

THERAGĀTHĀ

Translator: Varado Bhikkhu

Preface

Introduction

The opportunity to translate the *Theragāthā* was welcome to me for two reasons. Firstly it allowed me to continue my apprenticeship under K.R. Norman, whose translation I have as carefully and gratefully followed, as I did in translating the *Suttanipāta*. It is helpful to note that Norman has made the following comments:

‘Faced with the possibilities of making a free or a literal translation, in my own translations of the *Theragāthā*, *Therīgāthā*, *Sutta-nipāta*, and *Dhammapada* I have aimed to produce a literal, almost word-for-word prose translation because this seemed to me to be the best way in which to convey my understanding of the Pāli.

‘... In some places, however, my decision resulted in a starkness and austerity of words which bordered upon the ungrammatical in English, but my aim was to make clear to readers, if they considered my translation alongside the original, the way in which I understood the authors' words.

‘My aim has been in the main overlooked by critics, with the result that they have concentrated their criticism on the literalness of my works.

‘... One reviewer, however, has possibly realised what I was trying to do. He wrote of my translation of the *Sutta-nipāta* (The Group of Discourses): “Probably, however, what Norman provides is not so much a translation as a resource for scholars and future translators. For this purpose it is excellent.”

‘I welcome this assessment, and I am very happy to think that my efforts are in fact thought capable of serving this purpose. I am reminded of the subtitle which Alfred Edward Housman, the poet and Latin scholar, added to his edition of the work of the Roman author Lucan: *in usum editorum* (“For the use of editors”) and I am very proud that my work has been judged worthy of being put in a similar category to his, although I would

hesitate to print “For the use of translators” on the title page of any of my translations.’ *On Translating Literally*, Journal of the Pāli Text Society Vol XXX (2009) pp82-3.

The second reason I welcomed the opportunity to translate the *Theragāthā* is that it allowed me to apply the results of my *Illustrated Glossary of Pāli Terms* which led to deeper understanding and further important improvements.

For the first chapter of this translation, the Chapter Of Poems With Single Verses, I have included Mrs Rhys Davids versions of poems from her *Psalms of the Brethren*. This has two benefits. Firstly, it recognises the scholarship and daring of a great pioneer. Secondly, it adds to my prose translations the spirit of poetry. This is especially helpful in the single verses, which tend to be otherwise rather dry. Mainly our translations are in concord. Where there is divergence of opinion, I have occasionally sunk to explaining why I consider my translation superior. Mainly, however, I have passed on without comment, considering an extended commentary would be an unnecessary strain on the reader’s patience.

Metrically correct text

The issue of whether metrically correct text should be accepted over metrically incorrect text is a fraught question. Correct text implies corrected text, possibly the use of unnecessary particles, or of misspellings, and signs of ‘later editing,’ and some would reject it on that basis. Unnecessary particles are frustrating for translators, and misspellings are problematic for computer search operations. Such text could be rejected on the basis that it is the work of editors, or could be accepted on that very same basis, too. The Pāli language is anyway the product of countless bodies of editors, and it is therefore fitting to regard editors as generally positive assets, not negative. In which case, dividing editing into ‘original editing’ and ‘later editing’ seems rather ignorant. A better division would be between ‘good editing’ and ‘bad editing.’ For example, Norman says:

‘There is need of a new critical edition of the *Therīgāthā*, for despite the many excellences of the *Chaṭṭhasaṅgāyana* edition, suspicions cannot but be aroused by the frequency with which hyper-metrical *śloka* pāda appears in [that edition] in a regular eight-syllable form. The text of that

edition gives the impression of having been subjected to a considerable amount of normalisation, which naturally greatly reduces its value.’ Norman, Elders’ Verses II, p. xxxvii.

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

Sources

I have based this translation on the Pāli of the Vipassana Research Institute Chaṭṭha Saṅgāyana version (www.vri.dhamma.org), and the digital edition of the Sri Lanka Buddha Jayanti Tripiṭaka (<http://metta.lk/tipitaka/index.html>). I have usually accepted K.R. Norman's suggested amendments, although I have usually uncorrected metrically corrected text.

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).

Appendix

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CHAPTER OF POEMS WITH SINGLE VERSES

SECTION 1

Verse 1: Subhūti

[A request for proper, heavy rain:]

Roofed, comfortable, and free of draught is my small hut. Rain, O sky, as much as you like. My mind is well-collected and liberated [from perceptually obscuring states]. I abide vigorously applied [to the practice]. Rain, O sky!

*Channā me kuṭikā sukhā nivātā vassa deva yathāsukhaṃ
Cittaṃ me susamāhitaṃ vimuttaṃ ātāpī viharāmi vassa devā ti*

Psalms of the Brethren

Well-roofed and pleasant is my little hut,
And screened from winds. Rain at thy will, thou god!
My heart is well composed, my heart is free,
And ardent is my mood. Now rain, god! rain.

COMMENT

Susamāhitaṃ: ‘well-collected.’ See IGPT sv *Samāhita*.

COMMENT

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

COMMENT

Ātāpī: ‘vigorously applied [to the practice].’ See IGPT sv *Ātāpin*.

COMMENT

King Bimbisāra promised a hut for Subhūti but forgot to build it, so the sky refused to rain. This jogged the king’s memory, but then the rain was just drops. This is Subhūti’s invitation for proper, heavy rain. Bimbisāra’s memory is again under the spotlight in verses 51-54, and 325.

Verse 2: MahāKoṭṭhita

One who is inwardly at peace, who is restrained [from unvirtuousness], whose speech is pithy, who is not vain, he shakes off unvirtuous,

[spiritually unwholesome] factors like wind shakes [dead] foliage from a tree.

*Upasanto uparato mantabhāṇī anuddhato
Dhunāti pāpake dhamme dumapattaṃ va māluto ti*

Psalms of the Brethren

Whoso, serene and calm, dead to the world,
Can utter wisdom's runes, with wit unswelled.
Unruffled, he doth shake off naughty things
As they were forest leaves by wind-god blown.

COMMENT

MahāKoṭṭhita: foremost of bhikkhu disciples who have attained analytical insight (*paṭisambhidāppattānaṃ*, A.1.24).

COMMENT

Uparato: 'restrained [from unvirtuousness].' Commentary: *Uparato ti sabbasmā pāpakaraṇato orato virato*. See IGPT sv *Pāpaka*.

COMMENT

Mantabhāṇī: 'whose speech is pithy.' See IGPT sv *Mantabhāṇin*.

COMMENT

Anuddhato: 'who is not vain.' See IGPT sv *Uddhacca*.

COMMENT

Pāpake dhamme: 'unvirtuous, [spiritually unwholesome] factors.' *Pāpake dhamme* is an abbreviation for *pāpake akusale dhamme*. For example:

- He does not tolerate arisen unvirtuous, spiritually unwholesome factors
✽ *pāpake akusale dhamme nādhivāseti* (M.1.11).

Verse 3: Kaṅkārevata: 'Revata the Doubter'

See this wisdom of Perfect Ones. It is like a fire blazing in the night.
Those who dispel the unsureness in those who come to them [about the excellence of the teaching] are givers of illumination and vision.

*Paññaṃ imaṃ passa tathāgatānaṃ aggi yathā pajjalito nisīthe
Ālokadā cakkhudadā bhavanti ye āgatānaṃ vinayanti kaṅkhaṃ ti*

Psalms of the Brethren

Behold how great the wisdom is of Them
Who Thus-have-come! As fire at midnight hour,
Givers of light, givers of sight are they
To those that pass, subduing all their doubt.

COMMENT

Kaṅkhaṃ: ‘unsureness [about the excellence of the teaching].’ Where the object of doubt is unspecified, ‘the excellence of the teaching’ is the object. See IGPT sv *Vicikicchā*. Kaṅkārevata’s name therefore means ‘Revata who is/was unsure about the excellence of the teaching.’ BDPPN links Revata’s doubting nature to his scrupulousness over Vinaya issues, namely the allowability of using sugar mixed with flour, and of consuming mung beans (Vin.1.210). But it is hard to see how this can be considered doubt. In *Revata Sutta* (Ud.60) the Buddha suggests Revata’s doubting nature stemmed from insufficient meditation practice, because he concluded that sutta by saying:

- Any unsureness [about the excellence of the teaching] in relation to what is experienced by oneself or by others, either here or in the world beyond, is completely abandoned by those who meditate, by those who are vigorously applied [to the practice], by those who live the religious life

✿ *Yā kāci kaṅkhā idha vā huraṃ vā sakavediyā vā paravediyā vā Jhāyino tā pajahanti sabbā ātāpino brahmacariyaṃ carantā ti* (Ud.60).

Verse 4: Puṇṇa Mantāṇiputta

One should associate only with good people, the wise, those who see the meaning of the teaching. Those who are wise, diligently applied [to the practice], and prudent attain the supreme goal which is vast, deep, hard to discern, subtle, and obscure.

*Sabbhireva samāsetha paṇḍitehatthadassibhi
Atthaṃ mahantaṃ gambhīraṃ duddasaṃ nipuṇaṃ aṇuṃ
Dhīrā samadhigacchanti appamattā vicakkhaṇā ti*

Psalms of the Brethren

Aye with the good consort, with them
Who know, who understand, who see the Good.

Great is the Good and deep and hard to see,
Subtle and delicately fine, to which
The wise and brave do penetrate, e'en they
Who strenuous live and lofty vision gain.

COMMENT

Puṇṇa had 500 bhikkhu disciples and was foremost of bhikkhu disciples who are speakers on the teaching (*dhammakathikānaṃ*).

COMMENT

Attha: 'the meaning of the teaching.' See IGPT sv *Attha*.

COMMENT

Atthaṃ: 'the supreme goal.' See IGPT sv *Attha*.

COMMENT

Appamattā: 'diligently applied [to the practice].' See IGPT sv *Appamatta*.

COMMENT

Vicakkhaṇā: 'prudent.' See IGPT sv *Vicakkhaṇa*.

Verse 5: Dabba

[Declaration of arahantship:]

He who was hard to tame is [now] inwardly tamed by the taming [of the unexcelled trainer of men to be tamed]. He is worthy, inwardly at peace, and has overcome his unsureness [about the excellence of the teaching]. He is victorious [over all unvirtuous, spiritually unwholesome factors] and truly rid of [fear and] dread. He, Dabba, has realised the Untroubled. He is inwardly unshakeable.

Yo duddamiyo damena danto dabbo santusito vitiṇṇakaṅkho
Vijitāvī apetaḥheravo hi dabbo so parinibbuto thitatto ti

Psalms of the Brethren

Once hard to tame, by taming tamed is now
Dabba, from doubts released, content, serene.
Victor is Dabba now, and void of fears;
Perfect he and staunch in steadfastness.

COMMENT

The commentary says Dabba was enlightened while having his curls cut, aged seven. But here Dabba says he was ‘hard to tame.’ Could he perhaps be referring to the time of Vipassī Buddha, when he falsely accused an arahant about some matter? Or, when in the time of Kassapa Buddha he went to the top of a hill, determined not to return unless he attained arahantship, and died in the attempt?

COMMENT

Damena: ‘by the taming [of the unexcelled trainer of men to be tamed].’

Commentary: *damenā ti damakena purisadammasārathinā damito*.

COMMENT

Santusito: ‘inwardly at peace.’ See IGPT *Santusita*.

COMMENT

Kaṅkho: ‘doubt [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

COMMENT

Vijitāvī: ‘victorious [over all unvirtuous, spiritually unwholesome factors].’

This parenthesis 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

Apetabheravo: ‘rid of [fear and] dread.’ In Pāli, as in English, for idiomatic reasons, dread is commonly linked in the suttas to fear:

- You have abandoned fear and dread.

✽ *pahīnabhayabheravo* (Sn.v.546).

- They evoke spiritually unwholesome fear and dread

✽ *akusalaṃ bhayabheravaṃ avhayanti* (M.1.18).

COMMENT

Parinibbuto: ‘realised the Untroubled.’ See IGPT sv *Nibbāna*.

Verse 6: Sītavaniya: ‘One who lives in the Sītavana Wood’

[Declaration of arahantship:]

The bhikkhu who went to the Sītavana Wood is [now] unaccompanied [by craving], inwardly at peace, inwardly collected, victorious [over all unvirtuous, spiritually unwholesome factors], free of [fear and] terror, and resolutely fostering mindfulness of the body.

*Yo sītavanaṃ upāgā bhikkhu eko santusito samāhitatto
Vijitāvī apetalomaṃso rakkaṃ kāyagatāsatiṃ dhitimā ti*

Psalms of the Brethren

There is a brother who to Cool Wood gone doth dwell
Alone, content, in meditative ecstasy,
Victorious, no more by creeping dread dismayed,
He mindful watcheth over sense with courage high.

COMMENT

Sītavanaṃ: ‘the Sītavana Wood.’ Venerable Sambhūta loved the place so much, he became called Sītavaniya.

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

Samāhitatto: ‘inwardly collected.’ See IGPT sv *Samāhita*. We treat the -*atta* suffix as redundant. See IGPT sv *Attā*.

COMMENT

Apetalomahaṃso: ‘free of [fear and] terror.’ *Lomaṃsa* commonly occurs with *bhaya* and *chambhitatta*. We parenthesise for idiomatic reasons.

- *bhayaṃ chambhitattaṃ lomaṃsaṃ* (S.1.109).

- *ahudeva bhayaṃ ahu chambhitattaṃ ahu lomahaṃso* (D.2.240).

COMMENT

Rakkhaṃ: ‘fostering.’ See IGPT sv *Rakkhati*.

Verse 7: Bhalliya

[Spoken to Māra who tried to frighten him:]

He who crushes the army of the King of Death like a great flood crushes a flimsy bridge of reeds, is victorious [over all unvirtuous, spiritually unwholesome factors] and truly rid of [fear and] dread. He is inwardly tamed, one who has realised the Untroubled, and inwardly unshakeable.

*Yopānudī maccurājassa senaṃ naḷasetuṃ va sudubbalaṃ mahogho
Vijitāvī apetaḥheravo hi danto so parinibbuto thitatto ti*

Psalms of the Brethren

Whoso hath chased away the Death-king and his host,
E’en as a mighty flood the causeway of frail reeds,
Victor is he, self-tamed. Fear cometh never more.
His is the Goal supreme, and utter steadfastness.

COMMENT

Bhalliya and his brother Tapassu became the Buddha’s first lay disciples after offering him barley-gruel and honey-balls while he sat at the root of the Rājāyatana tree, four weeks after his enlightenment.

Verse 8: Vīra

[Vīra left the household life on the birth of his son. When his ex-wife tried to tempt him back to lay life, this was his reply:]

He who was hard to tame is [now] inwardly tamed by the taming [of the unexcelled trainer of men to be tamed]. He is heroic, inwardly at peace, and has overcome doubt [about the excellence of the teaching]. He is victorious [over all unvirtuous, spiritually unwholesome factors], and free of [fear and] terror. He, Vīra, has realised the Untroubled. He is inwardly unshakeable.

Yo duddamiyo damena danto vīro santusito vitiṇṇakaṅkho

Vijitāvī apetalomahaṃso vīro so parinibbuto ʒhitatto ti

Psalms of the Brethren

Once hard to tame, by taming now is tamed
Vira, from doubts released, content, serene;
Victor is Vira, free from creeping dread;
His is the goal supreme, and steadfast strength.

COMMENT

Damena: ‘by the taming [of the unexcelled trainer of men to be tamed].’
See comment on verse 5.

COMMENT

Santusito: ‘inwardly at peace.’ See IGPT *Santusita*.

Verse 9: Pilindavaccha

[The teaching] was welcome. It was not wasted. It was not explained to me in vain. Amongst teachings shared out [amongst men], I received the best.

Svāgataṃ nāpagataṃ nayidaṃ dumantitaṃ mama
Samvibhattesu dhammesu yaṃ seṭṭhaṃ tadupāgamin ti

Psalms of the Brethren

O welcome this that came, nor came amiss!
O goodly was the counsel given to me!
‘Mong divers doctrines mooted among men
Of all ‘twas sure the Best I sought and found.

COMMENT

Pilindavaccha was the foremost of the Buddha’s bhikkhu disciples who are beloved and dear to the devas.

✽ *Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ devatānaṃ*
piyamanāpānaṃ yadidaṃ piḷindivaccho (A.1.24).

COMMENT

Nāpagataṃ: ‘it was not wasted.’ Wasting of the teachings is found in:

1) the person like a leaky waterpot (S.4.316).

2) the person with lap-like wisdom (A.1.130), who listens to the teachings but never contemplates them. They are lost on him, like the food placed in someone's lap is lost when, without mindfulness, he stands up.

COMMENT

Nayidaṃ dumantitaṃ mama: 'It was not explained to me in vain.' *Mantita* means 'given as counsel' (PED). We render *du-* as 'in vain,' firstly in accordance with the context, and secondly because it is a regular reflection following success in the practice:

- The going forth [into the ascetic life] of all those noble young men was not in vain or barren, but fruitful and productive.

✽ *iti kho pana sabbesaṃ yeva tesaṃ kulaputtānaṃ amoghā pabbajjā ahosi avañjhā saphalā saudrayā ti* (D.2.251).

Verse 10: Puṇṇamāsa

[Puṇṇamāsa to his ex-wife, who attempted to lure him back to the world:]

One who is blessed with profound knowledge, whose [spiritual defilement] is quelled, whose ego is restrained, and who does not cleave to any phenomena has abandoned longing for this world and the next. He would know the arising and disappearance of the world [of phenomena].

*Vihari apekkhaṃ idha vā huraṃ vā yo vedagū samito yatatto
Sabbesu dhammesu anupalitto lokassa jaññā udayabbayañcā ti*

Psalms of the Brethren

All longings as to this or other life
Have I put far from me, as one who hath
Beta'en himself to truth, whose heart's at peace,
Who, self-subdued, in all things undefiled,
Discerns the world's incessant ebb and flow.

COMMENT

Vihari: 'he has abandoned.' Commentary: *viharī ti visesato hari apahari apanesi*. *Apaharati*: 'takes away, removes' (DOP).

COMMENT

Vedagū: 'blessed with profound knowledge.' See IGPT sv *Veda*.

COMMENT

Samito: ‘whose [spiritual defilement] is quelled.’ Commentary: no comment. We take the object (*rajo*) from this passage:

- An ascetic with spiritual defilement quelled.

✽ *Samaṇo samitarajo* (D.3.179).

COMMENT

Lokassa jaññā udayabbayañcā: ‘He would know the arising and disappearance of the world [of phenomena].’ Commentary: *Lokassā ti upādānakkhandhapañcakassa*. However, we take ‘world’ to mean world [of phenomena], according to this passage:

- ‘Whatever is destined to decay is called ‘the world [of phenomena]’ in the [terminology of the] Noble One’s training system. And what is destined to decay? The visual sense is destined to decay. Visible objects are destined to decay. The visual field of sensation is destined to decay etc.

✽ *Yaṃ kho ānanda palokadhammaṃ ayaṃ vuccati ariyassa vinaye loko. Kiñca ānanda palokadhammaṃ? Cakkhuṃ kho ānanda palokadhammaṃ rūpā palokadhammā cakkhuviññāṇaṃ palokadhammaṃ* (S.4.53).

SECTION 2

Verse 11: Cūlagavaccha

A bhikkhu who is filled with gladness about the teaching explained by the Buddha, would attain to the state of Peace, the stilling of originated phenomena, happiness [supreme].

*Pāmojjabahulo bhikkhu dhamme buddhappavedite
Adhigacche padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ ti*

Psalms of the Brethren

Abundantly this brother doth rejoice,
For the blest truths the Buddha hath revealed
Are his, and he hath won the Path of Peace,
And his the bliss where worldly cares are stilled.

COMMENT

Cūlagavaccha was a Kosambi bhikkhu who became enlightened during the Kosambi quarrel.

COMMENT

Sukhaṃ: ‘happiness [supreme].’ Commentary: *paramaṃsukhatāya sukhaṃ nibbānaṃ adhigacchati*.

Verse 12: Mahāgavaccha

One with the power of penetrative discernment who is [perfect in noble] observances and practices, who is inwardly collected, who takes delight in meditation, who is mindful, eating food [to maintain and nourish his body, to restrain its troublesomeness, and to support the religious life], should await the inevitable hour in this world free of attachment.

*Paññābalī sīlavatūpapanno samāhito jhānarato satimā
Yadatthiyaṃ bhojanaṃ bhuñjamāno kaṅketha kālaṃ idha vītarāgo ti*

Psalms of the Brethren

In wisdom strong, guided by virtue’s rule, intent,
To concentration’s rapture given, yet vigilant;

Partaking of such fare as brings thee only good:
So in the faith, with passions quenched, await the hour.

COMMENT

Mahāgavaccha's admiration of Sāriputta led him into the bhikkhu life.

COMMENT

Paññā: 'penetrative discernment.' See IGPT sv *Pajānāti*.

COMMENT

Sīlavatūpapannam: '[perfect in noble] observances and practices.' See IGPT sv *Sīlabbata*. Norman translates literally 'possessed of vows and virtuous conduct,' which is not meaningful. Like us, the commentary considers that perfection is implied: *catupārisuddhisīlena dhutadhammasaṅkhātehi vatehi*. The term *sīlabbatasampanno* occurs at A.1.168.

- He who is perfect in [noble] observances and practices...

✿ *Yo sīlabbatasampanno* (A.1.168).

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).

COMMENT

Samāhito: 'inwardly collected.' See IGPT sv *Samāhita*.

COMMENT

Jhāna: 'meditation.' See IGPT sv *Jhāyati*.

COMMENT

Yadatthiyaṃ bhojanaṃ bhuñjamāno: 'eating food [to maintain and nourish his body, to restrain its troublesomeness, and to support the religious life].' *Atthiya*: 'having a purpose or end' (PED). The purpose of eating is this:

- Properly reflecting, you should use almsfood not for fun, not for exuberance, not for the sake of comeliness and good looks, but just for the maintenance and nourishment of this [wretched human] body for restraining its troublesomeness, for supporting the religious life.

✽ *Paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya* (M.3.134).

COMMENT

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

Verse 13: Vanavaccha: ‘Woodland Vaccha’

[When bhikkhus asked why he loved the forest life, Vanavaccha said this:]

Those rocks delight me, the colour of dark clouds, brilliant, filled with [pools of] cool, clean water, and covered in ladybirds.

*Nīlabbhavaṇṇā rucirā sītavārī sucindharā
Indagopakasañchannā te selā ramayanti man ti*

Psalms of the Brethren

Crag with the hue of heaven’s blue clouds,
Where lies enbosomed many a shining tarn
Of crystal-clear, cool waters, and whose slopes
The ‘herds of Indra’ cover and bedeck:
Those are the braes wherein my soul delights.

COMMENT

Indagopaka: ‘ladybirds.’ We adopt Horner’s well-argued solution to the nature of this little creature (BD.1.65). PED suggests ‘red beetle.’ DOP shatters the pretty image, saying it means ‘scarlet rain-mite.’

Verse 14: Vanavaccha’s pupil [Sīvaka]

[On attaining arahantship while returning to the forest during a time of sickness:]

My preceptor, [Vanavaccha], said to me ‘Let’s get out of here, Sīvaka.’ [I consented, saying:] ‘My body dwells in the village: my mind has gone to the forest. Even though I am lying [here unwell], I will go.’ [Then, while returning to the forest with my preceptor explaining the teaching me, I realised for myself that] for one who understands [the teaching], there is

no bondage [to individual existence].

*Upajjhāyo maṃ avaca ito gacchāma sīvaka
Gāme me vasati kāyo araññaṃ me gato mano
Semānako pi gacchāmi natthi saṅgo vijānatan ti*

Psalm of the Brethren

The teacher spake me thus: ‘Sīvaka, hence
Let’s go!’ Here in the town my body dwells;
My thoughts are to the forest gone. So thus,
Prostrated though I be, yet do I go.
No bond is there for those who understand.

COMMENT

The parentheses stem from the commentary.

COMMENT

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

COMMENT

Vijānatan: ‘one who understands [the teaching].’ See IGPT sv *Vijānata*.

Verse 15: Kuṇḍadhāna

One should destroy the five [ties to individual existence in the low plane of existence]. One should abandon the five [ties to individual existence in the middle and high planes of existence]. One should moreover develop the five [spiritual faculties]. The bhikkhu who has overcome the five bonds [to individual existence] is called one who has crossed the flood [of suffering].

*Pañca chinde pañca jahe pañca c’uttaribhāvaye
Pañcasaṅgātigo bhikkhu oghatiṇṇo ti vuccatī ti*

Psalm of the Brethren

Five cut thou off; Five leave behind, and Five beyond all cultivate!
He who the Fivefold Bond transcends, a Brother
Flood-crossed is he called.

COMMENT

Pañca chinde: ‘destroy the five [ties to individual existence in the low plane of existence].’ Commentary: *orambhāgiyāni saṃyojanāni*. See IGPT sv *Saṃyojana*.

COMMENT

Pañca jahe: ‘abandon the five [ties to individual existence in the middle and high planes of existence].’ Commentary: *uddhambhāgiyāni saṃyojanāni*. See IGPT sv *Saṃyojana*.

COMMENT

Pañca c’uttaribhāvaye: ‘one should moreover develop the five [spiritual faculties].’ Commentary: *pañcīndriyāni*.

COMMENT

Pañcasaṅgā: ‘five bonds [to individual existence].’ See IGPT sv *Saṅga*.

COMMENT

Oghatiṇṇo: ‘one who has crossed the flood [of suffering].’ See IGPT sv *Ogha* and *Tiṇṇa*.

Verse 16: Belaṭṭhasīsa

Just as a noble thoroughbred with a swishing tail and mane proceeds with ease, likewise for me the days and nights glide by with ease, when unworldly pleasure is attained.

*Yathāpi bhaddo ājañño naṅgalāvattanī sikhī
Gacchati appakasirena evaṃ rattindivā mama
Gacchanti appakasirena sukhe laddhe nirāmise ti*

Psalm of the Brethren

E’en as the high-bred steer with crested buck
Lightly the plough adown the furrow turns,
So lightly glide for me the nights and days
Now that this pure untainted bliss is won.

COMMENT

Belaṭṭhasīsa was the preceptor of Venerable Ānanda. He was previously a disciple of Uruveḷakassapa (see verses 375-380).

COMMENT

Sukhe laddhe nirāmise: ‘unworldly pleasure is attained.’ See comment on verse 85.

Verse 17: Dāsaka

[Words from the Buddha that became Dāsaka’s declaration of arahantship:]

One who is sluggish, a big eater, a drowsy person rolling about in his sleep like a fat hog nourished on fodder, again and again ends up in a womb, the fool.

*Middhī yadā hoti mahagghaso ca niddāyitā samparivattasāyī
Mahāvarāho va nivāpapuṭṭho punappunaṃ gabbhamupeti mando ti*

Psalms of the Brethren

Who waxes slothful and in diet gross,
Given to sleep and rolling as he lies,
Like a great hog with provender replete -
The dolt comes back again, again to birth.

COMMENT

Dāsaka was the son of one of Anāthapiṇḍika’s slaves. As a bhikkhu he grew slothful.

COMMENT

Upeti: ‘ends up.’ See IGPT sv *Upeti*.

Verse 18: Siṅgālapitā

[While Siṅgālapitā was using skeletons as a meditation object, these words spoken to him by a woodland sprite soon became his declaration of arahantship.]

There was a bhikkhu in the Bhesakaḷā forest, an inheritor of the Buddha’s [teaching]. He suffused this whole earth with the perception of skeletons. I think he will soon abandon attachment to sensuous pleasure.

Ahu buddhassa dāyādo bhikkhu bhesakaḷāvane

*Kevalaṃ aṭṭhikasaññāya aphaṇi paṭhaviṃ imaṃ
Maññehaṃ kāmārāgaṃ so khippameva pahissatī ti*

Psalm of the Brethren

Lo! in the forest of Bhesakalā
A brother dwells, heir of the Buddha's grace,
Suffusing through and through this earthy frame
With thought intent, austere, of skeleton.
Beshrew me, if he do not swiftly drive
All passion of the senses clean away!

COMMENT

Buddhassa dāyādo: 'an inheritor of the Buddha's [teaching].' The parenthesis is justified by the following quote:

- Bhikkhus, be my inheritors of the teaching, not inheritors of worldly benefits.

❀ *Dhammadāyādā me bhikkhave bhavatha mā āmisadāyādā* (M.1.12).

Sometimes the phrase is translated as 'the Buddha's heir.' An heir is 'a person who is entitled by law or by the terms of a will to inherit the estate of another' (WordWeb). But the bhikkhu has already received the property to which he is entitled, namely the teaching. For example, Kassapa is called the Buddha's inheritor in verse 1168 when he is already an arahant.

COMMENT

Aṭṭhikasaññāya: 'perception of skeletons.' See IGPT sv *Saññā*.

COMMENT

Kāmārāgaṃ: 'attachment to sensuous pleasure.' See IGPT sv *Rāga*.

Verse 19: Kuḷa

[When Kuḷa found it difficult to compose his mind, he contemplated others at work. This led to his enlightenment.]

Irrigators channel water. Fletchers straighten arrows. Carpenters shape wood. Those with noble practices tame themselves.

Udakaṃ hi nayanti nettikā usukārā namayanti tejanaṃ

Dāruṃ namayanti tacchakā attānaṃ damayanti subbatā ti

Psalms of the Brethren

The conduit-makers lead the stream,
Fletchers coerce the arrow-shaft,
The joiners mould the wooden plank;
The self-'tis that the pious tame.

COMMENT

Subbatā: 'those with noble practices.' See IGPT sv *Sīlabbata*.

Verse 20: Ajita

I have no fear of death and no hankering for life. I will lay down the body
fully consciously and mindfully.

Maraṇe me bhayaṃ natthi nikanti natthi jīvite
Sandehaṃ nikkhipissāmi sampajāno patissato ti

Psalms of the Brethren

All unafraid of death, nor fain to live,
I shall lay down this compound frame anon,
With mind alert, with consciousness controlled.

COMMENT

Ajita: the disciple of Bāvari in the *Pārāyanavagga*.

COMMENT

Nikanti: 'hankering.' See IGPT sv *Nikanti*.

SECTION 3

Verse 21: Nigrodha

I am not afraid of danger. Our teacher is knowledgeable about the Deathless. The bhikkhus proceed by that Path where danger does not linger.

*Nāhaṃ bhayassa bhāyāmi satthā no amatassa kovidō
Yattha bhayaṃ nāvatiṭṭhati tena maggena vajanti bhikkhavo ti*

Psalms of the Brethren

No fear have I of fearsome things, for He,
Our Master, knoweth well th' ambrosial lore.
The Path where fear nowise a footing finds,
Along that Path the brethren hold their way.

COMMENT

A young brahman from Sāvatthī who gained faith on seeing the majesty of the Buddha during the presentation of Jeta's Grove.

COMMENT

Bhayassa: 'danger.' That *bhaya* can mean danger is clear here:

- 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 catuppādānaṃ*
(Sn.v.964).

COMMENT

Kovidō: 'knowledgeable.' See IGPT sv *Kovida*.

Verse 22: Cittaka

With beautiful necks, the blue, crested peacocks call out in the Kāraṃvī woods. Urged on by the cool breeze, they awaken the sleeper to meditation.

*Nīlā sugīvā sikhino morā kāraṃviyaṃ abhinadanti
Te sītavātakalitā suttam jhāyaṃ nibodhentī ti*

Psalm of the Brethren

Peacocks of sapphire neck and comely crest
Calling, calling in Kāraṃviya woods;
By cool and humid winds made musical:
They wake the thinker from his noonday sleep.

Verse 23: Gosāla

[Gosāla lived near his native village. His mother offered him daily almsfood.]

Having eaten [my mother's] honey and milk-rice in the bamboo thicket,
skilfully contemplating the arising and disappearance of the [five]
aggregates, I will [now] return to the crest [of the hill], and cultivate
physical seclusion.

*Ahaṃ kho veḷugumbasmiṃ bhutvāna madhupāyasaṃ
Padakkhiṇaṃ sammāsanto khandhānaṃ udayabbayaṃ
Sānuṃ paṭigamissāmi vivekamanubrūhayan ti*

Psalm of the Brethren

Lo! I who in the bamboo thicket dined
Off rice and honey, who now comprehend,
Him worshipping, the ebb and flux of all
These factors of my life, will hie me back
Up on my hill, to foster there the growth
Of heart's detachment, lone and separate.

COMMENT

Viveka: 'physical seclusion.' We take this as *paviveka*, metri causa.
Viveka means 'seclusion [from sensuous pleasures and spiritually
unwholesome factors],' which although appropriate for bhikkhus, is not
quite supported by the context here. The same issue is seen in verses
27, 110, and 233. See IGPT sv *Viveka* and *Paviveka*.

Verse 24: Sugandha

I have gone forth [into the ascetic life] for [just] one rains residence period. See the sublime quality of the teaching: the three final knowledges are attained. I have fulfilled the Buddha's training system.

*Anuvassiko pabbajito passa dhammasudhammataṃ
Tisso vijjā anuppattā kataṃ buddhassa sāsanan ti*

Psalms of the Brethren

Scarce have the rains gone by since I went forth,
Yet see the seemly order of the Norm!
The Threefold Wisdom I have I gotten now
And done all that the Buddha bids us do.

COMMENT

Pabbajito: 'gone forth [into the ascetic life].' See IGPT sv *Agārasmā anagāriyaṃ pabbajito*.

COMMENT

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

COMMENT

Tisso vijjā: 'the three final knowledges.' See IGPT sv *Tevijja*.

COMMENT

Sāsanaṃ: 'training system.' See IGPT sv *Sāsana*.

Verse 25: Nandiya

[Words to Māra who appeared before him in a terrifying shape.]

Repeatedly assailing such a bhikkhu, Evil One, whose mind is radiant, who has attained the [highest] fruit [of asceticism], you will meet with suffering.

*Obhāsajātaṃ phalagaṃ cittaṃ yassa abhiñhaso
Tādisaṃ bhikkhumāsajja kaṇha dukkhaṃ nigacchasī ti*

Psalms of the Brethren

To him whose thought is ever newly born
From splendour of the Path, and eke hath touched

The Fruit - if such a Brother thou assail'st,
Black-hearted sprite, to misery thou must go.

COMMENT

Nandiya lived with Anuruddha and Kimbila in the Eastern Bamboo Wood.
See verse 118.

COMMENT

Phalagaṃ: 'attained the [highest] fruit [of asceticism].' 1) Commentary:
Phalagan ti phalaṃ gataṃ upagataṃ aggaphalaññāṇasahitanti adhippāyo.
2) *Cattāri sāmāññaphalāni sotāpattiphalaṃ sakadāgāmiphalaṃ*
anāgāmiphalaṃ arahattaphalaṃ (D.3.228).

Verse 26: Abhaya

[The *Chiggala Sutta* led Abhaya to penetrate the four noble truths:]

Having heard the well-spoken word of the enlightened kinsman of the
Sun clan, I pierced a subtle thing indeed, like [an archer pierces] a hair tip
with an arrow.

Sutvā subhāsitaṃ vācaṃ buddhassādiccabandhuno
Paccavyadhiṃ hi nipuṇaṃ vālaggaṃ usunā yathā ti

Psalms of the Brethren

Of him, the Buddha, kin o' th' sun, I heard
The word most eloquent, and hearing pierced
The subtle truth of things, as 'twere the tip
Of hair by cunning bowman's art transfixed.

COMMENT

For notes on Abhaya, see verse 98.

COMMENT

The *Chiggala Sutta* (*The Yoke with a Hole Sutta*, S.5.455) describes the
difficulty of regaining human status once one has fallen to the plane of
damnation (*vinipāta*), because in the plane of damnation there is no
meritorious activity; and that is because the beings on that plane have
not understood the four noble truths.

COMMENT

[An archer pierces] a hair tip with an arrow: The *Vāla Sutta* (S.5.454) says that to understand the four noble truths is more difficult than splitting the seventh of a strand of hair with an arrow.

Verse 27: Lomasakaṅgiya: ‘One with downy limbs’

[Lomasakaṅgiya’s upbringing was so delicate, that when he asked his mother for permission to become a bhikkhu, and she questioned his ability to endure the bhikkhu life, this verse was his reply.]

With my chest I will thrust aside shrubs, kusa grass, poṭakila grass, usīra grass, muñja grass, and reeds, and cultivate physical seclusion.

*Dabbaṃ kusaṃ poṭakilaṃ usīraṃ muñjababbajaṃ
Urasā panudahissāmi vivekamanubrūhayan ti*

Psalms of the Brethren

Dabba and Kusa grass and pricking stems
And all that hurts in brush and underwood
Forth from my breast I’ll push and thrust away,
And go where I the growth may cultivate
Of heart’s detachment, lone and separate.

COMMENT

Panudahissāmi: This is Norman’s suggested spelling.

COMMENT

Viveka: ‘physical seclusion.’ See comment on verse 23.

Verse 28: Jambugāmika’s son

[This verse was sent by Jambugāmika to his son, wanting to know whether he was properly devoted to bhikkhuhood. It spurred him on and became his declaration of arahantship.]

I hope you are not attached to clothing. I hope you do not delight in self-adornment. I hope that you, not [just] other folk, emanate the odour of virtue.

*Kacci no vatthapasuto kacci no bhūsanārato
Kacci sīlamayaṃ gandhaṃ kiṃ tvaṃ vāyasi netarā pajā ti*

Psalm of the Brethren

And art thou then not gratified by gear?
And art thou then not charmed thyself t' adorn?
And is this fragrant odour, virtue-fraught,
Wafted by thee, and not by other folk?

Verse 29: Hārita

[The Buddha:]

Improve yourself, Hārita. Straightening up your mind like a fletcher straightens an arrow, destroy uninsightfulness into reality.

*Samunnamayamattānaṃ usukāro va tejanaṃ
Cittaṃ ujum karitvāna avijjaṃ bhinda hāritā ti*

Psalm of the Brethren

Now bend aloft thyself; e'en as his bolt
The fletcher, so do thou, O Hārita,
Make straight thy heart and ignorance cut away.

COMMENT

After his ordination, Hārita found it difficult to purify his mind (*cittaṃ ujugataṃ na hoti*). One day he was contemplating a fletcher straightening an arrow. The Buddha appeared to him and spoke this verse. On the two meanings of *ujum karoti*, 'to purify', and 'to straighten up', see IGPT sv *Uju*.

COMMENT

Avijjaṃ: 'uninsightfulness into reality.' See IGPT sv *Avijjā*.

Verse 30: Uttiya

When illness arises in me, let mindfulness arise in me. Illness has arisen in me. It is not the time for me to be negligently applied [to the practice].

*Ābādhe me samuppanne sati me upapajjatha
Ābādho me samuppanno kālo me nappamajjitun ti*

Psalm of the Brethren

Since sickness hath befallen me, O now
Let there arise in me true mindfulness.
Sickness hath now befallen me: 'tis time
For me no more to dally or delay.

COMMENT

Uttiya was the son of a brahman in Sāvattthī. He first became a non-Buddhist ascetic then a bhikkhu. His question, as a non-Buddhist ascetic, as to what percentage of people became enlightened met the Buddha's silence (A.5.193). His enlightenment came when the Buddha advised him to contemplate the four bases of mindfulness (S.5.166). His period of sickness occurred during this time.

COMMENT

Pamajjitum: 'to be negligently applied [to the practice].' See IGPT sv *Appamatta*.

SECTION 4

Verse 31: Gahvaratīriya

Afflicted by horseflies and mosquitoes in the forest, in the mighty woods,
one should endure it mindfully, like an elephant in the van of the battle.

*Phuṭṭho ḍaṃsehi makasehi araññasmiṃ brahāvane
Nāgo saṅgāmasīse va sato tatrādhivāsaya ti*

Psalms of the Brethren

In the great forest, in the mighty woods,
Touched though I be by gadfly and by gnat,
I yet would roam, like warrior-elephant,
In van of battle, mindful, vigilant.

Verse 32: Suppiya

I will exchange ageing for agelessness, the torment [of spiritual
defilement] for inward peace, for supreme inward peace, for unsurpassed
safety from [the danger of] bondage [to individual existence].

*Ajaraṃ jiramānena tappamānena nibbutiṃ
Nimissaṃ paramaṃ santiṃ yogakkhemaṃ anuttaraṃ ti*

Psalms of the Brethren

O would that I who hourly waste, might change
For that which ne'er decays, who ever burn,
Might change for that cool bliss-e'en for the Peace
That passeth all, Safety beyond compare!

COMMENT

Suppiya came from a family of charnel ground keepers. He was inspired
to become a bhikkhu by his friend Sopāka (see next poem).

COMMENT

Nimissaṃ: Norman's suggested spelling.

COMMENT

Tappamānena: 'the torment [of spiritual defilement].' Commentary:

*Tappamānenā ti santappamānena rāgādīhi ekādasahi aggīhi
ḍayhamānena.* For comparison, see verse 1060.

COMMENT

Nibbutiṃ: ‘inward peace.’ See IGPT sv *Nibbāna*.

COMMENT

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

Verse 33: Sopāka: ‘Of low social class’

Just as a woman would be good towards her beloved only son, so one should be good to all living beings everywhere.

*Yathāpi ekaputtasmiṃ piyasmiṃ kusalī siyā
Evaṃ sabbesu pānesu sabbattha kusalo siyā ti*

Psalms of the Brethren

E’en as she would be very good
Towards her only child, her well-beloved son,
So, too, ye should be very good
Towards all creatures everywhere and everyone.

COMMENT

Sopāka was born in a charnel ground in Sāvatthī, where his mother died in labour, because people thought she was already dead. He was brought up by the charnel ground keeper, whose son was Suppiya. See previous poem. Sopāka became a bhikkhu when the Buddha visited the charnel ground. For the other Sopāka who was rescued from a charnel ground by the Buddha, see verses 480-486.

COMMENT

Piyasmiṃ: ‘beloved.’ See IGPT sv *Piya*.

COMMENT

Kusalo: ‘good.’ See IGPT sv *Kusala*.

Verse 34: Posiya: ‘One who should be taken care of’

[Posiya visited his ex-wife's house on his way back to the forest, hoping to eat the food he had collected on almsround at her house together with food she could have offered him. It seems she had other ideas about the uses of an ex-husband.]

For one who understands [the teaching], these [ex-wives] are really always best left well alone. Having come towards the forest from the village, I then approached [my ex-wife's] house. Then I, who should have been taken care of, rose and left without taking my leave.

*Anāsannavarā etā niccameva vijānatā
Gāmā araññaṃāgamma tato gehaṃ upāvisiṃ
Tato utthāya pakkāmiṃ anāmantetvā posiyo ti*

Psalms of the Brethren

Best when not near, both now and evermore,
Are such as these for him who understands.
Forth from the township to the woods I went,
Thence to my home once more I came; but thence
Rising I gat me forth again, nor e'er
Did this same Posiya let fall a word.

COMMENT

Vijānatā: 'one who understands [the teaching].' See IGPT sv *Vijānata*.

COMMENT

Posiyo: 'who should have been taken care of.' See IGPT sv *Anaññaposin*.

Verse 35: Sāmaññaṃakāṇi

He who cultivates the noble, straight, direct eightfold path for the attainment of the Deathless, his prestige grows and he gets a good reputation. Practising this [path], one who yearns for happiness gains happiness.

*Sukhaṃ sukhattho labhate tadācaram kittiṇca pappoti yasassa vaḍḍhati
Yo ariyamaṭṭhaṅgikamañjasam ujum bhāveti maggaṃ amatassa pattiya ti*

Psalms of the Brethren

Happiness he who seeks may win and he practise the seeking -
Honour he gaineth beside, and growth of renown shall befall him -
So he but practise the road called Straight, even the Ariyan,
The Noble Eightfold Path whereby we may reach salvation.

COMMENT

Yasassa: 'prestige.' See IGPT sv Yasa.

COMMENT

Kittiñca pappoti: 'gets a good reputation.' By comparison:

- Through integrity one gets a good reputation.
✽ *Saccena kittiṃ pappoti* (Sn.v.187).

Verse 36: [Nanda,] Kumā's son

Learning is excellent. [Good] conduct is excellent. Abiding with no permanent abode is always excellent. Inquiring about the meaning of the teaching and skilfully practising [the eightfold path], this is [the true practice of] asceticism in one who is liberated from the perception of existence.

*Sādhū sutam sādhu caritakam sādhu sadā aniketavihāro
Atthapucchanam padakkhiṇakammaṃ etaṃ sāmāññaṃ akiñcanassā ti*

Psalms of the Brethren

O goodly are the things our ears now hear!
O goodly is the life we here may lead!
O good it is always to lack a house!
Now questioning on things of high import,
Now showing all due thanks and reverence:
Such is the calling of the true recluse,
Of him who owneth naught of anything.

COMMENT

Kumā's son's name was Nanda, says the commentary. As a bhikkhu he lived in Avanti on a hill with his companion, Sudanta. See next verse.

COMMENT

Sutam: 'learning.' Norman has an extensive note here on passive past

participles as action nouns.

COMMENT

Caritakaṃ: '[Good] conduct.' We translate this as *sucaritaka*. This follows the commentary: *Sādhū caritakaṃ ti tadeva appicchatādicaritaṃ ciṇṇaṃ*. It also corresponds to pāda c: 'skilfully practising [the eightfold path].'

COMMENT

Aniketavihāro: 'Abiding with no permanent abode.' See IGPT *Niketa*.

COMMENT

Padakkhiṇakammaṃ: 'skilfully practising [the eightfold path].' Note the following points:

- 1) PED (sv *Padakkhiṇa*): skilful, clever, quick in learning.
- 2) Norman: 'doing what is skilful.'
- 3) Commentary: *sammāpaṭipatti*.
- 4) Thus our parenthesis stems from the definition of *sammāpaṭipadā* in this quote:

• What is right practice. It is right perception [of reality]... right inward collectedness. This is called right practice

Katamā ca bhikkhave sammāpaṭipadā seyyathīdaṃ sammādiṭṭhi... sammāsamādhī. Ayaṃ vuccati bhikkhave sammāpaṭipadā ti (S.5.18).

COMMENT

Akiñcanassā: 'one who is liberated from the perception of existence.' See IGPT sv *Ākiñcañña*.

Verse 37: [Sudanta,] Kumā's son's companion

[Sudanta lived in the Avanti country where touring bhikkhus created noise and disturbance.]

They go to different countries, wandering unrestrained. If they lose their inward collectedness, what good will this international travelling do? Therefore one should eliminate [such] harmful conduct. One should meditate unaccompanied.

Nānājanapadaṃ yanti vicarantā asaṃyatā

*Samādhīñca virādhenti kiṃsu raṭṭhacariyā karissati
Tasmā vineyya sārambhaṃ jhāyeyya apurakkhato ti*

Psalm of the Brethren

To divers regions back and forth they fare
Heedless of heart upon their rounds, and balk
The mind's due concentration. What, forsooth,
Shall all this vagabondage bring to pass?
Hence is it meet that clamour be subdued,
Nor harass him who fain would meditate.

COMMENT

This person's name was Sudanta, says the commentary.

COMMENT

Samādhim: 'inward collectedness.' See IGPT sv *Samādhi*.

COMMENT

Sārambhaṃ: 'harmful conduct.' See IGPT sv *Ārambha*.

COMMENT

Vineyya: 'eliminate.' See IGPT sv *Vinaya*.

COMMENT

Apurakkhato: 'unaccompanied.' See IGPT sv *Purakkhata*.

Verse 38: Gavampati

[Gavampati stopped the rising flood of the river Sarabhu which was threatening the lives of a large group of bhikkhus sleeping on its banks. He made it stand up like a mountain. Later the Buddha praised Gavampati as follows:]

He, through psychic power, who stopped the [flooding] Sarabhu [by raising it up like a mountain], he, Gavampati is free of attachment and imperturbable. The devas venerate him, that great sage who has overcome all bonds [to individual existence] and gone beyond individual existence.

Yo iddhiyā sarabhum aṭṭhapesi so gavampati asito anejo

*Taṃ sabbasaṅgātigataṃ mahāmuniṃ devā namassanti bhavassa
pāraguṇaṃ ti*

Psalms of the Brethren

Who by his might reared up the Sarabhū,
Who standeth self-reliant and unmoved,
Who hath transcended every tie, Gavampati,
Him mighty seer the very gods acclaim,
Surpasser of the coming back to be.

COMMENT

Anejo: ‘imperturbable.’ This means arahantship. See IGPT sv *Ejā*.

COMMENT

Sabbasaṅgātigataṃ: ‘overcome all bonds [to individual existence].’ See IGPT sv *Saṅga*.

COMMENT

Bhavassa pāraguṇaṃ: ‘one who has gone beyond individual existence.’ See IGPT sv *Pāragata* and *Bhava*.

Verse 39: Tissa

[The Buddha awakened Tissa from his midday siesta with this verse.]

As if threatened with a sword, or as if his head were on fire, having abandoned attachment to sensuous pleasure a bhikkhu should mindfully fulfil the ideals of religious asceticism.

*Sattiyā viya omaṭṭho ḍayhamāno va matthake
Kāmarāgappahānāya sato bhikkhu paribbaje ti*

Psalms of the Brethren

As one downsmitten by impending sword,
As one whose hair and turban are aflame,
So let the Brother, mindful and alert,
Go forth, all worldly passions left behind.

COMMENT

Paribbaje: ‘should mindfully fulfil the ideals of religious asceticism.’ See

IGPT sv *Paribbajati*.

Verse 40: Vaḍḍhamāna

[The Buddha awakened Vaḍḍhamāna from his midday siesta with this verse.]

As if threatened with a sword, or as if his head were on fire, having abandoned attachment to individual existence a bhikkhu should mindfully fulfil the ideals of religious asceticism.

*Sattiyā viya omaṭṭho ḍaḍḍhamāno va matthake
Bhavarāgappahānāya sato bhikkhu paribbaje ti*

Psalms of the Brethren

As one downsmitten by impending sword,
As one whose hair and turban are aflame,
So let the Brother, mindful and alert,
Go forth, all lust of living left behind.

COMMENT

Having the Buddha pass the sentence of *pattam nikkujjeyya asambhogam* on him for an offence committed as a layman, led Vaḍḍhamāna to ordination. As a bhikkhu he was given to lethargy and torpor.

SECTION 5

Verse 41: Sirivaḍḍha

[Sirivaḍḍha recalls the circumstances of his enlightenment:]

Bolts of lightning fall on the cleft between the hills of Vebhāra and Paṇḍava. One who has gone to that hill-cleft meditates [happily] indeed, the son of the Incomparable One, one of excellent qualities.

*Vivaramanupatanti vijjutā vebhārassa ca paṇḍavassa ca
Nagavivaragato va jhāyati putto appaṭimassa tādino ti*

Psalms of the Brethren

The lightnings flash e'en in the rocky cave,
Smiting Vebhāra's crest and Paṇḍava,
And, in the mountain-bosom hid, a child
Of that incomparable Master sits
Ardent in contemplative ecstasy.

COMMENT

Va jhāyati: meditates [happily] indeed. See IGPT sv *Va jhayati*.

COMMENT

Tādino: 'one of excellent qualities.' See IGPT sv *Tādin*.

Verse 42: The Acacia Woodlander

[Revata, 'the Acacia Woodlander', on seeing his brother Sāriputta approaching, said this to his three bhikkhu nephews, his sisters' sons.]

Cala, Upacāla, and Sīsūpacāla, now abide very mindfully. The one coming to you is like a hair-splitting [archer].

*Cāle upacāle sīsūpacāle
Patissatā nu kho viharatha
Āgato vo vālaṃ viya vedhī ti*

Psalms of the Brethren

Come, Cāla, and you, Upacāla too,
Sīsūpacāla also, take good heed,

Be on your guard, for he who comes to you
Is as a wondrous archer splitting hairs.

COMMENT

Revata ordained his three nephews as bhikkhus, named after their mothers, Cālā, Upacālā, and Sisūpacālā. Revata became enlightened in an acacia forest and lived there his whole life. Verses 645-658 are also Revata's. On Revata's six siblings, see comment on verse 141.

COMMENT

The *Vāla Sutta* (S.5.454) says that to understand the four noble truths is more difficult than splitting the seventh of a strand of hair with an arrow. Verse 1160 compares the same feat to perceiving the five aggregates as alien, as void of personal qualities (*Ye pañcakkhandhe passanti parato no ca attato*).

Verse 43: Sumaṅgala

[Sumaṅgala longed to return to his old life on the land, but gave up when he recalled its difficulties. His declaration of arahantship includes the words he used to admonish himself with before his enlightenment.]

I am well freed, truly freed, gloriously freed from three bent things: my sickles, my ploughs, and my hoes. Even if they were really here, truly here, even so, enough of them, enough. Meditate, Sumaṅgala. Meditate, Sumaṅgala. Dwell diligently applied [to the practice], Sumaṅgala.

*Sumuttiko sumuttiko sāhu sumuttikomhi tīhi khujjakehi
Asitāsu mayā naṅgalāsu mayā kuddālāsu mayā
Yadipi idhameva idhameva atha vāpi alameva alameva
Jhāya sumaṅgala jhāya sumaṅgala appamatto vihara sumaṅgalā ti*

Psalms of the Brethren

Well rid, well rid, O excellently rid
Am I from these three crooked tasks and tools,
Rid o' my reaping with your sickles, rid
Of trudging after ploughs, and rid's my back
Of bending o'er these wretched little spades.
Though they be ever here, ay, ever here,

Enough of them, I say, for me, enough!
Go meditate, Sumaṅgala, ay, go
And meditate, Sumaṅgala, and bide
Earnest and diligent, Sumaṅgala!

COMMENT

Mrs. Rhys Davids says: 'This curious and racy verse runs into four lines of text. It is of no assignable metre or symmetry, and would seem to represent a Walt-Whitmanesque effort of a peasant bhikkhu to turn out rough-hewn the utterance of his emotions. As such, it is of striking interest.'

Norman says 'the compilers of the canon must have been quite ignorant of metrical matters when this poem was included in the *eka-nipāta*,' but he admits the difficulty of assigning it a metre, agreeing with Alsdorf that the metre is 'particularly difficult and corrupt.'

Sumaṅgala's mother's verses are these:

- I am well freed, truly freed, gloriously freed from the pestle. My shameless man smelt like a mushroom, and my rice pot like a water-snake. I put an end to attachment and hatred with a hissing sound. Having gone to the root of a tree, I meditate. Out of happiness [I exclaim]: 'What happiness!' (Thī.v.23-24).

COMMENT

Appamatto: 'diligently applied [to the practice].' See IGPT sv *Appamatta*.

Verse 44: Sānu

[Sānu's mother wept when she discovered that Sānu was planning to disrobe. Sānu asked:]

They weep for the dead, mother, or for one [still] alive but who is not seen. When I am both alive and seen, mother, then why, mother, do you weep for me?

*Mataṃ vā amma rodanti yo vā jīvaṃ na dissati
Jīvantaṃ maṃ amma dissantaṃ kasmā maṃ amma rodasī ti*

Psalms of the Brethren

Mother, they weep for the dead, or the living they may not see.
But for him, O mother, who lives, who is here, why mournest thou me?

COMMENT

Sānu's mother replied:

- 'Being property rescued from fire, you wish to be burnt again.'
- ✽ *Ādittā nīhaṭaṃ bhaṇḍaṃ puna ḍayhitumicchaṃ ti* (S.1.209).

This spurred Sānu to arahantship.

COMMENT

Norman suggests we read *dissantaṃ*, saying *dissantī* 'seems to make no sense.'

Verse 45: Ramaṇīyavihārin: 'One who dwells in a delightful way'

[Ramaṇīyavihārin became ashamed of his sensuous bhikkhu lifestyle and luxurious hut. When he saw an ox first stumbling on a difficult track, then recovering and continuing its journey, he realised he could act likewise.]

Just as a noble thoroughbred having stumbled [recovers and] stands firmly, I am [now] a disciple of the Perfectly Enlightened One, with perfect vision [of things according to reality].

Yathāpi bhaddo ājañño khalitvā patititṭhati
Evaṃ dassanasampannaṃ sammāsambuddhasāvakan ti

Psalms of the Brethren

E'en though he trip and fall, the mettled brute
Of noble breed will steadfast stand once more.
So look on me as one who having learned
Of Him, the All-Enlightened One, have gained
True insight, am become of noble breed,
And of the Very Buddha very child.

COMMENT

Sampannaṃ: 'perfect.' See IGPT sv *Sampanna*.

COMMENT

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

Verse 46: Samiddhi

[When Māra tried to frighten Samiddhi, this was his reply.]

I went forth from the household life into the ascetic life out of faith [in the perfection of the Perfect One's enlightenment]. My mindfulness and penetrative discernment have increased. My mind is well-collected. Create whatever surprises you like, [Maleficent One]. You will never make me tremble.

*Saddhāyāhaṃ pabbajito agārasmānagāriyaṃ
Sati paññā ca me vuddhā cittañca susamāhitaṃ
Kāmaṃ karassu rūpāni neva maṃ vyādhayissasī ti*

Psalms of the Brethren

In trust and hope forth from my home I came
Into the homeless life. And there in me
Have mindfulness and insight grown, and tense
And well composed my heart and mind. Make thou
Whatever shams thou list, thou'lt harm me not.

COMMENT

Pabbajito agārasmānagāriyaṃ: 'went forth from the household life into the ascetic life.' See IGPT sv *Agārasmā anagāriyaṃ pabbajito*.

COMMENT

Saddhāya: 'out of faith [in the perfection of the Perfect One's enlightenment].' See IGPT sv *Saddhā*.

COMMENT

Paññā: 'penetrative discernment.' See IGPT sv *Pajānāti*.

COMMENT

Susamāhitaṃ: 'well-collected.' See IGPT sv *Samāhita*.

COMMENT

Rūpāni: 'surprises.' Both the commentary and the same account at S.1.119 say that Māra tried to frighten Samiddhi with a loud, terrifying sound (*mahantaṃ bhayaabheravasaddaṃ akāsi*). We translate accordingly, rather than calling *rūpāni* 'shapes.'

Verse 47: Ujjaya

[Ujjhaya declares his arahantship to the Buddha:]

Homage to you, enlightened hero. You are freed [from individual existence] in every respect. Dwelling in your way of practice I abide free of perceptually obscuring states.

*Namo te buddhavīratthu vip̐pamuttosī sabbadhi
Tuyhāpadāne viharaṃ viharāmi anāsavo ti*

Psalms of the Brethren

Buddha the Wake, the Hero hail! all hail!
Thou who from every bond art wholly free!
Strong in the lore I learnt of thee, I live
From fourfold venom cleansed, sane, immune.

COMMENT

Ujjaya was a brahman from Rājagaha and a master of the three Vedas. After his ordination he retired to a forest and was soon an arahant.

COMMENT

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

COMMENT

Apadāne: ‘in your way of practice.’ That *apadāna* is equivalent to *kamma* is seen here:

- Bhikkhus, the fool is characterized by his actions; the wise person is characterized by his actions. Wisdom shines through one’s way of behaviour.

✿ *Kammalakkhaṇo bhikkhave bālo kammalakkhaṇo paṇḍito
apadānasobhinī paññā ti* (A.1.102).

The commentary accordingly says: *yato haṃ tuyhāpadāne viharaṃ
viharāmi anāsavo ti tuyhaṃ tava apadāne ovāde gatamagge
paṭipatticariyāya viharaṃ yathāsatti yathābalaṃ paṭipajjanto*.

Verse 48: Sañjaya

From the time that I went forth from the household life into the ascetic life
I do not recall having had any ignoble thought connected with hatred.

*Yato ahaṃ pabbajito agārasmānagāriyaṃ
Nābhijānāmi saṅkappaṃ anariyaṃ dosasaṃhitaṃ ti*

Psalms of the Brethren

Since I went forth from home to homeless life,
Ne'er have I harboured conscious wish or plan
Un-Arian, or linked with enmity.

COMMENT

Saṅjaya was wealthy brahman who became enlightened while his head
was being shaved. Hence his declaration.

COMMENT

Nābhijānāmi: 'I do not recall.' See IGPT sv *Abhijānāti*.

COMMENT

Saṅkappaṃ: 'thought.' See IGPT sv *Saṅkappa*.

Verse 49: Rāmaṇeyyaka

Amidst the screeching of the birds and shrieking of the squirrels, this
mind of mine does not flicker, for love of solitude is mine.

*Cihacihābhinadite sippikābhirutehi ca
Na me taṃ phandati cittaṃ ekattanirataṃ hi me ti*

Psalms of the Brethren

Not all the clitter-clatter of your noise,
No more than chirp and squeal of forest sounds,
Avail to make pulse throb or mind distraught,
For one the aim to which my heart is given.

COMMENT

When Māra tried to frighten Rāmaṇeyyaka with a fearful noise, he replied
with this verse, says the commentary, which does not fit.

COMMENT

Cihacihābhinadite: PED calls *vihaviha* 'a sort of bird,' but Woodward says

‘birds cannot sound *vi-*’ and Norman, likewise, prefers *cihaciha*.

COMMENT

Sippikā: ‘squirrels.’ Like us, Woodward says ‘squirrels.’ But Norman says ‘I suspect that we are to see a bird in *sippika*, and would wish with Kern to see a form *pippika*.’ PED agrees, saying ‘it must be a kind of bird.’ But even in English woodlands the squirrels can be as noisy as the birds.

COMMENT

Phandati: ‘flicker.’ See IGPT sv *Phandana*.

COMMENT

Ekattanirataṃ: ‘love of solitude’. Living physically alone is only part of the practice of solitude. 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 ekavihāro vitthāreṇa paripuṇṇo hoti? Idha therā*

1) what lies in the past has been abandoned

❖ *yaṃ atītaṃ taṃ pahīnaṃ*

2) what lies in the future has been relinquished

❖ *yaṃ anāgataṃ taṃ paṭinissaṭṭhaṃ*

3) and fondness and attachment regarding one’s presently acquired state of individuality have been thoroughly eliminated.’

❖ *paccuppannesu ca attabhāvapaṭilābhesu chandarāgo suppaṭiviniṭo* (S.2.283).

Verse 50: Vimala

The earth is rained on, the breeze freshens, and lightning darts through the sky. My thoughts are peaceful, and my mind is well-collected.

Dharaṇī ca siñcati vāti māluto vijjutā carati nabhe
Upasamanti vitakkā cittaṃ susamāhitaṃ mamā ti

Psalms of the Brethren

The burdened earth is sprinkled by the rain,
The winds blow cool, the lightnings roam on high.
Eased and allayed th’ obsessions of the mind,

And in my heart the spirit's mastery.

SECTION 6

Verse 51: Godhika

Melodiously rains the sky. Roofed, comfortable, and free of draught is my small hut. Well-collected is my mind. So, rain on, O sky, if you wish.

*Vassati devo yathā sugītaṃ channā me kuṭikā sukhā nivātā
Cittaṃ susamāhitañca mayhaṃ atha ce patthayasi pavassa devā ti*

Psalms of the Brethren

God rains as 'twere a melody most sweet.
Snug is my little hut, sheltered, well-roofed.
The heart of me is steadfast and at peace.
Now an it pleaseth thee to rain, god, rain!

COMMENT

Verses 51-54 were composed by four bhikkhus, childhood companions, sons of Malla rajahs, living in huts built for them by King Bimbisāra. When the king forgot to roof the huts the sky refused to rain, which jogged the king's memory. With the huts built, the rain began.

Verse 52: Subāhu

Melodiously rains the sky. Roofed, comfortable, and free of draught is my small hut. Well-collected is my mind [while contemplating the nature of] the body. So, rain on, O sky, if you wish.

*Vassati devo yathā sugītaṃ channā me kuṭikā sukhā nivātā
Cittaṃ susamāhitañca kāye atha ce patthayasi pavassa devā ti*

Psalms of the Brethren

God rains as 'twere a melody most sweet.
Snug is my little hut, sheltered, well-roofed,
Well hath my mind the body's nature grasped.
Now an it pleaseth thee to rain, god, rain!

COMMENT

Kāye: '[while contemplating the nature of] the body.' We parenthesise

from this quote:

- He abides contemplating the nature of the body
✿ *kāye kāyānupassī viharati* (S.5.154).

See IGPT sv *Kāye kāyānupassī viharati*.

Verse 53: Valliya

Melodiously rains the sky. Roofed, comfortable, and free of draught is my small hut. I abide in it diligently applied [to the practice]. So, rain on, O sky, if you wish.

*Vassati devo yathā sugītaṃ channā me kuṭikā sukhā nivātā
Tassaṃ viharāmi appamatto atha ce patthayasi pavassa devā ti*

Psalms of the Brethren

God rains as 'twere a melody most sweet.
Snug is my little hut, sheltered, well-roofed.
Herein earnest and strenuous I dwell.
Now an it pleaseth thee to rain, god, rain!

COMMENT

Appamatto: 'diligently applied [to the practice].' See IGPT sv *Appamatta*.

Verse 54: Uttiya

Melodiously rains the sky. Roofed, comfortable, and free of draught is my small hut. I abide in it unaccompanied [by craving]. So, rain on, O sky, if you wish.

*Vassati devo yathā sugītaṃ channā me kuṭikā sukhā nivātā
Tassaṃ viharāmi adutiyo atha ce patthayasi pavassa devā ti*

Psalms of the Brethren

God rains as 'twere a melody most sweet.
Snug is my little hut, sheltered, well-roofed.
Herein I dwell unmated and alone.
Now an it pleaseth thee to rain, god, rain!

COMMENT

Adutiyo: ‘unaccompanied [by craving].’ *Adutiyo* can mean ‘without a physical companion.’ In its higher sense it means ‘without *taṇhā*’:

- 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).

Verse 55: Añjanāvaniya: ‘Añjana Forest Dweller’

Having plunged into Añjana Forest and converted a litter into a small hut, the three final knowledges are attained. I have fulfilled the Buddha’s training system.

*Āsandiṃ kuṭikaṃ katvā ogayha añjanaṃ vanam
Tisso vijjā anuppattā kataṃ buddhassa sāsanan ti*

Psalms of the Brethren

Deep in the leafy glndes of Añjana
My couch into a little hut I made.
The threefold wisdom have I made my own,
And all the Buddha’s ordinance is done.

COMMENT

Añjanāvaniya was the son of a rajah of Vesalī who was inspired to ordain on seeing the Buddha rid Vesalī of its three dangers: famine, evil spirits, and pestilence.

COMMENT

Āsandiṃ: ‘a litter.’ The *āsandi* is furniture with long legs that can be slept on (Vin.1.192). It is luxurious but if given to bhikkhus can be used by them [for sitting and lying on] if its legs are cut to size (Vin.2.169). The *āsandi* may have had detachable handles because it could be used as a bier.

- [Four] men with the bier as fifth carry away the corpse.
- ✽ *Āsandipañcamā purisā mataṃ ādāya gacchanti* (M.1.515).

This fits with Webster’s definition (and illustration!) of a litter:

- Litter: ‘a covered and curtained couch provided with shafts and used for carrying a single passenger’ (Webster’s).

The illustration shows it has long legs.

Verse 56: Kuṭivihārin: ‘Hut dweller’

[A conversation between Kuṭivihārin and a field-watchman]

‘Who is in this small hut?’ ‘In this small hut is a bhikkhu free of attachment with a well-collected mind. Thus know, friend: your small hut was not built in vain.’

*Ko kuṭikāyaṃ bhikkhu kuṭikāyaṃ vītarāgo susamāhitacitto
Evaṃ jānāhi āvuso amoghā te kuṭikā katā ti*

Psalms of the Brethren

Who’s in my little hut? A brother ‘tis,
Who in thy little hut, all passions tamed,
Hath thoroughly set his mind. Know this, O friend,
‘Twas not for naught thou mad’st thy little hut!

COMMENT

Kuṭivihārin took shelter from rain in the empty hut of a field-watchman and won arahantship there. When the watchman arrived this conversation took place. Kuṭivihārin told the watchman that if he approved of his using the hut it would be for his long-lasting welfare and happiness. The watchman said he was delighted. The Buddha said the watchman would become Lord of the Devas.

COMMENT

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

Verse 57: Dutiyakuṭivihārin: ‘Hut dweller, the second’

[Words from a deity led to Dutiyakuṭivihārin’s arahantship.]

This is your old hut. You desire another hut, a new one. Discard the hope for a hut. A new hut will be suffering again, bhikkhu.

*Ayamahu purāṇiyā kuṭi aññaṃ patthayase navaṃ kuṭiṃ
Āsaṃ kuṭiyā virājaya dukkhā bhikkhu puna navā kuṭi ti*

Psalms of the Brethren

This was an ancient hut, say'st thou? To build
Another hut, a new one, is thy wish?
O cast away the longing for a hut!
New hut will bring new pain, brother, to thee.

COMMENT

Āsaṃ: 'hope.' See IGPT sv *Āsā*

COMMENT

Virājaya: 'discard.' See IGPT sv *Virajjati*.

Verse 58: RamaṇīyakuṭikaOne with a delightful hut'

[When maidens visited Ramaṇīyakuṭika's hut with romantic intent, this was his advice.]

Delightful and charming is my small hut, given in faith. I have no need for maidens. [Where they are needed], ladies, go there.

Ramaṇīyā me kuṭikā saddhādeyyā manoramā
Na me attho kumārīhi [yesaṃ attho] tahiṃ gacchatha nāriyo ti

Psalms of the Brethren

Delightful is my little hut, the gift
Most fair of faithful, pious folk.
What need of maidens then have I? Nay, go
Thither to them, ye women, who have need of you.

COMMENT

[*Yesam attho*]: '[Where they are needed].' Norman considers these words interpolative. We parenthesise accordingly.

Verse 59: Kosalavihārin

I went forth [into the ascetic life] out of faith [in the perfection of the Perfect One's enlightenment]. A small hut was built for me in the forest, and I am [abiding there] diligently applied [to the practice], vigorously applied [to the practice], fully conscious, and mindful.

Saddhāyāhaṃ pabbajito araṇṇe me kuṭikā katā

Appamatto ca ātāpī sampajāno patissato ti

Psalm of the Brethren

Strong in my faith I left the world. Now here
Within the woods a hut is made for me;
And I with zeal and ardour meditate,
With watchful wit and clarity of mind.

COMMENT

Saddhāya: ‘out of faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddhā*.

COMMENT

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

COMMENT

Ātāpī: ‘vigorously applied [to the practice].’ See IGPT sv *Ātāpin*.

Verse 60: Sīvali

The objectives I had as my goal when I entered my hut have been accomplished. [I had vowed this:] ‘Abandoning the proclivity to self-centredness, I shall realise insightfulness into reality and liberation [from perceptually obscuring states].’

*Te me ijhaṃsu saṅkappā yadattho pavisim̐ kuṭim̐
Vijjāvimuttim̐ paccessaṃ mānānusayamujjahan ti*

Psalm of the Brethren

Now have they prospered, all my highest aims,
To compass which I sought this still retreat.
The holy lore and liberty, my quest,
All lurking vain conceits I cast away.

COMMENT

Sīvali became a once-returner seven days after his birth having spent seven years in the womb. He was ordained as a bhikkhu the same day and immediately took up residence in the forest. Sīvali was the foremost of bhikkhus who are receivers of offerings. He once went to the Himalayas with 500 bhikkhus to test his luck. The devas provided them

with everything.

COMMENT

‘[I had vowed this:]’: Pādas c&d must rationally be treated as the objectives mentioned in pāda a because *ujjaham* is a present participle (‘abandoning’) and *paccessam* is future (‘shall realise’).

COMMENT

Saṅkappā: ‘objectives.’ See IGPT sv *Saṅkappa*.

COMMENT

Attho: ‘goal.’ See IGPT sv *Attha*.

COMMENT

Vijjāvimuttiṃ: ‘insightfulness into reality and liberation [from perceptually obscuring states].’ See IGPT sv *Avijjā* and *Vimutta*.

COMMENT

Mānānusaya: ‘the proclivity to self-centredness.’ See IGPT sv *Māna* and *Anusaya*.

SECTION 7

Verse 61: Vappa

The one who sees [the nature of reality] perceives both the one who sees [the nature of reality], and also the one who does not see [the nature of reality]. The one who does not see [the nature of reality] perceives neither the one who does not see [the nature of reality], nor the one who does see [the nature of reality].

*Passati passo passantam apassantañca passati
Apassanto apassantam passantañca na passatī ti*

Psalms of the Brethren

He who doth see can see another seer,
Him too who hath no eyes wherewith to see,
He who himself sees not, can ne'er discern
Either the eye that sees not, or the seer.

COMMENT

Vappa was in the group of the first five bhikkhus.

COMMENT

Passati: 'sees [the nature of reality].' See IGPT sv *Passati*.

Verse 62: Vajjiputta

We dwell alone in the forest like a log dumped in the woods. Many are envious of me because of it, like hell-dwellers envy one going to heaven.

*Ekakā mayam araññe viharāma apaviddham va vanasmiṃ dārukaṃ
Tassa me bahukā pihayanti nerayikā viya saggaḡāminanti*

Psalms of the Brethren

Each by himself we in the forest dwell,
Like logs rejected by the woodman's craft.
And many a one doth envy me my lot,
E'en as the hell-bound him who fares to heaven.

COMMENT

When Vajjiputta heard sounds of an all-night festival coming from Vesāli, he recited the following words to himself, says the *Vajjiputta Sutta* (S.1.202):

- We dwell alone in the forest like a log dumped in the woods. On a night like this, who could be worse off than us?

✽ *Ekakā mayaṃ araṇṇe viharāma apaviddhaṃva vanasmiṃ dārukaṃ Etādisikāya rattiyā ko su nāma amhehi pāpiyoti*

A forest deva being tenderly concerned for him approached and said:

- You dwell alone in the forest like a log dumped in the woods. Many are envious of you because of it, like hell-dwellers envy one going to heaven.

✽ *Ekako tvaṃ araṇṇe viharasi apaviddhaṃva vanasmiṃ dārukaṃ Tassa te bahukā pihayanti nerayikā viya saggagāminanti* (S.1.202).

Vajjiputta amended his verse accordingly.

Verse 63: Pakkha

Passing away, [pleasure seekers] fall [to a lower level]. Those fallen [to a lower level], being greedy come [to birth] again. [But for myself,] done is what needed to be done. What was delightful has been enjoyed. [The supreme] happiness has been attained through happiness.

*Cutā patanti patitā giddhā ca punarāgatā
Kataṃ kiccaṃ rataṃ rammaṃ sukhenanvāgataṃ sukhan ti*

Psalms of the Brethren

They fly at what is fall'n, and as it lies,
Swooping in greed they come again, again.
But what 'twas meet to do, that have I done,
And what is verily delectable,
Therein was my delight: thus happily
Has happiness been sought after and won.

COMMENT

Pakkha watched a hawk seizing a piece of meat, flying upwards with it, and then being attacked by other hawks. On dropping the meat, another hawk would seize it with the same result. Pakkha compared this to the conduct of pleasure seekers everywhere who subsequently suffer the

consequences of their behaviour in future lives, a reflection that led to his enlightenment. The same theme is considered in the *Mahādukkhakkhandha Sutta*:

- On account of sensuous pleasures, due to sensuous pleasures, as a consequence of sensuous pleasures, simply on account of sensuous pleasures they misconduct themselves by way of body, speech, and mind. Having done so, with the demise of the body at death, they are reborn in the plane of sub-human existence, in the plane of misery, in the plane of damnation, or in hell.

❖ *Puna ca paraṃ bhikkhave kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti manasā duccharitaṃ caranti. Te kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti* (M.1.87).

COMMENT

Sukhaṃ: '[the supreme] happiness.' Compare:

- The Untroubled is happiness supreme.

❖ *nibbānaṃ paramaṃ sukhaṃ* (Dh.v.203).

COMMENT

Sukhenanvāgataṃ: 'attained through happiness.' Definition:

- What is happiness for a bhikkhu? In this regards, secluded from sensuous pleasures and spiritually unwholesome factors, a bhikkhu enters and abides in first jhāna... fourth jhāna. This is happiness for a bhikkhu.

❖ *Kiñca bhikkhave bhikkhuno sukhasmiṃ? Idha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati... catutthaṃ jhānaṃ upasampajja viharati. Idaṃ kho pana bhikkhave bhikkhuno sukhasmiṃ* (D.3.78).

Verse 64: Vimalakoṇḍañña

I was born of one named after a tree. I was begotten by the one of the red brocade banner. The Banner Destroyer completely destroyed the great banner by means of the banner.

*Dumavhayāya uppanno jāto paṇḍaraketunā
Ketuhā ketunāyeva mahāketum padhaṃsayī ti*

Psalm of the Brethren

By the bright Banner came I here to birth
In her called of the Tree. And by the FLAG
That smites the flag, is the great Flag o'er-thrown.

COMMENT

Vimalakoṇḍañña's verse means this: 'Ambapālī is my mother. King Bimbisāra is my father. The Buddha completely destroyed my self-centredness by means of the teaching.' Detailed comments now follow.

COMMENT

Dumavhayāya uppanno: 'born of one named after a tree.'
Vimalakoṇḍañña's mother was Ambapālī, a courtesan of Vesālī. *Amba* means mango tree.

COMMENT

Jāto paṇḍaraketunā: 'begotten by the one of the red brocade banner.' His father was Bimbisāra, king of Magadha. Bodhi likewise renders *paṇḍukambale* as 'red brocade' (A.1.181).

COMMENT

Ketuhā: 'Banner Destroyer,' i.e. the Buddha, whose teaching destroys self-centredness.

COMMENT

Mahāketum: 'the great banner,' i.e. self-centredness. See IGPT sv *Māna*.

- How is a noble person one whose banner is lowered? In this regard a bhikkhu has abandoned self-centredness.

❖ *Kathaṇca bhikkhave bhikkhu ariyo pannaddhajo... hoti? Idha bhikkhave bhikkhuno asmimāno pahīno hoti* (A.3.85).

COMMENT

Ketunāya: 'by means of the banner,' i.e. the teaching.

- The teaching is indeed the banner of the seers.

❖ *dhmmo hi isinaṃ dhajo ti* (S.2.280).

Verse 65: UkkhepakatavacchoMade-Of-What-Was-Tossed-To-Him Vaccha'

[Ukkhepakatavaccho lived in a village in Kosala and slowly became very knowledgeable in a unsystematic way by contact with bhikkhus who occasionally passed through. This is his reflection on himself.]

Seated in glory, filled with sublime gladness, he teaches the householders what was accumulated by made-of-what-was-tossed-to-him Vaccha.

*Ukkhepakatavacchassa saṅkalitaṃ bahūhi vassehi
Taṃ bhāsatī gahaṭṭhānaṃ sunisinnō uḷārapāmojjo ti*

Psalms of the Brethren

That heaped wealth by Vaccha's toil thrown up
By steady increment these many years,
That doth he to the laity declare,
Seated in honour, filled with splendid joy.

COMMENT

Sunisinnō: 'Seated in glory.' Mrs. Rhys Davids says 'seated in honour.'

COMMENT

Ukkhepakatavacchassa: 'made-of-what-was-tossed-to-him Vaccha.'

DOP for *ukkhēpakaṃ* says 'is raised; is thrown up or about.' It occurs here, for example:

- One should not eat tossing up balls of food.
✽ *Na piṇḍukkhēpakaṃ bhuñjitabbaṃ* (Vin.2.214).

Verse 66: Meghiya

The great Hero who has gone beyond all things counselled me. Having heard his teaching I mindfully dwelt in his presence. The three final knowledges are attained. I have fulfilled the Buddha's training system.

*Anusāsi mahāvīro sabbadhammāna pāragu
Tassāhaṃ dhammaṃ sutvāna vihāsiṃ santike sato
Tisso vijjā anupattā kataṃ buddhassa sāsanan ti*

Psalms of the Brethren

He, the great Hero, counselled me, whose mind
Hath all transcended that our minds may know.
And I, hearing the Norm, held close to Him
In loving pupillage and piety.
The threefold wisdom have I made my own,
And all the Buddha's ordinance is done.

COMMENT

The Buddha requested Meghiya to stay with him until another bhikkhu replaced him as his attendant. But Meghiya was determined to spend the day meditating in a nearby mango grove. When the Buddha finally gave way, Meghiya found his mind obsessed with unwholesome thoughts. That evening the Buddha explained to him the benefits of virtuous friends. The verse shows that Meghiya now followed the Buddha's advice to the letter and achieved success by remaining in the great Hero's presence.

COMMENT

Pāragu: 'gone beyond.' See IGPT sv *Pāragata*.

Verse 67: Ekadhammasavanīya: 'One for whom only a single teaching needed to be heard'

My spiritual defilements are burned away. All [renewed] states of individual existence are obliterated. The round of birth and death is destroyed. There are now [for me] no renewed states of individual existence.

*Kilesā jhāpitā mayhaṃ bhavā sabbe samūhatā
Vikkhīṇo jātisaṃsāro natthi dāni punabbhavo ti*

Psalms of the Brethren

Burnt up in me is all that doth defile,
And rooted out all life's continuance;
Slain utterly the cycle of rebirth:
Now is there no more coming back to be.

COMMENT

Ekadhammasavanīya's epithet was given because he realised

arahantship after receiving a single explanation of the teaching, namely *Aniccā vata saṅkhārā*. See verse 1159.

COMMENT

Kilesā: ‘spiritual defilements.’ This means *rāga*, *dosa*, and *moha*:

✿ *Kilesappahānanti rāgassa pahānaṃ dosassa pahānaṃ mohassa pahānaṃ* (Vin.3.93).

COMMENT

Bhavā: ‘[renewed] states of individual existence.’ See IGPT sv *Bhava*.

COMMENT

Jātaṃsaṃsāro: ‘the round of birth and death.’ See IGPT sv *Samṣāra*.

COMMENT

Natthi dāni punabbhavo: ‘There are now [for me] no renewed states of individual existence.’ The parenthesis is justified by comparison with the phrasing in relation to the third person: *natthi tassa punabbhavo* (Sn.v.746).

Verse 68: Ekudāniya: ‘One Who Knows A Single Udāna’

[Ekudāniya repeats the Buddha’s verse in praise of Sāriputta from the *Sāriputta Sutta*:]

For the Sage amongst those [merely] on the path to sagehood who trains in the higher mental states, who is diligently applied [to the practice], inwardly at peace, and continuously mindful, for the one of such good qualities there are no griefs.

Adhicetaso appamajjato munino monapathesu sikkhato
Sokā na bhavanti tādino upasantassa sadā satimato ti

Psalms of the Brethren

He who doth dwell on highest plane of thought,
With zeal unfaltering, Sage, Arahant,
In wisdom’s branches trained, such as he is,
No sorrows may beset him, who with mind
Calm and serene and clear abideth aye.

COMMENT

Ekudāniya's epithet ('one who knows a single udāna') came from hearing the Buddha's solemn reflection (*udāna*) in praise of Sāriputta (Ud.43). This was the only verse he ever learnt and he never tired of reciting it. The Buddha's praise of Ekudāniya is in *Dhammapada* verse 259:

- One is not expert in the teaching through being loquacious. He who, after hearing just a little, realises the nature of reality with his very being, and is not negligent of the practice, is truly expert in the teaching.

Na tāvatā dhammadharo yāvatā bahu bhāsatī; Yo ca appampi sutvāna dhammaṃ kāyena passatī sa ve dhammadharo hoti yo dhammaṃ nappamajjati (Dh.v.259).

The same verse was likewise the only verse that Cūḷapanthaka ever learnt because he constantly recited it to the bhikkhunis, to their great dismay (Vin.4.54).

COMMENT

Adhicetaso... sikkhato: 'trains in the higher mental states.'

- What is the training in the higher mental states? In this regard, secluded from sensuous pleasures and spiritually unwholesome factors, a bhikkhu enters and abides in first jhāna... fourth jhāna.

✽ *Katamā ca bhikkhave adhicittasikkhā? Idha bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ... catutthaṃ jhānaṃ upasampajja viharatī* (A.1.235).

COMMENT

Appamajjato: 'diligently applied [to the practice].' See IGPT sv *Appamatta*.

COMMENT

Munino monapathesu: 'For the Sage amongst those [merely] on the path to sagehood.' The phrase also occurs in Sn.v.540:

- You are a sage amongst those [merely] on the path to sagehood.

✽ *Muni monapathesu* (Sn.v.540).

'Sage' is defined in many ways, for example:

- 1) 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.

✽ *Evampi todeyya muniṃ vijāna akiñcanaṃ kāmabhava asattan ti* (Sn.v.1091).

2) Those who live the religious life without confrontation, rid of spiritual defilement, free of expectations, I call them sages.

✽ *Visenikatvā anīghā nirāsā caranti ye te munayo ti brūmi* (Sn.v.1078).

3) 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 (Sn.v.850).

4) [The practice of] solitude is declared to be [intrinsic to] sagehood.

✽ *Ekattaṃ monamakkhātaṃ* (Sn.v.718).

Verse 69: Channa

Having heard the teaching of great flavour from the Great One, the teaching as explained by one who is all-knowing and of excellent knowledge [of things according to reality], I entered the Path for the attainment of the Deathless. He is knowledgeable about the path to safety from [the danger of] bondage [to individual existence].

Sutvāna dhammaṃ mahato mahārasaṃ sabbaññutaññāṇavarena
desitaṃ

Maggaṃ papajjiṃ amatassa pattiyaṃ so yogakkhemassa pathassa kovido
ti

Psalms of the Brethren

I heard the Truth which that Great One had taught,
And felt its mighty virtues, known by Him
Who all things with supernal insight knew.
The Path for winning things ambrosial
I found. Past-master He in sooth to guide
Into the way of blest security.

COMMENT

The commentary ascribes this verse to the Buddha's childhood companion and charioteer, who became a bhikkhu so problematic that he was eventually to receive the *brahmadanḍa* punishment (D.2.154). But remarkably Channa here says he entered the Path on hearing the teaching from the Buddha. This can only mean that during the Buddha's lifetime he was a faith follower, not a stream-enterer, because, not only was his virtue not remotely indicative of stream-entry during the lifetime of the Buddha, but even after the Buddha's passing, when he heard the teaching, instead of finding peace from it:

- 'Instead, agitation and grasping arise [in me], and my mind turns back on itself, thinking: 'But what, then, is my [absolute] Selfhood?'
paritassanā upādānaṃ uppajjati paccudāvattati mānasaṃ atha ko carahi me attā ti (S.3.133).

This is also not the sign of a stream-enterer, in whom three ties to individual existence (*tīṇi saṃyojanāni*) are abandoned, including the view of personal identity (*sakkāyadiṭṭhi*). Therefore, during the Buddha's lifetime Channa was a faith follower, whose qualities are defined like this:

- One who has faith in [the significance of] these teachings and is intent upon them is called a 'faith follower,' one who has entered the way of rightness [comprised of spiritually wholesome factors], entered the plane of spiritually outstanding people, transcended the plane of the common man. He is incapable of doing any deed for which he might be reborn in hell, the animal realm, or the sphere of ghosts; he is incapable of passing away without having realised the fruit of stream-entry.

❀ *yo bhikkhave ime dhamme evaṃ saddahati adhimuccati ayaṃ vuccati saddhānusārī okkanto sammattaniyāmaṃ sappurisabhumim okkanto vītivatto puthujanabhumim abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchānayaṇim vā pettivisayaṃ vā upapajjeyya abhabbo va tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti* (S.3.225).

That the Buddha would include Channa in the plane of spiritually outstanding people is remarkable indeed.

COMMENT

Ñāṇa: 'knowledge [of things according to reality].' See IGPT sv *Ñāṇa*.

COMMENT

Kovido: ‘knowledgeable.’ See IGPT sv *Kovida*.

COMMENT

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

Verse 70: Puṇṇa

Virtue is truly excellent in this world. But one blessed with penetrative discernment is peerless amongst men and devas, conquering [attachment, hatred, and undiscernment of reality] through his virtue and knowledge [of things according to reality].

*Sīlameva idha aggamaṃ paññavā pana uttamo
Manussesu ca devesu sīlapaññānato jayan ti*

Psalms of the Brethren

Only virtue here is highest; but the wise man is supreme.

He who wisdom hath and virtue,

He ‘mong men and gods is victor.

COMMENT

Puṇṇa came from the country of Sunāparanta. His story is told in the *Puṇṇa Sutta* (S.4.60) and *Puṇṇovāda Sutta* (M.3.267). These words were the Buddha’s parting gift to him:

• Puṇṇa, there are visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming. If the bhikkhu does not take delight in them, does not welcome them, does not persist in cleaving to them, in so doing, spiritually fettering delight ceases. Puṇṇa, with the ending of spiritually fettering delight comes the ending of suffering, I declare.

✽ *Santi ca kho puṇṇa cakkhuvīññeyyā rūpā iṭṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā tañce bhikkhū nābhinandati
nābhivadati nājjhosāya tiṭṭhati tassa taṃ anabhinandato anabhivadato
anajjhosāya tiṭṭhato nandi nirujjhati nandinirodhā dukkhanirodho puṇṇāti
vadāmi* (S.4.60).

COMMENT

Idha: ‘in this world.’ Commentary: *idhā ti nipātamattaṃ*, i.e. serves

metrical purposes only.

COMMENT

Aggaṃ: ‘excellent.’ *Aggaṃ* cannot mean ‘highest’ in the context of *uttamo*.

COMMENT

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

COMMENT

Jayaṃ: ‘conquering [attachment, hatred, and undiscernment of reality].’ The parenthesis is justified for the following reasons:

1) The *Brāhmaṇa Sutta* says the eightfold path has the elimination of attachment, hatred, and undiscernment of reality as its conclusion.

✿ *rāgavinayapariyosāno hoti dosavinayapariyosāno hoti mohavinayapariyosāno hoti* (S.5.8).

2) The same sutta also says:

• The wise depart from the world [by the eightfold path], inevitably winning victory.

✿ *Nīyyanti dhīrā lokamhā aññadatthu jayaṃ jayanti* (S.5.6).

Jayaṃ is therefore associated with the elimination of attachment, hatred, and undiscernment of reality.

COMMENT

Paññāṇa: ‘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*.

SECTION 8

Verse 71: Vacchapāla

For one who sees the very fine and subtle meaning of the teaching, who is proficient in [training] the mind, mild in conduct, and possessed of the observances [and practices] cultivated by the Buddha, the Untroubled is not hard to attain to.

*Susukhumanipuṇatthadassinā matikusalena nivātavuttinā
Saṃsevitabuddhasīlinā nibbānaṃ na hi tena dullabhaṃ ti*

Psalms of the Brethren

Is there a man who can the truth discern
Tho' it be very subtle and refined,
Who, skilled to measure spiritual growth,
Is yet of lowly and of gentle mind,
Who shapes his life by rule of Them that Wake:
For him Nibbāna is not hard to find.

COMMENT

Attha: 'meaning of the teaching.' See IGPT sv *Attha*.

COMMENT

Kusalena: 'proficient.' See IGPT sv *Kusala*.

COMMENT

Sīlinā: 'possessed of the observances [and practices].' Taking *sīla* as an abbreviation of *sīlabbata*.

COMMENT

Nibbāna: 'the Untroubled.' See IGPT sv *Nibbāna*.

Verse 72: Ātuma

[Words to his mother:]

Just as when its tip has matured and has developed hard wood, young bamboo is hard to trample down, I am likewise hard to trample down, in spite of your [attempts at] the fetching of wives [for me]. Now I am gone

forth [into the ascetic life], [do please] give me your permission [to remain so].

*Yathā kaḷīro susu vaḍḍhataggo dunnikkhamo hoti pasākhajāto
Evaṃ ahaṃ bhariyāyānītāya anumañña maṃ pabbajitomhi dānī ti*

Psalms of the Brethren

As the new bamboo-stem, even when grown
To its full knotted height, can scarce emerge,
So I by all this bringing home of brides -
Give me your leave! Gone forth e'en now am I.

Verse 73: Māṇava

Having observed an elderly man; a miserable, sickly one; and a dead one, come to the end of his life; then having left the household life, I went forth [into the ascetic life], abandoning charming sensuous pleasures.

*Jiṇṇaṅca disvā dukkhitaṅca vyādhitaṃ mataṅca disvā
gatamāyusaṅkhayaṃ
Tato ahaṃ nikkhamitūna pabbajiṃ pahāya kāmāni manoramānī ti*

Psalms of the Brethren

I saw an aged one, and one afflicted with disease,
And then I saw one dead, with all his span of life consumed.
Thence I forth going left the world to live the other life,
And from me put away the enticing sweets of sense-desire.

COMMENT

Māṇava came from a wealthy family in Sāvatthī. His epithet ('young man') arose from his going forth at aged seven, following a walk to the park.

Verse 74: Suyāmana

Sensuous hankering, ill will, lethargy and torpor, restlessness [and anxiety], and doubt [about the excellence of the teaching], are not in any way found in [this] bhikkhu.

Kāmacchando ca vyāpādo thīnamiddhaṅca bhikkhuno

Uddhaccaṃ vicikicchā ca sabbasova na vijjatī ti

Psalms of the Brethren

With sensuous desires, with enmity,
With sloth of mind and torpor of the flesh
A brother hath no truck, and in his heart
Turmoil of any kind and doubt are dead.

COMMENT

Suyāmana was a brahman from Vesāli and a master of the three Vedas.

COMMENT

This verse was recited by Suyāmana while his head was being shaved for ordination. It implies arahantship, because:

- For those bhikkhus who are arahants... the five hindrances have been abandoned, so they are chopped down at the root, completely and irreversibly destroyed, never to arise again in future.

✿ *Ye ca te kho āvuso mahānāma bhikkhū arahanto... tesaṃ pañca nīvaraṇā pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā (S.5.327).*

COMMENT

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

Verse 75: Susārada: 'Very Autumnal'

Excellent is the sight of those with well-composed minds. One's unsureness [about the excellence of the teaching] is destroyed and one's wisdom develops. They turn even a fool into a wise man. Hence, excellent is communion with good people.

*Sādhū suvihitāna dassanaṃ kaṅkhā chijjati buddhi vaḍḍhati
Bālampi karonti paṇḍitaṃ tasmā sādhu sataṃ samāgamo ti*

Psalms of the Brethren

O goodly is the sight of cultured minds!
Doubt is cut off, and wisdom grows apace.
E'en of a fool they make an able man;

Hence goodly is the intercourse with saints.

COMMENT

Susārada means ‘very autumnal’ which Europeans would call ‘very vernal.’ In other words, he was not too bright, a detail he gladly admits here. Susārada was taught by Sāriputta, his relative.

COMMENT

Kaṅkhā: ‘unsureness [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

Verse 76: Piyañjaha: ‘Renouncer Of What Is Agreeable’

When others spring up, one should fall down. When others fall down, one should spring up. When others are leaving one should stay. When others are enjoying, one should not enjoy.

Uppatantesu nipate nipatantesu uppate
Vase avasamānesu ramamānesu no rame ti

Psalms of the Brethren

Where men are arrogant, see thou lie low.
Where they are low in mind, lift up the heart.
Dwell thou where other folk care not to dwell,
Wherein men find delight, take thou no joy.

COMMENT

Norman says ‘This verse presumably explains to some extent the author’s nickname, Piyañjaha. His sense of values differed from that of other men. What they thought dear he gave up. His advice to others was, briefly: be different from the rest.’

Verse 77: Hatthārohaputta: ‘Elephant Rider’s Son’

Formely this mind roamed where it wanted, where it liked, as it pleased.
Now I shall control it properly, as a mahout controls an elephant in rut.

Idaṃ pure cittamacari cārikaṃ yenicchakaṃ yatthakāmaṃ yathāsukhaṃ
Tadajjahaṃ niggahessāmi yoniso hatthippabhinnaṃ viya aṅkusaggaho ti

Psalms of the Brethren

Once roamed this heart a field, a wanderer
Wherever will, or whim, or pleasure led.
To-day that heart I'll hold in thorough check,
As trainer's hook the savage elephant.

COMMENT

Hatthārohaputta gave up his life as an elephant trainer, thinking it would be better to train himself.

COMMENT

Yoniso: 'properly.' See IGPT sv *Yoniso*.

Verse 78: Meṇḍasira

I roamed countless rounds of birth and death without respite. It brought me suffering. Now my mass of suffering has disappeared.

Anekajāṭisaṃsāraṃ sandhāvissaṃ anibbisaṃ
Tassa me dukkhajātassa dukkhakkhandho aparaddho ti

Psalms of the Brethren

Full many a round of rebirth have I run
Nor found a clue. Lo! now from me who sore
Have suffered is the load of ill withdrawn.

COMMENT

Anekajāṭisaṃsāraṃ: 'countless rounds of birth and death.' See IGPT sv *Samāsāra*.

COMMENT

Anibbisaṃ: 'without respite.' Norman argues for this meaning on grounds of comparative linguistics. But the solution is also well-supported by context. Let us examine this:

Anibbisaṃ is commonly translated as either:

- 1) 'but not finding him'
- 2) 'in vain'

Solution 1 would only be valid in the context of a search, for example

Dh.v.153:

- I roamed countless rounds of birth and death looking for the housebuilder 'but not finding him.'

✿ *Anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ
Gahakāraṃ gavesanto* (Dh.v.153).

But Solution 1 is invalid in verses where there is no search, for example in Th.v.78:

- I roamed countless rounds of birth and death 'but not finding him.' It brought me suffering.

By comparison, Solution 2 would only be valid in the context where nothing is found. But this is nowhere the case. In Dh.v.154 the housebuilder is found, and in this Th.v.78 the suffering has disappeared. In neither of these cases can the search be called 'in vain.'

Verse 79: Rakkhita

All my attachment is abandoned, my hatred is abolished, my undiscernment of reality is done away with. I am freed from inward distress. I have realised the Untroubled.

*Sabbo rāgo pahīno me sabbo doso samūhato
Sabbo me vigato moho sītibhūtosmi nibbuto ti*

Psalms of the Brethren

All passion have I put away, and all
I will for ever have I rooted out;
Illusion utterly has passed from me;
Cool am I now. Gone out all fire within.

COMMENT

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

COMMENT

Moho: 'undiscernment of reality.' See IGPT sv *Moha*.

COMMENT

Sītibhūtosmi: 'I am freed from inward distress.' See IGPT sv *Sītibhūta*.

COMMENT

Nibbuto: ‘realised the Untroubled.’ See IGPT sv *Nibbāna*.

Verse 80: Ugga

Whatever karmically consequential conduct was undertaken by me,
whether small or great, all that [accumulated merit and demerit] is
exhausted. There are now [for me] no renewed states of individual
existence.

*Yaṃ mayā pakataṃ kammaṃ appaṃ vā yadi vā bahuṃ
Sabbametaṃ parikkhīṇaṃ natthi dāni punabbhavo ti*

Psalms of the Brethren

All action wrought by me and bringing birth,
Whether ‘twas of great potency or small,
Shattered and ended is it utterly.
Now is there no more coming back to be.

COMMENT

Kamma: ‘karmically consequential conduct... [accumulated merit and demerit].’ See IGPT sv *Kamma*.

COMMENT

Natthi dāni punabbhavo: ‘There are now [for me] no renewed states of individual existence.’ See comment on verse 67.

COMMENT

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

SECTION 9

Verse 81: Samitigutta

Whatever demerit was formerly generated by me in other lifetimes, that must be experienced now [in this lifetime]. There exists no other opportunity [to experience it].

*Yaṃ mayā pakataṃ pāpaṃ pubbe aññāsu jātisu
Idheva taṃ vedanīyaṃ vatthu aññaṃ na vijjatī ti*

Psalms of the Brethren

Whatso of evil wrought in bygone days,
In former births by me, just here and now,
'Tis that whereby I lie and suffer sore,
But other ground for ill exists no more!

COMMENT

Samitigutta had in previous lives insulted a pacceka Buddha, calling him a leprous starveling. In the time of Kassapa Buddha he had cursed a bhikkhu with the wish that he became a leper. He lived much of his present lifetime in the bhikkhu infirmary, with leprosy.

COMMENT

Pāpaṃ: 'demerit.' See IGPT sv *Pāpaka*.

COMMENT

Vatthu aññaṃ na vijjatī: 'There exists no other opportunity [to experience it].' This implies non-returnership or arahantship, because non-returners and arahants receive within their lifetime all unpleasant karmic consequences of past conduct:

- Whatever demeritorious karmically consequential conduct was previously undertaken by this [wretched human] body born of deeds, all [the consequences of] that must be experienced now [in this lifetime]; it will not [be able to] arise hereafter.' Thus developed, the liberation [from perceptually obscuring states] through [unlimited] goodwill leads to non-returnership for a wise bhikkhu here who has not penetrated to a more exalted liberation.

❖ *yaṃ kho me idha kiñcī pubbe iminā karajakāyena pāpakammaṃ
kataṃ sabbaṃ taṃ idha vedanīyaṃ na taṃ anugaṃ bhavissatī ti. Evaṃ
bhāvitā kho bhikkhave mettācetovimutti anāgāmitāya saṃvattati idha
paññaṃ bhikkhuno uttarīṃ vimuttiṃ appaṭivijjhato (A.5.300).*

A non-returner is therefore left to receive after death only pleasant karmic consequences.

Verse 82: Kassapa

[His mother's parting advice:]

Go, son, to whatever places there is an abundance of food, which are auspicious, and free of danger. Do not be smitten by grief.

*Yena yena subhikkhāni sivāni abhayāni ca
Tena puttaka gacchassu mā sokāpahato bhavā ti*

Psalms of the Brethren

To any place where alms are easy got,
Where'er 'tis safe and free from peril, there
Go thou, my boy; vex not thy life with care.

COMMENT

Before setting out on a tour of the country with the Buddha, the young bhikkhu Kassapa took leave of his mother, receiving this verse as her parting advice. Kassapa reflected that if his mother wanted him to be free of danger and grief, he should find somewhere that was absolutely and completely free of danger and grief. He declared his attainment of arahantship by repeating his mother's words.

Verse 83: Sīha

[The Buddha:]

Sīha, dwell diligently applied [to the practice]. Dwell tirelessly applied [to the practice] night and day. Develop spiritually wholesome factors. Quickly give up [attachment to] the body.

*Sīhappamatto vihara rattindivamatandito
Bhāvehi kusalaṃ dhammaṃ jaha sīghaṃ samussayan ti*

Psalms of the Brethren

O Siha! persevere in earnestness;
By night and day abide unfaltering.
Engender the good Norm within thy heart.
Swiftly renounce that piled up base of birth.

COMMENT

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

COMMENT

Atandito: ‘tirelessly applied [to the practice].’ See IGPT sv *Atandita*.

COMMENT

Kusalaṃ dhammaṃ: ‘spiritually wholesome factors.’ See IGPT sv *Kusala*.
Norman considers this a plural.

COMMENT

Jaha sīghaṃ samussayan ti: ‘Quickly give up [attachment to] the body.’
See comment on verse 576.

Verse 84: Nīta

[The Buddha:]

Sleeping all night long, delighting in company by day: when indeed will
the fool put an end to suffering?

Sabbarattiṃ supitvāna divā saṅgaṇike rato
Kudāssu nāma dummedho dukkhassantaṃ karissatī ti

Psalms of the Brethren

Thou all the night to slumber given o’er,
Who lov’st the day ‘mid chattering crowds to spend: -
Dost deem that thou this way at any time,
Poor silly fool, of i shalt make an end?

COMMENT

Nīta had joined the community hoping to enjoy the superficial pleasures
of the bhikkhus’ life. This admonishment from the Buddha became his
declaration of arahantship.

COMMENT

Sabbarattim supitvāna: ‘sleeping all night long.’ Bhikkhus are encouraged to purify their minds of obstructive states during the first watch of the night, and likewise after they arise in the last watch (S.4.177).

Verse 85: Sunāga

One who is proficient [in discerning] the telltale signs of the mind, and who knows the sweetness of physical seclusion, being meditative, aware, and mindful, can attain unworldly pleasure.

*Cittanimittassa kovido pavivekarasaṃ vijāniya
Jhāyaṃ nipako patissato adhigaccheyya sukhaṃ nirāmisā ti*

Psalms of the Brethren

Expert to grasp the image conjured up,
Versed in the secret of the life detached,
Practised in contemplation, clear in mind: -
Well may he win to rapture unalloyed.

COMMENT

Cittanimittassa: ‘the telltale signs of the mind.’ See IGPT sv *Nimitta*.

COMMENT

Kovido: ‘proficient [in discerning].’ See IGPT sv *Kovida*.

COMMENT

Nipako: ‘aware.’ See IGPT sv *Nipaka*.

COMMENT

Sukhaṃ nirāmisā: ‘unworldly pleasure.’

• And what is unworldly pleasure? In this regard, secluded from sensuous pleasures... a bhikkhu enters and abides in first jhāna... second jhāna... third jhāna... This is called unworldly pleasure.

*Katamañca bhikkhave nirāmisā sukhaṃ? Idha bhikkhave bhikkhu
vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ
vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati...
dutiyaajjhānaṃ upasampajja viharati... tatiyaajjhānaṃ upasampajja viharati*
(S.4.236).

Verse 86: Nāgita

The many paths of those proclaiming doctrines outside this [training system] do not go to the Untroubled as this one does. Therefore the Blessed One, the Teacher, teaches his own [path], really showing [us] the palms of his hands.

*Ito bahiddhā puthu aññavādinam maggo na nibbānagamo yathā ayaṃ
Itissu saṅgham bhagavānusāsati satthā sayam pāṇitaleva dassayan ti*

Psalms of the Brethren

Outside our Order many others be, who teach
A path never, like this one, to Nibbāna leading.
But us the Exalted One, the blessed Master's self
Instructs as 'twere by just the palm o' th' hand outspreading.

COMMENT

Ito bahiddhā: 'outside this [training system].' Commentary: *ito bahiddhāti imasmā buddhasāsanā bāhirake*. See IGPT sv *Sāsana*.

COMMENT

Sayam: 'his own [path].' Norman routinely treats *sayam* as an adverb, never as an adjective. For example, in this verse he says: 'the blessed teacher instructs the Order himself.' He does the same in Sn.v.884, where our comparable translations are these:

- Ascetics proclaim their own various Perfect Truths, therefore they don't say one and the same thing (Varado, Sn.v.884).
- Ascetics themselves proclaim various truths, therefore they do not say one [and the same] thing (Norman, Sv.v.884).

✽ *Nānā te saccāni sayam thunanti tasmā na ekaṃ samaṇā vadanti .*

COMMENT

Pāṇitaleva dassayan ti: 'really showing [us] the palms of his hands,' i.e. no secrecy.

- I have explained this teaching, Ānanda, without making a distinction between an inner and outer [circle of disciples]. For the Perfect One, there is no 'closed fist' in respect of the teachings.'

✽ *desito ānanda mayā dhammo anantaram abāhiraṃ katvā*

natthānanda tathāgatassa dhammesu ācariyamutṭhi (S.5.153).

Verse 87: Paviṭṭha

The [five] aggregates are seen according to reality. All [renewed] states of individual existence are obliterated. The round of birth and death is destroyed. There are now [for me] no renewed states of individual existence.

*Khandhā diṭṭhā yathābhūtaṃ bhavā sabbe padālitā
Vikkhīṇo jātisaṃsāro natthi dāni punabbhavo ti*

Psalms of the Brethren

The factors of the self are thoroughly seen;
All bases of new being broken down.
Slain utterly the cycle of rebirth.
Now is there no more coming back to be.

Verse 88: Ajjuno

I was indeed able to draw myself from water to dry land. Being as if swept away by the great flood [of suffering], I comprehended the [four noble] truths.

*Asakkhiṃ vata attānaṃ uddhātuṃ udakā thalaṃ
Vuyhamāno mahoghe va saccāni paṭivijjhahan ti*

Psalms of the Brethren

O wonder that I found the power to draw
Myself forth from the waters on dry land.
Borne drifting on the awful flood I learnt
To know the Truths, their truth to understand.

COMMENT

Mahoghe va: 'the great flood [of suffering].' See IGPT sv *Ogha*.

Verse 89: Devasabha

The mud and mire [of sense pleasure] are left behind. The abyss [of

sensuous yearning] is avoided. I am freed from the flood [of suffering] and the spiritual shackles. All [modes of] self-centredness are destroyed.

Uttiṇṇā paṅkapalipā pātālā parivajjitā
Mutto oghā ca ganthā ca sabbe mānā visamhatā ti

Psalms of the Brethren

Transcended is the miry bog of lusts.
Past doom infernal am I safely come
From flood and fetter dire to liberty,
And shed is every form of self conceit.

COMMENT

Paṅkapalipā: ‘the mud and mire [of sense pleasure].’

- Sensuous pleasure is hard-to-cross mud.
✽ *kāmapaṅko duraccayo* (Sn.v.945).
- ‘Mud’ is an epithet for sensuous pleasures... this mire
✽ *paṅko ti kāmānametaṃ adhivacanaṃ... imaṃ palipaṃ* (A.4.290).

COMMENT

Pātālā parivajjitā: ‘The abyss [of sensuous yearning] is avoided.’ ‘Abyss can mean unpleasant bodily sense impression:

- This is a metaphor for unpleasant bodily sense impression, namely, ‘bottomless abyss.’
✽ *Sāṇīrikānaṃ kho etaṃ bhikkhave dukkhānaṃ vedanānaṃ adhivacanaṃ yadidaṃ pātālo ti* (S.4.207).

But here, the abyss is ‘avoided,’ so we take its other meaning, ‘sensuous yearning’:

- Hard to cross, indeed, is the dusty abyss; don’t let the spiritual defilement of sensuous yearning drag you down.
✽ *Pātālarajo hi duttaro mā taṃ kāmarajo avāhari* (S.1.197).

Bodhi calls *kāmarajo* ‘sensual dust,’ but sensuous pleasure is not itself defilement: the yearning for it is. See IGPT sv *Kāma*.

COMMENT

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

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

Sabbe mānā: ‘all [modes of] self-centredness.’ Self-centredness (*māna*) can be divided into the three modes [of self-centredness] (*tisso vidhā*). This is proven by comparing the *Vidhā Sutta* (S.5.56) and *Theragāthā* verse 428: what the former calls *vidhā*, the latter calls *mānavidhā*.

The three modes [of self-centredness] (*tisso vidhā*), 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).

See IGPT sv *Māna*.

Verse 90: Sāmidatta

Being profoundly understood the five aggregates remain but with their origin destroyed. The round of birth and death is destroyed. There are now [for me] no renewed states of individual existence.

*Pañcakkhandhā pariññātā tiṭṭhanti chinnamūlakā
Vikkhīṇo jātisaṃsāro natthi dāni punabbhavo ti*

Psalms of the Brethren

The factors of my life well understood
Stand yet a little while with severed root.
Slain is the round of living aye renewed.

Now is there no more coming back to be.

COMMENT

Pariññātā: ‘profoundly understood.’

- What things should be profoundly understood? The five aggregates. What is profound understanding? The destruction of attachment, hatred, and undiscernment of reality.

❀ *Katame ca bhikkhave pariññeyyā dhammā? Rūpaṃ bhikkhave pariññeyyo dhammo... viññāṇaṃ pariññeyyo dhammo. Katamā ca bhikkhave pariññā? Yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo* (S.3.26).

COMMENT

Chinnamūlakā: ‘with their origin destroyed.’ See IGPT sv *Mūla*.

- These five grasped aggregates stem from fondness
- ❀ *Ime kho bhikkhu pañcupādānakkhandhā chandamūlakā ti* (S.3.100-1).

SECTION 10

Verse 91: Paripuṇṇaka

Excellent food of a hundred flavours is not so well thought of [by me] as is that which I savoured today, the teaching explained by the Buddha Gotama, whose vision is boundless.

*Na tathā matam satarasaṃ sudhannaṃ yaṃ mayajja paribhuttaṃ
Aparimitadassinā gotamena buddhena desito dhammo ti*

Psalms of the Brethren

Never as't were some dish of hundred essences.
Could I o'errate what I partook to-day,
When He, the all-seeing Gotama, the Buddha blest,
Himself revealed to me the holy Norm.

COMMENT

Paripuṇṇaka was the Sakyan son of a rajah in Kapilavatthu who enjoyed at all times food of a hundred flavours. Hearing that the Buddha lived on a simple diet inspired him to go forth.

Verse 92: Vijaya

Those people whose perceptually obscuring states are destroyed, who are not attached to existential nourishment, whose sphere of personal application is the state of refined awareness that is void [of the perception of personal qualities] and that is focused upon the unabiding [phenomena], their path of practice is as hard to emulate as that of the birds in the sky.

*Yassāsavā parikkhīṇā āhāre ca anissito
Suññato animitto ca vimokkho yassa gocharo
Ākāse va sakuntānaṃ padaṃ tassa durannayan ti*

Psalms of the Brethren

In whom the intoxicants are dried up;
Whose happiness dependeth not on food;
Whose range is in the Void and the Unmarked

And Liberty: as flight of birds in air
So hard is it to track the trail of him.

COMMENT

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

COMMENT

Āhāre: ‘existential nourishment.’

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 t̥hitiyā sambhavesīnaṃ vā anuggahāya*). We call them the four kinds of existential nourishment.

See IGPT sv *Āhāra*.

COMMENT

Anissito: ‘not attached.’ See IGPT sv *Nissaya*.

COMMENT

Gocaro: ‘sphere of personal application.’ See IGPT sv *Gocara*.

COMMENT

Vimokkho: ‘state of refined awareness.’ See IGPT sv *Vimokkha*.

COMMENT

Suññato: ‘void [of the perception of personal qualities].’ See IGPT sv *Suññata*.

COMMENT

Animitto vimokkho: ‘state of refined awareness that is focused upon the unabiding [phenomena].’ See IGPT sv *Nimitta*.

COMMENT

Padaṃ: ‘path of practice.’ This meaning of *padaṃ* is seen also in verse 199.

COMMENT

Durannayo: ‘hard to emulate.’ This is in accordance with the *Maccharī Sutta* where a deva said:

- Bad people do not emulate (*nānukubbanti*) good people, who give and

do what is hard to give and do. The practice of good people is hard to emulate (*durannayo*).

✽ *Duddadam dadamānānaṃ dukkaraṃ kamma kubbaṃ*
Asanto nānukubbanti sataṃ dhammo durannayo (S.1.10).

Verse 93: Eraka

[The Buddha:]

Sensuous pleasures are [full of] suffering, Eraka. Sensuous pleasures, Eraka, are not [full of] bliss. Whoever yearns for sensuous pleasures, Eraka, yearns for suffering. Whoever yearns not for sensuous pleasures, Eraka, yearns not for suffering.

Dukkhā kāmā eraka na sukhā kāmā eraka
Yo kāme kāmayaṭi dukkhaṃ so kāmayaṭi eraka
Yo kāme na kāmayaṭi dukkhaṃ so na kāmayaṭi erakā ti

Psalms of the Brethren

Woeful are worldly wishes, Eraka!
No weal in worldly wishes, Eraka!
Whoso desireth joys of sense desireth ill.
Whoso desires not joys of sense desires no ill.

COMMENT

Mrs. Rhys Davids says 'the austere jejune simplicity of this gāthā is not poetic, and is closely followed in the translation.'

Verse 94: Mettaji

Homage indeed to that Blessed One, the Sakyans' radiant Son. This foremost teaching is well-explained on account of his attaining to the highest [of good qualities].

Namo hi tassa bhagavato sakyaputtassa sirīmato
Tenāyaṃ aggappattena aggaḍhammo sudesito ti

Psalms of the Brethren

All glory to the Exalted One,
Our splendid Lord, the Sākiyas' son!

For he the topmost height hath won,
And well the Norm supreme hath shown.

COMMENT

Sakyaputtassa sirīmato: ‘the Sakyans’ radiant Son.’ See IGPT sv *Sakyaputtiya*.

COMMENT

Aggappattena: ‘on account of his attaining to the highest [of good qualities].’ *Aggappatta* is an abbreviation that is usually extended in ways that imply good qualities, as follows:

- *lābhaggayasaggappattam* (D.3.126).
- *tapojigucchā aggappattā* (D.3.50).

The commentary likewise explains: *Aggappattenā ti aggaṃ sabbaññutaṃ sabbehi vā guṇehi aggabhāvaṃ seṭṭhabhāvaṃ pattena*.

Verse 95: Cakkhupāla

[Cakkhupāla words of dismissal to his escort, a young sāmaṇera:]

I am blind, my eyes are ruined, and I have set out on the wilderness high road. Even though I am prostrate I will continue, but not with an unvirtuous companion.

Andhohaṃ hatanettosmi kantāraddhānaṃ pakkanto
Sayamānopi gacchissaṃ na sahāyena pāpenā ti

Psalms of the Brethren

All blind am I and perished are mine eyes
And through the jungle’s wilderness I fare.
E’en then I’ll go, and were it lying down,
But not with child of evil as my mate.

COMMENT

When, mid-journey, Cakkhupāla’s escort, a young sāmaṇera, broke his precepts with a woodman’s wife, Cakkhupāla dismissed him. When the sāmaṇera asked how Cakkhupāla would survive without an escort, this verse was the reply.

Verse 96: Khaṇḍasumana: A fleck of jasmine

[Khaṇḍasumana had offered a jasmine flower at the shrine of Kassapa Buddha.]

Having made an offering of a single flower, and having enjoyed myself in the heavens for eight million years [for it], as a residual [result of that same deed] I have realised the Untroubled.

*Ekapupphaṃ cajitvāna asītiṃ vassa koṭiyo
Saggesu paricāretvā sesakenamhi nibbuto ti*

Psalms of the Brethren

One flower in pious offering brought
Did win me years on years of pleasant life
In heavenly worlds; the balance hath availed
To bring me perfect peace and purity.

COMMENT

Asītiṃ vassa koṭiyo: ‘eight million years.’ PED (sv *Koṭi*): ‘of number: the “end” of the scale, i. e. extremely high, as numeral representing approximately the figure a hundred thousand.’

COMMENT

Sesakena: ‘As a residual [result of that same deed].’ We parenthesise *tasseva kammaṣṣa vipākāvasesena* in accordance with this quote. *Sesa* and *avasesa* are synonyms:

- Because that financier householder provided the paccekabuddha Tagarasikhi with almsfood, as a result of that deed he was reborn seven times in the realm of happiness, in the heavenly worlds. As a residual result of that same deed, he obtained the position of financier seven times in this same city of Savatthi.

✽ *Yaṃ kho so mahārāja seṭṭhi gahapati tagarasikhiṃ
paccekasambuddhaṃ piṇḍapātena paṭipādesi tassa kammaṣṣa vipākena
sattakkhattuṃ sugatiṃ saggaṃ lokaṃ upapajji tasseva kammaṣṣa
vipākāvasesena imissāyeva sāvatthiyā sattakkhattuṃ seṭṭhittam kāresi*
(S.1.92).

COMMENT

Nibbuto: ‘realised the Untroubled.’ In verse, *nibbuto* commonly stands for *parinibbuto*. See IGPT sv *Nibbāna*.

Verse 97: Tissa

[Tissa gave up rulership as a rajah to become a bhikkhu.]

Having given up a hefty bronze dish and a gold one weighing a hundred seedcorns, I took up an earthenware bowl. This is my second consecration.

*Hitvā satapalaṃ kaṃsaṃ sovaṇṇaṃ satarājikaṃ
Aggaḥiṃ mattikāpattaṃ idaṃ dutiyābhasevanan ti*

Psalms of the Brethren

Renouncing costly vessels wrought in bronze,
In gold, I grasped this earthen bowl.
The second time was I anointed then.

COMMENT

Satapalaṃ: ‘hefty.’ *Satapala* is ‘a hundred (carat) in weight, says PED (sv *Pala*). A carat is 200mg but usually applies to precious stones. This would mean a bronze dish of twenty grams, i.e. nothing to boast of. So we say ‘hefty.’

COMMENT

Satarājikaṃ: ‘a hundred seedcorns.’ PED says *rājikā* is the weight of a seedcorn (PED).

Verse 98: Abhaya

In seeing a visible object with mindfulness muddled, focusing on the agreeable aspect, one experiences it with a mind of attachment and persists in cleaving to it. The perceptually obscuring states develop, the origin of individual existence, leading to renewed states of individual existence.

*Rūpaṃ disvā sati muṭṭhā piyaṃ nimittaṃ manasikaroto
Sārattacitto vedeti tañca ajjhosa tiṭṭhati
Tassa vaḍḍhanti āsavā bhavamūlā bhavagāmino ti*

Psalms of the Brethren

Sight of fair shape bewildering self-control,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow
And clinging stayeth. Thus in him do grow
The deadly taints that bring new living near.

COMMENT

Having his mind disturbed on almsround by an attractive figure led
Abhaya to develop insight and attain arahantship.

COMMENT

Piyaṃ nimittaṃ: 'the agreeable aspect.' See IGPT sv *Piya* and *Nimitta*.

COMMENT

Manasikaroto: 'focusing on.' See IGPT sv *Manasikāra*.

COMMENT

Āsavā: 'perceptually obscuring states.' See IGPT sv *Āsava*.

Verse 99: Uttiya

In hearing an audible object with mindfulness muddled, focusing on the
agreeable aspect, one experiences it with a mind of attachment and
persists in cleaving to it. The perceptually obscuring states develop,
fostering the round of birth and death.

Saddaṃ sutvā sati muṭṭhā piyaṃ nimittaṃ manasikaroto

Sārattacitto vedeti tañca ajjhosa tiṭṭhati

Tassa vaḍḍhanti āsavā saṃsāramupagāmino ti

Psalms of the Brethren

Sound of sweet voice bewildering self-control,
If one but think upon the image dear,
The heart inflamed in feeling doth o'erflow
And clinging stayeth. Thus in him do grow
The deadly taints that bring Saṃsāra near.

COMMENT

Having his mind disturbed on almsround by an attractive voice led Uttiya to develop insight and attain arahantship.

COMMENT

Samāsāraṃ: 'the round of birth and death.' See IGPT sv *Samāsāra*.

Verse 100: Devasabha

One who is perfect in right inward striving, whose sphere of personal application is the [contemplation of the] [four] bases of mindfulness, who is covered with the flowers of liberation [from perceptually obscuring states], he will realise the Untroubled, and be free of perceptually obscuring states.

Sammappadhānasampanno satipaṭṭhānagocaro
Vimuttikusumasañchanno parinibbissatyanāsavo ti

Psalms of the Brethren

Whoso supreme endeavour doth put forth,
Whose range is in the fourfold heedfulness,
He with fair flowers of Liberty enwreathed,
Sane and immune, will reach the perfect peace.

COMMENT

Sampanno: 'perfect.' See IGPT sv *Sampanna*.

COMMENT

Satipaṭṭhāna: 'the [contemplation of the] bases of mindfulness.' See IGPT sv *Satipaṭṭhānā*.

COMMENT

Gocaro: 'sphere of personal application.' See IGPT sv *Gocara*.

COMMENT

Vimutti: 'liberation [from perceptually obscuring states].' See IGPT sv *Vimutta*.

COMMENT

Parinibbissati: 'he will realise the Untroubled.' See IGPT sv *Nibbāna*.

COMMENT

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

SECTION 11

Verse 101: Belaṭṭhānika

[The Buddha's admonishment that became Belaṭṭhānika's declaration of arahantship.]

Having given up lay life but not having fulfilled [the religious life], busy lashing others with his tongue, gluttonous, lazy, like a fat hog nourished on fodder, again and again the fool ends up in a womb.

*Hitvā gihitaṃ anavositatto mukhanaṅgalī odariko kusīto
Mahāvarāho va nivāpapaṭṭho punappunaṃ gabbhamupeti mando ti*

Psalms of the Brethren

Though layman's life be left, yet if the task
Remain undone, the mouth harsh furrows plough,
The paunch be full, the mind all slack with sloth:
Like a great hog with provender replete,
He cometh back, again, again to birth.

COMMENT

Anavositatto: 'not having fulfilled [the religious life].' *Ana* is a doubled negative prefix (DOP). PED says (sv *Vusita*) 'best fitting in meaning is assumption of *vusita* being a variant of *vosita*,' and accordingly explains *anavosita* (sv) as '= *avusita*?' It explains *vusita* via *brahmacariyaṃ vasati*. As for the *-atto* suffix, we regard it as redundant. See notes in IGPT sv *Attā*. Thus we regard *anavositatto* as *a+vusitabrahmacariyo*.

COMMENT

Mukhanaṅgalī: 'busy lashing others with his tongue.' The plough (*naṅgala*) symbolises work. For example, *unnaṅgala* ('up plough') means 'out of work' (PED). Accordingly, *mukhanaṅgalī* is someone who works with their tongue. The commentary confirms this by noting Belaṭṭhānika's two faults: sloth and harsh speech.

COMMENT

Upeti: 'ends up.' See IGPT sv *Upeti*.

Verse 102: Setuccha

[Some bhikkhus,] being led astray by [their own] self-centredness, being defiled amidst originated phenomena, being distracted by their various gains, do not attain inward collectedness.

*Mānena vañcitāse saṅkhāresu saṅkilissamānāse
Lābhālābhena mathitā samādhiṃ nādhigacchantī ti*

Psalms of the Brethren

By vain conceits deluded, and their wits
Corrupted by the varied things of sense;
Flushed by their gains, by dearth thereof upset,
They fail to win the concentrated mind.

COMMENT

[Some bhikkhus]: We take ‘bhikkhus’ as the subject following the commentary’s explanation of *lābhālābhena mathitā ti* in terms of *pattacīvarādīnañceva*.

COMMENT

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

COMMENT

Saṅkhāresu: ‘amidst originated phenomena.’ Norman says ‘defiled by the constituent elements.’ The Buddha said one’s mind is defiled by attachment, hatred, and undiscernment of reality (*cittaṃ saṅkiliṭṭhaṃ rāgena dosena mohenā ti*, S.3.152) via the instrumental case. But here we have the locative case.

COMMENT

Mathitā: ‘distracted.’ See IGPT sv *Mathita*.

COMMENT

Lābhālābhena: ‘distracted by their various gains.’ With Norman, we interpret this as *labha-labhena*.

COMMENT

Samādhiṃ: ‘inward collectedness.’ See IGPT sv *Samādhi*.

Verse 103: Bandhura

I am not after [superior requisites]. I am pleased and satisfied with the flavour of the teaching having tasted [of flavours] what is the highest and the best. And I refuse to be on intimate terms with a venomous [snake].

*Nāhaṃ etena atthiko sukhito dhammarasena tappito
Pītvāna rasaggamuttamaṃ na ca kāhāmi visena santhavan ti*

Psalms of the Brethren

Nay, 'tis not this I need, who live in bliss,
Regaled by sweetest nectar of the Norm.
Drinking those drops peerless, supreme, shall I
Forsooth my tongue with poison now acquaint?

COMMENT

When Bandura decided to leave for Sāvattthī, his fellow bhikkhus pleaded with him to stay, promising to procure for him any requisite he might wish for. In his verse he compares superior requisites to intimacy with poison (*visena*). But we say 'a venomous [snake]' because it accords with the following simile:

• 'Suppose, Sunakkhatta, there were a deadly poisonous snake, and a man came along wanting to live, not die, yearning for pleasure and loathing pain. What do you think, Sunakkhatta, would that man offer that snake his hand or thumb, knowing that if bitten he would meet with death or deadly pain?' 'No, bhante.'

❖ *Seyyathāpi sunakkhatta āsīviso ghoraviso atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikkulo. Taṃ kiṃ maññasi sunakkhatta api nu so puriso amussa āsīvisassa ghoravisassa hatthaṃ aṅguṭṭhaṃ vā yuñjeyya yaṃ jaññā imināhaṃ datṭho maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkhaṃ ti? No hevaṃ bhante.*

... 'Likewise, Sunakkhatta, a bhikkhu restrains the six senses [through mindfulness]. Having understood that attachment is the origin of suffering, being free of attachment, liberated [from perceptually obscuring states] through the destruction of attachment, it is not possible that he would arouse his body or apply his mind to any object of attachment.'

❖ *Evameva kho sunakkhatta so vata bhikkhu chasu phassāyatanesu saṃvutakārī upadhi dukkhassa mūlanti iti veditvā nirupadhi upadhi*

*saṅkhaye vimutto upadhismiṃ vā kāyaṃ upasaṃharissati cittaṃ vā
uppādessatī'ti netam̐ thānam̐ vijjatī ti* (M.2.261).

COMMENT

Na ca kāhāmi: 'And I refuse.' *Kāhāmi* means 'I will do, I am determined to do' (PED sv *Karotī*).

Verse 104: Khitaka

My body [seems] as light [as air], and is suffused with abundant rapture
and pleasure. My body floats like a tuft of cotton wafted by the breeze.

*Lahuko vata me kāyo phuṭo ca pītisukhena vipulena
Tūlamiva eritam̐ mālutena pilavatīva me kāyo ti*

Psalms of the Brethren

Buoyant in sooth my body, every pulse
Throbbing in wondrous bliss and ecstasy.
Even as cotton-down blown on the breeze,
So floats and hovers this my body light.

COMMENT

Khitaka's was inspired by MahāMoggallāna's supernormal powers, and eventually himself gained the six supernormal attainments. His verse suggests a supernormal ability to travel through space because the Buddha explained the matter in similar terms:

- When, Ānanda, the Perfect One blends the body into the mind, and the mind into the body, and abides with a pleasant and buoyant state of refined awareness arisen in the body, on that occasion the body of the Perfect One rises up without difficulty from the earth into the air.

✽ *Yasmiṃ ānanda samaye tathāgato kāyampi citte samādahati cittampi
kāye samādahati sukhasaññañca lahusaññañca kāye okkamitvā viharati
tasmīṃ ānanda samaye tathāgatassa kāyo appakasireneva puthuviyā
vehāsaṃ abbhuggacchati* (S.5.283).

COMMENT

Phuṭo: 'suffused.' With Norman, we read *phuṭo* for *phuṭṭho*.

Verse 105: Malitavambha

One should not stay if one is disgruntled [with the celibate life through falling in love]. If one is enjoying oneself [unwholesomely], one should leave. One who is prudent would not stay in an abode that was uncondusive to his spiritual well-being.

Ukkaṇṭhitopi na vase ramamānopi pakkame
Na tvevānatthasaṃhitam vase vāsam vicakkhaṇo ti

Psalms of the Brethren

Where I am straitened let me never dwell,
Let me go thence, if life too pleasant prove.
Ne'er will the man with eyes to see abide
Where aught may hinder in the quest supreme.

COMMENT

Ukkaṇṭhito: 'disgruntled [with the celibate life through falling in love].' We treat *ukkaṇṭhati* as a synonym of *arati*, as does DOP, which calls *ukkaṇṭhati*: 'is unhappy (especially of a bhikkhu, longing to return to a secular life).' Saying that bhikkhus are disgruntled is equivalent to saying they have fallen in love. See IGPT sv *Rati*. Hence Malitavambha's advice to quickly leave.

Rati and *arati*'s relationship to love (*sneha*) is seen here:

- Disgruntlement [with the celibate life], sensuous delight, and excitement are born here, [in oneself]... They are born from love.

✽ *Aratī ratī lomahaṃso itojā... Snehajā* (Sn.v.271-2).

COMMENT

Ramamānopi pakkame: 'If one is enjoying oneself [unwholesomely], one should leave.' This *ramamāno* must be distinguished from the wholesome *ramamāno* of verse 740:

- Even while enjoying himself he can do whatever needs to be done that is connected with what is righteous and with spiritual well-being.

✽ *Kareyya ramamāno pi kiccaṃ dhammatthasaṃhitam* (Th.v.740).

COMMENT

Vicakkhaṇo: 'One who is prudent.' See IGPT sv *Vicakkhaṇa*.

COMMENT

Atthasamhitam: ‘unconducive to spiritual well-being.’ See IGPT sv *Attha*.

COMMENT

The commentary says Malitavambha refused to stay anywhere if food was easily obtained. In which case, the verse means that plentitude of food undermines one’s spiritual well-being. But the *Vanapattha Sutta* (M.1.104) says the ease or difficulty of gaining requisites is not a factor in deciding whether to stay or leave. Norman translates in the third person (‘If one is dissatisfied one should not remain’). Mrs. Rhys Davids’ use of the first person indicates her support of the commentary’s story.

Verse 106: Suhemanta

Spiritual well-being has a hundred characteristics and bears a hundred telltale signs. One who sees [just] one aspect is a fool. One who sees [all] hundred is a wise man.

Sataliṅgassa atthassa satalakkhaṇadhārino
Ekaṅgadassī dummedho satadassī ca paṇḍito ti

Psalms of the Brethren

A hundred tokens show, a hundred marks
Betray wherein the hidden meaning lies.
Whoso hath eyes to see but one, a dullard is,
Who can discern the hundred, he is wise.

COMMENT

Atthassa: ‘spiritual well-being.’ See IGPT sv *Attha*.

COMMENT

Satalakkhaṇadhārino: ‘a hundred telltale signs.’ We treat *lakkhaṇa* as a synonym of *nimitta*, as in this quote:

- [Likewise, some foolish, incompetent, improficient bhikkhu], while he abides contemplating the nature of the body, his mind does not become collected, his defilements are not abandoned. He does not pick up that telltale sign... That foolish, incompetent, improficient bhikkhu does not gain pleasant states of meditation in this lifetime, nor does he gain

mindfulness and full consciousness. For what reason? Because that foolish, incompetent, improficient bhikkhu does not pick up the telltale signs of his own mind.

✽ *Tassa kāye na kāyānupassino viharato cittaṃ ni samādhīyati upakkilesā na pahīyanti. So taṃ nimittaṃ na uggaṇhāti... Sa kho so bhikkhave bālo avyatto akusalo bhikkhu naceva lābhī hoti diṭṭhadhammasukhavihārānaṃ na lābhī satisampajaññaṃ. Taṃ kissa hetu? Tathā hi so bhikkhave bālo avyatto akusalo bhikkhu sakassa cittassa nimittaṃ na uggaṇhāti (S.5.150-151).*

Verse 107: Dhammasava

Having scrutinised [the teaching] I went forth from the household life into the ascetic life. The three final knowledges are attained. I have fulfilled the Buddha's training system.

*Pabbajim tulayitvāna agārasmānagāriyaṃ
Tisso vijjā anuppattā kataṃ buddhassa sāsanan ti*

Psalms of the Brethren

I pondered well, then sought the life that lay
Beyond the walls and bonds of household life.
The Threefold Wisdom have I made my own,
And all the Buddha's ordinance is done.

COMMENT

Tulayitvāna: 'having scrutinised [the teaching].' We parenthesise in accordance with this quote:

- Hearing the teaching, he bears it in mind.

✽ *sutvā dhammaṃ dhāreti*

...Bearing it in mind, he examines the meaning [of what he has memorised].

✽ *dhatānaṃ dhammānaṃ atthaṃ upaparikkhati*

...Doing so, the teaching receives his considered approval.

✽ *atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti*

...With this, eagerness [to understand the teaching] arises.

✽ *dhammanijjhānakkhantiyā sati chando jāyati*

...When this happens, he enthusiastically applies himself [to the teaching].

✽ *chandajāto ussahati*

...Enthusiastically applying himself [to the teaching], he scrutinises [it].

✽ *ussahitvā tuletī*

...Having scrutinised [it], he strives [to practise it].

✽ *tulayitvā padahati*

....Being resolutely applied [to the practice] he realises with his very being the supreme truth, and he sees [the nature of reality] having penetrated it with discernment.

✽ *pahitatto samāno kāyena ceva paramaṃ saccaṃ sacchikaroti paññāya ca naṃ paṭivijjha passati* (M.1.480).

Verse 108: Dhammasava's father

Aged 120 I went forth into the ascetic life. The three final knowledges are attained. I have fulfilled the Buddha's training system.

Savīsaṃvassasatiko pabbajim anagāriyaṃ

Tisso vijjā anuppattā kataṃ buddhassa sāsanan ti

Psalms of the Brethren

A hundred years was I and eke a score,
When forth I went and knew my home no more.
The Threefold Wisdom have I made my own,
And all the Buddha's ordinance is done.

COMMENT

Inspired by his son, Dhammasava's father followed him into the ascetic life.

COMMENT

Pabbajim anagāriyaṃ: 'I went forth into the ascetic life.' See IGPT sv *Agārasmā anagāriyaṃ pabbajito*.

Verse 109: Saṅgharakkhita

[Following his enlightenment, Saṅgharakkhita was able to discern that his

forest companion was behaving like a baby deer.]

Even now, alone [in solitary retreat], this person takes no account of the training system of the one who is tenderly concerned for the highest welfare [of all living beings]. Thus this person abides [unmindful, not fully conscious, not inwardly collected, mentally scattered, and] with sense faculties unrestrained [from grasping, through mindfulness], like a baby deer in the forest.

*Na nūnāyaṃ paramahitānukampino rahogato anuvigaṇeti sāsanaṃ
Tathāhayaṃ viharati pākatindriyo migī yathā taruṇajātikā vane ti*

Psalm of the Brethren

Not yet doth he, though in retreat he dwell,
Con o'er the system by that Blest One (planned)
Who showed compassion for our highest good.
Still are his powers relaxed and uncontrolled,
Like woodland doe all tender grown and weak.

COMMENT

Mrs Rhys Davids accepts the commentarial story of a deer's attachment to its fawn, and calls the deer 'tender.' However, the verse is not about attachment, and *taruṇa* more likely means 'young.'

COMMENT

Rahogato: 'alone [in solitary retreat].' *Rahogato* usually occurs with *paṭisallīno* (e.g. S.4.90; S.2.74; M.2.104).

COMMENT

Sāsanaṃ: 'training system.' See IGPT sv *Sāsana*.

COMMENT

Anukampī: 'tenderly concerned.' See IGPT sv *Karuṇā*.

COMMENT

Paramahitānukampino: 'tenderly concerned for the highest welfare [of all living beings].' We parenthesise in accordance with this quote:

- He abides tenderly concerned for the welfare of all living beings.
✽ *sabbapāṇabhūtahitānukampī viharati* (A.5.290).

COMMENT

Viharati pākatindriyo: ‘abides [unmindful, not fully conscious, inwardly uncollected, mentally scattered, and] with sense faculties unrestrained [from grasping, through mindfulness].’ *Pākatindriyo* occurs 20 times in the suttas, usually in the following string:

- unmindful, not fully conscious, inwardly uncollected, mentally scattered, of unrestrained sense faculties

✿ *muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo* (It.91).

COMMENT

Asaṃvutaṃ: ‘unrestrained [from grasping, through mindfulness].’ See IGPT sv *Samvara*.

Verse 110: Usabha

The trees on the mountain crests drenched by the fresh raincloud on high have absolutely flourished. It produces ever more pleasantness for Usabha who desires physical seclusion, wishing to focus on the perception of forest, [free of inward distraction].

*Nagā nagaggesu susaṃvirūhā udaggameghena navena sittā
Vivekakāmassa araṇṇasaṇṇino janeti bhiyyo usabhassa kalyatan ti*

Psalms of the Brethren

The trees on high by towering cloud refreshed
With the new rain break forth in verdant growth.
To Usabha who for detachment longs,
And hath the forest sense of things, doth come
[From this responsive spring] abundant good.

COMMENT

Vivekakāmassa: ‘desires physical seclusion.’ Here *viveka* stands for *paviveka*, physical seclusion, metri causa. *Viveka* usually means ‘seclusion [from sensuous pleasures and spiritually unwholesome factors],’ which does not fit here. See comment on verse 23. See IGPT sv *Viveka* and *Paviveka*.

COMMENT

Araṇṇasaṇṇino: ‘wishing to focus on the perception of forest, [free of inward distraction].’ We extend the application of *kāmassa*. We justify the

parenthesis with the following quotes:

1) In the same way, Ānanda, a bhikkhu, not focusing upon the perceptions of village and man, focuses undistractedly on the perception of forest.

❖ *evameva kho ānanda bhikkhu amanasikarivā gāmasaññaṃ amanasikarivā manussasaññaṃ araññaśaṇṇaṃ paṭicca manasikaroti ekattaṃ* (M.3.104-9).

2) When this Venerable has dispelled this sleepiness and fatigue, he will surely contemplate the perception of forest, free of inward distraction.

❖ *idāni ayaṃ āyasmā imaṃ niddākilamathaṃ paṭivinodetvā araññaśaṇṇaṃ yeva manasikarissati ekattaṃ ti* (A.4.344).

SECTION 12

Verse 111: Jenta

[Jenta's boyhood contemplations:]

Going forth [into the ascetic life] is truly difficult, but homes are [likewise] hard to endure. The teaching is profound [and hard to see], [but likewise] wealth is hard to acquire.

[His bhikkhuhood reflections:]

Our livelihood with the support of [what is paltry and easily gotten] is difficult [to sustain]. It is fitting to continuously think about unlastingness.

Duppabbajjaṃ ve duradhivāsā gehā dhammo gambhīro duradhigamā bhogā

Kicchā vuttī no itarītareneva yuttaṃ cintetum satatamaniccatan ti

Psalms of the Brethren

Hard is the life without the world, and hard
In sooth to bear house life. Deep is the Norm;
Hard too is wealth to win. Thus difficult
The choice of one or other how to live.
Behoves me bear unceasingly in mind
[And see in everything] Impermanence.

COMMENT

Jenta, a rajah's son, considered going forth even as a boy. Meeting the Buddha quelled his doubts.

COMMENT

Itarītarena: 'with the support of [what is paltry and easily gotten].' See IGPT sv *Santusita*.

COMMENT

Dhammo gambhīro: 'The teaching is profound [and hard to see].' The verse says life is difficult for both bhikkhus and laypeople. So when Jenta says the teaching is profound, it implies that he sees it as a challenge. We therefore parenthesise in accordance with the following quote:

- This teaching realised by me is profound, hard to understand, hard to grasp...

✿ *adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho*
(D.2.36).

Verse 112: Vacchagotta

I am a master of the three final knowledges. I am an outstanding meditator, proficient in [attaining] inward calm. I have achieved my objective. I have fulfilled the Buddha's training system.

Tevijjohaṃ mahājhāyī cetosamathakovido
Sadattho me anuppatto kataṃ buddhassa sāsanan ti

Psalms of the Brethren

The Threefold Lore is mine, and I excel
In Jhāna-ecstasy, adept in calm
Of balanced mind. Salvation have I won,
And all the Buddha-ordinance is done.

COMMENT

Vacchagotta was a non-Buddhist ascetic who repeatedly asked the Buddha and other bhikkhus the same question: Why do people resort to dogmatic views? (e.g. *Vacchagotta Saṃyutta*, S.3.257ff; *Salāyatana Saṃyutta* S.4.391ff). The three *Vacchagotta Suttas* in the *Majjhima Nikāya* indicate his spiritual development:

- 1) *Tevijjavacchagotta Sutta* (M.1.481): the non-Buddhist ascetic Vacchagotta was pleased, and applauded the Blessed One's words.
- 2) *Aggivacchagotta Sutta* (M.1.483): Vacchagotta asked to be considered a lay follower who has gone to the Buddha for refuge for life.
- 3) *Mahāvacchagotta Sutta* (M.1.489): Vacchagotta received ordination as a bhikkhu and was soon an arahant.

COMMENT

Tevijjohaṃ: 'I am a master of the three final knowledges.' See IGPT sv *Tevijja*.

COMMENT

Kovido: ‘proficient.’ See IGPT sv *Kovida*.

COMMENT

Sadattho me: ‘my objective.’ See IGPT sv *Attha*.

Verse 113: Vanavaccha

[When relatives entreated him to come and live in Rājagaha, Vanavaccha recalled the forest life:]

[Full of pools of] crystal-clear water, abounding in quartz, teeming with black monkey and deer, covered in damp moss, those rocks delight me.

Acchodikā puthusilā gonaṅgulamigāyutā
Ambusevālasañchannā te selā ramayanti man ti

Psalms of the Brethren

Crags where clear waters lie, a rocky world,
Haunted by black-faced apes and timid deer,
Where ‘neath bright blossoms run the silver streams:
Those are the highlands of my heart’s delight.

COMMENT

Sīla: ‘quartz.’ *Sīla* is part of ‘treasure.’

• Treasure means pearl, crystal, lapis lazuli, mother-of-pearl, quartz, coral, gold, silver, ruby, cat’s-eye.

✽ *Ratanaṃ nāma muttā maṇi vephariyo saṅkho silā pavāḷaṃ rajataṃ jātārūpaṃ lohitaṅko masāragallaṃ* (Vin.4.163).

COMMENT

Gonaṅgulā: ‘black monkey.’ Commentary: *kāḷamakkaṭā*.

Verse 114: Adhimutta

[Adhimutta challenges the stout bhikkhus around him:]

For one who is grossly obese and greedy for physical pleasures while his life is dwindling away, where will excellence in [the practice of] asceticism arise from?

Kāyaduṭṭhullagaruno hiyyamānamhi jīvite

Sarīrasukhagiddhassa kuto samaṇasādhutā ti

Psalms of the Brethren

If ye to this gross body give such heed,
Greedy its pleasures to enjoy, the while
Life's energies do ebb away, O whence
Shall come perfection in the holy life?

COMMENT

Hiyyamānamhi jīvite: 'while his life is dwindling away.' Some editions read *hīyamānamhi*, including PED (sv *jahati*). Commentary: *Hiyyamānamhi jīvite ti kunnadīnaṃ udakaṃ viya jīvitasāṅkhāre lahuso khīyamāne*. Commentary to verse 1033: *Hiyyamāne ti attano kāye jīvite ca khaṇe khaṇe parihiyyamāne*. We accordingly choose 'dwindling' following this quote:

- Look at them, trembling amidst their cherished possessions like fish in a dwindling stream.

❖ *Mamāyite passatha phandamāne maccheva appodake khīṇasote* (Sn.v.777).

COMMENT

Dhutā: '[the practice of] asceticism.' Called *dhutagaṇe* in verse 1087. *Dhutaṃ* is defined in the *Dhammika Sutta*, where the Buddha said:

- I will explain the practice of asceticism to you.

❖ *sāvayāmi vo dhammaṃ dhutaṃ* (Sn.v.385).

In this explanation he used three synonymous terms, 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).

Verse 115: Mahānāma

[Mahānāma's last words before arahantship].

You are found wanting by this mountain with its abundant medicinal shrubs and aromatic trees, by the famous Mount Nesādaka and its vegetation.

*Esāvahiyyase pabbatena bahukuṭajasallakikena
Nesādakena girinā yasassinā paricchadenā ti*

Psalms of the Brethren

Lo thou! how to a wretched end art come
By this steep crag, this famous Hunter's Hill,
Its many crests begirt by sāl-tree woods,
[And all its glens with tangled verdure] clothed!

COMMENT

In the atmosphere an extraordinary mountain, Mahānāma found his mind was filled with unvirtuous thoughts and desires. Disgusted by this, he prepared to hurl himself from a steep crag, uttering what he thought would be his dying words. But then he suddenly aroused insightfulness and attained arahantship.

Verse 116: Pārāpariya

Having abandoned [attachment to] the six senses, with [sense] portals guarded [by mindfulness], restrained [from wrongdoing by way of body, speech, and mind], having rejected the origin of spiritual defilement, I have accomplished the destruction of perceptually obscuring states.

*Cha phassāyatane hitvā guttadvāro susaṃvuto
Aghamūlaṃ vāmitvāna patto me āsavakkhaya ti*

Psalms of the Brethren

Avoiding truck with contact's sixfold field,
Guarding the gates of sense, master of self,
The general root of misery vomiting,
From every poison-taint am I immune.

COMMENT

There are two Pārāpariyas. The first Pārāpariya composed Verse 116 during the Buddha's lifetime. The other Pārāpariya composed verses 726-746 and 920-948.

COMMENT

Cha phassāyatane hitvā: 'Having abandoned [attachment to] the six senses.' See IGPT sv *Salāyatana*. We parenthesise with the support of the following passage, and see comment to verse 576:

- Likewise, a bhikkhu does not consider the six senses to be either [in reality] himself or [in reality] his own. Therefore he does not grasp anything in the world [of phenomena].

Evameva kho āvuso bhikkhu chasu phassāyatanesu neva attānaṃ nāttaniyaṃ samanupassati so evaṃ asamanupassanto na kiñci loke upādiyati (S.4.167-8).

COMMENT

Guttadvāro: 'with [sense] portals guarded [by mindfulness].' The usual phrase is *indriyesu guttadvāra* e.g. *Kathaṇḍa bhikkhave bhikkhu indriyesu guttadvāro hoti* (S.4.176). We parenthesise accordingly.

Indriyesu guttadvāro hoti is defined in terms of supervision by mindfulness. Therefore we parenthesise 'by mindfulness'. See IGPT sv *Gutta*.

COMMENT

Susamvuto: 'restrained [from wrongdoing by way of body, speech, and mind].' Commentary: *kāyādīhi suṭṭhu saṃyatattā susamvuto ti*. We parenthesise following this quote:

- In whom there is no wrongdoing by way of body, speech, or mind, who is restrained in these three respects, he is what I call a Brahman.

✽ *Yassa kāyena vācāya manasā natthi dukkataṃ Saṃvutaṃ tīhi thānehi tamahaṃ brūmi brāhmaṇaṃ* (Dh.v.391).

COMMENT

Aghamūlaṃ vāmitvāna: 'having rejected the origin of spiritual defilement.' *Aghaṃ* is occasionally a synonym of *nigho*, spiritual defilement. See IGPT sv *Anīgha*.

COMMENT

Āsavakkhayo: ‘the destruction of perceptually obscuring states.’ See IGPT sv Āsava.

Verse 117: Yasa

[Yasa attained enlightenment while still a layman.]

Sweetly perfumed and made-up, smartly clad, decked in all my adornments, I attained the three final knowledges. I have fulfilled the Buddha’s training system.

*Suvilitto suvasano sabbābharaṇabhūsito
Tisso vijjā ajjhagamim kataṃ buddhassa sāsanam ti*

Psalms of the Brethren

With perfumed skin and delicately clad
And head ablaze with gems, nonetheless my way
I found and made the Threefold Lore my own;
And now the Buddha-ordinance is done.

COMMENT

When Yasa saw his retinue of female musicians asleep it reminded him of a charnel ground. In distress, he left his palace in his golden slippers and approached the Buddha in the Deer Park at Isipatana, saying to himself: ‘Alas, [all] is ravaged [by death]. Alas, [all] is afflicted [by death].’ The Buddha told him ‘Yasa, this [*nibbāna*] is not ravaged [by death]. This [*nibbāna*] is not afflicted [by death]. Come and sit, Yasa. I will explain the teaching to you.’ Yasa’s enlightenment happened there and then, while he was still a layman.

COMMENT

Suvilitto: ‘sweetly perfumed and made-up.’ *Suvilitto* involves both saffron (i.e. make-up) and sandalwood (i.e. perfume), says the commentary.

Verse 118: Kimbila

Old age sweeps down on one as if one were cursed. The bodily form remains the same but is as if it were someone else. Although I am the same [person], having never been away, I remember myself as if it were

someone else.

*Abhisatthova nipatati vayo rūpaṃ aññamiva tatheva santaṃ
Tasseva sato avippavasato aññasseva sarāmi attānan ti*

Psalms of the Brethren

As bidden by some power age o'er her falls.
Her shape is as another, yet the same.
Now this my self, who ne'er have left myself,
Seems other than the self I recollect.

COMMENT

Kimbila went forth with Bhaddiya, Anuruddha, Ānanda, Bhagu, Devadatta, and Upāli. He lived with with Anuruddha and Bhaddiya in the Eastern Bamboo Grove (see verses 155-6), and with Anuruddha and Nandiya in the Gosinga Sāla-tree Wood (M.1.205).

Verse 119: Vajjiputta

[Vajjiputta admonishes Ānanda:]

Having repaired to a jungle thicket [or] the root of a tree, having established peace in your heart, meditate, Gotama clansman. Do not be negligently applied [to the practice]. What good will this yackety yack do you?

*Rukkhamūlagahanaṃ pasakkiya nibbānaṃ hadayasmiṃ opiya
Jhāya gotama mā ca pamādo kiṃ te biḷibiḷikā karissatī ti*

Psalms of the Brethren

Come thou and plunge in leafy lair of trees,
Suffer Nibbana in thy heart to sink!
Study and dally not, thou Gotamid!
What doth this fingle-fangle mean to thee?

COMMENT

Vajjiputta, the son of a Licchavi rajah, became enlightened soon after his ordination. He recited this verse to Ānanda, who, still unenlightened, was spending an inordinate time instructing lay people. Ānanda knew the verse well: a deva had likewise recited it to him in the *Ānanda Sutta*

(S.1.200) for what Mrs Rhys Davids calls ‘a preoccupation with the interests of the many, to his own spiritual hindrance.’ Ānanda is ‘Gotama’ because he belonged to that clan.

COMMENT

Nibbānaṃ: ‘peace.’ Commentary: *Nibbānaṃ hadayasmiṃ opiyā ti evaṃ mayā paṭipajjitvā nibbānaṃ adhigantabban ti nibbutiṃ hadaye ṭhapetvā citte karitvā*. Thus we read *nibbutiṃ* for *nibbānaṃ*. Some say *nibbānaṃ hadayasmiṃ opiya* means one should place *nibbāna* in the heart, which is hard to justify.

COMMENT

Opiya: ‘established.’ Commentary: *ṭhapetvā*. See quote in comment above.

COMMENT

Pamādo: ‘negligently applied [to the practice].’ See IGPT sv *Appamatta*.

COMMENT

Bilībilīkā: ‘yackety yack.’ Norman says *bilībilīkā* is onomatopoeic. Both he and Bodhi call it ‘hullabaloo,’ i.e. ‘a confused noise’ (Webster’s). *Yak* means ‘to talk persistently’ (Webster’s). *Yackety yack* is its onomatopoeic equivalent.

Verse 120: Isidatta

[Isidatta was born in Avanti and was ordained by MahaKaccāna. He travelled to visit the Buddha, who asked after his well-being. This was his answer.]

Being profoundly understood the five aggregates remain but with their origin destroyed. I have accomplished the destruction of suffering. I have accomplished the destruction of perceptually obscuring states.

Pañcakkhandhā pariññātā tiṭṭhanti chinnamūlakā
Dukkakkhayo anuppatto patto me āsavakkhayo ti

Psalms of the Brethren

The factors of my life well understood
Stand yet a little while with severed root.

Sorrow is slain! that quest I've won, and won
Is purity from fourfold Venom's stain.

COMMENT

Pariññātā: 'profoundly understood.' See IGPT sv *Abhijānāti*.

COMMENT

Āsavakkhayo: 'the destruction of perceptually obscuring states.' See IGPT sv *Āsava*.

COMMENT

Chinnamūlakā: 'with their origin destroyed.' See comment on verse 90.

CHAPTER OF POEMS WITH TWO VERSES

SECTION 1

Verses 121 & 122: Uttara

There is no everlasting state of individual existence, nor are originated phenomena eternal. The [five] aggregates continuously arise and pass away. Recognising this danger I am indifferent to individual existence. I am liberated from [attachment to] all forms of sensuous pleasure. I have accomplished the destruction of perceptually obscuring states.

*Natthi koci bhavo nicco saṅkhārā vāpi sassatā
Uppajjanti ca te khandhā cavanti aparāparam
Etamādīnavaṃ ñatvā bhavenamhi anattthiko
Nissaṭo sabbakāmehi patto me āsavakkhaya ti*

COMMENT

Nicco: ‘everlasting.’ See IGPT sv *Anicca*.

COMMENT

Bhavo: ‘state of individual existence.’ See IGPT sv *Bhava*.

COMMENT

Saṅkhārā: ‘originated phenomena.’ See IGPT sv *Saṅkhāra*.

COMMENT

The commentary allocates the wrong story to these verses. It says, on a false charge, Uttara was ordered to be impaled on the orders of a king's minister. The Buddha appeared and told Uttara it was a consequence of some previous conduct, and told him to endure the situation through the power of reflectiveness. He explained some suitable teaching to him and placed his hand on his head. Filled with rapture and happiness, Uttara immediately realised arahantship (*chaḷabhiñño ahoṣi*). He rose from the stake into the air with his wound healed. The amazed crowd asked him how he had been able to cultivate insightfulness in such misery. He told them that through seeing the danger of the round of birth and death, and seeing the nature of originated phenomena (*saṃsāre ādīnava saṅkhārānañca sabhāvo sudiṭṭho*), he had attained arahantship. Then he spoke this verse. But the verse does not fit the story. BDPPN says that

according to the *Apadāna* Uttara became an arahant at the age of seven, and concludes: 'This does not agree with the rest of the story and is probably due to a confusion with some other Uttara.'

Verses 123 & 124: Piṇḍolabhāradvāja

[Proclaiming victory over unwholesome tendencies:]

This life is not lived without nourishment, [nor] without food is there peace for the heart. Seeing that the body subsists on food, I go searching.

Respect and veneration when amidst families [the wise] know as true filth, a fine arrow difficult to extract. For a worthless fellow, honour is hard to give up.

*Nayidaṃ anayena jīvitaṃ nāhāro hadayassa santiko
Āhāraṭṭhitiko samussayo iti disvāna carāmi esanaṃ*

*Paṅko ti hi naṃ pavedayuṃ yāyaṃ vandanapūjanā kulesu
Sukhumaṃ sallaṃ durubbahaṃ sakkāro kāpurisena dujjaho ti*

COMMENT

When Piṇḍolabhāradvāja visited Rājagaha as a layman and saw the bhikkhus' material benefits he decided to ordain. Later the Buddha taught him to overcome his greed for food. He soon attained arahantship with the six supernormal attainments (*cha abhiññā*). Thereupon he announced he would answer questions of any bhikkhu concerning the paths or fruits. Hence the Buddha called him the foremost of bhikkhu disciples who are lion roarers (*bhikkhūnaṃ sīhanāḍīkānaṃ*, A.1.23).

COMMENT

Anasanena: 'without nourishment.' Norman considers *anayena* a scribal error.

Verses 125 & 126: Valliya

[Reflections following arahantship:]

Having approached the small five-doored hut the monkey goes round from door to door, knocking again and again.

Stop, monkey! No more running! This now is not for you how it used to

be. You are [at long last] checked by wisdom. You will not go very far.

*Makkaṭo pañcadvārāyaṃ kuṭikāyaṃ pasakkiya
Dvārena anupariyeti ghaṭṭayanto muhuṃ muhuṃ
Tiṭṭha makkaṭa mā dhāvi na hi te taṃ yathā pure
Niggahītosī paññāya neva dūraṃ gamissasī ti*

COMMENT

Makkaṭo: ‘monkey.’ Monkey symbolises the mind:

- The mind is fickle. It is like a monkey.
✿ *Cittaṃ calaṃ makkaṭasannibhaṃ* (Sn.v.1111).

COMMENT

Pañcadvārāyaṃ kuṭikāyaṃ: ‘five-doored hut.’ Valliya likely means the five sense portals. But in fact there are six sense portals to be guarded:
*bhikkhu imesaṃ channaṃ indriyānaṃ āraḁkhāya sikkhati saṃyamāya
sikkhati damāya sikkhati upasaṃāya sikkhati evaṃ kho bhikkhave
bhikkhu indriyesu guttadvāro hoti* (S.4.176).

COMMENT

‘[At long last].’ *Cirassaṃ* is sometimes used in this situation:

- At long last I see a Brahman who has realised the Untroubled.
✿ *Cirassaṃ vata passāmi brāhmaṇaṃ parinibbutaṃ* (S.1.54; S.1.1).

Verses 127 & 128: Gaṅgātīriya: ‘One who lives on the banks of the Ganges’

My hut on the banks of the Ganges was built with three fan-palm leaves.
My bowl was a funeral offertory pot. My robe was a rag-robe.

In two rains residency periods I spoke [just] one word. In my third rains residency period the mass of inward darkness was obliterated.

*Tiṇṇaṃ me tālapattānaṃ gaṅgātīre kuṭi katā
Chavasittova me patto paṃsukūlañca cīvaraṃ
Dvinnaṃ antaravassānaṃ ekā vācā me bhāsītā
Tatiye antaravassamhi tamokkhandho padālito ti*

COMMENT

Gaṅgātīriya was the son of the bhikkhunī Uppalavaṇṇā. After his birth Uppalavaṇṇā was banished by her mother-in-law and had a daughter in a second marriage who she also lost contact with. Uppalavaṇṇā's third marriage was to Gaṅgātīriya, her own son. And further, Gaṅgātīriya's second wife, turned out to be his half-sister, Uppalavaṇṇā's daughter. When this was discovered, the shock of it sent both Gaṅgātīriya and Uppalavaṇṇā into robes. The verses show that the rains residency period was reserved for special application to the practice.

COMMENT

Tamo: 'inward darkness.' Inward darkness equals the āsavas. See IGPT sv *Kaṇha*.

Verses 129 & 130: Ajina

[Ajina was despised by junior bhikkhus for his lack of renown. This was his reflection on the matter.]

Even if he is master of the three final knowledges, one who has abandoned death, one who is free of perceptually obscuring states, ignorant fools despise him for being unrenowned.

But, even with unvirtuous practices, whichever person in this world obtains food and drink, he is honoured by them.

Api ce hoti tevijjo maccuhāyī anāsavo
Appaññātoti naṃ bālā avajānanti ajānatā

Yo ca kho annapānassa lābhī hotīdha puggalo
Pāpadhammopi ce hoti so nesaṃ hoti sakkato ti

COMMENT

Tevijjo: 'master of the three final knowledges.' See IGPT sv *Tevijja*.

COMMENT

Anāsavo: 'free of perceptually obscuring states.' See IGPT sv *Āsava*.

Verses 131 & 132: Meḷajina

Since [the time] I heard the Teacher's teaching spoken, I do not recall [in myself any] unsureness about the [perfection of the transcendent insight

of the] All-knowing One, the Invincible One, the Caravan Leader, the great Hero, the best and foremost of trainers of men [to be disciplined]. To be found in me is no unsureness about the [excellence of the] Path and the practice.

*Yadāhaṃ dhammamassosiṃ bhāsamānassa satthuno
Na kaṅkhamabhijānāmi sabbaññū aparājite*

*Satthavāhe mahāvīre sārathīnaṃ varuttame
Magge paṭipadāyaṃ vā kaṅkhā mayhaṃ na vijjatī ti*

COMMENT

Abhijānāmi: ‘recall.’ See IGPT sv *Abhijānāti*.

COMMENT

Kaṅkha: ‘unsureness about the [perfection of the transcendent insight of the].’ See IGPT sv *Vicikicchā*.

COMMENT

Magge paṭipadāyaṃ vā kaṅkhā: ‘unsureness about the [excellence of the] Path and the practice.’ See IGPT sv *Vicikicchā*.

Verses 133 & 134: Rādha

[Recitation of Dhammapada verses 13-14:]

Just as rain seeps into a poorly roofed house, likewise attachment seeps into an undeveloped mind. Just as rain does not seep into a well-roofed house, likewise attachment does not seep into a well-developed mind.

*Yathā agāraṃ ducchannaṃ vuṭṭhi samativijjhati
Evaṃ abhāvitam cittaṃ rāgo samativijjhati*

*Yathā agāraṃ succhannaṃ vuṭṭhi na samativijjhati
Evaṃ subhāvitam cittaṃ rāgo na samativijjhatī ti*

COMMENT

Rāgo: ‘attachment.’ See IGPT sv *Rāga*.

COMMENT

Rejected by his own children and refused ordination by the bhikkhus on account of his old age, Rādha became sick. But because of having

received almsfood from him, and with the Buddha's encouragement, Sāriputta agreed to be his preceptor (Vin.1.56). The Buddha addressed numerous discourses to him (S.3.79; S.3.188-200; S.4.48-49), and accordingly said:

- Foremost of my bhikkhu disciples who are conversable is Rādha.
✽ *Etadaggaṃ bhikkhave mama sāvakaṃ bhikkhūnaṃ
paṭibhāneyyakānaṃ yadidaṃ rādho* (A.1.25).

Verses 135 & 136: Surādha

Birth is destroyed by me. The Conqueror's training system has been fulfilled. What is considered 'the entanglement' has been abandoned [by me]. The conduit to renewed states of individual existence has been abolished.

The objective for the sake of which I went forth from the household life into the ascetic life has been accomplished by me: the destruction of all ties to individual existence.

*Khīṇā hi mayhaṃ jāti vusitaṃ jinasāsaṇaṃ
Pahīno jālasaṅkhāto bhavanetti samūhatā*

*Yassatthāya pabbajito agārasmānagāriyaṃ
So me attho anuppatto sabbasaṃyojanakkhayaṃ ti*

COMMENT

Surādha: the younger brother of Rādha (see verses 133-4).

COMMENT

Jina: 'Conqueror.' See comment on verse 5.

COMMENT

Jāla: 'the entanglement'. The entanglement is craving (*taṇhā*). See IGPT sv *Jāla*.

COMMENT

Bhavanetti: 'the conduit to renewed states of individual existence.' See comment on verse 708.

COMMENT

Yassatthāya... attho: ‘the objective for the sake of which.’ See IGPT sv *Attha*.

COMMENT

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

Verses 137 & 138: Gotama

[Words of bitterness and triumph:]

Sages sleep well: they are not emotionally bound to women—amidst whom [one’s mind] should be always protected [against perceptually obscuring states], and amongst whom integrity is hardly to be found.

We have brought about your death, sensuous yearning. Now we are no longer in karmic debt on account of you. Now we go to the Untroubled where having gone one does one grieve.

*Sukhaṃ supanti munayo ye itthīsu na bajjhare
Sadā ve rakkhitaḥḥāsu yāsu saccaṃ sudullabhaṃ*

*Vadhaṃ carimha te kāma anaṇā dāni te mayaṃ
Gacchāma dāni nibbānaṃ yattha gantvā na socatī ti*

COMMENT

Gotama was a young brahman born in Rājagaha. If he had brought about the death of sensual yearning and would now go to the Untroubled, he was therefore a non-returner, not an arahant, when he recited this bitter but triumphant verse—bitter from having given away all his possessions to a prostitute; triumphant from having had the Buddha visit him in his misery. His vilification of women is ironic, blaming his annoyance at an act of his own irresponsibility on the lack of integrity of a prostitute.

COMMENT

Bajjhare: ‘emotionally bound.’ See IGPT sv *Baddha*.

COMMENT

Sadā ve rakkhitaḥḥāsu: ‘amidst whom [one’s mind] should be always protected [against perceptually obscuring states].’ We parenthesise in accordance with this quote:

- 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

Carimha: ‘brought about.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Kāma: ‘sensuous yearning.’ See IGPT sv *Kāma*.

COMMENT

Anaṇā: ‘No longer in karmic debt.’ See IGPT sv *Anaṇa*. Karmic debt is illustrated in Aṅgulimāla’s verse:

- While I undertook much karmically consequential conduct of the kind which leads to rebirth in the plane of misery, yet its karmic consequence has reached me now. I enjoy my food free of karmic debt.

✽ *Tādisaṃ kammaṃ katvāna bahuṃ duggatigāminam;*
Phuṭṭho kammavipākena anaṇo bhuñjāmi bhojanaṃ (M.2.105).

COMMENT

Te: ‘on account of you.’ *Te* is taken as an instrumental. Karmic debt on account of sensuous yearning is explained like this:

- What is the consequence of sensuous yearnings?

✽ *Katamo ca bhikkhave kāmānaṃ vipāko*

... In one yearning for sensuous pleasure a corresponding personal disposition is manifested, either meritorious or demeritorious.

✽ *yaṃ kho bhikkhave kāmayaṃāno tajaṃ tajaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā ayaṃ vuccati bhikkhave kāmānaṃ vipāko* (A.3.411).

COMMENT

Nibbānaṃ: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

Verses 139 & 140: Vasabha

[When Sakka asked about the nature of a fraudulent bhikkhu, Vasabha replied:]

He gets himself killed first; and afterwards gets others killed. He gets himself killed well and truly dead, like a bird [gets itself killed] by [entering] a snare.

A brahman does not have his [true] colour on the outside: a brahman has his [true] colour on the inside. He is truly dark, Sujampati, in whom there are unvirtuous deeds.

*Pubbe hanti attānaṃ pacchā hanti so pare
Suhataṃ hanti attānaṃ vītaṃseneva pakkhimā
Na brāhmaṇo bahivaṇṇo anto vaṇṇo hi brāhmaṇo
Yasmiṃ pāpāni kammāni sa ve kaṇho sujampatī ti*

COMMENT

Sujampati: another name for Sakka, Lord of the Devas, the lord of Sujā. A fraudulent bhikkhu living nearby Vasabha was the source of the question.

COMMENT

Pubbe hanti attānaṃ: ‘He gets himself killed first.’ Norman says ‘First he kills himself.’ But the simile and its instrumental case, show a passive reflective voice is involved.

COMMENT

‘A brahman does not have his [true] colour on the outside.’ Brahmins associated their fair skin colour with purity. They took offence at the Buddha’s proclaiming the possibility of purification for those with dark skins (M.2.148).

SECTION 2

Verses 141 & 142: MahāCunda

Desire to listen [to the teachings] increases learning. Learning is the booster of wisdom. Through wisdom one knows the meaning of the teaching. When the meaning of the teaching is known it brings happiness.

One should make use of secluded abodes, [where] one should [diligently] practise for the sake of deliverance from the ties to individual existence. If one finds no delight there [in seclusion], one should dwell within the monastic community, protecting oneself [against spiritual flaws], being possessed of mindfulness.

*Sussūsā sutavaddhanī sutam paññāya vaddhanam
Paññāya attham jānāti ñāto attho sukhāvaho*

*Sevetha pantāni senāsanāni careyya saṃyojanavippamokkhā
Sace ratim nādhigaccheyya tattha saṅghe vase rakkhitatto satimā ti*

COMMENT

MahāCunda had three brothers and three sisters. All became arahants. Sāriputta was the eldest (Th.v.981-1017). The others were Upasena (Th.v.577-586), Revata (Th.v.42; Th.v.645-658), Cālā (Thī.v.182-188), Upacālā (Thī.v.189-195), and Sisūpacālā (Thī.v.196-203).

COMMENT

Attham: ‘the meaning of the teaching.’ See IGPT sv *Attha*.

COMMENT

Saṃyojanavippamokkhā: ‘for the sake of deliverance from the ties to individual existence.’ This is Norman’s preferred spelling. He sees it as a truncated dative of purpose. See IGPT sv *Saṃyojana* and *Mutta*.

COMMENT

Ratim: ‘delight there [in seclusion].’ Commentary: *adhikusaladhammesu ca ratim*. But ‘delight’ is more often associated with seclusion:

- Bhikkhus, be given to the enjoyment and delight of physical seclusion.
✽ *Pavivekārāmā bhikkhave viharatha pavivekaratā* (It.32).

COMMENT

Saṅghe: ‘within the monastic community.’ See IGPT sv *Saṅgha*.

COMMENT

Rakkhitatto: ‘protecting oneself [against spiritual flaws].’ The parenthesis follows this quote:

- One should protect one’s mind against spiritual flaws
❁ *manopadosaṃ rakkheyya* (Sn.v.702).

Verses 143 & 144: Jotidāsa

[Jotidāsa addresses his relatives:]

Those torturers who injure men with various methods and by all sorts of [cruel] deeds, will be treated in the same way, for accumulated demerit does not simply disappear.

Whatever karmically consequential conduct a man undertakes whether meritorious or demeritorious, he is the inheritor of whatever karmically consequential conduct he undertakes.

Ye kho te veghamissena nānattena ca kammunā

Manusse uparundhanti pharusūpakkamā janā

Tepi tatheva kīranti na hi kammaṃ panassati

Yaṃ karoti naro kammaṃ kalyāṇaṃ yadi pāpakaṃ

Tassa tasseva dāyādo yaṃ yaṃ kammaṃ pakubbatī ti

COMMENT

Pharusūpakkamā janā: ‘torturers.’ Norman translates literally: ‘those people of harsh effort.’

COMMENT

Vegha: ‘methods.’ The long effort to resolve the meaning of *vegha* has left us with half a dozen potential spellings, all of which struggle to fit the context and to properly connect with *missena* (‘various’) and *missakena* (‘a hotchpotch of’). We use a context-based approach, examining *vegha* in its two contexts: 1) torture 2) maintaining an old cart or human body. The application to carts is this:

- Just as a worn-out cart is kept going by a hotchpotch of methods, so it

seems the body of the Tathāgata is kept going by a hotchpotch of methods.

✿ *Seyyathāpi ānanda jajjarasakaṭaṃ veghamissakena yāpeti evameva kho ānanda veghamissakena maññe tathāgatassa kāyo yāpeti* (D.2.100; S.5.153).

Context demands *veghamissena* is treated as a plural. Norman stays true to the singular with awkward results:

- ‘Those people... who molest men with an action involving nooses... ’ (Norman, Sn.v.143).

COMMENT

Nānattena ca kammunā: ‘by all sorts of [cruel] deeds.’ Commentary: *Nānattena ca kammunā ti hananaghātanahatthapādādicchedanena khuddakaseḷadānādīnā ca nānāvidhena parūpaghātakammena*. The context demands that the phrase is treated as a plural. It also shows that *veghamissena* and *nānattena ca kammunā* are synonyms.

COMMENT

Kammaṃ: ‘accumulated demerit... karmically consequential conduct.’ See IGPT sv *Kamma*.

COMMENT

Kalyāṇaṃ yadi pāpakaṃ: ‘meritorious or demeritorious.’ See IGPT sv *Kalyāṇa* and *Pāpaka*.

Verses 145 & 146: Heraññakāni

[Heraññakāni’s advice to his bandit-chief brother:]

The days and nights slip by. Life is brought to a halt. The life of mortals wastes away like the water in shallow streams.

While performing unvirtuous deeds the fool does not realise that later it will be bitter for him. The karmic consequence will be truly wretched.

Accayanti ahorattā jīvitam uparujjhati

Āyu khīyati maccānaṃ kunnadīnaṃ va odakaṃ

Atha pāpāni kammāni karaṃ bālo na bujjhati

Pacchāssa kaṭukaṃ hoti vipāko hissa pāpako ti

COMMENT

Pāpāni kammāni: ‘unvirtuous deeds.’ See IGPT sv *Pāpaka*.

COMMENT

Vipāko: ‘karmic consequence.’ See IGPT sv *Vipāka*.

COMMENT

Pāpako: ‘wretched.’ See IGPT sv *Pāpaka*.

Verses 147 & 148: Somamitta

[Somamitta admonishes his previous teacher:]

Just as in the great ocean, one who mounted a small plank would sink; likewise even one living a virtuous life would sink by relying on a lazy person. Therefore one should avoid the lazy, slothful person.

One should dwell with those who live secludedly, with those who are noble, who are resolutely applied [to the practice] and intent on meditation, with those who are constantly energetic, with those who are wise.

Parittam̐ dārumārūyha yathā sīde mahaṇṇave

Evaṃ kusītamāgamma sādhujīvī pi sīdati

Tasmā taṃ parivajjeyya kusītaṃ hīnaviriyaṃ

Pavivittehi ariyehi pahitattehi jhāyibhi

Niccaṃ āradhaviyehi paṇḍitehi sahāvase ti

COMMENT

When Somamitta realised how lazy his teacher Vimala was, he put himself under MahāKassapa. Later, as an arahant, he returned to admonish Vimala with these verses. Vimala expresses his appreciation of Somamitta in verses 264-266.]

COMMENT

Pavivittehi: ‘with those who live secludedly.’ See IGPT sv *Paviveka*.

COMMENT

Pahitattehi: ‘resolutely applied [to the practice].’ See IGPT sv *Pahitatta*.

Verses 149 & 150: Sabbamitta: 'A [true] friend to all'

[Verses uttered by Sabbamitta on seeing a man captured by thugs, wrapped in straw to be burned alive, crying in distress.]

People are emotionally bound to people. People resort to people. [But] people are harmed by [harmful] people, and [harmful] people harm people.

What need, then, does one have of [harmful] people, or [the harm] caused by [harmful] people? Go, leaving behind this [harmful] people who have harmed many people.

Jano janamhi sambaddho janamevassito jano

Jano janena heṭhīyati heṭheti ca jano janam

Ko hi tassa janenattho janena janitena vā

Janam ohāya gaccham tam heṭhayitvā bahum janan ti

COMMENT

The verses suggest that not only were the thugs harming others, they had also corrupted themselves through their mutual association. The thugs overhearing the reflection all became bhikkhus. Sabbamitta's name means 'friends with everyone,' but is more meaningful as 'a [true] friend to all.'

COMMENT

'What need, then, does one have of [harmful] people?' Some might question the parenthesis, but there are two points in its favour:

1) The context strongly suggests it, that the verses single out harmful people, not all people.

2) The Buddha did not flatly condemn human association:

- Having banished those of unvirtuous desires, conduct, and sphere of personal application, live in unity, mindfully, the pure with the pure.

✽ *Niddhamitvāna pāpicche pāpaācāragocare*

Suddhā suddhehi saṃvāsam kappayavho patissatā (Sn.v.282-3).

- If one finds no delight there [in seclusion], one should dwell within the monastic community.

✽ *Sace ratim nādhigaccheyya tattha saṅghe vase rakkhितto satimā ti* (Th.v.142).

- Friends better or equal to oneself should be associated with.
✿ *Seṭṭhā samā sevitabbā sahāyā* (Sn.v.47).

COMMENT

Assito: ‘resort.’ *Assito* and *samassito* mean ‘resorted to’:

- sage resorted to the woods
✿ *vanamassito muni* (S.1.191).
- resorted to a cleft in the mountain
✿ *nagavivaraṃ samassito* (Th.v.525).

COMMENT

Janena janitena vā: ‘[the harm] caused by [harmful] people.’ *Janita* is the past participle of *janati*, meaning ‘produced’ (PED sv *Janati*).

Verses 151 & 152: Mahākālā

[Mahākālā’s day in the charnel ground:]

Kālī, a towering woman shaped like a crow, having severed one thigh [of a fresh corpse] and then the other, having severed one arm and then the other, having smashed the head like a pot of curd, having gathered [the pieces] together, is seated [at a respectful distance].

One who is unwise develops attachment and ends up with suffering again and again, the fool. Therefore, knowing this, one should not develop attachment. May I never again lie with my head smashed.

*Kālī itthī brahatī dhañkarūpā satthiñca bhetvā aparāñca satthiṃ
Bāhañca bhetvā aparāñca bāhaṃ sīsañca bhetvā dadhithālakaṃva
Esā nisinnā abhisandahitvā*

*Yo ve avidvā upadhiṃ karoti punappunaṃ dukkhamupeti mando
Tasmā pajānaṃ upadhiṃ na kayirā māhaṃ puna bhinnasiro sayissanti*

COMMENT

Kālī was an employee in the charnel ground, and willing to comply with bhikkhus’ requests for meditation objects. Being on first-name terms with them, her name has been immortalised in these verses by a bhikkhu who was practically her namesake. Her crow-shape would seem appropriate to life in the charnel ground, being reminiscent of Saṅkicca’s verse:

- The black crow dwelling [and feasting] in its home in the charnel ground arouses mindfulness in me regarding the body that conduces to non-attachment [to originated phenomena].

✽ *Apaṇḍaro aṇḍasambhavo sīvathikāya nīketacāriko uppādayātava me satim sandehasmim virāganissitaṃ* (Th.v.599).

COMMENT

Mrs Rhys Davids says: ‘The account of Kālī’s activity closes with an odd half line, as if to mark, by a pause, the abrupt transition from the Thera’s half-amused notice of her grisly service, to the solemn quest of the End of Sorrow on which he is bent.’

Mrs Rhys Davids says Kālī ‘cut off from a recently cremated body both thighs and both arms,’ a mistake copied across from BDPPN.

COMMENT

Bhetvā: ‘having severed.’ Both Norman and Rhys Davids say ‘having broken.’ Either the corpse was very rotten indeed, or we accept PED’s view that *bhīndati* can mean sever. Smashing the head could only be accomplished with a tool, which we suggest was the back of an axe.

COMMENT

Nisinnā: ‘is seated [at a respectful distance].’ *Nisinna* usually goes with *ekamantaṃ*. See IGPT sv *Ekamantaṃ*.

- Then the Blessed One said to Venerable Ānanda, who was seated at a respectful distance:

✽ *Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca*: (D.2.102).

COMMENT

Dukkhamupeti: ‘ends up with suffering.’ See IGPT sv *Upeti* and *Dukkha*.

COMMENT

Upadhiṃ: ‘attachment.’ See IGPT sv *Upadhi*.

Verses 153 & 154: Tissa

With shaven head, clad in robes, obtaining food, drink, clothing, [abodes, therapeutic requisites], and furniture and covers, a bhikkhu begets many

enemies.

Recognising this danger, that there is great peril in [gains], honour [and renown], being one with few gains, being free of defilement, the bhikkhu should mindfully fulfil the ideals of religious asceticism.

*Bahū sapatte labhati muṇḍo saṅghātipāruto
Lābhī annassa pānassa vatthassa sayanassa ca*

*Etamādīnavaṃ ñatvā sakkāresu mahabbhayaṃ
Appalābho anavassuto sato bhikkhu paribbaje ti*

COMMENT

The commentary says certain *puthujjana* bhikkhus became jealous of Tissa's gains, honour, and renown, and he responded with these verses. But this does not fit. Tissa clearly recognises the danger of abundant requisites, and would not accumulate them. The commentary implies that Tissa's fine words are purest hypocrisy.

COMMENT

Saṅghātipāruto: 'clad in robes.' As a singular *saṅghāti* means a bhikkhu's 'outer robe'.

- I allow you bhikkhus three robes: a double-layered outer robe, a single-layered upper robe, a single-layered inner robe.

✽ *anujānāmi bhikkhave ticīvaraṃ: diguṇaṃ saṅghātiṃ ekacciyaṃ
uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ ti* (Vin.1.288).

But as a plural it means 'robes'. For example, where the preceptor is already wearing the inner robe, it means the outer robe and the upper robe:

- Having folded them, his [outer and upper] robes are to be given to him.

✽ *Saguṇaṃ katvā saṅghātiyo dātabbā* (Vin.1.46).

COMMENT

'[Abodes, therapeutic requisites].' Abodes and therapeutic requisites would normally be included here:

- Brahmanists and householders are helpful, bhikkhus, in providing you with robe material, almsfood, abodes, and therapeutic requisites.

✽ *Bahūkārā bhikkhave brāhmaṇagahapatikā tumhākaṃ ye te
paccupaṭṭhitā cīvara-piṇḍapāta-senāsana-*

gilānapaccayabhesajjaparikkhārehi (It.111).

COMMENT

Sayanassa: ‘furniture and covers.’ *Sayana* is furniture and covers, as shown here:

- Now at that time the Group-of-Six bhikkhus used high and broad furniture and covers, that is to say: a litter, a couch, a woollen quilt... a wool covering with hair on the upper side, a wool covering with hair at one side

✽ *Tena kho pana samayena chabbaggiyā bhikkhu uccāsayana mahāsayanāni dhārenti. Seyyathidaṃ āsandiṃ pallaṅkaṃ goṇakaṃ... uddalomiṃ ekantalomiṃ* (Vin.1.192).

For litter: see comment to verse 55.

COMMENT

Sakkāresu: ‘[gains], honour [and renown].’ We take plural *sakkāresu* as standing for *lābhasakkārasilokā*. This is justified by *lābho* in pāda c.

COMMENT

Anavassuto: ‘being free of defilement.’ See IGPT sv *Avassuta*.

COMMENT

Paribbajeyya: ‘fulfil the ideals of religious asceticism.’ See IGPT sv *Paribbajati*.

Verses 155 & 156: Kimbila

[Kimbila describes the time he lived with Anuruddha and Bhaddiya:]

In the Eastern Bamboo Grove young Sakyan bhikkhus, companions, having given up no small store of wealth, delighted with whatever offerings enter their almsbowls, who are energetically, resolutely, constantly, and unwaveringly applied [to the practice], they take pleasure in righteous delight having given up worldly delight.

Pācīnavaṃsadāyamhi sakyaputtā sahāyakā

Pahāyānappake bhoge uñchāpattāgate ratā

Āraddhaviriyā pahitattā niccaṃ daḷhaparakkamā

Ramanti dhammaratiyā hitvāna lokiyaṃ ratin ti

COMMENT

Kimbila authored verse 118 also.

COMMENT

Sakyaputtā: ‘young Sakyan bhikkhus.’ See IGPT sv *Sakyaputtiya*.

COMMENT

Āraddhaviriya pahitattā: ‘energetically, resolutely applied [to the practice].’
See IGPT sv *Viriya* and *Pahitatta*.

Verses 157 & 158: Nanda

Because of improper contemplation I was addicted to finery. I was vain, puffed up, and afflicted by lust for sensuous pleasure.

With [the assistance of] the enlightened kinsman of the Sun clan, who is proficient in methods of teaching, having applied myself properly [to the eightfold path] I removed my mind from states of individual existence.

Ayoniso manasikārā maṇḍanaṃ anuyuñjisaṃ
Uddhato capalo cāsiṃ kāmārāgena aṭṭito

Upāyakusalenāhaṃ buddhenādiccabandhunā
Yoniso paṭipajjitvā bhava cittaṃ udabbahin ti

COMMENT

Nanda: the Buddha’s half-brother.

COMMENT

Ayoniso... yoniso: ‘improper... properly.’ See IGPT sv *Yoniso*.

COMMENT

Manasikārā: ‘contemplation.’ See IGPT sv *Manasikāra*.

COMMENT

Uddhato: ‘vain.’ See IGPT sv *Uddhacca*.

COMMENT

Capalo: ‘puffed up.’ See IGPT sv *Capalo*.

COMMENT

Kāmarāgena: ‘lust for sensuous pleasure.’ See IGPT sv *Kāma* and *Rāga*.

COMMENT

Buddhenādiccabandhunā: ‘the enlightened kinsman of the Sun clan.’ See IGPT sv *Ādiccabandhu*.

COMMENT

Kusalena: ‘proficient.’ See IGPT sv *Kusala*.

COMMENT

Paṭipajjitvā: ‘having applied myself [to the eightfold path].’ See IGPT sv *Paṭipadā*.

COMMENT

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

Verses 159-160: Sirimat

If people praise one who is inwardly uncollected, they praise in vain, for he is inwardly uncollected.

If people criticise one who is inwardly collected, they criticise in vain, for he is inwardly collected.

Pare ca naṃ pasaṃsanti attā ce asaṃāhito

Moghaṃ pare pasaṃsanti attā hi asaṃāhito

Pare ca naṃ garahanti attā ce susaṃāhito

Moghaṃ pare garahanti attā hi susaṃāhito ti

COMMENT

Sirimat’s unenlightened brother, Sirivaḍḍha, was honoured and praised, whereas Sirimat, an arahant, was disparaged.

SECTION 3

Verses 161 & 162: Uttara

Having profoundly understood the [five] aggregates, having done away with entangling [craving], having developed the [seven] factors of enlightenment, I will realise the Untroubled, [and be] free of perceptually obscuring states.

I have profoundly understood the [five] aggregates. I have done away with [entangling] craving. I have developed the [seven] factors of enlightenment. I have accomplished the destruction of perceptually obscuring states.

*Khandhā mayā pariññātā taṇhā me susamūhatā
Bhāvitā mama bojjhaṅgā patto me āsavakkhaya
Sohaṃ khandhe pariññāya abbahitvāna jāliniṃ
Bhāvayitvāna bojjhaṅge nibbāyissaṃ anāsavo ti*

COMMENT

We translate the verses in reverse order. Future tense verse 162 surely comes before past tense verse 161.

COMMENT

Khandhā mayā pariññātā: ‘I have profoundly understood the [five] aggregates.’ See comment on verse 90.

COMMENT

Āsavakkhaya: ‘the destruction of perceptually obscuring states.’ See comment on verse 120.

COMMENT

Taṇhā... jāliniṃ: ‘craving... entangling.’ We have shown that *jāla* implies *taṇhā* in our comment on verse 135. *Jālin* is both an adjective and a noun (PED).

COMMENT

Nibbāyissaṃ: ‘I will realise the Untroubled.’ We regard *nibbāyissaṃ* as an abbreviation for *parinibbāyissaṃ*. *Nibbāyati* occurs twice in the scriptures.

It means a fire going out (*anāhārā nibbāyati* M.1.185-9, M.3.245). But *parinibbāyati* means either ‘realise the Untroubled’ (*aparitassaṃ paccattaṃ yeva parinibbāyati* M.1.252), or pass away to the Untroubled-without-residue (*tasmiṃ yeva bhava parinibbāyati* A.2.129), or, of a horse, becoming ‘untroubled’ by its training through its constant repetition (so *abhiṇhakāraṇā anupubbakāraṇā tasmiṃ thāne parinibbāyati*, M.1.446). See IGPT sv *Nibbāna*.

Verses 163 & 164: Bhaddaji

[Bhaddaji recollects his previous life as King Panāda:]

The king was called Panāda. His tower was made of gold. It was 16 metres in width and a 1,000 in height. It was a 1,000 metres high and had a 100 turrets. It was covered in banners and made of gold and 40,000 musicians played there.

Panādo nāma so rājā yassa yūpo suvaṇṇayo
Tiriyaṃ soḷasapabbedho ubbhamāhu saḥassadhā
Saḥsakaṇḍo satageṇḍu dhajālu haritāmayo
Anaccuṃ tattha gandhabbā chasaḥassāni sattadhā ti

COMMENT

Here Bhaddaji recollects his previous life as King Panāda. Its two verses overlap in some details and seem to be accounts recollected on two occasions and subsequently amalgamated. We say metres where the text says arrow-lengths, and say 40,000 musicians, rounding down what Norman calls ‘seven times six thousand’ i.e. 42,000. To what extent this compensates for other details that have been rounded up is not a question to be raised, though the words ‘1,000 metres’ and ‘made of gold,’ would be difficult for a present-day structural engineer to reconcile with actual recollection. For now the tower is under the Ganges, says *Mahāpanāda Jātaka*, No.264, but it will be re-erected by King Saṅka in the time of Buddha Metteyya, says the *Cakkavatti Sutta* (D.3.76).

PED calls *yūpo* either:

1) a sacrificial post. But this would not be associated with musicians (see *Kūṭadanta Sutta*, D.1.127).

2) a *pāsāda*: ‘a lofty platform, a building on high foundations, a terrace, palace.’ This suggests to us a tower.

PED says *geṇḍu* is a misspelling for *bheṇḍu*, which it calls ‘a ball, bead; also a ball-shaped ornament, or turret, cupola.’

Verses 165 & 166: Sobhita

Being mindful, blessed with penetrative discernment, and a bhikkhu who is energetically and vigorously applied [to the practice], I was in one night able to recall [past lives during] 500 universal cycles.

Developing the [contemplation of the] four bases of mindfulness, the seven [factors of enlightenment], and the eightfold [path], I was in one night able to recall [past lives during] 500 universal cycles.

Satimā paññavā bhikkhu āradhabalaviriyo
Pañcakappasatānāhaṃ ekarattiṃ anussariṃ
Cattāro satipaṭṭhāne satta aṭṭha ca bhāvayaṃ
Pañcakappasatānāhaṃ ekarattiṃ anussarin ti

COMMENT

The repetition of details in these verses suggests they were recited on different occasions and subsequently amalgamated.

The Buddha said:

- ‘Foremost of my bhikkhu disciples who can recall past lives is Sobhita
✽ *Etadaggaṃ bhikkhave mama sāvakaṃ bhikkhūnaṃ pubbenivāsaṃ anussarantānaṃ yadidaṃ sobhito* (A.1.25).

Anuruddha said he could remember further, but may have needed more nights:

- It is because I have developed and cultivated these four bases of mindfulness that I recall [past lives during] 1,000 universal cycles.
✽ *Imesañca panāhaṃ āvuso catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulikatattā kappasahassaṃ anussarāmīti* (S.5.303).

COMMENT

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

COMMENT

Kappa: ‘universal cycles.’ See IGPT sv *Kappa*.

COMMENT

Āraddhaviriyo: ‘energetically applied [to the practice].’ See IGPT sv *Viriya*.

COMMENT

Cattāro satipaṭṭhāne: ‘the [contemplation of the] four bases of mindfulness.’ See IGPT sv *Satipaṭṭhāna*.

COMMENT

Satta aṭṭha: ‘the seven [factors of enlightenment], the eightfold [path].’
Commentary: *Sattā ti satta bojjhaṅge. Aṭṭhā ti aṭṭha maggaṅgāni*.

Verses 167 & 168: Valliya: ‘Creeperling’

That which should be done by one of resolute energy, that which should be done by one desiring enlightenment, that I shall undertake to do. I will not fail. See my [unwavering] energy and application [to the practice].

And do you, [Veṇudatta], show me the straight Path having the Deathless as its culmination. I shall reach it by sagehood, as [certainly as] the Ganges river reaches the ocean.

Yaṃ kiccaṃ daḥhaviriyo yaṃ kiccaṃ boddhumicchatā
Karissaṃ nāvarajjhissaṃ passa viriyaṃ parakkamaṃ
Tvañca me maggamakkhāhi añjasaṃ amatogadhaṃ
Ahaṃ monena monissaṃ gaṅgāsotova sāgaran ti

COMMENT

Valliya’s name came from his everlasting dependency on the wisdom of others. His life was transformed by hearing a sermon of Veṇudatta.

COMMENT

Viriyaṃ parakkamaṃ: ‘[unwavering] energy and application [to the practice].’ Parenthesising *daḥha* for the following reasons:

1) *Daḥhaviriyo* occurs in verse 167.

2) *Parakkamo* is commonly associated with *daḥha*. For example, *daḥhaparakkamo* occurs 53 times in the suttas.

COMMENT

Parakkamaṃ: ‘application [to the practice].’ See IGPT sv *Parakkama*.

COMMENT

Monena: ‘by sagehood.’ For notes on sagehood, see comment on verse 68.

Verses 169 & 170: Vītasoka

My barber approached thinking, ‘I will shave off these hairs.’ Then, taking his mirror I contemplated my body.

My body seemed empty [of substance]. The blindness [to the nature of reality] and darkness [of uninsightfulness into reality] disappeared. All my spiritual defilements have been eradicated. There are now [for me] no renewed states of individual existence.

Keseme olikhissan ti kappako upasaṅkami

Tato ādāsamādāya sarīraṃ paccavekkhisaṃ

Tuccho kāyo adissittha andhakāro tamo vyagā

Sabbe coḷā samucchinṇā natthi dāni punabbhavo ti

COMMENT

Vītasoka, Emperor Asoka’s brother, became a stream-enterer in his barber’s chair, and an arahant soon after bhikkhu ordination. Both events are celebrated in his verses.

COMMENT

Andhakāro tamo vyagā: ‘The blindness [to the nature of reality] and darkness [of uninsightfulness into reality] disappeared.’ Commentary: *Andhakāre tamo vyagā yena ayonisomanasikārasaṅkhātena tamasā attano kāye andhagatā vijjamānampi asubhādisabhāvaṃ apassantā avijjamānaṃ subhādiākāraṃ gaṇhanti, tasmim andhakāre andhakaraṇaṭṭhāne kāye yonisomanasikārasaṅkhātena ñāṇālokena avijjātamo vigato*

COMMENT

Sabbe coḷā samucchinṇā: ‘All my spiritual defilements have been eradicated.’ Commentary: *coḷā* = *kilesā*.

COMMENT

Natthi dāni punabbhavo: ‘There are now [for me] no renewed states of individual existence.’ See comment on verse 67.

Verses 171 & 172: Puṇṇamāsa

[Puṇṇamāsa’s declaration of arahantship to his ex-wife who wanted her husband back:]

Aiming to attain safety from [the danger of] bondage [to individual existence], having abandoned the five hindrances, having taken up the righteous mirror [of reflectiveness] [for the sake of] my own knowledge and vision [of things according to reality], I reflected on this whole body, within and without. Both internally and externally the body seemed empty [of substance].

*Pañcanīvaraṇe hitvā yogakkhemassa pattiyaṃ
Dhammādāsaṃ gahetvāna ñāṇadassanamattano*

*Paccavekkhiṃ imaṃ kāyaṃ sabbam santarabāhiraṃ
Ajjhattaṇca bahiddhā ca tuccho kāyo adissathā ti*

COMMENT

Perhaps the same bhikkhu authored verse 10.

COMMENT

Dhammādāsaṃ: ‘the righteous mirror [of reflectiveness].’ See comment on verse 395.

COMMENT

Santarabāhiraṃ ajjhattaṇca bahiddhā: ‘within and without. Both internally and externally.’ This means one’s own body and others’ bodies:

- 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

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

COMMENT

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

Verses 173 & 174: Nandaka

Just as a noble thoroughbred having stumbled [recovers and] stands firmly, and develops a more earnest attitude [to its work], bearing its burden undaunted, likewise you should [now] consider me a thoroughbred disciple of the Perfectly Enlightened One, with perfect vision [of things according to reality], the Buddha’s spiritual son.

Yathāpi bhaddo ājañño khalivā patitṭhati

Bhiyyo laddhāna saṃvegaṃ adīno vahate dhuraṃ

Evaṃ dassanasampannaṃ sammāsambuddhasāvakaṃ

Ājāṇiyaṃ maṃ dhāretha puttaṃ buddhassa orasan ti

COMMENT

Nandaka went forth as a bhikkhu with his brother Bharata, both having been ordained by the Buddha, but made slow progress. Bharata, by now an arahant, pointed out to Nandaka an ox which had stumbled when pulling a caravan through a bog, but which was able to continue after a short rest. Nandaka took this as his meditation object, and these verses became his declaration of arahantship.

COMMENT

Saṃvegaṃ: ‘earnest attitude [to its work].’ See IGPT sv *Saṃvega*.

COMMENT

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

COMMENT

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

COMMENT

Puttaṃ buddhassa orasan: ‘the Buddha’s spiritual son.’ See comment on

verse 295.

Verses 175 & 176: Bharata

[To Nandaka, now an arahant:]

Come, Nandaka. Let us go into our preceptor's presence. We will roar the lion's roar [of our accomplishment] face to face with the best of Buddhas.

We have now attained the supreme goal for which, out of tender concern, the Sage sent us forth into the ascetic life: the destruction of all ties to individual existence.

*Ehi nandaka gacchāma upajjhāyassa santikaṃ
Sihanādaṃ nadissāma buddhaseṭṭhassa sammukhā*

*Yāya no anukampāya amhe pabbājayī muni
So no attho anuppatto sabbasaṃyojanakkhaya ti*

COMMENT

Attho: 'supreme goal.' See IGPT sv *Attha*.

COMMENT

Anukampāya: 'tender concern.' See IGPT sv *Karuṇā*.

COMMENT

Samyojana: 'ties to individual existence.' See IGPT sv *Samyojana*.

COMMENT

Buddhaseṭṭhassa: 'best of Buddhas.' See comment on verse 1275.

Verses 177 & 178: Bhāradvāja

[Bhāradvāja's declaration of arahantship:]

The Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]. The teaching and community of disciples has been venerated. I am joyful and happy seeing my son free of perceptually obscuring states.

[Bhāradvāja's son, Kaṇhadinna:]

Thus roar the wise, like lions in a mountain cave, heroes victorious in battle having conquered Māra and his elephant.

*Nadanti evaṃ sappaññā sīhāva girigabbhare
Vīrā vijitasāṅgāmā jetvā māraṃ savāhanaṃ*

*Satthā ca paricīṇṇo me dhammo saṅgho ca pūjito
Ahañca vitto sumano puttaṃ disvā anāsavan ti*

COMMENT

When Bhāradvāja's son, Kaṇhadinna, left home and met a bhikkhu, possibly Sāriputta, and had become enlightened, he visited Rājagaha and there found his father in robes. When he asked his father whether he had attained the supreme goal, this was the reply. We translate the verses in reverse order, and assign verse 177 to the son.]

COMMENT

Savāhanaṃ: elephant. Māra's elephant, Girimekhalā, is one hundred and fifty leagues in height (BDPPN).

COMMENT

Satthā ca paricīṇṇo me: 'the Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching].' *Paricīṇṇo mayā satthā* is an expression of gratitude to the Buddha that simultaneously indicates the attainment of arahantship. See IGPT sv *Paricīṇṇo mayā satthā*.

Verses 179 & 180: Kaṇhadinna

The spiritually outstanding people have been venerated [by me]; the teachings have been repeatedly heard. Having heard [them] I applied myself to the straight [Path] having the Deathless as its culmination.

I was [formerly] injured by attachment to individual existence: attachment to individual existence is found in me no longer. [As of then] it no longer existed in me; it will not exist in me; and is not now found in me.

*Upāsītā sappurisā sutā dhammā abhiñhaso
Sutvāna paṭipajjissāṃ añjasāṃ amatogadham
Bhavarāgahatassa me sato bhavarāgo puna me na vijjati*

Na cāhu na ca me bhavissati na ca me etarahi vijjatī ti

COMMENT

This Kaṇhadinna is not Kaṇhadinna, Bhāradvāja's son, of verses 177-8 according to notes in the commentary, because:

1) The commentary to verses 177-8 says Bhāradvāja's son's arahantship came from making friends with *aññataraṃ mahātheraṃ*, i.e. the name of this *mahāthera* is unknown.

2) The commentary to verses 179-180 says Kaṇhadinna's arahantship came from meeting the *dhammasenāpatiṃ*, i.e. Sāriputta.

COMMENT

Añjasam amatogadham: 'the straight [Path] having the Deathless as its culmination.' As in verse 168.

COMMENT

Paṭipajjissam: 'I applied myself.' See IGPT sv *Paṭipadā*.

SECTION 4

Verses 181 & 182: Migasira

From the time I went forth [into the ascetic life] intent upon complete liberation [from perceptually obscuring states], I have matured in the Perfectly Enlightened One's training system. I have transcended the phenomenon of sensuous pleasure.

While Brahmā was looking on my mind was liberated [from perceptually obscuring states]. Because of the destruction of all ties to individual existence I know that my liberation [from perceptually obscuring states] is unshakeable.

*Yato ahaṃ pabbajito sammāsambuddhasāsane
Vimuccamāno uggacchiṃ kāmādhātuṃ upaccagaṃ
Brahmuno pekkhamānassa tato cittaṃ vimucci me
Akuppā me vimuttī ti sabbasaṃyojanakkhayā ti*

COMMENT

Migasira gained fame as a non-Buddhist ascetic by his ability to discern the rebirth of individuals by tapping on their skulls. When the Buddha gave him the skull of an arahant, Migasira admitted defeat and asked for ordination.

COMMENT

Vimuccamāno: 'intent upon complete liberation [from perceptually obscuring states].' Norman takes *-māno* as a present participle ('in the act of being released'). But with the meaning 'intent' it occurs in the *Paṭhama Mahāpañha Sutta*:

- When a bhikkhu is... intent upon complete liberation [from perceptually obscuring states] regarding one thing... in this very lifetime he puts an end to suffering. What one thing? The sustenance of all beings through existential nourishment.

✽ *Ekadhamme bhikkhave bhikkhu... sammā vimuccamāno... diṭṭheva dhamme dukkhassantakaro hoti... katamasmiṃ eka dhamme sabbe sattā āharaṭṭhitikā* (A.5.53).

COMMENT

Sammāsambuddhasāsane... uggacchiṃ: ‘I have matured in the Perfectly Enlightened One’s training system.’ Thus we link *sammāsambuddhasāsane* to *uggacchiṃ*. Norman links *sammāsambuddhasāsane* to *pabbajito* (‘I went forth in the teaching of the fully awakened one’). But this leaves *uggacchiṃ* without an object. For example, Norman translates *vimuccamāno uggacchiṃ* as ‘in the act of being released I rose up.’

Uggacchatī means ‘goes up, rises, ascends’ (DOP). We associate it with *virūḷhā* in the following quote, and call it ‘matured’:

- Those who gain such [wholesome] benefits are happy, and they mature in the Buddha’s training system.

✽ *Te atthaladdhā sukhitā virūḷhā buddhasāsane* (A.1.294).

COMMENT

Sāsane: ‘training system.’ See IGPT sv *Sāsana*.

COMMENT

Brahmuno pekkhamānassa: ‘While Brahmā was looking on,’ i.e. the Buddha was looking on:

- 1) Because this is a term for the Perfect One... one who has become Brahmā.

✽ *tathāgatassa hetam vāseṭṭhā adhivacanaṃ... brahmabhūto iti pi* (D.3.84).

- 2) Commentary: *Brahmuno pekkhamānassa... brahmuno buddhassa bhagavato mahākaruṇāyogena... pekkhantassa*.

COMMENT

Vimuttī: ‘liberation [from perceptually obscuring states].’ See IGPT sv *Vimutta*.

Verses 183 & 184: Sivaka

Our little houses [our bodily forms] are unlasting. Here and there, repeatedly, I have sought the housebuilder [craving]. Repeated birth is suffering.

[But now] you are discovered, housebuilder. You will build no house

[bodily form] again. All your rafters [spiritual defilements] are broken. Your central pole [uninsightfulness into reality] is split. Being emancipated [from perceptually obscuring states] my stream of consciousness will be destroyed in this very world.

*Aniccāni gahakāni tattha tattha punappunaṃ
Gahakāraṃ gavesaṃ taṃ dukkhā jāti punappunaṃ*

*Gahakāraka diṭṭhosi puna geḥaṃ na kāhasi
Sabbā te phāsukā bhaggā thūṇirā ca vidālitā
Vimariyādikataṃ cittaṃ idheva vidhamissatī ti*

COMMENT

Gahakāni: ‘little houses [our bodily forms].’ Commentary: *attabhāvagehāni*. See IGPT sv *Attabhāva*.

COMMENT

Aniccāni: ‘unlasting.’ See IGPT sv *Anicca*.

COMMENT

Gahakāraṃ: ‘housebuilder [craving].’ Commentary: *taṇhā*.

COMMENT

Gavesaṃ taṃ: We replace *gavesanto*, as most editions say, which leaves the sentence without a finite verb and is likely an error, says Norman.

COMMENT

Phāsukā: ‘rafters [spiritual defilements].’ Commentary: *kilesā*. This means *rāga*, *dosa*, and *moha*:

✽ *Kilesappahānanti rāgassa pahānaṃ dosassa pahānaṃ mohassa pahānaṃ* (Vin.3.93).

COMMENT

Thūṇirā: ‘central pole [uninsightfulness into reality].’ *Thūṇirā* is derived from *thūṇā*, meaning ‘pillar, prop, or support.’ Commentary: *avijjā*. PED calls *thūṇirā* ‘gable.’ But a ‘little house’ is more likely to have a central pole than a gable; and it also seems a better symbol for *avijjā*.

COMMENT

Vimariyādikataṃ: ‘being emancipated [from perceptually obscuring states].’ That *vimariyādikataṃ* means ‘emancipated’ is suggested when seen together with its synonyms:

- So indeed these states, not having been, come into being. Having been, they vanish. He abided not clinging to or rejecting those states, free of attachment, detached, freed, not tethered, inwardly emancipated.
✽ *evaṃ kira me dhammā ahutvā sambhonti hutvā paṭiventī ti. So tesu dhammesu anupayo anapāyo anissito appaṭibaddho vipṇamutto viṣaṃyutto vimariyādikatena cetasā viharati* (M.3.25).

In the context of arahantship, emancipation should be understood as in relation to perceptually obscuring states (*āsavas*):

- If a bhikkhu’s mind (*cittaṃ*) is unattached to bodily form... the fields of sensation, it is liberated from perceptually obscuring states through being without grasping.
✽ *Rūpadhātuyā... viññāṇadhātuyā ce bhikkhave bhikkhuno cittaṃ virattaṃ vimuttaṃ hoti anupādāya āsavehi* (S.3.45).

COMMENT

Cittaṃ idheva vidhamissatī: ‘My stream of consciousness... will be destroyed in this very world.’ If *citta* is to be destroyed it likely stands for *viññāṇa*, which we call ‘the stream of consciousness’. See IGPT sv *Viññāṇa*:

- 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 the stream of consciousness (*viññāṇaṃ*) is destroyed.

✽ *Ajjhattañca bahiddhā ca vedanaṃ nābhinandito*
Evaṃ satassa carato viññāṇaṃ uparujjhatī ti (Sn.v.1111).

By comparison, at the passing away of the Buddha, Venerable Anuruddha said the *citta/ceto*/mind is ‘delivered’:

- The deliverance of his mind [from individual existence] was like the quenching of a lamp.
✽ *pajjotasseva nibbānaṃ vimokkho cetaso ahūti* (S.1.159).

For notes on *vimokkho* see IGPT sv *Vimokkha*.

Verses 185 & 186: Upavāna

[Upavāna makes a request of Devahita, a brahman supporter living in Savatthi:]

The Arahant in the world, the Sublime One, the Sage, is afflicted by bodily winds. If there is hot water, brahman, give it for the Sage.

One who is venerated by those who should be venerated, honoured by those who should be honoured, revered by those who should be revered: it is for him I wish to take it.

Araham sugato loke vātehābādhito muni

Sace uṇhodakam atthi munino dehi brāhmaṇa

Pūjito pūjanīyānam sakkareyyānam sakkato

Apacitopacanīyānam tassa icchāmi hātave ti

COMMENT

Upavāna was the attendant of the Buddha during a time he was affected by ‘winds.’ Some of the water was for bathing and some for drinking with molasses. See *Devahita Sutta* (S.1.174). The definition of *vāyodhātu* includes these bodily winds:

- Up-going winds, down-going winds, wind in the stomach, wind in the intestines, bodily energies that course through the limbs

✿ *uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsayā vātā aṅgamaṅgānusārino vātā* (M.1.188).

Verses 187 & 188: Isidinna

[Verses recited by a deva to Isidinna while he was a laymen.]

I have seen lay followers who are experts in the teaching saying that sensuous pleasures are unlasting, but they are full of passionate attachment to jewellery and earrings, and of affection for children and wives.

Certainly they do not really know [this] according to reality, even though they say that sensuous pleasures are unlasting. They lack the power to cut their attachment, therefore they are attached to children, wives, and wealth.

*Diṭṭhā mayā dhammadharā upāsakā kāmā aniccā iti bhāsamānā
Sārattarattā maṇikuṇḍalesu puttesu dāresu ca te apekkhā
Addhā na jānanti yathāva dhammaṃ kāmā aniccā iti cā pi āhu
Rāgañca tesaṃ na balatthi chettum tasmā sitā puttadāraṃ dhanañcā ti*

COMMENT

Isidinna was already a stream-enterer when a deva recited these verses to him. The verses encouraged him to become a bhikkhu and soon thereafter they became his declaration of arahantship.

COMMENT

Aniccā: ‘unlasting.’ See IGPT sv *Anicca*.

COMMENT

Apekkhā: ‘affection.’ See IGPT sv *Apekkhā*.

COMMENT

Rāgaṃ: ‘attachment.’ See IGPT sv *Rāga*.

Verses 189 & 190: Sambulakaccāna

[After his ordination Sambulakaccāna lived in Frightful Grotto, a rock cave near the Himalayas. This is his declaration of arahantship:]

The sky pours, the sky thunders, and I am alone in Frightful Grotto. But staying alone in Frightful Grotto, I have no fear, panic, or terror.

This is quite natural for me, that while abiding alone in Frightful Grotto, I have no fear, panic, or terror.

*Devo ca vassati devo ca gaḷagaḷāyati
Ekako cāhaṃ bherave bile viharāmi
Tassa mayhaṃ ekakassa bherave bile viharato
Natthi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā
Dhammatā mamesā yassa me ekakassa bherave bile
Viharato natthi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā ti*

COMMENT

Dhammatā: ‘quite natural.’ By comparison:

- It is quite natural that for one who is virtuous, perfect in virtue, freedom

from an uneasy conscience arises in him.

❁ *Dhammatā esā bhikkhave yaṃ sīlavato sīlasampannassa avippaṭisāro uppajjati* (A.5.2).

Verses 191 & 192: Khitaka

Whose mind is steady and immoveable as a rock? Whose mind is unattached to things that are charming? Whose mind is unshaken by things that are disturbing? For one whose mind is developed thus, how could physical pain reach him?

My mind is steady and immoveable as a rock. My mind is unattached to things that are charming. My mind is unshaken by things that are disturbing. My mind is developed thus. How could physical pain reach me?

*Kassa selūpamaṃ cittaṃ thitaṃ nānūpakampati
Virattaṃ rajanīyesu kuppanīye na kuppati
Yassevaṃ bhāvitaṃ cittaṃ kuto taṃ dukkhamessati*

*Mama selūpamaṃ cittaṃ thitaṃ nānūpakampati
Virattaṃ rajanīyesu kuppanīye na kuppati
Mamevaṃ bhāvitaṃ cittaṃ kuto maṃ dukkhamessatī ti*

COMMENT

Khitaka heard the teaching from the Buddha and then dwelt in the forest, where his enlightenment took place.

COMMENT

Kuto taṃ dukkhamessati: ‘how could physical pain reach him?’ Khitaka’s verses originated from an incident described in the *Junha Sutta* (Ud.31) in which a yakkha struck a blow on Sāriputta’s head so violently that it could have killed an elephant. When Moggallāna asked after his well-being, Sāriputta said he was well except for a ‘slight headache’. The Buddha recited a verse in commemoration (*Yassa selūpamaṃ... kuto taṃ dukkhamessatī ti*, Ud.41). The story shows that *dukkha* in these verses means ‘physical pain.’ Khitaka has adapted the verses into a question and answer format as an expression of his own arahantship.

Verses 193 & 194: Soṇa Poṭiriyaputta

[The Buddha:]

The night garlanded with constellations is not just for sleeping. For one who understands [the teaching], the night is for staying awake.

[Soṇa Poṭiriyaputta:]

If, fallen from my elephant's back, [an enemy's] elephant advanced on me, death in battle would have been better for me [in those days] than to [surrender and] live on defeated. [I should live my life as a bhikkhu with the same determination].

Na tāva supitum hoti ratti nakkhattamālinī

Paṭijaggitumevesā ratti hoti vijānatā

Haṭṭhikkhandhāvapatitaṃ kuñjaro ce anukkame

Saṅgāme me mataṃ seyyo yaṃ ce jīve parājito ti

COMMENT

Soṇa was first an army captain and then a sluggish bhikkhu. When the Buddha admonished him with verse 193 he changed his ways, admonished himself with verse 194, stirred up insightfulness, and attained arahantship.

COMMENT

Vijānata: 'For one who understands [the teaching].' See IGPT sv *Vijānata*.

COMMENT

'[I should live my life as a bhikkhu with the same determination]': we parenthesise the implication.

Verses 195 & 196: Nisabha

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], one should put an end to suffering.

I do not long for death. I take no delight in life. I await the inevitable hour fully consciously and mindfully.

*Pañcakāmaguṇe hitvā piyarūpe manorame
Saddhāya gharā nikkhamma dukkhassantakaro bhava
Nābhinandāmi maraṇaṃ nābhinandāmi jīvitam
Kālañca paṭikañkhāmi sampajāno patissato ti*

COMMENT

The commentary says verse 195 is Nisabha's advice to another bhikkhu who was acting carelessly, and verse 196 was to prove to the same bhikkhu that he acted as he preached. But it is unlikely that a bhikkhu would declare his arahantship to a negligent bhikkhu. Verse 195 seems to have been adapted from Sn.v.337, the Buddha's advice to Rāhula:

- '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* (Sn.v.337).

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.' *Ghara* superficially means house. We treat it as *agāra*, which likewise means house 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.'

COMMENT

Nābhinandāmi... nābhinandāmi: 'I do not long... I take no delight.' See IGPT sv *Abhinandati*.

Verses 197 & 198: Usabha

[I dreamt that:] having put over my shoulder a robe the [reddish] colour of

young mango leaves, I entered the village for almsfood seated on the neck of an elephant.

Having dismounted from the elephant's back I was immediately filled with an earnest attitude [to the practice]. I was proud then peaceful. I have accomplished the destruction of perceptually obscuring states.

*Ambapallava saṅkāsaṃ aṃse katvāna cīvaram
Nisinno hatthigīvāya gāmaṃ piṇḍāya pāvisiṃ*

*Hatthikkhandhato oruyha saṃvegaṃ alabhiṃ tadā
Sohaṃ ditto tadā santo patto me āsavakkhayaṃ ti*

COMMENT

The disgust at his own pride that became evident in a dream inspired Usabha, an idle, talkative bhikkhu, and the son of a wealthy Sakyan rajah, to apply himself properly to the practice. An account of this dream, then, became included in his declaration of arahantship.

COMMENT

Ambapallava saṅkāsaṃ: 'the [reddish] colour of young mango leaves.' *Pallava* means 'sprout,' says PED, but it likely means the colour of the young mango leaf.

COMMENT

Saṃvegaṃ: 'earnest attitude [to the practice].' See IGPT sv *Saṃvega*.

Verses 199 & 200: Kappaṭakūra

[An admonishment by the Buddha:]

This fellow Ragamuffin is indeed a rag. From a shining bowl full to overflowing with the Deathless, some of the teaching has been presented [to you], a path of practice has been presented [to you], to [help you] develop the meditations.

Don't go nodding, Ragamuffin, lest I strike you on the ear. In nodding in the midst of the assembly of bhikkhus, Ragamuffin, you have no sense of moderation.

*Ayamiti kappaṭo kappaṭakuro acchāya atibharitāya
Amataghaṭikāyaṃ dhammakatamatto katapadaṃ jhānāni ocetuṃ*

*Mā kho tvaṃ kappaṭa pacalāyi mā tvaṃ upakaṇṇamhi tāḷessaṃ
Na ha tvaṃ kappaṭa mattamaññāsi saṅghamajjhamhi pacalāyamāno ti*

COMMENT

As a boy, Kappaṭakūra was nicknamed Rags-and-Rice after his ragged clothing (*kappaṭa*) and begged-for rice (*kūra*). His name is sometimes spelt Kappaṭakura, and Kura may have been his original name. In these verses his nickname is reduced to Kappaṭa. We call him Ragamuffin. As a bhikkhu he often yearned to return to his rags and rice, and for that reason disrobed seven times. Finally, with these verses, the Buddha pierced him to the heart. He was soon able to repeat the same verses as his declaration of arahantship.

COMMENT

Katapadaṃ: ‘path of practice has been presented [to you].’ This meaning of *padaṃ* is seen also in verse 92. Commentary: *katapadaṃ kaṭamaggavihitabhāvanāmaggaṃ*.

COMMENT

Jhānāni: ‘meditations.’ See IGPT sv *Jhāyati*.

COMMENT

Ocetuṃ: ‘to develop.’ Commentary: *upacetuṃ, bhāvetuṃ*. See PED sv *Upacināti*.

COMMENT

Pacalāyi: ‘go nodding.’ We replace *pacālesi*, as per Norman.

COMMENT

Saṅgha: ‘assembly of bhikkhus.’ See IGPT sv *Saṅgha*.

SECTION 5

Verses 201 & 202: Kumārakassapa

Homage to the Buddhas, the teachings, and the accomplishment of our teacher, in that a disciple can realise such a profound truth for himself.

For an incalculable number of universal cycles [disciples] have attained personal identity. This is their latest body. This is their final body. There are now no further rounds of birth and death [for them], and no renewed states of individual existence.

Aho buddhā aho dhammā aho no satthu sampadā

Yattha etādisaṃ dhammaṃ sāvako sacchikāhi ti

Asaṅkheyyesu kappesu sakkāyādhigatā ahū

Tesamayaṃ pacchimako carimoyaṃ samussayo

Jātimaraṇasaṃsāro natthi dāni punabbhavo ti

COMMENT

Kumārakassapa was ‘the foremost of my bhikkhu disciples of brilliant speech’ (*cittakathikānaṃ*, A.1.24) due to his ability to embellish discourses with similes and parables. This is well-illustrated in the *Pāyāsi Sutta* (DN 23), at the end of which Prince Pāyāsi said:

- ‘I was so pleased and satisfied with Master Kassapa’s first parable, I wanted to hear his brilliant replies to these other various questions. So I thought it appropriate to treat Master Kassapa as an opponent’ (D.2.352).

COMMENT

Dhammaṃ: ‘profound truth.’ See IGPT sv *Dhamma*.

COMMENT

Kappesu: ‘universal cycles.’ See IGPT sv *Kappa*.

COMMENT

Jātimaraṇasaṃsāro: ‘round of birth and death.’ See IGPT sv *Samāsāra*.

COMMENT

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

Verses 203 & 204: Dhammapāla

The young bhikkhu who applies himself to the Buddha's training system is truly awake amidst sleepers. His life is not [lived] in vain.

Therefore the wise person, remembering the Buddhas' training system, should apply himself to faith [in the perfection of the Perfect One's enlightenment], to virtue, to serenity, and to vision of things [according to reality].

*Yo have daharo bhikkhu yuñjati buddhasāsane
Jāgaro patisuttesu amoghaṃ tassa jīvitaṃ*

*Tasmā saddhañca sīlañca pasādaṃ dhammadassanaṃ
Anuyuñjetha medhāvī saraṃ buddhānaṃ sāsanaṃ ti*

COMMENT

Sāsane: 'training system.' See IGPT sv *Sāsana*.

COMMENT

Saddhañca: 'faith [in the perfection of the Perfect One's enlightenment].'
See IGPT sv *Saddha*.

COMMENT

Pasāda: 'serenity.' See IGPT sv *Pasīdati*.

COMMENT

Dhammadassanaṃ: 'vision [of things according to reality].'
See IGPT sv *Dassana*.

Verses 205 & 206: Brahmāli

Whose are the [mental] faculties which have been calmed like horses well-tamed by a handler? Which person of excellent qualities who has abandoned self-centredness and is free of perceptually obscuring states, do even the devas envy?

Mine are the [mental] faculties which have been calmed like horses well-tamed by a handler. I am the person of excellent qualities who has abandoned self-centredness and is free of perceptually obscuring states,

that even the devas envy.

*Kassindriyāni samathaṃ gatāni assā yathā sārathinā sudantā
Pahīnamānassa anāsavassa devāpi kassa pihayanti tādino ti
Mayhindriyāni samathaṃ gatāni assā yathā sārathinā sudantā
Pahīnamānassa anāsavassa devāpi mayhaṃ pihayanti tādino ti*

COMMENT

Brahmāli has reformatted Dh.v.94 to declare his arahantship.

COMMENT

Indriyāni samathaṃ gatāni: '[mental] faculties calmed.' See IGPT sv *Vippasannāni indriyāni*.

COMMENT

Māna: 'self-centredness.' See IGPT sv *Māna*.

COMMENT

Tādino: 'of excellent qualities.' See IGPT sv *Tādin*.

Verses 207 & 208: Mogharāja

[Mogharāja treated his skin disease by sleeping in the open, even in winter. The Buddha asked him:]

'With wretched skin but an excellent mind, Mogharāja, you are continuously inwardly collected. The winter nights are cold and dark. You are a bhikkhu. How will you cope?'

[Mogharāja:]

'I have heard the whole of Magadha is full of corn. I can lie down with a covering of straw—like others living in happiness.'

*Chavipāpaka cittabhaddaka mogharāja satataṃ samāhito
Hemantikasītakālarattiyo bhikkhu tvamasi kathaṃ karissasi*

*Sampannasassā magadhā kevalā iti me sutaṃ
Palālacchannako seyyaṃ yathaññe sukhañjivino ti*

COMMENT

Mogharāja was one of Bāvari's brahman students whose story is told in

the *Pārāyanavagga* of the *Suttanipāta*. He was foremost amongst bhikkhus who were wearers of coarse robes (*lūkhacīvaradharānaṃ*, A.1.25). In the *Pārāyanavagga*, the Buddha tells him:

- Being ever mindful, Mogharāja, view the world [of phenomena] as void [of personal qualities].

✽ *Suññato lokaṃ avekkhassu mogharāja sadā sato* (Sn.v.1119).

COMMENT

Pāpaka... bhaddaka: ‘wretched... excellent.’ See IGPT sv *Pāpaka*.

COMMENT

Sampanna: ‘full of.’ See IGPT sv *Sampanna*.

COMMENT

Sukhājīvino: ‘living in happiness.’ What is happiness for a bhikkhu? The four jhānas. See comment on verse 63.

Verses 209 & 210: Visākha Pañcālaputta

[Visākha’s answer to the question: ‘On account of how many factors is one a speaker on the teaching?']

One should not consider oneself as inferior, equal, or superior. One should not raise one’s voice against one who has reached the Far Shore. One should not speak praise of oneself in [any of the four] congregations. One should not be vain. One should speak with cautious restraint. One should have noble practices.

[Declaration of arahantship:]

For one who sees the very fine and subtle meaning of the teaching, who is proficient in [training] the mind, mild in conduct, and possessed of the observances [and practices] cultivated by the Buddha, the Untroubled is not hard to attain to.

Na ukkhiṇe na ca parikkhiṇe pare na okkhiṇe pāragataṃ na eraye
Na c’attavaṇṇaṃ parisāsu vyāhare anuddhato sammitabhāṇi subbato

Susukhumanipuṇatthadassinā matikusalena nivātavuttinā
Samsevītabuddhasīlinā nibbānaṃ na hi tena dullabhaṃ ti

COMMENT

Visākha was praised by the Buddha for his abilities as a speaker (A.2.51; S.2.280). He was therefore well qualified to answer questions on the matter.

COMMENT

Na ukkhiṇe na ca parikkhiṇe pare na okkhiṇe: ‘One should not consider oneself as inferior, equal, or superior.’

These three words are derivatives of *khipati*, to throw. Their meanings are so problematic that Norman says ‘The meanings quoted for *parikkhipati* in PED make no sense here, and I would suggest that *pari-* is a variant for *paṭi-*.’

The prefixes are *ut-* (i.e., ‘in an upward direction’), *pari-* (i.e., ‘around, round about’), and *o-* (i.e., ‘in a downward direction’). The commentary explains the first term (*na ukkhiṇe*) as *attānaṃ na ukkhiṇeyya*, and the third as *pare na olokāpeyya*. This supports us in considering the words to concern the relative placing of oneself in relation to others, seeing others as either better, equal, or worse than oneself. This is egocentric comparison, a major theme in the suttas:

- 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 (Sn.v.860).

- He should neither present himself as an equal, nor think he is either inferior or superior.

✽ *Samo ti attānaṃ amanupaneyya hīno na maññetha vīsē vāpi* (Sn.v.799).

Mrs. Rhys Davids’ translation also broadly supports us:

- ‘Let him not be puffed up, nor other folk belittle, nor despise.’

However, Norman, for the first of these terms (*na ukkhiṇe*), says ‘There seems no reason for not taking the verb in its usual sense’ and he translates it ‘One should not suspend others [from the Order].’ If this translation were adopted, it would need qualifying with ‘on every occasion,’ in accordance with the Buddha’s word:

- ‘Do not you, bhikkhus, thinking: “It appears so to us, it appears so to us” deem that a bhikkhu should be suspended on every occasion.’

✽ *mā kho tumhe bhikkhave paṭibhāti no paṭibhāti no ti yasmiṃ vā tasmīṃ vā bhikkhuṃ ukkhipitabbaṃ maññittha* (Vin.1.338).

COMMENT

Pāragataṃ: ‘one who has reached the Far Shore.’ See IGPT sv *Pāragata*.

COMMENT

Parisāsu: ‘in [any of the four] congregations.’ The ‘four congregations’ are those of bhikkhus, bhikkhunīs, male and female lay followers (D.2.145). The group of ‘eight congregations’ (D.3.260) includes devas and brahmās, which does not fit here. Commentary: *khattiyaparisādīsu*.

COMMENT

Anuddhato: ‘not vain.’ See IGPT sv *Uddhacca*.

COMMENT

Subbato: ‘noble practices.’ See IGPT sv *Sīlabbata*.

COMMENT

Attha: ‘meaning of the teaching.’ See IGPT sv *Attha*.

COMMENT

Sīlinā: ‘possessed of the observances [and practices].’ Taking *sīla* as an abbreviation for *sīlabbata*.

COMMENT

Kusalena: ‘proficient.’ See IGPT sv *Kusala*.

COMMENT

Nibbāna: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

Verses 211 & 212: Cūḷaka

With their fine-looking crests, stunning tail-feathers, beautiful blue necks, and handsome heads, peacocks call out with charming song and wonderful sound. This great earth is well grassed and watered. The sky is filled with beautiful clouds.

One should be joyful and happy about it and meditate upon it. Under the

training system of the Perfectly Enlightened One a good person goes forth [into the ascetic life] with ease. Attain that perfectly pure, subtle, very hard to see, ultimate Unshakeable State.

*Nadanti morā susikhā supekhuṇā sunīlagīvā sumukhā sugajjino
Susaddalā cā pi mahāmahī ayaṃ suvyāpitambu suvalāhakaṃ nabhaṃ
Sukallarūpo sumanassa jhāya taṃ sunikkamo sādhu subuddhasāsane
Susukkasukkaṃ nipuṇaṃ sududdasaṃ phusāhi taṃ uttamamaccutaṃ
padan ti*

COMMENT

Cūḷaka lived in the Indasāla Cave overlooking the fields of Māgadha, the setting of these verses and the place of his enlightenment.

COMMENT

Sāsane: ‘training system.’ See IGPT sv *Sāsana*.

COMMENT

Supekhuṇā: ‘stunning tail-feathers.’ See Norman’s note on *supekhuṇā* in verse 1136.

Verses 213 & 214: Anūpama

[While Anūpama was trying to meditate, his mind was pursuing sensuous pleasures.]

The mind has returned to the taking of delight [in sensuous pleasure], to the impaling of itself on the stake [of sensuous pleasure]. Wherever at all there is a stake or chopping block is where you go, [mind].

I call you ‘hapless mind.’ I call you ‘perfidious mind.’ You have found a teacher hard to find. Do not incite me to what is harmful.

*Nandamān’āgataṃ cittaṃ sūlaṃ āropamānakaṃ
Tena teneva vajasi yena sūlaṃ kaliṅgaram
Tāhaṃ cittakaliṃ brūmi taṃ brūmi cittadubbhakaṃ
Satthā te dullabho laddho mānatthe maṃ niyojayī ti*

COMMENT

Nandamān’āgataṃ: ‘returned to the taking of delight [in sensuous

pleasure].’ This follows Norman’s spelling. Commentary:
*nandamānāgataṃ cittāti nandamāna abhinandamāna citta
abhinandamānaṃ āgataṃ uppannaṃ*. In other words, *nandamāna*
means *abhinandamāna*. See IGPT sv *Abhinandati*. We parenthesise in
accordance with the next comment.

COMMENT

Sūlaṃ kaliṅgaram: ‘stake or chopping block.’ These words imply
sensuous pleasures:

- [Indulging in] sensuous pleasures is like [being executed] by a sword or
[impaled] on a stake. The [five] aggregates are like [sensual pleasures’]
chopping block.

✽ *Sattisūlūpamā kāmā khandhā’saṃ adhikuṭṭanā* (S.1.128).

COMMENT

Anatthe: ‘to what is harmful.’ See IGPT sv *Attha*.

Verses 215 & 216: Vajjita

Wandering the round of birth and death for a long time I transmigrated
through [various] states of existence, not seeing the noble truths
[according to reality], a blind Everyman.

When I was diligently applied [to the practice], the rounds of birth and
death were ended. All [further] states of existence have been cut off.
There are now [for me] no renewed states of individual existence.

Sam̐saram̐ dīghamaddhānaṃ gatīsu parivattisaṃ

Apassaṃ ariyasaccāni andhabhūto puthujjano

Tassa me appamattassa sam̐sārā vinaḷīkatā

Sabbā gatī samucchinnā natthi dāni punabbhavo ti

COMMENT

Vajjita saw the Twin Miracle, ordained as a bhikkhu, and became
enlightened, all on the same day.

COMMENT

Sam̐saram̐: ‘Wandering the round of birth and death.’ *Sam̐sarati* has two
present participles, *sam̐saram̐* and *sam̐saranto*. See IGPT sv *Sam̐sāra*.

COMMENT

Apassaṃ: ‘not seeing [according to reality].’ See IGPT sv *Passati*.

COMMENT

Puthujjano: ‘Everyman.’ See IGPT sv *Puthujjana*.

COMMENT

Appamattassa: ‘diligently applied [to the practice].’ See IGPT sv *Appamatta*.

Verses 217 & 218: Sandhita

[Sandhita recalls a significant past life:]

Beneath the fully-grown, gloriously green Bodhi tree [under which Buddha Sikhī attained enlightenment, just after he had passed away], being mindful [of Buddha Sikhī’s qualities], I acquired a single mental image concerning the [perfection of Sikhī] Buddha’s [enlightenment].

It is now 31 universal cycles since I acquired that perception. On account of that perception, I have accomplished the destruction of perceptually obscuring states.

Assatthe haritobhāse saṃvirūlhamhi pādape
Ekam buddhagataṃ saññaṃ alabhitthaṃ patissato
Ekatimse ito kappe yaṃ saññaṃ alabhiṃ tadā
Tassā saññāya vāhasā patto me āsavakkhayaṃ ti

COMMENT

Patissato: ‘being mindful [of Buddha Sikhī’s qualities].’ Commentary: *buddhaguṇānaṃ patipatisaraṇato patissato*.

COMMENT

Ekam buddhagataṃ saññaṃ: ‘a single mental image concerning the [perfection of Sikhī] Buddha’s [enlightenment].’ Commentary: *ekam itipi so bhagavā ti ādinayappavattaṃ buddhānussatisahagataṃ saññaṃ*. Therefore, in full, the mental image was this:

- 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.

✽ *iti pi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā ti* (S.5.390).

COMMENT

Kappe: ‘universal cycles.’ See IGPT sv *Kappa*.

COMMENT

Āsavakkhaya: ‘the destruction of perceptually obscuring states.’ See IGPT sv *Āsava*.

CHAPTER OF POEMS WITH THREE VERSES

Verses 219-221: Aṅgaṇikabhāradvāja

[Aṅgaṇikabhāradvāja's reply on being asked why he had left Brahmanism to become a bhikkhu:]

Seeking spiritual purity in an improper way I venerated the sacrificial fire in the woods. Not knowing the path of spiritual purity I performed austerities aimed at immortality.

This [supreme] happiness is attained through happiness. See the sublime quality of the teaching: the three final knowledges are attained. I have fulfilled the Buddha's training system.

Formerly I was Brahmā's offspring, but now I am a Brahman indeed, a master of the three final knowledges, spiritually cleansed, fully versed in profound knowledge, one who is blessed with profound knowledge.

*Ayoni suddhimanvesaṃ aggim paricariṃ vane
Suddhimaggaṃ ajānanto akāsiṃ amaraṃ tapaṃ*

*Taṃ sukkena sukhaṃ laddhaṃ passa dhammasudhammataṃ
Tisso vijjā anuppattā kataṃ buddhassa sāsanaṃ*

*Brahmabandhu pure āsiṃ idāni khomhi brāhmaṇo
Tevijjo nahātako camhi sottiyo camhi vedagū ti*

COMMENT

Paricariṃ: 'venerated.' See IGPT sv *Pariciṇṇo mayā satthā*.

COMMENT

Sudhammataṃ: 'sublime quality.' See comment on verse 24.

COMMENT

Taṃ sukkena sukhaṃ laddhaṃ: 'This [supreme] happiness is attained through happiness.' See comment on verse 63.

COMMENT

Tisso vijjā: 'three final knowledges.' See IGPT sv *Veda*.

COMMENT

Sāsanam: ‘training system. See IGPT sv *Sāsana*.

COMMENT

Tevijja: ‘master of the three final knowledges.’ See IGPT sv *Tevijja*.

COMMENT

Nahātako: ‘spiritually cleansed.’ See IGPT sv *Nahātaka*.

COMMENT

Sottiyo: ‘fully versed in profound knowledge.’ See IGPT sv *Sottiya*.

COMMENT

Vedagū: ‘blessed with profound knowledge.’ See IGPT sv *Veda*.

Verses 222-224: Paccaya

Five days ago I went forth [into the ascetic life], a disciple in training, with my mind’s ideal unattained. Having entered my dwelling, a resolve arose in my mind: ‘I will neither eat, nor drink, nor leave my dwelling, nor even lie down on my side, while the arrow of craving is unremoved.’ See my [unwavering] energy and application [to the practice] as I abide thus. The three final knowledges are attained. I have fulfilled the Buddha’s training system.

Pañcāhāmaṃ pabbajito sekho appattamānaso

Vihāraṃ me pavittṭhassa cetaso paṇidhi ahu

Nāsissaṃ na pivissāmi vihārato na nikkhame

Napi passaṃ nipāteṣsaṃ taṇhāsalle anūhate

Tassa m’evaṃ viharato passa viriyaparakkamaṃ

Tisso vijjā anuppattā kataṃ buddhassa sāsanan ti

COMMENT

Paccaya gained faith and took the robes after giving a large almsfood offering at which Buddha was present. Five days later he was an arahant.

COMMENT

Viriyaparakkamaṃ: ‘[unwavering] energy and application [to the practice].’ See comment to verse 167.

COMMENT

Parakkamaṃ: ‘application [to the practice].’ See IGPT sv *Parakkama*.

Verses 225-227: Bakkula

Whoever subsequently wishes to do what should have been done previously, is deprived of the State of Beatitude. He thereafter regrets it.

One should speak as one would act. One should not speak as one would not act. The wise recognise the one who talks but does not act [accordingly].

The Untroubled [State] explained by the Perfectly Enlightened One is indeed purest happiness, free of grief and defilement, a place of safety [from the danger of bondage to individual existence] where suffering ceases.

*Yo pubbe karaṇīyāni pacchā so kātumicchati
Sukhā so dhamṣate thānā pacchā ca-m-anutappati
Yaṃ hi kayirā taṃ hi vade yaṃ na kayirā na taṃ vade
Akarontaṃ bhāsamānaṃ parijānanti paṇḍitā
Susukhaṃ vata nibbānaṃ sammāsambuddhadesitaṃ
Asokaṃ virajaṃ khemaṃ yattha dukkhaṃ nirujjhatī ti*

COMMENT

Having healed two Buddhas in previous births, Bakkula was foremost of bhikkhu disciples who are of good health (*appābādhānaṃ*, A.1.25). He was one of only four disciples having great supernormal attainments (*mahābhiññappattānaṃ*), the others being Sāriputta, Moggallāna, and the bhikkhunī Bhaddakaccānā (Rāhulamātā). His verses were originally spoken by Hārīta: see comment on verses 261-263.

COMMENT

Sukhā so dhamṣate thānā: ‘he is deprived of the State of Beatitude,’ i.e. *nibbāna*. The commentary says: *sukhā thānā saggato nibbānato*; but *thānā* is singular and links to *nibbānaṃ* in verse 227. If heaven was also meant *thānehi* would be expected in verse 225.

COMMENT

Khemaṃ: ‘place of safety [from the danger of bondage to individual existence].’ Commentary: *khemaṃ nibbānaṃ*. Therefore *khema* stands for *yogakkhema*: *Phusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ*, Dh.v.23. See IGPT sv *Khema*.

Verses 228-230: Dhaniya

If one wishes to live happily, longing [to continue] the practice of asceticism, one should not despise one’s community’s robe material, drinks, and food.

If one wishes to live happily, longing [to continue] the practice of asceticism, one should make use of one’s abode like a snake uses a mouse-burrow.

If one wishes to live happily, longing [to continue] the practice of asceticism, one should be content [with what is paltry and easily gotten]. And one should develop ‘the one thing’.

Sukhaṃ ce jīvitum icche sāmāññasmiṃ apekkhavā
Saṅghikaṃ nātimaññeyya cīvaraṃ pānabhojanaṃ

Sukhaṃ ce jīvitum icche sāmāññasmiṃ apekkhavā
Ahi mūsikasobbhaṃ va sevetha sayanāsaṇaṃ

Sukhaṃ ce jīvitum icche sāmāññasmiṃ apekkhavā
Itarītareṇa tusseyya ekadhammaṇca bhāvaye ti

COMMENT

Dhaniya was the potter Bhaggava in whose workshop the Buddha taught Pukkusāti, as related in the *Dhātuvibhanga Sutta* (MN 140). As a bhikkhu, Dhaniya’s mud hut was ordered to be demolished because the Buddha considered it unmerciful to small creatures to build a hut purely of mud. Dhaniya’s obtaining of wood from King Bimbisāra’s woodyard through deceit led to the establishment of the pārājika rule on theft. That he passed through these experiences to maturity is evident in these verses.

COMMENT

Saṅghikaṃ: ‘community’s.’ See IGPT sv *Saṅgha*.

COMMENT

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

COMMENT

Nātimaññeyya: ‘not despise.’ See IGPT sv *Atimaññati*.

COMMENT

Ekadhammañca: “the one thing.” The commentary says this means *appamādabhāvaṃ*. But diligence is nowhere said to be ‘developed.’ ‘The one thing’ more likely refers to the ten meditations:

• Bhikkhus, there is one thing if developed and cultivated leads to complete disillusionment [with originated phenomena], non-attachment [to originated phenomena], the ending [of originated phenomena], inward peace, transcendent insight, enlightenment, the Untroubled. What one thing?

✽ *Ekadhammo bhikkhave bhāvito bahuḷīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamo ekadhammo?*

1) Meditation on the [perfection of the] Buddha’s [enlightenment].

✽ *buddhānussati*

2) Meditation on the [excellence of the] teaching

✽ *dhammānussati*

3) Meditation on the [excellent qualities of the] community of disciples

✽ *saṅghānussati*

4) Meditation on [the impeccability of one’s own] virtue

✽ *sīlānussati*

5) Meditation on [the ungrudgingness of one’s own] generosity

✽ *cāgānussati*

6) Meditation on [one’s own] deva-like accomplishments [in faith, virtue, learning, generosity, and wisdom]

✽ *devatānussati*

7) Mindfulness with breathing

✽ *ānāpānasati*

8) Mindfulness of [the ever-present possibility of] death

✽ *marāṇasati*

9) Mindfulness of the body

✿ *kāyagatāsati*

10) Meditation on [the untroubledness of] inward peace

✿ *upasamānussati* (A.1.30).

Verses 231-233: Mātaṅgaputta

‘It’s too cold.’ ‘It’s too hot.’ ‘This is too late in the evening.’ Opportune moments pass young men by, who abandon their work with these words.

But in fulfilling a man’s duties, he who thinks of cold and heat as no more important than grass, does not forgo [rightful] happiness.

With my chest I will thrust aside shrubs, kusa grass, poṭakila grass, usīra grass, muñja grass, and reeds, and cultivate physical seclusion.

Atisītaṃ atiunhaṃ atisāyamidaṃ ahu

Iti vissaṭṭhakammante khaṇā accenti māṇave

Yo ca sītañca uṇhañca tiṇā bhiyyo na maññati

Karaṃ purisakiccāni so sukhā na vihāyati

Dabbaṃ kusaṃ poṭakilaṃ usīraṃ muñjababbajaṃ

Urasā panudahissāmi vivekamanubrūhayan ti

COMMENT

On being scolded for laziness by relatives while he was a layperson Mātaṅgaputta became a bhikkhu, hoping for an easy life. But instead, he became an energetic bhikkhu, scourging slothfulness and extolling energy. Here he seems to scold his earlier self.

COMMENT

Panudahissāmi: Norman’s suggested spelling.

COMMENT

Viveka: ‘physical seclusion.’ See comment on verse 23.

Verses 234-236: Khujjasobhita

[Having been sent to bring Ānanda to the meeting of First Council in Rājagaha, Khujjasobhita announced his return to the assembly with

these verses.]

One of those brilliant speakers, those learned ascetics living in Pāṭaliputta, this old man Khujjasobhita is standing at the door.

One of those brilliant speakers, those learned ascetics living in Pāṭaliputta, this old man blown about by the wind, is standing at the door.

Through good fighting, good sacrificing, victory in battle, and pursuing the religious life, this [old] man prospers in bliss.

*Ye cittakathī bahussutā samaṇā pāṭaliputtavāsino
Tesaññataroyamāyuvā dvāre tiṭṭhati khujjasobhito*

*Ye cittakathī bahussutā samaṇā pāṭaliputtavāsino
Tesaññataroyamāyuvā dvāre tiṭṭhati māluterito*

*Suyuddhena suyiṭṭhena saṅgāmaṇijayena ca
Brahmacariyānuciṇṇena evāyaṃ sukhamedhatī ti*

COMMENT

Why did Khujjasobhita have to fetch Ānanda? Ānanda had spent the previous night in meditation and became enlightened sometime towards dawn, in the act of lying down. Maybe this caused him to be late.

COMMENT

Cittakathī: ‘brilliant speakers.’ See comment on verse 201.

COMMENT

Suyuddhena: ‘through good fighting.’ This is reminiscent of Sn.v.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* (Sn.v.442).

COMMENT

Suyiṭṭhena: ‘through good sacrificing.’ The best sacrifice is *kāmāsavāpi cittaṃ vimuccati bhavāsavāpi cittaṃ vimuccati avijjāsavāpi cittaṃ vimuccati*.

- This is a sacrifice less difficult and less onerous and is of more fruit and more benefit than those other sacrifices. And beyond this, there is no

sacrifice which is greater or finer.

✽ *Ayampi kho brāhmaṇa yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahānisaṃsataro ca. Imāya ca brāhmaṇa yaññasampadāya aññā yaññasampadā uttaritarā vā paṇītatarā vā natthi ti* (D.1.147).

COMMENT

Saṅgāmaṇiyya: ‘through victory in battle.’ Likewise defined as *kāmāsavāpi cittaṃ vimuccati bhavāsavāpi cittaṃ vimuccati avijjāsavāpi cittaṃ vimuccati*.

- This is his victory in battle.

✽ *Idamassa saṅgāmaṇiyyasmiṃ* (A.3.93).

Verses 237-239: Vāraṇa

[When Vāraṇa saw a family quarrel in which people were killed, the Buddha exhorted him with these verses.]

Whichever man in this world harms other beings is deprived of [rebirth] both in this world amongst men and in the next world [amongst devas].

But whoever with a mind of [unlimited] goodwill has tender concern for all living beings, such a man begets much merit.

One should train oneself in the [Buddha’s] well-spoken teachings, and in being in [regular] attendance on ascetics, and in eating at a single session, and in calming one’s mind in solitude.

*Yodha koci manussesu parapāṇāni hiṃsati
Asmā lokā paramhā ca ubhayā dhamṣate naro*

*Yo ca mettena cittaṇa sabbapāṇānukampati
Bahum so pasavati puññaṃ tādīsako naro*

*Subhāsitassa sikkhetha samaṇūpāsanaṃ ca
Ekāsaṇassa ca raho cittaṇupasaṃsaṃ cā ti*

COMMENT

Subhāsitassa: ‘in the [Buddha’s] well-spoken teachings.’ We parenthesise from *buddhassa subhāsitam* (Sn.v.252).

COMMENT

Ekāsanassa sikkhetha: ‘train oneself in eating at a single session.’
Ekāsana could be either *eka+asana* or *eka+āsana*, which would mean dwelling alone. We take the former because 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).

The commentary explains both ways: *kāyavivekaṃ* here, and *nānāsanabhojanaṃ paṭikkhipitvā* for verse 848.

COMMENT

Raho: ‘in solitude.’ *Raho* likewise occurs as an adverb at Sn.v.388:

- He should sit in solitude.
- ✿ *raho nisīde* (Sn.v.388).

COMMENT

Cittavūpasamassa: ‘calming one’s mind.’ *Vūpasamo* means ‘inward peace’ or ‘calming,’ for example in the following quote:

- When one’s mind is restless, it is timely to develop the enlightenment factor of tranquillity, the enlightenment factor of inward collectedness, and the enlightenment factor of detached awareness. For what reason? Because one’s mind is restless and it is easy to calm it with those things.
- ✿ ... *uddhataṃ bhikkhave cittaṃ. Taṃ etehi dhammehi suvūpasamaṃ hoti* (S.5.114).

Verses 240-242: Passika

[Passika’s answer when the Buddha asked him about the welfare of his relatives:]

If amidst relatives with no faith [in the perfection of the Perfect One’s enlightenment] just a single person has such faith and has wisdom, and is established in righteousness, and is perfect in virtue, it is for the benefit of the relatives.

Out of tender concern I reprimanded my relatives. Having rebuked them,

then out of love for their relative and kinsman [i.e. me], having performed a service for the bhikkhus, having ended this span and passed away, having attained the bliss of the Tāvatiṃsa heaven, my brothers and mother rejoice, being possessed of various sensuous pleasures.

*Ekopi saddho medhāvī assaddhānīdha ñātīnaṃ
Dhammaṭṭho sīlasampanno hoti atthāya bandhūnaṃ*

*Niggaṃha anukampāya coditā ñātayo mayā
Ñātibandhavapemena kāraṃ katvāna bhikkhūsu*

*Te abbhatītā kālaṅkatā pattā te tidivaṃ sukhaṃ
Bhātaro mayhaṃ mātā ca modanti kāmakāmino ti*

COMMENT

Saddho: ‘faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddha*.

COMMENT

Dhammaṭṭho: ‘established in righteousness.’ See IGPT sv *Dhamma*.
Dhammaṭṭho is associated with ‘being possessed of the supreme goal’ (*atthavā*, Th.v.740).

COMMENT

Atthāya: ‘benefit.’ See IGPT sv *Attha*.

COMMENT

Sīlasampanno: ‘perfect in virtue.’ See IGPT sv *Sampanna*.

COMMENT

Anukampāya: ‘tender concern.’ See IGPT sv *Karuṇā*.

COMMENT

Tidivaṃ: ‘Tāvatiṃsa heaven.’ See PED (sv *Ti*-) and BDPPN (sv *Tidiva*).

Verses 243-245: Yasoja

[Yasoja returns after a successful rains residency period:]

[The Buddha:]

‘[Here is] a skinny man strewn with veins, with limbs looking like the

knotted kālā creeper, moderate in the use of food and drink, with undaunted spirit.'

[Yasoja:]

'Afflicted by horseflies and mosquitoes in the forest, in the mighty woods, one should endure it mindfully, like an elephant in the van of the battle.

'One [bhikkhu living] alone is like a brahmā deity; two [together] are like devas; three are like a village; more than that are a rabble.'

Kālapabbhaṅgasāṅkāso kiso dhamanisanthato

Mattaññū annapānamhi adīnāmanaso naro

Phuṭṭho ḍaṃsehi makasehi araññasmiṃ brahāvane

Nāgo saṅgāmasīse va sato tatrādhivāsaye

Yathā brahmā tathā eko yathā devo tathā duve

Yathā gāmo tathā tayo kolāhalaṃ tatuttarin ti

COMMENT

Yasoja and his 500 companions were dismissed by the Buddha on account of noisiness, for behaving 'like a group of fishermen.' They spent the following rains residency period in leaf huts on the banks of the river Vaggumudā, determined to mend their ways. All 500 realised the final knowledges (*tisso vijjā*), and the Buddha invited them back. When they returned, emaciated from their austerities, the Buddha praised Yasoja with verse 243. Yasoja responded with verses 244-5.

COMMENT

Kālā: 'kālā creeper.' See DOP sv *Kālā*.

COMMENT

Devo: 'devas.' Norman likewise says 'devas,' adding that *devo* (i.e. singular) 'seems strange.'

Verses 246-248: Sāṭimattiya

[Words to supporters who unjustly lost faith in him:]

Formerly you had faith [in me]: today that faith is yours no longer. Whatever [lack of faith] is yours is your [doing] alone. It is not [to be blamed on] any bad conduct of mine.

So I have thus seen that that faith [of yours] was unlasting and unstable. [First, people] are attached, [then] they are disgusted. Why should a sage waste away on that account?

A sage's food is cooked, a little here, a little there, in this home or that. I shall walk on almsround for my little lumps of food. There is strength enough in my legs.

*Ahu tuyhaṃ pure saddhā sā te ajja na vijjati
Yaṃ tuyhaṃ tuyhamevetamaṃ natthi duccharitaṃ mama*

*Aniccā hi calā saddhā evaṃ diṭṭhā hi sā mayā
Rajjantipi virajjanti tattha kiṃ jiyjate muni*

*Paccati munino bhattaṃ thokaṃ thokaṃ kule kule
Piṇḍikāya carissāmi atthi jaṅghābalaṃ mamā ti*

COMMENT

Virajjanti: '[then] they are disgusted.' See IGPT sv *Virajjati*.

COMMENT

Where an explanation is needed for the verses, the commentary's stories can be helpful. But here Norman rejects the story as 'a silly fable.' The story is this:

One day, Māra took the form of Sāṭimattiya and grabbed the hand of his supporters' lovely daughter. On Sāṭimattiya's next visit the family were less than delighted to see him. So Sāṭimattiya discussed the matter and resolved it. That is, the father apologised and offered his continuing support (*khamatha bhante accayan ti khamāpetvā ajjatagge ahameva bhante tumhe upaṭṭhahāmī ti āha*). But the verses do not endorse this happy ending. Although Māra's clumsy role already makes the story unlikely, this mismatch makes the story unbelievable.

Verses 249-251: Upāli

[Upāli addresses the bhikkhus after the Pātimokkha recitation:]

Having renounced [the household life] in faith, a novice bhikkhu newly gone forth [into the ascetic life] should associate with virtuous friends whose means of livelihood is pure, who are tirelessly applied [to the practice].

Having renounced [the household life] in faith, a novice bhikkhu newly gone forth [into the ascetic life], the wise bhikkhu living with the monastic community should [then] train himself in the code of discipline.

Having renounced [the household life] in faith, a novice bhikkhu newly gone forth [into the ascetic life] who is knowledgeable about what is allowable and unallowable [according to the code of discipline] should [then] live the religious life unaccompanied.

*Saddhāya abhinikkhamma navapabbajito navo
Mitte bhajeyya kalyāṇe suddhājīve atandite*

*Saddhāya abhinikkhamma navapabbajito navo
Saṅghasmim viharaṃ bhikkhu sikkhetha vinayaṃ budho*

*Saddhāya abhinikkhamma navapabbajito navo
Kappākappesu kusalo careyya apurakkhato ti*

COMMENT

The three verses form a progressive sequence because ‘associate’ and ‘live unaccompanied’ are mutually exclusive. Upāli advises:

- 1) Associate with virtuous friends
- 2) Then train yourself in the code of discipline
- 3) Then live unaccompanied.

The verses are related in a curious way to Upāli’s personal experience, which we illustrate as follows:

1) When Upāli told the Buddha he wanted to live in secluded abodes in forests and quiet groves, the Buddha told him that secluded abodes are hard to bear. He said that forests seem to carry away the minds of bhikkhus who have not attained samādhi.

❖ *Durabhisambhavāni kho upāli araṇṇhe vanapatthāni pantāni
senāsanāni dukkaraṃ pavivekaṃ durabhiraṃ ekatte haranti maṇṇhe
mano vanāni samādhim alabhamānassa bhikkhuno* (A.5.202).

2) The Buddha said that only when bhikkhus have achieved the jhānas are they ready to live in the forest.

❖ *Imampi kho upāli mama sāvakā attani dhammaṃ sampassamānā
araṇṇhe vanapatthāni pantāni senāsanāni paṭisevanti* (A.5.207).

3) Upāli had presumably not achieved the jhānas, because the Buddha

advised him to dwell in a monastic community, saying it would be pleasant for him.

✿ *Ingāha tvaṃ upāli saṅghe viharāhi saṅghe te viharato phāsu bhavissatī ti* (A.5.209).

Thus, where the Buddha stresses jhāna, Upāli stresses competence in the discipline.

Upāli was to become ‘the foremost of my bhikkhu disciples who are expert in the discipline.’

✿ *Etadaggaṃ bhikkhave mama sāvakaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ upāli* (A.1.25).

COMMENT

Kalyāṇe: ‘virtuous.’ See IGPT sv *Kalyāṇa*.

COMMENT

Atandite: ‘tirelessly applied [to the practice].’ See IGPT sv *Atandita*.

COMMENT

Saṅghasmim viharaṃ: ‘living with the monastic community.’ See IGPT sv *Saṅgha*.

COMMENT

Kappākappesu kusalo: ‘knowledgeable about what is allowable and unallowable [according to the code of discipline].’ See IGPT sv *Kusala*. And consider this phrase:

- Whatever, bhikkhus, has not been objected to by me, saying, ‘This is not allowable,’ if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable to you.

✿ *Yaṃ bhikkhave mayā idaṃ na kappatī ti apaṭikkhittaṃ taṃ ce akappiyaṃ anulometi kappiyaṃ paṭibāhati taṃ vo na kappati* (Vin.1.250).

COMMENT

Careyya: ‘should live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Apurakkhato: ‘unaccompanied.’ See IGPT sv *Purakkhata*. For comparison, consider this quote:

- One should not live the religious life accompanied by a group.
✿ *Na gaṇena purakkhato care* (Th.v.1051-2).

Verses 252-254: Uttarapāla

Although I was really quite intelligent, quite capable of investigating the meaning of expressions, states of undiscernment of reality regarding the five varieties of worldly sensuous pleasure felled me.

Having fallen into Māra's realm, afflicted by the firmly[-embedded] arrow [of craving], I was able to free myself from the noose of the King of Death.

I have abandoned all sensuous pleasures. All [renewed] states of individual existence are obliterated. The round of birth and death is destroyed. There are now [for me] no renewed states of individual existence.

*Paṇḍitaṃ vata maṃ santaṃ alamattavicintakaṃ
Pañcakāmaguṇā loke sammohā pātayiṃsu maṃ*

*Pakkhanno māraṇisaye daḥhasallasamappito
Asakkhiṃ maccurājassa ahaṃ pāsā pamuccituṃ*

*Sabbe kāmā pahīnā me bhavā sabbe vidālītā
Vikkhīṇo jātisaṃsāro natthi dāni punabbhavo ti*

COMMENT

The verses say Uttarapāla was felled by the five varieties of worldly sensuous pleasure, implying a close shave with a femme fatale. But the commentary rather glosses this over, only saying that sensual desires beset Uttarapāla and after a violent mental struggle he attained arahantship.

COMMENT

Pañcakāmaguṇā loke sammohā: 'States of undiscernment of reality regarding the five varieties of worldly sensuous pleasure felled me.' See IGPT sv *Moha*.

Uttarapāla was therefore affected by 1) greed and 2) improper contemplation, would say the suttas:

1) Greed... is a great cause of undiscernment of reality.

✽ *Gedho... mahanto mohanāmukho* (Thī.v.351).

2) What is the cause and reason that unarisen undiscernment of reality arises, or that arisen undiscernment of reality increases and expands?

Improper contemplation, one should reply.

✽ *Ko panāvuso hetu ko paccayo yena anuppanno vā moho uppajjati uppanno vā moho bhiyyobhāvāya vepullāya saṁvattatī ti? Ayoniso manasikārotissa vacanīyaṃ* (A.1.200).

COMMENT

Salla: ‘arrow [of craving].’

• Craving has been called the arrow by the Ascetic.

✽ *taṇhā kho sallaṃ samaṇena vuttaṃ* (M.2.259).

COMMENT

Attha: ‘the meaning of expressions.’ See IGPT sv *Attha*.

COMMENT

Pakkhanno: ‘having fallen into.’ PED says:

• *Pakkhanna* [pp. of *pakkhandati*; often wrongly spelt *pakkhanta*] jumped on, fallen on to or into, chanced upon, acquired.’

COMMENT

Bhavā sabbe vidālitā: in verse 87, all editions read *padālitā*. In verse 343 all editions read *vidālitā*. In this verse 254, editions vary. The meaning is unchanged.

Verses 255-257: Abhibhūta

[When Abhibhūta had renounced his position as rajah, gone forth, and attained arahantship, his relatives and councillors complained that he had left them leaderless. These verses were his response.]

Listen, all my relatives, as many as are assembled here, I will explain the teaching to you. Repeated birth is suffering.

[Therefore] exert yourselves. Renounce [the household life]. Apply yourself to the Buddha’s training system. Destroy the army of Death as an elephant destroys a reed hut.

Whoever dwells diligently in regards to this teaching and training system, having abandoned the round of birth and death, will put an end to suffering.

*Suṇātha ñātayo sabbe yāvantettha samāgatā
Dhammaṃ vo desayissāmi dukkhā jāti punappunaṃ
Ārabhatha nikkhamatha yuñjatha buddhasāsane
Dhunātha maccuno senaṃ naḷāgāraṃ va kuñjaro
Yo imasmiṃ dhammavinaye appamatto vihessati
Pahāya jātisaṃsāraṃ dukkhassantaṃ karissatī ti*

COMMENT

Treating relatives as prospective candidates for ordination is seen in Hārita's answer, too (Verses 261-263).

COMMENT

Nikkhamatha: 'renounce [the household life].' We parenthesise in accordance with this quote:

- Having renounced the household life [and] thrust away sensuous pleasure
✿ *Nikkhamma gharā panujja kāme* (Sn.v.359).

COMMENT

Vinaye: 'training system.' See IGPT sv *Vinaya*.

COMMENT

Jātisaṃsāraṃ: 'round of birth and death.' See IGPT sv *Samṣāra*.

Verses 258-260: Gotama clansman

[Gotama clansman addresses his relatives:]

While wandering the round of birth and death I went to hell. I went to the world of ghosts again and again. In the intolerableness of the animal realm many times I long remained.

Existence as a human being, too, was successfully obtained. I took on a heavenly body from time to time. I remained in the refined material and immaterial planes of existence, and among beings neither having nor

lacking perception, and amongst beings without perception.

States of individual existence are well-known to be without substantial reality, originated, unstable, always driven on. Knowing [that all] this arises from the ego, being mindful, I attained peace.

*Samsaram hi nirayam agacchisam petalokamagamam punappunam
Dukkhamamhi pi tiracchanayoniyam nekadhā hi vusitam ciram mayā*

*Mānusopi ca bhavobhirādhito saggakāyamagamam sakim sakim
Rūpadhātusu arūpadhātusu nevasaññisu asaññisu thitam*

*Sambhavā suviditā asārakā saṅkhatā pacalitā saderitā
Tam viditvā-m-aham attasambhavam santimeva satimā samajjhagan ti*

COMMENT

The commentary says this is the answer to the question: Why had the Gotama clansman abandoned his relatives and gone forth into the ascetic life? He drops the question, and instead describes his own extraordinary levels of insight and inward accomplishment, apparently aiming to encourage others to likewise abandon the household life. This divergent approach to answering is seen also in Abhibhūta's reply (verses 255-257).

COMMENT

Dhātu: 'plane of existence.' See IGPT sv *Dhātu*.

COMMENT

Sambhavā: 'states of individual existence.' Commentary: *sambhavā ti bhavā*. See IGPT sv *Sambhava*.

COMMENT

Saṅkhatā: 'originated.' See IGPT sv *Saṅkhata*.

COMMENT

Attasambhavam: 'arises from the ego.' See IGPT sv *Attā*. By comparison:

- Demerit generated by his ego, born from his ego, arisen from his ego, crushes the fool like a diamond crushes a hard gem.

✽ *Attanā va kataṃ pāpaṃ attajaṃ attasambhavam
Abhimanthati dummedhaṃ vajiraṃ v'asmamayaṃ maṇiṃ* (Dh.v.161).

Verses 261-263: Hārita

[Declaration of arahantship:]

Whoever subsequently wishes to do what should have been done previously, is deprived of the State of Beatitude. He thereafter regrets it.

One should speak as one would act. One should not speak as one would not act. The wise recognise the one who talks but does not act [accordingly].

The Untroubled [State] explained by the Perfectly Enlightened One is indeed purest happiness, free of grief and defilement, a place of safety [from the danger of bondage to individual existence] where suffering ceases.

*Yo pubbe karaṇīyāni pacchā so kātumicchati
Sukhā so dhamṣate thānā pacchā ca-m-anutappati*

*Yaṃ hi kayirā taṃ hi vade yaṃ na kayirā na taṃ vade
Akarontaṃ bhāsamānaṃ parijānanti paṇḍitā*

*Susukhaṃ vata nibbānaṃ sammāsambuddhadesitaṃ
Asokaṃ virajaṃ khemaṃ yattha dukkhaṃ nirujjhatī ti*

COMMENT

When Hārita realised that his habit of disparaging bhikkhus of lower birth arose from his own conceit and vanity, he abandoned them, developed insightfulness, and realised the Untroubled.

COMMENT

These verses are identical to verses 225-227, which were recited by Bakkula shortly before he passed away. Because Bakkula had been for a bhikkhu 80 years, the verses must first have been used by Hārita who recited them shortly after a discourse from the Buddha.

Verses 264-266: Vimala

[Vimala's words of appreciation for his ex-student, Somamitta:]

Having avoided unvirtuous friends, one should associate with the best of individuals, and, desiring unshakeable happiness, one should patiently endure his admonishment.

Just as in the great ocean, one who mounted a small plank would sink; likewise even one living a virtuous life would sink by relying on a lazy person. Therefore one should avoid the lazy, slothful person.

One should dwell with those who live secludedly, with those who are noble, who are resolutely applied [to the practice] and intent on meditation, with those who are constantly energetic, with those who are wise.

*Pāpamitte vivajjetvā bhajeyyuttamapuggale
Ovāde cassa tiṭṭheyya patthento acalaṃ sukhaṃ*

*Parittaṃ dārumāruyha yathā sīde mahaṇṇave
Evaṃ kusītamāgamma sādhujīvī pi sīdati
Tasmā taṃ parivajjeyya kusītaṃ hīnaviriyaṃ*

*Pavivittehi ariyehi pahitattehi jhāyibhi
Niccaṃ āraddhaviriyehi paṇḍitehi sahāvase ti*

COMMENT

When Somamitta (verses 147-8) realised how lazy his teacher Vimala was, he put himself under MahāKassapa. On attaining arahantship he returned to admonish Vimala, who then used Somamitta's advice to declare his own arahantship here in verses 265-266. In verse 264 he acknowledges Somamitta's timely chastisement, and seems to say that his laziness came from associating with unvirtuous friends.

COMMENT

Pāpamitte: 'unvirtuous friends.' See IGPT sv *Pāpaka*.

CHAPTER OF POEMS WITH FOUR VERSES

Verses 267-270: Nāgasamāla

[The occasion of Nāgasamāla's enlightenment:]

Dolled up, dressed to the nines, garlanded, perfumed with sandalwood, a dancing girl dances to music in the middle of the high street.

I entered [the village] for almsfood. I saw her as I was proceeding, dolled up, dressed to the nines, like a deadly snare laid out.

Then proper contemplation arose in me [concerning the true nature of the human body]. The danger [of originated phenomena] became apparent, and disillusionment [with originated phenomena] was firmly established [in me].

Whereupon my mind was liberated [from perceptually obscuring states]. See the sublime quality of the teaching: the three final knowledges are attained. I have fulfilled the Buddha's training system.

Alaṅkatā suvasanā mālinī candanussadā

Majjhe mahāpathe nārī turiye naccati nāṭakī

Piṇḍikāya paviṭṭhoham gacchanto naṃ udikkhisam

Alaṅkataṃ suvasanaṃ maccupāsaṃva oḍḍitaṃ

Tato me manasikāro yoniso udapajjatha

Ādīnavo pāturahu nibbidā samatiṭṭhatha

Tato cittaṃ vimucci me passa dhammasudhammataṃ

Tisso vijjā anuppattā kataṃ buddhassa sāsanā ti

COMMENT

Tato me manasikāro yoniso udapajjatha: 'Then proper contemplation arose in me [concerning the true nature of the human body].' See IGPT sv *Manasikāra* and *Yoniso*.

The commentary says Nāgasamāla's contemplation concerned the true nature of the body:

• This [body] is a mass of bones, held together with ligaments, plastered with flesh, covered in skin, foul, foul-smelling, disgusting, and loathsome, liable to be injured and abraded, broken and demolished.

✽ *ayaṃ aṭṭhisaṅghāto nahārusambandho maṃsena upalitto chaviyā paṭicchanno asuciduggandhajegucchapaṭikkūlo aniccucchādana-parimaddana-bhedana-viddhaṃsanadhammo*

COMMENT

Ādīnavo: ‘danger [of originated phenomena].’ Commentary: *anekākāraādīnavo*.

COMMENT

Nibbidā: ‘disillusionment [with originated phenomena].’ See IGPT sv *Nibbidā*.

COMMENT

Sudhammataṃ: ‘sublime quality.’ See comment on verse 24.

COMMENT

Nāgasamāla had an earlier transformation experience after returning the Buddha’s bowl and robe to him, placing them on the ground and setting off by himself after the Buddha rejected his suggestion about which path they should take, even though he was the Buddha’s designated attendant. Later that day, with broken bowl and torn robes he returned, having been assaulted on the path by a gang of thieves (Ud.90). The Buddha linked Nāgasamāla in those days to the word *añña*, meaning ‘ignorant.’

Verses 271-274: Bhagu

[Bhagu’s answer after his enlightenment to the Buddha’s question: ‘I hope, bhikkhu, you that you have been abiding diligently applied [to the practice]’:]

Overcome by torpor I left my dwelling. Stepping up onto the walking meditation path I immediately fell to the ground.

Having rubbed my limbs and stepped back onto the meditation path, I paced back and forth. I was inwardly well-collected.

Then proper contemplation arose in me [concerning the true nature of the human body]. The danger [of originated phenomena] became apparent, and disillusionment [with originated phenomena] was firmly established [in me].

Whereupon my mind was liberated [from perceptually obscuring states]. See the sublime quality of the teaching: the three final knowledges are attained. I have fulfilled the Buddha's training system.

*Ahaṃ middhena pakato vihārā upanikkhamiṃ
Caṅkamaṃ abhirūhanto tattheva papatiṃ chamā*

*Gattāni parimajjitvā punapāruyha caṅkamaṃ
Caṅkame caṅkamiṃ sohaṃ ajjhattaṃ susamāhito*

*Tato me manasikāro yoniso udapajjatha
Ādīnavo pāturahu nibbidā samatiṭṭhatha*

*Tato cittaṃ vimucci me passa dhammasudhammataṃ
Tisso vijjā anuppattā kataṃ buddhassa sāsanan ti*

COMMENT

Bhagu went forth with Bhaddiya, Anuruddha, Ānanda, Kimbila, Devadatta, and Upāli.

COMMENT

Middhena: 'torpor.' See IGPT sv *Middha*.

COMMENT

Ādīnavo pāturahu: 'The danger [of originated phenomena] became apparent.' We parenthesise *ādīnavo pāturahu* as in the previous poem.

Verses 275-278: Sabhiya

Others do not understand that we here face [the ever-present possibility of] death; but those who understand it, their quarrels cease.

And whilst those who do not understand it behave as though they were immortal, those who understand the nature of reality are spiritually unailing amidst the spiritually ailing.

Whatever [spiritually wholesome] practice is slackly [undertaken]; and whatever [noble] practice is defiled; and whatever religious life is [lived]

odiously: none are of any great fruit.

He who has no respect for his companions in the religious life is as far from this true teaching as the sky from the earth.

Pare ca na vijānanti mayamettha yamāmase

Ye ca tattha vijānanti tato sammanti medhagā

Yadā ca avijānantā iriyantyamarā viya

Vijānanti ca ye dhammaṃ āturesu anāturā

Yaṃ kiñci sithilaṃ kammaṃ saṅkiliṭṭhañca yaṃ vataṃ

Saṅkassaraṃ brahmacariyaṃ na taṃ hoti mahapphalaṃ

Yassa sabrahmacārīsu gāravo nūpalabbhati

Ārakā hoti saddhammā nabhaṃ puthaviyā yathā ti

COMMENT

Sabhiya was the hero of the *Sabhiya Sutta* (Sn.v.510-547) who asked the Buddha questions given him by a deva, a former relative of his, with the advice that ‘If any ascetic or Brahmanist can answer these questions, you should live the religious life under him.’

COMMENT

Yamāmase: ‘we face [the ever-present possibility of] death.’ See IGPT sv *Yamāmase*.

COMMENT

Dhammaṃ: ‘the nature of reality.’ See IGPT sv *Dhamma*.

COMMENT

Āturesu anāturā: ‘spiritually unailing amidst the spiritually ailing.’ In the *Nakulapitu Sutta* the householder Nakulapitā complained of being old, aged, ailing in body, often unwell. The Buddha told him to reflect: ‘Though I am ailing in body, my mind will be unailing’ (*āturakāyassa me sato cittaṃ anāturaṃ bhavissatī ti*). Sāriputta said that ‘ailing in mind’ (*cittaṃ anāturaṃ*) means considering that the five aggregates are endowed with personal qualities, and being absorbed in the views: ‘I am the five aggregates, the five aggregates are mine.’ Whilst absorbed in such a way, when the aggregates change there arises grief, lamentation, physical pain, psychological pain, and vexation. But if one is unailing in mind, one does not consider that the aggregates are endowed with

personal qualities, so that when they change there is no grief, lamentation, physical pain, psychological pain, and vexation (S.3.3).
Commentary: *te kilesarogena āturesu sattesu anāturā nikkilesā anīghā viharanti.*

COMMENT

Yaṃ kiñci sithilaṃ kammaṃ: ‘Whatever [spiritually wholesome] practice is slackly [undertaken].’ Commentary: *Yaṃ kiñci sithilaṃ kammanti oliyitvā karaṇena sithilagāhaṃ katvā sāthalibhāvena kataṃ yaṃ kiñci kusalakammaṃ.*

COMMENT

Saṅkiliṭṭhañca yaṃ vataṃ: ‘whatever [noble] practice is defiled.’ The terms ‘noble’ or ‘Noble One’s discipline’ are constantly associated with exalted types of observances and practices. So, if necessary, we would normally parenthesise them as such:

- 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 pahitto samāhito*
Cittaṃ yassa vasībhūtaṃ ekaggaṃ susamāhitaṃ (A.1.168).

COMMENT

Saṅkassaraṃ: ‘odiously.’ *Saṅkassara* is ‘doubtful; wicked,’ says PED. The suttas link it to *asuci* and *na sataṃ*:

- And the Venerable MahāMoggallāna saw that person sitting in the midst of the assembly of bhikkhus—unvirtuous, of an unvirtuous moral nature, of foul and odious behaviour, secretive in conduct, no ascetic though pretending to be one, not celibate though pretending to be so, spiritually rotten, full of defilement, and morally decayed.

✽ *Addasā kho āyasmā mahāmoggallāno taṃ puggalaṃ dussīlaṃ pāpadhammaṃ asucisaṅkassarasamācāraṃ paṭicchannakammantaṃ assamaṇaṃ samaṇapaṭiññaṃ abrahmacāriṃ brahmacārīpaṭiññaṃ antopūtiṃ avassutaṃ kasambujātaṃ majjhe bhikkhusaṅghassa nisinnaṃ* (Ud.52).

- The naked ascetic who is a speaker of falsehood, even if he is a teacher of a crowd of disciples, is one of odious behaviour. He bears no

resemblance to good people.

✽ *Naggo musāvādī gaṇassa satthā*
Saṅkassarācāro na satam sarikkhoti (S.1.66).

Verses 279-282: Nandaka

[When Nandaka's ex-wife greeted him on his almsround with a salacious laugh, he spoke these verses.]

Woe upon oozing, stinking, bodies, which are in league with Māra! In your body, [O ex-wife], there are nine ever-flowing streams.

Do not think of the past in personal terms. Do not assail Perfect Ones. They are not attached even to heavenly [joys], how much less to human [sexual] concerns.

But those who are fools are unwise; they have bad advisors and are cloaked in undiscernment of reality. Such are attached in that respect when the snare is thrown [their way] by Māra.

Those whose attachment, hatred, and uninsightfulness into reality are discarded, such are not attached in that respect. Having cut their attachments, they are free of bondage [to individual existence].

Dhiratthu pure duggandhe mārapakkhe avassute
Navasotāni te kāye yāni sandanti sabbadā

Mā purāṇaṃ amaññittho māsādesi tathāgate
Sagge pi te na rajjanti kimaṅga pana mānuse

Ye ca kho bālā dummedhā dummantī mohapārutā
Tādisā tattha rajjanti mārakhittamhi bandhane

Yesaṃ rāgo ca doso ca avijjā ca virājitā
Tādī tattha na rajjanti chinnaṃsuttā abandhanā ti

COMMENT

Venerable Nandaka was foremost among exhorters of the bhikkhunīs (A.1.25), but also famous for once preaching all night to the bhikkhus, not realising that the Buddha was standing outside the door with a painful back, waiting for him to finish (A.4.359). On one occasion he refused to teach a group of 500 bhikkhunīs because in a previous life he had been a king, and they his concubines. He feared that anyone with psychic

abilities would consider him still attached to them. At the Buddha's insistence he taught the *Nandakovāda Sutta*: *Yaṃ paṇāniccaṃ dukkhaṃ viparināmadhammaṃ kallaṃ nu taṃ samanupassituṃ etaṃ mama eso'hamasmi eso me attā ti. No hetam bhante* (M.3.271). On the second preaching of this, all 500 were stream-enterers at the very least.

COMMENT

Avassute: 'oozing.' See IGPT sv *Avassuta*.

COMMENT

Mā purāṇaṃ amaññittho: 'Do not think of the past in personal terms.' See IGPT sv *Maññati*.

COMMENT

Tathāgate: 'Perfect Ones.' The term is not restricted to the Buddha.

COMMENT

Mohapārutā: 'cloaked in undiscernment of reality.' See IGPT sv *Moha*.

COMMENT

Abandhanā: 'free of bondage [to individual existence].' See IGPT sv *Bandhana*.

COMMENT

Avijjā: 'uninsightfulness into reality.' See IGPT sv *Avijjā*.

Verses 283-286: Jambuka

For fifty-five years I wore dust and dirt, eating food once a month, plucking out my hair and beard.

I stood on one leg. I avoided sitting down. I ate dried excrement. I did not accept food that was specially prepared for me.

Having done many such things which [all] lead to rebirth in the plane of misery, being swept away by the great flood [of suffering], I went to the Buddha for refuge.

See [the wonderful significance of] going for refuge. See the sublime quality of the teaching: the three final knowledges are attained. I have fulfilled the Buddha's training system.

*Pañcapaññāsavassāni rajojallamadhārayiṃ
Bhuñjanto māsikaṃ bhattaṃ kesamassuṃ alocayiṃ
Ekapādena aṭṭhāsiṃ āsanaṃ parivajjayiṃ
Sukkhagūthāni ca khādiṃ uddesañca na sādiyiṃ
Etādisaṃ karitvāna bahuṃ duggatigāmināṃ
Vuyhamāno mahoghena buddhaṃ saraṇamagamaṃ
Saraṇagamanāṃ passa passa dhammasudhammataṃ
Tisso vijjā anuppattā kataṃ buddhassa sāsanan ti*

COMMENT

Jambuka was born in Rājagaha of rich parents but from infancy he would eat nothing but excrement. He tried to conceal the habit when he became an Ājīvaka but was eventually caught and expelled. Then he became a naked ascetic living near the public latrines, telling visitors he lived on air. Nonetheless he allowed devotees to feed him honey placed on his tongue on the end of a straw. When the Buddha stayed overnight, two things impresses Jambuka. Firstly, a stream of deities visited the Buddha. Secondly, on attempting to deceive the Buddha with the old story he was immediately rebuked. The Buddha explained that Jambuka's habit had come in a past life from advising an arahant that he should eat excrement. When the Buddha explained the teaching Jambuka was soon an arahant, and was then ordained by the *Ehi bhikkhu* formula. Jambuka's story is told in the commentary to Dhammapada verse 70.

COMMENT

Saraṇagamanāṃ passa: 'See [the wonderful significance of] going for refuge.' We extend the application of *sudhammataṃ* to this phrase, and take *dhamma* in the meaning 'significance.' See IGPT sv *Dhamma*.

COMMENT

Mahoghe va: 'the great flood [of suffering].' See IGPT sv *Ogha*.

Verses 287-290: Senaka

[Senaka, the nephew of Uruvelākassapa (verses 375-80), attended the Gayā spring festival as a matted-hair ascetic (*jaṭila*).]

How welcome it was for me at Gayā when I saw the Perfectly

Enlightened One explaining the supreme teaching during the Gayā spring festival.

The one of great splendour, the teacher of a group of disciples, the one attained to the highest [of good qualities], the supreme religious leader of the world [of beings] with its devas, the conqueror [of all unvirtuous, spiritually unwholesome factors], the one of unequalled vision [of things according to reality],

The Great Being, the great Hero, the one of great brilliance, free of perceptually obscuring states, with all perceptually obscuring states destroyed, the Teacher who is free of fear from any quarter,

That Blessed One liberated me from all spiritual shackles, even me, Senaka, [whose mind was] long defiled [by attachment, hatred, and undiscernment of reality], who was long tethered [to individual existence] by the cord of dogmatism.

*Svāgataṃ vata me āsi gayāyaṃ gayāphagguyā
Yaṃ addasāsiṃ sambuddhaṃ desentaṃ dhammamuttamaṃ*

*Mahappabhaṃ gaṇācariyaṃ aggappattaṃ vināyakaṃ
Sadevakassa lokassa jinaṃ atuladassanaṃ*

*Mahānāgaṃ mahāvīraṃ mahājutimanāsavaṃ
Sabbāsavaparikkhīṇaṃ satthāraṃ akutobhayaṃ*

*Cirasaṅkiliṭṭhaṃ vata maṃ diṭṭhisandānasanditaṃ
Vimocayi so bhagavā sabbaganthehi senakan ti*

COMMENT

Aggappattaṃ: ‘the one attained to the highest [of good qualities].’ See comment on verse 94.

COMMENT

Jinaṃ: ‘the conqueror [of all unvirtuous, spiritually unwholesome factors].’ The parenthesis follows the Buddha’s definition of *jina*. See comment on verse 5.

COMMENT

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

COMMENT

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

COMMENT

Sabbaganthehi: ‘all spiritual shackles.’ See comment on verse 89.

COMMENT

Cirasaṅkiliṭṭhaṃ: ‘[whose mind was] long defiled [by attachment, hatred, and undiscernment of reality].’ The parenthesis follows this quote:

- For a long time this mind has been defiled by attachment, hatred, and undiscernment of reality.

✽ *dīgharattamidaṃ cittaṃ saṅkiliṭṭhaṃ rāgena dosenā mohenā ti* (S.3.152).

COMMENT

Diṭṭhi: ‘dogmatism.’ See IGPT sv *Diṭṭhi*.

COMMENT

Tisso vijjā: ‘three final knowledges.’ See IGPT sv *Veda*.

Verses 291-294: Sambhūta

The fool who hurries at the time for going slowly and dawdles at the time for haste, goes to misery due to the improper management of himself.

His spiritually wholesome factors fade like the moon in the waning fortnight. He gets a bad reputation and he is rejected by his friends.

The wise man who takes his time at the time for going slowly and hurries at the time for haste, obtains happiness due to the proper management of himself.

His spiritually wholesome factors flourish like the moon in the waxing fortnight. He attains prestige and a good reputation and he is unrejected by his friends.

Yo dandhakāle tarati taraṇīye ca dandhaye
Ayoniso saṃvidhānena bālo dukkhaṃ nigacchati

Tassatthā parihāyanti kālāpakkheva candimā
Āyasakyañca pappoti mittehi ca virujjhati

Yo dandhakāle dandheti taraṇīye ca tāraye
Yoniso saṃvidhānena sukhaṃ pappoti paṇḍito
Tassatthā paripūrenti sukkapakkheva candimā
Yaso kittiṇca pappoti mittehi na virujjhatī ti

COMMENT

Sambhūta was one of the leaders in the defeat of the bhikkhus of Vesālī at the Second Council.

COMMENT

Dandhakāle: ‘the time for going slowly.’ The commentary says this means one should not hurry to do something if one is unsure whether it is virtuous or not. Likewise the *Dhammapada* says that caution can save one’s reputation and friendships:

- No man is he of equity who judges cases hastily; but one who sifts the wrong from right is one who’s truly erudite (Dh.v.257).

COMMENT

Ayoniso: ‘improper.’ See IGPT sv *Yoniso*.

COMMENT

Atthā: ‘spiritually wholesome factors.’ Other passages show this means *kusalā dhammā*:

- A bhikkhu reflects ‘When I live as I please, spiritually unwholesome factors flourish, spiritually wholesome factors fade.’
❀ *yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti* (M.2.225).

COMMENT

Virujjhati: ‘rejected.’ See IGPT sv *Viruddha*.

COMMENT

Yaso: ‘prestige.’ See IGPT sv *Yasa*.

Verses 295-298: Rāhula

VERSE 295

They know me as the Rāhula the Fortunate, truly splendid in two

respects. [Firstly,] I am the Buddha's [biological] son. [Secondly,] I have vision as regards profound truths.

*Ubhayeneva sampanno rāhulabhaddo ti maṃ vidū
Yañcamhi putto buddhassa yañca dhammesu cakkhumā*

COMMENT

Putto buddhassa: 'I am the Buddha's [biological] son.' Rāhula was also 'the Buddha's spiritual son' (*puttaṃ buddhassa orasaṃ*) because:

- Anyone whose faith in the [perfection of the] Perfect One's [enlightenment] is settled... can rightfully say they are 'spiritual sons of the Blessed One.'

✽ *Yassa kho panassa vāsetṭhā tathāgate saddhā niviṭṭhā... tassetam kallaṃ vacanāya bhagavato'mhi putto oraso* (D.3.84).

COMMENT

Sampanno: 'splendid.' See IGPT sv *Sampanna*.

COMMENT

Dhammesu: 'profound truths.' See IGPT sv *Dhamma*.

VERSE 296

Because my perceptually obscuring states are all destroyed and because I have no renewed states of individual existence, I am an arahant, worthy of gifts, a master of the three final knowledges, and a seer of the Deathless.

*Yañca me āsavā khīṇā yañca natthi punabbhavo
Arahā dakkhiṇeyyomhi tevijjo amataddaso*

COMMENT

Āsavā: 'perceptually obscuring states.' See IGPT sv *Āsava*.

COMMENT

Tevijjo: 'master of the three final knowledges.' See IGPT sv *Tevijja*.

VERSE 297

[Most folk] are blinded by sensuous yearning, wrapped in the

entanglement [of craving], enfolded in the cloak of craving, bound [to individual existence] by [the Maleficent One], the kinsman of the negligent. They are like fish in a funnel-net.

Kāmandhā jālapacchannā taṇhāchadanachāditā
Pamattabandhunā baddhā macchāva kuminamukhe

COMMENT

‘[Most folk]’: We make this the subject of *kāmandhā* because *kāmandhā* at Ud.76 is linked to *manussā yebhuyyena* at Ud.75.

COMMENT

Pamattabandhu: [The Maleficent One], the kinsman of the negligent.’ We take *pamattabandhu* as an abbreviation for *pamattabandhu pāpima* (e.g. at Sn.v.430).

COMMENT

Baddha: ‘bound [to individual existence].’ See IGPT sv *Baddha*

COMMENT

Jālapacchannā: ‘wrapped in the entanglement [of craving].’ *Jāla* is *taṇhā*. See IGPT sv *Jāla*.

COMMENT

Macchāva kuminamukhe: ‘They are like fish in a funnel-net.’ Norman says ‘bound... like a fish in the mouth of a funnel-net,’ which does not make sense. We interpret *kuminamukhe* as ‘in a net with a mouth.’

VERSE 298

I, having discarded that sensuous yearning, having cut Māra’s bond [that binds one to renewed states of individual existence], having removed [the arrow of] craving together with its origin, I am freed from inward distress. I have realised the Untroubled.

Taṃ kāmaṃ ahamujjhivā chetvā mārassa bandhanaṃ
Samūlaṃ taṇhaṃ abbuyha sītibhūtosmi nibbuto ti

COMMENT

Taṃ kāmaṃ ahamujjhivā: ‘I, having discarded that sensuous yearning.’ Norman says ‘casting off that sensual pleasure,’ which does not make

sense. See IGPT sv *Kāma*.

COMMENT

Mārassa bandhanaṃ: ‘Māra’s bond [that binds one to renewed states of individual existence].’ See comment on verse 680.

COMMENT

Samūlaṃ taṇhaṃ: ‘craving together with its origin.’ See comment on verse 402.

COMMENT

Sītibhūtosmi: ‘I am freed from inward distress.’ See IGPT sv *Sītibhūta*.

COMMENT

Nibbuto: ‘realised the Untroubled.’ See IGPT sv *Nibbāna*.

Verses 299-302: Candana

[The occasion of Candana’s enlightenment:]

Covered with silver [ornaments], accompanied by a crowd of slave women, carrying our child upon her hip, my ex-wife approached me.

On seeing her coming, the mother of my own boy, dolled up, dressed to the nines, like a deadly snare laid out,

Then proper contemplation arose in me [concerning the true nature of the human body]. The danger [of originated phenomena] became apparent, and disillusionment [with originated phenomena] was firmly established [in me].

Whereupon my mind was liberated [from perceptually obscuring states]. See the sublime quality of the teaching: the three final knowledges are attained. I have fulfilled the Buddha’s training system.

Jātarūpena pacchannā dāsīgaṇapurakkhatā
Aṅkena puttamādāya bhariyā maṃ upāgami

Tañca disvāna āyantiṃ sakaputtassa mātaraṃ
Alaṅkataṃ suvasanaṃ maccupāsaṃ va oḍḍitaṃ

Tato me manasikāro yoniso udapajjatha
Ādīnavo pāturahu nibbidā samatiṭṭhatha

*Tato cittaṃ vimucci me passa dhammasudhammataṃ
Tisso vijjā anupattā kataṃ buddhassa sāsanan ti*

COMMENT

These verses closely follow verses 267-270.

COMMENT

Bharyā: ‘ex-wife.’ Commentary: *purāṇadutiyikanti*.

COMMENT

Purakkhatā: ‘accompanied by.’ See IGPT sv *Purakkhata*.

COMMENT

Tato me manasikāro yoniso udapajjatha. Ādīnavo pāturahu: ‘Then proper contemplation arose in me [concerning the true nature of the human body]. The danger [of originated phenomena] became apparent.’ The commentary says Candana was thinking: *evārūpāpi nāma sampatti jarāvyādhimaraṇehi abhibhuyyati aho saṅkhārā aniccā adhuvā anassāsikā ti*. If *sampatti* stands for *rūpasampatti*, beauty, (see PED sv *Sampatti*), it means that Candana had noticed changes in his ex-beloved which all her artistry had failed to conceal.

Verses 303-306: Dhammika

VERSE 303

The teaching indeed protects the one who practises the teaching. The teaching when well practised brings happiness. This is the advantage of the teaching when it is well practised: the one who practises the teaching does not [on rebirth] go to the plane of misery.

*Dhammo have rakkhati dhammacāriṃ dhammo suciṇṇo sukhamāvahati
Esānisaṃso dhamme suciṇṇe na duggatiṃ gacchati dhammacārī*

COMMENT

Dhammika was notorious for having been expelled from all the monasteries in his home district because of continuously insulting visiting bhikkhus. The Buddha advised him to perform the practice of an ascetic, meaning that he should not battle with those who insult, anger, or try to argue with him (A.3.366). Here Dhammika is a transformed man,

referring to himself anonymously in verse 306 as ‘he.’

COMMENT

Dhammo: ‘practice.’ See IGPT sv *Dhammo*.

VERSE 304

For practice and no practice do not have the same result: no practice leads to hell; practice takes one to heaven.

Na hi dhammo adhammo ca ubho samavipākino
Adhammo nirayaṃ neti dhammo pāpeti sugatiṃ

VERSE 305

Therefore one should show eagerness [to apply oneself to] the teachings, in this way being gladdened by the Sublime One, the one of excellent qualities. Wise disciples who are established in the teaching of the best of Sublime Ones are guided [by it], going to the highest and best of refuges.

Tasmā hi dhammesu kareyya chandaṃ iti modamāno sugatena tādinaṃ
Dhamme ʾhitā sugatavarassa sāvakā nīyanti dhīrā saraṇavaraggagāmino

COMMENT

Dhammesu kareyya chandaṃ: ‘one should show eagerness [to apply oneself to] the teachings.’ See IGPT sv *Chanda*.

COMMENT

Tādinaṃ: ‘the one of excellent qualities.’ See IGPT sv *Tādin*.

VERSE 306

The origin of the carbuncle has been extirpated. The entanglement of craving has been done away with. He, [Dhammika], has destroyed the round of birth and death, and there is no attachment to the perception of existence. He is [as glorious] as the moon on a clear full-moon night.

Vipphoṭito gaṇḍamūlo taṇhājālo samūhato
So khīṇasaṃsāro na c’atthi kiñcanaṃ cando yathā dosinā puṇṇamāsiyā ti

COMMENT

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

• ‘A carbuncle,’ bhikkhus, is a metaphor for this [wretched human] body made of the four great material phenomena, arisen from parents, and fed on rice and gruel. It is unlasting, and is liable to be injured, abraded, broken, and demolished.

✽ *Gaṇḍo ti kho bhikkhave imassetam cātummahābhūtikassa kāyassa adhivacanam mātāpettikasambhavassa odanakummāsūpacayassa aniccucchādana-parimaddana-bhedana-viddhamṣanadhammassa.*

The origin of the carbuncle, is a metaphor for craving

✽ *Gaṇḍamūlan ti kho bhikkhave taṇhāyetam adhivacanam* (S.4.83).

COMMENT

Mūlo: ‘origin.’ See IGPT sv *Mūla*.

COMMENT

Samāsāro: ‘the round of birth and death.’ See IGPT sv *Samāsāra*.

COMMENT

Kiñcanaṃ: ‘attachment to the perception of existence.’ See IGPT sv *Ākiñcañña*.

COMMENT

Cando yathā dosinā puṇṇamāsiyā: ‘He is [as glorious] as the moon on a clear full-moon night.’ The phrase ‘*dosinā puṇṇamāsiyā*’ occurs also in verse 1119. We parenthesise ‘glorious’ (*yasa*) as glory is associated in the following quote with the moon in a clear sky:

• Like the moon shines in a cloudless sky, so do you, Aṅgīrasa, O great Sage, as stainless as the sun, outshine the whole world with your glory.

✽ *Cando yathā vigatavalāhake nabhe virocati vītamalo va bhāṇumā Evam pi aṅgīrasa tvaṃ mahāmuni atirocasi yasasā sabbalokanti* (S.1.196).

Verses 307-310: Sappaka

[Sappaka answers his relatives’ request that he stay on in Sāvattṭhī:]

When the crane with pure white wings, terrified by the danger of the black

cloud, takes flight, looking for shelter, then the river Ajakaraṇī delights me.

When the crane with pure white wings, terrified by the danger of the black cloud, searches for shelter but cannot find it, then the river Ajakaraṇī delights me.

The rose-apple trees there on both banks there, who on earth could they not delight? They adorn the river-bank behind my shelter.

The croaking frogs, well rid of the community of those [wretched individuals] who are intoxicated with the Deathless, call out ‘Today is not the day to shun the hill-streams. The river Ajakaraṇī is safe, pleasant, and delightful.’

*Yadā balākā sucipaṇḍaracchadā kālassa meghassa bhayena tajjitā
Palehiti ālayamālayesinī tadā nadī ajakaraṇī rameti maṃ*

*Yadā balākā suvisuddhapaṇḍarā kālassa meghassa bhayena tajjitā
Pariyesati leṇamaleṇadassinī tadā nadī ajakaraṇī rameti maṃ*

*Kaṃ nu tattha na ramenti jambuyo ubhato tahiṃ
Sobhenti āpagākūlaṃ mama leṇassa pacchato*

*Tāmatamadasaṅghasuppahīnā bhekā mandavatī panādayanti
Nājja girinadīhi vippavāsasamayo khemā ajakaraṇī sivā surammā ti*

COMMENT

Kālassa meghassa bhayena tajjitā: ‘terrified by the danger of the black cloud.’ Norman says ‘terrified by fear of the black cloud,’ i.e. tautology. For *bhayatajjitā* (Dh.v.187) he says ‘terrified by danger.’

COMMENT

Tattha... tahiṃ: ‘there... there.’ Sappaka is working with an image in his mind.

COMMENT

Te: ‘those [wretched individuals].’ See comment on verse 735. Frogs dread the sight of meditating arahants, then.

Verses 311-314: Mudita

[When his clan fell into disfavour with the king, Mudita fled and begged

an arahant living in the forest to ordain him. The verses complete the story.]

I went forth [into the ascetic life] with the objective of [saving my own] life. Having received bhikkhu ordination I then acquired faith [in the perfection of the Perfect One's enlightenment]. I applied myself [to the practice] with resolute energy.

Willingly let this [wretched human] body be broken apart, let the lumps of flesh be dissolved, let both my legs drop off at the knee-joint:

I will neither eat, nor drink, nor leave my dwelling, nor even lie down on my side as long as the arrow of craving is unremoved.

See my [unwavering] energy and application [to the practice] as I abide thus. The three final knowledges are attained. I have fulfilled the Buddha's training system.

*Pabbajim̐ jīvikatthohaṃ laddhāna upasampadaṃ
Tato saddhaṃ paṭilabhiṃ daḥhaviriyo parakkamim̐*

*Kāmaṃ bhijjatuyaṃ kāyo maṃsapesī visīyaruṃ
Ubho jaṇṇukasandhīhi jaṇghāyo papatantu me*

*Nāsissaṃ na pivissāmi vihārā ca na nikkhame
Napi passaṃ nipāteṣsaṃ taṇhāsalle anūhate*

*Tassa m'evaṃ viharato passa viriyaparakkamaṃ
Tisso vijjā anuppattā kataṃ buddhassa sāsanan ti*

COMMENT

Saddho: 'faith [in the perfection of the Perfect One's enlightenment].' See IGPT sv *Saddha*.

COMMENT

Parakkamim̐: 'I applied myself [to the practice].' See IGPT sv *Parakkama*.

COMMENT

Ayaṃ kāyo: 'this [wretched human] body.' See IGPT sv *Imaṃ kāyaṃ*.

COMMENT

Viriyaparakkamaṃ: '[unwavering] energy and application [to the practice].' See comment to verse 167.

CHAPTER OF POEMS WITH FIVE VERSES

Verses 315-319: Rājadatta

VERSE 315

I, a bhikkhu, having gone to the charnel ground saw a female corpse abandoned [there], discarded in the charnel ground, being devoured, full of maggots.

*Bhikkhu sīvathikaṃ gantvā addasaṃ itthimujjhiṭaṃ
Apaviddhaṃ susānasmiṃ khajjantiṃ kimihi phuṭaṃ*

COMMENT

Sīvathikaṃ... susānasmiṃ: ‘charnel ground... charnel ground.’ Norman says ‘burial ground... cemetery.’ But that means burial.

VERSE 316

Although some folk are disgusted on seeing a wretched corpse, [in my case] lust for sensuous pleasure arose in me. I was as if blind or unconscious.

*Yaṃ hi eke jigucchanti mataṃ disvāna pāpakaṃ
Kāmarāgo pāturahu andhova v’asatī ahuṃ*

COMMENT

Pāpakaṃ: ‘wretched.’ See IGPT sv *Pāpaka*.

COMMENT

Asatī: ‘unconscious.’ Commentary: *satirahito*. Norman reads *savatī*, translating ‘blind to the flowing [body].’ But ‘flowing’ usually applies to the living body (e.g. see verse 279). Mrs Rhys Davids seems to read *vasa-vattī* and says ‘I became blind and lost control,’ which does not fit the story.

VERSE 317

I left that place in less than the time it takes to cook rice. Being mindful and fully conscious, I sat down somewhere quiet.

*Oraṃ odanapākamhā tamhā thānā apakkamiṃ
Satimā sampajānohaṃ ekamantaṃ upāvisiṃ*

COMMENT

Oraṃ odanapākamhā: ‘less than the time it takes to cook rice.’ Iron Age chronology.

COMMENT

Ekamantaṃ: ‘somewhere quiet.’ See IGPT sv *Ekamantaṃ*.

VERSE 318

Then proper contemplation arose in me [concerning the true nature of the human body]. The danger [of originated phenomena] became apparent, and disillusionment [with originated phenomena] was firmly established [in me].

*Tato me manasikāro yoniso udapajjatha
Ādīnavo pāturahu nibbidā samatiṭṭhatha*

COMMENT

Tato me manasikāro yoniso udapajjatha: ‘Then proper contemplation arose in me [concerning the true nature of the human body].’

Commentary: ‘to be explained as above.’ See comments to verses 269 and 301.

VERSE 319

Whereupon my mind was liberated [from perceptually obscuring states]. See the sublime quality of the teaching: the three final knowledges are attained. I have fulfilled the Buddha’s training system.

*Tato cittaṃ vimucci me passa dhammasudhammataṃ
Tisso vijjā anuppattā kataṃ buddhassa sāsanā ti*

COMMENT

Sudhammataṃ: ‘sublime quality.’ See comment on verse 24.

Verses 320-324: Subhūta

VERSE 320

[Subhūta became a bhikkhu after an unhappy life as a non-Buddhist ascetic.]

If, applying himself to some [self-mortification] practice, in practising, though wanting something or another [beneficial or pleasant] for himself, a man does not attain it, [he thinks] ‘That is a sign of my bad luck.’

*Ayoge yuñjamattānaṃ puriso kiccamicchato
Caraṃ ce nādhigaccheyya taṃ me dubbhagalakkhaṇaṃ*

COMMENT

Ayoge: ‘some [self-mortification] practice.’ Commentary: *Idha pana attakilamathānuyogavasena attho veditabbo.*

COMMENT

Kiccamicchato: ‘wanting something or another [beneficial or pleasant] for himself.’ Commentary: *hitasukhaṃ.*

VERSE 321

If one should turn a blind eye to [even] a single thing which leads to suffering, which [should have been] destroyed and conquered, one would be truly an unfortunate person. If one should turn a blind eye to all such things, one would have to be completely blind, unable to see either what is virtuous or unvirtuous.

*Abbūlhaṃ aghagataṃ vijitaṃ ekaṃ ce ossajeyya kalīva siyā
Sabbānipi ce ossajeyya andhova siyā samavisamassa adassanato*

VERSE 322

One should speak as one would act. One should not speak as one would not act. The wise recognise the one who talks but does not act [accordingly].

*Yaṃ hi kayirā taṃ hi vade yaṃ na kayirā na taṃ vade
Akarontaṃ bhāsamānaṃ parijānanti paṇḍitā*

VERSE 323

As a beautiful flower that is colourful but odourless, likewise fruitless are the well-spoken words of one who does not put them into practice.

*Yathā pi ruciraṃ pupphaṃ vaṇṇavantam agandhakaṃ
Evaṃ subhāsītā vācā aphalā hoti akubbato*

VERSE 324

As a beautiful flower that is colourful and fragrant, likewise fruitful are the well-spoken words of one who puts them into practice.

*Yathā pi ruciraṃ pupphaṃ vaṇṇavantam sagandhakaṃ
Evaṃ subhāsītā vācā saphalā hoti kubbato ti*

Verses 325-329: Girimānanda

VERSE 325

Melodiously rains the sky. Roofed, comfortable, and free of draught is my small hut. I abide in it inwardly at peace. So, rain on, O sky, if you wish.

*Vassati devo yathā sugītaṃ channā me kuṭikā sukhā nivātā
Tassaṃ viharāmi vūpasanto atha ce patthayasi pavassa deva*

COMMENT

When King Bimbisāra forgot a promise to built Girimānanda a hut, the sky refused to rain. When the hut was built, Girimānanda attained enlightenment in it. Girimānanda is well-known from the *Girimānanda Sutta* (A.5.108), which says he recovered from an affliction immediately on hearing a discourse on the ten modes of perception (*dasasaññā*).

VERSE 326

Melodiously rains the sky. Roofed, comfortable, and free of draught is my small hut. I abide in it with a mind at peace. So, rain on, O sky, if you wish.

*Vassati devo yathā sugītaṃ channā me kuṭikā sukhā nivātā
Tassaṃ viharāmi santacitto atha ce patthayasi pavassa deva*

VERSE 327

Melodiously rains the sky. Roofed, comfortable, and free of draught is my small hut. I abide in it free of attachment. So, rain on, O sky, if you wish.

*Vassati devo yathā sugītaṃ channā me kuṭikā sukhā nivātā
Tassaṃ viharāmi vītarāgo atha ce patthayasi pavassa deva*

VERSE 328

Melodiously rains the sky. Roofed, comfortable, and free of draught is my small hut. I abide in it free of hatred. So, rain on, O sky, if you wish.

*Vassati devo yathā sugītaṃ channā me kuṭikā sukhā nivātā
Tassaṃ viharāmi vītadoso atha ce patthayasi pavassa deva*

VERSE 329

Melodiously rains the sky. Roofed, comfortable, and free of draught is my small hut. I abide in it free of undiscernment of reality. So, rain on, O sky, if you wish.

*Vassati devo yathā sugītaṃ channā me kuṭikā sukhā nivātā
Tassaṃ viharāmi vītamoho atha ce patthayasi pavassa deva*

COMMENT

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

Verses 330-334: Sumana

[Sumana’s uncle was also his preceptor and teacher. When the uncle asked about his meditation practice, this was Sumana’s reply.]

VERSE 330

That task in relation to the teachings which my preceptor, in helping me, longed [for me to accomplish] has been accomplished by me, who longed for the Deathless.

*Yaṃ patthayāno dhammesu upajjhāyo anuggahi
Amataṃ abhikaṅkhaṇtaṃ kataṃ kattabbakaṃ mayā*

VERSE 331

I have attained and realised the Untroubled for myself, not as a matter of hearsay. With perfect knowledge [of things according to reality], being free of doubt [about the excellence of the teaching], I will explain [my accomplishments] in your presence.

*Anuppatto sacchikato sayaṃ dhammo anītiho
Visuddhañāṇo nikkāṅkho vyākāromi tavantike*

COMMENT

Dhammo: ‘the Untroubled.’ Commentary: *nibbānadhammo*.

COMMENT

Visuddha: ‘perfect.’ PED gives ‘perfect’ as a meaning for *Parisuddha*.

COMMENT

Ñāṇo: ‘knowledge [of things according to reality].’ See IGPT sv *Ñāṇa*.

COMMENT

Nikkāṅkho: ‘free of doubt [about the excellence of the teaching].’ Unspecified doubt refers to the teachings. See IGPT sv *Vicikicchā*.

VERSE 332

I know my past lives. My divine eye is purified. I have attained my objective. I have fulfilled the Buddha’s training system.

*Pubbenivāsaṃ jānāmi dibbacakkhu visodhitaṃ
Sadattho me anuppatto kataṃ buddhassa sāsanaṃ*

COMMENT

Sadattho: ‘my objective.’ See IGPT sv *Attho*.

VERSE 333

[Your explanation of] the training was well learned by me. Since I was diligently applied [to the practice] of your teaching, all my perceptually obscuring states are destroyed. There are now [for me] no renewed states of individual existence.

Appamattassa me sikkhā sussutā tava sāsane

Sabbe me āsavā khīṇā natthi dāni punabbhavo

COMMENT

Sāsane: ‘teaching.’ = *anusāsana*, metri causa. See IGPT sv *Sāsana*.

COMMENT

Appamattassa: diligently applied [to the practice]. See IGPT sv *Appamatta*. A genitive absolute construction.

COMMENT

Me sikkhā sussutā: ‘[Your explanation of] the training was well learned by me.’ A parenthesis is unavoidable. Norman’s translation is strained: ‘My training has been well learned.’

COMMENT

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

VERSE 334

Being tenderly concerned [for me], being helpful, you taught me noble [observances and] practices. Your instruction was not in vain: I am your trained student.

Anusāsi maṃ ariyavatā anukampi anuggahi
Amogho tuyhamovādo antevāsimhi sikkhito ti

COMMENT

Ariyavatā: ‘noble [observances and] practices.’ See IGPT sv *Sīlabbata*.

COMMENT

Anukampi: ‘being tenderly concerned [for me].’ See IGPT sv *Karuṇā*.

Therīgāthā Verses 204-212: Vaḍḍhamātā: ‘Vaḍḍha’s mother’

THERĪGĀTHĀ VERSE 204

[Vaḍḍha’s mother:]

‘Vaḍḍha, may you never have craving for the world. Child, do not partake of suffering time and again.

Mā su te vaḍḍha lokamhi vanatho ahu kudācanaṃ

Mā puttaka punappunaṃ ahu dukkhassa bhāgimā

COMMENT

We publish Vaḍḍha's mother's verses in the Theragāthā preceding Vaḍḍha's verses 335-339. We agree with Norman and Winternitz that these groups of verses have been arbitrarily divided. It seems that Vaḍḍha, not his mother, collated or composed the verses, because he has the last word in both poems, so they belong to the Theragāthā not the Therīgāthā.

COMMENT

Vanatho: 'craving.' See IGPT sv *Vanatha*.

COMMENT

Su turns a present tense into a past tense, says Norman.

THERĪGĀTHĀ VERSE 205

'The sages abide happily indeed, Vaḍḍha, imperturbable, free of doubt [about the excellence of the teaching], freed from inward distress, inwardly tamed, free of perceptually obscuring states.

Sukhaṃ hi vaḍḍha munayo anejā chinnasaṃsayā
Sītibhūtā damappattā viharanti anāsavā

COMMENT

Anejā: '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*.

COMMENT

Sītibhūtā: 'freed from inward distress.' See IGPT sv *Sītibhūta*.

THERĪGĀTHĀ VERSE 206

'Vaḍḍha, cultivate the path pursued by those sages [whose āsavas are destroyed], for the sake of attaining [knowledge and] vision [of things according to reality], and for putting an end to suffering.'

*Tehānuciṇṇaṃ isīhi maggaṃ dassanapattiyā
Dukkhassantakiriyāya tvaṃ vaḍḍha anubrūhaya*

COMMENT

‘Sages [whose āsavas are destroyed].’: Commentary: *tehi khīṇāsavehi isīhi*.

COMMENT

‘[Knowledge and].’ Commentary: *ñāṇadassanassa adhigamāya*.

COMMENT

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

THERĪGĀTHĀ VERSE 207

[Vaḍḍha:]

‘Confidently indeed you speak on this matter to me, mother. I think, craving is certainly not to be found in you, mother.’

*Visāradāva bhaṇasi etamatthaṃ janetti me
Maññāmi nūna māmike vanatho te na vijjati*

THERĪGĀTHĀ VERSE 208

[Vaḍḍha’s mother:]

‘Not the smallest or most minute craving is to be found in me, Vaḍḍha, for any originated phenomena whether inferior, superior, or medium.’

*Ye keci vaḍḍha saṅkhārā hīnā ukkaṭṭhamajjhimā
Aṇūpi aṇumattopi vanatho me na vijjati*

THERĪGĀTHĀ VERSE 209

[Vaḍḍha:]

‘While meditating, diligently applied [to the practice] all my perceptually obscuring states were destroyed. The three final knowledges are attained. I have fulfilled the Buddha’s training system.

*Sabbe me āsavā khīṇā appamattassa jhāyato
Tisso vijjā anuppattā kataṃ buddhassa sāsaṇaṃ*

COMMENT

Appamattassa: diligently applied [to the practice]. See IGPT sv *Appamatta*. A genitive absolute construction.

COMMENT

Sāsanaṃ: ‘training system. See IGPT sv *Sāsana*.

THERĪGĀTHĀ VERSE 210

‘Truly my mother, being tenderly concerned, applied a noble goad to me, namely verses connected with the supreme goal.

Uḷāraṃ vata me mātā patodaṃ samavassari
Paramatthasaṃhitā gāthā yathāpi anukampikā

COMMENT

Anukampikā: ‘tenderly concerned.’ See IGPT sv *Karuṇā*.

THERĪGĀTHĀ VERSE 211

‘I was instructed by my mother. On hearing her advice, I was righteously filled with an earnest attitude [to the practice], aiming to attain safety from [the danger of] bondage [to individual existence].

Tassāhaṃ vacanaṃ sutvā anusitṭhiṃ janettiyā
Dhammasaṃvegamaṇāpādiṃ yogakkhemassa pattiya

COMMENT

Dhammasaṃvegamaṇāpādiṃ: ‘I was righteously filled with an earnest attitude [to the practice].’ In the scriptures *saṃvega* occurs with a *dhamma*- prefix only here. It seems equivalent to *dhammuddhacca*, righteous disquietude. See IGPT sv *Uddhacca* and *Saṃvega*.

COMMENT

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

THERĪGĀTHĀ VERSE 212

‘Being resolutely applied to inward striving, and tirelessly applied [to the

practice] night and day, urged on by my mother, I realised supreme inward peace.

*Sohaṃ padhānapahitatto rattindivamatandito
Mātarā codito santo aphasim santimuttamaṃ*

COMMENT

Pahitattaṃ: ‘resolutely applied.’ See IGPT sv *Pahitatta*.

COMMENT

Atandito: ‘tirelessly applied [to the practice].’ See IGPT sv *Atandita*.

Verses 335-339: Vaḍḍha

VERSE 335

I was instructed by my mother. It is good indeed that my mother applied the goad [that she did]. Having heard her word, being energetically and resolutely applied [to the practice], I realised supreme enlightenment.

*Sādhū hi kira me mātā patodaṃ upadaṃsayi
Yassāhaṃ vacanaṃ sutvā anusitṭho janettiyā
Āraddhaviriyo pahitatto patto sambodhimuttamaṃ*

COMMENT

‘It is good indeed that my mother applied the goad [that she did]’: the goading words comprise Thī.v.204-206, which begin:

- Vaḍḍha, may you never have craving for the world.
✽ *Mā su te vaḍḍha lokamhi vanatho ahu kudācanaṃ* (Thī.v.204). See IGPT sv *Vanatha*.

Vaḍḍha’s reply helps with the meaning of *visāradā* in verse 338 below:

- Confidently indeed you speak on this matter to me, mother.
✽ *Visāradāva bhaṇasi etamatthaṃ janetti me* (Thī.v.207).

COMMENT

Āraddhaviriyo pahitatto: ‘energetically and resolutely applied [to the practice].’ See IGPT sv *Viriya* and *Pahitatta*.

VERSE 336

I am an arahant, worthy of gifts, a master of the three final knowledges, and a seer of the Deathless. Having conquered Namuci's army I abide free of perceptually obscuring states.

*Arahā dakkhiṇeyyomhi tevijjo amataddaso
Jetvā namucino senaṃ viharāmi anāsavo*

COMMENT

Namuci's tenfold army is listed at Sn.v.436-9, and called 'the forces of inward darkness' (*kaṇhassābhīppahārīṇī*).

VERSE 337

The perceptually obscuring states which were found in me [concerning] what is internal or external have been eradicated and will not rearise.

*Ajjhattañca bahiddhā ca ye me vijjimsu āsavā
Sabbe asesā ucchinnā na ca uppajjare puna*

COMMENT

'[Concerning] what is internal or external.' Commentary: *ajjhattaṃ ajjhattavatthukā ca bahiddhā bahiddhavatthukā*.

VERSE 338

Then the sister [who had advised me so] confidently said this: 'So, then, in you, as in me, too, is craving not to be found?'

*Visāradā kho bhaginī etamatthaṃ abhāsayaṃ
Apiha nūna mayipī vanatho te na vijjati*

COMMENT

Visāradā: '[who had advised me so] confidently.' The parenthesis is explained by the comment on verse 335.

COMMENT

Vanatho: 'craving.' See IGPT sv *Vanatha*.

VERSE 339

[I replied:] 'Suffering is brought to an end. This is my last body. There are

now no further rounds of birth and death [for me], and no renewed states of individual existence.'

*Pariyantakataṃ dukkhaṃ antimoyaṃ samussayo
Jātimaraṇasaṃsāro natthi dāni punabbhavo ti*

Verses 340-344: Nadīkassapa

VERSE 340

The Buddha went to the river Nerañjara truly for my sake. Having heard his teaching I abandoned my wrong view [of reality].

*Atthāya vata me buddho nadiṃ nerañjaraṃ agā
Yassāhaṃ dhammaṃ sutvāna micchādiṭṭhiṃ vivajjayiṃ*

COMMENT

Nadīkassapa was a matted-hair ascetic living on the banks of the river Nerañjara with 300 disciples. His brothers were Uruvelā Kassapa (500 disciples, verses 375-380) and Gayā Kassapa (200 disciples, verses 345-349).

COMMENT

Micchādiṭṭhiṃ: 'wrong view [of reality].' See IGPT sv *Diṭṭhi*.

VERSE 341

I used to perform various sacrifices. I offered to the sacrificial fire, thinking, 'This is [the way to] spiritual purity.' I was a blind Everyman.

*Yajīṃ uccāvace yaññe aggihuttaṃ juhiṃ ahaṃ
Esā suddhī ti maññanto andhabhūto puthujjano*

COMMENT

Puthujjano: 'Everyman.' See IGPT sv *Puthujjana*.

VERSE 342

I fell into the thicket of dogmatism. I went astray through adherence [to dogmatic views]. Blind and ignorant, I thought impurity was purity.

Diṭṭhigahanapakkhanno parāmāsenā mohito

Asuddhiṃ maññaṣaṃ suddhiṃ andhabhūto aviddasu

COMMENT

Pakkhanno: ‘fell.’ See comment on verse 253.

COMMENT

Diṭṭhi: ‘dogmatism.’ See IGPT sv *Diṭṭhi*.

COMMENT

Mohito: ‘went astray.’ Commentary: *Mohito ti mūlhabhāvaṃ pāpito*. And so for example:

- Point out the way to one who had gone astray
✽ *mūlhasa vā maggaṃ ācikkheyya* (D.1.85).

COMMENT

Parāmāseṇa: ‘through adherence [to dogmatic views].’ Commentary: *idameva saccaṃ ti parāmasanato*. Compare, for example:

- ‘For those who dispute, maintaining a dogmatic view, saying “This alone is true”...
✽ *Ye kecime diṭṭhiṃ paribbasānā idameva saccaṃ ti vivādayanti* (Sn.v.895).

COMMENT

Asuddhiṃ maññaṣaṃ suddhiṃ: ‘I thought impurity was purity.’ His brother Uruvelā Kassapa likewise said:

- Brahmanic sacrifices glorify sights and sounds, also flavours, sensuous pleasures, and women. Recognising that this was a spiritual stain amidst objects of attachment I lost my taste for sacrifices and offerings.’
✽ *Rūpe ca sadde ca atho rase ca kāmitthiyo cābhivadanti yaññaṃ*
Etaṃ malan ti upadhīsu ñatvā tasmā na yiṭṭhe na hute arañjin ti (Vin.1.36).

VERSE 343

I have abandoned my wrong view [of reality]. All [renewed] states of individual existence are obliterated. I [now] sacrifice to the fire which merits a gift: I revere the Perfect One.

Micchādiṭṭhi pahīnā me bhavā sabbe vidālītā

Juhāmi dakkhiṇeyyaggiṃ namassāmi tathāgataṃ

VERSE 344

I have abandoned all states of undiscernment of reality. Craving for states of individual existence is obliterated. The round of birth and death is destroyed. There are now [for me] no renewed states of individual existence.

*Mohā sabbe pahīnā me bhavataṇhā padālītā
Vikkhīṇo jātisaṃsāro natthi dāni punabbhavo ti*

Verses 345-349: Gayākassapa

VERSE 345

Three times a day—morning, midday, and evening—I went down [to bathe] in the watery stream at Gayā during the Gayā spring festival.

*Pāto majjhantikaṃ sāyaṃ tikkhattuṃ divasassahaṃ
Otaṃ udakaṃ sotaṃ gayāya gayāphagguyā*

COMMENT

Gayākassapa: matted-hair ascetic living on the banks of the river Nerañjara with 200 disciples.

COMMENT

Udakaṃ sotaṃ: ‘the watery stream.’ Norman says this tautology is probably meant to contrast with the Eightfold Stream (*aṭṭhaṅgikaṃ sotaṃ*) of verse 349.

VERSE 346

‘Whatever demerit was formerly generated by me in other lifetimes, that I now wash away here’: such was the view I previously held.

*Yaṃ mayā pakataṃ pāpaṃ pubbe aññāsu jātisu
Taṃ dānīdha pavāhemi evaṃdiṭṭhi pure ahuṃ*

COMMENT

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

VERSE 347

Having heard the well-spoken explanation, the utterance connected with what is righteous and with spiritual well-being, I properly reflected on the truth and reality of the matter.

*Sutvā subhāsitaṃ vācaṃ dhammatthasahitaṃ padaṃ
Tathaṃ yāthāvakaṃ atthaṃ yoniso paccavekkhisaṃ*

COMMENT

Attha: ‘spiritual well-being.’ See IGPT sv *Attha*.

VERSE 348

I have [now] cleansed away all demerit, I am free of [the three] spiritual stains, one of purified conduct, pure, the purified inheritor of the Purified One’s [teaching], the Buddha’s spiritual son.

*Ninhātasabbapāpomhi nimmalo payato suci
Suddho suddhassa dāyādo putto buddhassa oraso*

COMMENT

Pāpa: ‘demerit.’ See IGPT sv *Pāpaka*.

COMMENT

Nimmalo: ‘I am free of [the three] spiritual stains.’

1) Commentary: *rāgamalādīnaṃ*.

2) *Mala Sutta*: *Tīṇimāni bhikkhave malāni. Katamāni tīṇi? Rāgo malaṃ. Doso malaṃ. Moho malaṃ* (S.5.57).

COMMENT

Payato: ‘one of purified conduct.’ Commentary: *Tato eva parisuddhakāyasamācāratāya parisuddhavadīsamācāratāya parisuddhamanosamācāratāya payato suci suddho*.

COMMENT

Suddhassa dāyādo: ‘the inheritor of the Purified One’s [teaching].’ See comment on verse 18.

COMMENT

Putto buddhassa oraso: ‘the Buddha’s spiritual son.’ See comment on verse 295.

VERSE 349

Having plunged into the Eightfold Stream I have cleansed away all demerit. I have attained the three final knowledges. I have fulfilled the Buddha’s training system.

Ogayhaṭṭhaṅgikaṃ sotaṃ sabbapāpaṃ pavāhayiṃ
Tisso vijjā ajjhagamīṃ kataṃ buddhassa sāsanan ti

Verses 350-354: Vakkali

[The Buddha visits Vakkali in solitude:]

VERSE 350

[The Buddha:]

‘Overcome by bodily winds, abiding in a woodland grove with alms resorts cast aside and in rough [conditions], how will you fare, bhikkhu?’

Vātarogābhiniṭo tvaṃ viharaṃ kānane vane
Paviddhagocare lūkhe kathaṃ bhikkhu karissasi

COMMENT

The muddled story of Vakkali likely stems from his inward transformation:

1) The commentary to A.1.24 says that Vakkali was so besotted with the Buddha’s physical appearance, he ordained so he could gaze at him all day. Eventually the Buddha ordered him to leave, telling him:

• ‘Fie, Vakkali! Why do you want to see this foul body? One who sees the nature of reality sees me [according to reality]. One who sees me [according to reality] sees the nature of reality.’

✽ *Alaṃ vakkali. Kiṃ te iminā pūtikāyena diṭṭhena. Yo kho vakkali dhammaṃ passati so maṃ passati. Yo maṃ passati so dhammaṃ passati* (AA.1.249; quoted also at S.3.120).

2) A second story, perhaps from a more mature period, says that Vakkali was now devoted to solitude, but so continuously unwell that he was unable to fulfill a longstanding wish to visit the Buddha. When the Buddha

appeared one day, he spoke the words with which Vakkali was perhaps already familiar: ‘Fie, Vakkali... etc.’ (*Vakkali Sutta*, S.3.120).

Maybe Vakkali was given the same advice twice, or maybe the words were duplicated by editors by mistake. And maybe the dialogue described here in the *Theragāthā* where he is coping nobly with illness and solitude took place in an intermediary period, during Vakkali’s early days in seclusion. In all three accounts, a devotion to the Buddha is prominent. Vakkali’s acceptance of solitude and separation in spite of the agony of it might explain why the Buddha declared of him:

- ‘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 vakkalīti* (A.1.24).

The parenthesis ‘[practice]’ is in accordance with verse 354 (‘Recollecting the Perfectly Enlightened One... I will abide in the woods’). Being intent [upon practice] (*adhimutta*) implies being intent upon six things (*cha ṭhānāni adhimutto*):

- A bhikkhu who is an arahant... is intent on six things: he is intent on the practice of unsensuousness, on physical seclusion, on freedom from hostility, on the destruction of grasping, on the destruction of craving, and on freedom from undiscernment of reality.

❀ *arahaṃ khīṇāsavo... so cha ṭhānāni adhimutto hoti: nekkhammādhimutto hoti. Pavivekādhimutto hoti. Avyāpajjhādhimutto hoti. Taṇhak khayādhimutto hoti. Upādānak khayādhimutto hoti. Asammohādhimutto hoti* (A.3.377).

Vakkali’s suicide in the course of a painful illness, and also his arahantship, are described in the *Vakkali Sutta* (S.3.120).

COMMENT

Vātarogābhinīto: ‘overcome by bodily winds.’ On winds, see comment on verse 185. Commentary: *vātavyādhinā abhibhūto*.

COMMENT

Gocare: ‘alms resorts.’ See IGPT sv *Gocara*.

COMMENT

Lūkhe: ‘rough [conditions].’ Commentary: *lūkhaṭṭhāne*.

VERSE 351

[Vakkali:]

‘Suffusing the body with abundant rapture and pleasure, enduring even rough [conditions], I will abide in the woods.

*Pītisukhena vipulena pharamāno samussayaṃ
Lūkhampi abhisambhonto viharissāmi kānane*

VERSE 352

‘Developing these: the [contemplation of the four] bases of mindfulness, the [five] spiritual faculties, the [five] spiritual powers, the [seven] factors of enlightenment, I will abide in the woods.

*Bhāvento satipaṭṭhāne indriyāni balāni ca
Bojjhaṅgāni ca bhāvento viharissāmi kānane*

COMMENT

Satipaṭṭhānā: ‘the [contemplation of the four] bases of mindfulness.’ See IGPT sv *Satipaṭṭhānā*.

COMMENT

Indriyāni: ‘the [five] spiritual faculties, the [five] spiritual powers, the [seven] factors of enlightenment.’ Commentary: *pañcindriyāni... pañca balāni... satta bojjhaṅgāni*.

VERSE 353

‘Having seen [bhikkhus abiding] in unity and concord who are energetically, resolutely, constantly, and unwaveringly applied [to the practice], I will abide [likewise] in the woods.

*Āraddhaviriye pahitatte niccaṃ daḥhaparakkame
Samagge sahite disvā viharissāmi kānane*

COMMENT

Parakkame: ‘applied [to the practice].’ See IGPT sv *Parakkama*.

VERSE 354

‘Recollecting the Perfectly Enlightened One, the best [of Buddhas], who is inwardly tamed and inwardly collected, being tirelessly applied [to the practice] night and day, I will abide in the woods.’

*Anussaranto sambuddhaṃ aggaṃ dantaṃ samāhitaṃ
Atandito rattindivaṃ viharissāmi kānane ti*

COMMENT

Aggaṃ: ‘the best [of Buddhas].’ Different views have been expressed on this word.

1) PED (sv *Agga*) treats it as a compound and says *aggadanta* means ‘one who is most excellently self-restrained.’

2) Mrs Rhys Davids follows suit, and says ‘supremely tamed.’

3) But Norman and the commentary say *aggaṃ* and *dantaṃ* are separate words, which we accept because there is no precedent in the suttas of them being a compound.

A stronger argument could be made for compounding *aggaṃ* and *sambuddhaṃ* because of the precedents: *agge buddhe* (A.2.35), *buddhaseṭṭha* (Sn.v.383), and *aggapuggalo* (Sn.v.684). This is blocked because *sambuddhaṃ* is accusative not genitive. Therefore, supported by the context, we achieve the same goal with parenthesis. ‘Best of Buddhas’ is equivalent to *pañcaseṭṭho*, namely, ‘the best of the five [Buddhas in this fortunate universal cycle].’ See comment on verse 1275.

COMMENT

Atandito: ‘being tirelessly applied [to the practice].’ See IGPT sv *Atandita*.

Verses 355-359: Vijitasena

VERSE 355

I will block you, mind, like [one blocks] an elephant at a small gate. I will not encourage you in what is unvirtuous, you tangle of sensual yearnings that are born of the [human] body.

Olaggessāmi te citta āṇidvāreva hatthinaṃ

Na taṃ pāpe niyojessaṃ kāmajāla sarīraja

COMMENT

Vijitasena was born into an elephant trainer's family.

COMMENT

Kāma: 'sensual yearnings.' See IGPT sv *Kāma*.

COMMENT

Jāla: 'tangle.' See IGPT sv *Jāla*.

VERSE 356

When blocked you will not go [far], like an elephant without the opportunity of an open gate. Hapless mind you will not repeatedly wander using force, taking delight in unvirtuousness.

*Tvaṃ olaggo na gacchasi dvāravivaraṃ gajova alabhanto
Na ca cittakali punappunaṃ pasahaṃ pāparato carissasi*

COMMENT

Na gacchasi: 'not go [far].' Verse 359 says *dūraṃ gamissase*.

VERSE 357

As the powerful mahout makes a newly-captured and untamed elephant change direction against its will, likewise I will make you change direction.

*Yathā kuñjaraṃ adantaṃ navaggahamaṅkusaggaho
Balavā āvatteti akāmaṃ evaṃ āvattayissaṃ taṃ*

VERSE 358

Just as an excellent handler, proficient in the training of excellent horses, trains a thoroughbred, likewise shall I, established in the five spiritual powers, discipline you.

*Yathā varahayadamakusalo sārathi pavaro dameti ājaññaṃ
Evaṃ damayissaṃ taṃ patiṭṭhito pañcasu balesu*

COMMENT

Pañcasu balesu: ‘the five spiritual powers.’ The commentary says this means *saddhādīsu pañcasu balesu* (i.e. ‘the five powers starting with *saddhā*’). But this could be either *pañca balāni* or *pañca sekhabalāni*:

- *pañca balāni*: *saddhābalaṃ viriyabalaṃ satibalaṃ samādhibalaṃ paññābalaṃ* (A.3 10).
- *pañca sekhabalāni*: *saddhābalaṃ hiribalaṃ ottappabalaṃ viriyabalaṃ paññābalaṃ* (A.2.151).

Sati in the next verse suggests that *pañca balāni* is meant.

VERSE 359

I will bind you [to the object of mindfulness] with mindfulness. Being applied [in this way] I will purify you. Restrained by the yoke of energy you will not go far from the here and now.

Satiyā te nibandhissaṃ payutto vodapessāmi
Viriyadhuraṇiggahito nayito dūraṃ gamissase cittā ti

COMMENT

Satiyā te nibandhissaṃ: ‘I will bind you [to the object of mindfulness] with mindfulness.’ We parenthesise *ārammaṇe* from this quote:

- I shall bind you to the object of mindfulness by force as one binds an elephant to a post with a firm rope.
✿ *ārammaṇe taṃ balasā nibandhissaṃ nāgaṃ va thambhamhi daḷhāya rajjuyā* (Th.v.1141).

COMMENT

Payutto vodapessāmi: ‘Being applied [in this way] I will purify you.’ Norman reads this as *payatatto vodapessāmi*, saying ‘with purified self I shall cleanse [you].’ But Vijitasena would not call himself purified if his mind needed cleansing.

COMMENT

Ito: ‘from the here and now.’ This corresponds to *idheva* in the following quote:

- Therefore vigorously apply yourself [to the practice]. Be aware and mindful right here and now.

✽ *Tenahātappaṃ karohi idheva nipako sato* (Sn.v.1062).

The dictionaries say:

- 1) PED (sv *lto*): ‘adv. of succession or motion in space & time “from here,” “from now.”’
- 2) DOP (sv *lto*): from this; than this; from here, hence; from this world.’

Verses 360-364: Yasadatta

VERSE 360

[The Buddha:]

The fool listens to the teaching of the Conqueror with a critical attitude. He is as far from this true teaching as the sky from the earth.

*Upārambhacitto dummedho suṇāti jinasāsaṇaṃ
Ārakā hoti saddhammā nabhaso paṭhavī yathā*

COMMENT

After the Buddha had dealt with Sabhiya’s questions in the *Sabhiya Sutta* (Sn.v.510-547), he turned to Yasadatta, Sabhiya’s companion on the occasion, who had been sitting there hoping to find faults with the answers. These verses were for him. They led to his ordination, and became his declaration of enlightenment.

COMMENT

Jina: ‘Conqueror.’ For definition, see comment on verse 5.

VERSE 361

The fool listens to the teaching of the Conqueror with a critical attitude. He falls away from the true teaching. He is like the moon in the waning fortnight.

*Upārambhacitto dummedho suṇāti jinasāsaṇaṃ
Parihāyati saddhammā kālapakkheva candimā*

VERSE 362

The fool listens to the teaching of the Conqueror with a critical attitude.

He dries up in the true teaching. He is like a fish in little water.

*Upārambhacitto dummedho suṇāti jinasāsanam
Parisussati saddhamme maccho appodake yathā*

VERSE 363

The fool listens to the teaching of the Conqueror with a critical attitude.
He fails to thrive in the true teaching. He is like a rotten seed in a field.

*Upārambhacitto dummedho suṇāti jinasāsanam
Na virūhati saddhamme khette bījaṃva pūtikam*

VERSE 364

But he who listens to the teaching of the Conqueror with an appreciative attitude, having destroyed all perceptually obscuring states, having realised the unshakeable [liberation from perceptually obscuring states], having attained supreme inward peace, he realises the Untroubled and is free of perceptually obscuring states.

*Yo ca tuṭṭhena cittaṇa suṇāti jinasāsanam
Khepetvā āsave sabbe sacchikatvā akuppatam
Pappuyya paramam santiṃ parinibbātināsavo ti*

COMMENT

Akuppatam: ‘the unshakeable [liberation from perceptually obscuring states].’ *Akuppa* usually occurs in relation to *vimutti* or *cetovimutti*. We parenthesise accordingly:

- Which one thing should be realised? Unshakeable liberation [from perceptually obscuring states].
✿ *Katamo eko dhammo sacchikātabbo? Akuppā cetovimutti* (D.3.272-3).
- My liberation [from perceptually obscuring states] is unshakeable
✿ *Akuppā me vimuttī ti* (Th.v.182; It.53).

Verses 365-369: Soṇa Kuṭikaṇṇa

VERSE 365

[Soṇa recalls his first meeting with the Buddha:]

I have received bhikkhu ordination and am liberated [from perceptually obscuring states]. I am free of perceptually obscuring states. I have both seen the Blessed One and stayed with him in his dwelling.

*Upasampadā ca me laddhā vimutto camhi anāsavo
So ca me bhagavā diṭṭho vihāre ca sahāvasiṃ*

COMMENT

When Soṇa arrived at Jeta's Grove he spent the evening meditating with the Buddha and afterwards rested together with the Buddha in his dwelling. The following morning he recited the *Chapter of Octads* so masterfully that the Buddha declared: 'The foremost of my bhikkhu disciples with good articulation is Soṇa Kuṭikaṇṇa.'

COMMENT

Vimutto: 'liberated [from perceptually obscuring states].' See IGPT sv *Vimutta*.

VERSE 366

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*

VERSE 367

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 selaguhāyaṃ va pahīnabhayabheravo*

VERSE 368

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*

COMMENT

Buddhaseṭṭhassa: ‘best of Buddhas.’ See comment on verse 1275.

VERSE 369

Having profoundly understood the five aggregates, having cultivated the straight [Path], having attained supreme inward peace, I will realise the Untroubled and be free of perceptually obscuring states.

*Pañcakkhandhe pariññāya bhāvayitvāna añjasam
Pappuyya paramam santiṃ parinibbissatyanāsavoti*

COMMENT

Pariññāya: ‘profoundly understood.’ See IGPT sv *Abhijānāti*.

Verses 370-374: Kosiya

VERSE 370

Whichever wise person understands his teachers’ word and abides practising it and arouses devotion for [those teachers], he is truly obedient and wise. Knowing things [according to reality] he would achieve states of great distinction.

*Yo ve garūnam vacanaññu dhīro vase ca tamhi janayetha pemaṃ
So bhattimā nāma ca hoti paṇḍito ñatvā ca dhammesu vasesi assa*

COMMENT

Kosiya gained his inspiration from Sāriputta. This would explain his use of *garūnam* here rather than *satthuno*, as for example in verse 131.

COMMENT

Vase: ‘abides practising it.’ This accords with verses 373 and 374, and with PED (sv *Vasati*2): ‘to keep, observe, live, practise.’

COMMENT

Pemaṃ: ‘devotion.’ See IGPT sv *Pema*.

COMMENT

Bhattimā: ‘obedient.’ Commentary: *yathānusiṭṭham paṭipattiyā tattha bhattimā nāma hoti*, i.e. he practises as advised.

COMMENT

Ñatvā ca dhammesu: ‘Knowing things [according to reality].’ See IGPT sv *Ñatvā*.

COMMENT

Visesī assa: ‘he would achieve states of great distinction.’ Commentary: *tevijjo chaḷabhiñño paṭisambhidāpatto ti visesi visesavā siyāti attho*.

VERSE 371

Great misfortunes that arise do not cause him to tremble, the one who is applied to [proper] reflectiveness. He is truly courageous and wise. Knowing things [according to reality] he would achieve states of great distinction.

Yaṃ āpadā uppatitā uḷārā nakkhambhayante paṭisaṅkhayantam
So thānavā nāma ca hoti paṇḍito ñatvā ca dhammesu visesī assa

COMMENT

Nakkhambhayante: ‘do not cause him to tremble.’ Commentary: *nakkhambhayante na kiñci cālenti*.

COMMENT

Paṭisaṅkhayantam: ‘the one who is applied to [proper] reflectiveness.’ This can be illustrated as follows:

- It is in the time of misfortune that a man’s fortitude is to be recognised... In this regard a certain person, being afflicted by the loss of relatives, or wealth, or health reflects thus: ‘Life in the world [of beings] is of such a nature, and the acquiring of states of individuality is of such a nature, that eight worldly conditions whirl around the world [of beings], and the world [of beings] whirls around eight worldly conditions, namely: acquisition and loss, imprestige and prestige, criticism and praise, pleasure and pain. So he, afflicted by the loss of relatives, or wealth, or health, does not grieve, suffer, or lament, or weep beating his chest, or fall into bewilderment.’
✽ *Āpadāsu bhikkhave thāmo veditabbo... Idha pana bhikkhave ekacco ñātivyaśanena vā phuṭṭho samāno bhogavyaśanena vā phuṭṭho samāno rogavyaśanena vā phuṭṭho samāno iti paṭisaṅcikkhati tathābhūto kho ayaṃ lokasannivāso tathābhūto attabhāvaṇṇaṃ yathābhūte*

*lokasannivāse yathābhūte attabhāvapaṭilābhe aṭṭha lokadhammā lokam
anuparivattanti loko ca aṭṭha lokadhamme anuparivattati: lābho ca alābho
ca ayaso ca yaso ca nindā ca pasaṃsā ca sukhañca dukkhañcā ti. So
ñātivyaśanena vā phuṭṭho samāno bhogavyaśanena vā phuṭṭho samāno
rogavyaśanena vā phuṭṭho samāno na socati na kilamati na paridevati na
urattāḷiṃ kandati na sammohaṃ āpajjati (A.2.189).*

VERSE 372

Whoever is as inwardly stable as the [depths of the] ocean,
imperturbable, of profound wisdom, one who sees the subtle meaning of
the teaching, he is truly unshakeable [in the face of pleasure and pain], a
wise man. Knowing things [according to reality] he would achieve states
of great distinction.

*Yo ve samuddova ṭhito anejo gambhīrapañño nipuṇatthadassī
Asaṃhāriyo nāma ca hoti paṇḍito ñatvā ca dhammesu visesī assa*

COMMENT

Samuddova ṭhito: ‘inwardly stable as the [depths of the] ocean.’ The
ocean is stable in its depths:

- In the depths of the ocean no wave swells up. It is stable.
✽ *Majjhe yathā samuddassa ūmi no jāyati ṭhito hoti (Sn.v.920).*

COMMENT

Attha: ‘meaning of the teaching.’ See IGPT sv *Attha*.

COMMENT

Asaṃhāriyo: ‘unshakeable [in the face of pleasure and pain].’
Asaṃhāriya is usually linked to faith: *tathāgate saddhā nivīṭṭhā mūlajātā
paṭiṭṭhitā dalhā asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā
mārena vā brahmunā vā kenaci vā lokasmiṃ (D.3.84)*. Because the
verse concerns one who is *ṭhito anejo*, we parenthesise *sukhadukkhesu
na vedhati* in accordance with the following quote:

- He is as inwardly stable as a mountain, imperturbable. A bhikkhu like
that is unshaken by pleasure and pain.
✽ *pabbato viya so ṭhito anejo sukhadukkhesu na vedhati sa bhikkhū ti
(Ud.27).*

VERSE 373

He is of great learning, an expert in the teaching. He practises in accordance with the teaching. He is truly such a wise person. Knowing things [according to reality] he would achieve states of great distinction.

*Bahussuto dhammadharo ca hoti dhammassa hoti anudhammacārī
So tādiso nāma ca hoti paṇḍito ñatvā ca dhammesu visesī assa*

COMMENT

Tādiso: ‘such a person.’ See IGPT sv *Tādin*.

VERSE 374

One who knows the meaning of what is spoken, and knowing the meaning conducts himself accordingly, he truly complies with the meaning of the teaching and is wise. Knowing things [according to reality] he would achieve states of great distinction.

*Atthañca yo jānāti bhāsitassa atthañca ñatvāna tathā karoti
Atthantaro nāma sa hoti paṇḍito ñatvā ca dhammesu visesi assā ti*

COMMENT

Atthaṃ... attha: ‘meaning... meaning of the teaching.’ See IGPT sv *Attha*.

COMMENT

Atthantaro: ‘complies with the meaning of the teaching.’ Commentary: so *evārūpo puggalo atthantaro atthakāraṇā*.

CHAPTER OF POEMS WITH SIX VERSES

Verses 375-380: Uruvelākassapa

VERSE 375

[Though] observing the superhuman displays of psychic power of the celebrated Gotama I did not immediately prostrate myself before him, being led astray by jealousy and conceit.

*Disvāna pāṭihirāni gotamassa yasassino
Na tāvāhaṃ paṇipatiṃ issāmānena vañcito*

COMMENT

Uruvelā Kassapa: matted-hair ascetic living on the banks of the river Nerañjara with 500 disciples.

COMMENT

Fourteen times the Buddha performed displays of psychic power at Kassapa's hermitage in Uruvelā, and fourteen times Kassapa surmised: 'Truly the great ascetic is of great spiritual power and might, yet he is not an arahant like me.' Finally the Buddha took a direct line, telling Kassapa:

• 'Neither are you an arahant, Kassapa, nor have you even entered the path to arahantship. Your practice is neither one by which you could be an arahant, nor be one who has entered the path to arahantship.'

✿ *neva kho tvam kassapa arahā napi arahattamaggaṃ samāpanno sāpi
te paṭipadā natthi yāya tvam arahā vā assasi arahattamaggaṃ vā
samāpanno ti* (Vin.1.32).

Kassapa immediately fell with his head at the Blessed One's feet and requested bhikkhu ordination.

COMMENT

Yasassino: 'celebrated.' See IGPT sv *Yasa*.

VERSE 376

Knowing my objective the [unexcelled] trainer of men urged me on. Then there arose in me an earnest attitude [to the practice], extraordinary and hair-raising.

*Mama saṅkappamaññāya codesi narasārathi
Tato me āsi saṃvego abbhuto lomahaṃsano*

COMMENT

Saṅkappa: ‘objective.’ See IGPT sv *Saṅkappa*.

COMMENT

Saṃvego: ‘an earnest attitude [to the practice].’ See IGPT sv *Saṃvega*.

VERSE 377

Then repudiating what little psychic power I previously had when I was a matted-hair ascetic, I went forth [into the ascetic life] under the Conqueror’s training system.

*Pubbe jaṭilabhūtaṣṣa yā me siddhi parittikā
Tāhaṃ tadā nirākatvā pabbajim jinasāsane*

COMMENT

Jina: ‘Conqueror.’ For definition, see comment on verse 5.

COMMENT

Sāsane: ‘training system.’ See IGPT sv *Sāsana*.

VERSE 378

Previously content with making sacrifices, led on by the phenomenon of sensuous pleasure, I subsequently rooted out attachment, hatred, and undiscernment of reality, too.

*Pubbe yaññena santuṭṭho kāmādhātupurakkhato
Pacchā rāgañca dosañca mohaṃ cā pi samūhaniṃ*

COMMENT

Purakkhato: ‘led on by.’ See IGPT sv *Purakkhata*.

VERSE 379

I know my past lives. My divine eye is purified. I have psychic powers. I can read others' minds. I have attained the divine ear.

*Pubbenivāsaṃ jānāmi dibbacakkhu visodhitaṃ
Iddhimā paracittaññū dibbasotañca pāpuṇiṃ*

VERSE 380

The objective for the sake of which I went forth from the household life into the ascetic life has been accomplished by me: the destruction of all ties to individual existence.

*Yassa c'atthāya pabbajito agārasmānagāriyaṃ
So me attho anuppatto sabbasaṃyojanakkhayaṃ ti*

COMMENT

Saṃyojana: 'ties to individual existence.' See IGPT sv *Saṃyojana*.

Verses 381-386: Tekicchakāri

VERSE 381

[An interior dialogue:]

The rice is harvested. The rice has gone for threshing. But I do not receive almsfood. How will I survive?

*Atihitā vīhi khalagatā sālī
Na ca labhe piṇḍaṃ kathamahaṃ kassaṃ*

COMMENT

Tekicchakāri was so-called because he was born with the help of physicians. When Tekicchakāri's father was thrown into prison by Candagutta, grandfather of Emperor Asoka, Tekicchakāri fled. He received ordination from a forest bhikkhu, and spent the rest of his life dwelling in the open air (*abbhokāsiko*), indifferent to cold and heat, sleeping in the sitting position (*nesajjiko*), and practising the four divine abidings. His verses were composed during the time of Bindusāra, father of Emperor Asoka, and were added to the Buddhist canon during the Third Council. His heroic attitude in this conversation with himself is reminiscent of the *Sāriputta Sutta*:

- ‘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.

❀ *Kiṃsū asissāmi kuvaṃ vā asissaṃ dukkhaṃ vata settha kvajja sessaṃ*

Ete vitakke paridevaneyye vinayetha sekho aniketacārī (Sn.v.970).

The commentary says verses 381 and 385 were spoken by Māra, attempting to undermine Tekicchakārī’s high aspirations. However, consideration of the first and second persons used in the conversation block this possibility. It is more likely that all the verses represent Tekicchakārī’s interior dialogue, as demonstrated in this brief synopsis:

- ‘How will I survive?’ he asks himself in verse 381.
- ‘Reflect,’ he responds in verses 382-4.
- ‘Snuggle into your dwelling with fastened bolts,’ he slyly advises himself in Verses 385.
- ‘I will fasten onto the four unlimited states,’ he responds in verses 385-6.

VERSE 382

Full of faith, reflect on the immeasurable [perfection of the] Buddha’s [enlightenment]. With your body suffused with rapture you will be continuously exultant.

Buddhamappameyyaṃ anussara pasanno
Pītiyā phuṭasarīro hohisi satatamudaggo

COMMENT

Buddhamappameyyaṃ anussara pasanno: ‘Full of faith, reflect on the immeasurable [perfection of the] Buddha’s [enlightenment].’

Commentary: *pasannamānaso itipi so bhagavā arahāṃ sammāsambuddho tiādinā anussara anu anu buddhārammaṇaṃ satipaṭṭhehi*. For notes on the parenthesis see IGPT sv *Aveccappasāda*.

COMMENT

Pītiyā phuṭasarīro: ‘body suffused with rapture.’ This means second

jhāna:

- A bhikkhu enters and abides in second jhāna which is without thinking and pondering, and is filled with rapture and physical pleasure born of inward collectedness.

✿ *avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati* (A.4.450-1).

VERSE 383

Full of faith, reflect on the immeasurable [excellence of the] teaching. With your body suffused with rapture you will be continuously exultant.

*Dhammappameyyaṃ anussara pasanno
Pītiyā phuṭasarīro hohisi satatamudaggo*

COMMENT

Dhammappameyyaṃ anussara pasanno: 'Full of faith, reflect on the immeasurable [excellence of the] teaching.' For notes on the parenthesis see IGPT sv *Aveccappasāda*.

VERSE 384

Full of faith, reflect on the immeasurable [excellent qualities of the] community of disciples. With your body suffused with rapture you will be continuously exultant.

*Saṅghappameyyaṃ anussara pasanno
Pītiyā phuṭasarīro hohisi satatamudaggo*

COMMENT

Saṅghappameyyaṃ anussara pasanno: 'Full of faith, reflect on the immeasurable [excellent qualities of the] community of disciples.' For notes on the parenthesis see IGPT sv *Aveccappasāda*.

VERSE 385

You abide out in the open air. These winter nights are cold. Do not be troubled, overcome by the cold. Snuggle into your dwelling with fastened bolts.

*Abbhokāse viharasi sītā hemantikā imā rattiyo
Mā sītena pareto vihaññittho pavisa tvaṃ vihāraṃ phassit'aggaḷaṃ*

VERSE 386

I will fasten onto the four unlimited states, and I will abide well-pleased with them. I will not be troubled by the cold, dwelling in the Imperturbable.

*Phassissaṃ catasso appamaññāyo tāhi ca sukhito viharissaṃ
Nāhaṃ sītena vihaññissaṃ aniñjito viharanto ti*

COMMENT

Catasso appamaññāyo: ‘the four unlimited states,’ i.e. the practices of *mettā*, *karuṇā*, *muditā* and *upekkhā* (D.3.223).

COMMENT

Aniñjito: ‘the Imperturbable’ i.e. the fourth jhāna and the immaterial states. See IGPT sv *Ejā*.

Verses 387-392: Mahānāga

VERSE 387

[Verses directed at the Group-of-Six bhikkhus when they failed to respect their fellow bhikkhus:]

He who has no respect for his companions in the religious life falls away from the true teaching. He is like a fish in little water.

*Yassa sabrahmacārīsu gāravo nūpalabbhati
Parihāyati saddhammā maccho appodake yathā*

COMMENT

Mahānāga took Gavampati as his preceptor when he saw him protecting a group of bhikkhus through his psychic power (see verse 38).

VERSE 388

He who has no respect for his companions in the religious life fails to thrive in the true teaching. He is like a rotten seed in a field.

Yassa sabrahmacārīsu gāravo nūpalabbhati

Na virūhati saddhamme khette bījaṃva pūtikaṃ

VERSE 389

He in the training system of the King of Righteousness who has no respect for his companions in the religious life is far from the Untroubled.

*Yassa sabrahmacārīsu gāravo nūpalabbhati
Ārakā hoti nibbānā dhammarājassa sāsane*

COMMENT

Nibbānā: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

VERSE 390

He who has respect for his companions in the religious life does not fall away from the true teaching. He is like a fish in much water.

*Yassa sabrahmacārīsu gāravo upalabbhati
Na viḥāyati saddhammā maccho bāvhadake yathā*

VERSE 391

He who has respect for his companions in the religious life thrives in the true teaching. He is like an excellent seed in a field.

*Yassa sabrahmacārīsu gāravo upalabbhati
So virūhati saddhamme khette bījaṃva bhaddakaṃ*

VERSE 392

He in the training system of the King of Righteousness who has respect for his companions in the religious life is close to the Untroubled.

*Yassa sabrahmacārīsu gāravo upalabbhati
Santike hoti nibbānaṃ dhammarājassa sāsane ti*

Verses 393-398: Kulla

VERSE 393

I, Kulla, [being of a lustful nature,] having gone to the charnel ground,

saw a female corpse abandoned [there], discarded in the charnel ground, being devoured, full of maggots. [But on leaving the charnel ground I was once again overcome by lust for sensuous pleasure.]

*Kullo sīvathikaṃ gantvā addasa itthimujjhitaṃ
Apaviddhaṃ susānasmim̐ khajjantiṃ kimihi phuṭaṃ*

COMMENT

[But on leaving the charnel ground I was once again overcome by lust for sensuous pleasure.] Commentary: *susānato nikkhantamattova kāmarāgena abhibhuyyati*

VERSE 394

[The Buddha:]

‘See the body [according to reality], Kulla, as ailing, foul, and loathsome; oozing and dripping [from its nine orifices]—but which fools take delight in.’

*Āturaṃ asuciṃ pūtiṃ passa kulla samussayaṃ
Uggharantaṃ paggharantaṃ bālānaṃ abhinanditaṃ*

COMMENT

The commentary says the Buddha accompanied Kulla on his next visit to the charnel ground, and guided him with this verse. This does not fit. The adjectives here refer to living bodies. The Buddha seems to want Kulla to identify his body with other bodies, instead of simply gazing at them. This is proven by *santarabāhiraṃ* in the next verse.

COMMENT

Passa: ‘see [according to reality].’ See IGPT sv *Passati*.

COMMENT

Uggharantaṃ paggharantaṃ: ‘oozing and dripping [from its nine orifices].’
Commentary: *navahi vaṇamukhehi paggharamānāsuciṃ*.

VERSE 395

[Kulla:]

Having taken up the righteous mirror [of reflectiveness] for the sake of

attaining knowledge and vision [of things according to reality], I reflected on this [wretched human] body within and without as empty [of substance].

*Dhammādāsaṃ gahetvāna ñāṇadassanapattiyā
Paccavekkhiṃ imaṃ kāyaṃ tucchaṃ santarabāhiraṃ*

COMMENT

Dhammādāsaṃ: ‘the righteous mirror [of reflectiveness].’ Commentary:
*Yathā hi sattā adāsena attano mukhe kāye vā guṇadose passanti, evaṃ
yogāvacaro yena attabhāve saṅkilesavodānadhamme yāthāvato passati
taṃ vipassanāñāṇaṃ idha dhammādāsaṃ ti vuttaṃ.*

COMMENT

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

COMMENT

Imaṃ kāyaṃ: ‘this [wretched human] body.’ See IGPT sv *Imaṃ kāyaṃ*.

COMMENT

Santarabāhiraṃ: ‘within and without.’ See comment on verse 172.

VERSE 396

As is this one, so is that one. As is that one, so is this one. As below, so above; as above, so below.

*Yathā idaṃ tathā etaṃ yathā etaṃ tathā idaṃ
Yathā adho tathā uddhaṃ yathā uddhaṃ tathā adho*

COMMENT

Yathā idaṃ tathā etaṃ: ‘As is this one, so is that one.’

• ‘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
Ajjhattañca bahiddhā ca kāye chandaṃ virājaye* (Sn.v.203).

COMMENT

Yathā adho tathā uddhaṃ: ‘As below, so above.’ The *Vibhaṅga Sutta*

(S.5.277) says this means one should review the body from head to toe as being full of various foul things (*idha bhikkhave bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantam pūraṃ nānappakārassa asucino paccacekkhatī*).

VERSE 397

As by day, so by night; as by night, so by day. As what is past, so what is to come; as what is to come, so what is past.

*Yathā divā tathā rattiṃ yathā rattiṃ tathā divā
Yathā pure tathā pacchā yathā pacchā tathā pure*

COMMENT

‘As by day, so by night’: the *Vibhaṅga Sutta* says this means one should practise the meditation with the same vigour, both during the day and during the night.

COMMENT

‘As what is past, so what is to come’: the *Vibhaṅga Sutta* says this means the perception of the constant nature of reality is correctly grasped by the bhikkhu, correctly attended to, correctly reflected on, correctly penetrated by penetrative discernment (See IGPT sv *Pacchāpuresaññī*).

✽ *kathañca bhikkhave bhikkhu pacchāpuresaññī ca viharati yathā pure tathā pacchā yathā pacchā tathā pure? idha bhikkhave bhikkhuno pacchāpuresaññā suggahitā hoti sumanasikatā sūpadhāritā suppaṭividdhā paññāya.*

VERSE 398

[Declaration of arahantship:]

There is not such delight in the music of the fivefold ensemble as there is for one with an undistracted mind who rightly sees the nature of reality.

*Pañcaṅgikena turiyena na ratī hoti tādisī
Yathā ekaggacittassa sammā dhammaṃ vipassato ti*

COMMENT

Pañcaṅgikena turiyena: ‘the music of the fivefold ensemble,’ i.e. the five varieties of sensuous pleasure (*pañcakāmaguṇā*).

- Come, lady, let us delight in the music of the fivefold ensemble.
✿ *Pañcaṅgikena turiyena ehayyebhīramāmase ti* (S.1.131).

COMMENT

Dhammaṃ: ‘the nature of reality.’ See IGPT sv *Dhammaṃ*.

Verses 399-404: Mālun̄kyaputta: ‘Mālun̄kyā’s son’

VERSE 399

The craving of a man who negligently practises [the teaching] grows like a māluvā creeper [stretched through the woods]. [Such a man] chases about here and there like a monkey wanting fruit in the forest.

Manujassa pamattacārino taṇhā vaḍḍhati māluvā viya
So uplavati hurāhuraṃ phalamicchaṃ va vanasmiṃ vānaro

COMMENT

Mālun̄kyaputta’s awkward moments are recorded in the *Cūḷamālun̄kya Sutta* (M.1.426), where the Buddha links his name to the term *moghapurisa*, and in the *Mahāmālun̄kya Sutta* (M.1.432) where he was shamed by the simile of the infant. His finer moments are captured here in verses 399-404, spoken as an arahant, and in verses 794-817, spoken before arahantship. The suttas give two slightly differing accounts of his arahantship, in the *Mālun̄kyaputta Sutta* (S.4.72, where verses 794-817 recur), and the *Mālun̄kyaputta Sutta* (A.2.248, which concerns craving, like verses 399-404). Verses 399-402 equal Dh.v.334-337.

COMMENT

Māluvā viya: ‘like a māluvā creeper [stretched through the woods].’ We parenthesise from the expression *māluvāva vitatāvane* (Sn.v.272) because the simile is meant to illustrate extent of growth, not speed of growth.

COMMENT

Pamattacārino: ‘negligently practises [the teaching].’ See IGPT sv *Appamatta*.

COMMENT

Uplavati hurāhuraṃ: ‘chases about here and there.’ This is because

taṇhā leads to search:

1) Because of craving, search.

taṇhaṃ paṭicca pariyesanā (A.4.401).

2) When craving is chopped down at the root, what should one go about seeking?

✿ *Taṇhāya mūlato chetvā kissa pariyesanaṃ care ti* (Ud.79).

VERSE 400

Whoever in the world this wretched and sticky craving overcomes, his griefs flourish like grass well rained upon.

*Yaṃ esā sahati jammī taṇhā loke visattikā
Sokā tassa pavaḍḍhanti abhivaṭṭhaṃ va bīraṇaṃ*

COMMENT

Visattikā: ‘sticky.’ An adjective, as it is in the following quote, too: *Taṇhaṃ vo bhikkhave desissāmi jāliniṃ saritaṃ visaṭaṃ visattikaṃ* (A.2.212).

VERSE 401

Whoever in the world overcomes this wretched craving, so difficult to overcome, his griefs fall away like waterdrops from a lotus.

*Yo cetam sahati jammim taṇhaṃ loke duraccayaṃ
Sokā tamhā papatanti udabindu va pokkharā*

VERSE 402

This I tell you, sirs, as many as are gathered here: Dig up the root of craving like one needing its sweet roots digs up *bīraṇa* grass. Let not Māra repeatedly destroy you like a stream that breaks a reed.

*Taṃ vo vadāmi bhaddaṃ vo yāvantettha samāgatā
Taṇhāya mūlaṃ khaṇatha usīrattho va bīraṇaṃ
Mā vo naḷaṃ va soto va māro bhañji punappunaṃ*

COMMENT

Taṇhāya mūlaṃ: ‘the root of craving.’ Craving arises from seeing things wrongly, which is therefore its origin, as follows:

• Whatever ascetics and Brahmanists at present regard that in the world which is agreeable and pleasing as lasting, as essentially substantial, as endowed with personal qualities, as unailing, as free of danger: they nurture craving.

❀ *Yepi hi keci bhikkhave etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ niccato passanti sukhato passanti attato passanti ārogyato passanti khemato passanti te taṇhaṃ vaḍḍhenti* (S.2.109).

VERSE 403

Do the Buddha's bidding. May the [rare] opportunity [to live the religious life] not pass you by, because those who miss the opportunity grieve when consigned to hell.

*Karotha buddhavadānaṃ khaṇo vo mā upaccagā
Khaṇātītā hi socanti nirayamhi samappitā*

COMMENT

Khaṇo: 'the [rare] opportunity [to live the religious life].' See comment on verse 653.

VERSE 404

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*.

Verses 405-410: Sappadāsa

VERSE 405

It is twenty-five years since I went forth [into the ascetic life]. Not even for the duration of a finger-snap have I attained peace of mind.

*Paṇṇavīsati vassāni yato pabbajito ahaṃ
Accharāsaṅghātamattampi cetosantimanajjhagaṃ*

VERSE 406

Having failed to gain mental concentration, afflicted by lust for sensuous pleasure, wailing with outstretched arms, I left my dwelling.

*Aladdhā cittassekaggamaṃ kāmarāgena aṭṭito
Bāhā paggayha kandanto vihārā-n-upanikkhamiṃ*

VERSE 407

Should I resort to the knife, or [not]? What need have I of life? How could one like me give up the training? One like me should die.

*Satthaṃ vā āharissāmi ko attho jīvitenā me
Kathaṃ hi sikkhaṃ paccakkhā kālaṃ kubbetha mādiso*

COMMENT

Kathaṃ hi sikkhaṃ paccakkhā kālaṃ kubbetha mādiso: ‘How could one like me give up the training? One like me should die.’ The commentary considers *paccakkhā* to be a truncated absolute standing for *paccakkhāya*, i.e. ‘having given up the training.’ But the context insists it is an optative. For example, *kubbetha* is an optative. *Āharissāmi* must be likewise.

VERSE 408

Then, taking a razor, I sat on my bed. The razor was brought up to cut my own [jugular] vein.

*Tadāhaṃ khuramādāya mañcakamhi upāvisiṃ
Parinīto khuro āsi dhamaniṃ chettumattano*

COMMENT

Dhamaniṃ: ‘[jugular] vein.’ Commentary: *kaṇṭhe dhamaniṃ*. Mrs Rhys

Dauids' says 'the blade was drawn across my throat to cut the artery,' but the vein overlies the artery.

VERSE 409

Then, [on recollecting the purity of my virtue, rapture arose, my mind became collected], and proper contemplation arose in me [concerning the true nature of the human body]. The danger [of originated phenomena] became apparent, and disillusionment [with originated phenomena] was firmly established [in me].

*Tato me manasikāro yoniso udapajjatha
Ādīnavo pāturahu nibbidā samatiṭṭhatha*

COMMENT

Tato: 'Then, [on reflecting on the purity of my virtue, rapture arose, and my mind became collected]' Commentary: *arogaṃ nu kho me sīlan ti paccavekkhantassa akkhaṇḍaṃ acchiddaṃ suparisuddhaṃ sīlaṃ disvā pīti uppajji pītimanassa kāyo passambhi passaddhakāyassa nirāmiṣaṃ sukhaṃ anubhavantassa cittassa samāhitatāya vipassanāvasena yoniso manasikāro uppajji.*

COMMENT

Tato me manasikāro yoniso udapajjatha: 'Then proper contemplation arose in me [concerning the true nature of the human body].' The commentary does not explain the nature of the contemplation. We follow the parenthesis in verses 269 and 301.

VERSE 410

Whereupon my mind was liberated [from perceptually obscuring states]. See the sublime quality of the teaching: the three final knowledges are attained. I have fulfilled the Buddha's training system.

*Tato cittaṃ vimucci me passa dhammasudhammataṃ
Tisso vijjā anuppattā kataṃ buddhassa sāsanā ti*

COMMENT

Sudhammataṃ: 'sublime quality.' See comment on verse 24.

Verses 411-416: Kātiyāna

VERSE 411

[The Buddha:]

Stand up, Kātiyāna, [or] sit. Do not be so full of sleep. Be wakeful. May not the King of Death, kinsman of the negligent, conquer lazy you as if with a snare.

*Uṭṭhāhi nisīda kātiyāna mā niddābahulo ahu jāgarassu
Mā taṃ alasaṃ pamattabandhu kūṭeneva jinātu maccurājā*

COMMENT

The commentary generously says these verses were spoken to Kātiyāna when he fell asleep while strenuously exerting himself on his walking meditation path one night. But Kātiyāna's falling asleep was more likely happening in relation to the less strenuous reclining position. For if Kātiyāna was lying collapsed on his meditation path, it is unlikely the Buddha would then cleverly advise him to stand up or sit. In any case, what use would that advice be to him? Even walking, so the commentary says, he is falling asleep. It is more likely that the verses were spoken during an unexpected bedroom visit, where the advice to stand up or sit, and to be diligent at night, would make good sense. The tone of urgency, compassion, and affection is striking.

VERSE 412

Birth, old age, [illness, and death] overwhelm you like a wave of the great ocean. Make a Good Island for yourself, for certainly there is no other shelter to be found for you.

*Seyyathāpi mahāsamuddavego evaṃ jātijarātivattate taṃ
So karohi sudīpamattano tvaṃ na hi tāṇaṃ tava vijjateva aññaṃ*

COMMENT

Sudīpa: 'a Good Island' i.e. *nibbāna*. For example:

- 'I will tell you of an Island, Kappa... I call it the Untroubled.
dīpaṃ pabrūmi kappa te... Nibbānaṃ iti naṃ brūmi (Sn.v.1093-4).

COMMENT

Jātijarā: ‘Birth, old age, [illness, and death].’ Ratthapāla explained *attāṇo* in terms of illness (*ābādho*, M.2.70).

VERSE 413

For the Teacher has mastered this Path which transcends birth, old age, fear, and the bonds [to individual existence]. Apply yourself diligently [to developing the factors conducive to enlightenment] in the earlier and later phases of the night. Make a resolute effort [in this].

*Satthā hi vijesi maggametaṃ saṅgā jātijarābhayā atītaṃ
Pubbāpararattamappamatto anuyuñjassu daḷhaṃ karohi yogaṃ*

COMMENT

Saṅgā: ‘the bonds [to individual existence].’ See IGPT sv *Saṅga*.

COMMENT

Pubbāpararatta: ‘in the early and late parts of the night.’ Often called *yāmaṃ*:

- In the first watch of the night... After rising, in the last watch of the night, while pacing back and forth and sitting, he purifies his mind of obstructive states.

✽ *Rattiyā paṭhamaṃ yāmaṃ... rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti* (S.4.177).

COMMENT

Appamatto anuyuñjassu: ‘Apply yourself diligently [to developing the factors conducive to enlightenment].’ The commentary says: *anuyuñja yogaṃ bhāvanaṃ daḷhañca karohi*. Thus it takes the object as *bhāvanaṃ*. But it seems more likely that *bodhipakkhiyānaṃ dhammānaṃ bhāvanaṃ* is meant, by comparison with this passage:

- We will abide intent on applying ourselves to developing the factors conducive to enlightenment in the earlier and later phases of the night

✽ *pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogaṃ anuyuttā viharissāmā ti* (A.3.71).

VERSE 414

With your outer robe, razor, shaven head, and the consuming of

almsfood, free [yourself from] your old bonds [of lay life]. Do not take delight in [mirth and] merriment. Do not devote yourself to sleep. Meditate, Kātiyāna.

*Purimāni pamuñca bandhanāni saṅghāṭikhuramuṇḍabhikkhabhojī
Mā khiḍḍāratiñca mā niddaṃ anuyuñjittha jhāya kātiyāna*

COMMENT

Purimāni bandhanāni: ‘your old bonds [of lay life].’ Commentary: *purimakāni gihikāle ābaddhāni ghibandhanāni kāmaguṇabandhanāni pamuñca vissajjehi*. See IGPT sv *Bandhana*.

COMMENT

Khiḍḍāratiñca: ‘take delight in [mirth and] merriment.’ *Khiḍḍārati* is an abbreviation metri causa. It occurs 12 times in prose (always as *hassakhiḍḍārati*, D.1.20; D.3.31); and 3 times in verse (always as *khiḍḍārati*, D.3.147; Th.v.414; Th.v.1109).

VERSE 415

Meditate, Kātiyāna. Conquer [all unvirtuous, spiritually unwholesome factors]. You are knowledgeable about the paths to safety from [the danger of] bondage [to individual existence]. Having attained unsurpassed purity you will remove [yourself from individual existence] like a fire [is quenched] by water.

*Jhāyāhi jināhi kātiyāna yogakkhemapathesu kovidosi
Pappuyya anuttaraṃ visuddhiṃ parinibbāhisi vārināva joti*

COMMENT

Jināhi: ‘Conquer [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).

Taking *pāpakā dhammā* as standing for *pāpakā akusalā dhammā*.

COMMENT

Kovidosi: ‘you are knowledgeable.’ See IGPT sv *Kovida*.

COMMENT

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

COMMENT

Parinibbāhisi vārināva joti: ‘you will remove [yourself from individual existence] like a fire [is quenched] by water.’ PED has no entry for *parinibbāhati*, but for *nibbāhati* it says ‘to lead out, carry out, save from, remove.’ The commentary reads *parinibbāhisi* as *parinibbāyissati*, and Norman likewise says, ‘You will be quenched.’ But *parinibbāyati* is not used in relation to fires: see IGPT sv *Nibbāna*. We solve the issue by reference to the following quote:

- The deliverance of my mind [from individual existence] was like the quenching of the lamp.

✽ *Padīpasseva nibbānaṃ vimokkho ahu cetaso ti* (Thī.v.116).

This simile is explicable via the simile of the fire, where the Buddha asked Vacchagotta:

—‘But if asked in which direction the fire went—to the east or west or north or south—how would you answer?’

✽ *so aggi ito katamaṃ disaṃ gato puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā ti. Evaṃ puṭṭho tvaṃ vaccha kintī vyākareyyāsi ti*

—‘The question is unanswerable, Master Gotama. A fire blazes because of its firing of grass and sticks. When this is exhausted, and no more is brought to it, then being without fuel, it is simply reckoned as extinguished.’

✽ *Na upeti bho gotama. Yaṃ hi so gotama aggi tiṇakatṭhūpādānaṃ paṭicca ajali tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbuto'teva saṅkhaṃ gacchatī ti*

Likewise, an arahant cannot after death be said to be reborn or not reborn.

✽ *upapajjatī ti na upeti na upapajjatī ti na upeti upapajjati ca na ca upapajjatī ti na upeti neva upapajjati na nūpapajjatī ti na upetī ti* (M.1.487).

VERSE 416

Like a slender tree, a flame with feeble rays is bent right down by the wind; in the same way do you, O relative of Inda, being free of grasping blow down Māra. Being rid of attachment to sense impression await the inevitable hour, being even in this world freed from inward distress.

*Pajjotakaro parittaraṃso vātena vinamyate latāva
Evampi tuvaṃ anādiyāno māraṃ indasagotta niddhunāhi
So vedayitāsu vītarāgo kālaṃ kaṅkha idheva sītibhūto ti*

COMMENT

Indasagotta: ‘O relative of Inda.’ Kātiyāna was a brahmin of the Kosiya clan, and Kosiya is another word for Inda (BDPPN).

COMMENT

Sītibhūto: ‘freed from inward distress.’ See IGPT sv *Sītibhūta*.

Verses 417-422: Migajāla

VERSE 417

[The noble eightfold path] is well-explained by the Seer, the enlightened kinsman of the Sun clan. [By its means] one transcends all ties to individual existence. One destroys the whole round of rebirth.

*Sudesito cakkhumatā buddhenādiccabandhunā
Sabbasaṃyojanātīto sabbavaṭṭavināsano*

COMMENT

Migajāla, the lady Visākhā’s son, had two conversations with the Buddha: *Migajāla Sutta* (S.4.35) and *Dutiya Migajāla Sutta* (S.4.37). Both are exemplified in the following quote:

- There are visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming. If a bhikkhu does not take delight in them, welcome them, or persist in cleaving to them, in so doing, spiritually fettering delight ceases. With the ending of spiritually fettering delight comes the ending of suffering, I declare.

❀ *Santi ca kho migajāla cakkhuvīññeyyā rūpā iṭṭhā kantā manāpā*

piyarūpā kāmūpasamhitā rajanīyā tañce bhikkhu na abhinandati na abhivadati na ajjhosāya tiṭṭhati tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandi nirujjhati nandinirodhā dukkhanirodho migajālā ti vadāmi (S.4.38).

COMMENT

Ariyo aṭṭhaṅgiko maggo: '[The noble eightfold path].' This is the subject of all the verses here, though it is noted only in verse 421.

COMMENT

Buddhenādiccabandhunā: 'the enlightened kinsman of the Sun clan.' See IGPT sv *Ādiccabandhu*.

COMMENT

Samyojanā: 'ties to individual existence.' See IGPT sv *Samyojana*.

COMMENT

Nandi: 'spiritually fettering delight.' See IGPT sv *Nandi*.

VERSE 418

[The noble eightfold path] leads to deliverance [from suffering]. It is for crossing [to the Far Shore]. It is for drying up the origin of craving, [and thus] destroying the origin of the poison [of suffering], and the [cause for return to the] place of execution [i.e. to renewed states of individual existence]. It leads one to inward peace.

Niyyāniko uttaraṇo taṇhāmūlavisosano
Visamūlaṃ āghātanaṃ chetvā pāpeti nibbutiṃ

COMMENT

Niyyāniko: 'It leads to deliverance [from suffering].' See IGPT sv *Niyyāna*.

COMMENT

Uttaraṇo: 'It is for crossing [to the Far Shore].' The commentary says *saṃsāramahoghato samuttaraṇaṭṭhena uttaraṇo*, thus giving *uttaraṇo* the meaning 'it is for crossing over [the flood of suffering]'. We prefer our version for two reasons:

1) *Uttaraṇo* is etymologically related to *tiṇṇa*. We have shown (sv *Tarati*) that where *tiṇṇa* occurs without an object it means 'crossed to the Far

Shore’.

2) Even in its mundane sense, *uttaraṇa* is linked to ‘far shore’ via the verb *uttarati* in this quote:

- With the help of that raft and making an effort with my hands and feet, I got safely across to the far shore.

✿ *taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyyanti* (M.1.135).

COMMENT

Taṇhāmūla: ‘the origin of craving.’ See comment on verse 402.

COMMENT

Visamūlaṃ: ‘the origin of the poison [of suffering].’ Commentary: *tiṇṇampi vedānaṃ sampaṭivedhassa viddhaṃsanato visassa dukkhassa kāraṇattā visamūlaṃ*. *Taṇhā* is indeed the origin of the first noble truth, namely suffering.

COMMENT

Āghātanaṃ: ‘the [cause for return to the] place of execution [i.e. to renewed states of individual existence].’ Adhimutta said if he was killed he would be freed from the place of execution (*mutto āghātanā yathā*, Th.v.711), which is linked to freedom from *bhavā* in verses 708 and 710.

COMMENT

Nibbutiṃ: ‘inward peace.’ See IGPT sv *Nibbāna*.

VERSE 419

By destroying the origin of ignorance [of things according to reality], [the noble eightfold path] is a destroyer of the operation of the karmic mechanism. It causes the thunderbolt of knowledge [of things according to reality] to fall on thoughts which have been taken hold of.

Aññāṇamūlabhedāya kammayantavighāṭano
Viññāṇānaṃ pariggahe ñāṇavajiranipātano

COMMENT

Aññāṇa... ñāṇa: ‘ignorance [of things according to reality]... knowledge [of things according to reality].’ See IGPT sv *Ñāṇa*.

COMMENT

Kammayanta: ‘the operation of the karmic mechanism.’ See IGPT sv *Kamma*.

COMMENT

Viññāṇaṇaṃ: ‘thoughts.’ See IGPT sv *Viññāṇa*.

VERSE 420

[The noble eightfold path] makes known the [three] forms of sense impression [according to reality]. One who views individual existence as a [red-hot] charcoal pit is freed from grasping by means of knowledge [of things according to reality].

*Vedanānaṃ viññāpano upādānappamocano
Bhavaṃ aṅgārakāsuṃ va ñāṇena anupassako*

COMMENT

Vedanānaṃ: ‘the [three] forms of sense impression [according to reality]’:

- Pleasant sense impression, unpleasant sense impression, and neutral sense impression.

✽ *sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā* (S.4.216).

The parenthesis ‘[according to reality]’ comes from this quote:

- Abide contemplating the nature of sense impressions in order to know sense impressions according to reality.

✽ *Vedanāsu vedanānupassino viharatha... vedanānaṃ yathābhūtaṃ ñāṇāya* (S.5.145).

VERSE 421

The noble eightfold path is of great flavour. It is very profound. It wards off old age and death. It leads to the subsiding of suffering. It is auspicious.

*Mahāraso sugambhīro jarāmaccunivāraṇo
Ariyo aṭṭhaṅgiko maggo dukkhūpasamano sivo*

VERSE 422

[The noble eightfold path] casts real light upon dependently arisen phenomena, revealing karmically consequential conduct as karmically consequential conduct, and karmic consequences as karmic consequences. It leads to great safety. It is peaceful. It has the Excellent as its conclusion.

*Kammaṃ kammanti ñatvāna vipākañca vipākato
Paṭiccuppannadhammānaṃ yathāvālokadassano
Mahākhemaṅgamo santo pariyosānabhaddako ti*

COMMENT

Kammaṃ: ‘karmically consequential conduct.’ See IGPT sv *Kamma*.

COMMENT

Ñatvāna: ‘revealing.’ Obligated by context, we treat this as the causative of *jānāti*.

COMMENT

Mahākhema: ‘great safety.’ See IGPT sv *Khema*. By implying *yogakkhemī*, *mahākhema* can be taken as such because the Buddha offers no other safety. See IGPT sv *Yogakkhema*.

COMMENT

Pariyosānabhaddako: ‘It has the Excellent as its conclusion.’ In other words *nibbānapariyosānan ti* (S.5.218).

Verses 423-428: Jenta Purohitaputta

VERSE 423

Intoxicated with my superior parentage, wealth, and authority, I walked the earth intoxicated with the form and complexion of my body.

*Jātimadena mattohaṃ bhogaissariyena ca
Saṅṭhānavaṇṇarūpena madamatto acārihaṃ*

COMMENT

Jenta was the son of the brahmin Bhaggava, chaplain to the king of Kosala, as was Aṅgulimāla, so they may have been brothers. The commentary equates him with the brahman Mānatthaddha in the *Mānatthaddha Sutta* (S.1.177). Indeed, the two accounts overlap in many

details, but there is one significant difference. Although Jenta says in verse 426 that he cast off conceit on seeing the Buddha, the *Mānatthaddha Sutta* adds more detail. It says that when the Buddha did not immediately address him in the way that Mānatthaddha thought he should, he concluded that ‘The ascetic Gotama knows nothing’ (*nāyaṃ samaṇo gotamo kiñci jānātī ti*). The Buddha prevented him from leaving the meeting by telling him that conceit is no good, and telling him to ‘do what he had come to do’. Only at this point, knowing his mind had been read, did he pay his respects.

COMMENT

Madena matto... madamatto: ‘intoxicated... intoxicated.’ See IGPT sv *Mada*.

VERSE 424

Smitten by arrogance, being a puffed-up fool, with the banner of [self-centredness] held high, I thought that no one was equal or superior to myself.

Nāttano samakaṃ kañci atirekañca maññisaṃ
Atimānahato bālo patthaddho ussitaddhajo

COMMENT

Patthaddho: ‘puffed-up.’ Norman says ‘stubborn’ here and the next verse, and ‘stiff-necked’ for *patthaddhagīvo* in verse 1074, as do we.

COMMENT

Dhajo: ‘banner of [self-centredness].’ ‘Banner lowered’ (*pannaddhajo*) means self-centredness abandoned (*asmimāno pahīno hoti*, M.1.139). See IGPT sv *Māna*.

VERSE 425

Being puffed-up with conceit, with no respect [for others], to neither my mother, nor father, nor anyone else, even with the standing of a teacher, I venerated no one.

Mātaraṃ pitarañcāpi aññepi garusammate
Na kañci abhivādesiṃ mānatthaddho anādaro

COMMENT

Garusammate: ‘the standing of a teacher.’ Commentary: *Garusammateti garūti sammate garuṭṭhāniye*.

VERSE 426

Having seen the supreme religious leader [of the world of beings with its devas], the best and foremost of trainers of men [to be disciplined], like a blazing sun in front of the assembly of bhikkhus,

*Disvā vināyakaṃ aggaṃ sārathīnaṃ varuttamaṃ
Tapantamiva ādiccaṃ bhikkhusaṅghapurakkhataṃ*

COMMENT

Vināyakaṃ: ‘the supreme religious leader [of the world of beings with its devas].’ In verse 288 the Buddha is called *vināyakaṃ sadevakassa lokassa*.

COMMENT

Purakkhataṃ: ‘in front of.’ See IGPT sv *Purakkhata*.

VERSE 427

Having cast off conceit and exuberance, with a serene mind, with my head I venerated the best of all beings.

*Mānaṃ madañca chaḍḍetvā vippasannena cetasā
Sirasā abhivādesiṃ sabbasattānamuttamaṃ*

COMMENT

Vippasannena cetasā: ‘with a serene mind.’ See IGPT sv *Pasīdati*.

VERSE 428

Self-conceit and self-contempt have been abandoned and completely abolished [by me]. Self-equation has been eradicated. All modes of self-centredness have been struck down.

*Atimāno ca omāno pahīnā susamūhatā
Asmimāno samucchinnā sabbe mānāvidhā hatā ti*

COMMENT

Sabbe mānavidhā: ‘all modes of self-centredness.’

• Bhikkhus, there are these three modes [of self-centredness]. What three?

✿ *Tisso imā bhikkhave vidhā. Katamā tisso*

1) ‘I am better’ mode [of self-centredness]

✿ *seyyo’hamasmī ti vidhā*

2) ‘I am equal’ mode [of self-centredness]

✿ *sadiso’hamasmī ti vidhā*

3) ‘I am worse’ mode [of self-centredness]

✿ *hīno’hamasmī ti vidhā* (S.5.56).

Thus *vidhā* is an abbreviation for *mānavidhā*, and should be called ‘modes [of self-centredness]’ not just ‘modes’ (as PED). The thoughts *seyyo’hamasmī ti vidhā sadiso’hamasmī ti vidhā hīno’hamasmī ti vidhā* are therefore equivalent to self-conceit, self-equation, and self-contempt (*atimāno*, *asmimāno* and *omāno*).

Verses 429-434: Sumana

VERSE 429

When I was newly gone forth [into the ascetic life] at aged seven, having overcome by psychic power Pannaga, the chief of serpent demons, of great psychic power, [who tried to obstruct me],

Yadā navo pabbajito jātiyā sattavassiko

Iddhiyā abhibhotvāna pannagindaṃ mahiddhikaṃ

COMMENT

Pannagindaṃ: ‘Pannaga, the chief of serpent demons.’ Commentary: *pannagindaṃ ti nāgarājaṃ*. Commentary to Dh.v.382: *pannago nāma nāgarājā*. Although Pannaga means ‘snake,’ Pannaga in the text stands for either 1) his name, ‘Pannaga,’ or 2) for *nāga*, i.e. ‘serpent demon.’ We take it as both. Naming her cute, little baby ‘Snake’ poorly reflects the mother’s powers of originality.

BDPPN relates the story of Sumana’s battle (sv Pannaka and sv

Cūlasumana), which is this: Sumana travels by psychic power to Lake Anotatta, one of the seven great lakes of the Himalayas, under orders from his preceptor, Anuruddha. On attempting to collect water Pannaga tries to prevent him from doing so. Sumana overcomes the demon by treading on his head, says BDPPN, which seems unlikely. This would have been not only too ignoble a misuse of psychic power, it is hardly consistent with the Buddha commenting to Sāriputta in verse 432, immediately upon Sumana's return from the mission, that Sumana 'has beautiful practices and an excellent way of behaviour.'

BDPPN says this Sumana may be the same as the Sumana of verses 330-334. But verse 434 says that this Sumana would never proclaim his arahantship, whereas that Sumana proclaims his arahantship in every single verse. There must be two Sumanas.

VERSE 430

I brought water for my preceptor from the great lake Anotatta. Then, seeing me, the Teacher said this:

*Upajjhāyassa udakaṃ anotattā mahāsarā
Āharāmi tato disvā maṃ satthā etadabravi*

VERSE 431

'See this young boy coming, Sāriputta, inwardly well-collected, carrying a small waterpot.

*Sāriputta imaṃ passa āgacchantam kumārakaṃ
Udakumbhakamādāya ajjhataṃ susamāhitaṃ*

VERSE 432

'Through beautiful [observances and] practices, he has an excellent way of behaviour. He is Anuruddha's sāmaṇera. He is accomplished in the use of psychic power.

*Pāsādikena vattena kalyāṇairiyāpatho
Sāmaṇeronuruddhassa iddhiyā ca visārado*

COMMENT

Vattena: '[observances and] practices.' We take this as *sīlabbatena*, and treat it as a plural. See IGPT sv *Sīlabbata*.

COMMENT

Pāsādikena: 'beautiful.' See IGPT sv *Pāsādika*.

COMMENT

Kalyāṇa: 'excellent.' See IGPT sv *Kalyāṇa*.

COMMENT

Iriyāpatho: 'a way of behaviour.' For example:

- Cultivate a way of behaviour that is appropriate to one who has gone forth [into the ascetic life]

✿ *Iriyāpatham pabbajitānulomikaṃ sevetha* (Sn.v.385).

COMMENT

Visārado: 'accomplished.' See comment on verse 338.

VERSE 433

'Made a thoroughbred by a thoughtbred, made good by one who is good, disciplined and trained by Anuruddha who has done what needed to be done.

Ājānīyena ājañño sādhunā sādhukārito
Vinīto anuruddhena katakiccena sikkhito

VERSE 434

'That sāmaṇera Sumana, having attained supreme inward peace, having realised the unshakeable [liberation from perceptually obscuring states], wants no one to know about [this].'

So patvā paramaṃ santiṃ sacchikatvā akuppatam
Sāmaṇero sa sumano mā maṃ jaññāti icchatī ti

COMMENT

Akuppatam: 'the unshakeable [liberation from perceptually obscuring states].' See comment on verse 364.

COMMENT

Ashamed of his defeat, the serpent demon complained that Sumana had stolen the water. But on Anuruddha's advice, the demon begged Sumana's forgiveness and promised to fetch water from Anotatta whenever he needed it. Says the commentary. The Buddha's praise of Sumana continues in Dh.v.382, which equals verse 873:

- The young bhikkhu who applies himself to the Buddha's training system illuminates this world like the moon freed from clouds.

☸ *Yo have daharo bhikkhu yuñjati buddhasāsane*
So imaṃ lokaṃ pabhāseti abbhā mutto va candimā (Dh.v.382).

Verses 435-440: Nhātakamuni

VERSE 435

[The Buddha:]

'Overcome by bodily winds, abiding in a woodland grove with alms resorts cast aside and in rough [conditions], how will you fare, bhikkhu?'

Vātarogābhinīto tvaṃ viharaṃ kānane vane
Paviddhagocare lūkhe kathaṃ bhikkhu karissasi

COMMENT

Nhātakamuni was a forest-dwelling brahman ascetic who hosted the Buddha for a few days before becoming a bhikkhu. When he later became sick the Buddha visited him again, and this conversation took place.

COMMENT

For comments on verses 435-437, see Vakkali's verses 350-352.

VERSE 436

[Nhātakamuni:]

'Suffusing the body with abundant rapture and pleasure, enduring even rough [conditions], I will abide in the woods.

Pītisukhena vipulena pharitvāna samussayaṃ
Lūkhampi abhisambhonto viharissāmi kānane

VERSE 437

‘Developing these: the seven factors of enlightenment, the [five] spiritual faculties, the [five] spiritual powers, and being accomplished in subtle aspects of meditation, I will abide free of perceptually obscuring states.

*Bhāvento satta bojjhaṅge indriyāni balāni ca
Jhānasokhummasampanno viharissaṃ anāsavo*

COMMENT

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

COMMENT

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

VERSE 438

‘Frequently reflecting on the purity of my mind which is free of defilements and impurity, I will abide free of perceptually obscuring states.’

*Vippamuttaṃ kilesehi suddhacittaṃ anāvilam
Abhiñhaṃ paccavekkhanto viharissaṃ anāsavo*

COMMENT

Kilesehi: ‘defilements.’ This means *rāga*, *dosa*, and *moha*:

✿ *Kilesappahānanti rāgassa pahānaṃ dosassa pahānaṃ mohassa
pahānaṃ* (Vin.3.93).

COMMENT

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

COMMENT

As Nhātakamuni’s answer ends here we close the quotation marks.

VERSE 439

[Declaration of arahantship:]

The perceptually obscuring states which were found in me [concerning] what is internal or external have been eradicated and will not rearise.

*Ajjhattañca bahiddhā ca ye me vijjimsu āsavā
Sabbe asesā ucchinnā na ca uppajjare puna*

COMMENT

‘[Concerning] what is internal or external’: see comment on verse 337.

VERSE 440

Being profoundly understood the five aggregates remain but with their origin destroyed. I have accomplished the destruction of suffering. There are now [for me] no renewed states of individual existence.

*Pañcakkhandhā pariññātā tiṭṭhanti chinnamūlakā
Dukkhakkhayo anuppatto natthi dāni punabbhavo ti*

COMMENT

For comments, see under verse 120.

Verses 441-446: Brahmadatta

VERSE 441

[Brahmadatta, on being insulted, explains his peaceful response:]

In one who is not ill-tempered, who is inwardly tamed, living virtuously, liberated [from perceptually obscuring states] through the complete knowledge [of things according to reality], who is inwardly at peace: for one of such good qualities, how could he become angry?

*Akkodhassa kuto kodho dantassa samajīvino
Sammadaññā vimuttassa upasantassa tādino*

COMMENT

When Brahmadatta was abused on his almsround by a brahman, and people asked why he maintained his silence, he replied with verses 441-444. When the brahman, impressed with these words, took ordination under him and requested teaching, Brahmadatta advised him with verses 445-446.

COMMENT

Tādino: ‘one of such good qualities.’ See IGPT sv *Tādin*.

COMMENT

Samajīvino: ‘living virtuously.’ Commentary: *Samajīvinoti kāyavisamādīni sabbaso pahāya*. PED (sv *Visama*): (morally) discrepant, lawless, wrong.

COMMENT

Sammadaññā: ‘through the complete knowledge [of things according to reality].’ Commentary: *sammā aññāya*. See IGPT sv *Aññā*.

VERSE 442

One who returns the anger of an angry man makes things worse for himself. In not being angry with an angry man one wins a victory hard to win.

Tasseva tena pāpiyo yo kuddhaṃ paṭikujjhati
Kuddhaṃ appaṭikujjhanto saṅgāmaṃ jeti dujjayaṃ

COMMENT

Pāpiyo: ‘makes things worse for himself.’ This is Bodhi’s solution (S.1.162).

COMMENT

Saṅgāmaṃ jeti dujjayaṃ: ‘one wins a victory hard to win.’ Norman and Bodhi say ‘wins a battle hard to win,’ suggesting the angry man loses a ‘battle,’ whereas ‘victory’ is for both parties.

VERSE 443

He practises for the well-being of both himself and the other, when, knowing the other is angry, he mindfully remains inwardly at peace.

Ubhinnaṃ matthaṃ carati attano ca parassa ca
Paraṃ saṅkupitaṃ ñatvā yo sato upasammati

VERSE 444

Those people are ignorant of the teaching who think he is a fool, the one who is a healer of both himself and the other.

Ubhinnaṃ tikicchantaṃ taṃ attano ca parassa ca

Janā maññanti bālo ti ye dhammassa akovidā

COMMENT

Akovidā: ‘ignorant.’ See IGPT sv *Kovida*.

VERSE 445

[Brahmadatta advises his new student:]

If anger arises in you, reflect on the simile of the saw. If craving for flavours arises, remember the simile of the son’s flesh.

Uppajje te sace kodho āvajja kakacūpamaṃ

Uppajje ce rase taṇhā puttamaṃsūpamaṃ sara

COMMENT

Kakacūpamaṃ: ‘the simile of the saw.’

• Bhikkhus, even if thugs should sever your limbs one by one with a two-handled saw, he whose mind was thereby filled with hatred would not on that account be a practiser of my training system.

❀ *ubhato daṇḍakena cepi bhikkhave kakacena corā ocarakā
aṅgamaṅgāni okanteyyumaṃ tatrāpi yo mano padoseyya na me so tena
sāsanakaro ti* (M.1.186).

COMMENT

Puttamaṃsūpamaṃ: ‘the simile of the son’s flesh.’

• ‘Then the husband and wife would kill their only son, beloved and dear, prepare dried and roasted meat, and by eating their son’s flesh they would cross the rest of the desert. What do you think, bhikkhus? Would they eat that food for amusement, or enjoyment, or for the sake of comeliness and good looks? Wouldn’t they eat that food only for the sake of crossing the desert?’ ‘Yes, bhante.’ (S.2.99).

VERSE 446

If your mind runs [wild] in regards to sensuous pleasures and states of individual existence, quickly restrain it with mindfulness, like [restraining] a bad cow devouring the corn [by beating it with a stick, or tying it to a post].

*Sace dhāvati cittaṃ te kāmesu ca bhavesu ca
Khippaṃ niggaṇha satiyā kiṭṭhādaṃ viya duppasun ti*

COMMENT

Kiṭṭhādaṃ viya duppasun ti: ‘like [restraining] a bad cow devouring the corn [by beating it with a stick, or tying it to a post].’ Greedy animals are restrained either with a stick or being tied to a post. The former is a metaphor for reflecting on the danger of indulgence (*sabhayo ceso maggo sappatibhaya*, S.4.196; *So ca kho attavyābādhāyapi saṃvattati paravyābādhāyapi saṃvattati*, M.1.115); the latter is the simile for applying mindfulness of the body (S.4.200), or some other object (Th.v.1141).

Verses 447-452: Sirimaṇḍa

VERSE 447

Heavily falls the rain [of remorse] on [an offence] that is concealed; less heavily where it is disclosed. Therefore disclose [any offence] that is concealed [by you]. Thus the rain [of remorse] will not fall heavily on it.

*Channamativassati vivaṭaṃ nātivassati
Tasmā channaṃ vivaretha evaṃ taṃ nātivassati*

COMMENT

Sirimaṇḍa gained arahantship during a Pātimokkha recitation on hearing the reciter saying that offences should be confessed. Verse 447 celebrates his joy about the matter, words originally spoken by the Buddha (Vin.2.240). The other verses here are miscellaneous words of encouragement.

COMMENT

Channamativassati: ‘Heavily falls the rain [of remorse] on [an offence] that is concealed.’

Rain would usually be expected to fall heavily on what is uncovered, not on what is covered, so the metaphor is riddling. Here we take ‘rain’ to mean remorse, and render *channaṃ* as ‘concealed offences’ because the suttas repeatedly make a connection between the two, and say that leaving offences unconfessed is such an unpleasant experience that the

offender is impelled to confess, as in the following quote. The metaphor might have better said that the fire [of remorse], not the rain, falls heavily on concealed offences:

- This is the character of a person who is perfect in basic religious understanding: if he commits some kind of offence for which a means of rehabilitation has been laid down, then he at once confesses, reveals, and discloses it to the teacher or to wise companions in the religious life, and having done that he shows restraint in future, like a young, foolish infant lying on his back quickly withdraws his hand or foot if it touches a live coal.

✽ *Dhammatā esā bhikkhave diṭṭhisampannessa puggalassa kiñcāpi tathārūpiṃ āpattiṃ āpajjati yathārūpāya āpattiyā utthānaṃ paññāyati atha kho khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānī karoti. Desetvā vivaritvā uttānī karitvā āyatiṃ saṃvaraṃ āpajjati. Seyyathāpi bhikkhave daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgāraṃ akkamitvā khippameva paṭisaṃharati (M.1.324).*

- Therefore any [unconfessed] offence should be revealed by a bhikkhu who remembers that he has fallen [into an offence] and who desires purity; for when it is revealed there comes to be comfort for him... And what is comfort? Attaining the four jhānas.

✽ *Tasmā saramānena bhikkhunā āpannena visuddhāpekkhena santi āpatti āvikātabbā. Āvikatā hissa phāsu hotī ti (Vin.1.103)... Kissa phāsu hoti? Paṭhamassa jhānassa adhigamāya phāsu hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhigamāya phāsu hoti (Vin.1.104).*

- It is quite natural that for one free from an uneasy conscience... his mind becomes collected.

✽ *Dhammatā esā bhikkhave yaṃ avippaṭisārissa... cittaṃ samādhīyati (A.5.3).*

Thus our argument is well supported by the suttas. Norman does not parenthesise an interpretation, but Mrs Rhys Davids understands it like us: 'Heavily falls the rain of guilt on fault concealed.'

The commentary takes a different position. It says *ativassatīti āpattivassañceva kilesavassañca*, i.e. that undisclosed offences are

heavily rained on by the rain of further offences and by the rain of defilement. Although the suttas indeed say that non-confession leads to further offences, there is, I think, just one quote to support it. See next quote. And the argument concerning *kilesa* would have harmonised with other suttas if *vippaṭisāro* or some other word for remorse had been used instead. The one quote is this:

- Bhante, may the Blessed One for my sake acknowledge this confession of wrongdoing for the sake of future restraint.

✽ *tassa me bhante bhagavā accayaṃ accayato patigaṇhātu āyatim saṃvarāyā ti* (M.3.246).

VERSE 448

The world [of beings] is smitten by death, smothered by old age, and transfixed by the arrow of craving. It is ever smoldering with desire.

*Maccunābbhāhato loko jarāya parivārīto
Taṇhāsallena otiṇṇo icchādhūpāyito sadā*

COMMENT

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

VERSE 449

The world [of beings] is smitten by death and hemmed in by old age. [Its senses] are constantly attacked [by pleasing and displeasing sense objects]. It has no shelter [against illness and death]. It is like a robber receiving his punishment.

*Maccunābbhāhato loko parikkhitto jarāya ca
Haññati niccamattāṇo pattadaṇḍova takkaro*

COMMENT

Haññati nicca: ‘[Its senses] are constantly attacked [by pleasing and displeasing sense objects].’

- The eye is attacked by pleasing and displeasing sights, the ear... nose... tongue... body... mind is attacked by pleasing and displeasing mental phenomena.

✽ *Cakkhu bhikkhave haññati manāpāmanāpesu rūpesu sotaṃ...*

ghānaṃ... jivhā... kāyo... Mano haññati manāpāmanāpesu dhammesu
(S.4.172).

Commentary: *niccakālaṃ jarāmarañehi haññati*, i.e. ‘the world is constantly attacked by old age and death,’ but this is untrue.

COMMENT

Attāṇo: ‘It has no shelter [against illness and death].’ The links to illness and death to justify the parenthesis are given in two suttas:

1) Illness: King Koravya (M.2.70) admitted to Venerable Raṭṭhapāla that he was obliged to experience his own illnesses by himself, and could not order someone else to do this for him. Raṭṭhapāla said this illustrated the fact that the world [of beings] has no shelter or protector (*attāṇo loko anabhissaro ti*).

2) One’s children are not a shelter [against death], nor is one’s father, nor are one’s [other] relatives. For one who is seized by death, [even] while amidst his relatives there is no shelter [against death].

✽ *Na santi puttā tāṇāya na pitā na pi bandhavā*
Antakenādhipannassa natthi ñātisu tāṇatā (Dh.v.288).

VERSE 450

Death, illness, and old age approach like three massive conflagrations. There is no strength to confront them. There is no speed to flee.

Āgacchantaggikhandhāva maccu vyādhi jarā tayo
Paccuggantum balaṃ natthi javo natthi palāyitum

VERSE 451

One should make one’s day lived not in vain, whether by a little or by much. Each day one lives, one’s life is less by that much.

Amoghaṃ divasaṃ kayirā appena bahukena vā
Yaṃ yaṃ viharate rattiṃ tadūnaṃ tassa jīvitam

COMMENT

Rattiṃ: ‘day.’ *Ratti* means either the night or a whole day.

VERSE 452

Whether walking, standing, sitting, or lying down, your last day approaches. There is no time for you to be negligently applied [to the practice].

*Carato tiṭṭhato vāpi āsīnasayanassa vā
Upeti carimā ratti na te kālo pamajjitun ti*

COMMENT

Pamajjitum: ‘negligently applied [to the practice].’ See IGPT sv *Appamatta*.

Verses 453-458: Sabbakāma

VERSE 453

[To his ex-father-in-law, in reference to his ex-wife:]

This two-footed object is carried around [by her], foul and malodorous, full of various animal carcasses, oozing from this [orifice] and that.

*Dipādakoyaṃ asuci duggandho parihīrati
Nānākuṇapaparipūro vissavanto tato tato*

COMMENT

When Sabbakāma’s ex-father-in-law brought his ex-wife to the monastery, hoping to attract him back to lay life, these verses were Sabbakāma’s response. Sabbakāma lived on to remain in robes for 120 years and to become the oldest bhikkhu on earth (*paṭhavyā saṅghatthero*, Vin.2.303), and the central figure in the defeat of the bhikkhus of Vesālī at the Second Council.

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 her].’ *Parihīrati* is the passive of *pariharati*, as illustrated in this quote:

- ‘This [wretched human] body of yours is ailing, enveloped and smothered [in ailments]. If anyone carrying around [such a wretched] body were to claim to be healthy even for a moment, that would only be folly’

✽ *Āturohāyaṃ gahapati kāyo aṇḍabhūto pariyonaddho. 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 454

Like the secretive deer [is trapped] by a snare, the fish by a hook, and the monkey by sticky-gum, [sensuous pleasures] trap the common man.

*Migaṃ nilīnaṃ kūṭena baḷiseneva ambujaṃ
Vānaraṃ viya lepena bādhayanti puthujjanaṃ*

VERSE 455

Charming sights, sounds, tastes, odours, and physical sensations: these five varieties of sensuous pleasure are seen in a woman’s body.

*Rūpā saddā rasā gandhā phoṭṭhabbā ca manoramā
Pañcakāmaguṇā ete itthirūpasmim dissare*

VERSE 456

Those common men who pursue [the ladies] cause the terrible cemeteries to grow. They heap up [for themselves] renewed states of individual existence.

*Ye etā upasevanti rattacittā puthujjanā
Vaḍḍhenti kaṭasiṃ ghoram ācīnanti punabbhavaṃ*

COMMENT

Etā upasevanti: ‘pursue [the ladies].’ Commentary: *etā itthiyo*.

VERSE 457

Whoever mindfully avoids [the ladies] as he might with his foot the head of a snake, transcends this attachment to the world.

*Yo cetā parivajjeti sappasseva padā siro
So imaṃ visattikaṃ loke sato samativattati*

VERSE 458

Seeing danger in sensuous pleasures, and safety in the practice of unsensuousness, I am liberated from [attachment to] all forms of sensuous pleasure. I have accomplished the destruction of perceptually obscuring states.

*Kāmesvādīnavaṃ disvā nekkhammaṃ daṭṭhu khemato
Nissaṭo sabbakāmehi patto me āsavakkhayaṃ ti*

CHAPTER OF POEMS WITH SEVEN VERSES

Verses 459-465: Sundarasamudda

[Sundarasamudda's mother sent a prostitute from Rājagaha to seduce him in Sāvatthī. The meeting took place at one of his supporters' houses during his daily almsround.]

VERSE 459

Dolled up, dressed to the nines, garlanded, prettified, with [golden-] slippered feet decorated with henna, a woman of easy virtue,

Alaṅkatā suvasanā mālābhārī vibhūsitā
Alattakakatapādā pādukāruyha vesikā

COMMENT

Pādukāruyha: '[golden-] slippered.' Commentary: *suvaṇṇapādukāyo*.

VERSE 460

having removed her slippers, [standing] before me with palms joined in respect, spoke to me gently, sweetly, and with an obliging smile:

Pādukā oruhitvāna purato pañjalīkatā
Sā maṃ saṇhena mudunā mihitapubbaṃ abhāsatha

COMMENT

Mudunā: 'sweetly.' Commentary: *Mudunāti madhurena*.

COMMENT

Mihitapubbaṃ: 'with an obliging smile.' PED (sv *Mihita*): 'with smiles.' Horner translates *mihitapubbaṅgamā* (Vin.2.11) as 'beaming with smiles.' But PED (sv *Pubba2*) says *Pubbakārin*: 'doing before, i. e. looking after, obliging, doing a favour.'

VERSE 461

'You are [too] young to have gone forth [into the ascetic life]. [Come and]

abide in my training system. Enjoy sensuous human pleasures. I will give you wealth. I promise you truly. [If you do not believe me] I will bring you fire [and I will make a fire-oath].

*Yuvāsi tvam pabbajito tiṭṭhāhi mama sāsane
Bhuñja mānusake kāme ahaṃ vittaṃ dadāmi te
Saccaṃ te paṭijānāmi aggim vā te harāmahaṃ*

COMMENT

Sāsane: ‘training system.’ See IGPT sv *Sāsana*.

COMMENT

Aggim vā te harāmahaṃ: ‘[If you do not believe me] I will bring you fire [and I will make a fire-oath].’ Commentary: *sace me na pattiyāyasi aggim vā te harāmahaṃ aggim haritvā aggipaccayaṃ sapathaṃ karomī ti attho*.

VERSE 462

‘When we are both old, supported by walking sticks we will both go forth [into the ascetic life]. For the sake of both benefits [i.e. sensuous pleasure in this lifetime and rewards in the next] it is a winning throw.’

*Yadā jiṇṇā bhavissāma ubho daṇḍaparāyaṇā
Ubho pi pabbajissāma ubhayattha kaṭaggaho*

COMMENT

Ubhayattha kaṭaggaho: ‘For the sake of both benefits [i.e. sensuous pleasure in this lifetime and rewards in the next] it is a winning throw.’ The commentary explains: *Yaṃ mayaṃ yāva daṇḍaparāyaṇakālā bhoge bhuñjāma evaṃ idhalokepi bhogehi na jīyāma mayaṃ pacchā pabbajissāma evaṃ paralokepi bhogehi na jīyāmāti adhippāyo*.

VERSE 463

When I saw that strumpet beseeching me with palms joined in respect, dolled up, dressed to the nines, like a deadly snare laid out,

*Tañca disvāna yācantim vesikaṃ pañjalīkataṃ
Alaṅkataṃ suvasanaṃ maccupāsaṃ va oḍḍitaṃ*

VERSE 464

then proper contemplation arose in me [concerning the true nature of the human body]. The danger [of originated phenomena] became apparent, and disillusionment [with originated phenomena] was firmly established [in me].

*Tato me manasikāro yoniso udapajjatha
Ādīnavo pāturahu nibbidā samatiṭṭhatha*

COMMENT

Tato me manasikāro yoniso udapajjatha: ‘Then proper contemplation arose in me [concerning the true nature of the human body].’ To be explained ‘as above,’ says commentary. See comments to verses 269 and 301.

VERSE 465

Whereupon my mind was liberated [from perceptually obscuring states]. See the sublime quality of the teaching: the three final knowledges are attained. I have fulfilled the Buddha’s training system.

*Tato cittaṃ vimucci me passa dhammasudhammataṃ
Tisso vijjā anupattā kataṃ buddhassa sāsanan ti*

COMMENT

Sudhammataṃ: ‘sublime quality.’ See comment on verse 24.

Verses 466-472: Lakunṭakabhaddiya: ‘Bhaddiya the Dwarf’

VERSE 466

In a woodland grove on the far side of Hog-plum Monastery, Bhaddiya, having removed [the arrow of] craving together with its origin, meditates there happily indeed.

*Pare ambātakārāme vanasaṇḍamhi bhaddiyo
Samūlaṃ taṇhaṃ abbuyha tattha bhaddova jhāyati*

COMMENT

Lakunṭakabhaddiya was full of contrasts. He was ugly, unsightly, deformed, and despised among the bhikkhus (*dubbaṇṇaṃ duddasikaṃ*

okoṭimakam bhikkhūnam paribhūtarūpanti, S.2.279); but he was the foremost of bhikkhus who are sweet-voiced (*mañjussarānam*, A.1.23). He was small statured (*lakuṇṭaka*) but of great spiritual power and might (*mahiddhiko mahānubhāvo*, S.2.279).

COMMENT

Ambāṭakārāme: ‘Hog-plum Monastery.’ This monastery was given to Venerable Mahānāma by the householder Citta (BDPPN). The dictionaries call *ambāṭaka* ‘hog-plum’. Bodhi calls it ‘wild mango.’

COMMENT

Samūlam taṇham: ‘craving together with its origin.’ See comment on verse 402.

VERSE 467

Some take delight in tambourines, lutes, and cymbals. But at a foot of a tree I take delight in the Buddha’s training system.

Ramanteke mudiṅgehi vīṇāhi paṇavehi ca
Ahañca rukkhamūlasmiṃ rato buddhassa sāsane

COMMENT

Ca: ‘but.’ Norman says *ca* is in a disjunctive sense, and that in the next verse, *ca* in the sense of ‘if’ is common in Pāli.

VERSE 468

If the Buddha offered to do me a favour and I were to be granted that favour, I would pick constant mindfulness of the body for the whole world.

Buddho ca me varam dajjā so ca labbheṭṭha me varo
Gaṇheham sabbalokassa niccam kāyagataṃ satim

VERSE 469

Those people who have judged me by my bodily form and those who have pursued me on account of my [sweet] voice, being controlled by fondness and attachment they do not know me [according to reality].

Ye maṃ rūpena pāmiṃsu ye ca ghosena anvagū

Chandarāgavasūpetā na maṃ jānanti te janā

COMMENT

Na maṃ jānanti: ‘they do not know me [according to reality].’ We resolve the meaning via the Buddha’s statement:

- One who sees the nature of reality sees me [according to reality]. One who sees me [according to reality] sees the nature of reality.

❀ *Kim te iminā pūtikāyena diṭṭhena yo kho vakkali dhammaṃ passati so maṃ passati yo maṃ passati so dhammaṃ passati* (S.3.120).

For renderings of *dhamma* and *passati*, see IGPT sv *Dhamma* and *Passati*.

VERSE 470

The fool is altogether obstructed [in vision]. He does not discern the internal [practical aspects of the teaching], nor does he understand the external [theoretical aspects of the teaching]. He is truly carried away by my [sweet] voice.

Ajjhattañca na jānāti bahiddhā ca na passati
Samantāvaraṇo bālo sa ve ghosena vuyhati

COMMENT

Ajjhattañca na jānāti: ‘He does not discern the internal [practical aspects of the teaching].’ We take *ajjhata* to mean the internal [practical aspects of the teaching], and *bahiddhā*, the external [theoretical aspects of the teaching]. This is supported by the surprising disparagement in verse 471 of *vipassati* in regards to ‘the external’: ‘One who fully understands (*vipassati*) the external [theoretical aspects of the teaching]... he too is carried away by my [sweet] voice.’ *Vipassati* cannot here mean true insight. By context it is the opposite of *na passati* in verse 470: ‘he does not understand (*na passati*) the external [theoretical aspects of the teaching].’ True insight is represented by *pajānāti* in verse 472.

COMMENT

Āvaraṇo: ‘obstructed [in vision].’ The word ‘vision’ comes from *anāvaraṇadassāvī* in verse 472.

VERSE 471

One who does not discern the internal [practical aspects of the teaching], but fully understands the external [theoretical aspects of the teaching], seeing a benefit in the external [theoretical aspects of the teaching], he too is carried away by my [sweet] voice.

*Ajjhattañca na jānāti bahiddhā ca vipassati
Bahiddhā phaladassāvī so pi ghosena vuyhati*

COMMENT

Bahiddhā phaladassāvī: ‘seeing a benefit in the external [theoretical aspects of the teaching].’ This corresponds to the *Kīṭāgiri Sutta* saying:

- In examining the meaning [of what he has memorised], the teaching receives his considered approval.

✽ *atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti* (M.1.480).

VERSE 472

One who knows the internal [practical aspects of the teaching], and fully understands the external [theoretical aspects of the teaching], is not at all obstructed in vision. He is not carried away by my [sweet] voice.

*Ajjhattañca pajānāti bahiddhā ca vipassati
Anāvaraṇadassāvī na so ghosena vuyhatī ti*

Verses 473-479: Bhadda: ‘Auspicious One’

VERSE 473

[Enlightenment story:]

I was an only child, beloved of my mother and father. I was conceived through many rites and petitions [to the gods].

*Ekaputto ahaṃ āsiṃ piyo mātu piyo pitu
Bahūhi vatacariyāhi laddho āyācanāhi ca*

COMMENT

Bahūhi vatacariyāhi laddho āyācanāhi ca: ‘I was conceived through many rites and petitions [to the gods].’

Even after many petitions to the gods, Bhadda's parents remained childless. Finally they promised the Buddha that any child born to them would be offered to his service. Thus, on his seventh birthday Bhadda was dressed in his best and presented to the Buddha with the words, 'This is the child we promised you.' So, strictly speaking, Bhadda was conceived 'after' many rites and petitions, not 'through' them.

VERSE 474

Out of tender concern, desiring my spiritual well-being, seeking my welfare, my father and mother together [on my seventh birthday] presented me to the Buddha.

*Te ca maṃ anukampāya atthakāmā hitesino
Ubho pitā ca mātā ca buddhassa upanāmayuṃ*

COMMENT

Anukampāya: 'tender concern.' See IGPT sv *Karuṇā*.

VERSE 475

[They said:] 'This boy was got with difficulty. He has been delicately nurtured and has thrived in happiness. We give him to you, Protector, as the Conqueror's attendant.'

*Kicchā laddho ayaṃ putto sukhumālo sukhedhito
Imaṃ dadāma te nātha jinassa paricārakaṃ*

COMMENT

Jinassa: 'Conqueror.' See comment on verse 415.

VERSE 476

Having received me the Teacher told Ānanda: 'Quickly send this [boy] forth [into the ascetic life]. This one will be a thoroughbred.

*Satthā ca maṃ paṭiggayha ānandaṃ etadabravi
Pabbājehi imaṃ khippaṃ hessatyājāniyo ayaṃ*

VERSE 477

Having sent me forth [into the ascetic life], the Teacher, the Conqueror entered his dwelling. Before sunset my mind was liberated [from perceptually obscuring states].

*Pabbājetvāna maṃ satthā vihāraṃ pāvisi jino
Anoggatasmim̐ sūriyasmim̐ tato cittaṃ vimucci me*

VERSE 478

Then, not neglecting me, the Teacher having emerged from solitary retreat said to me ‘Come, Bhadda. [Well explained is the teaching. Live the religious life for making a complete end of suffering].’ That was my bhikkhu ordination.

*Tato satthā nirākatvā paṭisallānavuṭṭhito
Ehi bhaddā ti maṃ āha sā me āsūpasampadā*

COMMENT

Ehi bhaddā ti: ‘Come, Bhadda. [Well explained is the teaching. Live the religious life for making a complete end of suffering].’ See comment on verse 625.

VERSE 479

I received bhikkhu ordination at aged seven. The three final knowledges are attained. Hail to the sublime quality of the teaching.

*Jātiyā sattavassena laddhā me upasampadā
Tisso vijjā anuppattā aho dhammasudhammatā ti*

Verses 480-486: Sopāka: ‘Of low social class’

VERSE 480

Seeing the best of men pacing back and forth in the shade of the Mansion [of Migāra’s Mother], approaching him there I venerated the best of men.

*Disvā pāsādachāyāyaṃ caṅkamantaṃ naruttamaṃ
Tattha naṃ upasaṅkamma vandisaṃ purisuttamaṃ*

COMMENT

At seven years old Sopāka was rescued from a charnel ground by the Buddha, having been placed there by a murderous uncle intent on feeding him to the jackals. He became an arahant at that first meeting and was ordained as a *sāmaṇera*. This second meeting took place when he was still seven. The questions he was asked on this occasion became known as the *Kumārapañhā*, the Boy's Questions. These questions are found in the *Khuddakapāṭha* and are extensively treated in the *Mahāpañha Sutta* (A.5.50). About the questions the Buddha said:

- 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 satisfy my mind with an answer to these questions apart from a Perfect One, or the disciple of a Perfect One, or one who has heard it from them.

❖ *Nāhaṃ bhikkhave passāmi sadevake loke samārake sabrahmake sassamaṇa brāhmaṇiyā pajāya sadeva manussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra tathāgatenā vā tathāgatasāvakena vā ito vā pana sutvā* (A.5.50).

Of her translation of Sopāka's verses, Mrs Rhys Davids says:

‘I have rendered these relatively crude and artless verses almost literally, not trying to recast them in English more aesthetically satisfying. If there be any truth in the tradition, they were composed by a boy of the people, of natural genius (for deep questions), but of no education. And the youth and lack of literary ability seem to be betrayed in the simply told Pāli. There is a world of difference between it and the form and contents of such poems as, say, Migajāla's (verses 417-422), Kosiya's (verses 370-374), or those of the Kassapa brothers (verses 340-380).’

The *Kumārapañhā*'s ten answers are: *Sabbe sattā āharaṭṭhitikā. Nāmañca rūpañca. Tisso vedanā. Cattāri ariyasaccāni. Pañcupādānakkhandhā. Cha ajjhāttikāni āyatanāni. Satta bojjhaṅgā. Ariyo aṭṭhaṅgiko maggo. Nava sattāvāsā. Dasahaṅgehi samannāgato arahā ti vuccatī ti.*

For the Sopāka who was born in a charnel ground, see verse 33.

COMMENT

Pāsādachāyāyaṃ: ‘shade of the Mansion [of Migāra's Mother].’ The commentary says *gandhakuṭicchāyāyaṃ*. But the *Aggañña Sutta*

(D.3.80) says when the Buddha was pacing back and forth in *pāsādacchāyāyaṃ* it was the shade of the Mansion of Migāra's Mother (*migāramātupāsādo*).

VERSE 481

Having placed my robe over one shoulder, having clasped my hands together, I paced back and forth behind the Stainless One, the best of all beings.

*Ekamsaṃ cīvaram katvā saṃharitvāna pāṇayo
Anucaṅkamissaṃ virajaṃ sabbasattānamuttamaṃ*

VERSE 482

Then he, proficient and knowledgeable in questions, asked me [the Boy's] Questions. Fearless and unafraid I replied to the Teacher.

*Tato pañhe apucchi maṃ pañhānaṃ kovido vidū
Acchambhī ca abhīto ca vyākāsiṃ satthuno ahaṃ*

VERSE 483

When the questions had been answered the Perfect One applauded. Looking at the assembly of bhikkhus he said this:

*Vissajjitesu pañhesu anumodi tathāgato
Bhikkhusaṅghaṃ viloketvā imamatthaṃ abhāsatha*

VERSE 484

'Good for those of Aṅga and Magadha whose robe material, almsfood, therapeutic requisites, abodes, veneration, and homage this one enjoys. Good for them,' he said.

*Lābhā aṅgānaṃ magadhānaṃ yesāyaṃ paribhuñjati
Cīvaram piṇḍapātañca paccayaṃ sayanāsaṇaṃ
Paccuṭṭhānañca sāmīciṃ tesaṃ lābhā ti cābravi*

COMMENT

Paccayaṃ: 'therapeutic requisites.' See IGPT sv

Gilānapaccayabhesajjaparikkhāra.

VERSE 485

‘From today onwards, Sopāka, come and see me [whenever you wish].
And, Sopāka, let this [interrogation] be your bhikkhu ordination.’

Ajjatagge maṃ sopāka dassanāyopasaṅkama
Esā ceva te sopāka bhavatu upasampadā

COMMENT

Esā: ‘this [interrogation].’ Commentary: *pañhavissajjanā*.

VERSE 486

Having received bhikkhu ordination at aged seven I bear my last body.
Hail to the sublime quality of the teaching.

Jātiyā sattavassohaṃ laddhāna upasampadaṃ
Dhāremi antimaṃ dehaṃ aho dhammasudhammatā ti

Verses 487-493: Sarabhaṅga: ‘Reed breaker’

VERSE 487

Having broken off reeds with my hands and built a hut I dwelt [in it]. In
this way, by common consent Sarabhaṅga became my name.

Sare hatthehi bhañjitvā katvāna kuṭimacchisaṃ
Tena me sarabhaṅgoti nāmaṃ sammutiyā ahu

VERSE 488

Now it is not allowable for me to break off reeds with my hands. The rules
of training have been established for us by the celebrated Gotama.

Na mayhaṃ kappate ajja sare hatthehi bhañjitum
Sikkhāpadā no paññattā gotamena yasassinā

COMMENTARY

Sikkhāpadā no paññattā: ‘The rules of training have been established for
us.’

- Destroying plants is an offence of pacittiya.
✽ *Bhūtagāma pātavyatāya pācittiyan ti* (Vin.4.34).

VERSE 489

I, Sarabhaṅga, did not previously see the complete illness [of the mind] in its entirety. This illness has now been seen by me by doing the bidding of the one who surpasses the devas.

*Sakalaṃ samattaṃ rogaṃ sarabhaṅgo nāddasaṃ pubbe
Soyaṃ rogo diṭṭho vacanakarenātidevassa*

COMMENT

Rogaṃ: ‘illness [of the mind].’

- There are these two illnesses. Which two? Illness of the body, and illness of the mind.

✽ *Dveme bhikkhave rogā. Katame dve? Kāyiko ca rogo. Cetasiko ca rogo* (A.2.143).

VERSE 490

By the very Path by which Vipassī went [to Nibbāna], and likewise Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa, by that [same] straight Path went Gotama.

*Yeneva maggena gato vipassī yeneva maggena sikhī ca vessabhū
Kakusandhakoṇāgamano ca kassapo tenañjasena agamāsi gotamo*

COMMENT

Gato: ‘went [to Nibbāna].’ Commentary: *gato ti paṭipanno nibbānaṃ adhigato*.

VERSE 491

The seven Buddhas are free of craving and grasping, and are immersed in the destruction [of attachment, hatred, and undiscernment of reality]. This teaching has been explained by those of excellent qualities, by those who have become righteousness itself,

Vītataṇhā anādānā satta buddhā khayogadhā

Yehāyaṃ desito dhammo dhammabhūtehi tādibhi

COMMENT

The last sentence here continues through to the last verse.

COMMENT

Khayogadhā: ‘immersed in the destruction [of attachment, hatred, and undiscernment of reality].’ We explain the parenthesis with two quotes.

1) Commentary: *khayogadhāti nibbānogadhā nibbānapatiṭṭhā*.

2) The destruction of attachment, hatred, and undiscernment of reality: this is called *nibbāna*.

✽ *rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati nibbānan ti*
(S.4.251).

VERSE 492

Out of tender concern for living beings, namely the four noble truths: suffering, its origin, the path [leading to its ending], and the ending and destruction of suffering,

Cattāri ariyasaccāni anukampāya pāṇinaṃ
Dukkhaṃ samudayo maggo nirodho dukkhasaṅkhayo

VERSE 493

through which the endless suffering within the round of birth and death vanishes. After the breaking-up of this [wretched human] body and the destruction of [this] life there will be no further renewed states of individual existence. I am liberated [from perceptually obscuring states] in every respect.

Yasmiṃ nivattate dukkhaṃ saṃsārasmiṃ anantakaṃ
Bhedā imassa kāyassa jīvitassa ca saṅkhayā
Añño punabbhavo natthi suvimuttomhi sabbadhī ti

COMMENT

Imassa kāyassa: ‘this [wretched human] body.’ See IGPT sv *Imaṃ kāyaṃ*.

CHAPTER OF POEMS WITH EIGHT VERSES

Verses 494-501: MahāKaccāyana

VERSE 494

[Advice to bhikkhus:]

One should not involve oneself in excessive activity [such that one neglects solitary retreat and inward calm]. One should avoid people [in association with whom spiritually unwholesome factors flourish and spiritually wholesome factors fade]. One should not endeavour [to acquire respect, gains, honour, or renown]. One who is greedy and gluttonous for flavours neglects the supreme goal which brings happiness.

*Kammaṃ bahukaṃ na kāraye parivajjeyya janaṃ na uyyame
So ussukko rasānugiddho atthaṃ riñcati yo sukhādhivāho*

COMMENT

Kammaṃ bahukaṃ na kāraye: ‘One should not involve oneself in excessive activity [such that one neglects solitary retreat and inward calm].’ The commentary says one should avoid large scale building projects in favour of small projects. In fact the Buddha was critical of any activity that led to neglect of solitude:

- He spends his day in thinking about the teaching, he neglects solitary retreat and does not apply himself to inward calm. That bhikkhu is said to be swift to think, but he lives not by the teaching.

✽ *So tehi dhammavitakkehi divasaṃ atināmeti. Riñcati paṭisallānaṃ. Nānuyuñjati ajjhataṃ cetosamathaṃ. Ayaṃ vuccati bhikkhu bhikkhu vitakkabahulo no dhammavihāri (A.3.87).*

- Although he may be active in various matters for his companions in the religious life, yet he has a keen regard for training in the higher virtue, the higher mental states, and the higher penetrative discernment.

✽ *kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇīyāni tattha ussukkaṃ āpanno hoti. Atha khvāssa tikkāpekkhā hoti adhisīlasikkhāya*

adhicittasikkhāya adhipaññāsikkhāya (M.1.324).

COMMENT

Parivajjeyya janam: ‘One should avoid people [in association with whom spiritually unwholesome factors flourish and spiritually wholesome factors fade].’

- Bhante, such persons when associated with that cause spiritually unwholesome factors to flourish and spiritually wholesome factors to fade should not be associated with. But such persons when associated with that cause spiritually unwholesome factors to fade and spiritually wholesome factors to flourish should be associated with.

✽ *Yathārūpaṃ bhante puggalaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti evarūpaṃ puggalaṃ na sevitabbaṃ. Yathārūpañca kho bhante puggalaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti. Evarūpaṃ puggalaṃ sevitabbaṃ* (M.3.59).

COMMENT

Na uyyame: ‘One should not endeavour [to acquire respect, gains, honour, or renown].’

Commentary: *Na uyyameti paccayuppādanatthaṃ*, i.e. one should not endeavour to get requisites. The Buddha’s explanation is more comprehensive. He said one of the four illnesses in one who has gone forth into the ascetic life, is that:

- He rouses himself, exerts himself, endeavours for respect, for gains, honour, and renown

✽ *So uṭṭhahati ghaṭeti vāyamati anavaññapaṭilābhāya lābhasakkārasilokapaṭilābhāya* (A.2.143).

COMMENT

Atthaṃ: ‘supreme goal.’ See IGPT sv *Attha*.

VERSE 495

[Advice to bhikkhus:]

Respect and veneration when amidst families [the wise] know as true filth, a fine arrow difficult to extract. For a worthless fellow, honour is hard

to give up.

*Paṅko ti hi naṃ avedayaṃ yāyaṃ vandanapūjanā kulesu
Sukhumaṃ sallamaṃ durubbahaṃ sakkāro kāpurisena dujjaho*

VERSE 496

The unvirtuous conduct of a mortal is not [to be excused] on considering its relationship to [the benefit of] another. One should not undertake unvirtuous conduct on considering its relationship to [the harm of] oneself, for mortals are intimately related to their deeds.

*Na parassupanidhāya kammaṃ maccassa pāpakaṃ
Attanā taṃ na seveyya kammabandhūhi mātiyā*

COMMENT

Upanidhāya: ‘on considering its relationship to.’ PED (sv): ‘comparing, in comparison.’

COMMENT

The verse is reminiscent of Sāriputta’s question in the following quote, and we parenthesise accordingly:

‘Could one [free oneself from hell by pleading]: ‘It was for the sake of my parents that I behaved unrighteously and unvirtuously, so let the wardens of hell not [drag me] to hell’?

❖ *Labheyya nu kho so ahaṃ kho mātāpitunnaṃ hetu adhammacārī
visamacārī aho siṃ mā maṃ nirayaṃ nirayapālā ti* (M.2.186).

VERSE 497

One is neither a thief nor a sage by the word of another. But exactly as one knows oneself, the devas know one likewise.

*Na pare vacanā coro na pare vacanā muni
Attā ca naṃ yathā vetti devā pi naṃ tathā vidū*

VERSE 498

Others do not understand that we here face [the ever-present possibility of] death; but those who understand it, their quarrels cease.

*Pare ca na vijānanti mayamettha yamāmase
Ye ca tattha vijānanti tato sammanti medhagā*

COMMENT

Mayamettha yamāmase: ‘we here face [the ever-present possibility of] death.’ See IGPT sv *Yamāmase*.

VERSE 499

The wise man lives [a full life] even if his wealth is destroyed. The wealthy man who fails to gain wisdom lives no life at all.

*Jīvate vāpi sappañño api vittaparikkhayo
Paññāya ca alābhena vittavā pi na jīvati*

VERSE 500

A wise man hears all with his ears, and sees all with his eyes. And the wise man should not dismiss all that he sees or hears.

*Sabbaṃ suṇāti sotena sabbaṃ passati cakkhunā
Na ca diṭṭhaṃ sutam dhīro sabbaṃ ujjhītumarahati*

COMMENT

Na ca diṭṭhaṃ sutam dhīro sabbaṃ ujjhītumarahati: ‘the wise man should not dismiss all that he sees or hears.’ The commentary says this was advice for King Caṇḍapajotta, the king of Avanti, concerning a dream. MahāKaccāyana seems to say the dream should not be necessarily ignored.

VERSE 501

[Advice to bhikkhus:]

One with eyes should be as though blind; and one with ears as though deaf; one blessed with penetrative discernment as though dumb; one with strength as though feeble. Then when one has attained the supreme goal one should abide, dwelling like the dead.

*Cakkhumāssa yathā andho sotavā badhiro yathā
Paññavāssa yathā mūgo balavā dubbaloriva*

Atha atthe samuppanne sayetha matasāyikan ti

COMMENT

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

COMMENT

Paññavāssa yathā mūgo: ‘one blessed with penetrative discernment as though dumb.’ This verse advises bhikkhus to hide their strength. The same sentiment is expressed in verses 582 and 1015. Both before and after enlightenment, this is perhaps to ward off the perils of gains, honour, and renown:

- Bhikkhus, if gains, honour, and renown arise for a disciple in training, whose mind’s ideal is yet unattained, it is a spiritual obstruction to him

❁ *Tañce bhikkhave bhikkhuṃ sekhaṃ appattamānasaṃ
lābhasakkārasiloko anupāpuṇāti so tassa hoti antarāyāya* (S.2.236).

In the case even of arahants, gains, honour, and renown are an obstruction to jhāna (*diṭṭhadhammasukhavihāraṃ adhigatā tesāhamassa lābhasakkārasilokaṃ antarāyāya vadāmi*, S.2.239). Therefore, for example, MahāKassapa practiced in solitude as an arahant for the sake of his own well-being, and to set a good example to others (S.2.203).

Nonetheless, one wonders to what degree MahāKaccāyana applied to himself the advice given here. He is nowhere in the suttas considered even remotely dumb or dead. The Buddha called him foremost of bhikkhus capable of explaining in detail statements that were spoken in brief (A.1.25). Bhikkhu Bodhi says that ‘as an analyst of the Dhamma, the Venerable Maha Kaccana most closely approximates to the Venerable Sariputta’ (The Wheel Publication No. 405/406, 1995).

The commentary says this verse was spoken to King Caṇḍapajotta, but it is advice for bhikkhus.

COMMENT

Sayetha: ‘one should abide.’ For this meaning, see PED sv *Seti*.

Verses 502-509: Sirimitta

VERSE 502

One who is free of anger and resentment, who is not deceitful and is rid of malicious speech, such a bhikkhu does not grieve when he passes on.

*Akkodhanonupanāhī amāyo rittapesuṇo
Sa ve tādīsako bhikkhu evaṃ pecca na socati*

COMMENT

Sirimitta: son of wealthy landowner at Rājagaha who gained faith when he saw the Buddha taming the elephant Nālāgiri.

VERSE 503

One who is free of anger and resentment, who is not deceitful, rid of malicious speech, and whose sense portals are ever guarded [by mindfulness], [such] a bhikkhu does not grieve when he passes on.

*Akkodhanonupanāhī amāyo rittapesuṇo
Guttadvāro sadā bhikkhu evaṃ pecca na socati*

COMMENT

Gutta: ‘guarded [by mindfulness].’ See IGPT sv *Gutta*.

VERSE 504

One who is free of anger and resentment, who is not deceitful, rid of malicious speech, and is of excellent virtue, [such] a bhikkhu does not grieve when he passes on.

*Akkodhanonupanāhī amāyo rittapesuṇo
Kalyāṇasīlo so bhikkhu evaṃ pecca na socati*

VERSE 505

One who is free of anger and resentment, who is not deceitful, rid of malicious speech, and has virtuous friends, [such] a bhikkhu does not grieve when he passes on.

*Akkodhanonupanāhī amāyo rittapesuṇo
Kalyāṇamitto so bhikkhu evaṃ pecca na socati*

VERSE 506

One who is free of anger and resentment, who is not deceitful, rid of malicious speech, and has excellent wisdom, [such] a bhikkhu does not grieve when he passes on.

*Akkodhanonupanāhī amāyo rittapesuṇo
Kalyāṇapañño so bhikkhu evaṃ pecca na socati*

VERSE 507

One whose faith in the [perfection of the] Perfect One's [enlightenment] is unshakeable and well established; whose virtue is excellent, dear to the Noble Ones, and praiseworthy;

*Yassa saddhā tathāgate acalā suppatiṭṭhitā
Sīlañca yassa kalyāṇaṃ ariyakantaṃ paṣaṃsitam*

COMMENT

Saddhā tathāgate: 'faith in the [perfection of the] Perfect One's [enlightenment].' See IGPT sv *Saddhā*.

VERSE 508

Who has faith in the community of disciples and purified vision [of things according to reality]: they say he is not poor. His life is not [lived] in vain.

*Saṅghe pasādo yassatthi ujubhūtañca dassanaṃ
Adaḷiddoti taṃ āhu amogham tassa jīvitam*

COMMENT

Ujubhūtaṃ: 'purified.' See IGPT sv *Uju*.

COMMENT

Dassanaṃ: 'vision [of things according to reality].' See IGPT sv *Dassana*.

VERSE 509

Therefore the wise person, remembering the Buddhas' training system, should apply himself to faith [in the perfection of the Perfect One's enlightenment], to virtue, to serenity, and to vision of things [according to reality].

*Tasmā saddhañca sīlañca pasādaṃ dhammadassanaṃ
Anuyuñjetha medhāvī saraṃ buddhānaṃ sāsanaṃ ti*

COMMENT

See comments to verse 204.

Verses 510-517: Mahāpanthaka: ‘Roadling, the Elder’

VERSE 510

When I first saw the Teacher who is free of fear from any quarter, an earnest attitude [to the practice] arose in me, having seen the best of men.

*Yadā paṭhamamaddakkhiṃ satthāraṃ akutobhayaṃ
Tato me ahu saṃvego passitvā purisuttamaṃ*

COMMENT

Saṃvego: ‘an earnest attitude [to the practice].’ See IGPT sv *Saṃvega*.

COMMENT

Mahāpanthaka was illegitimately fathered by a slave and then fostered by his maternal grandfather in Rājagaha, together with his young brother, Cūḷapanthaka. They were called ‘Roadling’ because both were born beside the road while their mother was rushing to be with her parents.

VERSE 511

Whoever would push away with his hands and feet a teacher of such glory who came to him, having won his favour he might lose it.

*Siriṃ hatthehi pādehi yo paṇāmeyya āgataṃ
Etādisaṃ so satthāraṃ ārādhelvā virādhaye*

VERSE 512

Therefore I abandoned [the prospect of] children and wife, and of wealth and grain. Having shaved off my hair and beard, I went forth into the ascetic life.

Tadāhaṃ puttadārañca dhanadhaññañca chaḍḍayiṃ

Kesamassūni chedetvā pabbajim anagāriyam

COMMENT

Puttadārañca dhanadhaññañca chaḍḍayim: ‘abandoned [the prospect of] children and wife, and of wealth and grain.’ The commentary points out that he was living as a minor with his grandparents.

COMMENT

Pabbajim anagāriyam: ‘I went forth into the ascetic life.’ See IGPT sv *Agārasmā anagāriyam pabbajito*.

VERSE 513

Being endowed with the training and a [right means of] livelihood, with sense faculties well-restrained [from grasping, through mindfulness], venerating the Perfectly Enlightened One, I dwelt undefeated [by Māra’s army].

Sikkhāsājīvasampanno indriyesu susaṃvuto
Namassamāno sambuddham vihāsim aparājito

COMMENT

Susaṃvuto: ‘well-restrained [from grasping, through mindfulness].’ See IGPT sv *Samvara*.

COMMENT

Aparājito: ‘undefeated [by Māra’s army].’ See IGPT sv *Parājita*.

VERSE 514

Then a resolve arose in me that was dear to my heart: I would not sit down even for a moment while the arrow of craving was unremoved [from me].

Tato me paṇidhi āsi cetaso abhipatthito
Na nisīde muhuttampi taṇhāsalle anūhate

VERSE 515

See my [unwavering] energy and application [to the practice] as I abide

thus. The three final knowledges are attained. I have fulfilled the Buddha's training system.

*Tassa m'evaṃ viharato passa viriyaparakkamaṃ
Tisso vijjā anuppattā kataṃ buddhassa sāsanaṃ*

COMMENT

Viriyaparakkamaṃ: '[unwavering] energy and application [to the practice].' See comment to verse 167.

VERSE 516

I know my past lives. My divine eye is purified. I am an arahant, worthy of gifts, freed [from individual existence], and free of attachment.

*Pubbenivāsaṃ jānāmi dibbacakkhu visodhitaṃ
Arahā dakkhiṇeyyomhi vipparamutto nirupadhi*

COMMENT

Vipparamutto: 'freed [from individual existence].' See IGPT sv *Mutta*.

VERSE 517

Then at daybreak, towards sunrise, having dried up all craving, I sat down cross-legged.

*Tato ratyā vivasane suriyassuggamanaṃ pati
Sabbam taṇhaṃ visosetvā pallaṅkena upāvisin ti*

CHAPTER OF POEMS WITH NINE VERSES

Verses 518-526: Bhūta: ‘Supernatural Being’

VERSE 518

[Bhūta, now enlightened, visited relatives in Sāketa who implored him to stay. This was his reply.]

When the wise man [sees that] old age and death, to which the ignorant Everyman is attached, are intrinsically unsatisfactory, having profoundly understood what is intrinsically unsatisfactory, he meditates mindfully indeed. One does not find greater delight than this.

*Yadā dukkhaṃ jarāmaraṇaṃ ti paṇḍito aviddasū yattha sitā puthujjanā
Dukkhaṃ pariññāya sato va jhāyati tato raṭṭhaṃ paramataraṃ na vindati*

COMMENT

Because Bhūta’s brothers were eaten by a yakkha, his parents named him ‘Supernatural Being’ with the hope that non-human beings might therefore take care of him. As a bhikkhu he lived in a cave on the banks of the river Ajakaraṇi.

COMMENT

Puthujjanā: ‘Everyman.’ See IGPT sv *Puthujjana*.

COMMENT

Dukkhaṃ: ‘intrinsically unsatisfactory.’ Here *dukkha* is connected with *pariññāya*, and in the following quote with the etymologically related *parijāneyya*, the context makes it clear that this is the *dukkha* of *tilakkhaṇa*:

—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.
Kim hi siyā bho gotama. No hidaṃ bho gotamā ti (M.1.232-3).
See IGPT sv *Dukkha* and *Abhijānāti*.

VERSE 519

When, having overcome sticky craving—the bringer of suffering, entrenched perception, and the mass of suffering—he meditates mindfully indeed, one does not find greater delight than this.

Yadā dukkhassāvahaniṃ visattikaṃ papañcasaṅghātadukkhādhivāhiniṃ Taṇhaṃ pahatvāna sato va jhāyati tato ratim paramataraṃ na vindati

COMMENT

Visattikaṃ: ‘sticky.’ We treat *visattikaṃ* as the adjective of *taṇhaṃ*, as it is also here:

- I will explain to you the craving that entangles, that floats along, that is far-flung, that is sticky

✿ *Taṇhaṃ vo bhikkhave desissāmi jāliniṃ saritaṃ visaṭaṃ visattikaṃ* (A.2.212).

There is no *ca* in this verse, implying there is only one thing to overcome, not two, as Norman puts it (‘having struck down attachment... and craving’).

COMMENT

Dukkha: ‘suffering.’ Because of its relationship to *taṇhaṃ* in pāda c we regard this *dukkha* as the first noble truth.

COMMENT

Papañca: ‘entrenched perception.’ See IGPT sv *Papañca*.

COMMENT

Saṅghātadukkha: ‘the mass of suffering.’ We treat this as a synonym of *dukkhakkhandha*.

VERSE 520

Having seen with wisdom the auspicious twice-fourfold [path]—the best of paths, the one which leads to happiness, the purifier of all spiritual defilement—he meditates mindfully indeed, one does not find greater delight than this.

*Yadā sivaṃ dve caturaṅgagāminam magguttamam
sabbakilesasodhanam*

Paññāya passitva sato va jhāyati tato ratim paramataram na vindati

COMMENT

Kilesa: ‘spiritual defilement.’ See comment on verse 67.

VERSE 521

When he cultivates [the best of paths]—the purifier of all spiritual defilement, the cutter of ties and bonds [to individual existence], [the path leading to] the griefless, stainless, unoriginated, Peaceful State—one does not find greater delight than this.

*Yadā asokaṃ virajaṃ asaṅkhataṃ santaṃ padaṃ sabbakilesasodhanam
Bhāveti saṃyojanabandhanacchidaṃ tato ratim paramataram na vindati*

COMMENT

[The best of paths]: parenthesis for clarity. Verse 520 shows that ‘the purifier of all spiritual defilement’=‘the best of paths’.

COMMENT

Asaṅkhataṃ: ‘unoriginated.’ See IGPT sv *Saṅkhata*.

COMMENT

Saṃyojanabandhana: ‘ties and bonds [to individual existence].’ See IGPT sv *Saṃyojana* and *Bandhana*.

VERSE 522

When the thundercloud peals in the heavens, and the sky all around is full of rain, and the bhikkhu meditates [happily] indeed in his mountain cave, one does not find greater delight than this.

Yadā nabhe gajjati meghadundubhi dhārākulā vihagapathe samantato

Bhikkhū ca pabbhāragato va jhāyati tato ratim paramataram na vindati

COMMENT

Vihagapathe: 'sky.' We take *vihagapathe* ('path of the birds') as a nominative, following Norman's note on verse 546 on the Eastern dialect -e nominative suffix.

COMMENT

Va jhāyati: meditates [happily] indeed. See IGPT sv *Va jhayati*.

VERSE 523

When, seated on the banks of rivers full of flowers and beautifully garlanded woodland plants, he meditates happily indeed, one does not find greater delight than this.

*Yadā nadīnaṃ kusumākulānaṃ vicittavāneyyavaṭaṃsakānaṃ
Tire nisinno sumano va jhāyati tato ratim paramataram na vindati*

COMMENT

Vāneyya: 'woodland plants.' Cf. Sanskrit *vāneya* (adj): 'living or growing in a wood' (Sanskrit-English Dictionary).

VERSE 524

When, at night in the lonely woods while the sky pours and the lions and tigers roar, the bhikkhu meditates [happily] indeed in his mountain cave, one does not find greater delight than this.

*Yadā nisīthe rahitamhi kānane deve gaḷantamhi nadanti dāṭhino
Bhikkhū ca pabbhāragato va jhāyati tato ratim paramataram na vindati*

COMMENT

Dāṭhino: 'lions and tigers.' Commentary: *Dāṭhino ti sīhavyagghādayo paṭipakkhasattā*.

COMMENT

Va jhāyati: meditates [happily] indeed. See IGPT sv *Va jhayati*.

VERSE 525

When, having ended his own thinking and resorted to a cleft in the middle of the mountains, he meditates free of suffering and free of remissness in practising the teaching, one does not find greater delight than this.

*Yadā vitakke uparundhiyattano nagantare nagavivaraṃ samassito
Vītaddaro vigatakhilo va jhāyati tato ratim paramataraṃ na vindati*

COMMENT

Vītaddaro: ‘free of suffering.’ See IGPT sv *Daratha*.

COMMENT

Vigatakhilo: ‘free of remissness in practising the teaching.’ See IGPT sv *Khila*.

COMMENT

Va: ‘and.’ We follow Norman in treating *va* as *ca*.

VERSE 526

When one is happy, with spiritual stains, hostility, and grief destroyed; when one is free of uninsightfulness into reality and craving, with the arrow [of craving] removed, having ended all perceptually obscuring states; when one meditates [mindfully] indeed: one does not find greater delight than this.

*Yadā sukhī malakhiḥasokaṇāsano niraggaḷo nibbanatho visallo
Sabbāsava vyantikato va jhāyati tato ratim paramataraṃ na vindatī ti*

COMMENT

Niraggaḷo: ‘free of uninsightfulness into reality.’ Commentary: *aggaḷaṃ vuccati avijjā*. See IGPT sv *Avijjā*.

COMMENT

Nibbanatho: ‘free of craving.’ See IGPT sv *Vanatha*.

COMMENT

Va jhāyati: meditates [mindfully] indeed. See IGPT sv *Va jhayati*.

CHAPTER OF POEMS WITH TEN VERSES

Verses 527-536: Kāḷudāyin: 'Swarthy Udāyin'

VERSE 527

[Kāḷudāyin conveys an invitation from the Buddha's parents, requesting their son to visit Kapilavatthu:]

Now the trees are crimson, bhante. Having shed their [old] foliage, they are about to fruit. They glow as if they were aflame. The season, great Hero, is filled with beauty.

*Āṅgārino dāni dumā bhadante phalesino chadanaṃ vippahāya
Te accimanto va pabhāsayanti samayo mahāvīra bhāgī rasānaṃ*

COMMENT

Kāḷudāyin, the Buddha's childhood companion, was sent to Rājagaha by King Suddhodana to invite the Buddha to visit Kapilavatthu. In Rājagaha, Kāḷudāyin became a bhikkhu and an arahant, and in due course conveyed Suddhodana's invitation. The Buddha set out with 20,000 arahant bhikkhus, walking 10km a day on a journey of 600 kilometres, so 60 days. It involved the crossing westwards of the River Rohinī. Each day Kāḷudāyin would travel by psychic power to Kapilavatthu to inform Suddhodana of the group's progress and to bring back offerings of food, so that when the Buddha arrived his relatives were already filled with faith in him. As a result of his efforts Kāḷudāyin was declared to be foremost of disciples who arouse faith amongst families (*kulappasādakānaṃ*, A.1.25). Verses 527-532 are apparently addressed to the Buddha, and Verses 533 and 536 to Suddhodana. Mrs Rhys Davids says 'it is a little difficult to believe that the musical opening and the clumsy sequel are by the same hand.'

COMMENT

Phalesino: 'about to fruit.' A future active participle in *-esin*, says Norman. See EV n.527.

VERSE 528

The charming trees in full bloom diffuse [their fragrance] all around in all directions. Having shed their [old] foliage, [they are] waiting for fruit. It is time to depart from here, great Hero.

*Dumāni phullāni manoramāni samantato sabbadisā pavanti
Pattaṃ pahāya phalamāsasānā kālo ito pakkamanāya vīra*

COMMENT

[Their fragrance]. Commentary: *sabbadisā pavanti gandhaṃ vissajjenti*.

VERSE 529

It is neither too cold nor too hot. The season is pleasant, bhante, suitable for travelling. Let the Sakyans and Koliyans see you facing westwards, crossing the River Rohinī.

*Nevātisītaṃ na panātiuṇhaṃ sukhā utu addhaniyā bhadante
Passantu taṃ sākiyā koḷiyā ca pacchāmukhaṃ rohiniyaṃ tarantaṃ*

VERSE 530

[Kāḷudāyin further entreats the Buddha to accept the invitation:]

The field is ploughed expectantly. The seed is sown expectantly. Merchants go to sea expectantly, bringing back wealth. Let that expectation in which I rest [my hopes] be realised.

*Āsāya kasate khettaṃ bījaṃ āsāya vappati
Āsāya vāñijā yanti samuddaṃ dhanahārakā
Yāya āsāya tiṭṭhāmi sā me āsā samijjhatu*

COMMENT

Āsāya... āsā: ‘expectantly... expectation.’ See IGPT sv Āsā.

VERSE 531

[Kāḷudāyin explains the advantages of accepting the invitation:]

Again and again ploughmen plough the field. Again and again they sow the seed. Again and again the sky rains forth. Again and again rice ends

up in the realm.

*Punappunam ceva vapanti bījam punappunam vassati devarājā
Punappunam khettaṃ kasanti kassakā punappunam dhaññamupeti
raṭṭhaṃ*

COMMENT

Verses 531-2 are also found in the *Udaya Sutta* (S.1.174). Kāḷudāyin seems to explain that it would help the Buddha's relatives if he accepted the invitation.

COMMENT

Upeti: 'ends up.' See IGPT sv *Upeti*.

VERSE 532

Again and again beggars walk on almsround. Again and again liberal benefactors give [alms]. Having given [alms] again and again, again and again liberal benefactors end up in heaven.

*Punappunam yācanakā caranti punappunam dānapatī dadanti
Punappunam dānapatī daditvā punappunam saggamupenti ṭhānaṃ*

COMMENT

Caranti: 'walk on almsround.' See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 533

[Kāḷudāyin addresses King Suddhodana:]

A hero of extensive wisdom indeed cleanses seven generations of whatever family he is born into. I think, Sakyan, you are a deva of devas, for the Sage who is truly named as such was begotten by you.

*Vīro have sattayugaṃ puneti yasmiṃ kule jāyati bhūripaṇṇo
Maññāmahaṃ sakka'si devadevo tayā hi jāto muni saccaṇāmo*

COMMENT

Sakka'si devadevo: 'Sakyan, you are a deva of devas.' Norman recommends this spelling, 'with Sakka referring to Suddhodana.' Sometimes *sakka* just means Sakyan. It is merely a variant spelling. For example, *daṇḍapāṇī sakko* (M.1.108) and *nandiyo sakko* (S.5.403). But

in relation to the Buddha *sakka* is taken advantage of to link him to Sakka, Lord of the Devas. Thus the Buddha is called ‘Sakyan, All-Seeing Eye’ (*sakka samantacakkhu*, Sn.v.1090) which nicely links him to ‘thousand-eyed Sakka’ (*sakko sahassanetto*, e.g. Sn.v.346). It seems that Kāḷudāyīn is trying to make the same connection with King Suddhodana, because he calls him ‘deva of devas.’

COMMENT

Muni saccanāmo: ‘the Sage who is truly named as such.’ Commentary: *munī ti avitathanāmo*.

VERSE 534

[Kāḷudāyīn is here perhaps preparing the bhikkhus for their arrival in Kapilavatthu.]

The father of the great Seer is called Suddhodana. The Buddha’s mother was called Māyā, who, having nurtured the Bodhisatta in her womb, with the demise of her body rejoices in the Tusita heaven.

*Suddhodano nāma pitā mahesino buddhassa mātā pana māyā nāmā
Yā bodhisattaṃ parihariya kucchinā kāyassa bhedaṃ tidivamhi modati*

COMMENT

Tidivamhi: ‘the Tusita heaven.’ Commentary: *tidivamhī ti tusitadevaloke*. Kāḷudāyīn is mistaken. *Tidiva* equals Tāvātimsa (see PED sv *Ti-* and BDPPN sv *Tidiva*). But Māyā was reborn in Tusita.

VERSE 535

She, Gotamī, having died and passed away from here, provided with divine sensuous pleasures, with the five varieties of sensuous pleasure, she rejoices surrounded by devas of that group.

*Sā gotamī kālakatā ito cutā dibbehi kāmehi samaṅgibhūtā
Sā modati kāmaguṇehi pañcahi parivāritā devagaṇehi tehi*

COMMENT

Devagaṇehi tehi: ‘devas of that group.’ Not ‘devas of those groups.’ See comment on previous verse.

VERSE 536

[When Kāḷudāyin arrived by psychic power in Kapilavatthu, and the king asked him who he was, he replied:]

I am the [spiritual] son of the Buddha who accomplished the impossible. I am the [spiritual] son of the incomparable Aṅgīrasa of excellent qualities. You, Sakyan, are my father's father. By natural law you are my [spiritual] grandfather, O Gotama clansman.

*Buddhassa puttomhi asayhasāhino aṅgīrasassappaṭimassa tādino
Pitupitā mayhaṃ tuvaṃsi sakka dhammena me gotama ayyakosī ti*

COMMENT

Buddhassa puttomhi: 'I am the [spiritual] son of the Buddha.'

Commentary: *orasaputto*. See comment on verse 295.

COMMENT

Aṅgīrasa: a name applied to the Buddha, of uncertain significance. See BDPPN.

COMMENT

Tādino: 'of excellent qualities.' See IGPT sv *Tādin*.

COMMENT

Sakka: 'Sakyan.' See comment on verse 533.

COMMENT

Dhammena: 'by natural law.' See IGPT sv *Dhamma*.

Verses 537-546: Ekavihāriya: 'Lone dweller'

VERSE 537

[Relief at the prospect of leaving crowded court life:]

If no one else is to be found either in front or behind oneself, it is exceedingly pleasant for one living alone in the woods.

*Purato pacchato vāpi aparo ce na vijjati
Atīva phāsu bhavati ekassa vasato vane*

COMMENT

Tissa Kumāra was the youngest brother of Emperor Asoka. He was known as Ekavihāriya because of his love of solitude. His inspiration came while hunting, on seeing the Greek bhikkhu Dhammarakkhita seated peacefully in the woods (*yonaka-mahā-dhammarakkhitatthera*). The first verses here express his relief at the prospect of leaving crowded court life and his dreams of the life ahead. Then, following his bhikkhu ordination, come the words of resolve. Finally, in none of the places he expected to find himself, still together with Dhammarakkhita, come the words of triumph.

VERSE 538

Come then, I will go to the forest that is praised by the Buddha. It is pleasant for a bhikkhu dwelling alone, who is resolutely applied [to the practice].

*Handa eko gamissāmi araññaṃ buddhavaṇṇitaṃ
Phāsu ekavihāriṣṣa pahitattassa bhikkhuno*

COMMENT

Pahitattassa: ‘resolutely applied [to the practice].’ See IGPT sv *Pahitatta*.

VERSE 539

Unaccompanied, intent on [the development of my own] spiritual well-being, I will quickly enter the woods which arouse rapture in meditators, which are delightful and teem with rutting elephants.

*Yogī pītikaraṃ rammaṃ mattakuñjarasevitaṃ
Eko atthavasī khippaṃ pavisissāmi kānanaṃ*

COMMENT

Atthavasī: ‘intent on [the development of my own] spiritual well-being.’ See IGPT sv *Attha*.

VERSE 540

In the Sītavana Wood with its beautiful flowers, having bathed my limbs,

[or] in a cool mountain cave, I will pace back and forth alone.

*Supupphite sītavane sītale girikandare
Gattāni parisiñcitvā caṅkamissāmi ekako*

COMMENT

Sītavana: a grove near Rājagaha.

VERSE 541

When will I dwell alone in that huge and delightful wood, unaccompanied [by craving] having done what needed to be done, free of perceptually obscuring states?

*Ekākiyo adutiyo ramaṇīye mahāvane
Kadāhaṃ viharissāmi katakicco anāsavo*

COMMENT

Mahāvane: ‘huge wood.’ There are four places called Mahāvana (BDPPN), but Ekavihāriya here likely means Sītavana Wood.

COMMENT

Adutiyo: ‘unaccompanied [by craving].’ This is the meaning of *adutiyo* in the context of arahantship. See comment on verse 54.

VERSE 542

Wishing to apply myself thus, may my aspiration be realised. I will accomplish it [for myself]. No one can accomplish it for another.

*Evaṃ me kattukāmassa adhippāyo samijjhatu
Sādhīyissāmaḥaṃ yeva nāñño aññassa kāraḥko*

VERSE 543

[Ekavihāriya, full of delight after his bhikkhu ordination, having been conducted there in great pomp and ceremony by Asoka, and ordained by Dhammarakkhita:]

I fasten on this armour [of the four modes of right inward striving]. I will enter the woods. I will not emerge with the destruction of perceptually

obscuring states unaccomplished.

*Esa bandhāmi sannāhaṃ pavisissāmi kānanaṃ
Na tato nikkhamissāmi appatto āsavakkhayaṃ*

COMMENT

Sannāhaṃ: ‘armour [of the four modes of right inward striving].’
Commentary: *catubbidhasammappadhānaviriyasannāhaṃ sannayhāmi*.
For *cattāro sammappadhānā*, see D.3.102.

COMMENT

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

VERSE 544

Sitting on the mountain top while cool and fragrant breeze fans me, I will
split asunder uninsightfulness into reality.

*Mālute upavāyante sīte surabhigandhike
Avijjaṃ dālayissāmi nisinno nagamuddhani*

COMMENT

Avijjaṃ: ‘uninsightfulness into reality.’ See IGPT sv *Avijja*.

VERSE 545

In its flower-covered wood, or in a cool cave, I will certainly enjoy myself
on Mount Giribbaja, well-pleased with the bliss of liberation [from
perceptually obscuring states].

*Vane kusumasañchanne pabbhāre nūna sītale
Vimuttisukhena sukhito ramissāmi giribbaje*

COMMENT

Giribbaje: ‘Mount Giribbaja.’ Giribbaja was the old town of Rājagaha, the
Mountain Fortress, but Ekavihāriya here refers to its wood, so he means
the mountain not the town.

VERSE 546

[Ekavihāriya went to the Kāliṅga country with his preceptor and there

attained arahantship.]

I am one whose objectives are fulfilled, like the full moon on the fifteenth day [of the half-month]. All my perceptually obscuring states are destroyed. There are now [for me] no renewed states of individual existence.

*Sohaṃ paripuṇṇasaṅkappo cando pannaraso yathā
Sabbāsavaparikkhīṇo natthi dāni punabbhavo ti*

COMMENT

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

Verses 547-556: MahāKappina

VERSE 547

Whoever in providing [for the future] sees [the nature of reality] [here and now], both what is either beneficial or harmful, neither his enemies nor well-wishers when considering him can find any flaw.

*Anāgataṃ yo paṭigacca passati hitaṅca atthaṃ ahitaṅca taṃ dvayaṃ
Viddesino tassa hitesino vā randhaṃ na passanti samekkhamānā*

COMMENT

MahāKappina once established 1,000 bhikkhus in arahantship and was subsequently declared to be foremost of instructors of bhikkhus. Ironically, his verses here are addressed to bhikkhunīs, says the commentary, all spoken on a single occasion (*athekadivasaṃ thero bhikkhuniyo ovaḍanto*).

COMMENT

Passati: ‘sees [the nature of reality].’ See IGPT sv *Passati*

COMMENT

Paṭigacca: ‘providing [for the future].’ PED: ‘providing for (the future), preparing for.’

• Just as a man, providing [for the future], builds a dyke along a great reservoir so the water will not overflow.

✽ *Seyyathāpi ānanda puriso mahato taḷākassa paṭigacceva āliṃ*

bandheyya yāvadeva udakassa anatikkamanāya (Vin.2.256).

Norman argues for the spelling *paṭigacca*, PED for *paṭikacca*.

COMMENT

[Here and now]: parenthesis indicated by context.

VERSE 548

He who has perfected mindfulness with breathing as explained by the Buddha, properly developed it, progressively cultivated it, illuminates this world like the moon freed from clouds.

*Ānāpānasati yassa paripuṇṇā subhāvitā
Anupubbaṃ paricitā yathā buddhena desitā
So imaṃ lokaṃ pabhāseti abbhā mutto va candimā*

VERSE 549

My mind is utterly purified, unlimited [by attachment, hatred, and undiscernment of reality], and well-developed. It has penetrated [the four noble truths], it has transcended [all spiritual defilements]. It illuminates all the quarters.

*Odātaṃ vata me cittaṃ appamāṇaṃ subhāvitaṃ
Nibbiddhaṃ paggaḥitañca sabbā obhāsate disā*

COMMENT

Appamāṇaṃ: ‘unlimited [by attachment, hatred, and undiscernment of reality].’ The ‘makers of limitation’ (*pamāṇakaraṇo*) are *rāgo doso* and *moho* (M.1.298; S.4.296).

COMMENT

Nibbiddhaṃ: ‘penetrated [the four noble truths].’ Commentary: *catusaccaṃ nibbiddhaṃ paṭivijjhitaṃ*.

COMMENT

Paggaḥitaṃ: ‘transcended [all spiritual defilements].’ Commentary: *sakalasaṅkilesapakkhato paggaḥitañca*.

VERSE 550

The wise man lives [a full life] even if his wealth is destroyed. The wealthy man who fails to gain wisdom lives no life at all.

*Jīvate vāpi sappañño api vittaparikkhayo
Paññāya ca alābhena vittavā pi na jīvati*

COMMENT

This is verse 499, too.

VERSE 551

Wisdom investigates what is heard. Wisdom increases one's reputation and renown. In this world, a man with wisdom finds [jhānic] states of [unsensuous] pleasure even in physical pain.

*Paññā sutavinicchīnī paññā kittisilokavaddhanī
Paññā sahito naro idha api dukkhesu sukhāni vindati*

COMMENT

Vinicchīnī: 'investigates.' See IGPT sv *Vinicchaya*.

COMMENT

Sukhāni: '[jhānic] states of [unsensuous] pleasure.' Commentary: *nirāmisānipi sukhāni*. *Nirāmisā sukhaṃ* is the first three jhānas (S.4.236).

VERSE 552

This is not a principle [that applies only] to today. It is neither astounding nor extraordinary. When one is born, one dies. What is so extraordinary about that?

*Nāyaṃ ajjatano dhammo nacchero na pi abbhuto
Yattha jāyetha mīyetha tattha kiṃ viya abbhutaṃ*

VERSE 553

Death for the living is a certainty from the moment of birth. Whoever is born into this world faces death. Such is the nature of living beings.

Anantaraṃ hi jātassa jīvitā maraṇaṃ dhavaṃ

Jātā jātā marantīdha evaṃ dhammā hi pāṇino

VERSE 554

What is meaningful in the lives of other men is truly of no use to a dead man: neither weeping for him, nor prestige, nor being widely known, nor being praised by ascetics and Brahmanists.

*Na hetadatthāya matassa hoti yaṃ jīvitatthaṃ paraporisānaṃ
Matamhi ruṇṇaṃ na yaso na lokyaṃ na vaṇṇitaṃ samaṇabrāhmaṇehi*

VERSE 555

Weeping harms the eye and the body. One's complexion, strength, and intelligence are ruined. One's enemies are delighted, one's well-wishers are unhappy.

*Cakkhūṃ sarīraṃ upahanti ruṇṇaṃ niḥiyati vaṇṇabalaṃ mati ca
Ānandino tassa disā bhavanti hitesino nāssa sukhī bhavanti*

VERSE 556

Therefore one would wish to have wise people of great learning dwelling in one's family, who by the power of their wisdom cross [the flood of suffering] like one crosses a full river by means of a boat.

*Tasmā hi iccheyya kule vasante medhāvino ceva bahussute ca
Yesaṃ hi paññāvibhavena kiccaṃ taranti nāvāya nadiṃ va puṇṇaṃ ti*

COMMENT

Kiccaṃ taranti: 'cross [the flood of suffering].' The phrase is problematic. Norman says 'who by the power of their wisdom get to the end of their duty as one gets to the far bank of a full river by boat.' We ourselves resolve it by reading *kiccaṃ* as *oghaṃ* ('the flood of suffering') in accordance with this quote:

- He would cross the flood [of suffering] like one, having bailed a boat, who reaches the far shore.

✽ *tare oghaṃ nāvaṃ sitvāva pāragū ti* (Sn.v.771).

The commentary equivocates by interpreting *paññāvibhavena* but not

kiccaṃ. Nonetheless, its discreet insertion of *mahoghassa* supports our interpretation: *paññāvibhavena paññābalena yathā mahoghassa puṇṇaṃ nadiṃ nāvāya taranti*.

Verses 557-566: Cūḷapanthaka: ‘Roadling, the Younger’

VERSE 557

Sluggish was my progress [in memorising the teaching]. In those days I was despised [by Mahāpanthaka]. My brother pushed me out [of the monastery, saying: ‘This training system is unsuitable for you]. Now go [back] to your [grandfather’s] house.’

*Dandhā mayhaṃ gati āsi paribhūto pure ahaṃ
Bhātā ca maṃ paṇāmesi gaccha dāni tuvaṃ gharaṃ*

COMMENT

Cūḷapanthaka and Mahāpanthaka were illegitimately fathered by a slave, and then fostered by their maternal grandfather in Rājagaha. Mahāpanthaka was Cūḷapanthaka’s preceptor. Whether he was an arahant at the time of this story is not told.

COMMENT

Gati: ‘progress [in memorising the teaching].’ In four months since his bhikkhu ordination he had failed to learn even a single four-line verse. Commentary: *ñāṇagati*.

COMMENT

[This training system is unsuitable for you]. Commentary: *na imassa sāsanaṃ anucchaviko*.

COMMENT

Gharaṃ: [grandfather’s] house. Commentary: *tuyhaṃ ayyakagharan ti*.

VERSE 558

Being pushed out at the monastery gateway, I stood there miserably, longing [to continue] in the training system.

*Sohaṃ paṇāmito santo saṅghārāmassa koṭṭhake
Dummano tattha aṭṭhāsiṃ sāsanaṃ apekkhavā*

COMMENT

Saṅghārāmaṃ: ‘monastery.’ Translators and dictionaries rarely call *ārāma* ‘monastery.’ But here is the full term plus adjective, occurring only five times in the scriptures. Bhikkhunīs call monasteries *sabhikkhukaṃ ārāmaṃ* (‘parks with monks’) (Vin.4.307).

COMMENT

Apekkhavā: ‘longing [to continue].’ *Apekkhavā* is rendered likewise in verses 228-230.

COMMENT

Sāsanasmim: ‘in the training system.’ See IGPT sv *Sāsana*.

VERSE 559

[Then] the Blessed One came there [and said, ‘Panthaka, I am your Teacher, not Mahāpanthaka’]. He touched my head [saying, ‘This one will be surely become my spiritual son’]. Taking me by the arm he led me [back] into the monastery.

*Bhagavā tattha āgacchi sīsaṃ mayhaṃ parāmasi
Bāhāya maṃ gahetvāna saṅghārāmaṃ pavesayi*

COMMENT

[‘Panthaka, I am your Teacher, not Mahāpanthaka’]. Commentary: *panthaka ahaṃ te satthā na mahāpanthako*.

COMMENT

[‘This one will be surely become my spiritual son’]. Commentary: *idāniyeva mama putto bhavissatī ti*. See comment on verse 295.

VERSE 560

Out of tender concern the Teacher gave me a [clean] foot-cloth, [saying]: ‘Properly concentrate on this pure thing somewhere quiet [handling it with the thought ‘Removing dirt. Removing dirt.’].’

*Anukampāya me satthā pādāsi pādapuñchaṇiṃ
Etaṃ suddhaṃ adhiṭṭhehi ekamantaṃ svadhiṭṭhitam*

COMMENT

Anukampāya: ‘tender concern.’ See IGPT sv *Karuṇā*.

COMMENT

Ekamantaṃ: ‘somewhere quiet.’ See IGPT sv *Ekamantaṃ*. Commentary: *ekamantaṃ ekamante vivitte gandhakuṭipamukhe nisinno*.

COMMENT

Adhiṭṭhehi... svadhiṭṭhitaṃ: ‘Properly concentrate.’ The synonyms of *svādhiṭṭhitaṃ adhiṭṭhāti* are *bhāveti* and *bahulīkaroti*:

- A certain bhikkhu enters first jhāna but does not stick with that [successful] meditation object, does not develop it, cultivate it, or properly concentrate on it

✿ *so taṃ nimittaṃ na āsevati na bhāveti na bahulīkaroti na svādhiṭṭhitaṃ adhiṭṭhāti* (A.4.418).

See IGPT sv *Adhiṭṭhāna*.

COMMENT

[Handling it with the thought ‘Removing dirt. Removing dirt.’]:

Commentary: *etaṃ suddhaṃ colakkhaṇḍaṃ rajoharaṇaṃ rajoharaṇaṃ ti manasikārena svadhiṭṭhitaṃ katvā*. Compressing the teaching into a single Pāli word, the Buddha keeps well within Cūḷapanthaka’s powers of memory.

VERSE 561

On hearing his advice I dwelt taking delight in the training system. I practised inward collectedness for the sake of attaining the supreme goal.

*Tassāhaṃ vacanaṃ sutvā viḥāsiṃ sāsane rato
Samādhiṃ paṭipādesiṃ uttamatthassa pattiyaṃ*

COMMENT

By comparison with other poems in the Theragāthā, the following verse would naturally fit here:

- Then proper contemplation arose in me [concerning the true nature of the human body]. The danger [of originated phenomena] became

apparent, and disillusionment [with originated phenomena] was firmly established [in me].

✽ *Tato me manasikāro yoniso udapajjatha*

Ādīnavo pāturahu nibbidā samatitṭhatha (Th.v.267, 271, 299, 318, 409, 464).

VERSE 562

I know my past lives. My divine eye is purified. The three final knowledges are attained. I have fulfilled the Buddha's training system.

Pubbenivāsaṃ jānāmi dibbacakkhu visodhitam

Tisso vijjā anuppattā kataṃ buddhassa sāsanaṃ

VERSE 563

Having multiplied myself a thousand times, I, Panthaka, sat in [Jīvaka's] delightful Mango Grove until the mealtime was announced.

Sahassakkhattumattānaṃ nimminivāna panthako

Nisīdambavane ramme yāva kālappavedanā

COMMENT

Ambavane: '[Jīvaka's] Mango Grove.' Commentary: *Ambavaneti ambavane jīvakena katavihāre*.

VERSE 564

Then the Teacher sent a messenger to me to announce the mealtime. When the mealtime was announced, I approached [Jīvaka's residence] through the air.

Tato me satthā pāhesi dūtaṃ kālappavedakaṃ

Paveditamhi kālamhi vehāsā-d-upasaṅkamiṃ

COMMENT

Cūḷapanthaka misses some details here. Mahāpanthaka had excluded him from the meal invitation, assuming he would eat with his grandfather. The messenger returned to say that the Mango Grove was full of bhikkhus called Cūḷapanthaka. The Buddha told him to take by the hand

the first bhikkhu who called himself Cūḷapanthaka. When he did so, the other Cūḷapanthakas immediately disappeared.

VERSE 565

Having venerated the Teacher's feet I sat down somewhere suitable.
Seeing that I was seated the Teacher received [the food offering].

*Vanditvā satthuno pāde ekamantaṃ nisīdahaṃ
Nisinnaṃ maṃ veditvāna atha satthā paṭiggahi*

COMMENT

Ekamantaṃ: 'somewhere suitable.' See IGPT sv *Ekamantaṃ*.

VERSE 566

The [unsurpassed] recipient of the offerings of the whole world, the receiver of oblations, the [supreme] field of merit for mankind, he received the offering.

*Āyāgo sabbalokassa āhutīnaṃ paṭiggaho
Puññakkhettaṃ manussānaṃ paṭigaṇhittha dakkhiṇaṃ ti*

COMMENT

Puññakkhettaṃ manussānaṃ: '[unsurpassed] field of merit for mankind.'
Parenthesising *anuttaraṃ* in accordance with verse 1177: *manussānaṃ puññakkhettaṃ anuttaraṃ*.

Verses 567-576: Kappa

VERSE 567

[The Buddha:]

[The human body is] full of different sorts of foul things. It is the origin of great amounts of excrement. It is like a filthy village pond, or a large carbuncle, or a great wound.

*Nānā-kula-mala-sampuṇṇo mahāukkārasambhavo
Candanikaṃ va paripakkaṃ mahāgaṇḍo mahāvaṇo*

COMMENT

When Kappa heard these verses from the Buddha he was a provincial hereditary rajah in the kingdom of Magadha enjoying a sensual lifestyle. He immediately requested ordination and was enlightened while his head was being shaved.

COMMENT

Mala: ‘foul things.’ Commentary: *kesa-lomādi-nānā-vidha-asuci-koṭṭhāsa-bharito ti attho*. PED: anything impure, stain, dirt.

COMMENT

Mahāukkārasambhavo: ‘the origin of great amounts of excrement.’ Norman links *mahā* to *sambhavo*: ‘a great producer of excrement.’ The commentary links it to *ukkāra*. For notes on *sambhavo*, see IGPT sv *Sambhava*.

COMMENT

Mahāgaṇḍo: ‘large carbuncle.’ The human body is like a carbuncle because ‘it has nine openings, nine orifices. Whatever oozes out of them is foul, foul-smelling, and disgusting,’ says the *Gaṇḍopama Sutta* (A.4.386). See IGPT sv *Gaṇḍa*.

VERSE 568

It is full of pus and blood. [Like] an overflowing cesspool oozing water, the body always discharges foul sludge.

Pubbaruhirasampunṇo gūthakūpanigāḷhito
Āpo-paggharaṇo kāyo sadā sandati pūtikaṃ

COMMENT

Gūthakūpanigāḷhito: ‘overflowing cesspool.’ Commentary:
Gūthakūpanigāḷhito tipi pāḷi vaccakūpato nikkhantoti attho

VERSE 569

It is held together with sixty ligaments. It is coated with a plastering of flesh. It is clothed in a covering of fascia [and skin]. The foul body is worthless.

Saṭṭhikaṇḍarasambandho maṃsalepanalepito

Cammakañcukasannaddho pūtikāyo niratthako

COMMENT

Camma: ‘fascia [and skin].’ Skin is *chavi*. See IGPT sv *Camma*.

VERSE 570

It is a mass of connected bones bound together with ligaments and sinews. It produces its postures through the interaction of many components.

Aṭṭhisañghātaghaṭito nahārusuttanibandhano
Nekesaṃ saṅgatībhāvā kappeti iriyāpathaṃ

VERSE 571

It has set out [on a journey] to certain death. [It abides] in the presence of the King of Death. Having abandoned [attachment to] it in this very world a man goes where he wishes, [i.e to the Untroubled].

Dhuvappayāto marañāya maccurājassa santike
Idheva chaḍḍayitvāna yena kāmaṅgamo naro

COMMENT

Idheva chaḍḍayitvāna yena kāmaṅgamo naro: ‘Having abandoned [attachment to] it in this very world a man goes where he wishes, [i.e to the Untroubled]’: parenthesis accords with verse 576.

VERSE 572

[One who is attached to] the [human] body is obstructed by uninsightfulness into reality. He is shackled by the four spiritual shackles. He is sinking beneath the flood [of suffering]. He is caught in the net of the [seven] proclivities.

Avijjāya nivuto kāyo catuganthena ganthito
Oghasaṃsīdano kāyo anusayajālamotthato

COMMENT

Avijjāya: ‘uninsightfulness into reality.’ See IGPT sv *Avijjā*.

COMMENT

Four spiritual shackles: ‘*catuganthena*.’ See comment on verse 89.

COMMENT

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

COMMENT

Anusaya: ‘the [seven] proclivities.’ See IGPT sv *Anusaya*.

VERSE 573

He is devoted to [cultivating] the five hindrances. He is afflicted by [wrong] thought. He is pursued by the origin of craving. He is enfolded in the cloak of undiscernment of reality.

Pañcanīvaraṇe yutto vitakkena samappito
Taṇhāmūlenānugato mohacchadanachādito

COMMENT

Pañcanīvaraṇe yutto: ‘He is devoted to [cultivating] the five hindrances.’
Yutto occurs with the same meaning here:

- He is devoted to sexual intercourse
✽ *methune yutto* (Sn.v.820).

COMMENT

Vitakkena samappito: ‘afflicted by [wrong] thought.’ Commentary:
Kāma vitakkādīnā micchā vitakkena samappito samassitoti vitakkena samappito.

COMMENT

Taṇhāmūlenānugato: ‘pursued by the origin of craving.’ See comment on verse 402.

COMMENT

Mohacchadanachādito: ‘enfolded in the cloak of undiscernment of reality.’
Compare *taṇhāchadanachādītā* in verse 297.

VERSE 574

Thus does [one who is attached to] the [human] body take his course,

driven by the operation of the karmic mechanism. But [every state of] prosperousness [like youth, health, or life] ends in [a state of] improsperousness [like old age, illness, and death]. [Every such state] is changeable. It perishes.

*Evāyaṃ vattate kāyo kammayantena yantito
Sampatti ca vipatyantā nānābhāvo vipajjati*

COMMENT

Kammayantena yantito: ‘driven by the operation of the karmic mechanism.’ PED (under *yanta*) for *kammayanta* (Th.v.419) gives ‘the machinery of Kamma,’ and (under *yantita*) renders *kammayantena* (Th.v.574) as ‘impelled by the machinery of Karma.’ See IGPT sv *Kamma*.

COMMENT

Sampatti ca vipatyantā: ‘But [every state of] prosperousness [like youth, health, or life] ends in [a state of] improsperousness [like old age, illness, and death].’ Commentary: *Sampatti ca vipatyantāti yā ettha sampatti sā vipattipariyosānā. Sabbañhi yobbanam jarāpariyosānam sabbam ārogyam vyādhipariyosānam sabbam jīvitam maraṇapariyosānam sabbo samāgamo viyogapariyosāno.*

VERSE 575

The foolish common men who cherish this [wretched human] body cause the terrible cemeteries to grow. They take on renewed states of individual existence.

*Yemaṃ kāyaṃ mamāyanti andhabālā puthujjanā
Vaḍḍhenti kaṭasiṃ ghoram ādiyanti punabbhavam*

COMMENT

Imaṃ kāyaṃ: ‘this [wretched human] body.’ See IGPT sv *Imaṃ kāyaṃ*.

VERSE 576

Those who abandon [attachment to] this [wretched human] body as if it were a dung-smeared snake, having rejected the origin of individual existence will realise the Untroubled and be free of perceptually

obscuring states.

*Yemaṃ kāyaṃ vivajjenti gūthalittaṃ va pannagaṃ
Bhavamūlaṃ vamiṭvāna parinibbissantināsavā ti*

COMMENT

Bhavamūlaṃ vamiṭvāna: ‘having rejected the origin of individual existence.’ We say that attachment to the body is the origin of individual existence, not the body itself. A similar issue occurs in verses 83 and 116.

Verses 577-586: Upasena Vaṅgantaputta

VERSE 577

For the sake of solitary retreat a bhikkhu should make use of a secluded abode which is undisturbed by voices, and [in an area] frequented by the big cats.

*Vivittaṃ appanigghosaṃ vāḷamiganisevitaṃ
Seve senāsaṇaṃ bhikkhu paṭisallānakāraṇā*

COMMENT

The commentary says these verses were spoken in answer to the question: ‘Now that the community is divided by the schism at Kosambi, how should a bhikkhu conduct himself?’ If this is true, which is unlikely, then Upasena’s advice is, concisely: ‘Ignore the schism. Practice the teaching.’ This seems simplistic and potentially perilous advice in the face of a complicated situation. By comparison, in serious disputes the Buddha never failed to involve himself, and he encouraged others to respond intelligently, not with fixed preconceived ideas. For example, when Sāriputta asked ‘How should we treat the Kosambi bhikkhus?’ (Vin.1.354), the Buddha said, ‘Abide by righteousness’ (*yathā dhammo tathā tiṭṭhāhī ti*, Vin.1.354). Upasena’s advice seems better understood as general guidelines to bhikkhus, a summary of the ideal bhikkhu’s lifestyle. On Upasena’s six siblings, see comment on verse 141. His death following a snake bite is described in the *Upasena Sutta* (S.4.40).

COMMENT

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

COMMENT

Vāḷamiganisevitam: '[in an area] frequented by the big cats.'

Commentary: *Vāḷamiganisevanti sīhavyagghadīpivāḷamigehi caritam*, i.e. lions, tigers, and panthers.

VERSE 578

Having collected [bits of cloth] from the rubbish heap, the charnel ground, or the roadside, having stitched himself some kind of a robe, he should wear a coarse robe.

Saṅkārapuñjā āhatvā susānā rathiyāhi ca
Tato saṅghāṭikam katvā lūkham dhāreyya cīvaram

COMMENT

Āhatvā: 'having collected [bits of cloth].' Commentary: *Tato ti tathā āhaṭacolaḅkhaṇḁhi*

COMMENT

Susānā: 'the charnel ground.' See comment on verse 315.

COMMENT

Lūkham dhāreyya cīvaram: 'he should wear a coarse robe.' The rule says:

- What is cut up must be roughly stitched together, suitable for ascetics and not coveted by opponents.

✽ *Chinnakañca bhavissati suttalūkham samaṇasāruppam paccatthikānañca anabhijjhitaṃ* (Vin.1.287).

COMMENT

Saṅghāṭikam: 'some kind of a robe.' Not necessarily the outer robe: see comment on verse 153, and note the link to *cīvaram*. The -ka suffix has a pejorative sense, says Norman; and note the link to *lūkham*.

VERSE 579

Having humbled his mind, a bhikkhu should walk on uninterrupted house-to-house almsround with sense portals guarded [by mindfulness], and [bodily] well-restrained.

*Nīcaṃ manañ karitvāna sapadānaṃ kulā kulaṃ
Piṇḍikāya care bhikkhu guttadvāro susaṃvuto*

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 580

And he should be content with even mediocre [food] and not wish for other very flavoursome [food]. The mind of one who is greedy for flavours takes no delight in meditation.

*Lūkhena pi ca santusse nāññaṃ patthe rasaṃ bahuṃ
Rasesu anugiddhassa jhāne na ramati mano*

VERSE 581

And a sage should abide with few needs, content [with what is paltry and easily gotten], living secludedly, remaining aloof from householders and ascetics alike.

*Appiccho ceva santuṭṭho pavivitto vase muni
Asaṃsaṭṭho gahaṭṭhehi anāgārehi cūbhayaṃ*

COMMENT

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

VERSE 582

He should make it seem that he is dull-witted or dumb. A wise man should not talk too much in the midst of the assembly of bhikkhus.

*Yathā jaḷo va mūgo va attānaṃ dassaye tathā
Nātivelamaṃ pabhāseyya saṅghamajjhamhi paṇḍito*

COMMENT

Yathā jaḷo va mūgo va attānaṃ dassaye tathā: ‘He should make it seem that he is dull-witted or dumb.’ This would attract others’ sympathy, no doubt, and dumbness is certainly praiseworthy when collecting almsfood (see Sn.v.711). The same sentiment is expressed in verses 501 and 1015. See comments there. It is hard to accept Upasena’s advice for two reasons.

1) Firstly, though maybe attractive, dull-wittedness could hardly be called ‘beautiful,’ and yet Upasena was foremost of bhikkhus who were beautifully behaved in every respect (*samantapāsādikānaṃ*, see IGPT sv *Pāsādika*). So it is unlikely he himself was ever considered dull-witted, nor do these verses give this impression.

2) Secondly, he did not to the slightest degree prove that he himself was dumb. Buddhaghosa says he was a very clever preacher and many joined him because of his eloquence.

Nonetheless, it is noteworthy that this extraordinary bhikkhu makes no reference in these verses to his own attainments.

VERSE 583

He should not abuse anyone. He should avoid injuring anyone. He should [abide] restrained [in conduct] within the constraints of the rules of discipline. He should be moderate in the use of food.

*Na so upavade kañci upaghātaṃ vivajjaye
Saṃvuto pātimokkhasmiṃ mattaññū cassa bhojane*

COMMENT

Saṃvuto pātimokkhasmiṃ: ‘[Abide] restrained [in conduct] within the [constraints of the] rules of discipline.’

Our parentheses come from this quote:

- Abide restrained [in conduct] within the constraints of the rules of discipline.

✽ *pātimokkhasaṃvarasaṃvutā viharāhi* (M.3.2).

Also see IGPT sv *Samvara*.

VERSE 584

His meditation object should be correctly grasped, [contemplated, pondered, and penetrated by penetrative discernment]. He should be proficient in arousing the [sluggish] mind. He should be devoted to inward calm and insightfulness at suitable times.

*Suggahītanimitassa cittassuppādakovidō
Samathaṃ anuyuñjeyya kālena ca vipassanaṃ*

COMMENT

Suggahītanimitassa: ‘His meditation object should be correctly grasped, [contemplated, pondered, and penetrated by penetrative discernment].’
Nimitta stands for either *paccavekkhaṇānimitta* or *samādhinimittaṃ*, both meaning ‘meditation object’:

- *Puna ca paraṃ bhikkhave bhikkhuno paccavekkhaṇānimittaṃ suggahītaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya* (A.3.27).

- *Yathā yathā āvuso bhikkhuno aññataraṃ samādhinimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya* (D.3.279).

COMMENT

Cittassuppādakovidō: ‘proficient in arousing the [sluggish] mind.’
Commentary: *Cittassuppādakovidō ti evaṃ bhāvayato cittaṃ līnaṃ hoti*.

- So, too, on an occasion when the mind becomes sluggish, it is timely to develop the enlightenment factor of examination of the teaching, the enlightenment factor of energetic application [to the practice], and the enlightenment factor of rapture. For what reason? Because the mind is sluggish and it is easy to arouse it with those things.

✽ *Yasmiñca kho bhikkhave samaye līnaṃ cittaṃ hoti kālo tasmīṃ samaye dhammavicayasambojjhaṅgassa bhāvanāya. Kālo viriyasambojjhaṅgassa bhāvanāya. Kālo pītisambojjhaṅgassa*

bhāvanāya. Taṃ kissa hetu: līnaṃ bhikkhave cittaṃ. Taṃ etehi dhammehi susamuṭṭhāpayāṃ hoti. (S.5.113).

VERSE 585

Being endowed with energy and perseverance he should be always applied to spiritual cultivation. And the wise man should not be sure of himself until he has reached the end of suffering.

*Vīriyasātaccasampanno yuttayogo sadā siyā
Na ca appatvā dukkhantaṃ vissāsaṃ eyya paṇḍito*

COMMENT

Yuttayogo: ‘applied to spiritual cultivation.’ Commentary: *Yuttayogo sadā siyā ti sabbakālaṃ bhāvanānuyutto siyā*

VERSE 586

When a bhikkhu abides thus, desirous of purity, all his perceptually obscuring states are destroyed and he attains inward peace.

*Evaṃ viharamānassa suddhikāmassa bhikkhuno
Khīyanti āsavā sabbe nibbutiñcādhigacchatī ti*

COMMENT

Nibbuti: ‘inward peace.’ See IGPT sv *Nibbāna*.

Verses 587-596: Gotama

VERSE 587

One should know what is for one’s own spiritual well-being, one should contemplate the words [of the Perfectly Enlightened One], and one should consider what would be fitting for one who has entered the life of asceticism.

*Vijāneyya sakaṃ atthaṃ avalokeyyātha pāvacaṇaṃ
Yañcetta assa patirūpaṃ sāmāññaṃ ajjhupagatassa*

COMMENT

Gotama was a brahman from Sāvattthī and a master of the three Vedas.

He was present at the offering of Jeta's Grove. He immediately requested ordination and became enlightened as his hair was being shaved. He lived for a long time in Kosala. The commentary says the verses were spoken to his brahman relatives on his return to Sāvattthī, but they seem more like words of advice to junior bhikkhus.

COMMENT

Pāvacanam: 'the words [of the Perfectly Enlightened One].' Commentary: *sammāsambuddhena ca pavuttaṃ pāvacanam*.

VERSE 588

Virtuous friendship, the undertaking of extensive training [in the higher virtue, the higher mental states, and the higher penetrative discernment], and attentiveness to teachers, this is fitting for an ascetic.

Mittam idha ca kalyāṇam sikkhā vipulaṃ samādānam
Sussūsā ca garūnam etaṃ samaṇassa patirūpaṃ

COMMENT

Vipulaṃ samādānam: 'extensive training [in the higher virtue, the higher mental states, and the higher penetrative discernment].'

1) Commentary: *adhisīlādisikkhāya*.

2) And what does he train in? He trains in the higher virtue, the higher mental states, and the higher penetrative discernment.

✽ *Kiñca sikkhati: adhisīlampi sikkhati adhiccittampi sikkhati adhipaññampi sikkhat* (A.1.231).

COMMENT

Sussūsā ca garūnam: 'attentiveness to teachers.' Commentary: *ovādassa sotukamyatā*.

VERSE 589

Respect towards the Buddha, appropriate deference to the teaching, holding the community of disciples in high regard, this is fitting for an ascetic.

Buddhesu sagāravatā dhamme apaciti yathābhūtaṃ

Śaṅghe ca cittaṅkāro etaṃ samaṇassa patirūpaṃ

COMMENT

Yathābhūtaṃ: ‘appropriate.’ Commentary: *yāthāvato*.

VERSE 590

Being possessed of [perfect] conduct and sphere of personal application, having a pure and blameless means of livelihood, and steadying the mind [through the practice of jhāna], this is fitting for an ascetic.

Ācāragocare yutto ājīvo sodhito agārayho
Cittassa ca saṅghapanaṃ etaṃ samaṇassa patirūpaṃ

COMMENT

Ācāragocare yutto: ‘being possessed of [perfect] conduct and sphere of personal application.’ Commentary: *sampannaācāragocaroti attho*. See IGPT sv *Gocara*.

COMMENT

Cittassa ca saṅghapanaṃ: ‘steadying the mind [through the practice of jhāna].’

- How does a bhikkhu inwardly settle, calm, concentrate, and collect his mind? In this regard, secluded from sensuous pleasures and spiritually unwholesome factors, a bhikkhu enters and abides in first jhāna... fourth jhāna.

✿ *Kathaṇca ānanda bhikkhu ajjhataṃeva cittaṃ saṅghapeti sannisādeti ekodiṃ karoti samādahati. Idhānanda bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi... paṭhamaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati* (M.3.111).

VERSE 591

Undertaking [what is virtuous], refraining [what is unvirtuous], having a deportment that is faith inspiring, and being applied to the higher mental states, this is fitting for an ascetic.

Cārittaṃ atha vārittaṃ iriyāpathiyaṃ pasādaniyaṃ
Adhicitte ca āyogo etaṃ samaṇassa patirūpaṃ

COMMENT

Cārittaṃ atha vārittaṃ: ‘Undertaking [what is virtuous], refraining [what is unvirtuous].’ Commentary: *Cārittanti caritvā paripūretabbasīlaṃ. Vārittanti viratiyā akaraṇena paripūretabbasīlaṃ.*

COMMENT

Pasādaniyaṃ: ‘faith inspiring.’ See IGPT sv *Pasīdati*.

COMMENT

Adhicitte: ‘higher mental states.’

- What is the training in the higher mental states?... A bhikkhu enters and abides in first jhāna... fourth jhāna.

✿ *Katamā ca bhikkhave adhicittasikkhā... paṭhamajjhānaṃ... catutthaṃ jhānaṃ upasampajja viharati* (A.1.235).

VERSE 592

[Resorting to] secluded abodes in forests that are quiet and suitable for the use of a sage, this is fitting for an ascetic.

*Āraññakāni senāsanāni pantāni appasaddāni
Bhajitabbāni muninā etaṃ samaṇassa patirūpaṃ*

VERSE 593

Virtue and great learning, the investigation of things according to reality, the penetration of the [four noble] truths, this is fitting for an ascetic.

*Sīlañca bāhusaccañca dhammānaṃ pavicayo yathābhūtaṃ
Saccānaṃ abhisamayo etaṃ samaṇassa patirūpaṃ*

VERSE 594

One should develop the [perception of the] unlastingness [of the five aggregates], the perception of the voidness of personal qualities [in the six senses and their objects], the perception of the unloveliness [of the body], [the perception of] disgust for the whole world [of phenomena]. This is fitting for an ascetic.

Bhāveyya aniccan ti anattasaññaṃ asubhasaññaṃ ca

Lokamhi ca anabhiratiṃ etaṃ samaṇassa patirūpaṃ

COMMENT

Bhāveyya aniccan ti: ‘One should develop the [perception of the] unlastingness [of the five aggregates].’ The parentheses accord with the practice of *aniccasaññā* in the *Girimānanda Sutta*:

- ‘A bhikkhu... reflects that the five aggregates are unlasting’
✽ *iti paṭisaṃcikkhati rūpaṃ... viññāṇaṃ aniccan ti* (A.5.109).

COMMENT

Anattasaññam: ‘the perception of the voidness of personal qualities [in the six senses and their objects]’:

- A bhikkhu... reflects that the six senses and their objects are void of personal qualities.
✽ *iti paṭisaṃcikkhati cakkhuṃ anattā rūpā anattā* (A.5.109).

See IGPT sv *Attā*.

COMMENT

Asubhasaññam: ‘the perception of the unloveliness [of the body].’

- A bhikkhu reflects... that this [wretched human] body is full of various foul things.
✽ *pūraṃ nānappakāraṣsa asucino* (A.5.109).

COMMENT

Lokamhi ca anabhiratiṃ: ‘[the perception of] disgust for the whole world [of phenomena].’

- In this regard, Ānanda, for whatever in the world [of phenomena] there is clinging, grasping, obstinate adherence, stubborn attachment, and identification, a bhikkhu abides abandoning, not grasping.
✽ *ye loke upayupādānā cetaso adhiṭṭhānābhinivesānusayā te pajahanto viharati na upādiyanto* (A.5.111).

VERSE 595

One should develop the [seven] factors of enlightenment, the [four] paths to psychic power, the [five] spiritual faculties, the [five] spiritual powers, the noble eightfold path. This is fitting for an ascetic.

*Bhāveyya ca bojjhaṅge iddhipādāni indriyāni balāni
Aṭṭhaṅgamaggamariyaṃ etaṃ samaṇassa patirūpaṃ*

VERSE 596

A sage should abandon craving. He should destroy the perceptually obscuring states together with their origin. He should abide freed [from individual existence]. This is fitting for an ascetic.

*Taṇhaṃ paṇaheyya muni samūlake āsave padāleyya
Vihareyya vipṇamutto etaṃ samaṇassa patirūpan ti*

COMMENT

Samūlake: ‘together with their origin.’

- With the origination of uninsightfulness into reality comes the origination of perceptual obscuration

✽ *avijjāsamudayā āsavaṣamudayo* (M.1.46-56).

COMMENT

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

CHAPTER OF POEMS WITH ELEVEN VERSES

Verses 597-607: Saṅkicca

VERSE 597

[Saṅkicca's guardian:]

'My dear child, is there any benefit for you in the rainy season in a forest like Ujjuhāna? [The city of] Verambā would be delightful for you. Physical seclusion is really only for those who meditate.'

*Kiṃ tavattho vane tāta ujjuhāno va pāvuse
Verambā ramaṇīyā te paviveko hi jhāyinaṃ*

COMMENT

Saṅkicca was born while his mother was on the funeral pyre. Hearing the account of this event was to later so shock him that he requested immediate ordination, aged seven. He became an arahant as his head was being shaved. This Verse 597 is a question addressed to him, perhaps by his guardian, and verse 598 is his reply. Being called *tāta* suggests he was still a boy at the time.

Ujjuhāna was a jungle abounding in streams which made living there uncomfortable during the rains. We take Verambā as the name of a city, and Veramba as the name of a wind. This fits well with the context, and is supported by Norman. He says that 'if the suggestions of taking Verambā as the name of a city is correct, then there is a pun upon the meanings of the word [*verambo*] in verse 598: "as the Veramba winds scatter the clouds, the city of Verambā scatters my thoughts."

VERSE 598

[Saṅkicca:]

'Just as the Veramba wind blows clouds in the rainy season, so [in the city of Verambā] mental images connected with physical seclusion [would] overwhelm me.'

*Yathā abbhāni verambo vāto nudati pāvuse
Saññā me abhikīranti vivekaṭisaṃyuttā*

COMMENT

Saññā: ‘mental images.’ See IGPT sv *Saññā*.

VERSE 599

[Thoughts arisen in solitude:]

The black crow dwelling [and feasting] in its home in the charnel ground arouses mindfulness in me regarding the body that conduces to non-attachment [to originated phenomena].

*Apaṇḍaro aṇḍasambhavo sīvathikāya niketacāriko
Uppādayateva me satim sandehasmiṃ virāganissitaṃ*

COMMENT

Cāriko: ‘dwelling [and feasting].’ Commentary: *Ekadivasaṃ kira thero kākena khajjamānaṃ manussakuṇapaṃ passivā asubhasaññaṃ paṭilabhi*.

COMMENT

Virāga: ‘non-attachment [to originated phenomena].’ See IGPT sv *Virāga*.

COMMENT

Nissitaṃ: ‘conduces to.’ See IGPT sv *Nissaya*.

VERSE 600

One who is not under the care of others, and who has no [children] under his care, truly that bhikkhu abides happily, being indifferent to sensuous pleasure.

*Yañca aññe na rakkhanti yo ca aññe na rakkhati
Sa ve bhikkhu sukhaṃ seti kāmesu anapekkhavā*

COMMENT

Yo ca aññe na rakkhati: ‘One who has no [children] under his care.’ We parenthesise ‘children’ because of the association in this verse with sensuous pleasures, of which children are considered a part: see verses

187-8.

VERSE 601

[Full of pools of] crystal-clear water, abounding in quartz, teeming with black monkey and deer, covered in damp moss, those rocks delight me.

Acchodikā puthusilā gonaṅgulamigāyutā
Ambusevālasañchannā te selā ramayanti maṃ

VERSE 602

I have lived in the forests, in grottoes and caves, and in secluded abodes [in areas] frequented by the big cats.

Vasitaṃ me araññesu kandarāsu guhāsu ca
Senāsanesu pantesu vāḷamiganisevite

COMMENT

Vāḷamiganisevitaṃ: '[in areas] frequented by the big cats.' See comment on verse 577.

VERSE 603

'May these creatures be killed, slaughtered, or be harmed': [from the time that I went forth from the household life into the ascetic life] I do not recall having had any [such] ignoble thought connected with hatred.

Ime haññantu vajjhantu dukkhaṃ pappontu pāṇino
Saṅkappaṃ nābhijānāmi anariyaṃ dosasaṃhitāṃ

COMMENT

'[From the time that I went forth from the household life into the ascetic life].' This verse 603 attempts to represent verses 645-6 which includes the material placed here in parenthesis:

Yadā ahaṃ pabbajito agārasmānagāriyaṃ
Nābhijānāmi saṅkappaṃ anariyaṃ dosasaṃhitāṃ

Ime haññantu vajjhantu dukkhaṃ pappontu pāṇino
Saṅkappaṃ nābhijānāmi imasmiṃ dīghamantare (Th.v.645-6).

COMMENT

Nābhijānāmi: ‘I do not recall.’ See IGPT sv *Abhijānāti*.

VERSE 604

The Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]. I have fulfilled the Buddha’s training system. The heavy burden [of the five grasped aggregates] is laid down. The conduit to renewed states of individual existence has been abolished.

Pariciṇṇo mayā satthā kataṃ buddhassa sāsanaṃ
Ohito garuko bhāro bhavanetti samūhatā

COMMENT

Pariciṇṇo mayā satthā: ‘The Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching].’ See comment on verse 178.

COMMENT

Sāsanaṃ: ‘training system. See IGPT sv *Sāsana*.

COMMENT

Ohito garuko bhāro: ‘The heavy 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

Bhavanetti: ‘the conduit to renewed states of individual existence.’ See comment on verse 708.

VERSE 605

The objective for the sake of which I went forth from the household life into the ascetic life has been accomplished by me: the destruction of all ties to individual existence.

Yassa c’atthāya pabbajito agāasmānagāriyaṃ

So me attho anuppatto sabbasaṃyojanakkhayo

COMMENT

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

VERSE 606

I do not long for death. I take no delight in life. I await the inevitable hour like a servant for his wages.

*Nābhinandāmi maraṇaṃ nābhinandāmi jīvaṃ
Kālañca paṭikañkhāmi nibbisaṃ bhatako yathā*

COMMENT

Nābhinandāmi... *nābhinandāmi*: ‘I do not long... I take no delight.’ See IGPT sv *Abhinandati*.

VERSE 607

I do not long for death. I take no delight in life. I await the inevitable hour fully consciously and mindfully.

*Nābhinandāmi maraṇaṃ nābhinandāmi jīvaṃ
Kālañca paṭikañkhāmi sampajāno patissato ti*

CHAPTER OF POEMS WITH TWELVE VERSES

Verses 608-619: Sīlavat

VERSE 608

Here in this world one should train oneself perfectly in virtue, for when it is fostered virtue brings to oneself everything auspicious.

*Sīlamevidha sikkhetha asmiṃ loke susikkhitam
Sīlam hi sabbasampattiṃ upanāmeti sevitam*

COMMENT

When King Ajātasattu sent assassins to murder his brother Sīlavat, they ended up as Sīlavat's bhikkhu disciples. Sīlavat addressed these bhikkhus with twelve verses, all (unsurprisingly) on the theme of virtue.

VERSE 609

A wise man desiring [the following] three states of happiness would protect his virtue: praise, prosperity, and rejoicing in heaven having passed on.

*Sīlam rakkheyya medhāvī patthayāno tayo sukhe
Pasaṃsaṃ vittilābhañca pecca sagge ca modanam*

VERSE 610

The virtuous man truly gains many friends through his [virtuous] restraint. But the unvirtuous man living unvirtuously is estranged from his friends.

*Sīlavā hi bahū mitte saṃyamenādhigacchati
Dussīlo pana mittehi dhamṣate pāpamācaram*

VERSE 611

The unvirtuous man receives criticism and disgrace. The virtuous man ever receives praise, a good reputation, and approval.

Avaṇṇaṇca akittiṇca dussīlo labhate naro
Vaṇṇaṇ kittiṃ pasaṃsaṇca sadā labhati sīlavā

VERSE 612

Virtue is the starting point, the basis, and the foremost generator of all excellent things. Therefore one should purify one's virtue.

Ādi sīlaṃ paṭiṭṭhā ca kalyāṇaṇca mātukaṃ
Pamukhaṃ sabbadhammānaṃ tasmā sīlaṃ visodhaye

VERSE 613

Virtue is also the restricter, the restrainer, and the gladdener of the mind. It is the fording-place of all the Buddhas [for cleansing defilement, and for crossing to the Far Shore]. Therefore one should purify one's virtue.

Velā ca saṃvaram sīlaṃ cittassa abhihāsanam
Titthaṇca sabbabuddhānaṃ tasmā sīlaṃ visodhaye

COMMENT

Titthaṇca sabbabuddhānaṃ: 'It is the fording-place of all the Buddhas [for cleansing defilement, and for crossing to the Far Shore].' Commentary: *kilesamalappavāhane nibbānamahāsamuddāvagāhaṇe*. This fits with PED which says *tittha* is 'a fording place, landing place, which made a convenient bathing place.'

VERSE 614

Virtue is an incomparable power. Virtue is a supreme weapon. Virtue is an excellent adornment. Virtue is an extraordinary protection.

Sīlaṃ balaṃ appaṭimaṃ sīlaṃ āvudhamuttamaṃ
Sīlamābharaṇaṃ seṭṭhaṃ sīlaṃ kavacamabbhutaṃ

VERSE 615

Virtue is a mighty causeway. Virtue is the unexcelled aroma. Virtue is the best perfume by which one spreads a fragrance in all directions.

Sīlaṃ setu mahesakkho sīlaṃ gandho anuttaro

Sīlaṃ vilepanaṃ seṭṭhaṃ yena vāti disodisaṃ

VERSE 616

Virtue is the best of provisions; it is the best of supplies for the journey [through the round of birth and death]. Virtue is the best means of transport whereby one is able [with the demise of the body at death] to travel in any direction.

*Sīlaṃ sambalamevaggāṃ sīlaṃ pātheyyamuttamaṃ
Sīlaṃ seṭṭho ativāho yena yāti disodisaṃ*

COMMENT

Pātheyyamuttamaṃ: ‘best of supplies for the journey [through the round of birth and death].’ *Pātheyya* is linked to the journey at death in Dh.v.237: *pātheyyampi ca te na vijjati*. But in this verse 616 ‘journey’ is not just the journey at death. The commentary says the journey is through *saṃsāra*: *sīlasampannopi suddhaṃ sīlasambalaṃ gahetvā saṃsārakantāraṃ paṭipanno gatagataṭṭhāne na kilamatī ti*. Verse 618 explains the advantages of virtue in both this world and the next.

COMMENT

Yena yāti disodisaṃ: ‘whereby one is able [with the demise of the body at death] to travel in any direction.’ We parenthesise *kāyassa bhedaṃ parammaraṇā* according to the *Saṅkhāruppatti Sutta* (M.3.100) which says that those with faith, virtue, learning etc. can choose their place of rebirth. For example, they might think: *Tassa evaṃ hoti aho vatāhaṃ kāyassa bhedaṃ parammaraṇā khattiyamahāsālānaṃ saṃvayataṃ upapajjeyyanti*.

VERSE 617

The fool is criticised in this world and having passed on he is miserable [on being reborn] in the plane of sub-human existence. The fool is miserable everywhere, being unestablished in virtue.

*Idheva nindaṃ labhati peccāpāye ca dummano
Sabbattha dummano bālo sīlesu asaṃhito*

COMMENT

Asamāhito: ‘unestablished.’ See IGPT sv *Samāhita*.

VERSE 618

The wise man acquires a good reputation in this world, and having passed on he is happy in heaven. The wise man is happy everywhere, being well established in virtue.

*Idheva kittiṃ labhati pecca sagge ca sumano
Sabbattha sumano dhīro sīlesu susamāhito*

VERSE 619

Virtue is truly excellent in this world. But one blessed with penetrative discernment is peerless amongst men and devas, conquering [attachment, hatred, and undiscernment of reality] through his virtue and knowledge [of things according to reality].

*Sīlameva idha aggamañ paññavā pana uttamo
Manussesu ca deveṣu sīlapaññāṇato jayan ti*

COMMENT

For comments, see Puṇṇa’s verse 70.

Verses 620-631: Sunīta

VERSE 620

I was born into an underclass family. I was poor and underfed. I had humble work. I was a disposer of [withered] flowers.

*Nīce kulamhi jāto’haṃ daḷiddo appabhojano
Hīnakammaṃ mamaṃ āsi ahoṣiṃ pupphachaḍḍako*

COMMENT

Nīce kulamhi: ‘into an underclass family.’ These families, below the four classes, were divided according to occupation (A.1.162; M.2.152). Sunīta calls himself a ‘disposer of [withered] flowers,’ a euphemism for ‘dustman’ (Commentary: *ukkārasodhanakammena jīvikam kappeti*).

VERSE 621

Shunned, despised, and disdained by men, having humbled my attitude, I would pay respects to most people.

*Jigucchito manussānaṃ paribhūto ca vambhito
Nīcaṃ manaṃ karitvāna vandissaṃ bahukaṃ janaṃ*

COMMENT

Sunīta therefore faced the double injury of paying respects and being treated with contempt. In sharp contrast, the Buddha ‘stood [waiting].’

VERSE 622

Then I saw at the head of a group of bhikkhus the Perfectly Enlightened One, the great Hero, entering [Rājagaha], the supreme city of the Magadhas.

*Athaddasāsiṃ sambuddhaṃ bhikkhusaṅghapurakkhataṃ
Pavisantaṃ mahāvīraṃ magadhānaṃ puruttamaṃ*

COMMENT

Purakkhataṃ: ‘at the head of.’ See IGPT sv *Purakkhata*.

COMMENT

Bhikkhusaṅgha: ‘group of bhikkhus.’ See IGPT sv *Saṅgha*. *Saṅgha* again means ‘group’ in verse 630.

VERSE 623

Laying aside my carrying-pole, I approached to venerate him. Out of tender concern for me, the best of men stood [waiting].

*Nikkhipitvāna vyābhaṅgiṃ vandituṃ upasaṅkamaṃ
Mameva anukampāya aṭṭhāsi purisuttamo*

COMMENT

Vyābhaṅgiṃ: ‘carrying-pole.’ Used for carrying rubbish baskets.

COMMENT

Anukampāya: ‘tender concern.’ See IGPT sv *Karuṇā*.

VERSE 624

Having venerated the Teacher's feet, then, standing at a respectful distance, I asked the best of all beings to allow me to go forth [into the ascetic life].

*Vanditvā satthuno pāde ekamantaṃ ʘhito tadā
Pabbajjaṃ ahamāyāciṃ sabbasattānamuttamaṃ*

COMMENT

The Buddha spoke first, says the commentary, characteristically addressing Sunīta by name:

- 'Sunīta, of what use to you is this unpleasant way of life? Will you be able to go forth [into the ascetic life]?'

✽ *sunītā ti kiṃ imāya dukkhaḃivikāya pabbajituṃ sakkhissatī ti*

VERSE 625

Then the compassionate Teacher, tenderly concerned for the whole world, said to me 'Come, bhikkhu. [Well explained is the teaching. Live the religious life for making a complete end of suffering].' That was my bhikkhu ordination.

*Tato kāruṇiko satthā sabbalokānukampako
Ehi bhikkhū ti maṃ āha sā me āsūpasampadā*

COMMENT

Ehi bhikkhū ti: 'Come, bhikkhu. [Well explained is the teaching. Live the religious life for making a complete end of suffering].' We parenthesise the full formula from Vin.1.17. The ordination by the *ehi bhikkhu* formula is accompanied by the miraculous appearance of a new bowl and set of robes, which necessarily happens because:

- 'Perfect Ones do not give bhikkhu ordination to those without bowl and robes.'

✽ *Na kho bhikkhu tathāgatā aparipuṇṇapattacīvaraṃ upasampādentī ti* (M.3.247).

VERSE 626

Dwelling alone in the woods, tirelessly applied [to the practice], I followed

the Teacher's advice. I did just as the Conqueror instructed me [to do].

*Sohaṃ eko araṇṇasmiṃ viharanto atandito
Akāsiṃ satthu vacanaṃ yathā maṃ ovadi jino*

COMMENT

Atandito: 'tirelessly applied [to the practice].' See IGPT sv *Atandita*.

COMMENT

Akāsiṃ satthu vacanaṃ: 'I followed the Teacher's advice.' The commentary says he had been advised:

- 'Develop insightfulness preceded by inward calm.'
✽ *samathapubbaṅgamaṃ vipassanaṃ bhāvehi ti*

VERSE 627

In the first watch of the night I recalled my previous births. In the middle watch of the night I purified my divine vision. In the last watch of the night I obliterated the mass of inward darkness.

*Rattiyā paṭhamaṃ yāmaṃ pubbajātimanussariṃ
Rattiyā majjhimamaṃ yāmaṃ dibbacakkhuṃ visodhayiṃ
Rattiyā pacchime yāme tamokkhandhaṃ padālayiṃ*

COMMENT

Tamo: 'inward darkness.' Inward darkness equals the āsavas. See IGPT sv *Kaṇha*.

VERSE 628

Then at daybreak, towards sunrise, Inda and Brahmā came and rendered me honour with joined palms.

*Tato ratyā vivasane suriyassuggamanaṃ pati
Indo brahmā ca āgantvā maṃ namassiṃsu pañjali*

VERSE 629

'Homage to you, O thoroughbred of men. Homage to you, O best of men. Homage to you, whose perceptually obscuring states are destroyed. You

are worthy of gifts, dear sir.'

*Namo te purisājañña namo te purisuttama
Yassa te āsavā khīṇā dakkhiṇeyyosi mārisa*

VERSE 630

Then seeing me revered by a group of devas, giving a smile, the Teacher said this:

*Tato disvāna maṃ satthā devasaṅghapurakkhataṃ
Sitaṃ pātukaritvāna imamatthaṃ abhāsatha*

COMMENT

Purakkhataṃ: 'revered.' See IGPT sv *Purakkhata*.

VERSE 631

'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 ti*

COMMENT

Brāhmaṇo: 'a Brahman.' i.e. an arahant. See IGPT sv *Brāhmaṇa*.

COMMENT

Brāhmaṇamuttamaṃ: 'supreme state of Brahmanhood.' Commentary: *uttamaṃ brahmaññaṃ*. Norman: 'the supreme state of being a brahman.'

CHAPTER OF POEMS WITH THIRTEEN VERSES

Verses 632-644: Soṇa Koḷivīsa

VERSE 632

He who was extolled in the kingdom as the attendant of [Bimbisāra], the king of Aṅga, is today exalted in good spiritual qualities. Soṇa has gone beyond suffering.

*Yāhu raṭṭhe samukkaṭṭho rañño aṅgassa paddhagū
Svājja dhammesu ukkaṭṭho soṇo dukkhassa pāragū*

COMMENT

Dhammesu: ‘good spiritual qualities.’ See IGPT sv *Dhamma*.
Commentary: *lokuttaradhammesu*.

COMMENT

‘He who was extolled in the kingdom as the attendant of [Bimbisāra], the king of Aṅga.’ Let us examine the truth of this claim. Soṇa was born in Campā, the capital of Aṅga, a country ruled by Bimbisāra, who also ruled Magadha. Shortly before Soṇa was to renounce the world, Bimbisāra requested to see him simply in order to see the soles of his feet because they had hairs growing on them (Vin.1.179). So Bimbisāra had never before met Soṇa, and after their brief meeting he would never see him in lay clothes again. And Soṇa had obviously never before met the king because his mother took pains to advise him on royal protocol, saying that he must not point his feet at the king but must sit cross-legged in front of him. So when Soṇa says he was ‘extolled in the kingdom as the attendant of [Bimbisāra],’ he is referring to the dreamy myth already developing around him, not detailing an actual curriculum vitae. To say he was ‘extolled as the king’s attendant’ is not to say that he was such.

COMMENT

Dukkhassa pāragū: ‘gone beyond suffering.’ See IGPT sv *Pāragata*.

VERSE 633

One should destroy the five [ties to individual existence in the low plane of existence]. One should abandon the five [ties to individual existence in the middle and high planes of existence]. One should moreover develop the five [spiritual faculties]. The bhikkhu who has overcome the five bonds [to individual existence] is called one who has crossed the flood [of suffering].

*Pañca chinde pañca jahe pañca c'uttaribhāvaye
Pañcasaṅgātigo bhikkhu oghatiṇṇo ti vuccati*

COMMENT

For notes, see verse 15.

VERSE 634

The virtue, inward collectedness, and penetrative discernment of a bhikkhu who is frivolous, negligently applied [to the practice], and with hopes directed to external things, do not reach fulfilment.

*Unnaḷassa pamattassa bāhirāsassa bhikkhuno
Sīlaṃ samādhi paññā ca pāripūriṃ na gacchati*

COMMENT

Unnaḷassa: 'frivolous.' See IGPT sv *Unnaḷā*.

COMMENT

Pamattassa: 'negligently applied [to the practice].' See IGPT sv *Appamatta*.

COMMENT

Bāhirāsassa: 'hopes directed to external things.' See IGPT sv *Āsā*.

COMMENT

Paññā: 'penetrative discernment.' See IGPT sv *Pajānāti*.

VERSE 635

What should be done is shunned. What should be avoided is done. Of one who is frivolous and negligently applied [to the practice], his

perceptually obscuring states increase.

*Yaṃ hi kiccaṃ tadapaviddhaṃ akiccaṃ pana kayirati
Unnaḷānaṃ pamattānaṃ tesaṃ vaḍḍhanti āsavā*

COMMENT

Tesaṃ: ‘his.’ We render verses 635-6 in singular form in accordance with the rest of this poem.

COMMENT

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

VERSE 636

But [the bhikkhu] who constantly undertakes mindfulness of the body does not pursue what should be avoided. He continuously does what should be done. The perceptually obscuring states vanish in one who is mindful and fully conscious.

*Yesañca susamāradhā niccaṃ kāyagatā sati
Akiccaṃ te na sevanti kicce sātaccakārino
Satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā*

VERSE 637

Go on the direct path that has been proclaimed. Do not turn back. You should urge yourself on all by yourself. You must take yourself to the Untroubled.

*Ujumaggamhi akkhāte gacchatha mā nivattatha
Attanā codayattānaṃ nibbānamabhihāraye*

COMMENT

Nibbāna: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

VERSE 638

When my energy was excessive, the Teacher, unsurpassed in the world, the Seer, explained the teaching to me, devising the simile of the lute.

Accāraddhamhi viriyamhi satthā loke anuttaro

Vīṇopamaṃ karitvā me dhammaṃ desesi cakkhumā

COMMENT

Soṇa so diligently applied himself to walking meditation that his feet split and his walking path became covered in blood. When he was on the point of disrobing the Buddha intervened, teaching him the simile of the lute, saying that a lute's strings should ideally be neither too taut nor too lax, concluding that Soṇa should apply himself similarly:

- If one's energy is excessive it leads to restlessness; if too lax it leads to indolence. Therefore Soṇa, resolve [to apply yourself] moderately energetically, and achieve a balance in the faculties, and in this manner pick up the object of meditation.

✽ *Evameva kho soṇa accāraddhaṃ viriyaṃ uddhaccāya saṃvattati atilīnaṃ viriyaṃ kosajjāya saṃvattati. Tasmātiha tvaṃ soṇa viriyasamataṃ adhiṭṭhahaṃ indriyānañca samataṃ paṭivijjha tattha ca nimittaṃ gaṇhāhi ti (A.3.376).*

VERSE 639

On hearing his advice I dwelt taking delight in the training system. I practised inward calm for the sake of attaining the supreme goal. The three final knowledges are attained. I have fulfilled the Buddha's training system.

*Tassāhaṃ vacanaṃ sutvā vihāsiṃ sāsane rato
Samathaṃ paṭipādesiṃ uttamatthassa pattiya
Tisso vijjā anuppattā kataṃ buddhassa sāsanaṃ*

VERSE 640

For one who is intent on the practice of unsensuousness, intent on physical seclusion, intent on freedom from hostility, intent on the destruction of grasping,

*Nekkhamme adhimuttassa pavivekañca cetaso
Avyāpajjhādhimuttassa upādānakkhayaṃ ca*

COMMENT

Nekkhamme: 'the practice of unsensuousness.' See IGPT sv

Nekkhamma.

COMMENT

Pavivekañca: ‘physical seclusion.’ See IGPT sv *Paviveka*.

COMMENT

Avyāpajjha: ‘freedom from hostility.’ See IGPT sv *Vyāpajjha*.

VERSE 641

intent on the destruction of craving, intent on freedom from undiscernment of reality, having seen the [continuous] arising [and disappearance] of the [six] senses and their objects, his mind is completely liberated [from perceptually obscuring states].

Taṇhakkhayādhimuttassa asammohañca cetaso

Disvā āyatanuppādaṃ sammā cittaṃ vimuccati

COMMENT

Asammohañca: ‘freedom from undiscernment of reality.’ See IGPT sv *Moha*.

COMMENT

Āyatana: ‘the [six] senses and their objects.’ We base this interpretation on two quotes:

1) Commentary: *cakkhādīnaṃ āyatanānaṃ*.

2) *Cha kho paṇimāṇi āvuso ajjhattikabāhirāṇi āyatanāni... Katamāṇi cha cakkhuṃ ceva rūpā ca sotaṃ ca saddā ca ghāṇaṃ ca ghandhā ca jivhā ca rasā ca kāyo ca phoṭṭhabbā ca mano ca dhammā ca* (M.3.32).

COMMENT

Disvā āyatanuppādaṃ: ‘having seen the [continuous] arising [and disappearance] of the [six] senses and their objects.’ The parentheses are based on two quotes:

1) Commentary: *khāṇe khāṇe uppādaṃ tappaṭipakkhato nirodhañca vipassanāpaññāsahitāya maggapaññāya disvā*.

2) *Samudayavayadhammānupassī vā dhammesu viharati... Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu*

ajjhattikabāhiresu āyatanesu (Mahāsatipaṭṭhāna Sutta, D.2.303).

We make the following points:

1) We regard *āyatana* as an abbreviation for *ajjhattikabāhirāni āyatanāni* which we translate as ‘the [six] senses and their objects.’

2) Although the commentary says *nirodhañca* (‘ending’), we say ‘disappearance’ in accordance with (a) the *Mahāsatipaṭṭhāna Sutta*’s *vaya*, and (b) *vayañcassānupassatī* of verse 644.

3) The commentary says *khaṇe khaṇe* where the scriptures say either *aparāparaṃ* or *satataṃ samitaṃ abbokiṇṇaṃ*, all meaning ‘continuously’:

- *Uppajjanti ca te khandhā cavanti aparāparaṃ* (Th.v.121).

- *Idha bhikkhave ekacco puggalo cakkhūsmiṃ aniccānupassī viharati aniccasaññī aniccapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno* (A.4.145).

COMMENT

Sammā cittaṃ vimuccati: his mind is completely liberated [from perceptually obscuring states].’ Commentary: *sabbāsavato cittaṃ vimuccati*: we concur with this. See IGPT sv *Vimutta*.

VERSE 642

For that bhikkhu of peaceful mind, completely liberated [from perceptually obscuring states], there is nothing further to accomplish. There is nothing [further] to be done.

*Tassa sammā vimuttassa santacittassa bhikkhuno
Katassa paṭicayo natthi karaṇīyaṃ na vijjati*

VERSE 643

Just as a solid mass of rock is unmoved by the wind, likewise sights, tastes, sounds, odours, physical sensations,

*Selo yathā ekaghano vātena na samīrati
Evaṃ rūpā rasā saddā gandhā phassā ca kevalā*

VERSE 644

and mental phenomena of all kinds, whether likeable or unlikeable, do not cause the mind of one of such good qualities to tremble, which is steady and emancipated [from individual existence]. He contemplates their disappearance [continuously, without a break, uninterruptedly, intent upon it mentally, penetrating it with penetrative discernment].

*It̐hā dhammā anit̐hā ca nappavedhenti tādino
Thitaṃ cittaṃ visaṃyuttaṃ vayañcassānupassatī ti*

COMMENT

Tādino: ‘one of such good qualities.’ See IGPT sv *Tādin*.

COMMENT

Visaṃyuttaṃ: ‘emancipated [from individual existence].’ See IGPT sv *Samyutta*.

COMMENT

Vayañcassānupassati: ‘He contemplates their disappearance [continuously, without a break, uninterruptedly, intent upon it mentally, penetrating it with penetrative discernment].’ We parenthesise on the basis of the following quotations:

1) Commentary: *Assa ca ārammaṇadhammassa kālena kālaṃ phalasamāpattiṃ samāpajjitvā vipassanto vayaṃ nirodhaṃ khaṇe khaṇe bhijjanasabhāvaṃ anupassatīti aññaṃ vyākāsi*.

2) In this regard, some person in relation to the visual sense abides contemplating disappearance, perceiving disappearance, experiencing disappearance continuously, without a break, uninterruptedly, intent upon it mentally, penetrating it with penetrative discernment

✽ *Idha bhikkhave ekacco puggalo cakkhūsmiṃ vayanupassī viharati vayasaññī vayaapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno* (A.4.145).

CHAPTER OF POEMS WITH FOURTEEN VERSES

Verses 645-658: Revata

VERSE 645

[Five autobiographical verses:]

From the time that I went forth from the household life into the ascetic life
I do not recall having had any ignoble thought connected with hatred.

*Yadā ahaṃ pabbajito agārasmānagāriyaṃ
Nābhijānāmi saṅkappaṃ anariyaṃ dosasaṃhitam*

COMMENT

The commentary says Revata spoke these verses in Sāvattthī to the king (Pasenadi or Vidūdabha) as a plea of innocence having been wrongly accused by police of theft. Having recited the verses he sat crosslegged in the air while his body cremated itself. There is no evidence in the verses to support this story. In fact, the opposite. For example, although he denies having ever had a hateful thought, he does not deny having ever had an impulse to steal, which would be expected if he was facing an accusation of theft. And although Revata may have chosen to die in this way like his brother Upasena, it is inconceivable he would perform it as a stunt to refute a false allegation.

The first five verses are autobiographical, held together by *abhijānāmi* (Verses 645-7) and *bhāvēmi* (Verses 648-9). The other verses were spoken on different occasions and are tidily arranged into groups, likely remembered by bhikkhu visitors to Revata's acacia forest solitude. For notes on Revata, see verse 42.

COMMENT

Nābhijānāmi: 'I do not recall.' See IGPT sv *Abhijānāti*.

COMMENT

Saṅkappaṃ: 'thought.' See IGPT sv *Saṅkappa*.

VERSE 646

‘May these creatures be killed, slaughtered, or be harmed’: I do not recall having had any such thought in this long time.

*Ime haññantu vajjhantu dukkhaṃ pappontu pāṇino
Saṅkappaṃ nābhijānāmi imasmim̐ dīghamantare*

VERSE 647

I recall [pervading the whole world of beings with a mind of unlimited] goodwill, properly developed, and progressively cultivated in the way that the Buddha explained.

*Mettañca abhijānāmi appamāṇaṃ subhāvitam̐
Anupubbaṃ paricitaṃ yathā buddhena desitaṃ*

COMMENT

Mettañca abhijānāmi appamāṇaṃ: ‘I recall [pervading the whole world of beings with a mind of unlimited] goodwill.’ The parenthesis accords with ‘the way that the Buddha explained,’ namely:

- ‘We shall abide pervading the whole world [of beings] with a mind of [unlimited] goodwill, vast, exalted, unlimited, free of unfriendliness and hostility. Thus bhikkhus should you train yourselves.’

✽ *sabbāvantam̐ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbaṃ.* (M.1.126).

COMMENT

Appamāṇaṃ: ‘unlimited.’ 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 648

I am a friend to all, a brother to all. I am tenderly concerned for all beings. I develop a mind of [unlimited] goodwill, ever taking delight in freedom from hostility.

*Sabbamitto sabbasakho sabbabhūtānukampako
Mettacittañca bhāvēmi avyāpajjharato sadā*

COMMENT

Anukampako: ‘tenderly concerned.’ See IGPT sv *Karuṇā*.

COMMENT

Mettacittañca: ‘a mind of [unlimited] goodwill.’ See IGPT sv *Mettā*.

COMMENT

Avyāpajjharato: ‘taking delight in freedom from hostility.’ VRI spells this *avyāpajjarato*. PED does not recognise *vyāpajja* as a word. For discussion on this issue: see IGPT sv *Vyāpajjha*.

VERSE 649

I gladden the mind which is unruffled [by attachment] and unshaken [by ill will]. I develop the divine abiding [of unlimited goodwill], not cultivated by the common man.

*Asaṃhīraṃ asaṅkappaṃ cittaṃ āmodayāmahaṃ
Brahmavihāraṃ bhāvēmi akāpurisasevitaṃ*

COMMENT

Āmodayāmahaṃ: ‘I gladden.’ Commentary: *abhippamodayāmi*.

COMMENT

Asaṃhīraṃ asaṅkappaṃ: ‘unruffled [by attachment] and unshaken [by ill will].’ Commentary: *Asaṃhīraṃ ti na saṃhīraṃ āsannapaccatthikena rāgena anākaḍḍhaniyaṃ. Asaṅkappaṃ ti na kupaṃ dūrapaccatthikena vyāpādena akopiyaṃ*. Regarding the near and far enemies of [unlimited] goodwill: see Vism.319.

COMMENT

Brahmavihāraṃ: ‘the divine abiding [of unlimited goodwill].’ The practices of *mettā*, *karuṇā*, *muditā* and *upekkhā* are the four divine abidings (*cattāro brahmavihārā*, D.2.196). The previous verse indicates that [unlimited] goodwill is meant here.

VERSE 650

[Four verses to bhikkhus:]

Having attained to non-thought, the disciple of the Perfectly Enlightened One is instantly possessed of noble silence.

*Avitakkaṃ samāpanno sammāsambuddhasāvako
Ariyena tuṇhībhāvena upeto hoti tāvade*

COMMENT

Ariyena tuṇhībhāvena: ‘noble silence,’ i.e. second jhāna:

- A bhikkhu, with the subsiding of thinking and pondering... enters and abides in second jhāna. This is called noble silence.

✽ *idha bhikkhu vitakkavicārānaṃ vūpasamā... dutiyaṃ jhānaṃ
upasampajja viharati. Ayaṃ vuccati ariyo tuṇhībhāvo ti* (S.2.273).

VERSE 651

Just as a rocky mountain is immovable, unshakeable, so a bhikkhu with undiscernment of reality destroyed, like such a mountain, is unshaken [by the eight worldly conditions].

*Yathā pi pabbato selo acalo suppatiṭṭhito
Evaṃ mohakkhayā bhikkhu pabbato va na vedhati*

COMMENT

Na vedhati: ‘is unshaken [by the eight worldly conditions].’ Commentary: *evaṃ lokadhammeḥ na vedhati na kampati*

VERSE 652

For a person unblemished [by spiritual defilement] who constantly seeks spiritual purity, a hair tip’s measure of unvirtuousness seems the size of a cloud.

*Anaṅgaṇassa posassa niccaṃ sucigavesino
Vālaggamattaṃ pāpassa abbhamaṭṭaṃ va khāyati*

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

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

VERSE 653

Just as a border city is safeguarded within and without, likewise keep watch over yourself. May the [rare] opportunity [to live the religious life] not pass you by.

*Nagaram yathā paccantaṃ guttaṃ santarabāhiraṃ
Evaṃ gopetha attānaṃ khaṇo vo mā upaccagā*

COMMENT

Khaṇo: ‘the [rare] opportunity [to live the religious life].’ We parenthesise *brahmacariyavāsāya* for two reasons:

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 654

[Declaration of arahantship, four verses:]

I do not long for death. I take no delight in life. I await the inevitable hour like a servant for his wages.

*Nābhinandāmi maraṇaṃ nābhinandāmi jīvitaṃ
Kālañca paṭikaṅkhāmi nibbisaṃ bhatako yathā*

COMMENT

For comment, see verse 606.

VERSE 655

I do not long for death. I take no delight in life. I await the inevitable hour fully consciously and mindfully.

*Nābhinandāmi maraṇaṃ nābhinandāmi jīvitaṃ
Kālañca paṭikaṅkhāmi sampajāno patissato*

VERSE 656

The Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]. I have fulfilled the Buddha's training system. The heavy burden [of the five grasped aggregates] is laid down. The conduit to renewed states of individual existence has been abolished.

*Pariciṇṇo mayā satthā kataṃ buddhassa sāsanaṃ
Ohito garuko bhāro bhavanetti samūhatā*

COMMENT

For comments, see verse 604.

VERSE 657

The objective for the sake of which I went forth from the household life into the ascetic life has been accomplished by me: the destruction of all ties to individual existence.

*Yassa c'atthāya pabbajito agāasmānagāriyaṃ
So me attho anuppatto sabbasaṃyojanakkhayaṃ*

COMMENT

For comments, see verse 605.

VERSE 658

[Final words:]

Apply yourself [to the practice] with diligence. This is my advice. Well then, I will pass away to the Untroubled-without-residue. I am completely freed [from individual existence].

*Sampādeṭhappamādena esā me anusāsani
Handāhaṃ parinibbissaṃ vippamuttomhi sabbadhī ti*

COMMENT

Parinibbissaṃ: 'I will pass away to the Untroubled-without-residue.' See IGPT sv *Nibbāna*.

COMMENT

Vippamuttomhi: ‘I am freed [from individual existence].’ See IGPT sv *Mutta*.

Verses 659-672: Godatta

VERSE 659

Just as a noble thoroughbred [ox] yoked to a load, enduring a load, oppressed by the excessive burden, does not try to escape from its yoke,

Yathā pi bhaddo ājañño dhure yutto dhurassaho
Mathito atibhārena saṃ yugaṃ nātivattati

COMMENT

Godatta was a trader with 500 carts. One day an ox fell and his men could not raise it, so he brutally thrashed it. Assuming a human voice the ox chastised him for his cruelty, which so shamed Godatta that he immediately took bhikkhu ordination.

COMMENT

Saṃ yugaṃ: ‘its yoke.’ Commentary: *saṃ yugaṃ ti attano khandhe ṭhapitaṃ yugaṃ*. *Saṃ* is therefore a possessive pronoun.

VERSE 660

Likewise those who are filled with wisdom as the ocean is with water do not despise others. This is truly the noble nature of [these] beings.

Evaṃ paññāya ye tittā samuddo vārinā yathā
Na pare atimaññanti ariyadhammo va pāṇinaṃ

COMMENT

Tittā: ‘filled.’ Commentary: *dhātā paripuṇṇā*.

VERSE 661

Fallen in time into the power of time, becoming subject to renewed states of individual existence, men come to suffering. Those men grieve in this world.

*Kāle kālavasaṃ pattā bhavābhavavasaṃ gatā
Narā dukkhaṃ nigacchanti tedha socanti māṇavā*

COMMENT

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

VERSE 662

Elated by anything with a pleasant nature, and cast down by anything with an unpleasant nature, fools are struck down [by craving] on both counts, not seeing things according to reality.

*Unnatā sukhadhammena dukkhadhammena c’onatā
Dvayena bālā haññanti yathābhūtaṃ adassino*

COMMENT

Haññanti: ‘struck down [by craving].’ The next verse says that those who are neither elated nor cast down have transcended ‘the seamstress,’ which means craving:

- 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.3.400).

VERSE 663

But those who have overcome the seamstress in relation to pleasant, unpleasant, and neutral [sense impressions], are as unshakeable as a locking-post. They are neither elated nor cast down [by pleasure and pain].

*Ye ca dukkhe sukhasmiṇca majjhe sibbanimaccagū
Ṭhitā te indakhīlo va na te unnataonatā*

COMMENT

Dukkhe sukhasmiṇca majjhe: ‘in relation to pleasant, unpleasant, and neutral [sense impressions].’ This refers to the following quote:

- Pleasant sense impression is the first doctrinal principle. Unpleasant

sense impression is the second doctrinal principle. Neutral sense impression is in the middle. Craving is the seamstress. For craving stitches him to this or that state of individual existence and rebirth.
✽ *sukhā kho āvuso vedanā eko anto dukkhā vedanā dutiyo anto adukkhamasukhā vedanā majjhe taṇhā sibbanī. Taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā* (A.3.400).

VERSE 664

Not to acquisition nor loss, not to imprestige nor reputation, not to criticism nor praise, not to pain nor pleasure,

*Na heva lābhe nālābhe n'ayase na ca kittiyā
Na nindāyaṃ paṣaṃsāya na te dukkhe sukhamhi ca*

COMMENT

Ayase: 'imprestige.' See IGPT sv *Yasa*.

VERSE 665

To nothing do they cleave, as a waterdrop does not cleave to a lotus-leaf. Wise men are happy under all circumstances. They are everywhere undefeated [by Māra's army].

*Sabbattha te na limpanti udabindu va pokkhare
Sabbattha sukhitā dhīrā sabbattha aparājitā*

COMMENT

Limpanti: 'cleave.' See IGPT sv *Limpatī*.

COMMENT

Aparājitā: 'undefeated [by Māra's army].' See IGPT sv *Parājita*.

VERSE 666

There is loss on account of what is righteous. There is unrighteous acquisition. Righteous loss is better than unrighteous acquisition.

*Dhammena ca alābho yo yo ca lābho adhammiko
Alābho dhammiko seyyo yaṃ ce lābho adhammiko*

VERSE 667

There is the prestige of those with little wisdom, and the imprestige of the wise. The imprestige of the wise is certainly better than the prestige of those with little wisdom.

*Yaso ca appabuddhīnaṃ viññūnaṃ ayaso ca yo
Ayaso va seyyo viññūnaṃ na yaso appabuddhinaṃ*

VERSE 668

There is praise by fools and criticism by the wise. Criticism by the wise is certainly better than praise by fools.

*Dummedhehi paṣaṃsā ca viññūhi garahā ca yā
Garahā va seyyo viññūhi yaṃ ce bālappaṣaṃsanā*

VERSE 669

There is the pleasure of sensuous pleasure, and the suffering of physical seclusion. The suffering of physical seclusion is better than the pleasure of sensuous pleasure.

*Sukhañca kāmamayaikaṃ dukkhañca pavivekiyaṃ
Pavivekadukkhaṃ seyyo yaṃ ce kāmamayaṃ sukhaṃ*

VERSE 670

There is life on account of what is unrighteous, and death on account of what is righteous. Righteous death is better than unrighteous life.

*Jīvitāñca adhammena dhammena maraṇaṃ yaṃ
Maraṇaṃ dhammikaṃ seyyo yaṃ ce jīve adhammikaṃ*

VERSE 671

Those who have abandoned both sensuous yearning and anger, whose minds are at peace with all states of individual existence, live the religious life in the world unattached. Nothing is beloved or unbeloved for them.

Kāmakopappahīnā ye santacittā bhavābhavā

Caranti loke asitā natthi tesaṃ piyāppiyaṃ

COMMENT

Kāma: ‘sensuous yearning.’ See IGPT sv *Kāma*.

COMMENT

Bhavābhava: ‘with all states of individual existence.’ See IGPT sv *Bhavābhava*.

COMMENT

Caranti: ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Piyāppiyaṃ: ‘beloved or unbeloved.’ See IGPT sv *Piya*.

VERSE 672

Having developed the [seven] factors of enlightenment, the [five] spiritual faculties, the [five] spiritual powers, having attained supreme inward peace, being free of perceptually obscuring states, they realise the Untroubled.

*Bhāvayitvāna bojjhaṅge indriyāni balāni ca
Pappuyya paramaṃ santiṃ parinibbanti anāsavā ti*

COMMENT

Parinibbanti: ‘they realise the Untroubled.’ PED and Norman accept this spelling without comment. The commentary to S.4.128 glosses *parinibbanti* as *parinibbāyanti*.

CHAPTER OF POEMS WITH SIXTEEN VERSES

Verses 673-688: Aññātakonḍañña: ‘Konḍañña who has understood [the nature of reality]’

VERSE 673

[Sakka, Lord of the Devas, after listening to Konḍañña:]

‘Having heard the teaching of great flavour, I have even more faith [in the perfection of the Perfect One’s enlightenment]. Non-attachment [to originated phenomena] through being completely without grasping is the teaching that has been taught.’

*Esa bhiyyo pasīdāmi sutvā dhammaṃ mahārasaṃ
Virāgo desito dhammo anupādāya sabbaso*

COMMENT

Aññātakonḍañña: ‘Konḍañña who has understood [the nature of reality].’ The spelling of Aññātakonḍañña’s name stems from the following threefold quote in which we translate *dhammacakkhuṃ* as ‘vision of the nature of reality’ (see IGPT sv *Saḷāyatana* and *Dhamma*):

1) While this discourse was being propounded, the uncorrupted, stainless vision of the nature of reality arose within Venerable Konḍañña that whatever is of an originated nature is destined to cease.

✽ *Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato
konḍaññassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci
samudayadhammaṃ sabbam taṃ nirodhadhamman ti*

2) Then the Blessed One uttered the solemn reflection: ‘Indeed Konḍañña has understood [the nature of reality]. Indeed Konḍañña has understood [the nature of reality].’

✽ *Atha kho bhagavā udānaṃ udānesi aññāsi vata bho konḍañño aññāsi
vata bho konḍañño ti.*

3) Thus it was that Konḍañña’s name became ‘Konḍañña who has understood [the nature of reality].’

✽ *Iti hidaṃ āyasmato konḍaññassa aññātakonḍañño tveva nāmaṃ*

ahosi (Vin.1.12).

In some editions Aññātakonḍañño is spelt either:

- Aññākonḍañño ('Konḍañña who has knowledge [of things according to reality]'): BJT edition usually says this, but in one case (*Taṇhākkhaya Sutta*, Ud.77) the BJT edition reads Aññātakonḍañño.
- Aññāsikonḍañño ('Konḍañña has understood [the nature of reality]'): VRI edition.

There are three reasons for preferring Aññātakonḍañño:

1) The conclusion better fits the story. Consider the three versions:

- Aññātakonḍañño: 'Konḍañña has understood [the nature of reality].' Thus it was that Konḍañña's name became 'Konḍañña who has understood [the nature of reality].' Here the conclusion neatly fits the premise. We parenthesise 'the nature of reality' (*dhamma*) because 'the uncorrupted, stainless vision of the nature of reality (*dhammacakkhū*) arose within Venerable Konḍañña that whatever is of an originated nature is destined to cease.'
- Aññākonḍañño: 'Konḍañña has understood [the nature of reality].' Thus it was that Konḍañña's name became 'Konḍañña who has knowledge [of things according to reality].' We parenthesise 'of things according to reality' because *aññā* should be parenthesised with *yathābhūta*, not *dhamma*. See IGPT sv *Aññā*. The conclusion does not fit the premise.
- Aññāsikonḍañño: 'Konḍañña has understood [the nature of reality].' Thus it was that Konḍañña's name became 'Konḍañña has understood [the nature of reality].' The conclusion does not fit the premise.

2) BDPPN's preferred spelling is Aññātakonḍañño.

3) As stated above, the BJT edition supports us in reading Aññātakonḍañño in one case (*Taṇhākkhaya Sutta*, Ud.77).

COMMENT

Pasīdāmi: 'I have faith [in the perfection of the Perfect One's enlightenment].' See IGPT sv *Saddhā* and *Pasīdati*.

COMMENT

Virāgo: 'non-attachment [to originated phenomena].' See IGPT sv *Virāga*.

VERSE 674

[Koṇḍañña:]

There are many attractive things in the world, on this wide earth. They distract [the mind], it seems, [by promoting] thoughts of lovely objects that are associated with attachment.

*Bahūni loke citrāṇi asmiṃ paṭhavimaṇḍale
Mathenti maññe saṅkappaṃ subhaṃ rāgūpasamhitam*

COMMENT

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

COMMENT

Saṅkappaṃ: ‘thoughts.’ See IGPT sv *Saṅkappa*. Norman argues that *saṅkappaṃ* should be treated as a plural, based on the presence of *saṅkappā* in verse 675. In which case, *subhaṃ rāgūpasamhitam* are also plurals.

COMMENT

Subhaṃ: ‘lovely objects.’ See IGPT sv *Subha*.

COMMENT

Rāga: ‘attachment.’ See IGPT sv *Rāga*.

VERSE 675

Just as a rain cloud settles dust raised by the wind, likewise thoughts are settled when one sees [them] [according to reality] with penetrative discernment.

*Rajamuhatañca vātena yathā meghopasammaye
Evaṃ sammanti saṅkappā yadā paññāya passati*

COMMENT

Passati: ‘sees [them] [according to reality].’ See IGPT sv *Passati*.

COMMENT

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

VERSE 676

All originated phenomena are unlasting. When one sees [this] [according to reality] with penetrative discernment, then one is disillusioned with suffering. This is the path to spiritual purity.

*Sabbe saṅkhārā aniccā ti yadā paññāya passati
Atha nibbindati dukkhe esa maggo visuddhiyā*

COMMENT

Saṅkhārā: ‘originated phenomena.’ See IGPT sv *Saṅkhāra*.

COMMENT

Aniccā: ‘unlasting.’ See IGPT sv *Anicca*.

COMMENT

Passati: ‘sees [this] [according to reality].’ See IGPT sv *Passati*.

COMMENT

Nibbindati: ‘disillusioned.’ See IGPT sv *Nibbidā*.

COMMENT

Dukkhe: ‘suffering.’ Commentary to Dh.v.277: *atha imasmiṃ khandhapariharaṇadukkhe nibbindati*.

VERSE 677

All originated phenomena are intrinsically unsatisfactory. When one sees [this] [according to reality] with penetrative discernment, then one is disillusioned with suffering. This is the path to spiritual purity.

*Sabbe saṅkhārā dukkhā ti yadā paññāya passati
Atha nibbindati dukkhe esa maggo visuddhiyā*

COMMENT

Dukkhā: ‘intrinsically unsatisfactory.’ This is the *dukkha* in relation to *anicca*, i.e. *tilakkhaṇa dukkha*. See IGPT sv *Dukkha*.

VERSE 678

All things are void of personal qualities. When one sees [this] [according to reality] with penetrative discernment, then one is disillusioned with

suffering. This is the path to spiritual purity.

*Sabbe dhammā anattā ti yadā paññāya passati
Atha nibbindati dukkhe esa maggo visuddhiyā*

COMMENT

Anattā: ‘void of personal qualities.’ See IGPT sv *Attā*.

VERSE 679

The elder Koṇḍañña, of keen endeavour, [the bhikkhu first] enlightened in succession to the Buddha, with birth and death abandoned, is spiritually perfected through living the religious life.

*Buddhānubuddho yo thero koṇḍañño tibbanikkamo
Pahīnajātimaraṇo brahmacariyassa kevalī*

COMMENT

Kevalī: ‘spiritually perfected.’ See IGPT sv *Kevalin*.

VERSE 680

There is the flood [of suffering], the snare [of attachment], the firm stake [of remissness in practising the teaching], the mountain [of ignorance of things according to reality] that is difficult to obliterate. Having destroyed the stake and the snare, having obliterated the mountain that is difficult to obliterate, having crossed [to the Far Shore], reached the Far Shore, the meditator is freed from Māra’s bond [that binds one to renewed states of individual existence].

*Oghapāso daḥhakhīlo pabbato duppadālayo
Chetvā khīlañca pāsañca selaṃ bhetvāna dubbhidaṃ
Tiṇṇo pāragato jhāyī mutto so mārabandhanā*

COMMENT

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

COMMENT

Pāso: ‘the snare [of attachment].’ The parenthesis is supported by the commentary (‘*rāgapāso*’) and *rāgapāsenā* (at S.1.124).

COMMENT

Dalḥakhīlo: ‘the firm stake [of remissness in practising the teaching].’ Norman recommends we read *khīlo* not *khilo*. But in a pun of ideas, *khīlo* (‘stake’) stands for *khilo* (‘remissness in practising the teaching’). See IGPT sv *Khila*. Commentary: *pañcavidho cetokhilo ca*. On *pañca cetokhilā*, see (D.3.237-8). In its positive sense, *dalḥakhīlo* is a metaphor for mindfulness of the body (S.4.199).

COMMENT

Pabbato duppadālayo: ‘the mountain [of ignorance of things according to reality] that is difficult to obliterate.’ *Pabbato* in pāda b is called *selam* in pāda d, which the commentary calls *aññāṇaselaṃ*. Therefore ‘mountain’ is a metaphor for *aññāṇa*: ‘ignorance [of things according to reality].’ See IGPT sv *Ñāṇa*.

COMMENT

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

COMMENT

Pāragato: ‘reached the Far Shore.’ We normalise spellings in our translations to *pāragato* (vs. *pāraṅgato*). See IGPT sv *Pāragata*.

COMMENT

Mārabandhanā: ‘Māra’s bond [that binds one to renewed states of individual existence].’ Māra’s bond means bondage to individual existence:

- Having overcome Māra’s tie [that ties one to renewed states of individual existence], they do not come to renewed states of individual existence

✽ *Abhibhuyya mārasaṃyogaṃ nāgacchanti punabbhavan ti* (Sn.v.733).

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).

A vain, puffed up bhikkhu sinks in the great flood [of suffering] because of unvirtuous friends, overcome by the waves [of anger and vexation].

*Uddhato capalo bhikkhu mitte āgamma pāpake
Saṃsīdati mahoghasmiṃ ūmiyā paṭikujjito*

COMMENT

Uddhato: ‘vain.’ See IGPT sv *Uddhacca*.

COMMENT

Capalo: ‘puffed up.’ See IGPT sv *Capala*.

COMMENT

Ūmiyā: ‘the waves [of anger and vexation].’ The parenthesis has two supports:

- 1) Commentary: *kodhupāyāsaūmiyā paṭikujjito*.
- 2) ‘The peril of waves’ is a metaphor for anger and vexation.
✿ *Ūmibhayanti kho bhikkhave kodhūpāyāsassetam adhivacanam*
(A.2.124).

VERSE 682

One who is not vain or puffed up, who is mindful, whose sense faculties are restrained [from grasping, through mindfulness], and who has virtuous friends, he could put an end to suffering.

*Anuddhato acapalo nipako saṃvutindriyo
Kalyāṇamitto medhāvī dukkhassantakaro siyā*

COMMENT

Saṃvutindriyo: ‘sense faculties restrained [from grasping, through mindfulness].’ See IGPT sv *Saṃvara*.

COMMENT

Kalyāṇamitto: ‘having virtuous friends.’ See IGPT sv *Kalyāṇa*.

VERSE 683

[The Buddha:]

‘[Here is] a skinny man strewn with veins, with limbs looking like the

knotted kālā creeper, moderate in the use of food and drink, with undaunted spirit.'

*Kālapabbhaṅgasañkāso kiso dhamanisanthato
Mattaññū annapānasmiṃ adīnamanaso naro*

COMMENT

For comments to this verse, see verse 243, where it was used by the Buddha to welcome back Yasoja, as an arahant. It was presumably used likewise of Koṇḍañña when he visited the Buddha after a long absence, a meeting described in verses 1246-8, and the *Koṇḍañña Sutta* (S.1.193).

VERSE 684

[Koṇḍañña:]

Afflicted by horseflies and mosquitoes in the forest, in the mighty woods, one should endure it mindfully, like an elephant in the van of the battle.

*Phuṭṭho ḍaṃsehi makasehi araññasmiṃ brahāvane
Nāgo saṅgāmasīse va sato tatrādhivāsaye*

VERSE 685

I do not long for death. I take no delight in life. I await the inevitable hour like a servant for his wages.

*Nābhinandāmi maraṇaṃ nābhinandāmi jīvitaṃ
Kālañca paṭikañkhāmi nibbisaṃ bhatako yathā*

COMMENT

For comment, see verse 606.

VERSE 686

I do not long for death. I take no delight in life. I await the inevitable hour fully consciously and mindfully.

*Nābhinandāmi maraṇaṃ nābhinandāmi jīvitaṃ
Kālañca paṭikañkhāmi sampajāno patissato*

VERSE 687

The Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]. I have fulfilled the Buddha's training system. The heavy burden [of the five grasped aggregates] is laid down. The conduit to renewed states of individual existence has been abolished.

*Pariciṇṇo mayā satthā kataṃ buddhassa sāsanaṃ
Ohito garuko bhāro bhavanetti samūhatā*

COMMENT

For comments see verse 604.

VERSE 688

The objective for the sake of which I went forth from the household life into the ascetic life has been accomplished by me. What need have I to live as a cenobite?

*Yassa c'atthāya pabbajito agārasmānagāriyaṃ
So me attho anupatto kiṃ me saddhivihārinā ti*

COMMENT

Kiṃ me sandavihārenā: 'What need have I to live as a cenobite?' Norman reads *sandavihārenā* and translates 'What have I to do with living in a thicket?' PED agrees (sv *sanda*). But Koṇḍañña lived in a hut in the Chaddanta forest in the Himalayas till the time of his death. See BDPPN.

Verses 689-704: [Mahā]Udāyin

VERSE 689

[Udāyin's verses from the *Nāga Sutta* (A.3.344):]

A human being who is perfectly enlightened, inwardly tamed, inwardly collected, faring on the supreme path, taking delight in inward peace,

*Manussabhūtaṃ sambuddhaṃ attadantaṃ samāhitaṃ
Iriyamānaṃ brahmapathe cittassūpasame rataṃ*

COMMENT

[Mahā]Udāyin: The commentary calls this bhikkhu MahāUdāyin to distinguish him from Kāḷudāyin (verses 527-536) and the infamous Lāl Udāyin.

These verses are in the *Nāga Sutta* (A.3.344) together with the context, which is this: Udāyin had asked the Buddha (A.3.344) whether only large elephants could be called ‘A great being, truly a great being’ (*nāgo vata bho nāgo ti*). The Buddha replied that the term could be used for anything with a large body: a horse, a bull, a snake, a tree, or a human being. Then he declared:

- ‘But, Udāyin, 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, he who commits no evil deed by way of body, speech, or mind is [truly named] a Great Being, I declare.’

✿ *Api ca udāyi yo sadevake loke samārake sabrahmake
sassamaṇabrāhmaṇiyā pajāya sadeva manussāya āguṃ na karoti
kāyena vācāya manasā tamahaṃ nāgo ti brūmi ti* (A.3.346).

In celebration, Udāyin then recited this poem. Note the word-play: *na+āguṃ* and *nāgo*.

COMMENT

Samāhitaṃ: ‘inwardly collected.’ See IGPT sv *Samāhita*.

COMMENT

Brahmapathe: ‘the supreme path.’ Commentary: *brahme vā seṭṭhe phalasamāpattipathe*. PED: ‘the way to the brahmā world, or the way to the highest good.’

VERSE 690

one who humans venerate, who has gone beyond all things, even the devas venerate him. Thus have I heard from the Arahant.

*Yaṃ manussā namassanti sabbadhammānaṃ pāraguṃ
Devā pi taṃ namassanti iti me arahato sutam*

COMMENT

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

VERSE 691

He has transcended all ties to individual existence, gone from craving to freedom from craving. Taking delight in the practice of unsensuousness, freed from [bondage to] sensuous pleasures, he is like gold freed from its ore.

*Sabbasaṃyojanātītaṃ vanā nibbanamāgataṃ
Kāmehi nekkhammarataṃ muttaṃ selā va kañcanaṃ*

COMMENT

Samyojanā: ‘ties to individual existence.’ See IGPT sv *Samyojana*.

COMMENT

Vanā nibbanamāgataṃ: ‘gone from craving to freedom from craving.’ See IGPT sv *Vanatha*.

COMMENT

Nekkhamma: ‘the practice of unsensuousness.’ See IGPT sv *Nekkhamma*.

VERSE 692

He is the Great Being who outshines other [great beings] like the Himalayas outshine other mountains. Amongst all things called ‘great being,’ he is the one truly named and unsurpassed.

*Sa ve accantaruci nāgo himavā v’aññe siluccaye
Sabbesaṃ nāganāmānaṃ saccanāmo anuttaro*

COMMENT

‘Other [great beings]’: ‘great being’ means anything with a large body: a horse, a bull, a snake, a tree, or a human being.

VERSE 693

I will tell you about the Great Being. He commits no evil deed. Gentleness and compassion are the Great Being’s two [front] feet.

*Nāgaṃ vo kittayissāmi na hi āguṃ karoti so
Soraccaṃ avihiṃsā ca pādā nāgassa te duve*

COMMENT

Na hi: *hi* is emphatic after *na*, says Norman.

COMMENT

Avihimsañca: ‘compassion.’ See IGPT sv *Vihesā*. Commentary:
Avihimsāti karuṇā.

COMMENT

‘The Great Being’s two [front] feet,’ i.e. for explanatory purposes, the Great Being is elephant-shaped.

VERSE 694

Mindfulness and full consciousness are the Great Being’s other feet. The Great Being has faith [in the perfection of the Perfect One’s enlightenment] as his trunk, and detached awareness for his ivory tusks.

Sati ca sampajaññañca caraṇā nāgassa te pare
Saddhāhattho mahānāgo upekkhāsetadantavā

COMMENT

Sati ca sampajaññañca caraṇā: however, the *Nāga Sutta* (A.3.345) instead says *Tapo ca brahmacariyaṃ caraṇā*.

COMMENT

‘Faith [in the perfection of the Perfect One’s enlightenment] as his trunk’: This follows the definition of *saddhā*. See IGPT sv *Saddhā*. The question of whether the Buddha has faith in the perfection of his own transcendent insight is not a topic of discussion in the suttas.

COMMENT

Upekkhā: ‘detached awareness.’ See IGPT sv *Upekkhā*.

VERSE 695

His neck is mindfulness. His head is penetrative discernment, investigation, and reflection on the nature of reality. Righteousness is the moderate heat of his belly. Seclusion [from sensuous pleasures and spiritually unwholesome factors] is his tail.

*Sati gīvā siro paññā vīmaṃsā dhammacintanā
Dhammakucchisamātāpo viveko tassa vāladhi*

COMMENT

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

COMMENT

Dhammakucchisamātāpo: ‘Righteousness is the moderate heat of his belly.’ We follow Bodhi (A.3.346) in reading *samātāpo*. This fits well with the known quality of the Buddha:

• As a Buddha, what does he acquire? He has little illness and affliction, and has a good digestion, neither too cool, nor too warm, but moderate and suitable for inward striving.

❁ *Buddho samāno kiṃ labhati? Appābādho hoti appātaṅko
samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya
majjhimāya padhānakkhamāya* (D.3.166).

COMMENT

Dhamma: ‘the nature of reality.’ See IGPT sv *Dhamma*.

COMMENT

Viveko: ‘seclusion [from sensuous pleasures and spiritually unwholesome factors].’ The parenthesis corresponds to *vivicceva kāmehi vivicca akusalehi dhammehi*. See IGPT sv *Viveka*.

VERSE 696

Meditating, taking delight in [the Untroubled], the Great Being is inwardly well-collected. When walking he is inwardly collected. When standing he is inwardly collected.

*So jhāyī assāsarato ajjhataṃ susamāhito
Gacchaṃ samāhito nāgo ṭhito nāgo samāhito*

COMMENT

Assāsarato: ‘taking delight in [the Untroubled].’ Commentary: *assāsarato ti paramassāsabhūte nibbāne rato*. See IGPT sv *Nibbāna*.

COMMENT

Susamāhito: ‘well-collected.’ See IGPT sv *Samāhita*.

VERSE 697

When lying down he is inwardly collected. When sitting, too, he is inwardly collected. The Great Being is restrained [in conduct] in all respects. This is the Great Being's perfection [in virtue and inward collectedness].

Sayaṃ samāhito nāgo nisinno pi samāhito
Sabbattha saṃvuto nāgo esā nāgassa sampadā

COMMENT

Sabbattha saṃvuto: 'restrained [in conduct] in all respects.' That *sabbattha saṃvuto* means *kāyena vācāya manasā saṃvuto* is made clear from *sabbattha saṃvaro* in this verse:

- Restraint [in conduct] of body, speech, and mind is good. Restraint [in conduct] in all respects is good.

✽ *Kāyena saṃvaro sādhu sādhu vācāya saṃvaro*
Manasā saṃvaro sādhu sādhu sabbattha saṃvaro (S.1.73).

The parenthesis *duccaritaṃ* in relation to *kāyena vācāya manasā* comes from this verse:

- Those who misconduct themselves by way of body, speech, and mind do not [spiritually] protect themselves.

✽ *ye kho keci kāyena duccaritaṃ caranti vācāya duccaritaṃ caranti*
manasā duccaritaṃ caranti tesaṃ arakkhito attā (S.1.73).

COMMENT

Esā nāgassa sampadā: 'This is the Great Being's perfection [in virtue and inward collectedness].' Commentary: *Esā nāgassa sampadāti esā na hi āguṃ karoti so tiādinā*, i.e. the commentary says the accomplishment is in committing no evil. But this is contradicted by verses 696-7 which link perfection to restraint and inward collectedness. Hence our parenthesis, which is supported by these two quotes:

1) Bhikkhus, those bhikkhus who are

- perfect in virtue

✽ *sīlasampannā*

- perfect in inward collectedness

✽ *samādhisampannā*

- perfect in wisdom

✽ *paññāsampannā*

- perfect in liberation [from perceptually obscuring states]

✽ *vimuttisampannā*

- perfect in the knowledge and vision that follows liberation [from perceptually obscuring states]...

✽ *vimuttiñāṇadassanasampannā...* (S.5.67).

2) Bhikkhus, there are these three perfections (*sampadā*). What three?

- perfection in virtue (=abstains from taking life etc)

✽ *sīlasampadā... ekacco pāṇātipātā paṭivirato hoti*

- perfection in mind (=not greedy or unbenevolent)

✽ *cittasampadā... ekacco anabhijjhālu hoti avyāpannacitto*

- perfection in basic religious understanding

✽ *diṭṭhisampadā... ekacco sammādiṭṭhiko hoti aviparītadassano*

(A.1.268-9).

VERSE 698

He consumes what is blameless, not what is blameworthy. Having obtained food and clothing he avoids storing them up.

Bhuñjati anavajjāni sāvajjāni na bhuñjati

Ghāsamacchādanaṃ laddhā sannidhiṃ parivajjayaṃ

VERSE 699

Having cut every tie and bond [to individual existence], weak or strong, then wherever he goes, he goes free of longing.

Samyojanaṃ aṇumthūlaṃ sabbaṃ chetvāna bandhanaṃ

Yena yeneva gacchati anapekkhova gacchati

COMMENT

Samyojanaṃ: 'tie to individual existence.' See IGPT sv *Samyojana*.

COMMENT

Bandhanam: ‘bond [to individual existence].’ See IGPT sv *Bandhana*.

VERSE 700

[He is] like the fragrant and charming lotus born in water: it grows in water but is untarnished by [contact with] water.

Yathāpi udake jātaṃ puṇḍarīkaṃ pavaḍḍhati
Nopalippati toyena sucigandhaṃ manoramaṃ

COMMENT

Nopalippati: ‘untarnished.’ See IGPT sv *Limpati*.

VERSE 701

Likewise, the Buddha born into the world dwells in the world yet is untarnished by [attachment to] the world, just as the lotus is untarnished by [contact with] water.

Tatheva ca loke jāto buddho loke viharati
Nopalippati lokena toyena padumaṃ yathā

COMMENT

Nopalippati lokena: ‘untarnished by [attachment to] the world.’ See IGPT sv *Limpati*.

VERSE 702

A blazing inferno subsides when deprived of fuel. And when the ashes are dead it is termed ‘extinguished.’

Mahāgini pajjalito anāhāropasammati
Aṅgāresu ca santesu nibbuto ti pavuccati

COMMENT

Nibbuto: ‘extinguished.’ Fire symbolises craving (*taṇhā*):

- Thus, when its fuel is exhausted, that great bonfire, not being fed more fuel, lacking fuel material, would be extinguished.

✽ *evaṃ hi so bhikkhave mahā aggikkhandho purimassa ca upādānassa pariādānā aññassa ca anupahārā anāhāro nibbāyeyya.*

So, too, when one abides contemplating the wretchedness of things conducive to grasping, craving ceases.

✽ *Evameva kho bhikkhave upādānīyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati* (S.2.85).

VERSE 703

This simile which conveys the point [in question] has been taught by the wise. Great Beings will recognise the Great Being explained by the Great Being.

*Atthassāyaṃ viññāpanī upamā viññūhi desitā
Viññissanti mahānāgā nāgaṃ nāgena desitaṃ*

COMMENT

Atthassa: ‘point [in question].’ See IGPT sv *Attha*. Compare:

- And this is another way of explaining in brief that same point.

✽ *ayampi kho sārīputta pariyāyo etasseva atthassa saṅkhittena veyyākaraṇāya* (S.2.54).

VERSE 704

Free of attachment, hatred, and undiscernment of reality, free of perceptually obscuring states, on abandoning the body, being free of perceptually obscuring states, the Great Being will pass away to the Untroubled-without-residue.

*Vītarāgo vītadoso vītamoho anāsavo
Sarīraṃ vijahaṃ nāgo parinibbissatyanāsavo ti*

COMMENT

Parinibbissati: ‘will pass away to the Untroubled-without-residue.’ See IGPT sv *Nibbāna*.

CHAPTER OF POEMS WITH TWENTY VERSES

Verses 705-725: Adhimutta

VERSE 705

[Highwaymen:]

‘Those we slaughtered in the past, either for sacrifice or for robbery, were paralysed with fear. They trembled and wailed.

*Yaññatthaṃ vā dhanatthaṃ vā ye hanāma mayaṃ pure
Avasesaṃ bhayaṃ hoti vedhanti vilapanti ca*

COMMENT

Adhimutta attained arahantship while still a sāmaṇera, training under his uncle Saṅkicca (verses 597-607). He was probably therefore aged 20 when he left for home to get his mother’s permission for bhikkhu ordination, and was captured by highwaymen looking for a human sacrifice.

VERSE 706

‘But with you, you are fearless. Your countenance is even more serene. Why do you not weep when in such danger?’

*Tassa te natthi bhītattaṃ bhiyyo vaṇṇo pasīdati
Kasmā na paridevesi evarūpe mahabbhaye*

VERSE 707

[Adhimutta:]

‘There is no dejection for one who is indifferent, captain. All fearfulness is overcome in one who has destroyed the ties to individual existence.

*Natthi cetasikaṃ dukkhaṃ anapekkhassa gāmaṇi
Atikkantā bhayā sabbe khīṇasaṃyojanassa ve*

COMMENT

Cetasikaṃ dukkhaṃ: ‘dejection.’ Commentary: *domanassaṃ*.

VERSE 708

‘When the conduit to renewed states of individual existence is destroyed in this lifetime in accordance with truth, there is no fear of death, which is like casting off a burden.

Khīṇāya bhavanettiyā diṭṭhe dhamme yathātathe
Na bhayaṃ maraṇe hoti bhāranikkhepane yathā

COMMENT

Diṭṭhe dhamme: ‘in this lifetime.’ See IGPT sv *Diṭṭhe dhamme*.

COMMENT

Bhavanettiyā: ‘the conduit to renewed states of individual existence.’

- The fondness, attachment, spiritually fettering delight, craving, clinging, grasping, obstinate adherence, stubborn attachment, and identification in regards to bodily form: this is called the conduit to renewed states of individual existence.

✽ *rūpe kho rādha yo chando yo rāgo yā nandi yā taṇhā ye upayūpādānā*
cetaso adhiṭṭhānābhinivesānusayā ayaṃ vuccati bhavanetti...
vedanāya... saññāya... saṅkhāresu... viññāṇe (S.3.191).

VERSE 709

‘The religious life has been well lived by me and the Path has been well developed. I do not fear death, which is like the destruction of [all] illnesses.

Suciṇṇaṃ brahmacariyaṃ me maggo cā pi subhāvito
Maraṇe me bhayaṃ natthi rogānamiva saṅkhaye

VERSE 710

‘The religious life has been well lived by me and the Path has been well developed. States of individual existence are seen as thoroughly unappealing, like poison that has been swallowed then vomited up.

Suciṇṇaṃ brahmacariyaṃ me maggo cā pi subhāvito

Nirassādā bhavā diṭṭhā visam pitvā va chaḍḍitaṃ

VERSE 711

‘One who has reached the Far Shore, who is free of grasping, who has done what needed to be done, who is free of perceptually obscuring states, is satisfied at the destruction of his life, which is like being freed from a place of execution.

*Pāragū anupādāno katakicco anāsavo
Tuṭṭho āyukkhayā hoti mutto āghātanā yathā*

COMMENT

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

VERSE 712

‘Having attained the supreme state of righteousness, being indifferent to the whole world [of phenomena], one does not grieve at death, which is like being freed from a burning house.

*Uttamaṃ dhammataṃ patto sabbaloke anatthiko
Ādittāva gharā mutto maraṇasmim na socati*

COMMENT

Anatthiko: ‘indifferent.’ Commentary: *anapekkho*, as in verse 707.

COMMENT

Sabbaloke: ‘the whole world [of phenomena].’ See IGPT sv *Loka*.

VERSE 713

‘Whatever is originated, and wherever individual existence is obtained, all this is without a supreme ruler. So it has been said by the great Seer.

*Yadatthi saṅkhatam kiñci bhavo vā yattha labbhati
Sabbam anissaram etaṃ iti vuttam mahesinā*

COMMENT

Saṅkhatam: ‘originated.’ See IGPT sv *Saṅkhata*.

COMMENT

Bhavo: ‘individual existence.’ See IGPT sv *Bhava*.

VERSE 714

‘Whoever discerns this as it was explained by the Buddha does not grasp any state of individual existence whatsoever, as one does not grasp a red-hot iron ball.

*Yo taṃ tathā pajānāti yathā buddhena desitaṃ
Na gaṇhāti bhavaṃ kiñci sutattaṃva ayoguḷaṃ*

COMMENT

Pajānāti: ‘discerns.’ See IGPT sv *Pajānāti*.

VERSE 715

‘I do not have the thoughts “I have been” or “I will be.” Originated phenomena will pass away. What lamentation is there in that?

*Na me hoti aho sin ti bhavissan ti na hoti me
Saṅkhārā vigamissantī tattha kā paridevanā*

VERSE 716

‘There is no fear for one who perceives according to reality the pure and simple origination of phenomena, and the pure and simple continuity of originated phenomena, captain.

*Suddhaṃ dhammasamuppādaṃ suddhaṃ saṅkhārasantatiṃ
Passantassa yathābhūtaṃ na bhayaṃ hoti gāmaṇi*

COMMENT

Saṅkhāra: ‘originated phenomena.’ See IGPT sv *Saṅkhāra*.

VERSE 717

‘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.”

*Tiṇakaṭṭhasamaṃ lokam yadā paññāya passati
Mamattaṃ so asaṃvindaṃ natthi me ti na socati*

COMMENT

Lokaṃ: ‘the world [of phenomena].’ See IGPT sv *Loka*.

COMMENT

Passati: ‘sees [according to reality].’ See IGPT sv *Passati*.

COMMENT

Mamattaṃ so asaṃvindaṃ: ‘finding nothing [in the world] that is personal.’ The meaning of *mamattaṃ* is clear in the following quote:

- 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* (Sn.v.951).

VERSE 718

‘I am dissatisfied with the body. I am indifferent to individual existence. This [wretched human] body will be destroyed and there will not be another.

*Ukkaṇṭhāmi sarīrena bhavenamhi anatthiko
Soyaṃ bhijjissati kāyo añño ca na bhavissati*

COMMENT

Ayaṃ kāyo: ‘this [wretched human] body.’ See IGPT sv *Imaṃ kāyaṃ*.

VERSE 719

‘Do what you have to do with my body, as you wish. There will be neither hatred nor love by me [of you] about that [or] on that account.’

*Yaṃ vo kiccaṃ sarīrena taṃ karotha yadicchatha
Na me tappaccayā tattha doso pemañca hehiti*

VERSE 720

[Early textual editors:]

On hearing [Adhimutta's] utterance, extraordinary and hair-raising, having thrown down their swords, the young men said this:

*Tassa taṃ vacanaṃ sutvā abbhutaṃ lomahaṃsanaṃ
Satthāni nikkhipitvāna māṇavā etadabravuṃ*

COMMENT

‘[Early textual editors:]’: The commentary ascribes verses 720, 724, and 725 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.’

VERSE 721

[Highwaymen:]

‘What [ascetic practice] have you undertaken, bhante? Or who is your teacher? Because of whose training system is grieflessness attained?’

*Kiṃ bhadante karitvāna ko vā ācariyo tava
Kassa sāsanaṃ āgamma labbhate taṃ asokaṭā*

COMMENT

Kiṃ bhadante karitvāna: ‘What [ascetic practice] have you undertaken, bhante?’ Commentary: *kiṃ nāma tapokammaṃ katvā*.

COMMENT

Sāsana: ‘training system.’ See IGPT sv *Sāsana*.

VERSE 722

[Adhimutta:]

‘The All-knowing One, the All-seeing One, the Conqueror, is my teacher, the one of great compassion, the Teacher, the healer of the whole world.’

Sabbaññū sabbadassāvī jino ācariyo mama

Mahākāruṇiko satthā sabbalokatikicchako

COMMENT

Jino: ‘Conqueror.’ See comment on verse 5.

VERSE 723

‘He explained this unexcelled teaching that leads to the destruction [of attachment, hatred, and undiscernment of reality]. By means of his training system grieflessness is attained

Tenāyaṃ desito dhammo khayagāmī anuttaro
Tassa sāsanaṃ āgamaṃ labbhate taṃ asokaṭā

COMMENT

Khayagāmī: ‘leading to the destruction [of attachment, hatred, and undiscernment of reality].’ Parenthesis justified by:

1) Commentary: *khayagāmī ti nibbānaṃ gāmī*.

2) The destruction of attachment, hatred, and undiscernment of reality: this is called the Untroubled.

✽ *Yo kho āvuso rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati nibbānanti* (S.4.251).

VERSE 724

[Early textual editors:]

Having heard the well-spoken utterance of the seer, some of the highwaymen relinquished their swords and weapons and abstained from that way of conduct. Some of them chose to go forth [into the ascetic life].

Sutvāna corā isino subhāsitaṃ nikkhippa satthāni ca āvudhāni ca
Tamhā ca kammā viramiṃsu eke eke ca pabbajjamarocayiṃsu

VERSE 725

Having gone forth into the Sublime One’s training system, having developed the [seven] factors of enlightenment and the [five] spiritual powers, with happy and uplifted minds those wise men realised the Untroubled State, the Unoriginated.

*Te pabbajitvā sugatassa sāsane bhāvetvā bojjhaṅgabalāni paṇḍitā
Udaggaṇḍitā sumanā katindriyā phusiṃsu nibbānapadaṃ asaṅkhatan ti*

COMMENT

Nibbānapadaṃ: ‘the Untroubled State.’ See IGPT sv *Nibbāna*.

COMMENT

Asaṅkhata: ‘the Unoriginated.’ See IGPT sv *Saṅkhata*.

Verses 726-746: Pārāpariya

VERSE 726

[Early textual editors:]

A consideration came to the ascetic, the bhikkhu Pārāpariya, while he was seated alone, meditating in seclusion.

*Samaṇassa ahu cintā pārāpariyassa bhikkhuno
Ekakassa nisinnassa pavivittassa jhāyino*

COMMENT

‘[Early textual editors]’: See comment on verse 720.

COMMENT

Verses 726-746 and 920-948 have the same author, says the commentary, namely the second Pārāpariya. This is reflected in their similar opening verses.

- *Samaṇassa ahu cintā pārāpariyassa bhikkhuno
Ekakassa nisinnassa pavivittassa jhāyino* (Sn.v.726).

- *Samaṇassa ahu cintā pupphitamhi mahāvane
Ekaggassa nisinnassa pavivittassa jhāyino* (Sn.v.920).

The commentary says verses 726-746 were composed during the Buddha’s life. Verses 920-948 were obviously composed after his passing. This is consistent with the author being able to compare the behaviour of bhikkhus before and after the Buddha’s passing:

- The behaviour of the bhikkhus was different when the Saviour of the World, the best of men, was alive. It now seems different.

✽ *Aññathā lokanāthamhi tiṭṭhante purisuttame*

Iriyaṃ āsi bhikkhūnaṃ aññathā dāni dissati (Th.v.921).

A different Pārāpariya composed verse 116.

VERSE 727

[Pārāpariya asked himself this:]

‘[By means of] what training, what practice, what conduct, would a man fulfil his duty to himself, and not do any harm?’

*Kimānupubbaṃ puriso kiṃ vataṃ kiṃ samācāraṃ
Attano kiccakārissa na ca kiñci viheṭṭhaye*

VERSE 728

[He reflected:]

‘The sense faculties of men are for their welfare or harm. Unsupervised [by mindfulness] they are for their harm; supervised [by mindfulness] they are for their welfare.

*Indriyāni manussānaṃ hitāya ahitāya ca
Arakkhitāni ahitāya rakkhitāni hitāya ca*

COMMENT

Arakkhitāni: ‘unsupervised [by mindfulness].’ See IGPT sv *Rakkhati*.

VERSE 729

‘By supervising and keeping watch over one’s sense faculties, one would fulfil one’s duty to oneself and not do any harm.

*Indriyāneva sārakkhaṃ indriyāni ca gopayaṃ
Attano kiccakārissa na ca kiñci viheṭṭhaye*

VERSE 730

‘If one does not see the danger of not restraining the faculty of sight [with mindfulness] as it encounters visible objects, one is not released from suffering.

Cakkhundriyaṃ ce rūpesu gacchantaṃ anivārayaṃ

Anādīnavadassāvī so dukkhā na hi muccati

COMMENT

Anivārayaṃ: ‘not restraining [with mindfulness].’ See IGPT sv *Samvara*.

VERSE 731

‘If one does not see the danger of not restraining the faculty of hearing [with mindfulness] as it encounters audible objects, one is not released from suffering.

Sotindriyaṃ ce saddesu gacchantam anivārayaṃ
Anādīnavadassāvī so dukkhā na hi muccati

VERSE 732

‘If, not seeing the deliverance [from sense impression], one indulges in smells, one is not released from suffering, being infatuated with smells.

Anissaraṇadassāvī gandhe ce paṭisevati
Na so muccati dukkhamhā gandhesu adhimucchito

COMMENT

Anissaraṇadassāvī: ‘not seeing the deliverance [from sense impression].’

- The elimination and abandonment of fondness and attachment in regards to sense impression: this is the deliverance from sense impression.

✽ *Yo vedanāya chandarāgavinayo chandarāgappahānaṃ idaṃ vedanāya nissaraṇaṃ* (S.4.220).

VERSE 733

‘Recollecting the tangy, the sweet, and the spicy, ensnared by craving for flavours, one is unaware of the [suffering in the] heart.

Ambilaṃ madhuraggañca tittakaggamanussaraṃ
Rasataṇhāya gathito hadayaṃ nāvabujjhati

COMMENT

Hadayaṃ nāvabujjhati: ‘not aware of the [suffering in the] heart.’

1) Commentary: *Hadayaṃ nāvabujjhatī ti dukkhassantaṃ karissāmī ti pabbajjādikkhaṇe uppannaṃ cittaṃ na jānāti na sallakkheti*

2) Having eliminated suffering from the heart, the Peaceful One sleeps well having attained to inward peace

✽ *vineyya hadaye daram upasanto sukhaṃ seti santiṃ pappuyya cetaso ti* (S.1.212).

VERSE 734

‘Recollecting exquisite, attractive things to touch, being attached [to them], one finds various sorts of suffering because of attachment.

*Subhānyappaṭikkulāni phoṭṭhabbāni anussaraṃ
Ratto rāgādhikaraṇaṃ vividhaṃ vindate dukkhaṃ*

COMMENT

Subha: ‘exquisite.’ See IGPT sv *Subha*.

COMMENT

Rāga: ‘attachment.’ See IGPT sv *Rāga*.

VERSE 735

‘But whoever cannot protect his mind from these [wretched] mentally known objects, then suffering follows him because of all these five.’

*Manam cetehi dhammehi yo na sakkoti rakkhitum
Tato naṃ dukkhamanveti sabbeheteḥi pañcahi*

COMMENT

Tehi: ‘these [wretched].’ *Tehi* can be tinged with contempt, say the dictionaries. *Imaṃ* has ‘a touch of (often sarcastic) characterisation,’ says PED (sv *Ayaṃ*). DOP (sv *Idaṃ*) says: ‘such, like that (often implying contempt).’

COMMENT

Rakkhitum: ‘protect.’ See IGPT sv *Rakkhati*.

COMMENT

Dhammehi: ‘mentally known objects.’ See IGPT sv *Dhamma*.

COMMENT

We close the quotation marks. Pārāpariya's reflection seems to end here.

VERSE 736

[The body is] like a lovely, resplendent casket made by an artisan. [But] it is full of pus, blood, and many animal carcasses.

*Pubbalohitasampuṇṇaṃ bahussa kuṇapassa ca
Naravīrakataṃ vagguṃ samuggamiva cittitaṃ*

VERSE 737-738

One who is attached to a woman's figure, a woman's voice, a woman's touch, and a woman's odours finds various sorts of suffering. He is unaware that emotional bondage to what is agreeable is suffering. He is unaware of the bitterness of what is sweet-flavoured. It is like a razor smeared up and down with honey.

*Kaṭukaṃ madhurassādaṃ piyanibandhanaṃ dukkhaṃ
Khuraṃva madhun'olittaṃ ullittaṃ nāvabujjhati
Itthirūpe itthisare phoṭṭhabbe pi ca itthiyā
Itthigandhesu sāratto vividhaṃ vindate dukkhaṃ*

COMMENT

We translate verses 737 and 738 in reverse order because 738 gives the subject for 737.

COMMENT

Nibandhanaṃ: 'emotional bondage.' We follow the phrase *cetaso vinibandho*:

• *Idhāvuso bhikkhu kāmesu avigatarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatataṇho... ayaṃ paṭhamo cetaso vinibandho* (D.3.238).

COMMENT

Madhun'olittaṃ ullittaṃ: Norman says this may be the correct reading.

VERSE 739-740

All the streams [of thought] about a woman [which are bound up with attachment] flow in relation to the five [external sense objects] and five [external senses]. Whichever energetic man is able to arrest these, he is possessed of the supreme goal, he is established in righteousness, he is proficient [in the practice], he is wise. Even while enjoying himself he can do whatever needs to be done that is connected with what is righteous and with spiritual well-being.

*Itthisotāni sabbāni sandanti pañca pañcasu
Tesamāvaraṇaṃ kātuṃ yo sakkoti viriyavā*

*So atthavā so dhammaṭṭho so dakkho so vicakkhaṇo
Kareyya ramamāno pi kiccaṃ dhammatthasaṃhitam*

COMMENT

Itthisotāni sabbāni: ‘All the streams [of thought] about a woman [which are bound up with attachment].’ This interpretation is supported by Dh.v.339, which says:

- 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.

❖ *Yassa chattiṃsati sotā manāpassavanā bhusā
Vāhā vahanti duddiṭṭhiṃ saṅkappā rāganissitā* (Dh.v.339).

In this Dh.v.339 verse 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 739 supports this: *pañca taṇhāsotāni sandanti*.

COMMENT

Pañca pañcasu: ‘in relation to the five [external sense objects] and five [external senses].’

Commentary: *itthiyā rūpādiārammaṇāni sabbāni anavasesāni pañca taṇhāsotāni sandanti. Pañcasū ti purisassa pañcasu dvāresu*. We consider this to mean:

1) *Rūpādiārammaṇāni* means the external *āyatana* (*bāhirāni āyatanāni*): *rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ*).

2) *Pañcasu dvāresu* means the five external senses: *cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ*.

COMMENT

Tesamāvaraṇaṃ kātuṃ: ‘to arrest these.’ This is accomplished by mindfulness and penetrative discernment:

- ‘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 (Sn.v.1035).

COMMENT

Atthavā: ‘possessed of the supreme goal.’ See IGPT sv *Attha*.

COMMENT

Dhammaṭṭho: ‘established in righteousness.’ Commentary: *dhamme ṭhito*. See IGPT sv *Dhamma*.

COMMENT

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

COMMENT

Attha: ‘spiritual well-being.’ See IGPT sv *Attha*.

VERSE 741

But, being diligent and prudent, [the energetic man] would avoid any undertaking that is useless, that is connected with what is unrighteous and with inward harm, thinking, ‘This should not be done.’

Atho sīdanasaṃyuttaṃ vajje kiccaṃ niratthakaṃ
Na taṃ kiccanti maññitvā appamatto vicakkhaṇo

COMMENT

‘[The energetic man]’: we take this as the subject of the verse, deriving it from verse 739.

COMMENT

Nirattham: ‘useless.’ See IGPT sv *Attha*.

COMMENT

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

COMMENT

Sīdanasaṃyuttaṃ: ‘connected with what is unrighteous and with inward harm.’ We follow the spelling suggested by Oldenberg, and followed by Woodward and Norman, which is *adho-sīdana-saṃyuttaṃ*; but instead of *adho*, we choose *atho*. We treat *sīdanasaṃyuttaṃ* (‘connected with sinking down’) as the opposite of *dhammatthasaṃhitam* of verse 740, and of the next verse.

VERSE 742

You should undertake and practice whatever delight is connected with spiritual well-being and which is righteous, for that is indeed the highest delight.

Yañca atthena saṃyuttaṃ yā ca dhammagatā rati
Taṃ samādāya vattetha sā hi ve uttamā rati

VERSE 743

[Because of sensuous pleasures a person] wishes to steal others’ possessions by various means, striking, killing, or causing them grief. He robs others’ possessions by violence.

Uccāvacehupāyehi pare saṃ abhijigīsati
Hantvā vadhitrā atha socayitrā ālopati sāhasā yo pare saṃ

COMMENT

‘[Because of sensuous pleasures a person].’ Commentary: *yo puggalo kāmahetu pare hananto*.

COMMENT

Pare saṃ: This is Norman’s preferred spelling. He argues that *saṃ*

means ‘property’.

COMMENT

Abhijigīsati: ‘wishes to steal.’ Norman assumes this is the desiderative of *jayati*, to pillage or rob.

VERSE 744

Just as a strong [carpenter] doing woodwork removes a peg with a peg, likewise a wise person removes the [five external sense] faculties with the [five] spiritual faculties.

*Tacchanto āṇiyā āṇiṃ nihanti balavā yathā
Indriyānindriyeheva nihanti kusalo tathā*

COMMENT

Kusalo: ‘a wise person.’ See IGPT sv *Kusala*.

COMMENT

Indriyā: ‘the [five external sense] faculties.’

The commentary says *cakkhādīni indriyāni* is meant here, which is suggested by verses 730 onwards. But the external sense faculties are not ‘removed’ by the spiritual faculties:

- The five [external sense] faculties remain right there but in regard to them the learned noble disciple abandons uninsightfulness into reality and arouses insightfulness into reality.

✽ *tiṭṭhanti kho pana bhikkhave tattheva pañcindriyāni ahettha sutavato ariyasāvakassa avijjā pahīyati vijjā uppajjati* (S.3.46-7).

There seems no satisfactory solution.

VERSE 745

Developing faith [in the perfection of the Perfect One’s enlightenment], energetic application [to the practice], inward collectedness, mindfulness, penetrative discernment, striking the five [external sense faculties] with the five [spiritual faculties], the Brahman fares on, rid of spiritual defilement.

Saddham viriyaṃ samādhiñca satim paññañca bhāvayaṃ

Pañca pañcahi hantvāna anīgho yāti brāhmaṇo

COMMENT

Saddham: ‘faith [in the perfection of the Perfect One’s enlightenment].’
See IGPT sv *Saddhā*.

COMMENT

Viriyaṃ: ‘energetic application [to the practice].’ See IGPT sv *Viriya*.

COMMENT

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

COMMENT

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

COMMENT

Brāhmaṇo: ‘Brahman.’ Capitalised for ‘arahant’. See IGPT sv *Brāhmaṇa*.

VERSE 746

[The Brahman] is possessed of the supreme goal, he is established in righteousness. Having thoroughly put into practice the sayings and advice of the Buddha, that man prospers in bliss.

So atthavā so dhammaṭṭho katvā vākyānusāsaniṃ
Sabbena sabbaṃ buddhassa so naro sukhamedhatī ti

COMMENT

‘[The Brahman]’: we parenthesise *brāhmaṇo* from the previous verse.
Commentary: *So atthavāti so yathāvutto brāhmaṇo*.

Verses 747-768: Telakāni

VERSE 747

[Telakāni remembers his years as a non-Buddhist ascetic:]

Vigorously [searching for a teaching that leads to deliverance from perceptually obscuring states], contemplating the nature of reality, for a long time indeed I did not find mental tranquillity, meanwhile asking ascetics and Brahmanists:

*Cirarattaṃ vatātāpī dhammaṃ anuvicintayaṃ
Samaṃ cittassa nālatthaṃ pucchaṃ samaṇabrāhmaṇe*

COMMENT

Ātāpī: ‘vigorously [searching for a teaching that leads to deliverance from perceptually obscuring states].’ Commentary: *Ātāpī ti viriyavā vimokkhadhammapariyesane āraddhaviriyo*. *Vimokkha*=deliverance [from perceptually obscuring states]: see IGPT sv *Vimokkha*.

COMMENT

Dhammaṃ: ‘the nature of reality.’ See IGPT sv *Dhamma*. This interpretation accords with the reflections of verse 751.

COMMENT

Pucchaṃ: ‘meanwhile asking.’ Commentary: *pucchanto*. Duroiselle: The present participle may generally be translated by ‘while, whilst,’ which sense is inherent in it. This participle always expresses contemporaneity of action.’ (PGPL, para 619).

VERSE 748

‘Who is the one in the world has reached the Far Shore? Who has attained and realised the Deathless? Whose teaching and understanding of the supreme goal should I accept?’

*Ko so pāragato loke ko patto amatogadhaṃ
Kassa dhammaṃ paṭicchāmi paramatthavijānanaṃ*

COMMENT

Pāragato: ‘reached the Far Shore.’ See comment on verse 680.

COMMENT

Patto amatogadhaṃ: ‘attained and realised the Deathless.’ Commentary: *ko patto adhigato ti attho*.

VERSE 749

I was hooked [by dogmatic views and spiritual defilement] like a fish swallowing bait. I was bound [as if with bonds around my limbs and neck] like the asura Vepacitti in Sakka’s snare.

*Antovaṅkagato āsi macchova ghasamāmisam
Baddho mahindapāsenā vepacityasuro yathā*

COMMENT

Antovaṅkagato: ‘hooked [by dogmatic views and spiritual defilement].’
Commentary: *Antovaṅkagato āsī ti vaṅkaṃ vuccati diṭṭhigataṃ
manovaṅkabhāvato sabbepi vā kilesā anto ti pana hadayavaṅkassa anto
hadayabbhantaragatakilesavaṅko vā ahoṣī ti attho.*

COMMENT

Baddho mahindapāsenā vepacityasuro yathā: ‘I was bound [as if with bonds around my limbs and neck] like the asura Vepacitti in Sakka’s snare.’ Vepacitti is the usual spelling. Mahinda is a name for Sakka, Lord of the Devas. The story is this:

- When Vepacitti, Lord of the Asuras, thought ‘The asuras are righteous, the devas are unrighteous...’ he was bound by bonds around his limbs and neck...

✿ *Yadā ca kho bhikkhave vepacittissa asurindassa evaṃ hoti dhammikā
kho asurā adhammikā devā... atha kaṇṭapañcamehi bandhanehi
baddham* (S.4.202).

VERSE 750

[I thought to myself:] ‘I am dragging along [my spiritual defilements and dogmatic views]. I am not freed from that grief and lamentation. Who in the world will cause me to experience enlightenment, releasing me from bondage [to individual existence]?’

*Añchāmi naṃ na muccāmi asmā sokapariddavā
Ko me bandham muñcam loka sambodhiṃ vedayissati*

COMMENT

Naṃ: ‘[my spiritual defilements and dogmatic views].’ Commentary: *Nan ti kilesa-pāsaṃ. Pāsa* means ‘sling, snare, tie, fetter’ (PED). But *naṃ* (‘it’) means this verse must be interpreted according to the previous verse. *Pāsa* must accordingly stand for *diṭṭhigataṃ*.

COMMENT

Muccāmi: ‘I am not freed.’ Norman recommends this spelling.

COMMENT

Bandhaṃ: ‘from bondage [to individual existence].’ Context demands that *bandhaṃ* is read as *bandhanā*, as in the following quote:

- I free [others] from bondage [to individual existence]
✽ *mocemi bandhanā* (A.4.340).

On the parenthesis of *bandhanā*, see IGPT sv *Bandhana*.

VERSE 751

[I asked myself:] ‘The teaching of which ascetic or Brahmanist explaining the frailty [of what is born] and the removal of old age and death should I accept?’

Samaṇaṃ brāhmaṇaṃ vā kaṃ ādisantaṃ pabhaṅguṇaṃ
Kassa dhammaṃ paṭicchāmi jarāmaccupavāhanaṃ

COMMENT

Pabhaṅguṇaṃ: ‘the frailty [of what is born].’ The object of *pabhaṅguṇaṃ* is missing here. The commentary suggests *kilesāṇaṃ*, but these are nowhere else said to be frail. ‘What is born’ is the more likely object, because it is suggested by the association with old age, death, and frailty, in the following verse:

- What is born, brought about, arisen, produced, originated, unenduring, conjoined with old age and death, a hotbed of illnesses, easily destroyed, having existential nourishment as its support and source: it is not fit to be delighted in.

✽ *Jātaṃ bhūtaṃ samuppannaṃ kataṃ saṅkhatamaddhuvaṃ*
Jarāmaraṇasaṅghātaṃ rogaṇiḍḍhaṃ pabhaṅguṇaṃ
Āhāranettippabhavaṃ nālaṃ tadabhinanditum (It.37).

VERSE 752

[I reflected:] ‘The arrow of desire bound together with doubt and unsureness [about the excellence of the teaching] combined with the force of aggressiveness, stiffened by a mind full of anger,

Vicikicchākaṅkhāganthitaṃ sārambhabalasaṃyutaṃ
Kodhappattamanatthaddhaṃ abhijappappadāraṇaṃ

COMMENT

Vicikicchākaṅkhā: ‘doubt and unsureness [about the excellence of the teaching].’ See IGPT sv *Vicikicchā*.

COMMENT

Sārambha: ‘aggressiveness.’ See IGPT sv *Ārambha*.

VERSE 753

‘shot from the bow of craving that is strung with the twice eighteen [thoughts imbued with craving]. See how it rests breaking the strong [heart] in my chest.

Taṇhādhanusamuṭṭhānaṃ dve ca pannarasāyutaṃ
Passa orasikaṃ bālhaṃ bhetvāna yathā tiṭṭhati

COMMENT

Dve ca pannarasāyutaṃ: ‘strung with the twice eighteen [thoughts imbued with craving].’ *Pannarasa* means fifteen, about which the commentary says: *Taṃ pana yasmā vīsativatthukā sakkāyadiṭṭhi dasavatthukā micchādiṭṭhī ti tiṃsappabhedam tasmā vuttaṃ dve ca pannarasāyutaṃ ti*, i.e. the twenty bases of *sakkāyadiṭṭhi* plus ten forms of *micchādiṭṭhī*. This seems contrived. We consider that in the context of craving, and with the support of verse 761 where the theme reoccurs, and in the context of a poem with many basic errors, ‘fifteen’ should be read as ‘eighteen’ from the following quote:

- There are these eighteen thoughts imbued with craving connected with what is inward, and eighteen connected with what is outward.

✿ *Aṭṭhārasa kho panimāni bhikkhave taṇhāvicaritāni ajjhakkassa upādāya aṭṭhārasataṇhāvicaritāni bāhirassa upādāya* (A.2.212).

COMMENT

Passa... yathā: ‘see how.’ Norman proposes this versus *passa... yadi*.

VERSE 754

It is sharpened by thoughts and memories of the unabandoned view of personal identity. Pierced by that [arrow] I tremble like leaf blown by the wind.’

*Anudiṭṭhīnaṃ appahānaṃ saṅkappasarejitaṃ
Tena viddho pavedhāmi pattaṃ va māluteritaṃ*

COMMENT

Anudiṭṭhīnaṃ: ‘view of personal identity.’ The commentary equates *anudiṭṭhi* and *sakkāyadiṭṭhi*, saying: *anudiṭṭhīnaṃ appahānaṃ ti anudiṭṭhibhūtānaṃ sesadiṭṭhīnaṃ appahānakāraṇaṃ. Yāva hi sakkāyadiṭṭhi santānato na vigacchati tāva sassatadiṭṭhiādīnaṃ appahānamevā ti.*

VERSE 755

Having arisen within me, my [view of personal identity] quickly matures.
The body always has six senses wherever it goes.

*Ajjhattaṃ me samuṭṭhāya khippaṃ paccati māmakaṃ
Chaphassāyatani kāyo yattha sarati sabbadā*

COMMENT

Khippaṃ paccati māmakaṃ: ‘my [view of personal identity] quickly matures.’ Consider:

1) A young, foolish infant lying on his back does not even have the notion ‘personal identity,’ so how could the view of personal identity arise in him? Yet the proclivity to it lurks within him.

✿ *Daharassa hi māluṅkyaputta kumārassa mandassa uttānaseyyakassa sakkāyo ti pi na hoti kuto panassa uppajjissati sakkāyadiṭṭhi.*
Anusetitvevassa sakkāyadiṭṭhānusayo (M.1.432-3).

2) How does the view of personal identity come to be? The ignorant Everyman considers bodily form to be the [absolute] Selfhood etc.

✿ *Kathaṃ panayye sakkāyadiṭṭhi hoti ti? Idhāvuso visākha assutavā puthujjano... rūpaṃ attato samanupassati* (S.4.287).

The commentary explains *māmakaṃ* as *attabhāvaṃ*, i.e. ‘individuality,’ which does not fit the context.

COMMENT

Chaphassāyatani: ‘six senses.’ Norman more precisely calls this ‘six sense-bases of contact.’ For notes, see IGPT sv *Salāyatana*.

VERSE 756

[I said to myself:] ‘I do not see the surgeon who could remove that arrow of mine, that doubt [about the excellence of the teaching] without a scalpel or some other kind of knife.’

*Taṃ na passāmi tekicchaṃ yo metaṃ sallamuddhare
Nānārajena satthena nāññena vicikicchitaṃ*

VERSE 757

[I asked myself:] ‘Who, without a knife, and without [creating] a wound, will remove the arrow resting inside me without harming any part of my body?’

*Ko me asattho avaṇo sallamabbhantarapassayaṃ
Ahiṃsaṃ sabbagattāni sallāṃ me uddharissati*

COMMENT

Sabbagattāni: ‘any part of my body.’ Literally: ‘all of my limbs.’

VERSE 758

[I considered:] ‘Surely, he, the Lord of Righteousness, the best cleanser of virulent spiritual flaws would show me dry land and his mercy when I was fallen into the deep [flood of suffering].’

*Dhammappati hi so seṭṭho visadosappavāhako
Gambhīre patitassa me thalaṃ pāṇiṇca dassaye*

COMMENT

Visadosa: ‘virulent spiritual flaws.’ See IGPT sv *Dosa*.

COMMENT

Pāṇiṇca: ‘his mercy.’ Literally ‘his hand.’

COMMENT

Gambhīre: ‘the deep [flood of suffering].’ Commentary: *atigambhīre saṃsāramahoghe*. See IGPT sv *Ogha*.

VERSE 759

I had plunged into a lake [filled with] the unremoveable dirt and mud [of attachment, hatred, and undiscernment of reality], and which was covered over with deceit, envy, aggression, lethargy, and torpor.

*Rahadehamasmi ogāḷho ahāriyaraṇamattike
Māyāusūyasārambha thīnamiddhamapatthate*

COMMENT

Raṇamattike: ‘dirt and mud [of attachment, hatred, and undiscernment of reality].’ Commentary: *rāgādiraṇo mattikā* i.e. *rāga*, *dosa*, *moha*.

VERSE 760

Thoughts bound up with attachment are the winds which carry along a man with a wrong view [of reality], and who is [like] a thunderhead of restlessness, a dark cloud of psychological bondage.

*Uddhaccameghathanitaṃ saṃyojanaṇalāhakaṃ
Vāhā vahanti duddiṭṭhiṃ saṅkappā rāgaṇissitā*

COMMENT

Uddhacca: ‘restlessness.’ See IGPT sv *Uddhacca*.

COMMENT

Nissitā: ‘bound up with.’ See IGPT sv *Nissaya*.

COMMENT

Saṅkappā: ‘thoughts.’ See IGPT sv *Saṅkappa*.

COMMENT

Saṃyojana: ‘psychological bondage.’ See IGPT sv *Saṃyojana*.

VERSE 761

Flowing everywhere are the streams [of thought bound up with attachment]. The burgeoning creeper [of craving] stands firm. Who can arrest the streams? Who can cut the creeper?

*Savanti sabbadhi sotā latā ubbhijja tiṭṭhati
Te sote ko nivāreyya taṃ lataṃ ko hi checchati*

COMMENT

Sotā: ‘the streams [of thought bound up with attachment].’ See comment on verse 739.

COMMENT

Latā: ‘creeper [of craving].’ Verse 1094 says *taṇhālatā*. Commentary: *taṇhālatam*.

VERSE 762

Make a limitation to the streams, bhante, an arrestment, lest the mind-made stream fells you like a tree, and violently.

Velaṃ karoṭha bhaddante sotānaṃ sannivāraṇaṃ
Mā te manomayo soto rukkhaṃ va sahasā luve

COMMENT

Bhaddante: ‘bhante.’ Although this verse may have been spoken by the Buddha, he would not have addressed Telakāni as *bhaddante*, of which *bhante* is the contracted form. It is possible that Telakāni spoke these words to himself.

COMMENT

Sannivāraṇaṃ: ‘an arrestment.’ Arresting the streams is accomplished by mindfulness and penetrative discernment. See comment on verse 739.

VERSE 763

So, [with the] weapon of penetrative discernment, the Teacher who is resorted to by the community of seers was a refuge for me, one full of fear, seeking [to go] from the Near Shore to the Far Shore.

Evaṃ me bhayaajātassa apārā pāramesato
Tāṇo paññāvudho satthā isisaṅghanisevito

VERSE 764

As I was being borne away he gave me a strong, undefiled, and well-made staircase made of the heart of the teaching, and he told me, ‘Do not be afraid.’

Sopāṇaṃ sukataṃ suddhaṃ dhammasāramayaṃ daḷhaṃ

Pādāsi vuyhamānassa mā bhāyī ti ca m'abravī

COMMENT

Dhammasāra: 'the heart of the teaching.' But this is wrong. A staircase is not the heart of the teaching, a term meaning the Unoriginated State:

- Those who have realised the Unoriginated State... have attained the heart of the teaching.

✿ *Ye etadaññāya padaṃ asaṅkhaṭaṃ... te dhammasārādhigamā* (It.39).

VERSE 765

I scaled the palace of mindfulness and contemplated the common folk taking delight in personal identity, which [behaviour] I had previously thought appropriate.

*Satipaṭṭhānapāsādaṃ āruyha paccavekkhisam
Yaṃ taṃ pubbe amaññissam sakkāyābhiraṭaṃ pajam*

COMMENT

Amaññissam: 'thought appropriate.' See IGPT sv *Maññati*. Norman says *amaññissam* 'is probably an aorist.'

COMMENT

Satipaṭṭhāna: 'mindfulness.' We render this as *sati* because *satipaṭṭhāna* has four possible meanings, none of which fit here, and none of which involve the contemplation of people taking delight in personal identity:

- 1) *satipaṭṭhānā*: bases of mindfulness
- 2) *satipaṭṭhāna*: the [contemplation of the] bases of mindfulness
- 3) *satipaṭṭhāna*: basic practice of mindfulness
- 4) *satipaṭṭhānā*: opportunities for mindfulness

See IGPT sv *Satipaṭṭhānā*.

VERSE 766

When I saw the Way, climbing on board the ship [of the noble eightfold path], firmly rejecting the ego, I saw the supreme landing-place.

Yadā ca maggamaddakkhiṃ nāvāya abhirūhanaṃ

Anadhiṭṭhāya attānaṃ titthamaddakkhimuttamaṃ

COMMENT

Nāvāya: ‘the ship [of the noble eightfold path].’ Commentary: *ariyamagganāvāya*.

COMMENT

Anadhiṭṭhāya: ‘firmly rejecting.’ See IGPT sv *Adhiṭṭhāna*.

COMMENT

Attānaṃ: ‘the ego.’ See IGPT sv *Attā*.

VERSE 767

The arrow [of doubt about the excellence of the teaching], the origination of the ego, and the promotion of the conduit to renewed states of individual existence: he [the Buddha] taught the Supreme Way for the cessation of these.

Sallaṃ attasamuṭṭhānaṃ bhavanettipabhāvitaṃ
Etesaṃ appavattāya desesi maggamuttamaṃ

COMMENT

Sallaṃ: ‘arrow [of doubt about the excellence of the teaching].’
Commentary: *diṭṭhimānādikilesasallaṃ*. But verse 756 says *sallam... vicikicchitaṃ*.

COMMENT

Attasamuṭṭhānaṃ: ‘origination of the ego.’ *Sakkāyadiṭṭhi* arises from *taṇhā*. See *Pārileyyaka Sutta* (S.3.94-100).

COMMENT

Bhavanetti: ‘the conduit to renewed states of individual existence.’ See comment on verse 708.

VERSE 768

The Buddha, cleanser of virulent spiritual flaws, removed the spiritual shackle [of grasping] which had long been lurking in me, long been firmly established in me.

*Dīgharattānusayitaṃ cirarattamadhiṭṭhitaṃ
Buddho me pānudi ganthaṃ visadosappavāhano ti*

COMMENT

Adhiṭṭhitaṃ: ‘firmly established.’ See IGPT sv *Adhiṭṭhāna*.

COMMENT

Ganthaṃ: ‘spiritual shackle [of grasping].’ The commentary takes this as a plural, saying: *abhijjhākāyaganthādiṃ*, which would mean the four spiritual shackles. But we take it as shackle, singular, which stands for grasping at Sn.v.794: *ādānaganthaṃ*.

Verses 769-793: Raṭṭhapāla

VERSE 769

[Verses recited by Raṭṭhapāla to his scheming parents and ex-wives after their offering of a meal:]

Look at the dolled-up [human] form, a heap of [nine] orifices, pieced together [with 300 bones], full of ailments, an object of many [greedy] thoughts, in which there is neither endurance nor stability.

*Passa cittakataṃ bimbaṃ arukāyaṃ samussitaṃ
Āturaṃ bahusaṅkappaṃ yassa natthi dhuvam ṭhiti*

COMMENT

The *Raṭṭhapāla Sutta* (M.2.54) gives the context of all but the last five of these verses. Verses 769-775 were spoken following Raṭṭhapāla’s father’s bid to tempt him back to lay life by a ruse involving his ex-wives, though 774-5 seem to be private reflections to himself. This followed a ploy involving gold, which Raṭṭhapāla advised his father to dump midstream in the River Ganges.

COMMENT

Arukāyaṃ: ‘a heap of [nine] orifices.’ Commentary: *Arukāyanti navannaṃ vaṇamukhānaṃ lomakūpānañca vasena vissandamānaasuciṃ, sabbaso ca arubhūtaṃ vaṇabhūtaṃ arūnaṃ vā kāyaṃ*.

COMMENT

Samussitaṃ: ‘pieced together [with 300 bones].’ Commentary:

Samussitan ti tīhi aṭṭhisatehi samussitaṃ.

COMMENT

Bahusaṅkappaṃ: ‘an object of many [greedy] thoughts.’ Commentary: *Bahusaṅkappaṃ ti bālajanena abhūtaṃ āropetvā bahudhā saṅkappitabbaṃ*. Commentary to Dh.v.147: *Bahusaṅkappaṃ ti mahājanena bahudhā saṅkappitaṃ*. Commentary to M.2.64: *Bahusaṅkappaṃ ti paresaṃ uppannapatthanāsaṅkappehi bahusaṅkappaṃ*. *Itthīnañhi kāye purisānaṃ saṅkappā uppajjanti, tesāṃ kāye itthīnaṃ*. *Susāne chaḍḍitakaḷavarabhūtampi cetaṃ kākakulalādayo patthayantiyevāti bahusaṅkappo nāma hoti*

COMMENT

Natthi dhuvaṃ ṭhiti: ‘neither endurance nor stability.’ Commentary: *Yassa natthi dhuvaṃ ṭhiti ti yassa kāyassa dhuvabhāvo ṭhitisabhāvo natthi*.

VERSE 770

See the bodily form decked out in jewellery and earrings. A skeleton clothed in skin. It looks glorious in its garments.

*Passa cittakataṃ rūpaṃ maṇinā kuṇḍalena ca
Aṭṭhiṃ tacena onaddhaṃ saha vatthehi sobhati*

VERSE 771

With feet decorated with henna and a powdered face, it might well beguile a fool but not the seeker of the Far Shore.

*Alattakakatapādā mukhaṃ cuṇṇakamakkhitaṃ
Alaṃ bālassa mohāya no ca pāragavesino*

VERSE 772

With hair plaited into eight braids and eyes adorned with eye shadow, it might well beguile a fool but not the seeker of the Far Shore.

*Aṭṭhapadakatā kesā nettā añjanamakkhitaṃ
Alaṃ bālassa mohāya no ca pāragavesino*

VERSE 773

The foul, primped-up body is like a freshly-painted medicine pot. It might well beguile a fool but not the seeker of the Far Shore.

Añjanīva navā cittā pūtikāyo alaṅkato
Alaṃ bālassa mohāya no ca pāragavesino

VERSE 774

[Raṭṭhapāla's reflections, presumably to himself:]

The deer-trapper set his snare. The deer did not approach it. Having eaten [our own separate] fodder let us depart while the deer-trapper wails.

Odahi migavo pāsaṃ nāsadā vāguraṃ migo
Bhurvā nivāpaṃ gacchāma kandante migabandhake

COMMENT

Bhurvā nivāpaṃ: 'Having eaten [our own separate] fodder.' The symbolisation is this:

- the deer-trapper is Māra
- the deer are ascetics and Brahmanists
- the snare is the five varieties of sensuous pleasure
- [our own separate] fodder is the four jhānas.

The *Nivāpa Sutta* (M.1.151) says that ascetics and Brahmanists who practice the jhānas and avoid sensuous pleasure are not trapped by Māra.

VERSE 775

The deer-trapper's snare is [effectively] destroyed. The deer did not approach it. Having eaten [our own separate] fodder let us depart while the deer-trapper grieves.

Chinno pāso migavassa nāsadā vāguraṃ migo
Bhurvā nivāpaṃ gacchāma socante migaluddake

VERSE 776

[To King Koravya:]

I see well-off people in the world who from undiscernment of reality do not make an offering of the wealth they have gained. Greedily they hoard their money, desiring further sensuous pleasure.

*Passāmi loke sadhane manusse laddhāna vittaṃ na dadanti mohā
Luddhā dhanaṃ sannicayaṃ karonti bhiyyo va kāme abhipatthayanti*

COMMENT

Verses 776-788 were spoken during a conversation with King Koravya.

COMMENT

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

VERSE 777

A king having conquered [this] subcontinent by force and ruling over [this] sea-girt land, unsatisfied with this side of the ocean, would desire the other side as well.

*Rājā pasayha paṭhaviṃ vijetvā sasāgarantaṃ mahimāvasanto
Oraṃ samuddassa atittarūpo pāraṃ samuddassa pi patthayetha*

COMMENT

Paṭhaviṃ: ‘[this] subcontinent.’ See IGPT sv *Paṭhavī*.

COMMENT

Pāraṃ samuddassa pi patthayetha: ‘would desire the other side as well.’ This was Raṭṭhapāla’s way of explaining to King Koravya the meaning of the Buddha’s dictum:

- The people of the world are full of desire, insatiable, slaves to craving.
✽ *Ūno loko atitto taṇhādāso ti* (M.2.68).

VERSE 778

Kings and many other men reach death, not free of craving. They give up the body still full of desire. For there is no [final] satisfaction in the world [to be gained] from sensuous pleasures.

*Rājā ca aññe ca bahū manussā avītataṇhā maraṇaṃ upenti
Ūnā va hutvāna jahanti dehaṃ kāmehi lokamhi na hatthi titti*

COMMENT

Upenti: ‘reach.’ See IGPT sv *Upeti*.

VERSE 779

His relatives bewail him with dishevelled hair. ‘If only he had not died!’ they say. Having carried him out [of town] covered in a shroud, having built a pyre, they cremate him there.

*Kandanti naṃ ñātī pakiriya kесе aho vatā no amarā ti cāhu
Vatthena naṃ pārutaṃ nīharitvā citaṃ samodhāya tato dahanti*

VERSE 780

Having abandoned his wealth, [dressed] in a single garment, he is cremated while being prodded with stakes. While he was dying neither his relatives, friends, or companions were a refuge [for him].

*So dayhati sūlehi tujjamāno ekena vatthena pahāya bhoge
Na mīyamānassa bhavanti tāṇā ñātī ca mittā atha vā sahāyā*

VERSE 781

The being fares in accordance with his conduct while his heirs take his money. A dying man’s money does not follow him, nor do his children, wives, wealth, or country.

*Dāyādakā tassa dhaṇaṃ haranti satto pana gacchati yena kammaṃ
Na mīyamānaṃ dhanamanveti kiñci puttā ca dārā ca dhanañca raṭṭhaṃ*

COMMENT

Yena kammaṃ: ‘in accordance with his conduct.’ See IGPT sv *Kamma*.
Commentary: *yathākammaṃ*.

VERSE 782

One does not gain longevity by money, or banish old age by wealth. The wise have truly said this life is short, not eternal, destined to change.

*Na dīghamāyumuṃ labhate dhanena na cā pi vittena jaraṃ vihani
Appaṃ hidaṃ jīvitamāhu dhīrā asassataṃ vipariṇāmadhammaṃ*

VERSE 783

The rich and the poor are touched by [the eight worldly conditions]. The fool and the wise man are likewise touched. The fool lies prostrate as if crushed by his folly. The wise man is unshaken when touched by [the eight worldly conditions].

*Aḍḍhā daḷiddā ca phusanti phassaṃ bālo ca dhīro ca tatheva phuṭṭho
Bālo hi bālyā vadhito va seti dhīro ca no vedhati phassaphuṭṭho*

COMMENT

No vedhati phassaphuṭṭho: ‘unshaken when touched by [the eight worldly conditions].’ We take *phassa* as *aṭṭha lokadhammā* for three reasons:

1) *No vedhati* is linked to *lokadhammā* in the commentary to verse 651:
evaṃ lokadhammehi na vedhati na kampati

2) *No vedhati phassaphuṭṭho* is parallel to Sn.v.268:

- One whose mind does not tremble when touched by the [eight] worldly conditions.

✽ *Phuṭṭhassa lokadhammehi cittaṃ yassa na kampati* (Sn.v.268).

3) The commentary to this present verse 783 says: *Phassaṃ bālo ca dhīro ca tatheva phuṭṭho ti yathā bālo iṭṭhāniṭṭhasamphassaṃ phuṭṭho tatheva dhīro iṭṭhāniṭṭhaphassaṃ phuṭṭho hoti na ettha bālapaṇḍitānaṃ koci viseso*. The phrase *iṭṭhāniṭṭha* connects with the *Dutiyalokadhamma Sutta*’s *iṭṭhassa dhammā... aniṭṭhato* (‘likeable things... unlikeable things’) in the following quote, and therefore implies the eight worldly conditions:

- Acquisition and loss, imprestige and prestige, criticism and praise, pleasure and pain: these conditions among human beings are unlasting, not eternal, and destined to change. Knowing this, the one of great wisdom, being mindful, ponders these changing conditions. Likeable things do not distract his mind, unlikeable things are not considered repulsive. His welcoming and rejecting are scattered, gone to their end, do not exist. Knowing the dustless, griefless state, he discerns rightly, he has gone beyond individual existence.

✽ *Lābho alābho ayaso yaso ca nindā paṣaṃsā ca sukhañca dukkhaṃ*

*Ete aniccā manujesu dhammā asassatā viparīnāmadhammā.
Ete ca ñatvā satimā sumedho avekkhati viparīnāmadhamme
Itthassa dhammā na mathenti cittaṃ aniṭṭhato no paṭighātameti
(A.4.159).*

VERSE 784

Therefore penetrative discernment is better than money, [for] because of it one gains perfection [of transcendent insight] in this world. For because one has not gained perfection [of transcendent insight], one does unvirtuous deeds from undiscernment of reality in renewed states of individual existence.

*Tasmā hi paññā va dhanena seyyā yāya vosānaṃ idhādhigacchati
Avyositattā hi bhavābhavesu pāpāni kammāni karoti mohā*

COMMENT

Vosāna: ‘perfection [of transcendent insight].’ In the next pāda *vyosita*, a synonym of *vosāna*, is opposed to *mohā*. We therefore parenthesise *abhiññā* from the following quote:

- I claim to have reached the consummation and perfection of transcendent insight into profound truths not heard before
✽ *pubbāhaṃ bhikkhave ananussutesu dhammesu
abhiññāvosaṇapāramippatto paṭijānāmi* (A.3.9).

COMMENT

Bhavābhavesu: ‘in renewed states of individual existence.’ See IGPT sv *Bhavābhava*.

COMMENT

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

VERSE 785

He ends up in a womb in the world beyond undergoing successive rounds of birth and death. One with little wisdom who has faith in him [likewise] ends up in a womb in the world beyond.

*Upeti gabbhañca parañca lokaṃ saṃsāramāpajja paramparāya
Tassappapañño abhisaddahanto upeti gabbhañca parañca lokaṃ*

COMMENT

Upeti: ‘ends up.’ See IGPT sv *Upeti*.

COMMENT

Parañca lokaṃ: ‘the world beyond.’ See IGPT sv *Loka*.

COMMENT

Sam̐sāra: ‘rounds of birth and death.’ See IGPT sv *Sam̐sāra*.

VERSE 786

Just as a thief of an unvirtuous moral nature who is captured at the entrance of a break [in a house-wall] is punished on account of his own conduct, likewise people of an unvirtuous moral nature who have passed on are punished in the world beyond on account of their own conduct.

Coro yathā sandhimukhe gahīto sakammunā haññati pāpadhammo
Evaṃ pajā pecca paramhi loke sakammunā haññati pāpadhammā

COMMENT

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

VERSE 787

Sensuous pleasures—attractive, sweet, and charming—distract the mind through their many different forms. Seeing danger in the varieties of sensuous pleasure, I went forth [into the ascetic life], O king.

Kāmā hi citrā madhurā manoramā virūparūpena mathenti cittaṃ
Ādīnavaṃ kāmaguṇesu disvā tasmā ahaṃ pabbajitomhi rāja

COMMENT

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

COMMENT

Ādīnavaṃ: ‘danger.’ See IGPT sv *Ādīnava*.

VERSE 788

As fruits [all eventually] fall from a tree, the bodies of men, whether young

or old, [all eventually] break up. Seeing this, king, I went forth [into the ascetic life]. Asceticism is better [because once-returnership, non-returnership, or stream-entry] is assured.

*Dumapphalānīva patanti māṇavā daharā ca vuddhā ca sarīrabhedā
Etampi disvā pabbajitomhi rāja apaṇṇakaṃ sāmāññameva seyyo*

COMMENT

Apaṇṇakaṃ: '[because once-returnership, non-returnership, or stream-entry] is assured.' *Apaṇṇakaṃ* means 'not doubtful, certain, sure, having a certain outcome,' says DOP. But here the context is suggestive of the *Sakya Sutta*, and we parenthesise accordingly:

- My disciple who abides diligently, vigorously, and resolutely applied [to the practice] for ten years, practising as I instructed him... would be a once-returner, a non-returner, or a stream-enterer, for sure.

✽ *mama sāvako dasa vassāni appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno... so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno* (A.5.84).

Arahantship is not included in the list because it is not assured within the present lifetime:

- Whoever develops the [contemplation of the] four bases of mindfulness in this way for seven years, 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.

✽ *Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā* (M.1.62).

VERSE 789

I went forth [into the ascetic life] out of faith [in the perfection of the Perfect One's enlightenment]. I submitted to the Conqueror's training system. My going forth was not in vain. I enjoy my food free of karmic debt.

*Saddhāyāhaṃ pabbajito upeto jinasāsane
Avañjhā mayhaṃ pabbajjā anaṇo bhuñjāmi bhojanaṃ*

COMMENT

Saddhāya: ‘out of faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddhā*.

COMMENT

Upeto: ‘submitted.’ See IGPT sv *Upeti*.

COMMENT

Jina: ‘Conqueror.’ See comment on verse 5.

COMMENT

Sāsane: ‘training system.’ See IGPT sv *Sāsana*.

COMMENT

Anaṇa: ‘free of karmic debt.’ See IGPT sv *Anaṇa*, and see comment on verse 138.

VERSE 790

Seeing sensuous pleasures as [dangerous as] a blazing [grass torch being carried against the wind], and gold pieces as [dangerous as a sharp] knife, and life from the time of conception as suffering, and great danger in the [possibility of the] hells,

Kāme ādittato disvā jātarūpāni satthato

Gabbhavokkantito dukkhaṃ nirayesu mahabbhayaṃ

COMMENT

Ādittato: ‘as [dangerous as] a blazing [grass torch being carried against the wind].’ This is explained by the following simile:

• Householder, suppose a man took a blazing grass torch and carried it against the wind. What do you think: if that man did not quickly let go of that blazing grass torch, would it not burn his hand or arm or some other part of his body, so that he might incur death or deadly pain because of it?” “Yes, bhante.” “So too, householder, a noble disciple considers thus: Sensuous pleasures have been compared by the Blessed One to a [blazing] grass torch [being carried against the wind]. They are full of suffering and vexation, while the danger in them is great.

❀ *Seyyathāpi gahapati puriso ādittaṃ tiṇukkaṃ ādāya paṭivātaṃ gaccheyya. Taṃ kimmaññasi gahapati sace so puriso taṃ ādittaṃ*

tiṇukkam na khippameva paṭinissajjeyya. Tassa sã ādittã tiṇukkã hattham vã daheyya bāham vã daheyya. Aññataram vã aṅgapaccaṅgam daheyya. So tato nidānam maraṇam vã nigaccheyya maraṇamattam vã dukkhan ti. Evaṃ bhante. Evameva kho gahapati ariyasāvako iti paṭisañcikkhati tiṇukkūpamā kāmā vuttā bhagavatā bahudukkhā bahūpāyāsā ādīnavo ettha bhiyyo ti (M.1.365).

COMMENT

Satthato: ‘as [dangerous as a sharp] knife.’ Commentary: *nisitasatthato*.

VERSE 791

Recognising this danger, I was filled with an earnest attitude [to the practice]. I was quickened then peaceful. I have accomplished the destruction of perceptually obscuring states.

*Etamādīnavam ñatvā saṃvegam alabhiṃ tadā
Sohaṃ viddho tadā santo sampatto āsavakkhayaṃ*

COMMENT

Ñatvā: ‘recognising.’ See IGPT sv *Ñatvā*.

COMMENT

Saṃvegam: ‘earnest attitude [to the practice].’ See IGPT sv *Saṃvega*.

COMMENT

Viddho: ‘quickened.’ Norman says ‘it is possible that *viddha* is the equivalent of *vyathita*, the past participle of *vyath-* “shaken.”’ Together with the context, this supports us treating *viddho* as standing for the past participle of *saṃvijjati*, to be quickened. See IGPT sv *Saṃvega*.

VERSE 792

The Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]. I have fulfilled the Buddha’s training system. The heavy burden [of the five grasped aggregates] is laid down. The conduit to renewed states of individual existence has been abolished.

Pariciṇṇo mayā satthā kataṃ buddhassa sāsanaṃ

Ohito garuko bhāro bhavanetti samūhatā

COMMENT

For comments see verse 604.

VERSE 793

The objective for the sake of which I went forth from the household life into the ascetic life has been accomplished by me: the destruction of all ties to individual existence.

*Yassatthāya pabbajito agārasmānagāriyaṃ
So me attho anuppatto sabbasaṃyojanakkhaya ti*

COMMENT

For comments see verse 136.

Verses 794-817: Māluṅkyaputta

VERSE 794

[Māluṅkyaputta explains in detail the meaning of a teaching that the Buddha had spoken in brief:]

In seeing a visible object with mindfulness muddled, focusing on the agreeable aspect, one experiences it with a mind of attachment and persists in cleaving to it.

*Rūpaṃ disvā sati muṭṭhā piyaṃ nimittaṃ manasikaroto
Sārattacitto vedeti tañca ajjhosa tiṭṭhati*

COMMENT

For notes on Māluṅkyaputta, see comment on verse 399. These present verses 794-817 were Māluṅkyaputta's explanation of the following teaching:

- Māluṅkyaputta, amidst things seen, heard, sensed, and cognised by you, in the seen there will be merely the seen, in the heard there will be merely the heard, in the sensed there will be merely the sensed, in the cognised there will be merely the cognised.

✿ *Ettha ca te māluṅkyaputta diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṃ bhavissati sute sutamattaṃ bhavissati mute*

mutamattaṃ bhavissati viññāte viññātamattaṃ bhavissati (S.4.73).

COMMENT

Piyaṃ nimittaṃ: ‘the agreeable aspect.’ See IGPT sv *Piya* and *Nimitta*.

COMMENT

Manasikaroto: ‘focusing on.’ See IGPT sv *Manasikāra*.

VERSE 795

Many sense impressions arising from the visible object blossom [within oneself], greed and vexation as well, by which one’s mind becomes disturbed. For one who accumulates suffering thus, the Untroubled is said to be far away.

*Tassa vaḍḍhanti vedanā anekā rūpasambhavā
Abhijjhā ca vihesā ca cittamassūpahaññati
Evamācinato dukkhaṃ ārā nibbānaṃ vuccati*

COMMENT

Sambhavā: ‘arising.’ See IGPT sv *Sambhava*.

COMMENT

Abhijjhā: ‘greed.’ See IGPT sv *Abhijjhā*.

COMMENT

Vihesā: ‘vexation.’ See IGPT sv *Vihesā*.

COMMENT

Nibbānaṃ: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

VERSE 796

In hearing an audible object with mindfulness muddled, focusing on the agreeable aspect, one experiences it with a mind of attachment and persists in cleaving to it.

*Saddaṃ sutvā sati muṭṭhā piyaṃ nimittaṃ manasikaroto
Sārattacitto vedeti tañca ajjhosa tiṭṭhati*

VERSE 797

Many sense impressions arising from the audible object blossom [within oneself], greed and vexation as well, by which one's mind becomes disturbed. For one who accumulates suffering thus, the Untroubled is said to be far away.

*Tassa vaḍḍhanti vedanā anekā saddasambhavā
Abhijjhā ca vihesā ca cittamassūpahaññati
Evamācinato dukkhaṃ ārā nibbānaṃ vuccati*

VERSE 798

In smelling a smellable object with mindfulness muddled, focusing on the agreeable aspect, one experiences it with a mind of attachment and persists in cleaving to it.

*Gandhaṃ ghatvā sati mutṭhā piyaṃ nimittaṃ manasikaroto
Sārattacitto vedeti tañca ajjhosa tiṭṭhati*

VERSE 799

Many sense impressions arising from the smellable object blossom [within oneself], greed and vexation as well, by which one's mind becomes disturbed. For one who accumulates suffering thus, the Untroubled is said to be far away.

*Tassa vaḍḍhanti vedanā anekā gandhasambhavā
Abhijjhā ca vihesā ca cittamassūpahaññati
Evamācinato dukkhaṃ ārā nibbānaṃ vuccati*

VERSE 800

In tasting a tasteable object with mindfulness muddled, focusing on the agreeable aspect, one experiences it with a mind of attachment and persists in cleaving to it.

*Rasaṃ bhotvā sati mutṭhā piyaṃ nimittaṃ manasikaroto
Sārattacitto vedeti tañca ajjhosa tiṭṭhati*

VERSE 801

Many sense impressions arising from the tasteable object blossom [within oneself], greed and vexation as well, by which one's mind becomes disturbed. For one who accumulates suffering thus, the Untroubled is said to be far away.

*Tassa vaḍḍhanti vedanā anekā rasasambhavā
Abhijjhā ca vihesā ca cittamassūpahaññati
Evamācinato dukkhaṃ ārā nibbānaṃ vuccati*

VERSE 802

In feeling a tangible object with mindfulness muddled, focusing on the agreeable aspect, one experiences it with a mind of attachment and persists in cleaving to it.

*Phassaṃ phussa sati muṭṭhā piyaṃ nimittaṃ manasikaroto
Sārattacitto vedeti tañca ajjhosa tiṭṭhati*

VERSE 803

Many sense impressions arising from the tangible object blossom [within oneself], greed and vexation as well, by which one's mind becomes disturbed. For one who accumulates suffering thus, the Untroubled is said to be far away.

*Tassa vaḍḍhanti vedanā anekā phassasambhavā
Abhijjhā ca vihesā ca cittamassūpahaññati
Evamācinato dukkhaṃ ārā nibbānaṃ vuccati*

VERSE 804

In knowing a mentally known object with mindfulness muddled, focusing on the agreeable aspect, one experiences it with a mind of attachment and persists in cleaving to it.

*Dhammaṃ ñatvā sati muṭṭhā piyaṃ nimittaṃ manasikaroto
Sārattacitto vedeti tañca ajjhosa tiṭṭhati*

VERSE 805

Many sense impressions arising from the mentally known object blossom

[within oneself], greed and vexation as well, by which one's mind becomes disturbed. For one who accumulates suffering thus, the Untroubled is said to be far away.

*Tassa vaḍḍhanti vedanā anekā dhammasambhavā
Abhijjhā ca vihesā ca cittamassūpahaññati
Evamācinato dukkhaṃ ārā nibbānaṃ vuccati*

VERSE 806

On seeing a visible object, one who is mindful is not attached to visible objects. He experiences it with an unattached attitude and does not persist in cleaving to it.

*Na so rajjati rūpesu rūpaṃ disvā patissato
Virattacitto vedeti tañca nājjhosa tiṭṭhati*

VERSE 807

He mindfully conducts himself in such a way that when seeing a visible object or encountering a sense impression [within himself], [attachment] is exhausted not built up. For one who reduces suffering thus, the Untroubled is said to be close by.

*Yathāssa passato rūpaṃ sevato vāpi vedanaṃ
Khīyati nopacīyati evaṃ so caratī sato
Evaṃ apacinato dukkhaṃ santike nibbānaṃ vuccati*

VERSE 808

On hearing an audible object, one who is mindful is not attached to audible objects. He experiences it with an unattached attitude and does not persist in cleaving to it.

*Na so rajjati saddesu saddaṃ sutvā patissato
Virattacitto vedeti tañca nājjhosa tiṭṭhati*

VERSE 809

He mindfully conducts himself in such a way that when hearing an audible object or encountering a sense impression [within himself],

[attachment] is exhausted not built up. For one who reduces suffering thus, the Untroubled is said to be close by.

*Yathāssa suṇato saddaṃ sevato vāpi vedanaṃ
Khīyati nopacīyati evaṃ so caratī sato
Evaṃ apacinato dukkhaṃ santike nibbānaṃ vuccati*

VERSE 810

On smelling a smellable object, one who is mindful is not attached to smellable objects. He experiences it with an unattached attitude and does not persist in cleaving to it.

*Na so rajjati gandhesu gandhaṃ ghatvā patissato
Virattacitto vedeti tañca nājjhosa tiṭṭhati*

VERSE 811

He mindfully conducts himself in such a way that when smelling a smellable object or encountering a sense impression [within himself], [attachment] is exhausted not built up. For one who reduces suffering thus, the Untroubled is said to be close by.

*Yathāssa ghāyato gandhaṃ sevato vāpi vedanaṃ
Khīyati nopacīyati evaṃ so caratī sato
Evaṃ apacinato dukkhaṃ santike nibbānaṃ vuccati*

VERSE 812

On tasting a tasteable object, one who is mindful is not attached to tasteable objects. He experiences it with an unattached attitude and does not persist in cleaving to it.

*Na so rajjati rasesu rasaṃ bhotvā patissato
Virattacitto vedeti tañca nājjhosa tiṭṭhati*

VERSE 813

He mindfully conducts himself in such a way that when tasting a tasteable object or encountering a sense impression [within himself], [attachment] is exhausted not built up. For one who reduces suffering

thus, the Untroubled is said to be close by.

*Yathāssa sāyato rasam sevato vāpi vedanam
Khīyati nopacīyati evam so caratī sato
Evam apacinato dukkham santike nibbānam vuccati*

VERSE 814

On feeling a tangible object, one who is mindful is not attached to tangible objects. He experiences it with an unattached attitude and does not persist in cleaving to it.

*Na so rajjati phassesu phassam phussa patissato
Virattacitto vedeti tañca nājjhosa tiṭṭhati*

VERSE 815

He mindfully conducts himself in such a way that when feeling a tangible object or encountering a sense impression [within himself], [attachment] is exhausted not built up. For one who reduces suffering thus, the Untroubled is said to be close by.

*Yathāssa phusato phassam sevato vāpi vedanam
Khīyati nopacīyati evam so caratī sato
Evam apacinato dukkham santike nibbānam vuccati*

VERSE 816

On knowing a mentally known object, one who is mindful is not attached to mentally known objects. He experiences it with an unattached attitude and does not persist in cleaving to it.

*Na so rajjati dhammesu dhammam ñatvā patissato
Virattacitto vedeti tañca nājjhosa tiṭṭhati*

VERSE 817

He mindfully conducts himself in such a way that when knowing a mentally known object or encountering a sense impression [within himself], [attachment] is exhausted not built up. For one who reduces suffering thus, the Untroubled is said to be close by.

*Yathāssa vijānato dhammaṃ sevato vāpi vedanaṃ
Khīyati nopacīyati evaṃ so caratī sato
Evaṃ apacinato dukkhaṃ santike nibbānaṃ vuccati*

Verses 818-841: Sela

VERSE 818

[Sela extolled the Blessed One with these verses:]

‘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
Suvanṇavanṇosi bhagavā susukkadāṭhosi viriyavā*

COMMENT

When Sela first met the Buddha, he 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?’ (*Sela Sutta*, Sn.p.108).

COMMENT

Sujāto: ‘well-formed.’ As in this passage:

- The well-formed saplings that were standing erect.
✿ *tā sālalaṭṭhiyo ujukā sujātā* (M.1.124).

VERSE 819

‘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 kāyasmim 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 820

‘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 821

‘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 822

‘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 823

‘*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 an extensive note here. Although he translates ‘Warriors and minor-kings and kings,’ in the note he says *bhoja* means ‘prince, minor ruler.’

VERSE 824

[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 825

[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 826

‘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 827

[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 cakkaṃ dhammacakkaṃ anuttaraṃ
Sāriputto anuvatteti anujāto tathāgataṃ*

COMMENT

Anujāto tathāgataṃ: ‘resembles the Perfect One [in wisdom].’ He is likewise called *etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ mahāpaññānaṃ yadidaṃ sāriputto* (A.1.23).

VERSE 828

‘Whatever was to be fully understood, developed, and abandoned by me, has been fully understood, developed and abandoned. Therefore I am enlightened, brahman.

*Abhiññeyyaṃ abhiññātaṃ bhāvetabbañca bhāvitaṃ
Pahātabbaṃ pahīnaṃ me tasmā buddhosmi brāhmaṇa*

VERSE 829

‘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 kaṅkhaṃ adhimuccassu brāhmaṇa
Dullabhaṃ dassanaṃ hoti sambuddhānaṃ abhiñhaso*

COMMENT

Adhimuccassu: ‘be decided.’ See IGPT sv *Adhimuccati*.

VERSE 830

‘I am indeed one whose appearance in the world is rarely come by, brahman, a perfectly enlightened, unexcelled remover of the arrow [of craving].’

*Yesaṃ 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 sallaṃ samaṇena vuttaṃ* (M.2.259).

VERSE 831

‘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].’ Commentary: *Modāmi akutobhayoti kutoci nibbhayo samādhisukhena phalanibbānasukhena ca modāmi*. We parenthesise from Sn.v.86 (*nibbānābhirato*) and Thī.v.46 (*nibbānābhiratā*).

VERSE 832

[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.

*Idaṃ bhonto nisāmetha yathā bhāsati cakkhumā
Sallakatto mahāvīro sīho va nadati vane*

VERSE 833

‘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 mārāsenappamaddanaṃ
Ko disvā nappasīdeyya api kaṇhābhijātiko*

COMMENT

Kaṇhābhijātiko: ‘the black-born ancestors of the Kaṇhāyanas.’ As PED (sv *Kaṇha*) puts it.

VERSE 834

‘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 835

[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 836

[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 837

[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*

COMMENT

The *Sela Sutta* says Sela and his group then received the going forth and bhikkhu ordination in the presence of the Blessed One, and were soon arahants. Then the sutta says:

- 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 sapaṇiso yena bhagavā tenupasaṅkami
upasaṅkamitvā ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ
paṇāmetvā bhagavantam gāthāya ajjhabhāsi* (Sn.p.112).

VERSE 838

[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 839

‘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 pajāṃ*

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 840

‘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*.

VERSE 841

‘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*

Verses 842-865: Kāḷigodhāputta Bhaddiya

VERSE 842

The clothes worn by me at that time, [sitting] on the back of a [royal] elephant, were exquisite. The rice and pure meat sauce I consumed were of the highest quality.

*Yā taṃ me hatthigīvāya sukhumā vatthā padhāritā
Sālīnaṃ odano bhutto sucimaṃsūpasecano*

COMMENT

Bhaddiya was a Sakyan rajah, the foremost of bhikkhu disciples from eminent families (*uccākulikānaṃ*, A.1.23). He went forth together with Anuruddha, Ānanda, Bhagu, Kimbila, Devadatta, and Upāli. He realised the three final knowledges within a year. On his friendship with Kimbila, see verses 155-6.

COMMENT

Taṃ: ‘at that time.’ Norman says a parallel is required to *ajja* in the next verse, and assumes that *taṃ* means *tadā*.

COMMENT

Sālīnaṃ: ‘of the highest quality.’ Norman considers this a genitive plural.

VERSE 843

Now, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates happily, perseveringly, and free of grasping.

*Sojja bhaddo sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo*

COMMENT

Kāligodhā, Bhaddiya’s mother, is likewise called Godhā by the Buddha in the *Kāligodhā Sutta* (S.5.396) where she is declared to be a stream-enterer. She was the most senior Sakyan lady at the time. Referring to oneself through one’s mother was common practice.

COMMENT

Sātātiko: ‘perseveringly.’ We treat *sātātiko* as an adverb, following this quote:

- Those who meditate perseveringly.
✽ *Te jhāyino sātātikā* (Dh.v.23).

It is an adverb also in Th.v.1012.

COMMENT

Bhaddo: ‘happily.’ *Bhaddo* means ‘happily’ also in verse 466 (*bhaddova jhāyati*). ‘Happily’ is consistent with Bhaddiya’s habit of exclaiming while in solitude: *aho sukhaṃ aho sukhaṃ ti* (Vin.2.183).

VERSE 844

Wearing rag-robles, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

Paṃsukūlī sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo

COMMENT

Verses 844-856 concern the thirteen ascetic practices. Buddhaghosa’s has written a detailed commentary on them (Vism.Ch.2) listed in the same order except that our verses 845 and 846 should be reversed. Buddhaghosa says that: ‘If, when cultivating an ascetic practice one’s meditation improves, one should cultivate it. If one’s meditation deteriorates, one should not cultivate it’ (Vism.82).

VERSE 845

Only accepting food given on almsround, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

Piṇḍapātī sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo

COMMENT

Piṇḍapātī: ‘only accepting food given on almsround.’ The opposite of *piṇḍapātiko* is *nimantanam sādīyatu*, both of which involve the accepting of almsfood.

- *Yo icchati piṇḍapātiko hotu yo icchati nimantanam sādīyatu* (Vin.2.197). Therefore *piṇḍapātī* does not mean ‘living on almsfood.’

VERSE 846

Wearing only the three robes, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

Tecīvarī sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo

COMMENT

Tecīvarī: ‘wearing only the three robes.’ This practice is undertaken with the resolve: ‘I refuse a fourth robe.’ (Vism.64).

VERSE 847

Walking on uninterrupted house-to-house almsround, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

Sapadānacārī sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo

COMMENT

Sapadānacārī: ‘walking on uninterrupted house-to-house almsround.’ According to this practice, one visits houses and villages in strict order, making no exceptions. However, one can avoid places of danger, and places where one never gets food. This practice helps overcome greed for flavours; it is compassionate to poor families in allowing them a chance to donate; and it prevents attachment to wealthy families. See Vism.68.

VERSE 848

Eating once a day, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

Ekāsanī sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo

COMMENT

Ekāsanī: ‘eating once a day.’ The alternative is eating twice a day:

- ‘Bhante, I am not willing to eat at a single session; for if I did, I might become anxious and uneasy about it.’ ‘Then, Bhaddāli, eat one part there where you are invited and bring away one part for eating [later].’

✽ *Ekāsanabhojanaṃ hi me bhante bhuñjato siyā kukkuccaṃ siyā vippaṭisāroti. Tena hi tvaṃ bhaddāli yattha nimantito assasi tattha ekadesaṃ bhuñjitvā ekadesaṃ nīharitvāpi bhuñjeyyāsi* (M.1.437).

VERSE 849

Eating only from the almsbowl, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

*Pattapiṇḍī sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo*

COMMENT

Pattapiṇḍī: ‘eating only from the almsbowl.’ Here, one avoids using a second vessel, which means that all food is initially placed together in one’s bowl or other eating vessel. But Buddhaghosa struggles with this, saying that ‘at the time of drinking rice gruel’ (i.e. before almsround), if the bhikkhu ‘gets curry that is put in a dish he can first either eat the curry or drink the rice gruel’ because the mixture, he says, is repulsive (*paṭikūlā hoti*). Presumably a separate vessel is allowed for drinking water.

VERSE 850

Refusing food offered after the normal time, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

*Khalupacchābhattī sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo*

COMMENT

Khalupacchābhattī: ‘refusing food offered after the normal time.’ The *Visuddhimagga* treats this as ‘refusing made-leftover food.’ But then, in which case, this austerity only applies to bhikkhus who have eaten food at a donor’s house. In which case, it cannot be practised by those collecting food on almsround. In which case, Bhaddiya was not practising

all these austerities simultaneously—a point also proven in the mutual incompatibility of verses 852 and 853.

We explain ‘made-leftover food’ as follows: A bhikkhu may take food from a donor’s house and eat it later. But if he has expressed at the house that he is satisfied with the food he has received, and wants no more, then it is an offence for him to later accept and eat other food from another bhikkhu, either ‘substantial food’ or ‘insubstantial food’ unless it has been ‘made leftover’. The Buddha said:

- I allow you bhikkhus, to eat the ‘made-leftover food’ of one who is ill and of one who is not ill. It is ‘made leftover’ by saying, ‘I’m done with all this!’
✽ *Anujānāmi bhikkhave gilānassa ca agilānassa ca atirittam bhuñjitum. Evañca pana bhikkhave atirittam kātabbam. Alametaṃ sabban ti.*

VERSE 851

Dwelling in the forest, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

*Ārañṇako sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo*

COMMENT

Ārañṇako: ‘dwelling in the forest.’ ‘Forest’ is defined as land outside the village. ‘Dwelling’ means being in the forest at dawn. Strict forest dwellers live there all year round, others only in the hot season. See Vism.72.

VERSE 852

Dwelling at the root of a tree, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

*Rukkhamūliko sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo*

COMMENT

Rukkhamūliko: ‘dwelling at the root of a tree.’ The tree can be in the monastery. ‘Dwelling’ means being there at dawn. The practice is

forbidden during the rainy season.

VERSE 853

Dwelling in the open air, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

Abbhokāsī sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo

COMMENT

Abbhokāsī: ‘dwelling in the open air.’ The allowances mentioned in the Visuddhimagga—a robe-tent, a rock-overhang without a drip-edge, a hut of branches—seem to undermine the point of this practice. But the definition of ‘dwelling’ mentioned above means the austerity would only be uncomfortable on occasions when it rains at dawn. The purpose is to overcome torpor, and attachment to dwellings.

VERSE 854

Dwelling in a charnel ground, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

Sosāniko sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo

COMMENT

Sosāniko: ‘dwelling in a charnel ground.’ For notes on charnel grounds, see verses 315, 393, and 599. Even if non-human beings wander about screeching, one must not hit them with anything, jokes Buddhaghosa.

VERSE 855

Content with any abode he is offered, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

Yathāsanthatiko sātātiko uñchāpattāgate rato

Jhāyati anupādāno putto godhāya bhaddiyo

COMMENT

Yathāsanthatiko: ‘content with any abode he is offered.’

• The any-abode user should be content with whatever abode he is offered, [when told] ‘This falls to you.’ He should not make another person leave.

✽ *Tena pana yathāsanthatikena yadassa senāsanam idaṃ tuyhaṃ pāpuṇātī ti gāhitaṃ hoti, teneva tuṭṭhabbam. Na añño uṭṭhāpetabbo* (Vism.78).

This practice therefore pertains to monastery abodes, but the principle presumably extends beyond that. The aim is to stop bhikkhus caring about superiority and inferiority, and instead to train themselves in fewness of needs, and in concern for the welfare of others.

VERSE 856

Sleeping in the sitting position, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

Nesajjiko sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo

COMMENT

Nesajjiko: ‘sleeping in the sitting position.’ This austerity was used by Anuruddha to overcome torpor (verse 904). A back-rest or chair is allowed.

VERSE 857

Of few needs, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

Appiccho sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo

VERSE 858

Content [with what is paltry and easily gotten], delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

Santuṭṭho sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo

COMMENT

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

VERSE 859

Living secludedly, delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

Pavivitto sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo

VERSE 860

Remaining aloof [from householders and ascetics alike], delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

✽ *Asaṃsaṭṭho sātātiko uñchāpattāgate rato*
Jhāyati anupādāno putto godhāya bhaddiyo (Th.v.860).

COMMENT

Asaṃsaṭṭho: ‘remaining aloof [from householders and ascetics alike].’ The object of *asaṃsaṭṭho* is unstated. However, the first words of verses 857-860 form a list, namely: *appiccho*, *santuṭṭho*, *pavivitto*, *asaṃsaṭṭho*. This whole set of four words occurs in verse 581, where the meaning of *asaṃsaṭṭho* is made clear:

- And a sage should abide with few needs, content [with what is paltry and easily gotten], living secludedly, remaining aloof from householders and ascetics alike.

✽ *Appiccho ceva santuṭṭho pavivitto vase muni*

Asaṃsaṭṭho gahaṭṭhehi anāgārehi cūbhayaṃ (Th.v.581).

VERSE 861

Energetically applied [to the practice], delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

*Āraddhaviriyo sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo*

COMMENT

Āraddhaviriyo: ‘energetically applied [to the practice].’ See IGPT sv *Viriya*.

VERSE 862

Having given up a hefty bronze dish and a gold one weighing a hundred seedcorns, I took up an earthenware bowl. This is my second consecration.

*Hitvā satapalaṃ kaṃsaṃ sovaṇṇaṃ satarājikaṃ
Aggaḥiṃ mattikāpattaṃ idaṃ dutiyābhisecanaṃ*

COMMENT

See comments to verse 97.

VERSE 863

Guarded by armed swordsmen in a city with high encircling walls, and with fortified watchtowers and gateways, I dwelt full of fear.

*Ucce maṇḍalipākāre daḷha-m-aṭṭālakotṭhake
Rakkhito khaggahatthehi uttasāṃ vihaṛiṃ pure*

VERSE 864

Now unterrified, with fear and dread abandoned, excellent Bhaddiya, son of Godhā, meditates having plunged into the forest.

Sojja bhaddo anutrāsī pahīnabhayaabheravo

Jhāyati vanamogayha putto godhāya bhaddiyo

VERSE 865

Being established in the aggregate of virtuous practices, developing mindfulness and penetrative discernment, in due course I attained the destruction of all ties to individual existence.

*Sīlakkhandhe patitṭhāya satim paññañca bhāvayaṃ
Pāpuṇiṃ anupubbena sabbasaṃyojanakkhayan ti*

COMMENT

Sīlakkhandhe: ‘the aggregate of virtuous practices.’

• Right speech, right action, and right livelihood—these states are included in the aggregate of virtuous practices.

✿ *yā cāvuso visākhā sammāvācā yo ca sammākammanto yo ca sammāājīvo ime dhammā sīlakkhandhe saṅgahītā* (M.1.301).

COMMENT

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

COMMENT

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

Verses 866-891: Aṅgulimāla

VERSE 866

[Aṅgulimāla:]

‘While walking, ascetic, you say “I have stopped.” And you say that I, who am standing still, have not stopped. I ask you, ascetic, about the meaning of this: In what way have you stopped, and I have not?’

*Gacchaṃ vadesi samaṇaṭṭhitomhi mamañca brūsi ṭhitamaṭṭhito ti
Pucchāmi taṃ samaṇa etamatthaṃ kathaṃ ṭhito tvaṃ ahamatṭhitomhi*

COMMENT

Aṅgulimāla’s story is well-known. Having murdered 999 people he finally set out to murder his thousandth victim. This would have been his own mother, but for the Buddha, who he spied strolling through the Jālīni

Forest near Sāvattthī, and who intervened to prevent the imminent disaster, and who became Aṅgulimāla's intended victim instead. Then the Buddha arranged by psychic power that though Aṅgulimāla was running as fast as he could (*sabbatthāmena gacchanto*) he was unable to catch up with the Buddha who was walking at a normal pace (*pakatiyā gacchantam*). Finally, exhausted, Aṅgulimāla stopped and shouted:

—'Stop, ascetic! Stop, ascetic!'

✽ *tiṭṭha samaṇa tiṭṭha samaṇāti*

The Buddha replied:

—'I have stopped, Aṅgulimāla. Now you stop.'

✽ *Ṭhito ahaṃ aṅgulimāla tvañca tiṭṭhā ti*

The verses take up the story.

VERSE 867

[The Buddha:]

'I have forever "stopped," Aṅgulimāla, having renounced violence towards all creatures. But you are unrestrained [in violence] towards living beings. Therefore I have "stopped," and you have "not stopped."

*Ṭhito ahaṃ aṅgulimāla sabbadā sabbesu bhūtesu nidhāya daṇḍaṃ
Tuvañca pāṇesu asaṃyatosi tasmā ṭhitohaṃ tuvamaṭṭhitosi*

VERSE 868

[Aṅgulimāla:]

'At long last, the great Seer, the ascetic venerated [by the world of beings with its devas], for my [sake] has entered the great [Jālīni] Forest.'

*Cirassaṃ vata me mahito mahesi mahāvanaṃ samaṇo paccapādi
Sohaṃ cajissāmi sahassapāpaṃ sutvāna gāthaṃ tava dhammayuttaṃ*

COMMENT

Mahito: 'venerated [by the world of beings with its devas].' Commentary: *Mahito ti sadevakena lokena mahatīyā pūjāya pūjito.*

COMMENT

Me: 'for my [sake].' Commentary: *Me ti mayhaṃ anuggahatthāya.*

VERSE 869

[Early textual editors:]

With these words the villain hurled his sword and other weapons down a deep pit, a chasm, a crevasse. The villain paid his respects to the Sublime One's feet, and there and then asked the Buddha to allow him to go forth [into the ascetic life].

*Iceva coro asimāvudhañca sobbhe papāte narake anvakāsi
Avandi coro sugatassa pāde tattheva pabbajjamayāci buddhaṃ*

COMMENT

‘[Early textual editors]’: See comment on verse 720.

VERSE 870

Then the Buddha, the great and compassionate Seer, the Teacher of the world [of beings] with its devas, said to him, ‘Come, bhikkhu.’ Just this was his [admittance to] bhikkhuhood.

*Buddho ca kho kāruṇiko mahesi yo satthā lokassa sadevakassa
Tamehi bhikkhū ti tadā avoca ese va tassa ahu bhikkhubhāvo*

VERSE 871

[Aṅgulimāla:]

He who was earlier negligent [in the practice] and was later diligent [in the practice], illuminates this world like the moon freed from clouds.

*Yo ca pubbe pamajjitvā pacchā so nappamajjati
So imaṃ lokaṃ pabhāseti abbhā mutto va candimā*

COMMENT

Pamajjitvā: ‘negligent [in the practice].’ See IGPT sv *Appamatta*.

VERSE 872

He whose [previous] demeritorious conduct is covered up by what is spiritually wholesome illuminates this world like the moon freed from

clouds.

*Yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati
So imaṃ lokaṃ pabhāseti abbhā mutto va candimā*

COMMENT

Pāpaṃ kataṃ kammaṃ: '[previous] demeritorious conduct.' The parenthesis stems from this quote:

- Previous demeritorious conduct whose karmic consequence has not yet ripened.

✿ *pubbe pāpakammaṃ kataṃ avipakkavipākaṃ* (A.2.196).

See IGPT sv *Kamma*.

COMMENT

Kusalena: 'by what is spiritually wholesome.' For example:

- And what is spiritually wholesome?... Refraining from killing is spiritually wholesome

✿ *katamañcāvuso kusalaṃ*)?... *pāṇātipātā veramaṇī kusalaṃ* (M.1.47).

See IGPT sv *Kusala*.

VERSE 873

The young bhikkhu who applies himself to the Buddha's training system illuminates this world like the moon freed from clouds.

*Yo have daharo bhikkhu yuñjati buddhasāsane
So imaṃ lokaṃ pabhāseti abbhā mutto va candimā*

COMMENT

Sāsane: 'training system.' See IGPT sv *Sāsana*.

VERSE 874

May even my enemies hear a discourse on the teaching. May even my enemies apply themselves to the Buddha's training system. May even my enemies associate with those men, who, being [more than] spiritually outstanding, cause [others] to accept the teaching.

Disā pi me dhammakathaṃ suṇantu disā pi me yuñjantu buddhasāsane

Disā pi me te manuje bhajantu ye dhammamevādapayanti santo

COMMENT

Santo: '[more than] spiritually outstanding.' Norman: 'those men, being good.' Commentary: *sappurisā*. The suttas call those who cause others to accept the teaching *sappurisena sappurisataro*.

✽ *Katamo bhikkhave sappurisena sappurisataro? Idha bhikkhave ekacco sammādiṭṭhiko hoti parañca sammādiṭṭhiyā samādapeti* (A.2.221).

✽ *Katamo ca bhikkhave sappurisena sappurisataro? Idha bhikkhave ekacco attanā ca saddhāsampanno hoti parañca saddhāsampadāya samādapeti* (A.2.218).

VERSE 875

May my enemies indeed from time to time listen to the teaching of those who preach patience and who praise non-hostility, and may they act in conformity with it.

*Disā hi me khantivādānaṃ avirodhappasaṃsināṃ
Suṇantu dhammaṃ kālena tañca anuvidhīyantu*

COMMENT

Avirodha: 'non-hostility.' See IGPT sv *Viruddha*.

VERSE 876

Because then they would not harm me or any other living being. Having attained supreme inward peace they would protect [living beings], whether timid or mettlesome.

*Na hi jātu so mamaṃ hiṃse aññaṃ vā pana kiñcanaṃ
Pappuyya paramaṃ santiṃ rakkheyya tasathāvare*

COMMENT

Kiñcanaṃ: 'living being.' Commentary: *kañci sattaṃ*. We treat *kiñcanaṃ* as meaning *pāṇa*. This accords with the phrase *pāṇesu tasathāvare* in Sn.v.704. See next comment.

COMMENT

Tasathāvare: '[living beings], whether timid or mettlesome.' We take the

object of *rakkheyya as pāṇe*, following *pāṇesu tasathāvare* in Sn.v.704.

VERSE 877

Irrigators channel water. Fletchers straighten arrows. Carpenters shape wood. The wise tame themselves.

*Udakaṃ hi nayanti nettikā usukārā namayanti tejanaṃ
Dāruṃ namayanti tacchakā attānaṃ damayanti paṇḍitā*

VERSE 878

Some tame with rods, hooks, or whips. I was tamed without rod or blade by one of excellent qualities.

*Daṇḍeneke damayanti aṅkusehi kasāhi ca
Adaṇḍena asatthena ahaṃ dantomhi tādina*

COMMENT

Tādina: ‘one of excellent qualities.’ See IGPT sv *Tādin*.

VERSE 879

My name now is Unharming One. Previously I was the harming one. Now I am rightly named, for I certainly do not harm anything.

*Ahiṃsako ti me nāmaṃ hiṃsakassa pure sato
Ajjāhaṃ saccanāmomhi na naṃ hiṃsāmi kiñcanaṃ*

VERSE 880

Previously I was the infamous villain Aṅgulimāla. Being swept away by the great flood [of suffering], I went to the Buddha for refuge.

*Coro ahaṃ pure āsiṃ aṅgulimālo ti vissuto
Vuyhamāno mahoghena buddhaṃ saraṇamagamaṃ*

COMMENT

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

VERSE 881

Previously I was the infamous bloody-handed Aṅgulimāla. See [the wonderful significance of] going for refuge: the conduit to renewed states of individual existence has been abolished.

*Lohitapāṇi pure āsiṃ aṅgulimālo ti vissuto
Saraṇagamaṇaṃ passa bhavanetti samūhatā*

COMMENT

Saraṇagamaṇaṃ passa: ‘See [the wonderful significance of] going for refuge.’ Aṅgulimāla repeats lines from verses 285-6. See comments there.

COMMENT

Bhavanetti: ‘the conduit to renewed states of individual existence.’ See comment on verse 708.

VERSE 882

While I undertook much karmically consequential conduct of the kind which leads to [rebirth in] the plane of misery, yet its karmic consequence has reached me now. I enjoy my food free of karmic debt.

*Tādisaṃ kammaṃ katvāna bahuṃ duggatigāminaṃ
Phuṭṭho kammavipākena anaṇo bhuñjāmi bhojanaṃ*

COMMENT

Kammaṃ: ‘karmically consequential conduct.’ See IGPT sv *Kamma*.

COMMENT

Anaṇo: ‘free of karmic debt.’ See IGPT sv *Anaṇa*.

VERSE 883

Fools and unintelligent people apply themselves negligently [to the practice]. A wise man fosters diligence [in the practice] as his greatest wealth.

*Pamādamanuyuñjanti bālā dummedhino janā
Appamādañca medhāvī dhaṇaṃ seṭṭhaṃ va rakkhati*

COMMENT

Pamādamanuyuñjanti: ‘apply themselves negligently [to the practice].’
See IGPT sv *Appamatta*.

COMMENT

Rakkhati: ‘fosters.’ See IGPT sv *Rakkhati*.

VERSE 884

Do not apply yourself negligently [to the practice]. Do not be on intimate terms with sensuous delight. The diligent, meditative person indeed attains happiness supreme.

Mā pamādamanuyuñjetha mā kāmaratisanthavaṃ
Appamatto hi jhāyanto pappoti paramaṃ sukhaṃ

VERSE 885

[The teaching] was welcome. It was not wasted. It was not explained to me in vain. Amongst teachings shared out [amongst men], I received the best.

Svāgataṃ nāpagataṃ netam dummantitaṃ mama
Samvibhattesu dhammesu yaṃ seṭṭhaṃ tadupāgamaṃ

COMMENT

See comments on verse 9.

VERSE 886

[The teaching] was welcome. It was not wasted. It was not explained to me in vain. The three final knowledges are attained. I have fulfilled the Buddha’s training system.

Svāgataṃ nāpagataṃ netam dummantitaṃ mama
Tisso vijjā anuppattā kataṃ buddhassa sāsanaṃ

COMMENT

Tisso vijjā anuppattā kataṃ buddhassa sāsanaṃ: See comments on verse 24.

VERSE 887

At one time, whether in the forest, at the roots of trees, atop mountains, or within caves, wherever I stood my mind was agitated.

*Araññe rukkhamūle vā pabbatesu guhāsu vā
Tattha tattheva aṭṭhāsiṃ ubbiggamanaso tadā*

VERSE 888

[But now] I rest happily, I stand happily, I live my life happily. I am out of Māra's reach. The Teacher had tender concern for me. I was pitied by the Teacher.

*Sukhaṃ sayāmi thāyāmi sukhaṃ kappemi jīvitam
Ahatthapāso mārassa aho satthānukampito*

VERSE 889

Formerly I was a brahman by birth, highborn on both sides [of my family]. Now I am a [spiritual] son of the Sublime One, the King of Righteousness, the Teacher.

*Brahmajacco pure āsiṃ udicco ubhato ahu
Sojja putto sugatassa dhammarājassa satthuno*

COMMENT

Udicco ubhato ahu: 'highborn on both sides [of my family].' The usual expression is *ubhato sujāto hoti mātito ca pītito ca* (A.1.166).

COMMENT

Putto sugatassa: 'a [spiritual] son of the Sublime One.' The usual expression is *putto buddhassa oraso*. See comment on verse 295.

VERSE 890

Free of craving, free of grasping, with [sense] portals guarded [by mindfulness], restrained [from wrongdoing by way of body, speech, and mind], having rejected the origin of spiritual defilement, I have accomplished the destruction of perceptually obscuring states.

Vītataṇho anādāno guttadvāro susaṃvuto

Aghamūlaṃ vadhivāna patto me āsavakkhayo

COMMENT

Guttadvāro: '[sense] portals guarded [by mindfulness].' See comment on verse 116.

COMMENT

Susaṃvuto: 'restrained [from wrongdoing by way of body, speech, and mind].' See comment on verse 116.

COMMENT

Aghamūlaṃ vāmitvāna: 'having rejected the origin of spiritual defilement.' See comment on verse 116.

COMMENT

Āsavakkhayo: 'the destruction of perceptually obscuring states.' See IGPT sv *Āsava*.

VERSE 891

The Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]. I have fulfilled the Buddha's training system. The heavy burden [of the five grasped aggregates] is laid down. The conduit to renewed states of individual existence has been abolished.

Paricīṇṇo mayā satthā kataṃ buddhassa sāsanaṃ
Ohito garuko bhāro bhavanetti samūhatā ti

COMMENT

See comments on verse 604.

Verses 892-919: Anuruddha

VERSE 892

Having abandoned mother, father, sisters, brothers, and relatives; having abandoned the five varieties of sensuous pleasure; Anuruddha meditates [mindfully] indeed.

Pahāya mātāpitaro bhaginī ñātibhātaro

Pañcakāmaguṇe hitvā anuruddho va jhāyati

COMMENT

Va jhāyati: meditates [mindfully] indeed. See IGPT sv *Va jhayati*.

VERSE 893

Regaled with singing and dancing, awakened with cymbals and tambourines, I did not attain spiritual purity that way, taking delight in Māra's realm.

Sameto naccagītehi sammatāḷappabodhano
Na tena suddhimajjhagaṃ mārassa visaye rato

VERSE 894

But transcending all this, taking delight in the Buddha's training system, transcending the whole flood [of suffering], Anuruddha meditates [mindfully] indeed.

Etañca samatikkamma rato buddhassa sāsane
Sabboghaṃ samatikkamma anuruddho va jhāyati

VERSE 895

Charming sights, sounds, tastes, odours, and physical sensations: transcending all these, Anuruddha meditates [mindfully] indeed.

Rūpā saddā rasā gandhā phoṭṭhabbā ca manoramā
Ete ca samatikkamma anuruddho va jhāyati

VERSE 896

He who returned from almsround alone is unaccompanied [by craving]. He is a sage. He searches for discarded cloth [for rag-robles]. Anuruddha is free of perceptually obscuring states.

Piṇḍapātaṭikkanto eko adutiyo muni
Esati paṃsukūlāni anuruddho anāsavo

COMMENT

Piṇḍapātapaṭikkanto: ‘He who returned from almsround.’ ‘The present participle is sometimes used substantively, and may be translated by “he who” does the action expressed by the verb.’ (PGPL, para 619iii).

COMMENT

Eko adutiyo: ‘alone is unaccompanied [by craving].’ Commentary: *Eko ti ekākī apacchāsamaṇo. Adutiyo ti nittaṇho*. See note on verse 54.

COMMENT

Paṃsukūlāni: ‘discarded cloth [for rag-rob].’ PED, observing the plural, calls this ‘rags from a dust heap.’ But discarded cloth is not just from dust heaps. The Visuddhimagga lists 33 sources of discarded cloth (Vism.62). The list begins: a charnel ground, a shop, a street, a midden. *Paṃsukūla* can also mean the rag-robe itself:

- He looks glorious in rag-rob. He is like a lion in a mountain cave.
❀ *Sobhati paṃsukūlena sīho va girigabbhare* (Th.v.1081).

VERSE 897

The sage searched for, took, washed, [stitched], dyed, and wore the discarded cloth. The wise Anuruddha is free of perceptually obscuring states.

Vicini aggahi dhovi rajayi dhārayi muni
Paṃsukūlāni matimā anuruddho anāsavo

COMMENT

Rajayi: ‘[stitched], dyed.’ Commentary: *Rajayī ti dhovitvā gahitaṃ sibbitvā kappiyarajanena rajayi*.

VERSE 898

In one who is greedy, who is not content [with what is paltry and easily gotten], who mingles [unbecomingly with householders and ascetics], and who is restless, these qualities of his are odious and defiling.

Mahiccho ca asantuṭṭho saṃsaṭṭho yo ca uddhato
Tassa dhammā ime honti pāpakā saṅkilesikā

COMMENT

Asantuṭṭho: ‘who is not content [with what is paltry and easily gotten].’
See IGPT sv *Santusita*.

COMMENT

Saṃsaṭṭho: ‘who mingles [unbecomingly with householders and ascetics].’

1) Commentary: *Saṃsaṭṭho ti gihīhi ceva pabbajitehi ca ananulomikena saṃsaggena saṃsaṭṭho*.

2) ‘Dwell mingling with each other’ means: they dwell mingling with each other unbecomingly as regards conduct of body and speech.

✽ *Saṃsaṭṭhā viharantīti saṃsaṭṭhā nāma ananulomikena kāyikavācasikena saṃsaṭṭhā viharanti* (Vin.4.239).

COMMENT

Uddhato: ‘restless.’ See IGPT sv *Uddhacca*.

COMMENT

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

VERSE 899

But one who is mindful, of few needs, content [with what is paltry and easily gotten], free of distress, finding delight in physical seclusion, who is joyful, and constantly and energetically applied [to the practice],

Sato ca hoti appiccho santuṭṭho avighātavā
Pavivekarato vitto niccamāradhaviṛiyo

COMMENT

Āradhaviṛiyo: ‘energetically applied [to the practice].’ See IGPT sv *Viriya*.

COMMENT

Avighātavā: ‘free of distress.’ Distress is linked to discontent:

- A bhikkhu is greedy, full of distress, and not content with any old robe, almsfood, abode, and therapeutic requisite whatsoever.

✽ *Idha bhikkhave bhikkhu mahiccho hoti vighātavā asantuṭṭho itarītaracīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārena* (A.2.143).

VERSE 900

these qualities of his are spiritually wholesome, conducive to enlightenment, and he becomes free of perceptually obscuring states. So was it said by the great Seer.

*Tassa dhammā ime honti kusalā bodhipakkhikā
Anāsavo ca so hoti iti vuttaṃ mahesinā*

VERSE 901

[Concerning the events of the *Anuruddha Sutta*:]

Knowing my reflection, the Teacher, unsurpassed in the world, through his psychic power approached me with a mind-made body.

*Mama saṅkappamaññāya satthā loke anuttaro
Manomayena kāyena iddhiyā upasaṅkami*

COMMENT

Mama saṅkappamaññāya: ‘knowing my reflection.’ The *Anuruddha Sutta* says while Anuruddha was alone in solitary retreat, this reflection (*parivitaṅko*) arose in his mind:

- ‘This teaching is for those of few needs, not for those who are full of needs’

✽ *Appicchassāyaṃ dhammo nāyaṃ dhammo mahicchassa*

and seven other thoughts of a Great Man (*mahā purisavitakkā*) (A.4.228). The Buddha came and taught Anuruddha the eighth, namely:

- This teaching is for those who take pleasure and delight in unentrenched perception, not for those who take pleasure and delight in entrenched perception.

✽ *Nippapañcārāmassāyaṃ bhikkhave dhammo nippapañcaratino
nāyaṃ dhammo papañcārāmassa papañcaratino ti* (A.4.229).

See IGPT sv *Papañca*.

VERSE 902

When I had the reflection, he taught me further. The Buddha taking

delight in unentrenched perception, taught me about unentrenched perception.

*Yadā me ahu saṅkappo tato uttari desayi
Nippapañcarato buddho nippapañcamadesayi*

VERSE 903

Having understood his teaching, I dwelt taking delight in the training system. The three final knowledges are attained. I have fulfilled the Buddha's training system.

*Tassāhaṃ dhammamaññāya vihāsiṃ sāsane rato
Tisso vijjā anuppattā kataṃ buddhassa sāsanaṃ*

COMMENT

Tisso vijjā: 'the three final knowledges.' See IGPT sv *Tevijja*.

COMMENT

Sāsanaṃ: 'training system.' See IGPT sv *Sāsana*.

VERSE 904

[Autobiographical note:]

It is now fifty-five years since I adopted the practice of sleeping in the sitting position, and twenty-five years since torpor was abolished in me.

*Pañcapaññāsavassāni yato nesajjiko ahaṃ
Pañcavīsativassāni yato middhaṃ samūhataṃ*

COMMENT

Nesajjiko: 'the practice of sleeping in the sitting position.' See comment on verse 856.

COMMENT

Pañcavīsativassāni yato middhaṃ samūhataṃ: 'twenty-five years since torpor was abolished in me.' If it took Anuruddha 30 years to overcome torpor (*middhaṃ samūhataṃ*), then that is how long it took him to attain arahantship, because only arahants have completely abandoned lethargy and torpor (*thīnamiddhanīvaraṇaṃ*, S.5.327). When he complained about his slowness in attaining arahantship Sāriputta told him: 'That is your

fretting' (*idante kukkuccasmim*, A.1.282).

VERSE 905

[Verses spoken after the Buddha's passing:]

There was no in-breathing and out-breathing for the one of stable mind, the one of excellent qualities. The imperturbable Seer passed away to the Untroubled-without-residue.

Nāhu assāsapassāsā thitacittassa tādino
Anejo santimārabhha cakkmhā parinibbuto

COMMENT

Tādino: 'the one of excellent qualities.' See IGPT sv *Tādin*.

COMMENT

Santimārabhha parinibbuto: 'passed away to the Untroubled-without-residue.' This stands for *anupādisesāya nibbānadhātuyā parinibbuto*.

1) Commentary: *Santimārabbhā ti anupādisesaṃ nibbānaṃ ārabhha paṭicca sandhāya*.

2) By comparison: 'Here the Perfect One passed away to the Untroubled-without-residue.'

✽ *idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto ti pi*
(D.2.140).

VERSE 906

With unshaken mind he endured the physical pain. The deliverance of his mind [from individual existence] was like the quenching of a lamp.

Asallīnena cittaṇa vedanaṃ ajjhavāsayaṃ
Pajjotasseva nibbānaṃ vimokkha cetasa ahu

COMMENT

Vimokkha cetaso: 'deliverance of his mind.' See IGPT sv *Vimokkha*, and see comment on verse 184.

COMMENT

Vedanaṃ: 'physical pain.' Painful feelings are usually called *dukkhā*

vedanā, like this:

- Strong painful feelings are increasing in me
✽ *bālāhā me dukkhā vedanā abhikkamanti* (S.4.56).

But with the Buddha, *dukkhā* is often omitted, and *vedanā* means *dukkhā vedanā*:

- Strong, deadly pains assailed him.
✽ *Bālāhā vedanā vattanti māraṇantikā* (D.2.99).
- Severe pains assailed the Blessed One
✽ *bhusā sudaṃ bhagavato vedanā vattanti* (S.1.27).

VERSE 907

These now are the last sense impressions of the Sage: [sights, sounds, odours, flavours], with physical sensations as fifth. There will be no further mental phenomena since the Perfectly Enlightened One passed away to the Untroubled-without-residue.

*Ete pacchimakā dāni munino phassapañcamā
Nāññe dhammā bhavissanti sambuddhe parinibbute*

COMMENT

Phassapañcamā: ‘with physical sensations as fifth.’ In poetry, *phassa* stands for *phoṭṭhabba*. See verse 802. See IGPT sv *Phassa*.

VERSE 908

[Jālinī, Anuruddha’s former wife, a Tāvatisa deva, on seeing him approaching death begged him to aspire to rebirth among the devas (S.1.200):]

There is now no renewed dwelling in the company of devas, Jālinī. The round of birth and death is destroyed. There are now [for me] no renewed states of individual existence.

*Natthi dāni punāvāso devakāyamhi jālini
Vikkhīṇo jātisaṃsāro natthi dāni punabbhavo*

COMMENT

Jālinī: Norman translates this as ‘ensnarer,’ giving the verse an

unpleasant tone. In fact, Jālinī was her name (*jālinī nāma*, S.1.200).

COMMENT

Natthi dāni punabbhavo: ‘There are now [for me] no renewed states of individual existence.’ See comment on verse 67.

VERSE 909

The one by whom the thousandfold multi-universe system is known in an instant, he is like a brahmā deity. One with mastery of [various] kinds of psychic power, with [knowledge] of the transmigration [of beings], [who] sees devas when [they approach], he is a bhikkhu.

Yassa muhuttaṇa sahaṣṣadhā loka saṃvidito sabrahmakappo
Vasī iddhiguṇe cutūpapāte kāle passati devatā sa bhikkhu

COMMENT

Loka: ‘plane of existence.’ See IGPT sv *Loka*.

COMMENT

Iddhiguṇe: ‘[various] kinds of psychic power.’ Usually called *anekavihiṭṭaṃ iddhividhaṃ* (D.1.77-9).

COMMENT

Cutūpapāte: ‘with [knowledge] of the transmigration [of beings].’ Usually called *sattānaṃ cutūpapāte ñāṇaṃ vijjā* (A.1.281).

COMMENT

Kāle: ‘when [they approach].’ Commentary: *upagatakāle devatā passati*.

COMMENT

Sa bhikkhu: ‘he is a bhikkhu.’ Anuruddha does not link bhikkhu to arahantship. Perhaps at the time he was not an arahant. Compare two of the Buddha’s definitions, and thirdly Vaṅṅīsa’s:

1) He is a bhikkhu who sees rightly

✿ *sa ve sammaddaso bhikkhu* (S.4.207).

2) He who has realised the Untroubled via a path made by himself... he is a bhikkhu.

✿ *Pajjena katena attanā parinibbānagato... sa bhikkhu* (Sn.v.514).

3) One who is free of craving, being without craving, he is a bhikkhu.
✽ *nibbanatho avanatho sa bhikkhu* (Th.v.1214).

VERSE 910

I was formerly Annabhāra, a poor food porter. I made a [food] offering to the celebrated ascetic Upariṭṭha.

*Annabhāro pure āsiṃ daḷiddo ghāsahārako
Samaṇaṃ paṭipādesiṃ upariṭṭhaṃ yasassinaṃ*

COMMENT

Paṭipādesiṃ: 'I made a [food] offering.' Commentary: *āhāradānaṃ*.

COMMENT

Upariṭṭha: Commentary: *paccekabuddhaṃ*.

VERSE 911

I was born into the Sakyan clan. They knew me as Anuruddha. I was regaled with singing and dancing, and awakened with cymbals and tambourines.

*Somhi sakyakule jāto anuruddho ti maṃ vidū
Upeto naccagītehi sammatāḷappabodhanaṃ*

VERSE 912

Then I saw the Perfectly Enlightened One, the Teacher who is free of fear from any quarter. My mind became serene, I went forth into the ascetic life.

*Athaddasāsiṃ sambuddhaṃ satthāraṃ akutobhayaṃ
Tasmiṃ cittaṃ pasādetvā pabbajiṃ anagāriyaṃ*

COMMENT

Pasādetvā: 'became serene.' See IGPT sv *Pasīdati*.

VERSE 913

I know my past lives, where I lived before. I remained among the

Tāvatiṃsā devas, with birth [seven times] as Sakka, [Lord of the Devas].

Pubbenivāsaṃ jānāmi yattha me vusitaṃ pure

Tāvatiṃsesu devesu atthāsiṃ sakkajātiyā

COMMENT

Sakkajātiyā: ‘with birth [seven times] as Sakka, [Lord of the Devas].’

Verse 915 says Anuruddha had seven births among the devas. These births were likely all as Sakka, not just one birth, because:

1) In verse 915 he says ‘Then I remained in the deva world,’ implying that all the previous births amongst the devas were extra special.

2) Anuruddha’s fourteen exalted births (see verse 915 for the other seven) correspond to the exalted births predicted for Ānanda, as follows:

• ‘If Ānanda were to die not free of attachment, by virtue of his faithful disposition, he would rule as Lord of the Devas seven times, and rule as emperor of this subcontinent seven times.’

❀ *Sace udāyi ānando avītarāgo kālaṃ kareyya tena cittappasādena sattakkhattuṃ devesu devarajjaṃ kareyya sattakkhattuṃ imasmiññeva jambudīpe mahārajjaṃ kareyya* (A.1.228).

VERSE 914

Seven times as chief of men I ruled an empire. I was a conqueror of the four quarters, the Lord of the Subcontinent. Without rod or sword, I ruled by righteousness.

Sattakkhattuṃ manussindo ahaṃ rajjamakārayiṃ

Cāturanto vijitāvī jambusaṇḍassa issaro

Adaṇḍena asatthena dhammena anusāsayiṃ

COMMENT

Jambusaṇḍassa: ‘the Subcontinent.’ See comment on verse 822.

VERSE 915

I recall seven past lives here, seven past lives there [among the Tāvatiṃsā devas], in all fourteen [exalted] rounds of birth and death. Then I remained in the deva world.

*lto satta tato satta saṃsārāni catuddasa
Nivāsamabhijānissam devaloke ʈhito tadā*

COMMENT

Saṃsārāni: ‘rounds of birth and death.’ See IGPT sv *Saṃsāra*.

COMMENT

Abhijānissam: ‘I recall.’ See IGPT sv *Abhijānāti*.

VERSE 916

In five-factored [right] inward collectedness, peaceful, concentrated,
attained through [jhānic] quelling, my divine vision is purified.

*Pañcaṅgike samādhimhi sante ekodibhāvite
Paṭippassaddhiladdhamhi dibbacakkhu visujjhi me*

COMMENT

Pañcaṅgike samādhimhi: ‘five-factored [right] inward collectedness.’ The development of noble five-factored right inward collectedness (*ariyassa pañcaṅgikassa sammāsamādhissa bhāvanā*, A.3.27) involves the four jhānas, and fifthly, the contemplation of one’s meditation object (*paccavekkhaṇānimittam*).

- A bhikkhu who thus develops and cultivates noble five-factored right inward collectedness can turn his mind to the realisation through transcendent insight of whatever condition is realisable through transcendent insight, and become an eye-witness in every case, if there is the practice of spiritual development.

✿ *Evaṃ bhāvite kho bhikkhave bhikkhu ariye pañcaṅgike sammā samādhimhi evaṃ bahulīkate yassa yassa abhiññā sacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññā sacchikiriyaṃ tatra tatreva sakkhibhabbatam pāpuṇāti sati sati āyatane* (A.3.27).

COMMENT

Paṭippassaddhiladdhamhi: ‘attained through [jhānic] quelling.’ Four factors are quelled with jhāna:

- quelling of speech in first jhāna

✿ *vācā paṭippassaddhā hoti*.

- quelling of thinking and pondering in second jhāna
✽ *vitakkavicārā paṭippassaddhā honti*
- quelling of rapture in third jhāna
✽ *pīti paṭippassaddhā hoti*
- quelling of breathing in fourth jhāna
✽ *assāsapassāsā paṭippassaddhā* (S.4.218).

VERSE 917

Established in five-factored meditation I know the transmigration of beings, their entering and leaving of states of individual existence in this world or another.

*Cutūpapātaṃ jānāmi sattānaṃ āgatiṃ gatiṃ
Itthabhāvaññathābhāvaṃ jhāne pañcaṅgike t̥hito*

VERSE 918

The Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]. I have fulfilled the Buddha's training system. The heavy burden [of the five grasped aggregates] is laid down. The conduit to renewed states of individual existence has been abolished.

*Paricīṇṇo mayā satthā kataṃ buddhassa sāsanaṃ
Ohito garuko bhāro bhavanetti samūhatā*

COMMENT

For comments, see verse 604.

VERSE 919

In the depths of the bamboo grove near the Veluva village of the Vajjians, with the destruction of my life I will pass away to the Untroubled-without-residue.

*Vajjīnaṃ veluvagāme ahaṃ jīvitasañkhayā
Het̥thato velugumbasmiṃ nibbāyissaṃ anāsavo ti*

COMMENT

Nibbāyissaṃ: ‘I will pass away to the Untroubled-without-residue.’ See comment on verse 162. See IGPT sv *Nibbāna*.

Verses 920-948: Pārāpariya

VERSE 920

[Early textual editors:]

A thought came to the ascetic, [the bhikkhu Pārāpariya], while he was meditating in seclusion, seated alone in the great wood when it was in flower.

*Samaṇassa ahu cintā pupphitamhi mahāvane
Ekaggaṇassa nisinnassa pavivittassa jhāyino*

COMMENT

‘[Early textual editors]’: See comment on verse 720.

COMMENT

Verses 726-746 have the same author, but were composed during the Buddha’s lifetime. This present poem composed after the Buddha’s lifetime is an amalgamation of verses composed on two or more occasions, because:

- 1) Verse 920 says ‘a thought came’ to Pārāpariya ‘while he was meditating in seclusion,’
- 2) Verse 948 says ‘having spoken this’ Pārāpariya ‘passed away to the Untroubled-without-residue.’

VERSE 921

[Pārāpariya:]

The behaviour of the bhikkhus was different when the Saviour of the World, the best of men, was alive. It now seems different.

*Aññathā lokanāthamhi tiṭṭhante purisuttame
Iriyaṃ āsi bhikkhūnaṃ aññathā dāni dissati*

VERSE 922

[In those days the bhikkhus] were content [with what is paltry and easily gotten]. [Their robes were used simply as] a protection against cold and wind, and for covering their loins. They ate in moderation.

*Sītavātaparittānaṃ hirikopīnachādanaṃ
Mattatṭhiyaṃ abhuñjimsu santuṭṭhā itarītare*

COMMENT

Santuṭṭhā itarītare: '[In those days the bhikkhus] were content [with what is paltry and easily gotten].' See IGPT sv *Santusita*.

COMMENT

Mattatṭhiyaṃ abhuñjimsu: 'they ate in moderation.' PED (sv *mattā*) says: *mattatṭhiya*=*mattatthika*: desirous of moderation, moderate.

VERSE 923

Whether [the food was] excellent or poor, little or much, they ate it for the purpose of survival, free of greed and infatuation.

*Paṇītaṃ yadi vā lūkhaṃ appaṃ vā yadi vā bahuṃ
Yāpanatthaṃ abhuñjimsu agiddhā nādhimucchitā*

VERSE 924

They were not as intensely eager for vital necessities, remedies, and essentials [that are needed when ill], as they were for the destruction of perceptually obscuring states.

*Jīvitānaṃ parikkhāre bhesajje atha paccaye
Na bāḷhaṃ ussukā āsuṃ yathā te āsavakkhaye*

COMMENT

Jīvitānaṃ parikkhāre bhesajje atha paccaye: 'vital necessities, remedies, and essentials [that are needed when ill].' Commentary: *Jīvitānaṃ parikkhāre bhesajje atha paccayepi jīvitānaṃ pavattiyā parikkhārabhūte bhesajjasāṅkhāte paccaye gilānapaccaye*. i.e. the phrase equals *gilānapaccayabhesajjaparikkhāra* plus *jīvitānaṃ*. See IGPT sv *Gilānapaccayabhesajjaparikkhāra*.

VERSE 925

Whether in the forest, at the roots of trees, or within grottoes and caves,
they dwelt cultivating physical seclusion, with [the religious life] as their
[sole] means of survival,

*Araññe rukkhamūlesu kandarāsu guhāsu ca
Vivekamanubrūhantā vihaṃsu tapparāyaṇā*

COMMENT

Tapparāyaṇā: ‘with [the religious life] as their [sole] means of survival.’
We parenthesise *brahmacariya* from this quote:

- I pay respects to those who are perfect in virtue, who are long trained in inward collectedness, who have rightly gone forth [into the ascetic life], and have the religious life as their [sole] means of survival.

✽ *Ahañca sīlasampanne cirarattasamāhite
Sammā pabbajite vande brahmacariyaparāyaṇe* (S.1.234).

For the rendering ‘means of survival,’ see IGPT sv *Pārāyana*.

VERSE 926

being devoted to what is unostentacious, being easy to support,
teachable, humble-minded, pure-minded, quiet, and driven by the thought
of spiritual well-being.

*Nīcā nivīṭṭhā subharā mudū atthaddhamānasā
Avyāsekā amukharā atthacintā vasānugā*

COMMENT

Mudū: ‘teachable.’ *Mudū* is linked here to *atthaddhamānasā*. Similarly, in the *Mettasutta* (Sn.v.143) it occurs in this word string:

- easy to correct, teachable, free of arrogance

✽ *sūvaco cassa mudu anatimānī* (Sn.v.143).

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

✿ *kallacittam muducittam vinīvaraṇacittam* (A.4.209-210).

COMMENT

Atthaddhamānasā: 'humble-minded.' That *thaddha* means puffed up is seen here:

- 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 (Sn.v.104).

COMMENT

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

VERSE 927

Therefore their [way of] walking, eating, and conducting themselves was beautiful. Their [way of] deportment was smooth, like a stream of oil.

Tato pāsādikaṃ āsi gataṃ bhuttaṃ nisevitaṃ

Siniddhā teladhārā va ahosi iriyāpatho

COMMENT

Pāsādikaṃ: 'beautiful.' See IGPT sv *Pāsādika*. By comparison:

- In this regard, some person is beautifully behaved whether walking towards or away, looking at or away, flexing or extending his arms, or carrying his robes and bowl

✿ *Idha bhikkhave ekaccassa puggalassa pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ sammiñjitaṃ pasāritaṃ saṅghātipattacīvaradhāraṇaṃ* (A.2.104).

VERSE 928

Now those elders with perceptually obscuring states completely destroyed, great meditators, of great beneficence, have passed away to the Untroubled-without-residue. Now there are few of the same character.

Sabbāsavaparikkhīṇā mahājhāyī mahāhitā

Nibbutā dāni te therā parittā dāni tādīsā

COMMENT

Nibbutā: ‘passed away to the Untroubled-without-residue.’ In verse, *parinibbuto* is often abbreviated to *nibbuto*. See IGPT sv *Nibbāna*.

COMMENT

Tādīsā: ‘of the same character.’ See IGPT sv *Tādin*.

VERSE 929

Because spiritually wholesome factors and penetrative discernment are destroyed, the Conqueror’s training system endowed with all excellent qualities is destroyed.

*Kusalānañca dhammānaṃ paññāya ca parikkhayā
Sabbākāvarūpetam lujjate jinasāsanam*

COMMENT

Jina: ‘Conqueror.’ See comment on verse 5.

COMMENT

Upetam: ‘endowed.’ We accept Norman’s solution, treating it as *sampanna*.

VERSE 930

This is the era of unvirtuous practices and spiritual defilements. But those who possess what remains of the true teaching are dedicated to physical seclusion.

*Pāpakānañca dhammānaṃ kilesānañca yo utu
Upaṭṭhitā vivekāya ye ca saddhammasesakā*

COMMENT

Pāpakānañca dhammānaṃ: ‘unvirtuous practices.’ Commentary: *kāyaduccaritādīnaṃ pāpadhammānaṃ*.

COMMENT

Kilesānañca: ‘spiritual defilements’ i.e. *rāga*, *dosa*, and *moha*. See comment on verse 67.

COMMENT

Viveka: ‘physical seclusion.’ In verse *viveka* is sometimes used as an abbreviation for *paviveka*, physical seclusion. See IGPT sv *Paviveka*.

VERSE 931

Those [wretched], flourishing, spiritual defilements perfuse many people.
Methinks they sport with fools like demons with the mad.

Te kilesā pavaḍḍhantā āvisanti bahum janam
Kīḷanti maññe bālehi ummattehi va rakkhasā

COMMENT

Te: ‘Those [wretched].’ See comment on verse 735.

VERSE 932

Those men conquered by defilement run about here and there as if
having declared their own private competition in matters of defilement.

Kilesehābhibhūtā te tena tena vidhāvitā
Narā kilesavatthūsu sasaṅgāmeva ghosite

VERSE 933

Having rejected the true teaching they quarrel with each other. Pursuing
dogmatic views they think, ‘This [view] is best. [All else is wrong].’

Pariccajivā saddhammaṃ aññamaññehi bhaṇḍare
Diṭṭhigatāni anventā idaṃ seyyo ti maññare

COMMENT

Idaṃ seyyo ti: ‘This [view] is best. [All else is wrong].’ Commentary: *idaṃ seyyo idameva seṭṭhaṃ aññaṃ micchā ti maññanti*.

VERSE 934

Having abandoned wealth, sons, and wives they went forth [into the
ascetic life]. [But now] they do what should never be done—just for a
spoon of almsfood!

*Dhanañca puttabhariyañca chaḍḍayitvāna niggatā
Kaṭacchubhikkhāhetu pi akiccāni nisevare*

COMMENT

Nikkhanto: ‘gone forth [into the ascetic life].’ Commentary: *niggatā ti gehato nikkhantā*. And compare: *Nikkhantaṃ vata maṃ santaṃ agārasmānagāriyaṃ* (S.1.185).

VERSE 935

Having gorged themselves they lie down, reclining on their backs. When they awaken they tell stories, the [type of] conversations denounced by the Teacher.

*Udarāvadehakaṃ bhutvā sayantuttānaseyyakā
Kathā vadanti paṭibuddhā yā kathā satthugarahitā*

COMMENT

Uttānaseyyakā: ‘reclining on their backs.’ This is the corpse’s posture (*petaseyyā*). Sensualists lie on their left side. Bhikkhus lie on their right side (A.2.224).

VERSE 936

Highly esteeming all artisans’ crafts and not being inwardly at peace, they train themselves in them, [thinking], ‘[This] is the supreme goal of asceticism.’

*Sabbakārukasippāni cittikatvāna sikkhare
Avūpasantā ajjhattaṃ sāmāññattho ti acchati*

COMMENT

Attho: ‘supreme goal.’ See IGPT sv *Attha*.

COMMENT

Acchati: ‘[This] is.’ DOP says ‘is.’ Norman says ‘This is.’

VERSE 937

They present clay, oil, soap powder, water, seats, and food to

householders, wanting more [in return].

*Mattikaṃ telaṃ cuṇṇaṇca udakāsanabhojanaṃ
Gihīnaṃ upanāmenti ākaṅkhantā bahuttaraṃ*

VERSE 938

[They give] tooth cleaner, wood-apple fruit, flowers, snacks, excellent almsfood, mangoes, and myrobalan plums.

*Dantaponaṃ kapitthaṇca pupphaṃ khādanīyāni ca
Piṇḍapāte ca sampanne ambe āmalakāni ca*

VERSE 939

In medicines they are like doctors; in their abundant duties, like householders; in adornment, like harlots; in authority, like *khattiyas*.

*Bhesajjesu yathā vejjā kiccākicce yathā gihī
Gaṇikā va vibhūsāyaṃ issare khattiyā yathā*

VERSE 940

Cheats, frauds, false witnesses, and sly, by many stratagems they enjoy worldly benefits.

*Nekatikā vañcanikā kūṭasakkhī apātukā
Bahūhi parikappehi āmisaṃ paribhuñjare*

COMMENT

Āmisaṃ: ‘worldly benefits.’ Defined as follows:

- For the sake of worldly benefits means: for the sake of robes, almsfood, abodes, therapeutic requisites, honour, respect, and veneration.

✽ *Amisahetu ti cīvaraṃ hetu piṇḍapātāhetu senāsanahetu
gilānapaccayabhesajjaparikkhārehetu sakkārahetu garukārahetu
manatahetu vandanahetu puṇṇahetu* (Vin.4.58).

VERSE 941

By chicanery or some other stratagem or artifice, for the sake of a [luxurious] lifestyle they accumulate vast wealth.

*Lesakappe pariyāye parikappenudhāvitā
Jīvikatthā upāyena saṅkaḍḍhanti bahuṃ dhanam*

COMMENT

Lesakappe: ‘by chicanery.’ PED: ‘making up of a trick’ (sv *Kappa*).

COMMENT

Pariyāye: ‘by some other.’ See IGPT sv *Pariyāya*.

COMMENT

Parikappenudhāvitā: ‘strategem.’ Literally: ‘pursuing a strategem.’

COMMENT

Upāyena: ‘artifice.’ PED (sv *Upāya*): ‘by artifice or by means of a trick.’

COMMENT

Atthā: ‘for the sake of,’ i.e. truncated *atthāya*. See IGPT sv *Attha*.

VERSE 942

They cause the community [of bhikkhus] to meet for business purposes, not for reasons of the teaching. They explain the teaching to others for the purpose of gains, [honour, and renown], not for the sake of [those peoples’] spiritual well-being.

*Upaṭṭhāpentī parisam kammato no ca dhammato
Dhammam paresam desenti lābhato no ca atthato*

COMMENT

Lābhato: ‘gains, [honour, and renown].’ Commentary: *mahājano mayham lābhasakkāre upanayissatī ti*.

VERSE 943

Those who are outside the community quarrel over the community’s gains. Being shameless they are not ashamed to be living on what others have received.

*Saṅghalābhassa bhaṇḍanti saṅghato paribāhirā
Paralābhopajīvantā ahirīkā na lajjare*

VERSE 944

Not intent [on applying themselves to those practices which make one an ascetic], some [beings] with shaven heads and clad in robes are infatuated with gains, honour, [and renown]. They simply want reverence.

❖ *Nānuyuttā tathā eke muṇḍā saṅghātipārutā*
Sambhāvanaṃ yevicchanti lābhasakkāramucchitā

COMMENT

Nānuyuttā: ‘Not intent [on applying themselves to those practices which make one an ascetic].’

1) Commentary: *Nānuyuttā ti samaṇakaraṇehi dhammehi ananuyuttā*.

2) ‘We will follow those practices which make one an ascetic and a brahman.’

❖ *ye dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca te dhamme samādāya vattissāma* (M.1.271).

COMMENT

Lābhasakkāra: ‘gains, honour, [and renown],’ i.e. *lābhasakkārasiloka*.

VERSE 945

With such widespread moral degeneration it is not now as easy to attain unattained [jhāna and insightfulness], nor to foster [a favourable meditation object] that has been attained.

Evaṃ nānappayātamhi na dāni sukaraṃ tathā
Aphusitaṃ vā phusitaṃ phusitaṃ nānurakkhitaṃ

COMMENT

Evaṃ nānappayātamhi: ‘With such widespread moral degeneration.’
Commentary: *nānappakārena vā saṅkilesadhamme payātaṃ pavattitaṃ āraddhe*.

COMMENT

Aphusitaṃ: ‘unattained [jhāna and insightfulness].’ Commentary: *aphusitaṃ aphuṭṭhaṃ anadhigataṃ jhānavipassanaṃ*.

COMMENT

Phusitaṃ nānurakkhitaṃ: ‘nor to foster [a favourable meditation object]

that has been attained.’ The parenthesis *bhaddakaṃ samādhinimittaṃ* comes from the following quote:

- And what is inward striving through fostering? In this regard a bhikkhu fosters a favourable meditation object: the mental image of a skeleton... the mental image of a bloated corpse.

✿ *katamañca bhikkhave anurakkhaṇappadhānaṃ? Idha bhikkhave bhikkhu uppannaṃ bhaddakaṃ samādhinimittaṃ anurakkhati aṭṭhikasaññaṃ... uddhumātakasaññaṃ* (A.2.16-7).

VERSE 946

As one might go barefoot in a thorny place having established mindfulness, a sage should walk on almsround in the village in the same manner.

*Yathā kaṇṭakaṭṭhānamhi careyya anupāhano
Satiṃ upaṭṭhapetvāna evaṃ gāme muni care*

COMMENT

Care: ‘should walk on almsround.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 947

Remembering the sages of yore, recollecting their [noble observances and] practices, even though one is on one’s deathbed one might attain the Deathless State.

*Saritvā pubbake yogī tesaṃ vattamanussaraṃ
Kiñcā pi pacchimo kālo phuseyya amataṃ padaṃ*

COMMENT

Vatta: ‘[noble observances and] practices.’ Treating this as *sīlabbata*. See IGPT sv *Sīlabbata*.

COMMENT

Pacchimo kālo: ‘one is on one’s deathbed.’ Verse 946 indicates a change of context, so *pacchimo kālo* here does not have the same meaning as *kālamhi pacchime* in verse 977 which refers to the gloomy future of the Buddhist religion.

VERSE 948

[Early textual editors:]

Having spoken this in the sala wood, the ascetic with the [five] spiritual faculties developed, a Brahman, a sage, passed away to the Untroubled-without-residue, with renewed states of individual existence destroyed.

*Idaṃ vatvā sālavane samaṇo bhāvitindriyo
Brāhmaṇo parinibbāyī isi khīṇapunabbhavo ti*

COMMENT

Bhāvitindriyo: ‘the [five] spiritual faculties developed.’

- When five spiritual faculties have been developed and cultivated, a bhikkhu whose āsavas are destroyed declares his arahantship. Which five? The faculties of faith [in the perfection of the Perfect One’s enlightenment], energetic application [to the practice], mindfulness, inward collectedness, and penetrative discernment.

✿ *Pañcannaṃ kho bhikkhave indriyassa bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ vyākaroti... Katamesaṃ pañcannaṃ. Saddhindriyassa viriyindriyassa satindriyassa samādhindriyassa paññindriyassa (S.5.223).*

CHAPTER OF POEMS WITH THIRTY VERSES

Verses 949-980: Phussa

VERSE 949

[Early textual editors:]

On seeing large numbers of [bhikkhus] who had spiritually developed themselves, beautifully behaved, with sense faculties well-restrained [from grasping, through mindfulness], the seer [and non-Buddhist ascetic] Paṇḍarasagotta questioned [the bhikkhu] named Phussa.

*Pāsādiḷe bahū disvā bhāvitatte susaṃvute
Isi paṇḍarasagotto apucchi phussasavhayaṃ*

COMMENT

Phussa was ‘the son of a ruler of a province’ (*maṇḍalikarañño putto*), i.e. not much is known about him. Mrs. Rhys Davids links Paṇḍarasagotta to the Paṇḍarangas, a group of ascetics in the days of Bindusāra and his son Emperor Asoka.

COMMENT

Bahū: ‘large numbers of [bhikkhus].’ Commentary: *sambahule bhikkhū*.

COMMENT

Pāsādiḷe: ‘beautifully behaved.’ See IGPT sv *Pāsādiḷa*.

COMMENT

Susaṃvute: ‘sense faculties well-restrained [from grasping, through mindfulness].’ See IGPT sv *Samvara*.

COMMENT

Isi: ‘seer [and non-Buddhist ascetic].’ Commentary: *tāpaso*.

COMMENT

Phussasavhayaṃ: ‘[the bhikkhu] named Phussa.’ Commentary: *chaḷabhiñño ahosi*.

VERSE 950

[Paṇḍarasagotta:]

‘Tell me this, being asked: in future times, what will be [the bhikkhus’ and bhikkhunīs’] desires, aspirations, and ways of behaviour?’

*Kimchandā kimadhippāyā kimākappā bhavissare
Anāgatamhi kālamhi taṃ me akkhāhi pucchito*

COMMENT

‘[The bhikkhus’ and bhikkhunīs’].’ Parenthesis according to verse 977.

VERSE 951

[Phussa:]

‘Listen to my words, O seer named Paṇḍarasa, contemplate them carefully. I will tell you about the future.

*Suṇohi vacanaṃ mayhaṃ isipaṇḍarasavhaya
Sakkaccaṃ upadhārehi ācikkhissāmyanāgataṃ*

VERSE 952

‘In the future many [bhikkhus and bhikkhunīs] will be ill-tempered, resentful, given to denigration and obstinacy, fraudulent, envious, [attached to] different [mutually opposed] doctrines.

*Kodhanā upanāhī ca makkhī thambhī saṭhā bahū
Issukī nānāvādā ca bhavissanti anāgate*

COMMENT

Bahū: ‘many [bhikkhus and bhikkhunīs].’ Parenthesis according to verse 977.

COMMENT

Nānāvādā: ‘[attached to] different [mutually opposed] doctrines.’

Commentary: *Nānāvādāti aññamaññaṃ viruddhavādā viruddhadiṭṭhikā kalahakārakā cāti attho*. Compare:

- At that time there were a number of non-Buddhist ascetics living around

Sāvatthī. And they were of various dogmatic views, various persuasions, various inclinations, attached to various dogmatic views... And they lived quarrelsome, cantankerous, contentious, stabbing each other with verbal daggers, saying ‘The teaching is like this! The teaching is not like that!’

✽ *Tena kho pana samayena sambahulā nānātitthiyā samaṇabrāhmaṇa paribbājakā sāvatthiyaṃ paṭivasanti nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā* (Ud.67).

VERSE 953

‘[Although] thinking that they understand the profound teaching, their sphere of personal application [will revolve around personal identity]. With fluttery minds, they will be irreverent towards the teaching and have no respect for each other.

*Aññātamānino dhamme gambhīre tīragocarā
Lahukā agarū dhamme aññamaññamagāravā*

COMMENT

Gocarā: ‘sphere of personal application.’ See IGPT sv *Gocara*.

COMMENT

Tīra: ‘[revolves around personal identity].’

1) Commentary: *tato eva tassa orabhāge pavattitāya orimatīragocarā*.

2) The near shore which is unsafe and fearful is a metaphor for personal identity.

✽ *Orimaṃ tīraṃ sāsāṅkaṃ sappatibhayanti kho bhikkhave sakkāyassetam adhivacanaṃ* (S.4.175).

COMMENT

Lahukā: ‘with fluttery minds.’ Norman says ‘fickle.’ Commentary says: *Lahukāti lahusabhāvā capalā*. *Capalā* means fluttery. See IGPT sv *Capala*:

• His unsteady, fluttery mind, which is hard to supervise, hard to restrain.

✽ *Phandanaṃ capalaṃ cittaṃ durakkhaṃ dunnivārayaṃ* (Dh.v.33).

VERSE 954

‘In the future many dangers will arise in the world. The foolish will defile this well-taught teaching.

*Bahū ādīnavā loke uppajjissantyanāgate
Sudesitaṃ imaṃ dhammaṃ kilesissanti dummatī*

VERSE 955

‘The incompetent, the talkative, and the unlearned will be powerful, administrating the community of bhikkhus though being full of despicable spiritual qualities.

*Guṇahīnā pi saṅghamhi voharantā visāradā
Balavanto bhavissanti mukharā assutāvino*

COMMENT

Guṇa: ‘spiritual qualities.’ See IGPT sv *Guṇa*.

VERSE 956

‘Those who are conscientious, who are not after [superior requisites], running affairs in the community of bhikkhus for the well-being [of all], will be weak, even though they are virtuous.

*Guṇavanto pi saṅghamhi voharantā yathātthato
Dubbalā te bhavissanti hirīmanā anattikā*

COMMENT

Guṇa: ‘virtue.’ See IGPT sv *Guṇa*.

COMMENT

Anattikā: ‘not after [superior requisites].’ Commentary: *kenaci anattikā*. We parenthesise in accordance with *nāhaṃ attiko* of verse 103.

VERSE 957

‘In the future fools will accept silver, gold, fields, property, goats, sheep, and men and women slaves.

*Rajataṃ jātarūpañca khettaṃ vatthumajelakaṃ
Dāsīdāsañca dummedhā sādiyissantyanāgate*

VERSE 958

‘Being frivolous, thin-skinned fools, unestablished in virtue, they will wander about like combative deer.

*Ujjhānasaññino bālā sīlesu asamāhitā
Unnaḷā vicarissanti kalahābhiratā magā*

COMMENT

Asamāhitā: ‘not established.’ See IGPT sv *Samāhita*.

COMMENT

Unnaḷā: ‘frivolous.’ See IGPT sv *Unnaḷā*.

VERSE 959

‘They will be vain, clothed in blue robes, deceitful, puffed up, talkative, and haughty. They will live the religious life as though they were Noble Ones.

*Uddhatā ca bhavissanti nīlacīvarapārutā
Kuhā thaddhā lapā singī carissantiyariyā viya*

COMMENT

Uddhatā: ‘vain.’ See IGPT sv *Uddhacca*.

COMMENT

Clothed in blue robes: forbidden at Vin.1.306. Such robes are considered suitable only for laymen devoted to sensuous pleasures (*gihī kāmabhogino*)

COMMENT

Thaddhā: ‘puffed up.’ See comments on verse 926.

COMMENT

Carissanti: ‘They will live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 960

‘With hair sleek with oil, puffed up, wearing eye-shadow, they will travel the highway clad in ivory-white clothing.

*Telasaṇṭhehi kesehi capalā añjanakkhikā
Rathiyāya gamissanti dantavaṇṇikapārutā*

COMMENT

Capalā: ‘puffed up.’ See IGPT sv *Capala*.

VERSE 961

‘Being infatuated with white [robes], they will be disgusted with the ochre robe, the well-dyed banner of the arahants [which is worn] without disgust by those who are liberated [from perceptually obscuring states].

*Ajegucchaṃ vimuttehi surattaṃ arahaddhajaṃ
Jigucchissanti kāsāvaṃ odātesu samucchitā*

COMMENT

‘Infatuated with white [robes].’ The point of white (or ‘ivory-white’) is to abandon the discomfort of being symbolically separated from non-Buddhist ascetics (suggests verse 965). Ironically, it also properly reflects their identification with the world of laypeople (suggests verse 973).

COMMENT

Surattaṃ arahaddhajaṃ: ‘the well-dyed banner of the arahants.’ ‘Banner’ here means robes; sometimes it means the teachings:

- The teaching is indeed the banner of seers.
❀ *dharmo hi isinaṃ dhajo ti* (S.2.280).

COMMENT

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

VERSE 962

‘They will be greedy for gains, lazy, and slothful. Being wearied with [secluded abodes in forests and] quiet groves, they will live in villages.

*Lābhakāmā bhavissanti kusītā hīnaviriyā
Kicchantā vanapatthāni gāmantesu vasissare*

COMMENT

Lābhakāmā: ‘They will be greedy for gains.’ Commentary: *Lābhakāmāti lābhagiddhā*.

COMMENT

Vanapatthāni: ‘[secluded abodes in forests and] quiet groves.’ The usual phrase is *araññe vanapatthāni pantāni senāsanāni*.

VERSE 963

‘Being unrestrained [in conduct] they will associate with and only follow the example of those who make gains, and who always take delight in a wrong means of livelihood.

*Ye ye lābham labhissanti micchājīvaratā sadā
Te teva anusikkhantā bhajissanti asaṃyatā*

COMMENT

Asaṃyatā: ‘Being unrestrained [in conduct].’ Commentary: *Asaṃyatā ti sīlasaṃyamarahitā*

VERSE 964

‘All those who do not make gains will be unhonoured [by them]. They will not associate with the wise even though they are very well behaved.

*Ye ye alābhino lābham na te pujjā bhavissare
Supesale pi te dhīre sevissanti na te tadā*

VERSE 965

‘Condemning their own banner which is dyed the colour of copper, some will wear the white banner of non-Buddhist ascetics.

*Milakkhurajanam rattam garahantā sakam dhajam
Titthiyānam dhajam keci dhārissantyavadātakaṃ*

COMMENT

Titthiyānam: ‘non-Buddhist ascetics.’ *Titthiya* is an abbreviation for *aññatitthiyā paribbājakā*. See IGPT sv *Paribbajati*.

VERSE 966

‘In those days they will have no respect for the ochre robe. There will be no [proper] reflectiveness amongst the bhikkhus on [the use of] robes.

*Agāravo ca kāsāve tadā tesam bhavissati
Paṭisaṅkhā ca kāsāve bhikkhūnaṃ na bhavissati*

COMMENT

Paṭisaṅkhā ca kāsāve bhikkhūnaṃ: ‘[proper] reflectiveness amongst the bhikkhus on [the use of] robes.’ Commentary: *Paṭisaṅkhā ca kāsāveti paṭisaṅkhā yoniso cīvaraṃ paṭisevāmī tiādinā nayena paccavekkhaṇamattampi kāsāvaparibhoge na bhavissati*. Which means:

- In this regard a bhikkhu, properly reflecting, uses the robe simply to ward off cold and heat, and to ward off the touch of horseflies, mosquitoes, wind, sun, and snakes; simply for covering his loins.

❀ *Idha bhikkhave bhikkhu paṭisaṅkhā yoniso cīvaraṃ paṭisevati yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamakasavātātapasiriṃsapasamphassānaṃ paṭighātāya yāvadeva hirikopīnapaṭicchādanatthaṃ* (A.3.338).

VERSE 967

‘This terrible lack of reflectiveness was unthinkable to the [Bodhisatta, who, as Chaddanta, chief of elephants, lay] overcome by physical pain, pierced by a [poisoned] arrow, [mortally] wounded.

*Abhibhūtassa dukkhena sallaviddhassa ruppato
‘Ppaṭisaṅkhā mahāghorā nāgassāsi acintiyā*

COMMENT

“*Ppaṭisaṅkhā*: ‘lack of reflectiveness.’ Norman’s suggested spelling, standing for *appaṭisaṅkhā*.

COMMENT

Nāgassa: ‘[Bodhisatta, who, as Chaddanta, chief of elephants, lay].’ In the *Chaddanta Jātaka* the Bodhisatta was shot with a poisoned arrow by a hunter disguised as a bhikkhu. Chaddanta refrained from killing the hunter because of his robes. In spite of the pain involved, he helped the

hunter cut off his own tusks.

VERSE 968

‘Because the six-tusked elephant, having seen the well-dyed banner of the arahants, immediately recited the [following two] verses conducive to spiritual well-being:

*Chaddanto hi tadā disvā surattaṃ arahaddhajaṃ
Tāvadeva bhaṇi gāthā gajo atthopasaṃhitā*

COMMENT

Atthopasaṃhitā: ‘spiritual well-being.’ Treating this as *atthasaṃhitā*. See IGPT sv *Attha*.

VERSE 969

“One who is not free of moral impurity who wears the ochre robe, being devoid of inward taming and integrity, is not worthy of the ochre [robe].

*Anikkasāvo kāsāvaṃ yo vatthaṃ paridahissati
Apeto damasaccena na so kāsāvamarahati*

COMMENT

These are *Dhammapada* verses 9 & 10.

VERSE 970

“But one who has renounced moral impurity, who is well established in virtue, who is endowed with inward taming and integrity, is indeed worthy of the ochre [robe].”

*Yo ca vantakasāvassa sīlesu susamāhito
Upeto damasaccena sa ve kāsāvamarahati*

COMMENT

Samāhito: ‘established.’ See IGPT sv *Samāhita*.

VERSE 971

‘One who is devoid of virtue, foolish, of unrestrained [sense faculties],

headstrong, mentally scattered, and void of the [two] bright [qualities which protect the world], is not worthy of the ochre [robe].

*Vipannasīlo dummedho pākaṭo kāmakāriyo
Vibbhantacitto nissukko na so kāsāvamarahati*

COMMENT

Pākaṭo: ‘of unrestrained [sense faculties].’ Commentary: *pākatindriyo ti attho*. See comment on verse 109.

COMMENT

Nissukko: ‘void of the [two] bright [qualities which protect the world].’ We parenthesise by reference to two quotes:

1) Commentary: *Nissukko ti asukko sukkadhammarahito
hirottappavivajjito kusaladhammasampādanaussukkarahito vā*.

2) Two bright qualities protect the world. Which two? Shame of wrongdoing and fear of wrongdoing.

❀ *Dveme bhikkhave sukkā dhammā lokaṃ pārenti. Katame dve? Hiri ca ottappañca* (It.36).

VERSE 972

‘But one who is perfect in virtue, free of attachment, inwardly collected, and whose thoughts are pure, is indeed worthy of the ochre [robe].

*Yo ca sīlena sampanno vītarāgo samāhito
Odātamanasaṅkappo sa ve kāsāvamarahati*

COMMENT

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

COMMENT

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

COMMENT

Samāhito: ‘inwardly collected.’ See IGPT sv *Samāhita*.

COMMENT

Manasaṅkappo: ‘thoughts.’ See IGPT sv *Sanṅkappa*. Compare *paduṭṭhamanasaṅkappo*, M.3.49.

VERSE 973

‘A vain, frivolous fool in whom no virtue is found deserves the white robe.
What will he do with an ochre robe?’

*Uddhato unnaḷo bālo sīlaṃ yassa na vijjati
Odātaṃ arahati kāsāvaṃ kiṃ karissati*

COMMENT

Uddhato: ‘vain.’ See IGPT sv *Uddhacca*.

COMMENT

Unnaḷo: ‘frivolous.’ See IGPT sv *Unnaḷā*.

VERSE 974

‘In the future bhikkhus and bhikkhunīs with defiled minds, with no respect
[for others], will rebuke those of excellent qualities, those with minds of
[unlimited] goodwill.’

*Bhikkhū ca bhikkhuniyo ca duṭṭhacittā anādarā
Tādīnaṃ mettacittānaṃ niggaṇḥissantyanāgate*

COMMENT

Duṭṭhacittā: ‘defiled minds.’ Commentary: *Duṭṭhacittāti rāgādīdosehi
dūṣitacittā*.

COMMENT

Tādīnaṃ: ‘those of excellent qualities.’ See IGPT sv *Tādīn*.

COMMENT

Mettacittānaṃ: ‘minds of [unlimited] goodwill.’ See IGPT sv *Mettā*.

VERSE 975

‘Even though being trained in the wearing of the robes, fools will not
listen [to their preceptors], being foolish, of unrestrained [sense faculties],
and headstrong.’

*Sikkhāpentā pi therehi bālā cīvaradhāraṇaṃ
Na suṇissanti dummedhā pākaṭā kāmakāriyā*

VERSE 976

‘These [wretched] fools, being thus untrained, and with no respect for each other, will not heed their preceptors, as an unmanageable horse does not heed its trainer.

*Te tathāsikkhitā bālā aññamaññaṃ agāravā
Nādiyissantupajjhāye khaḷuṅko viya sārathim*

COMMENT

Te: ‘These [wretched].’ See comment on verse 735.

COMMENT

Tathāsikkhitā: ‘being thus untrained.’ In accordance with Norman’s punctuation (= *tathā-asikkhitā*).

VERSE 977

‘Thus in future times will be the behaviour of the bhikkhus and bhikkhunīs when the time of the last [disciples] has arrived.

*Evaṃ anāgataddhānaṃ paṭipatti bhavissati
Bhikkhūnaṃ bhikkhunīnañca patte kālamhi pacchime*

COMMENT

Kālamhi pacchime: ‘the time of the last [disciples].’ The Buddha spoke of this as follows:

- After the disappearance of those Buddhas, those Blessed Ones, after the disappearance of the disciples enlightened under those Buddhas, those who were the last disciples (*pacchimā sāvakā*)—of various names, clans, and ancestries, who had gone forth from various families—caused that religious life to rapidly disappear.

✽ *Tesaṃ buddhānaṃ bhagavantānaṃ antaradhānena
buddhānubuddhānaṃ sāvakānaṃ antaradhānena ye te pacchimā
sāvakā nānānāmā nānāgottā nānājaccā nānākulā pabbajitā te taṃ
brahmacariyaṃ khippaññeva antaradhāpesuṃ* (Vin.3.8).

VERSE 978

Before this very dangerous time comes, be easy to correct, and friendly and respectful to each other.

*Purā āgacchate etaṃ anāgataṃ mahabbhayaṃ
Subbacā hotha sakhilā aññaṃaññaṃ sagāravā*

VERSE 979

‘Have a mind of [unlimited] goodwill and be compassionate. Be virtuously restrained. Be energetically, resolutely, constantly, and unwaveringly applied [to the practice].’

*Mettacittā kāruṇikā hotha sīlesu saṃvutā
Āraddhaviṛiyā pahitattā niccaṃ daḥhaparakkamā*

COMMENT

Āraddhaviṛiyā pahitattā: ‘energetically, resolutely applied [to the practice].’
See IGPT sv *Viriya* and *Pahitatta*.

VERSE 980

‘Seeing negligence [in the practice] as danger, and diligence [in the practice] as safety, develop the [noble] eightfold path, attaining the Deathless State.’

*Pamādaṃ bhayato disvā appamādañca khemato
Bhāvetthaṭṭhaṅgikaṃ maggaṃ phusantā amataṃ padan ti*

COMMENT

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

Verses 981-1017: Sāriputta: ‘Upatissa, son of Rūpasārī’

VERSE 981

One whose conduct is [virtuously] restrained, who is tranquil and mindful, who meditates with thought restrained, who is diligently applied [to the practice], who finds inward delight, who is inwardly collected, who is unaccompanied [by craving], and who is inwardly at peace, him they [rightly] call a bhikkhu.

*Yathācārī yathāsato satimā yataśaṅkappajjhāyi appamatto
Ajjhattarato samāhitatto eko santusito tamāhu bhikkhum*

COMMENT

Yatacārī: ‘One whose conduct is [virtuously] restrained.’ Although the text reads *yathācārī*, the commentary shows this was originally *yatacārī*, says Norman, who renders it ‘of restrained conduct.’

COMMENT

Yathāsato: ‘tranquil.’ Commentary: *Yathāsato ti yathāsanto*.

COMMENT

Yataśaṅkappajjhāyi: ‘who meditates with thought restrained.’
Commentary: *sabbaso micchāśaṅkappaṃ pahāya*. This is first jhāna. But second jhāna is also suggested, especially in the light of verse 999.

COMMENT

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

COMMENT

Samāhitatto: ‘inwardly collected.’ See IGPT sv *Samāhita*. We regard the -*atta* suffix as redundant, as also in *sukhitattā* (May they be happy, *bhavantu sukhitattā*, Sn.v.145) and *pahitatta* (‘resolute’). See IGPT sv *Attā*.

COMMENT

Eko: ‘unaccompanied [by craving].’ See comment on verse 6.

COMMENT

Santusito: ‘inwardly at peace.’ See IGPT sv *Santusita*.

VERSE 982

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 sukkaṃ vā bhuñjanto na bālhaṃ suhito siyā
Ūṇāro mitāhāro sato bhikkhu paribbaje*

COMMENT

Paribbaje: ‘fulfil the ideals of religious asceticism.’ See IGPT sv *Paribbajati*.

VERSE 983

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*

COMMENT

Udakaṃ pive: ‘[to fill the space] he should drink water.’ Commentary:
*Tattha abhutvāti cattāro vā pañca vā ālope kabale abhuñjitvā tattakassa
āhārassa okāsaṃ thapetvā pānīyaṃ piveyya.*

VERSE 984

If he covers himself in an allowable robe [simply] for the sake of [protection and decency], this [way of using the robe] is sufficient for the abiding in comfort of a resolute bhikkhu.

*Kappiyaṃ taṃ ce chādeti cīvaraṃ idamatthitaṃ
Alaṃ phāsuvihārāya pahitattassa bhikkhuno*

COMMENT

Idamatthitaṃ: ‘for the sake of [protection and decency].’

1) Commentary: *Idamatthikan ti idaṃ payojanatthaṃ satthārā
vuttapayojanatthaṃ yāvadeva sītādipaṭighātananatthañceva
hirīkopīnapaṭicchādanatthañcāti attho.*

2) In this regard a bhikkhu, properly reflecting, uses the robe simply to ward off cold and heat, and to ward off the touch of horseflies, mosquitoes, wind, sun, and snakes; simply for covering his loins.

❖ *Idha bhikkhave bhikkhu paṭisaṅkhā yoniso cīvaraṃ paṭisevati
yāvadeva sītassa paṭighātāya uñhassa paṭighātāya
ḍaṃsamakasavātātapasiriṃsapasamphassānaṃ paṭighātāya yāvadeva
hirīkopīnapaṭicchādanatthaṃ (A.3.338).*

VERSE 985

[If] while seating cross-legged it does not rain on his knees, [this abode] is sufficient for the abiding in comfort of a resolute bhikkhu.

*Pallaṅkena nisinnassa jaṇṇuke nābhivassati
Alaṃ phāsuvihārāya pahitattassa bhikkhuno*

COMMENT

Alaṃ: '[this abode] is sufficient.' Commentary: *yassaṃ kuṭiyam tathā nisinnassa*.

VERSE 986

One who has seen pleasure as intrinsically unsatisfactory, and pain as like a [piercing] arrow, [and seen peaceful, neutral sense impression as unlasting], and who is not [in this world, nor in a world beyond, nor anywhere] between the two, in terms of what in the world would he be?

*Yo sukhaṃ dukkhato adda dukkhamaddakkhi sallato
Ubhayantarena nāhosi kena lokasmiṃ kiṃ siyā*

COMMENT

Yo sukhaṃ dukkhato adda dukkhamaddakkhi sallato: 'One who has seen pleasure as intrinsically unsatisfactory, and pain as like a [piercing] arrow, [and seen peaceful, neutral sense impression as unlasting].' We parenthesise from the following quote:

- One who has seen pleasure as intrinsically unsatisfactory, and pain as like a [piercing] arrow, and seen peaceful, neutral sense impression as unlasting, he is a bhikkhu who sees rightly, one who profoundly understands sense impression.

✽ *Yo sukhaṃ dukkhato adda dukkhamaddakkhi sallato
Adukkhamasukhaṃ santaṃ addakkhī naṃ aniccato
Sa ve sammaddaso bhikkhu parijānāti vedanā (S.4.207).*

COMMENT

Ubhayantarena nāhosi kena lokasmiṃ kiṃ siyā: 'and who is not [in this world, nor in a world beyond, nor anywhere] between the two, in terms of what in the world would he be?' This links to the *Māluṅkyaputta Sutta*, where *kena* corresponds to *tena*:

• When, Malunkyaputta, amidst things seen, heard, sensed, and cognised by you, in the seen there will be merely the seen, in the heard there will be merely the heard, in the sensed there will be merely the sensed, in the cognised there will be merely the cognised, then, Malunkyaputta, you will not be in terms of that. When, Malunkyaputta, you are not in terms of that, then you will not be in that place. When, Malunkyaputta, you are not in that place, then you will be neither in this world, nor in a world beyond, nor anywhere in between (*na ubhayamantarena*). This is truly the end of suffering.

✽ *Yato kho te māluṅkyaputta diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṃ bhavissati sute sutamattaṃ bhavissati mute mutamattaṃ bhavissati viññāte viññātamattaṃ bhavissati tato tvaṃ māluṅkyaputta na tena. Yato tvaṃ māluṅkyaputta na tena tato tvaṃ māluṅkyaputta na tattha. Yato tvaṃ māluṅkyaputta na tattha tato tvaṃ māluṅkyaputta nevidha na huraṃ na ubhayamantarena. Esevanto dukkhassā ti (S.4.73).*

VERSE 987

May I never [have to associate with] one who is full of unvirtuous desires, lazy, slothful, of little learning, and disrespectful. With what [exhortation] in the world would he be concerned?

*Mā me kadāci pāpiccho kusīto hīnaviriyo
Appassuto anādaro kena lokasmiṃ kiṃ siyā*

COMMENT

Mā me kadāci: ‘May I never [have to associate with].’ Commentary: *tādiso atihīnapuggalo mama santike kadācipi mā hotu.*

COMMENT

Kena lokasmiṃ kiṃ siyā: ‘With what [exhortation] in the world would he be concerned?’ Norman: ‘With what in the world would he be concerned?’ Commentary: *Kena lokasmi kiṃ siyā ti lokasmiṃ sattanikāye tassa tādisassa puggalassa kena ovādena kiṃ bhavitabbaṃ kena vā katena kiṃ siyā niratthakamevāti attho.*

VERSE 988

May the one who is learned, wise, well established in virtue, given to inward calm, even abide on my head, [let alone associate with me].

*Bahussuto ca medhāvī sīlesu susamāhito
Cetosamathamanyutto api muddhani tiṭṭhatu*

COMMENT

Api muddhani tiṭṭhatu: ‘even abide on my head, [let alone associate with me].’ Commentary: *tādiso puggalo mayhaṃ matthakepi tiṭṭhatu pageva saha*vāso. Placing honourable bhikkhus on the head is one of Sāriputta’s themes: *Celaṇḍukena cepi sabrahmacārī āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ muddhanā pariharantā labheyyuṃ dassanāya labheyyuṃ payirūpāsanāya tesampi lābhā tesampi suladdhaṃ* (M.1.50).

VERSE 989

A fool who is given to entrenched perception, who takes delight in entrenched perception, fails to reach the Untroubled, the unsurpassed safety from [the danger of] bondage [to individual existence].

*Yo papañcamanuyutto papañcābhirato mago
Virādhayī so nibbānaṃ yogakkhemaṃ anuttaraṃ*

COMMENT

Papañca: ‘entrenched perception.’ See IGPT sv *Papañca*.

COMMENT

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

VERSE 990

One who having abandoned entrenched perception takes delight in the path to unentrenched perception, reaches the Untroubled, the unsurpassed safety from [the danger of] bondage [to individual existence].

*Yo ca papañcaṃ hitvāna nippapañcapathe rato
Ārādhayī so nibbānaṃ yogakkhemaṃ anuttaraṃ*

VERSE 991

Whether in the village or forest, whether on low ground or high, wherever the arahants dwell, that place is delightful.

*Gāme vā yadi vāraññe ninne vā yadi vā thale
Yattha arahanto viharanti taṃ bhūmiṃ rāmaṇeyyakam*

VERSE 992

Forests are delightful, where ordinary people find no delight. Those who are free of attachment will find delight there, [for] they are not seeking sensuous pleasures.

*Ramaṇīyāni araññāni yattha na ramati jano
Vitarāgā ramissantī na te kāmagavesino*

VERSE 993

If one finds a seer of one's faults, a wise man who speaks rebukingly, one should associate with such a wise person as if he were a revealer of hidden treasure. For one associating with such a person [his growth in spiritually wholesome factors] is improved not worsened.

*Nidhīnam va pavattāram yaṃ passe vajjadassinam
Niggaḃhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje
Tādisaṃ bhajamānassa seyyo hoti na pāpiyo*

COMMENT

Seyyo hoti na pāpiyo: '[his growth in spiritually wholesome factors] is improved not worsened.' We parenthesise *kusalesu dhammesu* in accordance with the meaning of *vuḍḍhiyeva* and *parihāni* in the following quotes:

- 1) Commentary: *seyyo hoti na pāpiyo vuḍḍhiyeva hoti no parihānī ti attho*.
- 2) *Vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni* (A.5.26).

VERSE 994

[A seer of faults] should advise and instruct. He should stop what is

unsuitable. He is beloved to good people. He is unbeloved to bad people.

*Ovadeyyānusāseyya asabbhā ca nivāraye
Sataṃ hi so piyo hoti asataṃ hoti appiyo*

COMMENT

Piyo: ‘beloved.’ See IGPT sv *Piya*.

VERSE 995

The Blessed One, the Buddha, the Seer, explained the teaching to someone else. While the teaching was being explained I listened desirously. My listening was not in vain. I am liberated [from perceptually obscuring states]. I am free of perceptually obscuring states.

*Aññassa bhagavā buddho dhammaṃ desesi cakkhumā
Dhamme desiyamānamhi sotamodhesimatthiko
Taṃ me amoghaṃ savanaṃ vimuttomhi anāsavo*

COMMENT

Both VRI and BJT Pāli editions consider this verse and the next to have six pādas each, which we follow because it makes good sense. In order to keep in step with PED, we have no Verse 996.

COMMENT

Aññassa: ‘someone else.’ Namely, his nephew, the non-Buddhist ascetic Dīghanakha. See *Dīghanakha Sutta* (M.1.497).

VERSE 997

There was in me no resolve [to obtain either knowledge through recollection of] past lives, or divine vision [and the ability to survey the thousandfold multi-universe system], or [proficiency in discerning] the ways of others’ minds through psychic power, or [vision of beings] passing away and being reborn [and being able to discern how beings fare according to their deeds], or the purified [divine] ear [and the ability to hear divine and human sounds, near and far].

*Neva pubbenivāsāya na pi dibbassa cakkhuno
Cetopariyāya iddhiyā cutiyā upapattiyā
Sotadhātuvisuddhiyā paṇidhi me na vijjati*

COMMENT

Pubbenivāsāya: '[knowledge through recollection of] past lives.' i.e. *pubbenivāsānussatiñāṇa* (Vin.3.3).

COMMENT

Dibbassa cakkhuno: 'divine vision [and the ability to survey the thousandfold multi-universe system].' Parenthesising from this quote:

- *Evāhaṃ dibbena cakkhunā visuddhena atikkantamānusakena sahaṣṣaṃ lokaṃ olokemī ti* (A.1.282).

Sāriputta said he was unable even to see a mudsprite: *mayam panetarahi paṃsupisācakampi na passāmā ti* (Ud.40).

COMMENT

Cetopariyāya: '[proficiency in discerning] the ways of others' minds.' Parenthesising from this quote:

- Proficient [in discerning] the ways of others' minds.
✽ *cetopariyāyakovidā* (S.1.146).

COMMENT

Cutiyā upapattiyā: '[vision of beings] passing away and being reborn [and discerning how beings fare according to their deeds].' Parenthesising from this quote:

- With purified divine vision surpassing that of men, he sees beings passing away and being reborn, inferior and superior, well-favoured and ill-favoured, fortunate and unfortunate, and he understands how beings fare according to their deeds.
✽ *dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti* (D.1.82).

COMMENT

Sotadhātuvisuddhiyā: 'the purified [divine] ear [and the ability to hear divine and human sounds, near and far].' Parenthesising from this quote:

- *Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike vā parasattānaṃ* (S.5.304).

VERSE 998

At the root of a tree, with shaven head, clad in robes, the elder Upatissa, supreme in penetrative discernment, meditates [happily] indeed.

*Rukkhamūlaṃ va nissāya muṇḍo saṅghātipāruto
Paññāya uttamo thero upatisso va jhāyati*

COMMENT

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

COMMENT

Va jhāyati: ‘meditates [happily] indeed.’ See IGPT sv *Va jhayati*.

COMMENT

Upatissa: Sāriputta’s personal name. His mother was Rūpasārī.

VERSE 999

Having attained to non-thought, the disciple of the Perfectly Enlightened One is instantly possessed of noble silence.

*Avitakkaṃ samāpanno sammāsambuddhasāvako
Ariyena tuṇhībhāvena upeto hoti tāvade*

COMMENT

Ariyena tuṇhībhāvena: ‘noble silence.’ See comment on verse 650.

VERSE 1000

Just as a rocky mountain is immoveable, unshakeable, so a bhikkhu with undiscernment of reality destroyed, like such a mountain, is unshaken [by the eight worldly conditions].

*Yathā pi pabbato selo acalo suppatiṭṭhito
Evaṃ mohakkhayā bhikkhu pabbato va na vedhati*

COMMENT

Na vedhati: ‘is unshaken [by the eight worldly conditions].’ See comment on verse 651.

VERSE 1001

For a person unblemished [by spiritual defilement] who constantly seeks spiritual purity, a hair tip's measure of unvirtuousness seems the size of a cloud.

*Anaṅgaṇassa posassa niccaṃ sucigavesino
Vālaggamattaṃ pāpassa abbhamattaṃ va khāyati*

COMMENT

Anaṅgaṇassa: 'unblemished [by spiritual defilement].' The parenthesis follows a common linkage of terms: *anaṅgaṇe vigatūpakkilese* (D.1.76); *anaṅgaṇo asaṅkiliṭṭhacitto* (M.1.25).

VERSE 1002

I do not long for death. I take no delight in life. I will lay down the body fully consciously and mindfully.

*Nābhinandāmi maraṇaṃ nābhinandāmi jīvitaṃ
Nikkhipissaṃ imaṃ kāyaṃ sampajāṇo patissato*

VERSE 1003

I do not long for death. I take no delight in life. I await the inevitable hour like a servant for his wages.

*Nābhinandāmi maraṇaṃ nābhinandāmi jīvitaṃ
Kālaṇca paṭikaṅkhāmi nibbisaṃ bhatako yathā*

VERSE 1004

Either way this [life ends in] death, not no death, either later or sooner. Apply yourself [to the eightfold path]. Do not be condemned [to the plane of sub-human existence]. May the [rare] opportunity [to live the religious life] not pass you by.

*Ubhayenamidaṃ maraṇameva nāmaraṇaṃ pacchā vā pure vā
Paṭipajjatha mā vinassatha khaṇo vo mā upaccagā*

COMMENT

Paṭipajjatha: 'Apply yourself [to the eightfold path].' See IGPT sv

Paṭipadā.

COMMENT

Mā vinassatha: ‘Do not be condemned [to the plane of sub-human existence].’ Commentary: *mā vinassatha apāyesu mahādukkhaṃ mānubhavatha*. This accords with the following verse. PED (sv *Vinassati*): ‘to be lost; to perish, to be destroyed.’ Context (‘Either way this [life ends in] death’) prohibits the translation, ‘Do not perish.’

COMMENT

Khaṇo: ‘the [rare] opportunity [to live the religious life].’ See comment on verse 653.

VERSE 1005

Just as a border city is safeguarded within and without, likewise keep watch over yourself. May the [rare] opportunity [to live the religious life] not pass you by, because those who miss the opportunity grieve when consigned to hell.

*Nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ
Evaṃ gopetha attānaṃ khaṇo vo mā upaccagā
Khaṇātītā hi socanti nirayamhi samappitā*

VERSE 1006

[Three verses in praise of MahāKoṭṭhita:]

One who is inwardly at peace, who is restrained [from unvirtuousness], whose speech is pithy, who is not vain, he shakes off unvirtuous, [spiritually unwholesome] factors like wind shakes [dead] foliage from a tree.

*Upasanto uparato mantabhāṇī anuddhato
Dhunāti pāpake dhamme dumapattaṃ va māluto*

COMMENT

See comments on verse 2.

VERSE 1007

One who is inwardly at peace, who is restrained [from unvirtuousness], whose speech is pithy, who is not vain, he plucks off unvirtuous, [spiritually unwholesome] factors like wind plucks [dead] foliage from a tree.

*Upasanto uparato mantabhāṇī anuddhato
Abbaḥi pāpake dhamme dumapattaṃ va māluto*

COMMENT

Uparato: ‘restrained [from unvirtuousness].’ See comment on verse 2.

VERSE 1008

One who is inwardly at peace, free of vexation, with a serene and undefiled [mind], who is of excellent virtue and wise, could put an end to suffering.

*Upasanto anāyāso vipprasanno anāvalo
Kalyāṇasīlo medhāvī dukkhassantakaro siyā*

COMMENT

Vipprasanno: ‘serene.’ See IGPT sv *Pasīdati*.

COMMENT

Anāvalo: ‘undefiled.’ See IGPT sv *Āvila*.

COMMENT

Anāyāso: ‘free of vexation.’ See IGPT sv *Upāyāsa*.

COMMENT

Kalyāṇa: ‘excellent.’ See IGPT sv *Kalyāṇa*.

VERSE 1009

[One verse regarding Devadatta and the Vajjians who had faith in him:]

One should not trust some householders, and even some who have gone forth [into the ascetic life]. Even having been good, some become bad. But having been bad, some become good.

*Na vissase ekatiyesu evaṃ agārisu pabbajitesu cā pi
Sādhū pi hutvāna asādhū honti asādhū hutvā puna sādhu honti*

VERSE 1010

[Seven miscellaneous verses:]

Sensuous hankering, ill will, lethargy and torpor, restlessness [and anxiety], and doubt [about the excellence of the teaching]: these are the five spiritual defilements for a bhikkhu.

*Kāmacchando ca vyāpādo thīnamiddhañca bhikkhuno
Uddhaccaṃ vicikicchā ca pañcete cittakelisā*

COMMENT

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

COMMENT

Uddhaccaṃ: ‘restlessness [and anxiety].’ An abbreviation for *uddhaccakukkuccaṃ*. See IGPT sv *Uddhacca*.

VERSE 1011

For the bhikkhu whose inward collectedness does not waver, both while he is being honoured and because of lack of honour, since he dwells diligently applied [to the practice],

*Yassa sakkariyamānassa asakkārena cūbhayaṃ
Samādhi na vikampati appamādavihārino*

COMMENT

Appamādavihārino: ‘he dwells diligently applied [to the practice].’ See IGPT sv *Appamatta*.

VERSE 1012

meditating, persevering, possessed of subtle perception [of reality] and insightfulness, taking delight in the destruction of grasping, him they call a spiritually outstanding person.

*Taṃ jhāyinaṃ sātatikaṃ sukhumadiṭṭhivipassakaṃ
Upādānakkhayārāmaṃ āhu sappuriso iti*

COMMENT

Sappuriso: ‘spiritually outstanding person.’ See IGPT sv *Sappurisa*.

VERSE 1013

Neither the great ocean, the earth, a mountain, or even the wind, are applicable as similes of the Teacher’s excellent liberation [from perceptually obscuring states].

*Mahāsamuddo paṭhavī pabbato anilo pi ca
Upamāya na yujjanti satthu varavimuttiyā*

COMMENT

Vimutti: ‘liberation [from perceptually obscuring states].’ We discuss this parenthesis in IGPT sv *Vimutta*. The similes Sāriputta is referring to are perhaps these:

- The Perfect One is liberated from being reckoned in terms of bodily form, great king. He is profound, immeasurable, unfathomable like the ocean.

✽ *Rūpaṅkhaṇa vimutto kho mahārāja tathāgato. Gambhīro appameyyo appariyogāho seyyathā pi mahāsamuddo* (S.4.376).

- We shall abide pervading the whole world [of beings] with a mind as [deep and immeasurable as] the earth, vast, exalted, unlimited, free of unfriendliness and hostility.

✽ *sabbāvantam lokam pathavisamena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharissāmā ti* (M.1.127).

- He is as inwardly stable as a mountain, imperturbable.

✽ *pabbato viya so ṭhito anejo* (Ud.27).

- Not bound [to individual existence], like the wind is not bound by a net.

✽ *vāto va jālamhi asajjamāno* (Sn.v.71).

VERSE 1014

The elder who keeps the Wheel [of the Teaching] rolling, having great knowledge [of things according to reality], inwardly collected, [dwelling with a mind] like earth, water, or fire, is not attached [to charming things], and not averse [to hateful things].

Cakkānuvattako thero mahāñāṇī samāhito
Paṭhavāpaggisamāno na rajjati na dussati

COMMENT

Cakkānuvattako thero: ‘The elder who keeps the Wheel [of the Teaching] rolling.’ See verse 827.

COMMENT

Mahāñāṇī: ‘having great knowledge [of things according to reality].’ See IGPT sv *Ñāṇa*.

COMMENT

Samāhito: ‘inwardly collected.’ See IGPT sv *Samāhita*.

COMMENT

Paṭhavāpaggisamāno: ‘[dwelling with a mind] like earth, water, or fire.’ Sāriputta said, for example, *ahaṃ bhante paṭhavisamena cetasā viharāmi vipulena mahaggatena appamāṇena averena avyāpajjhena* (A.4.375). And likewise for the other elements.

COMMENT

Na rajjati na dussati: ‘not attached [to charming things], and not averse [to hateful things]’: *rajanīyesu dhammesu cittaṃ na rajjati vītarāgattā dosanīyesu dhammesu cittaṃ na dussati vītadosattā* (A.2.120).

VERSE 1015

Having attained perfection in penetrative discernment, of great wisdom, of great intelligence, not dull-witted but as though dull-witted, he ever lives the religious life inwardly at peace.

Paññāpāramitaṃ patto mahābuddhi mahāmati
Ajaḷo jaḷasamāno sadā carati nibbuto

COMMENT

Ajaḷo jaḷasamāno: ‘not dull-witted but as though dull-witted.’ The same sentiment is expressed in verses 501 and 582. Sāriputta did not fulfill this description to the slightest degree. The impression others had of him is given in verses 42, 75, 1034, 1084, 1176, 1182, and 1231.

COMMENT

Carati: ‘lives the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Nibbuto: ‘inwardly at peace.’ See IGPT sv *Nibbāna*.

VERSE 1016

The Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]. I have fulfilled the Buddha’s training system. The heavy burden [of the five grasped aggregates] is laid down. The conduit to renewed states of individual existence has been abolished.

Paricīṇṇo mayā satthā kataṃ buddhassa sāsanaṃ
Ohito garuko bhāro bhavanetti samūhatā

COMMENT

For comments, see verse 604.

VERSE 1017

[Final words:]

Apply yourself [to the practice] with diligence. This is my advice. Well then, I will pass away to the Untroubled-without-residue. I am completely freed [from individual existence].

Sampādeṭhappamādena esā me anusāsanī
Handāhaṃ parinibbissaṃ vip̐pamuttomhi sabbadhī ti

COMMENT

This verse was spoken by Sāriputta while visiting his mother with 500 bhikkhus at Nālakagāma in the house where he was born. He fell ill of dysentery on the night of his arrival, was waited on by various gods including Brahmā, and died the next day at dawn. The verse repeats the last words of his youngest brother, Revata, who had died previously. See verse 658. See comments there. For MahāMoggallāna’s eyewitness description of Sāriputta’s passing see verse 1158. For Ānanda’s reaction, see verse 1034.

Verses 1018-1050: Ānanda

VERSE 1018

A wise man would not cultivate the friendship of someone with malicious [speech], who is ill-natured, stingy, and cruel. Association with a bad man is odious.

*Pisuṇena ca kodhanena ca maccharinā ca vibhūtanandinā
Sakhitaṃ na kareyya paṇḍito pāpo kāpurisena saṅgamo*

COMMENT

Pisuṇena: ‘someone with malicious [speech].’ Commentary: *pisuṇenā ti pisuṇāya vācāya*.

COMMENT

Vibhūtanandinā: ‘cruel.’ ‘Cruel’ means indifference to others’ suffering, and even positive pleasure in inflicting it, says Webster’s. Norman follows the Pāli: ‘one delighting in [others’] misfortunes.’

COMMENT

Pāpo: ‘odious.’ See IGPT sv *Pāpaka*.

VERSE 1019

A wise man would cultivate the friendship of someone with faith [in the perfection of the Perfect One’s enlightenment], who is well behaved, blessed with penetrative discernment, and very learned. Association with a spiritually outstanding person is excellent.

*Saddhena ca pesalena ca paññavatā bahussutena ca
Sakhitaṃ kareyya paṇḍito bhaddo sappurisenā saṅgamo*

COMMENT

Saddhena: ‘someone with faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddhā*.

COMMENT

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

COMMENT

Sappuriso: ‘spiritually outstanding person.’ See IGPT sv *Sappurisa*.

VERSE 1020A

[To the bhikkhus:]

Look at the dolled-up [human] form, a heap of [nine] orifices, pieced together [with 300 bones], full of ailments, an object of many [greedy] thoughts, in which there is neither endurance nor stability.

*Passa cittakataṃ bimbaṃ arukāyaṃ samussitaṃ
Āturaṃ bahusaṅkappaṃ yassa natthi dhuvaṃ ṭhiti*

COMMENT

Some say these verses were for the benefit of those crazed by the sight of the courtesan Ambapālī. Moggallāna uses the same verses in reference to the courtesan Vimalā (verses 1157A-E).

COMMENT

The following four verses are missing from PTS Pāli edition. See comments on verse 769-773.

VERSE 1020B

See the bodily form decked out in jewellery and earrings. A skeleton clothed in skin. It looks glorious in its garments.

*Passa cittakataṃ rūpaṃ maṇinā kuṇḍalena ca
Aṭṭhiṃ tacena onaddhaṃ saha vatthehi sobhati*

VERSE 1020C

With feet decorated with henna and a powdered face, it might well beguile a fool but not the seeker of the Far Shore.

*Alattakakatapādā mukhaṃ cuṇṇakamakkhitaṃ
Alaṃ bālassa mohāya no ca pāragavesino*

VERSE 1020D

With hair plaited into eight braids and eyes adorned with eye shadow, it might well beguile a fool but not the seeker of the Far Shore.

*Aṭṭhapadakatā kesā nettā añjanamakkhita
Alaṃ bālassa mohāya no ca pāragavesino*

VERSE 1020E

The foul, primped-up body is like a freshly-painted medicine pot. It might well beguile a fool but not the seeker of the Far Shore.

*Añjanīva navā citta pūtikāyo alaṅkato
Alaṃ bālassa mohāya no ca pāragavesino*

VERSE 1021

[Concerning the occasion of his enlightenment:]

Very learned, a brilliant speaker, the Buddha's attendant whose burden [of the five grasped aggregates] is laid down and who is emancipated [from individual existence], the Gotama clansman lies down [to sleep].

*Bahussuto cittakathī buddhassa paricārako
Pannabhāro viṣaṃyutto seyyaṃ kappeti gotamo*

COMMENT

Verses 1021-2 were recited by Ānanda following his enlightenment whilst in the act of lying down: *Appattaṃ ca sīsaṃ bimbohanaṃ bhūmito ca pādā muttā etasmiṃ antare anupādāya āsavehi cittaṃ vimucci* (Vin.2.286).

COMMENT

Pannabhāro: 'whose burden [of the five grasped aggregates] is laid down.' See comment on verse 604.

COMMENT

Viṣaṃyutto: 'emancipated [from individual existence].' See IGPT sv *Samyutta*.

VERSE 1022

[Declaration of arahantship:]

One whose āsavas are destroyed, who is emancipated [from individual existence], who has transcended the bonds [to individual existence], one who is inwardly at complete peace, he bears his last body having gone beyond birth and death.

*Khīṇāsavo viśaṃyutto saṅgātīto sunibbuto
Dhāreti antimaṃ dehaṃ jātimaṇaṇapāragū*

COMMENT

Saṅgātīto: ‘transcended the bonds [to individual existence].’ See IGPT sv *Saṅga*.

VERSE 1023

[Ānanda declares his attainment of stream-entry:]

This Gotama clansman abides on the path leading to the Untroubled, on which the teachings of the enlightened kinsman of the Sun clan are well-founded.

*Yasmiṃ paṭiṭṭhitā dhammā buddhassādiccabandhuno
Nibbānagamane magge soyaṃ tiṭṭhati gotamo*

COMMENT

The phrase ‘abides on the path leading to the Untroubled’ would apply to Ānanda’s years of stream-entry.

COMMENT

Buddhassādiccabandhuno: ‘the enlightened kinsman of the Sun clan.’ See IGPT sv *Ādiccabandhu*.

VERSE 1024

[Eight verses concerning the learning of the teachings:]

I received 82,000 teachings from the Buddha and 2,000 from the bhikkhus, which are the 84,000 teachings preserved by me.

*Dvāsītiṃ buddhato gaṇhiṃ dve saḥassāni bhikkhuto
Caturāsītisaḥassāni ye me dhammā pavattino*

VERSE 1025

[Concerning an elder bhikkhu who applied himself neither to insightfulness nor to study:]

This man of little learning ages like an ox: his stoutness develops, his penetrative discernment does not develop.

*Appassutāyaṃ puriso balivaddo va jīrati
Maṃsāni tassa vaḍḍhanti paññā tassa na vaḍḍhati*

COMMENT

Maṃsāni: ‘stoutness.’ Commentary: *kāyaṃ posentassa maṃsāni vaḍḍhanti, thūlasarīro hutvā vicarati.*

COMMENT

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

COMMENT

Commentary: *Athekadā thero sāsane pabbajitvā vipassanādhurepi ganthadhurepi ananuyuttaṃ ekaṃ puggalaṃ disvā bāhusaccābhāve ādīnavaṃ pakāseto.*

VERSE 1026

One of great learning who despises one of little learning on account of his learning, seems to me just like a blind lamp-bearer.

*Bahussuto appassutaṃ yo sutenātimaññati
Andho padīpadhāro va tatheva paṭibhāti maṃ*

VERSE 1027

One should devote oneself to one of great learning. One should not allow the teaching to be lost. It is the essence of the religious life. Therefore one should be an expert in the teaching.

*Bahussutaṃ upāseyya sutañca na vināsaye
Taṃ mūlaṃ brahmacariyassa tasmā dhammadharo siyā*

COMMENT

Mūlaṃ: ‘essence.’ See IGPT sv *Mūla*.

VERSE 1028

[An expert in the teaching] knows the orderly sequence of words; he knows the meaning of expressions; and he is proficient in the use of conventional expressions and vocabulary. He grasps the meaning [of an expression] correctly and examines it.

*Pubbāparaññū atthaññū niruttipadakovidō
Suggahītañca gaṇhāti atthañcopaparikkhati*

COMMENT

Pubbāparaññū: ‘knows the orderly sequence of words.’ Commentary: *Ekissā hi gāthāya pubbabhāge apaññāyamānēpi pubbabhāge vā paññāyamāne aparabhāge apaññāyamānēpi imassa aparabhāgassa iminā pubbabhāgena imassa vā pubbabhāgassa iminā aparabhāgena bhavitabban ti jānanto pubbāparaññū nāma.*

COMMENT

Atthaññū: ‘knows the meaning of expressions.’ See IGPT sv *Attha*.

COMMENT

Kovida: ‘proficient.’ See IGPT sv *Kovida*.

VERSE 1029

When [the teaching receives one’s considered] approval, one is eager [to understand it]. Enthusiastically applying oneself [to the teaching], one scrutinises it. In due course one strives [to practise it], inwardly well-collected.

*Khantīā chandikato hoti ussahitvā tuletī taṃ
Samaye so padahati ajjhataṃ susamāhito*

COMMENT

Ānanda is referring to the following quote. We have parenthesised accordingly:

- Hearing the teaching, he bears it in mind. Bearing it in mind, he examines the meaning [of what he has memorised]. Doing so, the

teaching receives his considered approval. With this, eagerness [to understand the teaching] arises. When this happens, he enthusiastically applies himself [to the teaching]. Enthusiastically applying himself [to the teaching], he scrutinises [it]. Having scrutinised [it], he strives [to practise it].

✽ *Sutvā dhammaṃ dhāreti dhatānaṃ dhammānaṃ atthaṃ
upaparikkhati atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti
dhammanijjhānakkhantiyā sati chando jāyati chandajāto ussahati
ussahitvā² tuletī tulayitvā padahati* (M.1.480).

VERSE 1030

Wanting insight into the teaching, one should associate with a disciple of the Buddha who has great learning, who is an expert in the teaching, and who is wise—with such a person.

*Bahussutaṃ dhammadharaṃ sappaññaṃ buddhasāvakaṃ
Dhammaviññāṇamākaṅkhaṃ taṃ bhajetha tathāvidhaṃ*

COMMENT

Viññāṇa: ‘insight.’ See IGPT sv *Viññāṇa*.

VERSE 1031

[Words at the time of Ānanda’s passing:]

[Ānanda] was of great learning, an expert in the teaching, the guardian of the great Seer’s Treasury. He was the Eye of the whole world, one to be revered [by devas and men], of great learning.

*Bahussuto dhammadharo kosārakkho mahesino
Cakkhu sabbassa lokassa pūjanīyo bahussuto*

COMMENT

Cakkhu sabbassa lokassa: ‘He was the Eye of the whole world.’ This verse was likely spoken in anguish at the time of Ānanda’s passing because of its similarity to verses 1047 and 1048, where the context is clearer. The verse appears here as part of the group of verses on the teaching, which shows it was composed before verses 1047 and 1048, and by a previous author. It is unlikely any bhikkhu would apply this

phrase to himself, even in the third person. Such a superlative really only applies to the Buddha, at whose death, the bhikkhus exclaimed:

- Too soon has the Eye of the world vanished
✽ *atikhippaṃ cakkhum loke antarahitanti* (Vin.2.284).

Nonetheless, the authors of verses 1047 and 1048 clearly endorse the superlatives because they repeat them in both verses.

COMMENT

Pūjanīyo: ‘one to be revered [by devas and men].’ The phrase *devamanussehi pūjanīyo* occurs at Sn.v.527.

VERSE 1032

One who takes pleasure and delight in the teaching, who contemplates and recollects the teaching, does not fall away from the true teaching.

*Dhammārāmo dhammarato dhammaṃ anuvicintayaṃ
Dhammaṃ anussaraṃ bhikkhu saddhammā na parihāyati*

VERSE 1033

[Spoken to a lazy, slothful bhikkhu:]

For one who is grossly obese and greedy for physical pleasures while [his life] is dwindling away in a state of laziness: where [for him] will comfort in asceticism arise from?

*Kāyamaccheragaruno hiyyamāne anuṭṭhahe
Sarīrasukhagiddhassa kuto samaṇaphāsutā*

COMMENT

Hiyyamāne: ‘while [his life] is dwindling away.’ Commentary: *Hiyyamāne ti attano kāye jīvite ca khaṇe khaṇe parihiyyamāne*. See comment on verse 114.

COMMENT

Anuṭṭhahe: ‘in a state of laziness.’

1) The verse was recited to rouse a lazy, slothful bhikkhu: *Athekadivasam kāye avītarāgaṃ kusītaṃ hīnaviriyaṃ kosallāyā ti nāmaṃ bhikkhum saṃvejento*.

2) Commentary: *Anuṭṭhahe ti sīlādīnaṃ paripūraṇavasena uṭṭhānaviriyaṃ na kareyya.*

VERSE 1034

[On hearing of the passing away of Sāriputta:]

I have lost my bearings. The teachings do not occur to my mind. Our virtuous friend [Sāriputta] has passed away. [The teaching] is [sheer] darkness.

*Na pakkhanti disā sabbā dhammā nappaṭibhanti maṃ
Gate kalyāṇamittamhi andhakāraṃ va khāyati*

COMMENT

Andhakāraṃ va khāyati: '[The teaching] is [sheer] darkness.' The subject here is controversial. Norman says 'it seems like darkness.' Mrs Rhys Davids says 'Gone is the noble friend we love, And dark is earth and heaven above.' We go by the following quote, where the subject is *dhamma*:

- '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 (Sn.v.763).*

VERSE 1035

For one whose [close] companions [i.e. Sāriputta et al] are no more, and whose Teacher has passed away and gone, there is no friend like mindfulness of the body.

*Abbhatītasahāyassa atītagatasatthuno
Natthi etādisaṃ mittaṃ yathā kāyagatā sati*

COMMENT

Abbhatītasahāyassa: 'For one whose [close] companions [i.e. Sāriputta et

al] are no more.’ Verse 1036 shows that a plural is meant here, and it also justifies us saying ‘[close].’ The commentary to verse 1036 likewise says ‘Sāriputta et al’: *Purāṇāti porāṇā sāriputtādi ke kalyāṇamitte sandhāya vadati.*

VERSE 1036

The old [companions] have passed away. I do not get on with the new ones. Today I meditate all alone having entered upon the rains residency period like the birds.

*Ye purāṇā atītā te navehi na sameti me
Svajja eko va jhāyāmi vassupeto va pakkhimā*

COMMENT

Te navehi na sameti me: ‘I do not get on with the new ones.’ Perhaps Ānanda meant MahāKassapa, but *te navehi* is a plural. We can also remember that following the First Council, it was not MahāKassapa but ‘bhikkhus who were elders’ (*therā bhikkhū*, Vin.2.288-9) who admonished Ānanda. The comment seems more consistent with stream-entry than arahantship. It therefore seems likely that Ānanda composed the verse in the first month of the rains residency period, preceding the formal meetings of the First Council in Rājagaha. His enlightenment occurred at the end of that month. Although his critics were many at this time, judging from verse 1031 he was later to become considered the Buddha’s living representative.

COMMENT

Vassupeto va pakkhimā: ‘having entered upon the rains residency period like the birds.’ The reference to birds stems from the story of the origin of the rains residency period, where people complained:

• *Ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ allīyissanti saṅkāsayissanti. Ime hi pana samaṇā sakyaputtiyā hemantampi gimbhampi vassampi cārikaṃ caranti haritāni tiṇāni sammaddantā ekindriyaṃ jivaṃ viheṭhentā bahū khuddake pāṇe saṅghātaṃ āpādentā ti* (Vin.1.137).

VERSE 1037

[The Buddha:]

‘Many listeners from different countries have come to see me, [Ānanda]. Do not block them. Let the crowd see me.’

*Dassanāya abhikkante nānāverajjake bahū
Mā vārayittha sotāro passatu samayo mamaṃ*

COMMENT

Passatu: Norman supports us in changing this to singular *passatu*, taking it to be the original reading. It would have become plural *passantu* when *sotāro* was considered the subject of pāda d, not pāda a. The problem begins by giving the wrong meaning to *samayo*: ‘This is the right time to see me,’ as the commentary puts it:

Commentary: *Dassanāya abhikkanteti gāthā satthārā bhāsītā. Tassattho mama dassanāya abhikkante nānāvidhavidesaṃ pavāsikabahujaṇe ānanda mama upasaṅkamaṇaṃ mā vāresi. Kasmā? Te sotāro dhammassa mamaṃ passantu ayameva dassanāya samayo ti.*

VERSE 1038

[Ānanda:]

Many [listeners] from different countries have come to see the Teacher. He gives them the opportunity [to do so]. The Seer does not prevent them.

*Dassanāya abhikkante nānāverajjake puthu
Karoti satthā okāsaṃ na nivāreti cakkhumā*

VERSE 1039

During the twenty-five years I was a disciple in training no sensuous mental imagery arose in me. See the sublime quality of the teaching.

*Paṇṇavīsati vassāni sekhabhūtassa me sato
Na kāmasaññā uppajji passa dhammasudhammataṃ*

COMMENT

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

COMMENT

Sudhammataṃ: ‘sublime quality.’ See comment on verse 24.

VERSE 1040

During the twenty-five years I was a disciple in training no hateful mental imagery arose in me. See the sublime quality of the teaching.

*Paṇṇavīsati vassāni sekhabhūtaṃ me sato
Na dosasaññā uppajji passa dhammasudhammataṃ*

VERSE 1041

For twenty-five years I served the Blessed One with loving conduct of body, like a shadow never leaving him.

*Paṇṇavīsati vassāni bhagavantaṃ upaṭṭhahiṃ
Mettena kāyakammaṃ chāyā va anapāyini*

COMMENT

Mettena: ‘loving.’ See IGPT sv *Mettā*.

VERSE 1042

For twenty-five years I served the Blessed One with loving conduct of speech, like a shadow never leaving him.

*Paṇṇavīsati vassāni bhagavantaṃ upaṭṭhahiṃ
Mettena vacīkammaṃ chāyā va anapāyini*

VERSE 1043

For twenty-five years I served the Blessed One with loving conduct of mind, like a shadow never leaving him.

*Paṇṇavīsati vassāni bhagavantaṃ upaṭṭhahiṃ
Mettena manokammaṃ chāyā va anapāyini*

VERSE 1044

While the Buddha paced back and forth I paced back and forth behind him. While the teaching was being explained, knowledge [of things

according to reality] arose in me.

*Buddhassa caṅkamantassa piṭṭhito anucaṅkamiṃ
Dhamme desiyamānamhi ñāṇaṃ me udapajjatha*

COMMENT

Ñāṇaṃ: ‘knowledge [of things according to reality].’ See IGPT sv *Ñāṇa*.
Commentary: *attano sekhabhūmipattimāha*. This suggests Ānanda attained stream-entry while listening to the Buddha. But in the *Ānanda Sutta* an equally prominent attainment is linked to a teaching from Puṇṇa Mantāniputta: *Idaṅca pana me āyasmato puṇṇassa mantāniputtassa dhammadesanaṃ sutvā dhammo abhisameto ti* (S.3.106).

VERSE 1045

[On the eve of the Buddha’s passing:]

I am a disciple in training who has not realised my highest aspiration,
who still has something to be done, but the [attainment to the]
Untroubled-without-residue of the Teacher who had such tender concern
for us [will be tonight in the last watch].

*Ahaṃ sakaraṇīyomhi sekho appattamānasō
Satthu ca parinibbānaṃ yo amhaṃ anukampako*

COMMENT

Satthu ca parinibbānaṃ yo amhaṃ anukampako: ‘the [attainment to the]
Untroubled-without-residue of the Teacher who had such tender concern
for us [will be tonight in the last watch].’ We parenthesise in accordance
with three quotes:

1) The Perfect One’s passing away to the Untroubled-without-residue will be soon. In three months the Perfect One will pass away to the Untroubled-without-residue.

✽ *na ciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī ti* (D.2.118-9).

2) Tonight in the last watch will be the ascetic Gotama’s passing away to the Untroubled-without-residue.

Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati (D.2.149).

3) 'The [attainment to the] Untroubled-without-residue of the Teacher who had such tender concern for me [will be tonight in the last watch].'

✽ *satthu ca me parinibbānaṃ bhavissati yo mamaṃ anukampako ti*
(D.2.143).

VERSE 1046

Then there was terror, then there was awe, when the Perfectly Enlightened One endowed with all excellent qualities passed away to the Untroubled-without-residue.

Tadāsi yaṃ bhiṃsanakaṃ tadāsi lomahaṃsanaṃ
Sabbākāravārūpete sambuddhe parinibbute

COMMENT

Upete: 'endowed.' See comment on verse 929.

COMMENT

Parinibbute: 'passed away to the Untroubled-without-residue.' See IGPT sv *Nibbāna*.

VERSE 1047

[Early textual editors:]

Of great learning, an expert in the teaching, the guardian of the great Seer's Treasury, the Eye of the whole world, Ānanda has passed away to the Untroubled-without-residue.

Bahussuto dhammadharo kosārakkho mahesino
Cakkhu sabbassa lokassa ānando parinibbuto

COMMENT

[Early textual editors:] For verses 1047-1049, the commentary says:
Bahussutotiādikā tisso gāthā therāṃ pasaṃsantehi saṅgītikārehi ṭhapitā.
If they were composed together, then these verses must all be treated as past tense.

VERSE 1048

[Ānanda] was of great learning, an expert in the teaching, the guardian of

the great Seer's Treasury. He was the Eye of the whole world, the dispeller of inward darkness for those blind [to the nature of reality].

*Bahussuto dhammadharo kosāraṅkko mahesino
Cakkhu sabbassa lokassa andhakāre tamonudo*

COMMENT

Tamo: 'inward darkness.' Inward darkness equals the āsavas. See IGPT sv *Kaṇha*.

VERSE 1049

The seer, the elder Ānanda, had the perfect ability to grasp, retain, and recite back teachings that were spoken to him. He was the upholder of the true teaching. He was a mine of precious qualities.

*Gatimanto satimanto dhitimanto ca yo isi
Saddhammadhāraṅko thero ānando ratanākaṛo*

COMMENT

Gatimanto satimanto dhitimanto: 'the perfect ability to grasp, retain, and recite back teachings that were spoken to him.'

The Buddha said of Ānanda: *Etadaggaṃ bhikkhave mama sāvaṅgaṃ bhikkhūnaṃ satimantānaṃ yadidaṃ ānando... gatimantānaṃ yadidaṃ ānando... dhitimantānaṃ yadidaṃ ānando... upaṭṭhākānaṃ yadidaṃ ānando* (A.1.24-25). The commentary explains these four words as the ability to grasp, retain, recite back, and discern the meaning of teachings as they are spoken. The commentary's interpretation is in accordance with the single passage with any meaningful context, where the Buddha answers questions put to him by four disciples perfect in those qualities.

• *Idha me assu sārīputta cattāro sāvaṅgā vassasatāyukā vassasatajīvino paramāya gatiyā satiyā ca dhitiyā ca samannāgatā paramena ca paññāveyyattiyena* (M.1.83).

The commentary's interpretation is also in accordance with the term here that summarises those qualities: *saddhammadhāraṅko*: 'He was the upholder of the true teaching.' Our support of the commentary puts us in the minority. Norman says, concerning the three words, that 'Translators have in general been reluctant to follow the commentaries.'

PED (sv *Satimant*) says *satimanto* is nominative plural. ‘Poetic liberty,’ says Mrs Rhys Davids. Either singular or plural, says Ñāṇatusita’s Declension Tables. ‘Singular, not plural [in this context],’ says Norman.

COMMENT

Ratana: ‘precious qualities.’ 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.’

VERSE 1050

[Declaration of arahantship:]

The Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]. I have fulfilled the Buddha’s training system. The heavy burden [of the five grasped aggregates] is laid down. There are now [for me] no renewed states of individual existence.

Pariciṇṇo mayā satthā kataṃ buddhassa sāsanaṃ
Ohito garuko bhāro natthi dāni punabbhavo ti

COMMENT

For comments, see verse 604.

CHAPTER OF POEMS WITH FORTY VERSES

Verses 1051-1090: MahāKassapa

VERSE 1051

One should not live the religious life accompanied by a group. One becomes distracted, and inward collectedness becomes hard to obtain. Seeing that a congregation of all kinds of folk is unpleasant, one should not approve of a group.

*Na gaṇena purakkhato care vimano hoti samādhī dullabho
Nānājanasaṅgaho dukkho itī disvāna gaṇaṃ na rocaṇe*

COMMENT

Care: ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Purakkhato: ‘accompanied by.’ See IGPT sv *Purakkhata*.

COMMENT

Samādhī: ‘inward collectedness.’ See IGPT sv *Samādhī*.

VERSE 1052

A sage would not get involved in families’ [business and duties]. One becomes distracted, and inward collectedness becomes hard to obtain. One who is greedy and gluttonous for flavours neglects the supreme goal which brings happiness.

*Na kulāni upabbaje muni vimano hoti samādhī dullabho
So ussukko rasānugiddho atthaṃ riñcati yo sukhāvaho*

COMMENT

Na kulāni upabbaje: ‘would not get involved in families’ [business and duties].’

1) *Upabbajati*: ‘visits, becomes involved with’ (DOP).

2) *Uppannesu kiccakaraṇīyesu attanā tesu yogaṃ āpajjati* (S.3.11).

COMMENT

Atthaṃ: 'supreme goal.' See IGPT sv *Attha*.

VERSE 1053

Respect and veneration when amidst families [the wise] know as true filth, a fine arrow difficult to extract. For a worthless fellow, honour is hard to give up.

*Paṅko ti hi naṃ avedayaṃ yāyaṃ vandanapūjanā kulesu
Sukhumaṃ sallaṃ durubbahaṃ sakkāro kāpurisena dujjaho*

VERSE 1054

Descending from my abode I entered the city for almsfood. I politely stood beside a leper who was eating.

*Senāsanamhā oruyha nagaraṃ piṇḍāya pāvisiṃ
Bhuñjantaṃ purisaṃ kuṭṭhiṃ sakkaccaṃ taṃ upaṭṭhaṃ*

VERSE 1055

He offered me a morsel with his decaying hand. As he dropped the morsel his finger broke off at the same time, too.

*So me pakkena hatthena ālopaṃ upanāmayi
Ālopaṃ pakkhipantassa aṅguli cettha chijjatha*

VERSE 1056

[Sitting] at the base of a wattle and daub wall I ate that morsel. I felt no disgust while eating it or after eating it.

*Kuḍḍamūlañca nissāya ālopaṃ taṃ abhuñjisaṃ
Bhuñjamāne vā bhutte vā jegucchaṃ me na vijjati*

COMMENT

[Sitting]: Commentary: *nisīditvā*.

VERSE 1057

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.

*Uttiṭṭhapiṇḍo āhāro pūtimuttañca osadhaṃ
Senāsaṇaṃ rukkhamaṇaṃ paṃsukūlañca cīvaram
Yassete abhisambhutvā sa ve cātuddiso naro*

COMMENT

Pūtimutta: ‘concentrated urine.’ See IGPT sv *Pūtimutta*.

COMMENT

Paṃsukūlañca: ‘discarded cloth.’ See comment on verse 896.

COMMENT

Cātuddiso naro: ‘a man at home in the four quarters.’ This is defined in the *Cātuddisa Sutta* (*Pañcahi bhikkhave dhammehi samannāgato bhikkhu cātuddiso hoti*, A.3.135). That contentment is its key aspect is already apparent even in this verse.

VERSE 1058

Whereas some suffer hardship when climbing a mountain, there climbs Kassapa, an inheritor of the Buddha’s [teaching], fully conscious and mindful, assisted by his psychic power.

*Yattha eke vihaññanti āruhantā siluccayaṃ
Tattha buddhassa dāyādo sampajāno patissato
Iddhibalenupatthaddho kassapo abhirūhati*

COMMENT

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

COMMENT

Buddhassa dāyādo: ‘an inheritor of the Buddha’s [teaching].’ See comment on verse 18.

VERSE 1059

Returned from almsround, having mounted a rock Kassapa meditates free of grasping, with fear and dread abandoned.

*Piṇḍapātaṭikkanto selamāruyha kassapo
Jhāyati anupādāno pahīnabhayaabheravo*

VERSE 1060

Returned from almsround, having mounted a rock Kassapa meditates free of grasping, inwardly at peace amidst those who are tormented [by spiritual defilement].

*Piṇḍapātaṭikkanto selamāruyha kassapo
Jhāyati anupādāno ḍayhamānesu nibbuto*

COMMENT

Ḍayhamānesu: ‘tormented [by spiritual defilement].’ Commentary:
Ḍayhamānesū ti rāgaggiādīhi.

COMMENT

Nibbuto: ‘inwardly at peace.’ See IGPT sv *Nibbāna*.

VERSE 1061

Returned from almsround, having mounted a rock Kassapa meditates free of grasping, having done what needed to be done, free of perceptually obscuring states.

*Piṇḍapātaṭikkanto selamāruyha kassapo
Jhāyati anupādāno katakicco anāsavo*

COMMENT

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

VERSE 1062

Covered in blossoms of musk-rose trees, [these] places on earth are charming. Full of the sounds of elephants, these delightful rocks delight me.

Karirimālāvitatā bhūmibhāgā manoramā

Kuñjarābhirudā rammā te selā ramayanti maṃ

VERSE 1063

Those rocks delight me, the colour of dark clouds, brilliant, filled with [pools of] cool, clean water, and covered in ladybirds.

*Nīlabbhavaṇṇā rucirā vārisītā sucindharā
Indagopakasañchannā te selā ramayanti maṃ*

COMMENT

Indagopaka: ‘ladybirds.’ See comment on verse 13.

VERSE 1064

Like the ridge of a black cloud, like the roof of an excellent house, full of the sounds of elephants, these delightful rocks delight me.

*Nīlabbhakūṭasadisā kūṭāgāraavarūpamā
Vāraṇābhirudā rammā te selā ramayanti maṃ*

VERSE 1065

The delightful [rocky] surfaces are sprinkled with rain. The mountains are resorted to by seers. Resounding with [the cries of] peacocks, these rocks delight me.

*Abhivutṭhā rammatalā nagā isibhi sevitā
Abbhunnaditā sikhīhi te selā ramayanti maṃ*

VERSE 1066

Wanting to meditate, being resolutely applied [to the practice], it is all I need. It is enough for me, a resolute bhikkhu desirous of spiritual well-being.

*Alaṃ jhāyitukāmassa pahitattassa me sato
Alaṃ me atthakāmassa pahitattassa bhikkhuno*

COMMENT

Pahitattassa: ‘being resolutely applied [to the practice].’ See IGPT sv

Pahitatta.

COMMENT

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

VERSE 1067

It is enough for me, a resolute bhikkhu desirous of inward comfort. It is enough for me, one of excellent qualities, one who is resolutely applied [to the practice], one who wishes to apply himself to the practice.

Alaṃ me phāsukāmassa pahitattassa bhikkhuno

Alaṃ me yogakāmassa pahitattassa tādino

COMMENT

Pahitattassa: 'resolute... one who is resolutely applied [to the practice].'
See IGPT sv *Pahitatta*.

COMMENT

Tādino: 'one of excellent qualities.' See IGPT sv *Tādin*.

VERSE 1068

Being [as dark] as flax flowers or as a sky full of thunderclouds, crowded with flocks of all kinds of birds, these rocks delight me.

Umāpupphena samānā gaganāvabbhachādītā

Nānādiḷḷagaṇākiṇṇā te selā ramayanti maṃ

COMMENT

Diḷḷa: 'birds.' See comment on verse 117.

VERSE 1069

Not crowded with householders but resorted to by herds of deer, crowded with flocks of all kinds of birds, these rocks delight me.

Anākiṇṇā gahaṭṭhehi migasaṅghanisevitā

Nānādiḷḷagaṇākiṇṇā te selā ramayanti maṃ

VERSE 1070

[Full of pools of] crystal-clear water, abounding in quartz, teeming with black monkey and deer, covered in damp moss, these rocks delight me.

Acchodikā puthusilā gonaṅgulamigāyutā
Ambusevālasañchannā te selā ramayanti maṃ

VERSE 1071

There is not such delight in the music of the fivefold ensemble as there is for one with an undistracted mind who rightly sees the nature of reality.

Na pañcaṅgikena turiyena na ratī hoti tādīsī
Yathā ekaggacittassa sammā dhammaṃ vipassato

COMMENT

Na ratī hoti: ‘there is not such delight.’ The text reads *ratī me hoti*. We correct this, instead following the reading at verse 398 in accordance with Norman’s suggestion. For comments, see that verse.

COMMENT

Pañcaṅgikena turiyena: ‘the music of the fivefold ensemble,’ i.e. the five varieties of sensuous pleasure (*pañcakāmaguṇā*).

- Come, lady, let us delight in the music of the fivefold ensemble.
✽ *Pañcaṅgikena turiyena ehayyebhīramāmase ti* (S.1.131).

COMMENT

Dhammaṃ: ‘the nature of reality.’ See IGPT sv *Dhammaṃ*.

VERSE 1072

One should not involve oneself in excessive activity [such that one neglects solitary retreat and inward calm]. One should avoid people [in association with whom spiritually unwholesome factors flourish and spiritually wholesome factors fade]. One who is greedy and gluttonous for flavours neglects the supreme goal which brings happiness.

Kammaṃ bahukaṃ na kāraye parivajjeyya janaṃ na uyyame
Ussukko so rasānugiddho atthaṃ riñcati yo sukhāvaho

COMMENT

For comments on parentheses, see verse 494.

VERSE 1073

One should not involve oneself in excessive activity [such that one neglects solitary retreat and inward calm]. One should avoid whatever [responsibility] that does not fall to oneself. The body is wearied and fatigued. Being afflicted, one finds no inward calm.

*Kammaṃ bahukaṃ na kāraye parivajjeyya anattaneyyametaṃ
Kicchati kāyo kilamati dukkhito so samathaṃ na vindati*

COMMENT

Kammaṃ bahukaṃ na kāraye: ‘One should not involve oneself in excessive activity [such that one neglects solitary retreat and inward calm].’

COMMENT

Parivajjeyya anattaneyyametaṃ: ‘One should avoid whatever [responsibility] that does not fall to oneself.’ The meaning of *attaneyya* is uncertain. DOP (sv *Attaniya*) proposes it means ‘belonging to one’s self, one’s own,’ which we accept. We interpret the words in question, bearing in mind the following facts:

- 1) The Buddha was critical of any activity that led to neglect of solitude: see comment on verse 494.
- 2) There are these two fools: he who shoulders a responsibility that does not fall to him, and he who shirks a responsibility that falls to him.
❀ *dveme bhikkhave bālā. Katame dve? yo ca anāgataṃ bhāraṃ vahati yo ca āgataṃ bhāraṃ na vahati. Ime kho bhikkhave dve bālāti* (A.1.84).

VERSE 1074

By merely reciting the Buddha’s teachings one does not see oneself [according to reality]. Stiff-necked one lives the religious life. One thinks one is better [than others].

*Oṭṭhappahatamattena attānampi na passati
Patthaddhagīvo carati ahaṃ seyyo ti maññati*

COMMENT

Oṭṭhappahatamattena: ‘by merely reciting the Buddha’s teachings.’
Commentary: *oṭṭhappahatamattenā ti sajjhāyasīsenā*
oṭṭhapparivattanamattena buddhavacanaṃ sajjhāyakaraṇamattenāti attho.

COMMENT

Passati: ‘see [according to reality].’ See IGPT sv *Passati*.

COMMENT

Carati: ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 1075

The fool though not better [than others] thinks himself to be so. The wise do not praise that stiff-necked man.

Aseyyo seyyasamānaṃ bālo maññati attānaṃ
Na taṃ viññū pasamsanti patthaddhamānasam naraṃ

VERSE 1076

One who is inwardly unshaken in respect of the modes [of self-centredness], [namely, the thoughts] ‘I am better [than others]’; or ‘I am not better’; or ‘I am worse’; or ‘I am equal’;

Yo ca seyyohamasmī ti nāhaṃ seyyo ti vā pana
Hīnohaṃ sadiso vā ti vidhāsu na vikampati

COMMENT

Vidhāsu: ‘modes [of self-centredness].’ See comment on verse 428.

VERSE 1077

being thus blessed with penetrative discernment, being one of excellent qualities, being well-established in virtues, being given to inward calm, him the wise certainly praise.

Paññavantam tathā tādiṃ sīlesu susamāhitam
Cetosamathamanyuttamam taṃ ve viññū pasamsare

COMMENT

Paññavāta: ‘blessed with penetrative discernment.’ See IGPT sv

Pajānāti.

COMMENT

Susamāhitaṃ: ‘well-established.’ See IGPT sv *Samāhita*.

VERSE 1078

He who has no respect for his companions in the religious life is as far from this true teaching as the sky from the earth.

*Yassa sabrahmacārīsu gāravo nūpalabbhati
Ārakā hoti saddhammā nabhaso paṭhavī yathā*

VERSE 1079

But in those who are properly established in shame of wrongdoing and fear of wrongdoing, the religious life flourishes. For them renewed states of individual existence are destroyed.

*Yesañca hiri ottappaṃ sadā sammā upaṭṭhitaṃ
Virūḷhabrahmacariyā te tesaṃ khīṇā punabbhavā*

VERSE 1080

A vain, puffed up bhikkhu clothed in rag-robles does not look glorious because of it. He is like a monkey in a lion-skin.

*Uddhato capalo bhikkhu paṃsukūlena pāruto
Kapīva sīhacammena na so tenupasobhati*

COMMENT

Uddhato: ‘vain.’ See IGPT sv *Uddhacca*.

COMMENT

Capalo: ‘puffed up.’ See IGPT sv *Capala*.

VERSE 1081

One who is not vain or puffed up, who is mindful, whose sense faculties are restrained [from grasping, through mindfulness], looks glorious in rag-robles. He is like a lion in a mountain cave.

*Anuddhato acapalo nipako saṃvutindriyo
Sobhati paṃsukūlena sīho va girigabbhare*

COMMENT

Nipako: ‘who is mindful.’ See IGPT sv *Nipaka*.

COMMENT

Saṃvutindriyo: ‘sense faculties restrained [from grasping, through mindfulness].’ See IGPT sv *Samvara*.

VERSE 1082

These many glorious devas possessing psychic power, ten thousand of them, all of them of the Brahmā group

*Ete sambahulā devā iddhimanto yasassino
Dasadevasahassāni sabbe te brahmakāyikā*

COMMENT

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

COMMENT

Brahmakāyikā: ‘of the Brahmā group.’ For notes on the Brahmā devas, see comment on verse 1178.

VERSE 1083

stand with palms joined in respect, venerating Sāriputta, the General of the teaching, a Hero, a great meditator who is inwardly collected.

*Dhammasenāpatiṃ vīraṃ mahājhāyiṃ samāhitaṃ
Sāriputtaṃ namassantā tiṭṭhanti pañjalikatā*

COMMENT

Samāhitaṃ: ‘inwardly collected.’ See IGPT sv *Samāhita*.

VERSE 1084

[Devas to Sāriputta, two verses:]

‘Homage to you, O thoroughbred of men. Homage to you, O best of men.

We do not know what you are meditating upon.

*Namo te purisājañña namo te purisuttama
Yassa te nābhijānāma yampi nissāya jhāyasi*

COMMENT

Nissāya: ‘upon.’ See IGPT sv *Nissaya*.

COMMENT

‘We do not know what you are meditating upon.’ Two suttas explain meditations that cause the devas to exclaim like this: the *Sandha Sutta* (*Idha sandha bhadassa purisajānīyassa paṭhaviyā paṭhavisañña vibhūtā hoti*, A.5.323), and the *Khajjanīya Sutta* (*sabbaṃ rūpaṃ n’etaṃ mama n’eso’hamasmi na me so attā ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam*, S.3.89).

VERSE 1085

‘The Buddha’s profound sphere of personal application is truly astounding. We do not understand those things though we have come like hair-splitting [archers].’

*Accheraṃ vata buddhānaṃ gambhīro gocaro sako
Ye mayaṃ nābhijānāma vāavedhisamāgatā*

COMMENT

Gocaro: ‘sphere of personal application.’ See IGPT sv *Gocara*.

COMMENT

Vāavedhi: ‘hair-splitting [archers].’ See comment on verse 42.

VERSE 1086

Then having seen Sāriputta venerated in that way by the group of devas, and worthy to be venerated in that way, there was a smile on Kappina’s [face].

*Taṃ tathā devakāyehi pūjitaṃ pūjanārahaṃ
Sāriputtaṃ tadā disvā kappinassa sitaṃ ahu*

VERSE 1087

[MahāKassapa, concerning himself:]

As far as [this] Buddha-realm is concerned, apart from the great Sage [himself], I am the one most distinguished in ascetic practices. I have no equal.

*Yāvatā buddhakhettamhi ṭhapayitvā mahāmuniṃ
Dhutaguṇe viṣiṭṭhohaṃ sadiso me na vijjati*

COMMENT

Guṇe: ‘practices.’ See IGPT sv *Guṇa*.

COMMENT

‘I have no equal’: ‘Foremost of my bhikkhu disciples who are proponents of ascetic practices is MahāKassapa.’

✽ *Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ dhutavādānaṃ yadidaṃ mahākassapo* (A.1.23).

VERSE 1088

The Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]. I have fulfilled the Buddha’s training system. The heavy burden [of the five grasped aggregates] is laid down. There are now [for me] no renewed states of individual existence.

*Pariciṇṇo mayā satthā kataṃ buddhassa sāsanaṃ
Ohito garuko bhāro natthi dāni punabbhavo*

COMMENT

For comments, see verse 604.

VERSE 1089

The immeasurable Gotama is untarnished by [attachment to] robes, abodes, or food, just as a lotus-flower is unstained by [muddy] water. He inclines to the practice of unsensuousness. He is entirely detached from the three planes of existence.

*Na cīvare na sayane bhojane nupalippati
Gotamo anappameyyo muḍālapupphaṃ vimalaṃ va*

Ambunā nekkhammaninno tibhavābhinissaṭo

COMMENT

Nupalippati: ‘untarnished by [attachment to].’ See IGPT sv *Limpatī*.

COMMENT

Nekkhamma: ‘the practice of unsensuousness.’ See IGPT sv *Nekkhamma*.

COMMENT

Tibhavā: ‘three planes of existence.’ See IGPT sv *Bhava*.

VERSE 1090

The great Sage has the [contemplation of the] bases of mindfulness as his neck, faith [in the perfection of the Perfect One’s enlightenment] as his hands, penetrative discernment as his head. He has great knowledge [of things according to reality]. He ever lives the religious life inwardly at peace.

Satipaṭṭhānagīvo so saddhāhattho mahāmuni
Paññāsīso mahāñāṇī sadā carati nibbuto ti

COMMENT

Satipaṭṭhāna: ‘the [contemplation of the] bases of mindfulness.’ See IGPT sv *Satipaṭṭhānā*.

COMMENT

Saddhā: ‘faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv *Saddhā*. See comment on verse 694.

COMMENT

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

COMMENT

Mahāñāṇī: ‘great knowledge [of things according to reality].’ See IGPT sv *Ñāṇa*.

COMMENT

Carati: ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

COMMENT

Nibbuto: ‘inwardly at peace.’ See IGPT sv *Nibbāna*.

CHAPTER OF POEMS WITH FIFTY VERSES

Verses 1091-1145: Tālapuṭa

VERSE 1091

When indeed will I dwell alone in mountain caves unaccompanied [by craving], seeing all states of individual existence [according to reality] as unlasting? This [dream] of mine, when, oh when, will it [come true]?

*Kadā nuhaṃ pabbatakandarāsu ekākiyo adutiyo vihaṣṣaṃ
Aniccato sabbabhavaṃ vipassaṃ taṃ me idaṃ taṃ nu kadā bhaviṣṣati*

COMMENT

Tālapuṭa left his life as an actor when the Buddha told him that entertaining people with truth and lies leads to hell (*Tālapuṭa Sutta*, S.4.306). Strangely, none of the verses here mention this event. According to verse 1107 he had wanted to be a bhikkhu for many years. Other verses describe how naturally attracted he was to the ascetic life. Verse 1110 says his insight into transience was the driving factor. Norman says that ‘unlike some of the other long sets of verses in the *Theragāthā*, Tālapuṭa’s verses show signs of being a unity. The theme of restraining the mind underlies the whole.’

COMMENT

Adutiyo: ‘unaccompanied [by craving].’ Commentary: *Addutiyo ti nittaṇho*. This is the meaning of *adutiyo* in the context of arahantship. See comment on verse 54.

COMMENT

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

COMMENT

Aniccato: ‘unlasting.’ See IGPT sv *Anicca*.

COMMENT

Vipassaṃ: ‘seeing [according to reality].’ See IGPT sv *Passati*.

VERSE 1092

When will I, a sage wearing a patchwork garment, robed in ochre, free of selfishness, free of expectations, having destroyed attachment, hatred, and undiscernment of reality, too, dwell happily having gone to the woods?

*Kadā nuhaṃ bhinnapaṭandharo muni kāsāvavattho amamo nirāso
Rāgañca dosañca tatheva mohaṃ hantvā sukhī pavanagato vihassaṃ*

COMMENT

Bhinnapaṭa: ‘a patchwork garment.’ Likely meaning *chinnapaṭa*, following the rule:

✿ *Na bhikkhave acchinnakāni cīvarāni dhāretabbāni* (Vin.1.287).

COMMENT

Nirāso: ‘free of expectations.’ See IGPT sv *Āsā*.

VERSE 1093

When will I dwell alone in the woods, free of fear, seeing [according to reality] that this [wretched human] body is unlasting, a seat of punishment and illness, ravaged by old age and death? When, oh when, will it be?

*Kadā aniccaṃ vadharogaṇiḷaṃ kāyaṃ imaṃ maccujarāyupaddutaṃ
Vipassamāno vītabhayo vihassaṃ eko vane taṃ nu kadā bhavissati*

COMMENT

Vadha: ‘punishment.’ See IGPT sv *Vadhati*.

COMMENT

Kāyaṃ imaṃ: ‘this [wretched human] body.’ See IGPT sv *Imaṃ kāyaṃ*.

COMMENT

Upaddutaṃ: ‘ravaged.’ See IGPT sv *Upadduta*.

VERSE 1094

When will I dwell, having taken the sharp sword of wisdom and destroyed the creeper of craving which produces fear and brings forth suffering?

When, oh when, will it be?

*Kadā nuhaṃ bhayaajananiṃ dukkhāvahaṃ taṇhālataṃ
bahuvidhānuvattaniṃ*

Paññāmayam tikhiṇamasim gahetvā chetvā vase tampi kadā bhavissati

VERSE 1095

When will I, having furiously taken up the seers' sword of wisdom of fierce strength, [sitting cross-legged] on the invincible seat, quickly destroy Māra and his army? When, oh when, will it be?

*Kadā nu paññāmayamuggatejaṃ satthaṃ isīnaṃ sahasādiyivā
Māraṃ sasenaṃ sahasā bhañjissaṃ sīhāsane taṃ nu kadā bhavissati*

COMMENT

Sīhāsane: '[sitting cross-legged] on the invincible seat.' Commentary:
Sīhāsane ti thirāsane aparājitapallaṅketi attho.

VERSE 1096

When will I be seen inwardly striving in the assemblies of good people by those who revere the teaching, by those of excellent qualities, by those who see things according to reality, by those whose sense faculties are conquered? When, oh when, will it be?

*Kadā nuhaṃ sabbhisamāgamesu diṭṭho bhava dhammagarūhi tāḍibhi
Yāthāvadassīhi jitindriyehi padhāniko taṃ nu kadā bhavissati*

COMMENT

Padhāniko: 'inwardly striving.' We correct the text's *padhāniyo* in accordance with Norman's note.

COMMENT

Jitindriyehi: 'those whose sense faculties are conquered.' A comparable term is the six mastered senses (*cha abhibhāyatanāni*), which is defined as follows:

- 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 abhibhāyatanaṃ hetam vuttaṃ bhagavatā ti* (S.4.77).

VERSE 1097

When will sloth, hunger, thirst, wind, heat, insects, and serpents no longer oppress me on Mount Giribbaja, while I am intent on my own spiritual well-being. When, oh when, will it be?

*Kadā nu maṃ tandi khudā pipāsā vātātapā kīṭasarīsapā vā
Na bādhayissanti na taṃ giribbaje atthatthiyaṃ taṃ nu kadā bhavissati*

VERSE 1098

When, inwardly collected and mindful, will I realise through penetrative discernment that which was understood by the great Seer, the four [noble] truths, which are very hard to see. When, oh when, will it be?

*Kadā nu kho yaṃ viditaṃ mahesinā cattāri saccāni sududdasāni
Samāhitatto satimā agacchaṃ paññāya taṃ taṃ nu kadā bhavissati*

COMMENT

Samāhitatto: ‘inwardly collected.’ See comment on verse 981.

VERSE 1099

When will I, given to inward calm, with penetrative discernment regard without limit visible objects, audible objects, smellable objects, tasteable objects, tangible objects, and mentally known objects as blazing fire? When will this [dream] of mine [come true]?

*Kadā nu rūpe amite ca sadde gandhe rase phusitabbe ca dhamme
Ādittatohaṃ samathehi yutto paññāya dakkhaṃ tadidaṃ kadā me*

VERSE 1100

When will I, spoken to abusively, not be dejected on those grounds. Or when praised, not be delighted on those grounds. When will this [dream] of mine [come true]?

*Kadā nuhaṃ dubbacanena vutto tato nimittaṃ vimano n'ahessaṃ
Atha pasattho pi tato nimittaṃ tuṭṭho n'ahessaṃ tadidaṃ kadā me*

COMMENT

Nimittaṃ: 'grounds.' See IGPT sv *Nimitta*.

COMMENT

Vimano: 'dejected.' Commentary: *domanassito*.

COMMENT

N'ahessaṃ: Norman's spelling.

VERSE 1101

When shall I reckon as no more than sticks, or grass, or creepers, these [five] aggregates, and limitless [other] things, too, both internally and externally? When will this [dream] of mine [come true]?

*Kadā nu kaṭṭhe ca tiṇe latā ca khandhe imehaṃ amite ca dhamme
Ajjhattikāneva ca bāhirāṇi ca samaṃ tuleyyaṃ tadidaṃ kadā me*

VERSE 1102

When will the black rain cloud soak me and my robe with fresh rain in the woods, as I travel the Path trodden by the seers? When, oh when, will it be?

*Kadā nu maṃ pāvusakālamegho navena toyena sacīvaraṃ vane
Isippayātamhi pathe vajantaṃ ovassate taṃ nu kadā bhavissati*

VERSE 1103

When, in a mountain cave, or in the woods, hearing the cry of the crested peacock, shall I, having arisen [from my bed], contemplate the attainment of the Deathless? When, oh when, will it be?

Kadā mayūrassa sikhandaṇo vane dijassa sutvā girigabbhare rutaṃ

Paccuṭṭhahitvā amatassa pattiyaṃ saṃcintaye taṃ nu kadā bhavissati

COMMENT

Paccuṭṭhahitvā: ‘having arisen [from my bed].’ Commentary: *sayanato vuṭṭhahitvā*.

VERSE 1104

When will I by psychic power freely cross the rivers Ganges, Yamunā, and Sarassati, and the mouth of the Indus, and the fearsome Baḷavāmukha Ocean [beyond it]. When, oh when, will it be?

Kadā nu gaṅgaṃ yamunaṃ sarassatiṃ pātālakhittaṃ baḷavāmukhañca Asajjamāno patareyyamiddhiyā vibhiṃsanaṃ taṃ nu kadā bhavissati

COMMENT

Pātālakhittaṃ: ‘the mouth of the Indus.’ Norman suggest this meaning, and says ‘this would give a series of five geographical locations which the author of the verse hoped he might be able to cross, each further away than the preceding one.’

VERSE 1105

When, like an elephant wandering free of attachment, shall I obliterate hankering for the varieties of sensuous pleasure, being applied to meditation, avoiding the whole quality of loveliness? When, oh when, will it be?

Kadā nu nāgo va asaṅgacārī padālaye kāmagaṇesu chandaṃ Nibbajayaṃ sabbasubhaṃ nimittaṃ jhāne yuto taṃ nu kadā bhavissati

COMMENT

Kāmagaṇesu: ‘the varieties of sensuous pleasure.’ See IGPT sv *Guṇa*.

COMMENT

Nimittaṃ: ‘quality.’ See IGPT sv *Nimitta*.

COMMENT

Subhaṃ: ‘loveliness.’ See IGPT sv *Subha*.

VERSE 1106

When, like a poor, indebted man discovers hidden treasure having been oppressed by creditors, shall I be delighted having understood the teaching of the great Seer. When, oh when, will it be?

*Kadā iṇaṭṭo va daḷiddako nidhiṃ ārādhayitvā dhanikehi pīlito
Tuṭṭho bhavissaṃ adhigamma sāsanaṃ mahesino taṃ nu kadā
bhavissati*

COMMENT

Sāsanaṃ: ‘teaching’ = *anusāsana* in verse. See IGPT sv *Sāsana*.

VERSE 1107

For many years I was begged by you, mind: ‘Enough of this household life for you!’ Why, mind, now that I have gone forth [into the ascetic life] do you not urge me on [further]?

*Bahūni vassāni tayāmhi yācito agāravāsena alaṃ nu te idaṃ
Taṃ dāni maṃ pabbajitaṃ samānaṃ kiṃkāraṇā citta tuvaṃ na yuñjasi*

COMMENT

Na yuñjasi: ‘not urge me on [further].’ Commentary: *samathavipassanaṃ chaḍḍetvā nihīne ālasiye niyojesī ti attho*.

VERSE 1108

Was I not begged by you, mind: ‘On Mount Giribbaja, those birds with beautiful wings will delight you as you meditate in the woods, railing at the thunder which sounds like [an onslaught of] Indra’s [thunderbolt]’?

*Nanu ahaṃ citta tayāmhi yācito giribbaje citrachadā vihaṅgamā
Mahindaghosatthanitābhigajjino te taṃ ramessanti vanamhi jhāyinaṃ*

COMMENT

Mahindaghosatthanita: ‘the thunder which sounds like [an onslaught of] Indra’s [thunderbolt].’ Mahinda is a name for Indra. So by *mahinda*, Tālapuṭa means Indra’s thunderbolt, the legendary Indravajira. The sound of this thunderbolt striking its victim surpasses all other sounds in its intensity, volume, and fearfulness. No obstruction can stop the

thunderbolt's progress, warns BDPPN. And it never misses its mark.

VERSE 1109

Having forsaken everything, both in relation to my clan—beloved friends and relatives—and in relation to the world—delight in [mirth and] merriment and the varieties of sensuous pleasure—I have entered upon this [life of asceticism]. Even then, mind, are you not pleased with me?

*Kulamhi mitte ca piye ca ñātake khiḍḍāratim kāmagaṇaṇca loke
Sabbam pahāya imamajjhupāgato atho pi tvam citta na mayham tussasi*

COMMENT

Khiḍḍāratim: 'delight in [mirth and] merriment.' See comment on verse 414.

COMMENT

Imamajjhupāgato: 'I have entered upon this [life of asceticism].'
Commentary: *Imamajjhupāgato ti imam araṇṇaṭṭhānam pabbajjam vā
ajjhupāgato.*

VERSE 1110

This [entering upon the life of asceticism] was truly for my own sake, [mind], not for your sake, nor for others. What is the good of lamentation at the time of putting on of arms? Seeing that all this [friendship and delight] is transient I renounced [the household life], longing to attain the Deathless State.

*Mameva etaṃ na hi tvam paresaṃ sannāhakāle paridevitena kiṃ
Sabbam idaṃ calam iti pekkhamāno abhinikkhamiṃ amatapadaṃ
jigīsaṃ*

COMMENT

Tvam: 'for your sake.' We treat this as a dative. This fits with *mama*, and suits the context of the following two verses, which concern the danger of following the mind.

COMMENT

Sabbam idaṃ: 'all this [friendship and delight].' Taking *sabbam idaṃ* as

referring to the previous verse's *sabbaṃ*.

VERSE 1111

The speaker of befitting sayings, the best of men, the great Physician, the [unexcelled] trainer of men to be tamed, says: 'The mind is fickle. It is like a monkey. For one who is not free of attachment, it is very hard to restrain.'

*Suyuttavādī dvipadānamuttamo mahābhisakko naradammasārathi
Cittaṃ calaṃ makkaṭasannibhaṃ iti avītarāgena sudunnivārayaṃ*

COMMENT

Naradammasārathi: '[unexcelled] trainer of men to be tamed.' The usual phrase is *anuttaro purisadammasārathī*.

VERSE 1112

Sensuous pleasures, to which the ignorant Everyman is attached, are attractive, sweet, and charming. Those who seek renewed states of individual existence are [simply] wishing for suffering. They are led on by their minds and are [eventually] thrown into hell.

*Kāmā hi citrā madhurā manoramā aviddasū yattha sitā puthujjanā
Te dukkhamicchanti punabbhavesino cittaṇa nītā niraye nirākatā*

COMMENT

Puthujjanā: 'Everyman.' See IGPT sv *Puthujjana*.

VERSE 1113

'Dwelling in the woods which resound with the cries of peacocks and herons, being accompanied by leopards and tigers, give up concern for the body. Do not fail [to do so]': so you used to urge me, mind.

*Mayūraṅkābhīrutamhi kānane dīpīhi vyagghehi purakkhato vasaṃ
Kāye apekkhaṃ jaha mā virādhaya itissu maṃ citta pure niyuñjasi*

COMMENT

Purakkhato: 'accompanied by.' See IGPT sv *Purakkhata*.

COMMENT

Apekkhaṃ: ‘concern.’ See IGPT sv *Apekkhā*.

VERSE 1114

‘Develop the [four] *jhānas*, the [five] spiritual faculties, the [five] spiritual powers, the [seven] factors of enlightenment, and the [four] types of meditation. Attain the three final knowledges in the Buddha’s training system’: so you used to urge me, mind.

*Bhāvehi jhānāni ca indriyāni ca balāni bojjhaṅgasamādhībhāvanā
Tisso ca vijjā phusa buddhasāsane itissu maṃ citta pure niyuñjasi*

COMMENT

Samādhībhāvanā: ‘[four] types of meditation.’ There is a meditation which leads to: (1) pleasant states of meditation in this lifetime i.e. *jhāna*. (2) the attainment of knowledge and vision [of things according to reality] i.e. *ālokasaññāṃ manasikaroti*. (3) mindfulness and full consciousness i.e. *viditā vedanā saññā vitakkā uppajjanti upaṭṭhahanti abbattham gacchanti*. (4) the destruction of perceptually obscuring states i.e. *pañcupādānakkhandhesu udayabbayānupassī viharati*. See *Samādhībhāvanā Sutta* (A.2.44).

COMMENT

Vijjā: ‘final knowledges.’ See IGPT sv *Tevijja*.

COMMENT

Buddhasāsane: ‘the Buddha’s training system.’ See IGPT sv *Sāsana*.

VERSE 1115

‘For attaining the Deathless develop the [noble] eightfold path which leads to deliverance [from suffering], which culminates in the complete destruction of suffering, and purifies all spiritual defilement’: so you used to urge me, mind.

*Bhāvehi maggaṃ amatassa pattiyaṃ niyyānikaṃ
sabbadukkhakkhayogadhaṃ
Aṭṭhaṅgikaṃ sabbakilesasodhanaṃ itissu maṃ citta pure niyuñjasi*

COMMENT

Niyyānikaṃ: ‘leads to deliverance [from suffering].’ See IGPT sv *Niyyāna*.

COMMENT

Kilesa: ‘spiritual defilement.’ See comment on verse 67.

VERSE 1116

‘Properly regard the [five grasped] aggregates as suffering, and abandon that from which suffering arises. In this very world put an end to suffering’: so you used to urge me, mind.

Dukkhaṃ ti khandhe paṭipassa yoniso yato ca dukkhaṃ samudeti taṃ jaha

Idheva dukkhassa karohi antaṃ itissu maṃ citta pure niyuñjasi

COMMENT

Dukkhaṃ: ‘suffering.’ We treat *dukkhaṃ* as a plural, the singular to be excused on metrical grounds. This allows us to take *khandhe* in this verse as the subject also of the next verse, treating its six adjectives as plurals. By contrast, Norman treats *dukkhaṃ* here as a singular (‘Regard properly the elements of existence as pain’), but is then obliged to name the subject of verse 1117 as ‘it’: (‘With insight see properly that it is impermanent’). But what is ‘it’? The only singular available is in the present verse: ‘that from which suffering arises’ (*yato ca dukkhaṃ samudeti*). Mrs Rhys Davids likewise treats *dukkhaṃ* as a singular (‘This mind and body shouldst thou scrutinise and hold as “ill”’), and then takes *aniccaṃ* in the following verse as the subject (‘Understand that transiency is ill, is empty, is without soul’). Norman supports us in principle, because he says of *-aṃ* in notes to verses 2 and 1006 that ‘the plural certainly makes better sense here.’

VERSE 1117

‘Properly see [according to reality] that they are unlasting, intrinsically unsatisfactory, void [of personal qualities], void of personal qualities, suffering, murderous. Restrain the wanderings of the mind’: so you used to urge me, mind.

Aniccaṃ dukkhaṃ ti vipassa yoniso suññaṃ anattā ti aghaṃ vadhaṃ ti ca Manovicāre uparundha cetaso itissu maṃ citta pure niyuñjasi

COMMENT

Aniccaṃ: ‘unlasting.’ See IGPT sv *Anicca*.

COMMENT

Dukkhaṃ: ‘intrinsically unsatisfactory.’ See IGPT sv *Dukkha*.

COMMENT

Vipassa: ‘see [according to reality].’ See IGPT sv *Passati*.

COMMENT

Suññaṃ: ‘void [of personal qualities].’ See IGPT sv *Suñña*.

COMMENT

Anattā: ‘void of personal qualities.’ See IGPT sv *Attā*.

COMMENT

Vadhaṃ: ‘murderous.’ The aggregates are murderers:

✽ *Pañca vadhakā paccatthikāti kho bhikkhave pañcannetaṃ upādānakkhandhānaṃ adhivacanaṃ* (S.4.173).

VERSE 1118

‘Being shaven-headed, unsightly, verbally abused, and with bowl in hand, beg amongst the houses. Apply yourself to the bidding of the Teacher, the great Seer’: so you used to urge me, mind.

Muṇḍo virūpo abhisāpamāgato kapālahatthova kulesu bhikkhasu Yuñjassu satthuvacane mahesino itissu maṃ citta pure niyuñjasi

VERSE 1119

‘Walk on almsround through the streets with ego well-restrained, with mind unattached to families and sensuous pleasures, [as glorious] as the moon on a clear full-moon night’: so you used to urge me, mind.

Susaṃvutatto visikhantare caraṃ kulesu kāmesu asaṅgamānaso Cando yathā dosinā puñṇamāsiyā itissu maṃ citta pure niyuñjasi

COMMENT

Atto: ‘ego.’ See IGPT sv *Attā*.

COMMENT

Cando yathā: ‘[as glorious] as the moon.’ See comment on verse 306.

VERSE 1120

‘Be a forest-dweller. Only accept food given on almsround. Dwell in a charnel ground. Be a rag-robe wearer. Practise sleeping in the sitting position. Always take delight in [the practice of] asceticism’: so you used to urge me, mind.

Āraññako hohi ca piṇḍapātiko sosāniko hohi ca paṃsukūliko
Nesajjiko hohi sadā dhute rato itissu maṃ citta pure niyuñjasi

COMMENT

Āraññako: ‘forest-dweller.’ See comment on verse 851.

COMMENT

Piṇḍapātiko: ‘only accept food given on almsround.’ See comment on verse 845.

COMMENT

Sosāniko: ‘dwell in a charnel ground.’ See comment on verse 854.

COMMENT

Nesajjiko: ‘practise sleeping in the sitting position.’ See verses 856 and 904.

COMMENT

Dhute: ‘[the practice of] asceticism.’ Called *dhutagaṇe* in verse 1087 and *dhammaṃ dhutaṃ* in Sn.v.385. See comment on verse 114.

VERSE 1121

Mind, when you urge me [to pursue] what is unlasting and transient you behave like a man who, having planted a tree, wants to chop down at the root that very tree as it is about to fruit.

Ropetvā rukkhāni yathā phalesī mūle taruṃ chettuṃ tameva icchasi

Tathūpamaṃ cittamidaṃ karosi yaṃ maṃ aniccamhi cale niyuñjasi

COMMENT

Phalesī: ‘about to fruit.’ A future active participle in *-esin*, says Norman. See EV n.527.

COMMENT

Rukkhāni: ‘a tree.’ By syntax a singular.

VERSE 1122

O, formless one, distant traveller, lone wanderer, I will not do your bidding now. Sensuous pleasures are [full of] suffering, pain, and great danger. I will live the religious life with my mind directed wholly towards the Untroubled.

*Arūpa dūraṅgama ekacāri na te karissaṃ vacanaṃ idānihaṃ
Dukkhā hi kāmā kaṭukā mahabbhayā nibbānamevābhimano carissaṃ*

COMMENT

Nibbānaṃ: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

COMMENT

Carissaṃ: ‘I will live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 1123

I did not renounce [the household life] as a result of bad fortune; nor from shamelessness; nor mental imbalance, nor social disgrace; nor as [merely] a means of livelihood. I acted out of deference to you, mind.

*Nāhaṃ alakkhyā ahirikkatāya vā na cittahetū na ca dūrakantanā
Ājīvahetū ca ahaṃ na nikkhamiṃ kato ca te citta paṭissavo mayā*

COMMENT

Cittahetū: ‘mental imbalance.’ Commentary: *anavaṭṭhitacitto*.

COMMENT

Dūrakantanā: ‘from social disgrace.’ Commentary: *Dūrakantanāti rājādīhi mittam katvā tesu dubbhitvā dubbhibhāvena*. *Dubbhitvā* is absolute of

dubbhati, ‘to injure, hurt, deceive; to be hostile to, plot or sin against.’ The gerundive is *dubbheyya*, ‘to be punished’ (PED). Vinaya texts mention cases of people ordaining who have been scorged or branded as punishment (Vin.1.75-6), which would be aspects of social disgrace. Norman says ‘the compound could perhaps mean “cutting off afar”’ and therefore says ‘I did not go forth because of... banishment.’ Mrs Rhys Davids likewise says ‘Nor was I banished in disgrace.’

VERSE 1124

‘Fewness of needs, the abandonment of denigration, and the subsiding of suffering are praised by spiritually outstanding people’: so you urged me at one time, mind, but now you go according to your old habits.

*Appicchatā sappurisehi vaṇṇitā makkhappahānaṃ vūpasamo dukkhassa
Itissu maṃ citta tadā niyuñjasi idāni tvaṃ gacchasi pubbacinaṃ*

COMMENT

Sappurisehi: ‘spiritually outstanding people.’ See IGPT sv *Sappurisa*.

VERSE 1125

Craving, uninsightfulness into reality, all kinds of agreeable things, lovely bodily forms, pleasant sense impressions, and pleasing and agreeable varieties of sensuous pleasure have been renounced [by me]. I could not swallow back what [I have] spewed out.

*Taṇhā avijjā ca piyāpiyañca subhāni rūpāni sukhā ca vedanā
Manāpiyā kāmagaṇā ca vantā vante ahaṃ āvāmituṃ na ussahe*

COMMENT

Manāpiyā: ‘pleasing and agreeable.’ We take this as *piyā manāpā*, as for example:

- desirable, likeable, agreeable, and pleasing karmic consequence
✽ *itṭhaṃ kantaṃ piyaṃ manāpaṃ vipākaṃ* (It.14-16).

COMMENT

Piyāpiyañca: ‘all kinds of agreeable things.’ Norman takes this as *piya-piyaṃ* with metri causa -ā lengthening, and translates ‘various sorts of pleasant things,’ which fits well in a list of pleasant objects. The

commentary takes it as *piya-appiya*, but this would be spelt *piyāppiyaṃ* as in verse 671, and there seems no metrical reason for spelling it *piyāpiyaṃ*.

COMMENT

Rūpāni: 'bodily forms.' See IGPT sv *Rūpa*.

VERSE 1126

Under all circumstances I have done your bidding, mind. In the course of many rebirths I have not angered you. [And yet] my individual existence is [all] thanks to your gratitude. I long wandered the round of birth and death [enduring] the suffering caused by you.

*Sabbattha te citta vaco kataṃ mayā bahūsu jātisu na mesi kopito
Ajjhattasambhavo kataññutāya te dukkhe ciraṃ saṃsaritaṃ tayā kate*

COMMENT

Sambhavo: 'individual existence.' See IGPT sv *Sambhava*.

COMMENT

Kataññutāya: '[all] thanks to your gratitude.' Sarcasm, presumably. Or maybe it means '(my) gratitude to you,' says Norman, but that clashes with the next sentence.

COMMENT

Saṃsaritaṃ: 'I wandered the round of birth and death.' For past participles used as action nouns, see Norman's note on verse 36.

VERSE 1127

You alone, mind, make us brahmans and *khattiyas*. You make us kings or seers. Sometimes we become *vessas* or *suddas*. Being a deva is also because of you alone.

*Tvaññeva no citta karosi brāhmaṇo tvaṃ khattiyo rājadisī karosi
Vessā ca suddā ca bhavāma ekadā devattanaṃ vāpi tave va vāhasā*

VERSE 1128

Just because of you we become asuras. On account of you we become hell-dwellers. Sometimes we are even animals. Being a ghost is also because of you alone.

*Tave va hetu asurā bhavāmase tvaṃmūlakam nerayikā bhavāmase
Atho tiracchānagatā pi ekadā petattanam vāpi tave va vāhasā*

VERSE 1129

Now you will no longer betray me over and over, again and again, like presenting yourself in a masquerade. You sport with me like with a madman. And yet, mind, in what way have I ever failed you?

*Nanu dubbhissasi maṃ punappunam muhum muhum cāraṇikam va
dassayam
Ummattakeneva mayā palobhasi kiñcā pi te citta virādhitam mayā*

COMMENT

Palobhasi: ‘you sport.’ Commentary: *mayā saddhiṃ kīlanto.*

VERSE 1130

Formely this mind roamed where it wanted, where it liked, as it pleased. Now I shall control it properly, as a mahout controls an elephant in rut.

*Idam pure cittamacari cārikam yenicchakam yatthakāmam yathāsukham
Tadajjaham niggahessāmi yoniso hatthippabhinnaṃ viya añkusaggaho*

VERSE 1131

Then the Teacher made this world appear to me as unlasting, unenduring, and without substantial reality. Make me enthusiastic about the Conqueror’s training system, mind. Let me cross the [four] great floods so hard to cross.

*Satthā ca me lokamimaṃ adhiṭṭhahi aniccato addhuvato asārato
Pakkhanda maṃ citta jinassa sāsane tārehi oghā mahatā suduttarā*

COMMENT

Adhiṭṭhahi: ‘made appear.’ See Norman’s note.

COMMENT

Jinassa: ‘Conqueror.’ See comment on verse 5.

COMMENT

Sāsane: ‘training system’ See IGPT sv *Sāsana*.

COMMENT

Oghā: ‘the [four] floods.’ Namely:

- The flood of sensuous pleasure; the flood of states of individual existence; the flood of dogmatic views; the flood of uninsightfulness into reality.

✽ *kāmogho bhavogho diṭṭhogho avijjogho* (S.5.59).

VERSE 1132

This [individuality] is not as it was for you previously, mind. I am unlikely to return to your control. I have gone forth [into the ascetic life] in the training system of the great Seer. Those like myself are not condemned [to the plane of sub-human existence].

*Na te idaṃ citta yathā purāṇakaṃ nāhaṃ alaṃ tuyha vase nivattituṃ
Mahesino pabbajitomi sāsane na mādisā honti vināsadhārino*

COMMENT

Idaṃ: ‘this [individuality].’ Commentary: *idaṃ attabhāvagehaṃ*.

COMMENT

Vināsadhārino: ‘condemned [to the plane of sub-human existence].’
Translating according to *mā vinassatha* in verse 1004. See comment there. This implies stream-entry: ‘He is also [forever] freed from the four states of misery’ (Sn.v.231).

VERSE 1133

The mountains, oceans, rivers, and the earth; the four directions, the intermediate points, the nadir, and the zenith, are all unlasting. The three planes of existence are ravaged [by old age and death]. Where having gone, mind, will you delight happily?

*Nagā samuddā saritā vasundharā disā catasso vidisā adho divā
Sabbe aniccā tibhavā upaddutā kuhiṃ gato citta sukhaṃ ramissasi*

COMMENT

Upaddutā: ‘ravaged [by old age and death].’ We parenthesise ‘[by old age and death]’ based on verse 1093: *maccujarāyupaddutaṃ*.

VERSE 1134

What will you do, my mind, to one who has resoluteness as his means of survival? I am no longer in your power, mind. I would never touch the sack with an opening at both ends. Woe upon the body with its nine [ever-]flowing streams!

*Dhitipparaṃ kiṃ mama citta kāhisi na te ahaṃ citta vasānuvattako
Na jātu bhaṣṭaṃ ubhatomukhaṃ chupe dhiratthu puraṃ
navasotasandaniṃ*

COMMENT

Dhitipparaṃ: ‘one who has resoluteness as his means of survival.’

1) Commentary: *Dhitipparanti dhitiparāyaṇaṃ*, i.e. *paraṃ*=*parāyaṇaṃ*

2) *Parāyaṇaṃ*=means of survival. See IGPT sv *Pārāyana* for other examples, but consider this quote:

• When one has parted this life, the bodily, verbal, and mental self-control one has had in this world will provide a haven, a shelter, an island, a refuge, and a means of survival.

✿ *yo idha kāyena saṃyamo vācāya saṃyamo manasā saṃyamo taṃ
tassa petassa tāṇaṇca lenaṇca dīpaṇca saraṇaṇca parāyaṇaṇcā ti*
(A.1.155).

COMMENT

Na te ahaṃ: We follow Woodward’s and Norman’s idea of reading *ahaṃ* not *alaṃ*. *Ahaṃ* became *alaṃ* under the influence of verse 1132.

COMMENT

‘The sack with an opening at both ends’: in verse 1151 called ‘sack of faeces covered in skin.’

COMMENT

Dhiratthu puraṃ navasotasandaniṃ: ‘Woe upon the body with its nine [ever-]flowing streams!’ We parenthesise *sabbadā* from verse 279.

VERSE 1135

Having gone to your cave dwelling on the crest of a mountain of natural beauty that is visited and frequented by boars and antelopes, or in a grove in the rainy season sprinkled with fresh rain, you will find delight there.

*Varāhaṇeyyavigāḥasevite pabbhārakūṭe pakate va sundare
Navambunā pāvusasittakānane tahiṃ guhāgehagato ramissasi*

VERSE 1136

With their beautiful blue necks, fine-looking crests, stunning tail-feathers, beautiful feathers and wings, peacocks railing at the booming thunder will delight you as you meditate in the woods.

*Sunīlagīvā susikhā supekhuṇā sucittapattacchadanā vihaṅgamā
Sumañjughosatthanitābhigajjino te taṃ ramessanti vanamhi jhāyinaṃ*

COMMENT

Supekhuṇā: ‘stunning tail-feathers.’ This follows Norman’s note.

VERSE 1137

When the sky has rained, when the grass is four fingers high, when the wood is in full blossom and as [dazzling as] a cloud, I will lie in the forest like a [fallen] tree. It will be as soft as cotton wool for me.

*Vuṭṭhamhi deve caturaṅgule tiṇe saṃpupphite meghanibhamhi kānane
Nagantare viṭapisamo sayissaṃ taṃ me mudu hehiti tūlasannibhaṃ*

VERSE 1138

As of now I will act as your master. Let whatever [of the four requisites] is obtained be sufficient for my [needs]. Therefore, I will make you as supple as an unwearied man makes a catskin bag.

*Tathā tu kassāmi yathā pi issaro yaṃ labbhati tena pi hotu me alaṃ
Taṃ t’ahaṃ kassāmi yathā atandito biḷārabhastam va tathā sumadditam*

COMMENT

Yaṃ: ‘whatever [of the four requisites].’ Commentary: *catūsu paccayesu yaṃ yādisaṃ vā tādisaṃ vā labbhati*.

COMMENT

Taṃ t’ahaṃ: this is likely Norman’s corrected text here. He says *taṃ* must be understood as ‘therefore.’

COMMENT

Atandito: ‘unwearied [night and day].’ In verse 354 *atandito* is linked to *rattindivaṃ*.

VERSE 1139

As of now I will act as your master. Let whatever [of the four requisites] is obtained be sufficient for my [needs]. I will bring you under my control by [applying] my energy as a proficient mahout [controls] an elephant in rut.

*Tathā tu kassāmi yathā pi issaro yaṃ labbhati tena pi hotu me alaṃ
Viriyena taṃ mayhaṃ vasāyissaṃ gajaṃ va mattaṃ
kusalaṅkusaggaho*

VERSE 1140

With you well-tamed and settled, then, like a handler with a reliable horse, I [will be] able to practise the auspicious [eightfold] path, which is unceasingly practised by those who foster their minds.

*Tayā sudantena avaṭṭhita hi hayena yoggācariyo va ujjunā
Pahomi maggaṃ paṭipajjitum sivaṃ cittānurakkhīhi sadā nisevitaṃ*

VERSE 1141

I shall bind you to the object of mindfulness by force as one binds an elephant to a post with a firm rope. Being well-guarded by me with mindfulness, and well-developed, you will be unattached to any state of individual existence.

*Ārammaṇe taṃ balasā nibandhisā nāgaṃ va thambhamhi daḥhāya
rajjuyā*

Taṃ me suguttaṃ satiyā subhāvitaṃ anissitaṃ sabbabhavesu hehisi

COMMENT

Ārammaṇe: ‘object of mindfulness.’ See IGPT sv *Ārammaṇa*.

COMMENT

Anissitaṃ: ‘unattached.’ See IGPT sv *Nissaya*.

VERSE 1142

Having cut off by penetrative discernment the follower of the wrong path, having restrained him with effort, having put him back on the right path, [then] perceiving the origination [and vanishing], the cessation and arising [of the world of phenomena] you will be the inheritor of one who proclaims the best [teaching].

*Paññāya chetvā vipathānusāriṇaṃ yogena niggayha pathe nivesiya
Disvā samudayaṃ vibhavañca sambhavaṃ dāyādako hehisi aggavādino*

COMMENT

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

COMMENT

Disvā samudayaṃ vibhavañca sambhavaṃ: ‘perceiving the origination [and vanishing], the cessation and arising [of the world of phenomena].’ We interpret this verse in accordance with the *Pabbajjā Sutta* (A.5.107):

- Knowing the arising and cessation of the world [of phenomena] [according to reality], our minds will be imbued with that perception.
✽ *Lokassa sambhavañca vibhavañca ñatvā taṃ saññā paricitañca no cittaṃ bhavissati.*
- Knowing the origination and vanishing of the world [of phenomena] [according to reality], our minds will be imbued with that perception.
✽ *Lokassa samudayañca atthaṅgamañca ñatvā taṃ saññā paricitañca no cittaṃ bhavissati* (A.5.107).

COMMENT

Samudayaṃ: ‘the origination [and vanishing] [of the world of phenomena].’ Commentary: *yaṃkiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti.*

COMMENT

Vibhavañca: ‘cessation.’ See IGPT sv *Bhava*.

COMMENT

Sambhavaṃ: ‘arising.’ See IGPT sv *Sambhava*.

VERSE 1143

Being [yourself] controlled by the power of the four perversions [of perception, mind, and view], mind, you lead me round and round like an ox around the threshing-floor. Certainly you should associate with the great and compassionate Sage, the cutter of ties and bonds [to individual existence].

*Catubbipallāsavasam adhiṭṭhitam gomaṇḍalam va parinesi citta maṃ
Nūna saṃyojanabandhanacchidaṃ saṃsevase kāruṇikaṃ mahāmuniṃ*

COMMENT

Catubbipallāsa: ‘the four perversions [of perception, mind, and view].’
Cattāro’me *bhikkhave saññāvipallāsā cittavipallāsā diṭṭhivipallāsā*.
*Katame cattāro? Anicce bhikkhave niccanti... Dukkhe bhikkhave
sukhanti... Anattani bhikkhave attāti... Asubhe bhikkhave subhan ti
saññāvipallāso cittavipallāso diṭṭhivipallāso* (A.2.52).

COMMENT

Gomaṇḍalam: ‘an ox around the threshing-floor.’ The spelling is Norman’s suggestion vs. *gāmaṇḍalam*.

COMMENT

Saṃyojanabandhana: ‘ties and bonds [to individual existence].’ See IGPT sv *Saṃyojana* and *Bandhana*.

VERSE 1144

Like the free-spirited deer in the beautiful woods, having ascended the delightful mountain decked in clouds I will find delight there on the peaceful mountain. Without doubt, mind, you will perish.

*Migo yathā seri sucittakānane rammaṃ giriṃ pāvīsī abbhamāliniṃ
Anākule tattha nage ramissaṃ asaṃsayam citta parābhavissasi*

VERSE 1145

Whatever the pleasure that men and women experience who live in accordance with your desire and authority, mind, they are ignorant, being under Māra's control, taking delight in individual existence. They are your disciples, mind.

*Ye tuyha chandena vasena vattino narā ca nārī ca anubhonti yaṃ
sukhaṃ*

Aviddasū māravasānuvattino bhavābhinandī tava citta sāvakā ti

CHAPTER OF POEMS WITH SIXTY VERSES

Verses 1146-1208: MahāMoggallāna

VERSE 1146

[Four verses to the bhikkhus:]

Let us, being forest-dwellers, only accepting food given on almsround, being delighted with whatever offerings enter our almsbowls, being inwardly well-collected, shatter the army of Death.

*Āraññakā piṇḍapātikā uñchāpattāgate ratā
Dālemu maccuno senaṃ ajjhattaṃ susamāhitā*

COMMENT

Whereas Sāriputta was considered the bhikkhus' mother, training them to stream-entry, Moggallāna was their foster-mother, training them to arahantship (M.3.248). Moggallāna's more advanced training is well-illustrated in these verses.

VERSE 1147

Let us, being forest-dwellers, only accepting food given on almsround, being delighted with whatever offerings enter our almsbowls, destroy the army of Death as an elephant destroys a reed hut.

*Āraññakā piṇḍapātikā uñchāpattāgate ratā
Dhunāma maccuno senaṃ naḷāgāraṃ va kuñjaro*

VERSE 1148

Let us, dwelling perseveringly at the roots of trees, being delighted with whatever offerings enter our almsbowls, being inwardly well-collected, shatter the army of Death.

*Rukkhamūlikā sātātikā uñchāpattāgate ratā
Dālemu maccuno senaṃ ajjhattaṃ susamāhitā*

VERSE 1149

Let us, dwelling perseveringly at the roots of trees, being delighted with whatever offerings enter our almsbowls, destroy the army of Death as an elephant destroys a reed hut.

Rukkhamūlikā sātatikā uñchāpattāgate ratā
Dhunāma maccuno senaṃ naḷāgāraṃ va kuñjaro

VERSE 1150

[To Vimalā, the courtesan:]

You little hut, a chain of bones stitched together with ligaments and [plastered with] flesh! Woe upon stinking bodies! You cherish other [creatures'] food.

Aṭṭhikaṅkalakuṭike maṃsanahārupasibbite
Dhiratthu pure duggandhe parabhatte mamāyase

COMMENT

Verses 1150-1153 were spoken by Moggallāna to Vimalā, a courtesan of Vesalī, who sought to seduce him in his abode. His savage words led to her reply in verse 1154, her ordination as a bhikkhunī, her arahantship, and her five verses in the Therīgathā (Thī.v.72-76).

COMMENT

Maṃsanahārupasibbite: 'stitched together with ligaments and [plastered with] flesh.' The body is plastered by flesh, not stitched together by it:

- Its bones are held together by ligaments. It has a plastering of integument and flesh.

✿ *Aṭṭhinahārusaṃyutto tacamaṃsāvalepano* (Sn.v.194).

COMMENT

Parabhatte: 'cherish other [creatures'] food' i.e. other people's bodies. Norman recommends *parabhatte* over *paragatte* (= 'others' limbs'), and notes the conjunction of two phrases:

- *Kimikulālayaṃ sakuṇabhattaṃ* (Thī.v.467).
- *Parabhattaṃ* (Thī.v.469).

The commentary supports it: *Paragatte aññasmiṃ padese soṇasiṅgālakimikulādīnaṃ gattabhūte kaḷevare*, where *siṅgāla*=jackal, *sona*=dog, and *kimikula*=worm.

VERSE 1151

You sack of faeces covered in skin! You demoness with lumps on your chest! In your body there are nine ever-flowing streams.

*Gūthabhaste taconaddhe uragaṇḍipisācīni
Navasotāni te kāye yāni sandanti sabbadā*

VERSE 1152

Your stinking body with its nine streams is full of [urine and] excrement. A bhikkhu wanting to be unfouled [by it] avoids it like excrement.

*Tava sarīraṃ navasotaṃ duggandhakaraṃ karīsaparibandhaṃ
Bhikkhu parivajjayate taṃ mīḷhañca yathā sucikāmo*

COMMENT

Karīsaparibandhaṃ: ‘full of [urine and] excrement.’ *Karīsa* is likely short for *muttakarīsa*, cf. *Māgandiya Sutta*:

- Full of urine and excrement
✽ *muttakarīsapūṇṇaṃ* (Sn.v.835).

The reading *duggandhakaraṃ karīsaparibandhaṃ* accords with Norman’s note. See PED sv *Kariparibandha*.

COMMENT

Sucikāmo: ‘wanting to be unfouled,’ i.e. *suci* in its physical sense:

- Wind blows on what is clean or foul
✽ *vāyo sucimpi upavāyati asucimpi* (M.1.424).

VERSE 1153

Anyone knowing you as I do would avoid you by a long distance, like avoiding a cesspit in the rainy season.

Evañce taṃ jano jaññā yathā jānāmi taṃ ahaṃ

Ārakā parivajjeyya gūthaṭṭhānaṃ va pāvuse

VERSE 1154

[Vimalā:]

‘That is so, great Hero. It is just as you say. And here [in relation to the female body] some founder as an old ox in the mud.’

*Evametaṃ mahāvīra yathā samaṇa bhāsasi
Ettha ceke visīdanti paṅkamhi va jaraggavo*

COMMENT

Ettha: ‘here [in relation to the female body].’ Commentary: *etasmim kāye*.

VERSE 1155

[To Vimalā:]

If anyone might think of dyeing the sky yellow or any other colour, it would only be a source of vexation.

*Ākāsamhi haliddiyā yo maññetha rajetave
Aññena vāpi raṅgena vighātudayameva taṃ*

VERSE 1156

This mind, inwardly well-collected, [which you are trying to corrupt] is like the sky. Do not assail me, you evil-minded person, like a moth attacking a bonfire.

*Tadākāsasamaṃ cittaṃ ajjhattaṃ susamāhitaṃ
Mā pāpacitte āsādi aggikhandhaṃ va pakkhimā*

VERSE 1157A

[To the bhikkhus:]

Look at the dolled-up [human] form, a heap of [nine] orifices, pieced together [with 300 bones], full of ailments, an object of many [greedy] thoughts, in which there is neither endurance nor stability.

Passa cittakataṃ bimbaṃ arukāyaṃ samussitaṃ

Āturaṃ bahusaṅkappaṃ yassa natthi dhuvam̐ ṭhiti

COMMENT

The four verses following this verse, all of a group, are missing from the PTS Pāli edition: we number them A-E. If verses 1020A-E were for the benefit of those dizzied by the courtesan Ambapāli, these verses were likely for those enamoured of Vimalā. See comments on verse 769-773.

VERSE 1157B

See the bodily form decked out in jewellery and earrings. A skeleton clothed in skin. It looks glorious in its garments.

*Passa cittakataṃ rūpaṃ maṇinā kuṇḍalena ca
Aṭṭhiṃ tacena onaddhaṃ saha vatthehi sobhati*

VERSE 1157C

With feet decorated with henna and a powdered face, it might well beguile a fool but not the seeker of the Far Shore.

*Alattakakatapādā mukhaṃ cuṇṇakamakkhitaṃ
Alaṃ bālassa mohāya no ca pāragavesino*

VERSE 1157D

With hair plaited into eight braids and eyes adorned with eye shadow, it might well beguile a fool but not the seeker of the Far Shore.

*Aṭṭhapadakatā kesā nettā añjanamakkhita
Alaṃ bālassa mohāya no ca pāragavesino*

VERSE 1157E

The foul, primped-up body is like a freshly-painted medicine pot. It might well beguile a fool but not the seeker of the Far Shore.

*Añjanīva navā cittaṃ pūtikāyo alaṅkato
Alaṃ bālassa mohāya no ca pāragavesino*

VERSE 1157F

The deer-trapper set his snare. The deer did not approach it. Having eaten [our own separate] fodder let us depart while the deer-trapper wails.

*Odahi migavo pāsaṃ nāsadā vāguraṃ migo
Bhutvā nivāpaṃ gacchāma kandante migabandhake*

COMMENT

Verses 1157F-G are also not included in the PTS edition. They are likely also addressed to junior bhikkhus. For comments see verses 774-5.

VERSE 1157G

The deer-trapper's snare is [effectively] destroyed. The deer did not approach it. Having eaten [our own separate] fodder let us depart while the deer-trapper grieves.

*Chinno pāso migavassa nāsadā vāguraṃ migo
Bhutvā nivāpaṃ gacchāma socante migaluddake*

VERSE 1158

[Four verses concerning Sāriputta's death:]

Then there was terror, then there was awe, when Sāriputta endowed with many [excellent] qualities passed away to the Untroubled-without-residue.

*Tadāsi yaṃ bhiṃsanakaṃ tadāsi lomahaṃsanaṃ
Anekākārasampanne sārīputtamhi nibbute*

COMMENT

Anekākārasampanne: 'endowed with many [excellent] qualities.' This verse closely follows verse 1046, in which the corresponding word is *sabbākāravāruṇe*. We parenthesise accordingly.

VERSE 1159

Originated phenomena are indeed unlasting, subject to arising and disappearance. Having arisen they cease. Their subsiding is happiness [supreme].

*Aniccā vata saṅkhārā uppādavayadhammino
Uppajjitvā nirujjhanti tesaṃ vūpasamo sukho*

COMMENT

Tesaṃ vūpasamo sukho: ‘Their subsiding is happiness [supreme].’
Commentary to D.2.157: *Tesaṃ vūpasamo ti tesaṃ saṅkhārānaṃ
vūpasamo asaṅkhatam nibbānameva sukhan ti attho*. We parenthesise
from this:

- Hunger is the most [persistent] of illnesses. Originated phenomena are the worst suffering. [For one] knowing this according to reality, the Untroubled is happiness supreme.

✽ *Jighacchāparamā rogā saṅkhāraparamā dukkhā
Etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ* (Dh.v.203).

VERSE 1160

Those who see the five aggregates [according to reality] as alien, as void of personal qualities, they have pierced an abstruse thing, like [an archer pierces] a hair tip with an arrow.

*Sukhumaṃ te paṭivijjhanti vālaggaṃ usunā yathā
Ye pañcakkhandhe passanti parato no ca attato*

COMMENT

Paṭivijjhanti: ‘they have pierced.’ Treating this as a past tense, in accordance with *paccavyādhimsu* in the following verse.

COMMENT

[An archer pierces] a hair tip with an arrow: see comment on verse 42.

COMMENT

Passanti: ‘see [according to reality].’ See IGPT sv *Passati*.

COMMENT

No ca attato: ‘void of personal qualities.’ See IGPT sv *Attā*.

VERSE 1161

Those who see originated phenomena [according to reality] as alien, as void of personal qualities, they have pierced a subtle thing, like [an archer

pierces] a hair tip with an arrow.

*Ye ca passanti saṅkhāre parato no ca attato
Paccavyādhimsu nipuṇaṃ vālaggaṃ usunā yathā*

VERSE 1162

[Two verses to bhikkhus:]

As if threatened with a sword, or as if his head were on fire, having abandoned attachment to sensuous pleasure a bhikkhu should mindfully fulfil the ideals of religious asceticism.

*Sattiyā viya omaṭṭho dayhamāno va matthake
Kāmarāgappahānāya sato bhikkhu paribbaje*

COMMENT

This equals verse 39.

COMMENT

Paribbaje: 'should mindfully fulfil the ideals of religious asceticism.' See IGPT sv *Paribbajati*.

VERSE 1163

As if threatened with a sword, or as if his head were on fire, having abandoned attachment to individual existence a bhikkhu should mindfully fulfil the ideals of religious asceticism.

*Sattiyā viya omaṭṭho dayhamāno va matthake
Bhavarāgappahānāya sato bhikkhu paribbaje*

COMMENT

This equals verse 40.

VERSE 1164

[Concerning the shaking of the Mansion of Migāra's Mother]

Encouraged to do so by the One who has spiritually developed himself, by the One who bears his last body, with my big toe I shook the Mansion of Migāra's Mother.

*Codito bhāvitattena sarīrantimadhārīnā
Migāramātupāsādaṃ pādaṅguṭṭhena kampayim*

COMMENT

Codito: ‘Encouraged to do so.’ The Buddha told Moggallāna:

- Moggallāna, your companions in the religious life, dwelling on the ground floor of the Mansion of Migāra’s Mother, are restless, frivolous, fidgety, talkative, garrulous, unmindful, not fully conscious, inwardly uncollected, mentally scattered, [and are dwelling with] their sense faculties unrestrained [from grasping, through mindfulness]. Go, Moggallāna, and stir up an earnest attitude [to the practice] in those bhikkhus.

❖ *ete te moggallāna sabrahmacārayo heṭṭhāmigāramātupāsāde
viharanti uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatino
asampajānā asamāhitā vibbhantacittā pākatindriyā. Gaccha moggallāna
te bhikkhu saṃvejehī ti* (S.5.269-70).

VERSE 1165

[Verse addressed to a lazy bhikkhu:]

The Untroubled and the freedom from all spiritual shackles is not to be attained to by making a slack or weak effort.

*Nayidaṃ sithilamārabba nayidaṃ appena thāmasā
Nibbānamadhigantabbaṃ sabbaganthapamocanaṃ*

COMMENT

Sabbagantha: ‘all spiritual shackles.’ See comment on verse 89.

VERSE 1166

[Verse also perhaps addressed to a lazy bhikkhu:]

This [other] young bhikkhu, this highest human, bears his last body having conquered Māra and his elephant.

*Ayañca daharo bhikkhu ayamuttamaporiso
Dhāreti antimaṃ dehaṃ jetvā māraṃ savāhanaṃ*

VERSE 1167

[About himself:]

Bolts of lightning fall on the cleft between the hills of Vebhāra and Paṇḍava. One who has gone to that hill-cleft meditates [happily] indeed, the son of the Incomparable One, one of excellent qualities.

*Vivaramanupatanti vijjutā vebhārassa ca paṇḍavassa ca
Nagavivaragato va jhāyati putto appaṭimassa tādino*

COMMENT

For comments, see verse 41.

VERSE 1168

[Six verses out of compassion to a brahman who thought that seeing MahāKassapa on almsround was an unlucky sight.]

He is inwardly at peace, restrained [from unvirtuousness], one who uses distant abodes, a sage, an inheritor of the [teaching of the] best of the Buddhas. He is venerated by Brahmā.

*Upasanto uparato pantasenāsano muni
Dāyādo buddhaseṭṭhassa brahmunā abhivandito*

COMMENT

Uparato: ‘restrained [from unvirtuousness].’ See comment on verse 2.

COMMENT

Dāyādo buddhaseṭṭhassa: ‘an inheritor of the [teaching of the] best of the Buddhas.’ See comment on verse 18.

COMMENT

Buddhaseṭṭhassa: ‘best of Buddhas.’ See comment on verse 1275.

VERSE 1169

He is inwardly at peace, restrained [from unvirtuousness], one who uses distant abodes, a sage, an inheritor of the [teaching of the] best of the Buddhas. Venerate Kassapa, brahman.

Upasantaṃ uparataṃ pantasenāsaṇaṃ muniṃ

Dāyādaṃ buddhaseṭṭhassa vanda brāhmaṇa kassapaṃ

VERSE 1170

Even if one obtained a hundred lifetimes repeatedly amongst human beings, all of them as a brahman, and was fully versed in Vedic scriptural knowledge, perfect in Vedic scriptural knowledge,

*Yo ca jātisataṃ gacche sabbā brāhmaṇajātiyo
Sottiyo vedasampanno manussesu punappunaṃ*

COMMENT

Vedasampanno: ‘perfect in Vedic scriptural knowledge.’ See IGPT sv *Veda*.

COMMENT

Sottiyo: ‘fully versed in Vedic scriptural knowledge.’ See IGPT sv *Sottiya*.

VERSE 1171

And was a scholar [of the sacred texts], a master of the three Vedas, one would not deserve a fraction of the respect that is due to him.

*Ajjhāyako pi ce assa tiṇṇaṃ vedānaṃ pāragū
Etassa vandanāyetaṃ kalamā nāgghati soḷasiṃ*

COMMENT

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

COMMENT

Pāragū: ‘master.’ See IGPT sv *Pāragata*.

VERSE 1172

He who attains the eight states of refined awareness before the meal in forward and reverse order, and then goes on almsround:

*Yo so aṭṭha vimokkhāni purebhattaṃ aphassayi
Anulomaṃ paṭilomaṃ tato piṇḍāya gacchati*

COMMENT

Aṭṭha vimokkhāni: ‘the eight states of refined awareness.’ See IGPT sv *Vimokkha*.

VERSE 1173

Do not harm such a bhikkhu. Do not destroy yourself, brahman. Make your mind have complete faith in the arahant of such good qualities. Quickly venerate him with joined palms. May your head not split [into seven pieces]!

Tādisaṃ bhikkhuṃ mā hani mātṭānaṃ khaṇi brāhmaṇa
Abhippasādehi manaṃ arahantamhi tādine
Khippaṃ pañjaliko vanda mā te vijaṭi matthakaṃ

COMMENT

Abhippasādehi manaṃ: ‘Make your mind have complete faith.’
Abhippasīdati: ‘to have complete faith.’ *Abhippasādeti* is causative. See IGPT sv *Pasīdati*.

COMMENT

Tādine: ‘of such good qualities.’ See IGPT sv *Tādin*.

COMMENT

Vijaṭi: ‘split [into seven pieces].’ Commentary: *sattadhā phali*. The Buddha in a similar situation said: *khama sārīputta imassa moghapurisassa purāssa ettheva sattadhā muddhā phalissatī ti* (A.4.378).

VERSE 1174

[Two verses concerning Poṭṭhila, who was knowledgeable and a famous teacher but lacked insight. The Buddha called him *tuccho poṭṭhilo*.]

[Poṭṭhila] does not understand the true teaching. Led on within the round of birth and death [by uninsightfulness into reality], he follows a path leading downwards, a crooked path, a wrong path.

Neso passati saddhammaṃ saṃsārena purakkhato
Adhogamaṃ jimhapathaṃ kummaggamanudhāvati

COMMENT

Passati: ‘understand.’ See IGPT sv *Passati*.

COMMENT

Saṃsārena purakkhato: ‘led on within the round of birth and death [by unisightfulness into reality].’ Commentary: *Saṃsārena purakkhato saṃsārabandhanaavijjādinā purakkhato*. See IGPT sv *Purakkhata*.

VERSE 1175

Like a worm covered in excrement he is infatuated with rubbish.
Immersed in gains, honour, [and renown] Poṭṭhila fares on empty [of understanding of the true teaching].

Kimi va mīlhasallitto saṅkāre adhimucchito
Pagāḷho lābhasakkāre tuccho gacchati poṭṭhilo

COMMENT

Saṅkāre: ‘rubbish.’ Some editions read *saṅkhāre*. A word-play suggests Norman (i.e. originated phenomena/rubbish).

COMMENT

Lābhasakkāra: ‘gains, honour, [and renown].’ Taking this as *lābhasakkārasiloka*.

COMMENT

Tuccho: ‘empty [of understanding of the true teaching].’ Parenthesis in accordance with verse 1174.

VERSE 1176

[Two verses in praise of Sāriputta:]

Look at this good-looking Sāriputta coming, liberated [from perceptually obscuring states] both through [penetrative discernment and through attaining the immaterial states of awareness], inwardly well-collected.

Imañca passa āyantaṃ sāriputtaṃ sudassanaṃ
Vimuttaṃ ubhatobhāge ajjhataṃ susamāhitaṃ

COMMENT

Vimuttaṃ ubhatobhāge: ‘liberated [from perceptually obscuring states] both through [penetrative discernment and through attaining the immaterial states of awareness].’ See IGPT sv *Ubhatobhāgavimutto*.

VERSE 1177

One with the arrow [of craving] removed, with bondage [to individual existence] destroyed, a master of the three final knowledges, one who has abandoned death, worthy of gifts, an unsurpassed field of merit for mankind.

*Visallaṃ khīṇasaṃyogaṃ tevijjaṃ maccuhāyinaṃ
Dakkhiṇeyyaṃ manussānaṃ puññakkhettaṃ anuttaraṃ*

COMMENT

Saṃyogaṃ: ‘bondage [to individual existence].’ See IGPT sv *Saṃyoga*.

COMMENT

Tevijjaṃ: ‘a master of the three final knowledges.’ See IGPT sv *Tevijja*.

VERSE 1178

[Four verses in praise of Moggallāna, perhaps by MahāKassapa:]

These many glorious devas possessing psychic power, ten thousand of them, all of them Brahmāpurohita devas, stand with palms joined in respect, venerating Moggallāna.

*Ete sambahulā devā iddhimanto yasassino
Dasadevasahassāni sabbe brahmapurohitā
Moggallānaṃ namassantā tiṭṭhanti pañjalikatā*

COMMENT

This verse corresponds to verses 1082-3, which are MahāKassapa’s verses about Sāriputta. The commentary says these four verses are Sāriputta’s praise of Moggallāna, but, being part of MahāKassapa’s verses, they were more likely spoken by MahāKassapa. Sāriputta said he was unable even to see a mudsprite (Ud.40).

COMMENT

Brahmapurohitā: ‘Brahmāpurohita devas.’ The inhabitants of Brahmā’s world are called Brahmakāyikā devas, of which there are three groups: Brahmapārisajjā, Brahmapurohitā, and Mahābrahmā devas (BDPPN).

VERSE 1179

‘Homage to you, O thoroughbred of men. Homage to you, O best of men. Homage to you, whose perceptually obscuring states are destroyed. You are worthy of gifts, dear sir.’

*Namo te purisājañña namo te purisuttama
Yassa te āsavā khīṇā dakkhiṇeyyosi mārīsa*

COMMENT

This verse was also spoken to Sunīta by Inda and Brahmā (verse 629).

VERSE 1180

Venerated by men and devas, a conqueror of death is arisen. He is untarnished by [attachment to] originated phenomena as the lotus is untarnished by [contact with] water.

*Pūjito naradevena uppanno maraṇābhibhū
Puṇḍarīkaṃ va toyena saṅkhārenupalippati*

COMMENT

Nupalippati: ‘untarnished.’ See IGPT sv *Limpati*. Norman says: ‘He is not defiled by the constituent elements as the lotus is not defiled by water.’ But constituent elements are not themselves defiling. As the suttas say:

- The world’s attractive things remain as they are. The wise eliminate their hankering for them.

✽ *Tiṭṭhanti citrāni tatheva loke athettha dhīrā vinayanti chandan ti*
(A.3.411).

VERSE 1181

The one by whom the thousandfold multi-universe system is known in an instant, he is like a brahmā deity. One with mastery of [various] kinds of psychic power, with [knowledge] of the transmigration [of beings], [who] sees devas when [they approach], he is a bhikkhu.

*Yassa muhuttana saḥassadhā loko saṃvidito sabrahmakappo
Vasī iddhiguṇe cutūpapāte kāle passati devatā sa bhikkhu*

COMMENT

See comments on verse 909, spoken by Anuruddha.

VERSE 1182

[In praise of Sāriputta:]

Sariputta is supreme in wisdom, virtue, and inward peacefulness. A bhikkhu who has reached the Far Shore at best would only equal him.

*Sāriputto va paññāya sīlena upasamena ca
Yo pi pāragato bhikkhu etāvaparamo siyā*

COMMENT

Pāragato: ‘reached the Far Shore.’ See comment on verse 680. See IGPT sv *Pāragata*.

VERSE 1183

[Four verses in praise of himself:]

In an instant I can fashion the bodily forms of ten billion [people]. I am proficient in [supernormal] transformations. I am master of psychic power.

*Koṭisatasahassassa attabhāvaṃ khaṇena nimmine
Ahaṃ vikubbanāsu kusalo vasībhūtomhi iddhiyā*

COMMENT

Koṭisatasahassassa: ‘ten billion.’ *Koṭi* is approximately 100,000, says PED. By comparison, Subrahmā Paccekabrahmā created two thousand transformations of himself (S.1.147); Cūḷapanthaka, a thousand (Th.v.563).

COMMENT

Attabhāvaṃ: ‘bodily forms.’ See IGPT sv *Attabhāva*. By syntax *attabhāvaṃ* is a plural. Likewise compare verse 245 where Norman says the singular ‘seems strange.’ For verses 2 and 1006 he says ‘the plural certainly makes better sense here.’

VERSE 1184

[This] member of the Moggallāna clan is a master of inward

collectedness and of insightfulness into reality. He has attained perfection in the training system of one who is free of attachment. He is wise. His [mental] faculties are collected. He has destroyed his bonds [to individual existence] like an elephant tears a rotten creeper.

*Samādhivijjāvasipāramiṃ gato moggallānagotto asitassa sāsane
Dhīro samucchindi samāhitindriyo nāgo yathā pūtilataṃ va bandhanaṃ*

COMMENT

Samādhi: ‘inward collectedness.’ See IGPT sv *Samādhi*.

COMMENT

Vijjā: ‘insightfulness into reality.’ See IGPT sv *Avijjā*.

COMMENT

Sāsane: ‘training system.’ See IGPT sv *Sāsana*.

COMMENT

Samāhitindriyo: ‘[mental] faculties are collected.’ See IGPT sv *Samāhita*.
See IGPT sv *Vippasannāni indriyāni*.

COMMENT

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

VERSE 1185

The Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]. I have fulfilled the Buddha’s training system. The heavy burden [of the five grasped aggregates] is laid down. The conduit to renewed states of individual existence has been abolished.

*Pariciṇṇo mayā satthā kataṃ buddhassa sāsanaṃ
Ohito garuko bhāro bhavanetti samūhatā*

COMMENT

For comments, see verse 604.

VERSE 1186

The objective for the sake of which I went forth from the household life

into the ascetic life has been accomplished by me: the destruction of all ties to individual existence.

*Yassatthāya pabbajito agārasmānagāriyaṃ
So me attho anuppatto sabbasaṃyojanakkhaya*

COMMENT

For comments see verse 136.

VERSE 1187

[To Māra, the Maleficent One:]

What is the hell like, [do you think,] in which Dussī was roasted having attacked Vidhura the [chief] disciple and the Brahman Kakusandha?

*Kīdiso nirayo āsi yattha dussī apaccatha
Vidhuraṃ sāvakaṃāsajja kakusandhañca brāhmaṇaṃ*

COMMENT

The *Māratajjaniya Sutta* (M.1.332) says that once, while Moggallāna was practising walking meditation in the Besakalā Grove in the Bhagga country, Māra troubled him by entering his stomach. Moggallāna warned him:

• ‘Come out, Maleficent One. Do not harm the Perfect One or a disciple of the Perfect One, lest it be for your long-lasting harm and suffering.’

✿ *Nikkhama pāpima mā tathāgataṃ vihesesī mā tathāgatasāvakaṃ. Mā te ahosi dīgharattaṃ ahitāya dukkhāyā ti* (M.1.332).

Moggallāna told Māra that he had also once been Māra, the Māra Dussī, and had attacked Vidhura, the chief disciple of the Buddha Kakusandha. He immediately thereafter fell into the Great Hell and was roasted for thousands of years and impaled on a hundred iron stakes. The verses continue the admonishment.

COMMENT

Vidhuraṃ sāvakaṃāsajja kakusandhañca brāhmaṇaṃ: ‘having attacked Vidhura the [chief] disciple and the Brahman Kakusandha.’ The *Māratajjaniya Sutta* does not say that Dussī attacked Kakusandha. Nonetheless, this detail is reaffirmed in verse 1206. *Brāhmaṇaṃ* means arahant, so is capitalised i.e. ‘Brahman’. See IGPT sv *Brāhmaṇa*.

VERSE 1188

There were a hundred iron stakes, each of them to be suffered [as extraordinarily painful]. This is what the hell was like in which Dussī was roasted having attacked Vidhura the [chief] disciple and the Brahman Kakusandha.

*Sataṃ āsi ayosaṅkū sabbe paccattavedanā
Īdiso nirayo āsi yattha dussī apaccatha
Vidhuraṃ sāvakaṃāsajja kakusandhañca brāhmaṇaṃ*

COMMENT

Sabbe paccattavedanā: ‘to be suffered [as extraordinarily painful].’ ‘To be suffered’: see PED sv *Vedana*.

VERSE 1189

Whatever bhikkhu disciple of the Buddha can recall [such things], having attacked such a bhikkhu you will suffer pain, O Evil One.

*Yo etamabhijānāti bhikkhu buddhassa sāvako
Tādisaṃ bhikkhumāsajja kaṇha dukkhaṃ nigacchasi*

COMMENT

Abhijānāti: ‘can recall.’ See IGPT sv *Abhijānāti*.

VERSE 1190

[I recall seeing] heavenly palaces that endure for the period of a universal cycle, standing in the middle of [great] lakes, the colour of lapis lazuli, brilliant, gleaming, glittering. A multitude of multi-coloured nymphs dance there.

*Majjhesarassa tiṭṭhanti vimānā kappathāyino
Veḷuriyavaṇṇā rucirā accimanto pabhassarā
Accharā tattha naccanti puthu nānattavaṇṇiyo*

COMMENT

Kappa: ‘period of a universal cycle.’ See IGPT sv *Kappa*.

VERSE 1191

Whatever bhikkhu disciple of the Buddha can recall [such things], having attacked such a bhikkhu you will suffer pain, O Evil One.

*Yo etamabhijānāti bhikkhu buddhassa sāvako
Tādisaṃ bhikkhumāsajja kaṇha dukkhaṃ nigacchasi*

VERSE 1192

[I recall being] one who, encouraged to do so by the Buddha, and with the community of bhikkhus looking on, with his big toe shook the Mansion of Migāra's Mother.

*Yo ve buddhena codito bhikkhusaṅghassa pekkhato
Migāramātupāsādaṃ pādaṅguṭṭhena kampayi*

VERSE 1193

Whatever bhikkhu disciple of the Buddha can recall [such things], having attacked such a bhikkhu you will suffer pain, O Evil One.

*Yo etamabhijānāti bhikkhu buddhassa sāvako
Tādisaṃ bhikkhumāsajja kaṇha dukkhaṃ nigacchasi*

VERSE 1194

[I recall being] one who with his big toe shook the Vejayanta Palace [the residence of Sakka, Lord of the Devas], and supported by his psychic power stirred up an earnest attitude [to the practice] in the devas.

*Yo vejayantapāsādaṃ pādaṅguṭṭhena kampayi
Iddhibalenupatthaddho saṃvejesi ca devatā*

COMMENT

This event is described in the *Cūḷataṇhāsaṅkhaya Sutta* (M.1.251). Moggallāna was motivated by Sakka's delay in answering the question noted in verse 1196, and thought:

- 'This deity dwells much too negligently applied [to the practice]. How about if I stirred up an earnest attitude [to the practice] in him?'

✽ *atibāḷhaṃ kho ayaṃ yakkho pamatto viharati. Yannūnāhaṃ imaṃ*

yakkhaṃ saṃvejeyyan ti.

COMMENT

Saṃvejesi: ‘stirred up an earnest attitude [to the practice].’ See IGPT sv *Saṃvega*.

VERSE 1195

Whatever bhikkhu disciple of the Buddha can recall [such things], having attacked such a bhikkhu you will suffer pain, O Evil One.

*Yo etamabhijānāti bhikkhu buddhassa sāvako
Tādisaṃ bhikkhumāsajja kaṇha dukkhaṃ nigacchasi*

VERSE 1196

[I recall being] one who in the Vejayanta Palace asked Sakka, ‘Friend, do you know the liberation [from perceptually obscuring states] through the destruction of craving?’ Being asked the question, Sakka answered him truthfully.

*Yo vejayantapāsāde sakkaṃ so paripucchatī
Api āvuso jānāsi taṇhak khayavimuttiyo
Tassa sakko viyākāsi pañhaṃ puṭṭho yathātathaṃ*

COMMENT

In fact, Moggallāna’s question was:

• ‘Kosiya, how did the Blessed One state to you in brief the liberation [from perceptually obscuring states] through the destruction of craving? It would be good if we, too, might get to hear that statement.’

✿ *yathākathaṃ pana te kosiya bhagavā saṅkhittena
taṇhāsaṅkhayavimuttiṃ abhāsi? Sādhū mayampi etissā kathāya bhāgino
assāma savaṇāyā ti* (M.1.254).

VERSE 1197

Whatever bhikkhu disciple of the Buddha can recall [such things], having attacked such a bhikkhu you will suffer pain, O Evil One.

Yo etamabhijānāti bhikkhu buddhassa sāvako

Tādisaṃ bhikkhumāsaṃ kaṇha dukkhaṃ nigacchasi

VERSE 1198

[I recall being] one who, standing in the Sudhamma Hall, asked a [certain] Brahmā: ‘Do you still today have that view that was formerly yours [that there is no ascetic or Brahmanist who could come to this world]? [And] do you see the [significance of the] radiance [now] permeating the brahmā world?’

*Yo brahmānaṃ paripucchati sudhammāyaṃ thito sabhaṃ
Ajjā pi tyāvuso sā diṭṭhi yā te diṭṭhi pure ahu
Passasi vītivattantaṃ brahmaloke pabhassaraṃ*

COMMENT

This event is related in the *Aññatarabrahma Sutta* (S.1.144). The Brahmā had two wrong views:

- 1) ‘There is no ascetic or Brahmanist who could come to this world.’
✿ *Natthi so samaṇo vā brāhmaṇo vā yo idha āgaccheyyāti* (S.1.144).
- 2) ‘I am everlasting and eternal.’
✿ *ahaṃ niccomhi sassato* (Th.v.1200).

He abandoned the first view when the Buddha and four disciples arrived in the Sudhamma Hall, stationing themselves above his head, having entering into the meditation on the Fire Element (*tejodhātuṃ samāpajjitvā*). He abandoned the second view, these verses suggest, when he saw that the radiance of his five visitors exceeded the radiance of the brahmā world, impressing him that they were likely of greater spiritual power and might than himself (*evaṃ mahiddhikā evaṃ mahānubhāvā*, S.1.146).’

VERSE 1199

Being asked the question, the Brahmā answered him truthfully: ‘I do not still have that view, sir, that was formerly mine [that there is no ascetic or Brahmanist who could come to this world].’

*Tassa brahmā viyākāsi pañhaṃ puṭṭho yathātathaṃ
Na me mārisa sā diṭṭhi yā me diṭṭhi pure ahu*

VERSE 1200

‘[And] I do see the [significance of the] radiance [now] permeating the brahmā world. How could I [therefore] say today that I am everlasting and eternal?’

*Passāmi vītivattantaṃ brahmaloke pabhassaraṃ
Sohaṃ ajja kathaṃ vajjaṃ ahaṃ niccomhi sassato*

VERSE 1201

Whatever bhikkhu disciple of the Buddha can recall [such things], having attacked such a bhikkhu you will suffer pain, O Evil One.

*Yo etamabhijānāti bhikkhu buddhassa sāvako
Tādisaṃ bhikkhumāsajja kaṇha dukkhaṃ nigacchasi*

VERSE 1202

[I recall being] one who through [the attainment of] states of refined awareness reached the top of the great Mount Neru, and the Pubbavidehans’ wood with its men who sleep on the ground.

*Yo mahāneruno kūṭaṃ vimokkhena aphassayi
Vanaṃ pubbavidehānaṃ ye ca bhūmisayā narā*

COMMENT

Vimokkhena: ‘through [the attainment of] states of refined awareness.’ *Vimokkha* here particularly means fourth jhāna through which various kinds of psychic power (*anekavihiṭṭaṃ iddhiṭṭhaṃ*) are attained (D.1.77).

COMMENT

Mahāneruno: ‘the great Mount Neru.’ A mountain in the Himalayas.

COMMENT

Vanaṃ pubbavidehānaṃ ye ca bhūmisayā narā: ‘the Pubbavidehans’ wood with its men who sleep on the ground.’ The four continents of the world are Jambudīpa, Aparagoyāna, Pubbavideha and Uttarakuru. Wood, singular, suggests an undeveloped continent covered in massive woodland. Sleeping on the ground suggests primitiveness. The whole

picture is of a land of barbarians.

VERSE 1203

Whatever bhikkhu disciple of the Buddha can recall [such things], having attacked such a bhikkhu you will suffer pain, O Evil One.

*Yo etamabhijānāti bhikkhu buddhassa sāvako
Tādisaṃ bhikkhumāsajja kaṇha dukkhaṃ nigacchasi*

VERSE 1204

A fire is certainly not intent upon burning the fool, but the fool is burned having attacked a blazing conflagration.

*Na ve aggi cetayati ahaṃ bālaṃ dahāmīti
Bālo va jalitaṃ aggiṃ āsajja naṃ paḍayhati*

COMMENT

Cetayati: ‘intent upon.’ See IGPT sv *Cetanā*.

COMMENT

Āsajjanaṃ: ‘having attacked.’ The term *āsajja naṃ* occurs in verses 1204, 1205, and 1206. Norman says ‘it is probably best to regard *naṃ* as a particle,’ but in verses 1205 and 1206 he leaves it untranslated. Further, he notes that in other suttas it occurs as *āsajjana*, suggesting that it is not a particle at all. He alternatively suggests it is *āsajja* with a *naṃ* extension, meaning simply *āsajja*, which we accept and spell it accordingly.

VERSE 1205

Likewise, Māra, having attacked the Perfect One [or a disciple of the Perfect One], you will burn yourself like the fool who touches fire.

*Evameva tuvaṃ māra āsajjanaṃ tathāgataṃ
Sayam dahissasi attānaṃ bālo aggiṃ va samphusaṃ*

COMMENT

Tathāgataṃ: ‘Perfect One [or a disciple of the Perfect One].’ Parenthesising *tathāgatasāvakaṃ* accords with the context, the suttas

(*mā tathāgataṃ vihesesi mā tathāgatasāvakam. Mā te ahosi dīgharattam ahitāya dukkhāyā ti*, M.1.332), and the commentary: *tathāgataṃ aggikhandhasadisam ariyasāvakam āsajja*.

VERSE 1206

Having attacked the Perfect One, the Māra [Dussī] begot [much] demerit. What do you think, Maleficent One? Do you think ‘My demerit will not bear fruit’?

*Apuññaṃ pasavi māro āsajjanaṃ tathāgataṃ
Kiṃ nu maññasi pāpima na me pāpaṃ vipaccati*

COMMENT

Apuññaṃ pasavi: ‘begot [much] demerit.’ The phrase usually has *bahuṃ* e.g. *bahuṃ apuññaṃ pasavati* (M.1.371).

COMMENT

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

VERSE 1207

[Much] demerit is accumulated by you as you [wrongly] apply yourself, Destroyer, which lasts a long time. Stay away from the Buddha, Māra. Nurse no expectations in regard to the bhikkhus.

*Karato te cīyate pāpaṃ cirarattāya antaka
Māra nibbinda buddhamhā āsaṃ mākāsi bhikkhusu*

COMMENT

Cīyate: ‘accumulated.’ Passive of *cināti*.

COMMENT

Āsaṃ: ‘expectations.’ See IGPT sv *Āsā*.

VERSE 1208

[Early textual editors:]

Thus the bhikkhu [Moggallāna] terrified Māra in the Besakaḷā Grove. Then that miserable spirit instantaneously disappeared.

*Iti mārāṃ atajjesi bhikkhu bhesakaḷāvane
Tato so dummano yakkho tatthevantaradhāyathā ti*

COMMENT

[Early textual editors]: Commentary: *Ayañca gāthā
dhammasaṅgāyanakāle ṭhapitā*. See comment on verse 720.

THE GREAT CHAPTER OF POEMS

Verses 1209-1279: Vaṅgīsa

VERSE 1209

[The words of despair of newly-ordained Vaṅgīsa after a group of beauties visited his monastery. See *Nikkhanta Sutta* (S.1.185):]

Although I am [one who has gone forth] from the household life into the ascetic life, these bold thoughts, alas, from the Evil One [still] pursue me.

*Nikkhantaṃ vata maṃ santaṃ agārasmānagāriyaṃ
Vitakkā upadhāvanti pagabbhā kaṇhato ime*

COMMENT

Agārasmānagāriyaṃ: ‘from the household life into the ascetic life.’ See IGPT sv *Agārasmā anagāriyaṃ pabbajito*.

VERSE 1210

[With lust allayed, Vaṅgīsa’s words of victory:]

Even if 1,000 resolute professional soldiers, mighty archers, trained men, and masters of the bow, surrounded me completely,

*Uggaputtā mahissāsā sikkhitā daḷhadhammino
Samantā parikireyyuṃ sahasaṃ apalāyinaṃ*

COMMENT

Uggaputtā: ‘professional soldiers.’ See Bodhi’s note on S.1.185.

COMMENT

Apalāyinaṃ: ‘resolute.’ We regard this as a genitive plural, with Norman’s support.

VERSE 1211

[Or] even if beauties came in even greater numbers than that, [neither]

would unsettle me, [for] I am established in the teaching.

*Sace pi ettakā bhiyyo āgamissanti itthiyo
Neva maṃ vyādhayissanti dhamme-s-amhi patiṭṭhito*

COMMENT

Dhamme-s-amhi: this is our solution to a much-discussed puzzle. The hiatus -s- occurs also in Sn.v.1083 and Sn.v.1134, says PED. Bodhi and Norman take it as so *amhi*.

VERSE 1212

Only once [as a layman] I heard [an explanation of] this Path leading to the Untroubled from the enlightened kinsman of the Sun clan. That is where my mind [became immediately] attached.

*Sakiṃ hi me sutam etaṃ buddhassādiccabandhuno
Nibbānagamanaṃ maggaṃ tattha me nirato mano*

COMMENT

Verses 1254-5 say Vaṅgīsa was taught about the aggregates, the bases of sensation, and the elements of sensation, which so filled him with faith that he went forth. This autobiographical account does not accord with the commentary which says that Vaṅgīsa ‘gained repute by tapping on skulls with his finger nail and telling thereby where the owners of the skull were reborn.’ When the Buddha ‘gave him the skull of an arahant Vaṅgīsa could make nothing of this and joined the Order to learn its secret’ (BDPPN).

COMMENT

Buddhassādiccabandhuno: ‘the enlightened kinsman of the Sun clan.’ See IGPT sv *Ādiccabandhu*.

VERSE 1213

If you approach me as I abide thus, Maleficent One, I will act in such a way, O Death, [that you will be blinded and] will not see my path.

*Evaṃ ce maṃ viharantaṃ pāpima upagacchasi
Tathā maccu karissāmi na me maggampi dakkhasi*

COMMENT

Tathā maccu karissāmi: ‘act in such a way, O Death.’ In other words, enter jhāna: *Evameva kho bhikkhave bhikkhu... paṭhamam jhānam upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu andhamakāsi māraṃ apadaṃ vadhivā māraccakkhum adassanaṃ gato pāpimato* (M.1.174).

VERSE 1214

[When lust invaded Vaṅgīsa’s mind, he decided to ‘dispel my own disgruntlement [with the celibate life] and arouse delight in it.’ Having done so, he recited verses 1214-1218 from the *Arati Sutta* (S.1.186).]

Having abandoned disgruntlement [with the celibate life] and sensuous delight entirely, and thoughts connected with the household life, one should not cultivate craving for anything. One who is free of craving, being without craving, he is a bhikkhu.

*Aratiṃ ratiñca pahāya sabbaso gehasitañca vitakkaṃ
Vanathaṃ na kareyya kuhiñci nibbanatho avanatho sa bhikkhu*

COMMENT

Aratiṃ: ‘disgruntlement [with the celibate life].’ See IGPT sv *Rati*.

COMMENT

Ratiñca: ‘sensuous delight.’ See IGPT sv *Rati*.

COMMENT

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

VERSE 1215

Whatever here connected with the world that constitutes bodily form, [whether inhabiting] the earth or the sky: it decays. Everything is unlasting. Having understood this, the wise live the religious life.

*Yamidha paṭhaviñca vehāsaṃ rūpagataṃ jagatogadhaṃ kiñci
Parijīyati sabbamaniccaṃ evaṃ samecca caranti mutattā*

COMMENT

Aniccaṃ: ‘unlasting.’ See IGPT sv *Anicca*.

COMMENT

Caranti: ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 1216

People are ensnared by objects of attachment, by what is seen, heard, sensed, and cognised. Dispel fondness for these. Be imperturbable. They call him a sage who does not cleave to these objects.

Upadhīsu janā gathitāse diṭṭhe sute paṭighe ca mute ca
Ettha vinodaya chandamanejo yo ettha na limpati taṃ munimāhu

COMMENT

Upadhīsu: ‘objects of attachment.’ See IGPT sv *Upadhi*.

COMMENT

Paṭighe: ‘what is sensed.’ See IGPT sv *Paṭigha*.

COMMENT

Diṭṭhe sute paṭighe ca mute ca: the usual tetrad is *diṭṭhasutamutaviññātesu* (Sn.v.1091).

COMMENT

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

COMMENT

Anejo: ‘Be imperturbable.’ See IGPT sv *Ejā*.

COMMENT

Limpati: ‘cleave.’ See IGPT sv *Limpati*.

COMMENT

Ettha... ettha: ‘these... these objects.’ *Ettha* means ‘in this respect,’ but it is linked here to *upadhīsu*, i.e. objects of attachment. The dictionaries do not support Norman’s ‘this world... this world,’ nor the commentary’s *ettha kāmagaṇe taṇhālepena na limpati*.

VERSE 1217

Or [people] are attached to the sixty[-two dogmatic views of the *Brahmajāla Sutta*] and to [wrong] thoughts. They are bent on what is unrighteous on account of being common men.

One who would not join a dissentient religious group anywhere nor grasp a dogmatic view, he is a bhikkhu.

*Atha saṭṭhisitā savitakkā puthujjanatāya adhammā niviṭṭhā
Na ca vaggagat'assa kuhiñci no pana duṭṭhullagāhī sa bhikkhu*

COMMENT

Saṭṭhisitā: 'sixty[-two dogmatic views of the *Brahmajāla Sutta*].'

1) Commentary: *dvāsaṭṭhidiṭṭhigatasannissitā*.

2) The sixty-two dogmatic views of the *Brahmajāla Sutta*

✿ *dvāsaṭṭhidiṭṭhigatāni brahmajāle* (S.4.286).

COMMENT

Savitakkā: '[wrong] thoughts.' Commentary: *micchāvitakkā ti*.

COMMENT

Na ca vaggagat'assa kuhiñci: 'One who would not join a dissentient religious group anywhere.' We treat *vaggagat'assa* as *vaggagato assa*.

COMMENT

Duṭṭhullagāhī: 'grasp a dogmatic view.' Commentary: *duṭṭhullānaṃ micchāvādānaṃ gaṇhanasīlo*.

VERSE 1218

[Such a bhikkhu] is discerning, long trained in inward collectedness, not deceitful, mindful, and not covetous. Because he has attained to the Peaceful State he is a sage. He has realised the Untroubled. He awaits the inevitable hour [fully consciously and mindfully].

*Dabbo cirarattasamāhito akuhako nipako apihālu
Santam padaṃ ajjhagamā muni paṭicca parinibbuto kaṅkhati kālaṃ*

COMMENT

[Such a bhikkhu]: in the *Arati Sutta* (S.1.186) this verse is a continuation of the previous verse.

COMMENT

Dabbo: ‘discerning.’ We take the meaning of *dabba* from the following passage, where it is a synonym of *cetaso*: *evameva kho bhante cetaso bhikkhu dabbajātiko yato yato imassa dhammapariyāyassa paññāya atthaṃ upaparikkheyya labhetheva attamanataṃ labhetha cetaso pasādaṃ* (M.1.114). Commentary to M.1.114: *Cetaso ti cintakajātiko. Dabbajātiko ti paṇḍitasabhāvo*.

COMMENT

Nipako: ‘mindful.’ See IGPT sv *Nipaka*.

COMMENT

Paṭicca: ‘because.’ See IGPT sv *Paṭicca*.

COMMENT

Parinibbuto: ‘realised the Untroubled.’ See IGPT sv *Nibbāna*.

COMMENT

Kaṅkhati kālāṃ: ‘he awaits the inevitable hour [fully consciously and mindfully].’ Material in parenthesis comes from verses 196, 607 etc: *Kālañca paṭikaṅkhāmi sampajāno patissato*.

VERSE 1219

[When Vaṅgīsa despised other well-behaved bhikkhus on account of his own impromptu reflectiveness he became conscience-stricken about it and recited these verses, taken from the *Pesalaatimaññanā Sutta*, S.1.187:]

Abandon conceit, Gotama clansman. Completely give up conceitedness. Being infatuated with objects of conceit, you have been conscience-stricken for a long time.

*Mānaṃ pajahassu gotama mānapathañca jahassu asesam
Mānapathamhi pamucchito vippaṭisārī huvā cirarattaṃ*

COMMENT

The introductory material comes from this quote:

- Venerable Vaṅgīsa despised other well-behaved bhikkhus on account of his own impromptu reflectiveness.

✿ āyasmā vaṅgīso attano paṭibhānena aññe pesale bhikkhū atimaññati (S.1.187). See IGPT sv *Paṭibhāna*.

COMMENT

Gotama: ‘Gotama clansman.’ But by birth Vaṅgīsa was a brahman (BDPPN).

COMMENT

Mānapathañca... Mānapathamhi: ‘conceitedness... objects of conceit.’

1) *Patha* ‘is sometimes pleonastic, and acts in the function of an abstract formation’ says PED.

2) Commentary to S.1.187: *Mānapathanti mānārammaṇaṇceva mānasahabhuno ca dhamme*.

COMMENT

Vippaṭisārī: ‘conscience-stricken.’ See IGPT sv *Kukkucca*.

VERSE 1220

Soiling [themselves] through denigrating [others], destroying [themselves] through conceit, people fall into hell. Destroyed by conceit, people grieve for a long time when reborn in hell.

Makkhena makkhitā pajā mānahatā nirayaṃ papatanti
Socanti janā cirarattaṃ mānahatā nirayaṃ upapannā

VERSE 1221

But a bhikkhu who knows the Path, and practises it rightly does not grieve at all. He gets a good reputation and experiences happiness. Rightly they call him ‘one who sees the nature of reality.’

Na hi socati bhikkhu kadāci maggajino sammā paṭipanno
Kittiñca sukhañcānubhoti dhammadaso ti tamāhu tathattaṃ

COMMENT

Dhamma: ‘the nature of reality.’ See IGPT sv *Dhamma*.

VERSE 1222

Therefore [be] free of remissness in practising the teaching in this world.
[Be] applied to inward striving. Having abandoned the [five] hindrances,
[be] pure. Having completely abandoned self-centredness, put an end [to
suffering] through insightfulness into reality. [Be] inwardly at peace.

Tasmā akhilo idha padhānavā nīvaraṇāni pahāya visuddho
Mānañca pahāya asesam vijjāyantakaro samitāvī

COMMENT

Akhilo: ‘free of remissness in practising the teaching.’ See IGPT sv *Khila*.

COMMENT

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

COMMENT

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

COMMENT

Antakaro: ‘put an end [to suffering].’ Parenthesis from these quotes:

- 1) *dukkhassantakaro bhava*: ‘put an end to suffering’: verse 195
- 2) *dukkhassantakaro siyā*: ‘could put an end to suffering’: verse 682

COMMENT

Vijjāya: ‘through insightfulness into reality.’ See IGPT sv *Avijjā*.

VERSE 1223

[When lust again invaded Vaṅgīsa’s mind, he begged Ānanda for help with these verses, taken from the *Ānanda Sutta*, S.1.188:]

‘I am burning with lust for sensuous pleasure, my mind is burning. Please tell me how to extinguish it, out of tender concern, O Gotama clansman.’

Kāmarāgena dayhāmi cittaṃ me pariḍayhati
Sādhū nibbāpanaṃ brūhi anukampāya gotama

VERSE 1224A

[Ānanda:]

‘It is through a distortion of perception that your mind is burning. Avoid the quality of loveliness that is associated with attachment.

*Saññāya vipariyesā cittaṃ te pariḍayhati
Nimittaṃ parivajjehi subhaṃ rāgūpasamhitaṃ*

COMMENT

We number this verse 1224A because the following 1224B is not included in all editions.

COMMENT

Nimittaṃ: ‘quality.’ See IGPT sv *Nimitta*.

VERSE 1224B

‘See originated phenomena as alien, as intrinsically unsatisfactory, as void of personal qualities. Extinguish the great [fire of] attachment. Don’t burn again and again.

*Saṅkhāre parato passa dukkhato mā ca attato
Nibbāpehi mahārāgaṃ mā ḍayhittho punappunaṃ*

COMMENT

Dukkhato: ‘intrinsically unsatisfactory.’ See IGPT sv *Dukkha*.

COMMENT

Attato: ‘endowed with personal qualities.’ See IGPT sv *Attā*.

VERSE 1225

‘Develop an undistracted and well-collected mind by [meditating on] unloveliness. Be mindful of the body. Be completely disillusioned [with originated phenomena].

*Asubhāya cittaṃ bhāvehi ekaggaṃ susamāhitaṃ
Sati kāyagatā tyatthu nibbidābahulo bhava*

COMMENT

Asubhāya: ‘unloveliness.’ See IGPT sv *Subha*.

COMMENT

Nibbidābahulo: ‘completely disillusioned [with originated phenomena].’

See IGPT sv *Nibbidā*.

VERSE 1226

‘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 carissasi

COMMENT

Animittañca: ‘voidness of any abiding phenomena.’ See IGPT sv *Nimitta*.

COMMENT

Mānānusaya: ‘proclivity to self-centredness.’ See IGPT sv *Māna* and *Asmi*.

COMMENT

Carissasi: ‘live the religious life.’ See IGPT sv *Eko care khaggavisāṇakappo*.

VERSE 1227

[Words in praise of the Buddha following his discourse on right speech, in the *Subhāsita Sutta* (Sn.p.78):]

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].’ See our comments in our translation of the *Subhāsita Sutta* (*Suttanipāta* p78-79).

VERSE 1228

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 1229

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 truly is the immortal 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 1230, where the best of words is said to be spoken ‘for the attainment of nibbāna’ (*nibbānapattiyā*).

COMMENT

Sacce attthe ca dhamme ca āhu santo patit̐thitā: ‘The [attainment of the] supreme goal and of Truth [is] grounded on truthfulness, say the wise.’

Norman says that *attthe* and *dhamme* are nominatives, not locatives.

Sacce is a locative. Thus he translates pādas c and d as:

- In truth, the good say, are the goal and the doctrine 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.

✿ *appatit̐tham appavattam anārammaṇamevetam* (Ud.80).

Resolving this pāda, too, can be accomplished with the parenthesis ‘[attainment of the],’ in accordance with verse 1230.

VERSE 1230

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 bhāsati vācam khemaṃ nibbānapattiyā

Dukkhassantakiriyāya sā ve vācānamuttamā

COMMENT

Nibbāna: ‘the Untroubled.’ See IGPT sv *Nibbāna*.

VERSE 1231

[Three verses in praise of Sāriputta after he had addressed the bhikkhus in the *Sāriputta Sutta* (S.1.189):]

Of profound wisdom, intelligent, knowledgeable about what is the Path and what is not the Path, Sāriputta, of great wisdom, explains the Buddha’s teaching to the bhikkhus.

Gambhīrapañño medhāvī maggāmaggassa kovido

Sāriputto mahāpañño dhammaṃ deseti bhikkhunaṃ

VERSE 1232

He teaches in brief, he speaks in detail. His voice, like a myna bird, pours forth his impromptu reflection.

*Saṅkhittena pi deseti vitthārena pi bhāsatī
Sālikāyiva nigghoso paṭibhānaṃ udīrayī*

COMMENT

Paṭibhānaṃ: ‘impromptu reflection.’ See IGPT sv *Paṭibhāna*.

VERSE 1233

Hearing his sweet voice as he teaches it with a sound which is charming, agreeable to the ear, and delightful, the bhikkhus give ear with uplifted minds. They are delighted.

*Tassa taṃ desayantassa suṇanti madhuraṃ giraṃ
Sarena raṇānīyena savanīyena vaggunā
Udaggacittā muditā sotaṃ odhenti bhikkhavo*

VERSE 1234

[Four verses from the *Pavāraṇa Sutta* (S.1.190) recited after the Buddha, surrounded by 500 bhikkhus, all of them arahants, had just performed the Invitation Ceremony:]

Today is the [Invitation Day on] the fifteenth day [of the half-month]. Five hundred bhikkhus have gathered for the sake of purity [in regard to offences against the discipline]. [They are] seers who have cut the ties and bonds [to individual existence], who are rid of spiritual defilement, with renewed states of individual existence destroyed.

*Ajja pannarase visuddhiyā bhikkhū pañcasatā samāgatā
Saṃyojanabandhanacchidā anīghā khīṇapunabbhavā isī*

COMMENT

Ajja pannarase: ‘the [Invitation Day on] the fifteenth day [of the half-month].’ Compare: *Ajja pannaraso uposatho* (Sn.v.153).

COMMENT

Visuddhiyā: ‘purity [in regard to offences against the discipline].’ Purity

means making amends for unconfessed offences:

1) *Saṅghaṃ āvuso pavāremi diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikarissāmi* (Vin.1.160).

2) *Tasmā saramānena bhikkhunā āpannena visuddhāpekkhena santi āpatti āvikātabbā* (Vin.1.103).

COMMENT

Samyojanabandhana: ‘ties and bonds [to individual existence].’ See IGPT sv *Samyojana* and *Bandhana*.

COMMENT

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

VERSE 1235

Just as a Wheel-turning monarch accompanied by his retinue travels round this sea-girt land,

*Cakkavattī yathā rājā amaccaparivārīto
Samantā anupariyeti sāgarantaṃ mahiṃ imaṃ*

COMMENT

Sāgarantaṃ mahiṃ imaṃ: ‘this sea-girt land.’ 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 sāgarapariyantaṃ... abhivijīya ajjhāvasati*, D.3.142). See IGPT sv *Paṭhavi*.

VERSE 1236

likewise, [these] disciples, masters of the three final knowledges who have abandoned death, honour the unsurpassed Caravan Leader, victorious in battle.

*Evaṃ vijitasāṅgāmaṃ satthavāhaṃ anuttaraṃ
Sāvakaṃ payirupāsanti tevijjā maccuhāyino*

COMMENT

Vijitasāṅgāmaṃ: ‘victorious in battle.’ Commentary:

vijitakilesasaṅgāmattā vijitamārabalattā. But *jino* is defined as *jitā me pāpakā dhammā* (M.1.171). See comment on verse 5.

COMMENT

Tevijjā: ‘masters of the three final knowledges.’ See IGPT sv *Tevijja*.

VERSE 1237

All are the Blessed One’s [spiritual] sons. Here there is no chaff. I venerate the [enlightened] kinsman of the Sun clan who has destroyed the arrow of craving.

Sabbe bhagavato puttā palāpettha na vijjati
Taṇhāsallassa hantāraṃ vande ādiccabandhunaṃ

COMMENT

Puttā: ‘[spiritual] sons.’ See comment on verse 295.

COMMENT

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

VERSE 1238

[Four verses taken from the *Parosahassa Sutta* (S.1.192), which were recited after hearing the Buddha speaking to 1,250 bhikkhus on the Untroubled:]

Over a thousand bhikkhus honour the Sublime One as he discourses on the Stainless State, the Untroubled, which is free of all danger.

Parosahassaṃ bhikkhūnaṃ sugataṃ payirupāsati
Desentaṃ virajaṃ dhammaṃ nibbānaṃ akutobhayaṃ

VERSE 1239

They listen to the stainless teaching expounded by the Perfectly Enlightened One. The Enlightened One looks absolutely glorious at the head of the assembly of bhikkhus.

Suṇanti dhammaṃ vimalaṃ sammāsambuddhadesitaṃ

Sobhati vata sambuddho bhikkhusaṅghapurakkhato

COMMENT

Purakkhato: ‘at the head of.’ See IGPT sv *Purakkhata*.

VERSE 1240

You are called ‘the Great Being,’ Blessed One, ‘the best of seers.’ Being like a great cloud [in summer to those afflicted by heat], you rain upon your disciples’ [ears].

Nāganāmosi bhagavā isīnaṃ isisattamo
Mahāmeghova hutvāna sāvake abhivassasi

COMMENT

Sāvake abhivassasi: ‘you rain upon your disciples’ [ears].’ To be explained by verse 1273:

- ‘I long for your word as in summer one afflicted by heat longs for water. Rain on my ears.’

❀ *Vāriṃ yathā ghammani ghammatatto vācābhikaṅkhāmi sotam pavassa* (Th.v.1273).

VERSE 1241

Issuing forth from his daytime abiding place out of desire to see the Teacher, your disciple Vaṅgisa venerates your feet, great Hero.

Divāvihārā nikkhamma satthudassanakamyatā
Sāvako te mahāvīra pāde vandati vaṅgiso

COMMENT

Divāvihārā nikkhamma: ‘issuing forth from his daytime abiding place.’
Commentary: *Divāvihārāti paṭisallānaṭṭhānato*. Usual expression is *paṭisallānā vuṭṭhito* (e.g. Sn.p.59-60).

VERSE 1242

[When Vaṅgīsa explained that his previous verses were not thought out beforehand, but had occurred to him on the spot, the Buddha invited him to recite more such verses, which are the following four verses, again

taken from the *Parosahassa Sutta* (S.1.192):]

Having overcome Māra's false trails and paths, [the Blessed One] lives the religious life having split asunder his states of remissness in practising the teaching. Behold him, free of attachment, releasing [others] from bondage [to individual existence], analysing [the Path] by way of its parts.

*Ummaggapathaṃ mārassa abhibhuyya carati pabhijja khīlāni
Taṃ passatha bandhanamuñcaṃ asitaṃ va bhāgaso pavibhajja*

COMMENT

Khīlāni: 'states of remissness in practising the teaching.' See IGPT sv *Khila*.

COMMENT

Bandhanamuñcaṃ: 'releasing [others] from bondage [to individual existence].' See IGPT sv *Bandhana*. This is Norman's preferred spelling i.e. *bandhana[pa]muñca[kara]ṃ*.

COMMENT

Bhāgaso pavibhajja: 'analysing [the Path] by way of its parts.' This is in accordance with the next verse's *anekavihiṭṭaṃ maggaṃ*, in a sentence beginning with *hi*. The *Samyutta* commentary agrees, but says *dhammaṃ* where we would say *maggaṃ*: *Bhāgaso pavibhajanti satipaṭṭhānādikoṭṭhāsavasena dhammaṃ vibhajantaṃ*. This links to its explanation of verse 1243: *Anekavihitanti satipaṭṭhānādivasena anekavidhaṃ*.

VERSE 1243

For he has proclaimed a Path with many aspects for crossing the flood [of suffering]. And because the Deathless has been proclaimed, those who see the nature of reality abide in the Unshakeable.

*Oghassa hi nitaraṇatthaṃ anekavihiṭṭaṃ maggaṃ akkhāsi
Tasmiñca amate akkhāte dhammasā tithā asaṃhārā*

COMMENT

Oghassa: 'flood [of suffering].' See IGPT sv *Ogha*.

COMMENT

Dhamma: 'the nature of reality.' See IGPT sv *Dhamma*.

VERSE 1244

The Illuminator, having penetrated the nature of reality, knowing [according to reality] the transcendence of all stations [for the stream of consciousness, and of the states of beings without perception], having known and realised for himself the highest [profound truth], he taught the [group of the first] five [bhikkhus].

*Pajjotakaro ativijja dhammaṃ sabbañhitīnaṃ atikkamamaddasa
Ñatvā ca sacchikatvā ca aggaṃ so desayi das'aḍḍhānaṃ*

COMMENT

Pajjotakaro: 'Illuminator.'

• Just as one might... 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.'

✽ *Seyyathāpi bho gotama... andhakāre vā telapajjotaṃ dhāreyya
cakkhumanto rūpāni dakkhintī ti evamevaṃ bhotā gotamena
anekapariyāyena dhammo pakāsito* (Sn.p.86).

COMMENT

Dhammaṃ: 'the nature of reality.' See IGPT sv *Dhamma*.

COMMENT

Sabbañhitīnaṃ atikkamamaddasa: 'knowing [according to reality] the transcendence of all stations [for the stream of consciousness, and of the states of beings without perception].'

1) There are seven stations for the stream of consciousness and two groups [of beings without consciousness].

✽ *satta kho imā ānanda viññāṇaṭṭhitiyo dve āyatanāni* (D.2.69).

2) *Yato kho ānanda bhikkhu imāsañca sattannaṃ viññāṇaṭṭhitinaṃ
imesañca dvinnaṃ āyatanānaṃ samudayañca atthaṅgamañca
assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā
vimutto hoti* (D.2.70).

COMMENT

Aggaṃ: ‘the highest [profound truth].’ Commentary: *Aggaṃ ti uttamaṃ dhammaṃ*. By comparison, consider this quote:

- Homage to the Buddhas, the teachings, and the accomplishment of our teacher, in that a disciple can realise such a profound truth for himself.

✿ *Aho buddhā aho dhammā aho no satthu sampadā*

Yattha etādisaṃ dhammaṃ sāvako sacchikāhi ti (Th.v.201). See IGPT sv *Dhamma*.

COMMENT

Das’aḍḍhānaṃ: ‘the [group of the first] five [bhikkhus].’ Commentary: *pañcavaggiyānaṃ*.

VERSE 1245

When the teaching has been so well explained, how can one who understands the teaching be negligent [in practising it]? Therefore one who is diligently applied [to the practice] should venerate that Blessed One by following his example.

Evaṃ sudesite dhamme ko pamādo vijānataṃ dhammaṃ
Tasmā hi tassa bhagavato appamatto namassamanusikkhe

COMMENT

Pamādo: ‘be negligent [in practising it].’ See IGPT sv *Appamatta*.

COMMENT

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

COMMENT

Vaṅgīsa takes pādas c&d from the *Tuvaṭṭaka Sutta* (Sn.v.934). In agreement with Norman’s note on Sn.v.934 we exclude *sāsane* and *sadā* from pāda d.

VERSE 1246

[Three verses from the *Koṇḍañña Sutta* (S.1.194) recited when Koṇḍañña came to take leave of the Buddha, after which he returned to

the Himalayas and passed away.]

The elder Koṇḍañña, of keen endeavour, [the bhikkhu first] enlightened in succession to the Buddha, constantly gains pleasant states of meditation that are obtained in physical seclusion.

*Buddhānubuddho yo thero koṇḍañño tibbanikkamo
Lābhī sukhavihārānaṃ vivekānaṃ abhiñhaso*

COMMENT

Abhiñhaso: ‘constantly.’ DOP: ‘repeatedly, again and again, constantly.’

COMMENT

Vivekānaṃ: ‘that are obtained in physical seclusion.’ The jhānas are called ‘the pleasure of physical seclusion’ (*pavivekasukhaṃ*, M.1.454). Therefore we take *sukhavihārānaṃ vivekānaṃ* as standing for *pavivekasukhavihārānaṃ*. See IGPT sv *Paviveka* & *Viveka*.

COMMENT

Sukhavihārānaṃ: ‘pleasant states of meditation.’ *Catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ* (A.2.35-6).

VERSE 1247

Whatever could be achieved by one who practises the Teacher’s training system, all that has been achieved by [Koṇḍañña] who has diligently trained himself [in it].

*Yaṃ sāvakena pattaḃbaṃ satthusāsanakārinā
Sabbassa taṃ anuppattaṃ appamattassa sikkhato*

COMMENT

Sāsana: ‘training system.’ See IGPT sv *Sāsana*.

VERSE 1248

Of great [spiritual power and] might, a master of the three final knowledges, proficient [in discerning] the ways of others’ minds, an inheritor of the Buddha’s [teaching], Koṇḍañña venerates the Teacher’s feet.

Mahānubhāvo tevijjo cetopariyāyakovido

Koṇḍañño buddhadāyādo pāde vandati satthuno

COMMENT

Mahānubhāvo: ‘of great [spiritual power and] might.’ The usual expression is *mahiddhiko mahānubhāvo*, (S.2.279). In verse 1250 *mahiddhiko* occurs without *mahānubhāvo*.

COMMENT

Tevijjo: ‘master of the three final knowledges.’ See IGPT sv *Tevijja*.

COMMENT

Cetopariyāyakovido: ‘proficient [in discerning] the ways of others’ minds.’ See IGPT sv *Kovida* and *Pariyāya*.

COMMENT

Buddhadāyādo: ‘an inheritor of the Buddha’s [teaching].’ See comment on verse 18.

VERSE 1249

[Whilst the Buddha was dwelling at Rājagaha on the Black Rock on the Isigili Slope with 500 bhikkhus, Moggallāna searched their minds and discovered they were all arahants. Vaṅgīsa recited these three verses from the *Moggallāna Sutta* (S.1.195) in commemoration.]

[Five hundred] disciples, masters of the three final knowledges, [all of whom] have abandoned death, honour the Sage who has gone beyond suffering, as he sits on the mountain side.

Nagassa passe āsīnaṃ muniṃ dukkhassa pāraguṃ
Sāvakaṃ payirupāsanti tevijjā maccuhāyino

COMMENT

Dukkhassa pāraguṃ: ‘gone beyond suffering.’ See IGPT sv *Pāragata*.

VERSE 1250

Moggallāna, of great psychic power [and might], scrutinises [their minds] with his own, seeking amongst them for a mind that is freed [from individual existence] and free of attachment.

*Cetasā anupariyeti moggallāno mahiddhiko
Cittaṃ nesaṃ samanvesaṃ vip̐pamuttaṃ nirupadhiṃ*

COMMENT

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

COMMENT

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

VERSE 1251

Thus they honour Gotama, the Sage who has gone beyond suffering, who is perfect in all [good] qualities, with many excellent attributes.

*Evaṃ sabbaṅgasampannaṃ muniṃ dukkhassa pāraguṃ
Anekākārasampannaṃ payirupāsanti gotamaṃ*

COMMENT

Sampannaṃ... sampannaṃ: ‘perfect... excellent.’ See IGPT sv *Sampanna*.

COMMENT

Sabbaṅgasampannaṃ: ‘perfect in all [good] qualities.’ *Samyutta* commentary: *sabbaguṇasampannaṃ*. See IGPT sv *Guṇa*.

VERSE 1252

[Whilst the Buddha was staying at Campa on the bank of the Gaggara Lotus Pond together with 500 bhikkhus, 700 male lay followers, 700 female lay followers, and thousands of devas, he outshone them in beauty and glory (S.1.195). Vaṅgīsa recited this verse from the *Gaggara Sutta* (S.1.196) in commemoration.]

Like the moon shines in a cloudless sky, so do you, Aṅgīrasa, O great Sage, as stainless as the sun, outshine the whole world with your glory.

*Cando yathā vigatavalāhake nabhe virocati vītamalo va bhāṇumā
Evaṃ pi aṅgīrasa tvaṃ mahāmuni atirocasi yasaṃ sabbalokaṃ*

VERSE 1253

[While dwelling in Sāvattthī in Anāthapiṇḍika's Monastery having just attained arahantship, Vaṅgīsa recited the next ten verses in commemoration. They correspond to the verses of the *Vaṅgīsa Sutta*, S.1.196]

Drunk on poetry, I used to tour from village to village, and city to city. Then I saw the Perfectly Enlightened One, who has gone beyond all things.

*Kāveyyamattā vicarimha pubbe gāmā gāmaṃ purā puram
Athaddasāma sambuddhaṃ sabbadhammānaṃ pāraguṃ*

VERSE 1254

He explained the teaching to me, the Sage who has gone beyond suffering. Having heard the teaching, I became serene. Faith [in the perfection of the Perfect One's enlightenment] arose in me.

*So me dhammadesesi muni dukkhassa pāragū
Dhammaṃ sutvā pasīdimha saddhā no udapajjatha*

COMMENT

Pasīdimha: 'I became serene.' See IGPT sv *Pasīdati*.

COMMENT

Saddhā: 'faith [in the perfection of the Perfect One's enlightenment].' See IGPT sv *Saddhā*.

VERSE 1255

Having heard his explanation, having found out about the [five] aggregates, the [twelve] bases of sensation, and the [eighteen] elements of sensation, I went forth into the ascetic life.

*Tassāhaṃ vacanaṃ sutvā khandhe āyatanāni ca
Dhātuyo ca veditvāna pabbajim anagāriyaṃ*

COMMENT

Āyatanāni: 'the [twelve] bases of sensation' Commentary: *dvādasāyatanāni*, i.e. the six internal and six external bases of sensation. See IGPT sv *Saḷāyatana*.

COMMENT

Dhātuyo: '[eighteen] elements of sensation.' Commentary: *aṭṭhārasa dhātuyo*. For example:

- the phenomenon of sight, the phenomenon of visible objects, the phenomenon of the visual field of sensation.

✽ *cakkhudhātu rūpadhātu cakkhuviññāṇadhātu* (M.3.62).

See IGPT sv *Dhātu*.

VERSE 1256

Truly, Perfect Ones arise for the sake of many women and men who practise their training systems.

Bahūnaṃ vata atthāya uppajjanti tathāgatā
Itthīnaṃ purisānañca ye te sāsanaṅkarakā

VERSE 1257

Truly the Sage attained enlightenment for the sake of those bhikkhus and bhikkhunīs who have reached and realised the way [of rightness comprised of spiritually wholesome factors].

Tesaṃ kho vata atthāya bodhiṃ ajjhagamā muni
Bhikkhūnaṃ bhikkhunīnañca ye niyāmagataddasā

COMMENT

Niyāma: 'the way [of rightness comprised of spiritually wholesome factors].' *Niyāma* is an abbreviation that occurs only in verse. See IGPT sv *Niyāma*.

VERSE 1258

The four noble truths are well-explained by the Seer, the enlightened kinsman of the Sun clan, out of tender concern for living beings.

Sudesitā cakkhumatā buddhenādiccabandhunā
Cattāri ariyasaccāni anukampāya pāṇinaṃ

COMMENT

Buddhenādiccabandhunā: ‘the enlightened kinsman of the Sun clan.’ See IGPT sv *Ādiccabandhu*.

VERSE 1259

[Namely:] suffering, the origin of suffering, the transcendence of suffering, and the noble eightfold path leading to the subsiding of suffering.

*Dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ
Ariyaṃ c’aṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāminaṃ*

VERSE 1260

These have been spoken of in just this way. They have been seen by me according to reality. I have attained the supreme goal. I have fulfilled the Buddha’s training system.

*Evamete tathā vuttā diṭṭhā me te yathā tathā
Sadattho me anuppatto kataṃ buddhassa sāsanaṃ*

VERSE 1261

How welcome this [teaching] was for me, [given] to me in the presence of the Buddha. Amongst teachings shared out [amongst men], I received the best.

*Svāgataṃ vata me āsi mama buddhassa santike
Saṃvibhattesu dhammesu yaṃ seṭṭhaṃ tadupāgamiṃ*

VERSE 1262

I have attained to perfection the [six] supernormal attainments. My [divine] ear is purified. I am a master of the three final knowledges. I have gained psychic powers. I am proficient [in discerning] the ways of others’ minds.

*Abhiññāpāramippatto sotadhātu visodhitā
Tevijjo iddhipattomhi cetopariyāyakovido*

COMMENT

Abhiññā: ‘the [six] supernormal attainments.’ Commentary: *channampi*

abhiññānaṃ pāramiṃ. See IGPT sv *Abhijānāti*.

COMMENT

Cetopariyāyakovidō: ‘proficient [in discerning] the ways of others’ minds.’ See IGPT sv *Kovida* and *Pariyāya*.

VERSE 1263

[When Vaṅgīsa’s preceptor passed away, he asked the Buddha in prose (‘Did my preceptor pass away to the Untroubled-without-residue, or not?’), then repeated the question in the following verses from the *Nigrodhakappa Sutta*, Sn.v.343-358.]

‘I 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.

Pucchāmi 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 1264

‘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 daḷhadhammadassi

COMMENT

Nigrodhakappa: But Vaṅgīsa never himself calls him this, but 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 1265

‘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 savaṇāya sotā tuvaṃ no satthā tvaṃ anuttarosi*

COMMENT

Sakka: ‘Sakyan.’ See comment on verse 533.

VERSE 1266

‘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 vicikicchaṃ brūhi m’etaṃ parinibbutaṃ vedaya bhūripañña
Majjhe va no bhāsa samantacakkhu sakko va devānaṃ sahasanetto*

VERSE 1267

‘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 vicikicchaṭṭhānā
Tathāgataṃ patvā na te bhavanti cakkhuñhi 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 1268

‘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 abbhagghanaṃ 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*.

COMMENT

Na jotimanto pi narā tapeyyuṃ: ‘Glorious men would indeed never shine forth.’ The alternative reading *jotimanto pi na pabhāseyyuṃ* is unmetrical and considered incorrect (see Norman, note to Th.v.1268).

VERSE 1269

‘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 1270

‘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 vagguṃ haṃso va paggayha saṇikaṃ nikūja
Bindussarena suvikappitena sabbe va te ujjugatā suṇoma*

VERSE 1271

‘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.

*Pahīnajātimaraṇaṃ asesam niggayha dhonaṃ vadessāmi dhammaṃ
Na kāmakāro hi puthujjanānaṃ saṅkheyyakāro ca tathāgatānaṃ*

COMMENT

Vadessāmi dhammaṃ: we have adopted the metrically correct *Suttanipāta* reading (Sn.v.351). The *Theragāthā* reading is *paṭivediyāmi dhammaṃ*.

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 1272

‘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 tvedaṃ samujjupaññaṃ samuggahītaṃ
Ayamañjali pacchimo suppaṇāmito mā mohayī jānāmanomapañña*

COMMENT

Sampanna: ‘excellent.’ See IGPT sv *Sampanna*.

COMMENT

Samujjupaññaṃ: ‘one of purified wisdom.’ *Uju* means free from *rāga* *dosa* and *moha*, and *uju* therefore means ‘purified.’ See IGPT sv *Uju*.

COMMENT

Ayamañjali pacchimo suppaṇāmito: ‘These joined palms are finally raised.’ Vaṅgīsa may have used raised palms to indicate that the end of the long question was approaching. The word ‘finally’ may be Vaṅgīsa’s way of acknowledging his lengthiness in speech—twelve verses for the question! A similar acknowledgement happens in verse 1271, the ninth verse of the question: ‘Having detained the one who is spiritually purified.’ Nonetheless, the Buddha appreciated and encouraged this way of speech, 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 aparivitakkitā gāthāyo paṭibhantū ti* (S.1.193).

VERSE 1273

‘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 ariyadhammam veditvā mā mohayī jānāmanomavīra
Vāriṃ yathā ghammani ghammatatto vācābhikaṅkhāmi sotaṃ pavassa*

COMMENT

Sotaṃ: ‘my ears.’ To be taken as a plural. See Norman’s extensive note.

VERSE 1274

‘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 1275

[The Buddha:]

‘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

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. *Pañcaseṭṭho* corresponds to *buddhaseṭṭha* in verses 175, 368, 1168-9. 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 bhāsitā 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 hetam bhante* (D.3.99).

VERSE 1276

[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 1277

‘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 daḥhaṃ

VERSE 1278

‘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

COMMENT

Kappiya... Kappāyana:

- 1) ‘Kappiya’ suggests the meaning ‘one who does what is allowable according to the discipline.’
- 2) ‘Kappāyana’ suggests the meaning ‘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).

VERSE 1279

I venerate you as a Deva of devas. I venerate [Kappa], your [spiritual] son, O best of men, who resembled you [in the abandonment of birth and death], a great Hero, a Great Being, the spiritual son of a Great Being.

Taṃ devadevaṃ vandāmi puttaṃ te dvipaduttama
Anujātaṃ mahāvīraṃ nāgaṃ nāgassa orasan ti

COMMENT

Puttaṃ: ‘[spiritual] son.’ See comment on verse 295.

COMMENT

Anujātaṃ: ‘resembled you [in the abandonment of birth and death].’ The commentary anxiously points out: *Na kevalaṃ taṃyeva atha kho tava saccābhisambodhiyā anudhammajātattā anujātaṃ*. In verse 827 we explained our parenthesis, saying that *anujāto tathāgataṃ* meant that Sāriputta resembled the Buddha [in wisdom]. We parenthesise differently here on the basis of a conjunction of references to birth and death:

- 1) The Buddha ‘completely abandoned birth and death,’ says verse 1271.
- 2) Nigrodhakappa ‘completely transcended birth and death... destroyed the strong, extensive net of deceitful death... has indeed gone beyond the realm of death,’ say verses 1275-8.

Norman translates *anujātaṃ* as a present participle (‘I pay homage to your son, who is following your example’), giving the impression of a sycophant praising the Buddha on account of his biological son. However, this is denied by the context of the conversation, and by the word *orasa*. On Rāhula’s relationship to the Buddha and the implications of *orasa*, see comment on verse 295.

COMMENT

This verse is not found in the corresponding *Suttanipāta* verses.