

# THE SILENT SAGES OF OLD

*Suttas from the Suttanipāta*



Path Press Publications

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*Suttas from the Suttanipāta*

Aṭṭhakavagga [Sn 4]

Pārāyanavagga [Sn 5]

Muni Sutta [Sn 1:12]

Sammāparibbājaniya Sutta [Sn 2:13]

Sabhiya Sutta [Sn 3:6]



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## FIRST PREFACE

This translation was made for the benefit of those who want to make the Suttanipāta a source of inspiration for their daily practice—especially those who live in the forest and want to follow in the steps of the Munis (Sages) of old. Probably only those who have fully familiarized themselves with the Suttapiṭaka in Pali will be able to make sense of some parts of it.

This translation follows the order of lines as given in the Pali text, and, to a large extent at least, the order of the main words. This has been done for two purposes. Firstly, to make it easier to read together with the Pali—one can take it line by line. Secondly, because the order of words is important for understanding the meaning—important things tend to come first. Further, the translation is intended to give renderings that are close to the root meaning of words, since this also is important for the meaning. The result is that the order of words and sentences of normal English is often changed, and also that new words have been coined.

No translation of the Suttanipāta can ever be definite. Even while translating this much, the rendering of certain words underwent change [e.g. *Dhamma*, *kappa*, *ussada*, *upeti/upaya*]. In the case of *Dhamma*, I even chose to leave it untranslated in the later Suttas. In the end, we have to return to our own private translation in accordance with the understanding we have gradually built up in practice. Then the need for a translation will come to an end and we will prefer to take it in straight from the Pali, in recitation as



well as in reflection. Nevertheless, it is useful from time to time to investigate the meaning in one's preferred thinking language.

The Translator  
From a forest kuṭi in Sri Lanka,  
Vassāna [June] 2017.

## SECOND PREFACE

The main part of this translation was finished as a whole. It contained everything except the Sabhiya Sutta and Pārāyana. This latter portion was added without checking it with the former part. If there is any further divergence in the choice of terms or in the free style of the translation it is due to that.—Already in the first Preface the translator reserved his right to do so.

An other forest kuṭi,  
Hemanta [January] 2018



# ATṬHAKAVAGGA

[Sn 4]

1. KĀMA

1. *kāmaṃ kāmayamānassa  
tassa ce taṃ samijjhati  
addhā pītimano hoti  
laddhā macco yadicchati*
2. *tassa ce kāmayānassa  
chandajātassa jantuno  
te kāmā parihāyanti  
sallaviddhova ruppati*
3. *yo kāme parivajjeti  
sappasseva padā siro  
somaṃ visattikaṃ loke  
sato samativattati*
4. *khettaṃ vatthum hiraṇṇaṃ vā  
gavassaṃ dāsaṃ parisaṃ  
thiyo bandhū puthu kāme  
yo naro anugijjhati*
5. *abalā naṃ balīyanti  
maddanteṇaṃ parissayā  
tato naṃ dukkhamanveti  
nāvaṃ bhinnamivodakaṃ*
6. *tasmā jantu sadā sato  
kāmāni parivajjaye  
te pahāya tare oghaṃ  
nāvaṃ sitvāva pāragūti*

## 1. SENSUAL PLEASURES [766–771]

1. If when a man is lusting for a sensual pleasure  
he succeeds in [getting] it,  
all joyful indeed he becomes  
having got what he wanted.
2. If while a person is lusting  
and full of desire  
those sensual pleasures fall away from him  
he gets afflicted as if pierced by a barb.
3. Whoever avoids sensual pleasures  
as if the head of a snake with his foot,  
the sticky nature of the world  
he mindfully passes over.
4. Fields and land, or gold,  
cows and horses, slaves and servants,  
women and relations, various sensual pleasures,  
if for these a man has greed,
5. they, though being powerless, overpower him.  
His surroundings crush him.  
Then misery enters into him  
like water into a broken boat.
6. Therefore a person always mindful  
should avoid sensual pleasures.  
Having abandoned them he would cross the flood  
like one who has gone to the far shore after bailing out the boat.

## 2. GUHAṬṬHAKA

1. *satto guhāyaṃ bahunābhichanno  
tiṭṭhaṃ naro mohanasmim pagāḷho  
dūre vivekā hi tathāvidho so  
kāma hi loke na hi suppahāyā*
2. *icchānidānā bhavasātabaddhā  
te duppamuñcā na hi aññamokkhā  
pacchā pure vāpi apekkhamānā  
ime va kāme purime va jappaṃ*
3. *kāmesu giddhā pasutā pamūḷhā  
avadāniyā te visame niviṭṭhā  
dukkhūpanitā paridevayanti  
kiṃsū bhavissāma ito cutāse*
4. *tasmā hi sikkhetha idheva jantu  
yaṃ kiñci jaññā visamanti loke  
na tassa hetū visamaṃ careyya  
appañhidaṃ jīvitamāhu dhīrā*
5. *passāmi loke pariphandamaṇaṃ  
pajaṃ imaṃ taṇhagataṃ bhavesu  
hīnā narā maccumukhe lapanti  
avītataṇhāse bhavābhavesu*
6. *mamāyite passatha phandamāne  
maccheva appodake khīṇasote  
etampi disvā amamo careyya  
bhavesu āsattimakubbamāno*

## 2. THE OCTAD ON THE CAVE [772–779]

1. Imprisoned in a cave, covered over by much,  
the man stands who is immersed in delusion.  
Such a one is far indeed from seclusion  
for sensual pleasures in the world are not easy to abandon.
2. Tied down to want, bound to the pleasure of existing,  
they are hard to free, not freeable by others.  
Now looking behind, now looking ahead,  
they hanker now after these, now after the former pleasures.
3. Greedy, engrossed, infatuated with pleasures  
they are incorrigible,<sup>1</sup> entered upon an uneven path.  
Brought into misery they lament:  
“What shall we become when we fall away from this.”
4. Therefore a person should train himself in this way:  
whatever he would come to know as uneven in the world  
not for the sake of that should he practice unevenly;  
for short indeed is this life, the wise say.
5. I see in the world the trembling humankind  
involved with craving for repeated existences,  
poor people who wail in the face of death  
not freed of craving for various existences.
6. See how they tremble in what they made “mine”  
like fish in a pool after the flow has ceased.  
Having seen that one should live without ‘mine-making’  
not forming attachment for existences.



7. *ubhosu antesu vineyya chandan  
phassam pariññāya anānugiddho  
yadattagarahī tadakubbamāno  
na lippatī diṭṭhasutesu dhīro*
8. *saññaṃ pariññā vitareyya oghaṃ  
pariggahesu muni nopalitto  
abbūḥhasallo caramappamatto  
nāsimṣatī lokamimaṃ parañcāti*

7. Dispelling desire for both extremes,  
fully understanding contact, without becoming greedy,  
not doing that for which he would blame himself,  
a wise man does not get stuck in the seen and the heard.
  
8. Fully understanding perception he would cross the flood,  
the Muni who is not stuck in possessions.  
With the barb pulled out, practising diligently  
he does not long for this world or the other.

### 3. DUṬṬHAṬṬHAKA

1. *vadanti ve duṭṭhamanāpi eke  
athopi ve saccamanā vadanti  
vādañca jātaṃ muni no upeti  
tasmā muni natthi khilo kuhiñci*
2. *sakañhi diṭṭhiṃ kathamaccayeyya  
chandānunito ruciyā nivīṭṭho  
sayam samattāni pakubbamāno  
yathā hi jāneyya tathā vadeyya*
3. *yo attano sīlavatāni jantu  
anānupuṭṭhova paresa pāvā  
anariyadhammaṃ kusalā tamāhu  
yo ātumānaṃ sayameva pāvā*
4. *santo ca bhikkhu abhinibbutatto  
itihanti sīlesu akatthamāno  
tamariyadhammaṃ kusalā vadanti  
yassussadā natthi kuhiñci loke*
5. *pakappitā saṅkhatā yassa dhammā  
purakkhatā santi avīvadātā  
yadattani passati ānisaṃsaṃ  
taṃ nissito kuppapaṭṭicasantiṃ*
6. *diṭṭhīnivesā na hi svātivattā  
dhammesu niccheyya samuggahītaṃ  
tasmā naro tesu nivesanesu  
nirassatī ādiyati ca dhammaṃ*

### 3. THE OCTAD ON THE CORRUPT [780–787]

1. Though some will speak with a corrupt mind  
some others will speak with an honest mind.  
But the debate thus arisen the Muni does not engage in,  
therefore, for the Muni there is no barrenness anywhere.
2. How could one go beyond one's own view  
if one is led by desire and preoccupied with one's likes?  
Making one's own assumptions  
as one knows so would one speak.
3. The person who tells his own virtue and practice  
to others even if unasked for,  
skillful ones will call "one of ignoble nature"—  
the one who by himself declares himself.
4. But the calm monk, cool in his heart,  
not boasting "Thus am I" regarding virtues,  
skillful ones will call "one of noble nature"—  
the one for whom there are no prominences.<sup>2</sup>
5. He whose ideas are formed, constructed,  
and preferred, not having become purified,  
whatever he sees as an advantage in himself  
he relies on that—a peace dependent on the shakeable.
6. View-resorts are not easily overcome  
assumed<sup>3</sup> after evaluation of ideas.  
Therefore a man among those resorts  
will reject an idea as he takes hold of another.

7. *dhonassa hi natthi kuhuñci loke  
pakappitā diṭṭhi bhavābhavesu  
māyañca mānañca pahāya dhono  
sa kena gaccheyya anūpayo so*
  
8. *upayo hi dhammesu upeti vādañ  
anūpayañ kena kathañ vadeyya  
attā nirattā na hi tassa atthi  
adhosi so diṭṭhimidheva sabbanti*

7. For the cleansed one there is nowhere in the world  
a formed view about various existences.  
Having abandoned deceit and conceit, being cleansed,  
by what would he go? He is not an approacher.
  
8. The one who approaches engages in debate regarding ideas—  
the non approacher by what, how, could you tell him?<sup>4</sup>  
Taking up or rejecting—such things are not for him.  
He has shaken off all views here itself.

#### 4. SUDDHAṬṬHAKA

1. *passāmi suddham paramam arogam  
diṭṭhena saṁsuddhi narassa hoti  
evābhijānam paramanti nātvā  
suddhānupassīti pacceti nānam*
2. *diṭṭhena ce suddhi narassa hoti  
nānena vā so pajahāti dukkham  
aññena so sujjhati sopadhiko  
diṭṭhi hi nam pāva tathā vadānam*
3. *na brāhmaṇo aññato suddhimāha  
diṭṭhe sute sīlavate mute vā  
puññe ca pāpe ca anūpalitto  
attañjaho nayidha pakubbamāno*
4. *purimam pahāya aparam sitāse  
ejānugā te na taranti saṅgam  
te uggahāyanti nirassajanti  
kapīva sākham pamuñcam gahāyam*
5. *sayam samādāya vatāni jantu  
uccāvacaṁ gacchati saññasatto  
vidvā ca vedehi samecca dhammam  
na uccāvacaṁ gacchati bhūripañño*
6. *sa sabbadhammesu visenibhūto  
yam kiñci diṭṭham va sutam mutam vā  
tameva dassim vivaṭam carantam  
kenīdha lokasmi vikappayeyya*

#### 4. THE OCTAD ON THE PURE [788–795]

1. “I see the pure, the highest, the disease free.  
From the seen a man’s purity comes.”  
Understanding this, having known it as the highest,  
he refers to knowledge through seeing the pure.<sup>5</sup>
2. If from the seen a man’s purity comes  
or through knowledge he abandons suffering,  
then he is purified by something other, being with appendages.  
His view betrays him as he speaks like that.
3. The Brāhmaṇa does not speak of purity through something other,  
the seen, the heard, the thought, or virtue and practice.  
In both good and evil he remains unstuck,  
letting go of what was taken up he does not make up anything.
4. Leaving the former, attached to the next,  
they are always on the move and do not cross attachment.  
They keep taking up and rejecting  
like a monkey leaving the old branch as it takes hold of a new one.
5. A person by himself undertaking various practices  
goes high and low, attached to perceptions.  
But the knowing one who through knowledge has understood the Dhamma  
does not go high and low, being of broad wisdom.
6. Unopposed to all things he has become  
whether those seen and heard or those thought about.  
The one seeing just that, faring openly,  
by what in the world could you make him out?



7. *na kappayanti na purekkharonti  
accantasuddhīti na te vadanti  
ādānagantham gathitam visajja  
āsam na kubbanti kuhiñci loke*
  
8. *sīmātigo brāhmaṇo tassa natthi  
ñatvā va disvā va samuggahitam  
na rāgarāgi na virāgaratto  
tassidha natthi paramuggahitanti*

7. They do not make up, they do not prefer,  
“This is the highest purity” they do not say.  
Having undone the tied knot of holding,  
they do not form a desire for anything in the world.
  
8. The Brāhmaṇa has gone beyond limits, for him there is not  
anything that could be grasped through knowing and seeing.  
He does not attach to attachment, and is not attached to detachment.  
For him there is nothing grasped as the highest.

## 5. PARAMATṬHAKA

1. *paramanti diṭṭhīsu paribbasāno  
yaduttari kurute jantu loke  
hīnāti aññe tato sabbamāha  
tasmā vivādāni avītivatto*
2. *yadattanī passati ānisaṃsaṃ  
diṭṭhe sute sīlavate mute vā  
tadeva so tattha samuggahāya  
nihīnato passati sabbamaññaṃ*
3. *taṃ vāpi ganthaṃ kusalā vadanti  
yaṃ nissito passati hīnamaññaṃ  
tasmā hi diṭṭhaṃ va suttaṃ mutaṃ vā  
sīlabbatāṃ bhikkhu na nissayeyya*
4. *diṭṭhimpi lokasmiṃ na kappayeyya  
ñāṇena vā sīlavatena vāpi  
samoti attānāmanūpaneyya  
hīno na maññetha visesī vāpi*
5. *attaṃ pahāya anupādiyāno  
ñāṇepi so nissayaṃ no karoti  
sa ve viyattesu na vaggasārī  
diṭṭhimpi so na pacceti kiñci*
6. *yassūbhayante paṇidhīdha natthi  
bhavābhavāya idha vā hurāṃ vā  
nivesanā tassa na santi keci  
dhammesu niccheyya samuggahītaṃ*

## 5. THE OCTAD ON THE HIGHEST [796–803]

1. “It is the highest”—if a person thus abides in views,  
then whatever it is he takes as the best  
in comparison with that he will call all others inferior.  
Therefore he has not passed beyond disputes.
2. Whatever he sees as an advantage in himself  
in regard to the seen, the heard, the thought, or virtue and practice,  
taking hold of just that in that regard  
he sees all others as inferiors.<sup>6</sup>
3. But just that is a knot, skillful ones say,  
dependent upon which he sees another as inferior.  
Therefore upon the seen, the heard, or the thought  
or upon virtue and practice a monk should not rely.
4. No view at all should he form in the world  
whether through knowledge or through virtue and practice.  
He should not refer to himself as equal,  
nor think of himself as inferior or superior.
5. Giving up the taken-up, not taking anything up,  
even on knowledge he makes no reliance.  
He does not take sides among the disunited,  
for he does not relate to any view.
6. He who towards both ends has no inclination,  
which would lead to any sort of existence here or yonder,  
for him there are no resorts  
assumed after evaluations of ideas.

7. *tassīdha diṭṭhe va sute mute vā  
pakappitā natthi añṇīpi saññā  
taṃ brāhmaṇaṃ diṭṭhimaṇādiyānaṃ  
kenīdha lokasmiṃ vikappayeyya*
8. *na kappayanti na purekkharonti  
dhammāpi tesam na paṭicchitāse  
na brāhmaṇo silavatena neyyo  
pāraṅgato na pacceti tāditi*

7. For him regarding the seen, the heard or the thought  
not the slightest notion has been made up.  
That Brāhmaṇa who does not take up a view  
by what in the world could you make him out?
  
8. They do not make up, they do not prefer,  
even 'ideals' are not accepted by them.  
The Brāhmaṇa is not to be traced through virtue and practice,  
gone to the far shore he does not relate, being such.

## 6. JARĀ

1. *appaṃ vata jīvitam idaṃ  
oraṃ vassasatāpi miyyati  
yo cepi aticca jīvati  
atha kho so jarasāpi miyyati*
2. *socanti janā mamāyite  
na hi santi niccā pariggahā  
vinābhāvasantamevidaṃ  
iti disvā nāgāramāvase*
3. *maraṇenapi taṃ pahīyati  
yaṃ puriso mamaḍidanti maññati  
etampi viditvā paṇḍito  
na mamattāya nametha māmakko*
4. *supinena yathāpi saṅgataṃ  
paṭibuddho puriso na passati  
evampi piyāyitaṃ janaṃ  
petam kālāṅkataṃ na passati*
5. *diṭṭhāpi sutāpi te janā  
yesaṃ nāmamidaṃ pavuccati  
nāmamevāvasissati  
akkheyyaṃ petassa jantuno*
6. *sokapparidevamaccharaṃ  
na jahanti gidhā mamāyite  
tasmā munayo pariggahaṃ  
hitvā acarimsu khemadassino*

## 6. OLD AGE [804–813]

1. Short indeed is this life,  
within one hundred years one dies.  
Even if anyone should live longer,  
then he is bound to die of decay.
2. People grieve for the things they call 'mine'  
for no possessions are permanent.  
"It always ends in separation"—  
seeing this one should not live in a house.
3. At death that all gets abandoned  
what a man thinks of as "This is mine."  
Having known this too, being wise,  
my follower would not incline to make things 'mine'.
4. Just as what has come together in a dream  
no longer is seen when a man wakes up,  
so too when a loved person  
is dead and gone one does not see him.
5. Seen and heard are those people  
of whom such-and-such a name is spoken.  
Only the name remains  
to be told of the person who is gone.
6. Sorrow, lamentation and avarice  
they do not give up who are greedy for things called 'mine'.  
Therefore the Munis gave up possessions  
and fared along seeing where safety lies.



7. *patilīnacarassa bhikkhuno  
bhajamānassa vivittamāsanarū  
sāmaggiyamāhu tassa taṃ  
yo attānarū bhavane na dassaye*
8. *sabbattha muni anissito  
na piyarū kubbati nopi appiyarū  
tasmīṃ paridevamacchararū  
paṇṇe vāri yathā na limpati*
9. *udabindu yathāpi pokkhare  
padume vāri yathā na limpati  
evarū muni nopalippati  
yadidarū dīṭṭhasutarū mutesu vā*
10. *dhono na hi tena maññati  
yadidarū dīṭṭhasutarū mutesu vā  
nāññena visuddhimicchati  
na hi so rajjati no virajjatīti*

7. Of the monk who fares withdrawn  
and resorts to a secluded seat  
they say it agrees with his heart  
not to show himself in an abode.
8. Everywhere the Muni is independent  
and does not regard things as liked or disliked.  
On him lamentation and avarice  
do not stick as water does not on a lotus leaf.
9. As a water drop on a lotus leaf  
does not stick or as water on a lotus flower,  
so the Muni does not get stuck  
in whatever is seen, heard, or thought.
10. The cleansed one does not conceive of a 'that-by-which'  
in regard to anything seen, heard, or thought.  
He does not aspire to purity through what is other.  
Neither does he get attached nor does he [strive] to get detached.

## 7. TISSAMETTEYYA

1. *methunamanuyuttassa (iccāyasmā tisso metteyyo)  
vighātaṃ brūhi mārisa  
sutvāna tava sāsanaṃ  
viveke sikkhissāmase*
2. *methunamanuyuttassa (metteyyāti bhagavā)  
mussatevāpi sāsanaṃ  
micchā ca paṭipajjati  
etaṃ tasmim̐ anāriyaṃ*
3. *eko pubbe caritvāna  
methunaṃ yo nisevati  
yānaṃ bhantaṃva taṃ loke  
hīnamāhu puthujjanaṃ*
4. *yaso kitti ca yā pubbe  
hāyatevāpi tassa sā  
etampi disvā sikkhetha  
methunaṃ vipphātave*
5. *saṅkappehi pareto so  
kapaṇo viya jhāyati  
sutvā paresaṃ nigghosaṃ  
maṅku hoti tathāvidho*
6. *atha satthāni kurute  
paravādehi codito  
esa khvassa mahāgedho  
mosavajjaṃ pagāhati*

7. TISSA METTEYA [814–823]

1. *If one were to engage in sexual intercourse,  
tell us, Sir, about the misfortune one gets into.  
Having heard your teaching  
we will train in solitude.*
2. The one engages in sexual intercourse  
forgets about the teachings,  
and he takes a wrong course—  
that is an ignoble trait in him.
3. The one who first fared alone  
and then engages in sexual intercourse  
is like a swaying chariot, as in the world  
they say, a low ordinary man.
4. The reputation and praise he had before  
that falls away from him.  
Seeing this too one should train oneself  
to well abandon sexuality.
5. Overcome by thoughts  
he broods like a destitute.  
Hearing what others are saying  
he becomes worried.
6. Then he starts making weapons  
[in defence] when blamed by others.  
And that is his big blunder:  
he plunges into falsehood.

7. *paṇḍitoti samaññāto  
ekacariyaṃ adhiṭṭhito  
athāpi methune yutto  
mandova parikissati*
8. *etamādinavaṃ ṇatvā  
muni pubbāpare idha  
ekacariyaṃ dalhaṃ kayirā  
na nisevetha methunaṃ*
9. *vivekaññeva sikkhetha  
etaṃ ariyānamuttamaṃ  
na tena seṭṭho maññetha  
sa ve nibbānasantike*
10. *rittassa munino carato  
kāmesu anapekkhino  
oghatiṇṇassa pihayanti  
kāmesu gadhitā pajāti*

7. Whereas he was considered a wise man while he was devoted to solitude, now that he engages in sexual intercourse he gets pushed around like a fool.
8. Knowing the danger involved in this, initially as well as later, the Muni should make firm his solitary life and not indulge in sexual intercourse.
9. He should train only for seclusion for that is highest for Noble ones. By that he should not conceive he is best. He truly is close to Nibbāna.
10. The Muni faring released unconcerned for sensual pleasures, crossed over the flood, those people envy who still are entangled in pleasures.

## 8. PASŪRA

1. *idheva suddhī iti vādayanti  
nāññesu dhammesu visuddhimāhu  
yaṃ nissitā tattha subhaṃ vadānā  
paccekasaccesu puthū nivīṭṭhā*
2. *te vādakāmā parisāṃ vigayha  
bālaṃ dahanti mithu aññamaññaṃ  
vadanti te aññasitā kathojjaṃ  
pasaṃsakāmā kusalā vadānā*
3. *yutto kathāyaṃ parisāya majjhe  
pasaṃsamicchaṃ vinighāti hoti  
apāhatasmim̐ pana maṅku hoti  
nindāya so kuppati randhamesī*
4. *yamassa vādaṃ parihīnamāhu  
apāhataṃ pañhavimaṃsakāse  
paridevati socati hīnavādo  
upaccagā manti anutthunāti*
5. *ete vivādā samaṇesu jātā  
etesu ugghāti nighāti hoti  
etampi disvā virame kathojjaṃ  
na haññadatthatthi pasaṃsalābhā*
6. *pasaṃsito vā pana tattha hoti  
akkhāya vādaṃ parisāya majjhe  
so hassatī unnamatī ca tena  
pappuyya tamatthaṃ yathā mano ahu*

8. PASŪRA [824–834]

1. “Only here there is purity” they say,  
in regard to other teachings they do not speak of purity.  
In what they are depending upon, there they speak of ‘beauty’.  
In separate truths they are individually entrenched.
2. Wanting to debate they plunge into the assembly  
and hold each other to be fools mutually.  
Depending upon others they put forth their arguments.  
Desirous of praise they claim to be experts.
3. Engaged in dispute in the midst of the assembly  
wanting praise he becomes anxious.  
When being refuted he becomes depressed.  
When blamed he gets irritated and looks for a flaw.
4. Due to the fact that they say his view is inferior  
and refuted, those who are judging the questions,  
he laments and grieves, being the loser,  
and he wails “They went beyond me!”
5. Such are the disputes arisen among recluses.  
In these there are elation and depression.  
Seeing this one should avoid argumentation,  
for there is no other benefit than the gain of praise herein.
6. If he gets praise there, however,  
having spoken his word in the midst of the assembly,  
he laughs and gets elated due to it  
having achieved the purpose his mind was set upon.



7. *yā unnatī sāssa vighātabhūmi  
mānātimānaṃ vadate paṇeso  
etaṃpi dīsvā na vivādayetha  
na hi tena suद्धim̐ kusalā vadanti*
8. *sūro yathā rājakhādāya puṭṭho  
abhigajjameṭi paṭisūramicchaṃ  
yeneva so tena palehi sūra  
pubbeva natthi yadidaṃ yudhāya*
9. *ye diṭṭhimuggayha vivādayanti  
idameva saccanti ca vādayanti  
te tvaṃ vadassū na hi tedha atthi  
vādamhi jāte paṭisenikattā*
10. *visenikatvā pana ye caranti  
diṭṭhīhi diṭṭhim̐ avirujjhamānā  
tesu tvaṃ kiṃ labhetho pasūra  
yesīdha natthī paramuggahītaṃ*
11. *atha tvaṃ pavitakkamāgamā  
manasā diṭṭhigatāni cintayanto  
dhonena yugaṃ samāgamā  
na hi tvaṃ sakkhasi sampayātaveti*

7. But that elation is a source of trouble for him,  
for it makes him talk out of conceit and arrogance.  
Having seen this too one should not dispute,  
for the skillful ones say there is no purity through that.
8. Like a hero fed on royal food  
goes challengingly forth looking for a rival,  
you run to him, hero!  
For right in front of you there is naught to battle with.
9. To those who pick up a view and quarrel  
and say “This alone is the truth”,  
you should speak; for here you won’t find  
anyone to oppose you when a dispute has arisen.
10. But those who fare along freed from opposition  
without countering views with views,  
among them what will you get, Pasūra,  
those for whom there is nothing grasped as the highest?
11. You came along in speculation  
thinking out view-issues in your mind.  
You came face to face with the cleansed one,  
you won’t be able to sort yourself out.

## 9. MĀGANDIYA

1. *disvāna taṅhaṃ aratiṃ ragañca  
nāhosi chando api methunasmiṃ  
kimevidaṃ muttakarīsapuṅgaṃ  
pādāpi naṃ samphusituṃ na icche*
2. *etādisaṃ ce ratanaṃ na icchasi  
nāriṃ narindehi bahūhi patthitaṃ  
diṭṭhigataṃ sīlavataṃ nu jīvitaṃ  
bhavūpapattiñca vadesi kīdisaṃ*
3. *idaṃ vadāmīti na tassa hoti (māgandiyāti bhagavā)  
dhammesu niccheyya samuggahītaṃ  
passañca diṭṭhīsu anuggahāya  
ajjhattasantiṃ pacinaṃ adassaṃ*
4. *vinicchayā yāni pakappitāni (iti māgandīyo )  
te ve muni brūsi anuggahāya  
ajjhattasantiṃ yametamatthaṃ  
kathaṃ nu dhīrehi paveditaṃ taṃ*
5. *na diṭṭhiyā na sutiyā na ñāṇena (māgandiyāti bhagavā)  
sīlabbatenāpi na suddhimāha  
adiṭṭhiyā assutiyā añāṇā  
asīlatā abbatā nopi tena  
ete ca nissajja anuggahāya  
santo anissāya bhavaṃ na jappe*

9. MĀGANDIYA [835–847]

1. On seeing Taṇhā, Arati, and Ragā  
there was not any desire for sexual intercourse,  
then what about this thing full of urine and excrement?  
Not even with my foot would I want to touch it.
2. *If you do not want such a treasure,  
a woman desired by many kings,  
then what sort of view, virtue, practice, life,  
and rearising in existence do you proclaim?*
3. The thought “I proclaim this” does not occur to me  
regarding what is evaluated and assumed from among ideas.  
But seeing, and not taking up from among views,  
while investigating I saw inner peace.
4. *The evaluations that have been made,  
of not assuming them, Muni, you are talking.  
The “inner peace”—what this term means—  
how is it being made known by the wise?*
5. Not through view, learning or knowledge,  
nor through virtue and practice do I declare purity.  
Even so, not without view, learning and knowledge  
and also not without virtue, without practice.  
Relinquishing these without taking up,  
peaceful without depending, one should not yearn for existence.

6. *no ce kira diṭṭhiyā na sutiyā na ñāṇena (iti māgandiyō)  
sīlabbatenāpi na suddhimāha  
adiṭṭhiyā assutiyā añāṇā  
asīlatā abbatā nopi tena  
maññāmahaṃ momuhameva dhammaṃ  
diṭṭhiyā eke paccenti suddhiṃ*
7. *diṭṭhañca nissāya anupucchamāno (māgandiyāti bhagavā)  
samuggahītesu pamohamāgā  
ito ca nāddakkhi aṇumpi saññaṃ  
tasmā tuvaṃ momuhato dahāsi*
8. *samo visesī uda vā nihīno  
yo maññati so vivadetha tena  
tīsu vidhāsu avikampamāno  
samo visesīti na tassa hoti*
9. *saccanti so brāhmaṇo kiṃ vadeyya  
musāti vā so vivadetha kena  
yasmīṃ samaṃ visamaṃ vāpi natthi  
sa kena vādaṃ paṭisaṃyujeyya*
10. *okaṃ pahāya aniketasārī  
gāme akubbaṃ muni santhavāni  
kāmehi ritto apurakkharāno  
kathaṃ na viggayha janena kayirā*
11. *yehi vivitto vicareyya loke  
na tāni uggayha vadeyya nāgo  
jalambujam kaṇḍakavārījam yathā  
jalena paṅkena canūpalittam  
evaṃ munī santivādo agiddho  
kāme ca loke ca anūpalitto*

6. *If you do not through view, learning or knowledge declare purity, and also not through virtue and practice—and still not without view, learning and knowledge, as well as not without virtue and practice—then I think such a teaching is all confused; since through view some refer to purity.*
7. Putting your questions dependent on view you have come to bewilderment regarding assumptions, but here you saw not even the slightest notion, therefore you are holding it to be all confused.
8. “Equal, superior or inferior”—if in these terms one thinks of oneself one might quarrel on that account. But if one is unshaken in the three modes, “equal-superior” ideas do not occur to him.
9. Why should the Brāhmaṇa say “this is true”? “This is false”: with whom should he so quarrel? The one who has no ideas of equality or inequality, with whom in the world should he join in quarrel?
10. Leaving the house, roaming homeless, he should not make close connections with the village. Rid of sensual objects, not preoccupied with them, he should not talk in a quarrelsome way with people.
11. The things in the world he should fare aloof from, taking hold of them the great man should not speak. Like the water-born thorny-stalked lotus is unsoiled by water and mud, so the Muni who speaks of peace and is not greedy is unsoiled by sensual pleasures.

12. *na vedagū diṭṭhiyā na mutiyā  
sa mānameti na hi tammayo so  
na kammunā nopi sutena neyyo  
anūpanīto sa nivesanesu*
13. *saññāvirattassa na santi ganthā  
paññāvimuttassa na santi mohā  
saññañca diṭṭhiñca ye aggahesuñ  
te ghaṭṭayantā vicaranti loketi*

12. The wisdom-accomplisher does not by view or by thought  
go to conceit, he is not 'made-of-that'.  
He is not traceable through action or learning  
he is not led to take up an abode anywhere.
  
13. There are no knots for him who is detached from notions,  
no delusions for him who is freed through wisdom.  
But those who have taken up notions and views—  
they go around the world clashing with each other.



## 10. PURĀBEDHA

1. *kathamdassī kathamsīlo  
upasantoti vuccati  
taṃ me gotama pabrūhi  
pucchito uttamaṃ naraṃ*
2. *vītaṇho purā bhedā (iti bhagavā)  
pubbamantamanissito  
vemajjhe nupasaṅkheyyo  
tassa natthi purakkhataṃ*
3. *akkodhano asantāsī  
avikatthī akukkuco  
mantabhāṇī anuddhato  
sa ve vācāyato muni*
4. *nirāsatti anāgate  
atītaṃ nānusocati  
vivekadassī phassesu  
diṭṭhīsu ca na nīyati*
5. *patilīno akuhako  
apihālu amaccharī  
appagabbho ajeguccho  
pesuneyye ca no yuto*
6. *sātiyesu anassāvī  
atimāne ca no yuto  
saṅho ca paṭibhānavā  
na saddho na virajjati*

## 10. BEFORE THE BREAKUP [848–861]

1. *How seeing and how conducting oneself  
is one said to be 'at peace'?*  
*This do tell me, O Gotama,  
being asked about the supreme man.*
2. With craving gone before the break-up,  
not leaning back on the past,  
not reckonable in the middle  
there is nothing put in front<sup>7</sup> of him.
3. Free of anger, not given to fear,  
not boastful, free of wrong-doings,  
talking considerately, not agitated,  
he is a Muni regarding speech.
4. He has no longing for the future,  
he does not sorrow over the past.  
Seeing how to stay aloof in present contacts  
he is not led in among the views.
5. Keeping withdrawn, not deceitful,  
not envious, not avaricious,  
unobtrusive, not repulsive,  
he does not engage in slander.
6. Not attracted to pleasant things,  
not given to arrogance,  
he is gentle and resourceful,  
not going by faith and not trying to get detached.

7. *lābhakamyā na sikkhati  
alābhe ca na kuppati  
aviruddho ca taṇhāya  
rasesu nānugijjhati*
8. *upekkhako sadā sato  
na loke maññate samaṇ  
na vīsesī na nīceyyo  
tassa no santi ussadā*
9. *yassa nissayatā natthi  
ñātvā dhammaṃ anissito  
bhavāya vibhavāya vā  
taṇhā yassa na vijjati*
10. *taṃ brūmi upasantoti  
kāmesu anapekkhinaṃ  
ganthā tassa na vijjanti  
atarī so visattikaṃ*
11. *na tassa puttā pasavo  
khettaṃ vatthuṅca vijjati  
attaṃ vāpi nirattaṃ vā  
na tasmim̐ upalabbhati*
12. *yena naṃ vajjuṃ puthujjanā  
atho samaṇabrāhmaṇā  
taṃ tassa apurakkhataṃ  
tasmā vādesu nejati*
13. *vītagedho amaccharī  
na ussesu vadate muni  
na samesu na omesu  
kappaṃ neti akappiyo*

7. Out of desire for gains he does not train himself  
and does not get upset at not gaining.  
He does not get opposed due to craving,  
and is not greedy for tastes.
8. Equanimous and ever mindful,  
he does not think of anyone as his equal,  
nor of himself as superior or inferior—  
he has no prominences.
9. He for whom there is nothing to depend upon,  
having known the nature of things independently,  
and for whom neither for being nor for unbeing  
there is found any craving—
10. him I call the peaceful one,  
the one without concern for sensual pleasures.  
For him there are no knots,  
for he has crossed the viscosity.
11. For him neither sons nor cattle  
nor fields and land are to be found.  
The assumed and the rejected  
also these are not to be found in him.
12. That by which they might tell him, the common people  
or else the recluses and brahmins,  
that is not paid attention<sup>8</sup> to by him.  
Therefore he is not shaken by what they say.
13. Being free of greed and avarice  
the Muni does not speak of himself  
in terms of superiority, equality or inferiority,  
he does not enter into what can be classed, he is not classifiable.

14. *yassa loke sakam natthi  
asatā ca na socati  
dhammesu ca na gacchati  
sa ve santoti vuccatīti*

14. He for whom nothing in the world is his own  
and who does not grieve at the absence  
and does not go around in ideas—  
he is truly said to be “at peace”.

## 11. KALAHAVIVĀDA

1. *kutopahūtā kalahā vivādā  
paridevasokā sahamaccharā ca  
mānātimānā sahapesuṇā ca  
kutopahūtā te tadin̄gha brūhi*
2. *piyappahūtā kalahā vivādā  
paridevasokā sahamaccharā ca  
mānātimānā sahapesuṇā ca  
maccherayuttā kalahā vivādā  
vivādajātesu ca pesuṇāni*
3. *piyā su lokasmiṃ kutonidānā  
ye vāpi lobhā vicaranti loke  
āsā ca niṭṭhā ca kutonidānā  
ye samparāyāya narassa honti*
4. *chandānidānāni piyāni loke  
ye cāpi lobhā vicaranti loke  
āsā ca niṭṭhā ca itonidānā  
ye samparāyāya narassa honti*
5. *chando nu lokasmiṃ kutonidāno  
vinicchayā vāpi kutopahūtā  
kodho mosavajjaṇca katham̄kathā ca  
ye vāpi dhammā samaṇena vuttā*
6. *sātaṃ asātanti yamāhu loke  
tamūpanissāya pahoti chando  
rūpesu disvā vibhavaṃ bhavaṇca  
vinicchayaṃ kubbati jantu loke*

## 11. QUARRELS AND DISPUTES [862–877]

1. *From where arise quarrels and disputes,  
lamentation and sorrow together with avarice,  
conceit and arrogance together with slander?  
From where are they arisen? Please tell me that.*
2. From things held dear arise quarrels and disputes,  
lamentation and sorrow, together with avarice,  
conceit and arrogance, together with slander.  
Conjoined with avarice are quarrels and dispute,  
and among those engaged in dispute there are slanders.
3. *Originated from what are things held dear in the world,  
and whatever greeds roam over the world?  
Originated from what are hopes and aims  
which shape a man's future destiny?*
4. Originated from desire are hopes and aims,  
and whatever greeds roam over the world.  
Originated from this are hopes and aims  
which shape a man's future destiny.
5. *Originated from what is desire in the world?  
Evaluations also, from where have they arisen?  
Anger, falsehood and doubt, of these too [I ask],  
as well as the teachings proclaimed by the Samaṇa.*
6. “The pleasant and the unpleasant”—as they say in the world,  
in dependence upon these desire arises.  
Seeing increase and decrease in things  
a person makes evaluation in the world.



7. *kodho mosavajjañca kathamkathā ca  
etepi dhammā dvayameva sante  
kathamkathī ñāṇapathāya sikkhe  
ñatvā pavuttā samaṇena dhammā*
8. *sātaṃ asātañca kutonidānā  
kismiṃ asante na bhavanti hete  
vibhavaṃ bhavañcāpi yametamatthaṃ  
etaṃ me pabrūhi yatonidānaṃ*
9. *phassanidānaṃ sātaṃ asātaṃ  
phasse asante na bhavanti hete  
vibhavaṃ bhavañcāpi yametamatthaṃ  
etaṃ te pabrūmi itonidānaṃ*
10. *phasso nu lokasmiṃ kutonidāno  
pariggahā cāpi kutopahūtā  
kismiṃ asante na mamattamatthi  
kismiṃ vibhūte na phusanti phassā*
11. *nāmañca rūpañca paṭicca phasso  
icchānidānāni pariggahāni  
icchāyasantyā na mamattamatthi  
rūpe vibhūte na phusanti phassā*
12. *kathaṃ sametassa vibhoti rūpaṃ  
sukhaṃ dukhañcāpi kathaṃ vibhoti  
etaṃ me pabrūhi yathā vibhoti  
taṃ jāniyāmāti me mano ahu*
13. *na saññaṣaṇṇī na visaññaṣaṇṇī  
nopi asaṇṇī na vibhūtasañṇī  
evaṃ sametassa vibhoti rūpaṃ  
saññānidānā hi papañcasāṅkhā*

7. Anger, falsehood and doubt  
these things too are when there is a duality.  
A doubter should train in the path to knowledge,  
through knowledge the teachings have been proclaimed by the Samaṇa.
8. *The pleasant and the unpleasant have their origin where?  
When what is not, do they not come to be?  
And 'increase and decrease'—the matter so called,  
tell me that too, from where it originates.*
9. Originated from contact there are the pleasant and unpleasant.  
When contact is not, these do not come to be.  
And 'increase and decrease'—the matter so called,  
I tell you that too: it originates from this.
10. *Contact in the world has its origin where?  
And also possessions, from where do they arise?  
When what is not, is there no 'mineness'?  
When what has disappeared, do contacts not contact?*
11. Dependent on name and matter there is contact.  
Possessions have their origin in wanting.  
When wanting is not, there is no 'mineness'.  
When matter has disappeared, contacts do not contact.
12. *For one endowed in what manner does matter disappear?  
Ease and unease, how do they disappear?  
Tell me that: how it all disappears  
"we would like to know that"—the thought came to me.*
13. Not perceiving perception, not perceiving an abnormal perception,  
not non-perceiving, not perceiving the disappeared.  
For one endowed in this manner, matter disappears,  
for tied up with perception is expanse and name.<sup>9</sup>

14. *yaṃ taṃ apucchimha akittayī no  
aññaṃ taṃ pucchāma tadingha brūhi  
ettāvataggaṃ nu vadanti heke  
yakkhassa suddhiṃ idha paṇḍitāse  
udāhu aññaṃpi vadanti etto*
15. *ettāvataggampi vadanti heke  
yakkhassa suddhiṃ idha paṇḍitāse  
tesaṃ paneke samayaṃ vadanti  
anupādisese kusalā vadānā*
16. *ete ca ñatvā upanissitāti  
ñatvā munī nissaye so vimaṃsī  
ñatvā vimutto na vivādameti  
bhavābhavāya na sameti dhīroti*

14. *That which we asked you, you have made clear.  
We ask you another thing, please tell us that.  
Is it to that extent that some wise men here  
speak of the purity of the spirit?  
Or do they speak of something other than this?*
15. To that extent too some wise men here  
speak of the purity of the spirit.  
But then some others speak of an annihilation,  
speaking like masters on the 'without remainder'.
16. Having known these as "they are dependent"  
the Muni knowingly investigates into the dependency.  
Knowingly, he is freed and does not enter into dispute.  
The wise one does not intend for existence or non-existence.<sup>10</sup>

## 12. CŪḶAVIYŪHA

1. *sakaṃsakaṃdiṭṭhiparibbasānā  
viggayha nānā kusalā vadanti  
yo evaṃ jānāti sa vedi dhammaṃ  
idaṃ paṭikkosamakevalī so*
2. *evampi viggayha vivādayanti  
bālo paro akkusaloti cāhu  
sacco nu vādo katamo imesaṃ  
sabbeva hīme kusalā vadānā*
3. *parassa ce dhammamanānujānaṃ  
bālomako hoti nihīnapañño  
sabbeva bālā sunihīnapaññā  
sabbevime diṭṭhiparibbasānā*
4. *sandiṭṭhiyā ceva na vīvadātā  
saṃsuddhapaññā kusalā mutīmā  
na tesāṃ koci parihīnapañño  
diṭṭhi hi tesampi tathā samattā*
5. *na vāhametaṃ tathiyanti brūmi  
yamāhu bālā mithu aññamaññaṃ  
sakaṃ sakaṃ diṭṭhimakaṃsu saccaṃ  
tasmā hi bāloti paraṃ dahanti*
6. *yamāhu saccaṃ tathiyanti eke  
tamāhu aññe tucchaṃ musāti  
evampi viggayha vivādayanti  
kasmā na ekaṃ samaṇā vadanti*

## 12. SMALL DISCOURSE ON DEPLOYMENT [878–894]

1. *Each abiding by his own view,  
quarrelling the skillful say different things:  
“He who knows thus has understood the teaching,  
rejecting this one is imperfect.”*
2. *Thus quarrelling, they dispute  
and they say “the other is an unskillful fool”.  
The true speech is which one among them,  
for all these are claiming to be skillful?*
3. *If by not approving another’s teaching  
one is a stupid fool inferior in intelligence,  
then all are fools of very inferior intelligence  
for all of these are abiding by views.*
4. *But if by their own view they are cleansed,  
purified in wisdom, skillful and thoughtful,  
then none of them is lacking in wisdom,  
for that is the way their view has been assumed.*
5. *I do not say that it is true  
what fools say mutually about each other.  
They have each made their own view to be true;  
therefore they hold another to be “a fool”.*
6. *What some call “true and real”,  
of that others say “empty and false”—  
in this way too they quarrel and dispute;  
why do recluses not say one thing?*

7. *ekam hi saccaṃ na dutiyamatthi  
yasmim pajāno vivade pajānaṃ  
nānā te saccāni sayam thunanti  
tasmā na ekam samaṇā vadanti*
8. *kasmā nu saccāni vadanti nānā  
pavādiyāse kusalā vadānā  
saccāni sutāni bahūni nānā  
udāhu te takkamanussaranti*
9. *na heva saccāni bahūni nānā  
aññatra saññāya niccāni loke  
takkañca diṭṭhisu pakappayitvā  
saccaṃ musāti dvayadhammāhu*
10. *diṭṭhe sute sīlavate mute vā  
ete ca nissāya vimānadassī  
vinicchaye thatvā pahassamāno  
bālo paro akkusaloti cāha*
11. *yeneva bāloti paraṃ dahāti  
tenātumānaṃ kusaloti cāha  
sayamattanā so kusalāvadāno  
aññaṃ vimāneti tadeva pāva*
12. *atisāradiṭṭhiyāva so samatto  
mānena matto paripuṇṇamānī  
sayameva sāmaṃ manasābhisitto  
diṭṭhi hi sā tassa tathā samattā*
13. *parassa ce hi vacasā nihīno  
tumo sahā hoti nihīnapañño  
atha ce sayam vedagū hoti dhīro  
na koci bālo samaṇesu atthi*

7. One is the truth, there is no second,  
about which people who understand should not quarrel.  
Different are the truths they praise each for himself.  
Therefore recluses do not say one thing.
8. *Why do they proclaim different truths  
loud-voicedly proclaiming to be skillful?  
Are there truly many different truths,  
or are they going by their own thinking?*
9. The many different truths are not indeed permanent,  
except by being taken so in the world.  
Forming thoughts about the views  
they speak in terms of the duality “true and false”.
10. The seen, the heard, the thought or virtue and practice,  
dependent upon these he shows contempt.  
Standing on judgement he laughs  
and says: “The other is an unskillful fool!”
11. That by which he holds another to be “a fool”  
by that he calls himself “skillful”.  
By himself he claims himself to be skillful,  
despises the other and speaks accordingly.
12. Going to excess<sup>11</sup> in his view he is ‘perfect’,  
intoxicated with conceit he thinks himself to be complete.  
By himself he has crowned himself in his own mind,  
for that is the way his view has been assumed.
13. If through another’s word one is inferior,  
then along with him one is oneself inferior in intelligence.  
But if, on the other hand, by oneself one is a knower, a wise man,  
then there is no fool among recluses.



14. *aññam ito yābhivadanti dhammaṃ  
aparaddhā suddhimakevalī te  
evampi titthyā puthuso vadanti  
sanditṭhirāgena hi tebhirattā*
15. *idheva suddhiṃ iti vādayanti  
nāññesu dhammesu visuddhimāhu  
evampi titthyā puthuso niviṭṭhā  
sakāyane tattha daḷhaṃ vadānā*
16. *sakāyane vāpi daḷhaṃ vadāno  
kamettha bāloti paraṃ daheyya  
sayamva so medhagamāvaheyya  
paraṃ vadaṃ bālamasuddhidhammaṃ*
17. *vinicchaye thatvā sayam pamāya  
uddhaṃ sa lokasmim vivādameti  
hitvāna sabbāni vinicchayāni  
na medhagam kubbati jantu loketi*

14. “They who proclaim a teaching other than this have failed to reach purity and are imperfect.” Thus sectarians individually speak inflamed with passion for their view.
15. “Here alone there is purity,” they say, they do not speak of purity in other teachings. Thus too sectarians are individually entrenched, speaking firmly about their own system in that respect.
16. Then, in this respect, how could one call another “a fool”? He himself would bring conflict to himself if he called another a fool with an impure teaching.
17. Standing on judgement, measuring by himself, all the more he comes into dispute in the world. But having abandoned all judgements, a person makes no conflict in the world.

### 13. MAHĀVIYŪHA

1. *ye kecime diṭṭhiparibbasānā  
idameva saccanti vivādayanti  
sabbeva te nindamanvānayanti  
atho pasaṅsampi labhanti taththa*
2. *appaṃ hi etaṃ na alaṃ samāya  
duve vivādassa phalāni brūmi  
etampi disvā na vivādayetha  
khemābhīpassaṃ avivādabhūmiṃ*
3. *yā kācimā sammutiyo puthujjā  
sabbāva etā na upeti vidvā  
anūpayo so upayaṃ kimeyya  
diṭṭhe sute khantimakubbamāno*
4. *sīluttamā saññamenāhu suddhiṃ  
vataṃ samādāya upaṭṭhitāse  
idheva sikkhema athassa suddhiṃ  
bhavūpanitā kusalāvadānā*
5. *sace cuto sīlavatato hoti  
pavedhatī kamma virādhayitvā  
pajappatī patthayatī ca suddhiṃ  
satthāva hīno pavasaṃ gharamhā*
6. *sīlabbataṃ vāpi pahāya sabbaṃ  
kammañca sāvajjanavajjametaṃ  
suddhiṃ asuddhinti apatthayāno  
virato care santimanuggahāya*

### 13. GREAT DISCOURSE ON DEPLOYMENT [895–914]

1. All of those who abide by their views  
and dispute saying “Only this is the truth”,  
they all incur blame,  
and praise too they get therein.
2. Little is this, not enough for appeasement:  
there are two fruits of dispute, I say.  
Having seen this, one should not dispute,  
seeing as safety the field of non-dispute.
3. Whatever common acceptances there are  
not one of these does the one who knows go close to.  
The one who does not go close, how could he engage in going close,  
when he shows no liking for what is seen and heard?<sup>12</sup>
4. Those who take virtue as the highest say that purity is from restraint  
taking up an observance and devoting themselves to it:  
“Just in this we should train, then there could be purity.”  
Aiming at rebirth they speak as if they were skillful.
5. If one of them falls away from his virtue and practice,  
he trembles having failed in his action.  
He longs for and aspires to purity  
like one who has lost his caravan while staying away from home.
6. But having abandoned all virtue and practice  
and action, whether blameworthy or blameless,  
with no aspiration regarding “the pure and the impure”,  
he would live unconcerned, not grasping after peace.

7. *tamūpanissāya jigucchitaṃ vā  
athavāpi diṭṭhaṃ va sutaraṃ mutaraṃ vā  
uddharaṃsarā suddhimanutthunanti  
avītataṅhāse bhavābhavesu*
8. *patthayamānassa hi jappitāni  
pavedhitaṃ vāpi pakappitesu  
cutūpapāto idha yassa natthi  
sa kena vedheyya kuhiṃ va jappe*
9. *yamāhu dhammaṃ paramanti eke  
tameva hīnanti paṇāhu aññe  
sacco nu vādo katamo imesaṃ  
sabbeva hīme kusalāvadānā.*
10. *sakañhi dhammaṃ paripuṇṇamāhu  
aññassa dhammaṃ pana hīnamāhu  
evampi viggayha vivādayanti  
sakaṃ sakaṃ sammutimāhu saccaṃ*
11. *parassa ce vambhayitena hīno  
na koci dhammesu vīsesi assa  
puṭhū hi aññassa vadanti dhammaṃ  
nihīnato samhi daḷhaṃ vadānā*
12. *saddhammapūjāpi nesaṃ tatheva  
yathā pasaṃsanti sakāyaṇāni  
sabbeva vādā tathiyā bhaveyyuṃ  
suddhī hi nesaṃ paccattameva*
13. *na brāhmaṇassa paraneyyamatthi  
dhammesu niccheyya samuggahitaṃ  
tasmā vivādāni upātivatto  
na hi seṭṭhato passati dhammamaññaṃ*

7. Dependent upon asceticism and the way of loathing,  
or else, on the seen, the heard or the thought,  
they sigh after purity 'beyond the flow'  
not freed from various existences.<sup>13</sup>
8. For the one who aspires there are longings,  
and there is shaking in preparations [for the future].  
But he for whom there is no falling away or rearing  
why should he tremble, for what should he long?
9. *The teaching that some call "the highest",  
that very one others call "inferior".  
The true speech is which one among these?  
For all these are claiming to be skillful.*
10. Their own teaching is that which they call "complete",  
the other's teaching, however, they call "inferior".  
Thus too they quarrel and dispute,  
each taking his own acceptance to be true.
11. If through another's blaming one is inferior,  
not anyone would be superior regarding teachings,  
for widely they speak of another's teaching  
as inferior, while speaking firmly about their own.
12. But if the honouring of one's own teaching would accord with  
the way they praise their own systems;  
then all their speeches would be true,  
and purity for them would be individual.
13. For a Brāhmaṇa there is nothing that needs another's guidance  
and that is assumed after investigating among teachings.  
Therefore he has gone beyond disputes,  
for he does not regard as best a dhamma that is other.

14. *jānāmi passāmi tatheva etaṃ  
diṭṭhiyā eke paccenti suddhiṃ  
addakkhi ce kiñhi tumassa tena  
atisitvā aññena vadanti suddhiṃ*
15. *passaṃ naro dakkhati nāmarūpaṃ  
disvāna vā ñassati tānimeva  
kāmaṃ bahuṃ passatu appakaṃ vā  
na hi tena suddhiṃ kusalā vadanti*
16. *nivissavādī na hi subbināyo  
pakappitaṃ diṭṭhi purakkharāno  
yaṃ nissito tattha subhaṃ vadāno  
suddhiṃvado tattha tathaddasā so*
17. *na brāhmaṇo kappamupeti saṅkhaṃ  
na diṭṭhisārī napi ñāṇabandhu  
ñatvā ca so sammutiyo puthujjā  
upekkhatī uggahaṇanti maññe*
18. *vissajja ganthāni munīdha loke  
vivādajātesu na vaggasārī  
santo asantesu upekkhako so  
anuggaho uggahaṇanti maññe*
19. *pubbāsave hitvā nave akubbaṃ  
na chandagū nopi nivissavādī  
sa vippamutto diṭṭhigatehi dhīro  
na lippati loke anattagarahī*
20. *sa sabbadhammesu visenibhūto  
yaṃ kiñci diṭṭhaṃ va suttaṃ mutaṃ vā  
sa pannabhāro muni vippamutto  
na kappiyo nūparato na patthiyoti*

14. "I know, I see, it is just like that"  
through view some refer to purity.  
If he saw, what use is it to him?  
Having passed beyond [themselves]<sup>14</sup> they say purity is through what is other.
15. A seeing man will see name-and-matter.  
Having seen, he will know just those.  
Let him see much or let him see little,  
not through that do skillful ones proclaim purity.
16. The one who speaks out of belief is not easy to guide  
one who puts in front the view he has formed.  
In what he is depending upon, there he speaks of 'beauty'.  
He speaks of purity there, for thus he saw.<sup>15</sup>
17. The Brāhmaṇa does not approach what can be classed and named.<sup>16</sup>  
He does not follow view, and does not relate to knowledge.  
And having known all common acceptances,  
he looks on, while others take up.
18. Having released the knots the Muni here in the world  
does not take sides among those involved in quarrelling.  
Peaceful among the unpeaceful, he is an onlooker,  
not taking up where others take up.
19. Giving up old taints, not making new ones,  
he does not go by desire nor speak out of belief.  
He, the wise one, being freed from view-issues,  
does not get stuck in the world and does not reproach himself.
20. Unopposed to all things he has become,  
whether those seen or heard or those thought about.  
The Muni with burden laid down, completely freed  
is not forming, not taking delight,<sup>17</sup> not aspiring.



## 14. TUVATAKA

1. *pucchāmi taṃ ādiccabandhu  
vivekaṃ santipadañca mahesi  
kathaṃ disvā nibbāti bhikkhu  
anupādiyāno lokasmiṃ kiñci*
2. *mūlaṃ papañcasaṅkhāya  
(iti bhagavā)  
mantā asmīti sabbamuparundhe  
yā kāci taṇhā ajjhattaṃ  
tāsaṃ vinayā sadā sato sikkhe*
3. *yaṃ kiñci dhammabhijaññā  
ajjhattaṃ atha vāpi bahiddhā  
na tena thāmaṃ kubbetha  
na hi sā nibbuti satam vuttā*
4. *seyyo na tena maññeyya  
niceyyo athavāpi sarikkho  
phuṭṭho anekarūpehi  
nātumānaṃ vikappayaṃ tiṭṭhe*
5. *ajjhattamevupasame  
na aññato bhikkhu santimeseyya  
ajjhattaṃ upasantassa  
natthi attā kuto nirattā vā*
6. *majjhe yathā samuddassa  
ūmi no jāyati ṭhito hoti  
evaṃ ṭhito anejassa  
ussadaṃ bhikkhu na kareyya kuhiñci*

#### 14. QUICKLY [915–934]

1. *I ask you, O Kinsman of the Sun,  
about seclusion and the state of peace, O Sage.  
How having seen is a monk quenched,  
not taking up anything in the world.*
2. The root of expanse-and-name,<sup>18</sup>  
the “I am”, the deep thinker should put a complete end to.  
Whatever cravings are within,  
for dispelling these, he should always train mindfully.
3. Whatever thing he would directly know,  
whether in himself or outside,  
that he should not built up ‘strength’ upon,  
for that is not called quenching by the good.
4. By that he should not think himself to be better,  
or to be lower or equal.  
Contacted by many forms  
he should not stay making out himself.
5. Only in himself should he come to peace,  
a monk should not seek peace from what is other.  
For the one come to peace in himself  
there is not the assumed, from where the rejected.
6. As in the middle of the ocean  
no wave is born, it stays still.  
So he should stay still without movement  
and allow no ‘up-flow’ anywhere.<sup>19</sup>

7. *akittayī vivaṭacakkhu  
sakkhidhammaṃ parissayavinayaṃ  
paṭipadaṃ vadehi bhaddante  
pātimokkhaṃ atha vāpi samādhim*
8. *cakkhūhi neva lolassa  
gāmakathāya āvaraye sotaṃ  
rase ca nānugijjheyya  
na ca mamāyetha kiñci lokasmim*
9. *phassena yadā phuṭṭhassa  
paridevaṃ bhikkhu na kareyya kuhiñci  
bhavañca nābhijappeyya  
bheravesu ca na sampavedheyya*
10. *annānamatho pānānaṃ  
khādanīyānaṃ athopi vatthānaṃ  
laddhā na sannidhim kayirā  
na ca parittase tāni alabhamāno*
11. *jhāyī na pādalolessa  
virame kukkucā nappamajjeyya  
athāsanesu sayanesu  
appasaddesu bhikkhu vihareyya*
12. *niddaṃ na bahulikareyya  
jāgariyaṃ bhajeyya ātāpī  
tandiṃ māyaṃ hassaṃ khiḍḍaṃ  
methunaṃ vippajahe savibhūsaṃ*
13. *āthabbaṇaṃ supinaṃ lakkhaṇaṃ  
no vidahe athopi nakkhattaṃ  
virutañca gabbhakaraṇaṃ  
tikicchaṃ māmako na seveyya*

7. *The open-eyed one has declared  
the nature of things as experienced, putting aside difficulties.<sup>20</sup>  
Tell us of the practice, Venerable Sir,  
the binding principles, as well as composure.*
8. He should not be restless with his eyes.  
He should close his ears to village talk.  
He should not be greedy for tastes  
and not make 'mine' anything in the world.
9. When contacted by contact  
a monk should not make lamentation about anything.  
He should not hanker after existence,  
and not shake among fearful things.
10. Of foods and drinks  
of chewables as well as of clothes  
he should not, if getting them, make a store,  
and he should not become anxious if not getting them.
11. He should be meditative and not restless on his feet.  
He should refrain from loose conduct and not be negligent.  
Then in sitting and resting places  
that are of little sound a monk should dwell.
12. He should not take much sleep,  
but should apply himself to wakefulness, being ardent.  
Lassitude, deceit, laughter and play  
he should dispel, as well as sexuality and adornment.
13. Atharva charms, dreams and signs  
he should not practice, as well as astrology.  
Animal cries interpretation, causing of conception,  
and healing my follower should not engage it.

14. *nindāya nappavedheyya  
na uṇṇameyya pasamsito bhikkhu  
lobhaṃ saha macchariyena  
kodhaṃ pesuṇiyaṅca panudeyya*
15. *kayavikkaye na tiṭṭheyya  
upavādaṃ bhikkhu na kareyya kuhiñci  
gāme ca nābhisajjeyya  
lābhakamyā janaṃ na lapayeyya*
16. *na ca katthitā siyā bhikkhu  
na ca vācaṃ payuttaṃ bhāseyya  
pāḡabbhiyaṃ na sikkheyya  
kathaṃ viggāhikaṃ na kathayeyya*
17. *mosavaḡje na nīyetha  
sapaḡjāno saḡhāni na kayirā  
atha jīvitena paññāya  
silabbatena nāññamatimaññe*
18. *sutvā rusito bahuṃ vācaṃ  
samaḡānaṃ vā puthujanānaṃ  
pharusena ne na paḡivajjā  
na hi santo paḡisenikaronti*
19. *etaṅca dhammamaññāya  
vicinaṃ bhikkhu sadā sato sikkhe  
santīti nibbutiṃ ñatvā  
sāsane gotamassa na pamajjeyya*
20. *abhibhū hi so anabhibhūto  
sakkhidhammamanītihamadassī  
tasmā hi tassa bhagavato sāsane  
appamatto sadā namassamanusikkheti*

14. A monk should not tremble at blame,  
and not get elated when praised.  
Greed together with avarice,  
anger and slander he should dispel.
15. A monk should not stay with buying and selling,  
and not make criticism regarding anything.  
He should not get attached in the village  
and not speak boastfully out of a desire for gain.
16. A monk should not be a boaster  
and not speak hintingly.  
He should not train in recklessness  
and not speak quarrelsome speech.
17. He should not be led by falsehood  
and in awareness he should not act in a deceitful manner.  
Then on account of life and wisdom  
and virtue and practice he should not despise another.
18. Provoked after hearing much talk,  
from recluses as well as from common people,  
he should not counter them with harsh speech,  
for the good do not retaliate.
19. Knowing that this is the Dhamma,  
reflecting on it a monk should always train mindfully.  
Knowing quenching to be “peace”  
he should not be negligent in Gotama’s teaching.
20. For he is the overcomer who is not overcome.  
With his own eyes he saw the Dhamma not based on hear-say.  
Therefore in the teaching of that Blessed one  
one should always train with diligence and devotion.

## 15. ATTADAᅇᅇA

1. *attadaᅇᅇā bhayaᅇᅇ jātaᅇᅇ  
janaᅇᅇ passaᅇᅇa medhagaᅇᅇ  
saᅇᅇvegaᅇᅇ kittayissaᅇᅇi  
yathā saᅇᅇvijitaᅇᅇ mayā*
2. *phandaᅇᅇānaᅇᅇ pajaᅇᅇ disvā  
macche appodake yathā  
aᅇᅇᅇamaᅇᅇᅇhi byāruddhe  
disvā maᅇᅇ bhayaᅇᅇāvisi*
3. *samantamasāro loko  
disā sabbā sameritā  
icchaᅇᅇ bhavanamattano  
nāddasāsiᅇᅇ anositaᅇᅇ*
4. *osānetveva byāruddhe  
disvā me aratī ahu  
athettha sallamaddakᅇᅇhiᅇᅇ  
duddasaᅇᅇ hadayanissitaᅇᅇ*
5. *yena sallena otiᅇᅇᅇo  
disā sabbā vidhāvati  
tameva sallamabbuyha  
na dhāvati na sīdati*
6. *tattha sikkhānugᅇᅇyanti  
yāni loke gadhitāni  
na tesu pasuto siyā  
nibbijᅇᅇa sabbaso kāᅇᅇe  
sikkhe nibbānamattano*

## 15. TAKING UP OF STICKS [935–954]

1. From the taking up of sticks fear arises—  
look at people quarrelling.  
I shall describe the sense of urgency  
in the way it was experienced by me.
2. Seeing the trembling humankind  
like fish in little water  
mutually opposed to each other  
fear entered my heart.
3. All around the world was void of sense.  
All directions were adrift.  
Wanting an abode for myself  
I did not see any unobstructed.
4. In that very obstruction they were opposed—  
seeing that, aversion arose in me.  
Then I saw the barb there,  
hard to see, stuck in the heart.
5. The barb pierced by which  
one runs in all directions,  
having pulled that barb out  
one does not run, one does not sink.  
*At this point the training rules are recited:*
6. Whatever ties there are in the world  
one should not be intent on them.  
Having broken through sensuality completely  
one should train in self-quenching.



7. sacco siyā appagabbho  
amāyo rittapesuṇo  
akkodhano lobhapāpaṃ  
vevicchaṃ vitare muni
8. niddaṃ tandiṃ sahe thīnaṃ  
pamādena na saṃvase  
atimāne na tiṭṭheyya  
nibbānamaso naro
9. mosavajje na nīyetha  
rūpe snehaṃ na kubbaye  
mānañca pari jāneyya  
sāhasā virato care
10. purāṇaṃ nābhinaṇḍeyya  
nave khantiṃ na kubbaye  
hiyyamāne na soceyya  
ākāsaṃ na sito siyā
11. gedhaṃ brūmi mahoghoti  
ājavaṃ brūmi jappaṇaṃ  
ārammaṇaṃ pakappaṇaṃ  
kāmapaṅko duraccayo
12. saccā avokkamma muni  
thale tiṭṭhati brāhmaṇo  
sabbaṃ so paṭinissajja  
sa ve santoti vuccati
13. sa ve vidvā sa vedagū  
ñatvā dhammaṃ anissito  
sammā so loke iriyāno  
na pihetīdha kassaci

7. One should be truthful and not reckless,  
without deceit, rid of slander,  
and without anger. The evil of greed  
and the wish for variety a Muni should cross over.
8. Sleep, lassitude and sluggishness he should overcome.  
He should live without negligence.  
A man should not stay with arrogance  
if his mind is set upon quenching.
9. He should not be led into falsehood.  
He should not have affection for form.  
Conceit he should completely know  
and fare restrained from violence.
10. He should not take delight in the old,  
he should not show liking for the new.  
When things vanish he does not grieve.  
He should not stay stuck to his situation.
11. Greed I call the great flood;  
its forward flow I call yearning.  
The support is the forming of intentions.<sup>21</sup>  
The mire of sensuality is hard to cross.
12. Not deviating from truth, the Muni,  
the Brāhmana, stands on high ground.  
Having relinquished everything  
he indeed is called “peaceful.”
13. He truly is the knower, the one accomplished in knowledge,  
having come to know the nature of things independently.  
Harmoniously moving about in the world  
he does not envy anyone here.

14. *yodha kāme accatari  
saṅgaṃ loke duraccayaṃ  
na so socati nājjheti  
chinnaṣoto abandhana*
15. *yaṃ pubbe taṃ visosehi  
pacchā te māhu kiñcanaṃ  
majjhe ce no gahessasi  
upasanto carissasi*
16. *sabbaso nāmarūpasmim  
yassa natthi mamāyitaṃ  
asatā ca na socati  
sa ve loke na jīyati*
17. *yassa natthi idaṃ meti  
paresaṃ vāpi kiñcanaṃ  
mamattaṃ so asaṃvindaṃ  
natthi meti na socati*
18. *aniṭṭhurī ananugiddho  
anejo sabbadhī samo  
tamānisaṃsaṃ pabrūmi  
pucchīto avikampinaṃ*
19. *anejassa vijānato  
natthi kāci nisaṅkhati  
virato so viyārabbhā  
khemaṃ passati sabbadhi*
20. *na samesu na omesu  
na ussesu vadate muni  
santo so vītamaccharo  
nādeti na nirassatīti*

14. He who has crossed beyond sensuality,  
the attachment to the world so hard to overcome,  
he neither sorrows nor broods.  
For he has cut across the stream and has no bonds.
15. What was before—let it wither.  
Afterwards—let there be nothing.  
If you do not grasp in the middle  
you will fare as one who has come to peace.
16. In name-and-matter entirely  
if there is nothing made mine for him,  
and he does not grieve over absence,  
he suffers no loss in the world.
17. For whom there is not “This is mine”,  
nor anything taken as “for others”  
He, finding nothing to call mine,  
does not grieve “There is not for me”.
18. Free of harshness and not greedy  
he is unmoved and everywhere the same.  
I tell you that that is the advantage,  
when asked about the unshaken one.
19. For the unmoved knowing one  
there is no fabrication.  
Abstaining from putting forth effort  
he sees safety everywhere.
20. In terms of equality or inferiority  
or superiority the Muni does not speak of himself.  
Peaceful and free from avarice,  
he does not take up, he does not reject.

## 16. SĀRIPUTTA

1. *na me diṭṭho ito pubbe (iccāyasmā sāriputto)  
na suto uda kassaci  
evaṃ vagguvado satthā  
tusitā gaṇimāgato*
2. *sadevakassa lokassa  
yathā dissati cakkhumā  
sabbam̐ tamam̐ vinodetvā  
ekova ratimajjhagā*
3. *taṃ buddham̐ asitam̐ tādini  
akuham̐ gaṇimāgataṃ  
bahūnamidha baddhānam̐  
atthi pañhena āgamaṃ*
4. *bhikkhuno vijigucchato  
bhajato rittamāsanaṃ  
rukhamūlam̐ susānam̐ vā  
pabbatānam̐ guhāsu vā*
5. *uccāvacesu sayanesu  
kīvanto tattha bheravā  
yehi bhikkhu na vedheyya  
nigghose sayanāsane*
6. *katī parissayā loke  
gacchato agataṃ disaṃ  
ye bhikkhu abhisambhave  
pantamhi sayanāsane*

16. SĀRIPUTTA [955–975]

1. *Never before did I see  
or hear about from anyone  
such a sweet speaking teacher  
come here from Tusita to be the leader of a group.*
2. *To the world with its gods  
as the one who has eyes appears  
he having dispelled all darkness  
arrived alone to delight.*
3. *To that awakened one, unattached, Such-like,  
not deceitful, being the leader of a group,  
for the sake of the many here who are bound  
it is that I have come with a question.*
4. *For a monk who is disgusted  
and resorts to an empty seat—  
the root of a tree, or a cemetery,  
or in caves in the mountains;*
5. *in such high and low lodgings  
how many are the terrors  
which a monk should overcome  
in his quiet lodging?*
6. *How many are the difficulties in the world  
for one going in the direction never gone before  
which a monk should overcome  
in his remote lodging?*

7. *kyāssa byappathayo assu  
kyāssassu idha gocarā  
kāni sīlabbatānāssu  
pahitattassa bhikkhuno*
8. *kaṃ so sikkhaṃ samādāya  
ekodi nipako sato  
kammāro rajatasseva  
niddhame malamattano*
9. *vijigucchamānassa yadidaṃ phāsu (sāriputtāti bhagavā)  
rittāsanam sayanam sevato ce  
sambodhikāmassa yathānudhammaṃ  
taṃ te pavakkhāmi yathā pajānaṃ*
10. *pañcannaṃ dhīro bhayānaṃ na bhāye  
bhikkhu sato sapariyantacārī  
ḍaṃsādhīpātānaṃ sarīsapānaṃ  
manussaphassānaṃ catuppadānaṃ*
11. *paradhammikānampi na santaseyya  
disvāpi tesam bahubheravāni  
athāparāni abhisambhaveyya  
parissayāni kusalānuesī*
12. *ātāṅkaphassena khudāya phuṭṭho  
sītaṃ athuṅhaṃ adhivāsayeyya  
so tehi phuṭṭho bahudhā anoko  
vīriyaṃ parakkammadaḷhaṃ kareyya*
13. *theyyaṃ na kāre na musā bhaṇeyya  
mettāya phasse tasathāvarāni  
yadāvilattaṃ manaso vijaññā  
kaṇhassa pakkhoti vinodayeyya*

7. *What ways of speech should there be for him?  
Which resorts should he have here?  
And what virtue and practice should there be  
for the monk who is well-decided?*
8. *Having taken up what training  
being unified in mind, careful, mindful,  
would he blow away his impurities  
as a smith the dross of silver?*
9. If one is disgusted and resorts to an empty seat and lodging  
and intent on awakening—then about what will be for his ease  
I shall tell you according to the Dhamma  
as I have understood it.
10. Five fears a wise man should not fear,  
a monk who is mindful and fares within the limits:  
gadflies, mosquitoes and creeping things  
four-footed beasts and harassments from humans.
11. He should not be terrified by sectarians  
even after having seen their many terrors.  
And further he should overcome  
the obstacles, seeking what is skillful.
12. Contacted by the pain of disease and by hunger  
he should tolerate it, and also the cold and the hot.  
Being contacted by these in many ways, the homeless one  
with persisting energy should make firm.
13. He should not commit theft nor speak falsehood.  
With friendship he should touch both weak and strong creatures.  
Whatever stirring up of the mind he should come to know  
he should dispel it, thinking “It is on the Dark One’s side”.



14. *kodhātimānassa vasarā na gacche  
mūlampi tesarā palikhañña tiṭṭhe  
athappiyarā vā pana appiyarā vā  
addhābhavanto abhisambhaveyya*
15. *paññarā purakkhatvā kalyāṇapīti  
vikkhambhaye tāni parissayāni  
aratiṃ sahettha sayanamhi pante  
caturo sahettha paridevadhamme*
16. *kiṃsū asissāmi kuva vā asissarā  
dukkham vata settha kvajja sessarā  
ete vitakke paridevaneyye  
vinayetha sekho aniketacārī*
17. *annañca laddhā vasanañca kāle  
mattarā so jaññā idha tosanattharā  
so tesu gutto yatacārī gāme  
rusitopi vācarā pharusarā na vajjā*
18. *okkhittacakkhu na ca pādalo  
jhānānuyutto bahujāgarassa  
upekkhamārabbha samāhitatto  
takkāsayaṃ kukkuciyūpachinde*
19. *cudito vacībhi satimābhinande  
sabrahmacārīsu khīlarā pabhinde  
vācarā pamuñce kusalarā nātivelarā  
janavādadharmāya na cetayeyya*
20. *athāparam pañca rajāni loke  
yesarā satimā vinayāya sikkhe  
rūpesu saddesu atho rasesu  
gandhesu phassesu sahettha rāgarā*

14. He should not go under the influence of anger and arrogance.  
Cutting off their very root he should stay.  
And then the liked and the disliked  
he should overcome to the full extent.
15. Putting wisdom in front, with joy for the skillful,  
he should push away those obstacles.  
He should overcome non-delight for a remote lodging.  
He should conquer the four lamentation-causing thoughts.
16. “What shall I eat?”—“Where shall I eat?”  
“I slept uneasily”—“Where shall I sleep tonight?”  
These thoughts causing lament  
the one in training should dismiss.
17. Having received food and clothes at the right time,  
he should know the measure for the purpose of contentment.  
Guarded in these and faring with restraint in the village  
even provoked he should not speak harsh words.
18. With downcast eyes and not restless on his feet  
he should be devoted to meditation and be very wakeful.  
Basing himself on equanimity, self-composed,  
he should cut off habitual thoughts that lead to worry.
19. Reproved with words he should mindfully accept them.  
He should break up the barrenness regarding fellow monks.  
He should release speech that is skillful but not for too long.  
He should not intend for what leads to talk among people.
20. Moreover, there are five sorts of dust in the world  
for the dispelling of which he should train mindfully:  
passion for forms, sounds and tastes,  
smells and contacts, he should overcome.

21. *etesu dhammesu vineyya chandanā  
bhikkhu satimā suvimuttacitto  
kālena so sammā dhamman parivāmaṁsamāno  
ekodibhūto vihāne tamaṁ soti*

21. Having dispelled passion for these things  
a monk mindful with well-freed mind,  
at the right time investigating the Dhamma,  
and having become unified, he might destroy the darkness.

*END OF THE AṬṬHAKAVAGGA*



# PĀRĀYANAVAGGA

[Sn 5]

## 1. AJITAMĀṄAVAPUCCHĀ

1. *kenassu nivuto loko, (iccāyasmā ajito):  
kenassu nappakāsati;  
kissābhilepanaṃ brūsi,  
kiṃsu tassa mahabbhayaṃ.*
2. *avijjāya nivuto loko, (ajitāti bhagavā):  
vevicchā pamādā nappakāsati;  
jappābhilepanaṃ brūmi,  
dukkhamassa mahabbhayaṃ.*
3. *savanti sabbadhi sotā, (iccāyasmā ajito):  
sotānaṃ kiṃ nivāraṇaṃ;  
sotānaṃ saṃvaraṃ brūhi,  
kena sotā pidhiyyare.*
4. *yāni sotāni lokasmiṃ, (ajitāti bhagavā):  
sati tesaṃ nivāraṇaṃ;  
sotānaṃ saṃvaraṃ brūmi,  
paññāyete pidhiyyare.*
5. *paññā ceva sati yañca, (iccāyasmā ajito):  
nāmarūpañca mārisa;  
etaṃ me puṭṭho pabrūhi,  
katthetaṃ uparujjhati.*
6. *yametaṃ pañhaṃ apucchi,  
ajita taṃ vadāmi te;  
yattha nāmañca rūpañca,  
asesaṃ uparujjhati;  
viññāṇassa nirodhena,  
etthetaṃ uparujjhati.*

1. AJITA'S QUESTION [1032-39]

1. *By what is the world obscured?  
By what does it not shine forth?  
What is its tarnish?  
What is its great fear?*
2. By ignorance the world is obscured.  
By lust for variety, by neglect it does not shine forth.  
Hankering I call the tarnish.  
Suffering is the great fear.
3. *The streams flow everywhere.  
What is the checking of the streams?  
Tell me the stemming of the streams.  
By what are the streams closed?*
4. Whatever streams there are in the world  
mindfulness is their checking.  
I tell you the stemming of the streams:  
by wisdom they are closed.
5. *Wisdom and mindfulness,  
and name-and-matter, Venerable Sir,  
tell me that, when asked:  
“where does it all cease?”*
6. That question which you asked,  
Ajita, I tell to you,  
about where name-and-matter  
cease without remainder:  
with cessation of consciousness  
there it all ceases.



7. *ye ca saṅkhātadhammāse,  
ye ca sekhā puthū idha;  
tesaṃ me nipako iriyaṃ,  
puṭṭho pabrūhi mārīsa.*
  
8. *kāmesu nābhigijjheyya,  
manasānāvīlo siyā;  
kusalo sabbadhammānaṃ,  
sato bhikkhu paribbajeti.*

7. *Of those who have fully comprehended the Dhamma  
and of the many who are in training here,  
of their behaviour, you careful one,  
speak out, when asked, Venerable Sir.*
  
8. He should not be greedy for sensual pleasures.  
He should be unconfused in mind.  
skillfull in all things  
a bhikkhu should wander mindfully.

## 2. TISSAMETTEYYAMĀṄAVAPUCCHĀ

1. *kodha santusito loke, (iccāyasmā tissametteyyo):  
kassa no santi iñjitā;  
ko ubhantamabhiññāya,  
majjhe mantā na lippati;  
kaṃ brūsi mahāpurisoti,  
ko idha sibbinimaccagā.*
2. *kāmesu brahmacariyavā, (metteyyāti bhagavā):  
vītataṅho sadā sato;  
saṅkhāya nibbuto bhikkhu,  
tassa no santi iñjitā.*
3. *so ubhantamabhiññāya,  
majjhe mantā na lippati;  
taṃ brūmi mahāpurisoti,  
so idha sibbinimaccagāti.*

## 2. TISSA METTEYYA'S QUESTION [1040-42]

1. *Who is content here in the world?  
For whom are there no stirrings?  
Who, having known both ends,  
does not get stuck in the middle, being wise?  
Whom do you call a "great man"?  
Who has overcome the seamstress?*
2. In sensual pleasures keeping to the celibate life,  
free of craving, always mindful,  
the monk is through consideration quenched—  
for him there are no stirrings.
3. He, having known both ends,  
does not get stuck in the middle.  
Him I call a "great man".  
He has overcome the seamstress.

### 3. PUṆṆAKAMĀṆAVAPUCCHĀ

1. *anejaṃ mūladassāvīṃ, (iccāyasmā puṇṇako):  
atthi pañhena āgamaṃ;  
kiṃ nissitā isayo manujā,  
khattiyā brāhmaṇā devatānaṃ;  
yaññamakappayīṃsu puthūdhā loke,  
pucchāmi taṃ bhagavā brūhi me taṃ.*
2. *ye kecīme isayo manujā, (puṇṇakāti bhagavā):  
khattiyā brāhmaṇā devatānaṃ;  
yaññamakappayīṃsu puthūdhā loke,  
āsīsamānā puṇṇaka itthattaṃ;  
jaraṃ sitā yaññamakappayīṃsu.*
3. *ye kecīme isayo manujā, (iccāyasmā puṇṇako):  
khattiyā brāhmaṇā devatānaṃ;  
yaññamakappayīṃsu puthūdhā loke,  
kaccissu te bhagavā yaññapathe appamattā;  
atāruṃ jātiṅca jaraṅca mārisa,  
pucchāmi taṃ bhagavā brūhi me taṃ.*
4. *āsīsanti thomayanti abhijappanti juhanti, (puṇṇakāti bhagavā):  
kāmbhijappanti paṭicca lābhaṃ;  
te yājyogā bhavarāgarattā,  
nātarīṃsu jātījaranti brūmi.*
5. *te ce nātarīṃsu yājyogā, (iccāyasmā puṇṇako):  
yaññehi jātiṅca jaraṅca mārisa;  
atha ko carahi devamanussaloke,  
atāri jātiṅca jaraṅca mārisa;  
pucchāmi taṃ bhagavā brūhi me taṃ.*

### 3. PUṆṆAKA'S QUESTION [1043-48]

1. *To the unmoved one, who sees the root,  
it is that I have come with a question:  
on account of what did human sages, warriors and brāhmaṇas  
make sacrifices to the gods in manifold ways here in the world?  
I ask you, O Blessed one,  
do tell me that!*
2. All these human sages, warriors and brāhmaṇas  
who make sacrifices to the gods in manifold ways here in the world,  
it was in hope of [getting] such a state [again]  
and because of approaching old age that they made sacrifices.
3. *All these human sages, warriors and brāhmaṇas  
who make sacrifices to the gods in manifold ways here in the world  
I wonder if they, being diligent in the ways of sacrifices,  
did cross birth and old age, Venerable Sir?*
4. They hope, they praise, they long, they offer,  
they long for sensual pleasures on account of gains.  
They, devoted to sacrificing, impassioned by lust for being,  
“did not cross birth and old age,” I say.
5. *If they did not cross by being devoted to sacrificing  
through sacrifices birth and old age, Venerable Sir,  
then who in this world of gods and men  
did cross birth and old age, Venerable Sir?  
I ask you, O Blessed one, do tell me that!*

6. *saṅkhāya lokasmi paroparāni, (puṇṇakāti bhagavā):*  
*yassiñjitaṃ natthi kuhiñci loke;*  
*santo vidhūmo anīgho nirāso,*  
*atāri so jātijaranti brūmīti.*

6. Having considered high and low things in the world,  
for whom there is no stirring anywhere in the world,  
peaceful, free of smoke, untroubled, rid of hope,  
“he has crossed birth and old age,” I say.



#### 4. METTAGŪMĀṄAVAPUCCHA

1. *pucchāmi taṃ bhagavā brūhi me taṃ, (iccāyasmā mettagū):  
maññāmi taṃ vedaguṃ bhāvitattaṃ;  
kuto nu dukkhā samudāgatā ime,  
ye keci lokasmimanekarūpā.*
2. *dukkhassa ve maṃ pabhavaṃ apucchasi, (mettagūti bhagavā):  
taṃ te pavakkhāmi yathā pajānaṃ;  
upadhinidānā pabhavanti dukkhā,  
ye keci lokasmimanekarūpā.*
3. *yo ve avidvā upadhiṃ karoti,  
punappunaṃ dukkhamupeti mando;  
tasmā pajānaṃ upadhiṃ na kayirā,  
dukkhassa jātippabhavānupassī.*
4. *yaṃ taṃ apucchimha akittayī no,  
aññaṃ taṃ pucchāma tadin̄gha brūhi;  
kathaṃ nu dhīrā vitaranti oghaṃ,  
jātiṃ jaraṃ sokapariddavañca;  
taṃ me muni sādhu viyākarohi,  
tathā hi te vidīto esa dhammo.*
5. *kittayissāmi te dhammaṃ, (mettagūti bhagavā):  
diṭṭhe dhamme anītihaṃ;  
yaṃ viditvā sato caraṃ,  
tare loke visattikaṃ.*
6. *tañcāhaṃ abhinandāmi,  
mahesi dhammamuttamaṃ;  
yaṃ viditvā sato caraṃ,  
tare loke visattikaṃ.*

#### 4. METTAGŪ'S QUESTION [1049-60]

1. *I ask you, O Blessed one, do tell me this,  
for I think you are perfect in knowledge and well cultivated:  
from where have these sufferings sprung,  
whatever there are of various types in the world?*
2. *Of suffering, indeed, you asked me the origin.  
I shall tell it to you as I have understood it.  
Dependent on appropriation these sufferings arise  
whatever there are of various types in the world.*
3. *He, indeed, who unknowingly makes appropriation  
that fool again and again goes to suffering.  
Therefore the one who understands makes no appropriation,  
seeing that suffering's origin comes from birth.*
4. *That which we asked you, you have told us.  
Now I ask you another thing—please tell me that.  
How do the wise get across the flood,  
birth and old age, sorrow and lamentation?  
That, O Muni, explain to me well,  
for you are the one who discovered the Dhamma!*
5. *I shall set forth the Dhamma to you  
here and now not involving hearsay,  
knowing which one may, faring mindfully,  
cross the viscosity in the world.*
6. *In that I do delight  
in that highest Dhamma, O great sage,  
knowing which one may, faring mindfully,  
cross the viscosity in the world.*

7. *yaṃ kiñci sampajānāsi, (mettagūti bhagavā):  
uddhaṃ adho tiriyañcāpi majjhe;  
etesu nandiñca nivesanañca,  
panujja viññāṇaṃ bhava na tiṭṭhe.*
8. *evaṃvihārī sato appamatto,  
bhikkhu caraṃ hitvā mamāyitāni;  
jātiṃ jaraṃ sokapariddavañca,  
idheva vidvā pajaheyya dukkhaṃ.*
9. *etābhinandāmi vaco mahesino,  
sukittitaṃ gotamanūpadhikaṃ;  
addhā hi bhagavā pahāsi dukkhaṃ,  
tathā hi te vidīto esa dhammo.*
10. *te cāpi nūnappaजाहेयु dukkhaṃ,  
ye tvaṃ muni aṭṭhitaṃ ovadeyya;  
taṃ taṃ namassāmi samecca nāga,  
appeva maṃ bhagavā aṭṭhitaṃ ovadeyya.*
11. *yaṃ brāhmaṇaṃ vedagumābhijaññā,  
akiñcanaṃ kāmabhava asattaṃ;  
addhā hi so oghamimaṃ atāri,  
tiṇṇo ca pāraṃ akhilo akañkho.*
12. *vidvā ca yo vedagū naro idha,  
bhavābhava saṅgamimaṃ visajja;  
so vītataṅho anīgho nirāso,  
atāri so jātijaranti brūmīti.*

7. Whatever you become aware of,  
above and below, across, and in the middle,  
the delight and attachment regarding those things  
having dispelled that, let consciousness not stand upon being.
8. Dwelling thus mindfully and diligently,  
a monk should fare having given up things made 'mine'.  
Then birth and old age, sorrow and lamentation,  
[in short] suffering, he would here itself knowingly abandon.
9. *I do delight in that, the word of the great sage.  
Well set forth, Gotama, was the teaching of no appropriation.  
For sure you, the Blessed one, have abandoned suffering,  
for thus indeed this Dhamma was experienced by you.*
10. *They too, I presume, would abandon suffering  
those that you, O Muni, would constantly instruct.  
To you I bend, having understood, O Nāga,  
in hope that the Blessed one would constantly instruct me.*
11. That Brāhmaṇa, complete in knowledge, you might come to know,  
possessing nought, not stuck to sensuality and being,  
for sure he has crossed this flood,  
and crossed to the yonder, he is free of barrenness and doubt.
12. That man here is a knowing one, that man is perfect in knowledge,  
he, having let go of the trap of being and not being,  
free from craving, untroubled, rid of hope,  
"has crossed birth and old age," I say.

## 5. DHOTAKAMĀṄAVAPUCCHĀ

1. *pucchāmi taṃ bhagavā brūhi metaṃ, (iccāyasmā dhotako):  
vācābhikaṅkhāmi mahesi tuyhaṃ;  
tava sutvāna nigghosaṃ,  
sikkhe nibbānamattano.*
2. *tenahātappaṃ karohi, (dhotakāti bhagavā):  
idheva nīpako sato;  
ito sutvāna nigghosaṃ,  
sikkhe nibbānamattano.*
3. *passāmahaṃ devamanussaloke,  
akiñcanaṃ brāhmaṇamiriyamānaṃ;  
taṃ taṃ namassāmi samantacakkhu,  
pamuñca maṃ sakka kathāṅkathāhi.*
4. *nāhaṃ sahiṣsāmi pamocanāya,  
kathaṅkathīṃ dhotaka kañci loke;  
dhammañca seṭṭhaṃ abhijānamāno,  
evaṃ tuvaṃ oghamimaṃ taresi.*
5. *anusāsa brahme karuṇāyamāno,  
vivekadhammaṃ yamaṃ vijaññaṃ;  
yathāhaṃ ākāsova abyāpajjamāno,  
idheva santo asito careyyaṃ.*
6. *kittayissāmi te santiṃ, (dhotakāti bhagavā):  
diṭṭhe dhamme anītihaṃ;  
yaṃ viditvā sato caraṃ,  
tare loke visattikaṃ.*

5. DHOTAKA'S QUESTION [1061-68]

1. *I ask you, O Blessed one, do tell me that!  
I want a word from you, O great sage!  
Having heard your utterance  
I'll train in the quenching of self.*
2. *Therefore make the effort  
here itself carefully and mindfully!  
Having heard the utterance from here  
do train in the quenching of self!*
3. *I see in this world with its gods and men  
a Brāhmaṇa moving around, owning nought.  
To you I bend, O all-round visioned.  
Release me, O Sakyan, from troubling doubts.*
4. *I have no power<sup>22</sup> [to work] for the salvation  
of any doubter in the world, O Dhotaka.  
But knowing the best Dhamma  
you may thus cross this flood.*
5. *Instruct, O Brahmā, taking compassion,  
the Dhamma of aloofness, so that I may come to know.  
In such a way that I, like unopposing space,  
here itself may fare at peace and unattached.*
6. *I shall set forth the peaceful way  
here and now not involving hearsay  
knowing which one may, faring mindfully,  
cross the viscosity in the world.*

7. *tañcāhaṃ abhinandāmi,  
mahesi santimuttamaṃ;  
yaṃ viditvā sato caraṃ,  
tare loka visattikaṃ.*
  
8. *yaṃ kiñci sampajānāsi,  
(dhotakāti bhagavā):  
uddhaṃ adho tiriyañcāpi majjhe;  
etaṃ viditvā saṅgoti loka,  
bhavābhavāya mākāsi taṇhanti.*

7. *In that I do delight  
in that highest peaceful way, O great sage,  
knowing which one may, faring mindfully,  
cross the viscosity in the world.*
  
8. Whatever you become aware of,  
above and below, across and in the middle,  
having known that as the “trap” in the world  
do not build up craving for being or not being!



## 6. UPASĪVAMĀṄAVAPUCCHĀ

1. *eko ahaṃ sakka mahantamoghaṃ, (iccāyasmā upasīvo):  
anissito no visahāmi tārituṃ;  
ārammaṇaṃ brūhi samantacakkhu,  
yaṃ nissito oghamimaṃ tareyyaṃ.*
2. *ākiñcaññaṃ pekkhamāno satimā, (upasīvāti bhagavā):  
natthīti nissāya tarassu oghaṃ;  
kāme pahāya virato kathāhi,  
taṇhakkhayaṃ nattamahābhipassa.*
3. *sabbesu kāmesu yo vītarāgo, (iccāyasmā upasīvo):  
ākiñcaññaṃ nissito hitvā maññaṃ;  
saññāvimokkhe parame vimutto,  
tiṭṭhe nu so tattha anānuyāyī.*
4. *sabbesu kāmesu yo vītarāgo, (upasīvāti bhagavā):  
ākiñcaññaṃ nissito hitvā maññaṃ;  
saññāvimokkhe parame vimutto,  
tiṭṭheyya so tattha anānuyāyī.*
5. *tiṭṭhe ce so tattha anānuyāyī,  
pūgampi vassānaṃ samantacakkhu;  
tattheva so sītisiyā vimutto,  
cavetha viññāṇaṃ tathāvidhassa.*
6. *accī yathā vātavegena khittā, (upasīvāti bhagavā):  
atthaṃ paleti na upeti saṅkhaṃ;  
evaṃ muni nāmakāyā vimutto,  
atthaṃ paleti na upeti saṅkhaṃ.*

## 6. UPASĪVA'S QUESTION [1069-76]

1. *Alone I can not, O Sakyan, over the great flood  
attempt to cross without dependence.  
Tell me the support, O all-visioned one,  
depending upon which one may cross this flood.*
2. *Mindfully view the state of nought,  
depending on "there is not", cross the flood.  
Abandoning sensual pleasures, abstaining from talk,  
look out for the destruction of craving day and night.*
3. *He who is rid of passion for sensual pleasures,  
depending on the state of nought, having left ought else,  
and who is freed in the highest release of perception,  
would he stay there without passing on?*
4. *He who is rid of passion for sensual pleasures,  
depending on the state of nought, having left ought else,  
and who is freed in the highest release of perception,  
he might stay there without passing on.*
5. *If he might stay there without passing on,  
even a good number of years, O all-visioned one,  
would he then become cool and liberated right there?  
Would consciousness pass away for such a one?*
6. *As a flame flung away by the power of the wind  
goes to its end, and does not enter the reckonable,  
so the Muni, freed from the attributes of name,  
goes to his end, and does not enter the reckonable.*

*atthaṅgato so uda vā so natthi,  
udāhu ve sassatīyā arogo;  
taṃ me munī sādhu viyākarohi,  
tathā hi te vidito esa dhammo.*

*atthaṅgatassa na pamāṇamatthi,  
(upasīvāti bhagavā):  
yena naṃ vajjuṃ taṃ tassa natthi;  
sabbesu dhammesu samohatesu,  
samūhatā vādapathāpi sabbeti*

7. *Has he gone to the end or is he not at all?  
Or else, indeed, is he eternally in good health?  
That, O Muni, explain to me well!  
For you are the one who discovered the Dhamma.*
  
8. *Of the one gone to the end there is no measuring.  
That by which they might tell him, that for him is not.  
When all things have been abolished,  
all ways of saying are abolished too.*

## 7. NANDAMĀṄAVAPUCCHĀ

1. *santi loke munayo, (iccāyasmā nando):  
janā vadanti tayidaṃ kathaṃsu;  
ñāṇūpapannaṃ no muniṃ vadanti,  
udāhu ve jīvitenūpapannaṃ.*
2. *na diṭṭhiyā na sutiyā na ñāṇena, ()  
munidha nanda kusalā vadanti;  
visenikatvā anīghā nirāsā,  
caranti ye te munayoti brūmi.*
3. *ye kecime samaṇabrāhmaṇāse, (iccāyasmā nando):  
diṭṭhassutenāpi vadanti suddhiṃ;  
sīlabbatenāpi vadanti suddhiṃ,  
anekarūpena vadanti suddhiṃ.  
kaccissu te bhagavā tattha yatā carantā,  
atāru jātiṅca jaraṅca mārisa;  
pucchāmi taṃ bhagavā brūhi metaṃ.*
4. *ye kecime samaṇabrāhmaṇāse, (nandāti bhagavā):  
diṭṭhassutenāpi vadanti suddhiṃ;  
sīlabbatenāpi vadanti suddhiṃ,  
anekarūpena vadanti suddhiṃ;  
kiñcāpi te tattha yatā caranti,  
nātarīṃsu jātījaranti brūmi.*
5. *ye kecime samaṇabrāhmaṇāse, (iccāyasmā nando):  
diṭṭhassutenāpi vadanti suddhiṃ;  
sīlabbatenāpi vadanti suddhiṃ,  
anekarūpena vadanti suddhiṃ.  
te ce muni brūsi anoghatiṅṅe,  
atha ko carahi devamanussaloke;*

## 7. NANDA'S QUESTION [1077-83]

1. *“There are Munis in the world,”  
people say—and how is that?  
Do they call the one who qualifies through knowledge a Muni?  
Or else, the one who qualifies through behavior?*
2. Neither through view, nor through learning or knowledge  
do the skillful ones call one a Muni here, O Nanda.  
Those who unopposing, trouble-free and rid of hope  
fare along, them I call “Munis”.
3. *All these recluses and brāhmaṇas who  
declare purity through the seen and the heard,  
declare purity through virtue and practices,  
declare purity in various other ways;  
I wonder if they, O Blessed one, faring in accordance with that  
have crossed birth and old age, Venerable Sir.*
4. All these recluses and brāhmaṇas who  
declare purity through the seen and the heard,  
declare purity through virtue and practices,  
declare purity in various other ways;  
however much they fare in accordance with that  
“They have not crossed birth and old age,” I say.
5. *All these recluses and brāhmaṇas who  
declare purity through the seen and the heard,  
declare purity through virtue and practices,  
declare purity in various other ways;  
if you, O Muni, say that they have not crossed the flood,  
then who, then, in this world of gods and men,*

*atāri jātiñca jarañca mārisa,  
pucchāmi taṃ bhagavā brūhi metaṃ.*

6. *nāhaṃ sabbe samaṇabrāhmaṇāse, (nandāti bhagavā):  
jātijarāya nivutāti brūmi;  
ye sīdha diṭṭhaṃ va suttaṃ mutaṃ vā,  
sīlabbataṃ vāpi pahāya sabbaṃ.  
anekarūpampi pahāya sabbaṃ,  
taṇhaṃ pariññāya anāsavāse;  
te ve narā oghatiṇṇāti brūmi.*
7. *etābhinandāmi vaco mahesino,  
sukittitaṃ gotamanūpadhikaṃ;  
ye sīdha diṭṭhaṃ va suttaṃ mutaṃ vā,  
sīlabbataṃ vāpi pahāya sabbaṃ.  
anekarūpampi pahāya sabbaṃ,  
taṇhaṃ pariññāya anāsavāse;  
ahampi te oghatiṇṇāti brūmīti.*

*has crossed birth and old age, Venerable Sir?  
I ask you, O Blessed one, do tell me that!*

6. I do not say that all recluses and brāhmaṇas are in the grip of birth and old age. Those who have abandoned the seen, the heard, thought, as well as virtue and practice, and have abandoned the various other ways too, and who have fully known craving and are taintless, they, indeed, are “men who have crossed the flood,” I say.
  
7. *In that I do delight, in the word of the great sage. Those who have abandoned the seen, the heard, thought, as well as virtue and practice, and who have fully known craving and are taint free, I too say, “They have crossed the flood.”*



## 8. HEMAKAMĀṄAVAPUCCHĀ

1. *ye me pubbe viyākaṃsu, (iccāyasmā hemako):  
huraṃ gotamasāsanā;  
iccāsi iti bhavissati,  
sabbam taṃ itihītaṃ;  
sabbam taṃ takkavaḍḍhanaṃ,  
nāhaṃ tattha abhiramiṃ.*
2. *tvañca me dhammakkhāhi,  
tañhānigghātanaṃ muni;  
yaṃ viditvā sato caraṃ,  
tare loka visattikaṃ.*
3. *idha diṭṭhasutamutaviññātesu,  
piyarūpesu hemaka;  
chandarāgavinodanaṃ,  
nibbānapadamaccutaṃ.*
4. *etadaññāya ye satā,  
diṭṭhadhammābhiniibbutā;  
upasantā ca te sadā,  
tiṇṇā loka visattikanti.*

8. HEMAKA'S QUESTION [1084-87]

1. *Those who formerly explained to me,  
prior to [hearing] Gotama's teaching,  
"thus it was and thus it will be"  
—all that is pure hearsay,  
all that is feeding speculation.  
I did not delight therein.*
2. *But tell me the Dhamma  
[that leads to] the crushing of craving,  
having known which one may, faring mindfully,  
cross the viscosity in the world.*
3. *Here in regard to the seen, heard, thoughts and cognized,  
that are held dear, O Hemaka,  
the dispelling of desire and lust  
is Nibbāna,<sup>23</sup> the state that does not fall away.*
4. *Those who know this and are mindful  
and are quenched here and now,  
they are at peace all the time,  
and have crossed over the viscosity in the world.*

## 9. TODEYYAMĀṄAVAPUCCHĀ

1. *yasmiṃ kāmā na vasanti, (iccāyasmā todeyyo):  
taṇhā yassa na vijjati;  
kathaṃkathā ca yo tiṇṇo,  
vimokkho tassa kīdiso.*
2. *yasmiṃ kāmā na vasanti, (todeyyāti bhagavā):  
taṇhā yassa na vijjati;  
kathaṅkathā ca yo tiṇṇo,  
vimokkho tassa nāparo.*
3. *nirāsaso so uda āsasāno,  
paññāṇavā so uda paññakappī;  
muniṃ ahaṃ sakka yathā vijaññaṃ,  
taṃ me viyācikkha samantacakkhu.*
4. *nirāsaso so na ca āsasāno,  
paññāṇavā so na ca paññakappī;  
evampi todeyya muniṃ vijāna,  
akiñcanaṃ kāmabhava asattanti.*

## 9. TODEYYA'S QUESTION [1088-91]

1. *The one in whom sensuality does not reside,  
and for whom there is no craving,  
and who has passed beyond all questions;  
what release is there for him?*
2. The one in whom sensuality does not reside,  
and for whom there is no craving,  
and who has passed beyond all questions;  
for him there is no further release.
3. *Is he rid of hope or is he still hoping  
is he the stuff of wisdom, or a mere imitator of wisdom.  
The Muni, O Sakyan, so that I might know him  
portray him to me, O all-visioned one.*
4. He is rid of hope, and no more hoping,  
he is the stuff of wisdom, and not a mere imitator of wisdom.  
In this way, O Todeyya, know the Muni,  
the man of nought, who is not stuck in sensuality and being.

## 10. KAPPAMĀṄAVAPUCCHĀ

1. *majjhe sarasmiṃ tiṭṭhatam, (iccāyasmā kappo):*  
*oghe jāte mahabbhaye;*  
*jarāmaccuparetānaṃ,*  
*dīpaṃ pabrūhi mārisa;*  
*tvañca me dīpamakkhāhi,*  
*yathāyidaṃ nāparaṃ siyā.*
2. *majjhe sarasmiṃ tiṭṭhatam, (kappāti bhagavā):*  
*oghe jāte mahabbhaye;*  
*jarāmaccuparetānaṃ,*  
*dīpaṃ pabrūmi kappa te.*
3. *akiñcanaṃ anādānaṃ,*  
*etaṃ dīpaṃ anāparaṃ;*  
*nibbānaṃ iti naṃ brūmi,*  
*jarāmaccuparikkhayaṃ.*
4. *etadaññāya ye satā,*  
*diṭṭhadhammābhiniibbutā;*  
*na te māravasānugā,*  
*na te mārassa paddhagūti.*

## 10. KAPPA'S QUESTION [1092-95]

1. *Onto those who stand mid-water  
when the fearful flood arises  
onto those in old age and death enshrouded  
do tell the isle, good Sir!  
And tell me that very isle  
come to which there is no more!*
2. *Onto those who stand mid-water  
when the fearful flood arises  
onto those in old age and death enshrouded,  
O Kappa, I tell you the isle:*
3. *Where there is nothing and nothing is taken up,  
there lies the isle of 'no more'.  
"Nibbāna"—thus I call it,  
the coming to an end of old age and death.*
4. *Those who know this and are mindful  
and are quenched here and now,  
they do not come under the influence of Māra,  
they are not Māra's servants.*

## 11. JATUKAÑÑĪMĀṄAVAPUCCHĀ

1. *sutvānaḥaṃ vīramakāmakāmiṃ, (iccāyasmā jatukañṇi):  
oghātigaṃ puṭṭhumakāmamāgamaṃ;  
santipadaṃ brūhi saḥajanetta,  
yathātacchaṃ bhagavā brūhi metaṃ.*
2. *bhagavā hi kāme abhibhuyya iriyati,  
ādiccova pathaviṃ tejī tejasā;  
parittapañña me bhūripañña,  
ācikkha dhammaṃ yamaṃ vijaññaṃ;  
jātijarāya idha vipphānaṃ.*
3. *kāmesu vinaya gedhaṃ, (jatukañṇīti bhagavā):  
nekkhammaṃ daṭṭhu khemato;  
uggahītaṃ nirattaṃ vā,  
mā te vijjittha kiñcanaṃ.*
4. *yaṃ pubbe taṃ visosehi,  
pacchā te māhu kiñcanaṃ;  
majjhe ce no gahessasi,  
upasanto carissasi.*
5. *sabbaso nāmarūpasmīṃ,  
vītagedhassa brāhmaṇa;  
āsavāssa na vijjanti,  
yehi maccuvasaṃ vajeti.*

## 11. JATUKAṆṆĪ'S QUESTION [1096-1100]

1. *Having heard of the hero who does not desire sensuality  
and has gone beyond the flood, I had no choice<sup>24</sup> but to come.  
Tell the peaceful way, O man of inborn vision.  
The real truth, O Blessed one, do tell me that.*
2. *For the Blessed one has completely overcome sensuality  
as the fiery sun [overcomes] the earth with its fire.  
To me of little wisdom, O man of broad wisdom,  
set forth the Dhamma, so that I might know  
the abandonment of birth and old age.*
3. *Dispel the greed for sensual pleasures,  
seeing renunciation as the safe ground.  
Taken up or rejected  
let not anything be found in you.*
4. *What went before—let it wither!  
What comes after—let it not be for you!  
If you do not grasp in the middle  
you will fare at peace.*
5. *For him who, regarding the whole of name-and-matter,  
has no greed left in him, O Brāhmaṇa,  
no taints are found  
by which he might go into the power of death.*



## 12. BHADRĀVUDHAMĀṄAVAPUCCHĀ

1. *okañjahaṃ tañhacchidaṃ anejaṃ, (iccāyasmā bhadrāvudho):  
nandiñjahaṃ oghatiñṇaṃ vimuttaṃ;  
kappañjahaṃ abhiyāce sumedhaṃ,  
sutvāna nāgassa apanamissanti ito.*
2. *nānājanā janapadehi saṅgatā,  
tava vīra vākyāṃ abhikañkhamānā;  
tesaṃ tuvaṃ sādhu viyākarohi,  
tathā hi te vidito esa dhammo.*
3. *ādānatañhaṃ vinayetha sabbaṃ, (bhadrāvudhāti bhagavā):  
uddhaṃ adho tiriyañcāpi majjhe;  
yaṃ yañhi lokasmimupādiyanti,  
teneva māro anveti jantuṃ.*
4. *tasmā pajānaṃ na upādiyetha,  
bhikkhu sato kiñcanaṃ sabbaloke;  
ādānasatte iti pekkhamāno,  
pajaṃ imaṃ maccudheyye visattanti.*

## 12. BHADRĀVUDHA'S QUESTION [1101-04]

1. *The one who has left the house and cut craving and is unmoved,  
who has left delight and crossed the flood and is free,  
who has left classing—I request that, wise one!  
For only after hearing the Nāga will they turn away from here,*
2. *the many people come together from many provinces  
awaiting your word, O hero.  
To them make the meaning clear,  
for it is you who discovered this Dhamma.*
3. *Craving for holding one should dispel altogether—  
things above or below, across or in the middle;  
for whatever they take hold of in the world,  
by that very thing Māra keeps track of them.*
4. *Therefore a monk who understands should not take hold  
of anything in the world, [always] being mindful—  
“they are stuck with ‘taking up’”<sup>25</sup>—thus viewing them,  
the people who are stuck in the realm of death.*

### 13. UDAYAMĀṄAVAPUCCHĀ

1. *jhāyiṃ virajamāsīnaṃ, (iccāyasmā udayo):  
katakiccaṃ anāsavaṃ;  
pāraguṃ sabbadhammānaṃ,  
atthi pañhena āgamaṃ;  
aññāvimokkhaṃ pabrūhi,  
avijjāya pabhedanaṃ.*
2. *pahānaṃ kāmacchandānaṃ, (udayāti bhagavā):  
domanassāna cūbhayaṃ;  
thinassa ca panūdanaṃ,  
kukkuccānaṃ nivāraṇaṃ.*
3. *upekkhāsatisaṃsuddhaṃ,  
dhammatakkapurejavanaṃ;  
aññāvimokkhaṃ pabrūmi,  
avijjāya pabhedanaṃ.*
4. *kiṃsu saṃyojano loko,  
kiṃsu tassa vicāraṇaṃ;  
kissassa vipphānena,  
nibbānaṃ iti vuccati.*
5. *nandisaṃyojano loko,  
vitakkassa vicāraṇaṃ;  
tañhāya vipphānena,  
nibbānaṃ iti vuccati.*
6. *kathaṃ satassa carato,  
viññāṇaṃ uparujjhati;  
bhagavantaṃ puṭṭhumāgama,  
taṃ suṇoma vaco tava.*

### 13. UDAYA'S QUESTION [1105-11]

1. *To the one who sits in meditation without defilements,  
and who has finished the task and is taintless,  
and who has gone beyond all things,  
it is that I have come with a question:  
tell the liberation through knowledge,  
the shattering of ignorance.*
2. *With the abandoning of desires for sensuality  
as well as of dejections,  
and the driving off of sloth,  
and the restraining of worries;*
3. *with equanimity and mindfulness purified  
and Dhamma-thinking running in front—  
I say there is liberation through knowledge  
and the shattering of ignorance.*
4. *What is the world fettered by?  
What is its roaming about?  
With the abandoning of what  
is “Nibbāna” being spoken about?*
5. *The world is fettered by delight,  
thoughts are its roaming about.  
With the abandoning of craving  
“Nibbāna” is being spoken of.*
6. *For one faring mindfully just how  
does consciousness come to an end?  
Having come to ask the Blessed one,  
let us hear the word to [answer] that from you!*

7. *ajjhatañca bahiddhā ca,  
vedanaṃ nābhinandato;  
evaṃ satassa carato,  
viññāṇaṃ uparujjatīti.*

7. For the one who internally and externally  
does not delight in feeling—  
it is for one faring thus mindfully  
that consciousness comes to an end.

## 14. POSĀLAMĀṄAVAPUCCHĀ

1. *yo atītaṃ ādisati, (iccāyasmā posālo):  
anejo chinnaśaṃsayo;  
pāraguṃ sabbadhammānaṃ,  
atthi pañhena āgamaṃ.*
2. *vibhūtarūpasaññissa,  
sabbakāyappahāyino;  
ajjhatañca bahiddhā ca,  
natthi kiñcīti passato;  
ñāṇaṃ sakkānupucchāmi,  
kathaṃ neyyo tathāvidho.*
3. *viññāṇaṭṭhitiyo sabbā, (posālāti bhagavā):  
abhijānaṃ tathāgato;  
tiṭṭhantamaṇaṃ jānāti,  
vimuttaṃ tapparāyaṇaṃ.*
4. *ākiñcaññasambhavaṃ ñatvā,  
nandī saṃyojanaṃ iti;  
evameṭaṃ abhiññāya,  
tato tatha vipassati;  
etaṃ ñāṇaṃ tathaṃ tassa,  
brāhmaṇassa vusīmatoti.*

#### 14. POSĀLA'S QUESTION [1112-15]

1. *To him who reveals the past,  
who is unmoved and has cut off doubt,  
and who has gone beyond all things,  
it is that I have come with a question:*
2. *Of him whose perception of matter has vanished,  
who has abandoned the body altogether,  
and who internally and externally  
sees "There is nothing"—  
of him I ask, O Sakyan, what knowledge can there be:  
how is such a one to be known?*
3. *Knowing about all the supports  
of consciousness the Tathāgata  
knows him as he stands there,  
freed, having his aim only there.*
4. *Having known the origin of 'nothingness'  
and that "delight is a fetter,"  
thus having directly known it  
he thereupon develops insight into it.  
And that is the true knowledge  
of the brāhmaṇa who has finished the practice.*



## 15. MOGHARĀJAMĀṄAVAPUCCHĀ

1. *dvāhaṃ sakkaṃ apucchissaṃ, (iccāyasmā mogharājā):  
na me byākāsi cakkhumā;  
yāvataṭṭhāyaṃ devīsi,  
byākarotīti me suttaṃ.*
2. *ayaṃ loko paro loko,  
brahmaloko sadevako;  
diṭṭhiṃ te nābhijānāti,  
gotamassa yasassino.*
3. *evaṃ abhikkantadassāvīṃ,  
atthi pañhena āgamaṃ;  
kathaṃ lokaṃ avekkhantaṃ,  
maccurājā na passati.*
4. *suññato lokaṃ avekkhassu,  
mogharāja sadā sato;  
attānudiṭṭhiṃ ūhacca,  
evaṃ maccutaro siyā;  
evaṃ lokaṃ avekkhantaṃ,  
maccurājā na passatīti.*

## 15. MOGHARĀJA'S QUESTION [1116-19]

1. *Twice I asked the Sakyan  
and the one who has eyes did not answer me.  
But if for the third time the divine sage  
gets asked, he will explain, so I have heard.*
2. *This world, the other world,  
and the Brahma-world with its gods,  
do not know about your view,  
you famous Gotama!*
3. *To the man of such exalted vision  
it is that I have come with a question:  
when one observes the world in what way  
does the king of death not see one.*
4. *Observe the world as empty,  
Mogharāja, and always be mindful!  
Smash the underlying view of self!  
Thus you may become one who has passed beyond death.  
When one observes the world in this way  
the king of death does not see one.*

## 16. PIṄGIYAMĀṄAVAPUCCHĀ

1. *jiṅṅohamasmi abalo vītavaṅṅo, (iccāyasmā piṅgiyo):  
nettā na suddhā savanaṅṅ na phāsu;  
māhaṅṅ nassaṅṅ momuho antarāva,  
ācikkha dhammaṅṅ yamaṅṅ vijaṅṅṅaṅṅ;  
jātijarāya idha vippahānaṅṅ.*
2. *disvāna rūpesu vihaṅṅamāne, (piṅgiyāti bhagavā):  
ruppanti rūpesu janā pamattā;  
tasmā tuvaṅṅ piṅgiya appamatto,  
jahassu rūpaṅṅ apunabbhavāya.*
3. *disā catasso vidisā catasso,  
uddhaṅṅ adho dasa disā imāyo;  
na tuyhaṅṅ adiṅṅṅhaṅṅ asutaṅṅ amutaṅṅ,  
atho aviṅṅātaṅṅ kiṅcanamatthi loke;  
ācikkha dhammaṅṅ yamaṅṅ vijaṅṅṅaṅṅ,  
jātijarāya idha vippahānaṅṅ.*
4. *taṅṅhādhipanne manuje pekkhamāno, (piṅgiyāti bhagavā):  
santāpajāte jarasā parete;  
tasmā tuvaṅṅ piṅgiya appamatto,  
jahassu taṅṅhaṅṅ apunabbhavāyāti.*

## 16. PIṄGIYA'S QUESTION [1120-23]

1. *I am old, weak and discolored.  
The sight is not clear, the hearing is not easy.  
Let me not get lost in confusion to my detriment.  
Set forth the Dhamma, so that I may come to know  
the abandonment of birth and old age.*
2. *Seeing people getting harassed in their bodies,  
for heedless people get afflicted in their bodies—  
therefore do you, O Piṅgiya, heedfully  
give up the body, for the sake of finishing rebirth.*
3. *The four straight directions, the four intermediate ones,  
above and below, in these ten directions  
there is not for you anything unseen, unheard or not thought of,  
or not cognized, anywhere in the world.  
Set forth the Dhamma, so that I may come to know  
the abandonment of birth and old age.*
4. *Seeing people enmeshed in craving,  
in torment, and overcome by old age—  
therefore do you, O Piṅgiya, heedfully  
give up craving for the sake of finishing rebirth.*

## 17. PĀRĀYANANIGĪTIGĀTHĀ

1. *pārāyanamanugāyissaṃ, (iccāyasmā piṅgiyo):  
yathāddakkhi tathākkhāsi;  
vimalo bhūrimedhaso,  
nikkāmo nibbano nāgo;  
kissa hetu musā bhaṇe.*
2. *pahīnamalamohassa,  
mānamakkhappahāyino;  
handāhaṃ kittayissāmi,  
giraṃ vaṇṇūpasañhitaṃ.*
3. *tamonudo buddho samantacakkhu,  
lokantagū sabbabhavātivatto;  
anāsavo sabbadukkhappahīno,  
saccavhayo brahme upāsito me.*
4. *dijo yathā kubbanakaṃ pahāya,  
bahupphalaṃ kānanamāvaseyya;  
evampahaṃ appadasse pahāya,  
mahodadhiṃ haṃsoriva ajjhapatto.*
5. *ye me pubbe viyākaṃsu,  
huraṃ gotamasāsana;  
iccāsi iti bhavissati,  
sabbhaṃ taṃ itihītihaṃ;  
sabbhaṃ taṃ takkavaḍḍhanaṃ.*
6. *eko tamanudāsino,  
jutimā so pabhaṅkaro;  
gotamo bhūripaññāṇo,  
gotamo bhūrimedhaso.*

## 17. PIṄGIYA'S SONG OF PRAISE [1131-49]

1. *I shall sing in praise of the way to the beyond, [this the Venerable Piṅgiya said.]  
As he saw it, so he told it,  
the unstained man of broad wisdom,  
the leader, free of sensuality and entanglement  
—why should he lie?*
2. *The man who has abandoned the stain of delusion  
and given up conceit and arrogance,  
I shall now extol  
in words of praise.*
3. *The dispeller of darkness, the awakened one of all-round vision,  
who has gone to the end of the world and passed beyond all being,  
the taintless one with all suffering left behind,  
the truly named one, O Brahmā, has been waited upon by me.*
4. *Like a bird that leaves a small wood  
in order to reside in a forest with much fruit,  
so I have left those of little vision—  
and I have arrived to the big ocean like a swan.*
5. *Those who explained things to me before,  
prior to [hearing] Gotama's teaching,  
“Thus it was and thus it will be”—  
all that is mere hearsay!  
All that is feeding speculation!*
6. *Sitting alone, dispelling darkness  
he is like a light spreading lustre,  
Gotama of broad understanding,  
Gotama of broad wisdom.*

7. *yo me dhammadesesi,  
sanditthikamakālikam;  
taṇhakkhayamanītikam,  
yassa natthi upamā kvaci.*
8. *kiṃ nu tamhā vippavasasi,  
muhuttamapi piṅgiya;  
gotamā bhūripaññā,  
gotamā bhūrimedhasā.*
9. *yo te dhammadesesi,  
sanditthikamakālikam;  
taṇhakkhayamanītikam,  
yassa natthi upamā kvaci.*
10. *nāhaṃ tamhā vippavasāmi,  
muhuttamapi brāhmaṇa;  
gotamā bhūripaññā,  
gotamā bhūrimedhasā.*
11. *yo me dhammadesesi,  
sanditthikamakālikam;  
taṇhakkhayamanītikam,  
yassa natthi upamā kvaci.*
12. *passāmi naṃ manasā cakkhunāva,  
rattindivaṃ brāhmaṇa appamatto;  
namassamāno vivasemi rattiṃ,  
teneva maññāmi avippavāsaṃ.*
13. *saddhā ca pīti ca mano sati ca,  
nāpentime gotamasāsanamhā;  
yaṃ yaṃ disaṃ vajati bhūripañño,  
sa tena teneva natohamasmi.*

7. *Who taught me the Dhamma  
of here and now, not involving time,  
that destroys craving and is free of disease  
and to which no simile can be found.*
8. *“Why do you dwell apart from him  
even for a moment, O Piṅgiya,  
Gotama of broad understanding,  
Gotama of broad wisdom,*
9. *“who taught you the Dhamma  
of here and now, not involving time,  
that destroys craving and is free of disease  
and to which no simile can be found.”*
10. *I do not stay apart from him  
even for a moment, brāhmaṇa,  
Gotama of broad understanding,  
Gotama of broad wisdom,*
11. *who taught me the Dhamma  
of here and now, not involving time,  
that destroys craving and is free of disease  
and to which no simile can be found.*
12. *I see him with the mind as with the eye  
day and night, O brāhmaṇa, without neglect,  
reverently I let the night pass.  
Because of this I think there is no staying apart.*
13. *My faith and joy, my mind and memory  
do not depart from Gotama’s teaching.  
Whatever direction the one of broad wisdom walks  
to that very direction I am inclined.*



14. *jiṅṅassa me dubbalathāmakassa,  
teneva kāyo na paleti tattha;  
saṅkappayantāya vajāmi niccaṃ,  
mano hi me brāhmaṇa tena yutto.*
15. *pañke sayāno pariphandaṃ,  
dīpā dīpaṃ upaplaviṃ;  
athaddasāsiṃ sambuddhaṃ,  
oghatiṅṅamanāsavaṃ.*
16. *yathā ahū vakkali muttasaddho,  
bhadrāvudho ālavigotamo ca;  
evamevaṃ tvampi pamañcassu saddhaṃ,  
gamissasi tvaṃ piṅgiya maccudheyyassa pāraṃ.*
17. *esa bhiyyo pasīdāmi,  
sutvāna munino vaco;  
vivaṭṭacchaddo sambuddho,  
akhilo paṭibhānavā.*
18. *adhiveve abhiññāya,  
sabbhaṃ vedi varovaraṃ;  
pañhānantakaro satthā,  
kañkhīnaṃ paṭijānataṃ.*
19. *asaṅhīraṃ asaṅkappaṃ,  
yassa natthi upamā kvaci;  
addhā gamissāmi na mettha kañkhā,  
evaṃ maṃ dhārehi adhimuttacittanti.*

*pārāyanavaggo pañcama.*

14. *Since I am old, weak and feeble,  
therefore my body does not run to that side.  
I am always going by my thought vehicle,  
for my mind, O brāhmaṇa, is bound up with him.*
15. *Lying in the mud floundering  
I floated from island to island,  
then I saw the awakened one  
who has crossed the flood and is taintless.*
16. *As Vakkali was one of free-flowing faith  
as Bhadrāvudha and Ālavi Gotama,  
thus you too release your faith.  
You will go, O Piṅgiya, beyond the realm of death!*
17. *I get renewed confidence  
having heard the word of the Muni,  
the awakened one with veil removed,  
free of barrenness, of ready wit.*
18. *Having gained knowledge about the gods,  
he knew everything, high and low,  
the teacher who putted an end to questions  
for those who admit of being doubters.*
19. *Unmovable, unshakable,  
to which there is no simile,  
indeed, I shall go there, of that I have no doubt.  
Thus remember me as one whose heart is resolved!*

END OF THE PĀRĀYANAVAGGA



## OTHER SUTTAS

## 1. MUNI SUTTA

1. *santhavāto bhayaṃ jātaṃ,  
niketā jāyate rajo;  
aniketamasanthavaṃ,  
etaṃ ve munidassanaṃ.*
2. *yo jātamucchijja na ropayeyya,  
jāyantamassa nānuppavecche;  
tamāhu ekaṃ muninaṃ carantaṃ,  
addakki so santipadaṃ mahesi.*
3. *saṅkhāya vatthūni pamāya bijaṃ,  
sinehamassa nānuppavecche;  
sa ve muni jātikhayantadassī,  
takkaṃ pahāya na upeti saṅkhaṃ.*
4. *aññāya sabbāni nivesanāni,  
anikāmayaṃ aññatarampi tesaṃ;  
sa ve muni vītagedho agiddho,  
nāyūhatī pārāgato hi hoti.*
5. *sabbābhibhuṃ sabbaviduṃ sumedhaṃ,  
sabbesu dhammesu anūpalittaṃ;  
sabbañjahaṃ taṇhakkhaye vimuttaṃ,  
taṃ vāpi dhīrā muni vedayanti.*
6. *paññābalaṃ silavatūpapannaṃ,  
samāhitaṃ jhānataṃ satīmaṃ;  
saṅgā pamuttaṃ akhilaṃ anāsavaṃ,  
taṃ vāpi dhīrā muni vedayanti.*

1. SAGE [SN 1:12, 207–221]

1. From socialising fear is born,  
from the house dust arises.  
Freedom from house and society  
that is the Muni's vision.
2. He who has uprooted the born and does not regrow  
and does not allow a [new] arising process,  
him they call the lone-faring Muni,  
for he, the true sage, has seen the way of peace.
3. Surveying the fields, crushing the seed,  
not allowing any moisture to it,  
he is the Muni who sees the utter destruction of birth.<sup>26</sup>  
Giving up thinking he does not enter the surveyable.
4. Having known all resorts,  
not wanting any of them,  
he is the Muni who is freed from greed and does not go along it.  
He does not struggle, he has gone across.
5. Overcoming all, knowing all, mature in wisdom,  
not getting stuck in anything,  
giving up all, freed in the destruction of craving—  
him too the wise make known as the Muni.
6. Strong in wisdom, endowed with virtue and practice,  
composed, delighting in meditation, mindful,  
with barrenness gone, taintless—  
him too the wise make known as the Muni.

7. *ekaṃ carantaṃ munimappamattaṃ,  
nindāpasaṃsāsu avedhamānaṃ;  
sīhaṃva saddesu asantasantaṃ,  
vātaṃva jālamhi asajjamānaṃ;  
padmaṃva toyena alippamānaṃ,  
netāramaññesamanaññaneyyaṃ;  
taṃ vāpi dhīrā muni vedayanti.*
8. *yo ogahaṇe thambhorivābhijāyati,  
yasmīṃ pare vācāpariyantaṃ vadanti;  
taṃ vītarāgaṃ susamāhitindriyaṃ,  
taṃ vāpi dhīrā muni vedayanti.*
9. *yo ve t̥hitatto tasaraṃva uju,  
jigucchati kammehi pāpakehi;  
vīmaṃsamāno visamaṃ samañca,  
taṃ vāpi dhīrā muni vedayanti.*
10. *yo saññatatto na karoti pāpaṃ,  
daharo majjhimo ca muni yatatto;  
arosaneyyo na so roseti kañci,  
taṃ vāpi dhīrā muni vedayanti.*
11. *yadaggato majjhato sesato vā,  
piṇḍaṃ labhetha paradattūpajīvi;  
nālaṃ thutuṃ nopi nipaccavādī,  
taṃ vāpi dhīrā muni vedayanti.*
12. *muniṃ carantaṃ virataṃ methunasmā,  
yo yobbane nopanibajjhate kvaci;  
madappamādā virataṃ vippamuttaṃ,  
taṃ vāpi dhīrā muni vedayanti.*

7. Faring alone the Muni free of negligence,  
unshaken in blame and praise  
like the lion undisturbed by sounds,  
like the wind not caught in the net,  
like the lotus untouched by water,  
the leader of others, not led by them—  
him too the wise make known as the Muni.
8. He who remains like a post in the bathing place,  
regarding whom others come to the end of words,<sup>27</sup>  
freed from lust, well composed in faculties—  
him too the wise make known as the Muni.
9. He who, with a balanced mind and straight like a weaving shuttle,  
is disgusted with evil acts  
and investigates the even and the uneven—  
him too the wise make known as the Muni.
10. He who well-restrained does no evil  
whether young or middle-aged, being a Muni,  
and neither gets provoked nor provokes anyone—  
him too the wise make known as the Muni.
11. Depending as he is on others for food,  
whether he receives from the top, the middle, or the remainder,  
he is incapable of praising or criticizing it—  
him too the wise make known as the Muni.
12. The Muni living aloof from sexuality,  
who even in his youth gets entangled nowhere,  
refraining from indulgence and negligence, well-freed—  
him too the wise make known as the Muni.



13. *aññāya lokaṃ paramatthadassiṃ,  
oghaṃ samuddaṃ atitariya tādiṃ;  
taṃ chinnaganthaṃ asitaṃ anāsavaṃ,  
taṃ vāpi dhīrā muni vedayanti.*
14. *asamā ubho dūravihāravuttino,  
gihī dāraposī amamo ca subbato;  
parapāṇarodhāya gihī asaññato,  
niccaṃ munī rakkhati pāṇine yato.*
15. *sikhī yathā nilagīvo vihaṅgamo,  
haṃsassa nopeti javaṃ kudācanaṃ;  
evaṃ gihī nānukaroti bhikkhuno,  
munino vivittassa vanamhi jhāyatoti.*

13. Having known the world, seeing the highest purpose,  
having crossed the flood and the ocean, being Such-like,  
with knots cut, unattached and taintless—  
him too the wise make known as the Muni.
14. Unequal are the two, remote in life and practice:  
the householder who feeds a family and the possessionless one of good  
practice.  
The householder is unrestrained in killing living beings  
while the Muni always protects animals, being restrained.
15. Even as the blue-necked crested bird  
never reaches the speed of the wild-goose,  
so the house-holder cannot emulate the monk,  
the secluded Muni meditating in the forest.

## 2. SAMMĀPARIBBĀJANIYA SUTTA

1. *pucchāmi munim pahūtapaññaṃ,  
tiṇṇaṃ pāraṅgataṃ parinibbutaṃ ʘhitattaṃ;  
nikkhamma gharā panujja kāme,  
kathaṃ bhikkhu sammā so loke paribbajeyya.*
2. *yassa maṅgalā samūhatā, (iti bhagavā):  
uppātā supinā ca lakkhaṇā ca;  
so maṅgaladosavippahīno,  
sammā so loke paribbajeyya.*
3. *rāgaṃ vinayetha mānusesu,  
dibbesu kāmesu cāpi bhikkhu;  
atikkamma bhavaṃ samecca dhammaṃ,  
sammā so loke paribbajeyya.*
4. *vipiṭṭhikatvāna pesuṇāni,  
kodhaṃ kadayāṃ jaheyya bhikkhu;  
anurodhavirodhavippahīno,  
sammā so loke paribbajeyya.*
5. *hitvāna piyaṅca appiyaṅca,  
anupādāya anissito kuhiṅci;  
saṃyojanīyehi vippamutto,  
sammā so loke paribbajeyya.*
6. *na so upadhīsu sārameti,  
ādānesu vineyya chandarāgaṃ;  
so anissito anaññaneyyo,  
sammā so loke paribbajeyya.*

## 2. FARING RIGHTLY [SN 2:13, 359–375]

1. *I ask the Muni of great wisdom,  
crossed over, gone to the other shore, quenched and balanced:  
having gone forth from the house and dismissed sensual pleasures  
how would a monk fare rightly in the world?*
2. He who has abolished fortune-looking,  
shooting stars, dreams and portents,  
he, with the blemish of fortune-looking fully abandoned,  
would fare rightly in the world.
3. The monk should dispel his lust for human pleasures  
as well as for the divine ones.  
Transcending existence and realising the Dhamma—  
he would fare rightly in the world.
4. Turning his back on slanders  
the monk should abandon anger and avarice.  
With attraction and opposition fully abandoned—  
he would fare rightly in the world.
5. Having abandoned the liked and the disliked,  
not taking up, he is not dependent on anything.  
From things that fetter well-released—  
he would fare rightly in the world.
6. He does not go for an essence in appropriations,  
for things taken up he dispels desire and lust.  
Being independent and not guidable by others—  
he would fare rightly in the world.

7. *vacasā manasā ca kammunā ca,  
aviruddho sammā viditvā dhammaṃ;  
nibbānapadābhipatthayāno,  
sammā so loke paribbajeyya.*
8. *yo vandati manti nunnameyya,  
akkuṭṭhopi na sandhiyetha bhikkhu;  
laddhā parabhojanaṃ na majje,  
sammā so loke paribbajeyya.*
9. *lobhañca bhavañca vipphāya,  
virato chedanabandhanā ca bhikkhu;  
so tiṇṇakathaṃkatho visallo,  
sammā so loke paribbajeyya.*
10. *sāruppaṃ attano viditvā,  
no ca bhikkhu hiṃseyya kañci loke;  
yathātathiyaṃ viditvā dhammaṃ,  
sammā so loke paribbajeyya.*
11. *yassānusayā na santi keci,  
mūlā ca akusalā samūhatāse;  
so nirāso anāsisāno,  
sammā so loke paribbajeyya.*
12. *āsavakhīṇo pahīnamāno,  
sabbhaṃ rāgapathaṃ upātivatto;  
danto parinibbuto ʘhitatto,  
sammā so loke paribbajeyya.*
13. *saddho sutavā niyāmadassī,  
vaggagatesu na vaggasāri dhīro;  
lobhaṃ dosaṃ vineyya paṭighaṃ,  
sammā so loke paribbajeyya.*

7. In word, thought and deed,  
not acting contrarily having rightly understood the Dhamma,  
aspiring to the state of quenching—  
he would fare rightly in the world.
8. The bhikkhu should not get elated thinking “he worships me”.  
Being abused he should not feel resentment.  
Having received the food offered by others he should not indulge—  
in that way he would fare rightly in the world.
9. Having abandoned greed and existence,  
abstaining from cutting and binding, the monk,  
crossed over doubt, with barb pulled out—  
he would fare rightly in the world.
10. Knowing what is suitable for himself  
the monk should not harm anyone in the world.  
Knowing the Dhamma according to its suchness—  
he would fare rightly in the world.
11. In whom there are no latent tendencies,  
whose roots of evil have been done away with,  
and who rid of inclinations does not yearn,  
he would fare rightly in the world.
12. With taints destroyed and conceit abandoned,  
having abandoned all the ways of lusting,  
controlled, quenched and balanced—  
he would fare rightly in the world.
13. Confident, learned, seeing the sure way  
not taking sides among the divided,  
having dispelled greed, hatred and resistance—  
he would fare rightly in the world.

14. *saṃsuddhajino vivaṭṭacchado,  
dhammesu vasi pāragū anejo;  
saṅkhāranirodhañāṇakusalo,  
sammā so loke paribbajeyya.*
15. *atītesu anāgatesu cāpi,  
kappātīto aticcasuddhipañño;  
sabbāyatanehi vippamutto,  
sammā so loke paribbajeyya.*
16. *aññāya padaṃ samecca dhammaṃ,  
vivaṭṭaṃ disvāna pahānamāsavānaṃ;  
sabbupadhīnaṃ parikkhayāno,  
sammā so loke paribbajeyya.*
17. *addhā hi bhagavā tatheva etaṃ,  
yo so evaṃvihārī danto bhikkhu;  
sabbasaṃyojanayogavītivatto,  
sammā so loke paribbajeyyāti.*

14. A conqueror of purity with veil removed  
master in things experienced, gone beyond, unmoved.  
Skilled in the knowledge of cessation of fabrications—  
he would fare rightly in the world.
15. Upon things that have passed and those not yet come  
not building up, having passed beyond through pure wisdom,  
being completely released from the sense faculties—  
he would fare rightly in the world.
16. Knowing the path, understanding the Dhamma,  
seeing the open, the abandonment of taints,  
with destructions of all appropriations—  
he would fare rightly in the world.
17. *Certainly indeed, O Blessed one, that is just so:  
Whatever monk lives controlled in that way  
and has gone beyond all things that fetter—  
he would fare rightly in the world.*



### 3. SABHIYA SUTTA

1. “Kaṅkhī vecikicchī āgamaṃ, (iti sabhiyo):  
Pañhe pucchituṃ abhikaṅkhamāno;  
Tesantakaro bhavāhi pañhe me puṭṭho,  
Anupubbaṃ anudhammaṃ byākarohi me”.
2. “Dūrato āgatosi sabhiya, (iti bhagavā):  
Pañhe pucchituṃ abhikaṅkhamāno;  
Tesantakaro bhavāmi pañhe te puṭṭho,  
Anupubbaṃ anudhammaṃ byākaromi te.
3. Puccha maṃ sabhiya pañhaṃ,  
Yaṃ kiñci manasicchasi;  
Tassa tasseva pañhassa,  
Ahaṃ antaṃ karomi te”ti.
4. “Kiṃpattinamāhu bhikkhunaṃ, (iti sabhiyo):  
Sorataṃ kena kathaṅca dantamāhu;  
Buddhoti kathaṃ pavuccati,  
Puṭṭho me bhagavā byākarohi”.
5. “Pajjena katena attanā, (sabhiyāti bhagavā):  
Parinibbānagato vitiṇṇakaṅkho;  
Vibhavaṅca bhavaṅca vippahāya,  
Vusitavā khīṇapunabbhavo sa bhikkhu.
6. Sabbattha upekkhako satimā,  
Na so hiṃsati kañci sabbaloke;  
Tiṇṇo samaṇo anāvilo,  
Ussadā yassa na santi sorato so.

3. SABHIYA [SN 3:6, 510-547]

1. *Spurred by doubt and worry I have come  
all anxious to ask questions.  
Make an end to them when asked by me,  
gradually and accordingly, explain them all!*
2. From far indeed you have come, O Sabhiya,  
all anxious to ask questions.  
I'll make end to them when asked by you,  
gradually and accordingly I'll make them all plain.
3. Ask questions of me, O Sabhiya,  
whatever you are having in mind!  
To each one of your questions  
I'll make an end for you.
4. *One with what attainments do they call a "bhikkhu"?  
By what the "gentle one", and how again a "tamed one"?  
An "awakened one"—how is one so called?  
When asked by me, O Blessed one, explain them all!*
5. On self-trodden path  
gone to extinction, crossed over doubt,  
with unbeing and being well-abandoned,  
he, the master, with re-becoming exhausted, is a "bhikkhu".
6. Everywhere equanimous and mindful  
he does not harm anyone in the whole wide world.  
He, the recluse, having crossed and being unperturbed,  
the one who has no prominences, is a "gentle one".

7. *Yassindriyāni bhāvitāni,  
Ajjhattaṃ bahiddhā ca sabbaloke;  
Nibbijja imaṃ parañca lokaṃ,  
Kālaṃ kaikhati bhāvito sa danto.*
8. *Kappāni viceyya kevalāni,  
Saṃsāraṃ dubhayaṃ cutūpapātaṃ;  
Vigatarajamanaṅgaṇaṃ visuddhaṃ,  
Pattaṃ jātikhayaṃ tamāhu buddhaṃ”ti.*
9. *“Kiṃpattinamāhu brāhmaṇaṃ, (iti sabhiyo):  
Samaṇaṃ kena kathañca nhātakoti;  
Nāgoti kathaṃ pavuccati,  
Puṭṭho me bhagavā byākarohi”.*
10. *“Bāhitvā sabbapāpakāni, (sabhiyāti bhagavā):  
Vimalo sādhusamāhito t̥hitatto;  
Saṃsāramaticca kevali so,  
Asito tādi pavuccate sa brahmā.*
11. *Samitāvi pahāya puññapāpaṃ,  
Virajo ñatvā imaṃ parañca lokaṃ;  
Jātimaraṇaṃ upātivatto,  
Samaṇo tādi pavuccate tathattā.*
12. *Ninhāya sabbapāpakāni,  
Ajjhattaṃ bahiddhā ca sabbaloke;  
Devamanussesu kappiyesu,  
Kappaṃ neti tamāhu nhātakoti.*
13. *Āguṃ na karoti kiñci loka,  
Sabbasaṃyoge visajja bandhanāni;  
Sabbattha na sajjatī vimutto,  
Nāgo tādi pavuccate tathattā”ti.*

7. He whose faculties are cultivated internally and externally everywhere in the whole wide world. He, having pierced this world and the next, abides the time well cultivated—that one is a “tamed one”.
8. He who has explored the kalpas entirely—the coursing-on, both in dissolution and re-evolution—dust free, unblemished and pure, reached to the destruction of birth, they call an “awakened one”.
9. *One with what attainments do they call a “Brāhmaṇa”?*  
*By what a “recluse”, and how again a “washed one”?*  
*A “Nāga”—how is one so called?*  
*When asked by me, O Blessed one, explain them all!*
10. Having pushed out all evil things, being stainless, well composed, of steadfast self, passed beyond the coursing-on he is complete. Such a one, not being stuck, is indeed<sup>28</sup> a “Brāhmaṇa”.
11. Being calmed, having abandoned good and evil, free of dust, having known this world and the next, gone quite beyond birth and death, such a one is called a “recluse”, because of such a fact.
12. Having washed away all evil things internally and externally in the whole wide world, among gods and men who put things into classes he does not enter any of those classes—him they call a “washed one”.
13. He does not commit any crime [āgu] in the world, having let go all fetters and bonds. Nowhere does he get stuck, being free. Such a one is called a “Nāga”, because of such a fact.

14. “Kaṃ khattajinaṃ vadanti buddhā, (iti sabhiyo):  
Kusalaṃ kena kathaṅca paṇḍitoti;  
Muni nāma kathaṃ pavuccati,  
Puṭṭho me bhagavā byākarohi”.
15. “Khattāni viceyya kevalāni, (sabhiyāti bhagavā):  
Dibbaṃ mānusaṅca brahmakhattaṃ;  
Sabbakhattamūlabandhanā pamutto,  
Khattajino tādi pavuccate tathattā.
16. Kosāni viceyya kevalāni,  
Dibbaṃ mānusaṅca brahmakosaṃ;  
Sabbakosaṃmūlabandhanā pamutto,  
Kusalo tādi pavuccate tathattā.
17. Dubhayāni viceyya paṇḍarāni,  
Ajjhattaṃ bahiddhā ca suddhipañño;  
Kaṅgaṃ sukkaṃ upātivatto,  
Paṇḍito tādi pavuccate tathattā.
18. Asataṅca sataṅca ṅatvā dhammaṃ,  
Ajjhattaṃ bahiddhā ca sabbaloke;  
Devamanussehi pūjanīyo,  
Saṅgaṃ jālamaticca so muni”ti.
19. “Kiṃpattinamāhu vedagaṃ, (iti sabhiyo):  
Anuvīditaṃ kena kathaṅca viriyavāti;  
Ājāniyo kinti nāma hoti,  
Puṭṭho me bhagavā byākarohi”.
20. “Vedāni viceyya kevalāni, (sabhiyāti bhagavā):  
Samaṇānaṃ yānidhatthi brāhmaṇānaṃ;  
Sabbavedanāsu vītarāgo,  
Sabbhaṃ vedamaticca vedagū so.

14. *Whom do the awakened ones call a “field-conqueror”?  
By what a “skillful one”, and how again a “wise one”?  
How is one called by the name “Muni”?  
When asked by me, O Blessed one, explain them all!*
15. Having conquered the fields entirely—  
the divine, the human, and the Brahma-field—  
released from bondage to the root of all fields,  
such a one is called a “field-conqueror”, because of such a fact.
16. Having explored the sheaths entirely—  
the divine, the human and the Brahma-sheath—  
released from bondage to the root of all sheaths,  
He is called a “skillful one”, because of such a fact.
17. Having explored both bright fields,  
internally and externally, being one of clear understanding,  
having transcended black and white,  
such a one is called a “wise one”, because of such a fact.
18. Having known the Dhamma of both the bad and the good  
internally and externally in the whole wide world,  
he is worthy of veneration by gods and men.  
Having gone beyond the trap and the net, he is a “Muni”.
19. *One with what attainments do they call a “lore-accomplisher”?  
By what a “prober”, and how again a “vigorous one”?  
How indeed is one a “thoroughbred”?  
When asked by me, O Blessed one, explain them all.*
20. Having explored all lores entirely—  
those of recluses as well as those of brāhmaṇas—  
free of lust regarding all feelings,  
having gone beyond all lore he is a “lore-accomplisher”.

21. *Anuvicca papañcanāmarūpaṃ,  
Ajjhattaṃ bahiddhā ca rogamūlaṃ;  
Sabbarogamūlabandhanā pamutto,  
Anuvidito tādi pavuccate tathattā.*
22. *Virato idha sabbapāpakehi,  
Nirayadukkhaṃ aticca viriyavāso;  
So viriyavā padhānavā,  
Dhīro tādi pavuccate tathattā.*
23. *Yassassu lunāni bandhanāni,  
Ajjhattaṃ bahiddhā ca saṅgamūlaṃ;  
Sabbasaṅgamūlabandhanā pamutto,  
Ājāniyo tādi pavuccate tathattā”ti.*
24. *“Kiṃpattinamāhu sottiyaṃ, (iti sabhiyo):  
Ariyaṃ kena kathañca caraṇavāti;  
Paribbājako kinti nāma hoti,  
Puṭṭho me bhagavā byākarohi”.*
25. *“Sutvā sabbadhammaṃ abhiññāya loke, (sabhiyāti bhagavā):  
Sāvajjānavajjaṃ yadatthi kiñci;  
Abhibhuṃ akathañkathiṃ vimuttaṃ,  
Anighaṃ sabbadhimāhu sottiyoti.*
26. *Chetvā āsavāni ālayāni,  
Vidvā so na upeti gabbhaseyyaṃ;  
Saññaṃ tividdhaṃ panujja pañkaṃ,  
Kappaṃ neti tamāhu ariyoti.*
27. *Yo idha caraṇesu pattipatto,  
Kusalo sabbadā ājānāti dhammaṃ;  
Sabbattha na sajjati vimuttacitto,  
Paṭighā yassa na santi caraṇavā so.*

21. Having probed into the expanse that is name-and-matter, internally and externally the root of disease, released from bondage to the root of all disease, such a one is called a “prober”, because of such a fact.
22. With no more delight for evil things, gone beyond the suffering of hell, he is a vigorous one. Being vigorous and strenuous, such a one is called a “vigorous fighter”, because of such a fact.
23. For whom bondages have been cut away for good, internally and externally the root of the trap, released from bondage to the root of the trap, such one is called a “thoroughbred”, because of such a fact.
24. *One with what attainments do they call a “learner”?  
By what is one a “noble”, and how again “one with conduct”?  
How indeed is one a “wanderer”?  
When asked by me, O Blessed one, explain them all!*
25. Having learned all Dhamma, and having directly known the blameworthy and the blameless, as far as they go, that master, who has ceased questioning and is free, and who is untroubled everywhere, they call a “learner”.
26. Having cut all taints and attachments, being one who knows he does not go to a womb-bed, that one, who has dispelled the mire of the three-fold perception and does not enter into the classable, they call a “noble”.
27. He who has attained to completion in conducts, he skillfully, on every occasion, knows the Dhamma. Nowhere does he get stuck, being free. The one for whom there are no resistances, he is “one with conduct”.



28. *Dukkhavepakkaṃ yadatthi kammaṃ,  
Uddhamadho tiriyaṃ vāpi majjhe;  
Paribbājayitvā pariññacārī,  
Māyaṃ mānamathopi lobhakodhaṃ;  
Pariyantamakāsi nāmarūpaṃ,  
Taṃ paribbājakamāhu pattipattan”ti.*
29. *“Yāni ca tīṇi yāni ca saṭṭhi,  
Samaṇappavādasitāni bhūripañña;  
Saññakkharasaññanissitāni,  
Osaraṇāni vineyya oghatamaḡā.*
30. *Antaḡūsi pāraḡū dukkhassa,  
Araḡāsi sammāsambuddho khīṇāsavaṃ taṃ maññe;  
Jutimā mutimā pahūtapañño,  
Dukkhassantakara atāresi maṃ.*
31. *Yaṃ me kaṅkhitamaññāsi,  
Vicikicchā maṃ tārayi namo te;  
Muni monapathesu pattipatta,  
Akhila ādiccabandhu soratosi.*
32. *Yā me kaṅkhā pure āsi,  
Taṃ me byākāsi cakkhumā;  
Addhā munīsi sambuddho,  
Natthi nīvaraṇā tava.*
33. *Upāyāsā ca te sabbe,  
Viddhastā vinaḡikatā;  
Sītibhūto damappatto,  
Dhitimā saccanikkamo.*
34. *Tassa te nāganāḡassa,  
Mahāvīrassa bhāsato;  
Sabbe devānumodanti,  
Ubho nāradapabbatā.*

28. Whatever action that is ripening in suffering—  
 whether in the upper world, below, between or in the middle—  
 he is an avoider of that, faring with full knowledge  
 of deceit and conceit as well as of greed and anger.  
 He has made an end to name-and-matter.  
 That one they call a “wanderer”, attained to completion.
29. *The three and sixty*  
*sticky views of the recluses, O great wise man,*  
*which are dependent upon perception with labels and terms,<sup>29</sup>*  
*having dispelled all those common view points he came to the end of the flood.*
30. *You have gone to the end, to the other side of suffering.*  
*You are a worthy one, a fully awakened one, with taints exhausted—so I think.*  
*O bright and thoughtful one of broad wisdom,*  
*you who have put an end to suffering—you took me across.*
31. *Whatever hesitation in me you came to know of*  
*whatever doubt, you made me cross—homage be to you,*  
*you Muni, attained to completion in the ways of silence,*  
*you kinsman of the sun, free of barrenness, you are the gentle man.*
32. *Whatever hesitation I had before*  
*that the one with eyes explained to me.*  
*Indeed you are a Muni self-awakened,*  
*there are no hindrances for you.*
33. *All harassments you had*  
*have been shattered and obliterated.*  
*You have become cool, completely tamed,*  
*resolute, building your strength upon truth.*
34. *When you, Nāga among nāgas,*  
*great hero, speak*  
*all gods rejoice—*  
*those of both Nārada hills.*

35. *Namo te purisājañña,  
Namo te purisuttama;  
Sadevakasmiṃ lokasmiṃ,  
Natthi te paṭipuggalo.*
36. *Tuvaṃ buddho tuvaṃ satthā,  
Tuvaṃ mārābhībhū muni;  
Tuvaṃ anusaye chetvā,  
Tiṇṇo tāresi maṃ pajam.*
37. *Upadhī te samatikkantā,  
Āsavā te padālītā;  
Sīhosi anupādāno,  
Pahīnabhayabheravo.*
38. *Puṇḍarīkaṃ yathā vaggu,  
Toye na upalimpati;  
Evaṃ puñña ca pāpe ca,  
Ubhaye tvaṃ na limpasi;  
Pāde vīra pasārehi,  
Sabhiyo vandati satthuno”ti.*

35. *Homage to you, thoroughbred among men!  
Homage to you, you man supreme!  
In the world with its gods  
there is no person to equal you!*
36. *You are the awakened one, the teacher,  
the Muni who overcomes Māra.  
You, having cut the tendencies,  
have crossed, and you bring these people across.*
37. *You have overcome all appropriations.  
You have burst asunder all taints.  
You are a lion, free of clinging,  
with fear and trembling left behind.*
38. *Just as a beautiful white lotus  
does not get touched in water,  
so in good and evil,  
in these two you do not get touched.  
Stretch forth your feet, O hero:  
Sabhiya pays respect to the teacher!*



## NOTES

- 1 “Incorrigible” for *avadāniyā*. The root meaning is “not to be spoken to” or “not open to others”, though mostly translated “niggardly”.
- 2 *Ussada*: the root means “sitting up” or “swelling out”. Cf. the seven *ussadā* of the *mahāpurisalakkhaṇas* (DN 30/iii,151).
- 3 Reading *samuggahitā*; the whole line occurs in several verses and sometimes *-aṃ* is right, sometimes *-ā* (so in *Paramatṭhaka Sutta*, Sn 4:5, verse 6).
- 4 See note 12 to *Mahāvīyūha Sutta*, Sn 4:13, verse 3.
- 5 Not translating *ti*, as in v.l. and *Niddesa*.
- 6 Reading *sabbe*, v.l.
- 7 *Purekkhataṃ*: usually taken to refer to the future here, but the future is already implied in the first line. All three times are *purekkhata* for him, i.e., grounds for concerns.
- 8 *Apurakkhataṃ*, lit. “not put forward”.
- 9 *Saṅkhā* is sometimes used as a synonym for *nāma* (*Niruttipatha Sutta*, SN 22:62/iii,72), and the root meaning of *papañca* is ‘expanded’, and so *papañca* can be taken as equivalent to *rūpa*. So we get *papañcasaṅkhā* = *nāmarūpa*. Further, *saññā*

is the *nāma* factor that is closest to *viññāṇa* (though there can be *viññāṇa* without an active *saññā*). Therefore, in this context at least, instead of *viññāṇapaccayā nāmarūpaṃ*, we have *saññānidānā papañcasāṅkhā*.

*Expanse and name*: ‘Expanse’ here translates the root meaning of *papañca* (expanding, expanse). The derived meaning is *kilesa* (in the broadest sense), which is found only in non-Arahats, and this is the more usual meaning of the word. *Papañca* as expanse is eminently a characteristic of *rūpa* as *spatial* expanse. And so we find sometimes (MN 140, MN 62) space as the fifth element besides the usual four. Verse 13 has sometimes been taken to refer to the *anupādisesa nibbānadhātu* (Ñāṇananda, *Concept and Reality*). This I think is a mistake. The verse refers to *aggam yakkhassa suddhiṃ* (“the highest purity of the spirit”). This is echoed in the *Kosala Sutta* (AN 10:29) which has *paramayakkhavisuddhiṃ* (so all Sinhalese manuscripts, though the Burmese and all editions have *paramathavisuddhiṃ*). In this Sutta the “highest purity of the spirit” is identified as *nevasaññānāsaññāyatana*. This may well be the meaning also here. Note that all these states have to be overcome, and that the Arahāt is referred to only in the last verse of the Kalahavivāda Sutta, Sn 4:17.

- 10 This line is problematic, I translate to give a fitting meaning. *Sameti* and *bhavābhavāya* could be taken differently.
- 11 Reading with Sinhalese manuscripts *atīsamam ditthiyā*.
- 12 Compare with this Duṭṭhaṭṭhaka Sutta, Sn 4:3, verses 1, 7 and 8, where I render *upeti/upaya* as ‘approach’. No English word can give all that is implied with these words. So I chose to give the root meaning simply. One gets some ideas of the meaning in Nidāna- and Khandha Saṃyutta, see especially the Kaccāyanagotta Sutta, SN 12:15.

- 13 *Uddhamsarā*: lit. “beyond the flow”. This means “after death”. Cf. Pañcattaya Sutta, MN 102/ii,232: *Uddhamsarā āsattiṃ yeva abhivādenti iti pecca bhavissāmā ... ti*, “Beyond the flow it is only further attachment that they proclaim ‘we shall become like this after passing away’”—as the annihilationists criticize the eternalists.
- 14 *Atisitvā*: occurs in AN 3:38: *attānaṃ yeva atisitvā* = “passing beyond oneself or overlooking oneself”.
- 15 *Tath’addasa*: *tath’* stands for *tathā* not *tatha*, since a conjunction is needed here.
- 16 Taking both *kappaṃ* and *saṅkhaṃ* as future passive participles. *Saṅkhaṃ* = *saṅkhyāṃ* = *saṅkheyyāṃ* (similarly *kappaṃ* < *kappyaṃ* < *kalpyāṃ*, we may assume).
- 17 The Niddesa takes this as “not enjoying peace” (we might include Dhamma). This is supported by Sāriputtatheragāthā, Thag 17:2: *Upasanto uparato mantabhānī anuddhato...* (Also Theragāthā v. 2)
- 18 See note 9 to Kalahavivāda Sutta, Sn 4:11, verse 13. “Deep thinker” is for *manta*.
- 19 *Ussadaṃ*: Here it is singular, and in this context it is tempting to derive it from the root *sand* (‘to flow’). Compare note 2 to Duṭṭhaṭṭhaka Sutta, Sn 4:3, verse 4.
- 20 Reading *parissayaṃ vinayaṃ*. Here I take *parissaya* to mean the little disturbances that has to be overcome before engaging in discussion. It does not here qualify *dhamma*. Dispelling *dangers* belong to the *pātimokkha* “binding principles” as described below. Compare with Sāriputta Sutta, Sn 4:16, verse 6.



- 21 Cf. Cetanā Sutta of the Nidāna Saṃyutta (SN 12:38/ii,65):  
*yañca kho ... ceteti yañca pakappeti yañca anuseti, ārammanam  
 etaṃ hoti viññāṇassa ṭhitiyā.*
- 22 Reading *samīhāmi* with Niddesa instead of *sahissāmi*.
- 23 Reading *Nibbānaṃ padam accutaṃ* with BB at Sn 204 (Vijaya  
 Sutta, Sn 1:11, verse 12).
- 24 *Akāmaṃ*, metrically for *akāmā* (“With no choice in the mat-  
 ter.”—Paṭimokkha, Sanghādisesa).
- 25 *Ādānasatte* I take to stand for *ādānasattā ti* (Perhaps via Prakrit  
 form *ādānasattā yi* (= *ādānassattā ti*). It may also be noted that  
 collective nouns like *pajā* (people) often take plural.)
- 26 *Jātikhayantadassī: anta* (‘end’) is sometimes used to rein-  
 force the meaning: *khaya + anta* = “the utter destruction”.  
 Cf. *Mūlapariyāya Sutta, MN 1: ... pariññātantaṃ Tathāgataṃ*,  
 “it has been understood to the very end by the Tathāgata”,  
 which contrasts with: *pariññātaṃ tassa*, “it has been fully  
 understood by him”, said of the Arahat.
- 27 *Vācāpariyantaṃ vadanti*: lit. “Speak the very last word”.  
*Pariyanta* = *anta* (‘end’). Any word a *puṭhujjana* might try to  
 describe him with will fail to apply to him. Cf. *Duṭṭhaṭṭhaka*  
 (Sn 4:3, verse 8) and *Purābheda* (Sn 4:10, verse 12).
- 28 Reading *va* instead of *sa*.
- 29 *Saññakkharasaññanissitāni*: Here *saññā*, which occurs twice in  
 one compound, is translated first as ‘labels’ (*akkha*), then as  
 ‘terms’ (*anissitāni*). (See *Aggañña Sutta, DN 27/iii.80f*—origin  
 of the four castes, etc.)