



UDĀNA - EXALTED UTTERANCES
TRANSLATED BY ĀNANDAJOTI BHIKKHU

Udāna

Exalted Utterances

Buddha Jayanti Tripitaka Text
translated by
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Table of Contents (outline)

Introduction to the Udāna

The Chapter (including the Discourses) about the Awakening (Tree)

The Chapter (including the Discourse) about Mucalinda

The Chapter (including the Discourse) about Nanda

The Chapter (including the Discourse) about Meghiya

The Chapter (including the Discourse) about Soṇa

The Chapter (including the Discourse) about the Congenitally Blind

The Chapter (including) the Short (Discourses)

The Chapter (including the Discourse) about the Pāṭali Villagers

Table of Contents (detail)

Introduction to the Udāna

Texts:

Other texts consulted:

Other Works Cited:

Introduction

Canonical Parallels

More Udānas in the Tipiṭaka

Collection & Organization of the Udāna

The Chapter (including the Discourses) about the Awakening (Tree)

The First Discourse about the Awakening (Tree)

The Second Discourse about the Awakening (Tree)

The Third Discourse about the Awakening (Tree)

The Discourse about the Banyan (Tree)

The Discourse about the Elders

The Discourse about Kassapa

The Discourse about Pāvā

The Discourse about Saṅgāmajī

The Discourse about Those with Knotted Hair

The Discourse about Bāhiya

The Chapter (including the Discourse) about Mucalinda

The Discourse about Mucalinda
The Discourse about the Kings
The Discourse about the Stick
The Discourse about Veneration
The Discourse about the Lay Follower
The Discourse about the Pregnant Woman
The Discourse about the Only Son
The Discourse about Suppavāsā
The Discourse about Visākhā
The Discourse about Bhaddiya

The Chapter (including the Discourse) about Nanda

The Discourse about Deeds
The Discourse about Nanda
The Discourse about Yasoja
The Discourse about Sāriputta
The Discourse about Kolita
The Discourse about Pilindivaccha
The Discourse about Kassapa
The Discourse about the Alms-Gatherer
The Discourse about the Crafts
The Discourse about Looking Around the World

The Chapter (including the Discourse) about Meghiya

The Discourse about Meghiya
The Discourse about Agitation
The Discourse about the Cowherd
The Discourse about Moonlight
The Discourse about the Nāga (Elephant)
The Discourse about Piṇḍola
The Discourse about Sāriputta
The Discourse about Sundarī
The Discourse about Upasena
The Discourse about Sāriputta

The Chapter (including the Discourse) about Soṇa

The Discourse about the King
The Discourse about the One Short-Lived
The Discourse about the Leper Suppabuddha
The Discourse about the Young Boys
The Discourse about the Observance
The Discourse about Soṇa
The Discourse about Revata
The Discourse about Ānanda
The Discourse about Mocking
The Discourse about Panthaka

The Chapter (including the Discourse) about the Congenitally Blind

The Discourse about the Relinquishment of the Life Process

The Discourse about Those with Knotted Hair

The Discourse about Reflecting

The First Discourse about the Various Sectarrians

The Second Discourse about the Various Sectarrians

The Third Discourse about the Various Sectarrians

The Discourse about Subhūti

The Discourse about the Courtesan

The Discourse about (Running) Beyond

The Discourse about the Arising of the Realised One

The Chapter (including) the Short (Discourses)

The First Discourse about Bhaddiya

The Second Discourse about Bhaddiya

The Discourse about Clinging

The Second Discourse about Clinging

The Discourse about Bhaddiya the Dwarf

The Discourse about the Destruction of Craving

The Discourse about the Destruction of Diversification

The Discourse about Kaccāna

The Discourse about the Well

The Discourse about Udena

The Chapter (including the Discourse) about the Pāṭali Villagers

The First Discourse about Nibbāna

The Second Discourse about Nibbāna

The Third Discourse about Nibbāna

The Fourth Discourse about Nibbāna

The Discourse about Cunda

The Discourse about the Pāṭali Villagers

The Discourse on the Two Paths

The Discourse about Visākhā

The First Discourse about Dabba

The Second Discourse about Dabba

Introduction to the Udāna

Texts:

BJT: The text of the Udāna presented here is substantially a transliteration of the Sinhala letter version of the text as printed in the Buddha Jayanti Tripitaka Series, Volume XXIV. In preparing this edition the corrigenda (*śuddhi patraya*) as printed on page xxvi of that volume have been taken into account. Other corrections, made by the present editor while preparing this edition of the text, have been noted in the appropriate place.

In the original edition there were many cases where BJT was inconsistent in its use of punctuation and layout. Here an attempt has been made to present a more standardized version of the text in this regard, but as the matter is trivial on the one hand, and extremely numerous on the other, these sort of changes have not been noted.

Italics in the text and translation presented here signify that these lines were repetitions in the text that were omitted in BJT. They have been filled in here to encourage recital of the text in full.

Other texts consulted:

SHB: Paramatthadīpanī or the Commentary to the Udāna, edited by Bihalpola Siri Dewarakkhita Thera, finally revised by Mahagoda Siri Ñāṇissara Thera (Colombo, 1920, reprinted Colombo, 1990).

The Udana Pali, edited by Belideniye Siridhamma Thero (Colombo, 1983).

ChS: The Burmese edition of the text and commentary as they appear on the Chaṭṭha Saṅgāyana CD-ROM Version 3 (Igatpuri, no date given, but = 1999).

Udānavarga, herausgegeben von Franz Bernhard (Göttingen 1965).

Other Works Cited:

PED: The Pali Text Society's Pali-English Dictionary, edited by T. W. Rhys Davids and William Stede (1921-1925, republished, Oxford 1995).

DP: A Dictionary of Pāli, Part 1 a - kh, by Margeret Cone (Oxford 2001).

SED: A Sanskrit-English Dictionary, by Sir Monier Monier-Williams (1st published 1899; corrected edition, Delhi 2002).

DPPN: Dictionary of Pāli Proper Names, G.P. Malalasekera (reprinted New Delhi, 2002).

Geography of Early Buddhism, by Bimala Churn Law (2nd edition, New Delhi 1979).

Syntax of the Cases in the Pali Nikayas, by O.H. de A. Wijesekera (Colombo 1993).

A Pāli Grammar, by Wilhelm Geiger, revised and edited by K.R. Norman (Oxford, 1994).

Pali Grammar, by Vito Perniola S.J. (Oxford 1997).

Style and Function, by Mark Allon (Tokyo 1997).

Introduction

The first book in Pāḷi that I read from cover to cover without the aid of a translation was the Udāna. It struck me then, and still strikes me now, as being the ideal book to introduce students to a study of the language of the texts. There are a number of reasons for this. The first is that the Udāna is made up of related prose and verse sections, which exposes the student to the different ways in which the language is written.

Then the prose sections are for the most part short and story-like, and therefore provide an underlying context which helps with the comprehension of the language. The stories are mainly quite straightforward, and give a contextual basis for understanding the udānas, which are generally more difficult in form and syntax.

Some of the most memorable stories in the Canon have found their way into this collection, which seems to have an overall structural plan, in that it begins with events that happened just after the Sambodhi (also recorded in the Mahāvagga of the Vinaya); and the last chapter includes many events from the last days of the Buddha as recorded in the Mahāparinibbānasutta (Dīghanikāya 16). Note that the Udāna ends, not with the Buddha's parinibbāna, following which no udāna was spoken, of course; but with the parinibbāna of one of the Buddha's leading disciples Ven. Dabba Mallaputta.

As the collection takes in some of the most important events in the Buddha's career, it naturally reflects some of his most important discoveries and teachings also. Because of this there is enough material of doctrinal importance in the collection to keep the student interested, whether it be the review of paṭiccasamuppāda following the Sambodhi; the important meditation instruction to Bāhiya ; the difficult teaching on bhava given in Lokavolokanasuttam or the teachings about nibbāna in the first 4 udānas of chapter 8.

The translation is presented here together with the Pāḷi line by line, and attempts - as far as is possible - to present an exact rendering of the text so as to give the student enough help to follow the wording of the text itself. Any departure from that procedure that I am aware of, has been noted. Although my main aim has been to help the student read the text itself, hopefully the translation is in fairly lucid English, so that if all that is required is a reliable translation, it can be read alone.

In preparing the notes I have concentrated on drawing attention to the structure and syntax of the language. I have been greatly helped with this by a study of the *Syntax of the Cases in the Pali Nikayas*, by O.H. de A. Wijesekera (his Ph.D. Thesis, prepared in 1935 at the University of London, but unfortunately not published until 1993). The book deals in great depth with syntax mainly from the point of view of the noun. Another book that I have found very useful is *Pali Grammar*, by Vito Perniola S.J. (which was completed in 1965, and first published in 1997). About a third of the grammar deals with syntax, and approaches the subject from different angles: agreement, case, verb, and sentence syntax.

No attempt, however, has been made to be comprehensive in treatment here, rather I simply point out certain aspects regarding the structure of the language (normally when they first occur). It is expected that the student from there on should look for the same sort of constructions on their own.

Canonical Parallels

Some of the material found in this collection is also found in other places in the Canon. Below there are 2 concordance tables to facilitate cross-reference. The first table shows places in the Canon which correspond both in the prose and udāna with the collection presented here. From this we can see that nearly all of the corresponding material has been drawn from either the Vinaya Khandhakas or the Mahāparinibbānasutta of Dīghanikāya, which are believed to have formed a narrative unit at some time. The second table shows the parallels to the udānas alone:¹

Table 1 (Prose & Udāna)

Udāna:	Parallel:
Paṭhamabodhisuttaṃ 1-1	Vinaya Mahāvagga: Bodhikathā
Dutiyabodhisuttaṃ 1-2	Vinaya Mahāvagga: Bodhikathā
Tatīyabodhisuttaṃ 1-3	Vinaya Mahāvagga: Bodhikathā ²
Nigrodhasuttaṃ 1-4	Vinaya Mahāvagga: Ajapālakathā
Mucalindasuttaṃ 2-1	Vinaya Mahāvagga: Mucalindakathā
Bhaddiyasuttaṃ 2.10	Saṅghabhedakkhandhakaṃ: ChaSakyapabbajjākathā
Nāgasuttaṃ 4.5	Kosambakakkhandhakaṃ: Pālīyeyyakagamanakathā
Rājasuttaṃ 5-1	Mallikāsuttaṃ, Kosalasaṃyuttaṃ, SN 3.8
Uposathasuttaṃ 5-5	Pātimokkhaṭṭhapanakkhandhakaṃ: Imasmim̐dhammavinaye-aṭṭhacchariyaṃ
Soṇasuttaṃ 5-6	Cammakkhandhakaṃ: Mahākaccānassa Pañcavaraparidassanā
Ānandasuttaṃ 5-8	Saṅghabhedakkhandhakaṃ: Pañcavatthuyācanakathā

¹ I have not included the parallels found in Nettipakaraṇa and Peṭakopadesa, as these are simply quotations of the relevant texts.

Note that there are parallels to *all* the udānas in this collection in the Sanskrit Udānavarga, see the [Udāna Parallels](#) document elsewhere on this website.

² The first 3 suttas in the Udāna also occur at the beginning of the Vinaya Mahāvagga. There however the Buddha is said to have reviewed *paṭīccasamuppāda* in both forward and reverse orders during each of the three watches of the night.

In the Udāna, on the other hand, the Buddha reviews *paṭīccasamuppāda* in forward order during the 1st watch, in reverse order during the 2nd watch, and in both forward and reverse orders during the 3rd watch. This is obviously more dramatic, but we cannot draw conclusions about the priority of the different versions from that alone.

When we look at the various sources, Pāḷi, Sanskrit, Tibetan, & Chinese, it is clear that there were a number of different traditions about the events immediately following the Awakening.

Āyusāṅkhāravossajanasuttaṃ 6-1	Mahāparinibbānasuttaṃ, DN.16 Iddhipādasamyuttaṃ, SN 51.10 AN. VIII.vii.10
Cundasuttaṃ 8-5	Mahāparinibbānasuttaṃ, DN.16
Pāṭaligāmiyasuttaṃ 8-6	Mahāparinibbānasuttaṃ, DN.16 Bhesajakkhandhakaṃ: Sunidhavassakāravatthu

Table 2 (Udāna only)

Udāna:	Parallel:
Kassapasuttaṃ 1-6	Nid II comm. on Sn 65
Jaṭilasuttaṃ 1-9 cd	Dhp 393cd
Bāhiyasuttaṃ 1-10	Bāhiyattherassāpadānaṃ
Mucalindasuttaṃ 2-1	Kathāvatthu: Hevatthikathā, Dutiyavaggo 1
Daṇḍasuttaṃ 2-3	Dhp 131-132
Sāriputtasuttaṃ 3-4	Th 651 (Revata), Th 999 (Sāriputta)
Pilindivacchasuttaṃ 3-6a-c	Sn 473a-c
Lokavolokanasuttaṃ 3-10	Sn 593ab; cf. Saḷāyatanavibhaṅgasuttaṃ MN 149; cf. Saḷāyatanasamyuttaṃ, SN 35.31; cf. Khandhasamyuttaṃ SN 22.41;
Gopālasuttaṃ 4-3	Dhp 42
Juṇhasuttaṃ 4-4	Th 192 (Khitaka)
Piṇḍolasuttaṃ 4-6	Mahāpadānasuttaṃ (DN. 14), Cārikā-anujānaṃ Dhp 185
Sāriputtasuttaṃ 4-7	Th 68 (Ekuddāniya); Pācittiyakaṇḍaṃ, Atthaṅgatasikkhāpadaṃ
Upasenasuttaṃ 4-9 vs.2	Sn 751
Kumārakasuttaṃ 5-4c-h	Dhanapālaseṭṭhipetavatthu Pv. 243cd, 244
Uposathasuttaṃ 5-5	Th 447 (Sirimaṇḍa); Pātimokkhaṭṭhapanakkhandhakaṃ: Imasmimḍhammavinaye-aṭṭhacchariyam Parivārapāli: Gāthasaṅgaṇikaṃ
Revatasuttaṃ 5-7	Kaṅkhārevattherassāpadānaṃ Kathāvatthu: Kaṅkhākathā
Saddhāyamānasuttaṃ 5-9	MN. 128; Kosambiyajātakaṃ Ja. 428; Kosambakakkhandhakaṃ: Dīghāvuvatthu
Panthakasuttaṃ 5-10d-f	Sarabhaṅgajātakaṃ Ja. 522
Subhūtisuttaṃ 6-7ab	Sn 7ab
Dutiyasattasuttaṃ 7-4a-d	Th 297a-d (Rāhula)
Lakuṇṭakabhaddiyasuttaṃ 7-5	Cittasamyuttaṃ SN 41.5
Taṇhākkhayasuttaṃ 7-6d-f	Dhp 230b-d; AN. IV.i.6d-f; AN. IV.i.8d-f; AN. V.v.2h-j

Papañcakkhayasuttaṃ 7-8cd	lines cd occur as prose in Āneñjasappāyasuttaṃ (MN. 106); AN. VII.vi.2
Tatiyanibbānasuttaṃ 8-3	Iti 43
Catutthanibbānasuttaṃ 8-4	Channovādasuttaṃ (MN. 144); Saḷāyatanasaṃyuttaṃ SN 35.87;
Dutiyadabbasuttaṃ 8-10	Mahāpajāpatigotamītherī-apadānaṃ, vss. 286-287

More Udānas in the Tipiṭaka

In the Tipiṭaka we find an early classification of the Dhamma into 9 groups, they are: Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma, and Vedalla. It is not without significance that this classification includes 3 groups that were later to be collected and find their way into the Khuddakanikāya in eponymous books: Udāna, Itivuttaka, and Jātaka. This perhaps serves to show that although the collection of the material that eventually formed the Khuddakanikāya may be late, the material from which it was formed was, in some cases, known right from the earliest times. Of the other classes mentioned here none are found collected in books bearing the same names, but are spread throughout the Nikāyas as we now receive them, and it very much appears that the Nikāya classification has at some time or other, superceded the earlier one.

In the Udāna itself there are 80 discourses, and they comprise all but one of the exalted utterances that are attributed to the Buddha himself in the Tipiṭaka.³ There are, however, many udānas which are found in the Vinaya- and Suttapiṭakas that have not made their way into the collection. When we examine this extraneous material we find that the majority of these udānas are not exalted utterances, as in the Udāna collection, but rather are exclamations, which, for the most part, do not form a climax in themselves, in the way the exalted udānas do, but are simply exclamations in an on-going narrative.

All the udānas of this kind that I have been able to find are collected in the Appendix. In the Jātakas many of the Bodhisatta's utterances are said to have been udānas, and they have also been collected in the same Appendix.

³ There are also 2 other udānas mentioned in the collection, which are not by the Buddha. The first was the exclamation made by Ven. Bhaddiya, expressing his happiness with the monk's life (Ud. 2-10): *Aho sukham! Aho sukham!* This udāna was also uttered by the Bodhisatta on 2 different occasions, see The Bodhisatta's Udānas in the Jātaka in the Appendix.

Sakka, king of the gods, also made an udāna after giving alms to Ven. Mahākassapa (3-7):
Aho dānaṃ! Paramadānaṃ ~ Kassape suppatiṭṭhitam,
Aho dānaṃ! Paramadānaṃ ~ Kassape suppatiṭṭhitam-ti.

Collection & Organization of the Udāna

John D. Ireland in the Introduction to his translation of *The Udāna* (Kandy, 1997, pg 10), writes: Could the udānas have once existed as a collection apart from the introductory discourses, like the verses of the *Dhammapada*? In the first chapter...the udāna utterances form a group united by the common word "brahmin," which is obvious when they are read apart from the introductory discourses. So this chapter could well have been called *Brāhmaṇa-vagga*, following on from the last chapter of the *Dhammapada*... Similarly, the second chapter has the unifying theme of *sukha*: happiness, bliss. However, in the subsequent chapters there is often no discernible theme linking the utterances.

As Ireland noted the word *brahmaṇa* occurs in all the verses of the opening chapter, (1-1b, 1-2b, 1-3b, 1-4a, 1-5d, 1-6d, 1-7b, 1-8d, 1-9d, 1-10h), and so there is clearly word collocation in the udānas in this chapter. Likewise *sukha* occurs in nearly all of the verses of the second chapter (2-1aceh, 2-2abc, 2-3acdegh, 2-4a, 2-5a, 2-6a, 2-8c, 2-9b, 2-10c); it is missing from 2-7, but there its place is taken by the word *piya* (2-7af), which is related in meaning, and *piya* also occurs in the verse that follows it (2-8b), so that it may have come in to the collection through this connection.

It is odd that having seen the collocation of the verses in the first 2 chapters, that Ireland didn't note the clear collocation in the 3rd chapter, linked by the word *bhikkhu*, which occurs throughout the chapter, occurring in the following verses: 3-1a, 3-2d, 3-3d, 3-4c, 3-5c, 3-6d, 3-7a, 3-8a, 3-9d, 3-10 last verse; or in the 4th chapter where it is on the word *citta* : 4-1d, 4-2e, 4-3c, 4-4a, 4-5c, 4-6e, 4-8d, 4-9f, 4-10a. The 7th udāna in this chapter doesn't have the word *citta*, but it does have the root-connected word *cetasa* (4-7a).

If we were to give names to the first four chapters according to their word-collocation, we would then have *Brāhmaṇavagga*, *Sukhavagga*, *Bhikkhuvagga*, and *Cittavagga*. It is interesting to note that these four *vagga* titles do in fact occur in the *Dhammapada*, and it may be that what we have in the udāna is a fossilized remnant of a collection of verses that, as Ireland suggested, may once have stood alone.

In the following chapters there seems to be no collocation on a keyword. Still, we should note that *pāpa* occurs in 5-3d, 5-4ce, 5-6cd, 5-7bcd; and 5-4 may be connected to 5-5, by theme, as they both deal with the covering up of bad deeds. There does not seem to be collocation running through all the verses in the 6th chapter either, but *diṭṭhi* occurs in 6-6j, 6-8 (in the middle), 6-9d, 6-10h. The theme of views is also implied in 6-4 & 6-5 (see the translation), which are further linked together by having the opening 2 lines in common.

Chapter 7 has many verses dealing with the one who is everywhere free (7-7a), who has cut off the cycle (7-2a), cut off the stream (7-5d), who has no roots in the earth (7-6a), who has transcended the tether and the obstacle (7-7b), and cut off the root of craving (7-9c). Chapter 8 which begins with the well known 4 *nibbāna* suttas continues with that theme, see 8-5d, 8-6d, 8-8 2nd verse, 8-9 whole verse, and 8-10 both verses. Only 8-7 seems to stand apart from this.

It very much looks therefore that the organising principle in the 2nd half of the collection was by theme, perhaps influenced by the underlying thematic consistency in the first four chapters, that had, in fact, come about from the collocation of keywords. Another indication of this may be obtained when we examine the udānas themselves. Most of the udānas in the collection are in verse, but there are a number that are in prose. All but one of the prose udānas occur in the last four chapters (6-8, 6-10, 8-1, 8-3, 8-4; the exception is 3-10, which is discussed below). Some of these are unusual not only because they are not in verse, but because they do not appear to be udānas at all.

In the Appendix I present the udānas that are named as such found scattered throughout the Tipiṭaka. We can see from this that there are basically two groups of udānas. The first and most frequent is the exalted utterance, which is mainly what we have in the eponymous collection. The second group, which is by no means insignificant, is the exclamatory group of udānas, which are in prose.

The prose udānas listed above however, fit into neither of these categories. The udāna at 8-1, for example, begins as an address: Atthi bhikkhave tad-āyatanam...which would suggest that this is a normal doctrinal teaching. 8-3 begins in a similar way:

Atthi bhikkhave ajātaṃ...; and 8-4 is similarly very sober and doctrinal in exposition. All three deal with nibbāna, and I would suggest that they perhaps formed part of a group, together with 8-2, which *is* in verse, and may therefore have found their way into the collection via that connection. This may be further confirmed by the fact that all four of the nibbāna udānas have exactly the same introduction (nidāna) recorded for the sayings, which may have been applied originally only to 8-2.

The udāna at 6-8 is also in prose. In this case it seems to have very little to do with the prose introduction, and one cannot help feeling that there is some sort of mis-match here, and that the discourse has been patched together in an attempt to make a normal udāna out of it. It may be that it has been added in here owing to its theme being diṭṭhi, which links it to the rest of the collection in this chapter.

There are a number of complications regarding the udāna at 6-10, not the least being that the first half of the utterance is in fact metrical in structure (the metre is Vetālīya, though the 3rd and 4th lines are corrupt); while in the 2nd half no metre can be discerned. Clearly however the 2nd half is needed to complete the sense of the 1st half, and it cannot simply have been tagged on. Again the udāna has an underlying theme of views.

The udāna that occurs at 3.10 is also very difficult owing to the confused state it which it has been preserved, with parts of it having no discernible metre, while other portions are certainly metrical, but not necessarily in whole verses. It appears to me that the udāna falls into 3 distinct sections, the first and last of which were probably originally in verse, while the middle section is in prose. The word-collocation that joins this udāna to the others in the chapter, which is on the theme of bhikkhu, occurs in the 3rd section of the udāna, and it may be that these were the original verses in the collection, and that they have attracted the other two sections into the collection through the theme of bhava that runs throughout the udāna.

1: Bodhivaggo⁴

The Chapter (including the Discourses) about the Awakening (Tree)

Namo tassa Bhagavato Arahato Sammāsambuddhassa
Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha

1-1: Paṭhamabodhisuttaṃ (1)⁵ The First Discourse about the Awakening (Tree)

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Uruvelāyaṃ viharati,⁶
at one time the Gracious One was dwelling near Uruvelā,

najjā Nerañjarāya tīre Bodhirukkhamūle paṭhamābhisambuddho.
on the bank of the river Nerañjarā, at the root of the Awakening tree, in the first (period)
after attaining Awakening.

Tena kho pana samayena Bhagavā
Then at that time the Gracious One

sattāhaṃ ekapallaṅkena nisinno hoti⁷ vimuttisukhapaṭisaṃvedī.
was sitting in one cross-legged posture for seven days experiencing the happiness of
freedom.

⁴ The chapter titles in the Udāna are principally named after one (or, as here, more of the main discourses that occur in the chapter; the only exception to this being the 7th chapter *Cullavagga, the Chapter (including) the Short Discourses*.

Book, chapter, and discourse titles in Pāḷi are normally quoted in the nominative, which is the so-called label-use of the nominative; see Perniola pg. §245d. But note that in the manuscript editions of the texts the *end*-title is the rule, quoting the title at the beginning of a text is a modern felicity.

⁵ Bodhi in the title here and in the next 2 discourses refers to the Tree of Awakening, not to the Awakening itself, as the events described herein took place some time after that momentous event. Compare 1.4 *Nigrodhasuttaṃ* (The Discourse about the Banyan Tree).

⁶ Most of the discourses open with the same formula: *Evam me sutam: ekam samayaṃ Bhagavā...viharati*. Notice the use of the historical present, literally: *...at one time the Gracious One...dwells*.

The accusative *ekam samayaṃ* is used with locative sense, another formula which is used just below is: *tena samayena*, which is the instrumental also used with locative meaning (cf. Kaccāyana on the instrumental §292: *Sattamyatthe ca: sattamyatthe ca tatiyāvibhatti hoti. e.g. tena kālena, tena samayena, yena kālena, yena samayena, tena kho pana samayena*).

The Commentary notes that the ancients recognise all these as having locative sense: *Porāṇā pana vaṇṇayanti - yasmim samaye ti vā tena samayenā ti vā ekam samayan-ti vā abhīlāpamattabhedo esa niddeso, sabbattha bhummam-eva attho ti. Tasmā ekam samayan-ti vutte pi ekasmim samaye ti attho veditabbo*.

The locative in the place name which precedes the verb in these formulas is proximate, and usually means *near* (not *at* or *in*), which is more specifically stated in what follows the verb.

⁷ *ekapallaṅkena* is another example of an instrumental used with locative meaning. The auxiliary verb together with the past participle (*nisinno hoti*) is used in much the same way as the similar construction in the translation: *was sitting*; notice that *hoti* is often used as an auxiliary giving durative sense to the main verb.

Atha kho Bhagavā tassa sattāhassa accayena,
Then with the passing of those seven days, the Gracious One,

tamhā samādhimhā vuṭṭhahitvā, rattiyaṃ paṭhamam yāmam,⁸
after arising from that concentration, for the first watch of the night,

paṭṭicasamuppādam anulomam⁹ **sādhukam manasākāsi:**
applied his mind thoroughly to conditional origination in forward order:

“Iti imasmim sati¹⁰ **idam hoti; imassuppādā idam uppajjati,**
“This being so, that is; from the arising of this, that arises,

yadidam: avijjāpaccayā¹¹ **saṅkhārā,**
that is to say: with ignorance as condition there are (volitional) processes,

saṅkhārapaccayā viññānam,
with (volitional) processes as condition: consciousness,

viññānapaccayā nāmarūpam,
with consciousness as condition: mind and bodily form,

nāmarūpapaccayā saḷāyatanam,
with mind and bodily form as condition: the six sense spheres,

saḷāyatanapaccayā phasso,
with the six sense spheres as condition: contact,

phassapaccayā vedanā,
with contact as condition: feeling,

vedanāpaccayā taṇhā,
with feeling as condition: craving,

taṇhāpaccayā upādānam,
with craving as condition: attachment,

⁸ The Commentary explains *rattiyā* here as a genitive; and *paṭhamam* as the accusative of duration: *rattiyā ti avayavasambandhe sāmivacanam; paṭhamam-ti accantasamyogathe upayogavacanam.*

⁹ *Anuloma* literally: along the hair (or grain); as opposed to *paṭiloma* (see next discourse), against the hair (or grain).

¹⁰ Locative absolute construction, giving conditional sense, Syntax §184b.i.

¹¹ *Paccayā* is an ablative functioning as an adverb here, and is really a periphrasis, where the same meaning could have been expressed by the ablative case-ending; the case ending implied in the first half of the compound is the genitive, which is the normal construction when these sort of words (*-paccayā, -hetu, -kāraṇā*) occur as post-positions. The same construction occurs in Sanskrit, see Syntax §122, d.

The Commentary takes *sambhavanti* which occurs at the end of the passage as applying to all the terms but it seems to me that this part of the formula corresponds to the first part of the statement in brief, made above: *This being so, that is*, being parallel to: *because of ignorance there are (volitional) processes*; with *honti* being understood.

upādānapaccayā bhavo,

with attachment as condition: continuation,

bhavapaccayā jāti,

with continuation as condition: birth,

jātipaccayā jarāmarañam,

with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā¹² sambhavanti,

grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hotī’ ti.

and so there is an origination of this whole mass of suffering.”

Atha kho Bhagavā, etam-attham veditvā,

Then the Gracious One, having understood the significance of it,

tāyam velāyam¹³ imam udānam udānesi:¹⁴

on that occasion uttered this exalted utterance:

“Yadā have pātubhavanti dhammā

“When (the nature of) things becomes really manifest

Ātāpino jhāyato brāhmaṇassa,

To the ardent meditating brāhmaṇa,

Athassa kaṅkhā vapayanti sabbā,

Then all his doubts disappear,

Yato pajānāti sahetudhamman’-ti.¹⁵

Since he knows (the nature of a) thing and its cause.”

¹² The elements in this compound are grouped and ordered according to the waxing syllable principle, so we have to understand *soka-parideva-* (2, 4) as one group; and *-dukkha-domanass-upāyāsa* (2, 3, 4) as a second group.

¹³ Locative absolute, with temporal sense (Syntax, §183), an idiom which can be matched in the translation.

¹⁴ *Udāna*, from *ud*, up, out + *ñan*, to breathe out. The verb is used with the cognate accusative, a common construction in Pāli, which cannot be reproduced in English which normally avoids such internal repetition.

¹⁵ We might have expected a plural form here in agreement with *dhammā* in the first line. In the next verse *paccayānam* in the corresponding line *is* plural.

1-2: Dutiyabodhisuttam (2) The Second Discourse about the Awakening (Tree)

Evam me sutam:
Thus I heard:

ekam samayam Bhagava Uruvelayam viharati,
at one time the Gracious One was dwelling near Uruvela,

najja Nerañjaraya tīre Bodhirukkhamūle paṭhamābhisambuddho.
on the bank of the river Nerañjarā, at the root of the Awakening tree, in the first (period)
after attaining Awakening.

Tena kho¹⁶ pana samayena Bhagava
Then at that time the Gracious One

sattāham ekapallaṅkena nisinno hoti vimuttisukhapaṭisamvedī.
was sitting in one cross-legged posture for seven days experiencing the happiness of
freedom.

Atha kho Bhagava tassa sattāhassa accayena,
Then with the passing of those seven days, the Gracious One,

tamhā samādhimhā vuṭṭhahitvā, rattiya majjhimam yāmam,
after arising from that concentration, for the middle watch of the night,

paṭtacasamuppādam paṭilomam sādhukam manasākāsi:
applied his mind thoroughly to conditional origination in reverse order:

“Iti imasmim asati idam na hoti; imassa nirodhā idam nirujjhati,
“This not being so, that is not; from the ceasing of this, that ceases,

yadidam: avijjānirodhā saṅkhānirodho,
that is to say: from the cessation of ignorance, there is the cessation of (volitional)
processes,

saṅkhānirodhā viññāṇanirodho,
from the cessation of (volitional) processes, the cessation of consciousness,

viññāṇanirodhā nāmarūpanirodho,
from the cessation of consciousness, the cessation of mind and bodily form,

nāmarūpanirodhā saḷāyatanirodho,
from the cessation of mind and bodily form, the cessation of the six sense spheres,

saḷāyatanirodhā phassanirodho,
from the cessation of the six sense spheres, the cessation of contact,

¹⁶ Note that *kho*, as in *atha kho*, or *tena kho*, etc. is simply a disjunctive, signifying that a new thought sequence has begun, and therefore cannot be translated.

phassanirodhā vedanānirodho,

from the cessation of contact, the cessation of feeling,

vedanānirodhā taṇhānirodho,

from the cessation of feeling, the cessation of craving,

taṇhānirodhā upādānanirodho,

from the cessation of craving, the cessation of attachment,

upādānanirodhā bhavanirodho,

from the cessation of attachment, the cessation of continuation,

bhavanirodhā jātinirodho,

from the cessation of continuation, the cessation of birth,

jātinirodhā jarāmaraṇaṃ,

from the cessation of birth, old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti,

grief, lamentation, pain, sorrow, and despair (all) cease,

evam-etassa kevalassa dukkhakkhandhassa nirodho hotī” ti.

and so there is a cessation of this whole mass of suffering.”

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Yadā have pātubhavanti dhammā

“When (the nature of) things becomes really manifest

Ātāpino jhāyato brāhmaṇassa,

To the ardent meditating brāhmaṇa,

Athassa kaṅkhā vapayanti sabbā,

Then all his doubts disappear,

Yato khayāṃ paccayānaṃ avedī” ti.

Since the destruction of causes has been understood.”

1-3: Tatiyabodhisuttam (3) The Third Discourse about the Awakening (Tree)

Evam me sutam:

Thus I heard:

ekam samayam Bhagava Uruvelayam viharati,
at one time the Gracious One was dwelling near Uruvela,

najja Nerañjaraya tīre Bodhirukkhamūle paṭhamābhisambuddho.
on the bank of the river Nerañjarā, at the root of the Awakening tree, in the first (period)
after attaining Awakening.

Tena kho pana samayena Bhagava
Then at that time the Gracious One

sattāham ekapallaṅkena nisinno hoti vimuttisukhapaṭisamvedī.
was sitting in one cross-legged posture for seven days experiencing the happiness of
freedom.

Atha kho Bhagava tassa sattāhassa accayena,
Then with the passing of those seven days, the Gracious One,

tamhā samādhimhā vuṭṭhahitvā, rattiya pacchimaṃ yāmaṃ,
after arising from that concentration, for the last watch of the night,

paṭicasamuppādam anulomapaṭilomaṃ sādhukam manasākāsi:
applied his mind thoroughly to conditional origination in forward and reverse order:

“Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati,
“This being so, that is; from the arising of this, that arises,

imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,
this not being so, that is not; from the ceasing of this, that ceases,

yadidaṃ: avijjāpaccayā saṅkhārā,
that is to say: with ignorance as condition there are (volitional) processes,

saṅkhārapaccayā viññāṇam,
with (volitional) processes as condition: consciousness,

viññāṇapaccayā nāmarūpaṃ,
with consciousness as condition: mind and bodily form,

nāmarūpapaccayā saḷāyatanaṃ,
with mind and bodily form as condition: the six sense spheres,

saḷāyatanapaccayā phasso,
with the six sense spheres as condition: contact,

phassapaccayā vedanā,
with contact as condition: feeling,

vedanāpaccayā taṇhā,
with feeling as condition: craving,

taṇhāpaccayā upādānaṃ,
with craving as condition: attachment,

upādānapaccayā bhavo,
with attachment as condition: continuation,

bhavapaccayā jāti,
with continuation as condition: birth,

jātipaccayā jarāmarañāṃ,
with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,
grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti.
and so there is an origination of this whole mass of suffering.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,
But from the complete fading away and cessation of ignorance, there is the cessation of (volitional) processes,

saṅkhāranirodhā viññāṇanirodho,
from the cessation of (volitional) processes, the cessation of consciousness,

viññāṇanirodhā nāmarūpanirodho,
from the cessation of consciousness, the cessation of mind and bodily form,

nāmarūpanirodhā saḷāyatananirodho,
from the cessation of mind and bodily form, the cessation of the six sense spheres,

saḷāyatananirodhā phassanirodho,
from the cessation of the six sense spheres, the cessation of contact,

phassanirodhā vedanānirodho,
from the cessation of contact, the cessation of feeling,

vedanānirodhā taṇhānirodho,
from the cessation of feeling, the cessation of craving,

taṇhānirodhā upādānanirodho,
from the cessation of craving, the cessation of attachment,

upādānanirodhā bhavanirodho,

from the cessation of attachment, the cessation of continuation,

bhavanirodhā jātinirodho,

from the cessation of continuation, the cessation of birth,

jātinirodhā jarāmarañam,

from the cessation of birth, old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti,

grief, lamentation, pain, sorrow, and despair (all) cease,

evam-etassa kevalassa dukkhakkhandhassa nirodho hotī’ ti.

and so there is a cessation of this whole mass of suffering.”

Atha kho Bhagavā, etam-attham veditvā,

Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:

on that occasion uttered this exalted utterance:

“Yadā have pātubhavanti dhammā

“When (the nature of) things becomes really manifest

Ātāpino jhāyato brāhmaṇassa,

To the ardent meditating brāhmaṇa,

Vidhūpayam tiṭṭhati Mārasenam,

He dwells dispelling Māra's army,

Suriyo va¹⁷ obhāsayaṃ-antaḷikkhaṃ”-ti.

As the sun (dwells) lighting up the firmament.”

¹⁷ The Commentary here takes *va* as *eva* rather than the more natural *iva*. But this can hardly be maintained when we require a word indicating the simile anyway.

1-4: Nigrodhasuttam (4) The Discourse about the Banyan (Tree)

Evam me sutam:
Thus I heard:

ekam samayam Bhagava Uruvelayam viharati,
at one time the Gracious One was dwelling near Uruvela,

najja Nerañjaraya tīre Ajapalanigrodhamūle paṭhamābhisambuddho.
on the bank of the river Nerañjarā, at the root of the Goatherds' Banyan tree, in the first (period) after attaining Awakening.

Tena kho pana samayena Bhagava
Then at that time the Gracious One

sattāham ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.
was sitting in one cross-legged posture for seven days experiencing the happiness of freedom.

Atha kho Bhagava tassa sattāhassa accayena
Then with the passing of those seven days, the Gracious One

tamhā samādhimhā vuṭṭhāsi.
arose from that concentration.

Atha kho aññataro huhuñkajātiko brāhmaṇo
Then a certain brāhmaṇa who was by nature a grumbler

yena Bhagava tenupasaṅkami,¹⁸
went to the Gracious One,

upasaṅkamitvā, Bhagavatā saddhim sammodi.
and after going, he exchanged greetings with the Gracious One.

Sammodanīyam katham sārāṇīyam vītisāretvā ekamantaṃ aṭṭhāsi.
After exchanging courteous talk and greetings, he stood on one side.

Ekamantaṃ ṭhito¹⁹ kho so brāhmaṇo Bhagavantam etad-avoca:
While stood on one side that brāhmaṇa said this to the Gracious One:

¹⁸ This construction *yena <person (or place)> tenupasaṅkami* is an idiom, meaning literally: *by where the <person (or place)> was, by there he approached*. For a study of these approach formulas (based on Dīghanikāya) see Mark Allon, *Style and Function* (Tokyo, 1997).

¹⁹ Notice the complex repetition of the cognates in the last three sentences: first the finite followed by the absolutive ...*upasaṅkami, upasaṅkamitvā*... ; then the finite followed by the future passive participle ...*sammodi. Sammodanīyam*... ; and lastly the adverb and finite verb followed by adverb and past participle ...*ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito*... This complex internal repetition is a characteristic of the prose sections of the texts, and goes a long way to define the rhythm of the prose.

“Kittāvatā nu kho bho Gotama brāhmaṇo hoti?

“To what extent, dear Gotama, is one a brāhmaṇa?”

Katame ca pana brāhmaṇakaraṇā dhammā?” ti

And again what things make one a brāhmaṇa?”

Atha kho Bhagavā, etam-attham viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Yo brāhmaṇo bāhitapāpadhammo,²⁰

“That brāhmaṇa who has removed bad things,

Nihuhuṅko nikkasāvo yatatto,

Not grumbling, free from blemish, self-restrained,

Vedantagū vusitabrahmacariyo,

With perfect understanding, (and) the spiritual life accomplished,

Dhammena so Brahmavādaṃ vadeyya,²¹

Righteously he might speak a word about the Brahman,

Yassussadā²² natthi kuhuṅci loke” ti.

For him there is no arrogance anywhere in the world.”

1-5: Therasuttaṃ (5) The Discourse about the Elders

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,

at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.

in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā ca Sāriputto,

Then at that time venerable Sāriputta,

²⁰ There is a word play here between *brāhmaṇo* & *bāhita-*, which is almost lost with the Sanskritisation of *brāhmaṇo*, which re-introduces the *-r-* element, which must have been missing in the original dialect. The word play is even more obscured in the Udānavarga version (33-13), where *bāhita-* has become *vāhita-*. The same word play occurs in the udāna in the following discourse also.

²¹ Another word play, this time having reference to the Brāhmaṇical doctrine of the impersonal Brahman, as found in the Upaniṣads.

²² *Ussada* is from *ussīdati*, to raise oneself up. It seems preferable to take the word as being used in an ethical sense.

āyasmā ca Mahāmoggallāno, āyasmā ca Mahākassapo,
venerable Mahāmoggallāna, venerable Mahākassapa,

āyasmā ca Mahākaccāyano, āyasmā ca Mahākoṭṭhito,
venerable Mahākaccāyana, venerable Mahākoṭṭhita,

āyasmā ca Mahākappino, āyasmā ca Mahācundo,
venerable Mahākappina, venerable Mahācunda,

āyasmā ca Anuruddho, āyasmā ca Revato,
venerable Anuruddha, venerable Revata,

āyasmā ca Nando²³ yena Bhagavā tenupasaṅkamimsu.
and venerable Nanda went to the Gracious One.

Addasā kho Bhagavā te āyasmante dūrato²⁴ va āgacchante,
The Gracious One saw those venerable ones coming while still far away,

disvāna, bhikkhū āmantesi:
and having seen (them), he addressed the monks (saying):

“Ete bhikkhave brāhmaṇā āgacchanti;
“These brāhmaṇas are coming, monks;

ete bhikkhave brāhmaṇā āgacchantī” ti.²⁵
these brāhmaṇas are coming, monks.”

Evaṃ vutte, aññataro brāhmaṇajātiko bhikkhu,
After that was said, a certain monk who was a brāhmaṇa by birth,

Bhagavantam etad-avoca:
said to the Gracious One:

“Kittāvatā nu kho bho Gotama brāhmaṇo hoti?
“To what extent, dear Gotama, is one a brāhmaṇa?

Katame ca pana brāhmaṇakaraṇā dhammā?” ti
And again what things make one a brāhmaṇa?”

Atha kho Bhagavā, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

²³ *Ānando* in BJT. *Nando* in ChS, which is to be preferred, as all the bhikkhus who are named are *Arahants* (*Brāhmaṇas*), while *Ānanda* was still a *sekha* (trainee).

²⁴ Wijesekera, Syntax §131c has shown that *dūrato* in these contexts does not mean *from afar* (which makes it sound like they had come a long way, but *while they were still a distance away* (from him), which I follow in the translation here.

²⁵ Repetition as here is a common form of emphasis in the Pāli discourses.

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Bāhitvā pāpake dhamme, ye caranti sadā satā,
“Those who, having removed bad things, live always mindful,

Khīṇasaṃyojanā Buddhā,²⁶ te ve lokasmiṃ brāhmaṇā” ti.
The Buddhas who have destroyed the fetters, truly they are brāhmaṇas in the world.”

1-6: Kassapasuttam (6) **The Discourse about Kassapa**

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Rājagahe viharati,
at one time the Gracious One was dwelling near Rājagaha,

Veḷuvane Kalandakanivāpe.²⁷
in Bamboo Wood, at the Squirrels' Feeding Place.

Tena kho pana samayena āyasmā Mahākassapo
Then at that time venerable Mahākassapa

Pipphaliguhāyaṃ viharati, ābādhiko dukkhito bāḷhagilāno.
was dwelling in the Pepper Cave, and was afflicted, suffering, and very sick.

Atha kho āyasmā Mahākassapo aparena samayena
Then venerable Mahākassapa at another time

tamhā ābādhā vuṭṭhāsī.
arose from that affliction.

Atha kho āyasmato Mahākassapassa
° Then this occurred to venerable Mahākassapa

²⁶ *Buddha* is applied here to all who have attained Awakening: disciples, individual Buddhas, and Perfect Sambuddhas.

²⁷ Dr. Mark Allon points out in *Style and Function* that the openings of the discourses often have a rhythmic structure (which he calls "loose veḍha" (e.g. pg. 246), but which I think would be better termed prose gaṇa). If we read *mē* (which for syntactic reasons is preferable to Allon's reading *sutam*), the opening in this discourse can be scanned as follows:

--|○○--|--|○○-|○○-|--○○-|○○|○○
Evam mē sutam: ekam samayaṃ Bhagavā Rājagahe viharati

--|○○-|○○-|○○-|--
Veḷuvane Kalandakanivāpe.

It should be noted, however, that not all the openings scan as well as this.

tamhā ābādhā vuṭṭhitassa etad-ahosi:²⁸

when he arose from that affliction:

“Yannūnāhaṃ Rājagahaṃ piṇḍāya paviseyyan”-ti.

“Well now, I should enter Rājagaha for alms.”

Tena kho pana samayena

Then at that time

pañcamattāni devatāsātāni²⁹ **ussukkaṃ āpannāni honti**

five hundred devatās were ready and eager

āyasmato Mahākassapaṃ piṇḍapātapaṭilābhāya.³⁰

to offer almsfood to venerable Mahākassapa.

Atha kho āyasmā Mahākassapo

But venerable Mahākassapa,

tāni pañcamattāni devatāsātāni paṭikkhipitvā,

after refusing those five hundred devatās,

pubbanhasamayam³¹ **nivāsetvā, pattacīvaram-ādāya,**

having dressed in the morning time, after picking up his bowl and robe,

Rājagahaṃ piṇḍāya pāvisi,

entered Rājagaha for alms,

yena daḷiddavisikhā kapaṇavisikhā pesakāraṇavisikhā.

(going) to the poor streets, to the wretched streets, to the weaver's streets.

Addasā kho Bhagavā āyasmantaṃ Mahākassapaṃ

The Gracious One saw venerable Mahākassapa

Rājagahe piṇḍāya carantaṃ,

walking for alms in Rājagaha,

yena daḷiddavisikhā kapaṇavisikhā pesakāraṇavisikhā.

(going) to the poor streets, to the wretched streets, to the weaver's streets.

²⁸ *etad-ahosi, this occurred*, is an idiom, more literally: *this was to venerable Mahākassapa*.

²⁹ The splitting of the numerals as here *...pañca... ...satāni...* is a characteristic of these constructions, perhaps used for emphasis.

³⁰ This is a dative of purpose used in the sense of the infinitive, which occurs quite frequently in the texts; it normally has the dative ending in *-āya*.

³¹ The accusative here overlaps with the locative in meaning. Similarly with *Rājagahaṃ* below, where we may translate: *entered into Rājagaha for alms*.

Note also that *piṇḍāya* is an infinitive-like dative of purpose, Commentary: *piṇḍāya pāvisī ti piṇḍapātathāya pāvisi*.

Atha kho Bhagavā, etam-attham viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imam udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Anaññaposiṃ aññātaṃ,³² dantaṃ sāre patiṭṭhitaṃ,
“Not nourishing another, well-known, controlled, established in the essential,

Khīṇāsavaṃ³³ vantadosaṃ: tam-ahaṃ brūmi brāhmaṇaṃ”-ti.
With pollutants destroyed, rid of faults: him I call a brāhmaṇa.”

1-7: Pāvāsuttaṃ (7) **The Discourse about Pāvā**

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Pāvāyaṃ viharati,

at one time the Gracious One was dwelling near Pāvā,

Ajakalāpake Cetiye, Ajakalāpakassa yakkhassa bhavane.

near the Flock of Goats Shrine, at the domicile of the Flock of Goats yakkha.

Tena kho pana samayena Bhagavā,

Then at that time the Gracious One,

rattandhakāratimisāyaṃ, abbhokāse nisinno hoti,

in the darkness of the night, was sitting in the open air,

devo³⁴ ca ekam-ekam phusāyati.

and the sky-god was raining lightly drop by drop.

Atha kho Ajakalāpako yakkho

Then the Flock of Goats yakkha

Bhagavatā bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo,³⁵

desiring to give rise to fear, terror, and horror in the Gracious One,

³² The Commentary states that *anaññaposiṃ* here can also mean *not nourished by another*, though it is hard to see how such an epithet can apply to an almsman!

The Commentary defines *aññāta* as meaning either *well-known*, or its opposite, *unknown*! Udānavarga (33-23) reads: *Ananyapoṣī hy ājñātā*, which suggests that the Sanskrit redactor(s) understood that the first meaning was the original.

³³ *Āsava* is literally an outflow or overflow; *pollutant*, which is the translation adopted here, is semantically identical in meaning, from Latin *polluere*, to wash over, to defile.

³⁴ *Deva* is used in the Mahābhārata as a name of Indra, in his role of god of the sky, and giver of rain, and that is clearly the sense here. See SED under the entry *deva*.

³⁵ *kāma* is often combined with the infinitive (here *uppādetuṃ + kāma*), giving the sense of *desiring to do* (something or other).

yena Bhagavā tenupasaṅkami,
went to the Gracious One,

upasaṅkamitvā, Bhagavato avidūre tikkhattum:
and after going, not far away from the Gracious One three times (he called out):

“Akkulo pakkulo” ti³⁶ akkulapakkulikaṃ akāsi,
“Confusion, great confusion”, and he made a great confusion,

“Eso te samaṇa pisāco!” ti
“This is a demon for you, ascetic!”

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Yadā sakesu dhammesu pāragu hoti brahmaṇo,
“He is a brāhmaṇa when he has gone beyond in regard to his own things,

Atha etaṃ pisācañ-ca pakkulañ-cātivattatī” ti.
Then has he transcended this demon and the great confusion.”

1-8: Saṅgāmajīsuttam (8) **The Discourse about Saṅgāmajī**

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Saṅgāmajī
Then at that time venerable Saṅgāmajī

Sāvattihim anupatto hoti Bhagavantam dassanāya.³⁷
had arrived at Sāvattihī to see the Gracious One.

³⁶ These words are probably to be derived from *ākula*, meaning *confusion*; but they may simply be exclamations having the same meaning.

³⁷ Another, and very frequent, use of the infinitive-like dative: *had arrived at Sāvattihī in order to see (or, for the purpose of seeing) the Gracious One.*

Assosi kho āyasmato Saṅgāmajissa purāṇadutiyikā:³⁸

Venerable Saṅgāmajī's former wife heard:

“Ayyo kira Saṅgāmajī Sāvattthim anuppatto” ti,
“Master Saṅgāmajī it seems has arrived at Sāvattthī”,

sā dārakam³⁹ **ādāya Jetavanam agamāsi.**
and taking her little boy she went to Jeta's Wood.

Tena kho pana समयena āyasmā Saṅgāmajī
Then at that time venerable Saṅgāmajī

aññatarasmiṃ rukkhamūle divāvihāram nisinno hoti.
was dwelling for the day sat at the root of a certain tree.

Atha kho āyasmato Saṅgāmajissa purāṇadutiyikā
Then venerable Saṅgāmajī's former wife

yenāyasmā Saṅgāmajī tenupasaṅkami,
went to venerable Saṅgāmajī,

upasaṅkamtivā, āyasmantaṃ Saṅgāmajim etad-avoca:
and after going, she said to venerable Saṅgāmajī:

“Khuddaputtāmi samaṇa posa man”-ti.
“I have a little son, ascetic, you must take care of me.”

Evaṃ vutte, āyasmā Saṅgāmajī tuṅhī ahoṣi.
After that was said, venerable Saṅgāmajī was silent.

Dutiyam-pi kho āyasmato Saṅgāmajissa purāṇadutiyikā
For a second time venerable Saṅgāmajī's former wife

āyasmantaṃ Saṅgāmajim etad-avoca:
said to venerable Saṅgāmajī:

“Khuddaputtāmi samaṇa posa man”-ti.
“I have a little son, ascetic, you must take care of me.”

Dutiyam-pi kho āyasmā Saṅgāmajī tuṅhī ahoṣi.
For a second time venerable Saṅgāmajī was silent.

Tatīyam-pi kho āyasmato Saṅgāmajissa purāṇadutiyikā
For a third time venerable Saṅgāmajī's former wife

āyasmantaṃ Saṅgāmajim etad-avoca:
said to venerable Saṅgāmajī:

³⁸ More literal than *former wife* would be *former second*, but it is unidiomatic in English.

³⁹ *dāraka* is a masculine form (fem = *dārikā*), and means specifically *little boy*.

“Khuddaputtāmi samaṇa posa man”-ti.

“I have a little son, ascetic, you must take care of me.”

Tatīyam-pi kho āyasmā Saṅgāmajī tuṅhī ahosi.

For a third time venerable Saṅgāmajī was silent.

Atha kho āyasmato Saṅgāmajissa purāṇadutiyaikā,

Then venerable Saṅgāmajī's former wife,

taṃ dāraṇaṃ āyasmato Saṅgāmajissa purato nikkhipitvā pakkāmi:

having put the boy down in front of venerable Saṅgāmajī, went away, (saying):

“Esa te samaṇa putto posa nan”-ti.

“This is your son, ascetic, you must take care of him.”

Atha kho āyasmā Saṅgāmajī taṃ dāraṇaṃ neva olokesi, na pi ālapi.

But venerable Saṅgāmajī did not look at the boy, nor did he speak (to him).

Atha kho āyasmato Saṅgāmajissa purāṇadutiyaikā

Then venerable Saṅgāmajī's former wife

avidūraṃ gantvā, apalokentī addasa⁴⁰ āyasmantaṃ Saṅgāmajim

having gone not far away, looking round saw that venerable Saṅgāmajī

taṃ dāraṇaṃ neva olokentaṃ na pi ālapantaṃ.

was neither looking at the boy, nor was he speaking (to him).

Disvānassa etad-ahosi:

Having seen (that) this occurred to her:

“Na cāyaṃ samaṇo puttena pi atthiko” ti.⁴¹

“This ascetic does not even have need of a son.”

Tato paṭinivattitvā dāraṇaṃ ādāya pakkāmi.

Therefore, after turning back and taking the boy, she went away.

Addasā kho Bhagavā dibbena cakkhunā

The Gracious One saw with the divine-eye

visuddhena atikkantaṃ mānusakena,

which is purified, and surpasses that of (normal) men,

āyasmato Saṅgāmajissa purāṇadutiyaikāya evarūpaṃ vipakāraṃ.⁴²

that venerable Saṅgāmajī's former wife had such bad manners.

⁴⁰ Notice we get three verbs in a row here, an absolutive, a present participle, and a finite aorist.

⁴¹ *atthika* is often constructed with the instrumental as object, but having genetical sense.

⁴² PED gives only the meaning: *change, mutation, alteration* for *vipakāra*, but SED (s.v. *viprakāra*) says: *treating with disrespect...* which seems more appropriate here.

Atha kho Bhagavā, etam-attham viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imam udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Āyantim nābhinandati, pakkamantiṃ na socati,

“In (her) coming he does not rejoice, in (her) leaving he does not grieve,

Saṅgā Saṅgāmajim⁴³ muttam: tam-aham brūmi brāhmaṇaṃ”-ti.⁴⁴
Saṅgāmajī ‘Victorious in Battle’, free from the shackle: him I call a brāhmaṇa.”

1-9: Jaṭilasuttaṃ (9)

The Discourse about Those with Knotted Hair

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Gayāyaṃ viharati Gayāsīse.

at one time the Gracious One was dwelling near Gayā, on Gayā Peak.

Tena kho pana samayena sambahulā jaṭilā,

Then at that time many knotted-haired ascetics,

sītāsu Hemantikāsu rattīsu antaraṭṭhake⁴⁵ himapātasamaye,

in the cold Winter nights, in between ‘the eights’, at the time of the snowfall,

Gayāyaṃ ummujjanti pi, nimujjanti pi,

in the Gayā (river), were plunging out, and plunging in,

ummujjanimujjam-pi karonti,

were plunging out and in,

osiñcanti pi, aggim-pi juhanti: “Iminā suddhī” ti.

were sprinkling (water), and were offering the fire sacrifice, (thinking): “Through this there is purity.”

⁴³ There is a play on the (unrelated) words *saṅga* and *Saṅgāmajī*, though one might have thought a play on the meaning of the name itself would have been more apt.

⁴⁴ The use of the double accusative in the last line, where *brāhmaṇam* in being used predicatively of *tam* is peculiar to the gāthā language; see Syntax §58b.

⁴⁵ "The eights" (*aṭṭhakā*) refers to the eighth day after 3 of the Full Moons in Hemanta, i.e. at the coldest time of the year, at which times there were festivals when the *brāhmaṇas* worshipped their ancestors (see SED, *aṣṭakā*). *Antaraṭṭhake* therefore means between these times. See BHSD, s.v. *aṣṭaka-rātri* (on Lalitavistara 251.6) and CPD s.v. *atthakā, anatraṭṭhaka*.

The Commentary says that *aṭṭhakā* means the last four days in *Māgha* and the first four in *Phagguṇa*, in the season of *Sisira*, which shows an unexpected ignorance of brāhmaṇical festivals, and is certainly wrong.

Addasā kho Bhagavā te sambahule jaṭile,
The Gracious One saw that those many knotted-haired ascetics,

sītāsu Hemantikāsu rattīsu antaraṭṭhake himapātasamaye,
in the Winter nights, in between ‘the eights’, at the time of the snowfall,

Gayāyaṃ ummujjante pi, nimujjante pi,
in the Gayā (river), were plunging out and plunging in,

ummujjanimumjjaṃ karonte pi,
were plunging out and in,

osiñcante pi, aggim-pi juhante: “Iminā suddhī” ti.
were sprinkling (water), and were offering the fire sacrifice, (thinking): “Through this there is purity.”

Atha kho Bhagavā, etam-attham veditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Na udakena suci hoti - bahvettha nahāyatī jano!
“Not through water is there purity - many people bathe here!

Yamhi saccañ-ca Dhammo ca, so suci so ca brāhmaṇo” ti.
In whom there is truth and Dhamma, he is pure, and he is a brāhmaṇa.”

1-10: Bāhiyasuttaṃ (10) **The Discourse about Bāhiya**

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena Bāhiyo⁴⁶ Dārucīriyo
Then at that time Bāhiya of the Bark Robe

⁴⁶ There appears to be another version of Bāhiya's story at Bāhiyasuttaṃ (SN 35:89). There a certain Bāhiya is given the catechism on the impermanence of the eye and forms, etc. after which he becomes an arahant.

SA doesn't comment on the discourse, and although the sutta doesn't specify that the Bāhiya in that sutta is known as Dārucīriyo, it should be noted that the sutta directly follows one in which Ven. Puṇṇa returns to his home town of Sunāparanta, the capital of which was Suppāraka.

Suppārake paṭivasati samuddatīre,

was living near Suppāraka, on the bank of the ocean,

sakkato garukato mānito pūjito apacito,

being venerated, respected, revered, honoured, esteemed,

lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick.

Atha kho Bāhiyassa Dārucīriyassa rahogatassa paṭisallīnassa,⁴⁷

Then when Bāhiya of the Bark Robe had gone into hiding, into seclusion,

evam cetaso parivittakko udapādi:

this reflection arose in his mind:

“Ye ca kho keci loke Arahanto vā,

“Among those in the world who are Worthy Ones,

Arahattamaggam vā samāpannā, aham tesam-aññataro” ti.⁴⁸

or have entered the path to Worthiness, I am one of them.”

Atha kho Bāhiyassa Dārucīriyassa purāṇasālohitā devatā,

Then a devatā, who was a former blood-relative of Bāhiya of the Bark Robe,

anukampikā atthakāmā,

being compassionate and desiring his welfare,

Bāhiyassa Dārucīriyassa cetasā cetoparivittakkam-aññāya,

knowing with his mind the reflection in the mind of Bāhiya of the Bark Robe,

yena Bāhiyo Dārucīriye tenupasaṅkama,

went to Bāhiya of the Bark Robe,

upasaṅkamtivā, Bāhiyam Dārucīriyam⁴⁹ etad-avoca:

and after going, he said this to Bāhiya of the Bark Robe:

“Neva kho tvam Bāhiya Arahā.

“You are certainly not a Worthy One, Bāhiya.

Nāpi Arahattamaggam vā samāpanno.

Nor have you entered the path to Worthiness.

Sāpi te paṭipadā natthi yāya vā tvam Arahā assa,

This practice of yours is not one whereby you could be a Worthy One,

⁴⁷ This is a genitive absolute expression with durative sense, which occurs quite frequently.

⁴⁸ Ireland takes this as a question, though there is no question word in the sentence.

⁴⁹ Note that to avoid using the personal pronoun, the proper name is used altogether three times in this one short sentence. It appears to be characteristic of Indian languages to avoid the personal pronoun when speaking about someone definite.

Arahattamaggam vā samāpanno” ti.

or one who has entered the path to Worthiness.”

“Atha ko carahi sadevake loke Arahanto vā,

“Then who now in this world with its devas are Worthy Ones,

Arahattamaggam vā samāpanno?” ti.

or have entered the path to Worthiness?”

“Atthi Bāhiya uttaresu janapadesu Sāvattthī nāma nagaram.

“There is, Bāhiya, in the northern countries a city by the name of Sāvattthī.

Tattha so Bhagavā etarahi viharati Araham Sammāsambuddho.

There the Gracious One dwells at the present time who is a Worthy One, a Perfect Sambuddha.

So hi Bāhiya Bhagavā Arahā ceva, Arahattāya ca Dhammam deseti” ti.

He, Bāhiya, the Gracious One, is certainly a Worthy One, and teaches the Dhamma for (attaining) Worthiness.”

Atha kho Bāhiyo Dārucīriyo tāya devatāya samvejito,

Then Bāhiya of the Bark Robe being greatly moved by that devatā,

tāvad-eva Suppārakā pakkāmi sabbattha ekarattiparivāseṇa,⁵⁰

immediately went away from Suppāraka, and staying (for only) one night in every place,

yena Sāvattthim Jetavanam Anāthapiṇḍikassa ārāmo tenupasaṅkami.⁵¹

went to Sāvattthī, Jeta's Wood, and to Anāthapiṇḍika's monastery.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti.

Then at that time many monks were walking (in meditation) in the open air.

Atha kho Bāhiyo Dārucīriyo yena te bhikkhū tenupasaṅkami,

Then Bāhiya of the Bark Robe went to those monks,

upasaṅkamitvā, te bhikkhū etad-avoca:

and after going, he said this to those monks:

“Kahannu kho bhante etarahi so Bhagavā viharati,

“Where, reverend Sirs, is the Gracious One living at present,

⁵⁰ The Commentary notes that the distance from Suppāraka to Sāvattthī is 120 leagues (*vīsayojanasate*, about 600 miles), but insists he made the journey in one night! However, this seems to go against the natural meaning of the text.

⁵¹ PTS reads: *yena Bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikass' ārāme ten' upasaṅkami*; hence Masefield's and Ireland's translations here, but BJT is to be preferred here, as the *Bhagavā* was not there when he arrived.

Araham̃ Sammāsambuddho? Dassanakāmamhā mayam̃⁵²

the Worthy One, the Perfect Sambuddha? We have a desire to see

taṃ Bhagavantam̃ Arahantaṃ Sammāsambuddhan”-ti.

the Gracious One, the Worthy One, the Perfect Sambuddha.”

“Antaragharam̃⁵³ pavitṭho kho Bāhiya Bhagavā piṇḍāyā” ti.

“The Gracious One, Bāhiya, has entered among the houses for alms.”

Atha kho Bāhiyo Dārucīriyo taramānarūpo

Then Bāhiya of the Bark Robe having hurriedly

Jetavanā nikkhamitvā Sāvattim̃ pavisitvā,

left Jeta's Grove and having entered Sāvattihī,

addasa Bhagavantam̃ Sāvattiyam̃ piṇḍāya carantam̃,

saw the Gracious One walking for alms in Sāvattihī,

pāsādikam̃ pasādanīyam̃ santindriyam̃ santamānasam̃,

confident, inspiring confidence, with (sense) faculties at peace, mind at peace,

uttamadamathasamatham-anuppattam̃,

having attained supreme self-control and calm,

dantam̃ guttam̃ yatindriyam̃ nāgam̃.

controlled, guarded, with restrained faculties, a (true) nāga.

Disvāna, yena Bhagavā tenupasaṅkami,

After seeing (him), he went to the Gracious One,

upasaṅkamtivā Bhagavato pāde sirasā nipatitvā,

and after going and prostrating himself with his head at the Gracious One's feet,

Bhagavantam̃ etad-avoca:

he said this to the Gracious One:

“Desetu me bhante Bhagavā Dhammam̃, desetu Sugato Dhammam̃,

“Let the Gracious One preach the Dhamma to me, reverend Sir, let the Fortunate One preach the Dhamma,

yam̃ mamassa dīgharattam̃ hitāya sukhāyā” ti.⁵⁴

that will be for my benefit and happiness for a long time.”

Evam̃ vutte, Bhagavā Bāhiyam̃ Dārucīriyam̃ etad-avoca:

After that was said, the Gracious One said this to Bāhiya of the Bark Robe:

⁵² Notice the use of the royal plural here.

⁵³ *Among the houses*, i.e. into the city.

⁵⁴ In this common idiom the datives of purpose *hitāya* & *sukhāya* are combined with the accusative of extension in time *dīgharattam̃*, which gives durative sense.

“Akālo kho tāva, Bāhiya, antaragharam̐ pavitṭhamhā piṇḍāyā” ti.

“It is the wrong time for you, Bāhiya, we have entered among the houses for alms.”

Dutiyam-pi kho Bāhiyo Dārucīriyo Bhagavantam̐ etad-avoca:

For a second time Bāhiya of the Bark Robe said this to the Gracious One:

“Dujjānam̐ kho panetaṃ bhante Bhagavato vā jīvitantarāyānam̐,

“But it is hard to know, reverend Sir, the dangers to the Gracious One's life,

mayham̐ vā jīvitantarāyānam̐!

or the dangers to my life!

Desetu me bhante Bhagavā Dhammam̐, desetu Sugato Dhammam̐,

Let the Gracious One preach the Dhamma to me, reverend Sir, let the Fortunate One preach the Dhamma,

yam̐ mamassa dīgharattam̐ hitāya sukhāyā” ti.

that will be for my benefit and happiness for a long time.”

Dutiyam-pi kho Bhagavā Bāhiyam̐ Dārucīriyam̐ etad-avoca:

For a second time the Gracious One said this to Bāhiya of the Bark Robe:

“Akālo kho tāva Bāhiya, antaragharam̐ pavitṭhamhā piṇḍāyā” ti.

“It is the wrong time for you, Bāhiya, we have entered among the houses for alms.”

Tatīyam-pi kho Bāhiyo Dārucīriyo Bhagavantam̐ etad-avoca:

For a third time Bāhiya of the Bark Robe said this to the Gracious One:

“Dujjānam̐ kho panetaṃ bhante Bhagavato vā jīvitantarāyānam̐,

“But it is hard to know, reverend Sir, the dangers to the Gracious One's life,

mayham̐ vā jīvitantarāyānam̐!

or the dangers to my life!

Desetu me bhante Bhagavā Dhammam̐, desetu Sugato Dhammam̐,

Let the Gracious One preach the Dhamma to me, reverend Sir, let the Fortunate One preach the Dhamma,

yam̐ mamassa dīgharattam̐ hitāya sukhāyā” ti.

that will be for my benefit and happiness for a long time.”

“Tasmātiha te Bāhiya, evam̐ sikkhitabbam̐:

“In that case, Bāhiya, you should train yourself thus:

Diṭṭhe diṭṭhamattam bhavissati,⁵⁵

In what is seen there must be only what is seen,

sute sutamattam bhavissati,

in what is heard there must be only what is heard,

mute mutamattam bhavissati,

in what is sensed there must be only what is sensed,

viññāte viññātamattam bhavissatī ti.

in what is cognized there must be only what is cognized.

Evam hi te Bāhiya sikkhitabbam.

This is the way, Bāhiya, you should train yourself.

Yato kho te Bāhiya diṭṭhe diṭṭhamattam bhavissati,

And since for you, Bāhiya, in what is seen there will be only what is seen,

sute sutamattam bhavissati,

in what is heard there will be only what is heard,

mute mutamattam bhavissati,

in what is sensed there will be only what is sensed,

viññāte viññātamattam bhavissati,

in what is cognized there will be only what is cognized,

tato tvam Bāhiya na tena;

therefore, Bāhiya, you will not be with that;

yato tvam Bāhiya na tena, tato tvam Bāhiya na tattha;

and since, Bāhiya, you will not be with that, therefore, Bāhiya, you will not be in that;

yato tvam Bāhiya na tattha, tato tvam Bāhiya

and since, Bāhiya, you will not be in that, therefore, Bāhiya, you

nevidha, na huram, na ubhayam-antare⁵⁶

will not be here or hereafter or in between the two

⁵⁵ As this is an instruction, the future tense is being used as an imperative (for this usage see Perniola PG, §274 b; in the repetition though, we must take it with its normal future meaning.

This teaching is also found in [Māluṅkyaputtasuttam](#) (SN 35. 95), a translation of which is found elsewhere on this website. There this cryptic teaching is expanded on in verses by Ven. Māluṅkyaputta, which is then approved of by the Buddha, who repeats the verses, thus making them his own.

⁵⁶ The Commentary goes to some lengths to point out that there is no in-between state in the orthodox interpretation of this phrase, and states the interpretation must mean either: *you will not be here or hereafter or in both; or, you will not be here or hereafter, nor is there anywhere in between the two*; cf. 8-4 below where part of the phrase recurs.

See Harvey, *The Selfless Mind*, pp. 98 - 108; and also Bhikkhu Bodhi's note to *Bojjhaṅgasamyutta* 3 (*Sīlasutta*), found on pp. 1902-3 of CDB.

- **esevanto dukkhassā” ti.**
- just this is the end of suffering.”

Atha kho Bāhiyassa Dārucīriyassa Bhagavato

° Then through the Gracious One's brief teaching of this Dhamma

imāya saṅkhittāya Dhammadesanāya tāvad-eva

° Bāhiya of the Bark Robe's mind was immediately

anupādāya āsavehi cittaṃ vimucci.

freed from the pollutants, without attachment.

Atha kho Bhagavā Bāhiyaṃ Dārucīriyaṃ

° Then the Gracious One, having advised

iminā saṅkhittena ovādena ovaditvā pakkāmi.

Bāhiya of the Bark Robe with this brief advice, went away.

Atha kho acirapakkantassa⁵⁷ Bhagavato

Then not long after the Gracious One had gone

Bāhiyaṃ Dārucīriyaṃ gāvī taruṇavacchā adhipātetvā jīvitā voropesi.

a cow with a young calf, having attacked Bāhiya of the Bark Robe, deprived him of life.

Atha kho Bhagavā Sāvattiyaṃ piṇḍāya caritvā,

Then the Gracious One after walking for alms in Sāvattihī,

pacchābhattaṃ piṇḍapātaṭṭikkanto,

while returning from the alms-round after the meal,

sambahulehi bhikkhūhi saddhim⁵⁸ nagaramhā nikkhamitvā,

after going out from the city with many monks,

addasa Bāhiyaṃ Dārucīriyaṃ kālakatam.⁵⁹

saw that Bāhiya of the Bark Robe had died.

Disvāna, bhikkhū āmantesi:

After seeing (him), he addressed the monks, (saying):

“Gaṇhatha bhikkhave Bāhiyassa Dārucīriyassa sarīrakam,

“Monks, take up Bāhiya of the Bark Robe's body,

⁵⁷ According to Wijesekera this compound is the only example in Pāli of a genitive absolute which uses a past participle in the construction -*pakkanta*, see the discussion of this stock phrase in Syntax §158c. Normally the genitive absolute is constructed with present participles.

⁵⁸ *saddhim* in these constructions is periphrasis, as the instrumental can carry the sense by itself, see Syntax §63.

⁵⁹ *Kālakatam*: *died*; literally: *had made (his) time*, which is unidiomatic in English.

mañcakam āropetvā nīharitvā jhāpetha, thūpañ-cassa karotha,⁶⁰

and after putting it on a bier, carrying it away, and burning it, make a memorial mound for him,

sabrahmacārī vo bhikkhave kālakato” ti.

your fellow in the spiritual life, monks, has died.”

“Evaṃ bhante,” ti kho te bhikkhū, Bhagavato paṭissutvā,⁶¹

“Yes, reverend Sir,” said those monks, and after replying to the Gracious One,

Bāhiyassa Dārucīriyassa sarīrakam mañcakam āropetvā,

putting Bāhiya of the Bark Robe's body on a bier,

nīharitvā jhāpetvā, thūpañ-cassa karitvā,

carrying it away, burning it, and making a memorial mound for him,

yena Bhagavā tenupasaṅkamimsu,

they went to the Gracious One,

upasaṅkamtvā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.

and after going and worshipping the Gracious One, they sat down on one side.

Ekamantaṃ nisinnā kho te bhikkhu Bhagavantam etad-avocum:

While sat on one side those monks said this to the Gracious One:

“Daḍḍham bhante Bāhiyassa Dārucīriyassa sarīram, thūpo cassa kato.

“Burnt, reverend Sir, is Bāhiya of the Bark Robe's body, and the memorial mound for him has been made.

Tassa kā gati? Ko abhisamparāyo?” ti.

What is his destination? What is his future state?”

“Paṇḍito bhikkhave Bāhiyo Dārucīriyo,

“A wise man, monks, was Bāhiya of the Bark Robe,

paccapādi Dhammassānudhammaṃ,

who practiced Dhamma in accordance with the Dhamma,

na ca maṃ Dhammādhikaraṇam vihesesi.

and did not trouble me on account of the Dhamma.

Parinibbuto bhikkhave Bāhiyo Dārucīriyo” ti.

Completely emancipated, monks, is Bāhiya of the Bark Robe.”

⁶⁰ The absolutive with the finite verb is a common construction in Pāli (and in all Indian languages as far as I know), and makes perfectly good sense in English also.

⁶¹ This idiom seems to be generally misunderstood in translations. *Paṭissutvā* is an absolutive, not a finite verb, which only comes later: *upasaṅkamimsu*.

Atha kho Bhagavā, etam-attham veditvā,

Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:

on that occasion uttered this exalted utterance:

“Yattha āpo ca paṭhavī, tejo vāyo na gādhati,

“In the place where the water, earth, fire, and wind find no footing,

Na tattha sukkā jotanti, ādicco nappakāsati,

There the stars do not shine, nor does the sun give light,

Na tattha candimā bhāti, tamo tattha na vijjati.

There the moon does not glow, there darkness is not found.

Yadā ca attanā vedī, muni monena brāhmaṇo,

And when the sage, the brāhmaṇa, has experienced (nibbāna) through his own sagacity,

Atha rūpā arūpā ca, sukhadukkhā pamuccatī’ ti.

Then from both form and formless, happiness and suffering, he is free.”

Ayam-pi udāno vutto Bhagavatā iti me sutan-ti.

This exalted utterance was also said by the Gracious One, so I have heard.

2: Mucalindavaggo The Chapter (including the Discourse) about Mucalinda

2-1: Mucalindasuttaṃ (11) The Discourse about Mucalinda

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Uruvelāyaṃ viharati,
at one time the Gracious One was dwelling near Uruvelā,

najjā Nerañjarāya tīre Mucalindamūle paṭhamābhisambuddho.
on the bank of the river Nerañjarā, at the root of the Mucalinda (tree), in the first
(period) after attaining Awakening.

Tena kho pana samayena Bhagavā
Then at that time the Gracious One

sattāham ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.
was sitting in one cross-legged posture for seven days experiencing the happiness of
freedom.

Tena kho pana samayena mahā akālamegho udapādi,
Then at that time a great cloud arose out of season,

sattāhavaddalikā sītavātaduddinī.⁶²
(bringing) seven days of rainy weather, cold winds, and overcast days.

Atha kho Mucalindo Nāgarājā sakabhavanā nikkhamitvā,
Then the Nāga King Mucalinda, after leaving his domicile,

Bhagavato kāyaṃ sattakkhattuṃ bhogehi parikkhipitvā,
and surrounding the Gracious One's body seven times with his coils,

upari muddhani mahantaṃ phaṇaṃ vihadā aṭṭhāsi:
stood with his great hood stretched out above his head, (thinking):

“Mā Bhagavantam sītam, mā Bhagavantam uṇham,
“May the Gracious One not be cold, may the Gracious One not be hot,

mā Bhagavantam ḍamsamakasavātātapasirimśapasamphasso” ti.⁶³
may the Gracious One not be affected by gadflies, mosquitoes, wind, the heat (of the sun),
and serpents.”

⁶² Abhidh. 50: *duddinam meghacchannāhe*.

⁶³ *Mā* is normally constructed with the aorist in these sentences, here *ahosi* must be understood.

Atha kho Bhagavā tassa sattāhassa accayena,
Then with the passing of those seven days, the Gracious One

tamhā samādhimhā vuṭṭhāsi.
arose from that concentration.

Atha kho Mucalindo Nāgarājā,
Then the Nāga King Mucalinda,

viddham vigatavalāhakaṃ devaṃ viditvā,
having understood that the sky was now clear without a cloud,

Bhagavato kāyā bhoge viniveṭhetvā,
having unravelled his coils from the Gracious One's body,

sakavaṇṇaṃ paṭisaṃharitvā, māṇavakavaṇṇaṃ abhinimmitvā,
and after withdrawing his own form, and creating the appearance of a young brāhmaṇa,

Bhagavato purato aṭṭhāsi, pañjaliko Bhagavantaṃ namassamāno.⁶⁴
stood in front of the Gracious One, revering the Gracious One with raised hands.

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Sukho viveko tuṭṭhassa, sutadhammassa passato,
“There is happiness and detachment for the one who is satisfied, who has heard the Dhamma, and who sees,

Abyāpajjaṃ sukhaṃ loke, pāṇabhūtesu saṃyamo.
There is happiness for him who is free from ill-will in the world, who is restrained towards breathing beings.

Sukhā virāgatā loke, kāmānaṃ samatikkamo,
The state of dispassion in the world is happiness, the complete transcending of sense desires,

Asmimānassa yo⁶⁵ vinayo - etaṃ ve paramaṃ sukhaṃ”-ti.
(But) for he who has removed the conceit ‘I am’ - this is indeed the highest happiness.”

⁶⁴ Notice the verbal complexity of this sentence, with no fewer than four absolutes, followed by a finite aorist, and a present participle.

⁶⁵ This syllable is metrically disruptive, and we have to count *vinā-* as resolution at the 7th to correct the metre. Note that it has been excluded from the Udānavarga (30-19), which reads: *asmimānasya vinaya*.

2-2: Rājasuttam (12) The Discourse about the Kings

Evam me sutam:
Thus I heard:

ekam samayam Bhagava Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena sambahulānam bhikkhūnam,
Then at that time, amongst many monks,

pacchābhattam piṇḍapātaṭikkantānam,
after returning from the alms-round after the meal,

upaṭṭhānasālāyam sannisinnānam sannipatitānam,⁶⁶
assembling together, and sitting in the attendance hall,

ayam-antarākathā udapādi:
this conversation arose:

“Ko nu kho āvuso imesam dvinnam rājūnam
“Now, venerable friends, which of these two kings has

mahaddhanataro vā mahābhogataro vā,
the greater wealth, the greater riches,

mahākosataro vā mahāvijitataro vā,
the greater treasury, the greater realm,

mahāvāhanataro vā mahabbalataro vā,⁶⁷
the greater vehicles, the greater strength,

mahiddhikataro vā mahānubhāvataro vā -
the greater power, the greater majesty -

Rājā vā Māgadho Seniya Bimbisāro, Rājā vā Pasenadi Kosalo?” ti.
the Magadhan King Seniya Bimbisāra, or the Kosalan King Pasenadi?”

Ayañ-carahi tesam bhikkhūnam antarākathā hoti vippakatā.
Now this conversation amongst those monks was left unfinished.

⁶⁶ The genitive as used in the last four words gives a semi-absolute sense in this construction; see Syntax §203.

⁶⁷ The Commentary allows for two interpretations here, either as great army or as great strength:
mahantam senābalañ-ceva thāmabalañ-ca, etassā ti mahabbalo.

Atha kho Bhagavā sāyanhasamayam paṭisallānā vuṭṭhito,

Then the Gracious One, having risen from seclusion in the evening time,

yenupaṭṭhānasālā tenupasaṅkami,

went to the assembly hall,

upasaṅkamitvā, paññatte āsane nisīdi.

and after going, he sat down on the prepared seat.

Nisajja kho Bhagavā bhikkhū āmantesi:

Having sat down the Gracious One addressed the monks, (saying):

“Kāyanuttha bhikkhave etarahi kathāya sannisinnā sannipatitā,

“What is the talk about, monks, amongst those who have assembled together and are sitting here at present,

kā ca pana vo antarākathā vippakatā?” ti.

and what is the conversation that you left unfinished?”

“Idha bhante amhākam pacchābhattam piṇḍapātapaṭikkantānam,

“Here, reverend Sir, after returning from the alms-round after the meal,

upaṭṭhānasālāyam sannisinnānam sannipatitānam,

assembling together, and sitting in the attendance hall,

ayam-antarākathā udapādi:

this conversation arose:

“Ko nu kho āvuso imesaṃ dvinnaṃ rājūnaṃ

“Now, venerable friends, which of these two kings has

mahaddhanataro vā mahābhogataro vā,

the greater wealth, the greater riches,

mahākosataro vā mahāvijitataro vā,

the greater treasury, the greater realm,

mahāvāhanataro vā mahabbalataro vā,

the greater vehicles, the greater strength,

mahiddhikataro vā mahānubhāvataro vā -

the greater power, the greater majesty -

Rājā vā Māgadho Seniyo Bimbisāro, Rājā vā Pasenadi Kosalo?” ti.

the Magadhan King Seniya Bimbisāra, or the Kosalan King Pasenadi?”

Ayam kho no bhante antarākathā vippakatā,

This is the conversation, reverend Sir, that we left unfinished,

atha kho Bhagavā anupatto” ti.

then the Gracious One arrived.”

“Nakhvetam bhikkhave tumhākam patirūpaṃ

“This is certainly not suitable, monks, for you

kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ,

sons of good family who through faith have gone forth from the home to homelessness,

yaṃ tumhe evarūpiṃ kathaṃ katheyyātha.

that you should talk such talk.

Sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ:

When you have assembled together, monks, there are two things that you ought to do:

Dhammī vā kathā, ariyo vā tuṅhībhāvo” ti.

talk about the Dhamma, or maintain noble silence.”

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Yañ-ca kāmasukhaṃ loke, yañ-cidaṃ diviyaṃ sukhaṃ,

“That which is sensual happiness in the world, and that happiness which is divine,

Taṅhakkhayaasukhassete kalamā nāgghanti soḷasin”-ti.

To the happiness of the destruction of craving, these are not worth a sixteenth part.”

2-3: Daṇḍasuttaṃ (13) The Discourse about the Stick

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyā viharati,

at one time the Gracious One was dwelling near Sāvattī,

Jetavane Anāthapiṇḍikassa ārāme.

in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena sambahulā kumārakā

Then at that time many young boys

antarā ca Sāvattihim antarā ca Jetavanaṃ ahiṃ daṇḍena hananti.

who were between Sāvattī and Jeta's Wood were attacking a snake with a stick.

Atha kho Bhagavā, pubbanhasamayam nivāsetvā,
Then the Gracious One, having dressed in the morning time,

pattacivaram-ādāya, Sāvattim piṇḍāya pāvisi.⁶⁸
after picking up his bowl and robe, was entering Sāvattī for alms.

Addasā kho Bhagavā sambahule kumārake
The Gracious One saw (those) many young boys

antarā ca Sāvattim antarā ca Jetavanam ahim daṇḍena hanante.
between Sāvattī and Jeta's Wood attacking a snake with a stick.

Atha kho Bhagavā, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Sukhakāmāni bhūtāni, yo daṇḍena vihimsati
° “He who, while seeking happiness for himself, harms with a stick

Attano sukham-esāno, pecca so na labhate sukham.
(Other) beings who desire happiness, will not find happiness after passing away.

Sukhakāmāni bhūtāni, yo daṇḍena na himsati
° He who, while seeking happiness for himself, does not harm with a stick

Attano sukham-esāno, pecca so labhate sukham”-ti.
(Other) beings who desire happiness, will find happiness after passing away.”

2-4: Sakkārasuttam (14) The Discourse about Veneration

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena Bhagavā
Then at that time the Gracious One

⁶⁸ The aorist in Pāli also covers the past continuous tense as here.

sakkato hoti garukato mānito pūjito apacito, lābhī

was venerated, respected, revered, honoured, esteemed, and in receipt of

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ;

robes, almsfood, dwellings, and medicinal requisites to help when sick;

Bhikkhusaṅgho pi sakkato hoti garukato mānito pūjito apacito, lābhī

also the Community of monks was venerated, respected, revered, honoured, esteemed, and in receipt of

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

robes, almsfood, dwellings, and medicinal requisites to help when sick.

Aññatitthiyā pana paribbājakā

But wanderers from other sects

asakkaṭā honti agarukaṭā amānitā apūjitā anapacitā, na lābhino

were not venerated, not respected, not revered, not honoured, not esteemed, nor were they in receipt of

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

robes, almsfood, dwellings, and medicinal requisites to help when sick.

Atha kho te aññatitthiyā paribbājakā,

Then those wanderers from other sects,

Bhagavato sakkāraṃ asahamānā Bhikkhusaṅghassa ca,

being unable to bear the veneration of the Gracious One and the Community of monks,

gāme ca araṅṅe ca bhikkhū disvā,

after seeing the monks in the village or the wilderness,

asabbhāhi pharusāhi vācāhi akkosanti paribhāsanti rosentī vihesenti.

with vulgar and rough words scolded, abused, annoyed, and troubled them.

Atha kho sambahulā bhikkhū yena Bhagavā tenupasaṅkamimsu,

Then many monks went to the Gracious One,

upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.

and after going and worshipping the Gracious One, they sat down on one side.

Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:

While sat on one side those monks said this to the Gracious One:

“Etarahi bhante Bhagavā sakkato garukato mānito pūjito apacito, lābhī

“At present, reverend Sir, the Gracious One is venerated, respected, revered, honoured, esteemed, and in receipt of

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ;

robes, almsfood, dwellings, and medicinal requisites to help when sick;

Bhikkhusaṅgho pi sakkato garukato mānito pūjito apacito, lābhī

also the Community of monks is venerated, respected, revered, honoured, esteemed, and in receipt of

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

robes, almsfood, dwellings, and medicinal requisites to help when sick.

Aññatitthiyā pana paribbājakā

But wanderers from other sects

asakkatā agarukatā amānitā apūjitā anapacitā, na lābhino

are not venerated, not respected, not revered, not honoured, not esteemed, nor are they in receipt of

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

robes, almsfood, dwellings, and medicinal requisites to help when sick.

Atha kho te bhante aññatitthiyā paribbājakā,

Then those wanderers from other sects, reverend Sir,

Bhagavato sakkāraṃ asahamānā Bhikkhusaṅghassa ca,

being unable to bear the veneration of the Gracious One and the Community of monks,

gāme ca araṅṅe ca bhikkhū disvā,

after seeing the monks in the village or the wilderness,

asabbhāhi pharusāhi vācāhi akkosanti paribhāsanti rosentī vihesentī” ti.

with vulgar and rough words scold, abuse, annoy, and trouble them.”

Atha kho Bhagavā, etam-atthaṃ veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Gāme araṅṅe sukhadukkhaphuṭṭho,

“Affected by pleasure and pain in the village or wilderness,

Nevattato no parato⁶⁹ dahetha.

you should certainly not consider it as due to oneself or another.

Phusanti phassā⁷⁰ upadhiṃ paṭicca,

Contacts affect one with cleaving as condition,

Nirūpadhiṃ kena phuseyyuṃ phassā?” ti

How could contacts affect one without cleaving?”

⁶⁹ This is the ablative of cause, see Syntax §122.

⁷⁰ *Phassā* is of course derived from the verb *phusanti*, so a more literal translation might be: *contacts contact one...*, but it seems to me to be unidiomatic in English.

2-5: Upāsakasuttam (15) The Discourse about the Lay Follower

Evam me sutam:

Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena aññataro Icchānaṅgalako upāsako
Then at that time a certain lay follower from Icchānaṅgala

Sāvattim anuppatto hoti kenacid-eva karaṇīyena.
had arrived at Sāvattihī with some business or other.

Atha kho so upāsako Sāvattiyam tam karaṇīyam tīretvā,
Then that lay follower, having concluded that business in Sāvattihī,

yena Bhagavā tenupasaṅkami,
went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantam nisīdi.
and after going and worshipping the Gracious One, he sat down on one side.

Ekamantam nisinnam kho tam upāsakam Bhagavā etad-avoca:
While sat on one side the Gracious One said this to that lay follower:

“Cīrassam kho tvam upāsakam imam pariyāyam-akāsi,
“At long last, lay follower, you have made arrangements,

yadidaṃ idhāgamanāyā” ti.
so to say, for coming here.”

“Cīrapaṭikāham bhante Bhagavantam dassanāya upasaṅkamtukāmo,
“For a long time, reverend Sir, I have desired to come to see the Gracious One,

api cāham kehici kehici⁷¹ kiccakaraṇīyehi vyāvaṭo,
but I have been engaged with some sort of duty and business or another,

evāham nāsakkhim Bhagavantam dassanāya upasaṅkamtun”-ti.⁷²
and I have thus been unable to come to see the Gracious One.”

⁷¹ -ci = the indefinite particle, together with the repetition of the word, gives distributive sense.

⁷² Notice that the true infinitive here (*upasaṅkamtun*) is used in conjunction with the infinitive-like dative (*dassanāya*).

Atha kho Bhagavā, etam-attham viditvā,

Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:

on that occasion uttered this exalted utterance:

“Sukham vata tassa na hoti kiñci,

“For he who has nothing there is happiness indeed,

Saṅkhātadhammassa bahussutassa,

For the one who has discerned the Dhamma, for the learned,

Sakiñcanam⁷³ passa vihaññamānam,

See how one who has something is troubled,

Jano janasmim paṭibaddharūpo⁷⁴ ti.

He is a person who is in a state of bondage in regard to (other) people.”

2-6: Gabhinīsuttam (16)

The Discourse about the Pregnant Woman

Evam me sutam:

Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,

at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.

in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena aññatarassa paribbājakassa

Then at that time a certain wanderer's

daharā māṇavikā pajāpatī hoti gabbhinī upavijaññā.

young brāhmaṇa wife, was pregnant and about to give birth.

Atha kho sā paribbājikā tam paribbājakam etad-avoca:

Then that female wanderer said this to that wanderer:

“Gaccha tvaṃ brāhmaṇa telam āhāra, yaṃ me vijātāya bhavissatī” ti.

“Please go, brāhmaṇa, and bring oil which can be (used) for my delivery.”

Evam vutte, so paribbājako tam paribbājikam etad-avoca:

When that was said that wanderer said this to that female wanderer:

⁷³ *Sakiñcanam*, one who has something, is regularly given ethical sense in the Commentaries (beginning with Niddesa), as meaning one who has some defilement. UdA: *rāgādikiñcanānam āmisakiñcanānañca atthitāya sakiñcanam*.

⁷⁴ *-rūpo* here gives abstract sense to the noun, for concinnity it seems we must take *-rūpo* as referring to the individual (i.e. the one who has something).

“Kuto panāhaṃ bhoti telam āharāmī?” ti.

“But from where, dear lady, can I bring oil?”

Dutiyam-pi kho sā paribbājikā taṃ paribbājikaṃ etad-avoca:

Then for a second time that female wanderer said this to that wanderer:

“Gaccha tvaṃ brāhmaṇa telam āhara, yaṃ me vijātāya bhavissatī” ti.

“Please go, brāhmaṇa, and bring oil which can be (used) for my delivery.”

Dutiyam-pi kho so paribbājako taṃ paribbājikaṃ etad-avoca:

For a second time that wanderer said this to that female wanderer:

“Kuto panāhaṃ hoti telam āharāmī?” ti.

“But from where, dear lady, can I bring oil?”

Tatīyam-pi kho sā paribbājikā taṃ paribbājikaṃ etad-avoca:

Then for a third time that female wanderer said this to that wanderer:

“Gaccha tvaṃ brāhmaṇa telam āhara, yaṃ me vijātāya bhavissatī” ti.

“Please go, brāhmaṇa, and bring oil which can be (used) for my delivery.”

Tena kho pana samayena rañño Pasenadissa Kosalassa koṭṭhāgāre

Then at that time at the Kosalan King Pasenadi's storehouse

samaṇassa vā brāhmaṇassa vā sappissa vā telassa vā yāvad-attham

to an ascetic or brāhmaṇa as much ghee or oil as was necessary

pātum diyyati no nīharitum.

was being given to drink, but not to carry away.

Atha kho tassa paribbājakassa etad-ahosi:

Then it occurred to that wanderer:

“Rañño kho pana Pasenadissa Kosalassa koṭṭhāgāre

“At the Kosalan King Pasenadi's storehouse

samaṇassa vā brāhmaṇassa vā sappissa vā telassa vā yāvad-attham

to an ascetic or brāhmaṇa as much ghee or oil as is necessary

pātum diyyati no nīharitum.

is being given to drink, but not to carry away.

Yannūnāhaṃ rañño Pasenadissa Kosalassa koṭṭhāgāram gantvā,

Well now, after going to the Kosalan King Pasenadi's storehouse,

telassa yāvad-attham pivivā, gharam āgantvā,

drinking as much of the oil as is necessary, returning to the house,

uggiritvāna dadeyyam, yaṃ imissā vijātāya bhavissatī” ti.

and throwing it up, I could give it (to her), and that can be (used) for her delivery.”

Atha kho so paribbājako

Then that wanderer

rañño Pasenadissa Kosalassa koṭṭhāgāraṃ gantvā,

after going to the Kosalan King Pasenadi's storehouse,

telassa yāvad-atthaṃ pivivā, gharaṃ āgantvā,

drinking as much of the oil as was necessary, returning to the house,

neva sakkoti uddhaṃ kātuṃ na pana adho,

was not able to get it up nor down,

so dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi phuṭṭho,

and he was affected by painful, sharp, harsh, and bitter feelings,

āvaṭṭati parivaṭṭati.

and he rolled around forwards and backwards.

Atha kho Bhagavā, pubbanhasamayaṃ nivāsetvā,

Then the Gracious One, having dressed in the morning time,

pattacīvaram-ādāya, Sāvattihī piṇḍāya pāvisi.

after picking up his bowl and robe, was entering Sāvattihī for alms.

Addasā kho Bhagavā taṃ paribbājakam

The Gracious One saw that wanderer

dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi phuṭṭham,

affected by painful, sharp, harsh, and bitter feelings,

āvaṭṭamānaṃ parivaṭṭamānaṃ.

and rolling around forwards and backwards.

Atha kho Bhagavā, etam-atthaṃ veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Sukhino vata ye akiñcanā,

“Happy indeed are those who have nothing,

Vedaguno hi janā akiñcanā,

The Perfect Ones are people who surely have nothing,

Sakiñcanaṃ passa vihaññamānaṃ,

See how one who has something is troubled,

Jano janasmim paṭibaddharūpo” ti.

He is a person who is in a state of bondage in regard to (other) people.”

2-7: Ekaputtasuttam (17) The Discourse about the Only Son

Evam me sutam:
Thus I heard:

ekam samayam Bhagava Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena aññatarassa upāsakassa
Then at that time a certain lay follower's

ekaputtako piyo manāpo kālaṅkato hoti.
only son, who was beloved and dear, had died.

Atha kho sambahulā upāsakā allavattā allakesā,⁷⁵
Then many lay followers, with wet clothes and hair,

divādivassa yena Bhagavā tenupasaṅkamimsu,
in the middle of the day went to the Gracious One,

upasaṅkamitvā Bhagavantam abhivādetvā, ekamantam nisīdimsu.
and after going and worshipping the Gracious One, they sat down on one side.

Ekamantam nisinne kho te upāsake Bhagavā etad-avoca:
While sat on one side the Gracious One said this to those lay followers:

“Kinnu kho tumhe upāsakā, allavattā allakesā,
“Now why are you lay followers, with wet clothes and hair,

idhūpasaṅkantā divādivassā?” ti.
coming here in the middle of the day?”

Evam vutte, so upāsako Bhagavantam etad-avoca:
When that was said, that lay follower said this to the Gracious One:

“Mayham kho bhante ekaputtakosi piyo manāpo kālaṅkato.
“My only son, who was beloved and dear, reverend Sir, has died.

Tena mayam allavattā allakesā idhūpasaṅkantā divādivassā” ti.
That is why we, with wet clothes and hair, are coming here in the middle of the day.”

⁷⁵ Having made a ritual ablution.

Atha kho Bhagavā, etam-attham viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Piyarūpassādagathitāse devakāyā puthumanussā ca,

“Hosts of devas and many men are tied by the satisfaction in forms that are loved,

Aghāvino parijunnā, Maccurājassa vasam gacchanti.

Miserable and worn out, they come under the power of the King of Death.

Ye ve divā ca ratto ca appamattā jahanti piyarūpaṃ -

For sure those who are heedful day and night, give up forms that are loved -

Te ve khananti aghamūlam Maccuno āmisam durativattan”-ti.

They surely dig up the root of misery (which is) Death's bait, so difficult to transcend.”

2-8: Suppavāsāsuttaṃ (18) The Discourse about Suppavāsā

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Kuṇḍiyāyaṃ viharati Kuṇḍadhānavane.

at one time the Gracious One was dwelling near Kuṇḍiya, at Kuṇḍadhāna Wood.

Tena kho pana samayena Suppavāsā Koliyadhītā⁷⁶

Then at that time the Koliyan lady Suppavāsā

sattavassāni gabbhaṃ dhāreti, sattāhaṃ mūḷhagabbhā.⁷⁷

was with child for seven years, and for seven days it was lost in the womb (and couldn't be delivered).

Sā dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi phuṭṭhā,

While she was affected by painful, sharp, harsh, and bitter feelings,

tīhi vitakkehi adhivāseti: “Sammāsambuddho vata so Bhagavā,

she consented to three thoughts: “For sure the Gracious One is a Perfect Sambuddha,

yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti;

who teaches the Dhamma for the giving up of suffering such as this;

⁷⁶ °*dhītā* (lit.: daughter) is pleonastic here and has to be interpreted metaphorically or left untranslated. A similar situation arises even more frequently with °*putta* (lit.: son) cf. *Ayyaputta* below, and, PED, s.v *putta*.

⁷⁷ Literally: [*the child*] was lost in the womb.

supaṭipanno vata tassa Bhagavato sāvakaśaṅho,
for sure the Gracious One's Community of disciples are good in their practice,

yo imassa evarūpassa dukkhassa pahānāya paṭipanno;
who practice for the giving up of suffering such as this;

susukham vata taṃ Nibbānaṃ,
it is sure that Emancipation is truly happy,

yatthidaṃ evarūpaṃ dukkhaṃ na saṃvijjati” ti
where suffering such as this is not found.”

Atha kho Suppavāsā Koliyadhītā sāmikā āmantesi:
Then the Koliyan lady Suppavāsā addressed her husband, (saying):

“Ehi tvaṃ Ayyaputta yena Bhagavā tenupasaṅkama,
“Come, Master, you must go to the Gracious One,

upasaṅkamtivā, mama vacanena⁷⁸ Bhagavato pāde sirasā vandāhi,
and after going, in my name you should worship the Gracious One's feet with your head,

appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāraṃ pucchā:
and ask (if he is) free from affliction, free from sickness, in good health, strong, and living comfortably, (and say):

‘Suppavāsā bhante Koliyadhītā Bhagavato pāde sirasā vandati,
‘The Koliyan lady Suppavāsā, reverend Sir, worships the Gracious One's feet with her head,

appābādham appātaṅkam,
° and asks (if you are) free from affliction, free from sickness,

lahuṭṭhānam balaṃ phāsuvihāraṃ pucchati?’ ti.
in good health, strong, and living comfortably?’

Evañ-ca vadehi: ‘Suppavāsā bhante Koliyadhītā,
And please say this: ‘The Koliyan lady Suppavāsā, reverend Sir,

sattavassāni gabbhaṃ dhāreti, sattāhaṃ mūlhagabbhā.
has been with child for seven years, and for seven days it has been lost in the womb.

Sā dukkhāhi tībāhi kharāhi kaṭukāhi vedanāhi phuṭṭhā,
While she is affected by painful, sharp, harsh, and bitter feelings,

tīhi vitakkehi adhiṃvāseti: “Sammāsambuddho vata so Bhagavā,
she consents to three thoughts: “For sure the Gracious One is a Perfect Sambuddha,

⁷⁸ *mama vacanena* is an idiom, literally meaning: *with my word*, and is translated as such elsewhere; but in these situations the corresponding idiom in English is: *in my name*.

yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti;
who teaches the Dhamma for the giving up of suffering such as this;

supaṭipanno vata tassa Bhagavato sāvakaṅgho,
for sure the Gracious One's Community of disciples are good in their practice,

yo imassa evarūpassa dukkhassa pahānāya paṭipanno;
who practice for the giving up of suffering such as this;

susukhaṃ vata taṃ Nibbānaṃ,
it is sure that Emancipation is truly happy,

yatthidaṃ evarūpaṃ dukkhaṃ na saṃvijjati” ’ ” ti.
where suffering such as this is not found.” ’ ”

“Paraman”-ti kho so Koliyaputto,
“(That is) the best thing” said the Koliyan gentleman,

Suppavāsāya Koliyadhītāya paṭissuṇitvā,
and after replying to Suppavāsā the Koliyan lady,

yena Bhagavā tenupasaṅkamaṃ,
he went to the Gracious One,

upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.
and after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinno kho so Koliyaputto Bhagavantaṃ etad-avoca:
While sat on one side that Koliyan gentleman said this to the Gracious One:

“Suppavāsā bhante Koliyadhītā Bhagavato pāde sirasā vandati,
“The Koliyan lady Suppavāsā, reverend Sir, worships the Gracious One's feet with her head,

appābādhaṃ appātaṅkaṃ,
° and asks (if you are) free from affliction, free from sickness,

lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati? ti.
in good health, strong, and living comfortably?

Evañ-ca vadeti: ‘Suppavāsā bhante Koliyadhītā,
And she says this: ‘The Koliyan lady Suppavāsā, reverend Sir,

sattavassāni gabbhaṃ dhāreti, sattāhaṃ mūḷhagabbhā.
has been with child for seven years, and for seven days it has been lost in the womb.

Sā dukkhāhi tībāhi kharāhi kaṭukāhi vedanāhi phuṭṭhā,
While she is affected by painful, sharp, harsh, and bitter feelings,

tīhi vitakkehi adhivāseti: “Sammāsambuddho vata so Bhagavā,
she consents to three thoughts: “For sure the Gracious One is a Perfect Sambuddha,

yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti;
who teaches the Dhamma for the giving up of suffering such as this;

supaṭipanno vata tassa Bhagavato sāvakasaṅgho,
for sure the Gracious One's Community of disciples are good in their practice,

yo imassa evarūpassa dukkhassa pahānāya paṭipanno;
who practice for the giving up of suffering such as this;

Susukhaṃ vata taṃ Nibbānaṃ,
it is sure that Emancipation is truly happy,

yatthidaṃ evarūpaṃ dukkhaṃ na saṃvijjati” ’ ’ ti.
where suffering such as this is not found.” ’ ’ ti.

“Sukhinī hotu Suppavāsā Koliyadhītā arogā,
“Happy may the Koliyan lady Suppavāsā be, and healthy,

arogaṃ puttaṃ vijāyatū” ti.
and may she give birth to a healthy son.”

Saha vacanā ca pana Bhagavato Suppavāsā Koliyadhītā
And with this word of the Gracious One, the Koliyan lady Suppavāsā

sukhinī arogā, arogaṃ puttaṃ vijāyi.
became happy and healthy, and gave birth to a healthy son.

“Evaṃ bhante,” ti kho so Koliyaputto,
“Yes, reverend Sir” said the Koliyan gentleman,

Bhagavato bhāsitaṃ abhinanditvā anumoditvā,
and after greatly rejoicing and gladly receiving this word of the Gracious One,

uṭṭhāyāsanaṃ, Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā,
rising from his seat, worshipping and circumambulating the Gracious One,

sakaṃ gharaṃ paccāyāsi.⁷⁹
he returned to his own home.

Addasā kho Koliyaputto Suppavāsaṃ Koliyadhītaraṃ sukhiniṃ arogaṃ,
The Koliyan gentleman saw that the Koliyan lady Suppavāsā was happy and healthy,

arogaṃ puttaṃ vijātaṃ. Disvānassa etad-ahosi:
and had given birth to a healthy son. Having seen (that), it occurred to him:

⁷⁹ This sentence provides a good example of how absolutes (*pubbakiriya*) are piled up one on top of the other, before the appearance of the finite verb. There are first 5 absolutes: *abhinanditvā anumoditvā, uṭṭhāy’, abhivādetvā, & katvā* before the finite aorist: *paccāyāsi*.

“Acchariyaṃ vata bho, abbhūtaṃ vata bho,
“Surely it is wonderful, surely it is marvellous,

Tathāgatassa mahiddhikatā mahānubhāvatā,
the Realised One's great power and great majesty,

yatra hi nāmāyaṃ Suppavāsā Koliyadhītā,
in as much as this Koliyan lady Suppavāsā,

saha vacanā ca pana Bhagavato,
with this word of the Gracious One,

sukhinī arogā, arogaṃ puttaṃ vijāyissatī’ ti,⁸⁰
became happy and healthy, and to a healthy son gave birth”,

attamano pamudito pītisomanassajāto ahosi.
and he was elated, gladdened, joyful and happy.

Atha kho Suppavāsā Koliyadhītā sāmikaṃ āmantesi:
Then the Koliyan lady Suppavāsā addressed her husband, (saying):

“Ehi tvaṃ Ayyaputta yena Bhagavā tenupasaṅkama,
“Come, Master, you must go to the Gracious One,

upasaṅkamtivā, mama vacanena Bhagavato pāde sirasā vandāhi:
and after going, in my name you should worship the Gracious One's feet with your head,
(and say):

‘Suppavāsā bhante Koliyadhītā Bhagavato pāde sirasā vandatī’ ti.
‘The Koliyan lady Suppavāsā, reverend Sir, worships the Gracious One's feet with her head.’

Evañ-ca vadehi: ‘Suppavāsā bhante Koliyadhītā,
And please say this: ‘The Koliyan lady Suppavāsā, reverend Sir,

sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūḷhagabbhā,
was with child for seven years, and for seven days it was lost in the womb,

sā etarahi sukhinī arogā, arogaṃ puttaṃ vijātā.
but now she is happy and healthy, and has born a healthy son.

Sā sattāhaṃ Buddhapamukhaṃ Bhikkhusaṅghaṃ bhattena nimanteti.
For seven days she invites the Community of monks, with the Buddha at its head, for a meal.

⁸⁰ This is an example of a future tense used with past meaning; on this construction see Buddhadatta, New Pali Course III, pg. 58.

Adhivāsetu kira bhante Bhagavā Suppavāsāya Koliyadhītāya

° May the Gracious One consent, reverend Sir, to seven meals from the Koliyan lady Suppavāsā

sattabhaddhāni saddhim Bhikkhusaṅghenā' ” ti.

together with the Community of monks.’ ”

“Paraman”-ti kho so Koliyaputto Suppavāsāya Koliyadhītāya paṭissuṇitvā,

“(That is) the best thing”, said the Koliyan gentleman, and after replying to Suppavāsā the Koliyan lady,

yena Bhagavā tenupasaṅkama,

he went to the Gracious One,

upasaṅkamtvā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.

and after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinno kho so Koliyaputto Bhagavantam etad-avoca:

While sat on one side the Koliyan gentleman said this to the Gracious One:

“Suppavāsā bhante Koliyadhītā Bhagavato pāde sirasā vandati.

“The Koliyan lady Suppavāsā, reverend Sir, worships the Gracious One's feet with her head.

Evañ-ca vadeti: ‘Suppavāsā bhante Koliyadhītā,

And she says this: ‘The Koliyan lady Suppavāsā, reverend Sir,

sattavassāni gabbham dhāresi, sattāham mūḷhagabbhā,

was with child for seven years, and for seven days it was lost in the womb,

sā etarahi sukhinī arogā, arogaṃ puttaṃ vijātā.

but now she is happy and healthy, and has born a healthy son.

Sā sattāham buddhapamukham Bhikkhusaṅgham bhaddhena nimanteti.

For seven days she invites the Community of monks, with the Buddha at its head, for a meal.

Adhivāsetu kira bhante Bhagavā Suppavāsāya Koliyadhītāya

° May the Gracious One consent, reverend Sir, to seven meals from the Koliyan lady Suppavāsā

sattabhaddhāni saddhim Bhikkhusaṅghenā' ” ti.

together with the Community of monks.’ ”

Tena kho pana samayena aññatarena upāsakena

Then at that time a certain lay follower

Buddhapamukho Bhikkhusaṅgho svātanāya bhaddhena nimantito hoti.

had invited the Community of monks with the Buddha at its head to a meal on the morrow.

So ca upāsako āyasmato Mahāmoggallānassa upaṭṭhāko⁸¹ hoti.
Now that lay follower was venerable Mahāmoggallāna's supporter.

Atha kho Bhagavā āyasmantaṃ Mahāmoggallānaṃ āmantesi:
Then the Gracious One addressed venerable Mahāmoggallāna, (saying):

“Ehi tvaṃ Moggallāna yena so upāsako tenupasaṅkameyyāsi,
“ Come, Moggallāna, you must go to that lay follower,

upasaṅkamtīvā, taṃ upāsakaṃ evaṃ vadehi:
and after going, please say this to that lay follower:

‘Suppavāsā āvuso Koliyadhītā
‘Friend, the Koliyan lady Suppavāsā

sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūḷhagabbhā,
was with child for seven years, and for seven days it was lost in the womb,

sā etarahi sukhinī arogā, arogaṃ puttaṃ vijātā.
but now she is happy and healthy, and has born a healthy son.

Sā sattāhaṃ buddhapamukhaṃ Bhikkhusaṅghaṃ bhattena nimanteti,
For seven days she has invited the Community of monks, with the Buddha at its head, for a meal,

karotu Suppavāsā Koliyadhītā sattabhattāni.’
please let the Koliyan lady Suppavāsā make her seven meals.’

Pacchā so karissati - tuyheso upaṭṭhāko” ti.
Afterwards he can make (his) - he is your supporter.”

“Evaṃ bhante,” ti kho āyasmā Mahāmoggallāno, Bhagavato paṭissuṇitvā,
“Yes, reverend Sir,” said venerable Mahāmoggallāna, and after replying to the Gracious One,

yena so upāsako tenupasaṅkami,
he went to that lay follower,

upasaṅkamtīvā, taṃ upāsakaṃ etad-avoca:
and after going, he said this to that lay follower:

“Suppavāsā āvuso Koliyadhītā
“Friend, the Koliyan lady Suppavāsā

sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūḷhagabbhā,
was with child for seven years, and for seven days it was lost in the womb,

⁸¹ *Upaṭṭhāka* is normally used for an attendant in Pāḷi (e.g. venerable Ānanda was the Gracious One’s main attendant), but it can also mean a supporter. It is necessary to examine the context to determine which usage is being employed.

sā etarahi sukhinī arogā, arogaṃ puttāṃ vijātā.

but now she is happy and healthy, and has born a healthy son.

Sattāhaṃ buddhapamukhaṃ Bhikkhusaṅghaṃ bhattena nimanteti.

For seven days she has invited the Community of monks, with the Buddha at its head, for a meal.

Karotu Suppavāsā Koliyadhītā sattabhattāni, pacchā tvaṃ karissasī” ti.

Let the Koliyan lady Suppavāsā make her seven meals, and afterwards you can make (yours).”

“Sace me bhante ayyo Mahāmogallāno

“If, reverend Sir, master Mahāmogallāna

tiṇṇaṃ dhammānaṃ pāṭibhogo - bhogānañ-ca jīvitassa ca saddhāya ca -

is my surety for three things - for wealth, for life, and for faith -

karotu Suppavāsā Koliyadhītā sattabhattāni,

the Koliyan lady Suppavāsā may make her seven meals,

pacchā ahaṃ karissāmī” ti.

and afterwards I will make (mine).”

“Dvinnāṃ kho te ahaṃ āvuso dhammānaṃ pāṭibhogo -

“For two things, friend, I am your surety -

bhogānañ-ca jīvitassa ca - saddhāya pana tvaṃ yeva pāṭibhogo” ti.

for wealth and for life - but for faith you are the surety.”

“Sace me bhante ayyo Mahāmogallāno

“If, reverend Sir, master Mahāmogallāna

dvinnāṃ dhammānaṃ pāṭibhogo - bhogānañ-ca jīvitassa ca -

is my surety for two things - for wealth and for life -

karotu Suppavāsā Koliyadhītā sattabhattāni,

the Koliyan lady Suppavāsā may make her seven meals,

pacchā ahaṃ karissāmī” ti.

and afterwards I will make (mine).”

Atha kho āyasmā Mahāmogallāno, taṃ upāsakaṃ saññāpetvā,

Then venerable Mahāmogallāna, after conciliating that lay follower,

yena Bhagavā tenupasaṅkamaṃ,

went to the Gracious One,

upasaṅkamtivā, Bhagavantaṃ etad-avoca:

and after going, he said this to the Gracious One:

“Saññatto bhante so upāsako mayā,

“That lay follower has been conciliated by me, reverend Sir,

karotu Suppavāsā Koliyadhītā sattabhattāni, pacchā so karissatī” ti.

let the Koliyan lady Suppavāsā make her seven meals, and afterwards he can make (his).”

Atha kho Suppavāsā Koliyadhītā

Then the Koliyan lady Suppavāsā

sattāhaṃ Buddhapamukhaṃ Bhikkhusaṅghaṃ

° for seven days with her own hand served and satisfied the Community of monks

paṇītena khādanīyena bhojanīyena sahatthā santappesi, sampavāresi.

with the Buddha at its head with excellent comestibles and edibles.

Tañ-ca dāraṃ Bhagavantaṃ vandāpesi, sabbañ-ca Bhikkhusaṅghaṃ.

Then she made the little boy worship the Buddha, and the whole Community of monks.

Atha kho āyasmā Sāriputto taṃ dāraṃ etad-avoca:

Then venerable Sāriputta said this to that little boy:

“Kacci te dāraṃ khamanīyaṃ? Kacci yāpanīyaṃ?

“Can you bear up, little boy? Can you carry on?

Kacci na kiñci dukkhaṃ?”-ti.

Do you have any pain?”

“Kuto me bhante Sāriputta khamanīyaṃ? Kuto yāpanīyaṃ?

“How, reverend Sāriputta, can I bear up? How can I carry on?

Sattavassāni me lohitakumbhiyaṃ vutthāni” ti.

For seven years I have been living in a bloodbath.”

Atha kho Suppavāsā Koliyadhītā:

Then (it occurred) to the Koliyan lady Suppavāsā:

“Putto me Dhammasenāpatinā saddhiṃ mantetī” ti,

“My son is consulting with the general of the Dhamma,”

attamaṇā pamuditā pītisomanassajātā ahoṣi.

and she became elated, gladdened, joyful and happy.

Atha kho Bhagavā Suppavāsā Koliyadhītaram

° Then the Gracious One after seeing that the Koliyan lady Suppavāsā

attamaṇā pamuditā pītisomanassajātā disvā,

was elated, gladdened, joyful and happy,

Suppavāsā Koliyadhītaram etad-avoca:

said this to the Koliyan lady Suppavāsā:

“Iccheyyāsi tvam Suppavāse, aññam-pi evarūpaṃ puttān?”-ti
“Suppavāsā, do you long for another such son?”

“Iccheyyāmaham Bhagavā aññāni pi evarūpāni satta puttānī” ti.
“Gracious One, I long for another seven such sons.”

Atha kho Bhagavā, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Asātam satarūpena, piyarūpena appiyam,
“The disagreeable in an agreeable form, the unlovely in a lovely form,

Dukkham sukhasa rūpena, pamattam-ativattatī” ti.
The painful in the form of pleasure, overcome the heedless one.”

2-9: Visākhāsuttam (19) **The Discourse about Visākhā**

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Pubbārāme Migāramātupāsāde.
at the Eastern Monastery in Migāra's mother's mansion.

Tena kho pana samayena Visākhāya Migāramātuyā
Then at that time Migāra's mother Visākhā

kocid-eva attho raññe Pasenadimhi Kosale paṭibaddho hoti,
was bound up in some matter or other with the Kosalan King Pasenadi,

taṃ Rājā Pasenadi Kosalo na yathādhippāyam tīreti.
(but) the Kosalan King Pasenadi would not conclude it according to (her) desire.

Atha kho Visākhā Migāramātā divādivassa
Then Migāra's mother Visākhā in the middle of the day

yena Bhagavā tenupasaṅkami,
went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.
and after going and worshipping the Gracious One, she sat down on one side.

Ekamantaṃ nisinnaṃ kho

While sat on one side

Visākhāṃ Migāramātaraṃ Bhagavā etad-avoca:

the Gracious One said this to Migāra's mother Visākhā:

“Handa kuto nu tvaṃ Visākhe āgacchasi divādivassā?” ti.

“Well now, Visākhā, where have you come from in the middle of the day?”

“Idha me bhante kocid-eva attho

° “Here, reverend Sir, I am bound up

raññe Pasenadimhi Kosale paṭibaddho hoti,

in some affair or other with the Kosalan King Pasenadi,

taṃ Rājā Pasenadi Kosalo na yathādhippāyaṃ tīreti” ti.

(but) the Kosalan King Pasenadi does not conclude it according to (my) desire.”

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Sabbāṃ paravasāṃ dukkhaṃ, sabbāṃ issariyaṃ sukhaṃ,
“All that is in another's power is painful, all that is mastered is pleasing,

Sādhāraṇe vihaññanti, yogā hi duratikkamā” ti.
What is shared is troubling, for yokes are difficult to transcend.”

2-10: Bhaddiyasuttaṃ (20) The Discourse about Bhaddiya

Evam me sutam:

Thus I heard:

ekaṃ samayaṃ Bhagavā Anupiyāyaṃ viharati Ambavane.

at one time the Gracious One was dwelling near Anupiyā, in the Mango Wood.

Tena kho pana samayena āyasmā Bhaddiyo Kāḷigodhāya putto,

Then at that time venerable Bhaddiya, Kāḷigodhā's son,

araññagato pi rukkhamaḷagato pi suññāgāragato pi,

having gone to the wilderness, to the root of a tree, to an empty place,

abhikkhaṇaṃ udānaṃ udāneti: “Aho sukhaṃ! Aho sukhan!”-ti⁸²

was frequently uttering this exclamation: “Ah, happiness! Ah, happiness!”

⁸² *sukhaṃ* here is the so-called nominative of exclamation, see Syntax §28.

Assosum̐ kho sambahulā bhikkhu
Many monks heard that

āyasmato Bhaddiyassa Kāḷigodhāya puttassa,
when venerable Bhaddiya, Kāḷigodhā's son,

araññagatassa pi rukkhāmūlagatassa pi suññāgāragatassa pi,
had gone to the wilderness, to the root of a tree, to an empty place,

abhikkhaṇam̐ udānam̐ udānentassa:⁸³ **“Aho sukham̐! Aho sukhan!”-ti**
was frequently uttering this exclamation: “Ah, happiness! Ah, happiness!”

Sutvāna, nesam̐ etad-ahosi:
And after hearing (this), it occurred to them:

“Nissamsayam̐ kho āvuso āyasmā Bhaddiyo Kāḷigodhāya putto,
“Undoubtedly, friends, venerable Bhaddiya, Kāḷigodhā's son,

anabhirato brahmacariyam̐ carati,⁸⁴
has no great delight living the spiritual life,

yaṃsa pubbe agāriyabhūtassa rajjasukham̐ so tam-anussaramāno,
and remembering the royal happiness he had formerly in the home life,

araññagato pi rukkhāmūlagato pi suññāgāragato pi,
having gone to the wilderness, to the root of a tree, to an empty place,

abhikkhaṇam̐ udānam̐ udāneti: ‘Aho sukham̐! Aho sukhan’ ”-ti.
he is frequently uttering this exclamation: ‘Ah, happiness! Ah, happiness!’ ”

Atha kho sambahulā bhikkhū yena Bhagavā tenupasaṅkamimsu,
Then many monks went to the Gracious One,

upasaṅkamtivā Bhagavantam̐ abhivādetvā, ekamantam̐ nisīdimsu.
and after going and worshipping the Gracious One, they sat down on one side.

Ekamantam̐ nisinnā kho te bhikkhū Bhagavantam̐ etad-avocum̐:
While sat on one side those monks said this to the Gracious One:

“Āyasmā bhante Bhaddiyo Kāḷigodhāya putto,
“Venerable Bhaddiya, reverend Sir, Kāḷigodhā's son,

⁸³ This whole report is a genitive absolute, giving the sense of *when...* or *while...*

⁸⁴ Another example of the cognate accusative, this time with the cognate in compound. Note that in this case it is possible to use the same construction in translation, though it is difficult elsewhere, as English normally avoids such close repetition.

araññagato pi rukkhmūlagato pi suññāgāragato pi,
having gone to the wilderness, to the root of a tree, to an empty place,

abhikkhaṇaṃ udānaṃ udāneti: ‘Aho sukhaṃ! Aho sukhan!’-ti.
is frequently uttering this exclamation: ‘Ah, happiness! Ah, happiness!’

Nissaṃsayam kho bhante āyasmā Bhaddiyo Kāḷigodhāya putto,
Undoubtedly, reverend Sir, venerable Bhaddiya, Kāḷigodhā's son,

anabhirato brahmacariyaṃ carati,
has no great delight living the spiritual life,

yamsa pubbe agāriyabhūtaṃ rajjasukhaṃ so tam-anussaramāno,
and remembering the royal happiness he had formerly in the home life,

araññagato pi rukkhmūlagato pi suññāgāragato pi,
having gone to the wilderness, to the root of a tree, to an empty place,

abhikkhaṇaṃ udānaṃ udāneti: ‘Aho sukhaṃ! Aho sukhan’ ”-ti.
he is frequently uttering this exclamation: ‘Ah, happiness! Ah, happiness!’ ”

Atha kho Bhagavā aññataraṃ bhikkhuṃ āmantesi:
Then the Gracious One addressed a certain monk, (saying):

“Ehi tvaṃ bhikkhu mama vacanena Bhaddiyaṃ bhikkhuṃ āmantehi:
“Please go, monk, and with my word address the monk Bhaddiya, (saying):

‘Sathā taṃ āvuso Bhaddiya āmantetī’ ” ti.
‘The Teacher, friend Bhaddiya, calls you.’ ”

“Evam bhante,” ti kho so bhikkhu, Bhagavato paṭissutvā,
“Yes, reverend Sir,” said that monk, and after replying to the Gracious One,

yenāyasmā Bhaddiyo Kāḷigodhāya putto tenupasaṅkami,
he went to venerable Bhaddiya, Kāḷigodhā's son,

upasaṅkamtivā, āyasmantaṃ Bhaddiyaṃ Kāḷigodhāya puttaṃ etad-avoca:
and after going, he said this to venerable Bhaddiya, Kāḷigodhā's son:

“Sathā taṃ āvuso Bhaddiya āmantetī” ti.
“The Teacher, friend Bhaddiya, calls you.”

“Evam-āvuso,” ti kho āyasmā Bhaddiyo Kāḷigodhāya putto,
“Yes, friend,” said venerable Bhaddiya, Kāḷigodhā's son,

tassa bhikkhuno paṭissutvā, yena Bhagavā tenupasaṅkami,
and after replying to that monk, he went to the Gracious One,

upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.
after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ Bhaddiyaṃ Kāligodhāya puttaṃ

° While sat on one side the Gracious One said this

Bhagavā etad-avoca: “Saccam kira tvaṃ Bhaddiya,

to venerable Bhaddiya, Kāligodhā's son: “Is it true, as it seems, Bhaddiya, that you,

araññagato pi rukkhamaḷagato pi suññāgāragato pi,

having gone to the wilderness, to the root of a tree, to an empty place,

abhikkhaṇaṃ udānaṃ udānesi: ‘Aho sukhaṃ! Aho sukhaṃ!’-ti?”

frequently utter this exclamation: ‘Ah, happiness! Ah, happiness!’?”

“Evaṃ bhante,” ti “Kiṃ pana tvaṃ Bhaddiya atthavaṣaṃ sampassamaṇo,

“Yes, reverend Sir,” “But, Bhaddiya, seeing what reason did you,

araññagato pi rukkhamaḷagato pi suññāgāragato pi,

having gone to the wilderness, to the root of a tree, to an empty place,

abhikkhaṇaṃ udānaṃ udānesi: ‘Aho sukhaṃ! Aho sukhaṃ!’-ti?”

frequently utter this exclamation: ‘Ah, happiness! Ah, happiness!’ ?”

“Pubbe me bhante agāriyabhūtaṣa rajjaṃ kārentaṣa,

“Formerly, reverend Sir, while I was in the home life ruling the country,

anta pi antepure rakkhā samaṃvhiṭā ahoṣi,

the inside of the inner quarters was well appointed with guards,

bahi pi antepure rakkhā samaṃvhiṭā ahoṣi,

and the outside of the inner quarters was well appointed with guards,

anta pi nagare rakkhā samaṃvhiṭā ahoṣi,

and inside the city it was well appointed with guards,

bahi pi nagare rakkhā samaṃvhiṭā ahoṣi,

and outside the city it was well appointed with guards,

anta pi janapade rakkhā samaṃvhiṭā ahoṣi,

and inside the country it was well appointed with guards,

bahi pi janapade rakkhā samaṃvhiṭā ahoṣi.

and outside the country it was well appointed with guards.

So kho ahaṃ bhante evaṃ rakkhitaḡopito santo,

Although, reverend Sir, I was being guarded and protected in this way,

bhīto ubbiggo ussaṅkā utraṣī vihaṣim.

I lived fearful, anxious, distrustful, and afraid.

Etarahi kho panāham bhante,
But at present, reverend Sir,

araññagato pi rukkhamūlagato pi suññāgāragato pi,
having gone to the wilderness, to the root of a tree, to an empty place,

eko abhīto anubbiggo anussaṅkī anutrāsī,
° I live solitary, fearless, unanxious, trusting, unafraid,

apossukko pannalomo paradavutto migabhūtena cetasā viharāmi.
unconcerned, not horrified, quite secure, with a mind that has become (confident) like a (free)-born animal.

Idam kho aham bhante atthavasam sampassamāno,
It is seeing this reason, reverend Sir, that I,

araññagato pi rukkhamūlagato pi suññāgāragato pi,
having gone to the wilderness, to the root of a tree, to an empty place,

abhikkhaṇam udānam udānemi: ‘Aho sukham aho sukhan’ ”-ti.
am frequently uttering this exclamation: ‘Ah, happiness! Ah, happiness!’ ”

Atha kho Bhagavā, etam-attham veditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Yassantarato na santi kopā,
“For he who has no agitations inside (the mind),

Iti bhavābhavatañ-ca⁸⁵ vītivatto,
Who has thus completely transcended continuity of existence,

Tam vigatabhayam sukhim asokam,
° The devas are unable to see

Devā nānubhavanti dassanāyā” ti.
He who is without fear, happy, and griefless.”

⁸⁵ Long *-ā-* in the middle of *bhavābhavatā* is a case of rhythmical lengthening, and the word should be parsed *bhava + bhavatā*, not *bhava + abhavatā*.

3: Nandavaggo The Chapter (including the Discourse) about Nanda

3-1: Kammasuttam (21) The Discourse about Deeds

Evam me sutam:
Thus I heard:

ekam समयam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana समयena
Then at that time

aññataro bhikkhu Bhagavato avidūre nisinno hoti,
a certain monk was sitting not far away from the Gracious One,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
and after folding his legs crosswise, and setting his body straight,

purāṇakammavipākajam dukkham tibbam kharam kaṭukam vedanam,
° he was bearing painful, sharp, harsh, and bitter feelings, that had arisen as a result of former (unwholesome) deeds,

adhivāsento sato sampajāno avihaññamāno.
mindfully, with full awareness, and without being troubled.

Addasā kho Bhagavā tam bhikkhum avidūre nisinnam,
The Gracious One saw that monk sitting not far away,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
who after folding his legs crosswise, and setting his body straight,

purāṇakammavipākajam dukkham tibbam kharam kaṭukam vedanam,
° was bearing painful, sharp, harsh, and severe feelings, that had arisen as a result of former (unwholesome) deeds,

adhivāsentaṃ sataṃ sampajānaṃ avihaññamaṇaṃ.
mindfully, with full awareness, and without being troubled.

Atha kho Bhagavā, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Sabbakammajahassa bhikkhuno,
“For the monk who has given up all deeds,

Dhunamānassa purekataṃ rajaṃ,
For he who is throwing off the dust of what was done before,

Amamassa ʘhitassa tādino,
For he who is unselfish, stable, such-like,

Attho natthi janāṃ lapetave” ti.⁸⁶
There is no need to speak to people.”

3-2: Nandasuttaṃ (22) **The Discourse about Nanda**

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Nando,
Then at that time venerable Nanda,

Bhagavato bhātā mātucchāputto,⁸⁷
the Gracious One's brother, his mother's sister's son,

sambahulānaṃ bhikkhūnaṃ evam-āroceti:
confessed this to many monks:

“Anabhirato ahaṃ āvuso brahmacariyaṃ carāmi,
“I have no great delight, venerable friends, living the spiritual life,

na sakkomi brahmacariyaṃ sandhāretum,
I am not able to endure the spiritual life,

sikkhaṃ paccakkhāya hīnāyāvattissāmi” ti.
having disavowed the training, I will return to what is inferior.”

Atha kho aññataro bhikkhu yena Bhagavā tenupasaṅkami,
Then a certain monk went to the Gracious One,

⁸⁶ The infinitive in *-tave* (= Vedic *-tave, tavai*) is confined to the gāthā language, see Geiger, PG, §204.1.

⁸⁷ Venerable Nanda's father was King Suddhodana, the Buddha's father; his mother however, was the Buddha's mother's sister, Mahāpajāpatī (who was also, of course, the Buddha's foster mother).

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.

and after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinno kho so bhikkhu Bhagavantam etad-avoca:

While sat on one side that monk said this to the Gracious One:

“Āyasmā bhante Nando Bhagavato bhātā mātucchāputto,

“Venerable Nanda, reverend Sir, the Gracious One's brother, his mother's sister's son,

sambahulānaṃ bhikkhūnaṃ evam-āroceti:

confesses this to many monks:

‘Anabhirato aham āvuso brahmacariyaṃ carāmi,

‘I have no great delight, venerable friends, living the spiritual life,

na sakkomi brahmacariyaṃ sandhāretum,

I am not able to endure the spiritual life,

sikkham paccakkhāya hīnāyāvattissāmī’ ” ti.

having disavowed the training, I will return to what is inferior.’ ”

Atha kho Bhagavā aññataraṃ bhikkhum āmantesi:

Then the Gracious One addressed a certain monk, (saying):

“Ehi tvaṃ bhikkhu mama vacanena Nandaṃ bhikkhum āmantehi:

“Please go, monk, and with my word address the monk Nanda, (saying):

‘Sathā taṃ āvuso Nanda āmantetī’ ” ti.

‘The Teacher, venerable friend Nanda, calls you.’ ”

“Evam bhante,” ti kho so bhikkhu, Bhagavato paṭissutvā,

“Yes, reverend Sir,” said that monk, and after replying to the Gracious One,

yenāyasmā Nando tenupasaṅkami,

he went to venerable Nanda,

upasaṅkamtivā, āyasmantaṃ Nandaṃ etad-avoca:

and after going, he said this to venerable Nanda:

“Sathā taṃ āvuso Nanda āmantetī’ ” ti.

“The Teacher, venerable friend Nanda, calls you.”

“Evam-āvuso” ti kho āyasmā Nando, tassa bhikkhuno paṭissutvā,

“Yes, venerable friend,” said venerable Nanda, and after replying to that monk,

yena Bhagavā tenupasaṅkami,

he went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.

and after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ Nandaṃ Bhagavā etad-avoca:

While sat on one side, the Gracious One said this to venerable Nanda:

“Saccaṃ kira tvaṃ Nanda sambahulānaṃ bhikkhūnaṃ evam-ārocesi:

“Is it true, as it seems, Nanda, that you confessed this to many monks, (saying):

‘Anabhirato ahaṃ āvuso brahmacariyaṃ carāmi,

“I have no great delight, venerable friends, living the spiritual life,

na sakkomi brahmacariyaṃ sandhāretuṃ,

I am not able to endure the spiritual life,

sikkhaṃ paccakkhāya hīnāyāvattissāmi?’ ” ti.

having disavowed the training, I will return to what is inferior.’ ”

“Evaṃ bhante,” ti.

“Yes, reverend Sir.”

“Kissa pana tvaṃ Nanda anabhirato brahmacariyaṃ carasi,

“But why do you, Nanda, have no great delight living the spiritual life,

na sakkosi brahmacariyaṃ sandhāretuṃ,

are not able to endure the spiritual life,

sikkhaṃ paccakkhāya hīnāyāvattissasi?’ ” ti.

and having disavowed the training, will return to what is inferior?”

“Sākiyānī maṃ bhante janapadakalyāṇī gharā nikkhamantassa,

“As I was leaving from home, reverend Sir, a Sakyan girl, the most beautiful woman in the country,

upaḍḍhullikhitebhi kesebhi⁸⁸ apaloketvā maṃ etad-avoca:

with her hair half-combed, having looked round, said this to me:

‘Tuvaṇṇaṃ kho Ayyaputta āgaccheyyāsi’ ti.

‘Master, may you quickly return.’

So kho ahaṃ bhante tam-anussaramāno,

Remembering that, reverend Sir,

anabhirato brahmacariyaṃ carāmi,

I have no great delight living the spiritual life,

na sakkomi brahmacariyaṃ sandhāretuṃ,

I am not able to endure the spiritual life,

⁸⁸ The intermediate instrumental forms in *-ebhi* (= Skr *-ebhis*; normal Pāli form *-ehi*) are interesting here, and maybe reflect the remembrance of a genuine utterance.

sikkhaṃ paccakkhāya hīnāyāvattissāmi” ti.

and having disavowed the training, I will return to what is inferior.”

Atha kho Bhagavā āyasmantaṃ Nandaṃ bāhāya⁸⁹ gahetvā,

Then the Gracious One, having taken venerable Nanda by the arm,

seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya,

just as a strong man might stretch out a bent arm,

pasāritaṃ vā bāhaṃ sammiñjeyya,

or bend in an outstretched arm,

evam-eva Jetavane antarahito devesu Tavatimsesu pāturahosi.

in the same way did he disappear from Jeta's Wood, and reappear amongst the Tāvatisa devas.

Tena kho pana samayena pañcamattāni⁹⁰ accharāsātāni

° Then at that time five hundred celestial dove-footed nymphs

Sakkassa devānam-indassa upaṭṭhānaṃ āgatāni honti kakuṭapādāni.

had come to attend to Sakka, the lord of the devas.

Atha kho Bhagavā āyasmantaṃ Nandaṃ āmantesi:

Then the Gracious One addressed venerable Nanda, (saying):

“Passasi no tvaṃ Nanda imāni pañca accharāsātāni kakuṭapādāni?” ti.

“Do you see, Nanda, these five hundred celestial dove-footed nymphs?”

“Evaṃ bhante,” ti.

“Yes, reverend Sir.”

“Taṃ kiṃ maññasi, Nanda,

“What do you think about this, Nanda,

katamā nu kho abhirūpatarā ca dassanīyatarā ca pāsādikatarā ca,

who has the most perfect form, is the most fair to behold, is the most pleasing,

Sākiyāni vā janapadakalyāni,

the Sakyan girl, the most beautiful woman in the country,

imāni vā pañca accharāsātāni kakuṭapādāni?” ti.

or these five hundred celestial dove-footed nymphs?”

“Seyyathā pi bhante paluṭṭhamakkaṭi kaṇṇanāsacchinnā,

“Like a disfigured monkey, reverend Sir, with its ears and nose cut off,

⁸⁹ Note that *bāhāya* here is a locative (as in parallel usage where the declension is clear), though it has the sense of the instrumental case; see Syntax §166e.

⁹⁰ *Matta* is pleonastic in phrases of this kind, and therefore untranslatable, notice that it is dropped when used in direct speech just below.

evam-eva kho bhante Sākiyānī janapadakalyānī,
so is the Sakyan girl, reverend Sir, the most beautiful woman in the country,

imesaṃ pañcannaṃ accharāsātānaṃ upanidhāya saṅkham-pi na upeti,
compared with these five hundred celestial nymphs she does not count,

kalam-pi na upeti, kalabhāgam-pi na upeti, upanidhim-pi na upeti!
she is not even a fraction, she is not even half a fraction, she is not even to be compared!

Atha kho imāni pañca accharāsātāni
These five hundred celestial nymphs

abhirūpatarāni ceva dassanīyatarāni ca pāsādikatarāni cā” ti.
certainly have the most perfect form, are the most fair to behold, are the more pleasing.”

“Abhirama Nanda! Abhirama Nanda! Ahaṃ te pāṭibhogo
“Take delight, Nanda! Take delight, Nanda! I am your surety

pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ!”-ti.
for gaining five hundred celestial dove-footed nymphs!”

“Sace me bhante Bhagavā pāṭibhogo
“If, reverend Sir, the Gracious One is my surety

pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ,
for gaining five hundred celestial dove-footed nymphs,

abhiramissāmaṃ bhante Bhagavati brahmacariye” ti.
I will take great delight, reverend Sir, in (living) the spiritual life under the Gracious One.”

Atha kho Bhagavā āyasmantaṃ Nandaṃ bāhāya gahetvā,
Then the Gracious One, having taken venerable Nanda by the arm,

seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya,
just as a strong man might stretch out a bent arm,

pasāritaṃ vā bāhaṃ sammiñjeyya,
or bend in an outstretched arm,

evam-eva devesu Tāvatisesu antarahito Jetavane pāturahosi.
in the same way did they disappear from amongst the Tāvatisa devas, and reappear in Jeta's Wood.

Assosum kho bhikkhū: “Āyasmā kira Nando,
The monks heard: “Venerable Nanda, it seems,

Bhagavato bhātā mātucchāputto

the Gracious One's brother, his mother's sister's son,

accharānaṃ hetu brahmacariyaṃ carati,

is living the spiritual life for the sake of celestial nymphs,

Bhagavā kirassa pāṭibhogo

the Gracious One, it seems, is his surety

pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ⁹¹-ti.

for gaining five hundred celestial dove-footed nymphs!"

Atha kho āyasmato Nandassa sahāyakā bhikkhū āyasmantaṃ Nandaṃ

° Then venerable Nanda's monk-friends accosted venerable Nanda

bhatakavādena ca upakkitakavādena ca samudācaranti:

with words about a hireling, with words about a lackey, (saying):

“Bhatako kirāyasmā Nando, upakkitako kirāyasmā Nando,

“It seems venerable Nanda is a hireling, it seems venerable Nanda is a lackey,

accharānaṃ hetu brahmacariyaṃ carati,

he is living the spiritual life for the sake of celestial nymphs,

Bhagavā kirassa pāṭibhogo

the Gracious One, it seems, is his surety

pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ⁹¹-ti.

for gaining five hundred celestial dove-footed nymphs!"

Atha kho āyasmā Nando sahāyakānaṃ bhikkhūnaṃ

Then venerable Nanda, at his monk-friends'

bhatakavādena ca upakkitakavādena ca,

words about a hireling, words about a lackey,

aṭṭiyamāno harāyamāno jigucchamāno,

was distressed, ashamed, and disgusted,

eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto,

and while dwelling solitary, secluded, heedful, ardent, and resolute,

na cirasseva yassatthāya⁹¹ kulaputtā

after no long time (attained) that good for which sons of good family

sammad-eva agārasmā anagāriyaṃ pabbajanti,

rightly go forth from the home to homelessness,

⁹¹ *yassatthāya* here is a periphrasis, the sense of which could have been carried by the dative case alone; lit.: *for the purpose of which...*

tad-anuttaram brahmacariyapariyosānam,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja vihāsi:⁹²
and dwelt having known, having directly experienced, and having attained (nibbāna)
himself in this very life:

“Khīṇā jāti
“Destroyed is birth

vūsitam brahmacariyam
accomplished is the spiritual life

kataṃ karaṇīyam⁹³
done is what ought to be done

nāparam itthattāyā” ti abbhaññāsi.
there is no more of this mundane state” - this he knew.

Aññataro ca kho panāyasmā Nando Arahataṃ ahosi.
And venerable Nanda became another of the Worthy Ones.

Atha kho aññatarā devatā, abhikkantāya rattiyā,
Then a certain devatā, when the night had passed,

abhikkantavaṇṇā kevalakappam Jetavanam obhāsetvā,
having lit up the whole of Jeta's Wood with his surpassing beauty,

yena Bhagavā tenupasaṅkami,
went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ aṭṭhāsi.
and after going and worshipping the Gracious One, he stood on one side.

Ekamantaṃ ṭhitā kho sā devatā Bhagavantam etad-avoca:
While standing on one side that devatā said this to the Gracious One:

“Āyasmā bhante Nando Bhagavato bhātā mātucchāputto,
“Venerable Nanda, reverend Sir, the Gracious One's brother, his mother's sister's son,

āsavanam khayā anāsavam cetovimuttim paññāvimuttim,
through the destruction of the pollutants, without pollutants, freed in mind, freed through
wisdom,

diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatī” ti.
dwells having known, having directly experienced, and having attained (nibbāna) himself
in this very life.”

⁹² Here the auxilliary verb *vihāsi* gives durative sense to the three absolutes that precede it.

⁹³ Cognate accusative with the future passive participle.

Bhagavato pi kho ñāṇaṃ udapādi:

And this knowledge arose to the Gracious One:

‘Nando āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ,

‘Nanda, through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom,

diṭṭhe va dhamme⁹⁴ sayāṃ abhiññā sacchikatvā upasampajja viharatī’ ti.

dwells having known, having directly experienced, and having attained (nibbāna) himself in this very life.’

Atha kho āyasmā Nando, tassā rattiyaṃ accayena,

Then venerable Nanda, when that night had passed,

yena Bhagavā tenupasaṅkama,

went to the Gracious One,

upasaṅkamtvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.

and after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinno kho āyasmā Nando Bhagavantaṃ etad-avoca:

While sat on one side venerable Nanda said this to the Gracious One:

‘Yam me bhante Bhagavā pāṭibhogo

‘That, reverend Sir, for which the Gracious One was my surety

- pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ -

- for gaining five hundred celestial dove-footed nymphs -

muñcām-ahaṃ bhante Bhagavantaṃ etasmā paṭissavā’ ti.

I free the Gracious One, reverend Sir, from that promise.’

‘Mayā pi kho te Nanda cetasā ceto paricca vidito:

‘Nanda, having encompassed your mind fully with my mind, I understood:

‘Nando āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ,

‘Nanda, through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī’ ti

dwells having known, having directly experienced, and having attained (nibbāna) himself in this very life.’

Devatā pi me etam-atthaṃ ārocesi:

Also a devatā announced that matter to me, (saying):

‘Āyasmā bhante Nando Bhagavato bhātā mātucchāputto,

‘Venerable Nanda, reverend Sir, the Gracious One's brother, his mother's sister's son,

⁹⁴ This is an idiom, perhaps more literally we could translate: *in the things that are seen.*

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ,

through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom,

diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatī' ti.

dwells having known, having directly experienced, and having attained (nibbāna) himself in this very life.'

Yad-eva kho te Nanda anupādāya āsavehi cittaṃ vimuttaṃ,

When, Nanda, your mind was freed from the pollutants without attachment,

athāhaṃ mutto etasmā paṭissavā" ti.

then was I freed from that promise."

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

"Yassa nittiṅṅo paṅko ca, maddito kāmakaṅṅako,

"He who has got out of the quagmire, who has crushed the thorn of sense desire,

Mohakkhayaṃ anuppatto, sukhadukkhesu na vedhati sa bhikkhū" ti.

Who has arrived at the destruction of delusion, that monk does not shake in regard to pleasure and pain."

3-3: Yasojasuttaṃ (23) The Discourse about Yasoja

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,

at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.

in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena

Then at that time

Yasojapamukhāni pañcamattāni bhikkhusatāni

five hundred monks with Yasoja at their head

Sāvattim anuppattāni honti, Bhagavantam dassanāya.

had arrived in Sāvattihī, to see the Gracious One.

Te ca kho āgantukā bhikkhū

Then those visiting monks

nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā,

while exchanging greetings with the resident monks,

senāsanāni paññāpayamānā, pattacīvarāni paṭisāmayamānā,

having the dwelling places assigned, putting the bowls and robes in order,

uccāsaddā mahāsaddā ahesuṃ.

made a loud noise, a great noise.

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

Then the Gracious One addressed venerable Ānanda, (saying):

“Ke panete Ānanda uccāsaddā mahāsaddā?

“Who are these (making) a loud noise, a great noise?”

Kevaṭṭā maññe macchavilope!” ti

One would think it is fishermen with their haul of fish!”

“Etāni bhante Yasojapamukhāni pañcamattāni bhikkhusatāni,

“These, reverend Sir, are five hundred monks with Yasoja at their head,

Sāvattthiṃ anuppattāni Bhagavantaṃ dassanāya.

who have arrived at Sāvattthī to see the Gracious One.

Tete āgantukā bhikkhū nevāsikehi bhikkhūhi

° These visiting monks while exchanging greetings

saddhiṃ paṭisammodamānā,

with the resident monks,

senāsanāni paññāpayamānā, pattacīvarāni paṭisāmayamānā,

having the dwelling places assigned, putting the bowls and robes in order,

uccāsaddā mahāsaddā” ti.

(make) a loud noise, a great noise.”

“Tena hānanda mama vacanena te bhikkhū āmantehi:

“Now then, Ānanda, with my word address those monks, (saying):

‘Sattā āyasmante āmantetī’ ” ti.

‘The Teacher calls the venerable ones.’ ”

“Evaṃ bhante,” ti kho āyasmā Ānando, Bhagavato paṭissutvā,

“Yes, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One,

yena te bhikkhū tenupasaṅkami,

he went to those monks,

upasaṅkamtivā, te bhikkhū etad-avoca:

and after going, he said this to those monks:

“Satthā āyasmante āmantetī” ti.

“The Teacher calls the venerable ones.”

“Evam-āvuso” ti kho te bhikkhū, āyasmato Ānandassa paṭissutvā,

“Yes, friend,” said those monks, and after replying to venerable Ānanda,

yena Bhagavā tenupasaṅkamimsu,

they went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.

and after going and worshipping the Gracious One, they sat down on one side.

Ekamantaṃ nisinne kho te bhikkhū Bhagavā etad-avoca:

While sat on one side the Gracious One said this to those monks:

“Kinnu tumhe bhikkhave uccāsaddā mahāsaddā,

“Why, monks, are you (making) a loud noise, a great noise,

kevaṭṭā maññe macchavilope?” ti.

so one would think it is fishermen with their haul of fish?”

Evaṃ vutte, āyasmā Yasojo Bhagavantaṃ etad-avoca:

After that was said, venerable Yasoja said this to the Gracious One:

“Imāni bhante pañcamattāni bhikkhusatāni

“These, reverend Sir, are five hundred monks

Sāvattim anuppattāni Bhagavantaṃ dassanāya.

who have arrived at Sāvattī to see the Gracious One.

Teme āgantukā bhikkhū nevāsikehi bhikkhūhi

° These visiting monks while exchanging greetings

saddhim paṭisammodamānā,

with the resident monks,

senāsanāni paññāpayamānā, pattacīvarāni paṭisāmayamānā,

having the dwelling places assigned, putting the bowls and robes in order,

uccāsaddā mahāsaddā” ti.

(make) a loud noise, a great noise.”

“Gacchatha bhikkhave vo paṇāmemi.

“Please go, monks, I am dismissing you.

Na vo mama santike vatthabban”-ti.

You should not live in my presence.”

“Evaṃ bhante,” ti kho te bhikkhū, Bhagavato paṭissutvā,⁹⁵

“Yes, reverend Sir,” said those monks, and after replying to the Gracious One,

uṭṭhāyāsanā, Bhagavantam abhivādetvā padakkhiṇam katvā,

rising from their seats, worshipping and circumambulating the Gracious One,

senāsanam saṃsāmetvā, pattacīvaram-ādāya,

putting their dwelling places in order, picking up their robes and bowls,

yena Vajji tena cārikam pakkamiṃsu.

they went on walking tour towards Vajji.

Vajjisu anupubbena cārikam caramānā

While walking gradually through Vajji on walking tour

yena Vaggumudā nadī tenupasaṅkamimṃsu,

they went to the river Vaggumudā,

upasaṅkamitvā Vaggumudāya nadiyā tīre paṇṇakuṭiyo karitvā,

and after going and making leaf-huts on the bank of the river Vaggumudā,

Vassam upagacchimṃsu.

they entered upon the Rains Retreat.

Atha kho āyasmā Yasojo vassupagato bhikkhū āmantesi:

Then venerable Yasoja, having entered upon the Rains Retreat, addressed those monks (saying):

“Bhagavatā mayam āvuso paṇāmitā atthakāmena hitesinā,

“We were dismissed, friends, by the Gracious One, who desires our welfare, who seeks our benefit,

anukampakena anukampam upādāya.

who is compassionate, out of compassion (for us).

Handa mayam āvuso tathā vihāram kappema

Well now, venerable friends, we must live

yathā no viharatam Bhagavā attamano assā” ti.

in such a way that the Gracious One will be pleased with our living.”

“Evaṃ-āvuso” ti kho te bhikkhū āyasmato Yasojassa paccassosum.

“Yes, friend,” those monks replied to venerable Yasoja.

⁹⁵ As noted above this sentence is often mistranslated as though *paṭissutvā* were an aorist, giving the sense [nominative] replied to the [accusative]. Just below the same type of sentence *does* occur with the finite verb *paccassosum*.

Atha kho te bhikkhū

Then those monks

vūpakaṭṭhā appamattā ātāpino pahitattā viharantā,⁹⁶

while dwelling secluded, heedful, ardent, and resolute,

tenevantaravassena sabbeva tisso vijjā sacchākaṃsu.

within the Rains Retreat all realized the three deep understandings.

Atha kho Bhagavā, Sāvattthiyam yathābhirantam viharitvā,

Then the Gracious One, having dwelt at Sāvattthī for as long as he wished,

yena Vesālī tena cārikam pakkāmi,

went on walking tour towards Vesālī,

anupubbena cārikam caramāno yena Vesālī tad-avasari.⁹⁷

and while walking gradually on walking tour he arrived at Vesālī.

Tatra sudam Bhagavā Vesāliyam viharati,⁹⁸

There the Gracious One dwelt near Vesālī,

Mahāvane Kūṭāgārasālāyam.

in the Great Wood, at the Gabled Hall.

Atha kho Bhagavā, Vaggumudātīriyānam bhikkhūnam

° Then the Gracious One, having applied his mind, and with his mind fully encompassed

cetasā ceto⁹⁹ paricca manasikarivā āyasmantam Ānandam āmantesi:

the minds of the monks on the bank of the Vaggumudā, addressed venerable Ānanda, (saying):

“Ālokajātā viya me Ānanda esā disā.

“It is as though something light has arisen for me, Ānanda, in this direction.

Obhāsajātā viya me Ānanda esā disā.

It is as though something splendid has arisen for me, Ānanda, in this direction.

Yassam disāyam Vaggumudātīriyā bhikkhū viharanti gantum

To go to that direction where the monks on the bank of the Vaggumudā dwell

appaṭikūlāsi me manasikātum.

and to apply my mind is not disagreeable.

⁹⁶ Participle use, with *viharantā* giving durative sense.

⁹⁷ *yena...tad...* is a parallel idiom to the more common *yena...tena...* Here the instrumental is constructed with the accusative, lit.: *where Vesālī was at that he arrived.*

⁹⁸ Notice the use of the historical present again in this sentence, which is similar to the way it is used in the openings of the discourses.

⁹⁹ *Ceto*, nominative singular, applied to the monks as a group.

Pahiṇeyyāsi tvaṃ Ānanda

Please send, Ānanda,

Vaggumudātīriyānaṃ bhikkhūnaṃ santike¹⁰⁰ dūtaṃ:

a messenger into the presence of the monks on the bank of the Vaggumudā, (to say):

‘Satthā āyasmante āmanteti, Satthā āyasmantānaṃ dassanakāmo’ ” ti.

‘The Teacher, venerable friends, calls you, the Teacher desires to see the venerable ones.’
”

“Evaṃ bhante,” ti kho āyasmā Ānando, Bhagavato paṭissutvā,

“Yes, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One,

yena aññataro bhikkhu tenupasaṅkami,

he went to a certain monk,

upasaṅkamitvā, taṃ bhikkhum etad-avoca:

and after going, he said this to that monk:

“Ehi tvaṃ āvuso, yena Vaggumudātīriyā bhikkhū tenupasaṅkameyyāsi,

“Come, venerable friend, you should go to the monks on the bank of the Vaggumudā,

upasaṅkamitvā, Vaggumudātīriye bhikkhū evaṃ vadehi:

and after going, please say this to the monks on the bank of the Vaggumudā:

‘Satthā āyasmante āmanteti, satthā āyasmantānaṃ dassanakāmo’ ” ti.

‘The Teacher, venerable friends, calls you, the Teacher desires to see the venerable ones.’
”

“Evaṃ-āvuso,” ti kho so bhikkhu, āyasmato Ānandassa paṭissutvā,

“Yes, friend,” said that monk, and after replying to venerable Ānanda,

seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya,

just as a strong man might stretch out a bent arm,

pasāritaṃ vā bāhaṃ sammiñjeyya,

or bend in an outstretched arm,

evam-eva Mahāvane kuṭāgārasālāyaṃ antarahito,

in the same way did he disappear from the Gabled Hall in Great Wood,

Vaggumudāya nadiyā tīre tesāṃ bhikkhūnaṃ purato pāturahosi.

and reappear in front of those monks on the bank of the river Vaggumudā.

¹⁰⁰ *Santike* here is a periphrasis, where the same meaning is obtained even if it was omitted: *Please send...a messenger to the monks...etc.*

Atha kho so bhikkhu Vaggumudātīriye bhikkhū etad-avoca:

Then that monk said this to the monks on the bank of the Vaggumudā:

“Satthā āyasmante āmanteti, satthā āsmantānaṃ dassanakāmo” ti.

“The Teacher, venerable friends, calls you, the Teacher desires to see the venerable ones.”

“Evam-āvuso,” ti kho te bhikkhū, tassa bhikkhuno paṭissutvā,

“Yes, friend,” said those monks, and after replying to that monk,

senāsaṇaṃ saṃsāmetvā pattacīvaram-ādāya,

setting their dwelling places in order, and picking up their bowls and robes,

seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya,

just as a strong man might stretch out a bent arm,

pasāritaṃ vā bāhaṃ sammiñjeyya,

or bend in an outstretched arm,

evam-eva Vaggumudāya nadiyā tīre antarahitā,

in the same way did they disappear from the bank of the river Vaggumudā,

Mahāvane Kūṭāgārasālāyaṃ Bhagavato sammukhe pāturaheṣuṃ.

and reappear in front of the Gracious One in the Gabled Hall in Great Wood.

Tena kho pana samayena Bhagavā āneñjena samādhinā nisinno hoti.

Then at that time the Gracious One was sitting in imperturbable concentration.

Atha kho tesam bhikkhūnaṃ etad-ahosi:

Then it occurred to those monks:

“Katamena nu kho Bhagavā vihārena etarahi viharatī?” ti

“Now in what state is the Gracious One dwelling at the present time?”

Atha kho tesam bhikkhūnaṃ etad-ahosi:

Then it occurred to those monks:

“Āneñjena kho Bhagavā vihārena¹⁰¹ etarahi viharatī” ti,

“The Gracious One is dwelling in a state of imperturbability at the present time,”

sabbeva āneñjena samādhinā nisīdiṃsu.

and they all sat in imperturbable concentration.

¹⁰¹ *ānañjena...vihārena...* , used here and in similar contexts below, is the instrumental of attendant circumstance, see Syntax §65.

Atha kho āyasmā Ānando, abhikkantāya rattiyā,
Then venerable Ānanda, when the night had passed,

nikkhante paṭhame yāme, uṭṭhāyāsanā ekaṃsaṃ cīvaram karitvā,
when the first watch of the night had gone, after rising from his seat, arranging his robe on one shoulder,

yena Bhagavā tenañjalim paṇāmetvā, Bhagavantam etad-avoca:
and raising his hands in respectful salutation, said this to the Gracious One:

“Abhikkantā bhante ratti, nikkhanto paṭhamo yāmo,
“The night has passed, reverend Sir, the first watch of the night has gone,

cīranisinnā āgantukā bhikkhū,
for a long time (these) visiting monks have been sitting,

paṭisammodatu bhante Bhagavā āgantukehi bhikkhūhi” ti.
let the Gracious One exchange greetings, reverend Sir, with the visiting monks.”

Evam vutte, Bhagavā tuṅhī ahoṣi.
When that was said, the Gracious One was silent.

Dutiyam-pi kho āyasmā Ānando, abhikkantāya rattiyā,
For a second time venerable Ānanda, when the night had passed,

nikkhante majjhime yāme, uṭṭhāyāsanā ekaṃsaṃ cīvaram karitvā,
when the middle watch of the night had gone, after rising from his seat, arranging his robe on one shoulder,

yena Bhagavā tenañjalim paṇāmetvā, Bhagavantam etad-avoca:
and raising his hands in respectful salutation, said this to the Gracious One:

“Abhikkantā bhante ratti, nikkhanto majjhimo yāmo,
“The night has passed, reverend Sir, the middle watch of the night has gone,

cīranisinnā āgantukā bhikkhū,
for a long time (these) visiting monks have been sitting,

paṭisammodatu bhante Bhagavā āgantukehi bhikkhūhi” ti.
let the Gracious One exchange greetings, reverend Sir, with the visiting monks.”

Dutiyam-pi kho Bhagavā tuṅhī ahoṣi.
For a second time the Gracious One was silent.

Tatīyam-pi kho āyasmā Ānando, abhikkantāya rattiyā,
For a third time venerable Ānanda, when the night had passed,

nikkhante pacchime yāme, uddhate aruṇe, nandimukhiyā rattiyā,¹⁰²

when the last watch of the night had gone, when dawn had risen, when the night had a joyful appearance,

uṭṭhāyāsanā ekamsam cīvaram karitvā,

after rising from his seat, arranging his robe on one shoulder,

yena Bhagavā tenañjalim paṇāmetvā, Bhagavantam etad-avoca:

and raising his hands in respectful salutation, said this to the Gracious One:

“Abhikkantā bhante ratti, nikkhanto pacchimo yāmo,

“The night has passed, reverend Sir, the last watch of the night has gone,

uddhato aruṇo, nandimukhī ratti, ciranisinnā āgantukā bhikkhū,

dawn has risen, the night has a joyful appearance, for a long time (these) visiting monks have been sitting,

paṭisammodatu bhante Bhagavā āgantukehi bhikkhūhi” ti.

let the Gracious One exchange greetings, reverend Sir, with the visiting monks.”

Atha kho Bhagavā, tamhā samādhimhā vuṭṭhahitvā,

Then the Gracious One, after rising from that concentration,

āyasmantaṃ Ānandaṃ āmantesi:

addressed venerable Ānanda, (saying):

“Sace kho tvam Ānanda jāneyyāsi ettakam-pi te nappaṭibhāseyya.

“If you knew, Ānanda, you would not say even this much about them.

Ahañ-ca Ānanda imāni ca pañca bhikkhusatāni,

I and these five hundred monks, Ānanda,

sabbeva āneñjasamādhinā nisīdimhā” ti.

have all been sat in imperturbable concentration.”

Atha kho Bhagavā, etam-attham viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imam udānam udānesi:

on that occasion uttered this exalted utterance:

“Yassa jito kāmakaṇṭako,

“He who is victorious over the thorn of sense desire,

Akkoso ca vadho ca bandhanañ-ca,

Scolding, slaying, and (other) bonds,

¹⁰² These four clauses are all locative absolutes.

Pabbato viya so ðhito anejo,
He who stands unmoved like a mountain,

Sukhadukkhesu na vedhati sa bhikkhū” ti.
That monk does not shake in regard to pleasure and pain.”

3-4: Sāriputtasuttam (24) **The Discourse about Sāriputta**

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Sāriputto
Then at that time venerable Sāriputta

Bhagavato avidūre nisinno hoti,
was sitting not far away from the Gracious One,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
after folding his legs crosswise, and setting his body straight,

parimukham satim upaṭṭhapetvā.¹⁰³
and was attending to mindfulness at the front.

Addasā kho Bhagavā āyasmantam Sāriputtam avidūre nisinnam,¹⁰⁴
The Gracious One saw that venerable Sāriputta was sitting not far away,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
after folding his legs crosswise, and setting his body straight,

parimukham satim upaṭṭhapetvā.
and was attending to mindfulness at the front.

Atha kho Bhagavā, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

¹⁰³ The relative clauses, in the form of absolutes, appear *after* the finite verb in this construction, which is sometimes mistranslated through taking the last of the absolutes as though it were the finite verb.

¹⁰⁴ Although the auxiliary *hoti* is missing in the repetition, it has to be understood to give durative sense to *nisinnam*, otherwise we would have to understand the absolutes which follow as occurring *before* the action of the finite verb.

“Yathā pi pabbato selo, acalo suppatiṭṭhito,¹⁰⁵
“Just like a mountain rock, unagitated, well established,

Evam̃ mohakkhayā bhikkhu - pabbato va na vedhatī” ti
So is the monk, through the destruction of delusion - like a mountain he does not shake.”

3-5: Kolitasuttam̃¹⁰⁶ (25) **The Discourse about Kolita**

Evam̃ me sutam̃:
Thus I heard:

ekam̃ samayam̃ Bhagavā Sāvattthiyam̃ viharati,
at one time the Gracious One was dwelling near Sāvattthī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Mahāmoggallāno
Then at that time venerable Mahāmoggallāna

Bhagavato avidūre nisinno hoti,
was sitting not far away from the Gracious One,

pallaṅkam̃ ābhujitvā, ujum̃ kāyam̃ paṇidhāya,
after folding his legs crosswise, and setting his body straight,

kāyagatāya satiyā ajjhataṃ sūpaṭṭhitāya.
and was attending well to mindfulness related to his own body.

Addasā kho Bhagavā
The Gracious One saw

āyasmantaṃ Mahāmoggallānam̃ avidūre nisinnam̃,
venerable Mahāmoggallāna was sitting not far away,

pallaṅkam̃ ābhujitvā, ujum̃ kāyam̃ paṇidhāya,
after folding his legs crosswise, and setting his body straight,

kāyagatāya satiyā ajjhataṃ sūpaṭṭhitāya.
and was attending well to mindfulness related to his own body.

¹⁰⁵ These nouns are in apposition, not predicated, as Ireland translates: *Just as a mountain made of solid rock stands firm and unshakeable...*

¹⁰⁶ *Kolita* was Ven. Mahāmoggallāna's clan name; Ireland gives the title as *Mahāmoggallāna*.

Atha kho Bhagavā, etam-attham veditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Sati kāyagatā upaṭṭhitā,
“Attending to mindfulness related to the body,

Chasu phassāyatanesu saṃvuto,
Restrained in regard to the six spheres of contact,

Satataṃ bhikkhu samāhito,
The monk who is continually concentrated,

Jaññā nibbānam-attano” ti.
Can know nibbāna for himself.”

3-6: Pilindivacchasuttaṃ (26) **The Discourse about Pilindivaccha**

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Rājagahe viharati,
at one time the Gracious One was dwelling near Rājagaha,

Veḷuvane Kalandakanivāpe.
in Bamboo Wood, at the Squirrels' Feeding Place.

Tena kho pana samayena āyasmā Pilindivaccho
Then at that time venerable Pilindivaccha

bhikkhū vasalavādena¹⁰⁷ samudācarati.
accosted monks with words of contempt.

Atha kho sambahulā bhikkhū yena Bhagavā tenupasaṅkamimsu,
Then many monks went to the Gracious One,

upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdīmsu.
and after going and worshipping the Gracious One, they sat down on one side.

Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:
While sat on one side those monks said this to the Gracious One:

¹⁰⁷ *Vasalavāda* here has to be taken metaphorically to give adequate meaning, I think, but the Commentary takes it quite literally, saying that he addressed monks, saying: *Ehi vasala, aphi vasala*.

“Āyasmā bhante Pilindivaccho bhikkhū vasalavādena samudācaratī” ti.

“Venerable Pilindivaccha, reverend Sir, accosts monks with words of contempt.”

Atha kho Bhagavā aññataram bhikkhum āmantesi:

Then the Gracious One addressed a certain monk, (saying):

“Ehi tvaṃ bhikkhu

“Please go, monk,

mama vacanena Pilindivacchaṃ bhikkhum āmantehi:

and with my word address the monk Pilindivaccha, (saying):

‘Sathā taṃ āvuso Pilindivaccha āmantetī’ ” ti.

‘The Teacher, friend Pilindivaccha, calls you.’ ”

“Evaṃ bhante,” ti kho so bhikkhu, Bhagavato paṭissutvā,

“Yes, reverend Sir,” said that monk, and after replying to the Gracious One,

yenāyasmā Pilindivaccho tenupasaṅkami,

he went to venerable Pilindivaccha,

upasaṅkamtivā, āyasmantaṃ Pilindivacchaṃ etad-avoca:

and after going, he said this to venerable Pilindivaccha:

“Sathā taṃ āvuso āmantetī” ti.

“The Teacher, venerable friend, calls you.”

“Evaṃ-āvuso” ti kho āyasmā Pilindivaccho, tassa bhikkhuno paṭissutvā,

“Yes, friend,” said venerable Pilindivaccha, and after replying to that monk,

yena Bhagavā tenupasaṅkami,

he went to the Gracious One,

upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.

after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinnaṃ kho

While sat on one side

āyasmantaṃ Pilindivacchaṃ Bhagavā etad-avoca:

the Gracious One said this to venerable Pilindivaccha:

“Saccaṃ kira tvaṃ Vaccha¹⁰⁸ bhikkhū vasalavādena samudācarasī?” ti.

“Is it true, as it seems, Vaccha, that you accost monks with words of contempt?”

“Evaṃ bhante,” ti.

“Yes, reverend Sir.”

¹⁰⁸ *Vaccha* is his clan name, *Pilindi* his personal name.

Atha kho Bhagavā āyasmato Pilindivacchassa

° Then the Gracious One, after applying his mind

pubbenivāsaṃ manasikarivā, bhikkhū āmantesi:

to venerable Pilindivaccha's previous lives, addressed the monks, (saying):

“Mā kho tumhe bhikkhave Vacchassa bhikkhuno ujjhāyittha,

“You should not be offended, monks, at the monk Vaccha,

na bhikkhave Vaccho dosantaro bhikkhū vasalavādena samudācarati.

it is not with hatred on the inside, monks, that Vaccha accosts the monks with words of contempt.

Vacchassa bhikkhave bhikkhuno pañca jāṭisatāni

For the monk Vaccha, monks, for five hundred lives has

abbokiṇṇāni brāhmaṇakule paccājātāni,

been reborn in a brāhmaṇa family without interruption,

so tassa vasalavādo dīgharattaṃ samudāciṇṇo,

for a long time he has been one who has accosted (others) with words of contempt,

tenāyaṃ Vaccho bhikkhū vasalavādena samudācaratī’ ti.

because of this Vaccha accosted the monks with words of contempt.”

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Yamhi na māyā vasati na māno,

“In whom dwells no deceit and no conceit,

Yo vītalobho amamo nirāso,

He who is free from lust, unselfish, not yearning,

Panunnakodho abhinibbutatto,

Who has dispelled anger, who is himself completely emancipated,

So brāhmaṇo so samaṇo sa bhikkhū’ ti.

He is a brāhmaṇa, he is an ascetic, he is a monk.”

3-7: Kassapasuttam (27) The Discourse about Kassapa

Evam me sutam:

Thus I heard:

ekam samayam Bhagava Rājagahe viharati,
at one time the Gracious One was dwelling near Rājagaha,

Veļuvane Kalandakanivāpe.
in Bamboo Wood, at the Squirrels' Feeding Place.

Tena kho pana samayena āyasmā Mahākassapo
Then at that time venerable Mahākassapa

Pipphaliguhāyam viharati, sattāham ekapallaṅkena nisinno hoti,
was dwelling in the Pepper Cave, and was sitting in one cross-legged posture for seven days,

aññataram samādhim samāpajjitvā.¹⁰⁹
having attained a certain concentration.

Atha kho āyasmā Mahākassapo, tassa sattāhassa accayena
Then venerable Mahākassapa, with the passing of those seven days

tamhā samādhimhā vuṭṭhāsi.
arose from that concentration.

Atha kho āyasmato Mahākassapassa
° Then it occurred to venerable Mahākassapa

tamhā samādhimhā vuṭṭhitassa etad-ahosi:
after arising from that concentration:

“Yannūnāham Rājagaham piṇḍāya paviseyyan”-ti.
“Well now, I should enter Rājagaha for alms.”

Tena kho pana samayena
Then at that time

pañcamattāni devatāsātāni ussukkaṃ āpannāni honti
five hundred devatās were ready and eager

āyasmato Mahākassapassa piṇḍapātaṭṭhāyā.¹¹⁰
to offer almsfood to venerable Mahākassapa.

¹⁰⁹ Defined in the Commentary as being *nirodhasamāpatti*.

¹¹⁰ Infinitive-like dative, evidently from the causative form of the verb: *paṭilābheti*, to cause to take, to offer.

Atha kho āyasmā Mahākassapo,

But venerable Mahākassapa,

tāni pañcamattāni devatāsātāni paṭikkhipitvā,

after refusing those five hundred devatās,

pubbanhasamayam nivāsetvā pattacīvaram-ādāya,

having dressed in the morning time, after picking up his bowl and robe,

Rājagaham piṇḍāya pāvisi.

entered Rājagaha for alms.

Tena kho pana समयena Sakko devānam-indo,

Then at that time the lord of the devas Sakka,

āyasmato Mahākassapassa piṇḍapātāṃ dātukāmo hoti,¹¹¹

having a desire to give almsfood to venerable Mahākassapa,

pesakāraṇaṃ abhinimminivā,

having created the appearance of a weaver (for himself),

tantam vināti Sujā Asurakaññā tasaram pūreti.¹¹²

was weaving thread while the Asura maiden Sujā was filling the shuttle.

Atha kho āyasmā Mahākassapo,

Then venerable Mahākassapa,

Rājagahe sapaḍānam piṇḍāya caramāno,

while walking systematically for alms in Rājagaha,

yena Sakkassa devānam-indassa nivesanam tenupasaṅkami.

went to the residence of the lord of the devas Sakka.

Addasā kho Sakko devānam-indo

The lord of the devas Sakka saw

āyasmantaṃ Mahākassapaṃ dūrato va āgacchantaṃ.

venerable Mahākassapa coming while still far away.

Disvāna, gharā nikkhamitvā paccuggantvā hatthato pattaṃ gahetvā,

After seeing (him), leaving the house, going to meet (him), taking the bowl from his hand,

gharam pavisitvā ghaṭṭiyā odanam uddharitvā pattaṃ pūretvā,

entering the house, taking up the rice from the pot, and filling the bowl,

¹¹¹ Once again the auxilliary *hoti* can be seen to give durative sense to the main verb (*dātum*).

¹¹² Double use of the historical present.

āyasmato Mahākassapassa pādāsi,¹¹³

he gave it to venerable Mahākassapa,

so ahosi piṇḍapāto anekasūpo anekabyañjano anekasūparasabyañjano.¹¹⁴

and that almsfood had many sauces, many curries, many sauces and tasty curries.

Atha kho āyasmato Mahākassapassa etad-ahosi:

Then this occurred to venerable Mahākassapa:

“Ko nu kho ayam satto, yassāyam evarūpo iddhānubhāvo?” ti.

“Now who is this being, who has such power and majesty?”

Atha kho āyasmato Mahākassapassa etad-ahosi:

Then it occurred to venerable Mahākassapa:

“Sakko kho ayam devānam-indo” ti.

“This is the lord of the devas Sakka.”

Iti veditvā Sakkaṃ devānam-indaṃ etad-avoca:

Having understood it was so, he said this to the lord of the devas Sakka:

“Kataṃ kho te idaṃ Kosiya, māssu puna pi evarūpam-akāsī” ti.

“This is your doing, Kosiya, you must not do such a thing again.”

“Amhākam-pi bhante Kassapa puññaena attho,

“We also have a need for merit, reverend Kassapa,

amhākam-pi puññaena karaṇīyaṃ”-ti.¹¹⁵

we also have a duty to make merit.”

Atha kho Sakko devānam-indo

Then the lord of the devas Sakka

āyasmantaṃ Mahākassapaṃ abhivādetvā padakkhiṇaṃ katvā,

after worshipping and circumambulating venerable Mahākassapa,

vehāsaṃ abhuggantvā, ākāse antaḷikkhe¹¹⁶ **tikkhattaṃ udānaṃ udānesi:**

after going up into the sky, while in the air, in the firmament, three times uttered an exalted utterance:

¹¹³ Another good example of how past actions (*pubbakiriya*), in this case no fewer than seven, are enumerated one after the other, before the entrance of the finite verb (*pādāsi*, aorist to *padāti*).

¹¹⁴ Notice the rhetorical repetition here.

¹¹⁵ We can see from the parallel in the previous line that the future passive participle *karaṇīya* is being used here as a noun, not as a verb.

¹¹⁶ The accusative (*vehāsaṃ*) clearly has a locative sense; and is followed by a locative absolute construction which gives durative sense.

“Aho dānaṃ! Paramadānaṃ Kassape suppatiṭṭhitaṃ,
“Ah giving! The best gift is well established on Kassapa,

Aho dānaṃ! Paramadānaṃ Kassape suppatiṭṭhitaṃ”-ti.
Ah giving! The best gift is well established on Kassapa.”

Assosi kho Bhagavā dībbāya sotadhātuyā,
The Gracious One heard with his divine ear-element,

visuddhāya atikkantamānusikāya, Sakkassa devānam-indassa,
which is purified, and surpasses that of (normal) men, the lord of the devas Sakka,

vehāsaṃ abhuggantvā, ākāse antaḷikkhe,
after going up into the sky, while in the air, in the firmament,

tikkhattuṃ udānaṃ udānentassa:¹¹⁷
three times uttering an exalted utterance:

“Aho dānaṃ! Paramadānaṃ Kassape suppatiṭṭhitaṃ,
“Ah giving! The best gift is well established on Kassapa,

Aho dānaṃ! Paramadānaṃ Kassape suppatiṭṭhitaṃ”-ti.
Ah giving! The best gift is well established on Kassapa.”

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Piṇḍapātikassa¹¹⁸ bhikkhuno,
°° “The devas envy the alms-gathering monk,

Attabharassa anaññaposino,
Self-supporting, not nourishing another,

Devā pihayanti tādino
Such a one,

Upasantassa sadā satīmato” ti.
A peaceful one, one who is always mindful.”

¹¹⁷ Note that the genitive absolute construction: *Sakassa devānam-indassa...udānentassa*, is being used parallel to the locative absolute: *ākāse antaḷikkhe*.

¹¹⁸ The Commentary explains that *piṇḍapātikassa* is the dative case used in the sense of the accusative; for this usage cf. Syntax §99b.

3-8: Piṇḍapātikasuttam (28) The Discourse about the Alms-Gatherer

Evam me sutam:

Thus I heard:

ekam samayam Bhagava Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena sambahulānam bhikkhūnam,
Then at that time, amongst many monks,

pacchābhattam piṇḍapātaṭikkantānam,
after returning from the alms-round after the meal,

Karerimaṇḍalamāle sannisinnānam sannipatitānam,
assembling together, and sitting in the Kareri Round Hall,

ayam-antarākathā udapādi:
this conversation arose:

“Piṇḍapātiko āvuso bhikkhu piṇḍāya caranto
“An alms-gathering monk, venerable friends, while walking for alms

labhati kālena kālam manāpīke cakkhunā rūpe passitum;
gets the opportunity from time to time to see appealing forms with the eye;

labhati kālena kālam manāpīke sotena sadde sotum;
gets the opportunity from time to time to hear appealing sounds with the ear;

labhati kālena kālam manāpīke ghānena gandhe ghāyitum;
gets the opportunity from time to time to smell appealing smells with the nose;

labhati kālena kālam manāpīke jivhāya rase sāyitum;
gets the opportunity from time to time to taste appealing flavours with the tongue;

labhati kālena kālam manāpīke kāyena phoṭṭhabbe phūsitum.
gets the opportunity from time to time to touch appealing tangibles with the body.

Piṇḍapātiko āvuso bhikkhu,
An alms-gathering monk, venerable friends,

sakkato garukato mānito pūjito apacito piṇḍāya carati.
walking for alms is venerated, respected, revered, honoured, and esteemed.

Handa āvuso mayam-pi piṇḍapātikā homa,

Now, venerable friends, we too should be alms-gatherers,

mayam-pi lacchāma kālena kālaṃ manāpīke cakkhunā rūpe passituṃ;

and we also will get the opportunity from time to time to see appealing forms with the eye;

mayam-pi lacchāma kālena kālaṃ manāpīke sotena sadde sotuṃ;

and we also will get the opportunity from time to time to hear appealing sounds with the ear;

mayam-pi lacchāma kālena kālaṃ manāpīko ghānena gandhe ghāyituṃ;

and we also will get the opportunity from time to time to smell appealing smells with the nose;

mayam-pi lacchāma kālena kālaṃ manāpīke jivhāya rase sāyituṃ;

and we also will get the opportunity from time to time to taste appealing flavours with the tongue;

mayam-pi lacchāma kālena kālaṃ manāpīke kāyena phoṭṭhabbe phusituṃ;

and we also will get the opportunity from time to time to touch appealing tangibles with the body;

mayam-pi sakkatā garukatā mānitā pūjitā apacitā piṇḍāya carissāmā” ti.

and we also will walk for alms being venerated, respected, revered, honoured, and esteemed.”

Ayañ-carahi tesam bhikkhūnam antarākathā hoti vippakatā.

Now this conversation that arose amongst those monks was left unfinished.

Atha kho Bhagavā sāyanhasamayam paṭisallānā vuṭṭhito,

Then the Gracious One, having risen from seclusion in the evening time,

yena Karerimaṇḍalamālo tenupasaṅkami,

went to the Kareri Round Hall,

upasaṅkamtivā, paññatte āsane nisīdi.

and after going, he sat down on the prepared seat.

Nisajja kho Bhagavā bhikkhū āmantesi:

Having sat down the Gracious One addressed the monks, (saying):

“Kāyanuttha bhikkhave etarahi kathāya sannipatitā,

“What is the talk about, monks, amongst those who have assembled at present,

kā ca pana vo antarākathā vippakatā?” ti.

and what is the conversation that you left unfinished?”

“Idha bhante amhākaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ,
“Here, reverend Sir, after returning from the alms-round after the meal,

Karerimaṇḍalamāle sannisinnānaṃ sannipatitānaṃ,
assembling together, and sitting in the Kareri Round Hall,

ayam-antarākathā udapādi:
this conversation arose:

‘Piṇḍapātiko āvuso bhikkhu piṇḍāya caranto
‘An alms-gathering monk, venerable friends, while walking for alms

labhati kālena kālaṃ manāpīke cakkhunā rūpe passituṃ;
gets the opportunity from time to time to see appealing forms with the eye;

labhati kālena kālaṃ manāpīke sotena sadde sotuṃ;
gets the opportunity from time to time to hear appealing sounds with the ear;

labhati kālena kālaṃ manāpīke ghānena gandhe ghāyituṃ;
gets the opportunity from time to time to smell appealing smells with the nose;

labhati kālena kālaṃ manāpīke jivhāya rase sāyituṃ;
gets the opportunity from time to time to taste appealing flavours with the tongue;

labhati kālena kālaṃ manāpīke kāyena phoṭṭhabbe phūsituṃ.
gets the opportunity from time to time to touch appealing tangibles with the body.

Piṇḍapātiko āvuso bhikkhu,
An alms-gathering monk, venerable friends,

sakkato garukato mānito pūjito apacito piṇḍāya carati.
walking for alms is venerated, respected, revered, honoured, and esteemed.

Handa āvuso mayam-pi piṇḍapātikā homa,
Now, venerable friends, we too should be alms-gatherers,

mayam-pi lacchāma kālena kālaṃ manāpīke cakkhunā rūpe passituṃ;
and we also will get the opportunity from time to time to see appealing forms with the eye;

mayam-pi lacchāma kālena kālaṃ manāpīke sotena sadde sotuṃ;
and we also will get the opportunity from time to time to hear appealing sounds with the ear;

mayam-pi lacchāma kālena kālaṃ manāpīke ghānena gandhe ghāyituṃ;
and we also will get the opportunity from time to time to smell appealing smells with the nose;

mayam-pi lacchāma kālena kālam manāpike jivhāya rase sāyitum;

and we also will get the opportunity from time to time to taste appealing flavours with the tongue;

mayam-pi lacchāma kālena kālam manāpike kāyena phoṭṭhabbe phusitum;

and we also will get the opportunity from time to time to touch appealing tangibles with the body;

mayam-pi sakkatā garukatā mānitā pūjitā apacitā piṇḍāya carissāmā' ti.

and walking for alms we also will be venerated, respected, revered, honoured, and esteemed.'

Ayam kho no bhante antarākathā hoti vippakatā,

This is the conversation, reverend Sir, that was left unfinished,

atha kho Bhagavā anuppatto" ti.

then the Gracious One arrived."

"Nakhvetam bhikkhave tumhākam patirūpaṃ

"This is certainly not suitable, monks, for you

kulaputtānam saddhā agārasmā anagāriyaṃ pabbajitānam,

sons of good family who through faith have gone forth from the home to homelessness,

yaṃ tumhe evarūpiṃ kathaṃ katheyyātha.

that you should talk such talk.

Sannipatitānam vo bhikkhave dvayaṃ karaṇīyaṃ:

When you have assembled together, monks, there are two things that you ought to do:

Dhammī vā kathā, ariyo vā tuṇhībhāvo" ti.

talk about the Dhamma, or maintain noble silence."

Atha kho Bhagavā, etam-attham veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānam udānesi:

on that occasion uttered this exalted utterance:

"Piṇḍapātikassa bhikkhuno,

°° "The devas envy the alms-gathering monk,

Attabharassa anaññaposino

Self-supporting, not nourishing another,

Devā pihayanti tādino -
Such a one -

No ce saddasilokanissito” ti.¹¹⁹
But not if [he is] dependent on becoming famous.”

3-9: Sippasuttam (29) **The Discourse about the Crafts**

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena sambahulānam bhikkhūnam,
Then at that time, amongst many monks,

pacchābhattam piṇḍapātaṭikkantānam,
after returning from the alms-round after the meal,

Maṇḍalamāle sannisinnānam sannipatitānam,
assembling together, and sitting in the Round Hall,

ayam-antarākathā udapādi:
this conversation arose:

“Ko nu kho āvuso sippam jānāti?
“Now who, venerable friends, knows a craft?

Ko kim sippam sikkhi?
Who has trained in what craft?

Kataram sippam sippānam aggan?”-ti.
Which craft is the greatest of the crafts?”

Tatthekacce evam-āhaṃsu, “Hatthisippam sippānam aggan”-ti,
Then some said this: “Elephant-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Assasippam sippānam aggan”-ti,
some said this: “Horse-craft is the greatest of the crafts,”

¹¹⁹ *Becoming famous* in the translation is a paraphrase, lit.: *on the sound of fame*, which is unidiomatic in English.

ekacce evam-āhaṃsu: “Rathasippaṃ sippānaṃ aggan”-ti,
some said this: “Chariot-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Dhanusippaṃ sippānaṃ aggan”-ti,
some said this: “Bow-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Tharusippaṃ sippānaṃ aggan”-ti,
some said this: “Sword-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Muddāsippaṃ¹²⁰ sippānaṃ aggan”-ti,
some said this: “Finger-calculation-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Gaṇanasippaṃ sippānaṃ aggan”-ti,
some said this: “Abacus-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Saṅkhānasippaṃ sippānaṃ aggan”-ti,
some said this: “Accountancy-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Lekhāsippaṃ sippānaṃ aggan”-ti,
some said this: “Writing-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Kāveyyasippaṃ sippānaṃ aggan”-ti,
some said this: “Poetry-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Lokāyatasippaṃ sippānaṃ aggan”-ti,
some said this: “Natural philosophy-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Khattavijjāsippaṃ sippānaṃ aggan”-ti.
some said this: “Political science-craft is the greatest of the crafts.”

Ayañ-carahi tesam bhikkhūnaṃ antarākathā hoti vippakatā.
Now this conversation that arose amongst those monks was left unfinished.

Atha kho Bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito,
Then the Gracious One, having risen from seclusion in the evening time,

yena Maṇḍalamālo tenupasaṅkami,
went to the Round Hall,

upasaṅkamtivā, paññatte āsane nisīdi.
and after going, he sat down on the prepared seat.

Nisajja kho Bhagavā bhikkhū āmantesi:
Having sat down the Gracious One addressed the monks, (saying):

¹²⁰ The Commentary explains this as: *hatthamuddāya gaṇanasippaṃ*. See the article by Edgerton in BHSD, s.v. *mudrā*; and cf. also *Divyāvadāna* pp. 3, 26, etc.

“Kāyanuttha bhikkhave etarahi kathāya sannisinnā,
“What is the talk about, monks, amongst those who have assembled at present,

kā ca pana vo antarākathā vippakatā?” ti.
and what is the conversation amongst you that was left unfinished?”

“Idha bhante amhākaṃ pacchābhattaṃ piṇḍapātaṇṭhikānaṃ,
“Here, reverend Sir, after returning from the alms-round after the meal,

Maṇḍalamāle sannisinnānaṃ sannipatitānaṃ,
assembling together, and sitting in the Round Hall,

ayam-antarākathā udapādi:
this conversation arose:

“Ko nu kho āvuso sippaṃ jānāti?
“Now who, venerable friends, knows a craft?

Ko kiṃ sippaṃ sikkhi?
Who has trained in what craft?

Kataraṃ sippaṃ sippānaṃ aggaṃ?”-ti.
Which of the crafts is the greatest of the crafts?”

Tatthe kacce evam-āhaṃsu, “Hatthisippaṃ sippānaṃ aggaṃ”-ti,
Then some said this: “Elephant-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Assasippaṃ sippānaṃ aggaṃ”-ti,
some said this: “Horse-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Rathasippaṃ sippānaṃ aggaṃ”-ti,
some said this: “Chariot-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Dhanusippaṃ sippānaṃ aggaṃ”-ti,
some said this: “Bow-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Tharusippaṃ sippānaṃ aggaṃ”-ti,
some said this: “Sword-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Muddāsippaṃ sippānaṃ aggaṃ”-ti,
some said this: “Finger-calculation-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Gaṇanasippaṃ sippānaṃ aggaṃ”-ti,
some said this: “Abacus-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Saṅkhānasippaṃ sippānaṃ aggaṃ”-ti,
some said this: “Accountancy-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Lekhāsippaṃ sippānaṃ aggaṃ”-ti,
some said this: “Writing-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Kāveyyasippaṃ sippānaṃ aggaṃ”-ti,
some said this: “Poetry-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Lokāyatasippaṃ sippānaṃ aggaṃ”-ti,
some said this: “Natural philosophy-craft is the greatest of the crafts,”

ekacce evam-āhaṃsu: “Khattavijjāsippaṃ sippānaṃ aggaṃ”-ti.
some said this: “Political science-craft is the greatest of the crafts.”

Ayaṃ kho no bhante antarākathā hoti vippakatā,
This is the conversation, reverend Sir, that we left unfinished,

atha kho Bhagavā anuppatto” ti.
then the Gracious One arrived.”

“Nakhvetam bhikkhave tumhākaṃ patirūpaṃ
“This is certainly not suitable, monks, for you

kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ,
sons of good family who through faith have gone forth from the home to homelessness,

yaṃ tumhe evarūpiṃ kathaṃ katheyyātha.
that you should talk such talk.

Sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ:
When you have assembled together, monks, there are two things that you ought to do:

Dhammī vā kathā, ariyo vā tuṇhībhāvo” ti.
talk about the Dhamma, or maintain noble silence.”

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Asippajīvī lahu atthakāmo,¹²¹
“One who lives without craft, light, desiring (others') welfare,

Yatindriyo sabbadhi vippamutto,
With restrained faculties, completely free in every way,

Anokasārī amamo nirāso,
Who wanders homeless, unselfish, not yearning,

Hitvā mānaṃ ekacaro - sa bhikkhū” ti.
Having given up conceit, solitary - he is a monk.”

3-10: Lokavolokanasuttaṃ (30)

¹²¹ The Commentary takes this as meaning desiring the welfare of the world: *sadevakassa lokassa attham-eva kāmetī ti atthakāmo.*

The Discourse about Looking Around the World

Evam me sutam:

Thus I heard:

ekam samayam Bhagava Uruvelayam viharati,
at one time the Gracious One was dwelling near Uruvela,

najja Nerañjaraya tire Bodhirukkhamule pathamābhisambuddho.
on the bank of the river Nerañjarā, at the root of the Awakening tree, in the first (period)
after attaining Awakening.

Tena kho pana samayena Bhagava
Then at that time the Gracious One

sattāham ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.
was sitting in one cross-legged posture for seven days experiencing the happiness of
freedom.

Atha kho Bhagava tassa sattāhassa accayena,
Then with the passing of those seven days the Gracious One,

tamhā samādhimhā vuṭṭhahitvā, Buddhacakkhunā lokam volokesi.
after rising from that concentration, looked around the world with his Buddha-eye.

Addasā kho Bhagava buddhacakkhunā lokam volokento
The Gracious One looking around the world with his Buddha-eye saw

satte anekehi santāpehi santappamāne,
beings being tormented with many torments,

anekahi ca pariāhehi pariḍayhamāne,
and being burned with many fevers,

rāgajehi pi dosajehi pi mohajehi pi ti.
born from passion, and born from hatred, and born from delusion.

Atha kho Bhagava, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Ayaṃ loko santāpajāto phassapareto,
“This world, overcome by contact, is tormented,

Rogaṃ vadati attato,
It speaks of a disease as the self,

Yena yena hi maññati
For with whatever it conceives

Tato taṃ hoti aññathā.¹²²
Hereafter it becomes otherwise.

Aññathābhāvi bhavasatto loko bhavapareto,
Continually becoming other, the world is shackled by continuity, overcome by continuity,

Bhavam-evābhinandati,
It greatly rejoices in continuity,

Yad-abhinandati taṃ bhayaṃ,
What it rejoices in, that is fearful,

Yassa bhāyati taṃ dukkhaṃ.
What it fears, that is suffering.

Bhavavippahānāya kho panidaṃ brahmacariyaṃ vussati.
This spiritual life is lived for the complete giving up of continuity.

Ye hi keci samaṇā vā brāhmaṇā vā
For whatever the ascetics or brāhmaṇas

bhavana bhavassa vippamokkham-āhaṃsu,
say about freedom from continuity being through (further) continuity,

sabbe te avippamuttā bhavasmā ti vadāmi.
all of them are not free from continuity, I say.

Ye vā pana keci samaṇā vā brāhmaṇā vā
Or whatever the ascetics or brāhmaṇas

vibhavana bhavassa nissaraṇam-āhaṃsu,
say about the escape from continuity being through discontinuity,

sabbe te anissaṭṭhā bhavasmā ti vadāmi.
all of them have not escaped from continuity, I say.

Upadhiṃ paṭicca dukkham-idaṃ sambhoti,
Conditioned by cleaving this suffering originates,

¹²² With this passage compare Salāyatanaṣaṃyutta (SN 35), suttas 31 & 91.

sabbūpādānakkhayā natthi dukkhassa sambhavo.

through the destruction of all attachment there is no origination of suffering.

Lokam-imaṃ passa puthū avijjāya paretā,

See this world overcome by many kinds of ignorance,

bhūtā bhūtaratā bhavā aparimuttā.

beings, who delight in beings, are not free from continuity.

Ye hi keci bhavā sabbadhi sabbattatāya,

Whatever continuities (in existence) there are, everywhere, in every respect,

sabbe te bhavā aniccā dukkhā vipariṇāmadhammā.

all those continuities are impermanent, suffering, changeable things.

Evam-etaṃ yathābhūtaṃ, sammappaññāya passato,

Seeing it like this, as it really is, with right wisdom,

Bhavataṇhā pahīyati,¹²³ vibhavaṃ nābhinandati.

Craving for continuity is given up, and he does not rejoice in discontinuity.

Sabbaso taṇhānaṃ khayā asesavirāgaṇirodho Nibbānaṃ.

From the complete destruction of craving there is a fading away (of ignorance) without remainder, cessation, and Emancipation.

Tassa nibbutassa bhikkhuno,

For that monk who is emancipated,

Anupādānā punabbhavo na hoti.

Without attachment, there is no continuity in existence.

Abhibhūto Māro vijitasāṅgāmo,

He has vanquished Māra, is victorious in battle,

Upaccagā sabbabhavāni tādī” ti.

He is such a one who has overcome all continuations (in existence).”

¹²³ *Pahīyati*, passive form of *pajahati*.

4: Meghiyavaggo The Chapter (including the Discourse) about Meghiya

4-1: Meghiyasuttam (31) The Discourse about Meghiya

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Cālikāyaṃ viharati, Cālike pabbate.

at one time the Gracious One was dwelling near Cālikā, on the Cālikā mountain.

Tena kho pana samayena āyasmā Meghiyo Bhagavato upaṭṭhāko hoti.

Then at that time venerable Meghiya was the Gracious One's attendant.

Atha kho āyasmā Meghiyo yena Bhagavā tenupasaṅkami,

Then venerable Meghiya went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ aṭṭhāsi.

and after going and worshipping the Gracious One, he stood on one side.

Ekamantaṃ ṭhito kho āyasmā Meghiyo Bhagavantam etad-avoca:

While stood on one side venerable Meghiya said this to the Gracious One:

“Icchāmaṃ bhante Jantugāmaṃ piṇḍāya pavisitun”-ti.

“Reverend Sir, I want to enter Jantugāma for alms.”

“Yassa dāni tvaṃ Meghiya kālaṃ maññasī” ti.

“Now is the time for whatever you are thinking, Meghiya.”

Atha kho āyasmā Meghiyo

Then venerable Meghiya

pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya,

having dressed in the morning time, after picking up his bowl and robe,

Jantugāmaṃ piṇḍāya pāvīsi. Jantugāme piṇḍāya caritvā,

entered Jantugāma for alms. Having walked for alms in Jantugāma,

pacchābhattam piṇḍapātaṭṭikkanto,

while returning from the alms-round after the meal,

yena Kimikālāya nadiyā tīraṃ tenupasaṅkami,

he went to the bank of the river Kimikālā (Black-Worm River),

upasaṅkamtivā Kimikālāya nadiyā tīre,

and after going to the bank of the river Kimikālā,

jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno,

while wandering around and strolling around on a walk,

addasā kho ambavanam̐ pāsādikam̐ ramaṇīyam̐.

he saw a pleasing and delightful mango grove.

Disvānassa etad-ahosi: “Pāsādikam̐ vatidam̐ ambavanam̐ ramaṇīyam̐.

Having seen (it), this occurred to him: “This is surely a pleasing and delightful mango grove.

Alam̐ vatidam̐ kulaputtassa padhānatthikassa padhānāya.¹²⁴

For a son of a good family who needs to strive this is surely enough for striving.

Sace maṃ Bhagavā anujāneyya

If the Gracious One would allow me

āgaccheyyāham̐ imam̐ ambavanam̐ padhānāyā” ti.

I could come to this mango grove for striving.”

Atha kho āyasmā Meghiyo yena Bhagavā tenupasaṅkami,

Then venerable Meghiya went to the Gracious One,

upasaṅkamtivā Bhagavantam̐ abhivādetvā, ekamantam̐ nisīdi.

and after going and worshipping the Gracious One, he sat down on one side.

Ekamantam̐ nisinno kho āyasmā Meghiyo Bhagavantam̐ etad-avoca:

While sat on one side venerable Meghiya said this to the Gracious One:

“Idhāham̐ bhante pubbanhasamayam̐ nivāsetvā, pattacīvaram-ādāya,

“Here, reverend Sir, having dressed in the morning time, after picking up my bowl and robe,

Jantugāmam̐ piṇḍāya pāvisim̐. Jantugāme piṇḍāya caritvā,

I entered Jantugāma for alms. Having walked for alms in Jantugāma,

pacchābhattam̐ piṇḍapātaṭikkanto,

while returning from the alms-round after the meal,

yena Kimikālāya nadiyā tīram̐ tenupasaṅkami,

I went to the bank of the river Kimikālā,

upasaṅkamtivā Kimikālāya nadiyā tīre,

and after going to the bank of the river Kimikālā,

jaṅghāvihāram̐ anucaṅkamamāno anuvicaramāno,

while wandering around and strolling around on a walk,

addasam̐ ambavanam̐ pāsādikam̐ ramaṇīyam̐.

I saw a pleasing and delightful mango grove.

¹²⁴ *Padhānāya*, an infinitive-like dative; used again 2 lines below.

Disvāna, me etad-ahosi: ‘Pāsādikam vatidam ambavanam ramaṇīyam.

Having seen (it), this occurred to me: ‘This is surely a pleasing and delightful mango grove.

Alam vatidam kulaputtassa padhānatthikassa padhānāya.

For a son of a good family who needs to strive this is surely enough for striving.

Sace mam Bhagavā anujāneyya,

If the Gracious One would allow me,

āgaccheyyāham imam ambavanam padhānāyāti.’

I could come to this mango grove for striving.’

Sace mam bhante Bhagavā anujānāti,

If the Gracious One would allow me, reverend Sir,

gaccheyyāham tam ambavanam padhānāyā” ti.

I could go to that mango grove for striving.”

Evam vutte, Bhagavā āyasmantam Meghiyam etad-avoca:

When that was said, the Gracious One said this to venerable Meghiya:

“Āgamehi tāva Meghiya ekakamhā yāva añño koci bhikkhu āgacchatī” ti.

“You should wait for as long as I am alone, Meghiya, until some other monk arrives.”

Dutiyam-pi kho āyasmā Meghiyo Bhagavantam etad-avoca:

For a second time venerable Meghiya said this to the Gracious One:

“Bhagavato bhante natthi kiñci uttarikaraṇīyam,

“There is nothing further for the Gracious One to do, reverend Sir,

natthi katassa vā paticayo.

there is nothing to add to what has been done.

Mayham kho pana bhante atthi uttarikaraṇīyam, atthi katassa paticayo.

But for me, reverend Sir, there is (something) further to do, there is (something) to add to what has been done.

Sace mam bhante Bhagavā anujānāti,

If the Gracious One would allow me, reverend Sir,

gaccheyyāham tam ambavanam padhānāyā” ti.

I could go to that mango grove for striving.”

Dutiyam-pi kho Bhagavā āyasmantam Meghiyam etad-avoca:

For a second time the Gracious One said this to venerable Meghiya:

“Āgamehi tāva Meghiya ekakamhā yāva añño koci bhikkhu āgacchatī” ti.

“You should wait for as long as I am alone, Meghiya, until some other monk arrives.”

Tatīyam-pi kho āyasmā Meghiyo Bhagavantam etad-avoca:

For a third time venerable Meghiya said this to the Gracious One:

“Bhagavato bhante natthi kiñci uttarikaraṇīyam,

“There is nothing further for the Gracious One to do, reverend Sir,

natthi katassa vā paticayo.

there is nothing to add to what has been done.

Mayham kho pana bhante atthi uttarikaraṇīyam, atthi katassa paticayo.

But for me, reverend Sir, there is (something) further to do, there is (something) to add to what has been done.

Sace maṃ bhante Bhagavā anujānāti,

If the Gracious One would allow me, reverend Sir,

gaccheyyāham taṃ ambavanam padhānāyā” ti.

I could go to that mango grove for striving.”

“Padhānanti kho Meghiya vadamānam kinti vadeyyāma?”¹²⁵

“When you are talking about striving, Meghiya, what can we say?

Yassa dāni tvaṃ Meghiya kālam maññasi” ti.

Now is the time for whatever you are thinking, Meghiya.”

Atha kho āyasmā Meghiyo uṭṭhāyāsanā,

Then venerable Meghiya, after rising from his seat,

Bhagavantam abhivādetvā padakkhiṇam katvā,

worshipping and circumambulating the Gracious One,

yena taṃ ambavanam tenupasaṅkami,

went to that mango grove,

upasaṅkamtvā ambavanam ajjhogahetvā,

and after going and entering that mango grove,

aññatarasmiṃ rukkhāmūle divāvihāram nisīdi.

he sat down to dwell for the day at the root of a certain tree.

Atha kho āyasmato Meghiyassa, tasmim ambavane viharantassa,

Then to venerable Meghiya, as he was dwelling in that mango grove,

yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti,

for the most part only three bad, unwholesome thoughts occurred,

seyyathīdam: kāmavitakko, byāpādavitakko, vihiṃsāvitakko ti.

that is to say: the thought of sensual pleasure, the thought of ill-will, the thought of harming.”

¹²⁵ Note the use of the plural here, an honorific form.

Atha kho āyasmato Meghiyassa etad-ahosi:

Then it occurred to venerable Meghiya:

“Acchariyaṃ vata bho, abbhutaṃ vata bho,

“Surely it is wonderful, surely it is marvellous,

saddhāya ca vatamhi agāasmā anagāriyaṃ pabbajito,

that I who, out of faith, have gone forth from the home to homelessness,

atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā,

should then be ensnared by these three bad, unwholesome thoughts,

seyyathīdam: kāmavitakkena, byāpādavitaḥkena, vihimsāvitaḥkena” ti.

that is to say: by the thought of sensual pleasure, by the thought of ill-will, by the thought of harming.”

Atha kho āyasmā Meghiyo sāyanhasamayam patisallānā vuṭṭhito,

Then venerable Meghiya, having risen from seclusion in the evening time,

yena Bhagavā tenupasaṅkami,

went to the Gracious One,

upasaṅkamtivā, Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.

and after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinno kho āyasmā Meghiyo Bhagavantaṃ etad-avoca:

While sat on one side venerable Meghiya said this to the Gracious One:

“Idha mayhaṃ bhante, tasmim ambavane viharantassa,

“Here, reverend Sir, as I was dwelling in that mango grove,

yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti,

for the most part only three bad, unwholesome thoughts occurred,

seyyathīdam: kāmavitakko, byāpādavitaḥko, vihimsāvitaḥko ti.¹²⁶

that is to say: the thought of sensual pleasure, the thought of ill-will, the thought of harming.

Tassa mayhaṃ bhante etad-ahosi:

Then, reverend Sir, it occurred to me:

¹²⁶ This is what we may call the list use of the nominative, which is akin to the label use (for the latter see Syntax §22, but Wijesekera fails to distinguish the list usage). These constructions often occur with *seyyathīdam* or *yadidam*. Another such list occurs in the 3rd of the instructions given to Meghiya below (*appicchakathā, santuṭṭhikathā, pavivekakathā...* etc.)

Seyyathīdam may also take other cases according to the syntactical requirements, so just below the same list appears in the instrumental case (*seyyathīdam: kāmavitakkena, byāpādavitaḥkena, vihimsāvitaḥkena*); and in *Suppabuddhasuttaṃ* (43) below it is followed by the accusative case (*seyyathīdam: dānakathaṃ, sīlakathaṃ, saggakathaṃ...pakāsesi*).

‘Acchariyaṃ vata bho, abbhutaṃ vata bho,

‘Surely it is wonderful, surely it is marvellous,

saddhāya ca vatamhi agārasmā anagāriyaṃ pabbajito,

that I who, out of faith, have gone forth from the home to homelessness,

atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā,

should then be ensnared by these three bad, unwholesome thoughts,

seyyathīdaṃ: kāmavitakkena, byāpādavitakkena, vihimsāvitakkenā’ ” ti.

that is to say: by the thought of sensual pleasure, by the thought of ill-will, by the thought of harming.’ ”

“Aparipakkāya Meghiya cetovimuttiyā,

“For he whose freedom of mind is not fully mature, Meghiya,

pañca dhammā paripākāya saṃvattanti. Katame pañca?

there are five things that lead to maturity. What five?

[1] Idha Meghiya bhikkhu kalyāṇamitto¹²⁷ hoti,

Here, Meghiya, a monk has a good friend,

kalyāṇasahāyo kalyāṇasampavaṅko.

a good companion, a good comrade.

Aparipakkāya Meghiya cetovimuttiyā,

For he whose freedom of mind is not fully mature, Meghiya,

ayaṃ paṭhamo dhammo paripākāya saṃvattati.

this is the first thing that leads to maturity.

[2] Puna caparaṃ Meghiya bhikkhu sīlavā hoti,

Furthermore, Meghiya, a monk is virtuous,

Pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno,

he lives restrained with the Pātimokkha restraint, and is endowed with (suitable) conduct and resort,

aṇumattesu vajjesu bhayadassāvī,

seeing danger in the slightest faults,

samādāya sikkhati sikkhāpadesu.

he trains in the training rules he has undertaken.

Aparipakkāya Meghiya cetovimuttiyā,

For he whose freedom of mind is not fully mature, Meghiya,

¹²⁷ *Kalyāṇamitta* can mean 1) one who *is* a good friend; and 2) one who *has* a good friend, i.e. one who cultivates good friends. Similarly with °*sahāya* & °*sampavaṅka*.

ayaṃ dutiyo dhammo paripākāya saṃvattati.

this is the second thing that leads to maturity.

[3] Puna caparaṃ Meghiya bhikkhu yāyaṃ kathā abhisallekhikā,

Furthermore, Meghiya, a monk has talk about what is very austere,

cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya,

° that is suitable for opening up the mind, and that leads to absolute disenchantment, dispassion, cessation,

upasaṃyā abhiññāya Sambodhāya Nibbānāya saṃvattati,

peace, deep knowledge, complete Awakening and Emancipation,

seyyathīdaṃ: appicchakathā, santuṭṭhikathā, pavivekakathā,

such as: talk on wanting little, talk on being satisfied, talk on complete seclusion,

asaṃsaggakathā, viriyārambhakathā, sīlakathā, samādhikathā,

talk on disassociation, talk on arousing energy, talk on virtue, talk on concentration,

paññākathā, vimuttikathā, vimuttiñāṇadassanakathā.

talk on wisdom, talk on freedom, talk on knowing and seeing freedom.

Evarūpāya kathāya nikāmalābhī hoti akicchalābhī akasiralābhī.

Such talk as this he gains as he desires, he gains without difficulty, gains without trouble.

Aparipakkāya Meghiya cetovimuttiyā,

For he whose freedom of mind is not fully mature, Meghiya,

ayaṃ tatiyo dhammo paripākāya saṃvattati.

this is the third thing that leads to maturity.

[4] Puna caparaṃ Meghiya bhikkhu āraddhaviriyo viharati

Furthermore, Meghiya, a monk dwells with energy aroused

akusalānaṃ dhammānaṃ pahānāya,

for the giving up of unwholesome things,

kusalānaṃ dhammānaṃ upasampadāya,

for the taking up of wholesome things,

thāmaṃvā daḥhaparakkamo anikkhittadhuro kusalesu dhammesu.

steadfast, of firm endeavour, one who has not thrown off the burden in regard to wholesome things.

Aparipakkāya Meghiya cetovimuttiyā,

For he whose freedom of mind is not fully mature, Meghiya,

ayaṃ catuttho dhammo paripākāya saṃvattati.

this is the fourth thing that leads to maturity.

[5] Puna caparaṃ Meghiya bhikkhu paññavā hoti,
Furthermore, Meghiya, a monk is wise,

udayatthagāminiyā paññāya samannāgato,
he is endowed with wisdom that leads to (seeing) rise and disappearance,

ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
with noble penetration, that leads to the complete destruction of suffering.

Aparipakkāya Meghiya cetovimuttiyā,
For he whose freedom of mind is not fully mature, Meghiya,

ayaṃ pañcama dhammo paripākāya saṃvattati.
this is the fifth thing that leads to maturity.

Aparipakkāya Meghiya cetovimuttiyā,
For he whose freedom of mind is not fully mature, Meghiya,

ime pañca dhammā paripākāya saṃvattanti.
these five things leads to maturity.

Kalyāṇamittassetāṃ Meghiya bhikkhuno pāṭikaṅkhaṃ,
It can be expected, Meghiya, that for a monk who has a good friend,

kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ sīlavā bhavissati,
a good companion, a good comrade, that he will be virtuous,

Pātimokkhasaṃvarasaṃvuto viharissati,
that he will live restrained with the Pātimokkha restraint,

ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī,
and will be endowed with (suitable) conduct and resort, seeing danger in the slightest fault,

samādāya sikkhissati sikkhāpadesu.
and will train in the training rules he has undertaken.

Kalyāṇamittassetāṃ Meghiya bhikkhuno pāṭikaṅkhaṃ,
It can be expected, Meghiya, that for a monk who has a good friend,

kalyāṇasahāyassa kalyāṇasampavaṅkassa yāyaṃ kathā abhisallekhikā,
a good companion, a good comrade, that he will have talk that is very austere,

cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya,
that is suitable for opening up the mind, and that leads to absolute disenchantment, dispassion, cessation,

upasaṃyā abhiññāya sambodhāya nibbānāya saṃvattati,
peace, deep knowledge, complete Awakening and Emancipation,

seyyathīdam: appicchakathā, santuṭṭhikathā, pavivekakathā,

such as: talk on wanting little, talk on being satisfied, talk on complete seclusion,

asaṃsaggakathā, viriyārambhakathā, sīlakathā, samādhikathā,

talk on disassociation, talk on stirring up energy, talk on virtue, talk on concentration,

paññākathā, vimuttikathā, vimuttiñāṇadassanakathā.

talk on wisdom, talk on freedom, talk on knowing and seeing freedom.

Evarūpāya kathāya nikāmalābhī bhavissati akicchālābhī akasiralābhī.

Such talk as this he gains as he desires, he gains without difficulty, gains without trouble.

Kalyāṇamittassetam Meghiya bhikkhuno pāṭikaṅkham,

It can be expected, Meghiya, that for a monk who has a good friend,

kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ āradhaviyo bhavissati

a good companion, a good comrade, that he will be a monk with energy aroused

akusalānaṃ dhammānaṃ pahānāya,

for the giving up of unwholesome things,

kusalānaṃ dhammānaṃ upasampadāya,

for the taking up of wholesome things,

thāmaṃvā dāḥaparakkamo anikkhittadhuro kusalesu dhammesu.

steadfast, of firm endeavour, one who has not thrown off the burden in regard to wholesome things.

Kalyāṇamittassetam Meghiya bhikkhuno pāṭikaṅkham,

It can be expected, Meghiya, that for a monk who has a good friend,

kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ paññavā bhavissati,

a good companion, a good comrade, that he will be wise,

udayatthagāminiyā paññāya samannāgato,

endowed with wisdom that leads to (seeing) rise and disappearance,

ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

with noble penetration, that leads to the complete destruction of suffering.

Tena ca pana Meghiya bhikkhunā imesu pañcasu dhammesu patiṭṭhāya,

Then, Meghiya, with a monk who is established in these five things,

cattāro dhammā uttaribhāvetabbā:

four further things ought to be developed:

[1] Asubhā bhāvetabbā rāgassa pahānāya,

The (meditation on the) unattractive should be developed for the giving up of passion,

[2] mettā bhāvetabbā byāpādassa pahānāya,

friendliness (meditation) should be developed for the giving up of ill-will,

[3] ānāpānassati bhāvetabbā vitakkupacchedāya,

mindfulness of breathing should be developed for the cutting off of thoughts,

[4] aniccasaññā bhāvetabbā asmimānasamugghātāya.

the perception of impermanence should be developed for the complete uprooting of the conceit 'I am'.

Aniccasaññino Meghiya anattasaññā saṅghāti,

To one who has the perception of impermanence, Meghiya, the perception of non-self is established,

anattasaññi asmimānasamugghātāṃ pāpuṇāti,

one who perceives non-self reaches the complete uprooting of the conceit 'I am',

diṭṭhe va dhamme Nibbānaṃ"-ti.

in this very life (reaches) Emancipation."

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Khuddā vitakkā sukhumā vitakkā,
“(There are) low thoughts, fine thoughts,

Anuggatā¹²⁸ manaso uppilāvā,
Together with elation in the mind,

Ete avidvā manaso vitakke,
Not having understood these thoughts of the mind,

Hurāhuram¹²⁹ dhāvati bhantacitto.
The unsteady mind runs here and there.

¹²⁸ *Anuggatā* appears to be the past participle from *anugacchati*, with doubling of -g- m.c. (s.v. DP). The alternative explanation would be to take it as from *anu + uggacchati* - but that would be difficult, as *anuggata* (i.e. *an + uggata*) normally means *not arisen*, as in the 2nd verse below, where the Commentary paraphrases *anuggate* by *anuppanne*. Note, however, that Udānavarga (31-33) reads: *samudgatām*, which would indicate that the Sanskrit redactor(s) understood it to have the first meaning.

¹²⁹ *Hurāhuram*, *here and there*, or pregnantly: *from existence to existence*.

Ete ca vidvā manaso vitakke,
Having understood these thoughts of the mind,

Ātāpiyo saṁvaratī satīmā.
He who is ardent, mindful, restrains them.

Anuggate manaso uppilāve -
(Also) elations that have not arisen in the mind -

Asesam-ete pajahāsi Buddho” ti.
An Awakened one has given these up completely.”

4-2: Uddhatasuttaṃ (32) **The Discourse about Agitation**

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Kusinārāyaṃ viharati,
at one time the Gracious One was dwelling near Kusinārā,

Upavattane Mallānaṃ Sālavane.
at Upavattana, in the Mallas' Sāl Wood.

Tena kho pana samayena sambahulā bhikkhū
Then at that time many monks

Bhagavato avidūre araṇṇakuṭikāyaṃ viharanti,
were dwelling in a little forest hut not far from the Gracious One,

uddhatā unnaḷā capalā mukharā vikiṇṇavācā,
agitated, arrogant, fickle, garrulous, of loose speech,

muṭṭhassatino asampajānā asamāhitā vibbhantacittā pākatindriyā.
unmindful, not fully understanding, uncomposed, with minds very unsteady, and with faculties uncontrolled.

Addasā kho Bhagavā te sambahule bhikkhū
The Gracious One saw those many monks

avidūre araṇṇakuṭikāyaṃ viharante,
dwelling in a little forest hut not far away,

uddhate unnaḷe capale mukhare vikiṇṇavāce,
agitated, arrogant, fickle, garrulous, of loose speech,

muṭṭhassatino asampajāne asamāhite vibbhantacitte pākatindriye.¹³⁰

unmindful, not fully understanding, uncomposed, with minds very unsteady, and with faculties uncontrolled.

Atha kho Bhagavā, etam-atthaṃ veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Arakkhitena kāyena, micchādiṭṭhigatena ca,
“Through unprotected body, and through attainment of wrong view,

Thīnamiddhābhībhūtena vasaṃ Mārassa gacchati.
Through being overcome by sloth and torpor one goes under the power of Māra.

Tasmā rakkhitacittassa, sammāsaṅkappagocarō,
Therefore one should be of protected mind, one whose resort is right thought,

Sammādiṭṭhipurekkhāro, ñatvāna udayabbayaṃ.¹³¹
Devoted to right view, having come to know rise and fall.

Thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe” ti.
The monk who overcomes sloth and torpor will give up all bad destinies.”

4-3: Gopālasuttaṃ (33) The Discourse about the Cowherd

Evam me sutam:

Thus I heard:

ekaṃ samayaṃ Bhagavā Kosalesu cārikaṃ carati,¹³²

at one time the Gracious One was walking on walking tour amongst the Kosalans,

mahatā Bhikkhusaṅghena saddhiṃ.
together with a great Community of monks.

Atha kho Bhagavā maggā okkamma,

Then the Gracious One, having gone down from the road,

¹³⁰ An example of how adjectives are piled up rhetorically to press home the point. It will be noticed that this sequence also illustrates the Waxing Syllable Principle (WSP), the sequence being ordered by syllabic length 3 syll, 3, 3, 3, 5, 5, 5, 5, 5.

¹³¹ This pādayuga is missing from BJT and also SHB Udānapāḷi. It is found in the Commentary though, and in the Burmese and European editions. It also occurs in the Udānavarga parallel (31.54):

Samyagdṛṣṭipuraskāro jñātvā caivodayavyayam.

¹³² The cognate accusative here is simultaneous with the action; lit.: *walked a walk*. Wijesekera, Syntax §35, following Brugman, calls this the Object of Contents.

yena aññataram rūkkhamūlam tenupasaṅkami,
went to the root of a certain tree,

upasaṅkamtivā, paññatte āsane nisīdi.
and after going, he sat down on the prepared seat.

Atha kho aññataro gopālako yena Bhagavā tenupasaṅkami,
Then a certain cowherd went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.
and after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinnaṃ kho taṃ gopālakaṃ Bhagavā
° While sitting on one side the Gracious One

Dhammiyā kathāya sandassesi, samādapesi, samuttejesi, sampahaṃsesi.
instructed, roused, enthused, and cheered that cowherd with a Dhamma talk.

Atha kho so gopālako Bhagavatā
° Then that cowherd, having been instructed,

Dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito,
roused, enthused, and cheered by the Gracious One with a Dhamma talk,

Bhagavantam etad-avoca:
said to the Gracious One:

“Adhivāsetu me bhante Bhagavā,
“May the Gracious One consent, reverend Sir, to me

svātanāya bhantaṃ saddhiṃ Bhikkhusaṅghenā” ti.
(offering him) a meal on the morrow, together with the Community of monks.”

Adhivāsesi Bhagavā tuṅhībhāvena.
The Gracious One consented by maintaining silence.

Atha kho so gopālako Bhagavato adhivāsanam veditvā,
Then that cowherd, having understood the Gracious One's consent,

uṭṭhāyāsanā, Bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.
after rising from his seat, worshipping and circumambulating the Gracious One, went away.

Atha kho so gopālako tassā rattiyā accayena, sake nivesane,
Then with the passing of that night, that cowherd, in his own residence,

pahūtaṃ appodakapāyāsaṃ¹³³ paṭiyādāpetvā¹³⁴ navañ-ca sappiṃ,
having had an abundance of rich milk-rice and fresh ghee made ready,

Bhagavato kālaṃ ārocesi: “Kālo bhante niṭṭhitaṃ bhattaṃ”-ti.
announced the time to the Gracious One, (saying): “It is time, reverend Sir, the meal is ready.”

Atha kho Bhagavā, pubbanhasamayāṃ nivāsetvā,
Then the Gracious One, having dressed in the morning time,

pattacīvaram-ādāya, saddhiṃ Bhikkhusaṅghena,
after picking up his bowl and robe, together with the Community of monks,

yena tassa gopālakassa nivesanaṃ tenupasaṅkami,
went to that cowherd's residence,

upasaṅkamitvā, paññatte āsane nisīdi.
and after going, he sat down on the prepared seat.

Atha kho so gopālako Buddhapamukhaṃ Bhikkhusaṅghaṃ
° Then that cowherd with his own hand, served and satisfied

appodakapāyāsenā navena ca sappinā sahatthā santappesi sampavāresi.
the Community of monks with the Buddha at its head with rich milk-rice and fresh ghee.

Atha kho so gopālako, Bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ,¹³⁵
Then that cowherd, when the Gracious One had eaten and washed his hand and bowl,

aññataraṃ nīcaṃ āsanaṃ gahetvā, ekamantaṃ nisīdi.
having taken a low seat, sat down on one side.

Ekamantaṃ nisinnaṃ kho taṃ gopālakaṃ Bhagavā,
°While sat on one side the Gracious One,

Dhammiyā kathāya sandassetvā, samādapetvā,
°after instructing, rousing, enthusing, and cheering

samuttejetvā, sampahaṃsetvā, uṭṭhāyāsanā pakkāmi.
that cowherd with a Dhamma talk, having risen from the seat, went away.

¹³³ *Appodakapāyāsa*, lit.: milk-rice with but little water.

¹³⁴ *Paṭiyādāpeti* is, very unusually, a causative of a causative verb, s.v. PED. The simplex of the original verb *paṭiNyat*, only appears as a past participle in the canon, *paṭiyatta*. The causative is *paṭiyādeti*, which means *to make ready*; the causative of the causative means *to have (someone) make ready*. The formation of the double causative is an innovation in Pāli, see Perniola, pg. §223.

¹³⁵ This is an accusative absolute construction, which occurs only rarely in the texts.

Atha kho acirapakkantassa Bhagavato,

Then not long after the Gracious One had gone,

taṃ gopālakam aññataro puriso sīmantarikāya jīvitā voropesi.

while between the boundaries (of the villages), a certain man deprived that cowherd of life.

Atha kho sambahulā bhikkhū yena Bhagavā tenupasaṅkamimsu,

Then many monks went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.

and after going and worshipping the Gracious One, they sat down on one side.

Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:

While sat on one side those monks said this to the Gracious One:

“Yena bhante gopālakena ajja Buddhapamukho Bhikkhusaṅgho

° “Today, reverend Sir, the Community of monks with the Buddha at its head,

appodakapāyāsena navena ca sappinā sahatthā santappito sampavārito,

was served and satisfied by a cowherd with rich milk-rice and fresh ghee,

so kira bhante gopālako,

now it seems that cowherd, reverend Sir,

aññatarena purisena sīmantarikāya jīvitā voropito” ti.

while between the boundaries (of the villages), was deprived of life by a certain man.

Atha kho Bhagavā, etam-attham viditvā,

Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:

on that occasion uttered this exalted utterance:

“Diso disam yan-tam kayirā, verī vā pana verinam,

“Whatever an enemy might do to an enemy, or a foe to a foe,

Micchāpaṇihitam cittam pāpiyo nam tato¹³⁶ kare” ti.

A wrongly directed mind may do (more) harm to him than that.”

¹³⁶ Notice the use of the comparative ablative. It must be said that this Udāna doesn't seem to relate very well to the story that precedes it.

4-4: Juṇhasuttaṃ (34) The Discourse about Moonlight

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Rājagahe viharati,
at one time the Gracious One was dwelling near Rājagaha,

Veḷuvane Kalandakanivāpe.
in Bamboo Wood, at the Squirrels' Feeding Place.

Tena kho pana samayena
Then at that time

āyasmā ca Sāriputto āyasmā ca Mahāmoggallāno
venerable Sāriputta and venerable Mahāmoggallāna

Kapotakandarāyaṃ viharanti.
were living at the Pigeon Vale.

Tena kho pana samayena āyasmā Sāriputto, juṇhāya rattiyā,
Then at that time venerable Sāriputta, on a moonlight night,

navoropitehi kesehi, abbhokāse nisinno hoti,
with his hair freshly shaved off, was sitting in the open air,

aññataram samādhiṃ samāpajjitvā.
having attained a certain concentration.

Tena kho pana samayena dve yakkhā sahāyakā
Then at that time two yakkha friends

Uttarāya disāya Dakkhiṇaṃ disaṃ gacchanti,
were going from the Northern region to the Southern region,

kenacid-eva karaṇīyena.
with some business or other.

Addasaṃsu kho te yakkhā āyasmantaṃ Sāriputtaṃ, juṇhāya rattiyā,
Those yakkhas saw venerable Sāriputta, on (that) moonlight night,

navoropitehi kesehi, abbhokāse nisinnam.
with his hair freshly shaved off, sat in the open air.

Disvāna, eko yakkho dutiyam yakkham etad-avoca:
And after seeing (him), one of those yakkhas said this to the second yakkha:

“Paṭibhāti maṃ¹³⁷ samma imassa samaṇassa sīse pahāraṃ dātun”-ti.

“It occurs to me, friend, to give a blow on this ascetic's head.”

Evaṃ vutte, so yakkho taṃ yakkhaṃ etad-avoca:

When that was said, that yakkha said this to the (other) yakkha:

“Alaṃ samma mā samaṇaṃ āsādesi.

“Enough, friend, don't strike the ascetic.

Uḷāro so samma samaṇo mahiddhiko mahānubhāvo” ti.

Eminent is the ascetic, friend, of great power, of great majesty.”

Dutiyam-pi kho so yakkho taṃ yakkhaṃ etad-avoca:

For a second time that yakkha said this to the (other) yakkha:

“Paṭibhāti maṃ samma imassa samaṇassa sīse pahāraṃ dātun”-ti.

“It occurs to me, friend, to give a blow on this ascetic's head.”

Dutiyam-pi kho so yakkho taṃ yakkhaṃ etad-avoca:

For a second time that yakkha said this to the (other) yakkha:

“Alaṃ samma mā samaṇaṃ āsādesi.

“Enough, friend, don't strike the ascetic.

Uḷāro so samma samaṇo mahiddhiko mahānubhāvo” ti.

Eminent is the ascetic, friend, of great power, of great majesty.”

Tatīyam-pi kho so yakkho taṃ yakkhaṃ etad-avoca:

For a third time that yakkha said this to the (other) yakkha:

“Paṭibhāti maṃ samma imassa samaṇassa sīse pahāraṃ dātun”-ti.

“It occurs to me, friend, to give a blow on this ascetic's head.”

Tatīyam-pi kho so yakkho taṃ yakkhaṃ etad-avoca:

For a third time that yakkha said this to the (other) yakkha:

“Alaṃ samma mā samaṇaṃ āsādesi.

“Enough, friend, don't strike the ascetic.

Uḷāro so samma samaṇo mahiddhiko mahānubhāvo” ti.

Eminent is the ascetic, friend, of great power, of great majesty.”

Atha kho so yakkho taṃ yakkhaṃ anādiyitvā,

Then the yakkha taking no notice of that (other) yakkha,

āyasmato Sāriputtattherassa sīse pahāraṃ adāsi:

gave a blow on the elder venerable Sāriputta's head:

¹³⁷ The Commentary explains *maṃ* as having the meaning of a genitive, as it is governed by the upasagga (prefix) *paṭi-* here.

tāva mahāpahāro ahosi api tena pahārena

it was such a great blow that with that blow

sattaratanam vā aḍḍhaṭṭharatanam¹³⁸ vā Nāgam osādeyya,

a seven, or seven and a half cubit Nāga (elephant) might have been felled,

mahantaṃ vā pabbatakūṭaṃ padāleyya.

or a great mountain top might have been burst open.

Atha ca pana so yakkho: “Ḍayhāmi, ḍayhāmī” ti,

Then that yakkha (calling out): “I’m burning, I’m burning”

tattheva Mahānirayaṃ apatāsi.¹³⁹

right there (and then) fell into the Great Hell.

Addasā kho āyasmā Mahāmoggallāno

Venerable Mahāmoggallāna saw

dibbena cakkhunā, visuddhena atikkantaṃ anusakena,

with his divine-eye, which is purified, and surpasses that of (normal) men,

tena yakkhena āyasmato Sāriputtassa sīse pahāraṃ dīyamānaṃ.

that yakkha giving a blow on venerable Sāriputta's head.

Disvāna, yenāyasmā Sāriputto tenupasaṅkamaṃ,

And after seeing (it), he went to venerable Sāriputta,

upasaṅkavitvā, āyasmantaṃ Sāriputtaṃ etad-avoca:

and after going, he said this to venerable Sāriputta:

“Kacci te āvuso khamanīyaṃ? Kacci yāpanīyaṃ?”

“Can you bear up, venerable friend? Can you carry on?”

Kacci na kiñci dukkhaṃ?”-ti

Do you have any pain?”

“Khamanīyaṃ me āvuso Moggallāna; yāpanīyaṃ me āvuso Moggallāna,

“I can bear up, friend Moggallāna; I can carry on, friend Moggallāna,

api ca me sīse thokaṃ dukkhaṃ”-ti.

but I have a little pain on my head.”

“Acchariyaṃ āvuso Sāriputta, abbhutaṃ āvuso Sāriputta,

“Wonderful, friend Sāriputta, marvellous, friend Sāriputta,

¹³⁸ A *ratana* is defined in Abhidhānappadīpaka as being 12 *aṅgulāni* (finger-breadths, or commonly, inches), but that would make the elephant only 7 feet or 7 feet 6 inches tall, which may be smaller than intended by the text.

¹³⁹ So ChS. BJT reads *avaṭṭhāsi*, which is aorist to *avaṭṭhāti* (PED: *to abide, linger, stand still*), but that hardly allows the right meaning in the context. The Commentary appears to be reading *apatāsi*.

yāva mahiddhiko āyasmā Sāriputto mahānubhāvo.

such is the venerable Sāriputta's great power and great majesty.

Idha te āvuso Sāriputta aññataro yakkho sīse pahāraṃ adāsi:

Here, friend Sāriputta, a certain yakkha gave a blow on your head:

tāva mahāpahāro ahosi, api tena pahārena

it was such a great blow, that with that blow

sattaratanam vā aḍḍhaṭṭharatanam vā Nāgam osādeyya,

a seven, or seven and a half cubit Nāga (elephant) might have been felled,

mahantaṃ vā pabbatakūṭaṃ padāḷeyya.

or a great mountain top might have been burst open.

Atha ca panāyasmā Sāriputto evam-āha:

But then venerable Sāriputta said this:

‘Khamanīyaṃ me āvuso Moggallāna; yāpanīyaṃ me āvuso Moggallāna,

‘I can bear up, friend Moggallāna; I can carry on, friend Moggallāna,

api ca me sīse thokaṃ dukkhaṃ’ ”-ti.

but I have a little pain on my head.’ ”

“Acchariyaṃ āvuso Moggallāna, abbhutaṃ āvuso Moggallāna,

“Wonderful, friend Moggallāna, marvellous, friend Moggallāna,

yāva mahiddhiko āyasmā Mahāmoggallāno mahānubhāvo,

such is the venerable Mahāmoggallāna's great power and great majesty,

yatra hi nāma yakkham-pi passissati,

in as much as he can even see a yakkha,

mayam panetarahi paṃsupisācakam-pi na passāmā!” ti.

whereas we at present do not even see a mud-demon!”

Assosi kho Bhagavā dibbāya sotadhātuyā,

The Gracious One heard with his divine ear-element,

visuddhāya atikkantamānusikāya,

which is purified, and surpasses that of (normal) men,

tesaṃ ubhinnaṃ Mahānāgānaṃ imaṃ evarūpaṃ kathāsallāpaṃ.

the fitting talk and conversation of these two Great Nāgas.

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Yassa selūpamaṃ cittaṃ, ṭhitaṃ nānupakampati,
“For he whose mind is like a rock, steady, and not wavering,

Virattaṃ rajanīyesu, kopaneyye na kuppati,
Unexcited by what is exciting, not agitated by what is agitating,

Yassevaṃ bhāvitaṃ cittaṃ kuto taṃ dukkham-essatī?” ti
For he whose mind is developed thus from where will pain come upon him?”

4-5: Nāgasuttaṃ (35) **The Discourse about the Nāga (Elephant)**

Evam me sutam:
Thus I heard:

ekaṃ samayaṃ Bhagavā Kosambiyā viharati, Ghositārāme.
at one time the Gracious One was dwelling near Kosambī, in Ghosita's Monastery.

Tena kho pana samayena Bhagavā ākiṇṇo viharati
Then at that time the Gracious One was living beset

bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi,
by monks, and nuns, and male lay followers, and female lay followers,

rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi,
and kings, and king's ministers, and sectarians, and sectarians' disciples,

ākiṇṇo dukkhaṃ na phāsu viharati.
he lived beset, unhappy, and uncomfortable.

Atha kho Bhagavato etad-ahosi:
Then it occurred to the Gracious One:

“Ahaṃ kho etarāhi ākiṇṇo viharāmi
“At present I am living beset

bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi,
by monks, and nuns, and male lay followers, and female lay followers,

rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi,
and kings, and king's ministers, and sectarians, and sectarians' disciples,

ākiṇṇo dukkhaṃ na phāsu viharāmi.
I am living beset, unhappy, and uncomfortable.

Yannūnāhaṃ eko gaṇamhā vūpakaṭṭho vihareyyan”-ti.
Well now, I could dwell solitary, secluded from the group.”

Atha kho Bhagavā, pubbanhasamayam nivāsetvā,
Then the Gracious One, having dressed in the morning time,

pattacivaram-ādāya, Kosambim¹⁴⁰ piṇḍāya pāvisi.
after picking up his bowl and robe, entered Kosambī for alms.

Kosambiyam piṇḍāya caritvā, pacchābhattam piṇḍapātaṭikkanto,
After walking for alms in Kosambī, when he had returned from the alms-round after the meal,

sāmaṃ senāsanam saṃsāmetvā, pattacivaram-ādāya,
after putting the dwelling place in order by himself, picking up his robe and bowl,

anāmantetvā upaṭṭhāke, anapaloketvā Bhikkhusaṅgham,
without having addressed his attendants, without having taken leave of the Community of monks,

eko adutiyo, yena Pārileyyakam tena cārikam pakkāmi.
solitary, without a companion, went away on a walk towards Pārileyyaka.

Anupubbena cārikam caramāno yena Pārileyyakam tad-avasari.
While walking gradually on walking tour he arrived at Pārileyyaka.

Tatra sudam Bhagavā Pārileyyake viharati,
There the Gracious One dwelt near Pārileyyaka,

Rakkhitavanasaṇḍe bhaddasālamūle.
in the Protected Jungle, at the root of the auspicious Sāl-tree.

Aññataro pi kho Hatthināgo ākiṇṇo viharati
Now also a certain Nāga elephant was living beset

hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi.
by male elephants, by female elephants, by young elephants, by baby elephants.

Chinnaggāni ceva tiṇāni khādanti,
He ate grass that had the tips broken off,

obhaggobhaggañ-cassa sākhabhaṅgam khādanti.
while they ate what he had broken down from the branches.

Āvilāni ca pānīyāni pivati,
He drank water that had been disturbed,

¹⁴⁰ BJT *Kosambiyam*, but *pavisati* normally governs the accusative (see text passim), so this appears to be a mistake (but cf. Wijesekera's note in Syntax §165b, where he argues that both accusative and locative are permissible).

ChS reads *Kosambim* as here; and cf. 7.10 below, where *Kosambim* is used in the same construction.

ogāhā cassa uttiṇṇassa hatthiniyo kāyaṃ upanighaṃsantiyo gacchanti,
and when he arose from the bathing place female elephants went along jostling his body,

ākiṇṇo dukkhaṃ, na phāsu viharati.
he lived beset, unhappy, and uncomfortable.

Atha kho tassa Hatthināgassa etad-ahosi:
Then it occurred to that Nāga elephant:

“Ahaṃ kho etarahi ākiṇṇo viharāmi,
At present I am living beset

hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi.
by male elephants, by female elephants, by young elephants, by baby elephants.

Chinnaggāni ceva tiṇāni khādāmi,
I eat grass that has the tips broken off,

obhaggobhaggañ-ca me sākḥābhaṅgaṃ khādanti.
while they eat what I have broken down from the branches.

Āvilāni ca pānīyāni pivāmi,
I drink water that has been disturbed,

ogāhā ca me uttiṇṇassa hatthiniyo kāyaṃ upanighaṃsantiyo gacchanti,
and when I arise from the bathing place female elephants go along jostling my body,

ākiṇṇo dukkhaṃ na phāsu viharāmi.
I am living beset, unhappy, and uncomfortable.

Yannūnāhaṃ eko gaṇamhā vūpakaṭṭho vihareyyan”-ti.
Well now, I could dwell solitary, secluded from the group.”

Atha kho so Hatthināgo, yūthā apakkamma,
Then that Nāga elephant, having gone away from the herd,

yena Pārileyyakaṃ Rakkhitavanasaṅḍo bhaddasālamūlaṃ,
° went to Pārileyyaka, the Protected Jungle, the root of the auspicious Sāl-tree,

yena Bhagavā tenupasaṅkamaṃ.
and to the Gracious One.

Tatra sudam̐ so Hatthināgo, yasmim̐ padese Bhagavā viharati,
There, in that place where the Gracious One dwelt, that Nāga elephant,

taṃ padesaṃ appaharitañ-ca karoti,¹⁴¹

cleared that place of grass,

soṇḍāya Bhagavato pānīyaṃ paribhojanīyañ-ca upaṭṭhapeti.

and with his trunk provided the Gracious One with drinking water and washing water.

Atha kho Bhagavato rahogatassa patisallīnassa,

Then when the Gracious One had gone into hiding, into seclusion,

evaṃ cetaso parivītakko udapādi:

this reflection arose in his mind:

“Ahaṃ kho pubbe ākiṇṇo vihāsim

“Formerly, I was living beset

bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi,

by monks, and nuns, and male lay followers, and female lay followers,

rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi,

and kings, and king's ministers, and sectarians, and sectarians' disciples,

ākiṇṇo dukkhaṃ na phāsu vihāsim.

I was living beset, unhappy, and uncomfortable.

Somhi etarahi anākiṇṇo viharāmi

However at present I am living unbeset

bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi,

by monks, and nuns, and male lay followers, and female lay followers,

rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi,

and kings, and king's ministers, and sectarians, and sectarians' disciples,

anākiṇṇo sukhaṃ phāsu viharāmi” ti.

I am living unbeset, happily, and comfortable.”

Tassa pi kho Hatthināgassa evaṃ cetaso parivītakko udapādi:

Also to that Nāga elephant this reflection arose in his mind:

“Ahaṃ kho pubbe ākiṇṇo vihāsim

“Formerly I was living beset

hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi.

by male elephants, by female elephants, by young elephants, by baby elephants.

¹⁴¹ Lit.: *made that place have but little grass*, which seems to be a rare idiom in early Pāli, though it appears in the Commentarial literature. See e.g. the *nidāna* to the 1st gāthā of Paṇḍitavagga in the Dhammapadaṭṭhakathā.

Chinnaggāni ceva tiṇāni khādim,
I ate grass that had the tips broken off,

obhaggobhaggañ-ca me sākḥābhaṅgaṃ khādimṣu.
while they ate what I had broken down from the branches.

Āvilāni ca pānīyāni pivāsim,
I drank water that has been disturbed,

ogāhā ca me uttiṇṇassa hatthiniyo kāyaṃ upanighaṃsantiyo agamaṃsu,
and when I arose from my bathing place female elephants proceeded to jostle me with their bodies,

ākiṇṇo dukkhaṃ, na phāsu vihāsim.
I was living beset, unhappy, uncomfortable.

Somhi etarahi anākiṇṇo viharāmi
However at present I am living unbeset

hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi.
by male elephants, by female elephants, by young elephants, by baby elephants.

Acchinnaggāni ceva tiṇāni khādāmi,
I eat the unbroken tips of grass,

obhaggobhaggañ-ca me sākḥābhaṅgaṃ na khādanti.
while they do not eat what I have broken down from the branches.

Anāvilāni ca pānīyāni pivāmi,
I drink water that has not been disturbed,

ogāhā ca me uttiṇṇassa hatthiniyo na kāyaṃ upanighaṃ santiyo gacchanti,
and when I arise from my bathing place female elephants do not proceed to jostle me with their bodies,

anākiṇṇo sukhaṃ, phāsu viharāmī” ti.
I am living unbeset, happily, and comfortable.”

Atha kho Bhagavā attano ca pavivekaṃ veditvā,
Then the Gracious One, having understood his own complete seclusion,

tassa ca Hatthināgassa cetasā cetoparivitakkam-aññāya,
and knowing with his mind the reflection that had arisen in that Nāga elephant's mind,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“**Etam Nāgassa Nāgena īsādantassa hatthino**
◦ “This pole-toothed (elephant) Nāga's mind agrees

Sameti cittam cittena: yad-eko ramate vane” ti.¹⁴²
with the (Buddha) Nāga's mind: that (a Nāga) delights in being solitary in the wood.”

4-6: Piṇḍolasuttam (36) The Discourse about Piṇḍola

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena
Then at that time

āyasmā Piṇḍolabhāradvājo Bhagavato avidūre nisinno hoti,
venerable Piṇḍola Bhāradvāja was sitting not far from the Gracious One,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
after folding his legs crosswise, and setting his body straight,

ārañṇiko, piṇḍapātiko, paṃsukūliko, tecīvariko,
a forest-dweller, an alms gatherer, a rag-rober, one with (only) three-ropes,

appiccho, santuṭṭho, pavivitto, asaṃsaṭṭho,
with few longings, satisfied, completely secluded, unattached,

āraddhaviriyo dhutavādo¹⁴³ **adhicittam-anuyutto.**
with energy aroused, being one who spoke about the ascetic practices, (who was) applying (himself) to the higher mind.

Addasā kho Bhagavā
The Gracious One saw

āyasmantam Piṇḍolabhāradvājam avidūre nisinnam,
venerable Piṇḍola Bhāradvāja, who was sitting not far away,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
after folding his legs crosswise, and setting his body straight,

¹⁴² The syntax is difficult here, owing to the remoteness of the instrumentals from each other, but we have to take *cittena* with *Nāgena* for it to make sense.

¹⁴³ The point is that not only was he ascetic himself, but he also recommended it to others.

āraññikam, piṇḍapātikam, paṃsukūlikam, tecīvarikam,
a forest-dweller, an alms gatherer, a rag-rober, one with (only) three-robos,

appiccham, santuṭṭham, pavivittam, asaṃsaṭṭham,
with few longings, satisfied, completely secluded, unattached,

āraddhaviriyaṃ, dhutavādam, adhicittam-anuyuttam.
with energy aroused, being one who spoke about the ascetic practices, (who was) applying (himself) to the higher mind.

Atha kho Bhagavā, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Anūpavādo anūpaghāto, Pātimokkhe ca saṃvaro,
“Not finding fault, not hurting, and restraint in regard to the Pātimokkha,

Mattaññutā ca bhattasmim, pantañ-ca sayanāsanam,
Knowing the (correct) measure in food, and (living in) a remote dwelling place,

Adhicitte ca āyogo - etam Buddhāna' sāsanam”-ti.¹⁴⁴
Being devoted to the higher mind - this is the teaching of the Buddhas.”

4-7: Sāriputtasuttam (37) **The Discourse about Sāriputta**

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Sāriputto
Then at that time venerable Sāriputta

Bhagavato avidūre nisinno hoti,
was sitting not far away from the Gracious One,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
after folding his legs crosswise, and setting his body straight,

¹⁴⁴ Niggahīta is elided from *Buddhānam* m.c. Udānavarga reads: *etad Buddhasya śāsanam*, which seeks to avoid the difficulty, but the singular form is not so appropriate.

appiccho, santuṭṭho, pavivitto, asaṃsaṭṭho,
with few longings, satisfied, completely secluded, unattached,

āradhaviṛiyo, adhicittam-anuyutto.
with energy aroused, applying (himself) to the higher mind.

Addasā kho Bhagavā āyasmantaṃ Sāriputtaṃ avidūre nisinnaṃ,
The Gracious One saw venerable Sāriputta, who was sitting not far away,

pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,
after folding his legs crosswise, and setting his body straight,

appicchaṃ santuṭṭhaṃ pavivittaṃ asaṃsaṭṭhaṃ
with few longings, satisfied, completely secluded, detached,

āradhaviṛiyaṃ adhicittam-anuyuttaṃ.
with energy aroused, applying (himself) to the higher mind.

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Adhicetaso appamajjato,
“For he with higher mind, for the heedful one,

Munino monapathesu sikkhato,
For the sage who is training in the path of sagacity,

Sokā na bhavanti tādino
There are no griefs for such a one,

Upasantassa sadā satīmato” ti.
For a peaceful one - he is one who is always mindful.”

4-8: Sundarīsuttam (38) The Discourse about Sundarī

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena Bhagavā
Then at that time the Gracious One

sakkato hoti garukato mānito pūjito apacito, lābhī
was venerated, respected, revered, honoured, esteemed, and in receipt of

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānam;
robes, almsfood, dwellings, and medicinal requisites to help when sick;

Bhikkhusaṅgho pi sakkato hoti garukato mānito pūjito apacito, lābhī
also the Community of monks was venerated, respected, revered, honoured, esteemed,
and in receipt of

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānam.
robes, almsfood, dwellings, and medicinal requisites to help when sick.

Aññatitthiyā pana paribbājakā
But wanderers from other sects

asakkatā honti agarukatā amānitā apūjitā anapacitā, na lābhino
were not venerated, not respected, not revered, not honoured, not esteemed, nor were
they in receipt of

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānam.
robes, almsfood, dwellings, and medicinal requisites to help when sick.

Atha kho te aññatitthiyā paribbājakā
Then those wanderers from other sects

Bhagavato sakkāram asahamānā Bhikkhusaṅghassa ca,
being unable to bear the veneration of the Gracious One and the Community of monks,

yena Sundarī paribbājikā tenupasaṅkamimsu,
went to the female wanderer Sundarī (Beautiful),

upasaṅkamtivā, Sundarim paribbājikaṃ etad-avocum:
and after going, they said this to the female wanderer Sundarī:

“Ussahasi bhagini ñātīnaṃ atthaṃ kātun?”-ti.

“Sister, what would you venture to do for your kinsmens' welfare?”

“Kyāhaṃ Ayyā karomi, kiṃ mayā na sakkā kātuṃ?”

“What can I do, Masters, what am I unable to do?”

Jīvitam-pi me pariccattam ñātīnaṃ atthāyā” ti.

I have given up my life for my kinsmens' welfare.”

“Tena hi bhagini abhikkhaṇaṃ Jetavanaṃ gacchāhī” ti.

“Then, sister, you must frequently go to Jeta's Wood.”

“Evam-Ayyā” ti kho Sundarī paribbājikā,

“Yes, Masters”, said the female wanderer Sundarī,

tesaṃ aññatitthiyānaṃ paribbājakānaṃ paṭissutvā,
and after replying to those wanderers from other sects,

abhikkhaṇaṃ Jetavanaṃ agamāsi.

she frequently went to Jeta's Wood.

Yadā te aññimsu aññatitthiyā paribbājakā:

When those wanderers from other sects knew:

“Vodiṭṭhā kho Sundarī paribbājikā bahujanena

“The female wanderer Sundarī has been seen by many people

abhikkhaṇaṃ Jetavanaṃ gacchatī” ti,

frequently going to Jeta's Wood”,

atha naṃ jīvitā voropetvā,

then having deprived her of life,

tattheva Jetavanassa parikhākūpe nikhaṇitvā,

and buried her into a trench-pit right there in Jeta's Wood,

yena Rājā Pasenadi Kosalo tenupasaṅkamimsu,

they went to the Kosalan King Pasenadi,

upasaṅkamtivā, Rājānaṃ Pasenadiṃ Kosalaṃ etad-avocum:

and after going, they said this to the Kosalan King Pasenadi:

“Yā sā Mahārāja Sundarī paribbājikā sā no na dissatī” ti.

“Great King, we no longer see the female wanderer Sundarī.”

“Kattha pana tumhe āsaṅkathā?” ti.

“But where do you suspect (she is)?”

“Jetavane Mahārāja” ti.

“In Jeta's Wood, Great King.”

“Tena hi Jetavanam̐ vicinathā” ti.

“Then you must search Jeta's Wood.”

Atha kho te aññatitthiyā paribbājakā Jetavanam̐ vicinitvā,

Then those wanderers from other sects after searching Jeta's Wood,

yathā nikhaṇitam̐ parikhākūpā uddharitvā,

lifting (the body) up from the trench-pit where it had been buried,

mañcakam̐ āropetvā, Sāvattim̐ pavesetvā,

putting it on a bier, and entering Sāvattihī,

rathiyā rathiyam̐ siṅghāṭakena siṅghāṭakam̐ upasaṅkamtivā,

going from road to road, from cross-roads to cross-roads,

manusse ujjhāpesum̐:

made people find fault, (saying):

“Passathayyā samaṇānam̐ Sakyaputtiyānam̐ kammaṃ,

“See, Masters, what the Sakyan ascetics have done,

alajjino ime samaṇā Sakyaputtiyā dussilā,

shameless are these Sakyan ascetics, lacking in virtue,

pāpadhammā musāvādinō abrahmacārino.

of bad character, speakers of what is false, not living the spiritual life.

Ime hi nāma dhammacārino samacārino brahmacārino,

° But they will claim that they live by Dhamma, live in peace, live spiritually,

saccavādīno sīlavanto kalyāṇadhammā paṭijānissanti.

speak the truth, are virtuous, and are of good character.

Natthi imesaṃ sāmaññaṃ, natthi imesaṃ brahmaññaṃ,

They have no asceticism, they have no spirituality,

naṭṭham̐ imesaṃ sāmaññaṃ, naṭṭham̐ imesaṃ brahmaññaṃ.

their asceticism has perished, their spirituality has perished.

Kuto imesaṃ sāmaññaṃ? Kuto imesaṃ brahmaññaṃ?

Where is their asceticism? Where is their spirituality?

Apagatā ime sāmaññā, apagatā ime brahmaññā.

They have gone away from asceticism, they have gone away from spirituality.

Katham̐ hi nāma puriso purisakiccaṃ karitvā,

For what man, having done what a man can do,

itthim̐ jīvitā voropessatī?” ti.

would deprive a woman of life?”

Tena kho pana samayena Sāvattiyam manussā bhikkhū disvā,
That at that time, the people in Sāvattī, after seeing the monks,

asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti, rosentī, vihesenti:
with vulgar and rough words scolded, abused, annoyed, and troubled them, (saying):

“Alajjino ime samaṇā Sakyaputtiyā, dussilā
“Shameless are these Sakyān ascetics, lacking in virtue,

pāpadhammā musāvādino abrahmacārino.
of bad character, speakers of what is false, not living the spiritual life.

Ime hi nāma dhammacārino samacārino brahmacārino,
° But they will claim that they live by Dhamma, live in peace, live spiritually,

saccavādino sīlavanto kalyāṇadhammā paṭijānissanti.
speak the truth, are virtuous, and are of good character.

Natthi imesaṃ sāmāññaṃ, natthi imesaṃ brahmaññaṃ,
They have no asceticism, they have no spirituality,

naṭṭhaṃ imesaṃ sāmāññaṃ, naṭṭhaṃ imesaṃ brahmaññaṃ.
their asceticism has perished, their spirituality has perished.

Kuto imesaṃ sāmāññaṃ? Kuto imesaṃ brahmaññaṃ?
Where is their asceticism? Where is their spirituality?

Apagatā ime sāmāññā, apagatā ime brahmaññā.
They have gone away from asceticism, they have gone away from spirituality.

Kathaṃ hi nāma puriso purisakiccaṃ karitvā,
For what man, having done what a man can do,

itthim jīvitā voropessatī?” ti.
would deprive a woman of life?”

Atha kho sambahulā bhikkhū pubbanhasamayam nivāsetvā,
Then many monks, having dressed in the morning time,

pattacīvaram-ādāya, Sāvattim piṇḍāya pavisimsu,
after picking up their bowls and robes, entered Sāvattī for alms,

Sāvattiyam piṇḍāya caritvā, pacchābhattam piṇḍapātaṭikkantā,
and after walking for alms in Sāvattī, while returning from the alms-round after the meal,

yena Bhagavā tenupasaṅkamimsu,
went to the Gracious One,

upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdīmsu.

and after going and worshipping the Gracious One, they sat down on one side.

Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocum:

While sat on one side those monks said this to the Gracious One:

“Etarahi bhante Sāvattiyāṃ manussā bhikkhū disvā,

“At present, reverend Sir, the people in Sāvattī, after seeing the monks,

asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti, rosentī, vihesenti:

with vulgar and rough words scold, abuse, annoy, and trouble them, (saying):

‘Alajjino ime samaṇā Sakyaputtīyā, dussīlā

‘Shameless are these Sakyān ascetics, lacking in virtue,

pāpadhammā musāvādinō abrahmacārīno.

of bad character, speakers of what is false, not living the spiritual life.

Ime hi nāma dhammacārīno samacārīno brahmacārīno,

But they will claim that they live by Dhamma, live in peace, live spiritually,

saccavādinō sīlavanto kalyāṇadhammā paṭijānissanti.

speak the truth, are virtuous, and are of good character.

Natthi imesaṃ sāmāññaṃ, natthi imesaṃ brahmaññaṃ,

They have no asceticism, they have no spirituality,

naṭṭhaṃ imesaṃ sāmāññaṃ, naṭṭhaṃ imesaṃ brahmaññaṃ.

their asceticism has perished, their spirituality has perished.

Kuto imesaṃ sāmāññaṃ? Kuto imesaṃ brahmaññaṃ?

Where is their asceticism? Where is their spirituality?

Apagatā ime sāmāññā, apagatā ime brahmaññā.

They have gone away from asceticism, they have gone away from spirituality.

Kathaṃ hi nāma puriso purisakiccaṃ karitvā,

For what man, having done what a man can do,

itthim jīvītā voropessatī?’ ” ti.

would deprive a woman of life?’ ”

“Neso bhikkhave saddo ciraṃ bhavissati, sattāham-eva bhavissati,

“This noise will not last long, monks, it will last for only seven days,

sattāhassa accayena antaradhāyissati.

and with the passing of seven days it will disappear.

Tena hi bhikkhave ye manussā bhikkhū disvā,

So, monks, when those people, after seeing the monks,

asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti, rosentī, vihesenti,

with vulgar and rough words scold, abuse, annoy, and trouble them,

te tumhe imāya gāthāya paṭicodetha:

you should reprove them with this verse:

‘Abhūtavādī nirayaṃ upeti,

‘He who speaks what is untrue goes to the nether regions,

Yo cāpi katvā ‘na karomi’ cāha,

Also he who says ‘I did not do’ what he has done,

Ubho pi te pecca samā bhavanti

° Both of those men who have performed base deeds

Nihīnakammā manujā paratthā’ ” ti.¹⁴⁵

Are the same when they have passed away, in the other world.’ ”

Atha kho te bhikkhū Bhagavato santike imaṃ gāthaṃ pariyāpuṇitvā,

Then those monks, having mastered that verse in the presence of the Gracious One,

ye manussā bhikkhū disvā,

when those people, after seeing the monks,

asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti, rosentī, vihesenti,

with vulgar and rough words scolded, abused, annoyed, and troubled them,

te manusse imāya gāthāya paṭicodenti:

reproved them with this verse:

“Abhūtavādī nirayaṃ upeti,

“He who speaks what is untrue goes to the nether regions,

Yo cāpi katvā ‘na karomi’ cāha,

Also he who says ‘I did not do’ what he has done,

Ubho pi te pecca samā bhavanti

° Both of those men who have performed base deeds

Nihīnakammā manujā paratthā’ ” ti.

Are the same when they have passed away to the other world.”

¹⁴⁵ The syntax in these last two lines is rather difficult. The Commentary explains that *paratthā* is to be taken with *pecca* in the previous line: “*Paratthā*” *ti imassa pana padassa purato* “*peccā*” *ti padena sambandho, pecca parattha ito gantvā te nihīnakammā paraloke samā bhavanti ti attho.*

Manussānaṃ etad-ahosi: “Akārakā ime samaṇā Sakyaputtiyā,
Then this occurred to those people: “These Sakyān ascetics are not the doers,

nayimehi kataṃ, sapanti ime samaṇā Sakyaputtiyā” ti.
this wasn't done by them, these Sakyān ascetics are asserting (the truth).”

Neva so saddo ciraṃ ahosi, sattāham-eva ahosi,
That noise did not last long, it only lasted for seven days,

sattāhassa accayena antaradhāyi.
and with the passing of seven days it disappeared.

Atha kho sambahulā bhikkhu yena Bhagavā tenupasaṅkamimsu,
Then many monks went to the Gracious One,

upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdīmsu.
and after going and worshipping the Gracious One, they sat down on one side.

Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocum:
While sat on one side those monks said this to the Gracious One:

“Acchariyaṃ bhante, abbhutaṃ bhante,
“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

yāva subhāsitañ-cidaṃ bhante Bhagavatā:
how well spoken that was, reverend Sir, by the Gracious One:

‘Neso bhikkhave saddo ciraṃ bhavissati, sattāham-eva bhavissati,
‘This noise will not last long, monks, it will last for only seven days,

sattāhassa accayena antaradhāyissati’ ti.
and with the passing of seven days it will disappear.’

Antarahito so bhante saddo” ti.
That noise, reverend Sir, has disappeared.”

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Tudanti vācāya janā asaṅṅatā,
“Unrestrained the people pierce (others) with words,

Sarehi saṅgāmagataṃ va kuñjaraṃ,
Like (they pierce) an elephant with arrows in a battle,

Sutvāna vākyam pharusam udīritam,
(But) having heard that rough speech broadcast around,

Adhivāsaye bhikkhu aduṭṭhacitto” ti.
A monk should bear it with an uncorrupt mind.”

4-9: Upasenasuttam (39) **The Discourse about Upasena**

Evam me sutam:
Thus I heard:

ekam समयam Bhagavā Rājagahe viharati,
at one time the Gracious One was dwelling near Rājagaha,

Veļuvane Kalandakanivāpe.
in Bamboo Wood, at the Squirrels' Feeding Place.

Atha kho āyasmato Upasenassa Vaṅgantaputtassa
Then when venerable Upasena Vaṅgantaputta

rahogatassa patisallīnassa evam cetaso parivitakko udapādi:
had gone into hiding, into seclusion, this reflection arose in his mind:

“Lābhā vata me, suladdham vata me,
“There are certainly gains for me, it is certainly a good gain for me,

satthā ca me Bhagavā Arahāṃ Sammāsambuddho,
that my teacher is the Gracious One, the Worthy One, the Perfect Sambuddha,

svākkhāte camhi Dhammavinaye agārasmā anagāriyam pabbajito,
and that I have gone forth from the home to homelessness in such a well explained
Dhamma and Discipline,

sabrahmacārino ca me sīlavanto kalyāṇadhammā,
and that my companions in the spiritual life are virtuous, of good character,

sīlesu camhi paripūrakārī, samāhito camhi ekaggacitto,
and that I have fulfilled the virtuous (precepts), and that I am composed, and that my
mind is one pointed,

Arahā camhi khīṇāsavo, mahiddhiko camhi mahānubhāvo.
and that I am a Worthy One, pollutant-free, and that I am of great power, of great
majesty.

Bhaddakam me jīvitam bhaddakam maraṇam”-ti.
My life has been fortunate, and my death (will be) fortunate.”

Atha kho Bhagavā, āyasmato Upasenassa Vaṅgantaputtassa

° Then the Gracious One, knowing with his mind the reflection

cetasā cetoparivitakkam-aññāya

in venerable Upasena Vaṅgantaputta's mind,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Yaṃ jīvitāṃ na tapati, maraṇante na socati,

“He whom life does not torment, who does not grieve at the end in death,

Sa ce diṭṭhapado dhīro, sokamajjhe na socati.

If that firm one is one who has seen the state (of peace), in the midst of grief he does not grieve.

Ucchinnabhavataṇhassa, santacittassa bhikkhuno,

For the monk who has cut off the craving for continuity, whose mind is at peace,

Vikkhīṇo jātiśamsāro, natthi tassa punabbhavo” ti.

Having totally destroyed the round of births, for him there is no continuation in existence.”

4-10: Sāriputtasuttaṃ (40) The Discourse about Sāriputta

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,

at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.

in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Sāriputto

Then at that time venerable Sāriputta

Bhagavato avidūre nisinno hoti,

was sitting not far away from the Gracious One,

pallaṅkam ābhujitvā, ujum kāyaṃ paṇidhāya,

after folding his legs crosswise, and setting his body straight,

attano upasamaṃ paccavekkhamāno.

reflecting on his own peacefulness.

Addasā kho Bhagavā āyasmantaṃ Sāriputtaṃ avidūre nisinnaṃ,

The Gracious One saw that venerable Sāriputta was sitting not far away,

pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,
after folding his legs crosswise, and setting his body straight,

attano upasamaṃ paccavekkhamānaṃ.
was reflecting on his own peacefulness.

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Upasantasantacittassa netticchinnassa bhikkhuno,
“For the monk whose peaceful mind is full of peace, for the one who has cut off
what leads (to rebirth),

Vikkhīṇo jātiṣaṃsāro mutto so Mārabandhanā” ti.
Having totally destroyed the round of births, he is free from the bonds of Māra.”

5: Soṇavaggo The Chapter (including the Discourse) about Soṇa

5-1: Rājasuttam (41) The Discourse about the King

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena Rājā Pasenadi Kosalo
Then at that time the Kosalan King Pasenadi

Mallikāya Deviyā saddhim uparipāsādavaragato hoti.
had gone to the top of the royal palace with Queen Mallikā.

Atha kho Rājā Pasenadi Kosalo Mallikam Devim etad-avoca:
Then the Kosalan King Pasenadi said this to Queen Mallikā:

“Atthi nu kho te Mallike kocañño attanā piyataro?” ti.
“Is there anyone, Mallikā, you love more than yourself?”

“Natthi kho me Mahārāja kocañño attanā piyataro ti.
“There is no one, Great King, I love more than myself.

Tuyham pana Mahārāja atthañño koci attanā piyataro?” ti.
But is there, Great King, anyone you love more than yourself?”

“Mayham-pi kho Mallike natthañño koci attanā piyataro” ti.
“For me also, Mallikā, there is no one I love more than myself.”

Atha kho Rājā Pasenadi Kosalo pāsādā orohitvā
Then the Kosalan King Pasenadi having come down from the palace

yena Bhagavā tenupasaṅkami,
went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantam nisīdi.
and after going and worshipping the Gracious One, he sat down on one side.

Ekamantam nisinno kho
While sat on one side

Rājā Pasenadi Kosalo Bhagavantam etad-avoca:

the Kosalan King Pasenadi said this to the Gracious One:

“Idhāham bhante Mallikāya Deviyā saddhiṃ uparipāsādavaragato

“Here, reverend Sir, having gone to the top of the royal palace with Queen Mallikā

Mallikādeviṃ etad-avocaṃ:

I said this to Queen Mallikā:

‘Atthi nu kho te Mallike kocañño attanā piyataro?’ ti.

‘Is there anyone, Mallikā, you love more than yourself?’

Evaṃ vutte, Mallikādevī maṃ etad-avoca:

When that was said, Queen Mallikā said this to me:

‘Natthi kho me Mahārāja kocañño attanā piyataro ti.

‘There is no one, Great King, I love more than myself.

Tuyham pana Mahārāja atthañño koci attanā piyataro?’ ti.

But is there, Great King, anyone you love more than yourself?’

Evaṃ vutte, aham bhante Mallikam devim etad-avocaṃ:

When that was said, reverend Sir, I said this to Queen Mallikā:

‘Mayham-pi kho Mallike natthañño koci attanā piyataro’ ” ti.

‘For me also, Mallikā, there is no one I love more than myself.’ ”

Atha kho Bhagavā, etam-attham veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Sabbā disā anuparigamma cetasā,
“Having gone around in all directions with the mind,

Nevajjhagā piyataram-attanā kvaci.
There is surely no one found who is loved more than oneself.

Evaṃ piyo puthu attā paresaṃ,
In the same way others each love themselves,

Tasmā na himse param-attakāmo” ti.
Therefore one who cares for himself should not harm another.”

5-2: Appāyukasuttaṃ (42)
The Discourse about the One Short-Lived

Evam me sutam:
Thus I heard:

ekam samayam Bhagavaṃ Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Atha kho āyasmā Ānando sāyanhasamayam patisallānā vuṭṭhito
Then venerable Ānanda, having risen from seclusion in the evening time,

yena Bhagavaṃ tenupasaṅkami,
went to the Gracious One,

upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.
and after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad-avoca:
While sat on one side the venerable Ānanda said this to the Gracious One:

“Acchariyam bhante, abbhutam bhante,
“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

yāva appāyukā hi bhante Bhagavato mātā ahoṣi,
just how short-lived, reverend Sir, the Gracious One's mother was,

sattāhajāte Bhagavati,¹⁴⁶ Bhagavato mātā kālam-akāsi,
seven days after the Gracious One was born, the Gracious One's mother died,

Tusitam kāyam upapajjī” ti.
and arose among the Tusita hosts.”

“Evam-etam Ānanda appāyukā hi Ānanda bodhisattamātarō honti,
“It is just so, Ānanda, the mothers of Awakening-Ones are indeed short-lived,

sattāhajātesu bodhisattesu bodhisattamātarō kālam karonti,
seven days after the Awakening-Ones are born, the mothers of Awakening-Ones die,

Tusitam kāyam upapajjantī” ti.
and arise among the Tusita hosts.”

¹⁴⁶ Locative absolute construction, with the sense of *the time after*.

Atha kho Bhagavā, etam-attham veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Ye keci bhūtā bhavissanti ye vā pi,
“Whatsoever beings there are, or [ever] will be,

Sabbe gamissantī pahāya dehaṃ.
They will all go on after giving up the body.

Taṃ sabbam jāniṃ kusalo veditvā,
The one who is skilful, having understood all that deprivation,

Ātāpiyo brahmacariyaṃ careyyā” ti.
Should live the spiritual life ardently.”

5-3: Suppabuddhakuṭṭhisuttam (43) The Discourse about the Leper Suppabuddha

Evaṃ me sutam:

Thus I heard:

ekaṃ samayaṃ Bhagavā Rājagahe viharati,
at one time the Gracious One was dwelling near Rājagaha,

Veḷuvane Kalandakanivāpe.
in Bamboo Wood, at the Squirrels' Feeding Place.

Tena kho pana samayena Rājagahe Suppabuddho nāma kuṭṭhi ahoṣi,
Then at that time the leper known as Suppabuddha (Wide Awake) was in Rājagaha,

manussadaḷiddo manussakapaṇo manussavarāko.
a poor man, a wretched man, a miserable man.

Tena kho pana samayena Bhagavā
Then at that time the Gracious One

mahatiyā parisāya parivuto Dhammaṃ desento nisinno hoti.
was sitting teaching Dhamma surrounded by a great assembly.

Addasā kho Suppabuddho kuṭṭhi
The leper Suppabuddha saw

taṃ mahājanakāyaṃ dūrato va sannipatitaṃ.
while still far away that great crowd of people assembled together.

Disvānassa etad-ahosi:

Having seen (that), this occurred to him:

“Nissamsayam kho ettha

“Undoubtedly in this place

kiñci khādanīyam vā bhojanīyam vā bhājiyissati.

some comestibles and edibles will be distributed.

Yannūnāham yena so mahājanakāyo tenupasaṅkameyyam,

Well now, I could go to that great crowd of people,

appeva nāmettha kiñci khādanīyam vā bhojanīyam vā labheyyanti”.

perhaps I will get some comestibles or edibles in this place.”

Atha kho Suppabuddho kuṭṭhi yena so mahājanakāyo tenupasaṅkami.

Then the leper Suppabuddha went to that great crowd of people.

Addasā kho Suppabuddho kuṭṭhi Bhagavantam

The leper Suppabuddha saw the Gracious One

mahatiyā parisāya parivutam Dhammam desentam nisinnam.

sat teaching Dhamma surrounded by a great assembly.

Disvānassa etad-ahosi:

Having seen (that), this occurred to him:

“Na kho ettha kiñci khādanīyam vā bhojanīyam vā bhājiyati,

“Here there are no comestibles or edibles being distributed,

samaṇo ayam Gotamo parisatim Dhammam deseti.

this ascetic Gotama is teaching Dhamma to the assembly.

Yannūnāham-pi Dhammam suṇeyyanti,” tattheva ekamantam nisīdi:

Perhaps I also could hear the Dhamma”, and he sat down right there (and then), (thinking):

“Aham-pi Dhammam sossāmī” ti.

“I will also listen to the Dhamma.”

Atha kho Bhagavā sabbāvantam parisam cetasā cetoparicca manasākāsi

Then the Gracious One, applied his mind and encompassed fully the whole of that assembly with his mind, (thinking):

“Ko nu kho idha bhabbo Dhammam viññātun?”-ti.

“Who here is able to understand the Dhamma?”

Addasā kho Bhagavā Suppabuddhaṃ kuṭṭhiṃ

The Gracious One saw the leper Suppabuddha

tassaṃ parisāyaṃ nisinnaṃ, disvānassa etad-ahosi:

sat in that assembly, and having seen (him), this occurred to him:

“Ayaṃ kho idha bhabbo Dhammaṃ viññātun”-ti,

“This one here is able to understand the Dhamma”,

Suppabuddhaṃ kuṭṭhiṃ ārabha ānupubbīkathaṃ kathesi,

and having regard to the leper Suppabuddha he related a gradual talk,

seyyathīdaṃ: dānakathaṃ, sīlakathaṃ, saggakathaṃ,

that is to say: talk on giving, talk on virtue, talk on heaven,

kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ,

the danger, degradation, and defilement of sensual desires,

nekkhamme ca ānisaṃsaṃ - pakāsesi.

and the advantages in renunciation - (these) he explained.

Yadā Bhagavā aññāsi Suppabuddhaṃ kuṭṭhiṃ

When the Gracious One knew that the leper Suppabuddha

kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ,

was of ready mind, malleable mind, unhindered mind, uplifted mind, trusting mind,

atha yā Buddhānaṃ sāmukkamsikā Dhammadesanā taṃ pakāsesi:

then he explained the Dhamma teaching the Awakened Ones have discovered themselves:

dukkhaṃ samudayaṃ nirodhaṃ maggaṃ.

suffering, origination, cessation, path.

Seyyathā pi nāma suddhaṃ vatthaṃ apagatakālakam

Just as it is known that a clean cloth without a stain

sammad-eva rajanaṃ patigaṇheyya,

would take the dye well,

evam-eva Suppabuddhassa kuṭṭhissa

so to the leper Suppabuddha

tasmim̐ yeva āsane virajaṃ vītamalaṃ Dhammacakkuṃ udapādi:

on that very seat, the dust-free, stainless Vision-of-the-Dhamma arose:

“Yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ-ti.”

“Whatever has the nature of arising, all that has the nature of ceasing.”

Atha kho Suppabuddho kuṭṭhi diṭṭhadhammo pattadhammo

Then the leper Suppabuddha having seen the Dhamma, attained the Dhamma,

viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho

understood the Dhamma, penetrated the Dhamma, crossed over uncertainty, being without doubts,

vesārajjappatto aparappaccayo Satthusāsane,

attained full confidence, having become independent of others in the Teacher's teaching,

uṭṭhāyāsanā yena Bhagavā tenupasaṅkami,

after rising from his seat went to the Gracious One,

upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.

and after going and worshipping the Gracious One, he sat down at one side.

Ekamantaṃ nisinno kho Suppabuddho kuṭṭhi Bhagavantam etad-avoca:

While he was sitting on one side the leper Suppabuddha said this to the Gracious One:

“Abhikkantaṃ bhante! Abhikkantaṃ bhante!

“Excellent, reverend Sir! Excellent reverend Sir!

Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya,

Just as, reverend Sir, one might set upright what has been overturned,

paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,

or open up what has been closed, or show a path to one who is lost,

andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī ti,

or bear an oil lamp in the darkness so that those with vision can see forms,

evam-eva Bhagavatā anekapariyāyena dhammo pakāsito.

just so has the Dhamma been explained by the Gracious One in countless ways.

Esāhaṃ bhante Bhagavantam saraṇam gacchāmi,

I go, reverend Sir, to the Gracious One for refuge,

dhammañ-ca Bhikkhusaṅhañ-ca.

and to the Dhamma, and to the Community of monks.

Upāsakaṃ maṃ Bhagavā dhāretu

Please bear it in mind, reverend Gotama, that I am a lay follower

ajjatagge paṇupetaṃ saraṇam gatan”-ti.

who has gone for refuge from today forward for as long as I have the breath of life.”

Atha kho Suppabuddho kuṭṭhi Bhagavatā

° Then the Gracious One instructed, roused,

Dhammiyā kathāya sandassito, samādapito, samuttejito, sampahaṃsito,
enthused, and cheered the leper Suppabuddha with a Dhamma talk,

Bhagavato bhāsitaṃ abhinanditvā anumoditvā,

and after greatly rejoicing and gladly receiving this word of the Gracious One,

uṭṭhāyāsanā, Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

after rising from his seat, worshipping and circumambulating the Gracious One, he went away.

Atha kho Suppabuddhaṃ kuṭṭhiṃ acirapakkantaṃ

Then not long after the leper Suppabuddha had gone

gāvī taruṇavacchā adhipātetvā, jīvitā voropesi.

a cow with a young calf having attacked him, deprived him of life.

Atha kho sambahulā bhikkhū yena Bhagavā tenupasaṅkamimsu,

Then many monks went to the Gracious One,

upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdīmsu.

and after going and worshipping the Gracious One, they sat down on one side.

Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocum:

While sat on one side those monks said this to the Gracious One:

“Yo so bhante Suppabuddho nāma kuṭṭhi Bhagavatā Dhammiyā kathāya

° “That leper called Suppabuddha, reverend Sir, who was instructed, roused, enthused, and cheered

sandassito, samādapito, samuttejito, sampahaṃsito - so kālakato.

by the Gracious One with a Dhamma talk - he has died.

Tassa kā gati, ko abhisamparāyo” ti?

What is his destination? What is his future state?”

“Paṇḍito bhikkhave Suppabuddho kuṭṭhi,

“A wise man, monks, was Suppabuddha,

paccapādi dhammassānudhammaṃ,

who practiced Dhamma in accordance with the Dhamma,

na ca maṃ dhammādhikaraṇaṃ vihesesi.

and did not trouble me on account of the Dhamma.

Suppabuddho bhikkhave kuṭṭhi tiṇṇaṃ saṃyojanānaṃ parikkhayā,

The leper Suppabuddha, monks, through the destruction of three fetters,

sotāpanno avinipātadhammo niyato Sambodhiparāyano” ti.

is a stream-enterer, not subject to the fall, and is assured of arriving at Full Awakening.”

Evaṃ vutte, aññataro bhikkhu Bhagavantaṃ etad-avoca:

When that was said, a certain monk said this to the Gracious One:

“Ko nu kho bhante hetu, ko paccayo yena Suppabuddho kuṭṭhi ahosi

“What was the reason, reverend Sir, what was the cause, through which the leper Suppabuddha became

manussadaḷiddo manussakapaṇo manussavarāko?” ti.

a poor man, a wretched man, a miserable man?”

“Bhūtapubbaṃ bhikkhave Suppabuddho kuṭṭhi

“Formerly, monks, the leper Suppabuddha

imasmim yeva Rājagahe seṭṭhiputto ahosi.

was a son of a wealthy merchant in this very Rājagaha.

So uyyānabhūmim niyyanto addasa Tagarasikhim Paccekabuddham

While going to his pleasure park he saw the Pacceka Buddha Tagarasikkhī

nagaraṃ piṇḍāya pavisantaṃ, disvānassa etad-ahosi:

entering the city for alms, and having seen (him), this occurred to him:

“Kvāyaṃ kuṭṭhi kuṭṭhicīvarena hi vicarati?” ti

“Who is this leper roaming around with his leper's robe?”

Niṭṭhuhitvā apasabyato karitvā pakkāmi.

And having spat, and circumambulated him (disrespectfully) on the left side, he went away.

So tassa kammaṃ vipākena bahūni vassāni bahūni vassasatāni,

As a result of that deed of his for many years, for many hundreds of years,

bahūni vassasahasāni bahūni vassasatasahasāni niraye paccittha.

for many thousands of years, for many hundreds of thousands of years, he boiled in the nether regions.

Tasseva kammaṃ vipākāvasesena

And as a result of the remaining part of that deed of his

imasmim yeva Rājagahe kuṭṭhi ahosi,

he became a leper in this very Rājagaha,

manussadaḷiddo manussakapaṇo manussavarāko.

a poor man, a wretched man, a miserable man.

So Tathāgatappaveditaṃ Dhammavinayaṃ āgamma,

(But) he came to the Dhamma and Discipline taught by the Realised One,

saddhaṃ samādiyi, sīlaṃ samādiyi, suttaṃ samādiyi,

and obtained faith, obtained virtue, obtained learning,

cāgaṃ samādiyi, paññaṃ samādiyi.

obtained liberality, obtained wisdom.

So Tathāgatappaveditaṃ Dhammavinayaṃ āgamma,

After coming to the Dhamma and Discipline taught by the Realised One,

saddhaṃ samādiyitvā, sīlaṃ samādiyitvā, suttaṃ samādiyitvā,

and obtaining faith, obtaining virtue, obtaining learning,

cāgaṃ samādiyitvā, paññaṃ samādiyitvā,

obtaining liberality, obtaining wisdom,

kāyassa bhedā, paraṃ maraṇā,¹⁴⁷ sugatiṃ Saggāṃ lokāṃ upapanno,

at the break up of the body, after death, he arose in a fortunate destiny, in the world of Heaven,

devānaṃ Tāvātimsānaṃ sahaḃyataṃ.

in the companionship of the Tāvātimsa devas.

So tattha aññe deve atirocati vaṇṇena ceva yasaṃ cā” ti.

And there he surely outshines the other devas with his beauty and repute.”

Atha kho Bhagavā, etaṃ-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Cakkhumā visamāni va vijjamāne parakkame,

“As a man with vision, while he is endeavouring, (would avoid) dangerous paths,

Paṇḍito jīvalokasmim, pāpāni parivajjaye” ti.

(So) a wise man in the world of the living, should avoid bad deeds.”

¹⁴⁷ The ablatives in *-ā* here have no causal sense at all, which is the usual underlying meaning of the ablative, but simply imply *the time after which* something happens.

5-4: Kumāraḥuttam (44) The Discourse about the Young Boys

Evam me sutam:

Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena sambahulā kumārakā
Then at that time many young boys

antarā ca Sāvattim antarā ca Jetavanam macchake bādhenti.¹⁴⁸
who were between Sāvattihī and Jeta's Wood were catching little fish.

Atha kho Bhagavā, pubbanhasamayam nivāsetvā,
Then the Gracious One, having dressed in the morning time,

pattacivaram-ādāya, Sāvattim piṇḍāya pāvisi.
after picking up his bowl and robe, was entering Sāvattihī for alms.

Addasā kho Bhagavā sambahule kumārake
The Gracious One saw those many young boys

antarā ca Sāvattim antarā ca Jetavanam macchake bādhente.
who were between Sāvattihī and Jeta's Wood catching fish.

Disvāna, yena te kumārakā tenupasaṅkami,
Having seen (that), he went to those young boys,

upasaṅkamitvā te kumārake etad-avoca:
and after going, he said this to those young boys:

“Bhāyatha tumhe kumārakā dukkhassa? Appiyam vo dukkhan?”-ti.
“Are you afraid, boys, of suffering? Is suffering unpleasant to you?”

“Evam bhante bhāyāma mayam dukkhassa, appiyam no dukkhan”-ti.
“Yes, reverend Sir, we are afraid of suffering, suffering is unpleasant to us.”

¹⁴⁸ *Bādhenti* is not listed in PED or SED. Commentary: *khuddakamacche gaṇhanti ceva hananti ca “pacivā khādissāmā” ti*, which makes it clear that they were catching the fish with the intention of cooking and eating them.

Atha kho Bhagavā, etam-attham veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Sace bhāyatha dukkhassa,¹⁴⁹ sace vo dukkham-appiyaṃ,

“If you have fear of suffering, if suffering is unpleasant to you,

Mākattha pāpakam kammaṃ, āvi vā yadi vā raho.

Don't do (any) bad deeds, whether in the open or in secret.

Sace ca pāpakam kammaṃ karissatha karotha vā,

But if you will do, or (now) do do bad deeds,

Na vo dukkhā pamuttyatthi, upecca¹⁵⁰ pi palāyatan”-ti.

For you there is no freedom from suffering, even after going, while running away.”

5-5: Uposathasuttam (45) The Discourse about the Observance

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati,

at one time the Gracious One was dwelling near Sāvattthī,

Pubbārāme Migāramātupāsāde.

at the Eastern Monastery in Migāra's mother's mansion.

Tena kho pana samayena Bhagavā

Then at that time the Gracious One

tadahuposathe Bhikkhusaṅghaparivuto nisinno hoti.

was sitting surrounded by the Community of monks on the Observance Day.

¹⁴⁹ *bhāyati* is normally constructed with the genitive (the same with other verbs of similar meaning), see Syntax §150c.

¹⁵⁰ In Be there is a note: *upecca pi uppativā iti attho*. Cone DP (s.v. *upeti*, also s.v. *appatati*), believes the reading here is wrong, and that we should read *upacca pi* - from the sources quoted in these articles it appears that these readings are regularly confused. The suggested reading is also found in the Udānavarga (9-4): *hy utplutyāpi palāyataḥ (after jumping up and running away)*. Commentary, however, glosses with *apecca*. *Palāyatam* is the present participle of *palāyati*.

Atha kho āyasmā Ānando abhikkantāya rattiyā,
Then venerable Ānanda, when the night had passed,

nikkhante paṭhame yāme, uṭṭhāyāsanā ekaṃsaṃ cīvaram katvā,
when the first watch of the night had gone, after rising from his seat, arranging his robe on one shoulder,

yena Bhagavā tenañjalim paṇāmetvā Bhagavantam etad-avoca:
and raising his hands in respectful salutation, said this to the Gracious One:

“Abhikkantā bhante ratti, nikkhanto paṭhamo yāmo,
“The night has passed, reverend Sir, the first watch of the night has gone,

cīranisinno Bhikkhusaṅgho,
for a long time the Community of monks has been sitting,

uddisatu bhante Bhagavā bhikkhūnam Pātimokkhan”-ti.
may the Gracious One recite the Pātimokkha for the monks.”

Evam vutte, Bhagavā tuṅhī ahoṣi.
When that was said, the Gracious One was silent.

Dutiyam-pi kho āyasmā Ānando, abhikkantāya rattiyā,
For a second time venerable Ānanda, when the night had passed,

nikkhante majjhime yāme, uṭṭhāyāsanā ekaṃsaṃ cīvaram katvā,
when the middle watch of the night had gone, after rising from his seat, arranging his robe on one shoulder,

yena Bhagavā tenañjalim paṇāmetvā Bhagavantam etad-avoca:
and raising his hands in respectful salutation, said this to the Gracious One:

“Abhikkantā bhante ratti, nikkhanto majjhimo yāmo,
“The night has passed, reverend Sir, the middle watch of the night has gone,

cīranisinno Bhikkhusaṅgho,
for a long time the Community of monks has been sitting,

uddisatu bhante Bhagavā bhikkhūnam Pātimokkhan”-ti.
may the Gracious One recite the Pātimokkha for the monks.”

Dutiyam-pi kho Bhagavā tuṅhī ahoṣi.
For a second time the Gracious One was silent.

Tatīyam-pi kho āyasmā Ānando, abhikkantāya rattiyā,
For a third time venerable Ānanda, when the night had passed,

nikkhante pacchime yāme, uddhaṭe aruṇe, nandimukhiyā rattiyā
when the last watch of the night had gone, when dawn had risen, when the night had a joyful appearance,

uṭṭhāyāsanā ekaṃsaṃ cīvaram katvā,
after rising from his seat, arranging his robe on one shoulder,

yena Bhagavā tenañjalim paṇāmetvā Bhagavantam etad-avoca:
and raising his hands in respectful salutation, said this to the Gracious One:

“Abhikkantā bhante ratti, nikkhanto pacchimo yāmo,
“The night has passed, reverend Sir, the last watch of the night has gone,

uddhaṭo aruṇo, nandimukhī ratti, ciranisinno Bhikkhusaṅgho,
dawn has risen, the night has a joyful appearance, for a long time the Community of monks has been sitting,

uddisatu bhante Bhagavā bhikkhūnam Pātimokkhan”-ti.
may the Gracious One recite the Pātimokkha for the monks.”

“Aparisuddhā Ānanda parisā” ti.
“The assembly is not completely pure, Ānanda.”

Atha kho āyasmato Mahāmoggallānassa etad-ahosi:
Then it occurred to venerable Mahāmoggallāna:

“Kaṃ nu kho Bhagavā puggalam sandhāya evam-āha:
“With regard to which person did the Gracious One say this:

‘Aparisuddhā Ānanda parisā’? ” ti.
‘The assembly is not completely pure, Ānanda’? ”

Atha kho āyasmā Mahāmoggallāno
Then venerable Mahāmoggallāna

sabbāvantam Bhikkhusaṅgham cetasā ceto paricca manasākāsi.
applied his mind and encompassed fully the whole of that Community of monks with his mind.

Addasā kho āyasmā Mahāmoggallāno tam puggalam dussīlam,
Venerable Mahāmoggallāna saw that person who was lacking in virtue,

pāpadhammam, asucisaṅkassarasamācāram, paṭicchannakammantam,
of bad character, of impure and doubtful conduct, who covered up his deeds,

assamaṇam samaṇapaṭiñṇam, abrahmacārim brahmacāripaṭiñṇam
who was not an ascetic, though making it known he was an ascetic, who was not living the spiritual life, though making it known he was living the spiritual life,

antopūtim, avassutam, kasambujātam
who was filthy inside, polluted, and gone rotten,

majjhe Bhikkhusaṅghassa nisinnam.
sat in the middle of the Community of monks.

Disvāna, uṭṭhāyāsanā yena so puggalo tenupasaṅkami,
Having seen (him), after rising from his seat he went to that person,

upasaṅkamtivā, taṃ puggalaṃ etad-avoca:
and after going, he said this to that person:

“Uṭṭhehāvuso diṭṭhosi Bhagavatā,
“Get up, friend, you have been seen by the Gracious One,

natthi te bhikkhūhi saddhiṃ saṃvāso” ti.
there is no longer communion for you with the monks.”

Atha kho so puggalo tuṅhī ahoṣi.
Then that person was silent.

Dutiyam-pi kho āyasmā Mahāmoggallāno taṃ puggalaṃ etad-avoca:
For a second time venerable Mahāmoggallāna said this to that person:

“Uṭṭhehāvuso diṭṭhosi Bhagavatā,
“Get up, friend, you have been seen by the Gracious One,

natthi te bhikkhūhi saddhiṃ saṃvāso” ti.
there is no longer communion for you with the monks.”

Dutiyam-pi kho so puggalo tuṅhī ahoṣi.
For a second time that person was silent.

Tatīyam-pi kho āyasmā Mahāmoggallāno taṃ puggalaṃ etad-avoca:
For a third time venerable Mahāmoggallāna said this to that person:

“Uṭṭhehāvuso diṭṭhosi Bhagavatā,
“Get up, friend, you have been seen by the Gracious One,

natthi te bhikkhūhi saddhiṃ saṃvāso” ti.
there is no longer communion for you with the monks.”

Tatīyam-pi kho so puggalo tuṅhī ahoṣi.
For a third time that person was silent.

Atha kho āyasmā Mahāmoggallāno taṃ puggalaṃ bāhāyaṃ gahetvā,
Then venerable Mahāmoggallāna, having taken that person by the arm,

bahidvārakoṭṭhakā nikkhāmetvā, sūcighaṭikāṃ datvā,
having expelled him outside the doorway, and drawn the lock,

yena Bhagavā tenupasaṅkami,
went to the Gracious One,

upasaṅkamtivā Bhagavantāṃ etad-avoca:
and after going, he said this to the Gracious One:

“Nikkhāmito bhante so puggalo mayā, parisuddhā parisā,

“I have expelled that person, reverend Sir, the assembly is (now) completely pure,

uddisatu bhante Bhagavā bhikkhūnaṃ Pātimokkhaṃ”-ti.

may the Gracious One, venerable Sir, recite the Pātimokkha for the monks.”

“Acchariyāṃ Moggallāna, abbhutaṃ Moggallāna,

“It is wonderful, Moggallāna, it is marvellous, Moggallāna,

yāva bāhā gahaṇā pi nāma so moghapuriso āgamessatī” ti.¹⁵¹

how that foolish person waited until he was grabbed by the arm.”

Atha kho Bhagavā bhikkhū āmantesi:

Then the Gracious One addressed the monks:

“Na dānāhaṃ bhikkhave itoparaṃ Uposathaṃ karissāmi,

“From now onwards, monks, I will not hold the Observance,

Pātimokkhaṃ uddisissāmi.

or recite the Pātimokkha.

Tumheva dāni bhikkhave itoparaṃ Uposathaṃ kareyyātha,

From now onwards, monks, you must hold the Observance,

Pātimokkhaṃ uddiseyyātha.

and recite the Pātimokkha.

Aṭṭhānam-etaṃ bhikkhave anavakāso,

This is impossible, monks, it is not permitted,

yaṃ Tathāgato aparisuddhāya parisāya Uposathaṃ kareyya,

that the Realised One should hold the Observance in an assembly that is not completely pure,

Pātimokkhaṃ uddiseyya.

and should recite the Pātimokkha.

Aṭṭhime bhikkhave mahāsamudde acchariyā abbhutā dhammā,

There are these eight wonderful and marvellous things about the great ocean, monks,

ye disvā disvā¹⁵² Asurā mahāsamudde abhiramanti.

which, having seen and considered, the Asuras delight in the great ocean.

Katame aṭṭha?

Which eight?

¹⁵¹ *āgamessati* is from *āgameti*, causative of *āgacchati*. The future has the meaning of the past tense here.

¹⁵² I translate *disvā disvā* here with its concrete and abstract meanings.

1. Mahāsamuddo bhikkhave anupubbaninno, anupubbapoṇo,
The great ocean, monks, gradually inclines, gradually slopes,

anupubbapabbhāro, nāyatakeneva papāto.

gradually slants, certainly does not have an abrupt falling away.

Yaṃ bhikkhave mahāsamuddo anupubbaninno, anupubbapoṇo,
That the great ocean, monks, gradually inclines, gradually slopes,

anupubbapabbhāro, nāyatakeneva papāto,

gradually slants, certainly does not have an abrupt falling away,

ayaṃ bhikkhave mahāsamudde paṭhamo

° monks, is the first wonderful and marvellous thing

acchariyo abbhuto dhammo,

about the great ocean,

yaṃ disvā disvā Asurā mahāsamudde abhiramanti.

which, having seen and considered, the Asuras delight in the great ocean.

2. Puna caparaṃ bhikkhave mahāsamuddo ṭhitadhammo

Furthermore, monks, the great ocean is a steady thing,

velaṃ nātivattati.

which doesn't transgress the shoreline.

Yaṃ bhikkhave mahāsamuddo ṭhitadhammo velaṃ nātivattati,

That the great ocean, monks, is a stable thing, which doesn't transgress the shoreline,

ayaṃ-pi bhikkhave mahāsamudde dutiyo

monks, is the second wonderful and marvellous thing

acchariyo abbhuto dhammo,

about the great ocean,

yaṃ disvā disvā Asurā mahāsamudde abhiramanti.

which, having seen and considered, the Asuras delight in the great ocean.

3. Puna caparaṃ bhikkhave mahāsamuddo

Furthermore, monks, the great ocean

na matena kuṇapena saṃvasati,

does not endure a dead corpse,

yaṃ hoti mahāsamudde mataṃ kuṇapaṃ

and when there is a dead corpse in the great ocean

taṃ khippañ-ñeva tīraṃ vāheti, thalaṃ ussādeti.

it quickly carries it to the bank, throws it up on dry ground.

Yaṃ bhikkhave mahāsamuddo na matena kuṇapena saṃvasati,

That the great ocean, monks, does not endure a dead corpse,

yaṃ hoti mahāsamudde mataṃ kuṇapaṃ

and when there is a dead corpse in the great ocean

taṃ khippañ-ñeva tīraṃ vāheti, thalaṃ ussādeti,

it quickly carries it to the bank, throws it up on dry ground,

ayam-pi bhikkhave mahāsamudde tatiyo

° monks, is the third wonderful and marvellous thing

acchariyo abbhuto dhammo,

about the great ocean,

yaṃ disvā disvā Asurā mahāsamudde abhiramanti.

which, having seen and considered, the Asuras delight in the great ocean.

4. Puna caparaṃ bhikkhave yā kāci mahānadiyo, seyyathīdaṃ:

Furthermore, monks, whatever great rivers there are, that is to say:

Gaṅgā, Yamunā, Aciravatī, Sarabhū, Mahī,

The Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī,

tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni,

having arrived at the great ocean, they give up their former lineages and names,

mahāsamuddo tveva saṅkhaṃ gacchanti.

and are then designated as the great ocean.

Yaṃ bhikkhave, yā kāci mahānadiyo, seyyathīdaṃ:

That, monks, whatever great rivers there are, that is to say:

Gaṅgā, Yamunā, Aciravatī, Sarabhū, Mahī,

The Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī,

tā mahāsamuddaṃ patvā, jahanti purimāni nāmagottāni,

having arrived at the great ocean, give up their former lineages and names,

mahāsamuddo tveva saṅkhaṃ gacchanti,

and are then designated as the great ocean,

ayam-pi bhikkhave mahāsamudde catuttho

° monks, is the fourth wonderful and marvellous thing

acchariyo abbhuto dhammo,

about the great ocean,

yaṃ disvā disvā Asurā mahāsamudde abhiramanti.

which, having seen and considered, the Asuras delight in the great ocean.

5. Puna caparaṃ bhikkhave yā ca loke savantiyo

Furthermore, monks, the streams in the world

mahāsamuddaṃ appenti, yā ca antaḷikkhā dhārā papatanti,

flow into the great ocean, and showers fall from the sky,

na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati.

but it is not known that there is a depletion or filling of the great ocean by that.

Yaṃ bhikkhave yā ca loke savantiyo mahāsamuddaṃ appenti,

That, monks, the streams in the world flow into the great ocean,

yā ca antaḷikkhā dhārā papatanti,

and showers fall from the sky,

na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati,

but it is not known that there is a depletion or filling of the great ocean by that,

ayam-pi bhikkhave mahāsamudde pañcama

° monks, is the fifth wonderful and marvellous thing

acchariyo abbhuta dhammo,

about the great ocean,

yaṃ disvā disvā Asurā mahāsamudde abhiramanti.

which, having seen and considered, the Asuras delight in the great ocean.

6. Puna caparaṃ bhikkhave mahāsamuddo ekaraso loṇaraso.

Furthermore, monks, the great ocean has one taste, the taste of salt.

Yaṃ bhikkhave mahāsamuddo ekaraso loṇaraso,

That, monks, the great ocean has one taste, the taste of salt,

ayam-pi bhikkhave mahāsamudde chaṭṭho

° monks, is the sixth wonderful and marvellous thing

acchariyo abbhutadhammo,

about the great ocean,

yaṃ disvā disvā Asurā mahāsamudde abhiramanti.

which, having seen and considered, the Asuras delight in the great ocean.

7. Puna caparaṃ bhikkhave mahāsamuddo bahūratano,

Furthermore, monks, the great ocean has many precious things,

anekaratano, tattrimāni ratanāni, seyyathīdaṃ:

countless precious things, and therein are these precious things, that is to say:

muttā, maṇi, veḷuriyo, saṅkho, silā,
pearls, crystals, lapis lazuli, mother-of-pearl, quartz,

pavāḷaṃ, rajataṃ, jātarūpaṃ, lohitaṅko, masāragallaṃ.
coral, silver, gold, ruby, and cat's eyes.

Yaṃ bhikkhave mahāsamuddo bahuratano,
That, monks, the great ocean has many precious things,

anekaratano, tattrimāni ratanāni, seyyathīdaṃ:
countless precious things, and therein are these precious things, that is to say:

muttā, maṇi, veḷuriyo, saṅkho, silā,
pearls, crystals, lapis lazuli, mother-of-pearl, quartz,

pavāḷaṃ, rajataṃ, jātarūpaṃ, lohitaṅko, masāragallaṃ,
coral, silver, gold, ruby, and cat's eyes,

ayam-pi bhikkhave mahāsamudde sattamo
° monks, is the seventh wonderful and marvellous thing

accharīyo abbhutadhammo,
about the great ocean,

yaṃ disvā disvā Asurā mahāsamudde abhīramanti.
which, having seen and considered, the Asuras delight in the great ocean.

8. Puna caparaṃ bhikkhave mahāsamuddo
Furthermore, monks, the great ocean

mahataṃ bhūtānaṃ āvāso, tattrime bhūtā:
is a dwelling place for great beings, and therein are these beings:

Timi, Timiṅgalo, Timirapiṅgalo, Asurā, Nāgā, Gandhabbā,
Timis, Timiṅgalas, Timirapiṅgalas, Asuras, Nāgas, Gandhabbas,

santi mahāsamudde yojanasatikā pi attabhāvā,
and there are in the great ocean individuals of a hundred leagues,

dviyojanasatikā pi attabhāvā, tiyojanasatikā pi attabhāvā,
and individuals of two hundred leagues, and individuals of three hundred leagues,

catuyojanasatikā pi attabhāvā, pañcayojanasatikā pi attabhāvā.
and individuals of four hundred leagues, and individuals of five hundred leagues.

Yaṃ bhikkhave mahāsamuddo

That, monks, the great ocean

mahataṃ bhūtānaṃ āvāso, tatrime bhūtā:

is a dwelling place for great beings, and therein are these beings:

timi, timiṅgalo, timirapiṅgalo, Asurā, nāgā, gandhabbā,

Timis, Timiṅgalas, Timirapiṅgalas, Asuras, Nāgas, Gandhabbas,

santi mahāsamudde yojanasatikā pi attabhāvā,

and there are in the great ocean individuals of a hundred leagues,

dviyojanasatikā pi attabhāvā, tiyojanasatikā pi attabhāvā,

and individuals of two hundred leagues, and individuals of three hundred leagues,

catuyojanasatikā pi attabhāvā, pañcayojanasatikā pi attabhāvā,

and individuals of four hundred leagues, and individuals of five hundred leagues,

ayam-pi bhikkhave mahāsamudde aṭṭhamo

° monks, is the eighth wonderful and marvellous thing

acchariyō abbhutadhammo,

about the great ocean,

yaṃ disvā disvā Asurā mahāsamudde abhīramanti.

which, having seen and considered, the Asuras delight in the great ocean.

Ime kho bhikkhave mahāsamudde aṭṭha acchariyā abbhutadhammā,

These are these eight wonderful and marvellous things about the great ocean,

ye disvā disvā Asurā mahāsamudde abhīramanti.

which, having seen and considered, the Asuras delight in the great ocean.

Evam-eva kho bhikkhave imasmiṃ Dhammavinaye

° In the same way, monks, there are eight wonderful and marvellous things

aṭṭha acchariyā abbhutadhammā,

about this Dhamma and Discipline,

ye disvā disvā bhikkhū imasmiṃ Dhammavinaye abhīramanti.

which, having seen and considered, the monks delight in this Dhamma and Discipline.

Katame aṭṭha?

Which eight?

1. Seyyathā pi bhikkhave mahāsamuddo

Just as the great ocean, monks,

anupubbaninno, anupubbapoṇo,
gradually inclines, gradually slopes,

anupubbapabbhāro, nāyatakeneva papāto,
gradually slants, certainly does not fall away abruptly,

evam-eva kho bhikkhave imasmiṃ Dhammavinaye
so, monks, in this Dhamma and Discipline

anupubbasikkhā, anupubbakiriyā,
there is a gradual training, a gradual performance,

anupubbapaṭipadā, nāyatakeneva aññāpaṭivedho.
a gradual practice, it certainly does not have an abrupt penetration of knowledge.

Yaṃ bhikkhave imasmiṃ Dhammavinaye
That, monks, in this Dhamma and Discipline

anupubbasikkhā, anupubbakiriyā,
there is a gradual training, a gradual performance,

anupubbapaṭipadā, nāyatakeneva aññāpaṭivedho,
a gradual practice, and it certainly does not have an abrupt penetration of knowledge,

ayaṃ bhikkhave imasmiṃ Dhammavinaye paṭhamo
° is the first wonderful and marvellous thing, monks,

acchariyō abbhutadhammo,
about this Dhamma and Discipline,

yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiraṃanti.
which, having seen and considered, the monks delight in this Dhamma and Discipline.

2. Seyyathā pi bhikkhave mahāsamuddo ṭhitadhammo

Just as, monks, the great ocean is a steady thing,

velaṃ nātivattati, evam-eva kho bhikkhave
which doesn't transgress the shoreline, so, monks,

yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ,
those training rules which are laid down by me for my disciples,

taṃ mama sāvakā jīvitahetu pi nātikkamanti.
my disciples do not transgress even for the sake of life.

Yaṃ bhikkhave mayā sāvakaṇaṃ sikkhāpadaṃ paññattam

That, monks, those training rules which are laid down by me for my disciples,

taṃ mama sāvakaṃ jīvitahetu pi nātikkamanti,

my disciples do not transgress even for the sake of life,

ayam-pi bhikkhave imasmiṃ Dhammavinaye dutiyo

° is the second wonderful and marvellous thing, monks,

acchariyo abbhutadhammo,

about this Dhamma and Discipline,

yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.

which, having seen and considered, the monks delight in this Dhamma and Discipline.

3. Seyyathā pi bhikkhave mahāsamuddo

Just as, monks, the great ocean

na matena kuṇapena saṃvasati,

does not endure a dead corpse,

yaṃ hoti mahāsamudde mataṃ kuṇapaṃ

and when there is a dead corpse in the great ocean

taṃ khippañ-ñeva tīraṃ vāheti, thalaṃ ussādeti,

it quickly carries it to the bank, throws it up on dry ground,

evam-eva kho bhikkhave yo so puggalo dussīlo

so, monks, that person who is lacking in virtue,

pāpadhammo, asucisaṅkassarasamācāro, paṭicchannakammanto,

of bad character, of impure and doubtful conduct, who covers up his deeds,

assamaṇo samaṇapaṭiṇṇo, abrahmacārī brahmacāripaṭiṇṇo,

who is not an ascetic, though making it known he is an ascetic, who is not living the spiritual life, though making it known he is living the spiritual life,

antopūti, avassuto, kasambujāto, na tena Saṅgho saṃvasati,

who is filthy inside, polluted, and gone rotten, the Community does not endure that (person),

atha kho naṃ khippañ-ñeva sannipatitvā ukkhipati,

but quickly having assembled together, suspend him,

kiñcāpi so hoti majjhe Bhikkhusaṅghassa nisinno

and whoever was sitting in the midst of the Community of monks

atha kho so ārakā va Saṅghamhā, Saṅgho ca tena.

is then far from the Community, and the Community from him.

Yaṃ bhikkhave yo so puggalo dussīlo,
That, monks, that person who is lacking in virtue,

pāpadhammo, asucisaṅkassarasamācāro paṭicchannakammanto,
of bad character, of impure and doubtful conduct, who covers up his deeds,

assamaṇo samaṇapaṭiṅṅo, abrahmacārī brahmacāripaṭiṅṅo,
who is not an ascetic, though making it known he is an ascetic, who is not living the spiritual life, though making it known he is living the spiritual life,

antopūti, avassuto, kasambujāto, na tena Saṅgho saṃvasati,
who is filthy inside, polluted, and gone rotten, the Community does not endure that (person),

atha kho naṃ khippañ-ñeva sannipatitvā ukkhipati,
but quickly having assembled together, suspend him,

kiñcāpi so hoti majjhe Bhikkhusaṅghassa nisinno,
and whoever was sitting in the midst of the Community of monks,

atha kho so ārakāva Saṅghamhā, Saṅgho ca tena,
is then far from the Community, and the Community from him,

ayam-pi bhikkhave imasmiṃ Dhammavinaye tatiyo
° is the third wonderful and marvellous thing, monks,

acchariyo abbhutadhammo,
about this Dhamma and Discipline,

yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.
which, having seen and considered, the monks delight in this Dhamma and Discipline.

4. Seyyathā pi bhikkhave yā kāci mahānadiyo, seyyathīdam:
Just as, monks, whatever great rivers there are, that is to say:

Gaṅgā, Yamunā, Aciravatī, Sarabhū, Mahī,
The Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī,

tā mahāsamuddam patvā jahanti pūrimāni nāmagottāni,
having arrived at the great ocean, give up their former lineages and names,

mahāsamuddo tveva saṅkham gacchanti,
and are then designated as the great ocean,

evam-eva kho bhikkhave cattāro me vaṇṇā:
so, monks, there are these four classes:

Khattiyā, Brāhmaṇā, Vessā, Suddā, te Tathāgatappavedite

° Khattiyas, Brāhmaṇas, Vessas, and Suddas, who, having gone forth

Dhammavinaye agārasmā anagāriyaṃ pabbajitvā,

from the home to homelessness in the Dhamma and Discipline taught by the Realised One,

jahanti purimāni nāmagottāni,

give up their former lineages and names,

samaṇā Sakyaputtiyā tveva saṅkhaṃ gacchanti.

and are then designated as Sakyan ascetics.

Yaṃ bhikkhave cattāro me vaṇṇā:

That, monks, there are these four classes:

Khattiyā, Brāhmaṇā, Vessā, Suddhā, te Tathāgatappavedite

Khattiyas, Brāhmaṇas, Vessas, and Suddas, who, having gone forth

Dhammavinaye agārasmā anagāriyaṃ pabbajitvā,

from the home to homelessness in the Dhamma and Discipline taught by the Realised One,

jahanti purimāni nāmagottāni,

give up their former lineages and names,

samaṇā Sakyaputtiyā tveva saṅkhaṃ gacchanti,

and are then designated as Sakyan ascetics,

ayam-pi bhikkhave imasmiṃ Dhammavinaye catuttho

° is the fourth wonderful and marvellous thing, monks,

acchariyo abbhutadhammo,

about this Dhamma and Discipline,

yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.

which, having seen and considered, the monks delight in this Dhamma and Discipline.

5. Seyyathā pi bhikkhave yā ca loke savantiyo

Just as, monks, the streams in the world

mahāsamuddaṃ appenti, yā ca antaḷikkhā dhārā papatanti,

flow into the great ocean, and showers fall from the sky,

na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati,

but it is not known that there is a depletion or filling of the great ocean by that,

evam-eva kho bhikkhave bahū ce pi bhikkhū,

so, monks, even if many monks,

anupādisesāya Nibbānadhātuyā Parinibbāyanti,

are completely emancipated in the Emancipation-element which has no basis for attachment remaining,

na tena Nibbānadhātuyā ūnattaṃ vā pūrattaṃ vā paññāyati.

it is not known that the Emancipation-element is either depleted or filled by that.

Yaṃ bhikkhave bahū ce pi bhikkhū,

That, monks, even if many monks,

anupādisesāya Nibbānadhātuyā Parinibbāyanti,

are completely emancipated in the Emancipation-element which has no basis for attachment remaining,

na tena Nibbānadhātuyā ūnattaṃ vā pūrattaṃ vā paññāyati,

it is not known that the Emancipation-element is either depleted or filled by that,

ayam-pi bhikkhave imasmiṃ Dhammavinaye pañcama

° is the fifth wonderful and marvellous thing, monks,

acchariyo abbhutadhammo,

about this Dhamma and Discipline,

yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.

which, having seen and considered, the monks delight in this Dhamma and Discipline.

6. Seyyathā pi bhikkhave mahāsamuddo ekaraso loṇaraso,

Just as, monks, the great ocean has one taste, the taste of salt,

evam-eva kho bhikkhave yaṃ Dhammavinayo

so, monks, this Dhamma and Discipline

ekaraso vimuttiraso.

has one taste, the taste of freedom.

Yaṃ bhikkhave yaṃ Dhammavinayo ekaraso vimuttiraso,

That, monks, this Dhamma and Discipline has one taste, the taste of freedom,

ayam-pi bhikkhave imasmiṃ Dhammavinaye chaṭṭho

° is the sixth wonderful and marvellous thing, monks,

acchariyo abbhutadhammo,

about this Dhamma and Discipline,

yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.

which, having seen and considered, the monks delight in this Dhamma and Discipline.

7. Seyyathā pi bhikkhave mahāsamuddo bahuratano,
Just as, monks, the great ocean has many precious things,

anekaratano, tatrimāni ratanāni: seyyathīdam:
countless precious things, and therein are these precious things, that is to say:

muttā, maṇi, veḷuriyo, saṅkho, silā, quartz,
pearls, crystals, lapis lazuli, mother-of-pearl, quartz,

pavāḷam, rajatam, jātarūpam, lohitaṅko, masāragallam,
coral, silver, gold, ruby, and cat's eye,

evam-eva kho bhikkhave ayam Dhammavinayo
so, monks, this Dhamma and Discipline

bahuratano, anekaratano, tatrimāni ratanāni: seyyathīdam:
has many precious things, countless precious things, and therein are these precious things, that is to say:

cattāri satipaṭṭhānāni, cattāri sammappadhānāni,
the four ways of attending to mindfulness, the four right efforts,

cattāro iddhipādā, pañcendriyāni, pañcabalāni,
the four paths to power, the five faculties, the five strengths,

sattabojjhaṅgā, ariyo aṭṭhaṅgiko maggo.
the seven factors of Awakening, the eight-fold noble path.

Yam bhikkhave ayam Dhammavinayo bahuratano, anekaratano,
That, monks, this Dhamma and Discipline has many precious things, countless precious things,

tatrimāni ratanāni: seyyathīdam:
and therein are these precious things, that is to say:

cattāri satipaṭṭhānāni, cattāri sammappadhānāni,
the four ways of attending to mindfulness, the four right efforts,

cattāro iddhipādā, pañcendriyāni, pañcabalāni,
the four paths to power, the five faculties, the five strengths,

sattabojjhaṅgā, ariyo aṭṭhaṅgiko maggo,
the seven factors of Awakening, the eight-fold noble path,

ayam-pi bhikkhave imasmim Dhammavinaye sattamo
° is the seventh wonderful and marvellous thing, monks,

acchariyō abbhutadhammo,
about this Dhamma and Discipline,

yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.

which, having seen and considered, the monks delight in this Dhamma and Discipline.

8. Seyyathā pi bhikkhave mahāsamuddo

Just as, monks, the great ocean,

mahataṃ bhūtānaṃ āvāso, tatrime bhūtā:

is a dwelling place for great beings and therein are these beings:

Timi, Timiṅgalo, Timirapiṅgalo, Asurā, Nāgā, Gandhabbā,

Timis, Timiṅgalas, Timirapiṅgalas, Asuras, Nāgas, Gandhabbas,

santi mahāsamudde yojanasatikā pi attabhāvā,

and there are in the great ocean individuals of a hundred leagues,

dviyojanasatikā pi attabhāvā, tiyojanasatikā pi attabhāvā,

and individuals of two hundred leagues, and individuals of three hundred leagues,

catuyojanasatikā pi attabhāvā, pañcayojanasatikā pi attabhāvā,

and individuals of four hundred leagues, and individuals of five hundred leagues,

evam-eva kho bhikkhave ayam Dhammavinayo

so, monks, this Dhamma and Discipline

mahataṃ bhūtānaṃ āvāso, tatrime bhūtā:

is a dwelling place for great beings, and therein are these beings:

sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno,

the stream-enterer, and he who is practising for the direct realisation of the fruit of stream-entry,

sakadāgāmi, sakadāgāmiphallasacchikiriyāya paṭipanno,

the once-returner, and he who is practising for the direct realisation of the fruit of once-returning,

anāgāmi, anāgāmiphallasacchikiriyāya paṭipanno,

the non-returner, and he who is practising for the direct realisation of the fruit of non-returning,

Arahā, Arahattaphallasacchikiriyāya paṭipanno.

the Worthy One, and he who is practising for the direct realisation of the fruit of Worthiness.

Yaṃ bhikkhave ayam Dhammavinayo

That, monks, this Dhamma and Discipline

mahataṃ bhūtānaṃ āvāso, tatrime bhūtā:

is a dwelling place for great beings, and therein are these beings:

sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno,

the stream-enterer, and he who is practising for the direct realisation of the fruit of stream-entry,

sakadāgāmi, sakadāgāmiphallasacchikiriyāya paṭipanno,

the once-returner, and he who is practising for the direct realisation of the fruit of once-returning,

anāgāmi, anāgāmiphallasacchikiriyāya paṭipanno,

the non-returner, and he who is practising for the direct realisation of the fruit of non-returning,

Arahā, Arahattaphallasacchikiriyāya paṭipanno,

the Worthy One, and he who is practising for the direct realisation of the fruit of Worthiness,

ayaṃ bhikkhave imasmiṃ Dhammavinaye

° is the eighth wonderful and marvellous thing, monks,

aṭṭhamo acchariyō abbhutadhammo,

about this Dhamma and Discipline,

yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.

which, having seen and considered, the monks delight in this Dhamma and Discipline.

Ime kho bhikkhave imasmiṃ Dhammavinaye

° These are the eight wonderful and marvellous things

aṭṭha acchariyā, abbhutadhammā,

about this Dhamma and Discipline,

ye disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti” ti.

which, having seen and considered, the monks delight in this Dhamma and Discipline.”

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Channam-ativivassati vivaṭaṃ nātivassati,

“On what is covered (defilement) pours down, on what is open it does not pour down,

Tasmā channam vivaretha evaṃ taṃ nātivassatī” ti.

Therefore what is covered open up, so that it does not pour down on you.”

5-6: Soṇasuttam (46)
The Discourse about Soṇa

Evam me sutam:

Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Mahākaccāyano
Then at that time venerable Mahākaccāyana

Avantisu viharati, Kuraraghare Pavatte pabbate.
was dwelling amongst the Avanti people, near Kuraraghara, on Pavatta mountain.

Tena kho pana samayena Soṇo upāsako Kuṭikaṇṇo
Then at that time the lay follower Soṇa Kuṭikaṇṇa

āyasmato Mahākaccāyanassa upaṭṭhāko hoti.
was venerable Mahākaccāyana's supporter.

Atha kho Soṇassa upāsakassa Kuṭikaṇṇassa
Then when the lay follower Soṇa Kuṭikaṇṇa

rahogatassa patisallīnassa evam cetaso parivitaṅko udapādi:
had gone into hiding, into seclusion, this reflection arose in his mind:

“Yathā yathā kho Ayyo Mahākaccāyano dhammam deseti,
“According to the way Master Mahākaccāyana teaches the Dhamma,

na-y-idam sukaram agāram ajjhāvasatā ekantaparipuṇṇam,
° it is not easy, while dwelling in the home, to live the spiritual life,

ekantaparissuddham saṅkhalikhitam brahmacariyam caritum.
absolutely fulfilled, absolutely pure, like a polished shell.

Yannūnāham kesamassum ohāretvā, kāsāyāni vatthāni acchādetvā,
Well now, after shaving off head-hair and beard, and donning ochre clothes,

agārasmā anagāriyam pabbajeyyam”-ti.
I could go forth from the home to homelessness.”

Atha kho Soṇo upāsako Kuṭikaṇṇo
Then the lay follower Soṇa Kuṭikaṇṇa

yenāyasmā Mahākaccāyano tenupasaṅkami,
went to venerable Mahākaccāyana,

upasaṅkamtivā āyasmantaṃ Mahākaccāyanaṃ abhivādetvā,
and after going and worshipping venerable Mahākaccāyana,

ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Soṇo upāsako Kuṭikaṇṇo
he sat down on one side. While sat on one side the lay follower Soṇa Kuṭikaṇṇa

āyasmantaṃ Mahākaccāyanaṃ etad-avoca:
said this to venerable Mahākaccāyana:

“Idha mayhaṃ bhante rahogatassa patisallīṇassa
“Here, reverend Sir, having gone into hiding, into seclusion,

evaṃ cetaso parivitaṅko udapādi:
this reflection arose in my mind:

‘Yathā yathā kho ayyo Mahākaccāyano dhammaṃ deseti,
‘According to the way Master Mahākaccāyana teaches the Dhamma,

na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ
° it is not easy, while dwelling in the home, to live the spiritual life

ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ.
absolutely fulfilled, absolutely pure, like a polished shell.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā,
Well now, after shaving off head-hair and beard, and donning ochre clothes,

agārasmā anagāriyaṃ pabbajeyyaṃ’-ti.
I could go forth from the home to homelessness.’

Pabbājetu maṃ bhante ayyo Mahākaccāyano” ti.
Reverend Sir, may Master Mahākaccāyana give me the going forth.”

Evaṃ vutte, āyasmā Mahākaccāyano
When that was said, venerable Mahākaccāyana

Soṇaṃ upāsakaṃ Kuṭikaṇṇaṃ etad-avoca:
said this to the lay follower Soṇa Kuṭikaṇṇa:

“Dukkaraṃ kho Soṇa yāvajīvaṃ ekabhantaṃ ekaseyyaṃ brahmacariyaṃ,
“A solitary meal, a solitary bed, and celibacy, Soṇa, for as long as life lasts, is difficult,

īṅgha tvaṃ Soṇa tattheva agārikabhūto samāno,¹⁵³
come on, Soṇa, right now while still living as a householder,

Buddhānaṃ sāsanaṃ anuyuñja,
you should devote yourself to the Buddhas' teaching,

¹⁵³ The nominative here is given durative sense by *samāno*.

kālayuttam¹⁵⁴ ekabhattam ekaseyyam brahmacariyan”-ti.

and at suitable times (i.e. on Observance days) (have only) a solitary meal, a solitary bed, and celibacy.”

Atha kho Soṇassa upāsakassa Kuṭikaṇṇassa

° Then whatever determination the lay follower

yo ahosi pabbajjābhisaṅkhāro so paṭippassambhi.

Soṇa Kuṭikaṇṇa had to go forth abated.

Dutiyam-pi kho Soṇassa upāsakassa Kuṭikaṇṇassa

For a second time when the lay follower Soṇa Kuṭikaṇṇa

rahogatassa patisallīṇassa evaṃ cetaso parivitaṅko udapādi:

had gone into hiding, into seclusion, this reflection arose in his mind:

“Yathā yathā kho ayyo Mahākaccāyano dhammam deseti,

“According to the way Master Mahākaccāyana teaches the Dhamma,

na-y-idaṃ sukaram agāram ajjhāvasatā ekantaparipuṇṇam,

° it is not easy, while dwelling in the home, to live the spiritual life,

ekantaparisuddham saṅkhalikhitaṃ brahmacariyam caritum.

absolutely fulfilled, absolutely pure, like a polished shell.

Yannūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā

Well now, after shaving off head-hair and beard, and donning ochre clothes,

agārasmā anagāriyam pabbajeyyan”-ti.

I could go forth from the home to homelessness.”

Dutiyam-pi kho Soṇo upāsako Kuṭikaṇṇo

For a second time the lay follower Soṇa Kuṭikaṇṇa

yenāyasmā Mahākaccāyano tenupasaṅkami,

went to venerable Mahākaccāyana,

upasaṅkamtivā āyasmantaṃ Mahākaccāyanaṃ abhivādetvā,

and after going and worshipping venerable Mahākaccāyana,

ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Soṇo upāsako Kuṭikaṇṇo

he sat down on one side. While sat on one side the lay follower Soṇa Kuṭikaṇṇa

āyasmantaṃ Mahākaccāyanaṃ¹⁵⁵ etad-avoca:

said this to venerable Mahākaccāyana:

¹⁵⁴ Commentary: *tattha kālayuttan ti cātuddasīpañcadasī-aṭṭhamīpāṭihāriyapakkhasaṅkhā tena kālena yuttam.*

¹⁵⁵ The passage *abhivādetvā, ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Sono upāsako Kuṭikaṇṇo āyasmantaṃ Mahākaccāyanaṃ* is missing from BJT, by mistake.

“Idha mayhaṃ bhante rahogatassa patisallīṇassa,
“Here, reverend Sir, having gone into hiding, into seclusion,

evaṃ cetaso parivitakko udapādi:
this reflection arose in my mind:

‘Yathā yathā kho ayyo Mahākaccāyano dhammaṃ deseti,
‘According to the way Master Mahākaccāyana teaches the Dhamma,

na-y-idam sukaram agāram ajjhāvasati ekantaparipuṇṇam
° it is not easy, while dwelling in the home, to live the spiritual life

ekantaparisuddham saṅkhalikhitaṃ brahmacariyaṃ caritum.
absolutely fulfilled, absolutely pure, like a polished shell.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā,
Well now, after shaving off head-hair and beard, and donning ochre clothes,

agārasmā anagāriyaṃ pabbajeyyan’-ti.
I could go forth from the home to homelessness.’

Pabbājetu maṃ bhante ayyo Mahākaccāyano” ti.
Reverend Sir, may Master Mahākaccāyana give me the going forth.”

Dutiyam-pi kho āyasmā Mahākaccāyano
For a second time venerable Mahākaccāyana

Soṇam upāsakaṃ Kuṭikaṇṇam etad-avoca:
said this to the lay follower Soṇa Kuṭikaṇṇa:

“Dukkaram kho Soṇa yāvajīvaṃ ekabhattaṃ ekaseyyaṃ brahmacariyaṃ,
“A solitary meal, a solitary bed, and celibacy, Soṇa, for as long as life lasts, is difficult,

iṅgha tvaṃ Soṇa, tattheva agārikabhūto samāno,
come on, Soṇa, right now while still living as a householder,

buddhānaṃ sāsanaṃ anuyuñja,
you should devote yourself to the Buddhas' teaching,

kālayuttaṃ ekabhattaṃ ekaseyyaṃ brahmacariyaṃ”-ti.
and at suitable times (have only) a solitary meal, a solitary bed, and celibacy.”

Dutiyam-pi kho Soṇassa upāsakassa Kuṭikaṇṇassa
° For a second time whatever determination the lay follower

yo ahosi pabbajjābhisāṅkhāro so paṭippassambhi.
Soṇa Kuṭikaṇṇa had to go forth abated.

Tatīyam-pi kho Soṇassa upāsakassa Kuṭikaṇṇassa

For a third time when the lay follower Soṇa Kuṭikaṇṇa

rahogatassa patisallīṇassa evaṃ cetaso parivitaṅko udapādi:

had gone into hiding, into seclusion, this reflection arose in his mind:

“Yathā yathā kho ayyo Mahākaccāyano dhammaṃ deseti,

“In the way Master Mahākaccāyana teaches the Dhamma,

na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ,

° it is not easy, while dwelling in the home, to live the spiritual life,

ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ.

absolutely fulfilled, absolutely pure, like a polished shell.

Yannūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā,

Well now, after shaving off head-hair and beard, and donning ochre clothes,

agārasmā anagāriyaṃ pabbajeyyaṃ”-ti.

I could go forth from the home to homelessness.”

Tatīyam-pi kho Soṇo upāsako Kuṭikaṇṇo

For a third time the lay follower Soṇa Kuṭikaṇṇa

yenāyasmā Mahākaccāyano tenupasaṅkamaṃ,

went to venerable Mahākaccāyana,

upasaṅkavitvā āyasmantaṃ Mahākaccāyanaṃ abhivādetvā,

and after going and worshipping venerable Mahākaccāyana,

ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Soṇo upāsako Kuṭikaṇṇo

he sat down on one side. While sat on one side the lay follower Soṇa Kuṭikaṇṇa

āyasmantaṃ Mahākaccāyanaṃ etad-avoca:

said this to venerable Mahākaccāyana:

“Idha mayhaṃ bhante rahogatassa patisallīṇassa

“Here, reverend Sir, having gone into hiding, into seclusion,

evaṃ cetaso parivitaṅko udapādi:

this reflection arose in my mind:

‘Yathā yathā kho ayyo Mahākaccāyano dhammaṃ deseti,

‘According to the way Master Mahākaccāyana teaches the Dhamma,

na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ

° it is not easy, while dwelling in the home, to live the spiritual life

ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ.

absolutely fulfilled, absolutely pure, like a polished shell.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā,
Well now, after shaving off head-hair and beard, and donning ochre clothes,

agārasmā anagāriyaṃ pabbajeyyaṃ'-ti.
I could go forth from the home to homelessness.'

Pabbājetu maṃ bhante ayyo Mahākaccāyano'' ti.
Reverend Sir, may Master Mahākaccāyana give me the going forth."

Atha kho āyasmā Mahākaccāyano
Then venerable Mahākaccāyana

Soṇaṃ upāsakaṃ Kuṭikaṇṇaṃ pabbājesi.
gave the lay follower Soṇa Kuṭikaṇṇa the going forth.

Tena kho pana samayena Avantidakkhiṇāpatho¹⁵⁶ appabhikkhuko hoti.
Then at that time there were few monks in the Southern State of Avanti.

Atha kho āyasmā Mahākaccāyano tiṇṇaṃ vassānaṃ accayena,
Then with the passing of three years venerable Mahākaccāyana,

kicchena kasirena tato tato dasavaggaṃ Bhikkhusaṅghaṃ sannipātetvā,
having assembled, with difficulty and with trouble, from here and there, a group of ten monks from the Community of monks,

āyasmantaṃ Soṇaṃ upasampādesi.
gave venerable Soṇa full ordination.

Atha kho āyasmato Soṇassa Vassaṃ vutthassa,
Then when venerable Soṇa, after residing for the Rains Retreat,

rahogatassa patisallīṇassa evaṃ cetaso parivitaṅko udapādi:
had gone into hiding, into seclusion, this reflection arose in his mind:

“Na kho me so Bhagavā sammukhā diṭṭho,
“I have not seen the Gracious One face to face,

api ca suto yeva me so Bhagavā īdiso ca īdiso cā ti.
but I have heard that the Gracious One is such and such a one.

Sace maṃ upajjhāyo anujāneyya gaccheyyāhaṃ
If my preceptor would allow it I could go

taṃ Bhagavantaṃ dassanāya, Arahantaṃ Sammāsambuddhaṃ'-ti.
to see the Gracious One, the Worthy One, the Perfect Sambuddha."

¹⁵⁶ According to B. C. Law, Geography of Early Buddhism, Avanti was divided into two kingdoms, with Avantidakkhiṇāpatha being the Southern State. He gives no indication, though, how the Northern State was designated to distinguish it from the Southern. Malalasekera, DPPN (s.v. Avanti), seems to be following Law, and gives no further help.

Atha kho āyasmā Soṇo sāyanhasamayam patisallāṇā vuṭṭhito,
Then the venerable Soṇa, having risen from seclusion in the evening time,

yenāyasmā Mahākaccāyano tenupasaṅkami,
went to venerable Mahākaccāyana,

upasaṅkamitvā āyasmantaṃ Mahākaccāyanaṃ abhivādetvā,
and after going and worshipping venerable Mahākaccāyana,

ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Soṇo
he sat down on one side. While sat on one side venerable Soṇa

āyasmantaṃ Mahākaccāyanaṃ etad-avoca:
said this to venerable Mahākaccāyana:

“Idha mayham bhante rahogatassa patisallīṇassa,
“Here, reverend Sir, having gone into hiding, into seclusion,

evaṃ cetaso parivitaṅko udapādi:
this reflection arose in my mind:

‘Na kho me so Bhagavā sammukhā diṭṭho,
‘I have not seen the Gracious One face to face,

api ca suto yeva me so Bhagavā īdiso ca īdiso cā’ ti.
but I have heard that the Gracious One is such and such a one.’

Sace maṃ upajjhāyo anujāneyya gaccheyyāham
If my preceptor would allow it I could go

taṃ Bhagavantaṃ dassanāya Arahantaṃ Sammāsambuddhaṃ”-ti.
to see the Gracious One, the Worthy One, the Perfect Sambuddha.”

“Sādhu sādhu Soṇa gaccha tvaṃ Soṇa,
“Good, good, Soṇa, you must go, Soṇa,

taṃ Bhagavantaṃ dassanāya Arahantaṃ Sammāsambuddhaṃ.¹⁵⁷
to see the Gracious One, the Worthy One, the Perfect Sambuddha.

Dakkhissasi tvaṃ Soṇa taṃ Bhagavantaṃ
You will see, Soṇa, that Gracious One

pāsādikaṃ pasādanīyaṃ santindriyaṃ santamaṇasaṃ,
who is confident, inspiring confidence, with (sense) faculties at peace, mind at peace,

uttamasamathadamatham-anuppattaṃ,
having attained supreme self-control and calm,

¹⁵⁷ Here BJT reads *Sammāsambuddhaṃ-ti*, probably by mistake. ChS reads as in text.

dantaṃ guttaṃ yatindriyaṃ nāgaṃ.

controlled, guarded, with restrained faculties, a (true) nāga.

Disvāna, mama vacanena Bhagavato pāde siraṣā vandāhi,

Having seen (him), in my name you should worship the Gracious One's feet with your head,

appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṅ-ca puccha:

ask (if he is) free from affliction, free from sickness, in good health, strong, and living comfortably, (saying):

‘Upajjhāyo me bhante āyasmā Mahākaccāyano,

‘My Preceptor, venerable Mahākaccāyana, reverend Sir,

Bhagavato pāde siraṣā vandati,

worships the Gracious One's feet with his head,

appābādhaṃ appātaṅkaṃ

and asks (if you are) free from affliction, free from sickness,

lahuṭṭhānaṃ balaṃ phāsuvihāraṅ-ca pucchati?’ ” ti.

in good health, strong, and living comfortably?’ ”

“Evaṃ bhante,” ti kho āyasmā Soṇo,

“Yes, reverend Sir”, said venerable Soṇa,

āyasmato Mahākaccāyanassa bhāsitaṃ abhinanditvā anumoditvā,

and after greatly rejoicing and gladly receiving this word of venerable Mahākaccāyana,

āyasmantaṃ Mahākaccāyanaṃ abhivādetvā padakkhiṇaṃ katvā,

having worshipped and circumambulated venerable Mahākaccāyana,

senāsanaṃ saṃsāmetvā, pattacīvaram-ādāya,

after putting his dwelling place in order, and picking up his robe and bowl,

yena Sāvattihī tena cārikaṃ pakkāmi.

he went on walking tour towards Sāvattihī.

Anupubbena cārikaṃ caramāno yena Sāvattihī,

° Walking gradually on walking tour he went to Sāvattihī,

Jetavanaṃ Anāthapiṇḍikassa ārāmo yena Bhagavā tenupasaṅkami,

Jeta's Wood, Anāthapiṇḍika's monastery, and the Gracious One,

upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.

and after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinno kho āyasmā Soṇo Bhagavantaṃ etad-avoca:

While sat on one side venerable Soṇa said this to the Gracious One:

“Upajjhāyo me bhante āyasmā Mahākaccāyano

“My Preceptor, venerable Mahākaccāyana, reverend Sir,

Bhagavato pāde siraṣā vandati,

worships the Gracious One's feet with his head,

appābādhaṃ appātaṅkaṃ

and asks (if you are) free from affliction, free from sickness,

lahuṭṭhānaṃ balaṃ phāsuvihāraṅ-ca pucchati’ ti.

in good health, strong, and living comfortably?”

“Kacci bhikkhu khamanīyaṃ? Kacci yāpanīyaṃ?

“Can you bear up, monk? Can you carry on?

Kaccisi appakilamathena addhānaṃ āgato,

Did you come along the road without fatigue,

na ca piṇḍakena kilantosi’ ti.

and without going short of alms?”

“Khamanīyaṃ Bhagavā, yāpanīyaṃ Bhagavā,

“I can bear up, Gracious One, I can carry on, Gracious One,

appakilamathena cāhaṃ bhante addhānaṃ āgato,

and I did come along the road without fatigue,

na ca piṇḍakena kilantomhi’ ti.

and without going short of alms.”

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

Then the Gracious One addressed Venerable Ānanda, (saying):

“Imass’ Ānanda āgantukassa bhikkhuno senāsanāṃ paññāpehi’ ti.

“Please prepare a dwelling place, Ānanda, for this visiting monk.”

Atha kho āyasmato Ānandassa etad-ahosi:

Then it occurred to venerable Ānanda:

“Yassa kho maṃ Bhagavā āṇāpeti:

“When the Gracious One orders me, (saying):

‘Imass’ Ānanda āgantukassa bhikkhuno senāsanāṃ paññāpehi’ ti,

‘Please prepare a dwelling place, Ānanda, for this visiting monk,’

icchati Bhagavā tena bhikkhunā saddhiṃ ekavihāre vatthum.

the Gracious One wants to dwell together with that monk in one living quarters.

Icchati Bhagavā āyasmatā Soṇena saddhiṃ ekavihāre vatthum.”

The Gracious One wants to dwell together with venerable Soṇa in one living quarters.”

Yasmiṃ vihāre Bhagavā viharati,

And in the living quarters where the Gracious One was living,

tasmiṃ vihāre āyasmato Soṇassa senāsanam paññāpesi.

there he prepared a dwelling place for venerable Soṇa.

Atha kho Bhagavā bahudeva rattiṃ abbhokāse nisajjāya vītināmetvā,

Then the Gracious One having spent most of the night sitting in the open air,

pāde pakkhāletvā vihāram pāvisi.

after washing his feet, entered the living quarters.

Āyasmā pi kho Soṇo bahudeva rattiṃ abbhokāse nisajjāya vītināmetvā,

Also venerable Soṇa having spent most of the night sitting in the open air,

pāde pakkhāletvā vihāram pāvisi.

after washing his feet, entered the living quarters.

Atha kho Bhagavā rattiyaṃ paccūsasamayam paccuṭṭhāya,

Then towards the time of dawn, after rising, the Gracious One

āyasmantaṃ Soṇam ajjhesi:

requested venerable Soṇa, (saying):

“Paṭibhātu taṃ bhikkhu dhammo bhāsitaṃ”-ti.

“May you be inspired to speak about the Dhamma, monk.”

“Evaṃ bhante,” ti kho āyasmā Soṇo Bhagavato paṭissutvā,

“Yes, reverend Sir,” said venerable Soṇa, and after replying to the Gracious One,

soḷasa Aṭṭhakavaggikāni¹⁵⁸ sabbāneva sarena abhaṇī.

he melodiously recited all sixteen (discourses) of the Chapter of the Eights.

Atha kho Bhagavā āyasmato Soṇassa

° Then at the end of venerable Soṇa's

sarabhaññāpariyosāne abbhanumodi:

melodious recitation the Gracious One greatly rejoiced, (saying):

“Sādhu sādhu bhikkhu suggahitāni bhikkhu,

“Good, good, monk, well learned, monk,

soḷasa Aṭṭhakavaggikāni sumanasikatāni supadhārītāni,

well remembered, well born in mind, are the sixteen (discourses) of the Chapter of the Eights,

¹⁵⁸ Now found as the 4th Chapter of the *Suttanipāta* collection

kalyāṇiyāsi vācāya samannāgato,
you are endowed with a good voice,

vissaṭṭhāya aneḷagalāya atthassa viññāpaniyā.
with good enunciation, pure articulation, which makes the meaning clear.

Kati Vassosi tvam bhikkhū?” ti.¹⁵⁹
How many Rains do you have, monk?”

“Ekavasso aham Bhagavā” ti.
“I have one Rains, Gracious One.”

“Kissa pana tvam bhikkhu evam ciraṃ akāsī?” ti
“But why, monk, did it take you so long (to ordain)?”

“Ciradiṭṭho me bhante kāmesu ādīnavo,
“For a long time, reverend Sir, I have seen the danger in sensual desires,

api ca sambādho gharāvāso bahukicco bahukaraṇīyo” ti.
but dwelling in the home there was obstruction, with many duties and many things to do.”

Atha kho Bhagavā, etam-attham veditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Disvā ādīnavam loke, ñatvā¹⁶⁰ dhammam nirūpadhim,
“Having seen the danger in the world, having come to know the state free from
cleaving,

Ariyo na ramatī pāpe, pāpe na ramatī sucī” ti.¹⁶¹
The Noble One does not delight in bad deeds, the pure one does not delight in bad
deeds.”

¹⁵⁹ Monks count their seniority by the amount of Rains Retreats they have spent since their higher ordination.

¹⁶⁰ The Commentary points out that *disvā* and *ñatvā* have causal meaning here: *hetu-atthatā*.

¹⁶¹ Udānavarga avoids the awkward repetition, by reading in the last line: *pāpo na ramate śubhe* (*the Wicked One does not delight in what is good*).

5-7: Revatasuttam (47)
The Discourse about Revata

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Kaṅkhārevato
Then at that time venerable Kaṅkhārevata (Doubting Revata)

Bhagavato avidūre nisinno hoti,
was sitting not far away from the Gracious One,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
after folding his legs crosswise, and setting his body straight,

attano kaṅkhāvitaraṇavisuddhim paccavekkhamāno.
reflecting on his own purification through crossing over doubt.

Addasā kho Bhagavā āyasmantaṃ Kaṅkhārevataṃ
The Gracious One saw venerable Kaṅkhārevata

avidūre nisinnam, pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
sat not far away, after folding his legs crosswise, and setting his body straight,

attano kaṅkhāvitaraṇavisuddhim paccavekkhamānam.
reflecting on his own purification through crossing over doubt.

Atha kho Bhagavā, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Yā kāci kaṅkhā idha vā huram vā,
“Whatever doubts there are (about) here or hereafter,

Sakavediyā vā paravediyā vā,
Understandable by oneself, or understandable by another,

Jhāyino tā pajahanti sabbā,
The meditators give up all these,

Ātāpino brahmacariyam carantā” ti.
The ardent ones living the spiritual life.”

5-8: Ānandasuttam̄ (48)
The Discourse about Ānanda

Evam̄ me sutam̄:
Thus I heard:

ekam̄ समयam̄ Bhagavā Rājagahe viharati,
at one time the Gracious One was dwelling near Rājagaha,

Veḷuvane Kalandakanivāpe.
in Bamboo Wood, at the Squirrels' Feeding Place.

Tena kho pana समयena āyasmā Ānando
Then at that time venerable Ānanda

tadahuposathe pubbanhasamayam̄ nivāsetvā,
on the Observance day, having dressed in the morning time,

pattacīvaram-ādāya, Rājagaham̄ piṇḍāya pāvisi.
after picking up his bowl and robe, entered Rājagaha for alms.

Addasā kho Devadatto āyasmantam̄ Ānandam̄ Rājagahe piṇḍāya carantam̄,
Devadatta saw venerable Ānanda walking for alms in Rājagaha,

disvāna, yena āyasmā Ānando tenupasaṅkhami,
and after seeing (him), he went to venerable Ānanda,

upasaṅkhamitvā āyasmantam̄ Ānandam̄ etad-avoca:
and after going, he said this to venerable Ānanda:

“Ajjatagge dānāham̄ āvuso Ānanda aññatreva Bhagavatā,
“From today forward, friend Ānanda, apart from the Gracious One,

aññatra Bhikkhusaṅghā, Uposatham̄ karissāmi Saṅghakammāni cā” ti.
apart from the Community of monks, I will hold the Observance and perform [Legal] Acts of the Community.”

Atha kho āyasmā Ānando Rājagahe piṇḍāya caritvā,
Then venerable Ānanda, after walking for alms in Rājagaha,

pacchābhattam̄ piṇḍapātaṭṭikkanto, yena Bhagavā tenupasaṅkhami,
while returning from the alms-round after the meal, went to the Gracious One,

upasaṅkhamitvā Bhagavantam̄ abhivādetvā, ekamantam̄ nisīdi.
and after going and worshipping the Gracious One, he sat down on one side.

Ekamantam̄ nisinno kho āyasmā Ānando Bhagavantam̄ etad-avoca:
While sat on one side venerable Ānanda said this to the Gracious One:

“Idhāhaṃ bhante pubbanhasamayam nivāsetvā,
“Here I, reverend Sir, having dressed in the morning time,

pattacīvaram-ādāya, Rājagahaṃ piṇḍāya pāvisiṃ.
after picking up my bowl and robe, entered Rājagaha for alms.

Addasā kho maṃ bhante Devadatto Rājagahe piṇḍāya carantaṃ,
Devadatta saw me, reverend Sir, walking for alms in Rājagaha,

disvāna, yenāhaṃ tenupasaṅkami, upasaṅkamtivā maṃ etad-avoca:
and after seeing (me), he came to me, and after coming, he said this to me:

‘Ajjatagge dānāhaṃ āvuso Ānanda aññatreva Bhagavatā
‘From today forward, friend Ānanda, apart from the Gracious One,

aññatra Bhikkhusaṅghā Uposathaṃ karissāmi Saṅghakammāni cā’ ti.
apart from the Community of monks, I will hold the Observance and perform [Legal] Acts of the Community.’

Ajja bhante Devadatto Saṅghaṃ bhindissati,
Today, reverend Sir, Devadatta will split the Order,

Uposathañ-ca karissati Saṅghakammāni cā” ti.
and will hold the Observance and perform [Legal] Acts of the Community (apart).”

Atha kho Bhagavā, etam-atthaṃ veditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Sukaraṃ sādhuṇā sādhu, sādhu pāpena dukkaraṃ,
“Done with ease by the good is good, good by the bad is done (only) with difficulty,

Pāpaṃ pāpena sukaraṃ, pāpam-Ariyehi dukkaran”-ti.
Bad by the bad is done with ease, bad by the Noble Ones is done (only) with difficulty.”

5-9: Saddhāyamānasuttam (49) The Discourse about Mocking

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Kosalesu cārikam carati,
at one time the Gracious One was walking on walking tour amongst the Kosalans,

mahatā Bhikkhusaṅghena saddhim.
together with a great Community of monks.

Tena kho pana samayena sambahulā māṇavakā
Then at that time a great many young brāhmaṇas

Bhagavato avidūre saddhāyamānarūpā¹⁶² atikkamanti.
were passing by not far from the Gracious One in a mocking manner.

Addasā kho Bhagavā sambahule māṇavake
The Gracious One saw those many young brāhmaṇas

avidūre saddhāyamānarūpe atikkamante.
passing by not far away in a mocking manner.

Atha kho Bhagavā, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Parimuṭṭhā paṇḍitābhāsā,¹⁶³ vācāgocarabhāṇino,¹⁶⁴
“The forgetful, speaking unsuitable words, (though) appearing to be wise,

Yāvicchanti mukhāyāmam yena nītā na tam vidū” ti.
Stretching their mouths as much as they want, are led on by what they don't understand.”

¹⁶² *Saddhāyamānarūpa* is not listed in PED. Ee reads *saddāyamānarūpa* (noisy). Be: *sadhāyamāna*, with the same meaning as given here. The Commentary says: *sadhāyamānarūpā ti uppaṇḍanajātikam vacanam sandhāya vuttam*.

SED lists a verb *śardhati* (s.v. *śrdh*), and gives the meanings: *to mock at, ridicule, defy*; the Pāli form would be *saddhāya-* as here.

¹⁶³ Udānavarga (29-6) reads: *paṇḍitābhā* here, which is less awkward, and may be the original reading. In line c the same text (14-7) reads: *vyāyacchanti mukham vāmā*, extending the mouth beautifully.

¹⁶⁴ The Commentary offers three explanations: *vācāya agocaram ariyānam kathāya avisayam musāvadam bhaṇanti ti vācāgocarabhāṇino*.

Also: *vācāgocarabhāṇino ti yesam vācā eva gocarō visayo, te vācāgocarabhāṇino, vācāvattumattasseva bhāṇino atthassa apariññātattā*.

A 3rd explanation is offered: (taking the short *-a* at the end of *gocara* as m.c.): *vācāgocarā, na satipaṭṭhānādigocarā bhāṇino va*.

5-10: Panthakasuttam (50)
The Discourse about Panthaka

Evam me sutam:
Thus I heard:

ekam samayam Bhagava Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Cullapanthako
Then at that time venerable Cullapanthaka

Bhagavato avidūre nisinno hoti,
was sitting not far away from the Gracious One,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
after folding his legs crosswise, and setting his body straight,

parimukham satim upaṭṭhapetvā.
and attending to mindfulness at the front.

Addasā kho Bhagavā āyasmantaṃ Cullapanthakaṃ
The Gracious One saw venerable Cullapanthaka

avidūre nisinnam pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
sat not far away, after folding his legs crosswise, and setting his body straight,

parimukham satim upaṭṭhapetvā.
and attending to mindfulness at the front.

Atha kho Bhagavā, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Ṭhitena kāyena ṭhitena cetasā,
“With steady body, with steady mind,

Tiṭṭham nisinno uda vā sayāno,
Whether standing, sitting, or lying down,

Evam satim bhikkhu adhiṭṭhahāno,
The monk who is thus determined on mindfulness,

Labhetha pubbāpariyam̐ visesam̐.¹⁶⁵

Can gain the earlier and following distinction(s).

Laddhāna pubbāpariyam̐ visesam̐,

Having gained the earlier and following distinction(s),

Adassanam̐ Maccurājassa gacche” ti

He can go beyond sight of the King of Death.”

¹⁶⁵ This is an instance of where the constraints of the metre have necessitated the use of a singular, *visesam̐*, where clearly a plural is implied.

6: Jaccandhavaggo
The Chapter (including the Discourse) about the Congenitally Blind

6-1: Āyusañkhāravossajanasuttam (51)
The Discourse about the Relinquishment of the Life Process

Evam me sutam:

Thus I heard:

ekam samayam Bhagavā Vesāliyam viharati,
at one time the Gracious One was dwelling near Vesālī,

Mahāvane Kūṭāgārasālāyam.
in the Great Wood, at the Gabled Hall.

Atha kho Bhagavā, pubbanhasamayam nivāsetvā,
Then the Gracious One, having dressed in the morning time,

pattacīvaram-ādāya, Vesālim piṇḍāya pāvisi.
after picking up his bowl and robe, entered Vesālī for alms.

Vesāliyam piṇḍāya caritvā, pacchābhattam piṇḍapātaṭikkanto,
After walking for alms in Vesālī, when he had returned from the alms-round after the meal,

āyasmantaṃ Ānandaṃ āmantesi:
he addressed venerable Ānanda, (saying):

“Gaṇhāhi Ānanda nisīdanaṃ,
“Take up the sitting mat, Ānanda,

yena Cāpālam cetiyam tenupasaṅkamissāma divā vihārāyā” ti.
we will go to the Cāpāla shrine to dwell for the day.”

“Evam bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,
“Yes, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One,

nisīdanam-ādāya Bhagavantaṃ piṭṭhito piṭṭhito¹⁶⁶ anubandhi.
and taking the sitting mat, he followed along close behind the Gracious One.

Atha kho Bhagavā yena Cāpālam cetiyam tenupasaṅkami,
Then the Gracious One went to the Cāpāla shrine,

upasaṅkamtvā, paññatte āsane nisīdi.
and after going, he sat down on the prepared seat.

¹⁶⁶ *piṭṭhito* is an ablative adverb, meaning: *at the back of*; the reduplication is emphatic: *close behind*.

Nisajja kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

While sat the Gracious One addressed venerable Ānanda, (saying):

“Ramaṇīyā Ānanda Vesālī, ramaṇīyaṃ Udenaṃ cetiyaṃ,
“Delightful, Ānanda, is Vesālī, delightful is the Udena shrine,

ramaṇīyaṃ Gotamakaṃ cetiyaṃ, ramaṇīyaṃ Sattambaṃ cetiyaṃ,
delightful is the Gotamaka shrine, delightful is the Sattamba shrine,

ramaṇīyaṃ Bahuputtaṃ cetiyaṃ, ramaṇīyaṃ Sārandadaṃ cetiyaṃ,
delightful is the Bahuputta shrine, delightful is the Sārandada shrine,

ramaṇīyaṃ Cāpālaṃ cetiyaṃ.
delightful is the Cāpāla shrine.

Yassa kassaci Ānanda cattāro iddhipādā bhāvitā,

° Whoever has developed, Ānanda, made much of, carried on, established,

bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā,
maintained, augmented, and properly instigated the four paths to power,

so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā.¹⁶⁷

could, if he wanted, remain for the life-span or for what is left of the life-span.

Tathāgatassa kho Ānanda cattāro iddhipādā bhāvitā,

° The Realised One has developed, Ānanda, made much of, carried on, established,

bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
maintained, augmented, and properly instigated the four paths to power.

Ākaṅkhamāno Ānanda Tathāgato

If he wanted, Ānanda, the Realised One

kammaṃ vā tiṭṭheyya kappāvasesaṃ vā” ti.

could remain for the life-span or for what is left of the life-span.”

Evam-pi kho āyasmā Ānando Bhagavatā oḷārike nimitte kayiramāne,

But venerable Ānanda, despite such a gross hint being made by the Gracious One,

oḷārike obhāse kayiramāne,¹⁶⁸ nāsakkhi paṭivijjhitaṃ,

such a gross suggestion being made, was unable to penetrate it,

na Bhagavantaṃ yāci:

and did not beg the Gracious One, (saying):

¹⁶⁷ The Commentary specifically and clearly states that *kappa* means life-span here: *ettha ca kappan ti āyukappaṃ*. I see no good reason to depart from this interpretation.

¹⁶⁸ Here the locative absolutes parallel the genitive absolute in the sense of *in spite of, even when* etc.

“Tiṭṭhatu bhante Bhagavā kappam; tiṭṭhatu Sugato kappam,

“May the Gracious One remain, reverend Sir, for the life-span; may the Fortunate One remain for the life-span,

bahujanahitāya bahujanasukhāya lokānukampāya,

for the benefit of many people, for the happiness of many people, out of compassion for the world,

atthāya hitāya sukhāya devamanussānan”-ti,¹⁶⁹

for the welfare, benefit, and happiness of devas and men,”

yathā taṃ Mārena pariyuṭṭhitacitto.

like one whose mind was possessed by Māra.

Dutiyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

For a second time the Gracious One addressed venerable Ānanda, (saying):

“Ramaṇīyā Ānanda Vesālī, ramaṇīyaṃ Udenaṃ cetiyaṃ,

“Delightful, Ānanda, is Vesālī, delightful is the Udena shrine,

ramaṇīyaṃ Gotamakaṃ cetiyaṃ, ramaṇīyaṃ Sattambaṃ cetiyaṃ,

delightful is the Gotamaka shrine, delightful is the Sattamba shrine,

ramaṇīyaṃ Bahuputtaṃ cetiyaṃ, ramaṇīyaṃ Sārandadaṃ cetiyaṃ,

delightful is the Bahuputta shrine, delightful is the Sārandada shrine,

ramaṇīyaṃ Cāpālaṃ cetiyaṃ.

delightful is the Cāpāla shrine.

Yassa kassaci Ānanda cattāro iddhipādā bhāvitā,

° Whoever has developed, Ānanda, made much of, carried on, established,

bahulikatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā,

maintained, augmented, and properly instigated the four paths to power,

so ākaṅkhamāno kappam vā tiṭṭheyya kappāvesaṃ vā.

could, if he wanted, remain for the life-span or for what is left of the life-span.

Tathāgatassa kho Ānanda cattāro iddhipādā bhāvitā

° The Realised One has developed, Ānanda, made much of, carried on, established,

bahulikatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā.

maintained, augmented, and properly instigated the four paths to power.

Ākaṅkhamāno Ānanda Tathāgato

If he wanted, Ānanda, the Realised One

¹⁶⁹ Note that the verbal force of the infinitive-like dative of purpose is so strong in this stock phrase that it is employed without needing a verb to reinforce the meaning.

kappaṃ vā tiṭṭheyya kappāvasesaṃ vā” ti.

could remain for the life-span or for what is left of the life-span.”

Evam-pi kho āyasmā Ānando Bhagavatā oḷārike nimitte kayiramāne,

But venerable Ānanda, *despite such a gross hint being made by the Gracious One,*

oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhitaṃ,

such a gross suggestion being made, was unable to penetrate it,

na Bhagavantam yāci:

and did not beg the Gracious One, (saying):

“Tiṭṭhatu bhante Bhagavā kappaṃ; tiṭṭhatu Sugato kappaṃ,

“May the Gracious One remain, reverend Sir, for the life-span, may the Fortunate One remain for the life-span,

bahujanahitāya bahujanasukhāya lokānukampāya,

for the benefit of many people, for the happiness of many people, out of compassion for the world,

atthāya hitāya sukhāya devamanussānaṃ”-ti,

for the welfare, benefit, and happiness of devas and men,”

yathā taṃ Mārena pariyuṭṭhitacitto.

like one whose mind was possessed by Māra.

Tatiyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

For a third time the Gracious One addressed venerable Ānanda, (saying):

“Ramaṇīyā Ānanda Vesālī, ramaṇīyaṃ Udenaṃ cetiyaṃ,

“Delightful, Ānanda, is Vesālī, delightful is the Udena shrine,

ramaṇīyaṃ Gotamakaṃ cetiyaṃ, ramaṇīyaṃ Sattambaṃ cetiyaṃ,

delightful is the Gotamaka shrine, delightful is the Sattamba shrine,

ramaṇīyaṃ Bahuputtaṃ cetiyaṃ, ramaṇīyaṃ Sārandadaṃ cetiyaṃ,

delightful is the Bahuputta shrine, delightful is the Sārandada shrine,

ramaṇīyaṃ Cāpālaṃ cetiyaṃ.

delightful is the Cāpāla shrine.

Yassa kassaci Ānanda cattāro iddhipādā bhāvitā,

° Whoever has developed, Ānanda, made much of, carried on, established,

bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā,

maintained, augmented, and properly instigated the four paths to power,

so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

could, if he wanted, remain for the life-span or for what is left of the life-span.

Tathāgatassa kho Ānanda cattāro iddhipādā bhāvitā

° *The Realised One has developed, Ānanda, made much of, carried on, established,*

bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā.

maintained, augmented, and properly instigated the four paths to power.

Ākaṅkhamāno Ānanda Tathāgato

If he wanted, Ānanda, the Realised One

kappaṃ vā tiṭṭheyya kappāvasesaṃ vā” ti.

could remain for the life-span or for what is left of the life-span.”

Evam-pi kho āyasmā Ānando Bhagavatā oḷārike nimitte kayiramāne,

But venerable Ānanda, despite such a gross hint being made by the Gracious One,

oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhituṃ,

such a gross suggestion being made, was unable to penetrate it,

na Bhagavantam yāci:

and did not beg the Gracious One, (saying):

“Tiṭṭhatu bhante Bhagavā kappaṃ; tiṭṭhatu Sugato kappaṃ,

“May the Gracious One remain, reverend Sir, for the life-span, may the Fortunate One remain for the life-span,

bahujanahitāya bahujanasukhāya lokānukampāya,

for the benefit of many people, for the happiness of many people, out of compassion for the world,

atthāya hitāya sukhāya devamanussānan”-ti,

for the welfare, benefit, and happiness of devas and men,”

yathā taṃ Mārena pariyuṭṭhitacitto.

like one whose mind was possessed by Māra.

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

Then the Gracious One addressed venerable Ānanda, (saying):

“Gaccha tvam Ānanda yassa dāni kālaṃ maññasī” ti.

“Go, Ānanda, now is the time for whatever you are thinking.”

“Evaṃ bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,

“Yes, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One,

uṭṭhāyāsanā, Bhagavantam abhivādetvā padakkhiṇaṃ katvā,

rising from his seat, worshipping and circumambulating the Gracious One,

avidūre aññatarasmiṃ rukkhamūle nisīdi.

he sat down not far away at the root of a certain tree.

Atha kho Māro Pāpimā, acirapakkante āyasmante Ānande,
Then the Wicked Māra, not long after the venerable Ānanda had gone,

yena Bhagavā tenupasaṅkami, upasaṅkamitvā, ekamantaṃ aṭṭhāsi.
went to the Gracious One, and after going, he stood on one side.

Ekamantaṃ ṭhito kho Māro Pāpimā Bhagavantaṃ etad-avoca:
While stood on one side the Wicked Māra said this to the Gracious One:

“Parinibbātu bhante Bhagavā, Parinibbātu Sugato,
“May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation,

Parinibbānakālo dāni bhante Bhagavato.
now is the time, reverend Sir, for the Gracious One's Complete Emancipation.

Bhāsītā kho panesā bhante Bhagavatā vācā:
For the Gracious One, reverend Sir, has said these words:

‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,
‘I will not attain Complete Emancipation, Wicked One,

yāva me bhikkhū na sāvakā bhavissanti,
for as long as my monks are not (true) disciples,

viyattā vinitā visāradā yogakkhemā bahussutā,
accomplished, disciplined, confident, secure, learned,

Dhammadharā Dhammānudhammapaṭipannā,
bearers of Dhamma, practicing in conformity with the Dhamma,

sāmīcipaṭipannā anudhammacārino,
correct in their practice, living in conformity with the Dhamma,

sakaṃ ācariyakam uggahetvā,
and having learned it from their own teacher,

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,
will declare, reveal, make known, set forth,

vivarissanti vibhajjissanti uttānī karissanti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā -
- after giving a good rebuke with reason to the arguments of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessantī’ ti.
and teach the wonderful Dhamma.’

Santi kho pana bhante etarahi bhikkhū Bhagavato sāvakā,

But at present, reverend Sir, the Gracious One's monks are (true) disciples,

viyattā vinitā visāradā yogakkhemā bahussutā,

accomplished, disciplined, confident, secure, learned,

Dhammadharā Dhammānudhammapaṭipannā,

bearers of Dhamma, practicing in conformity with the Dhamma,

sāmīcipaṭipannā anudhammacārino,

correct in their practice, living in conformity with the Dhamma,

sakam ācariyakam uggahetvā

and having learned it from their own teacher,

ācikkhanti desenti paññapenti paṭṭhapenti

do declare, reveal, make known, set forth,

vivaranti vibhajanti uttānīm karonti

open up, analyse, make plain

- uppannam parappavādam sahadhammena suniggahitam niggahetvā -

- after giving a good rebuke with reason to the arguments of others that have arisen -

sappāṭihāriyam dhammam desenti.

and teach the wonderful Dhamma.

Parinibbātu bhante Bhagavā, Parinibbātu Sugato,

May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation,

Parinibbānakālo dāni bhante Bhagavato.

now is the time, reverend Sir, for the Gracious One's Complete Emancipation.

Bhāsītā kho panesā Bhagavatā vācā:

For the Gracious One has said these words:

‘Na tāvāham Pāpima Parinibbāyissāmi,

‘I will not attain Complete Emancipation, Wicked One,

yāva me bhikkhunīyo na sāvikā bhavissanti

for as long as my nuns are not (true) disciples,

viyattā vinitā visāradā yogakkhemā bahussutā,

accomplished, *disciplined, confident, secure, learned,*

Dhammadharā Dhammānudhammapaṭipannā,

bearers of Dhamma, practicing in conformity with the Dhamma,

sāmīcipaṭipannā anudhammacārino,
correct in their practice, living in conformity with the Dhamma,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhissanti desessanti paññapessanti paṭṭhapessanti,
will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā -
- after giving a good rebuke with reason to the arguments of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessanti' ti.
and teach the wonderful Dhamma.'

Santi kho pana bhante etarahi bhikkhuniyo Bhagavato sāvikā
But at present, reverend Sir, the Gracious One's nuns are (true) disciples,

viyattā vinūtā visāradā yogakkhemā bahussutā,
accomplished, disciplined, confident, secure, learned,

Dhammadharā Dhammānudhammapaṭipannā,
bearers of Dhamma, practicing in conformity with the Dhamma,

sāmīcipaṭipannā anudhammacārino,
correct in their practice, living in conformity with the Dhamma,

sakaṃ ācariyakaṃ uggahetvā
and having learned it from their own teacher,

ācikkhanti desenti paññapenti paṭṭhapenti
do declare, reveal, make known, set forth,

vivaranti vibhajanti uttāniṃ karonti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā -
- after giving a good rebuke with reason to the arguments of others that have arisen -

sappāṭihāriyaṃ dhammaṃ desenti.
and teach the wonderful Dhamma.

Parinibbātu bhante Bhagavā, Parinibbātu Sugato,
May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation,

Parinibbānakālo dāni bhante Bhagavato.

now is the time, reverend Sir, for the Gracious One's Complete Emancipation.

Bhāsītā kho panesā Bhagavatā vācā:

For the Gracious One has said these words:

‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,

‘I will not attain Complete Emancipation, Wicked One,

yāva me upāsakā na sāvakā bhavissanti,

for as long as my male lay followers are not (true) disciples,

viyattā vinītā visāradā yogakkhemā bahussutā,

accomplished, disciplined, confident, secure, learned,

Dhammadharā Dhammānudhammapaṭipannā,

bearers of Dhamma, practicing in conformity with the Dhamma,

sāmīcipaṭipannā anudhammacārino,

correct in their practice, living in conformity with the Dhamma,

sakaṃ ācariyakaṃ uggahetvā,

and having learned it from their own teacher,

ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,

will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti

open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā -

- after giving a good rebuke with reason to the arguments of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessantī’ ti.

and teach the wonderful Dhamma.’

Santi kho pana bhante etarahi upāsakā Bhagavato sāvakā

But at present, reverend Sir, the Gracious One's male lay followers are (true) disciples,

viyattā vinītā visāradā yogakkhemā bahussutā,

accomplished, disciplined, confident, secure, learned,

Dhammadharā Dhammānudhammapaṭipannā,

bearers of Dhamma, practicing in conformity with the Dhamma,

sāmīcipaṭipannā anudhammacārino,

correct in their practice, living in conformity with the Dhamma,

sakaṃ ācariyakaṃ uggahetvā

and having learned it from their own teacher,

ācikkhanti desenti paññapenti paṭṭhapenti
do declare, reveal, make known, set forth,

vivaranti vibhajanti uttāniṃ karonti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā -
- after giving a good rebuke with reason to the arguments of others that have arisen -

sappāṭihāriyaṃ dhammaṃ desenti.
and teach the wonderful Dhamma.

Parinibbātu bhante Bhagavā, Parinibbātu Sugato,
May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation,

Parinibbānakālo dāni bhante Bhagavato.
now is the time, reverend Sir, for the Gracious One's Complete Emancipation.

Bhāsita kho panesā Bhagavatā vācā:
For the Gracious One has said these words:

‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,
‘I will not attain Complete Emancipation, Wicked One,

yāva me upāsikā na sāvika bhavissanti
for as long as my female lay followers are not (true) disciples,

viyattā vinūtā visāradā yogakkhemā bahussutā,
accomplished, disciplined, confident, secure, learned,

Dhammadharā Dhammānudhammapaṭipannā,
bearers of Dhamma, practicing in conformity with the Dhamma,

sāmīcipaṭipannā anudhammacārino,
correct in their practice, living in conformity with the Dhamma,

sakaṃ ācariyakaṃ uggahetvā,
and having learned it from their own teacher,

ācikkhissanti desessanti paññapessanti paṭṭhapessanti,
will declare, reveal, make known, set forth,

vivarissanti vibhajissanti uttānī karissanti
open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā -
- after giving a good rebuke with reason to the arguments of others that have arisen -

sappāṭihāriyaṃ Dhammaṃ desessanti’ ti.
and teach the wonderful Dhamma.’

Santi kho pana bhante etarahi upāsikā Bhagavato sāvikā

But at present, reverend Sir, the Gracious One's female lay followers are (true) disciples,

viyattā vinūtā visāradā yogakkhemā bahussutā,

accomplished, *disciplined, confident, secure, learned,*

Dhammadharā Dhammānudhammapaṭipannā,

bearers of Dhamma, practicing in conformity with the Dhamma,

sāmīcipaṭipannā anudhammacārino,

correct in their practice, living in conformity with the Dhamma,

sakaṃ ācariyakaṃ uggahetvā

and having learned it from their own teacher,

ācikkhanti desenti paññapenti paṭṭhapenti

do declare, reveal, make known, set forth,

vivaranti vibhajanti uttāniṃ karonti

open up, analyse, make plain

- uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā -

- after giving a good rebuke with reason to the arguments of others that have arisen -

sappāṭihāriyaṃ dhammaṃ desenti.

and teach the wonderful Dhamma.

Parinibbātu bhante Bhagavā, Parinibbātu Sugato,

May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation,

Parinibbānakālo dāni bhante Bhagavato.

now is the time, reverend Sir, for the Gracious One's Complete Emancipation.

Bhāsītā kho panesā Bhagavato vācā:

For the Gracious One has said these words:

‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,

‘I will not attain Complete Emancipation, Wicked One,

yāva me idaṃ brahmacariyaṃ na iddhañ-ceva bhavissati phītañ-ca,

for as long as this spiritual life of mine has not become successful and prosperous,

vitthārikaṃ bāhujaññaṃ puthubhūtaṃ,

well spread out, possessed by many, become great,

yāva devamanussehi suppakāsitaṃ.¹⁷⁰

until it is well explained amongst devas and men.’

Etarahi kho pana bhante Bhagavato brahmacariyaṃ

But at present, reverend Sir, the Gracious One's spiritual life

iddhañ-ceva phītañ-ca, vitthārikaṃ bāhujaññaṃ puthubhūtaṃ

is successful and prosperous, well spread out, possessed by many, become great,

yāva devamanussehi suppakāsitaṃ.

it is well explained amongst devas and men.

Parinibbātu bhante Bhagavā, Parinibbātu Sugato,

May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation,

Parinibbānakālo dāni bhante Bhagavato” ti.

now is the time, reverend Sir, for the Gracious One's Complete Emancipation.”

Evaṃ vutte, Bhagavā Māraṃ Pāpimantaṃ etad-avoca:

When that was said the Gracious One said this to the Wicked Māra:

“Apposukko tvaṃ Pāpima hohi,

“You should have little concern, Wicked One,

na ciraṃ Tathāgatassa Parinibbānaṃ bhavissati,

in no long time the Realised One will become completely emancipated,

ito tiṇṇaṃ māsānaṃ accayena, Tathāgato Parinibbāyissatī” ti.

after three months have passed from now, the Realised One will attain Complete Emancipation.”

Atha kho Bhagavā Cāpāle cetiye sato sampajāno āyusañkhāraṃ ossajji.

Then at the Cāpāla shrine the Gracious One, mindfully, with full awareness, relinquished the life process.

Ossaṭṭhe ca Bhagavatā āyusañkhāre¹⁷¹ **mahābhūmicālo ahoṣi,**

With the relinquishment of the life process by the Gracious One there was a great earthquake,

bhīmsanako lomahaṃso, devadundubhiyo ca phalīmsu.

and a fearful, horrifying crash of the devas' (thunder) drum.

¹⁷⁰ For the correct parsing of this phrase see PED, *yāva*. Wijesekera, Syntax §9, has an interesting discussion as to whether we may have an archaic plural dative form here (= Skt. *-(e)bhyas*), and quotes the BHS parallel at Divy 201: *yāvad-deva manuṣyebhyaḥ*. If that was the correct interpretation we would need to translate: *until it is well explained to devas and men*; but as it also makes sense as a locative plural we cannot be sure which way to take it.

¹⁷¹ *Ossaṭṭhe...āyusañkhāre* is a locative absolute construction implying simultaneity; see Syntax §183b.

Atha kho Bhagavā, etam-attham veditvā,

Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:

on that occasion uttered this exalted utterance:

“Tulam-atulañ-ca sambhavam,¹⁷²

“Measurable and immeasurable continuity,

Bhavasankhāram-avassajji Muni.

And the continuation-process the Sage relinquished.

Ajjhattarato samāhito,

Content in himself, and concentrated,

Abhindi kavacam-ivattasambhavan”-ti.

He broke continuity of self like a coat of mail.”

6-2: Jaṭilasuttam (52)

The Discourse about Those with Knotted Hair

Evam me sutam:

Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,

at one time the Gracious One was dwelling near Sāvattihī,

Pubbārāme Migāramātupāsāde.

at the Eastern Monastery in Migāra's mother's mansion.

Tena kho pana samayena Bhagavā

Then at that time the Gracious One

sāyanhasamayam patisallāṇā vuṭṭhito bahidvārakoṭṭhake nisinno hoti.

having risen from seclusion in the evening time, was sitting outside the doorway.

Atha kho rājā Pasenadi Kosalo yena Bhagavā tenupasaṅkami,

Then the Kosalan King Pasenadi went to the Gracious One,

upasaṅkamtvā Bhagavantam abhivādetvā ekamantaṃ nisīdi.

and after going and worshipping the Gracious One, he sat down on one side.

¹⁷² The exact interpretation of this phrase is very unsure; the Commentary offers several explanations: measurable action (*tulam*) immeasurable action (*atulam*); sense-sphere and form-sphere action (*tulam*), formless sphere action (*atulam*); measurable fruition (*tulam*), immeasurable fruition (*atulam*); or it means measuring (*tulam*) the advantages of the immeasurable (*atulam*, i.e. *nibbāna*).

For *sambhava* PED only gives the meanings: *origin, birth, production*; but SED gives many more meanings for this word, among which we find: *being, existence*, (here translated as continuity); or it may be that we should take *sambhava* for *bhava* m.c. with the same meaning.

Tena kho pana samayena satta ca jaṭilā, satta ca nigaṇṭhā,

Then at that time seven knotted-haired ascetics, seven of those knot-free (i.e. Jainas),

satta ca acelakā, satta ca ekasāṭakā, satta ca paribbājakā,

seven naked ascetics, seven one-cloakers, and seven wanderers,

parūḷhakacchanakhalomā¹⁷³ khārivividham-ādāya,

with their nails, armpit-hair, and body hair grown long, having taken up their various requisites,

Bhagavato avidūre atikkamanti.

were passing by not far away from the Gracious One.

Addasā kho rājā Pasenadi Kosalo te satta ca jaṭile, satta ca nigaṇṭhe,

The Kosalan King Pasenadi saw those seven knotted-haired ascetics, seven of those knot-free,

satta ca acelake, satta ca ekasāṭake, satta ca paribbājake,

seven naked ascetics, seven one-cloakers, and seven wanderers,

parūḷhakacchanakhalome khārivividham-ādāya,

with their nails, armpit-hair, and body hair grown long, who, having taken up their various requisites,

Bhagavato avidūre atikkamante.

were passing by not far away from the Gracious One.

Disvāna, uṭṭhāyāsanā, ekamsaṃ uttarāsaṅgaṃ karitvā,

Having seen (them), after rising from his seat, arranging his outer robe on one shoulder,

dakkhiṇaṃ jāṇumaṇḍaṃ paṭhaviyaṃ nihantvā,

placing his right knee-cap on the ground,

yena te satta ca jaṭilā, satta ca nigaṇṭhā, satta ca acelakā,

towards the place where those seven knotted-haired ascetics, seven of those knot-free, seven naked ascetics,

satta ca ekasāṭakā, satta ca paribbājakā,

seven one-cloakers, and seven wanderers were,

tenañjaliṃ paṇāmetvā, tikkhattuṃ nāmaṃ sāvesi:

raising his hands in respectful salutation, he three times announced his name, (saying):

“Rājāhaṃ bhante Pasenadi Kosalo” ti.

“Reverend Sirs, I am the Kosalan King Pasenadi.”

¹⁷³ Commentary: *parūḷhakacchanakhalomā ti parūḷhakacchalomā parūḷhanakhā parūḷha-avasesalomā ca, kacchādīsū dīghalomā dīghanakhā cā ti attho.*

Atha kho rājā Pasenadi Kosalo

Then the Kosalan King Pasenadi,

acirapakkantesu tesu sattasu ca jaṭilesu, sattasu ca nigaṇṭhesu,

° not long after those seven knotted-haired ascetics, seven of those knot-free,

sattasu ca acalekesu, sattasu ca ekasāṭakesu, sattasu ca paribbājakesu,¹⁷⁴

seven naked ascetics, seven one-cloakers, and seven wanderers had gone,

yena Bhagavā tenupasaṅkami,

went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi.

and after going and worshipping the Gracious One, he sat down on one side,

Ekamantaṃ nisinno kho rājā Pasenadi Kosalo

While sat on one side the Kosalan King Pasenadi

Bhagavantam etad-avoca: “Ye ca kho bhante loke Arahanto vā,

said this to the Gracious One: “Among those in the world, reverend Sir, who are Worthy Ones,

Arahattamaggam vā samāpannā, ete tesam aññatarā” ti.

or have entered the path to Worthiness, these are some of them.”

“Dujjānam kho panetaṃ Mahārāja tayā gihinā kāmabhoginā

“But this is hard to know, Great King, by you, a householder, partaking of sense pleasures,

puttasambādhasayanam ajjhāvasantena,

by one dwelling in a sleeping place crowded with sons,

Kāsikacandanam paccanubhontena,

by one enjoying sandalwood from Kāsi,

mālāgandhavilepanam dhārayantena,

by one wearing garlands, scents, and creams,

jātarūparajataṃ sādiyantena:

by one delighting in gold and silver:

‘Ime vā Arahanto ime vā arahattamaggam samāpannā’ ti.

‘These are Worthy Ones, or these have entered the path to Worthiness.’

Samvāsena kho Mahārāja sīlam veditabbaṃ,

Through living together, Great King, one can understand (a person's) virtue,

¹⁷⁴ The locative absolute construction is used here to signify *the time after which*.

tañ-ca kho dīghena addhunā, na ittarena,
and that after a long time, and not after a short time,

manasikarotā no amanasikarotā, paññavatā no duppaññaena.
by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.

Samvohārena kho Mahārāja soceyyaṃ veditabbaṃ,
Through having dealings together, Great King, one can understand (a person's) purity,

tañ-ca kho dīghena addhunā, na ittarena,
and that after a long time, *and not after a short time,*

manasikarotā no amanasikarotā, paññavatā no duppaññaena.
by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.

Āpadāsu kho Mahārāja thāmo veditabbo,
Through misfortunes, Great King, one can understand (a person's) stamina,

so ca kho dīghena addhunā, na ittarena,
and that after a long time, *and not after a short time,*

manasikarotā no amanasikarotā, paññavatā no duppaññaena.
by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.

Sākacchāya kho Mahārāja pañña veditabbā,
Through discussion, Great King, one can understand (a person's) wisdom,

sā ca kho dīghena addhunā, na ittarena,
and that after a long time, *and not after a short time,*

manasikarotā no amanasikarotā, paññavatā no duppaññaenā” ti.
by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.”

“Acchariyaṃ bhante, abbhutaṃ bhante,
“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

yāva subhāsitañ-cidaṃ bhante Bhagavatā:
how well spoken that was, reverend Sir, by the Gracious One:

‘Dujjānaṃ kho panetaṃ Mahārāja tayā gihinā kāmabhoginā,
‘But this is hard to know, *Great King, by you, a householder, partaking of sense pleasures,*

puttasambādhasayanaṃ ajjhāvasantena,
by one dwelling in a sleeping place crowded with sons,

Kāsikacandanam paccanubhontena,
by one enjoying sandalwood from Kāsi,

mālāgandhavilepanam dhārayantena,
by one wearing garlands, scents, and creams,

jātarūparajataṃ sādiyantena:
by one delighting in gold and silver:

“Ime vā Arahanto ime vā arahattamaggam samāpannā” ti.
“These are Worthy, or these have entered the path to Worthiness.”

Samvāsena kho Mahārāja sīlam veditabbaṃ,
Through living together, Great King, one can understand (a person's) virtue,

tañ-ca kho dīghena addhunā, na ittarena,
and that after a long time, and not after a short time,

manasikarotā no amanasikarotā, paññavatā no duppaññena.
by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.

Samvohārena kho Mahārāja soceyyam veditabbaṃ,
Through having dealings together, Great King, one can understand (a person's) purity,

tañ-ca kho dīghena addhunā, na ittarena,
and that after a long time, and not after a short time,

manasikarotā no amanasikarotā, paññavatā no duppaññena.
by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.

Āpadāsu kho Mahārāja thāmo veditabbo,
Through misfortunes, Great King, one can understand (a person's) stamina,

so ca kho dīghena addhunā, na ittarena,
and that after a long time, and not after a short time,

manasikarotā no amanasikarotā, paññavatā no duppaññena.
by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.

Sākacchāya kho Mahārāja paññā veditabbā,
Through discussion, Great King, one can understand (a person's) wisdom,

sā ca kho dīghena addhunā, na ittarena,
and that after a long time, and not after a short time,

manasikarotā no amanasikarotā, paññavatā no duppaññenā’ ti.
by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.’

Ete bhante mama purisā corā¹⁷⁵ ocarakā janapadam̐ ocaritvā āgacchanti,

These, reverend Sir, are my men, imposters and spies, who are returning after spying on the country,

te hi paṭhamam̐ otiṇṇam̐, aham̐ pacchā otarissāmi.¹⁷⁶

for first they have gone down (to the country), and afterwards I will go down.

Idāni te bhante tam̐ rajojallam̐ pavāhetvā,

Now these, reverend Sir, having removed dust and dirt,

nhātā suvilittā kappitakesamassū odātavattthavasanā,

being bathed, well annointed, with trimmed hair and beards, dressed in clean clothes,

pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricāressantī^o ti.

and provided with and possessing the five strands of sensual pleasures, will amuse themselves.”

Atha kho Bhagavā, etam-attham̐ veditvā,

Then the Gracious One, having understood the significance of it,

tāyam̐ velāyam̐ imam̐ udānam̐ udānesi:

on that occasion uttered this exalted utterance:

“Na vāyameyya sabbattha, nāññassa puriso siyā,

“One should not endeavour in all circumstances, one should not be another's man,

Nāññam̐ nissāya jīveyya, Dhammena na vaṇim̐ care^o” ti.

One should not live depending on another, one should not live trading in Dhamma.”

6-3: Paccavekkhanasuttam̐ (53) The Discourse about Reflecting

Evam̐ me sutam̐:

Thus I heard:

ekam̐ समयam̐ Bhagavā Sāvattthiyam̐ viharati,

at one time the Gracious One was dwelling near Sāvattthī,

Jetavane Anāthapiṇḍikassa ārāme.

in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena ko pana समयena Bhagavā attano

^o Then at that time the Gracious One was sitting reflecting on his own

¹⁷⁵ In the ChS version of the same story in Saṃyuttanikāya (Kosalasaṃyutta 2.1) the reading is *carā*, but BJT and the Commentary read *corā*, a thief, a robber. Here I take it, it means one who has stolen an appearance, a fraud, an imposter (a meaning also found in modern Sinhala).

¹⁷⁶ There are numerous variant readings for this word in the editions - any translation should be considered tentative.

aneke pāpake akusale dhamme pahīṇe paccavekkhamāno nisinno hoti,
abandonment of countless bad, unwholesome things,

aneke ca kusale dhamme bhāvanāya pāripūriṃ gate.
and how through development countless wholesome things had come to fulfilment.

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Ahu pubbe tadā nāhu; nāhu pubbe tadā ahu;
“Before it was, then it wasn't; before it wasn't, then it was;

Na cāhu, na ca bhavissati, na ceta-rahi vijjati” ti.¹⁷⁷
It was not, and it will not be, and at present it is not found.”

6-4: Paṭhamanānātitthiyasuttaṃ (54) **The First Discourse about the Various Sectarrians**

Evam me sutam:
Thus I heard:

ekaṃ samayaṃ Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena sambahulā nānātitthiyā,
Then at that time many and various sectarians,

samaṇabrāhmaṇaparibbājakā Sāvattiyam paṭivasanti,
ascetics, brāhmaṇas, and wanderers were living at Sāvattihī,

nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:
having various views, various likings, various tendencies, subject to dependence on various views, (such as):

¹⁷⁷ To paraphrase in line with the Commentary: *Before* Awakening there *was* defilement, *then it was not*; *before* the moment of Awakening that measureless, faultless thing (the Path) *was not* fulfilled, *then it was*; the moment of the Noble-Path *was not* before Awakening, and *will not be* in the future, *and at present it is not found*, being a one-time unrepeatable experience.

1. Santeke samaṇabrāhmaṇā¹⁷⁸ evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sassato loko

“The world is eternal

- idam-eva saccaṃ mogham-aññan”-ti.

- this alone is the truth, (all) else is foolish.”

2. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Asassato loko

“The world is not eternal

- idam-eva saccaṃ mogham-aññan”-ti.

- this alone is the truth, (all) else is foolish.”

3. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Antavā loko

“The world is finite

- idam-eva saccaṃ mogham-aññan”-ti.

- this alone is the truth, (all) else is foolish.”

4. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Anantavā loko

“The world is infinite

- idam-eva saccaṃ mogham-aññan”-ti.

- this alone is the truth, (all) else is foolish.”

5. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Taṃ jīvaṃ taṃ sarīraṃ¹⁷⁹

“That which is soul, that is (also) the body

¹⁷⁸ The Commentary says: *samaṇabrāhmaṇā ti pabbajjūpagamena samaṇā, jātiyā brāhmaṇā; lokena vā samaṇā ti ca brāhmaṇā ti ca evaṃ gahitā*; I prefer the 2nd alternative, which is the normal meaning for this compound.

¹⁷⁹ Notice that the terminology used here is not that used in the Buddhist texts themselves (where a comparable analysis might be *nāma & rūpa*); this ensures that what we are dealing with here are true reports of the sorts of views that were held by the other sects.

- **idam-eva saccaṃ mogham-aññan**”-ti.

- this alone is the truth, (all) else is foolish.”

6. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“**Aññaṃ jīvaṃ aññaṃ sarīraṃ**

“The soul is one thing, the body is another thing,

- **idam-eva saccaṃ mogham-aññan**”-ti.

- this alone is the truth, (all) else is foolish.”

7. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“**Hoti tathāgato param-maraṇā**¹⁸⁰

“The individual exists after death

- **idam-eva saccaṃ mogham-aññan**”-ti.

- this alone is the truth, (all) else is foolish.”

8. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“**Na hoti tathāgato param-maraṇā**

“The individual does not exist after death

- **idam-eva saccaṃ mogham-aññan**”-ti.

- this alone is the truth, (all) else is foolish.”

9. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“**Hoti ca na hoti ca tathāgato param-maraṇā**

“The individual exists and does not exist after death

- **idam-eva saccaṃ mogham-aññan**”-ti.

- this alone is the truth, (all) else is foolish.”

¹⁸⁰ The Commentary defines *tathāgata* here as *attā*, the individual self (ChS has the variant reading *satta*, being). This is therefore yet another usage in these views unknown to the Buddhist scriptures, and raises the question as to the relationship between the Buddhist meaning, in the sense of one who has attained Awakening, and the usage implied here, and whether the term was current before its use in the Buddhist sense.

10. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Neva hoti ca, na na hoti ca tathāgato param-maraṇā

“The individual neither exists nor does not exist after death

- idam-eva saccaṃ mogham-aññan”-ti.

- this alone is the truth, (all) else is foolish.”

Te bhaṇḍana-jātā kalahajātā vivādāpannā

° They lived contending, quarelling, disputing,

aññam-aññam mukhasattīhi¹⁸¹ vitudentā viharanti:

attacking each other with sharp tongues, (saying):

“Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo” ti.

“Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.”

Atha kho sambahulā bhikkhū, pubbanhasamayam nivāsetvā,

Then many monks, having dressed in the morning time,

pattacivaram-ādāya,¹⁸² Sāvattim piṇḍāya pavisimsu.

after picking up their bowl and robe, entered Sāvattī for alms.

Sāvattiyam piṇḍāya carivā, pacchābhattam piṇḍapātaṭikkantā,

After walking for alms in Sāvattī, while returning from the alms-round after the meal,

yena Bhagavā tenupasaṅkamimsu,

they went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantam nisidimsu.

and after going and worshipping the Gracious One, they sat down on one side.

Ekamantam nisinnā kho te bhikkhū Bhagavantam etad-avocum:

While sat on one side those monks said this to the Gracious One:

“Idha bhante sambahulā nānātiṭṭhiyā,

“Here, reverend Sir, many and various sectarians,

samaṇabrāhmaṇaparibbājakā Sāvattiyam paṭivasanti,

ascetics, brāhmaṇas, and wanderers are living at Sāvattī,

nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:

having various views, various likings, various tendencies, subject to dependence on various views, (such as):

¹⁸¹ More literally we could translate: *with sword-like mouths*.

¹⁸² We may have expected a plural form here, as the subject is plural, but *civaram* appears to be singular.

1. Santeke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sassato loko

‘The world is eternal

- idam-eva saccaṁ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

2. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Asassato loko

‘The world is not eternal

- idam-eva saccaṁ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

3. Santeke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Antavā loko

‘The world is finite

- idam-eva saccaṁ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

4. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Anantavā loko

‘The world is infinite

- idam-eva saccaṁ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

5. Santeke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Taṁ jīvaṁ taṁ sarīraṁ

‘That which is soul, that is (also) the body

- idam-eva saccaṁ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

6. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Aññaṁ jīvaṁ aññaṁ sarīraṁ

‘The soul is one thing, the body is another thing,

- *idam-eva saccaṃ mogham-aññan'-ti.*
- *this alone is the truth, (all) else is foolish.'*

7. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

'Hoti tathāgato param-maraṇā
'The individual exists after death

- *idam-eva saccaṃ mogham-aññan'-ti.*
- *this alone is the truth, (all) else is foolish.'*

8. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

'Na hoti tathāgato param-maraṇā
'The individual does not exist after death

- *idam-eva saccaṃ mogham-aññan'-ti.*
- *this alone is the truth, (all) else is foolish.'*

9. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

'Hoti ca na hoti ca tathāgato param-maraṇā
'The individual exists and does not exist after death

- *idam-eva saccaṃ mogham-aññan'-ti.*
- *this alone is the truth, (all) else is foolish.'*

10. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

'Neva hoti ca, na na hoti ca tathāgato param-maraṇā
'The individual neither exists nor does not exist after death

- *idam-eva saccaṃ mogham-aññan'-ti.*
- *this alone is the truth, (all) else is foolish.'*

Te bhaṇḍanaajātā kalahajātā vivādāpannā

° They live contending, quarelling, disputing,

aññam-aññaṃ mukhasattīhi vitudantā viharanti:
attacking each other with sharp tongues, (saying):

'Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo'” ti.

'Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.'”

“Aññatitthiyā bhikkhave paribbājakā andhā, acakkhukā,
“Wanderers from other sects, monks, are blind, without vision,

atthaṃ na jānanti, anattaṃ na jānanti,
they do not know what is good, they do not know what is not good,

Dhammaṃ na jānanti, adhammaṃ na jānanti.
they do not know what is Dhamma, they do not know what is not Dhamma.

Te atthaṃ ajānantā anattaṃ ajānantā,
They, not knowing what is good, not knowing what is not good,

Dhammaṃ ajānantā, adhammaṃ ajānantā,
not knowing what is Dhamma, not knowing what is not Dhamma,

bhaṇḍanajātā kalahajātā vivādāpannā
° live contending, quarelling, disputing,

aññam-aññam mukhasattīhi vitudentā viharanti:
attacking each other with sharp tongues, (saying):

‘Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo’ ti.
‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’

Bhūtapubbaṃ bhikkhave imissāyeva Sāvattiyā aññataro Rājā ahoṣi.
Formerly, monks, in this Sāvattī there was a certain King.

Atha kho bhikkhave so Rājā aññataram purisaṃ āmantesi:
Then that King, monks, addressed a certain man, (saying):

‘Ehi tvaṃ ambho purisa yāvatakā Sāvattiyā jaccandhā
‘Please go, dear Sir, and as many of those congenitally blind as there are in Sāvattī

te sabbe ekajjhaṃ sannipātehi’ ti.
assemble them in one place.’

‘Evaṃ Devā’ ti kho bhikkhave so puriso tassa Rañño paṭissutvā,
‘Yes, your Majesty’, said that man, monks, and after replying to the King,

yāvatakā Sāvattiyā jaccandhā te sabbe gahetvā,
and after taking hold of all of those congenitally blind in Sāvattī,

yena so Rājā tenupasaṅkami, upasaṅkamitvā taṃ Rājānaṃ etad-avoca:
he went to the King, and after going he said this to the King:

‘Sannipātītā kho te Deva yāvatakā Sāvattiyā jaccandhā’ ti.
‘As many of those congenitally blind as there are in Sāvattī, your Majesty, have assembled.’

‘Tena hi bhāṇe jaccandhānaṃ hatthiṃ dassēhī’ ti.

‘Then show an elephant, I say, to those congenitally blind.’

‘Evaṃ Devā’ ti kho bhikkhave so puriso tassa Rañño paṭissutvā,

‘Yes, your Majesty’, said that man, monks, and after replying to the King,

jaccandhānaṃ hatthiṃ dassesi:

he showed an elephant to those congenitally blind, (saying):

‘Ediso jaccandhā hatthī!’ ti

‘Such is an elephant, blind men!’

Ekaccānaṃ jaccandhānaṃ hatthissa sīsāṃ dassesi:

To some of those congenitally blind he showed the elephant's head, (saying):

‘Ediso jaccandhā hatthī!’ ti.

‘Such is an elephant, blind men!’

Ekaccānaṃ jaccandhānaṃ hatthissa kaṇṇāṃ dassesi:

To some of those congenitally blind he showed the elephant's ear, (saying):

‘Ediso jaccandhā hatthī!’ ti.

‘Such is an elephant, blind men!’

Ekaccānaṃ jaccandhānaṃ hatthissa dantaṃ dassesi:

To some of those congenitally blind he showed the elephant's tusk, (saying):

‘Ediso jaccandhā hatthī!’ ti.

‘Such is an elephant, blind men!’

Ekaccānaṃ jaccandhānaṃ hatthissa soṇḍaṃ dassesi:

To some of those congenitally blind he showed the elephant's trunk, (saying):

‘Ediso jaccandhā hatthī!’ ti.

‘Such is an elephant, blind men!’

Ekaccānaṃ jaccandhānaṃ hatthissa kāyaṃ dassesi:

To some of those congenitally blind he showed the elephant's body, (saying):

‘Ediso jaccandhā hatthī!’ ti.

‘Such is an elephant, blind men!’

Ekaccānaṃ jaccandhānaṃ hatthissa pādaṃ dassesi:

To some of those congenitally blind he showed the elephant's leg, (saying):

‘Ediso jaccandhā hatthī!’ ti.

‘Such is an elephant, blind men!’

Ekaccānaṃ jaccandhānaṃ hatthissa satthiṃ dassesi:

To some of those congenitally blind he showed the elephant's thigh, (saying):

‘Ediso jaccandhā hatthī!’ ti.

‘Such is an elephant, blind men!’

Ekaccānaṃ jaccandhānaṃ hatthissa naṅguṭṭhaṃ dassesi:

To some of those congenitally blind he showed the top of the elephant's tail, (saying):

‘Ediso jaccandhā hatthī!’ ti.

‘Such is an elephant, blind men!’

Ekaccānaṃ jaccandhānaṃ hatthissa vāladhiṃ dassesi:

To some of those congenitally blind he showed the tip of the elephant's tail, (saying):

‘Ediso jaccandhā hatthī!’ ti.

‘Such is an elephant, blind men!’

Atha kho bhikkhave so puriso jaccandhānaṃ hatthiṃ dassetvā,

Then, monks, that man, having shown the elephant to those congenitally blind,

yena so Rājā tenupasaṅkami, upasaṅkamtivā taṃ Rājānaṃ etad-avoca:

went to the King, and after going he said this to the King:

‘Diṭṭho kho tehi Deva jaccandhehi hatthi,

‘Those congenitally blind have seen the elephant, your Majesty,

yassa dāni Devo kālaṃ maññatī’ ti.

now is the time for whatever you are thinking, your Majesty.’

Atha kho bhikkhave so Rājā yena te jaccandhā tenupasaṅkami,

Then that King, monks, went to the congenitally blind,

upasaṅkamtivā te jaccandhe etad-avoca:

and after going he said this to those congenitally blind:

‘Diṭṭho vo jaccandhā hatthī?’ ti.

‘Did you see the elephant, blind men?’

‘Evaṃ Deva diṭṭho no hatthī’ ti.

‘Yes, your Majesty, we did see the elephant.’

‘Vadetha jaccandhā, “Ediso hatthī” ’ ti.

‘Speak, blind men, (and say): “Such is an elephant.” ’

Yehi bhikkhave jaccandhehi¹⁸³ hatthissa sīsāṃ diṭṭham ahoṣi,
Those congenitally blind who had seen the elephant's head, monks,

te evam-āhaṃsu: 'Ediso deva hatthi seyyathā pi kumbho' ti.
said this: 'Such is an elephant, your Majesty, he is like a pot.'

Yehi bhikkhave jaccandhehi hatthissa kaṇṇo diṭṭho ahoṣi,
Those congenitally blind who had seen the elephant's ear, monks,

te evam-āhaṃsu: 'Ediso deva hatthi seyyathā pi suppan' ti.
said this: 'Such is an elephant, your Majesty, he is like a winnowing fan.'

Yehi bhikkhave jaccandhehi hatthissa danto diṭṭho ahoṣi,
Those congenitally blind who had seen the elephant's tusk, monks,

te evam-āhaṃsu: 'Ediso deva hatthi seyyathā pi phālo' ti.
said this: 'Such is an elephant, your Majesty, he is like a ploughshare.'

Yehi bhikkhave jaccandhehi hatthissa soṇḍo diṭṭho ahoṣi,
Those congenitally blind who had seen the elephant's trunk, monks,

te evam-āhaṃsu: 'Ediso deva hatthi seyyathā pi naṅgalīsā' ti.
said this: 'Such is an elephant, your Majesty, he is like a plough-pole.'

Yehi bhikkhave jaccandhehi hatthissa kāyo diṭṭho ahoṣi,
Those congenitally blind who had seen the elephant's body, monks,

te evam-āhaṃsu: 'Ediso deva hatthi seyyathā pi koṭṭho' ti.
said this: 'Such is an elephant, your Majesty, he is like a store-house'

Yehi bhikkhave jaccandhehi hatthissa pādo diṭṭho ahoṣi,
Those congenitally blind who had seen the elephant's leg, monks,

te evam-āhaṃsu: 'Ediso deva hatthi seyyathā pi thūno' ti.
said this: 'Such is an elephant, your Majesty, he is like a pillar.'

Yehi bhikkhave jaccandhehi hatthissa satthi diṭṭho ahoṣi,
Those congenitally blind who had seen the elephant's thighs, monks,

te evam-āhaṃsu: 'Ediso deva hatthi seyyathā pi udukkhalo' ti.
said this: 'Such is an elephant, your Majesty, he is like a mortar.'

Yehi bhikkhave jaccandhehi hatthissa naṅguṭṭham diṭṭham ahoṣi,
Those congenitally blind who had seen the top of the elephant's tail, monks,

te evam-āhaṃsu, 'Ediso deva hatthi seyyathā pi musalo' ti.
said this: 'Such is an elephant, your Majesty, he is like a pestle.'

¹⁸³ Note the use of the instrumental of attendant circumstance here, more literally: *those with congenital blindness*.

Yehi bhikkhave jaccandhehi hatthissa vāladhi diṭṭho ahoṣi,
Those congenitally blind who had seen the tip of the elephant's tail, monks,

te evam-āhaṃsu, ‘Ediso deva hatthi seyyathā pi sammajjanī’ ti,
said this: ‘Such is an elephant, your Majesty, he is like a broom,’

te: ‘Ediso hatthi nediso hatthi; nediso hatthi ediso hatthī’ ti,
and they, (saying): ‘Such is an elephant, such is not an elephant; such is not an elephant,
such is an elephant,’

aññam-aññam muṭṭhīhi saṃkhubhiṃsu,
hit each other with their fists,

tena ca pana bhikkhave so rājā attamano ahoṣi.
and with that, monks, the King was pleased.

Evam-eva kho bhikkhave aññatitthiyā paribbājakā
Just so, monks, wanderers from other sects

andhā acakkhukā atthaṃ na jānanti, anattaṃ na jānanti,
are blind, without vision, *they do not know what is good, they do not know what is not
good,*

Dhammaṃ na jānanti, adhammaṃ na jānanti.
they do not know what is Dhamma, they do not know what is not Dhamma.

Te atthaṃ ajānantā, anattaṃ ajānantā,
They, not knowing what is good, not knowing what is not good,

Dhammaṃ ajānantā, adhammaṃ ajānantā,
not knowing what is Dhamma, not knowing what is not Dhamma,

bhaṇḍanajātā kalahajātā vivādāpannā
° *live contending, quarelling, disputing,*

aññam-aññam mukhasattīhi vitudantā viharanti:
attacking each other with sharp tongues, (saying):

‘Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo’ ” ti.
‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’ ”

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Imesu kira sajjanti, eke samaṇabrāhmaṇā,
“Some ascetics and brāhmaṇas, it seems, are attached to these (views),

Viggayha¹⁸⁴ nam vivadanti janā ekaṅgadassino” ti.
Having grasped ahold of it, they dispute, (like) people who see (only) one side.”

6-5: Dutīyanānātitthiyasuttam (55) **The Second Discourse about the Various Sectarrians**

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena sambahulā nānātitthiyā,
Then at that time many and various sectarians,

samaṇabrāhmaṇaparibbājakā Sāvattiyam paṭivasanti,
ascetics, brāhmaṇas, and wanderers were living at Sāvattihī,

nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:
having various views, various likings, various tendencies, subject to dependence on various views, (such as):

1. Santeke samaṇabrāhmaṇā evamvādino evamdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sassato attā ca loko ca

“The self and the world are eternal

- idam-eva saccam mogham-aññan”-ti.

- this alone is the truth, (all) else is foolish.”

2. Santi paneke samaṇabrāhmaṇā evamvādino evamdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Asassato attā ca loko ca

“The self and the world are not eternal

- idam-eva saccam mogham-aññan”-ti.

- this alone is the truth, (all) else is foolish.”

¹⁸⁴ I take *viggayha* here as the absolutive to *vigganhati*, with the meaning *having taken up, grasped hold of*. The Commentary explains that *iva* must be understood in the last pādayuga.

3. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sassato asassato attā ca loko ca

“The self and the world are eternal and not eternal

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

4. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Neva sassato nāsassato attā ca loko ca

“The self and the world are neither eternal nor not eternal

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

5. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sayāṃkato attā ca loko ca

“The self and the world are made by oneself

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

6. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Paramkato attā ca loko ca

“The self and the world are made by another

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

7. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sayāṃkato paramkato attā ca loko ca

“The self and the world are made by oneself and by another

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

8. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Asayaṃkāro aparāṃkāro adhiccasamuppanno attā ca loko ca

“The self and the world are neither made by oneself nor by another, but have arisen fortuitously

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

9. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sassataṃ sukhadukkhaṃ attā ca loko ca

“Pleasure and pain, the self and the world are eternal

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

10. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Asassataṃ sukhadukkhaṃ attā ca loko ca

“Pleasure and pain, the self and the world are not eternal

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

11. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sassataṃ asassataṃ sukhadukkhaṃ attā ca loko ca

“Pleasure and pain, the self and the world are eternal and not eternal

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

12. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca

“Pleasure and pain, the self and the world are neither eternal nor not eternal

- **idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

13. Santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sayamkataṃ sukhadukkhaṃ attā ca loko ca

“Pleasure and pain, the self and the world are made by oneself

- **idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

14. Santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Paramkataṃ sukhadukkhaṃ attā ca loko ca

“Pleasure and pain, the self and the world are made by another

- **idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

15. Santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sayamkataṃ paramkataṃ sukhadukkhaṃ attā ca loko ca

“Pleasure and pain, the self and the world are made by oneself and by another

- **idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

16. Santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Asayamkāraṃ aparamkāraṃ adhiccasamuppannaṃ

° “Pleasure and pain, the self and the world are neither made by oneself nor by another,

sukhadukkhaṃ attā ca loko ca

but have arisen fortuitously

- **idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

Te bhaṇḍana-jātā kalah-jātā vivādāpannā

° They lived contending, quarelling, disputing,

aññaṃ-aññaṃ mukhasattīhi vitudentā viharanti:

attacking each other with sharp tongues, (saying):

“Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo” ti.

“Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.”

Atha kho sambahulā bhikkhū, pubbanhasamayam nivāsetvā,

Then many monks, having dressed in the morning time,

pattacīvaram-ādāya, Sāvattim piṇḍāya pavisimsu.

after picking up their bowls and robes, entered Sāvattī for alms.

Sāvattiyam piṇḍāya caritvā, pacchābhataṃ piṇḍapātaṭikkantā,

And after walking for alms in Sāvattī, while returning from the alms-round after the meal,

yena Bhagavā tenupasaṅkamimsu,

they went to the Gracious One,

upasaṅkamtvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdimsu.

and after going and worshipping the Gracious One, they sat down on one side.

Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocum:

While sat on one side those monks said this to the Gracious One:

“Idha bhante sambahulā nānātitthiyā,

“Here, reverend Sir, many and various sectarians,

samaṇabrāhmaṇaparibbājakā Sāvattiyam paṭivasanti,

ascetics, brāhmaṇas, and wanderers are living at Sāvattī,

nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:

having various views, various likings, various tendencies, subject to dependence on various views, (such as):

1. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sassato attā ca loko ca

‘The self and the world are eternal

- idam-eva saccaṃ mogham-aññaṇ’-ti.

- this alone is the truth, (all) else is foolish.’

2. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Asassato attā ca loko ca

‘The self and the world are not eternal

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

3. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sassato asassato attā ca loko ca

‘The self and the world are eternal and not eternal

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

4. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Neva sassato nāsassato attā ca loko ca

‘The self and the world are neither eternal nor not eternal

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

5. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sayamkato attā ca loko ca

‘The self and the world are made by oneself

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

6. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Paramkato attā ca loko ca

‘The self and the world are made by another

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

7. Santeke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sayaṁkato paraṁkato attā ca loko ca

‘The self and the world are made by oneself and by another

- idam-eva saccaṁ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

8. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Asayaṁkāro aparāṁkāro adhiccasamuppanno attā ca loko ca

‘The self and the world are neither made by oneself nor by another, but have arisen fortuitously

- idam-eva saccaṁ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

9. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sassataṁ sukhadukkhaṁ attā ca loko ca

‘Pleasure and pain, the self and the world are eternal

- idam-eva saccaṁ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

10. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Asassataṁ sukhadukkhaṁ attā ca loko ca

‘Pleasure and pain, the self and the world are not eternal

- idam-eva saccaṁ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

11. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sassataṁ asassataṁ sukhadukkhaṁ attā ca loko ca

‘Pleasure and pain, the self and the world are eternal and not eternal

- idam-eva saccaṁ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

12. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca

‘Pleasure and pain, the self and the world are neither eternal nor not eternal

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

13. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Syaṃkataṃ sukhadukkhaṃ attā ca loko ca

‘Pleasure and pain, the self and the world are made by oneself

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

14. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Paraṃkataṃ sukhadukkhaṃ attā ca loko ca

‘Pleasure and pain, the self and the world are made by another

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

15. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Syaṃkataṃ paraṃkataṃ sukhadukkhaṃ attā ca loko ca

‘Pleasure and pain, the self and the world are made by oneself and by another

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

16. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ

° ‘Pleasure and pain, the self and the world are neither made by oneself nor by another,

sukhadukkhaṃ attā ca loko ca

but have arisen fortuitously

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

Te bhaṇḍanajātā kalahajātā vivādāpannā

° They live contending, quarelling, disputing,

aññam-aññam mukhasattīhi vitudantā viharanti:

attacking each other with sharp tongues, (saying):

‘Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo’ ti.

‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’

Aññatitthiyā bhikkhave paribbājakā andhā, acakkhukā,

Wanderers from other sects, monks, are blind, without vision,

attham na jānanti anattham na jānanti,

they do not know what is good, they do not know what is not good,

Dhammam na jānanti, adhammam na jānanti.

they do not know what is Dhamma, they do not know what is not Dhamma.

Te attham ajānantā anattham ajānantā,

They, not knowing what is good, not knowing what is not good,

Dhammam ajānantā, adhammam ajānantā,

not knowing what is Dhamma, not knowing what is not Dhamma,

bhaṇḍanajātā kalahajātā vivādāpannā

° live contending, quarelling, disputing,

aññam-aññam mukhasattīhi vitudantā viharanti:

attacking each other with sharp tongues, (saying):

‘Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo’ ti.

‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’

Atha kho Bhagavā, etam-attham veditvā,

Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:

on that occasion uttered this exalted utterance:

“Imesu kira sajjanti, eke samaṇabrāhmaṇā,

“Some ascetics and brāhmaṇas, it seems, are attached to these (views),

Antarā va visīdanti,¹⁸⁵ appatvā va tamogadhan”-ti.

Mid-term they sink back (depressed), not having attained a firm footing.”

¹⁸⁵ There is a play on the word *visīdati* here, which can mean *sinks*, and *is depressed*.

6-6: Tatiyanānātitthiyasuttam (56) The Third Discourse about the Various Sectarrians

Evam me sutam:

Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena sambahulā nānātitthiyā,
Then at that time many and various sectarians,

samaṇabrāhmaṇaparibbājakā Sāvattiyam paṭivasanti,
ascetics, brāhmaṇas, and wanderers were living at Sāvattihī,

nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:
having various views, various likings, various tendencies, subject to dependence on various views, (such as):

1. Santeke samaṇabrāhmaṇā evamvādino evamdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sassato attā ca loko ca

“The self and the world are eternal

- idam-eva saccam mogham-aññan”-ti.

- this alone is the truth, (all) else is foolish.”

2. Santi paneke samaṇabrāhmaṇā evamvādino evamdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Asassato attā ca loko ca

“The self and the world are not eternal

- idam-eva saccam mogham-aññan”-ti.

- this alone is the truth, (all) else is foolish.”

3. Santeke samaṇabrāhmaṇā evamvādino evamdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sassato asassato attā ca loko ca

“The self and the world are eternal and not eternal

- idam-eva saccam mogham-aññan”-ti.

- this alone is the truth, (all) else is foolish.”

4. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Neva sassato nāsassato attā ca loko ca

“The self and the world are neither eternal nor not eternal

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

5. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sayaṃkato attā ca loko ca

“The self and the world are made by oneself

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

6. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Paraṃkato attā ca loko ca

“The self and the world are made by another

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

7. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sayaṃkato paraṃkato attā ca loko ca

“The self and the world are made by oneself and by another

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

8. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Asayaṃkāro aparāṃkāro adhiccasamuppanno attā ca loko ca

“The self and the world are neither made by oneself nor by another, but have arisen fortuitously

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

9. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sassataṃ sukhadukkhaṃ attā ca loko ca

“Pleasure and pain, the self and the world are eternal

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

10. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Asassataṃ sukhadukkhaṃ attā ca loko ca

“Pleasure and pain, the self and the world are not eternal

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

11. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sassataṃ asassataṃ sukhadukkhaṃ attā ca loko ca

“Pleasure and pain, the self and the world are eternal and not eternal

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

12. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca

“Pleasure and pain, the self and the world are neither eternal nor not eternal

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

13. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sayamkatam sukhadukkhaṃ attā ca loko ca

“Pleasure and pain, the self and the world are made by oneself

- idam-eva saccaṃ mogham-aññaṃ”-ti.

- this alone is the truth, (all) else is foolish.”

14. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Paraṃkatam sukhadukkham attā ca loko ca

“Pleasure and pain, the self and the world are made by another

- idam-eva saccam mogham-aññan”-ti.

- this alone is the truth, (all) else is foolish.”

15. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There were some ascetics and brāhmaṇas who were of this argument, this view:

“Sayamkatam paramkatam sukhadukkham attā ca loko ca

“Pleasure and pain, the self and the world are made by oneself and by another

- idam-eva saccam mogham-aññan”-ti.

- this alone is the truth, (all) else is foolish.”

16. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there were some ascetics and brāhmaṇas who were of this argument, this view:

“Asayamkāram aparamkāram adhiccasamuppannam

° “Pleasure and pain, the self and the world are neither made by oneself nor by another,

sukhadukkham attā ca loko ca

but have arisen fortuitously

- idam-eva saccam mogham-aññan”-ti.

- this alone is the truth, (all) else is foolish.”

Te bhaṇḍana-jātā kalah-jātā vivādāpannā

° They lived contending, quarelling, disputing,

aññam-aññam mukhasattīhi vitudentā viharanti:

attacking each other with sharp tongues, (saying):

“Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo” ti.

“Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.”

Atha kho sambahulā bhikkhū, pubbanhasamayam nivāsetvā,

Then many monks, having dressed in the morning time,

pattacivaram-ādāya, Sāvattim piṇḍāya pavisimsu.

after picking up their bowls and robes, entered Sāvattihī for alms.

Sāvattthiyam piṇḍāya caritvā, pacchābhattam piṇḍapātaṭikkantā,
and after walking for alms in Sāvattthī, while returning from the alms-round after the meal,

yena Bhagavā tenupasaṅkamimsu,
they went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.
and after going and worshipping the Gracious One, they sat down on one side.

Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:
While sat on one side those monks said this to the Gracious One:

“Idha bhante sambahulā nānātitthiyā,
“Here, reverend Sir, many and various sectarians,

samaṇabrāhmaṇaparibbājakā Sāvattthiyam paṭivasanti,
ascetics, brāhmaṇas, and wanderers are living at Sāvattthī,

nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:
having various views, various likings, various tendencies, subject to dependence on various views, (such as):

1. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sassato attā ca loko ca
‘The self and the world are eternal

- idam-eva saccaṃ mogham-aññan’-ti.
- this alone is the truth, (all) else is foolish.’

2. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Asassato attā ca loko ca
‘The self and the world are not eternal

- idam-eva saccaṃ mogham-aññan’-ti.
- this alone is the truth, (all) else is foolish.’

3. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sassato asassato attā ca loko ca
‘The self and the world are eternal and not eternal

- idam-eva saccaṃ mogham-aññan’-ti.
- this alone is the truth, (all) else is foolish.’

4. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Neva sassato nāsassato attā ca loko ca

‘The self and the world are neither eternal nor not eternal

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

5. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sayamkato attā ca loko ca

‘The self and the world are made by oneself

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

6. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Paramkato attā ca loko ca

‘The self and the world are made by another

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

7. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sayamkato paramkato attā ca loko ca

‘The self and the world are made by oneself and by another

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

8. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Asayamkāro aparamkāro adhiccasamuppanno attā ca loko ca

‘The self and the world are neither made by oneself nor by another, but have arisen fortuitously

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

9. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sassataṃ sukhadukkhaṃ attā ca loko ca

‘Pleasure and pain, the self and the world are eternal

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

10. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Asassataṃ sukhadukkhaṃ attā ca loko ca

‘Pleasure and pain, the self and the world are not eternal

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

11. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sassataṃ asassataṃ sukhadukkhaṃ attā ca loko ca

‘Pleasure and pain, the self and the world are eternal and not eternal

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

12. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca

‘Pleasure and pain, the self and the world are neither eternal nor not eternal

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

13. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sayāṃkataṃ sukhadukkhaṃ attā ca loko ca

‘Pleasure and pain, the self and the world are made by oneself

- idam-eva saccaṃ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

14. Santeke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Paraṁkataṁ sukhadukkhaṁ attā ca loko ca

‘Pleasure and pain, the self and the world are made by another

- idam-eva saccaṁ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

15. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

There are some ascetics and brāhmaṇas who are of this argument, this view:

‘Sayaṁkataṁ paraṁkataṁ sukhadukkhaṁ attā ca loko ca

‘Pleasure and pain, the self and the world are made by oneself and by another

- idam-eva saccaṁ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

16. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:

But there are some ascetics and brāhmaṇas who are of this argument, this view:

‘Asayaṁkāraṁ aparaṁkāraṁ adhiccasamuppannaṁ

° ‘Pleasure and pain, the self and the world are neither made by oneself nor by another,

sukhadukkhaṁ attā ca loko ca

but have arisen fortuitously

- idam-eva saccaṁ mogham-aññan’-ti.

- this alone is the truth, (all) else is foolish.’

Te bhaṇḍana-jātā kalahajātā vivādāpannā

° They live contending, quarelling, disputing,

aññam-aññam mukhasattīhi vitudentā viharanti:

attacking each other with sharp tongues, (saying):

‘Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo’ ti.

‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’

“Aññatitthiyā bhikkhave paribbājakā andhā, acakkhukā,

“Wanderers from other sects, monks, are blind, without vision,

attham na jānanti anattam na jānanti,

they do not know what is good, they do not know what is not good,

Dhammaṃ na jānanti, adhammaṃ na jānanti.

they do not know what is Dhamma, they do not know what is not Dhamma.

Te atthaṃ ajānantā anatthaṃ ajānantā,

They, not knowing what is good, not knowing what is not good,

Dhammaṃ ajānantā, adhammaṃ ajānantā,

not knowing what is Dhamma, not knowing what is not Dhamma,

bhaṇḍana-jātā kalahajātā vivādāpannā

° live contending, quarelling, disputing,

aññaṃ-aññaṃ mukhasattīhi vitudantā viharanti:

attacking each other with sharp tongues, (saying):

‘Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo’ ti.

‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Ahaṅkārapasutāyaṃ, pajā paraṅkā rūpasamhitā,

“This generation is intent on the I-maker, connected to the other-maker,

Etad-eke nābbhaññimsu na naṃ sallan-ti addasum.

Some did not know that, and did not see: ‘this is a dart’.

Etañ-ca sallam paṭicca¹⁸⁶ passato,

But seeing that dart is the cause,

“Ahaṃ karomī” ti na tassa hoti,

There is no more ‘I am the maker’ for him,

“Paro karotī” ti na tassa hoti.

There is no more ‘Another is the maker’ for him.

Mānupetā ayaṃ pajā, mānaganthā mānavinibandhā,

This generation is possessed by conceit, tied by conceit, bound by conceit,

Diṭṭhisu sārambhakathā, Samsāraṃ nātivattatī” ti.

Talking impetuously in regard to their views, Samsāra has not been transcended.”

¹⁸⁶ Other editions read *paṭikacca* (or *paṭigacca*), as does the Commentary. However Udānavarga (27-8) reads: *Etat tu śalyaṃ pratiyatya paśyato*, which confirms the reading *paṭicca*.

6-7: Subhūtisuttam (57)
The Discourse about Subhūti

Evam me sutam:

Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Subhūti
Then at that time venerable Subhūti

Bhagavato avidūre nisinno hoti,
was sitting not far away from the Gracious One,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
after folding his legs crosswise, and setting his body straight,

avitakkasamādhiṃ samāpannam.
having attained a concentration free from thought.

Addasā kho Bhagavā āyasmantaṃ Subhūtiṃ avidūre nisinnam,
The Gracious One saw venerable Subhūti sat not far away,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
after folding his legs crosswise, and setting his body straight,

avitakkasamādhiṃ samāpannam.
who had attained a concentration free from thought.

Atha kho Bhagavā, etam-attham veditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Yassa vitakkā vidhūpitā,
° “For he who has dispelled thoughts,

Ajjhattam suvikappitā asesā,
Totally cut (them) off within himself without remainder,

Tam saṅgam-aticca arūpasaññī,¹⁸⁷
Perceiving the formless (nibbāna), beyond the shackle,

Catuyogātigato na jātu-m-etī” ti.¹⁸⁸
Having overcome the four yokes - he surely does not come (to birth again).”

6-8: Gaṇikāsuttaṃ (58) **The Discourse about the Courtesan**

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Rājagahe viharati,
at one time the Gracious One was dwelling near Rājagaha,

Veļuvane Kalandakanivāpe.
in Bamboo Wood, at the Squirrels' Feeding Place.

Tena kho pana samayena Rājagahe dve pūgā,
Then at that time in Rājagaha there were two gangs,

aññatarissā gaṇikāya sārattā honti paṭibaddhacittā.
who were impassioned with a certain courtesan, whose minds were bound.

Bhaṇḍanajātā kalahajātā vivādāpannā,
Contending, quarelling, and disputing,

aññam-aññam pāṇihi pi upakkamanti, leḍḍūhi pi upakkamanti,
they attacked each other with their hands, attacked with clods of earth,

daṇḍehi pi upakkamanti, satthehi pi upakkamanti,
attacked with sticks, attacked with swords,

te tattha maraṇam-pi nigacchanti, maraṇamattam-pi dukkham.
and there (and then) they underwent death, and pain like unto death.

Atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā,
Then many monks, having dressed in the morning time,

pattacīvaram-ādāya, Rājagahaṃ piṇḍāya pavisiṃsu,
after picking up their bowls and robes, entered Rājagaha for alms,

Rājagahe piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭikkantā,
and after walking for alms in Rājagaha, while returning from the alms-round after the meal,

¹⁸⁷ *Arūpa*, the formless, is defined as signifying *nibbāna* in the Commentary here.

¹⁸⁸ There is another reading given in the Commentary, *na jātim-eti*, which might seem preferable, in which case the translation would run: *does not come to birth (again)*.

yena Bhagavā tenupasaṅkamimsu,
went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu.
and after going and worshipping the Gracious One, they sat down on one side.

Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:
While sat on one side those monks said this to the Gracious One:

“Idha bhante Rājagahe dve pūgā,
“Here, reverend Sir, in Rājagaha there are two gangs,

aññatarissā gaṇikāya sārattā paṭibaddhacittā.
who are impassioned with a certain courtesan, whose minds are bound.

Bhaṇḍanajātā kalahajātā vivādāpannā
Contending, quarelling, and disputing,

aññam-aññam pāṇihi pi upakkamanti, leḍḍūhi pi upakkamanti,
they attack each other with their hands, attack with clods of earth,

daṇḍehi pi upakkamanti, satthehi pi upakkamanti,
attack with sticks, attack with swords,

te tattha maraṇam-pi nigacchanti, maraṇamattam-pi dukkhan”-ti.
and there (and then) they undergo death, and pain like unto death.”

Atha kho Bhagavā, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imam udānam udānesi:¹⁸⁹
on that occasion uttered this exalted utterance:

“Yañ-ca pattaṃ yañ-ca pattaṃ -
“What has been attained, and what can be attained -

ubhayam-etam rajānukiṇṇam āturassānusikkhato.
these two are strewn with dust, for that miserable one in (wrong) training.

Ye ca sikkhāsārā sīlabbatajīvitabrahmacariya-upaṭṭhānasārā -
Those who hold the training rules as the essence, or virtue and practices, (right)
livelihood, celibacy, and attendance as the essence -

ayam-eko anto.
this is one end.

¹⁸⁹ It will be noted that the Udāna that follows has very little to do with the prose introduction. One can't help feeling that there is some sort of mis-match here, and that the real occasion for the utterance has been lost. It is also worth pointing out that the Udāna is in prose in this section, whereas most (if not all) are in verse, which casts further doubt on the authenticity of the Discourse as it stands.

Ye ca evaṃvādinō: ‘Natthi kāmesu doso’ ti -

Those who say this: ‘There is no fault in sense pleasures’ -

ayaṃ dutiyo anto.

this is the second end.

Iccete ubho antā kaṭasivaḍḍhanā, kaṭasiyo diṭṭhiṃ vaḍḍhenti.

Thus these two ends promote the cemetery grounds, and the cemetery grounds promote (wrong) view.

Ete te ubho ante anabhiññāya oliyanti eke atidhāvanti eke.

Not having understood these two ends, some get stuck, some get too far.

Ye ca kho te abhiññāya tatra ca nāhesuṃ tena ca na maññimsu¹⁹⁰ -

But for those who have understood these, who were not in that, and because of that do not conceive (a conceit) -

Vaṭṭaṃ tesam natthi paññāpanāyā” ti.

there is no Cycle (of Saṃsāra) to be assigned for them.”

6-9: Upātisuttaṃ (59) The Discourse about (Running) Beyond

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,

at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.

in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena Bhagavā rattandhakāratimisāyam,

Then at that time the Gracious One, in the darkness and dullness of the night,

abbhokāse nisinno hoti, telappadīpesu jhāyamānesu.

was sitting in the open air, while the oil-lamps were burning.

Tena kho pana samayena sambahulā adhipātakā

Then at that time many moths

tesu telappadīpesu āpātāparipātāṃ,

rushing and falling down into those oil lamps,

anayaṃ āpajjanti vyasanam āpajjanti.

were coming to grief, were coming to ruin.

¹⁹⁰ *maññati* means to think, to conceive, but it means it here in a way that implies its cognate *māna*, conceit, hence the translation.

Addasā kho Bhagavā te sambahule adhipātake

The Gracious One saw those many moths

tesu telappadīpesu āpātaparipātāṃ

(who), rushing and falling down into those oil lamps,

anayaṃ āpajjante vyasanaṃ āpajjante.

were coming to grief, were coming to ruin.

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Upātidhāvanti na sāram-enti,
“They run beyond, not coming to the essential,

Navam navam¹⁹¹ bandhanaṃ brūhayanti,
They cause new and fresh bonds to increase,

Patanti pajjotam-ivādhipātakā,
Like moths that fall into the lamp,

Diṭṭhe sute iti heke nivīṭṭhā” ti.
Some have settled thus on what is seen (or) heard.”

6-10: Tathāgatuppādasuttaṃ (60)

The Discourse about the Arising of the Realised One

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,

at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.

in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Ānando

Then at that time venerable Ānanda

yena Bhagavā tenupasaṅkami,

went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.

and after going and worshipping the Gracious One, he sat down on one side.

¹⁹¹ *Nava* is translated with its synonymous meanings *new* & *fresh*.

Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad-avoca:

While sat on one side venerable Ānanda said this to the Gracious One:

“Yāvakīvañ-ca bhante Tathāgatā loke nuppajjanti,

“For as long as the Realised Ones, reverend Sir, do not arise in the world,

Arahanto Sammāsambuddhā,

the Worthy Ones, the Perfect Sambuddhas,

tāva aññatitthiyā paribbājakā sakkatā honti,

for that long the wanderers from other sects are venerated,

garukatā mānitā pūjitā, lābhī

respected, revered, honoured, esteemed, and in receipt

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

of robes, almsfood, dwellings, and medicinal requisites to help when sick.

Yato ca kho bhante Tathāgatā loke uppajjanti,

But when the Realised Ones, reverend Sir, do arise in the world,

Arahanto Sammāsambuddhā,

the Worthy Ones, the Perfect Sambuddhas,

atha aññatitthiyā paribbājakā asakkatā honti

then the wanderers from other sects are not venerated,

agarukatā amānitā apūjitā anapacitā, na lābhī

not respected, not revered, not honoured, not esteemed, and are not in receipt

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

of robes, almsfood, dwellings, and medicinal requisites to help when sick.

Bhagavā yeva dāni bhante sakkato garukato mānito pūjito apacito,

Now, reverend Sir, the Gracious One is venerated, respected, revered, honoured, esteemed,

lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ,

and in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick,

bhikkhusaṅgho cā” ti.

and (so is) the Community of monks.”

“Evam-etaṃ Ānanda yāvakīvañ-ca Ānanda Tathāgatā loke nuppajjanti

“Just so, Ānanda, for as long as the Realised Ones, Ānanda, do not arise in the world,

Arahanto Sammāsambuddhā,

the Worthy Ones, the Perfect Sambuddhas,

tāva aññatitthiyā paribbājakā sakkatā honti,
for that long the wanderers from other sects are venerated,

garukatā mānitā pūjitā apacitā, lābhī
respected, revered, honoured, esteemed, and in receipt

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.
of robes, almsfood, dwellings, and medicinal requisites to help when sick.

Yato ca kho Ānanda Tathāgatā loke uppajjanti,
But when the Realised Ones, Ānanda, do arise in the world,

Arahanto Sammāsambuddhā,
the Worthy Ones, the Perfect Sambuddhas,

atha aññatitthiyā paribbājakā asakkatā honti,
then the wanderers from other sects are not venerated,

agarukatā mānitā apūjitā anapacitā, na lābhī
not respected, not revered, not honoured, not esteemed, and are not in receipt

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.
of robes, almsfood, dwellings, and medicinal requisites to help when sick.

Tathāgato va dāni sakkato garukato mānito pūjito apacito, lābhī
Now the Realised One is venerated, respected, revered, honoured, esteemed, and in receipt

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ,
of robes, almsfood, dwellings, and medicinal requisites to help when sick,

bhikkhusaṅgho cā” ti.
and (so is) the Community of monks.”

Atha kho Bhagavā, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Obhāsati tāva so kimi
“The glow worm shines forth

Yāva na uggamati pabhaṅkaro,
for as long as the light-maker (the sun) does not rise,

Verocanamhi uggate,
But when the brilliant one (the sun) has risen,

Hatappabho hoti na cāpi bhāsati.

The (glow worm's) light is destroyed, and does not shine forth.

Evam̐ obhāsitam-eva takkikānam̐

In the same way the reasoners shine forth

yāva Sammāsambuddhā loke nuppajjanti.

for as long as the Perfect Sambuddhas do not arise in the world.

Na takkikā sujjhanti na cāpi sāvakā,

The reasoners are not purified, nor are their disciples,

duddiṭṭhī na dukkhā pamuccare” ti.¹⁹²

of wrong view, they are not released from suffering.”

¹⁹² *pamuccare* is the 3rd person middle indicative of the passive verb *pamuccati*.

7: Cullavaggo The Chapter (including) the Short (Discourses)

7-1: Paṭhamabhaddiyasuttaṃ (61) The First Discourse about Bhaddiya

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Sāriputta
Then at that time venerable Sāriputta

āyasantam Lakuṇṭakabhaddiyam anekapariyāyena
° was instructing, rousing, enthusing, and cheering

Dhammiyā kathāya sandasseti samādapeti samuttejeti sampahamseti.
venerable Bhaddiya the Dwarf in countless ways with a Dhamma talk.

Atha kho āyasmato Lakuṇṭakabhaddiyassa āyasmatā Sāriputtena
° Then while venerable Bhaddiya the Dwarf was being instructed,

anekapariyāyena Dhammiyā kathāya sandassiyamānassa
° roused, enthused, and cheered by venerable Sāriputta

samādapiyamānassa samuttejijyamānassa sampahamsiyamānassa,
in countless ways with a Dhamma talk,

anupādāya āsavehi cittaṃ vimucci.
his mind was freed from the pollutants without attachment.

Addasā kho Bhagavā āyasantam Lakuṇṭakabhaddiyam
The Gracious One saw venerable Bhaddiya the Dwarf

āyasmatā Sāriputtena anekapariyāyena Dhammiyā kathāya
° being instructed, roused, enthused,

sandassiyamānam samādapiyamānam
° and cheered by venerable Sāriputta

samuttejijyamānam sampahamsiyamānam,
in countless ways with a Dhamma talk,

anupādāya āsavehi cittaṃ vimuñcamānam.
(and that) his mind was being freed from the pollutants without attachment.

Atha kho Bhagavā, etam-attham veditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Uddham adho sabbadhi vippamutto
“Above, below, everywhere free,

Ayam-aham-asmī ti anānupassī,
Not contemplating (the conceit) ‘this I am’,

Evaṃ vimutto, udatāri ogham
Free like this, having crossed over the flood

Atiṅṅapubbam apunabbhavāyā” ti.
Not crossed before, with no continuation in existence.”

7-2: Dutiyabhaddiyasuttam (62) **The Second Discourse about Bhaddiya**

Evaṃ me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Sāriputta,
Then at that time venerable Sāriputta,

āyasmantaṃ Lakuṅṭakabhaddiyam sekkham maññamāno,
thinking that venerable Bhaddiya the dwarf was still a trainee,

bhiyyosomattāya anekapariyāyena Dhammiyā kathāya
° was instructing, rousing, enthusing, and cheering him

sandasseti samādapeti samuttejeti sampahaseti.
in abundant and countless ways with a Dhamma talk.

Addasā kho Bhagavā āyasmantaṃ Sāriputtaṃ,
The Gracious One saw venerable Sāriputta,

āyasmantaṃ Lakuṇṭakabhaddiyaṃ sekkhaṃ maññaṃānaṃ,
(who was) thinking that venerable Bhaddiya the dwarf was still a trainee,

bhiyyosomattāya anekapariyāyena Dhammiyā kathāya
° instructing, rousing, enthusing, and cheering him

sandassentaṃ samādapentaṃ samuttejentaṃ sampahaṃsentaṃ.
in abundant and countless ways with a Dhamma talk.

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Achecchi vaṭṭaṃ byāgā nirāsaṃ,
“He has cut off the cycle, gone to the desireless,

Visukkhā saritā na sandati,
Dried up, the stream no longer flows,

Chinnaṃ¹⁹³ vaṭṭaṃ na vattati,
Cut off, the cycle no longer rolls on,

Esevanto dukkhassā” ti.
Just this is the end of suffering.”

7-3: Sattasuttaṃ (63) The Discourse about Clinging

Evam me sutam:
Thus I heard:

ekaṃ samayaṃ Bhagavā Sāvattiyā viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena Sāvattiyā manussā yebhuyyena
Then at that time almost all the people in Sāvattihī

kāmesu ativeḷaṃ sattā, rattā giddhā gathitā mucchitā ajjhopannā,
clung exceedingly to sense pleasures, delighted, greedy, tied, infatuated, and indulgent,

¹⁹³ BJT reads *jinnam*, but this must be a mistake for *chinnam* (the two characters are very similar in Sinhala); other editions read *chinnam*; and the Commentary reads: *upacchinnam kammavaṭṭam na vattati na pavattati*.

sammattakajātā kāmesu¹⁹⁴ viharanti.

they dwelt having become completely intoxicated with sense pleasures.

Atha kho sambahulā bhikkhū pubbanhasamayam nivāsetvā,

Then many monks, having dressed in the morning time,

pattacīvaram-ādāya, Sāvattim piṇḍāya pavisimsu.

after picking up their bowl and robe, entered Sāvattihī for alms,

Sāvattiyam piṇḍāya carivā, pacchābhataṃ piṇḍapātaṭikkantā,

and after walking for alms in Sāvattihī, while returning from the alms-round after the meal,

yena Bhagavā tenupasaṅkamimsu,

went to the Gracious One,

upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.

and after going and worshipping the Gracious One, they sat down on one side.

Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:

While sat on one side those monks said this to the Gracious One:

“Idha bhante Sāvattiyā manussā yebhuyyena

“Here, reverend Sir, almost all the people in Sāvattihī

kāmesu ativelam sattā, rattā giddhā gathitā mucchitā ajjhopannā,

cling exceedingly to sense pleasures, delighted, greedy, tied, infatuated, and indulgent,

sammattakajātā kāmesu viharanti” ti.

they dwell having become completely intoxicated with sense pleasures.”

Atha kho Bhagavā, etam-attham viditvā,

Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:

on that occasion uttered this exalted utterance:

“Kāmesu sattā, kāmasaṅgasattā,

“Clinging to sense pleasures, clinging to the shackle of sense pleasures,

Saññojane¹⁹⁵ vajjam-apassamānā,

Not seeing the fault in the fetters,

Na hi jātu saññojanasāṅgasattā

° For sure those clinging to the shackle of the fetters

Ogham tareyyum vipulam mahantan”-ti.

Cannot cross over the wide and great flood.”

¹⁹⁴ This is the locative used with instrumental sense; see Syntax §171.

¹⁹⁵ I take *saññojane* here as accusative plural, which is consonant with the other plurals in this verse.

7-4: Dutiyasattasuttam (64) The Second Discourse about Clinging

Evam me sutam:
Thus I heard:

ekam samayam Bhagava Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena Sāvattiyā manussā yebhuyyena
Then at that time almost all the people in Sāvattihī

kāmesu sattā, rattā giddhā gathitā mucchitā ajjhopannā andhīkatā,
clung to sense pleasures, delighted, greedy, tied, infatuated, indulgent and blinded,

sammattakajātā kāmesu viharanti.
they dwelt having become completely intoxicated with sense pleasures.

Atha kho Bhagavā, pubbanhasamayam nivāsetvā,
Then the Gracious One, having dressed in the morning time,

pattacīvaram-ādāya, Sāvattim piṇḍāya pāvisi.
after picking up his bowl and robe, entered Sāvattihī for alms.

Addasā kho Bhagavā Sāvattiyā te manusse yebhuyyena
The Gracious One saw that almost all the people in Sāvattihī

kāmesu satte, giddhe gathite mucchite ajjhopanne andhīkate,
clung to sense pleasures, delighted, greedy, tied, infatuated, indulgent and blinded,

sammattakajāte kāmesu viharante.
and dwelt having become completely intoxicated with sense pleasures.

Atha kho Bhagavā, etam-attham veditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Kāmandhā jālasañchannā, tanhāchadanachādītā,
“Blinded by sense pleasure, covered with a net, covered over with the covering of craving,

Pamattabandhunā¹⁹⁶ baddhā, macchā va kumināmukhe,
Bound by (Māra) the heedless one's kin, like fish in the mouth of a trap,

Jarāmarañam gacchanti, vaccho khīrūpako va mātaran”-ti.
They go to old age and death, like a suckling calf to its mother.”

7-5: Lakuṇṭakabhaddiyasuttam (65) **The Discourse about Bhaddiya the Dwarf**

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Lakuṇṭakabhaddiyo
Then at that time venerable Bhaddiya the Dwarf

sambahulānam bhikkhūnam piṭṭhito piṭṭhito
close behind many monks

yena Bhagavā tenupasaṅkami.
went to the Gracious One.

Addasā kho Bhagavā āyasmantaṃ Lakuṇṭakabhaddiyam
The Gracious One saw venerable Bhaddiya the Dwarf

dūrato va sambahulānam bhikkhūnam piṭṭhito piṭṭhito āgacchantam,
coming while still far away close behind many monks,

dubbaṇṇam duddasikam okoṭimakam,
ugly, unsightly, and deformed,

yebhuyyena bhikkhūnam paribhūtarūpaṃ.
whom almost all of the monks ignored.

Disvāna, bhikkhū āmantesi:
Having seen (that), he addressed the monks, (saying):

“Passatha no tumhe bhikkhave etaṃ bhikkhum
“Do you see, monks, that monk

dūrato va sambahulānam bhikkhūnam piṭṭhito piṭṭhito āgacchantam
coming while still far away close behind many monks,

¹⁹⁶ *Pamattabandhu* is an epithet of Māra.

dubbaṇṇaṃ duddasikaṃ okoṭimakam

ugly, unsightly, and deformed,

yebhuyyena bhikkhūnaṃ paribhūtarūpan?”-ti.

whom almost all of the monks ignore?”

“Evaṃ bhante,” ti.

“Yes, reverend Sir.”

“Eso bhikkhave bhikkhu mahiddhiko mahānubhavo.

“That monk, monks, is one of great power and great majesty.

Na ca sā samāpatti sulabharūpā yā tena bhikkhunā asamāpannapubbā,

There is no well-gained attainment which has not been already attained by that monk,

yassatthāya kulaputtā sammad-eva agārasmā anagāriyaṃ pabbajanti,

(including) that good for which sons of good family rightly go forth from the home to the homeless life,

tad-anuttaram brahmacariyapariyosānaṃ,

that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatī” ti.

and he dwells having known, directly experienced, and attained it himself in this very life.”

Atha kho Bhagavā, etam-atthaṃ veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Nelaṅgo¹⁹⁷ setapacchādo, ekāro vattatī ratho,

“With faultless wheel, with a white covering, the one-spoked chariot rolls on,

Anīghaṃ passa āyantaṃ, chinnaṃ abandhanaṃ”-ti.

See the untroubled one coming, who has cut off the stream, who is unbound.”

¹⁹⁷ BJT reads *nelaggo* here, as does the SHB Commentary. The Burmese texts and Commentaries read *nelaṅgo* as here; and Udānavarga (27-30) reads *nelāṅgaḥ*.

As the simile is about a chariot, we must take *aṅga* here as referring to a chariot wheel (see Abhidhānappadīpikā-ṭīkā, comment to vs. 373: *rathassa aṅgaṃ rathāṅgaṃ*), though the allusion, of course, is to Bhaddiya’s (materially) faulty and (spiritually) faultless limbs.

7-6: Taṇhākkhayasuttam (66) The Discourse about the Destruction of Craving

Evam me sutam:

Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Aññātaḥḍaṇṇo
Then at that time venerable Aññātaḥḍaṇṇa (Koḍaṇṇa, he-who-knows)

Bhagavato avidūre nisinno hoti,
was sitting not far away from the Gracious One,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
after folding his legs crosswise, and setting his body straight,

attano tanhāsaṅkhayavimuttiṃ paccavekkhamāno.
reflecting on his own freedom through the complete destruction of craving.

Addasā kho Bhagavā āyasmantaṃ Aññātaḥḍaṇṇam
The Gracious One saw venerable Aññātaḥḍaṇṇa

avidūre nisinnam, pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
sat not far away, after folding his legs crosswise, and setting his body straight,

attano tanhāsaṅkhayavimuttiṃ paccavekkhamānam.
reflecting on his own freedom through the complete destruction of craving.

Atha kho Bhagavā, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Yassa mūlā chamā¹⁹⁸ natthi, paṇṇā natthi, kuto latā?¹⁹⁹
“For he who has no roots, no ground, and no leaves, how then creepers?

¹⁹⁸ PED is wrong to state that *chamā* is found only in oblique cases, here the Commentary defines it as nominative: *chamā pathavī*.

¹⁹⁹ The Commentary wants to read: *natthi latā, kuto paṇṇā?* in its first explanation here, although it later allows the interpretation that follows the actual word order. *Latā* is regularly used as a synonym of *taṇhā*, and that, especially given the *nidāna*, is clearly the allusion, though the Commentary fails to note it.

Tam dhīram bandhanā muttam - ko tam ninditum-arahati?
That firm one free from bonds - who is worthy (enough) to blame him?

Devā pi nam pasamsanti, Brahmunā pi pasamsito” ti.
The devas praise him, and he has also been praised by Brahma.”

7-7: Papañcakkhayasuttam (67) **The Discourse about the Destruction of Diversification**

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena Bhagavā
Then at that time the Gracious One

attano papañcasaññāsaṅkhāpahāṇam paccavekkhamāno nisinno hoti.
was sitting reflecting on his own giving up of signs of conceptual diversification.

Atha kho Bhagavā attano papañcasaññāsaṅkhāpahāṇam veditvā,
Then the Gracious One, having understood his own giving up of signs of conceptual diversification,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Yassa papañcā ṭhiti ca natthi,
“He for whom there is no diversification and persistence,

Sandānam palighañ-ca vītivatto,
Who has transcended the tether and the obstacle,

Tam²⁰⁰ nittaṇham munim carantaṃ,
The sage who lives without craving,

Nāvajānāti sadevako pi loko” ti.
Is not despised by the world and its devas.”

²⁰⁰ BJT reads *tam tam* here, against the metre, when the second *tam* is not read in the Commentary, and is not needed for the sense. ChS as here.

7-8: Kaccānasuttam (68)
The Discourse about Kaccāna

Evam me sutam:

Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā Mahākaccāno
Then at that time venerable Mahākaccāna

Bhagavato avidūre nisinno hoti,
was sitting not far away from the Gracious One,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
after folding his legs crosswise, and setting his body straight,

kāyagatāya satiyā ajjhataṃ sūpaṭṭhitāya.
and was attending well to mindfulness related to his own body.

Addasā kho Bhagavā āyasmantaṃ Mahākaccānaṃ avidūre nisinnaṃ,
The Gracious One saw venerable Mahākaccāna was sitting not far away,

pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,
after folding his legs crosswise, and setting his body straight,

kāyagatāya satiyā ajjhataṃ sūpaṭṭhitāya.
and was attending well to mindfulness related to his own body.

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Yassa siyā sabbadā sati

° “For he who will be always and continually

Satataṃ kāyagatā upaṭṭhitā,

Attending to mindfulness relating to the body, (thinking):

‘No cassa,²⁰¹ no ca me siyā,
‘There might not be, and there might not be for me,

Na bhavissati na, ca me bhavissati’,
There will not be, and there will not be for me’,

Anupubbavihārī tattha so
He who dwells in those gradual (stages) in that place

Kāleneva tare visattikan”-ti.²⁰²
Can surely, at the right time, cross over clinging.”

7-9: Udapānasuttam̃ (69) The Discourse about the Well

Evam̃ me sutam̃:
Thus I heard:

ekam̃ समयam̃ Bhagavā Mallesu cārikam̃ caramāno
at one time the Gracious One was walking on walking tour amongst the Mallas

mahatā Bhikkhusaṅghena saddhim̃
with a great Community of monks

yena Thūnam̃ nāma Mallānam̃ brāhmaṇagāmo tad-avasari.
and arrived at the brāhmaṇa village of the Mallas called Thūna.

Assosum̃ kho Thūneyyakā brāhmaṇagahapatikā:²⁰³
The brāhmaṇa householders of Thūna heard:

“Samaṇo khalu bho Gotamo Sakyaputto
“The ascetic Gotama, the son of the Sakyans

Sakyakulā pabbajito, Mallesu cārikam̃ caramāno
who has gone forth from the Sakyan clan, is walking on walking tour amongst the Mallas

²⁰¹ The Commentary in both explanations offered here, seems to be taking *assa* as referring to the past, but this is not really acceptable, as *assa* must be an optative, and therefore relates to a possible future, in parallel to the next line. cf. Udānavarga (15-4) which reads: *No ca syān no ca me syān.*

²⁰² The Commentary reads *ce* in *cassa*; but the natural syntax of the line suggests that the word is the conjunctive *ca*, not *ce*; cf. the Udānavarga line quoted in the previous note.

²⁰³ The Commentary explains *brāhmaṇagahapatikā* as a dvanda compound *brāhmaṇā ca gahapatikā ca*, and goes on to state that the *gahapatikā* were of the *vessā* class, but this goes very much against the clear reference in the discourse to it being a *brāhmaṇa* village. It seems better therefore to take the compound as a kammadhāraya, as in the translation here.

Almost certainly the reason for trying to prevent the monks using the well is that they were *vivaṇṇā*, classless, and therefore considered polluting to the class-conscious brāhmaṇas.

mahatā Bhikkhusaṅghena saddhiṃ Thūnaṃ anuppatto” ti,
with a great Community of monks and has arrived at Thūna”,

udapānaṃ tiṇassa ca bhusassa²⁰⁴ ca yāva mukhato pūresuṃ:
and they completely filled the well to the top with grass and chaff, (thinking):

“Mā te muṇḍakā samaṇakā pānīyaṃ apaṃsū” ti.
“May these shaveling ascetics not drink (our) drinking water.”

Atha kho Bhagavā maggā okkamma
Then the Gracious One, having gone down from the road,

yena aññataraṃ rukkhamūlaṃ tenupasaṅkami,
went to the root of a certain tree,

upasaṅkamtivā, paññatte āsane nisīdi.
and after going, he sat down on the prepared seat.

Nisajja kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:
While sat the Gracious One addressed venerable Ānanda, (saying):

“Iṅgha me tvaṃ Ānanda etamhā udapānā pānīyaṃ āharā” ti.
“Come now, Ānanda, bring drinking water from that well.”

Evaṃ vutte, āyasmā Ānando Bhagavantaṃ etad-avoca:
After that was said, venerable Ānanda said this to the Gracious One:

“Idāni so bhante udapāno Thūneyyakehi brāhmaṇagahapatikehi
° “Now the well, reverend Sir, has been filled to the top with grass and chaff

tiṇassa ca bhusassa ca yāva mukhato purito:
by the brāhmaṇa householders of Thūna, (thinking):

‘Mā te muṇḍakā samaṇakā pānīyaṃ apaṃsū’ ” ti.
‘May these shaveling ascetics not drink (our) drinking water.’ ”

Dutiyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:
For a second time the Gracious One addressed venerable Ānanda, (saying):

“Iṅgha me tvaṃ Ānanda etamhā udapānā pānīyaṃ āharā” ti.
“Come now, Ānanda, bring drinking water from that well.”

Evaṃ vutte, āyasmā Ānando Bhagavantaṃ etad-avoca:
After that was said, venerable Ānanda said this to the Gracious One:

“Idāni so bhante udapāno Thūneyyakehi brāhmaṇagahapatikehi
° “Now the well, reverend Sir, has been filled to the top with grass and chaff

²⁰⁴ The genitive is being used in the sense of the instrumental here.

tiṅassa ca bhusassa ca yāva mukhato purito:
by the brāhmaṇa householders of Thūna, (thinking):

‘Mā te muṇḍakā samaṇakā pānīyaṃ apaṃsū’ ” ti.
‘May these shaveling ascetics not drink (our) drinking water.’ ”

Tatīyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:
For a third time the Gracious One addressed venerable Ānanda, (saying):

“Tṅha me tvaṃ Ānanda etamhā udapānā pānīyaṃ āharā” ti.
“Come now, Ānanda, bring drinking water from that well.”

“Evaṃ bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,
“Yes, reverend Sir”, said venerable Ānanda, and after replying to the Gracious One,

pattaṃ gahetvā, yena so udapāno tenupasaṅkami.
and taking the bowl, he went to the well.

Atha kho so udapāno āyasmante Ānande upasaṅkamante,
Then as venerable Ānanda was going to that well,

sabbaṃ taṃ tiṅaṇ-ca bhusaṇ-ca mukhato ovamitvā,
all the grass and chaff was thrown away from the top (of the well),

acchassa udakassa anāvilassa vippasannassa,
° and it stood full of transparent, undisturbed, clear water,

yāva mukhato pūro vissandento maññe aṭṭhāsi.
to the top so that one might think it was overflowing.

Atha kho āyasmato Ānandassa etad-ahosi:
Then it occurred to venerable Ānanda:

“Acchariyaṃ vata bho, abbhutaṃ vata bho,
“Surely it is wonderful, surely it is marvellous,

Tathāgatassa mahiddhikatā mahānubhāvatā,
the Realised One's great power and great majesty,

ayaṃ hi so udapāno mayi upasaṅkamante,
in that as I was going to that well,

sabbaṃ taṃ tiṅaṇ-ca bhusaṇ-ca mukhato ovamitvā,
all the grass and chaff was thrown away from the top (of the well),

acchassa udakassa anāvilassa vippasannassa,
° and it stood full of transparent, undisturbed, clear water,

yāva mukhato pūro vissandento maññe aṭṭhāsi” ti.
to the top so that one might think it was overflowing.”

Pattena pānīyaṃ ādāya yena Bhagavā tenupasaṅkami,
After taking drinking water with a bowl he went to the Gracious One,

upasaṅkamitvā, Bhagavantam etad-avoca:
and after going, he said this to the Gracious One:

“Acchariyaṃ bhante, abbhutaṃ bhante,
“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

Tathāgatassa mahiddhikatā mahānubhāvātā,
the Realised One's great power and great majesty,

ayaṃ hi so udapāno mayi upasaṅkamante,
in that as I was going to that well,

sabbaṃ taṃ tiṇaṅ-ca bhusaṅ-ca mukhato ovamitvā,
all the grass and chaff was thrown away from the top (of the well),

acchassa udakassa anāvilassa vippasannassa,
° and it stood full of transparent, undisturbed, clear water,

yāva mukhato pūruto vissandento maññe aṭṭhāsī.
to the top so that one might think it was overflowing.

Pivatu Bhagavā pānīyaṃ! Pivatu Sugato pānīyaṃ!”-ti.
Please drink the drinking water, Gracious One! Please drink the drinking water,
Fortunate One!”

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Kiṃ kayirā udapānena, āpā ce sabbadā siyūṃ?
“What will he do with a well, if there will be water at all times?

Taṇhāya mūlato²⁰⁵ chetvā, kissa pariyesaṇaṃ care” ti.
Having cut off craving at the root, who will go about seeking?”

²⁰⁵ This is the ablative *at point which*, which is parallel to the locative, *mūle chetvā* which would have exactly the same meaning.

7-10: Udenasuttam (70) The Discourse about Udena

Evam me sutam:
Thus I heard:

ekam samayam Bhagava Kosambiyam viharati, Ghositarame.
at one time the Gracious One was dwelling near Kosambī, in Ghosita's Monastery.

Tena kho pana samayena Raño Udenassa uyyānagatassa,²⁰⁶
Then at that time when King Udena had gone to the pleasure park,

antepuram daḍḍham hoti,
the inner quarters (of the palace) were burnt down,

pañca ca itthisatāni kālaṅkatāni honti Sāmāvatippamukhāni.
and five hundred women died with (Queen) Sāmāvatī at their head.

Atha kho sambahulā bhikkhū pubbanhasamayam nivāsetvā,
Then many monks, having dressed in the morning time,

pattacīvaram-ādāya, Kosambim piṇḍāya pavisimsu,
after picking up their bowl and robe, entered Kosambī for alms,

Kosambim piṇḍāya caritvā, pacchābhattam piṇḍapātaṭikkantā,
and after walking for alms in Kosambī, while returning from the alms-round after the meal,

yena Bhagava tenupasaṅkamimsu,
went to the Gracious One,

upasaṅkamtvā Bhagavantam abhivādetvā, ekamantam nisīdimsu.
and after going and worshipping the Gracious One, they sat down on one side.

Ekamantam nisinnā kho te bhikkhū Bhagavantam etad-avocum:
While sat on one side those monks said this to the Gracious One:

“Idha bhante Raño Udenassa uyyānagatassa, antepuram daḍḍham,
“Here, reverend Sir, when King Udena had gone to the pleasure park, the inner quarters (of the palace) were burnt down,

pañca va itthisatāni kālaṅkatāni honti Sāmāvatippamukhāni.
and five hundred women died with (Queen) Sāmāvatī at their head.

Tāsam bhante upāsikānam kā gati, ko abhisamparāyo?” ti
What is the destination of the female lay followers, reverend Sir, what is their future state?”

²⁰⁶ I take the phrase *Raño Udenassa uyyānagatassa*, as a genitive absolute.

“Santettha bhikkhave upāsikāyo sotāpannā,

“There are in this, monks, female lay followers who are stream-enterers,

santi anāgāminiyo, santi sakadāgāminiyo,

there are once-returners, there are non-returners,

- sabbā tā bhikkhave upāsikāyo anipphalā¹ kālaṅkatā” ti.

- none of those female lay followers died, monks, without (having attained some) result.”

Atha kho Bhagavā, etam-attham veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Mohasambandhano loko, bhabbarūpo va dissati,²

“The world, in bondage to delusion, is looked on as being beautiful,

Upadhisambandhano bālo, tamasā parivārito.

The fool, in bondage to cleaving, is surrounded by darkness.

Sassato-r-iva khāyati,³ passato natthi kiñcanan”-ti.

It seems like it is eternal, (but) there is nothing (to hold to) for the one who sees.”

¹ *Anipphala* is a double negative, which sometimes occurs in Pāḷi in emphatic sense. More literally the sentence reads: ‘*all of those lay disciples died, monks, not without (having attained some) result*’.

² SED gives the following definitions for *bhavyarūpa*: *good figure or form; handsome, beautiful* - which seems appropriate here.

³ BJT reads *Sassati viva khāyati*, in the last line, which is grammatically incorrect.

This verse, especially the last line, is very difficult, the translation follows the main Commentarial explanation, with the addition of *but* in brackets to give it some sort of sense.

Khāyati is a passive verb, and cannot be in construction with the nominative *bālo*. The line *passato natthi kiñcanam*, recurs in 8.2 below.

That the tradition has also found the lines difficult is shown by the readings in the Sanskrit, Divyāvadāna, pg 534, reads:

Mohasambandhano loko bhavyarūpa iva dṛśyate
Upadhibandhanā bālās tamasā parivāritāḥ
Asat sad iti paśyanti paśyatām nāsti kiñcanam.

Udānavarga (27.6) reads:

Moṣasambandhano loko bhavyarūpa iva dṛśyate,
Upadhībandhanā bālās tamasā parivāritāḥ,
Asat sad iva dṛśyate paśyato nāsti kiñcanam.

There is also a reading *bhavarūpo va dissati* in the Commentary.

8: Pāṭaligāmiyavaggo **The Chapter (including the Discourse) about the Pāṭalī Villagers**

8-1: Paṭhamanibbānasuttaṃ (71) **The First Discourse about Nibbāna**

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena Bhagavā bhikkhū Nibbānapaṭisaṃyuttāya
° Then at that time the Gracious One was instructing, rousing, enthusing, and cheering

Dhammiyā kathāya sandasseti samādapeti samuttejeti sampahamseti.
the monks with a Dhamma talk connected with Emancipation.

Te ca bhikkhū aṭṭhī katvā, manasikatvā,
Those monks, after making it their goal, applying their minds,

sabbaṃ cetaso samannāharitvā, ohitasotā dhammaṃ suṇanti.
considering it with all their mind, were listening to Dhamma with an attentive ear.

Atha kho Bhagavā, etam-atthaṃ veditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Atthi bhikkhave tad-āyatanam,
“There is that sphere, monks,

yattha neva paṭhavī, na āpo, na tejo, na vāyo,
where there is no earth, no water, no fire, no air,

na ākāśānañcāyatanam, na viññānañcāyatanam,
no sphere of infinite space, no sphere of infinite consciousness,

na ākiñcaññāyatanam, na nevasaññānāsaññāyatanam,
no sphere of nothingness, no sphere of neither perception nor non-perception,

nāyaṃ loko, na paraloko, na ubho Candimasuriyā.
no this world, no world beyond, neither Moon nor Sun.

Tatrāpāhaṃ bhikkhave neva āgatiṃ vadāmi,

There, monks, I say there is surely no coming,

na gatiṃ, na ṭhitiṃ, na cutiṃ, na upapattiṃ.

no going, no persisting, no passing away, no rebirth.

Appatiṭṭhaṃ appavattaṃ anārammaṇam-evetaṃ,

It is quite without support, unmoving, without an object,

- esevanto dukkhassā” ti.²⁰⁷

- just this is the end of suffering.”

8-2: Dutiyānibbānasuttaṃ (72) The Second Discourse about Nibbāna

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyā viharati,

at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.

in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena Bhagavā bhikkhū Nibbānapaṭisaṃyuttāya

° Then at that time the Gracious One was instructing, rousing, enthusing, and cheering

Dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

the monks with a Dhamma talk connected with Emancipation.

Te ca bhikkhū aṭṭhī katvā, manasikatvā,

Those monks, after making it their goal, applying their minds,

sabbaṃ cetaso samannāharitvā, ohitasotā dhammaṃ suṇanti.

considering it with all their mind, were listening to Dhamma with an attentive ear.

Atha kho Bhagavā, etam-atthaṃ veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

²⁰⁷ This udāna is nicely summarized in the Udānavarga (Nirvāṇavarga 26-24, 25):

Abhijānāmy ahaṃ sthānaṃ yatra bhūtaṃ na vidyate.

Nākāsaṃ na ca vijñānaṃ, na sūryaś candramā na ca;

Naivāgatir na ca gatiṃ, nopapattiś cyutir na ca.

Apratiṣṭham anālambaṃ - duḥkhāntaḥ sa nirucyate.

That place where the elements are not found I know.

There is neither space nor consciousness, no sun nor moon;

No coming, no going, no rebirth, no passing away.

It is without support or object - this is called the end of suffering.

“Duddasaṃ ‘anataṃ’ nāma, na hi saccam sudassanaṃ,
“What is called ‘the uninclined’ (Emancipation) is hard to see, for it is not easy to see the truth,

Paṭividdhā tanhā jānato, passato natthi kiñcanaṃ”-ti.
For the one who knows, who has penetrated craving, for the one who sees there is nothing (no defilements).”

8-3: Tatiyanibbānasuttaṃ (73) **The Third Discourse about Nibbāna**

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena Bhagavā bhikkhū Nibbānapaṭisaṃyuttāya
° Then at that time the Gracious One was instructing, rousing, enthusing, and cheering

Dhammiyā kathāya sandasseti samādapeti samuttejeti sampahamseti.
the monks with a Dhamma talk connected with Emancipation.

Te ca bhikkhū aṭṭhī katvā, manasikatvā,
Those monks, after making it their goal, applying their minds,

sabbaṃ cetaso samannāharitvā, ohitasotā dhammaṃ suṇanti.
considering it with all their mind, were listening to Dhamma with an attentive ear.

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imam udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhatam.
“There is, monks, an unborn, unbecome, unmade, unconditioned.

No ce taṃ bhikkhave abhavissā ajātaṃ abhūtaṃ
If, monks there were not that unborn, unbecome,

akataṃ asaṅkhatam, na-y-idha jātassa bhūtassa
° unmade, unconditioned, you could not know an escape here

katassa saṅkhatassa²⁰⁸ nissaraṇaṃ paññāyetha.

from the born, become, made, and conditioned.

Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ

But because there is an unborn, unbecome,

akataṃ asaṅkhatam, tasmā jātassa bhūtassa

° unmade, unconditioned, therefore you do know an escape

katassa saṅkhatassa nissaraṇaṃ paññāyati” ti.²⁰⁹

from the born, become, made, and conditioned.”

8-4: Catutthanibbānasuttaṃ (74) The Fourth Discourse about Nibbāna

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati,

at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.

in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena Bhagavā bhikkhū Nibbānapaṭisaṃyuttāya

° Then at that time the Gracious One was instructing, rousing, enthusing, and cheering

Dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

the monks with a Dhamma talk connected with Emancipation.

Te ca bhikkhū aṭṭhī katvā, manasikatvā,

Those monks, after making it their goal, applying their minds,

sabbaṃ cetaso samannāharitvā, ohitasotā dhammaṃ suṇanti.

considering it with all their mind, were listening to Dhamma with an attentive ear.

Atha kho Bhagavā, etam-attham veditvā,

Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:

on that occasion uttered this exalted utterance:

²⁰⁸ The genitive here is being used in the sense of the ablative, which is the more logical construction.

²⁰⁹ Udānavarga (Nirvāṇavarga, 26-21):

Ajāte sati jātasya vaden nihsaraṇam sadā.

Asaṃskṛtam ca sampaśyam saṃskṛtāt parimucyate.

(Because) there is an unborn, there is always an escape from the born, I say.

Seeing the unconditioned he is freed from the conditioned.

“Nissitassa calitaṃ, anissitassa calitaṃ natthi.

“For the dependent there is agitation, for the independent there is no agitation.

Calite asati²¹⁰ passaddhi, passaddhiyā sati nati na hoti.

When there is no agitation there is calm, when there is calm there is no inclining.

Natiyā asati, āgati gati na hoti.

When there is no inclining, there is no coming or going.

Āgati gatiyā asati, cutupapāto na hoti.

When there is no coming or going, there is no passing away and rebirth.

Cutupapāte asati, nevidha na huraṃ na ubhayam-antare

When there is no passing away and rebirth, there is no here or hereafter or in between the two

- esevanto dukkhassā” ti. ²¹¹

- just this is the end of suffering.”

8-5: Cundasuttaṃ (75) The Discourse about Cunda

Evam me sutam:

Thus I heard:

ekaṃ samayaṃ Bhagavā Mallesu cārikaṃ caramāno

at one time the Gracious One was walking on walking tour amongst the Mallas

mahatā Bhikkhusaṅghena saddhiṃ, yena Pāvā tad-avasari.

with a great Community of monks, and arrived at Pāva.

Tatra sudam Bhagavā Pāvāyaṃ viharati,

There the Gracious One dwelt near Pāva,

Cundassa kammāraputtassa²¹² ambavane.

in Cunda the smith's mango wood.

Assosi kho Cundo kammāraputto:

Cunda the smith heard:

²¹⁰ Notice the series of locative absolutes in these lines.

²¹¹ At SN 35:87 the teaching contained in this udāna is given by Ven. Mahācunda to Ven. Channa just before the latter commits suicide.

Udānavarga (Nirvāṇavarga 26-20):

Aniḥśritasyācalitaṃ prasarabdhīś ceha vidyate,

Na gatiṃ na cyutiś caiva - duḥkhasyānto nirucyate.

The independent has no agitation, he understands (true) calm here.

There is neither going nor passing away - it is called the end of suffering.

²¹² Note that *-putta-* is pleonastic here, and doesn't need translating as *kammāraputta = kammāra*; see PED, *putta* — 2. Otherwise we could take it as a surname, and write *Cunda Kammāraputta*; or translate it and write *Cunda Smithson*.

“Bhagavā kira Mallesu cārikam̐ caramāno

“The Gracious One, it seems, is walking on walking tour amongst the Mallas

mahatā Bhikkhusaṅghena saddhiṃ, Pāvam̐ anuppatto,

with a great Community of monks, and has arrived at Pāva,

Pāvāyam̐ viharati mayham̐ ambavane” ti.

and is dwelling near Pāva, in my mango wood.”

Atha kho Cundo kammāraputto yena Bhagavā tenupasaṅkami,

Then Cunda the smith went to the Gracious One,

upasaṅkamtivā Bhagavantam̐ abhivādetvā, ekamantam̐ nisīdi.

and after going and worshipping the Gracious One, he sat down on one side.

Ekamantam̐ nisinnam̐ kho Cundam̐ kammāraputtam̐ Bhagavā

While Cunda the smith sat on one side the Gracious One

Dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

instructed, roused, enthused, and cheered him with a Dhamma talk.

Atha kho Cundo kammāraputto Bhagavatā,

° Then Cunda the smith, having been instructed,

Dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito,

roused, enthused, and cheered by the Gracious One with a Dhamma talk,

Bhagavantam̐ etad-avoca:

said to the Gracious One:

“Adhivāsetu me bhante Bhagavā

“May the Gracious One consent, reverend Sir, to me

svātanāya bhattam̐ saddhiṃ Bhikkhusaṅghenā” ti.

(offering him) a meal on the morrow, together with the Community of monks.”

Adivāsesi Bhagavā tuṅhībhāvena.

The Gracious One consented by maintaining silence.

Atha kho Cundo kammāraputto Bhagavato adhivāsanam̐ viditvā,

Then Cunda the smith, having understood the Gracious One's consent,

uṭṭhāyāsanā, Bhagavantam̐ abhivādetvā padakkhiṇam̐ katvā, pakkāmi.

after rising from his seat, worshipping and circumambulating the Gracious One, went away.

Atha kho Cundo kammāraputto tassā rattiyā accayena,

Then with the passing of that night, Cunda the smith,

sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā,

in his own residence, having had excellent comestibles and edibles made ready,

pahūtañ-ca sūkaramaddavaṃ,

and an abundance of tender pork,

Bhagavato kālaṃ ārocāpesi: “Kālo bhante niṭṭhitaṃ bhattan”-ti.

had the time announced to the Gracious One, (saying): “It is time, reverend Sir, the meal is ready.”

Atha kho Bhagavā, pubbanhasamayāṃ nivāsetvā,

Then the Gracious One, having dressed in the morning time,

pattacīvaram-ādāya, saddhiṃ Bhikkhusaṅghena,

after picking up his bowl and robe, together with the Community of monks,

yena Cundassa kammāraputtassa nivesanaṃ tenupasaṅkama,

went to Cunda the smith's residence,

upasaṅkamtivā, paññatte āsane nisīdi.

and after going, he sat down on the prepared seat.

Nisajja kho Bhagavā Cundaṃ kammāraputtaṃ āmantesi:

Having sat down the Gracious One addressed Cunda the smith, (saying):

“Yaṃ te Cunda sūkaramaddavaṃ paṭiyattaṃ tena maṃ parivisa,

“Serve me with the tender pork you have prepared, Cunda,

yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ

° but serve the Community of monks with the other comestibles and edibles

tena Bhikkhusaṅghaṃ parivisāti.

which have been prepared.

“Evaṃ bhante,” ti kho Cundo kammāraputto Bhagavantaṃ paṭissutvā,

“Yes, reverend Sir”, said Cunda the smith, and after replying to the Gracious One,

yaṃ ahosi sūkaramaddavaṃ paṭiyattaṃ, tena Bhagavantaṃ parivisi,

he served the Gracious One with the tender pork that had been prepared,

yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ

but served the Community of monks with the other comestibles and edibles

tena Bhikkhusaṅghaṃ parivisi.

which had been prepared.

Atha kho Bhagavā Cundaṃ kammāraputtaṃ āmantesi:

Then the Gracious One addressed Cunda the smith, (saying):

“Yaṃ te Cunda sūkaramaddavaṃ avasiṭṭhaṃ taṃ sobbhe nikhaṇāhi,

“Throw that left over tender pork into a pit, Cunda,

nāhaṃ taṃ Cunda passāmi,

(for) I do not see, Cunda,

sadevake loke samārake sabrahmake,

in the world with its devas, Māra, and Brahmā,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,

in this generation with its ascetics and brāhmaṇas, princes and men,

yassa taṃ paribhuttaṃ sammā pariṇāmaṃ gaccheyya,

one who, having eaten it, could completely digest it,

aññatra Tathāgatenā” ti.

except for a Realised One.”

“Evaṃ bhante,” ti kho Cundo kammāraputto Bhagavato paṭissutvā,

“Yes, reverend Sir”, said Cunda the smith, and after replying to the Gracious One,

yaṃ ahoṣi sūkaramaddavaṃ avasiṭṭhaṃ taṃ sobbhe nikhaṇitvā,

and throwing what was left over of that tender pork into a pit,

yena Bhagavā tenupasaṅkami,

he went to the Gracious One,

upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.

and after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinnaṃ kho Cundaṃ kammāraputtaṃ Bhagavā,

° While sat on one side the Gracious One,

Dhammiyā kathāya sandassetvā samādapetvā

° after instructing, rousing, enthusing, and cheering

samuttejetvā sampahaṃsetvā, uṭṭhāyāsanā, pakkāmi.

Cunda the smith with a Dhamma talk, having risen from the seat, went away.

Atha kho Bhagavato, Cundassa kammāraputtassa bhantaṃ bhuttāvissa,

Then for the Gracious One, after eating Cunda the smith's food,

kharo ābādho uppajji, lohitapakkhandikā,

a painful affliction arose, dysentery,

bālhā vedanā vattanti māraṇantikā.

and strong feelings occurred, such as end in death.

Tatra sudam̐ Bhagavā sato sampajāno adhvāsesi avihaññamāno.

There the Gracious One, mindfully, with full awareness, bore (those pains) without being troubled.

Atha kho Bhagavā āyasmantam̐ Ānandam̐ āmantesi:

Then the Gracious One addressed venerable Ānanda, (saying):

“Āyāma' Ānanda yena Kusinārā tenupasaṅkamissāmā” ti.

“Come, Ānanda, let us go to Kusināra.”

“Evaṃ bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.

“Yes, reverend Sir”, venerable Ānanda replied to the Gracious One.

“Cundassa bhattam̐ bhuñjitvā kammārassā ti me sutam̐,

“Having eaten Cunda the smith's food, so I have heard,

Ābādham̐ samphusī Dhīro pabāḷham̐ māraṇantikam̐.

The Firm One experienced a very strong affliction, such as ends in death.

Bhuttassa ca sūkaramaddavena,

° For the Teacher, who had eaten tender pork,

Byādhippabāḷho udapādi Satthuno.

A very strong sickness arose.

Viriccamāno Bhagavā avoca:

While (still) purging the Gracious One said:

‘Gacchāmahaṃ Kusināram̐ nagaran’ ”-ti.

‘I (will) go to the city of Kusināra.’ ”

Atha kho Bhagavā maggā okkamma

Then the Gracious One, having gone down from the road,

yenaññataram̐ rukkhāmūlam̐ tenupasaṅkami,

went to the root of a certain tree,

upasaṅkamtivā āyasmantam̐ Ānandam̐ āmantesi:

and after going, he addressed venerable Ānanda, (saying):

“Ingha me tvam̐ Ānanda catugguṇam̐ saṅghāṭim̐ paññāpehi,

“Come now, Ānanda, prepare the outer robe folded in four for me,

kilantosmi Ānanda nisīdissāmī” ti.

I am weary, Ānanda, and will sit down.”

“Evaṃ bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,

“Yes, reverend Sir”, said venerable Ānanda, and after replying to the Gracious One,

catuggunaṃ saṅghāṭiṃ paññāpesi, nisīdi Bhagavā paññatte āsane.

he prepared the outer robe folded in four, and the Gracious One sat down on the prepared seat.

Nisajja kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

While sat the Gracious One addressed venerable Ānanda, (saying):

“Iṅha me tvaṃ Ānanda pānīyaṃ āhara,

“Come now, Ānanda, bring drinking water,

pipāsitosmi Ānanda pivissāmī” ti.

I am thirsty, Ānanda, and will drink.”

Evaṃ vutte, āyasmā Ānando Bhagavantaṃ etad-avoca:

After that was said, venerable Ānanda said this to the Gracious One:

“Idāni bhante pañcamattāni sakaṭasatāni atikkantāni,

“Just now, reverend Sir, five hundred wagons have passed by,

taṃ cakkacchinnaṃ udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati.

and the little water that flows, having been churned by the wheels, is stirred up and disturbed.

Ayaṃ bhante Kukulthā nadī avidūre,

The Kukulthā river is not far away,

acchodakā sātodakā sītodakā setodakā supatitthā ramaṇīyā,

with transparent water, agreeable water, cool water, pure water, with beautiful banks, a delightful (place),

ettha Bhagavā pānīyañ-ca pivissati gattāni ca sītikarissatī” ti.

there the Gracious One can drink drinking water, and can cool his limbs.”

Dutiyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

For a second time the Gracious One addressed venerable Ānanda, (saying):

“Iṅha me tvaṃ Ānanda pānīyaṃ āhara,

“Come now, Ānanda, bring drinking water,

pipāsitosmi Ānanda pivissāmī” ti.

I am thirsty, Ānanda, and will drink.”

Dutiyam-pi kho āyasmā Ānando Bhagavantaṃ etad-avoca:

For a second time venerable Ānanda said this to the Gracious One:

“Idāni bhante pañcamattāni sakaṭasatāni atikkantāni,
“Just now, reverend Sir, five hundred wagons have passed by,

taṃ cakkacchinnāṃ udakaṃ parittāṃ luḷitaṃ āvulaṃ sandati.
and the little water that flows, having been churned by the wheels, is stirred up and disturbed.

Ayaṃ bhante kukutthā nadī avidūre,
The Kukutthā river is not far away,

acchodakā sātodakā sītodakā setodakā supatitthā ramaṇīyā,
with transparent water, agreeable water, cool water, pure water, with beautiful banks, a delightful (place),

ettha Bhagavā pānīyaṃ-ca pivissati gattāni ca sītikarissatī” ti.
there the Gracious One can drink drinking water, and can cool his limbs.”

Tatīyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:
For a third time the Gracious One addressed venerable Ānanda, (saying):

“Iṅha me tvaṃ Ānanda pānīyaṃ āhara,
“Come now, Ānanda, bring drinking water,

pipāsitosmi Ānanda pivissāmi” ti.
I am thirsty, Ānanda, and will drink.”

“Evaṃ bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā
“Yes, reverend Sir”, said venerable Ānanda, and after replying to the Gracious One,

pattāṃ gahetvā, yena sā nadī tenupasaṅkami.
and taking the bowl, he went to the river.

Atha kho sā nadī cakkacchinnā parittā luḷitā āvilā sandamānā,
Then that little river that was flowing, which had been churned by the wheels, and was stirred up and disturbed,

āyasmante Ānande upasaṅkamante, acchā vipprasannā anāvilā sandati.
as venerable Ānanda was going, flowed transparent, clear, and undisturbed.

Atha kho āyasmato Ānandassa etad-ahosi:
Then it occurred to venerable Ānanda:

“Acchariyaṃ vata bho, abbhutaṃ vata bho,
“Surely it is wonderful, surely it is marvellous,

Tathāgatassa mahiddhikatā mahānubhāvātā,
the Realised One's great power and great majesty,

ayañ-hi sā nadī cakkacchinnā parittā luḷitā āvilā sandamānā,

in that that little river that is flowing, which has been churned by wheels, and is stirred up and disturbed,

mayi upasaṅkamante, acchā vipprasannā anāvilā sandatī” ti.

as I was going, flowed transparent, clear, and undisturbed.”

Pattena pānīyaṃ ādāya yena Bhagavā tenupasaṅkami,

After taking a bowl of drinking water he went to the Gracious One,

upasaṅkamitvā Bhagavantam etad-avoca:

and after going, he said this to the Gracious One:

“Acchariyaṃ bhante, abbhutaṃ bhante,

“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

Tathāgatassa mahiddhikatā mahānubhāvatā,

the Realised One's great power and great majesty,

ayañ-hi sā bhante nadī cakkacchinnā parittā luḷitā āvilā sandamānā,

in that that little river that is flowing, which has been churned by wheels, and is stirred up and disturbed,

mayi upasaṅkamante, acchā vipprasannā anāvilā sandati.

as I was going, flowed transparent, clear, and undisturbed.

Pivatu Bhagavā pānīyaṃ! Pivatu Sugato pānīyaṃ!”-ti.

Please drink the drinking water, Gracious One! Please drink the drinking water, Fortunate One!”

Atha kho Bhagavā pānīyaṃ apāsi.

Then the Gracious One drank the drinking water.

Atha kho Bhagavā mahatā Bhikkhusaṅghena saddhiṃ

Then the Gracious One with a great Community of monks

yena Kukutthā nadī tenupasaṅkami,

went to the river Kukutthā,

upasaṅkamitvā, Kukuttham nadim ajjhogāhetvā,

and after going, and entering into the river Kukutthā,

nahātvā ca pivitvā ca paccuttaritvā yena ambavanaṃ tenupasaṅkami,

bathing, and drinking, and coming back out, went to the mango wood,

upasaṅkamitvā, āyasmantaṃ Cundakaṃ āmantesi:

and after going, he addressed venerable Cundaka, (saying):

“Ingha me tvam Cundaka catugguṇam saṅghāṭim paññāpehi,
“Come now, Cundaka, prepare the outer robe folded in four for me,

kilantosmi Cundaka nipajjissāmī” ti.
I am weary, Cundaka, and will lie down.”

“Evaṃ bhante,” ti kho āyasmā Cundako Bhagavato paṭissutvā,
“Yes, reverend Sir”, said venerable Cundaka, and after replying to the Gracious One,

catugguṇam saṅghāṭim paññāpesi.
he prepared the outer robe folded in four.

Atha kho Bhagavā dakkhiṇena passena sīhaseyyam kappesi,
Then the Gracious One lay down on his right side in the lion's posture,

pāde pādāṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikarivā.
after placing one foot on the top of the other, mindfully, with full awareness, having applied his mind to the thought of rising.

Āyasmā pana Cundako tattheva Bhagavato purato nisīdi.
And venerable Cundaka sat down right there in front of the Gracious One.

“Gantvāna Buddho nadikaṃ Kukuttham,
“The Awakened One, having gone to the little river Kukutthā,

Acchodakam sātodakam vipprasannaṃ,
Which had water that was transparent, pleasant, and clear,

Ogāhi Satthā sukilantarūpo,
The Teacher, very weary, entered (the river),

Tathāgato appaṭimodha loke.
the Realised One, who is unmatched here in the world.

Nahātvā ca pītvā cudatāri Satthā
After washing and drinking, the Teacher came out,

Purekkhato bhikkhugaṇassa majjhe,
And in the middle of the group of monks, at the front,

Satthā pavattā Bhagavādha Dhamme,
The Teacher, the Gracious One, having taught the Dhamma here,

Upāgami ambavanam Mahesi.
The Great Sage went to the mango wood.

Āmantayi Cundakaṃ nāma bhikkhuṃ:

He addressed the monk called Cundaka, (saying):

“Catugguṇaṃ patthara me nipaḷḷaṃ,”²¹³

“Spread out the lying (robe) folded in four for me,”

So codito Bhāvitattena Cundo,

Cunda, urged by the One with Developed Mind,

Catugguṇaṃ patthari khippam-eva.

Very quickly spread (the robe) folded in four.

Nipaḷḷi Satthā sukilantarūpo,

The Teacher, very weary, lay down,

Cundo pi tattha pamukhe nisīdī’ ti.

With Cunda sat right there at the front.”

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:

Then the Gracious One addressed venerable Ānanda, (saying):

“Siyā kho pan’ Ānanda,

“It may be, Ānanda,

Cundassa kammāraputtassa koci vippaṭṭisāraṃ upadaheyya:

that someone might cause remorse for the smith Cunda, (saying):

‘Tassa te āvuso Cunda alābhā, tassa te āvuso Cunda dulladdhaṃ,

‘There is no gain for you, friend Cunda, it is a poor gain for you, friend Cunda,

yassa te Tathāgato pacchimaṃ piṇḍapātaṃ bhuñḷitvā parinibbuto’ ti.

in that the Realised One, after eating his last almsfood from you, attained Complete Emancipation.’

Cundassa Ānanda kammāraputtassa evaṃ vippaṭṭisāro paṭivinodetabbo:

(If) there is remorse for Cunda the smith, Ānanda, drive it out in this way, (saying):

‘Tassa te āvuso Cunda lābhaṃ, tassa te āvuso Cunda suladdhaṃ,

‘There is a gain for you, friend Cunda, it is a good gain for you, friend Cunda,

yassa te Tathāgato pacchimaṃ piṇḍapātaṃ bhuñḷitvā parinibbuto.

in that the Realised One, after eating his last almsfood from you, attained Complete Emancipation.

²¹³ The syntax here is very awkward, *nipaḷḷaṃ* is apparently a present participle qualifying an unexpressed *saṅghātim*.

Sammukhā metam āvuso Cunda Bhagavato sutam,
I heard this face to face with the Gracious One, friend Cunda,

sammukhā paṭiggahitam:
I learned it face to face:

“Dveme piṇḍapātā samasamaphalā samasamavipākā,
“There are these two almsfoods which have the same fruit, have the same result,

aññehi piṇḍapātehi²¹⁴ mahapphalatarā ca mahānisamsatarā ca.
that is a greater fruit, a greater result than other almsfood.

Katame dve?
Which two?

Yañ-ca piṇḍapātā bhuñjitvā, Tathāgato
That almsfood which, after eating, the Realised One

anuttaram Sammāsambodhim abhisambujjhati;
awakens to the unsurpassed Perfect Awakening;

yañ-ca piṇḍapātā bhuñjitvā, Tathāgato
and that almsfood which, after eating, the Realised One

anupādisesāya Nibbānadhātuyā Parinibbāyati.²¹⁵
attains Complete Emancipation in the Emancipation-element which has no basis for attachment remaining.

Ime dve piṇḍapātā samasamaphalā samasamavipākā ativiya
These are the two almsfoods which have the same excellent fruit, have the same excellent result,

aññehi piṇḍapātehi mahapphalatarā ca mahānisamsatarā ca.
that is a greater fruit, a greater result than other almsfood.

Āyusaṃvattanikaṃ āyasmatā Cundena
° Friend Cunda the smith has accumulated

kammāraputtana kammaṃ upacitaṃ,
a (good) deed that is conducive to long life,

vaṇṇasaṃvattanikaṃ āyasmatā Cundena
° friend Cunda the smith has accumulated

kammāraputtana kammaṃ upacitaṃ,
a (good) deed that is conducive to beauty,

²¹⁴ Ablative of comparison.

²¹⁵ Note that in these constructions with the passive verb, the nominative (*Tathāgato*) expresses the logical object of the verb (see Syntax §19).

sukhasaṃvattanikaṃ āyasmatā Cundena

° friend Cunda the smith has accumulated

kammāraputtana kammaṃ upacitaṃ,

a (good) deed that is conducive to happiness,

yasasaṃvattanikaṃ āyasmatā Cundena

° friend Cunda the smith has accumulated

kammāraputtana kammaṃ upacitaṃ,

a (good) deed that is conducive to fame,

saggasaṃvattanikaṃ āyasmatā Cundena

° friend Cunda the smith has accumulated

kammāraputtana kammaṃ upacitaṃ,

a (good) deed that is conducive to heaven,

ādhipateyyasaṃvattanikaṃ āyasmatā Cundena

° friend Cunda the smith has accumulated

kammāraputtana kammaṃ upacitaṃ”-ti.

a (good) deed that is conducive to sovereignty.”

Cundassa Ānanda kammāraputtassa

(If) there is remorse for Cunda the smith, Ānanda,

evaṃ vipphaṇṇasāro paṭivinodetabbo!” ti

you should drive it out in this way!”

Atha kho Bhagavā, etam-attham viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Dadato puññaṃ pavaḍḍhati,

“For the one who gives merit is increased,

Saññaṃato veraṃ na cīyati.

From restraint hatred is not accumulated.

Kusalo ca jahāti pāpakaṃ,

The skilful one gives up what is bad,

Rāgadosamohakkhayā sa nibbuto” ti.

Through the destruction of passion, hatred, and delusion, he is emancipated.”

8-6: Pāṭaligāmiyasuttam (76) The Discourse about the Pāṭali Villagers

Evam me sutam:

Thus I heard:

ekam samayam Bhagavā Magadhesu cārikam caramāno

at one time the Gracious One was walking on walking tour amongst the Magadhans

mahatā Bhikkhusaṅghena saddhim, yena Pāṭaligāmo tad-avasari.

with a great Community of monks, and arrived at Pāṭaligāma.

Assosum kho Pāṭaligāmiyā upāsakā:

The lay followers of Pāṭaligāma heard:

“Bhagavā kira Magadhesu cārikam caramāno

“The Gracious One, it seems, is walking on walking tour amongst the Magadhans

mahatā Bhikkhusaṅghena saddhim Pāṭaligāmam anupatto” ti.

with a great Community of monks, and has arrived at Pāṭaligāma.”

Atha kho Pāṭaligāmiyā upāsakā yena Bhagavā tenupasaṅkamimsu,

Then the lay followers of Pāṭaligāma went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantam nisidimsu.

and after going and worshipping the Gracious One, they sat down on one side.

Ekamantam nisinnā kho

While sat on one side

Pāṭaligāmiyā upāsakā Bhagavantam etad-avocum:

the lay followers of Pāṭaligāma said this to the Gracious One:

“Adhivāsetu no bhante Bhagavā āvasathāgāran”-ti.

“May the Gracious One consent, reverend Sir, to (stay in) our rest house.”

Adhivāsesi Bhagavā tuṅhībhāvena.

The Gracious One consented by maintaining silence.

Atha kho Pāṭaligāmiyā upāsakā Bhagavato adhivāsanam viditvā,

Then the lay followers of Pāṭaligāma, having understood the Gracious One's consent,

uṭṭhāyāsanā, Bhagavantam abhivādetvā, padakkhiṇam katvā,

after rising from their seats, worshipping and circumambulating the Gracious One,

yena āvasathāgāram tenupasaṅkamimsu,

went to their rest house,

upasaṅkamtivā, sabbasantharim āvasathāgāram santharivā,

and after going, and spreading (the mats) so that the rest house was spread all over,

āsanāni paññāpetvā, udakamaṇikaṃ patiṭṭhāpetvā,
and preparing the seats, setting up the water-pot,

telappadīpaṃ āropetvā,²¹⁶ yena Bhagavā tenupasaṅkamiṃsu,
and lighting the oil-lamp, they went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ aṭṭhaṃsu.
and after going and worshipping the Gracious One, they stood on one side.

Ekamantaṃ ṭhitā kho
While stood on one side

Pāṭaligāmiyā upāsakā Bhagavantam etad-avocum:
the lay followers of Pāṭaligāma said this to the Gracious One:

“Sabbasantharisanthataṃ bhante āvasathāgāram,
“The rest house is spread with mats all over, reverend Sir,

āsanāni paññattāni, udakamaṇiko patiṭṭhāpito, telappadīpo āropito,
the seats are prepared, the water-pot is set up, and the oil-lamp is lit,

yassa dāni bhante Bhagavā kālam maññatī” ti.
now is the time for whatever the Gracious One is thinking, reverend Sir.”

Atha kho Bhagavā nivāsetvā, pattacīvaram-ādāya,
Then the Gracious One, having dressed, after picking up his bowl and robe,

saddhiṃ Bhikkhusaṅghena, yena āvasathāgāram tenupasaṅkami,
together with the Community of monks, went to the rest house,

upasaṅkamtivā, pāde pakkhāletvā, āvasathāgāram pavisitvā,
and after going, washing his feet, and entering the rest house,

majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi,
he sat down near to the middle pillar, facing the East,

Bhikkhusaṅgho pi kho pāde pakkhāletvā, āvasathāgāram pavisitvā,
and the Community of monks, having washed their feet, and entering the rest house,

pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi,
sat down near the West wall, facing the East,

Bhagavantam yeva purekkhatvā.
having the Gracious One at the front.

Pāṭaligāmiyā pi kho upāsakā, pāde pakkhāletvā,
Also the lay followers of Pāṭaligāma, having washed their feet,

²¹⁶ *Āropetvā* here is glossed in the Commentary with *jālayitvā*, after kindling.

āvasathāgāraṃ pavisitvā, puratthimaṃ bhittiṃ nissāya

° entered the rest house, sat down near the East wall,

pacchimābhimukhā nisīdīmsu, Bhagavantam yeva purekkhatvā.

facing the West, having the Gracious One at the front.

Atha kho Bhagavā Pāṭaligāmiye upāsake āmantesi:

Then the Gracious One addressed the lay followers of Pāṭaligāma, (saying):

“Pañcime gahapatayo ādīnavā dussīlassa sīlavipattiyā.

“There are these five dangers, householders, for one lacking in virtue, for one who has lost his virtue.

Katame pañca?

What are the five?

1. Idha gahapatayo dussīlo sīlavipanno,

Here, householders, one lacking in virtue, one who has lost his virtue,

pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati.

because of being heedless undergoes a great loss of riches.

Ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā.

This is the first danger for one lacking in virtue, for one who has lost his virtue.

2. Puna caparaṃ gahapatayo dussīlassa sīlavipannassa

Furthermore, householders, for one lacking in virtue, for one who has lost his virtue,

pāpako kittisaddo abbhuggacchati.

a bad report goes round.

Ayaṃ dutiyo ādīnavo dussīlassa sīlavipattiyā.

This is the second danger for one lacking in virtue, for one who has lost his virtue.

3. Puna caparaṃ gahapatayo dussīlo sīlavipanno

Furthermore, householders, one lacking in virtue, one who has lost his virtue,

yaññad-eva parisam upasaṅkamati,

whatever assembly he goes to,

yadi khattiyaparisaṃ yadi brāhmaṇaparisaṃ yadi,

whether an assembly of nobles, or an assembly of brāhmaṇas,

gahapatiparisaṃ yadi samaṇaparisaṃ,

or an assembly of householders, or an assembly of ascetics,

avisārado upasaṅkamati maṅkubhūto.

he goes without confidence, with confusion.

Ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā.

This is the third danger for one lacking in virtue, for one who has lost his virtue.

4. Puna caparaṃ gahapatayo dussīlo sīlavipanno

Furthermore, householders, one lacking in virtue, one who has lost his virtue,

sammūlho kālaṃ karoti.

dies bewildered.

Ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā.

This is the fourth danger for one lacking in virtue, for one who has lost his virtue.

5. Puna caparaṃ gahapatayo dussīlo sīlavipanno

Furthermore, householders, one lacking in virtue, one who has lost his virtue,

kāyassa bhedaṃ, param-maraṇā,

at the break up of the body, after death,

apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

arises in the lower world, in an unfortunate destiny, in the fall, in the nether regions.

Ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā.

This is the fifth danger for one lacking in virtue, for one who has lost his virtue.

Ime kho gahapatayo pañca ādīnavā dussīlassa sīlavipattiyā ti.

These are the five dangers, householders, for one lacking in virtue, for one who has lost his virtue.

Pañcime gahapatayo ānisaṃsā sīlavato sīlasampadāya.

There are these five advantages, householders, for one who is virtuous, for one accomplished in virtue.

Katame pañca?

What are the five?

1. Idha gahapatayo sīlavā sīlasampanno,

Here, householders, one who is virtuous, one accomplished in virtue,

appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati.

because of being heedful obtains a great mass of riches.

Ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya.

This is the first advantage for one who is virtuous, for one accomplished in virtue.

2. Puna caparaṃ gahapatayo sīlavato sīlasampannessa,

Furthermore, householders, of one who is virtuous, of one accomplished in virtue,

kalyāṇo kittisaddo abbhuggacchati.

a good report goes round.

Ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya.

This is the second advantage for one who is virtuous, for one accomplished in virtue.

3. Puna caparaṃ gahapatayo sīlavā sīlasampanno,

Furthermore, householders, one who is virtuous, one accomplished in virtue,

yaññad-eva parisāṃ upasaṅkamati,

whatever assembly he goes to,

yadi khattiyaparisaṃ yadi brāhmaṇaparisaṃ

whether an assembly of nobles, or an assembly of brāhmaṇas,

yadi gahapatiparisaṃ yadi samaṇaparisaṃ,

or an assembly of householders, or an assembly of ascetics,

visārado upasaṅkamati amaṅkubhūto.

goes with confidence, without confusion.

Ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya.

This is the third advantage for one who is virtuous, for one accomplished in virtue.

4. Puna caparaṃ gahapatayo sīlavā sīlasampanno,

Furthermore, householders, one who is virtuous, one accomplished in virtue,

asammūḷho kālaṃ karoti.

dies without being bewildered.

Ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya.

This is the fourth advantage for one who is virtuous, for one accomplished in virtue.

5. Puna caparaṃ gahapatayo sīlavā sīlasampanno,

Furthermore, householders, one who is virtuous, one accomplished in virtue,

kāyassa bhedā param-maraṇā sugatīṃ saggam lokam upapajjati.

at the break up of the body, after death, arises in a fortunate destiny, in a heavenly world.

Ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya.

This is the fifth advantage for one who is virtuous, for one accomplished in virtue.

Ime kho gahapatayo pañca ānisaṃsā sīlavato sīlasampadāyā” ti.

These are the five advantages, householders, for one who is virtuous, for one accomplished in virtue.”

Atha kho Bhagavā, Pāṭaligāmiye upāsake,

° Then the Gracious One, after instructing, rousing,

bahud-eva rattim Dhammiyā kathāya,

° enthusing, and cheering the lay followers of Pāṭaligāma

sandassetvā samādapetvā samuttejetvā sampahaṃsetvā, uyyojesi:

for most of the night with a Dhamma talk, dismissed them, (saying):

“Abhikkantā kho gahapatayo ratti,

“The night has passed, householders,

yassa dāni tumhe kālaṃ maññathā” ti.

now is the time for whatever you are thinking.”

Atha kho Pāṭaligāmiyā upāsakā,

Then the lay followers of Pāṭaligāma,

Bhagavato bhāsitaṃ abhinanditvā anumoditvā, uṭṭhāyāsana,

after greatly rejoicing and gladly receiving this word of the Gracious One, rising from their seats,

Bhagavantam abhivādetvā padakkhiṇam katvā, pakkamimsu.

worshipping and circumambulating the Gracious One, went away.

Atha kho Bhagavā, acirapakkantesu Pāṭaligāmiyesu upāsakesu,

Then the Gracious One, not long after the lay followers of Pāṭaligāma had gone,

suññāgāram pāvisi.

entered an empty place.

Tena kho pana samayena Sunīdha-Vassakārā Magadhamahāmattā

Then at that time the Magadhan chief ministers Sunīdha and Vassakāra

Pāṭaligāme nagaram māpenti Vajjinam paṭibāhāya.

were building up a city at Pāṭaligāma to ward off the Vajjians.

Tena kho pana samayena sambahulā devatāyo, sahasasahasveva,

Then at that time a great many devatās, thousands upon thousands,

Pāṭaligāme vatthūni pariggaṇhanti.

were taking possession of grounds at Pāṭaligāma.

Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti,

In that place where the great devatās took possession of grounds,

mahasakkhānaṃ tattha raññaṃ rājamahāmattānaṃ

there the powerful rulers' and great royal ministers'

cittāni namanti nivesanāni māpetuṃ.

minds inclined to building up residences.

Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti,

In that place where the middling devatās took possession of grounds,

majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ

there the middling rulers' and middling royal ministers'

cittāni namanti nivesanāni māpetuṃ.

minds inclined to building up residences.

Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti,

In that place where the lower devatās took possession of grounds,

nīcānaṃ tattha raññaṃ rājamahāmattānaṃ

there the lower rulers' and lower royal ministers'

cittāni namanti nivesanāni māpetuṃ.

minds inclined to building up residences.

Addasā kho Bhagavā dibbena cakkhunā,

The Gracious One saw with his divine-eye,

visuddhena atikkantamānusakena,

which is purified, and surpasses that of (normal) men,

tā devatāya sahasasahasēva Pāṭaligāme vatthūni pariggaṇhantiyo.

that those devatās, thousands upon thousands, were taking possession of grounds at Pāṭaligāma.

Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti,

In that place where the great devatās took possession of grounds,

mahasakkhānaṃ tattha raññaṃ rājamahāmattānaṃ

there the powerful rulers' and great royal ministers'

cittāni namanti nivesanāni māpetuṃ.

minds inclined to building up residences.

Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti,

In that place where the middling devatās took possession of grounds,

majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ

there the middling rulers' and middling royal ministers'

cittāni namanti nivesanāni māpetum.
minds inclined to building up residences.

Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti,
In that place where the lower devatās took possession of grounds,

nīcānaṃ tattha raññaṃ rājamahāmattānaṃ
there the lower rulers' and lower royal ministers'

cittāni namanti nivesanāni māpetun-ti.
minds inclined to building up residences.

Atha kho Bhagavā tassā rattiyaṃ paccūsasamaye paccuṭṭhāya,
Then towards the time of dawn, having risen from his seat, the Gracious One

āyasmantaṃ Ānandaṃ āmantesi:
addressed venerable Ānanda, (saying):

“Ko nu kho Ānanda Pāṭaligāme nagaraṃ māpetī?” ti.
“Now who, Ānanda, is building a city at Pāṭaligāma?”

“Sunīdha-Vassakārā bhante Magadhamahāmattā
“The Magadhan chief ministers Sunīdha and Vassakāra, reverend Sir,

Pāṭaligāme nagaraṃ māpetenti Vajjinaṃ paṭibāhāyā” ti.
are building up a city at Pāṭaligāma to ward off the Vajjians.”

“Seyyathā pi Ānanda devehi Tāvatiṃsehi saddhiṃ mantetvā,
“It is just as though, Ānanda, after consulting with the Tāvatiṃsa devas,

evam-eva kho Ānanda Sunīdha-Vassakārā Magadhamahāmattā,
in the same way, Ānanda, the Magadhan chief ministers Sunīdha and Vassakāra,

Pāṭaligāme nagaraṃ māpetenti Vajjinaṃ paṭibāhāyā.
are building up a city at Pāṭaligāma to ward off the Vajjians.

Idhāhaṃ Ānanda addasaṃ dibbena cakkhunā,
Here, Ānanda, I saw with my divine-eye,

visuddhena atikkantamānusakena
which is purified, and surpasses that of (normal) men,

sambahulā devatāyo sahasasahasveva,
that a great many devatās, thousands upon thousands,

Pāṭaligāme vatthūni pariggaṇhantiyo.
were taking possession of grounds at Pāṭaligāma.

Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti,
In that place where the great devatās took possession of grounds,

mahasakkhānaṃ tattha raññaṃ rājamahāmattānaṃ

there the powerful rulers' and great royal ministers'

cittāni namanti nivesanāni māpetuṃ.

minds inclined to building up residences.

Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti,

In that place where the middling devatās took possession of grounds,

majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ

there the middling rulers' and middling royal ministers'

cittāni namanti nivesanāni māpetuṃ.

minds inclined to building up residences.

Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti,

In that place where the lower devatās took possession of grounds,

nīcānaṃ tattha raññaṃ rājamahāmattānaṃ

there the lower rulers' and lower royal ministers'

cittāni namanti nivesanāni māpetun-ti.

minds inclined to building up residences.

Yāvataṃ Ānanda Ariyaṃ āyatanam, yāvataṃ vaṇippatho,²¹⁷

For as long, Ānanda, as there is an Ariyan sphere (of influence), for as long as there is trade,

idaṃ agganagaraṃ bhavissati Pāṭaliputtaṃ puṭabhedanaṃ.²¹⁸

this basket-opening Pāṭaliputta will be the chief city.

Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti:

For Pāṭaliputta, Ānanda, there will be three dangers:

aggito vā udakato vā mithubhedato vā” ti.²¹⁹

from fire and from water and from the breaking of an alliance.”

Atha kho Sunīdha-Vassakārā Magadhamahāmattā

Then the Magadhan chief ministers Sunīdha and Vassakāra

yena Bhagavā tenupasaṅkamimsu,

went to the Gracious One,

²¹⁷ *-patho* here is pleonastic giving abstract sense (PED, s.v. *vaṇi* & *patha*).

²¹⁸ *Basket-opening (place)*, appears to mean a place where there is a market = *the market town of Pāṭaliputta*. There is a play on the name *Pāṭaliputta* in the Pāṭi, which probably was originally spelt *Pāṭaliputa*, meaning: *the place where the Pāṭali pods open up*.

²¹⁹ The Commentary here defines *vā* as having the sense of a conjunction (as opposed to its normal sense of a disjunction), and says that the three dangers will arise simultaneously in different parts of the city.

upasaṅkamtivā, Bhagavatā saddhiṃ sammodimsu,
and after going, they exchanged greetings with the Gracious One

sammodanīyaṃ kathāṃ sārāṇīyaṃ vītisāretvā, ekamantaṃ aṭṭhaṃsu.
and after exchanging courteous talk and greetings, they stood on one side.

Ekamantaṃ ʈhitā kho Sunīdha-Vassakārā Magadhamahāmattā
While stood on one side the Magadhan chief ministers Sunīdha and Vassakāra

Bhagavantaṃ etad-avocum:
said this to the Gracious One:

“Adhivāsetu no bhavaṃ Gotamo,
“May Gotama consent, dear Sir, to us

ajjatanāya bhattaṃ saddhiṃ Bhikkhusaṅghenā” ti.
(offering him) a meal today, together with the Community of monks.”

Adhivāsesi Bhagavā tuṅhībhāvena.
The Gracious One consented by maintaining silence.

Atha kho Sunīdha-Vassakārā Magadhamahāmattā
Then the Magadhan chief ministers Sunīdha and Vassakāra

Bhagavato adhivāsaṇaṃ viditvā, yena sako āvasatho tenupasaṅkamimsu,
having understood the Gracious One's consent, went to their own dwelling,

upasaṅkamtivā, sake āvasathe
and after going, in their own dwellings

paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā,
having had excellent comestibles and edibles made ready,

Bhagavato kālaṃ ārocesum: “Kālo bho Gotama niṭṭhitaṃ bhattaṃ”-ti.
announced the time to the Gracious One, (saying): “It is time, dear Gotama, the meal is ready.”

Atha kho Bhagavā, pubbanhasamayāṃ nivāsetvā,
Then the Gracious One, having dressed in the morning time,

pattacīvaram-ādāya, saddhiṃ Bhikkhusaṅghena,
after picking up his bowl and robe, together with the Community of monks,

yena Sunīdha-Vassakārānaṃ Magadhamahāmattānaṃ
° went to the dwelling of the Magadhan chief ministers

āvasatho tenupasaṅkami, upasaṅkamtivā, paññatte āsane nisīdi.
Sunīdha and Vassakāra, and after going, he sat down on the prepared seat.

Atha kho Sunīdha-Vassakārā Magadhamahāmattā

Then the Magadhan chief ministers Sunīdha and Vassakāra

Buddhapamukhaṃ Bhikkhusaṅghaṃ panītena

° with their own hands served and satisfied the Community of monks with the Buddha at its head

khādanīyena bhojanīyena sahatthā santappesuṃ sampavāresuṃ.

with excellent comestibles and edibles.

Atha kho Sunīdha-Vassakārā Magadhamahāmattā,

Then the Magadhan chief ministers Sunīdha and Vassakāra,

Bhagavantaṃ bhuttāviṃ onītapattapaṇiṃ,

when the Gracious One had eaten and washed his hand and bowl,

aññataraṃ nīcaṃ āsanaṃ gahetvā, ekamantaṃ nisīdiṃsu.

having taken a low seat, sat down on one side.

Ekamantaṃ nisinne kho Sunīdha-Vassakāre Magadhamahāmatte Bhagavā

° While sat on one side the Gracious One rejoiced the Magadhan chief ministers Sunīdha and Vassakāra

imāhi gāthāhi anumodi:

with these verses:

“Yasmim padese kappeti vāsaṃ, paṇḍitajātiyo

° “In that place where he makes his dwelling, having entertained

Sīlavantettha bhojetvā, saññate brahmacārayo,

The wise and virtuous here, the restrained, who live the spiritual life,

Yā tattha devatā āsuṃ tāsāṃ dakkhiṇam-ādise.²²⁰

He should dedicate a gift to the devatās who are in that place.

Tā pūjitā pūjayanti mānitā mānayanti naṃ.

Honoured, they pay honour, revered, they revere him.

Tato naṃ anukampanti, mātā puttāṃ va orasaṃ,

Thereafter they have compassion on him, as a mother on her own son,

Devatānukampito poso sadā bhadrāni passatī” ti

A man whom the devatās have compassion on always sees what is auspicious.”

²²⁰ The pādayuga is the normal syntactical unit in the verses in the Canon, and only occasionally is it necessary to take two pādayugas together to get a complete sentence. Here, however, very unusually, we can see from the verbal syntax that we have to take *three* pādayugas together to make a complete sentence. This shows that what we have here is 2 verses of 3 pādayugas each, and they should be divided as such.

Atha kho Bhagavā Sunīdha-Vassakārānaṃ Magadhamahāmattānaṃ

° Then the Gracious One after rejoicing the Magadhan chief ministers Sunīdha and Vassakāra

imāhi gāthāhi anumoditvā, uṭṭhāyāsanaṃ, pakkāmi.

with these verses, and rising from his seat, went away.

Tena kho pana samayena Sunīdha-Vassakārā Magadhamahāmattā

Then at that time the Magadhan chief ministers Sunīdha and Vassakāra

Bhagavantam piṭṭhito piṭṭhito anubaddhā honti:

were following close behind the Gracious One, (thinking):

“Yenajja samaṇo Gotame dvārena nikkhamissati

“That gate by which the ascetic Gotama leaves

taṃ Gotamadvāraṃ nāma bhavissati,

will get the name the Gotama Gate,

yena titthena Gaṅgaṃ nadim tarissati

and that ford by which he crosses the river Gaṅgā

taṃ Gotamatittham nāma bhavissati” ti.

will get the name the Gotama Ford.”

Atha kho Bhagavā yena dvārena nikkhami,

Then that gate by which the Gracious One left

taṃ Gotamadvāraṃ nāma ahosi,

got the name the Gotama Gate,

atha kho Bhagavā yena Gaṅgā nadī tenupasaṅkami.

then the Gracious One went to the river Gaṅgā.

Tena kho pana samayena Gaṅgā nadī pūrā hoti samatittikā kākaṭṭhā.

Then at that time the river Gaṅgā was full to the brim, and could be drunk from by crows (perched on the bank).

Appekacce manussā nāvaṃ pariyesanti,

Some of the people were seeking boats,

appekacce uḷumpaṃ pariyesanti,

some were seeking floats,

appekacce kullaṃ bandhanti, apārāpāraṃ gantukāmā.

and some were binding rafts, desiring to go from this shore to the shore beyond.

Atha kho Bhagavā seyyathā pi nāma balavā puriso

Then the Gracious One, just as a strong man

sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiññeyya,

might stretch out a bent arm, or bend in an outstretched arm,

evam-eva Gaṅgāya nadiyā orimatīre antarahito,

so did he vanish from the near bank of the river Gaṅgā,

pārimatīre paccuṭṭhāsi saddhiṃ Bhikkhusaṅghena.

and reappeared on the far bank, together with the Community of monks.

Addasā kho Bhagavā te manusse, appekacce nāvam pariyesante,

The Gracious One saw those people, some seeking boats,

appekacce uḷumpaṃ pariyesante,

some seeking floats,

appekacce kullaṃ bandhante, apārāpāram gantukāme.

and some binding rafts, desiring to go from this shore to the shore beyond.

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Ye taranti aṇṇavaṃ saraṃ,

“Those who cross over a sea or a lake,

Setum katvāna, visajja pallalāni.

(Do so) after making a bridge, and leaving the pond behind.

Kullaṃ hi jano pabandhati,

(While) people are still binding together a raft,

Tiṇṇā medhāvino janā” ti.

Intelligent people have crossed over.”

8-7: Dvidhāpathasuttam (77) The Discourse on the Two Paths

Evam me sutam:

Thus I heard:

ekam samayam Bhagava Kosalesu addhanamaggapaṭipanno hoti
at one time the Gracious One was going along the high road amongst the Kosalans

āyasmata Nāgasamālena pacchāsamaṇena.
with venerable Nāgasamāla as the (attendent) ascetic who followed behind him.

Addasā kho āyasmā Nāgasamālo antarāmagge dvedhāpatham,
The venerable Nāgasamāla saw two paths on the road,

disvāna, Bhagavantam etad-avoca:
and having seen (that), he said this to the Gracious One:

“Ayaṃ bhante Bhagavā pantho iminā gacchāmā” ti.
“This is the path, reverend Sir, let us go by this one, Gracious One.”

Evam vutte, Bhagavā āyasmantam Nāgasamālam etad-avoca:
After that was said, the Gracious One said this to venerable Nāgasamāla:

“Ayaṃ Nāgasamāla pantho iminā gacchāmā” ti.
“This is the path, Nāgasamāla, let us go by this one.”

Dutiyam-pi kho āyasmā Nāgasamālo Bhagavantam etad-avoca:
For a second time venerable Nāgasamāla said this to the Gracious One:

“Ayaṃ bhante Bhagavā pantho iminā gacchāmā” ti.
“This is the path, reverend Sir, let us go by this one, Gracious One.”

Evam vutte, Bhagavā āyasmantam Nāgasamālam etad-avoca:
After that was said, the Gracious One said this to venerable Nāgasamāla:

“Ayaṃ Nāgasamāla pantho iminā gacchāmā” ti.
“This is the path, Nāgasamāla, let us go by this one.”

Tatīyam-pi kho āyasmā Nāgasamālo Bhagavantam etad-avoca:
For a third time venerable Nāgasamāla said this to the Gracious One:

“Ayaṃ bhante Bhagavā pantho iminā gacchāmā” ti.
“This is the path, reverend Sir, let us go by this one, Gracious One.”

Evam vutte, Bhagavā āyasmantam Nāgasamālam etad-avoca:
After that was said, the Gracious One said this to venerable Nāgasamāla:

“Ayaṃ Nāgasamāla pantho iminā gacchāmā” ti.

“This is the path, Nāgasamāla, let us go by this one.”

Atha kho āyasmā Nāgasamālo,

Then venerable Nāgasamāla,

Bhagavato pattacīvaraṃ tattheva chamāyaṃ nikkhipitvā pakkāmi:

having put the Gracious One's bowl and robe on the floor right there (and then), went away, (saying):

“Idaṃ bhante Bhagavato pattacīvaran”-ti.

“This is the Gracious One's bowl and robe, reverend Sir.”

Atha kho āyasmato Nāgasamālassa tena panthena gacchantassa,

Then as venerable Nāgasamāla was going along by that path,

antarāmagge corā nikkhamitvā, hatthehi ca pādehi ca viheṭhesuṃ,

thieves who had gone along the road, attacked him with their hands and feet,

pattañ-ca bhindīṃsu, saṅghāṭiñ-ca vipphālesuṃ.

broke his bowl, and tore his double-robe.

Atha kho āyasmā Nāgasamālo bhinnena pattena vipphālītāya saṅghāṭiyā

Then venerable Nāgasamāla, with his broken bowl and torn double-robe

yena Bhagavā tenupasaṅkama,

went to the Gracious One,

upasaṅkamtvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.

and after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinno kho āyasmā Nāgasamālo Bhagavantaṃ etad-avoca:

While sat on one side venerable Nāgasamāla said this to the Gracious One:

“Idha mayhaṃ bhante tena panthena gacchantassa,

“Here, reverend Sir, as I was going along by that path

antarāmagge corā nikkhamitvā hatthehi ca pādehi ca viheṭhesuṃ,

thieves who had gone along the path, attacked me with their hands and feet,

pattañ-ca bhindīṃsu, saṅghāṭiñ-ca vipphālesun”-ti.

broke my bowl, and tore my double-robe.”

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Saddhiṃ caram-ekato²²¹ vasam,
“Walking together, dwelling as one,

Misso aññajanena²²² Vedagū,
The Perfect One mixes with ignorant people,

Vidvā, pajahāti pāpakam,²²³
Having understood (that), he abandons bad deeds,

Koñco khīrapako va ninnagan”-ti.²²⁴
As the milk-drinking heron (abandons) water.”

8-8: Visākhāsuttam (78) The Discourse about Visākhā

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Pubbārāme Migāramātupāsāde.
at the Eastern Monastery in Migāra's mother's mansion.

Tena kho pana samayena Visākhāya Migāramātuyā
Then at that time Migāra's mother Visākhā's

nattā kālakatā hoti piyā manāpā.
grand-daughter, who was beloved and dear, had died.

Atha kho Visākhā Migāramātā, allavatthā allakesā,
Then Migāra's mother Visākhā, with wet clothes and hair,

divādivassa yena Bhagavā tenupasaṅkami,
in the middle of the day went to the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekamantam nisīdi.
and after going and worshipping the Gracious One, she sat down on one side.

²²¹ This is an interesting use of the ablative, as it normally signifies disjunction, and even the so-called ablative of comparison can only be used in cases of separation - as in superiority and inferiority - the instrumental being required for equivalence etc.; see the discussion in Syntax §132. Here the underlying notion seems to be the ablative of view-point, meaning (*both*) *on one side*.

²²² Note that *añña* here is the noun (= Skt: *ajña*), not the pronoun (Skt: *anya*), as it may appear at first glance. Commentary: *attano hitāhitam na jānāti ti añño, avidvā bālo ti attho*.

²²³ Commentary allows for two interpretations: *vidvā pajahāti pāpakan-ti tena vedagūbhāvena vidvā jānanto pāpakam abhaddakam attano dukkhāvaham pajahāti; pāpakam vā akalyāṇapuggalam pajahāti*.

²²⁴ *Ninnagā* is not listed in PED, but SED (sv. *ninnagā*) defines it as *going downwards, descending, a river, mountain stream*. The milk-drinking heron is said to be able to separate the milk from the water when drinking.

Udānavarga (28.3) reads: *krauñcaḥ kṣīrapako yathodakam*, which clarifies the sense.

Ekamantaṃ nisinnaṃ kho

While sat on one side

Visākhāṃ Migāramātaraṃ Bhagavā etad-avoca:

the Gracious One said this to Migāra's mother Visākhā:

“Handa kuto nu tvaṃ Visākhe āgacchasi, allavattā allakesā,

“Now where have you come from, Visākhā, with wet clothes and hair,

idhūpasaṅkantā divādivassā?” ti.

(and why are you) coming here in the middle of the day?”

“Nattā me bhante piyā manāpā kālakatā.

“My grand-daughter, who was beloved and dear, reverend Sir, has died.

Tenāhaṃ, allavattā allakesā, idhūpasaṅkantā divādivassā” ti.

That is why, with wet clothes and hair, I am coming here in the middle of the day.”

“Iccheyyāsi tvaṃ Visākhe

“Would you like, Visākhā,

yāvatikā Sāvattiyā manussā tāvatike putte ca nattāro²²⁵ cā?” ti.

as many children and grand-children as there are people in Sāvattī?”

“Iccheyyāmahāṃ Bhagavā

“I would like, Gracious One,

yāvatikā Sāvattiyā manussā tāvatike putte ca nattāro cā” ti.

as many children and grand-children as there are people in Sāvattī.”

“Kīvabahukā pana Visākhe Sāvattiyā manussā devasikaṃ kālāṃ karontī?” ti.

“But how many people, Visākhā, die every day in Sāvattī?”

“Dasa pi bhante Sāvattiyā manussā devasikaṃ kālāṃ karonti,

“Ten people, reverend Sir, die every day in Sāvattī,

nava pi bhante Sāvattiyā manussā devasikaṃ kālāṃ karonti,

nine people, reverend Sir, die every day in Sāvattī,

aṭṭha pi bhante Sāvattiyā manussā devasikaṃ kālāṃ karonti,

eight people, reverend Sir, die every day in Sāvattī,

satta pi bhante Sāvattiyā manussā devasikaṃ kālāṃ karonti,

seven people, reverend Sir, die every day in Sāvattī,

cha pi bhante Sāvattiyā manussā devasikaṃ kālāṃ karonti,

six people, reverend Sir, die every day in Sāvattī,

²²⁵ *Putta* means son, and *nattar* is declined in the masculine here, but as the occasion for the discourse was the death of a grand-daughter, it is better to assume all children are meant in the translation.

pañca pi bhante Sāvattiyā manussā devasikaṃ kālaṃ karonti,
five people, reverend Sir, die every day in Sāvattihī,

cattāro pi bhante Sāvattiyā manussā devasikaṃ kālaṃ karonti,
four people, reverend Sir, die every day in Sāvattihī,

tīṇi pi bhante Sāvattiyā manussā devasikaṃ kālaṃ karonti,
three people, reverend Sir, die every day in Sāvattihī,

dve pi bhante Sāvattiyā manussā devasikaṃ kālaṃ karonti,
two people, reverend Sir, die every day in Sāvattihī,

eko pi bhante Sāvattiyā manusso devasikaṃ kālaṃ karoti,
one person, reverend Sir, dies every day in Sāvattihī,

avivittā bhante Sāvattiyā manussehi kālaṃ karontehī” ti.
Sāvattihī is never secluded from people who are dying.”

“Taṃ kiṃ maññasi Visākhe,
“Now what do you think, Visākhā,

api nu tvaṃ kadāci karahaci anallavatthaṃ anallakesā vā?” ti.
would you ever be without wet clothes and hair?”

“No hetam, bhante, alam me bhante,
“Surely not, reverend Sir, I have had enough, reverend Sir,

tāva bahukehi puttehi ca nattārehi cā!” ti
with so many children and grand-children!”

“Yesam kho Visākhe satam piyāni, satam tesam dukkhāni,
“For those who have a hundred loves, Visākhā, they have a hundred sufferings,

yesam navuti piyāni, navuti tesam dukkhāni,
for those who have ninety loves, they have ninety sufferings,

yesam asīti piyāni, asīti tesam dukkhāni,
for those who have eighty loves, they have eighty sufferings,

yesam sattati piyāni, sattati tesam dukkhāni,
for those who have seventy loves, they have seventy sufferings,

yesam saṭṭhi piyāni, saṭṭhi tesam dukkhāni,
for those who have sixty loves, they have sixty sufferings,

yesam paññāsam piyāni, paññāsam tesam dukkhāni.
for those who have fifty loves, they have fifty sufferings,

yesam cattārīsam piyāni, cattārīsam tesam dukkhāni,
for those who have forty loves, they have forty sufferings,

yesaṃ timsaṃ piyāni timsaṃ tesam dukkhāni,
for those who have thirty loves, they have thirty sufferings,

yesaṃ vīsaṃ piyāni, vīsaṃ tesam dukkhāni,
for those who have twenty loves, they have twenty sufferings,

yesaṃ dasa piyāni, dasa tesam dukkhāni,
for those who have ten loves, they have ten sufferings,

yesaṃ nava piyāni, nava tesam dukkhāni,
for those who have nine loves, they have nine sufferings,

yesaṃ aṭṭha piyāni, aṭṭha tesam dukkhāni,
for those who have eight loves, they have eight sufferings,

yesaṃ satta piyāni, satta tesam dukkhāni,
for those who have seven loves, they have seven sufferings,

yesaṃ cha piyāni, cha tesam dukkhāni,
for those who have six loves, they have six sufferings,

yesaṃ pañca piyāni, pañca tesam dukkhāni,
for those who have five loves, they have five sufferings,

yesaṃ cattāri piyāni, cattāri tesam dukkhāni,
for those who have four loves, they have four sufferings,

yesaṃ tīṇi piyāni, tīṇi tesam dukkhāni,
for those who have three loves, they have three sufferings,

yesaṃ dve piyāni, dve tesam dukkhāni,
for those who have two loves, they have two sufferings,

yesaṃ ekam piyam, ekam tesam dukkham,
for those who have one love, they have one suffering,

yesaṃ natthi piyam, natthi tesam dukkham.
for those who love nothing, they have no sorrow.

Asokā te virajā anupāyāsā ti vadāmī” ti.
They are griefless, dust-free, and without despair, I say.”

Atha kho Bhagavā, etam-attham viditvā,
Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:
on that occasion uttered this exalted utterance:

“Ye keci sokā paridevitā vā,
“Whatever griefs or lamentations there are,

Dukkhā ca lokasmim anekarūpā,
And the many kinds of suffering in the world,

Piyaṃ paṭicca pabhavanti ete,
These (all) arise because of love,

Piye asante na bhavanti ete.
Without loves, these do not originate.

Tasmā hi te sukhino vītasokā,
Therefore they are happy and free from grief,

Yesam piyaṃ natthi kuhiñci loke,
Who are without love for anything in the world,

Tasmā asokaṃ virajaṃ patthayāno,
Therefore those wanting what is griefless, dust-free,

Piyaṃ na kayirātha kuhiñci loke” ti.
Should not have love for anything in the world.”

8-9: Paṭhamadabbasuttaṃ (79) **The First Discourse about Dabba**

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Rājagahe viharati,
at one time the Gracious One was dwelling near Rājagaha,

Veḷuvane Kalandakanivāpe.
in Bamboo Wood, at the Squirrels' Feeding Place.

Atha kho āyasmā Dabbo Mallaputto yena Bhagavā tenupasāṅkami,
Then venerable Dabba Mallaputta went to the Gracious One,

upasāṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.
and after going and worshipping the Gracious One, he sat down on one side.

Ekamantaṃ nisinno kho āyasmā Dabbo Mallaputto
While sat on one side venerable Dabba Mallaputta said this

Bhagavantam etad-avoca:
to the Gracious One:

“Parinibbānakālo me dāni Sugatā” ti.

“Now is the time for my Complete Emancipation, Fortunate One.”

“Yassa dāni tvaṃ Dabba kālaṃ maññasī” ti.

“Now is the time for whatever you are thinking, Dabba.”

Atha kho āyasmā Dabbo Mallaputto uṭṭhāyāsanā,

Then venerable Dabba Mallaputta, after rising from his seat,

Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā,

worshipping and circumambulating the Gracious One,

vehāsaṃ²²⁶ abhuggantvā, ākāse antaḷikkhe pallaṅkena nisīditvā,

after going up into the sky, and sitting in cross-legged posture in the air, in the firmament,

tejodhātuṃ samāpajjitvā, vuṭṭhahitvā, Parinibbāyi.

entering the fire-element, and emerging, attained Complete Emancipation.

Atha kho āyasmato Dabbassa Mallaputtassa

Then while venerable Dabba Mallaputta

- vehāsaṃ abhuggantvā, ākāse antaḷikkhe pallaṅkena nisīditvā,

- after going up into the sky, and sitting in cross-legged posture in the air, in the firmament,

tejodhātuṃ samāpajjitvā, vuṭṭhahitvā -

entering the fire-element, and emerging -

parinibbutassa sarīrassa jhāyamānassa ḍayhamānassa,²²⁷

was attaining Complete Emancipation, his body burning and being consumed,

neva chārikā paññāyittha na masi.

there was no charcoal and no ash evident.

Seyyathā pi nāma sappissa vā telassa vā

Just as while ghee or oil

jhāyamānassa ḍayhamānassa neva chārikā paññāyati na masi,

is burning and being consumed there is no charcoal and no ash evident,

evam-eva kho āyasmato Dabbassa Mallaputtassa

so also while venerable Dabba Mallaputta

²²⁶ The Commentary explains that *vehāsaṃ* is an accusative used in the sense of the locative here, on account of its being governed by the upasagga *abhi-* (in *abhuggantvā*).

²²⁷ The syntax is very difficult here, but it seems we have to take the genitives starting with *āyasmato...* and ending with *...ḍayhamānassa* as being in absolute construction, together with the locative absolutes *ākāse antaḷikkhe* (cf. 3.8 above); and with the insertion of the absolutes as a subordinate clause. cf. the discussion in Syntax §159c on a similar construction occurring in DN.

- **vehāsaṃ abhuggantvā, ākāse antaḷikkhe pallaṅkena nisīditvā,**
- after going up into the sky, and sitting in cross-legged posture in the air, in the firmament,

tejodhātuṃ samāpajjitvā vuṭṭhahitvā -
entering the fire-element, and emerging -

parinibbutassa sarīrassa jhāyamānassa ḍayhamānassa,
was attaining Complete Emancipation, his body burning and being consumed,

neva chārikā paññāyittha na masī.²²⁸
there was no charcoal and no ash evident.

Atha kho Bhagavā, etam-atthaṃ viditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Abhedi kāyo, nirodhi saññā,
“The body broke up, perception ceased,

Vedanā sītībhaviṃsu sabbā,
All feelings became cool,

Vūpasamiṃsu saṅkhārā, viññāṇaṃ atthaṃ-āgamā” ti.
(Mental) processes were pacified, consciousness came to rest.”

8-10: Dutiyadabbasuttaṃ (80) **The Second Discourse about Dabba**

Evaṃ me sutāṃ:
Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyā viharati,
at one time the Gracious One was dwelling near Sāvattihī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tatra kho Bhagavā bhikkhū āmantesi:
There it was that the Gracious One addressed the monks, (saying):

“Bhikkhavo” ti, “Bhadante” ti te bhikkhū Bhagavato paccassosum,
“Monks!” “Reverend Sir!” those monks replied to the Gracious One,

²²⁸ BJT adds the quotation marker *ti* here, probably in imitation of the following discourse where it is indeed required.

Bhagavā etad-avoca:

and the Gracious One said this:

“Dabbassa bhikkhave Mallaputtassa

“While venerable Dabba Mallaputta, monks

- vehāsaṃ abhuggantvā, ākāse antaḷikkhe pallaṅkena nisīditvā,

- after going up into the sky, and sitting in cross-legged posture in the air, in the firmament,

tejodhātuṃ samāpajjitvā, vuṭṭhahitvā -

entering the fire-element, and emerging -

parinibbutassa sarīrassa jhāyamānassa ḍayhamānassa,

was attaining Complete Emancipation, his body burning and being consumed,

neva chārikā paññāyittha na masi.

there was no charcoal and no ash evident.

Seyyathā pi nāma sappissa vā telassa vā

Just as while ghee or oil

jhāyamānassa ḍayhamānassa neva chārikā paññāyati na masi,

is burning and being consumed there is no charcoal and no ash evident,

evam-eva kho bhikkhave Dabbassa Mallaputtassa

so also while venerable Dabba Mallaputta

- vehāsaṃ abhuggantvā ākāse antaḷikkhe, pallaṅkena nisīditvā,

- after going up into the sky, and sitting in cross-legged posture in the air, in the firmament,

tejodhātuṃ samāpajjitvā, vuṭṭhahitvā -

entering the fire-element, and emerging -

parinibbutassa sarīrassa jhāyamānassa ḍayhamānassa,²²⁹

was attaining Complete Emancipation, his body burning and being consumed,

neva chārikā paññāyi na masī” ti.

there was no charcoal and no ash evident.”

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

²²⁹ BJT omits *ḍayhamānassa* here, presumably by mistake.

“Ayoghanahatasseva jalato jātavedaso,
“Just as for an iron bar, which is struck by fire and heat,

Anupubbūpasantassa, yathā na ñāyate gati,
And gradually cooling, the destiny (of that heat) is not known,

Evaṃ sammā vimuttānaṃ, kāmabandhohatāriṇaṃ:
So it is for those perfectly free, who have crossed over the flood of bondage to
sense pleasures:

Paññāpetuṃ gati natthi pattānaṃ acalaṃ sukhaṃ”-ti.
There is no known destiny for those who have attained unagitated happiness.”

Udānapāḷi Samattā
The Text of the Udāna is Complete