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Sitaḡu International Buddhist Academy
Sagaing Hills, Sagaing, Myanmar

B.E. 2546

M.E. 1364

C.E. 2002

SUTTANIPATAPALI

To the Reader

This text faithfully records the authentic teachings of the Buddha as preserved in the Pāli or Theravāda tradition.

It is a gift from the hearts of millions whom having realized the truth in the words of the Buddha (Buddha Vacana) now shares it with you.

You are advised to handle this book with great care; read it for the message it contains; share and make it known; so that these wonderful teachings may continue to touch the lives of many others.

Sādhu! Sādhu! Sādhu!

SUTTANTA PIṬAKA
KHUDDAKA NIKĀYA
SUTTANIPĀTAPĀḲI



MARAMMARATṬHE BUDDHASĀSANASAMITIYĀ
MUDDAṆAYANTĀLAYE MUDDĀPITĀ

B.E. 2546

M. E. 1364

C. E. 2002

Sabbadānaṃ dhammadānaṃ jināti
The Gift of Dhamma excels all gifts

SUTTAIPĀTA – *(The Group of Discourses)*
(Romanized & English translation)

Published for free distribution by
Selangor Buddhist Vipassanā Meditation Society

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as Dhammadāna

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Namo tassa bhagavato arahato sammāsambuddhassa.

Veneration to the Exalted One, the Homage-Worthy,
the Perfectly Self-Enlightened.

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, *Issarya* (supremacy), *Dhamma* (knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).



ACKNOWLEDGMENT

To the most Venerable Sītagū Sayadaw we would like to express our utmost gratitude for entrusting the Selangor Buddhist Vipassana Meditation Society the rare opportunity of reprinting the Pāḷi Tipiṭaka of the six Buddhist Council both in its romanized as well as an English translation of it.

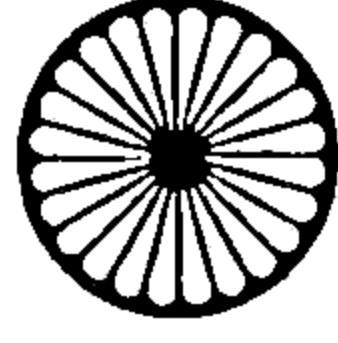
Our appreciation goes to members of the Sītagū International Buddhist Academy, Sagaing, Myanmar who has done a tremendous job in translating the text into Romanized and English translation.

Special thanks to His Excellency H.E.U. Hla Maung (Ambassador to Malaysia) for the help and encouragement given.

A word of appreciation also goes to donors, proofreaders, layout artists and numerous others, who had in some way contributed to the success of this project.

Through this publication long may the Buddha Sāsana subsist for the welfare of all beings. May the merits gained through this noble bring us all closer towards the realization of Nibbāna.

Sādhu! Sādhu! Sādhu!



Introduction

In 623 B.C, Siddhattha Gotama was born. He achieved the supreme status of Buddha at the age of 35. He left the human world and attained Nibbāna in 543 B.C at the age of 80. During his lifetime of 45 years, He incessantly went on tour teaching Dhamma, Abhidhamma and Vinaya to all men and gods.

Dhamma forms the guiding light for daily practice. Abhidhamma contains Buddhist philosophy and psychology. Vinaya forms the principles, laws and discipline for monastic life.

Long after the Lord Buddha left our world, Dhamma, Abhidhamma and Vinaya still exist to guide human beings. As long as we have them, we can be assured that we still have our Lord Buddha with us. The Lord Buddha taught what was right and wrong for the benefit of all mankind and to promote the quality of conceptual knowledge he taught us Abhidhamma.

To prevent our sorrow and misery and to attain peace and tranquility, he taught the practice of Dhamma i.e. Suttanta. Vinaya was taught for discipline and the tranquil co-existence of fellow human beings.

The above three major teachings are collectively known as “The Three Piṭakas”. Thus, the Piṭakas have become our teacher, our mentor and the Lord Buddha himself. In fact, they are likened to the invisible presence of our Lord Buddha. The worldwide presence of the three Piṭakas is similar to the worldwide presence of the Lord Buddha himself.

Therefore, those who hold the Lord Buddha in high esteem need to be well versed with the three Piṭakas. During the 45 years of his lifetime, the Lord Buddha visited the northeastern part of India known as the Middle Land.

Three months after the Parinibbāna (demise) of the Buddha, the First Council was held in Rājagaha. The convention was attended by 500 supreme monks who had attained Paṭisambhida. Ashin Mahā Kassapa was the leader. He expounded on three major points as follows:

(1) Those teachings (Dhamma and Vinaya) that the Lord Buddha had not taught should not be offered by monks.

(2) Those teachings (Dhamma and Vinaya) that the Lord Buddha had taught should not be deleted, added nor edited by monks.

(3) Those teachings (Dhamma and Vinaya) that the Lord Buddha had taught should be followed by monks.

Thus, the knowledge, belief and practice that strictly followed the Dhamma and Vinaya of the Lord Buddha became known as Theravāda, which means school or teaching of the elders.

The Second Council was held in 100 B.E. in Vesālī and was attended by seven hundred monks. The leaders were Sabbakāmī Thera and Yasa Thera.

The Third Council took place in 236 B.E. in Pātaliputta and was attended by one thousand monks. The leader was Tissa Thera.

The first, second and third conventions were held in India and were attended by Indian monks only, who were all Arahats.

The fourth convention was held in Sri-Lanka in 540 B.E. and was attended by five hundred monks. Dhammarakkhita was the leader. The difference between the previous conventions and this one was that the monks had put the Tipiṭaka in writing on palm leaves.

In 2400 B.E., the fifth ceremony was held in Mandalay in Myanmar, was attended by 2,400 monks, and led by Jāgara Thera. The outstanding fact was that there was no Saṅgāyanā for 2000 years between the fourth and fifth councils. During the fifth convention the three Piṭakas were written on marble slabs. It filled 729 marble slabs, each measuring six feet into four feet.

The fourth convention was conducted by Sri-Lankan monks only, and the fifth one was conducted by Myanmar monks only.

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Introduction

Most of the present day literature that attempts to explain the Buddha's teachings are merely the interpretation and inferences of various authors. It is a great loss for those who have not really tasted the genuine essence of "Authentic Teaching".

We have now romanized the genuine Piṭakas and disseminated our effort in order to enlighten the potential disciples of the Buddha. In this way, they can differentiate between good and bad, and right and wrong, and attain true Santi-sukha and Vimutti-sukha.

Consequently, the Sītagū International Buddhist Academy has romanized the Authentic Three Piṭakas of the sixth convention participated by learned monks from five Theravāda countries and even from some Mahāyāna countries and disseminated them worldwide for the benefit of those who really want to know the essence of the Dhamma.

We acknowledge with deep gratitude the benevolent support from **SELANGOR BUDDHIST VIPASSANA MEDITATION SOCIETY** for the printing of the Three Piṭakas.

Sabbadānam Dhammadānam Jināti.

May the knowledge, belief and practice of the truth shine forth in every corner of our world.

Ashin Ñānissara
Mahādhammakathika bahujaṇahitadhara
Aggamahāsaddhammajotikadhaja
Aggamahāpaṇḍita

SITAGU INTERNATIONAL BUDDHIST ACADEMY



BUDDHA ERA 2546

MYANMAR ERA 1364

WORLD ERA 2002

LIFE, MINISTRY AND MISSIONARY OF SĪTAGŪ SAYADAW ASHIN NYANISSARA



SĪtagū Sayadaw was born in 1937. He was initiated as a novice at the age of fifteen and received the higher ordination as a Buddhist monk when he was twenty. After passing the Dhammācariya examination at the age of twenty-four, he made an endeavor to further and study thoroughly the Pāli texts, their commentaries and sub-commentaries. He obtained his Master in Dhamma at the age of twenty-five. He joined the Sangha University in Yangon where he began to learn English

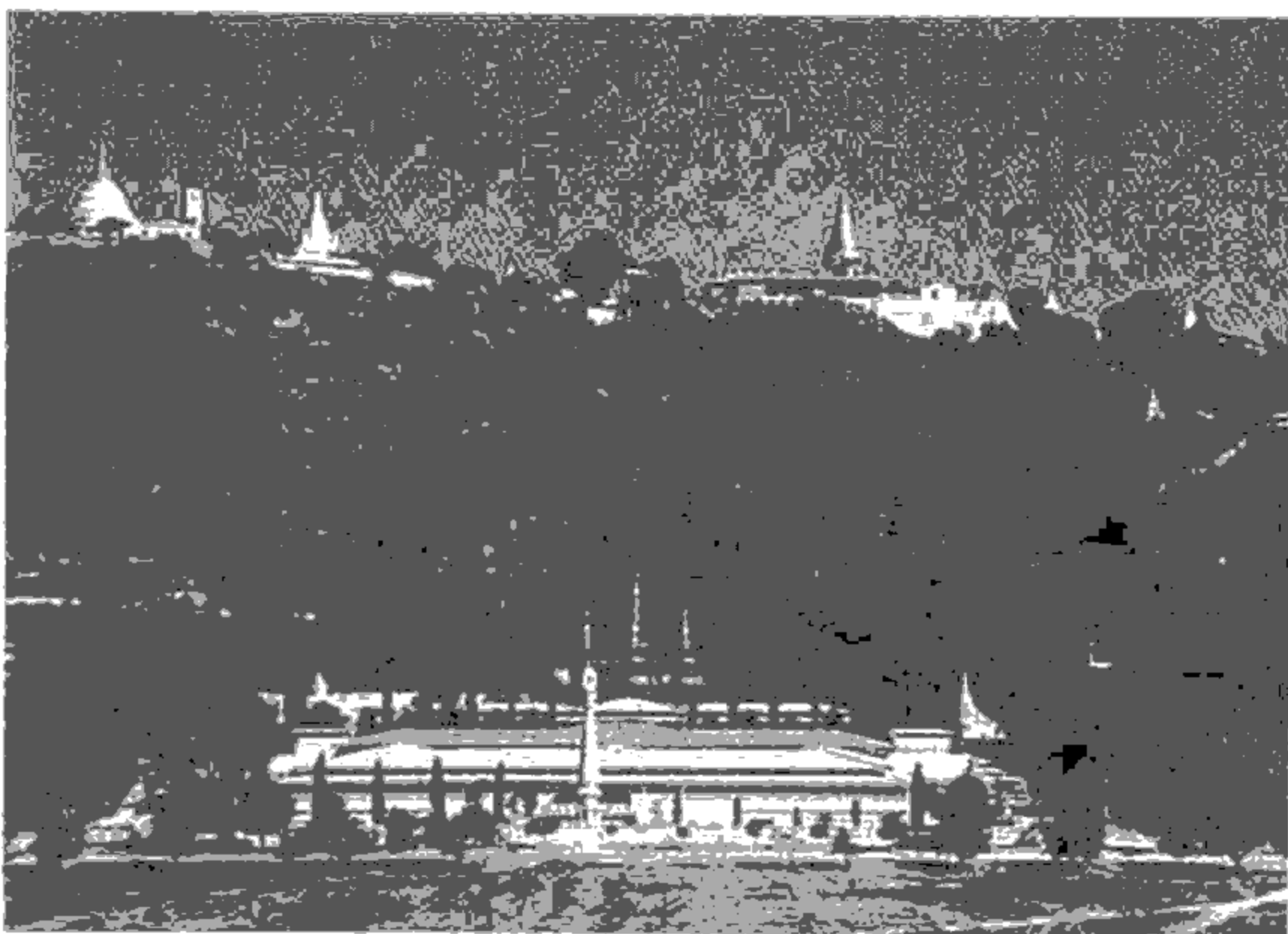
at the age of twenty-seven. He has been traveling all over Myanmar as a Dhamma teacher since he was thirty-three.

THE SĪTAGŪ VIHARA AND BBM COLLEGE

In 1965, he established the Burmese Buddhist Missionary College in the delta region of Myanmar. In the year 1980 at SĪtagū Monastery, Sagaing Hills, SĪtagū Sayadaw founded the SĪtagū Missionary Association, a private non-profit organization, whose several charitable projects are supported entirely by private donation.

THE SĪTAGŪ WATER DONATION PROJECT

In 1981, he began collecting donations for the construction of a water supply system. The Sitagu Water Donation Project which begun in 1982 to alleviate water shortages experienced by the monasteries and nunneries in Sagaing Hills area which is located in the dry zone of Myanmar. Over the past nineteen years, this water supply system covers an area of eight square miles, and supplies over 500,000 gallons of water per day to more than 9,000 monks, novices and nuns living in over 870 monasteries and nunneries.



SĪTAGŪ ĀYUDĀNA HOSPITAL

In 1985, he began the construction of the SĪtagū Āyudāna Hospital, and the hospital opened in 1989. The hospital now has one hundred beds. On average, the hospital treats sixty in-patients and two hundred and fifty out-patients per day. Since its inception it has provided healthcare to over 100,000 individuals. Medical specialists

from Mandalay also contributed their services on a weekly basis in the areas of general medicine, surgery, urology, dentistry, orthopedics, and treatment of diabetes and heart diseases. The Sītagū ophthalmic program was started in 1993 to treat eye diseases. Every year the foundation organizes two or three special eye clinics. On these occasions, specialists from U.K. and U.S.A. are invited to perform cataract surgery, where over 2,000 patients are given back their eyesight.

SĪTAGŪ INTERNATIONAL BUDDHIST ACADEMY

Sayadaw began the third project, Sītagū International Buddhist Academy in 1994. It is almost ready to begin sharing the precious teaching of Buddha with all beings. It was established with the following objectives in mind:

1. Propagating reality and truth through Dhamma
2. Delivering the Dhamma through cultural activities
3. Providing the Dhamma through moral education
4. Promoting humanitarian personalities and activities through Dhamma
5. Cultivating the noble seed in the soil of the human heart through Dhamma
6. Eliminating human negativity through Dhamma
7. Purifying the human mind through Dhamma

The Faculties of Sītagū International Buddhist Academy are as follows:

- a. The Faculty of Dhamma
- b. The Faculty of Vinaya
- c. The Faculty of Missionary

Under the Faculty of Dhamma, there are two departments as follows:

- a. The Department of Suttantadhamma
- b. The Department of Abhidhamma

Under the Faculty of Vinaya, there are two departments as follows:

- a. The Department of Vinayapitaka
- b. The Department of Vinayavinicchaya

SĪTAGŪ BUDDHA VIHĀRA MONASTERY

In 1992, the Venerable Ashin Ñāṇissara founded the Theravāda Dhamma Society in Austin, Texas, USA. This Society is organized as an Oversight Committee consisting of five monks and fifteen laypersons. The Society purchased fifteen acres of land outside the city of Austin, and named the monastery the Sītagū Buddha Vihāra. In this vihāra, he is planning to build a pagoda, meditation center and Buddhist propagation center.

MISSIONARY OR DHAMMA AMBASSADOR

Since 1981, Sayadaw has traveled on many missionary journeys to more than forty countries around the world. During his visits to the United States, he has given lectures in many universities. He is an Honorary Professor and also one of the members of Patron Sayadaw of International Theravāda Buddhist Missionary University, Ministry of Religious Affairs, Union of Myanmar since it was founded in 1998. Since then, he has undertaken lectures on theoretical aspects of Vipassana meditation. On June 5, 2000 he was requested to be present as well as to submit a paper at the Millennium World Peace Summit of Religious and Spiritual Leaders opened at the United Nations in August 26, 2000. He attended the Buddhist Summit Conference in Thailand in 2001, parliament of world religion in South Africa in 1998, and many other religious seminars.

The Venerable Sītagū Ashin Nāṇissara, besides being a teacher of Buddhism, covering both Meditation and Buddhist Scripture, is also administering and organizing various charitable projects implemented throughout Myanmar, and propagating Buddha's teachings in its pristine purity in the contemporary world. Until now, 54 books in Burmese and 10 books in English have already been written and published. All of his books lead to the cultural, intellectual, spiritual, and moral advancement of mankind. All proceeds from those books were donated to the Water Donation Project, Āyudāna Hospital, Buddhist Academy, and several other NGO, social welfare and charitable associations.

He was conferred the titles of Mahādhammakathika Bahujanahitadahara in 1993, Aggamahā Saddhammajotikadahara in 1995 and Aggamahāpanḍhita in 1997. All these titles were presented by the Government of Myanmar.

He is now residing at the Sītagū International Buddhist Academy, Sagaing Hills, Sagaing, Myanmar.



Sagaing Hills: The Abode of Holy Ascetics

ACKNOWLEDGEMENT

These voluminous books would not have been possible without the help of many people. According to the Chatṭha Saṅgīti version, the name of Tipiṭaka books are fifty in title, but the number of books are only forty. Our assistants and working committee are trying to transliterate the whole set of Tipiṭaka books into Roman Character. We deeply appreciate and enjoy in doing this noble work for Buddha Sāsana. We hope that these transliteration of Tipiṭaka books would be helpful well-enough for the Buddhist Scholars. Therefore,

Firstly, we would like to express our gratitude to all of our students, our assistants, and our working committee and members of editorial Board.

Secondly, we wish to thank our general manager U Soe Win who works hard timelessly in our Buddhist Academy.

Thirdly, we want to thank all of our staff who are working day and night to type these transliteration in computer.

Lastly, we would like to express our deep gratefulness and high appreciation to the donors, supporters, and well-wishers from our country and abroad.

We extend our well-wish and warm-lovingkindness to all our mental, physical, material supporters.

May the Sublime Dhamma Prevail in its Pristine Purity.



(Ashin Nānissara)

Mahādhammakathika bahujanahitadhara

Aggamahāsaddhammajotikadhaja

Aggamahāpandita

Chancellor

Sitagū International Buddhist Academy

Sagaing, Myanmar

Sītagū International Buddhist Academy

S.I.B.A was formed a governing board of follow an established systematic constitution

The Board of Admonishing Masters consists of fifteen venerable and the role of this Board is to provide spiritual guidance only. The following Board members founded the Academy Senate:

- | | |
|-------------------------|--|
| 1. U Sobhita | (Abhidhaja mahāraṭṭhaguru,
Abhidhaja aggamahāsaddhammajotika) |
| 2. U Kumāra | (Abhidhaja mahāraṭṭhaguru,
Abhidhaja aggamahāsaddhammajotika) |
| 3. U Vimalābhivaṃsa | (Abhidhaja mahāraṭṭhaguru,
Abhidhaja aggamahāsaddhammajotika) |
| 4. U Supaṇṇindābhivaṃsa | (Aggamahāpaṇḍita,
Abhidhaja mahāraṭṭhaguru) |
| 5. U Paṇḍita | (Aggamahāpaṇḍita,
Abhidhaja mahāraṭṭhaguru) |
| 6. U Vimalācāra | (Aggamahākammaṭṭhānācariya) |
| 7. U Āciṇṇa | (Aggamahāpaṇḍita) |
| 8. U Janinda | (Aggamahāsaddhammajotikadhaja) |
| 9. U Agghiya | (Aggamahāpaṇḍita,
Abhidhaja mahāraṭṭhaguru) |
| 10. U Sumaṅgala | (Sāsanadhaja Dhammācariya) |
| 11. U Sajjanābhivaṃsa | (Aggamahāpaṇḍita) |
| 12. U Saṃvarābhivaṃsa | (Aggamahāpaṇḍita) |
| 13. U Nārada | (Aggamahāpaṇḍita) |
| 14. U Jotikābhivaṃsa | (Sakyasiha-pariyattisāsanahita, Pāḷipāragū) |
| 15. U Kavisāra | (Sāsanadhaja Sīripavaradhammācariya) |

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Introduction

The Academy Senate is the highest governing body and includes four learned monks.

They laid down the rules and regulation for the Academy. The Senate is governed by;

- | | |
|------------------------------|--|
| 1. Ven. Ashin Ñāṇissara | (Mahādhammakathika
Bahujanahitadhara,
Agghamahāsaddhammajotikadhaja,
Aggamahāpaṇḍita) |
| 2. Dr. U Nandamālābhivaṃsa | (Aggamahāganthavācakaṇḍita,
Aggamahāpaṇḍita) |
| 3. Ven. Upaṇḍitavarābhivaṃsa | (Aggamahāganthavācakaṇḍita) |
| 4. Ven. U Mahosadhapaṇḍita | (Sāsanadhaja Dhammācariya) |

The Senate is founded three main committees:

1. Executive Committee consists of twenty learned monks graduated in Sāsanadhaja Dhammācariya degree. The responsibility of the Executive Committee covers all academic issues and works.

- | | |
|--|------------|
| 1. U Kovida | President |
| 2. U Sundara | Secretary |
| 3. U Kittibala | Assistant. |
| 4. U Osadhasāra (M.A, Ph.D ‘Thesis’) | Member |
| 5. U Indaka (M.A, Ph.D ‘Thesis’) | Member |
| 6. U Candāsiri (M.A ‘Part-2’) | Member |
| 7. U Puṇṇobhāsa (B.Sc, M.A, Ph.D ‘Thesis’) | Member |
| 8. U Aggavara | Member |
| 9. U Aggadhamma (M.A ‘Part-1’) | Member |
| 10. U Ariyadhamma (B.Sc, M.A, Ph.D ‘Thesis’) | Member |
| 11. U Paññājota (M.A ‘Part-2’) | Member |
| 12. U Sajjana | Member |
| 13. U Kevala | Member |

14. U Kesara	Member
15. U Setṭhila	Member
16. U Indācāra	Member
17. U Kumāra	Member
18. U Paññobhāsa	Member
19. U Sāsana	Member
20. U Paññāsīhālaṅkāra	Member

2. Final Committee The responsibility of this committee is to cover all financial affairs included fund raising maintenance of funds and balancing of records.

3. The Senate founded ten departments:

1. Department of Buddhism
2. Department of Religions
3. Department of History
4. Department of Pāli and Literature
5. Department of English
6. Department of Meditation
7. Department of Philosophy
8. Department of Research
9. Department of Compilation
10. Department of Printing and Publications

The Department of Research and Compilation are the most important for the Tipiṭaka Romanization project. Now for this project three additional stages of an editorial board have been systematically formed

1. First Editorial Board is called Mūlavisodhaka Board.

1. U Issariya
2. U Indācāra
3. U Kovida (2)
4. U Kavidhaja

2. Second Editorial Board is called Paṭivisodhaka Board.

1. U Kevala
2. U Paññāsīhālaṅkāra
3. U Sīhañāṇālaṅkāra
4. U Sāgara

3. Third (Final) Editorial Board is called Osānasodheyya Board.

1. Ashin Nāṇissara (Chairman)
2. U Nandamālābhivaṃsa (Rector & Secretary)
3. U Paṇḍitavarābhivaṃsa (Registrar)
4. U Kovida (President of Executive Committee)
5. U Sundara (Secretary of Executive Committee)
6. U Ariyadhamma (B.Sc, M.A, Ph.D 'Thesis')

The purpose of the boards is to propagate the Buddha's teachings in its purest form and to make sure that the transliteration of the Tipiṭaka in English Romanization characters is precisely completed.

The Senate Council of the Sitagu International Buddhist Academy has issued instructions for the following members of the Saṃgha to work for the Romanization and Publication of Suttanipāta in addition to their other duties.

Committee for the publication of Suttanipata:

1. U Ariyadhamma. B.Sc. M.A. (Ph.D Thesis)
2. U Sīhañāṇālaṅkāra (1)
3. U Issariya
4. U Indācāra (2)
5. U Paññāsīhālaṅkāra

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Suttanipātapālimātikā Niṭṭhitā

Namo tassa bhagavato arahato sammāsambuddhassa.

Khuddakanikāye

Suttanipātapāḷi

1. Uragavaggo

1. Uragasuttaṃ

1. Yo¹ uppatitaṃ vineti kodhaṃ,
visaṭaṃ sappavisamva osadhehi²
So bhikkhu jahāti orapāraṃ,
urago jīṇṇamivattacaṃ³ purāṇaṃ.
2. Yo rāgamudacchidā asesam,
bhisapupphaṃva saroruhaṃ⁴ vigayha;
So bhikkhu jahāti orapāraṃ,
urago jīṇṇamivattacaṃ, purāṇaṃ.
3. Yo taṇhamudacchidā asesam,
saritaṃ sīghasaraṃ visosayitvā.
So bhikkhu jahāti orapāraṃ,
urago jīṇṇamivattacaṃ purāṇaṃ.
4. Yo mānamudabbadhī asesam,
naḷasetuṃva sudubbalaṃ mahogho;
So bhikkhu jahāti orapāraṃ,
urago jīṇṇamivattacaṃ purāṇaṃ.

1. yo ve (syā)

3. jīṇṇamiva (sī, syā, kaṃ, i) jīṇṇamivā tasaṃ (?)

2. osadhebi (ka)

4. sareruham (ka)

5. Yo nājjhagamā bhavesu sāram,
vicinam pupphamiva⁵ udumbaresu.
So bhikkhu jahāti orapāram,
urago jīṇṇamivattacam purāṇam.
6. Yassantarato na santi kopā,
itibhavābhavataṃca⁶ vītivatto.
So bhikkhu jahāti orapāram,
urago jīṇṇamivattacam purāṇam.
7. Yassa vitakkā vidhūpitā,
ajjhattam suvikappitā asesā.
So bhikkhu jahāti orapāram,
urago jīṇṇamivattacam purāṇam.
8. Yo nāccasārī na paccasārī,
sabbam accagamā imam papaṃcam.
So bhikkhu jahāti orapāram,
urago jīṇṇamivattacam purāṇam.
9. Yo nāccasārī na paccasārī,
sabbam vitathamidanti matvā⁷ loke.
So bhikkhu jahāti orapāram,
urago jīṇṇamivattacam purāṇam.
10. Yo nāccasārī na paccasārī,
sabbam vitathamidanti vītalobho.
So bhikkhu jahāti orapāram,
urago jīṇṇamivattacam purāṇam.
11. Yo nāccasārī na paccasārī,
sabbam vitathamidanti vītarāgo.
So bhikkhu jahāti orapāram,
urago jīṇṇamivattacam purāṇam.

5. pupphamiva (vahūsu)

6. itibbhavābataṃsa (ka)

7. ṇatvā (syam, i, ka)

12. Yo nāccasārī na paccasārī,
sabbam vitathamidanti vītadoso.
So bhikkhu jahāti orapāram,
urago jīṇṇamivattacam purāṇam.
13. Yo nāccasārī na paccasārī,
sabbam vitathamidanti vītamoho.
So bhikkhu jahāti orapāram,
urago jīṇṇamivattacam purāṇam.
14. Yassānusayā na santi keci,
mūlā ca akusalā samūhatāse.
So bhikkhu jahāti orapāram,
urago jīṇṇamivattacam purāṇam.
15. Yassa darathajā na santi keci,
oram āgamanāya paccayāse.
So bhikkhu jahāti orapāram,
urago jīṇṇamivattacam purāṇam.
16. Yassa vanathajā na santi keci,
vinibandhāya bhavāya hetukappā.
So bhikkhu jahāti orapāram,
urago jīṇṇamivattacam purāṇam.
17. Yo nīvaraṇe pahāya paṁca,
anigho tiṇṇakathamkatho visallo.
So bhikkhu jahāti orapāram,
urago jīṇṇamivattacam purāṇam.

Uragasuttam paṭhamam niṭṭhitam.

2. Dhaniyasuttaṃ

18. “Pakkodano duddhakhīrohamasmi, (iti dhaniyo gopo)
Anutīre mahiyā samānavāso. Channā kuṭi āhito gini,
atha ce patthayasī pavassa deva”.
19. “Akkodhano vigatakhilohamasmi¹, (iti bhagavā)
Anutīre mahiyekarattivāso.
Vivaṭā kuṭi nibbuto gini,
atha ce patthayasī pavassa deva”.
20. “Andhakamakasā na vijjare, (iti dhaniyo gopo)
Kacche rūḷhatīṇe caranti gāvo.
Vuṭṭhimpī saheyyumāgataṃ,
atha ce patthayasī pavassa deva”.
21. “Baddhāsi bhisī susaṅkhatā, (iti bhagavā)
Tiṇṇo pāragato vineyya oghaṃ.
Attho bhisīyā na vijjati,
atha ce patthayasī pavassa deva”.
22. “Gopī mama assavā alolā, (iti dhaniyo gopo)
Dīgharattaṃ² saṃvāsiyā manāpā.
Tassā na suṇāmi kimci pāpaṃ,
atha ce patthayasī pavassa deva”.
23. “Cittaṃ mama assavaṃ vimuttaṃ, (iti bhagavā)
Dīgharattaṃ paribhāvitaṃ sudantaṃ.
Pāpaṃ pana me na vijjati,
atha ce patthayasī pavassa deva”.
24. “Attavetanabhatohamasmi (iti dhaniyo gopo)
Puttā ca me samāniyā arogā.
Tesaṃ na suṇāmi kimci pāpaṃ,
atha ce patthayasī pavassa deva”.

1. vigatakhilohamathmi (sī, i)

2. dīgharatta (ka)

25. “Nāham bhatakosmi kassaci, (iti bhagavā)
Nibbiṭṭhena carāmi sabbaloke.
Attho bhatiyā na vijjati,
atha ce patthayasī pavassa deva”.
26. “Atthi vasā atthi dhenupā, (iti dhaniyo gopo)
Godharaṇiyo paveniyopi atthi.
Usabhopi gavampatīdha atthi,
atha ce patthayasī pavassa deva”.
27. “Natthi vasā natthi dhenupā, (iti bhagavā)
Godharaṇiyo paveniyopi natthi.
Usabhopi gavampatīdha natthi,
atha ce patthayasī pavassa deva”.
28. “Khilā nikhātā asampavedhī, (iti dhaniyo gopo)
Dāmā mumjamayā navā susaṇṭhānā.
Na hi sakkhinti dhenupāpi chettum³ ,
atha ce patthayasī pavassa deva”.
29. “Usabhoriva chetva⁴ bandhanāni, (iti bhagavā)
Nāgo pūtilataṃva dālayitvā⁵ .
Nāham punupessaṃ⁶ gabbhaseyyaṃ,
atha ce patthayasī pavassa deva”.
30. “Ninnaṃca thalaṃca pūrayanto,
mahāmegho pavassi tāvadeva.
Sutvā devassa vassato,
imamatthaṃ dhaniyo abhāsatha.
31. “Lābhā vata no anappakā,
ye mayaṃ bhagavantaṃ addasāma;
Saraṇaṃ taṃ upema cakkhuma,
satthā no hohi tuvaṃ mahāmuni.

3. setuṇ (ka)

4. setavaā (sya, ka)

5. pūtilataṃ padālayitavā (syā, ka)

6. puna upessaṃ (si, syā, kaṃ, i) punnupeya (ka)

32. “Gopī ca ahaṃca assavā,
brahmacariyaṃ⁷ sugate carāmaṣe;
Jātimaraṇassa pāragū⁸ ,
dukkhassantakarā bhavāmaṣe”.
33. “Nandati puttehi puttimā, (iti māro pāpimā)
Gomā⁹ gohi tatheva nandati.
Upadhī hi narassa nandanā,
na hi so nandati yo nirūpadhi”.
34. “Socati puttehi puttimā, (iti bhagavā)
Gopiyo gohi tatheva socati.
Upadhī hi narassa socanā,
na hi so socati yo nirūpadhī¹”ti.
- Dhaniyasuttaṃ dutiyaṃ niṭṭhitaṃ.

3. Khaggavisāṇasuttaṃ

35. Sabbesu bhūtesu nidhāya daṇḍaṃ,
aviheṭṭhayaṃ ammatarampi tesam.
Na puttamiccheyya kuto sahāyaṃ,
eko care khaggavisāṇakappo.
36. Saṃsaggajātassa bhavanti snehā,
snehanvayaṃ dukkhamidaṃ pahoti.
Ādīnavaṃ snehajaṃ pekkhamāno,
eko care khaggavisāṇakappo.
37. Mitte suhajje anukampamāno,
hāpeti atthaṃ paṭibaddhacitto;
Etaṃ bhayaṃ santhave¹ pekkhamāno,
eko care khaggavisāṇakappo.

7.brahmacariya (ka)

8. pāragā (si, syā, kaṃ,i)

9. gomiko (si, i) gopiko (syā, kaṃ), gopiyo (ka)

1. sandhave

38. Vamso visālova yathā visatto,
puttesu dāresu ca yā apekkhā.
Vamsakkalīrova² sajjamāno,
eko care khaggavisāṇakappo.
39. Migo arammamhi yathā abaddho³,
yenicchakaṃ gacchati gocarāya.
Vimmū naro seritaṃ pekkhamāno,
eko care khaggavisāṇakappo.
40. Āmantanā hoti sahāyamajjhe,
vāse ṭhāne gamane cārikāya.
Anabhijjhitaṃ seritaṃ pekkhamāno,
eko care khaggavisāṇakappo.
41. Khiḍḍā ratī hoti sahāyamajjhe,
puttesu ca vipulaṃ hoti pemaṃ.
Piyavippayogaṃ vijigucchamāno,
eko care khaggavisāṇakappo.
42. Cātuddiso appaṭigho ca hoti,
santussamāno itarītarena.
Parissayānaṃ sahitaṃ achambhī,
eko care khaggavisāṇakappo.
43. Dussaṅgahā pabbajitāpi eke,
atho gahaṭṭhā gharamāvasantā;
Appossukko paraputtesu hutvā,
eko care khaggavisāṇakappo.
44. Oropayitvā gihibyaṃjanāni⁴, s
amchinnapatto⁵ yathā koviḷāro.
Chetvāna vīro ghibandhanāni,
eko care khaggavisāṇakappo.

2. vamsakahlīrova (sī), vamsākahlīrova (syā, kaṃ, i), vamsēkahlīrova (niddesa)

3. abaddho (syā, kaṃ)

4. gihivyñjanāni (syā, kaṃ, i)

5. samsinapatto (sī, i)

45. Sace labhetha nipakam̐ sahāyam,
saddhim̐ caram̐ sādhuvihāridhīram;
Abhibhuyya sabbāni parissayāni,
careyya tenattamano satīmā.
46. No ce labhetha nipakam̐ sahāyam,
saddhim̐ caram̐ sādhuvihāridhīram.
Rājāva ratṭham̐ vijitam̐ pahāya,
eko care mātaṅgarammeva nāgo.
47. Addhā pasamsāma sahāyasampadam̐,
setṭhā samā sevitabbā sahāyā.
Ete aladdhā anavajjabhojī,
eko care khaggavisāṇakappo.
48. Disvā suvaṇṇassa pabhassarāni,
kammāraputtena suniṭṭhitāni.
Saṅghaṭṭamānāni duve bhujasmim̐,
eko care khaggavisāṇakappo.
49. Evaṃ dutiyena⁶ sahā mamassa,
vācābhilāpo abhisajjanā vā.
Etaṃ bhayam̐ āyatim̐ pekkhamāno,
eko care khaggavisāṇakappo.
50. Kāmā hi citrā madhurā manoramā,
virūparūpena mathenti cittam̐.
Ādīnavam̐ kāmagaṇesu disvā,
eko care khaggavisāṇakappo.
51. Ītī ca gaṇḍo ca upaddavo ca,
rogo ca sallam̐ca bhayam̐ca metam̐.
Etaṃ bhayam̐ kāmagaṇesu disvā,
eko care khaggavisāṇakappo.

52. Sītaṃca uṇhaṃca khudaṃ pipāsaṃ,
vātātape dāṃsasarīsape⁷ ca.
Sabbānipetāni abhisambhavitvā,
eko care khaggavisāṇakappo.
53. Nāgo va yūthāni vivajjayitvā,
saṃjātakhandho padumī ulāro.
Yathābhirantaṃ viharaṃ⁸ araṃṃe,
eko care khaggavisāṇakappo.
54. Atthānataṃ saṅgaṇikāratassa,
yaṃ phassaye⁹ sāmāyikaṃ vimuttiṃ.
Ādiccabandhusa vaco nisamma,
eko care khaggavisāṇakappo.
55. Diṭṭhīvisūkāni upātivatto,
patto niyāmaṃ paṭiladdhamaggo.
Uppannaṃāṇomhi anāṃmaṇeyyo,
eko care khaggavisāṇakappo.
56. Nillolupo nikkuho nippipāso,
nimmakkho niddhantakasāvamoho.
Nirāsayo¹⁰ sabbaloke bhavitvā,
eko care khaggavisāṇakappo.
57. Pāpaṃ sahāyaṃ parivajjayetha,
anattadassiṃ visame nivittṭhaṃ;
Sayāṃ na seve pasutaṃ pamattaṃ,
eko care khaggavisāṇakappo.
58. Bahussutaṃ dhammadharaṃ bhajetha,
mittaṃ ulāraṃ paṭibhānavantaṃ.
Aṃmāya atthāni vineyya kaṅkhaṃ,
eko care khaggavisāṇakappo.

7. dāṃsasirīṃ (si, syā, km, i) 8. vihare (sī, i-niddhesa) 9. pussye (syā) 10. nirāsāso (ka)

59. Khiddaṃ ratim kāmāsukhaṃca loke,
analaṅkaritvā anapekkhamāno.
Vibhūsanatṭhānā virato saccavādī,
eko care khaggavisāṇakappo.
60. Puttaṃca dāraṃ pitaraṃca mātaraṃ,
dhanāni dhammāni ca bandhavāni¹¹.
Hitvāna kāmāni yathodhikāni,
eko care khaggavisāṇakappo.
61. Saṅgo eso parittamettha sokhyaṃ,
appassādo dukkhamettha bhiyyo.
Gaḷo eso iti matvā mutimā¹²,
eko care khaggavisāṇakappo.
62. Sandālayitvāna¹³ saṃyojanāni,
jālaṃva bhetvā salilambucārī.
Aggīva dadḍhaṃ anivattamāno,
eko care khaggavisāṇakappo.
63. Okkhittacakkhū na ca pādalo,lo,
guttindriyo rakkhitamānasāno.
Anavassuto aparidayhamāno,
eko care khaggavisāṇakappo.
64. Ohārayitvā gihibyaṃjanāni,
saṃchannapatto¹⁴ yathā pārīchatto.
Kāsāyavattho abhinikkhamitvā,
eko care khaggavisāṇakappo.
65. Rasesu gedhaṃ akaraṃ alolo,
anaṃmaposī sapadānacārī;
Kule kule appaṭibaddhacitto¹⁵,
eko care khaggavisāṇakappo.

11. bandhavānica (i) 12. matimā (syā, ka) 13. padālayitvāna (ka)

14. sañchinnapatto (syā, i), pacchinnapatto (ka) 15. appaṭibandhacitto(ka)

66. Pahāya paṁcāvaraṇāni cetaso,
upakkilese byapanujja sabbe.
Anissito chetva¹⁶ sinehadosam¹⁷,
eko care khaggavisāṇakappo.
67. Vipitṭhikatvāna sukham dukhamca,
pubbeva ca somanassadomanassam.
Laddhānupekkham samatham visuddham,
eko care khaggavisāṇakappo.
68. Āraddhavīriyo paramatthapattiyā,
alīnacitto akusītavutti.
Daḥhanikkamo thāmbalūpapanno,
eko care khaggavisāṇakappo.
69. Paṭisallānam jhānamarīcamāno,
dhammesu niccam anudhammacārī.
Ādīnavam sammāsītā bhavesu,
eko care khaggavisāṇakappo.
70. Taṇhakkhayam patthayamappamatto,
anelamūgo¹⁸ sutavā satīmā.
Saṅkhātadhammo niyato padhānavā,
eko care khaggavisāṇakappo.
71. Sīhova saddesu asantasanto,
vātova jālamhi asajjamāno.
Padumamva toyena alippamāno¹⁹,
eko care khaggavisāṇakappo.
72. Sīho yathā dāṭhabalī pasayha,
rājā migānam abhibhuyya cārī.
Sevetha pantāni senāsanāni,
eko care khaggavisāṇakappo.

16. chetavā (syā, i, ka)

17. sanehadosam (ka)

18. anelamūgo (syā, i, ka)

19. alinpamāno (si, syā, ka)

73. Mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ,
āsevamaṇo muditaṃca kāle.
Sabbena lokena avirujjhamāno,
eko care khaggavisāṇakappo.
74. Rāgaṃca dosaṃca pahāya moham,
sandālayitvāna saṃyojanāni.
Asantaṃ jīvitaṃkhayaṃhi,
eko care khaggavisāṇakappo.
75. Bhajanti sevanti ca kāraṇatthā,
nikkāraṇā dullabhā ajja mittā.
Attatṭhapaṃnā asucī manussā,
eko care khaggavisāṇakappo.

Khaggavisāṇasuttaṃ tatiyaṃ niṭṭhitaṃ.

4. Kasibhāradvājasuttaṃ

Evam me sutam— ekaṃ samayaṃ bhagavā magadhesu viharati dakkhiṇāgirismim¹ ekanālāyaṃ brāhmaṇagāme. Tena kho pana samayena kasibhāradvājassa brāhmaṇassa pañcamattāni naṅgalasatāni payuttāni honti vappakāle. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena kasibhāradvājassa brāhmaṇassa kammanto tenupasaṅkami. Tena kho pana samayena kasibhāradvājassa brāhmaṇassa parivesanā vattati. Atha kho bhagavā yena parivesanā tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi.

Addasā kho kasibhāradvājo brāhmaṇo bhagavantam piṇḍāya ṭhitaṃ. Disvāna bhagavantam etadavoca— “ahaṃ kho, samaṇa, kasāmi ca vapāmi ca; kasitvā ca vāpitvā ca bhumjāmi. Tvampi, samaṇa, kasassu ca vapassu ca; kasitvā ca vāpitvā ca bhumjassū”ti.

“Ahampi kho, brāhmaṇa, kasāmi ca vapāmi ca; kasitvā ca vāpitvā ca bhumjāmī”ti. “Na kho pana mayaṃ² passāma bhoto, gotamassa yugaṃ vā naṅgalaṃ vā phālaṃ vā pācanaṃ vā balibadde³ vā. Atha ca pana bhavaṃ gotamo evamāha— ‘ahampi kho, brāhmaṇa, kasāmi ca vapāmi ca; kasitvā ca vāpitvā ca bhumjāmī’”ti.

1. dakkhiṇīgirisamim (ka) 2. nakhopanasamaṇ (syā)

Atha kho kasibhāradvājo brāhmaṇo bhagavantam gāthāya ajjhabhāsi

76. “Kassako paṭijānāsi, na ca passāma te kasim;
Kasim no pucchito brūhi, yathā jānemu te kasim”.
77. “Saddhā bījam tapo vuṭṭhi, paṁmā me yuganaṅgalam;
Hirī isā mano yottam, sati me phālapācanam.
78. “Kāyagutto vacīgutto, āhāre udare yato.
Saccam karomi niddānam, soraccam me pamocanam.
79. “Vīriyam me dhuradhorayham, yogakkhemādhivāhanam;
Gacchatī anivattantam, yattha gantvā na socatī.
80. “Evamesā kasī kaṭṭhā, sā hotī amatapphalā;
Etam kasim kasitvāna, sabbadukkhā pamuccatī”ti.

Atha kho kasibhāradvājo brāhmaṇo mahatīyā kaṁsapātīyā pāyasam⁴
vaḍḍhetvā bhagavato upanāmesī— “bhumjatu bhavam gotamo pāyasam.
Kassako bhavam; yam hi bhavam gotamo amatapphalam⁵ kasim kasatī”ti.

81. “Gāthābhigītam me abhojaneyyam,
sampassatam brāhmaṇa nesa dhammo.
Gāthābhigītam panudanti buddhā,
dhamme satī brāhmaṇa vuttiresā.
82. “Ammena ca kevalinam mahesim,
khīṇāsavam kukkuccavūpasantam.
Annena pānena upaṭṭhahassu,
khetam hi tam puṁṇapekkhassa hotī”ti.

“Atha kassa cāham, bho gotama, imam pāyasam dammī”ti? “Na
khvāham tam, brāhmaṇa, passāmi sadevake loke samārake sabrahmake
sassamaṇabrāhmaṇīyā pajāya sadevamanussāya, yassa so pāyaso bhutto
sammā pariṇāmam gaccheyya, ammatra tathāgatassa vā tathāgatasāvakassa
vā.

3. balivadde (si, i), balivadde (?)

4. pāyāsam (sabbha)

5. amatapphalampi (sam, ni, 1.1.197)

Tena hi tvaṃ, brāhmaṇa, taṃ pāyasam appaharite vā chaḍḍehi appāṇake vā uduke opilāpehi⁶ti.

Atha kho kasibhāradvājo brāhmaṇo taṃ pāyasam appāṇake uduke opilāpesi. Atha kho so pāyaso uduke pakkhitto cicciṭāyati ciṭciṭāyati sandhūpāyati sampadhūpāyati⁶. Seyyathāpi nāma phālo divasam santatto⁷ uduke pakkhitto cicciṭāyati ciṭciṭāyati sandhūpāyati sampadhūpāyati; evameva so pāyaso uduke pakkhitto cicciṭāyati ciṭciṭāyati sandhūpāyati sampadhūpāyati.

Atha kho kasibhāradvājo brāhmaṇo samviggo lomahaṭṭhajāto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etadavoca— “abhikkantam, bho gotama, abhikkantam bho gotama! Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhasa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya, cakkhumanto rūpāni dakkhantīti⁸; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam gotamam saraṇam gacchāmi dhammamca bhikkhusaṅghamca, labheyyāham bhoto gotamassa santike pabbajjam, labheyyam upasampadan”ti.

Alattha kho kasibhāradvājo brāhmaṇo bhagavato santike pabbajjam, alattha upasampadam. Acirūpasampanno kho panāyasmā bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva— yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti, tadanuttaram— brahmacariyapariyosānam diṭṭheva dhamme sayam abhimā sacchikatvā upasampajja vihāsi. “Khīṇā jāti, vusitam brahmacariyam, katam karaṇīyam, nāparam itthattāyā”ti abbhaññsi. Aññataro ca⁹ panāyasmā bhāradvājo arahatam ahoṣīti.

Kasibhāradvājasuttam catuttham niṭṭhitam.

5. Cundasuttam

83. “Pucchāmi munim pahūtapaññam, (iti cundo kammāraputto)
Buddham dhammassāmim vītataṇham.
Dvipaduttamam¹ sārathīnam pavaram,
kati loka samaṇā tadingha brūhi”.

6. sandhūmāyati samdhūmāyati (syā)

7. divasantatto (si, syā, kam, i)

8. dakkintīti (sī, syā, kam, i) 9. aññataro ca ko (sī, i) aññataro ko (syā, kam, ka) 1. dipaduttmam (sī, syā, kam, i)

84. “Caturō samaṇā na pañcamatthi, (cundāti bhagavā)
Te te āvikaromi sakhipuṭṭho.
Maggajino maggadesako ca,
magge jīvati yo ca maggadūsī”.
85. “Kaṃ maggajinaṃ vadanti buddhā, (iti cundo kammāraputto)
Maggakkhāyī kathaṃ atulyo hoti.
Magge jīvati me brūhi puṭṭho,
atha me āvikarohi maggadūsīm”² .
86. “Yo tiṇṇakathamkatho visallo,
nibbānābhirato anānugiddho.
Lokassa sadevakassa netā,
tādiṃ maggajinaṃ vadanti buddhā.
87. “Paramaṃ paramanti yodha ñatvā,
akkhāti vibhajate idheva dhammaṃ.
Taṃ kaṅkhachidaṃ munim anejaṃ,
dutiyaṃ bhikkhunamāhu maggadesim.
88. “Yo dhammapade sudesite,
magge jīvati saññato satīmā.
Anavajjapadāni sevamāno,
tatiyaṃ bhikkhunamāhu maggajīvim.
89. “Chadanaṃ katvāna subbatānaṃ,
pakkhandī kuladūsako pagabbho.
Māyāvī asaññato palāpo,
patirūpena caraṃ sa maggadūsī.
90. “Ete ca paṭivijjhi yo gahaṭṭho, sutavā ariyasāvako sapañño.
Sabbe netādisāti³ ñatvā, iti disvā na hāpeti tassa saddhā.
Kathaṃ hi duṭṭhena asampaduṭṭhaṃ,
suddhaṃ asuddhena samaṃ kareyyā”ti.

Cundasuttam pañcamam niṭṭhitam.

2. maggadūsī (ka) 3. sabbe ne tādisāti (sī, syā, i)

6. Parābhavasuttam

Evam me sutam— ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantam gāthāya ajjhabhāsi—

91. “Parābhavantam purisaṃ, mayam pucchāma gotama¹ ;
Bhagavantam² puṭṭhumāgama, kiṃ parābhavato mukham”.
92. “Suvijāno bhavaṃ hoti, suvijāno³ parābhavo;
Dhammakāmo bhavaṃ hoti, dhammadessī parābhavo”.
93. “Iti hetam vijānāma, paṭhamo so parābhavo;
Dutiyaṃ bhagavā brūhi, kiṃ parābhavato mukham”.
94. “Asantassa piyā honti, sante na kurute piyam;
Asatam dhammam roceti, tam parābhavato mukham”.
95. “Iti hetam vijānāma, dutiyo so parābhavo;
Tatiyaṃ bhagavā brūhi, kiṃ parābhavato mukham”.
96. “Niddāsīlī sabhāsīlī, anuṭṭhātā ca yo naro.
Alaso kodhapaññāno, tam parābhavato mukham”.
97. “Iti hetam vijānāma, tatiyo so parābhavo;
Catuttham bhagavā brūhi, kiṃ parābhavato mukham”.
98. “Yo mātaram⁴ pitaram vā, jiṇṇakam gatayobbanam.
Pahu santo na bharati, tam parābhavato mukham”.
99. “Iti hetam vijānāma, catuttho so parābhavo;
Pañcamam bhagavā brūhi, kiṃ parābhavato mukham”.

1. gotamam (sī, syā,) 2. bavantam (syā, ka)

3. suvijāno (syā, ka) 4. yo mātaram vā (sī, syā, kam, i)

100. “Yo brāhmaṇam⁵ samaṇam vā, aññaṃ vāpi vanibbakam.
Musāvādena vañceti, taṃ parābhavato mukham”.
101. “Iti hetam vijānāma, pañcama so parābhavo;
Chaṭṭhamam bhagavā brūhi, kiṃ parābhavato mukham”.
102. “Pahūtavitto puriso, sahirañño sabhojano;
Eko bhuñjati sādūni, taṃ parābhavato mukham”.
103. “Iti hetam vijānāma, chaṭṭhamo so parābhavo;
Sattamam bhagavā brūhi, kiṃ parābhavato mukham”.
104. “Jātittthaddho dhanatthaddho, gottatthaddho ca yo naro;
Saññātim atimaññeti, taṃ parābhavato mukham”.
105. “Iti hetam vijānāma, sattamo so parābhavo;
Aṭṭhamam bhagavā brūhi, kiṃ parābhavato mukham”.
106. “Itthidhutto surādhutto, akkhadhutto ca yo naro;
Laddham laddham vināseti, taṃ parābhavato mukham”.
107. “Iti hetam vijānāma, aṭṭhamo so parābhavo.
Navamam bhagavā brūhi, kiṃ parābhavato mukham”.
108. “Sehi dārehi asantutṭho⁶, vesiyāsu padussati⁷.
Dussati⁸ paradāresu, taṃ parābhavato mukham”.
109. “Iti hetam vijānāma, navamo so parābhavo;
Dasamam bhagavā brūhi, kiṃ parābhavato mukham”.
110. “Atītayobbano poso, āneti timbarutthanim;
Tassā issā na supati, taṃ parābhavato mukham”.
111. “Iti hetam vijānāma, dasamo so parābhavo;
Ekādasamam bhagavā brūhi, kiṃ parābhavato mukham”.

5. yo brāhmaṇam vā (sī, syā, kaṃ, i)

7. padissati (sī)

6. dārehayasaṃtutṭho (ka)

8. dissati (sī, i)

112. “Itthim soṇḍim vikiraṇim, purisaṃ vāpi tādisaṃ;
Issariyasmim ṭhapeti⁹, taṃ parābhavato mukhaṃ”.
113. “Iti hetam vijānāma, ekādasamo so parābhavo;
Dvādasamaṃ bhagavā brūhi, kiṃ parābhavato mukhaṃ”.
114. “Appabhogo mahātaṇho, khattiye jāyate kule;
So ca rajjaṃ patthayati, taṃ parābhavato mukhaṃ”.
115. “Ete parābhava loke, paṇḍito samavekkhiya;
Ariyo dassanasampanno, sa lokaṃ bhajate sivaṇ”ti.

Parābhavasuttaṃ chaṭṭhaṃ niṭṭhitaṃ.

7. Vasalasuttaṃ

Evam me sutam— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthim piṇḍāya pāvisi. Tena kho pana samayena aggikabhāradvājaṃ brāhmaṇassa nivesane aggi pajjalito hoti āhuti paggaḥita. Atha kho bhagavā sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno yena aggikabhāradvājaṃ brāhmaṇassa nivesanaṃ tenupasaṅkami.

Addasā kho aggikabhāradvājo brāhmaṇo bhagavantaṃ dūratova āgacchantam. Disvāna bhagavantaṃ etadavoca— “tatreva¹, muṇḍaka; tatreva, samaṇaka; tatreva, vasalaka tiṭṭhāhi”ti.

Evam vutte, bhagavā aggikabhāradvājaṃ brāhmaṇaṃ etadavoca— “jānāsi pana tvaṃ, brāhmaṇa, vasalaṃ vā vasalakaraṇe vā dhamme”ti? “Na khvāhaṃ, bho gotama, jānāmi vasalaṃ vā vasalakaraṇe vā dhamme; sādhu me bhavaṃ gotamo tathā dhammaṃ desetu, yathāhaṃ jāneyyaṃ vasalaṃ vā vasalakaraṇe vā dhamme”ti. “Tena hi, brāhmaṇa, suṇāhi, sādhu kaṃ manasi karohi; bhāsissāmi”ti.

9. thāpeti (sī, i) tapeti (ka) 1. atreva (syā, ka)

“Evaṃ, bho”ti kho aggikabhāradvājo brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca

116. “Kodhano upanāhī ca, pāpamakkhī ca yo naro;
Vipannadiṭṭhi māyāvī, taṃ jaññā vasalo iti.
117. “Ekajam vā dvijam² vāpi, yodha pāṇam vihiṃsati;
Yassa pāṇe dayā natthi, taṃ jaññā vasalo iti.
118. “Yo hanti parirundhati³, gāmāni nigamāni ca.
Niggāhako⁴ samaññāto, taṃ jaññā vasalo iti.
119. “Gāme vā yadi vā raññe, yaṃ paresaṃ mamāyitaṃ;
Theyyā adinnamādeti⁵, taṃ jaññā vasalo iti.
120. “Yo have iṇamādāya, cujjamāno⁶ palāyati;
Na hi te iṇamatthīti, taṃ jaññā vasalo iti.
121. “Yo ve kiñcikkhakamyatā, panthasmim vajantaṃ janam;
Hantvā kiñcikkhamādeti, taṃ jaññā vasalo iti.
122. “Attahetu parahetu, dhanahetu ca⁷ yo naro;
Sakkhipuṭṭho musā brūti, taṃ jaññā vasalo iti.
123. “Yo nātīnaṃ sakhīnaṃ vā, dāresu paṭidissati;
Sāhasā⁸ sampiyena vā, taṃ jaññā vasalo iti.
124. “Yo mātaraṃ pitaraṃ vā, jīṇṇakaṃ gatayobbanam;
Pahu santo na bharati, taṃ jaññā vasalo iti.
125. “Yo mātaraṃ pitaraṃ vā, bhātaraṃ bhaginiṃ sasum;
Hanti roseti vācāya, taṃ jaññā vasalo iti.
126. “Yo atthaṃ pucchito santo, anattamanusāsati;
Paṭicchannena manteti, taṃ jaññā vasalo iti.

2. dijam (i)

3. urundheti (syā), uparundhati (ka)

4. nigghātaṇṇa (?)

5. adinaṃ ādiyati (sī, i)

6. buñjamāno (syā, ka)

7. dhanahetu (ka)

8. sahasā (sī, syā)

127. “Yo katvā pāpakam kammam, mā mam jaññāti icchatī⁹
Yo paṭicchannakammanto, tam jaññā vasalo iti.
128. “Yo ve parakulam gantvā, bhutvāna¹⁰ sucibhojanam.
Āgataṃ nappaṭipūjeti, tam jaññā vasalo iti.
129. “Yo brāhmaṇam samaṇam vā, aññam vāpi vanibbakam;
Musāvādena vañceti, tam jaññā vasalo iti.
130. “Yo brāhmaṇam samaṇam vā, bhattakāle upaṭṭhite.
Roseti vācā na ca deti, tam jaññā vasalo iti.
131. “Asataṃ yodha pabrūti, mohena paliguṇṭhito;
Kiñcikkham nijigīsāno¹¹, tam jaññā vasalo iti.
132. “Yo cattānam samukkamse, pare ca mavajānāti¹².
Nihīno sena mānena, tam jaññā vasalo iti.
133. “Rosako kadariyo ca, pāpiccho maccharī saṭho;
Ahiriko anottappī, tam jaññā vasalo iti.
134. “Yo buddham paribhāsati, atha vā tassa sāvakaṃ;
Paribbājam¹³ gahaṭṭham vā, tam jaññā vasalo iti.
135. “Yo ve anaraham¹⁴ santo, araham paṭijānāti¹⁵.
Coro sabrahmake loke, eso kho vasalādhamo.
136. “Ete kho vasalā vuttā, mayā yete pakāsītā;
Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo.
Kammunā¹⁶ vasalo hoti, kammunā hoti brāhmaṇo.
137. “Tadamināpi jānātha, yathāmedam¹⁷ nidassanam;
Caṇḍālaputto sopāko¹⁸, mātaṅgo iti vissuto.

9. viba, 894 passitbbm

10. sutavā ca (syā, ka)

11. nijigimsāno (sī, syā, kam, i)

12. mavajānati (sī, syā, i)

13. paribbjam (ka), paribbājkam (syā, kam)

14. anarahā (sī, i)

15. paṭijānati (sī, syā, i)

16. mamnā (sī, i)

17. yathāpedam (ka)

18. sapāsako (?)

138. “So yasaṃ paramaṃ patto¹⁹, mātaṅgo yaṃ sudullabhaṃ.
Āgacchum tassupaṭṭhānaṃ, khattiyā brāhmaṇā bahū.
139. “Devayānaṃ abhiruyha, virajaṃ so mahāpathaṃ;
Kāmarāgaṃ virājetvā, brahmalokūpago ahu.
Na naṃ jāti nivāresi, brahmalokūpapattiyā.
140. “Ajjhāyakakule jātā, brāhmaṇā mantabandhavā;
Te ca pāpesu kammesu, abhiṇhamupadissare.
141. “Diṭṭheva dhamme gārayhā, samparāye ca duggati;
Na ne jāti nivāreti, duggatyā²⁰ garahāya vā.
142. “Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo;
Kammunā vasalo hoti, kammunā hoti brāhmaṇo”ti.

Evam vutte, aggikabhāradvājo brāhmaṇo bhagavantaṃ etadavoca—
“abhikkantaṃ, bho gotama .Pa.upāsakaṃ maṃ bhavaṃ gotamo dhāretu
ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

Vasalasuttam sattamaṃ niṭṭhitaṃ.

8. Mettasuttam

143. Karaṇīyamatthakusalena, yanta santaṃ padaṃ abhisamecca;
Sakko ujū ca suhujū¹ ca, sūvaco cassa mudu anatimānī.
144. Santussako ca subharo ca, appakicco ca sallahukavutti;
Santindriyo ca nipako ca, appagabbho kulesvananugiddho.
145. Na ca khuddamācare kiñci, yena viññū pare upavadeyyum;
Sukhino va khemino hontu, sabbasattā² bhavantu sukhittā.
146. Ye keci pāṇabhūtatthi, tasā vā thāvarā vanavasesā;
Dīghā vā ye va mahantā³, majjhimā rassakā aṇukathulā.

19. so yasaṃparampatto (syā, ka)
1. sūjū (sī) 2. sabbe sattā (sī, syā)

20. duggaccā (sī, syā, kaṃ, i)
3. mahanta (?)

147. Diṭṭhā vā ye va adiṭṭhā⁴, ye va⁵ dūre vasanti avidūre.
Bhūtā va sambhavesī va⁶, sabbasattā bhavantu sukhitattā.
148. Na paro paramṃ nikubbetha, nātimaññetha katthaci na kañci⁷.
Byārosanā paṭighasaññā, nāññamaññassa dukkhamiccheyya.
149. Mātā yathā niyaṃ puttamāyusā ekaputtamanurakkhe;
Evampi sabbabhūtesu, mānasam bhāvaye aparimāṇam.
150. Mettañca sabbalokasmi, mānasam bhāvaye aparimāṇam;
Uddham adho ca tiriyañca, asambādham averamasapattam.
151. Tiṭṭham caramṃ nisinno va⁸, sayāno yāvatāssa vitamiddho⁹.
Etaṃ satim adhiṭṭheyya, brahmametaṃ vihāramidhamāhu.
152. Diṭṭhiñca anupaggamma, sīlavā dassanena sampanno;
Kāmesu vinaya¹⁰ gedham, na hi jātuggabbhaseyya punaretīti.

Mettasuttaṃ aṭṭhamamṃ niṭṭhitamṃ.

9. Hemavatasutta

153. “Ajja pannaraso uposatho, (iti sātāgiro yakkho)
Dibbā¹ ratti upaṭṭhitā.
Anomanāmam satthāram,
handā passāma gotamam”.
154. “Kacci mano supaṇihito, (iti hemavato yakkho)
Sabbabhūtesu tādino.
Kacci iṭṭhe aniṭṭhe ca,
saṅkappassa vasīkatā”.

4. adittha (?)

5. ye ca (sī, syā, kaṃ, i)

6. bātāvā sambavesī vā (syā, kaṃ, ka)

7. nam kañci (sī, i), nam kiñci (syā), na kiñci (ka)

8. vā (sī, syā, kaṃ, i)

9

vigatamiddo (bahūsu) 10. vineya (sī, syā, i) 1. dibayā (sī, syā, kaṃ, i)

155. “Mano cassa supaṇihito, (iti sātāgiro yakkho)
Sabbabhūtesu tādino.
Atho iṭṭhe aniṭṭhe ca,
saṅkappassa vasīkatā”.
156. “Kacci adinnaṃ nādiyati, (iti hemavato yakkho)
Kacci pāṇesu saññato.
Kacci ārā pamādamhā,
kacci jhānaṃ na riñcati”.
157. “Na so adinnaṃ ādiyati, (iti sātāgiro yakkho)
Atho pāṇesu saññato.
Atho ārā pamādamhā,
buddho jhānaṃ na riñcati”.
158. “Kacci musā na bhaṇati, (iti hemavato yakkho)
Kacci na khīṇabyappatho.
Kacci vebhūtiyaṃ nāha,
kacci samphaṃ na bhāsatī”.
159. “Musā ca so na bhaṇati, (iti sātāgiro yakkho)
Atho na khīṇabyappatho.
Atho vebhūtiyaṃ nāha,
mantā atthaṃ ca² bhāsatī”.
160. “Kacci na rajjati kāmesu, (iti hemavato yakkho)
Kacci cittaṃ anāvilam.
Kacci moham atikkanto,
kacci dhammesu cakkhumā”.
161. “Na so rajjati kāmesu, (iti sātāgiro yakkho)
Atho cittaṃ anāvilam.
Sabbamoham atikkanto,
buddho dhammesu cakkhumā”.

162. “Kacci vijjāya sampanno, (iti hemavato yakkho)
Kacci saṁsuddhacāraṇo.
Kaccissa āsavā khīṇā,
kacci natthi punabbhavo”.
163. “Vijjāya ceva sampanno, (iti sātāgiro yakkho)
Atho saṁsuddhacāraṇo.
Sabbassa āsavā khīṇā,
natthi tassa punabbhavo”.
164. “Sampannaṁ munino cittaṁ, kammunā byappathena ca;
Vijjācaraṇasampannaṁ, dhammato naṁ pasāṁsati”.
165. “Sampannaṁ munino cittaṁ, kammunā byappathena ca;
Vijjācaraṇasampannaṁ, dhammato anumodasi”.
166. “Sampannaṁ munino cittaṁ, kammunā byappathena ca;
Vijjācaraṇasampannaṁ, handa passāma gotamaṁ.
167. “Eṇijaṅghaṁ kisaṁ vīraṁ³ , appāhāraṁ alolupaṁ;
Muniṁ vanasmiṁ jhāyantaṁ, ehi passāma gotamaṁ.
168. “Sīhaṁvekacaraṁ nāgaṁ, kāmesu anapekkhinaṁ;
Upasaṅkamma pucchāma, maccupāsappamocanaṁ.
169. “Akkhātāraṁ pavattāraṁ, sabbadhammāna pāraguṁ;
Buddhaṁ verabhayātītaṁ, mayaṁ pucchāma gotamaṁ”.
170. “Kismiṁ loko samuppanno, (iti hemavato yakkho)
Kismiṁ kubbatī santhavaṁ⁴.
Kissa loko upādāya,
kismiṁ loko vihaññati”.

171. “Chasu⁵ loko samuppanno, (hemavatāti bhagavā)
Chasu kubbatī santhavaṃ.
Channameva upādāya,
chasu loko vihaññati”.
172. “Katamaṃ taṃ upādānaṃ, yattha loko vihaññati;
Niyyānaṃ pucchito brūhi, kathaṃ dukkhā pamuccati”⁶ .
173. “Pañca kāmagaṇā loke, manochaṭṭhā paveditā;
Ettha chandaṃ virājetvā, evaṃ dukkhā pamuccati.
174. “Etaṃ lokassa niyyānaṃ, akkhātaṃ vo yathātathaṃ;
Etaṃ vo ahamakkhāmi, evaṃ dukkhā pamuccati”.
175. “Ko sūdha tarati oghaṃ, kodha tarati aṇṇavaṃ;
Appatiṭṭhe anālambe, ko gambhīre na sīdati”.
176. “Sabbadā sīlasampanno, paññavā susamāhito;
Ajjhatacintī⁷ satimā, oghaṃ tarati duttaraṃ.
177. “Virato kāmasaññāya, sabbasaṃyojanātigo;
Nandībhavaparikkhīṇo, so gambhīre na sīdati”.
178. “Gabbhīrapaññaṃ nipuṇatthadassim,
akimcanaṃ kāmabhava asattaṃ.
Taṃ passatha sabbadhi vip̐pamuttaṃ,
dibbe pathe kamamānaṃ mahesiṃ.
179. “Anomaṇāmaṃ nipuṇatthadassim,
paññādaṃ kāmālaye asattaṃ.
Taṃ passatha sabbaviduṃ sumedhaṃ,
ariye pathe kamamānaṃ mahesiṃ.
180. “Sudiṭṭhaṃ vata no ajja, sup̐pabhātaṃ suhuṭṭhiṃ;
Yaṃ addasāma sambuddhaṃ, oghatiṇṇamaṇāsavaṃ.

5. chassu (sī, i) 6. pamuccati (syā) 7. ajjhatacintī (syā, kaṃ, ka)

181. “Ime dasasatā yakkhā, iddhimanto yasassino;
Sabbe taṃ saraṇaṃ yanti, tvaṃ no satthā anuttaro.
182. “Te mayaṃ vicarissāma, gāmaṃ gāmaṃ nagā nagaṃ;
Namassamānā sambuddhaṃ, dhammassa ca sudhammatan”ti.

Hemavatasuttaṃ navamaṃ niṭṭhitaṃ.

10. Ālavakasuttaṃ

Evam me sutam— ekaṃ samayaṃ bhagavā ālavīyaṃ viharati ālavakassa yakkhassa bhavane. Atha kho ālavako yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam etadavoca— “nikkhama, samaṇā”ti. “Sādhāvuso”ti bhagavā nikkhami. “Pavisa, samaṇā”ti. “Sādhāvuso”ti bhagavā pāvisi.

Dutiyampi kho .P.tatīyampi kho ālavako yakkho bhagavantam etadavoca— “nikkhama, samaṇā”ti. “Sādhāvuso”ti bhagavā nikkhami. “Pavisa, samaṇā”ti. “Sādhāvuso”ti bhagavā pāvisi.

Catutthampi kho ālavako yakkho bhagavantam etadavoca— “nikkhama, samaṇā”ti. “Na khvāhaṃ taṃ āvuso, nikkhamissāmi. Yaṃ te karaṇīyaṃ, taṃ karohī”ti.

“Pañhaṃ taṃ, samaṇa, pucchissāmi. Sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāraṅgāya khipissāmī”ti.

“Na khvāhaṃ taṃ, āvuso, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇīyā pajāya sadevamanussāya yo me cittaṃ vā khipeyya hadayaṃ vā phāleyya pādesu vā gahetvā pāraṅgāya khipeyya. Api ca tvaṃ, āvuso, puccha yadākaṅkhasī”ti. Atha kho ālavako yakkho bhagavantam gāthāya ajjhabhāsi—

183. “Kim sūdha vittaṃ purisassa seṭṭham,
kim su suciṇṇaṃ sukhamāvahāti.
Kim su¹ have sādutaraṃ rasānaṃ,
kathaṃ jīvaṃ jīvitamāhu seṭṭham”.
184. “Saddhīdha vittaṃ purisassa seṭṭham,
dhammo suciṇṇo sukhamāvahāti.
Saccaṃ have sādutaraṃ rasānaṃ,
paññājīvaṃ jīvitamāhu seṭṭham”.
185. “Kathaṃ su tarati oghaṃ, kathaṃ su tarati aṇṇavaṃ;
Kathaṃ su dukkhamacceti, kathaṃ su parisujjhati”.
186. “Saddhā tarati oghaṃ, appamādena aṇṇavaṃ.
Vīriyena² dukkhamacceti, paññāya parisujjhati”.
187. “Kathaṃ su labhate paññaṃ, kathaṃ su vindate dhanaṃ;
Kathaṃ su kittiṃ pappoti, kathaṃ mittāni ganthati.
Asmā lokā paraṃ lokaṃ, kathaṃ pecca na socati”.
188. “Saddahāno arahataṃ, dhammaṃ nibbānapattiyaṃ;
Sussūsaṃ³ labhate paññaṃ, appamatto vicakkhaṇo.
189. “Patirūpakārī dhuravā, uṭṭhātā vindate dhanaṃ;
Saccena kittiṃ pappoti, dadaṃ mittāni ganthati.
190. “Yassete caturo dhammā, saddhassa gharamesino;
Saccaṃ dhammo⁴ dhiti cāgo, sa ve pecca na socati.
191. “Ingha aññepi pucchassu, puthū samaṇabrāhmaṇe;
Yadi saccā damā cāgā, khantyaṃ bhiyyodha vijjati”.
192. “Kathaṃ nu dāni puccheyyaṃ, puthū samaṇabrāhmaṇe;
Yohaṃ⁵ ajja pajānāmi, yo attho samparāyiko.

1. kiṃsū (sī) 2. viriyena (sī, syā, kaṃ, i) 3. sussūsā (sī, i) 4. damo (?) 5. sohaṃ, (sī, i)

193. “Atthāya vata me buddho, vāsāyālavimāgamā;
Yoham⁶ ajja pajānāmi, yattha dinnam mahapphalaṃ.
194. “So ahaṃ vicarissāmi, gāmā gāmaṃ purā puram;
Namassamāno sambuddhaṃ, dhammassa ca sudhammatan”ti.

Ālavakasuttaṃ dasamaṃ niṭṭhitaṃ.

11. Vijayasuttaṃ

195. Caram vā yadi vā tiṭṭham, nisinno uda vā sayam.
Samiñjeti pasāreti, esā kāyassa iñjanā.
196. Atṭhinahārusaṃyutto, tacamaṃsāvalepano;
Chaviyā kāyo paṭicchanno, yathābhūtaṃ na dissati.
197. Antapūro udarapūro, yakanapeḷassa¹ vatthino.
Hodayassa papphāsassa, vakkassa pihakassa ca.
198. Siṅghāṇikāya kheḷassa, sedassa ca medassa ca;
Lohitassa lasikāya, pittassa ca vasāya ca.
199. Athassa navahi sotehi, asucī savati sabbadā;
Akkhimhā akkhigūthako, kaṇṇamhā kaṇṇagūthako.
200. Siṅghāṇikā ca nāsato, mukhena vamatekadā;
Pittam semhañca vamatī, kāyamhā sedajallikā.
201. Athassa susiraṃ sīsaṃ, matthaluṅgassa pūritaṃ;
Subhato nam maññati, bālo avijjāya purakkhato.
202. Yadā ca so mato seti, uddhumāto vinīlako;
Apavidddho susānasmim, anapekkhā honti ñātayo.

6. adiṭṭhārūhi saṃyutto (syā, ka) 1. yakapeḷssa (sī)

203. Khādanti nam suvānā² ca, singālā³ vakā kimī.
Kākā gijjhā ca khādanti, ye caññe santi pāṇino.
204. Sutvāna buddhavacanam, bhikkhu paññāṇavā idha.
So kho nam parijānāti, yathābhūtañhi passati.
205. Yathā idam tathā etaṃ, yathā etaṃ tathā idam;
Ajjhattaṇca bahiddhā ca, kāye chandam virājaye.
206. Chandarāgaviratto so, bhikkhu paññāṇavā idha;
Ajjhagā amataṃ santim, nibbānam padamaccutam.
207. Dvipādakoyaṃ⁴ asuci, duggandho parihāraṭi⁵.
Nānakuṇapaparipūro, vissavanto tato tato.
208. Etādisena kāyena, yo maññe uṇṇametave⁶.
Param vā avajāneyya, kimaññatra adassanāti.

Vijayasuttam ekādasamam niṭṭhitam.

12. Munisuttam

209. Santhavāto¹ bhayaṃ jātaṃ, niketā jāyate rajo;
Aniketamasanthavaṃ, etaṃ ve munidassanam.
210. Yo jātamucchijja na ropayeyya, jāyantamassa nānuppavecche.
Tamāhu ekaṃ muninaṃ carantaṃ, addakkhi so santipadam
mahesi.
211. Saṅkhāya vatthūni pamāya² bījaṃ, sinehamassa nānuppavecche.
Sa ve munī jātikhayantadassī, takkaṃ pahāya na upeti saṅkham.

2. supāṇā (i)

3. sigālā (sī, syā, kaṃ, i)

4. dipādakoyaṃ (sī, syā, kaī, i)

5. parihāraṭi (sī, syā, kaṃ, i)

6. unnmetave (?) 1. sandhave (ka)

2. pahāya (ka, sī, ka), samāya (ka) pa+mī+tavā = pamāya, yathā nissāyātipadam

212. Aññāya sabbāni nivesanāni, anikāmayam aññatarampi tesam.
Sa ve munī vītagedho agiddho, nāyūhatī pāragato hi hoti.
213. Sabbābhibhum sabbavidum sumedham,
sabbesu dhammesu anūpalittam;
Sabbañjaham taṇhakkhaye vimuttam,
tam vāpi dhīrā muni³ vedayanti.
214. Paññābalam sīlavatūpapannam,
samāhitam jhānaratam satīmam;
Saṅgā pamuttam akhilam anāsavam,
tam vāpi dhīrā muni vedayanti.
215. Ekam carantam munimappamattam,
nindāpasamsāsu avedhamānam;
Sīhamva saddesu asantasantam,
vātamva jālamhi asajjamānam.
Padmamva⁴ toyena alippamānam⁵,
netāramaññesamanaññaneyyam.
Tam vāpi dhīrā muni vedayanti.
216. Yo ogahaṇe thambhorivābhijāyati,
yasmim pare vācāpariyantam⁶ vadanti.
Tam vītarāgam susamāhitindriyam,
tam vāpi dhīrā muni vedayanti.
217. Yo ve ʘhitatto tasaramva ujju,
jigucchatī kammehi pāpakehi.
Vīmaṁsamāno visamam samañca,
tam vāpi dhīrā muni vedayanti.
218. Yo saññatatto na karoti pāpam,
daharo majjhimo ca muni⁷ yatatto.
Arosaneyyo na so roseti kañci⁸,
tam vāpi dhīrā muni vedayanti.

3. munin (sī, i)

4. padumamva (sī, syā, i)

5. alimmānam (syā, ka)

6. vāsam pariyantam (ka) 7. daharoca mjjho ca munī (sī, syā, kam, i) 8. na roseti (syā)

219. Yadaggato majjhato sesato vā,
piṇḍam labhetha paradattūpajīvī.
Nālam thutum nopi nipaccavādī,
tam vāpi dhīrā muni vedayanti.
220. Munim carantam viratam methunasmā,
yo yobbane nopanibajjhate kvaci.
Madappamādā viratam vippamuttam,
tam vāpi dhīrā muni vedayanti.
221. Aññāya lokam paramatthadassim,
ogham samuddam atitariya tādīm.
Tam chinnagantham asitam anāsavam,
tam vāpi dhīrā muni vedayanti.
222. Asamā ubho dūravihāravuttino,
gihī⁹ dāraposī amamo ca subbato.
Parapāṇarodhāya gihī asaññato,
niccam munī rakkhati pāṇine¹⁰ yato.
223. Sikhī yathā nīlagīvo¹¹ vihaṅgamo,
haṁsassa nopeti javam kudācanam.
Evam gihī nānukaroti bhikkhuno,
munino vivittassa vanamhi jhāyatoti.

Munisuttam dvādasamam niṭṭhitam.
Uragavaggo paṭhamo niṭṭhito.

Tassuddānam

Urago dhaniyo ceva, visāṇaṅca tathā kasi;
Cundo parābhavo ceva, vasalo mettabhāvanā.
Sātāgiro ālavako, vijayo ca tathā muni;
Dvādasetāni suttāni, uragavaggoti vuccatīti.

9. gihī (ka) 10. pāṇno (sī) 11. nīlagivo (syā)

2. Cūlavaggo

1. Ratanasuttam

224. Yānīdha bhūtāni samāgatāni,
bhummāni¹ vā yāni va antalikkhe.
Sabbeva bhūtā sumanā bhavantu,
athopi sakkacca suṇantu bhāsitaṃ.
225. Tasmā hi bhūtā nisāmetha sabbe,
mettaṃ karotha mānusiya pajāya.
Divā ca ratto ca haranti ye balim,
tasmā hi ne rakkhatha appamattā.
226. Yaṃ kiñci vittaṃ idha vā huraṃ vā,
saggesu vā yaṃ ratanaṃ paṇītaṃ.
Na no samaṃ atthi tathāgatena,
idampi buddhe ratanaṃ paṇītaṃ.
Etena saccena suvatthi hotu.
227. Khayaṃ virāgaṃ amataṃ paṇītaṃ,
yadajjhagā sakyamunī samāhito.
Na tena dhammena samatthi kiñci,
idampi dhamme ratanaṃ paṇītaṃ.
Etena saccena suvatthi hotu.
228. Yaṃ buddhasettho parivaṇṇayī sucim,
samādhimānantarikaññamāhu.
Samādhinā tena samo na vijjati,
idampi dhamme ratanaṃ paṇītaṃ.
Etena saccena suvatthi hotu.
229. Ye puggalā attha sataṃ pasatthā, cattāri etāni yugāni honti.
Te dakkhiṇeyyā sugatassa sāvakā, etesu dinnāni
mahapphalāni.
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

1. bummāni (ka)

230. Ye suppayuttā manasā dalhena,
nikkāmino gotamasāsanamhi.
Te pattipattā amataṃ vigayha,
laddhā mudhā nibbutim² bhuñjamānā.
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.
231. Yathindakhīlo pathavissito³ siyā,
catubbhi vātehi asampakampiyo.
Tathūpamaṃ sappurisaṃ vadāmi,
yo ariyasaccāni avecca passati.
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.
232. Ye ariyasaccāni vibhāvayanti,
gambhīrapaññena sudesitāni.
Kiñcāpi te honti bhusaṃ pamattā,
na te bhavaṃ aṭṭhamamādiyanti.
Idampi saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.
233. Sahāvassa dassanasampadāya⁴,
tayassu dhammā jahitā bhavanti.
Sakkāyadiṭṭhi vicikicchitañca,
sīlabbataṃ vāpi yadatthi kiñci.
234. Catūhapāyehi ca vipparamutto,
chaccābhiṭṭhānāni⁵ bhabba kātum⁶.
Idampi saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.
235. Kiñcāpi so kamma⁷ karoti pāpakaṃ,
kāyena vācā uda cetasā vā.
Abhabba⁸ so tassa paṭicchadāya⁹,
abhabbatā diṭṭhapadassa vuttā.
Idampi saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

2. nibbuti (ka)

3. pathvissito (ka, sī), pathvin sito (ka, sī, syā, kaṃ, i)

4. sahāvasaddassanasampadāya (ka) 5. cha cābiṭṭhānāni (sī, syā) 6. abavvokātum (sī)

7. kammaṃ (sī, syā, kaṃ, i)

8. abavvo (vahūsu)

9. paṭicchadāya (sī)

236. Vanappagumbe yatha¹⁰ phussitagge,
gimhānamāse paṭhamasmim¹¹ gimhe.
Tathūpamaṃ dhammavaraṃ adesayi¹²,
nibbānagāmiṃ paramaṃ hitāya.
Idampi buddhe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.
237. Varo varaññū varado varāharo,
anuttaro dhammavaraṃ adesayi.
Idampi buddhe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.
238. Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ,
virattacittāyatike bhavasmim.
Te khīṇabījā avirūḷhichandā,
nibbantntti dhīrā yathāyaṃ¹³ padīpo.
Idampi saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.
239. Yānīdha bhūtāni samāgatāni,
bhummaṇi vā yāni va antalikkhe.
Tathāgataṃ devamanussapūjitaṃ,
buddhaṃ namassāma suvatthi hotu.
240. Yānīdha bhūtāni samāgatāni,
bhummaṇi vā yāni va antalikkhe.
Tathāgataṃ devamanussapūjitaṃ,
dhammaṃ namassāma suvatthi hotu.
241. Yānīdha bhūtāni samāgatāni,
bhummaṇi vā yāni va antalikkhe.
Tathāgataṃ devamanussapūjitaṃ,
saṅghaṃ namassāma suvatthi hotūti.

Ratanasuttaṃ paṭhamam niṭṭhitaṃ.

10. yatā (sī, syā) 11. paṭhmasamim (?) 12. adesayī (sī) 13. yatayaṃ (ka)

2. Āmagandhasuttam

242. “Sāmākaciṅgūlakacīnakāni ca,
pattapphalam mūlaphalam gavippphalam.
Dhammena laddham satamasnamānā¹,
na kāmakāmā alikam bhaṇanti.
243. “Yadasnamāno sukataṃ suniṭṭhitaṃ,
parehi dinnam payataṃ paṇitaṃ.
Sālīnamannaṃ paribhuñjamāno,
so bhuñjasī kassapa āmagandham.
244. “Na āmagandho mama kappatīti,
icceva tvaṃ bhāsasi brahmabandhu.
Sālīnamannaṃ paribhuñjamāno, s
akuntamaṃsehi susaṅkhatehi.
Pucchāmi taṃ kassapa etamattham,
katham pakāro tava āmagandho”.
245. “Pāṇātipāto vadhachedabandhanaṃ,
theyyam musāvādo nikaṭivaṃcanāni ca.
Ajḍhenakuttaṃ² paradārasevanā,
esāmagandho na hi maṃsabhojanaṃ.
246. “Ye idha kāmesu asaṇṇatā janā,
rasesu giddhā asucibhāvamassitā³.
Natthikadiṭṭhī visamā durannayā,
esāmagandho na hi maṃsabhojanaṃ.
247. “Ye lūkhasā dāruṇā piṭṭhimaṃsikā⁴,
mittadduno nikkaruṇātimānino.
Adānasīlā na ca denti kassaci,
esāmagandho na hi maṃsabhojanaṃ.

1. satamamānā (sī, i), satamassamānā (syā, kaṃ) 2. ajḍhena kujji (sī, i)

3. asusīkamissitā (sī, syā, kaṃ, i) 4. ye lūkaratā dāruṇā parapiṭṭhimaṃsitā (ka)

248. “Kodho mado thambho paccupaṭṭhāpanā⁵,
māyā usūyā bhassasamussayo ca.
Mānātimāno ca asabbhi santhavo,
esāmagandho na hi maṃsabhojanaṃ.
249. “Ye pāpasīlā iṇaghātasūcakā,
vohārakūṭṭhā idha pāṭirūpikā⁶.
Narādhamā yedha karonti kibbisaṃ,
esāmagandho na hi maṃsabhojanaṃ.
250. “Ye idha pāṇesu asaṇṇatā janā,
paresamādāya vihesamuyyutā.
Dussīlaluddā pharusā anādarā,
esāmagandho na hi maṃsabhojanaṃ.
251. “Etesu giddhā viruddhātipātino,
niccuyyutā pecca tamaṃ vajanti ye.
Patanti sattā nirayaṃ avamāsirā,
esāmagandho na hi maṃsabhojanaṃ.
252. “Na macchamaṃsānāmanāsakattaṃ⁷,
na naggiyaṃ na muṇḍiyaṃ jaṭājallaṃ.
Kharājīnāni nāggiḥuttassupasevanā,
ye vāpi loke amarā bahū tapā.
Mantāhutī yaṇṇāmutūpasevanā,
sodhenti maccaṃ avitiṇṇakaṅkhaṃ.
253. “Yo tesu⁸ gutto veditindriyo care,
dhamme ṭhito ajjavamaddave rato.
Saṅgātigo sabbadukkhappahīno,
na lippati⁹ diṭṭhasutesu dhīro”.
254. Iccetamatthaṃ bhagavā punappunaṃ,
akkhāsi naṃ¹⁰ vedayi mantapāragū.
Citrāhi gāthāhi munī pakāsayi,
nirāmagandho asito durannayo.

5. paccuṭṭhāpanāca (sī, syā), paccuṭṭhānā (i)

6. pāṭirūpikā (?)

7. namcchamaṃsaṃ na

anāsakattaṃ (sī, aṭṭha mūlapāṭho), na macchamaṃsānānāsakattaṃ (syā, ka)

8. soteku (sī, i)

9. lippati (syā, kaṃ, ka)

10. taṃ (sī, i)

255. Sutvāna buddhassa subhāsitam padam,
nirāmagandham sabbadukkhappanūdanam.
Nīcamano vandi tathāgatassa,
tattheva pabbajamarocayitthāti.

Āmagandhasuttaṃ dutiyam niṭṭhitam.

3. Hirisuttaṃ

256. Hirim tarantam vijigucchamānam,
tavāhamasmi¹ iti bhāsamānam.
Sayhāni kammāni anādiyantam,
neso mamanti iti nam vijaññā.
257. Ananvayam² piyam vācam,
yo mittesu pakubbati;
Akarontam bhāsamānam,
parijānanti paṇḍitā.
258. Na so mitto yo sadā appamatto,
bhedāsaṅkī randhamevānupassī.
Yasmimca seti urasīva putto,
sa ve mitto yo parehi abhejjo.
259. Pāmujjakaraṇam thānam, pasamsāvahanam sukham;
Phalānisamso bhāveti, vahanto porisam dhuram.
260. Pavivekarasam pitvā, rasam upasamassa ca;
Niddaro hoti nippāpo, dhammapītirasam pivanti.

Hirisuttaṃ tatiyam niṭṭhitam.

4. Maṅgalasuttaṃ

Evam me sutam— ekam samayam bhagavā sāvattthiyam viharati
jetavane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya

1. sakāhamasami (sī, syā, kam, i) 2. atthanvayam (ka)

rattiyā abhikkantavaṇṇā kevalakappam̐ jetavanam̐ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantam̐ aṭṭhāsi. Ekamantam̐ t̥hitā kho sā devatā bhagavantam̐ gāthāya ajjhabhāsi—

261. “Bahū devā manussā ca, maṅgalāni acintayum̐;
Ākaṅkhamānā sotthānam̐, brūhi maṅgalamuttamam̐”.
262. “Asevanā ca bālānam̐, paṇḍitānañca sevanā;
Pūjā ca pūjaneyyānam̐¹, etam̐ maṅgalamuttamam̐.
263. “Patirūpadesavāso ca, pubbe ca katapuññatā;
Attasammāpaṇidhi² ca, etam̐ maṅgalamuttamam̐.
264. “Bāhusaccañca sippañca, vinayo ca susikkhito.
Subhāsitā ca yā vācā, etam̐ maṅgalamuttamam̐.
265. “Mātāpitu upaṭṭhānam̐, puttadārassa saṅgaho;
Anākulā ca kammantā, etam̐ maṅgalamuttamam̐.
266. “Dānañca dhammacariyā ca, ñātakānañca saṅgaho;
Anavajjāni kammāni, etam̐ maṅgalamuttamam̐.
267. “Āratī viratī pāpā, majjapānā ca saṁyamo;
Appamādo ca dhammesu, etam̐ maṅgalamuttamam̐.
268. “Gāravo ca nivāto ca, santuṭṭhi ca kataññutā;
Kālena dhammassavanam̐³, etam̐ maṅgalamuttamam̐.
269. “Khantī ca sovacassatā, samaṇānañca dassanam̐;
Kālena dhammasākacchā, etam̐ maṅgalamuttamam̐.
270. “Tapo ca brahmacariyañca, ariyasaccāna dassanam̐;
Nibbānasacchikiriya ca, etam̐ maṅgalamuttamam̐.

1. pūjanīyānam̐ (sī, syā, kam̐, i) 2. attasammāpaṇīdhī (katthaci)

3. dhammasavanam̐ (katthaci), dhammasavanam̐ (sī, ka)

271. “Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati;
Asokaṃ virajaṃ khemaṃ, etaṃ maṅgalamuttamaṃ.
272. “Etādisāni katvāna, sabbatthamaparājitā;
Sabbattha sotthiṃ gacchanti, taṃ tesāṃ maṅgalamuttaman”ti.

Maṅgalasuttam catuttham niṭṭhitam.

5. Sūcilomasuttam

Evam me sutam— ekaṃ samayaṃ bhagavā gayāyaṃ viharati taṅkitamañce sūcilomassa yakkhassa bhavane. Tena kho pana samayena kharo ca yakkho sūcilomo ca yakkho bhagavato avidūre atikkamanti. Atha kho kharo yakkho sūcilomaṃ yakkham etadavoca— “eso samaṇo”ti. “Neso samaṇo, samaṇako eso. Yāvāhaṃ jānāmi¹ yadi vā so samaṇo², yadi vā so samaṇako”ti³.

Atha kho sūcilomo yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato kāyaṃ upanāmesi. Atha kho bhagavā kāyaṃ apanāmesi. Atha kho sūcilomo yakkho bhagavantam etadavoca “bhāyasi maṃ, samaṇā”ti? “Na khvāhaṃ taṃ, āvuso, bhāyāmi; api ca te sapphasso pāpako”ti.

“Pañhaṃ taṃ, samaṇa, pucchissāmi. Sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmī”ti.

“Na khvāhaṃ taṃ, āvuso, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo me cittaṃ vā khipeyya hadayaṃ vā phāleyya pādesu vā gahetvā pāragaṅgāya khipeyya. Api ca tvaṃ, āvuso, puccha yadākaṅkhasī”ti. Atha kho sūcilomo yakkho bhagavantam gāthāya ajjhabhāsi—

273. “Rāgo ca doso ca kutonidānā,
aratī ratī lomahaṃso kutojā.
Kuto samuṭṭhāya manovitakkā,
kumārakā dhaṅkamivossajanti”.

1. yāvajānāmi (sī, i) 2. yadivāsamano (syā) 3. yadivā samaṇkoti (sī, syā, i)

274. “Rāgo ca doso ca itonidānā, aratī ratī lomahaṃso itojā.
Ito samuṭṭhāya manovitakkā, kumārakā dhaṅkamivossajanti.
274. “Snehajā attasambhūtā, nigrodhasseva khandhajā.
Puthū visattā kāmesu, mālurvāva vitatāvane.
275. “Ye naṃ pajānanti yatonidānaṃ,
te naṃ vinodenti suṇohi yakkha.
Te duttaraṃ oghamimaṃ taranti,
atiṇṇapubbaṃ apunabbhavāyā”ti.

Sūcilomasuttaṃ pañcamamaṃ niṭṭhitaṃ.

6. Dhammacariyasuttaṃ

276. Dhammacariyaṃ brahmacariyaṃ, etadāhu vasuttamaṃ;
Pabbajitopi ce hoti, agārā anagāriyaṃ.
277. So ce mukharajātiko, vihesābhirato mago;
Jīvitaṃ tassa pāpiyo, rajaṃ vaḍḍheti attano.
278. Kalahābhirato bhikkhu, mohadhammena āvuto;
Akkhātampi na jānāti, dhammaṃ buddhena desitaṃ.
279. Vihesaṃ bhāvitattānaṃ, avijjāya purakkhato;
Saṃkilesaṃ na jānāti, maggaṃ nirayagāminaṃ.
280. Vinipātaṃ samāpanno, gabbhā gabbhaṃ tamā tamaṃ;
Sa ve tādīsako bhikkhu, pecca dukkhaṃ nigacchati.
281. Gūthakūpo yathā assa, sampuṇṇo gaṇavassiko;
Yo ca evarūpo assa, dubbisodho hi sāṅgaṇo.
282. Yaṃ evarūpaṃ jānātha, bhikkhavo gehanissitaṃ;
Pāpicchaṃ pāpasāṅkappaṃ, pāpa-ācāragocaraṃ.

283. Sabbe samaggā hutvāna, abhinibbajjiyātha¹ naṃ.
Kāraṇḍavaṃ² niddhamatha, kasambum apakassatha³.
284. Tato palāpe⁴ vāhetha, assamaṇe samaṇamānine;
Niddhamitvāna pāpicche, pāpa-ācāragocare.
285. Suddhā suddhehi saṃvāsaṃ, kappayavho patissatā;
Tato samaggā nipakā, dukkhassantaṃ karissathāti.

Dhammacariyasuttaṃ⁵ chaṭṭhaṃ niṭṭhitaṃ.

7. Brāhmaṇadhammikasuttaṃ

Evam me sutam— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulā kosalakā brāhmaṇamahāsālā jīṇṇā vuddhā mahallakā addhagatā vayo-anuppattā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavatā saddhiṃ sammodimsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te brāhmaṇamahāsālā bhagavantaṃ etadavocum— “sandissanti nu kho, bho gotama, etarahi brāhmaṇā porāṇānaṃ brāhmaṇānaṃ brāhmaṇadhamme”ti? “Na kho, brāhmaṇā, sandissanti etarahi brāhmaṇā porāṇānaṃ brāhmaṇānaṃ brāhmaṇadhamme”ti. “Sādhu no bhavaṃ gotamo porāṇānaṃ brāhmaṇānaṃ brāhmaṇadhammaṃ bhāsatu, sace bho gotamassa agarū”ti. “Tena hi, brāhmaṇā, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti. “Evam, bho”ti kho te brāhmaṇamahāsālā bhagavato paccassosum. Bhagavā etadavoca—

286. “Isayo pubbakā āsum, saññatattā tapassino;
Pañca kāmagaṇe hitvā, attadatthamacārisum.
287. “Na pasū brāhmaṇānāsum, na hiraññaṃ na dhāniyaṃ.
Sajjhāyadhanadhaññāsum, brahmaṃ nidhimapālayum.

1. abinibbajjayāta (sī, i, a, ni, 3.8.10.)

3. avakassatha (sī, syā, ka)

2. kāraṇḍva (syā, ka) a, ni, 3.8.10.

4. palāse (ka) 5. kapilasuttaṃ (aṭṭha)

288. “Yaṃ nesam pakataṃ āsi, dvārabhattaṃ upaṭṭhitaṃ;
Saddhāpakatamesānaṃ, dātave tadamaññisum.
289. “Nānārattehi vatthehi, sayanehāvasatthehi ca;
Phitā janapadā raṭṭhā, te namassimsu brāhmaṇe.
290. “Avajjhā brāhmaṇā āsum, ajeyyā dhammarakkhitā;
Na ne koci nivāresi, kuladvāresu sabbaso.
291. “Aṭṭhacattālīsaṃ vassāni,
(komāra) brahmacariyaṃ carimsu te.
Vijjācaraṇapariyeṭṭhiṃ,
acarum brāhmaṇā pure.
292. “Na brāhmaṇā aññamagamum, napi bhariyaṃ kiṇimsu te;
Sampiyeneva saṃvāsaṃ, saṅgantvā samarocayum.
293. “Aññatra tamhā samayā, utuveramaṇiṃ pati;
Antarā methunaṃ dhammaṃ, nāssu gacchanti brāhmaṇā.
294. “Brahmacariyañca sīlañca, ajjavaṃ maddavaṃ tapaṃ;
Soraccaṃ avihimsaṃ, khantiṃcāpi avaṇṇayum.
295. “Yo nesam paramo āsi, brahmā daḥhaparakkamo.
Sa vāpi methunaṃ dhammaṃ, supinantepi nāgamā.
296. “Tassa vattamanusikkhantā, idheke viññujātikā;
Brahmacariyañca sīlañca, khantiṃcāpi avaṇṇayum.
297. “Taṇḍulaṃ sayanaṃ vatthaṃ, sappitelañca yāciya;
Dhammena samodhānetvā, tato yaññamakappayum.
298. “Upaṭṭhitasmiṃ yaññasmim, nāssu gāvo haniṃsu te;
Yathā mātā pitā bhātā, aññe vāpi ca ñātakā.
Gāvo no paramā mittā, yāsu jāyanti osadhā.

299. “Annadā baladā cetā, vaṇṇadā sukhadā tathā¹.
Etamatthavasam̐ ñatvā, nāssu gāvo hanimsu te.
300. “Sukhumālā mahākāyā, vaṇṇavanto yasassino;
Brāhmaṇā sehi dhammehi, kiccākiccesu ussukā.
Yāva loke avattimsu, sukhamedhitthayaṃ pajā.
301. “Tesaṃ āsi vipallāso, disvāna aṇuto aṇum;
Rājino ca viyākāram̐, nāriyo samalaṅkatā.
302. “Rathe cājaññaṣaṇyutte, sukate cittasibbane;
Nivesane nivese ca, vibhatte bhāgaso mite.
303. “Gomaṇḍalaparibyūḷham̐, nārīvaragaṇāyutam̐;
Uḷāram̐ mānusaṃ bhogaṃ, abhijjhāyimsu brāhmaṇā.
304. “Te tattha mante ganthetvā, okkākaṃ tadupāgamum̐;
Pahūtadhanadhaññosi yajassu bahu te vittaṃ.
Yajassu bahu te dhanam̐.
305. “Tato ca rājā saññatto, brāhmaṇehi rathesabho;
Assamedham̐ purisamedham̐,
sammāpāsaṃ vājapeyyaṃ niraggalaṃ.
Ete yāge yajitvāna, brāhmaṇānamadā dhanam̐.
306. “Gāvo sayanañca vatthañca, nāriyo samalaṅkatā;
Rathe cājaññaṣaṇyutte, sukate cittasibbane.
307. “Nivesanāni rammāni, suvibhattāni bhāgaso;
Nānādhaññassa pūretvā, brāhmaṇānamadā dhanam̐.
308. “Te ca tattha dhanam̐ laddhā, sannidhiṃ samarocayum̐;
Tesaṃ icchāvatīṇṇānaṃ, bhiyyo taṇhā pavaḍḍhatha.
Te tattha mante ganthetvā, okkākaṃ punamupāgamum̐.

309. “Yathā āpo ca pathavī ca, hiraññam dhanadhāniyam;
Evam gāvo manussānam, parikkhāro so hi paṇinam.
Yajassu bahu te vittam, yajassu bahu te dhanam.
310. “Tato ca rājā saññatto, brāhmaṇehi rathesabho;
Nekā satahassiyō, gāvo yaññe aghātayi.
311. “Na pādā na visāṇena, nāssu himsanti kenaci;
Gāvo eḷakasamānā, soratā kumbhadūhanā.
Tā visāṇe gahetvāna, rājā satthena ghātayi.
312. “Tato devā pitaro ca², indo asurarakkhasā.
Adhammo iti pakkandum, yam sattham nipatī gave.
313. “Tayo rogā pure āsum, icchā anasanam jarā;
Pasūnañca samārambhā, aṭṭhānavutimāgamum.
314. “Eso adhammo daṇḍānam, okkanto purāṇo ahu;
Adūsikāyo haññanti, dhammā dham santi³ yājakā.
315. “Evameso aṇudhammo, porāṇo viññugarahito;
Yattha edisakam passati, yājakam garahatī⁴ jano.
316. “Evam dhamme viyāpanne, vibhinnā suddavessikā;
Puthū vibhinnā khattiyā, patim bhariyāvamaññatha.
317. “Khattiyā brahmabandhū ca, ye caññe gottarakkhitā;
Jātivādam niramkatvā⁵, kāmānam vasamanvagun”ti.

Evam vutte, te brāhmaṇamahāsālā bhagavantam etadavocum—
“abhikkantam, bho gotama Āpe. upāsake no bhavam gotamo dhāretu
ajjatagge paṇupete saraṇam gate”ti.

Brāhmaṇadhammikasuttam sattamam niṭṭhitam.

2. tato ca devāpitaro (sī, syā) 3. dham santi (sī, i) 4. garahī (ka)

5. nirākatavā (?) yathā anirākatajjhānoti

8. Nāvāsutta

- 318 Yasmā hi dhammaṃ puriso vijaññā,
 indaṃva naṃ devatā pūjayeyya.
 So pūjito tasmi pasannacitto,
 bahussuto pātukaroti
319. dhammaṃ. Tadaṭṭhikatvāna nisamma dhīro,
 dhammānudhammaṃ paṭipajjamāno.
 Viññū vibhāvī nipuṇo ca hoti,
 yo tādisaṃ bhajati appamatto.
320. Khuddaṅca bālaṃ upasevamāno,
 anāgatatthaṅca usūyakaṅca;
 Idheva dhammaṃ avibhāvayitvā,
 avitiṇṇakaṅkho maraṇaṃ upeti.
321. Yathā naro āpagamotaritvā,
 mahodakaṃ salilaṃ sīghasotaṃ;
 So vuyhamāno anusotagāmī,
 kiṃ so pare sakkhati tārayetum.
322. Tatheva dhammaṃ avibhāvayitvā,
 bahussutānaṃ anisāmayatthaṃ;
 Sayam ajānaṃ avitiṇṇakaṅkho,
 kiṃ so pare sakkhati nijjhapetum.
323. Yathāpi nāvaṃ daḥhamāruhitvā,
 phiyena¹ rittena samaṅgibhūto.
 So tāraye tattha bahūpi aññe,
 tatrūpayaññū kusalo mutimā².
324. Evampi yo vedagu bhāvitatto,
 bahussuto hoti avedhadhammo.
 So kho pare nijjhapaye pajānaṃ,
 sotāvadhānūpanisūpapanne.

1. piyena (sī, syā) 2. matimā (syā, ka)

325. Tasmā have sappurisaṃ bhajetha,
medhāvinañceva bahussutañca;
Aññāya atthaṃ paṭipajjamāno,
viññātadhammo sa sukhaṃ² labhethāti.

Nāvāsuttaṃ aṭṭhamam niṭṭhitam.

9. Kimsīlasuttaṃ

326. “Kimsīlo kimsamācāro,
kāni kammāni brūhayam;
Naro sammā nivṛṭṭhassa,
uttamatthañca pāpuṇe”.
327. “Vuḍḍhāpacāyī anusūyako siyā,
kālaññū¹ cassa garūnaṃ² dassanāya.
Dhammiṃ kathaṃ erayitaṃ khaṇaṇñū,
suṇeyya sakkacca subhāsitaṇi.
328. “Kālena gacche garūnaṃ sakāsaṃ,
thambhaṃ niraṃkatvā³ nivātavutti.
Atthaṃ dhammaṃ saṇyamam brahmacariyaṃ,
anussare ceva samācare ca.
329. “Dhammārāmo dhammarato,
dhamme ṭhito dhammavinicchayaññū;
Nevācare dhammasandosavādam,
tacchehi nīyetha subhāsitaṇi.
330. “Hassaṃ jappaṃ paridevaṃ padosaṃ,
māyākataṃ kuhaṇaṃ giddhi mānaṃ.
Sārambhaṃ kakkasaṃ kasāvañca mucchaṃ⁴,
hitvā care vītamado ṭhitatto.

3. so sumaṃ (sī) 1. kālaññū (sī, syā) 2. garūnaṃ (sī) 3. nirākatavā (?)
ni + ā + kara + tavā. 4. sāramba kakkassa kāsāva mucchaṃ (syā, i)

331. “Viññātasārāni subhāsītāni,
sutañca viññātasamādhisāram.
Na tassa paññā ca sutañca vadḍhati,
yo sāhaso hoti naro pamatto.
332. “Dhamme ca ye ariyapavedite ratā,
Anuttarā te vacasā manasā kammunā ca.
Te santisoraccasamādhisaṇṭhitā,
Sutassa paññāya ca sāramajjhagū”ti.

Kimśīlasuttam navamam niṭṭhitam.

10. Uṭṭhānasuttam

333. Uṭṭhahatha nisīdatha, ko attho supitena vo;
Āturānañhi kā niddā, sallaviddhāna ruppataṃ.
334. Uṭṭhahatha nisīdatha, daḥham sikkhatha santiyā.
Mā vo pamatte viññāya, maccurājā amohayittha vasānuge.
335. Yāya devā manussā ca, sitā tiṭṭhanti atthikā;
Tarathetaṃ visattikaṃ, khaṇo vo¹ mā upaccagā.
Khaṇātītā hi socanti, nirayamhi samappitā.
336. Pamādo rajo pamādo, pamādānupatito rajo;
Appamādena vijjāya, abbahe² sallamattanoti.

Uṭṭhānasuttam dasamam niṭṭhitam.

11. Rāhulasuttam

337. “Kacci abhiñhasaṃvāsā, nāvajānāsi paṇḍitaṃ;
Ukkādhāro¹ manussānaṃ, kacci apacito tayā³”.

1. kaṇo ve (i, ka) 2. abbūḷhe (syā, i), abbuhe (ka, aṭṭha)

1. okkādhāro (syā, ka)

3. tava (sī, aṭṭha)

338. “Nāhaṃ abhiñhasaṃvāsā, avajānāmi paṇḍitaṃ;
Ukkādhāro manussānaṃ, niccaṃ apacito mayā”.
339. “Pañca kāmagaṇe hitvā, piyarūpe manorame;
Saddhāya gharā nikkhamma, dukkhassantakaro bhava.
340. “Mitte bhajassu kalyāṇe, pantañca sayanāsaṇaṃ;
Vivittaṃ appanigghosaṃ, mattaññū hohi bhojane.
341. “Cīvare piṇḍapāte ca, paccaye sayanāsane.
Etesu taṇhaṃ mākāsi, mā lokaṃ punarāgami.
342. “Saṃvuto pātimokkhasmiṃ, indriyesu ca pañcasu;
Sati kāyagatātyatthu, nibbidābahulo bhava.
343. “Nimittaṃ parivajjehi, subhaṃ rāgūpasamhitaṃ;
Asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitaṃ.
344. “Animittañca bhāvehi, mānānusayamujjaha;
Tato mānābhisamayā, upasanto carissatī”ti.

Itthaṃ sudaṃ bhagavā āyasmantaṃ rāhulaṃ imāhi gāthāhi abhiñhaṃ
ovadatīti.

Rāhulasuttaṃ ekādasamaṃ niṭṭhitaṃ.

12. Nigrodhakappasuttaṃ

Evam me suttaṃ— ekaṃ samayaṃ bhagavā āḷaviyaṃ viharati
aggāḷave cetiye. Tena kho pana samayena āyasmato vaṅgīsassa upajjhāyo
nigrodhakappo nāma thero aggāḷave cetiye aciraparinibbuto hoti. Atha kho
āyasmato vaṅgīsassa rahogataṃ paṭisallīnaṃ evaṃ cetaso parivitaṃ
udapādi— “parinibbuto nu kho me upajjhāyo udāhu no parinibbuto”ti?
Atha kho āyasmā vaṅgīso sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā vaṅgīso bhagavantaṃ etadavoca—

“idha mayham, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi— ‘parinibbuto nu kho me upajjhāyo, udāhu no parinabbuto’”ti. Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṃsaṃ cīvaram katvā yena bhagavā tenañjalīm paṇāmetvā bhagavantam gāthāya ajjhabhāsi—

345. “Pucchāma¹ satthāramanomapāññam,
diṭṭheva dhamme yo vicikicchānam chettā.
Aggālave kālamakāsi bhikkhu,
ñāto yasassī abhinibbutatto.
346. “Nigrodhakappo iti tassa nāmam,
tayā kataṃ bhagavā brāhmaṇassa.
So taṃ namassaṃ acari mutyapekkho,
āraddhavīriyo dāhadhammadassī.
347. “Taṃ sāvakaṃ sakya² mayampi sabbe,
aññātumicchāma samantacakkhu.
Samavattitā no savaṇāya sotā,
tuvaṃ no satthā tvamanuttarosi.
348. “Chindeva no vicikicchaṃ brūhi metaṃ,
parinibbutaṃ vedaya bhūripāñña.
Majjheva³ no bhāsa samantacakkhu,
sakkova devāna sahasanetto.
349. “Ye keci ganthā idha mohamaggā,
aññāṇapakkhā vicikicchathānā.
Tathāgataṃ patvā na te bhavanti,
cakkhuñhi etaṃ paramaṃ narānam.
350. “No ce hi jātu puriso kilese,
vāto yathā abbhadhanam vihāne.
Tamovassa nivuto sabbaloko,
na jotimantopi narā tapeyyum.

351. “Dhīrā ca pajjotakarā bhavanti,
taṃ taṃ ahaṃ vīra³tatheva maññe.
Vipassināṃ jānamupāgamumhā⁴,
parisāsu no āvikarohi kappāṃ.
352. “Khippāṃ girāṃ eraya vaggu vaggum,
haṃsova paggayha saṇikāṃ⁵ nikūja.
Bindussarena suvikappitena,
sabbeva te ujjugatā suṇoma.
353. “Pahīnajātimarāṇaṃ asesāṃ,
niggayha dhonāṃ⁶ vadessāmi dhammaṃ.
Na kāmākāro hi puthujjanānaṃ,
saṅkheyyakāro ca⁷ tathāgatānaṃ.
354. “Sampannaveyyākaraṇaṃ tavedaṃ,
samujjupaññassa⁸ samuggahītaṃ.
Ayamañjalī pacchimo suppaṇāmito,
mā mohayī jānāmanomapañña.
355. “Parovaraṃ⁹ ariyadhammaṃ veditvā,
mā mohayī jānāmanomavīra.
Vāriṃ yathā ghammani ghammatatto,
vācābhikaṅkhāmi sutāṃ pavassa¹⁰.
356. “Yadatthikaṃ¹¹ brahmacariyaṃ acarī,
kappāyano kaccissa taṃ amoghaṃ.
Nibbāyi so ādu sa-upādiseso,
yathā vimutto ahu taṃ suṇoma”.
357. “Accheccchi¹² taṇhaṃ idha nāmarūpe, (iti bhagavā)
Kaṇhassa¹³ sotāṃ dīgharattānusayitaṃ.
Atāri jātiṃ maraṇaṃ asesāṃ,”
Iccabravī bhagavā pañcasetṭho.

3. dhīra (sī, syā) 4. jānamupagamamhā (sī, syā) 5. saṇim (syā, i) 6. dhotam (sī)

7. saṅkayakārova (ka) 8. samujjapaññassa (syā, ka) 9. varāvaram (katthaci)

10. sutassa vassa (syā) 11. yadatthiyaṃ (i), yadatthitaṃ (ka) 12. achejji (ka) 13. taṇhāya (ka)

358. “Esa sutvā pasīdāmi, vaco te isisattama;
Amoghaṃ kira me puṭṭhaṃ, na maṃ vañcesi brāhmaṇo.
359. “Yathāvādī tathākārī, ahu buddhassa sāvako;
Acchidā maccuno jālaṃ, tataṃ māyāvino daḥhaṃ.
360. “Addasā bhagavā ādiṃ, upādānassa kappiyo;
Accagā vata kappāyano, maccudheyyaṃ suduttaraṃ”ti.
- Nigrodhakappasuttaṃ dvādasamaṃ niṭṭhitaṃ.

13. Sammāparibbājanīyasuttaṃ

361. “Pucchāmi munim pahūtapaññaṃ,
Tiṇṇaṃ pāraṅgataṃ parinibbutaṃ ṭhitattaṃ.
Nikkhamma gharā panujja kāme, kathaṃ bhikkhu
Sammā so loke paribbajeyya”.
362. “Yassa maṅgalā samūhatā, (iti bhagavā)
Uppātā supinā ca lakkhaṇā ca.
So maṅgaladosavippahīno,
Sammā so loke paribbajeyya.
363. “Rāgaṃ vinayetha mānusesu,
dibbesu kāmesu cāpi bhikkhu.
Atikkamma bhavaṃ samecca dhammaṃ,
sammā so loke paribbajeyya.
364. “Vipitṭhikatvāna pesuṇāni,
kodhaṃ kadariyaṃ jaheyya bhikkhu.
Anurodhavirodhavippahīno,
sammā so loke paribbajeyya.

365. “Hitvāna piyañca appiyañca,
anupādāya anissito kuhiñci.
Saṃyojaniyehi vippamutto,
sammā so loke paribbajeyya.
366. “Na so upadhīsu sārameti,
ādānesu vineyya chandarāgaṃ.
So anissito anaññaneyyo,
sammā so loke paribbajeyya.
367. “Vacasā manasā ca kammunā ca,
aviruddho sammā veditvā dhammaṃ.
Nibbānapadābhipatthayāno,
sammā so loke paribbajeyya.
368. “Yo vandati manti nuṇṇameyya¹,
akkuṭṭhopi na sandhiyetha bhikkhu.
Laddhā parabhojanaṃ na majje,
sammā so loke paribbajeyya.
369. “Lobhañca bhavañca vippahāya,
virato chedanabandhanā ca² bhikkhu.
So tiṇṇakathamkatho visallo,
sammā so loke paribbajeyya.
370. “Sāruppaṃ attano veditvā,
no ca bhikkhu himseyya kañci loke.
Yathā tathiyaṃ veditvā dhammaṃ,
sammā so loke paribbajeyya.
371. “Yassānusayā na santi keci,
mūlā ca³ akusalā samūhatāse.
So nirāso⁴ anāsisāno⁵,
sammā so loke paribbajeyya.

1. nunnameya (?) 2. chedanabandhanato (sī, syā) 3. mūlā (sī, syā)

4. nirāsaso (sī), nirāsaso (syā) 5. anāsayāno (sī, i), anāsasāno (syā)

372. “Āsavakhīṇo pahīnamāno,
sabbam rāgapatham upātivatto.
Danto parinibbuto t̥hitatto, sammā so loke paribbajeyya.
373. “Saddho sutavā niyāmadassī,
vaggagatesu na vaggasāri dhīro.
Lobham dosam vineyya paṭigham,
sammā so loke paribbajeyya.
374. “Saṃsuddhajino vivaṭṭacchado,
dhammesu vasī pāragū anejo.
Saṅkhāranīrodhamāṇakusalo,
sammā so loke paribbajeyya.
375. “Atītesu anāgatesu cāpi,
kappātīto aticcasuddhipañño.
Sabbāyatanehi vippamutto,
sammā so loke paribbajeyya.
376. “Aññāya padam samecca dhammam,
vivaṭam disvāna pahānamāsavānam.
Sabbupadhīnam parikkhayāno⁶,
sammā so loke paribbajeyya”.
377. “Addhā hi bhagavā tatheva etaṃ,
yo so evaṃvihārī danto bhikkhu.
Sabbasaṃyojanayogavītivatto⁷,
sammā so loke paribbajeyyā”ti.

Sammāparibbājanīyasuttaṃ terasamam niṭṭhitam.

6. parikkayā (i)

7. sabbasaṃyojaniye ca vītivatto (sī, syā, i)

14. Dhammikasuttaṃ

Evam me sutam— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati
jetavane anāthapiṇḍikassa ārāme. Atha kho dhammiko upāsako
pañcahi upāsakasatehi saddhim yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho
dhammiko upāsako bhagavantam gāthāhi ajjhabhāsi—

378. “Pucchāmi taṃ gotama bhūripaṇṇa,
kathamkaro sāvako sādhu hoti.
Yo vā agārā anagārameti,
agārino vā panupāsakāse.
379. “Tuvamhi lokassa sadevakassa,
gatiṃ pajānāsi parāyaṇaṇca.
Na catthi tulyo nipuṇatthadassī,
tuvāhi buddham pavaram vadanti.
380. “Sabbam tuvaṃ ñāṇamavecca dhammam,
pakāsesi satte anukampamāno.
Vivaṭṭacchadosi samantacakkhu,
virocasi vimalo sabbaloke.
381. “Āgañchi te santike nāgarājā,
erāvaṇo nāma jinoti sutvā.
Sopi tayā mantayitvājjhagamā,
sādhūti sutvāna patītarūpo.
382. “Rājāpi taṃ vessavaṇo kuvero,
upeti dhammam paripucchamāno.
Tassāpi tvaṃ pucchito brūsi dhīra,
so cāpi sutvāna patītarūpo.
383. “Ye kecime titthiyā vādasīlā,
ājīvakā vā yadi vā nigaṇṭhā.
Paṇṇāya taṃ nātitaranti sabbe,
ṭhito vajantaṃ viya sīghagamim.

384. “Ye kecime brāhmaṇā vādasīlā,
vuddhā cāpi brāhmaṇā santi keci.
Sabbe tayi atthabaddhā bhavanti,
ye cāpi aññe vādino maññamānā.
385. “Ayañhi dhammo nipuṇo sukho ca,
yoyaṃ tayā bhagavā suppavutto.
Tameva sabbepi¹ sussūsamānā,
taṃ no vada pucchito buddhaseṭṭha.
386. “Sabbepi me bhikkhavo sannisinnā,
upāsakā cāpi tatheva sotum.
Suṇantu dhammaṃ vimalenānubuddhaṃ,
subhāsitaṃ vāsavasessa devā”.
387. “Suṇātha me bhikkhavo sāvayāmi vo,
dhammaṃ dhutaṃ tañca carātha sabbe.
Iriyāpathaṃ pabbajitānulomikaṃ,
sevetha naṃ atthadaso mutimā.
388. “No ve vikāle vicareyya bhikkhu,
gāme ca piṇḍāya careyya kāle.
Akālacāriṇhi sajanti saṅgā,
tasmā vikāle na caranti buddhā.
389. “Rūpā ca saddā ca rasā ca gandhā,
phassā ca ye sammadayanti satte.
Etesu dhammesu vineyya chandaṃ,
kālena so pavise pātarāsaṃ.
390. “Piṇḍaṇca bhikkhu samayena laddhā,
eko paṭikkamma raho nisīde.
Ajjhatacintī na mano bahiddhā,
nicchāraye saṅgahitattabhāvo.

1. sabbe mayaṃ (syā)

391. “Sacepi so sallape sāvakena,
aññena vā kenaci bhikkhunā vā.
Dhammaṃ paṇītaṃ tamudāhareyya,
na pesuṇaṃ nopi parūpavādaṃ.
392. “Vādañhi eke paṭiseniyanti,
na te pasaṃsāma parittapaññe.
Tato tato ne pasajanti saṅgā,
cittañhi te tattha gamenti dūre.
393. “Piṇḍaṃ vihāraṃ sayanāsanañca,
āpañca saṅghāṭirajūpavāhanaṃ.
Sutvāna dhammaṃ sugatena desitaṃ,
saṅkhāya seve varapaññasāvako.
394. “Tasmā hi piṇḍe sayanāsane ca,
āpe ca saṅghāṭirajūpavāhane.
Etesu dhammesu anūpalitto,
bhikkhu yathā pokkhare vāribindu.
395. “Gahaṭṭhavattaṃ pana vo vadāmi,
yathākaro sāvako sādhu hoti.
Na hesa² labbhā sapariggahena,
phassetuṃ yo kevalo bhikkhudhammo.
396. “Pāṇaṃ na hane³ na ca ghātayeyya,
na cānujaññā hanataṃ paresaṃ.
Sabbesu bhūtesu nidhāya daṇḍaṃ,
ye thāvarā ye ca tasā santi⁴ loke.
397. “Tato adinnaṃ parivajjayeyya,
kiñci kvaci sāvako bujjhamāno.
Na hāraye harataṃ nānujaññā,
sabbā adinnaṃ parivajjayeyya.

2. na heso (i)

3. na hāne (sī)

4. tasanti (sī, i)

398. “Abrahmacariyaṃ parivajjayeyya,
aṅgārakāsum̐ jalitaṃva viññū.
Asambhuṇanto pana brahmacariyaṃ,
parassa dāraṃ na atikkameyya.
399. “Sabhaggato vā parisaggato vā,
ekassa veko⁵ na musā bhaṇeyya.
Na bhāṇaye bhaṇataṃ nānujaññā,
sabbam̐ abhūtaṃ parivajjayeyya.
400. “Majjañca pānaṃ na samācareyya,
dhammaṃ imaṃ rocaye yo gahaṭṭho.
Na pāyaye pivataṃ nānujaññā,
ummādanantaṃ iti naṃ veditvā.
401. “Madā hi pāpāni karonti bālā,
kārenti caññepi jane pamatte.
Etaṃ apuññāyatanam̐ vivajjaye,
ummādanam̐ mohanam̐ bālakantaṃ.
402. “Pāṇam̐ na hane na cādinnaṃ mādiye,
musā na bhāse na ca majjapo siyā.
Abrahmacariyā virameyya methunā,
rattiṃ na bhuñjeyya vikālabhojanaṃ.
403. “Mālaṃ na dhāre na ca gandhamācare,
mañce chamāyaṃ va sayetha santhate.
Etañhi aṭṭhaṅgikamāhuposathaṃ,
buddhena dukkhan tagunā pakāsitaṃ.
404. “Tato ca pakkhassupavassuposathaṃ,
cātuddasiṃ pañcadasiñca aṭṭhamiṃ.
Pāṭihāriyapakkhañca pasannamānaso,
aṭṭhaṅgupetaṃ susamattarūpaṃ.

405. “Tato ca pāto upavutthuposatho,
annena pānena ca bhikkhusaṅgham.
Pasannacitto anumodamāno,
yathāraham saṁvibhajetha viññū.

406. “Dhammena mātāpitaro bhareyya,
payojaye dhammikaṁ so vaṇijjam.
Etaṁ gihī vattayamappamatto,
sayampabhe nāma upeti deve”ti.

Dhammikasuttaṁ cuddasamaṁ niṭṭhitam.

Cūlavaggo dutiyo niṭṭhito.

Tassuddānam

Ratanāmagandho hiri ca, maṅgalam sūcilomena;
Dhammacariyañca brāhmaṇo⁶, nāvā kiṁsīlamuṭṭhānam.
Rāhulo puna kappo ca, paribbājaniyam tathā;
Dhammikañca viduno āhu, cūlavagganti cuddasāti.

3. Mahāvaggo

1. Pabbajjāsuttaṁ

407. Pabbajjam kittayissāmi, yathā pabbaji cakkhumā.
Yathā vīmaṁsamāno so, pabbajjam samarocayi.
408. Sambādhoyam gharāvāso, rajassāyatanam iti;
Abbhokāsova pabbajjā, iti disvāna pabbaji.
409. Pabbajitvāna kāyena, pāpakammaṁ vivajjayi;
Vacīduccaritam hitvā, ājīvaṁ parisodhayi.

6. kapilo barāhmaṇopi ca (syā, ka)

410. Agamā rājagaham buddho, magadhānam giribbajam;
Piṇḍāya abhihāresi, ākiṇṇavaralakkaṇo.
411. Tamaddasā bimbisāro, pāsādasmiṃ patiṭṭhito;
Disvā lakkhaṇasampannam, imamattham abhāsatha.
412. “Imam bhonto nisāmetha, abhirūpo brahā suci;
Caraṇena ca sampanno, yugamattaṇca pekkhati.
413. “Okkhittacakkhu satimā, nāyam nīcakulāmiva;
Rājadūtābhidhāvantu, kuhiṃ bhikkhu gamissati”.
414. Te pesitā rājadūtā, piṭṭhito anubandhisum;
Kuhiṃ gamissati bhikkhu, kattha vāso bhavissati.
415. Sapadānam caramāno, guttadvāro susamvuto;
Khippam pattam apūresi, sampajāno paṭissato.
416. Piṇḍacāram caritvāna, nikkhamma nagarā muni.
Paṇḍavam abhihāresi, ettha vāso bhavissati.
417. Disvāna vāsūpagataṃ, tayo¹ dūtā upāvisum;
Tesu ekova² āgantvā, rājino paṭivedayi.
418. “Esa bhikkhu mahārāja, paṇḍavassa puratthato³.
Nisinno byagghusabhova, sīhova girigabbhare”.
419. Sutvāna dūtavacanam, bhaddayānena khattiyo;
Taramānarūpo niyyāsi, yena paṇḍavapabbato.
420. Sa yānabhūmiṃ yāyitvā, yānā oruyha khattiyo;
Pattiko upasaṅkamma, āsajja nam upāvisi.
421. Nisajja rājā sammodi, katham sāraṇīyam tato;
Katham so vītisāretvā, imamattham abhāsatha.

1. tato (sī, i)

2. eko ca dūto (sī, syā, i)

3. purakkhato (syā, ka)

422. “Yuvā ca daharo cāsi, paṭhamuppattiko⁴ susu.
Vaṇṇārohena sampanno, jātimā viya khattiyo.
423. “Sobhayanto anīkaggaṃ, nāgasaṅghapurakkhato;
Dadāmi bhoge bhuñjassu, jātim akkhāhi pucchito”.
424. “Ujūṃ janapado rāja, himavantassa passato;
Dhanavīriyena sampanno, kosalesu⁵ niketino.
425. “Ādiccā⁶ nāma gottena, sākiyā⁷ nāma jātiyā.
Tamhā kulā pabbajitomi, na kāme abhipatthayaṃ.
426. “Kāmesvādīnavam disvā, nekkhammaṃ daṭṭhu khemato;
Padhānāya gamissāmi, ettha me rañjatī mano”ti.
- Pabbajjāsuttaṃ paṭhamam niṭṭhitaṃ.

2. Padhānasuttaṃ

427. “Taṃ maṃ padhānapahitattaṃ, naḍim nerañjaraṃ pati;
Viparakkamma jhāyantaṃ, yogakkhemassa pattiyaṃ.
428. “Namucī karuṇaṃ vācaṃ, bhāsamāno upāgami;
‘Kiso tvamasī dubbaṇṇo, santike maraṇaṃ tava.
429. “‘Sahassabhāgo maraṇassa, ekaṃso tava jīvitaṃ;
Jīva bho jīvitaṃ seyyo, jīvaṃ puñṇāni kāhasi.
430. “‘Carato ca te brahmacariyaṃ, aggihuttañca jūhato.
Pahūtaṃ cīyate puñṇaṃ, kiṃ padhānena kāhasi.
431. “‘Duggo maggo padhānāya, dukkaro durabhisambhavo”
Imā gāthā bhaṇaṃ māro, aṭṭhā buddhassa santike.

4. paṭhamuppattiyā (sī), paṭhmuppattito (syā)

5. kosalassa (syā, ka) 6. ādicco (ka) 7. sākiyo (ka)

432. Tam tathāvādinam maram, bhagavā etadabravi;
“Pamattabandhu pāpima, yenatthena¹ idhāgato.
433. “Aṇumattopi² puññaena, attho mayham na vijjati.
Yesañca attho puññaena, te māro vattumarahati.
434. “Atthi saddhā tathā³ vīriyam, paññā ca mama vijjati.
Evam mam pahitattampi, kim jīvamanupucchasi.
435. “Nadīnamapi sotāni, ayam vāto visosaye;
Kiñca me pahitattassa, lohitaṃ nupasussaye.
436. “Lohite sussamānamhi, pittaṃ semhañca suṣṣati;
Maṃsesu khīyamānesu, bhiyyo cittaṃ paśīdati.
Bhiyyo sati ca paññā ca, samādhi mama tiṭṭhati.
437. “Tassa mevaṃ viharato, pattassuttamavedanam;
Kāmesu⁴ nāpekkhate cittaṃ, passa sattassa suddhatam.
438. “Kāmā te paṭhamā senā, dutiyā arati vuccati.
Tatīyā khuppipāsā te, catutthī taṇhā pavuccati.
439. “Pañcamam⁵ thinamiddham te, chaṭṭhā bhīrū pavuccati;
Sattamī vicikicchā te, makkho thambho te aṭṭhamo.
440. “Lābho siloko sakkāro, micchāladdho ca yo yaso;
Yo cattānam samukkamse, pare ca avajānati.
441. “Esā namuci te senā, kaṇhassābhīppahārīnī;
Na nam asūro jināti, jetvā ca labhate sukham.
442. “Esa muñjam parihare, dhiratthu mama⁶ jīvitam;
Saṅgāme me mataṃ seyyo, yaṃ ce jīve parājito.

1. senatthena (?), attano atthena (attha, saṃvaṇṇā) 2. aṇumattenapi (sī, syā)
3. tato (sī, i), tapo (syā, ka) 4. kāme (sī, syā) 5. pañcamī (sī, i) 6. ida (ka)

443. “Pagāḷhettha na dissanti, eke samaṇabrāhmaṇā;
Taṇca maggaṃ na jānanti, yena gacchanti subbatā.
444. “Samantā dhajiniṃ disvā, yuttaṃ māraṃ savāhanaṃ;
Yuddhāya paccuggacchāmi, mā maṃ ṭhānā acāvayi.
445. “Yaṃ te taṃ nappasahati, senaṃ loko sadevako;
Taṃ te paññāya bhecchāmi⁷, āmaṃ pattaṃva asmanā⁸.
446. “Vasīkaritvā⁹ saṅkappaṃ, satinca sūpatiṭṭhitam;
Raṭṭhā raṭṭhaṃ vicarissam, sāvake vinayaṃ puthū.
447. “Te appamattā pahitattā, mama sāsana-kārakā;
Akāmassa¹⁰ te gamissanti, yattha gantvā na socare”.
448. “Satta vassāni bhagavantam, anubandhiṃ padāpadaṃ;
Otāraṃ nādhigacchissam, sambuddhassa satīmato.
449. “Medavaṇṇaṃva pāsāṇam, vāyaso anupariyagā;
Apettha mudum¹¹ vindema, api assādanā siyā.
450. “Aladdhā tattha assādam, vāyasetto apakkami;
Kākova selamāsajja, nibbijjāpema gotamaṃ”.
451. Tassa sokaparetassa, vīṇā kacchā abhassatha.
Tato so dummano yakkho, tatthevantaradhāyathāti.
- Padhānasuttaṃ dutiyaṃ niṭṭhitam.

3. Subhāsitasuttaṃ

Evam me sutam— eka samayaṃ bhagavā sāvatthiyaṃ viharati
jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi—
“bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum.

7. gacchāmi (sī), vecchāmi (syā), vjjhāmi (ka)

9. vasiṃ karitavā (vahūsu)

10. akāmā (ka)

8. pakkāma amunā (ka)

11. mudu (sī)

Bhagavā etadavoca—

“Catūhi, bhikkhave, aṅgehi samannāgatā vācā subhāsītā hoti, na dubbhāsītā, anavajjā ca ananuvajjā ca viññūnam. Katamehi catūhi? Idha, bhikkhave, bhikkhu subhāsitaṃyeva bhāsati no dubbhāsitaṃ, dhammaṃyeva bhāsati no adhammaṃ, piyaṃyeva bhāsati no appiyaṃ, saccaṃyeva bhāsati no alikaṃ. Imehi kho, bhikkhave, catūhi aṅgehi samannāgatā vācā subhāsītā hoti, no dubbhāsītā, anavajjā ca ananuvajjā ca viññūnan”ti. Idamavoca bhagavā. Idam vatvāna sugato athāparaṃ etadavoca satthā—

452. “Subhāsitaṃ uttamamāhu santo,
dhammaṃ bhaṇe nādhammaṃ taṃ dutiyaṃ.
Piyaṃ bhaṇe nāppiyaṃ taṃ tatiyaṃ,
saccaṃ bhaṇe nālikaṃ taṃ catutthan”ti.

Atha kho āyasmā vaṅgīso uṭṭhāyāsanaṃ ekamsaṃ cīvaram katvā yena bhagavā tenañjalim paṇāmetvā bhagavantam etadavoca— “paṭibhāti maṃ bhagavā, paṭibhāti maṃ sugatā”ti. “Paṭibhātu taṃ vaṅgīsā”ti bhagavā avoca. Atha kho āyasmā vaṅgīso bhagavantam sammukhā sārubbhāhi gāthāhi abhitthavi—

453. “Tameva vācam bhāseyya, yāyattānam na tāpaye;
Pare ca na vihimseyya, sā ve vācā subhāsītā.
454. “Piyavācameva bhāseyya, yā vācā paṭinanditā;
Yaṃ anādāya pāpāni, paresaṃ bhāsate piyaṃ.
455. “Saccaṃ ve amatā vācā, esa dhammo sanantano;
Sacce atthe ca dhamme ca, āhu santo paṭiṭṭhitā.
456. “Yaṃ buddho bhāsati vācam, khemaṃ nibbānapattiyā;
Dukkassantakiriyāya, sā ve vācānamuttamā”ti.

Subhāsitasuttam tatiyaṃ niṭṭhitam.

4. Sundarikabhāradvājasuttam

Evam me sutam— ekam samayam bhagavā kosalesu viharati sundarikāya nadiyā tīre. Tena kho pana samayena sundarikabhāradvājo brāhmaṇo sundarikāya nadiyā tīre aggim juhati, aggihuttam paricarati. Atha kho sundarikabhāradvājo brāhmaṇo aggim juhivā aggihuttam paricaritvā utthāyāsanaṁ samantā catuddisā anuvilokesi— “ko nu kho imam habyasesam bhuñjeyyā”ti? Addasā kho sundarikabhāradvājo brāhmaṇo bhagavantam avidūre aññatarasmim rukkhamūle sasīsam pārutam nisinnam; disvāna vāmena hatthena habyasesam gahetvā dakkhiṇena hatthena kamaṇḍalum gahetvā yena bhagavā tenupasaṅkami.

Atha kho bhagavā sundarikabhāradvājassa brāhmaṇassa padasaddena sīsam vivari. Atha kho sundarikabhāradvājo brāhmaṇo— “muṇḍo ayam bhavam, muṇḍako ayam bhavan”ti tatova puna nivattitukāmo ahosi. Atha kho sundarikabhāradvājassa brāhmaṇassa etadahosi— “muṇḍāpi hi idhekacce brāhmaṇā bhavanti, yaṁnūnāham upasaṅkamitvā jātim puccheyyan”ti. Atha kho sundarikabhāradvājo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam etadavoca— “kiñjacco bhavan”ti?

Atha kho bhagavā sundarikabhāradvājam brāhmaṇam gāthāhi ajjhabhāsi —

457. “Na brāhmaṇo nomhi na rājaputto,
na vessāyano uda koci nomhi.
Gottam pariññāya puthujjanānam,
akiñcano manta carāmi loke.

458. “Saṅghātivāsī agaho carāmi¹,
nivuttakeso abhinibbutatto.
Alippamāno idha māṇavehi,
akallam mam brāhmaṇa pucchasi gottapañham”.

459. “Pucchanti ve bho brāhmaṇā,
brāhmaṇebhi saha brāhmaṇo no bhavan”ti.

460. “Brāhmaṇo hi ce tvam brūsi, māñca brūsi abrahmaṇam;
Tam tam sāvittim pucchāmi, tipadam catuvīsatakkharam.

1. agiho (ka, sī, i) ageho (katthaci)

461. “Kim nissitā isayo manujā, khattiyā brāhmaṇā² devatānam.
Yaññamakappayimsu puthū idha loke³.”
462. “Yadantagū vedagū yaññakāle,
yassāhutim labhe tassijjheti brūmi”.
463. “Addhā hi tassa hutamijjhe, (iti brāhmaṇo)
Yaṃ tādisaṃ vedagumaddasāma.
Tumhādisānañhi adassanena, añño jano bhuñjati pūralāsaṃ”.
464. “Tasmātiha tvaṃ brāhmaṇa atthena,
atthiko upasaṅkamma puccha.
Santam vidhūmaṃ anīghaṃ nirāsaṃ,
appevidha abhivinde sumedham”.
465. “Yaññe ratoham bho gotama,
yaññaṃ yiṭṭhukāmo nāhaṃ pajānāmi.
Anusāsatu maṃ bhavaṃ,
yattha hutaṃ ijjhate brūhi me taṃ”.
- “Tena hi tvaṃ, brāhmaṇa, odahassu sotaṃ; dhammaṃ te desessāmi
466. “Mā jātim pucchī caraṇaṇca puccha,
kaṭṭhā have jāyati jātavedo.
Nīcākulīnopi munī dhitīmā,
ājāniyo hoti hirīnisedho.
467. “Saccena danto damasā upeto,
vedantagū vūsitabrahmacariyo.
Kālena tamhi habyaṃ pavecche,
yo brāhmaṇo puññapekkho⁴ yajetha.
468. “Ye kāme hitvā agahā caranti,
susaññatattā tasaraṃva ujjuṃ.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puññapekkho yajetha.

469. “Ye vītarāgā susamāhitindriyā,
candova rāhuggahaṇā pamuttā.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puññapekkho yajetha.
470. “Asajjamānā vicaranti loke,
sadā satā hitvā mamāyitāni.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puññapekkho yajetha.
471. “Yo kāme hitvā abhibhuyyacārī,
yo vedi jātīmaraṇassa antaṃ.
Parinibbuto udakarahadova sīto,
tathāgato arahati pūraḷāsaṃ.
472. “Samo samehi visamehi dūre,
tathāgato hoti anantapañño.
Anūpalitto idha vā huraṃ vā,
tathāgato arahati pūraḷāsaṃ.
473. “Yamhi na māyā vasati na māno,
yo vītalobho amamo nirāso.
Panuṇṇakodho abhinibbutatto,
yo brāhmaṇo sokamalaṃ ahāsi.
Tathāgato arahati pūraḷāsaṃ.
- 474 . “Nivesanaṃ yo manaso ahāsi,
pariggahā yassa na santi keci.
Anupādiyaṇo idha vā huraṃ vā,
tathāgato arahati pūraḷāsaṃ.
475. “Samāhito yo udatāri oghaṃ,
dhammaṃ caññāsi paramāya diṭṭhiyā.
Khīṇāsavo antimadehadhārī,
tathāgato arahati pūraḷāsaṃ.

476. “Bhavāsavā yassa vacī kharā ca,
vidhūpitā atthagatā na santi.
Sa vedagū sabbadhi vippamutto,
tathāgato arahati pūraḷāsaṃ.
477. “Saṅgātigo yassa na santi saṅgā,
yo mānasattesu amānasatto.
Dukkhaṃ pariññāya sakhattavatthum,
tathāgato arahati pūraḷāsaṃ.
478. “Āsaṃ anissāya vivekadassī,
paravediyaṃ dīṭṭhimupātivatto.
Ārammaṇā yassa na santi keci,
tathāgato arahati pūraḷāsaṃ.
479. “Paroparā⁵ yassa samecca dhammā,
vidhūpitā atthagatā na santi.
Santo upādānakhaye vimutto,
tathāgato arahati pūraḷāsaṃ.
480. “Saṃyojanaṃ jātikhayantadassī,
yopānudi rāgapathaṃ asesam.
Suddho nidoso vimalo akāco⁶,
tathāgato arahati pūraḷāsaṃ.
481. “Yo attano attānaṃ⁷ nānupassati,
samāhito ujjugato ṭhitatto.
Sa ve anejo akhilo akaṅkho,
tathāgato arahati pūraḷāsaṃ.
482. “Mohantarā yassa na santi keci,
sabbesu dhammesu ca ñāṇadassī.
Sarīraṇca antimam dhāreti,
patto ca sambodhimanuttaram sivaṃ.
Ettāvatā yakkhassa suddhi, tathāgato arahati pūraḷāsaṃ”.

5. parovarā (sī, i)

6. skāmo (sī, syā)

7. attanāttānaṃ (sī, syā)

483. “Hutañca⁸ mayhaṃ hutamatthu saccaṃ,
yaṃ tādisaṃ vedagunaṃ alatthaṃ.
Brahmā hi sakkhi paṭigaṇhātu me bhagavā,
bhuñjatu me bhagavā pūraḷāsaṃ”.
484. “Gāthābhigītaṃ me abhojaneyyaṃ,
sampassataṃ brāhmaṇa nesa dhammo.
Gāthābhigītaṃ panudanti buddhā,
dhamme satī brāhmaṇa vuttiresaṃ.
485. “Aññena ca kevalinaṃ mahesiṃ,
khīṇāsavaṃ kukkuccavūpasantaṃ.
Annena pānena upaṭṭhahassu,
khettañhi taṃ puñṇapekkhassa hoti”.
486. “Sādhāhaṃ bhagavā tathā vijaññaṃ,
yo dakkhiṇaṃ bhuñjeyya mādisassa.
Yaṃ yaññaḷakāle pariyesamāno,
pappuyya tava sāsaṇaṃ”.
487. “Sārambhā yassa vigatā, cittaṃ yassa anāvilaṃ;
Vippamutto ca kāmehi, thinaṃ yassa panūditam.
488. “Sīmantaṇaṃ vinetāraṃ, jātimaraṇakovidam;
Muniṃ moneyyasampannaṃ, tādisaṃ yaññaṃāgataṃ.
489. “Bhakuṭim⁹ vinayitvāna, pañjalikā namassatha.
Pūjetha annapānena, evaṃ ijjhanti dakkhiṇā.
490. “Buddho bhavaṃ arahati pūraḷāsaṃ, puñṇakhettaṃanuttaraṃ.
Āyāgo sabbalokassa, bhoto dinnam mahapphalan”ti.

Atha kho sundarikabhāradvājo brāhmaṇo bhagavantaṃ etadavoca—
“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho
gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,

8. huttnca (sī, ka) 9. bhūkuṭim (ka, sī), bhākuṭim (ka, sī, ma, ni, l.226)

mūlhasa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya— cakkhumanto rūpāni dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam gotamam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāham bhoto gotamassa santike pabbajjam, labheyyam upasampadan”ti. Alatta kho sundarikabhāradvājo brāhmaṇo .Pa.arahatam ahoṣīti.

Sundarikabhāradvājasuttam catuttham niṭṭhitam.

5. Māghasuttam

Evam me sutam— eka samayam bhagavā rājagahe viharati gijjhakūṭe pabbate. Atha kho māgho māṇavo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim sammodi. Sammodanīyam katham saraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho māgho māṇavo bhagavantam etadavoca—

“Ahañhi, bho gotama, dāyako dānapati vadaññū yācayogo; dhammena bhoge pariyesāmi; dhammena bhoge pariyesitvā dhammaladdhehi bhogehi dhammādhigatehi ekassapi dadāmi dvinnampi tiṇṇampi catunnampi pañcannampi channampi sattannampi aṭṭhannampi navannampi dasannampi dadāmi, vīsāyapi tiṃsāyapi cattālīsāyapi paññāsāyapi dadāmi, satassapi dadāmi, bhiyyopi dadāmi. Kaccāham, bho gotama, evam dadanto evam yajanto bahum puñṇam pasavāmī”ti

“Taggha tvaṃ, māṇava, evam dadanto evam yajanto bahum puñṇam pasavasi. Yo kho, māṇava, dāyako dānapati vadaññū yācayogo; dhammena bhoge pariyesati; dhammena bhoge pariyesitvā dhammaladdhehi bhogehi dhammādhigatehi ekassapi dadāti .Pa.satassapi dadāti, bhiyyopi dadāti, bahum so puñṇam pasavatī”ti. Atha kho māgho māṇavo bhagavantam gāthāya ajjhabhāsi—

491. “Pucchāmaham gotamam vadaññum, (iti māgho māṇavo)
Kāsāyavāsim agaham¹ carantam.
Yo yācayogo dānapati² gahaṭṭho,
puñṇatthiko³ yajati puñṇapekkho.
Dadam paresam idha annapānam,
katham hutam yajamānassa sujje”.

1. agiham (sī), ageham (i)

2. dānapatī (sī, syā, i) 3. puñṇpeko (sī, i, ka)

492. “Yo yācayogo dānapati gahaṭṭho, (māghāti bhagavā)
Puññatthiko yajati puññapekkho.
Dadam paresam idha annapānam,
ārādhaye dakkhiṇeyyebhi tādī”.
493. “Yo yācayogo dānapati gahaṭṭho, (iti māgho māṇavo)
Puññatthiko yajati puññapekkho.
Dadam paresam idha annapānam,
akkhāhi me bhagavā dakkhiṇeyye”.
494. “Ye ve asattā⁴ vicaranti loke,
akiñcanā kevalino yatattā.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puññapekkho yajetha.
495. “Ye sabbasaṃyojanabandhanacchidā,
dantā vimuttā anīghā nirāsā.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puññapekkho yajetha.
496. “Ye sabbasaṃyojanavippamuttā,
dantā vimuttā anīghā nirāsā.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puññapekkho yajetha.
497. “Rāgañca dosañca pahāya moham,
khīṇāsavā vūsitabrahmacariyā.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puññapekkho yajetha.
498. “Yesu na māyā vasati na māno,
khīṇāsavā vūsitabrahmacariyā.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puññapekkho yajetha.

4. alggā (syā)

499. “Ye vītalobhā amamā nirāsā,
khīṇāsavā vūsitabrahmacariyā.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puñṇapekkho yajetha.
500. “Ye ve na taṇhāsu upātippaṇṇā,
vitareyya oghaṃ amamā caranti.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puñṇapekkho yajetha.
501. “Yesam taṇhā natthi kuhiñci loke,
bhavābhavāya idha vā huraṃ vā.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puñṇapekkho yajetha.
502. “Ye kāme hitvā agahā caranti,
susaññatattā tasaraṃva ujjum.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puñṇapekkho yajetha.
503. “Ye vītarāgā susamāhitindriyā,
candova rāhuggahaṇā pamuttā.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puñṇapekkho yajetha.
504. “Samitāvino vītarāgā akopā,
yesam gatī natthidha vipphahāya.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puñṇapekkho yajetha.
505. “Jahitvā jātimaraṇaṃ asesam,
kathaṃkathim sabbamupātivattā.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puñṇapekkho yajetha.

506. “Ye attadīpā vicaranti loke,
akiñcanā sabbadhi vippamuttā.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puññapekkho yajetha.
507. “Ye hettha jānanti yathā tathā idaṃ,
ayamantimā natthi punabbhavoti.
Kālena tesu habyaṃ pavecche,
yo brāhmaṇo puññapekkho yajetha.
508. “Yo vedagū jhānarato satīmā,
sambodhipatto saraṇaṃ bahūnaṃ.
Kālena tamhi habyaṃ pavecche,
yo brāhmaṇo puññapekkho yajetha”.
509. “Addhā amoghā mama pucchanā ahu,
akkhāsi me bhagavā dakkhiṇeyye.
Tvañhettha jānāsi yathā tathā idaṃ,
tathā hi te vidito esa dhammo.
510. “Yo yācayogo dānapati gahaṭṭho, (iti māgho māṇavo)
Puññatthiko yajati puññapekkho.
Dadaṃ paresaṃ idha annapānaṃ,
Akkhāhi me bhagavā yaññasampadaṃ”.
511. “Yajassu yajamāno māghāti bhagavā,
sabbattha ca vippasādehi cittaṃ.
Ārammaṇaṃ yajamānassa yañño,
etthappatiṭṭhāya jahāti dosaṃ.
512. “So vītarāgo pavineyya dosaṃ,
mettaṃ cittaṃ bhāvayamappamaṇaṃ.
Rattindivaṃ satatamappamatto,
sabbā disā pharati appamaññaṃ”.

513. “Ko sujhati muccati bajjhatī ca,
kenattanā gacchati⁵ brahmalokaṃ.
Ajānato me muni brūhi puṭṭho,
bhagavā hi me sakkhi brahmajjaddiṭṭho.
Tuvañhi no brahmasamosi saccam,
katham upapajjati brahmalokaṃ jutima”.

514. “Yo yajati tividham yaññasampadam, (māghāti bhagavā)
Ārādhaye dakkhiṇeyyebhi tādi.
Evam yajitvā sammā yācayogo,
Upapajjati brahmalokanti brūmī”ti.

Evam vutte, māgho māṇavo bhagavantam etadavoca—
“abhikkantam, bho gotama .Pa.ajjatagge paṇupetam saraṇam gatan”ti.

Māghasuttam pañcamam niṭṭhitam.

6. Sabhiyasuttam

Evam me sutam— ekam samayam bhagavā rājagahe viharati veluvane
kalandakanivāpe. Tena kho pana samayena sabhiyassa paribbājakassa
purāṇasālohitāya devatāya pañhā uddiṭṭhā honti— “yo te, sabhiya, samaṇo
vā brāhmaṇo vā ime pañhe puṭṭho byākaroti tassa santike brahmacariyam
careyyāsī”ti.

Atha kho sabhiyo paribbājako tassā devatāya santike te pañhe
uggahetvā ye te samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino
titthakarā sādhusammatā bahujaṇassa, seyyathidaṃ— pūraṇo kassapo
makkhaligosālo ajito kesakambalo pakudho¹kaccāno saṇcayo² belatṭhaputto³
nigaṇṭho nātaputto⁴, te upasaṅkamitvā te pañhe pucchati. Te sabhiyena (pg.
..0356) paribbājakena pañhe puṭṭhā na sampāyanti; asampāyantā kopaṇca
dosaṇca appaccayaṇca pātukaronti. Api ca sabhiyam yeva paribbājakam
paṭipucchanti.

Atha kho sabhiyassa paribbājakassa etadahosi— “ye kho te bhonto
samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā
sādhusammatā bahujaṇassa, seyyathidaṃ—

5. kenatthenā gacchati (ka) 1. kakudho (sī) pakuddho (syā, kam) 2. saṇjāyo (sī, syā, kam, i)

3. bellnīṭhiputto (sī, i). veṭṭhaṭṭhaputto (syā)

4. nātaputto (sī, i)

pūraṇo kassapo .Pa.nigaṇṭho nāṭaputto, te mayā pañhe puṭṭhā na sampāyanti, asampāyantā kopaṇca dosaṇca appaccayaṇca pātukaronti; api ca maññevettha paṭipucchanti. Yannūnnāham hīnāyāvattitvā kāme paribhuñjeyyan”ti.

Atha kho sabhiyassa paribbājakassa etadahosi— “ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujaṇassa; yaṃnūnāham samaṇam gotamam upasaṅkamitvā ime pañhe puccheyyan”ti.

Atha kho sabhiyassa paribbājakassa etadahosi— “yepi kho te⁵ bhonto samaṇabrāhmaṇā jiṇṇā vuḍḍhā mahallakā addhagatā vayo-anuppattā therā rattaññū cirapabbajitā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammata bahujaṇassa, seyyathidaṃ— pūraṇo kassapo Ápe. nigaṇṭho nāṭaputto, tepi mayā pañhe puṭṭhā na sampāyanti, asampāyantā kopaṇca dosaṇca appaccayaṇca pātukaronti, api ca maññevettha paṭipucchanti; kim pana me samaṇo gotamo ime pañhe puṭṭho byākarissati! Samaṇo hi gotamo daharo ceva jātiyā, navo ca pabbajjāyā”ti.

Atha kho sabhiyassa paribbājakassa etadahosi— “samaṇo kho⁶ daharoti na uññātabbo na paribhotabbo. Daharopi cesa samaṇo gotamo mahiddhiko hoti mahānubhāvo, yaṃnūnāham samaṇam gotamam upasaṅkamitvā ime pañhe puccheyyan”ti.

Atha kho sabhiyo paribbājako yena rājagaham tena cārikampakkāmi Anupubbena cārikam caramāno yena rājagaham veluvanam kalandakani-vāpo, yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sabhiyo paribbājako bhagavantaṃ gāthāya ajjhabhāsi—

515. “Kaṅkhī vecikicchī āgamam, (iti sabhiyo)
Pañhe pucchitum abhikaṅkhamāno.
Tesantakaro bhavāhi⁷ pañhe me puṭṭho,
Anupubbam anudhammam byākarohi me”.

516. “Dūrato āgatosi sabhiya, (iti bhagavā)
Pañhe pucchitum abhikaṅkhamāno.
Tesantakaro bhavāmi⁸ pañhe te puṭṭho,
Anupubbam anudhammam byākaromi te.

5. yekote (syā), yaṃkote (ka) 6. samaṇoko gotamo (syā, ka)
7. bhavāhime (i, ka) 8. tesamantakaro te (ka)

517. “Puccha maṃ sabhiya pañham, yaṃ kiñci manasicchasi;
Tassa tasseva pañhassa, ahaṃ antaṃ karomi te”ti.

Atha kho sabhiyassa paribbājakassa etadahosi— “acchariyaṃ vata, bho, abbhutaṃ vata, bho! Yaṃ vatāhaṃ aññesu samaṇabrāhmaṇesu okāsakammamattampi⁹ nālatthaṃ taṃ me idaṃ samaṇena gotamena okāsakammaṃ katan”ti. Attamano pamudito udaggo pītisomanassajāto bhagavantaṃ pañham apucchi—

518. “Kiṃ pattinamāhu bhikkhunaṃ, (iti sabhiyo)
Sorataṃ kena kathaṇca dantaṃ māhu.
Buddhoti kathaṃ pavuccati,
Puṭṭho me bhagavā byākarohi”.

519. “Pajjena katena attanā, (sabhiyāti bhagavā)
Parinibbānagato vitīṇakaṅkho.
Vibhavaṇca bhavaṇca vipphāya,
Vusitavā khīṇapunabbhavo sa bhikkhu.

520. “Sabbattha upekkhako satimā,
na so himsati kañci sabbaloke.
Tiṇṇo samaṇo anāvilo,
ussadā yassa na santi sorato so.

521. “Yassindriyāni bhāvitāni,
ajjhattaṃ bahiddhā ca sabbaloke.
Nibbijjha imaṃ paraṇca lokaṃ,
kālaṃ kaṅkhati bhāvito sa danto.

522. “Kappāni viceyya kevalāni,
saṃsāraṃ dubhayaṃ cutūpapātaṃ;
Vigatarajamaṇaṇaṃ visuddhaṃ,
pattaṃ jātikhayaṃ tamāhu buddhan”ti.

Atha kho sabhiyo paribbājako bhagavato bhāsitaṃ abhinanditvā anumoditvā attamano pamudito udaggo pītisomanassajāto bhagavantaṃ uttarim¹⁰ pañham apucchi—

9. okāsamattampi (sī, i) 10. uttari (ka)

523. “Kim pattinamāhu brāhmaṇaṃ, (iti sabhiyo)
Samaṇaṃ kena kathaṇca nhātakoti.
Nāgoti kathaṃ pavuccati,
Puṭṭho me bhagavā byākarohi”.

524. “Bāhitvā sabbapāpakāni, (sabhiyāti bhagavā)
Vimalo sādhusamāhito ṭhitatto.
Saṃsāramaticca kevalī so,
Asito tādi pavuccate sa brahmā.

525. “Samitāvi pahāya puññapāpaṃ,
virajo ñatvā imaṃ paraṇca lokam.
Jātimaraṇaṃ upātivatto,
samaṇo tādi pavuccate tathattā.

526. “Ninhāya¹¹ sabbapāpakāni,
ajjhattaṃ bahiddhā ca sabbaloke.
Devamanussesu kappiyesu,
kappaṃ neti tamāhu nhātako”ti.

527. “Āguṃ na karoti kiñci loke,
sabbasaṃyoge¹² visajja bandhanāni.
Sabbattha na sajjatī vimutto,
nāgo tādi pavuccate tathattā”ti.

Atha kho sabhiyo paribbājako .Pa.bhagavantaṃ uttarim pañhaṃ
apucchi—

528. “Kaṃ khettajinam vadanti buddhā, (iti sabhiyo)
Kusalam kena kathaṇca paṇḍitoti.
Muni nāma kathaṃ pavuccati,
Puṭṭho me bhagavā byākarohi”.

529. “Khattāni viceyya kevalāni, (sabhiyāti bhagavā)
Dibbaṃ mānusakaṇca brahmakhettaṃ.
Sabbakhettaṃūlabandhanā pamutto,
Khettajino tādi pavuccate tathattā.

530. “Kosāni viceyya kevalāni,
dibbam mānusakañca brahmakosaṃ.
Sabbakosamūlabandhanā pamutto,
kusalo tādi pavuccate tathattā.

531. “Dubhayāni viceyya paṇḍarāni,
ajjhattam bahiddhā ca suddhipañño.
Kaṇham sukkaṃ upātivatto,
paṇḍito tādi pavuccate tathattā.

532. “Asatañca satañca ñatvā dhammaṃ,
ajjhattam bahiddhā ca sabbaloke.
Devamanussehi pūjanīyo,
saṅgaṃ jālamaticca so muni”ti.

Atha kho sabhiyo paribbājako .Pa.bhagavantam uttarim pañham apucchi—

533. “Kiṃ pattinamāhu vedagum, (iti sabhiyo)
Anuviditam kena kathañca vīriyavāti.
Ājāniyo kinti nāma hoti,
Puṭṭho me bhagavā byākarohi”.

534. “Vedāni viceyya kevalāni, (sabhiyāti bhagavā)
Samaṇānam yānidhatthi¹³ brāhmaṇānam.
Sabbavedanāsu vītarāgo,
Sabbam vedamaticca vedagū so.

535. “Anuvicca papañcanāmarūpaṃ,
ajjhattam bahiddhā ca rogamūlaṃ.
Sabbarogamūlabandhanā pamutto,
anuvidito tādi pavuccate tathattā.

536. “Virato idha sabbapāpakehi,
nirayadukkham aticca vīriyavā so.
So vīriyavā padhānavā,
dhīro tādi pavuccate tathattā.

13. yānipatthi (sī, syā, i

537. “Yassassu lunāni bandhanāni,
ajjhataṃ bahiddhā ca saṅgamūlaṃ.
Sabbasaṅgamūlabandhanā pamutto,
ājāniyo tādi pavuccate tathattā”ti.

Atha kho sabhiyo paribbājako .Pa.bhagavantam uttarim pañham apucchi—

538. “Kim pattinamāhu sottiyaṃ, (iti sabhiyo)
Ariyaṃ kena kathaṇca caraṇavāti.
Paribbājako kinti nāma hoti,
Puṭṭho me bhagavā byākarohi”.
539. “Sutvā sabbadhammaṃ abhiññāya loke, (sabhiyāti bhagavā)
Sāvajjānavajjaṃ yadatthi kiñci.
Abhibhuṃ akathaṃkathim vimuttaṃ,
Anighaṃ sabbadhimāhu sottiyoti.
540. “Chetvā āsavāni ālayāni,
vidvā so na upeti gabbhaseyyaṃ.
Saññaṃ tividhaṃ panujja paṅkaṃ,
kappaṃ neti tamāhu ariyoti.
541. “Yo idha caraṇesu pattipatto,
kusalo sabbadā ājānāti¹⁴ dhammaṃ.
Sabbattha na sajjati vimuttacitto¹⁵,
paṭighā yassa na santi caraṇavā so.
542. “Dukkhavepakkaṃ yadatthi kammaṃ,
uddhamadho tiriyaṃ vāpi¹⁶ majjhe.
Paribbājayitvā pariññacārī,
māyaṃ mānamathopi lobhakodhaṃ.
Pariyantamakāsi nāmarūpaṃ,
taṃ paribbājakamāhu pattipattan”ti.

14. ājāni (syā) 15. vimutto (sī) 16. tiriyaṇcāpi (syā)

Atha kho sabhiyo paribbājako bhagavato bhāsitaṃ abhinanditvā anumoditvā attamano pamudito udaggo pītisomanassajāto uṭṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalim paṇāmetvā bhagavantam sammukhā sārubbhāhi gāthāhi abhitthavi—

543. “Yāni ca tīṇi yāni ca saṭṭhi,
samaṇappavādasitāni¹⁷ bhūripañña.
Saññakkharasaññanissitāni,
osaraṇāni vineyya oghatamagā.
544. “Antagūsi pāragū¹⁸ dukkhassa,
arahāsi sammāsambuddho khīṇāsavaṃ taṃ mañña.
Jutimā mutimā pahūtapañña,
dukkhassantakaram atāresi maṃ.
545. “Yaṃ me kaṅkhitamaññaṃ,
vicikicchā maṃ tārayi namo te.
Muni monapathesu pattipatta,
akhila ādiccabandhu soratosi.
546. “Yā me kaṅkhā pure āsi,
taṃ me byākāsi cakkhumā.
Addhā munisi sambuddho,
natthi nīvaraṇā tava.
547. “Upāyāsā ca te sabbe, viddhastā vinaḷīkatā;
Sītibhūto damappatto, dhitimā saccanikkamo.
548. “Tassa te nāganāgassa, mahāvīrassa bhāsato;
Sabbe devānumodanti, ubho nāradapabbatā.
549. “Namo te purisājañña, namo te purisuttama;
Sadevakasmim lokasmim, natthi te paṭipuggalo.
550. “Tvaṃ buddho tvaṃ satthā, tvaṃ mārābhibhū muni;
Tvaṃ anusaye chetvā, tiṇṇo tāresi maṃ pajam.

17. samaṇappavādanissitāni (syā, ka)

18. pāragūsi (syā, i, ka)

551. “Upadhī te samatikkantā, āsavā te padālītā;
Sīhosi anupādāno, pahīnabhayabheravo.
552. “Puṇḍarīkaṃ yathā vaggu, toyē na upalimpati¹⁹.
Evam puññe ca pāpe ca, ubhaye tvaṃ na limpasi.
Pāde vīra pasārehi, sabhiyo vandati satthuno”ti.

Atha kho sabhiyo paribbājako bhagavato pādesu sirasā nipatitvā bhagavantam etadavoca “abhikkantaṃ, bhante .Pa.esāhaṃ bhagavantam saraṇam gacchāmi dhammaṇca bhikkhusaṅghaṇca; labheyyāhaṃ, bhante, bhagavato santike pabbajjam, labheyyam upasampadan”ti

“Yo kho, sabhiya, aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjam, ākaṅkhati upasampadam, so cattāro māse parivasati; catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti, upasampādentī bhikkhubhāvāya. Api ca mettha puggalavemattatā veditā”ti.

“Sace, bhante, aññatitthiyapubbā imasmim dhammavinaye ākaṅkhantā pabbajjam, ākaṅkhantā upasampadam cattāro māse parivasanti, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti, upasampādentī bhikkhubhāvāya, ahaṃ cattāri vassāni parivasissāmi; catunnam vassānam accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā”ti. Alattha kho sabhiyo paribbājako bhagavato santike pabbajjam alattha upasampadam .Pa.aññataro kho panāyasmā sabhiyo arahataṃ ahoṣīti.

Sabhiyasuttam chaṭṭham nitṭhitam.

7. Selasuttam

Evam me sutam— ekaṃ samayaṃ bhagavā aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhim adḍhatelasehi bhikkhusatehi yena āpaṇam nāma aṅguttarāpānam nigamo tadavasari. Assosi kho keṇiyo jaṭilo “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhim adḍhatelasehi bhikkhusatehi āpaṇam anuppatto. Tam kho pana bhavantam gotamaṃ evam kalyāṇo kittisaddo abbhuggato—

19. toyena na upalipatti (sī), toyē na upalipatti (i), toyena na uplimpati (ka)

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā’ti¹. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam desati ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Sādhū kho pana tathārūpānam arahatam dassanam hoti’ti.

Atha kho keṇiyo jaṭilo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim sammodi. Sammodanīyam katham saraṇīyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnam kho keṇiyam jaṭilam bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho keṇiyo jaṭilo bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantam etadavoca — “adhivāsetu me bhavam gotamo svātanāya bhattam saddhim bhikkhusaṅghenā”ti. Evaṃ vutte, bhagavā keṇiyam jaṭilam etadavoca— “mahā kho, keṇiya, bhikkhusaṅgho aḍḍhatelaṣāni bhikkhusatāni; tvaṅca brāhmaṇesu abhippasanno”ti.

Dutiyampi kho keṇiyo jaṭilo bhagavantam etadavoca— “kiñcāpi, bho gotama, mahā bhikkhusaṅgho aḍḍhatelaṣāni bhikkhusatāni, ahaṅca brāhmaṇesu abhippasanno; adhivāsetu me bhavam gotamo svātanāya bhattam saddhim bhikkhusaṅghenā”ti. Dutiyampi kho bhagavā keṇiyam jaṭilam etadavoca— “mahā kho, keṇiya, bhikkhusaṅgho aḍḍhatelaṣāni bhikkhusatāni; tvaṅca brāhmaṇesu abhippasanno”ti.

Tatiyampi kho keṇiyo jaṭilo bhagavantam etadavoca— “kiñcāpi, bho gotama, mahā bhikkhusaṅgho aḍḍhatelaṣāni bhikkhusatāni, ahaṅca brāhmaṇesu abhippasanno, adhivāsetu ² me bhavam gotamo svātanāya bhattam saddhim bhikkhusaṅghenā”ti. Adhivāsesī bhagavā tuṇhībhaveṇa. Atha kho keṇiyo jaṭilo bhagavato adhivāsanam veditvā utthāyāsanaṃ yena sako assamo tenupasaṅkami; upasaṅkamitvā mittāmacce nātisālohite āmantesī— “suṇantu me bhavanto mittāmaccā nātisālohitā, samaṇo me gotamo nimantito svātanāya bhattam saddhim bhikkhusaṅghena, yena me kāyaveyyāvaṭikam kareyyāthā”ti. “Evaṃ, bho”ti kho keṇiyassa jaṭilassa mittāmaccā nātisālohitā keṇiyassa jaṭilassa paṭissutvā appekacce uddhanāni khaṇanti, appekacce kaṭṭhāni phālenti, appekacce bhājanāni dhovanti, appekacce udakamaṇikam paṭiṭṭhāpenti, appekacce āsanāni paññāpenti.

Keṇiyo pana jaṭilo sāmāmyeva maṇḍalamālaṃ paṭiyādeti.

Tena kho pana samayena selo brāhmaṇo āpaṇe paṭivasati, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākḅharappabhedānaṃ itihāsaṇcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo, tīṇi ca māṇavakasatāni mante vāceti.

Tena kho pana samayena keṇiyo jaṭilo sele brāhmaṇe abhippasanno hoti. Atha kho selo brāhmaṇo tīhi māṇavakasatehi parivuto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena keṇiyassa jaṭilassa assamo tenupasaṅkami. Addasā kho selo brāhmaṇo keṇiyassa jaṭilassa assame³ appekacce uddhanāni khaṇante .Pa.appekacce āsanāni pañṇapente, keṇiyaṃ pana jaṭilaṃ sāmāmyeva maṇḍalamālaṃ paṭiyādentam. Disvāna keṇiyaṃ jaṭilaṃ etadavoca— “kim nu kho bhoto keṇiyassa āvāho vā bhavissati, vivāho vā bhavissati, mahāyaṇṇo vā paccupaṭṭhito, rājā vā māgadho seniyo bimbisāro nimantito svātanāya saddhim balakāyenā”ti?

“Na me, bho sela, āvāho vā bhavissati vivāho vā, nāpi rājā māgadho seniyo bimbisāro nimantito svātanāya saddhim balakāyena; api ca kho me mahāyaṇṇo paccupaṭṭhito. Atthi samaṇo gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhim adḍhatelaṣehi bhikkhusatehi āpaṇaṃ anuppatto. Tam kho pana bhavantaṃ gotamaṃ .Pa.buddho bhagavāti. So me nimantito svātanāya bhattaṃ saddhim bhikkhusaṅghenā”ti. “Buddhoti, bho keṇiya, vadesi”? “Buddhoti, bho sela, vadāmi”. “Buddhoti, bho keṇiya, vadesi”? “Buddhoti, bho sela, vadāmi”ti.

Atha kho selassa brāhmaṇassa etadahosi— “ghosopi kho eso dullabho lokasmiṃ yadidaṃ buddhoti. Āgatāni kho panamhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaṇṇā. Sace agāraṃ ajjhāvasati rājā hoti cakkavatti dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyaṃ appatto sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti, seyyathidaṃ— cakkaratanam, hatthiratanam, assaratanam, maṇiratanam, itthiratanam, gahapatiratanam, paṇḍitakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā viraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati, araham hoti sammāsambuddho loke vivatṭacchaddo⁴. Kahaṃ pana, bho keṇiya, etarahi so bhavaṃ gotamo viharati araham sammāsambuddho”ti?

3. keṇissamiye jaṭile (sī, i)

4. vivatṭacchaddo (sī, i)

Evam vutte, keṇiyo jaṭilo dakkhiṇaṃ bāhuṃ paggaḥetvā selaṃ brāhmaṇaṃ etadavoca— “yenesā, bho sela, nīlavanarājī”ti. Atha kho selo brāhmaṇo tīhi māṇavakasatehi saddhiṃ yena bhagavā tenupasaṅkami. Atha kho selo brāhmaṇo te māṇavake āmantesi— “appasaddā bhonto āgacchantu, pade padaṃ nikkhipantā. Durāsadā hi te bhagavanto⁵ sīhāva ekacarā. Yadā cāhaṃ, bho, samaṇena gotamena saddhiṃ manteyyūṃ, mā me bhonto antarantarā kathaṃ opātetha; kathāpariyosānaṃ me bhavanto āgamentū”ti.

Atha kho selo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi⁶. Addasā kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati— kosohite ca vatthaguyhe, pahūtajivhatāya cāti.

Atha kho bhagavato etadahosi— “passati kho me ayaṃ selo brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati— kosohite ca vatthaguyhe, pahūtajivhatāya cā”ti. Atha kho bhagavā tathārūpaṃ iddhābhisāṅkhāraṃ abhisāṅkhāsi⁷, yathā addasa selo brāhmaṇo bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi, ubhopi nāsikasotāni anumasi paṭimasi, kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi.

Atha kho selassa brāhmaṇassa etadahosi— “samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi, no apuripuṇṇehi. No ca kho naṃ jānāmi buddho vā no vā. Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ— ‘ye te bhavanti arahanto sammāsambuddhā, te sake vaṇṇe bhaññamāne attānaṃ pātukarontī’ti. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ sammukhā sārubbāhi gāthāhi abhitthaveyyan”ti. Atha kho selo brāhmaṇo bhagavantam sammukhā sārubbāhi gāthāhi abhitthavi—

553. “Paripuṇṇakāyo suruci, sujāto cārudassano;
Suvanṇavaṇṇosi bhagavā, susukkadāṭhosi vīriyā.

5. bhvanto (syā, ka)

6. sammannesī (sī, syā)

7. abhisāṅkāresi (syā, ka)

554. “Narassa hi sujātassa, ye bhavanti viyañjanā;
Sabbe te tava kāyasmim, mahāpurisalakkhaṇā.
555. “Pasannanetto sumukho, brahā uju patāpavā;
Majjhe samaṇasaṅghassa, ādiccova virocasi.
556. “Kalyāṇadassano bhikkhu, kañcanasannibhattaco;
Kim te samaṇabhāvena, evaṃ uttamavaṇṇino.
557. “Rājā arahasi bhavitum, cakkavattī rathesabho;
Cāturanto vijitāvī, jambusaṇḍassa⁸ issaro.
558. “Khattiyā bhogirājāno⁹, anuyantā¹⁰ bhavantu te.
Rājābhirājā manujindo, rajjam kārehi gotama”.
559. “Rājāhamasmi selāti, (bhagavā) dhammarājā anuttaro;
Dhammena cakkam vattemi, cakkam appaṭivattiyam”.
560. “Sambuddho paṭijānāsi,
(iti selo brāhmaṇo) dhammarājā anuttaro.
‘Dhammena cakkam vattemi’, iti bhāsasi gotama.
561. “Ko nu senāpati bhoto, sāvako satthuranvayo;
Ko te tamanuvatteti, dhammacakkam pavattitam”.
562. “Mayā pavattitam cakkam,
(selāti bhagavā) dhammacakkam anuttaram.
Sāriputto anuvatteti, anujāto tathāgataṃ.
563. “Abhiññeyyam abhiññātaṃ, bhāvetabbañca bhāvitam;
Pahātabbam pahīnam me, tasmā buddhosmi brāhmaṇa.
564. “Vinayassu mayi kaṅkham, adhimuccassu brāhmaṇa;
Dullabham dassanam hoti, sambuddhānam abhiñhaso.

8. jambumaṇḍassa (ka)

9. bhojarājāno (sī, syā)

10. anuyuttā (sī)

565. “Yesam ve¹¹ dullabho loke, pātubhāvo abhiñhaso.
Soham brāhmaṇa sambuddho, sallakatto anuttaro.
566. “Brahmabhūto atitulo, mārasenappamaddano;
Sabbāmitte vasīkatvā, modāmi akutobhayo”.
567. “Imam bhavanto nisāmetha, yathā bhāsati cakkhumā;
Sallakatto mahāvīro, sīhova nadatī vane.
568. “Brahmabhūtam atitulam, mārasenappamaddanam;
Ko disvā nappasīdeyya, api kaṇhābhijātiko.
569. “Yo mam icchatī anvetu, yo vā nicchatī gacchatu;
Idhāham pabbajissāmi, varapaññassa santike”.
570. “Evañce¹² ruccatī bhoto, sammāsambuddhasāsane¹³.
Mayampi pabbajissāma, varapaññassa santike”.
571. “Brāhmaṇā tisatā ime, yācanti pañjalīkatā;
Brahmacariyam carissāma, bhagavā tava santike”.
572. “Svākkhātam brahmacariyam,
(selāti bhagavā) sandiṭṭhikamakālikam.
Yattha amoghā pabbajjā, appamattassa sikkhato”ti.

Alattha kho selo brāhmaṇo sapariso bhagavato santike pabbajjam,
alattha upasampadam. Atha kho keṇiyo jaṭilo tassā rattiyā accayena sake
assame paṇītam khādanīyam bhojanīyam paṭiyādāpetvā bhagavato kālam
ārocāpesi— “kālo, bho gotama, niṭṭhitam bhattan”ti Atha kho bhagavā
pubbaṇhasamayam nivāsetvā pattacīvaramādāya yena keṇiyassa jaṭilassa
assamo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhim
bhikkhusaṅghena.

Atha kho keṇiyo jaṭilo buddhappamukham bhikkhusaṅgham paṇītena
khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho keṇiyo
jaṭilo bhagavantam bhuttāvim onītapattapaṇim aññataram nīcam āsanam
gahetvā ekamantam nisīdi.

11. yesam vo (i), yassa ve (syā) 12. atañce (sī)

13. sammāsambuddhasāsanam (sī, syā, kam, i)

Ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā imāhi gāthāhi anumodi—

573. “Aggihuttamukhā yaññā, sāvittī chandaso mukhaṃ;
Rājā mukhaṃ manussānaṃ, nadīnaṃ sāgaro mukhaṃ.

574. “Nakkhattānaṃ mukhaṃ cando, ādicco tapataṃ mukhaṃ;
Puññaṃ ākaṅkhamānānaṃ, saṅgho ve yajataṃ mukhaṃ”ti.

Atha kho bhagavā keṇiyaṃ jaṭilaṃ imāhi gāthāhi anumoditvā utṭhāyāsanaṃ pakkāmi. Atha kho āyasmā selo sapariso eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasse .Pa.aññataro kho panāpasmā selo sapariso arahataṃ ahosi.

Atha kho āyasmā selo sapariso yena bhagavā tenupasaṅkami, upasaṅkamitvā ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantam gāthāya ajjhabhāsi—

575. “Yaṃ taṃ saraṇamāgamha¹⁴, ito aṭṭhami cakkhuma;
Sattarattena bhagavā, dantamha tava sāsane.

576. “Tvaṃ buddho tvaṃ satthā, tvaṃ mārābhibhū muni;
Tvaṃ anusaye chetvā, tiṇṇo tāresimaṃ pajaṃ.

577. “Upadhī te samatikkantā, āsavā te padālītā;
Sīhosi¹⁵ anupādāno, pahīnabhayaabheravo.

578. “Bhikkhavo tisatā ime, tiṭṭhanti pañjalīkatā;
Pāde vīra pasārehi, nāgā vandantu satthuno”ti.

Selasuttaṃ sattamaṃ niṭṭhitaṃ.

8. Sallasuttaṃ

579. Animittamanaññātaṃ maccānaṃ idha jīvitaṃ;
Kasirañca parittañca, tañca dukkhena saṃyutaṃ.

14. māgamma (sī, syā, ka)

15. sīhova (ma, ni, 2. 401)

580. Na hi so upakkamo atthi, yena jātā na miyyare.
Jarampi patvā maraṇam, evaṃdhammā hi pāṇino.
581. Phalānamiva pakkānam, pāto patanato¹ bhayam.
Evam jātāna maccānam, niccam maraṇato bhayam.
582. Yathāpi kumbhakārassa, katā mattikabhājanā;
Sabbe bhedanapariyantā², evam maccāna jīvitam.
583. Daharā ca mahantā ca, ye bālā ye ca paṇḍitā;
Sabbe maccuvasam yanti, sabbe maccuparāyaṇā.
584. Tesam maccuparetānam, gacchataṃ paralokato;
Na pitā tāyate puttam, nātī vā pana nātake.
585. Pekkhataṃ yeva nātīnam, passa lālapataṃ puthu;
Ekamekova maccānam, govajjho viya nīyati³.
586. Evamabbhāhato loko, maccunā ca jarāya ca;
Tasmā dhīrā na socanti, veditvā lokapariyāyam.
587. Yassa maggaṃ na jānāsi, āgatassa gatassa vā;
Ubho ante asampassam, nirattham paridevasi.
588. Paridevayamāno ce, kiñcidattham udabbahe;
Sammūlho himsamattānam, kayirā ce nam vicakkhaṇo.
589. Na hi ruṇṇena sokena, santim pappoti cetaso;
Bhiyyassuppajjate dukkham, sarīram cupahaññati.
590. Kiso vivaṇṇo bhavati, himsamattānamattanā.
Na tena petā pārenti, niratthā paridevanā.
591. Sokamappajaham jantu, bhiyyo dukkham nigacchati;
Anutthunanto kālaṅkataṃ⁴, sokassa vasamanvagū.

1. papatato (sī, i, aṭṭha)

2. bhedapariyantā (syā)

3. niyyati (bhūsu)

4. kālakataṃ

592. Aññepi passa gamine, yathākammūpage nare;
Maccuno vasamāgamma, phandantevidha pāṇino.
593. Yena yena hi maññanti, tato taṃ hoti aññathā;
Etādiso vinābhāvo, passa lokassa pariyāyaṃ.
594. Api vassasataṃ jīve, bhiyyo vā pana māṇavo;
ñātisaṅghā vinā hoti, jahāti idha jīvitam.
595. Tasmā arahato sutvā, vineyya paridevitaṃ;
Petaṃ kālaṅkataṃ disvā, neso labbhā mayā iti.
596. Yathā saraṇamādittaṃ, vārinā parinibbaye⁵.
Evampi dhīro sapañño, paṇḍito kusalo naro.
Khippamuppatitaṃ sokaṃ, vāto tūlaṃva dhamśaye.
597. Paridevaṃ pajappañca, domanassañca attano;
Attano sukhamesāno, abbahe sallamattano.
598. Abbulhasallo asito, santiṃ pappuyya cetaso;
Sabbasokaṃ atikkanto, asoko hoti nibbutoti.
- Sallasuttaṃ aṭṭhamam nitṭhitaṃ.

9. Vāseṭṭhasuttaṃ

Evam me sutam— ekaṃ samayaṃ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe. Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā icchānaṅgale paṭivasanti, seyyathidaṃ— caṅkī brāhmaṇo, tārukko brāhmaṇo, pokkharasāti brāhmaṇo, jāṇussoṇi¹ brāhmaṇo, todeyyo brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā. Atha kho vāseṭṭhabhāradvājānaṃ māṇavaṇaṃ jaṅghāvihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ² ayamantarākathā udapādi— “kathaṃ, bho, brāhmaṇo hotī”ti?

5. parinibbuto (sī, ka)

1. jāṇussoṇi (ka)

2. anucaṅkamamānānaṃ (sī, i)

Bhāradvājo māṇavo evamāha— “yato kho, bho, ubhato sujāto hoti mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, ettāvatā kho bho brāhmaṇo hotī”ti.

Vāsetṭho māṇavo evamāha— “yato kho, bho, sīlavā ca hoti vatasampanno³ ca, ettāvatā kho, bho, brāhmaṇo hotī”ti. Neva kho asakkhi bhāradvājo māṇavo vāsetṭham māṇavam saññāpetum, na pana asakkhi vāsetṭho māṇavo bhāradvājam māṇavam saññāpetum.

Atha kho vāsetṭho māṇavo bhāradvājam māṇavam āmantesi— “ayaṃ kho, bho⁴ bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito icchānaṅgale viharati icchānaṅgalavanasaṇḍe; taṃ kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato— ‘itipi .Pa.buddho bhagavā’ti. Āyāma, bho bhāradvāja, yena samaṇo gotamo tenupasaṅkamissāma; upasaṅkamitvā samaṇam gotamam etamattham pucchissāma. Yathā no samaṇo gotamo byākarissati tathā naṃ dhāressāmā”ti. “Evam, bho”ti kho bhāradvājo māṇavo vāsetṭhassa māṇavassa paccassosi.

Atha kho vāsetṭhabhāradvājā māṇavā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavatā saddhim sammodimsu. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdimsu. Ekamantam nisinno kho vāsetṭho māṇavo bhagavantam gāthāhi ajjhabhāsi—

599. “Anuññātaṭṭhiññātā, tevijjā mayamasubho;
Ahaṃ pokkharasātissa, tārukkhassāyam māṇavo.
600. “Tevijjānam yadakkhātā, tatra kevalinosmase;
Padakasma veyyākaraṇā, jappe ācariyasādisā.
601. “Tesaṃ no jātivādasmiṃ, vivādo atthi gotama.
Jātiyā brāhmaṇo hoti, bhāradvājo iti bhāsati.
Ahañca kammunā⁵ brūmi, evaṃ jānāhi cakkhuma.
602. “Te na sakkoma saññāpetum, aññamaññam mayam ubho;
Bhavantam⁶ puṭṭhumāgamhā, sambuddham iti vissutam.
603. “Candam yathā khayātītam, pecca pañjalikā janā;
Vandamānā namassanti, evam lokasmi gotamam.

3. vattasanpanno (sī, syā, ma, ni, 2.4454) 4. ayaṃ bho (sī, syā, ka), ayaṃ ko (i)
5. mammnā (sī, i) evmuparipi. 6. bhagavantam (ka)

604. “Cakkhum loke samuppannam, mayam pucchāma gotamam;
Jātiyā brāhmaṇo hoti, udāhu bhavati kammunā.
Ajānataṃ no pabrūhi, yathā jānesu brāhmaṇam”.
605. “Tesaṃ vo ahaṃ byakkhissam,
(vāsetṭhāti bhagavā) anupubbam yathātatham.
Jātivibhaṅgam paṇānam, aññamaññā hi jātiyo.
606. “Tiṇarukkhepi jānātha, na cāpi paṭijānare;
Liṅgam jātimayaṃ tesaṃ, aññamaññā hi jātiyo.
607. “Tato kīṭe paṭaṅge ca, yāva kunthakipillike.
Liṅgam jātimayaṃ tesaṃ, aññamaññā hi jātiyo.
608. “Catuppadepi jānātha, khuddake ca mahallake;
Liṅgam jātimayaṃ tesaṃ, aññamaññā hi jātiyo.
609. “Pādūdarepi jānātha, urage dīghapiṭṭhike;
Liṅgam jātimayaṃ tesaṃ, aññamaññā hi jātiyo.
610. “Tato macchepi jānātha, oḍake vārigocare;
Liṅgam jātimayaṃ tesaṃ, aññamaññā hi jātiyo.
611. “Tato pakkhīpi jānātha, pattayāne vihaṅgame;
Liṅgam jātimayaṃ tesaṃ, aññamaññā hi jātiyo.
612. “Yathā etāsu jātīsu, liṅgam jātimayaṃ puthu;
Evaṃ natthi manussesu, liṅgam jātimayaṃ puthu.
613. “Na kesehi na sīsena, na kaṇṇehi na akkhibhi;
Na mukhena na nāsāya, na oṭṭhehi bhamūhi vā.
614. “Na gīvāya na amsehi, na udarena na piṭṭhiyā;
Na soṇiyā na urasā, na sambādhe na methune’.

615. “Na hatthehi na pādehi, nāṅgulīhi nakhehi vā;
Na jaṅghāhi na ūrūhi, na vaṇṇena sareṇa vā.
Līgam jātīmayam neva, yathā aññāsu jātisu.
616. “Paccattaṇca sarīresu⁸, manussesvetam na vijjati.
Vokāraṇca manussesu, samaññāya pavuccati.
617. “Yo hi koci manussesu, gorakkham upajīvati;
Evaṃ vāseṭṭha jānāhi, kassako so na brāhmaṇo.
618. “Yo hi koci manussesu, puthusippena jīvati;
Evaṃ vāseṭṭha jānāhi, sippiko so na brāhmaṇo.
619. “Yo hi koci manussesu, vohāram upajīvati;
Evaṃ vāseṭṭha jānāhi, vāṇijo so na brāhmaṇo.
620. “Yo hi koci manussesu, parapessena jīvati;
Evaṃ vāseṭṭha jānāhi, pessiko⁹ so na brāhmaṇo.
621. “Yo hi koci manussesu, adinnam upajīvati;
Evaṃ vāseṭṭha jānāhi, coro eso na brāhmaṇo.
622. “Yo hi koci manussesu, issattham upajīvati;
Evaṃ vāseṭṭha jānāhi, yodhājīvo na brāhmaṇo.
623. “Yo hi koci manussesu, porohiccena jīvati;
Evaṃ vāseṭṭha jānāhi, yājako eso na brāhmaṇo.
624. “Yo hi koci manussesu, gāmam raṭṭhaṇca bhuñjati;
Evaṃ vāseṭṭha jānāhi, rājā eso na brāhmaṇo.
625. “Na cāham brāhmaṇam brūmi, yonijam mattisambhavam;
Bhovādi nāma so hoti, sace¹⁰ hoti sakiñcano.
Akiñcanam anādānam, tamaham brūmi brāhmaṇam.

8. paccattaṇ sarīresu (sī, i)

9. pessako (ka)

10. sa ve (sī, syā)

626. “Sabbasaṃyojanam chetvā, so ve na paritassati;
Saṅgātigam visamṃyuttam, tamaham brūmi brāhmaṇam.
627. “Chetvā naddhim varattañca, sandānam sahanukkamaṃ.
Ukkhittapaligham buddham, tamaham brūmi brāhmaṇam.
628. “Akkosam vadhabandhañca, aduṭṭho yo titikkhati;
Khantībalaṃ balānikam, tamaham brūmi brāhmaṇam.
629. “Akkodhanam vatavantam, sīlavantam anussadam;
Dantam antimasārīram, tamaham brūmi brāhmaṇam.
630. “Vāri pokkharapatteva, āraggeriva sāsapo;
Yo na limpati kāmesu, tamaham brūmi brāhmaṇam.
631. “Yo dukkhassa pajānāti, idheva khayamattano;
Pannabhāram visamṃyuttam, tamaham brūmi brāhmaṇam.
632. “Gambhīrapaññaṃ medhāvim, maggāmaggassa kovidam;
Uttamatthamanuppattam, tamaham brūmi brāhmaṇam.
633. “Asaṃsaṭṭham gahaṭṭhehi, anāgārehi cūbhayaṃ;
Anokasārimappiccham, tamaham brūmi brāhmaṇam.
634. “Nidhāya daṇḍam bhūtesu, tasesu thāvaresu ca;
Yo na hanti na ghātetī, tamaham brūmi brāhmaṇam.
635. “Aviruddham viruddhesu, attadaṇḍesu nibbutam;
Sādānesu anādānam, tamaham brūmi brāhmaṇam.
636. “Yassa rāgo ca doso ca, māno makkho ca pātito;
Sāsaporiva āraggā, tamaham brūmi brāhmaṇam.
637. “Akakkasam viññāpanim, giram saccamudīraye.
Yāya nābhisaje kañci, tamaham brūmi brāhmaṇam.

638. “Yodha dīghaṃ va rassaṃ vā, aṇuṃ thūlaṃ subhāsubhaṃ;
Loke adinnaṃ nādiyati, tamahaṃ brūmi brāhmaṇaṃ.
639. “Āsā yassa na vijjanti, asmim loke paramhi ca;
Nirāsāsaṃ¹¹ visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.
640. “Yassālayā na vijjanti, aññāya akathaṃkathī;
Amatogadhamanuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.
641. “Yodha puññaṇca pāpaṇca, ubho saṅgamupaccagā;
Asokaṃ virajaṃ suddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.
642. “Candaṃya vimalaṃ suddhaṃ, vipprasannaṃ manāvilaṃ;
Nandībhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.
643. “Yomaṃ palipathaṃ duggaṃ, saṃsāraṃ mohamaccagā;
Tiṇṇo pāraṅgato jhāyī, anejo akathaṃkathī.
Anupādāya nibbuta, tamahaṃ brūmi brāhmaṇaṃ.
644. “Yodha kāme pahantvāna, anāgāro paribbaje;
Kāmabhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.
645. “Yodha taṇhaṃ pahantvāna, anāgāro paribbaje;
Taṇhābhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.
646. “Hitvā mānusaṃ yogaṃ, dibbaṃ yogaṃ upaccagā;
Sabbayogavisamṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.
647. “Hitvā ratiṇca aratiṃ, sītibhūtaṃ nirūpadhiṃ;
Sabbalokābhibhuṃ vīraṃ, tamahaṃ brūmi brāhmaṇaṃ.
648. “Cutim yo vedi¹² ttānaṃ, upapattiṇca sabbaso.
Asattaṃ sugataṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

11. nirāsayaṃ (sī, syā, i), nirāsakaṃ (?) 12. yoveti (?)
itivuttake 99 aṭṭhakathāsaṃvaṇṇā passitbbā

649. “Yassa gatim na jānanti, devā gandhabbamānusa;
Khīṇāsavaṃ arahantaṃ, tamahaṃ brūmi brāhmaṇaṃ.
650. “Yassa pure ca pacchā ca, majjhe ca natthi kiñcanaṃ;
Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.
651. “Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ;
Anejaṃ nhātaṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.
652. “Pubbenivāsaṃ yo vedi¹³, saggāpāyañca passati.
Atha jātikkhayaṃ patto, tamahaṃ brūmi brāhmaṇaṃ.
653. “Samañña hesā lokasmiṃ, nāmagottaṃ pakappitaṃ;
Sammuccā samudāgataṃ, tattha tattha pakappitaṃ.
654. “Dīgharattamanusayitaṃ, diṭṭhigatamajānataṃ;
Ajānantā no¹⁴ pabruvanti, jātiyā hoti brāhmaṇo.
655. “Na jaccā brāhmaṇo hoti, na jaccā hoti abrahmaṇo;
Kammunā brāhmaṇo hoti, kammunā hoti abrahmaṇo.
656. “Kassako kammunā hoti, sippiko hoti kammunā;
Vāṇijo kammunā hoti, pessiko hoti kammunā.
657. “Coropi kammunā hoti, yodhājīvopi kammunā;
Yājako kammunā hoti, rājāpi hoti kammunā.
658. “Evametaṃ yathābhūtaṃ, kammaṃ passanti paṇḍitā.
Paṭiccasamuppādadassā, kammavipākakovidā.
659. “Kammunā vattati loko, kammunā vattati pajā;
Kammanibandhanā sattā, rathassāṇīva yāyato.
660. “Tapena brahmacariyena, saṃyamena damena ca;
Etena brāhmaṇo hoti, etaṃ brāhmaṇamuttamaṃ.

13. yo'veti (?) itivuttke 99 aṭṭhakathāsaṃvaṇṇā passittbā 14. ajānantā te (aṭṭha) ma, ni, 2.460

661. “Tīhi vijjāhi sampanno, santo khīṇapunabbhavo;
Evam vāsetṭha jānāhi, brahmā sakko vijānatan”ti.

Evam vutte, vāsetṭhabhāradvājā māṇavā bhagavantam etadavocum—
“abhikkantam, bho gotama .Pa.upāsake no bhavam gotamo dhāretu ajjatagge
pāṇupete¹⁵ saraṇam gate”ti.

Vāsetṭhasuttam navamam niṭṭhitam.

10. Kokālikasuttam

Evam me sutam— ekam samayam bhagavā sāvatthiyam viharati
jetavane anāthapiṇḍikassa ārāme. Atha kho kokāliko bhikkhu yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi.
Ekamantam nisinno kho kokāliko bhikkhu bhagavantam etadavoca—
“pāpicchā, bhante, sārīputtamoggallānā, pāpikānam icchānam vasam gatā”ti.

Evam vutte, bhagavā kokālikam bhikkhum etadavoca— “mā
hevam, kokālika, mā hevam, kokālika! Pasādehi, kokālika,
sārīputtamoggallānesu cittam. Pesalā sārīputtamoggallānā”ti.

Dutiyampi kho .Pa.tatīyampi kho kokāliko bhikkhu bhagavantam
etadavoca— “kiñcāpi me, bhante, bhagavā saddhāyiko paccayiko, atha kho
pāpicchāva sārīputtamoggallānā, pāpikānam icchānam vasam gatā”ti.
Tatīyampi kho bhagavā kokālikam bhikkhum etadavoca— “mā hevam,
kokālika mā hevam, kokālika! Pasādehi, kokālika, sārīputtamoggallānesu
cittam. Pesalā sārīputtamoggallānā”ti.

Atha kho kokāliko bhikkhu utthāyāsana bhagavantam abhivādetvā
padakkhiṇam katvā pakkāmi. Acirappakkantassa ca kokālikassa bhikkhuno
sāsapamattīhi piḷakāhi sabbo kāyo phuṭho¹ ahosi; sāsapamattiyo hutvā
muggamattiyo ahesum; muggamattiyo hutvā kaḷāyamattiyo ahesum;
kaḷāyamattiyo hutvā kolaṭṭhimattiyo ahesum; kolaṭṭhimattiyo hutvā
kolamattiyo ahesum; kolamattiyo hutvā āmalakamattiyo ahesum;
āmalakamattiyo hutvā beḷuvasalāṭṭukamattiyo ahesum; beḷuvasalāṭṭukamattiyo
hutvā billamattiyo ahesum; billamattiyo hutvā pabhijjimsu; pubbañca
lohitañca paggharimsu. Atha kho kokāliko bhikkhu tenevābādhena
kālamakāsi.

15. pāṇupetaṃ (ka) l. phuṭṭho (syā)

Kālaṅkato ca kokāliko bhikkhu padumaṃ nirayaṃ upapajji sārīputtamoggallānesu cittaṃ āghātetvā

Atha kho brahmā sahaṃpati abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi Ekamantaṃ, t̥hito kho brahmā sahaṃpati bhagavantaṃ etadavoca— “kokāliko, bhante, bhikkhu kālaṅkato; kālaṅkato ca, bhante, kokāliko bhikkhu padumaṃ nirayaṃ upapanno sārīputtamoggallānesu cittaṃ āghātetvā”ti. Idamavoca brahmā sahaṃpati; idaṃ vatvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Atha kho bhagavā tassā rattiyaṃ accayena bhikkhū āmantesi— “imaṃ, bhikkhave, rattiṃ brahmā sahaṃpati abhikkantāya rattiyaṃ .Pa. idamavoca, bhikkhave, brahmā sahaṃpati, idaṃ vatvā maṃ padakkhiṇaṃ katvā tatthevantaradhāyī”ti.

Evam vutte, aññataro bhikkhu bhagavantaṃ etadavoca— “kīvadīghaṃ nu kho, bhante, padume niraye āyuppamaṇaṃ”ti? “Dīghaṃ kho, bhikkhu, padume niraye āyuppamaṇaṃ; taṃ na sukaraṃ saṅkhātum ettakāni vassāni iti vā ettakāni vassasatāni iti vā ettakāni vassasahassāni iti vā ettakāni vassasatasahassāni iti vā”ti. “Sakkā pana, bhante, upamā² kātun”ti? “Sakkā, bhikkhū”ti bhagavā avoca—

“Seyyathāpi, bhikkhu, vīsaticchāriko kosalako tilavāho; tato puriso vassasatassa vassasatassa accayena ekamekaṃ tilaṃ uddhareyya. Khippataraṃ kho so bhikkhu vīsaticchāriko kosalako tilavāho iminā upakkamena parikkhayaṃ pariyādānaṃ gaccheyya, natveva eko abbudo nirayo. Seyyathāpi, bhikkhu, vīsati abbudā nirayā evameko nirabbudo nirayo. Seyyathāpi, bhikkhu, vīsati nirabbudā nirayā evameko ababo nirayo. Seyyathāpi, bhikkhu, vīsati ababā nirayā evameko ahaho nirayo. Seyyathāpi, bhikkhu, vīsati ahahā nirayā evameko aṭaṭo nirayo. Seyyathāpi, bhikkhu, vīsati aṭaṭā nirayā evameko kumudo nirayo. Seyyathāpi, bhikkhu, vīsati kumudā nirayā evameko sogandhiko nirayo. Seyyathāpi, bhikkhu, vīsati sogandhikā nirayā evameko uppalako nirayo. Seyyathāpi, bhikkhu, vīsati uppalakā nirayā evameko puṇḍarīko nirayo. Seyyathāpi, bhikkhu, vīsati puṇḍarīkā nirayā evameko padumo nirayo. Padumaṃ kho pana bhikkhu nirayaṃ kokāliko bhikkhu upapanno sārīputtamoggallānesu cittaṃ āghātetvā”ti. Idamavoca bhagavā, idaṃ vatvāna sugato athāparaṃ etadavoca satthā—

662. “Purisassa hi jātassa, kuṭhārī³ jāyate mukhe.
Yāya chindati attānam, bālo dubbhāsitaṃ bhaṇam.
663. “Yo nindiyam pasamsati, tam vā nindati yo pasamsiyo.
Vicināti mukhena so kalim, kalinā tena sukham na vindati.
664. “Appamatto ayaṃ kali, yo akkhesu dhanaparājayo;
Sabbassāpi sahāpi attanā, ayameva mahattaro⁴ kali.
Yo sugatesu manam padosaye.
665. “Sataṃ sahaṣṣānam nirabbudānam,
chattimsati pañca ca abbudāni⁵.
Yamariyagarahī nirayam upeti,
vācam manañca paṇidhāya pāpakam.
666. “Abhūtavādī nirayam upeti,
yo vāpi katvā na karomicāha.
Ubhopi te pecca samā bhavanti,
nihīnakammā manujā parattha.
667. “Yo appaduṭṭhassa narassa dussati,
suddhassa posassa anaṅgaṇassa.
Tameva bālam pacceṭi pāpam,
sukhumo rajo paṭivātamva khitto.
668. “Yo lobhaguṇe anuyutto,
so vacasā paribhāsati aññe.
Asaddho kadariyo avadaññū,
macchari pesuṇiyam⁶ anuyutto.
669. “Mukhadugga vibhūta anariya,
bhūnahu⁷ pāpaka dukkaṭakārī;
Purisanta kalī avajāta,
mā bahubhāṇidha nerayikosi.

3. kudhārī (ka)

4. mantakaro (sī)

5. abbudānam (ka)

6. pesuṇiyasami (vauṇsu)

7. bhunahata(syā, ka)

670. “Rajamākirasī ahitāya, sante garahasi kibbisakārī.
Bahūni duccaritāni caritvā, gacchasi kho papataṃ cirarattaṃ.
671. “Na hi nassati kassaci kammaṃ, eti hataṃ labhateva suvāmi.
Dukkhaṃ mando paraloke, attani passati kibbisakārī.
672. “Ayosaṅkusamāhataṭṭhānaṃ tiṇhadhāramayasūlamupeti;
Atha tatta-ayogūlasannibhaṃ, bhojanamatthi tathā patirūpaṃ.
673. “Na hi vaggu vadanti vadantā, nābhijavanti na tāṇamupenti.
Aṅgāre santhate sayanti⁸, ginisampajjalitaṃ pavisanti.
674. “Jālena ca onahiyāna, tattha hananti ayomayakuṭebhi .
Andhaṃva timisamāyanti, taṃ vitatañhi yathā mahikāyo.
675. “Atha lohamayaṃ pana kumbhiṃ, ginisampajjalitaṃ
pavisanti.
Paccanti hi tāsu cirarattaṃ, agginisamāsu¹⁰ samuppilavāte.
676. “Atha pubbalohitamisse, tattha kiṃ paccati kibbisakārī.
Yaṃ yaṃ disakaṃ¹¹ adhiseti, tattha kilissati samphusamāno.
677. “Puḷavāvasathe salilasmim, tattha kiṃ paccati kibbisakārī.
Gantuṃ na hi tīramapatthi, sabbasamā hi samantakapallā.
678. “Asipattavanaṃ pana tiṇhaṃ, taṃ pavisanti samucchidagattā;
Jivhaṃ balisena gahetvā, ārajayārajayā vihananti.
679. “Atha vetaraṇiṃ pana duggaṃ, tiṇhadhārakhuradhāramupenti;
Tattha mandā papatanti, pāpakarā pāpāni karitvā.
680. “Khādanti hi tattha rudante, sāmā sabalā kākolagaṇā ca.
Soṇā siṅgālā¹² paṭigiddhā¹³, kulalā vāyasā ca¹⁴ vitudanti.
681. “Kicchā vatayaṃ idha vutti, yaṃ jano phusati¹⁵ kibbisakārī.
Tasmā idha jīvitasese, kiccakaro siyā naro na cappamajje.

8. senti (sī, syā, i) 9. ayomayakūḷehi (sī, syā, i) 10. ginissamāsu (ka 11. disataṃ (sī, syā, i)

12. siṅgālā (sī, i) 13. paṭigijjhā (syā, i) 14. kulalā ca vāyasā (?) 15. passati (sī, syā, i)

682. “Te gaṇitā vidūhi tilavāhā,
ye padume niraye upanītā.
Nahutāni hi koṭiyo pañca bhavanti,
dvādasa koṭisatāni punaṇṇā¹⁶.
683. “Yāva dukhā¹⁷ nirayā idha vuttā,
tatthapi tāva ciraṃ vasitabbam.
Tasmā sucipesalasādhugūṇesu,
vācam manam satatam¹⁸ parirakkhe”ti.

Kokālikasuttaṃ dasamam niṭṭhitam.

11. Nālakasuttaṃ

684. Ānandajāte tidasagaṇe patīte,
sakkañca indam sucivasane ca deve.
Dussam gahetvā atiriva thomayante,
asito isi addasa divāvihāre.
685. Disvāna deve muditamane udagge,
cittim karitvāna idamavoca¹ tattha.
“Kim devasaṅgho atiriva kalyarūpo,
dussam gahetvā ramayatha² kim paṭicca.
686. “Yadāpi āsī asurehi saṅgamo,
jayo surānam asurā parājitā.
Tadāpi netādiso lomahaṃsano,
kimabbhutam daṭṭhu marū pamoditā.
687. “Seḷenti gāyanti ca vādayanti ca,
bhujāni poṭenti³ ca naccayanti ca.
Pucchāmi voham merumuddhavāsine,
dhunātha me saṃsayam khippa mārisā”.

16. panayye (ka)

17. dukkhā (sī, syā), dukkha (i, ka)

18. pakatam (syā)

1. karitvā idamavocāsi (sī)

2. bamayatha (sī)

3. poṭhenti (sī, i), pothenti (ka)

688. “So bodhisatto ratanavaro atulyo,
manussaloke hitasukhatthāya⁴ jāto.
Sakyāna gāme janapade lumbineyye,
tenamha tuṭṭhā atiriva kalyarūpā.
689. . “So sabbasattuttamo aggapuggalo,
narāsabho sabbapajānamuttamo.
Vattessati cakkamisivhaye vane,
nadamva sīho balavā migābhibhū”.
690. Tam saddam sutvā turitamavasarī so,
suddhodanassa tada bhavanam upāvisi⁵.
Nisajja tattha idamavocāsi sakye,
“kuhim kumāro ahamapi datṭhukāmo”.
691. Tato kumāram jalitamiva suvaṇṇam,
ukkāmukheva sukusalasampahaṭṭham⁶.
Daddallamānam⁷ siriyā anomavaṇṇam,
dassesu puttam asitavhayassa sakyā.
692. Disvā kumāram sikhimiva pajjalantam,
tārāsabhamva nabhasigamam visuddham.
Sūriyam tapantam saradarivabbhamuttam,
ānandajāto vipulamalattha pītim.
693. Anekasākhañca sahasamaṇḍalam,
chattam marū dhārayumantalikkhe.
Suvaṇṇadaṇḍā vītipatanti cāmarā,
na dissare cāmarachattagāhakā.
694. Disvā jaṭi kaṇhasirivhayo isi,
suvaṇṇanikkham viya paṇḍukambale.
Setaṇca chattam dhariyanta⁸ muddhani,
udaggacitto sumano paṭiggahe.

4. hitasukatāya (sī, syā, i) 5. upāgami (sī, i) 6. sukusalena sampahaṭṭhm (ka)
7. daddaḷhamānam (ka) 8. dhāriyanti (syā), dhārayantam (sī, ka)

695. Paṭiggahetvā pana sakyapuṅgavam,
jigīsato⁹ lakkhaṇamantapāragū.
Pasannacitto giramabbhudīrayi,
“anuttarāyaṃ dvipadānamuttamo”¹⁰.
696. Athattano gamanamanussaranto,
akalyarūpo gaḷayati assukāni.
Disvāna sakyā isimavocum rudantaṃ,
“No ce kumāre bhavissati antarāyo”.
697. Disvāna sakye isimavoca akalye,
“nāhaṃ kumāre ahitamanussarāmi.
Na cāpimassa bhavissati antarāyo,
na orakāyaṃ adhimānasā¹¹ bhavātha.
698. “Sambodhiyaggaṃ phusissatāyaṃ kumāro,
so dhammacakkaṃ paramavisuddhadassī.
Vattessatāyaṃ bahujaṇahitānukampī,
vitthārikassa bhavissati brahmacariyaṃ.
699. “Mamañca āyu na cīramidhāvaseso,
athantarā me bhavissati kālakiriya.
Sohaṃ na sossaṃ¹² asamadhurassa dhammaṃ,
tenamhi aṭṭo byasanaṃgato aghāvi”.
700. So sākiyānaṃ vipulaṃ janetvā pītiṃ,
antepuramhā niggamā¹³ brahmacārī.
So bhāgineyyaṃ sayam anukampamāno,
samādapesi asamadhurassa dhamme.
701. “Buddhoti ghosaṃ yada¹⁴ parato suṇāsi,
sambodhipatto vivarati dhammamaggaṃ.
Gantvāna tattha samayaṃ paripucchamāno¹⁵,
carassu tasmim bhagavati brahmacariyaṃ”.

9. jigimsato (sī, syā, i) 10. dipadānamuttmo (sī, syā, i) 11. adhimanasā (sī, syā) 12. sussaṃ (sī, syā) 13. niragamā (sī, syā) nigamā (ka, sī, niragama (i) 14. yadi (syā, ka) 15. sayam paripucchiyāno (sī, syā)

702. Tenānusiṭṭho hitamanena tādina,
anāgate paramavisuddhadassinā.
So nālako upacitapuññasācayo,
jinaṃ patikkham¹⁶ parivasi rakkhindriyo.
703. Sutvāna ghosaṃ jinavaracakkavattane,
gantvāna disvā isinisabhaṃ pasanno.
Moneyyasetṭhaṃ munipavaraṃ apucchi,
samāgate asitāvhayassa sāsaneṭi.
- Vatthugāthā niṭṭhitā.
704. “Aññātametaṃ vacanaṃ, asitassa yathātathaṃ;
Taṃ taṃ gotama pucchāmi, sabbadhammāna pāraguṃ.
705. “Anagāriyupetassa, bhikkhācariyaṃ jigīsato;
Muni pabrūhi me puṭṭho, moneyyaṃ uttamaṃ padaṃ”.
706. “Moneyyaṃ te upaṇṇissaṃ,
(iti bhagavā) dukkaraṃ durabhisambhavaṃ.
Handa te naṃ pavakkhāmi,
santhambhassu dalho bhava.
707. “Samānabhāgaṃ kubbetha, gāme akkuṭṭhavanditaṃ;
Manopadosaṃ rakkheyya, santo anuṇṇato care.
708. “Uccāvacā niccharanti, dāye aggisikhūpamā.
Nāriyo munim palobhenti, tāsū taṃ mā palobhayuṃ.
709. “Virato methunā dhammā, hitvā kāme paropare¹⁷.
Aviruddho asāratto, paṇesu tasathāvare.
710. “Yathā ahaṃ tathā ete, yathā ete tathā ahaṃ;
Attānaṃ upamaṃ katvā, na haneyya na ghātaye.

16. pati+ikkham=patikkham

17. parovare (sī, i), varāvare (syā)

711. “Hitvā icchañca lobhañca, yattha satto puthujjano;
Cakkhumā paṭipajjeyya, tareyya narakam imam.
712. “Ēnūdarō mitāhārō, appicchassa alolupo;
Sadā¹⁸ icchāya nicchāto, aniccho hoti nibbuto.
713. “Sa piṇḍacāram caritvā, vanantamabhihāraye;
Upaṭṭhito rukkhamūlasmiṃ, āsanūpagato muni.
714. “Sa jhānapasuto dhīro, vanante ramito siyā;
Jhāyetha rukkhamūlasmiṃ, attānamabhitosayam.
715. “Tato ratyā vivasāne¹⁹, gāmantamabhihāraye;
Avhānam nābhinandeyya, abhihārañca gāmato.
716. “Na munī gāmamāgamma, kulesu sahasā care;
Ghāsesanam chinnakatho, na vācam payutam bhaṇe.
717. “Alattham yadidaṃ sādhu, nālattham kusalam iti;
Ubhayeneva so tādī, rukkhamvupanivattati²⁰.
718. “Sa pattapāṇi vicaranto, amūgo mūgasammato.
Appam dānam na hīleyya, dātāram nāvajāniyā.
719. “Uccāvacā hi paṭipadā, samaṇena pakāsītā;
Na pāram diguṇam yanti, nayidaṃ ekaguṇam mutam.
720. “Yassa ca visatā natthi, chinnaśotassa bhikkhuno;
Kiccākiccappahīnassa, pariḷāho na vijjati.
721. “Moneyyam te upaṇṇissam, khuradhārūpamo bhava;
Jivhāya tālumāhacca, udare saṇṇato siyā.
722. “Alīnacitto ca siyā, na cāpi bahu cintaye;
Nirāmagandho asito, brahmacariyaparāyaṇo.

18. save (i)
pativattati (ka),

19. vivasane (sī, syā, i) 20. rukkhamvu’
rukkhamva upātivattati (syā)

723. “Ekāsanassa sikkhetha, samaṇūpāsanassa ca;
Ekattaṃ monamakkhātāṃ, eko ce abhiraṃhissasi.
Atha bhāhisi²¹ dasadisā.
724. “Sutvā dhīrānaṃ nigghosaṃ, jhāyīnaṃ kāmacāgīnaṃ;
Tato hiriṇca saddhaṇca, bhiyyo kubbetha māmako.
725. “Taṃ nadīhi vijānātha, sobbhesu padaresu ca.
Saṇantā yanti kusobbhā²², tuṇhīyanti mahodadhī.
726. “Yadūnakaṃ taṃ saṇati, yaṃ pūraṃ santameva taṃ;
Aḍḍhakumbhūpamo bālo, rahado pūrova paṇḍito.
727. “Yaṃ samaṇo bahuṃ bhāsatī, upetaṃ atthasaṃhitāṃ;
Jānaṃ so dhammaṃ deseti, jānaṃ so bahu bhāsatī.
728. “Yo ca jānaṃ saṃyatatto, jānaṃ na bahu bhāsatī;
Sa munī monamarahati, sa munī monamajjhagā’ti.
- Nālakasuttaṃ ekādasamaṃ niṭṭhitaṃ.

12. Dvayatānupassanāsuttaṃ

Evam me sutam— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbarāme migāramātupāsāde. Tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi —

“Ye te, bhikkhave, kusalā dhammā ariyā niyyānikā sambodhagāmino, tesaṃ vo, bhikkhave, kusalānaṃ dhammānaṃ ariyānaṃ niyyānikānaṃ sambodhagāmīnaṃ kā upanīsaṃ savanāyā’ti iti ce, bhikkhave, pucchitāro assu, te evamassu vacanīyā— ‘yāvadeva dvayatānaṃ dhammānaṃ yathābhūtaṃ nāṇāyā’ti. Kiṇca dvayatānaṃ vadetha?

(1) “idaṃ dukkhaṃ, ayaṃ dukkhasamudayaṃ ayamekānupassanā.

21. bhāsihi (sī, syā, i)

22. kusubbhā (sī)

Ayam dukkhanirodho, ayam dukkhanirodhagāminī paṭipadāti, ayam dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnam phalaṇam aññataram phalam pāṭikaṅkham— diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.

Idamavoca bhagavā. Idam vatvāna sugato athāparam etadavoca satthā—

729. “Ye dukkham nappajānanti, atho dukkhassa sambhavam;
Yattha ca sabbaso dukkham, asesam uparujjhati.
Taṇca maggam na jānanti, dukkhūpasamagāminam.
730. “Cetovimuttihiṇā te, atho paññāvimuttiyā;
Abhabbā te antakiriyāya, te ve jātijarūpagā.
731. “Ye ca dukkham pajānanti, atho dukkhassa sambhavam;
Yattha ca sabbaso dukkham, asesam uparujjhati.
Taṇca maggam pajānanti, dukkhūpasamagāminam.
732. “Cetovimuttisampannā, atho paññāvimuttiyā;
Bhabbā te antakiriyāya, na te jātijarūpagā”ti.

(2) “‘siyā aññenapi pariyāyena sammā dvayatānupassanā’ti, iti ce, bhikkhave, pucchitāro assu; ‘siyā’tissu vacanīyā. Kathaṇca siyā? Yam kiñci dukkham sambhoti sabbam upadhipaccayāti, ayamekānupassanā. Upadhīnam tveva asesavirāganirodhā natthi dukkhassa sambhavoti, ayam dutiyānupassanā. Evaṃ sammā .Pa.athāparam etadavoca satthā—

733. “Upadhinidānā pabhavanti dukkhā,
ye keci lokasmimanekarūpā.
Yo ve avidvā upadhim karoti,
punappunam dukkhamupeti mando.
Tasmā pajānam upadhim na kayirā,
dukkhassa jātippabhavānupassī”ti.

(3) “‘siyā aññenapi pariyāyena sammā dvayatānupassanā’ti, iti ce, bhikkhave, pucchitāro assu; ‘siyā’tissu vacanīyā. Kathaṇca siyā?

Yam kiñci dukkham sambhoti sabbam avijjāpaccayāti, ayamekānupassanā. Avijjāya tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayam dutiyānupassanā. Evam sammā .Pa.athāparam etadavoca satthā—

734. “Jātimaraṇasaṃsāram ye vajanti punappunam.
Itthabhāvaññathābhavam, avijjāyeva sā gati.

735. “Avijjā hāyam mahāmoho, yenidaṃ saṃsitam ciraṃ;
Vijjāgatā ca ye sattā, na te gacchanti¹ punabbhavan”ti.

(4) “siyā aññenapi .Pa.kathaṇca siyā? Yam kiñci dukkham sambhoti sabbam saṅkhārapaccayāti, ayamekānupassanā. Saṅkhārānam tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayam dutiyānupassanā. Evam sammā .Pa.athāparam etadavoca satthā—

736. “Yam kiñci dukkham sambhoti, sabbam saṅkhārapaccayā;
Saṅkhārānam nirodhena, natthi dukkhassa sambhavo.

737. “Etamādīnavam ñatvā, dukkham saṅkhārapaccayā;
Sabbasaṅkhārasamathā, saññānam uparodhanā.
Evam dukkhakkhayo hoti, etam ñatvā yathātatham.

738. “Sammaddasā vedaguno, sammadaññāya paṇḍitā;
Abhibhuyya mārasamyogam, na gacchanti² punabbhavan”ti.

(5) “siyā aññenapi .Pa.kathaṇca siyā? Yam kiñci dukkham sambhoti sabbam viññāṇapaccayāti, ayamekānupassanā. Viññāṇassa tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayam dutiyānupassanā. Evam sammā .Pa. athāparam etadavoca satthā—

739. “Yam kiñci dukkham sambhoti, sabbam viññāṇapaccayā;
Viññāṇassa nirodhena, natthi dukkhassa sambhavo.

740. “Etamādīnavam ñatvā, dukkham viññāṇapaccayā;
Viññāṇūpasamā bhikkhu, nicchāto parinibbuto”ti.

1. nāgacchnti (sī, i)

2. nāgacchnti (sī, i)

(6) “siyā aññenapi .Pa.kathañca siyā? Yam kiñci dukkham sambhoti sabbam phassapaccayāti, ayamekānupassanā. Phassassa tveva asesavirāganīrodhā natthi dukkhassa sambhavoti, ayam dutiyānupassanā. Evam sammā .Pa.athāparam etadavoca satthā—

741. “Tesam phassaparetānam, bhavasotānusārinam;
Kummaggapaṭipannānam, ārā saṃyojanakkhayo.

742. “Ye ca phassam pariññāya, aññāyupasame³ ratā.
Te ve phassābhisamayā, nicchātā parinibbutā”ti.

(7) “siyā aññenapi .Pa.kathañca siyā? Yam kiñci dukkham sambhoti sabbam vedanāpaccayāti, ayamekānupassanā. Vedanānam tveva asesavirāganīrodhā natthi dukkhassa sambhavoti, ayam dutiyānupassanā. Evam sammā .Pa.athāparam etadavoca satthā—

743. “Sukham vā yadi vā dukkham, adukkhamasukham saha.
Ajjhatañca bahiddhā ca, yam kiñci atthi veditam.

744. “Etam dukkhanti ñatvāna, mosadhammam palokinam⁴.
Phussa phussa vayam passam, evam tattha vijānati⁵.
Vedanānam khayā bhikkhu, nicchāto parinibbuto”ti.

(8) “siyā aññenapi .Pa.kathañca siyā? Yam kiñci dukkham sambhoti sabbam taṇhāpaccayāti, ayamekānupassanā. Taṇhāya tveva asesavirāganīrodhā natthi dukkhassa sambhavoti, ayam dutiyānupassanā. Evam sammā .Pa.athāparam etadavoca satthā—

745. “Taṇhādutiyo puriso, dīghamaddhāna saṃsaram;
Itthabhāvaññathābhāvam, saṃsāram nātivattati.

746. “Etamādīnavam ñatvā, taṇham⁶ dukkhassa sambhavam.
Vītataṇho anādāno, sato bhikkhu paribbaje”ti.

3. paññāya upasame (syā)

4. palokitam (sī)

5. virjjati (ka, sī)

6. taṇhā (vahūsu) itivuttke 15 passitabbam.

(9) “siyā aññenapi .Pa.kathañca siyā? Yam kiñci dukkham sambhoti sabbam upādānapaccayāti, ayamekānupassanā. Upādānānam⁷ tveva asesavirāgañirodhā natthi dukkhassa sambhavoti, ayam dutiyānupassanā. Evam sammā .Pa.athāparam etadavoca satthā—

747. “Upādānapaccayā bhavo, bhūto dukkham nigacchati;
Jātassa maraṇam hoti, eso dukkhassa sambhavo.

748. “Tasmā upādānakkhayā, sammadaññāya paṇḍitā;
Jātikkhayam abhiññāya, na gacchanti punabbhavan”ti.

(10) “siyā aññenapi .Pa.kathañca siyā? Yam kiñci dukkham sambhoti sabbam ārambhapaccayāti, ayamekānupassanā. Ārambhānam tveva asesavirāgañirodhā natthi dukkhassa sambhavoti, ayam dutiyānupassanā. Evam sammā .Pa. athāparam etadavoca satthā—

749. “Yam kiñci dukkham sambhoti, sabbam ārambhapaccayā;
Ārambhānam nirodhena, natthi dukkhassa sambhavo.

750. “Etamādīnavam ñatvā, dukkham ārambhapaccayā;
Sabbārambhañ paṭinissajja, anārambhe vimuttino.

751. “Ucchinnabhavataṇhassa, santacittassa bhikkhuno;
Vikkhīṇo⁸ jātisaṃsāro, natthi tassa punabbhavo”ti.

(11) “siyā aññenapi .Pa.kathañca siyā? Yam kiñci dukkham sambhoti sabbam āhārapaccayāti, ayamekānupassanā. Āhārānam tveva asesavirāgañirodhā natthi dukkhassa sambhavoti, ayam dutiyānupassanā. Evam sammā .Pa.athāparam etadavoca satthā—

752. “Yam kiñci dukkham sambhoti, sabbam āhārapaccayā;
Āhārānam nirodhena, natthi dukkhassa sambhavo.

753. “Etamādīnavam ñatvā, dukkham āhārapaccayā;
Sabbāhāram pariññāya, sabbāhāramanissito.

7. upādānassa (syā, ka)

8. vitiṇṇo (sī)

754. “Ārogyaṃ sammadaññāya, āsavānaṃ parikkhayā.
Saṅkhāya sevī dhammaṭṭho, saṅkhyam⁹ nopeti vedagū”ti.

(12) “siyā aññenapi .Pa.kathaṇca siyā? Yaṃ kiñci dukkhaṃ sambhoti sabbam iñjitapaccayāti, ayamekānupassanā. Iñjitānaṃ tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā. Evaṃ sammā .Pa.athāparam etadavoca satthā—

755. “Yaṃ kiñci dukkhaṃ sambhoti, sabbam iñjitapaccayā;
Iñjitānaṃ nirodhena, natthi dukkhassa sambhavo.

756. “Etamādīnavam ñatvā, dukkhaṃ iñjitapaccayā;
Tasmā hi ejaṃ vossajja, saṅkhāre uparundhiya.
Anejo anupādāno, sato bhikkhu paribbaje”ti.

(13) “siyā aññenapi .Pa.kathaṇca siyā? Nissitassa calitaṃ hotīti, ayamekānupassanā. Anissito na calatīti, ayaṃ dutiyānupassanā. Evaṃ sammā .Pa.athāparam etadavoca satthā—

757. “Anissito na calati, nissito ca upādiyaṃ;
Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattati.

758. “Etamādīnavam ñatvā, nissayesu mahabbhayaṃ;
Anissito anupādāno, sato bhikkhu paribbaje”ti.

(14) “siyā aññenapi .Pa.kathaṇca siyā? Rūpehi, bhikkhave, arūpā¹⁰ santatarāti, ayamekānupassanā. Arūpehi nirodho santataroti, ayaṃ dutiyānupassanā. Evaṃ sammā .Pa.athāparam etadavoca satthā—

759. “Ye ca rūpūpagā sattā, ye ca arūpaṭṭhāyino ¹¹.
Nirodham appajānantā, āgantāro punabbhavaṃ.

760. “Ye ca rūpe pariññāya, arūpesu asaṇṭhitā ¹².
Nirodhe ye vimuccanti, te janā maccuhāyino”ti.

(15) “siyā aññenapi .Pa.kathañca siyā? Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya idaṃ saccanti upanijjhāyitaṃ tadamariyānaṃ etaṃ musāti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ, ayamekānupassanā. Yaṃ bhikkhave, sadevakassa .Pa. sadevamanussāya idaṃ musāti upanijjhāyitaṃ, tadamariyānaṃ etaṃ saccanti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ, ayaṃ dutiyānupassanā. Evaṃ sammā .Pa.athāparaṃ etadavoca satthā—

761. “Anattani attamānīm¹³, passa lokaṃ sadevakaṃ.
Niviṭṭhaṃ nāmarūpasmim, idaṃ saccanti maññati.
762. “Yena yena hi maññanti, tato taṃ hoti aññathā;
Tañhi tassa musā hoti, mosadhammañhi ittaraṃ.
763. “Amosadhammaṃ nibbānaṃ, tadariyā saccato vidū.
Te ve saccābhisamayā, nicchātā parinibbutā”ti.

(16) ““siyā aññenapi pariyāyena sammā dvayatānupassanā”ti, iti ce, bhikkhave, pucchitāro assu; ‘siyā’tissu vacanīyā. Kathañca siyā? Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya idaṃ sukhanti upanijjhāyitaṃ, tadamariyānaṃ etaṃ dukkhanti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ, ayamekānupassanā Yaṃ, bhikkhave, sadevakassa .Pa.sadevamanussāya idaṃ dukkhanti upanijjhāyitaṃ tadamariyānaṃ etaṃ sukhanti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ, ayaṃ dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ— diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti. Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā—

764. “Rūpā saddā rasā gandhā, phassā dhammā ca kevalā;
Iṭṭhā kantā manāpā ca, yāvatatthīti vuccati.
765. “Sadevakassa lokassa, ete vo sukhasammatā;
Yattha cete nirujjhanti, taṃ nesaṃ dukkhasammataṃ.

13. attamānī (syā), attamānaṃ (i, ka)

766. “Sukhanti diṭṭhamariyehi, sakkāyassuparodhanam;
Paccanīkamidaṃ hoti, sabbalokena passatam.
767. “Yaṃ pare sukhato āhu, tadariyā āhu dukkhato.
Yaṃ pare dukkhato āhu, tadariyā sukhato vidū.
768. “Passa dhammaṃ durājānam, sampamūḷhetthaviddasu¹⁴.
Nivutānam tamo hoti, andhakāro apassatam.
769. “Satañca vivaṭam hoti, āloko passatāmiva;
Santike na vijānanti, maggā dhammassa kovidā.
770. “Bhavarāgaparetehi bhavasotānusāribhi;
Māradheyyānupannehi, nāyaṃ dhammo susambudho.
771. “Ko nu aññatramariyehi, padaṃ sambuddhumarahati;
Yaṃ padaṃ sammadaññāya, parinibbanti anāsavā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ
abhinanduntī. Imasmim ca¹⁵ pana veyyākaraṇasmim bhaññamāne
saṭṭhimattānam bhikkhūnam anupādāya āsavehi cittāni vimuccimsūti.

Dvayatānupassanāsuttam dvādasamaṃ niṭṭhitam.

Tassuddānam

Saccam upadhi avijjā ca, saṅkhāre viññāṇapañcamam;
Phassavedaniyā taṇhā, upādānārambha-āhārā.
Iñjitam calitam rūpam, saccam dukkhena soḷasāti.

Mahāvaggo tatiyo niṭṭhito.

Tassuddānam

Pabbajjā ca padhānañca, subhāsitañca sundari;
Māghasuttam sabhiyo ca, selo sallañca vuccati.
Vāsetṭho cāpi kokāli, nālako dvayatānupassanā;
Dvādasetaṇi suttāni, mahāvaggoti vuccatīti.

14. sampamūḷhettha aviddasu (sī, i),

15. sammūḷhettha aviddsu (?)

4. Aṭṭhakavaggo

1. Kāmasuttam

772. Kāmaṃ kāmayamānassa, tassa ce taṃ samijjhati.
Addhā pītimano hoti, laddhā macco yadicchati.
773. Tassa ce kāmayānassa¹, chandajātassa jantuno;
Te kāmā parihāyanti, sallaviddhova ruppati.
774. Yo kāme parivajjeti, sappasseva padā siro;
Somaṃ² visattikaṃ loke, sato samativattati.
775. Khettaṃ vatthum hiraññaṃ vā, gavassaṃ³ dāsaporisaṃ;
Thiyo bandhū puthu kāme, yo naro anugijjhati.
776. Abalā naṃ balīyanti, maddantenam parissayā;
Tato naṃ dukkhamanveti, nāvaṃ bhinnamivodakaṃ.
777. Tasmā jantu sadā sato, kāmāni parivajjaye;
Te pahāya tare oghaṃ, nāvaṃ sitvāva⁴ pārāgūti.

Kāmasuttam paṭhamam niṭṭhitam.

2. Guhaṭṭhakasuttam

778. Satto guhāyaṃ bahunābhichanno,
tiṭṭhaṃ naro mohanasmim pagālho.
Dūre vivekā hi tathāvidho so,
kāmā hi loke na hi suppahāyā.

1. kāmayamānssa (ka)

2. soimaṃ (sī, i)

3. gavāssaṃ (sī, syā, i)

4. siñcitavā (sī)

779. Icchānidānā bhavasātabaddhā,
te duppamuñcā na hi aññamokkhā.
Pacchā pure vāpi apekkhamānā,
imeva kāme purimeva jappaṃ.
780. Kāmesu giddhā pasutā pamūḷhā,
avadāniyā te visame nivittā.
Dukkhūpanītā paridevayanti,
kiṃsū bhavissāma ito cutāse.
781. Tasmā hi sikkhetha idheva jantu,
yaṃ kiñci jaññā visamanti loke.
Na tassa hetū visamaṃ careyya,
appaṃhidaṃ jīvitamāhu dhīrā.
782. Passāmi loke pariphandamānaṃ,
pajaṃ imaṃ taṇhagataṃ bhavesu;
Hīnā narā maccumukhe lapanti,
avītataṇhāse bhavābhavesu.
783. Mamāyite passatha phandamāne,
maccheva appodake khīṇasote.
Etampi disvā amamo careyya,
bhavesu āsattimakubbamāno.
784. Ubhosu antesu vineyya chandaṃ,
phassaṃ pariññāya anānugiddho.
Yadattagarahī tadakubbamāno,
na lippatī¹ diṭṭhasutesu dhīro.
785. Saññaṃ pariññā vitareyya oghaṃ,
pariggaheṣu muni nopalitto.
Abbūḷhasallo caramappamatto,
nāsīsati² lokamimaṃ parañcāti.
Guhaṭṭhakasuttam dutiyaṃ niṭṭhitaṃ.

1. na limpatī (syā, ka)

2. nāsimsati (sī, syā, i)

3. Duṭṭhaṭṭhakasuttam

786. Vadanti ve duṭṭhamanāpi eke,
athopi ve saccamanā vadanti.
Vādañca jātaṃ muni no upeti,
tasmā munī natthi khilo kuhiñci.
787. Sakañhi diṭṭhiṃ kathamaccayeyya,
chandānunīto ruciyā nivīṭṭho.
Sayam samattāni pakubbamāno,
yathā hi jāneyya tathā vadeyya.
788. Yo attano sīlavatāni jantu,
anānupuṭṭhova paresa¹ pāva².
Anariyadhammaṃ kusalā tamāhu,
yo ātumānaṃ sayameva pāva.
789. Santo ca bhikkhu abhinibbutatto,
itihanti sīlesu akatthamāno.
Tamariyadhammaṃ kusalā vadanti,
yassussadā natthi kuhiñci loke.
790. Pakappitā saṅkhatā yassa dhammā,
purakkhatā³ santi avīvadātā.
Yadattani passati ānisaṃsaṃ,
taṃ nissito kuppapaṭicca santiṃ.
791. Diṭṭhīnivesā na hi svātivattā,
dhammesu niccheyya samuggahītaṃ.
Tasmā naro tesu nivesanesu,
nirassatī ādiyatī ca dhammaṃ.
792. Dhonassa hi natthi kuhiñci loke,
pakappitā diṭṭhi bhavābhavesu.
Māyañca mānañca pahāya dhono,
sa kena gaccheyya anūpayo so.

1. parssa (ka)

2. pāvā (sī, syā, i)

3. purekkhatā (sī)

793. Upayo hi dhammesu upeti vādam,
anūpayam kena katham vadeyya.
Attā nirattā⁴ na hi tassa atthi,
adhosi so diṭṭhimidheva sabbanti.

Duṭṭhaṭṭhakasuttam tatiyam niṭṭhitam.

4. Suddhaṭṭhakasuttam

794. Passāmi suddham paramam arogam,
diṭṭhena saṃsuddhi narassa hoti.
Evābhijānam¹ paramanti ñatvā,
suddhānupassīti pacceṭi ñānam.
795. Diṭṭhena ce suddhi narassa hoti,
ñāṇena vā so pajahāti dukkham.
Aññena so sujjhāti sopadhīko,
diṭṭhī hi nam pāva tathā vadānam.
796. Na brāhmaṇo aññato suddhimāha,
diṭṭhe sute sīlavate mute vā.
Puññe ca pāpe ca anūpalitto,
attañjaho nayidha pakubbamāno.
797. Purimam pahāya aparam sitāse,
ejānugā te na taranti saṅgam.
Te uggahāyanti nirassajanti,
kapīva sākham pamuñcam gahāyam².
798. Sayam samādāya vatāni jantu,
uccāvacam gacchati saññasatto.
Vidvā ca vedehi samecca dhammam,
na uccāvacam gacchati bhūripaṇṇo.

4. attam nirattam (vahūsu)

2. pamukam gahāya (syā),

1. etābhijānam (sī, i)

pamuñca gahāya (ka)

799. Sa sabbadhammesu visenibhūto,
yam kiñci diṭṭham va sutam mutam vā.
Tameva dassim vivaṭam carantam,
kenīdha lokasmi vikappayeyya.
800. Na kappayanti na purekkharonti,
accantasuddhīti na te vadanti.
Ādānagantham gathitam visajja,
āsam na kubbanti kuhiñci loke.
801. Sīmātigo brāhmaṇo tassa natthi,
ñatvā va disvā va³ samuggahītam.
Na rāgarāgī na virāgaratto,
tassīdha natthī paramuggahītanti.
- Suddhaṭṭhakasuttam catuttham niṭṭhitam.

5. Paramaṭṭhakasuttam

802. Paramanti diṭṭhīsu paribbasāno,
yaduttari kurute jantu loke.
Hīnāti aññe tato sabbamāha,
tasmā vivādāni avītivatto.
803. Yadattanī passati ānisaṃsam,
diṭṭhe sute sīlavate¹ mute vā.
Tadeva so tattha samuggahāya,
nihīnato passati sabbamaññam.
804. Tam vāpi gantham kusalā vadanti,
yam nissito passati hīnamaññam.
Tasmā hi diṭṭham va sutam mutam vā,
sīlabbatam bhikkhu na nissayeyya.

3. ñtavā ca disavā ca(ka, sī, ka) 1. sīlabbte (syā)

805. Diṭṭhimpī lokasmim na kappayeyya,
 ñāṇena vā sīlavatena vāpi.
 Samoti attānamanūpaneyya,
 hīno na maññetha visesi vāpi.
806. Attam pahāya anupādiyāno,
 ñāṇepi so nissayam no karoti.
 Sa ve viyattesu² na vaggasārī,
 diṭṭhimpī³ so na pacceṭi kiñci.
807. Yassūbhayante paṇidhīdha natthi,
 bhavābhavāya idha vā huram vā.
 Nivesanā tassa na santi keci,
 dhammesu niccheyya samuggahītam.
808. Tassīdha diṭṭhe va sute mute vā,
 pakappitā natthi aṇūpi saññā.
 Tam brāhmaṇam diṭṭhimanādiyānam,
 kenīdha lokasmim vikappayeyya.
809. Na kappayanti na purekkharonti,
 dhammāpi tesam na paṭicchitāse.
 Na brāhmaṇo sīlavatena neyyo,
 pāraṅgato na pacceṭi tādīti.
- Paramatṭhakasuttam pañcamam niṭṭhitam.

6. Jarāsuttam

810. Appam vata jīvitam idam,
 oram vassasatāpi miyyati¹.
 Yo cepi aticca jīvati,
 atha kho so jarasāpi miyyati.

2. viyuttesu (sī, aṭṭha), divyattesu (ka)

3. diṭṭhimapi (ka)

1. mīyati (sī, aṭṭha)

811. Socanti janā mamāyite,
na hi santi² niccā pariggahā.
Vinābhāvasantamevidam,
iti disvā nāgāramāvase.
812. Maraṇenapi tam pahīyati³,
yam puriso mamidanti⁴ maññati.
Etampi veditvā⁵ paṇḍito,
na mamattāya nametha māmako.
813. Supinena yathāpi saṅgataṃ,
paṭibuddho puriso na passati;
Evampi piyāyitaṃ janam,
petam kālakataṃ na passati.
814. Diṭṭhāpi sutāpi te janā,
yesam nāmamidaṃ pavuccati⁶.
Nāmaṃyevāvasissati,
akkheyyam petassa jantuno.
815. Sokapparidevamaccharaṃ⁷,
na jahanti giddhā mamāyite.
Tasmā munayo pariggahaṃ,
hitvā acarimsu khemadassino.
816. Patilīnacarassa bhikkhuno,
bhajamānassa vivittamāsaṇaṃ;
Sāmaggiyamāhu tassa tam,
yo attānaṃ bhavane na dassaye.
817. Sabbattha munī anissito,
na piyaṃ kubbatī nopi appiyaṃ.
Tasmim paridevamaccharaṃ,
paṇṇe vāri yathā na limpati⁸.

2. na hi santā (sī), na hī santi (katthaci) 3. pahīyati (sī, syā, ka)
mamāyamti (ka) 5. etaṃ disavāna (niddese), etampi veditva (?)
7. sokaparidevamaccharaṃ (sī, syā, i), sokaṃ paridevamaccharaṃ (?)

4. mamayidanti (sī, syā, ka),
6. nāmamevā vasissati (sī, syā, i)
8. lippati (sī, i)

818. Udabindu yathāpi pokkhare, padume vāri yathā na limpati.
Evam muni nopalimpati, yadidaṃ diṭṭhasutaṃ mutesu vā.
819. Dhono na hi tena maññati, yadidaṃ diṭṭhasutaṃ mutesu vā.
Nāññena visuddhimicchati, na hi so rajjati no virajjatīti.
- Jarāsuttaṃ chaṭṭhaṃ niṭṭhitaṃ.

7. Tissametteyyasuttaṃ

820. “Methunamanuyuttassa, (iccāyasmā tisso metteyyo)
vighātaṃ brūhi mārisa.
Sutvāna tava sāsanaṃ,
viveke sikkhissāmase.
821. “Methunamanuyuttassa, (metteyyāti bhagavā)
mussate vāpi sāsanaṃ.
Micchā ca paṭipajjati,
etaṃ tasmim anāriyaṃ.
822. “Eko pubbe caritvāna, methunaṃ yo nisevati;
Yānaṃ bhantaṃ va taṃ loke, hīnamāhu puthujjanaṃ.
823. “Yaso kitti ca yā pubbe, hāyate vāpi tassa sā;
Etampi disvā sikkhetha, methunaṃ vippahātave.
824. “Saṅkappehi pareto so, kapaṇo viya jhāyati;
Sutvā paresaṃ nigghosaṃ, maṅku hoti tathāvidho.
825. “Atha satthāni kurute, paravādehi codito;
Esa khvassa mahāgedho, mosavajjaṃ pagāhati.
826. “Paṇḍitoti samaññāto, ekacariyaṃ adhiṭṭhito;
Athāpi¹ methune yutto, mandova parikissati².

827. “Etamādīnavam ñatvā, muni pubbāpare idha.
Ekacariyam daḥham kayirā, na nisevetha methunam.
828. “Vivekaññeva sikkhetha, etadariyānamuttamam;
Na tena seṭṭho maññetha, sa ve nibbānasantike.
829. “Rittassa munino carato, kāmesu anapekkhino;
Oghatiṇṇassa pihayanti, kāmesu gadhitā³ pajā”ti.
- Tissametteyyasuttam sattamam niṭṭhitam.

8. Pasūrasuttam

830. Idheva suddhi iti vādayanti¹,
nāññesu dhammesu visuddhimāhu.
Yam nissitā tattha subham vadānā,
paccekasaccesu puthū nivīṭṭhā.
831. Te vādakāmā parisam vigayha,
bālam dahantī mithu aññamaññam.
Vadanti te aññasitā kathojjam,
pasamsakāmā kusalā vadānā.
832. Yutto kathāyam parisāya majjhe,
pasamsamiccham vinighāti hoti.
Apāhatasmim pana maṅku hoti,
nindāya so kuppati randhamesī.
833. Yamassa vadam parihīnamāhu,
apāhatam pañhavimaṃsakāse.
Paridevati socati hīnavādo,
upaccagā manti anutthunāti.

3. gathitā (sī)

1. vidiyanti (sī, i)

834. Ete vivādā samaṇesu jātā,
etesu ugghāti nighāti hoti.
Etampi disvā virame kathojjam,
na haññadatthatthipasaṃsalābhā.
835. Pasamsito vā pana tattha hoti,
akkhāya vādam parisāya majjhe.
So hassatī unnamatī² ca tena,
pappuyya tamattham yathā mano ahu.
836. Yā unnatī³ sāssa vighātabhūmi,
mānātimānam vadate paneso.
Etampi disvā na vivādayetha,
na hi tena suddhim kusalā vadanti.
837. Sūro yathā rājakhādāya puttḥo,
abhigajjameti paṭisūramiccham.
Yeneva so tena palehi sūra,
pubbeva natthi yadidam yudhāya.
838. Ye diṭṭhimuggayha vivādayanti⁴,
idameva saccanti ca vādayanti.
Te tvaṃ vadassū na hi tedha atthi,
vādamhi jāte paṭisenikattā.
839. Visenikatvā pana ye caranti,
diṭṭhīhi diṭṭhim avirujjhamānā.
Tesu tvaṃ kim labhetho pasūra,
yesīdha natthī paramuggahītam.
840. Atha tvaṃ pavitakkamāgamā,
manasā diṭṭhigatāni cintayanto.
Dhonena yugam samāgamā,
na hi tvaṃ sakkhasi sampayātaveti.

Pasūrasuttam aṭṭhamam niṭṭhitam.

2. unnamatī (?) 3. unnatī (?) 4. vivādayanti (sī, i)

9. Māgaṇḍiyasuttaṃ

841. “Disvāna taṇhaṃ aratīṃ ragañca¹,
nāhosi chando api methunasmim.
Kimevidaṃ muttakarīsapuṇṇaṃ,
pādāpi naṃ samphusitaṃ na icche”.
842. “Etādisaṃ ce ratanaṃ na icchasi,
nāriṃ narindehi bahūhi patthitaṃ.
Diṭṭhigataṃ sīlavataṃ nu jīvitaṃ²,
bhavūpapattiñca vadesi kīdisaṃ”.
843. “Idaṃ vadāmīti na tassa hoti, (māgaṇḍiyāti³ bhagavā)
Dhammesu niccheyya samuggahītaṃ.
Passaṇca diṭṭhīsu anuggahāya,
Ajjhattasantiṃ pacinaṃ adassaṃ”.
844. “Vinicchayā yāni pakappitāni, (iti māgaṇḍiyo⁴)
Te ve munī brūsi anuggahāya.
Ajjhattasantiṃ yametamatthaṃ,
Kathaṃ nu dhīrehi paveditaṃ taṃ”.
845. “Na diṭṭhiyā na sutiyā na ñāṇena, (māgaṇḍiyāti bhagavā)
Sīlabbatenāpi na suddhimāha.
Adiṭṭhiyā assutiyā añāṇā,
Asīlatā abbatā nopi tena.
Ete ca nissajja anuggahāya,
Santo anissāya bhavaṃ na jappe”.
846. “No ce kira diṭṭhiyā na sutiyā na ñāṇena, (iti māgaṇḍiyo)
Sīlabbatenāpi na suddhimāha.
Adiṭṭhiyā assutiyā añāṇā,
Asīlatā abbatā nopi tena.
Maññāmahaṃ momuhameva dhammaṃ,
Diṭṭhiyā eke paccenti suddhiṃ”.

1. aratiñca rāgaṃ (syā, ka)

2. sīlavatānujīvitaṃ (sī, i, ka)

3. māgaṇḍiyāti (sī, syā, i)

4. māgantiyo (sī, syā, i)

847. “Diṭṭhañca nissāya anupucchamāno, (māgaṇḍiyāti bhagavā)
Samuggahītesu pamohamāgā⁵.
Ito ca nāddakkhi aṇumpi saññaṃ,
Tasmā tuvaṃ momuhato dahāsi.
848. “Samo vivesī uda vā nihīno, yo maññaṭī so vivadetha tena.
Tīsu vidhāsu avikampamāno, samo vivesīti na tassa hoti.
849. “Saccanti so brāhmaṇo kiṃ vadeyya,
musāti vā so vivadetha kena.
Yasmim samam visamam vāpi natthi,
sa kena vādam paṭisaṃyujeyya.
850. “Okam pahāya aniketasārī,
gāme akubbam muni santhavāni⁶.
Kāmehi ritto apurekkharāno,
katham na viggayha janena kayirā.
851. “Yehi vivitto vicareyya loke,
na tāni uggayha vadeyya nāgo.
Jalambujam⁷ kaṇḍakam vārijam yathā,
jalena paṅkena canūpalittam.
Evaṃ munī santivādo agiddho, kāme ca loke ca anūpalitto.
852. “Na vedagū diṭṭhiyāyako⁸ na mutiyā,
sa mānameti na hi tammayo so.
Na kammunā nopi sutena neyyo,
anūpanīto sa nivesanesu.
853. “Saññāvirattassa na santi ganthā,
paññāvimuttassa na santi mohā.
Saññañca diṭṭhiñca ye aggahesum,
te ghaṭṭayantā⁹ vicaranti loke”ti.

Māgaṇḍīyasuttaṃ navamam niṭṭhitam.

5. samohagā (syā, ka) 6. sandhavāni (ka) 7. elambujam (sī, syā)
8. navedagū diṭṭhiyā (ka, sī, syā, i) 9. ghaṭṭmānā (syā, ka)

10. Purābhedasuttam

854. “Kathamdassī kathamśīlo, upasantoti vuccati;
Tam me gotama pabrūhi, pucchito uttamam naram”.
855. “Vītaṇho purā bhedā, (iti bhagavā) pubbamantamanissito.
Vemajjhe nupasaṅkheyyo, tassa natthi purakkhatam.
856. “Akkodhano asantāsī, avikatthī akukkuco.
Mantabhāṇī¹ anuddhato, sa ve vācāyato muni.
857. “Nirāsatti anāgate, atītam nānusocati;
Vivekadassī phassesu, diṭṭhīsu ca na nīyati².
858. “Patilīno akuhako, apihālu amaccharī;
Appagabbho ajeguccho, pesuṇeyye ca no yuto.
859. “Sātiyesu anassāvī, atimāne ca no yuto;
Saṇho ca paṭibhānavā³, na saddho na virajjati.
860. “Lābhakamyā na sikkhati, alābhe ca na kuppati;
Aviruddho ca taṇhāya, rasesu nānugijjhati.
861. “Upekkhako sadā sato, na loke maññate samam;
Na visesī na nīceyyo, tassa no santi ussadā.
862. “Yassa nissayanā⁴ natthi, ñatvā dhammam anissito.
Bhavāya vibhavāya vā, taṇhā yassa na vijjati.
863. “Tam brūmi upasantoti, kāmesu anapekkhinam;
Ganthā tassa na vijjanti, atarī so visattikam.
864. “Na tassa puttā pasavo, khetam vatthuṇca vijjati;
Attā vāpi nirattā vā⁵, na tasmim upalabbhati.

1. mantābhāṇī (syā, i) 2. niyyati (bhūsu) 3. paṭibhānvā (syā, i)
4. nissayatā (sī, syā, i) 4. attam vāpi nirattham vā (vahūsu)

865. “Yena nam vajjum puthujjanā, atho samaṇabrāhmaṇā;
Tam tassa apurakkhatam, tasmā vādesu nejati.
866. “Vītagedho amaccharī, na ussesu vadate muni;
Na samesu na omesu, kappam neti akappiyo.
867. “Yassa loke sakam natthi, asatā ca na socati;
Dhammesu ca na gacchati, sa ve santoti vuccatī”ti.
- Purābhedasuttam dasamam niṭṭhitam.

11. Kalahavivādasuttam

868. “Kutopahūtā kalahā vivādā,
paridevasokā sahamaccharā ca.
Mānātimānā sahapesuṇā ca,
kutopahūtā te tadingha brūhi”.
869. “Piyappahūtā kalahā vivādā,
Paridevasokā sahamaccharā ca.
Mānātimānā sahapesuṇā ca,
Maccherayuttā kalahā vivādā.
Vivādajātesu ca pesuṇāni”.
870. “Piyā su¹ lokasmim kutonidānā,
ye cāpi² lobhā vicaranti loke.
Āsā ca niṭṭhā ca kutonidānā,
ye samparāyāya narassa honti”.
871. “Chandānidānāni piyāni loke,
ye cāpi lobhā vicaranti loke.
Āsā ca niṭṭhā ca itonidānā,
ye samparāyāya narassa honti”.

1. piyānu (syā), piyassu (ka)

2. yevāpi (sī, syā, i)

872. “Chando nu lokasmim kutonidāno,
vinicchayā cāpi³ kutopahūtā.
Kodho mosavajjañca kathamkathā ca,
ye vāpi dhammā samaṇena vuttā”.
873. “Sātaṃ asātanti yamāhu loke,
tamūpanissāya pahoti chando.
Rūpesu disvā vibhavaṃ bhavañca,
vinicchayaṃ kubbatī⁴ jantu loke.
874. “Kodho mosavajjañca kathamkathā ca,
etepi dhammā dvayameva sante.
Kathamkathī ñāṇapathāya sikkhe,
ñatvā pavuttā samaṇena dhammā”.
875. “Sātaṃ asātañca kutonidānā,
kismim asante na bhavanti hete.
Vibhavaṃ bhavañcāpi yametamattham,
etaṃ me pabrūhi yatonidānam”.
876. “Phassanidānam sātaṃ asātaṃ,
phasse asante na bhavanti hete.
Vibhavaṃ bhavañcāpi yametamattham,
etaṃ te pabrūmi itonidānam”.
877. “Phasso nu lokasmi kutonidāno,
pariggahā cāpi kutopahūtā.
Kismim asante na mamattamatthi,
kismim vibhūte na phusanti phassā”.
878. “Nāmañca rūpañca paṭicca phasso,
icchānidānāni pariggahāni.
Icchāyasantyā na mamattamatthi,
rūpe vibhūte na phusanti phassā”.

3. vāpi (sī, syā, i)

4. kurute (vahūsu)

879. “Kathaṃsametassa vibhoti rūpaṃ,
sukhaṃ dukhañcāpi⁵ kathaṃ vibhoti.
Etaṃ me pabrūhi yathā vibhoti,
taṃ jāniyāmāti⁶ me mano ahu”.
880. “Na saññasaññī na visaññasaññī,
nopi asaññī na vibhūtasaññī.
Evaṃsametassa vibhoti rūpaṃ,
saññānidānā hi papañcasaṅkhā”.
881. “Yaṃ taṃ apucchimha akittayī no,
Aññaṃ taṃ pucchāma tadingha brūhi.
Ettāvataggaṃ nu⁷ vadanti heke,
Yakkhassa suddhiṃ idha paṇḍitāse.
Udāhu aññaṃpi vadanti etto.
882. “Ettāvataggampi vadanti heke,
yakkhassa suddhiṃ idha paṇḍitāse.
Tesaṃ paneke samayaṃ vadanti,
anupādisese kusalā vadānā.
883. “Ete ca ñatvā upanissitāti,
ñatvā munī nissaye so vimaṃsī.
ñatvā vimutto na vivādameti,
bhavābhavāya na sameti dhīro”ti.
- Kalahavivādasuttam ekādasamaṃ niṭṭhitam.

12. Cūḷabyūhasuttam¹

884. Sakāṃsakāṃdiṭṭhiparibbasānā,
viggayha nānā kusalā vadanti.
Yo evaṃ jānāti sa vedi dhammaṃ,
idaṃ paṭikkosamakevalī so.

5. dukāmvāpi (sī, syā) 6. jāniyāmāti (sī, ka) 7. no (sī, syā)

1. sūḷavyūhasuttam (sī, syā, niddesa)

885. Evampi viggayha vivādayanti,
bālo paro akkusalo² cāhu.
Sacco nu vādo katamo imesaṃ,
sabbeva hīme kusalā vadānā.
886. Parassa ce dhammamanānujānaṃ,
bālomako³ hoti nihīnapañño.
Sabbeva bālā sunihīnapaññā,
sabbevime diṭṭhiparibbasānā.
887. Sandiṭṭhiyā ceva na vīvadātā,
saṃsuddhapaññā kusalā mutīmā.
Na tesāṃ koci parihīnapañño⁴,
diṭṭhī hi tesampi tathā samattā.
888. Na vāhametaṃ tathiyanti⁵ brūmi,
yamāhu bālā mithu aññamaññaṃ.
Sakaṃsakaṃdiṭṭhimakaṃsu saccaṃ,
tasmā hi bāloti paraṃ dahanti.
889. Yamāhu saccaṃ tathiyanti eke,
tamāhu aññe⁶ tucchaṃ musāti.
Evampi viggayha vivādayanti,
kasmā na ekaṃ samaṇā vadanti.
890. Ekañhi saccaṃ na dutīyamatthi,
yasmim pajā no vivade pajānaṃ.
Nānā te⁷ saccāni sayāṃ thunanti,
tasmā na ekaṃ samaṇā vadanti.
891. Kasmā nu saccāni vadanti nānā,
pavādiyāse kusalā vadānā.
Saccāni sutāni bahūni nānā,
udāhu te takkamanussaranti.

2. akusaloti (sī, syā, i)

3. vālomago (sī, syā, ka)

4. kocipinihīnapañño (sī, syā, ka)

5. tathivanti (syā, ka) 6. aññepi (syā), aññeca (?) 7. nānāto (ka)

892. Na heva saccāni bahūni nānā,
 aññatra saññāya niccāni loke.
 Takkañca diṭṭhīsu pakappayitvā,
 saccam musāti dvayadhammamāhu.
893. Diṭṭhe sute sīlavate mute vā,
 ete ca nissāya vimānadassī.
 Vinicchaye ṭhatvā pahassamāno,
 bālo paro akkusaloti cāha.
894. Yeneva bāloti param dahāti,
 tenātumānam kusaloti cāha;
 Sayamattanā so kusalo vadāno,
 aññam vimāneti tadeva pāva.
895. Atisāradiṭṭhiyāva so samatto,
 mānena matto paripuṇṇamānī.
 Sayameva sāmam manasābhisitto,
 diṭṭhī hi sā tassa tathā samattā.
896. Parassa ce hi vacasā nihīno,
 tumo sahā hoti nihīnapañño.
 Atha ce sayam vedagū hoti dhīro,
 na koci bālo samaṇesu atthi.
897. Aññam ito yābhivadanti dhammam,
 aparaddhā suddhimakevalī te⁸.
 Evampi titthyā puthuso vadanti,
 sandiṭṭhirāgena hi tebhīrattā⁹.
898. Idheva suddhi iti vādayanti,
 nāññesu dhammesu visuddhimāhu.
 Evampi titthyā puthuso nivīṭṭhā,
 sakāyane tattha daḥham vadānā.

8. suddhimakevalīno (sī)

9. tyābhirattā (syā, ka)

899. Sakāyane vāpi daḥhaṃ vadāno,
kamettha bāloti paraṃ daheyya.
Sayameva so medhagamāvaheyya¹⁰,
paraṃ vadaṃ bālamasuddhidhammaṃ.
900. Vinicchaye ṭhatvā sayam pamāya,
uddhaṃ sa¹¹ lokasmiṃ vivādameti.
Hitvāna sabbāni vinicchayāni,
na medhagaṃ kubbati jantu lokeṭi.
- Cūḷabyūhasuttaṃ dvādasamaṃ niṭṭhitaṃ.

13. Mahābyūhasuttaṃ

901. Ye kecime diṭṭhiparibbasānā,
idameva saccanti vivādayanti¹.
Sabbeva te nindamanvānayaṇti,
atho paṣaṃsampi labhanti tattha.
902. Appaṇhi etaṃ na alaṃ samāya,
duve vivādassa phalāni brūmi.
Etampi disvā na vivādayetha,
khemābhipassaṃ avivādabhūmiṃ.
903. Yā kācimā sammutiyo puthujjā,
sabbāva etā na upeti vidvā.
Anūpayo so upayaṃ kimeyya,
diṭṭhe sute khantimakubbamāno.
904. Sīluttamā saññamenāhu suddhiṃ,
vataṃ samādāya upaṭṭhitāse;
Idheva sikkhema athassa suddhiṃ,
bhavūpanītā kusalā vadānā.

10. medhamam āvaheyya (sī, i) 11. uddam so (sī, syā, i)

1. vivādiyaṇti (sī)

905. Sace cuto sīlavatato hoti,
pavedhatī² kamma virādhayitvā.
Pajappatī patthayatī ca suddhim,
satthāva hīno pavasaṃ gharamhā.
906. Sīlabbataṃ vāpi pahāya sabbam,
kammañca sāvajjanavajjametaṃ;
Suddhim asuddhinti apatthayāno,
virato care santimanuggahāya.
907. Tamūpanissāya jigucchitaṃ vā,
athavāpi diṭṭhaṃ va sutam mutam vā.
Uddhamśarā suddhimanutthunanti,
avītataṇhāse bhavābhavesu.
908. Patthayamānassa hi jappitāni,
pavedhitaṃ vāpi pakappitesu.
Cutūpapāto idha yassa natthi,
sa kena vedheyya kuhiṃva jappe³.
909. Yamāhu dhammaṃ paramanti eke,
tameva hīnanti panāhu aññe.
Sacco nu vādo katamo imesaṃ,
sabbeva hīme kusalā vadānā.
910. Sakañhi dhammaṃ paripuṇṇamāhu,
aññassa dhammaṃ pana hīnamāhu.
Evampi viggayha vivādayanti,
sakaṃ sakaṃ sammutimāhu saccaṃ.
911. Parassa ce vambhayitena hīno,
na koci dhammesu visesi assa.
Puthū hi aññassa vadanti dhammaṃ,
nihīnato samhi daḥhaṃ vadānā.

2. sa vedhati (sī, i) 3. kuhiñci (sī, syā, ka), kuhiṃ pajappe (i) niddeso passitabbo

912. Saddhammapūjāpi nesam tatheva,
yathā pasamsanti sakāyanāni.
Sabbeva vādā⁴ tathiyā⁵ bhaveyyum,
suddhī hi nesam paccattameva.
913. Na brāhmaṇassa paraneyyamatthi,
dhammesu niccheyya samuggahītaṃ.
Tasmā vivādāni upātivatto,
na hi seṭṭhato passati dhammamaññaṃ.
914. Jānāmi passāmi tatheva etaṃ,
diṭṭhiyā eke paccenti suddhiṃ.
Addakkhi ce kiñhi tumassa tena,
atisitvā aññaena vadanti suddhiṃ.
915. Passam naro dakkhati⁶ nāmarūpaṃ,
disvāna vā massati tānimeva.
Kāmaṃ bahum passatu appakaṃ vā,
na hi tena suddhiṃ kusalā vadanti.
916. Nivissavādī na hi subbināyo,
pakappitaṃ diṭṭhi purekkharāno.
Yaṃ nissito tattha subhaṃ vadāno,
suddhiṃvado tattha tathaddasā so.
917. Na brāhmaṇo kappamupeti saṅkhā⁷,
na diṭṭhisārī napi ñāṇabandhu.
ñatvā ca so sammutiyo⁸ puthujjā,
upekkhatī uggahaṇanti mañña.
918. Vissajja ganthāni munīdha loke,
vivādajātesu na vaggasārī.
Santo asantesu upekkhako so,
anuggaho uggahaṇanti mañña.

4. sabbe pavādā (syā)

5. tathivā (sabbattha) 6. dakkhiti (sī)

7. saṅkaṃ (sī, syā, i) 8. sammtiyo (syā)

919. Pubbāsave hitvā nave akubbam,
na chandagū nopi nivissavādī.
Sa vip̐pamutto diṭṭhigatehi dhīro,
na limpati⁹ loke anattagarahī.
920. Sa sabbadhammesu visenibhūto,
yam kiñci diṭṭham va sutam mutam vā.
Sa pannabhāro muni vip̐pamutto,
na kappiyo nūparato na patthiyoti.
- Mahābyūhasuttam terasamam niṭṭhitam.

14. Tuvatakasuttam

921. “Pucchāmi tam ādiccabandhu¹,
vivekam santipadañca mahesi.
Katham disvā nibbāti bhikkhu,
anupādiyāno lokasmim kiñci”.
922. “Mūlam papañcasaṅkhāya, (iti bhagavā)
Mantā asmīti sabbamuparundhe².
Yā kāci taṇhā ajjhattam,
Tāsam vinayā³ sadā sato sikkhe.
923. “Yam kiñci dhammamabhijaññā,
ajjhattam athavāpi bahiddhā.
Na tena thāmam⁴ kubbetha,
na hi sā nibbuti satam vuttā.
924. “Seyyo na tena maññeyya,
nīceyyo athavāpi sarikkho.
Phuṭṭho⁵ anekarūpehi,
nātumānam vikappayam tiṭṭhe.

9. na lippati (sī, i) 1. ādiccabandhum (sī, syā) 2. sabbamuparuddhe (syā, i, ka)
3. vinayāya (?) 4. mānam (sī, ka) 5. puṭṭho (sī, syā, ka)

925. “Ajjhattamevupasame,
na aññato bhikkhu santimeseyya;
Ajjhattaṃ upasantassa,
natthi attā kuto nirattā vā.
926. “Majjhe yathā samuddassa,
ūmi no jāyatī t̥hito hoti.
Evaṃ t̥hito anejassa,
ussadaṃ bhikkhu na kareyya kuhiñci”.
927. “Akittayī vivaṭacakkhu,
sakkhidhammaṃ parissayavinayaṃ;
Paṭipadaṃ vadehi bhaddante,
pātimokkhaṃ athavāpi samādhim”.
928. “Cakkhūhi neva lolassa,
gāmakathāya āvaraye sotaṃ;
Rase ca nānugijjheyya,
na ca mamāyetha kiñci lokasmim.
929. “Phassena yadā phuṭṭhassa,
paridevaṃ bhikkhu na kareyya kuhiñcñcci.
Bhavañca nābhijappeyya,
bheravesu ca na sampavedheyya.
930. “Annānamatho pānānaṃ,
khādanīyānaṃ athopi vatthānaṃ;
Laddhā na sannidhim kayirā,
na ca parittase tāni alabhamāno.
931. “Jhāyī na pādalolassa,
virame kukkuccā nappamajjeyya;
Athāsanesu sayanesu,
appasaddesu bhikkhu vihareyya.

932. “Niddam na bahulikareyya,
jāgariyam bhajeyya ātāpī.
Tandim māyam hassam khiddam,
methunam vippajahe savibhūsam.
933. “Āthabbaṇam supinam lakkhaṇam,
no vidahe athopi nakkhattam.
Virutañca gabbhakaraṇam,
tikiccham māmako na seveyya.
934. “Nindāya nappavedheyya,
na uṇṇameyya pasamsito bhikkhu;
Lobham saha macchariyena,
kodham pesuṇiyañca panudeyya.
935. “Kayavikkaye na tiṭṭheyya,
upavādam bhikkhu na kareyya kuhiñci.
Gāme ca nābhisajjeyya,
lābhakamyā janam na lapayeyya.
936. “Na ca katthitā siyā bhikkhu,
na ca vācam payuttam bhāseyya.
Pāgabbhiyam na sikkheyya,
katham viggāhikam na kathayeyya.
937. “Mosavajje na nīyetha,
sampajāno saṭhāni na kayirā;
Atha jīvitenā paññāya,
sīlabbatena nāññamatimaññe.
938. “Sutvā rusito bahum vācam,
samaṇānam vā puthujanānam⁶.
Pharusena ne na paṭivajjā,
na hi santo paṭisenikaronti.

6. puthuvacanānam (sī, syā, i)

939. “Etañca dhammamaññāya,
vicinaṃ bhikkhu sadā sato sikkhe.
Santīti nibbutiṃ ñatvā,
sāsane gotamassa na pamajjeyya.
940. “Abhibhū hi so anabhibhūto,
sakkhidhammamanītihamadassī.
Tasmā hi tassa bhagavato sāsane,
appamatto sadā namassamanusikkhe”ti.
- Tuvaṭṭakasuttaṃ cuddasamaṃ niṭṭhitaṃ.

15. Attadaṇḍasuttaṃ

941. “Attadaṇḍā bhayaṃ jātaṃ, janaṃ passatha medhagaṃ;
Saṃvegaṃ kittayissāmi, yathā saṃvijitaṃ mayā.
942. “Phandamānaṃ paṇaṃ disvā, macche appodake yathā.
Aññaṃamaññehi byāruddhe, disvā maṃ bhayamāvisi.
943. “Samantamasāro loko, disā sabbā sameritā;
Icchaṃ bhavanamattano, nāddasāsiṃ anositaṃ.
944. “Osānetveva byāruddhe, disvā me aratī ahu;
Athettha sallamaddakkhiṃ, duddasaṃ hadayanissitaṃ.
945. “Yena sallena otiṇṇo, disā sabbā vidhāvati;
Tameva sallamabbuyha, na dhāvati na sīdati.
946. “Tattha sikkhānugīyanti¹, yāni loke gadhitāni.
Na tesu pasuto siyā, nibbijjha sabbaso kāme.
Sikkhe nibbānamattano.

1. sikkhānukiriyanti (ka)

947. “Sacco siyā appagabbho, amāyo rittapesuṇo;
Akkodhano lobhapāpaṃ, vevicchaṃ vitare muni.
948. “Niddaṃ tandiṃ sahe thīnaṃ, pamādena na saṃvase;
Atimāne na tiṭṭheyya, nibbānamanaso naro.
949. “Mosavajje na nīyetha, rūpe snehaṃ na kubbaye.
Mānañca parijāneyya, sāhasā virato care.
950. “Purāṇaṃ nābhinandeyya, nave khantiṃ na kubbaye;
Hiyyamāne na soceyya, ākāsaṃ na sito siyā.
951. “Gedhaṃ brūmi mahoghoti, ājavaṃ brūmi jappaṇaṃ;
Āramaṇaṃ pakappaṇaṃ, kāmapaṅko duraccayo.
952. “Saccā avokkamma² muni, thale tiṭṭhati brāhmaṇo;
Sabbhaṃ so³ paṭinissajja, sa ve santoti vuccati.
953. “Sa ve vidvā sa vedagū, ñatvā dhammaṃ anissito;
Sammā so loka iriyāno, na pihetīdha kassaci.
954. “Yodha kāme accatari, saṅgaṃ loka duraccayaṃ;
Na so socati nājjheti, chinnaṃ so abandhano.
955. “Yaṃ pubbe taṃ visosehi, pacchā te māhu kiñcanaṃ;
Majjhe ce no gahessasi, upasanto carissasi.
956. “Sabbaso nāmarūpasmiṃ, yassa natthi mamāyitaṃ;
Asatā ca na socati, sa ve loka na jīyati.
957. “Yassa natthi idaṃ meti, paresaṃ vāpi kiñcanaṃ;
Mamattaṃ so asaṃvindaṃ, natthi meti na socati.
958. “Aniṭṭhurī ananugiddho, anejo sabbadhī samo.
Tamānisaṃsaṃ pabrūmi, pucchito avikampinaṃ.

959. “Anejassa vijānato, natthi kāci nisaṅkhati⁴.
Virato so viyārabbhā, khemaṃ passati sabbadhi.

960. “Na samesu na omesu, na ussesu vadate muni;
Santo so vītamaccharo, nādeti na nirassatī”ti.

Attadaṇḍasuttaṃ pannarasamaṃ niṭṭhitam.

16. Sāriputtasuttaṃ

961. “Na me diṭṭho ito pubbe, (iccāyasmā sāriputto)
Na suto uda kassaci.
Evaṃ vagguvado satthā,
Tusitā gaṇimāgato.

962. “Sadevakassa lokassa, yathā dissati cakkhumā;
Sabbam̐ tamam̐ vinodetvā, ekova ratimajjhagā.

963. “Tam̐ buddham̐ asitam̐ tādim̐, akuham̐ gaṇimāgataṃ.
Bahūnamidha baddhānam̐, atthi pañhena āgamaṃ.

964. “Bhikkhuno vijigucchato, bhajato rittamāsanam̐;
Rukkhamūlam̐ susānam̐ vā, pabbatānam̐ guhāsu vā.

965. “Uccāvacesu sayanesu, kīvanto tattha bheravā;
Yehi bhikkhu na vedheyya, nigghose sayanāsane.

966. “Katī parissayā loke, gacchato agataṃ disaṃ;
Ye bhikkhu abhisambhave, pantamhi sayanāsane.

967. “Kyāssa byappathayo assu, kyāssassu idha gocarā;
Kāni sīlabbatānāssu, pahitattassa bhikkhuno.

4. nisaṅkiti (sī, i)

968. “Kaṃ so sikkhaṃ samādāya,
ekodi nipako sato;
Kammāro rajatasseva,
niddhame malamattano”.
969. “Vijigucchamānassa yadidaṃ phāsu, (sāriputtāti bhagavā)
Rittāsaṇaṃ sayanaṃ sevato ce.
Sambodhikāmaṣṣa yathānudhammaṃ,
Taṃ te pavakkhāmi yathā pajānaṃ.
970. “Pañcannaṃ dhīro bhayānaṃ na bhāye,
bhikkhu sato sapariyantacārī.
ḍaṃsādhipātānaṃ sarīsapānaṃ,
manussaphassānaṃ catuppadānaṃ.
971. “Paradhammikānampi na santaseyya,
disvāpi tesāṃ bahubheravāni.
Athāparāni abhisambhaveyya,
parissayāni kusalānu-esī.
972. “Ātaṅkaphassena khudāya phuṭṭho,
sītaṃ atuṇhaṃ¹ adhivāsayeyya.
So tehi phuṭṭho bahudhā anoko,
vīriyaṃ parakkammadaḷhaṃ kareyya.
973. “Theyyaṃ na kāre² na musā bhaṇeyya,
mettāya phasse tasathāvarāni.
Yadāvilattaṃ manaso vijaññā,
kaṇhassa pakkhoti vinodayeyya.
974. “Kodhātīmānassa vasaṃ na gacche,
mūlampi tesāṃ palikhañña tiṭṭhe.
Athappiyaṃ vā pana appiyaṃ vā,
addhā bhavanto abhisambhaveyya.

1. accuṇhaṃ (sī, syā) 2. na kareyya (sī, syā, ka)

975. “Paññaṃ purakkhatvā kalyāṇapīti,
vikkhambhaye tāni parissayāni.
Aratim saheṭṭha sayanamhi pante,
caturo saheṭṭha paridevadhamme.
976. “Kimsū asissāmi kuvaṃ vā³ asissaṃ,
dukkhaṃ vata settha kvajja sessaṃ.
Ete vitakke paridevaneyye,
vinayetha sekho aniketacārī.
977. “Annañca laddhā vasanañca kāle,
mattaṃ so jañña idha tosanatthaṃ.
So tesu gutto yatacārī gāme,
rusitopi vācaṃ pharusānaṃ na vajjā.
978. “Okkhittacakkhu na ca pādalo,
jhānānuyutto bahujāgarass
Upekkhamārabba samāhitatto,
takkāsayānaṃ kukkuciyūpachinde.
979. “Cudito vacībhi satimābhinande,
sabrahmācārīsu khilaṃ pabhinde.
Vācaṃ pamuñce kusalaṃ nāṭivelaṃ,
janavādadhammāya na cetayeyya.
980. “Athāparaṃ pañca rajāni loke,
yesaṃ satimā vinayāya sikkhe.
Rūpesu saddesu atho rasesu,
gandhesu phassesu saheṭṭha rāgaṃ.
981. “Etesu dhammesu vineyya chandaṃ,
bhikkhu satimā suvimuttacitto.
Kālena so sammā dhammaṃ parivīmaṃsamāno,
Ekodibhūto vihane tamaṃ so”ti.

3. kudhavā (ka), kuthavā (niddesa)

Sāriputtasuttaṃ soḷasamaṃ niṭṭhitaṃ. Aṭṭhakavaggo catuttho Niṭṭhito.
Tassuddānaṃ—

Kāmaṃ guhañca duṭṭhā ca, suddhañca paramā jarā;
Metteyyo ca pasūro ca, māgaṇḍi purābhedaṇaṃ.
Kalaḥaṃ dve ca byūhāni⁴, punadeva tuvaṭṭakaṃ;
Attadaṇḍavaraṃ suttaṃ, therapuṭṭhena⁵ soḷasa.
Iti etāni suttāni, sabbānaṭṭhakavaggikāti.

5. Pārāyanavaggo

Vatthugāthā

982. Kosalānaṃ purā rammā, agamā dakkhiṇāpathaṃ.
Ākiñcaññaṃ patthayāno, brāhmaṇo mantapāragū.
983. So assakassa visaye, aḷakassa¹ samāsane.
Vasi godhāvarikūle, uñchena ca phalena ca.
984. Tasseva upanissāya, gāmo ca vipulo ahu;
Tato jātena āyena, mahāyaññaṃ makappayi.
985. Mahāyaññaṃ yajitvāna, puna pāvisi assamaṃ;
Tasmim paṭipaviṭṭhamhi, añño āgañchi brāhmaṇo.
986. Ugghaṭṭapādo tasito², paṅkadanto rajassiro;
So ca naṃ upasaṅkamma, satāni pañca yācati.
987. Tameṇaṃ bāvarī disvā, āsanena nimantayi;
Sukhañca kusalaṃ pucchi, idaṃ vacanamabravi.
988. “Yaṃ kho mama deyyadhammaṃ, sabbam visajjitaṃ mayā;
Anujānāhi me brahme, natthi pañcasatāni me”.

4. byūhāni (sī) 5. therapañhena (sī), sārīputtēna (syā) 1. muḷakassa (syā),
mūḷhakassa (ka), maḷakassa (niddesa)

2. tassito (ka)

989. “Sace me yācamānassa, bhavaṃ nānupadassati.
Sattame divase tuyhaṃ, muddhā phalatu sattadhā”.
990. Abhisankharitvā kuhako, bheravaṃ so akittayi;
Tassa taṃ vacanaṃ sutvā, bāvarī dukkhito ahu.
991. Ussussati anāhāro, sokasallasamappito;
Athopi evaṃ cittassa, jhāne na ramatī mano.
992. Utrastaṃ dukkhitaṃ disvā, devatā atthakāminī;
Bāvarim upasaṅkamma, idaṃ vacanamabravi.
993. “Na so muddhaṃ pajānāti, kuhako so dhanatthiko;
Muddhani muddhapāte vā, nāṇaṃ tassa na vijjati”.
994. “Bhotī carahi jānāsi, taṃ me akkhāhi pucchitā;
Muddhaṃ muddhādhipātāṇca, taṃ suṇoma vaco tava”.
995. “Ahampetam na jānāmi, nāṇamettha na vijjati;
Muddhani muddhādhipāte ca, jinānaṃ hettha³ dassanaṃ”.
996. “Atha ko carahi jānāti, asmim pathavimaṇḍale⁴.
Muddhaṃ muddhādhipātāṇca, taṃ me akkhāhi devate”.
997. “Purā kapilavatthumhā, nikkhanto lokanāyako.
Apacco okkākarājassa, sakyaputto pabhaṅkaro.
998. “So hi brāhmaṇa sambuddho, sabbadhammāna pāragū;
Sabbābhiññābalappatto, sabbadhammesu cakkhumā.
Sabbakammakkhayaṃ patto, vimutto upadhikkhaye.
999. “Buddho so bhagavā loke, dhammaṃ deseti cakkhumā;
Taṃ tvaṃ gantvāna pucchassu, so te taṃ byākarissati”.
1000. Sambuddhoti vaco sutvā, udaggo bāvarī ahu;
Sokassa tanuko āsi, pītiṇca vipulaṃ labhi.

3. muddhaṃ muddhādhitto ca, jinānaṃ heta (sī, syā, i) 4. pathavimaṇḍale (sī, i)

1001. So bāvarī attamano udaggo,
 tam devataṃ pucchati vedajāto.
 “Katamamhi gāme nigamamhi vā pana,
 katamamhi vā janapade lokanātho.
 Yattha gantvāna passemu⁵,
 sambuddhaṃ dvipaduttamaṃ”⁶,.
1002. “Sāvatthiyaṃ kosalamandire jino,
 pahūtapañño varabhūrimedhaso.
 So sakyaputto vidhuro anāsavo,
 muddhādhipātassa vidū narāsabho”.
1003. Tato āmantayī sisse,
 brāhmaṇe mantapārage;
 “Etha māṇavā akkhissaṃ,
 suṇātha vacanaṃ mama.
1004. “Yasseso dullabho loke, pātubhāvo abhiṇhaso.
 Svājja lokamhi uppanno, sambuddho iti vissuto.
 Khippaṃ gantvāna sāvatthiṃ, passavho dvipaduttamaṃ”.
1005. “Kathaṃ carahi jānemu, disvā buddhoti brāhmaṇa;
 Ajānataṃ no pabrūhi, yathā jānemu taṃ mayam”.
1006. “Āgatāni hi mantesu, mahāpurisalakkhaṇā;
 Dvattimsāni ca⁷ byākkhātā, samattā anupubbaso.
1007. “Yassete honti gattesu, mahāpurisalakkhaṇā;
 Dveyeva tassa gatiyo, tatiyā hi na vijjati.
1008. “Sace agāraṃ āvasati⁸, vijeyya pathaviṃ imaṃ;
 Adaṇḍena asatthena, dhammenamanusāsati.
1009. “Sace ca so pabbajati, agārā anagāriyaṃ;
 Vivattacchaddo⁹ sambuddho, arahā bhavati anuttaro.

5. gantavā namassemu (sī, syā, i)
 ca (sī, syā, i), dvittisa tāni (?)

6. dvipaduttaṃ (sī, syā, i)
 8. ajjhāvasati (ka)

7. dvittimsā
 9. vivattachddo (sī)

1010. “Jātim gottañca lakkhaṇaṃ, mante sisse punāpare;
Muddhaṃ muddhādhīpātāñca, manasāyeva pucchatha.
1011. “Anāvaraṇadassāvī, yadi buddho bhavissati;
Manasā pucchite pañhe, vācāya vissajessati”.
1012. Bāvarissa vaco sutvā, sissā soḷasa brāhmaṇā;
Ajito tissametteyyo, puṇṇako atha mettagū.
1013. Dhotako upasīvo ca, nando ca atha hemako.
Todeyyakappā dubhayo, jatukaṇṇī ca paṇḍito.
1014. Bhadrāvudho udayo ca, posālo cāpi brāhmaṇo;
Mogharājā ca medhāvī, piṅgiyo ca mahā-isi.
1015. Paccekagaṇino sabbe, sabbalokassa vissutā;
Jhāyī jhānaratā dhīrā, pubbavāsanavāsītā.
1016. Bāvarim abhivādetvā, katvā ca naṃ padakkhiṇaṃ;
Jaṭājinadharā sabbe, pakkāmuṃ uttarāmukhā.
1017. Aḷakassa patiṭṭhānaṃ, purimāhissatiṃ¹⁰ tadā.
Ujjeniñcāpi gonaddhaṃ, vedisaṃ vanasavhayaṃ.
1018. Kosambiñcāpi sāketam, sāvattiñca puruttamaṃ;
Setabyaṃ kapilavatthum, kusinārañca mandiraṃ.
1019. Pāvañca bhoganagaraṃ, vesālim māgadham puram;
Pāsāṇakaṃ cetiyañca, ramaṇīyaṃ manoramaṃ.
1020. Tasitovudakaṃ sītaṃ, mahālābhaṃva vāṇijo.
Chāyaṃ dhammābhitattova, turitā pabbatamāruhum.
1021. Bhagavā tamhi samaye, bhikkhusaṅghapurakkhato;
Bhikkhūnaṃ dhammaṃ deseti, sīhova nadatī vane.

s10. purimaṃ māhissatiṃ (sī, i), puram māhissatiṃ (syā)

1022. Ajito addasa buddhaṃ, sataraṃsima¹¹ va bhāṇumaṃ.
Candaṃ yathā pannarase, pāripūriṃ upāgataṃ.
1023. Athassa gatte disvāna, paripūraṇca byañjanaṃ;
Ekamantaṃ t̥hito haṭṭho, manopaṇhe apucchatha.
1024. “Ādissa jammanaṃ¹² brūhi, gottaṃ brūhi salakkhaṇaṃ¹³.
Mantesu pāraṃsiṃ brūhi, kati vāceti brāhmaṇo”.
1025. “Vīsaṃ vassasataṃ āyu, so ca gottena bāvarī;
Tīṇissa lakkhaṇā gatte, tiṇṇaṃ vedāna pāragū.
1026. “Lakkhaṇe itihāse ca, sanighaṇḍusakeṭubhe;
Pañcasatāni vāceti, sadhamme pāraṃsiṃ gato”.
1027. “Lakkhaṇānaṃ pavicayaṃ, bāvarissa naruttama.
Kaṅkhacchida¹⁴ pakāsehi, mā no kaṅkhāyitaṃ ahu”.
1028. “Mukhaṃ jivhāya chādeti, uṇṇassa bhamukantare;
Kosohitaṃ vatthaguyhaṃ, evaṃ jānāhi māṇava”.
1029. Pucchāhi kiñci asuṇanto, sutvā paṇhe viyākate;
Vicinteti jano sabbo, vedajāto katañjalī.
1030. “Ko nu devo vā brahmā vā, indo vāpi sujampati;
Manasā pucchite paṇhe, kametaṃ paṭibhāsati.
1031. “Muddhaṃ muddhādhipātāṇca, bāvarī paripucchati;
Taṃ byākarohi bhagavā, kaṅkhaṃ vinaya no ise”.
1032. “Avijjā muddhāti jānāhi, vijjā muddhādhipātini;
Saddhāsatisamādhīhi, chandavīriyena saṃyutā”.
1033. Tato vedena mahatā, santhambhitvāna māṇavo;
Ekaṃsaṃ ajinaṃ katvā, pādesu sirasā pati.

s11. vītaraṃsiva (syā), sataraṃsiva (ka), pītaraṃsiva (niddesa)

12. jappanaṃ (ka) 13. būhissa lakkhaṇaṃ (niddesa) 14. taṇhacchida (vahūsu)

1034. “Bāvarī brāhmaṇo bhoto, saha sissehi mārisa;
Udaggacitto sumano, pāde vandati cakkhuma”.
1035. “Sukhito bāvarī hotu, saha sissehi brāhmaṇo.
Tvañcāpi sukhito hohi, ciraṃ jīvāhi māṇava.
1036. “Bāvarissa ca tuyhaṃ vā, sabbesaṃ sabbasaṃsayāṃ;
Katāvakāsā pucchavho, yaṃ kiñci manasicchatha”.
1037. Sambuddhena katokāso, nisīditvāna pañjalī;
Ajito paṭhamāṃ pañhaṃ, tattha pucchi tathāgataṃ.
Vatthugāthā niṭṭhitā.

1. Ajitamāṇavapucchā

1038. “Kenassu nivuto loko, (iccāyasmā ajito)
Kenassu nappakāsati.
Kissābhilepanaṃ brūsi, kiṃsu tassa mahabbhayaṃ”.
1039. “Avijjāya nivuto loko, (ajitāti bhagavā)
Vevicchā pamādā nappakāsati.
Jappābhilepanaṃ brūmi, dukkhamassa mahabbhayaṃ”.
1040. “Savanti sabbadhi sotā, (iccāyasmā ajito)
Sotānaṃ kiṃ nivāraṇaṃ.
Sotānaṃ saṃvaramṃ brūhi, kena sotā pidhiyyare”¹.
1041. “Yāni sotāni lokasmim, (ajitāti bhagavā)
Sati tesaṃ nivāraṇaṃ.
Sotānaṃ saṃvaramṃ brūmi, paññāyete pidhiyyare”.
1042. “Paññā ceva sati yañca², (iccāyasmā ajito)
Nāmarūpañca mārisa.
Etaṃ me puṭṭho pabrūhi, katthetaṃ uparujjhati”.

s1. pithiyyare (sī, syā, i), pithīyare (sī, aṭṭha), pidhīyare (?)

2. satī ceva (sī), satī ca (syā), satī cāpi (i, niddesa), satī cāpi (niddesa)

1043. “Yametaṃ pañhaṃ apucchi, ajita taṃ vadāmi te;
Yattha nāmañca rūpañca, asesam uparujjhati.
Viññāṇassa nirodhena, etthetaṃ uparujjhati”.
1044. “Ye ca saṅkhātadhammāse, ye ca sekhā puthū idha;
Tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisa”.
1045. “Kāmesu nābhigijjheyya, manasānāvilo siyā;
Kusalo sabbadhammānam, sato bhikkhu paribbaje”ti.
- Ajitaṃ māṇavapucchā paṭhamā niṭṭhitā.

2. Tissametteyyamāṇavapucchā

1046. “Kodha santusito loke, (iccāyasmā tissametteyyo)
Kassa no santi iñjitā.
Ko ubhantamabhiññāya, majjhe mantā na lippati¹.
Kaṃ brūsi mahāpurisoti, ko idha sibbinimaccagā”.
1047. “Kāmesu brahmacariyavā, (metteyyāti bhagavā)
Vītataṇho sadā sato.
Saṅkhāya nibbuto bhikkhu, tassa no santi iñjitā.
1048. “So ubhantamabhiññāya, majjhe mantā na lippati;
Taṃ brūmi mahāpurisoti, so idha sibbinimaccagā”ti.

Tissametteyyamāṇavapucchā dutiyā niṭṭhitā.

1. lippati (ka)

3. Puṇṇakamāṇavapucchā

- 1049 “Anejaṃ mūladassāvaṃ, (iccāyasmā puṇṇako)
Atthi¹ pañhena āgamaṃ. Kiṃ nissitā isayo manujā,
khattiyā brāhmaṇā devatānaṃ.
Yaññamakappayimsu puthūdha loke,
pucchāmi taṃ bhagavā brūhi me taṃ”.
1050. “Ye kecime isayo manujā, (puṇṇakāti bhagavā)
Khattiyā brāhmaṇā devatānaṃ.
Yaññamakappayimsu puthūdha loke,
āsīsamānā puṇṇaka itthattaṃ².
Jaraṃ sitā yaññamakappayimsu”.
1051. “Ye kecime isayo manujā, (iccāyasmā puṇṇako)
Khattiyā brāhmaṇā devatānaṃ.
Yaññamakappayimsu puthūdha loke,
kaccissu te bhagavā yaññapathe appamattā.
Atāruṃ jātiṇca jaraṇca mārisa,
pucchāmi taṃ bhagavā brūhi me taṃ”.
1052. “Āsīsanti thomayanti, abhijappanti juhanti; (puṇṇakāti
bhagavā)
Kāmābhijappanti paṭicca lābhaṃ,
te yājayogā bhavarāgarattā.
Nātarimsu jātijaranti brūmi”.
1053. “Te ce nātarimsu yājayogā, (iccāyasmā puṇṇako)
Yaññehi jātiṇca jaraṇca mārisa.
Atha ko carahi devamanussaloke, atāri jātiṇca jaraṇca mārisa.
Pucchāmi taṃ bhagavā brūhi me taṃ”.
1054. “Saṅkhāya lokasmi paroparāni³, (puṇṇakāti bhagavā)
Yassiñjitaṃ natthi kuhiñci loke.
Santo vidhūmo anīgho nirāso, atāri so jātijaranti brūmi”ti.

Puṇṇakamāṇavapucchā tatiyā niṭṭhitā.

1. atthī (syā) 2. itthabhāvaṃ (sī, syā) 3. parovarāni (sī, syā,)

4. Mettagūmāṇavapucchā

1055. “Pucchāmi taṃ bhagavā brūhi me taṃ, (iccāyasmā mettagū)
Maññāmi taṃ vedaguṃ bhāvitattaṃ.
Kuto nu dukkhā samudāgatā ime,
ye keci lokasmimanekarūpā”.
1056. “Dukkhassa ve maṃ pabhavaṃ apucchasi, (mettagūti bhagavā)
Taṃ te pavakkhāmi yathā pajānaṃ.
Upadhinidānā pabhavanti dukkhā,
ye keci lokasmimanekarūpā.
1057. “Yo ve avidvā upadhiṃ karoti,
punappunaṃ dukkhamupeti mando.
Tasmā pajānaṃ upadhiṃ na kayirā,
dukkhassa jātippabhavānupassī”.
1058. “Yaṃ taṃ apucchimha akittayī no,
aññaṃ taṃ pucchāma¹ tadiṅgha brūhi.
Kathaṃ nu dhīrā vitaranti oghaṃ,
jātiṃ jaraṃ sokapariddavañca.
Taṃ me muni sādhu viyākarohi,
tathā hi te vidito esa dhammo”.
1059. “Kittayissāmi te dhammaṃ, (mettagūti bhagavā)
Diṭṭhe dhamme anītihaṃ.
Yaṃ veditvā sato caraṃ,
tare loka visattikaṃ”.
1060. “Tañcāhaṃ abhinandāmi,
mahesi dhammamuttamaṃ;
Yaṃ veditvā sato caraṃ,
tare loka visattikaṃ”.

1. pucchāmi (sī, i)

1061. “Yaṃ kiñci sampajānāsi, (mettagūti bhagavā)
Uddham adho tiriyañcāpi majjhe.
Etesu nandiñca nivesanañca,
panujja viññāṇaṃ bhava na tiṭṭhe.
1062. “Evaṃvihārī sato appamatto,
bhikkhu caraṃ hitvā mamāyitāni.
Jātim jaraṃ sokapariddavañca,
idheva vidvā pajaheyya dukkhaṃ”.
1063. “Etābhinandāmi vaco mahesino,
sukittitaṃ gotamanūpadhīkaṃ.
Addhā hi bhagavā pahāsi dukkhaṃ,
tathā hi te vidito esa dhammo.
1064. “Te cāpi nūnappajaheyyu dukkhaṃ,
ye tvaṃ muni aṭṭhitaṃ ovadeyya.
Taṃ taṃ namassāmi samecca nāga,
appeva maṃ bhagavā aṭṭhitaṃ ovadeyya”.
1065. “Yaṃ brāhmaṇaṃ vedagumābhijaññā,
akiñcanaṃ kāmabhava asattaṃ.
Addhā hi so oghamimaṃ atāri,
tiṇṇo ca pāraṃ akhilo akaṅkho.
1066. “Vidvā ca yo² vedagū naro idha,
bhavābhava saṅgamimaṃ visajja.
So vītataṇho anīgho nirāso,
atāri so jātijaranti brūmī”ti.

Mettagūmaṇavapucchā catutthī niṭṭhitā.

2. so (sī, syā, i)

5. Dhotakamāṇavapucchā

1067. “Pucchāmi taṃ bhagavā brūhi me taṃ, (iccāyasmā dhotako)
Vācābhikaṅkhāmi mahesi tuyhaṃ.
Tava sutvāna nigghosaṃ,
sikkhe nibbānamattano”.
1068. “Tenahātappaṃ karohi, (dhotakāti bhagavā)
idheva nipako sato.
Ito sutvāna nigghosaṃ, sikkhe nibbānamattano”.
1069. “Passāmahaṃ devamanussaloke,
akiñcanaṃ brāhmaṇamiriyamānaṃ.
Taṃ taṃ namassāmi samantacakkhu,
pamuñca maṃ sakka kathaṃkathāhi”.
1070. “Nāhaṃ sahissāmi¹ pamocanāya,
kathaṃkathim dhotaka kañci loke.
Dhammañca seṭṭhaṃ abhijānamāno²,
evaṃ tuvaṃ oghamimaṃ taresi”.
1071. “Anusāsa brahme karuṇāyamāno,
vivekadhammaṃ yamaṃ vijaññaṃ.
Yathāhaṃ ākāsova abyāpajjamāno,
idheva santo asito careyyaṃ”.
1072. “Kittayissāmi te santim, (dhotakāti bhagavā)
diṭṭhe dhamme anītihaṃ.
Yaṃ veditvā sato caraṃ,
tare loke visattikaṃ”.
1073. “Tañcāhaṃ abhinandāmi,
mahesi santimuttamaṃ;
Yaṃ veditvā sato caraṃ,
tare loke visattikaṃ”.

1. samissāmi (syā), gamissāmi (sī)

2. ājānamāno (sī, syā, i)

1074. “Yaṃ kiñci sampajānāsi, (dhotakāti bhagavā)
Uddhaṃ adho tiriyañcāpi majjhe.
Etaṃ veditvā saṅgoti loke,
bhavābhavāya mākāsi taṇhan”ti.

Dhotakamaṇavapucchā pañcamī niṭṭhitā.

6. Upasīvamaṇavapucchā

1075. “Eko ahaṃ sakka mahantamoghaṃ, (iccāyasmā upasīvo)
Anissito no visahāmi tārituṃ.
Ārammaṇaṃ brūhi samantacakkhu,
yaṃ nissito oghamimaṃ tareyyaṃ”.
1076. “Ākiñcaññaṃ pekkhamāno satimā, (upasīvāti bhagavā)
Natthīti nissāya tarassu oghaṃ.
Kāme pahāya virato kathāhi,
taṇhakkhayaṃ nattamahābhipassa”¹.
1077. “Sabbesu kāmesu yo vītarāgo, (iccāyasmā upasīvo)
Ākiñcaññaṃ nissito hitvā maññaṃ.
Saññāvimokkhe parame vimutto²,
tiṭṭhe nu so tattha anānuyāyī”³.
1078. “Sabbesu kāmesu yo vītarāgo, (upasīvāti bhagavā)
Ākiñcaññaṃ nissito hitvā maññaṃ.
Saññāvimokkhe parame vimutto,
tiṭṭheyya so tattha anānuyāyī”.
1079. “Tiṭṭhe ce so tattha anānuyāyī,
pūgampi vassānaṃ samantacakkhu.
Tattheva so sītisiyā vimutto,
cavetha viññānaṃ tathāvidhassa”.

1. rattamahābhipassa (syā), rattamaṇaṃ vipassa (ka)

2. dhimutto (ka)

3. anānuyāyī (syā, ka)

1080. “Accī yathā vātavegena khittā⁴, (upasīvāti bhagavā)
 Atthaṃ paleti na upeti saṅkhaṃ.
 Evaṃ munī nāmakāyā vimutto,
 atthaṃ paleti na upeti saṅkhaṃ”.
1081. “Atthaṅgato so uda vā so natthi, udāhu ve sassatiyā arogo.
 Taṃ me munī sādhu viyākarohi,
 tathā hi te vidito esa dhammo”.
1082. “Atthaṅgatassa na pamāṇamatthi, (upasīvāti bhagavā)
 Yena naṃ vajjuṃ taṃ tassa natthi.
 Sabbesu dhammesu samohatesu,
 samūhatā vādapathāpi sabbe”ti.

Upasīvamāṇavapucchā chaṭṭhī niṭṭhitā.

7. Nandamāṇavapucchā

1083. “Santi loke munayo, (iccāyasmā nando)
 Janā vadanti tayidaṃ kathaṃsu.
 ñāṇūpapannaṃ no munim¹ vadanti,
 udāhu ve jīvitenūpapannaṃ”.
1084. “Na diṭṭhiyā na sutiyā na ñāṇena, (na sīlabbatena)²
 Munīdha nanda kusalā vadanti.
 Visenikatvā anīghā nirāsā,
 caranti ye te munayoti brūmi”.
1085. “Ye kecime samaṇabrāhmaṇāse, (iccāyasmā nando)
 Diṭṭhassutenāpi³ vadanti suddhim.
 Sīlabbatenāpi vadanti suddhim,
 anekarūpena vadanti suddhim.
 Kaccissu te bhagavā tattha yatā carantā,
 atāru jātiṇca jaraṇca mārīsa.
 Pucchāmi taṃ bhagavā brūhi me taṃ”.

4. kittāṃ (syā), kitto (i) 1. munino (syā, ka) 2. () natthi sī-pī potthakesu

3. diṭṭhena sutenāpi (sī_diṭṭhe sutenāpi (syā, i, ka)

1086. “Ye kecime samaṇabrāhmaṇāse, (nandāti bhagavā)
 Diṭṭhassutenāpi vadanti suddhim.
 Sīlabbatenāpi vadanti suddhim,
 anekarūpena vadanti suddhim.
 Kiñcāpi te tattha yatā caranti,
 nārimsu jātijaranti brūmi”.
1087. “Ye kecime samaṇabrāhmaṇāse, (iccāyasmā nando)
 Diṭṭhassutenāpi vadanti suddhim.
 Sīlabbatenāpi vadanti suddhim,
 anekarūpena vadanti suddhim.
 Te ce muni⁴ brūsi anoghatinṇe,
 atha ko carahi devamanussaloke.
 Atāri jātiñca jarañca mārīsa,
 pucchāmi taṃ bhagavā brūhi me taṃ”.
1088. “Nāhaṃ sabbe samaṇabrāhmaṇāse, (nandāti bhagavā)
 Jātijarāya nivutāti brūmi.
 Ye sīdha diṭṭhaṃva sutam mutam vā,
 sīlabbatam vāpi pahāya sabbam.
 Anekarūpampi pahāya sabbam, taṇham pariññāya anāsavāse.
 Te ve narā oghatinṇāti brūmi”.
1089. “Etābhinandāmi vaco mahesino,
 sukittitam gotamanūpadhīkam.
 Ye sīdha diṭṭham va sutam mutam vā,
 sīlabbatam vāpi pahāya sabbam.
 Anekarūpampi pahāya sabbam,
 taṇham pariññāya anāsavāse.
 Ahampi te oghatinṇāti brūmi”ti.

Nandamaṇavapucchā sattamā niṭṭhitā.

8. Hemakamāṇavapucchā

1090. “Ye me pubbe viyākaṃsu, (iccāyasmā hemako)
Huraṃ gotamasāsanā.
Iccāsi iti bhavissati, sabbam tam itihītiham.
Sabbam tam takkavaḍḍhanam, nāham tattha abhiramim.
1091. “Tvaṇca me dhammakkhāhi, taṇhānigghātanam muni;
Yam veditvā sato caram, tare loka visattikam”.
1092. “Idha diṭṭhasutamutaviññātesu, piyarūpesu hemaka;
Chandarāgavinodanam, nibbānapadamaccutam.
1093. “Etadaññāya ye satā, diṭṭhadhammābhinibbutā;
Upasantā ca te sadā, tiṇṇā loka visattikan”ti.
- Hemakamāṇavapucchā aṭṭhamā niṭṭhitā.

9. Todeyyamāṇavapucchā

1094. “Yasmim kāmā na vasanti, (iccāyasmā todeyyo)
Taṇhā yassa na vijjati.
Kathamkathā ca yo tiṇṇo,
vimokkho tassa kīdiso”.
1095. “Yasmim kāmā na vasanti, (todeyyāti bhagavā)
Taṇhā yassa na vijjati.
Kathamkathā ca yo tiṇṇo,
vimokkho tassa nāparo”.
1096. “Nirāsaso so uda āsasāno,
paññāṇavā so uda paññakappī.
Munim aham sakka yathā vijaññam,
tam me viyācikkha samantacakkhu”.

1097. “Nirāsaso so na ca āsasāno,
paññāṇavā so na ca paññakappī.
Evampi todeyya munim vijāna,
`akiñcanaṃ kāmabhave asattan”ti.

Todeyyamāṇavapucchā navamā niṭṭhitā.

10. Kappamāṇavapucchā

1098. “Majjhe sarasmim tiṭṭhatam, (iccāyasmā kappo)
Oghe jāte mahabbhaye.
Jarāmaccuparetānaṃ, dīpaṃ pabrūhi mārisa.
Tvañca me dīpamakkhāhi, yathāyidaṃ nāparaṃ siyā”.
1099. “Majjhe sarasmim tiṭṭhatam, (kappāti bhagavā)
Oghe jāte mahabbhaye.
Jarāmaccuparetānaṃ, dīpaṃ pabrūmi kappa te.
1100. “Akiñcanaṃ anādānaṃ, etaṃ dīpaṃ anāparaṃ;
Nibbānaṃ iti¹ naṃ brūmi, jarāmaccuparikkhayaṃ.
1101. “Etadaññāya ye satā, diṭṭhadhammābhiniibbutā;
Na te māravasānugā, na te mārassa paddhagū”ti².

Kappamāṇavapucchā dasamā niṭṭhitā.

11. Jatukaṇṇimāṇavapucchā

1102. “Sutvānaṃ vīramakāmakāmiṃ, (iccāyasmā jatukaṇṇi)
Oghātigaṃ puṭṭhumakāmamāgamaṃ.
Santipadaṃ brūhi sahaJanetta,
yathātacchaṃ bhagavā brūhi me taṃ.

1. nibbānamīti (sī)

2. paṭṭhagūti (syā, ka)

1103. “Bhagavā hi kāme abhibhuyya iriyati,
ādiccova pathaviṃ tejī tejasā.
Parittapaññassa me bhūripañña,
ācikkha dhammaṃ yamaṃ vijaññaṃ.
Jātijarāya idha vippahānaṃ”.
1104. “Kāmesu vinaya gedhaṃ, (jatukaṇṇīti bhagavā)
nekkhammaṃ daṭṭhu khemato.
Uggahītaṃ nirattaṃ vā,
mā te vijjittha kiñcanaṃ.
1105. “Yaṃ pubbe taṃ visosehi, pacchā te māhu kiñcanaṃ;
Majjhe ce no gahessasi, upasanto carissasi.
1106. “Sabbaso nāmarūpasmim, vītagedhassa brāhmaṇa;
Āsavāssa na vijjanti, yehi maccuvasaṃ vaje”ti.

Jatukaṇṇimāṇavapucchā ekādasamā niṭṭhitā.

12. Bhadrāvudhamāṇavapucchā

1107. “Okañjahaṃ taṇhacchidaṃ anejaṃ, (iccāyasmā bhadrāvudho)
Nandiñjahaṃ oghatiṇṇaṃ vimuttaṃ.
Kappañjahaṃ abhiyāce sumedhaṃ,
sutvāna nāgassa apanamissanti ito.
1108. “Nānājanā janapadehi saṅgatā,
tava vīra vākyam abhikaṅkhamānā.
Tesaṃ tuvaṃ sādhu viyākarohi,
tathā hi te vidito esa dhammo”.
1109. “Ādānataṇhaṃ vinayetha sabbam, (bhadrāvudhāti bhagavā)
Uddhaṃ adho tiriyañcāpi majjhe.
Yaṃ yañhi lokasmimupādiyanti,
teneva māro anveti jantum.

1110. “Tasmā pajānaṃ na upādiyetha,
bhikkhu sato kiñcanaṃ sabbaloke.
Ādānasatte iti pekkhamāno,
pajāṃ imaṃ maccudheyye visattan”ti.

Bhadrāvudhamāṇavapucchā dvādasamā niṭṭhitā.

13. Udayamāṇavapucchā

1111. “Jhāyīm virajamāsīnaṃ, (iccāyasmā udayo)
katakiccaṃ anāsavaṃ.
Pāraguṃ sabbadhammānaṃ, atthi pañhena āgamaṃ.
Aññāvimokkhaṃ pabrūhi, avijjāya pabhedaṇaṃ”.
1112. “Pahānaṃ kāmacchandānaṃ, (udayāti bhagavā)
domanassāna cūbhayaṃ.
Thinassa ca panūdanaṃ, kukkuccānaṃ nivāraṇaṃ.
1113. “Upekkhāsatisaṃsuddhaṃ, dhammatakkapurejayaṃ;
Aññāvimokkhaṃ pabrūmi, avijjāya pabhedaṇaṃ”.
1114. “Kimsu saṃyojano loko, kimsu tassa vicāraṇaṃ.
Kissassa vipphāṇena, nibbānaṃ iti vuccati”.
1115. “Nandisaṃyojano loko, vitakkassa vicāraṇaṃ;
Taṇhāya vipphāṇena, nibbānaṃ iti vuccati”.
1116. “Kathaṃ satassa carato, viññāṇaṃ uparujjhati;
Bhagavantaṃ putṭhumāgama, taṃ suṇoma vaco tava”.
1117. “Ajjhatañca bahiddhā ca, vedanaṃ nābhinandato;
Evaṃ satassa carato, viññāṇaṃ uparujjhatī”ti.

Udayamāṇavapucchā terasamā niṭṭhitā.

14. Posālamāṇavapucchā

1118. “Yo atītaṃ ādisati, (iccāyasmā posālo) anejo chinnaśaṃsayo.
Pāraguṃ sabbadhammānaṃ, atthi pañhena āgamaṃ.

1119. “Vibhūtarūpasaññissa sabbakāyappahāyino;
Ajjhattaṇca bahiddhā ca, natthi kiñcīti passato.
ñāṇaṃ sakkānupucchāmi, kathaṃ neyyo tathāvidho”.

1120. “Viññāṇaṭṭhitiyo sabbā, (posālāti bhagavā) abhijānaṃ
tathāgato.
Tiṭṭhantaṃ jānāti, vimuttaṃ tapparāyaṇaṃ.

1121. “Ākiñcaññasambhavaṃ nātvā, nandī saṃyojanaṃ iti;
Evameva abhiññāya, tato tattha vipassati.
Evaṃ¹ ñāṇaṃ tathaṃ tassa, brāhmaṇassa vusīmato”ti.

Posālamāṇavapucchā cuddasamā niṭṭhitā.

15. Mogharājamāṇavapucchā

1122. “Dvāhaṃ sakkaṃ apucchissaṃ, (iccāyasmā mogharājā)
Na me byākāsi cakkhumā.
Yāvatatiyaṇca devīsi, byākarotīti me suttaṃ.

1123. “Ayaṃ loko paro loko,
brahmaloko sadevako;
Diṭṭhiṃ te nābhijānāti, gotamassa yasassino.

1124. “Evaṃ abhikkantaḍḍassāviṃ, atthi pañhena āgamaṃ.
Kathaṃ lokaṃ avekkhantaṃ, maccurājā na passati”.

1. evaṃ (syā, ka)

1125. “Suññato lokam avekkhassu,
mogharāja sadā sato;
Attānudiṭṭhim ūhacca, evam maccutaro siyā.
Evam lokam avekkhantaṃ, maccurājā na passatī”ti.

Mogharājamāṇavapucchā pannarasamā niṭṭhitā.

16. Piṅgiyamāṇavapucchā

1126. “Jiṇṇohamasmi abalo vītavaṇṇo, (iccāyasmā piṅgiyo)
Nettā na suddhā savanam na phāsu.
Māham nassam momuho antarāva
Ācikkha dhammam yamham vijaññaṃ.
Jātijarāya idha vipphānam”.

1127. “Disvāna rūpesu vihaññaṃ māne, (piṅgiyāti bhagavā)
Ruppanti rūpesu janā pamattā.
Tasmā tuvaṃ piṅgiya appamatto,
Jahassu rūpaṃ apunabbhavāya”.

1128. “Disā catasso vidisā catasso,
uddham adho dasa disā imāyo.
Na tuyham adiṭṭham asutaṃ amutaṃ¹,
atho aviññātaṃ kiñcanamatthi² loke.
Ācikkha dhammam yamham vijaññaṃ,
jātijarāya idha vipphānam”.

1129. “Taṇhādhīpanne manuje pekkhamāno, (piṅgiyāti bhagavā)
Santāpajāte jarasā parete.
Tasmā tuvaṃ piṅgiya appamatto,
jahassu taṇham apunabbhavāyā”ti.

Piṅgiyamāṇavapucchā solāsamā niṭṭhitā.

1. asutaṃ amutaṃ vā (sī), asutāmutaṃ vā (syā), asutaṃ mutaṃ vā (i)

2. kiñci matthi (syā), kiñci natthi (i), kiñcinamatthi (ka)

PĀRAYANATTHUTIGĀTHĀ

Idamavoca bhagavā magadhesu viharanto pāsāṇake cetiye,
 paricāraḥsoḥasāṇaṃ¹ brāhmaṇāṇaṃ ajjhiṭṭho puṭṭho puṭṭho pañhaṃ² byākāsi.
 Ekamekassa cepi pañhassa atthamaññāya dhammamaññāya
 dhammānudhammaṃ paṭipajjeyya, gaccheyyeva jarāmarāṇassa pāraṃ.
 Pāraṅgamanīyā ime dhammāti, tasmā imassa dhammapariyāyassa
 pārāyananteva³ adhivacanaṃ.

1130. Ajito tissametteyyo, puṇṇako atha mettagū;
 Dhotako upasīvo ca, nando ca atha hemako.
1131. Todeyya-kappā dubhayo, jatukaṇṇī ca paṇḍito.
 Bhadrāvudho udayo ca, posālo cāpi brāhmaṇo.
 Mogharājā ca medhāvī, piṅgiyo ca mahā-isi.
1132. Ete buddhaṃ upāgacchum, sampannacaraṇaṃ isim;
 Pucchantā nipuṇe pañhe, buddhasetṭhaṃ upāgamum.
1133. Tesam buddho pabyākāsi, pañhe puṭṭho yathātathaṃ;
 Pañhānaṃ veyyākaraṇena, tosesi brāhmaṇe muni.
1134. Te tositā cakkhumatā, buddhenādiccabandhunā;
 Brahmacariyamacarimsu, varapaññassa santike.
1135. Ekamekassa pañhassa, yathā buddhena desitaṃ;
 Tathā yo paṭipajjeyya, gacche pāraṃ apārato.
1136. Apārā pāraṃ gaccheyya, bhāvento maggamuttamaṃ;
 Maggo so pāraṃ gamaṇāya, tasmā pārāyanaṃ iti.

1. paricāraḥsoḥsannaṃ (syā, ka)

2. pañhe (sī, i)

3. pārāyaṇaṃtveva (sī, aṭṭha)

PĀRĀYANĀNUGAMTAMĠĀTHĀ

1137. “Pārāyanamanugāyissam, (iccāyasmā piṅgiyo)
Yathāddakkhi tathākkhāsi, vimalo bhūrimedhaso.
Nikkāmo nibbano¹ nāgo, kissa hetu musā bhaṇe.
1138. “Pahīnamalamohassa mānamakkhappahāyino.
Handāham kittayissāmi, giram vaṇṇūpasamhitam.
1139. “Tamonudo buddho samantacakkhu,
lokantagū sabbabhavātivatto.
Anāsavo sabbadukkhapahīno,
saccavhayo brahme upāsito me.
1140. “Dijo yathā kubbanakam pahāya,
bahupphalam kānanamāvaseyya.
Evam pahaṃ appadasse pahāya,
mahodadhim hamsoriva ajjhapatto.
1141. “Yeme pubbe viyākaṃsu,
huram gotamasāsanā; Iccāsi iti bhavissati.
Sabbam tam itihitiam,
sabbam tam takkavaḍḍhanam.
1142. “Eko tamanudāsino, jutimā so pabhaṅkaro;
Gotamo bhūripaññāṇo, gotamo bhūrimedhaso.
1143. “Yo me dhammamedhesi, sandiṭṭhikamakālikam.
Taṇhakkhayamanītikam yassa natthi upamā kvaci”.
1144. “Kimnu tamhā vippavasasi, muhuttamapi piṅgiya;
Gotamā bhūripaññāṇā, gotamā bhūrimedhasā.
1145. “Yo te dhammamedhesi, sandiṭṭhikamakālikam;
Taṇhakkhayamanītikam, yassa natthi upamā kvaci”.

1. nibbuto (syā)

1146. “Nāhaṃ tamhā vippavasāmi, muhuttamapi brāhmaṇa;
Gotamā bhūripaññā, gotamā bhūrimedhasā.
1147. “Yo me dhammadesesi, sandiṭṭhikamakālikam;
Taṇhakkhayamanītikam, yassa natthi upamā kvaci.
1148. “Passāmi naṃ manasā cakkhunāva,
rattindivam brāhmaṇa appamatto.
Namassamāno vivasemi rattim,
teneva maññāmi avippavāsam.
1149. “Saddhā ca pīti ca mano sati ca,
nāpenti me gotamasāsanamhā.
Yaṃ yaṃ disaṃ vajati bhūripañño,
sa tena teneva natohamasmi.
1150. “Jiṇṇassa me dubbalathāmakassa,
teneva kāyo na paleti tattha.
Saṃkappayantāya² vajāmi niccam,
mano hi me brāhmaṇa tena yutto.
1151. “Paṅke sayāno pariphandamāno, dīpā dīpaṃ upaplaviṃ³.
Athaddasāsiṃ sambuddham, oghatiṇṇamanāsavam⁴.”
1152. “Yathā ahū vakkali muttasaddho,
bhadravudho ālavi gotamo ca.
Evameva tvampi pamuñcassu saddham,
Gamissasi tvaṃ piṅgiya maccudheyeyassa pāram⁴.”
1153. “Esa bhiyyo pasīdāmi, sutvāna munino vaco;
Vivaṭṭacchado sambuddho, akhilo paṭibhānavā.
1154. “Adhideve abhiññāya, sabbam vedi varovaram⁵.
Pañhānantakaro satthā, kaṅkhīnam paṭijānatam.

2. saṃkappayattāya (sī) 3. upallaviṃ (syā, niddesa) 4. maccudheyypāram (sī)

5. parovaram (sī, syā), paroparam (niddesa)

1155. “Asaṃhīraṃ asaṅkuppam, yassa natthi upamā kvaci.
Addhā gamissāmi na mettha kaṅkhā,
evaṃ maṃ dhārehi adhimuttacittan”ti.

Pārāyanavaggo pañcamo niṭṭhito.

Suttuddānam—

1. Urago⁶ dhaniyopi ca, khaggavisāṇo kasi ca.
Cundo bhavo punadeva, vasalo ca karaṇīyañca.
Hemavato atha yakkho, vijayasuttaṃ munisuttavaranti.
2. Paṭhamakaṭṭhavarō varavaggo, dvādasasuttadharo suvibhatto;
Desito cakkhumatā vimalena, suyyati vaggavarō uragoti.
3. Ratanāmagandho hiriṃaṅgalanāmo,
sucilomakapilo ca brāhmaṇadhammo.
Nāvā⁷ kiṃsīla-uṭṭhahano ca,
rāhulo ca punapi vaṅgīso.
4. Sammāparibbājanīyopi cettha, dhammikasuttavarō suvibhatto.
Cuddasasuttadharo dutiyamhi, cūḷakavaggavaroti tamāhu.
5. Pabbajjapadhānasubhāsitanāmo, pūralāso punadeva māgho ca;
Sabhiyaṃ keṇiyameva sallanāmo, vāseṭṭhavarō kālikopi ca.
6. Nālakasuttavarō suvibhatto, taṃ anupassī tathā punadeva;
Dvādasasuttadharo tatiyamhi, suyyati vaggavarō mahānāmo.
7. Kāmaguhaṭṭhakaduṭṭhakanāmāsuddhavarō paramaṭṭhakanāmo;
Jarā mettiyavarō suvibhatto, pasūramāgaṇḍiyā purābhedo.
8. Kalahavivādo ubho viyuhā ca, tuvaṭaka-attadaṇḍasāriputtā;
Soḷasasuttadharo catutthamhi, aṭṭhakavaggavaroti tamāhu.
9. Magadhe janapade ramaṇīye, desavare katapuññanivese;
Pāsāṇakacetiyavare suvibhatte, vasi bhagavā gaṇasetṭho.

6. imāuddānagāthāyo sī, i, potthakesu na santi 7. nātha (ka

10. Ubhayavāsamāgatiyamhi⁸,
dvādasayojaniyā parisāya.
Solāsabrāhmaṇānam kira puṭṭhpucchāya
solāsapañhakammiyā.
Nippakāsayi dhammamadāsi.
11. Atthapakāsakabyañjanapuṇṇam,
dhammamadesesi parakhemajaniyam⁹.
Lokahitāya jino dvipadaggo,
suttavaram bahudhammavicitram.
Sabbakilesapamocanahetum,
desayi suttavaram dvipadaggo.
12. Byañjanamatthapadam samayuttam¹⁰,
akkharasaññita-opamagāḷham.
Lokavicāraṇañāpabhaggaṃ,
desayi suttavaram dvipadaggo.
13. rāgamale amalam vimalaggaṃ,
dosamale amalam vimalaggaṃ.
mohamale amalam vimalaggaṃ,
lokavicāraṇañāpabhaggaṃ.
14. Rāga samale amalam vimalaggaṃ,
duccaritamale amalam vimalaggaṃ.
Lokavicāraṇañāpabhaggaṃ,
desayi suttavaram dvipadaggo.
15. Āsavabandhanayogākilesam,
nīvaraṇāni ca tīṇi malāni;
Tassa kilesapamocanahetum,
desayi suttavaram dvipadaggo.

8. ubhayam vā puṇṇsamāgataṃ yamhi (syā) 9. varam kamanīyam (ka)

10. byñcanamatthapadasamayutt

16. Nimmalasabbakilesapanūdam,
nīvaraṇānis tīṇi malāni.
Tassa kilesapamocanaheṭu,
desayi suttavaram dvipadaggo.
17. Rāgaṇca dosakamabhñitasantam¹¹,
yonicatuggtipaṇcaviññam.
Taṇhāratacchadanatāṇalatāpamokkham¹²,
desayi suttavaram dvipadaggo.
18. Gambhīraduddasasaṇhanipuṇam,
paṇḍitavedaniyam nipuṇattham;
Lokavicāraṇaṇāpabhaggaṇ,
desayi suttavaram dvipadaggo.
19. Navaṅgakusumamālagīveyyam,
indriyajhānavimokkhavibhattam;
Aṭṭhaṅgamaggadharam varayānam,
desayi suttavaram dvipadaggo.
20. Somupamam vimalam parisuddham,
aṇṇavamūpamaratanasucittam.
Pupphasamam ravimūpamatejam,
desayisuttavaram dvipadaggo.
21. Khemasivam sukhasītalasantam,
maccutatāṇaparam paramattham;
Tassa sunibbutadassanaheṭum,
desayi suttavaram dvipadaggoti.

Suttanipātapāli niṭṭhitā.

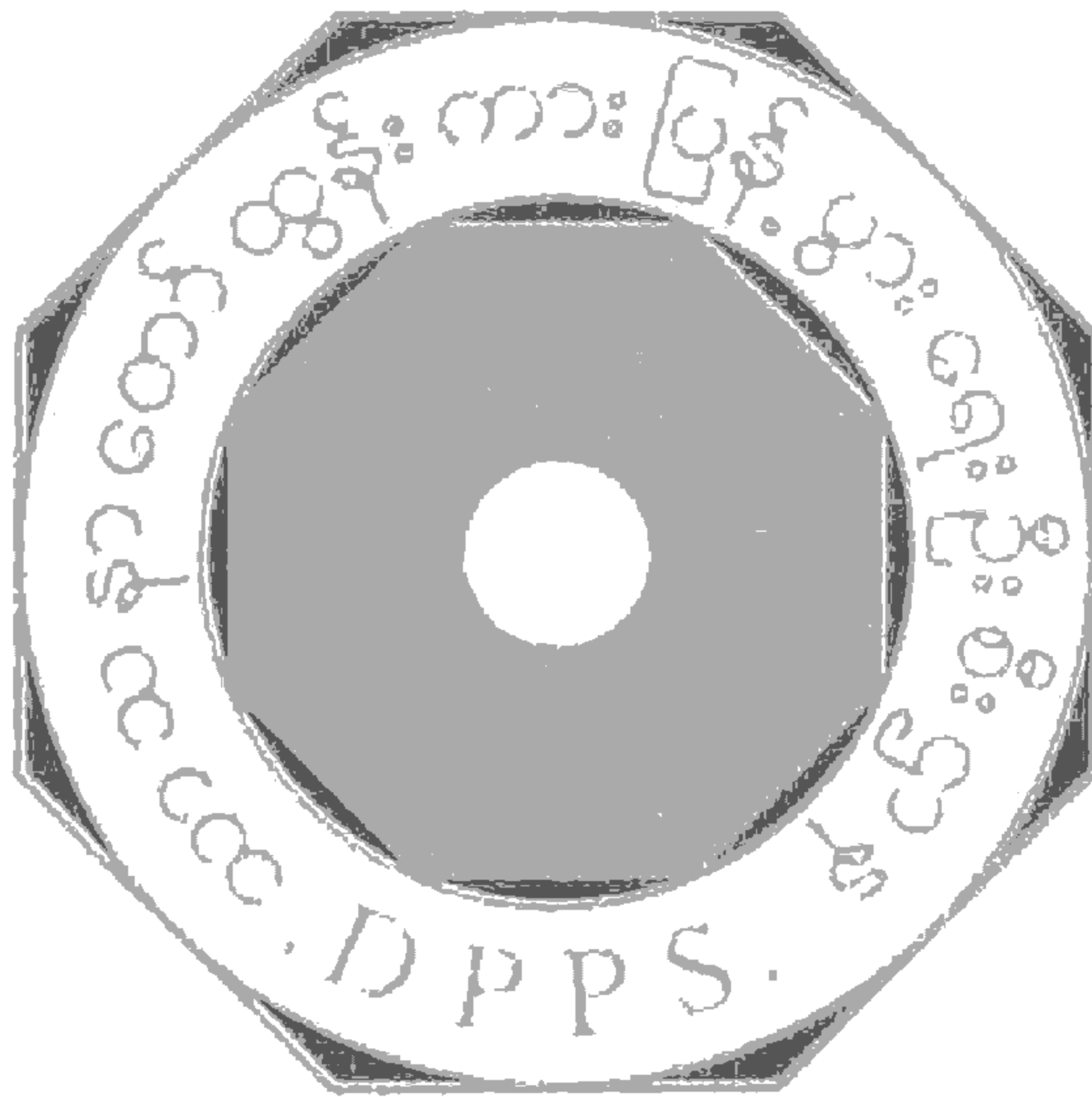
11. dosaṇca bhñcitasamtam (syā)

12. taṇhātalaratacchedanatāṇpamokkham (syā)

SUTTANIPATA

SUTTANTA PIṬAKA
KHUDDAKA NIKĀYA
SUTTANIPĀṬA

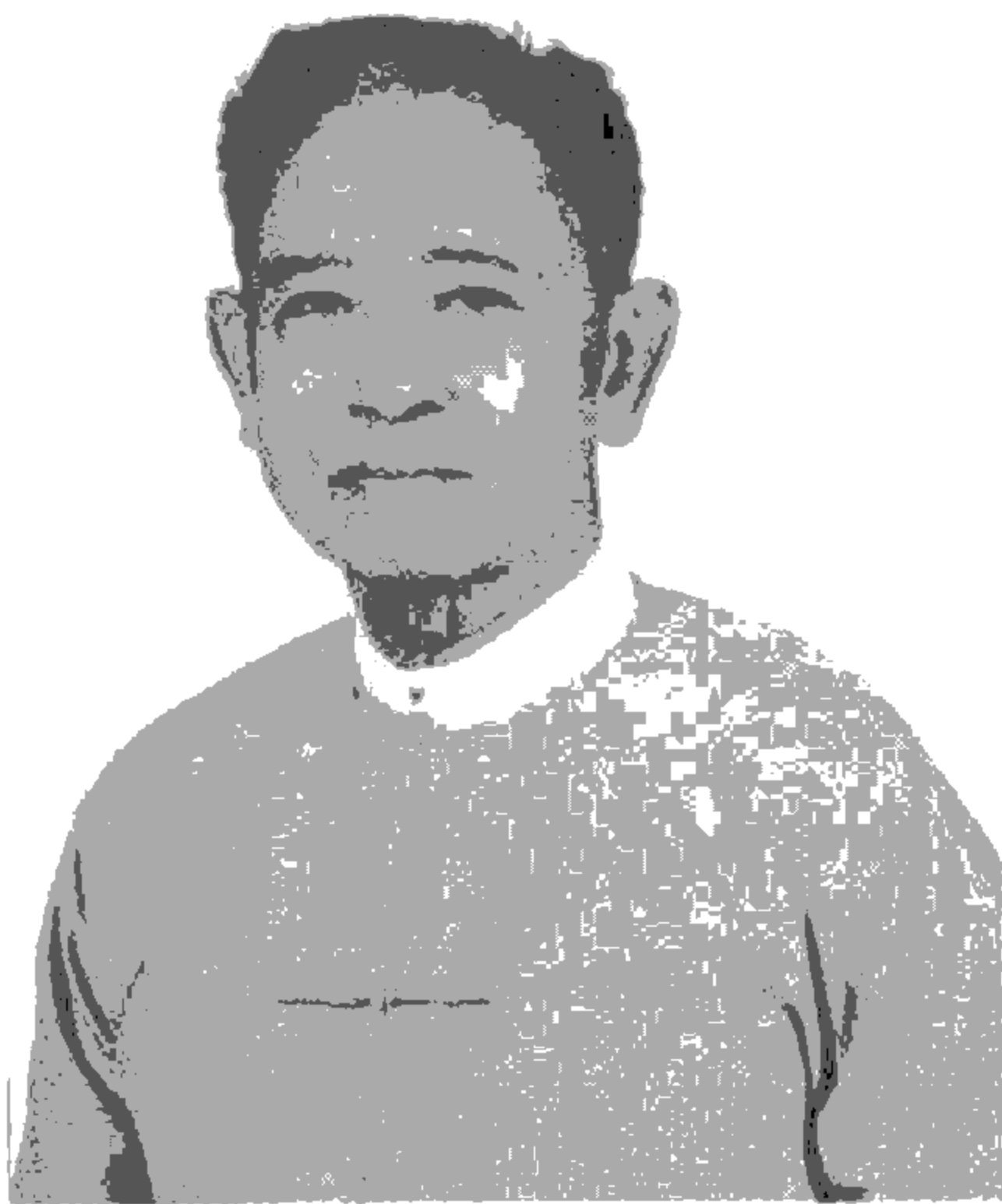
by
U Tin Oo



Ministry of Religious Affairs
Department of the Promotion and
Propagation of the Sāsana
Yangon, Myanmar.

Sāsana : 2546

Myanmar Era : 1364



Biography of U Tin Oo

U Tin Oo, the eldest son of U Ba and Daw Sein Pu, was born in 1923 at Myaung, Sagaing District. Educated at the Government High School, Sagaing; Mandalay Intermediate College, and Rangoon University, he earned the B.A. and B.L. Degrees and Diploma in Management and Administration and Diploma in Economic Planning.

He retired from public service and volunteered for the Pitaka translation project launched by the Myanmar Pitaka Association in 1981, first as a translator and later as an editor. In 1991 the MPA was voluntarily wound up and its Editorial Committee was incorporated in the Department for the Promotion and Propagation of the Sasana (DPPS).

He was awarded the title of Maha Saddhamma Jotikadhaja in 1998 by the state in recognition of his distinguished contribution to the cause of spreading the Buddha's Teaching.

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KHUDDAKA NIKĀYA

SUTTANIPĀTA

(i). URAGAVAGGA

1.Uraga Sutta Discourse On The Snake

1. Just as the spread of the snake's venom in the body is halted and healed by the medicine, so also the bhikkhu halts and heals his mind of any anger that might arise In as much as the snake sheds its rotten skin, the bhikkhu forsakes the hither bank of the 'samsaric'¹ocean.
2. Just as children fall upon and destroy the lotus in the pond, so also the bhikkhu destroys all passions his mind. In as much as the snake sheds it rotten skin the bhikkhu forsakes the hither bank of the 'samsaric' ocean.
3. The bhikkhu has completely smothered and destroyed craving that causes rebirth and that is fleeting beyond fancy. In as much as the snake sheds its rotten skin, the bhikkhu forsakes the hither bank of the 'samsaric' ocean.
4. Just as a torrential flood carries away the flimsy bridge of reeds in its way, so also the bhikkhu completely rids himself of conceit. In as much as...(sic)
5. Just as no flower can be found on a fig tree, so also the wise bhikkhu with penetrative insight finds no essence in all forms of life.In as much as...(sic)

1. From Samsara: round of rebirths, which is compared to the great ocean for its immense vastness. Forsaking this side of the ocean means the crossing over to the other shore the end of samsara which is Nibbana.

6. Free from anger, the bhikkhu has overcome both the wrong views of the eternalist and the annihilist; having gained the right understanding along the Path he does not waver between such extremist views that the world is complete or is deplete; that the world is eternal, or is doomed that the world is benevolent, or is wicked. In as much as... (Sic)
7. Having crushed evil thoughts such as sensuous ones through the lower three stages of Insight Knowledge, and having completely purified himself, the bhikkhu has attained Arahatsip. In as much as...(sic)
8. The bhikkhu is not obsessed with future existences, nor does he look back to his past existences. He steers clear of the eternalist views and the annihilist view. Avoiding the two extremes, he follows the middle way.¹ He has overcome craving, conceit and delusion, the three main evils that perpetuate the cycle of rebirths. In as much as...(sic)
9. The bhikkhu is not obsessed with future existences, nor does he look back to his past existences. He steers clear of extremes and follows the middle way. He realizes that all conditioned things are not ultimate truth, that they are devoid of essence, not permanent or pleasant as the foolish worldling thinks. In as much as...(sic)
10. The bhikkhu is not obsessed with future existences, nor does he look back to his past existences. He steers clear of extremes and follows the middle way. Having realized that all conditioned things are devoid of real essence, not permanent or pleasant as the foolish worldling thinks, he is 'free from greed. In as much as...(sic)
11. The bhikkhu is not obsessed with future existences, nor does

1. By the middle way (majjimapatipada) is meant the practice of (i) not being over-zealous nor being slack (ii) not being self-tormenting nor self-indulgent (iii) not eternalist nor annihilist Niccasari; Paccasari;

he look back to his past existences. He steers clear of extremes and follows the middle way. Having realized that all conditioned things are devoid of any real essence, not permanent or pleasant as the foolish worldling thinks, he is free from passions. In as much as...(sic)

12. The bhikkhu is not obsessed with future existences, nor does he look back to his past existences. He steers clear of extremes and follows the middle way. Having realized that all conditioned things are devoid of any real essence, not permanent or pleasant as the foolish worldling thinks, he is free from ill will. In as much as...(sic)
13. The bhikkhu is not obsessed with future existences, nor does he look back to his past existences. He steers clear of extremes and follows the middle way. Having realized that all conditioned things are devoid of any real essence, not permanent or pleasant as the foolish worldling thinks, he is free from delusion. In as much as...(sic)
14. Not visited by any incarnation to any defilement, the bhikkhu has rooted out all causes of unwholesome actions or demerits. In as much as...(sic) he is no more afflicted by the baneful darts of defilements such as passions. In as much as...(Sic)
15. The bhikkhu has freed himself from defilements that cause renewed becoming with all the train of woes that rebirth entails. In as much...(Sic)
16. And freed is he from craving the defilement that binds one ever so fast to existence after existence. In as much...(Sic)
17. Having cast away the five hindrances, he is free from suffering, he overcomes any doubt in the Truth, he is no more afflicted by the baneful darts of defilements such as passions. In as much...(sic)

End of the first Uraga Sutta

2.Dhaniya Sutta

Discourse On The Cowherd

18. Dhaniya, the cowherd who tends his own cattle says: My rice has been cooked my milking done. Making my abode near the bank of River Mahi, I have a fair-sized family, all near and dear to me. Now that I have thatched my house-roof, and lit my fire, Oh! Rain god, pour, pour, if you will!. (1)
19. The Buddha says: I know no anger, for I am free from the passions that pierce the poor unseeing person. I make my stay near the bank of river Mahi just for one night. My dwelling house of the five aggregates is no more covered by any 'kilesa' roofing. All the eleven fires of 'kilesas' I have extinguished. Oh! Rain-god, pour, pour, as you wish!. (2)
20. Dhaniya, the cowherd says: There are no gadflies or mosquitoes here in this lush grassland by the river bank which offers wonderful pasture. The cattle certainly won't mind the rain. Oh! Rain god, pour, pour, if you will! (3)
21. And the Bhuddha says: Through wisdom have I built the barge of the Noble Path, so have I braved the four Floods of the samsaricocean. I am now perfectly safe and sound on the yonder shore of the ocean which is Nibbana, and have on need for a barge. Oh! Rain god, pour, pour, as you wish! (4)
22. Dhaniya the cowherd says: My wife the cowherdess is obedient, good and true. My spouse over a long period, she adores me. Never a breath of word about her fault have I heard. Oh! Rain god, pour, pour, if you will!. (5)
23. And the Buddha says: My mind is under my absolute control. It is free from the bondage of defilements. After a long period of training, it is thoroughly tamed. Evil have I none. Oh! Rain god, pour, pour, as you wish! (6)

24. Dhaniya the cowherd says: I am self-employed, not a wage earner. My sons and daughters make up my loving family. In robust health they all are, and never a word of their fault have I heard. Oh! Rain god, pour, and pour, if you will! (7)
25. And the Buddha says: Wage earner I am not; I roam about the (three) worlds with absolute detachment in the blissful Dhamma that is NibbĒna. No merit need I earn any more. Oh! Rain god, pour, pour, if you will! (8)
26. Dhaniya the cowherd says: Among my cattle there are the bulls not castrated yet, suckling calves, pregnant cows, cows of productive age and the leader bull who heads the herd. Oh! Rain god, pour, pour, if you will! (9)
27. And the Buddha says: in my mind there is no defilement which may be likened to uncastrated bulls, nor any inclination or potential defilement which may be likened to suckling calves. I have no volitional action that bear kammic force which may be likened to pregnant cows; nor any craving which may be likened to cows of productive age, nor any rebirth consciousness which may be likened to the leader bull. Oh! Rain god, pour, pour, as you wish! (10)
28. Dhaniya the cowherd says: Firm and secure are my tether, my post fixed, stout are my new tethering ropes of reed. The calves also can not break these tethering ropes. Oh! Rain god, pour, pour, if you will! (11)
29. And the Buddha says: In as much as the leader bull has broken loose of his tether, so have I broken the upper fetters through 'Arahatta Magga' the Forth Path in as much as the bull elephant breaks loose of his tether of stout woodbine, so have I broken the lower fetters. As such there is no more rebirth for me. Oh! Rain god, pour, pour, as you wish! (12)
30. Presently there come the rains pouring, filling both low and high grounds. Dhaniya on hearing the patter of the rain ex-

presses thus: (13)

31. We who are (fortunate) to worship the Buddha are greatly benefited. Oh! Buddha, the Great One endowed with five kinds of Eye, Chief of all sages, may you remain our Teacher. (14)
32. I, as well as my obedient wife the cowherdess, would like to take up the Noble Way under the Buddhha's guidance. We would like to see the yondershore of samsara's ocean of re-birth and death. We would like to put an end to the misery of existence and attain Nibbana. (15)
33. At that time the wicked Mara says thus: he who has children gets delight from his children; he who has cattle gets delight from his cattle. Yes, he who has lust gets delight from his lust. One who lacks lust, misses all life has to offer! (16)
34. To this the Buddha says: he who has children sorrows for his children; he who has cattle sorrows for his cattle. Yes, defilements such as lust make men mournful. He who has no lust mourns not. (17)

End of the Second Dhaniya Sutta.

3.Khaggavisāna Sutta Discourse On The Lone-farer

35. He has laid down the rod, for he means no harm to all sentient beings. Having won the enlightenment of Paccekabhuddhi he does not long for son, not to speak of friend. (After his example) keep away from company; fare alone like the rhino's horn. (1)
36. Companionship brings love and the natural ills that love entails. Seeing the blame that love carries, keep away from com-

pany; fare alone like the rhino's horn. (2)

37. Companion for friend and beloved ones means binding one's heart with attachment for them. Such attachment works against one's religious goal. Therefore, keep away from company; fare alone like the rhino's horn. (3)

38. The more extensive a bamboo becomes, the more entangled it gets. Similarly, the more one has regard for wife and children, the stronger the entanglements. Try to be like the newly spring bamboo without any branch, hence free from any entanglement. Keep away from company; fare alone like the rhino's horn. (4)

39. Like the deer, unbound, roams the forest at will, the wise man, seeing the benefits of freedom bestowed by the lonely life, keeps away from company; fare, alone like the rhino's horn. (5)

40. Once in the midst of companions whether sitting or standing or going about, one is constantly sought after. Seeing the liberty of not being sought after, the wise man keeps away from company; fare alone like the rhino's horn. (6)

41. Once in the midst of companions, one is apt to join them in their sports and enjoy one's self. Fondness for one's children also grows. The wise man, loathing the hurtfulness that separation from the beloved ones, keeps away from company; fare alone like the rhino's horn. (7)

42. Contented with whatever fare he collects, with unrestrained good will towards all in the four quarters, he lives at peace. Immune against both the evil forces within (i.e. lust etc) and those without (i.e. all forms of external dangers), he is not perturbed by any kind of trouble. (After his noble example) keeps away from company; fare alone like the rhino's horn. (8)

43. He has learnt how hard it is to please certain bhikkhus and

laymen. He also has learnt all the loving care extended towards other people's offspring can be quite misplaced. Hence he keeps away from company; fare alone like the rhino's horn.
(9)

44. Casting aside layman's characteristics, he has gone into earnest religious practice, and having been able to cut all mundane bonds by insight-knowledge, as the coral-tree sheds its leaves, keeps away from company; fare alone like the rhino's horn.
(10)

45. Should you be fortunate enough to find a friend, wise and profound, abiding well and arduous in religious practice, thus keeping in time with you in the search for Knowledge, you may keep such company. With such a worthy colleague, you should devote to your pursuit with a happy heart and steady mindfulness, thus overcoming all forms of disturbances and dangers.
(11)

46. If, however, you can not find a friend, wise and profound, abiding well and equally arduous in religious practice as yourself, it is better to keep away from company as the monarch leaves behind the land he has conquered; fare alone...horn.(12)

47. Certainly, we value true companionship provided that the friend be either your better or your equal in conduct and wisdom who thus is a desirable companion. But failing to get one, it is better to keep one's livelihood clean and noble, and keep away from company; fare alone like the rhino's horn.(13)

48. On seeing the constant clashes made by the two glittering gold bangles, well wrought by the gold smith's son, and worn double on a hand, the wise man keeps away from company; fare alone like the rhino's horn.
(14)

49. Having to talk with a companion, and having to be involved and attached to him, are going to prove to be ill-begotten pursuits in future. Seeing thus, keep away from company; fare

alone like the rhino's horn. (15)

50. Sweet are the pleasures of the senses and wonderful indeed they are. They are ruinous to religious life, for they undermine the bhikkhus mind in various ways. Seeing their dangers, keep away from company; fare alone like the rhino's horn. (16)

51. These sensuous passions are like calamities, boils, evil liabilities, diseases, darts, and dangers. Seeing their dangers, keeps away from company; fare alone like the rhino's horn. (17)

52.. Come wind, come weather, he is undaunted. And unshaken by hunger or thirst, climatic whims or hazards of poisonous snakes and hordes of it sects, he keeps away from company; fare alone like the rhino's horn. (18)

53. As the great bull elephant of noble species, lotus coloured, with clean sweep of body, shuns the company of all elephants, so also the well-meaning bhikkhus, embed with the noble qualities, Paccekabuddha,¹ one should keep away from company; fare alone like the rhino's horn. (19)

54. Absurd it would be to say that one fond of company can, whilst in his concentration, free himself from defilements. Paying heed to the weighty words of the Sun's kinsman, the Paccekabuddha, one should keep away from company; fare alone like the rhino's horn. (20)

55. Having escaped from the poisonous thorns of false views, I have won the Stream, walked the three higher Paths and further attained by self-enlightenment, without being taught, Paccakabhodi-nana, the Insight-Knowledge pertaining to a Paccekabuddha, whoever aspires to Paccekabhodhi-nana should keep away from company; fare alone...horn. (21)

¹.an undeclared enlightened one.

56. Never at fault for levity in livelihood, the bhikkhu is above scheming, and is does not hanker after food. He is not given to ingratitude. Being freed from the fetters of the three worlds², he keeps away from company; fare alone...horn. (22)
57. Avoid the company of lowly persons who are out to see inanity, who are given to vicious conduct, lustful, and slack in virtuous conduct and who are sympathetic to various doctrines. Such persons should, of you can avoid, be given a wide berth. Keep away from such company; fare alone...horn. (23)
58. Those learned in the Teaching, and abiding well therein, lofty in conduct and sharp in knowledge, should be consorted with, one should know what is beneficial to one's self, and also expel any doubts about the Teaching. Keep away from company; fare alone... horn. (24)
59. Not regarding the sensuous pleasures as the prizes of life, and not indulging in frivolities, one should keep aloof from worldly pastimes. nor should one adorn oneself. And ever remaining truthful, one should keep away from company; fare alone...horn. (25)
60. Forsake children, wife, father, mother, riches and wealth such as produce from one's fields, kinsmen and all worldly possessions that have come under your control. Keep away from company; fare alone like the rhino's horn. (26)
61. Sensual pleasures entangle a person. They hold little well and are not worthwhile to indulge in. In fact they are laden with ills. Nay, they are like the hook hidden by the bait. Seeing thus, the wise man keeps away from company; fare alone...horn. (27)

2.sabbaloke' all the worlds, i.e. the three main types of existence,
 viz: kama-bhava(world of sentient beings),
 rupa-bhava (world of non-sentient beings),
 and a-rupa-bhava (world of formless beings).

62. Break through all fetters just as a fish would a net. Fire never turns back to a burnt-up thing (spot); likewise never turn back to the home-life you have left behind. Keep away from company; fare alone like the rhino's horn. (28)
63. With cast eyes, sedate, and not given to idle rambling; be master of your faculties. Do not let the external defilements be sodden you, nor the internal defilements burn you. Keep away from company; fare alone...horn. (29)
64. Putting away layman's characteristics, renounce your home and don the bhikkhu's brown robes like the fine foliage of the coral tree. Keep away from company; fare alone...horn.(30)
65. Crave not for tastes; be free from frivolity for food. Shun the life of being served with food. Gather your daily alms house to house, never noticing kith or kin. Keep away from company; fare alone...horn. (31)
66. Get rid of all hindrances of the mind, uproot all inherent defilements that taint the mind. Lean not on false views; cut off clean those unprofitable ties of love. Keep away from company; fare alone...horn. (32)
67. Turning away from pleasure and pain, joys and gloom have already been ignored. Hence the mind should be in a state of equanimity. Keep away from company; fare alone...horn.(33)
68. With full earnestness strive for Nibbana. Never falter, never slacken, but be steadfast in your purpose, strong in body and vigorous in mind. Keep away from company; fare alone...horn. (34)
69. Seek solitude and while not slackening in concentration, keep a constant awareness of the nature of the five aggregates. Contemplating on the hazards of existence in all the three spheres, keep away from company, fare alone...horn. (35)

70. Will for the end of craving. Don't make a dullard of yourself, but be mentally alert, acquire learning so as to gain insight. Strive diligently to win the Path which in the only assurance against rebirth. Keep away from company; fare alone...horn. (36)
71. Unshaken by the impermanence and ills of life like the lion who scorns any sort of sound, untrammelled in the five aggregates as the wind that easily escapes the net, unpolluted by the pollutant 'kilesas' like the paduma lotus that rises above the water and does not allow even a drop to stay on it. Keep away from company; fare alone...horn. (37)
72. As the mighty-fanged lion roams the forest subduing all wild animals, so also take to the forest, make your lodgings in sylvan abode beyond the bounds of human habitat. Keep away from company; fare alone...horn. (38)
73. Generous thoughts, or neutral thoughts or compassionate thoughts or gladness in others' weal, let these noble thoughts occupy your mind in turn, thereby quelling all opposition. Without enmity towards any sentient beings, keep away from company; fare alone...horn. (39)
74. Giving up passion, ill will and delusion, break up all fetters. Fear of death is no more to him who has come to the end of all craving. Keep away from company; fare alone...horn.(40)
75. These days, so-called friends come to you with an axe to grind. True friends with absolute sincerity are hard to come by. Hypocrites skilful in self-seeking surround you¹. Hence keep away from company; fare alone...horn. (41)

End of the Third Khaggavisana Sutta

1.Unclean in thought, word and deed, people are clever at feathering their own nests.

4.Kasibharadwāja Sutta Discourse On The Cultivation

Thus have I heard. On a certain occasion the Buddha was sojourning in a brahmim village called Ecanala in the township of Dakkhinagiri in Magada State. At that time Kasibharadwaja, the farmer, readied five hundred of his yokes for the ploughing. That morning the Buddha robed Himself and carrying alms-bowl and outer robe, headed for the brahmin farmer. It was meal time. The Buddha stood at a place where the servants of Kasibharadwaja were taking their meal.

Kasibharadwaja saw the Buddha standing with His alms-bowl and knew the purpose. So he said: “Hey bhikkhu, I till my field; I sow it with grain and then I eat what I harvest. Why won’t you do like me?”

“Brahmim, so do I, so do I “ replied the Buddha. “Why then, where is the yokes, where the plough, where the ploughshare, where the goading-stick, and where are the draught oxen?. We don’t see any here. Yet, bhikkhu Gotama said he does till his field, he sows, and he eats what he harvests. How come?” So said Kasibharadwaja. He then addresses the Buddha in the following stanzas:

76. “You admitted that you are a cultivator. We do not see any cultivating work of yours. Would you explain to us how you do your cultivation?” (1)
77. (And the Buddha explained:) “My confidence in the Dhamma is my seed. My mastery over my faculties is the rain. My Knowledge is my yoke and plough. My fear of evil-doing is my plough-shaft. My concentrated mind is the binder-belt that secures the shaft to the yoke. My mental vigilance is the plough-share and goading-stick. (2)
78. In as much as you protect your fields so do I protect my body (bodily actions), my mouth (verbal actions) my livelihood (propriety for mere sustenance), my stomach. I weed out idle talk in favour of truthful talk. My abiding in Nibbana is my deliverance. (3)

79. My vigour is my draught oxen. It carries me steadfastly toward the end of the four attachments. And Nibbana means freedom from woes. (4)

80. Brahmin, this is how I carry out my cultivation. By this mode of cultivation I have reaped the harvest of Nibbana. Having done this cultivation, one is free from all woes. (5)

Thereupon Kasibharadvaja ordered milk-rice to be filled into a precious gold vessel and offered it to the Buddha, saying, “Venerable Gotama, please partake of this milk-rice. You are indeed a cultivator, for you have cultivated well and have harvested Nibbana”.

81. “Nay, Brahmin, it does not behave me to take food earned by reciting a verse. Such food is never considered proper for the Buddhas who are predisposed towards perfection in conduct. The Buddhas refuse the food earned by reciting a verse. Whatever is right livelihood is the livelihood of the Buddhas. (6)

82. Brahmin, offer any other food or beverage than this milk-rice to an Arahant who has subdued remorse, who is endowed with all kinds of superb attributes, and who has rooted out all evil from his mind. Such offering is in fact the fertile field to cultivate for one who desires merit”. (Thus said the Buddha). (7)

“If so, Venerable Gotama, whom should I offer this milk-rice?”(asked the Brahmin).

“Brahmin, in all the celestial worlds of the Brahmas, the Devas including Mara himself and the human world of all the recluses, monks and Brahmins and monarchs except the Buddha and the Buddha’s disciples I do not see anyone who could eat this milk-rice and digest it well. That being so, Brahmin, you may throw it into the ground where no green grass grows or into the water where no living organism lives,”(replied the Buddha).

There upon Kasibharadvaja threw the milk-rice into the river where no living organism was present. And lo! the food made a splashing sound and smoke arose in the water; then it grew into a hissing sound and the place

was enveloped with smoke. It was just like a piece of iron, heated in fire the whole day, being thrown into the water.

On seeing this, Kasibharadvaja was alarmed and so greatly astonished that the hair in his body bristled. Straight to the Buddha he hurried and touching the Buddha's feet with his head, spoke thus: Venerable Gotama, Excellent, excellent it was! Your noble teaching was splendid! It is as though something turned upside down were turned up, as though something concealed were revealed, as though a man who lost his bearings were shown the way, as though a light were lit up so that anyone with eyesight could see what lies there to see Venerable Gotama, you teach in many ways to make the Truth explicit. Venerable Gotama, I take refuge in your worshipful self as the most precious One, in your Teaching as the most precious One, and your Order of bhikkus as the most precious One.

Kasibharadvaja was initiated into the Order and then admitted as a bhikkhu by the Buddha. Then he went into seclusion at a quiet retreat and with great zeal and mental alertness trained his mind onto Nibbana. Soon after, he realized the supreme Knowledge by insight, which is the goal of all bhikkhus who renounce the lay life and enter the Order. With his own super knowledge he realized the ultimate Truth, Nibbana in this very existence. Then he knew that he had stopped the process of rebirth, that he had come to the end of the Noble Path, that he had done what was to be done, and that for the purpose of the Path, he needed no further effort. The Venerable Bharadvaja had become another Arahant in the Noble Line of Arahats.

End of the forth Kasibharadvaja Sutta

5.Cunda Sutta

Discourse On the Kinds of Bhikkhus

83. (Sunda, son of the gold-smith addressed the Buddha thus):
 "O Buddha, the one with extensive wisdom, the lord of the Dhamma, the One devoid of craving, the Supreme One among Humanity and, the celestial worlds of Brahmas and Devas,

the greatest of teachers, the One with complete Knowledge of the Four Noble Truths, may I be allowed to ask a question? My question is this: How many kinds of bhikkhu are there in the world? Pray, would the Buddha enlighten me on this point?" (1)

84. (And the Buddha replied): "Cundda, there are four kinds of bhikkhu, and never a fifth kind. Having put the question directly to me, you shall have your answer now. The four kinds are; the bhikkhu who has won his victory along the Path, the bhikkhu who can show the Path; the bhikkhu who is living on, as a learner along the Path, and the bhikkhu who destroys the Path. (2)

85. (Cunda, the goldsmith's son further asked): "Venerable Sir, who, according to the Buddhas, is called the victorious bhikkhu along the path? And who is the bhikkhu that is living as a learner along the Path? And who is the bhikkhu that destroys the Path? May I know how they are defined?" (3)

86. (Thereupon the Buddha explained thus): "He who has overcome doubt, who is free from the poisonous thorns of desire and kindred 'kilesas, who takes a particular delight in NibbĒna, who knows no greed, who can give guidance to all the three worlds, such a person is called the bhikkhu who has won victory along the Path. (4)

87. He who has, after reviewing knowledge of one's own insight, satisfied, oneself that NibbĒna transcends all Dhammas, and is able to teach the way to Nibbana to others and is able to distinguish the nature of NibbĒna who has uprooted doubt, and who is free from desire, such a person is called the second type of bhikkhu one who can show the Path. (5)

88. He who is self-controlled, with an attentive awareness exercises the mind in the factors of enlightenment, abides in the Path of the well-taught-Dhamma, is called the third type of bhikkhu who is living on as a learner along the Path. (6)

- 89 He dons himself with the raiment of the religious recluse and enters the Order of the bhikkhus. In conduct he is despicable licentious, treacherous and knows no self-restraint, the scum of bhikkhuhood. Such an imposter who goes about in the garb of a bhikkhu is called the bhikkhu who destroys the Path. (7)
90. When a certain layman is well-informed in the teachings of the Buddha and has a discriminating knowledge about these four types of bhikkhu, then his confidence in the Sangha is not in any way affected by seeing such and such bad bhikkhus. For how could he take the keeper of the Path to be the same as the destroyer of the Path? How could he class the pure with the impure? (8)

End of the fifth Sunda Sutta.

6.Parābhava Sutta

Discourse On the Causes of Ruin

Thus have I heard. On one occasion the Buddha was residing in the Jetavana monastery built by Anathapindika the rich householder in Savatthi. It was about mid-night¹ that a certain celestial being, extremely beautiful, illuminating the whole monastic premises with his celestial appearance, approached the Buddha and, standing in worshipping posture at a suitable place, addressed the Buddha in the following stanza:

91. “Venerable Gotama, we² have come to ask of the Buddha the following question: What are the things that lead to the ruination of man?” (1)
92. (And the Buddha replied): “It is quite obvious to know who is going to prosper. It is equally obvious to know who is go-

1. *abhikkantaya rattiya*; Lit, ‘the night having advanced,’

2. the plural (we) is used as a mark of veneration.

ing to ruin. He who wishes for the Dhamma is going to prosper. He who despises the Dhamma is going to his ruin. (2)

93. We have learnt the first cause of man's ruin. May we be enlightened on the second one?" (3)

94. He loves wicked persons, and does not favour the wise. He approves of evil counsel. Such a one is seeking his ruin. (4)

95. We have learnt the second cause of man's ruin. May we also have the third? (5)

96. He who is fond of sleep, who is fond of society, who is sluggish, lazy, and is of fiery temper, is heading for his ruin. (6)

97. We have learnt the third cause of man's ruin. May we also have the forth? (7)

98. He is capable of supporting his elderly parents, but he fails to support them in their declining years. Such a one is on his way to ruin. (8)

99. We have learnt the forth cause of man's ruin. May we also have the fifth? (9)

100. He has promised to provide for the noble disciple or the religious or any mendicant or beggar. But when these persons actually turn up he merely employs an oily tongue and sends them away empty-handed. Such a person is also one who brings his own ruin. (10)

101. We have learnt the fifth cause of man's ruin. May we also have the sixth? (11)

102. Gold and silver he has in plenty, and plenty of provisos provisions lie at his command. Yet he enjoys the choicest foods and drinks alone. Such a one is also bringing his own ruin. (12)

103. we have learnt the sixth cause of man's ruin. May we also have the seventh? (13)
104. Haughty and hard-hearted he is, either on account of his birth or his wealth and accomplishments or his lineage. He despises even his kith and kin. Such a one also is inviting ruin. (14)
105. We have learnt the seventh cause of man's ruin. May we also have the eighth? (15)
106. He who is fond of women, wine and wagering and squanders whatever he gets. Such a one also faces ruin. (16)
107. We have learnt the eighth cause of man's ruin. May we also have the ninth? (17)
108. Unsatisfied with his own wife, he goes to the prostitute or to another's wife. Such a one also is headed for ruin. (18)
109. We have learnt the ninth cause of man's ruin. May we also have the tenth? (19)
110. Well past his prime of life, the old man takes as his wife a teen-age girl with breasts hardly the size of a fig. Jealousy about his juvenile wife keeps him watching and wakeful at night. Such a one is also creating his own ruin. (20)
111. We have learnt the tenth cause of man's ruin. May we also have the eleventh? (21)
112. He who entrusts with authority over the management of his estate to a man or a woman who is a gourmet and squanderer is making for his own ruin. (22)
113. We have learnt the eleventh cause of man's ruin. May we also have the twelfth? (23)
114. He is born in the royalty. He is in straightened circumstances

and is avaricious. He aspires to the throne. Such a prince will
come to ruin. (24)

115. The wise and prudent person, discerning the significance of
the above aphorisms, lives by them and thereby is reborn in
the peaceful realms of the 'devas'. (25)

End of the sixth Parabava Sutta.

7.Vasala Sutta Discourse On the Scoundrel

Thus have I heard. At one time the Buddha was residing in the Jetavana Monastery built by Anathapintika, the rich householder in Savatthi. And in the morning the Buddha robed himself, took arms-bowl and robe, and entered the city for the daily round of arms. At that time the sacrificial fire was a light in the home of Aggikabharadvaja, the Brahmin. All the requisites for the fire such as milk-rice, ghee, etc., were also properly laid out. The Buddha on his arms-round approached the Brahmin's house.

Aggikabharadvaja saw the Buddha from a distance and called out, "Halt, there! You despicable shaveling (shaven-head!). Halt there, scoundrel, don't come here!"¹

At this the Buddha said, "Brahmin Aggikabharadvaja, do you know what is meant by a scoundrel and what makes a scoundrel?"

"Gotama, sir², I don't know what is meant by a scoundrel and what makes a scoundrel? I request you, Sir³, to please tell me what is meant by a scoundrel and what makes a scoundrel, so that I may learn of those things." "Then, Brahmin, listen, and ponder well. I will tell you." "Indeed, Friend!"⁴ said the Brahmin, and the Buddha made the following discourse:

1.The Brahmin feared the approach of the Buddha because of it would be sacrilegious for any one outside of his own caste to come near the sacrificial fire.2.Bho Gotama 3.Bhavam 4.Evam bho

116. He is hot-tempered, he harbours hatred, he is hypocritical, disparaging about others, wrong-headed and wily. Such a person should be known as a scoundrel. (1)
117. He destroys all forms of life whether born out of the womb or hatched from an egg. Such a person with no mercy on living beings should be noted as a scoundrel. (2)
118. He sacks villages and towns, besieges them and has earned, notoriety as one who holds villages and towns in the thralldom. Such a person should be counted as a scoundrel. (3)
119. He carries away, with intent to steal, whether in the village or in the forest, things that are held dear by their owners. Such a person should be marked as a scoundrel. (4)
120. He who takes loans from others but when the creditors demand repayment he denies the debt and gives them the slip. Such a person should be known as a scoundrel . (5)
121. For a mere trifling thing he would kill to rob a wayfarer. Such a person should be known as a scoundrel. (6)
122. Either for the sake of his own self or of another or of some property he gives false evidence. Such a person should be known as a scoundrel. (7)
123. Either by force or by seduction he commits adultery with wives of relatives or friends. Such a person should be known as a scoundrel. (8)
124. He has the means to support his elderly parent but he fails to do so in their declining years. Such a person should be known as a scoundrel. (9)
125. Be it his own mother or father, his brother or sister his mother-in-law or father-in-law; he uses violence against them, or hurts them with abusive language. Such person should be known

as a scoundrel. (10)

126. Whenever people seek his advice he purposely misguides them or gives an ambiguous or cryptic advice. Such a person should be known as a scoundrel. (11)

127. Having committed an evil deed, he wishes that no one comes to know of it or he covers it up. Such a person should be known as a scoundrel. (12)

128. He goes to other people's houses and partakes of the choicest food but when those friends come to his house he never entertains them to a meal. Such a person should be known as a scoundrel. (13)

129. He has promised the noble disciple or the religious recluse or any mendicant or beggar to provide for their needs. But when they come he sends them away empty-handed, giving, lame excuses. Such a person should be known as a scoundrel. (14)

130. Whenever a noble disciple or a religious recluse or a mendicant stands at his door at meal-time he employs abusive word to drive them away. Such a person should be taken as a scoundrel. (15)

131. After hoodwinking others for some personal gain, he gives them the slip. Such a person should be taken as a scoundrel. (16)

132. Being vain glorious and scornful of others he degrades himself there by. Such an arrogant person should be known as a scoundrel. (17)

133. He is hot temper, miserly, avaricious, envious pretentious, he lacks shame or fear about evil. Such a person should be known as scoundrel. (18)

134. He is blasphemous about the Buddha and His disciples he is

full of profanity in respect of other religious recluses or their followers or for that matter any other layman. Such a person should be regarded as a scoundrel. (19)

135. He falsely professes himself to be an Arahāt. Such a person is the greatest of outlaws¹ in all the worlds including the Brahma world. Brahmin, what I had said concerning scoundrels, I have now explained to you in detail. (20)

136. One does not become a scoundrel by virtue of one's birth nor does one become a Noble One on the same account. It is on account of one's own volitional actions that one becomes a scoundrel or a Noble One. (21)

137. Brahmin, you may see the truth of that statement by the following, illustration: (Look at Matanga). Everybody knows Matanga son of an outcaste who ate dog's flesh (dog-men). (22)

138. He has won the highest renown not equaled by any other noble one. People of all classes including royalty and Brahmin's throng to his place to wait upon him. (23)

139. That Noble One, Matanga having attained the right endowments (Samapatti) of meditation (samatha bhavana) and having become free from the defilements, after conquering passionate desires has taken flight on the celestial vehicle of his (eight) endowments after towards the Brahman world. His low caste could not prevent him from being reborn in the Brahma world. (24)

140/1. The Brahmins who recite the Vedas and who reply so much on their incantations also, if they habitually commit evil deeds² they fall into disrepute in the present life and they destined to

1.coro: Lit;thief

2.abinnhamupadissare: if they are repeatedly seen in the act of evil deeds.

the neither world after death. Their high caste cannot prevent such a destiny or such disgrace. (25/6)

142. One does not become a scoundrel by virtue of one's birth. Nor does one become a noble one on the same account. It is on account of one's own volitional actions, that one becomes a scoundrel or a noble one. (27)

(Thus said the Buddha .)

When the Buddha said so, Aggikabaradvaja, the Brahmin said (in glee): "excellent, Gotama, Sir, excellent! Your teaching is splendid indeed! (Sic) From this day on, till I die¹ please take me as one of your disciples."²

End of the seventh Vasala Sutta

8.Metta Sutta

Discourse On the loving-kindness

143. One who wishes to attain Insight-knowledge of the peace and tranquility of Nibbana and who is thus wise in his own welfare should practise the following mode of noble conduct. He should be capable of such good practice. He should be up right in his conduct and speech guided by a keen sense of righteousness. He should be gentle in nature. He should not be conceited. (1)
144. Contented and frugal ,he should keep himself to as few tasks as Possible. He should lead a simple life .His six senses always under control, he should be deep in learning and prudent. He should conduct himself without any trace of impudence. He should remain detached from the laity. (2)

1. panupetam: while I have life for as long as I live.

2. saranam gato :who takes refuge in the Buddha, the Dhamma and the Sangha.

145. He should refrain from doing the slight evil that could possibly invite censure or disapproval by the wise persons. (Having thus set up one's own self-discipline) he should dwell in these thoughts; 'May all sentient beings be well! May they be free from danger! May they be happy!' (3)
146. May all beings with no exception—whether mentally frail (i.e. puthujjana) or firm (i.e. Arahant), whether they be long or big, or medium-sized, or short, or tiny (such as insects), or plump; (4)
147. Whether seen or unseen, whether living far or near whether of final existence (Arahat) or seeking future existence (i.e. puthujjana) may all those being well and happy. (5)
148. Let no one cheat another; nor slight him anywhere; let them never wish each other ill, through provocation or resentment. (6)
149. Just as a mother would with her life protect her only son, so also let him cultivate a boundless spirit of universal well-being. (7)
150. Thus let him maintain a mind full of good-will towards all beings in all the worlds, that is, the worlds above, below, and all round in, between. Let the kindly spirit spread to everyone unhindered, without the slightest discrimination, so that no malice remains in one's own heart or any amenity liners. (8)
151. Whether standing, walking, sitting, or lying down, in as much as he is free from drowsiness, he should keep up this mindfulness. This attitude of mindfulness is called the Noble Abiding by the Buddhas. (9)
152. When a yogi by this mode of meditation has gained concentration he may so train his mind on the falsity of self as to be free from the delusion of self and being virtuous as the 'stream-

winner ‘(Sotapanna) he may by ‘vipassana’ insight, abandoning all sensual desires attain further knowledge at which state he surely will never take rebirth in a mother’s womb. (Thus said the Buddha). (10)

End of the eighth Metta Sutta.

9. Hemavata Sutta

Discourse On the Demon Hemavata

153. (Satagira, the demon said:) Friend Hemavata, today is the fifteenth day of the month a Sabbath day. The night sky is aglow with celestial radiance. Let’s go and pay homage to Gotama Buddha, the Great Teacher of no mean repute. (1)
154. (Hemavata the Demon asked:) Friend Satagira, is your teacher the Buddha is endowed with tranquility in respect of all sentiment beings? Is he able to exercise his thoughts as he wishes (i.e. with serenity) whether in the face of pleasant and desirable things or unpleasant and vexing thing. (2)
155. (Satagira replied:) Friend Hemavata, our Teacher, the Buddha is endowed with tranquility in respect of all sentiment beings .He is well able to exercise his thoughts as he wishes with complete serenity whether in the face of pleasant and desirable things or unpleasant and vexing things. (3)
156. (Hemavata asked:) Friend Satagira, is the Buddha above stealing? Is he self-controlled with regard to the life of sentient being? Does he stand aloof from sensual desires? Can he keep his concentration impeccable?” (4)
157. (Satagira replied:) Friend Hemavata, our Teacher, the Buddha is above stealing. He refrains from killing, of course. He is serenely aloof from sensuality. He keeps his concentration

impeccable. (5)

158. (Hemavata asked:) Friend Satagira, is the Buddha above telling a lie? Is he free from malevolent speech? Does he refrain from slander and small talk?" (6)

159. (Satagira replied:) Friend Hemavata, our Teacher, the Buddha is above telling a lie. He is free from malevolent speech. He speaks wise and beneficial words only. (7)

160. (Hemavata asked:) Friend Satagira, is the Buddha indifferent to sensual desires? Is his mind unperturbed? Has he overcome all delusions? Has he got the seeing Eye (that penetrates all things)? (8)

161. (Satagira replied:) Friend Hemavata, our Teacher, the Buddha disdains sensuality. His mind is truly unperturbed. He has overcome all delusions. He has penetrative Insight into all things. (9)

162. (Hemavata asked:) Friend Satagira, is the Buddha endowed with the Three-fold Knowledge? Is he possessed of the pure good practices? Has he cleansed himself of all (intoxicating) passions?(moral corruptions?) Has he halted the process of rebirth? (10)

163. (Satagira replied:) Friend Hemavata, our Teacher the Buddha is endowed with the Threefold Knowledge. He is possessed of the pure good practices. He has cleansed himself of all (intoxicating) passions (moral corruptions). He has halted the process of rebirth. (11)

164. Friend Satagira, since the Buddha is endowed with tranquility of mind, noble actions and benevolent words and possessed of the Threefold Knowledge and the fifteen fold good practices you are well justified in praising the Buddha. (12)

165. Friend Hemavata, yes, indeed, the Buddha is endowed with tranquility of mind, noble actions and benevolent words, and he is possessed of the Threefold Knowledge and the Fifteen-fold good practices. So you have every right to rejoice in hearing (my praise) about the Buddha. (13)
166. Yes, the Buddha is endowed with tranquility of mind noble actions and benevolent words. He is possessed of the Threefold Knowledge and the Fifteen-fold good practices. Now let's go and pay homage to Gotama Buddha. (14)
167. (Come Friend, Satagira,) Let's pay our homage to Gotama Buddha, slim and graceful of body, exquisitely formed such as having slender knees like those of an antelope, mighty conqueror (of internal and external, enemies), frugal of, and unconcerned about food, who makes the forest, His home, and who passes (most of) his time in meditative concentration. (15)
168. Unfettered and faring alone like the lion, with no rebirth in prospect; indifferent to sensual desires the Buddha is of such qualities. Let's approach him and ask about the release from Death's sure (Nibbana). (16)
169. Yes, Let's ask Gotama Buddha, who proclaims the Noble Truth and then gives a full exposition (regarding method and fruition), who has the ultimate Knowledge of all things (concerning the mundane world and the supramundane), who has overcome (passed) the dangerous enemies (that scourge the world.) (17)
170. Hemavata asked the Buddha:) What causes have produced the world? Whereby is the bond (between craving and wrong view) formed? Whence does the world arise? Whereby is the world afflicted?" (18)
171. (The Buddha spoke thus:) Hemavata, it is the six sense-basis (Ayatanas) that have brought the world into being. It is by

the six sense-bases(Ayatanas) that the bond (between craving and wrong view is formed. It is from the six sense-bases that the world has arisen. And it is the six sense-bases (Ayatanas) that afflict the world. (19)

172. What are the six (Dhamma) that the world clings to thereby bringing its own misery? We ask of the Buddha to show us the way to escape from the world's woes. (20)

173. In this world, the five sense-objects with the mind as the sixth one it must be said, make up the six objects of (sensuous) clinging. If one can destroy the craving that arises for these six objects one escapes from the world's woes (dukkha).(21)

174. This is the way to escape from (the woes of) the world. This is in accordance with the truth. I have declared to you that the four noble truths are the only conditions that can bring liberation from all ill (dukkha), and this I will go on declaring all the time. (22)

175. Who (in this world) can cross the (four) floods (of samsara)? Who (in this world)can cross the ocean (of samasara?) In this deep ocean (of samasara) which seems bottomless and where there is no support what ever, who can remain afloat? (23)

176. He who is always virtuous possessed of insight, tranquil, who is in the habit of contemplating on one's inner depths (of mind and body), mindful and alert, can cross the (four) floods (of samsara) which are quite hard to cross. (24)

177. He who abstains from sensuous concepts, who has over come. All forms of fetters, who has abandoned fond craving for all (the three forms of) existence, can remain afloat in the deep ocean. (25)

178. Here is the Buddha, profound in wisdom, seeing though the subtle meaning of all (problematic) things, from all impedi-

ments (such as raga) detached from (two types of) sensuous desires, having no attachment to any (of the three forms of) existence, free from desires bondage, who walk the eight super-powers or faculties) and solicitous about the real well-being of all sentient beings. O, ye, do pay homage to the Buddha! (26)

179. Possessor of the most illustrious titles, seeing through the subtle meaning of all (abstruse) things, the giver of wisdom, free from desire for sensual matters, the knower-of-all-things (the omniscient one) the truly wise, the One who walks the Noble Ariyas Path, solicitous about the real well-being of all sentient beings-these attributes adorn the Buddha. O, ye, do pay homage to the Buddha! (27)

180. Today is the most auspicious day indeed because we have the great fortune to see the Buddha, who has crossed the (four) floods (of samsara) and who is free from all moral taints (asavas). Great is the sight we see; great the daybreak; great our awakening! (28)

181. (O Buddha), We, the thousand ogres, high and mighty commanding a big, retinue, take refuge the Buddha who is our peerless (unrivalled) Teacher. (29)

182. We now shall roam about from village to village from mountain to mountain, singing words of praise and homage to the Omniscient Buddha and the well-uttered Teaching” (30)

End of the ninth Emanate Sutta

10. Ālāvaka Sutta

Discourse On The Demon Ālāvaka

Thus have I heard: On one occasion the Buddha was staying in the palace of Alavaka the demon .At that time, Alavaka approached the Buddha and ordered “Get out, monk!”

“Very well, friend,” the Buddha said and he went out.

Then the demon said,”Enter, monk.” And the Buddha said, “Very well, friend” and did as bidden.

Again the demon said,”Get out, monk!” And the Buddha said,”Very well, friend” and did as bidden. “Enter, monk,” the demon said again and “Very well, friend” the Buddha said and obey him.

For the third time the demon asked the Buddha to get out and when out, again ordered in. But when for the forth time the demon commanded the Buddha refused, saying, “I am not getting out, friend .Do whatever you like.”

Thereupon Alavaka said, “I will ask you some questions, monk. If you can not answer them, I will either send you out of your mind or break open your heart, or take you by the feet and caste you away onto the yonder bank of the Ganga River!”

(The Buddha said :)

“Alavaka, in all the celestial worlds of Brahmas, Devas and Humans, including Mara himself and all the human world of the monarchs, recluses, monks, Brahmins and monarchs, I see no one who could either send me out of my mind, or break open my heart, or take me by the feet and caste me away onto the yonder bank of the Ganga anyway, Friend Alavaka, put to me the questions you have to ask.”

Then Alavaka put his questions in the following stanzas:

183. What is the most precious thing a man can possess (in life)?
 What mode of good conduct brings really wholesome results?
 What is the most wholesome taste (in life)?
 What mode of livelihood is called the best (in life)?.

(1)

184. (Alavaka), Faith (Saddha) is the most precious thing a man can possess (in life). The ten meritorious actions bring wholesome results. There is no taste as wholesome as truthfulness. A livelihood based on knowledge is called the best. (2)
185. How could one cross the (four) floods (of samsara)?
How could one cross the ocean (of samsara)?
How could one get liberation from the world's ills?
How could one attain perfection? (parisujjhati) (3)
186. (Alavaka) By means of faith (saddha) one can cross the (four) floods of (samsara). By means of vigilant mind one can cross the ocean (of samsara). By means of vigour one can get liberation from the world's ills. By means of knowledge one can attain perfection. (4)
187. How is knowledge acquired? How is wealth acquired?
How is fame achieved? How are friendships made?
How could one avoid mourning in the hereafter?" (5)
188. Hearing attentively and believing in the Arahāt's proven Path to Nibbāna, with diligence and a discerning mind one acquires knowledge. (6)
189. By doing what is appropriate, not neglecting one's responsibility and making due exertion, one acquires wealth. By truthfulness one establish his goodreputation. By giving friendships are made. (7)
190. A well-meaning householder with faith upholds these four things, namely; truthfulness, knowledge, fortitude and self-sacrifice (cāga), and he will have no mourning in the hereafter. (8)
191. Come! Alavaka, ask the many other recluses and Brahmins whether there could be any more than these four; i.e. truthfulness, knowledge, fortitude and self-sacrifice (on this matter). (9)

192. (No! No Venerable Sir!) Today I have learnt (From the Buddha) on matters relating to well-being in the future existence. Why should I ask any other recluse or Brahmin. (10)
193. It was indeed for my benefit that the Buddha has come and stayed in Alavi. I have (The great fortune) today to come to know the Buddha. Offerings made to the Buddha have re-dounding results. (11)
194. I will now roam about from village to village, from city to city, singing words of praise and homage to the Buddha and the well-uttered Teaching. (12)

End of the Tenth Ālavaka Sutta

11.Vijaya Sutta

Discourse On The Victory

195. While walking or standing or sitting or lying down (the various joints) bend and stretch. Such bending and stretching are merely movements of the body. (1)
196. The true nature of the body is not seen (to the untrained mind) since it is (properly) held together by bones and sinews wound up with or dressed up by flesh and serum and covered by the skin. (2)
197. This body is made up of intestines, the stomach, the liver, entrails, the bladder, the heart, lungs, kidneys and the spleen. (3)
198. It is filled with the mucous of the nostrils, phlegm, sweat, fat, blood, joint lubricating fluids, bile, serum, etc. (4)
- 199/200. Moreover, from it's nine there is a constant flow of discharge.

(e.g.) there is the discharge from the eye; the discharge from the ear the mucous from the nose and sometime bile or phlegm is vomited through the mouth; sweat and impurities are put forth by the (whole) body. (5-6)

201. Furthermore, the head has a cavity filled with the brain. It is the fool who is easily led by ignorance into thinking that the body is beautiful. (7)

202. When that body lies lifeless and bloated, the corpse, now black and blue is just thrown away at the cemetery and no kith or kin cares (to touch it). (8)

203. That body, now as a corpse, is eaten up by dogs, jackals, wolves, worms, and insects, crows, vultures and other kinds that love to feast on carrion. (9)

204. Under the Buddha's Teaching, the wise bhikkhu, on hearing the Buddha's words, gains insight into the reality of this body (in the following manner:). (10)

205. (That) this nasty living body, while alive, walks, stands, sits or lies down in, much the same way as the nasty corpse which, when there was life in it, did, the same functions (movements). (Putting it another way,) that nasty corpse, now, being devoid of life, (lifeless), does not walk or stand or sit or lie down, in much the same way as this nasty living body will no longer do the same, function (movements) once it become lifeless. Thus should the earnest, bhikkhu cast away passionate desire for one's own body or any other body. (11)

206. Under the Buddha's Teaching, the wise bhikkhu, having cast away passionate, desire, attains the deathless, blissful, craving-free and stable Nibbana. (12)

207. This biped's body, being impure and foul smelling has to be carefully, preserved (kept) (so as to be tolerable) with perfumes and cosmetics. Yet, there is (hardly anything that could

prevent) the constant oozing out of scum from the various outlets to this body filled with anything but nasty matter. (13)

208. Should anybody, being the mere possessor of such kind of body feels arrogant, or despises others, what else could be behind it then his ignorance of the Noble Truths? (Thus the Buddha said). (14)

End of the Eleventh Vijaya Sutta

12. Muni Sutta

Discourse On the Muni

209. From the union of craving and views, the danger of defilements (kilesa), is begotten. From the house with it's six doors of sense-bases arise the fine, dust of defilements. Devoid of defiling dwelling, and unaffected by any affinity, is Nibbana, the Dhamma that the greatest of sages, the Muni, discerns.(1)
210. Having completely rid of the defilements that had arisen, the Buddha does not sow any more defilement. Nor does He yield any ground to defilement,. that is why the Buddha has earned the attribute of the Muni who fares alone, without the company of any defilement. the Buddha, the Muni who cherishes, lofty virtue, has seen the bliss that is Nibbana. (2)
211. With true Knowledge the Buddha contemplates on the estates (of the aggregates) where defilements thrive. And having destroyed all volitional actions that are the seeds of rebirth. He does not allow any slime of craving and wrong views to get into the seeds. He has seen the end of the force (process) of rebirth that is Nibbāna. Since he does not speculate (erroneously) on life, he can never be reborn anew. (3)
212. Knowing well the nature of forms of dwellings (that the ag-

gregates, in each of the forms of existence provide), he does not care for any. Being free from greed, he covets nothing. He has crossed over to Nibbana, the yonder shores of the ocean of 'samsara', hence volitional, actions no longer concern the Buddha, the Muni. (4)

213. He has quelled all things (Dhamma) such as the aggregates of existence that cause rebirth; he has known by supreme knowledge what is there to be known; he is the wisest of the wise. He remains unsmeared by craving and wrong view in respect of all things (Dhamma) such as the aggregates of existence. Nay, he has already discarded them as useless. His mind is forever bent towards the craving-free Nibbana. Him the wise recognize as the Muni, the greatest of sages. (5)

214. Overwhelming in knowledge, with the highest moral attainments, he is the, embodiment of tranquility, (for) with the mindfulness. He delights to dwell in concentration with mindfulness. Untangled with any passions and no takes of defilements piercing his heart, he is free from moral taints (asava). Him the wise recognize as the Muni, the greatest of sages. (6)

215. He fares alone. He is ever conscious of the noble practices of a bhikkhu. He is unmoved by blame and praise. He is not perturbed by impermanence and all worldly phenomena, like the lion that is not perturbed by any kind of sound. He is unentangled in the aggregates of existence as the wind is unentangled in a net. He is unsmeared by this life lotus is unsoaked by water. He provides guidance to others but he does not need anybody's guidance. Him the wise recognize as the Muni, the greatest of sages. (7)

216. Just like the stout pillar that stands unshakable at the bathing site on the river-bank, he is unmoved by the extremes of praise or blame. Being devoid of passions, he has a serene mastery over his (senses) faculties. Him the wise recognize as the Muni, the greatest of sages. (8)

217. With an undeviating mind, he is as straight forward as shuttle. He abhors evil. He always practises introspection and discrimination between just and unjust actions. Him the wise recognize as the Muni, the greatest of sages. (9)
218. He exercise self-restraint and does not do any evil. Even in his youth and in his middle age (not to speak of in his advanced age) he never commits an evil deed. Such an Arahant benign in conduct is not one to be harassed by deed or word. He also is above harassing anyone. Him the wise recognize as the Muni, the greatest of sages. (10)
219. As one who lives on alms, he does not mind whether the alms-food he receives is the choicest (the prior) share, or just shared in the course of partaking thereof, or even the remnants. He is not wont to praise the one, who does not give him the prior share nor who gives him the leftover. Him the wise recognize as the Muni, the greatest of sages. (11)
220. (Even) in his youth he has abided by the noble 'bhikkhus' practice, so he goes about sublimely free from any sexual interest in any woman. Never off-guard against befuddling (blood-stirring) sensual desires, he is released from all evil. Him the wise recognize as the Muni, the greatest of sages. (12)
221. Having Insight-knowledge into the aggregates of existence, together with the sensuality that make up life, and realized the ultimate truth of Nibbana, he has crossed the (four) floods (of 'samsara') and the ocean (of samsara'). Tranquil is he, because he has cut off all the ties of craving and wrong views and so has become absolutely detached from human passions. Him the wise recognise as the Muni, the greatest of sages. (13)
222. Vast is the difference between a 'bhikkhu' and a layman. The two are worlds apart. Their modes of livelihood are quite different. The layman works to support his wife (and family). As for the 'bhikkhu' he observes the religious, practice and he is not attached to anyone or anything in life. The layman

does not exercise restraint with respect to others' life. the
'bhikkhu' always exercises self-restraint and protects life. (14)

223. In as much as the crested and bluish-green-necked also the
layman can never approach the aptness peacock can never
fly as fast as the golden goose, for knowledge of the 'bhikkhu'
who is secluded from sensuality, who makes the forest his
abode and who practises concentration (Jhana). (Thus said
the Buddha.) (15)

End of the Twelfth Muni Sutta
End of Uraga Vagga

(ii). CŪĻAVAGGA

1. Ratana Sutta.

Discourse On the three Gems

224. May all the devas belonging to the earth or to the celestial regions who have assembled here be cheerful. And may they listen to my discourse respectfully. (1)
225. O ye devas, as I have asked you, listen and pay heed to what I am going to say now. Send your love to (bestow your love on) human beings. They make offerings to you by day or by night. So it behaves you well to remember their good will (to you) and to give them your protection (in return) (2)
226. In the human world or the worlds of Nagas or Garulas, or the world of celestial beings. i.e. in all the worlds, there are various precious things, all excellent in their ways; but there is none that can equal the preciousness of the Buddha. Yes, the preciousness of the Buddha excels them all. May this word of truth bring peace and prosperity to all (beings). (3)
227. The Buddha, the greatest of bhikkhus, coming from the sakya-line with the steadfastness of mind that comes of the Noble Path, realized Nibbana. And Nibbana is extinction of all moral defilements, the end of all craving, deathless, the most sublime of 'Dhammas'. There is no precious thing that can equal the preciousness of the 'Dhamma' that is Nibbana. Yes, the preciousness of Nibbana excels all precious things. May this word of truth bring peace and prosperity to all (beings)? (4)
228. The Supreme Buddha has extolled the exaltedness of the steadfast mind that comes of the Noble Path because of its morally purifying nature. This steadfastness of mind, it has been pointed out (by the Buddhas). There is no precious thing that can equal the preciousness of the 'Dhamma' that is, the realization of the Path. Yes, the preciousness of the Path excels

all precious things. May this world of truth bring peace and prosperity to all (beings). (5)

229. There are these eight persons, the four pairs (of Noble Discipline) who walk, the Path, whom the Noble One, hold in esteem. These Noble Disciples of the, Buddha deserve the best (intentioned) offering, and offerings made to them, are highly meritorious (fruitful). (There is no precious thing that can equal the, preciousness of the 'Sangha') Yes, the preciousness of the Sangha excels all, precious things. May this word of truth bring peace and prosperity to all (beings)? (6)

230. Under Gotama Buddha's Teaching, these Noble Ones (Arahats) strive with steadfastness of purpose, concentrating their minds, and attained release from moral defilements. Winning their well-deserved destination, (Nibbana), their noble mind enter that deathless 'Dhamma' that is Nibbana and dwell in the blissful attainment of Arahantship. Yes, the preciousness of the Sangha excels all precious things. May this word of truth bring peace and prosperity to all (beings)? (7)

231. Just as a pillar at the city-gate, firmly fixed in the ground, withstands the fiercest winds from the four quarters, even so do I declare that the Noble One who enters the stream through insight and perceives the Noble Truth is steadfast, unshakable? Yes, the preciousness of the Sangha excels precious things. May this word of Truth bring peace and prosperity to all (beings)? (8)

232. The stream-winner has gained (clear understanding) Insight-Knowledge by personal experience, into the Noble Truths revealed by the Buddha, the One endowed with deep knowledge. Even if these Noble Ones happen to be exceedingly forgetful and lax, they are destined for an eight rebirth. Yes, the preciousness of Sangha excels all precious things. May this word of truth bring peace and prosperity to all (beings)? (9)

233-4. One the noble disciple enters the stream (of enlightenment)

he rejects, personality-belief (Sakkayaditthi) sceptical doubt (Vicikiccha) and misguided, reliance on ritual and conduct (Silabbataparamasa). Although certain moral defilements still remain him, he is precluded from (the destinies of) rebirth in the four (lower miserable); he is incapable of committing the six gross evil deeds, (i.e. the five grave evil deeds that bring immediate retribution and following other, teachers (than the Buddha). Yes, the preciousness of the Sangha excels all precious things. May this word of truth bring peace and prosperity to all (beings)? (10-1)

235. Even if the stream-winner happens to have committed an evil action by deed or word or thoughts, he is incapable of concealing it. That incapability which is the inherent integrity of the stream-winner, who has seen Nibbana by Insight-Knowledge, has been pointed out by the Buddha. Yes, the preciousness of the Sangha excels all precious things. May this word of Truth bring peace and prosperity to all (beings)? (12)

236. Just like the forest in the early hot season (spring) in the month of 'citramasa,' with all the treetops ablaze with blossoms is delightful to see; even so the Buddha, has uttered the various discourses, delightful to the ear, paving the way to Nibbana. Yes, the preciousness of the Buddha excels all precious things. May this word of truth bring peace and prosperity to all (beings)? (13)

237. The glorious ones, the knower of glorious Nibbana, dispenser of the Sublime Dhamma, the preserver of the splendid Path, the peerless Buddha has delivered the noble discourses of the Buddha excels all precious things. May this word of truth bring peace and prosperity to all (beings)? (14)

238. (To an Arahant) there is no past karmic force (beyond the present existence) and no future karmic force is created. He does not crave, for future existence. Since there is no potential force of karmic seed, no desire for the flourishing of any future life remains. Just like the lamp's flame is extinguished,

the Arahant's, aggregates of existence are extinguished when he passes away to Nibbana at his death. Yes, the preciousness of the Sangha excels all precious things. May this word of truth bring peace and prosperity to all (beings)? (15)

239. 'Devas' belonging to the earth and those belonging to the celestial regions have assembled here. We all pay our homage to the Buddha, whose coming is most auspicious and whom all 'devas' and human honour. May there be peace and prosperity for all (beings). (16)

240. 'Devas' belonging to the earth and those belonging to the celestial regions have assembled here. We all pay our homage to the Dhamma the destroyer of all defilements, with all devas' and humans honour. May there be peace and prosperity for all (beings). (17)

241. 'Devas' belonging to the earth and those belonging to the celestial regions have assembled here. We all pay our homage to the Sangha the well-conducted ones, whom all 'devas' and human honour. May there be peace and prosperity for all (beings). (Thus said the Buddha). (18)

End of the First Ratana Sutta

2. Āmagandha Sutta

Discourse On the Foul-smelling corruptions

242. The religious recluses living on strictly vegetarian diet, rightly acquired (from nature) such as seeds of cockspur grass and similar grasses, green gram, green leaves, bulbous roots, fruit or climbers, do not utter falsehood, merely for the sake of sensuous pleasure (such as palatable food). (1)

243. O Kassapa Buddha, you eat the well-prepared nicely cooked meat curries with a meal of rice that is offered you. This, I

presume amounts to eating rank food. (2)

244. O Kassapa Buddha, the (illustrious) kinsman of the Brahma, You said that rank food, does not become a 'bhikkhu', yet you eat well-prepared fowl curry with a meal of rice. May I asked you, Kassapa, how many kinds of rank things are there according to you? (3)

245. (O Recluse Tissa) killing, torturing, imputing, holding another in bondage, stealing, lying, deceit and hypocrisy, learning vain texts, adultery, these, (I call), are rank. A dish of meat is not. (4)

246. In this world, there are some people who know no restraint in sensual desires, who are gourmands, who lead dubious lives, who hold nihilist views, who misconduct themselves, and who are wayward. Such modes of conduct are rank. A dish of meat is not. (5)

247. Some practise religious austerity (for austerity's sake), or are harsh and inconsiderate, double-faced, treacherous (perfidious), ruthless, arrogant, stingy, never giving a thing to any one. Such behaviour is called rank. A dish of meat is not. (6)

248. Being angry, being haughty, being hard-hearted, being antagonistic, being a wolf in sheep's clothing, being jealous, being vainglorious, being puffed up with conceit, keeping, bad company, these are rank. A dish of meat is not. (7)

249. Some people are inveterate rogues; some never honor their debts; some are destructive; some hold public trusts simply to exploit their position and power and feather own nests. These scoundrels do not stop at anything and would not even spare their own parents. Such ignominy I call rank. A dish of meat is not. (8)

250. In this world, some do not refrain from killing, some rob others and plot against them; some have no morality; some are

plain ruffians; some have a sharp tongue; some are disrespectful. Such behaviour is rank. A dish of meat is not. (9)

251. Some people have a keen appetite for the flesh of animals; some are easily annoyed by animals and have an itching to kill. Some always busy themselves in evil deeds with the result that they fall headlong to hellish retribution (in the, 'Niraya' world) on their death. Such attitudes are rank. A dish of meat is not. (10)

252. Abstinence from meat-eating, going naked, shaving one's head, knotting, one's hair, smearing ashes or dirt on one's body, a recluse's requisites such as the black-cat's hide, sacrificial fires, (offerings of lights), can not help one from shedding sceptical doubts (about the Truth), with the hope of achieving immorality, (as one's objective), some people resort to diverse rituals, often self-tormenting, while others recite the Vedas, make sacrifices of all sorts. Thus some think serving the seasons is beneficial such as exposing oneself to the scorching sun in the hot season, etc. Such practices, (however), can do nothing towards the overcoming of sceptical doubts. (11)

253. He who keeps himself aware of his faculties (senses) all the time can, safeguard himself (against moral defilements entering, through contact with the six corresponding sense objects). He is firmly established in the Four Noble Truths. He delights in being morally upright and mild. He has got the better of attachment to human passions and therefore, is able to do any with all forms of ill. Being stable in the wisdom (gained through insight), things seen or heard, etc. that is, all the six senses, became untainted with moral depravity. (12)

254. Thus spoke Kassapa Buddha, driving home the message in different ways. And Tessa the recluse, who was accomplished in the Vedas, took it in. Kassapa Buddha, devoid of any rank matter (kilesa), not leaning on craving and wrong view, the One incapable of following another creed gave the discourse

in variegated verse. (13)

255. Tessa, on hearing Kassapa Buddha's well-spoken words of wisdom devoid of any rank matter (kilesa), and conducive to and all ills became humble. He made obeisance to the Buddha and asked for permission to enter the Order of bhikkhus there and then. (14)

End of the Second Āmagandha Sutta

3. Hiri Sutta

Discourse On the Sense of Shame

256. Shame he knows not; nay, he loathes, the very concept. He shirks any obligation that he could easily have taken. Such a one is not a friend, one should see. (1)
257. Employing an oily-tongue in his promises to do you any favour, his promises prove empty. Such a one is not a friend, wise men can see. (2)
258. Ever ready for a raft, he is always out to seize an occasion for retort. Such a one is not a friend. (On the other hand) you can sleep soundly in his bosom. As would a child in his own father's; and let a thousand accusations be made against you, he would not listen. This sort of friend you can count as true. (3)
259. Putting up one's effort is satisfying in itself. A vigorous effort is always admired brings joyous success. Fulfillment of purpose demands that one takes upon oneself some appropriate task. And see it through with right exertion. (4)
260. Drinking in the delights of the Dhamma is most satisfying; and it frees one from all woes and misdeed. For it means the relishing of the sublimity of seclusion, and calmness fol-

lowing the cessation of all evils (Kilesa). (Thus said the Buddha). (5)

End of the Third Hiri Sutta

4. Maṅgala Sutta Discourse On the Auspiciousness

Thus have I heard: On one occasion the Buddha was residing in the Jetavana monastery built by Anathapindika, the rich householder in Sēvatthi. It was around midnight that a certain celestial being (deva), beaming with wondrous beauty, clothing the whole monastic compound with the celestial radiance of his presence, approached the Buddha, and standing in worshipping posture at a (suitable) place, addressed the Buddha in the following stanza:

261. “(O Buddha), many ‘devas’ and men, yearning for happiness, (in life and hereafter), have speculated on auspiciousness (Maṅgala); pray, Sir, kindly explain to us the real, sublime auspiciousness. (1)
262. (O, Deva,) to gave a wide berth to the foolish; to seek the company of the wise; to honour where honour is due, these three things are the sublime auspiciousness. (2)
263. (O Deva,) To dwell in suitable locations; to be endowed with merits accrued in the past; to set one’s thoughts and deeds in the right course, these three things are the sublime auspiciousness. (3)
264. (O Deva,) To have vast learning; to acquire skill in handicrafts and technology; (that are not blameworthy); to be well versed in, and to observe, the discipline; (that applies to oneself); to use (only) benign speech, these four things are the sublime auspiciousness. (4)

265. (O Deva), to look after one's parents; to maintain one's wife and children; to discharge one's duties well with (due) diligence, these three things are the sublime auspiciousness. (5)
266. (O Deva), to give with a generous mind; to be of righteous conduct; to lend support to one's relatives; to do harmless (but useful) things; these four things are the sublime auspiciousness. (6)
267. (O Deva), to refrain from evil (thoughts); to refrain from evil (deeds and words); to abstain from intoxicating drinks and drugs; to be mindful of meritorious (things); these four things are the sublime auspiciousness. (7)
268. (O Deva), to be respectful (where respect is due); to be modest; to be contented; to be grateful for any good turn done to oneself; to listen to the Dhamma wherever opportune; these five things are the sublime auspiciousness. (8)
269. (O, Deva), to be patient; to be amenable to well-meant advice (by the wise); to see the noble 'bhikkhus' (often); to discuss the Dhamma wherever opportune; these four things are the sublime auspiciousness. (9)
270. (O, Deva), to practise self-denial with view to ridding moral defilements; to practise the noble practices; to see the Four Noble Truths by Insight-knowledge; to realize Nibbana; these four things are the sublime auspiciousness. (10)
271. (O, Deva), the one whose mind is unmoved by contact with the vicissitudes of life (the worldly conditions); Devoid of sorrows; absolutely pure of defilements; perfectly secure. These four, attributes of the Noble One (Ariya) are the sublime auspiciousness. (11)
272. (O, Deva), through the practice of these thirty-eight auspiciousness things, one becomes invincible against any enemy, and finds happiness and prosperity, everywhere. Therefore,

you should mark that these auspicious things are the sublime auspiciousness for all those ‘devas’ and men that follow them.” (Thus said the Buddha). (12)

End of the forth Mangala Sutta

5.Sūciloma Sutta Discourse On the Demon Sūciloma

Thus have I heard. On one occasion the Buddha made his (temporary) residence the rock bed at the abode of Suciloma, the demand near the village of Gaya. At that time Kharaloma the demand and Suciloma went past the Buddha at a distance. The former remarked, “This man is a monk.” The latter replied, “He might be a true monk or he might be a bogus one. (Anyway,) I will find it out.”

(So saying,) Suciloma approached the Buddha and held himself close to the Buddha. Whereupon the Buddha (gently) moved aside. Then Suciloma asked, “Monk, are you afraid of me?”

“Friend demand, I am not afraid of you. But contact with your body is wicked,” the Buddha replied.” Monk, I will put some questions to you. If you can not answer, I will either send you out of your mind, or break open your heart, or take you by the feet and throw you away onto the yonder bank of the river.”

“Friend demand, in all the celestial worlds of Brahmas, Devas, including Mara himself and all the human world of monarchs, recluses, monks and brahmins, I see no one who could either send me out of my mind, or break open my heart, or take me by the feet and throw me away onto the yonder bank. Anyway, Friend, ask me the questions that you have in (your) mind.” Then Suciloma put his questions in the following stanzas:

273. “(Monk,) where does passion originate? And where anger?
Where do boredom and delight take birth? And where friend
that sends the hair bristling? From where do unprofitable

thoughts such as sensuality give up their hold, (on the profitable thoughts) like children let go the crow they had caught?(1)

274. “O Demon, passion and anger originate from this body. Boredom, delight and hair-bristling fright, and all wholesome, Thoughts and unwholesome thinking (speculation) arise in the, Self-same body, like children releasing the captive crow.”
(2)

274. Just as the hanging roots of the banyan tree grow on the body (trunk) of the tree, even so the defilements such as passions, thriving on the gum of craving, grow on one's body¹. Just as the creeper coils up entangling everything around the tree trunk, on which it grows, even so the much defilement² gets entangled in sensual pleasures.
(3)

275. Listen, O, Demon, they who know the body well by Insight-knowledge, know well craving where in it grows. Then they remove the gum of craving, and cross the floods of 'samsara', which are hard to cross, thereby, achieving the end of rebirth.”
(Thus said the Buddha.)
(4)

End of the Fifth Suciloma Sutta

6. Kapila Sutta (Dhammacariya Sutta)

Discourse On The Thera Kapila

276-7. Cultivating the mind for Insight-knowledge or for attainments in concentration is called supreme wealth. Even though one

1.Ito: Lit, from here', i.e. this body.

2.Manovitakka: Commentary states the term embraces both wholesome and unwholesome thoughts. (All defilements — passion, anger, fright, etc.— together with all thoughts, whether good or evil, arise from the delusion of a self that a person believes as residing in, or belonging to, this body (sakkayaditthi).)

has left one's home (lay-life) for a homeless life as a 'bhikkhu', if he has a poisonous tongue and takes special delight in wounding other people's feelings, he would be considered as wild as a deer. His being alive is wicked, for he is breeding his own dust of defilements (Kilesa). (1/2)

278. A 'bhikkhu' fond of quarrelling has his mind covered with folly and so cannot understand (comprehend) the good advice of the wise, nor what the Buddha preaches. (3)
279. One who causes pain to amorally-purified 'Arahat' being led by folly, can not see that he is inviting his own undoing in this life and that he is on the evil road to retribution in the nether world in his future existence. (4)
280. (Being ignorant of this ruinous course), he falls to the four lower worlds. He goes from one mother's womb into another, from one darkness to another. This kind of 'bhikkhu' precedes to miserable existences on his death. (5)
281. A pit of excrement having been filled for a period out of reckoning would be hard to clean up. Similarly a 'bhikkhu' who happens to have been filling up his mind with the excrement of moral defilements would find it hard indeed to cleanse himself. (6)
282. O bhikkhu, if you notice such a 'bhikkhu' leading an evil life and having an evil resort, with evil desires and evil thoughts soaked in sensuality- (7)
283. You all should unitedly ostracize him like a piece of rubbish. Throw him out like a rotten shell. (8)
284. Expel him from the Sangha like you would send down chaff in the river's current. After thus expelling the imposters with evil desires, leading an evil life and having an evil resort;- (9)
285. The clean 'bhikkhu' must with mutual respect towards one

another; associate with the other clean ‘bhikkhus’ and living in harmony cultivate their minds for ripe knowledge for liberation from woefulness (dukkha). (Thus said the Buddha)(10)

End of the Sixth Dhammacariya Sutta

7. Brahmanadhammika Sutta

Discourse On The Practice Of Brahmins

Thus have I heard. On one occasion the Buddha was in residence in the Jetavana monastery build by Anattapindika, the rich householder in Savatthi. At that time a big group of rich Brahmins from the state of Kosala, all aged, senior, matured, experienced, and in the last stage of their lives, approached the Buddha, and after exchanging pleasant greetings and courteous remarks with the Buddha, took their (appropriate) seats.

Having thus seated, they addressed the Buddha as follows: ‘Friend Gotama, do you see Brahmins of today in the traditional practice of the Brahmins of old days?’ The Buddha replied, “O, Brahmins, I do not see present-day Brahmins in the traditional practice of the Brahmanas of yore”. Then the old Brahmins said, “ Venerable Gotama, if you don’t mind, please tell us about the traditional Brahman practices of yore.” “Well then, Brahmins,” said the Buddha, “ Listen and ponder well. I will tell you.” “Very well, Sir,” So the Buddha made the following discourse:

286. “(O, Brahmins) Brahmans of yore had well-controlled minds. They had the virtuous precepts of guarding the six faculties. They renounced the five sensual pleasures and strove for their real welfare. (1)
287. They did not have horses nor cows, nor silver nor gold nor any grain in store. They had their only wealth in reciting the Vedas. Their golden treasures, such as universal good will (metta), they guarded well. (2)

288. Their supporters had special rice meals prepared for offering them, when they came for alms food. These supporters had faith in, the merit they would gain by such alms giving. (3)
289. People living in towns and elsewhere in the country, well off in good dwellings and clothing, colourful and fine, worshipped those Brahmana. (4)
290. Those worshipful Brahmans being righteous in conduct were generally regarded as sacrosanct and their life immune. Every house had its doors open to them at all times. (5)
291. They remained in strict celibacy till the age of forty-eight. They practised in précising the Vedas for knowledge and they kept the precepts for virtue. (6)
292. They never approached anyone, not even the King. They never, bought a wife: they made their union out of mutual admiration¹ only. (7)
293. They never sought sexual intercourse with their wives outside a certain appropriate period after (the) menstruation, even during, the remaining (dry) days before the next menstruation takes place. (8)
294. They held in praise the keeping of the precepts of sexual abstinence uprightness, gentleness, self-restraint, humanity and patience. (9)
295. Amongst those ancient Brahmans there were certain Brahmans who were exceeding nobility like the Brahma of the Brahmaloaka. Such one's had steadfastness of purpose and they were abstemious of sex even in their dreams. (10)
296. In this world some discerning people adopted (take) those

¹Samarocayum: Lit. , mutual choosing.

noble brahmn̄ic practices of yore and extolled the virtues of the precept, of sexual abstinence and patience. (11)

297. These followers of the brahmn̄ic practices pooled together what they, received from alms-begging such as rice, beddings, clothing, ghee, oil, (etc.) and from this pool they made sacrificial offerings. (12)

298. At the sacrificial time they did not kill cows, for they revered, the cow as provender of milk, which has medicinal qualities. They regarded the cow as one of their own kith and kin. (13)

299. Those Brahmans did not kill cows because they saw the cow as the sacred animal that gives them rice meal, energy, healthy looks and general prosperity. (14)

300. Those Brahmans were gentle, stoutly built, fine-looking and had vast, followership. They valued morality as their most precious treasure and had great sense of propriety in all matters. So long as the Brahmins would follow the above practices all beings in the world would find peace and prosperity. (15)

301. (However,) there arose among those Brahmans some who, for a trifling interest in sensuality, coveted a trifling sensual pleasure, and a change of mind occurred. On seeing kingly splendour, or an embellished woman; - (16)

302. Or exquisitely appointed carriages drawn by thoroughbreds, or specially allotted dwellings and furniture, etc. their minds began to go corrupt. (17)

303. They began to covet worldly wealth involving, cattle, fine women, and opulence. (18)

304. Then with the ulterior motive of gaining worldly status and favours, they approached King Okkaka and chanted new-fangled Vedic, hymns that told of what was suspicious for

the King. “Your Majesty’, they said’, make sacrificial of offerings for, greater prosperity and wealth. Sacrifices will surely bring riches”. (19)

305. Thereupon the great King Okkaka, Lord of the chariot riding, Monarchs, made sacrifices of horses, of human males, by killing them. He also made ritual, sacrifices such as auspicious site-selection of sacrificial ground by throwing the yoke-pin (and marking where it fell); ghee-drinking ritual; door-opening ritual, etc. And the Brahmins, (who arranged for these sacrificial rituals) received sumptuous fees. (20)

306. Cow, accommodation, cloth, well-decorated ladies and chariots thoroughbred, well-creative and attractive; - (21)

307. Very fine houses filled with all sorts of supplies were also specially allotted to the Brahmins. (22)

308. The sumptuous wealth thus received from rituals led the Brahmins, to hoarding. The more they hoarded, the more they became greedy. Thus they became slaves to evil desires. They, therefore, composed further Vedic hymns for the Royal palace of King Okkaka. (23)

309. “Your Majesty’ they said, ‘in as much as the water, the earth, gold, and silver, various wealth and riches such as cereals, are things of general use, so also are cows. Make sacrifice (of cows) and Your Majesty will be rewarded with great wealth, great riches”. (24)

310. Thereupon, King Okkaka, lord of the chariot-riding monarchs, as advised by the Brahmins, put thousands of cows to sacrifice. (25)

311. And King Okkaka personally slaughtered the cows with a knife, holding them by the horn. Thus perished a great number of cows, as meek as lambs, never given to kicking with their legs, or striking, with their horns, nor in any way doing

harm; but only gentle creatures that submit themselves to milking onto the milking-pot. (26)

312. Thereupon, the deva's, the Brahmas, Sakka, Asura, the Rakkhasa's' said very unfair it is that the cows should be (treated thus) put to the sword and they left the kingdom (in disgust). (27)

313. Previously there were only three kinds of ailments know to man, namely, desire feeling, hungry and ageing. Now, as a consequence, of slaughtering cows, ninety-eight kinds of ailments arose. (28)

314. The misdeed committed during Okkaka's reign belonged to one of the three forms of evil conduct (i. e. by thought, word or deed). The sacrifice of cows was a sacrilege, and by committing that blunder the people degenerated. (29)

315. This evil deed of cow-sacrifice is worthy of blame by the wise. And wherever such sacrifice is seen people frown upon it. (30)

316. When the Brahmin forsook righteousness the commoner castes and the rich merchant castes were also led astray. Many of the ruler castes also went corrupt. Wives treated their husbands with contempt. (31)

317. The ruling castes, the Brahmins, and other lineage-preserving castes threw the caste-system (caste concept) overboard and simply followed their own sensual fancies." (Thus said the Buddha.) (32)

On hearing the Buddha's discourse the rich old Brahmins were delighted and said "Excellent, Venerable Gotama, excellent! Your teachings splendid indeed! (Sic). From this day on, till we die, please take us as your disciples".

End of the Seventh Brahmanadhammika Sutta

8. Dhamma (Nāva) Sutta

Discourse On The Boat Of Dhamma

318. If a man can learn well the Dhamma from a certain teacher he should honour him as the ‘devas’ would Sakka, their lord. That teacher, worthy of veneration, well versed in the Dhamma will than be duly pleased with his pupil and will impart his knowledge of the Dhamma as best as he could. (1)
319. The wise man attends on the teacher well. And having taken in, the Dhamma, he may investigate the truth in accordance with the Dhamma, (i.e. practise ‘vipassana’ meditation), until he gains Insight-Knowledge ability to teach it, and attain Nibbana¹ (become the knower of subtle wisdom). (2)
320. If one serves a teacher who is petty, foolish, in hot conversant with the Buddha’s Teaching, jealous of the pupil’s progress, dies a sceptical man, without having gained his confidence (faith) in the Dhamma. (3)
321. For instance, how could a man who has entered a brimming river with a rapid current, and been carried downstream be able to save another from drowning? (4)
322. Likewise, how could one who has not clearly understood the essence and the practice of the Dhamma not taken careful study from one who is learned (in the Dhamma), not seen the Dhamma by own (vipassana) effort, and (therefore) not free from scepticism, enlighten others? (5)
323. In as much as a wise man, skilful in the handling of river raft, takes a strongly-built boat equipped with oars and pikes, can, navigate the swift river safely for his many passengers aboard,- (6)

1. nipuno (adj.); abstruse, delicate, subtle. nipunam; ‘the Abstruse’ is a name of Nirvana (Childers).

324. So also, if the teacher is one who has attained Nibbana, has cultivated his mind for Insight-Knowledge learned in the Dhamma, is unmoved by the vicissitudes (conditions) of life, such a teacher, being competent with own Knowledge, can enlighten others who listen well and who are endowed with sufficient potentiality for Insight-Knowledge (upanissaya).(7)
325. That being so, one should certainly attend on the wise and learned. Knowing the Dhamma in its essence and putting it to practice leads one to the attainment of Insight-Knowledge and thus gaining peace (sukha). (8)

End of the Eight-Dhamma (Nava) Sutta

9. KimSila Sutta

Discourse On The 'What Kind Of Virtuousness'

326. What kind of virtuousness in the upkeep of precepts both in observance and in abstinence, what kind of cultivation of volition, lead a person under the Buddha's Teaching, to one who is well established in the Teaching and attain Arahantship? (1)
327. One should pay respect to respectable persons (for wisdom of attainments or caste or age), be free from jealousy, know the opportune time for seeing important persons such as teachers, etc. snatch the precious moments for hearing the Dhamma, and listen well to the well-uttered discourses whether on 'vipassana' meditation or on meditation for concentration or on the noble attributes of the Buddha, etc. (2)
328. Subduing any arrogance in oneself, in a meek and mild attitude, one should at the appropriate times, go and attend on the teacher. Then one should learn the meaning of the Text, learn the Text (Pali) itself, and contemplate on as well as practise, the precepts and the four boundless states (appamannas)

of the Noble practice (Brahmacariya).¹ (3)

329. One should, delight in meditation for Insight-Knowledge or for concentration, rejoice in the Dhamma, be well established in the Dhamma, and be able to ascertain the Dhamma. One should not indulge in speaking anything detrimental to the Dhamma, but try, to engage oneself in speaking the wholesome and beneficial truth. (4)

330. Leaving aside laughter, gossip, crying, bitterness (touchiness), cunning, hypocrisy, greed, pride, antagonism, roughness, evil desires (that taint the mind like dyestuff), infatuation with sensual pleasures, one should overcome vanity and strive for a steadfast attitude. (5)

331. Well-spoken words have the essence of knowledge learnt. The knowledge, thus learnt, if properly applied to reality, has the essence of concentration. When one is driven by passion and acts impulsively one is liable to be careless about righteousness. Then he will neither gain knowledge nor learning. (6)

332. Those persons, who delight in the discourses made by the Arahats, became supremely noble in speech, thought and deed. They gain the concentration that elevates them to the bliss of Nibbana, (being in Noble Path). Thus they attain the fruition in Arahatship, the essence of learning and knowledge. (7)

End of the Ninth Kimsila Sutta

1. Training one's mind on a perfect exercise of these qualities:

(1) universal good will (metta),

(2) compassion (Karuna),

(3) sympathy in other persons' well being (Mudita) and

(4) equanimity (upekkha).

10. Uṭṭhāna Sutta Discourse On The Diligence

333. (O bhikkhus) rouse yourselves and sit in meditation. What good would you get out of sleeping? How would sleep help when you are under the throes of the dart of your passion piercing in your sides? (1)
334. (O bhikkhus) rouse yourselves and sit in meditation. Take up your training in mindfulness vigorously for the sake of Nibbana. Don't let Death get you unawares for he is ever on the look out for the careless and slothful. (2)
335. All existence, whether celestial or human, depends on desire. And desire or craving for existence, which pervades all beings, must be overcome. Now is the greatest, rarest of opportunities, being the Era of the Buddha's Teaching, so don't let this golden opportunity pass by. Those that fail to prevail themselves of this grandest of opportunities are liable to be sorry for they will fall to the nether world on their death. (3)
336. (O bhikkhus) slackness is (like) fine particles of dust. Not being aware of one's slackness- about being slack - is fine dust accumulating itself into dirt. By overcoming slackness, by cultivating Insight-Knowledge you should remove the dart (of evil passions) that has pierced your mind. (4)

End of the Tenth Utthana Sutta

11. Rāhula Sutta Discourse On The Rāhula

337. (Rahula) Do you ever hold in contempt a wise man who happens to be long associated with you? Do you honour those

people who hold up the light for you? (1)

338. (O Buddha) I do not hold in contempt any wise man who may be associated with me for long. I always honour those people who hold up the light for me. (2)

339. (Rahula) having renounced your fame with faith (confidence) in the Dhamma, forsake the alluring and gratifying sensuous pleasures, work out the end of all ill (dukkha). (3)

340. (Rahula) keep the company of virtuous friends. Make your abode in an out-of-the-way, secluded and quiet spot. Have moderation in food. (4)

341. (Rahula) don't crave for your raiment (robes), or food, or medicines or monastery. Don't seek another existence. (5)

342. (Rahula) be a keeper of the bhikkhu's precepts (Patimokkham), and the five faculties. Practise mindfulness on the nature of the body. Let there be more and more weariness for existence. (6)

343. Don't entertain lustful thoughts about any (animate or inanimate) object however alluring it might be. Build up powerful concentration with one-pointed awareness for fruitfulness in meditation on the repulsive body. (7)

344. Meditate well in the ephemeral nature of things. Give up the inclinations to one's illusory self. By so giving it up you will find bliss (Nibbana). (8)

Thus the Buddha always admonished Rahula in the above verses.

End of the Eleventh Rahula Sutta

12. Nidyodhakappa Sutta (Vaṅgīsa Sutta)

Discourse On The Thera Nidyodhakappa

Thus have I heard. On one occasion the Buddha was sojourning near Aggalava shrine (Cetiya) in Alavi. It was not long after the demise (parinibbana) near that shrine, or Thera Nidyodhakappa, the preceptor of the Venerable Vangisa. At that time the Venerable Vangisa, in quiet seclusion, bethought himself, “Did my preceptor die an Arahāt, or did he not?” So in the evening the Venerable Vangisa rose from quiet seclusion, approached the Bhagava and having himself seated at a (suitable) place addressed the Buddha as follows:

“Venerable Sir, while in my quiet seclusion, this thought occurred to me: did my preceptor die an Arahāt, or did he not”. Then he rose and, placing the folded robe on his left shoulder (as a mark of veneration in standing posture), raising the united palms in obeisance to the Bhagava, further addressed him in the following verses: -

345. “O Buddha, possessed of lofty wisdom, may I be permitted to ask this: that bhikkhu has died near Aaggalava shrine (Cetiya). He who had in this life rid himself of sceptic doubt who was well-known, had vast followership and was of a pacified mind. (1)
346. He, who was a Brahmin by birth, was given the bhikkhu name of Nidyodhakappa by the Bhuddha. O Buddha, the Knower of the indestructible Nibbana that bhikkhu desirous of liberation (Nibbana), and vigorous in its pursuit was going about, ever paying homage to the Buddha. (2)
347. O the All-seeing One of Sakkyan lineage, the Omniscient One, the destiny of the disciple (Nidyodakappa) is what we want to know. All of us here are intent on hearing it from the Buddha our Teacher of Supreme nobility. (3)
348. O Buddha, endowed with wisdom as great as the Earth, Please clear away our doubts: How ended his existence, that Venerable Nidyodhakappa? Like the thousand-eyed Sakka explains

things to his celestial subjects so would the All-seeing One explain it to us? (4)

349. In this life (of the five aggregates) all ties, route of Delusion-Way, associate of Ignorance, mainstay of Sceptism, get cleared up before the Buddha, the Supreme Eye in all the worlds. (5)

350. Without the wind that clears away the thick clouds the world would be cloaked in darkness; so also without the defilement-dispelling discourses of the Great Man, the Buddha, the world would grope in the darkness of delusion. No other luminary could light up a world without the Buddha's Teaching. (6)

351. It is only the wise that hold up the light, the light-giver truly the Buddha is that's how we regard the Diligent One. We have come to the Superb seer seeking the answer about 'Kappa, the answer this audience awaits. (7)

352. O Buddha, endowed with pleasant beautiful voice, may we hear the pleasant words soon; like the golden swan, raising its graceful neck, makes measured notes, so also will the Buddha speak out with mellifluous voice in words well-strung which we all will listen in rapt attention. (8)

353. May the Buddha who has negated rebirth and death forever, favor, us with a sermon serving as detergent to defilement. Inept as worldlings are to carry out things at their will, it is within the province of the Tathagata's (Buddha's) to exercise their consummate skill.¹ (9)

354. O Buddha, possessed of lofty wisdom, the comprehensible words of your resplendent-knowledge, should satisfy all questions. We bow to you again in worshipful homage. Knowing the destiny of bhikkhu Kappa, please do not keep us in doubt. (10)

1.Sankheyakaro: lit. doing something with wise calculation

355. O Buddha, possessed of illustrious diligence, who has penetrated the Noble Truths and perceived all things, please do not keep us in doubt. As a scorched traveler on a searing summer day longs for water, we are impatient to hear. So, kindly shower on us the answering voice we await! (11)
356. Nidyodhakappa trained himself with zeal along the Noble Path; his efforts were not in vain, we'd suppose? Did he die with defilements or did he attain total release from defilements and pass away as an Arahāt? That is what we wish to learn (hear). (12)
357. (Then the Buddha spoke thus:) Yes, Kappa had cut clean, Mara's current of Death, the inclination to crave that lurks in one's mind and body by day and by night; completely crossed over (the floods of) rebirth and death, thus said the Buddha, the One who surpassed the Group of Five. (13)
358. O Buddha, the Seventh Great Recluse (Isi), how gracious you are! (I'm now satisfied) That I have not asked in vain. Kappa of Brahmin origin has not let me down. (14)
359. As he said, so he lived, that disciple had destroyed Wily Mara's tough knot of craving, that perpetuates existence and its horde of ills. (15)
360. O Buddha, 'Kappa had seen the origin of clinging to existence. 'Kappa had indeed passed the province of Death, the painful process of existence, hard to pass for most men. (16)

End of the Twelfth Nidyodhakappa Sutta

13.Sammāparibbājanīya Sutta

Discourse On The 'Well-conducted'

361. “O Buddha, endowed with profuse Knowledge, having traversed the four great floods of ‘samsara’, and won the yonder safety; who has stilled all defilements and so stands dauntless against life’s vicissitudes, may I ask of You this problem: How should one, having renounced his home, and the sensuous lay life and become a bhikkhu’, so conduct himself as to be detached from the World? (1)
362. (The Buddha made His reply as follows:) The ‘bhikkhu’ rejects all mundane beliefs and Vedic texts, such as auspicious sights sounds, etc., omens pertaining to natural phenomena and dreams, etc., palmistry and various other forms of divination, he is called a person free from the defects concerning auspiciousness. Such a bhikkhu is one who is detached from the world and who lives well. (2)
363. The bhikkhu remains above any care for sensual pleasures, whether human or celestial; he is conscious of the Noble Truth gained by Insight Knowledge thus disdaining all existence (in all the three categories of planes).¹ Such a bhikkhu is one who is detached from the world, and who lives well. (3)
364. The bhikkhu turns his back on (backbiting) slander; never knowing anger and avarice, (hence) he is unconcerned with pain or pleasure. Such a bhikkhu is one who is detached from the world and who lives well. (4)
365. The bhikkhu rejects any desire for attractive or unattractive things; does not cling to or depend on any sense-object. He has freed himself from the (ten) fetters (samyojana), and the sense-objects that lend to them. Such a ‘bhikkhu’ is one who is detached from

¹Kamaloka; Rupaloka; Arupaloka.

the world, and who lives well. (5)

366. The 'bhikkhu' having destroyed all passionate desire, for the seizing nature of the five aggregates of existence, and having seen the emptiness of the substrata of existence such as the five aggregates, is not dependent on them (through either craving or ignorance). So he can never be led astray into believing otherwise. His right views having arrived at by own insight, no one needs tutor him. Such a 'bhikkhu' is one who is detached from the world, and who lives well. (6)

367. The 'bhikkhu', having given up all evil action, either by word, or thought, or deed never would oppose (grudge) any meritorious action. Having perceived the Four Noble Truths, he looks forward to the dissolution of this body, when he would pass away to unburden, (by the five aggregates of existence) bliss that is Nibbana. Such a 'bhikkhu' is one who is detached from their world, and who lives well. (7)

368. The bhikkhu' feels no vanity for the veneration he receives nor the slightest enmity for any abuse he may have to take. On the getting of alms-food offered by others he does not feel inflated with pride. Such a 'bhikkhu' is one who is detached from the world and who lives well. (8)

369. The bhikkhu has resisted all greed; so he has no craving for any form of existence. He refrains from killing or capturing any being. He has passed scepticism about the Three Gems, and removed the poisonous thorns (darts) of passion from the mind. Such a bhikkhu is one who is detached from the world, and who lives well. (9)

370. The bhikkhu keeps well his monastic discipline, perceives correctly the Four Noble Truths, and does not cause the distress of any one. Such a bhikkhu is one who is detached from the world, and who lives well. (10)

371. The a bhikkhu has no inclination to any sort, of marital cor-

ruption (infirmity, anusaya) he has also destroyed all the three roots of evil being without craving, he does not wish for existence. Such a bhikkhu is one who is detached from the world, and who lives well. (11)

372. The bhikkhu has exhausted all moral taints (asavas); pride and vanity, there is no trace left in him; for he has understood the way human passions arise, and can steer clear of them, he has the mellowness of an Arahāt. No defilements simmer in his heart so that he is cool and composed, unmoved by any worldly conditions. Such a bhikkhu is one who is detached from the world, and who lives well. (12)

373. The bhikkhu has faith or confidence in the Three Gems; deep in learning, he has perceived the immutable Noble Truths. So he does not dilly-dally in the (sixty-two) false doctrines, Divisive and debating amongst themselves forever. As a truly wise man he has expelled all greed, ill will and unkindness from his heart. Such a bhikkhu is one who is detached from the world, and who lives well. (13)

374. The bhikkhu has conquered all defilements of the mind, by the purifying power of the Noble Path; he has thus opened up the shroud of moral darkness (kilesas) having ascertained in the Four Noble Truth, he has traversed the ocean of 'Samsara' to the safe shores of Nibbana. Disquieting desires he has depleted. Skilled is he in the knowledge of the Path, that has realized Nibbana where all volitional actions (volitions) are stilled. Such a bhikkhu is one who is detached from the world, and who lives well. (14)

375. The bhikkhu has relinquished all concepts of a self as regards the five aggregates of existence, whether in the past or in the future, thus having conquered the evils of craving and misconception, he has the purest Knowledge of the Arahāt; he has mastered all the senses (ayatanas), and are no more under their use. Such a bhikkhu is one who is detached from the world, and who lives well. (15)

376. The bhikkhu has understood the Four Noble Truths each in its true characteristics and acquired, the four fold Knowledge in complete comprehension, thereby realizing Nibbana in the most satisfactory manner and uprooted all substrata of existence. Such a bhikkhu is one who is detached from the world, and who lives well. (16)
377. O Buddha, what you have said are true indeed. That bhikkhu who lives such a life as explained by the Buddha is a truly trained person who has passed the (ten) fetters and the (four) attachments. Such a bhikkhu is one who is detached from the world, and who lives well. (Thus said the Nimmita Buddha.) (17)

End of the Thirteenth Sammaparibbajaniya Sutta

14. Dhammika Sutta

Discourse On The Dhammika Devotee

Thus have I heard. On one occasion the Buddha was residing in the Jetavana monastery built by Anathapindika in Savatthi, the rich householder. It was then that Dhammika, one of the Buddha's lay disciples, together with five hundred lay disciples, approached the Buddha and after making obeisance to the Buddha, they sat at a (suitable) place and addressed the Buddha in the following verses: —

378. “O Gotama Buddha, endowed with wisdom as great as the earth, May I ask a question, Sir: A certain person leaves his home, and enters the homeless life of a bhikkhu; another person as a lay disciple leads a pious life, devoted to the Three Gems. Of these two types of disciples, whom would you call a better disciple? (1)
379. O Buddha, You know the destinies of all sentient beings including, The celestial worlds and you also know the release

(from existence) that is Nibbana. The Peerless one, the Seer of subtle meaning you and you alone are the Excellent One, everyone says. (2)

380. O Buddha, the Compassionate One, the Knower and Revealer of all 'Dhamma, who has removed the shroud of darkness of defilements, the All-seeing One, whose splendour spread over all the worlds with purity unmatched anywhere. (3)

381. On hearing of the Buddha's conquest of kilesas, Eravan the distinguished deva, the celestial elephant, had come to find out for himself; and having discussed the Dhamma with the Buddha, he came home, greatly satisfied and delighted. (4)

382. O Buddha, the Diligent One, Kuvera, the Vessavana deva came to ask a problem and the Buddha explained to him to his great delight. (5)

383. Given to self-glorification, heretics Ajivaka and Nigantha and all of their kind can never excel, the Buddha in knowledge, just as one standing still can never catch up with one who is a fast walker, walking fast. (6)

384. Brahmins, old (like Pokkharasati) and young (like Ambhattha) alike upholding their own doctrines, come for consultation, questioning recognizing your superior wisdom. All other great teachers preaching their own views, be they human or celestial, also come to you to be enlightened. (7)

385. O Buddha, the well-uttered Dhamma is subtle and beneficial so that everyone is, glad to listen. Will the Exalted One being thus asked, Kindly give a discourse to us. (8)

386. We, bhikkhus are assembled here, as are the lay disciples to listen to the Buddha. Like the devas listen gladly to Sakka's well-uttered words, so also let us (disciples) listen gladly to the well-acquired, Knowledge of the passion-free and pure Buddha. (9)

387. Listen ye, O bhikkhus, I will now discourse on the Dhamma that can shake off all defilements. Apply them for your own benefit. As a discerning person a bhikkhu should adopt, the position conducive to knowledge. (10)
388. It does not behave you, bhikkhu that you go for the alms-round in the afternoon; alms-rounds are made only in the forenoon. A 'bhikkhu' who often goes about in the unsuitable, period of the day (i.e. afternoon, night included) is liable to fall prey to his own passion and involvements. That's why the Arahats who have seen the Four Noble Truths, never go about for alms in the afternoon. (11)
389. The five sense-objects, namely, the pertaining to the eye, the ear, the tongue the nose and the body, are highly exhilarating, nay, intoxicating. So you must deny yourself any passion or desire for them. Therefore, you should enter the village, for your (morning) meal only in the forenoon. (12)
390. Having received the alms -food in the forenoon the 'bhikkhu' should make a solitary retreat, from the neighbourhood to a secluded place and sitting there contemplate on the five aggregates, that he is made up of with a properly controlled mind that does not wander outside (of his mind and body).(13)
391. If he has occasion to talk with either a disciple or a heretic or a layman or a bhikkhu, he should talk about the exalted Dhamma but never about matters slanderous or injurious to others. (14)
392. Some indulge in controversy, going head-on against others; such antagonistic persons with small wisdom, we never approve. For unfriendly talk such as these make one involved in evil passions and distract the mind from its proper object (vipassana). (15)
393. The worthy and wise disciple heeding the Buddha's teaching has circumspection whether in the use of food or shelter

of living quarters or drinking water or in the act of washing his robes. (16)

394. That is why he does not get his mind smeared by defilement regarding his food or shelter or living quarters or drinking water, or in the act of washing his robes. In much the same way as the lotus-leaf, is never smeared (wetted) with water. (17)

395. Further, I will dwell in lay conduct, the keeping of which will make a good disciple. Laymen who possess land and other property are not suited to the kind of conduct (as referred to above), which is meant only for bhikkhus. (18)

396. A good lay disciple should lay down the rod towards everybody thus never killing a fearless one or a frightful one, nor let another do the killing, nor cause the killing, nor give consent thereto. (19)

397. Moreover, wherever it may be, when it is known to be some other person's property, one should refrain from stealing it, nor let another do the stealing, nor cause the stealing, nor give consent thereto, anything not given must not be taken. (20)

398. A wise man should keep away from sexual indulgence as he would a blazing fireplace. If strict abstinence is not found possible at least one should never commit adultery. (21)

399. Whether at an assembly or before any crowd, one should not speak falsely to another, nor let another tell a lie nor cause the lying, nor give consent thereto. Anything false must not be spoken. (22)

400. A householder (layman), knowledge that strong drinks ultimately lead to madness (insanity) and approving the advisability of abstinence, abstains from any intoxicants. Neither would he cause the drinking nor give approval thereto. (23)

401. Drunkenness has often driven fools into killing and other misdeeds; these drunkards also bring others into their inebriate circle. A sure cause of insanity in afterlife, as well as maddening ground of misdeeds intoxicants, the fool's favourite drink, should be avoided (at all costs.) (24)
402. Abstaining from killing, stealing, lying, and intoxicants; refraining from sexual indulgence and afternoon meals; (25)
403. Restraining from personal embellishments such as adornment of flowers, use of perfumes and unguents denying oneself (the) luxurious seats or beds, and making do with a single cot or even content to sleep on the earthen floor these eightfold precepts noble and leading to the end of all ill, The Buddha has prescribed. (26)
404. On fasting days, falling on the fourteenth waxing or waning day of a month or on the fifteenth, or on the eight, keep the above said eightfold precept. On other non-fasting days before or after the fasting days also one who is so inclined may do the same as special way of self-discipline. (27)
405. Early next morning after the fasting day the wise man, after making his fasting, in a pious mood, offers to the Sangha food or beverages, apportioned appropriately to his circumstances and thereby (further) gladdens his heart. (28)
406. The layman who supports his parents by righteous means carries on a trade in a righteous way and follows the above said made of conduct, goes to the celestial world (devaloka) of self-resplendent beings. (29)

End of the Fourteenth Dhammika Sutta
Of the Second Sula Vagga

(iii). MAHĀ VAGGA

1. Pabbajjā Sutta

Discourse On The 'Becoming Of The Buddha'

407. How the All-seeing One, weighing the pros and cons on investigation, came to imbibe a bhikkhu's life, I will now relate. (1)
408. Confine is the householder's life, the breeding ground (base) for the dusty defilements; open and free as the sky is a bhikkhu's life seeing thus the Buddha-to-be became a bhikkhu. (2)
409. Having become a bhikkhu the Buddha-to-be avoided all evil body deeds gave up all evil speech, and lived a clean, purified life. (3)
410. The Buddha-to-be visited Rajagaha in Magadha, the city surrounded by five mountains (hills), and there he went on an alms-round, with the unique appearance (adorned) graced by the manifold marks of auspicious distinction all over the noble body. (4)
411. King Bimbisara, standing at (the balcony of) his royal palace saw the magnificent personage passing by, possessed of marvelous marks signifying sublimity and said as follows: (5)
412. I say, men, look there: look at that one there, how beautiful, how robust, how clean his features. And the gentle gait in which he goes, looking no farther than a yoke's length ahead. (6)
413. With his eyelids cast down demurely, watching every movement, he marks in mindfulness, this bhikkhu belongs to no mean caste, I vouch: run after him, messengers, and watch where he's going. (7)

414. And the messengers followed the Buddha-to-be closely to see, where he is going, and then where he means to stay. (8)
415. Keeping the door of the senses with a well-controlled mind, conscious of every movement he made, the Buddha-to-be made the regular house-to-house-alms-round and got the alms-bowl filled in no time. (9)
416. The Muni, the Buddha-to-be, after the alms round, left the city and made his way to Pandava mountain where he meant to stay. (10)
417. The three royal messengers saw the Buddha-to-be heading for the mountain and approached him there at the foot one of them returned to the royal palace to report to the King. (11)
418. “Your Majesty”, he said, there he stays, in a cave on the eastern side of Mount Pandava with all the dignity and sedateness of the tiger in his den or the leader-bull in his herd, or the lion in his lair.” (12)
419. On hearing the messenger’s report, King Bimbisara had his royal carriage readied and aglow with anticipation rode to mount Pandava forthwith. (13)
420. He rode up to far as a carriage could go; thence onwards he dismounted and made his progress on foot till he got before the Buddha-to-be where he sat down. (14)
421. Having himself seated, he exchanged with the Buddha-to-be the friendly compliments and memorable remarks. Then he respectfully said as follows. (15)
422. “Venerable Sir, you are young, youthful, in your first stage of life a mere lad, stately built, you must be of royal blood, I presume. (16)

423. Venerable Sir, I offer you as my presents certain wealth beginning with my army. May you enjoy this wealth and splendour, well supported by this powerful army? And (by the way,) may I know of your lineage, Sir? (17)
424. O King, as you look straight from the foot of the Himavanta Range there is my province, included in the State of Kosala, endowed with wealth and might, that is my native home. (18)
425. I am descended from the Sun. By caste, I belong to the Sakiya clan, which I renounced to become a bhikkhu I do not care for any sensual (worldly) pleasures, O King. (19)
426. There's danger in all sensual pleasures, O King, and having seen this I have directed my attention to safety where I could find release from the evils of sensual pleasures. I have set my heart on Nibbana, and I am going forth to strive for it, I take delight in this pursuit. (20)

End of the First Pavvajjā Sutta

2. Padhāna Sutta

Discourse On The Austerity Of The Buddha-to-be

- 427-8. While by the River Neranjara, I was striving to attain the Appanajhana, concentration, with intense energy and my mind oriented to Nibbana, there came Mara, who approached me in a plaintive tone expressing pity for my plight, "You are emaciated now, chastely are your looks, you are close to death. (1-2)
429. Only one out of a thousand chances you now have to remain alive. Do stay alive; being alive is a boon: If you live on, you can go on doing good deeds. (3)

430. By the practice of the holy precepts and by worshipping the fire you acquire great merit; what use with this great exertion of yours? (4)
431. The way of great exertion is woefully hard. It is extremely difficult and futile. So said Mara, in the above stanzas. And stood near the Buddha-to-be. (5)
432. To that spurious speech of Mara, the Buddha made His reply as follows: ‘O you wicked kinsman of carelessness, you came here with an axe to grind’. (6)
433. “O wicked Mara, I care not for the tiniest particle of good deed. Whoever else may care for them you should go and offer your advice”? (Say that). (7)
434. “O wicked Mara, I have faith, I have fortitude; I have the right knowledge. To one inclined to Nibbana like myself, how dared you ever ask to remain living? (8)
435. The wind that signals my strenuous efforts could dry up the river’s current; so why wonder if it dries up my blood, and what care I who is intent on Nibbana? (9)
436. When blood runs dry, bile dries up, phlegm fries up; and when no flesh is left on the body, the mind gains a clarity never known before; so now I have more mindfulness, more discernment, more concentration. (10)
437. The excellent painfulness derived out of my present exertion makes my mind indifferent to sensual pleasure. O Mara, see the purity of the person (when the mind is pure); (11)
438. Sensuality is your first army; boredom (in the bhikkhu-life) your second; yearning for food is your third army; craving (for food), your fourth. (12)
439. Sloth and torpor are your fifth army; timidity is your sixth;

scepticism your seventh; hypocrisy and arrogance are your eight. (13)

440. Affluence, fame, sanctification and vast followership improperly acquired; are your ninth army, while self-glorification and snobbery make your tenth. (14)

441. O wicked Mara, these ten are your evil hosts, the Dark One's demons that disturb the religious men and noble ones. Lacking in valour, one cannot conquer them; and conquest over them brings great happiness. (15)

442. Accordingly, I keep a spring of 'munja' grass (rushes) (as a token of invincibility) shame on me if I should be vanquished and yet stay alive, better die than be vanquished by you and left (kept) living. (16)

443. Certain religious recluses and noble men immersed in your friendship forces turn bad and sink into oblivion; they lose sight of the Path taken by the well conducted. (17)

444. O Mara, having noticed you and your hosts ready to wage war on me from all quarters, I have resolved never to budge, and have readied myself to meet you on the battle-field. (18)

445. The world of humans and 'devas' cannot stand the might of your armies. But I will destroy them with my knowledge, in the same way as raw (unbaked) earthenware is pounded away with a heavy stone. (19)

446. Making my mind attuned to right thoughts and putting myself in right mindfulness, I will cultivate right concentration. In this manner will I go from one province to another taming my teaming disciples. (20)

447. Those disciples who follow my teaching will have diligence, will be intent on Nibbana, and not caring for any of the three types of existence will go to Nibbana where there is no mourn-

ing. (21)

448. For these seven long years have I shadowed the vigilant Buddha hoping to find a loophole in his conduct for my exploitation but, alas! I have found nowhere I could get him. (22)

449-50. In as much as a crow, hoping to find something delicate, something tasty would peck a stone resembling a piece of tallow on all sides and then getting fed up, flies away in vain, so also I am now fed up with harassing Gotama. Tis better for me to leave him alone. (23-4)

451. Half dead with sorrow, Mara let fall his harp from his armpit and in all spitefulness he vanished there and then. (25)

End of the Second Padhana Sutta

3. Subhāsita Sutta

Discourse On The Well-spoken Speech

Thus I have heard. On one occasion the Buddha was in residence in Jetavana Monastery built by Anathapindika, the rich householder in Savatthi. Then the Buddha addressed the bhikkhus, 'O bhikkhus, and the bhikkhus responded 'Venerable Sir' (and awaited the Buddha's words). Whereupon the Buddha made the following discourse.

"O 'bhikkhus', there are four qualities that go to make a well-spoken speech. Such a speech can never be an ill-spoken speech, an improper speech, and not reprehensible on the part of the wise. Now, what are the four qualities? O 'bhikkhus, under my Teaching, a bhikkhu speaks only words that are proper and fitting, and does not speak words improper or unbecoming. He speaks words improper or unbecoming. He speaks only words that are in accordance with righteousness (Dhamma) and not words that are at variance with the Dhamma. He speaks only words that are sweet

to the bearer, and not words that are jarring. He speaks only the truth and not falsehood. O ‘bhikkhus,’ these four qualities make a well-spoken speech. They never make an ill-spoken, faulty and reprehensible speech.” Thus the Buddha said. Then the Buddha continued as follows:-

452. “Propriety in what is being said, that’s the first quality according to the wise; what is in accord with the Dhamma and not that which deviates from the Dhamma this the second quality; sweet to the hearer but never a jarring word that’s the third quality; truth only, never a falsehood, this the fourth quality.” (Thus said the Buddha). (1)

Then the Venerable Vangisa arose from his place and placing the upper robe on his left shoulder, as a token of veneration while standing before the Buddha, and in worshipping posture, addressed the Buddha: “O Buddha, I see, O Buddha, I see.” “Vangisa, tell how you see it,” the Buddha said. Thereupon the venerable Vangisa eulogised the Buddha in the following appropriate stanzas:

453. “That which does not distress oneself, nor does the other that sort of speech should be spoken, that is a well-spoken speech. (2)
454. That which is gratifying and welcome, that which does not carry any wickedness but which is sweet to hear, that sort of sweet speech should be spoken. (3)
455. A truthful word is like the elixir of life, truthfulness is a practice of yore. Tis the wise man’s stand, to stick to the truth both in consequence (atthe) and in cause (Dhamme). (4)
456. The Buddha speaks words that lead to Nibbana, for the cessation of all ill (dukkha). His words only bring well-being. Supreme indeed are the Buddha’s words.” (Thus said the Venerable Vangisa). (5)

4. Sundrikabhāradvāja Sutta (Pūralāsa Sutta) Discourse On The Brahmin Sundarikabharadvaja

Thus have I heard. On one occasion the Buddha was sojourning near the river Sundrika in province of Kosala. It was then that Sundrikabharadvaja the brahmin was making his sacrificial offerings to the fire. He attended to the sacrificial fire properly by sweeping the place clean, etc. Having worshipped the fire and attended to the sacred place properly, he surveyed in all directions wondering, ‘who would be worthy to eat these remnants of the sacrificial food?’ Then he noticed the Buddha at a distance sitting with the robes covering the head and downwards at the foot of a tree. So he approached the Buddha with the remnants of the sacrificial food in his left-hand and the pewter jug in his right.

Hearing the Brahmin’s footsteps, the Buddha removed the robe covering his head. Sundrikabharadvaja then uttered, “Fie! only a shaveling here, only a shaveling here.” and turned away in disgust. Then he thought, “Well, now, perhaps there are some brahmins in the world who shave their heads. May be I should ask that one there of his caste.” So he approached the Buddha and asked, “Which caste do you belong to?”

Thereupon the Buddha made a discourse to Sundrikabharadvaja in the following stanzas:-

457. “(O Brahmin,) I am not a Brahmin, nor a prince, nor a merchant nor any caste. I have known by penetrative knowledge the whole race of worldlings. So, unhindered by any cares and guided by wisdom. Freely do I go about in the world. (1)
458. (O Brahmin,) Wearing a bhikkhu’s robes and with a shaven head with no house of craving, and so having a stilled mind detached from all the world, I conduct myself yet you ask me the absurd question about my caste. (2)
459. Friend, (said Sundrikabharadvaja,) even among Brahmins it is not unusual (considered wrong) to ask, ‘Are you a Brahmin?’ (3)

460. If you claim that you are brahmin then it would amount to saying that I am not a brahmana. So now I will ask you Savitthi (Veda) composed of three lines, in twenty-four words. (Try and answer what it means). (4)
461. For what reason do hermits, laymen, monarchs and Brahmins offer sacrifices to the Brahman and the devas? (5)
462. If the offerings are received by a Noble One who has passed the rebirth process and has demolished all defilements by means of the Path-Knowledge then the offering is said to be fully accomplished. (6)
463. (Said Sundrikabharadvaja:) “Now we have found such a worthy one here. “My offerings to you, (I am sure), will be dully prosperous. Previously since we could not find a fitting personage to offer to our sacrificial foods were taken by various other people. (7)
464. O Brahmin, that being so, if you want to find a fitting offeree who is tranquil fumeless, indifferent to suffering and wants, who is wise, to fulfill your sacrificial end, ask me, for it is possible you may find one just around here. (8)
465. Gotama, Sir, I am fond of giving. Although I want to make offerings I do not know whom to offer. So kindly instruct me as to what kind of person deserves offerings, so that the offer gets full merits. (9)

O brahmin, in that case, listen to me, I will teach you--

466. (Anyone desirous of merit by giving) Should not bother about the caste of the offeree, rather, he should concern himself with the moral conduct. Fire has its origin in firewood. Even though an Arahāt may come of low caste, he is steadfast, he abhors evil and avoids it. He can distinguish between right and wrong. (10)

467. If you want to gain merit by giving, then give your offerings at opportune times to the Noble One who has been tamed by the Noble Truths and has attained self-mastery, who has exhausted all defilements by the Four fold Ariya Path, and who has thus accomplished the Arahant's way. (11)
468. For real merit in giving, you should give, at opportune times to the Noble One who has shunned all sensual pleasures who has left the house that craving built who hold right circumspection and is straight as a shuttle. (12)
469. For real merit in giving, you should give, at opportune times to the Noble One who has passed passions, who is tranquil, who controls his faculties perfectly and who is freed from defilements as a moon that has escaped an eclipse. (13)
470. For real merit in giving, you should give, at opportune times to the Noble One who has abandoned all lovable things, held dear under the urge of craving and false views; who keeps a vigilant mind all times; and who has detached himself from the world in the most noble practice of the Ariyas. (14)
471. Having overcome sensual pleasures the Buddha has known Nibbana, the end of rebirth and death. With the coolness of water in a deep lake he remains cool after the extinction of the fires of defilements. The Buddha is worthy of (all) offerings. (15)
472. The Buddha is the equal only to similar Buddhas of penetrative Insight (Sammāsambuddha) unaided (such as Vipassī) and is far and away above all other persons (however wise they may be.) The Buddha has infinite knowledge. He is not smeared with any defilement pertaining to this existence to any other existence. Hence, the Buddha is worthy of (all) offerings. (16)
473. There is no place in the Buddha for any deceit or vanity. Being free from greed, covetousness (through a false clinging

to self) and any form of desire and having removed anger, his mind is absorbed in the calmness of Nibbana. As the One who has expelled evil entirely he has washed himself of the dirt of distress. The Buddha, therefore, is worthy of (all) offerings. (17)

474. The usual dwelling of craving and false views the Buddha has renounced. There's nothing whatever that he deems his possession and he clings not to either the present existence no to any other existence in the future. The Buddha, therefore, is worthy of (all) offerings. (18)

475. Firmly established in the Noble Path the Buddha has crossed the (four great) floods (of evil passions); by Supreme Wisdom (Sabbannutanana) He has penetrated the Dhamma; exhausted of evil taints (asavas), He bears His last existence. The Buddha is worthy of (all) offerings. (19)

476. All passion for existence, all harsh words the Buddha has stamped out, leaving not a trace; having perfect knowledge of the (Four Ariya) Vedas, he has won release from (the snare of) all existence and realized Nibbana. The Buddha, therefore, is worthy of (all) offerings. (20)

477. No attachments bind the Buddha, for He has rid of all passions. Amid the vain world, He remains without vanity knowing clearly the ills of rebirth that are the produce of the soil of volitions the Buddha is worthy of (all) offerings. (21)

478. Independent of any desire the Buddha's orientation always remains towards the peaceful seclusion. He has transcend all teachings, which merely muddle in mistaken views. Devoid of a trace of inclination for future existence the Buddha is worthy of (all) offerings. (22)

479. Distinguishing the wholesome from the unwholesome the Buddha has done away with both: No streak of any volition is left now. Stilled of any human passions, free from cling-

ing, His mind is liberated in the blissful abidance (Nibbana).
The Buddha is worthy of (all) offerings. (23)

480. The Buddha has seen the fruition of Path that loosens all bonds and realized Nibbana, the end of rebirth. He has completely abandoned Desire's way and so is perfectly pure, flawless, clean and untainted by defilements. The Buddha is worthy of (all) offerings. (24)

481. The Buddha does not see a self in the five aggregates that make up his body with all passions stilled, He is upright. Being free from craving he is not afflicted by any defilements and is free from scepticism. The Buddha is worthy of (all) offerings. (25)

482. He has none of the defilements, the offspring of delusion; He views everything with the penetration of his Omniscience; He bears his last burden of the body, a mere compound of the five aggregates. He has attained Arahantship, the Sublimest and safest of things (Dhammas). Capable of such purifying powers, the Buddha is worthy of (all) offerings. (26)

483. I have now found an Arahāt, the Worthy One to make my offerings. To this knower of the Path I will make offerings and make it fruitful. O Buddha, You are the Brahmana that I have the good fortune to meet in person. May You please accept this my offering (of milk rice)? May You partake of this sacred meal? (27)

484. Nay, Brahmin, it does not behave me to take food earned by reciting a verse. Such food, according to the Buddhas, perfect of conduct, is improper as alms. The Buddhas refuse the food earned by reciting a verse. For whatever is right livelihood, that alone is the livelihood of the Buddhas. (28)

485. Brahmin, offer any food or beverage other than this milk-rice. Who is endowed with perfection, attained to virtue and a fertile field for fruitful cultivation of merit. (29)

486. Pray, Buddha, You must then know who deserve to partake of my offerings and whom I should make my offerings on sacrificial occasions. May I be kindly instructed accordingly?
(30)
487. He who is not clamorous against others has no agitation in his mind. Such a person escapes from the snare of sensuality his mind, moreover, is not sluggish.
(31)
- 488-9. Having reached the ultimate in one's own training, he has been able to remove all defilements. He is wise about the nature of rebirth and death, if such a worthy Muni, with well-acquired knowledge as become a bhikkhu, happens to be around at the sacrificial time raise to be both your hands in worship in all gladness;¹ Give your offerings of food and beverages. By so doing, your offering will be most accomplished.
(32-3)
490. (O Buddha), the knower-of-the-Four-Noble-Truths, You are worthy of (all) offerings. Supreme as You are, you remain the most fertile soil on which to sow our merits. You deserve honour from all the worlds. Making offerings to You is highly beneficial
(34)

Sundarikabharadvaja, the Brahmin then spoke to the Bhgava thus: Venerable Gotama, Excellent, excellent it was! Your noble teaching was splendid! It is as though something turned upside down were turned up, as though something concealed were revealed, as though a man who lost his bearings were shown the way, as though a light were lit up so that anyone with eyesight could see what lies there to see. Venerable Gotama, you teach in many ways to make the Truth explicit. Venerable Gotama, I take refuge in your worshipful self as the most precious One, in your Teaching as the most precious One, and your Order of bhikkus as the most precious One. Sundarikabharadvaja, the Bhramin was initiated into the Order and (P) had become another Arahāt in the Noble Line of Arahats.

1. Bhakutim Vinayitvana, Lit., without a frown

5. Māgha Sutta

Discourse On The Lad Magha

Thus have I heard. On one occasion the Buddha was staying in the Gijjakuta Mountain near Rajagaha. It was then that a lad named Magha approached the Buddha and after exchanging greetings and courteous compliments with the Buddha, sat down at a (suitable) place. Then he addressed the Buddha thus:

“Gotama, Sir, I am fond of giving. I often make offerings. I understand the needs of my donees. And I have a reputation being open-handed. I make an honest living. From my honest earnings or from whatever, I acquired righteously, I give to others. I give to a single donee, couples of donees, three of them, fours, fives, e.t.c., or tens of them or scores of them, e.t.c., or a hundred of them, or even more. Gotama, Sir, what do you say, do I get merit from my charity? Are my acts of giving going to bear fruit?

“Young Magha, your charity is, of course, meritorious; your acts of giving are highly productive. You are fond of giving. You often make offerings. You understand the needs of the various donees. Your open-handedness is well-known. You make an honest living. From your honest earnings or acquisition you give to others. Your charity is extended to single, or doubles, e.t.c., ...(sic) a hundred, or even more. Such acts of charity are highly productive indeed. “(Thus said the Buddha). Thereupon the young Magha addressed the Buddha in the following stanza:

491. (Said Magha.)

O Gotama, the Apprehending One, robed in dyed raiment of religious recluses, the One devoid of the dwelling of defilements may I ask you this question, Sir: In this world, when the charity-minded man; The man who makes the offering desirous of acquiring merit Lays out foods and beverages, how should he watch himself that the offering is actually virtuous?¹

(1)

1. **Sujjhe**: pure, virtuous, genuine

492. (Said the Buddha) O young Magha, in the world when the charity-minded man, the man who makes the offerings desirous of acquiring merit, lays out foods and beverages, he should see to it that the donee is worthy of offerings. (2)
493. (Said Magha) In this world, when the charity-minded man, the man who makes the offering, desirous of acquiring merit, lays out foods and beverages, how should I know who is worthy of offering? May the Buddha guide me there? (3)
494. In this world, there go about certain Noble Ones who are free from attachment and care, actually devoid of passions, self-restrained and attained perfection in the training for knowledge, to such Arahats, when opportune, should the brahmin, desirous of acquiring merit by making offerings, make his offerings. (4)
495. There are the Noble Ones, who have broken loose all fetters, tamed, freed from defilements, released from all ill, and who have no desire for anything in life. To such Arahats, when opportune, should the brahmin, desirous of acquiring merit by making offerings, make his offerings. (5)
496. There are the Noble Ones, who have cast-off all bond, tamed, freed from defilements, released from all ill, and who have no desire for anything in life. To such Arahats, when opportune, should the brahmin, desirous of acquiring merit by making offerings, make his offerings. (6)
497. Passions and ill-will they have abandoned, and these Noble Ones have broken the spell of delusion. They are purified of all moral taints having successfully gone through the Noble Practice. To such Arahats, when opportune, should the brahmin, desirous of acquiring merit by making offerings, make his offerings. (7)
498. There's no place for either deceit or vanity in these Noble Ones. They are purified of all moral taints having success-

fully gone through the Noble Practice. To such Arahats, when opportune, should the brahmin, desirous of acquiring merit by making offerings, make his offerings. (8)

499. Greed or covetousness through a false clinging to self are totally absent in these Noble Ones, who have no desire life. They are purified of all moral taints, having successfully gone through the Noble Practice. To such Arahats, when opportune, should the brahmin, desirous of acquiring merit by making offerings, make his offerings. (9)

500. Devoid of craving, the Noble Ones disdain any sensual pleasure; they have crossed the (four) great floods (of defilements) and go about without covetousness (through a false clinging to self) to such Arahats, when opportune, should the brahmin, desirous of acquiring merit by making offerings, make his offerings. (10)

501. With them, there's no craving of any kind (through the six sense contacts); therefore, there's no leaning to any form of existence, either the present one or any future one. To such Arahats, when opportune, should the brahmin, desirous of acquiring merit by making offerings make his offerings. (11)

502. They have scorned all sensuality, having left the house that craving built, always guided by their right circumspection. They remain as straight as a shuttle. To such Arahats, when opportune, should the brahmin, desirous of acquiring merit by making offerings, make his offerings. (12)

503. Having overcome all passions, they are serene and tranquil; their faculties are well-controlled. Like a moon that has escaped an eclipse, they have disengaged themselves from defilements. To such Arahats, when opportune, should the brahmin, desirous of acquiring merit by making offerings, make his offerings. (13)

504-5. Knowing the Four Noble Truths, they have not a tinge of pas-

sion or ill-will abandoned have they their present existence and no future existence is in store either. To such Arahats, when opportune, should the Brahmin, desirous of acquiring merit by making offerings, make his offerings. (14)

506. Those Noble Ones have completely forsaken rebirth and death; they have been able to overcome all shades of scepticism. To such Arahats, when opportune, should the brahmin, desirous of acquiring merit by making offerings, make his offerings. (15)

507. They go about in self-reliance, these Noble Ones, free from attachments and cares and released from the (labyrinth of) rebirths, to such Arahats, when opportune, should the Brahman desirous of acquiring merit by making offerings, make his offerings. (16)

508. They have discerned the process of the aggregates in their actuality, thus seeing the truth in its ultimate essence. So they know (by Insight-knowledge) that, this is their very last existence, and no rebirth awaits their death. To such Arahats, when opportune, should the brahmin, desirous of acquiring merit by making offerings, make his offerings. (17)

509. He has dispelled all defilements by his knowledge of the Path; he basks in the blissful concentration; endowed with Perfect Enlightenment, he truly is the haven for the Multitude of man and deva. To the Buddha, when opportune, should the brahmin, desirous of acquiring merit by making offerings, make his offerings. (18)

510. (Said Magha:)
 “Certainly, my question has not been in vain, for the Buddha has given me guidance on the choice of donees with Your penetrative knowledge in all things. You have perfect discernment in all knowable things; hence, Your highly beneficial discourse on donees. (19)

511. (Said Magha, further:) In this world, when the charity minded man, the man who makes the offering, desirous of acquiring merit, lays out foods and beverages, what are the qualities that a successful gift should possess? (20)
512. (Said the Buddha) O Young Magha, do give offerings; and before, or during, or after the offering, keep your mind calm and composed. Since the thing being offered is the object of the diner's thoughts, cleanliness or righteousness about it should be observed. Thus one is free from any demerit in thought word or deed. (21)
513. The diner must be absolutely free from attachment to the gift he is offering. (Further) he should not have the slightest malice towards the donee. He should maintain a boundless spirit of benevolence, in all directions by day and by night, in earnest diffusion of kind thoughts. (22)
514. Who is pure, who liberated, and who bound? On what conditions does one go to Brahmaloaka on these questions I, being ignorant, beg of Your answers, Sir, today I see that the Buddha indeed is Brahma; You truly are the equal of our Brahma; O the One with radiant knowledge, how could one get to Brahmaloaka? (23)
515. (Said the Buddha) O young Magha, he who gives offerings, replete with the three fold conditions of successful offering, should win the favour of those worthy ones as donees such mode of making offerings by the charity-minded man sends the giver to Brahmaloaka. That is my answer. (24)

After the Buddha had said as above, young Magha (gleefully) said: "Excellent, Venerable Gotama, excellent.....(sic). From this day on, till I die, kindly take me as a disciple of Yours."

End of the Fifth Magha Sutta

6.Sabhiya Sutta

Discourse On The Sabhiya, Wondering Ascetic

Thus have I heard. On one occasion the Buddha was residing in the Bamboo grove Monastery, the feeding ground for the black squirrels in Rajagaha: At that time, Sabhiya the non-Buddhist monk, was being advised by a ‘deva’, who, in one of their previous existences was related to him. The ‘deva’ taught certain questions and then said, “ Sabhiya, whichever monk, or Brahmana can answer these questions (put by you), and you should take him as your religious teacher. Serve him well and take upon yourself the Noble Practice under his guidance.”

Sabhiya, after learning the questions from the ‘deva’ approached the religious teacher of greatest renown, namely: Puranakassapa, Makkhali-gosala, Ajita-kesakambala, Pakudakaccayana, Sanjaya-belatthaputta and Niganthanataputta, who had great followership, who had well-organized companies of religious devotes, who were heads of those companies, who were outstanding and famous, who propounded certain views (religious theories), and who were generally reputed as respectable and wise. But when he put his questions to these six famous teachers, they were unable to answer. They were highly embarrassed and they did not hide their being so; moreover, they put their own questions to Sabhiya (as repaying the embarrassment in kind).

Thereupon Sabhiya got frustrated. He thought, “And me, these great teacher, with great followership, heads of well-organized religious companies, outstanding, and profounder of theories, whom people believe as respectable and wise, do not know the answer to my questions. They got embarrassed for their inability. They did not hide their embarrassment. They even put me their own questions as though paying tit for that. May be I am doomed. May be there’s no use with my religious practice. May be I’d rather turn lay-man and enjoy life.”

However, on second thoughts, he remembered thus: “Gotama the bhikkhu also has great followership. He has a well-established Order, and he heads the Order. He is outstanding and famous too. He is also a profounder of theory. He is also generally said to be wise and respectable. May be I

should go and ask him.

But then it occurred to him thus: “Why, even those aged, very senior, very experienced, and at their last stage of life, elder monks, senior in their own company, of long standing in monkshood, who have followership,...(sic) those great teachers, Puranakassapa, etc., could not answer my questions. They got embarrassed.....(sic) How could Gotama, the ‘Bhikkhu’ answer them, for he is quite young and just a junior monk?” Later he thought, “But just because bhikkhu Gotama is young he should not be disregarded; underestimated; you can not say he won’t be able to answer. Though Gotama may be young he is prepossessed of wonderful powers. Yes, it’s well that I go to him and ask.’ Thereupon Sabhiya made the journey to Rajagaha. After proceeding stage by stage he got the Veluvana Monastery in the feeding ground for black squirrels in Rajagaha. He approached the Buddha and, after exchanging greetings and courteous compliments, took his seat a (suitable) place. He then addressed the Buddha in following stanza:

515. (Sabhiya said:) O Buddha, being vexed by uncertainty, I have come to clear myself of these doubts; kindly resolve those puzzles for me one and for all: Please answer them one by one according to their meaning. (1)
516. (Said the Buddha:) O Sabhiya, you have come from afar to ask those questions, to resolve your puzzling doubts. Well, when I have them I will answer them one by one according to their meaning. (2)
517. Now Sabhiya, ask me anything you have in mind. Whatever problems vex you, I will put an end to your sceptism once and for all. (3)

Thereupon Sabhiya be thought himself, “Oh dear! how wonderful! Oh dear! how astounding! I had not even got leave to ask these questions from the other monks and brahmins. Now bhikkhu Gotama gives me leave to ask. “ Greatly pleased and elated, he put his questions to the Buddha in the following stanza: -

518. (Asked Sabhiya,) “O Buddha, for what attainment is one called

a ‘bhikkhu’? How does one come to be called ‘the Calm One’? What kind of person is a ‘Tamed One’? And how does one deserve the title ‘Buddha’? May I have the answer to those questions ?” (4)

519. (Replied the Buddha:) “O Sabhiya, by one’s own effort along the Path, one attains extinction of defilements, Nibbana; has overcome scepticism; no false beliefs, either in the annihilist view or in the eternalist view, occupy his heart; accomplished is in the Noble Practice of the Path; hence no rebirth is store for him: That one is called a ‘bhikkhu’. (5)

520. Indifferent to all sense objects, he is constantly mindful; no pain whatever does he cause to anybody in all the worlds; he has crossed the (four great) floods (of rebirth); all evils extinct in him, he is untroubled by any unclean thoughts; being out of obsessions, such a one is called the “Calm One”. (6)

521. Contemplated comprehension been achieved by him in respect of all the sense objects (coming into contact) through the six faculties, either in himself or in anything outside that exists knowing the true nature of life, both here and hereafter, he serenely awaits the time to lay down the burden of existence. Such a one, fully contemplated, is a ‘Tamed One’. (7)

522. He comprehends with supra-mundane knowledge about the worlds through the aeons as well as the process of all existences involving the duo-phases of death and rebirth. Pure with a total absence of lust, he has entered Nibbana where rebirth never occurs. Such a Noble One is called a Buddha. (8)

Thereupon Sabhiya, the monk was very much satisfied, and in a glad and jubilant tone asked the Buddha further questions:

523. (Asked Sabhiya:) “O Buddha, for what attainment is one called a ‘Brahmana’? How does one come to be called ‘Hnataka’? What kind of person is a ‘Naga,’? May I have the answer to those questions?” (9)

524. (Replied the Buddha:) (O Sabhiya), he has put away all evils, spotless is his mind, and he stands serene in the fruition of the Path. He has passed samsara he has accomplished the cultivation for Insight-knowledge. No learning on craving and false views lurk in him. Such noble qualities entitle an Arahant to be called a 'Brahmana'. (10)
525. Knowing the Noble Truths through the Path, he has quelled all defilements. Merit and demerit alike he rejects. Never so much as a tinge of taint corrupts his mind. In the discernment of life's process covering both the present existence and the following, he has overcome rebirth and (its sequel) death. Such an Arahant, endowed with these qualities is called the Serene One, the 'Samana'. (11)
526. Cleansed is he of all evils concerning (the aggregate of) existence in himself or all things external; he lets no thoughts occur, by way of craving and false view that would lead to rebirth in the human world or the celestial worlds. Such an Arahant with such a pure heart is called a 'Cleansed One'. (12)
527. In respect of nothing whatever in all life would this Noble One commit any evil deed; with all fetters and involvements having been forsaken, he is (doubly) liberated from any attachment to any of the compounded existence of aggregates. A Noble One with such qualities is called a 'Naga'. (13)

Thereupon Sabhiya.....(sic), put to the Buddha the following further questions:

528. (Asked Sabhiya:) O Buddha, whom do the Buddhas call the 'Conqueror of Kamma? Why does one get the title 'Destroyer of depositories? What kind of man is known as a 'Wise Man'? And how does one acquire the title of 'Muni'? May I have the answers to those questions (too)? (14)
529. (Replied the Buddha:) (O Sabhiya,) he understands by Insight-knowledge, the cause of every Kamma that sends one

from world to world, human to the Brahmas and vice versa,— thereby forsaking craving, and gaining release, one in command of such steadfastness of mind is called the ‘Conqueror of Kamma’.

(15)

530. He understands by Insight -knowledge, every kind of depository where ‘Kamma’'s potential is kept intact,— that send one from world to world, human to the Brahmas, and vice versa, so he is able to cut the root cause — thereby forsaking craving, and gaining release. One in command of such steadiness of mind is called the “Destroyer of depositories’.

(16)

531. Both within (oneself) and without (in all the world), he sees to the purity (untaitedness) of his senses, when cause by contact between the respective sense objects and the sense-bases. So he gains Insight-knowledge that purifies his heart. Thus purified, he overcomes all volitions, meritorious or otherwise. One in command of such steadfastness of mind is called the Wise Man.

(17)

532. Both within (oneself) and without (in all the world), he sees by Insight-knowledge the unmeritorious conduct (volitions) as well as the meritorious. Having passed through the meshes of human passions, he is paid homage to by man and ‘deva’ alike. Such a Arahat acquires the title of Muni.

(18)

Thereupon Sabhiya...(sic) put to the Buddha the following further questions:

533. (Asked Sabhiya:) O Buddha, what accomplishments entitle one to be called ‘Vedagu’? On what account does one deserve the title ‘Anubudda’? What kind of person is meant by the ‘Diligent One’? And how does one get the name ‘Ajaniya’? May I have the answer to those questions (too)?
534. (Replied the Buddha:) O (Sabhiya) he masters the learning of every Veda, the religious texts of the monks and brahmins; then he gains a discernment surpassing the Vedas and frees

(19)

himself from attachment to any feelings. Such a Noble One is called a 'Vedagu'. (20)

535. Whether within (oneself) or without (in all the world) he sees by penetrative knowledge the real nature of mind and matter as nothing but ill, as well as the root cause behind them, and accordingly he tears away from the root cause of craving, vanity and false views. One in command of such steadfastness of mind is called a 'Anubuddha.' (Anuvidito) (21)

536. Abstaining from all evil deeds in life, he remains beyond the wonderful existence in the nether world of retribution. He abides in fortitude vigorous in the practice for Insight-knowledge, so that fortitude is his hall-mark. One in command of such steadfastness of mind is an Arahant, the Energetic One. (22)

537. He has uprooted all the root-cause of attachment, both within (himself) and without (in all the world); freed is he from all form of attachments that had held him in bondage. One in command of such steadfastness of mind is the one with super-discernment, the 'Ajaniya' (23)

Thereupon Sabhiya...(sic) put to the Buddha the following further questions:

538. (Asked Sabhiya:) O Buddha, what attainments make one a Sotthiya, the Learned One'? How does one get the name 'Ariya'? What kind of person is a 'Well-conducted One'? And why does a person get the title 'Paribbajaka'? May I have the answer to those questions (too)? (24)

539. (Replied the Buddha:) (O Sabhiya,) On hearing any 'Dhamma in life, he comprehends it by Insight-knowledge; he has overcome all volitions that would lead to either blameworthiness or blamelessness. Scepticism he has none, and he is a liberated one. In respect of all the aggregates of existence, he does not have to suffer the pangs of passion. Such a Noble One truly is

a 'Sottiya', a 'Learned One'. (25)

540. Having cut off all moral taints and longings that craving and false views lure up, he has won the Path's knowledge. Re-birth is no more his lot. The three kinds of wrongful thoughts can not obsess him, and he has dislodged himself from the mine of sensuality. Devoid of craving and false views, fanciful thoughts do not visit him any more. Such a Noble One goes by the name of 'Ariya'. (26)

541. Under the Buddha's Teaching, a disciple attains his goal of the Path-Knowledge, by virtue of the noble observances. Accomplished in the virtuous conduct, he is all the time inclined to Nibbana. His mind is (doubly) liberated from any attachment to any of the compound existence of aggregates, hence he has no heartburning. Such a Noble One is known a 'Well-conducted One.' (27)

542. He has removed by the Path's Knowledge, all Kamma, whether of the past, or the future, or the present, which all entail ill only. Being accomplished in the Path's Knowledge, he discerns (the dangers of) deceit, vanity, greed and anger. He has set the limit to mind and matter so that no rebirth will take place for him. That one who has realized his ultimate goal of Nibbana is called a 'Paribbajaka'? (28)

Thereupon Sabhiya, the monk was delighted with the discourse and in a glad and jubilant mood stood up; then placing the upper robe onto his left shoulder as a mark of reverence, raised up his hands in worship, and sang before the Buddha's presence in the following happy stanzas in praise of the Buddha; -

543. O Buddha, endowed with wisdom as vast as the Earth, You have subdued the sixty-three kinds of false views, based on the non-Buddhistic doctrines, and propounded by misconceptions about things of common usage only, (hence lacking substance of truth), and have forded the greatest darkness. (29)

544. O Buddha, you have traversed the ocean of ills to safety's yonder shores. Universally worthy of the highest homage, you are the knower of all 'Dhamma', unaided by anyone; we hold you as the One absolutely free from moral taints. O Buddha, of the radiant knowledge, the sensible knowledge, the Infinite Knowledge, the Engineer that can halt the process of ill, You have saved me from floundering. (30)
545. O Buddha, you know what had vexed me. And you have cleared away all those doubts. For this I pay you my humble homage. O Great Muni, the winner of the goal of Nibbana along the Path's Knowledge, O the Secure One not afflicted by dart of defilement, Kinsman of the Sun, You are indeed the Stilled One. (31)
546. Previously, I had doddered in doubts, which now you have dispelled with your All-seeing Knowledge. O Buddha, You certainly are the Great Muni, the Discoverer of the Four Noble Truths Whom no hindrances hamper. (32)
547. O Buddha, You have destroyed all forms of despair, like the elephant tramples and lays waste a stretch of reeds. You are the cool One, the master of own faculties, possessed of fortitude, and right efforts. (33)
548. O the greatest of Arahats, possessing the vigour of the leader-bull elephant, Your discourse is acclaimed by all celestial groups named Marada and Pabbata. (34)
549. We pay you our homage, O the Unique One, the Best of men in all the worlds, including the celestial realms, none can equal you. (35)
550. O Buddha, the Knower of the Four Noble Truths, You are the Teacher; You have quelled the five Maras or evils; destroyed all inclinations to defilements, and saved the great multitude of sentient beings from 'samsara'. (36)

551. Having traversed all the substrata of existence, You have broken all moral taints. There's no clinging in you, and like the lion, the king of beasts, You have no fear and dismay. (37)
552. Just as lovely lotus is not smeared with the water in which it grows, you are never smeared by meritorious nor unmeritorious actions. O Mighty Buddha, kindly stretch out your feet so that I may make obeisance to my teach. (38)

Thereupon Sabhiya the monk touched both the Buddha's feet with his head and exclaimed: "Excellent Venerable Sir, Excellent...(sic) I take refuge in the Buddha, in the Dhamma as well, and in the Sangha as well. May I be allowed to become a novice in the Sangha before the Buddha? May I be allowed to become a member (as a bhikkhu) of the Sangha in the presence of the Buddha?"

"Sabhiya, a non-Buddha who had held false views, wishing to join the Sangha, ordinary remains on four month's probation. After that period if the members of the Sangha are satisfied with his conduct they may all him full-fledged membership as a 'bhikkhu'. However, in your case I recognize difference (in merit) between different persons." so said the Buddha.

"O Buddha, if non-Buddhists who had held false views had to remain on four months' probation to be accept as a novice, and then admitted into the Sangha, I am prepared to remain four years on probation. At the end of the four years, if the Sangha be satisfied, may I become a novice, and then become a 'bhikkhu'," replied Sabhiya. Sabhiya, the monk was allowed by the Buddha to become a novice there and then, allowed to become a 'bhikkhu'. The Venerable Sabhiya became one of the Arahats.

End of the Sixth Sabhiya Sutta

7. Sela Sutta

Discourse On The Brahmin Sela

Thus have I heard. On one occasion the Buddha was making a journey in Anguttarapa Province, in the company of twelve-hundred and fifty bhikkhus, when they arrived at the market town of Apana. At that time Keniya, the recluse said to his companions: “Friends, Bhikkhu Gotama, a Sakkyan Prince of the House of Shkkya, who has become a bhikkhu, is on a journey and he reported to have arrived in Apana, along with twelve-hundred and fifty followers. This venerable Gotama’s reputation has spread far and wide as follows:

‘That he is known as **Arahat**’ because he is deserved special homage by all the worlds; he is also known as ‘**Sammāsambuddha**’ because he knows all things in their reality, without being shown by anybody; he is also known as **Vijjacaranasampanna**’ because he is endowed with (supra-mundane) Knowledge and (unique) virtuous conduct’ he is also known as ‘**Sugata**’ because he speaks only benign speech; he is also known as ‘**Lokavidu**’ because he has full comprehension of the world; he is also known as ‘**Anuttaropurisadhammasarathi**’ because he is peerless in taming those who deserve the taming; he is also known as ‘**Satthadevamanussanam**’ because he is the Teacher to all celestial beings and human beings; he is also known as the ‘**Buddha**’ because he discovers the Four Noble Truths; and he is also known as ‘**Bhagava**’ because he possesses supernormal powers. The Buddha, having won by Insight-Knowledge, unguided by any body, the real truth about all life that includes the celestial worlds of ‘devas’ and Brahmas, including the great Mara, and the human world of great monks, recluses and brahmins and monarchs; realized the fruition of that knowledge and imparted that knowledge to all. The Buddha preaches his teaching that is fine in the beginning, fine in the middle, fine in the end that is subtle in meaning and beautiful in language. He shows the Noble Practice that is perfect and pure. Friend, it behoves us to go and see such an Arahat .

Then Keniya, the recluse approached the Buddha and after exchanging greetings and courteous compliments sat down at a(suitable)place. To Keniya thus seated, the Buddha talked bearing on the Dhamma and its benefits, which the ascetics took in. By and by, the Buddha’s discourse stirred up interest and gladdened Keniya’s heart (in the prospect of practising the

Dhamma). Thereupon, the delighted Keniya requested the Buddha, ‘Would the Venerable Gotama, for the sake of merit, kindly accept my offerings of food tomorrow, together with all the Sangha in your company?’ To this the Buddha replied “Keniya, the number of the Sangha is no small one: it is twelve-hundred and fifty. And you have your confidence in (you frequently see) the brahmins”

Keniya requested for the second time: “O Venerable Gotama, twelve-hundred and fifty bhikkhus may be a big number, and I may happen to have placed my confidence in the brahmins, yet in any case I would request that the Venerable Gotama accept my offering of food tomorrow, along with all the Sangha here” For the second time the Buddha replied: “Keniya ,the number of the Sangha is no small one: it is twelve-hundred and fifty. And you have your confidence in the brahmins”

Keniya requested for the third time: “O Venerable Gotama, twelve hundred and fifty bhikkhus may be a big number, and I may have confidence in the brahmins. In any case, I would request that the Venerable Gotama accept my offering of food tomorrow, together with all your Sangha here.” This time the Buddha remained silent, signifying acceptance. Thereupon Keniya understood the Buddha’s meaning and leaving the Buddha’s presence, headed for his monastery. There he said to his colleagues and relatives “Here, friends and kinsmen, listen to me. I have far merits sake invited Bhikkhu Gotama and his follower, bhikkus to a meal tomorrow. Therefore, would you please lend me your hands to make my offerings a success?” “Very well, Sir,” replies Keniya’s colleagues and kinsman. So saying, some of them dug fire-places for cooking; some split the firewood; some washed cooking utensils; some filled big jars with water; some prepared the floor - carpets for the feasting place. Keniya personally supervised the erection of the circular pavilion for the occasion.

At that time Sela, the Brahmin was residing in the town of Apana, he was accomplished in reciting the Vedic hymns. He was learned in the Vedic texts. He mastered the Nighandu (lexicon), the Kedubha(prosody), the Akkharappaveda (grammar), the fifth Verdic book of Itihasa (oral tradition-ary history or legendary lore) and the three Verdic Books. He was conversant with the Pada (the Scholium), the Brahkaron (analytical grammar). He

was perfectly acquainted with the Lokayatana (Treatise on Materialism) and the Mahapurisalakkhana (Treatise on the Distinguishing Marks of Great men). He had three hundred youths under him learning the Vedic Books.

Then Keniya had a high esteem of Sela, Sela together with his three hundred youthful pupils were taking a stroll when they happened to pass by Keniya's monastery. They saw the bustle there- some digging fire-places for cooking...(sic.) some preparing the floor-carpets...(sic.), Keniya personally supervising the erection of the ceremonial circular pavilion. So Sela the brahmin asked "Revered Keniya, are you celebrating the marriage ceremony of a son or that of a daughter? Or are you making a grand sacrifice? Or are you going to entertain the King Binbhisara (Lord of Maghada) and his retinue tomorrow?"

"No, revered Sela," Keniya replied, "I am not celebrating either the marriage ceremony of a son or that of a daughter. Nor have I invited the King and his retinue to a feast tomorrow. As a matter of fact, I am preparing for a grand sacrifice. Bhikkhu Gotama, a Sakkyan Prince of the House Sakkyā, who has become a bhikkhu is on a journey of our Anguttarapa province. He is here in our town, together with a company of twelve-hundred and fifty bhikkhus. His reputation has spread far and wide...(sic). He is known as the Buddha because he discovers the Four Noble Truths; he is also known as 'Bhagava' because he possesses supernormal powers. Yes, his reputation, as I've said above, has spread far and wide. That Buddha and his company, the Sangha, I have invited, for merits sake to a feast tomorrow." "Revered Keniya, you said 'Buddha', didn't you?" "Yes, Revered Sela, I said 'Buddha'". (Again Sela asked in excite:) "Revered Keniya, you did say 'Buddha' didn't you?" "Yes, Revered Sela, I did, of course."

Thereupon, Sela, the Brahmin bethought himself thus: "Tis a rare chance indeed that even the sound 'Buddha' is heard in the world. In our Vedic texts, there is mention of the thirty-two auspicious marks of a Great Man. A man possessing these marks is bound to become either of these two and nothing else, that is, if he remains a layman he will become the Universal Monarch who is righteous himself and who rules according to righteousness; who rules all the four Great Islands (continents) bounded by the four Great Ocean; who overpowers all opposition; who keeps his domains in

peace, and who is endowed with the seven kinds of precious possessions. By the seven kinds of possessions is meant possession of these items: the ‘Cakka’ (the wheel, the wishing-insignia), the royal elephant, the royal charger, the royal ruby, the royal queen, the royal treasure (Rich man) and the royal eldest son (their-apparent). The Universal Monarch is also served by over a thousand royal sons who are bold, mighty and menacing and who can quell all foes. He rules all lands bounded by the Great Oceans, without wielding a rod, but by mere righteousness. In case the man of such unique features leaves lay life and becomes bhikkhu he would certainly become an Arahāt, deserving worship by all the worlds; the One who knows all Dhamma in their true nature, by own insight, without a teacher the One who has removed the lid of defilements in the world, the Buddha. “Revered Keniya”, he addressed Keniya, the monk, “where is the Venerable Gotama, the Arahāt and the ‘Knower-of-all-Dhammas-by self-enlightenment staying now?”

Thereupon Keniya, raising his right arm (and pointing towards yonder woodland) said, “Revered Sela, there amidst yonder stark green rows of woodlands the Buddha is now staying”. Then Sela and his three hundred young pupils went (forth with) to where the Buddha was staying. He warned his pupils, “Hey ,boys, come quietly, come close behind me gently. Mark that the Buddhas dwell in solicitude like the lion, and it’s no simple matter to go before a Buddha. And also note that you must not interfere when I am in discussion with the Buddha. Wait till the end of the discussion if you want to say anything”.

Sela then approached the Buddha, and after an exchange of friendly greetings and courteous compliments, seated himself at a (suitable) place. Then he surveyed the Buddha from head to foot to examine the presence or otherwise of the thirty-two distinguishing marks on his body. He found most (the thirty) of them but the (remaining) two he was unable to see. He was unable to see the genital organ, which was sheathed, and the extraordinarily long and wide tongue. Since he could not see these two, he had doubts if they existed at all; he felt uncertain, of course. Without seeing it he could not believe it (i.e., their presence).

Thereupon the Buddha bethought Himself thus: “ This Brahmin Sela has seen most (the thirty) of my distinguishing marks of a Great Man, but he

can not see the two (hidden), so he has his doubts about the presence of the (sheathed) genital organ and the (super-sized) tongue. He (naturally) feels sceptic. I should reveal these two marks by supernormal-power. Thereupon the Buddha let Sela (and Sela alone) see the genital organ by means of supernormal power. He then thrust out His tongue and touched His two ear-cavities each in turn with the top of the tongue. Likewise he touched the nostrils each in turn, with the tip of the tongue. He also covered the entire forehead with the tongue.

After that Sela reflected thus: “Bhikkhu Gotama is possessed of the full thirty-two distinguishing marks of a Great Man. He is not deficient in any of the thirty-two. I do not know for certain whether he is a Buddha or not. But I have heard the elderly and experienced Brahmin teachers, traditionally say that the Buddhas, the Arahats and the ‘Knowers-of-all-Dhammas-by-self-enlightenment,’ are wont to acknowledge their Buddhahood if they are openly credited with the noble qualities (pertaining to the Buddhas only). It would be a good idea if I sang fitting stanzas in praise of Bhikkhu Gotama before his presence.” Thus thinking, he sang the following stanzas:-

553. O the resplendent Buddha, possessed of the marks signifying a great man, of perfect form and charming looks, with a golden complexion, and clean white teeth, You are the mighty and diligent One. (1)
554. Certainly, Sir! what we had all along imagined to see on a perfect form the distinguishing marks distinctly noticeable, now they all are there on Your sacred body, distinctly noticeable. (2)
555. O Buddha, with clear, serene eyes and face beaming like the full moon, borne on the straight, majestic body as splendid as a Brahma’s, You outshine all the bhikkhus around You like the Sun. (3)
556. O Bhikkhu, You are extremely good-looking, Your complexion is golden. What use is there in becoming a bhikkhu for so handsome a man like You? (4)

557. You ought to become the Universal Ruler, ruling over all lands with only the Great Oceans their limit, conquering all foes, overlord of the Jambudipa and all the four Great Islands (continents), chief of all chariot-riding monarchs. (5)
558. O Gotama Buddha, let all royal monarchs as well as vassal kings become your followers; please rule as the Universal Monarch, as lord of the human world and sovereign of all ruling monarchs. (6)
559. The Buddha replied:- Sela, I am a monarch myself; I am the Supreme Monarch. I turn the Wheel of Law in accordance with the Dhamma, and I have set the Wheel of the Dhamma Turning, which nobody in all the three planes could do. (7)
560. (Said Sela:) O Gotama, You admit that You are the Knower-of-all-Dhammas-by-self-enlightenment; You are the peerless Lord of the Dhamma, and You own that You run the Wheel of Law. (8)
561. (That Being so,) who is the chief disciple that serves You closely, that is competent to disseminate Your Doctrine? (9)
562. (The Buddha replied:) Sela, I have set the Wheel of the Dhamma Turning; the Turning Wheel of the Dhamma, this unrivalled Teaching, is capable of being propagated by my Chief Disciple Sariputta who may properly be called my own son. (10)
563. O Brahmin, what is the Truth¹ and what the Way of release,² I have by own enlightenment seen; what needs to be cultivated according to the Way, I have duly cultivated;³ what is to be discarded, also I have discarded.⁴ Thus have I penetrated into the Four Noble Truths, so I am the Buddha. (11)

1. **Dukkhasacca**: the Noble Truth of Dukkha

2. **Nirodhasacca**: the Noble Truth of cessation of Dukkha

3. **Maggasacca**: the Noble Truth of the Way to the release

4. **Samudayasacca**: the Noble Truth of the Cause of Dukkha

564. O Brahmin, hold no more doubts about me and rest assured (that I am truly a Buddha); a very rare chance it is that one has the fortune to meet a Buddha. (12)
565. O Brahmin, the occurrence of the Knower-of-all-Dhammas-by-self-enlightenment is a rare chance indeed. And I am such a Knower who has pulled out all darts of defilements and who stands supreme. (13)
566. Nobler beyond any norms of nobility, I am the Brahma, the Noblest One having crushed Mara's evil hordes, and having tamed all foes, I am happy with my profound security. (14)
567. (Said Sela): Hey, boys, note what the All-seeing Eye has said; consider carefully those brave words like the lion's roar in the forest, uttered by the Clean One without darts of defilements, the Diligent One. (15)
568. (Here we have) nobler beyond any norms of nobility, the Brahma, the Noblest One, destroyer of Mara's evil hordes! Whoever could remain without admiration for such a Peerless One, may he be of the lowliest birth? (16)
569. I am now going to be a bhikkhu here and now under the illustrious and learned Master. Those of you who wish to stay with me as a bhikkhu may do so; those not thus wishing may go wherever you like. (Said Sela to his pupils) (17)
570. Sir, if you feel happy to serve the Buddha as a bhikkhu, we too would become bikkhus under the illustrious and learned Master. (replied the pupils) (18)
571. O Buddha, the Mighty One, we, three hundred brahmins here, in making obeisance to You, earnestly beg that we may be allowed to follow the Noble Practice under Your guidance.(19)
572. (The Buddha said:) Sela, the well-proclaimed Dhamma, that can be comprehended by own experience here and now, that

is instantly beneficial to the diligent, is worth practising, no vain effort to a vigorous bhikkhus. (20)

Sela and his three hundred pupils were admitted into the Sangha first as novices, then as bhikkhus. (That night having passed,) the next morning, Keniya the recluse had his feast laid out at his monastery and intimated the fact to the Buddha, to come over and accept the offering. The Buddha then robed himself, and carrying outer robe and alms-bowl, went to the Keniya's monastery where He sat in the company of the Sangha.

Keniya made offerings of choicest delicacies personally to the Buddha and the Sangha until the offerees signified that they had had enough. After the Buddha had taken the meal and dispensed with the alms-bowl, Keniya took a seat beneath the Buddha. Then the Buddha said the following stanzas in praise of Keniya's offerings:-

573. (Keniya) the sacrificial fire is the foremost (chief) among all forms of sacrifice; Savitthi, (prosody) is the foremost among all Vedas; the King is the foremost among men; the Great Ocean is the foremost among all rivers. (21)

574. The Moon is the foremost among all planets (of the night sky); the Sun is the foremost among the bright things; the Sangha is the foremost among donees to a donor who for merit makes offerings. (22)

After praising the meritorious deed of Keniya's in the above stanzas, the Buddha left the place. Then the Venerable Sela and his pupils went into solitary retirement. By earnest efforts in mindfulness with their minds intent on Niddana, it was not long afterwards...(sic). they attained Arahatsip. Thereafter the Venerable Sela approached the Buddha and placing the upper robe on his left shoulder, in worshipping posture, he addressed the Buddha in verse as follows:-

575. O the All-seeing Buddha possessed of five Eyes, eight days ago we took homage in You; now, only after seven nights, we've become the tamed ones under Your Teaching. (23)

576. O Buddha, the Knower of the Four Noble Truths, You are the Teacher, You have quelled the forces of Mara, destroyed all inclinations to defilements, and saved the great multitude of sentient beings from samsara. (24)
577. Getting beyond all the substrata of existence, You have broken up all moral blemishes. There's no clinging in You, and like the lion, the king of beasts, You have no fear and dismay. (25)
577. (Buddha), the three hundred bhikkhus here stand in worshipping posture to You; kindly stretch out both Your feet so that these Arahats may make obeisance to their Great Master.(So said Sela and his pupils). (26)

End of the Seventh Sela Sutta

8. Salla Suta

Discourse On The Dart

579. Like a bolt from the blue¹, death snatches away life, un-awares². During the short sojourn too life's a composite of cares and woes. (1)
580. From birth onwards, the relentless process of death can not be hindered by any kind of effort; death comes to the aged, as well as to the young: This is the lot of all living beings. (2)
581. Ripe fruits face the peril of falling each morning; similarly, all living beings having taken birth, constantly face the peril of falling dead. (3)
582. Those earthenwares, (painstakingly) produced by the potter,

1. Animitta: lit., without a signal

2. Ananatam: lit., without capable of knowing.

all end up broken (and worthless); so also all life ends in death.
(4)

583. Young or old, foolish or wise, all succumb to Death's wish;
all living beings are subject to death. (5)

584. Those rained by death and passion to another existence, no
parent could protect son against death, or any kinsman his
kith and kin. (6)

585. See! Even while the relatives watch and lament, Death
snatches away, one by one, just like the cow to be slaugh-
tered is carried away to the slaughter-house. (7)

586. In this way do death and decay oppress all. That's why, being
wise about the world. The Serene Ones stand calm and com-
posed. (8)

587. From where he has come, or where he will go, his way no-
body knows. Both the entrance and the exit are unseen. Yet
tears are beings shed vainly. (9)

488. If lamentation could bring any good, or stupefaction (infatu-
ation) could help in anyway, discerning men would resort to
them. (10)

589. Weeping and sorrowing so not pacify the mind; they bring
more pain, they are destructive to the body. (11)

590. By self-mortification one merely wastes oneself away, los-
ing one's proper looks. No amount of bewailing would ben-
efit the departed; losing one's proper looks. Therefore lam-
entation is just senseless. (12)

591. A person who cannot overcome sorrow brings anguish (of
body and mind) to himself. He, who bewails the dead, is sim-
ply subjecting himself to sorrow. (13)

592. Look at some of those who pass away, by their own destinies, to another existence or who, being subject to death, succumb to him trembling with fear. (14)
593. People certainly imagine themselves as living long, as free from disease but death and disease do befall them soon. Thus divergence is the rule. That's why mark life's unpredictability. (15)
594. Even if one lives to be a hundred, or more, he is a lone someone, his relative having parted by death and (at last) he too must give up this life. (16)
595. So, after hearing the Buddha's(discourse), give up lamenting when you see a death person, fully understanding that it's not possible to wish him alive again. (17)
596. In as much as fire burning a house is put out by water ,without delay, so also the resolute, learned and wise man should put out the sorrow that may have consumed him and this must be done with dispatch as a blast blows away a bit of cotton. (18)
597. He who is wise in own welfare should pull out the darts of sorrow, murmur and melancholy from one's heart by one's own effort. (19)
598. Once the darts have been removed, there is no more dependence on craving and wrong views: The mind is at peace, all sorrows are overcome, there's the realization of sorrowlessness or Nibbana.

End of the Eight Salla Sutta

9.Vāsettha Sutta

Discourse On The Young Brahmin Vāsettha

Thus have I heard. On one occasion the Buddha was staying in the forest of Isshanangala near the market town of Isshanangala. At that time well-known Brahmins of great wealth such as Sanki, Tarukkha, Pokkharasati, Janusoni, Todeyya, as well as a number of other wealthy Brahmins of distinction, were sojourning in the town. It was then that two young Brahmins named Vasettha and Bharadvaja, while taking a stroll, picked up the topic of “Who, right and proper, is a Brahman?”

Bharadvaja said, “One comes of parents, of pure caste. The mother’s chastity is never in doubt. The ancestors, back to the seventh generation, have all been unblemished, with no rejection or disgrace on account of caste. Friend Vasettha, that sort of person is a Brahmana, right and proper.”

But Vasettha (had a different opinion:) he said, “He is virtuous and of good conduct: these qualities (alone) make a Brahmana, right and proper.”

Thereupon Vasettha said to Bharadvaja, “Friend Bharadvaja, Bhikkhu Gotama, a Sakyan Prince of the House of Sakya, who has become a bhikkhu is now sojourning in the town of Isshanangala. This Venerable Gotama’s reputation has spread far and wide as follows:...(sic.) He is also known as the Buddha because he discovers the Four Noble Truths; he is also known as Bhagava because he possesses miraculous powers. Friend Bharadvaja, let’s go to him and ask this problem. Let’s take his decision in it: Bharadvaja agreed “All right, friend Vasettha.”

Then the two friends approached where the Buddha was staying, and after an exchange of greetings and courteous compliments, they sat at a (suitable) place. Thus seated, Vasettha addressed the Buddha in the following stanzas:

599. Sir, both of us Brahmins have been declared by our Masters, and admitted by us too, that we have mastered the Three Vedas. I belong (as pupil) to Pokkharasati, and he to Tarukkha.

(1)

600. We are well accomplished in the Pada (the Scholarship) and the Brahkaron (analytical grammar), the traditional texts included in the Three Vedas. We are capable of making exegeses on those Books. In Vedic speech we are (said to be) equal to our masters. (2)
601. Venerable Gotama, we have a dispute bearing on caste: Bharadvaja says 'A Brahman is one who is born a Brahman, whereas I say a Brahman is one who acts as a Brahman'. Whether by caste, or by deed, a Brahman is to be known this kindly note, Sir, is our dispute in essence. (3)
602. Each of us is unable to convince the other; so have we come, for the answer to the puzzle, to the Buddha, well-renowned as the One who knows all things in their reality. (4)
603. In much the same manner as the Moon-worshipper would worship the full moon that's past waning; we worship you in all reverence, Gotama, Sir. (5)
604. O Buddha, the-Eye-to-all-the-world, we beg of you to answer this, by caste, or by deed, is a Brahman to be known? Kindly enlighten us on what a Brahmana actually means. (6)
605. (The Buddha said:) Vasettha, I will explain to you all about caste in this world. Caste, or call it, by right of birth, indeed there are a good many of them, each in his or its own right. (7)
606. You know the grass or the different kinds of grass, now although these grasses do not acknowledge their kind or origin; their characteristics vary according to each kind. (8)
607. Further, you know worms, moths (grass hoppers), ants and fleas. All of them have characteristics peculiar to their own kind. (9)

608. Quadrupeds, too, you know, some small, some big; all of them have characteristics peculiar to their own kind. (10)
609. You know snakes also, the crawling, long bodied things, (animals) all of them have characteristics peculiar to their own kind. (11)
610. Furthermore, fishes also you know them. Those aquatic animals too have characteristics peculiar to their own kind. (12)
611. Then, you know the birds, the winged animals that fly in the sky. They too have characteristics peculiar to their own kind. (13)
612. All the animals as said above, have as many different characteristics as there are kinds of them. Not so, however, with men. Man is not marked by birth. Diverse origins do not show up in a diversity of human characteristics. (14)
613. No really peculiar characteristics can one notice either in the hair, or in the head, or ears, or eyes, or mouth, or in nose, or lips, or eyebrows that would proclaim a man's birth. (15)
614. Nor are any peculiar characteristics found in shoulder, stomach back, waist, chest, nor in the sexual practice, that would proclaim a man's birth. (16)
615. Nor are any peculiar characteristics found in the limbs, or finger nails, or calf, or thigh; nor in complexion, nor in voice, that would proclaim a man's birth. Tis unlike in the case of vegetation or animals where peculiar characteristics are marked by birth. (17)
616. With man, (be he Brahmin or anyone else), no peculiar characteristics are there on the body of individuals even though there are no differences physically, and people are called 'Brahmans' or 'khattiyas' by different names, merely by nomenclature. (18)

617. With man, whoever tills the soil¹ for a living is called a cultivator not Brahmana. Thus should you note, Vasettha. (19)
618. With man, whoever makes a living on various arts or crafts, is called an artisan, not a Brahmana. Thus should you note, Vasettha. (20)
619. With man, whoever makes a living by trading, is called a trader, not a Brahmana. Thus should you note, Vasettha. (21)
620. With man, whoever makes a living by serving others, is called a servant, not a Brahmana. Thus should you note, Vasettha. (22)
621. With man, whoever makes a living by stealing, is called a thief, not a Brahman. Thus should you note, Vasettha. (23)
622. With man, whoever makes a living by archery or wielding arms, is called a warrior, not a Brahmana. Thus should you not, Vasettha. (24)
623. With man, whoever makes a living as a 'purohita' priest, is called a sacrificial priest, not a Brahman. Thus should you note, Vasettha. (25)
624. With man, whoever exacts taxes from villages or provinces is called 'Raja,' not a Brahman. Thus should you note, Vasettha. (26)
625. (Vasettha,) One born of a Brahmin mother, I do not call a Brahman, if he has any cares or passion, he is a mere Brahmin². He who has no cares or attachment, I call a Brahmin. (27)
626. (Vasettha,) he, who had cut off all fetters, remain without anxiety, had overcome attachments and is free from defile-

1. Gorakkham: lit. cow-keeping.

2. Bhovadi : Lit. , one who addresses the Buddha as 'Bho Gotama,' i.e., in derision or disrespect.

ments, I call a Brahmana. (28)

627. (Vasettha,) he who has broken loose the leather straps (malice) the binding cords (craving), and fetters (inclinations to cling to false views), and removed the main door-bolt (ignorance), thereby gaining knowledge of the Four Truths, I call a Brahmana. (29)

628. (Vasettha,) he who bears with abuse, assault or bondage with fortitude, with patience as his prime strength like the strength of an army in array, I call a Brahmana. (30)

629. (Vasettha,) he who is not angered, who has clean conduct, Virtuous, devoid of desires, tamed, bearing the last burden of the body, I call a Brahmana. (31)

630. (Vasettha,) in as much as lotus-leaf is unwetted by the water or the mustard seed can not stand on the chisel's blade. So also he who is unpolluted by sensuality, I call a Brahmana. (32)

631. (Vasettha,) right here in this existence, he discerns 'dukkha's end (Nibbana), who is bound to lay down the burden of existence, and who is free from defilements, I call a Brahmana. (33)

632. (Vasettha,) he who is profound in knowledge, who has discernment and distinguishes right from wrong and who has achieved the highest and (Nibbana), I call a Brahmana. (34)

633. (Vasettha,) not living in the society of either 'bhikkhus' or laymen, he who strives for freedom from attachment to the world and who has few wants, I call a Brahmana. (35)

634. (Vasettha,) he who has laid down the rod towards the frail (worldling,) (puthujjano) or towards the firm, (Arahat), and who is above killing or causing killing, I call a Brahmana. (36)

635. (Vasettha,) he who seeks concord within the discordant, who

meets violence with meekness and peace, who is detached where attachment is prone, I call a Brahmana. (37)

636. (Vasettha,) he who has released all passions, anger, vanity and hypocrisy, just like the mustard seed that never stays on the chisel's blade, I call a Brahmana. (38)

637. (Vasettha,) he who is never hard on anyone, who uses soft, plain, truthful language, without a trace of anger, I call a Brahmana. (39)

638. (Vasettha,) he who never takes anything in the world that is not given him, whether a long one, or a short one, small or big, good or bad, I call a Brahmana. (40)

639. (Vasettha,) he who has no desire for this world or for the next, and being at desire's end, is free from defilements, I call a Brahmana. (41)

640. (Vasettha,) he who has no interests either in the meritorious or unmeritorious actions, who has cast aside attachments, and therefore is free from sorrow, free from any mote of defilement and pure, I call a Brahmana. (42)

641. (Vasettha,) he has no more worldly interest knowing the Truth, he has no sceptism. Such a one who has conquered death, realised Nibbana, I call a Brahmana. (43)

642. (Vasettha,) like the moon in a clear sky, he, whose mind is pure and clear due to its serenity, wherein lust for life is extinct, I call a Brahmana. (44)

643. (Vasettha,) he who has crossed the dangerous quagmire (human passion), the impassable route (defilements), the vast ocean (samara), and has reached the other shore, who, having passed through the greatest darkness (delusion), is burning away all defilements so that desire and sceptism are extinct, and dwells in supreme calmness resulting from an absence of

clinging I call a Brahmana. (45)

644. (Vasettha,) he who in this world has abandoned sensuality, and not setting up a home, become a bhikkhu, who has exhausted sensuality and existence, I call a Brahmana. (46)

645. (Vasettha,) he who in this world has abandoned craving, and not setting up a home, becomes a bhikkhu, who has exhausted craving and existence, I call a Brahmana. (47)

646. (Vasettha,) he who has abandoned hankering after any form of existence be it human or celestial—and remains detached to existence, I call a Brahmana. (48)

647. (Vasettha,) he, who has surpassed love of pleasure and a distaste for seclusion, who has found peace, who has without any substrata of existence, and who has conquered life with resolve, I call a Brahmana. (49)

648. (Vasettha,) he, who has won penetrative Insight-knowledge concerning all death and all rebirths of all beings, who is free from attachment, who walks the Noble Path, and who discerns the Noble Truths, I call a Brahman. (50)

649. (Vasettha,) he, whose destiny (hereafter) no 'deva' nor Gandhabba nor man could know, who has rid of all moral taint and attained Arahantship, I call a Brahmana. (51)

650. (Vasettha,) he, who does not care for all existence, whether of the past, or the future, or the present, who is undefiled, who does not crave, I call a Brahmana. (52)

651. (Vasettha,) he, who is great as the leader-bull in a herd, diligent, prone to self-purification, victorious over evil, devoid of defilements, having washed off all moral taints, I call a Brahmana. (53)

652. (Vasettha,) he, who knows by Insight-knowledge past existence, who can see the celestial worlds and the neither worlds, who has attained Arahatsip wherein rebirth ceases, I call a Brahmana. (54)
653. In this world, various schemes exist to signify caste or lineage, but all of those are mere nomenclature, nothing else; what's a name, after all? Just verbal expression. (Yet) from the time of a person's birth, various names are suggested for the newly-born. (55)
654. For a long, long time, the unknowing labour under false views; unknowingly they claim, 'A Brahmana is one who is born a Brahmana. (56)
655. Birth does not either confer or deny Brahman hood; 'Tis, by one's volitional actions that Brahmana is made, and by one's volitional actions that Brahman hood is denied. (57)
656. One who does cultivation is a cultivator; who carries on arts and crafts, an artisan; who carries on trade, a trader; who serves, a servant. (58)
657. One who steals is a thief; who bears arms and fights, a warrior; who undertakes sacrifices, a sacrificial priest; who rules and exacts taxes, a king. (59)
658. Wise men who understand the causal-origination of life and see the worldlings of actions and their resultants know the above said truth as it really is. (60)
659. The world is made up of actions. All beings are the product of (their own) actions. Just like the turning wheel is put in place by the linchpin so also they are bound where they are, by their own actions. (61)
660. Through self-denial the noble practice, abstinence and self-discipline, a Brahmana is made. In this way is a Brahmana a

great man.

(62)

661. One, who is endowed with the Three Kinds of Great Knowledge, whose passions have been stilled, who has reached the end of rebirth, is, according to the knowing ones, a Brahma, a Sakka; Thus should you note, Vasettha. (63)

When the Buddha had said thus, Vasettha and Bharadvaja both gleefully said, “Excellent, Venerable Gotama, excellent;...(sic) From this day on, till we die, please take us as your disciples.”

End of the Ninth Vasettha Sutta

10. Kokālika Sutta

Discourse On The Bhikkhu Kokālika

Thus have I heard. On one occasion the Buddha was residing in the Jetavana monastery built by Anathapindika, the rich householder in Savatthi. Then bhikkhu Kokalilka approached the Buddha, and making obeisance to the Buddha, sat at a (suitable) place. He then addressed the Buddha thus: “Venerable Sir, Venerable Sariputta and Moggalana had evil desires and had yielded to evil desires.”

When he said so, the Buddha replied, “Kokalika, don’t say so; Kokalika, don’t say so. Have faith in Sariputta and Moggalana. Both of them have commendable conduct.”

For the second time... (sic) Kokalika said to the Buddha “Venerable Sir, the Buddha is trustworthy and dependable. But Sariputta and Moggalana had evil desires and had yielded to evil desires.” For the third time ...(sic) the Buddha said “Kokalika, don’t say so; Kokalika, don’t say so. Keep faith in Sariputta and Moggalana. Both are of commendable conduct.”

Thereafter Kokalika rose, made obeisance to the Buddha, and left

the place. No sooner had he left than there appeared all over his body tiny rashes the size of mustard seed. The rashes soon developed into boils the size green gram, and then into that of breakfast beans, and then into that of the plum, and stone (seed) of the plum, and then into that of the plum, and then into that of 'amalaka' fruit¹ and then into that of a young bale fruit, and then into the size of ripe bale fruit. Then the boils burst, and out came pus and blood streaming. Presently bhikkhu Kokalika died of those boils. And for having harboured malice against Sariputta and Moggalana, he went to Paduma Niraya, the neither world of retribution.

Then after mid-night on that day Sahampati Brahma with a very resplendent appearance, flooding the whole of the Jetavana monastery in his radiance, approached the Buddha. He made obeisance to the Buddha and standing at a (suitable) place, addressed the Buddha thus: "Venerable Sir, bhikkhu Kokalika has expired. After his death, Kokalika, for having harboured malice against Sariputta and Moggalana, went to Paduma Niraya." So saying, Sahampati Brahmana made his obeisance to the Buddha and vanished.

Thereupon, after the night had passed, the Buddha said to the bhikkhus, "O bhikkhus, tonight, after midnight, Brahma Sahampati.... so saying, he made obeisance and vanished there and then.

On hearing this² a bhikkhu asked the Buddha, "Venerable Sir, what is the life span like in Paduma Niraya?". "O bhikkhu, replied the Buddha, "It's a very long life span indeed in Paduma Niraya. The life span there may not be possible to reckon by years, nay, by decades, or by centuries, or by millenniums, or by hundreds of millenniums". "It so, Sir," asked the bhikkhu, "Could it be illustrated?". "Yes, O bhikkhu, replied the Buddha, and gave the following illustration:-

"O bhikkhu, in Kosala Province, twenty 'Kharis'³ of sesame makes a cartload. Let's say, from one such cartload of sesame, one grain of sesame is taken out once in a hundred years. By the time the cartload of sesame is thus emptied, the life span in Abbuda Niraya would not have ended. Now, twenty life spans in Abbuda Niraya is equal to one life span in Nirabbuda Niraya.

1. *Phyllanthus Simplex* 2. *Evam vutte*: Lit., when the Buddha has said so, 3. *Khari*: equals 'four baskets', a common measure in modern times

Twenty life-spans in Nirabbuda Niraya equals one Ababa Niraya; twenty Ababa's equal one Ahaha; twenty Ahaha's, one Atata; twenty Atata's one Kumuda; twenty Atata's one Sogandika; twenty Sogandika's one Uppala; twenty Uppala's one Pundarika; twenty Pundarika's one Paduma Niraya. And 'bhikkhu,' that Paduma Niraya is where bhikkhu Kokalika has now fallen, for harbouring malice against Sariputta and Moggallana. After saying thus, the One-with-benign-speech, the Buddha, made the following discourse:-

662. Human speech, like a sharp blade, comes with a man's birth; speech ill-spoken, cuts the speaker himself who simply is a fool. (1)
663. He praises the blameworthy, but blames the praiseworthy; that fool gathers demerit by his (speech); and no happiness would he find thereby. (2)
664. Losing a wager, and having to forfeit one's all is a trivial disaster when compared to the disaster that'll befall one who, by malicious thought alone, would with ill-will regard those Noble Ones, who have gone to Nibbana. (3)
665. Evil words or thoughts directed to the disparagement of the Noble One (Arahat) will result in retribution in the neither world of Nirabbuda Niraya for a hundred thousand and thirty-six times plus five times in Abbuda Niraya. (4)
666. He who speaks falsehood falls to the Niraya world, as also he who denies his own evil deed. Both are counted as evil doers, and after death they share the same fate in the neither world. (5)
667. He wrongs an innocent, pure and unblemished Arahat; his action has (a boomerang) effect, like the fool throwing fine dust against the wind exposing himself to the self-same dirt coming back to him. (6)
668. He is addicted to greed, he puts no faith in the Buddha, his

teaching and the Sangha, he is avaricious, he is not amenable to good advice, he is given to Back-biting. And he reviles the others. (7)

669. O, you foul-mouthed, crooked and despicable fellow, blood-sucker, villain, mischief-maker, filthy one, a mean follower of the Buddha, nay, vile man, don't speak much, you are doomed to the Niraya world! (8)

670. (O Kokalika,) you have scattered the dirt of malice onto yourself, calling down your own curse; your disparagement of the innocent persons bring you great demerit; having committed a callous misdeed, where a lengthy retribution will be your lot. (9)

671. All actions bring their own consequence; no one is above this law. The consequence of one's doing, one always must collect. The evil-doer will have to suffer the folly of his misdeed in the next life. (10)

672. He may go to the 'Niraya' world that is packed with pikes, or where sharp pointed iron stakes stand whichever way he turns, or cauldrons of smelted iron resembling molasses froth and foam, making his mouth water and his only food there, as his evil action sets in store for him. (11)

673. No pleasant world he may ever hear from those hellish task-masters and they hasten to him not to extend hospitality. All the inhabitants there the 'Niraya' world have live coals for their beds, only to enter into blazing fires (as they rise) (12)

674. Enmeshed in iron netting, he is hit (incessantly) by sledge-hammers; the inhabitants in that (Dhumaroruva) Niraya world (Grove) in pitch darkness that turns blind, and the darkness envelopes an area as vast as the Earth. (13)

675. Further, the inhabitants in the (Lohakumbhi) Niraya, enter into iron cauldrons that are ablaze underneath and all around;

there they stew in the molten iron as hot as the fire that boils it, undergoing the tribulation for a very long period, only occasionally buying to the surface. (14)

676. Moreover, the evil-doer also stews in iron cauldrons boiling with pus and blood and wherever he tries to go, he can not escape the dreadful boiling cauldrons of pus and blood. (15)

677. The evil-doer also falls to cauldrons of septic water teeming with maggots, both inside and out; as he stews in the boiling filthy water, there's no escape from the filth, for it's everywhere. (16)

678. Further, the evil-doers have to enter the forest of sharp blades to get their bodies mutilated to bits and pieces; time and again their tongues are pulled out by warders by piercing through with iron hooks. (17)

679. Further, they are forced across a wicked stream thickly set with sharp blades. Thus the foolish ones go through retribution for their own evil actions. (18)

680. And as they bewail at the wicked stream of razors. Dark dogs or mottled dogs and jackals voraciously feed on them as they fall. Flocks of ravens, kites and crows also fall upon them to peek and to eat. (19)

681. The painful retribution in the 'Niraya' worlds is the lot of the evil-doers, hard indeed. That's why, while one's life lasts, one should do whatever meritorious deeds one can, without being frivolous or forgetful. (20)

682. According to the wisemen's calculations, the lifespan at Paduma Niraya is to the tune of fifty one thousand and two hundred cores of cartloads of sesame, as mentioned above. That's certainly so. (21)

683. In this world such is the painfulness said about the nether

regions of 'Niraya'. In spite of so much painfulness, the lifespans there are immense. That's why one should be careful in word or thought concerning the virtue-loving and nobly-endowed Arahats. (22)

End of the Tenth Kokalika Sutta

11. Nālaka Sutta

Discourse On The Ascetic Nālaka

684. While resting during the heat of the day in the 'Tavatimsa' celestial world, Asita (Kanhadevila) the recluse saw the devas in great merriment. Dressed in pure white, tossing up their celestial dresses in the air in glee, and dancing and frolicking to their hearts' content, the celestial was throbbing with joy. There was also Sakka the Lord of Tavatimsa there. (1)
685. On seeing, the pleased devas in high spirits, Asita courteously asked the devas "How's that, O devas, you look very pleased. What's behind your tossing up your dresses and all this merry-making? (2)
686. Even when you went to war with the Asuras and won your victory over them, you were not as jubilant as now. This is unprecedented. Your body hair bristle with joy. What extraordinary event do you see? (3)
687. Why, you whistle, you sing, you play music, you slap your arms with the hand, you dance. O, you dwellers a top-mount-Sineru, may I ask you the reasons for this jollity. I'm dying to know it. (4)
688. The Buddha-to-be, the Jewel, the unique one, has been born in the human world! There, for the great beneath of all beings, in the Lumbhini Park, in the Province of Sakka, the 'Bodhisatta' has been born. That's why we are so pleased.

That's why we are overjoyed beyond measure. (5)

689. The Buddha-to-be, the Noblest of all beings, the Greatest of all beings, the Leader of mankind, will proclaim the process of the Great Peace (set the Wheel of Knowledge Turning) in the Dear Park, a bold utterance ever to be made, like the lion's roar. (6)

690. On hearing this, Asita descended forthwith from the celestial world and went to King Suddhodana's palace. There he asked the royal Sakkyan princes the newborn princeling was, for he wanted to see him. (7)

691. Thereupon the infant princeling, with a complexion like that of sterling gold after repeated refinement, radiant with rare handsomeness, was brought before Asita (alias) Kanhaddevila the recluse by the Sakkyan princes. (8)

692. On seeing the princeling, a blazing beauty, like the moon, queen of the stars radiating her splendour from the clear sky, like the beaming sun on a cloudless November ('Sarada' season) day, the delight of all, Asita was overwhelmed with joy. (9)

693. Up above, the devas held up magnificent ceremonial umbrellas¹ with a thousand circular canopies held by multiple branched, gold-handled whisks made of the yak's tail² waved in the sky. The bearers of the royal umbrellas and the royal whisks were not visible, thought. (10)

694. Devila, the good old recluse with knotted hair, also known as Kanhasiri, on seeing the princeling, like a lump of gold, laid on the red velvet, his head by the white regal umbrella, was elated and took the baby in his hands joyfully. (11)

695. Having received the infant in his hands, the recluse, accom

1. the white umbrella | 2. the whisk = (one of the five items of royal insignia)

plished in the Vedas. Inspected the princeling carefully and in all clearness he saw, said: “Among all men and devas, this one is the greatest.” (12)

696. Then, on contemplating his destiny to another existence, he felt sorry and tears flowed from his eyes. The Sakkyan princes, seeing the good recluse weep, got alarmed and asked, “Is the prince coming to any harm. (13)

697. On seeing the misery in the Sakkyan princes’ faces, the recluse replied, “O no, no! There’s nothing wrong with the baby. No harm will come to him. He is of no mean promise. Rejoice yourselves! (14)

698. This princeling will attain the Noble Omniscience; he will see the highest and the pure that is Nibbana; and for the benefit of the multitudes he will reveal, the Dhammacakka, the Wheel of the Dhamma, his Doctrine, the Noble Practice, will spread far and wide. (15)

699. (But alas!,) my lease of life here won’t last much, for even before the prince attains Buddhahood, I’m destined to die. Yes, I shall miss the Teaching of the Supremely Diligent Buddha. That’s why I am a distressed, unfortunate and miserable man. (16)

700. After putting the princes in an exultant mood, the good recluse left the palace, and having pity on his nephew, he urged him to follow the Teaching of the Supremely Diligent Buddha. (17)

701. When in future you hear the news that the Buddha, the One who attains Omniscience, has opened the way to Nibbana. Do go him (without delay), ask of him the way, and take upon yourself the Noble Practice. (18)

702. Being thus admonished (advised) by Asita, Nalaka, with such accumulation of past merit that he anticipate the benefit (of seeing the Buddha), for which he was to realize the Supreme Purity (Nibbana) and become a recluse, cultivating sense-control, awaiting the coming of the Great Conqueror, the Buddha (19)

703. Then came the rumbling voices that echoed the happy news of the Buddha's coming, his (first) discourse on the Wheel of the Dhamma. Nalaka, as advised by Asita, went to Isipatana Park, the venue of the great gathering. There, on seeing the superb recluse the Buddha, he was filled with joy and asked of the Buddha, the Foremost Muni the conduct of a good Muni. (20)

End of the Background story

704. O Gotama Buddha, I am certain about (the late) Asita's prophecy. Passed master of all 'Dhammas', may I asked of you a question? (21)

705. O Buddha, as a recluses who has left lay life, who has imbibed a recluses conduct and who earns his food by alms-rounds, may I asked of you the Noble Practice of a good 'Muni'. (22)

706. (The Buddha said;) About the Noble Practice of a Muni, quite difficult of practice, and no less difficult of attainment, I will explain to you. Now, (first) I say, you must be firm, resolute, and purposeful. (23)

707. In the village, (with the multitude,) regard the spiteful and the-reverent on the same footing. Keep your mind free from fault, that is, don't feel dejected when abused, nor elated when worshipped. (24)

708. In the forest, (in solitude,) desires, good or bad, both like fire of consuming nature, Are apt to arise. Moreover, women have

their way of tempting the 'Muni' (bhikkhu). Don't ever be tempted so. (25)

709. Avoid all sensuality good or bad; sexual abstinence must be held to be free from antagonism against every being do not have any infatuation with all beings, high or low. (26)

710. In respect of all living being, be they lustful or free from lust. Ponder thus: In as much as I want to be safe and sound, will they do feel the same: Like wise, in as much as they want to be safe and sound, I do feel the same: Thus, taking oneself as an example, do not kill, nor let another do the killing. (27)

711. A worldling feels attachment to the four material requisites of a bhikkhu; (Therefore,) covetousness and greed about these things must be dropped. Have discernment in your conduct in this matter, for the abysmal danger fo greed must be overcome. (28)

712. Keep your belly flat with a thin waist-line, as a result of moderation in eating. Be sparing with your wants, never be covetous. At all times don't let the urging desire drive you; being not driven by desires is peaceful. (29)

713. A 'Muni' after the daily alms-round, makes his retreat to the forest, dwelling beneath a (shady) tree, standing or sitting there. (30)

714. He should make a practice of concentration, cultivate a steadfast mind, and adapt himself well to forest living. At the foot of a tree he should strive for concentration until he is fully satisfied with himself (with his attainment in Insight-Development). (31)

715. On the next morning, he should enter the village for his alms-round. He should not be greatly pleased with an invited meal, or a meal carried to him from the village. (32)

716. A 'Muni' visiting the village should not share the weal and woe of his lay-supporters. Never motioning about his need for food, he should not make the slighted hint that would dolicit alms. (33)
717. Getting something, he feels, "It's well," and getting nothing, he feels, "It's alright;" for he is unmoved by both the conditions. And getting or not getting, a good 'Muni' returns to his sylvan abode, unconcerned, unperturbed, like he would regard the trees. (34)
718. On his alms-round, he goes about speechless, so that people take him as a dumb one, even the dumb he is not. Should he receive just a tiny morsel, he mustn't despise the donor for his little offering. (35)
719. Cultivation for Insight-Knowledge may be of a high order (painful) or of a low order (pleasant), as the Great Samana, the Buddha has explained, in attaining the Path, however, 'tis 'the same, for none realize Nibbana twice at a certain stage of the Path, yet Nibbana is not realizable in a single stroke because certain defilements die hard; they are whittled down persistently (at the four stages of the Path). (36)
720. The bhikkhu has no diffusion of defilements in his heart, the stream of craving has been cut off. Having passed volitional actions in both righteous and evil, he has no grief (that follows lust for life). (37)
721. O Nalaka, I will (further) expound on the bhikkhu (Muni) practice: A Muni behaves as though under the razor's edge: His tongue tamed as if enclose contact with the razor: He must know what extent of eating¹ is proper for him. (38)
722. Purely detached, without indulging in fancies, he should purge out the stretch of defilements. Not inclined to any form of

1.Dvipada, Lit: among two-legged beings.

- existence, he relies only on the Noble Practice. (39)
723. Bhikkhu should fare alone; meditation for concentration must be practised. Living with out company, I call Mona, the proper way for a Muni. If you can adapt well to a lone life your fame well spread to the ten directions. (40)
724. One who is devoted to the Buddha strives for concentration: Paying heed to the loud acclaim of the virtues, particularly that of shame for evil, and faith in the Noble Practice. (41)
725. Understand it by the example of the river: Small streams flowing through crags make gushing and splashing sound, whereas big rivers flow past without a murmur. (42)
726. A pot not fully filled makes a splashing sound, but a pot that is full makes no sound. Half-filled pots are like fools: Fully-filled ones, like wise men. (43)
727. The Samana, the Buddha speaks much concerning causes and consequences that would benefit the hearer. He preaches the Dhamma because he understands it well. And knowing well, he preaches profusely. (44)
728. He, who knows the Dhamma well, keeps a steady mind. He, who understands the Dhamma well, does not waste words. Such a disciplined Muni deserves Arahatsip, he is bound for it. (Thus said the Buddha). (45)

End of the Eleventh Nālaka Sutta

12. Dvayatānupassanā Sutta

Discourse On The Twofold Dhammas

Thus have I heard. On one occasion the Buddha was residing in PubbĒramana Monastery built by Visakha, mother of Migara in Savatthi. It was a full-moon night. On that pleasant night, under the starry sky, the Buddha, in the company of bhikkhu, was sitting in the open. He made a glance at the perfectly silent congregation and addressed the bhikkhus as follows:-

“O bhikkhus, there are certain Dhammas that are meritorious, pure, conducive to liberation from the world leading to the Ariya’s knowledge. Now suppose someone asks, what are the conditions (causes) that one may have the occasion to hear these Dhammas that are meritorious, pure, conducive to the liberation from the world, and leading to the Ariya’s Knowledge? In such case the answer would be, it depends on understanding the twofold Dhammas in their actual reality. How are the twofold Dhammas stated?

(1) This is dukkha; this is the cause of dukkha. This is one way of cultivating Insight-Knowledge by being mindful of the said Dhammas. This is the cessation of dukkha; This is the way leading to the cessation of dukkha (Nibbana). This is the second way. Now, a disciple who watches closely the said twofold Dhammas in wakefulness (alertness), vigorous and his mind inclined to Nibbana, can attain Arahatsip right now in this present existence. If there is a slight trace of defilement unpurged, and he happens to fall short of Arahatsip this life, at least the Third Path-Knowledge, that of the non-returner, (Anagami) is sure to be all a med. Thus he can expect rightfully. Having said as above, the Buddha gave the discourse in the following stanzas: -

729. They do not know (the Truth of) dukkha; they do not know (the Truth of) the cause of dukkha; they do not know (the truth of) the total and complete cessation of dukkha; they do not know the Way to the cessation of dukkha (Nibbana) (1)
630. Those ones are deficient in the consciouness that releases one from defilements (in the fruition of Arahatsip). They are also deficient in the Knowledge that releases one from defilements.

They are not deserving of ending the recurrence of dukkha. They certainly must go through rebirth and ageing (again and again). (2)

731. They know (the truth of) dukkha; they also know (the truth of) the cause of dukkha; they also know (the truth of) the total and complete cessation of dukkha; they also know the way to the cessation of dukkha; (Nibbana). (3)

732. Those ones equipped with the consciousness that releases one from defilements (in the fruition of Arahatsip); they are also equipped with the Knowledge that releases one from defilements. They are deserving of putting an end to the recurrence of dukkha: they do not meet with rebirth and ageing (again).(4)

(2) O bhikkhu, if some one were to ask, 'Is there another method by which the twofold Dhamma can be mediated upon?' then the answer would be, 'Yes 'How? All dukkha that ever arise are due to the substrata of existence (Upadhi),i.e., the merits and demerits. This is one way of cultivating Insight-Knowledge by mindfulness. And the complete cessation of merits and demerits (through the Arahatsip-Knowledge) nullifies dukkha. This is the second way. Now, a disciple ..(Sic). Then the Buddha gave the discourse as follows:

733. All dukkha in the world are caused by merit and demerit. Those unknowing this, commit merits and demerits; the result is that those fools (puthujjana) fall into dukkha repeatedly. Therefore the wise knowing by Insight-Knowledge. The origin of rebirth, and being mindful, avoids committing any merit or demerit . (5)

(3) O bhikkhu, if someone were to ask, is there another method by which the twofold Dhamma can be meditated upon? then the answer would be 'Yes'. How? All dukkha that ever arise are due to ignorance (avijja). This is one way of cultivating Insight-Knowledge by mindfulness. And the complete cessation of ignorance (through the Arahatsip-Knowledge) nullifies dukkha. This is the second way. Now, a disciple...(Sic). Then the Buddha gave the discourse as follows:-

734. The samsaric whirl of births and deaths turns on and on, now in this existence (in the human world), then in another existence, all these succession of existences are caused by ignorance. (6)

735. Ignorance is indeed the great darkness of delusion responsible for the perpetuity of existence, successively; the Arahats, the Noble Beings gaining Insight-Knowledge, do not undergo rebirth any more. (7)

(4) O bhikkhu, if someone were to ask...(Sic). How? All dukkha that ever arise, are due to sankhara (volitional activities). This is one way of cultivating Insight-knowledge by mindfulness. And the complete cessation of sankhara (volitional activities) (through the Arahatsip-Knowledge) nullifies dukkha). This is the second way. Now, a disciple,...(Sic). Then the Buddha gave the discourse as follows:-

736. All dukkha that ever arise are due to volitional activities, Sankhara with the cessation of volitional activities, the arising of dukkha is no more. (8)

737-8. Seeing the evil consequence of volitional activities (mental formations), that they are the cause of dukkha, a stifling of mental formations is brought about, thereby perceptions (regarding sensuality, etc.) cease, and all dukkha come to an end. Knowing the two Dhammas in their causal-consequence, the wise the ones who attain Nibbana, gaining Super Knowledge, break their connection with Mara and are released from rebirth. (9-10)

(5) O bhikkhu, if someone were to ask,...(Sic). How? All dukkha that ever arise, are due to (vinnana) consciousness. This is one way of cultivating Insight-Knowledge by mindfulness. And the complete cessation of (vinnana) consciousness through the Arahatsip-Knowledge) nullifies dukkha. This is the second way. Now, a disciple...(Sic). Then the Buddha gave the discourse as follows:

739. All dukkha that ever arise, are due to consciousness (vinnana),

with the cessation of (vinnana) consciousness, the arising of dukkha is no more. (11)

740. Seeing the evil consequence of consciousness (vinnana) that it is the cause of dukkha, the bhikkhu stifles consciousness (vinnana) in him. Not wishing anything in life, he realizes an extinction of defilements (Nibbana). (12)

(6) O bhikkhu, if someone were to ask,...(Sic.). How? All dukkha that ever arise, are due to contact (phassa). This is one way of cultivating Insight-Knowledge by mindfulness. And the complete cessation of contact (through the Arahatsip-Knowledge) nullifies dukkha. This is the second way. Now, a disciple...(Sic). Then the Buddha gave the discourse as follows:-

741. Those ruined by (the consciousness of) contact are carried along the current of lust for life. Thus they take the wrong path, further away from the extinction of defilements (Nibbana). (13)

742. Those who understand with Insight-Knowledge the nature of contact abide in the wisdom of an Arahatsip. They have overcome contact. Not wishing anything in life, they realize an extinction of defilements (Nibbana). (14)

(7) O bhikkhu, if some were to ask,...(Sic). How? All dukkha that ever arise, are due to (vedana) feeling. This is one way of cultivating Insight-Knowledge by mindfulness. And the complete cessation of feeling (vedana), (through the Arahatsip-Knowledge) nullifies dukkha. This is the second way. Now, a disciple ...(Sic). Then the Buddha gave the discourse as follows:-

743. Feelings pleasant, unpleasant or neutral, arise both internally within oneself or externally in respect of objects without. (15)

744. The bhikkhu, understanding that feeling (vedana) is the cause of dukkha, that it's a falsity, of crumbling nature, sees the process of perishing, by flash after flash of Insight. So he

perceives the true nature of feeling (vedana), and feeling (vedana) becomes extinct in him. Not wishing anything in life, he realizes an extinction of defilements (Nibbana). (16)

(8) O bhikkhu, if someone were to ask,...(Sic). How? All dukkha that ever arise, are due to craving (tanha). This is one way of cultivating Insight-Knowledge by mindfulness. And the complete cessation of craving (through the Arahatsip Knowledge) nullifies dukkha. This is the second way. Now, a disciple ...(Sic). Then the Buddha gave the discourse as follows :-

745. He who keeps craving as company walks the long road of 'samsara'. Now here, then hereafter, a succession of existences from where no escape he sees. (17)

746. Seeing the evil consequences of craving as the cause of dukkha, the bhikkhu mindful as he is, strives for detachment from the world and attains release from rebirth. (18)

(9) O bhikkhu, if someone were to ask,...(Sic). How? All dukkha that ever arise, are due to (upadhamana)clinging. This is one way of cultivating Insight-Knowledge by mindfulness. And the complete cessation of clinging (through the Arahatsip-Knowledge) nullifies dukkha. This is the second way. Now, a disciple ...(Sic). Then the Buddha gave the discourse as follows:-

747. Tis due to clinging that renewed existence occurs; and the being that comes into existence is beset with dukkha. Once born, death follows. These successive rebirths and deaths in essence are all dukkha's becoming only. (19)

748. That's why the wise extinguish clinging through the lower stage along the Path; thence they realize by Arahatsip the end of rebirth and never take a renewed existence again. (20)

(10) O bhikkhus, if someone were to ask...(Sic). How? All dukkha that ever arise, are due to all kinds of exertion (arambha). This is one way of cultivating Insight-Knowledge by mindfulness. And the complete cessation of all exertion (through the Arahatsip-Knowledge) nullifies dukkha. This

is the second way Now, a disciple...(Sic). Then the Buddha gave the discourse as follows:-

749. All dukkha that ever arise, are due to exertion of sorts; with the cessation of exertion, the arising of dukkha is no more.(21)

750-1. Seeing the evil consequence of exertion as the cause of dukkha, the bhikkhu forsake all exertion and in so doing gains release (Nibbana); having broken up lust for life, he is tranquil; rebirth, the process of samsara, is exhausted. For him there is no future existence. (22-3)

(11) O bhikkhu, if someone were to ask,...(Sic). How? All dukkha that ever arise, are due to nutriment. This is one way of cultivating Insight-Knowledge by mindfulness. And the complete cessation of all forms of nutriment (through the Arahatsip-Knowledge) nullifies dukkha. This is the second way. Now, a disciple ...(Sic). Then the Buddha gave the discourse as follows:-

752. All dukkha that ever arise, are due to nutriment of sorts; with the cessation of nutriment, the arising of dukkha is no more. (24)

753. Seeing the evil consequence of nutriment as the cause of dukkha, and having gained Insight-Knowledge about nutriment, the Arahats does not depend on it. (25)

754. Having understood perfectly the perfect Nibbana (arojāma) the affliction-free Dhamma, the Arahats has exhausted all moral taints He uses material requisites in right circumspection. He is firmly established in the Four Noble Truths. Once the present existence breaks up he belongs only to Nibbana, and does not belong¹ to the mundane world any more. (26)

(12) O bhikkhu, if someone were to ask,...(Sic). How? All dukkha that ever arise, are due to fear (vacillation, injitam). This is one way of culti

1.Sankham nopeti;lit ,does not count as(a being).

vating Insight-Knowledge by mindfulness. And the complete cessation of fear (vacillation) (through the Arahatsip-Knowledge) nullifies dukkha. This is the second way. Now a disciple,...(Sic). Then the Buddha gave the discourse as follows:-

755. All dukkha that ever arise, are due to fear (vacillation); with the cessation of fear (vacillation) the arising of dukkha is no more. (27)

756. Seeing the evil consequence of fear (vacillation) as the cause of dukkha, the bhikkhu, mindful as he is, for sake desire and puts a stop to volitional actions, thereupon, devoid of desire, devoid of clinging, he attains release from rebirth (samsara). (28)

(13) O bhikkhu, if someone were to ask...(Sic.) How? O bhikkhu, there is nervousness of one who relies on his body in craving, false view and conciet. This is one way of cultivating Insight-Knowledge by mindfulness. But there is no nervousness of one who does not rely on his body in craving, false view and conciet. This is one way of cultivating Insight-Knowledge by mindfulness. Now, a disciple,...(Sic). Then the Buddha gave the discourse as follows:-

757. One who does not depend (on craving and false views) has no fears, he's steady; one who depends (on craving and false views) has a tenacious clinging to life. Grasping this life dearly, grasping a future (unknown) life desperately, he has no way out of samsara. (29)

758. Seeing the evil consequence of dependence (on craving and false views) as the cause of consternation, the bhikkhu, mindful as he is, stands detached, independent (of craving and false views); then he clings no more and attains release from rebirth (samsara). (30)

(14) O bhikkhu, if someone were to ask,...(Sic.) How ? O bhikkhu, formless existence is by far more blissful than existence with form. This is one way of cultivating Insight-Knowledge by mindfulness. And Nibbana,

the cessation of existence is by far more blissful than formless existence. This is the second way .Now, a disciple,..(Sic). Then the Buddha gave the discourse as follows:-

759. Being that come into existence in various forms, as well as beings that take on formless existence, unknowing of the cessation of existence (Nibbana), are destined to continue re-birth. (31)
760. Those that understand by Insight-Knowledge about existence in form, and who also do not relish formless existence, abide in Nibbana where dukkha has ceased; they have thus foiled (overcome) Death. (32)

(15) O bhikkhu, if some one were to ask,...(Sic). How? O bhikkhu, where as all the world, that is, the celestial world of devas, Mara and Brahmas and the human world of monks and Brahmins and monarchs, take it that mind-and-matter are permanent or eternal, beautiful, pleasurable, and that the two constitute a self the Noble One (Ariyas), by the Path-Knowledge, see them in their true light and know that the worldly view is wrong. This is one way of cultivating Insight-Knowledge by mindfulness. O bhikkhu, where as all the world; i.e., the celestial world of devas, Mara and Brahmas and the human world of monks and Brahmins and monarchs, consider that Nibbana is false because it is devoid of mind-and -matter the Noble One (Ariyas) by the Path-Knowledge, see Nibbana as it really is and know that it is the Ultimate Truth. This is the second way. Now, a disciple ...(Sic). Then the Buddha continued the discourse as follows:-

761. Look at the world; both celestial and human, labouring under the delusion that (mere mind-and-matter) non-atta though they truly are, Atta exists there. Mind-and-matter, why, they're established facts, they do believe so. (33)
762. They think mind-and-matter constitutes atta; but the truth is quite different, for they are indeed non-atta. The worldly view is wrong because mind-and-matter have only momentary existence, and perish by own nature. (34)

763. The Noble One (Ariyas) understand the non-perishing Nibbana as it really is. Knowing clearly (by the Path-Knowledge) the Four Noble Truths, they have no desire whatever; they realize an extinction of defilements (Nibbana) (35)

(16) O bhikkhus, if someone were to ask, 'Is there another way by which the twofold Dhammas can be meditated upon? then the answer be, 'Yes' O bhikkhus whereas all the world; i.e. the celestial world of devas, Mara and Brahmas and the human world of monks and Brahmins and monarchs take it that the six pleasurable senses are good and wholesome (sukkha), the Noble Ones (Ariyas) by the Path-Knowledge, see them in their reality and know that they (these seemingly pleasurable senses) are but dukkha.

This is one way of cultivating Insight-Knowledge by mindfulness. O bhikkhus whereas the world- i.e. the celestial world of devas, Mara and Brahma, and the human world of monks, Brahmins and monarchs consider that Nibbana is dukkha because it lacks sensuality, the Noble Ones (Ariya 's), by the Path-Knowledge, see Nibbana as it really is and know how blissful it is. This is the second way. O bhikkhus, a disciple who contemplates on the above twofold Dhammas, in mindfulness vigorously, with his mind inclined to Nibbana, can attain Arahatsip right now in this very existence. If he falls short of Arahatsip by failure to cleanse himself thoroughly of defilements, he is sure to attain at least the third Path-Knowledge, that of the 'Non-returner', (Anagami). This is what he can expect rightfully. After saying that the Buddha continued with the following stanzas:-

764. Desirable senses of sights, of sounds, of smells, of tastes, of bodily-touch, and thoughts; these six, each in its right, are agreeable, pleasing, it may be said. (36)
765. These desirable senses are said to be pleasant (sukkha) by the world, celestial or human; their disappearance, (Nibbana), the world say, is painful (dukkha) (37)
766. Clinging to the existence as one's self, when extinct in him, (in Nibbana) the Noble One (Ariya) sees as peaceful pleasant (sukkha). The view of the Ariyas is just the opposite of the worldly view. (38)

767. What others call pleasant (about sensuality, the Ariyas call unpleasant; what others call pleasant (about Nibbana), the Ariyas call peace, pleasant. (39)
768. See the Dhamma (Nibbana) that's difficult of comprehension; the unknowledgeable are all at sea about it. Densely clouded by the great darkness (avijja), the unseeing ones are simply blinded by it. (40)
769. Nibbana is as clear as daylight to the Noble One. It 's only to those not versed in the Knowledge of the Path that Nibbana, though so close, yet remains a sealed book. (41)
770. Lost in the lust for life, the worldling goes on drifting in Samsaric current; for those wanderers in Mara's realm 'Tis no easy thing to grasp the meaning of Nibbana. (42)
771. With hearts untainted, knowing the way well, the Arahats dwell in Nibbana on the breaking up of their bodies. Besides, those Noble Ones, who else deserve thorough enlightenment (and realize Nibbana)? (43)

Thus said the Buddha. The bhikkhus were delighted with the Buddha's discourse, which they received with approval. After each of the sixteen exegeses, sixty bhikkhus dropped clinging, were cleansed of moral taints and won their release from samsara.

End of the Twelfth Dvayatānupassanā Sutta
In the Third Mahavagga.

(iv). AṬṬHAKA VAGGA

1.Kāma Sutta

Discourse On The Sensuousness

772. A sentient being, with the propensity for sensual pleasure, is in pleasure, certainly pleased whenever his sensuous interest is fulfilled according to his desires. (1)
773. Desire having arisen in him, the creature of sensuousness is demented, as though struck by a poisoned arrow, when deprived of his objects of sensual desires. (2)
774. Just as a wary man avoids treading on the snake's head, so also the mindful disciple tries to avoid all sensuality, and manages to be untouched by all desires in life. (3)
- 775-6. He is greedy for landed property, gold and silver, cows and horses, slaves and servants, women and kinsmen; his desire for sensual objects knows no bounds. This greed, seemingly harmless, causes havoc in him. For dukkha (trouble) is constantly seeping in just like water getting into a leaking boat. (5-4)
777. Therefore, a person should at all times take care to avoid sensuality. Such careful avoidance amounts to draining out defilements-, as would a careful boatman, draining out the water from his leaking boat, cross the floods to the other bank.(6)

End of the First Kama Sutta

2. Guhaṭṭhaka Sutta

Discourse On The Den

778. Dwelling in the den of the body (the five aggregates), thickly covered with heaps of defilements drowned in the delusion of sensuality, man finds it extremely hard to abandon life's allurements, so he is actually a far cry from peace and seclusion. (1)
779. Bound by a longing for life, originating in desire, those who hanker after the future and the past sensuous lives, lust for those aforesaid lives as well as the present one, that's why release (from the consequences of their lust) is difficult for them nor can they cause release of others. (2)
780. Those lustful ones, addicted to, and infatuated with, sensual pleasures, unheedful of the Buddha's Teaching and deep rooted in vice, bewail at the approach of death, assailed by the uncertainty of future existence. (3)
781. Hence, one should, definitely under the Buddha's Teaching, take upon himself the (threefold) Noble Training. If something in life is known to be unjust, being guided by that knowledge, the unjust action should be averted. For, as the wise point out, this life is short. (4)
782. I see in this world, persons possessed by craving for (the three forms of) existences who (necessarily must) tremble (with fear and anxiety). The wretched ones who are not free from craving for existence; be it high or low; whine when they enter Death's mouth (face Death). (5)
783. Look at those poor things, palpitating in sensuous joys of their choosing, mere wretches; their fates no better than the fishes that frolic in a drying stream. Seeing this unenviable prospect, also, one should not become attached to any form of existence and strive to overcome the false sense of mine. (6)

784. The wise one understands the duo-process of contact and its cause and therefore has no passionate desire for contact never doing anything his sense of righteousness won't permit, he is not tainted by what he sees or hears. (7)
785. With self-enlightened Super-Knowledge, he is able to cross the (four great) floods (samsara). Unsmearred with the taints of craving and false views he is detached to his person as a mere mind-matter composite. Having taken out the darts of defilement, having trained himself in vigilance, he wishes not for this life or for hereafter. (8)

End of the Second Guhatthaka Sutta

3. Duṭṭhaṭṭhaka Sutta Discourse On The Malice

786. Some accuse the Buddha (and his disciples) out of malice, others in honest belief in their accusation. (However) all accusations do not affect the Buddha because he is absolutely pure, without any dart of defilements. (1)
787. A belief of one's own preference, held dear and fully imbibed in, will certainly be endorsed by him who holds it. With such an ardent believer, how could you ever expect him to overcome the spell of his own belief? (2)
788. Without being asked, he says about his character and habits; there's also another who makes his own appraisal. Both forms of conduct the wise call ignoble. (3)
789. The bhikkhu has stilled his passions; his mind dwells in the tranquility of complete freedom. But he does not claim to be virtuous, Such conduct the wise call noble. In such a bhikkhu

there's not a trace of defilement that sustain samsara. (4)

790. He holds beliefs steeped in speculation and volition; he is guided by impure (false) doctrines. He depends on the false views out of (self-interest, selfish motives) as well as out of the belief in the so-called peace founded on destructive dialectics. (5)

791. Those holding the (sixty-two) false doctrines, deep-seated in their own belief, having set their heart upon it. Find it extremely hard to abandon it. Therefore, they take up one false creed, got it firmly-seated in their heart, and then reject it in favour of another, and yet another. (6)

792. The Arahant has indeed no false views in respect of any world; he has rejected speculative views about all forms of existence. To him, having shaken off all false views (that are based on craving and wrong concepts), deceit and vanity lurk no more; so whereby would he go to another existence? (7)

793. He who cling to a weakness is accused of that weakness. With an Arahant who does not clinging either to craving or to false views, how could he be accused of as being greedy or vain? Indeed he has no false concept about self-hood nor of annihilation of self. In this very existence he has cast off all false views. (8)

End of the Third Dutthatthaka Sutta

4. Suddhatṭhaka Sutta

Discourse On The Purenness

794. I see a pure appearance, noble and healthy; by merely seeing (a pure) appearance one attains purity, and such a view is the noble view. So he contemplates on that thought, believing it to be the Knowledge of the Way. (1)

795. If, (as they think) mere seeing a pure appearance could purify the seer, if mere knowledge of the appearance could dispel dukkha, then it would be tantamount to saying that he, with all the defilements and substrata of existence in him, attains purity by a way different from the Ariyas' Path. One who claims so is in fact a false believer (heretic). (2)
796. The Brahmana, the Arahāt does not say that purity is attained otherwise than by the Noble Path such as through knowledge concerning sights seen, sounds heard, or other perceptions experienced, precepts of abstinence or perverted practices. As for him he is quite indifferent to deeds meritorious or otherwise; having abandoned the wrong concept of a self, he has forsaken all volitional efforts in life. (3)
797. Leaving the former teacher, they follow a new one, led astray by lust, they can not overcome attachment. They acquire the teaching of this teacher, then they reject it, just like the monkey, that lets go a branch and gets hold of another. (4)
798. Being attached to the perceptions (such as sensual pleasures), he takes upon himself the perverted rituals; now under a teacher of low esteem, then under that of high esteem. The wise Arahāt, knowing the Four Noble Truths, by the Path-Knowledge, possessed of wisdom, as vast as the earth does not go from teacher. (5)
799. He conquers Mara's hosts and all evils, including all sensuous perceptions about sights seen, sounds heard, and perceptions otherwise experienced; thus cleansed, having seen Nibbana, he has removed the shroud of defilements. To one who goes about in this noble freedom, what speculations (by way of craving or erroneous views), would ever vex him?(6)
800. Arahats do not speculate (either out of craving or false views), are not led astray by defilements (such as craving or false views), they don't say that (false views such as eternalism) are truly pure. All bonds and knots (of sensual attachments),

loosened by the light of the Path-Knowledge, they do not wish for any existence in any world. (7)

801. Having gone beyond the confines of defilements, the Brahmana, the Arahāt, knowing the Truth, has nothing whatever to hold as dear. Sensual desires, or longings for existences, with form or without form, Hold no attraction to him. This world also lacks anything that he should, consider noble or worth having. (8)

End of the Fourth Suddhaṭṭhaka Sutta

5. Paramatṭhaka Sutta Discourse On The Best

802. In this world, certain people hold fast to the views, that their doctrine is the best. Such people claim their teachers are the best, and that the rest are all humbug. Taking such a stand, they can never avert controversy. (1)
803. He sees merit in what is seen or heard, or otherwise perceived by his senses, As also in precepts of abstinence, and rituals of perverse peculiarity; being absorbed in this (misplaced) sense of merit, he regards all other doctrines with contempt. (2)
804. This sort of prejudice, dependent on belief, glorifying one's own creed and scorning those of others, is a kind of bondage, the wise proclaim. That's why, one should not depend (for merit), no what is seen, or heard, or otherwise perceived by one's senses, nor on precepts of abstinence and perverted rituals. (3)
805. One should not form views through knowledge, or precepts of abstinence or perverted rituals. He should not claim to be equal to so and so, or consider himself as being inferior to, or

superior to another. (4)

806. Abandoning the false concept of atta (self), he does not cling; nor does he depend, on the knowledge (born of craving and false views). Amongst the divergency of views he endorses none; in fact, he upholds not any view at all. (5)

807. In this life, an Arahāt has no wish for either, the existing body or another body in another existence; not attached to this life, he has no attachment to another life. Upholding no false creed whatever, he has nothing to do with ideas and ideals. (6)

808. In this life an Arahāt has not a trace, of speculative perceptions regarding things, seen, heard, or otherwise experienced. With such a Brahmana who espouses with no false belief, whoever in the world could tempt him with any evil, (such as craving or false views)? (7)

809. Arahats do not speculate (on the basis of craving and false views), they are not induced (by craving and false views), Rejecting the (sixty-two kinds of) false doctrines, the Brahmana, the Arahāt, is not carried away, by precepts of abstinence, or perverted rituals. Such as steadfast one, having crossed over to the yonder shore, does not return to this shore of saṃsāra. (8)

End of the Fifth Paṃṇa Aṭṭhaka Sutta

6. Jarā Sutta

Discourse On The Decline

810. This life is short indeed. One may (probably) die within a hundred years; even if one lives to be over hundred, one declines, and must die. (1)

811. Man mourns for what he holds dear; but there's none that one could hold forever. Understanding the obvious law of deprivation in life, one should leave lay life. (2)
812. On his death, man leaves behind, all the property that he regarded his own. Understanding this well, the wise, being devoted, (to the Buddha and the Teaching and the Sangha), should resist the inclination to possess. (3)
813. Just as one misses on awakening, someone he met in his dream, so also one misses the dear departed. (4)
814. Such and such are the names, of certain people whom we've seen in person, heard their names called; when they pass away, only their names are left. (5)
815. Those who are greedy about their valued possessions, can not get over anxiety, lamentation and envy; that's why Arahats who have seen the Haven (Nibbana), live a life shorn of possession. (6)
816. Recoiling from life's lures, the bhikkhu seeks solitude, separating himself from snares of neighbourhood. This mode of conduct is concord, the wise say. And such a bhikkhu is able to wind up his role in samsara. (7)
817. The Muni (Arahat) does not lean on anything, (such as craving or false views), he does not seek to be loved or hated. So he is untouched by either lamentation or envy, just as water can not wet the lotus leaf. (8)
818. Rain drops can not stand on the lotus leaf; water also can not stay on the petals of the paduma lotus. Likewise the Muni (Arahat) remains absolutely untouched, by what is seen, heard, or otherwise perceived. (9)

819. The Arahāt who has shaken off all defilements does not have delusions about things seen or heard, or perceived through other sense-bases. Purity is not attainable otherwise than through, the Ariya's Path, that he's certain. Not being enchanted (like worldlings) by things, nor losing enchantment, (like the disciple on the Path training) of things, (he is the one who has no enchantment at all). (10)

End of the Sixth Jara Sutta

7. Tissametteyya Sutta

Discourse On The Tissametteyya

820. (The Venerable Tissametteyya addressed the Buddha); "O Buddha, the Venerable One, teach us, the throes of one given himself up to sex; having learnt it, we will go into seclusion and work out for our purification." (1)
821. (O Metteyya, said the Buddha,) For a bhikkhu who has given himself up to sex, the Buddha's Teaching; both its propagation; and practice is lost on him. Further, he may find himself committing wrongful deeds; this sort of conduct is ignoble.(2)
822. Once having lived a sequestered life (as a bhikkhu), he happens to resort to sex. Him the world calls one riding a whirling vehicle, a mean worldling (puthujjana). (3)
823. As a bhikkhu, he previously had followership and fame; all these things must decline now. Considering (seeing) such consequences, one should keep firmly to the Path to avert the sexual temptation. (4)
824. One oppressed by (sensual) thoughts, finds himself seething with self-torment. When such a fallen one hears the uproar against him. He is greatly distressed too. (5)

825. Under the instigation (mistaken advice), of teachers of a different creed, he has committed wrongs, spoken falsehood, these two blunders, became his bondage in a big way. (6)
826. Having won a reputation as a wise, stable bhikkhu dwelling alone, companionless, he has succumbed to sexual temptations, and degrades himself to a dullard, much to his heartburning. (7)
827. Seeing the evil consequences of a fallen one, both the previous (bhikkhu's and later (layman's) states, under the Buddha's Teaching, a muni (bhikkhu) should stand firm, on the sequestered life of a muni and abstain from sexual practice. (8)
828. Exert yourselves to discriminate defilements, this is the noble practice of the Ariyas and the Buddha (Arahats); just by taking up the practice do not assume nobleness, only such a (discriminating) disciple approaches Nibbana. (9)
829. The muni (Arahat) who is free from all wrongful actions, and in complete detachment to the sensual existence, has passed over to the safety (of Nibbana), across the (four great) floods, is held in adoration, by worldlings heavily inclined to sensual existence. (10)

End of the Seventh Tissametteyya Sutta

8. Pasūra Sutta

Discourse On The Ascetic Pasūra

830. The ordinary run of mankind, espousing with a peculiar belief, peculiar to one's own, (such as eternalism), naturally extols one's own creed, claiming that purity is found only in his faith, and never says that purity is possible with other practices. (1)

831. The contentious ones, entering an assembly, regard each other with mutual disdain. Upholding a different creed, wanting popular approval, the bigot assumes himself wise and tries, to out do the others in a war of words. (2)
832. Desirous of winning popular acclaim, the disputant tries to decry other creeds in public. When he meets opposition, he frowns and scowls; if someone criticizes him, he is upset with anger. (3)
833. When the wise judges declare the disapproved, doctrine as the loser, the lost contender bewails and pines, muttering, Ah me, they've scored me off. (4)
834. This sort of contentions arise among monks, (of non-Buddhist Order), bringing jubilation (to the winner), and despondency to the loser, seeing their futility, a bhikkhu should stay away from disputes. No good comes out of disputes other than (cheap) applaud. (5)
835. Futile as a dispute is, the contender enjoys entering into one, when he meets with approval, he is greatly pleased, he gets puffed up; he gets great satisfaction out of it. (6)
836. But in fact such high spirits prove his undoing, for he is apt to be vainglorious, using harsh speech. Seeing the evils of contentiousness one should keep away, from controversy, for no purifying effect is there the wise warn. (7)
837. As the hero in the King's service would go after, a worthy combatant, bragging, hero Pasura, run towards someone who ever challenges you; as for me, I have quelled all combatants (defilements), since attaining Buddhahood. (8)
838. They who hold false views quarrel with each other about their views; truth is here' in my doctrine, they would claim. (Pasura) go and quarrel with such a protagonist, for, if a dispute arises, there's none here to quarrel with you. (9)

839. Pasura, Arahats have cleared all foes (defilements); they go about in a free spirit, not taking sides in quarrels about views. How could you get a disputant in an Arahāt?, who does not uphold any view whatever? (10)
840. Yet you come to me with your mind steeped in false views, wishfully thinking of winning a war of words with the Buddha, the One who has shaken off all defilements. But you won't be able to seek any quarrel with the Buddha. (11)

End of the Eighth Pasura Sutta

9. Māgaṇḍhiya Sutta

Discourse On The Brahmin Magandhiya

841. On seeing (Mara's daughters) Tanha, Arati and Raga, no sexual desire was aroused in me; how could the appearance of this girl, stuffed as she is with excrement and urine, ever entice me, I'd rather not touch her, your daughter Maghandi, with my foot. (1)
842. You disdain my dainty daughter, adored by many a monarch; may I know what you believe in what you practise, and how you live on and the nature of your life experience? (2)
843. (Said the Buddha): Magandhiya) I do not pass judgment on views and try to pronounce my own, seeing through the falsity of views, I do not uphold any. I have searched within and have seen Peace. (3)
844. (Said Magandhiya, the Brahmin): O Muni, you said you reject all views resolutely held, and seriously speculated on, by others; and mentioned about 'internal peace'. Pray tell me what is that internal peace according to the wise? (4)

845. (Said the Buddha): (Magandhia) I do not say that purity is attainable by means of a certain belief or things heard (such as magical contrivance) for things perceived (thro' séance) or observance of precepts and perverted rituals. (At the same time) purity is not attainable without certain right understanding, right things heard, right perceptions right precepts and right observances. The pacified one (Arahat) forsaking (the five kinds of darkening forces), and adopting (the five kinds of purifying practices)¹ gains independence (of craving and false views) and abandons lust for life. (5)
846. (Said Magandhiya): (O Muni) according to you, one does not get purified by means of a certain belief or things heard (such as magical contrivance) or things perceived thro' séance) or observance or precepts and perverted rituals; (in the same breath) you said one can not get purified without certain, right understanding, right things heard, right perceptions, right precepts, and right observances. Your teaching highly enigmatic to me. (Whereas) certain monks and Brahmins believe that (false) views are purifying. (6)
847. (Said the Buddha): "Magandhiya, you ask repeatedly with your strong leaning on (false) views. No wonder you do not make out what I said, since you hold certain views as dear. You have not given the slightest attention to what I said. That's why you do not make out head or tail of it. (7)
848. Magandhiya, one who is in the habit of comparing himself with others, such as, he's my equal or his outstanding or he's inferior to me. Is liable to quarrel. One who is indifferent to the three kinds of vanity, (said above) There's no notion of equality or superiority or inferiority. (8)
849. How would an Arahat (Brahmana) say that (my view) is the

1. 1.Sammaditthi: Right understanding, the first and foremost of the eightfold Noble Path.

2. Hearing the Dhamma, the Buddha's Teaching 3. (i) Kammassakatanana

(ii) Cassa-nulomanana 4. Patimokkha-samavara-sila 5. Dhutanga.

truth? And how would he quarrel with anyone that (the other view) is false? he has no consideration whatever about whether he is equal or superior, or inferior to anyone. So whom should he quarrel with regarding views? (9)

850. Forsaking the dwelling-house (of one's sense-bases), and all resting-places (of sense-objects) an Arahāt while in the village, does not mix with society; all sensuousness stilled in him, he does not hoard any kammic forces that would result in rebirth. Such a detached one seeks no quarrel with anyone. (10)

851. In this life an Arahāt rejects all (false) views and takes up the noble practice; he does not say about them since he never cared to learn them. The 'paduma' lotus growing as it does in the water is not smeared with water. So also, an Arahāt who has adopted peace (Nibbana), who speaks about, Nibbana only, is unpolluted by sensuous desires or any worldly existence. (11)

852. An Arahāt is not inclined to (false)views. Practical knowledge does not make him conceited. He is not one made up of views or of craving. He does not depend on meritorious actions. He will never be lured back to the house, where craving and false views are ever present. (12)

852. An absence of perceptions frees one from bonds; overcoming the defilements frees one from delusion. Those who are possessed of perceptions and (false) beliefs, go about in life annoying one another. (13)

End of the Ninth Māgandhiya Sutta

10. Purābheda Sutta

Discourse On The Before Breaking Up

854. What kind of knowledge and what kind of conduct, make a person worthy to be called a ‘Stilled one’? (one freed from defilements). O Gotama Buddha, may I ask of you: Enlighten us on who is a pacified one. (1)
855. (Said the Buddha): He who has rooted out craving before his body breaks up, who does not have learning on the past (craving and delusion), who does not count as a lusting one or as angry one in the middle period (of the present existence) and who has no reliance on the future (as craving and delusion, might have it), (that kind of person I call a stilled one). (2)
856. He is without anger, without fear, without boastfulness, (about own conduct) without remorse; he speaks weighed words, he is calm and subdued; he is restrained in speech, and wise. (That kind of person I call a stilled one). (3)
857. He is not enchanted with future existence; he has no remorse regarding his past. On the present perceptions that contact brings, he keeps a detached outlook. He is not carried away by, (the sixty-two kinds of false views). (That kind of person I call a stilled one). (4)
858. He recoils from misdeeds, he does not employ hypocrisy for self gain, he has no sensuous desires; he knows no envy. Free from impudence and any reprehensible conduct, he is averse to backbiting. (That kind of person I call a stilled one). (5)
859. He is not depraved by pleasures, not haughty; gentle and keenly perceptive, he does not place, faith in any doctrines (other than the Buddha’s Teaching). Desires are extinct in him. (That kind of person I call a stilled one). (6)
860. He does not learn the Buddha’s Teaching for material gain, and he does not mind a lack of material gains. Never antago-

nistic, never yielding to craving, he is never a slave to the pleasures of the palate. (That kind of person I call a stilled one). (7)

861. Neutral in attitude towards all things, mindful at all times, he does not make comparisons of himself as against, any other such and such is my equal, or is my superior, or is my inferior, no profusion of passions being possible with him, (That kind of person I call a stilled one). (8)

862. No learning whatever (either by way of craving or of delusion), knowing clearly the Dhamma, he does not depend, (on craving and delusion), craving being totally absent, he holds no false views either of eternalism or annihilationism. (That kind of person I call a stilled one). (9)

863. Him I call the stilled one who cares not for sensuousness, who has freed himself of the (four) binding knots, and who has overcome all attachments. (10)

864. He has no children, no livestock, no fields, no house, and no land. He does not believe either in the eternalist view, or the annihilist view. (That kind of person I call a stilled one). (11)

865. When someone is not free from defilements, people in general, and monks and Arahats (Brahmanas) in particular are wont to refer to him (as one who is lustful or deluded). But the Arahata is not one who is led astray by those defilements, (craving and delusion) so he is unmoved by any accusation, that might be hurled against him. (That kind of person I call a stilled one). (12)

866. Devoid of desires, he is also without envy; he does not claim himself as belonging to the Noble Ones; nor does he claim equality with others, nor set himself up as one of the inferior class. Being of a non-speculative wisdom he does not indulge, in idle speculation (bearing on craving and delusion) (That kind of person I call a stilled one). (13)

867. He does not covet a thing, so he is not troubled, by losses he may have suffered. He maintains an equanimity, towards all things in life (never liking or disliking). (That kind of person I call a stilled one). (14)

End of the Tenth Purābheda Sutta

11. Kalahavivāda Sutta

Discourse On The Quarrels and Disputes

868. Where do quarrels and disputes originate? and why do envy, lamentation, anxiety, backbiting, conceit and arrogance arises? Pray, Gotama Buddha, kindly explain to us, the cause of those (disturbing) things. (1)
869. Tis due to someone or something dear that, quarrels, and disputes originate; and envy, lamentation, anxiety, backbiting, conceit and arrogance also arise for the self-same reason. Quarrels and disputes are related to envy. When there's a dispute backbiting is usually resorted to. (2)
870. In this world, where do lovable things originate? People go about in the world desiring things. Where do desires originate? Fulfillment of desire is the mainstay of man; how are human desires fulfilled? (3)
871. Lovable things in the world originate in sensuous lust. Those who go about in life desiring things, they too have their desires arising from sensuous lust. Fulfillment of desire is the mainstay of man; and human desires are fulfilled just because it (sensuous lust) is there. (4)
872. In this world, why does sensuous lust arise? And why are judgments (based on craving and delusion), made the way they are? The Buddha has mentioned about anger, falsehood

and vacillation; why do those states arise?" (5)

873. People say of pleasure and displeasure; depending on either pleasure or displeasure, there arises sensuous lust. In this world, people make judgments, (based on craving and delusion), on seeing the existence (becoming) and destruction of corporeal things. (6)

874. Anger, falsehood, and vacillation also are present, due to pleasure and displeasure. The Buddha, knowing these things, by super-knowledge, has spoken about them; one who vacillates should, in the interest of Insight-knowledge, take upon himself the (threefold) training. (7)

875. What causes pleasure and displeasure? The absence of which factors would make them (pleasure and displeasure) non-existent (Further) what is the origin of destruction and existence(becoming)? May the Buddha explain about it? (8)

876. Contact is the cause of pleasure or displeasure; in the absence of contact, those two (pleasure and displeasure), do not exist. Destruction and becoming, too, I tell you, have their origin in contact. (9)

877. In this world, what originates contact? And why do people embrace certain things? The absence of what factors would dispel the delusion of mine? What must be got over so that contact can not take place? (10)

878. Dependent on mind-and-matter, contact arises. Embracing is due to desire or wish (icca). Without wishing, no false sense of mine would delude one. Through getting over materiality (rupa), contact is averted. (11)

879. By extinguishing of what factor can one eliminate materiality (rupa)? How can pleasure (sukha) and pain (dukkha) be eliminated? We are eager to learn the way, whereby pleasure (sukha), and pain or displeasure (dukkha) are overcome. (12)

880. He's not an ordinary person in his normal senses; nor is he an insane person; nor a non-percipient one, nor one dwelling in the attainment of state of cessation; nor one who has attained concentration on the immaterial state. He's one who is striving for the concentration on the state, of Infinity of Space. This type of person can achieve, a cessation of the perception of materiality (rupa). Yet he is not free from craving, vanity and delusion, which originate in perception. (13)
881. O Buddha, those questions, which we asked, you have answered. May we ask another question now: In this world, do wise persons say that attainment of concentration, on immaterial state is the ultimate in purity? Or do they say purification is something further? (14)
882. In this world, some monks and Brahmins say that Attainment, of concentration on immaterial state is the ultimate purity for man. Among them there are others who claim skillfulness regarding total extinction; they are the ones that preach the doctrine of annihilation. (15)
883. The Buddha, the Great Sage, seeing through the emptiness, of those views that lean on eternalism and annihilism; knowing the Dhamma (in the impermanence, etc. of all things); and realizing liberation (from craving, vanity and delusion), thro' Insight-knowledge, does not join the controversy. He does not fall into the cycle of rebirth. (16)

End of the Eleventh Kalahavivāda Sutta

12. Cūḷabyūha Sutta

Discourse On The Small Combination

- 884-5. (Question): Dwelling in their respective homes of own beliefs, those claiming themselves as skilful in doctrine, hold fast to their doctrines and propagate them, saying that whoever understands it (i.e. a particular doctrine), knows the truth and whoever scorns it is a mere dullard. Strongly entrenched in their own views, they quarrel amongst themselves. Each call the others stupid, unmeritorious. Of these different views, which one is right? For each of them is dead sure his is right. (1-2)
886. (Answer): If by not understanding the other person's view, one were to become a fool, then all of those people are fools. All are grossly lacking in learning. They all dwell in their own delusion. (3)
887. Not purified by their own false beliefs in fact, if they suppose themselves pure, wise, skilful and sensible, then one of them could be called lacking in wisdom, because each is holding to his belief as firmly as the others. (4)
888. Where two people are calling each other a fool, I do not endorse either's view, for each has embraced, his own belief as the truth and therefore sees (regards), all others (not sharing his belief) as fools. (5)
889. (Question): This is the truth, the infallible truth, say some; no, that's all humbug, 'tis a big lie,' say others about it; and both sides stick tooth and nail to their own views, and quarrel with each other. Why could the monks, and Brahmins not utter the same thing (as the truth)? (6)
890. (Answer): Truth is only one kind; there is no such thing as a second kind of truth. Those who know the truth well do not quarrel (as to truths); but those holding different kinds of truth each extols his own doctrine; that's why the monks and

Brahmins could not utter the same thing (as the truth). (7)

891. (Question): Why do the monks and Brahmins, claiming to be skilful, teach various kinds of truth each in his own fashion, are there various kinds of knowable truths? Or, are those teachers merely carried away by their own logic? (8)

892. (Answer): In this world, if one sets aside the misconceived notion of permanence, there are not many kinds of truth. Reasoning on the basis of false view, there arise two opposite pronouncements of right and wrong (truth and false). (9)

893. One who sees purity in an impure perception of things, seen or heard or smelled, tasted or felt bodily, or based on the precepts of abstinence, or in perverted rituals, stands firm on his own particular doctrine. He holds others in derision and says that others, (not sharing his belief) are foolish and incompetent. (10)

894. Just because other people do not subscribe to his views, he regards them as foolish. Being so self-justified in his own wisdom, this type of person scorns others and insist on his own views. (11)

895. He is so steeped in the sixty-two kinds of (false) speculative doctrines, that he is puffed up with conceit, believing himself a full man. He feels self-glorified at heart, for he is so much imbued with his own false faith. (12)

896. If one were to fall into contempt by the other's judgment, then the person passing judgment would equally be contemptible. If (on the other hand) one could adjudge oneself as accomplished and wise, then there would simply be no foolish monks and Brahmins (in the world). (13)

897. Certain people extol their own views, which are quite different from those of others. They are guilty of deviation from the path of purity; they can never accomplish purity. Yet so

impassioned are they in their own view, that they delight in their own false doctrine. (14)

898. Herein only lies purity', they say: but never concede, that any other doctrine is pure. In this way many deluded men, are rigidly fixed on their own view, holding it as their own view, their precious treasure, they extol its merits with full conviction. (15)

899. For one who extols his own doctrine, how could he see any co-believer as foolish? He who calls others (non-believers) fools and impure ones, amounts to taking up a personally antagonistic stand. (16)

900. In this world, a person makes a firm resolve in a certain view; he is apt to claim that his doctrine surpasses all others. The (wise) man, however, having discarded all views, Does not quarrel with any one in the world. (17)

End of the Twelfth Cūḷabyūha Sutta

13. Mahābyūha Sutta

Discourse On The Great Combination

901. (Question): Some monks and Brahmins, dwelling in their own view, claim that their view is the truth. Are all of them liable to blame? Or do some of them deserve praise? (1)

902. (Answer): An occasional (a little) praise may be forthcoming, but their views can not pacify the passions. I declare there are two results in a quarrel, the winner (cheers) and the loser (jeers) seeing the futility, of both the outcomes, one should not quarrel but strive to see, the strife-free Nibbana which only is secure. (2)

903. All sorts of usage and nomenclature (denomination) are the work, of worldlings. The wise man is not deluded into believing them as reality. With a (wakeful) one who restrains himself not to take delight in things, seen or heard, how could he go to any substrata of existence? (3)
904. Those who set store by precepts say keeping the precepts purifies you; they observe perverted practices with meticulous care. Claiming that they are skilful in their own doctrine, they are actually bringing themselves under the forces of rebirth (by clinging). So they say (quite empty though that those precepts, and practices should be observed (for purity). (4)
905. If he falters in his precepts and (perverse) practices he trembles, like a man who, having left home in the company of caravans, gets lost on the way, and longs for his home or for the caravans. The deficient devotee mutters and yearns for the pure practice he has dropped. (5)
906. Abandoning all precepts and perverse practices, as well as all merits and demerits, a bhikkhu, not caring for purity or impurity, should avoid the false doctrines and go about in all aloofness, from the (so-called) peace the false-believers presume. (6)
907. Those who eject the fruitfulness of one's volitional actions, depend on loathsome practices or things heard, or seem, or otherwise perceived thro' the senses. Craving for various forms of existence is very much alive in them, hence they (wishfully) preach (extol) the doctrine that death will bring purity. (7)
908. (Question): Some say a certain doctrine is excellent, but the same doctrine is derided by others, all of them claim to be wise, accomplished. Which of those different doctrines is the truth? (8)
909. He who wishes must mutter with longing. Fancy (brought up

by craving and delusion), always carries worry in its objects. In this world an Arahāt has no rebirth and (its consequence of) death. For him whichever object could interest him as worth having? And hence where would he have occasion to mutter about? (9)

910. (Answer): My doctrine only is perfect, some would claim, and say that other beliefs are deficient. In this manner, each taking his own stand, they quarrel with each other. Each of them holding fast to his own preference as the ultimate truth, they call whatever doctrine they pronounce the truth. (10)

911. If one were to become deficient just by being run down by others, Then there would be no outstanding creed that remains, because most people are always running down other beliefs, while asserting their own firmly. (11)

912. In as much as they extol their own doctrine, they believe in the infallibility of their teachers whom they pay homage. For them devotion to the teacher, and the teacher's doctrine is most right and proper. Judged by the devotion of their devotees, all of those doctrines would seem decidedly right. Yet the way they seek purification is so different from one another. (12)

913. With an Arahāt there's nothing that some one else has to teach him. He does not subscribe to any view whatever. No view is worth imbibing outside of the Noble Truth, seen by Insight (through mindfulness). Hence he stands aloof from controversy. (13)

914. I know, I see', some monks and Brahmins would say, and believe in what they know and see as true. They think they have purified themselves. But even if they do see by their own ways, their vision is just void, because (devoid of the Four Noble Truths) what vision would be valid? Tis only the deluded ones who claim purity, by other means, (than Insight-Knowledge attainable only through mindfulness). (14)

915. The seer (of other people's minds etc), sees mind-and matter, (in their apparent view only, as a self entity); as he sees, so will he know (in the apparent knowledge only, as a self entity), whether such seeing be in a big way or in a small way, the vision acquired has nothing to do with purity, according to the wise. (15)
916. One who has experienced personally that one considers the truth, is never a willing one for correction and guidance. So also is one who is guided by speculative views. Whichever view one leans on, that view is proclaimed good. Claiming himself as pure, he is secure in the truth of his own belief.(16)
917. Knowing the Noble Truth by Insight, an Arahāt does not enter, into speculation (by way of craving and delusion); all false views are essentially unacceptable to him. Nor does he form further bondage (of craving and delusion), by trying to gain supra-mundane powers. He knows the emptiness of all (the sixty-two forms of), false views that worldlings take up; so, what worldlings follow faithfully (under the spell of craving and delusion), he regards with sublime indifference. (17)
918. In this world an Arahāt has untied all knots that held him in bondage. When controversies arise he does not side with either party. By remaining indifferent to the consuming fires (of lust and allied defilements), he has pacified himself. Therefore what others uphold in life (by way of craving and delusion). He has not the slightest interest in. (18)
919. The wise bhikkhu has forsaken all taints pertaining to past aggregates; he does not allow himself lured by the present aggregates. Not partial to any view, he does not make any view his resolved creed. So he does not propagate any view and is freed from the snares of all false faiths. Not smeared (by craving and delusion)regarding the world, he feels no remorse or no regrets. (19)
920. The Arahāt has overcome all evils arising from things, seen,

or heard or perceived otherwise; having laid down the burden of existence, he is a liberated one. He does not indulge in speculation (the usual course of craving and delusion); he is not the one who needs any abstinence like a worldling), for he has no will for any form of existence. (20)

End of the Thirteenth Mahabyuha Sutta

14.Tuvaṭṭaka Sutta

Discourse On The Practice Of Liberation

921. (Question): O Buddha, Kinsman of the Sun, may I ask of you this question: O the Noblest of the Noble Ones, what sort of understanding must one aim at, so that a bhikkhu realize the detachment (from physical involvements, etc.), through seclusion leading to cessation of all passion, with no clinging to anything whatever in life? (1)
922. (Said the Buddha): A bhikkhu should, by the Path-Knowledge, strive for cessation of ignorance, and its allied evils that prolong the process of rebirth. He should strive to have the delusion of 'self' rooted out. Craving that is liable to arise within must be put away, by means of constant practice of mindfulness. (2)
- 923 One should thoroughly know one's own as well as the virtues of others, (particularly those of one's teacher), one should not be vainglorious, about the virtues of either oneself or of one's teacher. For such vanity, according to the wise, is not conducive to liberation. (3)
924. One should not, in all vanity, consider oneself as superior, or inferior or equal to another thinking oneself as an accomplished one, A complexity of personal comparisons are apt

to arise; and this kind of considerations, it must be noted, are not worth having at all. (4)

925. A bhikkhu should watch within with mindfulness to quell, the rising tides of defilements. Vain it would be if he seeks peace otherwise. One who has conquered the evils within, has no clinging to a deceptive self. Then how could the annihilation of self ever occur in his thinking? (5)

926. In the deep within of the vast ocean there are no stormy waves. Likewise one who has no desire whatever, stands (unaffected by the vicissitudes of life). A bhikkhu should not let his thoughts wander to lustful thinking, lest he should fall a prey to lust. (6)

927. (Question): O Buddha with unobstructed vision, you have discoursed on the Dhamma, that you have discovered yourself and that allays all foes (apparent or concealed); now please show us the practice, the Path to Nibbana; please tell us the bhikkhu's conduct by way of precepts; please teach us how concentration could be cultivated. (7)

928. (Answer): Be not frivolous with your eye, have restraint about listening to low talk of the laity. Never thirst after the pleasures of the palate. And do not want to possess anything whatever in life (including your own self)¹ (8)

929. A bhikkhu should not bewail or murmur under pain; be it illness or any affliction felt through whatever perception. He should not yearn for any form of existence. And he should not shiver and shake in the face of external dangers. (9)

930. Having received foods and beverages, or any delicacies or raiment, a bhikkhu should not store them up. When he does

1. The phrase here is popular usage only, for in the ultimate sense there is no self to be owned by anybody at all. That's why a sense of owning or possession is merely delusion coupled with craving about things.

not get those things he should not be worried. (10)

931. Abiding in concentration, a bhikkhu should not ramble. He should restrain himself from restlessness. He must never slacken in unmindfulness. He should dwell at a place that is not noisy. (11)

932. One who means to dry up defilements should not sleep much: He should be as wakeful as possible. Sloth, deceit, joviality, frivolity, sexuality and personal adornment, all these must be abandoned. (12)

933. A devotee of the Buddha and his Teaching should not take up, Athabbana Veda, Interpretation of Dreams, Prognostication, by Marks on the Body; as also Astronomy, Interpretation of Birds' cries, prevention of abortion, medicine. (13)

934. A bhikkhu is indifferent to blame, and is not flushed with praise. He should drive away greed, anger and backbiting. (14)

935. Neither buyer nor seller be. See that no taints dwell in you deserving of blame. In the village avoid any involvements (with the laity). Never prattle in the hope of getting something. (15)

936. A bhikkhu should never be boastful. He should not talk in a way leading to some gain. Not being given to impudence, he should not speak in a contentious manner. (16)

937. Being ever conscious of one's own motives, a bhikkhu should refrain from lying, and from fraudulent acts. He should not scorn others just because he can practise austerity, or has acquired certain learning, or has been able to observe certain ascetic practices. (17)

938. A bhikkhu with an investigative mind, knowing these things (said above), should cultivate mindfulness all the time. Knowing by Insight-Knowledge that pacification (of evils within)

is Supreme Peace (Nibbana), he should, under the guidance of Gotama Buddha, never slacken in his mental vigilance.(18)

939. Whether censured left and right by monk or layman, a bhikkhu does not hit back in kind. A stilled one (Arahat) never wages a verbal war. (19)

940. The Buddha, having quelled (the six sensuous perceptions), can never succumb (to defilements). He has seen the Dhamma by own realization, not by other's guidance. That's why under the Buddha's Teaching, one should, diligently, and respectfully at all times, work out (for one's real benefit). (20)

End of the Fourteenth Tuvāṭaka Sutta

15.Attadanda Sutta **Discourse On The Own fault**

941. Tis thro' one's own fault that the penalty (of existence, both present and future), has to be paid. (Yet) look at people who quarrel. Having been deeply moved (by what I saw) I will now discourse, on the need for a sense of urgency and purposefulness. (1)

942. On seeing people palpitating with passion, like the fish in a drying stream, and people quarrelling with each other, a sense of consternation crept in me. (2)

943. The entire world is empty, without real core or essence. All (conditioned) things in all quarters are shaky a (with impermanence, etc.) To one looking for a safe existence, there's no haven insight, where life is not placed out (through ageing, etc.) (3)

944. Seeing youth devoured by age, uneasiness had set in with me. I have also perceived the dart (of defilement), hard to

perceive, for it's harboured in one's heart, after all. (4)

945. One with darts (of defilements) stuck in one's side, has to run about in all directions. Once these darts are removed, the ceaseless running comes to an end, and one does not sink (in the four great floods of Samsara). (5)

946. In life sensuous interests abound, for the sake of which learning, (of various sorts) is pursued painstakingly. One should not take up (one's precious time in) these pursuits. Understand fully (the truth of impermanence, etc); one should work diligently for one's liberation (from human passions). (6)

947. A bhikkhu must be truthful, not given to impudence; he should never resort to deceit or backbiting; never knowing anger, he should overcome the evils of greed and envy. (7)

948. One intent on Nibbana should resist sleepiness, sloth, and torpor (dullness). He should never lapse from meritorious actions. He should not be bloated with pride. (8)

949. Never be untruthful, never fall in love with forms (rupa); understand thoroughly (the evil in) pride; avoid doing things hastily. (9)

950. Do not hanker after the past (aggregates); do not feel complacent about the present (aggregates); do not be upset by the loss or the aggregates; and do not be lured away by lust. (10)

951. Desire, I call, is a great flood. Instant desire, (jappana) laying hold of an object (arammana); agitation (pakappana) and the mire of sensuality, slough.(kamapanko). (11)

952. The bhikkhu who has rid of evil does not deviate from the Noble Truth. Having abandoned all sensuousness, he stands on firm (high) ground (Nibbana). He is the calm one indeed. (12)

953. He who knows (the impermanence, etc. of) all conditioned things, who does not have any leanings (on craving or delusion); is a wise man who has accomplished the Path. He has given up all attachments in life and devotes to the noble practice, so he is not hampered by any love for anyone in the whole world. (13)
954. In this world, he who has overcome sensuousness, has overcome the bondage that beset men, hard to untie indeed. Having cut off the stream of craving, he has no cares; he does not have any fancy for anything in the world. (14)
955. Let the past (defilements associated in the mind with past actions) dry up; let not the future attachments (associated in the mind with speculation) arise. And if you are not taken up with the present (by way of craving and delusion), you will be a stilled one. (15)
956. An Arahāt has no delusion of mine in all aspects of mind-and-matter. When that mind-and -matter ceases to exist, he's not concerned at all. He is one who never wears out in the worldly sense. (16)
957. An Arahāt does not care about possession; whether something belongs to him, or to another. When he does not get something that is desirable, he is not worried at all. (17)
958. If someone were to ask me 'who's a fearless one? Then my answer would be; he knows no envy; he covets nothing; he has no lust (that is the cause of fear); and he has equanimity regarding all perceptions. These (four qualities) stand him in good stead (against any fear). (18)
959. One who is free from lust (the cause of fear), knows well (as to the impermanence, etc., of all conditioned things), and so does not commit himself to any volitions that condition merits or demerits. Being uncommitted thus, he sees he's well secure in all respects. (19)

960. The bhikkhu does not claim to be equal with persons of equal standing; nor does he say he is inferior when referring to persons of inferior standing; nor does he say he is superior as against superior persons. Having stilled at heart, he is free from envy. He does not cling (to the five aggregates), nor does he attempt at annihilation. (20)

End of the Fifteenth Attadanda Sutta

16.Sāriputta Sutta Discourse On The Thera Sāriputta

961. (The Venerable Sariputta addressed the Buddha thus); O Great Teacher, who has descended from the pleasurable realm, of Tusita devas, Head of a company of devotees, possessor of mellifluous voice and benign speech, never had I seen You before nor heard of You. (1)
962. O Buddha, endowed with superb vision, unrivalled in all the worlds, You have let all men and devas see (each other) clearly, by dispelling all darkness. You have found the ultimate peace and happiness. (2)
963. O Buddha, who has rejected craving and delusion, endowed with supreme patience, free from hypocrisy, leader of the (illustrious) company of devotees, Benefactor to the multitudes, and mentor to the bhikkhu, I have come here to ask You a problem. (3)
964. For a bhikkhu who, loathing (the labyrinth of life), has left for seclusion at the foot of a tree, or a cemetery, or a mountain, or a cave, out of reach of the enticing objects, (to what extent is he exposed to serious dangers?) (4)

965. In a secluded hermitage where silence reigns, be it a comfortable one or a makeshift one, the bhikkhu should be indifferent to the dangers that may abound. To what extent is such a lonely bhikkhu exposed to dangers? (5)
966. The bhikkhu making his dwelling out of humanity's reach, should be able to overcome the dangers. For him heading for the unknown place (Nibbana), to what extent is he exposed to dangers? (6)
967. Under the Buddha's Teaching, what kind of speech, is becoming to a bhikkhu? And what is the proper field, of movement for him? What kind of conduct, what kind of observances should he take upon himself? (7)
968. For a bhikkhu, fully concentrated, profound in learning, and mindful all the time what kind of practice must be pursued, for purification of one's self, in the same manner as the goldsmith purifies the gold? (8)
969. (Replied the Buddha); Sariputta, a bhikkhu loathing (the labyrinth of life), and intent (on the Path-Knowledge), retiring of seclusion at a quiet place. Should abide by the following practice, which I will now impart to you as I found it out myself. (9)
970. A bhikkhu observing strict self-discipline, and being mindful and wise, should ignore these five (common) dangers; viz: gnat-flies, mosquitoes and flies; snakes, scorpions, centipedes, and the like, lice etc., human action (perpetration), and quadrupeds. (10)
971. A merit-seeker should, on seeing the numerous terrible threats, and offensive conduct of the non-Buddhist devotees, remain unshaken. Regarding other dangers too, he should be able to overcome. (11)
972. He should withstand the pangs of illness or hunger; he should

bear with resignation cold and heat. Whenever afflicted by such unpleasant feelings, he should not waver, but remain steadfast in his exertion. (12)

973. He should not take anything not given him; he should not utter falsehood. He should touch the hearts of worldlings and Arahats alike with loving-kindness(metta). Whenever the mind gets murky, he should know, that it's Mara's making and should correct it accordingly. (13)

974. Do not fall under the influence of anger or haughtiness; you should be able to root out their causes. Further, he who can suppress likes and dislikes, should suppress all things in life. (14)

975. Guided by wisdom, gladdened by good thoughts, (such as thoughts about the Buddha, etc.), one could avert all the afore-said dangers. A bhikkhu should resist boredom living in an out-of-the-way resort. He should put up with the four (following) causes that could lead to lamentation. (15)

976 The disciple on the training, not dwelling in craving, should put away these worries that could cause lamentation, viz: What shall I eat? Where shall I eat? Ah, what a bad sleep I had last night! And where shall I sleep tonight? (16)

977. Under the Buddha's Teaching, a bhikkhu, on getting, appropriate alms-food or raiment (robes), should set proper limits to their use, guided by contentment. In the village, the bhikkhu well guarded in his faculties, should keep a non-covetous attitude to all material requisites. When confronted with, or provoked, he should never retort. (17)

978. A bhikkhu should comport himself with downcast eyes; he should not be fond of wandering. Striving for concentration, he should be wakeful most of the time. With a steadfast mind resulting from equanimity (of the Fourth Jhana), he should not think sensuous thoughts. He must cut off restlessness and re-

morse.

(18)

979. On being criticised regarding propriety (under the Vinaya rule of bhikkhu conduct), a bhikkhu should take it in good spirit. He should not be guilty of misconceptions about his co-trainees. Speaking only what is meritorious, he should not say things unseasonably or flippantly. He should never give bent to any reprehensible act. (19)
980. Further, in this world there are five kinds of dirt (defilements), such as the dirt of rupa-raga etc.; the mindful bhikkhu is on the guard against them. A disciplined one can withstand the lure of sensual objects; such as sights, sounds, smells, tastes and bodily touch. (20)
981. The bhikkhu who makes a practice of examining (conditioned) things, whenever opportune, who has freed himself of all hindrances, being mindful all the time, should expel all desire (for sensual objects). Thus, single-minded and firm, he should be able to dispel the darkness (of ignorance e.t.c.). (21)

End of the Sixteenth āriputta Sutta

(v). PĀRĀYANA VAGGA**1. Background Story**

982. In the city of Savatthi, the Royal City of Kosala there, used to live a very learned Brahmin named Bavari. He was accomplished in the Vedas. He wanted to put away, all cares and attachments. So he left the (pomp and honour, of) the great city for Dakkhinapatha Province. (1)
983. There was the River Godhavari that served as the boundary, between the Provinces of Assaka and Alaka. Bavari the Brahmin, chose an island in the mid-stream of the river as his new dwelling place. There he lived a recluse's life, gathering the daily alms-food, or otherwise lived of the fruits (that he found nearby). (2)
984. On that island a prosperous big village thrived. Bavari gave a grand sacrificial offering, out of the taxes collected from the village. (3)
985. After Bavari had closed the sacrificial ceremony, and gone into his hermitage, there appeared, another Brahmin (to his place). (4)
986. The visiting Brahmin was a ripple: his feet could not, move clear of each other. He was famished. He never seemed to clean his teeth. His hair was, (in obvious neglect,) thick with dirt. He approached, Bavari and demanded five hundred ticals of silver. (5)
987. On seeing the visitor, Bavari welcomed him, into the place and courteously asked after, the latter's health and welfare. Then he said thus: (6)
988. O Brahmin I have given away my all. Please excuse me, but I'm afraid I have, no silver to the amount of five hundred

ticals. (7)

989. If you do not give me what I ask, may your head split into seven pieces, on the seventh day from now. (cursed the visitor). (8)

990. Affecting holiness by impressive (disheveled) appearance, and given to deceit, the Brahmin visitor called down, a curse upon Bavari. And the latter was greatly troubled by it. (9)

991. Being smitten by the anxiety¹ about the wicked curse, Bavari could not eat and was worn to a skeleton. Being in such distress, he could not dwell in peaceful concentration. (10)

992. The well-wishing deva (guardian spirit of the hermitage), seeing the haggard Bavari, approached him and spoke thus: (11)

993. That Brahmin-visitor does not know what is meant by the head. He just employs hypocrisy for gain.. He has no intelligence to know either what is meant by the head, and by the falling of the head or by the falling of the head. (12)

994. O, Deva, if you know what is meant by the head, and by the falling of the head, do tell me. Let me know (learn) it. (13)

995. No, O recluse, I do not know it: I do not possess the intelligence to know it. This matter of the head and the falling of the head, belongs to the province of the Buddhas. (14)

996. If so, O Deva, who on this Earth knows the meaning of the head and of the falling of head. Please tell me. (15)

997. There's Prince Siddattha, a scion of Okkakaraja (of yore), who renounced the Royal City of Kapilavatthu and became, the Supreme Being, showing the light to the world. (16)

1.Soka-salla-samappito: lit., being pierced by the arrow of anxiety.

998. (O recluse), the All-knowing Buddha has realized the Ultimate, in all Dhammas (things conditioned or unconditioned) is possessed, If all supra-mundane faculties; has the penetrative insight into all things, (conditioned or unconditioned); has (halted all potential for rebirth through), a cessation of all volitional actions; with his mind dwelling in Nibbana, where no sub-strata of being exists, he is a liberated one. (17)
999. The Buddha, endowed with six super-normal Powers, and an All-seeing Eye, preaches the Dhamma to the world. Go and ask the Buddha. He will answer your problem. (18)
1000. On hearing the word Buddha, Bavari's spirits rose. His anxiety waned. He was gladdened greatly. (19)
1001. Elated and joyful, Bavari asked of the deva which village or town or country the Buddha was residing at. For, he said, "we will go and see the Buddha, the greatest of all men, and devas and brahmas, wherever he may be". (20)
1002. The City of Savatthi, the royal capital of Kosala, is where the Buddha is now staying. The Buddha, who had conquered Mara, endowed with vast Knowledge, the unrivalled One free from all taints, the greatest of a men, knows perfectly about the falling of the head. (21)
1003. Thereupon Bavri called up his pupils, who had mastered the Vedas and said; young men, come here and listen to what I'm going to say. (22)
1004. In this world, the coming of a Buddha is a very rare chance indeed. The One with renown as the Omniscient Buddha, has now appeared in the world. Go forthwith to Savatthi and see, the Buddha, the greatest among men, and celestial beings. (23)
1005. O Master, when we see him, how could we know that he is the Buddha? Please describe what the Buddha is like, so that we may be able to know. (24)

1006. Of course, I will. According to the Vedas, there's such a subject as the thirty-two, distinguishing marks of a Great Man. I have taught you this subject systematically and fully. (25)
1007. Whoever has got on his person, the thirty-two distinguishing marks, he is destined to become one of two, personages but never a third possibility. (26)
1008. If he stays a layman (a householder), he will conquer all the whole Earth, bounded (only) by the four Great Oceans, without wielding the rod, but by righteousness alone. (27)
1009. If he leaves home life and leads a homeless life, (as a bhikkhu) he will become the Knower-of-all-Dhammas, by own enlightenment, worthy of homage by the entire world, who has lifted the shroud (of defilements), the Unrivalled Buddha. (28)
1010. (O, my pupils), ask of the Buddha these (seven) questions, viz: how old I am; what my caste (clan) is; what distinguishing marks I have on my body; what Vedas I master; how many pupils are under me; what is meant by the head; and what is meant by the falling of the head. These questions you must ask only in your mind, (but not to be spoken out). (29)
1011. If he is really the Buddha with unobstructed vision, he will speak out in answer to what you meant to ask in your mind. (30)
- 1012-4. The sixteen pupils of Bavari; viz: Ajita, Tissa-metteyya, Punṇaka, Mettagu, Dhotaka, Upasiva, Nanda, Hemaka, Todeyya- Kappa, Jatukanni the Pundit, Bhadravudha, Udaya, Posala the Brahmin, Mogharaja the wise man, Pingiya the great recluse, on hearing what their master said- (31-3)
- 1015-6. Made their obeisance to their master, and these Brahmins, belonging to different companies (groups) of recluses, well-known and having attained concentration, resolute, having the proclivity to religious life, and who wear the (holy), knotted hair and carry the (holy) bearskin (as a requisite of a re-

cluse), left the master's presence and headed north. (34-5)

1017. On their way they passed through Ahitissa, the old city of King Alaka, the city of Ujjeni, the town of Gonaddha, the town of Vedisa, the town of Vanasa;- (36)

1018. The city of Saketa in Kosamhi, Savatthi, the mother of cities, the town of Setabya, the city of Kappilavatthu; the city of Kusinagara; (37)

1019-20. The town of Pava, the town of Bhoganagara, the City of Vesali, the city of Rajagaha. (Having passed through the said places), they came to the pleasant mountain where the shrine of Pasanaka stood. As a thirsty man finding cool water, as a trader acquiring great riches, as a weary traveler in the hot season finding a shady place, the group of Brahmins ascended the sacred mountain. (38-9)

1021. The Buddha was then surrounded by a congregation of bhikkhu, and was giving a discourse in the manner of the lion roaring in the forest. (40)

1022. Ajita the recluse (saw) beheld the Buddha, radiant with thousand fold luminous rays, like the sun, or the full moon on the fifteenth waxing day of the month. (41)

1023. Then he saw on the Buddha's person, the complete set of the distinguishing marks. Standing at a (suitable) place, he felt glad, and asked the questions mentally. (42)

1024. With reference to his (Bavari's) age, kindly tell us; please also tell us what distinguishing marks are there on his person; what is his clan (caste); how accomplished is he in the Vedas, and how many pupils are under his charge? These questions Ajita put to the Buddha mentally. (43)

1025. (O Ajita) His (Bagari's) age is one hundred and twenty years. He belongs to the clan of Bavari; He has three distinguishing

marks, on his person; He has accomplished the three Vedas;
(44)

1026. He teaches Nighandu (The Dictionary), Kedubha (Prosody), Lakkhana (Characteristics), Itihasa (Legendary Lore), to his five hundred pupils; for his own sake he has a perfect, mastery of the Vedas, (Thus replied the Buddha). (46)

1027. O Buddha, the Supreme Man, endowed with, the faculty of dispelling doubts; Kindly specify, the details of Bavari's, distinguishing marks: Please do not keep us in any skepticism. (47)

1028. (O young Brahmin) he (Bavari) can cover his face with his tongue; there's the spiral auspicious hair between the eyebrows; his genital organ is sheathed. Note these three distinguishing marks on him. (48)

1029. The group of Brahmins, on hearing the Buddha's reply, to the question whom nobody heard, but were put mentally only, were greatly pleased, and each raising his joined palms in worship, wondered thus: (49)

1030. Who put those questions mentally? Was it a deva or a Brahma? Or Sakka the beloved lord of Suja? Whom did the Buddha answer? (50)

1031. O Buddha, Bavari wanted to know, what's meant by the head; and the falling of the head. Kindly answer his problems and dispel our doubts. (51)

1032. (O Ajita) Ignorance is the head (of samsara); the Path-Knowledge, complemented by Faith(confidence), mindfulness, concentration, together with the will and endeavour, is the Dhamma that can chop off the head. So should you note. (51)

1033. At this answer, Ajita the young Brahmin was exhilarated. He placed his bearskin on one shoulder (as a mark of reverence),

and touched the Buddha's feet with his head. (52)

1034. O Venerable One, endowed with the Eye of Knowledge, Bavari, together with his pupils, being in high spirits, worship Your feet! (53)

1035. May Bavari and his pupils be peaceful and prosperous; young Brahmin, may you also be peaceful, prosperous, and live long. (54)

1036. If Bavari, or yourself, Ajita, or other members of your group here, would like to clear up any problems that way arise in your mind, I allow you to ask. (55)

1037. Obtaining the Buddha's permission, Ajita the recluse, sitting made obeisance to the Buddha and put the first problem, to the Buddha at the Shrine of Pasanaka. (56)

End of the Background Story

1. Ajitamānava Pucchā

Ajita's Questions

1038. (Asked Ajita:) What envelopes (besets) the world? Why is the world not intelligible (made known)? What do you call the sticky pollutant? What are the great dangers that the world is prone to? (1)

1039. (Replied the Buddha:) The world is enveloped by (beset with) ignorance; the world is not intelligible (made known) due to envy (vevicha), and unmindfulness (pamada); lust (jappa), I call the sticky pollutant; the great dangers facing the world are the cycles, of rebirth (samsara) laden with dukkha? (2)

1040. (Asked Ajita:) Through all the six-sense bases there flow, constant streams (of defiling lust); what can prevent these

flows? What can be restrain them? (3)

1041. (Replied the Buddha:) In this world, those streams of lust, can be prevented by mindfulness (sati); I will tell you what can restrain them; they can be restrained by knowledge (panna). (4)

1042. (Asked Ajita:) There are knowledge, mindfulness, mind-and-matter; Kindly tell me, Sir. Where do these Dhammas (things) cease? (5)

1043. I will answer your question, Ajita. Where there is no resultant that are, conditioned by merit or demerit, i.e., in Nibbana, consciousness arisen by conditionality ceases. There (too) cease mind-and-matter completely. (6)

1044. (O Buddha) there are the Ariya, who have known the Dhamma; there are many more who are still on their training for the knowledge. O the Wise One, kindly tell us practice to be followed by such trainees. (7)

1045. A bhikkhu should not be greedy about sensuous pleasures; he should not let his mind be turbid or agitated. He should be skillful about all the conditioned things; and he should be mindful in all his actions. (8)

End of the First Ajita-manava Pucchā

2. Tissametteyya-mānava Pucchā.

Tissametteyya's Questions

1046. (Asked Tissametteyya:) In this world who is a contented one? Who is a fearless one? Who knows by Insight-Knowledge the two ends and remains in the middle (midway) wisely uninvolved? (detached? unsmear?) Who do you call the eject Man? Who is able to surpass the binding force (Tanha)? (1)

1047. (Replied the Buddha:) O Metteyya, he who sees the evil in sensuality and takes up the Noble Practice is free from craving, mindful all the time, and peaceful in his knowledge; the bhikkhu is not shaky (with craving and delusion). (2)
1048. He knows by the Path-Knowledge the two ends (proximities) of the truth of dukkha and the truth of its cause, so he keeps to the midway (the cessation of dukkha') in an un-involved or detached attitude. He does not let himself smeared (by craving and delusion, the binding forces). Him I call the eject Man. He is the one who has surpassed the binding forces of craving and delusion. (3)

End of the Second Tissa-metteyya-manava Puccha

3. Puṇṇaka-mānava Pucchā Puṇṇaka's Questions

1049. (Asked Punṇaka:) O Buddha, free from craving, and knowing the root causes of merits and demerits, we have come to ask of you certain questions. In this world, many a recluse or layman or monarch or Brahmin gives sacrificial offerings to the devas. What do they depend on in these (meritorious) deeds? This is my question, Sir: kindly answer me. (1)
1050. (Replied the Buddha:) O Punṇaka, in this world, many a recluse, or layman or monarch or Brahmin gives sacrificial offerings to the devas. They wish for various existences in the human world or the celestial worlds; so they depend on ageing (jara) and allied dukkhas in all these (meritorious) deeds. (2)
1051. (Asked Punṇaka:) O Buddha, in this world, many a recluse, or layman or monarch or Brahmin gives sacrificial offerings to the devas. May I ask you this, Sir? Would giving one's

best attention to sacrificial offerings guarantee the donor against rebirth and ageing? This is my question, Sir: kindly answer me. (3)

1052. (Replied the Buddha:) O Punnaka, those donors wish for existences in the human world and the celestial worlds. They praise the things they offer, the donee, and the efficacy of the offering. They spell out their wishes and they make the sacrifice. Their offerings are made in the expectation of a reward in the form of sensuous pleasure in various existences. Since the lust for life looms large they cannot beyond rebirth and ageing, I tell you. (4)

1053. (Asked Punnaka:) O Buddha, if they can not get beyond rebirth and ageing by sacrificial offering, now then, what kind of person in the human or celestial world can get beyond rebirth and ageing? This is my question, Sir: Kindly answer me. (5)

1054. (Replied the Buddha:) Punnaka, in this world, he who understands all things within himself and without, has no cause to fear in respect of any of the existences (worlds), he is a pacified one, a gentle one without the smoke of evil actions, a happy one devoid of defilements, a detached one. That one can get beyond rebirth and ageing, I declare. (6)

End of the Third Puṇṇaka-mānava Pucchā

4.Mettagū-mānava Pucchā Mettagū's Questions

1055. (Asked Mettagu:) O bhikkhu, I presume you have accomplished the practice for Nibbana along the path; that your noble mind has been attuned to Nibbana. In the world, all beings are subjected to various kinds of dukkha; why do all these

dukkha constantly arise? This is my question, Sir: Kindly answer me. (1)

1056. (Replied the Buddha:) O Metagu, you asked me about the nature of the origin of dukkha; I will tell you as one who has understood it perfectly: In the world, all beings are subjected to various kinds of dukkha, the origin of which lies in the substrate of being (upadhi) (such as Kamma, kilesas). (2)

1057. One, being ignorant, commits himself to the acquisition of the substratum of being; that stupid person incurs the cause of dukkha, and knowing by Insight-cultivation (the impermanence etc., of things) One should not indulge in the acquisition of substratum of being. (3)

1058. O Buddha, You have answered what we asked. May we ask another question? Kindly answer it. How do the wise traverse the great floods (of samsara)? And how do they get rid of rebirth ageing ,anxiety and lamentation? Kindly explain to us as You have perceived it. (4)

1059. (Replied the Buddha:) I will tell you about the way to Nibbana, realizable even in the present existence personally experienced in the pacification of passions. Knowing the way, and applying the Knowledge in constant mindfulness, one should be able to overcome lust for life. (5)

1060. O Buddha, Seeker-after-the-sublime, if one knows the Way (to Nibbana) and applies the Knowledge in constant mindfulness, one would overcome lust for life. That most precious instruction of Yours, I receive with the greatest delight. (6)

1061. (Said the Buddha:) O Mettagu, having understood the (impermanence .etc., of) existences; in the future, the past, and the present; reject any fondness for them; do not dwell in craving and delusion about them; do not let volitional acts bring in their resultant rebirth. If you can successfully reject them then you stand no chance of further existence. (7)

1062. A bhikkhu who conducts himself as aforesaid (above) is mindful, ever vigilant and wakeful, has abandoned the false concept of mine, which is the Path-Knowledge that conquer, even in this very existence, rebirth, ageing, anxiety, lamentation, and the whole set of dukkha pertaining to rebirth. (8)
1063. O Gotama Buddha, Your excellent discourse on the removal of strata of being, is a source of delight to me. O Buddha, You certainly have cast off all dukkha, for You have ascertained the truth that leads to Nibbana. (9)
1064. O Great Muni, those whom you have kindly instructed have overcome all dukkha. Buddha, devoid of all evil action, I worship you with judicious veneration: May you, I hope, kindly instruct me (as well). (10)
1065. O Mettagu, if you know for certain that someone has cast off all evil actions, has perfected his training along the Noble Path, knows no care in the world, does not lust for sensuousness nor for any form of existence, then you can safely assume that he has traversed the (four great) floods (of samsara), that he has no darts (of defilements) piercing him, and that he has no shred of doubt (about the Noble Truths). (11)
1066. In this world, one who has realized the Path-Knowledge and attained Arahathship, is free from lust for life in any plane of existence, no craving burns inside him, and so he is free from the pain of passion. Not wishing for any thing in life, he can overcome rebirth, ageing and the whole set of dukkha; this I declare. (12)

End of the Fourth Mettagū-mānava Puccha

5.Dhotaka-mānava Pucchā Dhotaka's Questions

1067. (Asked Dhotaka:) O Buddha, the Seeker-after-the-Exalted-Dhamma, may I ask you this: Eager as I am to hear your words, Would I be able to work out for the pacification of the passions in me on hearing them? (1)
1068. (Replied the Buddha:) O Dhotaka, if so, make earnest efforts. After hearing my words, under my Teaching, you can, through mindfulness, ripen your Insight-Knowledge, and should be able to work out for the pacification of your passions. (2)
1069. O Bhikkhu, endowed with the All-seeing Eye, I see before me the Purified One, who goes about the human world and the celestial worlds in a spirit of complete detachment. To you, of the Sakkyanline, I make my humble obeisance. Kindly free me from vacillation and doubts. (3)
1070. O Dhotaka, in this world, I cannot bring release to any one who doubts. If you gain Insight-Knowledge of the exalted Dhamma (leading to Nibbana), that knowledge will deliver you across this great flood (of samsara). (4)
1071. O Buddha, noble as the Brahmin, kindly instruct me, in a way I can understand, as to the way leading to the stilling of human passions the peace of Nibbana. Whereas I have been harbouring under a diversity of doctrines boundless as the sky, I will now work out for the pacification of passions, not leaning (on craving and delusion), under Your (benign) guidance. (5)
1072. (Said the Buddha:) I will tell you about the Way Peace (Nibbana) as I have known by myself, realizable even in the present existence, personally experienced in the pacification of passions. Knowing the Way, and applying the knowledge in constant mindfulness, one should be able to overcome lust for life. (6)

1073. O Buddha, Seeker-after-the-Sublime, if one knows the Way (to Nibbana) and applies the Knowledge in constant mindfulness, one would overcome lust for life. That most precious instruction of Yours, I receive with the greatest delight. (7)
1074. O Dhotaka, having understood the (impermanence, etc., of) existences; in the future, the past, and the present; knowing that all of them are attachments, and knowing well, do not have craving for existence in any plane of life. (8)

End of the Fifth Dhotaka-mānava Pucchā

6.Upasīva-mānava Pucchā Upasīva's Questions

1075. (Asked Upasiva:) O Buddha, alone and lacking support and guidance, I am unable to traverse the great floods (of samsara). O the Buddha with the All-seeing-Eye, show me the basis that I may lean on in my endeavour to traverse the floods (of samsara). (1)
1076. (Replied the Buddha:) O Upasiva, in mindfulness, contemplate on the nothingness (as impermanence, etc.), that you have attained in your course of concentration; on that basis should you traverse the floods (of samsara). Sensuousness (of all shades) having been abandoned, and doubts drained, strive day and night for a clear perception of the end of dukkha (Nibbana). (2)
1077. (Asked Upasiva:) O Buddha, one who is free from sensuousness (of all shade) who dwells in the concentration on the nothingness only, does that one, being released from all perception, take his (next) existence in the Akancannayatana Brahma's realm? (3)

1078. (Replied the Buddha:) O Upasiva, one who is free from sensuousness (of all shades) who dwells in the concentration on Nothingness only, and so is released from all perception, does take his (next) existence in the Akancannayatana Brahma's realm. (4)
1079. (Asked Upasiva:) O the Omniscient Buddha, if that one takes his existence in the Aakancannayatana Brahma's realm, does the long, long existence in that realm amount to eternal peace? Or does his consciousness vanish after that long period of existence there? (5)
1080. (Replied the Buddha:) O Upasiva, when a flame fluttering in the wind is extinguished, nothing whatever exists, for its becoming ceases. Similarly, when one is released from the aggregates of mind (Namakaya), nothing whatever exists: His becoming ceases. (6)
1081. (Asked Upasiva:) Does he disappear then, or does he become nothing? Or, does he remain (in peace) eternally without decay? O Great Muni, I beg of You: You know it well; kindly explain it to me. (7)
1082. (Replied the Buddha:) O Upasiva, one who has entered Nibbana is beyond any concept of existence. Where there is a certain degree of defilement in one, he is liable to be called by that defilement (such as, greedy): But one on entering Nibbana is devoid of any defilement. No aggregates are present there, no sensual bases are there, etc. So there's no nomenclature left there. (8)

End of the Sixth Upasīva-mānava Pucchā

7.Nanda-Mānava Pucchā

Nanda's Questions

1083. (Asked Nanda:) In this world, there are Munis; so they say. What do they mean by a Muni? Is it because one has the attainment concentration, or insight, that one is called a Muni? Or is it because one has led an austere life that one is called a Muni? (1)
1084. O Nanda, under my Teaching, one does not get the title of Muni by seeing something (presumably) pure, or sensing something (presumably) pure, or by the knowledge in attainment of concentration. 'Tis only those who have been able to quell the forces of Mara (defilements), and thereby remain scatheless, and who have dropped all desires, that I call Muni. (2)
1085. (Asked Nanda:) O Buddha, all of those monks and Brahmins say. That purity is attained by seeing something pure, or by hearing something pure: Or by keeping the holy precepts, or by observing certain rituals; or by resorting to a variety of exciting prognostications and preparations. O Venerable Sir, by the observance of those various believes, can they escape from rebirth and ageing? This is my question, Sir: kindly answer me. (3)
1086. O Nanda, all of those monks and Brahmins say. That purity is attained by seeing something pure, or by hearing something pure: Or by keeping the holy precepts, or by observing certain rituals; Or by resorting to a variety of exciting prognostications and preparations; but by such observances, they can never overcome rebirth and ageing, this I declare. (4)
1087. (Asked Nanda:) O Buddha, all of these monks and Brahmins say that purity is attained by seeing something pure, or by hearing something pure; or by keeping the holy precepts, or by observing certain rituals; or by resorting to a variety of exciting prognostications and preparations. If by such obser-

vances they cannot overcome the floods (of samsara), who, indeed, in the human world and the celestial worlds, can overcome rebirth and ageing? This is my question, Sir: Kindly answer me. (5)

1088. (Replied the Buddha:) O Nanda, I do not say that all the monks and Brahmins are closed in by rebirth and ageing. They who reject the belief that purity is attainable by things seen, or heard, or other wise perceived; or by precepts and rituals; or by various exciting prognostications and preparations; and knowing craving as the root cause of dukkha remain free from all taints, can traverse the great floods (of samsara) this I declare. (6)

1089. O Gotama Buddha, I am greatly pleased by Your words shedding light on the evils of substrata of being. They who reject the belief that purity is attainable by things seen or heard, or otherwise perceived; or precepts and rituals; or by various exciting prognostications and preparations; and knowing craving as the root cause of dukkha, remain free from all taints, can traverse the great floods(of samsara), I (also) say. (7)

End of the Seventh Nanda-mānava Pucchā

8.Hemaka-mānava Pucchā

Hemaka's Questions

1090. Before the advent of the Buddha's Teaching in the long long past those wise Brahmins, religious teachers, had handed down certain truths, that such and such a thing happened, or that such and such a thing will happen. But all those truths, were mere oral (traditions) conducive to speculation only. And I have not been happy about it. (1)

1091. O Great Muni, kindly tell me the Dhamma, that destroys craving; for understanding it thoroughly, if one works out with mindfulness, one would overcome all attachments in life. (2)
1092. O Hemaka, in this world, the Lot (of exhaustion of evils) of Nibbana that dispels passionate desire for lovely things. Either seen, or heard, perceived or known (through one's faculties) is eternal. (3)
1093. Knowing the meaning of Nibbana, those who are mindful realize the Dhamma and are pacified. They remain tranquil, having surpassed all attachments in life. (4)

End of the Eighth Hemaka-mānava Pucchā

9. Todeyya-mānava Pucchā Todeyya's Questions

1094. (Asked Todeyya): When does not dwell in sensuousness, do not have any craving, and has overcome vacillating doubts, what kind of release would he look for? (1)
1095. (Replied the Buddha): O Todeyya, when one does not dwell in sensuousness, does not have any craving, and has overcome vacillating doubts, no further release need he look for. (2)
1096. O Buddha of Sakyan descent, is such a one free from desire, or is he not? Is he endowed with knowledge, or does he still indulge in speculation? O the All-Seeing Buddha, explain about the qualities of a Muni in a way I can comprehend. (3)
1097. O Todeyya, such a one is free from desire: he does not wish for anything whatsoever; he is endowed with knowledge (of the Path): He speculates no more; thus free from worldly cares, free from attachment to sensuousness or to any form of exist-

ence, he is indeed a Muni, you should understand. (4)

End of the Ninth Todeyya-mānava Pucchā

10.Kappa-mānava Pucchā Kappa's Questions

1098. (Asked Kappa): O Buddha, show us the haven of refuge, the Island, where on the multitudes, floundering amidst the broad expanse of flood (of samsara), beset with the calamities of ageing and death. O the most Venerable One, show us the Island where those calamities can never come. (1)
1099. O Kappa, I will tell you about the haven of refuge, the Island, where on the multitudes, floundering amidst the broad expanse of floods (of samsara), beset with calamities of ageing and death. (2)
1100. The Island, the haven of refuge (for the floundering multitudes), is none other than Nibbana -- as I call it where cares are none, where there's no grabbing by way of craving or delusion; and no other refuge (of the same nature) ever exists. There ageing and death are totally extinct. (3)
1101. Knowing the meaning of Nibbana, those who are mindful realize the Dhamma and are pacified. They bend no more to Mara's wishes, (for) they are no longer his bondmen. (4)

End of the Tenth Kappa-mānava Pucchā

11. Jatukaṇṇi-mānava Pucchā

Jatukaṇṇi's Questions

1102. (Asked Jatukanni): O Buddha, having heard of you as the One devoid of sensuous desires, and the One who has traversed the great of floods (of samsara) we have come to You to ask some questions. O the Omniscient One, kindly tell us about the Ultimate in Peace (Nibbana), kindly explain its real nature. (1)
1103. The Buddha surpasses sensuousness in the same manner as the Sun surpasses the Earth by its powers. O Buddha, endowed with the Great Wisdom vast as the Earth, under Your Teaching, kindly show us the Way to destroy rebirth and ageing. Kindly explain to us, being deficient in Knowledge, in a manner we can understand. (2)
1104. (Replied the Buddha): O Jatukanni, seeing that giving up the sensuous world is real security, avoid all sensuous interests. Do not let cares arise in you: They arise due to fondness for life (in craving and delusion) and they are unprofitable. (3)
1105. Let the past (defilements associated in the mind with past actions) dry up; let not future attachments (associated in the mind with speculation) arise. And if you are not taken up with the present (by way of craving and delusion), you will be a stilled one. (4)
1106. O Jatukanni, the Arahāt (Brahmana), being devoid of attachment to mind-and matter, is free from all taints, which commits one to the thralldom of Mara. (5)

End of the Eleventh Jatukaṇṇi-mānava Pucchā

12. Bhadrāvudha-manava Pucchā**Bhadrāvudha's Questions**

1107. (Asked Bhadravudha): O Buddha, the One who has abandoned passions, who has destroyed craving, who knows no greed, who has forsaken all fancies, who has traversed the great floods (of samsara) who is released from all defilements and who has risen above speculation (by way of craving and delusion): O the Wise One, we beg of You (to teach us); after hearing Your discourse, we shall depart from this place. (1)
1108. O the Diligent Buddha, men from many lands have assembled here, eager to listen to Your (noble) words. Kindly explain to them the Dhamma in just the same as You have understood it. (2)
1109. (Replied the Buddha): O Bhadravudha, put away craving for the future, or the past, or the present. Through whichever thing one clings to this world, either mind or matter), by that thing one falls a prey to Mara, inevitably. (3)
1110. Therefore, knowing the evils of all conditioned things, (as impermanence, etc). The mindful bhikkhu realizes that the world is embracing things that are essentially in Death's domain, and that they are deeply attached to them; and forsakes clinging to the (empty) world. (4)

End of the Twelfth Bhadaravudha-manava Puccha

13. Udaya-mānava Puccha**Udaya's Questions**

1111. (Asked Udaya): O Buddha, dwelling in concentration, the One devoid of defilements, the Accomplished One, the Pure

One, the Master of all things (Dhammas), we have come to ask You a question: Kindly tell us the Way to the release of defilements (Arahatship) that destroys ignorance. (1)

1112-3.(Replied the Buddha): Forsaking sensuous desires and grief; removing sloth; preventing remorse; dwelling on equanimity through purity of concentration; being guided by contemplation of all Dhammas: These I declare to be the Way to release from defilements (Arahatship) that destroys ignorance. (2-3)

1114. By what is the world held in bondage? By what is the world being examined? The total forsaking of which would amount to Nibbana? (4)

1115. Joy (about things through carving) holds the world in bondage; speculation is the means whereby the world is being examined; the total forsaking of craving (tanha) amounts to Nibbana. (5)

1116. What mode of training would bring a cessation of consciousness (that conditions merits and demits) to a mindful disciple? We have come here to ask the Buddha; May we hear Your words (answer)? (6)

1117. By not giving way to joy about all feelings (vedana) internal or external, a cessation of consciousness (that conditions merits and demits) comes to a mindful disciple. (7)

End of the Thirteenth Udaya-mānava Pucchā

14. Posāla-mānava Pucchā

Posāla's Questions

1118. (Asked Posala): The Buddha reveals one's past (existences);

he is free from defilements; he has cast away doubts; O Master of all things (Dhammas), we have come to ask You a question . (1)

1119. O Buddha of Sakyan descent, kindly tell us about the type of knowledge pertaining to attainment in concentration of Akāncannayatana (Nothingness) where the meditator, having surpassed the consciousness of materiality (rupa-sanna), and there by rejected (whilst maintaining the concentration) possibility of rebirth in a material existence, concentrates on (the thought-object of) nothingness both internal and external. O Buddha, how could an attainer of this kind of concentration be known? (2)

1120. (Replied the Buddha): O Posala, having perfect knowledge about all bases of consciousness, I know that one who remains by virtue of his volitional act) concentrating on nothingness and is subsequently released from defilements (while in that concentration) in the state of nothingness. (3)

1121. One who has attained concentration on nothingness should understand that the resultant of the concentration is a mere hindrance (to the Path-Knowledge); and knowing that the joy about his attainment is nothing but a fetter, he strives for Insight-Knowledge, into the impermanence, etc. of the attainment. When, thereupon, he gains the Insight-Knowledge, he has realized the Path-Knowledge, he is an Arahāt. (4)

End of the Fourteenth Posala-manava Puccha

15.Mogharāja mānava Pucchā Mogharāja's Questions

1122. (Asked Mogharaja): Twice have I put my question to the

Buddha of Sakyan descent, but the All-seeing Eye, the Buddha, has not replied; the Buddha is wont to stay his answer, I've heard them say; till asked for a third time. (1)

1123. Neither this (human) world nor the celestial world of Brahma and Devas understand the view held by Gotama Buddha of great fame. (2)

1124. To the One-who-sees-the-excellent (Dhamma), we have come to ask a question: Howsoever should one perceive the world so that Mara cannot see him (any more)? (3)

1125. (Replied the Buddha): O Mogharaja, be mindful all the time, and discarding the delusion of self, perceive the world as naught. By so perceiving one should escape Mara (Death). One who so perceives the world cannot be seen by Mara. (4)

End of the Fifteenth Mogharaja Puccha

16. Pingiya-mānaya Pucchā Pingiya's Questions

1126. (Asked Pingiya): (O Buddha) I am worn out, weak and wan; my eyes and ears are failing me; I do not wish to die in deep ignorance without having the benefit of Your knowledge. So kindly show me, here and now, the way that can destroy rebirth and ageing. (1)

1127. (Replied the Buddha): O Pingiya, those heedless ones see that materiality (rupa) leads to grief and (yet) they are ruined by materiality (rupa); so Pingiya, be heedful and renounce materiality (rupa) for the sake of stopping (the process of) rebirth. (2)

1228. In all the four cardinal directions, in all the intermediate directions, upwards and downwards; in all the ten directions, there's nothing that the Buddha does not see, or hear, or think of, or know. So kindly show me, here and now, the Way that can destroy rebirth and ageing. (3)
1129. (Replied the Buddha): O Pingiya, look at those assailed by (their own) craving, worn out and ruined by (the relentless process of) ageing. So, Pingiya, be heedful and cast off craving for the sake of stopping (the process of) rebirth. (4)

End of the Sixteenth Pingiya-manava Puccha

Pārāyanatthuti Gāthā Stanzas Of Praise In Pārāyana Vagga

This Sutta is the collection of Buddha's answers to each of the questions put to him by the sixteen pupils of Bavari, the Brahmin. The meeting took place at the Shrine of Pasanaka in the province of Magadha, where the Buddha was sojourning. Knowing the meaning of one of the questions in this Sutta, or knowing the essence of the teaching in one of them, or putting to practice in the spirit of Insight-cultivation any one of them, one can surely reach the yonder safety (shore) of the ocean of ageing and death (Nibbana). Since this Sutta is conducive to the crossing over of the Ocean of samsara to the safe shore of Nibbana, it is called Parayana Sutta. (**Parayanati**: to cross over).

- 1130-2. Ajita, Tissametteya, Punnaka, Dhotaka, Upasiva, Nanda, Hemaka, Todeya, Kappa, Jatukanni the Pundit, Bhadravudha, Udaya, Posala the Brahmin, Mogharaja the Wise Man, and Pingiya the great recluse; the sixteen pupils of Bavari the Brahmin, approached the Buddha, the Greatest of recluses, endowed with Noblest Conduct, wishing to ask the Buddha abstruse questions. (1-3)

1133. The Buddha answered their questions in accordance with the truth by these answers the Muni (Buddha) made the Brahmins satisfied. (4)
1134. The Brahmins, thus satisfied by the Buddha, endowed with Great Vision, Kinsman of the Sun, took upon themselves the Noble Practice under the guidance of the Buddha, the possessor of Supreme Knowledge. (5)
1135. One who gets his answer from the Buddha on a single question and puts the Knowledge to practice, is bound to traverse the ocean (of samsara) and reach the safe shore (Nibbana). (6)
1136. By practising to perfection along the Noble Path, one crosses over from this shore (of samsara) to the yonder shore (Nibbana). The (Noble) Path is the route that loads to the yonder shore; Hence this group of Suttas (Vagga) is called Parayana, the Route to Nibbana. (7)

End of the Stanzas In Praise of Pārāyana Vagga

Pārāyanānugīti Gāthā
Parallel Stanzas to Pārāyana Vagga

1137. (Said Pingiya): I will (attempt to) echo the Buddha's discourse on Parayana: The Buddha, untained by the filth (of delusion); endowed with vast Knowledge comparable to the Earth; released from sensuousness; harem of forests (of defilements), the Arahāt, preached (the Dhamma) as he has understood it. Why on earth could one ever hear any untruth from the Buddha? (i)
1138. Come! now, I will sing in praise of the Buddha, the one puri-

fied of the dirt of delusion, the one purged of vanity and ingratitude. (2)

1139. (O Bavari, my master) the Buddha has dispelled darkness; He is endowed with the All-seeing Eye; He has reached the end of the world; He has surpassed all forms of existences; He is free from taints; He has exhausted all dukkha. He is called by his true title (the Buddha)- and it was him I have approached. (3)

1140. In as much as the bird leaves the (brambly) thicket in preference for a fruitful grove; I have left the company of lesser minds like the golden goose diving into the deep lake. (4)

1141. Before the advent of Gotama Buddha, religious teachers had handed down certain truths; that such and such a thing happened, or that such and such a thing will happen, but all those truth (are mere oral traditions conducive to (endless) speculation (bearing on sensuality). (5)

1142. Gotama Buddha is unique, unrivalled; He is ever on the Noble Task of dispelling darkness. Brilliant in his powers, he outshines in Knowledge. Awesome is his wisdom, immense his intelligence! (6)

1143. The Buddha preached to me the Dhamma that can be known by own experience, that yields fruit instantly; the Dhamma that burns up all craving, and that leads to the Ultimate Security (Nibbana). The Security (Nibbana) he teaches is unique, beyond comparison with any known standards. (7)

1144-5. O Pingiya, (whereas) the Buddha preached to you the Dhamma that can be known by own experience, that yields fruit instantly, The Dhamma that burns up all craving, and that leads to the Ultimate Security (Nibbana)- the Security (Nibbana) he teaches is unique, beyond comparison with any known stands. Awesome is his wisdom, immense his intelligence. (Yet) why do you ever leave His presence? (8-9)

1146-7.(O Master,) I do not, even for a moment, leave his presence. He preached to me the Dhamma that can be known by own experience, that yields fruit instantly, the Dhamma that burns up all craving, and that leads to the Ultimate Security (Nibbana), the Security (Nibbana) he teaches is unique, beyond comparison with any known standards. Awesome in his wisdom, immense his intelligence. He is in fact ever present before me, Sir. (10-1)

1148. (O Master,) The presence of the Buddha is constantly in my eyes as the being seen physically for I have a constant awareness of him day and night. By night (as long as I remain awake) I remain worshipping him. That 's why I never consider myself away from the Buddha. (12)

1149. My faith, my joy, my consciousness and my mindfulness never leave Gotama Buddha's Teaching. Wherever the Buddha, the Wise One, goes, I bow in that direction in homage to him. (13)

1150. (O Master Bavari,) it's due to my old age that I am not physically able to go near the Buddha. But I always go to him in my thoughts, my mind is always with him. (14)

1151. While down in the mire of sensuousness, seized by trembling, I was drifting from island to island, (seeking refuge), I saw the Buddha, the Taint-free One, the One-that-traversed-the-floods (of samsara). (15)

1152. O Pingiya: Vakkali, Bhadravudha and Gotama of Alavi, won Arahatsip through their projected force of faith. Likewise, project your faith (toward Nibbana); If you do so you will get beyond Mara's domain. (Thus the Buddha miraculously appeared before me and said). (16)

1153-4.On hearing the Muni's words I was deeply satisfied. The Buddha, having lifted the shroud (of samsara), free from the darts (of defilement), possessing profound wisdom; resolving all

problems raised by the doubting ones to their admitted satisfaction, the Buddha, teacher to those doubting ones, perceiving by Supreme Knowledge the abstruse Dhamma that lay with in the province of the Buddha's only, (unfathomable by the greatest of devas); knows the good (profitable) from the bad (unprofitable) in all things.

(17-8)

1155. Imperishable, immutable, beyond any stands of comparison, is Nibbana; and I am surely bound for Nibbana: I have no doubt about that. So, kindly count me as one whose mind is released (from defilements). (19)

The Fifth Chapter Parayana Vagga ends here.

Epilogue

1. Uruga S*, Dhaniya S., Khaggavisana S., Kasibharadvaja S., Cunda S., next, Parabhava S., Vasala S., Karaniya (Metta) S., Hemavata S., then, (Alavaka) Yakkha S., Vijaya S., (the noble) Muni S.;
2. These first twelve discourses, put in the first group (vagga) of Suttas, delivered, in well-measured terms, by the Buddha, the One endowed with the Eye of Wisdom, the Pure One, is called Uruga Vagga, the excellent group.
3. Ratana S., Amagandha S., Hiri S., Mangala S., Suciloma S., Dhammacariya S., Brahmanadhammika S., Nava S., Kim-Sila S., Utthana S., Rahula S., next, Vangisa (Nidyodhakappa)S.,
4. Here, Sammaparibbajaniya S., the excellent Dhammika S., these fourteen discourses, given in well-measured terms, forming the Second Group, is called the Cula Vagga, the excellent group.
5. Pabbajja S., Padhana S., the Sutta named Subhasita, Sundrikabharadvaja (Puralasa)S., Magha S., Sabiya S., Keniya S., (Sela S.,) the sutta named Salla, the excellent Vasettha S., Kokalika S.,
6. The well-measured and excellent Nalaka S., then the Sutta named Dvayata-nupassana, in the third group, these twelve Suttas are known as Maha Vagga, the excellent group.
7. Kama S., Guhattaka S., Dutthatthaka S., Suddhatthaka S., Paramatthaka S., Jara S., the well-measured and excellent Tissa-metteyya S., Pasura S., Magandiya S., Purabheda S.;
8. Kalaha-vivada S., the pair of Culabyuha and Mahabyuha

*S., Sutta

Suttas, Attadandha S., Sariputta S., ; These fourteen Suttas as the Fourth Group, are called Atthaka Vagga.

9. In the pleasant land of Magadha, the precious country peopled by previously acquired merits, at the glorious and well-proportioned shrine of Pasanaka, there the Buddha, the Head of the company of devotees, was residing.
10. There came (to the Shrine) from a place having dual boundaries, (lying in the River Godhavari, between the states of Alaka and Assaka, Sixteen Brahmins, commanding a followership within twelve-'yojana' area, seeking the Buddha's answer to each of their problems; resolved were their problems when the Buddha gave them appropriate instructions.
11. The Buddha, the Supreme One among all human and celestial beings, gave the discourses for the benefit of all the worlds; discourses deep in meaning and delightful to hear. The excellent Suttas, impregnated with wondrous 'Dhamma', conducive to release from all the defilements, were preached by the Buddha, the Supreme One among all human and celestial beings.
12. The discourses, told in most appropriate language, in accordance with the desired effect both in letter and spirit, sprinkled with suitable illustrations, highlighted by searching probe into the world, were preached by the Buddha, the Supreme One among all human and celestial beings*.
13. Paramount in purity, being unpolluted by passion, paramount in purity, being unsmeared by malice, paramount in purity, being un-impregnated by ignorance, the Buddha, possessed of the sharpest wisdom with a searching probe into the world, the Supreme One among all human and celestial beings, made

*Dvipadaggo, Lit., 'Foremost' among two-legged beings.

those discourses.

14. Paramount in purity, being untainted by defilement, paramount in purity, being untainted by evil act, the Buddha, possessed of the sharpest wisdom with a searching probe into the world, the Supreme One among all human and celestial beings, made these discourses.
15. Inherent taints, bonds, attachments, defilements, hindrances and the three pollutants (of greed, wrong views and delusion) lie within sentient beings. And for the release therefrom, the Buddha, the Supreme One among all human and celestial beings, made these discourses.
16. Exposing the extreme depths of the 'Dhamma', peace-giving and most precious, the Buddha, the Untainted One, destroying defilements, Devoid of passion, craving, and grief, the Buddha, the Supreme One among all human and celestial beings, made these discourses.
17. The Buddha has rooted out passion, malice and lust, the four types of rebirth, the five kind of afterlife and the seven classes of conscious existence. The modes of release from the enjoyment of craving, the shroud of craving, and the creeper of craving, were preached by the Buddha, the Supreme One among all human and celestial beings.
18. Profound, difficult of understanding, subtle; the province of the wise only, abstruse in meaning, these Suttas, highlighted by a searching probe into the world, were preached by the Buddha, the Supreme One among all human and celestial beings.
19. Strung by the floral necklace of nine factors, well-arranged (on matters covering) the faculties, (stages of) concentration, and (degrees of) release (from defilements), the Eightfold Path constituting the Noble Vehicle, all these Dhammas em-

bodied in these Suttas, were preached by the Buddha, the Supreme One among all human and celestial beings.

20. Perfect as the moon on a cloudless sky, wondrous as the treasures of the ocean, dazzling as the (hues of) flowers, brilliant as the Sun, these Suttas were preached by the Buddha, the Supreme One among all human and celestial beings.
21. There's such a thing as Nibbana, the immutable 'Dhamma', the fruit of the Arahats, tranquil, calm and peaceful, the heaven; and the means to the realization of the blissful Nibbana, revealed in these Suttas, were preached by the Buddha, the Supreme One among all human and celestial beings.

The End of Sutta Nipata

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