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Henry Clarke Warren 1854–1899

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A Descriptive List of the books of this Series may be found at the end of this volume.—To the List are prefixed some statements that concern the Series in general and its bearing upon world-progress.
EDITORIAL NOTE

This work was written and the proof-sheets were corrected by Lord Chalmers while Master of Peterhouse. — The electrotype-plates were sent from Oxford University Press to Harvard University Press in 1931.

Circumstances beyond the control of the undersigned disabled him from attending to duties, partly editorial and partly matters of business, concerning volumes of this Series now outstanding at Bombay and Goettingen and Oxford and here. Among them was this volume, some plate-revision and the press-work of which were long delayed.

That the date of the Preface (1931) differs from that of the title-page (1933), is not an oversight, but the record of a deplorable fact. I hope the delay has not annoyed Lord Chalmers as sorely as it has distressed me. His patience and kindness have been unfailing.

Cambridge, Massachusetts, 1932

C. R. Lanman
HARVARD ORIENTAL SERIES
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Some other works by the author of this volume


PRAEPOSITO SOCIISQUE
ORIELENSIBUS
ΤΡΟΦΕΙΑ
PREFACE

Some time ago, when reading the Sutta-Nipāta, I was led to the conclusion that, while all verse when translated should receive a metrical rendering, it was particularly desirable to make the attempt here, so as to emphasize in English the historically significant varieties of versification found in the Pāli. In 1928 Professor Lanman suggested that, with a Pāli text on the opposite page (as in the Loeb Classics), my metrical experiment should find a place in the Harvard Oriental Series. This volume is the outcome of his suggestion.

My Pāli text has been based on Fausböll's editio princeps of 1885 and on the 'new edition' of 1913 for the Pāli Text Society (by Andersen and Helmer Smith),—as modified by the subsequent P.T.S. editions of the Commentary on the Sutta-Nipāta (Paramāṭhajotikā II) and of the canonical Niddeya. The conclusion borne in on me was that, apart from minor matters and a very few real divergences of readings, the text of the Sutta-Nipāta (thanks to this distinguished Paramapārā of Danish scholars) was practically now a textus receptus; and that, in a volume which is primarily intended for English readers, it was unnecessary to discuss various readings which Pāli scholars can readily investigate in the authorities quoted above. Where I have differed, I have aimed at the restoration, not at the conjectural emendation, of the text.

Nor, in the matter of interpretation of the text, have I thought it desirable to cumber the translation with polemic notes or with a record of others' renderings. I have therefore confined myself to an examination (in the Introduction) into the literary evolution of the Sutta-Nipāta, so far as it can be traced to-day, and will let the version speak for itself as a commentary no less than as a rendering.
Preface

My conclusion is that, while its materials are by no means all of equal antiquity, there is no older book in Buddhist literature than the Sutta-Nipāta, and no earlier corpus of primitive Buddhist doctrine than it contains.

While the presence of the Pāli on the opposite page forbids exuberance in translation, the limitations of metre (and I have sought to make the English follow roughly the Pāli scheme of versification) make it no easy matter—even without rhyme—to compress terse Pāli into a relatively modest compass in English. Ignoscent experti.

Peterhouse,

18 February 1931.
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INTRODUCTION

I

The Pāli Canon, as it has come down to us, is divided into three Piṭakas (or 'baskets'), viz.:

I. Vinaya-piṭaka,—containing the detailed Rule with which (in a simpler form) Gotama's bhikkhus (or 'Almsmen') began their corporate life.

II. Sutta-piṭaka,—containing (subsequent) discourses and dialogues, embodying doctrinal Buddhism.

III. Abhidhamma-piṭaka,—containing (still later) scholastic expositions of the Sutta-piṭaka.

The Sutta-Nipāta, which is here translated, contains an ancient, probably the most ancient, part of the Sutta-piṭaka. It belongs to that portion of the Sutta-piṭaka which is named the Khuddaka Nikāya, or 'collection of short' treatises (as distinct from the four long Nikāyas,—called Dīgha, Majjhima, Saṁyutta, and Anguttara).

Of the five Vaggas (or 'books') of the present Sutta-Nipāta, the fifth stands out from its fellows by reason of its purposeful unity. While the Uraga, Mahā, Cūla, and Aṭṭhaka Vaggas consist each of a collection of independent and unconnected poems (sometimes interspersed with prose) called Suttas, the Pārāyana aims at a dramatic synthesis. Its prologue and epilogue serve as a setting to the sixteen Questions which elicit Gotama's gradual exposition of the saving 'Way Across',—an exposition which collectively is styled a homily (dhamma-pariyāya) in the prose preface to verse 1124 (cf. v. 1130) and is classified as simply a 'suttanta' (not a Vagga, or 'book' of many suttas) at Paramatthajotikā, II. 163.

Uncertainty still attaches to the sense in which the word 'Sutta' was used in primitive Buddhism. Originally meaning 'a thread', the word has come to denote prose narratives or dialogues concerning the dhamma, such as those which, in (e.g.) the Dīgha and Majjhima Nikāyas, characterize the great Sutta-Piṭaka,—in contradistinction to the contents of the Vinaya and Abhidhamma Piṭakas. But this was not the case from the outset. Thus, (a) in the Vinaya (II. 95), we find 'Sutta' specifically applied to the canonical Pātimokkha:—'Ubbhayāni assa Pātimokkhāni viṭṭhārena svāgatāni honti ... sutta anuvyañjanaso' ('to him have been handed down accurately and in full both Pātimokkhas, Sutta by Sutta and in extenso'). (b) At the end of the canonical Sutta Vibhanga's exposition of the Pātimokkha (Vin. IV. 351), there occur the words: 'Etta kanātassa Bhagavato sutta-gaṭaṁ sutta-pariyāpannaṁ anvad-dhamāsaṁ uddesamā ṣagacchati' ('thus much of the Lord's words, as handed
Introduction
down in Suttas and as embodied in Suttas, comes in course of recitation once a fortnight'). And (c) at Vinaya, II. 96–7 there is a condemnation of any 'dhamma-kathika', or professed reciter of the Dhamma (not of the Vinaya alone, it will incidentally be noted), who has failed to master not only the Pātimokkha Suttas but also the Sutta-Vibhanga commentary thereon ('tassa Suttaṁ āgataṁ, no Sutta-vibhango', or—a fortiori—'tassa n' eva Suttaṁ āgataṁ no Sutta-vibhango').

While the foregoing quotations prove the use of the term 'Sutta' to include the disciplinary regulations of the young Community, I am not aware of the term being applied in the Canon to isolated apophthegms, which formed the kernel of Gotama’s doctrinal teachings. It may well be, I suggest, that the title of 'Sutta' (primarily meaning 'thread' or 'string', cf. Sumangala Vilāsini, I. 18) was reserved from the outset for any consecutive thread of argument or narration (whether of Rule or of Doctrine) continuously strung together and coherent.¹

II

The compilation of the Pāli Canon must have been spread over centuries, and have employed successive generations of ecclesiastical authors and editors before the present Ti-piṭaka was finally evolved. No credence can be extended to the orthodox Buddhist belief that the whole Pali Canon—at least in essentials—was settled in its present form at the First Council (which was held immediately after Gotama’s death in (? 483 B.C.). Originally, there were no ‘scriptures’, only memories of individual utterances by Gotama, and perhaps by his chief lieutenants—memories like those which, some five and a half centuries later, formed the basic material of the Christian synoptics. Indeed, it cannot safely be assumed that, in its present form, any given ‘book’ of the Canon dates back to before Asoka’s Council held at Patna in (perhaps) 240 B.C. Composition of course preceded compilation; the date (if ascertainable) of the compilation of a canonical ‘book’ as a whole does not determine the date of composition of its constituents,—which latter may well be more ancient, in whole or part, than the synthetic book into which they have been incorporated.

¹ At Sumangala Vilāsini, I. 23, Buddhaghosa defines 'sutta' as denoting 'the two (Sutta-)Vibhangas, the Niddesa, the Khandhakas and Parivāra (of the Vinaya Piṭaka), the Mangala, Ratana, Nālaka, and Tuvaṭaka Suttas in the Sutta-Nipāta, together with all other utterances of the Tathāgata which are styled Suttas.' He adds, that all those Suttas which contain both prose and verse are also classified as 'geyya'.

It will be noted, and is (I think) significant, that the list starts with the ancient Commentaries on (a) the Vinaya and (b) the Sutta-Nipāta’s earliest elements.
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In support of the belief now generally accepted that the Pāli Canon was evolved from common material, there is the evidence afforded not only by the constant repetition throughout the great Nikāyas of 'stock passages' (which were as convenient for Eastern recitation as they are wearisome to a Western reader) but also by the frequent incorporation of the same composition, title and all, in more than one canonical book. To take a simple instance from the Sutta-Nipāta:—the Sela and Vāseṭṭha Suttas of our Mahā-vagga recur verbatim under the same titles in the Majjhima Nikāya. Also, the Metta Sutta of our Uraga Vagga, and the Ratana and (Mahā-) Mangala Suttas of our Cūla-vagga, reappear bodily in the canonical Khuddaka Pāṭha. Numerous also are the instances of individual stanzas of the Sutta-Nipāta recurring elsewhere in the Canon;—e.g. verses 45 and 46 are found also in the Majjhima Nikāya (III. 154), and in the Vinaya (I. 350), as well as in the Dhammapada (vv. 328–9).

A special light, however, is thrown on the evolution of our Sutta-Nipāta by the inclusion in the Canon of its ancient commentary, called Niddesa (or 'exposition'). Now, this canonical Niddesa is a commentary not on the whole of our 'Sutta-Nipāta' (which it does not name as such) but only on its concluding Vaggas (Āṭṭhaka and Pāṭīyana) and on the Khaggavisāṇa (or 'rhinoceros') Sutta of the Uraga Vagga. The canonical Niddesa, therefore, leaves untouched (i) the whole of the Mahā and Cūla Vaggas, and (ii) eleven out of twelve Suttas of the Uraga Vagga; i.e. it wholly ignores the Sutta-Nipāta's corporate title and two-thirds of its existing contents.

But the Canonical Niddesa is not the sole external authority for the relative age of our Sutta-Nipāta. Further direct (and corroborative) evidence is furnished by the following references to our Sutta-Nipāta in other canonical books, such as the Vinaya and the Saṃyutta and Anguttara Nikāyas,—references, it will be observed, which are specifically restricted to those two Vaggas with which the Niddesa deals. Thus:

(i) Sn. 844 is quoted at Saṃyutta Nikāya, III. 9 and 12:—Vuttaṁ idam Bhagavatā Aṭṭhaka-vaggike Māgandiya-pañhe: 'Okaṁ pahāya... kayirā ti'.
(ii) Sn. 1038 is quoted at Saṃyutta Nikāya, II. 47:—Vuttaṁ idam Pārāyane Ajita-pañhe: 'Ye ca... mārisāti'.
(iii) Sn. 1042 is quoted at Anguttara Nikāya, III. 399:—Vuttaṁ idam Bhagavatā Pārāyane Metteyya-pañhe: 'Yo ubb' ante... accāgā ti'.
(iv) Sn. 1048 is quoted at Anguttara Nikāya, I. 133 and II. 45:—Idaṁ ca pana me taṁ sandhāya bhāsitaṁ Pārāyane Puṇṇaka-pañhe: 'Saṁkhāya... brūmiti'.
(v) Sn. 1106–7 is quoted at Anguttara Nikāya, I. 134:—Idaṁ ca pana me taṁ sandhāya bhāsitaṁ Pārāyane Udaya-pañhe: 'Pahānaṁ... pabhedanaṁ'.

b [H.O.S. 37]
(vi) At Vinaya, I. 1961, Soṇa, being asked by Gotama to show what he knew of the Dhamma, recited the whole contents of the Aṭṭhaka Vagga:
—Sabbān’ eva Aṭṭhaka-vaggikāni sareṇa abhāsi.

Hence it may be concluded that, at the date of its composition, the existing Niddesa covered as a commentary the whole of the then existing ‘Sutta-Nipāta’; and that, after the composition of the Niddesa commentary, but before the Pāli Canon was fixed, further material was incorporated with the Pārayana, the Aṭṭhaka Vagga, and the Khaggavisāṇa Sutta to make up the final Sutta-Nipāta as it has come down to us in the Canon. Thus the Pārayana, the Aṭṭhaka Vagga, and the Khaggavisāṇa are older, as a compilation, not only than the canonical Niddesa which comments on them, but also than (those portions of) the Vinaya and of the two Nikāyas which specifically cite them.

III

But, as has been noted supra, authorship precedes editorial compilation; and the ascertained stages of growth of a compiled ‘book’ by no means settle the relative date of composition of its contents, a question for the solution of which internal evidence must be invoked, for what it is worth.

Internal evidence may be linguistic, metrical, or doctrinal.

Mainly on linguistic grounds, Fausböll (in his Introduction to his translation of the Sutta-Nipāta in vol. x of the Sacred Books of the East) originally considered ‘the greater part of the Mahāvagga and nearly the whole of the Aṭṭhaka-vagga’ as very old’, arriving at this conclusion from two reasons, first from the language, and secondly from the contents (the latter perhaps not on sufficient grounds). As regards language, ‘we not only find here (he said in 1880) what we meet with in other Pāli poetry, the fuller Vedic forms of nouns and verbs in the plural ... but also unusual (sometimes old) forms and words ... Sometimes we meet also with difficult and irregular constructions, and very condensed expressions. All this (he urged) proves, I think, that these parts of the book are much older than the Suttas in which the language is not only fluent, but of which some verses are even singularly melodious.’

In 1885, however, in the preface to his editio princeps of the Pāli text of the Sutta-Nipāta, Fausböll modified the foregoing view,—solely on external evidence.

1 Repeated at Udāna V. 6, with the specific amplification that Soṇa recited (or ‘intoned’) ‘all the sixteen’ Aṭṭhakavaggika Suttas.

In the Pāli Text Society’s Journal for 1896, and in the Journal Asiatique for May 1915, will be found important articles by the late Professor Rhys Davids and by M. Sylvain Lévi, respectively, in which the Soṇa episode is traced beyond the Pāli Canon into Buddhist Sanskrit, Chinese, and Thibetan. A common error of these later translations is the confusion of āṭṭha (= eight) with atta (= welfare).

2 I have adopted a suggestion of Professor Lanman that in (e.g.) verse 29 usabhor iva represents, by wholly regular sandhi, the old nominative termination usabhos. Cf. thambhor iva in v. 214, sāsapor iva in v. 631, harinor iva in v. 1134; and cf. also vuttir esā in vv. 81 and 480.
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evidence. 'I ought (he said in 1885) to have added' (sc. to the Mahā and Aṭṭhaka Vaggas) 'the Pārāyana Vagga. That my then (1880) expressed opinion holds good about the two last-mentioned at least' (sc. the Aṭṭhaka Vagga and the Pārāyana), seems to me to be evident from there being a commentary on them, called Niddesa, which has been incorporated in the Buddhist canon and from their having been quoted' (as Trenchner had pointed out) 'in the Nikāyas and in the Vinaya-piṭaka'.

This frank shifting of linguistic judgement in deference to non-linguistic evidence tends to support Max Müller's general opinion (in his 1880 Introduction to the Dhammapada at p. xix of vol. x of the S.B.E.):—'Nor is the language, whether Sanskrit or Pāli, a safe guide for fixing dates... This branch of critical scholarship requires to be cultivated far more extensively and accurately before true scholars would venture to fix the date of a Sanskrit or Pāli text on the strength of linguistic evidence alone.'

To pass from language to metre, anuṣṭubh ślokas—represented in my translation by blank verse of five accents—constitute a relatively easy metre and thus would naturally be employed, in later recensions, to pad out old triṣṭubh material, which is metrically more difficult to write. Take for example the Aṭṭhaka Vagga, or 'Book of the Octads',—so called because in four of its initial Suttas (Nos. 2–5) there are eight stanzas. Though these four eponymous Suttas are all triṣṭubh 'octads', they are now preceded by a Kāma Sutta of only six stanzas, in anuṣṭubh ślokas, which manifestly forms a late preface to the 'Aṭṭhaka' Vagga as a re-edited whole. So, too, in the Sāriputta Sutta (No. 16) of the same Vagga, the equally edifying ślokas, Nos. 955–62, suggest an editorial preamble to the vigorous triṣṭubh with which the Aṭṭhaka Vagga ends. In the Mahāvagga also, the triṣṭubh verse No. 728 persists in the Dvayatānupassanā Sutta as an oasis amid scholastic accretions. So, also, the Pārāyana now consists, as regards nearly three quarters of its contents, of mixed prose and anuṣṭubh ślokas, which together form as it were a matrix in which are imbedded triṣṭubhs obviously earlier than the interstitial matter surrounding them.

Instances might be multiplied to support the working hypothesis which I venture to advance for the Sutta-Nipāta, that, while all its prose is late, the longer the metrical line the later is the composition likely to have been. It would, however, be straining this working hypothesis unduly to argue that, though in the Pāli Canon triṣṭubhs are most probably ancient, therefore all anuṣṭubh ślokas are necessarily, and in all cases, of late date; for both metres go back to the Rg-veda.

1 The Uraga Vagga is named after its initial Uraga Sutta.
2 Charpentier has shown (Die Suparnāsage, p. 204 et seqq.) that the triṣṭubh is normally used for dialogue in the Vedic hymns and in early narrative poetry, including the Jātaka.
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The Pārāyana, which perhaps contains the oldest material in the Sutta-Nipāta and is quoted by name four times in the Nikāyas, calls for special comment. Although the Pārāyana now forms a literary unity, it is made up of divers materials, new and old. Evidently new is:

(a) the not wholly relevant prologue, dealing with the curse on Bāvari (=? Babylonian), and

(b) the epilogue,—except the triṣṭubhs (vv. 1133–4 and 1142–6) which would seem to have been originally a sequel to Pingiya’s Question and to have been amplified subsequently so as to round off the composite Pārāyana.

As regards its sixteen ‘Questions’, each is in form a separate dialogue dealing with a separate element of Buddhist doctrine; but not all suggest one and the same date of composition. If, tentatively, a metrical test be applied, the triṣṭubhs of the five Questions 3 to 7 (Puṇḍaka’s to Nanda’s), and of the three Questions 9, 11, and 12 (Todeyya’s, Jatukaṇṭhi’s, and Bhadrāvudha’s), would rank as the earlier elements (and, personally, I think such a conclusion probable)—the remaining ‘Questions’ having been inserted later, when the earliest matter was being supplemented.

Further, there is the direct historical evidence of Asoka’s Bhābrū (or Second Bairāt) Rock Edict, which Vincent Smith (Asoka, 3rd edition, 1920) would date from Asoka’s 13th regnal year, i.e. 257 B.C. As this early Edict cites among seven passages from the Canon at least three from the Sutta-Nipāta (viz. the Muni-sutta (I. 12), the Nālaka-sutta (III. 11), and the Sāriputta-sutta (IV. 16)), there is thus historical evidence for the existence of these Sutta-Nipāta texts before the Patna Council (? 240 B.C.)

The conclusions indicated by the foregoing observations may be summarized as follows:

(i) The Pārāyana, the Atṭhaka Vagga, and the Khaggavisāṇa Sutta are the earliest elements of our present canonical Sutta-Nipāta.

(ii) These earliest elements preceded in date not only their canonical commentary (the Niddesa) but also those portions (at least) of the Vinaya and of the Saṁyutta and Anguttara Nikāyas which specifically quote them.

(iii) The date of compilation by Vaggas, which is later than the date of composition of Suttas, does not necessarily fix the date either of original composition, or of later transformations, of Suttas.

(iv) Metrically, triṣṭubhs suggest the oldest (as prose suggests the latest) elements of our Sutta-Nipāta which, as a composite whole, cannot be dated with any certainty earlier than the final compilation of the Canon.
IV

In accord with the foregoing, internal, linguistic and metrical conclusions, are the following considerations—the first based on the primitive connotation of the word ‘buddha’, and the second on the unvarnished presentation in the Sutta-Nipāta of events which later on were overlaid by the exuberance of Oriental fantasy.

(i) Whilst the title of ‘Sambuddha’ (or more fully: ‘Bhagavā Arahaṁ Sammā-sambuddho’) is restricted to him whom we call ‘the Buddha’ (or to his apocryphal seven—later twenty-five—forerunners of other aeons), and whilst the uncompounded form ‘buddha’ throughout the Canon usually has the same denotation, there are in the Sutta-Nipāta some half-dozen instances of its use in a more extended sense so as to embrace ‘catusacca-buddhā ariyapuggalā’ (Pj. II. 374), i.e. ‘the Noble ones who are alive to the Four Truths’ of Buddhism. These instances of the plural use of buddhā in the Sutta-Nipāta occur, it will be found, in triṣṭubh stanzas, indicated above as the oldest material of this book; and it seems a priori probable that what was in Buddhism at first a title open to all bhikkhus of highest ‘comprehension’ or ‘enlightenment’ (cf. verse 386 d.), came later to be confined to the Founder alone.

(ii) As against the lavish marvels and wonders which, even in canonical writings (e.g. Majjhima Nikāya, Sutta No. 123), embroider the accounts of Gotama’s birth and departure from home, it is with a sense of relief that in the Sutta-Nipāta we find an absence of Nativity prodigies and (in the first two Suttas of the Mahāvagga) a wholesome austerity in the primitive record of his renunciation and of his ascetic quest of Peace. In the Sutta-Nipāta he is simply a well-born Sakyan who left house and home for the higher life and nearly starved himself to death by the implacable rigours of his self-mortifications.

(iii) Notable, too, is the absence from the Sutta-Nipāta of any mention of bhikkhuṇis, or Almswomen, in connexion with the Buddhist sangha or community. It may be that this silence (if not, indeed, accidental) reveals a primitive stage in which there existed Almsmen without Almswomen,—a stage earlier than the accepted account of Gotama’s (eventual) admission of women to his community at the instance of his aunt, Mahā-pajāpati.1 At all events the Sutta-Nipāta restricts itself to Almsmen alone.

(iv) In the Royal Asiatic Society’s Journal for 1898 I advanced the view that the title of ‘Tathāgata’ indicated one who had won through to the truth (tatha). I point out here that this title—given in v. 236 (as usually) to the Buddha—is, in vv. 237–8, extended (in identical terms) to the dhamma and

1 See Miss Horner’s Women under primitive Buddhism, Routledge, 1930.
to the saṅgha. This extension of the title from Gotama to the Doctrine and to the Community excludes from the connotation of tathāgata (as thus extended) those fanciful explanations\(^1\) of Gotama's own career which turn on tathā (= thus), as indicating that Gotama personally followed the exact example, and reproduced the experience, of earlier Buddhas in attaining Buddhahood. As applied here to all three members of the Buddhist Triad alike, tathāgata cannot be restricted in meaning to Gotama's own mental processes and their evolution. These specific processes in time and space, whilst historically untrue of his (subsequent) Community, can have no place in the abstract philosophy of his final Doctrine. The only interpretation of 'tathāgata' which will apply here to dhamma and saṅgha, as well as to the Buddha himself, must be abstract in its nature and not lie in the phenomenal realm of historical sequences. Such an interpretation I find only in deriving the word from tatha (= true) and in rendering it in all the three cases alike as 'bringing the Truth'.

But I recognize that the author of vv. 236–8 of the Sutta-Nipāta, in applying the title to dhamma and saṅgha, as well as to 'the Buddha', may simply have failed to understand its meaning.

V

I close this Introduction by adducing two parallels—if, indeed, they are not ultimately one—between Buddhism and Christianity. I premise in advance that there is here no question of one creed borrowing from the other; the relationship goes deeper than that. (In his Ecclesiastical Polity, Richard Hooker has affirmed a moral law of divine origin, which is not enshrined in the Bible but is deducible from other sources and derives its sanction from man's rational faculties.)

A. The first of these two parallels relates to what Jeremy Taylor would term 'holy living'. From (e.g.) a 1927 lecture on Ireland and Mediaeval Europe (Proc. Brit. Acad. vol. xiii) I quote a Franciscan Exhortation to the clergy of the fifteenth century:

'Be not quick to anger, or loud of voice or covetous. Eat not to fulness, be neither niggard nor liar. Delight not in food. Thy side half-bare, half-cold thy bed . . . knowledge, steadfastness, persistence. Silence, humility, chastity, patience. Take not the world's way.'

It would not be difficult to match from the Buddhist scriptures each individual clause and word of this succinct passage, though it would involve citations from several books, and the elimination of otiose matter. For

\(^1\) e.g. Sumangala Vilāsini, I. 59, et seqq.
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Because of its brevity I confine myself here to citing from the Sutta-Nipāta the following stanzas of the Mahāmangala Sutta, infra (II. 4):

8. 'Tis rev'rent awe, content, prompt gratitude,
    and due attention when the Doctrine's preached;
9. 'Tis patience, courtesy, the company
    of Almsmen, timely talks on gospel truth;
10. 'Tis strict austerity, a holy life,—

'These', observed Gotama (see p. 12 of the first volume of the Dīgha Nikāya), 'are the trifling matters, the minor details, of mere morality.' And so too in the Christian scheme these stages do not rank higher than the 'remote preparation by purgation'. 'Holiness before Peace' was the dictum of Hurrell Fréde,—see Brilloth's *Anglican Revival*.

B. In higher realms than such ἀκέριος or 'training', Saint Augustine's 'proximate preparation' for Contemplation (θεοπλα) finds its parallel, I suggest, in the jhāna of Buddhism. In the ancient Sutta-Nipāta, jhāna ('reverie' or 'meditation') is used in the singular only; in the Nikāyas generally, it has come to be subdivided (e.g. in the 4th Sutta of the Majjhima Nikāya) into the following four stages for eliminating mental process:

1. 'Strenuous effort (says Gotama of himself) won for me perseverance that
    never flagged; there arose in me mindfulness that knew no distraction, perfect
    tranquillity of body, steadfastness of mind that never wavered.

'I divested of pleasures of sense, divested of wrong states of consciousness,
I entered on, and abode in, the First Jhāna with all its zest and satisfaction—
a state bred of inward aloofness but not divorced from observation and
reflection.'

2. 'As I rose above observation and reflection, I entered on, and abode in,
    the Second Jhāna with all its zest and satisfaction—a state bred of rapt con-
    centration, above all observation and reflection, a state whereby the heart is
    focused and tranquillity reigns within.

3. 'By shedding the emotion of zest, I entered on, and abode in, the Third
    Jhāna, with its poised equanimity—mindful and self-possessed, feeling in my
    frame the satisfaction of which the Noble say that poise and mindfulness bring
    abiding satisfaction.

4. 'By putting from me both satisfaction and dissatisfaction, and by shed-
    ding the joys and sorrows I used to feel, I entered on, and abode in, the Fourth
    Jhāna—the state that, knowing neither satisfaction nor dissatisfaction, is
    the consummate purity of poised equanimity and mindfulness.'

Gotama's four stages lead up to a heart and mind 'steadfast, clarified and
purified, clean and cleansed of things impure, tempered and apt for service,
stablished and immutable', i.e. to a perfectly tempered instrument for in-
tellectual conquests to be achieved therewith and thereafter.
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From Gotama I pass to Augustine of Hippo a thousand years later,—restricting myself here too to the latter’s autobiographical records, as marshalled with authority by Dom Cuthbert Butler in his Western Mysticism. The Confessions, observes the learned Abbot of Downside, are ‘the portrayal of an emergence from intellectual error and from moral disorder’ by a process ‘for the most part intellectual in idea and in language, sometimes being frankly Plotinian’. ‘Western mystics (he adds) commonly represent Contemplation’ (the older term for mysticism, restored by Dom Cuthbert Butler) ‘as attained to by and in absorption in prayer; but for Augustine it seems to have been primarily an intellectual process—informed, indeed, by intense religious warmth, but still primarily intellectual’.

It is after and beyond the ‘remote preparation by purgation’ that the Christian aspirant proceeds to the Augustinian counterpart of the Buddhist jhānas, viz. the proximate preparation for Contemplation by the processes called ‘Recollection’ and ‘Introversion’. Here ‘Recollection’ is taken in its primary sense of gathering together and concentrating the mind; it consists—and this is the essential link with the jhānas—first in the effort to banish from the mind all images and thoughts of external things, all sense-perceptions and thoughts of ‘creatures’; then the reasoning processes of the intellect are silenced, and by this exercise of abstraction a solitude is produced wherein the soul may operate in its most spiritual faculties. This shutting off of all internal things from the mind, and emptying it of distracting thoughts, which is the object of ‘Recollection’, is the prelude to that entering of the mind into itself that is effected by ‘Introversion’, which is a concentration of the mind on its own highest or deepest part.

With ultimate outlook we are not here concerned. We are not concerned with Gotama’s claim to be able both to recall his own previous existences and to foretell the future lot of his fellow creatures; nor on the other hand are we concerned with St. Augustine’s claim to have seen God in ictu trepidantis aspectus. Our sole concern here is not with the vision of a Promised Land but only with the climb up Pisgah’s slopes by stages so similar as to approximate to identity.
SUTTA-NIPĀTA
TEXT AND TRANSLATION

(Throughout this volume, Pāli citations are from the Pāli Text Society's publications.)
1. Yo uppatitaṁ vineti kodham,
   visataraṁ sappavisaraṁ va osadhehi,
   so bhikkhu jahāti orapāraṁ,
   urago jinñam iva tacaṁ purāṇaṁ.

2. Yo rāgam udacchidā asesaṁ
   bhīsapuppphaṁ va saroruhāṁ vigayha,
   so bhikkhu jahāti . . .

3. Yo tānham udacchidā asesaṁ
   saritāṁ sīghasaranāṁ visosayitvā,
   so bhikkhu . . .

4. Yo mānam udabbitā asesaṁ
   nalaseturā va sudubbalam mahogho,
   so bhikkhu . . .

5. Yo nājihagamā bhavesu sāraṁ
   vicinām puppham iva udumbarasu,
   so bhikkhu . . .

6. Yass' antarato na santi kopā
   itihavābhavataṁ ca vītivatto,
   so bhikkhu . . .

7. Yassa vitakkā vidhūpitā
   ajjhattam suvikappitā asesaṁ,
   so bhikkhu . . .

8. Yo nāccasāri na paccasāri
   sabbam accagamā imaṁ papañcaṁ,
   so bhikkhu . . .

9. Yo nāccasāri na paccasāri
   'sabbaṁ vitatham idan' ti ṇatvā loke,
   so bhikkhu . . .

10. Yo nāccasāri na paccasāri
    'sabbaṁ vitatham idan' ti vītalobho,
    so bhikkhu . . .
BOOK I. THE SNAKE BOOK

Sutta 1. Snakes

As snakes slough outworn skins,
an Almsman sheds belief
in this or after-worlds,
—who curbs his wrath (as herbs
quell vipers’ poisoned bite);

—who passion extirpates,
(as divers by the root
pluck out the lotus plant);

—who cravings extirpates
by drying up their flow;

—who sweeps away conceit,
as floods a bridge of reeds;

—who looks for bliss in lives
to come, as little as
for flow’rs on fig-tree boughs;

—whose heart no rancour holds;
who heeds no ‘future state’;

—whose ev’ry theme of thought
has through the furnace passed
to ordered discipline;

—who hurries not nor lags,
because he ’s through this maze;

—who hurries not nor lags,
because he knows this world
‘has no reality’;

—who hurries not nor lags,
being from wants now freed,
because the world around
‘has no reality’;
Sutta-Nipāta, Vagga 1, Sutta 1

11. Yo nāccasārī na paccasārī
    ‘sabbam vitatham idan’ ti vītarāgo,
    so bhikkhu . . . .

12. Yo nāccasārī na paccasārī
    ‘sabbam vitatham idan’ ti vītadoso,
    so bhikkhu . . . .

13. Yo nāccasārī na paccasārī
    ‘sabbam vitatham idan’ ti vītamoho,
    so bhikkhu . . . .

14. Yassānusayā na santi keci,
    múlā akusalā samūhatāse,
    so bhikkhu . . . .

15. Yassa darathajā na santi keci
    orāṁ āgamanāya paccayāse,
    so bhikkhu . . . .

16. Yassa vanathajā na santi keci
    vinibbandhāya bhavāya hetukappā,
    so bhikkhu . . . .

17. Yo nīvarane paḥaya pānca
    anīgho tīṇnakathāṁkatho visallo,
    so bhikkhu jahāti orapāram
    urago jīṇṇam iva tacarām purāṇam.

2. Dhaniyasutta

1. Pakkodano duddhakhihoro 'ham asmi (iti Dhaniyo gopo)
   anutīre Mahiyā samānāvāso;
   channaṁ kuti, āhito gini.
   Atha ce patthayasī, pavassa, deva.
Book 1, Sutta i. The Snake-sutta

—who hurries not nor lags,
being from passion freed,
because the world around
‘has no reality’;

—who hurries not nor lags,
being from blemish freed,
because the world around
‘has no reality’;

—who hurries not nor lags,
being from error freed,
because the world around
‘has no reality’;

—whose mind admits no warp;
whose wrongful growths are stubbed;

—who has no fever’d schemes
for getting back to earth;

—who has no undergrowths
to tie him to rebirth;

—who, having shed the five
inward impediments,
abides unharried, sure,
and free from rankling barbs.

Sutta 2. Dhaniya, The Rich Herdsman

Dhaniya: My food is dressed; my kine
are milked; by Máhi’s banks
my folk and I abide;
my fire is lit; my roof
will keep the weather out.
—So, an the heavens will,
the storm may burst amain.
2. Akkodhano vigatakhiolo 'ham asmi anutīre Mahiy' ekarattivāso; vivāṭā kuṭi, nibbuto gini. Atha ce patthayasī, pavassa, deva.

3. Andhakamakasā na vijjare kacche rūḥatiṇe caranti gāvo vutṭhim pi saheyyum āgataṁ. Atha ce . . . .

4. Baddhā hi bhīṣī susarṇkhatā, tiṇṇo pāragato vineyya ogham; attho bhīṣiyā na vijjati. Atha ce . . . .

5. Gopī mama assavā alolā digharattam samvāsiyā manāpā; tassā na suṇāmi kiṃci pāpam. Atha ce . . . .

6. Cittam mama assavam vimuttaṁ digharattam paribhāvitaṁ sudantarāṁ; pāpam pana me na vijjati. Atha ce . . . .

7. Attavetanabhato 'ham asmi puttā ca me samāniyā arogā; tesam na suṇāmi kiṃci pāpam. Atha ce . . . .
The Lord: My mood is blest; my mind
is tilled; by Máhi’s banks
one night I stay; my Fires
are quenched; my Roof yawns wide.
—So, an the heavens will,
the storm may burst amain.

Dhaniya: No gnats, no gad-flies here!
Amid the fen’s lush grass
my cattle roam at large;
they’re proof against the rain!
—So, an the heavens will,
the storm may burst amain.

The Lord: I framed a well-wrought Raft,
which bore me o’er the Flood;
I need no further rafts.
—So, an the heavens will,
the storm may burst amain.

Dhaniya: A staunch and loyal dame
have I, by many years
of comradeship endeared,
of whom I hear naught wrong.
—So, an the heavens will,
the storm may burst amain.

The Lord: A staunch, enfranchised heart
have I, by many years
of discipline subdued;
in me naught wrong persists.
—So, an the heavens will,
the storm may burst amain.

Dhaniya: No hireling’s livelihood
is mine;—I keep myself.
Round me are stalwart sons,
of whom I hear naught wrong.
—So, an the heavens will,
the storm may burst amain.
8. Nāhaṁ bhatako 'smi kassaci nibbiṭṭhena carāmi sabbaloke; attho bhatiyā na vijjati. Atha ce . . . .


10. Na 'thhi vasā, na 'thhi dhenupā, (iti Bhagavā) [27] godharāṇiyo, paveniyo pi na 'thhi; usabho pi gavampatidha na 'thhi. Atha ce . . . .

11. Khilā nikhātā asampavedhi, (iti Dhaniyo gopo) [28] dāmā muṇjamayā navā susanṭhānā; na hi sakkhinti dhenupā pi chettum. Atha ce . . . .

12. Usabhōr iva chetvā bandhanāni, (iti Bhagavā) [29] nāgo pūtilataṁ va dālayitvā, nāhaṁ puna upessaṁ gabbhaseyyam. Atha ce patthayasi, pavassa, deva.

13. Ninnaṁ ca thalaṁ ca pūrayanto mahāmegho pāvassi tāvac eva, [30] Suttva devassa vassato imam atthaṁ Dhaniyo abhāsatha:

14. 'Lābhā vata no anappakā, [31] ye mayaṁ Bhagavantam addasāma! Saranaṁ taṁ upema, cakkhumā! Satthā no hohi tuvaṁi, mahāmuni!
Book 1, Sutta 2. Dhaniya, the Rich Herdsman

The Lord: I serve no man for hire; with what I 'gained' I range the world, nor need a wage. —So, an the heavens will, the storm may burst amain.

Dhaniya: Both cows and sucking calves have I, with cows in calf and heifers ripe to breed, and o'er my kine a bull. —So, an the heavens will, the storm may burst amain.

The Lord: No cows nor sucking calves have I, no cows in calf, no heifers ripe to breed, nor bull to rule my kine. —So, an the heavens will, the storm may burst amain.

Dhaniya: Stout pales surround my byres; new ropes secure my kine; not e'en a calf gets through. —So, an the heavens will, the storm may burst amain.

The Lord: Breaking my Bonds in twain, —with strength as of a bull, or elephant that snaps a creeper—nevermore shall I conception know! —So, an the heavens will, the storm may burst amain.

Here, flooding hill and dale, down poured the rain; and, as he heard it, Dhaniya thus hailed these happenings:

Dhaniya: Great gain is ours to view the Lord. We come, O seer, for refuge unto thee; be thou our teacher, sage!
15. Gopi ca ahañ ca assavă
brahmacariyam Sugate carămase;
jatimarañassa pāragā
dukkhass' antakara bhavămase!

16. Nandati puttehi puttimă;
(iti Māro pāpimā) gomiko gohi tath' eva nandati;
upadhī hi narassa nandanā;
na hi so nandati yo nirūpadhi.

17. Socati puttehi puttimă;
(iti Bhagavā) gomiko gohi tath' eva socati;
upadhī hi narassa socanā;
na hi so socati yo nirūpadhi.

3. Khaggavisānasutta

1. Sabbixu bhūtesu nidhāya danḍarū
avilheṭhayān aññataram pi tesarū
na puttam iccheyya kuto sahāyarū;
eko care khaggavisānakappo.

2. Sarīsaggajātassa bhavanti snehă,
sneh' anvayarū dukkham idarū pahoti;
ādīnavarū snehajarū pekkhamāno
eko care khaggavisānakappo.

3. Mitte suhajje anukampamāno
hāpeti atthaṇ paṭibaddhacitto;
etarū bhayaṇ santhave pekkhamāno
eko care ....

4. Varṁso visālo va yathā visatto
puttesu dāresu ca yā apeekhā;
varṁsākaḷīro va asajjamāno
eko care ....
Fain would my dame and I,
follow the Blessed One,
till, birth and death o'erpast,
we make an end of Ills.

Māra: Upon his sons is based
a father's joy,—as on
his herds their owner's joy.
For, man is based on joys,
nor has he any joy
whose life depends on naught.

The Lord: Upon his sons is based
a father's woe,—as on
his herds their owner's woe.
But woes assail not him
whose life depends on Naught.

Sutta 3. The Rhinoceros

Hurt naught that lives; do harm
to none; yearn not for sons
or friends; but live—as lives
th' rhinoceros—alone!

Alone! Companionships
breed fondness; fondness leads
to Ills as consequence;
so mark where fondness ends!

Go forth alone! To live
for friends and comrades means
your own weal sacrificed;
—beware acquaintances!

Alone! A man absorbed
in wife and child is like
a tree with tangled boughs.
Copy the bamboo-shoot,
—which grows up straight and free.
5. Migo araññamhi yathā abandho yen’ icchakāraṁ gacchati gocarāya, viññā naro seritaṁ pekkhamāno eko care . . . .

6. Āmantanā hoti sahāyamajjhhe vāse ṭhāne gamane cārikāya; anabhijjhitaṁ seritaṁ pekkhamāno eko care . . . .

7. Khiḍḍā ratī hoti sahāyamajjhhe, puttesu ca vipulaṁ hoti pemaṁ, piyavippayogaṁ vijigucchamāno eko care . . . .

8. Cātuddiso appaṭīgho ca hoti santussamāno itaritarena, parissayānaṁ sahitā achaṁbhī eko care . . . .

9. Dussaṅgahā pabbajitā pi eke, atho gahaṭṭhā gharam āvasantaḥ; apposssukko paraputtessu hutvā eko care . . . .

10. Oropayitvā gihivyāñjanāni, saṁśānapatto yathā kovilāro, chetvāna viro gihibandhanāni eko care . . . .

11. Sace labhetha nipakāraṁ sahāyaṁ saddhīnicarāṁ sādhuvihaṁri’ dhīraṁ, abhibhuya sabbāṁ parissayāni, careyya ten’ attamano satīmaṁ.

12. No ce labhetha nipakāraṁ sahāyaṁ saddhīnicarāṁ sādhuvihaṁri’ dhīraṁ, rājā va raṭṭhaṁ vijitaṁ pahāya eko care . . . .
Alone! As wild things—free
to range the woodlands—browse
at pleasure where they will,
the sage seeks liberty.

Alone! For, fellows give
a man no peace,—in hall,
on walks, or tours for alms.
No liberty dwells there.

Alone! Though fellowship
bring mirth, and children joy,
beware the severance
affection's ties entail.

Alone! To all the world
—north, south, and east and west—
be kindly; take what comes;
brave perils manfully.

Alone! Grumbling is rife
with homeless Almsmen, as
in worldlings' homes.—Fret not
o'er sons of other men.

Alone! As trees shed leaves,
discard the layman's garb
and sever dauntlessly
all ties to house and home.

Alone! If fortune grant
a trusty, staunch, true friend,
with him brave dangers, cleave
to him,—with mindfulness.

If fortune grant thee no
such friend, then, like a king
who quits a conquered realm,
go forth and live—alone.
13. Addhā pasāmsāma sahāyasampadarāṁ; seṭṭhā samā sevitābbā sahāyā; ete aladdhā anavajjabhōjī eko care . . .


15. 'Evarā dutiyena sahā mam' assa vācābhilāpo abhisajjanā vā,— etarā bhayaṁ āyatāṁ pekkhamāṇo eko care . . .

16. Kāmā hi citrā madhurā manoramā virūparūpena mathenti cittāṁ; ādinavaṁ kāmaguṇesu disvā eko care . . .

17. 'Itī ca gaṇḍo ca upaddavo ca rogo ca sallaṁ ca bhayaṁ ca m' etarā',— etarā bhayaṁ kāmaguṇesu disvā, eko care . . .

18. Sītaṁ ca uṇhaṅ ca, khudārāṁ, pipāsārāṁ, vātātape ḍarīṇasirīṁsape ca, sabbāṁ p'etāṁ abhisambhavitvā, eko care . . .


20. Aṭṭhāna' tarā saṁgaṇikāratassa yāṁ phassaye sāmayikaṁ vimuttaṁ. Ādiccabandhusa vaco nisamma, eko care . . .
Prize comradeship! Choose out equals, or better men.
But, if such fail, lead thou a blameless life—alone.

Alone! A lesson learn from bangles richly wrought, which clash and jangle if one wrist wears two at once;

Alone! In company a squabble may arise or angry jar; reflect what troubles thus may come.

With varied winsome charm pleasures seduce the heart; their menace recognize—and go thy way alone.

View pleasure as the plague, as virus fraught with doom, as fever's deadly dart;—and go thy way alone.

Alone! Brave cold and heat, thirst, hunger, wind and sun, mosquitos, gnats, and snakes; o'ercome them one and all.

As some huge elephant, fair as the lotus, quits the herd to dwell where'er he will,—go forth alone.

No boon-companion wins Release, e'en for a time. Go forth alone,—as he, the Sun's great kinsman, taught.
21. Diṭṭhvisūkāni upātīvatto
patto niyāmarī paṭīladdhamaggo
‘uppannañāpo ’mhi anaññaneyyo’,
eko care . . . .

22. Nillolupo nikkuho nippipāso
nimmakkho niddhantakasāvamohō
nirāsayo sabbaloke bhavitvā,
eko care . . . .

23. Pāpam sahāyam parivajjayetha
anatthadassiriṃ visame niviṭṭhaṃ,
sayarī na seve pasutam pamattarī;
eko care . . . .

24. Bahussutamarī dhammadharam bhajetha
mittarī uḷāraṃ paṭībhasanavantarī;
aññāya atthāni, vineyya kankhañī,
eko care . . . .

25. Khīḍḍarī ratirī kāmasukhañī ca loke
analankaritvā anapekkhhamāno,
vibhūsanaṭṭhāṇā virato, saccavādi,
eko care . . . .

26. Puttañ ca dārañ pitarañ ca mātarañ
dhañññi dhañññi ca bandhavāni ca
hitvāna kāmāni yathodhikāni,
eko care . . . .

27. ‘Sango eso, parittam ettha sokhyarī,
apassado, dukkham ettha bhīyyo,
gajo eso’ iti śatvā mutīmā,
eko care . . . .

28. Sandālayītvāna samyojanāni
jālāni va bhettvā salil’ ambucārī,
aggiva daḍḍhañī anivattamāno,
eko care . . . .
Above hypotheses,
in certitude assured,
tread thou the Way alone,
to claim full insight won
and pupilage outgrown.

Alone! Sans wants, deceit,
hopes, jealousy! Unsmirched
by fond illusions! Tied
to naught the world can show!

Go forth alone! Discard
evil associates
who prompt no good, whose bent
is wrong. Avoid all such
as chop and change, or flag.

Go forth alone. Secure
a friend of garnered lore,
of shining parts and worth,
to teach thee where Weal dwells
and clear thy mind of doubts.

Alone! Leave jollity,
pleasure and mundane joys;
avoid display; speak truth.

Alone! Quit wife and child;
quit parents, wealth and gear,
and kinsfolk,—all life’s joys.

Go forth alone! Be sure
pleasure ‘s a chain, brief bliss,
short rapture, long-drawn woe,
a baited hook for fools.

Alone! Thy fetters burst,
—as fish the net; be like
the forest fires which ne’er
revisit burnt-out scenes.
29. Okkhittacakkhu, na ca pādalolo,
guttaṃdriyo, rakkhitamānasāno,
anavassuto, aparidayahamāno,
ego care ....

30. Ohārayitvā gihivyāñjanāni,
sarīchinnapatto yathā pārichatto,
kāsāyavattho abhinikkhamitvā,
ego care ....

31. Rasesu gedham akaram, alolo,
anāṇaposī, sapadācacāri,
kule kule appaṭibaddhacitto,
ego care ....

32. Pahāya pañc’ āvaranāni cetaso
upakkilese vyapanujja sabbe,
anissito, chetvā sinehadosanī,
ego care ....

33. Vipiṭṭhikatvāna sukham dukhaṇ ca
pubbe va ca somanassadomanassanī,
laddhān’ upekham samatham visuddham,
ego care ....

34. Āraddhaviriyo paramatthapattiya,
alīnacitto, akusātavutti,
dalhanikkamo thāmabalūpaṇno,
ego care ....

35. Paṭisallānaṁ jhānam ariñcamāno,
dhammesu niccaṁ anudhammacāri,
ādīnavaṁ sammasitā bhavesu,
ego care ....

36. Taṅhakkhayāṁ patthayaṁ appamatto
anelamūgo sutavā satīmā
sarīkhātadhammo niyato padhānāvā,
ego care ....
Alone! With downcast eyes,
not loitering, keep watch
o'er ev'ry faculty;
keep thoughts in leash; let naught
invade, let naught inflame.

Alone! As trees shed leaves,
discard the layman's garb,
and, clad in orange robes,
relinquish house and home.

Alone! Let dainty fare
seduce thee not. With none
to keep besides thyself,
seek alms from door to door,
making no favourites.

Alone! Divest thyself
of all Five Hindrances;
banish the Lesser Faults;
shed likes and dislikes; live
th' emancipated life.

Alone! Leave weal and woe;
leave whilom joys and griefs;
ensue the holy calm
of poised indifference.

Alone! Strive hard to win
the goal of goals,—with heart
unfetter'd, strenuous,
stout, persevering, staunch.

Alone! To lonely thought
and reverie hold fast;
in all thy mental states
the Doctrine keep, alive
to transmigration's doom.

Alone! Toil on to quench
cravings by watchfulness,
by lore, by mindfulness,
by Doctrine's mastery,
by certitude, and grip.
37. Sīho va saddesu asantasanto,  
vāto va jālamhi asajjamāno,  
padumāṁ va toyena alippamāno,  
eko care . . . .

38. Sīho yathā dāñhabali pasayha  
rājā migānaṁ abhibhuyyacāri,  
sevetha pantāni senāsanāni;  
eko care . . . .

39. Mettaṁ upekhaṁ karuṇaṁ vimuttirn  
āsevamāno muditaṁ ca kāle,  
sabbena lokena avirujjhamāno,  
eko care . . . .

40. Rāgaṁ ca dosaṁ ca pahāya mohāṁ,  
sandālayitvāna sarhyojanāni,  
asantasam jivitasarāṁkhayamhi,  
eko care . . . .

41. ‘Bhajanti sevanti ca kāraṇatthā,  
nikkāraṇa dullabhā aja mittā,  
attaṭṭhapāṇīṁ asucī manussā,’—  
eko care khaggavisāṇakappo.

4. Kasibhāradvājasutta

Evam me sutaṁ. Ekaṁ samayaṁ Bhagavā Magadhesu viharati Dakkhiṇā- 
girismīṁ Ekanāḷayaṁ brāhmaṇagāme. Tena kho pana samayena Kasibhārad- 
vājassa brāhmaṇassa pañcamaṃtāni nangalasatāni payuttāni honti vappakāle.  
Atha kho Bhagavā, pubbañhasamayaṁ nivāsetvā paccavaramā ādāya, yena  
Kasibhāradvājassa brāhmaṇassassa kammaṁto ten’ upasāṁkami. Tena kho pana  
samayena Kasibhāradvājassa brāhmaṇassassa parivesanā vattati. Atha kho  
Bhagavā yena parīvesanā ten’ upasāṁkami, upaṁsāṁkamītva ekamantaṁ  
āṭṭhāsi. Addasā kho Kasibhāradvājo brāhmaṇo Bhagavantaṁ piṇḍāya ṭhitaṁ,  
disvāna Bhagavantaṁ etad avoca: Ahaṁ kho, samaṇa, kasāmi ca vapāmi ca,  
kasītvā ca vapi tvā ca bhūnjāmi; tvam pi, samaṇa, kasassu ca vapassu ca,  
kasītvā ca vapi tvā ca bhūnjassūti.
Alone! Be undismayed
(as lions are) by sounds,
uncaged as whistling wind,
unspotted by the world
as lotus by the wave.

Alone! Dwell far aloof,
—as, after spring and kill,
the strong-fanged king of beasts
seeks out a distant lair.

Alone! In season due
practise goodwill, and poise,
pity, and kindliness,
thereby to win Release,
unthwarted by the world.

Alone! Oust passion, hate,
illusion! Burst all bonds!
Face death intrepidly!

Alone! Self-seeking sways
friends nowadays;—few bring
disinterested hearts.
Mankind is foul, but quick
to compass private ends.

Sutta 4. Bhāradvāja, the Franklin

Thus have I heard. Once the Lord was living among the Magadha folk at Dakkhinā-giri in the brahmin village of Eka-Nāḷā, at a time when the brahmin Kasi-Bhāradvāja’s five hundred ploughs were harnessed for the sowing. In the morning early, duly robed and bowl in hand, the Lord went to where the brahmin was busy, at an hour when a meal was forward; and stood there to one side. Observing him standing there for alms, the brahmin said:—Before I eat, I plough and sow, anchorite; and you too should plough and sow before you eat.
Aham pi kho, brāhmaṇa, kasāmi ca vāpāmi ca, kasitvā ca vāpitvā ca bhūṇijāmīti.
Na kho pana mayaṁ passāma bhoto Gotamassa yugāṁ vā nangalaṁ vā phālaṁ vā pācanaṁ vā balivadde vā; atha ca pana bhavaṁ Gotamo evam āha: Aham pi kho, brāhmaṇa, kasāmi ca vāpāmi ca, kasitvā ca vāpitvā ca bhūṇijāmīti. Atha kho Kasibhāradvājo brāhmaṇo Bhagavantaṁ gāthāya ajjhabhāsi:

1. Kassako paṭijānāsi, na ca passāma te kasiṁ.
   Kasino pucchito brūhi yathā jānemū te kasiṁ.  [76]

2. Saddhā bijam, tapo vuṭṭhi, paññā me yuganangalarṁ,
   hirī īsā, mano yottaṁ, sati me phālapācanaṁ.  [77]

3. Kāyagutto, vacīgutto, āhāre udare yato,
   saccaraṁ karomi nīḍānaṁ, soraccam me pamoṭaṁ.  [78]

4. Viriyam me dhuradhorayhaṁ, yogakkhemādhiṁvaṁ haṁ,
   gacchati anivattantaṁ, yattha gantvā na socati.  [79]

5. Evam esā kasi kaṭṭhā; sā hoti amatapphalā;
   etam kasiṁ kasitvāna sabbadukkhaṁ pamuccatīti.  [80]

Atha kho Kasibhāradvājo brāhmaṇo mahatiyā karusapatiyā pāyāsāṁ vaḍḍhetyā Bhagavato upanāmesi: Bhūṇijatu bhavaṁ Gotamo pāyāsaṁ, kassako bhavaṁ, yaṁ hi bhavaṁ Gotamo amatappahalam kasiṁ kasaṭīti

6. Gāthābhīgītam me abhojaneyyaṁ;
   sampassataṁ, brāhmaṇa, n’ esa dhammo;
   gāthābhīgītam panudanti buddhā.  
   Dhamme sati, brāhmaṇa, vuttir esā.  [81]

7. Aññena ca kevalinaṁ māhesinā
   khinnasavari kukkucaṇvupasaṁ
   annena pānena upatṭhahassu;
   khettamhi tam puññaapekhaṁ hotīti.  [82]

Atha kassa căhaṁ, bho Gotama, imaṁ pāyāsaṁ dammīti?
Na kho ‘han tam, brāhmaṇa, passāmi sadeva loke samārake sabrahmake
sassamaṇaṁabrahmaniyā pājāya sadevamanussāya yassa so pāyāso bhutto
sammāparināmaṁ gaccheyya aññatra Tathāgatassa vā Tathāgatasāvakassa
I too, brahmin, do plough and do sow before I eat.
We fail, however, to see the worthy Gotama’s yoke, or plough, or ploughshare, or goad, or ox-team,—albeit he asserts that he ploughs and sows before he eats.

Thereupon, the brahmin addressed the Lord in this stanza:

You claim to be a tiller, though we see none of your tillage. Tell us how you till; for of your tilling we would fain hear more.

*The Lord:* My seed is faith; austerity of life my rain; wisdom my yoke and plough; my pole is fear to err,—with thought to strap the yoke, and mindfulness for ploughshare and the goad.

Watchful o’er word and deed, and temperate in diet, I make insight weed my crop, nor rest till final bliss is harvested.

Effort is my stout ox, which turns not back at headlands;—straight to Peace he bears me on, to that last bourne where anguish is no more.

Thus have I tilled, with Deathlessness for crop. And whoso tills as I, is freed from ills.

Hereon, the brahmin served up milk-rice on a great bronze dish and offered it to the Lord, saying—Eat this, Gotama; a tiller indeed art thou, in that thou tillest a crop that is Deathless.

*The Lord:* I take no chanter’s fee.
—Seers countenance it not; th’ Enlighten’d scout such fees; and while this Doctrine lasts, this practice must hold good.

Provide with other fare a sage of holy calm, consummate, Cankerless; merit to reap,—sow there.

To whom then am I to give this, Gotama? Brahmin, in the whole wide world of gods, Māras, and Brahmas, I see no one among anchorites and brahmīns, gods and men, who could digest this food except a Truth-finder or the disciple of a Truth-finder. So either throw
vā. Tenā hi tvaṁ, brāhmaṇa, taṁ pāyāsāṁ appaharite va chaḍḍehi appañake vā udake opilāpehi.


5. CUNDASUTTA

1. Pucchāmi Muniṁ pahūta paṇṇāṁ (iti Cundo kammāraputto) [83]
Buddhāṁ dhammadhammaṁ viṭṭhitaṁ
dipaduttamaṁ sārathīnaṁ pavaraṁ:
Kati loke sanaṁ? Tad ingha brūhi.

2. Cature sanaṁ; na paṇcam’ atthi. (Cundati Bhagavā) [84]
Te te āvikaromi sakkhipputtho:
—Maggajino, Maggadesako ca,
Magge jivati, yo ca Maggadūsi.
it away where little grass grows, or else fling it into water where there are no living creatures.

Thereupon, into water where there were no living creatures the brahmin flung that milk-rice,—which hissed and sputtered, smoked and steamed, just like a ploughshare that has lain broiling in the sun.

Aghast, and with every hair on his body standing erect, the brahmin went over to the Lord, and, bowing his head at the Lord’s feet, cried:—Wonderful, Gotama; quite wonderful! Just as a man might set upright again what had fallen down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many ways has Gotama made his Doctrine clear! To the reverend Gotama I come for refuge and to his Doctrine and to his Community. Be it mine to receive admission and confirmation at the hands of the Lord! So the brahmin Kasi-Bhāradvāja was admitted and confirmed as an almsman of the Lord. Nor was it long after his confirmation before the Reverend Bhāradvāja, dwelling alone and aloof, strenuous, ardent and purged of self, won after no great time that prize in quest of which young men go forth from home to homelessness as Pilgrims, that prize of prizes which crowns the higher life,—even this did he think out for himself, realize and attain, and in this did he dwell here and now, convinced that for him rebirth was no more, that he had lived the highest life, that his task was done, and that now there was no more left of what he had been. So the Reverend Bhāradvāja was numbered among the Arahats.

**Sutta 5. Cunda, the Smith**

*Cunda:* I ask th’ Enlightened Sage
of boundless lore, the Lord
of Doctrine, craving-free,
foremost of all mankind,
man’s matchless charioteer,—
I ask how many kinds
of anchorites there are?

*The Lord:* Four kinds there are,—no fifth;
and here in order are
the four: Way-master first;
Way-preacher next; then he
that treads the Way; and fourth
the man that fouls the Way.
3. Karṇ 'Maggajinaṁ' vadanti buddhā? (iti Cundo kammāraṇputto) [85]
'Maggajjhāyi' kathāṁ atulyo hoti?
'Magge jivati' me brūhi puṭṭho.
Atha me āvikarohi 'Maggadūsiṁ'.

4. Yo tiṇṇakathāṁkatho visallo,
nibbānābhhirato anānugiddho,
lokassa sadevakassa netā,
tādiṁ 'Maggajinaṁ' vadanti buddhā.

5. 'Paramaṁ, paramaṁ' ti yo 'dha ṇatvā
akkhāti vibhajati idh' eva Dhammaṁ,
tāṁ kaṁkhacchidaṁ munirñ anejarñ
dutiyaṁ bhikkhunam āhu 'Maggadesiṁ'.

6. Yo dhammapade sudesite
magge jivati sarīyato satiṁā
anavajjapadāni sevāmāno,
tatiyaṁ bhikkhunam āhu 'Maggajiviṁ'.

7. Chadanaṁ katvāna subbatānaṁ
pakkhandī kuladūsako pagabbho
māyāvi asarīyato palāpo
patirūpena carāṁ,—sa 'Maggadūsi'.

8. Ete ca pāṭivijjhi yo gahaṭṭho
sutavā ariyasāvako sapaṇṇo
'sabbe ne tādisā' ti ṇatvā,
itī disvā na hāpeti tassa saddhā.
Kathāṁ hi duṭṭhena asampaduṭṭhāṁ
suddhāṁ asuddhena samarñ kareyya?

6. PARĀBHAVAŚUTTA
Evam me sutaṁ. Ekaṁ samayaṁ Bhagavā Śāvatthiyaṁ viharati Jetavane
Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā
abhikkantavaṇṇā kevalakappāṁ Jetavanarñ obhāsetvā yena Bhagavā ten'
Cunda: Whom do th’ Enlightened call
Way-master? What inspires
the Way’s rapt votary?
Who treads—who fouls—the Way?

The Lord: The man who sheds all doubt
and, free from rankling barbs,
Nirvāṇa’s bliss enjoys;
who, craving nothing, guides
the world of gods and men;
—him sees ‘Way-master’ call.

‘Way-preacher’ second ranks
among the Almsmen four.
Convinced perfection’s here,
he preaches and expounds
the Doctrine, solving doubts,
—a sage from cravings purged.

‘Way-farer’ ranks as third.
The Path, in texts revealed,
he treads in temperance,
in mindfulness, in zeal,
and blamelessness of life.

‘Way-fouler’ counterfeits
the good, and homes defiles,
—a reckless ruffian,
a base, low cozener.

If taught and grounded well,
the saints’ lay-hearer knows
these four divergent types,
with faith not undermined.
For, how could he confuse
impure with pure, or take
a rascal for a saint?

Sutta 6. Failures

Thus have I heard. Once while the Lord was staying at Sāvatthī in Jeta’s
grove in Anāthapiṇḍika’s plesaunce, as night was passing away, a deity of
surpassing beauty came to the Lord, flooding the whole grove with radiance,
upasaṅkami upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ atṭhāsi. Ekamantaṁ tītta kho sā devatā Bhagavantaṁ gāthāya ajjhabhāsi:

1. Parābhavantaṁ purisaṁ mayaṁ pucchāma Gotamaṁ,
   Bhagavantaṁ puṭṭhuṁ āgamma: Kim parābhavato mukham?

2. Suvijāno bhavaṁ hoti, suvijāno parābhavo;
   —dhammadāmo bhavaṁ hoti, dhammadessi parābhavo.

3. Iti h’ etāṁ vijānāma; paṭhamo so parābhavo.
   Dutiyaṁ Bhagavā brūhi: Kim parābhavato mukham?

4. Asant’ assa piyā honti; sante na kurute piyāṁ;
   asataṁ dhammarī roceti;—tam parābhavato mukham.

5. Iti h’ etāṁ vijānāma; dutiya so parābhavo.
   Tatiyaṁ Bhagavā brūhi: Kim parābhavato mukham?

6. Niddāsilī sabhāsilī anuṭṭhāta ca yo naro
   alaso kodhapaññāno;—tam parābhavato mukham.

7. Iti h’ etāṁ vijānāma; tatiyo so parābhavo.
   Catutthaṁ Bhagavā brūhi: Kim parābhavato mukham?

8. Yo mātaraṁ vā pitarāṁ vā jīnṇakāṁ gatayobbanarī
   pahu santo na bharati;—tam parābhavato mukham.

9. Iti h’ etāṁ vijānāma; catuttho so parābhavo.
   Pañcamaraṁ Bhagavā brūhi: Kim parābhavato mukham?

10. Yo brāhmaṇaraṁ vā samaṇaṁ vā aṇḍaṁ vā pi vaṇibbakaṁ
    musāvādena vañceti;—tam parābhavato mukham.

11. Iti h’ etāṁ vijānāma; pañcamo so parābhavo.
    Chaṭṭhamaraṁ Bhagavā brūhi: Kim parābhavato mukham?

12. Pahūtavitto puriso sahiraṁno sabhojano
    eko bhunjati sādūni;—tam parābhavato mukham.

13. Iti h’ etāṁ vijānāma; chaṭṭhamo so parābhavo.
    Sattamaṁ Bhagavā brūhi: Kim parābhavato mukham?

14. Jātithaddhaṁ dhanatthaddhaṁ gottatthaddho ca yo naro
    saṁ nātiṁ atimaṇṇeti;—tam parābhavato mukham.

15. Iti h’ etāṁ vijānāma; sattamo so parābhavo.
    Āṭṭhamaraṁ Bhagavā brūhi: Kim parābhavato mukham?

16. Itthidhutto surādhutto akkadhutto ca yo naro
    laddharī laddharī vināseti;—tam parābhavato mukham.
and, after salutation meet, stood to one side, addressing the Lord in these stanzas:

Concerning him who fails, I come to ask
of Gotama from what that failure springs.

*The Lord:* Both worth and failure can be quickly seen:
—worth still aspires, but failure hates the light.

*The deity:* Thus much I see;—first failure stands out plain.
Now tell me whence the second failure comes.

*The Lord:* The second failure’s he who loves the bad,
courts not the good, and favours bad men’s creeds.

*The deity:* Thus much I see;—the second failure’s plain.
Now tell me whence the further failures come.

*The Lord:* Third comes the critic, lazy, indolent,
and sleek; his constant carping marks him out.

Fourth failure’s he who, well-to-do himself,
supports not aged parents, past their prime.

Fifth failure’s he who brahmins guides astray,
or anchorites, or other wayfarers.

Sixth comes the wealthy man, with pelf and gear,
who keeps his dainties strictly to himself.

He seventh comes whom birth or wealth or clan
inflates, till he looks down on kith and kin.

The eighth’s the rake who squanders all he gets,
fast as it comes, on women, drink, and dice.
17. Iti h' etarīn vijānāma; aṭṭhamo so parābhavo. 
Navamaṁ Bhagavā brūhi: Kim parābhavato mukham?

18. Sehi dārehi asantuṭṭho vesiyāsu padissati, 
dissati paradāresu;—tam parābhavato mukham.

19. Iti h' etarīn vijānāma; navamo so parābhavo. 
Dasamaṁ Bhagavā brūhi: Kim parābhavato mukham?

20. Atītayobbano poso āneti timbarutthaniṁ; 
tassā īssā na supati;—tam parābhavato mukham.

21. Iti h' etarīn vijānāma; dasamo so parābhavo. 
Ekādasamaṁ Bhagavā brūhi: Kim parābhavato mukham?

22. Itthisoṇḍiṁ vikiraṇiṁ, purisaṁ vā pi tādisaṁ, 
issariyasiṁṁ thāpeti;—tam parābhavato mukham.

23. Iti h' etarīn vijānāma; ekādasa so parābhavo. 
Dvādasamaṁ Bhagavā brūhi: Kim parābhavato mukham?

24. Appabhogo mahātaṁdo khoṭtiye jāyate kule; 
so ‘dha rajjami pathhayati;—tam parābhavato mukham.

25. Ete parābhave loke pāṇḍito samavekkhiya 
ariyo dassanasampanno, sa lokaṁ bhajate sivam.

7. Vasalasutta


Na khvāhāṁ, bho Gotama, jānāmi vasalaraṁ vā vasalakaraṇe vā dhamme. Sādhu me bhavaṁ Gotamo tathā dhammaṁ desetu yathāhaṁ jāneyyam vasalaraṁ vā vasalakaraṇe vā dhamme ti.

Tena hi, brāhmaṇa, suṇāhi, sādhukam manasikarohi; bhāsisamīti. Evam bho ti kho Aggikabhāradvājo brāhmaṇo Bhagavato paccassosi.
Ninth comes the lecher who, not satisfied with his own wives, is seen about with whores, or caught in dalliance with others’ wives.

Tenth comes the dotard who, in failing age, a maiden takes to wife, with ripe round breasts, so fair he cannot sleep for jealousy.

Eleventh failure’s he who puts in charge a drunken, spendthrift rake,—of either sex.

Twelfth comes th’ ambitious noble, lacking means, who fondly schemes to get himself made king.

The noble sage, whose penetrating eye these failures scans, has won the realms of bliss.

Sutta 7. The Wastrel

Thus have I heard. Once while the Lord was staying in Sāvatthī in Jeta’s grove in Anāthapiṇḍika’s pleasance, early one morning, duly robed and bowl in hand, he went into the city for alms, at an hour when there was the sacrificial fire lighted in the dwelling of the brahmin Aggika-Bhāradvāja; and the oblation was elevated. In the course of his house-to-house visitations, the Lord approached the brahmin’s dwelling, but was seen some way off by the brahmin, who shouted:—Stop where you are, shaveling! Stop where you are, you wretched anchorite! Stop where you are, wastrel!

Said the Lord to the brahmin:—Do you understand, brahmin, what a ‘wastrel’ is, or what outlooks make a ‘wastrel’?

No, replied the brahmin, I do not understand what a ‘wastrel’ is or what outlooks make a ‘wastrel’. Be so good, Gotama, as to explain it, for my information.

Give ear then, brahmin, and pay attention; I will speak.
Certainly, said the brahmin in assent.
Bhagavā etad avoca:

1. Kodhano upanāhi ca pāpamakkhi ca yo naro vipannadīthi māyāvi, taṁ jañña ‘vasalo’ iti.

2. Ekajam vā dijam vā pi yo ’dha pāṇāṁ vihimsati, yassa pāṇe dayā na ’tthi, taṁ jañña ‘vasalo’ iti.

3. Yo hanti parirundhati gāmāni nigamāni ca niggāhako samaññāto, taṁ jañña ‘vasalo’ iti.

4. Gāme vā yadi vāraṁte yam pāresam mamāyitam theyyā adinnanā adiyati, taṁ jañña ‘vasalo’ iti.

5. Yo have inam ādaya cujjamāno palāyati ‘na hi te inam atthī’, taṁ jañña ‘vasalo’ iti.

6. Yo ve kiṅcikkhakamyatā panthasmim vajataṁ janaṁ hantvā kiṅcikkham ādēti, taṁ jañña ‘vasalo’ iti.

7. Yo attahetu parahetu dhanahe tu ca yo naro sakkhi putṭho musā brūti, taṁ jañña ‘vasalo’ iti.

8. Yo nāṭaṁ sakānaṁ vā dāresu patidissati sahasā sampiyena vā, taṁ jañña ‘vasalo’ iti.

9. Yo mātaraṁ vā pitaraṁ vā jiññakarāṁ gatayobbanāṁ paḥu santo na bharati, taṁ jañña ‘vasalo’ iti.

10. Yo mātaraṁ vā pitaraṁ vā bhātaraṁ bhaginimī na susum hanti roseti vācaya, taṁ jañña ‘vasalo’ iti.

11. Yo atthaṁ pucchito santo anathham anusāsati, paṭicchannena manteti, taṁ jañña ‘vasalo’ iti.

12. Yo katvā pāpakāṁ kammāṁ ‘mā maṁ jañña’ ti iccati, yo paṭicchannakammanto, taṁ jañña ‘vasalo’ iti.

13. Yo ve parakulaṁ gantvā bhutvāna sucibhojanaṁ āgataṁ na paṭipūjīti, taṁ jañña ‘vasalo’ iti.

14. Yo brāhmaṇāṁ vā samaṇāṁ vā aṇāṁ vāpi vaṭṭibbakaṁ musāvādena vaṁceti, taṁ jañña ‘vasalo’ iti.

15. Yo brāhmaṇāṁ vā samaṇāṁ vā bhattachāle upaṭṭhite roseti vācā, na ca deti, taṁ jañña ‘vasalo’ iti.

16. Asataṁ yo ’dha pabrūti mohena paligunṭhito kiṅcikkhāṁ nijigimāso, taṁ jañña ‘vasalo’ iti.

17. Yo c’ attānaṁ samukkārasthe paraṁ ca-m-avajānāti, nihīno sena mānena, taṁ jañña ‘vasalo’ iti.
The Lord began:—

Be he as 'wastrel' known, who harbours ire and rancour, slander, error, and deceit. [116]

The wastrel's he who injures living things (or beast or bird), and pities naught that lives. [117]

The wastrel harries and beleaguers folk in town and village,—where he's called a scourge. [118]

The wastrel steals, in village or the waste, whate'er he covets of another's goods. [119]

The wastrel, pressed to pay up what he owes, denies a debt is owing and absconds. [120]

The wastrel, coveting some trifle, slays a peaceful trav'ller for that trifle's sake. [121]

The wastrel bears false witness in a suit, to help himself or others, or for cash. [122]

By force, or with consent, the wastrel holds commerce with wives of kinsmen or of friends. [123]

The wastrel's he who, well-to-do himself, supports not aged parents, past their prime. [124]

The wastrel strikes, and goads with taunts, his sire, his mother, brother, sister, mother-in-law. [125]

The wastrel, asked for counsel, counsels wrong and clokes pronouncements in obscurities. [126]

The wastrel hopes his villainies will not be known as his, and privily proceeds. [127]

The wastrel gladly shares another's feast, but, when his host calls, offers no return. [128]

The wastrel's he who brahmins guides astray, or anchorites, or other travellers. [129]

At dinner-time, the wastrel greets with jeers—not alms—a brahmin or an anchorite. [130]

The wastrel, greedy for a penny fee, tells fortunes,—in abysmal ignorance. [131]

Debased by overweening arrogance, the wastrel lauds himself, runs others down.
18. Rosako kadariyo ca pâpicho maccharî saṭho ahirako anottâpi, tam jaññâ ‘vasalo’ iti.

19. Yo Buddhaṁ paribbâsatî atha vâ tassa sâvakaṁ, paribbâjaṁ gahaṭṭham vâ, tam jaññâ ‘vasalo’ iti.


22. Tad aminâpi jânatha yathâ me ’daṁ niddassanaṁ: Candâlaputto sopâko Mâtango iti vissuto.

23. So yasarâṁ paramarâṁ patto Mâtango yaṁ sudullabham; āgañchnum tass’ upaṭṭhânaṁ khattiyâ brâhmaṇâ bahû.

24. So devayânam ārûhya virajaṁ so mahâpatharâṁ kâmarâgarâm virâjetvâ brahmałokâpâgo ahu; —na tam jâti nivâresi brahmałokâpâpattiyâ.

25. Ajjhâyakakule jâta brâhmaṇâ mantabandhavâ te ca pâpesu kammesu abhiṇham upadissare,

26. dishthe va dhamme gârayhâ samparâye ca duggati; na ne jâti nivâreti duggaccâ garahâya vâ.


Evaṁ vutte Aggikabhâradvâjo brâhmaṇo Bhagavantaṁ etad avoca:— Abhikkantarâ, bho Gotama; abhikkantarâ, bho Gotama! Seyyathâpi, bho Gotama, nikkujjitam vâ ukkujjeyya, paṭicchannaṁ vâ vivareyya, mûḷhassa vâ maggarî acikkheyya, andhakâre vâ telapajjotam dhâreyya ‘cakkhumanto rûpâni dakkhînti’,—evas evam bhoto Gotamena anekapariyâyena dhammo pakâsito. Esâhaṁ bhavantaṁ Gotamaṁ saraṇaṁ gacchâmi dhammaṁ ca bhikkhusaṅghaṁ ca; upâsakaṁ marâbhavaṁ Gotamo dhâretu ajjatagge pâṇupetam saraṇaṁ gataṁ.
The wastrel fosters strife, is miserly,
evil of aspirations, stingy, sly,
devoid of conscience, and unscrupulous.

The wastrel’s tongue defames th’ Enlighten’d One,
or His disciples, mendicant or lay.

Th’ unsaintly wastrel, claiming saint to be,
is master-thief of all the universe,
and vilest wastrel of the wastrel crowd.
—All these are wastrels whom I have portrayed.

No birth a wastrel—or a Brahmin—makes;
’tis conduct wastrels makes,—and Brahmins too.

And here’s an illustration proves my case:—
Low, dog-devouring outcasts had a son

—Mātanga named—whose fame preéminent
drew crowds of brahmins and nobility.

Upborne in heaven’s chariot, he soared,
from passion purged, along the spotless path
till bliss was won; nor did his lowly birth
deny him entry into paradise!

But there are brahmins born, in runes profound,
whose evil lives proclaim them what they are,

whom men on earth condemn, whom doom awaits;
nor does their brahmin birth forbid, or bar,
their condemnation here, or future doom.

No birth a wastrel—or a Brahmin—makes;
’tis conduct wastrels makes,—and Brahmins too.

Hereupon, the brahmin Aggika-Bhāradvāja said to the Lord:—Wonderful,
Gotama; quite wonderful! Just as a man might set upright again what had
been cast down, and reveal what had been hidden away, or tell a man who
had gone astray which was his way, or bring a lamp into darkness so that those
with eyes to see might see the things about them,—even so, in many ways, has
Gotama made his Doctrine clear. To the reverend Gotama I come as my
refuge, and to his Doctrine, and to his Community. I ask him to accept me as
a follower who has found an abiding refuge from this day forth while life lasts.
8. Mettasutta

1. Karaniyam athakusalena
yan taṁ santarī padam abhisamecca
sakko uju ca sūjī ca
suvaco c' assa mudū anatimāni,

2. santussako ca subharo ca
appakicco ca sallahukavutti
santindriyo ca nipako ca
appagabbho kulesu ananugiddho;

3. na ca khuddāṁ samācare kiñci
yena viññū pare upavadeyyum.
Sukhino vā khemino hountu
sabbe sattā bhavantu sukhitattā,

4. ye keci pāñabhūt' atthi
tasā vā thāvarā vā anavasesa
dighā vā ye mahantā vā
majjhima rassakā anukathūlā,

5. diṭṭhā vā ye vā addiṭṭhā
ye ca dūre vasanti avidūre
bhūtā vā sambhavesi vā,
sabbe sattā bhavantu sukhitattā.

6. Na paro paraṁ nikubbetha,
natimaññetha katthaci naṁ kañci,
vyañrasañpañṭighasaññā
nāñña maññassa dukkham iccheyya.

7. Mātā yathā niyarr puttaṁ
āyusā ekaputtam anurakkhe,
evam pi sababhūtesu
mānasam bhāvaye aparimāpan.
Sutta 8. Goodwill

When Peace is won, th' adept
in welfare needs to prove
an able, upright man,
of gracious speech, kind mood,
devoid of arrogance,

an easy, grateful, guest,
—no busybody; wants
but few; sense-disciplined,
quick-witted, bluster-free,
ever importunate;

and let him never stoop
to conduct mean or low,
evoking grave rebuke.
May creatures all abound

in weal and peace; may all
be blessed with peace always;
all creatures weak or strong,
all creatures great and small;

creatures unseen or seen,
dwelling afar or near,
born or awaiting birth,
—may all be blessed with peace!

Let none cajole or flout
his fellows anywhere;
let none wish others harm
in dudgeon or in hate.

Just as with her own life
a mother shields from hurt
her own, her only, child,—
let all-embracing thoughts
for all that lives be thine,
8. Mettañ ca sabbalokasmiñ
mānasam bhāvaye aparimāñam
uddham adho ca tiriyañ ca
asambādham averam asapattam.

9. Tiṣṭhaṁ caraṁ nisinno vā
sayāno vā yāvat’ assa vigatamiddho
etāṁ satiṁ adhiṭṭheyya,
—'brahmam etāṁ vihāram’ idha-m-āhu.

10. Diṭṭhiṁ ca anupagamma
silavā dassanena sampanno
kāmesu vineyya gedham, na hi jātu gabbhaseyyaṁ punar eti.

9. HEMAVATASUTTA

1. Ajja pannaraso uposatho (iti Sātāgiro yakutto) [153]
divyya ratti upaṭṭhitā;
anomanāmaṁ Satthārami handa passāma Gotamam.

2. Kacci mano supanihiho (iti Hemavato yakutto) [154]
sabbadhūtesu tādino?
Kacci itṭhe anitiṭhe ca saṁkapp’ assa vasikatā?

3. Mano c’ assa supanihiho (iti Sātāgiro yakutto) [155]
sabbadhūtesu tādino;
atho itṭhe anitiṭhe ca saṁkapp’ assa vasikatā.

4. Kacci adinnam nādiyati? (iti Hemavato yakutto) [156]
Kacci pāñisu samiyato?
Kacci ārā pamādamhā?
Kacci jhānaṁ na riñcati?

5. Na so adinnam ādiyati, (iti Sātāgiro yakutto) [157]
ato pāñisu samiyato,
ato ārā pamādamhā
buddho jhānaṁ na riñcati.
—an all-embracing love
for all the universe
in all its heights and depths
and breadth, unstinted love,
unmarrred by hate within,
not rousing enmity.

So, as you stand or walk,
or sit, or lie, reflect
with all your might on this;
—'tis deemed 'a state divine'.

Ignoring sophists' views,
the good—with insight filled,
and purged of appetite
for sensuous delights—
shall never see rebirth.

Sutta 9. The Himalayan Sprite

Sātāgira: It's mid-month sabbath, and a lovely night;
—to peerless Gotama let us repair.

Hemavata: Has he his thoughts in full control? Does such
control of thoughts extend to all that lives?
Come fair or foul, can he control his mind?

Sātāgira: He keeps his thoughts in full control, and this
control of thoughts extends to all that lives.
Come fair or foul, he still controls his mind.

Hemavata: Leaves he untouched what is not given him?
Keeps he his hands from harming living things?
Is he remiss in zeal or reverie?

Sātāgira: He leaves untouched what is not given him;
he keeps his hands from harm to living things;
he knows no sloth; he cleaves to reverie.
6. Kacci musā na bhaṇati? (iti Hemavato yakkho) [158]
   Kacci na khīṇavyappatho?
   Kacci vebhūtiyarāṁ nāha?
   Kacci samphāṁ na bhāṣati?

7. Musā ca so na bhaṇati, (iti Sātāgiro yakkho) [159]
   atho na khīṇavyappatho,
   atho vebhūtiyarāṁ nāha,
   mantā attharāṁ so bhāṣati.

8. Kacci na rajjati kāmesu? (iti Hemavato yakkho) [160]
   Kacci cittaṁ anāvilarāṁ?
   Kacci mohariṁ atikkanto?
   Kacci dhammesu cakkhumā?

9. Na so rajjati kāmesu, (iti Sātāgiro yakkho) [161]
   atho cittaṁ anāvilam,
   sabbamohariṁ atikkanto
   buddho dhammesu cakkhumā.

10. Kacci vijjāya sampanno? (iti Hemavato yakkho) [162]
    Kacci saṁsuddhacāraṇo?
    Kacci 'ssa āsavā khūṇā?
    Kacci na 'tthi punabhbavo?

11. Vijjāya-m-eva sampanno, (iti Sātāgiro yakkho) [163]
    atho saṁsuddhacāraṇo;
    sabb' assa āsavā khūṇā;
    na 'tthi tassa punabhavo.

11A. Sampannaṁ munino cittaṁ kammanā vyappathena ca
     vijjācarāṇasampannaṁ dhammato naṁ pasarīṇasi. [163 A]

11B. Sampannaṁ munino cittaṁ kammanā vyappathena ca
     vijjācarāṇasampannaṁ dhammato anumodasi. [163 B]

12. Sampannaṁ munino cittaṁ kammanā vyappathena ca
    vijjācarāṇasampannaṁ handa passāma Gotamaṁ. [164]

13. Eṇijārghaṁ kisam vīraṁ appāhāraṁ alolupaṁ
    muniriṁ vanasmirīṁ jhāyantarīṁ ehi passāma Gotamaṁ. [165]

14. Sīharāṁ v' ekacaraṁ, nāgarāṁ kāmesu anapekhināṁ
    upasarīkamma pucchāma maccupāsā pamocanāṁ. [166]
Hemavata: Tell me; do falsehoods ever cross his lips? Is he harsh-spoken or calumnious? Or does his speech bewray frivolity?

Sātāgira: Not so. No falsehoods ever cross his lips; he's not harsh-spoken nor calumnious; his edifying words proclaim him Seer.

Hemavata: Is he unstained by sensuous delights? Keeps he a heart unmarred? Has he o'ercome illusion? Has his eye all outlooks gauged?

Sātāgira: Unstained is he by sensuous delights; he keeps a heart unmarred; illusion he has overcome and ev'ry outlook gauged.

Hemavata: Say, has he lore? Walks he in purity? Are Cankers dead? Will he be born no more?

Sātāgira: Yes, he has lore, and walks in purity; Cankers are dead; he'll ne'er be born again.

Hemavata: A sage indeed! His mind within is matched by deed and utterance. Conviction prompts your praise and gratitude to one who blends insight and life in one consummate whole.

Sātāgira: Come let us visit this great Gotama.

Hemavata: Yes, let us visit him,—that superman, lean, self-denying, temperate, the seer in lonesome forest rapt in reverie.

Seek we this lion lone—this elephant that heedeth none of pleasure's lures—and ask the way to gain release from snares of death.
15. Akkhātāraṁ pavattāraṁ saddhammāna' pāraḷḷaṁ buddhaṁ verabhayātītaṁ mayāṁ pucchāma Gotamaṁ.

16. Kismiram loko samuppanno? (iti Hemavato yakkho)  Kismiram kubbati santhavaṁ?
   Kissa loko upādāya?
   Kismiram loko vihaññati?

17. Chassu loko samuppanno; (Hemavatī Bhagavā)  chassu kubbati santhavaṁ;
   channam eva upādāya
   chassu loko vihaññati.

18. Kataman taṁ upādānaṁ yattha loko vihaññati?
   Niyyānaṁ pucchito brūhi: kathāṁ dukkhaṁ pamuccati?

19. Pañca kāmaguṇā loke manochaṭṭhā pavedīta.
   Ettha chandam virājetvā evaṁ dukkhaṁ pamuccati.

20. Etaṁ lokassa niyyānaṁ akkhātaṁ vo yathātathāṁ.
    Etaṁ vo aham akkhāmi: Evaṁ dukkhaṁ pamuccati.

    Appatiţthe anālambe ko gambhire na śidati?

22. Sabbadā silasampanno paññavā susamāhito
    ajjhattacinti satimā ogham tarati duttaram.

23. Virato kāmasaññaṁ, sabbasamyojanatīgo,
    nandibhavaparikkhiṇo,—so gambhire na śidati.

24. Gambhirapaññaṁ nipunatthadassirīṁ
    akiñcanāṁ kāmabhava asattāṁ,
    —taṁ passatha sabbadhi vippamuttaṁ
dibbe pathe kamamānaṁ mahesirīṁ!

25. Anomanāmarīṁ nipunatthadassirīṁ
    paññādadamāṁ kāmālaye asattāṁ,
    —taṁ passatha sabbavidurīṁ sumedham, ariye pathe kamamānaṁ mahesirīṁ!
Sātāgira: Let us together question Gotama,

and the great revealer and expounder, who

Hemavata: has gauged all outlooks, won Enlightenment,

and sloughed away transgression’s haunting fears.

Hemavata: How came the world to be? Whereby
to the Lord: gets it relation? What gives it support?

Say, what assails the world? What brings it low?

The Lord: From six things springs the world, and six
give it relation; six give it support;
six bring the world to final overthrow.

Hemavata: What’s this support? What overthrows the world?

Expond Release, and how to end all Ills.

The Lord: Five worldly strands has pleasure; mind makes six.

By scouting pleasure comes the end of Ills;

—just this affords Release from worldly toils;

—just this, I testify, ends mortal Ills.

Hemavata: Who makes a crossing hence o’er Stream and Flood?

Who braves the shoreless, bottomless abyss?

The Lord: Across the raging Flood in safety fares

the virtuous, of comprehending mind,

serene, reflective, watchful evermore.

Th’ abyss engulfs not him who—quit of gust

for pleasure, quit of trammels, freed from bonds—

has stifled hankerings for life on life.

Hemavata: Mark, sirs, this mighty sage,

—subtle, profound in lore,

stainless, detached from lusts

and dreams of life to come—

who treads the way divine

in full Deliverance.

Mark, sirs, this mighty sage,

—subtle, as ‘peerless’ hailed,

giver of lore, immune

from grip of lusts, this seer

who understandeth all

and treads the Noble Way

in full Deliverance.
26. Sudattiṣṭhāṅ vata no ajja suppbhātāṁ suhuṣṭhitāṁ yaṁ addasāma Sambuddhāṁ ogathiṇṇam anāsavaṁ. [178]

27. Ime dasasatā yakkhā iddhimanto yassassino sabbe taṁ saraṇaṁ yanti; tvāṁ no Satthā anuttaro. [179]

28. Te mayāṁ vicarissāna gāmā gāmāṁ nagā nagaṁ, nanassamanā Sambuddhāṁ, dhammad sa sudhhammaṁ. [180]

10. ĀḷAVAKASUTTA


Na khvāharṁ taṁ, āvuso, pāssāmi sadevake loke, sabrahmaka, sassamaṇa-brāhmaṇiyā pajāya sadevamanussāya yo me cittaṁ vā khippeya, hadayaṁ vā phāleyya, pādesu vā gahetvā pāra-Gangāya khippeyya. Api ca tvāṁ, āvuso, puccha yad ākankhasīti.

Atha kho Āḷavako yakko Bhagavantam gāthāya ajjhabbāsi:

1. Kiṁ sū ḍha vittamo purisassa setṭhāṁ?
Kiṁ su suciṇṇaṁ sukham āvahāti?
Kiṁ su have sādutaraṁ rasānaṁ?
Kathāṁjīvīṁ jivitaṁ āhu setṭhāṁ?

2. Sādh’ ḍha vittamo purisassa setṭhāṁ;
dhammo suciṇṇo sukham āvahāti;
saccāṁ have sādutaraṁ rasānaṁ;
pāṇājīvīṁ jivitaṁ āhu setṭhāṁ.

3. Kathāṁ su tarati oghaṁ? Kathāṁ su tarati aṇṇavaṁ?
Kathāṁ su dukkharaṁ acceti? Kathāṁ su parisujjhati?

4. Sādhāya tarati oghaṁ, appamādena aṇṇavaṁ;
viriyena dukkharaṁ acceti, pāṇāya parisujjhati.
Book 1, Sutta 9. The Himalayan Sprite

All the Sprites: A gracious sight, a vision glorious,
has dawned on us, whose eyes have seen the Lord
of all Enlightenment, from Cankers purged,
who o’er the Flood has crossed triumphantly.

We thousand Sprites, most potent, far-renowned,
with thee seek refuge, guide beyond compare!

Village to village, hill to hill, we’ll laud
the All-Enlight’en’d and his matchless creed.

Sutta 10. The Woodland Sprite

Thus have I heard. Once the Lord was staying at Āḷavī in the domain of
the Woodland Sprite Āḷavaka, who came to the Lord saying:—Come out,
anchorite!

Yes, sir, replied the Lord, as out he came.

Get in again, anchorite, said the Sprite.

Yes, sir, replied the Lord, as in he went.

A second and a third time the same thing happened. But when the Sprite
ordered the Lord out for the fourth time, the Lord replied:—No, I will not
come out for you, sir. Do what you please.

I will ask you a question, anchorite. If you don’t answer me, I will scare
you out of your wits, or rive your heart, or fling you by the heels across the
Ganges.

Sir, in all the wide world of gods, Māras, and Brahmās, I see no one
among anchorites and brahmens, gods or men, who could do to me what you
suggest. However, sir, ask what you will.

Hereon, the Sprite Āḷavaka addressed the Lord in these stanzas:

What forms a man’s chief wealth?
What leads men on to weal?
What taste excels the rest?
What life is deemed the best?

The Lord: Faith forms a man’s chief wealth;
the Doctrine leads to weal;
the sweetest taste is truth;
a life of wisdom’s best.

Āḷavaka: How cross the Surge? How cross the raging Flood?
How shed besetting Ills? How cleanse the heart?

The Lord: The Surge is crossed by faith, the Flood by zeal;
Effort sheds Ills; and Insight cleanses hearts.
5. Kathañī su labhate paññāri? Kathañī su vindate dhanaṁ? [185]
Kathanī su kitiṁ pappoti? Kathañī mittāni ganthati?
Asmā lokā param lokāṁ kathañī pecca na socati?

6. Saddhāṇo arahatāṁ dhammaṁ nibbānapattiyā
sussūsā labhate paññāṁ appamatto vicakkhaṇo; [186]

7. patirūpakāri dhuravā uṭṭhāta vindate dhanam;
saccena kitiṁ pappoti; dadaṁ mittāni ganthati. [187]

8. Yass' ete caturo dhammā saddhassa gharamesino
—saccāṁ, dhammo, dhiti, cāgo—, sa ve pecca na socati. [188]

9. Ingha aññe pi pucchassu puthū samañabhāmante
yadi saccā damā cāgā khantyā biyypo 'dha vijjati. [189]

10. Kathan nu dāni puccheyyaṁ puthū samañabhāmante?
—So 'ham ajja pajānāmi yo attho samparāyiko. [190]

11. Atthāya vata me Buddha vāsāy' Ājavim āgama.
—So 'ham ajja pajānāmi yattha dinnavā mahapphalāṁ. [191]

12. So ahaṁ vicarissāmi gāmā gāmarṁ purā puraṁ
namassamāno Sambuddhāṁ dhammassa ca sudhammatāṁ. [192]

11. Vijayasutta

1. Caramī vā yadi vā tiṣṭhamī, nisinno uḍa vā sayariṁ,
sammiñjeti pasāreti,—esā kāyassa ājjanā. [193]

2. Aṭṭhīnaḥaro samhityutto tacamaṁsāvayalepano
chavyā kāyo paṭicchanno yathābhūtariṁ na dissati. [194]

3. Antapīro udarapūro yakapeḷassa vatthino
hadayassa papphasassa vakkassa pihakassa ca [195]

4. sirighāpiṇīya khelassa sedassa ca medassa ca
lohitassa lasikāya pittassa ca vasāya ca. [196]
Alavaka: How’s Insight gained? And how are Riches found?
How comes renown? What knits affection’s ties?
How, after life on earth, shall sorrow cease?

The Lord: Insight is gained by trust that Arahats
hold saving doctrine; next, by diligent
and close attention to their homilies;
he Riches finds whose life is in the right,
who bears his yoke with strenuous resolve.
Through truth there comes renown; affection’s ties
are knit by ready generosity.

Equipped with truthfulness and Doctrine sound,
with stedfast heart and openhandedness,
a man shall cease from sorrow after death.

Go ask of brahmins, ask of anchorites,
if aught on earth surpasses truthfulness,
self-mastery, munificence, and ruth.

Alavaka: Why should I ask them,—I who grasp to-day
wherein resides true welfare after life?

'Twas well for me there came to Alavi
th’ Enlighten’d Lord, since I have heard to-day
where gifts bestowed ensure a harvest rich.

Village to village, town to town, I’ll laud
the All-Enlighten’d and his matchless creed.

Sutta 11. Disillusion

If—walking, standing, sitting, lying-down—
a man draws in a limb or thrusts it forth,
’tis but a movement of a mortal frame.

Whilst knit by bones and sinews, plaster’d o’er
by flesh and tissues, and encased in skin,
the body does not pass for what it is.

Within, ’tis stuffed with entrails, liver, paunch,
with heart and bladder, kidneys, lungs, and spleen;
’tis stuffed with spittle, snot, and sweat, and blood,
joints’ lubricating humours, bile, and fat;
Sutta-Nipāta, Vagga I, Sutta II

5. Ath’ assa navahi sotehi asucī savati sabbadā:—
   akkhimhā akkhigūthako, kaṇṭhamhā kaṇṭagūthako,

6. sirīghānikā ca nāsāto, mukhena vamat’ ekādā
   pittaṁ, semhaṁ ca vamati, kāyamhā sedajallikā;

7. ath’ assa susirāṁ sīsāṁ matthalungassa pūritaṁ;
   subhato naṁ maṁñati bālo avijjāya purakkhato.

8. Yadā ca so mato seti uddhumāto vinīlako
   apaviddho susānasmiṁ, anapeckhā honti nātayo,

9. khādanti naṁ supaṁgā ca sigālā ca, vakā kimī
   kākā gijjhā ca khādanti, ye c’ aññe santi pānayo.

10. Sutvāna Buddhavacanaṁ bhikkhu paññānavā idha,
    —so kho naṁ parijānāti; yathābhūtaṁ hi passati:

11. ‘Yathā idam, tathā etam; yathā etam, tathā idam’;
    ajjhattaṁ ca bahiddhā ca kāye chandaṁ virājaye.

12. Chandarāgaviratto so bhikkhu paññānavā idha
    ajjhagā amatāṁ santirī nibbānapadam accutāṁ.

13. Dipādako ’yam asuci duggandho parihi rati
    nākkunṭapaparipūro vissavanto tato tato.

14. Etādisena kāyena yo maññe uññametave
    paraṁ vā avajāneyya,—kim aññatra adassanā?

12. MUNISUTTA

1. Santhavāto bhayaṁ jātaṁ, nikēṭā jāyate rajo.
   Aniketam asanthavaṁ :-etaṁ ve munidassanāṁ.

2. Yo jātam ucchijja na ropayeeyya,
   jāyantāṁ assa nānuppavecche,
   tam āhu ekāṁ muninaṁ carantaṁ :-
   ‘Addakkhi so santipādaṁ mahesi’.

3. Sarikkhāya vatthūni pamāya bījam
   sineham assa nānuppavecche.
   Sa ve muni jātikhayantadassī
takkaṁ pahāya na upeti sarīkhāṁ.
and evermore from its nine apertures
nine several excretions issue forth,
as eyes and ears, with nostrils, mouth, and skin,
exude abroad their foul discharge of filth,
and brains fill up the hollow cranium.
—'A fine thing this!' say fools, by error led.
But, when the livid bloated corpse is flung
out on the charnel-ground, his kin heed not,
while jackals, dogs, wolves, vultures, crows, and worms,
with other living things, devour his flesh.
But th' Almsman, here in Buddha's teaching versed,
—he knows the body, sees its nature clear.
So let the thought—'this corpse was once as you,
and is as you will some day be', dispel
pride in the body from your heart and mind.
For when such pride and passion pass away,
the Almsman, here in Buddha's teaching versed,
wins Deathless peace, Nirvāṇa's changeless state.
This noisome, two-legged body man parades,
—though inly putrid, though discharging filth.
What is't but blindness, for that body's sake,
to plume one's self or sneer at other men?

Sutta 12. The Sage

From close association perils spring;
a home degrades. Clear-eyed, the sage concludes
to have no home, and no associates.

When ancient growths are dead,
When no fresh growths arise,
the lonely sage is hailed
'a seer who peace beholds'.

Weigh causes; kill off germs,
before affection grows.
Proof then against rebirth,
the sage is lost to ken.
4. Aññāya sabbāni nivesanāni,
anikāmayaṁ aññataram pi tesāṁ,
sa ve muni vitagedho agiddho
nāyūhati;—pāragato hi hoti.

5. Sabbabhībhurāṁ sabbavidūṁ sumedharāṁ
sabbesu dhāmmesu anūpalittāṁ
sabbañjahāṁ tanhakkhayevimuttāṁ,
—taṁ vāpi dhīrā 'muniṁ' vedayanti.

6. Paññābalaṁ sīlavatupapannāṁ
samāhitāṁ jhānaratāṁ satiṁāṁ
sangā pamuttāṁ akhilaṁ anāsavaṁ,
—taṁ vāpi dhīrā 'muniṁ' vedayanti.

7. Ekaṁ carantaṁ muniṁ appamattāṁ
nindāpasaṁsāsu aivedhamānaṁ,
sīharā va saddesu asantasaṁtāṁ,
vātaṁ va jālamhi asajjamānaṁ,
padumāṁ va toyena alippamānaṁ,
netāraṁ aññesaṁ anaññaneyyaṁ,
taṁ vāpi—pe—

8. Yo ogahane thambhor ivābhijāyatī,
yasmīṁ pare vācāpariyantāṁ vadanti,
taṁ vitarāgaṁ susamāhitindriyāṁ,
taṁ vāpi . . .

9. Yo ve ōhitatto tasaraṁ va ujjurān
jigucchati kammehi pāpakehi
vimārīsamāno visamaṁ samaṁ ca,
taṁ vāpi . . .

10. Yo saṁyatatto na karoti pāparān,
daharo ca majhho ca muni yatatto,
arosaneyyo (so) na roseti kañci,
taṁ vāpi . . .

11. Yad aggato majjhato sesato vā
piṇḍāṁ labhetha paradattupajjivī,
nālan thutun no pi nipaccavādi,
taṁ vāpi . . .
Alive to errors all,
a prey to none, the Sage
harbours no want, wants naught;
—across the Flood is he.

The wise acclaim as ‘Sage’
a conqueror all-wise,
flawless of thought, without
one tie or craving, Freed;

—the thinker wise and good,
thought’s watchful votary,
released from ties, and quit
of crassness, Canker-free;

—the Sage who walks aloof,
unmoved by praise or blame,
whom (lion-like) no sounds
dismay, whom (like the wind)
no nets enmesh, who (like
the lotus) sheds whate’er
would tarnish him;—the guide
of others, led by none;

—tranquil, sense-disciplined,
still imperturbable
(no matter what men say)
as is a timber-balk;

—who loathes depravity,
as, shuttle-wise, he moves
onward ’twixt right and wrong,

—the Sage, by self-restraint
through youth and manhood kept
from wrong, who angers none
nor ever anger feels;

—who, careless if his dole
from top or bottom comes,
carps not at what he gets,
nor meagre thanks returns;
12. Muninī carantāṁ viratāṁ methunasmā,
   yo yobbane na upanibajjhate kvaci,
   madappamādā viratāṁ vippamuttaṁ,
   taṁ vāpi . . .

13. Aññāya lokaṁ paramatthadassīṁ,
    ogham samuddaṁ atitariya tādiṁ,
    taṁ chinnagantham asitāṁ anāsavaṁ,
    taṁ vāpi dhīrā 'muninī' vedayanti.

14. Asamā ubho dūravihāravuttino:
    gihī dārapoṣī, amamo ca subbato.
    Parapānardhāya gihī asarhyato;
    niccarnī munī rakkhati pānīne yato.

15. Sikhī yathā nilagīvo vihangamo
    harīsassa nōpeti javāṁ kudācanarī,
    evaṁ gihī nānukaroti bhikkhuno
    munino vivittassa vanamhi jhāyato ti.

Uragavaggo pāṭhamo
—the Sage who chastely lives,  
unsnared by youthful charms,  
who ne’er gives way to drink  
or riotous excess;

—who comprehends the world,  
who sees the supreme good  
who, safe across the Flood,  
has burst his chains and now  
no ties nor Cankers knows;  
—him wise men hail as ‘Sage’.

Unlike and wide apart they stand  
in mode of life and livelihood,  
—the layman with a house and home,  
and virtue’s upright, selfless son.  
Heedless, the layman kills and slays;  
heedful, the Sage shields life from harm.

For all its crest and neck so blue  
the peacock ne’er can match in flight  
the swan, nor layman emulate  
an Almsman, when in lonesome wilds  
the Sage is plunged in Reverie.

End of the Snake Book
II. CŪLAVAGGA

1. RATANASUTTA

1. Yānidha bhūtāni samāgatāni
   bhummāni vā yāni va antalikkhe,
   sabbe va bhūtā suśmanā bhavantu;
   atho pi sakkacca suṇantu bhāsitaṁ.

2. Tasmā hi bhūtā nisāmetha sabbe:
   mettaṁ karotha mānusiyā pajāya
dīvā ca ratto ca haranti ye baliṁ.
   Tasmā hi ne rakkhatha appamattā.

3. Yañī kiṅci vittaṁ idha vā huraṁ vā
   saggese vā yañī ratanaṁ pañītaṁ,
   na no samaṁ aththi tathāgatena.
   Idam pi Buddha ratanaṁ pañītaṁ.
   Etena saccena suvatthi hotu!

4. Khayaṁ virāgam amataṁ pañītaṁ
   yad ajjhagā Sakyamuni samāhito,
   na tena Dhammena sam' aththi kiṅci.
   Idam pi Dhamme ratanaṁ pañītaṁ.
   Etena saccena suvatthi hotu!

5. Yam Buddhaseṭṭho parivaṇṇayi sucirān
   ('samādhim ānantarikañ' ūm āhu),
   samādhinā tena samo na vijjati.
   Idam pi Dhamme ratanaṁ pañītaṁ.
   Etena saccena suvatthi hotu!

6. Ye puggalā aṭṭha satam pasatthā
   (cattāri etāni yugāni honti),
   te dakkhiṇeyyā Sugatassa sāvakā;
   etesu dinnāni mahapphalāni.
   Idam pi Saṅghe ratanaṁ pañītaṁ.
   Etena saccena suvatthi hotu!
II. THE SHORT BOOK

Sutta 1. The Three Gems

May denizens of earth
and sky assembled here,
may beings all, rejoice
and hearken unto me.

List, beings all, and show
goodwill to men, who bring
oblations night and day.
So shield mankind from harm.

No wealth in earth or skies,
no gem divine, can vie
with Him who found the Truth.
This gem the Buddha holds;
—and may that truth bless all!

The perfect Peace He preached
—our Sage’s Deathless Peace—
can find no match elsewhere.
This gem the Doctrine holds;
—and may that truth bless all!

‘Rapt contemplation’s meed’,
which matchless Buddha praised,
can find no match elsewhere.
This gem the Doctrine holds;
—and may that truth bless all!

His faithful followers,
Conversion’s eightfold ranks
(four Paths, four Fruits, in all),
deserve oblations; gifts
to them yield rich returns.
This gem the Order holds;
—and may that truth bless all!
7. Ye suppayuttā manasā daljhena
nikkāmino Gotamasāsanamhi,
te pattipattā amatāṁ vigayha,
laddhā mudhā nibbutiṁ bhunjamānā.
Idam pi Saṁghë ratanaṁ paṁjītam.
Etena saccena suvatthi hotu!

8. Yath’ Indakhilo paṭhavim sito siyā
catubbhi vātehi asampakampiyo,
tathūpamaṁ sappurisaṁ vadāmi,
yo ariyasaccāni avecca passati.
Idam pi Saṁghë ratanaṁ paṁjītam.
Etena saccena suvatthi hotu!

9. Ye ariyasaccāni vibhāvayanti
gambhirapaññena sudesitāni,
kiṅcāpi te honti bhusappamattā,
na te bhavaṁ aṭṭhamari adiyanti.
Idam pi Saṁghë ratanaṁ paṁjītam.
Etena saccena suvatthi hotu!

10. Sahā v’ assa dassanasampadāya,
tayas su dhammā jahitā bhavanti:—
sakkāyadiṭṭhi vicikicchitaṁ ca
ślabbatam väpi yad atthi kiñcī;
catūḥ’ apāyehi ca vipparumutto
cha cābhīṭhānāṇi abhabbo kātum.
Idam pi Saṁghë ratanaṁ paṁjītam.
Etena saccena suvatthi hotu!

11. Kiñcāpi so kammaṁ karoti pāpakaṁ
kāyena vācā udā cetasā vā,
abhabbo so tassa paṭicchādāya;
—abhabbatā diṭṭhapadasssa vuttā.
Idam pi Saṁghë ratanaṁ paṁjītam.
Etena saccena suvatthi hotu!

12. Vanappagumbe yathā phusitagge
gimhānamāse paṭhamasmīṁ gimhe,
tathūpamaṁ Dhammavaranā adesayi
nibbānakāmīṁ parama-rī-hitāya.
Idam pi Buddhe ratanaṁ paṁjītam.
Etena saccena suvatthi hotu!
And they whose stedfast hearts, by lusts unswayed, are set on Gotama's behests, —these win their goal; these taste a bliss right cheaply earned. This gem the Order holds; —and may that truth bless all!

As Indra's deep-sunk balk defies all winds that blow, so stedfast stand the good who grasp the Noble Truths. This gem the Order holds; —and may that truth bless all!

All who absorb those Truths which our deep thinker preached, though they backslide, shall see not more than seven births. This gem the Order holds; —and may that truth bless all!

And when full vision comes, three outlooks pass away:— doubt, personality, and ritual. Thus freed from dread of hell and doom, man cannot perpetrate the six dire, deadly sins. This gem the Order holds; —and may that truth bless all!

And if one should transgress in word or deed or thought, he cannot cloke his fault, since he has 'seen the light'. This gem the Order holds; —and may that truth bless all!

As when in spring the brake is gay with flow'r and leaf, this best of gospels lights the way Nirvana-ward. This gem the Buddha holds; —and may that truth bless all!
13. Varo varaṇṇu varado varāharo
anuttaro Dhammavaram adesayi.
Idam pi Buddhē ratanām paṇītaṁ.
Etena saccena suvatthi hotu!

14. ‘Khīṇarī purāṇaṁ, navaraṁ na ‘tthī sambhavaṁ’,
virattacittā āyatike bhavasmirīn
te khīṇabījā avirūjhichandā
nibbanti dhīrā yathāyam padīpo.
Idam pi Sarīgha ratanāṁ paṇītaṁ.
Etena saccena suvatthi hotu!

15. Yānīdha bhūtāṇi samāgatāṇi
bhummāṇi vā yāṇi vā antaliṅkhe,
tathāgataṁ devamanussapūjitaṁ
Buddhāṁ namassāma; suvatthi hotu!

16. Yānīdha bhūtāṇi samāgatāṇi
bhummāṇi vā yāṇi vā antaliṅkhe,
tathāgataṁ devamanussapūjitaṁ
Dhammaṁ namassāma; suvatthi hotu!

17. Yānīdha bhūtāṇi samāgatāṇi
bhummāṇi vā yāṇi vā antaliṅkhe,
tathāgataṁ devamanussapūjitaṁ
Sarīghaṁ namassāma; suvatthi hotu!

2. ĀMAGANDHASUTTA

1. Sāmākacchingulakacchāṇī
pattapphalarāṁ mūlapphalarāṁ gavipphalarāṁ
dhammena laddharāṁ sata-m-asamāṁ
na kāmakāṁ alikarāṁ bhaṇantī.

2. Yad asamāno sukatarāṁ suniṭṭhitarāṁ
dariṇiṁ payataṁ paṇītaṁ
sālinēm annāṁ paribhuṇjāmāno,
so bhuṇjati, Kassapa, āmagandhaṁ.
He is—He knows—He gives—
the best; His Doctrine's best.
This gem the Buddha holds;
—and may that truth bless all!

'The old is dead; no fresh
growths rise', cry saints, who, quit
of germs and hopes, reject
all life to come and pass
away like lamps unfed.
This gem the Order holds;
—and may that truth bless all!

Praise, denizens of earth
and skies, praise, beings all,
the Buddha, dear to gods
and men,—who brings the Truth;
—and may a blessing come!

Praise, denizens of earth
and skies, praise, beings all,
the Doctrine, dear to gods
and men,—which brings the Truth;
—and may a blessing come!

Praise, denizens of earth
and skies, praise, beings all,
the Order, dear to gods
and men,—which brings the Truth;
—and may a blessing come!

Sutta 2. Carrion

_A brahmin:_ The millet-grain, palm-nuts,
pulse, bulbs, and wilding shoots,
—this diet, rightly got,
ne'er prompts the good to lie.

'Tis eating carrion
to touch a host's rich fare,
well-dressed and delicate!
3. ‘Na āmagandho mama kappatīti’
icce-eva tvan bhāsasi, Brahmacandhu,
sālinam annam paribhubjamāno
sakuntamanśehi susaṅkhatehi.
Pucchāmi tam, Kassapa, etam atthaṃ:
Kathappakāro tava āmagandho?

4. Paṅcatīpāto vadhachedabandhanaṁ
theyyaṁ musāvādo nikatī vaṅcanāni ca
ajjhenakujjaṁ paradārāsevanā,
—es' āmagandho, na hi maṁsabhōjanam.

5. Ye idha kāmesu asaṅyatā janā
racesu giddhā asucikkamissitā
nattihikadiṭṭhi visamā durannayā,
—es' āmagandho, na hi maṁsabhōjanam.

6. Ye lūkhasā dāruṇā piṭṭhimaiṁśikā
mittaduṇno nikkarupātimāṇino
adānasīlā, na ca denti kassaci,
—es' āmagandho—pe—

7. Kodho mado thambho paccupaṭṭhāpanā
māyā usuyyā bhaṣasaṃussayo ca
mānātimāno ca asabhī santhavo,
—es' āmagandho . . .

8. Ye pāpasīlā inaṅghaṭāsūcakā
vohārakūṭā idha pāṭirūpikā
narādhamā ye 'dha karonti kibbisam,
—es' āmagandho . . .

9. Ye idha pānesu asaṅyatā janā
paresam ādāya viheṣam uuyutā
dussilaluddā pharasā anādarā,
—es' āmagandho . . .

10. Etesu giddhā, viruddhātipātino
nicc' uyyutā pecca tamaṁ vajantī ye,
patantī sattā nirayaṁ avāṁsirā,
—es' āmagandho . . .
Book 2, Sutta 2. Carrion

Though you (a brahmin) say you touch no carrion, you eat choice dishes made with flesh of birds.—I ask what you term ‘carrion’.

Kassapa (a former Buddha):

Killing and maiming, stripes, bonds, theft, lies, fraud, deceit, adultery,—not meats, but these, are carrion.

Pursuit of pleasure, lust for guzzling, life unclean, blatant dissent,—not meats, but these, are carrion.

Backbiting, cruelty, betrayals, ruthless pride, mean stinginess,—not meats, but these, are carrion.

Anger, conceit, revolt, guile, envy, bluster, pride, low company,—not meats, but these, are carrion.

Base living, slander, fraud, cheating, the trickster’s wiles, foul infamies,—not meats, but these, are carrion.

The lust to kill and hurt and rob, the evil trade of hunters fierce,—not meats, but these, are carrion.

This rage to slay and steal, these crimes, are fraught with doom and end in hell;—not meats, but these, are carrion.
11. Na macchamārināṁ nānāsakatāṁ,
na naggiyāṁ muṇḍiyāṁ jaṭājallāṁ
kharājināṁ vā,
nāgghuttass’ upasevanā va yā,
ye vā pi loke amarā bahū tapā,
mantāhuti yañña-m-utūpasevanā
sodhenti maccam avitiṇṭakankhalāṁ.

12. Sotesu gutto vijitindriyo care
dhamme thito aṭṭhavamaddave rato
sangātigo sabbadukkhhappahino
na lippati diṭṭhasutesu dhīro.

13. Icc’ etam attham Bhagavā punappumāṁ
akkhāsi; taṁ vedayi mantapāragū.
Citrāhi gāthāhi Muni-ppakāsayi
nirāmagandho asito durannayo.

14. Sutvāna Buddhassa subhāsitam padaṁ
nirāmagandham sabbadukkhhāpanūdanaṁ,
nicamano vandi Tathāgatassa;
tatth’ eva pabbajjam arocayitha.

3. Hirisutta

1. Hirin tarantarāṁ vijjigauchamānaṁ,
’sakhāham asmi’ iti bhāsamānaṁ,
sayhāni kammāni anādiyantarāṁ,
‘N’ eso māman’ ti iti nām vijaññā.

2. Ananvayaṁ piyaṁ vācaṁ yo mittesu pakubbati,
‘Akarontarāṁ bhāsamānaṁ’ pariṇānanti paṇḍitā.
Book 2, Sutta 2. Carrion

No abstinence from meat
and fish, no nudity,
no top-knots, shaven crowns,
no grime or garb of pelt,
no cult of sacred fire,
no stark austerities
to purchase future bliss,
no runes, burnt-off'rings, rites,
—can cleanse the man who doubts.

Control thy senses, rule
thy powers, hold to Truth,
be kind. The saint who leaves
all ties and vanquishes
all Ills, is stained by naught
he either sees or hears.

What thus the Lord set forth,
the brahmin realized,
as, verse by verse, he heard
th' unswerving mystic Sage,
all 'carrion' above.

Hearing the Buddha preach
these lofty, saving truths,
denouncing 'carrion'
and sweeping Ills away,
the brahmin meekly knelt
and asked to be enrolled
an Almsman then and there.

Sutta 3. Loyalty

Renounce dishonest men
who flout their plighted word
and, though they pose as friends,
perform not what they might.

When glozing protestations end in naught,
then sage observers style it 'words, not deeds'.
Sutta-Nipāta, Vagga 2, Sutta 3 [Sn. 2.3.3]

3. Na so mitto yo sadā appamatto bhedāsaṁkī randham evānupassī; yasmīṁ ca seti urasīva putto, sa ve mitto yo parehi abhejjio.

4. Pāmujjakaraṇāṁ ṭhānaṁ pasāṁsāvahanaṁ sukhāṁ phalānisarto bhāveti vahanto porisāṁ dhurāṁ.

5. Pavivekarasam pītā rasāṁ upasamassa ca niddaro hoti nippāpo dhammaṁtiraṁ pivarāṁ.

4. Mahāmangalasutta

Evam me sutām. Ekaṁ samayaṁ Bhagavā Sāvatthiyam viharati Jetavane Anāthaṁ piṇḍikassā āraṁe. Atha kho aññataṁ devatā abhikkantāya rattiyā abhikkantavanṇā kevalakappam Jetavanarāṁ obhāsetvā yena Bhagavā tenn upasarnkami, upasarnkamitvā Bhagavantarāṁ abhivādetvā ekamantarā aññhāsi. Ekamantarā ñḥitā kho sā devatā Bhagavantarā gāthāya ajjhabhāsi:—

1. Bahū deva manussā ca mangalāṁ acintayuṁ, ākankhamānā sothānaṁ:—brūhi mangalam uttamaṁ.

2. Asevanā ca bālānaṁ, paṇḍitaṁ ca sevanā, pūjā ca pūjaniyānaṁ;—etam mangalam uttamaṁ.

3. Patirūpadesavāso ca, pubbe ca katapuṇñataṁ, attasammapaññidhi ca;—etam mangalam uttamaṁ.

4. Bāhusaccañ ca sippaṁ ca vinayo ca susikkhito subhāsita ca yā vacā;—etam mangalam uttamaṁ.

5. Mātāpitu upaṭṭhānaṁ, puttadārassa sangaho, anikkulā ca kammatā;—etam mangalam uttamaṁ.

6. Dānaṁ ca dhammacarīyā ca, ṭātakānaṁ ca sangaho, anavajjāni kammatā;—etam mangalam uttamaṁ.

7. Ārati virati pāpā majjapānā ca sarīyamo, appamādo ca dhammesu;—etam mangalam uttamaṁ.
Book 2, Sutta 3. Loyalty

No friend is he whose eye
is ever on the watch
to spy shortcomings out,
—against a future breach.
But if you rest secure,
like babe on mother’s breast,
you have a friend indeed,
whom none can rob you of.

Whoso, while shouldering man’s common lot,
has reaped a harvest blest, accomplishes
a happy life and well-earned meed of praise.

But he who, in aloofness, tastes true Peace,
puts haunting dread away, and wickedness,
and quaffs those draughts of bliss the Doctrine gives.

Sutta 4. The Boon of Boons

Thus have I heard. Once while the Lord was staying at Sāvatthī in Jeta’s
grove in Anāthapiṇḍika’s pleasance, a certain deity of surpassing beauty
illumined the whole grove as night was on the wane, and, coming to the
Lord, stood to one side after meet salutations, addressing the Lord in the
following stanzas:—

In quest of weal, full many gods and men
have ponder’d over fortune’s choicest boons.
Tell me, I pray, what boon stands out supreme.

The Lord: ‘Tis shunning fools, consorting with the wise,
and heartfelt worship of the worshipful;
’tis life in scenes befitting spent, a past
of garner’d goodness, aspiration high;
’tis lore profound and skill, obedience
to rules prescribed, and well-weighed utterance;
’tis ministry to parents, tender care
for wife and child, an undistracting trade;
’tis largesse, pious living, tender care
for kith and kin, conduct beyond reproach;
’tis shunning and eschewing wickedness,
forswearing drink, keeping right states of mind;
Sutta-Nipāta, Vagga 2, Sutta 4

[Sn. 2.4.8]

8. Gāravo ca nivāto ca santuṭṭhi ca kataññutā
kālena dhammasavanarī;—etam mangalam uttamaṃ.

9. Khanti ca sovacassattā samaṇañānaṃ ca dassanaṃ
kālena dhammasacchikacchā;—etam mangalam uttamaṃ.

10. Tapo ca brahmaṇacariyā ca, ariyasaccāna’ dassanaṃ,
nibbānasacchikiriyā ca;—etam mangalam uttamaṃ.

11. Phutṭhassa lokadhammehi cittaṃ yassa na kampati
asokaṃ virajjhaṃ khemaṃ;—etam mangalam uttamaṃ.

12. Etādisāni katvāna sabbattha-m aparājitā
sabbattha sotthiṃ gacchanti;—taṃ tesarī mangalam uttamaṃ.

5. Sūcilomasutta

Evam me sutarī. Ekaṃ samayaṃ Bhagavā Gayāyaṃ viharati Taṅkita-
mañca Sūcilomassa yakkhassa bhāvane. Tena kho panā samayena Kraha ca
yakko Sūcilomo ca yakko Bhagavato avidūre atikkamantti. Atha kho
Kraha yakko Sūcilomarī yakkhaṃ etad avoca: Eso samaṇo ti.

N’ eso sameṇa; sameṇako eso. Yāva jānāmi yadi vā so sameṇo yadi vā
sameṇako ti.

Atha kho Sūcilomo yakko yena Bhagavā ten’ upasariṃkami, upasariṃkamiṃ vā
Bhagavato kāyaṃ upanāmesi. Atha kho Bhagavā kāyaṃ apanāmesi. Atha kho
Sūcilomo yakko Bhagavantarī etad avoca: Bhāyasi maṃ, sameṇaṃti.

Na khvāhan tāṇa, āvuso, bhāyāmi; api ca kho te samphassato pāpakō ti.

Pañharī tāṇa, samaṇa, pucchissāmi. Sace me na vyākarissasi, cittarī vā te
khipissāmi, hadayāṃ vā te phāḷessāmi, pādesu vā gahetvā pāra-Gangāya
khipissāmti.

Na khvāhan tāṇa, āvuso, passāmi sadevake loke samārake sabrahmake
sassamaṇabrahmanīyā paṭaya sadevamanussāya yo me cittarī vā khipyeyya,
hadayāṃ vā phāḷeyya, pādesu vā gahetvā pāra-Gangāya khipyeyya. Api ca
tvaṇa, āvuso, puccha yaḍ ākankhasīti.

Atha kho Sūcilomo yakko Bhagavantarī gāthāya ajjhabhāsi:—

1. Rāgo ca doso ca kutonidānā?
    Arati ratī lomahaṃso kutoja?
    Kuto samuṭṭhāya mano vitakkā,
    kumārakā varṇkam iv’, ossajanti?

2. ‘Rāgo ca doso ca itonidānā;
    arati ratī lomahaṃso itojā;
    ito samuṭṭhāya mano vitakkā,
    kumārakā varṇkam iv’, ossajanti.
'tis rev'rent awe, content, prompt gratitude, and due attendance when the Doctrine's preached;

'tis patience, courtesy, the company of Almsmen, timely talks on gospel truth;

'tis strict austerity, a holy life, the Noble Truths seen clear, Nirvāṇa won;

a heart untouched by wordly things, a heart from sorrow freed, th' unspotted heart at Peace.

—To them who live that life, defeat ne'er comes, but always weal;—this 'boon of boons' is theirs!

Sutta 5. Inward Growths

Thus have I heard. Once, while the Lord was staying at Gayā near Stone-Couch in the domain of the sprite Sūciloma, the sprites Khara and Sūciloma were passing close by the Lord.

That's an anchorite, said Khara.

No, it is not, answered Sūciloma;—though he looks anchoritish. Wait till I make sure whether he is a real anchorite or only looks like one.

Accordingly, the sprite, with bristles like needles, went and brushed up against the Lord,—who drew back.

You're afraid of me, anchorite, said the sprite.

No, said the Lord; I am not afraid of you; but contact with you is unpleasant.

I will ask you a question, anchorite; if you do not answer it, I'll scare you out of your wits, or rive your heart, or fling you by the heels across the Ganges.

Sir, replied the Lord, in all the wide world of gods, Māras, and Brahṅs, I see no one among anchorites and brahmins, gods or men, who could do to me what you suggest. However, sir, ask what you will.

Hereupon, the sprite Sūciloma addressed the Lord in these stanzas:

Whence spring ill-will and lusts? Whence likes, dislikes, and dread? Whence thoughts which plague the mind as boys a captive crow?

The Lord: 'Self' breeds ill-will and lusts, dislikes and likes and dread, and thoughts which plague the mind as boys a captive crow.
3. Snehajā attasambhūtā nigrodhassēva khandhajā, puthū visattā kāmesu māluvā va vitattā vane.

4. Ye naṁ pajānanti yatonidānaṁ, te naṁ vinodenti (suṇohi yakkha!); te duttarāṁ ogham imaṁ taranti atiṭṭapubbaṁ apunabbhavīya.

6. DHAMMACARIYASUTTA

1. Dhammacariyaṁ brahmacariyaṁ, etad āhu vasuttamaṁ. Pabbajito pi ce hoti agārasmā anagāriyaṁ,

2. so ce mukharajātiko vihesābhirato mago, jivitan tassa pāpiyo, rajaṁ vaḍḍheti attano.


4. Vihe saṁ bhāvittānaṁ avijjāya purakkhato saṁkilesaṁ na jānāti maggaṁ nirayagāmināṁ.

5. Vinipātaṁ samāpanno, gabbhā gabbhāṁ, tamā tamāṁ, sa ve tādisako bhikkhu pecca dukkharāṁ nigacchati.

6. Guthakūpo yathā assa sampunno gaṅavassiko, yo evarūpo assa; dubbisodho hi sangaṇo.

7. Yaṁ evarūparī jānātha, bhikkhavo, gehanissitaṁ pāpiccharāṁ pāpasāṁkappanāṁ pāpa-ācāragocaranāṁ,

8. sabbe samaggā huvāna abhinibbījyātha naṁ, kāraṇḍavaṁ niddhamatha, kasambūṁ apakassatha;

9. tato palāpe vāhetha assamaṇe samaṇamānīne, niddhamitvāna pāpicche pāpa-ācāragocare,

10. suddhā suddhehi sarīvāsāṁ kappayavo patissatā; tato samaggā nipakā dukkhass' antarāṁ karissatha.
Book 2, Sutta 5. Inward Growths

Like banyan saplings, these are inward growths by ‘Self’ begotten, craving’s progeny, which spread abroad a tangled growth of lusts, like creepers rank that overgrow the woods.

All such as know their source, dispel the brood (give ear!) and cross life’s Flood at last, to know rebirth no more.

Sutta 6. The Good Life

The good, the holy life is hailed ‘supreme’! Though one goes forth from home to homelessness, but shows himself harsh-tongued, and brutally delights to harry others, then his life is evil and he waxes fouler still.

The wrangling Almsman, in blank folly pent, misses the Doctrine which the Buddha preached.

By ignorance impelled to harry saints, he fails to see his guilt leads straight to hell.

Passed now to doom—to birth on birth always, darkness succeeding darkness—, this life o’er that Almsman goes to dree his weird of woe.

E’en as a jakes chock-full through years of use, that man would be;—since guilt is hard to cleanse.

Almsmen, if such a parasite ye find, of evil wants and aims, of evil life, let all with one accord him shun, as chaff him winnow out, as refuse cast away.

So, cart away, like empty husks, those frauds who pose as Almsmen, being vile at heart.

Be pure, and only with the pure consort; and ye, in concord sage, shall end all Ills.
7. BRĀHMAṆADHAMMIKASUTTA

Evam me sutarī. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kha sambahulū Kosalākā brāhmaṇamahāsālā jiṅga vuddhā mahallakā addhagatā vayo anuppattā yena Bhagavā ten’ upaśaṅkamitiṁsu, upaśaṅkamitvā Bhagavatā saddhiṁ sammodiṁsu, sammodaniyaṁ kathāṁ sarāṇiyaṁ vītiśāvetvā ekamantarāṁ nissiddiṁsu. Ekamantāṁ nisinnā kha te brāhmaṇamahāsālā Bhagavantaṁ etad avocurū: Sandissanti nu kha, bho Gotama, etarahi brāhmaṇā porāṇanāṁ brāhmaṇānaṁ brāhmaṇadhamme ti?

Na kha, brāhmaṇā, sandissanti etarahi brāhmaṇaṁ porāṇānaṁ brāhmaṇānaṁ brāhmaṇadhamme ti.

Sādhu no bhavaṁ Gotamo porāṇaṁ brāhmaṇānaṁ brāhmaṇadhammaṁ bhāsatu, sacce bhoto Gotamassa agarūti.

Tena hi, brāhmaṇā, sunātha sādhukarāṁ manasiṅkarothe, bhāsissāmiti. Evam bho ti kha te brāhmaṇamahāsālā Bhagavato paccassosuṁ. Bhagavā etad avoca:—

1. Isayo pubbakā āsuriṁ saṁyatattā tapassino; pañca kāmaguṇe hitvā atta-d-attham acārisuṁ. [284]

2. Na pasū brāhmaṇān’ āsuriṁ, na hiraṇṇaṁ, na dhāniyaṁ; sajjhāyadhanadhaṅṇāsuṁ, brāhmaṁ nīdhiṁ apālayuṁ. [285]

3. Yāṁ tesāṁ pakatāṁ āsi dvārabhattāṁ upaṭṭhitāṁ saddhāpakatam esānaṁ dātave tad amaṅgāsuṁ. [286]

4. Nānāratttehi vattthehi sayanehi āvasatthehi ca phitā janapadā raṭṭhā te nanasīṁsu brāhmaṇe. [287]

5. Avajjhā brāhmaṇā āsuriṁ ajeyyā dhammarakkhitā; na ne koci nivāresi kuladvāresu sabbaso. [288]

6. Atṭhacattārīsaṁ vassāni komārabrahmacariyaṁ carimsu te; vijjācaṇaṇapariyittihī acarum brāhmaṇaṁ pure. [289]

7. Na brāhmaṇaṁ aṇāṁ agamuṁ, na pi bhariyaṁ kiniṁsu te; sampiyen’ eva saṁvāsaṁ sangantvā samarocayuṁ. [290]

8. Aṇātra tamāḥ samāya utuveramaṇīṁ pati antarā methunaṁ dhammaṁ nāsu gacchanti brāhmaṇaṁ. [291]
Sutta 7. Brahminism's Golden Age

Thus have I heard. Once while the Lord was staying at Sāvatthī in Jeta's grove in Anāthapiṇḍika's pleasance, there came to him a number of Kosalan brahmins of great wealth—broken and old, aged and stricken in years, drawing to their life's close—who, after courteous salutations, took their seats to one side, saying: Are the brahmins of to-day in accord, Gotama, with the brahminic outlook of the brahmins of old?

No, brahmins; they are not.

If it is agreeable to you, sir, please tell us what was the brahminic outlook of the brahmins of old.

Give ear then and hearken; I will tell you.

Certainly, sir, answered they in assent.

The Lord began:—

In self-control and strict austerity
the ancient sages dwelt; the fivefold strands
of pleasure they renounced, themselves to save.

No herds had brahmins then, no gold or pelf;
their wealth was holy lore and holy life.

They deemed the common scraps outside folks' doors
to be faith's offering for brahmin needs.

The rich of country sides and realms at large
great court and homage to these brahmins paid
with garments dyed and couches and abodes.

Inviolate, invincible were they,
shielded from harm by holiness of life;
and on a brahmin no man closed his doors.

For eight and forty years as celibates
the early brahmins lived, in quest devout
of ken and vision and of holy life.

For wives these brahmins sought no other caste,
and never purchased brides; 'twas their delight
to pass their wedded lives in bonds of love.

'Twas only when a period was o'er,
that brahmins knew their wives,—and not between.
9. Brahmacariyaṁ ca sīlaṁ ca ajjavaṁ maddavaṁ taparaṁ soraccarā avihিि小幅 ca khantiṁ cāpi avaṇṇayuṁ.

10. Yo nesaṁ paramo āsi brahmā daśhaparakkamo, sa vāpi methunaṁ dhammaṁ supinante pi nāgamā.

11. Tassa vattaṁ anusikkhatā idh’ eke viṇṇuḍātikā brahmacariyaṁ ca sīlaṁ ca khantiṁ cāpi avaṇṇayuṁ.

12. Taṇḍulaṁ sayanaṁ vatthaṁ sappiteḷaṁ ca yāciya dhammena samudānetvā tato yaṇṇaṁ akappayuṁ; upaṭṭhitasmīṁ yaṇṇasmiṁ nāssu gāvo haniriṣu te.

13. ‘Yathā mātā pitā bhātā aṁuṁ vāpi ca ṇātaka, gāvo no paramā mittā, yāsu jāyanti osadhā,

14. annadā baladā c’ etā vanṇadā sukhadā tathā,’ —etam aththave samātāt nāssu gāvo haniriṣu te.

15. Sukhumāḷā mahākāyā vanṇavanto yasassino brāhmaṇā sehi dharmehi kiccākiccesu ussukā, yāva loke avattiriṣu sukham edhittha ayam pajaṁ.

16. Tesam āsi vipallāso. Disvāna aṇuţo aṇuţo rājino ca viyākāraṁ, nariyo ca samalankatā,

17. rathe c’ ājaṇṇasamahutte sukate, cittasibbane, nivesane, nivese ca vibhatte bhāgaso mite,

18. gomaṇḍalaparibūḷhaṁ, nārīvaraganāyutatāṁ, ulāraṁ mānusāṁ bhogāṁ abhijātyiyuṁsu brāhmaṇā.

19. Te tattha mante ganthetvā Okkākaṁ tad’ upāgamuṁ:
—Pahūtadhanadhañño si; yajassu, bahu te vittaṁ; yajassu, bahu te dhanaraṁ!

20. Tato ca rājā sarṇyatto brāhmaṇehi rathesabho, assamedhaṁ pur()samedhaṁ sammpāsaṁ vājapeyyaṁ niragajaṁ,—
ete yāge yajitvāna brāhmaṇānaṁ adā dhanaraṁ,

21. —gāvo, sayanaṁ ca, vatthaṁ ca, nariyo ca samalankatā, rathe c’ ājaṇṇasamahutte sukate, cittasibbane,

22. nivesanaṁi rammāni suvibhättāni bhāgaso nānādhaññaṣa pūretpā brāhmaṇānaṁ adā dhanaraṁ.
Brahmins prized holy living, rectitude, meek kindly gentleness, austerities, patient forbearance, tender mercy, ruth.

The pattern brahmin—steadfast, resolute—not e’en in dreams had carnal intercourse.

By his example, wisdom’s sons were brought to prize forbearance, virtue, holy life.

They asked but rice, beds, garments, ghee, and oil; and with such gifts they made their offerings;—no cows were slaughter’d for their sacrifice.

Holding that cows,—like parents, brothers, kin—were their best friends, the source of healthful things, of food, well-being, goodliness, and strength,—grateful for this, they never slaughter’d cows.

Tall, goodly, debonair, and famous men were brahmins then, inspired by zeal to grow to their own standards high of right and wrong; and, while these lived on earth, mankind fared well.

Then came corruption. Bit by bit, they saw the monarch’s splendour, women richly dight, steeds yoked to chariots, gay coverlets, stately abodes, and chamber’d palaces, girt round with crowded byres, and graced with troops of women fair to view;—vast mundane wealth those brahmins saw, and, seeing, coveted.

Thereon, they framed these verses and they sought Okkāka;—‘King’, said they, ‘abounding wealth is thine and substance; offer sacrifice! great store, great wealth hast thou; make sacrificel’

Thereon the king, that doughty charioteer, won o’er by brahmins, offered sacrifice of horses, human victims, and the rest; and, at the close, to brahmins largesse gave of kine, beds, garments, women richly dight, steeds yoked to chariots, gay coverlets, stately abodes, and chambered palaces, filled full of gear.—The king this largesse gave.
23. Te ca tattha dhanamañca laddha sannidhiṁ samarocayum; tesam icchavatipanaṁ bhīyyo taṁpha pavaṭdhaṭhatha. Te tattha mante ganthetvā Okkākaṁ punaṁ-m-upāgamunāṁ:

24. 'Yathā āpo ca paṭhavī ca hirāṇnadhanadhāniyam, evam āyus manussānaṁ; parikkhūro so hi pāñinaṁ. Yajassu, bahu te vittam; yajassu, bahu te dhanamaṁ!

25. Tato ca rājā saṁyatto brāhmaṇehi rathesabhō 'nekkā satasahassiyo āyus yaṁñē aṅgātayi.


27. Tato ca devā pitaro Indo asura-rakkhasā 'Adhammo' iti pakkanduṁ yaṁ satthamaṁ nipaṭi gave.

28. Tayo rogā pure āsarnaṁ—icchā, anasaṇaṁ, jarā; pasūnaṁ ca samārambhā aṭṭhānavuti-m-āgamunāṁ.

29. Eso adhamma dandaṁanaṁ okkanto purāṇo ahū, adusikāyo haṅñanti, dhamma dharmasenti yājakā,

30. —evam eso anudhammo porāṇo viṇṇagarahito; yattha edisakaṁ passati, yājakām garahati jano.

31. Evam dhamme viyāpanne vibhinnā sudda-vessikā, puthu vibhinnā khattiyā, pati' bharīyā 'vamaṇṇatha.

32. Khattiyā Brahmabandhū ca ye c' aññe gottarakkhitā jātivādaṁ niraṅkktvā kāmamaṁ vasaṁ upāgamun ti.

Evaṁ vutte te brāhmaṇamahāsālā Bhagavantaṁ etad avocum: Abhikkantaṁ, bho Gotama; abhikkantaṁ, bho Gotama! Seyyathā pi, bho Gotama, nikkujjitaṁ vā ukkujjeyya, paṭichchannaṁ vā vivareyya, mūlhaṁ vā maggam ācikkheyya, andhakāre vā telapajjotāri dhāreyya 'cakkhumanto rūpāṁi dankhintaṁ', evam evam bhotā Gotamena anekapariṇāyena dhammo pakāsito. Ete mayaṁ bhavantaṁ Gotamaṁ saraṇaṁ gacchāma dhammaṁ ca bhikkhusaṅghaṁ ca; upāsake no bhavāṁ Gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gate.
But largesse fired their passion more to get; their craving grew and grew. Once more they sought Okkāka, with these verses newly framed:

'As earth and water, gold and silver, so are cows a primal requisite of man. Great store, great wealth is thine; make sacrifice!'

Thereon the king, that doughty charioteer, won o'er by brahmins, for the sacrifice doomed cows by hundred-thousands to the knife.

—The cows that do no hurt with horn or hoof, yes, gentle lamblike cows that fill the pail, he bade be taken by the horn and slain.

'Tis wrong! 'tis wrong!' arose th' united wail of Brahmas, Indra, Titans, ogres too, as cows were butcher'd for the sacrifice.

Diseases, which of yore were only three —desires, and hunger, and senility—with cattle-killing rose to ninety-eight!

'Of old began this outrage; harmless cows are slain by guilty sacrificers' hands':—

thus, thus, the wise condemn this ancient guilt, and folk condemn the sacrificers' crime.

When right thus perished, straightway discord split farmers and serfs, and split the nobles' ranks, while wives looked down upon their lords with scorn;

nobles and 'Brahma's kin', with folk of rank, flouting their birthright, fell a prey to lusts.

Hereupon, those brahmins of great wealth said to the Lord:—Wonderful, Gotama! quite wonderful! Just as a man might set upright again what had been cast down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into the dark so that those with eyes to see might see the things about them,—even so in many ways has Gotama made his Doctrine clear. We come to the reverend Gotama as our refuge, and to his Doctrine and to his Community. We ask him to accept us as followers who have found an abiding refuge from this day forth while life lasts.
8. NAVĀSUTTA

1. Yasmā hi Dhammaṁ purisovijaññā, 
   Indam va narr devatā pujayeeyya; 
   so pujito tasmiṁ pasannacitto 
   bahussuto pātukaroti Dhammaṁ.

2. Tad atthikatvāna nisamma dhīro 
   dhammānudhammaṁ paṭipajjamāno 
   viññū vibhāvi nipuṇo ca hoti, 
   yo tādisam bhajati appamatto.

3. Khuddaṁ ca bālam upasevamāno 
   anāgatatthaṁ ca usūyakaṁ ca 
   idh' eva Dhammaṁ avibhāvayitvā 
   avitiṇṇakankho maraṇaṁ upeti.

4. Yathā naro āpagaṁ otaritvā 
   mahodikaṁ salamāṁ sīghasoṭataṁ, 
   so vuyhamāno anusotagāmi 
   —kim so pare sakkhati tārayetum?

5. Tath' eva Dhammaṁ avibhāvayitvā, 
   bahussutānaṁ anissāmay' atthaṁ, 
   sayam ajānam avitiṇṇakankho 
   —kim so pare sakkhati nijjhapatetum?

6. Yathā pi nāvam dalhaṁ āruhitvā 
   phiyen' arittena samangibhūto, 
   so tāraye tattha bahū pi aññe 
   tatr' ūpāyaṇūṇū kusalo mutimā;

7. —evam pi yo vedagu bhāvitatto 
   bahussuto hoti aivedhadhammo, 
   so kho pare nijjhapaye pajānaṁ 
   sotāvadhāṇūpaṇisūpapanne.

8. Tasmā have sappurisam bhajetha 
   medhāvinaṁ c' eva bahussutaṁ ca; 
   aññāya atthaṁ paṭipajjamāno 
   viññātadhammo so sukham labhethāti.
Sutta 8. The Good Ship

As gods their homage pay
to Indra, pay thou thine
to him who teaches thee.
Well-pleased thereby, thy sage
will make the Doctrine plain.

When earnest study guides
along the way ordained,
the leal disciple comes,
through converse with his sage,
to grasp, to see, to know.

But with a sorry dolt,
who fails to win the goal,
yet envies those who do,
the student misses Truth
and dies with doubts still rife.

As one whom th’ headlong rush
of some vast stream in spate
whirls willy-nilly down,
—can he help others o’er?

So he who grasps not Truth
and heeds not learning’s voice,
a doubter, knowing nought,
—can he gain others o’er?

As on a good stout ship,
equipped with helm and oar,
a man expert and skilled
can ferry many o’er;

—so he who knows, who’s trained,
deep student, calmly sure,
by his full knowledge wins
hearers who’re ripe to learn.

So pick a good and wise
and learned teacher; tread
the path of Truth he shows,
till insight bring thee bliss.
9. KIMŚILASUTTA

1. Kimśilo, kimśamācāro, kāni kammāni brūhayaṁ naro sammānivīṭṭh’ assa uttamathaṁ ca pāpuṇe?

2. Vaddhāpacāyī anusuyyako siyā, kālaṅṇī c’ assa garūnaṁ dassanāya dhammirāṅ kathaṁ erayitarāṁ khaṇāṇṇū suṇeyyā sakkacca subhāsitāni.

3. Kālena gacche garūnaṁ sakāsāṁ thambhāṁ nirankatvā nivātavuttī atthaṁ dhammaṁ sariyamaṁ brahmacariyaṁ anussare c’ eva samācare ca.

4. Dhammārāmo Dhammaratato Dhamme ṭhito Dhammavinechayaṅṇū n’ evācare Dhammasandosavādāṁ, tacehi niyyetha subhāsītēhi.

5. Hessaṁ jappāṁ paridevaṁ padosāṁ māyākataṁ kuhanaṁ giddhimānaṁ sārambhakkakassakasāvamuccharṁ hitvā care vītamado ṭhitatto.

6. Viṁṇātasārāni subhāsitāni, sutāṁ ca viṁṇātaṁ samādhisāraṁ, na tassa paññā ca sutāṁ ca vaḍḍhati yo sāhaso hoti naro patamatto.

7. Dhamme ca ye ariyapavedite ratā anuttarā te vacasā manasā kammanā ca, te santisoraccamādhisanṭhitā sutassa paññāya ca sāram ajjhagū

10. UṬṬHĀNASUTTA

1. Uṭṭhahathal! nisīdathal! Ko attho supitena vo? Äturānaṁ hi kā niddā sallaviddhāna’ ruppataṁ?
Sutta 9. Right Conduct

Sāriputta: What conduct, code, or scheme of things to do, will make man sure, and bring the highest good?

The Lord: Revere and envy not thine Elders; go to them at seasons due; betimes attend their homilies and hear their weighty words.

Betimes thine Elders seek with meek humility; weigh, follow, what they teach of Doctrine, self-control, the higher life, and Weal.

Be Doctrine thy delight and joy; in it stand fast; plumb, plumb its depths; eschew unworthy, vapid talk; be Truth thy lofty theme.

Quit merry japes, laments, deceit and fraud, greed, pride, brawls, taunts, the triple taint, —quit, quit them each and all and live self-poised, serene.

An exhortation’s crown is comprehension, merged in concentration rapt. No growth in ken and lore attends remiss self-will.

But they who find their joy in Buddha’s Doctrine, shine in word and thought and deed. Full ken and lore reward the meek, th’ intent, the calm.

Sutta 10. Arise!

Arise! Sit up! Of what avail is sleep? What slumbers visit sick men writhing sore beneath the barbèd arrow’s rankling smart?
2. Uṭṭhahathal nisīdathathā! Dalhaṁ sikkhattha santiyā, mā vo pamatte viññāya maccurarājā amohayitta vasānuge.


II. RĀHULASUTTA

1. ‘Kacci abhiññhasarnvāsā nāvajānāsi paṇḍitam? Ukkādhāro manussānaṁ kaccī apacito tayā?’

2. ‘Nāhaṁ abhiññhasarnvāsā avajānāmi paṇḍitam; ukkādharo manussānaṁ nīcām apacito mayā’.

3. Pañca kāmagūpe hitvā piyarūpe manorame, saddhāya gharā nikkhamma dukkhas' antakaro bhava.

4. Mitte bhajassu kalyāne pantaṁ ca sayanāsanam vivittāṁ appanigghosam; matṭaṁnu hohi bhojane,

5. cīvare piṅḍapāte ca paccaye sayanāsane; etesu taṁhaṁ mā 'kāsi, mā lokaṁ punar āgami.

6. Sānyuṭo pātimokkhasmin āndriyesu ca paṁcaśu; satī kāyagatā ty-atthu; nibbidābahulo bhava.

7. Nimittāṁ parivajjehi subhaṁ rāgūpasaranhitaṁ, asubhāya cittaṁ bhāvehi, ekaggāṁ susamāhitāṁ,

8. animittaṁ ca bhāvehi, mānānusayam ujjaha: tato mānabhisasayā upasanto carissasiti.

Itthaṁ sudāṁ Bhagavā āyasmantāṁ Rāhulāṁ imāhi gathāhi abhiññham ovadati.
Arise! Sit up! Strive hard for inward Peace; let not Death’s monarch, finding you remiss, snare and befool you as his thralls and dupes.

O’ercome the toils which trap both gods and men. Let not the moment idly pass; for, they who let it slip, repine—too late—in hell.

Sloth is defilement; hard aheel of sloth defilement comes; by zeal and knowledge pluck the barbed arrow from your rankling wound.

Sutta 11. To Rāhula

The Lord: Does constant dwelling with thy teacher leave thee scornful? Dost thou inly honour him who bears aloft the torch that lights mankind?

Rāhula: No constant dwelling with my teacher leaves me scornful; always do I honour him who bears aloft the torch which lights mankind.

The Lord: Leave pleasure’s fivefold strands,—so sweet, so dear; and, led by Faith, leave home, to end all Ills.

Choose worthy friends; a distant lodging seek, remote and quiet; sparing be in food and raiment, alms, the requisites, and bed. Crave not for these, lest back to earth thou come.

Obey the code; control thy senses five; watch well thy body; grow to loathe the world.

Forsake the gay appearances of things, where passion reigns. In things austere, not gay, school thou thy heart to fixity and calm.

Foster what harbours no appearances. Discard all trend to pride; pride comprehend and thou shalt go thy way serene and calm.

It was in this wise that, in these stanzas, the Lord again and again exhorted the reverend Rāhula.
12. VANGĪSA SUTTA


1. Pucchāma Satthārāṁ anomaṇapāṇiṇāṁ
dīṭhe va dhamme yo vicikicchānaṁ chettā:
Aggālave kālam akāsi bhikkhu
ñāto yasassī abhinibbutatto. [343]

2. Nigrodhakappo iti tassa nāmaṁ
tayaṁ katarīṁ, Bhagavā, brāhmaṇapassa;
so tathā namassam acari mutyapekho
āraddhaviriyo daḷhadhammadassī. [344]

3. Tam sāvakāṁ, Sakka, mayam pi sabbe
ānātum icoṁ chaṁ, samantacakkhu;
samavaṭṭhitā no savanāya sotā;
—tuvan no Satthā, tvam anuttaro si. [345]

4. Chind' eva no vicicchāchaṁ; bruhi m' etam:—
parinibbutaṁ vedaya, bhūripaṇiṁ,
majjhe va no bhāsa, samantacakkhu,
Sakko va devānaṁ sahassanetto. [346]

5. Ye keci ganthā idha mohamaggā
ānāṇapakkhi vicicchathānā
Tathāgataṁ patvā na te bhavanti;
—cakkhuṁ hi etam paramaṁ narāṇaṁ. [347]
Sutta 12. Kappa’s Destiny

Thus have I heard. Once while the Lord was staying in the Agg-Ājava shrine in Ālavi, there had passed away at the shrine, not long before, the Elder Nigrodha-Kappa, who had been the director of the reverend Vangisa; and Vangisa in his private meditations speculated whether his old director had, or had not, passed utterly away. Rising from these meditations at eventide, the reverend Vangisa betook him to the Lord, and, taking his seat to one side after due salutations, told the Lord of his speculations about his old director. Then, rising up from his seat, with his right shoulder respectfully bared, and with his folded palms extended towards the Lord, the reverend Vangisa addressed him in these stanzas:

Teacher beyond compare,
who solvest here and now
all doubts, we come to ask
about an Almsman famed
who died in placid calm.

As ‘Banyan-Kappa’ thou
didst name that brahmin, Lord,
(so leal to thee) who sought
Release with tireless zeal
and unrelaxing grip.

All-seeing Sākyān,
reveal thy servant’s lot.
Teacher without a peer,
we long to learn of thee;
resolve our doubts; declare
if he has ceased to be!
O thou, who seest all,
speak out among us here
as speaks among the gods
Sakka the thousand-eyed.

Deluding bondages,
—th’ allies of ignorance,
the harbourers of doubt—
vanish before the Lord,
whose gaze transcends man’s sight.
6. No ce hi jātu puriso kilese
   (vāto yathā abbhaghane) vihāne,
   tamo v' assa nivuto sabbaloko,
   na jotimanto pi narā tapeyyuṁ.

7. Dhīrā ca pajjotakārā bhavanti.
   Taṁ taṁ ahāṁ, Vīra, tath' eva maṁñe,
   vipassināṁ jānam upāgamamha,
   parisāsu no āvikarohi Kappāṁ!

8. Khipparṁ girāṁ eraya vagguvagguruṁ
    haṁsā va paggayha sanirīṁ nikūja
    bindussarena suvikkappitena;
    sabbe va te ujugatā suñāma.

9. Pahinajātimalanāṁ asesaṁ
    niggayha dhonāṁ vadessāmi dhammaṁ.
    Na kāmakāro hi puthujañānaṁ;
    saṁkhēyyakāro ca Tathāgataṁaṁ.

10. Sampannaveyyākaraṇāṁ tava-y-idaṁ
    samujjupaṇṇassa samuggahitāṁ.
    Ayam añjali pacchimo suppaṇāmīto;
    mā mohayi jānam, anomapaṇṇa.

11. Parovarāṁ ariyadhammaṁ viditvā,
    mā mohayi jānam, anomaviriya;
    vāriṁ yathā ghammani ghammatatto
    vācābhikankhāṁi. Sutaṁ pavassa!

12. Yadatthiyāṁ brahmaçarīyaṁ acāri
    Kappāyano, kacci 'ssa taṁ amoghaṁ?
    Nibbāyī so? ādu sa-upādi-seso?
    Yathā vimutto ahu, taṁ suñāma!
If One dispelled not vice,  
as wind the clouds, a pall  
of darkness would enshroud  
the world entire; not e'en  
the Sons of Light could shine.

The wise illumine. Sure  
that thou art wise and can'st  
illumine, we, who know  
thy scope, beg thee to tell  
this conclave Kappa's lot.

Haste then to lift thy voice  
so sweet, and, like a swan  
with outstretched neck, ring out  
in strains melodious;  
—apt audience are we.

Yes; He who's cleansed and done  
with birth and death, will tell!  
'Tis not to please the crowd  
I ask this; but to learn  
the verdict of Truth's Lords.

Thy comprehension holds  
the power to make all clear.  
Once more, with claspèd hands,  
we pray thee, matchless sage,  
to leave us not astray.

O thou, whose vision spans  
all truth! Untiring sage,  
O leave us not astray!  
As folk in summer heat  
for water pine, pine I  
to hear thy words flow forth.

Did Kappa's higher life  
prove fruitless in the end?  
Has all he was quite gone?  
Or does some part survive?  
Say, what Release was his?
13. 'Acchecchi taṇhāṁ idha nāmarūpe.  
Kaṅhassa sotāṁ dihammadattānusayitaṁ  
atāri jātimaranāṁ asesaṁ.'  
—Icc' abravi Bhagavā pañcasaṁtho.

14. Esa sutvā pasidāmi vaco te, isisattama;  
'Amoghāṁ kira' me puṭṭharaṁ; na māṁ vaṅcesi Brāhmaṁo.

15. Yathāvādi tathākāri ahū Buddhassa sāvako;  
acchidā Maccuno jālaṁ tatarṁ māyāvino dalharaṁ.

16. Addasa, Bhagavā, ādīṁ upādānassā Kappiya;  
accagā vata Kappāyano maccudheyyaṁ suduttaraṁ.

13. Sāmmāparibbājaniyasutta

1. Puṭṭhāmi Muniṁ paṭiṭham paññāṁ  
ṭīṇṇam pāragataṁ parinibbutaṁ ṃhitattāṁ:—  
Nikkhamma gharā, panujja kāme,  
kathāṁ bhikkhu sammā so loke paribbajeyya?

2. Yassa mangalāṁ samūhatā  
uppādā supīnā ca ḍakkaṁ ca,  
sa mangaladosavipphāṁno  
sammā so loke paribbajeyya.

3. Rāgarāṁ vinayetha mānusesu  
dibbesu kāmesu cápi bhikkhu,  
atikkamma bhavaṁ samecca Dhammaṁ  
sammā so loke paribbajeyya.

4. Vipīṭhikatvā pesuṇāni,  
kodharāṁ kadariyaṁ jahyya bhikkhu,  
anurodhavirodhavipphāṁno  
sammā so—pe—

5. Hitvāna piyaṇ c' eva appiyaṇ ca  
anupādāya anissito kuhīnci,  
samīyojaniyeyhi vippamutto  
sammā so . . . .
Book 2, Sutta 12. Kappa’s Destiny

The Lord: On earth he shed the craze
for ‘personality’;
across dark Māra’s stream,
he’s safe from birth and death.
(Said He who taught the Five.)

Vangisa: Seventh in line of Seers, I hail thy words!
For, when I asked if Kappa’s life had proved
no failure, Brahmin, thou hast spoken out!

So then, thy henchman’s words and deeds conformed;
he burst false Māra’s wide-spread net so strong.

Lord! Kappa found whence transmigration springs,
and passed beyond fell Māra’s grisly realms!

Sutta 13. The Anchorite’s Ideal

A Questioner: Deep sage, who, safe ‘Across’,
art spent, consummate, sure,
—declare how th’ Almsman here,
who quits his house and home
and pleasure’s path forsakes,
best proves true anchorite?

The Lord: Best anchorite is he
who heeds not omens, dreams,
portents, or prodigies;
who sets no store by luck;

whom passion cannot tempt
with joys of men or gods,
because rebirth is quenched,
because the Truth is won;

who resolutely turns
his back on calumny
and wrath and selfishness,
till love and hate are dead;

who bans dislikes and likes,
whom nought sustains, whom nought
supports, whom nought enchains;
6. Na so upadhīsu sāram eti ādānesu vinceyya chandarāgarāṁ, so anissito anaññāneyyo sammā so loke paribbajeyya

7. Vacasā manasā ca kammanā ca aviruddho sammā viditvā Dhammam, nibbānapadābhhipatthayāno sammā so . . . .

8. Yo ‘vandati man’ ti na uṇṇameyya, akkuṭṭho pi na sandhiyetha bhikkhu, laddhā parabhojanarāṁ na majje, sammā so . . . .

9. Lobhañ ca bhavañ ca vippahāya virato chedanabandhanāto bhikkhu, so tiṇṇakatharaṁkatho visallo sammā so . . . .

10. Sāruppam attano viditvā na ca bhikkhu hirnseyya kañci loke, yathātathiyāṁ viditvāna Dhammarāṁ, sammā so . . . .

11. Yassānusayā na santi keci, mūlā akusalā samūhatāse, so nirāsayo anāsayāno sammā so . . . .

12. Āsavakhīno pahīnamāno sabbarāṁ rāgapatharāṁ upātivatto danto parinibbuto ṭhitatto sammā so . . . .

13. Saddho sutavā niyāmadassī vaggagatesu na vaggasāri dhīro lobharāṁ dosarāṁ vineyya paṭigharāṁ sammā so . . . .
who never sets his hopes
on mundane things, nor lives
for pelf, whom naught upholds,
who follows no man’s lead;

whom words nor thoughts nor deeds
distract from grasping Truth;
who for Nirvāṇa yearns;

whom homage ne’er inflates
nor scoffs depress, nor feasts
of honour can elate;

who casts out covetise
and lust for life to come;
who harbours no desire
to chain or maim; whose doubts,
with inward barbs, are gone;

whom sense of duty keeps
from harming anyone,
because his eyes have seen
the Doctrine’s verities;

whom wrong proclivities
lead not astray because
their harmful roots are gone;
who nothing needs nor seeks;

whose Cankers are destroyed;
who casts forth pride, and quells
all passion,—schooled and sure;
who, being quick, is dead;

whom Faith and Lore have led
to find salvation’s road;
whom sects can ne’er pervert;
whom no resentment moves,
nor hate, nor covetise;
14. Sāṁsuddhajino, vivaṭṭacchaddo,
dhammesu vasi, pāragū, anejo,
samkhāranirodhaṁ añakusalo,
sammā so loke paribbajeyya.

15. Atītesu anāgatesu cāpi
kappatīto aticca suddhipañño
sabbāyatanehi vippamutto,
sammā so . . . .

16. Ānāya ya paraṁ samecca Dhammaṁ
vivaṭṭaṁ disvāna pahānam āsavānam
sabbupadhīnaṁ parikkhayā,
sammā so loke paribbajeyya.

17. ‘Addhā hi, Bhagavā, tath’eva etaṁ;
—yo so evamvihāri danto bhikkhu
sabbasamyojaniye ca vitivatto
sammā so loke paribbajeyya.’

14. DHAMMIKASUTTA
Evam me sutaṁ. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane
Anāthapiṇḍikassa ārāme. Atha kho Dhammiko upāsako pañcahi upāsaka-
satehi saddhiṁ yena Bhagavā ten’ upasaṁkami, upasaṁkamitvā Bhagavantaṁ
abhivāde ṭvā ekamantaṁ nisciṁ. Ekamantaṁ nisnno kho Dhammiko upāsako
Bhagavantaṁ gāthāhi ajjhabhāsi:—

1. Pucchāmi taṁ, Gotama bhūripañña:—
Kathāṁkaro sāvako sādhu hoti:
yo vā āgārā anāgāram eti?
āgārino vā pan’ upāsakāse?

2. Tuvaṁ hi lokassa sadevakassa
gatiṁ pajānāsi parāyanaṁ ca;
na t’atthi tulyo, nipunattadhassī;
tuvaṁ hi Buddhahāṁ pavaṁaṁ vadanti.

3. Sabbaṁ tuvaṁñānām avecca, Dhammaṁ
pakāsesi satte anukampamāno,
vivaṭṭacchaddo ’si, samantacakkuṁ,
virocasi vimalo sabbaloke.
whom purity has crowned
with victory; who strips
the veil from things, and knows
all outlooks, mast’ring all,
wantless, and fully skilled
to quench each Plastic Force;

who outgrows time—to come,
or past—by purity
and insight, with Release
from all that springs from sense;

who knows the path and grasps
the Doctrine, seeing clear
how he may Cankers oust
by sapping mundane ties;
—best anchorite is he.

The Questioner: ’Tis surely so, O Lord!
The Almsman schooled to live
like this, who bursts all bonds,
is best of anchorites.

Sutta 14. Dhammika’s Enquiry

Thus have I heard. Once while the Lord was staying at Sāvatthī in Jeta’s
grove in Anāthapiṇḍika’s pleasance, there came to him, with five hundred
other lay-followers, the lay-follower Dhammika, who, after due salutations,
took his seat to one side and addressed the Lord in the following stanzas:—

Dhammika: What conduct, Gotama,
perfects, as followers,
both those that homeless are
and those that dwell in homes?

For, thou know’st well the lot
and goal of gods and men,
—thou matchless judge of Weal,
‘Buddha most excellent’!

In pity (knowledge won)
thou did’st reveal the Truth
and unveil all, pure seer,
to flood the world with light.
4. Āgāñchi te santike nāgarājā,  
Erāvāṇo nāma, 'Jīno' ti sutvā;  
so pi tayā mantayitvājhayamā  
'sādhuṭi' sutvāna paṭitarūpo.

5. Rājā pi tam Vessavaṇo Kuvero  
upeti, Dhammaṁ paripucchamāno;  
tassāpi tvam puccito brūsi, dhīra;  
so cāpi sutvāna paṭitarūpo.

6. Ye kec' ime titthiyā vādasīlā  
(Ājīvikā vā yadi vā Niganṭhā),  
paññāya tam nātitaranti sabbe  
—ṭhito vajantaṁ viya sīghagāmim.

7. Ye kec' ime brāhmaṇā vādasīlā  
vuddhā cāpi brāhmaṇā santi keci,  
sabbe tayi atthabaddhā bhavanti,  
—ye vāpi c' aṁne vādino manānamānā.

8. Ayām hi Dhammo nipuṇo sukho ca,  
yo 'yam tayā, Bhagavā, suppavutto,  
tam eva sabbe sussūsamānā;  
tvan no vada puccito, Buddhaseṭṭha.

9. Sabbe c' ime bhikkhavo sannisinnā,  
upāsakā cāpi, tath' eva sotūṁ  
suṇantu Dhammaṁ vimalenānubuddham  
subhāsitaṁ, Vāsavassēva devā.

10. Suṇātha me, bhikkhavo, sāvayāmi vo  
Dhammaṁ dhutāṁ, tāṁ ca dharātha sabbe,  
iriyāpatharāṁ pabbajitānulomikam;  
sevetha naṁ atthadassī mutīmā.

11. Na ve vikāle vicareyya bhikkhu,  
gāmaṇ ca pinḍāya careyya kāle;  
akkācāriṁ hi sajanti sangā;  
—tasmā vikāle na caranti buddhā.

12. Rūpā ca saddā ca rasā ca gandhā  
phassā ca ye sammadayanti satte,  
etesu dhammesu vineyya chandāṁ  
kālena so pavise pātarāsāṁ.
News of 'a Conqueror'  
drew Indra's elephant  
(of elephants the king),  
who joyed to hear thy talk.

Came too the fairies' king,  
thy Doctrine to explore.  
Such answers thou didst give  
as he rejoiced to hear.

Trained Jains and Mendicants  
all failed to vanquish thee,  
—as they who stand stock-still  
catch not the fleet of foot.

Trained brahmmins, ripe in years,  
—with others keen to air  
their point of view—are led  
t' embrace thy saving Truth.

For, 'tis thy saving Truth,—  
subtile, but preached so well—  
for which all yearn. Vouchsafe,  
an answer, Lord, to us!

Let th' Almssmen seated round  
with these lay followers  
learn from thy lips (as gods  
hearken to Indra's words)  
thy Lore immaculate!

The Lord: Give ear, ye Almssmen! Hear,  
and keep, the rules prescribed:—  
Let seekers after Weal,  
behave as anchorites.

Go not thy round when noon  
is past; betimes seek alms.  
Snares greet th' untimely guest;  
th' enlighten'd time their rounds.

Before thou seek'st thy meal,  
clear thou thy mind of zest  
for forms, sounds, odours, taste,  
and touch,—which turn men's heads.
Sutta-Nipāta, Vagga 2, Sutta 14

13. Piṇḍaṇa ca bhikkhu samayena laddhā
eko paṭikkamma raho niside
ajjhattacinti; na mano bahiddhā
nicchāraye sangahitattabhadāvo.

14. Sace pi so sallape sāvakaena
aṇṇīna vā kenaci bhikkhunā vā,
Dhammaṁ paṇitaṁ tam udāhareyya,
na pesuṇanī, no pi parūpaṇādām.

15. Vādam hi eke paṭiseniyanti.
Na te pasarnsāma parittapaṇīc;
tato tato ne pasajanti sangā,
cittam hi te tattha gamenti düre.

16. Piṇḍaṁ vihāraṁ sayanāsanaṁ ca
āpaṇī ca saṁghāṭirajāpuvāhanāṁ
sutvāna Dhammaṁ Sugatena desitaṁ
saṁkhāya seve varapaṇīnaśāvako.

17. Tasmaṁ hi piṇḍe sayanāsane ca
āpe ca saṁghāṭirajāpuvāhane,
etesu dhammesu anūpalitto
bhikkhu, yathā pokkhare vāribīndu.

18. Gaḥṭṭhavattam pana vo vādāmi,
yathākarō sāvaka sādhhu hoti.
—Na h’ eso labbhā sapariggahena
phassetūṁ yo kevalo bhikkhudhammo.

19. Pānāṁ na hane, na ca ghātayeyya,
nā cânunaṁñā hanataṁ paresaṁ,
sabbese bhūtesu nidhāya daṇḍaṁ
ye thāvarā ye ca tasanti loke.

20. Tato adinnanam parivajjayeyya
kīnci kvacī sāvaka bujjhamāno;
nā hāraye, harataṁ nānujaṁñaṁ;
sabbarāṁ adinnanam parivajjayeyya.

21. Abrahaṃmacariyaṁ parivajjayeyya,
angārakāsum jalitaṁ va, viṁṇū;
asambhuṇanto pana brahmaṃmacariyaṁ
parassa dāram na atikkameyya.
Thine alms received, return alone, to sit apart and think,—with fixed mind that never strays abroad.

In talk with pious folk or Almsmen, let thy theme the Doctrine's virtues be,—not spite, not finding fault.

If men assail, let us not heed these shallow pates, who cling to this or that as vagrant minds dictate.

Let wisdom's son, who heard his Lord, treat alms, cell, bed, water and rinsings, just as means, and nothing more.

Such reason'd use will leave an Almsman as unstained as lotus-leaf,—whereon no drop of water rests.

To conduct which perfects lay-followers I pass. (For, marriage these forbids to grow to Almsmen's scope.)

Slay not, nor doom to death, nor sanction slaughter. Do no violence to aught that lives,—or strong or weak.

No layman, wittingly, should thieve, or order theft, or sanction any theft;—take but what others give.

And shun incontinence as 'twere a pit of fire, or, failing continence, debauch no wedded wife.
22. Sabhaggato vā pariṣaggato vā
ekassa v' eko na musā bhaṇeyya,
na bhaṇaye, bhaṇataṁ nānujaṁaññā;
sabbhaṁ abhūtaṁ parivajjayeyya.

23. Majjaṁ ca pānaṁ na samācareyya
—Dhammaṁ imaṁ rocaye yo gahaṭṭho—
na pāyaye, pipataraṁ nānujaṁaññā,
ummādanantarāṁ iti naṁ viditvā.

24. Madā hi pāpāni karonti bālā,
kāronti c'aṅñe pi jane pamatte;
etāṁ apuṇṇāyatanarāṁ vivaijaye
ummādanarāṁ moheṇaṁ bālakantarāṁ.

25. "Pāṇam na hane, na cādinnaṁ ādiye,
muṣā na bhāse, na ca majjapo siyā,
abrahamacariyā virameyya methunā,
ratthiṁ na bhunjejeyya vikālabhojanaṁ,

26. mālarāṁ na dārē, na ca gandham ācare,
mañce chaṁyayaṁ va sayetha santhate”.
—Etarāṁ hi aṭṭhangikam āh’ uposatham
Buddhena dukkhantagunā pakāsitaṁ.

27. Tato ca pakkhas’ upavass’ uposatham
—’cātuddasirāṁ pañcadasirāṁ aṭṭhamiṁ’—
pāṭihāriyapakkhaṁ ca pasannamānaso
aṭṭhangupetaraṁ susamattarūpaṁ.

28. Tato ca pāto upavuttthuposatho
annena pānena ca bhikkhusaṅghaṁ
pasannacitto anumodamāno
yathārahaṁ samvibhajetha viṁṇū.

29. Dhammena mātāpitaro bhareyya,
payoja ye dhammikāṁ so vanijjam;
—etāṁ gihī vattayaṁ appamatto
Sayampabhe nāma upeti deve ti.

Cūlavaggo dutiyo
In conclaves, courts, or talk, let him not lie; let him not prompt or sanction lies; —let him renounce untruth.

Layman, observe this law:— Shun drink; make no man drink; sanction no drinking. Mark how drink to madness leads.

Through drink fools sin, and egg lax brethren on to sin. So flee this maddening vice, this folly, bliss of fools.

"Slay not, nor steal, nor lie; from strong drink keep away; refrain from lechery; touch not wrong meals o' nights; eschew both scents and wreaths; spread on the ground thy bed." (These eightfold sabbath-rules the saving Buddha framed.)

So make thy sabbath vows as week succeeds to week, and keep with pious hearts this eightfold festival.

At morn, these vows performed, with pious, thankful heart be wise and of thy means give Almsmen food and drink.

Cherish thy parents well; follow a righteous trade. —Thus shall the layman staunch reach realms of light above.

End of the Short Book
III. MAHAVAGGA

1. PABBAYJASUTTA

1. Pabbajjaṁ kītayissāmi, yathā pabbaji Cakkhumā, yathā vimāmsāmano so pabbajjaṁ samarocayi.

2. ‘Sambādho ‘yaṁ gharāvāso, rajass’ āyatanam’ iti, ‘Abbhokāso ca pabbajja’,—iti disvāna pabbaji.

3. Pabbajitvāna kāyena pāpakammam vivajjaya, vacīduccaritāṁ hitvā ājīvaṁ parisodhayi.


5. Tam addasā Bimbisāro pāsādasmim paṭīṭhito; disvā lakkhaṇasampannaṁ, imam atthaṁ abhāsatha:—

6. ‘Imam, bhonto, nisāmetha. Abhirūpo, brahā, suci, carāṇena c’eva sampanno, yugamattaṁ ca pekkhati

7. okkhittacakkhu satimā; nāyāṁ nicakulā-m-iva. Rājadūtā vidhāvantu, kuhīṁ bhikkhu gamissati.’

8. Te pesitā rājadūtā paṭīṭhito anubandhisum:—
‘Kuhīṁ gamissati bhikkhu? Katthavāso bhavissati?’

9. Sapadānaṁ caramāno, guttadvāro, susarivuto, khippaṁ pattaṁ apūresi sampajāno patissato.

10. Sa pīṇḍacārāṁ carītvā, nikkhamma nagaraṁ, muni Paṇḍavaṁ abhihiāresi: ‘Etthavāso bhavissati’.

11. Disvāna vāsūpagataṁ tato dūtā upāvisum, eko ca dūto āgantvā rājino pātivedaṁ:

12. ‘Esa bhikkhu, mahārāja, Paṇḍavassa puratthato nisinno vyagghusabho va sīho va girigabbhare.’
III. THE LONG BOOK

Sutta 1. Gotama’s Pilgrimage

My tongue shall tell his going forth from home, [405]
shall tell how he, our Seer, left house and home
for Pilgrimage, and why he chose that life.

Because he saw ‘a hole and corner life’ [406]
was all a house and home could give, the Lord
went forth from home, embracing homelessness.

A Pilgrim now, he shunned all evil deeds [407]
and lived his life aright, with blameless lips.

To Rājagāha come, th’ Enlighten’d One,
by high distinction stamped, in quest of alms [408]
entered the hill-girt gorge of Māgadhā.

As from his royal palace he looked down,
King Bimbisāra thus addressed his court:— [409]

‘Mark, sirs, that man, so handsome, tall, and calm,
of goodly gait, with gaze a plough’s length on,
with eyes on earth downcast, of set intent!
He comes, methinks, of no mean humble stock.
Let servants speed to track that Almsman down.’ [410]

So royal servants tracked the Almsman’s steps

to find where he would go and where would stay.

With senses’ portals guarded, self-controll’d,
from house to house he duly went for alms
and quickly filled his bowl,—mindful, alert.

His round for alms now o’er, from out the town [411]
our sage departed, climbing Pāṇḍava
to find a lodging on its craggy heights.

Marking his lodging down, the messengers

drew near, while one went back who told the king:— [412]

‘Like puissant tiger, or a lion, sire,
within a cavern on the eastward crags
of rugged Pāṇḍava, your Almsman sits.’ [413]
Sutta-Nipāta, Vagga 3, Sutta 1

13. Sutvāna dūtavacananām bhaddayānena khattiya
taramānarūpo niyyāsi yena Paṇḍavapabbato.

14. Sa yānabhūmiṁ yāyitvā yānā oruyha khattiya
pattiko upasaṅkamma āsajja nāriṁ upāvisi.

15. Nisajja rājā sammodi kathāṁ sārāṇiyāṁ tato
kathāṁ so vītiśāretvā imam attham abhāsatha:—

16. 'Yuvā ca daharo cāsi paṭhamu paṭṭiko susu
vaṇṇorhena sampanno, jātimā viya khattiya
sobhayanto anikkaggam nāgasarīghapurakkhato.
Dadāmi bhoge, bhunjassu, jātiṁ c’ akkhāhi pucchito.'

18. 'Ujū janapado, rāja, Himavantassa passato
dhanaviriyena sampanno, Kosalesu niketino,

19. Ādicca nāma gottana, Sākiyā nāma jātiyā;
tambā kulā pabbajito [rāja] na kāme abhipatthayarāṁ,'

20. kāmesv ādīnavaṁ disvā, nekkhammarāṁ daṭṭhu khemato,
padhānāya gamissāmi; ettha me raṅjati mano’ ti.

2. PADHĀNASUTTA

1. Tam marṁ padhānapahitattaṁ, nadiṁ Neraṅjaram pati,
viparakkamma jhāyantarāṁ yogakkhemassa pattiyā,

2. Namucī karuṇaṁ vācāṁ bhāsamāno upāgami:—
'Kiso tvam asi dubbaṅgo; santike maraṇānta tava.

Jiva, bho! Jīvitaṁ seyyo;—jīvam puṇṇāṁ kāhasi.

4. Carato ca te brahmacariyaṁ, aggihuttaṁ ca jūhato,
pahūtaṁ ciyate puṇṇāṁ.—Kirī padhānena kāhasi?

5. Duggo maggo padhānāya, dukkarō durabhisambhavo.'
—Imā gāthā bhaṇaṁ Māro aṭṭhā Buddhassa santike.
Hearing the news, with speed the noble prince
drove forth from town towards Mount Pañḍava;
and when no further he could ride, on foot
the monarch made his way till him he reached.

Then, seated, after courteous exchange
of seemly greetings, thus the monarch spoke:

‘Thou ’rt young,—a stripling still in early bloom!
Thy goodly mien bespeaks a gallant prince
his host arraying, elephants in van.
Lo! Here I offer wealth to spend thereon,
and ask thee to disclose thy lineage.’

The Lord: Flanking Himálaya, in Kósalá,
yonder extends a land both rich and brave.

By lineage ‘the Kinsmen of the Sun’
are we, and Sákiyans by family.
—Such was the stock I left behind me, sire,
having no appetite for pleasure’s toys.

Alive to all the perils pleasure brings,
and finding in Renunciation peace,
I’ll struggle onward.—Thus my mind finds bliss.

Sutta 2. Gotama’s Struggle

As, purged of self by struggles stern, I sat
in Reverie beside Neráfijará,
resolved to win by insight perfect peace,
came Māra, breathing words of ruth, to say
how lean and ill I looked, how nigh to death.

‘Death owns’ (said he) ‘a thousand parts of thee,
and life can claim but one. Hold fast to life!
Life’s best; for, living, thou ’lt store merit up.

If thou wilt lead a pious life and tend
the fires of sacrifice, much merit will
accrue. By struggles what wilt thou achieve?

Rough is the road, the struggle desperate.’
(Thus Māra, standing by the Buddha’s side.)
6. Taṁ tathā-vādināṁ Māraṁ Bhagavā etad abravi:—Pamattabandhu pāpima, yen’ atthena idhāgato, [430]
7. anūmatena pi puññena atho mayhaṁ na vijjati. Yesañ ca atho puññānaṁ, te Māro vattum arahati. [431]
9. Nādinam api sotāṁ ayāṁ vāto visosaye, kiṁ ca me pahitattassa lohitam n’ upasussaye? [433]
10. Lohite sussaṁānaṁhi pittam semhaṁ ca sussati; marṁsesu khīyamānesu bhīyyo cittam paśīdati, bhīyyo sati ca paññā ca samādhi mama tiṭṭhati. [434]
11. Tassa mēvaṁ viharato, pattassa uttamavedanāṁ, kāmesu nāpekkhate cittam.—Passa sattassa suddhatam! [435]
12. Kāmā te paṭhamā senā, dutiyā arati vuccati, tatiyā khuppipāśa te, catuththi taṁhā pavuccati, [436]
13. pañcamī thūnamiddhan te, chatṭhā bhīrū pavuccati, sattamī vicikicchā te, makkho thambho te atṭhamo, [437]
14. lābho siloko sakkāro micchāladdho ca yo yaso, yo c’ attānaṁ samukkiṁse pare ca avajānati; [438]
15. —esā, Namuci, te senā Kaṇhassābhīppahāraṇī; na marṁ āsūro jināti, jetvā ca labhate sukhaṁ. [439]
17. Pagālhā ettha na dissanti eke samaṇabrāhmaṇaṁ taṁ ca maggam na jānanti yena gacchanti subbatā. [441]
18. Samantā dhajiniṁ disvā yuttaṁ Māraṁ savāhanam yuddhāya paccuggacchāmi. Mā marṁṭhaṁ acāvayi. [442]
19. Yaṁ te taṁ na-ppasaḥati senaṁ loko sadevako, taṁ te paññāya vecchāmi, āmarṁ pattarṁ va asmanā. [443]
To Māra’s words the Lord made answer thus:

The Lord: Thou Evil One! Thou congener of sloth!

I lack no peddling rudiments like these;
no jot of suchlike ‘merit’ profits me!
Māra should speak to those who ‘merit’ lack.

Seeing that faith and energy and lore
have purged all Self away, why talk of ‘life’?

The wind dries rivers up;—shall this my blood
still course when Self is dead, when Self has gone?

While blood is drying up, the humours too
dry up; and with decay of flesh my mind
grows calmer; stronger grows its watchfulness,
its garner’d Lore, its concentration rapt.

As thus I dwell, who’ve braved and borne pain’s worst,
my heart for pleasure feels no zest at all.
Behold then, Māra, how a man is cleansed.

Pleasures of sense compose thy foremost ranks;
dislikes thy second; thirst and hunger form
thy third array; cravings come fourth; the fifth
is sloth and torpor; sixth faintheartedness;
doubts make the seventh; th’ eighth,—pretence, hard heart,
and pelf, repute, the pride of place, with fame
ill-gotten, scorn of others, praise of self.

Black Māra, such is thine attacking force,
which only heroes overcome in fight,
and in their conquest find abiding Weal.

Shall I cry craven? Nay; a pest on life!
I’d sooner die than brook defeat—and live.

(Engulfed in this world’s bogs, some anchorites
and brahmmins wholly sink from sight and view,
and never come to know the path saints tread.)

Seeing this host arrayed, with Māra there
riding his elephant of war, I go
to fight him. May he never beat me back!

Thy hosts—which neither men nor gods can rout—with Lore I’ll crush, as pebbles smash a bowl.
20. Vasir̄karitvā saṁkappāṁ satiṁ ca sūpatiṭṭhitaṁ raṭṭhā raṭṭhaṁ vicarissamā savake vinayam̄ puthu. [444]

21. Ty-appamattā pahitattā mama sāsanakārakā akāmassa, te gamissanti yattha gantvā na socare. [445]

22. “Satta vassāni Bhagavantaṁ anubandhīṁ padā padanāṁ, otāraṁ nādhigacchissāṁ Sambuddhassa satīmato. [446]


24. Aladdhā tattha assaṁ vāyas’ etto apakkami. —Kāko va selam̄ āsajja nibbijjāpema Gotamaṁ.” [448]

25. Tassa sokaparetassa viṅga kacchā abhassatha; tato so dum mano yakko tatth’ ev’ antaradhāyatha. [449]

3. Subhāsitasutta

Evam me sutam. Ekaṁ samayam Bhagavā Sāvatthiyaṁ viharati Jetavane —pe—Bhagavā etad avoca:—Catūhi, bhikkhave, anegiḥ samannāgatā vācā subhāsītā hoti na dubbhāsītā, anavajjā ca ananuvajjā ca viññūnaṁ. Katamehi catūhi? Idha, bhikkhave, bhikkhu subhāsītaṁ ēva bhāsati no dubbhāsītaṁ, Dhammaṁ ēva bhāsati no adhammaṁ, piyaṁ ēva bhāsati no appiyaṁ, saccaṁ ēva bhāsati no alikoṁ. Imehi kho, bhikkhave, catūhi anegiḥ samannāgatā vācā subhāsītā hoti no dubbhāsītā, anavajjā ca ananuvajjā ca viññūnaṁ ti. Idam avoca Bhagavā; idam vatvā Sugato athāparaṁ etad avoca Satthā:—

1. Subhāsītaṁ uttamaṁ āhu santo;
   dhammaṁ bhāne nādhammaṁ,—tam dutiyaṁ;
   piyaṁ bhāne nāppiyaṁ,—taṁ tatiyaṁ;
   saccaṁ bhāne nālikoṁ,—taṁ catutthaṁ ti. [450]


2. Tam eva vācāṁ bhāsye yāy’ attaṁnaṁ na tāpaye,
   pare ca na vihiṁseyya;—sā ve vācā subhāsītā. [451]

3. Piyaṁvācam eva bhāsye yā, vācā patindaṁti,
   yāṁ anādāya pāpāṁ pareṁ bhaṅaṁ piyaṁ. [452]
As Captain of my thoughts, with set resolve,
from realm to realm I'll find me followers
zealous and purged of Self, whom loyalty
to my commandments and their lust-free Lord,
shall bring where sorrows find no place at all.

Māra: 'For seven years I might keep dogging him,
yet with the watchful Buddha get no chance!

To see if it was soft and good to eat,
a crow hopped round a stone that looked like fat;

but, disappointed, flew away again.
-In like disgust I give up Gotama!'

The Lord: In grief, the sprite then let his lute slip down,
as, sick at heart, he vanished out of sight.

Sutta 3. Apt words

Thus have I heard. Once while staying at Sāvatthī in Jeta's grove (&c.), the Lord spoke as follows:—There are four respects which characterize words apt and not inapt, words irreproachable and beyond reproach from the discerning. And what are the four? Take the case, Almsmen, of an Almsman who always speaks aptly and never inaptly, whose discourse is of the Doctrine only and not of vain matters, whose words are always kindly and never unkind, always truthful and never false. These four respects characterize apt speech. Thus spoke the Lord; and when the Blessed One had thus spoken, he, as Master, went on to say:

Apt speech the good rank first,
and, second, Doctrine's themes,
the third is kindly speech,
and fourth is truthfulness.

Here the reverend Vangīsa rose from his seat and, with his right shoulder bared and with folded palms outstretched, said to the Lord that a thought had struck him. Being bidden to express it, Vangīsa extolled the Lord to his face in suitable verses, saying:—

Speak thou what neither breeds thyself remorse
nor hurts another.—Such like speech is apt.

Speak only kindly words, welcome to hear;
avoid all railing; kindly be thy words.
4. SUNDARIKABHĀRADVĀJASUTTA


Atha kho Sundarikabhāradvājo brāhmaṇo yena Bhagavā ten’ upasamīkami, upasamīkamītvā Bhagavantam etad avoca: Kiriṇjacco bhavan ti?

Atha kho Bhagavā Sundarikabhāradvājaṁ brāhmaṇāṁ gāthāhi ajjhabhāsi:—

1. Na brāhmaṇo no ’mhi, na rājaputto, na vessāyano, uda koci no ’mhi.
Gottam pariññāya puthujjanānam akiñcano manta carāmi loke.

2. Sarāṅghāṭivāsī agiho carāmi
nivuttakeso abhinibbutatto,
alippamāno idha mānavehi.
Akalla’ maṁ pucchasi gotta-paññaṁ.

3. ‘Pucchānti ve, bho, brāhmaṇā brāhmaṇehi saya: Brahmaṇo no [457] bhavan ti?’
‘Brāhmaṇo [hi] ce tvam brūsi, maṁ ca brūsi abrāhmaṇaṁ,
taṁ taṁ Sāvittiiṁ pucchāmi tipadaṁ catuvīsat-akkhāraṁ.’
'Truth is Nirvāṇa's speech' (the adage runs); truth, weal, and Doctrine (so 'tis said) make saints.

The Buddha's words of peace, which show the way to win Nirvāṇa and to end all Ill, rank far above all other spoken words.

Sutta 4. Offerings

Thus have I heard. Once while the Lord was staying among the Kosalans on the banks of the river Sundariķā, the brahmin Sundarika-Bhāradvāja was busy there with fire offerings and with ministering to the sacrificial fire; and when all was over and done, he rose up and was looking round in all the four directions to find on whom to bestow what remained over from his sacrifice, when he became aware of the Lord seated close by at the foot of a tree, enveloped—head and all—in his cloak. So, taking in his left hand the remains from the sacrifice and the waterpot in his right hand, the brahmin moved towards the Lord. At the sound of the brahmin's approaching footsteps, the Lord uncovered his head. 'Why, it's only a shaveling, a wretched shaveling!'—said the brahmin to himself and he was minded to turn back. But he bethought him that there were some brahmins too who shaved their heads, and that he might ask the Lord about his descent. So the brahmin came up and asked the Lord what he was by birth.

The Lord: No brahmin I, no prince, no farmer, or aught else. All worldly ranks I know, but, knowing, go my ways as—simply nobody.

Homeless, in Pilgrim garb, with shaven crown, I go my way alone, serene.
—To ask my birth is vain.

The Brahmin: Nay, sir; when brahmins meet they never fail to ask if 'tis a brahmin they address.

The Lord: If you deny to me the brahminhood you claim, I ask you then of Sāvitti, with clauses three, two dozen syllables.
4. ‘Kim nissitā isayo manujā khattiyā brāhmaṇā devatānaṁ yaññaṁ akappayiṁsu puthū idha loke?’

‘Ya-d-antagū vedagū yaññaṅkāle
yassāhutirī labhe, tass’ ijjhe ti brūmi.’

5. ‘Addhā hi tassa hutam ijjhe
yarū tādisāṁ vedagurūṁ addasāma;
tumhādisānāṁ hi adassanena
aṅno jano bhūnjati pūralāsāṁ.’

6. ‘Tasmātiha tvam, brāhmaṇa, attthena attthiko upasanākamma puccha.

Santam vidhūmaṁ anighthaṁ nirāsaṁ
appev’ idha abhivinde sumedham.’

7. ‘Yaññe ratāham, bho Gotama, yaññaṁ yiṭṭhukāmo nāham pajānāmi,
anusāsatu marū bhavaṁ;
yattha hutam ijjhate, brūhi me tam.’

‘Tena hi tvam, brāhmaṇa, odahassu sotam, Dhammaṁ te desessāmi:—

8. Mā jātiṁ puccha, caraṇaṁ ca puccha.
Kaṭṭhā have jāyati jātavedo;
nicākulino pi muni dhītimā
ājānīyo hoti hirinisedho,

9. saccena danto, damasā upeto,
vedantagū, vusitabrahmacariyo;
kālena tamhi havyāṁ pavecche,
yo brāhmaṇo puññapektko yajetha.

10. Ye kāme hitvā agihā caranti,
susarṇyatattā tasaraṁ va ujju
kālena tesu havyāṁ pavecche
yo brāhmaṇo puññapektko yajetha.”
The Brahmin: What moved so many sages—brahmins, nobles, and others—to make oblations to deities here on earth?

The Lord: If saints partake (say I),
the donor's thereby blest.

The Brahmin: A blessing sure is mine
who find a saint in thee.
Had I not found thy like,
my cake had gone elsewhere.

The Lord: Well, brahmin, since you are in quest of Weal, draw near and question me.

You'll find in me a sage
good, taint-less, want-less, calm.

The Brahmin: My delight, Gotama, is in offerings; I am anxious to make offerings; but know not how.
Pray, teach me, sir,—
what offerings will bless.

The Lord: Hearken, then, brahmin; and I will expound the Doctrine to you:—

Judge not by birth, but life.
As any chips feed fire,
mean birth may breed a sage
noble and staunch and true.

Let brahmins 'merit' seek
by offerings where truth
and self-control hold sway,
with lore and holy life;

and where the homeless, dead
to pleasure, temperate,
press—shuttle-wise—straight on;
11. Ye vītarāga susamāhitindriyā
cando va Rāhugahanā pamuttā,
kālena tesu—pe—

12. Asajjamāna vicaranti loke
sadā satā, hitvā mamāyitāni,
kālena tesu . . . .

13. Yo kāme hitvā abhībhuyacārī,
yo vedi jātimaraṇassa antām
parinibbuto udakarahado va sīto,
Tathāgato arahati pūraḷāsāṁ.

14. Samo samehi, visamehi dūre,
Tathāgato hoti anantapaṇño;
anūpalitto idha vā huraṁ vā,
Tathāgato arahati pūraḷāsāṁ.

15. Yamhi na māyā vasati na māno,
yo vitalobho amamo nirāso,
panunṇakodho abhīnibbutatto,
so Brāhmaṇo sokamalarāhi āhāsi;
Tathāgato—pe—

16. Nivesanam yo manaso āhāsi,
pariggaḥ yassa na santi keci,
anupādiyano idha vā huraṁ vā,
Tathāgato . . . .

17. Samāhito yo udatāri ogham
Dhammaṁ ca ūsī paramāya diṭṭhiyā,
khīṇasavo, antimadechadhāri,
Tathāgato . . . .

18. Bhavāsavā yassa vaci kharā ca
vidhūpitā, atthagatā, na santi,
sa vedagū sabbadhi vippamutto,
Tathāgato . . . .

19. Sangātigo, yassa na santi sangā,
yo mānasattesu amānasatto,
dukkharāni pariṇāyā sakhetattavatthuṁ,
Tathāgato . . . .

20. Āsāṁ anissāya, vivekadassī,
paravediyam diṭṭhim upatīvatto,
ārammapā yassa na santi keci,
Tathāgato . . . .
Book 3, Sutta 4. Offerings

and where the passion-free
in peace have found Release,
—like moons from Rāhu’s jaws;

and where th’ emancipate
in ceaseless vigilance
move, calling nothing theirs.

Victor by quelling lusts,
Ender of birth and death,
calm, cool as is a lake,
Truth’s Finder claims your gifts;

to former Buddhas peer,
remote from lesser men,
stainless, of boundless Lore;

who, void of guile and pride,
cares not to get or have,
true Brahmin, wrathless, spent;

whose mind, from errors freed,
retains no hankerings,
who clings to naught at all;

who stoutly crossed the Flood,
whose vision saw the Truth,
whose Cankers now are gone,
whom clay shall clothe no more;

the sage of full Release,
from whom the lust to live
(and biting tongue) have gone
and left no smould’ring trace;

who, bursting ties, is free,
who, pride-less ’mong the proud,
has plumbed Ill’s cause and range;

who, craving nothing, soars
to heights no others knew,
with naught to cause rebirth;
21. Paroṣaṇa yassa samecca dhammā
vidhūpitā, atthagatā, na santi;
santo, upādānakhayevimutto,
Tathāgato . . . .

22. Saññyojanaṃjātikhayantadassī
yo 'pānudi rāgapatthāṃ asesaṃ,
suddho niddoso vimalo akāco,
Tathāgato . . . .

23. Yo attaṃ 'Attānaṃ' nānupassati,
samāhito ujjugato thitatto,
sa ve anejo akhilo akankho,
Tathāgato . . . .

24. Mohantarā yassa na santi keci,
sabbesu dhammesu ca ñāṇadassī,
sarīraṃ ca antimaṃ dhāreti,
patto Sambodhīrīn anuttararīn sivaṃ
ttāvata yakkhassa suddhi),
—Tathāgato arahati pūrāḷāsaṃ.

25. 'Hutaṃ ca mayhānaṃ hutam aththu saccari,
yarh tādisaraṃ vedagunaraṃ alatthaṃ.

Brahmā hi sakkhi! Patiganhātu me Bhagavā, bhuñjatu me Bhagavā,
pūrāḷāsama!

26. ‘Gāthābhīgitaṃ me abhojaneyyam.
Sampassataṃ, brāhmaṇa, n’ esa dhammo;
gāthābhīgitaṃ panudanti buddhā;
Dhamme sati, brāhmaṇa, vuttir esā.

27. Aññena ca kevalinānaṃ mahesim,
khīṇasavaṃ kukkuca-vupaṃsaṃ
anneṇa pañīna upaṭṭhahassu;
khettaṃ hi tari puññaapeakehassa hoti.’

28. ‘Sādhāhaṃ, Bhagavā, tathā vijayaññaṃ
yo dakkhiṇaṃ bhuñjeyyya mādisassā,
yarh yañña-kaale pariyesamāno,
pappuya tava sāsanāṃ.’

29. ‘Sārambbha yassa vigatā, cittaṃ yassa anāvilaṃ,
vippamutto ca kāmehi, thīnaraṃ yassa panūditaṃ,’
beneath whose gaze all 'creeds',
consumed to ashes, die;
who, being spent, is freed;

who saw how bonds and birth
could be destroyed and cease;
who—passion swept away—
is cleansed, unmarred, and pure;

who finds no inward 'Self';
who—fixed, unswerving, sure—
is schooled, craves not, nor doubts;

he who with mind unwarped
fathoms each mental state,
whose body is his last,
who in Enlightenment
won bliss which crowns the pure;
—Truth's Finder claims your gifts.

*The Brahmin:* May mine prove off'ring true,
who find a sage like thee.

Brahmā be witness! Lord, vouchsafe to take my cake.

*The Lord:* I touch no chanter's fee!
Seers countenance it not;
th' enlighten'd scout such fees;
and while the Doctrine lasts,
this practice must obtain.

Provide with other fare
a sage of holy peace,
consummate, Canker-less.
—Merit to reap, sow there!

*The Brahmin:* Who, Lord, should have my cake?
Whom would'st thou bid me seek,
at time of sacrifice,
to eat a cake of mine?

*The Lord:* Seek him who 's done with strife, unmarred of heart,
lust-free, and roused from crass stolidity;
Sutta-Nīpāta, Vagga 3, Sutta 4

30. simantānaṁ vinetāraṁ, jātimaraṇakovidaṁ,
muniṁ moneyasampannarī, tādisaṁ yaññam āgatarī

31. bhakūṭīṁ vinayitvāna pañjalikā namassatha,
pūjetha annapāñena;—evam ījhinti dakkhiṇā.’

32. ‘Buddho bhavāṁ arahati pūralāsāṁ, puññakkhettam anuttaraṁ, āyāgo sabbalokassa; bhoto dinnarī mahapphalaṁ ti.’

Atha kho Sundarikabhāradvājo brāhmaṇo Bhagavantarī etad avoca: Abhikkantaṁ . . . (&c. as at page 24) . . . arahatarī ahosi.

5. Māghasutta

Evam me sutam. Ekaṁ samayaṁ Bhagavā Rājagahe viharati Gijjhakūṭe pabbate. Atha kho Māgho mañavo yena Bhagavā ten’ upasarñkami, upasarñ-kamitvā Bhagavatā saddhiṁ sammodi, sammodaniyaṁ kathāṁ sārāṇīyaṁ vītisāretvā ekamantaṁ nissīdi. Ekamantaṁ nisīno kho Māgho mañavo Bhagantarī etad avoca:—Aham hi, bho Gotama, dāyako dānapati vadaṁḥu yācayoga; dhammena bhoge pariyesāmi; dhammena bhoge pariyesivā, dhammaladdhehi bhogehi dhammādhigatehi ekassa pi dadāmi, dvinnam pi dadāmi, tinṇam pi dadāmi, catunnam pi dadāmi, paṇcannam pi dadāmi, channam pi dadāmi, suttannam pi dadāmi, āṭṭhannam pi dadāmi, navannam pi dadāmi, dasannam pi dadāmi, visāya pi dadāmi, tīṁsāya pi dadāmi, cat-tārisāya pi dadāmi, paṇñāsāya pi dadāmi, satassa pi dadāmi, bhīyyo pi dadāmi. Kaccāhaṁ, bho Gotama, evam dānanto, evam yajanto, bahuṁ puññam pasavāmīti?

Taggha tvāṁ, maṇava, evam dānanto evam yajanto bahuṁ puññam pasavasi. Yo kho, maṇava, dāyako dānapati . . . ekassa pi dadāti—pe—satassa pi dadāti, bhīyyo pi dadāti, bahuṁ so puññam pasavatīti.

Atha kho Māgho mañavo Bhagavantarī gāthāya ajjhabhāsi:—

1. Pucchāṁ’ aham bho Gotamaṁ vadaṁhūṁ (iti Māgho [487] kāsāyavāsim aghaṁ carantarī:—
Yo yācayogo dānapati gahattho
puññatthiko yajati puññapekho
dadarī paresaṁ idha annapānam,
—kathāṁ hutaṁ yajamānassa sujjhe?
Book 3, Sutta 4. Offerings

who teaches folk the bounds of rectitude
and, versed in birth and death, is ‘perfect sage’.
When such a one draws near the sacrifice,
scorn not but welcome him; entreat him well.
’Tis thus that offerings a blessing bring.

The Brahmin: Th’ Enlighten’d Lord is chief recipient;
for, he is merit’s richest field, a shrine
for all the world’s oblations;—gifts to him
bring forth abundant fruit in rich return!

Wonderful, Gotama; quite wonderful! Just as a man might set upright again ...(&c., as at p. 25) ... Sundarika-Bhāradvāja was numbered among the Arahats.

Sutta 5. Largesse

Thus have I heard. Once while the Lord was staying near Rājagaha at Vulture’s Peak, a young brahmin named Māgha came to him and after courteous greetings took his seat to one side, saying to the Lord:— I am generous, Gotama, accessible and openhanded. I seek my substance aright, and from what I thus get and obtain I give away to a single individual, or to two or more recipients—up to a hundred or more. Now tell me, Gotama, do I by all these doles and oblations store up much merit?

Certainly you do, young brahmin; so would anyone who is generous, accessible and openhearted,—seeking his substance aright and, from what he has thus got and obtained, giving away to a single individual, or to two or more recipients, up to a hundred or more.
Thereupon, Māgha addressed the Lord in these stanzas:—

Māgha: Skilled judge of men’s requests,
who goest, yellow-robed,
thy homeless way,—I ask
thee, Gotama, to whom
should open-handed folk,
who merit seek, do well
to offer food and drink?
2. Yo yācayogo dānapatī gahaṭṭho (Māghāṭi Bhagavā) [488]
puṇṇatthiko yajati puṇṇapekko
dadāṁ paresaṁ idha annapānaṁ,
ārādhaye dakkhiṇeyyehi tādi.

3. Yo yācayogo dānapatī gahaṭṭho (iti Māgho māṇavo) [489]
puṇṇatthiko yajati puṇṇapekko
dadāṁ paresaṁ idha annapānaṁ,
—akkhāhi me, Bhagavā, “dakkhiṇeyye”?

4. Ye ve asattā vicaranti loke,
akiṇcanā kevalino yatatā,
kālena tesu havyarā pavacche
yo brāhmaṇo puṇṇapekho yajetha.

5. Ye sabbasariyojanabandhanacchidā,
dantā vimuttā anighaṁ nirāsā,
kālena tesu havyarā pavacche
yo brāhmaṇo puṇṇapekho yajetha.

6. Ye sabbasariyojanavippamutthā,
dantā vimuttā anighaṁ nirāsā,
kālena—pe—

7. Rāgaṁ ca dosaṁ ca pahāya moham
khīṇasavā vusitabrahmacariyā,
kālena . . . .

8. Yesu na māya vasatī, na māno,
ye vītalobha amamā nirāsā,
kālena . . . .

9. Ye ve na tanhāsu upātipannā,
vitareyya ogham, amamā caranti
kālena . . . .

10. Yesam tanhā na ’tthi kūhiṁci loke,
bhavabhavāya idha vā huram vā,
kālena . . . .

11. Ye kāme hitvā agihā caranti,
susarṇyatatā, tasaram vā ujju,
kālena . . . .
The Lord: Success will crown their gifts if he who takes has worth.

Māgha: In what consists that worth?

The Lord: When 'merit' is the aim, let brahmins give to saints who walk in self-control, without belongings, freed;

—to those who, bursting Bonds, are schooled, free, want-less, calm;

—to those who, loosed from Bonds, are schooled, free, want-less, calm;

—to those, from passion, hate, and error purged, who live th' uncanker'd, holy life;

—to those in whom no guile nor pride abides; who care neither to get nor have;

—to those who—cravings quelled—unburthened cross the Flood;

—to those who nowise crave a future term of life, on earth or anywhere;

—to those who, rid of lusts, pursue their homeless way straight onward, shuttle-wise, in perfect self-control;
12. Ye vitarāgā susamāhitindriyā,
cando va Rāhugahaṇā pamuttā,
kālena . . . .

13. Samitāvino vitarāgā akopā
yesaṃ gati na 'tthi idha vippahāya,
kālena . . . .

14. Jahetvā jātimaraṇam asesaṃ,
kathāmkathāṃ sabbām upātivattā,
kālena . . . .

15. Ye attadipā vicaranti loke,
akīncaṇā sabbadhi vippamuttā,
kālena . . . .

16. Ye h’ ettha jānanti yathātathā idaṃ:
‘Ayam antima, na 'tthi punabbhavo’ ti,
kālena . . . .

17. Yo vedagū jhānarato satīmā,
sambodhipatto, saraṇam bahunnaṃ,
kālena tamhi havyāṃ pavecche,
yo brāhmaṇo puṇṇapekho yajetha.

18. Addhā amoghā mama pucchanā ahū;
akkhāsi me Bhagavā “dakkhiṇeyye”.
Tvārī h’ ettha jānāsi yathātathā idaṃ,
tatha hi te vidito esa dhammo.

19. Yo yācayogo dānapati gahaṭṭho (iti Māgho māṇavo) puṇṇatthiko yajati puṇṇapekho
dadaṃ paresaṃ idha annapānaṃ,
—akkhāhi me, Bhagavā, “yaṇṇasampadaṃ”.

20. ‘Yajassu; yajamāno, Māghā, (ti Bhagavā)
sabbaṭtha ca vippasādehi cittaṃ;
ārammaṇaṃ yajamānassa yaṇṇo,
ettha patiṭṭhāya jahāti dosaṃ.

21. So vitarāgo, pavineyya dosaṃ,
mettaṃ cittaṃ bhāvayaṃ appamāṇaṃ,
rattimāvama satataṃ appamatto
sabbā disā pharate appamaṇṇaṃ.’
—to those, to passion dead,
with pow'rs in leash, Released
(like moons from Rāhu's jaws),
at peace, meek, passionless,
who've barred all further births,
who've done with birth and death,
and overcome all doubts;
—to those who're their own light,
unburthened, wholly freed;
—to those who realize:
'This life's my last! my last!'
—to Him, the watchful seer,
whose Lore and Reveries
won him Enlightenment
to shelter multitudes;
—on Him let brahmins gifts
castow, who merit seek.

Māgha: Not vainly did I ask.
For now the Lord (who knows
and clearly sees it all)
has shown to whom to give.
When open-handed folk
who merit seek to win,
bestow their food and drink
on others as a gift,
—does that a 'blessing' bring?

The Lord: In giving, purge thy heart,
till giving fills thy thought
and Blemishes depart.
Thus, shalt thou,—calm, benign,
zealous by night and day—
breed limitless goodwill
embracing all the worlds.
22. Ko sujjhati?—muccati?—bajjhati ca?
Ken' attanā gacchati Brahmalokāṁ?
Ajānato me, Muni, brūhi puṭṭho!
(Bhagava hī me sakkhī, Brahmv' ajja diṭṭho;
tvaṁ hi no Brahmasamo ti saccaṁ!)
Kathāṁ upapajjati Brahmalokāṁ, jutimā?

23. Yo yajati tividham yaññasampadāṁ

ārādhaye dakkhiṇeyyehi tādi,
evāṁ yajitvā sammā yācayogo
upapajjati Brahmalokan ti brūmīti.

Evāṁ vutte Māgho māṇavo Bhagavantaṁ etad avoca: ‘Abhikkantāṁ bho
Gotama—pe—ajjatagge pāṇupetan sarāṇan gatan ti.’

6. Sabhiyassutta

Evam me sutarāṁ. Ekaṁ samayaṁ Bhagavā Rājagahe viharati Veļuvane
Kalandakanivāpe. Tena kho pana samayena Sabhiyassa paribbājakassa purā-
ṇasālohitāya devatāya pañhā udditāṁ honti:—‘Yo te, Sabhiya, samoṁ vā
brāhmaṇo vā ime pañhe puṭṭho vyākaroti, tassa santike brahmacariyaṁ
careyyāsiti.’ Atha kho Sabhiyo paribbājako, tassā devatāya santike te pañhe
uggahevatvā, ye te samaṇabrāhmaṇaṁ saṁghino gaṇino gaṇacariyaṁ niṁtaṁ yasassino
tīthakarā sādhusammatā bahujanassa, seyyathiddam: Pūraṇo Kassapo, Mak-
khalī Gosālo, Ajito Kesakambali, Pakudho Kaccāyano, Saṁjayo Belatṭhiputto,
Nigaṇṭho Nāṭaputto,—te upasaṅkamitvā te pañhe pucchati. Te Sabhiyena
paribbājakena pañhe puṭṭhā na sampāyanti; asampāyantā kopaṁ ca dosaṁ ca
appaccayaṁ ca pātukaronti; api ca Sabhiyāṁ yeva paribbājakarā paṭipucchanti.
Atha kho Sabhiyassa paribbājakassa etad ahosi:—‘Ye kho te bhonto samaṇa-
brāhmaṇaṁ saṁghino gaṇino gaṇacariyaṁ niṁtaṁ yasassino tīthakarā sādhusam-
matā bahujanassa, seyyathiddam: Pūraṇo Kassapo—pe—Nigaṇṭho Nāṭaputto,
te mayā pañhe puṭṭhā na sampāyanti; asampāyantā kopaṁ ca dosaṁ ca ap-
paccayaṁ ca pātukaronti; api ca maṁ yev’ ettha paṭipucchanti. Yan nūnāhāṁ
hīnāy’ avattitvā kāme paribhūjeyyan ti?’

Atha kho Sabhiyassa paribbājakassa etad ahosi:—‘Ayam pi samoṇo Gotamo
saṅghī c’ eva gaṇi ca gaṇacariyo ca niṁto yassassī tīthhakaro sādhusammatā
bahujanassa. Yan nūnāhāṁ samaṇaṁ Gotamaṁ upasaṅkamitvā ime pañhe
puccheyyan ti?’

Atha kho Sabhiyassa paribbājakassa etad ahosi:—Ye kho te bhonto
samaṇabrāhmaṇaṁ jinṇā vuddhā mahallakā addhagataṁ vayo anupattā therā
Book 3, Sutta 5. Largesse

Māgha: Who’s cleansed, or freed, or bound?
Whereby can one secure
passage to Brāhma’s realms?
I know not; tell me, Sage,
—thou Brāhma manifest!
I vow thee Brāhma’s peer!
How, Lord of light, can man
pass hence to Brāhma’s realms?

The Lord: Let him whose gifts are graced
by gifts’ three virtues, find
recipients of worth;
—Such openhandedness
admits to Brāhma’s realms.

Hereon, the young brahmin Māgha said to the Lord:—Wonderful,
Gotama, quite wonderful! Just as a man might set upright again... (etc.,
as at p. 35) ... from this day forth while life lasts.

Sutta 6. Sabhiya’s Questions

Thus have I heard. Once while the Lord was staying at Rājagaha in the
Bamboo grove where the squirrels were fed, a certain deity who in life on
earth had been a relation of Sabhiya the Wanderer, propounded certain
questions, with the injunction to Sabhiya to follow any anchorite or brahmin
who could answer them. After learning these questions from the deity,
Sabhiya betook him to anchorites and brahmans who had confraternities and
schools, and were known and famed as heads of schools and founders of
saving creeds and were held in high popular repute,—such as Pūraṇa Kassapa,
Makkhali Gosāla, Ajita Kesa-Kambali, Pakudha Kaccāyana, Saṇjaya Belaṭṭhi-
putta, and Nāta-putta the Jain; and to each of these six he put those questions.
But not one of them could furnish the answers; each and all of them, on
being questioned by Sabhiya, showed temper and irritation and resentment,
and put counter-questions of their own to Sabhiya, till he was tempted to
abandon the higher life for a life of pleasure.

But the thought came to him that, over and above these six, there was the
anchorite Gotama, who equally had a confraternity and a school of his own,
and was known and famed as the head of a school and the founder of a
saving creed, and was held in high popular repute. Why not ask Gotama?

Then followed the thought that all those personages whom he had already
asked without success, were old and venerable men of long standing as
rattaññū cirappabbjitā sarṇghino gañino . . . maṁ yev’ ettha paṭtipucchanti.
Kim pana me samaṇo Gotamo ime pañīhe puṭṭho vyākarissati? Samaṇo hi
Gotamo daharo c’ eva jātiyā navo ca pabbajjāyāti.’

Atha kho Sabhiyassā paribbājakassā etad ahośi:—‘Samaṇo kho daharo ti
na uññātabbo, na paribhotabbo; daharo pi ce samaṇo hoti, so ca hoti
mahiddhiko mahānubhāvo. Yan nūnāhārmaṁ samaṇaṁ Gotamaṁ upasano-
kamitvā ime pañīhe puccheyyan ti?’

Atha kho Sabhiyo paribbājako yena Rājagahaṁ tena cārikaṁ pakkāmi,
anupubbenā cārikaṁ caramāno yena Rājagahaṁ, Veḷuvanaṁ, Kalandaka-
nivāpo, yena Bhagavā ten’ upasarināmi, upasamākamitvā Bhagavatā saddhīṁ
sammodi, sammodaniyāṁ kathāṁ sāraniyāṁ vitissāvetvā ekamantaṁ nisidi.
Ekamantaṁ nisinno kho Sabhiyo paribbājako Bhagavantaṁ gāthāya ajhah-
bhāsi:—

1. Karukhi vecikicchī āgamaṁ
pañīhe pucchitum abhiKarāṅkhamāno;
tes’ antakaro bhavāhi me, pañīhe me puṭṭho
anupubbaṁ anudhammadāṁ vyākarohi me.

2. Dūrato āgato si
pañīhe pucchitum abhiKarāṅkhamāno;
—tes’ antakaro bhavāmi te, pañīhe te puṭṭho
anupubbaṁ anudhammadāṁ vyākaromi te.

3. Pucchha maṁ, Sabhiya, pañīhaṃ yaṁ kiñci manas’ icchasi,
tassa tass’ eva pañīhassa ahaṁ antaṁ karomi te ti.

Atha kho Sabhiyassā paribbājakassā etad ahośi:—‘Accheriyaṁ vata bho;
abbhutaṁ vata bhol yaṁ vatāhaṁ aññesu samaṇabrāhmaṇesu okāsamattam
pi nālathārām, tam me idaṁ samaṇena Gotamena okāsakammarā katar
ti’, attamano pamoḍito udaggo pīṭisomanassajāto Bhagavantaṁ pañīhaṁ
pucchi:—

4. Kimppattināṁ āhu ‘bhikkhuṇiṁ?’
‘Soratāṁ’ kena? Kathañ ca ‘dantam’ āhu?
‘Buddho’ ti kathāṁ pavuccati?
Puṭṭho me, Bhagavā, vyākarohi.

5. Pajjena katena attanan
parinibbānagato vitiṇnakarāṅkho,
vibhavaṁ ca bhavaṁ ca vipahāya,
vusitavā khiṇapunabhav—to sa “bhikkhu”.

[Sn. 3.6.0]
anchorites, and that, as they had all failed to answer the questions, how could
answers be expected from Gotama,—who was so junior in years and had
only become an anchorite so recently?

But here came the thought to Sabhiya that an anchorite was not to be
despised and scorned on grounds of youth, and that if a young man became
an anchorite, he attained great potency and powers. So why not ask Gotama
the questions?

Thereupon, Sabhiya the Wanderer set out on an alms-pilgrimage to
Rājagaha and at last found the Lord in the Bamboo grove where the squirrels
were fed and, after courteous greetings sat down to one side, addressing the
Lord in these stanzas:—

Sabhiya: Doubt and perplexity
bring me with questions here;
I pray you make all clear;
expound their full import
as I put each in turn.

The Lord: Thou comest from afar
with questionings; and I
will answer each in turn
and show its full import.

So ask me what thou wilt
and I will answer it.

Thought Sabhiya to himself:—It is wonderful, it is marvellous, how the
anchorite Gotama has accorded me the hearing which all those other anchorites
and brahmins refused me! So in gladness and joy, the elated and jubilant
Sabhiya asked the Lord the following question:—

What stamps 'the Almsman true'?
What makes him 'meek' and 'schooled'?
What marks 'Enlightenment'?
Answer me, Lord, I pray.

The Lord: The 'Almsman true' is he
who treads his chosen path
up to Nirvāṇa, quit
of doubts, not troubling if
life closes or runs on,
—the man who greatly lived
and now hath slain rebirth.
6. Sabbattha upékako satíma,
na so hiṁsatí kañci sabbaloke,
tīño samañño anāvilo,
ussadā yassa na santi, “sorato” so.

7. Yass’ indriyāni bhāvitāni,
ajjhattaṁ bahiddhā ca sabbaloke;
nibbijjha imaṁ paraṁ ca lokāṁ
kālarī karākhati bhāvito, sa “danto”.

8. Kappāni vicceyya kevalāni,
saṁsārāṁ dubhayaṁ cutūpāpātaṁ,
vigatarajāṁ ananganaṁ visuddhaṁ,
pattāṁ jātikkhayaṁ,—tam āhu “buddhan” ti.

Atha kho Sabhiyo parībājako Bhagavato bhāsitāṁ abhinanditvā anumoditvā attamano pamodito udaggo pūtisomanassajāto Bhagavantaṁ uttarāṁ pāñhaṁ apucchi:—

9. Kīmpattinarī āhu “brāhmaṇaṁ”? (iti Sabhiyo) [518]
“samaṇaṁ” kena? kathaṁ ca “nātako” ti?
“nāgo” ti kathāṁ pavuccati?
—Puṭṭho me, Bhagavā, vyākarohi.

10. Bāhetvā sabbapāpakāni, (Sabhiyāti Bhagavā) [519]
vimalo sādhusamāḥito ṭhitatto,
saṁsāram aticca kevali so
asito tādi pavuccate “brahmā”.

11. Samitāvi, pahāya puññapāpaṁ,
virājo, ūnāva imaṁ paraṁ ca lokāṁ,
jātimaṇḍanaṁ upātivatto,
“samañno” tādi pavuccate tathattā.
The man of watchful poise
who harms no living thing,
the stainless anchorite
—beyond life’s Flood, devoid
of arrogance,—is ‘meek’.

He’s ‘schooled’ who drills each thought
—self-bred or from without—,
whom scrutiny of this
and other worlds has taught
calmly to wait death’s call.

‘Enlightenment’ is his
whose piercing eye surveys
all ages, and perceives
how creatures come and go
to tramp their dismal round;
who—spotless, stainless, pure—
has done with birth and death.

Thereon, in gladness and joy at the Lord’s words, the elated and jubilant Sabhiya asked his next question:—

What stamps a ‘Brahmin’, Lord?
—an ‘Anchorite’?—a ‘Saint’?
What makes a ‘Paragon’?
Answer me, Lord, I pray.

The Lord: ‘Brahmin’ is he who—quit
of evil, stedfast, rapt—
has left rebirth behind
for calm, consummate Peace.

True ‘Anchorite’ is he
who, finding anchorage
beyond works good or bad,
by faultlessness has plumbed
both this and other worlds,
and vanquished birth and death.
12. Ninhāya sabbapāpakāni, 
ajjhattaṁ bahiddhā ca sabbaloke, 
devamanussesu kappiyesu 
kappam n’ eti, tam āhu “nḥātako” ti. 

13. Āguṁ na karoti kiṁci loke, 
sabbasaṁyoge visajja bandhanāni 
sabbattha na sajjati vimutto, 
—“nāgo” tādi pavuccate tathattā ti.

Atha kho Sabhiyo paribbajako—pe—Bhagavantam uttarin pañham apucchi:—

14. Kaṁ “khettaţināṁ” vadanti buddhā?
“kusalarñ” kena? karthaṁ ca “paṇḍito” ti?
“muni” nāma kathāṁ pavuccati?
—Puṭṭho me, Bhagavā, vyākarohi.

15. Khettaţi viceyya kevalāni (Sabhiyāti Bhagavā) 
divyam māṇusakaṁ ca brahmakhettaṁ 
sabbakhettamūlabandhanā pamutto, 
“khettaţino” tādi pavuccate tathattā.

16. Kosāni viceyya kevalāni 
dibbaṁ māṇusakaṁ ca brahmakosāṁ, 
sabbakosamūlabandhanā pamutto, 
“kusalo” tādi pavuccati tathattā.

17. Dubhayāni viceyya paṇḍarāni 
ajjhattaṁ bahiddhā ca suddhipaṇīno, 
kaṭhasukkaṁ upātivatto, 
“paṇḍito” tādi pavuccate tathattā.

18. Asataṁ ca sataṁ ca ṇatvā dharmam 
ajjhattaṁ bahiddhā ca sabbaloke, 
devamanussehi pūjiyo so, 
sangam jālāṁ aticca,—so “munīti”.
The 'Saint' has washed away all evil, inlay bred or from without; no more he'll enter time—like gods and men, the brood of time.

He who lives guiltless here, who, bursting bonds and ties, hugs naught, but wins Release,—is therefore 'Paragon'.

Hereupon, in gladness and joy at the Lord's words, the elated and jubilant Sabhiya asked his next question:—

Whom do th' enlighten'd term 'field's conqueror'? What makes a 'skilled' man?—what a 'sage'? and what proclaims the 'seer'? Answer me, Lord, I pray.

*The Lord*: When thought on fields to grow bliss—human or divine—uproots all zest for fields, a man has 'conquer'd fields'.

When thought on barns to store bliss—human or divine—uproots all zest for barns, a man attains to 'skill'.

When thought on senses' range (internal or without) has left conviction clear—above all hopes or fears,—that makes a man a 'sage'.

A 'seer' is he who knows all outlooks good or bad, selfbred or from without; whom gods and men revere; who bursts all ties and snares.
19. Kiripattināṁ āhu “vedagum”? (iti Sabhiyo) [528]
   “Anuvidyitaṁ” kena? kathaṁ ca “viriyava” ti?
   “Ājāniyo” kin ti nāma hoti?
   —Puṭṭho me, Bhagavā, vyākarohi.

20. Vedāni viceyya kevalāni (Sabhiyāti Bhagavā) [529]
   samanānaṁ yāni p’ atthi brāhmaṇanāṁ
   sabbavedanāṁ su vitarāgo
   sabbāṁ vedam aticcā, “vedagū” so.

21. Anuvicca papańca-nāmarūpāṁ,
   ajjhattāṁ bahiddhā ca rogamūlāṁ,
   sabbarogamūlabandhanā pāmutto,
   “anuvidyito” tādi pavuccate tathattā. [530]

22. Virato idha sabbapāpakehi,
   nirayadukkham aticcā, viriyavāso,
   so “viriyavā” padhānavā
dhīro tādi pavuccate tathattā. [531]

23. Yass’ assu lūtāni bandhanāni
   ajjhattam bahiddhā ca sangamūlaṁ,
   sabbasangamūlabandhanā pāmutto,
   “ājāniyo” tādi pavuccate tathattā ti. [532]

Atha kho Sabhiyo paribbājako—pe—Bhagavantaṁ uttarim pañham apucchi:—

24. Kiṁpattināṁ āhu “sottiyaṁ” (iti Sabhiyo) [533]
   “ariyaṁ” kena? Kathaṁ ca “caraṇavā” ti?
   “Paribbājako” kin ti nāma hoti?
   Puṭṭho me, Bhagavā, vyākarohi.

25. Sutvā sabbadhammathaṁ abhiśñāya loke (Sabhiyāti Bhagavā) [534]
   savajjanavajjaṁ yad atthi kiñci
   abhibhum, akathaṁkathim, vimuttaṁ,
   anighaṁ, sabbadhi-m āhu “sottiyo” ti.
Hereon, in gladness and joy at the Lord's words, the elated and jubilant Sabhiya asked his next question:

What stamps 'th' adept in lore?  
What makes him 'come to know'?  
How gets he 'zeal'? And what is termed a 'scion', Lord?  
Answer me, Lord, I pray.

The Lord: He who surveying lore  
(brahmins' and anchorites'),  
and, losing zest for things of sense, outgrows all lore,  
—'tis he is 'lore's adept'.

He who detects the curse of 'personality'  
(disease's root!), and plucks out all that bound him fast,  
—'tis he has 'come to know'.

He who, eschewing wrong, prevails o'er pains of hell, shews 'zeal' by battling on in staunch persistency.

He who snaps bonds within and stubs all roots without, till he is free from roots and bonds,—a 'scion' is.

Hereon in gladness and joy at the Lord's words, the elated and jubilant Sabhiya put his next question:

What stamps man 'Erudite'?  
What makes him 'Noble'?—What 'Upright'?—What 'Anchorite'?  
Answer me, Lord, I pray.

The Lord: He who has learned and plumbed all outlooks, till—beyond all praise and blame—doubts pass, and with Release comes calm, —he's wholly 'Erudite'.
26. Chetvā āsavāni, ālayāni
vidvā, so na upeti gabbhaseyyam;
saññam tividham panujja pankaṃ
cappan n' eti, tam āhu "ariyo" ti.

27. Yo idha caraṇesu pattipatto
kusalo sabbadā ajāni Dhammaṃ,
sabbattha na sajjati, vimutto,
patiḥgā yassa na santi, "caraṇavā" so.

28. Dukkhavapakkam yad atthi kammarān
uddhān adho ca tiriyaṃ cāpi majjhie
paribbājayitvā pariññacāri
māyaṃ mānam atho pi lobhakodharān
pariyantam akāsi nāmarūpaṃ,
tam "paribbājakam" āhu pattipattan ti.'

Atha kho Sabhiyo paribbājako Bhagavato bhāsitaṃ abhinanditvā anumoditvā attamano pamoḍito udaggo pitisomanassajāto uṭṭhāyāsanā ekārissam uttarāsangam karitvā yena Bhagavā ten' aṭṭalim paṇāmetvā Bhagavantam sammukhā sāruppāhi gāthāhi abhiśittavai—

29. Yāni ca tiṇī yāni ca saṭṭhi
samaṇappavādāsitāni, bhūriṣṭaṇa,
saññakkhara-saññanissitāni
osaraṇāni vineyya oghatam' agā.

30. Antagū si pāragū si dukkhassā!
Arahā si! Khīpāsavām taṃ maññe!
Jutimā mutimā pahūtapaṇño,
dukkhass' antakara, atāresi maṅ!

31. Yaṃ me kankhitam aṇṇāsi,
vicikiccharā maṅ atāresi, namo te!
Muni monapathesu pattipatta,
akhila Ādīccabandhu, sorato si!

32. Yā me kaṇkhā pure āsi, taṃ me vyākāsi, cakkhumā.
Addhā Muni si Sambuddho; na 'thi nīvaranā tava.

33. Upāyāsā ca te sabbe viddhastā vinalīkatā;
sītibhūto damappatto dhītīmā saccanikkakmo.

34. Tassa te Nāganāgassa, Mahāvīrassa, bhāsato
sabbe devā anumodanti ubho Nārada-Pabbatā.
He who tracks Cankers down
and hacks them out, to know
rebirth no more but sweep
aside, as filth, all things
of sense and banish Time,
—'tis he is 'Noble' styled.

He who on earth walks sure,
with skill to grasp the Truth,
—ensnared, repelled, by nought,
but free,—'Upright' is he.

The pilgrim who discerns
what acts have Ills for fruit,
and, comprehending, sloughs
guile, pride of life, wants, wrath,
and personality,
—is perfect 'Anchorite'.

Hereon, in gladness at the Lord’s words, the elated and jubilant Sabhiya
rose up from his seat and, with his right shoulder bared, stretched forth his
folded palms towards the Lord, as he addressed him to his face in stanzas fit:

Great sage, who didst reject
the sense-based sophistries
of three and sixty sects,
thou soarest o'er life’s gloom!

Ending, transcending, Ills,
Cankerless Arahat,
thy insight, light, and lore
have brought me safe 'Across'!

For marking my distress,
for freeing me from doubt,
I laud thee, sage benign,
consummate master-mind,
great Kinsman of the Sun!

The doubts I had are solved by thee, O Seer,
O All-Enlighten’d sage immaculate!

With ev'ry perturbation rooted up,
unfever'd, tranquil, strong in Truth art thou!

Great Victor! Paragon! Thy words rejoice
all gods, all Nāradās, all Pābbatās.
35. Namo te, purisājañña! Namo te, purisuttama!
Sadevakasmirū lokasimirū na 'tthi te paṭipuggalo.

36. Tuvaṁ Buddhō; tuvaṁ Satthā; tuvaṁ Mārabhibhū Muni;
uvaṁ anusaye chetvā tiṇṇo tāres' imaṁ pajaṁ.

37. Upadhī te samatikkantā; āsavā te padālīta;
siho 'si anupādāno pahīnabhayabheravo.

38. Puṇḍarīkaṁ yathā vaggū toye na upalippati,
evaṁ puṇīne ca pāpe ca ubhaye tvaṁ na lippasi!
—Pāde, vīra, pasārehi. Sabhiyo vandati Satthuno ti.

Atha kho Sabhiyo paribbājako Bhagavato pādesu sirasā nipatitvā, Bhaga-
vantarāṁ etad avoca:—Abhikkantāṁ, bhante,—pe—dhammaṁ ca bhikkhu-
asamghaṁ ca. Labheyyāhaṁ, bhante, Bhagavato santike pabbajjam, labheyyaṁ
upasampadan ti.

Yo kho, Sabhiya, aññatitthiyapubbo imasmim Dhammavineye ākarikhati
pabbajjāṁ ākarikhati upasampadaṁ, so cattaro māse parivasati, catunnaṁ
māsānaṁ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhu-
bhāvaya. Api ca m’ ettha puggalavemattatā viditā ti.

Sace, bhante, aññatitthiyapubbā imasmim Dhammavineye ākarikhantā
pabbajjāṁ ākarikhantā upasampadaṁ cattāro māse parivasanti, catunnaṁ
māsānaṁ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhu-
bhāvaya,—ahaṁ cattāri vassāni parivasissāmi; catunnaṁ vassānaṁ accayena
āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāya ti.

Alattha kho Sabhiyo Bhagavato santike pabbajjāṁ, alattha upasampadaṁ—
pe—aññataro kho pa’n’ āyasā Sabhiyo arahataṁ ahosi.

7. SELASUTTA

Evaṁ me sutāṁ. Ekaṁ samayaṁ Bhagavā Ang-uttaraṁpesu cārikaṁ cara-
māno mahatā bhikkhūsamghena saddhiṁ adhātājasehi bhikkhusatehi yena
Āpanāṁ nāma Anguttarāpānāṁ nigamo tad avasari. Assosi kho Keniyō
jaṭṭilo:—Samaṇo khalu, bho, Gotamo Sakyaputto Sakyakulā pabbajito Angut-
tarāpesu cārikaṁ caramāno mahatā bhikkhūsamghena saddhiṁ adhātājasehi
bhikkhusatehi Āpanāṁ anuppatto; taṁ kho panā bhavantarā Gotamarāṁ evaṁ
kalyāṇo kuttisaddo abhuggato ‘Tī ti pi so Bhagavā arahāṁ Sammāsambuddho
vijjācaranāsamanppanno sugato lokavidū anuttaro purisadammasārathi satthā
devamanussānaṁ Buddhō Bhagavā; so imaṁ lokaṁ sadevakaṁ samārakaṁ
Book 3, Sutta 6. Sabhiya’s Questions

I hail thee noblest, foremost of mankind;
nor earth nor heaven holds thy counterpart!

Enlighten’d Master! Over Māra’s hosts triumphant! Sage, who, wrong propensities uprooting, for thyself salvation found and taught mankind to find salvation too!

Thou hast surmounted all that breeds rebirth and extirpated Canker-growths within! With naught to bind thee thrall to life, thou ‘rt free as forest lion from all fears and dread.

E’en as a lotus fair to water gives no lodgment, thou by good and bad alike art unaffected. Stretch thou forth thy feet, O Victor. I salute my Master’s feet!

Hereon, Sabhiya the Wanderer, bowing his head in homage at the Lord’s feet, said:—It is wonderful, sir (Ec., as at p. 25) confirmation as an Almsman with the Lord!

‘Sabhiya, a former sectary of another school who seeks admission and confirmation in this Doctrine and Rule, first resides for four months, at the close of which period proved Almsmen admit and confirm him as an Almsman. I recognize a distinction between persons in this case.’

‘If, sir, former sectaries of other schools have first to undergo a four months’ probation before enrolment here, then I will reside for four years, at the close of which period let proved Almsmen admit and confirm me as an Almsman.’

So Sabhiya the Wanderer received admission and confirmation as an Almsman at the hands of the Lord. Nor was it long thereafter before the reverend Sabhiya, dwelling alone and aloof (Ec., as at p. 25) was numbered among the Arahats.

Sutta 7. The Superman

Thus have I heard. Once when the Lord was on an alms-pilgrimage in the Anga country north of the Ganges, with a great train of Almsmen, numbering twelve hundred and fifty, he sojourned in the Anga township of Āpana across the river.

It came to the ears of Keniya of the matted-hair that the anchorite Gotama, a Sakyan who had gone forth from home to homelessness as a Pilgrim, was reported to have arrived at Āpana with this great train in the course of an alms-pilgrimage. Such, according to report, was the high repute noised
sabrahmakaṁ sassaṁaṅabrāhmaṇaṁ pajaṁ sadevaṁanussaṁ sayaṁ abhiṁnaṁ sacchikatvā pavedeti; so Dhammaṁ deseti ādikalyaṇam majhe kalyaṇam pariyosanaṅkalyaṇam sātttham savyaṅjanaṁ; kevala-pariṇuṣṭhaṁ parisuddhhaṁ brahmacariyaṁ pakāseti; sādhu kha pana tathārūpaṇaṁ arahataṁ dassanaṁ hotītī'.


Adhiṁvāsesa Bhagavā tuṁhēbhāvēna.

Athā kho Keniyo jaṭila, Bhagavato adhiṁvāsaṁ sāṁghaṁ viditvā, utthāyāsānaṁ yena sako appaṁso ten' upasaṁkami, upasaṁkamitvā mittāmaccā nātisālohiṁ āmantēsi:—Suṇantu me bhontu mittāmaccā nātisālohitā. Samaṇo me Gotamo nimantito svātānāya bhattāṁ saddhīṁ bhikkhusaṁghena. Yena me kāya-vēyyāvatikāṁ kareyāthāti.

Evarī bho ti kho Keniyaṁ saṁghaṁ mittāmaccā nātisālohitā Keniyaṁ saṁghaṁ pāṭissuttvā app-ekeccu uddhaṁni khoṁanti, app-ekeccu katṭhāni phāḷenti, app-ekeccu bhājanāni dhovanti, app-ekeccu udakamanīkāṁ patiṭṭhāpenti, app-ekeccu āsanāni paṁṇāpenti; Keniyo pana jaṭilo sāmarīṁ yeva maṇḍalāmālaṁ paṭiyādeti.

Tena kho pana samayena Selo brāhmaṇo Āpana paṭiyasati, tiṇṇam vedānaṁ pāragū, saṅghaṅdukeṭuḥbhānaṁ sākkharappabhēdānaṁ; itihāsapaṁca-mānaṁ padako veyyākaṃ̇a; lokāyatamahāpurisalakkaṁhaṇsu anavayo; tiṇī maṇṇavakasatānī mante vēceti. Tena kho pana samayena Keniyo jaṭilo Selo brāhmaṇe abhippasanno hotī.

Athā kho Selo brāhmaṇo tīthi maṇṇavakasatehi parivuto janghāvihāramī anu-cankamamāno anuvicaramāno yena Keniyaṁ saṁghaṁ appaṛyo ten' upasaṁkami. Addasā kho Selo brāhmaṇo Keniyaṁ saṁghaṁ jaṭilo app-ekeccu uddhaṁni khoṁante—pe—app-ekeccu āsanāni paṁṇāpenti, Keniyaṁ pana jaṭilaṁ sāmarīṁ yeva maṇḍalāmālaṁ paṭiyādentāṁ; disvāna Keniyaṁ jaṭilaṁ etad avoca: Kin nu kho bhoto Keniyaṁ āvāho vā bhavissati, vivāho vā bhavissati,
abroad concerning this Gotama that he was said to be:—‘The Lord, Arahat All-Enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord Buddha; this universe— with its gods, its Māras, its Brahmās, its anchorites and brahmins, embracing all deities and mankind—all this he has discerned and realized for himself and makes known to others; he preaches a Doctrine which is so fair in its outset, its middle, and its close, with both text and import; he propounds a higher life that is wholly complete and pure;—it is good to go and visit men of worth like him.’

So Keniya came to the Lord and, seating himself after greetings, was by the Lord instructed, roused, fired, and cheered onwards with a doctrinal discourse, at the close of which Keniya invited the Lord, with his Community, to take to-morrow’s meal with him. Said the Lord:—There are no less than twelve hundred and fifty Almsmen with me;—and you are an adherent of the brahmins, Keniya!

A second time did Keniya tender his invitation, saying this made no difference; and a second time did he receive the same answer. But when the invitation was repeated for the third time, with the words: ‘You have only to assent’, the Lord, by his silence, accepted it. Then Keniya got up and went off to his own hermitage, where he told his friends and kinsfolk who was coming, and asked them to help. Readily enough, they set to work, some digging earth-ovens, some splitting firewood, some scouring pans, and others setting out water-jars, and placing seats ready,—while Keniya with his own hands prepared a round pavilion.

Now at that time there was living at Āpana the brahmin Sela, who was versed in all three Vedas, was accomplished in ritual with the glosses thereon, in phonetics, and in etymology, as also in legends, which he could recite and explain; and he was not unversed in the world’s duration and in the signs that mark a Superman; he had three hundred young brahmins to whom he taught the runes. At this time, moreover, Keniya of the matted-hair was an adherent of this brahmin Sela.

Accompanied by his three hundred pupils, the brahmin came in the course of a stroll to Keniya’s hermitage and saw all Keniya’s adherents busy with their several tasks, while Keniya with his own hands was preparing a round pavilion. At the sight, the brahmin said to Keniya:—What is all this? Is it a wedding-feast for a bridegroom or for a bride? Or is there a great oblation afoot? Or have you invited to a repast to-morrow Seniya Bimbisāra, king of Magadha, with all his host?

Said Keniya: It is no wedding-feast, Sela; nor is the king coming with all
mahāyaṇṭa vā paccaṭṭhito, rājā vā Māgadho, Senīyo Bimbīsāro, nimantito svātanṭīya saddhīṁ balakāyenāti?

Na me, Sela, āvāho bhavissati, na pi vivāho bhavissati, na pi rājā Māgadho, Senīyo Bimbīsāro, nimantito svātanṭīya saddhīṁ balakāyenā. Api ca kho me mahāyaṇṭa paccaṭṭhito atti. Saṁaṇo Gotamo Sakyaputto Sakyakulā pabbajito Anguttaraṁ pesu cārikaṁ caramāno mahāta bhikkhusaṁghena saddhīṁ aṭṭhaṭṭhasehi bhikkhusatehi Āpanāṁ anupatto. Tam kho pana bhavaṁ Gotamaṁ—pe Buddhī Bhagavā ti;—so me nimantito svātanṭīya saddhīṁ bhikkhusaṁghenāti.

‘Buddho’ ti, bho Keniya, vadesi?
‘Buddho’ ti, bho Sela, vadāmi.
‘Buddho’ ti, bho Keniya, vadesi?
‘Buddho’ ti, bho Sela, vadāmi.

Atho kho Selassa brāhmaṇassa etad ahosi:—Ghoso pi kho eso dullabho lokasmin yatidām ‘Buddho’ ti. Āgatāni kho pana asmākaṁ mantesu dvātirīṣa Mahāpurisa-lakkhaṇāni, yahi samannatta Mahāpurissa dve va gatiyo bhavanti, anaṇṇa. Sace agaraṁ ajjhāvasati, rājā hoti cakkavatti dhammiko dhammarājā cāturanto vijitāvi janapadatthāvariyaṇapatto sattaranasamannāgato; tass' imāni satta rataṇāni bhavanti, seyyathidham: cakkarataṇaṁ, hatthirataṇaṁ, assaratanaṁ, manirataṇaṁ, āthirataṇaṁ, gahapati-rataṇaṁ, parināyakaratanaṁ eva sattaraṁ; parosahassen kho pan' asa putta bhavanti—sūrā virārūpa parasenappamaddanā. So imāṁ paṭhaviṁ sāgara-pariyantarā, adandaṇa asatthana, dhammama abhivijiya ajjhāvasati. Sace kho panāgarasāna anagāriyam pabbajati, arahāṁ hoti Sāmāsambuddho loke vivattaccaddo.—Kahama pana, bho Keniya, etarāhi so bhavaṁ Gotamo viharati, arahāṁ Sāmāsambuddho ti?

Evāṁ vutte, Keniyo jātīlo dakkhiṇāṁ bāhaṁ paggahetvā Selaṁ brāhmaṇaṁ etad avoca: Yen' esā, bho Sela, nilavanaraṇī ti.


Atha kho Bhagavato etad ahosi: Passati kho me ayaṁ Selo brāhmaṇo dvattirīṣsa Mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā dve;—dvīsu Mahā-
his host; but I have got a great oblation afoot. For the anchorite Gotama, who left his Sakyan home to be a Pilgrim, has arrived at Apana in the course of an alms-pilgrimage, with twelve hundred and fifty Almsmen in his train. Now, such, according to report, is the high repute noised abroad concerning this Gotama that he is said to be . . . (etc., as p. 135) . . . the Lord Buddha. He it is who has been invited for to-morrow, he and his Community.

Do you say 'Buddha', Keniya?
Yes, I do, Sela.
Do you really say 'Buddha'?
Yes, I do, Sela.

Thought the brahmin to himself:—Rarely indeed is the title of 'Buddha' heard in the world. In our runes there have been handed down the two and thirty marks of a Superman, for whom, if he bears those marks, there awaits one of two careers and no third. Should he live a home life, he becomes Emperor over the four quarters of the earth, righteous in himself and ruling rightly, victorious abroad, enforcing law and order at home, and possessing the Seven Jewels, to wit,—wheel, elephant, charger, gem, queen-consort, treasurer, and counsellor. More than a thousand sons has he, heroes of might who trample down the enemy's host before them. Over all this earth to the shores of ocean he extends his sway by sheer righteousness alone and not by cudgel or sword. But, if, instead, he goes forth from home to homelessness as a Pilgrim, he becomes the Arahant All-Enlightened who lifts the veil from the world.

Said Sela aloud:—Where, Keniya, is Gotama now staying, this Arahant All-Enlightened?
In answer, Keniya stretched out his right arm and said:—Yonder, Sela, in that stretch of dark trees.

Then the brahmin proceeded to the Lord, attended by his three hundred young brahmins, to whom he gave the following instructions:—Move forward in silence, noiselessly in one another's footsteps; for, these Lords are hard of access, like solitary lions. And, while I am conferring with the anchorite Gotama, keep silent till my talk with him is over, and do not interrupt.

Arrived in the Lord's presence, the brahmin, seating himself after courteous greetings, scanned the Lord's body for the two and thirty marks of a Superman; and in time observed them all save two, namely the privities hidden in a sheath and the big tongue, concerning which two he was in doubt and perplexity, not feeling certain or sure.

Realizing precisely the brahmin's uncertainty of mind, the Lord put forth such a manifestation of psychic power that Sela could see the Lord's privities

1. Paripunṇaṭaṁo suruci sujato cāradassano
   suvaṇṇavaṇṇo ’si, Bhagavā, susukkadaṭho ’si, viriyavā. [548]

2. Narassa hi sujātassa ye bhavanti viyaṇjanā
   sabbe te tava kāyasmiṁ Mahāpurisa-lakkhaṇā. [549]

3. Pasannanetto, sumukho, brahā, uju, patāpavā,
   majhe samaṇasamghassa, ādicco va, virocasi [550]

4. kalyāṇadassano bhikkhu, kaṇcanasannibhattaco.
   Kin te samaṇabhāvena evam uttamavaṇṇino? [551]

5. Rājā arahasi bhavituṁ cakkavatti rathesabho,
   cāturanto vijitāvi Jambuṇḍāsassa issaro. [552]

6. Khattiya bhojaraṁo anuyutta bhavantu te!
   rājābhirājā, manujindo, rajjarā kārehi, Gotama! [553]

7. Rājāham asmi, Selāti, dhammarājā anuttaro,
   dhammena cakkāṁ vattemi, cakkāṁ appativattiyaṁ. [554]

8. Sambuddho paṭijānasī ‘dhammarājā anuttaro
   dhammena cakkāṁ vattemi’ iti bhāsasi, Gotama. [555]

9. Ko nu senāpati bhoto sāvako Satthu-d-anvayo?
   Ko te imaṁ anuvatteti dhammacakkāṁ pavattitam? [556]
within their sheath; and then, putting forth his tongue, he passed it up and down over the orifices of both ears and of both nostrils, and covered with it the whole expanse of his forehead.

Quite sure now about the presence of the two and thirty marks, Sela still did not know whether he possessed Enlightenment or not. But he remembered hearing from old and aged brahmins, teachers of teachers, that those who become Arahats All-Enlightened, reveal themselves when their praises are sung in their presence; and so he made up his mind to extol the Lord to his face in the following stanzas of eulogy:—

Perfect in body, goodly, Lord, art thou, [548]
well-grown, well-liking, golden-hued, with teeth agleam with lustre; vigour fills thy frame;

thy body's full perfection manifests [549]
each single sign that marks a Superman.

Clear-eyed and handsome, tall, upright, art thou, [550]
effulgent as a sun among thy train,

—so debonair, so golden-hued! Why waste thy beauty's prime as homeless anchorite? [551]

As world-wide monarch thou should'st ride in state; [552]
and Ind from sea to sea should own thy sway.

Proud princes should thy village-headmen be! [553]
Rule thou mankind as sov'ran king of kings.

The Lord: Know, Sela, know that king indeed am I, [554]
—the peerless king of utter righteousness.
In righteousness my sov'ran Wheel of Truth I roll, that nevermore shall backwards turn.

Sela: If All-Enlighten'd thou dost claim to be, [555]
the peerless king of utter righteousness,
rolling in righteousness thy sov'ran Wheel,

—who ranks as Captain, next to thee, to keep thy Wheel still rolling onward in its course?
10. Mayā pavattitam cakkam dhammacakkam anuttaram Sāriputto anuvatteti anujāto Tathāgataṁ.

11. Abhiññeyyam abhiññātām, bhāvetabbaṁ ca bhāvitarāṁ, pahātbarāṁ pahinam me. Tasmā Buddhō 'smi, brāhmaṇa.

12. Vinayassu mayī karākharī; adhimuccassu, brāhmaṇa; dullabharī dassanāṁ hoti Sambuddhānaṁ abhinīhaso.

13. Yesarī vo dullabhī loke pāṭubhāvo abhinīhaso, so 'harī, brāhmaṇa, Sambuddho, sallakatto anuttaro.


15. 'Imarī, bhonto, nisāmetha, yathā bhāsati cakkhumā, sallakatto, mahāvīro,—siho va nadati vane.

16. Brahmabhūtaṁ atitulāṁ Mārasenappamaddanāṁ ko disvā na-ppasīdeyya,—api kañhābhijātiko?

17. Yo marī icchati anvetu; yo vā n’ icchati, gacchatu. Idhāhaṁ pabbajissāmi varapaṇīnassa santike.’

18. 'Etañ ce ruccati bhoto Sammāsambuddhasāsanāṁ, mayam pi pabbajissāma varapaṇīnassa santike.’

19. 'Brāhmaṇā tisatā ime yācanti pañjalikata: brahmacariyarī carissāma, Bhagavā, tava santike.’

20. ‘Svākkhātaṁ brahmacariyarī (Selāti Bhagavā) sandiṭṭhikam akālikarī yattha amogha pabhajjā appamattassa sikkhato’ ti.

Alattha kho Selo brāhmaṇo sapariso Bhagavato santike pabbajjāṁ, alattha upasampadaṁ.

Atha kho Keniyo jaṭilo tassā rattiya accayena sake assame pāṇitsaṁ khādaniyaṁ bhōjaniyaṁ paṭiyādāpetva Bhagavato kālaṁ ārocāpesi: Kālo, bho Gotama; niṭṭhitam bhattan ti. Atha kho Bhagavā puṭṭhānasamayam nīvāsetvā pattacīvaraṁ ādāya yena Keniyassa jaṭilassa assumo ten’ upasarīkami, upasamkamitvā paṇṭhāte āsane nisidi saddhīṁ bhikkhusamghena. Atha kho Keniyo jaṭilo Buddhappamukhaṁ bhikkhusamgham pāṇītena khādaniyena
The Lord: "Tis Sāriputta, whom I bred and reared, who keeps my Wheel still rolling on its course.

What mind should know, I know; I am what man should be, and quit of all man should renounce; —'tis thus that, brahmin, Buddhahood is mine.

All doubts of me dispel; place trust in me. —To see a Buddha is a boon most rare;

but that rare boon thou may'st behold in me, who All-Enlighten'd am, of Healers chief,

perfect and peerless, routing Māra's hosts, all foes subduing;—fear clouds not my bliss.

Sela: Sirs, mark him! Mark how lion-like he speaks, —this Seer, this Healer, this great Conqueror.

Lives there a man so base as not to trust at sight fell Māra's matchless conqueror?

Let who will, follow; let the rest depart; —be mine the Pilgrimage with Wisdom's Lord!

Sela's pupils: If you the All-Enlighten'd take as guide, ours too be Pilgrimage with Wisdom's Lord.

Sela: Three hundred brahmins, Lord, with outstretched hands here pray to lead the higher life with thee.

The Lord: That life, so fully preached, is here and now, yet outside Time. No barren Pilgrimage is his who lives that life persistently.

So the brahmin Sela and all his following were admitted to the Lord's Community, and confirmed therein.

Now, when night passed away, an excellent meal was prepared in his hermitage by Keniya, who sent to tell the Lord when everything was ready. Then the Lord, early that morning, duly robed and bowl in hand, proceeded to Keniya's hermitage and there sat down on the seat placed for him, accompanied by his train of Almsmen. With his own hands Keniya served the Lord and his Almsmen with that excellent meal without stint till all had
bhojaniyena sahatthā santappesi sampavāresi. Atha kho Keniyo jaṭīlo Bhagavantaṁ bhuttāvimbh onitapattapāṇiṁ upagantvā aññataraham nīcam āsānam gahetvā ekamantāṁ nisīdi. Ekamantāṁ nisinnāṁ kho Keniyam jaṭīlāṁ Bhagavā īmāṁ gāthāhi anumodi:—

21. Aggihuttamukhā yaṁna; Sāvitti chandaso mukham;
    rājā mukham manussānam; nadināṁ sāgaro mukham;

22. nakkhattānam mukham cando; ādicco tapataṁ mukham;
    puṁñañā ākāṁkhāhamānānam sarūgho ve yajataṁ mukhan ti.

Atha kho Bhagavā Keniyam jaṭīlāṁ īmāṁ gāthāhi anumoditvā, uṭṭhāyāsanā pakkāmi.
Atha kho āyasmā Selo sapariso, eko vūpakaṭṭho appamatto ātāpi pahitatto viharanto, nacirass' eva . . . [Śc. as page 24] . . . abbhaññāsi. Aññataro ca kho pan' āyasmā Selo sapariso arahataṁ ahosi.
Atha kho āyasmā Selo sapariso yena Bhagavā ten’ upasarnkkami, upasarṁ- kamitvā ekāṁsāṁ civaram katvā yena Bhagavā ten’ añjaliṁ paṇāmetvā Bhagavantaṁ gāthāhi ajjhabhāsi:

23. Yan taṁ saraṇaṁ āgamha ito atṭhami, cakkhumā,
    sattarattena Bhagavā dant' amba tava Sāsane.

24. Tuvaṁ Buddha; tuvaṁ Satthā; tuvaṁ Mārabhibhū Muni;
    tuvaṁ anusaye chetvā tiṁno tāres' imaṁ pajām.

25. Upadhī te samatikkantā; āsavā te padālitā;
    sīho 'si anupādāno pahīnabhayabheravo.

26. Bhikkhavo tisatā ime tiṭṭhanti paṇālikatā:
    —Pāde, víra, pasārehi, Nāgā vandantu Satthuno ti.
had their fill. When the Lord had eaten and had removed his hands from his
alms-bowl, Keniya went to him and, taking a low seat, sat down to one side,
and, so seated, was thanked by the Lord in these stanzas:—

In largesse, fire-oblations take first rank;
of Vedic metres Sāvitrī is first;
the king ranks first 'mong men, the sea 'mong streams;
the moon ranks first among the lamps of night;
and first of luminaries ranks the sun.
—For those who merit seek by charities,
gifts to the Order profit most of all.

Having thanked Keniya of the matted-hair in these stanzas, the Lord arose
and departed.

Dwelling alone and aloof, strenuous, ardent, and purged of Self, the
reverend Sela, with his following, was not long before he won the prize in
quest of which young men go forth from home to homelessness as Pilgrims,
that prize of prizes which crowns the higher life;—even this did he think out
for himself, realize, and attain, and in this did he dwell here and now, con-
vinced that for him rebirth was no more, that he had lived the highest life,
that his task was done, and that now there was nothing left of what he once
had been. And the reverend Sela, with his following, was numbered among
the Arahats.

Then he came with his following to the Lord, and, with his right shoulder
respectfully bared and with his folded palms outstretched, addressed the
Lord in these stanzas:—

We who a week ago sought refuge, seer,
with thee, re-moulded by thy Doctrine come.
Enlighten’d Master, Sage, o’er Māra’s hosts
triumpant! Thou who, wrong propensities
uprooting, for thyself salvation found
and taught mankind to find salvation too!
Thou hast surmounted all that breeds rebirth,
and extirpated Canker-growths within.
With naught to bind thee thrall to life, thou’rt free
as forest lion from all fears or dread.
Three hundred Almsmen, Lord, with outstretched hands
pray thee, great Victor, forth to stretch thy feet
that these, thy saints, may bow before them here!

(Note.—This Sutta recurs verbatim as Sutta No. 92 of the Majjhima
Nikāya. Cf. also Vin. i. 245.)
8. SALLASUTTA

1. Animittam anaññātaṁ maccānaṁ idha jīvitaṁ
   kasirāṁ ca parittaṁ ca, taṁ ca dukkhena samyutaṁ.

2. Na hi so upakkamo hoti yena jāṭā na miyyare;
   jaram pi patvā maraṇaṁ; evam dharmā hi pāṇino.

3. Phalānam iva pakkānam pāto papatato bhayaṁ,
   evam jātānaṁ maccānaṁ niccam maraṇato bhayaṁ.

4. Yathā pi kumbhakārassu katā mattikabhājanā
   sabbe bhedanapariyāntā, evam maccāna' jīvitaṁ.

5. Daharā ca mahantā ca, ye bālā ye ca paṇḍitā,
   sabbe maccuvasaraṁ yanti, sabbe maccuparāyānaṁ.

6. Tesāṁ maccuparetānaṁ gacchataṁ paralokato
   na pitā tayate puttaṁ, nāti vā pana nātakte.

7. Pekkhataṁ yeva nātīnaṁ passa lālapataṁ putthu
   ekameko va maccānaṁ, go vajjho viya niyyati.

8. Evam abbhāhato loko maccunā ca jarāya ca;
   —tasma dhirā na socanti viditvā lokapariyāyaṁ.

9. Yassa maggam na jānāsi, āgatassa gatassa vā,
   ubho ante asampassāṁ niratthāṁ paridevasi.

10. Paridevayamāno ce kañcid attham udabbahe
    sammūlho hīṁsas attānaṁ, kayira c'enaṁ vicakkhaṇo.

11. Na hi runṇena sokena santir pappoti cetaso,
    bhiiyy’ ass’ uppajjate dukkhaṁ, saṁrāṁ upahāññati,

12. Kiso vivanṇo bhavati hīṁsaṁ attānaṁ attanā;
    na tena petā pālenti; niratthā paridevanā.

13. Sokaṁ appajahāṁ jantu bhiiyyo dukkhaṁ nigacchati,
    anutthunanto kālakatarī sokassa vasam anvagū.

14. Aññe pi passa gamine yathākammūpaje nare
    maccuno vasam āgamaṁ, phandante v’ idha pāṇine.

15. Yena yena hi maññanti, tato tari hoti aññathā;
    —etādiso vinābhāvo; passa lokassa pariyāyaṁ.

16. Api cē vassasatam jive, bhiiyyo vā pana, mañavo
    nātīsamghā vinā hoti; jaḥti idha jīvitaṁ.

17. Tasmā arahato sutvā vineyya paridevitaṁ,
    petan kālakatarī disvā: ‘na so labbhā mayā’ iti.
Sutta 8. The Pangs of Grief

Men cannot calculate, men cannot gauge,
this life's brief troublous span, by woes beset. [574]

By no device can what is born not die,
or length of days annul life's primal law. [575]

Like ripen'd fruits which threaten soon to drop,
the constant threat of death dogs man from birth. [576]

As ev'ry earthen jar the potter shapes
will broken be, so shows the life of man. [577]

Grown men and younglings, wise and simple,—all
are thralls of death, all death's predestin'd prey. [578]

When they in death depart, no sire can save
his son, nor kith save kin, from passing hence. [579]

Mark how—while kin stand round with loud laments—
like kine to slaughter, men are hauled away. [580]

Since death and sure decay assail the world,
the wise, who know its laws, forbear to grieve. [581]

Ye vainly weep, ye vainly wail, your dead,
whose 'Whence' and 'Whither' both elude your ken. [582]

If wailing eased the mourner's self-made pangs,
then, and then only, let the wise wail too. [583]

No; peace of mind comes not by grief and tears,
—which do but add to pain and bring men low. [584]

Though self-sought pangs leave mourners pale and wan,
they succour not the dead;—laments are vain. [585]

By hugging sorrow man to greater pain
proceeds; his mourning leaves him sorrow's slave. [586]

Mark, too, how others, when their hour has come
to dree their mortal weird, in death's grip writhe. [587]

Whate'er men plan, things turn out otherwise;
and so with human loss;—'tis nature's way. [588]

What though life last a hundred years,—or more!
—Bereft of kin, man yields his life at last. [589]

Therefore, give ear to saints;—weep not; reflect,
at sight of death, thou can'st not 'bring him back'. [590]
18. Yathā saraṇam ādittam vāriṇā parinibbaya,
evam pi dhīro sappaññho pañḍito kuṣalo naro
khīppam uppatītam sokaṁ, vāto tūlarī va, dhāṁsaye

19. paridevaṁ pajappaṁ ca domanassāṁ ca attano.
Attano sukham esāno abbahe sallam attano.

20. Abbūlhasallo asito santiṁ pappuyya cetaso
sabbasokāṁ atikkanto asoko hoti nibbuto.

9. Vāsetṭṭhasutta

Evam me sutaṁ. Ekaṁ samayaṁ Bhagavā Ṛcchānaṁkalakalavasanāṁ. Tena khe pana samayena sambahulā abhiññātā abhiññatā brāhmaṇamahāsālā Ṛcchānaṁkalakalavasanāṁ paṭivasanti, seyyathiddam: Carikī brāhmaṇo, Tārukkho brāhmaṇo, Pokkharasāti brāhmaṇo, Jānuṣsonī brāhmaṇo, Todeyya-brāhmaṇo, añña ca abhiññatā abhiññatā brāhmaṇamahāsālā.


Atha khe Vāsetṭṭha-Bhāradvājaṁ māṇavā yena Bhagavā ten’ upasaroṁkamintvā, upasaroṁkamintvā Bhagavatā saddhiṁ sammodiṁs, sammodiṇyāṁ kathāṁ sārāṇīyāṁ vītisāretvā ekamantarāṁ nisidhiṁs. Ekamantarāṁ nissinnā kho Vāsetṭṭho māṇavo Bhagavantaṁ gāthāhi ajjhabhāsi:—

1. Anuññāta-patiññātā teviyā mayam asm’ ubho,
—ahaṁ Pokkharasātissa, Tārukkhassāyaṁ māṇavo.

2. Teviyānāṁ yad akkhātaṁ, tatra kevalino ’smase,
 padak’ asma veyyākaraṇā jappe ācariyasādisā.
As with their house on fire, men quench the flames
with water, let the stedfast sage be quick
(as wind wafts cotton-down) to banish grief,
wails, cravings, pangs. For his own weal, let him
pluck out the shafts he plants in his own breast.
Those shafts pluck’d out, at ease, with heart at rest,
he grieves not, but, o’ercoming grief, finds Peace.

Sutta 9. What is a Brahmin?

Thus have I heard. Once when the Lord was staying at Icchānakala,
in the forests there, a large number of very well-known and wealthy brahmans
were also at Icchānakala,—such as Cankī, Tārakkha, Pokharasāti, Jānussoni,
and Todeyya, with other very well-known and wealthy brahmans.

Now, as the young brahmans Vāsetṭha and Bhāradvāja were walking and
strolling up and down, they fell to discussing what makes a brahmin.

Bhāradvāja maintained that what made a brahmin was pure descent on both
sides right back for seven successive generations of forbears, with no break or
blemish in his lineage; whereas Vāsetṭha contended that it was virtue and
moral conduct which made a brahmin.

As neither could convince the other, Vāsetṭha proposed, and Bhāradvāja
agreed, to refer the matter to ‘the anchorite Gotama’, who was now staying
in the forests of Icchānakala, and of whom the high repute noised abroad
was that he was said to be:—‘The Lord, Arahant All-Enlightened ... (Śc., as at p. 135) ... the Lord Buddha.’ Let us go to the anchorite Gotama,
my good Bhāradvāja, said Vāsetṭha; and, when we have found him, let us lay
the matter before him and accept whatever he shall decide.

So be it, replied Bhāradvāja.

So together the two young brahmans went to the Lord, and, when they were
seated after courteous greetings, Vāsetṭha addressed the Lord in the following
stanzas:—

Pokharasāti’s pupil I; my friend
had Tārakkha for master; both of us
in Threefold Lore have passed and so profess;
in all the Threefold Lore adepts are we,
in text and import, each his master’s peer.
3. Tesan no jatīvādasiṁh vivādo atthi, Gotama;
   'Jātiyā brāhmaṇo hoti' Bhāradvājo iti bhāsati,
   ahañ ca 'kammanā' brūmi:—Evaṁ jānāhi, cakkhumā.

4. Te na sakkoma sāriyattum aññamaññaṁ mayarām ubho;
   bhavantāṁ puṭṭhurām āgambā, 'Sambuddhaṁ' iti vissutāṁ.

5. Candarāṁ yathā khāyātītaṁ pecca pañjalikā jana
   vandamanā namassanti, evaṁ lokasmiṁ Gotamarāṁ.

6. Cakkhuṁ loke samuppannaṁ mayarāṁ puccheṁa Gotamarāṁ:
   —Jātiyā brāhmaṇo hoti? udāhu bhavati kammanā?
   Ajānataṁ no parbrūhi yathā jānemu 'brāhmaṇaṁ'.

7. Tesarāṁ vo 'hāṁ vyakkhisāṁ anupubbarāṁ yathātathāṁ
   (Vāsetṭhāti Bhagavā)
   jatīvibhangarāṁ paññanaṁ; aññamañña hi jātiyo.

8. Tiṇarukkhe pi jānātha, na cāpi paṭijāṇare,
   lingarāṁ jātimayaṁ tesarāṁ; aññamañña hi jātiyo.

9. Tato kīte patange ca yāva kunthakipillike;
   lingarāṁ jātimayaṁ tesarāṁ; aññamañña hi jātiyo.

10. Catuppade pi jānātha khuddake ca mahallake
    lingarāṁ—pe—

11. Pādūdare pi jānātha urage dīghapiṭṭhike;
    lingarāṁ—pe—

12. Tato macche pi jānātha odake vārigocare;
    lingarāṁ—pe—

13. Tato pakkhī pi jānātha pattayāne vihangame;
    lingarāṁ—pe—

14. Yathā etasā jātisu lingarāṁ jātimayaṁ puthu,
    evaṁ na 'tthi manussasu lingarāṁ jātimayaṁ puthu.

15. Na kesehi, na sīsena, na kaṇṇehi, nākkhihi,
    na mukhena, na nāsāya na oṭṭhehi bhamūhi vā,

16. na grīvāya, na arūṣehi, n' udarena, na piṭṭhiyā,
    na soṇiyā, na urasā, na sambādhe, na methune,

17. na hatthehi, na pādehi, n' angulhi nakhehi vā,
    na janghāhi, na ūruhi, na vaṇñena sarena vā,
    —lingarāṁ jātimayaṁ n' eva yathā aññāsu jātisu.
On birth we differ. Bhāradvāja says 'tis 'birth' that makes a brahmin; I say 'life'. 'Tis thus we stand, O thou who seest all.

Agree we cannot, so an answer crave from thee, for high Enlightenment renown'd.

For, as with hands in adoration raised men hail the crescent moon, the world hails thee!

Of Gotama, who brought the seeing Eye, we ask if birth or life the 'Brahmin' makes. Tell us; we know not, but would fain feel sure.

The Lord: Types manifold of divers living things in order'd sequence I must first unfold, to show how nature stamps them diverse breeds.

Regard the grass and trees, which ne'er proclaim, but prove, how nature stamps them diverse breeds.

Pass next to insects, pass from moths to ants; and see how nature stamps them diverse breeds.

regard four-footed creatures, great and small; and see how nature stamps them diverse breeds.

regard the snakes whose length on belly goes; and see how nature stamps them diverse breeds.

pass now to fish that dwell in water's depths; and see how nature stamps them diverse breeds.

then pass to birds that wing their airy way; —all show how nature stamps them diverse breeds.

While these thus widely differ, men alone show not that nature stamps them diverse breeds.

They differ not in hair, head, ears, or eyes, in mouth or nostrils, not in eyebrows, lips, throat, shoulders, belly, buttocks, back, or chest, nor in the parts of shame, female or male,

nor yet in hands or feet, in fingers, nails, in calves or thighs; in hue, or sound of voice; —naught shows men stamped by nature diverse breeds;
18. Paccattam sasařīresu manusesses evatam na vijjati; vokārañ ca manussesa samaññāya pavuccati. [611]


20. Yo hi koci manussesa puthusippena jivati, evam, Vāseṭṭha, jānāhi: ‘Sippiko’ so, na brāhmañ. [613]


22. Yo hi koci manussesa parapessa jivati, evam, Vāseṭṭha, jānāhi: ‘Pessiko’ so, na brāhmañ. [615]

23. Yo hi koci manussesa adinnarñ upajivati, evam, Vāseṭṭha, jānāhi: ‘Coro’ eso, na brāhmañ. [616]


27. Na cāhab ‘Brāhmañarñ’ brūmi yonijan muttañ mantaṭhavañ; ‘Bhovādi’ nāma so hoti, sa ve hoti sakiñcana; —akkiñcanañ, anādānañ, tam ahañ brūmi ‘Brāhmañarñ’. [620]

28. Sabbasariyojanarñ chetvā yo ve na paritassati, sangatigam, visaramuttam,—tam ahañ brūmi ‘Brāhmañarñ’. [621]

29. Chetvā nandhiñ varattañ ca sandānañ sahanukkarañ ukkhitapalighañ buddharañ,—tam ahañ brūmi ‘Brāhmañarñ’. [622]

30. Akkosañ vadhabandhañ ca adutṭho yo titikkhati, khantibalarñ balānīkañ,—tam . . . . [623]

31. Akkodhanañ vatavantañ silavantañ anussadañ dantam antimasārīrañ,—tam . . . . [624]

32. Vāri pokkharapatte va, āragge-r-iva sāsapo, yo na lippati kāmesu, tam . . . . [625]

33. Yo dukkhañsa pajānāti idh’ eva khayam attano, pannabhārañ visarhutam,—tam . . . . [626]
nature’s diversities leave man untouched;
—except in names, no difference exists.

The man that lives by keeping herds of cows,
—know him as farmer, not as brahmin true.

The man that lives by divers handicrafts,
—know him as tradesman, not as brahmin true.

The man that lives by selling merchandise,
—know him as merchant, not as brahmin true.

The man that lives by service done for hire,
—know him as hireling, not as brahmin true.

The man that lives by taking things not his,
—know him as robber, not as brahmin true.

The man that lives by warlike sword and bow,
—know him as soldier, not as brahmin true.

The man that lives by sacrificial rites,
—know him as chaplain, not as brahmin true.

The man whom realms and broad domains support,
—know him as monarch, not as brahmin true.

Not birth, not parentage, a ‘Brahmin’ makes;
—birth fosters hauteur, fosters worldliness.
Th’ unworlly, trammel-free, is ‘Brahmin’ true.

True ‘Brahmin’ call I him who, shackle-free,
by bonds and ties untroubled, lives his life;
—whom yoke and harness, straps and pin, no more
can hamper, since Enlightenment is his;
—who, guiltless, bears abuse and stripes and chains,
with patient meekness armed, in meekness strong;
—who, wrathless, meekly dutiful, and good,
in stainless self-control wears his last clay;
—in whom low pleasure finds no resting-place,
—as off the lotus-leaf the raindrop rolls,
nor rests the mustard-seed on needle’s point;
—who knows that, here and now, all Ill is o’er;
whose pack is off his shoulders; who is freed;
34. Gambhirapāṇṇāṁ medhāviṁ maggāmaggassa kovidāṁ uttamatthāṁ anuppattaṁ,—tam . . . .

35. Asaṁsatṭhaṁ gahaṭṭhehi anāgārehi cūbhayaṁ anokasārīṁ appicchaṁ,—tam . . . .

36. Nidhāya daṇḍam bhūtesu, tasesu thāvaresu ca, yo na hanti, na ghāteti,—tam . . . .

37. Aviruddham viruddhesu, atta daṇḍesu nibbutāṁ, sådānesu anādānaṁ,—tam . . . .

38. Yassa rāgo ca doso ca, māno makkho ca, pātito sāsapor iva ārāgga,—tam . . . .

39. Akakkasaṁ viññapāṇim giram saccaṁ udīraye yāya nābhisaje kaṇci,—tam . . . .

40. Yo ca dīghaṁ va rassuṁ vā aṣṭāṅghuḷaṁ subhāsubhaṁ loke adinnanāṁ nådiyati,—tam . . . .

41. Āsā yassa na vijjanti, asmiṁ loke paramhi ca, nirāsayaṁ, visaṁyuttāṁ,—tam . . . .

42. Yassālayaṁ na vijjanti—ānāya akathaṁkathī—amatogadham anuppattaṁ,—tam . . . .

43. Yo 'dha puññāṁ ca pāpaṁ ca ubho sangāṁ upaccagā, asokarīṁ virajāṁ suddhaṁ,—tam . . . .

44. Candam va vimalarīṁ suddhaṁ vippasannam anāvilaṁ nandibhavaparikkhīnaṁ,—tam . . . .

45. Yo imaṁ palipathāṁ duggam samśāram moham accagā tīṅno pāragato jhāyī, anejo akathamaṅkathī, anupāḍāya nibbuto,—tam . . . .

46. Yo 'dha kāme pahatvāna anāgāro paribbahe, kāmabhavaparikkhīnaṁ,—tam . . . .

47. Yo 'dha tanharī pahatvāna anāgāro paribbahe, taphābhavaparikkhīnaṁ,—tam . . . .

48. Hitvā mānusakarīṁ yogaṁ, dibbarīṁ yogarīṁ upaccagā, sabbayogavisarīhyuttaṁ,—tam . . . .

49. Hitvā raṭaṁ ca aratiṁ ca, sitibhūtaṁ nirūpadhīṁ, sabbalokābhībhumā virāṁ,—tam . . . .
—whose Lore is deep, whose wit is quick, who knows right paths from wrong, whose feet have reached the goal;
—who mixes not with lay, or homeless, folk; who has no habitation, scanty wants;
—who shows no violence to weak or strong, nor kills nor orders death of aught that lives;
—who, raging not when others rage, and calm 'midst turbulence, discards what others clutch;
—from whom lusts, hate, and pride, and spite are fled
—as from the needle’s tip the mustard-seed;
—whose gentle, helpful, utterances preach the Truth, but never wound the list’ner’s ear;
—who takes—ungiven—nothing great or small, or fine or coarse, or fair or foul to view;
—who yearns for nothing here or after death; without a longing and without a tie;
—who, craving naught, and purged by vision clear from haunting doubts, has plunged in Deathlessness;
—who, having passed beyond ‘works’—good and bad—is freed from sorrow, inly cleansed, and pure;
—who, calm and pure as is the spotless moon, has now no longings left to live again;
—who, safe across th’ engulfing bogs and sloughs of rebirth’s round and error’s trackless maze, doubt-free on th’ Other Shore, in Reverie, has ‘passed away’, because life’s stuff is spent;
—who, quitting pleasures for the Pilgrim’s way, deems it no pleasure now to live anew;
—who, quitting cravings for the Pilgrim’s way, has now no craving left to live anew;
—who, casting off his human yoke, transcends all yokes divine,—from ev’ry yoke unyoked;
—who, casting off dislikes and likes, abides calm and unfever’d, quit of what feeds life,
—hero triumphant o’er the universe;
50. Cutiṁ yo vedi sattānaṁ upapattīṁ ca sabbaso
   asattāṁ sugatāṁ buddhāṁ,—tam . . . .

51. Yassa gatīṁ na jānanti devā gandhabbhamānusā,
   khīṇāsavarāṁ arahantāṁ,—tam . . . .

52. Yassa pure ca pacchā ca majjhe ca na 'tthi kiñcanaṁ,
   akiñcanaṁ anādānaṁ,—tam . . . .

53. Usabhaṁ pavaraṁ vīraṁ mahesiṁ vijitāvināṁ
   anejarāṁ nihātakarāṁ buddhāṁ,—tam . . . .

54. Pubbenivāsaṁ yo vedi, saggāpāyaṁ ca passati,
   ato jātikkhayam patto,—tam aharāṁ brūmi 'Brāhmaṇam'.

55. Samañña h' esā lokasmīṁ nāmagottam pakappitaṁ,
   sammucca samudāgatāṁ tattha tattha pakappitaṁ,

56. dīgharattam anusayitaṁ diṭṭhitgam amānaṁ;
   amānaṁ no parāvanti:—'Jātiyā hoti brāhmaṇo'.

57. Na jaccā 'Brāhmaṇo' hoti, na jaccā hoti abrāhmaṇo;
   —kammanā 'Brāhmaṇo' hoti; kammanā hoti abrāhmaṇo.

58. Kassako kammanā hoti; sippiko hoti kammanā;
   vānijo kammanā hoti; pesikko hoti kammanā;

59. coro pi kammanā hoti; yodhājīvo pi kammanā;
   yājako kammanā hoti; rājā pi hoti kammanā.

60. Evam etarn yathābhūtaṁ kammarāṁ passanti pañḍitā,
   paṭiccasaṁuppādadassā, kammavipākakoviddā:—

61. Kammanā vattati loko, kammanā vattanti pājā;
   kammanibhandhanā sattā, rathass' āṇiva yāyato.

62. Tapena, brahmacariyena, sarinyamena, damena ca,
   —etena 'Brāhmaṇo' hoti; etaṁ brāhmaṇam uttamaṁ.

63. Tihi vijjāhi sampanno, santo, khīnapunabhavo
   (evam, Vāseṭṭha, jānāhi), Brahmā, Sakko, vijānataṁ.

Evaṁ vutte, Vāseṭṭha-Bhāradvāja māṇavā Bhagavantaṁ etad avocur:—
Abhikkantāṁ, bho Gotama,—pe—ete mayam bhavantaṁ Gotamaṁ saranāṁ
gacchāma, dhammaṁ ca, bhikkhusamghaṁ ca; upāsake no bhavaṁ Gotamo
dhāretu ajjatagge pāṇupete saranāgate ti.
Book 3, Sutta 9. What is a Brahmin?

—who knows whence creatures come and whither pass,
—from all attachments freed, Enlighten’d, blest;
—whose bourn no gods, no men, no quire on high,
can tell,—the Arahant from Cankers purged;
—whose present, future, past, are swept and clean;
who harbours naught, and hankers after naught;
—who’s first in prowess, hero, victor, sage,
th’ unruffled Lord of All-Enlightenment;
—within whose ken are lives he lived long since;
whose vision takes in paradise and hell;
for whom rebirth is dead. He’s ‘Brahmin true’.

By general consent men’s names and clans
as useful designations current passed;
’twas long ere time evolved the novel view,
till then unknown, that birth a ‘Brahmin’ makes.

—Birth neither Brahmin, nor non-Brahmin, makes;
’tis life and conduct moulds the Brahmin true.
Their lives mould farmers, tradesmen, merchants, serfs;
their lives mould robbers, soldiers, chaplains, kings.

’Tis thus the wise life’s causal outcome see,
discern what went before, what follows thence.
Their past decides how men shall fare,—like carts
that needs must travel in the linchpin’s wake.

’Tis self-denial, holy life, control,
which make my Brahmin’s perfect Brahminhood.

He who has won the Threefold Lore, the Saint
who ne’er shall see rebirth,—He Brāhma is
(to them that know) and Sakka manifest.

Hereupon, the young brahmins Vāsettha and Bhāradvāja said to the Lord:—
Wonderful, Gotama; quite wonderful! . . . (&c., as at p. 25) . . . accept us
as disciples who have found an abiding refuge, from this day forth whilst
life shall last.

(Note.—This Sutta recurs verbatim as Sutta No. 98 of the Majjhima
Nikāya.)
10. Ṛokāliyaṣutta


Dutiyaṁ pi kho Kokāliyo bhikkhu Bhavantuṁ etad avoca: Kiṅcāpi me, bhante, Bhagavā saddhāyiko paccayiko, atha kho pāpicchā va Sāriputta-Moggallāṇa, pāpiṁkānaṁ icchānaṁ vasarṅgatā ti.

Dutiyaṁ pi kho Bhagavā Kokāliyaṁ bhikkhum etad avoca: Mā h’ evan . . . pesalā Sāriputta-Moggallānā ti.

Tatiyaṁ pi kho Kokāliyo bhikkhu Bhavantuṁ etad avoca: Kiṅcāpi me, bhante, Bhagavā . . . vasarṅgatā ti.

Tatiyaṁ pi kho Bhagavā Kokāliyaṁ bhikkhum etad avoca: Mā h’ evan . . . pesalā Sāriputta-Moggallānā ti.


Atha kho Bhagavā tassa rattiyā accayena bhikkhu āmantesī:—Imarī, bhikkhave, rattīṁ Brahmmā Sahampati abhikkantaya rattiyā—pe—idam avoca Brahmmā Sahampati, idam vatvā marī abhipādetvā padakkhiṇarṇaṁ katvā tatth’ ev’ antaradhāyi.
Sutta 10. Slander's doom

Thus have I heard. Once while the Lord was staying at Sāvatthī in Jeta's grove in Anāthapiṇḍika's pleasance, the Almsman Kokāliya came to the Lord and after salutations took his seat to one side, saying to the Lord:—Sāriputta and Moggallāna, sir, harbour evil desires and are fallen a prey to evil desires.

To this the Lord made answer:—Nay, Kokāliya; do not entertain this feeling against Sāriputta and Moggallāna,—who are good men.

The second time, Kokāliya said:—Although the Lord personally inspires me with trust and confidence, yet Sāriputta and Moggallāna do harbour evil desires and are fallen a prey to evil desires.

A second time the Lord repeated his answer.

A third time Kokāliya made his charge and received the same answer.

Then the Almsman Kokāliya rose up and departed, after saluting the Lord with deep reverence. He had not been gone long before pustules the size of a mustard-seed broke out all over his body, pustules which grew and grew to the size first of a lentil, then of a chick-pea, then of a jujube's kernel, then of a jujube, then of a myrobalan, then of a vilva fruit, and then of a quince;—then they broke, exuding pus and blood. That disease killed the Almsman Kokāliya, who passed hence to the Paduma Purgatory, all because he hardened his heart against Sāriputta and Moggallāna.

As night was waning, Brahmā Sahampati—in surpassing splendour, which flooded the whole of Jeta's grove with radiance—drew nigh to the Lord, saluted him and stood to one side, saying:—'Sir, the Almsman Kokāliya is dead and has passed to the Paduma Purgatory, all because he hardened his heart against Sāriputta and Moggallāna.' So saying, Brahmā Sahampati saluted the Lord with deep reverence and vanished.

When the night had gone, the Lord, addressing the Almsmen, told them of Brahmā Sahampati's visit and of his report of Kokāliya's death and rebirth in the Paduma Purgatory, all because of his animosity against Sāriputta and
Sutta-Nipāta, Vagga 3, Sutta 10

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Evāṁ vutte aññataro bhikkhu Bhagavantaṁ etad avoca:- Kīvadīghāṁ nu kho, bhante, Padume niraye āyuppamāṇan ti?

Dīghāṁ kho, bhikkhu, Padume niraye āyuppamāṇaṁ; taṁ na suṭaṁ sarīkhātum ‘ettakāṇi vassāṇi’ iti vā, ‘ettakāṇi vassasatāṇi’ iti vā, ‘ettakāṇi vassasahassāṇi’ iti vā, ‘ettakāṇi vassasatasahassāṇi’ iti vā ti.

Sakkā pana, bhante, upamā kātun ti?

Sakkā bhikkhūti, Bhagavā avoca:- Seyyathāpi, bhikkhu, vīsatikhārīko Kosalako tilavāho, tato puriso vassasatassa vassasatassa accayena ekam ekāṁ tilaṁ uddhareyya;—khippataram kho so, bhikkhu, vīsatikhārīko Kosalako tilavāho iminā upakkamena parikkhayam pariyaṁdaṁ gaccheyya, na tveva eko Abbudo nirayo. Seyyathāpi, bhikkhu, vīsati Abbudā nirayā, evam eko Nirabbudo nirayo; seyyathāpi, bhikkhu, vīsati Nirabbudā nirayā, evam eko Ababo nirayo; seyyathāpi, bhikkhu, vīsati Abābā nirayā, evam eko Ahaho nirayo; seyyathāpi, bhikkhu, vīsati Ahahā nirayā, evam eko Aṭaṭo nirayo; seyyathāpi, bhikkhu, vīsati Aṭaṭā nirayā, evam eko Kumudo nirayo; seyyathāpi, bhikkhu, vīsati Kumudā nirayā, evam eko Sogandhiko nirayo; seyyathāpi, bhikkhu, vīsati Sogandhikā nirayā, evam eko Uppalako nirayo; seyyathāpi, bhikkhu, vīsati Uppalakā nirayā, evam eko Puṇḍariko nirayo; seyyathāpi, bhikkhu, vīsati Puṇḍarikā nirayā, evam eko Padumo nirayo. Padumāṁ kho pana, bhikkhu, nirayaṁ Kokāliyo bhikkhu upapanno Sāriputta-Moggallānesu cittam āghātavī ti.

Idam avoca Bhagavā; idaṁ vatvā Sugato athāparanāṁ etad avoca Satthā:-

1. Purisassā hi jātassa kuṭhāri jāyaṁ mukhe
   yāya chindati attānaṁ bālo dubbhāsitaṁ bhanaṁ. [657]

2. Yo nindiyaṁ pasariṁsati, taṁ vā nindati yo pasariṁsiyo, [658]
   vicināti mukhena so kaliṁ, kalinā tena sukhaṁ na vindati.

3. Appamatto ayarṁ kali,
   yo akkhesu dhanaparājayo
   sabbassāpi sahāpi attanā;
   ayam eva mahattaro kali
   yo sugatesu manaṁ padosaye. [659]

4. Satarṁ sahassānaṁ Nirabbudānaṁ,
   chattiriṁsa ca paṁca ca Abbudāni
   yarṁ ariyagarahi nirayaṁ upeti
   vācarṁ manaṁ ca paṇidhāya pāpakarṁ. [660]

5. Abhūtavādi nirayaṁ upeti,
   yo vā pi katvā ‘Na kaṇom’ ec āha;
   ubho pi te pecca samā bhavanti
   nihinakammā manuṇa parattha. [661]
Moggallāna. Thereupon, a certain Almsman asked the Lord how long a term of durance had to be spent in the Paduma Purgatory.

A term so long, answered the Lord, that it is not easy to express it in years, or in hundreds, or thousands, or even hundreds of thousands of years.

Could you give some idea of its duration, sir?

Yes, Almsman, answered the Lord. Imagine a Kosalan cartload of twenty measures of sesamum seed, and suppose that at the close of every century one single seed at a time were removed. Well, by this method, the cartload would be exhausted sooner than the term in a One-æon Purgatory,—a score of which last one Nirabbuda Purgatory, and a score of these one Ababa Purgatory, and a score of these one Ahaha Purgatory, and a score of these one Aṭṭha Purgatory, and a score of these one Kumuda Purgatory, a score of these one Sogandhika Purgatory, a score of these one Uppalaka Purgatory, a score of these one Puṇḍarika Purgatory,—a score of which last one Paduma Purgatory. Now it was to Paduma that the Almsman Kokāliya passed hence, all because he hardened his heart against Sāriputta and Moggallāna.

Thus spake the Lord; and when the Blessed One had thus spoken, he went on, as Teacher, to say:—

In each man’s mouth at birth there grows an axe, [657]
wherewith fools gash themselves by speaking ill.

The tongue which lauds blameworthy folk, or blames [658]
the laudable, ne’er wins felicity.

A trifling doom it is to lose [659]
one’s all, and liberty, at dice;
a doom far greater is a heart
at enmity with blessed saints.

An evil tongue, an evil mind, [660]
condemn to hell whoso maligns
the saintly, till full tale is told
of æons spent in Paduma.

False witness leads, like perjury, [661]
to hell; one equal doom awaits
both villainies when this life ends.
Sutta-Nipāta, Vagga 3, Sutta 10

6. Yo appaduṭṭhassa narassa dussati suddhassa posassa anangaṇassa, tam eva bālam pacceti pāpaṁ, —sukhmo rajo paṭivātaṁ va khitto.

[Sn. 3.10.6] [662]

7. Yo lobhaguṇe anuyutto so vacasā paribhāsati aññe assaddho kadariyo avadaṇṇu macchari pesuṇiyasmiṁ anuyutto.

[663]

8. Mukhadugga, vibhūta-m-anariya, bhūnahu, pāpaka, dukkatakāri, purisanta, kali, avajāta, mā bahu bhāṇ' idha; nerayiko 'si.

[664]

9. Rajam ākirasi ahitāya, sante garahasi kibbisakāri; bahūni ca duccaritāni caritvā gaṅchisi kho papatarā ciraratattāṁ.

[665]

10. Na hi nassati kassaci kammarāṁ. Eti ha taṁ, labhat' eva suvāmi; dukkharāṁ mando paraloke attani passati kibbisakāri.

[666]

11. Ayosarīku-samāhata-ṭṭhāṇāṁ tinadhāraṁ ayasūlam upeti; atha tatta' ayogulasannibhāṁ bhojanam atthi tathā patirūpaṁ.

[667]

12. Na hi vaggu vadanti vadantā; nābhijavanti; na tānam upenti, angāre santhate senti, aggini-samāṁ jalitarāṁ pavisanti.

[668]


[669]

If wrong be done to meek and pure
and good, the wickedness and guilt
recoils—like dust that's flung up-wind—
upon the fool who did that wrong.

Reviling goes with covetise,
—with unbelief and stinginess,
with churlishness and avarice,
and acrimonious calumny.

O foul-mouthed, false, ignoble wretch!
Black-hearted, blighting villain, vile,
degraded, infamous! Forbear
to vent words here, thou spawn of hell!

Thou flingest mud malignantly,
decrying virtue, child of sin!
But, after thy career of guilt,
limbo shall be thine age-long doom!

For, no man's deeds are blotted out;
each deed comes home; the doer finds
it waiting him; in worlds to come
the purblind dree their weird of woe.

They pass to where with pegs of steel
they're trussed; to ease their hunger's pangs,
they're fed (meet nutriment for such!)
with red-hot balls of flaming steel.

No words of cheer reach these; no zest
impels them forward; shelter's none;
their bed is embers, their abode
one sheer expanse of blazing fire.

Hell's warders fling a net o'er them,
and with steel hammers pound them sore.
To blinding, murky realms they go,
realms vast as earth's wide-flung expanse.

The Brazen Cauldron's molten fires,
receive them next, in torrid foam
to seethe, as up and down they bob.
15. Atha pubbalohitamisse
tattha kim paccati kibbisakārī.
Yam yan disataṁ adhiseti,
tattha kilissati samphusamāno.

16. Pulavāvasathe salilasmīṁ
tattha kim paccati kibbisakārī.
Gantuṁ na hi tiram ap' atthi;
sabbasamā hi samantakapallā.

17. Asippatvamanam pana tinhāṁ
tam pavisanti samacchidagattā;
jivham bālisena gahetvā
ārajayārajayā vihananti.

18. Atha Vetaraṇim pana duggam
tinhadhāram khuradhāram upenti;
tattha mandā papatanti
pāpakaraṁ pāpāni karitvā.

19. Khādanti hi tattha rudante
sāmā sabalā kākolojanā ca
soṁa sigālā pañjigjihā,
kulalā vāyasā ca vitudanti.

20. Kicchā vatāyaṁ idha vutti
yam jano passati kibbisakārī.
Tasmā idha jivitasese
kiccakaro siyā naro, na pamajje.

21. Te ganitā vidūhi tilavāhā
ye Padume niraye upaniṭā;
nahutāni hi kotiyu paṁca bhavanti,
dvādasa koṭisatāni pun' aññā.

22. Yāva-dukkhā nirayā idha vuttā,
tattha pi tāva-cirāṁ vasitabbarṁ.
Tasmā sucepasesadhugunesu
vācarṁ manaṁ satataṁ parirakkhe.
Then in a brew of blood and pus
the malefactor's put to stew;
turn where he may, on ev'ry side
he wallows still in filth and slime.

In water next which teems with worms
the malefactor stews afresh.
He cannot land; he's vaulted in
beneath that limbo's domed expanse.

They enter next the Sword-leaf Wood,
wherein their limbs are lopped away.
The wardens hook them by the tongue
and slash them sore with whirling strokes.

The Caustic Stream, Vētāraṇi,—
whose waters rive and rip,—comes next;
and purblind evil-doers plunge
therein, because of evil done.

They howl as they a banquet make
for hungry ravens, jackals, dogs,
and vultures dusky-hued or pied,
while stabbed by beaks of kites and crows.

This woeful doom awaits in hell
the malefactor! So while yet
men live on earth, let them fulfil
their duties here unflinchingly.

The experts calculate
the term in Paduma
which represents the loads
of seeds of sesamum
to be five myriads
twelve hundred crores of years.

Such are the gridding pains
and such the term in hell!
—Wherefore in purity
and love and virtue keep
both mind and tongue alway.
11. Nālakasutta

1. Ānandajāte tidasagāne paṭīte
   Sakkaṁ ca Indaraṁ sucivasane ca deve
dussaṁ gahetvā atiriva thomayante
   Asito isi addasa divāvihāre.

2. Disvāna deve muditamane udagge
cittirī karītvā idam avocāsi tattha:
   'Kiriṁ devasaramgho atiriva kallarūpo?
   Dussaṁ gahetvā bhamayatha kiriṁ paṭicca?'

3. Yadā pi āsi asurehi sangamo,
jayo surānarā, asurā parājita,
tadā pi n' etādiso lomahaṁsano.
   Kim abhutam daṭṭhu marū pamoḍita?

4. Selanti gāyanti ca vādayanti ca
   bhujāni pothenti ca naccayanti ca.
Pucchāmi vo 'haṁ, Merumuddhavāsine;
   dhunātha me saṁsayaṁ khippa, mārisā.'

5. 'So Bodhisatto ratanavaro atulyo
   manussaloke hitasukhatāya játo
   Sakyāna' gāme janapade Lumbhineyye!
   —Ten' amha tuṭṭhā atiriva kallarūpā.

6. So sabbasattuttamo aggapuggalo
   narāsabho sabbapajānam uttamo
   vattessati cakkaṁ Isivhaye vane,
   nadam vā siho balavā migadhībhū.'

7. Taṁ saddirī sutvā turitam avarisari so,
   Suddhodanassa tada bhavanaṁ upāgami.
   Nisajja tattha idam avocāsi Sakye:
   Kuhiṁ kumāro? aham api daṭṭhukāmo.

8. Tato kumāram, jalitam iva suvanṇaṁ
   ukkāmukhe va sukusalasampaṭhāṁ
   daddallamānaṁ siriyaṁ anomavaṇṇaṁ
dassesu' puttarā Asitavhayaṁ Sakyāṁ.

9. Disvā kumāram, sikhim iva pujalantam,
   tārāsabhāṁ va nabhasigaramaṁ visuddham,
suriyaṁ tapantarāsaradā i'abbhamuttaṁ,
   ānandajāto vipulam alattha pittiṁ.
Sutta 11. Asita’s Nunc Dimittis

At noontide Asita the Sage beheld the joyous Thrice-ten gods and Sakka-Indra at their head, waving their spotless robes in glee.

Asita: At sight of their triumphant joy, he reverently spoke these words:— What gladdens thus th’ assembled gods? Say why ye wave your garments so.

Not even when the war with fiends crushed fiends and gave gods victory, was such excitement shown as now. What marvel cheers the gods to-day?

They shout and sing to music’s strains; they toss their arms and dance around. Ye denizens of Meru’s peaks, quick! tell me why; dispel my doubts.

Deities: ‘The future Buddha, pearl of pearls, for peace and weal is born as man, a Sákyán in Lumbini.
—And thence our jubilation springs.

This matchless being, chief of men, hero, supreme o’er beings all, as with a kingly lion’s roar in Sages’ Wood shall start Truth’s Wheel.’

When Asita heard this, straight down he went till he drew nigh Suddhódana’s abode, and, seated there, addressed the Sákyáns:— Where is the prince? I too would gaze on him.

Thereon, to Asita, that swarthy sage, the Sákyáns shewed the newborn babe, who shone with golden sheen, like gold by craftsmen wrought, fresh from the furnace, and exceeding fair.

In joy and zest abounding, Asita beheld th’ effulgent babe,—bright as a flame, pure as the riding moon, and radiant as shines the sun in cloudless autumn skies.
10. Angaśākhaṇ ca sahassamanḍalāṁ
   chattaṁ marū dhārayum antalikkhe,
   suvaṃṣadaṇḍaṇa vitiṣapatiṇi cāmarāḥ;
   na diśare cāmarachattagāhakā.

11. Disvā jaṭi Kaṇhasirivhayo isi,
   suvaṃṣanekkhaṁ viya paṇḍukambale,
   setāṁ ca chattaṁ dhariyanta' muddhani,
   udaggacitto sumano paṭīggahihe.

12. Paṭīgghahetvā pana Sakyapungavaṁ
   jīgirsako lakkhaṇamantapāragū
   pasannacitto girāṁ abhuddhirayi:-
   'Anuttarāyāṁ, dipadānam uttamo'.

13. Ath' attano gamanāṁ anussaranto
   akalyarūpo gālayati assukāṇi.
   Disvāna Sakyā isiṁ avocurū rudantarāṁ:-
   'No ce kumāre bhavissati antarāyo?'

14. Disvāna Sakye isi-m-avoca akalye:-
   'Nāharīn kumāre ahitam anussarāmi,
   na cāpi-m-assa bhavissati antarāyo,
   na orakāyaṁ. Adhimanāsa bhavātha.

15. Sambodhiyaṅgaṁ phusissatāyaṁ kumāro;
   so dharmacakkhaṁ paramavisuddhadassī
tvattessatāyaṁ bahujanahitānuṇkampī;
vitthārik' assa bhavissati brahmacariyāṁ.

16. Māmaṁ ca āyu na ciraṁ idhāvaveso,
   ath' antarā me bhavissati kālakiriyā.
   So 'haṁ na sussaṁ asamadhurassa Dhammaṁ;
   ten' amhi aṭṭo vyasanagato aghāvī.'

17. So Śākiyānaṁ vipula' janetvā pītīṁ
   antepurāmaṁ niragama brahmacāri.
   —So bhāgineyyaṁ sayāṁ anukampamāno
   samādapesi asamadhurassa Dhamme:-

18. "'Buddho' ti ghoṣaṁ yada parato suṇāsi
   sambodhipatto vicarati Dhammamaggaṁ',
gantvāna tattha samayaṁ paripucchiyāno
   carassu tasmiṁ Bhagavati brahmacariyāṁ.'
A canopy aloft the gods
upheld, with ribs of gold to spread
the thousand widths of its expanse,
while fans were waved on wands of gold;
—yet none could see who held, or waved.

Beneath that canopy so white
there lay—like gold on samite laid—
the babe, whom that swart anchorite,
with matted locks, took up with joy.

He took him up; and when his gaze
found marks and signs his lore knew well,
he lifted up his voice and cried:—
‘He has no peer! He’s mankind’s best!’

Here, rising thoughts of his approaching end
reduced the sage to tears, whereat alarmed
the Sákyans asked the weeping sage to say
if danger would beset the new-born child.

Seeing the Sákyans so disquieted,
the sage made answer thus:—No harm to him
can I foresee; no danger threatens him;
no common clay is he;—give heed to me.

To All-Enlightenment this child shall grow;
in Utter Holiness, by pity moved,
Truth’s Wheel a-rolling he shall set, and spread
his Saving Rule abroad both far and wide.

But few are my remaining days of life,
and meantime death will end my dwindling span,
nor shall I hear his weighty Doctrine preached.
’Tis only this that saddens me the while.

Cheering the Sákyans with his heart’ning words
the sage from out the precincts passed, to lead
the Higher Life. By pity moved, he bade
his sister’s son embrace the matchless Truth:—

“Nephew (said he), when, later, thou shalt hear
that: ‘Th’ All-Enlighten’d Buddha treads the Path
his Doctrine shows’,—go, seek him out, explore
his gospel, lead the higher life with Him.”
19. Tenānusīṭṭho hitamanasena tādinā anāgathe paramavisuddhadassinā so Nālako upacitapuṇṇasaṅcayo ‘Jinam’ patikkharṁ parivasi rakkhitindriyo.


(Vatthugāthā niṭṭhitā.)

21. “Aṇṇātam etāṁ vacanaṁ Asitassa yathātathāṁ, tam taṁ, Gotama, pucchāṁa sabbadhammāna ’pāragum’—

22. Anagāriy’ upetassa bhikkhācariyāṁ jīgiṁsato, Muni, pabrūhi me puṭṭho moṇeyyarṁ uttamaṁ padāṁ.”

23. Moneyyan te upaṇṇissaṁ (ti Bhagavā) dukkaraṁ durabhīsamabhavāṁ. Handa te naṁ pavakkhāmi:— ‘Santhambhassu, dalīho bhava’.

24. Samānabhāgarāṁ kubbetha gāme akkuṭṭhavanditarāṁ; manopadosam rakkheyya; santo anuṇṇato care.

25. Uccāvacā niccharanti dāye aggisikhūpamā; nariyo muniṁ palobhenti;—tā su taṁ mā palobhayumā.

26. Virato methunā dhammā, hitvā kāme parovare, aviruddho asāratto pāṇesu tasathāvare,

27. ‘yathā aharṁ tathā ete, yathā ete tathā aharṁ’ attānaṁ upamaṁ katvā na haneyya na ghātaye.

28. Hitvā icchaṁ ca lobhaṁ ca, yattha satto puthujiyano, cakkhumā paṭipajjeyya; tareyya narakaṁ imaṁ.

29. Unudaro mitāhāro appicch’ assa alole; sa ve icchāya nicchāto, aniccho hoti nibbuto.
Thus counsell'd by that kindly, helpful saint
(the destined heir of utter holiness)
this Nālaka lived on, in affluence
of garner'd merit, keeping watch o'er Sense,
till He, the future 'Conqueror', should come.

But when news came 'a Conqueror has set
his Wheel of Truth a-rolling', straight he sought,
and found Him,—found Him and, believing, asked
that prince of seers (since now the time once set
by Asita had come):—'What makes "a Sage"?'

(End of the Introductory verses.)

Nālaka: What Asita foretold (said Nālaka)
has turned out true! So tell me, Gotama,
(whose mind has fathom'd ev'ry mental state)—
when home is left to lead the Almsman's life,
expound, o Sage, a sage's perfect way.

The Lord: Learn then that perfect way (the Lord replied),
'Tis hard to compass, hard to tread; but still
its secret I'll impart:—'Stand firm; stand fast!'

Come praise, come blame,—still take it all as one.
Let neither mar thine equanimity;
let blame perturb thee not, nor praise inflate.

Though lone the wood, sense-objects great and small
spring up, e'en there, like sudden tongues of fire;
yea, women tempt the solitary sage;
see thou to it that women tempt not thee!

Rejecting carnal joys, to pleasure dead,
with naught that lives to crib or cabin thee
take pattern from thyself; Forbear to slay
—with thine or other's hand—the strong or weak;
but say: These are as I am, I as they!

By shedding all desires and covetise,
pick thine appointed way where fools stick fast.
Let insight guide thee through this hell on earth.

With empty belly, diet spare, few wants,
live temperate. When once desires are quelled,
their passing ushers in the calm of Peace.
30. Sa piṇḍacārām caritvā vanantam abhihāraye
upaṭṭhito rukkhamūlasmirū āsanūpagato muni.

31. Sa jhānapasuto dhīro vanante ramito siyā,
jhāyetha rukkhamūlasmirū attānam abhitosayaṁ.

32. Tato ratyā vivasane gāmantaṁ abhihāraye;
avhānaṁ nābhīnandeyya abhihāraṁ ca gāmato.

33. Na muni gāmam āgamma kulesu sahasā care,
ghāsesanāṁ chinnakatho na vācam payutaṁ bhaṁe.

34. ‘Alattharṁ yad, idam sādhu; nālattharṁ, kusalāṁ iti’;
ubhayen’ eva so tādi rukkharṁ va upanivattati.

35. Sa pattapāṇi vicaranto, amūgo mūgasammato,
appaṁ dānam na hilēyya, dātāraṁ nāvajāniya.

36. Uccāvacā hi paṭipada Śamaṇena pakāsitā,
nā pāraṁ diguṇaṁ yanti, na idam ekaguṇaṁ mutaṁ.

37. Yassa ca visatā na ’tthi chinnasotassa bhikkhuno,
kicākiccapahiṁnassa parilāho na vijjati.

38. Moneyyan te upaṇīssaran :-
Khuradhārūpamo bhave,
jivhāya tālum āhacca
udare sarīyato siyā,

39. alūcittato ca siyā,
nā cāpi bahu cintaye,
nirāmagandho asito
brahmacariyaparāyano.

40. Ekāsananassa sikkhethe,
Śamaṇūpāsanasssa ca.
Ekattarṁ monam akkhātam.
Eko ce abhiramissasi,

41. atha bhāsihi dasa disā.
Sutvā dhīrānāṁ nigghosarṁ jhāyināṁ kāmacāgināṁ
tato hiriṁ ca saddhaṁ ca bhiyyo kubbetha māmako.

42. Tan nadihi vijānātha sobbhese paḍaresu ca :
—saṇantā yanti kussubbhā, tuṇhī yāti mahōdadhi.
Thine alms-round o'er, within thy wood repair
and take thy seat beneath a spreading tree.

There, in those dear recesses, find thy bliss
beneath thy tree in lonely Reverie.

At morn thy village seek, but take no joy
in invitations or in lavish gifts;
race not from door to door; in quest of alms
seal thou thy lips and proffer no request.

'They gave;—'twas well! Refused was I;—'tis well!'—
thus minded seek, in either case, thy tree.

As—seeming dumb, but nowise dumb at all—
thou goest bowl in hand, disdain no gift
however humble, nor the giver scorn.

My Rule embraces all things great and small;
its single path alone conducts to Peace;
but never once can senses Peace discern.

But when an Almsman, from this westerl freed,
has shed his cravings, old anxieties
about behaviour cease; distress departs.

Learn then this perfect way (the Lord went on);
—be like the razor safe within its sheath;
clap tongue to palate, master appetite;

alert of mind, keep random thoughts at bay;
be redolent of virtue, quit of ties,
absorbed in nothing save the Higher Life;

live like true anchorite alone, aloof;
remember: 'Wisdom in Detachment lies'.
And, if in solitude thou takest joy,
north, south, and east, and west thy fame shall spread.

And when thou hearest eulogies of those
who steadfast prove, woo Reverie, and shun
pleasures of sense, let this but stimulate
thy faith and meekness, follower of mine.

From rivers, cataracts, and deeps learn this:
' Loud roar the cataracts; the deeps are dumb'.
43. Yad ūnakaṁ, tāni saṁatī; yaṁ pūraṁ, santam eva tāni; [721]
adḍhakumbhūpamo bālo; rahado pūro va paṇḍito.

44. Yaṁ Samanō bahu bhāsati upetam atthasarāhitam, [722]
jānaṁ so Dhammaṁ deseti, jānaṁ so bahu bhāsati.

45. Yo ca jānaṁ saṁyatatō, jānaṁ na bahu bhāsati, [723]
sa muni monam arahati, sa muni monam ajjhagā ti.

12. DVAYATĀNUPASSANĀSUTTA


Idam avoca Bhagavā, idam vatvā Sugato, athāparaṁ etad avoca Satthā.—

1. Ye dukkharṁ na-ppājananti atho dukkhaṁ sambhavāṁ, [724]
yatto ca sabbaso dukkharṁ asesarā uparujjhati, 
taṁ ca Maggam na jānanti dukkhuṇṇapamāgamānāṁ,

2. cetovimuttihinā te atho paṇṇāvimmuttoṭṭhi; [725]
abhabbā te antakiriyaṁ; te ve jātiyārūpaga.

3. Ye ca dukkharṁ pājananti atho dukkhaṁ sambhavāṁ, [726]
yatto ca sabbaso dukkharṁ asesarā uparujjhati, 
taṁ ca Maggam pājananti dukkhuṇṇapamāgamānāṁ,

4. cetovimuttisampannā atho paṇṇāvimmuttoṭṭhi; [727]
bhabbā te antakiriyaṁ; na te jātiyārūpaga.
Yes; emptiness is loud, but fullness, calm;
the fool's a half-filled crock; the sage, a lake.

Whene'er the Anchorite holds forth, his words
are apposite and fraught with deep import;
with knowledge he expounds the Doctrine's gist,
and from the amplitude of knowledge speaks.

But he whose knowledge goes with self-control,
the sage who, though he knows, eschews much speech,
'tis he has wisdom won,—and wisdom found.

Sutta 12. Pairs to grasp

Thus have I heard. Once while the Lord was staying at Sāvatthi in the
Old Pleasance in the palace of Miggāra's Mother, he was sitting out, on the
mid-month sabbath evening, among the Almsmen. Observing the Community of Almsmen around him to be wholly silent, the Lord addressed them, saying:—If you are asked, Almsmen, wherefore you listen to righteous, noble, saving, and all-enlightening homilies, your answer should be that you do so in order to comprehend to the full just a single pair of ideas. When asked to what pair you allude, you will reply that the first conception is Ill and its origin, and that the second is Ill's cessation and the path leading to that Cessation. For, if an Almaman fully grasps these two ideas, and if his life is earnest, ardent, and purged of Self, then you may anticipate for him one or other of two results,—either Illumination here and now, or else, if his stuff of existence be not wholly spent, no subsequent return to earth.

Thus spoke the Lord; and when he, the Blessed One, had thus spoken, he went on, as Master, to say:—

For, those who know not Ill and how Ill grows,
who neither know how Ill is stilled and quenched nor know the Way to lay all Ill to rest,
—those miss Release, alike of heart and mind;
they cannot end it all and reach the goal;
they tramp the round of birth, decay, and death.

But they who know both Ill and how Ill grows,
and also know how Ill is stilled and quenched and know the Way that lays all Ill to rest;
—these win Release of heart, Release of mind;
these surely end it all and reach the goal;
these nevermore shall know decay and birth.
Sutta-Nipāta, Vagga 3, Sutta 12

Siyā aññena pi pāriyāyena sammādavyatānupassanā ti?—iti ce, bhikkhave, pucchitāto assu, ‘siyā’ ti ‘ssu vacanīyā. Kathañ ca siyā?—‘Yaṁ kiñci dukkanhaṁ sambhoti, sabbāṁ upadhīpa ca’ ti—ayam ekānupassanā; ‘Upadhīnaṁ tveva asesavirāganirodhā na ‘tthi dukkhassa sambhavo’ ti,—ayaṁ dutiyānu-

5. Upadhīnidāṁ pabhavanti dukkhaṁ
ye keci lokasmīṁ anekarūpā.
Yo ve avidvā upadhīṁ karoti,
punappunaṁ dukkham upeti mando.
Tasmā pajānaṁ upadhīṁ na kayirā
dukkhassa jātippardhavānupassi ti.

Siyā aññena pi pāriyāyena sammādavyatānupassanā ti?—iti ce, bhikkhave, pucchitāto assu, ‘siyā’ ti ‘ssu vacanīyā. Kathañ ca siyā?—‘Yaṁ kiñci dukkanhaṁ sambhoti, sabbāṁ avijjāpa ca’ ti—ayam ekānupassanā; ‘Avijjāya tveva

6. Jātimaraṇasaṁsāraṁ ye vajanti punappunaṁ
itthābhāva-vānānathābhāvāṁ avijjāy eva sā gati.

7. Avijjā h’ ayaṁ mahāmoho, yen’ idaṁ saṁsītan ciraṁ;
vijjāgata ca ye sattā, nāgacchanti punabbhavan ti.

Siyā aññena pi . . . Kathañ ca siyā?—‘Yaṁ kiñci dukkanhaṁ sambhoti,
sabbāṁ saṁkhārapaccaya’ ti—ayam ekānupassanā; ‘Saṁkhārānaṁ tveva

8. Yaṁ kiñci dukkanhaṁ sambhoti, sabbāṁ saṁkhārapaccaya;
saṁkhārānaṁ nirodhena na ‘tthi dukkhassa sambhavo.

sabbasamādhīsamaṁ, saññānaṁ uparodhanaṁ,
—evam dukkhakkhayo hoti;—etam nātvā yathātathāṁ

10. sammaddasā, vedaguno, samma-d-aññāya, pañḍitā,
abhibhuyya Mārasarīyogāṁ, nāgacchanti punabbhavan ti.
If you are asked whether there be yet another mode of grasping the two ideas, and in what way, you will reply that the first conception is, that all Ill which comes about is consequent on the Stuff of Existence, whilst the second is that, by the utter and passionless destruction of this underlying stuff, Ill cannot come about. For, if an Almsman fully grasps these two ideas ... (&c., as above) ... went on, as Master, to say:

Life’s Stuff breeds ev’ry Ill,  
—breeds all the Ills there are.  
The dolt who witlessly  
creates this stuff, piles Ill  
on Ill. Create it not,  
since thence all Ills are born.

If you are asked whether there be yet another mode of grasping the two ideas, and in what way, you will reply that the first conception is, that all Ill which comes about is consequent on Ignorance, whilst the second is that, by the utter and passionless destruction of Ignorance, Ill cannot come about. For, if an Almsman fully grasps these two ideas ... (&c., as above) ... , went on, as Master, to say:

'Tis Ignorance entails the dreary round  
—now here, now there—of countless births and deaths.

'Tis Ignorance tricks purblind dolts to trudge  
th’ inexorable round from life to life;  
—but no hereafter waits for him who knows.

If you are asked ... (similar paragraph about) Plastic Forces ... went on, as Master, to say:

All growths of Ill from Plastic Forces spring;  
if Plastic Forces cease, no Ill can grow.

Aware that Plastic Forces breed all Ill,  
and clear that Ill’s destruction comes about  
by stilling each and ev’ry Plastic Force  
and breaking down perceptions utterly,

the wise—clear-eyed, equipped with Lore, who know—  
o’ercoming Māra’s yoke, face birth no more.
Siyā aññena pi ... Kathañ ca siyā?—'Yam kхиici dukkham sambhoti, sabbam viññānapaccayā' ti,—ayam ekānupassanā; 'Viññānassa tveva asesavirāganirodhā na 'tthi dukkhasa sambhavo' ti,—ayam dutiyānupassanā. Evaṁ sammā—pe—athāparāṁ etad avoca Satthā:—

11. Yam kхиici dukkham sambhoti, sabbam viññānapaccayā; viññānassa nirodhena na 'tthi dukkhasa sambhavo.


Siyā aññena pi ... Kathañ ca siyā?—'Yam kхиici dukkham sambhoti, sabbam phassapaccayā' ti—ayam ekānupassanā; 'Phassas a tveva asesavirāganirodhā na 'tthi dukkhasa sambhavo' ti,—ayam dutiyānupassanā. Evaṁ sammā—pe—athāparāṁ etad avoca Satthā:—

13. Tesarṁ phassaparetānarāṁ bhavasotānusārinarāṁ kummaggapātipannānarāṁ āra sinhoyanakkhayo.

14. Ye ca phassarṁ pariññāya, aññāya upasame ratā, te ve phassabhīsamayaṁ nicchātā parinibbuto ti.

Siyā aññena pi ... Kathañ ca siyā?—'Yam kхиici dukkham sambhoti, sabbam vedanāpaccayā' ti,—ayam ekānupassanā; 'Vedanānarāṁ tveva asesavirāganirodhā na 'tthi dukkhasa sambhavo' ti,—ayam dutiyānupassanā. Evaṁ sammā—pe—athāparāṁ etad avoca Satthā:—

15. Sukhāṁ vā yadi vā dukkham adukkhamasukham saha, ajjhattaṁ ca bahiddhā ca yaṁ kхиici atthi vedītaṁ,

16. —etaṁ 'dukkham' ti ŋatvāna mosadhhammarāṁ palokināṁ phussa phussa vayaṁ passarāṁ, evaṁ tattha vijānāti vedanānarāṁ khayaṁ bhikkhu nicchāto parinibbuto.

Siyā aññena pi ... Kathañ ca siyā?—'Yam kхиici dukkham sambhoti, sabbam tanhāpaccayā' ti,—ayam ekānupassanā; 'Tanhāya tveva asesavirāganirodhā na 'tthi dukkhasa sambhavo' ti,—ayam dutiyānupassanā. Evaṁ sammā—pe—athāparāṁ etad avoca Satthā:—

17. Tanhādutiyā puriso, dīgham addhāna' sāṁsaraṁ, itthabāhāv-ānānāthabhāvāṁ sāṁsāram nātivattati.

All growths of Ill from Consciousness arise; no Ills can grow, if Consciousness be stilled.

Aware that Consciousness begets all Ills, and clear that Ill's destruction comes about by stilling Consciousness, the Almsman, quit of Consciousness, finds everlasting Peace.

Far, far, from bursting bonds are Contact's thralls, who drift along life's swirling stream, astray.

But they who Contact comprehend and know, who fathom all that Contact means, these, quit of Contact, find the everlasting Peace.

All Feelings, inly bred or from without, —with pain or pleasure, or with neither, fraught— the Almsman knows as Ills,—vain fleeting things that come and go. From Feelings cleansed, he finds, when feelings die, the everlasting Peace.

Wedded to Cravings, man perforce must pass from life to life, must trudge now here, now there, yet never ends rebirth's exacting round.

Aware that Ills are Cravings' progeny, quell Cravings; clutch at nothing; watchful be, O Almsman, as you go your homeless way.
Siyā aññena pi... Kathañ ca siyā?—'Yam kīñci dukkham sambhoti, sabbarā upādānapaccayā' ti,—ayam ekānupassanā; 'Upādānānan tveva asesa-virāganirodhā na 'tthi dukkhasa sambhavo’ ti,—ayam dutiyānupassanā. Evaṃ sammā—pe—athāparaṃ etad avoca Satthā:

19. Upādānapaccayā bhavo; bhūto dukkham nīgacchati; jātassa marañāṁ hoti; eso dukkhasa sambhavo. [742]

20. Tasmā upādānakkhayā samma-d-aññāya pañḍitā jātikkhayāṁ abhiññāya nāgacchanti punabbhavan ti. [743]

Siyā aññena pi... Kathañ ca siyā?—'Yam kīñci dukkham sambhoti, sabbarā ārambhapaccayā’ ti,—ayam ekānupassanā; ‘Ārambhānan tveva asesa-virāganirodhā na 'tthi dukkhasa sambhavo’ ti,—ayam dutiyānupassanā. Evaṃ sammā—pe—athāparaṃ etad avoca Satthā:

21. Yam kīñci dukkham sambhoti, sabbarā ārambhapaccayā; ārambhānaṁ nirodhena na 'tthi dukkhasa sambhavo. [744]

22. Etam ādinavatā niṭvā: 'Dukkham ārambhapaccayā’, sabbhārambhā paṭīnissajja anārambhe vimuttino [745]

23. ucchinnabhavatapañhassa santacittassa bhikkhuno vitiṇṇo jātisarasāro; na 'tthi tassa punabhavo ti. [746]

Siyā aññena pi... Kathañ ca siyā?—'Yam kīñci dukkham sambhoti, sabbarā āhārapaccayā’ ti,—ayam ekānupassanā; 'Āhāraṇan tveva asesavirā-ganirodhā na 'tthi dukkhasa sambhavo’ ti,—ayam dutiyānupassanā. Evaṃ sammā—pe—athāparaṃ etad avoca Satthā:

24. Yam kīñci dukkham sambhoti, sabbarā āhārapaccayā; āhāraṇāṁ nirodhena na 'tthi dukkhasa sambhavo. [747]

25. Etam ādinavatā niṭvā: 'Dukkham āhārapaccayā’, sabbhāhāram pariññāya sabbāhāram anissito, [748]

26. ārogyaṁ samma-d-aññāya āsavānaṁ parikkhayā samkhāya sevī dhammaṭṭho samkhāṁ na upeti vedagū ti. [749]

Siyā aññena pi... Kathañ ca siyā?—'Yam kīñci dukkham sambhoti, sabbarā injitapaccayā’ ti,—ayam ekānupassanā; ‘Injitānan tveva asesavirā-ganirodhā na 'tthi dukkhasa sambhavo’ ti,—ayam dutiyānupassanā. Evaṃ sammā—pe—athāparaṃ etad avoca Satthā:

27. Yam kīñci dukkham sambhoti, sabbarā injitapaccayā; injitānaṁ nirodhena na 'tthi dukkhasa sambhavo. [750]

If you are asked ... (similar paragraph about) Life’s Fuel ... went on, as Master, to say:—

Life’s Fuel feeds existence; what exists meets Ills; what’s born must die; and so springs Ill.

The wise, who see that Fuel’s stoppage stops rebirth, are saved by insight from rebirth.

If you are asked ... (similar paragraph about) toiling and moiling (at good works for ‘merit’s sake’) ... went on, as Master, to say:—

All growths of Ill from quest of ‘merit’ spring;
if ‘merit’s’ quest be stopped, no Ill can grow.

Marking how ‘merit’s’ baleful quest breeds Ills,
the Almsman who discards it all and wins
Release, who craves no more for life renewed but garners peace of heart, has passed beyond rebirth and ne’er again shall be reborn.

If you are asked ... (similar paragraph about) Sustenance ... went on, as Master, to say:—

All growths of Ill from Sustenance proceed;
if Sustenance be stopped, no Ills can grow.

Marking how baleful Sustenance breeds Ill,—plumb, comprehend, forswear all Sustenance!

Know inward Health by casting Cankers out; walk circumspectly; keep the faith; for, so, by Lore the sage transcends the scheme of things.

If you are asked ... (similar paragraph about) Waverings ... went on, as Master, to say:—

All growths of Ill from Waverings proceed;
if Waverings be stilled, no Ills can grow.
tasmā ejaṁ ossajja, samkhāre uparundhiya,
anexo anupādāno sato bhikkhu parippaże ti.

Siyā aññena pi . . . Kathāñ ca siyā?—‘Nissitassa calitaṁ hoti’,—ayam
ekāṇupassāna; ‘Anissito na calatī’,—ayam dutiyānupassanā. Evaṁ sammā
—pe—athāparaṁ etad avoca Satthā:—

29. Anissito na calati; nissito ca upādiyāṁ
ithabhāvaṁñathabhavāṁ sarisāram nātivattati.

30. Etam ādīnavāṁ .nettyā: ‘Nissayesa mahabhavyaṁ’,
anissito anupādāno sato bhikkhu parippaże ti.

Siyā aññena pi . . . Kathañ ca siyā?—‘Rūpehi, bhikkhave, āruppaṁ santatarā’
ti,—ayam ekāṇupassāna; ‘Āruppehi nirodho santataro’ ti,—ayam dutiyānup-
passanā. Evaṁ sammā—pe—athāparaṁ etad avoca Satthā:—

31. Ye ca rūpūpagaṁ sattā ye ca āruppavāsino,
nirodhaṁ appajānantā āgantāro punabhavaṁ.

32. Ye ca rūpe pariṇāya arūpesu susanṭhitaṁ,
nirodhe ye vimuccanti, te janā maccuhāyino ti.

Siyā aññena pi . . . Kathāñ ca siyā?—Yaññ, bhikkhave, sadevakassa lokassa
samārakassa sabrahmakassa sassamaṇabrāhminiyā pājāya sadevamanussāya:
‘Idam saccan’ ti upanijjhāyitaṁ, tadam ariyānaṁ: ‘Etaṁ musā’ ti yathā-
bhūtaṁ sammappānīya suddhiṁthāṁ,—ayam ekāṇupassanā; ‘Yaññ, bhikkhave,
sadevakassa—pe—sadevamanussāya: “Idam musā” ti upanijjhāyitaṁ, tadam
ariyānaṁ: “Etaṁ saccan” ti yathābhūtaṁ sammappānīya suddhiṁthāṁ’,
ayaṁ dutiyānupassanā. Evaṁ sammā—pe—athāparaṁ etad avoca Satthā:—

33. Anattani attamānaṁ passa lokarī sadevakaraṁ
nivīṭṭhaṁ nāmarūpasmiṁ ‘Idam saccan’ ti maññati.

34. Yena yena hi maññanti, tato taṁ hoti aṇṇathā;
taṁ hi tassa musā hoti, mosadhamaṁ hi ittarāṁ.

35. Amosadhammaṁ nibbānaṁ;—tad ariyā saccato vidū, te ve saccābhisamayā nicchātā parininbbutā ti.
Marking how baleful Waverings breed Ills, banish distraction; quench each plastic force. Still unperturbed, still passionless, alert, and watchful, Almsman, go your homeless way.

If you are asked . . . (similar paragraph about) Quaking . . . went on, as Master, to say:—

No Quakings trouble independent minds; but thralls must tramp life’s rounds, now here now there.

Marking how baleful thraldom fosters Ills, in independence, Almsman, unattached, alert, and watchful, go your homeless way.

If you are asked whether there is yet another way of grasping the two ideas, and in what way, you will reply that the first conception is that the Formless is calmer than what has Form, whilst the second is that Cessation is calmer than the Formless. For, if an Almsman fully grasps these two ideas . . . (&c., as above) . . . went on, as Master, to say:—

The denizens of Form and Formless worlds blind to Cessation, face rebirth anew.
But they who, versed in Form and Formlessness, have in Cessation found Deliverance, in triumph leave behind them Death’s domain.

If you are asked whether there is yet another mode of grasping the two ideas, and in what way, you will reply that, first, what the world at large deems Truth has been rightly viewed as falsehood by the Noble through their consummate comprehension, whilst, secondly, the Noble hail as Truth what the world accounts falsehood. For, if an Almsman fully grasps these two ideas . . . (&c., as above) . . . went on, as Master, to say:—

How pride of Self (where Self is none) inflates the world of gods and men! How sure they feel of personality’s undoubted truth!

Picture it as they will, it’s all a lie!
—A lie because all fleeting things are false.

No lie’s Nirvana! This the Noble know, —they whom from hankering the Noble Truths have freed, and crowned with everlasting Peace.
Sutta-Nipāta, Vagga 3, Sutta 12

182 [Sn. 3.12.35]

Siyā aṭṭhāna pi pariyaśeyena sammadvayatānapussanā ti?—Iti ce, bhikkhave, puccionāro assu, 'siyā' ti 'ssu vacanīyā. Kathā ca siyā?—Yāhī, bhikkhave, sadevakassā—pe—sadevamanussāya 'Idam sukhān ti upanīyāyītaṁ, tadam ariyānaṁ 'Etam dukkhan ti yathābhūtaṁ kannāppaññāya suddhiṁ;—ayam ekānupassanā; Yāhī, bhikkhave, sadevakassā—pe—sadevamanussāya 'Idam dukkhan ti upanīyāyītaṁ, tadam ariyānaṁ 'Etam sukhān ti yathāpaññāya suddhiṁ;—ayam ādutiṁpannassanā. Evaṁ sammadvayatānupassino kho, bhikkhave, bhikkhuno appamattassa atāpino pahītattassa viharato dvinnāṁ phalānam aṅñātaraṁ phalarṁ pāṭikaraṁkhang,—diṭṭhe va dhamme aṅñā; satī vā upādīsese anāgāmitā ti.

Idam avoca Bhagavā, idam vattvā Sugato athāpamass etad avoca Satthā:

36. Rūpā saddā rasā gandhā phassā dhammā ca kevalā iṣṭhā kantā manāpā ca, yāvat 'atthūtī' vuccati.

37. Sadevakassā lokassa ete vo sukkhasammatā; yathā c' ete nirujjhanti, tarī nesaṁ dukkhasammatanāṁ.

38. 'Sukkhan ti diṭṭhān ariyēhi sakkāyass' uparodhanānāṁ; paccanikam idariṁ hoti sabbalokena passataraṁ.

39. Yam pare 'sukkhato' āhu, tad ariyā āhu 'dukkhato';
   yam pare 'dukkhato' āhu, tad ariyā 'sukhato' vidū.
   —Passa dhammaṁ durājānāṁ; sampamūlh' ettha aviddasū.

40. Nivutānam tamo hoti, andhakāro apassataṁ;
    sataṁ ca vivātanaṁ hoti, āloko passatāṁ īva;
    santike na vijānanti magā Dhammass' akovīdā.

41. Bhavāraṇaparetehi bhavasotānuśārihi
    Māradheyyānapannehī nāyāṁ Dhammo susambudho.

42. Ko nu, aṅṅatra-m-ariyēhi, padaṁ sambuddhūṁ arahati,
    yāṁ padaṁ samma-d-aṅṅāya parinibbanī anāsavaṁ ti?

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāṣitaṁ abhinandurūṁ. Imasmiṁ kho pana veyyākarapāpasmiṁ bhāṅgāmāne satṭhimattanāṁ bhikkhūnaṁ anupādāya āsavo ēciṁ ciṁ ciṁ vimuccēmuṁ.

Mahāvaggo tatiyo
If you are asked whether there is yet another mode of grasping the two ideas, and in what way, you will reply that, first, what the world at large deems Weal has been rightly viewed as Ill by the Noble through their consummate comprehension, whilst, secondly, the Noble hail as Weal what the world accounts Ill. For, if an Almsman fully grasps these two ideas, and if his life is earnest, ardent, and purged of Self, then you may anticipate for him one or other of two results,—either Illumination here and now, or else—if his stuff of existence be not wholly spent—no subsequent return to earth.

Thus spake the Lord; and when he, the Blessed One, had thus spoken, he went on, as Master, to say:

Forms, sounds, tastes, smell, touch, thoughts—please, charm, and cheer,
whilst deemed t’exist and have reality.
The world accounts them boons, them hails as Weal.
But when they pass away, they ’re ranked as Ills!
The Noble rank as Weal the utter rout
of personality;—on this the Seer
joins issue with the purblind world at large.
The Noble count as ‘Ill’ the worldling’s ‘Weal’;
the worldling’s ‘Ill’ the Noble hail as ‘Weal’.
—This puzzling thought perplexes empty pates.
Behind the veil is gloom; th’ unseeing dwell
in utter darkness. All is clear as day
to virtue’s eye, but hid—though nigh at hand—from brutish strangers to the Doctrine’s truth.
This Truth eludes the ken of those who pine
for life’s continuance, who drift along
life’s swirling stream in Māra’s deadly grip.
Who, save the Noble, has a right to know
how, Cankerless, men pass away—”to Peace?”

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said. During this exposition, the hearts of some three score Almsmen were delivered from Cankers once for all.

End of the Long Book
IV. ĀTṬHAKAVAGGA

1. KĀMASUTTA

1. Kāmaṁ kāmayamānassa tassa ce tāṁ samijjhati,
   addhā pīṭimano hoti laddhā macco yad icchati.  [766]

2. Tassa ce kāmayānassa chandajātassa jantuno
te kāmā parihāyanti, sallaviddho va ruppati.  [767]

3. Yo kāme parivajjetti—sappassēva padā siro—,
   so imaṁ visattikaṁ loke sato samatīvattati.  [768]

4. Khettāṁ vatthurāṁ hiraññaṁ vā gavāssāṁ dāsaporisaṁ
   thiyo bandhū puthū kāme yo naro anugijjhati,
   abalā va nāṁ baliyanti, maddante nāṁ parissayaḥ;
tato nāṁ dukkhāṁ anveti, nāvarāṁ bhinnam ivōdakān.  [769] [770]

6. Tasmā jantu sadā sato kāmāṁi parivajjaye;
te pahāya tare oghaṁ, nāvarāṁ sitvā va, pāragū ti.  [771]

2. GUHAṬṬHAKASUTTA

1. Satto guhāyam bahunābhichanno
tīṭṭham naro mohanasmīṁ pagālho
dūre vivekā hi tathāvidho so;
kāmā hi loke na hi supphāyā.  [772]

2. Icchānidānā bhavasātabaddhā
te duppamunīcā, na hi aṇṇamokkhaṁ,
pacchā pure vā pi apekhamānā
ime va kāme purime va jappāṁ.  [773]

3. Kāmesu giddhā pasutā pamūḷhā
   avadāniyā te visame nivīṭhā
dukkhūpanītā paridevayanti:
Kim su bhavissāma ito cutāse?
IV. THE BOOK OF OCTADS

Sutta 1. Desires

The man whose heart’s desires are gratified
is glad indeed to see success secured.

But, if his heart’s desires and aims be foiled,
he smarts as if a dart had wounded him.

Yet, should he shun desires as he would shun
a snake’s head underfoot, by vigilance
he overcomes the world’s seductive lures.

Whoso with boundless appetite desires
fields, lands, or gold, herds, horses, women, serfs,
and kinsfolk,—him tumultuous desires
(weak though they seem) o’ercome at last; they crush
their victim. Hereon Ills come surging in,
like waves that flood some wrecked ship’s crazy hold.

Therefore by watchfulness discard desires;
expel them; bale your ship; and cross the Flood
to safety’s haven on the Further Shore.

Sutta 2. The Octad of the Den

Cooped in a den of clay
o’ergrown with growths and bogged
in crassness dense, a man
is far from inward peace.
For, hard indeed it is
to give up pleasures here.

The creatures of desire,
mere slaves of mundane joys,
shall scarce be saved,—since none
by others can be saved,
who ask to live To-day
or Yesterday afresh.

Through pleasure’s hot pursuit,
it’s frenzied votaries
close-fisted grow and base,
till, plunged in Ills, they cry:—
‘What shall we be, when dead?’
Sutta-Nipāta, Vagga 4, Sutta 3

4. Tasmā hi sikkhetha idh' eva jantu: yārī kīcī jāññā 'visaman' ti loke na tassa hetu visāmarī careyya; —appaṁ h' idari jivitam āhu dhīrā.

5. Passāmi loke pariphandāmānaṁ pajarī imaṁ taṁhagataṁ bhavesu; hīnā narā maccumukhe lapanti avitataṁhāse bhavābhavesu.

6. Māmāyite passatha phandamāne, macche va appodake khiṇasote; etam pi disvā amamo careyya bhavesu āsattim akubbamāno.

7. Ubhosu antesu vineyya chandaṁ, phassarī pariṇāya anānugiddho, yad attagarahi tad akubbamāno na lippati diṭṭhasutesu dhīro.

8. Saññam pariṇā vitareyya oghan pariṁgahasu muni nōpalitto abbūḷhasallo caraṁ appamatto nāsirīnasati lokam imaṁ pariṇa ca.

3. DUTṬHAṬṬHAKASUTTA

1. Vadanti ve dutṭhamaṇā pi eke, aṁī ṁe pi ve saccamanā vadanti; vādaṁ ca jātaṁ muni no upeti, tasmā munī na 'thī khilo khiṇici.

2. Sakari hi diṭṭhīṁ kathām acceyyya chaṇḍāṇunīto ruciyyā nivīṭṭho sayarī samattāni pakubbamāno? —Yathā hi jāneyya, tathā vadeyya.
**Book 4, Sutta 2. The Den**

So learn betimes, learn here and now. Let nothing base tempt thee to baseness here. —This life is brief, say seers.

I see distracted folk agog for lives to come, —abjects who howl in face of death, through lust to live.

Parting from cherished things others distacts,—like fish stranded when streams give out. Mark this and self-less walk, nor pine for lives to come.

When feelings tempt no more —at start or close—because all taste for them is dead, —then, doing nothing which his heart condemns, the sage is proof 'gainst things of sense.

Aware of senses' scope, and safe across the Flood, unstained by hankering, the sage—his barb plucked out—strides bravely on, nor craves life here, or anywhere.

**Sutta 3. The Octad of Malice**

From spite, or honestly, are charges spread abroad; but, as all fail to hit the sage, his heart is light.

When inclination prompts and self-will reigns, shall men desert their cherished views? —Their outlook shapes their speech.
3. Yo attano silavatāni jantu
anānupuṭṭho ca paresa' pāvā,
'anariyadhammaṁ' kusalā tam āhu
yo ātumānaṁ sayam eva pāvā.

4. Santo ca bhikkhu abhinibbutatto,
'iti 'han' ti sīlesu akatthamāno,
tam 'ariyadhammaṁ' kusalā vadanti,
yass' ussadā na 'tthi kuhīnci loke.

5. Pakappitā sarukhatā yassa dhammā
purakkhatā santi avividattā;
yad attani passati ānisāṁsāṁ,
tan nissito kuppa-paṭicca-santiṁ.

6. Diṭṭhīnivesā na hi svātivattā,
dhammesu niccheyya samuggahitaṁ.
Tasmā naro tesu nivesanesu
nirassati ādiyati-cca dhammaṁ.

7. Dhonassa hi na 'tthi kuhīnci loke
pakappitā diṭṭhi bhavābhavesu;
māyaṁ ca mānaṁ ca pahasya dhono
sa kena gaccheyya?—Anūpayo so.

8. Upayo hi dhammesu upeti vādaṁ;
anūpayam kena kathaṁ vadeyya?
Attaṁ nirattāṁ na hi tassa atthi;
—adhosi so diṭṭhim idh' eva sabbāṁ.

4. SUDHATHHAKASUTTA

1. 'Passāmi suddham paramaṁ arogaṁ;
diṭṭhena saṁsuddhi narassa hoti!'
—evābhijānaṁ 'paraman' ti īnatvā,
suddhānupassiti pacceti īnāṇāṁ.
Book 4, Sutta 3. Malice

The man who sings, unasked, his virtue’s praise, is styled ‘ignoble’ by adepts for talking of himself.

The Almsman true, at peace, not vaunting virtues rare, adepts as ‘noble’ hail, because he’s not puffed up.

When wrong conceptions fill the mind with prejudice, the man who looks to find a blessing there, builds hopes of Peace on shifting sands.

As rooted prejudice is hard to quell, a man should test ideas he holds, discarding freely, till he holds the Doctrine’s truth.

The inly-washen saint, now freed from fancies fond of life hereafter, stripped of pride and error,—how place him? He stands apart!

Their mental states define men with propensities. But how define the man with none?—who nought asserts and naught denies, but waves all theories aside?

Sutta 4. The Octad of Purity

‘Lo! man pure, perfect, hale, made pure by views he holds!’—Convinced ‘perfection’s found’ through such imaginings, ‘experts in purity’ expect to come to know!
2. Diṭṭhena ce suddhi narassa hoti, 
ñāṇena vā so pajahāti dukkham, 
aññena so sujjhati sōpadhiko; 
—diṭṭhi hi naṁ pāva tathā vadānaṁ.

3. Na Brāhmaṇo aññato suddhim āha, 
—diṭṭhe sute silavate mute vā; 
puññe ca pāpe ca anūpalitto 
attañjaho na-y-idha pakubbamāno.

4. Purimaṁ pahāya aparāṁ sitāse 
ejānugā te na taranti sangāṁ; 
te uggahāyanti nirassajanti 
kapiṇa sākham pamukhaṁ gahāya.

5. Sayarāṁ samādāya vatāṁ jantu 
uccāvacanā gacchati saṅṅhasatto; 
vidvā ca vedehi samecca Dhammarāṁ 
a uccāvacanā gacchati bhūripaṅño.

6. Sa sabbadhammesu visenibhūto, 
yaṁ kiṁci diṭṭham va sutam mutarāṁ vā, 
tam eva' dassiṁ vivāṭam carantaṁ,— 
kenidha lokasmim vikappayeyya?

7. Na kappayanti, na purekkharonti, 
‘accantasuddhīti’ na te vadanti; 
ādānagantharaṁ gathitaṁ visajja 
āsaṁ na kubbanti kuhiṇci loke.

8. Sīmātīgo Brāhmaṇo; tassa na 'tthi 
ñatvā ca disvā ca samugghitaṁ; 
na rāgarāgī, na virāgaratto; 
tassidam na 'tthi param uggahitaṁ.
If dogma makes men pure,
or if such lore ends ill,
then something not the Path
makes pure an earthy man
whose views give him the lie.

'The Path—not things of sense—
alone brings purity,'
our self-less 'Brahmin' says,
by 'merit's' quest unsmirched,
a loaf from mundane ends.

Chopping and changing fails
to calm distracted folk,
—who now hold fast to this,
and now to that, like apes
that skip from bough to bough.

Self-prompted, slaves of Sense
pursue austerities.
Not so the wise, who know,
who grasp the Doctrine's truth.

When once man's thought transcends
what sense-impressions bring,
when, thus inspired, he goes
his clear-eyed way,—what lure
can now unsettle him?

No idols these set up,
no 'final purity'
do they affirm, who burst
the chains of hankering
and yearn for nothing more.

Sinless, the Brahmin true,
through ken and vision, grasps
at nothing; passion-free,
he does not plume himself
on being passionless.
No more has he to learn.
5. Paramaṭṭhakasutta

1. ‘Paraman’ ti diṭṭhisu paribbasāno
   yad uttarin'kurate jantu loke,
   ‘hīnā’ ti aṁśe tato sabba-m-āha.
   Tasmā vivādāni avitivatto.

2. Yad attani passati ānisaṁsārah
   diṭṭhe sute silavate mute vā,
   tad eva so tattha samuggahāya
   nihīnato passati sabbam aññārah.

3. Taṁ vāpi ‘ganthār’ kusala vadaṁti
   yañ issito passati: Hitam aññārah.
   Tasmā hi diṭṭhārāh va sutarī mutarī vā
   silabbatarī bhikkhu na nissayeyya.

4. Diṭṭhīm pi lokasmiṁ na kappayeyya
   nāṇena va silavatena va pi;
   ‘samo’ ti attānāṁ anūpaneyya,
   ‘hino’ na maññetha ‘viseti’ va pi.

5. Attāṁ paḥyā anupādiyāno
   nāṇe pi so nissayaṁ no karoti;
   sa ve viyattesu na vaggasāri,
   diṭṭhīm pi so na pacceti kiṁci.

6. Yassūbhayante paṇidhādha na 'thi
   bhavābhavāya idha vā hurāṁ vā,
   nivesanā tassa na santi keci,
   dhhammesu niccheeyya samuggahitāṁ;

7. tassādha diṭṭhe va sute mute vā
   pakappita na 'thi añū pi saṁnā;
   —taṁ Brāhmaṇāṁ diṭṭhām anādiyānaṁ
   kenidha lokasmiṁ vikappayeyya?

8. Na kappayanti na purekkharonti;
   dhammā pi tesāṁ na paṁcchitāse;
   na Brāhmaṇo silavatena neyyo;
   pāraṁgato na pacceti tādi.

6. Jarāsutta

1. Appaṁ vata jīvitarī idāṁ;
   oraṁ vassasatā pi miyyati;
   yo ce pi aticca jīvati,
   atha kho so jarasā pi miyyati.
Sutta 5. The Octad of Perfection

The partisan who hugs
the creed he fancies most,
brands rival creeds as 'stuff'.
And so strife dogs his days.

Whatever good he finds
in works or things of sense,
on that he fastens, set
on scouting all things else.

Adepts dismiss as 'clogs'
his claims and arrogance.
So, Almsman, do not build
on works and things of sense;
nor rear on lore or works
a speculative view;
nor claim to be 'as good'
or 'worse' or 'better far'.

Unprejudiced and free,
not based on learning's stores,
owning no sect or school,
holding no theories;

when pray'r's for future life
—on earth, or elsewhere—cease,
when scrutiny of 'creeds'
no dogmas leaves behind;

when things of sense all fail
to wake a conscious thought,
—how place this Brahmin true,
who holds no theories?

Such frame, approve, adopt
no theories at all.
Works prove no 'Brahmin true',
who—saved—returns no more.

Sutta 6. Vita Brevis

Man's years are few,
less than a hundred;
should he drag on,
th' end still is certain.
2. Socanti janā mamāyite; na hi santi niccā pariggaha; vinābhāvasantam ev’ idān; iti disvā nāgāram āvase.


4. Supinena yathā pi sangataṁ paṭibuddho puriso na passati, evam pi piyāyitaṁ janaṁ petañ kālakataṁ na passati.

5. Diṭṭhā pi sutā pi te janā yesaṁ nāmam idāṁ pavuccati; nāmam evāvasissati akkheyyaṁ petassa jantuno.

6. Sokaparidevamaccharaṁ na jahanti giddhā mamāyite; tasmā munayo, pariggahaṁ hitvā, acariṁsu khemadassino.

7. Patilīnacarassa bhikkhuno bhajāmaṁassa vivittam āsanath sāmaggiyaṁ āhu tassa taṁ, yo attānaṁ bhavane na dassaye.

8. Sabbaṭṭha muni anissito na piyaṁ kubbati, no pi appiyaṁ; tasmāṁ paridevamaccharaṁ, paṇñe vāri yathā, na lippati.

9. Udabindu yathā pi pokkhare padume vāri yathā na lippati, evaṁ muni nōpalippati yadidaṁ diṭṭhasutarāṁmutesu vā.

10. Dhono na hi tena maññati yadidaṁ diṭṭhasutarāṁmutesu vā, nāṇīna visuddhim icchati; na hi so rajjati no virajjati.
Owing is grief;
belongings last not
but pass away.
Quit house and home then!

Death takes what men
dee their possessions.
Disciple mine,
lay claim to nothing.

As, when we wake,
dream faces vanish,
so pass from view
ghosts of man’s dear ones.

We see and hear
friends, by their names known;
but, when they pass,
only their names stay.

Grief, grudging, wails
dog th’ itch for owning,
sages find Peace
by owning nothing.

To live aloof
in contemplation,
befits the leal
whose journeys are done.

Detached, the sage
keeps down affections;
—grief, grudging, wails,
like raindrops, are shed.

Just as no splash
sullies the lotus,
so senses leave
sages unsullied;

Cleans’d, they build hopes
neither on senses
nor aught besides;
they’re past all passion.
7. Tissameteyyasutta

1. Methunam anuyuttassa vighātaṁ brūhi, mārīsa; (icc-āyasmā Tisso Metteyyo)
   sutvāna tava sāsanaṁ viveke sikkhisāmase.

2. Methunam anuyuttassa mussat’ evāpi sāsanaṁ,
   (Metteyyāṭī Bhagavā)
   micchā ca paṭipajjati;—etaṁ tasmām anāriyam.

3. Eko pubbe caritvāna methunam yo nisevati,
   yānaṁ bhantam va, tari loke ‘hīnam’ āhu ‘puthujjanaṁ’.

4. Yaso kiti ca yā pubbe hāyat’ evāpi tassa sā;
   etam pi disvā sikkhetha methunam vippahātavе.

5. Samkappehi pareto so kapano viya jhāyat;
   sutvā paresaṁ niggosaṁ mangu hoti tathāvidho.

6. Atha satthāni kurute paravādehi codito;
   esa khvassa mahāgedho, mosavajjaṁ pagāhati.

7. Paṇḍito ti samaṇṇāto ekacariyam adhiṭṭhito,
   athāpi methune yutto mando va paripassati.

8. Etam ādīnavaṁ nātvā muni pubbāpare idha
   ekacariyam dal̄haṁ kayirā, na nisevetha methunam.

9. Vivekam yeva sikkhetha; etad ariyānam uttamaṁ;
   tena setṭho na maṇṇetha; sa ve nibbānasantike.

10. Rittassa munino carato kāmesu anapekhino
    oghatiṇṇassa pihayanti kāmesu gadhitā pajā ti.

8. Pasūrasutta

1. ‘Idh’ eva suddhiṁ iti vādīyanti,
   nāṇṇesu dhammesu visuddhiṁ āhu;
   yaṁ nissitā, tattha subhā vadānā
   paccekasaccesu pathū nivīṭṭhā.
Sutta 7. Lechery

Tissa Metteyya: Tell us what harm befalls a lecher, sir, that we, thus schooled by thee, in privacy may put in practice what thou shalt enjoin.

The Lord: In wickedness, outside my Doctrine's pale, the lecher lives a base, ignoble life.

'Low, headlong renegade!' is what they call an anchorite who stoops to lechery.

His old repute is gone; his fame departs. Be warned; with all your might shun lechery!

Lewd thoughts engross his abject 'reveries',—whom others' censure leaves morose and glum,

until, to arm his wrath when thus reproached, (his itch is such!) to lying he resorts.

Reputed wise—whilst upright anchorite—he's scouted as a dolt for lechery.

These perils known, a sage should straitly walk alone, aloof, eschewing lechery.

Live then aloof (no nobler life exists!) yet not puffed up.—Nirvāṇa's well-nigh won!

Emancipate, from passion freed, the sage in safety stands upon the Further Shore,—envied by all whom passion's bonds enslave.

Sutta 8. Warring Sects

Each claims that Purity abides with him alone,—but not in rival creeds;
and, though no two agree, each vaunts his nostrum sound.
2. Te vādakāmā parisāmā vigayha
bālaṁ dahanti mithu aññamaññāṁ;
vadanti te aññāsiṁā kathojjāṁ
pasamākāmā kusalā vaddāna.

3. Yutto kathāyaṁ parisāya majjhě
pasamāsam iccharāṁ vinighāti hoti;
apāhataṁ paññavimarsakāse,
paridevati socati hīnavādo;
'upaccagā man' ti anutthunāti.

4. Yam assa vādarā 'parihīnām' āhu
apāhataṁ paññavimarsakāse,
paridevati socati hīnavādo;
'upaccagā man' ti anutthunāti.

5. Ete.vivāda 'samañesu' jātā;
etesu uggātinighāti hoti;
etam pi disvā virame kathojjāṁ;
na h' aññadatth' atthi pasamālabbā.

6. Pasamsito vā pana tattha hoti
akkhāya vādarā parisāya majjhē,
so hassati uññamati-cca tena
pappuyya tam atthāṁ yathā mano ahu.

7. Ya uññati sā 'ssa vighātabhūmi,
mānātimānaṁ vadate pan' eso;
etam pi disvā na vivādayetha,
na hi tena suddhim kusalā vadanti.

8. Śūro yathā rājakadhāya puṭṭho
abhigajjam eti paṭisūram iccharāṁ,
yen' eva so, tena palehi, sūra;
pubb' eva na 'tthi yaddaṁ yudhāya.

9. Ye diṭṭhiṁ uggayha vivādiyanti,
idam eva saccan ti ca vādiyanti,
te tvam vadassu: Na hi te 'dha atthi
vādamhi jāte paṭisenikattā.

10. Visenikatvā pana ye caranti
diṭṭhiṁ diṭṭhiṁ avirujjhamaṁā,
tesu tvariṁ kim labhetho, Pāsūra,
yesidha na 'tthi param uggahitaṁ?
Hot for debate, they meet;
each dubs the other 'fool';
with party arguments
these 'experts' wrangle on,
posing for public praise.

Eager to win the day,
debaters dread defeat,
sit glum when posers come,
and writhe in shame when floored.

And if the judges find
against him and he fails,
in anguish and with tears
he sobs: 'He's beaten me!'

Let outside anchorites
wage suchlike wordy wars,
to win or lose the day!
—Shun strife; scorn empty praise.

But should he win the day,
and praise be his, loud rings
his laugh; he swells with pride
to gain the prize he sought.

His triumph lays him low;
since pride now fills his talk.
—Learn then to shun debate;
not thence comes Purity.

As with defiant shout
the king's trained champion
goes forth to find his match,
so seek thy foe,—though thou
hast nothing left to quell!

But as for partisans
who deem truth theirs alone,
tell them, if wrangling starts,
you enter not their lists.

*To Pasûra,*
*a Wanderer:*
With saints whose fight is won,
who pit no theory
against your theories,
—how can you cope with minds
withdrawn from earthly things?
11. Attha tvām pavitakkam āgamā
manasā diṭṭhigatāṇi cintayanto,
dhonena yugaṁ samāgamā,
na hi tvāṁ sakkhasi sampayātave.

9. MĀGANDIYASUTTA

1. Disvāna Taṇhāṁ Aratiṁ ca Rāgaṁ
nāhosī chando api methunasmīm.
Kim ev’ idaṁ muttakarīsapuṁṇaṁ?
Pādā pi naṁ samphusitum na icche.

2. Etādisaṁ ce ratanaṁ na icchasi
—nāriṁ narindehi bahūhi patthitaṁ—,
diṭṭhigataṁ sīlavatānujīvitaṁ
bhavūpapattiṁ ca vadesi kīdisaṁ?

3. Idaṁ vadāṁti na tassa hoti (Māgandiyāti Bhagavā) (837)
dhammesu niccheyya samuggahitaṁ,
passaṁ ca diṭṭhisu anuggahāya
ajjhattasantiṁ pacināṁ adassāṁ.

4. Vinicchayā yāni pakappitāni (iti Māgandiyo) (838)
te ve, muni, brūsi anuggahāya,
‘ajjhattasantu’ yam etam attaṁ
kathāṁ nu dhīrehi paveditaṁ taṁ?

5. Na diṭṭhiyā na sutiyā na ūṇena (Māgandiyāti Bhagavā) (839)
silabbatenāpi na suddhim āha,
adiṭṭhiyā assutiyā aññāñā
asīlatā abbatā no pi tena;
ete ca nissajja anuggahāya
santo anissāya bhavaṁ na jappe.

6. No ce kira diṭṭhiyā na sutiyā na ūṇena (iti Māgandiyo) (840)
silabbatenāpi visuddhim āha,
adiṭṭhiyā assutiyā aññāñā
asīlatā abbatā no pi tena;
—maññām’ ahaṁ momuham eva dhammaṁ.
Diṭṭhiyā eke paccenti suddhiṁ.
Inspired by theories,
you came to controvert;
you sought to match the Cleansed,
but cannot compass it!

Sutta 9. Beauty Scorned

_The Lord:_ If Māra’s daughters three
could wake no carnal thought, —what bag of excrements
is this?—I would not touch
her even with my foot!

_Māgandiya:_ If you refuse this pearl
(a maid whom princes court),
declare your creed and rule,
your practices and life;
declare what stage you’ve reached.

_The Lord:_ I preach no dogmas drawn
from all the divers ‘views’.
Study rejected these,
and Thought found Inward Peace.

_Māgandiya:_ Scouting concocted views,
you speak of Inward Peace.
How would that form of Weal
by experts be described?

_The Lord:_ Not ‘views’ or hearsay, lore
or works, give Purity;
—nor does the lack of them.
Discard all this; win calm;
be free; crave no rebirth.

_Māgandiya:_ If you say Purity
proceeds from none of these,
nor from the lack of them,
’tis nonsense what you say.
—From ‘views’ some men get Light.
7. Diṭṭhisu nissāya anupucchhamāno, (Māgantīyāti Bhagavā) [841]
   samuggahātese pamoḥam āgā;
   ito ca nādakkhi aṣum pi saññaṁ;
   tasṁa tuvaṁ momuhato dahāsi.

8. ‘Samo visesi uda vā nihino’
   yo maññati, so vivadetha tena;
   tīsu vidhāsu avikampamāno—
   ‘samo, visesiti’ na tassa hoti.

9. ‘Saccan’ ti so Brāhmaṇo kiri vadeyya?
   ‘Musā ti’ vā so vivadetha kena?
   Yasmin sammā visamaṁ cāpi na ‘tthi,
   sa kena vādarṁ paṭisamyujeyya?

10. Okam pahāya aniketasāri,
    gamē akubbaṁ muni santhavaṇī,
    kāmehi ritto, apurakkharāno,
    kathāṁ na viggayha janena kayirā.

11. Yehi vivitto vicareyya loke,
    na tāni uggayha vadeyya Nāgo.
    Elambujaṁ kāṇṭakavārījanā yathā
talena pankena c’ anupalittarṁ,
evāṁ muni santévo agiddho
    kāme ca loke ca anupalitto.

12. Na vedagū diṭṭhiyā na mutiyā
    sa māṇam eti, na hi tammayo so;
    na kammunā no pi sutena neyyo;
    anūpanīto so nivesanesu.

13. Saññaṁvirattassa na santi gānthā;
    paññaṁvimuttassa na santi mohā;
    saññaṁ ca diṭṭhiṁ ca ye aggahesuṁ
te ghaṭṭayantā vicaranti loke.

10. PurābhedaSutta

1. Kathariṁdassī katharisilo ‘upasanto’ ti vuccati?
   Tam me, Gotama, pabrūhi pucchito uttamaṁ naraṁ.
The Lord: Pet views your questions prompt.
By prejudice misled,
you so mistake my point
that nonsense it appears.

'He's my inferior',
'my better' or 'as good',
—such thoughts breed strife. No strife
is his who knows no grades.

When this is meaningless,
how can a Brahmin true
dub this thing 'true', that 'false'?
or start a wordy war?

The homeless wanderer,
who makes no intimates
and scorns delights and grades,
steers clear of bickerings.

Nor will the sage profess
that which his life disowns.
As mud and water leave
unsoiled their denizen,
the lotus,—so the world
and pleasures cannot soil
the want-less sage's Peace.

No 'views', no things of sense,
inflate a sage with pride;
—'tis not his nature. Works
and lore are not his guides;
no errors cabin him.

When sense-impressions cease,
chains snap. Illusions pass
when comprehension brings
Release. But those who cling
to 'views' and things of sense,
spread discord all around.

Sutta 10. Ere Dissolution Comes

An Enquirer: What insight and what conduct make 'a saint'?
Pray, Gotama, portray the perfect man.
2. Vitatanho purā bhedā, pubbham antam anissito
   (ti Bhagavā)
   vemajjhe n’ upasarnkheyyo, tassa na ‘tthi purakkhatam;
   [849]

3. akkodhano asantāsi avikatthi akukkuco
   mantābhāṇi anuddhato,—sa ve vācāyato munī;
   [850]

4. nirāsatī anāgata atītam nānusocati,
   vivekkadassī phassesu diṭṭhiṣu ca na niyyati,
   [851]

5. patilino akuhako apihālu amacchari
   appagabbho ajeguccho pesuṇeyye ca no yuto,
   [852]

6. sātiyesu anassāvī atimāne ca no yuto
   saqho ca paṭibhāṇavā na saddho, na virajjati,
   [853]

7. läbhakamyā na sikkhati, alābhe ca na kuppati,
   aviruddho ca tanhpāya rase ca nānugijjhati;
   [854]

8. upekkhako sadā sato na loke maññati samam,
   na vīsesi na niceyyo,—tassa no santi ussadā;
   [855]

9. yassa nissayatā na ‘tthi, ūnvelle Dhammaṁ anissito,
   bhavāya vibhavāya ca tanhā yassa na vijjati,
   [856]

10. —taṁ brūmi ‘upasanto’ ti kāmesu anapeekkhiṇam;
    ganthā tassa na vijjanti; atāri so visattikaṁ.
    [857]

11. Na tassa puttā pasavo khettāṁ vatthuṇ ca vijjati
    attāṁ vā pi nīrattāṁ vā na tasmām upalabbhati.
    [858]

12. Yena vajjum puthujjanā atho samanāpaḷāḥmaṇaṁ,
    taṁ tassa apurakkhatāṁ, tasmā vádesu n’ ejati.
    [859]

13. Vitagedho amacchari na ussesu vadate muni
    na samesu na omesu, kappāṁ n’ eti akappiyō.
    [860]

14. Yassa loke sakari na ‘tthi, asatā ca na socati,
    dhammesu ca na gacchati, sa ve ‘santo’ ti vuccati.
    [861]

11. KALAHAVIVĀDA-SUTTA

1. Kuto pahūtā kalahā vividā
   paridevasokā sahamaccharā ca
   mānāṭimāṇā sahapesuṇā ca?
   Kuto pahūtā te? ‘Tad ingha brūhi.
   [862]
The Lord: Ere dissolution comes, all cravings cease; he recks not how of old the world began; he finds no present place in time to-day; he has no preference for which he sighs; devoid of wrath and dread, remorse and vaunts, a preacher sane, a 'saint' controls his words; no future hopes has he, no past regrets; no sense-impressions mar his inward life; aloof and guileless, freed from hankerings and envy, meek, he scorns and slanders none; no joys allure him; pride is far away; courtly, he shines; detached, not credulous; at gifts he aims not,—nor resents their lack; he nothing craves; no dainty fare allures; poised, vigilant, he never ranks himself as 'high', or 'low', or 'equal to the best'; since self-assertion finds no place in 'saints'; an independent man, whom grasp of Truth makes independent, who gives harbourage to no desire to be or not to be;—him do I style the 'Saint at peace'; no chains are his; he's safe beyond entanglements.

No sons has he, no herds or fields or lands; no 'yes' or 'no' has he for views on 'Self'. Ignoring what the world (nay, holy men!) impute to them, 'saints' reck not what folk say. Grasping not, grudging not, the saint, unmoved, to 'high', or 'low', or 'equal' lays no claim; timeless, he whirls down grooves of time no more. Whoso owns nothing in the world, nor grieves o'er what is transient, nor wanders off to sense-impressions,—he is hailed as 'saint'.

Sutta 11. Contentions

An Enquirer: Whence springs the seething mass of bickerings and strife, tears, grief, and selfishness, conceit, pride, calumny? Explain whence these proceed.
2. Piyapahūtā kalahā vivādā
paridevasokā sahamaccharā ca
mānātimānā sahapesuṇā ca;
maccherayuttā kalahā vivādā,
vivādajātesu ca pesuṇāni.

3. Piyā su lokasmirī kutonidānā,
ye vā pi lobhā vicaranti loke?
Āśā ca niṭṭhā ca kutonidānā
ye samparāyāya narassa honti?

4. Chandānidānāni piyāni loke
ye vā pi lobhā vicaranti loke;
āśā ca niṭṭhā ca itonidānā
ye samparāyāya narassa honti.

5. Chando nu lokasmirī kutonidāno?
Vinicchayā vā pi kuto pahūtā,
kodho mosavajjaṅ ca kathāṅkathā ca
ye vā pi dhammā Samaṇena vutta?

6. Sātaṁ, asātaṁ ti yam āhu loke,
tam upanissāya pahoti chando;
rūpesu disvā vibhaveh bhavaṅ ca
vinicchayaṁ kūrute jantu loke.

7. Kodho mosavajjaṅ ca kathāṅkathā ca
ete pi dhammā dvaya-m-eva sante;
kathāṅkathi nānapathāya sikkhe,
ñatvā pavuttā Samaṇena dhammā.

8. Sātaṁ asātaṁ ca kutonidānā?
Kismirī asante na bhavanti h' ete?
Vibhaveh bhavaṅ cāpi, yam etam atthaṁ,
etam me pabrūhi yatonidānāṁ.

9. Phassanidānāṁ sātaṁ asātaṁ;
phasse asante na bhavanti h' ete,
vibhaveh bhavaṅ cāpi, yam etam atthaṁ,
etam te pabrūmi itonidānāṁ.
The Lord: Affections breed the mass
    of bickerings and strife,
    tears, grief, and selfishness,
    conceit, pride, calumny.
With selfishness there come
all bickerings and strife,
—which lead to calumny.

The Enquirer: Say whence affections spring?
What makes ambitions grow?
What fosters hopes and fears
in man for future life?

The Lord: Affections spring from wants,
which make ambitions grow
and foster hopes and fears
in men for future life.

The Enquirer: Whence spring man’s wants? Whence come
    all hard and fast beliefs?
Whence wrath, lies, doubts, and all
    things else th’ Recluse denounced?

The Lord: Things viewed as ‘good’ or ‘bad’
    originate man’s wants.
Seeing things wax and wane
    brought hard and fast beliefs.

Wrath, doubts, and lies arose
when things seemed ‘good’ or ‘bad’.
Let doubters plant their feet
where knowledge guides;—th’ Recluse
denounced defects he knew.

The Enquirer: Whence spring things ‘good’ or ‘bad’?
What, being absent, checks
their rise? And tell me too
why things must wax and wane?

The Lord: Things ‘good’ or ‘bad’ are bred
of Contact. Contact must
be there, or they’re not bred,
nor would things wax and wane.
10. Phasso nu lokasmirī kutoṇidāno?  
Pariggahā vā pi kuto pahūtā?  
Kismiṁ asante na mamattam atthi?  
Kismiṁ vibhūte na phusanti phassā?

11. Nāmaṇ ca rūpaṇ ca paṭicca phasso;  
icchānidānāni pariggahāni;  
icchāy' asantyā na mamattam atthi;  
rūpe vibhūte na phusanti phassā.

12. Kathaṁsametassa vibhoti rūpaṁ?  
Sukhaṁ dukkhaṁ vā pi kathaṁ vibhoti?  
Etam me pabrūhi yathā vibhoti;  
tam jāniyāma, iti me mano ahu.

13. Na saṅñasaṅñi, na visaṅñasaṅñi,  
no pi asaṅñi, na vibhūtasāṅñi,  
—evarīsametassa vibhoti rūpaṁ;  
saṅñānidānā hi papaṁcasāṅkhā.

14. Yan tam apucchimha akittayī no;  
—aṅñam tam pucchāma; tad ingha brūhi:—  
Ettāvat' aggam nu vadanti h' eke  
yakkassa suddhim idha paṇḍitāse?  
Udāhu aṅñam pi vadanti etto?

15. Ettāvat' aggam pi vadanti h' eke  
yakkassa suddhim idha paṇḍitāse;  
tesam pun' eke samayam pi vadanti  
anupādise kusalā vadānā.

16. Ete ca ānatvā 'upanissitā' ti,  
ānatvā munī nissaye so vimarśi,  
ānatvā vimutto na vivādam eti,  
bhavābhavāya na sameti dhīro.
The Enquirer: From what does Contact spring?
    Whence comes the itch to own?
    What, being absent, checks
    the craze to deem things ‘mine’?
    And what must disappear
    If Contacts are to end?

The Lord: Matter and Mind result
    in Contact. Yearnings breed
    the itch to have and hold;
    without them is no ‘mine’.—
    End ‘matter’,— Contacts end.

The Enquirer: What stage is his for whom
    ‘matter’ has disappeared?
    Fain would I hear how pain
    and pleasure disappear.

The Lord: Matter will disappear
    when consciousness (from which
    obsessions all arise)
    is neither usual,
    nor crazed, nor numbed, nor lost.

The Enquirer: Though thou hast answer’d all
    we asked, one question more
    we raise for thy reply:—
    Do thinkers hold this life
    perfects man’s Purity?
    Or is there more to come?

The Lord: Some thinkers hold this life
    perfects man’s Purity;
    but other ‘experts’ hold
    the view that death ends all.

    The sage knows such as ‘thralls’;
    he knows their thralldom. Freed
    by knowledge, he avoids
    debate and wisely holds
    no truck with theories
    about an ‘after-life’.
12. Cūlavīyūhasutta

1. Sakarān sakaṁ diṭṭhiparibbasānā
   viggayha nānā kusalā vadanti:—
   Yo evaṁ jānāti, sa vedi dhammaṁ;
   idaṁ paṭikkosaṁ akevalī so.

2. Evam pi viggayha vivādiyanti,
   ‘bālo paro akusalo’ ti cāhu.
   Sacco nu vido katamo idesaṁ?
   Sabb' eva hime kusalā vadāna.

3. Parassa ce dhammaṁ anānujānaṁ
   bālomako hoti nihīnapañña,
   sabb' eva bālā sunihīnapañña,
   sabb' ev' ime diṭṭhiparibbasānā.

4. Sandiṭṭhiyā ce pana vivadātā
   saruṣuddhapañṇā kusalā mutimā,
   na tesaṁ koci parihiṇapañño;
   —diṭṭhi hi tesaṁ pi tathā samattā.

5. Na vāham etaṁ ‘tathivaṁ’ ti brūmi
   yam āhu bālā mithu aññamaññam;
   sakarān sakarān diṭṭhiṁ akarishu saccaṁ;
   —tasmā hi ‘bālo’ ti paraṁ dahanti.

6. Yam āhu ‘saccaṁ tathivaṁ’ ti eke,
   tam āhu aññe pi ‘tucchaṁ musā’ ti;
   —evam pi viggayha vivādiyanti.
   Kasmā na ekarā samaṇā vadanti?

7. Ekarā hi saccaṁ na dutiyaṁ atthi
   yasmirā pajā no vivade pajānaṁ;
   nānā te saccaṁ sayam thunanti;
   tasmā na ekarā samaṇā vadanti.

8. Kasmā nu saccaṁi vadanti nānā
   pavādiyāse kusalā vadāna?
   Saccāni suttāni bahūni nānā?
   Udāhu te takkam anussaranti?
Sutta 12. Rejoinders

The Enquirer: Fixed in their pet beliefs,
these divers wranglers bawl—
'Hold this, and truth is yours,'
'Reject it, and you're lost'.

Thus they contend, and dub opponents 'dolts' and 'fools'.
Which of the lot is right,
when all as experts pose?

The Lord: Well, if dissent denotes
a 'fool' and stupid 'dolt',
then all are fools and dolts,
—since each has his own view.

Or, if each rival creed
proves lore and brains and wit,
no 'dolts' exist,—since all
alike are on a par.

I count not that as true
which those affirm, who call
each other 'fools'.—They call
each other so, because
each deems his own view 'Truth'.

The Enquirer: What some style 'truth', the rest
call empty lies;—strife reigns.
Pray, why do anchorites
not speak in unison?

The Lord: There's one sole 'Truth' (not two),
to know which bars men's strife.
But such a motley crowd
of 'truths' have they evolved,
that anchorites, perforce,
speak not in full accord.

The Enquirer: What makes these 'experts' preach
'truths' so diverse? Is each
inherited? or just
a view they've framed themselves?
9. Na h' eva saccāni bahūni nānā aṇāatra saṇṇāya niccāni loke, takkaṁ ca diṭṭhisu pakappayitvā saccaraṁ musā ti dvayadhinnam āhu.

10. Diṭṭhe sute sīlavate mute vā ete ca nissāya vimānadassī vinicchaye ṭhatvā pahassamāno ‘bālo paro, akusalo’ ti c’ āha.

11. Yen’ eva ‘bālo’ ti paraṁ dahāti, ten’ atumānaṁ ‘kusalo’ ti c’ āha; sayam attanā so kusalo vadāno aṇānaṁ vimāneti, tath’ eva pāvā.

12. Atisaramdiṭṭhiyā so samatto mānena matto paripuṇṇamāni, sayam eva sāmarṁ manasaṁbhīsittu, diṭṭhi hi sā tassa tathā samattā.

13. Parassa ce hi vacasā nihīno, tumo sahā hoti nihīnapaṁño; athavā sayam vedagū hoti dhīro, na koci bālo samaṇesu attthi.


15. ‘Idh’ eva suddhim’ iti vādiyanti, nānānesu dhamaṁsu visuddhim āhu, evam pi titthyā puthuso nivīṭṭhā sakāyane tatthā dalham vadanā.

The Lord: Apart from consciousness, no diverse Truths exist.
—Mere sophistry declares this 'true', and that view 'false'.

The senses' evidence, and works, inspire such scorn for others, and such smug conviction he is right, that all his rivals rank as 'sorry, brainless fools'.

When he admits himself to 'expert's' rank and style; —this fires his scorn anew and off he starts again.

Chock-full of error, drunk with pride and arrogance, he inly consecrates himself a 'sage',—so grand is his perfected 'view'.

When scorned opponents dub him 'low' in turn, he too joins the 'low intellects'. If each can make himself a 'sage', then anchorites include no 'fools' at all.

Delight in their dear views makes sectaries assert that all who disagree 'miss Purity and err'.

These divers sectaries —these sturdy advocates of private paths to bliss—claim Purity as theirs alone, not found elsewhere.

Whom should the sturdiest venture to call a 'fool', when this invites the like retort upon himself?
17. Vinicchaye thatvā sayāṁ pamāya
uddhāṁ so lokasminī vīvādam eti.
Hitvāna sabbāni vinicchayāni
na medhagāṁ kurute jantu loke.

13. MAHĀVIYŪHASUTTA

1. Ye kec' ime diṭṭhiparibbasānā
'idam eva saccan' ti pavādiyanti,
sabb' eva te nindam anvānayanti?
Atho pasāṁsam pi labhanti tattha?

2. Appariṁ hi etarāṁ, na alaṁ samāya;
duve vivādassa phalāni brūmi;
evam pi disvā na vivādiyetha
khemābhipassariṁ avivādabhummaṁ.

3. Yā kāc' imā sammutiyo puthujjā,
sabbā va etā na upeti vidvā.
Anūpayo so upayaṁ kim eyya
diṭṭhe sute khantim akubbamāno?

4. Siluttamā sarīyamen' āhu suddhiṁ
vataṁ samādāya upāṭṭhitāse,
—idh' eva sikkhema, ath' assa suddhiṁ,
bhavāpaniṁ kusalā vadānā.

5. Sace cuto sīlavātāto hoti,
sa vedhati kamma' virādhayitvā,
sa jappati patthayati ca suddhiṁ,
—saṭṭhā va hiṇo, pavasarāṁ gharamhā.

6. Silabbatāṁ vāpi pahāya sabbāṁ
kammaṁ ca sāvajjanavajjam etarāṁ
suddhiṁ asuddhiṁ tiapatthayāno
virato care 'santim' anuggahāya.
Stubborn in theories
which they themselves devised,
these wrangle on through life.
—Leave then dogmatic views
and their attendant strife!

**Sutta 13. More Rejoinders**

*The Enquirer:* Take those who dogmatize
and lay sole claim to Truth;
—is blame their constant fate?
Are they not praised as well?

*The Lord:* Yes;—though a trifling thing
is all of this (I speak
of both results of strife)
and does not lead to Peace.
Wherefore shun strife and aim
at Peace,—which knows no strife.

No vulgar theories
engage the wise. Why should
the free seek bondage, when
phenomena of sense
appeal to them no more?

They that place practice first,
deeming that regimen
wins Purity, take vows
to practise only what
their 'master taught as pure',
—experts self-styled, who cling
to mere phenomena!

Should one depart from 'Rule',
he quakes, and frets, and pines,
like travellers astray
who lose their caravan.

Scout then all formal codes
of things 'unmeet' and 'meet';
heed not their 'purity',
—nor their impurity;
but walk aloof; ensue
no 'peace' they advocate.
7. Tamāpanissāya jīgucchitaṁ vā, atthā vā diṭṭhaṁ va sutaṁ mutaṁ vā, uddhāruṁ sarā suddhiṁ anuṭhunanti avitattāṁ-hāse bhavabhavesu.


10. Sakāṁ hi dhammarā paripuṇṇam āhu; aññassa dhammarā pana hīnam āhu. Evam pi viggayha vivādiyanti, sakāṁ sakāṁ sammutim āhu saccarī.


12. Sadhammapūjā ca pana tath’ eva; yathā pasarāṁsanti sakāyaṁṣāni sabbe pavādā tathivā bhaveyyuṁ; suddhi hi nesaṁ paccattam eva.


Penance, and loathliness, and things of sense, evoke shrill shrieks for 'purity' from men who hanker still to be reborn—somewhere.

Desires breed hopes; and fears spring from imaginings. —But he who ne'er shall see rebirth, pray, what shall make him quake? or yearn—for what?

The Enquirer: The doctrine some vaunt 'best', others term 'low'. Which states the fact?—They're all 'adepts'.

The Lord: 'Tis his own dear creed which each proclaims as 'rare'! His rival's creed is 'low'! And so they squabble on, each claiming truth as his!

If others' criticisms could make a doctrine 'low', then none is excellent; for all unite to damn all doctrines—save their own.

As they extol their 'Way', so they revere their creeds. Their tune is still the same: 'Our Purity'—its theme.

The 'Brahmin true' adopts nothing from others, owes nothing to others' views; immune from strife, he deems no theory 'the Truth'.

'Tis so; I see and know—say some, who seek by views to garner 'Purity'. Yet, should they 'see', what good is that when rivals urge a view rebutting theirs?
Sutta-Nipāta, Vagga 4, Sutta 13

15. Passaṃ naro dakkhati nāmarūpam, disvāna vāññassati tāni-m-eva. Kāmaṁ bahum passatu appaśam vā; na hi tena suddhirū kusala vaddanti.

16. Nivissavādi na hi subbināyo pakappitam diṭṭhi’ purekkharāno; yam nissito, tattha subhaṁ vadāno suddhirūvado tattha tath’ addasā so.

17. Na Brāhmaṇo kappam upeti sankhaṁ na diṭṭhisāri na pi nañabandhu; naṭvā ca so sammutiyo puthujjā, upekkhati;—uggahaṇanti-m-aṇñe.

18. Visajja ganthāni munḍda loke vivādajātesu na vaggasāri, santo asantesu upekkhako so anuggaho;—uggahaṇanti-m-aṇñe.

19. Pubbāsave hitvā, nave akubbaṁ, na chandagū, no pi nivissavādi, sa vippmutto diṭṭhigatehi dhūro na lippati loke anattagarahī.

20. Sa sabbadhammesu visenibhūto, yam kīci diṭṭhaṁ va sutam mutam vā, sa pannabhāro muni vippmutto na kappiyō, nūparato, na patthiyō ti. (Bhagavā ti)
Through 'seeing', men just 'see' things and their attributes;
or, having 'seen', can 'know' just that—and nothing more.
But, 'see' they much, or 'see' they little, wise men say:—
'Not thus comes "Purity".'

No dogmatist can win,
by self-concocted views,
the way to Purity.
Mere prepossessions point his road to 'Light'; he 'sees' his old-time 'Purity'.

No 'Brahmin true' attains the goal by mere research;
no partisan is he,
nor brother-sectary;
all vulgar theories—which others toil to learn—he knows, but heeds them not.

From earthly trammels freed,
aloof from party broils,
at peace where peace has fled,
th' unheeding sage ignores what others toil to learn.

From whilom Cankers purged,
with no fresh growths afoot,
from lusts and dogmas free,
quit too of theories,
he goes his stainless way, devoid of self-reproach.

By overcoming all the theories that start from things of sense, the sage—Released, his burthen gone—has done with conduct 'meet', with abstinence, and pray'rs.
14. Tuvaṭakasutta

1. Pucchāmi taṁ Ādiccabanḍhuṁ vivekaṁ santipadaṁ ca mahesīṁ: Kathaṁ divaṁ nibbāti bhikkhu anupādiyāno lokasmiṁ kiṁci?

2. Mūlaṁ papaṅcasamkhāyā maṁ ‘asmīti’ sabbam uparuddhe; yā kāci taṁhā ajjhattarṁ, tāsăm vinayā sadā sato sikkhe.

3. Yaṁ kiṁci dhammaṁ abhiṣaṇṇā, ajjhattarṁ atha vā pi bahiddhā, na tena thāmaṁ kubbetha; na hi sā nibbuti sataṁ vuttaṁ.

4. Seyyo na tena maṇṇeyya nīceyyo atha vā pi sarikkho; phuṭṭho anekarūpehi nātumānaṁ vikappayaṁ tiṭṭhe.

5. Ajjhattarṁ eva upasame, nāṇṇato bhikkhu santim eseyya; ajjhattarṁ upasantasssa na 'ṭṭhi attaṁ,—kuto nirattarṁ vā?

6. Majjhe yathā samuddasssa ūmi no jäyati, thito hoti, evam thito anej’ assa; ussadaṁ bhikkhu na kareyya kuhiṇci.

7. Akittayi vivaṭacakkhu sakkhidhammaṁ parissayavinayaṁ; paṭipadaṁ vadehi—bhaddan te—pātimokkharaṁ atha vā pi samādhim.

8. Cakkhūhi n’ eva lol’ assa, gāmakathāya āvaraye sotarṁ, rase ca nāṇugijjheyya, na ca mamāyetha kiṁci lokasmiṁ.
Sutta 14. Without Delay

The Enquirer: Sun's kinsman! Sage!
Expound aloofness and
the way of Peace,
What outlook leaves man calm,
with life's stuff spent?

The Lord: Let him pluck out
obsession's root,—the craze:
'I am'; let him
in constant watchfulness
abide, with all
his inward cravings gone.
Should he observe
a mental state arise
(from in or out),
let it not puff him up,
—since none term this
the calm which good men win.
Nor let him feel
'better' or 'worse' for this,
or build a 'Self'
on such phenomena.
For inward Peace
let Almsmen seek, nor look
for calm elsewhere.
With inward Peace, no Self—
no non-Self—dwells.
As no waves break
the calm of ocean's depths,
unruffled be
the Almsman's tranquil breast.

The Enquirer: Thou hast proclaimed
thy saving Doctrine, seer.
Expound thy Rule—
Confession—Rapt Resolve.

The Lord: No prying eye!
No ear for village talk!
No taste for cates!
No itch to get or have!
9. Phassena yadā phutṭh' assa,  
paridevaṁ bhikkhu na kareyya kuhiṇci,  
bhavaṁ ca nabhijappeyya,  
bheravesu ca na sampavedheyya.

10. Annānam, atho pānānaṁ,  
khādaniyānaṁ, atho pi vatthānaṁ  
laddhā na sannidhiṁ kayirā,  
na ca parittase tāní alabhhamāno.

11. Jhāyī, na pādalol' assa,  
virame kukkuccā, na-ppamajjeyya;  
ath' āsanesu sayanesu  
appasaddesu bhikkhu vihareyya.

12. Niddāṁ na bahulikareyya;  
jāgariyāṁ bhajeyya ātāpī;  
tandiṁ māyaṁ hasanāṁ khiḍḍaṁ  
methunaṁ vippajahe savibhūsaṁ.

13. Āthabbaṇāṁ supinaṁ lakkhaṇāṁ  
no vidahe, atho pi nakkhattaṁ,  
virudaṁ ca gabbhakaraṇāṁ,  
tikiccharāṁ māmako na seveyya.

14. Nindāya na-ppavedheyya,  
na unñameyya pasarīsito bhikkhu,  
lobham saha macchariyena  
kodhaṁ pesuniyaṁ ca panūdeyya.

15. Kayavikkaye na tiṭṭheyya,  
upavādaṁ bhikkhu na kareyya kuhiṇci,  
gāme ca nabhisaţjeyya,  
lābhakamyā janaṁ na lāpayeyya.

16. Na ca katthitā siyā bhikkhu,  
na ca vācāṁ payuttaṁ bhāseyya,  
pāgabbiyaṁ na sikkheyya,  
kathāṁ viggāhikaṁ na kathayeyya.
When illness comes,  
let th' Almsman not lament,  
or yearn for life,  
or quake with abject dread.

Let him not hoard  
the food and drink, the meats,  
and clothes he gets;  
—nor grieve if he gets none.

Let Reverie  
be his, not gadding round,  
not vice or sloth.  
Sitting or lying down,  
let silence reign.

Let him not sleep  
o'ermuch, but keep awake,  
ban indolence,  
deceit, mirth, frolics, pride,  
and lechery.

Let him abjure  
spells, and interpretings  
of dreams and signs;  
nor let my follower  
prognosticate  
from stars or wild-things' notes,  
cure barrenness,  
or ply the trade of leech.

Let neither blame  
depress, nor praise inflate;  
let him discard  
greed,—with close-fistedness,  
slander, and wrath.

Let him not buy  
and sell, or cry folk down;  
let him not scold  
his villagers, or speak  
them fair—for gifts.

Let him not boast  
or talk for private ends;  
or forward be;  
or start a wordy war.
17. Mosavajje na niyyetha,  
sampajāno satthāni na kayirā,  
atha jivitena paññāya  
silabbatena nānām atimānāne.

18. Sutvā dūsito bahuṁ vācaṁ  
samaṇnāmaṁ vā puthuvacanānam  
pharusena ne na pativajjā;  
na hi santo paṭisenikaronti.

19. Etaṁ ca dhammam aññāya  
vicinam bhikkhu sadā sato sikkhe,  
saṅgīti nibbutiṁ āvatā  
sāsane Gotamassa na-ppamajjeyya.

20. Abhibhū hi so anabhībhūto  
sakkhidhammaro anīthiham adassī;  
tasmā hi tassa Bhagavato  
sāsane appamatto sadā namassāṁ anusikkhe ti.  
(Bhagavā ti)

15. ATTADĀṆḌASUTTA

1. Attadāṇḍā bhayaṁ jātaṁ; janaṁ passatha medhagam.  
Sāṁvegaṁ kithayissāmi yathā sāṁvijitaṁ mayā—

2. Phandamānaṁ pajaṁ disvā—macche appodake yathā—  
aññamaññehi byāruddhe disvā, maṁ bhayaṁ āvisi.

3. Samantanāṁ asāro loko; disā sabbaṁ sameritā;  
ichāṁ bhavanam attano naddasāṁ anositaṁ.

4. Osaṁe tveva byāruddhe disvā me arati ahū;  
ath' ettha sallāṁ addakkhiṁ duddasāṁ hadayanissitaṁ.

5. Yena sallena otiṇṇo disā sabbā vidhāvati,  
tam eva sallāṁ abbūhya na dhāvati, na sīdāti.
Book 4, Sutta 14. Without Delay

Let him not lie,
or wittingly defraud,
or look with scorn
on others from proud heights
of way of life,
or lore, or sanctity.

Let him not vent
his spleen by sharp retort
when anchorites
flow on in vapid talk.
—Saints ne'er rejoin.

Let him learn, test,
and hold the Doctrine fast
with watchful care,
convinced that Peace consists
in passions quenched;
let him make Gotama
his constant guide.

For, vision showed
th' unconquer'd Conqueror
the Truth none saw.
Wherefore, with ceaseless praise
let Almsmen cleave
to what the Lord ordained,
—and never flag.

Sutta 15. The Armed Hand

As broils reveal, the armèd hand breeds fear.
Hear now what agitated me so sore:—

Men floundering like fish when ponds go dry;
man's strife with man;—these sights affrighted me.

The world was void of substance; flux held sway;
nor could I shelter find where IIs were not.

Man's doom appalled me, till—within man's heart—
my gaze discerned a secret, rankling barb.

Transfix'd, the victim runs astray; but when
'tis out, he strays no more nor sinks in sloughs.
6. யான் லோகக் காதிக்கை, நா தேசு பாசடோ சியா; 
பிற்கிட்டை சச்சஸோ கண்ணேசு கிள்ளேன நிற்கியவாக்கி அடான்வெற்று. [940]
7. சாக்கு சியா, பாபாக்கலோ ஆமேயோ ரிட்டேப்புன்கு 
அக்கோத்தனோ; லோப்பாப்பாசக் வெங்குத்தாம விதரோ முனிய. [941]
8. நிட்டர் தந்திர் சையோ தினார், பாமாணா நா சாம்வஸே, 
அதிமங்க நா தீத்தியேயா நிற்கியமண்டனோ நாரோ. [942]
9. மோஸாவ்சே நா மியேதா, ரூபை சென்பார் நா குட்டேயோ, 
மானாங் கா பரிஜாங்க்யேயா, காஹசா விரா கேரோ. [943]
10. புராங் நல்லிங்கேயா, நா வேன்க்காங்கா நா குட்டேயோ, 
ஹியமங்கே நா ஸோசேயா, இக்கங்கா நா ஸ்டோ சியா. [944]
11. ரேஞ்சா பூத்தி 'மாஹேகோ' திய, அஞ்சாங் பூத்தி ஜப்பாங், 
ாராம்பாங் பாக்பாங், காமாப்பிங் ஦ூராக்கோ. [945]
12. சாசா அவோக்காம்மா முனித தீத்த்தை ப்ரஹ்மான்; 
ச்சாப்பாங் ஸோ பாதிநிங்கா ஸா வே 'ண்டோ' ஸ்டோ வுவிக்காதி. [946]
13. ஸா வே விய்சா, ஸா வேதாகு, நாற்றொ ச்னம்மாங் அன்னிதோ, 
ஞ்சமே ஸ்லோ லோகே இரிய்யேன் நா-ப்பிஹேதிங்ங் காசு. [947]
14. யோ ஸ்ல காமே அசன்டார ஸங்காங் லோகே ஦ூராக்காயாங், 
நா ஸோ ஸோசதி நாஜ்ஜேதி சின்னமோ ஆஸ்டாங் அபாண்டானோ. [948]
15. யன் புப்ப தன் விஸேஸ்சி, பாச்சா தே மான் கிங்சாங், 
மாய்ஜ்ஜே சே நா பாக்ஸ்ஸாப்பி, 'பொப்பாண்டோ' சாரிங்ஸ்ஸிய. [949]
16. சஸ்ஸஸ்கோ நாமார் பம்பஸ்மிர் யாச்சா நா 'த்தாம மாய்ல்டாம் 
அஸ்தா ஸா நா ஸோசாதி, ஸ்லோ லோகே ஜிய்யேதி. [950]
17. யாச்சா நா 'த்தாம 'இடாம் மோ' ஸ்டிய, பாசராங் வா பிய, கிங்சாங், 
மமாத்தாங் ஸோ ஆஸ்மிங்விங்டாங் 'னா 'த்தாம மோ' ஸ்டிய நா ஸோசாதி. [951]
18. அநிஞ்சுரி அந்நுகிங்ட்றோ ஆனேசு ஸ்ஸஸ்வேதி 
சான் அன்ஸ்ஸாங் பால்னும் புள்ளுதோ அவிகிங்பனாங்.
Book 4, Sutta 15. The Armed Hand

(Here come the Precepts.)

Steer clear of worldly trammels; stab to death pleasures of sense; Nirvāṇa be thy goal; [940]
let truth, humility, an honest heart, [941]
lips slander-free, and tolerance, be thine; [942]
let greed’s discomfiture proclaim the sage;
farewell to slumb’ring on, to torpid sloth; [943]
let indolence be banned, and pride forsworn, [944]
by minds intent upon Nirvāṇa’s bliss;
shun lying; keep thy heart from things of sense; [945]
see through all pride; from license purge thy life;
hug not the past or what to-day brings forth; [946]
bewail not loss; nor sigh for bliss ‘Above’.
I call such yearning ‘th’ all-devouring flood’; I call it being swallowed up by greed, —a shifting base, ‘the bog of appetites’.

The sage, the Brahmin true, who never strays from truth, on solid ground has set his foot; all things forsaking, he ‘to Peace has come’; [947]
wisdom is his and lore; by Doctrine taught, he goes his independent, perfect way along life’s path, nor envies any man.
He that has triumphed over appetites and burst all worldly shackles here on earth, knows neither grief o’er loss, nor haunting dread.

Consume to ashes past iniquities; thereafter let no fresh defilement grow; if—meantime—thou contract no current guilt, thy feet shall tread the tranquil path of Peace.
Whoso prefers no claim to ownership of ‘personality’, and so grieves not o’er what exists not,—never suffers loss.

Whoso is marred by no such thoughts as —‘This is mine!’ or ‘That is theirs!’ conceives no sense of ownership, nor grieves to go without.

Neither to grudge nor covet nor to crave, but still to keep one equal poise through all, —these blessings, I aver, await the leal.
19. Anejassa vijānato na 'tthi käci nisankhiti; 
virato so viyārambhā khemāṁ passati sabbadhi. [953]

20. Na samesu na omesu na ussesu vadate muni, 
santo so vītāmayātthā nādeti na nirassati. (ti Bhagavaṁ) [954]

16. SĀRIPUTTASUTTA

1. Na me diṭṭho ito pubbe na suto uda kassaci 
(icc-āyasmā Sāriputto) [955]
evaṁ vagguvado satthā Tusitā gaṇi-m-āgato

2. sadevakassa lokassa yathā dissati Cakkhumā 
sabbāṁ tamarī vinodetvā eko ca ratim ajjhagā. [956]

3. Taṁ Buddhāṁ asitāṁ tādirī akuhaṁ gaṇīm āgataṁ 
bahunnam idha baddhānaṁ atthi paṁhena āgamaṁ:— [957]

4. Bhikkhuno vijigucchato bhajato rittam āsanaṁ 
rukkhamūlaṁ susānaṁ vā pabbatānaṁ guhāsu vā [958]

5. uccāvacesu sayanesu, kīvanto tattha bheravā 
yehi bhikkhu na vedheyya niggghose sayanāsane? [959]

6. Kaṁ parissayaṁ loke gacchato agataṁ disamī 
ye bhikkhu abhisambhave pantamhi sayanāsane? [960]

7. Kyāsso byappathayo assu? Kyāsso assu idha gocarā? 
Kāni sīlabbatān' assu pahitattassa bhikkhuno? [961]

8. Kaṁ so sikkhaṁ samādīya ekodi nipako sato, 
kammāro rajatassēva, niddhame malam attano? [962]

9. Vijigucchamānassa yad idaṁ phāsu 
(Sāriputtā ti Bhagavaṁ) [963]
rittāsanaṁ sayanaṁ sevato ce 
sambodhikāmāsa yathānudhammaṁ 
tan te pavakkhāmi yathā pajānaṁ.
When cravings die, the clear-eyed sage stores up
no merit nor demerit; interest
in suchlike quests is merged in perfect calm.

The sage contrasts himself with none, nor claims
equality or inequality.
At peace within, immune from covetise,
the saint has nought to gain and naught to lose.

Sutta 16. What Sāriputta Asked

Sāriputta: I ne'er have seen nor ever yet heard tell
of such a sweet-tongued Master coming down
from Túsitá on high to teach the world
of gods and men,—as stands reveal'd in Him,
th' all-seeing Lord, who swept all mists away
and compassed bliss, unaided and alone.

To Buddha—so endowed, so free, so sure
a guide, a question lo! I bring, to help
the multitudes condemned to bondage here.

If, now, an Almsman who abhors the world
seeks out a lonely lodging,—under trees,
in charnel grounds, or in a mountain cave,
—there grisly noises haunt his lone abode,
which he must stoutly brave in solitude.

What dangers bar his still untrodden road,
which he must vanquish in his loneliness?

How should he shape his speech?—whither resort?
—what pious works should mark him, resolute?

What vows of conduct help the fixed mind
(with wisdom stored and high collectedness)
foulness to purge, as silversmiths the dross?

The Lord: Hear then from me—who know—
what boons lone aspirants
enjoy, who loathe the world,
and how their life conforms.
10. Pañcanna’ dhīro bhavānarā na bhāye bhikkhu sato sa pariyantacārī,
—daññasādhipatānarā sirīṇsapānarā manussaphassānarā catuppapadānarā;

11. paradhammikānaṁ pi na santaseyya
dīvā pi tesarāṁ bahubheravāni;
athāparāni abhisambhaveyya
parissayāni kusalānuesi.

12. Ātankaphassena khudāya phuttho
sītanā accunhaṁ adhivāsayeyya;
sa tehi phuttho bahudhā anoko
viriyāṁ parakkamaṁ dalhaṁ kareyya.

13. Theyyāṁ na kāre, na musā bhaṇeeyya,
mettāya phasse tasathāvarāni,
yad āvillattāṁ manaso vijaññā
‘Kaṇhassa pakkho’ ti vinodayeyya.

14. Kodhātimānassā vasaraṁ na gacche,
mūlam pi tesaṁ palikhaṁ tiśhe,
atha-ppiyāṁ vā pana appiyyāṁ vā
addhābhavanto abhisambhaveyya.

15. Paññāṁ purakkhatvā kalyānapāti
vikkhambhaye tāni parissayāni,
aratiṁ sahetha sayanamhi pante.
caturo sahetha paridevaṭhamme:—

16. Kirīṁ sū asissāmi? Kuvaṁ vā asissāmi?
Dukkharāṁ vata settha; kuv’ ajja sessāmi?
—ete vitakke paridevaṇeyye
vinayetha sekho aniketasārī.
Let th' Almsman stoutly brave
with watchful discipline,
the dangers five,—to wit,
mosquitos, gadflies, snakes,
assaults of men, and beasts.

Let not the aspirant
dread—though he sees them all—
on slaughts from sectaries,
but turn to overcome
perils confronting him.

Though sick and hungry, still
let him brave cold and heat,
and (though they press him hard)
let th' homeless wanderer
bear up and struggle on.

Let him not steal or lie;
let him be kind alike
to weak and strong, and, when
disorders plague his mind,
rout them as—'Māra's gang'!

Resisting ire and pride,
let him extirpate them,
and make an end of likes
and dislikes, once for all.

With noble zest, by lore
inspired, let him o'ercome
his perils and dispel
dislike of solitude
and all those four complaints:

'What fare will come my way?
—and where? Poor lodging this!
—where shall I lodge to-night?'
Let th' homeless aspirant
have done with such complaints.
17. Annañ ca laddhā vasanañ ca kāle mattam so janñā idha tosanatthan, so tesu gutto yatacāri gāme rusito pi vācaṁ pharusaṁ na vajjā.

18. Okkhittacakkhu na ca pādalolo jhānānuyutto bahujāgar' assa; upekkham ārabha samāhitatto takkāsayaṁ kukkucci'y' ūpacchinde.

19. Cudito vacībhi satimā 'bhī NANDe, sabrahmacārīsu khilaṁ pabhinde, vācaṁ pamuṇice kusalarṁ nātivelam, janavādadhammāya na cetyeyya.

20. Athāparaṁ paṅca raṭāni loke yesam satimā vinayāya sikkhe; —rūpesu, saddesu, atho rasesu, gandhesu, phassesu sahetha rāgaṁ.

21. Etesu dhammesu vineyya chandaṁ bhikkhu satimā suvimuttacitto kālena so sammā dhammaṁ parivimamsamāno ekodibhūto vihane tamam so ti. *(Bhagavā ti)*

**Aṭṭhakavaggo Catuttho**
When in due season food
and clothes are given him,
let him just meet his needs
and, in such temperance,
with guarded mien, about
his village go; nor e'er
be stung to sharp retorts.

With steps that loiter not
and eyes downcast, let him,
though plunged in reverie,
keep wide awake. Serene
through equal poise of mind,
let him check lurking doubts
and all malpractices.

In mindfulness let him
welcome reproof, break up
his brethren's fallows, speak
succinctly to the point,
and heed no vulgar creed.

Then come the world's five stains,
which he must set himself
to shed by discipline,
till he subdues the lusts
of eye, ear, taste, smell, touch.

Quit of these things of sense,
let th' Almsman—mindfully,
with heart now freed—betimes
the Doctrine search till clouds
have left his fixèd mind.
V. PĀRĀYANAVAGGA

(i) VATTUḤAṬĀH

1. Kosalānaṁ purā rammā agamā Dakkhiniṇāpathaṁ ākiṃcaṇṇāṁ patthayāno brāhmaṇo mantapāragū.

2. So Assakassa visaye Muḷakassa samāsane vasi Godhāvarikūle uññhena ca phalena ca.

3. Tass' eva upanissāya gāmo ca vipulo ahu, tato jātena āyena mahāyaṇṇam akappayi;

4. mahāyaṇṇam yajitvāna puna pāvisi assamarin. Tasmān paṭipaviṭṭhamhi aṇno āgaṇci brāhmaṇo

5. ugghaṭṭapādo tasito pankadanto rajassiro; —so ca naṁ upasaṅkamma satāni paṇca yācati.

6. Tam enaṁ Bāvari disvā āsanena nimantayi, sukhaṁ ca kusalaṁ pucchī, idam vacanaṁ abravi:—

7. Yarin kho mamam dhāyadhammaṁ sabbhaṁ vissajjitaṁ mayā; anujāṇāhi me, brahmaṁ; na 'tthi paṇca satāni me.

8. Sace me yācamānassā bhavaṁ nānupadassati, satamme divase tuyham muḍḍhā phalatu sattadhā.

9. Abhisarīkharītvā kuhako bheravaṁ so akittayi. Tassa tam vacanaṁ sutvā Bāvari dikkhito ahu,

10. uṣussati anāhāro sokasallasamappito, atho pi evaṁcitassa jhāne na ramatī mano.

11. Utrastam dikkhitam disvā devataḥ athakāmīni Bāvariṁ upasaṅkamma idam vacanaṁ abravi:

12. Na so muḍḍharaṁ pajaṁti kuhako so dhanatthiko, muḍḍhāni muḍḍhapaṭe vā ūṇāṁ tassa na vijjati.

13. Bhottī carahi jānāti? Tam me akkhāhi pucchitā muḍḍharaṁ muḍḍhādhipaṭaṁ ca, tam suṇoma vaco tava.

14. Aham p' etam na jānāmi; ūṇam me 'thta na vijjati; muḍḍhama muḍḍhādhipāto ca Jinānaṁ h' etā dassanāṁ.

15. Atha ko carahi jānāti asmirīn puthavimaṇḍale muḍḍharaṁ muḍḍhādhipaṭaṁ ca? Tam me akkhāhi, devate.
BOOK V. THE WAY ACROSS

Prologue

Southwards from Sāvatthī, fair capital of Kosala, a learned brahmin came in aspiration for the Plane of Naught.

Near Assaka and hard by Muḷaka, beside Godhāvari’s fork’d stream, he lived on wilding fruits and sustenance he culled.

Hard by, he held a thriving village-fief; its yield he lavish’d on a pious feast;

this done, he sought his hermitage once more. On his return, another brahmin came —footsore, athirst, with muddied teeth, dust-stain’d—who asked him for five hundred pieces down!

First, begging him be seated, Bāvari asked how he inly fared, and then replied:

‘Nothing is left of what I had to give. Forgive me, brahmin;—no such sum have I.’

‘If you refuse me, may your head be split in seven bits upon the seventh day!’

With due formalities, the rascal laid this curse on Bāvari,—who quaked with fear, and took no food, but pined in anguish sore; and Reverie’s delights were his no more.

To help him in his dread and woe, there came his homestead’s deity, who spoke these words:

‘That greedy rascal nothing knows of heads! Of heads and riving heads he’s ignorant!’

‘If you know, madam, let me hear you speak of heads and riving heads; I yearn to know.’

‘I too know nothing, and am ignorant; ’tis only “Conquerors” who know these things.’

‘Who then in all the wide, wide world does know of heads and riving heads? Sprite, tell me this.’
16. 'Pūrā Kapilavatthumhā nikkhanto lokanāyako
apacco Okkākarājassa Sakyaputto pabhaṅkaro.

17. So hi, brāhmaṇa, Sambuddho sabbadhammāna' pāragū
sabbābhīṁnābalappatto sabbadhammesu cakkhumā
sabbadhammakkhayāṁ patto vimutto upadhikkhaye;

18. Buddho so Bhagavā loke dhammarām deseti cakkhumā.
Tāṁ tvāṁ gantvāna pucchassu; so te tāṁ byākarissati.'

19. 'Sambuddho' ti vaco sutvā udaggo Bāvari ahu;
'sok' assa tanuko āsi, pītiṁ ca vipularā labhi.

20. So Bāvari attamano udaggo
tāṁ devataṁ pucchatī vedajāto:
Katamamhi gāme nīgamamhi vā puna
katamamhi vā janapade lokanātho
yattha gantvā namassemu Sambuddhaṁ dipaduttamāṁ.

21. Sāvatthiyāṁ Kosalamandire Jino
pahūtpaṇño varabhūrimedhaso
so Sakyaputto vidhuro anāsavo
muddhādhipātassa vidū narāsabhō.

22. Tato āmantayi sisse brāhmaṇe mantapārge:—
Etha, māṇavā; akkhissarāṁ; suṇotha vacanāṁ mama.

23. Yassa eso dullabho loke pātubhāvo abhiṇhaso
sv' ajja lokamhi uppanno Sambuddho iti vissuto.
—Khipparāṁ gantvāna Sāvatthīṁ passavho dipaduttamāṁ.

24. Kathāṁ carahi jānemu disvā 'Buddho' ti, brāhmaṇa?
Ajānatarāṁ no pabrūhi yathā jānemu tāṁ mayāṁ.

25. Āgatiṁ hi mantesu mahāpurisalakkhanā
dvattīrṣā ca vyākhyātā samattā anupubbaso.
'A Śākyān of King Okkāka's line
has left their capital to spread the Light.
The Lord of All-Enlightenment is he,
in ev'ry outlook versed; all ken and might
is his; his gaze all outlooks penetrates;
by subjugating all phenomena
life's stuff is spent, and he has won Release.
Th' Enlighten'd and All-seeing Lord is he,
who here on earth proclaims his Doctrine's truth.
Go, ask of him; and he will make all clear'.
'The All-Enlighten'd'—At that name's mere sound,
elation seized on Bāvāri; his grief
abated; joy abounding filled his breast.

Then Bāvāri, elate
with joy, excitedly
besought the sprite to name
the village, town, or realm
where dwelt this Lord of Lords,
that they might go and render homage due
to th' All-Enlighten'd, prince of all mankind.

'At Sāvatthī, beneath
a roof in Kosala,
the Victor dwells, profound
in lore, of searching wit.
This matchless Śākyān,
from Cankers wholly free,
—this paragon of men—
knows well how heads are split,

Then Bāvāri addressed his following
of brahmins, masters of the runes, and said:—
'Draw near, young brahmins; list to what I say!
Lo! One whose advent in the world is rare,
to-day is here on earth,—famed far and wide
as 'th' All-Enlighten'd'. Speed to Sāvatthī,
and there behold mankind's unchallenged best.'

'But, brahmin, how can we feel sure we see
a very Buddha? Teach our ignorance'.

'The runes detail the marks of Supermen,
and of those marks the tale is thirty-two,
26. Yass' ete honti gattesu mahāpurisalakkhaṇa duve va tassa gatiyo, tatiyā hi na vijjati:—

27. Sace agāraṁ āvasati, vijeyya paṭhaviṁ imaṁ adāṇḍena asatthena dhammena-m-anusāsati.

28. Sace ca so pabbajati agāra anagāriyam, vivatacchado Sambuddho arahā bhavati anuttaro.

29. Jātiṁ gottan ca lakkaṇaṁ mante sisse punāpare muddhaṁ muddhādhipātana ca manasaṁ yeva pucchatha.

30. Anāvanaṇḍassāvī yadi Buddho bhavissati, manasaṁ pucchite pañhe vācāya vissajessati.

31. Bāvarissa vaco sutvā sissā soḷasa brāhmaṇa —Ajito Tissa-Metteyyo Puṇṇako atha Mettagū

32. Dhotako Upasīvo ca Nando ca atha Hemako Todeyya-Kappā dubhayo Jatukaṇṇ ca paṇḍito

33. Bhadrāvudho Udayo ca Posālo cāpi brāhmaṇo Mogharāja ca medhāvi Pingiyo ca mahā isi—

34. paccekaṇāvino sabbe sabbalokassa vissutā jhāyī jhānavatā dhīrā pabbavāsanavāsītā.

35. Bāvariṁ abhiśadetvā katvā ca nāṁ padakkhiṇaṁ jaṭājinadharā sabbe pakkāmuṁ uttarāmukha,

36. —Mulakassa Pātijhānaṁ purimāṁ Mahissatiṁ tadā Ujjeniṁ cāpi Gonaddhaṁ Vedisaṁ Vanasavhāyaṁ.

37. Kosambīṁ cāpi Sāketāṁ Sāvatthiṁ ca puruttamaṁ Setavyaṁ Kapilavatthuṁ Kusināraṁ ca mandiraṁ.

38. Pāvaṁ ca bhogananagaram Vesāliṁ Māgadhāṁ puraṁ Pāsāgakaṅ cetiyaṁ ca ramaṇiyaṁ manoramaṁ.

39. Taśito v' udakaṁ sitaṁ, mahālāḥbhām va vāniyo, chāyaṁ ghammābhītatto va, turītā pabbataṁ āruhum.
To one who bears those two and thirty marks,
two walks of life are open,—and no third.

If house and home be his, the whole wide world
shall own his sway. On righteousness shall rest
his rule, and not on cudgel or on sword.

But if from home to homelessness he goes,
he strips the veil from things, and so becomes
the peerless All-Enlightened Arahát.

Frame questions mentally about my birth,
and clan, and marks, and runes, and pupils taught,
—and heads and riving heads. Your questions frame,
and, if he Buddha be of boundless ken,
his lips will answer what your minds have asked.'

At Bāvāri’s behest went sixteen youths,
—named Ājitá and Tiṣsa Mēteyyá,
and Pūṇnaká and kindly Mētagū
—with Úpasīva, Nanda, Dhotaká,
and Hémaká, Todéyya, Kappa too,
and learned Jātukanni, Udaya,
Bhadraṇudha, the brahmin Pósālá,
quick Mogharāja, and sage Pingiya.

Each led his train of pupils; each was famed
throughout the world; they all loved Reverie;
they all could conjure up their former lives.

Of Bāvāri these took devout farewell,
then northwards went, hide-clad, with matted hair,
through Pátiṭhāhan in Mūlaká, through Old
Mahissatí, Ujjéni, Gónaddhá,
then Védisá ‘the Weald’, Kosambí next,
Sákéta, Sávatthí (of cities queen),
then Sétavyá, and Kápilávatthú,
past Kúsínára town, past Pává too,
that home of opulence, past Vésáli,
thence on to Mágadhá’s proud capital,
and so to Rock-Shrine, fair, delectable.

As thirsty folk to cooling waters haste,
as merchants wealth pursue, as men forspend
with heat seek shade, these scaled the mountain-side.
40. Bhagavā ca tamhi samaye bhikkhusaṅghaparakhatho bhikkhūnāṁ Dhammaṁ deseti, siho va nadatī vane.

41. Ajito addasa Sambuddhāṁ viṭtaraṁśi' va bhānumaṁ, candarī yathā pannarasā pāripūrīṁ upāgataṁ.

42. Ath' assa gatte disvāna paripūraṇa ca vyañjjanaṁ ekamantāṁ thito haṭṭho manopāṇihe apucchatha:—

43. Ādissā jammaneṁ brūhi, gottarī brūhi salakkaṇaṁ, mantesu pāramiṁ brūhi; kati vāceti brāhmaṇo?

44. Vīsāṁvassasatanāṁ āyu'; so ca gottena Bāvari; tin' assa lakkhaṇā gatte; tin'ānām vedāna' pāragū;

45. lakkhaṇe itihāse ca sanīghaṇḍusakṣeṭubhe; paṇca satāni vāceti; sadhamme pāramiṁ gato.

46. Lakkhaṇānāṁ pavicayāṁ Bāvariṣsa, naruttama tāṅhacchida, pakāsehi. Mā no kankhāyitaṁ ahu.

47. Mukhaṁ jivhāya chādeti; uṇḍ' assa bhamukantare; kosohitam vatthaguyham;—evaṁ jānāhi, māṇava.

48. (Puccham hi kiñci asuṇanto sutvā paṇhe viyākate vicinteti jano sabbo vedajāto kataṇjali:—

49. Ko nu devo va Brahmapaṁ vā Indo vā pi Sujampati manasā pucchi te paṇhe? Kam etam paṭibhāṣati?)

50. Muddhāṁ muddhādhipātaṁ ca Bāvari paripucchati. Taṁ vyākarohī, Bhagavā; kankhāṁ vinaya no, iše.

51. ‘Avijjā muddhā ti jānāhi; vijjā muddhādhipātinī, saddhāsatisamādhīhi chandaviriyena sarṇyutā.’

52. Tato vedena mahatā saṁthambhitvāna māṇavo ekāṁsama ajinaṁ katvā pādesu sirasaṁ pāti:—

53. Bāvari brāhmaṇo bhoto saha sissehi, mārisa, udaggacitto sumano pade vandati, cakkhumā.

54. Sukhito Bāvari hotu saha sissehi brāhmaṇo; tvaṅ cápi sukkhito hohi;—ciraṁ jivāhi, māṇava.
In conclave, by his Almsmen girt around,
the Lord was teaching them the Doctrine’s truths
and like a lion’s roar his voice rang out.

To Ajitá the All-Enlighten’d seemed
the radiant sun, or mid-month’s moon at full!

A survey of his frame—with marks complete—
filled Ajitá with joy; in reverence
he stood and framed these questions in his mind:

‘Declare our teacher’s birth, and clan, and marks,
what runes he knows, what pupils learn of him.’

The Lord: Six-score years old, a Bāvari by clan,
he bears three marks; he knows the Vedas three;
is versed in marks and scholarship; instructs
five hundred youths; is perfect in his creed.

Ajita: Detail the marks he bears, thou matchless man.
Cravings’ uprooter! Leave us not in doubt.

The Lord: His tongue can hide his face; a downy tuft
divides his brows; his privities are sheathed.

(Hearing replies to questions heard by none,
al present raised their folded palms in awe,
wond’ring what godhead—Indra?—or Brahmá?—
was thinking questions; who received replies.)

Ajita: Of heads and riving heads, asks Bāvari.
Explain this, Lord; dispel our doubts, o sage.

The Lord: The head is Ignorance,—which Knowledge rives,
Knowledge informed by faith and mindfulness,
by earnest heart and mind, by eager zeal.

With deep emotion thrilled, the brahmin youth
his shoulder bared in homage to the Lord,
and bowed his head before the Master’s feet.

Ajita: O sir (he cried), the brahmin Bāvari,
with all his pupils, here adores thy feet
in heartfelt thankfulness, All-seeing Lord!

The Lord: May all go well with Bāvari and train,
—and thee, young brahmin! Length of days be thine!
55. Bāvarissa ca tuyham vā sabbesāṁ sabbasamāsayaṁ katāvakāsā pučchavho, yam kiiñci manas' icchatha.

56. Sambuddhena katokāso nisīdītvāna pañjali
Ajito paṭhamam pañharāṁ tattha pučchi Tathāgatāṁ.

AJITAMĀṆAVA-PUCCĀ (i)

1. Kena-ssu nivuto loko? Kena-ssu na-ppakāsati?
   (icc-āyasmā Ajito)
   Ki' 'ssābhilepanam brūsi? Kiṁ-su tassa mahabbhayaṁ?

2. Avijjāya nivuto loko, vevicchā pamādā na-ppakāsati.
   (Ajītāti Bhagavā)
   Jappābhilepanam brūmi. Dukkham assa mahabbhayaṁ.

3. Savanti saddadhi sotā; sotānaṁ kiṁ nivāraṇam?
   (icc-āyasmā Ajito)
   Sotānaṁ samvaram brūhi. Kena sotā pithiyare?

4. Yāni sotāni lokasmirāṁ, sati tesam nivāraṇam,
   (Ajītāti Bhagavā)
   sotānaṁ samvaram brūmi,—paññāy' ete pithiyare.

5. Paññā c' eva sati cāpi nāmarūpaṁ ca, māрисa,
   (icc-āyasmā Ajito)
   etam me puṭṭho pabṛuhi: Katth' etam uparujjhati?

6. Yam etam pañhaṁ apucchi, Ajīta, taṁ vadāmi te:
   yattha nāmaṁ ca rūpaṁ ca asesarṁ uparujjhati,
   viññāpaṁsa nirodhena etth' etam uparujjhati.

7. Ye ca saṁkhātadhammāse, ye ca sekkhā puṭṭho idha,
   tesam me nipako iriyāṁ puṭṭho pabṛuhi, mārisa.

8. Kāmesu nābhigjijjheyya, manasānāvilo siyā,
   kusalo saddahammānaṁ sato bhikkhu paribbaje ti.
Seize now this opportunity and raise your difficulties,—yours, or Bāvari's, or anyone's. Ask whatsoever you will.

The All-Enlightened having granted leave, first Ajitá took seat and folded palms of humble supplication, as he asked his question of the Lord who Found the Truth:—

**Ajita's Question (i)**

*Ajita*: What shrouds the world? What stops its being seen? And what defiles, what threatens it, say you?

*The Lord*: 'Tis Ignorance which shrouds the world; 'tis wants and sloth which stop its being clearly seen. Cravings (say I) defile, Ills threaten it.

*Ajita*: The tides of evil surge around. What force can dam them? Say what curb have they? what bar?

*The Lord*: 'Tis mindfulness dams evil's tides. They have a curb (say I);—'tis Knowledge bars their flow.

*Ajita*: Prithee, take knowledge, and take mindfulness, and with them Individuality. I pray you say what lays this last to rest?

*The Lord*: Your question, Ajitá, I answer thus:—Ere Individuality can cease, th' informing mind must first be laid to rest.

*Ajita*: Take experts now, and aspirants, and men at large. What way of life do you prescribe?

*The Lord*: To pleasure deaf, with undistracted mind, above phenomena, leave house and home to be an Almsman watchful and alert.
Sutta-Nipāta, Vagga 5, Pucchā ii

TISSAMETTEYYAMĀNAVAPUCCHĀ (ii)

1. Ko 'dha santsito loke? Kassa no santi iniṭā?
   (icc-ayasmā Tisco Metteyyo)
   Ko ubhanta-m-abhiññāya majjhe manta na lippati?
   Kaṁ bruṣi 'mahāpuriso' ti? Ko idha sibbanim accagā?

2. Kāmesu brahmacariyavā vitataṇho sadā sato
   (Metteyyāti Bhagavā)
   sarīkhāya nibutto bhikkhu, tassa no santi iniṭā;

3. so ubhanta-m-abhiññāya majjhe manta na lippati;
   taṁ bruṃī 'mahāpuriso' ti; so idha sibbanim accagā ti.

PUṆṆAKAMĀNAVAPUCCHĀ (iii)

1. Anjejaṁ mūladassāvinī (icc-ayasmā Punnako) [1043]
   atthi paṅhena āgamaṁ:—
   Kim niṣṭita isayo manuṣā
   khattiyaḥ brāhmaṇā devatānaṁ
   yaññam akappayiṁsu putthū 'dha loke?
   —Pucchāmi taṁ, Bhagavā; bruḥi me taṁ.

2. Ye kec' ime isayo manuṣā (Punṇakāti Bhagavā) [1044]
   khattiyaḥ brāhmaṇā devatānaṁ
   yaññam akappayimṣu puthū 'dha loke,
   āsiṁsamanā, Punnaka, itthabhāvaṁ
   jarāṁ sitā yaññam akappayimṣu.

3. Ye kec' ime isayo manuṣā (icc-ayasmā Punnako) [1045]
   khattiyaḥ brāhmaṇā devatānaṁ
   yaññam akappayimṣu puthū 'dha loke,
   kacchi-ssu te, Bhagavā, yaññapaṭhe appamattā
   atāru' jātiṁ ca jaraṁ ca, māriṣa?
   —Pucchāmi taṁ, Bhagavā; bruḥi me taṁ.

4. Āsiṁsanti thomayanti abhijappanti juhanti
   (Punṇakāti Bhagavā) [1046]
   kāmabhijappanti paṭicca lābhaṁ.
   Te yājyogā bhavaraṅgarattā
   nātariṁsu jātiyaraṇi ti brūmi.
Tissa Metteyya's Question (ii)

Tissa Metteyya: Who lives content? Who feels no wavering? Who, seeing both extremes, has wit to tread a middle path between them, undefiled? Who ranks as Superman? Who conquers Wants?

The Lord: The man 'mid pleasures virtuous, devoid of Cravings, watchful, always on his guard, the Almsman who has thought his way to bliss, —his fixed mind no wavering beset.

He, seeing both extremes, has wit to tread a middle path between them, undefiled.
—Him I call 'Superman'; he conquers Wants.

Punṇaka's Question (iii)

Punṇaka: O thou who cravest nought, whose eye can see the roots of things, a question here I bring. Tell me why hosts of sages—nobly born, or brahmins—sacrificed on earth to gods? Vouchsafe an answer, Lord.

The Lord: Because—when old—these hosts of sages cherished hopes by sacrifice to gods to win some earthy bliss.

Punṇaka: But did their tireless zeal for sacrificing save these men from birth and eld? Vouchsafe an answer, Lord.

The Lord: They crave, they laud, they pray, they sacrifice! Praying to be repaid in pleasures sensory, these sacrificing folk who pine for future life —have not 'scaped birth and eld.
5. Te ce nātariṁsu yājayogā (icc-āyasmā Punnako) [1047]
yānehi jātiṁ ca jaraṁ ca, mārīsa, 
atha ko carahi devamanussaloke 
atāri jātiṁ ca jaraṁ ca, mārīsa?
—Pucchāmi taṁ, Bhagavā; brūhi me taṁ.

6. Sarūkhāya lokasmiṁ parōparāni [1048]
(Punnakāti Bhagavā)
yass' iñjitarṁ na 'tthi kuhini loke, 
santo vidhūmo anigho nirāso 
atāri so jātiyaran ti brūmiti.

Mettaṁoṁañavapucchā (iv)

1. Pucchāmi taṁ, Bhagavā; brūhi me tam. [1049]
(icc-āyasmā Mettagū)
maṁñāmi taṁ vedagūṁ bhāvitattarṁ:
Kuto nu dukkha samudāgatā ime 
ye keci lokasmiṁ anekarūpā?

2. Dukkhassā ve maṁ pabhavarn apucchasi; [1050]
(Mettagūti Bhagavā)
taṁ te pavakkham yathā pajānam:—
Upadhinidānā pabhavanti dukkhā 
ye keci lokasmiṁ anekarūpā.

3. Yo ve avidvā upadhīṁ karoti, [1051]
punappunaṁ dukkham upeti mando. 
Tasmā pajānam upadhīṁ na kayirā 
dukkhassa jātipabhadvānupassī.

4. Yan taṁ apucchimha, akittayi no. [1052]
Āññāṁ taṁ pucchāma; tad ingha brūhi. 
Kathan nu dhīrā vitaranti oghaṁ 
jātiyaraṁ sokapariddavaṁ ca?
Tam me, muni, sādhu viyākarohi; 
tathā hi te vidito esa dhammo.
Punṇaka: If sacrifices fail
    to save their votaries
from birth and eld, say who
of men and gods is saved?
Vouchsafe an answer, Lord.

The Lord: The man whose thought has scanned
    the universe entire,
who knows no waverings,
who, good without a trace
of smould’ring vice, is free
from tremors or desires,
—he’s saved from birth and eld.

Mettagū’s Question (iv)

Mettagū: I ask thee, Lord, to say
    (for, versed in lore and schooled
I deem thee) whence arise
life’s teeming, varied Ills?

The Lord: You ask me whence come Ills;
that knowledge I’ll impart.
—From Transmigration spring
life’s teeming varied Ills.

The fool who starts that round,
through crassness drees a weird
of oft-repeated Ills.
Be warned, then; realize
Ills’ birth and origin;
start not that gruesome round.

Mettagū: That answers what I asked.
Vouchsafe to answer this:—
Pray, how do saints o’ercome
life’s welter, birth, and eld,
waiving and sorrow’s pangs?
Expound this, sage, for clear
this outlook is to thee.
5. Kittayissāmi te dhammaṁ diṭṭhe dhamme anītihaṁ
   (Mettagūti Bhagavā)
   yaṁ viditvā sato caraṁ tare loke visattikāṁ.

6. Taṁ cāhaṁ abhinandāmi, mahesi, dhammam uttamaṁ
   yaṁ viditvā sato caraṁ tare loke visattikāṁ.

7. Yaṁ kiṇci sampajānāsi
   (Mettagūti Bhagavā)
   uddhāṁ adho tiriyāṁ cāpi majjhe,
   etesu nandiṁ ca nivesanaṁ ca
   panujja viṇṇāṇāṁ bhave na tiṭṭhe.

8. Evarṁ-vihārī sato appamatto
   bhikkhu caraṁ hitvā mamāyitāni
   jātijarāṁ sokaporiddavaṁ ca
   idh' eva vidvā pajaheyya dikkhaṁ.

9. Eṭābhinandāmi vaco mahesino
   sukittitaṁ, Gotam', anūpadhikaṁ.
   Addhā hi Bhagavā pahāsi dikkhaṁ;
   tathā hi te vidito esa dhammo.

10. Te cāpi nūna pajaheyyu' dukkhaṁ
    ye tvarī, muni, atṭhitāṁ ovadeyya.
    Taṁ taṁ namassāmi samecca, nāga.
    Appeva marī [Bhagavā] atṭhitāṁ ovadeyya.

11. Yaṁ brāhmaṇaṁ vedagum abhijaññā
    akiñcanaṁ kāmabhāve asattāṁ,
    addhā hi so oghaṁ imam atāri
    tiṇṇo ca pāraṁ akhilo akankho,
The Lord: That outlook I'll expound to thee:—"Tis here and now; no hearsay vain. By grasping it, the man who walks thereby in mindfulness shall leave the world's entanglements behind.

Mettagū: This matchless outlook, sage, rejoices me, —to walk thereby in watchful mindfulness and leave the world's entanglements behind.

The Lord: Reject then smug delight in what—here—anywhere—senses report. Let not your nature base its hopes on mere existences.

Thus minded, vigilant, and zealous, Almsman, live a life with nothing dear, a life that, here on earth, has plumbed old-age and birth, wailing and sorrow's pangs, and so sheds mortal Ills.

Mettagū: It gladdens me to hear sage Gotama extol a state from life's stuff freed. Assuredly the Lord has shed all Ills, so clear this outlook is to him.

Those too shall shed all Ills whom thou dost teach so well. Wherefore, to thee I come in adoration meet, and crave thy teachings, Lord.

The Lord: The man you recognize as 'Brahmin rich in lore', emancipate, unsnared by appetites or life,—has crossed the welter here and reached the shore Beyond, with open'd mind, doubt-free.
12. vidvā ca so vedagu naro idha
bhavābhavae sangam imañī visajja,
so viṭataṣṭho anigho nirāśo
atāri so jātijaran ti brūmiti.

DHOSTAKAMĀNAVAPUCCHA (v)

1. Pucchāmi taṁ, Bhagavā; brūhi me taṁ;
(icc-āyasmā Dhotako)
vācābhikankhāmi, mahesi, tuyham:
tava sutvāna nigghosaṁ sikkhe nibbānam attano?

2. Tena h’ ātappam karohi; idh’ eva nipako sato
(Dhotakāti Bhagavā)
itō sutvāna nigghosaṁ sikkhe nibbānam attano.

3. Passām’ ahāṁ devamanussaloke
akiṁcanam Brāhmaṇam iriyamānaṁ.
Taṁ taṁ namassāmi, samantacakkhu.
Pamuñca marṁ, Sakka, katharīkathāhi.

4. Nāhaṁ samihāmi pamoceanāya
katharīkathāṁ, Dhotaka, kaṁci loke.
Dhammaṁ ca setṭhaṁ ajānamāno,
evaṁ tuvaṁ ogham imañī taresi.

5. Anusāsa, Brahma, karuṇāyamāno
vivekadhammarṁ, yam ahaṁ vijāṇaṁ
yathāhaṁ, ākāso va avyāpaṭjamāno,
idh’ eva santo asito careyyaṁ.

6. Kittayissāmi te santirm diṭṭhe dhamme anūthamān
(Dhotakāti Bhagavā)
yāṁ vidītvā sato caraṁ tare loke visattikāṁ.

7. Taṁ cāhaṁ abhinandāmi, mahesi, santim uttamamāṁ
yāṁ vidītvā sato caraṁ tare loke visattikāṁ.
He knows. His lore rejects
all lures of future life;
from cravings purged, devoid
of tremors or desires,
he's saved from birth and eld.

Dhotaka's Question (v)

Dhotaka: I ask thee, Lord, to tell,
I yearn to hear, how men
who hearken unto thee
can work salvation out.

The Lord: Be ardent! Here and now,
by hearkening to me,
shall thought and watchfulness
work man's salvation out.

Dhotaka: In thee, 'mong gods and men,
I find the 'Brahmin true'
who walks emancipate.
Wherefore, to thee I come
in adoration meet.
All-seeing Lord, free me
from doubts, great Sákyán!

The Lord: No doubting heart do I
essay to free. Grasp first
this best of Doctrines; then
thou 'lt cross the welter here.

Dhotaka: In pity, Holy One,
teach me to live Aloof,
that I may clearly see
how—calm as th' ether—I
may dwell in freedom's peace.

The Lord: That peace will I expound to thee. 'Tis here
and now; 'tis based on thought, not hearsay vain.
Walk thou by it with constant watchfulness,
leaving the world's entanglements behind.

Dhotaka: This matchless peace, great sage, rejoices me,
—to walk thereby with constant watchfulness
and leave the world's entanglements behind!
8. Yaṁ kiṁcī sampajāṇāsi (Dhotakāti Bhagavā) [1068]
uddharm ādho tiriyāṁ cāpi majjhē,
etāṁ viditvā 'sango' ti loke
bhavābhavāya mā 'kāsi taṁhan ti.

UPASĪVAMĀNAVAPUCCHĀ (vi)

1. Eko aham, Sakka, mahantam ogham
   (icc-āyasmā Upastvo) [1069]
anissīto no visahāmi tāritum.
Ārammaṁañāṁ brūhi, samantacakkhu,
yāṁ nissīto ogham imāṁ tareyyām.

2. Ākiṁcaññāṁ pekkhamāno satimā
   (Upastvāti Bhagavā) [1070]
'Na 'thiti' nissāya tarassu ogham,
kāme pahāya virato kathāhi
taṁhakkhayāṁ nattamahābhhipassa.

3. Sabbesu kāmesu yo vītarāgo (icc-āyasmā Upastvo) [1071]
ākiṁcaññāṁ nissīto hitva-m-aññāṁ
saññāvīmokhe parame vimutto,
tiṁthe nu so tattha anānuyāyī?

4. Sabbesu kāmesu yo vītarāgo (Upastvāti Bhagavā) [1072]
ākiṁcaññāṁ nissīto hitva-m-aññāṁ,
saññāvīmokkhe parame 'dhimutto,
tiṁtheyyā so tattha anānuyāyī.

5. Tiṁthe ce so tattha anānuyāyī,
pūgam pi vassānaṁ, samantacakkhu,
tatth' eva so sitisīyā vimutto,
cavetha viṁññāṁ tathāvidhassa?

6. Accī yathā vātavegena khitto (Upastvāti Bhagavā) [1074]
atthaṁ paleti, na upeti sankharī,
—evarī munī nāmakāyā vimutto
atthaṁ paleti, na upeti sankharī.
The Lord: Reject then smug delight
in what—here—anywhere—
senses report, and know
'tis but a worldly snare;
crave not for 'life to come'!

Upasīva's Question (vi)

Upasīva: Alone, without support,
great Śākyan, I should fail
to win across life's surge.
Seer, what support will bear
a man in safety o'er?

The Lord: Th' inherent Nothingness
of things discern. Make this
conviction—'Naught abides!'
support thee safely o'er.
Scorn pleasures; gossip not;
strive day and night—each hour—
cravings to extirpate.

Upasīva: Will he whom pleasures tempt
no more, who cleaves to nought
save Nothingness alone,
who from Perceptions wins
entire Deliverance,
—will he ne'er fall away?

The Lord: The man whom pleasures tempt
no more, who cleaves to nought
save Nothingness alone,
who from Perceptions wins
entire Deliverance,
—will never fall away.

Upasīva: If, as the years roll on,
he never falls away
when Fever's fires are quenched,
—will Personality
be born with him again?

The Lord: As flame blown out by wind
is lost to cognizance,
e'en so the sage, released
from whilom qualities,
has disappeared from ken.
7. Atthangato so uda vā so na 'tthi
udāhu ve sassatiyā argo?
Tam me, muni, sādhhu viyākarohi,
tathā hi te vidito esa dhammo.

8. Atthangatassa na pamāṇanu attih; (Upasīvāti Bhagavā) [1076]
yena naṁ vajju, tam tassa na 'tthi;
sabbesu dhammesu samūhatesu,
samūhata vādapathā pi sabbe ti.

NANDAMĀṆAVAPUCCHĀ (vii)

1. 'Santi loke munayo'
   (icc-āyasmā Nando) [1077]
   janā vadanti. Ta-y-iddāṁ kathāṁ su?
   Nāṇāpapannam no munīṁ vadanti
   udāhu ve jīvitenūpapannam?

2. Na diṭṭhiya na sutiyā na ūṇeṇa
   munidha, Nanda, kusalā vadanti.
   Visenikatvā anighā nirāsā
   caranti ye, te munayo ti brūmi.

3. Ye kec' ime samānabrāhmaṇāse
   (icc-āyasmā Nando) [1079]
   diṭṭhe sutenāpi vadanti suddhiṁ,
   sīlabbatenāpi vadanti suddhiṁ,
   anekarūpena vadanti suddhiṁ,
   —kacci ssu te [Bhagavā] tattha yatā caranti
   atāru' jātiṁ ca jaraṁ ca, mārisa?
   Pucchāmi tam, Bhagavā; brūhi me tam.

4. Ye kec' ime samānabrāhmaṇāse
   (Nandāti Bhagavā) [1080]
   diṭṭhe sutenāpi vadanti suddhiṁ,
   sīlabbatenāpi vadanti suddhiṁ,
   anekarūpena vadanti suddhiṁ,
   —kiṇcāpi te tattha yatā caranti,
   nātariṁsu jātijaraṁ ti brūmi.
**Book 5. Upatissa's Question (vi)**

_**Upatissa:**_ Does he who 'disappears' quite cease to be? or last for ever hale and strong? Explain this, sage; for, clear to thee this outlook shows.

_**The Lord:**_ Whoso thus 'disappears' is measureless; he keeps nothing that can be named. When attributes have gone, denoting terms go too.

**Nanda's Question (vii)**

_**Nanda:**_ Men talk of 'sages here'. What mean they? Is it lore that constitutes a sage? or is it mode of life?

_**The Lord:**_ 'Tis not for 'views' he holds, insight, or garner'd lore, that experts style him 'sage'. Sages, say I, are those who conquer in the fight and have no hopes or wants.

_**Nanda:**_ Brahmins and anchorites who say that Purity resides in views, or lore, or works, or ritual, or in what things they will,—have they 'scaped birth and eld? Vouchsafe an answer, Lord.

_**The Lord:**_ Brahmins and anchorites who say that 'Purity' resides in 'views', or lore, or works, or ritual, or in what things they will,—have not 'scaped birth and eld.
5. Ye kec' ime samaṇabrāhmaṇaśe (icc-āyasā Nando) [1081]
dīṭṣe sutenāpi vadanti suddhiṁ,
silabbatenāpi vadanti suddhiṁ,
anekarūpena vadanti suddhiṁ,
te ce, muni, brūsi anoghatiṁpe,
athā ko caraḥi devamanussaloke
atāri jātiṁ ca jaraṁ ca, mārisa?
Pucchāmi tathā, Bhagavā; brūhi me tam.

6. Nāham sabbe samaṇabrāhmaṇaśe (Nandāti Bhagavā) [1082]
jātijarāya nivutā ti brūmi.
Ye sidha diṭṭhaṁ va sutaṁ mutaṁ vā,
silabbataṁ vā pi pahāya sabbāṁ,
anekarūpaṁ pi pahāya sabbāṁ,
tanhaṁ pariṇāya anāsavāse,
—te vē narā oghatiṁṇā ti brūmi.

7. Etābhinhandinām vavo mahesino
   sukittitar, Gotam’, anūpadhiṅkarāṁ.
Ye sidha diṭṭhaṁ va sutaṁ mutaṁ vā,
silabbataṁ vā pi pahāya sabbāṁ,
anekarūpaṁ pi pahāya sabbāṁ,
tanhaṁ pariṇāya anāsavāse,
—aham pi te oghatiṁṇā ti brūmiṁī.

HEMAKAMĀṆAVA[PUCCHĀ (vii)

1. Ye me pubbe viyākaṁsu—haraṁ Gotamasāsanā: [1084]
   (icc-āyasā Hemako)
   icc-āsi, iti bhavissati, sabbān tathā itihāsam,
sabbān tathā takkavaḍḍhaṁ; nāhaṁ tatttha abhiramiṁ.

2. Tvaṁ ca me dhammarāh akkhāhi tanhānigṛhaṁ; muni,
yāṁ viditvā sato caraṁ tare loke visattikaṁ.

3. Idha diṭṭhasutamutaviniṇṇātesu piyarūpesu, Hemaka,
   chandarāgaṁvadanaṁ, Nibbānapadāṁ accutaṁ,
4. —etad aṁña ya ye satā diṭṭhadhammaṁ abhinibbuta
   upasaṁta ca te sadā, tiṇṇā loke visattikan ti.
Book 5. Nanda's Question (vii)

Nanda: If you say all those fail, who hold that 'Purity' resides in 'views' or lore, or works, or ritual, or in whatever else, —what god or man succeeds? Vouchsafe an answer, Lord.

The Lord: I do not say that all brahmins and anchorites are mewed in birth and eld. 'Safe o'er the Flood' are they who sense-impressions scout, scout works and ritual (and whatsoever else), plumb Cravings, Cankers shed.

Nanda: It gladdens me to hear sage Gotama extol this state from life's stuff freed. Yes; 'o'er the Flood' are they who sense-impressions scout, scout works and ritual (and whatsoever else), plumb Cravings, Cankers shed.

Hemaka's Question (viii)

Hemaka: The only things I learned from those who taught me, till I heard what Gotama proclaimed, were hearsay origins and destinies, —mere hearsay, fostering perplexities, which failed to satisfy my heart within.

Expound to me the Doctrine, sage, which roots all Cravings out and teaches men to walk in mindfulness, escaping worldly snares.

The Lord: Nirvāṇa's Way eternal will dispel the hot pursuit on earth of mundane joys; and they who, grasping this, have 'passed away' while yet in mindfulness on earth they dwell, —these sons of peace have done with worldly snares.
TODEYAMĀṆAṆAVUPUCCHĀ (ix)

1. Yasmirīṁ kāmā na vasanti, taṁhā yassa na vijjati, [1088]
   (icc-āyasmā Todeyyo)
kathāṅkathā ca yo tiṇṇo, vimokkho tassa kīdiso?

2. Yasmirīṁ kāmā na vasanti, taṁhā yassa na vijjati, [1089]
   (Todeyyāti Bhagavā)
kathāṅkathā ca yo tiṇṇo, vimokkho tassa nāparo.

3. Nirāsaso so uda āsasāno? [1090]
   Paṁnāṅavā so uda paṁnākappī?
   Munim aham, Sakka, yathā vijaṁṇaṁ,
   tam me viyācikkha, samantacakkhu.

4. Nirāsaso so, na so āsasāno, [1091]
   paṁnāṅavā so, na ca paṁnākappī;
   —evam pi, Todeyya, munīṁ vijāna
   akiṁcanarnāṁ kāmabhavē asattan ti.

KAPPAMĀṆAṆAVUPUCCHĀ (x)

1. Majjhe sarasmīṁ tiṭṭhataṁ [1092]
   (icc-āyasmā Kappo)
   oghe jāte mahabbhaye
   jarāmaccupareṇaṁ dipam pabrūhi, mārīsa,
   tvaṁ ca me dipam akkhāhi yatha-y-idāṁ nāparam siyā.

2. Majjhe sarasmīṁ tiṭṭhataṁ [1093]
   (Kappāti Bhagavā)
   oghe jāte mahabbhaye
   jarāmaccupareṇaṁ dipam pabrūmi, Kappa, te;

3. —akiṁcanarnāṁ anāджanaṁ etam dipam anāparanī; [1094]
   ‘Nibbāṇaṁ’ iti nāṁ brūmi jarāmaccuparikkhayam.
Todeyya’s Question (ix)

Todeyya: If appetites no longer dwell within,
if Cravings ne’er arise nor doubts persist,
—say, what Release has such a man attained?

The Lord: If appetites no longer dwell within,
if Cravings ne’er arise nor doubts persist,
—final Release has such a man attained.

Todeyya: Longs he for anything?
Or are all longings dead?
Has he won lore? Or must
he still amass fresh lore?
All-seeing Sākyān,
answer me this, that I
may recognize ‘a sage’.

The Lord: He longs for nothing now;
all longings now are dead.
All lore is won, nor need
he still amass fresh lore.
By this too recognize
‘a sage’,—that what he was
has passed away, and now
he stands beyond the reach
of pleasures and rebirth.

Kappa’s Question (x)

Kappa: Reveal to those whom fearsome tides surround,
reveal to those forspent with eld and death,
an island citadel. Point out to me
an island where all this will be no more.

The Lord: Kappa, for those whom fearsome tides surround,
for those forspent with eld, forspent with death,
an island citadel exists (say I).

Nirvāṇa is that island’s name; and there
the old has passed away and nothing fresh
can lodgment find; no more come death and eld.
4. Etad aṁnāya ye satā ditṭhadhammābhinhībbutā, na te Māravasānugā, na te Mārassa paddhagū ti.

JATUKANMNIMĀNAVAPUCCHĀ (xi)

1. Sutvān' ahaṁ Viṁañ' akāmakāmiṁ

(icc-āyasmā Jatukaṁṇī)

oghātigāṁ puṭṭhum akāmam āgamaṁ.
Santipadaṁ brūhi, saha janettra,
yathātacchaṁ, Bhagavā, brūhi me tam,

2. Bhagavā hi kāme abhibhyyya iriyati,
Ādicco va paṭhavirin teji tejasa;
parittapaññassa me, bhūripaññha, 
ācikkha Dhammam yaṁ ahaṁ vijaññhaṁ
jātijarāya idha vippahāñarīṁ.

3. Kāmesu vinaya gedham, nekkhammarā daṭṭhu khemato,

(Jatukaṁṇīti Bhagavā)
ugghāhanāṁ nirattarīṁ vā mā te vijjitha kiñcanāṁ.

4. Yaṁ pubbe tam visoschi; pacchā te māhu kiñcanāṁ;
majjhhe ce no gahessasi, upasanto carissasi.

5. Sabbaso nāmarūpasmīṁ vitagedhassa, brāhmaṇa, 
āsava 'ssa na vijjanti yehi maccuvasaṁ vaje ti.

BHADRĀVUDHAMĀNAVAPUCCHĀ (xii)

1. Okañjahaṁ taṁhaçchidam anejaṁ

(icc-āyasmā Bhadrāvudho)
nandiñjahaṁ oghatiñnaṁ vimuttaṁ
kappañjahaṁ abhiyāce sumedhaṁ;
sutvāna nāgassa apanamissanti ito
And they who, grasping this, have ‘passed away’
while yet in mindfulness on earth they dwell,
are not the thralls of Māra, nor his slaves.

Jatukaṇṭha’s Question (xi)

Jatukaṇṭha: News of a ‘Victor’, dead
to appetites, and safe
beyond this welter, brings
me here to beg the Lord
(on whom omniscience
flashed sudden and entire)
to shew the way of Peace.

For, as the sunlight dominates
the earth, so moves the sov’ran Lord
to dominate o’er appetites.
Sage, teach my ignorance
thy Truth, that I on earth
may slough mortality.

The Lord: Get rid of appetite for pleasure’s gauds;
peace in Renunciation find; let nought
find lodgment, nought require to be expelled.

Consume to ashes past iniquities;
thereafter let no fresh defilement grow;
if—meantime—thou contract no current guilt,
thy feet shall tread the tranquil path of Peace.

If, brahmin, Personality has lost
its fascination, Cankers never rise
to bind man thrall and vassal unto Death.

Bhadraśvudha’s Question (xii)

Bhadraśvudha: I pray the Lord who left
his home and Cravings quenched,
who scorned delights, who crossed
the Flood, and in Release
shed Time, and wisdom found!
We wait an utterance,
great saint, ere we depart
Sutta-Nipāta, Vagga 5, Pucchā xii

2. nānā janā janapadehi sangatā,
tava, Vīra, vākyāni abhikarānkhamaṇā.
Tesarī tuvaṁ sādhū viyākarohi,
tathā hi te vidito esa dhammo.

3. Ādānataṁhaṁ vinayetha sabbaṁ
(Bhadrāvudhāti Bhagavā)
uddhaṁ adho tiriyaṁ cápi majhe.
Yarī yarī hi lokasmiṁ upādiyanti,
ten' eva Māro anveti jantuṁ.

4. Tasmā pajānaṁ na upādiyetha
bhikkhu sato kiṁcanaṁ sabbaloke,
ādānasatte iti pekkhamāno
pajāṁ imaṁ maccudheyye visattan ti.

UDAYAMĀṆAVA PUCCĀ (xiii)

1. Jhāyirāṁ virajaṁ āśīnāṁ katakiccaṁ anāsavaṁ
(icc-āyasmā Udayo)
pāraguṁ sabbadhammaṁ naṁ atti paṁhena āgamam:
aṁāvāmokkhaṁ pabrūhi, avijjāya pabhedaṁaṁ.

2. Pahānaṁ kāmacchandānaṁ domanassāna’ cūbhaṁ,
(Udayāti Bhagavā)
thinassa ca panūdananāṁ, kukkuccanaṁ nivāraṇāṁ,

3. upekkhāsatisāṁ suddhaṁ dhammatakkapurejāvaṁ,
—aṁāvāmokkhaṁ pabrūmī avijjāya pabhedaṁaṁ.

4. Kīṁ-su-saṁyojano loko? Kīṁ su tassa vicāraṇāṁ?
Kī’ ss’ assa viuppahānena nibbānaṁ iti vuccati?

5. Nandisaṁyojano loko; vitakk’ assa vicārāṇā;
tanhaṁ viuppahānena nibbānaṁ iti vuccati.

6. Kathāṁ satassa carato viññāṇāṁ uparujjhati?
Bhagavantam putthum āgama taṁ suñjoma vaco tava.

7. Ajjhattaṁ ca bahiddhā ca vedanaṁ nābhinandato
evaṁ satassa carato viññāṇāṁ uparujjhatiti.
who come from divers lands
to hear the Victor’s words.
Make all things clear; since clear
this Doctrine is to thee.

*The Lord*: Shed Cravings to acquire
aught here, or anywhere;
what men assimilate
brings Māra close at heel.

So, realizing this,
let mindful Almsmen cleave
to nothing in this world,
but view as "Cravings’ slaves"
mankind in Māra’s toils.

**Udaya’s Question (xiii)**

*Udaya*: To him who stainless sits in Reverie,
with task fulfilled, with Cankers gone, and versed
in ev’ry mental state, I come to ask
this question:—Tell me how can ignorance
be quenched, till Knowledge brings Deliverance.

*The Lord*: It comes from shedding appetite for joys
and griefs, from quelling Crassness of the mind,
from stoutly keeping evil deeds at bay;
it comes (say I) with poise and watchfulness;
it follows in the train of thinking right.

*Udaya*: What fetters, what explores, the world around?
What must be dropped before ‘Nirvāṇa’ comes?

*The Lord*: Joys fetter, thought explores, the world around;
Cravings must cease before ‘Nirvāṇa’ comes.

*Udaya*: How must man walk in watchful mindfulness
to dissipate the heritage of mind?
—We come to ask the Lord to tell us that.

*The Lord*: Till feelings—inly bred, or from without—
have ceased to fill the heart with wonted joy,
—on must man walk in watchful mindfulness
to dissipate the heritage of mind.
POSĀLAMĀṆAVAPUCCHĀ (xiv)

1. Yo atītauṁ ādisati anejo chinnasaṁsayo, [1112]
   (icc-āyasmā Posālo)
   pāragum sabbadhāmmanāṁ atthi paṁhena āgamaṁ—

2. Vibhūtarūpasaṁñiṣsa sabbakāyappahāyino [1113]
   ajjhattaṁ ca bahiddhā ca ‘Na ’tthi kiṁciti’ passato,
   ūññāṇaṁ Sakkānupecchāmi: Kathāṁ neyyo tathāvidho?

3. Viṁñānaṭṭhitīyo sabbā [1114]
   abhiñjānaṁ, Tathāgato
   tiṭṭhantāṁ enaṁ jānāti: Vimaṁtaṁ tapparāyanāṁ.

4. Ākiṁcañnasambhavaṁ Ūtva: Nandi saṁyojanaṁ iti,
   evam etāṁ abhiññāya tato tattha viṁpaṁsa:
   Etāṁ ūññāṇaṁ tathāṁ tassa Brāhmaṇassa vusūmato ti.

MOGHARĀJAMĀṆAVAPUCCHĀ (xv)

1. Dvāhaṁ Sakkaṁ apucchisam, na me vyākāsi cakkhumā. [1116]
   (icc-āyasmā Mogharāja)
   Yāvatatiyaṁ ca devisi vyākarotitī me sutāṁ.

2. Ayāṁ loko paro loko brahmaloko sadevako;
   diṭṭhin te nābhijānāmi Gotamassa yassassa. [1117]

3. Evam abhikkantadassāvīṁ atthi paṁhena āgamaṁ—[1118]
   Kathāṁ lokaṁ avekkhantāṁ Maccurāja na passati?

4. Suññato lokaṁ avekkuhassa, Mogharāja, sadā sato
   attānudīṭṭhīṁ ûhacc;—evam maccutaro siyā,
   evam lokaṁ avekkhantāṁ Maccurāja na passatīti.
Posāla's Question (xiv)

Posāla: I come to question him who reads the past, who yearns for nothing, entertains no doubts, and sounds the depths of ev'ry mental state.

I ask thee, Sākyān, what lore is his who scans the Formless, disregards mere Form, and finds—within, without—just Nothingness. I ask:—Can such a man go further still?

The Lord: Through comprehending each and ev'ry stage which mind's accumulations reach, He knows (who 'found the Truth'), the stage attained by him you cite and what Release his stage ensures.

Your Brahmin who has greatly lived, has grasped from whence proceeds the sense of Nothingness, and comprehended joys as 'binding chains', —Such knowledge true your Brahmin has achieved.

Mogharāja's Question (xv)

Mogharāja: Twice have I asked thee, Sākyān, yet got no answer. 'But the third time' (rumour says) 'the godlike sage at last vouchsafes reply.'

Thy views of this and other worlds and skies I know not, Gotama, but hither come to ask of thee, thou sage supreme, the way to view the world, to be unseen by Death.

The Lord: Then never cease to view the world as void, abjuring 'Personality', till Death be overthrown, and thou by him unseen.
PINGIYAMĀṆA VAPUCCHA (xvi)

1. Jīṉo 'ham asmi abalo vitavāṇo,  
   (icc-āyasmā Pingiya)  
   nettā na suddhā, savanāṁ na phāsu;  
   māhāṁ nassam momuho antarāya;  
   ācikkha Dhammanā yam aham vijaññarān  
   jātijarāya idha vipapāhanām.

2. Disvāna rūpesu vihaññamāne,  
   (Pingiyāti Bhagavā)  
   —ruppanti rūpesu janā pamattā—  
   tasmā tuvaṁ, Pingiya, appamatto  
   jahassu rūpaṁ apunanbhabhāya.

3. Disā catasso, vidisā catasso,  
   uddharāṁ, adho,—dasa disā imāyo.  
   na tuyharāṁ adittharāṁ asutaṁ mutam vā  
   atho aviññātarāṁ kiñci na 'thi loke.  
   Ācikkha Dhammanā yam aham vijaññarān  
   jātijarāya idha vipapāhanām.

4. Taṇhādhipanne manuje pekkhamāno  
   (Pingiyāti Bhagavā)  
   santāpajāte jaraṁ parete  
   tasmā tuvaṁ, Pingiya, appamatto  
   jahassu taṇhāṁ apunanbhabhāyāti.

Idam avoca Bhagavā Magadhahāsa viharanto Pāsāṅake cetiya paricāraka-  
solesānaṁ brāhmaṇānaṁ ajjhīṭṭho puṭṭho puṭṭho paṁhe vyākasi. Ekamekassa  
ce pi paṁhassa attham aṁṇāya dhamman aṁṇāya dhammānudhammarāṁ paṭi-  
pajjeyya, gaccheyy eva jārāmaṇaṁ pāraṁ; 'Pārājāmninīyā ime dhammā'  
ti, tasmā imassa dhammapariyāyassa 'Pārāyanan' t eva adhivacananāṁ.

1. Ajito, Tissa-Metteyyo, Puṇṇako, atha Mettagū,  
   Dhotako, Upasīva ca, Nando ca, atha Hemako,
Pingiya's Question (xvi)

**Pingiya:** Worn out am I and frail, squalid to view, purblind, and hard my hearing grows. Lest I in folly die, teach me on earth to learn how birth and eld to end.

**The Lord:** In view of th' havoc wrought in men by things of sense (senses plague heedless men!), take heed to scout them all and so escape rebirth.

**Pingiya:** Ten realms there are in all:— above, beneath; north, south, east, west, and four between; in none of these has aught escaped thy mind or ken! Teach me on earth to learn how birth and eld to end.

**The Lord:** Observing Craving's slaves harassed and spent with eld, take heed, O Pingiya, and diligently seek to root all Craving out and so escape rebirth.

Thus spoke the Lord as he was dwelling among the people of Magadha at Rock-Shrine, when, in response to the train of sixteen brahmins, he answered all their successive questions. Anyone who, comprehending the import of each several question and the Doctrine involved, walks conformably to the plenitude of the Doctrine, will assuredly pass beyond death and eld. For such states of mind 'conduct to the shore beyond'; and therefore this exposition of Doctrine is styled—'The Way Across'.

Came Ājitá and Tissa Mëtteyyá and Púṇnaká and kindly Mëttagú, with Úpasìva, Nanda, Dhótaká,
2. Todeyya-Kappā dubhayo, Jatukaññī ca paññito, Bhadravuddho, Udayo ca, Posālo capi brāhmaṇo, Mogharājā ca medhāvī, Pungiyo ca mahā isi,

3. —ete Buddhaṁ upāgaṁchurī sampannacaraṇam isīṁ, pucchantā nipuṇa pañhe Buddhaseṭṭham upāgamurī. [1126]

4. Tesam Buddhā vākāsi pañhe puṭṭho yathātatham; paññhānaṁ veyyākaraṇena tosesi brāhmaṇe Muni. [1127]

5. Te tositā cakkhumata Buddhaṁ 'Adiccabandhunā brahmaṇacariyam acarimṣu varapaṇṇassa santike. [1128]

6. Ekamekassa pañhassa yathā Buddhena desitaṁ tathā yo patipajjeyya, gacche pāram apārato, [1129]

7. apārā pāram gaccheyya bhāvento maggam uttamarī. Maggo so pārangamanāya; tasmā 'Pārāyanarī' iti. [1130]


9. Paññamalamohassa mānamakkappahāyino handāhāṁ kittayissāmi girāṁ vanṇūpaspamhitam:— [1132]

10. Tamonudo Buddhaṁ samantacakkhu lokantagū sabbabhavattivatto anāsavō sabbadukkappahīno Saccavhayo, brahme, upāsito me. [1133]

11. Dijo yathā kubbanakarī pañhāya bahupphalāṁ kānaṁ āvaseyya, evam p’ aharī appadasse pañhāya mahodadhīrīn haṁsriv’ ajjhapatto. [1134]
Book 5. Epilogue

and Hémaká, Todéyya, Káppa too,
the learned Jatukaṇṇí, Údayá,
Bhadrávudhá, the brahmin Pósálá,
quick Mógharājá, Pingiyá the sage.

These came to Buddha, blameless sage, and asked
their searching questions of the matchless Lord,
who answer’d all they asked with words of truth
which satisfied those brahmins in their quest.

And, being satisfied, they all embraced
the higher life as followers convinced
of that all-seeing Kinsman of the Sun,
Lord of Enlightenment, supreme in Lore.

Now, whoso walks as Buddha’s answers teach,
shall win Across and gain the Shore Beyond,
—shall win across, along that Way of Ways
which guides men safely o’er the surge of life
and so is rightly styled ‘the Way Across’.

[Pingiyá to Bávari (on return).]

‘The Way Across’ my lips shall now proclaim.
As he discerned it, so he set it forth,
—that spotless, wisest Lord, above delights
and yearnings. Wherefore should he publish lies?

Come, let me tell the lovely utterance
of him whom crassness smirches not, nor pride
besets, nor foul hypocrisy invades:

The darkness he dispels,
—the Buddha, who sees all,
who plumbs the universe,
and overcomes rebirth,
in whom no Cankers dwell,
who triumphs o’er all Ill.
Brahmin, I serve ‘Truth’s Lord’.

As birds desert the brake
for woodlands bountiful,
so I quit teachers blind
and, like the swan, have gained
the ocean’s amplitude.

13. Eko tamanudāsāṁo jātimā so pabhāṁkaro Gotamo bhūripaṇṇāṇa, Gotamo bhūrimedhaso,

14. yo me dhammam adesesi sandīṭṭhikaṁ akālikaṁ tanhakkhayam anītikaṁ yassa na 'tthi upamā kvaci.

15. Kin nu tamhā vippavasasi muhattam api, Pingiya, Gotamā bhūripaṇṇāṇa, Gotamā bhūrimedhasā,

16. yo te dhammaṁ adesesi sandīṭṭhikaṁ akālikaṁ tanhakkhayam anītikaṁ yassa na 'tthi upamā kvaci?

17. Nāharṁ tamhā vippavasāmi muhattam api, brāhmaṇa, Gotamā bhūripaṇṇāṇa, Gotamā bhūrimedhasā,

18. yo me dhammam adesesi sandīṭṭhikaṁ akālikaṁ tanhakkhayam anītikaṁ yassa na 'tthi upamā kvaci.

19. Passāmi naṁ manaṁ cakkhunā va rattindivam, brāhmaṇa, appamatto; namassamāṁo vivasemi rattir; —ten' eva maṁñāmi avippavāsāṁ.

20. Saddhā ca pīṭī ca mano satī ca nāpenti me Gotamasāsanamhā; yāṁ yāṁ disarṁ vajati bhūripaṇṇo, sa tena ten' eva nato 'ham asmi.

The only things I learned from those who taught me, ere I heard what Gotama proclaimed, were hearsay origins and destinies, —mere hearsay, fostering perplexities.

As in lone splendour shines a matchless gem, dispelling darkness, spreading light around, —so shines th' abounding lore of Gotama and his abounding wit to comprehend.

From him I learn'd his Doctrine,—potent here and now, yet outside time—which, utterly destroying Cravings, brings man saving health, —that peerless Doctrine without counterpart.

Bāvari: Why then absent yourself one moment's space from Gotama's abounding wit and lore, from whom you learn'd his Doctrine,—potent here and now, yet outside time—which, utterly destroying Cravings, brings man saving health, —that peerless Doctrine, without counterpart?

Pāngiyā: I am not absent, sir, one moment's space from Gotama's abounding wit and lore,

from whom I learn'd his Doctrine,—potent here and now, yet outside time—which, utterly destroying Cravings, brings man saving health, —that peerless Doctrine, without counterpart.

My mind has eyes to see
him, brahmin, night and day;
in lauding him I spend
my nights, and never seem
from him to be away.

His teachings still engage
faith, zest, mind, vigilance;
and wheresoe'er he turns,
I too am thither drawn.

Worn out and frail am I,
so that my body fails
to hasten thither where
my thoughts consort with him
to whom my mind cleaves fast.
22. Panke sayāno pariphandamāno
dīpa dīparīn upallaviṁ.  
Aṭh' addasāśirī Sambuddharī oghatiṇṇarī anāsavaṁ.

23. Yathā ahu Vakkali muttasaddho 
Bhadravudho Ālavi-Gotamo ca, 
evam eva tvam pi pamuṇcassu saddharī 
gamissasi tvarī, Pīṇiya, maccudheyyapāraṁ.

24. Esa bhiyyo pasiddāmi sutvāna munino vaco.
Vivatacchado Sambuddho akhilo paṭibhānavā

25. adhideve abhiṇṇāya sabbati vedi parovaraṁ, 
paṁhān' antakaro Satthā kankhīnaṁ paṭijānataṁ.

26. Asaṁhīraṁ asaṁkupparāh yassa na 'tthi upamā kvaci 
addhā gamissāmi; na m' ettha kankhā.  
— Evaṁ maṁ dhārehi adhimuttacittan ti.

Nīṭṭhito Suttanipāto  
āṭṭhabhāṇavāraparimāṇāya pāliyā
As through life's sloughs from knoll
to knoll I flounder'd on,
mine eyes beheld the Lord
of All-Enlightenment,
in whom no Cankers dwell,
who found the 'Way Across'.

The Lord: As trust saved Vakkali,
and saved Bhadravudha,
as trust saved Ālavi,
so Pingiya, evince
an equal trust, and thou
shalt pass beyond the grisly realms of Death.

Pingiya: My gladness grows the greater as I hear
the sage's words. The All-Enlighten'd Lord
has stripped away the veil from things; his mind
is all-embracing, ready-witted, sure.

Clear vision into things sublime has brought
things great and small within the Master's ken.
He solves all doubts, till doubters doubt no more.

To th' unsurpassable, th' unchangeable,
which has no counterpart, assuredly
I shall attain; no doubt of this have I.
Account me, Lord, as winning this Release.

THE END
I

PALI INDEX

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This index does not attempt to cover the whole lexicographical field, for which see Helmer Smith’s Vocabulary of Sutta-Nipāta at pp. 645–791 of his P.T.S. edition of the Paramatthajotikā II. As a rule, only those words are here included which have reference to the thought of the Sutta-Nipāta.)

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of double columns, containing 125,000 lines or more. For the lines of the Rig-Veda
alone, about 40,000 entries are required. The lines of the Atharva-Veda by themselves
would require over 18,000 entries, but are often merged with those of their Rig-Veda cor-
respondents. No less than 119 texts have been drawn upon for contributions to the work.

The book was printed (in the early years of the century) in a limited edition of 1000
copies, now half exhausted; and was printed, not from electrotype plates, but from
type. The expense in money alone, to say nothing of scholarly labor, was about seven
thousand dollars. It is not likely that any publisher or scholar will soon undertake a
new edition. For many decades, doubtless, the work will maintain its value unimpaired,
an enduring monument to the industry and learning and resolute will of Professor
Bloomfield.

**Volume 11. The Pañcha-tantra:** a collection of ancient Hindu tales, in the recension
(called Pañchākhyānaka, and dated 1199 A.D.) of the Jaina monk, Pārṇa-bhadra,
critically edited in the original Sanskrit [in Nāgarī letters; and, for the sake of beginners,
with word-division] by Dr. JOHANNES HERTEL, Professor am königlichen Realgymna-

**Volume 12. The Pañchatantra-text of Pārṇabhadra:** critical introduction and list of

**Volume 13. The Pañchatantra-text of Pārṇabhadra,** and its relation to texts of allied
recensions, as shown in Parallel Specimens. By Professor HETTEL. 1912. Pages, 10;
and 19 sheets, mounted on guards and issued in atlas-form. Royal 8°. Vols. 11–13
not sold separately. Price of all three together, $5.

**Volume 14. The Pañchatantra:** a collection of ancient Hindu tales, in its oldest recension,
the Kashmirian, entitled Tantrākhyāyīka. The original Sanskrit text [in Nāgarī letters],
editio minor, reprinted from the critical editio major which was made for the Königliche Gesellschaft der Wissenschaften zu Göttingen, by Professor Hertel. 1915. Pages, 160. Royal 8°. Price, §4.

For two thousand years and more, the tales of the Panchatantra have instructed and delighted the Hindus. The Panchatantra has exercised a greater influence than any other work of India upon the literature of the world. It was the Panchatantra that formed the basis of the studies of the immortal pioneer in the field of comparative literature, Theodor Benfey. His Panchatantra laid the foundation of the scientific treatment of the history of the fable. From the Panchatantra there came the lost Pahlavi translation, among whose effluxes are some of the most famous books of southwestern Asia and of Europe, the Arabic Kalilah and Dimnah, the Directorium of John of Capua (1270), the Buch der Beispiele (1483) in German of great vigor and beauty, —and so on, down to that gem of racy Tudor English, Sir Thomas North’s translation of Doni (1570), reprinted by Joseph Jacobs, London, 1888.

Hertel gives us here one recension of known authorship and date (1199), and another, the Kashmirian, many centuries older. To volume 11, Lanman adds an essay on The Externals of Indian Books. Of the Kashmirian recension, Hertel made a German version (Berlin, 1909, Teubner). The typography of both editions is clear and beautiful. The confusing embroilments of the stories (a second in the first, a third in the second, and so on) are disentangled in a most ingenious and simple way.

Volume 15. Bhāravi’s poem Kirāṭarjunīya, or Arjuna’s combat with the Kirāṭa. Translated from the original Sanskrit into German, and explained, by Carl Cappeller, Professor at the University of Jena. 1912. Pages, 232. Royal 8°. Price, §3.50.

The subject-matter is taken from the great epic of India, the Mahā-Bhārata. Like the Ajax of Sophocles as compared with the Ajax of Homer, this poem is an instructive example for the student of literary evolution or literary genetics. For centuries it has been acknowledged in India as one of the six Mahā-kāvyas or most distinguished specimens of artificial poetry, a masterpiece of its kind.


As descendants of Bhārata, the Hindus are called Bhāratans. Their “continent” is called Bhārata-varsha, and their great epic is called the Great Bhāratan (Story or Fight), Mahā-Bhārata. Çakuntalā is the mother of Bhārata, and the beautiful story of her birth and life is told in the Great Epic. This play is a dramatization of that story, and is the masterpiece of the literature of India.

In 1898, Pischel wrote: “Es ist der sehnsuchtest Wunsch meines Lebens eine korrekte Ausgabe zu machen.” His Prākrit Grammar was off his hands in 1900. In 1902 he was called to the Berlin professorship. The six years of his tenancy were crowded with toil (finds from Chinese Turkestan, etc.). Then came the call to Calcutta, and, in 1908, his death at the threshold of India. Under many difficulties, the book (all but a couple of sheets) was printed at Stuttgart (Kohlhammer). Then came the world-conflagration. . . . The printed sheets reached America November 28, 1923.

Volume 17. The Yoga-system of Patañjali, or the ancient Hindu doctrine of concentration of mind. Embracing the Mnemonic Rules, called Yoga-sūtras, of Patañjali; and the Comment, called Yoga-bhāṣya, attributed to Veda-Vyāsa; and the Explanation, called Tattva-vācārādi, of Vāchaspati-Miṣra. Translated from the original Sanskrit by James Haughton Woods, Professor of Philosophy in Harvard University. 1914. Second issue, 1927. Pages, 422. Royal 8°. Price $5.
Three works in one pair of covers. The Rules are a set of mental pegs on which to hang the principles and precepts of a system which you must learn from the living teacher of your "school." The Comment is a reinvestiture of the skeleton of the Rules with the flesh and blood of comprehensible details. And the Explanation is of course a commentary on the Comment. The Comment is the oldest written systematic exposition of Yoga-doctrine in Sanskrit that we possess.

Of the Hindu philosophies, by far the most important are the ancient dualism called Sāṅkhya, the monism of the Vedānta, and the Yoga-system. Kāṭūṭya, prime-minister of Chandragupta (300 B.C.), mentions Sāṅkhya and Yoga as current in his day. But the elements of Yoga, rigorous austerities and control of the senses, are indefinitely antique, and are one of the oldest and most striking products of the Hindu mind and character.

When one considers the floods of pseudo-scientific writing with which the propagandists of Indian "isms" in America have deluged us, one is the better prepared to appreciate the self-restraint of Dr. Woods in keeping all that pertains to miracle-mongering and sensationalism in the background, and in devoting himself to the exposition of the spiritual and intellectual aspects of Yoga. His work "continues the tradition of austere scholarship" which has, from the beginning, characterized the Harvard Oriental Series.


The Rig-Veda holds unquestioned primacy in the sacred literature of the Hindus; but their greatest medieval scholar on the Vedas, Sāyaṇa, did not write his commentary on the Rig-Veda until after his commentary on the Yajur-Veda, because (as he expressly tells us) of the transcendent importance of the Yajur-Veda for the sacrifice. The Yajur-Veda is the Veda of sacrificial formulas. An accurate edition of the Tātāttrīya-Samhitā was published in 1871–2 by Weber. It waited nigh fifty years for a translator.

For the difficult task of translation, no English or American Sanskritist was so well qualified by previous studies as Keith. To it he has brought his wide and varied learning, and with such effectiveness as to produce a work, which, in spite of its large extent, is notable for its well-rounded completeness. The entire text is translated. The commentary runs pari passu with the version, embodies the gist of Sāyaṇa's scholia, and is presented with the utmost typographical perspicuity. An elaborate introduction is given, treating of the relation of this text to kindred texts, its contents, language, style, and date ('about 600 B.C.'), and the religious ritual of ancient India.


Volume 20 contains Part 1: The repeated passages of the Rig-Veda, systematically presented in the order of the Rig-Veda, with critical comments and notes. Volume 24 contains Part 2: Comments and classifications from metrical and lexical and grammatical points of view, and from the point of view of the themes and divinities of the repeated passages. Also Part 3: Lists and indexes.
The aim of this work is to help us to understand the oldest religious document of Indo-European antiquity. The arrangement of Part 1 enables the student to bring under his eye at one time all the passages that he needs to compare, and to do so with utmost ease and speed. The material of this work was, from a typographical point of view, exceedingly intractable. The result as a whole is a marvel of clarity and convenience.

This work is the first of the natural sequels to the late Professor Bloomfield’s Vedic Concordance (see above, volume 10). Others, begun or planned by him, are in course of publication by Professor Eoc Erkton of Yale University. They are issued, under the title “Vedic Variants,” by the University of Pennsylvania, Philadelphia.

Volumes 21 and 22 and 23. Rāma’s Later History, or Uttara-Rāma-Charita, an ancient Hindu drama by Bhavabhūti. Critically edited in the original Sanskrit and Prākrit, with an introduction and English translation and notes and variants, etc. By Shripad Krishna Belvallkar, Graduate Student of Harvard University. (Now, 1920, Professor of Sanskrit at Deccan College, Poona, India.)

Dr. Belvallkar, when returning to India in 1914 from his studies at Harvard, shipped his manuscript-collations and other papers and his books by the German freighter Fangturk. In August, 1914, the Fangturk was interned at the port of Palma, Balearic Islands. In 1919, she was released. In May, 1920, Dr. Belvallkar recovered his papers.

Volume 21 was issued in 1915, complete.

Of volume 22, the first 92 pages, containing the text of the whole play, have been in print since January, 1915, awaiting for nigh eighteen years the recovery of the material for the rest of the book.

Of volume 23, the material included collation-sheets giving the readings of manuscripts from widely-separate parts of India, from Nepal to Madras, from Calcutta to Bombay. In spite of the generous assistance of His Majesty’s Secretary of State for India in Council, the work of getting the loan of these mss. was so great that it seemed best not to try to do it again, but to await the release of the Fangturk. — There is hope now that volumes 22 and 23 may be issued.


Volume 22. Rāma’s Later History. Part 2. The text, with index, glossaries, etc. (This was printed at Bombay, with the exquisitely beautiful type, newly cast for this work, of Javaji’s Nirnaya Sagar Press, and upon paper made expressly for this edition at the Wolvercote Mill of Oxford. Each Prākrit speech is followed by the Sanskrit version in immediate sequence.) See above.

Volume 23. Rāma’s Later History. Part 3. Explanatory and critical epilogue. (Critical account of the manuscripts. Running expository comment. The variant readings of the mss. The typographical ‘make-up’ of Comment and Variants into pages is such that they go pari passu. These epiglomena close with an essay on the two text-traditions of the play, a time-analysis, a note on the Hindu stage, etc.) See above.


In August, 1915, this work was ready for printing. In August, 1916, it was delivered to the Controller of the Oxford University Press. In 1918, the Press had night 350 men at the war. Of the older men who were left, many were busy with urgent war-work, such as a Report on Trench-fever for the American Expeditionary Force. And when, after the armistice, the printing was resumed, the author was engaged in the work of Lord Crewe’s Committee on the Home Administration of Indian Affairs.

The Vedic literature falls into three clearly sundered groups: the Vedic hymns or Mantras; the Brähmaṇas, ‘the priestlies’ or ‘priestly (discourses)’; and the Sūtras. Keith thinks that the Aitareya is not later than 600 B.C. The plan of the work is like that of volumes 18-19: elaborate introduction; translation; running comment on the same page. The skill of the priestly story-tellers is at its best in the splendid legend of Čuṇabṛṣaṇa (threatened sacrifice of son by father: cf. Isaac, Iphigeneia, Phrixos). Despite the pseudo-profuncty and puerility of the Brähmaṇas, they are of genuine significance to the student of Hindu antiquity, social and religious. And they are in fact the oldest Indo-European prose extant.

Volumes 26 and 27. Vikrama’s Adventures, or The Thirty-two Tales of the Throne. A collection of stories about King Vikrama, as told by the Thirty-two Statuettes that supported his throne. Edited in four different recensions of the Sanskrit original (Vikrama-charita or Sinhāsana-dvātrinčakṣa) and translated into English with an introduction, by FRANKLIN EDEGERTON, Professor of Sanskrit at the University of Pennsylvania. 1926. Pages, 372 + 384 = 756. Royal 8⁴. Not sold separately. Price, $10.

Vikrama’s Adventures is one of the most famous story-books of medieval India. Vikrama is one of the most noted quasi-historical heroes of his times. His magic throne, hidden upon his death, is discovered by a later king, Bhoja. Each of the thirty-two (dvā-trinčakṣa) statuettes that support his throne (sinhāsana) tells one story to Bhoja. Hence the alternative title. The theme of the tales is Vikrama, who is meant to serve as a kind of Hindu King Arthur, an example for real kings.

Edgerton hopes that his work may prove suggestive as a model for students of comparative literature. The text of each of the recensions (Southern, Metrical, Brief, Jain) is printed in horizontally parallel arrangement, so that the stories which correspond to each other in substance are given, each story in all four recensions, in immediate juxtaposition. And the translation is treated in like manner. Comparisons are thus facilitated to a degree never before attained in a work of this kind.

From all this, Edgerton reconstructs, with some detail, and with reasonable certainty, the original work from which the current versions are derived. This he presents in the form of a Composite Outline, the concrete solution of a problem in literary genetisis.

DHAMMA-pada, or Way of Righteousness, is the name of one of the canonical books of the Buddhist Sacred Scriptures. It consists of 423 stanzas. These are reputed to be the very words of the Buddha himself. The Dhammapada Commentary, composed by an unknown author in Ceylon about 450 A.D., purports to tell the circumstances under which Buddha uttered each one of these stanzas. In telling them, it narrates 299 stories or legends. These stories are the preponderating element of the Commentary, and it is these which are here translated.

In style and substance the tales resemble those of the famous Jātaka Book, the Buddhist Acta Sanctorum, a counterpart of the Legends of the Christian Saints. And they present many parallels to well-known stories of mediaeval literature, Oriental and European. For the comparative study of such parallels, Dr. Burlingame's Synopsees, clear and brief, will prove a very great convenience. His vigorous diction suggests familiarity with such "wells of English undefiled" as the Bible and the Book of Common Prayer. The work gives a vivid picture of the every-day life of the ancient Buddhists — monks, nuns, lay disciples. It is thus, incidentally, an admirable preparatory for the study of the more difficult Buddhist books in the original. As especially attractive stories may be cited: Lean Gotami seeks mustard-seed to cure her dead child; Murder of Great Mogallāna; Buddha falsely accused by Chinchā; Vaiśākha; the Hell-pot. A critical and historical introduction is prefixed. At the end is an intelligent index, modeled after that of George Foot Moore's History of Religions.

In September, 1909, Mr. Burlingame came to Harvard University to pursue his studies with Mr. Lanman. It was at the suggestion of the latter that Mr. Burlingame undertook the task of translating into English the Dhammapada Commentary. He first made a table of contents of the work, giving the title of each story and the place of its occurrence in the Burmese text and also in the Cingalese text. He added an index to the titles, and an extremely good analysis of Books 1 to 4. This most useful preliminary work was formally presented to the American Academy of Arts and Sciences on December 8, 1909, by Mr. Lanman. The manuscript of the article was delivered February 5, 1910, and published soon after as pages 467-550 of volume 45 of the Proceedings of the Academy. The admirably elaborated manuscript of the entire translation of the Dhammapada Commentary was delivered by its author on January 10, 1917, just before the War.


This work aims to deal objectively with Vedic religion and philosophy as distinctive manifestations of the Indian genius. Free use has indeed here been made of the light thrown on the development of Indian religion by modern studies of other religious origins and types. But the fundamental fact has been constantly borne in mind that the Vedic religion is a system sui generis; and that (no matter what it may share with other religions) the character of this Vedic religion, as revealed in the elaborate Vedic literature itself, is, and for us should be, throughout the whole exposition, the feature of prime importance.

Of all classes among the people of India, it was the Brahman class of whose genius the Vedic literature is the manifestation. From earlier and simpler beliefs, the Vedas have evolved a definite and strikingly individual system of deities and a unique conception of the relations of men with their gods. — Doubtless in other, non-Brahmanic, elements of the people of India, there existed beliefs and practices quite different from those
recorded in the Vedas, and more in keeping with what modern study rates as marks of a low order of civilization. — But India is entitled to have her religion judged by the essential product of her highest intellects. Accordingly, in this work, the Vedic religion is presented essentially as it appears in the Vedas, and as it was no doubt felt by those responsible for these texts.

The philosophy of Vedic India, likewise, has been presented objectively, with full recognition of the fact that the Upanishads are the work of many minds, often in discord upon essentials, upon such final problems as being and non-being, birth and death, good and evil. To later thinkers of India, the Upanishads became sacred texts whose messages had to be brought into harmony. No attempt has been made to do this here. The author does not try to disguise the primitive character of much of this early thought; but on the other hand, fails not to point out the remarkable glimpses of a deep intuition into the problems of reality which the Upanishads do present. It is easy to overestimate these evidences of insight; but it is wrong to depreciate the intellectual achievement of some of these early Indian sages, or to deny their right to be set beside the great names of the pre-Socratic philosophy of Greece. — Due regard has also been had to the evolution, from the unsystematic Upanishads, of the Indian philosophical systems.

Keith's treatise is disposed under five main parts: 1. the sources; 2. the gods and demons of the Veda; 3. the Vedic ritual; 4. the spirits of the dead; 5. the philosophy of the Veda. — The references to the great mass of modern books appertaining to the Veda are so ample that this treatise may well serve as an adequate bibliography of its vast themes. The usefulness of the work is enhanced by two indexes (they fill about 100 columns), a General index and a Sanskrit index. — Of the whole, Professor Frederick Thomas of Oxford (Journal of Theological Studies, 31.250) writes: "A treatise of such character and compass as in the case of an ordinary scholar might well be the crown of a life's work."

Volumes 33 and 34 and 35. The Veda of Praise, or Rig-Veda. Translated from the original Sanskrit into German, with a complete running Commentary. By Karl Friedrich Geldner, late Professor of Sanskrit at the University of Marburg in Hesse, Editor of the Avesta or Sacred Books of the Parsees. — Part One, Books 1 to 4, revised edition, Pages, about 500; Part Two, Books 5 to 8, Pages, 444; Part Three, Books 9 and 10, Pages, 412. Pages in all three Parts, about 1896. Royal 8°. Not sold separately. Price, $20.

Geldner was born December 17, 1832 (not 1832!), and died, a little over 76 years old, early in 1929. In his twenty-first year, in 1873, he came to Tübingen to be a pupil of Rudolph Roth, the greatest Occidental master of Vedic learning. Geldner's first book was Siebenzig Lieder des Rigveda, übersetzt von Karl Geldner und Adolf Kaege. Mit Beiträgen von R. Roth, 1875. Forty-eight years later, in 1923, Part One of Geldner's Der Rigveda, übersetzt und erläutert, was issued. It was published under the auspices of the Gesellschaft der Wissenschaften zu Göttingen, and contains Books 1 to 4, pages 442.

In consequence of the World-war, the completion of this work seemed uncertain. The Göttingen Society graciously accepted the proposal that the Harvard Oriental Series should carry it through to the end. By 1928, the printing of Part Two, Books 5 to 8, and that of Part Three, Books 9 and 10, was finished. It remained to print a revised edition of Part One, Books 1 to 4. In spite of discouragements and obstacles, the printing of this revision was going on, when, early in 1929, Geldner suddenly died.

Whitney, the translator of the Atharva-Veda, as well as Geldner, were pupils of Roth. Both pupils devoted over fifty years of a busy life to the study and interpretation of the
Vedas. The life of each was proved otherwise fruitful: Whitney's, notably by The Century Dictionary, an Encyclopedic Lexicon of the English Language; and Geldner's, notably by his edition of the Avesta. Both Vedic works, the Atharva-Veda and the Rig-Veda, may truly be said to have been on the stocks for over half a century. The issue of each was postponed by the author's death,—Whitney's for about a decade. It is reasonable to hope that Geldner's may appear in 1933.

Volume 36. Index to Geldner's Rig-Veda translated. The plans of author and editor included a Historical and Critical Epilogue, to be issued, with an Index to Parts One and Two and Three, and as Part Four, volume 36 of this Series. To avoid further delay in the distribution of the translation, the Index will be treated as a Supplement to the translation, and completed as soon as is feasible.


A word as to the English title of this volume from the publisher's point of view. For students of Pali and Buddhism, the traditional name, Sutta-Nipata, is doubtless the best name by which to call the Pali work itself. But for the general reader, the title Discourse-Collection is far too vague to be useful. Accordingly, since the suttas or discourses are mostly didactic and pronounced by the Buddha, the difficulty is perhaps best met by calling the volume "Buddha's Teachings, being the Sutta-Nipata or Discourse-Collection."

The Jataka or stories of the Buddha's former births, translated from the Pali by various hands (complete in six vol's, 1895–1907), marks an epoch in Occidental studies of Buddhist literature. The first volume (stories 1–150) was done by Robert Chalmers of Oriel College, Oxford, a friend and pupil of Rhys Davids. — Three years later, continuing and completing Trencner's edition of the Pali text of the Majjhima-Nikaya (vol. 1, 1888), Chalmers issued, in quick succession, in 1898, vol. 2, and, in 1899, vol. 3.

After long and distinguished public service, begun (1882) in Her Majesty's Treasury and covering some years as Governor of Ceylon, Lord Chalmers became, in 1924, Master of Peterhouse, the oldest of Cambridge Colleges (founded in 1284 by Hugo de Balsham, Bishop of Ely). The Master's experience in translating and editing Pali texts (Jataka, Majjhima), his residence in Ceylon (where Buddhism is a living religion), and his command of the outcome of the work of his colleagues (notably the work of Rhys Davids, and "the illuminating labours of Mrs. Rhys Davids in interpreting philosophical terms and ideas"), — these are some of the elements of a rare equipment for the exceedingly hard and important task of translating Buddha's teachings as set forth in the Suttas or Discourses or Dialogues of the Majjhima. And for that task, the years of relative leisure in Peterhouse (1924–1931) offered the occasion. Lord Chalmers made those years signally fruitful by issuing, promptly, and again in quick succession (1926, 1927), the two volumes of his translation. To us moderns, the teachings of the Majjhima are strange in form and alien in substance. That substance is so thoroughly done into genuine English that the version has become a true rendering. We can understand it without comments and without knowing the original Pali. By cutting out the profuse and tiresome repetitions, the three volumes of the Pali have become two in the English. With Hesiod, we may say, The half is more than the whole, ἦς οὖν ταῦτα ἄδυντα.
His Majjhima work ended, with unabated vigor Lord Chalmers turned to the editing and translating of Sutta-Nipāta. In his Introduction thereto, he states and weighs the facts that bear upon the age of certain parts of Sutta-Nipāta, to wit, The Way-across (book 5) and The Oceans (book 4) and The Rhinoceros (Sutta 3 of book 1). These he deems "the earliest elements of our present canonical Sutta-Nipāta." For there exists a commentary, actually named Nid-deśa or Ex-position, upon these "certain parts," which commentary was admitted into the Canon. And a commented text must be prior to its commentary, and is usually long prior. — Again, he holds that the narrative Suttas (1-2 of book 3), which tell of Gotama's renouncing the world and of his struggle with the Tempter, are clearly marked as primitive records by their straightforward simplicity and austere avoidance of fanciful embellishment. — Or again, for the age of some Suttas (1.12, 3.11, 4.16), he adduces the fact that they are cited in the Emperor Asoka's rock-inscriptions, of about 250 B.C.

But apart from their venerable antiquity, the Suttas of Sutta-Nipāta are of import also as Pali poetry. Take for example the dramatic scene (1.2) on some Indian Rio Grande (Maht-tire), where Gotama, now a Buddha, meets and converts the brahmin herdman named Wealthy. — The herdman has worked hard and likes to tell that he is prosperous. The first two items of his boasting are that he's well-fed and well-housed. The first he expresses by the phrase 'Done is my rice,' pakk-odano. The Pali word pakka, 'cooked, done,' Anglo-Indian pukka, is common to this day in the sense 'well-done, substantial.' His meaning is 'Substantial is my food.' And for 'well-housed' he says 'My hut is snug with rain-tight thatch and cozy fire.' And adds, in smug defiance, 'So, if the heavens will, the storm may burst amain.' — Gotama gives the herdman a Roland for his Oliver, and answers in quiet dignity, but with a pun of age-long fame, a-kkodhano, 'Without anger am I. My roof's leak. The fires [of lust] are quenched. Let the storm burst.'

Herdman: Pakk-odano, Done is my broth = My food is drest.
Gotama: A-kkodhano, None am I wroth = My mood is blest.

And so on to the end, Gotama matches each wholesome joy of the layman's life with a higher joy of the spiritual quest. The storm bursts amain. The herdman sees a new light.

The Sutta-Nipāta, taken on the whole, is the clearest extant picture of primitive Buddhism. The most practical of Buddha's Teachings is his doctrine of Goodwill. In one century or another this has proved an inestimable blessing to one people or another. So may it do again! Goodwill, beyond all else, is what the world needs just now.

Volume 39. Indian Epigrams, done out of Sanskrit into English Verse. By Charles Rockwell Lanman, Professor at Harvard University.

This is a small collection of Sanskrit epigrams, mostly done into English many years ago. They are such as the translator hoped and thought might prove acceptable as gifts to his friends. The Series, as a whole, consists mainly of books which are hard to study or even to read, and yet harder to write or even to edit. For the maker of a gift-book, near the end of his eighty-third year, — it is "Now or never."
Augustine of India. Both were men of majestic intellect and wide learning. Both were authors of works which for fifteen hundred years have maintained for themselves, each in its sphere, a place of surpassing influence. It is highly probable that Buddha-ghosa, at Great Minster in Ceylon, was composing the Visuddhi-magga at about the same time as that in which (413–428) Saint Augustine was writing The City of God.

Warren (1854–1899) planned to publish a scholarly edition of the Pali text of the Visuddhi-magga, in English letters, with English translation, index of names, and so on. — Accordingly, he had the text of the entire Visuddhi-magga copied out four times just as it stands in his four chief palm-leaf manuscripts, two Burmese and two Cingalese. These copies were made on the type-writer, and in Roman characters. The text of each manuscript was copied from beginning to end, in bits, each bit as long as the width of the paper would conveniently allow, the four corresponding bits of each manuscript in four horizontally parallel lines, and in the order B1, B2, C1, C2; and so on with the next bit. Thus the readings of any given word form a short four-line vertical column. This makes it very easy to collate the readings of the four different manuscripts and to note the points of agreement and disagreement. — Moreover, he had prepared a type-written manuscript of the whole work which he hoped might serve as final copy for the printer. And of the English translation he had made about one third, considerable portions having already appeared in his Buddhism. — Buddha-ghosa makes constant reference to the Sacred Texts of Buddhism, quite after the manner of the Fathers of the Christian Church. And of these quotations about one half had been identified by Warren in the extensive literature from which Buddha-ghosa drew.

Shortly before Warren died, Lanman told him that he, Lanman, hoped and expected to take up the work on Buddha-ghosa's Way of Salvation and finish it. "But," he added, "the obligation to Professor Whitney is the prior one." To "revise, bring nearer to completion, and edit" and issue Whitney's Aethen-Veda took much of Lanman's best working years, from Warren's death to the issue of the Whitney volumes in 1905. The general editorial conduct of the Harvard Oriental Series on the one hand, and on the other hand the work of finishing Buddha-ghosa's Way, — both these were for Lanman conflicting duties, too heavy perhaps for any one pair of shoulders.

Meantime, Buddhist scholars of Siam and Burma and Ceylon had not been idle. Their editions of Visuddhi-magga and appurtenant commentaries are in Asiatic letters. The first edition of the text of Visuddhi-magga in English letters is that of Mrs. C. A. F. Rhys Davids. On page ix of her Foreword, dated 1920, Mrs. Davids, with the modesty and unselfishness of a nobly true scholar, speaks of all these works as "error-clearing helps" for "the great edition to which my collaborators and I shall have served as stepping-stones." And now, in his turn, Henry Warren, no less true and noble, would be the first to welcome as a stepping-stone this long-delayed issue of his own work, in the same spirit of unselfish and practical devotion to the ideals of the scholar.
publishes other works relating to India, as follows:


The Reader furnishes the text for 60 or 80 lessons, and with it the needed lexicon and notes. The notes make constant reference to Whitney's Sanskrit Grammar; see below. These two volumes supply all that is strictly indispensable for the beginner. The text is in the Oriental (Nāgarī) letters; but a transliteration of the first four pages in Roman letters is added. The Reader is designed especially to meet the needs of those who have not the aid of a teacher.

The text is chosen: 1. from Classical Sanskrit works (Nala-story, fables of Hitopadeśa, "Manu's Laws"); and 2. from the Vedāic literature (Rig-Veda hymns, Brāhmaṇas, Śūtras for wedding and burial). A literary-historical introduction is given for each kind of text. The vocabulary is in Roman letters, and is elaborated with the utmost care. Special heed is given to the development of the meanings (semantics: pāda, foot, leg, leg of lamb, quarter, quarter of a four-lined stanza, line, line of a three-lined stanza), and also to the etymological cognates in English, Greek, and so on (ta-d, ṭā,  SQLiteDatabase


A reprint of the first 44 pages of the Reader (see above), transliterated from the Oriental characters into English letters. It corresponds page for page and line for line with its original, so that the references of the Vocabulary and Notes of the Reader apply exactly to this reprint. With the Grammar and Reader and this reprint, the student is enabled to acquire a knowledge of the structure of the Sanskrit and to do some reading, without first learning the Oriental letters.

Sanskrit Grammar: including both the Classical language, and the older dialects of Veda and Brāhmaṇa. By WILLIAM DWIGHT WHITNEY, late Professor of Sanskrit at Yale University. Fifth issue, 1923, of second edition, 1889. 8°. Pages, 578. Price, $4.50.

The greatest extant repository of the grammatical facts concerning the Sanskrit language. A masterpiece of orderly arrangement. Prefixed is a brief account of the literature of India.


This book, a translation of the summary given by Deussen at the end of his monumental work, Das System des Vedanta, was first published in 1906. Since then, thanks to the learning and enthusiasm of Charles Johnston, the whole great work has been made accessible in an English version (Chicago, 1912, The Open Court Publishing Company). Nevertheless, the small book was so inexpensive and practical that a new edition was made in 1915. The summary, although brief and compact, is yet so lucid and adequate, — in short, so altogether admirable, that it is not likely soon to be superseded by a better exposition of what has been to untold millions at once a philosophy and a religion.
IN PREPARATION

Sanskrit Grammar. The essentials, in briefest form and for beginners, as to sounds and sound-changes and inflection. With an appendix of linguistic Comment, entirely separate from the Grammar, and drawn from English and Greek and Latin. By C. R. LANMAN. 1924. Royal 8°. Pages, about 50 + 50.

Of all the Indo-European languages, Sanskrit is incomparably well adapted as an elementary study for the purposes of mental discipline in general and of rigorous linguistic training in particular. The transparency of its structure is absolutely unique. The various elements—prefix, root, derivative suffix, inflectional ending—which in synthesis constitute the word, are easily made the subject of quick and certain analysis by the veriest beginner. Thus Sanskrit serves best to reveal the fundamental principles which underlie the structure of English, Greek, Latin, etc. For these have suffered linguistic erosion to such a degree that their original structural features are often no longer recognizable. The habit and power of alert observation and of linguistic reflection (such, for example, as shows you without reference to any book, the connection of *batch* with *bake*, of *kill* with *foul*, of *grind* with *grind*!) are best won by the study of some foreign language. One single year of Sanskrit may, with proper books, be made so fruitful, that any intending Anglist or Hellenist or Latinist may well hesitate to forego the unmatched opportunity which it offers for winning a habit and a power that shall enable him to tackle his English or his Greek or his Latin more vigorously and effectively.

For this purpose, the mastery of Oriental alphabets is of no use whatever. The inflections and sound-changes of Sanskrit are far less difficult than is commonly supposed, and are positively easy if you separate the difficulties of the language from those of the writing. Therefore this grammar prints all Sanskrit words in Roman letters. The use of Roman letters makes clear to the eye, instantly and without a word of comment, countless facts as to the structure and analysis of the forms. And by combining ingenious typographic arrangement with the use of Roman letters, it is possible to accomplish wonders for the visualizing memory.

The explanatory or illustrative matter, drawn from English, Greek, and Latin, will be found helpful and often entertaining. Thus palatalization (important in Sanskrit: *k* becomes *ch*, *g* becomes *j*) is illustrated by *drink* drench, *hang* hinges, and so on. The section-numbers of the Comment correspond throughout with those of the Grammar, so that reference from the one to the other is ‘automatic.’

Bhāratah Readings. Easy and interesting stories from the Mahā-Bhārata in the original Sanskrit. Printed in Roman letters, with a literal English version. By C. R. LANMAN.

These show to the beginner how exceedingly easy the easy epic texts are. They are chosen with common sense and good taste, and are purged of long-winded descriptive passages. They are in simple unstilted language, entertaining, full of swift-moving action and incident. Among them are the story of Čakuntālā (heroine of the masterpiece of the Hindu drama, and mother of Bhārata: see above, page 9), the Flood, the great Gambling-scene, the Night-scene on the Ganges (in which the fallen heroes come forth from the river and talk with the living), Vipula (who restrained Ruchi from a lapse of virtue by hypnotizing her), the Man in the Pit (prototype of the famous medieval allegory), Nala and Damayantī (cut down from a thousand stanzas to a few hundred), and so on. To make easier and quicker the understanding of the text, each stanza is printed as four lines (not two), and the literal version is given in a parallel column.