 500 ladies-in-waiting.

VERSE 836

[Māgandiya:]

‘If you do not want such a jewel, a woman sought after by many kings, then what views, observances, practices, way of life, and rebirth into individual existence do you proclaim?’

*Etādisaṃ ce ratanaṃ na icchasi nāriṃ narindehi bahūhi patthitaṃ
Diṭṭhigataṃ sīlavataṃ nu jīvitaṃ bhavūpapattiñca vadesi kīdisaṃ*

COMMENT

Diṭṭhigataṃ: ‘views.’ See IGPT sv *Diṭṭhi*.

VERSE 837

[The Blessed One:]

‘In regards to dogmatic religious views, of none of them have I said “I proclaim this.” But rather, in scrutinising views, without grasping, while searching, I realised inward peace.’

*Idaṃ vadāmī ti na tassa hoti dhammesu niccheyya samuggahītaṃ
Passaṇca diṭṭhīsu anuggahāya ajjhattasantiṃ pacinaṃ adassaṃ*

COMMENT

Dhammesu niccheyya samuggahītaṃ: ‘dogmatic religious views.’ See comment on verse 785.

VERSE 838

[Māgandiya:]

‘About dogmatic opinions that have been conceived, you indeed speak without grasping. This inward peace which you mentioned, how is it explained by the wise?’

*Vinicchayā yāni pakappitāni te ve munī brūsi anuggahāya
Ajjhattasanti ti yametamatthaṃ kathaṃ nu dhīrehi paveditaṃ taṃ*

COMMENT

Vinicchayā: ‘dogmatic opinions.’ See IGPT sv *Vinicchaya*.

COMMENT

Yametamatthaṃ: ‘which you mentioned.’ *Yametamatthaṃ* occurs in verse 838, 869, and 870, where it introduces a question that refers to a word or phrase used by the Buddha. Norman calls it ‘that thing which is.’ PED says the dependent and elliptic use of *ya* with a demonstrative pronoun represents a deictic or emphatic use, with reference to what is coming next or what forms the necessary compliment to what is just being said. Thus it introduces a general truth or definition, as we would say ‘just this,’ ‘namely,’ ‘that is.’ PED says *attha* means ‘matter,’ ‘affair’ or ‘thing.’ So *yametamatthaṃ* would be ‘just this matter.’ Fausbøll phrases it ‘which thou mentionest.’

VERSE 839

[The Blessed One:]

‘They say that spiritual purity is not on account of one’s views, learning, knowledge, or observances and practices; nor is it on account of one’s lack of views, learning, knowledge, observances and practices. But by relinquishing these, not grasping them, at peace, not dependent upon them, one no longer hungers for individual existence.’

*Na diṭṭhiyā na sutiyā na ñāṇena sīlabbatenāpi na suddhimāha
Adiṭṭhiyā assutiyā añāṇā asīlatā abbatā no pi tena
Ete ca nissajja anuggahāya santo anissāya bhavaṃ na jape*

COMMENT

The instrumental case needs careful handling. It means either cause or reason, and can be translated by such expressions as ‘by means of’ or ‘on account of’ (PGPL, 599 ii). Thus verse 839 could mean either:

- Spiritual purity is not on account of one’s views
- Spiritual purity is not by means of one’s views

The latter interpretation is untenable because the Buddha said:

- I have explained the crossing of the flood [of suffering] by one support or another.

✽ *desitā nissāya nissāya oghassa nittharaṇā* (M.2.265).

COMMENT

Anissāya: ‘not dependent upon.’ See IGPT sv *Nissaya*.

VERSE 840

[Māgandiya:]

‘If they say that spiritual purity is not on account of one’s views, learning, knowledge, or observances and practices; nor on account of one’s lack of views, learning, knowledge, observances and practices; then I think such teaching is truly foolish. For some believe that spiritual purity is on account of one’s view.’

*No ce kira diṭṭhiyā na sutiyā na ñāṇena sīlabbatenāpi na suddhimāha
Adiṭṭhiyā assutiyā añāṇā asīlatā abbatā no pi tena
Maññāmahaṃ momuhameva dhammaṃ diṭṭhiyā eke paccenti suddhiṃ*

COMMENT

Paccenti: ‘believe.’ See IGPT sv *Pacceti*. Also see comment on verse 788.

VERSE 841

[The Blessed One:]

‘Inquiring, relying on a dogmatic view, bewildered by what you are attached to, you cannot comprehend the simplest notion. Thus you regard this teaching as foolish.’

Diṭṭhañca nissāya anupucchamāno samuggahītesu pamohamāgā

Ito ca nāddakkhi aṇumpi saññaṃ tasmā tuvaṃ momuhato dahāsi

COMMENT

Thus ends the conversation with Māgandiya. The rest of the sutta is not conversational, so has no quotation marks.

VERSE 842

Whoever thinks himself equal, superior, or inferior would contend [with others] on account of it. But for one who is unshaken by these three modes [of self-centredness] there is no one equal, superior, or inferior.

*Samo visesī uda vā nihīno yo maññaṭi so vivadetha tena
Tīsu vidhāsu avikampamāno samo visesī ti na tassa hoti*

COMMENT

Tīsu vidhāsu: ‘three modes [of self-centredness].’ *Vidhā* is called *mānavidhā* at Th.v.428, hence the parenthesis.

COMMENT

Samo visesī ti: ‘equal, superior, or inferior.’ *Samo visesī* is a contraction. The full form is in verse 855:

- He does not think he is equal, superior, or inferior to other beings.
✽ *na loke maññaṭe samaṃ na visesī na nīceyyo* (Sn.v.855).

VERSE 843

Of what [view] would a Brahman say ‘[This alone] is true’? Or with whom would he contend saying ‘[That] is falsehood’? The Brahman with no [thought of being] equal or unequal, with whom would he join in dispute?

*Saccan ti so brāhmaṇo kiṃ vadeyya musā ti vā so vivadetha kena
Yasmim samaṃ visamaṃ vāpi natthi sa kena vādaṃ paṭisaṃyujeyya*

COMMENT

Kiṃ: ‘what [view].’ We render *kiṃ* as *kiṃ diṭṭhi* because the statement ‘This alone is true’ is associated with views (*diṭṭhi*) in verses 832 and 895:

- Those who argue, grasping a dogmatic view, asserting that ‘This alone is true’

✽ *Ye diṭṭhimuggayha vivādayanti idameva saccan ti* (Sn.v.832).

- For those who dispute, maintaining a dogmatic view, saying ‘This alone is true’

✿ *Ye kecime diṭṭhiṃ paribbasānā idameva saccan ti vivādayanti* (Sn.v.895).

COMMENT

Saccan ti: ‘[This alone] is true’ We regard *saccan ti* as standing for *idameva saccan ti* in verses 832 and 895.

COMMENT

Samaṃ visamaṃ vāpi natthi: ‘no [thought of being] equal or unequal.’ We parenthesise because a similar expression in verse 799 includes *maññetha*:

- He should neither present himself as an equal, nor think he is either inferior or superior.

✿ *Samo ti attānamanupaneyya hīno na maññetha visesī vāpi* (Sn.v.799).

VERSE 844

With home-life abandoned, wandering with no permanent abode, the sage does not create intimate relationships in the village. Rid of sensuous pleasure, not nursing hopes [for the future], he would not engage with people in contentious speech.

Okamaṃ pahāya aniketasārī gāme akubbaṃ muni santhavāni
Kāmehi ritto apurekkharāno kathaṃ na vigayha janena kayirā

COMMENT

This verse is expounded by Venerable Mahākaccāna in the *Hāliddikāni Sutta* (S.3.9). See comment on verse 849.

COMMENT

Aniketa: ‘no permanent abode.’ See IGPT sv *Niketa*.

COMMENT

Apurekkharāno: ‘not nursing hopes [for the future].’ See IGPT sv *Purakkhata*. The parenthesis stems from the following quote:

- And how does one nurse hopes [for the future]? In this regard, some person thinks: May my bodily form be thus in the future; sense

impression; perception; mental factors; fields of sensation.

✿ *Kathañca gahapati purekkharāno hoti: idha gahapati ekaccassa evaṃ hoti: evaṃrūpo siyaṃ anāgamaddhānaṃ evaṃvedano siyaṃ anāgamaddhānaṃ evaṃsañño siyaṃ anāgamaddhānaṃ evaṃsaṅkhāro siyaṃ anāgamaddhānaṃ evaṃviññāṇo siyaṃ anāgamaddhānanti* (S.3.11).

VERSE 845

Those [views] in the world that a Great Being would fare aloof from, one should neither grasp them nor argue about them. As the prickly water lotus is untarnished by [contact with] water and mud, so the sage, professing peace, and free of greed, is untarnished by [attachment to] sensuous pleasure and the world [of phenomena].

*Yehi vivitto vicareyya loke na tāni uggayha vadeyya nāgo
Elambujam kaṇṭakam vāriyam yathā jalena paṅkena canupalittam
Evaṃ muni santivādo agiddho kāme ca loke ca anupalitto*

COMMENT

Yehi vivitto vicareyya loke na tāni uggayha vadeyya nāgo: ‘Those [views] in the world that a Great Being would fare aloof from, one should neither grasp them nor argue about them.’ We call *yehi* ‘those [views]’ because *uggayha* is associated with *diṭṭhi* at Sn.v.832:

- Those who argue, grasping a dogmatic view

✿ *Ye diṭṭhimuggayha vivādayanti* (Sn.v.832).

COMMENT

Anupalittam... anupalitto: ‘untarnished by [contact with]... by [attachment to].’ See IGPT sv *Limpatī*.

VERSE 846

One who is blessed with profound knowledge has no conceit about any view or thought because he does not regard them as endowed with personal qualities. Such a person is not to be gauged by his conduct, nor by his learning. He is not attracted to objects of attachment.

Na vedagū diṭṭhiyāyako na mutiyā sa mānameti na hi tammayo so

Na kammunā no pi sutena neyyo anupanīto sa nivesanesu

COMMENT

Vedagū: ‘blessed with profound knowledge.’ See IGPT sv *Veda*.

COMMENT

Na hi tammayo so: ‘he does not regard them as endowed with personal qualities.’ See IGPT sv *Atammayo*.

COMMENT

Na kammunā... neyyo: ‘not to be gauged by his conduct.’ *Kammunā* parallels *sīlavatena* of verse 803 (*na brāhmaṇo sīlavatena neyyo*).

COMMENT

Nivesanesu: ‘objects of attachment.’ See IGPT sv *Nivesana*.

VERSE 847

For one who is unattached to perception there are no spiritual shackles. For one who is liberated [from perceptually obscuring states] through penetrative discernment there is no undiscernment of reality. Those attached to perceptions and views roam the world offending people.’

Saññāvirattassa na santi ganthā paññāvimuttassa na santi mohā
Saññañca diṭṭhiñca ye aggahesum te ghaṭṭayantā vicaranti loke ti

COMMENT

Ganthā: ‘spiritual shackles.’ See comment on verse 347.

COMMENT

Paññāvimuttassa: ‘one who is liberated [from perceptually obscuring states] through penetrative discernment.’ See IGPT sv *Ubhatobhāgavimutto*.

COMMENT

Na santi mohā: ‘there is no undiscernment of reality.’ We leave this in its usual, familiar, singular, uncountable form. As a plural it would seem to refer to a list of states of undiscernment of reality, but there is no such list. Therefore the plural is likely metri causa. For notes on *moha*, see IGPT sv *Moha*.

10. Before the Body's Destruction (Purābheda Sutta)

VERSE 848

[Image psychically created by the Blessed One on the occasion of the Great Assembly:]

‘Possessed of what vision and of what virtue is one called inwardly at peace? Questioned about it, Gotama, define for me the supreme person.’

*Kathaṃdassī kathaṃsīlo upasanto ti vuccati
Taṃ me gotama pabrūhi pucchito uttamaṃ naraṃ*

COMMENT

[Image psychically created by the Blessed One]: see comment on verse 359.

VERSE 849

[The Blessed One:]

‘The person—before the body's destruction—who is freed of craving, who is not attached to the past, not to be reckoned in terms of the present, and for whom there is nothing hoped for [in the future];

*Vītataṇho purā bhedaṃ pubbamantamanissito
Vemajjhe nupasaṅkheyyo tassa natthi purakkhataṃ*

COMMENT

Tassa natthi purakkhataṃ: ‘for whom there is nothing hoped for [in the future].’ See IGPT sv *Purakkhata*. The *Hāliddikāni Sutta* says this:

• And how does one nurse hopes [for the future]? In this regard, some person thinks: May my bodily form be thus in the future...

✿ *Kathaṇca gahapati purekkharāno hoti: idha gahapati ekaccassa evaṃ hoti: evaṃrūpo siyaṃ anāgatamaddhānaṃ... (S.3.11).*

VERSE 850

‘A person who is not ill-tempered, not fearful, not boastful, not fretful, whose speech is pithy, who is not vain, who is restrained in speech: he is

truly a sage.

Akkodhano asantāsī avikatthī akukkucco
Mantabhāṇī anuddhato sa ve vācāyato muni

COMMENT

Akukkucco: ‘not fretful.’ See IGPT sv *Kukkucca*.

COMMENT

Mantabhāṇī: ‘whose speech is pithy.’ See IGPT sv *Mantabhāṇin*.

COMMENT

Anuddhato: ‘who is not vain.’ See IGPT sv *Uddhacca*.

VERSE 851

‘A person who is not attached to the future, who does not grieve over the past, who finds seclusion [from sensuous pleasures and spiritually unwholesome factors] amidst sensation, and is not led into dogmatic views;

Nirāsatti anāgate atītaṃ nānusocati
Vivekadassī phassesu diṭṭhīsu ca na nīyati

COMMENT

Vivekadassī: ‘seclusion [from sensuous pleasures and spiritually unwholesome factors].’ The parenthesis corresponds to *vivicceva kāmehi vivicca akusalehi dhammehi*. See IGPT sv *Viveka*.

COMMENT

Phassesu: ‘sensation.’ See IGPT sv *Phassa*.

VERSE 852

‘[A person] free of self-centredness, not deceitful, not covetous, not stingy, not impudent, not detestable, not bent on malicious speech;

Patilīno akuhako apihālu amaccharī
Appagabbho ajeguccho pesuṇeyye ca no yuto

COMMENT

Patilīno: ‘[A person] free of self-centredness.’ See IGPT sv *Patilīna*.

COMMENT

Amaccharī: ‘not stingy.’ See note to verse 809.

VERSE 853

‘Not infatuated with objects of pleasure, not given to arrogance, gentle, intuitively insightful, not credulous, not filled with disgust;

Sātiyesu anassāvī atimāne ca no yuto
Sanho ca paṭibhānavā na saddho na virajjati

COMMENT

Paṭibhānavā: ‘intuitively insightful.’ See IGPT sv *Paṭibhāna*.

COMMENT

Na saddho: ‘not credulous.’ See IGPT sv *Saddhā*.

COMMENT

Na virajjati: ‘not filled with disgust.’ See IGPT sv *Virajjati*.

VERSE 854

‘One not training himself in the hope of material gain, who is unshaken if he gets nothing, who is not repelled by flavours, nor greedy with craving for them;

Lābhakamyā na sikkhati alābhe ca na kuppati
Aviruddho ca taṇhāya rasesu nānugijjhati

COMMENT

Aviruddho: ‘not repelled.’ See IGPT sv *Viruddha*.

VERSE 855

‘One who is serene, ever mindful, and does not think he is equal, superior, or inferior to other beings, and in whom there are no swellings of conceit;

Upekkhako sadā sato na loke maññate samaṃ
Na visesī na nīceyyo tassa no santi ussadā

COMMENT

Loke: ‘other beings.’ See IGPT sv *Loka*.

COMMENT

Ussadā: ‘swellings of conceit.’ *Ussada* occurs in verses 515, 783, and 920. ‘Conceit’ is uncountable, so the plural is awkward. However in verse 920 *ussadaṃ* is naturally rendered as ‘swelling of conceit,’ and we use that idea here. This coincidentally reflects the two meanings of *ussada*: protuberance and conceit.

VERSE 856

‘A person for whom there is no attachment, who, knowing the nature of reality, is not attached; and who has no craving for either individual existence or the cessation of individual existence.

Yassa nissayatā natthi ñatvā dhammaṃ anissito
Bhavāya vibhavāya vā taṇhā yassa na vijjati

COMMENT

Ñatvā: ‘knowing [according to reality].’ See IGPT sv *Ñatvā*.

COMMENT

Dhammaṃ: ‘nature of reality.’ See IGPT sv *Dhamma*. We translate *dhamma* likewise in verses 792, 856, 921 and 934.

COMMENT

Bhavāya: ‘individual existence.’ See IGPT sv *Bhava*.

VERSE 857

‘This is someone I call inwardly at peace. He is indifferent to sensuous pleasures. Spiritual shackles are not found in him. He has overcome attachment [to the world of phenomena].

Taṃ brūmi upasanto ti kāmesu anapekkhinam
Ganthā tassa na vijjanti atāri so visattikam.

COMMENT

Anapekkhinam: ‘indifferent.’ See IGPT sv *Apekkhā*.

COMMENT

Ganthā: ‘spiritual shackles.’ See note on verse 347.

COMMENT

Atāri so visattikaṃ: ‘overcome attachment [to the world of phenomena].’
Loke is commonly used as the object of this word combination:

- *tare loke visattikaṃ* (Sn.v.1066).
- *tare loke visattikaṃ* (Sn.v.1085).

For *loke* as ‘world [of phenomena],’ see IGPT sv *Loka*. And see comment on verse 1053.

VERSE 858

‘He has no children, cattle, fields, or property. For him there is nothing clung to, and nothing to relinquish.

Na tassa puttā pasavo khettaṃ vatthuñca vijjati
Attā vāpi nirattā vā na tasmim upalabbhati

VERSE 859

‘That about which common people, and ascetics and Brahmanists, too, might dispute, is not [at all] esteemed by him, thus he is unperturbed amidst their disputes.

Yena naṃ vajjuṃ puthujjanā atho samaṇabrāhmaṇā
Taṃ tassa apurakkhataṃ tasmā vādesu nejati

COMMENT

Apurakkhataṃ: ‘not [at all] esteemed.’ See IGPT sv *Purakkhata*.

COMMENT

Nejati: ‘unperturbed.’ See IGPT sv *Ejā*.

VERSE 860

‘The sage, free of greed and stinginess, does not proclaim himself as being amongst the superior, equal, or inferior. He is not caught up in egocentric conception. He is free of egocentric conception.

*Vītagedho amaccharī na ussesu vadate muni
Na samesu na omesu kappam n’eti akappiyo*

COMMENT

Amaccharī: ‘free of stinginess.’ See comment on verse 809.

COMMENT

Kappam n’eti: ‘He is not caught up in egocentric conception.’ See IGPT sv *Kappam n’eti*.

VERSE 861

‘He regards nothing in the world as his own. He does not grieve over what does not exist [externally or internally]. He does not adopt dogmatic religious views. He is truly called peaceful.’

*Yassa loke sakam natthi asatā ca na socati
Dhammesu ca na gacchatī sa ve santo ti vuccatī ti*

COMMENT

Asatā ca na socati: ‘He does not grieve over what does not exist [externally or internally].’ The *Alagaddūpama Sutta* says ‘what does not exist externally’ (*bahiddhā asatī*) means either that what one had in the past is lost, or that one does not get what one wants in the present:

- Alas, it was mine, but now is not mine! What might have been mine, alas, I do not get it!

✽ *ahu vata me tam vata me natthi siyā vata me tam vatāham na labhāmī ti* (M.1.136).

The *Alagaddūpama Sutta* says ‘what does not exist internally’ (*ajjhattam asatī*) means that one considers the Buddha’s teachings on *anattā* to be a threat to one’s very selfhood:

- Good grief, I will be annihilated! Good grief, I will be destroyed! Good grief, I will exist no more!

✽ *ucchijjissāmi nāma su vinassissāmi nāma su na su nāma bhavissāmī ti* (M.1.137).

Either of these meanings would fit verse 861, in the context of the previous sentence saying, ‘He regards nothing in the world as his own.’

COMMENT

Dhammesu: ‘dogmatic religious views.’ I take *dhammesu* as an abbreviation for *dhammesu niccheyya samuggahītaṃ*, discussed under verse 785.

11. On Quarrels and Disputes (Kalahavivāda Sutta)

VERSE 862

[Image psychically created by the Blessed One on the occasion of the Great Assembly:]

‘Where do quarrels, disputes, lamentation, and grief come from, together with stinginess, conceit, arrogance, and malicious speech? From where do they come? Please tell me this.’

*Kutopahūtā kalahā vivādā paridevasokā sahamaccharā ca
Mānātimānā sahapesuṇā ca kutopahūtā te tadiṅgha brūhi*

COMMENT

[Image psychically created by the Blessed One]: see comment on verse 359.

VERSE 863

[The Blessed One:]

‘From what is agreeable come quarrels, disputes, lamentation, and grief, together with stinginess, conceit, arrogance, and malicious speech. Quarrels and disputes are linked to stinginess. From disputes comes malicious speech.’

*Piyappahūtā kalahā vivādā paridevasokā sahamaccharā ca
Mānātimānā sahapesuṇā ca maccherayuttā kalahā vivādā
Vivādajātesu ca pesuṇāni*

COMMENT

Piya: ‘from what is agreeable.’ *Piya* means either 1) what is agreeable, or 2) what is beloved. See IGPT sv *Piya*. We choose the former, because arguing is elsewhere linked to sensuous pleasures:

- Simply on account of sensuous pleasures kings argue with kings

✽ *kāmānameva hetu rājānopi rājūhi vivadanti* (M.1.86).

VERSE 864

[Image psychically created by the Blessed One:]

‘On account of what are things agreeable in the world, and wanted in the world? And what is the source of the expectation and hope that a man has for the hereafter?’

*Piyā su lokasmiṃ kutonidānā ye cā pi lobhā vicaranti loke
Āsā ca niṭṭhā ca kutonidānā ye samparāyāya narassa honti*

COMMENT

Kutonidānā: ‘On account of what’ and ‘What is the source.’ Here *kuto* means ‘what,’ not ‘where.’ *Nidāna* means ‘on account of’ and ‘source.’ These points are confirmed in the Buddha’s answer. For notes on *nidāna*, see IGPT sv *Nidāna*.

COMMENT

Āsā: ‘expectation.’ See IGPT sv *Āsā*.

COMMENT

Niṭṭhā: ‘hope.’ PED calls *niṭṭhā* ‘aim.’ This would give ‘what is the source of the aim that a man has for the hereafter.’ Norman says ‘where do hope and fulfilment [of hope]... have their origin’ which likewise does not fit.

VERSE 865

[The Blessed One:]

‘Things are agreeable and wanted in the world on account of desire. Desire is also the source of the expectation and hope that a man has for the hereafter.’

*Chandānidānāni piyāni loke ye cā pi lobhā vicaranti loke
Āsā ca niṭṭhā ca itonidānā ye samparāyāya narassa honti*

COMMENT

Chanda: ‘desire.’ See IGPT sv *Chanda*.

VERSE 866

[Image psychically created by the Blessed One:]

‘What is the source of desire in the world? And from where do dogmatic opinions come from, anger, lies, uncertainty [about the excellence of the teaching], and other such things spoken of by the Ascetic?’

*Chando nu lokasmiṃ kutonidāno vinicchayā cā pi kutopahūtā
Kodho mosavajjañca kathaṅkathā ca ye vāpi dhammā samaṇena vuttā*

COMMENT

Vinicchayā, ‘dogmatic opinions.’ See IGPT sv *Vinicchaya*.

COMMENT

Kathaṅkathā, ‘uncertainty [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

VERSE 867-868

[The Blessed One:]

‘Desire arises in the world dependent on what they call “pleasing” and “displeasing.” Anger, lies, uncertainty [about the excellence of the teaching], and other such things also arise when this duality exists. A person develops dogmatic opinions from seeing the cessation and continuance of bodily forms in the world. One who is uncertain [about the excellence of the teaching] should train in the path of knowledge [of things according to reality], [for these] things have been spoken of by the Ascetic having [likewise] known them [according to reality].’

*Sātaṃ asātanti yamāhu loke tamupanissāya pahoti chando
Rūpesu disvā vibhavaṃ bhavañca vinicchayaṃ kubbati jantu loke
Kodho mosavajjañca kathaṅkathā ca etepi dhammā dvayameva sante
Kathaṅkathī ñāṇapathāya sikkhe ñatvā pavuttā samaṇena dhammā*

COMMENT

We join verses and translate in an order different from the Pāli.

COMMENT

Upanissāya: ‘dependent on.’ See IGPT sv *Nissaya*.

COMMENT

Kathaṅkathī: ‘uncertain [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

COMMENT

Vinicchayaṃ: ‘dogmatic opinions.’ See IGPT sv *Vinicchaya*.

COMMENT

Ñāṇa: ‘knowledge [of things according to reality].’ See IGPT sv *Ñāṇa*.

VERSE 869

[Image psychically created by the Blessed One:]

‘What is the source of the pleasing and displeasing? When what is not do they not arise? And the cessation and continuance [of bodily forms] which you mentioned, tell me, too: What is their source?’

Sātaṃ asātañca kutonidānā kismiṃ asante na bhavanti hete
Vibhavaṃ bhavañcāpi yametamatthaṃ etaṃ me pabrūhi yatonidānaṃ

COMMENT

Yametamatthaṃ: ‘which you mentioned.’ See comment on verse 838.

VERSE 870

[The Blessed One:]

‘Sensation is the source of the pleasing and displeasing. When there is no sensation, the pleasing and displeasing do not arise. Of the cessation and continuance of bodily forms, which I mentioned, I tell you that sensation is the source, too.’

Phassanidānaṃ sātaṃ asātaṃ phasse asante na bhavanti hete
Vibhavaṃ bhavañcāpi yametamatthaṃ etaṃ te pabrūmi itonidānaṃ.

COMMENT

Phassa: ‘sensation.’ See IGPT sv *Phassa*.

VERSE 871

[Image psychically created by the Blessed One:]

‘What is the source of sensation? And where do possessions arise from? When what is not, is there no possessiveness? When what vanishes, do sensations no longer affect one?’

*Phasso nu lokasmi kutonidāno pariggahā cā pi kutopahūtā
Kismiṃ asante na mamattamatthi kismiṃ vibhūte na phusanti phassā*

VERSE 872

[The Blessed One:]

‘Sensation arises dependent on immaterial-factors-and-bodily-form. Desire is the source of possessions. When desire is not, there is no possessiveness. When bodily form vanishes, sensations no longer affect one.’

*Nāmañca rūpañca paṭicca phasso icchānidānāni pariggahāni
Icchāyasantyā na mamattamatthi rūpe vibhūte na phusanti phassā*

COMMENT

Nāmañca rūpañca: ‘immaterial-factors-and-bodily-form.’ See IGPT sv *Nāmarūpa*.

VERSE 873

[Image psychically created by the Blessed One:]

‘For one attained to what state does bodily form vanish? Whether pleasant or painful, how does it vanish? Tell me this, how does it vanish? My objective is that we should know this.’

*Kathaṃ sametassa vibhoti rūpaṃ sukhaṃ dukkhaṃ vāpi kathaṃ vibhoti
Etaṃ me pabrūhi yathā vibhoti taṃ jāniyāmāti me mano ahu*

COMMENT

Sukhaṃ dukkhaṃ vāpi kathaṃ vibhoti: ‘Whether pleasant or painful, how does it vanish?’ In verse 874 the Buddha explains how bodily form vanishes, and in verse 875 the Questioner exclaims, ‘You have explained what we asked.’ Therefore the question in verse 873 only concerns bodily form. So *sukhaṃ dukkhaṃ vāpi* are adjectives not nouns, as Norman regards them, because he says ‘How does happiness or misery disappear also?’ The connective confirms this, because if they were

meant as nouns, we would have expected ‘and’ not ‘or.’ Although the VRI edition reads *dukkhañcāpi*, it notes the variant *dukkhaṃ vāpi*.

VERSE 874

[The Blessed One:]

‘He does not perceive mental images [of what is seen, heard, sensed, or cognised]. He does not perceive [what is seen, heard, sensed, or cognised] with deranged perception. He is not without perception. He does not perceive what has vanished. For one arrived at such a state, bodily form vanishes. Mental images are indeed the source of entrenched conception.’

Na saññasaññī na visaññasaññī no pi asaññī na vibhūtasaññī
Evaṃ sametassa vibhoti rūpaṃ saññānidānā hi papañcasaṅkhā

COMMENT

The *Ānanda Sutta* (A.4.427) says bodily form vanishes in the state of awareness of boundless space, the state of awareness of boundless consciousness, and the state of awareness of nonexistence. But in the present conversation, the Buddha is referring to a state of perception associated with arahantship. The same theme is the subject of Posāla’s question in verse 1113, which the Buddha links to arahantship in verse 1115. See comment on verse 1114.

COMMENT

Saññā: ‘mental image.’ See IGPT sv *Saññā*.

COMMENT

Na saññasaññī: ‘He does not perceive mental images [of what is seen, heard, sensed, or cognised].’ Norman parenthesises (‘He has no [ordinary] perception of perceptions’). Verse 802 says of the arahant:

- He does not conceive the slightest mental image regarding what is seen, heard, sensed, or cognised.

Tassīdha diṭṭhe vā sute mute vā pakappitā natthi aṇu pi saññā (Sn.v.802).

COMMENT

Na vibhūtasaññī: ‘perceive what has vanished.’ ‘What has vanished’ is the past:

- Such is bodily form, such its origination, such its vanishing etc
✽ *Iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo* (S.3.155).

COMMENT

Papañcasaṅkhā: ‘entrenched conception.’ See IGPT sv *Papañca*.

VERSE 875

[Image psychically created by the Blessed One:]

‘You have explained what we asked. We ask one more thing. Please tell me this. Do some wise people say that highest [purity is attained] at that point, and that purity of spirit is [therefore attained] here in this world? Or do they say it is [attained] somewhere other than this?’

*Yaṃ taṃ apucchimha akittayī no aññaṃ taṃ pucchāma tadiṅgha brūhi
Ettāvataggaṃ nu vadanti heke yakkhassa suddhiṃ idha paṇḍitāse
Udāhu aññaṃpi vadanti etto*

COMMENT

Ettāvataggaṃ: ‘highest [purity is attained] at that point.’ *Agga* is a synonym of *yakkhassa suddhiṃ*, ‘purity of spirit.’ *Ettāvata* means ‘at that point.’ See IGPT sv *Kittāvatā*.

VERSE 876

[The Blessed One:]

‘Some wise people say that highest [purity is attained] at that point, that purity of spirit is [therefore attained] here in this world. But some so-called pandits say [it is attained only] at the time [one becomes] without residue.

*Ettāvataggampi vadanti heke yakkhassa suddhiṃ idha paṇḍitāse
Tesaṃ paneke samayaṃ vadanti anupādisese kusalā vadānā*

COMMENT

Anupādisese: ‘[one becomes] without residue.’ The suttas distinguish two elements of *nibbāna*:

1) the Untroubled-with-residue

✽ *saupādisesā nibbānadhātu*

2) the Untroubled-without-residue.

✽ *anupādisesā nibbānadhātu*

The Untroubled-without-residue refers to the final passing of the arahant, who utterly abandons all modes of being (*pahaṃsu te sabbabhavāni tādino*, It.38-9). In verse 876 the Buddha is therefore saying that the arahant's purity is not higher when he passes away, and that highest purity is attained here in this world.

COMMENT

Kusalā vadānā: 'so-called pandits.' See note on verse 824.

VERSE 877

'The investigating sage knowing that these [so-called pandits] are attached, and knowing their states of attachment [according to reality], knowing this, liberated [from perceptually obscuring states], he does not dispute. The wise man is not involved with any state of individual existence.'

*Ete ca ñatvā upanissitā ti ñatvā muni nissaye so vīmaṃsi
Ñatvā vimutto na vivādameti bhavābhavāya na sameti dhīro ti.*

COMMENT

Upanissitā: 'attached.' See IGPT sv *Nissaya*.

COMMENT

Ñatvā: 'knowing [according to reality].' See IGPT sv *Ñatvā*.

COMMENT

Nissaye: 'states of attachment.' See IGPT sv *Nissaya*.

COMMENT

Vimutto: 'liberated [from perceptually obscuring states].' In other words, liberated from the *āsavas*. See IGPT sv *Vimutta*.

COMMENT

Bhavābhavāya: 'any state of individual existence.' See IGPT sv *Bhavābhava*.

12. Lesser Discourse on Battle Formations (Cūḷabyūha Sutta)

VERSE 878

[Image psychically created by the Blessed One on the occasion of the Great Assembly:]

‘Maintaining their own dogmatic views, contentious, different [so-called] pandits say: “Whoever knows this knows Perfect Truth. Whoever rejects it is not spiritually perfected.”

*Sakaṃ sakaṃ diṭṭhiṃ paribbasānā vigayha nānā kusalā vadanti
Yo evaṃ jānāti sa vedi dhammaṃ idaṃ paṭikkosamakevalī so*

COMMENT

[Image psychically created by the Blessed One]: see comment on verse 359.

COMMENT

Cūḷabyūhasutta: ‘Lesser Discourse on Battle Formations.’ Troops in battle formation is defined thus:

- Troops in battle formation means: Let the elephants be here, the horses here, the chariots here, the infantry here.

✽ *Senābyūhaṃ nāma ito hatthi hontu ito assā hontu ito rathā hontu ito patti hontu* (Vin.4.107).

COMMENT

Dhammaṃ: ‘Perfect Truth.’ *Dhammaṃ* is synonymous with *saccaṃ* in verse 882. On ‘Perfect,’ see comments to that verse.

COMMENT

Kevalī: ‘spiritually perfected.’ See IGPT sv *Kevalin*. In verse 891 it is linked to *suddhiṃ*, spiritual purity.

VERSE 879

‘Thus contentious they squabble: “My opponent is no pandit. He’s a fool.” Of all these so-called pandits, which of their assertions is true?’

*Evampi vigayha vivādayanti bālo paro akusalo ti cāhu
Sacco nu vādo katamo imesaṃ sabbeva hīme kusalā vadānā*

COMMENT

Kusalā vadānā: ‘so-called pandits.’ See note on verse 824.

VERSE 880

[The Blessed One:]

‘If by rejecting an opponent’s doctrine one becomes ‘a stupid fool’, ‘one of inferior wisdom,’ then all of them are fools of very inferior wisdom, all those who maintain their own dogmatic views.

*Parassa ce dhammamananujānaṃ bālomago hoti nihīnapañño
Sabbeva bālā sunihīnapaññā sabbevime diṭṭhiṃ paribbasānā*

COMMENT

Mago: stupid. *Mago* means animal for hunting, and stupid person (PED).

VERSE 881

‘But if each is really and truly cleansed by their own views, of purified wisdom, a pandit, intelligent, then none of them are of inferior wisdom, for all of them are accomplished in their own views.

*Sandiṭṭhiyā ceva na vīvadātā saṃsuddhapaññā kusalā mutimā
Na tesaṃ koci parihīnapañño diṭṭhī hi tesampi tathā samattā*

COMMENT

Eva na: ‘really and truly.’ *Na* is an emphatic particle (PED).

VERSE 882

‘I definitely do not say “This [my word] is Perfect Truth” as fools say to one another. They each make out that their own views are Perfect Truth, and therefore brand their opponents as fools.’

*Na vāhametaṃ tathīyan ti brūmi yamāhu bālā mithu aññamaññaṃ
Sakaṃsakaṃdiṭṭhimakaṃsu saccaṃ tasmā hi bālo ti paraṃ dahanti*

COMMENT

Etaṃ tathīyan ti: ‘This [my word] is Perfect Truth.’ *Tathīyaṃ* is considered an adjective by PED, and translated as such by Norman. Although it is an adjective in verse 883, if considered an adjective here, too, it would

involve the Buddha saying ‘I definitely do not say ‘This [my word] is true.’ Rather perplexing, given that he also said:

- From the day of his unsurpassed enlightenment till the day of his passing away to the Untroubled-without-residue, whatever the Perfect One has said, spoken, and explained in that interval is completely right, not mistaken.

✽ *Yañca bhikkhave rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati yaṃ etasmiṃ antare bhāsatī lapati niddisati sabbaṃ taṃ tatheva hoti. No aññathā* (It.121-2; A.2.24).

Tathiyaṃ in verse 882 is a synonym of *saccaṃ* in the next line, which is clearly a noun in verse 884.

- Truth is single. There is no second Truth

✽ *Ekañhi saccaṃ na dutīyamatthi* (Sn.v.884).

Therefore we regard *tathiyaṃ* in verse 882 as a noun. The verse should be compared to verse 794 which says:

- They neither conceive [views], nor [at all] esteem them. They do not proclaim ‘This [my word] is Highest Purity.’

✽ *Na kappayanti na purekkharonti accantasuddhī ti na te vadanti* (Sn.v.794).

In our verse the Buddha says:

I definitely do not say “This [my word] is Perfect Truth”

✽ *Na vāhametaṃ tathiyaṃ ti brūmi*

Highest Purity (*accantasuddhī*) supports *tathiyaṃ* being rendered ‘Perfect Truth,’ and it also therefore supports *saccaṃ* being occasionally rendered in the same terms i.e. ‘Perfect Truth.’ This is further discussed in the next note.

COMMENT

Sakaṃsakaṃdiṭṭhimakaṃsu saccaṃ: ‘They each make out that their own views are Perfect Truth.’ The following quotes, through word association, show that fools think their own views are not just ‘true,’ not just ‘Truth,’ but ‘Perfect Truth.’ For them, an acceptance of their views implies inward perfection and purity. Rejecting their views implies the opposite.

1) ‘Maintaining their own dogmatic views, contentious, different [so-called] pandits say: “Whoever knows this knows Perfect Truth. Whoever rejects it is not spiritually perfected.”’

✽ *Sakaṃ sakaṃ diṭṭhiṃ paribbasānā vigayha nānā kusalā vadanti
Yo evaṃ jānāti sa vedi dhammaṃ idaṃ paṭikkosamakevalī so* (Sn.v.978).

2) ‘Here alone is purity,’ [the so-called pandits] say; and say that in others’ doctrines no purity is found. Whatever they are attached to, that [for them] is “the Exquisite,” so-called. They are each committed to their own separate Perfect Truths.

*Idheva suddhi iti vādayanti nāññesu dhammesu visuddhimāhu
Yaṃ nissitā tattha subhaṃ vadānā paccekasaccesu puthū nivīṭṭhā*
(Sn.v.824).

3) In his own overestimated opinion of himself he is fully accomplished. Drunk with conceit, he thinks himself perfected. In his mind he independently consecrates himself. His views, likewise, he regards as perfect.

✽ *Atisāradiṭṭhiyāva so samatto mānena matto paripuṇṇamānī
Sayameva sāmaṃ manasābhisitto diṭṭhī hi sā tassa tathā samattā*
(Sn.v.889).

4) They each call their own doctrines perfect, while others’ doctrines they call inferior. Thus contentious they squabble, each saying his own opinion is Perfect Truth.

✽ *Sakaṃ hi dhammaṃ paripuṇṇamāhu aññassa dhammaṃ pana
hīnamāhu
Evampi vigayha vivādayanti sakaṃ sakaṃ sammutimāhu saccaṃ*
(Sn.v.904).

5) Just as they honour their own doctrines, so they praise their own paths. If all their assertions were true, purity would, of course, be individually theirs.

✽ *Saddhammapūjāpi nesaṃ tatheva yathā pasaṃsanti sakāyanāni
Sabbeva vādā tathiyā bhavyeyyaṃ suddhi hi nesaṃ paccattameva*
(Sn.v.906).

VERSE 883

[Image psychically created by the Blessed One:]

‘What some say is “true,” “real,” others say is “hollow,” “false.” Thus contentious they squabble. Why don’t ascetics say one and the same thing?’

*Yamāhu saccaṃ tathīyan ti eke tamāhu aññe tucchaṃ musā ti
Evampi vigayha vivādayanti kasmā na ekaṃ samaṇā vadanti*

VERSE 884

[The Blessed One:]

‘Truth is single. There is no second Truth about which mankind should contend. Ascetics proclaim their own various Perfect Truths, therefore they don’t say one and the same thing.’

*Ekañhi saccaṃ na dutīyamatthi yasmiṃ pajā no vivade pajānaṃ
Nānā te saccāni sayam thunanti tasmā na ekaṃ samaṇā vadanti*

COMMENT

Ekañhi saccaṃ: ‘Truth is single.’ Here *saccaṃ* likely means *nibbāna*, as both words are defined equally:

- The destruction of attachment, hatred, and undiscernment of reality. This is called Truth... This is called the Untroubled.

✽ *yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati bhikkhave saccaṃ... idaṃ vuccati bhikkhave nibbānaṃ* (S.4.369).

VERSE 885

[Image psychically created by the Blessed One:]

‘But why do they proclaim various Perfect Truths, these argumentative so-called pandits? Are Perfect Truths many and various, or are these pandits merely speculating?’

*Kasmā nu saccāni vadanti nānā pavādiyāse kusalā vadānā
Saccāni sutāni bahūni nānā udāhu te takkamanussaranti*

VERSE 886

[The Blessed One:]

‘Apart from the mere notion of it there are not many and various Perfect

Truths in the world. But by resorting to sophistry the so-called pandits say that, with respect to views, there are two principles: Perfect Truth and Falsehood.

*Na heva saccāni bahūni nānā aññatra saññāya niccāni loke
Takkañca diṭṭhīsu pakappayitvā saccaṃ musā ti dvayadhammāhu*

VERSE 887

‘Based on what is seen, heard, sensed, [or cognised], or on precepts and practices, a person views others with contempt. Steadfast in his dogmatic opinion and pleased [with himself] he says, “My opponent is no pandit. He’s a fool.”

*Diṭṭhe sute sīlavate mute vā ete ca nissāya vimānadassī
Vinicchaye thatvā pahassamāno bālo paro akusalo ti cāha*

COMMENT

Diṭṭhe sute... mute: ‘seen, heard, sensed, [or cognised].’ See comment on verse 778.

VERSE 888

‘On whatever basis he brands his opponent a fool is the same on which he regards himself a pandit. Rating himself a pandit, he despises anyone who makes the same claim.

*Yeneva bālo ti paraṃ dahati tenātumānaṃ kusalo ti cāha
Sayamattanā so kusalo vadāno aññaṃ vimāneti tadeva pāva*

VERSE 889

‘In his own overestimated opinion of himself he is fully accomplished. Drunk with conceit, he thinks himself perfected. In his mind he independently consecrates himself. His views, likewise, he regards as perfect.

*Atisāradiṭṭhiyāva so samatto mānena matto paripuṇṇamānī
Sayameva sāmaṃ manasābhisitto diṭṭhī hi sā tassa tathā samattā*

VERSE 890

‘If one were inferior by the word of someone else, that ‘someone else’ would, by the same argument, be of inferior wisdom, too. But if, by one’s own reckoning, one were knowledgeable and wise, then none among ascetics would be a fool.

*Parassa ce hi vacasā nihīno tumo saha hoti nihīnapañño
Atha ce sayam vedagū hoti dhīro na koci bālo samaṇesu atthi*

COMMENT

Saha: ‘by the same argument... too.’ *Saha* means ‘in conjunction with, together, accompanied by; immediately after’ (PED).

COMMENT

Vedagū: ‘knowledgeable.’ See IGPT sv *Veda*.

VERSE 891

“Those who assert a doctrine different from this have strayed from spiritual purity. They are not spiritually perfected.” Non-Buddhist ascetics each say this because they are passionately attached to their own dogmatic views.

*Aññaṃ ito yābhivadanti dhammaṃ aparaddhā suddhimakevalī te
Evampi titthiyā puthuso vadanti sandiṭṭhirāgena hi tebhirattā*

VERSE 892

“Here alone is purity,” they say; and say that in others’ doctrines no purity is found. Thus are non-Buddhist ascetics established at odds with each other, and are firmly committed to their own so-called paths.

*Idheva suddhi iti vādayanti nāññesu dhammesu visuddhimāhu
Evampi titthiyā puthuso nivīṭṭhā sakāyane tattha daḷhaṃ vadānā*

VERSE 893

‘For one firmly committed to his own so-called path, what person could he brand as a fool in regards to it? If he said another was a fool with an impure doctrine he would be simply inviting trouble on himself.

*Sakāyane vāpi daḷhaṃ vadāno kamettha bālo ti paraṃ daheyya
Sayameva so medhagamāvaheyya paraṃ vadaṃ
bālamasuddhidhammaṃ*

VERSE 894

‘Steadfast in his dogmatic opinion, measuring others by his own criteria, he enters ever more disputes in the world. But the person who has abandoned all dogmatic opinions creates no more trouble in the world.’

*Vinicchaye thatvā sayam pamāya uddham sa lokasmiṃ vivādameti
Hitvāna sabbāni vinicchayāni na medhagaṃ kubbatī jantu loke ti*

13. Greater Discourse on Battle Formations (Mahābyūha Sutta)

VERSE 895

[Image psychically created by the Blessed One on the occasion of the Great Assembly:]

‘For those who dispute, maintaining a dogmatic view, saying “This alone is true,” is criticism all that they bring upon themselves? Do they not also receive praise?’

*Ye kecime diṭṭhiṃ paribbasānā idameva saccaṃ ti vivādayanti
Sabbeva te nindamanvānāyanti atho paṇḍitā labhanti tattha*

COMMENT

[Image psychically created by the Blessed One]: see comment on verse 359.

VERSE 896

[The Blessed One:]

‘What praise they receive is trifling, not enough to bring them consolation. Disputes have but two fruits, I declare [i.e. jubilation and dejection]. Seeing this, you should not dispute. Recognise that safety is a state that is without dispute.’

*Appaṃ hi etaṃ na alaṃ samāya duve vivādassa phalāni brūmi
Etampi disvā na vivādayetha khemābhipassaṃ avivādabhūmiṃ*

COMMENT

Duve vivādassa phalāni brūmi: ‘Disputes have but two fruits, I declare [i.e. jubilation and dejection].’ Because verse 828 says:

- These disputes have arisen among ascetics. In them are jubilation and dejection.

✽ *Ete vivādā samañesu jātā etesu ugghāti nighāti hoti* (Sn.v.828).

VERSE 897

‘The wise man does not involve himself with whatever opinions are commonplace. Why would one who is free of attachment become involved? He takes no delight in what is seen, heard, [sensed, or cognised].’

*Yā kācimā sammutiyo puthujjā sabbāva etā na upeti vidvā
Anupayo so upayaṃ kimeyya diṭṭhe sute khantimakubbamāno*

COMMENT

Diṭṭhe sute: ‘seen, heard, [sensed, or cognised].’ See comment on verse 778.

COMMENT

Khantimakubbamāno: ‘he takes no delight in.’ DOP says *khanti* means ‘predilection.’ Norman says ‘preference.’ We say ‘takes no delight in’ on the basis of our explanation of verse 944.

COMMENT

Na upeti... anupayo... upayaṃ: does not involve himself... free of attachment... become involved. See IGPT sv *Upeti*.

VERSE 898

‘Those who consider virtue to be the supreme practice say that spiritual purity is on account of self-restraint. Having undertaken [some] practice, they dedicate themselves to it. They think, “Let us train ourselves in just this, for then there would be spiritual purity.” Thus these so-called pandits are led on to renewed states of individual existence.’

Sīluttamā saṃyamenāhu suddhiṃ vataṃ samādāya upaṭṭhitāse

Idheva sikkhema athassa suddhiṃ bhavūpanītā kusalā vadānā

VERSE 899

‘But if one slides from one’s observances and practices one is agitated having failed in conduct. One hungers and longs for purity like a wretched caravan leader living far away, for his home.

*Sace cuto sīlavatato hoti pavedhati kamma virādhayitvā
Pajappati patthayati ca suddhiṃ satthāva hīno pavasaṃ gharamhā*

VERSE 900

‘But one who abandons [adherence to] observances and practices, and all karmically consequential conduct whether blameworthy or blameless, longing for neither purity nor impurity, he would live the religious life abstaining [from karmically consequential deeds], peaceful, free of grasping.

*Sīlabbatam vāpi pahāya sabbam kammañca sāvajjanavajjametaṃ
Suddhiṃ asuddhin ti apatthayāno virato care santimanuggahāya*

COMMENT

Sīlabbatam: ‘[adherence to] observances and practices.’ *Sīlabbatam* stands for *sīlabbataparāmāso*, an abbreviation that occurs also in verses 231 and 1082. After all, even arahants have observances and practices:

- He who is perfect in [noble] observances and practices, resolutely applied [to the practice], and inwardly collected, with a mind that is mastered, concentrated, and well-collected...

✿ *Yo sīlabbatasampanno pahitatto samāhito
Cittam yassa vasībhūtaṃ ekaggaṃ susamāhitaṃ* (A.1.168).

COMMENT

Sabbam kammañca: ‘all karmically consequential conduct.’ See IGPT sv *Kamma*.

COMMENT

Care: ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Virato: ‘abstaining [from karmically consequential deeds].’ *Virato* has no object, but because the verse concerns *kamma* we parenthesise accordingly. The same problem occurs at verse 953 where it is linked to *viyārambhā*, and we resolve it in a similar way:

- ‘Abstaining from [karmically consequential] endeavours’
✳ *virato so viyārambhā* (Sn.v.953).

For further notes, see comments on verse 953.

COMMENT

Santimanuggahāya: ‘peaceful, free of grasping.’ We take *santimanuggahāya* as synonymous with *anuggahāya santo* of verse 839.

VERSE 901

‘Dependent on ascetic practices and self-mortification, or on what is seen, heard, sensed, [or cognised], with raised voices they wail for spiritual purity, not free of craving for various states of individual existence.

Tapūpanissāya jigucchitaṃ vā atha vāpi diṭṭhaṃ vā suttaṃ mutaṃ vā Uddhamasārā suddhimanutthunanti avītataṇhāse bhavābhavesu.

COMMENT

Diṭṭhaṃ vā suttaṃ mutaṃ vā: ‘seen, heard, sensed, [or cognised].’ See comment on verse 778.

COMMENT

Bhavābhavesu: ‘various states of individual existence.’ See IGPT sv *Bhavābhava*.

VERSE 902

‘One who longs indeed has objects of longing, and [thus] with regards to his own conceived views [about existence] there is anxiety. But one in this world for whom there is no further passing away and being reborn, why would he be anxious? For what would he crave?’

Patthayamānassa hi jappitāni pavedhitaṃ cā pi pakappitesu Cutūpapāto idha yassa natthi sa kena vedheyya kuhimva jappe

VERSE 903

[Image psychically created by the Blessed One:]

‘The doctrine that some call ‘the highest,’ others call ‘the lowest’. Of all these so-called pandits, which of their assertions is true?

*Yamāhu dhammaṃ paraman ti eke tameva hīnan ti panāhu aññe
Sacco nu vādo katamo imesaṃ sabbeva hīme kusalā vadānā*

VERSE 904

‘They each call their own doctrines perfect, while others’ doctrines they call inferior. Thus contentious they squabble, each saying his own opinion is Perfect Truth.’

*Sakaṃ hi dhammaṃ paripuṇṇamāhu aññassa dhammaṃ pana
hīnamāhu
Evampi vigayha vivādayanti sakaṃ sakaṃ sammutimāhu saccaṃ*

VERSE 905

[The Blessed One:]

‘If a doctrine were inferior because an opponent disparaged it, then none of the doctrines could be [considered] distinguished, for everyone vilifies the others’ doctrines, whilst resolutely proclaiming his own.

*Parassa ce vambhayitena hīno na koci dhammesu visesī assa
Puthū hi aññassa vadanti dhammaṃ nihīnato samhi daḷhaṃ vadānā*

VERSE 906

‘Just as they honour their own doctrines, so they praise their own paths. If all their assertions were true, purity would, of course, be individually theirs.

*Saddhammapūjāpi nesaṃ tatheva yathā pasaṃsanti sakāyanāni
Sabbeva vādā tathiyā bhavēyyuṃ suddhi hi nesaṃ paccattameva*

VERSE 907

‘In regards to dogmatic religious views, the Brahman has no [attachment] that could be inferred [to exist in him] by others. Therefore he has gone beyond disputes. He does not regard the [mere] knowledge of a doctrine as [in any way] excellent.

*Na brāhmaṇassa paraneyyamatthi dhammesu niccheyya samuggahītaṃ
Tasmā vivādāni upātivatto na hi seṭṭhato passati dhammamaññaṃ*

COMMENT

Dhammesu niccheyya samuggahītaṃ: see comment on verse 785.

COMMENT

Na...atthi: no [attachment].’ The phrase means ‘he has not [something],’ and I take ‘something’ to mean attachment because the phrase *dhammesu niccheyya samuggahītaṃ* which occurs in this passage is linked to *nivesanā* (attachments) in verse 801: ‘no attachment to dogmatic religious views.’

- One with no aspiration for any state of individual existence in either world, this world or the world beyond, has no attachment to dogmatic religious views.

✽ *Yassūbhayante paṇidhīdha natthi bhavābhavāya idha vā huraṃ vā
Nivesanā tassa na santi keci dhammesu niccheyya samuggahītaṃ
(Sn.v.801).*

VERSE 908

‘Some believe that spiritual purity is on account of one’s view. They say “I know and see [the nature of reality]. This is incontrovertible.” But even if one has understood [something], what use is it [to oneself]? Having gone astray in their reasoning, they speak of [the attainment of] spiritual purity by means of further [attachment].

*Jānāmi passāmi tatheva etaṃ diṭṭhiyā eke paccenti suddhiṃ
Addakkhi ce kiṃ hi tumassa tena atisitvā aññaena vadanti suddhiṃ*

COMMENT

Jānāmi passāmi, ‘I know and see [the nature of reality].’ See IGPT sv *Passati*.

COMMENT

Tatheva etaṃ: ‘This is incontrovertible.’ See IGPT sv *Tatheva*.

COMMENT

Paccenti: ‘believe.’ See IGPT sv *Pacceti*. Also see comment on verse 788.

COMMENT

Atisitvā: ‘gone astray in their reasoning.’ *Accasari* means ‘go astray,’ agrees PED. The ‘reasoning’ is explained in verse 789.

COMMENT

Aññena: ‘by means of further [attachment].’ See comments on verses 789 and 813.

VERSE 909

‘In seeing, man sees only immaterial-factors-and-bodily-form. Having seen, he will know only that much. Whether he sees much or little, the wise do not say that spiritual purity is [attained] by that means.

*Passaṃ naro dakkhati nāmarūpaṃ disvāna vā ñassati tānimeva
Kāmaṃ bahuṃ passatu appakaṃ vā na hi tena suddhiṃ kusalā vadanti*

COMMENT

Nāmarūpaṃ: ‘immaterial-factors-and-bodily-form.’ See IGPT sv *Nāmarūpa*.

VERSE 910

‘The dogmatist is not easily disciplined. He [much] esteems the dogmatic view he has conceived. Whatever he is attached to, that [for him] is “the Exquisite,” so-called. He calls it Purity. It is there that he sees Perfect Truth.

*Nivissavādī na hi subbināyo pakappitaṃ diṭṭhiṃ purekkharāno
Yaṃ nissito tattha subhaṃ vadāno suddhiṃvado tattha tathaddasa so*

COMMENT

Subbināyo: ‘not easily disciplined.’ Norman says this is probably related to an earlier *suvvinnāyo*, and translates it ‘not easy to discipline.’

COMMENT

Purekkharāno: ‘he [much] esteems.’ See IGPT sv *Purakkhata*.

COMMENT

Subhaṃ: the Exquisite. See IGPT sv *Subha*.

VERSE 911

‘The Brahman is beyond the limits of conception and egocentric conception. He does not follow dogmatic views. He is not bound even to knowledge. Knowing commonplace opinions [according to reality], he remains indifferent to them, thinking, “Let other people adopt them [if they wish].”

*Na brāhmaṇo kappamupeti saṅkhā na diṭṭhisārī napi ñāṇabandhu
Ñatvā ca so sammutiyo puthujjā upekkhatī uggahaṇanti maññe*

COMMENT

Na kappamupeti saṅkhā: ‘beyond the limits of conception and egocentric conception.’ We translate in accordance with the following words and phrases from IGPT:

1) *na upeti saṅkham*: is beyond the limits of conception. See IGPT sv *Upeti* and *Saṅkhā*.

2) *kappam n’eti*: not caught up in egocentric conception. See IGPT sv *Kappam n’eti*.

COMMENT

Ñatvā: ‘knowing [according to reality].’ See IGPT sv *Ñatvā*.

VERSE 912

‘Having freed himself of spiritual shackles, the sage does not take sides when disputes arise here in the world. Amongst those not at peace, he is at peace. He remains serene, not grasping [views], thinking, “Let other people adopt them [if they wish].”

*Vissajja ganthāni munīdha loke vivādaḍaṭesu na vaggasārī
Santo asantesu upekkhako so anuggaho uggahaṇanti maññe*

COMMENT

Ganthā: ‘spiritual shackles.’ See note on verse 347.

COMMENT

Anuggaho: ‘not grasping [views].’ We parenthesise following verse 837, where *anuggahāya* is related to *diṭṭhīsu*.

COMMENT

Upekkhako: ‘he remains serene.’ See IGPT sv *Upekkhā*.

VERSE 913

‘Having abandoned old perceptually obscuring states, he develops no new ones. He is not governed by desire. He is not a dogmatist. He is free of dogmatic views. He is wise. He does not cleave to the world [of phenomena]. He does not criticise himself.

Pubbāsave hitvā nave akubbaṃ na chandagū no pi nivissavādī
Sa vippamutto diṭṭhigatehi dhīro na limpati loka anattagarahī

COMMENT

Āsave: ‘perceptually obscuring states.’ See IGPT sv *Āsava*.

COMMENT

Diṭṭhigatehi: ‘dogmatic views.’ See IGPT sv *Diṭṭhi*.

COMMENT

Loka: ‘the world [of phenomena].’ See IGPT sv *Loka*. And see comment on verse 1053.

VERSE 914

‘He is peaceful amidst all things, whether seen, heard, sensed, [or cognised]. His burden [of the five grasped aggregates] is laid down. The sage is freed [from individual existence]. He is not caught up in egocentric conception. He is not restrained [from the pursuit of sensuous pleasures through fear]. He does not desire [sensuous pleasures].’

Sa sabbadhammesu visenibhūto yaṃ kiñci diṭṭhaṃ vā suttaṃ mutaṃ vā
Sa pannabhāro muni vippamutto na kappiyo nūparato na patthiyo ti

COMMENT

Diṭṭhaṃ vā suttaṃ mutaṃ vā: ‘seen, heard, sensed, [or cognised].’ See comment on verse 778.

COMMENT

Pannabhāro: ‘burden [of the five grasped aggregates] is laid down.’

- And what is the burden? The five grasped aggregates, one should reply
✽ *Katamo ca bhikkhave bhāro pañcupādānakkhandhātissa vacanīyaṃ* (S.3.26).

COMMENT

Vippamutto: ‘freed [from individual existence].’ See IGPT sv *Mutta*.

COMMENT

Na kappiyo: ‘He is not caught up in egocentric conception.’ See IGPT sv *Kappaṃ n’eti*.

COMMENT

Nūparato na patthiyo ti: ‘He is not restrained [from the pursuit of sensuous pleasures through fear]. He does not desire [sensuous pleasures].’ We take the *nūparato* of Sn.v.914 (‘he is not restrained’) as equivalent to *na bhayūparato* (‘he is restrained [from the pursuit of sensuous pleasures] not by fear’) of the *Vīmaṃsaka Sutta* (M.1.319, see quote below), a passage which suggests that the sage is indeed restrained, but not through fear. Likewise we take the object of *na patthiyo* of Sn.v.914 (‘he does not desire’) to be same as the object of *na sevati* (‘he does not pursue’) in the same passage, namely *kāme*. The passage is this:

- This Venerable is restrained [from the pursuit of sensuous pleasures] not by fear, not restrained by fear, and he does not pursue sensuous pleasures because he is free of attachment to sensuous pleasure through the destruction of attachment.

✽ *abhayūparato ayamāyasmā nāyamāyasmā bhayūparato vītarāgattā kāme na sevati khayā rāgassā ti* (M.1.319).

14. The Quick Discourse (Tuvaṭṭaka Sutta)

VERSE 915

[Image psychically created by the Blessed One on the occasion of the Great Assembly:]

‘I ask the enlightened kinsman of the Sun clan, the great Seer, about seclusion [from sensuous pleasures and spiritually unwholesome factors] and about the Peaceful State. Seeing in what way is a bhikkhu freed from passion, grasping nothing in the world?’

*Pucchāmi taṃ ādiccabandhu vivekaṃ santipadañca mahesi
Kathaṃ disvā nibbāti bhikkhu anupādiyāno lokasmiṃ kiñci*

COMMENT

[Image psychically created by the Blessed One]: see comment on verse 359.

COMMENT

Ādiccabandhu: ‘the enlightened kinsman of the Sun clan.’ See IGPT sv *Ādiccabandhu*.

COMMENT

Vivekaṃ: ‘seclusion [from sensuous pleasures and spiritually unwholesome factors].’ The parenthesis corresponds to *vivicceva kāmehi vivicca akusalehi dhammehi*. See IGPT sv *Viveka*.

COMMENT

Nibbāti: ‘freed from passion.’ The same verb occurs in verse 235:

- The wise are free of fieriness, just like this [extinguished] lamp
✽ *Nibbanti dhīrā yathāyampadīpo* (Sn.v.235).

VERSE 916

[The Blessed One:]

‘A wise person should completely destroy the origin of entrenched conception, the notion “I am.” Ever mindful, he should train himself to eliminate whatever craving that lies within.

*Mūlaṃ papañcasaṅkhāya mantā asmī ti sabbamuparundhe
Yā kāci taṇhā ajjhataṃ tāsaṃ vinayā sadā sato sikkhe*

COMMENT

Papañcasāṅkhāya: ‘entrenched conception.’ See IGPT sv *Papañca* and *Sāṅkhā*.

VERSE 917

‘Whatever teaching he fully understands, either concerning what is internal or external, he should not become dogmatic about it, for this is not called ‘inward peace’ by the wise.

*Yaṃ kiñci dhammamabhijāññā ajjhataṃ atha vāpi bahiddhā
Na tena thāmaṃ kubbetha na hi sā nibbuti sataṃ vuttā*

COMMENT

Yaṃ kiñci dhammamabhijāññā: ‘whatever teaching he fully understands.’
For example:

- When a bhikkhu has heard that all things are unsuited to stubborn attachment he fully understands the whole teaching.

✽ *evañcetaṃ bhikkhu bhikkhuno sutaṃ hoti sabbe dhammā nālaṃ
abhinivesāyāti so sabbaṃ dhammaṃ abhijānāti* (S.4.50).

COMMENT

Ajjhattaṃ atha vāpi bahiddhā: ‘either concerning what is internal or external.’ This could mean ‘concerning himself or another’:

- As he abides contemplating the nature of the body internally he becomes perfectly inwardly collected and perfectly serene. Being thus perfectly inwardly collected and perfectly serene he arouses knowledge and vision externally of others’ bodies [according to reality].

✽ *Ajjhattaṃ kāye kāyānupassī viharanto tattha sammāsamādhīyati
sammāvippasīdati. So tattha sammā samāhito sammāvippasanno
bahiddhā parakāye ñāṇadassanaṃ abhinibbatteti* (D.2.216).

COMMENT

Thāmaṃ: ‘dogmatic.’ *Thāma* occurs in the scriptures as an adverb in the following way:

- Dogmatically grasping (*thāmasā parāmassa*) and stubbornly adhering to that same odious dogmatic view.

✽ *tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmassa abhinivissa*
(M.1.257).

COMMENT

Nibbuti: 'inward peace.' See IGPT sv *Nibbāna*.

VERSE 918

'Nor should he think himself better, inferior, or even equal on account of it. In being affected by a variety of experiences, he should not abide mentally conceiving himself.

*Seyyo na tena maññeyya nīceyyo atha vāpi sarikkho
Phuṭṭho anekarūpehi nātumānaṃ vikappayaṃ tiṭṭhe*

COMMENT

Nātumānaṃ vikappayaṃ tiṭṭhe: 'he should not abide mentally conceiving himself.' For comparison, consider *vikappaye* in the following phrase:

- What wise man here would seek to measure one who is immeasurable by mentally conceiving him?

✿ *appameyyaṃ paminanto ko'dha vidvā vikappaye* (S.1.148).

The word has a different sense in verse 802:

- How could anyone in the world have doubts about him?

✿ *kenidha lokasmiṃ vikappayeyya* (Sn.v.802).

Both meanings are acknowledged in PED, 'thinking over' (*vi+kappa*) and 'doubtfulness.' Norman says 'He would not stay forming mental images about himself.'

VERSE 919

'A bhikkhu should find peace within. He should not seek it from some external basis of attachment. For one who is inwardly at peace, having clung to nothing, how could he relinquish anything?

*Ajjhattamevupasame na aññato bhikkhu santimeseyya
Ajjhattaṃ upasantassa natthi attā kuto nirattā vā*

COMMENT

Aññato: 'some external basis of attachment.' In verse 790 we translated *aññato* as 'additional state of attachment.' But here it is in contrast to *ajjhatta*.

VERSE 920

‘In the depths of the ocean no wave swells up. It is stable. Likewise is the inward stability of one who is imperturbable. He would have no swelling of conceit about anything.’

*Majjhe yathā samuddassa ūmi no jāyati ṭhito hoti
Evaṃ ṭhito anejassa ussaḍaṃ bhikkhu na kareyya kuhiñci*

COMMENT

Ussaḍaṃ: ‘swelling of conceit.’ See comment on verse 855.

VERSE 921

[Image psychically created by the Blessed One:]

‘The seer, the eyewitness [of the nature of reality], has explained the teaching which eliminates adversities. Now, venerable sir, speak about the path of practice, about the rules of discipline, and also about inward collectedness.’

*Akittayī vivaṭacakkhu sakkhidhammaṃ parissayavinayaṃ
Paṭipadaṃ vadehi bhaddante pātimokkhaṃ atha vāpi samādhim*

COMMENT

Sakkhi: ‘the eyewitness [of the nature of reality].’ Because in verse 934 *sakkhi* is linked to *dhamma*:

- He realised the nature of reality (*dhamma*) as an eyewitness, not through hearsay.

✽ *sakkhidhammamanītihamadassī* (Sn.v.934).

VERSE 922

[The Blessed One:]

‘A person should not have greedy eyes. He should block his ears to ordinary chatter. He should not be greedy for flavours. He should not cherish anything in the world.’

*Cakkhūhi neva lolassa gāmakathāya āvaraye sotaṃ
Rase ca nānugijjheyya na ca mamāyetha kiñci lokasmiṃ*

VERSE 923

‘In whatever way he is affected by sensation, he should not lament anything. He should not long for individual existence. He should not tremble amidst dangers.

*Phassena yadā phuṭṭhassa paridevaṃ bhikkhu na kareyya kuhiñci
Bhavañca nābhijappeyya bheravesu ca na sampavedheyya*

VERSE 924

‘He should not hoard what is given to him, whether it is food or drinks, snacks or clothing; nor should he be worried if he gets nothing.

*Annānamatho pānānaṃ khādanīyānaṃ athopi vatthānaṃ
Laddhā na sannidhiṃ kayirā na ca parittase tāni alabhamāno*

VERSE 925

‘He should be meditative, not wandering about. He should desist from fretting. He should not be negligently applied [to the practice]. He should live in abodes that are quiet.

*Jhāyī na pādalolassa virame kukkuccā napamajjeyya
Athāsanesu sayanesu appasaddesu bhikkhu vihareyya*

COMMENT

Napamajjeyya: ‘should not be negligently applied [to the practice].’ See IGPT sv *Appamatta*.

VERSE 926

‘He should not sleep too much. He should be devoted to wakefulness, and be vigorously applied [to the practice]. He should abandon laziness, deceit, merriment, playfulness, sexuality, and anything associated with it.

*Niddaṃ na bahulīkareyya jāgariyaṃ bhajeyya ātāpī
Tandiṃ māyaṃ hassaṃ khiḍḍaṃ methunaṃ vippajahe savibhūsaṃ*

COMMENT

Ātāpī: ‘be vigorously applied [to the practice].’ See IGPT sv *Ātāpin*.

VERSE 927

‘A disciple of mine should not practise sorcery, nor [the divination of] dreams, nor [the divination of] physical characteristics [of gems, garments, staffs etc], nor astrology, nor [the divination of] animal cries, nor treat infertility, nor practise medicine [amongst laypeople].

*Āthabbaṇaṃ supinaṃ lakkhaṇaṃ no vidahe athopi nakkhattaṃ
Virutañca gabbhakaraṇaṃ tikicchaṃ māmaṃ na seveyya*

COMMENT

Lakkhaṇaṃ: ‘physical characteristics [of gems, garments, staffs etc].’
These are three of the examples listed at D.1.3: *maṇilakkhaṇaṃ
vatthalakkhaṇaṃ daṇḍalakkhaṇaṃ*.

COMMENT

Tikicchaṃ... na seveyya: ‘nor practice medicine [amongst laypeople].’
The prohibition applies only to laypeople, where it is a means of livelihood. See the following quotes:

1) Bhikkhus, you have no mother or father to look after you. If you do not look after one another, then who on earth will look after you? He who would look after me should look after the sick.

✽ *Natthi vo bhikkhave mātā natthi pitā ye vo upaṭṭhaheyyuṃ. Tumhe ce bhikkhave aññamaññaṃ na upaṭṭhahissatha atha ko carahi upaṭṭhahissati. Yo bhikkhave maṃ upaṭṭhaheyya so gilānaṃ upaṭṭhaheyya* (Vin.1.302).

2) The first quality of a bhikkhu who is competent to tend the sick is that he is capable of providing medicine.

✽ *Pañcahi bhikkhave aṅgehi samannāgato gilānupaṭṭhāko alaṃ gilānaṃ upaṭṭhātum paṭibalo hoti bhesajjaṃ saṃvidhātum* (Vin.1.303).

3) And whereas some ascetics and Brahmanists, living off food given in faith maintain themselves by such base arts and wrong means of livelihood as... practising surgery, practising as a children's doctor, administering medicines, and treatments to cure their after-effects, the ascetic Gotama refrains from these kinds of base arts and wrong means of livelihood.

✽ *yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni*

bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kappenti seyyathīdam... sallakattiyam dāraṭatikicchā mūlabhesajjānam anuppadānam osadhīnam paṭimokkho. Iti vā itievarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo ti (D.1.11).

VERSE 928

‘A bhikkhu should not tremble at criticism, nor be swelled-headed when praised. He should drive out greed, stinginess, anger, and malicious speech.

Nindāya nappavedheyya na uṇṇameyya paṣaṃsito bhikkhu Lobham saha macchariyena kodham pesuṇiyañca panudeyya

VERSE 929

‘A bhikkhu should not engage in buying and selling. He should not abuse anyone for any reason. He should not linger in the village. He should not gossip with people in the hope of gain.

Kayavikkaye na tiṭṭheyya upavādam bhikkhu na kareyya kuhiñci Gāme ca nābhisajjeyya lābhakamyā janaṃ na lapayeyya

VERSE 930

‘A bhikkhu should not be a boaster. He should not speak a word with an ulterior motive. He should not cultivate impudence. He should not engage in polemical speech.

Na ca katthitā siyā bhikkhu na ca vācam payutam bhāseyya Pāgabbhiyaṃ na sikkheyya katham viggāhikaṃ na kathayeyya

COMMENT

Na ca vācam payutam bhāseyya: ‘He should not speak a word with an ulterior motive.’ The meaning of *payutam* is uncertain. We follow Norman here and in verse 711. At A.1.199 Bodhi translates *na vācam payutam bhāṇe* as ‘he should not speak mendacious words.’ *Saṅkhāya* is sometimes used for ulterior motive:

- He visits families with an ulterior motive, he takes a seat with an ulterior motive, he explains the teaching with an ulterior motive, he restrains the

calls of nature with an ulterior motive.

✽ *So saṅkhāya kulāni upasaṅkamati saṅkhāya nisīdati saṅkhāya dhammaṃ bhāsati saṅkhāya uccārapassāvaṃ sandhāreti* (A.2.143).

VERSE 931

‘He should not be drawn into falsehood. He should not be fully consciously fraudulent. He should not despise others for their lowly way of life, or wisdom, or observances and practices.

*Mosavajje na nīyetha sampajāno saṭhāni na kayirā
Atha jīvitena paññāya sīlabbatena nāññamatimaññe*

VERSE 932

‘[Even if] irritated on hearing the profuse [and unwelcome] speech of ascetics or of ordinary folk, he should not respond harshly, for the wise do not retaliate.

*Sutvā rusito bahuṃ vācaṃ samaṇānaṃ vā puthujanānaṃ
Pharusena ne na paṭivajjā na hi santo paṭisenikaronti*

COMMENT

Bahuṃ vācaṃ: ‘profuse [and unwelcome] speech.’ Commentary: *bahumpi aniṭṭhavācaṃ*.

VERSE 933

‘Then, understanding this teaching, scrutinising it, a bhikkhu should train himself in it ever mindfully. Knowing inward peace as Peace, he should not be negligent in [practising] Gotama’s training system.

*Etañca dhammamaññāya vicinaṃ bhikkhu sadā sato sikkhe
Santī ti nibbutiṃ ñatvā sāsane gotamassa na pamajjeyya*

COMMENT

Nibbutiṃ: ‘inward peace.’ See IGPT sv *Nibbāna*.

COMMENT

Sāsane: ‘training system.’ See IGPT sv *Sāsana*.

VERSE 934

‘The unconquered Conqueror realised the nature of reality as an eyewitness, not through hearsay. Therefore one who is diligently applied [to the practice] should venerate that Blessed One by following his example.’

*Abhibhū hi so anabhibhūto sakkhidhammamanītihamadassī
Tasmā hi tassa bhagavato appamatto namassamanusikkhe ti*

COMMENT

Abhibhū: ‘Conqueror.’ Perhaps the same as *jino*. See comment on verse 379.

COMMENT

Dhamma: ‘the nature of reality.’ See IGPT sv *Dhamma*.

COMMENT

Appamatto: ‘one who is diligently applied [to the practice].’ See IGPT sv *Appamatta*.

COMMENT

In agreement with Norman’s note we exclude *sāsane* and *sadā* from pāda d.

15. On Violence (Attadaṇḍa Sutta)

VERSE 935

[The Blessed One:]

Violence breeds fear. Look at people in conflict. I will tell you of my dismay, how it affected me.

*Attadaṇḍā bhayaṃ jātaṃ janaṃ passatha medhagaṃ
Saṃvegaṃ kittayissāmi yathā saṃviditaṃ mayā*

COMMENT

Saṃvegaṃ: ‘dismay.’ See IGPT sv *Saṃvega*.

COMMENT

Yathā saṃviditaṃ mayā: ‘how it affected me’ (=‘how it was experienced

by me'). We accept the variant reading here, as does PED (sv *saṃvidita*). Likewise, Norman translates it 'experienced.' This is supported by the text in the following verses: 'I was filled with consternation (v.936)... I became disgusted (v.938)...'. *Saṃviditaṃ* presumably became *saṃvijitaṃ* under the influence of *saṃvegaṃ*.

VERSE 936

I saw people thrashing about like fish in a small pool, feuding with each other. Seeing this, I was filled with consternation.

Phandamānaṃ pajaṃ disvā macche appodake yathā
Aññaṃaññehi vyāruddhe disvā maṃ bhayaṃāvisi

VERSE 937

The world entirely lacks substantial reality. Every quarter is pervaded by [unlastingness]. Wanting a refuge for myself, I saw nowhere unoccupied [by old age and death].

Samantamasāro loko disā sabbā sameritā
icchaṃ bhavanamattano nāddasāsiṃ anositaṃ

COMMENT

Verse 937 breaks the continuity between verses 936 and 938.

COMMENT

Disā sabbā sameritā: 'Every quarter is pervaded by [unlastingness].' PED (sv *Samerita*): 'moved, set in motion; filled with, pervaded by.'

Commentary: *Disā sabbā sameritā ti sabbā disā aniccatāya kampitā*. See IGPT sv *Anicca*.

COMMENT

icchaṃ bhavanamattano: 'Wanting a refuge for myself.' Commentary: *icchaṃ bhavanamattano ti attano tāṇaṃ icchanta*.

COMMENT

Anositaṃ: 'unoccupied [by old age and death].' Commentary: *Nāddasāsiṃ anositaṃ ti kiñci tṭhānaṃ jarādīhi anajjhāvutthaṃ nāddakkhitaṃ*.

VERSE 938

Seeing nothing in the end but strife, I became disgusted. Then I saw the arrow [of craving], hard to discern, embedded in [people's] hearts.

*Osānetveva vyāruddhe disvā me arati ahu
Athettha sallamaddakkhiṃ duddasaṃ hadayanissitaṃ*

COMMENT

Salla: 'the arrow [of craving].' 'Arrow' is not a fixed symbol in the suttas. See comment to verse 592. However, there is no support in the suttas for the commentary's *rāgādisallaṃ*. We prove our parenthesis with two quotes:

1) Craving has been called the arrow by the Ascetic.

✽ *taṇhā kho sallaṃ samaṇena vuttaṃ* (M.2.259).

2) *Taṇhāsallena otiṇṇo* (Th.v.448). Compare *sallena otiṇṇo* in the following verse.

VERSE 939

A person transfixed by this arrow rushes about in all directions. But on pulling it out he neither rushes about nor sinks [beneath the flood of suffering].

*Yena sallena otiṇṇo disā sabbā vidhāvati
Tameva sallamabbuyha na dhāvati na sīdati*

COMMENT

Sīdati: 'sinks [beneath the flood of suffering].' The parenthesis comes from this quote:

• Who in this world crosses the flood [of suffering], being tirelessly applied [to the practice] night and day? Without support or hold, who does not sink in the deep?

✽ *Ko sūdha tarati oghaṃ rattindivamatandito
Appatitṭhe anālambe ko gambhīre na sīdatī ti* (S.1.53).

For notes on 'flood as suffering', see IGPT sv *Ogha*.

VERSE 940

[Now follows the recitation of the training rules:]

[The Blessed One:]

Whatever things are ensnaring in the world you should not be intent upon them. Having profoundly understood sensuous pleasures, you should train yourself in the quenching of the ego.

Tattha sikkhānugīyanti

Yāni loke gathitāni na tesu pasuto siyā

Nibbijjha sabbaso kāme sikkhe nibbānamattano

COMMENT

Tattha sikkhānugīyanti: '[Now follows the recitation of the training rules:]' Norman says 'I would suggest that this is an instruction to the reciter that has become embedded in the text. The fact that the verse has five pādas lends support to the view that the pāda is an interpolation, although it is clearly a very old one.'

We likewise consider this pāda an interpolation, and place it in parenthesis. Because the subject of the sutta changes, we consider it to be the beginning of a new discourse, and ascribe it afresh to the Blessed One.

COMMENT

Yāni loke gathitāni: 'Whatever things are ensnaring in the world ' In other words, objects of attachment (*upadhī*):

- People are ensnared by objects of attachment

✽ *Upadhīsu janā gathitāse* (S.1.186).

COMMENT

Nibbijjha sabbaso kāme: 'having profoundly understood sensuous pleasures.' *Nibbijjhati* means 'to pierce.' We treat it as *parijānāti*, calling it 'to profoundly understand,' as seen in the following quote:

- They who have profoundly understood sensuous pleasures... have reached the Far Shore

✽ *Ye ca kāme pariññāya... te ve pāragatā* (A.3.69).

VERSE 941

A sage should be truthful, not impudent, not deceitful, rid of malicious speech, and not ill-tempered. He should overcome unvirtuous greed and selfishness.

*Sacco siyā appagabbho amāyo rittapesuṇo
Akkodhano lobhapāpaṃ vevicchaṃ vitare muni*

VERSE 942

He should overcome sleepiness, sloth and torpor. He should not abide negligently applied [to the practice]. The man whose mind is set on the Untroubled should not be arrogant.

*Niddaṃ tandiṃ sahe thīnaṃ pamādena na saṃvase
Atimāne na tiṭṭheyya nibbānamanaso naro*

COMMENT

Pamādena: ‘negligently applied [to the practice].’ See IGPT sv *Appamatta*. Case-form adverbs: see PGPL para.532.

COMMENT

Nibbāna: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

VERSE 943

He should not be drawn into falsehood, nor should he develop a love for bodily forms. He should profoundly understand self-centredness. He should abstain from impetuosity.

*Mosavajje na nīyetha rūpe snehaṃ na kubbaye
Mānañca parijāneyya sāhasā virato care*

COMMENT

Māna: ‘self-centredness.’ See IGPT sv *Māna*.

VERSE 944

He should not long for the past, nor take delight in what is new. He should not grieve for what is being given up, nor be attached to what is

attractive.

Purāṇaṃ nābhinandeyya nave khantiṃ na kubbaye
Hīyamāne na soceyya ākāsaṃ na sito siyā

COMMENT

Nābhinandeyya: ‘he should not long.’ See IGPT sv *Abhinandati*.

COMMENT

Khantiṃ na kubbaye, ‘nor take delight in.’ The meaning of this phrase can be derived from the *Mahakaccānabhaddekaratta Sutta* (M.3.192) which likewise links the past to *abhinandati*, saying that the past should not be revived (*atītaṃ nānvāgameyya*). The sutta similarly links *abhinandati* to the present, where our verse 944 links *khantiṃ* to the present. In which case *khantiṃ na kubbaye* is synonymous with *nābhinandeyya*: ‘not take delight in.’ For this meaning of *khantiṃ* DOP says ‘predilection.’ Norman says ‘show a liking for.’

COMMENT

Ākāsaṃ: ‘what is attractive.’ *Ākāsaṃ* is related in meaning to Sanskrit *ākāśa*: ‘attraction, fascination, or an object used for it,’ says Norman.

VERSE 945

I call greed the great deluge. Longing I call the torrent. *Ārammaṇaṃ pakappanaṃ*. Sensuous pleasure is hard-to-cross mud.

Gedhaṃ brūmi mahogho ti ājavaṃ brūmi jappanaṃ
Ārammaṇaṃ pakappanaṃ kāmapaṇko duraccayo

COMMENT

Ārammaṇaṃ pakappanaṃ: These words are puzzling. See Norman’s note.

VERSE 946

Not falling away from Truth, the sage, the Brahman, stands on high ground. Having relinquished everything he is truly called peaceful.

Saccā avokkamma muni thale tiṭṭhati brāhmaṇo
Sabbaṃ so paṭinissajja sa ve santo ti vuccati

COMMENT

Avokkamma: ‘not falling away.’ With the same meaning, *vokkamma* is found in this passage:

- If *viññāṇa* having entered the womb should leave it, would *nāmarūpa* be manifested in this world?

✿ *viññāṇaṇca hi ānanda mātukucchiṃ okkamitvā vokkamissatha api nu kho nāmarūpaṃ itthattāya abhinibbattissathā ti* (D.2.63).

VERSE 947

He indeed is wise. He is blessed with profound knowledge. Knowing the nature of reality, he is free of attachment. Being one who behaves properly in the world, he does not envy anyone here.

*Sa ve vidvā sa vedagū ñatvā dhammaṃ anissito
Sammā so loke iriyāno na pihetīdha kassaci*

COMMENT

Dhammaṃ: ‘the nature of reality.’ See IGPT sv *Dhamma*.

COMMENT

Ñatvā: ‘knowing [according to reality].’ See IGPT sv *Ñatvā*.

COMMENT

Anissito: ‘he is free of attachment.’ See IGPT sv *Nissaya*.

VERSE 948

Whoever here overcomes [attachment to] sensuous pleasure, a bond in the world difficult to overcome, is free of grief and anxiety. He has destroyed the stream [of craving]. He is free of bondage [to individual existence].

*Yodha kāme accatari saṅgaṃ loka duraccayaṃ
Na so socati nājjheti chinnaṃ so to abandhano*

COMMENT

Chinnaṃ so to: ‘destroyed the stream [of craving]’ The parenthesis comes from this quote:

- ‘Stream’ is a metaphor for craving.

❁ *soto ti kho bhante taṇhāya etaṃ adhivacanaṃ* (S.4.292).

COMMENT

Abandhano: ‘free of bondage [to individual existence].’ See IGPT sv *Bandhana*.

VERSE 949

Let wither what is past. Let there not be for you anything at all [hoped for] in the future. If you do not grasp at what is in between you will live the religious life inwardly at peace.

Yaṃ pubbe taṃ visosehi pacchā te māhu kiñcanaṃ
Majjhe ce no gahessasi upasanto carissasi

COMMENT

This verse equals verse 1099.

COMMENT

Pacchā te māhu kiñcanaṃ: ‘Let there not be for you anything at all [hoped for] in the future.’ We parenthesise *purakkhataṃ* from verse 849.

COMMENT

Carissasi: ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 950

One for whom there is nothing in any way cherished in immaterial-factors-and-bodily-form, and who does not grieve over what does not exist [externally or internally], suffers no defeat in the world.

Sabbaso nāmarūpasmiṃ yassa natthi mamāyitaṃ
Asatā ca na socati sa ve loke na jīyati

COMMENT

Nāmarūpasmiṃ: ‘immaterial-factors-and-bodily-form.’ See IGPT sv *Nāmarūpa*.

COMMENT

Asatā ca na socati: ‘He does not grieve over what does not exist [externally or internally].’ For explanation, see comment on verse 861.

VERSE 951

One for whom there is no thought of anything at all, ‘This is mine,’ or, ‘This belongs to others,’ finding nothing [in the world] that is personal, he does not grieve [over anything], thinking, ‘I have it not.’

*Yassa natthi idaṃ me ti paresaṃ vāpi kiñcanaṃ
Mamattaṃ so asaṃvindaṃ natthi me ti na socati*

COMMENT

Mamattaṃ so asaṃvindaṃ: ‘finding nothing [in the world] that is personal.’ We take the parenthesis from the following verse:

- When one sees the world [of phenomena] [according to reality] with penetrative discernment as being like grass and wood, finding nothing [in the world] that is personal, one does not grieve [over anything], thinking, “I have it not.”

✽ *Tiṇakatṭhasamaṃ lokaṃ yadā paññāya passati
Mamattaṃ so asaṃvindaṃ natthi me ti na socati* (Th.v.717).

VERSE 952

To be free of cruelty, free of greed, and imperturbable, to be everywhere even-minded: being asked, I declare that these are the blessings for those who are unshakeable.

*Aniṭṭhurī ananugiddho anejo sabbadhi samo
Tamānisaṃsaṃ pabrūmi pucchito avikampinaṃ*

COMMENT

Anejo: ‘imperturbable.’ See IGPT sv *Ejā*.

VERSE 953

For one who is imperturbable, for one who understands [the teaching], there is no accumulated merit or demerit. Abstaining from [karmically consequential] endeavours, he sees safety everywhere.

*Anejassa vijānato natthi kāci nisaṅkhiti
Virato so viyārambhā khemaṃ passati sabbadhi*

COMMENT

Vijānato: ‘one who understands [the teaching].’ See IGPT sv *Vijānata*.

COMMENT

Natthi kāci nisaṅkhiti virato so viyārambhā: ‘There is no accumulated merit or demerit. Abstaining from [karmically consequential] endeavours.’

Commentary: *Tattha nisaṅkhatī ti puññābhisaṅkhārādīsu yo koci saṅkhāro. So hi yasmā nisaṅkhariyati nisaṅkharoti vā, tasmā nisaṅkhatī ti vuccatī. Viyārambhāti vividhā puññābhisaṅkhārādikā ārambhā.*

VERSE 954

The sage does not proclaim himself as being amongst the equal, the inferior, or the superior. At peace, free of stinginess, he neither grasps nor lets go.

*Na samesu na omesu na ussesu vadate muni
Santo so vītamaccharo nādeti na nirassatī ti*

16. With Sāriputta (Sāriputta Sutta)

VERSE 955

[Venerable Sāriputta:]

‘Never before have I seen—or been told of by anyone—a teacher, the leader of a group of disciples, come from the Tusita heaven, one having such lovely speech.

*Na me diṭṭho ito pubbe na suto uda kassaci
Evaṃ vagguvādo satthā tusitā gaṇimāgato*

COMMENT

Tusitā: ‘from the Tusita heaven.’ All Bodhisattas (i.e. Buddhas-to-be) arise in the Tusita heaven in their last life but one, and are subsequently born into this world.

COMMENT

Tusitā gaṇimāgato: ‘the leader of a group of disciples, come from the Tusita heaven.’ The account of the meeting of Sāriputta and the Buddha in Rājagaha begins with the Buddha’s arrival in that city ‘together with a large group of bhikkhus, with all those thousand bhikkhus who were formerly matted-hair ascetics,’ on his second ever visit there. (His first visit is recorded in verses 408-424.) It is presumably this group of disciples that Sāriputta is referring to. Note that *gaṇin* means ‘leader of a group of disciples.’

This verse is sometimes translated to say that the Buddha came from the Tusita heaven with a group. But there is no support elsewhere in the suttas that he came from Tusita with either a group of humans-to-be (of whom Sāriputta would surely have been one!) or a group of accompanying devas. A full account of the Buddha’s descent from Tusita heaven can be found in the *Acchariya-abbhūta Sutta* (M.3.118). Furthermore, *gaṇimāgato* could not mean ‘come with a group,’ which would be *gaṇamāgato*. The *-gato* suffix must be linked to *tusitā*, where *tusitā* is an ablative.

VERSE 956

‘For the sake of the world with its devas, the Seer appears thus. Having dispelled all inward darkness, he alone has found delight [in the celibate life].

Sadevakassa lokassa yathā dissati cakkhumā
Sabbaṃ tamaṃ vinodetvā ekova ratimajjhagā

COMMENT

Sadevakassa lokassa: ‘for the sake of the world with its devas.’ The person or object to or for whom something is given or done is put into the Dative case (PGPL, para 597).

COMMENT

Tamaṃ: ‘inward darkness.’ Inward darkness equals the āsavas. See IGPT sv *Kaṇha*.

COMMENT

Rati: ‘delight [in the celibate life].’ See IGPT sv *Rati*.

VERSE 957

‘That Buddha, free of attachment, of excellent qualities, free of hypocrisy, the leader of a group of disciples, come [from the Tusita heaven], to him, yearning [for an answer], I approach with a question on behalf of the many here who are bound [to individual existence].

✽ *Taṃ buddhaṃ asitaṃ tādīṃ akuhaṃ gaṇimāgataṃ
Bahūnamidha baddhānaṃ atthi pañhena āgamaṃ*

COMMENT

Tādīṃ: ‘of excellent qualities.’ See IGPT sv *Tādin*.

COMMENT

Gaṇimāgataṃ: ‘the leader of a group of disciples, come [from the Tusita heaven].’ An abbreviation for *tusitā gaṇimāgato* of verse 955.

COMMENT

Bahūnamidha: ‘the many here.’ To this meeting, Sāriputta brought with him all the disciples of his previous teacher, the ascetic Sañjaya:

- Then Sāriputta and Moggallāna, taking with them those two hundred and fifty ascetics, approached the Bamboo Grove.

✽ *Atha kho sāriputtamoggallānā tāni aḍḍhateyyāni paribbājakasatāni
ādāya yena veḷuvanaṃ tenupasaṅkamiṃsu* (Vin.1.42).

COMMENT

Baddhānaṃ: ‘bound [to individual existence].’ See IGPT sv *Baddha*.

VERSE 958-959

‘For a bhikkhu disgusted [at his subjection to birth, old age, illness, death, grief, and defilement], resorting to a lonely sitting place—the root of a tree, a charnel ground, a mountain cave—or to various sleeping places, how many fearful things are there at which he should not tremble, there in his quiet abode?

*Bhikkhuno vijigucchato bhajato rittamāsaṇaṃ
Rukkhamūlaṃ susānaṃ vā pabbatānaṃ guhāsu vā
Uccāvacesu sayanesu kīvanto tattha bheravā
Yehi bhikkhu na vedheyya nigghose sayanāsane*

COMMENT

Vijigucchato: ‘disgusted [at his subjection to birth, old age, illness, death, grief, and defilement].’ Parenthesis in accordance with the following quotes:

1) Commentary: *vijigucchato ti jātiādīhi aṭṭiyato*.

2) Then it occurred to me, bhikkhus: ‘Why do I, subject to birth, old age, illness, death, grief, and defilement seek what is likewise subject to birth, old age, illness, death, grief, and defilement? Suppose that I, knowing the danger of [seeking] this should seek the unborn, unageing, undying, griefless, undefiled, the unsurpassed safety from [the danger of] bondage [to individual existence], the Untroubled.’ (M.1.163).

VERSE 960

‘For the bhikkhu going where he never before has gone, how many are the adversities in the world that he should bear, there in his distant abode?’

*Katī parissayā loke gacchato agataṃ disaṃ
Ye bhikkhu abhisambhave pantamhi sayanāsane*

VERSE 961

‘What should be his manner of speech? What his sphere of personal application in this world? What should be that resolute bhikkhu’s observances and practices?’

*Kyāssa vyappathayo assu kyāssassu idha gocarā
Kāni sīlabbatānāssu pahitattassa bhikkhuno*

COMMENT

Gocarā: ‘sphere of personal application.’ See IGPT sv *Gocara*.

COMMENT

Pahitattassa: ‘resolute.’ See IGPT sv *Pahitatta*.

VERSE 962

‘For one mentally concentrated, aware, and mindful, undertaking what

training could he remove his [three] spiritual stains like a smith removes dross from silver?’

*Kaṃ so sikkhaṃ samādāya ekodi nipako sato
Kammāro rajatasseva niddhame malamattano*

COMMENT

Nipako: ‘aware.’ See IGPT sv *Nipaka*.

COMMENT

Malamattano: ‘his [three] spiritual stains.’ See comment on verse 378.

VERSE 963

[The Blessed One:]

‘As one who knows I will explain to you in accordance with the teaching what inward comfort is for one disgusted [at his subjection to birth, old age, illness, death, grief, and defilement], desiring enlightenment, and resorting to lonely abodes.

*Vijigucchamānassa yadidaṃ phāsu rittāsaṇaṃ sayanaṃ sevato ce
Sambodhikāmassa yathānudhammaṃ taṃ te pavakkhāmi yathā
pajānaṃ*

VERSE 964

‘A wise, mindful bhikkhu living the religious life within the limits [of the rules of discipline] should not fear five dangers: attack by horseflies, mosquitoes, snakes, humans, and animals.

*Pañcannaṃ dhīro bhayānaṃ na bhāye bhikkhu sato sapariyantacārī
Ḍaṃsādhīpātānaṃ sarīsapānaṃ manussaphassānaṃ catuppadānaṃ*

COMMENT

Sapariyantacārī: ‘living the religious life within the limits [of the rules of discipline].’ We treat *sapariyantacārī* as equivalent to *pātimokkhasaṃvarasaṃvutā viharati*, ‘he abides restrained [in conduct] within the constraints of the rules of discipline.’ On *cārī* as ‘living the religious life,’ see IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

The danger to bhikkhus of humans, animals, snakes, and other creatures is noted in the *Paṭhamaanāgatabhaya Sutta* (A.3.101). Reflecting on these dangers would inspire him to ardently apply himself to the practice.

VERSE 965

‘He should not fear the followers of other religious teachings, even on seeing their manifold threat. He should bear other adversities, too, as he seeks what is spiritually wholesome.

*Paradhammikānampi na santaseyya disvāpi tesaṃ bahubheravāni
Athāparāni abhisambhaveyya parissayāni kusalānuesī*

COMMENT

Kusalānuesī: ‘seeks what is spiritually wholesome.’ See IGPT sv *Kusala*.

VERSE 966

‘Affected by sickness or hunger, by cold or suffocating heat, he should bear them. That homeless one, [though] afflicted in many ways, should [nonetheless] energetically and resolutely apply himself [to the practice].

*Ātaṅkaphassena khudāya phuṭṭho sītaṃ atuṇhaṃ adhivāsayeyya
So tehi phuṭṭho bahudhā anoko viriyaṃ parakkammadaḷhaṃ kareyya*

COMMENT

Parakkammadaḷhaṃ kareyya: ‘should resolutely apply himself [to the practice].’ On parenthesis, see IGPT sv *Parakkama*.

VERSE 967

‘He should not steal. He should not lie. He should suffuse [living beings] with [unlimited] goodwill, both the timid and the mettlesome. When he is conscious of a state of mental impurity he should dispel it with the thought: “It is part of inward darkness.”

*Theyyaṃ na kāre na musā bhaṇeyya mettāya phasse tasathāvarāni
Yadāvilattaṃ manaso vijaññā kaṇhassa pakkho ti vinodayeyya*

COMMENT

Tasathāvarāni: ‘[living beings] both the timid and the mettlesome.’ We

follow the phrase *pāṇesu tasathāvare* in verse 704.

COMMENT

Anāvilattaṃ manaso: ‘state of mental impurity.’ See IGPT sv *Āvila*.

COMMENT

Kaṇhassa: ‘inward darkness.’ Inward darkness equals the *āsavas*. See IGPT sv *Kaṇha*.

VERSE 968

‘He should not fall under the control of anger or arrogance: he should abide having uprooted them. Then, mastering what is agreeable and disagreeable, he should bear them.

Kodhātimānassa vasaṃ na gacche mūlampi tesaṃ palikhañña tiṭṭhe
Athappiyaṃ vā pana appiyaṃ vā addhabhavanto abhisambhaveyya

COMMENT

Athappiyaṃ vā pana appiyaṃ: ‘what is agreeable and disagreeable.’ See IGPT sv *Piya*.

COMMENT

Addhabhavanto: ‘mastering’: present participle of *addhabhavati*.

VERSE 969

‘Esteeming wisdom and rapture that is virtuous, he should conquer those adversities. He should overcome disgruntlement [with the celibate life], there in his secluded abode. And he should overcome four matters of lamentation:

Paññaṃ purakkhatvā kalyāṇapīti vikkhambhaye tāni parissayāni
Aratiṃ sahetha sayanamhi pante caturo sahetha paridevadhamme

COMMENT

Kalyāṇapīti: ‘rapture that is virtuous.’ We would explain this as unworldly rapture (*nirāmisā pīti*) and therefore *jhāna*, as opposed to worldly rapture (*sāmisā pīti*), which stems from the five varieties of sensuous pleasure (*ime pañcakāmaguṇe paṭicca uppajjati pīti ayaṃ vuccati bhikkhave sāmisā pīti*, S.4.235-6).

COMMENT

Aratim: ‘disgruntlement [with the celibate life].’ See IGPT sv *Rati*.

VERSE 970

- “What will I eat [tomorrow]?”
- “Where will I eat [tomorrow]?”
- “How uncomfortably I slept [last night]!”
- “Where will I sleep tonight?”

The disciple in training wandering with no permanent abode should eliminate such lamentable thoughts.

Kimṣū asissāmi kuvaṃ vā asissaṃ dukkhaṃ vata settha kvajja sessaṃ
Ete vitakke paridevaneyye vinayetha sekho aniketacārī

COMMENT

Kimṣū asissāmi: “What will I eat [tomorrow]?” The ‘today’ (*ajja*) in the last of these statements, suggests that the other statements also concern the immediate past and future. This unworrying attitude, even concerning the near future, even when leading a large group, is illustrated in the Buddha himself. When Keṇiya heard that the Buddha had arrived at Āpaṇa with 1250 bhikkhus, he asked him to consent to receive ‘tomorrow’s meal from me,’ and the Buddha consented (Sn.p.104).

COMMENT

Aniketa: ‘no permanent abode.’ See IGPT sv *Niketa*.

VERSE 971

‘In receiving food and clothing at the right time he should know how much suffices for contentment. With sense portals guarded [by mindfulness], acting with restraint in the village, even when irritated, he should not speak a harsh word.

Annañca laddhā vasanañca kāle mattaṃ so jaññā idha tosanatthaṃ
Sotesu gutto yatacārī gāme rusitopi vācaṃ pharusaṃ na vajjā

COMMENT

Sotesu gutto: ‘sense portals guarded [by mindfulness].’ For notes, see verse 250. Also see IGPT sv *Gutta*.

VERSE 972

‘He should abide with eyes downcast, not wandering about, applied to meditation, and should be devoted to wakefulness. Cultivating detached awareness, and being inwardly collected, he should stop the inclination to speculate and fret.

*Okkhittacakkhu na ca pādalolo jhānānuyutto bahujāgarassa
Upekkhamārabba samāhitatto takkāsayam kukkucciyūpachinde*

COMMENT

Jhānānuyutto: ‘applied to meditation.’ See IGPT sv *Jhāyati*.

COMMENT

Upekkhamārabba: ‘cultivating detached awareness.’ See IGPT sv *Upekkhā*.

COMMENT

Samāhitatto: ‘inwardly collected.’ See IGPT sv *Samāhita*. We treat the -*atta* suffix as redundant. See notes in IGPT sv *Attā*.

COMMENT

Takka: ‘speculate.’ The word occurs in the *Cūḷabyūha Sutta*:

- Are Perfect Truths many and various, or are these pandits merely speculating?

✽ *Saccāni sutāni bahūni nānā udāhu te takkamanussaranti* (Sn.v.885).

COMMENT

Kukkucciya: ‘fret.’ The word occurs in the *Tuvaṭṭaka Sutta*:

- He should desist from fretting.

✽ *virame kukkucā* (Sn.v.925).

VERSE 973

‘When being reproved, being mindful he should welcome it. He should split asunder the hardheartedness he might have towards his

companions in the religious life. He should speak words that are timely and not spiritually unwholesome. He should not think about things which are matters of gossip.

*Cudito vacībhi satimābhinande sabrahmacārīsu khilaṃ pabhinde
Vācaṃ pamuñce kusalaṃ nātivelāṃ janavādadhammāya na cetayeyya*

COMMENT

Khilaṃ: ‘hardheartedness.’ See IGPT sv *Khila*. The word also occurs in verse 780.

COMMENT

Vācaṃ pamuñce kusalaṃ: ‘He should speak words that are not spiritually unwholesome’: rendering *kusala* as a double negative.

VERSE 974

‘Furthermore, there are five kinds of impurity in the world for the elimination of which he mindfully should train himself: he should overcome attachment to forms, sounds, tastes, smells, and tangible objects.

*Athāparaṃ pañca rajāni loke yesaṃ satimā vinayāya sikkhe
Rūpesu saddesu atho rasesu gandhesu phassesu sahetha rāgaṃ*

COMMENT

Vinayāya: ‘elimination.’ See IGPT sv *Vinaya*.

COMMENT

Rāgaṃ: ‘attachment.’ See IGPT sv *Rāga*.

VERSE 975

‘A bhikkhu who is mindful, having eliminated his fondness for these things, his mind is liberated [from perceptually obscuring states]. Examining the nature of reality at suitable times, in suitable ways, mentally concentrated, he would put an end to inward darkness.’

*Etesu dhammesu vineyya chandaṃ bhikkhu satimā suvimuttacitto
Kālena so sammā dhammaṃ parivīmaṃsamāno ekodibhūto vihane
tamaṃ so ti*

COMMENT

Vineyya: ‘having eliminated.’ *Vineyya* is both an absolute (‘having eliminated’) and an optative (‘should dispel’). See IGPT sv *Vinaya*.

COMMENT

Suvimuttacitto: ‘mind is liberated [from perceptually obscuring states].’ *Vimutta* means ‘liberated from *āsavas*.’ See IGPT sv *Vimutta*.

COMMENT

Dhammaṃ: ‘nature of reality.’ See IGPT sv *Dhamma*.

COMMENT

Vihane tamaṃ so: ‘he would put an end to inward darkness.’ Inward darkness equals the *āsavas*. See IGPT sv *Kaṇha*.

The Chapter on The Way to the Far Shore (Pārāyanavagga)

1. Introductory Verses (Vatthugāthā)

VERSE 976

[Early textual editors:]

From Sāvattthī, the delightful city of the Kosalan people, went the brahman [Bāvari], a master of the sacred texts who was longing for a state of possessionlessness.

*Kosalānaṃ purā rammā agamā dakkhiṇāpathaṃ
Ākiñcaññaṃ patthayāno brāhmaṇo mantapāragū*

COMMENT

The commentary ascribes the authorship of these verses to Ānanda. But in accordance with our note on verse 30 we ascribe the verses to ‘early textual editors.’

COMMENT

Ākiñcaññaṃ patthayāno: ‘longing for a state of possessionlessness.’ Verse 977 confirms this. And although Bāvari gathers money in verse 978, he soon disposes of it, says verse 982. See IGPT sv *Ākiñcañña*.

The Buddha said possessionless is practised by penetrating the following reflection:

- ‘I am not in any way anything “belonging to anyone”; and not in any way is there anywhere anything “belonging to me.”’

✽ *nāhaṃ kvaṇi kassaci kiñcanatasmim
na ca mama kvaṇi katthaci kiñcanatāthi ti*

In fully understanding the truth of this saying one is applied to the practice of possessionlessness.

✽ *api ca yadeva tattha saccaṃ tadabhiññāya ākiñcaññaṃ yeva paṭipadaṃ paṭipanno hoti* (A.2.177).

COMMENT

Mantapāragū: ‘master of the sacred texts.’ This is equivalent to ‘master of the three Vedas’ (*tiṇṇaṃ vedānaṃ pāragū*, A.3.223).

VERSE 977

In the country of Assaka, in the province Aḷaka, he dwelt on the banks of the Godhāvarī, living on gleanings and fruit.

*So assakassa visaye aḷakassa samāsane
Vasi godhāvarīkūle uñchena ca phalena ca*

COMMENT

Assaka was one of the sixteen Mahājanapadas, lying south of Avantī.

VERSE 978

Nearby was a large village, and with money that arose from that he performed a great sacrifice.

*Tasseva upanissāya gāmo ca vipulo ahu
Tato jātena āyena mahāyaññamakappayī*

VERSE 979

Having offered the sacrifice and returned to his hermitage, another brahman arrived.

*Mahāyaññaṃ yajitvāna puna pāvisi assamaṃ
Tasmiṃ paṭipaviṭṭhamhi añño āgañchi brāhmaṇo*

VERSE 980

He, footsore, thirsty, with dirty teeth and a dirty head, approached [Bāvari] and asked for five hundred coins.

*Ugghaṭṭapādo tasito paṅkadanto rajassiro
So ca naṃ upasaṅkamma satāni pañca yācati*

VERSE 981

On seeing him, Bāvari bade him be seated, asked after his comfort and

welfare, and gave this answer:

*Tamenam bāvari disvā āsanena nimantayi
Sukhañca kusalam pucchi idam vacanamabravi*

VERSE 982

[Bāvari:]

‘Whatever I had that was suitable for offering has all been disposed of by me. Forgive me, brahman, I do not have five hundred coins.’

*Yam kho mama deyyadhammam sabbam visajjitaṃ mayā
Anujānāhi me brahme natthi pañcasatāni me*

VERSE 983

[Brahman:]

‘If your reverence will not give what I ask, then in seven days may your head be split into seven pieces.’

*Sace me yācamānassa bhavaṃ nānupadassati
Sattame divase tuyhaṃ muddhā phalatu sattadhā*

VERSE 984

Putting on a false show, the trickster pronounced this dreadful [curse]. On hearing his utterance Bāvari became miserable.

*Abhisankharitvā kuhako bheravaṃ so akittayi
Tassa taṃ vacanaṃ sutvā bāvari dukkhito ahu*

VERSE 985

Taking no food he wasted away, affected by the arrow of grief. Being in such a mental state, his mind took no delight in meditation.

*Ussussati anāhāro sokasallasamappito
Athopi evaṃ cittassa jhāne na ramati mano*

VERSE 986

On seeing Bāvari terrified and miserable, a deva who wished for his welfare approached him and spoke these words:

*Utrastaṃ dukkhiṭaṃ disvā devatā atthakāmini
Bāvariṃ upasaṅkamma idaṃ vacanamabravi*

VERSE 987

[Deva:]

‘That brahman knows nothing about heads. He is a charlatan after money. No knowledge about heads or headsplitting is found in him.’

*Na so muddhaṃ pajānāti kuhako so dhanatthiko
Muddhani muddhapāte vā ñāṇaṃ tassa na vijjati*

VERSE 988

[Bāvari:]

‘Then certainly, sir, you must know. So, being asked, tell me about heads and headsplitting. Let us hear your word.’

*Bhotī carahi jānāsi taṃ me akkhāhi pucchitā
Muddhaṃ muddhādhīpātāñca taṃ suṇoma vaco tava*

VERSE 989

[Deva:]

‘I, too, know nothing of this. Knowledge of this is not found in me. Of heads and headsplitting, that is the insight of Conquerors.’

*Ahaṃ p’etaṃ na jānāmi ñāṇaṃ m’ettha na vijjati
Muddhaṃ muddhādhīpāto ca jinānaṃ h’eta’dassanaṃ*

COMMENT

Jinānaṃ: ‘Conquerors.’ See comment on verse 379.

VERSE 990

[Bāvari:]

‘Then who, pray, on this wide earth knows about heads and

headsplitting? Tell me this, deva.'

*Atha ko carahi jānāti asmiṃ paṭhavimaṇḍale
Muddhaṃ muddhādhipātañca taṃ me akkhāhi devate*

VERSE 991

[Deva:]

'The [supreme] religious leader of the world [of beings with its devas] has gone forth [into the ascetic life] from the city of Kapilavatthu. He is a descendent of King Okkāka. He is the Sakyans' Son, the maker of light [for devas and men who are undiscerning of reality].

*Purā kapilavatthumhā nikkhanto lokanāyako
Apacco okkākarājassa sakyaputto pabhaṅkaro*

COMMENT

Lokanāyako: 'the [supreme] religious leader of the world [of beings with its devas].' In Th.v.288 the Buddha is called *vināyakaṃ sadevakassa lokassa*.

COMMENT

Nikkhanto: 'gone forth [into the ascetic life].' Compare: *Nikkhantaṃ vata maṃ santaṃ agārasmānagāriyaṃ* (S.1.185).

COMMENT

Pabhaṅkaro: 'the maker of light [for devas and men who are undiscerning of reality].' We parenthesise from the phrase *esa devamanussānaṃ sammūlḥānaṃ pabhaṅkaro* (S.1.210). Thus 'maker of light' means 'maker of discernment of reality' i.e. *amoha*. For which, see IGPT sv *Moha*.

VERSE 992

'He is the Perfectly Enlightened One, brahman. He has gone beyond all things. He has attained all supernormal attainments and powers. He has insight into all things. He has attained the destruction of all karmically consequential conduct. He is liberated [from perceptually obscuring states] through the destruction of attachment.

*So hi brāhmaṇa sambuddho sabbadhammāna pāragū
Sabbābhiññābalappatto sabbadhammesu cakkhumā
Sabbakammakkhayaṃ patto vimutto upadhikkhaye*

COMMENT

Abhiññā: ‘supernormal attainments.’ See IGPT sv *Abhijānāti*.

COMMENT

Sabbakammakkhayaṃ: ‘destruction of all karmically consequential conduct.’ See IGPT sv *Kamma*.

COMMENT

Vimutto: ‘liberated [from perceptually obscuring states].’ See IGPT sv *Vimutta*.

COMMENT

Upadhi: ‘attachment.’ See IGPT sv *Upadhi*.

VERSE 993

‘He is the Buddha, the Blessed One in the world, the Seer. He explains the teaching. You go and ask him. He will explain it to you.’

*Buddho so bhagavā loke dhammaṃ deseti cakkhumā
Taṃ tvaṃ gantvāna pucchassu so te taṃ vyākarissati*

VERSE 994

Hearing the phrase ‘Perfectly Enlightened One,’ Bāvari was uplifted. His grief diminished and he was filled with rapture.

*Sambuddho ti vaco sutvā udaggo bāvari ahu
Sok’assa tanuko āsi pītiñca vipulaṃ labhi*

VERSE 995

Bāvari, pleased, uplifted, filled with inspiration, asked that deva: ‘In what village or town, or in what country, even, is the Saviour of the World, where we may go and venerate the Perfectly Enlightened One, the best of men?’

*So bāvari attamano udaggo taṃ devataṃ pucchatī vedajāto
Katamamhi gāme nigamamhi vā pana katamamhi vā janapade lokanātho
Yattha gantvā namassemu sambuddhaṃ dipaduttamaṃ*

COMMENT

Vedajāto: ‘filled with inspiration.’ *Veda*, inspiration, comes from reflecting on the Perfect One, in this way

- When the noble disciple reflects on the Perfect One, his mind is not absorbed in attachment, hatred, and undiscernment of reality. His mind is spiritually purified at that time with the Perfect One as the initiating factor. A noble disciple whose mind is thus purified gains inspiration from the meaning and significance of the teaching, gains gladness connected with the teaching.

❁ *yasmim mahānāma samaye ariyasāvako tathāgataṃ anussarati
nevassa tasmim samaye rāgapariyuṭṭhitaṃ cittaṃ hoti na
dosapariyuṭṭhitaṃ cittaṃ hoti na mohapariyuṭṭhitaṃ cittaṃ hoti
ujugatamevassa tasmim samaye cittaṃ hoti tathāgataṃ ārabbhā.
Ujugatacitto kho pana mahānāma ariyasāvako labhati atthavedaṃ labhati
dhammavedaṃ labhati dhammūpasamhitaṃ pāmujaṃ (A.3.285).*

VERSE 996

[Deva:]

‘The Conqueror is in Sāvatthi, a city of the Kosalan people. He is possessed of great wisdom, of excellent and extensive wisdom. He is the Sakyans’ Son, proficient [in methods of teaching]. He is free of perceptually obscuring states. That best of men is knowledgeable about headsplitting.’

*Sāvatthiyaṃ kosalamandire jino pahūtapañño varabhūrimedhaso
So sakyaputto vidhuro anāsavo muddhādhīpātassa vidū narāsabho*

COMMENT

Vidhuro: ‘proficient [in methods of teaching].’ *Vidhuro* is linked in the following quotes to 1) *kusalo* and 2) to skill in teaching. In both cases it means proficient:

1) And how is a shopkeeper proficient? In this regard, a shopkeeper is proficient in buying and selling goods.

✿ *Kathañca bhikkhave pāpaṇiko vidhuro hoti: idha bhikkhave pāpaṇiko kusalo hoti paṇiyaṃ ketuñca vikketuñca* (A.1.116).

2) There was no one equal to Venerable Vidhura in explaining the teaching. It was because of this, Maleficent One, that he came to be called Vidhura.

✿ *nāssudha koci āyasmatā vidhurena samasamo hoti yadidaṃ dhammadesanāya. Iminā kho etaṃ pāpima pariyāyena āyasmato vidhurassa vidhuro vidhurotveva samaññā udapādi* (M.1.333).

Vidhura is sometimes considered to be *vi+dhura*. For example, that is how the commentary explains *Vidhura*'s name. Norman accordingly translates it here as 'without burden.' But the contexts we have quoted do not support this. Ironically, and proving our point, in the following quote it is linked to the opposite of *vi+dhura*, namely *anikkhittadhuro*:

- And how is a bhikkhu proficient? In this regard, a bhikkhu abides energetically applied to the abandoning of spiritually unwholesome factors and the undertaking of spiritually wholesome factors, steadfast, unwavering in application [to the practice], not shirking the responsibility of [undertaking] spiritually wholesome factors.

✿ *Kathañca bhikkhave bhikkhu vidhuro hoti? Idha bhikkhave bhikkhu āraddhaviriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃva daḥhaparakkamo anikkhittadhuro kusalesu dhammesu* (A.1.117).

In the present context we regard *vidhuro*'s object to be *upāya* ('methods of teaching'), as in the term *upāyakusala* (Th.v.158), and in accordance with the quote on Venerable *Vidhura*. If translated without an object, as simply 'proficient,' it is obviously meaningless.

COMMENT

Anāsavo: 'free of perceptually obscuring states.' See IGPT sv *Āsava*.

COMMENT

Narāsabho: 'best of men.' 'Bull' is a dubious term of praise. We treat *narāsabho* as *naruttamo* as found in verse 1021.

VERSE 997

Then [Bāvari] addressed his students, all masters of the sacred texts:

‘Come, students, I will explain [something]. Listen to my word.

*Tato āmantayi sisse brāhmaṇe mantapārāge
Etha māṇavā akkhissam suṇātha vacanam mama*

COMMENT

Mantapārāge: ‘masters of the sacred texts.’ But in verse 999, they confess ignorance of the marks of a Great Man.

VERSE 998

‘He whose manifestation is rarely encountered in the world has now arisen in the world. He is famed as the Perfectly Enlightened One. Quickly go to Sāvatti and see the best of men.’

*Yass’eso dullabho loke pātubhāvo abhiṇhaso
Svājja lokamhi uppanno sambuddho iti vissuto
Khippam gantvāna sāvattiṃ passavho dipaduttamam*

VERSE 999

[Students:]

‘But how, then, might we know when we see him, brahman, that he is the Enlightened One? Tell us, we who do not know him, how we might know him.’

*Katham carahi jānemu disvā buddho ti brāhmaṇa
Ajānataṃ no pabrūhi yathā jānemu taṃ mayam*

VERSE 1000

[Bāvari:]

‘Amongst the sacred texts [an account of] the marks of a Great Man has been handed down to us. Thirty-two in number, they are fully explained, one by one.

*Āgatāni hi mantesu mahāpurisalakkhaṇā
Dvattiṃsā ca vyākhātā samattā anupubbaso*

VERSE 1001

‘For whoever has amongst his bodily conformations these marks of a Great Man, there are only two possible destinies; a third cannot be found.

*Yass’ete honti gattesu mahāpurisalakkhaṇā
Dve yeva tassa gatiyo tatiyā hi na vijjati*

COMMENT

Gattesu: ‘amongst his bodily conformations.’ PED says *gatta* (singular) is ‘body’; *gattāni* (plural) is ‘limbs.’ Neither meaning is appropriate here. We resolve it via the *Lakkhaṇa Sutta*, with its expression ‘experts in body marks and conformations (*vyaññjananimittakovidā*, D.3.152).

VERSE 1002

‘If he dwells at home, having conquered this [sea-girt] subcontinent, he rules it without rod or sword, but by righteousness.

*Sace agāraṃ ajjhāvasati vijeyya paṭhaviṃ imaṃ
Adaṇḍena asatthena dhammenamanusāsati*

COMMENT

Vijeyya paṭhaviṃ imaṃ: ‘conquered this [sea-girt] subcontinent.’ A Wheel-turning monarch is the master of the Indian subcontinent (*Jambudīpamahibhuyya iriyati*, D.3.155): he abides having conquered ‘the sea-girt subcontinent’ (so *imaṃ paṭhaviṃ sāgarapariyantam... abhivijīya ajjhāvasati*, D.3.142).

VERSE 1003

‘If he goes forth from the household life into the ascetic life, he becomes the unsurpassed Arahant, the Perfectly Enlightened One, one who has completely renounced the round of rebirth.

*Sace ca so pabbajati agārā anagāriyaṃ
Vivaṭṭacchaddo sambuddho arahā bhavati anuttaro*

COMMENT

Pabbajati agārā anagāriyaṃ: ‘goes forth from the household life into the ascetic life.’ See IGPT sv *Agārasmā anagāriyaṃ pabbajito*.

COMMENT

Vivaṭṭacchaddo: ‘one who has completely renounced the round of rebirth.’ We regard *vivaṭṭacchaddo* as standing for *vaṭṭa chaḍḍo*, with *vi-* for emphasis. It is comparable to a *chinnam vaṭṭam* (Ud.75), ‘the round of rebirth destroyed.’ See IGPT sv *Vivaṭṭacchadda*.

VERSE 1004

‘Ask him, but just in your mind, about my age, my clan, my marks of a Great Man, my [completeness in] mastership of the sacred texts, [the number of] my other students, and about heads and headsplitting.

Jātiṃ gottañca lakkhaṇaṃ mante sisse punāpare
Muddhaṃ muddhādhīpātāñca manasā yeva pucchatha

COMMENT

Jātiṃ: ‘my age.’ In verse 1019 the Buddha answers in terms of age (*āyu*).

COMMENT

Lakkhaṇaṃ: ‘my marks of a Great Man.’ Verse 1022 describes the three marks of a Great Man found on Bāvari. Brahmanists considered it prestigious to possess any of these marks.

COMMENT

Mante: ‘my [completeness in] mastership of the sacred texts.’ In verse 1018 Ajita asks about ‘completeness’ (*mantesu pāramiṃ brūhi*).

COMMENT

Sisse punāpare: ‘[the number of] my other students.’ The Buddha’s answer at verse 1020 shows that the question concerns numbers.

VERSE 1005

‘If he is the Enlightened One, one of unobstructed vision, he will answer in speech the questions you ask in your mind.’

Anāvaraṇadassāvī yadi buddho bhavissati
Manasā pucchite pañhe vācāya vissajessati

VERSE 1006-1010

On hearing Bāvari's counsel, his sixteen students—Ajita, Tissametteyya, Puṇṇaka, Mettagū, Dhotaka, Upasīva, Nanda, Hemaka, Todeyya, Kappa, the wise Jatukaṇṇī, Bhadrāvudha, Udaya, the brahman Posāla, intelligent Mogharāja, and Piṅgiya the great seer—all of them wearers of matted-hair and deer-skins, teachers of their own groups of students, famous throughout the world, meditators, taking delight in meditation, wise, each faring according to his own predisposition, having venerated Bāvari, having circled him rightwards, set out heading north.

*Bāvarissa vaco sutvā sissā soḷasa brāhmaṇā
Ajito tissametteyyo puṇṇako atha mettagū
Dhotako upasīvo ca nando ca atha hemako
Todeyyakappā dubhayo jatukaṇṇī ca paṇḍito
Bhadrāvudho udayo ca posālo cā pi brāhmaṇo
Mogharājā ca medhāvī piṅgiyo ca mahāisi
Paccekaṇino sabbe sabbalokassa vissutā
Jhāyī jhānaratā dhīrā pubbavāsanavāsītā
Bāvariṃ abhivādetvā katvā ca naṃ padakkhiṇaṃ
Jaṭājinadharā sabbe pakkāmuṃ uttarāmukhā*

COMMENT

Gaṇino: 'teachers of their own groups of students.' *Gaṇin*: 'teacher who has a large attendance of disciples' (PED).

VERSE 1011-1013

From Mūḷaka to Patitṭhāna first, then Mahissati, Ujjenī, Gonaddha, Vedisa, and a place called Vanasa; to Kosambī, Sāketa, and Sāvatthī, best of cities; to Setavya, Kapilavatthu, and the city of Kusinārā; to Pāva, Bhoganagara, Vesāli, and the Magadhan city [of Rājagaha] and [finally] the Pāsāṇaka Shrine, delightful and charming.

*Mūlakassa patitṭhānaṃ purimaṃ māhissatiṃ tadā
Ujjeniñcāpi gonaddhaṃ vedisaṃ vanasavhayaṃ
Kosambiñcāpi sāketaṃ sāvatthiñca puruttamaṃ
Setavyaṃ kapilavatthum kusinārañca mandiraṃ
Pāvañca bhoganagaraṃ vesāliṃ māgadhaṃ puraṃ
Pāsāṇakaṃ cetiyañca ramaṇīyaṃ manoramaṃ*

VERSE 1014

Like a thirsty man to cool water, like a merchant to great profit, like one scorched by heat to shade, they quickly climbed the mountain.

Tasitov'udakaṃ sītaṃ mahālābhaṃ va vāṇijo
Chāyaṃ ghammābhitatto va turitā pabbatamāruhaṃ

VERSE 1015

At that time the Blessed One was in front of the assembly of bhikkhus, explaining the teaching to the bhikkhus, roaring like a lion in the forest.

Bhagavā ca tamhi samaye bhikkhusaṅghapurakkhato
Bhikkhūnaṃ dhammaṃ deseti sīho va nadati vane

VERSE 1016

Ajita saw the Perfectly Enlightened One, brilliant as a hundred-rayed sun, like the full moon on the fifteenth day [of the half-month].

Ajito addasa sambuddhaṃ sataraṃsiṃ va bhānumaṃ
Candaṃ yathā pannarase pāripūriṃ upāgataṃ

COMMENT

Pannarase: 'on the fifteenth day [of the half-month].' Compare: *cātuddase pannarase aṭṭhamiyā ca pakkhassa* (Vin.1.10).

VERSE 1017

Having seen on his body that the marks of a Great Man were complete, then, standing at a respectful distance, bristling with excitement, he asked [Bāvari's] questions in his mind.

Athassa gatte disvāna paripūrañca vyañjanaṃ
Ekamantaṃ ṭhito haṭṭho manopañhe apucchatha

COMMENT

Although brahmans who search for the thirty-two marks on the Buddha always say they find them, this cannot be strictly true in the case of Mark 21, namely, the Buddha's perfect sense of taste. Whatever touches the tip of his tongue, he tastes in his throat (D.3.166).

COMMENT

Ekamantaṃ: ‘standing at a respectful distance.’ See IGPT sv *Ekamantaṃ*.

VERSE 1018

[Ajita, in his mind:]

‘Speak and tell me his age. Tell me his clan and marks of a Great Man. Tell me about his completeness in mastership of the sacred texts. How many does the brahman teach?’

Ādissa jammanaṃ brūhi gottaṃ brūhi salakkhaṇaṃ
Mantesu pāraṃiṃ brūhi kati vāceti brāhmaṇo

VERSE 1019-1020

[The Blessed One:]

‘His age is 120. By clan he is a Bāvari. On his body there are three marks of a Great Man. He is a master of the three Vedas, and is [fully versed] in the marks of a Great Man, in the commentaries, glossaries, and rituals. He teaches five hundred. In respect of his own teaching he has reached perfection.’

Vīsaṃ vassasataṃ āyu so ca gottena bāvari
Tiṇassa lakkhaṇā gatte tiṇṇaṃ vedānaṃ pāragū
Lakkhaṇe itihāse ca sanighaṇḍusakeṭubhe
Pañcasatāni vāceti sadhamme pāraṃiṃ gato

COMMENT

Lakkhaṇe itihāse ca sanighaṇḍusakeṭubhe: ‘[fully versed] in the marks of a Great Man, in the commentaries, glossaries, and rituals.’ We say ‘fully versed’ because *anavayo* usually occurs in the list of brahman accomplishments, which runs like this:

- He is a master of the three Vedas
✽ *tiṇṇaṃ vedānaṃ pāragū*
- together with its glossaries, rituals
✽ *sanighaṇḍukeṭubhānaṃ*

- phonology, etymology

- ✿ *sākkharappabhedānaṃ*

- and fifthly, the commentaries

- ✿ *itihāsapañcamānaṃ*

- he is fully versed in linguistics, grammar, natural philosophy, and in the marks of a Great Man

- ✿ *padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo*

(A.1.166).

VERSE 1021

[Ajita, in his mind:]

‘Give a detailed account of Bāvari’s marks, best of men, destroyer of unsureness. Let there be no unsureness in us [about the perfection of the Perfect One’s enlightenment].’

*Lakkhaṇānaṃ pavicayaṃ bāvarissa naruttama
Kaṅkhacchida pakāsehi mā no kaṅkhāyitaṃ ahu*

COMMENT

Kaṅkhacchida: ‘unsureness.’ Some Pāli editions read *taṇhacchida* here, but the context does not support it.

COMMENT

Kaṅkhāyitaṃ: ‘unsureness [about the perfection of the Perfect One’s enlightenment].’ Here *kaṅkhāyita* is not just ‘unsureness.’ Bāvari’s words prove this: ‘If he is the Enlightened One, one of unobstructed vision, he will answer in speech the questions you ask in your mind’ (Sn.v.1005). For explanation on how unsureness in relation to the Buddha should be parenthesised, see IGPT sv *Vicikiccā*.

VERSE 1022

[The Blessed One:]

‘He can cover his face with his tongue. There is [a circle of white] hair between his eyebrows, [as soft as cotton wool]. His privates are enclosed in a sheath. Thus, young man, know [the perfection of the Perfect One’s enlightenment]!’

*Mukhaṃ jivhāya chādeti uṇṇassa bhamukantare
Kosohitaṃ vatthaguyhaṃ evaṃ jānāhi māṇava*

COMMENT

Uṇṇassa bhamukantare: ‘There is [a circle of white] hair between his eyebrows, [as soft as cotton wool].’ We parenthesise from the *Brahmāyu Sutta*: *uṇṇā bhamukantare jātā odātā mudutūlasannihā* (M.2.137).

COMMENT

Evaṃ jānāhi māṇava: ‘Thus, young man, know [the perfection of the Perfect One’s enlightenment]!’ Ajita had asked ‘Let there be no unsureness in us [about the perfection of the Perfect One’s enlightenment] (*mā no kaṅkhāyitaṃ ahu*).’ It is hard to see the significance of the Buddha’s comment, except in the way we have parenthesised.

VERSE 1023-1024

Not hearing any questions, but hearing them answered, then, filled with inspiration and with palms joined in respect, everyone was asking themselves: ‘Who asked these questions in their mind? A deva? A brahmā? Or Inda, the lord of Sujā? To whom did [the Blessed One] address this reply?’

*Pucchaṃ hi kiñci asuṇanto sutvā pañhe viyākate
Vicinteti jano sabbo vedajāto katañjalī
Ko nu devo vā brahmā vā indo vāpi sujampati
Manasā pucchi te pañhe kametaṃ paṭibhāsati*

COMMENT

Indo vāpi sujampati: ‘Inda, the lord of Sujā.’ Another name for Sakka, Lord of the Devas (S.1.229).

COMMENT

Vedajāto: ‘filled with inspiration.’ See comment on verse 995.

VERSE 1025

[Ajita, in his mind:]

‘Bāvari asked about heads and headsplitting. Explain that, Blessed One. Eliminate our unsureness [about the perfection of the Perfect One’s enlightenment], O Seer.’

*Muddhaṃ muddhādhīpātāṇca bāvari paripucchati
Taṃ vyākaroḥi bhagavā kaṅkhaṃ vinaya no ise*

COMMENT

Kaṅkhaṃ: ‘unsureness [about the perfection of the Perfect One’s enlightenment].’ Here Ajita is still fulfilling Bāvari’s mission. In other words, his unsureness here is not about heads and headsplitting, but about the enlightenment of the Buddha.

VERSE 1026

[The Blessed One:]

‘Know that uninsightfulness into reality is the head. Insightfulness into reality is the headsplitter, joined with faith [in the perfection of the Perfect One’s enlightenment], mindfulness, inward collectedness, eagerness [to understand the teaching], and energy.’

*Avijjā muddhā ti jānāhi vijjā muddhādhīpātīnī
Saddhāsatisamādhī hi chandaviriyena saṃyutā*

COMMENT

Avijjā... vijjā: ‘uninsightfulness into reality... insightfulness into reality.’ See IGPT sv *Avijjā*.

COMMENT

Saddhā: ‘faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddhā*.

COMMENT

Samādhī: ‘inward collectedness.’ See IGPT sv *Samādhī*.

COMMENT

Chanda: ‘eagerness [to understand the teaching].’ This meaning of *chanda* is more clearly seen here:

- If eagerness [to understand the teaching] did not arise, one wouldn’t enthusiastically apply oneself [to the teaching].

✽ *No cetaṃ chando jāyetha nayidaṃ ussaheyya* (M.2.174).

VERSE 1027

Then the young brahman, filled with inspiration, having braced himself, having arranged his deerskin over one shoulder, fell with his head at [the Blessed One's] feet.

*Tato vedena mahatā santhambhivāna māṇavo
Ekamsaṃ ajinaṃ katvā pādesu sirasā pati*

COMMENT

Vedena: 'inspiration.' See comment on verse 995.

COMMENT

Santhambhivāna: 'having braced himself.' *Santhambhati* occurs most prominently in the *Paṭhamayodhājīvūpama Sutta*:

- In this regard, when some soldier sees the dust cloud, he inwardly sinks, becomes dejected, does not brace himself, and is incapable of entering the battle.

✽ *Idha bhikkhave ekacco yodhājīvo rajaggaññeva disvā saṃsīdati
visīdati na santhambhati na sakkoti saṅgāmaṃ otarituṃ* (A.3.89).

VERSE 1028

[Ajita:]

'Bāvari, the brahman, and his pupils, dear sir, with happy and uplifted minds venerate your feet, O Seer.'

*Bāvari brāhmaṇo bhoto saha sissehi mārisa
Udaggacitto sumano pāde vandati cakkhuma*

VERSE 1030

[The Blessed One:]

'May the brahman Bāvari and his students be happy. And may you, too, be happy, young man. May you live for a long time.'

Sukhito bāvari hotu saha sissehi brāhmaṇo

Tvañcāpi sukhito hohi ciraṃ jīvāhi māṇava

VERSE 1030

‘On all the doubts of Bāvari, of yourself, and of all of you, having been given the opportunity to do so, ask whatever your mind desires.’

*Bāvarissa ca tuyhaṃ vā sabbesaṃ sabbasaṃsayāṃ
Katāvakāsā pucchavho yaṃ kiñci manasicchatha*

VERSE 1031

On being given the opportunity to do so by the Perfectly Enlightened One, sitting with palms joined in respect, Ajita then and there asked the Perfect One the first question.

*Sambuddhena katokāso nisīditvāna pañjalī
Ajito paṭhamāṃ pañhaṃ tattha pucchi tathāgataṃ*

2. Ajita’s Questions (Ajitamāṇavapucchā)

VERSE 1032

[Ajita:]

‘By what is the world [of beings] obstructed? Why does it not shine? What do you say is its sticky lime? What is its great dread?’

*Kena ssu nivuto loko kena ssu nappakāsati
Kissābhilepanaṃ brūsi kiṃsu tassa mahabbhayaṃ*

VERSE 1033

[The Blessed One:]

‘The world [of beings] is obstructed by uninsightfulness into reality. Because of selfishness, and negligence [in the practice] it shines not. Longing is its sticky lime, I declare, and suffering its greatest dread.’

*Avijjāya nivuto loko vevicchā pamādā nappakāsati
Jappābhilepanaṃ brūmi dukkhamassa mahabbhayaṃ*

COMMENT

Pamādā: ‘negligence [in the practice].’ See IGPT sv *Appamatta*.

VERSE 1034

[Ajita:]

‘Flowing everywhere are the streams [of thought bound up with attachment]. What is the arrestment of these streams? Tell me about the [complete] restraint of these streams. By what are these streams closed off?’

Savanti sabbadhi sotā sotānaṃ kiṃ nivāraṇaṃ
Sotānaṃ saṃvaram brūhi kena sotā pithiyyare

COMMENT

Savanti sabbadhi sotā: ‘Flowing everywhere are the streams [of thought bound up with attachment].’ Singular ‘stream’ means *taṇhā* (*soto ti kho bhante taṇhāya etaṃ adhivacanaṃ*, S.4.292). But here we have plural *sotā*. The words *savanti sabbadhi sotā* are from Dh.v.339-340, which run like this:

- The man of wrong view [of reality] in whom the 36 streams (*chattiṃsati sotā*) flowing towards the pleasing are strong, his thoughts bound up with attachment (*saṅkappā rāganissitā*) will carry him away. Flowing everywhere are the streams.

✽ *Yassa chattiṃsati sotā manāpassavanā bhusā*
Vāhā vahanti duddiṭṭhiṃ saṅkappā rāganissitā
Savanti sabbadhi sotā (Dh.v.339-340).

In these two verses we see the linkage of:

- 1) streams (*sotā*)
- 2) thoughts bound up with attachment (*saṅkappā rāganissitā*).

The number 36 corresponds to the 36 thoughts imbued with craving listed in the *Taṇhājālīnī Sutta* (A.2.212). The commentary to verse 1034 supports this: *taṇhādikā sotā sandanti*.

VERSE 1035

[The Blessed One:]

‘Whatever streams [of thought bound up with attachment] there are in the world, mindfulness is their arrestment. I will tell you about the [complete] restraint of these streams: they are closed off by penetrative discernment.’

*Yāni sotāni lokasmiṃ sati tesaṃ nivāraṇaṃ
Sotānaṃ saṃvaraṃ brūmi paññāyete pidhiyyare*

VERSE 1036

[Ajita:]

‘Discernment, mindfulness, and immaterial-factors-and-bodily-form: tell me this, being asked, dear sir, in what way are these completely ended?’

*Paññā ceva sati cā pi nāmarūpañca mārisa
Etaṃ me puṭṭho pabrūhi katthetaṃ uparujjhati*

COMMENT

Nāmarūpañca: ‘immaterial-factors-and-bodily-form.’ See IGPT sv *Nāmarūpa*.

COMMENT

Katthetaṃ uparujjhati: ‘in what way are these completely ended.’ In the next verse the Buddha does not mention discernment and mindfulness. Perhaps he regarded them as part of *nāmarūpa*.

VERSE 1037

[The Blessed One:]

‘This question which you asked, Ajita, I will answer, the way in which immaterial-factors-and-bodily-form is completely ended. Through the ending of perception and sense impression, this is thereby completely ended.’

*Yametaṃ pañhaṃ apucchi ajita taṃ vadāmi te
Yattha nāmañca rūpañca asesam uparujjhati
Viññāṇassa nirodhena etthetaṃ uparujjhati*

COMMENT

Viññāṇassa nirodhena etthetaṃ uparujjhati: ‘Through the ending of

perception and sense impression, this is thereby completely ended.’ This line also occurs in the *Kevaḍḍha Sutta* (D.1.223), which we have shown in IGPT (sv *Viññāṇaṃ anidassanaṃ*) to mean the ending of perception and sense impression. We regard *viññāṇa* in verse 1037 to therefore mean ‘perception and sense impression,’ which we briefly explain like this:

a) Immaterial-factors (*nāma*) includes sense impression (*vedanā*) and perception (*saññā*)

✿ *Vedanā saññā cetanā phasso manasikāro idaṃ vuccatāvuso nāmaṃ* (M.1.53).

b) Therefore, immaterial-factors-and-bodily-form (*nāmañca rūpañca*) would be completely ended only if *viññāṇassa nirodhena* involved the ending of perception and sense impression (*saññāvedayitanirodhaṃ*).

VERSE 1038

[Ajita:]

‘Those who have mastered the teaching and the many disciples in training here, being asked, dear sir, being mindful, tell me about their lifestyle.’

*Ye ca saṅkhātadhammāse ye ca sekhā puthū idha
Tesaṃ me nipako iriyaṃ puṭṭho pabrūhi mārīsa*

COMMENT

Ye ca saṅkhātadhammāse: ‘those who have mastered the teaching.’ For *saṅkhāta* PED gives ‘agreed on, reckoned,’ and Norman translates our phrase as ‘those who have considered the doctrine.’ But this cannot be correct here, where the context implies arahantship. The formal definition proves the point:

- And in what way has one mastered the teaching? Here one perceives according to reality with perfect penetrative discernment: ‘This is brought about’ etc.

✿ *Katañca bhante saṅkhātadhammo hoti? Bhūtamidan ti bhante yathābhūtaṃ sammappaññāya passati* (S.2.42).

COMMENT

Iriyaṃ pabrūhi: ‘tell me about their lifestyle.’ Calling *iriyaṃ* ‘lifestyle’ is appropriate to the way the question is answered in verse 1039. But in the *Bhūta Sutta* (S.2.47) where this same verse is analysed, Venerable Sāriputta explains *iriyaṃ* in terms of how the practice of arahants varies from that of disciples in training, where *iriyaṃ pabrūhi* would need rendering as: ‘Tell me about their different styles of practice,’ where *iriyaṃ* must be treated as a plural.

COMMENT

Nipako: ‘mindful.’ See IGPT sv *Nipaka*.

VERSE 1039

[The Blessed One:]

‘A bhikkhu should not be greedy for sensuous pleasures. His mind should be free of impurity. Being knowledgeable in all aspects of the teachings, he should mindfully fulfil the ideals of religious asceticism.’

Kāmesu nābhigijjheyya manasānāvilo siyā
Kusalo sabbadhammānaṃ sato bhikkhu paribbaje ti

COMMENT

Manasānāvilo siyā: ‘His mind should be free of impurity.’ See IGPT sv *Āvila*.

COMMENT

Kusalo: ‘knowledgeable.’ See IGPT sv *Kusala*.

COMMENT

Paribbaje: ‘should mindfully fulfil the ideals of religious asceticism.’ See IGPT sv *Paribbajati*.

3. Tissametteyya’s Questions (Tissametteyyamāṇavapucchā)

VERSE 1040

[Tissametteyya:]

‘Who is inwardly at peace here in the world? For whom are there no states of spiritual instability? Which wise person, having fully understood

both doctrinal principles, does not cleave to the middle? Who do you call a Great Man? Who in this world has overcome the seamstress?’

*Kodha santusito loke kassa no santi iñjitā
Ko ubhantamabhiññāya majjhe mantā na limpati
Kaṃ brūsi mahāpuriso ti ko idha sibbanimaccagā*

COMMENT

Santusito: ‘inwardly at peace.’ See IGPT *Santusita*.

COMMENT

Iñjitā: ‘states of spiritual instability.’ For example:

- The notion “I am” is a matter of spiritual instability,
✽ *asmī ti bhikkhave iñjitametaṃ* (S.4.203).

See IGPT sv *Ejā*.

COMMENT

Ubhanta: ‘both doctrinal principles.’ The *Majjhe Sutta* (A.3.399-402) gives six explanations for this. See IGPT sv *Dve Ante*.

COMMENT

Na limpati: ‘does not cleave.’ See IGPT sv *Limpati*.

COMMENT

Majjhe: ‘the middle.’ The *Majjhe Sutta* gives six explanations. See IGPT sv *Dve Antā*.

COMMENT

Sibbanim: ‘the seamstress.’ The *Majjhe Sutta* gives one explanation, namely:

- Craving is the seamstress. For craving stitches him to this or that state of individual existence and rebirth.

✽ *taṇhā sibbanī. Taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā* (A.3.399-402).

VERSE 1041

[The Blessed One:]

‘The bhikkhu who in the face of sensuous pleasures lives the religious life

with reflectiveness, free of craving, ever mindfully, and inwardly at peace, for him there are no states of spiritual instability.

*Kāmesu brahmacariyavā vītataṇho sadā sato
Saṅkhāya nibbuto bhikkhu tassa no santi iñjitā*

COMMENT

Saṅkhāya: ‘with reflectiveness.’ See IGPT sv *Saṅkhā*.

COMMENT

Nibbuto: ‘inwardly at peace.’ See IGPT sv *Nibbāna*.

VERSE 1042

‘Having fully understood both doctrinal principles, that wise person, does not cleave to the middle. I call him a Great Man. He in this world has overcome the seamstress.’

*So ubhantamabhiññāya majjhe mantā na limpati
Taṃ brūmi mahāpuriso ti so idha sibbanimaccagā ti*

4. Puṇṇaka’s Questions (Puṇṇakamāṇavapucchā)

VERSE 1043

[Puṇṇaka:]

‘Yearning [for an answer], I approach with a question the one who is imperturbable, the one who sees the origin [of all things]. For what reason have seers, men, *khattiyas*, and brahmans, so many of them, offered gifts to devas here in the world. I ask you, Blessed One. Tell me this.’

*Anejaṃ mūladassāviṃ atthi pañhena āgamaṃ
Kiṃ nissitā isayo manujā khattiyā brāhmaṇā devatānaṃ
Yaññamakappayimṣu puthūdha loke pucchāmi taṃ bhagavā brūhi me
taṃ*

COMMENT

Anejaṃ: ‘imperturbable.’ See IGPT sv *Ejā*.

COMMENT

Mūladassāviṃ: ‘sees the origin [of all things].’ A generality is implied here. We choose ‘all things’ in accordance with this quote:

- All things stem from fondness.

✽ *Chandamūlakā āvuso sabbe dhammā* (A.4.339).

COMMENT

Kim nissitā: ‘for what reason.’ Explained IGPT sv *Nissaya*.

VERSE 1044

[The Blessed One:]

‘These many seers, men, *khattiyas*, and brahmans who offered gifts to devas here in the world, Puṇṇaka, being tied to old age, offered gifts hoping for states of individual existence in this world [or another].’

Ye kecime isayo manujā khattiyā brāhmaṇā devatānaṃ
Yaññamakappayimsu puthūdha loke āsiṃsamānā puṇṇaka itthabhāvaṃ
Jaraṃ sitā yaññamakappayimsu

COMMENT

Itthabhāvaṃ: ‘states of individual existence in this world [or another].’ We regard *itthabhāvaṃ* as an abbreviation for *itthabhāvaññathābhāvaṃ* which occurs at Sn.v.729, Sn.v.740, and Sn.v.752.

VERSE 1045

[Puṇṇaka:]

‘These many seers, men, *khattiyas*, and brahmans who offered gifts to devas here in the world, did they, Blessed One, being diligent in the practice of sacrifice, overcome birth and old age? I ask you this, dear sir. Tell me this, Blessed One.’

Ye kecime isayo manujā khattiyā brāhmaṇā devatānaṃ
Yaññamakappayimsu puthūdha loke kaccissu te bhagavā yaññapathe
appamattā
Atāruṃ jātiñca jarañca mārisa pucchāmi taṃ bhagavā brūhi me taṃ

VERSE 1046

[The Blessed One:]

‘They hoped, eulogised, longed, and offered for the sake of reward. They longed for sensuous pleasure. Because of the bondage [to individual existence] that arises from [attachment to] sacrifices, and passionate attachment to individual existence they did not overcome birth and old age, I declare.’

*Āsiṃsanti thomayanti abhijappanti juhanti
Kāmābhijappanti paṭicca lābhaṃ te yājayogā bhavarāgarattā
Nātariṃsu jātijaran ti brūmi*

COMMENT

Yājayogā: ‘the bondage [to individual existence] that arises from [attachment to] sacrifices.’ *Yoga* means bondage [to individual existence]. See IGPT sv *Yoga*. The four *yogā* are *kāmayogo*, *bhavayogo*, *diṭṭhiyogo*, and *avijjāyogo* (D.3.230). For *kāmayogo*, *bhavayogo*, and *diṭṭhiyogo*, the attachment to *kāma*, *bhava*, and *diṭṭhi* is the *yoga*. For example, consider this passage:

- And so in relation to sensuous pleasures, whatever the attachment to sensuous pleasure, spiritually fettering delight in sensuous pleasure, love of sensuous pleasure, infatuation with sensuous pleasure, sensuous thirst, sensuous passion, clinging to sensuous pleasure, craving for sensuous pleasure that lurk within him: this is called the bondage [to individual existence] that arises from [attachment to] sensuous pleasure.
❀ *yo kāmesu kāmarāgo kāmanandi kāmasineho kāmamucchā
kāmapipāsā kāmapariḷāho kāmajjhosaṇaṃ kāmataṇhā sānuseti. Ayaṃ
vuccati bhikkhave kāmayogo* (A.2.10).

We extend the same principle to *yājayogā*, parenthesising [attachment to].

VERSE 1047

[Puṇṇaka:]

‘If they did not overcome birth and old age through their sacrifices, because of the bondage [to individual existence] that arises from [attachment to] sacrifices, dear sir, then who, pray, in the world with its devas and men has overcome birth and old age? I ask this, Blessed One.

Please tell me.'

*Te ce nātarimsu yājayogā yaññehi jātiñca jarañca mārisa
Atha ko carahi devamanussaloke atāri jātiñca jarañca mārisa
Pucchāmi taṃ bhagavā brūhi me taṃ*

VERSE 1048

[The Blessed One:]

'He for whom, having reflected on the world through and through, there is no spiritual instability in relation to anything in the world, who is peaceful, rid of spiritual defilement, and free of expectations [in regard to both this world and the world beyond], he has overcome birth and old age, I declare.'

*Saṅkhāya lokasmiṃ parovarāni
Yassiñjitaṃ natthi kuhiñci loka
Santo vidhūmo anīgho nirāso
Atāri so jātijaran ti brūmi ti*

COMMENT

Iñjitaṃ: 'spiritual instability.' See note on verse 1040.

COMMENT

Anīgho: 'rid of spiritual defilement.' See IGPT sv *Anīgha*.

COMMENT

Nirāso: 'free of expectations [in regard to both this world and the world beyond].' We parenthesise in accordance with verses 634, 794, and 864.

5. Mettagū's Questions (Mettagūmaṇavapucchā)

VERSE 1049

[Mettagū:]

'I ask this, Blessed One. Please tell me. I think you are blessed with profound knowledge and have spiritually developed yourself. How have these countless kinds of suffering arisen for those who are in the world?'

Pucchāmi taṃ bhagavā brūhi me taṃ maññāmi taṃ vedaguṃ

bhāvitattaṃ

Kuto nu dukkhā samudāgatā ime ye keci lokasmimanekarūpā

COMMENT

Vedagum: ‘blessed with profound knowledge.’ This can be defined in different ways, but always means arahantship. For example, see verse 1059. Also see IGPT sv *Veda*.

COMMENT

Dukkhā: ‘suffering.’ We regard *dukkha* here as the first noble truth because of its association with attachment in verse 1050.

VERSE 1050

[The Blessed One:]

‘You asked me about the origin of suffering: I will explain this as one who knows. Countless kinds of suffering arise in the world with attachment as their basis.

Dukkhasa ve maṃ pabhavaṃ apucchasi taṃ te pavakkhāmi yathā pajānaṃ

Upadhinidānā pabhavanti dukkhā ye keci lokasmimanekarūpā

COMMENT

Upadhinidānā: ‘attachment as their basis.’ See IGPT sv *Upadhi* and *Nidāna*.

VERSE 1051

‘One who is unwise develops attachment and ends up with suffering again and again, the fool. Therefore, knowing this, one who properly considers the birth and origin of suffering would not develop attachment.’

Yo ve avidvā upadhiṃ karoti punappunaṃ dukkhamupeti mando
Tasmā pajānaṃ upadhiṃ na kayirā dukkhasa jātippabhavānupassī

VERSE 1052

[Mettaḡū:]

‘You have explained what we asked, sage. We ask one more thing. Please tell me this. How do the wise cross the flood of birth, old age, grief, and lamentation? Please explain this to me, sage, for this matter is indeed known to you.’

*Yaṃ taṃ apucchimha akittayī no aññaṃ taṃ pucchāma tadiṅgha brūhi
Kathaṃ nu dhīrā vitaranti oghaṃ jātiṃ jaraṃ sokapariddavañca
Taṃ me munī sādhu viyākarohi tathā hi te vidito esa dhammo*

VERSE 1053

[The Blessed One:]

‘I shall explain the teaching to you, which is fathomable in this lifetime, which is not just hearsay, understanding which, one living the religious life, one who is mindful, would overcome attachment to the world [of phenomena].’

*Kittayissāmi te dhammaṃ diṭṭhe dhamme anītihaṃ
Yaṃ viditvā sato caraṃ tare loka visattikaṃ*

COMMENT

Caraṃ: ‘one living the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Diṭṭhe dhamme: ‘fathomable in this lifetime.’ See IGPT sv *Diṭṭhe dhamme*.

COMMENT

Loke: ‘the world [of phenomena].’ Which is defined in this quote:

- ‘Whatever is destined to decay is called ‘the world [of phenomena]’ in the [terminology of the] Noble One’s training system.

✽ *Yaṃ kho ānanda palokadhammaṃ ayaṃ vuccati ariyassa vinaye loko* (S.4.53).

VERSE 1054

[Mettaḡū:]

‘And I would take delight in that supreme teaching, great Seer,

understanding which, one living the religious life, one who is mindful, would overcome attachment to the world [of phenomena].’

*Tañcāhaṃ abhinandāmi mahesi dhammamuttamaṃ
Yaṃ viditvā sato caraṃ tare loke visattikaṃ*

VERSE 1055

[The Blessed One:]

‘Whatever you know, above, below, across, and also in the middle, having thrust away spiritually fettering delight and attachment regarding these things, your stream of consciousness would not remain in existence.

*Yaṃ kiñci sampajānāsi uddhaṃ adho tiriyañcāpi majjhe
Etesu nandiñca nivesanañca panujja viññāṇaṃ bhava na tiṭṭhe*

COMMENT

Nandiñca: ‘spiritually fettering delight.’ See IGPT sv *Nandi*.

COMMENT

Nivesanañca: ‘attachment.’ See IGPT sv *Nivesana*.

COMMENT

Viññāṇaṃ: ‘your stream of consciousness.’ See IGPT sv *Viññāṇa*.

VERSE 1056

‘Abiding thus mindfully and diligently applied [to the practice], a wise bhikkhu living the religious life, having renounced his cherished possessions, would abandon birth, old age, grief, lamentation, and suffering.’

*Evamvihārī sato appamatto bhikkhu caraṃ hitvā mamāyitāni
Jātiṃ jaraṃ sokapariddavañca idheva vidvā pajaheyya dukkhaṃ*

COMMENT

Appamatto: ‘diligently applied [to the practice].’ See IGPT sv *Appamatta*.

VERSE 1057

[Mettagū:]

‘I applaud the word of the great Seer. Well-explained, O Gotama, is the state free of attachment. The Blessed One has certainly abandoned suffering, for this matter is indeed known to you.

*Etābhinandāmi vaco mahesino sukittitaṃ gotamanupadhikaṃ
Addhā hi bhagavā pahāsi dukkhaṃ tathā hi te vidito esa dhammo*

COMMENT

Etābhinandāmi: ‘I applaud.’ See IGPT sv *Abhinandati*.

VERSE 1058

‘They, too, would surely abandon suffering, whomever you advised without stopping, O Sage. Having met you, Great Being, I venerate you. Perhaps the Blessed One would advise me without stopping.’

*Te cā pi nūna pajaheyyu dukkhaṃ ye tvaṃ muni aṭṭhitaṃ ovadeyya
Taṃ taṃ namassāmi samecca nāga appeva maṃ bhagavā aṭṭhitaṃ
ovadeyya*

VERSE 1059

[The Blessed One:]

‘Whatever brahman one would recognise as being blessed with profound knowledge, liberated from the perception of existence, liberated [from individual existence] in the sensuous plane of existence, certainly he has crossed this [wretched] flood [of suffering]. Having crossed to the Far Shore he is free of remissness in practising the teaching, and free of unsureness [about the excellence of the teaching].

*Yaṃ brāhmaṇaṃ vedagaṃ abhijaññā akiñcanaṃ kāmabhava asattaṃ
Addhā hi so oghamimaṃ atāri tiṇṇo ca pāraṃ akhilo akaṅkho*

COMMENT

Vedagaṃ: ‘blessed with profound knowledge.’ See IGPT sv *Veda*.

COMMENT

Akiñcanaṃ: ‘liberated from the perception of existence.’ See IGPT sv *Ākiñcañña*.

COMMENT

Ogha: ‘flood [of suffering].’ See IGPT sv *Ogha*.

COMMENT

Imaṃ: ‘this [wretched].’ See comment on verse 8.

COMMENT

Akhilo: ‘Having crossed to the Far Shore he is free of remissness in practising the teaching.’ The *Devadahasutta* says arahants are incapable of being negligently applied [to the practice] (*abhabbā te pamajjitum*, S.4.125). See IGPT sv *Khila*.

COMMENT

Akaṅkha: ‘free of unsureness [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

VERSE 1060

‘And whatever man here is wise, one who is blessed with profound knowledge, who has freed himself from this [wretched] bondage to all states of individual existence, he is free of craving, rid of spiritual defilement, and free of expectations [in regard to both this world and the world beyond]. He has overcome birth and old age, I declare.’

Vidvā ca yo vedagū naro idha bhavābhavā saṅgamimaṃ visajja
So vītataṇho anīgho nirāso atāri so jātijaran ti brūmī ti

COMMENT

Imaṃ: ‘this [wretched].’ ‘This’ (*imaṃ*) has ‘a touch of (often sarcastic) characterisation,’ says PED (sv *Ayaṃ*). DOP (sv *Idaṃ*) says: ‘such, like that (often implying contempt).’

COMMENT

Saṅgaṃ: ‘bondage [to individual existence].’ See IGPT sv *Saṅga*.

COMMENT

Bhavābhavā: ‘all states of individual existence.’ See IGPT sv *Bhavābhavā*.

COMMENT

Anīgho: ‘rid of spiritual defilement.’ See IGPT sv *Anīgha*.

COMMENT

Nirāso: ‘free of expectations [in regard to both this world and the world beyond].’ We parenthesise in accordance with verses 634, 794, and 864.

COMMENT

Atāri: ‘overcome.’ See IGPT sv *Tarati*.

6. Dhotaka’s Questions (Dhotakamāṇavapucchā)

VERSE 1061

[Dhotaka:]

‘I ask this, Blessed One. Please tell me. I long for your word, great Seer. Having heard your voice, I would train myself in the quenching of the ego.’

*Pucchāmi taṃ bhagavā brūhi me taṃ vācābhikaṅkhāmi mahesi tuyhaṃ
Tava sutvāna nigghosaṃ sikkhe nibbānamattano*

COMMENT

Nibbānamattano: ‘the quenching of the ego.’ See IGPT sv *Attā*.

VERSE 1062

[The Blessed One:]

‘Therefore vigorously apply yourself [to the practice]. Be aware and mindful right here and now. Having heard my word, train yourself in the quenching of the ego.’

*Tenahātappaṃ karohi idheva nipako sato
Ito sutvāna nigghosaṃ sikkhe nibbānamattano*

COMMENT

Ātappaṃ karohi: ‘vigorously apply yourself [to the practice].’ See IGPT sv *Ātāpin*.

VERSE 1063

[Dhotaka:]

‘[At long last], I see a Brahman abiding in the world with its devas and men, liberated from the perception of existence. I venerate you, All-Seeing Eye. From my uncertainty [about the excellence of the teaching], Sakyan, release me.’

*Passāmaḥaṃ devamanussaloke akiñcanaṃ brāhmaṇamiriyamānaṃ
Taṃ taṃ namassāmi samantacakkhu pamuñca maṃ sakka
kathaṅkathāhi*

COMMENT

‘[At long last].’ We adopt the phrase from here:

- At long last I see a Brahman who has realised the Untroubled.
✿ *Cirassaṃ vata passāmi brāhmaṇaṃ parinibbutaṃ* (S.1.54; S.1.1).

COMMENT

Brāhmaṇa: ‘Brahman.’ Here Dhotaka uses *brāhmaṇaṃ* to mean arahant. We capitalise accordingly. See IGPT sv *Brāhmaṇa*.

COMMENT

Akiñcanaṃ: ‘liberated from the perception of existence.’ See IGPT sv *Ākiñcañña*.

COMMENT

Kathaṅkathāhi: ‘my uncertainty [about the excellence of the teaching].’ That this unspecified doubt refers to the teachings is confirmed in the Buddha’s answer in verse 1064, where he links it to *dhammañca seṭṭhaṃ*. For further notes, see IGPT sv *Vicikicchā*.

COMMENT

Sakka: ‘Sakyan.’ See comment on verse 345.

VERSE 1064

[The Blessed One:]

‘I am not able to free anyone in the world who has uncertainty [about the excellence of the teaching], Dhotaka. But in understanding the most excellent teaching, you would thuswise cross this [wretched] flood [of suffering].’

*Nāhaṃ sahissāmi pamocanāya kathaṅkathim dhotaka kañci loke
Dhammañca seṭṭhaṃ ājānamāno evaṃ tuvaṃ oghamimaṃ taresi*

COMMENT

Imaṃ: ‘this [wretched].’ See comment on verse 8.

COMMENT

Ogha: ‘flood [of suffering].’ See IGPT sv *Ogha*.

VERSE 1065

[Dhotaka:]

‘Having [unlimited] compassion, Brahman, explain the teaching about seclusion [from sensuous pleasures and spiritually unwholesome factors], which, when I understand it, then, as untroubled as space, I can live the religious life inwardly at peace, and free of attachment.’

*Anusāsa brahme karuṇāyamāno vivekadhammaṃ yamahaṃ vijaññaṃ
Yathāhaṃ ākāsova avyāpajjamāno idheva santo asito careyyaṃ*

COMMENT

Karuṇāyamāno: ‘having [unlimited] compassion.’ See IGPT sv *Karuṇā*.

COMMENT

Vivekadhammaṃ: ‘the teaching about seclusion [from sensuous pleasures and spiritually unwholesome factors].’ See IGPT sv *Viveka*.

COMMENT

Careyyaṃ: ‘live the religious life .’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 1066

[The Blessed One:]

‘I shall explain inward peace to you, which is fathomable in this lifetime, which is not just hearsay, understanding which, one living the religious life, one who is mindful, would overcome attachment to the world [of phenomena].’

Kittayissāmi te santiṃ diṭṭhe dhamme anītihaṃ

Yaṃ viditvā sato caraṃ tare loka visattikaṃ

COMMENT

Diṭṭhe dhamme: ‘fathomable in this lifetime.’ See IGPT sv *Diṭṭhe dhamme*.

COMMENT

Loka: ‘the world [of phenomena].’ See IGPT sv *Loka*, and see comment on verse 1053.

VERSE 1067

[Dhotaka:]

‘And I would take delight in that supreme inward peace, great Seer, understanding which, one living the religious life, one who is mindful, would overcome attachment to the world [of phenomena].’

Tañcāhaṃ abhinandāmi mahesi santimuttamaṃ

Yaṃ viditvā sato caraṃ tare loka visattikaṃ

VERSE 1068

[The Blessed One:]

‘Whatever you know, above, below, across, and also in the middle, knowing this to be a bond [to individual existence] in the world, do not foster craving for any state of individual existence.’

Yaṃ kiñci sampajānāsi uddhaṃ adho tiriyañcāpi majjhe

Etaṃ viditvā saṅgo ti loka bhavābhavāya mākāsi taṇhan ti

COMMENT

Saṅgo: ‘bond [to individual existence].’ See IGPT sv *Saṅgo*.

COMMENT

Bhavābhavāya: ‘any state of individual existence.’ See IGPT sv *Bhavābhava*.

7. Upasīva’s Questions (Upasīvamāṇavapucchā)

VERSE 1069

[Upasīva:]

‘Alone and unsupported, Sakyan, I am not able to cross the great flood [of suffering]. Tell me, All-Seeing Eye, a basis [for spiritual development] supported by which I might cross this [wretched] flood [of suffering].’

*Eko ahaṃ sakka mahantamoghaṃ anissito no visahāmi tārituṃ
Ārammaṇaṃ brūhi samantacakkhu yaṃ nissito oghamimaṃ tareyyaṃ*

COMMENT

Ārammaṇaṃ: ‘a basis [for spiritual development].’ See IGPT sv *Ārammaṇa*.

VERSE 1070

[The Blessed One:]

‘Being intent upon the perception of nonexistence, being mindful, with the help of the reflection ‘It does not exist,’ cross the flood [of suffering]. Abandon sensuous pleasures, abstain from talkativeness, and look for the destruction of craving both night and day.’

*Ākiñcaññaṃ pekkhamāno satimā natthī ti nissāya tarassu oghaṃ
Kāme pahāya virato kathāhi taṇhakkhayaṃ rattamahābhipassa*

COMMENT

Ākiñcaññaṃ: ‘the perception of nonexistence.’ See IGPT sv *Ākiñcañña*.

COMMENT

Nissāya: ‘with the help of.’ See IGPT sv *Nissaya*.

COMMENT

Natthī ti: ‘It does not exist.’ Seeing that things do not exist comes from seeing the ending of things:

- For one who sees the ending of the world [of phenomena] according to reality with perfect penetrative discernment, there is no view of existence in regards to the world [of phenomena].

✽ *lokanirodhaṃ kho kaccāna yathābhūtaṃ sammappaññāya passato yā loke atthitā sā na hoti* (S.2.17).

VERSE 1071

[Upasīva:]

‘One who is free of attachment to all sensuous pleasures, supported by the perception of nonexistence, having abandoned everything else, being liberated [from perceptually obscuring states] through the highest deliverance from perception, would he abide in that state not subject to [renewed states of individual existence]?’

*Sabbesu kāmesu yo vītarāgo ākiñcaññaṃ nissito hitvā maññaṃ
Saññāvimokkhe parame vimutto tiṭṭhe nu so tattha anānuyāyī*

COMMENT

Vimutto: ‘liberated [from perceptually obscuring states].’ In other words, liberated from āsavas. See IGPT sv *Vimutta*.

COMMENT

Saññāvimokkhe parame: ‘through the highest deliverance from perception.’ Although perception ceases with the ending of perception and sense impression (*saññāvedayitaṃ nirodhaṃ*), the ‘highest deliverance’ would be arahantship, which lies beyond it. This is confirmed by the statement ‘not subject to [renewed states of individual existence]’ in the next verse.

COMMENT

Anānuyāyī: not subject to [renewed states of individual existence]. We parenthesise *anānuyāyī* thus because Upasīva’s question concerns the fate of the arahant after death, and because arahants usually declare this in terms of individual existence:

- This is the last birth; there will be no renewed states of individual existence.

✽ *ayamantimā jāti natthidāni punabbhavo ti* (D.3.134).

VERSE 1072

[The Blessed One:]

‘One who is free of attachment to all sensuous pleasures, supported by the perception of nonexistence, having abandoned everything else, being

liberated [from perceptually obscuring states] through the highest deliverance from perception, would abide in that state not subject to [renewed states of individual existence].’

*Sabbesu kāmesu yo vītarāgo ākiñcaññaṃ nissito hitvā maññaṃ
Saññāvimokkhe parame vimutto tiṭṭheyya so tattha anānuyāyī*

VERSE 1073

[Upasīva:]

‘If he should abide in that state, not subject to [renewed states of individual existence] for many years, All-Seeing Eye, and, being liberated [from perceptually obscuring states], were to be dissipated in that very state, for one like this, would the stream of consciousness [finally] pass away?’

*Tiṭṭhe ce so tattha anānuyāyī pūgampi vassānaṃ samantacakkhu
Tattheva so sītisiyā vimutto cavetha viññāṇaṃ tathāvidhassa*

COMMENT

Vimutto: ‘liberated [from perceptually obscuring states]’ i.e., liberated from the āsavas.

COMMENT

Sītisiyā: ‘were to be dissipated.’ This rendering is comparable to *sītibhavissantī ti* in this quote:

• Just as an oil lamp burns because of oil and a wick, and with the exhaustion of the oil and wick it is extinguished through lack of fuel, so too, bhikkhus... a bhikkhu knows that with the demise of the body, and with the ending of life, all sense impression being not delighted in will be dissipated right here in this world.

✽ *Seyyathā pi bhikkhave telañca paṭicca vaṭṭiñca paṭicca telappadīpo
jhāyeyya tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya;
evameva kho bhikkhave bhikkhu... kāyassa bheda uddhaṃ
jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītibhavissantīti
pajānātī’ ti (S.4.213-4).*

Upasīva assumes that the stream of consciousness of an arahant exists after death for many years, and is eventually annihilated in that state. But

what happens to the arahant after death is one of the unexplained issues of Buddhism (*avyākata vatthū*, A.4.68-70). Hence the nature of the Buddha's reply in verse 1074.

COMMENT

Viññāṇaṃ: 'the stream of consciousness.' See IGPT sv *Viññāṇa*.

VERSE 1074

[The Blessed One:]

'Just as a flame tossed about by the force of the wind vanishes, and is beyond the limits of conception, so a sage liberated from immaterial-factors-and-body vanishes, and is beyond the limits of conception.'

Acci yathā vātavegena khittā atthaṃ paleti na upeti saṅkhaṃ
Evaṃ muni nāmakāyā vimutto atthaṃ paleti na upeti saṅkhaṃ

COMMENT

Nāmakāyā: 'immaterial-factors-and-body.' See IGPT sv *Nāmarūpa*.

COMMENT

Na upeti saṅkhaṃ: 'beyond the limits of conception.' See IGPT sv *Upeti* and *Saṅkhā*.

COMMENT

Atthaṃ paleti: 'vanishes.' See IGPT sv *Atthaṅgamo*.

VERSE 1075

[Upasīva:]

'The one who has vanished, does he not exist, or [does he somehow exist, and] in a healthy condition eternally? Please explain this to me, sage, for this matter is indeed known to you.'

Atthaṅgato so uda vā so natthi udāhu ve sassatiyā arogo
Taṃ me munī sādhu viyākarohi tathā hi te vidito esa dhammo

VERSE 1076

[The Blessed One:]

‘There is no measuring of one who has vanished. That no longer exists in relation to which one might speak of him. When all points of reference are removed, then all ways of talking about him are also removed.’

*Atthaṅgatassa na pamāṇamatthi yena naṃ vajjuṃ taṃ tassa natthi
Sabbesu dhammesu samūhatesu samūhatā vādapathā pi sabbe ti*

COMMENT

Dhammesu: ‘points of reference.’ We render *dhamma* in accordance with the previous sentence i.e., ‘that in relation to which one might speak of him.’

8. Nanda’s Questions (Nandamāṇavapucchā)

VERSE 1077

[Nanda:]

‘People say “There are sages in the world.” In what way do they mean this? Do they mean one possessed of knowledge is a sage? Or one possessed of a [particular] lifestyle?’

*Santi loke munayo janā vadanti te-y-idam kathaṃsu
Ñāṇūpapannaṃ nu muniṃ vadanti udāhu ve jīvitenuṇpapannaṃ*

VERSE 1078

[The Blessed One:]

‘The wise do not say one is a sage on account of one’s views, learning, or knowledge, Nanda. Those who live the religious life without confrontation, rid of spiritual defilement, free of expectations, I call them sages.’

*Na diṭṭhiyā na sutiyā na ñāṇena munīdha nanda kusalā vadanti
Visenikatvā anīghā nirāsā caranti ye te munayo ti brūmi*

COMMENT

Kusalā: ‘the wise.’ See IGPT sv *Kusala*.

COMMENT

Visenikatvā: ‘without confrontation’ is supported by verse 833:

• Amongst those who live the religious life without confrontation, not pitting one view against another, amongst those who have not grasped any [view] as the highest, who would you gain [as an opponent], Pasūra?

✽ *Visenikatvā pana ye caranti diṭṭhīhi diṭṭhiṃ avirujjhamānā*
Tesu tvaṃ kiṃ labhetho pasūra yesīdha natthī paramuggahītaṃ
(Sn.v.833).

COMMENT

Anīghā: ‘rid of spiritual defilement.’ See IGPT sv *Anīgha*.

COMMENT

Nirāsā: ‘free of expectations.’ See IGPT sv *Āsā*.

COMMENT

Caranti te: ‘Those who live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 1079

[Nanda:]

‘Whatever the ascetics and Brahmanists who say that purity is on account of what is seen and heard, say that purity is on account of one’s observances and practices, say that purity is on account of various [such] factors, could it be, Blessed One, dear sir, that living the religious life restrained in this way they have overcome birth and old age? I ask this, Blessed One. Please tell me.’

Ye kecime samaṇabrāhmaṇāse diṭṭhassutenāpi vadanti suddhiṃ
Sīlabbatenāpi vadanti suddhiṃ anekarūpena vadanti suddhiṃ
Kaccissu te bhagavā tattha yatā carantā atāruṃ jātīñca jarañca mārisa
Pucchāmi taṃ bhagavā brūhi me taṃ

VERSE 1080

[The Blessed One:]

‘Whatever the ascetics and Brahmanists who say that purity is on account of what is seen and heard, say that purity is on account of one’s observances and practices, say that purity is on account of various [such] factors, although living the religious life restrained in this way they have

not overcome birth and old age, I declare.'

*Ye kecime samaṇabrāhmaṇāse diṭṭhassutenāpi vadanti suddhiṃ
Sīlabbatenāpi vadanti suddhiṃ anekarūpena vadanti suddhiṃ
Kiñcāpi te tattha yatā caranti nāriṃsu jātijaran ti brūmi*

COMMENT

Diṭṭhassutenāpi vadanti suddhiṃ: 'Whatever the ascetics and Brahmanists who say that purity is on account of what is seen and heard... have not overcome birth and old age.'

The instrumental case needs careful handling. It means either cause or reason, and can be translated by such expressions as 'by means of' or 'on account of' (PGPL, 599 ii). Thus our phrase could equally be rendered:

- 'Whatever the ascetics and Brahmanists who say that purity is by means of what is seen and heard... have not overcome birth and old age.'

This rendering is untenable because the Buddha has said:

- I have explained the crossing of the flood [of suffering] by one support or another.

✽ *desitā nissāya nissāya oghassa nittharaṇā* (M.2.265).

VERSE 1081

[Nanda:]

'Whatever the ascetics and Brahmanists who say that purity is on account of what is seen and heard, say that purity is on account of one's observances and practices, say that purity is on account of various [such] factors, if, sage, you say they are not flood-crossers, then who, dear sir, in the world with its devas and men has overcome birth and old age? I ask this, Blessed One. Please tell me.'

*Ye kecime samaṇabrāhmaṇāse diṭṭhassutenāpi vadanti suddhiṃ
Sīlabbatenāpi vadanti suddhiṃ anekarūpena vadanti suddhiṃ
Te ce muni brūsi anoghatiṇṇe atha ko carahi devamanussaloke
Atāri jātiñca jarañca mārīsa pucchāmi taṃ bhagavā brūhi me taṃ*

VERSE 1082

[The Blessed One:]

‘I do not say that all ascetics and Brahmanists are hemmed in by birth and old age. Whosoever have abandoned [attachment] in this world to what is seen, heard, sensed, [or cognised], and [adherence to] all observances and practices, and have abandoned [attachment to] all various bodily forms, and who, through profoundly understanding craving are free of perceptually obscuring states, these are men who have crossed the flood [of suffering], I declare.’

*Nāhaṃ sabbe samaṇabrāhmaṇāse jātijarāya nivutā ti brūmi
Ye sīdha diṭṭhaṃ vā suttaṃ mutaṃ vā sīlabbatam vāpi pahāya sabbam
Anekarūpampi pahāya sabbam taṇhaṃ pariññāya anāsavāse
Te ve narā oghatiṇṇā ti brūmi*

COMMENT

Ye sīdha diṭṭhaṃ... vāpi pahāya: ‘abandoned [attachment] in this world to what is seen.’

Other suttas confirm that the abandonment here is psychological not physical:

- For this, bhikkhu, is the highest relinquishment, namely the relinquishment of the whole phenomenon of attachment.

Eso hi bhikkhu paramo ariyo cāgo yadidaṃ sabbūpadhipaṭinissaggo (M.3.245).

And in the following verse Nanda exclaims ‘Well-explained, O Gotama, is the state free of attachment (*anūpadhīkaṃ*).’

COMMENT

Sīlabbatam vāpi pahāya sabbam: ‘abandoned... [adherence to] all observances and practices.’ *Sīlabbatam* stands for *sīlabbataparāmāso*, an abbreviation that occurs also in verses 231 and 900.

COMMENT

Oghatiṇṇā: ‘crossed the flood [of suffering].’ See IGPT sv *Ogha*.

VERSE 1083

[Nanda:]

‘I applaud the word of the great Seer. Well-explained, O Gotama, is the state free of attachment. Whosoever have abandoned [attachment] in this world to what is seen, heard, sensed, [or cognised], and [adherence to] all observances and practices, and have abandoned [attachment to] all various bodily forms, and who, through profoundly understanding craving are free of perceptually obscuring states, I likewise declare that these men have crossed the flood [of suffering].’

*Etābhinandāmi vaco mahesino sukittitaṃ gotamanupādhikaṃ
Ye sīdha diṭṭhaṃ vā suttaṃ mutaṃ vā sīlabbataṃ vāpi pahāya sabbhaṃ
Anekarūpampi pahāya sabbhaṃ taṇhaṃ pariññāya anāsavaṃ
Ahampi te oghatiṇṇā ti brūmi ti*

9. Hemaka's Questions (Hemakamāṇavapucchā)

VERSE 1084

[Hemaka:]

‘Those before Gotama who explained teachings, saying how things were and how they would be, all that was a matter of hearsay. All of it led to growth of philosophising. I took no delight in it.

*Ye me pubbe viyākaṃsu huraṃ gotamasāsanā
Iccāsi iti bhavissati sabbhaṃ taṃ itihītihaṃ
Sabbhaṃ taṃ takkavaḍḍhanaṃ nāhaṃ tattha abhiraṃhi*

VERSE 1085

‘You, O sage, must explain the teaching to me which destroys craving, understanding which, one living the religious life, one who is mindful, would overcome attachment to the world [of phenomena].’

*Tvaṇca me dhammakkhāhi taṇhānigghātanaṃ muni
Yaṃ veditvā sato caraṃ tare loka visattikaṃ*

COMMENT

Loke: ‘the world [of phenomena].’ See IGPT sv *Loka*. And see comment on verse 1053.

VERSE 1086

[The Blessed One:]

‘In this regard, Hemaka, in regards to pleasant things which are seen, heard, sensed, or cognised, the dispelling of fondness and attachment is the Untroubled, the Unshakeable State.

*Idha diṭṭhasutamutaviññātesu piyarūpesu hemaka
Chandarāgavinodanaṃ nibbānapadamaccutaṃ*

COMMENT

Chandarāga: ‘fondness and attachment.’ See IGPT sv *Chanda* and *Rāga*.

COMMENT

Nibbāna: ‘Untroubled.’ See IGPT sv *Nibbāna*.

VERSE 1087

‘Having understood this, those who are mindful realise the Untroubled in this lifetime. They are inwardly at peace always. They have overcome attachment to the world [of phenomena].’

*Etadaññāya ye satā diṭṭhadhammābhinibbutā
Upasantā ca te sadā tiṇṇā loke visattikan ti*

10. Todeyya’s Questions (Todeyyamāṇavapucchā)

VERSE 1088

[Todeyya:]

‘In whom abides no sensuous yearnings, and for whom craving does not exist, and who has overcome uncertainty [about the excellence of the teaching], what is the nature of his deliverance?’

*Yasmiṃ kāmā na vasanti taṇhā yassa na vijjati
Kathaṅkathā ca yo tiṇṇo vimokkho tassa kīdiso*

COMMENT

Kāmā: ‘sensuous yearnings.’ See IGPT sv *Kāma*.

COMMENT

Kathaṅkathā: ‘uncertainty [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

COMMENT

Tiṇṇo: ‘overcome.’ See IGPT sv *Tarati*.

VERSE 1089

[The Blessed One:]

‘In whom abides no sensuous yearnings, and for whom craving does not exist, and who has overcome uncertainty [about the excellence of the teaching], there is no further deliverance.’

Yasmiṃ kāmā na vasanti taṇhā yassa na vijjati
Kathaṅkathā ca yo tiṇṇo vimokkho tassa nāparo

VERSE 1090

[Todeyya:]

‘Is he free of expectations, or full of hopes [for the future]? Is he possessed of knowledge [of things according to reality], or acquiring such knowledge? Sakyan, All-Seeing Eye, so I might recognise a sage, explain this to me.’

Nirāsayo so uda āsasāno paññāṇavā so uda paññakappī
Muniṃ ahaṃ sakka yathā vijaññaṃ taṃ me viyācikkha samantacakkhu

COMMENT

Paññāṇavā: ‘possessed of knowledge [of things according to reality].’
Paññāṇa=*pa*+*ñāṇa*. We accordingly treat *paññāṇa* as a synonym of *ñāṇa*. See IGPT sv *Ñāṇa*. In support of this, the commentary to Sn.v.202 says *paññāṇa* means insightfulness: *paññāṇaṃ vuccati vipassanā*.

COMMENT

Nirāsayo so uda āsasāno: ‘Is he free of expectations, or full of hopes [for the future]?’ We follow Norman in spelling *nirāsayo* not *nirāsaso*.
Nirāsayo’s relationship to *āsasāno* is seen also in verse 369. See IGPT sv *Āsā*.

COMMENT

Sakka: ‘Sakyan.’ See comment on verse 345.

VERSE 1091

[The Blessed One:]

‘He is free of expectations, not full of hopes [for the future]. He is possessed of knowledge [of things according to reality], not acquiring such knowledge. In this way recognise a sage, Todeyya, one who is liberated from the perception of existence, and liberated [from individual existence] in the sensuous plane of existence.’

*Nirāsayo so na ca āsasāno paññāṇavā so na ca paññakappī
Evampi todeyya munim vijāna akiñcanaṃ kāmabhava asattan ti*

COMMENT

Akiñcanaṃ: ‘liberated from the perception of existence.’ See IGPT sv *Ākiñcañña*.

COMMENT

Kāmabhava: ‘individual existence in the sensuous plane of existence.’ See IGPT sv *Kāma* and *Bhava*.

11. Kappa’s Questions (Kappamāṇavapucchā)

VERSE 1092

[Kappa:]

‘For those afflicted by old age and death, as if standing in the middle of a lake when a very fearful flood has arisen, tell me of an Island. So this [predicament] may not happen again, dear sir, proclaim for me an Island.’

*Majjhe sarasmim tiṭṭhatam oghe jāte mahabbhaye
Jarāmaccuparetānaṃ dīpaṃ pabrūhi mārisa
Tvañca me dīpamakkhāhi yathāyidaṃ nāparaṃ siyā*

VERSE 1093

[The Blessed One:]

‘I will tell you of an Island, Kappa, for those afflicted by old age and death, as if standing in the middle of a lake when a very fearful flood has arisen.

*Majjhe sarasmiṃ tiṭṭhatam oghe jāte mahabbhaye
Jarāmaccuparetānaṃ dīpaṃ pabrūmi kappa te*

VERSE 1094

‘This Island, supreme, free of the perception of existence, free of grasping, I call it the Untroubled, the destruction of old age and death.

*Akiñcanaṃ anādānaṃ etaṃ dīpaṃ anaparaṃ
Nibbānaṃ iti naṃ brūmi jarāmaccuparikkhayaṃ*

COMMENT

Akiñcanaṃ: ‘free of the perception of existence.’ See IGPT sv *Ākiñcañña*.

COMMENT

Nibbānaṃ: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

VERSE 1095

‘Having understood this, those who are mindful realise the Untroubled in this lifetime. They do not fall under Māra’s control. They do not become Māra’s vassals.’

*Etadaññāya ye satā diṭṭhadhammābhiniibbutā
Na te māravasānugā na te mārassa paddhagū ti*

COMMENT

Aññāya: ‘having understood.’ Like Norman (‘those who know this’), we treat this as the absolute of *ājānāti*. It could alternatively be the instrumental of *aññā*: ‘through understanding.’ See IGPT sv *Aññāya* and *Aññā*.

12. Jatukaṇṇī’s Questions (Jatukaṇṇīmāṇavapucchā)

VERSE 1096

[Jatukaṇṇī:]

‘Having heard of a Hero with no desire for sensuous pleasure, I have come to question the one who has gone beyond the flood [of suffering], who is free of sensuous yearning. Speak about the Peaceful State, All-Penetrating Eye. Tell me about this, Blessed One, according to reality.

*Sutvānaḥaṃ vīramakāmakāmiṃ oghātigaṃ puṭṭhumakāmamāgamaṃ
Santipadaṃ brūhi sahājanetta yathātacchaṃ bhagavā brūhi me taṃ*

COMMENT

Sahājanetta: ‘All-Penetrating Eye.’ *Netta* figuratively means ‘eye.’ *Sahāja* means ‘arisen at the same time.’ Norman says ‘omniscient one.’

Commentary: *Sahajanettā ti sahajātasabbaññutaññāṇacakkhu*.

VERSE 1097

‘The Blessed One abides having overcome sensuous yearnings. He is like the glorious sun [which dazzles] the earth with its splendour. O one of extensive wisdom, explain the teaching to me, one of little wisdom, so that in this lifetime I might know the abandonment of birth and old age.’

*Bhagavā hi kāme abhibhuyya iriyati ādiccova paṭhaviṃ tejī tejasā
Parittapaññassa me bhūripañña ācikkha dhammaṃ yamaḥ vijaññaṃ
Jātijarāya idha vippahānaṃ*

VERSE 1098

[The Blessed One:]

‘Eliminate greed for sensuous pleasure, seeing unsensuousness as safety. May there be nothing taken up by you, and may you have nothing to relinquish.

*Kāmesu vinaya gedhaṃ nekkhammaṃ daṭṭhu khemato
Uggahītaṃ nirattaṃ vā mā te vijjittha kiñcanaṃ*

COMMENT

Vinaya: ‘eliminate.’ See IGPT sv *Vinaya*.

COMMENT

Nekkhammaṃ: ‘unsensuousness.’ See IGPT sv *Nekkhamma*.

COMMENT

Daṭṭhu: ‘seeing.’ Absolute of *dassati*.

VERSE 1099

‘Let wither what is past. Let there not be for you anything at all [hoped for] in the future. If you do not grasp at what is in between you will live the religious life inwardly at peace.

Yaṃ pubbe taṃ visosehi pacchā te māhu kiñcanaṃ
Majjhe ce no gahessasi upasanto carissasi

COMMENT

This verse equals verse 949.

COMMENT

Pacchā te māhu kiñcanaṃ: ‘Let there not be for you anything at all [hoped for] in the future.’ We parenthesise *purakkhataṃ* from verse 849.

COMMENT

Carissasi: ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 1100

‘For one completely free of greed for immaterial-factors-and-bodily-form, brahman, there are no perceptually obscuring states by reason of which he would go into the power of death.’

Sabbaso nāmarūpasmiṃ vītagedhassa brāhmaṇa
Āsavāssa na vijjanti yehi maccuvasaṃ vaje ti

COMMENT

Nāmarūpasmiṃ: ‘immaterial-factors-and-bodily-form.’ See IGPT sv *Nāmarūpa*.

COMMENT

Āsavā: ‘perceptually obscuring states.’ Here greed is shown to be a perceptually obscuring state. See IGPT sv *Āsava*.

13. Bhadrāvudha’s Questions (Bhadrāvudhamāṇavapucchā)

VERSE 1101

[Bhadrāvudha:]

‘The home-leaver, the destroyer of craving, the imperturbable one, the abandoner of spiritually fettering delight, the one who has crossed the flood [of suffering], the one who is liberated [from perceptually obscuring states], the one who has abandoned egocentric conception, the one of great wisdom, I beg him [to explain the teaching]. Having listened to the Great Being, those who are here will depart.

*Okam jaham taṇhacchidaṃ anejaṃ nandiṃ jaham oghatiṇṇaṃ vimuttaṃ
Kappaṃ jaham abhiyāce sumedhaṃ sutvāna nāgassa apanamissanti ito*

COMMENT

Anejaṃ: ‘imperturbable.’ See IGPT sv *Ejā*.

COMMENT

Nandiṃ: ‘spiritually fettering delight.’ See IGPT sv *Nandi*.

COMMENT

Oghatiṇṇaṃ: ‘one who has crossed the flood [of suffering].’ See IGPT sv *Ogha*.

COMMENT

Vimuttaṃ: ‘liberated [from perceptually obscuring states].’ See IGPT sv *Vimutta*.

COMMENT

Kappaṃ: ‘egocentric conception.’ See IGPT sv *Kappaṃ n’eti*.

VERSE 1102

‘People from various countries have assembled longing to hear your voice, O Hero. Explain this teaching well to them, for it is indeed known to you.’

*Nānājanā janapadehi saṅgatā tava vīra vākyaṃ abhikaṅkhamānā
Tesaṃ tuvaṃ sādhu viyākarohi tathā hi te vidito esa dhammo*

VERSE 1103

[The Blessed One:]

‘You must completely eliminate grasping and craving, above, below, across, and also in the middle. For whatever they grasp in the world [of phenomena], by that very thing Māra follows a man.

*Ādānataṇhaṃ vinayetha sabbaṃ uddhaṃ adho tiriyañcāpi majjhe
Yaṃ yaṃ hi lokasmiṃ upādiyanti teneva māro anveti jantum*

VERSE 1104

‘Therefore, knowing this, the bhikkhu, being mindful, should not grasp anything in the whole world [of phenomena], seeing that with grasping and attachment, this people is attached to the realm of death.’

*Tasmā pajānaṃ na upādiyetha bhikkhu sato kiñcanaṃ sabbaloke
Ādānasatte iti pekkhamāno paṇaṃ imaṃ maccudheyya visattan ti*

COMMENT

Loke: ‘world [of phenomena].’ See comment on verse 1053.

14. Udaya’s Questions (Udayamāṇavapucchā)

VERSE 1105

[Udaya:]

‘Yearning [for an answer], I approach with a question the meditator who sits spiritually undefiled, who has done what needed to be done, who is free of perceptually obscuring states, and who has gone beyond all things. Tell me about arahantship, the deliverance [from perceptually obscuring states], the sundering of uninsightfulness into reality.’

*Jhāyiṃ virajamāsīnaṃ katakiccaṃ anāsavaṃ
Pāraguṃ sabbadhammānaṃ atthi pañhena āgamaṃ
Aññā vimokkhaṃ pabrūhi avijjāya pabhedanaṃ*

COMMENT

Anāsavaṃ: ‘free of perceptually obscuring states.’ See IGPT sv *Āsava*.

COMMENT

Aññā: ‘arahantship.’ See IGPT sv *Aññā*.

COMMENT

Vimokkhaṃ: ‘the deliverance [from perceptually obscuring states].’ See IGPT sv *Vimokkha*.

COMMENT

Avijjāya: ‘uninsightfulness into reality.’ See IGPT sv *Avijjā*.

VERSE 1106-1107

[The Blessed One:]

‘The abandonment of sensuous mental images and dejection, these two, the dispelling of lethargy and the restraint of states of anxiety, the purification of detached awareness and mindfulness, preceded by reflection on the teachings, this I call arahantship, the deliverance [from perceptually obscuring states], the sundering of insightfulness into reality.’

*Pahānaṃ kāmasaññānaṃ domanassānacūbhayaṃ
Thīnassa ca panūdanaṃ kukkuccānaṃ nivāraṇaṃ
Upekkhāsatisaṃsuddhaṃ dhammatakkapurejayaṃ
Aññā vimokkhaṃ pabrūmi avijjāya pabhedaṇaṃ*

COMMENT

Kāmasaññānaṃ: ‘sensuous mental images.’ The text here reads *kāmacchandānaṃ* with no variant readings in either the text or commentary. The fact that *kāmacchandānaṃ* occurs nowhere in the scriptures but here and the associated passage in the *Cūḷaniddesa* means it is likely an error. The associated passage in the *Sāriputta Sutta* (A.1.368) which quotes and comments on this very passage, reads *kāmasaññānaṃ* with no variant readings, but in that case the commentary is aware of the *Pārāyanavagga*’s reading, and notes that the reciters of the *Aṅguttaranikāya* have rejected it. In favour of their preference, *kāmasaññānaṃ* is also found elsewhere in the scriptures, as follows:

- Worthless man, have I not in many ways pointed out the abandonment of sensuous pleasures, pointed out the profound understanding of sensuous mental images, pointed out the elimination of sensuous thirsts, pointed out the destruction of sensuous thoughts, pointed out the

subsiding sensuous passions?

✿ *Nanu mayā moghapurisa anekapariyāyena kāmānaṃ pahānaṃ akkhātaṃ kāmasaññānaṃ pariññā akkhātā kāmapiṇḍānaṃ paṭivinayo akkhāto kāmavitakkānaṃ samugghāto akkhāto kāmapiṇḍānaṃ vūpasamo akkhāto* (Vin.3.20; Vin.3.111).

In rejecting *kāmacchandānaṃ*, we thereby adopt the *lectio difficilior*, and this is also in our favour, because the passage concerns the five hindrances, and one would have expected a reference to *kāmacchanda*, not *kāmasaññā*. This would lead to a predictable scribal ‘correction,’ replacing *kāmasaññānaṃ* with *kāmacchandānaṃ*. A correction in the reverse direction is harder to explain.

Norman accepts *kāmacchandānaṃ* without comment, except to note that it should read *kāma[c]chandānaṃ* metri causa.

COMMENT

Domanassa: ‘dejection.’ See IGPT sv *Domanassa*.

COMMENT

Kukkuccānaṃ: ‘states of anxiety.’ See IGPT sv *Kukkucca*.

COMMENT

Upekkhāsatisaṃsuddhaṃ: ‘the purification of detached awareness and mindfulness.’ See IGPT sv *Upekkhā*. This is suggestive of fourth jhāna which [is imbued with] purified detached awareness and mindfulness (*upekkhāsatiṇṇasuddhiṃ*, S.4.237).

COMMENT

Vimokkhaṃ: ‘deliverance [from perceptually obscuring states].’ See IGPT sv *Vimokkha*.

COMMENT

Avijjāya: ‘uninsightfulness into reality.’ See IGPT sv *Avijjā*.

VERSE 1108

[Udaya:]

‘What is the bond of the world [by which it is tethered to individual existence]? What is its means of travelling about? Through the

abandonment of what is it called the Untroubled?’

*Kiṃsu saṃyojano loko kiṃsu tassa vicāraṇaṃ
Kissassa vippahānena nibbānaṃ iti vuccati*

COMMENT

Kiṃsu saṃyojano loko: ‘bond of the world [by which it is tethered to individual existence].’

Spiritually fettering delight is the bond, says the next verse, and other suttas show that spiritually fettering delight tethers man to individual existence:

- Tethered [to individual existence] by the bond of spiritually fettering delight, Migajāla, a bhikkhu is called ‘one living with a partner.’

✽ *nandisaṃyojanasaṃyutto kho migajāla bhikkhu sadutiyavihārī ti vuccati* (S.4.36).

That *saṃyutta* means ‘tethered [to individual existence]’ can be seen in this example:

- Beings who are tethered [to individual existence] by the tie of craving, whose minds are attached to various states of individual existence, are tethered [to individual existence] by Māra’s tie.

✽ *Taṇhāyogena saṃyuttā rattacittā bhavābhava te yogayuttā mārassa* (It.50).

COMMENT

Nibbānaṃ: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

VERSE 1109

[The Blessed One:]

‘Spiritually fettering delight is the bond of the world [by which it is tethered to individual existence]. Thought is its means of travelling about. Through the abandonment of craving it is called the Untroubled.’

*Nandi saṃyojano loko vitakkassa vicāraṇaṃ
Taṇhāya vippahānena nibbānaṃ iti vuccati*

VERSE 1110

[Udaya:]

‘How is the stream of consciousness destroyed for one who is mindful, for one living the religious life? Having come to ask the Blessed One, let us hear that word of yours.’

*Katham satassa carato viññāṇaṃ uparujjhati
Bhagavantam puṭṭhumāgama taṃ suṇoma vaco tava*

COMMENT

Viññāṇaṃ: ‘stream of consciousness.’ See IGPT sv *Viññāṇa*.

COMMENT

Carato: ‘living the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 1111

[The Blessed One:]

‘For one who is mindful, for one living the religious life, if he does not take delight in sense impression either internally or externally, in this way his stream of consciousness is destroyed.’

*Ajjhattañca bahiddhā ca vedanaṃ nābhinandato
Evaṃ satassa carato viññāṇaṃ uparujjhatī ti*

COMMENT

Vedanaṃ: ‘sense impression.’ See IGPT sv *Vedanā*.

COMMENT

Nābhinandato: ‘does not take delight.’ See IGPT sv *Abhinandati*.

15. Posāla’s Questions (Posālamāṇavapucchā)

VERSE 1112

[Posāla:]

‘The one who makes known the past, who is imperturbable, free of doubt [about the excellence of the teaching], who has gone beyond all things, to him, yearning [for an answer], I approach with a question.’

*Yo atītaṃ ādisati anejo chinnasaṃsayo
Pāraguṃ sabbadhammānaṃ atthi pañhena āgamaṃ*

COMMENT

Anejo: ‘imperturbable.’ See IGPT sv *Ejā*.

COMMENT

Chinnasaṃsayo: ‘free of doubt [about the excellence of the teaching].’
Unspecified doubt refers to the teachings. See IGPT sv *Vicikicchā*.

VERSE 1113

‘I ask, Sakyan, about the knowledge of one whose perception of bodily form has vanished, who has abandoned all bodily forms, who sees that there is [nowhere] anything at all either internally or externally. How is such a person to be led further?’

*Vibhūtarūpasaññissa sabbakāyappahāyino
Ajjhatañca bahiddhā ca natthi kiñcī ti passato
Ñāṇaṃ sakkānupucchāmi kathaṃ neyyo tathāvidho*

COMMENT

Vibhūtarūpasaññissa: ‘one whose perception of bodily form has vanished.’ This state is described in detail in verse 874.

COMMENT

Natthi kiñcī ti: ‘there is [nowhere] anything at all.’ See IGPT sv *Ākiñcañña*.

VERSE 1114

[The Blessed One:]

‘Knowing all stations for the stream of consciousness, the Perfect One knows [the stream of consciousness], whether it is established in this world, or liberated [from perceptually obscuring states], or destined to be so liberated.

*Viññāṇatṭhitiyo sabbā abhijānaṃ tathāgato
Tiṭṭhantaṃ jānāti vimuttaṃ tapparāyaṇaṃ*

COMMENT

This answer seems out of place. But according to our comment on verse 874, Posāla has effectively asked how an arahant is to be led further. Verse 1115 confirms this, where the Buddha says that ‘knowing the arising of nonexistence [according to reality]’ is ‘the knowledge of things according to reality of the Brahman who has perfected the religious life.’

COMMENT

Vimuttaṃ: ‘[stream of consciousness] liberated [from perceptually obscuring states].’ Liberation of the stream of consciousness from perceptually obscuring states comes from abandoning attachment, as seen in this quote:

- Bhikkhus, if a bhikkhu has abandoned attachment to bodily form, with the abandonment of attachment the basis is removed: there is no establishment of his stream of consciousness.

✽ *Rūpadhātuyā ce bhikkhave bhikkhuno rāgo pahīno hoti rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na hoti*

... When the stream of consciousness is unestablished, not [egoistically] matured, without the performance of [karmically consequential deeds], it is liberated [from perceptually obscuring states].

✽ *tadappatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ anabhisaṅkhacca vimuttaṃ* (S.3.54).

VERSE 1115

‘Knowing the arising of nonexistence [according to reality], and knowing that spiritually fettering delight is a tie to individual existence, knowing this thus, then he sees this matter [according to reality]. This is the knowledge of things according to reality of the Brahman who has perfected the religious life.’

*Ākiñcaññasambhavaṃ ñatvā nandi saṃyojanaṃ iti
Evametaṃ abhiññāya tato tattha vipassati
Etaṃ ñāṇaṃ tathaṃ tassa brāhmaṇassa vusīmato ti*

COMMENT

Nandi: ‘spiritually fettering delight.’ See IGPT sv *Nandi*.

COMMENT

Samyojanaṃ: ‘tie to individual existence.’ See IGPT sv *Samyojana*.

COMMENT

Vipassati: ‘sees [according to reality].’ See IGPT sv *Passati*.

COMMENT

Ñāṇaṃ tathaṃ: ‘knowledge of things according to reality.’ See IGPT sv *Ñāṇa*.

16. Mogharāja’s Questions (Mogharājamāṇavapucchā)

VERSE 1116

[Mogharāja:]

‘Twice I have asked the Sakyan, but the Seer has not answered me. I have heard that if asked a third time the divine Seer will answer.

Dvāhaṃ sakkaṃ apucchissaṃ na me vyākāsi cakkhumā
Yāvatatiyañca devīsi vyākarotī ti me sutam

VERSE 1117

‘This world, the world hereafter, the brahmā world, and the deva world. I do not know the celebrated Gotama’s view of these.

Ayaṃ loko paro loko brahmaloko sadevako
Diṭṭhiṃ te nābhijānāmi gotamassa yasassino

COMMENT

Nābhijānāmi: ‘I do not know.’ See IGPT sv *Abhijānāti*.

COMMENT

Yasassino: ‘celebrated.’ See IGPT sv *Yasa*.

VERSE 1118

‘Yearning [for an answer], I approach with a question the one with such excellent insight. Viewing the world in what way does the King of Death does not find one?’

Evaṃ abhikkantadassāviṃ atthi pañhena āgamaṃ

Kathaṃ lokaṃ avekkhantaṃ maccurājā na passati

VERSE 1119

[The Blessed One:]

‘Being ever mindful, Mogharāja, view the world [of phenomena] as void [of personal qualities]. Having eradicated the notion of there being an [absolute] Selfhood, thus would one overcome death. Viewing the world in this way, the King of Death does not find one.’

*Suññato lokaṃ avekkhassu mogharāja sadā sato
Attānudiṭṭhiṃ ūhacca evaṃ maccutaro siyā
Evaṃ lokaṃ avekkhantaṃ maccurājā na passatī ti*

COMMENT

Suññato: ‘void [of personal qualities].’ See IGPT sv *Suññata*.

COMMENT

Diṭṭhiṃ: ‘notion.’ See IGPT sv *Diṭṭhi*.

17. Piṅgiya’s Questions (Piṅgiyamāṇavapucchā)

VERSE 1120

[Piṅgiya:]

‘I am old, frail, wrinkled, dim-sighted, and hard of hearing. May I not perish while still foolish. Explain the teaching to me so that in this lifetime I might know the abandonment of birth and old age.’

*Jiṇṇohamasmi abalo vītavaṇṇo nettā na suddhā savanaṃ na phāsu
Māhaṃ nassaṃ momuho antarāva ācikkha dhammaṃ yamaṃ
vijaññaṃ
Jātijarāya idha vipphāṇaṃ*

VERSE 1121

[The Blessed One:]

‘Seeing people being troubled by [attachment to] bodily forms—for people negligently applied [to the practice] are troubled by [attachment to]

bodily forms—therefore you, Piṅgiya, being diligently applied [to the practice], abandon bodily form for the sake of avoiding renewed states of individual existence.’

*Disvāna rūpesu vihaññamāne ruppanti rūpesu janā pamattā
Tasmā tuvaṃ piṅgiya appamatto jahassu rūpaṃ apunabbhavāya*

COMMENT

Rūpesu vihaññamāne: ‘troubled by [attachment to] bodily forms.’ The locative shows the cause, reason, or motive of an action (PGPL, para601). The parenthesis ‘attachment’ is justified by the advice to ‘abandon’ (*jahassu*) in pāda d. The principle is repeated with *upādāya* in verse 169:

- Because of grasping the six [sense objects] the world [of beings] suffers hardship.

✽ *upādāya chassu loko vihaññati* (Sn.v.169).

COMMENT

Appamatto: ‘diligently applied [to the practice].’ See IGPT sv *Appamatta*.

VERSE 1122

[Piṅgiya:]

‘The four directions, the four intermediate directions, above and below: these are the ten directions. There is nothing in the world which is unseen, unheard, unsensed, or uncognised by you. Explain the teaching to me so that in this lifetime I might know the abandonment of birth and old age.’

*Disā catasso vidisā catasso uddhaṃ adho dasa disā imāyo
Na tuyhaṃ adiṭṭhaṃ asutāmutaṃ vā atho aviññātaṃ kiñcanamatthi loke
Ācikkha dhammaṃ yamaṃ vijaññaṃ jātijaṛāya idha vippahānaṃ*

VERSE 1123

[The Blessed One:]

‘Seeing men afflicted by craving, tormented and oppressed by old age, therefore Piṅgiya, being diligently applied [to the practice], give up craving for the sake of avoiding renewed states of individual existence.’

*Taṇhādhimpanne manuje pekkhamāno santāpajāte jarasā parete
Tasmā tuvaṃ piṅgiya appamatto jahassu taṇhaṃ apunabbhavāyā ti*

18. Verses in Praise of The Way to the Far Shore (Pārāyanatthutigāthā)

PTS PAGE 218(L10-16)

[Early textual editors:]

Thus spoke the Blessed One while living amongst the Magadhans at the Pāsāṇaka Shrine. Asked and repeatedly questioned by sixteen brahman devotees, he answered their questions.

If, having understood the meaning and significance of each question [and its answer], one applied oneself in accordance with the teaching, one would go beyond old age and death.

These teachings go to the Far Shore, hence this systematic exposition of the teaching is called The Way to the Far Shore.

*Idamavoca bhagavā magadhesu viharanto pāsāṇake cetiye
paricāraṇasānaṃ brāhmaṇānaṃ ajjhittṭho puṭṭho puṭṭho pañhe
vyākāsi.*

*Ekamekassa cepi pañhassa atthamaññāya dhammamaññāya
dhammānudhammaṃ paṭipajjeyya gaccheyyeva jarāmaraṇassa pāraṃ.*

*Pāraṅgamanīyā ime dhammā ti tasmā imassa dhammapariyāyassa
pārāyananteva adhivacanaṃ.*

COMMENT

These phrases and also verses 1124-1130 are a continuation of verses 976-1030, and we therefore likewise ascribe their authorship to ‘early textual editors’.

COMMENT

Atthamaññāya dhammamaññāya: ‘having understood the meaning and significance.’ See IGPT sv *Attha* and *Dhamma*.

COMMENT

Dhammapariyāyassa: ‘systematic exposition of the teaching.’ The

Pārāyanavagga is in fact a collection of teachings, not a systematic exposition. See IGPT sv *Pariyāya*.

VERSE 1124-6

Ajita, Tissametteyya, Puṇṇaka, Mettagū, Dhotaka, Upasīva, Nanda, Hemaka, Todeyya, Kappa, the wise Jatukaṇṇī, Bhadrāvudha, Udaya, the brahman Posāla, intelligent Mogharāja, and Piṅgiya the great seer, these brahmans approached the Enlightened One, the one of perfect conduct, the Seer. They approached the best of Buddhas, asking subtle questions.

*Ajito tissametteyyo puṇṇako atha mettagū
Dhotako upasīvo ca nando ca atha hemako
Todeyyakappā dubhayo jatukaṇṇī ca paṇḍito
Bhadrāvudho udayo ca posālo cā pi brāhmaṇo
Mogharājā ca medhāvī piṅgiyo ca mahāisi
Ete buddhaṃ upāgacchuṃ sampannacaraṇaṃ isiṃ
Pucchantā nipuṇe pañhe buddhaseṭṭhaṃ upāgamuṃ*

COMMENT

Buddhaseṭṭhaṃ: ‘best of Buddhas.’ See comment on verse 355.

VERSE 1127

On being asked their questions, the Enlightened One answered them in accordance with truth. By answering their questions the Sage well-satisfied the brahmans.

*Tesaṃ buddho pavyākāsi pañhe puṭṭho yathātathaṃ
Pañhānaṃ veyyākaraṇena tosesi brāhmaṇe muni*

VERSE 1128

They, well-satisfied by the Seer, the enlightened kinsman of the Sun clan, lived the religious life under the one of excellent wisdom.

*Te tositā cakkhumatā buddhenādiccabandhunā
Brahmacariyamacarīṃsu varapaññassa santike*

COMMENT

Buddhenādiccabandhunā: ‘the enlightened kinsman of the Sun clan.’ See IGPT sv *Ādiccabandhu*.

VERSE 1129

If one applied oneself in the way that the Enlightened One explained in reference to each question, one would go to the Far Shore from the Near Shore.

*Ekamekassa pañhassa yathā buddhena desitaṃ
Tathā yo paṭipajjeyya gacche pāraṃ apārato*

COMMENT

‘Near Shore’ perhaps means personal identity, because the simile in the *Āsivisopama Sutta* (S.4.172) says:

- 1) the near shore of a great expanse of water (*orimaṃ tīraṃ*) is a metaphor for personal identity (*sakkāya*).
- 2) the far shore (*pārimaṃ tīraṃ*) is a metaphor for *nibbāna*.

VERSE 1130

One would go to the Far Shore from the Near Shore if he developed the Supreme Way. This path is for going to the Far Shore, therefore it is called the way to the Far Shore.

*Apārā pāraṃ gaccheyya bhāvento maggamuttamaṃ
Maggo so pāraṃ gamanāya tasmā pārāyanaṃ iti*

19. Verses Recited on The Way to the Far Shore (Pārāyanānugītigāthā)

VERSE 1131

[Piṅgiya to Bāvari:]

‘I will recite [to you] the verses on The Way to the Far Shore:

‘As he perceived [the nature of reality], the one of extensive wisdom, one who is free of [the three] spiritual stains, likewise explained it. The Great Being, free of sensuous yearning, free of craving, why would he speak

falsely?

Pārāyanamanugāyissaṃ

Yathāddakkhi tathākkhāsi vimalo bhūrimedhaso

Nikkāmo nibbano nāgo kissa hetu musā bhaṇe

COMMENT

These words were recited to Bāvari on Piṅgiya's return to Assaka.

COMMENT

Vimalo: 'one who is free of [the three] spiritual stains.' See comment on verse 378.

COMMENT

Addakkhi: 'perceived [the nature of reality].' In IGPT sv *Passati*, we show that 'to see' can mean 'to see [the nature of reality].'

COMMENT

Nibbano: 'free of craving.' See IGPT sv *Vanatha*.

VERSE 1132

'So then, I will praise with words of beauty the one who has abandoned [the three] spiritual stains and undiscernment of reality, who has given up conceit and denigration.

Pahīnamalamohassa mānamakkhappahāyino

Handāhaṃ kittayissāmi giraṃ vaṇṇūpasamhitaṃ

COMMENT

Moha: 'undiscernment of reality.' See IGPT sv *Moha*.

VERSE 1133

'The Enlightened One, dispeller of inward darkness, All-Seeing Eye, one who has reached the end of the world [of phenomena], transcended all states of individual existence, who is free of perceptually obscuring states, with all suffering abandoned, one who is truthfully named: O Brahma, you are venerated by me.

Tamonudo buddho samantacakkhu lokantagū sabbabhavātivatto

Anāsavo sabbadukkhapahīno saccavhayo brahme upāsito me

COMMENT

Tamo: ‘inward darkness.’ Inward darkness equals the āsavas. See IGPT sv *Kaṇha*.

COMMENT

Lokantagū: ‘one who has reached the end of the world [of phenomena].’ See IGPT sv *Antagū*. See comment on verse 1053.

COMMENT

Anāsavo: ‘free of perceptually obscuring states.’ See IGPT sv *Āsava*.

VERSE 1134

‘Like a bird abandons a barren woodland and lives in grove that is full of fruit, likewise I have abandoned those of little insight, and have come to [one of great insight] like a goose to a great lake.

*Dijo yathā kubbanakaṃ pahāya bahupphalaṃ kānanamāvaseyya
Evaṃ paḥaṃ appadasse pahāya mahodadhiṃ haṃsoriva ajjhapattaṃ*

COMMENT

‘I have abandoned those of little insight.’ This in front of his previous teacher!

VERSE 1135

‘Those before Gotama who explained teachings, saying how things were and how they would be, all that was a matter of hearsay. All of it led to growth of philosophising.

*Ye me pubbe viyākaṃsu huraṃ gotamasāsanā
Iccāsi iti bhavissati sabbam taṃ itihītihaṃ
sabbam taṃ takkavaḍḍhanaṃ*

COMMENT

These words were also spoken by Hemaka in verse 1084.

VERSE 1136-7

‘The dispeller of inward darkness sits unaccompanied [by craving].
Gotama of extensive knowledge [of things according to reality], Gotama
of extensive wisdom, glorious, the maker of light [for devas and men who
are undiscerning of reality], to me he explained the teaching which is
fathomable in this lifetime, realisable in the here and now, [associated
with] the destruction of craving, free of distress, the likeness of which is
nowhere else to be found.’

*Eko tamanudāsino jutimā so pabhaṅkaro
Gotamo bhūripaṇṇāṇo gotamo bhūrimedhaso
Yo me dhammadesesi sandiṭṭhikamakālikam
Taṇhakkhayamanītikam yassa natthi upamā kvaci*

COMMENT

Eko: ‘unaccompanied [by craving].’ The significance of *eko* is shown in this quote:

- Craving is his partner, and he has abandoned it; therefore he is called ‘one living unaccompanied.’

✽ *Taṇhā hissa dutiyā sāssa pahīnā tasmā ekavihārī ti vuccatī ti* (S.4.37).

COMMENT

Bhūripaṇṇāṇo: ‘extensive knowledge [of things according to reality].’ See comment on verse 202.

COMMENT

Sandiṭṭhika: ‘fathomable in this lifetime.’ See IGPT sv *Diṭṭhe dhamme*.

COMMENT

Pabhaṅkaro: ‘the maker of light [for devas and men who are undiscerning of reality].’ See comment on verse 991.

VERSE 1138-1139

[Bāvari:]

‘But can you live away from him, Piṅgiya, even for a moment, from
Gotama of extensive knowledge [of things according to reality], Gotama
of extensive wisdom, who explained the teaching to you which is
fathomable in this lifetime, realisable in the here and now, [associated
with] the destruction of craving, free of distress, the likeness of which is

nowhere else to be found?’

*Kimnu tamhā vip̐pavasasi muhuttamapi piṅgiya
Gotamā bhūripaññāṇā gotamā bhūrimedhasā
Yo te dhammadesesi sandiṭṭhikamakālikam
Taṇhakkhayamanītikam yassa natthi upamā kvaci*

VERSE 1140-1141

[Piṅgiya:]

‘I cannot live away from him, brahman, even for a moment, from Gotama of extensive knowledge [of things according to reality], Gotama of extensive wisdom, who explained the teaching to me which is fathomable in this lifetime, realisable in the here and now, [associated with] the destruction of craving, free of distress, the likeness of which is nowhere else to be found.

*Nāham tamhā vip̐pavasāmi muhuttamapi brāhmaṇa
Gotamā bhūripaññāṇā gotamā bhūrimedhasā
Yo me dhammadesesi sandiṭṭhikamakālikam
Taṇhakkhayamanītikam yassa natthi upamā kvaci*

VERSE 1142

‘I see him with my mind as if with my eye, brahman. Being diligently applied [to the practice] night and day, I spend all day venerating him. For that reason I think there is no living away from him.

*Passāmi naṃ manasā cakkhunāva rattindivaṃ brāhmaṇa appamatto
Namassamāno vivasemi rattiṃ teneva maññāmi avippavāsaṃ*

COMMENT

Ratti... rattiṃ: ‘night... all day.’ Both meanings of *ratti* are needed here.

COMMENT

Appamatto: ‘being diligently applied [to the practice].’ See IGPT sv *Appamatta*.

VERSE 1143

‘My faith, rapture, mind, and mindfulness do not leave Gotama’s training system. In whatever direction the one of extensive wisdom goes, in that very direction I am inclined also to go.

*Saddhā ca pīti ca mano satī ca nāpenti me gotamasāsanamhā
Yaṃ yaṃ disaṃ vajati bhūripañño sa tena teneva natohamasmi*

COMMENT

Sāsanamhā: ‘training system.’ See IGPT sv *Sāsana*.

VERSE 1144

‘But I am old and feeble, therefore my body does not go there, but I go constantly through the mechanism of thought, for my mind, brahman, is joined to him.

*Jiṇṇassa me dubbalathāmakassa teneva kāyo na paleti tattha
Saṅkappayantāya vajāmi niccaṃ mano hi me brāhmaṇa tena yutto*

VERSE 1145

‘Lying quivering in the swamp, I floated from island to island. Then I saw the Perfectly Enlightened One, the one who has crossed the flood [of suffering], the one free of perceptually obscuring states.’

*Paṅke sayāno pariphandamāno dīpā dīpaṃ upaplaviṃ
Athaddasāsiṃ sambuddhaṃ oghatiṇṇamanāsavam*

COMMENT

Pariphandamāno: ‘quivering.’ See IGPT sv *Phandana*.

COMMENT

Ogha: ‘flood [of suffering].’ See IGPT sv *Ogha*.

COMMENT

Anāsavam: ‘free of perceptually obscuring states.’ See IGPT sv *Āsava*.

VERSE 1146

[The Blessed One:]

‘Just as Vakkali gave [me] his faith, and Bhadrāvudha and Āḷavi Gotama,

you likewise give your faith. You will go beyond the realm of death, Piṅgiya.'

*Yathā ahū vakkali muttasaddho bhadrāvudho āḷavi gotamo ca
Evameva tvampi pamuñcassu saddhaṃ
Gamissasi tvaṃ piṅgiya maccudheyyassa pāraṃ*

COMMENT

The next verse supports the commentary in calling this the Buddha's voice, transmitted from Sāvatthi.

COMMENT

'Foremost of my bhikkhu disciples who are intent upon [practice] through faith [in the perfection of the Perfect One's enlightenment] is Vakkali.'

✿ *Etadaggaṃ bhikkhave mama sāvakaṇaṃ bhikkhūnaṃ
saddhādhimuttānaṃ yadidaṃ vakkalī ti (A.1.24).*

VERSE 1147-1148

[Piṅgiya:]

'Hearing the Sage's word, I have even more faith [in him]. The Perfectly Enlightened One, who has completely renounced the round of rebirth, who is free of remissness in practising the teaching, who is intuitively insightful, who knows the great devas, and fully understands everything from top to bottom: he is the Teacher who settles questions of those who unsure and who acknowledge it.

*Esa bhiyyo pasīdāmi sutvāna munino vaco
Vivaṭṭacchaddo sambuddho akhilo paṭibhānavā
Adhideve abhiññāya sabbhaṃ vedī parovaraṃ
Pañhānantakaro satthā kaṅkhīnaṃ paṭijānataṃ*

COMMENT

Vivaṭṭacchaddo: 'completely renounced the round of rebirth.' See IGPT sv *Vivaṭṭacchadda*.

COMMENT

Akhilo: 'free of remissness in practising the teaching.' See IGPT sv *Khila*.

COMMENT

Paṭibhānavā: ‘intuitively insightful.’ See IGPT sv *Paṭibhāna*.

COMMENT

Abhiññāya sabbam: ‘fully understands everything.’ I link *adhideve* to *vedi*, and *abhiññāya* to *sabbam*, because *abhijānāti* means fully understand, and *vedeti* means ‘to know.’ Saying ‘the Sage fully understands the great devas’ is incongruous. See IGPT sv *Abhijānāti*.

VERSE 1149

‘Certainly I will go to the Immoveable, the Unshakeable, the likeness of which is nowhere else to be found. About this I have no unsureness. Regard me as one whose mind is thus intent.’

Asaṃhīraṃ asaṅkappaṃ yassa natthi upamā kvaci
Addhā gamissāmi na mettha kaṅkhā evaṃ maṃ dhārehi adhimuttacittan
ti

COMMENT

Adhimuttacitta: ‘mind is thus intent.’ See IGPT sv *Adhimuccati*.

Appendix

The Story of Venerable Soṇa

The appeal of the fourth chapter of the Suttanipāta, the Chapter of Octads, amongst bhikkhus is illustrated in a story concerning Venerable Soṇa. When, one early morning, he was asked by the Buddha to speak on the teaching, it was the Octads that he chose to recite. That this meeting was so extraordinary is clear in the comments made by Venerable Ānanda, and also in Soṇa’s verses recorded in the *Theragāthā*, both of which are quoted below.

Venerable Mahākaccāna, Soṇa’s preceptor-to-be, was considered chief amongst bhikkhus who could explain the brief sayings of the Buddha. He was born in Ujjenī town (modern-day Ujjain) in a country called Avanti. This country, now part of modern-day Madhya Pradesh, lay 400 kilometres south-west of Sāvatti, and was one of the centres of early Buddhism. Having travelled from Avanti to visit the Buddha, and having

attained arahantship, Mahākaccāna returned to Avanti.

Mahākaccāna had a lay supporter in Avanti called Soṇa Kuṭikaṇṇa. Soṇa was keen to become a bhikkhu but Mahākaccāna discouraged him by recounting the difficulties of the bhikkhu life:

‘It is difficult, Soṇa, to live the religious life for a lifetime, with the solitary sleeping place, the one meal a day, and celibacy. Please, Soṇa, remain a householder as you are, apply yourself to the Buddha’s training system, and on the Observance days practise the solitary sleeping place, the one meal a day, and celibacy.’

❖ *Dukkaraṃ kho so yāvajīvaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ caritum. Ingha tvaṃ soṇa tattheva agārikabhūto buddhānaṃ sāsanaṃ anuyuñja kālayuttaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ ti* (Vin.1.194).

But Soṇa was not to be discouraged, and after his first rains as a bhikkhu in Avanti a thought crossed his mind:

‘About the Blessed One, I have heard that he is like this and that, but I have never seen him face to face. If my preceptor allowed me, I would go and visit him, the Blessed One, the Arahant, the Perfectly Enlightened One.’

❖ *Sutoyeva kho me so bhagavā ediso ca ediso cā ti na ca mayā sammukhā diṭṭho . Gaccheyyāhaṃ taṃ bhagavattaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujāneyyā ti* (Vin.1.195).

To Soṇa’s request, Mahākaccāna replied:

‘You will see the Blessed One, who is beautifully behaved, faith inspiring, who has peaceful [mental] faculties and a peaceful mind, who has attained perfect poise and inward calm, who is inwardly tamed, of guarded faculties, restrained faculties, a Great Being.’

❖ *dakkhissasi tvaṃ soṇa taṃ bhagavantaṃ pāsādikaṃ pasādaniyaṃ santindriyaṃ santamānasaṃ uttamadamatha samathamānupattaṃ dantaṃ guttaṃ yatindriyaṃ nāgaṃ* (Vin.1.195).

When Soṇa arrived at Jeta’s Grove, Anāthapiṇḍika’s Monastery, the Buddha told Venerable Ānanda to ‘Assign a place for this visiting bhikkhu to rest.’ Ānanda’s excitement is seen in his thought:

‘The Blessed One wants to share a dwelling with this visiting bhikkhu.
The Blessed One wants to share a dwelling with Venerable Soṇa.’

✽ *iccati bhagavā tena bhikkhunā saddhiṃ ekavihāre vatthum. Icchati bhagavā āyasmatā soṇena saddhiṃ ekavihāre vatthun ti* (Vin.1.196).

After meditating outside in the early part of that evening, the Buddha and Venerable Soṇa rested till early dawn. When the Buddha then invited Soṇa to recite some of the teachings, Soṇa chose to recite the Chapter of Octads:

- He spoke from memory everything belonging to the Chapter of Octads.

✽ *sabbāneva aṭṭhakavaggikāni sareṇa abhāsi* (Vin.1.196).

When he had finished, the Buddha said:

‘Well done, bhikkhu! The Chapter of Octads is well memorised by you. You have contemplated it carefully, reflected upon it thoroughly. You have a good voice, good enunciation and articulation. You made the meaning clear.’

✽ *sādhū sādhu bhikkhu suggahitāni kho te bhikkhu aṭṭhakavaggikāni sumanakasitāni sūpadhāritāni. Kalyāṇiyāpi vācāya samannāgato vissaṭṭhāya aneḷagalāya atthassa viññāpaniyā* (Vin.1.196).

Later the Buddha was to declare:

‘The foremost of my bhikkhu disciples with good articulation is Soṇa Kuṭikaṇṇa.’

✽ *Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ kalyāṇavākkaraṇānaṃ yadidaṃ Soṇo Kuṭikaṇṇo* (A.1.24).

For Soṇa, his *Theragāthā* verses show his feelings about the meeting:

‘I have both seen the Blessed One and stayed with him in his dwelling.

✽ *So ca me bhagavā diṭṭho vihāre ca sahāvasiṃ*

‘... The Blessed One spent much of the night out in the open air. Then the Teacher, proficient in meditation abidings, entered his dwelling.

✽ *Bahudeva rattiṃ bhagavā abbhokāsetināmayi Vihārakusalo satthā vihāraṃ pāvisi tadā*

‘... Having spread out his outer robe Gotama lay down like a lion in a rocky cave, with fear and dread abandoned.

✽ *Santharitvāna saṅghātiṃ seyyaṃ kappesi gotamo Sīho selaguhāyaṃva pahīnabhayaabheravo*

‘... Afterwards Soṇa, disciple of the Perfectly Enlightened One, spoke the true teaching with a good delivery, face to face with the best of Buddhas.’

✻ *Tato kalyāṇavākkaraṇo sammāsambuddhasāvako*

Soṇo abhāsi saddhammaṃ buddhaseṭṭhassa sammukhā (Th.v.365-9).

Sources

I have based this translation primarily on the Pāli of the Vipassana Research Institute Chaṭṭha Saṅgāyana version ([www. vri.dhamma.org](http://www.vri.dhamma.org)), but have extensively referred to the digital edition of the Sri Lanka Buddha Jayanti Tripiṭaka ([http:// metta.lk/tipitaka/index.html](http://metta.lk/tipitaka/index.html)), to the *Pārāyanavaggo* edition on Ancient Buddhist Texts website of Ānandajoti Bhikkhu, and to notes in the Group of Discourses by K.R. Norman.

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