

The Collection of Connected Discourses
(*Samyutta Nikāya*)
Part One
The Book of Connected Discourses
with Verses
(*Sagāthāvaggasamyuttapāli*)

Abbreviations

Editions of *Samyutta Nikāya* (SN)

Be	Burmese-script <i>Chaṭṭhasaṅgāyana</i> ed.; Rangoon, 1954
Ce	Sinhala-script <i>Buddha Jayanti</i> ed.; Colombo, 1960
Ee	Roman-script Pali Text Society ed.; London, 1884
SS	Sinhala-script mss. referred to in notes of Ee

Commentaries to *Samyutta Nikāya*

SA (Be)	<i>Samyutta Nikāya Aṭṭhakathā</i> (<i>Sāratthappakāsinī</i>): Burmese-script <i>Chaṭṭhasaṅgāyana</i> ed.; Rangoon, 1957
SA (Ce)	<i>Samyutta Nikāya Aṭṭhakathā</i> (<i>Sāratthappakāsinī</i>): Sinhala-script Simon Hewavitarne Bequest ed.; Colombo 1924–30, reprint 1990
ST	<i>Samyutta Nikāya Ṭīkā</i> : Burmese-script <i>Chaṭṭhasaṅgāyana</i> ed.; Rangoon, 1961

Note: References to SA without any additional qualification are to Be. SA (Be) and SA (Ce) are distinguished only when discussing variant readings between the two eds.

Other Texts

AA	<i>Āṅuttara Nikāya Aṭṭhakathā</i> (<i>Manorathapūraṇī</i>)
AN	<i>Āṅuttara Nikāya</i>
DA	<i>Dīgha Nikāya Aṭṭhakathā</i> (<i>Sumaṅgalavilāsinī</i>)
Dhp	<i>Dhammapada</i>
DhpA	<i>Dhammapada Aṭṭhakathā</i>
Dhs	<i>Dhammasaṅgaṇī</i>
DN	<i>Dīgha Nikāya</i>
DṬ	<i>Dīgha Nikāya Ṭīkā</i> (Be)
GDhp	<i>Gāndhārī Dharmapada</i> (Brough)
It	<i>Itivuttaka</i>
Ja	<i>Jātaka</i>
MA	<i>Majjhima Nikāya Aṭṭhakathā</i> (<i>Papañcasūdanī</i>)
Mil	<i>Milindapañha</i>
MN	<i>Majjhima Nikāya</i>
Mvu	<i>Mahāvastu</i>
Nett	<i>Nettipakaraṇa</i>
Nidd I	<i>Mahāniddesa</i>
Paṭis	<i>Paṭisambhidāmagga</i>
PDhp	<i>Patna Dharmapada</i> (Roth)
Pet	<i>Peṭakopadesa</i>
Pug	<i>Puggalapaññatti</i>
Pv	<i>Petavatthu</i>
Sn	<i>Suttanipāta</i>
SnA	<i>Suttanipāta Aṭṭhakathā</i>
Th	<i>Theragāthā</i>
ThA	<i>Theragāthā Aṭṭhakathā</i>
Thī	<i>Therīgāthā</i>
ThīA	<i>Therīgāthā Aṭṭhakathā</i>
Ud	<i>Udāna</i>
UdA	<i>Udāna Aṭṭhakathā</i>
Uv	<i>Udānavarga</i>
Vibh	<i>Vibhaṅga</i>
VibhA	<i>Vibhaṅga Aṭṭhakathā</i> (<i>Sammohavinodanī</i>)
VibhMṭ	<i>Vibhaṅga Mūlaṭīkā</i> (Be)
Vin	<i>Vinaya</i>
Vism	<i>Visuddhimagga</i>

Note: References to Pāli texts, unless specified otherwise, are to volume and page number of the PTS ed. References to DN and MN, followed by No., are to the whole sutta; references to Ja followed by No. are to the

whole story. While in references to the *Aṭṭhakathā*, volume and page numbers are to the PTS ed., I have sometimes had to determine these figures by conversion from Be or Ce through the PTS's Pāli *Aṭṭhakathā* Correspondence Tables, as the PTS eds. were not in every case available to me.

Translations (see Bibliography, under author's name)

BL	<i>Buddhist Legends</i> (Burlingame)
EV I	<i>Elders' Verses I</i> (Norman)
EV II	<i>Elders' Verses II</i> (Norman)
GD	<i>Group of Discourses II</i> (Norman)
GermTr	<i>Saṃyutta Nikāya</i> German translation (Geiger)
KS	<i>Kindred Sayings</i> (Rhys Davids)
LDB	<i>Long Discourses of the Buddha</i> (Walshe)
MLDB	<i>Middle Length Discourses of the Buddha</i> (Ñāṇamoli & Bodhi)
PP	<i>Path of Purification</i> (Ñāṇamoli)
SN-Anth	<i>Saṃyutta Nikāya: An Anthology</i> (Ñāṇananda)

Reference Works

CPD	<i>Critical Pāli Dictionary</i> (Royal Danish Academy of Sciences & Letters)
DPPN	<i>Dictionary of Pāli Proper Names</i> (Malalasekera)
PED	<i>Pāli-English Dictionary</i> (PTS)
SED	<i>Sanskrit-English Dictionary</i> (Monier-Williams)

Other

BHS	Buddhist Hybrid Sanskrit
BPS	Buddhist Publication Society
CRD	Mrs. C.A.F. Rhys Davids
PTS	Pāli Text Society
Skt	Sanskrit
VĀT	Vanarata Ānanda Thera

n.	note
v.	verse
>	develops into, leads to
<	is derived from, corresponds to
*	source references for word not listed in dictionary

In the notes textual references set in bold are to suttas within this translation, either by sutta number (e.g. **6:10**) or by verse number (**v.146**); references to notes set in bold (e.g. see **n.627**) are to notes to the translation.

Bibliography

- Basham, A.L. *History and Doctrines of the Ājīvikas*. 1951. Reprint Delhi: Motilal Banarsidass, 1981.
- Bechert, Heinz, ed. *Buddhism in Ceylon and Studies in Religious Syncretism in Buddhist Countries*. Göttingen: Vandenhoeck and Ruprecht, 1978.
- Bechert, Heinz, ed. *The Language of the Earliest Buddhist Tradition*. Göttingen: Vandenhoeck and Ruprecht, 1980.
- Bodhi, Bhikkhu. *The Discourse on the Fruits of Reclusheship: The Sāmaññaphala Sutta and its Commentaries*. (Trans. of DN No. 2.) Kandy: BPS, 1989.
- . *Transcendental Dependent Arising: An Exposition of the Upanisā Sutta*. Wheel No. 277/278. Kandy: BPS, 1980.
- Brough, John. *The Gāndhārī Dharmapada*. London: Oxford University Press, 1962.
- Burlingame, E.W. *Buddhist Legends*. (Trans. of Dhpa.) 1921. Reprint, 3 vols. London: PTS, 1969.
- Cowell, E.B. *The Jātakas or Stories of the Buddha's Former Births*. 6 vols., 1895–1907. Reprint, 3 vols. London: PTS, 1969.
- Deussen, Paul. *Sixty Upaniṣads of the Veda*, trans. from the German by V.M. Bedeker and G.B. Palsule. Delhi: Motilal Banarsidass, 1980.
- Emeneau, M.B. 'The Strangling Figs in Sanskrit Literature,' *University of California Publications in Classical Philology*, Vol. 13 (19??).
- Enomoto, Fumio. *A Comprehensive Study of the Chinese Saṃyuktāgama. Part I: 'Saṃgītanipāta*. Kyoto, 1994.
- Geiger, Wilhelm. *A Pāli Grammar*. Revised ed. by K.R. Norman. Oxford: PTS, 1994.
- . trans. *Saṃyutta-Nikāya*, Part I (German trans. of SN). Munich-Neubiberg: Benares-Verlag, 1930.
- Hinüber, Oskar von. 'On the Tradition of Pāli Texts in India, Ceylon, and Burma.' In Bechert 1978.
- Hinüber, Oskar von. *Selected Papers on Pāli Studies*. Oxford: PTS, 1994.
- Horner, I.B. *The Book of the Discipline*. (Trans. of Vin.) 6 vols. London: PTS, 1938–66.
- Jones, J.J. *The Mahāvastu* (trans.). 3 vols. London: Luzac, 1949–56.
- Malalasekera, G.P. *Dictionary of Pāli Proper Names*. 2 vols., 1937–38. Reprint London: PTS, 1960.
- Manné, Joy. 'On a Departure Formula and its Translation.' *Buddhist Studies Review* (London), Vol.10, No.1, 1993.
- Masefield, Peter. *The Udāna Commentary*. (Trans. of UdA.) 2 vols. Oxford: PTS, 1994–95.
- Ñāṇamoli, Bhikkhu. *The Life of the Buddha according to the Pāli Canon*. 3rd ed. Kandy: BPS, 1992.
- . *The Path of Purification: Visuddhimagga*. 1956. 5th ed. Kandy: BPS, 1991.
- Ñāṇamoli, Bhikkhu and Bhikkhu Bodhi. *The Middle Length Discourses of the Buddha*. (Majjhima Nikāya) Boston: Wisdom Publications, 1995; Kandy: BPS, 1995.
- Ñāṇananda, Bhikkhu. *Saṃyutta Nikāya: An Anthology*, Part II. Kandy: BPS, 1972.
- Norman, K.R. *Collected Papers*, I–VI. Oxford: PTS, 1990–95.
- . *Elders' Verses I: Theragāthā*. London: PTS, 1969.
- . *Elders' Verses II: Therīgāthā*. London: PTS, 1971.
- . *The Group of Discourses (Sutta-nipāta)*. Vol. II. Oxford: PTS, 1992.
- Nyanaponika Thera. *The Four Nutriments of Life*. Wheel No. 105/106. Kandy: BPS, 19
- Palihawadana, Mahinda. 'From Gambler to Camouflage: The Strange Semantic Metamorphosis of Pāli Kitavā.' *Sri Lanka Journal of Buddhist Studies*. Vol. 3, 1991.
- Rhys Davids, Mrs. C.A.F. *The Book of the Kindred Sayings (Saṃyutta Nikāya)*. Part I: *Kindred Sayings with Verses*. 1917. Reprint London: PTS, 1979.
- Roth, Gustav. 'Particular Features of the Language of the Ārya-Mahāsāṅghika-Lokottaravādins and their Importance for Early Buddhist Tradition' (with text of Patna Dharmapada). In Bechert 1980.
- Singh, Madan Mohan. *Life in North-Eastern India in Pre-Mauryan Times*. Delhi: Motilal Banarsidass, 1967.
- Skilling, Peter. *Mahā Sūtras* (forthcoming).
- Walshe, Maurice. *The Long Discourses of the Buddha (Dīgha Nikāya)*. Boston: Wisdom Publications, 1987, 1995.

Homage to the Blessed One,
the Arahant, the Fully Enlightened One

Book I
Chapter 1
Connected Discourses with Devatās
(*Devatā-saṃyutta*)

I. A Reed

1 (1) Crossing the Flood

[1] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

‘How, dear sir, did you cross the flood?’¹

‘By not halting, friend, and by not straining I crossed the flood.’² ‘But how is it, dear sir, that by not halting and by not straining you crossed the flood?’

‘When I came to a standstill, friend, then I sank; but when I struggled, then I got swept away. It is in this way, friend, that by not halting and by not straining I crossed the flood.’³

1 ‘After a long time at last I see

¹ *Mārīsa*, ‘dear sir,’ is the term which the devas generally use to address the Buddha, eminent bhikkhus (see, e.g., 40:10; IV 270,16), and members of their own community (11:3; I 218,34); kings also use it to address one another (3:12; I 80,4). SA explains that it is a term of affection originally meaning ‘one without suffering’ (*niddukkha*).

The word ‘flood’ (*ogha*) is used metaphorically, but here with technical overtones, to designate a doctrinal set of four floods, so called, according to SA, ‘because they keep beings submerged within the round of becoming and do not allow them to rise up to higher states and to Nibbāna.’ The four (with definitions from SA) are: (i) the flood of sensuality (*kāmogha*) = desire and lust for the five cords of sensual pleasure; (ii) the flood of becoming (*bhavogha*) = desire and lust for form-sphere becoming and formless-sphere becoming and attachment to jhāna; (iii) the flood of views (*diṭṭhogha*) = the sixty-two views (see Brahmajāla Sutta, DN No. 1); and (iv) the flood of ignorance (*avijjogha*) = non-knowledge regarding the four noble truths. See 45:171. Flood imagery is also used at vv.293, 483–84, and 809–10.

² *Appatiṭṭhaṃ anāyūhaṃ ogham atariṃ*. SA: The Buddha’s reply is intended to be paradoxical, for one normally crosses a flood by halting in places which offer a foothold and by straining in places that must be crossed.

SA glosses *appatiṭṭhaṃ* only with *appatiṭṭhahanto* (an alternative form of the present participle), but ST elaborates: ‘Not halting: not coming to a standstill on account of the defilements and so forth; the meaning is “not sinking”’ (*appatiṭṭhahanto ti kilesādīnaṃ vasena asantiṭṭhanto, asaṃsīdanto ti attho*). The verb *patiṭṭhati* usually means ‘to become established,’ i.e., attached, principally on account of craving and other defilements: see below v.44 and n.36. Consciousness driven by craving is ‘established’ (see 12:38–40, 12:64, 22:53–54), and when craving is removed it becomes ‘unestablished, unsupported.’ The arahant expires ‘with consciousness unestablished’ (*appatiṭṭhitena viññāṇena ... parinibbuto*; see 4:23 (I 122,12–13)). All these nuances resonate in the Buddha’s reply.

The verb *āyūhati* is rare in the Nikāyas, but see below v.263df, v.264d, and Sn 210d. It is an intensification of *ūhati* (augmented by *ā-* with *-y-* as liaison); the simple verb occurs at MN I 116,13–14, where it might be rendered ‘to be strained.’ Its occurrence there ties up with the present context: a strained mind is far from concentration. In the later literature the noun form *āyūhana* acquires the technical sense of ‘accumulation,’ with specific reference to kamma; in the formula of dependent origination (*paṭiccasamuppāda*), volitional constructions (*saṅkhārā*) are said to have the function of *āyūhana*; see Paṭi I 52,14,26; Vism 528,12 (PP 17:51), 579,31–580,4 (PP 17:292–93).

SA: The Blessed One deliberately gave an obscure reply to the deva in order to humble him, for he was stiff with conceit yet imagined himself wise. Realizing that the deva would not be able to penetrate the teaching unless he first changed his attitude, the Buddha intended to perplex him and thereby curb his pride. At that point, humbled, the deva would ask for clarification and the Buddha would explain in such a way that he could understand.

³ The Buddha’s brief reply points to the middle way (*majjhimā paṭipadā*) in its most comprehensive range, both practical and philosophical. To make this implication clear SA enumerates seven dyads: (i) ‘halting’ by way of defilements, one sinks; ‘straining’ by way of volitional constructions, one gets swept away; (ii) by way of craving and views, one sinks; by way of the other defilements, one gets swept away; (iii) by way of craving, one sinks; by way of views, one gets swept away; (iv) by way of the eternalist view, one sinks; by way of the annihilationist view, one gets swept away (see It 43,12–44,4); (v) by way of slackness one sinks, by way of restlessness one gets swept away; (vi) by way of devotion to sensual pleasures one sinks, by way of devotion to self-mortification one gets swept away; (vii) by way of all unwholesome volitional constructions one sinks, by way of all mundane wholesome volitional constructions one gets swept away. Bhikkhu Ñāṇananda suggests connecting the principle of ‘not halting, not straining’ with each of the four floods: see SN-Anth 2:56–58.

A brahmin who is fully quenched,
Who by not halting, not straining,
Has crossed over attachment to the world.’⁴

This is what that devatā said.⁵ The Teacher approved. Then that devatā, thinking, ‘The Teacher has approved of me,’ paid homage to the Blessed One and, keeping him on the right, he disappeared right there. [2]

2 (2) Emancipation

Setting at Sāvattthī. Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

‘Do you know, dear sir, emancipation, release, seclusion for beings?’⁶

‘I know, friend, emancipation, release, seclusion for beings.’

‘But in what way, dear sir, do you know emancipation, release, seclusion for beings?’

2 ‘By the utter destruction of delight in becoming,⁷
By the extinction of perception and consciousness,
By the cessation and appeasement of feelings:
It is thus, friend, that I know for beings—
Emancipation, release, seclusion.’⁸

3 (3) Reaching

Setting at Sāvattthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

3 ‘Life is swept along, short is the lifespan;
No shelters exist for one who has reached old age.

⁴ SA: The Buddha is called a brahmin in the sense of arahant (see DhP 388, 396–423). He is fully quenched (*parinibbuto*) in that he is quenched through the quenching of defilements (*kilesanibbānena nibbutaṃ*). Craving is designated attachment (*vi-sattikā*) because it clings and adheres to the variety of sense objects.

In the commentaries the distinction between the two types of ‘quenching’ is usually expressed by the term *parinibbāna*: *kilesa-parinibbāna* is the quenching of defilements at the attainment of arahantship; *khandha-parinibbāna*, the quenching of the continuum of aggregates with the arahant’s demise. Corresponding to these two types of *parinibbāna* are the two *Nibbāna* elements: the *Nibbāna*-element with residue (*sa-upādisesa-nibbānadhātu*) and the *Nibbāna*-element without residue (*anupādisesa-nibbānadhātu*)—the residue (*upādisesa*) being the compound of the five aggregates produced by prior craving and kamma. *Parinibbāna* is an action noun, the event of quenching, *nibbāna* a noun of state, the state of quenchedness reached through the act of quenching. See Introduction, p.??.

⁵ SA: When the deva heard the Buddha’s reply he was established in the fruit of stream-entry.

⁶ *Sattānaṃ nimokkhaṃ pamokkhaṃ vivekaṃ*. SA: ‘Emancipation (*nimokkha*) is the path, for beings are emancipated from the bondage of defilements by the path; release (*pamokkha*) is the fruit, for at the moment of the fruit beings have been released from the bondage of defilements; seclusion (*viveka*) is *Nibbāna*, for when they attain *Nibbāna* beings are separated from all suffering. Or, alternatively, all three are designations for *Nibbāna*: for having attained *Nibbāna*, beings are emancipated, released, separated from all suffering.’ The actual wording of the verse seems to confirm the second alternative.

⁷ SA glosses: *Nandībhava-parikkhayā ti nandīmūlakassa kammabhavassa parikkhayena; nandiyā ca bhavassa cā ti pi vaṭṭati*; ‘With delight-becoming-destruction: with the utter destruction of kamma-process becoming rooted in delight; it is also proper to understand it as meaning “(the destruction) of delight and of becoming.”’ It would be more plausible, however, to construe this three-term *tappurisa* as an inverted compound placed in irregular order probably owing to the exigencies of verse. This interpretation is confirmed by SnA II 469,14 and DhP IV 192,7–8 in their gloss on the related *bahubbīhi* compound *nandībhava-parikkhīṇaṃ* as *tīsu bhavesu parikkhīṇataṇhaṃ*; ‘one who has destroyed craving for the three realms of becoming.’ See too below v.295c and n.165.

⁸ SA: By the first method of explanation, delight in becoming (*nandībhava*, or, following the gloss: ‘becoming rooted in delight’), being the threefold activity of kammic construction (*tividhakammābhisaṅkhāra*—see 12:51), implies the aggregate of volitional constructions (*saṅkhārakkhandha*); perception and consciousness implies the two aggregates associated therewith; and by mentioning this, the feeling associated with those three aggregates is included. Thus, by way of the non-occurrence of the four kammically active mental aggregates (*anupādiṇṇaka-arūpakkhandhā*), ‘*Nibbāna* with residue’ (*sa-upādisesa-nibbāna*) is indicated. By the phrase with the cessation and appeasement of feelings (*vedanānaṃ nirodhā upasamā*), the kammically acquired (*upādiṇṇaka*) feeling is referred to, and by mentioning this the other three associated aggregates are implied; the aggregate of form is included as their physical basis and object. Thus, by way of the non-occurrence of the five kammically acquired aggregates, ‘*Nibbāna* without residue’ (*anupādisesa-nibbāna*) is indicated. By the second method (taking ‘delight’ and ‘becoming’ as parallel terms), delight implies the aggregate of volitional constructions; becoming, the aggregate of form; and the other three aggregates are shown under their own names. *Nibbāna* is indicated as the non-occurrence of these five aggregates. Thus the Blessed One concludes the teaching with *Nibbāna* itself.

On the two *Nibbāna*-elements see n.4 above.

Discerning this danger in death, one should do
Deeds of merit that bring happiness.⁹

(The Blessed One:)

- 4 ‘Life is swept along, short is the lifespan;
No shelters exist for one who has reached old age.
Discerning this danger in death, one should drop
The world’s bait in quest of peace.’¹⁰ [3]

4 (4) Time Flies By

Setting at Sāvattthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

- 5 ‘Time flies by, the nights swiftly pass;
The stages of life successively desert us.¹¹
Discerning this danger in death, one should do
Deeds of merit that bring happiness.’

(The Blessed One:)

- 6 ‘Time flies by, the nights pass swiftly;
The stages of life successively desert us.
Discerning this danger in death, one should drop
The world’s bait in quest of peace.’

5 (5) How Many Must One Cut?

Setting at Sāvattthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

- 7 ‘How many must one cut, how many abandon,
How many must one further develop?
When a bhikkhu has surmounted how many ties
Is he called one who has crossed the flood?’

(The Blessed One:)

- 8 ‘One must cut off five, abandon five,
One must further develop five.
A bhikkhu who has surmounted five ties
Is called one who has crossed the flood.’¹²

⁹ SA: ‘Life is swept along’ (*upanīyati jīvitaṃ*) means: ‘(Life) is destroyed, it ceases; or it moves towards, i.e., gradually approaches, death’ (*upanīyatī ti parikkhīyati nirujjhati; upagacchati vā; anupubbena maraṇaṃ upetī ti attho*). ‘Short is the lifespan’ (*appam āyu*): ‘The lifespan is limited in two ways: first, because it is said, “One who lives long lives for a hundred years or a little longer” (see 4:9); and second, because in the ultimate sense the life-moment of beings is extremely limited, enduring for a mere act of consciousness.’ SA continues as at Vism 238; PP 8:39.

¹⁰ SA: This deva had been reborn into one of the Brahma-worlds with a long lifespan. When he saw beings passing away and taking rebirth in realms with a short lifespan, he was moved to pity and urged them to do ‘deeds of merit’ (*puññāni*)—to develop the form-sphere and formless-sphere jhānas—so that they would be reborn into the form and formless realms with a long lifespan. The Buddha’s verse is a rejoinder intended to show that the deva’s advice is still tied to the round of becoming and does not lead to emancipation. The peace (*santi*) which the Buddha commends is Nibbāna.

SA explains two denotations of *lokāmisā*, literally ‘carnal things’: (i) figuratively (*pariyāyena*), it denotes the entire round of becoming with its three planes, the objective sphere of attachment, ‘the bait of the world’; (ii) literally (*nippariyāyena*), it signifies the four requisites (clothing, food, dwelling, and medicines), the material basis for survival. For the figurative use of *āmisā* see v.345d, v.453c, and 35:230; in the last text, however, the six sense objects are compared to baited hooks rather than to the bait itself.

¹¹ *Vayogaṇā anupubbaṃ jahanti*. SA: Youth deserts one who reaches middle age; both youth and middle age desert one who reaches old age; and at the time of death, all three stages desert us.

¹² SA: One must cut off (*chinde*) the five lower fetters (personality view, doubt, the distorted grasp of rules and vows, sensual desire, ill will). One must abandon (*jahe*) the five higher fetters (lust for form, lust for the formless, conceit, restlessness, ignorance). In order to cut off and abandon these fetters one must further develop (*uttari bhāvaye*) the five spiritual faculties (faith, energy, mindfulness, concentration, wisdom). The five ties (*pañcasaṅgā*) are: lust, hatred, delusion, conceit, and views. A bhikkhu who has surmounted these five ties is called one who has crossed the fourfold flood (see n.1).

Strangely, although the verses refer to the five ties as if they are a standard doctrinal set, no pentad of *saṅga* can be found as such in the Nikāyas; the five *saṅga* are mentioned at Vibh 377,16-18. Since they are found both here and in Vibh, as well as DhP.370, and are mentioned in the Theragāthāpāli, obviously they are a standard doctrinal set, in which case this inane comment serves only to arouse doubt in the reader.

6 (6) Awake

Setting at Sāvathī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

- 9 ‘How many are asleep when (others) are awake?
 How many are awake when (others) sleep?
 By how many does one gather dust?
 By how many is one purified?’

(The Blessed One:)

- 10 ‘Five are asleep when (others) are awake;
 Five are awake when (others) sleep.
 By five things one gathers dust,
 By five things one is purified.’¹³ [4]

7 (7) Not Penetrated

Setting at Sāvathī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

- 11 ‘Those who have not penetrated things,
 Who may be led into others’ doctrines,
 Fast asleep, they have not yet awakened:
 The time has come for them to awaken.’¹⁴

(The Blessed One:)

- 12 ‘Those who have penetrated things well,
 Who cannot be led into others’ doctrines,
 Those awakened ones, having rightly known,
 Fare evenly amidst the uneven.’¹⁵

8 (8) Completely Muddled

Setting at Sāvathī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

- 13 ‘Those who are utterly muddled about things,
 Who may be led into others’ doctrines,
 Fast asleep, they have not yet awakened:
 The time has come for them to awaken.’

(The Blessed One:)

- 14 ‘Those who are not at all muddled about things,
 Who cannot be led into others’ doctrines,
 Those awakened ones, having rightly known,
 Fare evenly amidst the uneven.’

9 (9) One Prone to Conceit

Setting at Sāvathī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

- 15 ‘There is no taming here for one fond of conceit,
 Nor is there sagehood for the unconcentrated:
 Though dwelling alone in the forest, heedless,
 One cannot cross beyond the realm of Death.’¹⁶

¹³ SA says, ‘When the five faculties are awake the five hindrances are asleep, and when the five hindrances are asleep the five faculties are awake,’ but this seems redundant; the explanation would be more satisfactory if we take the first phrase to be stating that when the five faculties are asleep the five hindrances are awake, thus making more explicit the relationship of diametric opposition and mutual exclusion between the two pentads. SA continues: ‘It is by the same five hindrances that one gathers dust, i.e., the dust of the defilements; and it is by the five faculties that one is purified.’

¹⁴ SA identifies the *dharmā* of pāda a as the *catusaccadhammā*, ‘the things (or teachings) of the four (noble) truths.’ Who may be led into others’ doctrines: SA: The doctrines of the other spiritual sects apart from the Buddha’s Teaching are called ‘others’ doctrines’ (*paravādā*); specifically, the doctrines of the sixty-two views (see the Brahmajāla Sutta, DN No.1). Some tend to these doctrines of their own accord, some are led into them and adopt them through the influence of others.

¹⁵ Those awakened ones (*sambuddhā*). SA: There are four kinds of awakened ones: omniscient Buddhas, paccekabuddhas, ‘four-truth awakened ones’ (i.e., arahant disciples), and those awakened through learning. The first three types are indicated in the present context. They fare evenly amidst the uneven: they fare evenly amidst the uneven common domain of the world, or amidst the uneven community of sentient beings, or amidst the uneven multitude of defilements.

¹⁶ SA: Here taming (*dama*) signifies the qualities pertaining to concentration. Sagehood (*mona*) is the knowledge of the four supramundane paths, so called because it experiences (*munāti ti monaṃ*); that is, it knows the four truths. The realm of Death

(The Blessed One:)

- 16 ‘Having abandoned conceit, well concentrated,
With lofty mind, everywhere released:
While dwelling alone in the forest, diligent,
One can cross beyond the realm of Death.’¹⁷ [5]

10 (10) Forest

Setting at Sāvattṥī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

- 17 ‘Those who dwell deep in the forest,
Peaceful, leading the holy life,
Eating but a single meal a day:
Why is their complexion so calm and clear?’¹⁸

(The Blessed One:)

- 18 ‘They do not sorrow over the past,
Nor do they hanker for the future.
They maintain themselves with what is present:
Hence their complexion is calm and clear.
19 Through hankering for the future,
Through sorrowing over the past,
Fools wither away
Like a green reed mowed down.’

II. Nandana

11 (1) Nandana

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There the Blessed One addressed the bhikkhus thus: ‘Bhikkhus!’

‘Venerable sir!’ those bhikkhus replied. The Blessed One said this:

‘Once in the past, bhikkhus, a certain devatā of the Tāvatiṃsa host was revelling in Nandana Grove, supplied and endowed with the five cords of celestial sensual pleasure, accompanied by a retinue of celestial nymphs. On that occasion he spoke this verse:

- 20 ‘They do not know bliss
Who have not seen Nandana,
The abode of the glorious male devas
Belonging to the host of Thirty.’¹⁹ [6]

‘When this was said, bhikkhus, a certain devatā replied to that devatā in verse:

- 21 ‘Don’t you know, you fool,
That maxim of the arahants?
Impermanent are all constructions,

(*maccudheyya*) is the round with its three planes, so called because it is the domain of Death; its beyond or far shore (*pāra*) is Nibbāna.

¹⁷ SA sees this couplet as an implicit formulation of the threefold training: by the abandoning of conceit the higher virtue (*adhisīla*) is implied; by well concentrated (*susamāhitatto*), the training in concentration or the higher mind (*adhicitta*); and by lofty mind (*sucetaso*), denoting a mind endowed with wisdom, the training in the higher wisdom (*adhipaññā*). To this we might add that the last phrase, everywhere released (*sabbadhi vippamutto*), points to the culmination of the threefold training in liberation (*vimutti*). See DN II 122,15–123,12.

¹⁸ SA: This verse was spoken by an earth-bound deva who dwelt in that forest. Each day he would see the bhikkhus who inhabited the forest sitting in meditation after their meal. As they sat, their minds would become unified and tranquil, and the tranquillity of their minds would become manifest in their complexion (*vaṇṇa*). Puzzled that they could have such calm faces while living under these austere conditions, the deva came to the Buddha to inquire into the cause. I have used two words, ‘calm and clear,’ to capture the double nuance of *pasīdati*. The facial complexion (*mukhavaṇṇa*) or complexion of the skin (*chavivaṇṇa*) is understood to indicate success in meditation; see 21:2 (II 275,20–21), 28:1 (III 235,22); and Vin I 40,14, and 41,2.

¹⁹ On Tāvatiṃsa see Introduction, p.???. Nandana is the Garden of Delight in that heaven, so called because it gives delight and joy to anyone who enters it. According to SA, this deva had just taken rebirth into this heaven and, while wandering through the Nandana Grove, he spoke the verse as a spontaneous paean of joy over his celestial glory. SA glosses *na-radevānaṃ* with *devapurisānaṃ*, ‘deva-males’; it is clearly not a *dvanda* compound. Tidasa, ‘the Thirty’ (lit. ‘triple ten’), is a poetic epithet for Tāvatiṃsa.

Subject to arising and vanishing.
Having arisen, they cease:
Their appeasement is blissful.’”²⁰

12 (2) Delight

Setting at Sāvathī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

22 ‘One who has sons delights in sons,
One with cattle delights in cattle.
Acquisitions truly are a man’s delight;
Without acquisitions one does not delight.’²¹

(The Blessed One:)

23 ‘One who has sons sorrows over sons,
One with cattle sorrows over cattle.
Acquisitions truly bring sorrow to a man;
Without acquisitions one does not sorrow.’

13 (3) None Equal to that for a Son

Setting at Sāvathī. Standing to one side, that devatā spoke this verse in the presence of the Blessed One:

24 ‘There is no affection like that for a son,
No wealth equal to cattle,
No light like the light of the sun,
Among the waters the ocean is supreme.’²²

(The Blessed One:)

25 ‘There is no affection like that for oneself,
No wealth equal to grain,
No light like the light of wisdom,
Among the waters the rain is supreme.’

14 (4) The Khattiya

26 ‘The khattiya is the best of bipeds,

²⁰ SA ascribes this rejoinder to a female deva who was a noble disciple (*ariyasāvika*). Thinking, ‘This foolish deva imagines his glory to be permanent and unchanging, unaware that it is subject to cutting off, perishing, and dissolution,’ she spoke her stanza in order to dispel his delusion. The ‘maxim of the arahants’ is pronounced by the Buddha (at DN II 199,6–7), and the deva-king Sakka repeats it on the occasion of the Buddha’s parinibbāna: see v.578, where the first line reads *aniccā vata saṅkhārā* rather than *aniccā sabbasaṅkhārā*. An identical exchange of verses occurs below at 9:6, with the goddess Jālīnī and the Venerable Anuruddha as speakers.

SA: Constructions here are all constructions of the three planes of becoming (*sabbe tebhūmakasaṅkhārā*), which are impermanent in the sense that they become non-existent after having come to be (*hutvā abhāvatthena aniccā*). Their appeasement is blissful (*tesaṃ vūpasamo sukho*): Nibbāna itself, called the appeasement of those constructions, is blissful.

²¹ *Upadhi*, ‘acquisitions’ (from *upa* + *dhā*, ‘to rest upon’) means literally ‘that upon which something rests,’ i.e., the ‘foundations’ or ‘paraphernalia’ of existence. The word has both objective and subjective extensions. Objectively, it refers to the things acquired, i.e., one’s assets and possessions; subjectively, to the act of appropriation rooted in craving. In many instances the two senses merge, and often both are intended. The word functions as a close counterpart of *upādāna*, ‘clinging,’ to which, however, it is not etymologically related. See in this connection 12:66 and II, n.187, and Sn p.141.

SA offers a fourfold classification of *upadhi*: (i) *kāmūpadhi*, acquisitions as sensual pleasures and material possessions; (ii) *khandhūpadhi*, the five aggregates; (iii) *kilesūpadhi*, defilements, which are the foundations for suffering in the realm of misery; and (iv) *abhisāṅkhārūpadhi*, volitional constructions, accumulations of kamma, which are the foundation of all suffering in saṃsāra. In the deva’s verse *upadhi* is used in the first sense.

In his reply the Buddha turns the deva’s expression ‘one without acquisitions’ (*nirupadhi*) on its head by using the term as a designation for the arahant, who is free from all four kinds of *upadhi* and thus completely free from suffering. The pair of verses recurs below at 4:8, with Māra as the interlocutor.

²² SA: There is no affection like that for oneself because people, even if they discard their parents and neglect to care for their children, still care for themselves (see v.366). There is no wealth equal to grain because people, when famished, will give away gold and silver and other assets in order to obtain grain. There is no light like the light of wisdom because wisdom can illumine the ten-thousandfold world-system and dispel the darkness concealing the three periods of time, which even the sun cannot do (see AN II 139–40). Among the waters the rain is supreme because if the rainfall were to be cut off even the great ocean would dry up, but when the rain continues to pour down the world becomes one mass of water even up to the Ābhassara deva-world.

The ox, the best of quadrupeds;
 A maiden is the best of wives,
 The first born, the best of sons.’²³
 27 ‘The Buddha is the best of bipeds,
 A steed, the best of quadrupeds;
 An obedient woman is the best of wives,
 A dutiful boy, the best of sons.’ [7]

15 (5) Murmuring

28 ‘When the noon hour sets in
 And the birds have settled down,
 The mighty forest itself murmurs:
 How fearful that appears to me!’²⁴
 29 ‘When the noon hour sets in
 And the birds have settled down,
 The mighty forest itself murmurs:
 How delightful that appears to me!’

16 (6) Drowsiness and Lethargy

30 ‘Drowsiness, lethargy, lazy stretching,
 Discontent, torpor after meals:
 Because of this, here among beings,
 The noble path does not appear.’
 31 ‘Drowsiness, lethargy, lazy stretching,
 Discontent, torpor after meals:
 When one dispels this with energy,
 The noble path is cleared.’²⁵

17 (7) Difficult to Practise

32 ‘Reclusheship is hard to practise
 And hard for the inept to endure,
 For many are the obstructions there
 In which the fool founders.’
 33 ‘How many days can one practise reclusheship
 If one does not rein in one’s mind?
 One would founder with each step
 Under the control of one’s intentions.’²⁶

²³ From this point on, wherever the text does not specify the identity of the speakers, it is implied that the first verse is spoken by a deva and the reply by the Buddha.

²⁴ In pāda b, Be and Ce read *sannisīvesu*, a word not encountered elsewhere, while Ee, following SS, reads *sannisinnesu*, which may be a ‘correction’ of the original reading; the text available to the sub-commentator evidently read *sannisīvesu*. SA glosses: *yathā phāsukaṭṭhānaṃ upagantvā sannisinnesu viissamānesu*. [ST: *parissamavinodanattam sabbaso sannisīdantesu; d-kārassa hi v-kāraṃ katvā niddeso*.] The gist of this explanation is that at noon all the birds (and other animals), exhausted by the heat, are quietly resting in order to dispel their fatigue.

In pāda c the resolution of *saṇateva* is problematic. SA glosses: *saṇati viya mahāviraṇṇaṃ viya muccati*, ‘it seems to make a sound, it seems as if it releases a great roar.’ This implies that SA divides the *sandhi* into *saṇate iva*. Following a suggestion of VĀT, I resolve it as *saṇati eva*, taking the sense to be that the forest itself is emitting the sound. The verb *saṇati* means merely to make a sound, and is elsewhere used to describe a noisy creek (Sn 720–21), so here the sound might be more appropriately described as a murmur than as a roar. In pāda d the verb is *paṭibhāti*, glossed by SA as *upaṭṭhāti*.

SA: In the dry season, at high noon, when the animals and birds are all sitting quietly, a great sound arises from the depths of the forest as the wind blows through the trees, bamboo clusters, and hollows. At that moment an obtuse deva, unable to find a companion with whom to sit and converse comfortably, uttered the first stanza. But when a bhikkhu has returned from his alms round and is sitting alone in a secluded forest abode attending to his meditation subject, abundant happiness arises (as is expressed in the rejoinder).

²⁵ *Arati, tandi, vijambhikā*, and *bhattasammada* recur at 46:2 (V 64,31–32) and 46:51 (V,103,13–14). Formal definitions are at Vibh 352. SA: The noble path (*ariyamagga*) is both the mundane and supramundane path. The purification of the path comes about when one expels the mental corruptions by means of the path itself, with the energy (*virīya*) conascent with the path.

- 34 As a tortoise draws its limbs into its shell
 So should a bhikkhu draw in the mind's thoughts.
 Independent, not harassing others,
 Fully quenched, he would not blame anyone.'²⁷

18 (8) A Sense of Shame

- 35 'Is there any person in the world
 Who is restrained by a sense of shame,
 One who is as keen to avoid blame
 As a good horse is the whip?'
 36 'Few are restrained by a sense of shame,
 Few fare always mindful,
 Few have reached the end of suffering
 And fare even amidst the uneven.' [8]

19 (9) A Little Hut

- 37 'Don't you have a little hut?
 Don't you have a little nest?
 Don't you have any lines extended?
 Are you free from bondage?'²⁸
 38 'For sure I have no little hut,
 For sure I have no little nest,
 For sure I have no lines extended,
 For sure I am free from bondage.'²⁹
 39 'What do you think I call a little hut?
 What do you think I call a little nest?
 What do you think I call lines extended?
 What do you think I call bondage?'³⁰
 40 'It's a mother that you call a little hut,
 A wife that you call a little nest,
 Sons that you call lines extended,
 Craving that you tell me is bondage.'
 41 'It's good that you have no little hut,
 Good that you have no little nest,
 Good that you have no lines extended,
 Good that you are free from bondage.'

20 (10) Samiddhi

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Hot Springs Park. Then the Venerable Samiddhi, having risen at the first flush of dawn, went to the hot springs to bathe. Having bathed in the hot springs and come back out, he stood in one robe drying his limbs.

²⁶ SA explains *pade pade*, in *pāda c*, thus: 'In each object (*ārammaṇe ārammaṇe*); for whenever a defilement arises in relation to any object, it is just there that one founders (*visīdati*). But the phrase can also be interpreted by way of the modes of deportment (*iriyāpatha*); if a defilement arises while one is walking, (standing, sitting, or lying down), it is just there that one founders. Intentions (*saṅkappa*) should be understood here by way of the three wrong intentions, i.e., of sensuality, ill will, and harming.'

²⁷ The simile of the tortoise is elaborated at **35:240**, followed by the same verse. SA: One is independent (*anissito*) of the dependencies of craving and views, and quenched by the quenching of defilements (*kilesa-parinibbāna*).

²⁸ SA: The deva refers to one's mother as a 'little hut' because one dwells in her womb for ten months; to a wife as a 'little nest' because, after a hard day's work, men resort to the company of women in the way that birds, after searching for food during the day, resort to their nests at night; to sons as 'lines extended' (*santānakā*) because they extend the family lineage; and to craving as bondage.

²⁹ SA: The Buddha replied thus because he will never again dwell within a mother's womb, or support a wife, or beget sons.

³⁰ SA: The deva asked these questions because he was astonished by the Buddha's quick replies and wanted to find out whether he had really grasped the meaning.

Although all three eds. employ the singular *santānakaṃ* in *pāda c* of this verse, SS have the plural *santānake*, which seems preferable for maintaining consistency with the other verses. *Kintāham* should be resolved *kin te ahaṃ*.

Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire hot springs, approached the Venerable Samiddhi. Having approached, she stood in the air and addressed the Venerable Samiddhi in verse:³¹

- 42 ‘Without having enjoyed you seek alms, bhikkhu,
 You don’t seek alms after you’ve enjoyed.
 First enjoy, bhikkhu, then seek alms:
 Don’t let the time pass you by!’ [9]
- 43 ‘I do not know what the time might be;
 The time is hidden and cannot be seen.
 Hence, without enjoying, I seek alms:

Don’t let the time pass me by!’³² Then that devatā alighted on the earth and said to the Venerable Samiddhi: ‘You have gone forth while young, bhikkhu, a lad with black hair, endowed with the blessing of youth, in the prime of life, without having dallied with sensual pleasures. Enjoy human sensual pleasures, bhikkhu; do not abandon what is directly visible in order to pursue what takes time.’

‘I have not abandoned what is directly visible, friend, in order to pursue what takes time. I have abandoned what takes time in order to pursue what is directly visible. For the Blessed One, friend, has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate, inviting one to come and see, worthy of application, to be personally experienced by the wise.’³³

³¹ The opening portion of this sutta appears, with elaboration, in the prologue to the Samiddhi Jātaka (Ja No. 167), which includes the first pair of verses as well. MN No. 133 opens in a similar way, with Samiddhi as the protagonist. The bhikkhu Samiddhi was so named because his body was splendid (*samiddha*), handsome and lovely. SA makes it clear that this is a female devatā (called a *devadhītā* in the Jātaka), an earth-deity (*bhummadevatā*) who resided in the grove. When she saw Samiddhi in the light of the early dawn, she fell in love with him and planned to seduce him. Samiddhi appears below at **4:22** and **35:65–68**.

³² The verses revolve around a pun on the dual meaning of *bhuñjati*, to eat food and to enjoy sense pleasures. The devatā is ostensibly telling Samiddhi to eat before going on alms round (i.e. to get his fill of sense pleasures before taking to the monk’s life), but Samiddhi insists he will not abandon the robe for the sake of sensual enjoyment.

SA: The devatā had spoken of time with reference to the time of youth, when one is able to enjoy sensual pleasures. In pādas ab of his reply Samiddhi speaks with reference to the time of death (*marañakāla*), which is hidden (*channa*) in that one never knows when it will arrive. In pāda d he refers to the time for practising the duty of a recluse (*samañadhammakaraṇakāla*), as it is difficult for an old person to learn the Dhamma, practise austerities, dwell in the forest, and develop the meditative attainments. The vo in pāda a is a mere indeclinable (*nipātamatta*).

³³ At **4:21** Māra offers the same advice to a group of young bhikkhus, who reply in words identical with those of Samiddhi. The Buddha’s exposition of the dangers in sensual pleasures may be found at MN I 85,30–87,28, 364,12–367,8, 506,6–508,29, and elsewhere. Samiddhi’s answer reiterates the standard verse of homage to the Dhamma, omitting only the first term (‘well expounded’), which is not relevant here. SA interprets the ‘immediate’ or ‘timeless’ (*akālika*) character of the Dhamma by way of the Abhidhamma doctrine that the fruit (*phala*) arises in immediate succession to its respective path (*magga*), but this idea certainly seems too narrow for the present context, where the contrast is simply between the immediately beneficial nature of the Dhamma and the futile, ‘time-consuming’ character of sensual pleasures. What, pray, is ‘the immediate beneficial nature of the Dhamma’? The commentary gives a concrete and precise explanation, whereas the translator gives a vague and ultimately meaningless explanation. For more on *akālika*, see **II,n.103**.

A few words are called for in explanation of my translation of *opanayika* as ‘worthy of application,’ which departs from the prevalent practice of rendering it ‘leading onward.’ CPD points out that ‘the context in which [the word] occurs shows clearly that it cannot have the active sense of “leading to” ... but must rather be interpreted in a passive sense (gerundive) in accordance with the commentaries.’ To be sure, Vism 217,10–12 (PP 7:84) does allow for an active sense with its alternative derivation: *nibbānaṃ upaneti ti ariyamaggo upaneyyo ... opanayiko*, ‘it leads on to Nibbāna, thus the noble path is onward-leading ... so it is leading onwards’; this derivation, however, is almost surely proposed with ‘edifying’ intent. Earlier in the same passage the word is glossed by the gerundive *upanetabba*, ‘to be brought near, to be applied,’ so I therefore prefer to follow the derivation at Vism 217,3–9 (PP 7:83), which is probably the etymologically correct one: *bhāvanāvasena attano citte upanayanam arahatī ti opanayiko ... asāṅkhato pana attano cittena upanayanam arahatī ti opanayiko; sacchikiriyāvasena allīyanam arahatī ti attho*; ‘The Dhamma (as noble path) is worthy of application because it deserves application within one’s one mind by way of meditative development... But the unconditioned Dhamma (i.e., Nibbāna) is worthy of application because it deserves application with one’s own mind; that is, it deserves being resorted to by way of realization.’ While the word *opanayika* does not occur in any other context that allows us to draw inferences about its meaning, the cognate expression *att’ūpanāyiko* (at **55:7** (V 353,21,26) and Vin III 91,33–34) clearly means ‘applicable to oneself.’ On the other hand, to indicate that the Dhamma conduces to Nibbāna the texts employ another expression, *niyyānika upasamasamvattanika* (see, e.g., **55:25** (V 380,11) and MN I 67,13), which would not fit the contexts where the above formula is used.

‘But how is it, bhikkhu, that the Blessed One has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater? How is it that this Dhamma is directly visible, immediate, inviting one to come and see, worthy of application, to be personally experienced by the wise?’

‘I am newly ordained, friend, not long gone forth, just recently come to this Dhamma and Discipline. I cannot explain it in detail. But that Blessed One, the Arahant, the Fully Enlightened One, is dwelling at Rājagaha in the Hot Springs Park. Approach that Blessed One and ask him about this matter. As he explains it to you, so you should remember it.’

‘It isn’t easy for us to approach that Blessed One, bhikkhu, as he is surrounded by other devatās of great influence.³⁴ If you would approach him and ask him about this matter, we will come along too in order to hear the Dhamma.’

‘All right, friend,’ the Venerable Samiddhi replied. Then he approached the Blessed One, paid homage to him, sat down to one side, [10] and reported his entire discussion with that devatā, [11] adding: ‘If that devatā’s statement is true, venerable sir, then that devatā should be close by.’

When this was said, that devatā said to the Venerable Samiddhi: ‘Ask, bhikkhu! Ask, bhikkhu! For I have arrived.’

Then the Blessed One addressed that devatā in verse:

44 ‘Beings percipient of what can be expressed
 Become established in what can be expressed.
 Not fully understanding what can be expressed,

They come under the yoke of Death.³⁵

45 But having fully understood what can be expressed,
 One does not conceive “one who expresses.”
 For that does not exist for him
 By which one could even speak of him.³⁶

‘If you understand, spirit, speak up.’

‘I do not understand in detail, venerable sir, the meaning of what was stated in brief by the Blessed One. Please, venerable sir, let the Blessed One explain it to me in such a way that I might understand in detail the meaning of what he stated in brief.’ [12]

(The Blessed One:)

46 ‘One who conceives “I am equal, better, or worse,”
 Might on that account engage in disputes.

³⁴ SA: ‘Each of the deva kings has a retinue of a hundred or a thousand koṭis of devas. Placing themselves in grand positions, they see the Tathāgata. How can powerless female devas like us get a chance to see him?’ A koṭi = 10,000,000.

³⁵ SA defines what can be expressed (*akkheyya*) as the five aggregates, the objective sphere of linguistic reference (not as the terms of expressions themselves). When ordinary beings perceive the five aggregates, their perceptions are infiltrated by the notions of permanence, pleasure, and self, elsewhere called ‘distortions’ (*vipallāsa*, AN II 52,4–8). These distorted perceptions then provoke the defilements, on account of which beings become established in what can be expressed (*akkheyyasmim patiṭṭhitā*). According to SA, this means they ‘become established in’ the five aggregates in eight ways, i.e., by way of lust, hatred, delusion, views, the underlying tendencies, conceit, doubt, and restlessness. SA suggests that this verse is stated in order to show how sensual pleasures are ‘time-consuming.’ [ST: *Kāma* here denotes all phenomena of the three planes, called sensual pleasures because they are pleasurable (*kamānīyā*).] This suggestion seems confirmed by the last line: those who do not understand the five aggregates correctly ‘come under the yoke of Death’; they undergo repeated birth and death and hence remain caught in saṃsāra, the net of time.

³⁶ SA: One ‘fully understands what can be expressed’ by way of the three kinds of full understanding: (i) by full understanding of the known (*ñātapariññā*) one understands the five aggregates in terms of their individual characteristics, etc.; (ii) by full understanding through scrutinization (*tīraṇapariññā*) one scrutinizes them in forty-two modes as impermanent, suffering, etc.; (iii) by full understanding of abandonment (*pahānapariññā*) one abandons desire and lust for the aggregates by means of the supreme path **wrong: this knowledge is both mundane and supramundane, reaching from the Dissolution Knowledge to the Path Knowledge. See VsM.693/847.** For a fuller discussion, see Vism 606–7 (PP 20:3–4) and Vism 611–13 (PP 20:18–19), based on Paṭis II 238–42, where, however, only forty modes are enumerated in connection with (ii). The forty-two modes appear at Vism 655,15–30 (PP 21:59), in connection with ‘discerning constructions as void.’

One does not conceive ‘one who expresses’ (*akkhātaraṃ na maññati*). SA: The arahant does not conceive the speaker as an individual (*puggala*); that is, he no longer takes the five aggregates to be ‘mine,’ ‘I,’ and ‘my self.’

That does not exist for him ...: In this line I follow SS in omitting, as an interpolation, the words *na tassa atthi*. SA explains that there exist no grounds for speaking of the arahant as lustful, or as hating, or as deluded. It would be more fitting, perhaps, to see this second couplet as referring to the arahant after his parinibbāna, when by casting off the five aggregates (‘what can be expressed’) he goes beyond range of verbal expression (see Sn 1076). It should be noted that thematically these two verses closely correspond to the Mūlapariyāya Sutta (MN No. 1). SA states that this verse discusses the ‘directly visible’ ninefold supramundane Dhamma, i.e., the four paths, their fruits, and Nibbāna.

But one not shaken in the three discriminations

Does not think, “I am equal or better.”³⁷

‘If you understand, spirit, speak up.’

‘In this case too, venerable sir, I do not understand in detail ... let the Blessed One explain it to me in such a way that I might understand in detail the meaning of what he stated in brief.’

(The Blessed One:)

47 ‘Having abandoned reckoning, he did not assume conceit;³⁸

He cut off craving here for name-and-form.

Though devas and humans search for him

Here and beyond, in the heavens and all abodes,

They do not find the one whose knots are cut,

The one untroubled, free of longing.

‘If you understand, spirit, speak up.’

‘I understand in detail, venerable sir, the meaning of what was stated in brief by the Blessed One thus:

48 ‘One should do no evil in all the world:

Neither by speech nor mind nor body.

Having abandoned sense pleasures,

Mindful and clearly comprehending,

One should not pursue a course

That is painful and harmful.’³⁹

III. A Sword

21 (1) A Sword

[13] Setting at Sāvattthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

49 ‘As if smitten by a sword,

³⁷ The ‘three discriminations’ (*tayo vidhā*) are the three modes of conceit: the conceit ‘I am better’ (*seyyo ’ham asmimāna*), the conceit ‘I am equal’ (*sadiso ’ham asmimāna*), and the conceit ‘I am worse’ (*hīno ’ham asmimāna*). See 22:49 (II 48–49), 45:162, 46:41. At Vibh 389–90 it is shown that these three become ninefold in so far as each triad may be entertained by one who is truly better, truly equal, or truly worse. One ‘not shaken in the three discriminations’ is the arahant, who alone has completely eradicated the fetter of conceit. SA points out that the first couplet shows how sensual pleasures are time-consuming, while the second couplet discusses the supramundane Dhamma.

³⁸ The most common reading of this pāda is *pahāsi saṅkham na vimānam ajjhagā*, found in Be, Ce, and Ee of v.47, in Be and Ee of the parallel v.106, and in the lemma in SA (Be, Ce) to v.47. From his remarks we can infer that the commentator had a text with this reading before him and understood *vimāna* as equivalent to *vividhamāna*: ‘He does not assume the three-fold conceit with its nine divisions’ (*navabhedam tividhamānam na upagato*). SA’s alternative explanation, which takes *vimānam* to be the mother’s womb, the destination of the rebirth process, seems too fanciful to take seriously. *Vimānadassī* occurs at Sn 887d in the sense of ‘contemptuous,’ but this meaning of *vimāna* may be too narrow for the present context.

It is possible that the verse originally read *na ca mānam* and that this reading had already become corrupted before the age of the commentaries (e/v confusion is not uncommon in Sinhala texts). The corruption would then have been preserved and perpetuated by the commentators. Despite the dominance of *na vimānam*, the reading *na ca mānam* is found in v.106 of Ce, in the lemma to v.47 in four Sinhala mss. referred to in the notes to SA (Ce), and in Thai eds. of S and SA. The Skt counterpart (quoted from Ybhūs at Enomoto, §1078) has *prahāya mānam ca na saṅgam eti*, which corresponds more closely to the subordinate reading of the Pāli. The original finite verb may have been the rare reduplicative perfect *ājā* (as in SS) or *āgā* (as in Thai eds.). See von Hinüber, ‘On the Perfect in Pāli,’ Selected Papers, pp.174–76.

SA understands *pahāsi saṅkham* to mean that the arahant can no longer be described by such concepts *lust, hatred and delusion are not concepts, and SA does not say concepts (paññatti) but designation/formulation (paññatti)* as lustful, hating, or deluded, but I understand the point to be that he has stopped forming *papañcasaññāsāṅkhā*, ‘ideas and notions arisen from mental proliferation’ (see MN I 112,2–3) *the venerable translator omits to mention that what he gives as his own interpretation is given already by the commentary and rejected as inapplicable in this case.* It seems that this phrase refers back to v.45 and *na vimānam ajjhagā* back to v.46. Pādas cf may be describing the arahant after his parinibbāna, though elsewhere he is also said to be unfindable here and now (e.g., at 22:86; III 118,35–36).

³⁹ SA explains the avoidance of evil in deed, word, and mind by way of the ten courses of wholesome kamma (see MN I 47,12–17, 287,23–288,37, etc.). The phrase having abandoned sense pleasures rejects the extreme of indulgence in sensual pleasures; one should not pursue a course that is painful and harmful rejects the extreme of self-mortification. Thus, SA says, the verse points to the middle way that avoids the two extremes. The whole verse can also be construed positively in terms of the noble eightfold path: doing no evil by body and speech implies right speech, right action, and right livelihood; ‘mindful’ implies right effort, right mindfulness, and right concentration; ‘clearly comprehending’ implies right view and right intention. SA says that at the end of the Buddha’s discourse the devatā was established in the fruit of stream-entry and spoke this verse, ‘a great Dhamma teaching,’ in order to show the eightfold path by which she had attained the fruit.

As if his head were set on fire,
A bhikkhu should wander mindfully
In order to abandon sensual lust.’

(The Blessed One:)

50 ‘As if smitten by a sword,
As if his head were set on fire,
A bhikkhu should wander mindfully
In order to abandon identity view.’⁴⁰

22 (2) It Touches

51 ‘It does not touch one who does not touch,
But then will touch the one who touches.
Therefore it touches the one who touches,
The one who wrongs an innocent man.’⁴¹

52 ‘If one wrongs an innocent man,
A pure person without blemish,
The evil falls back on the fool himself
Like fine dust thrown against the wind.’⁴²

23 (3) Tangle

53 ‘A tangle inside, a tangle outside,
This generation is entangled in a tangle.
I ask you this, O Gotama,
Who can disentangle this tangle?’⁴³

54 ‘A man established on virtue, wise,
Developing the mind and wisdom,
A bhikkhu ardent and discerning:
He can disentangle this tangle.’⁴⁴

55 Those for whom lust and hatred

⁴⁰ In pāda b, I read *ḍayhamāne va*, with Ee and SS, as against *ḍayhamāno va* in Be and Ce. With *bhavarāga* in pāda c, these verses also appear as Th 39–40 and 1162–63. In the present form the pair of verses sets a problem in interpretation, for *kāmarāga*, sensual lust, is abandoned by the third path, while *sakkāyadiṭṭhi*, personality view, is abandoned by the first path, so that the deva appears to be advocating a higher attainment than the Buddha. This problem does not arise in the Th version, since *bhavarāga*, lust for becoming, is abandoned by the fourth path, that of arahantship. SA gives an ingenious solution: The deva spoke his verse with reference to the abandoning of sensual lust by way of suppression only (*vikkhambhanappahānam eva*), i.e., temporarily through the attainment of jhāna, while the Buddha recommended the attainment of stream-entry, which eliminates identity view by way of eradication (*samuccheda*) so that it no longer persists even latently and ensures full liberation in a maximum of seven more lives.

⁴¹ The verse poses a riddle which hinges on two connotations of *phusati*, ‘to touch’: (i) to acquire a particular kamma, here the grave kamma of wronging an innocent person; and (ii) to reap the result of that kamma when it comes to maturity.

⁴² At Sn 662 this verse refers to Kokāliya’s calumny of Sāriputta and Moggallāna (see 6:10, which includes the story but not this verse). A different, and less credible, background story is told at Dhpa III,31–33, commenting on Dhpa 125; see BL 2:282–84. On the kammic result of harming innocents, see Dhpa 137–40.

⁴³ This verse and the next form the opening theme of Vism and are commented on at Vism 1–4; the explanation is incorporated into SA. VĀT suggests that the words *antojaṭā bahijaṭā* should be taken as *bahubbīhi* compounds in apposition to *pajā* (‘having a tangle inside, having a tangle outside’), but I translate in accordance with SA, which treats them as *tappurisa*..

SA: Tangle (*jaṭā*) is a term for the network of craving, in the sense that it ‘laces together,’ for it arises repeatedly up and down among the sense objects such as forms. There is a tangle inside, a tangle outside, because craving arises with respect to one’s own possessions and those of others; with respect to one’s own body and the bodies of others; and with respect to the internal and external sense bases.

⁴⁴ The Buddha’s reply is a succinct statement of the threefold training, with *samādhi* referred to under the name *citta*. Wisdom, according to SA, is mentioned three times in the verse: first as innate intelligence (‘wise’); second, as insight-wisdom (*vipassanā-paññā*), the wisdom to be developed; and third, as ‘discernment,’ ‘the pragmatic wisdom that takes the lead in all tasks’ (*sabbakiccaparināyikā parihāriyapaññā*).

SA: ‘Just as a man standing on the ground and taking up a well-sharpened knife might disentangle a great tangle of bamboos, so this bhikkhu ... standing on the ground of virtue and taking up, with the hand of practical intelligence exerted by the power of energy, the knife of insight-wisdom well sharpened on the stone of concentration, might disentangle, cut away, and demolish the entire tangle of craving that had overgrown his own mental continuum’ (adapted from PP 1:7).

- Along with ignorance have been expunged,
The arahants with taints destroyed:
For them the tangle is disentangled.⁴⁵
56 Where name-and-form cease,
End without remainder,
And also impingement and perception of form:
It is here this tangle is cut.⁴⁶ [14]

24 (4) Reining in the Mind

- 57 'From whatever one reins in the mind,
From that no suffering comes to one.
Should one rein in the mind from everything,
One is freed from every kind of suffering.'
58 'One need not rein in the mind from everything
When the mind has come under control.
From whatever it is that evil comes,
From this one should rein in the mind.'⁴⁷

25 (5) The Arahant

- 59 'If a bhikkhu is an arahant,
Consummate, with taints destroyed,
One who bears his final body,
Would he still say "I speak"?
And would he say "They speak to me"?'⁴⁸
60 'If a bhikkhu is an arahant,
Consummate, with taints destroyed,
One who bears his final body,
He might still say "I speak,"
And he might say "They speak to me."
Skilful, knowing the world's parlance,
He uses such terms as mere expressions.'⁴⁹
61 'When a bhikkhu is an arahant,
Consummate, with taints destroyed,

⁴⁵ While the previous verse shows the trainee (*sekha*), who is capable of disentangling the tangle, this verse shows the arahant, the one beyond training (*asekha*), who has finished disentangling the tangle.

⁴⁶ SA: This verse is stated to show the opportunity (or: region) for the disentangling of the tangle (*jaṭāya vijāṭanokāsa*). Here name (*nāma*) represents the four mental aggregates. SA treats impingement (*paṭigha*) as metrical shorthand for perception of impingement (*paṭighasaññā*). [According to ST, in pāda c we should read a compressed *dvanda* compound, *paṭigharūpasaññā*, the first part of which has been truncated, split off, and nasalized to fit the metre.] Impingement being the impact of the five sense objects on the five sense bases, 'perception of impingement' is defined as the fivefold sense perception (see Vibh 261,31–34 and Vism 329,22–24; PP 10:16). Perception of form (*rūpasaññā*) has a wider range, comprising as well the perceptions of form visualized in the jhānas [ST: perception of the form of the earth kasīṇa, etc.]. SA explains that the former implies sense-sphere becoming, the latter form-sphere becoming, and the two jointly imply formless-sphere becoming, thus completing the three realms of existence.

It is here that this tangle is cut. SA: The tangle is cut, in the sense that the round with its three planes is terminated; it is cut and ceases in dependence on Nibbāna.

⁴⁷ SA: This deva held the view that one should rein in every state of mind; whether wholesome or not, whether mundane or supramundane, the mind should be reined in, not aroused. [ST: He believed that every state of mind brings suffering and that the unconscious state is better.] The Buddha spoke the rejoinder to show that a distinction should be made between the mind to be reined in and the mind to be developed. See 35:205 (IV 195,15–30), where the Buddha advises reining in the mind (*tato cittaṃ nivāraye*) from objects that arouse the defilements.

⁴⁸ SA: This deva, who dwelt in a forest grove, heard the forest bhikkhus using such expressions as 'I eat, I sit, my bowl, my robe,' etc. Thinking, 'I had imagined these bhikkhus to be arahants, but can arahants speak in ways that imply belief in a self?' he approached the Buddha and posed his question.

⁴⁹ *Vohāramattena so vohareyya*. SA: Although arahants have abandoned talk that implies belief in a self, they do not violate conventional discourse by saying, 'The aggregates eat, the aggregates sit, the aggregates' bowl, the aggregates' robe'; for no one would understand them. See DN I 202,7–9: 'Thus, Citta, there are these worldly expressions, worldly terms, worldly conventions, worldly concepts, which the Tathāgata uses without grasping them.'

One who bears his final body,
Is it because he has come upon conceit
That he would say “I speak,”
That he would say “They speak to me”?⁵⁰
62 ‘No knots exist for one with conceit cast off;
For him all knots of conceit are consumed.
Though the wise one has transcended the conceived [15]
He still might say, “I speak,”
He might say too, “They speak to me.”
Skilful, knowing the world’s parlance,
He uses such terms as mere expressions.’⁵¹

26 (6) Sources of Light

63 ‘How many sources of light are in the world
By means of which the world is illumined?
We have come to ask the Blessed One this:
How are we to understand it?’
64 ‘There are four sources of light in the world;
A fifth one is not found here.
The sun shines by day,
The moon glows at night,
65 And fire flares up here and there
Both by day and at night.
But the Buddha is the best of things that shine:
This is the radiance unsurpassed.’

27 (7) Streams

66 ‘From where do the streams turn back?
Where does the round no longer revolve?
Where do name-and-form
Cease utterly without remainder?’
67 ‘Where water, earth, fire and air,
Do not gain a footing:
It is from here that the streams turn back,
Here that the round no longer revolves;
Here name-and-form
Cease utterly without remainder.’⁵²

28 (8) Those of Great Wealth

68 ‘Those of great wealth and property,
Even khattiyas who rule the country,
Look at each other with greedy eyes,
Insatiable in sensual pleasures.
69 Among these who have become so avid,

⁵⁰ SA: At this point the deva thought that while arahants may not speak thus because they hold a view (of self), they might do so because they still have conceit (i.e., *asmimāna*, the conceit ‘I am’). Hence he asked the second question, and the Buddha’s reply indicates that arahants have abandoned the ninefold conceit (see n.38).

⁵¹ SA resolves *mānaganthassa* in pāda b as *māno ca ganthā assa*, ‘conceit and knots,’ in order to conform to the doctrinal tetrad of *gantha*, which does not include *māna*; see 45:174. It seems to me, however, that here *mānaganthā* can be understood in a looser sense, as *mānassa ganthā*. At It 4,16, in a sutta solely about *māna*, we find *mānaganthā* used as a *bahubbīhi* compound qualifying *pajā* (‘a generation knotted by conceit’) and arahants described as *mānaganthābhibhuno*, (‘those who have overcome the knots of conceit’), which supports my rendering here. The readings of pāda c vary: Be has *maññataṃ*, Ce *maññanaṃ* (which is the gloss in SA (Be)), Ee *yamataṃ* (which may be a metrical shortening of *yam mataṃ*). SA explains: He has transcended the threefold conceiving due to craving, views, and conceit.

⁵² SA: The question refers to the ‘streams’ of *saṃsāra*, the answer to Nibbāna. Portions of the reply can be found at DN I 223,13–15 and Ud 9,4. On the stopping of the streams, see Sn 1034–37, and on the round not revolving see the expression *vattaṃ tesaṃ natthi paññāpanāya* at 22:56–57.

- Flowing along in the stream of becoming,
 Who here have abandoned craving?
 Who in the world are no longer avid?⁵³
 70 ‘Having left their homes and gone forth,
 Having left their dear sons and cattle,
 Having left behind lust and hatred,
 Having expunged ignorance—
 The arahants with taints destroyed
 Are those in the world no longer avid.’ [16]

29 (9) Four Wheels

- 71 ‘Having four wheels and nine doors,
 Filled up and bound with greed,
 Born from a bog, O great hero!
 How does one escape from it?’⁵⁴
 72 ‘Having cut the thong and the strap,
 Having cut off evil desire and greed,
 Having drawn out craving with its root:
 This is how one escapes from it.’⁵⁵

30 (10) Antelope Calves

- 73 ‘Having approached you, we ask a question
 Of the slender hero with antelope-calves,
 Greedless, subsisting on little food,
 Wandering alone like a lion or nāga,
 Indifferent to sensual pleasures:
 How is one released from suffering?’⁵⁶
 74 ‘There are five sensual cords in the world,
 Mind is declared to be the sixth.

⁵³ SA: ‘Among those who have become so avid (*ussukkajātesu*): Among those who are engaged in various tasks, avid to produce unarisen forms, etc., and to enjoy those that have arisen.’ In pāda c of the second verse I read *ke’dha taṇhaṃ* with Be and Ce, as against *gedhataṇhaṃ* (‘greed and craving’) in Ee and *kodhataṇhaṃ* (‘anger and craving’) in SS.

Ussuka (Skt *utsuka*) means anxiously desirous, zealous, or busily engaged in some pursuit. The corresponding noun is *ussukka*, which is sometimes found where the adjective would have been more appropriate. *Ussuka* is used with both a commendatory and a blameworthy sense. At 41:3 (IV 288,12 = 291,4, 302,7), it occurs in the commendatory sense, which I render ‘zealous.’ See too MN I 324,27 and Vin I 49,19–50,8. The negative sense—of being greedy, ambitious, or ‘avid’ (my preferred rendering)—is found here and at Dhp 199. The expression *appossukka*, lit. ‘having little zeal,’ is used to describe one who refrains from busy activity. In SN we find this expression—which I generally render, loosely, ‘(living) at ease’—at 9:10 (I 202,22), 21:4 (II 277,12), 35:240 (IV 178,1, here ‘keeping still’), and 51:10 (V 262,18). The abstract noun *apossukkatā*, at 6:1 (I 137,1,6), characterizes the Buddha’s original inclination, just after his enlightenment, towards a life of quietude rather than towards the ‘busy work’ of preaching the Dhamma. See too below n.366 and n.551.

⁵⁴ SA: The four wheels are the four modes of deportment (walking, standing, sitting, lying down). The nine doors are the nine ‘wound openings’ (eyes, ears, nostrils, mouth, genitals, anus). It is filled up with impure body parts (head-hairs, etc.), and bound with greed, i.e., with craving. How does one escape from it?: How can there be emergence from such a body, how can there be freedom, release, a transcendence of it? SṬ adds: It is born from a bog (*paṇkajāta*) because it is produced in the foul bog of the mother’s womb. The Pāli expression could also have been rendered, ‘It is a bog,’ but I follow SṬ. This stark perspective on the body is elaborated at Sn pp.34–35.

⁵⁵ In pāda a (= Dhp 398a), Ee’s *nandiṃ* should be amended to *naddhiṃ*. SA explains that in the Dhp verse *varattā* is craving (*taṇhā*), but as craving is mentioned separately in our verse, *varattā* is glossed differently.

SA: The thong (*naddhi*) is hostility (*upanāha*), i.e., strong anger; the strap (*varattā*) is the remaining defilements. Desire and greed refer to the same mental state spoken of in two senses: desire (*icchā*) is the preliminary weak stage, or the desire for what has not been obtained, greed (*lobha*) the subsequent strong stage, or the holding to an acquired object. Craving with its root: with its root of ignorance.

⁵⁶ This verse of inquiry occurs at Sn 165–66, though with an additional couplet and with a variant line in place of the actual question. The inquirers there are the two yakkhas, Hemavata and Sātāgira. The question (or rather, string of questions) is posed only at v.168 and the reply given at v.169; they are identical with the question and reply at vv.221–22. It is only after receiving this reply that the yakkhas pose the present question, *kathaṃ dukkhā pamuccati?*, and the answer given is identical. Having antelope-calves (*eṇijaṅgha*) is one of the thirty-two marks of a great man (see DN III 156,5–12, MN II 136,14). On nāga, see below n.84.

Having expunged desire here,
Thus one is released from suffering.⁵⁷

IV. The Satullapa Host

31 (1) With the Good

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, (all) of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One.⁵⁸ Having approached, they paid homage to the Blessed One and stood to one side. [17]

Then one devatā, standing to one side, recited this verse in the presence of the Blessed One:

75 'One should associate only with the good;
 With the good one should foster intimacy.
 Having learnt the true Dhamma of the good,
 One becomes better, never worse.'

Then five other devatās in turn recited their verses in the presence of the Blessed One:

76 'One should associate only with the good;
 With the good one should foster intimacy.
 Having learnt the true Dhamma of the good,
 Wisdom is gained, but not from another.'⁵⁹

77 'One should associate only with the good;
 With the good one should foster intimacy.
 Having learnt the true Dhamma of the good,
 One does not sorrow in the midst of sorrow.'

78 'One should associate only with the good;
 With the good one should foster intimacy.
 Having learnt the true Dhamma of the good,
 One shines amidst one's relations.'

79 'One should associate only with the good;
 With the good one should foster intimacy.
 Having learnt the true Dhamma of the good,
 Beings fare on to a good destination.'

80 'One should associate only with the good;
 With the good one should foster intimacy.
 Having learnt the true Dhamma of the good,
 Beings abide comfortably.'⁶⁰

Then another devatā said to the Blessed One: 'Which one, Blessed One, has spoken well?'

'You have all spoken well in a way.'⁶¹ But listen to me too: [18]

⁵⁷ SA: Here: in this name-and-form (*nāmarūpa*). By mentioning the five cords of sensual pleasure, form is indicated [ST: because they have the nature of form]. By mind (*mano*), name (*nāma*), i.e., the four mental aggregates, is indicated. Thus the basis (of desire) here can be interpreted by way of the five aggregates, etc.

⁵⁸ SA explains that these devas were called *satullapakāyikā* ('belonging to the extolling-of-the-good group') because they had been reborn in heaven as a result of extolling the Dhamma of the good by way of undertaking it [ST: that is, the Dhamma of the good which consists of going for refuge, taking the precepts, etc.].

The background story is as follows: Once a merchant ship with a crew of seven hundred men, while crossing the sea, was beset by a terrible storm. As the ship sank the crew members, praying frantically to their gods, noticed one of their number sitting calmly, cross-legged 'like a yogi,' free from fear. They asked him how he could remain so calm, and he explained that as he had undertaken the Three Refuges and Five Precepts he had no reason for fear. They requested the same from him, and after dividing them into seven groups of a hundred each he gave each group in turn the refuges and precepts, completing the procedure just as the ship was swallowed up by the sea. As the fruit of this final deed of merit, all the men were immediately reborn in the Tāvātimsa heaven in a single group with their leader at the head. Recognizing that they had attained such fortune through their leader's kindness, they came to the Blessed One's presence to speak praise of him.

⁵⁹ SA: Just as oil is not to be obtained from sand, so wisdom is not gained from another, from the blind fool; but just as oil is obtained from sesamum seeds, so one gains wisdom by learning the Dhamma of the good and by following a wise person.

⁶⁰ I take *sātataṃ* to be an accusative adverb from the abstract noun of *sāta*. SA, however, takes it as an adverb from *satata*, 'continually,' which seems less satisfactory.

- 81 ‘One should associate only with the good;
 With the good one should foster intimacy.
 Having learnt the true Dhamma of the good,
 One is released from all suffering.’

This is what the Blessed One said. Being pleased, those devatās paid homage to the Blessed One and, keeping him on the right, they disappeared right there.

32 (2) Stinginess

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, (all) of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, recited this verse in the presence of the Blessed One:

- 82 ‘Through stinginess and negligence
 A gift is not given.
 One who knows, desiring merit,
 Should surely give a gift.’⁶²

Then another devatā recited these verses in the presence of the Blessed One:

- 83 ‘That which the miser fears when he does not give
 Is the very danger that comes to the non-giver.
 The hunger and thirst that the miser fears
 Afflict that fool in this world and the next.
 Therefore, having put away stinginess,
 Conquering the stain, one should give a gift.
 Deeds of merit are the support for living beings
 (When they arise) in the other world.’

Then another devatā recited these verses in the presence of the Blessed One:

- 85 ‘They do not die among the dead
 Who, like fellow travellers on the road,
 Provide though they have but a little:
 This is an ancient principle.’⁶³
 Some provide from the little they have,
 Others well endowed don’t like to give.
 An offering given from what little one has
 Is worth a thousand times its value.’ [19]

Then another devatā recited these verses in the presence of the Blessed One:

- 87 ‘The bad do not emulate the good,
 Who give what is hard to give
 And do deeds hard to do:
 The Dhamma of the good is hard to follow.
 Therefore their destiny in the beyond
 Differs for the good and the bad:
 The bad sink down to hell,
 The good are bound for heaven.’

Then another devatā said to the Blessed One: ‘Which one, Blessed One, has spoken well?’

‘You have all spoken well in a way. But listen to me too:

- 89 ‘If one practises the Dhamma
 While getting on by gleaning,
 If while one supports one’s wife
 One gives from the little one has,
 Then a hundred thousand offerings

⁶¹ *Pariyāyena*. SA glosses *kāraṇena*, ‘for a reason,’ which does not help much. I understand the purport to be that their verses are only provisionally correct. The Buddha’s verse is definitive (*nippariyāyena*) because it points to the ultimate goal. See the contrast of *pariyāyena* and *nippariyāyena* at AN IV 449–53.

⁶² SA: One who knows: one who knows that giving bears fruit.

⁶³ SA: Those do not die among the dead: They do not die among those who are ‘dead’ by the death consisting in miserliness. The goods of the miser are just like those of the dead, for neither distribute their belongings.

Of those who sacrifice a thousand
Are not worth even a fraction
(Of the gift) of one like him.’⁶⁴

Then another devatā addressed the Blessed One in verse:

90 ‘Why does their sacrifice, vast and grand,
Not share the value of the righteous one’s gift?
Why are a hundred thousand offerings
Of those who sacrifice a thousand
Not worth even a fraction
(Of the gift) of one like him?’

Then the Blessed One answered that devatā in verse:

91 ‘Since they give while settled in unrighteousness,
Having slain and killed, causing sorrow,
Their offering—tearful, fraught with violence—
Shares not the value of the righteous one’s gift.
That is why a hundred thousand offerings
Of those who sacrifice a thousand
Are not worth even a fraction
(Of the gift) of one like him.’ [20]

33 (3) Good

Setting at Sāvattihī. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, (all) of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, uttered this inspired utterance in the presence of the Blessed One:

92 ‘Good is giving, dear sir!
Through stinginess and negligence
A gift is not given.
One who knows, desiring merit,
Should surely give a gift.’

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

93 ‘Good is giving, dear sir!
And further:
Even when there’s little, giving is good.
Some provide from what little they have,
Others well endowed don’t like to give.
An offering given from what little one has
Is worth a thousand times its value.’

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

94 ‘Good is giving, dear sir!
Even when there’s little, giving is good.
And further:
When done with faith too, giving is good.⁶⁵
Giving and warfare are similar, they say:
A few good ones conquer many.⁶⁶
If one with faith gives even a little,
He thereby becomes happy in the other world.’

⁶⁴ SA: If one practises the Dhamma: if one practises the Dhamma by way of the ten courses of wholesome kamma. While getting on by gleaning (*samuññjakam care*): one gets on ‘by gleaning’ by cleaning up the threshing floor, etc., beating the straw, etc. Of those who sacrifice a thousandfold: Of those who sacrifice (offer alms) to a thousand bhikkhus or who offer alms purchased with a thousand pieces of money. This done a hundred thousand times is equivalent to alms given to ten koṭis of bhikkhus or worth ten koṭis of money. (One koṭi = 10,000,000.) Are not worth even a fraction: the word ‘fraction’ (*kala*) can mean a sixteenth part, or a hundredth part, or a thousandth part; here a hundredth part is intended. It one divides into a hundred parts (the value of) a gift given by him, the gift of ten thousand koṭis given by the others is not worth one portion of that.

⁶⁵ SA: Faith in kamma and its fruit.

⁶⁶ SA: Just as in war a few heroic men conquer even many cowards, so one endowed with faith, etc., in giving even a small gift, crushes much stinginess and achieves abundant fruit.

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

- 95 ‘Good is giving, dear sir!
Even when there’s little, giving is good. [21]
When done with faith too, giving is good
And further:
The gift of a righteous gain too is good.
96 When he gives a gift of a righteous gain
Obtained by exertion and energy,
Having passed over Yama’s Vetaraṇī River,
That mortal arrives at celestial states.’⁶⁷

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

- 97 ‘Good is giving, dear sir!
Even when there’s little, giving is good.
When done with faith too, giving is good
The gift of a righteous gain too is good.
And further:
Giving with discretion too is good.’⁶⁸
98 Giving with discretion is praised by the Sublime One—
To those worthy of offerings
Here in the world of the living.
What is given to them bears great fruit
Like seeds sown in a fertile field.’

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

- 99 ‘Good is giving, dear sir!
Even when there’s little, giving is good.
When done with faith too, giving is good
The gift of a righteous gain too is good.
Giving with discretion too is good.
And further:
Restraint towards living beings is also good.
100 One who fares harming no living beings
Does no evil from fear of others’ censure.
In that they praise the timid, not the brave,
For out of fear the good do no evil.’

Then another devatā said to the Blessed One: [22] ‘Which one, Blessed One, has spoken well?’

‘You have all spoken well in a way. But listen to me too:

- 101 ‘Surely giving is praised in many ways,
But the path of Dhamma surpasses giving.
For in the past and in ancient times,
The goodly wise ones attained Nibbāna.’⁶⁹

⁶⁷ SA explains *dharmaladdhassa* as either wealth righteously gained, or a person who has gained righteousness, i.e., a noble disciple. The former alternative makes better sense; see AN II 68,13–20. Yama is the god of the nether world. SA says that Vetaraṇī is mentioned only as ‘the heading of the teaching,’ i.e., as an example; he has actually passed over all thirty-one great hells.

⁶⁸ *Viceyya-dānaṃ*. The expression is an absolute syntactical compound; see Norman, ‘Syntactical Compounds in Middle Indo-Aryan,’ in *Collected Papers*, 4:218–19.

SA: A gift given after making discrimination. There are two kinds of discrimination: (i) regarding the offering, i.e., one puts aside inferior items and gives only superior items; and (ii) regarding the recipient, i.e., one leaves aside those defective in morality or the followers of the ninety-five heretical creeds (*pāsaṇḍa*, the non-Buddhist sects; see n.355) and gives to those endowed with such qualities as virtue, etc., who have gone forth in the Buddha’s dispensation. ~~One cannot help sympathizing with CRD’s remark: ‘Let us hope the deva was less denominationally minded than Buddhaghosa’ (KS 1:30, n.6). In other words: ‘One cannot help sympathize with CRD’s usual disregard for what is taught by The Buddha’. In this case, His many teachings about those worthy of offerings.~~

⁶⁹ In pāda a, I read *addhā hi* with SS (also at Ja III 472,29), as against *saddhā hi* in Be and Ee, and *saddhābhi* in Ce. SA glosses *dharmapadaṃ va* in pāda b thus: *nibbāna-saṅkhātāṃ dhammapadam eva*, ‘just the state of Dhamma known as Nibbāna.’ Usually *dharmapada* means a word, stanza, or saying of Dhamma (as at vv.749–50, 789), which is also plausible in this context, but I prefer to take it as a metrical contraction of *dharmapaṭipadā*, the practice-path of Dhamma, a sense attested to at Sn 88. The point the Buddha is then making is that the practice of Dhamma (by the noble eightfold path aimed at Nibbāna) is better than the practice of giving aimed at a heavenly rebirth.

34 (4) There Are No

On one occasion the Blessed One was dwelling at Sāvathī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, (all) of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, recited this verse in the presence of the Blessed One:

- 102 'There are, for humans, no lasting sense pleasures;
When a person becomes bound
To whatever pleasurable things exist here,
When he is heedless in their midst,
From within Death's realm he does not reach
The state of no-more-coming-back.'⁷⁰
- 103 'Misery is born of desire,
Suffering is born of desire.
By the removal of desire misery is removed,
By the removal of misery suffering is removed.'⁷¹
- 104 'They are not sense pleasures, the world's pretty things:
Man's sensuality is the intention of lust.
The pretty things remain as they are in the world
But the wise remove the desire for them.'⁷² [23]
- 105 One should discard anger, cast off conceit,
Transcend all the fetters.
No sufferings torment one who has nothing,
Who does not adhere to name-and-form.'⁷³
- 106 Having abandoned reckoning, he did not assume conceit;
He cut off craving here for name-and-form.
Though devas and humans search for him
Here and beyond, in the heavens and all abodes,
They do not find the one whose knots are cut,
The one untroubled, free of longing.'
- 107 'If devas and humans have not seen
The one thus liberated here or beyond,'
(said the Venerable Mogharāja),
'Are they to be praised who venerate him,
The best of men, faring for the good of humans?''⁷⁴

⁷⁰ In pāda d, we should adopt the reading of the agent noun *āgantā* in Be and Ce, as against *āgantvā* in Ee, which leaves the sentence with an unresolved absolutive clause. We find *āgantā* used in the sense of *āgāmī*, and *anāgantā* used synonymously with *anāgāmī* (in relation to *itthattam*, 'this world') at AN I 63,30–64,18.

SA: They do not come from the realm of Death, that is, from the round of existence with its three planes, to Nibbāna, which is the state of no-more-coming-back (*apunāgamana*), so called because beings do not return from Nibbāna. One who is bound to sensual pleasures and heedless cannot attain that.

⁷¹ From the text the identity of the speaker of this verse is difficult to determine. All three eds. indicate, by the *ti* at the end of the preceding verse, that this verse is uttered by a different speaker. Since this verse too ends with a *ti*, and the next three verses (as the context reveals) are spoken by the Buddha, the speaker of the present verse remains unidentified. SA says that misery (*agha*) in pāda a is the suffering of the five aggregates, and suffering (*dukkha*) in pāda b is synonymous with it. Pāda d is paraphrased: 'By the removal of the five aggregates the suffering of the round is removed.'

⁷² In pāda b the unusual compound *sāṅkapparāga* is glossed by SA as *sāṅkappitarāga*, 'intended lust.' AA III 407,?? glosses: *sāṅkappavasena uppannarāgo*, 'lust arisen by way of intention (or thought).' SṬ adds: *subhādivasena sāṅkappita-vatthumhi rāgo*; 'lust in regard to an object thought about as beautiful, etc.' The key to the expression, however, is probably Dhṛp 339d (= Th 760d), where we find *sāṅkappā rāganissitā*, 'intentions based on lust.' SA sums up the purport of the verse thus: 'Here the identification of sensuality with the sensual object is rejected; it is the sensual defilement that is called sensuality.'

Dhīra allows of two derivations, one meaning 'wise,' the other 'firm, steadfast'; see PED and SED, s.v. *dhīra*. I have usually translated it as 'wise,' following the commentarial gloss *paññita*, but elsewhere (e.g., at vv.384e, 386e, 466a, 468a) I have taken advantage of the word's ambivalence to render it 'steadfast.' The word has elevated overtones and seems to be used exclusively in verse.

⁷³ *Akiñcana* in pāda c is a common epithet of the arahant. SA explains it as devoid of the 'something' (or impediments) of lust, hatred, and delusion (see 41:7; IV 297,18–19 = MN I 298,14–15).

- 108 ‘Those bhikkhus too become worthy of praise,
(Mogharāja,’ said the Blessed One),
‘Who venerate him, the one thus liberated.
But having known Dhamma and abandoned doubt,
Those bhikkhus become even surmounters of ties.’⁷⁵

35 (5) Faultfinders

On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had advanced, a number of ‘faultfinding’ devatās, (all) of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One and stood in the air.⁷⁶ [24]

Then one devatā, standing in the air, recited this verse in the presence of the Blessed One:

- 109 ‘If one shows oneself in one way
While actually being otherwise,
What one enjoys is obtained by theft
Like the gains of a cheating gambler.’⁷⁷
110 One should speak as one would act;
Don’t speak as one wouldn’t act.
The wise clearly discern the person
Who does not practise what he preaches.’

(The Blessed One:)

- 111 ‘Not by mere speech nor solely by listening
Can one advance on this firm path of practice
By which the wise ones, the meditators,
Are released from the bondage of Māra.
112 Truly, the wise do not pretend,
For they understand the world’s way.
By final knowledge the wise are quenched:
They have crossed over attachment to the world.’

Then those devatās, having alighted on the earth, prostrated themselves with their heads at the Blessed One’s feet and said to the Blessed One: ‘A transgression overcame us, venerable sir, being so foolish, so stupid, so unskilful that we imagined we could assail the Blessed One. Let the Blessed One pardon us for our transgression seen as such for the sake of restraint in the future.’

Then the Blessed One displayed a smile.⁷⁸ Those devatās, finding fault to an even greater extent, then rose up into the air. One devatā recited this verse in the presence of the Blessed One:

⁷⁴ SA: Mogharāja was an elder skilled in the sequential structure of discourses (anusandhikusala). [ST: He was one of the sixteen pupils of the brahmin Bāvarī; see Sn 1116–19.] Having observed that the meaning of the last verse had not gone in sequence, he spoke thus to connect it in sequence (perhaps by drawing out its implications?). SA points out that although all arahants can be described as ‘the best of men, faring for the good of humans’ (*naruttamaṃ atthacaram naraṇaṃ*), the elder used this expression with specific reference to the Buddha (*dasabalaṃ sandhāy’eva*). SA paraphrases his statement as an interrogative (*te kiṃ pasamsiyā udāhu apasamsiyā*), which I follow, but it might also be read as a simple declaration which is first confirmed and then improved upon by the Buddha.

⁷⁵ SA explains *bhikkhū* in pāda a (and presumably in pāda d too) as a vocative addressed to Mogharāja; but as the latter is also addressed by name it seems preferable to take the word in both instances as a nominative plural. In both Be and Ce the word is clearly plural. The Buddha thus confirms that those who venerate him are praiseworthy, but steers the inquirer beyond mere devotion by adding that those who understand the truth and abandon doubt (by attaining the path of stream-entry) are even more praiseworthy; for they will eventually become ‘surmounters of ties’ (*saṅgātigā*), i.e., arahants.

⁷⁶ SA: There is no separate deva-world named ‘the faultfinders’ (*ujjhānasaññino*). This name was given to these devas by the redactors of the texts because they arrived in order to find fault with the Tathāgata for his ‘misuse’ of the four requisites. They had thought: ‘The recluse Gotama praises contentment with simple requisites to the bhikkhus, but he himself lives luxuriously. Daily he teaches the Dhamma to the multitude. His speech goes in one direction, his deeds in another.’ The fact that they address the Buddha while they are still hovering in the air is already indicative of disrespect.

⁷⁷ SA defines *kitavā* as a fowler (*sākuṇika*) and explains: ‘As a fowler conceals himself behind branches and foliage and kills the fowl that come near, thereby supporting his wife, so the swindler conceals himself behind a rag-robe and cheats the multitude with clever talk.’ The same explanation is given at Dhpa III 375, to Dhpa 252 However, at Ja VI 228,19 the word *kitavā* occurs in a context which shows that it means a gambler; it is glossed by *akkhadhutta*, a dice-gambler, and I translate accordingly here<the same word applies to two different types of deception, and the translator deliberately chooses to contradict the commentary, thereby again arousing scepticism in his reader>. The deva utters this verse with reference to the Buddha. See Mahinda Paliawadana, ‘From Gambler to Camouflage: The Strange Semantic Metamorphosis of Pāli Kitavā,’ Sri Lanka Journal of Buddhist Studies (1991), pp.17–27.

- 113 'If one does not grant pardon
To those who confess transgression,
Angry at heart, intent on hate,
One strongly harbours enmity.'
- (The Blessed One:)
- 114 'If there was no transgression,
If here there was no going astray,
And if enmities were appeased,
Then one would be faultless here.'⁷⁹
- (A devatā:)
- 115 'For whom are there no transgressions?
For whom is there no going astray?
Who has not fallen into confusion?
And who is the wise one, ever mindful?' [25]
- (The Blessed One:)
- 116 'The Tathāgata, the Enlightened One,
Full of compassion for all beings:
For him there are no transgressions,
For him there is no going astray,
He has not fallen into confusion,
And he is the wise one, ever mindful.
- 117 If one does not grant pardon
To those who confess transgression,
Angry at heart, intent on hate,
One strongly harbours enmity.
In that enmity I do not delight,
Thus I pardon your transgression.'

36 (6) Faith

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, (all) of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, recited this verse in the presence of the Blessed One:

- 118 'Faith is the companion of a person;
If lack of faith does not persist in him,
Then fame and renown come his way,
And on leaving the body he goes to heaven.'

Then another devatā recited these verses in the presence of the Blessed One:⁸⁰

- 119 'One should discard anger, cast off conceit,
Transcend all the fetters.
No ties torment one who has nothing,
Who does not adhere to name-and-form.'⁸¹
- 120 Foolish folk devoid of wisdom
Devote themselves to negligence.
But the wise man guards diligence
As his foremost treasure.

⁷⁸ SA: Why did the Buddha display a smile? It is said that those devas did not apologize in a way that accorded with the Buddha's true nature (*sabhāvena*); they acted as if there were no difference between the Tathāgata, the supreme person in the world, and ordinary worldly people. The Blessed One smiled with the intention: 'When discussion arises from this, I will show the power of a Buddha and thereafter I will pardon them.'

⁷⁹ In pāda d, I follow Ce in reading *tenīdha*, as against *kenīdha* in Be and Ee. The purport of the verse is unclear and neither SA nor SṬ offers help. I translate *kusala* here in accordance with the gloss of SṬ: *anavajja*. At KS 1:35 this verse seems to have been overlooked.

⁸⁰ This line is found in Be and Ce but missing in Ee, which gives the impression that the following verses are spoken by the same deva (and so CRD has translated them).

⁸¹ This verse is identical with v.105 except that in pāda d *saṅgā* replaces *dukkhā*. On the five ties, see n.12.

- 121 Do not yield to negligence,
Don't be intimate with sensual delight.
For the diligent ones, meditating,
Attain supreme happiness.' [26]

37 (7) Concourse

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood together with a great Sangha of bhikkhus, with five hundred bhikkhus all of whom were arahants.⁸² And the devatās from ten world-systems had for the most part assembled in order to see the Blessed One and the Bhikkhu Sangha. Then the thought occurred to four devatās of the host from the Pure Abodes: 'This Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood ... and the Bhikkhu Sangha. Let us also approach the Blessed One and, in his presence, let us each speak our own verse.'⁸³

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, those devatās disappeared from among the devas of the Pure Abodes and reappeared before the Blessed One. Then those devatās paid homage to the Blessed One and stood to one side. Standing to one side, one devatā recited this verse in the presence of the Blessed One:

- 122 'A great concourse takes place in the woods,
The deva hosts have assembled.
We have come to this Dhamma concourse
To see the invincible Sangha.'

Then another devatā recited this verse in the presence of the Blessed One:

- 123 'The bhikkhus there are concentrated;
They have straightened their own minds.
Like a charioteer who holds the reins,
The wise ones guard their faculties.' [27]

Then another devatā recited this verse in the presence of the Blessed One:

- 124 'Having cut through barrenness, cut the cross-bar,
Having uprooted Indra's pillar, unstirred,
They wander about pure and stainless,
Young nāgas well tamed by the One with Vision.'⁸⁴

Then another devatā recited this verse in the presence of the Blessed One:

- 125 'Those who have gone to the Buddha for refuge

⁸² This sutta reproduces the opening of the Mahāsamaya Sutta (DN No. 20). The background story, related in detail in SA (as well as in DA on DN No. 20), begins when the Buddha intervened to prevent a war between the Sakyans and Koliyans, his paternal and maternal kinsmen, over the waters of the river Rohiṇī. After he mediated a peaceful resolution of their conflict, 250 youths from each community went forth under him as monks. After a period of exertion, they all attained arahantship on the same day, the full-moon day of the month of Jeṭṭhamūla (May-June). When the sutta opens, on the same night, they have all assembled in the Master's presence in order to announce their attainments. The word *samaya* in the title means, not 'occasion,' but meeting or 'concourse'; SA glosses *mahāsamaya* in v.122 as *mahāsamūha*, 'great assembly.'

⁸³ The Pure Abodes (*suddhāvāsā*) are five planes in the form realm into which only non-returners can be reborn: Aviha, Atappa, Sudassa, Sudassī, and Akaniṭṭha. Here they attain final deliverance without ever returning from that realm. All the inhabitants are thus either non-returners or arahants.

⁸⁴ In pāda a, I read *khilaṃ* with Ce and Ee, as against *khīlaṃ* in Be. As *indakhīlaṃ* appears in pāda b, *khīlaṃ* would be redundant in pāda a. The two words are unrelated: *khila* is a wasteland, both literally and figuratively; *khīla*, a stake or pillar, of which a particular kind, the *indakhīla*, is planted in front of a city gate or at the entrance to a house as an auspicious symbol. SA defines all three terms—*khila*, *paligha*, and *indakhīla*—in the same way, as lust, hatred, and delusion. At 45:166 these three are called *khila*, but at MN I 139,19–22 *paligha* is identified with ignorance (*avijjā*). A set of five *cetokhila* is mentioned at MN I 101,9–27.

These bhikkhus are unstirred (*anejā*) by the stirring (or commotion, *ejā*) of craving (see 35:90). *Nāga* is a word used to designate various types of powerful beings, particularly a class of semi-divine dragons, but it also can denote cobras and bull elephants and is used as a metaphor for the arahant; see MN I 145,5–7. In relation to the arahant the dominant sense is that of the bull elephant (see Dhp, Ch. 23), but because the latter expression would, in English, seem demeaning rather than complimentary I have left *nāga* untranslated. SA explains the word by way of 'edifying etymology' thus: *chandādihi na gacchantī ti nāgā; tena tena maggena pahīne kilese na āgacchantī ti nāgā; nānappakāraṃ āgum na karonī ti nāgā*; 'they are nāgas because they do not go along by way of desire (hatred, delusion, and fear); they are nāgas because they do not come upon the defilements abandoned by the successive paths; they are nāgas because they do not commit the various kinds of crime.' SA calls this a brief account and refers the reader to Nidd I 201,20–202,19 for a full explanation. See too Sn 522, which offers a similar etymology.

The 'One with Vision' (*cakkhumā*) is the Buddha, so called because he possesses the 'five eyes' (see n.370).

Will not go to the plane of misery.
On discarding the human body,
They will fill the hosts of devas.⁸⁵

38 (8) The Stone Splinter

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Maddakucchi Deer Park. Now on that occasion the Blessed One's foot had been cut by a stone splinter.⁸⁶ Severe pains assailed the Blessed One—bodily feelings that were painful, racking, sharp, piercing, harrowing, disagreeable. But the Blessed One endured them, mindful and clearly comprehending, without becoming distressed. Then the Blessed One had his outer robe folded in four, and he lay down on his right side in the lion posture with one leg overlapping the other, mindful and clearly comprehending.

Then, when the night had advanced, seven hundred devatās belonging to the Satullapa host, (all) of stunning beauty, illuminating the entire Maddakucchi Deer Park, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.⁸⁷

Then one devatā, standing to one side, uttered this inspired utterance in the presence of the Blessed One: [28] 'The recluse Gotama is indeed a nāga, sir! And when bodily feelings have arisen that are painful, racking, sharp, piercing, harrowing, disagreeable, through his nāga-like manner he endures them, mindful and clearly comprehending, without becoming distressed.'

Then another devatā uttered this inspired utterance in the presence of the Blessed One: 'The recluse Gotama is indeed a lion, sir! And when bodily feelings have arisen that are painful, racking, sharp, piercing, harrowing, disagreeable, through his leonine manner he endures them, mindful and clearly comprehending, without becoming distressed.'

Then another devatā uttered this inspired utterance in the presence of the Blessed One: 'The recluse Gotama is indeed a thoroughbred, sir! And when bodily feelings have arisen that are painful ... disagreeable, through his thoroughbred manner he endures them, mindful and clearly comprehending, without becoming distressed.'

Then another devatā uttered this inspired utterance in the presence of the Blessed One: 'The recluse Gotama is indeed a chief bull, sir! And when bodily feelings have arisen that are painful ... disagreeable, through his chiefly manner he endures them, mindful and clearly comprehending, without becoming distressed.'

Then another devatā uttered this inspired utterance in the presence of the Blessed One: 'The recluse Gotama is indeed a beast of burden, sir! And when bodily feelings have arisen that are painful ... disagreeable, through his beast- of-burden's manner he endures them, mindful and clearly comprehending, without becoming distressed.'

Then another devatā uttered this inspired utterance in the presence of the Blessed One: 'The recluse Gotama is indeed tamed, sir! And when bodily feelings have arisen that are painful, racking, sharp, piercing, harrowing, disagreeable, through his tamed manner he endures them, mindful and clearly comprehending, without becoming distressed.'

Then another devatā uttered this inspired utterance in the presence of the Blessed One: 'See his concentration well developed and his mind well liberated—not bent forward and not bent back, and not blocked and checked by forceful suppression.⁸⁸ If anyone would think such a one could be violated—such a nāga of a man, such a lion

⁸⁵ SA: This verse refers to those who have gone for refuge by the definitive going for refuge (*nibbematika-saraṇagamana*). ST: By this the supramundane going for refuge is meant (i.e., by the minimal attainment of stream-entry). But those who go for refuge to the Buddha by the mundane going for refuge (i.e., without a noble attainment) will not go to the plane of misery; and if there are other suitable conditions, on leaving the human body they will fill up the hosts of devas.

⁸⁶ The Buddha's foot had been injured when his evil cousin Devadatta tried to murder him by hurling a boulder at him on Mount Vulture Peak. The boulder was deflected, but a splinter that broke off from it ~~cut~~ bruised (cf. VbhA.809) the Buddha's foot and drew blood. The full story of Devadatta's evil schemes is related at Vin II 184–203; see too Ñāṇamoli, *Life of the Buddha*, Ch. 13. This same incident forms the background to 4:13 below.

⁸⁷ SA: The seven hundred devas who came to see the Blessed One on his sickbed included all the devas of the Satullapa host. He is called a *nāga* on account of his strength (see n.84); a lion (*sīha*) on account of his fearlessness; a thoroughbred (*ājāṇīya*) on account of his familiarity with what he has learned (?*byattaparicayaṭṭhena*), or because he knows what is the right means and the wrong means; a chief bull (*nisabha*) because he is without a rival; a beast of burden (*dhoraṇya*) because of bearing the burden; tamed (*danta*) because he is free from deviant conduct.

SA glosses *nāgavatā* as *nāgabhāvena*. Geiger takes *nāgavatā* as the instrumental of the adjective *nāgavant* used adverbially in the sense of a comparison (GermTr, p.93), but I follow Norman's suggestion (in a personal communication) that *-vata* here is the equivalent of Skt *vrata*, in the sense of 'sphere of action, function, mode or manner of life, vow' (SED).

⁸⁸ I read with Ce: *Passa samādhim subhāvitam cittaṇ ca suvimuttam na cābhinatam na cāpanatam na ca sasaṅkhāranigayhavāritavatam*. Be is identical except that the final word in the compound is read as *-gatam*; Ee's *-cāritavatam* is clearly an error, rectified in PED, s.v. *vāritavata*. The same expression occurs elsewhere: at AN IV 428,9–10 the full formula is used to describe a *samādhī* called *aññāphala*, the fruit of final knowledge; *sasaṅkhāranigayhavāritavata*, at AN I 254,34, de-

of a man, such a thoroughbred of a man, [29] such a chief bull of a man, such a beast of burden of a man, such a tamed man—what is that due to apart from lack of vision?’

- 126 Though brahmins learned in the five Vedas
 Practise austerities for a hundred years,
 Their minds are not rightly liberated:
 Those of low nature do not reach the beyond.⁸⁹
- 127 They founder in craving, bound to vows and rules,
 Practising rough austerity for a century,
 But their minds are not rightly liberated:
 Those of low nature do not reach the beyond.
- 128 There is no taming here for one fond of conceit,

scribes a *samādhi* developed as the basis for the six *abhiññā*; and at AN III 24,9, DN III 279,4, and Vibh 334,15, it characterizes a ‘right concentration of fivefold knowledge’ (*pañcāñāṇika sammā samādhi*). In the present context, it seems, the expression qualifies *cittam*, mind, though the mind has these qualities by virtue of the *samādhi* in which it is absorbed. At AN IV 428,9–10 and elsewhere the phrase clearly qualifies the *samādhi*.

SA (Ce): The concentration is that of the fruit of arahantship (*arahattaphala-samādhi*). The mind is said to be well liberated (*suvimuttam*) because it is liberated by the fruit. Not bent forward and not bent back: the mind accompanied by lust is said to be ‘bent forward’ (*abhinatam*), that accompanied by hate to be ‘bent back’ (*apanatam*). Rejecting both, he speaks thus. Not blocked and checked by forceful suppression: It is not blocked and checked, having suppressed the defilements forcefully, with effort; rather, it is checked because the defilements have been cut off. The meaning is that it is concentrated by the concentration of fruition (*na ca sasaṅkhāraniggayha vāritavatan ti na sasaṅkhārena sappayogena kilese niggahetvā vāritavataṃ; kilesānaṃ pana chinnatā vataṃ, phalasamādhinā samādhitan ti attho*). (N.B. While SA (Be) reads *-gataṃ* in the lemma, it reads *-vataṃ* twice in the explanation.)

ST: This is not achieved, not fixed, forcefully, with effort, by way of abandoning in a particular respect or by way of abandoning through suppression as is the mundane-jhāna mind or insight; but rather (it is achieved) because the defilements have been completely cut off (*lokiyajjhānacittam viya vipassanā viya ca sasaṅkhārena sappayogena tadaṅgappahāna-vikkhambhanappahānavasena ca vikkhambhetvā na adhigataṃ na thapitaṃ, kiñcarahi kilesānaṃ sabbaso chinnatāya*).

The Pāli phrase is extremely difficult and the exact reading uncertain. Indeed, in the Central Asian Skt ms. corresponding to DN III 279,4 (Waldschmidt, *Sanskrittexte aus den Turfanfunden IV*, p.70, V.8 (3)), the troublesome phrase is conspicuously absent. A Skt version in the *Śrāvakabhūmi* (ed. Shukla, Patna 1973, p.444,19–21) reads *vārivad dhṛtam*, ‘maintained like water,’ which seems to me unlikely to correspond to the original reading. (I am grateful to Prof. Lambert Schmithausen for this reference.)

Ee places a space after *niggayha*, though all the other eds. integrate *niggayha* into the long compound; there is no way to determine, on the basis of grammar alone, which is correct. Each attempt to resolve the expression into its elements gives rise to its own special problems, and even the *aṭṭhakathā* and *ṭīkā* offer conflicting explanations, e.g., DA II I1060,11–13 and VibhA 421,13–15 take *niggayha* to be absolutive (as does SA) and turn *vārita* into the absolutive *vāretvā*; their respective *ṭīkā*, Dṭ III 284,24–27 (Be) and VibhMṭ 205,16–18 (Be), take *niggayha* as the gerundive *niggahetabba* and *vārita* as the gerundive *vāretabba*. Since *niggayha* occurs elsewhere unambiguously as an absolutive (e.g., at MN III 118,4, interestingly, as here, without a direct object) while I know of no instances in canonical Pāli of the word being used as a gerundive, I believe the commentaries are right in treating it as an absolutive. Norman questions this interpretation on the ground that there is no other known instance in Pāli of an absolutive occurring as the second member of a compound (private communication), but I think the need to find a unique way to characterize this unique *samādhi* can account for the anomaly. I translate, however, in a way that complies with natural English idiom rather than in strict conformity with the syntax of the Pāli.

Readings of the last part of the compound vary among the different traditions: in general *vāritavata* prevails in the Sinhalese tradition, *vāritagata* in the Burmese, with Burmese v.ll. *vārivāvata* and *vārivāvaṭa* also recorded. *Vārita* here is a past participle of the causative *vāreti*, to block, to restrain. The terminal member of the compound could then be either *vata* or *gata*. *Gata* is clearly a past participle. *Vata* is more problematic. At KS 1:39, *vāritavataṃ* is rendered ‘having the habit of self-denial.’ Apparently CRD understands *vata* as equivalent to Skt *vrata*. However, SA’s gloss, *chinnatā vataṃ phalasamādhinā samāhitam*, suggests that we have a past participle here, and I would propose that *vata* represents Skt *vrta*, which according to SED can mean ‘stopped, checked, held back.’ I cannot cite other occurrences of the simple participle *vata* in Pāli, but prefixed forms are common enough: *saṃvuta*, *nibbuta*, *vivaṭa*, *āvaṭa*, etc. Thus we would have here two past participles from the same root, one in the causative form, the other simple, so that the compound *vāritavata* would mean ‘blocked and checked’ (unfortunately two distinct English verbs are needed to capture the nuances). Although this construction is certainly unusual, it need not be rejected out of hand, as it may have been used to drive home a point requiring special emphasis. If the reading *gata* is accepted, *vāritagata* could mean ‘gone to (attained to) control,’ with *varita* taken as a noun of state. This certainly sounds more natural than *vāritavata*, but the prevalence of *vata* in the textual tradition lends strong support to its authenticity.

⁸⁹ I read *pāda* a as in Be and Ce thus: *pañcavedā sataṃ samaṃ*. The mention of five Vedas is strange but SA explains: *iti-hāsapañcamānaṃ vedānaṃ*, ‘the Vedas with the histories as a fifth.’ SA glosses *sataṃ samaṃ* as *vassasataṃ*; Geiger is certainly wrong in rejecting this explanation (GermTr, p.41, n.3). SA also glosses *hīnattarūpā* as *hīnattasabhāvā* and mentions a variant, *hīnattharūpā*, glossed by ST as *hīnatthajātikā parihīnatthā*, ‘those of low goals, those who have fallen away from the goal.’

- Nor is there sagehood for the unconcentrated:
 Though dwelling alone in the forest, heedless,
 One cannot cross beyond the realm of Death.
 129 Having abandoned conceit, well concentrated,
 With lofty mind, everywhere released:
 While dwelling alone in the forest, diligent,
 One can cross beyond the realm of Death.

39 (9) Pajjunna's Daughter (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then, when the night had advanced, Kokanadā, Pajjunna's daughter, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One.⁹⁰ Having approached, she paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:⁹¹

- 130 'I worship the Buddha, the best of beings,
 Dwelling in the woods at Vesālī. [30]
 Kokanadā am I,
 Kokanadā, Pajjunna's daughter.⁹²
 131 Earlier I had only heard that the Dhamma
 Has been realized by the One with Vision;
 But now I know it as a witness
 While the Sage, the Sublime One, teaches.
 132 Those ignorant folk who go about
 Criticizing the noble Dhamma
 Pass on to the terrible Roruva hell
 And for long experience suffering.⁹³
 133 But those who have peace and acquiescence
 In regard to the noble Dhamma,
 On discarding the human body,
 Will fill the hosts of devas.'⁹⁴

40 (10) Pajjunna's Daughter (2)

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood, in the Hall with the Peaked Roof. Then, when the night had advanced, Cūlakokanadā, Pajjunna's (younger) daughter, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, she paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:

- 134 'Here came Kokanadā, Pajjunna's daughter,
 Beautiful as the gleam of lightning.
 Venerating the Buddha and the Dhamma,
 She spoke these verses full of meaning. [31]
 135 Though the Dhamma is of such a nature
 That I might analyse it in many ways,
 I will state its meaning briefly
 To the extent I have learnt it by heart.⁹⁵

⁹⁰ Pajjunna (Skt Parjanya) is the deva-king of rain clouds; originally a Vedic deity, SA assigns him to the heaven of the Four Great Kings. He is mentioned at DN III 205,6. Nothing else is known about his two daughters, named after the red lotus (see v.375a).

⁹¹ These four verses, in the old Āryā metre, have been reconstructed by Alsdorf, *Die Āryā-Strophen des Pali-Kanons*, p.321.

⁹² Neither SA nor ST offers help with the singular sattassa in pāda a, but I take this simply as a metrical adaptation of *sattānaṃ*. The line then expresses the same idea as 45:139 (V 41,23–42,2).

⁹³ SA: There are two Roruva hells: the Smokey Roruva (*dhūmaroruva*) and the Flaming Roruva (*jālaroruva*). The Smokey Roruva is a separate hell, but the Flaming Roruva is a name for the great hell Avīci, called Roruva because when beings are roasted there they cry out again and again (*punappunaṃ ravaṃ ravanti*). At 3:20 the Flaming Roruva is spoken of as the Great Roruva (*mahāroruva*).

⁹⁴ ST glosses *khantiyā* in pāda b as *ñāṇakhantiyā*, which implies that here the word does not bear its usual meaning of patience, but the special sense of 'acquiescence,' i.e., in the Teaching. See the expression *dhhammanijjhānakkhanti* at e.g. MN II 173,21–22.

- 136 One should do no evil in all the world:
Neither by speech nor mind nor body.
Having abandoned sense pleasures,
Mindful and clearly comprehending,
One should not pursue a course
That is painful and harmful.’

V. Ablaze

41 (1) Ablaze

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:

- 137 ‘When one’s house is all ablaze
The vessel taken out
Is the one that is useful,
Not the one left burnt inside.
138 So when the world is all ablaze
With (the fires of) aging and death,⁹⁶
One should take out (one’s wealth) by giving:
What is given is well salvaged. [32]
139 What is given yields pleasant fruit,
But not so what is not given.
Thieves take it away, or kings,
It gets burnt by fire or lost.
140 Then in the end one leaves the body
Along with all one’s dear possessions.
Having understood this, the wise man here
Enjoys himself but also gives.
Having given and enjoyed as fits his means,
Blameless he goes to the heavenly state.’

42 (2) Giving What

- 141 ‘Giving what does one give strength?
Giving what does one give beauty?
Giving what does one give ease?
Giving what does one give sight?
Who is the one who gives everything?
Being asked, please explain to me.’
142 ‘Giving food, one gives strength;
Giving clothes, one gives beauty;
Giving a vehicle, one gives ease;
Giving a lamp, one gives sight;
143 The one who gives a residence
Is the one who gives everything.
But the one who teaches the Dhamma
Is the one who gives the Deathless.’

43 (3) Food

- 144 ‘They always take delight in food,

⁹⁵ The Dhamma is of such a nature (*tādiso dhammo*). SA: ‘For such is the nature of the Dhamma, O Blessed One, it has such a structure, such divisions, that it lends itself to analysis in many ways.’ ST: It is such that one who has penetrated the truths as they are, skilled in the meaning and the doctrine, might explain, teach, proclaim, establish, disclose, analyse, and elucidate it, bringing forth examples, reasons, and conclusions.

⁹⁶ SA: ‘Aging and death’ are mentioned as the heading of the teaching, but the world is actually burning with the eleven fires of lust, etc. (as mentioned in the Fire Sermon; see 35:28).

Both devas and human beings.
 So what sort of spirit could it be
 That does not take delight in food?’⁹⁷
 145 ‘When they give out of faith
 With a heart of confidence,
 Food accrues to (the giver) himself
 Both in this world and the next.
 146 Therefore, having removed stinginess,
 Conquering the stain, one should give a gift.
 Deeds of merit are the support for living beings
 (When they arise) in the other world.’

44 (4) One Root

147 ‘The seer has crossed over the abyss
 With its one root, two whirlpools,
 Three stains, five extensions,
 An ocean with twelve eddies.’⁹⁸ [33]

45 (5) Perfect

148 ‘Behold him of perfect name,
 The seer of the subtle goal,
 The giver of wisdom, unattached
 To the lair of sensual pleasures.
 Behold the wise one, all-knowing,
 The great seer treading the noble path.’⁹⁹

46 (6) Nymphs

149 ‘Resounding with a host of nymphs,
 Haunted by a host of demons!
 This grove is to be called “Deluding”:
 How does one escape from it?’¹⁰⁰

⁹⁷ *Yakkha* in pāda c is glossed by ST as *satta*. Although *ko* is an interrogative, it seems that the sentence is declarative in force.

⁹⁸ SA explains the riddle thus: The ocean (*samudda*) or abyss (*pātāla*) is craving, called an ocean because it is unfillable and an abyss because it gives no foothold. Its one root is ignorance; the two whirlpools (*dvirāvaṭṭa*) are the views of eternalism and annihilationism. [ST: Craving for becoming revolves by way of the eternalist view; craving for disbecoming by way of the annihilationist view.] The three stains (*timala*) are lust, hatred, and delusion; the five extensions (*pañcapatthara*), the five cords of sensual pleasure; and the twelve eddies (*dvādasāvaṭṭa*), the six internal and external sense bases.

Bhikkhu Ñāṇananda proposes an alternative interpretation of some of these terms: with reference to 36:4, he takes the abyss to be painful feeling, and with reference to 35:228, the ocean to be the six sense faculties. The two whirlpools are pleasant and painful feeling; the one root, contact. For details see SN-Anth 2:63–66.

⁹⁹ SA: Of perfect name (*anomanāma*): of non-deficient name, of complete name, because he possesses all excellent qualities (see too v.879c and n.653). The seer of the subtle goal (or ‘meanings’: *nipunatthadassim*): because he sees the fine and recondite meanings such as the diversity of aggregates, etc. He is the giver of wisdom (*paññādāyaka*) by teaching the path of practice for the achievement of wisdom. Treading the noble path (*ariye pathe kamamānaṃ*): the present tense is used with reference to the past, for the Blessed One had gone along the noble path on the site of the great enlightenment; he is not going along it now.

I disagree with SA’s explanation of *nipunattha*, which I take to refer to attha in the sense of the goal, i.e., Nibbāna.

¹⁰⁰ SA relates the background story: In his previous life this deva had been an overzealous bhikkhu who had neglected sleep and food in order to attend to his meditation subject. Because of his excessive zeal, he died of a wind ailment and was immediately reborn in the Tāvātimsa heaven amidst a retinue of celestial nymphs (*accharā*). The change occurred so quickly that he did not even know he had expired and thought he was still a bhikkhu. The nymphs tried to lure him into joining their play, but he rejected their amorous advances and tried to resume his meditation practice. Finally, when the nymphs brought him a mirror, he realized he had been reborn as a deva, but he thought: ‘I did not practise the work of a recluse in order to take rebirth here but to attain the supreme goal of arahantship.’ Then, with his virtue still intact, surrounded by the retinue of nymphs, he went to the Buddha and spoke the first verse.

- 150 “‘The straight way” that path is called,
And “fearless” is its destination.
The chariot is called “unrattling,”
Fitted with wheels of wholesome states.
151 The sense of shame is its leaning board,
Mindfulness its upholstery;
I call the Dhamma the charioteer,
With right view running out in front.¹⁰¹
152 One who has such a vehicle—
Whether a woman or a man—
Has come by this vehicle
In the vicinity of Nibbāna.’¹⁰²

47 (7) Planters of Groves

- 153 ‘For whom does merit always increase,
Both by day and by night?
Who are the people going to heaven,
Established in Dhamma, endowed with virtue?’
154 ‘Those who set up a park or a grove,
The people who construct a bridge,
A place to drink and a well,
Those who give a residence:¹⁰³
155 For them merit always increases,
Both by day and by night;
Those are the people going to heaven,
Established in Dhamma, endowed with virtue.’

48 (8) Jeta’s Grove

- 156 ‘This indeed is that Jeta’s Grove,
The resort of the Order of seers,
Dwelt in by the Dhamma King,
A place that gives me joy.¹⁰⁴ [34]
157 Action, knowledge, righteousness,
Virtue, an excellent life:

The verse devolves on a word play between Nandana, the garden of delight, and Mohana, the garden of delusion. The garden was ‘resounding with a host of nymphs’ because the nymphs were singing and playing musical instruments. SA paraphrases the question by way of its intent: ‘Teach me insight meditation, which is the basis for arahantship.’

¹⁰¹ SA: The eightfold path is called the straight way (*ujuko maggo*) because it is devoid of crookedness of bodily conduct, etc. The destination, Nibbāna, is said to be fearless (*abhaya*) because there is nothing to fear in that and because there is no fear for one who has attained it. Unlike an actual chariot, which rattles or whines when its axle is not lubricated or when it is mounted by too many people, the eightfold path does not rattle or whine (*na kūjati na viravati*) even when mounted by 84,000 beings at one stroke. The chariot itself is also the eightfold path, and its wheels of wholesome states (*dhammacakka*) are bodily and mental energy. The ‘Dhamma’ that is called the charioteer is the supramundane path, with the right view of insight (*vipassanā-sammādiṭṭhi*) running out in front (*purejava*). For just as the king’s servants first clear the path before the king comes out, so the right view of insight clears the way by contemplating the aggregates, etc., as impermanent, etc., and then the right view of the path (*magga-sammādiṭṭhi*) arises fully understanding the round of existence.

In pāda c I read *akūjano* in Be, as against *akujano* in Ce and Ee. Geiger goes against SA and derives *akujano* from *kujati*, ‘to be crooked’ (GermTr, p.51, n.3), but see Ja VI 252,20, where the ‘chariot of the body’ is described as *vācāsaññamakūjano*, ‘not rattling by restraint of speech,’ which supports the reading and rendering adopted here. The extended simile here should be compared with that of the *brahmayāna*, the divine vehicle, at 45:4; see too the extended chariot simile at Ja VI 252–53.

¹⁰² SA: Having completed the discourse (the verse), the Buddha taught the four noble truths, and at the end of that discourse the deva was established in the fruit of stream-entry; the other beings present attained the fruits that accorded with their own supporting conditions.

¹⁰³ SA explains all these as gifts to the Sangha. Parks (*ārāma*) are distinguished by planted flowering trees and fruit trees, while groves (*vana*) are clusters of wild trees. Papa is glossed as a shed for giving drinking water.

¹⁰⁴ These verses were spoken by Anāthapiṇḍika, chief patron of the Buddha, after he was reborn in the Tusita heaven. They recur below, with prose text, at 2:20.

By this are mortals purified,
Not by clan or wealth.
158 Therefore a person who is wise,
Out of regard for his own good,
Should carefully examine the Dhamma:
Thus he is purified in it.
159 Sāriputta truly is endowed with wisdom,
With virtue and with inner peace.
Even a bhikkhu who has gone beyond
At best can only equal him.¹⁰⁵

49 (9) Stingy

160 ‘Those who are stingy here in the world,
Niggardly folk, revilers,
People who make obstacles
For others engaged in giving alms:
161 What kind of result do they reap?
What is their future destiny?
We’ve come to ask the Blessed One this:
How are we to understand it?’
162 ‘Those who are stingy here in the world,
Niggardly folk, revilers,
People who make obstacles
For others engaged in giving alms:
163 They might be reborn in hell,
In the animal realm or Yama’s world.¹⁰⁶
If they come back to the human state
They take birth in a poor family
Where clothes, food, pleasures, and sport
Are obtained only with difficulty.
164 Whatever the fools may expect from others,
Even that they do not obtain.
This is the result in this very life;
And in the future, a bad destiny.’
165 ‘We understand thus what you have said.
We ask, O Gotama, another question:
Those here who, on gaining the human state,
Are amiable and generous,
Confident in the Buddha and the Dhamma
And deeply respectful towards the Sangha:
166 What kind of result do they reap?
What is their future destiny?
We’ve come to ask the Blessed One this:
How are we to understand it?’
167 ‘Those here who, on gaining the human state,
Are amiable and generous,
Confident in the Buddha and the Dhamma
And deeply respectful towards the Sangha,
These brighten up the heavens
Where they’ve been reborn.¹⁰⁷ [35]

¹⁰⁵ Anāthapiṇḍika had been especially devoted to Sāriputta, who delivered a moving sermon to him while he was on his deathbed: see MN No. 143, which also includes the same account of the great patron’s posthumous visit to Jeta’s Grove. SA: At best can only equal him (*etāvaparamo siyā*): There is no bhikkhu, not even one who has attained Nibbāna, who surpasses the Elder Sāriputta (*na therena uttaritaro nāma atthi*).

¹⁰⁶ ‘Yama’s world’ (*yamaloka*) here evidently refers to the pettivisaya, the realm of ghosts. Yama is the Lord of Death; see MN III 179–86, AN I 138–42.

- 168 If they come back to the human state
They take rebirth in a wealthy family
Where clothes, food, pleasures, and sport
Are obtained without difficulty.
- 169 They rejoice like the gods who control
The goods amassed by others.¹⁰⁸
This is the result in this very life;
And in the future a good destiny.’

50 (10) Ghaṭṭikāra

- 170 ‘Seven bhikkhus reborn in Avihā
Have been fully liberated.
With lust and hatred utterly destroyed,
They have crossed over attachment to the world.’¹⁰⁹
- (The Blessed One:)
- 171 ‘And who are those who crossed the swamp,
The realm of Death so hard to cross?
Who, having left the human body,
Have overcome the celestial bond?’¹¹⁰
- (Ghaṭṭikāra:)
- 172 ‘Upaka and Palagaṇḍa,
With Pukkasāti—these are three.
Then Bhaddiya and Bhaddadeva,
And Bāhudantī and Piṅgiya.
These, having left the human body,
Have overcome the celestial bond.’¹¹¹
- (The Blessed One:)
- 173 ‘Good is the word you speak of them,
Of those who have abandoned Māra’s snares.
Whose Dhamma was it that they understood
Whereby they cut through the bondage of becoming?’¹¹²
- (Ghaṭṭikāra:)
- 174 ‘It was not apart from the Blessed One!
It was not apart from your Teaching!
By having understood your Dhamma
They cut through the bondage of becoming.
- 175 Where name-and-form cease,
End without remainder:

¹⁰⁷ I read with Ce and Ee *ete sagge pakāśenti*, as against Be’s *ete saggā pakāśanti*, ‘these heavens shine.’ I take *sagge* as accusative plural rather than locative singular, which is also plausible.

¹⁰⁸ ST: Because they are endowed with happiness they are like the devas who exercise control over the goods created by others. The comparison is with the devas of the *paranimmitavasavattī* realm, the sixth sense-sphere heaven.

¹⁰⁹ The deva Ghaṭṭikāra had been a potter during the dispensation of the Buddha Kassapa, who had a monastic seat at Ve-haliṅga, the potter’s home town. At that time the future Buddha Gotama was his closest friend, the brahmin youth Jotipāla. Although Jotipāla went forth as a bhikkhu under the Buddha Kassapa, Ghaṭṭikāra had to remain in the household life to support his blind, aged parents. He was the Buddha’s chief supporter and had attained the stage of non-returner. Highlights from the story, related in MN No. 81, appear in the verses to follow here.

Avihā is one of the Pure Abodes (see n.83). SA says that the seven bhikkhus were liberated by the liberation of the fruit of arahantship, which they attained immediately after taking rebirth into the Avihā Brahma-world.

¹¹⁰ In pāda a, I read *pañkam* with Be and Ee as against *saṅgam* (‘tie’) in Ce. SA states that the abandoning of the human body implies the eradication of the five lower fetters and the celestial bond (*dibbayoga*) signifies the five higher fetters.

¹¹¹ I follow the spelling of the names in Ce. Upaka is the former Ājīvaka ascetic whom the newly enlightened Buddha met while en route to Isipatana (MN I 170,33–171,20). Later, after an unhappy marriage, he entered the Sangha: see DPPN 1:386. The story of Pakkusāti is related in MN No. 140 and its commentary; see too DPPN 2:214–16. Piṅgiya here may be identical with the pupil of Bāvarī whose verses occur at Sn 1131–49, though this remains uncertain. The identity of the other bhikkhus cannot be established.

¹¹² I read pāda a with Be and Ce *kusalī bhāsasi tesam*. SA: *Kusalan ti idaṃ vacanaṃ imassa atthī ti kusalī; tesam therānaṃ tvaṃ kusalaṃ anavajjaṃ bhāsasi*.

By understanding that Dhamma here
They cut through the bondage of becoming.’¹¹³

(The Blessed One:)

176 ‘Deep is the speech you utter,
Hard to understand, very hard to grasp.
Having understood whose Dhamma
Do you utter such speech?’

(Ghaṭikāra:)

177 ‘In the past I was the potter,
Ghaṭikāra in Vehaḷiṅga.
I supported my mother and father then
As a lay follower of the Buddha Kassapa. [36]
178 I abstained from sexual intercourse,
I was celibate, free from carnal ties.
I was your fellow villager,
In the past I was your friend.
179 I am the one who knows
These seven liberated bhikkhus,
Who with lust and hatred utterly destroyed
Have crossed over attachment to the world.’

(The Blessed One:)

180 ‘Just so it was at that time,
As you say, O Bhaggava:¹¹⁴
In the past you were the potter,
Ghaṭikāra in Vehaḷiṅga.
You supported your mother and father then
As a lay follower of the Buddha Kassapa.
181 You abstained from sexual intercourse,
You were celibate, free from carnal ties.
You were my fellow villager,
In the past you were my friend.’
182 Such was the meeting that took place
Of those friends from the past,
Both now inwardly developed,
Bearers of their final bodies.’¹¹⁵

VI. Old Age

51 (1) Old Age

183 ‘What is good until old age?
What is good when established?
What is the precious gem of humans?
What is hard for thieves to steal?’
184 ‘Virtue is good until old age;
Faith is good when established;
Wisdom is the precious gem of humans;
Merit is hard for thieves to steal.’

52 (2) Undecaying

185 ‘What is good by not decaying?
What is good when made secure?’

¹¹³ On ‘where name-and-form cease ...’ see above **n.46**. SA paraphrases the next to last line: ‘Those elders (did so) having understood that Dhamma here in your dispensation.’

¹¹⁴ Bhaggava was the potter’s name, possibly a clan name.

¹¹⁵ SA says that the concluding verse was added by the redactors of the texts. The statement that both were inwardly developed (*bhāvitattānaṃ*) and were bearing their final bodies (*sarīrantimadhāriṇaṃ*) implies that after his rebirth in the Pure Abodes, Ghaṭikāra too had become an arahant.

- 186 What is the precious gem of humans?
What is it that thieves can't steal?'¹¹⁶ [37]
'Virtue is good by not decaying;
Faith is good when made secure;
Wisdom is the precious gem of humans;
Merit it is which thieves can't steal.'

53 (3) The Friend

- 187 'What is the friend of one on a journey?
What is the friend in one's own home?
What is the friend of one in need?
What is the friend in the future life?'¹¹⁷
188 'A caravan is the friend of one on a journey;
A mother is the friend in one's own home;
A comrade when the need arises
Is one's friend again and again.
The deeds of merit one has done—
That is the friend in the future life.'

54 (4) Support

- 189 'What is the support of human beings?
What is the best companion here?
Creatures who dwell on the earth—
By what do they sustain their life?'
190 'Sons are the support of human beings;
A wife is the best companion;
Creatures who dwell on the earth
Sustain their life by rain.'¹¹⁸

55 (5) Produces (1)

- 191 'What is it that produces a person?
What does he have that runs around?
What enters upon saṃsāra?
What is his greatest fear?'
192 'It is craving that produces a person;
His mind is what runs around;
A being enters upon saṃsāra;
Suffering is his greatest fear.'

56 (6) Produces (2)

- 193 'What is it that produces a person?
What does he have that runs around?
What enters upon saṃsāra?
From what has he not gained release?'
194 'Craving is what produces a person;
His mind is what runs around;
A being enters upon saṃsāra;
From suffering he is not released.' [38]

¹¹⁶ Ce reads *corehi* 'hāriyaṃ, Be *corehyahāriyaṃ*. Both are orthographical attempts to salvage a text that appears to assert the exact opposite of the meaning required. Without such editorial moulding *corehi hāriyaṃ* (the reading of Ee) would mean, 'What is it that thieves should bear away?'—the rendering used at KS 1:51. SA offers no help. Unmitigated gibberish: obviously Ee is again wrong (which it very often is), and Ce's and Be's readings are just two ways of saying the same thing. There are many such cases, for example, in the next footnote.

¹¹⁷ Reading in pāda a (in the next verse too) *pavasato* with Be and Ce, as against *pathavato* in Ee.

¹¹⁸ SA: Sons are the support (*vatthu*) of human beings because they care for their parents in old age. A wife is the best companion because one can confide to her one's most personal secrets.

57 (7) Produces (3)

- 195 ‘What is it that produces a person?
What does he have that runs around?
What enters upon saṃsāra?
What determines his destiny?’
- 196 ‘Caving is what produces a person;
His mind is what runs around;
A being enters upon saṃsāra;
Kamma determines his destiny.’

58 (8) The Deviant Path

- 197 ‘What is declared the deviant path?
What undergoes destruction night and day?
What is the stain of the holy life?
What is the bath without water?’
- 198 ‘Lust is declared the deviant path;
Life undergoes destruction night and day;
Women are the stain of the holy life:
Here’s where menfolk are enmeshed.
Austerity and the holy life—
That is the bath without water.’¹¹⁹

59 (9) Partner

- 199 ‘What is a person’s partner?
What is it that instructs him?
Taking delight in what is a mortal
Released from all suffering?’
- 200 ‘Faith is a person’s partner,
And wisdom is what instructs him.
Taking delight in Nibbāna, a mortal
Is released from all suffering.’

60 (10) Poetry

- 201 ‘What is the scaffolding of verses?
What constitutes their phrasing?
On what base do verses rest?
What is the abode where verses dwell?’
- 202 ‘Metre is the scaffolding of verses;
Syllables constitute their phrasing;
Verses rest on a base of names;
The poet is the abode where verses dwell.’¹²⁰

¹¹⁹ SA: The deviant path (*uppatha*) is a non-path (*amagga*) for going to heaven and Nibbāna. Undergoes destruction day and night (*rattindivakkhaya*): it is destroyed by the days and nights or during the days and nights. Women are the stain of the holy life: by washing off an external stain one can become clean, but if one is defiled by the stain of women it is not possible to make oneself pure. Austerity (*tapo*) is a name for restraint, the ascetic practices (*dhutaṅgaguṇa*), energy, and extreme asceticism (*dukkarakārika*). All these except extreme asceticism (i.e., self-mortification) are practices that burn up the defilements. The holy life (*brahmacariya*) is abstinence from sexual intercourse.

On ‘the bath without water’ see vv. 615, 669. To appreciate the force of this idea one must remember that brahmanism regarded ritual bathing as a way to wash off one’s sins. The Buddha replaced this with the ‘internal bath’ of the mind. See MN I 39,1–2, 280,18–20.

¹²⁰ SA: Metre is the scaffolding of verses (*chando nidānaṃ gāthānaṃ*): Metres, beginning with the *gāyatti*, are the scaffolding of verses, for one beginning the preliminary verses first considers, ‘In which metre should it be?’ Syllables constitute their phrasing (*akkharā tāsaṃ viyañjanaṃ*): For syllables make up words, and words make up a verse, and a verse reveals the meaning. Verses rest on a base of names: One composing a verse composes it by relying on some name such as ‘the ocean’ or ‘the earth.’ The poet is the abode where verses dwell: The abode (*āsaya*) of verses is their support (*patiṭṭhā*); verses come forth from the poet, and thus he is their support.

VII. Weighed Down

61 (1) Name

- 203 [39] ‘What has weighed down everything?
What is most extensive?
What is the one thing that has
All under its control?’
- 204 ‘Name has weighed down everything;
Nothing is more extensive than name.
Name is the one thing that has
All under its control.’¹²¹

62 (2) Mind

- 205 ‘By what is the world led around?
By what is it dragged here and there?
What is the one thing that has
All under its control?’
- 206 ‘The world is led around by mind;
By mind it’s dragged here and there.
Mind is the one thing that has
All under its control.’¹²²

63 (3) Craving

- 207 ‘By what is the world led around?
By what is it dragged here and there?
What is the one thing that has
All under its control?’
- 208 ‘The world is led around by craving;
By craving it’s dragged here and there.
Craving is the one thing that has
All under its control.’

64 (4) Fetter

- 209 ‘By what is the world tightly fettered?
What is its means of travelling about?
What is it that one must forsake
In order at last to say, “Nibbāna”?’
- 210 ‘The world is tightly fettered by delight;
Thought is its means of travelling about.
Craving it what one must forsake
In order at last to say, “Nibbāna”?’¹²³

65 (5) Bondage

- 211 ‘By what is the world held in bondage?’

¹²¹ In pāda a, I read *addhabhavi* with Be and Ee—an aorist of *abhibhavati*, to overcome, to overpower—as against *anvabhavi* in Ce. SA: There is no living being or entity which is free from a name, whether the name be natural or fabricated. Even a tree or stone with no known name is still called ‘the nameless one.’

¹²² Be and Ce represent the verb in pāda b as *parikassati* (= Skt *parikṣyate*), SS as *parikissati*. The form here is passive. SA to v.246 glosses the active *parikassati* as *parikaḍḍhati*, to drag around. SA: Those who come under the control of the mind are subjected to total obsession. SṬ: The sutta speaks of those who have not fully understood reality. But those who have fully understood the aggregates and abandoned the defilements do not come under control of the mind; rather, it is the mind that comes under their control.

¹²³ SA glosses *vicāraṇa* in pāda b by *pādāni*, feet, explaining that the singular should be understood as a plural. In doctrinal contexts the cognate *vicāra* means examination, and is regularly coupled with *vitakka* to describe the thought process, e.g., in the formula for the first jhāna. Here, however, the point seems to be that thought can travel over vast distances without physical locomotion.

What is its means of travelling about?
 What is it that one must forsake
 In order to cut off all worldly bondage?’ [40]
 212 ‘The world is held in bondage by delight;
 Thought is its means of travelling about.
 Craving is what one must forsake
 In order to cut off all worldly bondage.’

66 (6) Afflicted

213 ‘By what is the world afflicted?
 By what is it enveloped?
 By what dart has it been wounded?
 With what is it always burning?’¹²⁴
 214 ‘The world is afflicted with death;
 It is enveloped by old age;
 Wounded by the dart of craving,
 It is always burning with desire.’

67 (7) Ensnared

215 ‘By what is the world ensnared?
 By what is it enveloped?
 By what is the world shut in?
 On what is the world established?’
 216 ‘The world is ensnared by craving;
 It is enveloped by old age;
 The world is shut in by death;
 The world is established on suffering.’¹²⁵

68 (8) Shut In

217 ‘By what is the world shut in?
 On what is the world established?
 By what is the world ensnared?
 By what is it enveloped?’
 218 ‘The world is shut in by death;
 The world is established on suffering;
 The world is ensnared by craving;
 It is enveloped by old age.’

69 (9) Desire

219 ‘By what is the world bound?
 By the removal of what is it freed?
 What is it that one must forsake
 In order to cut off all worldly bondage?’
 220 ‘By desire is the world bound;
 By the removal of desire it is freed.
 Desire is what one must forsake
 In order to cut off all worldly bondage.’ [41]

¹²⁴ I read with all three eds. and SA (Be) *-dhūpāyito*, as against *dhūmāyito* in SS and SA (Ce). The verse is also occurs at Th 448 with *-dhūpāyito*. Norman (at EV I, n.448) contends that this word should mean ‘perfumed’ or ‘obscured (by smoke),’ but SA glosses as *ādutto*, and see v.514, where *padhūpito* clearly means ‘burning.’

¹²⁵ SA: The world is ensnared by craving (*taṇhāya uddito*) because the eye, caught with the rope of craving, is ensnared on the peg of forms; so too with the ear and sounds, etc. The world is shut in by death (*maccunā pihito*): Even though the kamma done in the last life is only one mind-moment away, beings do not know it because they are shut off from it, as if by a mountain, by the strong pains occurring at the time of death.

70 (10) World

- 221 ‘In what has the world arisen?
In what does it form intimacy?
By clinging to what is the world
Harassed in regard to what?’
- 222 ‘In six has the world arisen;
In six it forms intimacy;
By clinging to six the world
Is harassed in regard to six.’¹²⁶

VIII. Having Slain**71 (1) Having Slain**

Setting at Sāvattthī. Standing to one side, that devatā addressed the Blessed One in verse:

- 223 ‘Having slain what does one sleep soundly?
Having slain what does one not sorrow?
What is that one thing, O Gotama,
Whose killing you approve?’¹²⁷

(The Blessed One:)

- 224 ‘Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O devatā,
With its poisoned root and honey-sweet tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow.’¹²⁸

72 (2) Chariot

- 225 ‘What is the token of a chariot?
What is the token of a fire?
What is the token of a country?
What is the token of a woman?’¹²⁹ [42]
- 226 ‘A standard is the token of a chariot;
Smoke, the token of a fire;
The king is a country’s token;
A husband, the token of a woman.’

¹²⁶ See above n.56. Following a suggestion of VĀT, I take *upādāya* in pāda c to be an absolutive with the literal meaning ‘clinging,’ completed by the finite verb *vihaññati* in pāda d; loko in v.221c thus becomes a mere metrical filler. SA, however, has adopted an alternative solution, supplying a suppressed finite verb and interpreting *upādāya* in the extended sense of ‘depending on’ thus: *tāni yeva ca upādāya āgamma paṭicca pavattati*; ‘It occurs dependent on, contingent on, in dependence on them.’ SnA 210,27–28, commenting on Sn 168, takes a similar approach, though with a different finite verb.

The Hemavata Sutta itself, however, suggests that *upādāya* should be taken in the literal sense of ‘clinging to.’ For after the Buddha has replied at Sn 169 with an answer identical to that in the present sutta, at Sn 170 the yakḥa asks: *Katamaṃ taṃ upādānaṃ yaṭṭha loko vihaññati?*—‘What is that clinging wherein the world is harassed?’—a question which refers back to that same *upādāya*.

SA: The ‘six’ in the question should be understood by way of the six internal sense bases, but it may also be interpreted by way of the six internal and external bases. For the world has arisen in the six internal bases, forms intimacy with the six external bases, and by clinging to (or depending on) the six internal bases, it is harassed in the six external bases.

The verse offers a solution to the problem posed below at 2:26, on how the world exists and originates in this very body endowed with perception and mind. On the origination of the world in the six internal bases, see 12:44 (= 35:107). For a discussion of the verses from a philological point of view, see GD, pp.181–82, n.168.

¹²⁷ Ce’s reading *jhatvā* is certainly the correct one, and *chetvā* in Be and Ee a normalization. The gloss in SA, *vadhivā*, supports *jhatvā*, and GDhp 288–89 has *jatva*, the Gāndhārī Prakrit counterpart. See Brough, pp.164, 265–66.

¹²⁸ SA: Anger has a poisoned root (*visamūla*) because it results in suffering. It has a honey-sweet tip (*madhuragga*) because pleasure arises when one returns anger with anger, abuse with abuse, or a blow with a blow.

¹²⁹ SA: A token is that by which something is discerned (*paññāyati etenā ti paññāṇaṃ*). A standard is the token of a chariot because a chariot, seen from a distance, is identified by its standard as belonging to such and such a kind. A married woman, even the daughter of a universal monarch, is identified as Mrs. So-and-so; hence a husband is the token of a woman. On the standard (*dhaja*) as the token of a chariot, see 11:2.

73 (3) Treasure

- 227 ‘What here is a man’s best treasure?
What practised well brings happiness?
What is really the sweetest of tastes?
How lives the one whom they say lives best?’
- 228 ‘Faith is here a man’s best treasure;
Dhamma practised well brings happiness;
Truth is really the sweetest of tastes;
One living by wisdom they say lives best.’¹³⁰

74 (4) Rain

(One devatā:)

- 229 ‘What is the best of things that rise up?
What excels among things that fall down?
What is the best of things that go forth?
Who is the most excellent of speakers?’

(Another devatā:)

- 230 ‘A seed is the best of things that rise up;
Rain excels among things that fall down;
Cattle are the best of things that go forth;
A son is the most excellent of speakers.’¹³¹

(The Blessed One:)

- 231 ‘Knowledge is the best of things that rise up;
Ignorance excels among things that fall down;
The Sangha is the best of things that go forth;
The most excellent of speakers is the Buddha.’¹³²

75 (5) Afraid

- 232 ‘Why are so many people here afraid
When the path has been taught with many bases?’¹³³
I ask you, O Gotama, broad of wisdom:
On what should one take a stand
To have no fear of the other world?’

¹³⁰ SS record a v.l. *sādhutaram* in pāda c, but SA’s gloss *madhutaram* indicates that the reading available to the commentator here was *sādhutaram*. However, SA recognizes the same v.l. in connection with the identical **vv.807–8**. See **n.597**.

SA: A householder who lives by wisdom (*paññājīvī*) is one who becomes established in the Five Precepts and offers regular almsfood, etc.; one gone forth who lives by wisdom uses his requisites with proper reflection, takes up a meditation subject, sets up insight, and attains the noble paths and fruits.

¹³¹ SA: The former deva had asked the Buddha these questions, but the second deva interrupted, saying, ‘Why ask the Buddha? I’ll answer you,’ and then offered his own ideas. But the first deva rebuked him for intruding and again addressed the questions to the Buddha.

SA: Seed of the seven kinds of grain is the best of things that rise up because, when seed rises, food becomes plentiful and the country is secure. Rain from a rain cloud excels among things that fall down for this ensures a plentiful crop. Cattle are the best of things that go forth, that walk about on foot, because they produce the five kinds of dairy products (milk, curd, butter, ghee, and cream of ghee) by which people sustain their health. A son is the most excellent of speakers because he does not say anything harmful to his parents in the royal court, etc.

It should be noted that the participle in pāda c is derived from the verb *pavajati* or *pabbajati*, which, in a religious context, signifies the act of leaving the household life to become a monk (*pabbajjā*). Hence the Buddha’s reply in the next verse.

¹³² SA: Knowledge (*vijjā*) is the knowledge of the four paths; ignorance (*avijjā*) is the great ignorance at the root of the round. The Sangha is the best of things that go forth because it is a rich field of merit. The Buddha is the best of speakers because his teaching of the Dhamma helps release many hundred thousands of beings from bondage.

¹³³ Maggo *c’ anekāyatanappavutto*. SA: He says, ‘The path is explained by many methods (*kāraṇehi*), by way of the thirty-eight meditation objects. Such being the case, why have these people become frightened and grasped hold of the sixty-two views?’ The thirty-eight meditation objects (*aṭṭhatimsārammaṇa*) are identical with the classical forty *kammaṭṭhāna* (e.g., in Vism) except that the list of kasiṇa is drawn from the Nikāyas (e.g., MN II 14,29–15,2), in which the last two (the space kasiṇa and the consciousness kasiṇa) are the same as the first two formless attainments (*āruppa*) and hence are not reckoned twice. In the Vism system these two are replaced by the limited space kasiṇa and the light kasiṇa, which brings the number up to forty.

- 233 ‘Having rightly directed speech and mind,
Doing no evil deeds with the body,
Dwelling at home with ample food and drink, [43]
Faithful, gentle, generous, amiable:
When one stands on these four things,
Standing firmly on the Dhamma,
One need not fear the other world.’¹³⁴

76 (6) Does Not Decay

- 234 ‘What decays, what does not decay?
What is declared the deviant path?
What is the impediment to (wholesome) states?
What undergoes destruction night and day?
What is the stain of the holy life?
What is the bath without water?
- 235 How many fissures are there in the world
Wherein the mind does not stand firm?
We’ve come to ask the Blessed One this:
How are we to understand it?’
- 236 ‘The physical form of mortals decays,
Their name and clan does not decay.
Lust is declared the deviant path,
Greed the impediment to (wholesome) states.
- 237 Life undergoes destruction night and day;
Women are the stain of the holy life:
Here’s where menfolk are enmeshed.
Austerity and the holy life—
That is the bath without water.
- 238 There are six fissures in the world
Wherein the mind does not stand firm:
Laziness and negligence,
Indolence, lack of self-control,
Drowsiness and lethargy—
Avoid these fissures completely.’¹³⁵

77 (7) Sovereignty

- 239 ‘What is sovereignty in the world?
What ranks as the best of goods?
What in the world is a rusty sword?
What a plague in the world?
- 240 Whom do they arrest when he takes away?
And who, when he takes away, is dear?
In whom do the wise take delight
When he returns again and again?’
- 241 ‘Mastery is sovereignty in the world;’¹³⁶

¹³⁴ The last line should be read with Be and Ce as *dhamme thito paralokaṃ na bhāye*. Ee omits *dhamme thito*, apparently by oversight. SA interprets ‘rightly directed speech and mind’ and ‘doing no evil deeds with the body’ as the preliminary factors of purification, and takes the four qualities mentioned in pāda d to be the ‘four things’ on which one should stand. But it also suggests another interpretation: right bodily, verbal, and mental conduct are the first three things, and the four qualities in pāda d taken together are the fourth. The first alternative sounds more plausible.

¹³⁵ The Pāli terms for the six fissures (*chiddāni*) are: *ālassa*, *pamāda*, *anuṭṭhāna*, *asaṃyama*, *niddā*, *tandi*. SṬ: These six things are called fissures because they do not give an opportunity for wholesome states of mind to occur.

¹³⁶ SA: A woman is called the best of goods because a woman is an article that should not be given away (*avissajjanīya-baṇḍattā*); or else she is so called because all bodhisattas and wheel-turning monarchs are conceived in a mother’s womb. SṬ: Even the most precious jewel is not called ‘the best of goods’ because it still falls into the category of things that might be given away; but a woman who has not abandoned the family customs should not be relinquished to anyone, and hence she is

A woman ranks as the best of goods;
 In the world anger is a rusty sword;
 Thieves are a plague in the world.¹³⁷
 242 They arrest a thief when he takes away,
 But a recluse who takes away is dear.
 The wise take delight in a recluse
 When he returns again and again.’ [44]

78 (8) Love

243 ‘What should he not give who loves the good?
 What should a mortal not relinquish?
 What should one release when it’s good,
 But not release when it’s bad?’
 244 ‘A person should not give himself away;
 He should not relinquish himself.¹³⁸
 One should release speech that’s good,
 But should not release speech that’s bad.’

79 (9) Provisions for a Journey

245 ‘What secures provisions for a journey?
 What is the receptacle of wealth?
 What drags a person around?
 What in the world is hard to discard?
 By what are many beings bound
 Like birds caught in a snare?’
 246 ‘Faith secures provisions for a journey;
 Fortune is the receptacle of wealth;
 Desire drags a person around;
 Desire is hard to discard in the world.
 By desire many beings are bound
 Like birds caught in a snare.’

80 (10) Source of Light

247 ‘What is the source of light in the world?
 What in the world is the wakeful one?
 What is the colleague of those who work?
 What is its course of movement?’
 248 What nurtures both the slack and active
 Just as a mother nurtures her child?
 Those creatures who dwell on the earth—
 By what do they sustain their life?’
 249 ‘Wisdom is the source of light in the world;
 Mindfulness, in the world, is the wakeful one;
 Cattle are the colleagues of those who work;
 Their course of movement is the furrow.¹³⁹

called the best of goods. Further, a woman is the best of goods because she is a mine for the best of gems, that is, because (her body) is the place for the birth of the human thoroughbreds (i.e., Buddhas and arahants).

¹³⁷ *Abbuda* (‘plague’) is glossed by SA as *vināsakāraṇa*, a cause of destruction. The word also occurs in v.562 as an extremely high number, in 6:10 as the name of a hell, and at v.767 as a stage in the development of the fetus.

¹³⁸ SA: One should not give oneself away by becoming the slave of another, but an exception is made of all bodhisattas. So too, except for all bodhisattas, one should not relinquish oneself to lions and tigers, etc.

¹³⁹ I interpret pāda c, in both the question and the reply, with the aid of SA, which paraphrases only the reply: *Gāvo kamme sajjivānan ti kammena saha jīvantānaṃ gāvo va kamme kammaśahāyā kammadutiyakā nāma honti*; ‘For those who live together with work, cattle are called the work-companions, the work-partners, in work; for the work of ploughing, etc., is accomplished along with a team of cattle.’

In pāda d, *sītassa* should be resolved *sītaṃ assa*. SA takes *assa* to refer to ‘the mass of beings’ (or of people: *sattakāyassa*) and explains *iriyāpatha*, ‘the course of movement’ (or ‘mode of deportment’), as the means of livelihood (*jīvitavutti*); it

- 250 Rain nurtures both the slack and active
Just as a mother nurtures her child.
Those creatures who dwell on the earth—
They sustain their life by rain.’

81 (11) Without Conflict

- 251 ‘Who here in the world are without conflict?
Whose mode of life is not squandered?
Who here fully understand desire?
Who enjoy perpetual freedom? [45]
- 252 Whom do parents and brothers worship
When he stands firmly established?
Whom do *khattiyas* venerate here
Even though he be of humble birth?’
- 253 ‘Recluses are without conflict in the world;
The recluse life is not squandered;
Recluses fully understand desire;
They enjoy perpetual freedom.
- 254 Parents and brothers worship a recluse
When he stands firmly established.¹⁴⁰
Khattiyas venerate a recluse here
Even though he be of humble birth.’

glosses *sīta* (furrow) with *naṅgala* (plough). The purport is that the activity of ploughing is the essential means for sustaining human life.

¹⁴⁰ SA: Firmly established in virtue.

Book II
Chapter 2
Connected Discourses with Sons of the Devas
(*Devaputta-saṃyutta*)

I. The First Chapter (*Suriya*)

1 (1) Kassapa (1)

[46] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, Kassapa, son of the devas, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One.¹⁴¹ Having approached, he paid homage to the Blessed One, stood to one side, and said to the Blessed One:

‘The Blessed One has revealed the bhikkhu but not the instruction to the bhikkhu.’¹⁴²

‘Well then, Kassapa, clear up this point yourself.’¹⁴³

255 ‘He should train in well-spoken counsel,
And in the exercise of a recluse,
In a solitary seat, alone,
And in the calming of the mind.’¹⁴⁴

This is what Kassapa, son of the devas, said. The Teacher approved. Then Kassapa, son of the devas, thinking, ‘The Teacher has approved of me,’ paid homage to the Blessed One and, keeping him on the right, he disappeared right there.

2 (2) Kassapa (2)

Setting at Sāvattthī. Standing to one side, Kassapa, son of the devas, recited this verse in the presence of the Blessed One:

256 ‘A bhikkhu should be a meditator,
One who is liberated in mind,
If he desires the heart's attainment,
Bent on that as his advantage.
Having known the world's rise and fall,
Let him be lofty in mind and unattached.’¹⁴⁵ [47]

¹⁴¹ SA: They are reborn in the laps (*aṅka*) of devas. The males are called sons of the devas (*devaputtā*); the females, daughters of the devas (*devadhītaro*). When they are not known by name it is said, ‘a certain devatā’ (as in the preceding chapter); but those who are known by name are referred to as ‘such-a-named son of the devas’ (as here). ST: This last statement is made only as a generalization, for in the case of several of the devatās their identity is known.

¹⁴² SA: When the Buddha taught the Abhidhamma in the Tāvattīsa heaven during the seventh rains retreat after his enlightenment, this deva heard him give a description of the bhikkhu (as at Vibh 245–46), but did not hear his instruction to the bhikkhu, his exhortation to the bhikkhu, ‘Think in this way, not in that way; attend in this way, not in that way; abandon this, enter and dwell in that’ (as at DN I 214,18–21). He speaks with reference to this.

¹⁴³ *Taññev’ettha paṭibhātu*. Lit., ‘Let it occur to you yourself in regard to this.’ Throughout this work I have rendered this peculiar Pāli idiom, and its variants, in ways that best accord with natural English diction.

¹⁴⁴ Well-spoken counsel (*subhāsita*). SA interprets this to mean that one should train oneself in just the fourfold good conduct of speech (see below 8:5; also MN I 288,1–22), (and in talk) concerning the four noble truths, the ten suitable topics of discussion (see MN III 113,25–31), and the thirty-seven constituents of enlightenment. It seems to me more likely the purport is that one should train in accordance with good counsel.

SA offers two interpretations of *samaṇupāsana* in pāda b: (i) that which is to be attended to by a recluse, namely, one of the thirty-eight meditation subjects (see n.133); and (ii) attending upon a recluse, i.e., serving learned bhikkhus in order to increase one's wisdom. The first seems more plausible. The calming of the mind (*cittūpasama*) is the training by way of the eight meditative attainments (*aṭṭhasamāpatti*).

¹⁴⁵ In pāda b, I read ce with Be and Ce, as against ca in Ee. I construe the convoluted syntax of this verse in accordance with SA. SA explains that he should be liberated in mind (*vimuttacitto*) through (temporary) liberation by devotion to the meditation subject [ST: liberation by insight and jhāna, which are temporary types of liberation, since at this point he has not yet attained arahantship, the final liberation of mind]. The heart's attainment (*hadayassānupatti*) is arahantship, which is also the advantage (*ānisaṃsa*) on which he should be bent.

3 (3) Māgha

Setting at Sāvattthī. Then, when the night had advanced, Māgha, son of the devas, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and addressed the Blessed One in verse:¹⁴⁶

- 257 'Having slain what does one sleep soundly?
Having slain what does one not sorrow?
What is the one thing, O Gotama,
Whose killing you approve?'
- 258 'Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O Vatrabhū,
With its poisoned root and honey-sweet tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow.'

4 (4) Māgadha

Setting at Sāvattthī. Standing to one side, Māgadha, the son of the devas, addressed the Blessed One in verse:

- 259 'How many sources of light are in the world
By means of which the world is illumined?
We've come to ask the Blessed One this:
How are we to understand it?'
- 260 'There are four sources of light in the world;
A fifth one is not found here.
The sun shines by day,
The moon glows at night,
- 261 And fire flares up here and there
Both by day and at night.
But the Buddha is the best of things that shine:
This is the radiance unsurpassed.'

5 (5) Dāmali

Setting at Sāvattthī. Then, when the night had advanced, Dāmali, son of the devas, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited this verse in the presence of the Blessed One:

- 262 'This should be done by the brahmin:
Striving without weariness,
That by his abandoning of sensual desires
He does not yearn for becoming.'¹⁴⁷
- 263 'For the brahmin there is no task to be done,
(O Dāmali,' said the Blessed One),
'For the brahmin has done what should be done.
While he has not gained a footing in the river, [48]
A man will strain with all his limbs;
But a footing gained, standing on the ground,
He need not strain, for he has gone beyond.
- 264 This is a simile for the brahmin, O Dāmali,
For the taintless one, the discerning meditator.
Having reached the end of birth and death,
He need not strain, for he has gone beyond.'¹⁴⁸

¹⁴⁶ SA: Māgha is a name for Sakka, who asks the same set of questions below and receives the same reply (at vv.891–92). It is a derivative of the name Magha, by which he was known during his life as a human being. He is called Vatrabhū because he attained rulership among the devas by overcoming others with his conduct (*vattena aññe abhibhavati*), or because he overcame the asura named Vatra. Neither of these names is mentioned among Sakka's names at 11:12.

¹⁴⁷ By 'brahmin' he refers to the arahant. SA: This deva believed that there was no end to the arahant's duties and that the arahant must continue striving even after reaching arahantship. The Buddha spoke the rejoinder to correct him. The Buddha's verse is unique (*asaṅkiṇṇā*) in the Tipiṭaka, for nowhere else does the Buddha criticize the arousing of energy, but here he speaks thus to show that there is a conclusion to the arahant's duty.

6 (6) Kāmada

Setting at Sāvathī. Standing to one side, Kāmada, son of the devas, said to the Blessed One:

‘Hard to do, Blessed One! Very hard to do, Blessed One!’¹⁴⁹

265 ‘They do even what is hard to do,
(O Kāmada,’ said the Blessed One),
‘The trainees composed in virtue, steadfast.
For one who has entered the homeless life
There comes contentment that brings happiness.’

‘That is hard to gain, Blessed One, namely, contentment.’

266 ‘They gain even what is hard to gain,
(O Kāmada,’ said the Blessed One),
‘Who delight in calming the mind,
Whose minds, day and night,
Find delight in meditation.’

‘That is hard to compose, Blessed One, namely, the mind.’

267 ‘They compose even what is hard to compose,
(O Kāmada,’ said the Blessed One),
‘Who delight in calming the faculties.
Having cut through the net of Death,
The noble ones, O Kāmada, go their way.’

‘The path is impassable and uneven, Blessed One.’¹⁵⁰

268 ‘Though the path is impassable and uneven,
The noble ones walk it, Kāmada.
The ignoble ones fall down head first,
Right there on the uneven path,
But the path of the noble ones is even,
For the noble are even amidst the uneven.’

7 (7) Pañcālacaṇḍa

Setting at Sāvathī. Standing to one side, Pañcālacaṇḍa, son of the devas, recited this verse in the presence of the Blessed One:

269 ‘The one of broad wisdom has indeed found
The opening in the midst of confinement,
The Buddha who discovered jhāna,
The withdrawn chief bull, the sage.’¹⁵¹

270 ‘Even in the midst of confinement they find it,
(O Pañcālacaṇḍa,’ said the Blessed One),
‘The Dhamma for the attainment of Nibbāna—
Those who have acquired mindfulness
Are perfectly well concentrated.’¹⁵² [49]

¹⁴⁸ On the verb *āyūhati*, encountered in 1:1, see n.2. To have gone beyond (*pāragata*) is to have attained Nibbāna.

¹⁴⁹ SA: This deva, it is said, had been a meditator in a previous life, but he had thick defilements and thus could suppress them only with much effort. Though he did the work of a recluse, because his supporting conditions were weak he passed away and took rebirth in the deva-world without having reached the plane of the noble ones. He came to the Blessed One’s presence to proclaim the difficulty of the recluse life.

¹⁵⁰ SA: Although the noble path is neither impassable nor uneven (*duggamo visamo*), this is said because there are many impediments in the preliminary portion of the path.

¹⁵¹ At AN IV 449–51 the Venerable Ānanda gives a detailed explanation of the verse. Readings of the aorists in pādas b and c differ among the various eds., but without affecting the meaning. SA explains that there are two kinds of confinement (*sambādha*): confinement by the five hindrances and confinement by the five cords of sensual pleasure, the former being intended here. The opening (*okāsa*) is a name for jhāna. In the analysis given by Ānanda, however, confinement and the opening are explained sequentially: first the five cords of sensual pleasure are called confinement and the first jhāna the opening; then *vitakka-vicāra* are confinement and the second jhāna the opening; and so on, culminating in the destruction of the *āsava*s as the final opening.

The withdrawn chief of the herd (*paṭilīnanisabho*): The Buddha was called a chief of the herd at 1:38. At AN II 41,29–32 a bhikkhu is said to be *paṭilīna*, ‘withdrawn,’ when he has abandoned the conceit ‘I am.’

¹⁵² ST: This deva had been an obtainer of the first jhāna in a previous existence. He spoke his verse to extol the Blessed One for obtaining the bliss of jhāna. The Buddha’s reply is intended to show that the first form-sphere jhāna is a mere fragment of

8 (8) Tāyana

Setting at Sāvattihī. Then, when the night had advanced, Tāyana, son of the devas, formerly the founder of a religious sect, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One.¹⁵³ Having approached, he paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:

- 271 'Having made an exertion, cut the stream!
 Dispel sensual desires, O brahmin!
 Without having abandoned sensual desires,
 A sage does not reach unity.¹⁵⁴
- 272 If one would do what should be done,
 One should firmly make an exertion.
 For a slack wanderer's life
 Only scatters more dust.
- 273 Better left undone is the misdeed,
 A deed that later brings repentance.
 Better done is the good deed
 Which when done is not repented.
- 274 As *kusa*-grass, wrongly grasped,
 Cuts the very hand that grasps it,
 So the recluse life, wrongly taken up,
 Drags one down to hell.
- 275 Any deed that is slackly done,
 Any corrupted vow,
 A holy life that breeds suspicion,
 Does not yield abundant fruit.¹⁵⁵

This is what Tāyana, son of the devas, said. Having said this, he paid homage to the Blessed One and, keeping him on the right, he disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: 'Bhikkhus, last night, when the night had advanced, Tāyana, son of the devas, ... approached me ... and in my presence recited these verses:

"Having made an exertion, cut the stream!... [50] ...
 Does not yield abundant fruit."

'This is what Tāyana, son of the devas, said. Having said this, he paid homage to me and, keeping me on the right, he disappeared right there. Learn Tāyana's verses, bhikkhus. Master Tāyana's verses, bhikkhus. Remember Tāyana's verses, bhikkhus. Tāyana's verses are beneficial, bhikkhus, they pertain to the fundamentals of the holy life.'

9 (9) Candimā

Setting at Sāvattihī. Now on that occasion Candimā, son of the devas, had been seized by Rāhu, lord of the asuras.¹⁵⁶ Then, recollecting the Blessed One, Candimā, son of the devas, on that occasion recited this verse:

- 276 'Let homage be to you, the Buddha!
 O hero, you are everywhere released.
 I have fallen into captivity,
 So please be a refuge for me.'

Then, referring to Candimā, son of the devas, the Blessed One addressed Rāhu, lord of the asuras, in verse:

the infinite and immeasurable qualities of a Buddha. By mindfulness (*sati*) he refers to the mindfulness of insight and of the noble path. Well concentrated (*susamāhita*) signifies both mundane and supramundane concentration.

¹⁵³ SA explains 'religious sect' (*tittha*) as the sixty-two views (of the Brahmajāla Sutta, DN No. 1). If he founded a sect based on one of these views, how could he have been reborn in heaven? Because he affirmed the doctrine of kamma and did many virtuous deeds. When he was reborn in heaven, he recognized the emancipating quality of the Buddha's dispensation and came into the Master's presence in order to recite verses in praise of energy conformable with the dispensation.

¹⁵⁴ In pāda a, *parakkamma* is an absolutive, not an imperative, and hence in sense should precede *chinda sotam*. *Parakkama*, the corresponding noun, is the third member of a set of three terms denoting successive stages in the development of energy: *ārambhadhātu*, *nikkamadhātu*, *parakkamadhātu*; at 46:2, 46:51 they have been translated 'the element of arousal, the element of endeavour, the element of exertion.'

¹⁵⁵ SA explains *saṅkassaram* in pāda c as *saṅkāya saritam*, 'remembered with suspicion': 'It is subject to such doubt and suspicion, "He must have done this, he must have done that."'

¹⁵⁶ Candimā is a deva dwelling in the mansion of the moon; the word itself usually simply means the moon. Obviously his seizure by Rāhu represents the lunar eclipse.

- 277 ‘Candimā has gone for refuge
To the Tathāgata, the Arahant.
Release Candimā, O Rāhu,
Buddhas have compassion for the world.’

Then Rāhu, lord of the asuras, released Candimā, son of the devas, and hurriedly approached Vepacitti, lord of the asuras.¹⁵⁷ Having approached, shocked and terrified, he stood to one side. Then, as he stood there, Vepacitti, lord of the asuras, addressed him in verse:

- 278 ‘Why, Rāhu, did you come in a hurry?
Why did you release Candimā?
Having come as if in a state of shock,
Why do you stand there frightened?’
- 279 ‘My head would have split in seven parts,
While living I would have found no ease,
If I had not released Candimā
When the Buddha chanted in verse to me.’ [51]

10 (10) Suriya

Setting at Sāvattihī. Now on that occasion Suriya, son of the devas, had been seized by Rāhu, lord of the asuras.¹⁵⁸ Then, recollecting the Blessed One, Suriya, son of the devas, on that occasion recited this verse:

- 280 ‘Let homage be to you, the Buddha!
O hero, you are everywhere released.
I have fallen into captivity,
So please be a refuge for me.’

Then, referring to Suriya, son of the devas, the Blessed One addressed Rāhu, lord of the asuras, in verse:

- 281 ‘Suriya has gone for refuge
To the Tathāgata, the Arahant.
Release Suriya, O Rāhu,
Buddhas have compassion for the world.
- 282 While moving across the sky, O Rāhu,
Do not swallow the radiant one,
The maker of light in darkness,
The disk of fiery might in the gloom.
Rāhu, release my child Suriya.’¹⁵⁹

Then Rāhu, lord of the asuras, released Suriya, son of the devas, and hurriedly approached Vepacitti, lord of the asuras. Having approached, shocked and terrified, he stood to one side. Then, as he stood there, Vepacitti, lord of the asuras, addressed him in verse:

- 283 ‘Why, Rāhu, did you come in a hurry?
Why did you release Suriya?
Having come as if in a state of shock,
Why do you stand there frightened?’
- 284 ‘My head would have split in seven parts,
While living I would have found no ease,
If I had not released Suriya

¹⁵⁷ Although both Rāhu and Vepacitti are described as ‘lords of the asuras’ (*asurinda*), it seems that Vepacitti is the overlord and Rāhu a subordinate. Vepacitti is the perennial antagonist of Sakka, lord of the devas, as seen at **11:4**, **11:5**, **11:23**, and **35:248**.

¹⁵⁸ *Suriya* (usually meaning simply the sun) is the deva dwelling in the mansion of the sun. Here the solar eclipse is being represented. SA, after impressing us with Rāhu’s physical dimensions, offers some interesting insights into ancient Buddhist views about eclipses: When Rāhu sees the sun and moon shining brightly, he becomes jealous and enters their orbital paths, where he stands with mouth agape. It then seems as if the lunar and solar mansions have been plunged into the great hell, and the devas in those mansions all cry out simultaneously in terror. While Rāhu can cover the mansions with his hands, jaw, and tongue, and can even stuff his cheeks with them, he is unable to obstruct their motion. If he did make such an attempt they would split his head and come through the other side or pull him along and push him down [ST: because their motion is determined by the law of kamma and is extremely hard for anyone to stop directly].

¹⁵⁹ *Pajam mama*. SA: It is said that on the day the Buddha spoke the Mahāsamaya Sutta (D No. 20) the two deva-sons Candimā and Suriya attained the fruit of stream-entry. Hence the Blessed One says ‘my child,’ meaning ‘he is my (spiritual) son.’ CRD’s conjecture (at KS 1:72, n.2) that the Buddha speaks thus with reference to his own (legendary) solar descent seems unlikely.

When the Buddha chanted in verse to me.’

II. Anāthapiṇḍika

11 (1) Candimasa

Setting at Sāvattihī. Then, when the night had advanced, Candimasa, son of the devas, of stunning beauty, illuminating the entire Jeta’s Grove, [52] approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited this verse in the presence of the Blessed One:

- 285 ‘They will surely reach to safety
Like deer in a mosquito-free marsh,
Who, having attained the jhānas,
Are unified, discerning, mindful.’¹⁶⁰
- 286 ‘They will surely reach the far shore
Like a fish when the net is cut,
Who, having attained the jhānas,
Are diligent and have cast off conflict.’¹⁶¹

12 (2) Veṇhu

Setting at Sāvattihī. Standing to one side, Veṇhu, son of the devas, recited this verse in the presence of the Blessed One:¹⁶²

- 287 ‘Happy indeed are those human beings
Attending on the Sublime One,
Applying themselves to Gotama’s Teaching,
Who train in it with diligence.’¹⁶³
- 288 ‘When the course of teaching is proclaimed by me,
(O Veṇhu,’ said the Blessed One),
‘Those meditators who train therein,
Being diligent at the proper time,
Will not come under Death’s control.’

13 (3) Dīghalaṭṭhi

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, when the night had advanced, Dīghalaṭṭhi, son of the devas, of stunning beauty, illuminating the entire Bamboo Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited this verse in the presence of the Blessed One:

- 289 ‘A bhikkhu should be a meditator,
One who is liberated in mind,
If he desires the heart’s attainment,
Bent on that as his advantage.
Having known the world’s rise and fall,
Let him be lofty in mind and unattached.’

14 (4) Nandana

Standing to one side, Nandana, son of the devas, addressed the Blessed One in verse:

- 290 ‘I ask you, Gotama, broad of wisdom—
Unobstructed is the Blessed One’s knowledge and vision: [53]
What is he like whom they call virtuous?
What is he like whom they call wise?
What is he like who has passed beyond suffering?

¹⁶⁰ SA glosses *kacche va* in pāda b by *kacche viya*, ‘like an armpit’ [ST: in the sense of a cramped place]. SA: Kaccha (used metaphorically) means either a cramped mountain pass (*pabbatakaccha*) or a constriction in a river (*nadīkaccha*).

¹⁶¹ SA: Having cast off conflict (*raṇaṇjaha*): having cast off defilements (*kilesaṇjaha*).

¹⁶² I adopt Ce’s Veṇhu rather than Be and Ee’s Veṇḍu; the reading Veṇṇu in SS may, however, be the historical form. The name is the Pāli equivalent of Skt *Viṣṇu*; perhaps this deva-son is a prototype of the Hindu deity.

¹⁶³ The reading of pāda c is uncertain: Be and Ce read *yuñjam* (a modified plural participle?), Ee *yuñja*, and SS *yajja*. VĀT suggests an absolute *yujja*.

What is he like whom the devatās worship?’

- 291 ‘One virtuous, wise, of developed mind,
Concentrated, mindful, enjoying jhāna,
For whom all sorrows are gone, abandoned,
A taint-destroyer bearing his final body:
292 It is such a one that they call virtuous,
Such a one that they call wise,
Such a one has passed beyond suffering,
Such a one do the devatās worship.’

15 (5) Candana

Standing to one side, Candana, son of the devas, addressed the Blessed One in verse:

- 293 ‘Who here crosses over the flood,
Unwearying by day and night?
Who does not sink in the deep,
Without support, without a hold?’¹⁶⁴
294 ‘One always perfect in virtue,
Endowed with wisdom, well concentrated,
One energetic and resolute
Crosses the flood so hard to cross.
295 One who desists from sensual perception,
Who has overcome the fetter of form,
Who has destroyed delight in becoming—
He does not sink in the deep.’¹⁶⁵

16 (6) Vasudatta

Standing to one side, Vasudatta, son of the devas, recited this verse in the presence of the Blessed One:

- 296 ‘As if smitten by a sword,
As if his head were set on fire,
A bhikkhu should wander mindfully
In order to abandon sensual lust.’
297 ‘As if smitten by a sword,
As if his head were set on fire,
A bhikkhu should wander mindfully
In order to abandon identity view.’

17 (7) Subrahmā

Standing to one side, Subrahmā, son of the devas, addressed the Blessed One in verse:¹⁶⁶

¹⁶⁴ The question and the reply are found, with several differences, at Sn 173–75. I read pāda a with Ce (and Sn 173) *ko sū* ‘dha, as against *katham su* in Be and Ee. SA explains pāda c of the question: below it is without support (*appatiṭṭhe*), above it is without a hold (*anālambe* in text, *anālambane* in gloss). The Pāli words *patiṭṭhita* and *ālambana* (or *ārammaṇa*) have doctrinally important nuances; see n.2 above and 12:38–40 and 22:53–54.

¹⁶⁵ In pāda c, I read with Ee and SS *nandībhavaparikkhīṇo*, as against Be and Ce *nandīrāgaparikkhīṇo* (the reading in both text and SA). SA’s gloss on *nandīrāga* here (*tayo kammābhisāṅkhārā*) corresponds so closely to its gloss on *nandībhava* in v.2 (see n.8) that we can be certain that, despite the printed eds., the original text available to the commentator read *-bhava-* rather than *-rāga-*. Sn 175 also reads *-bhava-*, as does the version of the verse cited at Nett 146,22.

SA: By the mention of sensual perception (*kāmasaññā*) the five lower fetters are implied; by the fetter of form (*rūpasamyojana*), the five higher fetters; by delight in becoming, the three kinds of kammic constructions (demeritorious, meritorious, imperturbable—see 12:51). Thus one who has abandoned the ten fetters and the three kinds of kammic constructions does not sink in the deep, in the great flood. Or else: sensual perception implies sense-sphere becoming; the fetter of form, form-sphere becoming; and formless-sphere becoming is implied by the former two. Delight in becoming denotes the three kinds of kammic constructions. Thus one who does not engender the three kinds of volitional constructions regarding the three realms of becoming does not sink in the deep.

¹⁶⁶ SA: This deva had been playing in the Nandana Grove together with his retinue of a thousand nymphs. Five hundred nymphs had climbed up a tree and were singing and throwing down flowers when they suddenly expired and were immediately reborn in the Avīci hell. When the deva realized they were missing and discovered they had been reborn in hell, he examined his own vital force and saw that he himself and the other five hundred nymphs were due to die in seven days and to take rebirth in hell. Hence, in utter fear, he came to the Buddha seeking consolation.

- 298 ‘Always frightened is this mind,
The mind is always agitated [54]
About unarisen problems
And about arisen ones.
If there exists release from fear,
Being asked, please declare it to me.’¹⁶⁷
- 299 ‘Not apart from enlightenment and austerity,
Not apart from restraint of the sense faculties,
Not apart from relinquishing all,
Do I see any safety for living beings.’¹⁶⁸
- This is what the Blessed One said.... He disappeared right there.

18 (8) Kakudha

Thus have I heard. On one occasion the Blessed One was dwelling at Sāketa in the Añjana Grove, the Deer Park. Then, when the night had advanced, Kakudha, son of the devas, of stunning beauty, illuminating the entire Añjana Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

- ‘Do you delight, recluse?’
‘Having gained what, friend?’
‘Then, recluse, do you sorrow?’
‘What has been lost, friend?’
‘Then, recluse, do you neither delight nor sorrow?’
‘Yes, friend.’
- 300 ‘I hope that you’re untroubled, bhikkhu.
I hope no delight is found in you.
I hope that when you sit all alone
Discontent doesn’t spread over you.’¹⁶⁹
- 301 ‘Truly, I’m untroubled, spirit,
Yet no delight is found in me.
And when I’m sitting all alone
Discontent doesn’t spread over me.’
- 302 ‘How are you untroubled, bhikkhu?
How is no delight found in you?
How come, when you sit all alone,
Discontent doesn’t spread over you?’
- 303 ‘Delight comes to one who is miserable,
Misery to one filled with delight.

The story (along with the verses) is also related in the two commentaries to the Satipaṭṭhāna Sutta (DA III 750,3–27; MA I 235,16–236,3). Despite the commentaries, however, I prefer to regard the deva’s question as an expression of the deep anxiety perpetually at the core of the human (and celestial) situation.

¹⁶⁷ In pāda c, I read *kicchesu* with Be and Ce as against *kiccesu* (duties) in Ee and certain SS. *Kicchesu* is better supported by the comment in SA: *imesu uppannānuppannesu dukkhesu*, ‘these sufferings both arisen and unarisen.’

¹⁶⁸ I read pāda a with Be: *nāññatra bojjhā tapasā*. The reading *bojjhaṅga-tapasā*, in Ce and Ee, may have crept into the text from the commentarial paraphrase in SA, which is most intelligible in the Be reading: *Nāññatra bojjhā tapasā ti bojjhaṅgabhāvanā ca tapogūṇa ca aññatra muñcitvā sotthim na passāmi*. SṬ lends further support to this reading by glossing *bojjhā* with *bodhito* and explaining it as an ablative.

SA: Even though the development of the enlightenment factors is mentioned first and restraint of the sense faculties afterwards, sense restraint should be understood first. For when this is mentioned, the fourfold purification of virtue is implied (see Vism 15,29–16,16; PP 1:42). Established on this, a bhikkhu undertakes the ascetic practices, here called austerity (*tapo*), enters a forest, and by developing a meditation subject he develops the enlightenment factors together with insight. Then the noble path arises in him with Nibbāna as its object; the latter is what is meant by relinquishing all (*sabbanissagga*). [SṬ: For here everything comprised in constructions is relinquished.] Thus the Blessed One turned the discourse into one on the four noble truths, at the end of which the deva was established in the fruit of stream-entry. SṬ: Although here only his own attainment of distinction is mentioned, it should be understood that the five hundred nymphs were also established in the fruit of stream-entry; for that is stated in the commentary to the Mahāsatipaṭṭhāna Sutta.

Neither SA nor SṬ comments on the single prose line that follows the verse. The line may imply that the deva had acquired such a compelling sense of urgency that he quickly returned to the deva-world to practise in accordance with the Buddha’s instructions.

¹⁶⁹ The texts show variations between *anagho*, *anigho* and *anīgho* in pāda a of vv.300-2.

As a bhikkhu undelighted, untroubled:
That's how you should know me, friend.'

- 304 'After a long time at last I see
A brahmin who is fully quenched,
A bhikkhu undelighted, untroubled,
Who has crossed over attachment to the world.'¹⁷⁰

19 (9) Uttara

Setting at Rājagaha. Standing to one side, Uttara, son of the devas, recited this verse in the presence of the Blessed One: [55]

- 305 'Life is swept along, short is the lifespan;
No shelters exist for one who has reached old age.
Discerning this danger in death, one should do
Deeds of merit that bring happiness.'
306 'Life is swept along, short is the lifespan;
No shelters exist for one who has reached old age.
Discerning this danger in death, one should drop
The world's bait in quest of peace.'

20 (10) Anāthapiṇḍika

Standing to one side, Anāthapiṇḍika, son of the devas, recited these verses in the presence of the Blessed One:

- 307 'This indeed is that Jeta's Grove,
The resort of the Order of seers,
Dwelt in by the Dhamma King,
A place that gives me joy.
308 Action, knowledge, righteousness,
Virtue, an excellent life:
By this are mortals purified,
Not by clan or wealth.
309 Therefore a person who is wise,
Out of regard for his own good, [56]
Should carefully examine the Dhamma:
Thus he is purified in it.
310 Sāriputta truly is endowed with wisdom,
With virtue and with inner peace.
Even a bhikkhu who has gone beyond
At best can only equal him.'

This is what Anāthapiṇḍika, son of the devas, said. Having said this, he paid homage to the Blessed One and, keeping him on the right, he disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: 'Bhikkhus, last night, when the night had advanced, a certain son of the devas ... approached me ... and in my presence recited these verses:

"This indeed is that Jeta's Grove, ...
At best can only equal him."

'This is what that son of the devas said. Having said this, he paid homage to me and, keeping me on the right, he disappeared right there.'

When this was said, the Venerable Ānanda said to the Blessed One: 'Venerable sir, that son of the devas must surely have been Anāthapiṇḍika. For Anāthapiṇḍika the householder had full confidence in the Venerable Sāriputta.'

'Good, good, Ānanda! You have drawn the right inference by reasoning.¹⁷¹ For that son of the devas, Ānanda, was Anāthapiṇḍika.'

¹⁷⁰ The verse differs from v.1 in pāda c only.

¹⁷¹ *Yāvatakaṃ kho Ānanda takkāya pattabbaṃ anuppattaṃ taṃ tayā*. Lit., 'Whatever can be reached by reasoning, Ānanda, that you have arrived at.' SA: The Buddha had spoken about the visit of the deva without disclosing his name in order to show the great might of the Elder Ānanda's inferential intelligence.

III. Various Sectarrians

21 (1) Siva

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, Siva, son of the devas, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One.¹⁷²

- 311 'One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One becomes better, never worse.
- 312 One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Wisdom is gained, but not from another.
- 313 One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One does not sorrow in the midst of sorrow.
- 314 One should associate only with the good;
With the good one should foster intimacy. [57]
Having learnt the true Dhamma of the good,
One shines amidst one's relations.
- 315 One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Beings fare on to a good destination.
- 316 One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Beings abide comfortably.'

Then the Blessed One replied to Siva, son of the devas, in verse:

- 317 'One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One is released from all suffering.'

22 (2) Khema

Standing to one side, Khema, son of the devas, recited these verses in the presence of the Blessed One:

- 318 'Foolish people devoid of wisdom
Behave like enemies towards themselves.
They go about doing evil deeds
Which in the end yield bitter fruit.
- 319 That deed is not well performed
Which, having been done, is then repented,
The result of which one experiences
Weeping with a tearful face.
- 320 But that deed is well performed
Which, having been done, is not repented,
The result of which one experiences
Joyfully with a happy mind.'¹⁷³
- 321 'One should promptly do the deed
One knows leads to one's own welfare;

¹⁷² SA does not comment on the name of this deva, who may be an early prototype of the Hindu god Śiva.

¹⁷³ I follow Ce, which adds a terminal ti after the third verse and ascribes the next three verses to the Buddha. No change of speaker is indicated in Be or Ee.

- The thinker, the wise one, should not advance
 With the reflections of the carter.
 322 As the carter who left the highway,
 A road with an even surface,
 Broods mournfully with a broken axle,
 Having entered upon a rugged bypath;
 323 So the fool, having left the Dhamma
 To follow an unrighteous course,
 Broods like the carter with a broken axle
 When he falls into the mouth of Death.¹⁷⁴

23 (3) Serī

Standing to one side, Serī, son of the devas, addressed the Blessed One in verse:

- 324 ‘They always take delight in food,
 Both devas and human beings.
 So what sort of spirit could it be
 That does not take delight in food?’
 325 ‘When they give out of faith
 With a heart of confidence,
 Food accrues to (the giver) himself
 Both in this world and the next.
 326 Therefore, having removed stinginess,
 Conquering the stain, one should give a gift.
 Deeds of merit are the support for living beings
 (When they arise) in the other world.’ [58]

‘It is wonderful, venerable sir! It is amazing, venerable sir! How well this was stated by the Blessed One:

“When they give out of faith ...
 (When they arise) in the other world.”

‘Once in the past, venerable sir, I was a king named Serī, a donor, a philanthropist, one who spoke in praise of giving. At the four gates I had gifts given to recluses, brahmins, paupers, wayfarers, mendicants, and beggars. Then, venerable sir, the harem women came to me and said: “Your majesty gives gifts, but we do not give gifts. It would be good if, with your majesty’s assistance, we too might give gifts and do meritorious deeds.” It occurred to me: “I am a donor, a philanthropist, one who speaks in praise of giving. So when they say, ‘Let us give gifts,’ what am I to say to them?” So, venerable sir, I gave the first gate to the harem women. There the harem women gave gifts, and my gifts returned to me.

‘Then, venerable sir, my khattiya vassals came to me and said: “Your majesty gives gifts, the harem women give gifts, but we do not give gifts. It would be good if, with your majesty’s assistance, we too might give gifts and do meritorious deeds.” It occurred to me: “I am a donor...” So, venerable sir, I gave the second gate to the khattiya vassals. There the khattiya vassals gave gifts, and my gifts returned to me.

‘Then, venerable sir, my troops came to me ... [59] ... So, venerable sir, I gave the third gate to the troops. There the troops gave gifts, and my gifts returned to me.

‘Then, venerable sir, the brahmins and householders came to me ... So, venerable sir, I gave the fourth gate to the brahmins and householders. There the brahmins and householders gave gifts, and my gifts returned to me.

‘Then, venerable sir, my men came to me and said: “Now your majesty is not giving gifts anywhere.”¹⁷⁵ When this was said, I told those men: “Well then, I say, send half of the revenue generated in the outlying provinces from there to the palace. There itself give half as gifts to recluses, brahmins, paupers, wayfarers, mendicants, and beggars.”

‘I did not reach any limit, venerable sir, to the meritorious deeds that I did for such a long time, to the wholesome deeds that I did for such a long time, such that I could say: “There is just so much merit,” or “There is just

¹⁷⁴ Vv.321–23 are quoted at Mil 66–67. In v.321c I read with Be and Ce *sākaṭikacintāya*; mantā in pāda d must be the nominative of the agent noun *mantar*. In v.322a I follow Ce and Ee, which read *pantham*, as against Be’s *maṭṭham*; Mil (Ee and Ce) reads *nāma* (a corruption?). SA glosses pāda d: *akkhachinno va jhāyatī ti akkhachinno avajhāyati*, which suggests that *va* is not the emphatic indeclinable but a verbal prefix. SA, however, takes the *va* in 323d to represent *viya*. On *maccumukha* (in 323c) as ‘the mouth of Death’ rather than ‘the face of Death,’ see Ja IV 271,??, Ja V 479,??, and especially Vism 233,??. I am grateful to Bhikkhu Vappa for collecting the references that establish this point.

¹⁷⁵ SA: *koci* = *katthaci*. *Koci* in this sense is probably derived from *kva* + *ci*.

so much result of merit,” or “For just so long am I to dwell in heaven.” It is wonderful, venerable sir! It is amazing, venerable sir! How well this was stated by the Blessed One:

“When they give it out of faith ...

(When they arise) in the other world.” [60]

24 (4) Ghaṭikāra

Standing to one side, Ghaṭikāra, son of the devas, recited this verse in the presence of the Blessed One:...

(The rest of this sutta is identical with I:50.) [61]

25 (5) Jantu

Thus have I heard. On one occasion a number of bhikkhus were dwelling among the Kosalans in a little forest hut on a slope of the Himalayas—restless, puffed up, personally vain, rough-tongued, rambling in their talk, muddle-minded, without clear comprehension, unconcentrated, with wandering minds, loose in their sense faculties.¹⁷⁶

Then, on the Uposatha day of the fifteenth, Jantu, son of the devas, approached those bhikkhus and addressed them in verses:¹⁷⁷

- 327 ‘In the past the bhikkhus lived happily,
 The disciples of Gotama.
 Without wishes they sought their alms,
 Without wishes they used their lodgings.
 Having known the world’s impermanence,
 They made an end to suffering.
- 328 But now like headmen in a village
 They make themselves hard to maintain.
 They eat and eat and then lie down,
 Infatuated in others’ homes.¹⁷⁸
- 329 Having reverently saluted the Sangha,
 I here speak only about some:
 They are rejected, without protector,
 Become just like the dead.¹⁷⁹
- 330 My statement is made with reference
 To those who dwell in negligence.
 As for those who dwell in diligence,
 To them I humbly pay homage.’

26 (6) Rohitassa

Setting at Savatthi. Standing to one side, Rohitassa, son of the devas, said to the Blessed One:

‘Is it possible, venerable sir, by travelling to know or to see or to reach the end of the world, where one is not born, does not age, does not die, does not pass away, and is not reborn?’

‘As to the end of the world, friend, where one is not born, does not age, does not die, does not pass away, and is not reborn—I say that it cannot be known, seen, or reached by travelling.’¹⁸⁰

¹⁷⁶ SA: Restless (*uddhatā*): of a restless temperament because of perceiving what is unallowable and blameworthy (according to the Vinaya) as allowable and blameless, and the converse. Puffed up (*unnaḍḍhā*): full of hollow conceit like an erect (pithless) reed. Personally vain (*capalā*): by adorning their bowls and robes, etc. Mukharā = *mukhakharā* (‘mouth-rough’): of rough speech. Rambling in their talk (*vikinṇavācā*): of uncontrolled speech, chattering away pointlessly all day long. Muddle-minded (*muṭṭhassatino*): with lost mindfulness, devoid of mindfulness, forgetful of whatever they have done. Without clear comprehension (*asampajānā*): without wisdom. Unconcentrated (*asamāhitā*): devoid of access and absorption concentration, like a ship cast about by a fierce current. With wandering minds (*vibbhantacittā*): like foolish deer on a road. Loose in their sense faculties (*pākatindriyā*): with open faculties due to lack of restraint, just as when they were laymen.

¹⁷⁷ SA: The deva realized that his exhortation would not be effective if he approached each monk individually, and thus he approached them when they had assembled for the Uposatha day observance (see n.513).

¹⁷⁸ SA: Through infatuation by defilements [ST: by craving], they are infatuated with the daughters-in-law, etc., in the homes of others.

¹⁷⁹ SA: As dead bodies, thrown into the charnel ground, are eaten by various predators and even their relatives do not protect them or guard them, so such men are rejected, without protector, in that they do not get any instruction or advice from their preceptors and teachers. They are just like the dead.

‘It is wonderful, venerable sir! It is amazing, venerable sir! How well this was stated by the Blessed One: “As to the end of the world, friend, ... I say that it cannot be known, seen, or reached by travelling.”

‘Once in the past, venerable sir, I was a seer named Rohitassa, son of Bhoja, possessed of spiritual power, able to travel through the sky. [62] My speed was such, venerable sir, that I could move just as swiftly as a firm-bowed archer—trained, skilful, practised, experienced—could easily shoot past the shadow of a palmyra tree with a light arrow.¹⁸¹ My stride was such, venerable sir, that it seemed to reach from the eastern ocean to the western ocean. Then, venerable sir, the wish arose in me: “I will reach the end of the world by travelling.” Possessing such speed and such a stride, and having a lifespan of a hundred years, living for a hundred years, I travelled for a hundred years, without pausing except to eat, drink, take meals and snacks, to defecate and urinate, to sleep and dispel fatigue; yet I died along the way without having reached the end of the world.

‘It is wonderful, venerable sir! It is amazing, venerable sir! How well this was stated by the Blessed One: “As to that end of the world, friend, where one is not born, does not age, does not die, does not pass away, and is not reborn—I say that it cannot be known, seen, or reached by travelling.”

‘However, friend, I say that without having reached the end of the world there is no making an end to suffering. It is, friend, in this fathom-high carcass endowed with perception and mind that I make known the world, the origin of the world, the cessation of the world, and the way leading to the cessation of the world.’¹⁸²

331 The world’s end can never be reached
By means of travelling (through the world),
Yet without reaching the world’s end
There is no release from suffering.

332 Therefore the world-knower, the wise one,
Gone to the world’s end, the holy life fulfilled,
Having known the world’s end, at peace,
Longs not for this world or another.

27 (7) Nanda

Standing to one side, Nanda, son of the devas, recited this verse in the presence of the Blessed One:

333 ‘Time flies by, the nights swiftly pass;
The stages of life successively desert us.
Discerning this danger in death, one should do
Deeds of merit that bring happiness.’

¹⁸⁰ SA: Rohitassa posed his question about the end of the world with reference to the galactic world (*cakkavāḷa-loka*), but the Blessed One answered with reference to the world of constructions (*saṅkhāra-loka*).

¹⁸¹ This stock description of the archer is also found at 20:6. SA: *Daḷhadhammo* = *daḷhadhanu*; possessed of a bow of the maximum size (*uttamappamāṇena dhanunā samannāgato*). A plural *daḷhadhammino* occurs below at v.672b. At EV I, n.1210 Norman proposes that this form must have been borrowed from a dialect where *-nv-* > *-mm-* instead of *-nn-*. SED lists two Skt words meaning ‘with firm bows,’ *dr̥ḍhadhanvan* and *dr̥ḍhadhanvin*. We might assume it is the former that appears in Pāli as *daḷhadhamma*, the latter as *daḷhadhammin*; see too n.488. A similar development affected the homonym *dhanvan* (= desert); see n.248.

¹⁸² SA glosses *loka* with *dukkhasacca* and each of the other terms by way of the other three noble truths. Thus the Buddha shows: ‘I do not make known these four truths in external things like grass and wood, but right here in this body composed of the four great elements.’

This pithy utterance of the Buddha, which may well be the most profound proposition in the history of human thought, is elucidated at 35:116 by the Venerable Ānanda, who explains that in the Noble One’s Discipline the world is that in the world by which one is a perceiver and conceiver of the world, i.e., the six sense bases. From Ānanda’s explanation we can draw out the following implications: The world with which the Buddha’s teaching is principally concerned is the ‘world of experience,’ and even the objective world is of interest not so much because of its own intrinsic reality but because it is the objective condition for experience. The world is identified with the six sense bases because the latter are the condition for experience and thus for the presence of a world: as long as the six sense bases persist a world will always be spread out before us as the objective range of perception and cognition. Thus one cannot reach the end of the world by travelling, for wherever one goes one inevitably brings along the six sense bases, which necessarily disclose a world extended on all sides. Nevertheless, by reversing the direction of the search it is possible to reach the end of the world. For if the world ultimately consists in the six sense bases, then by bringing an end to the sense bases if it possible to arrive at the end of the world. Now the six sense bases are themselves conditioned, having arisen from a chain of conditions rooted in one’s own ignorance and craving (see 12:44 = 35:107). Thus by removing ignorance and craving the re-arising of the six sense bases can be prevented, and therewith the manifestation of the world is terminated. This end of the world cannot be reached by travelling, but it can be arrived at by cultivating the noble eightfold path. Perfect development of the path brings about the eradication of ignorance and craving, and with their removal the underlying ground is removed for the re-emergence of the six senses, and therewith for the reappearance of a world. For a long philosophical commentary on this sutta by Bhikkhu Ñāṇananda, see SN-Anth 2:70–85.

- 334 ‘Time flies by, the nights swiftly pass;
The stages of life successively desert us. [63]
Discerning this danger in death, one should drop
The world’s bait in quest of peace.’

28 (8) Nandivīsāla

Standing to one side, Nandivīsāla, son of the devas, addressed the Blessed One in verse:

- 335 ‘Having four wheels and nine doors,
Filled up and bound with greed,
Born from a bog, O great hero!
How does one escape from it?’
- 336 ‘Having cut the thong and the strap,
Having cut off evil desire and greed,
Having drawn out craving with its root:
It is thus that one escapes from it.’

29 (9) Susīma

Setting at Savatthi. Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: ‘Do you too, Ānanda, approve of Sāriputta?’¹⁸³

‘Indeed, venerable sir, who would not approve of the Venerable Sāriputta, unless he were foolish, full of hatred, deluded, or mentally deranged? The Venerable Sāriputta, venerable sir, is wise, one of great wisdom, of wide wisdom, of joyous wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom.¹⁸⁴ The Venerable Sāriputta, venerable sir, has few wishes; he is content, secluded, aloof, energetic. The Venerable Sāriputta, venerable sir, is one who gives advice, one who accepts advice, a reprover, one who censures evil. Indeed, venerable sir, who would not approve of the Venerable Sāriputta, unless he were foolish, full of hatred, deluded, or mentally deranged?’ [64]

‘So it is, Ānanda, so it is! Indeed, Ānanda, who would not approve of Sāriputta, unless he were foolish, full of hatred, deluded, or mentally deranged? Sāriputta, Ānanda, is wise ... (*as above*) ... unless he were mentally deranged?’

Then, while this praise of the Venerable Sāriputta was being spoken, Susīma, son of the devas, accompanied by a great assembly of deva-sons, approached the Blessed One.¹⁸⁵ Having approached, he paid homage to the Blessed One, stood to one side, and said to him: ‘So it is, Blessed One! So it is, Sublime One! Indeed, venerable sir, who would not approve of the Venerable Sāriputta ... (*all as above*) ... unless he were mentally deranged? In my case too, venerable sir, no matter what assembly of deva-sons I have approached, I have often heard this same report: “The Venerable Sāriputta is wise ... one who censures evil. Indeed, who would not approve of the Venerable Sāriputta, unless he were foolish, full of hatred, deluded, or mentally deranged?”’

¹⁸³ SA: The Buddha asked this question because he wanted to speak praise of the Elder Sāriputta. He chose to address Ānanda because the two monks were close friends and had deep admiration for each other’s virtues, and he knew Ānanda would answer in an appropriate way.

¹⁸⁴ These words of praise are spoken by the Buddha himself of Sāriputta at MN III 25,6–10. SA explains: Wise (*pañña*) designates one who possesses the four kinds of skilfulness (*kosalla*)—in the elements, in the sense bases, in dependent origination, and in what is possible and impossible (MN III 62,4–6).

The next series of definitions, which continues for several pages, is drawn from Paṭi II 190–202. Here I give only extracts: One is of great wisdom (*mahāpañña*) when one has great virtue, concentration, wisdom, liberation, etc., great dwellings and meditative attainments, great development of the thirty-seven aids to enlightenment, great paths and fruits, great direct knowledges, and attainment of Nibbāna, the great ultimate goal. One is of wide wisdom (*puṭhupañña*) when one’s knowledge occurs regarding the diverse aggregates, elements, sense bases, etc. (Apparently Paṭi takes Pāli *puṭhu* < Vedic *prthak*, distinct, though *prthū*, wide, is more likely the original sense.) One is of joyous wisdom (*hāsapañña*) when one fulfils all the steps of training full of joy, inspiration, delight, and gladness. One is of swift wisdom (*javanapañña*) when one swiftly understands all the five aggregates as impermanent, suffering, and non-self. One is of sharp wisdom (*tikkhapañña*) when one quickly cuts off all defilements and realizes the four paths and fruits in one sitting. One is of penetrative wisdom (*nibbedhipañña*) when, full of disgust and revulsion towards all constructions, one penetrates and splits apart the mass of greed, hatred, and delusion that had not been penetrated earlier. These terms, and other types of wisdom, are enumerated at 55:62–74.

¹⁸⁵ SA: When the Tathāgata and the Elder Ānanda had praised the Elder Sāriputta thus, the devas in 10,000 world-systems rose up and praised him with the same sixteen terms. Then the deva-son Susīma, who had formerly (as a human being) been a pupil of Sāriputta, decided to approach the the Blessed One with his own retinue and recite the same praise of his preceptor.

SA does not say whether this Susīma is identical with the protagonist of 12:70. A deva-son of the same name is also mentioned at 11:2 as a subordinate of Sakka.

Then, while this praise of the Venerable Sāriputta was being spoken, the sons of the devas in Susīma's assembly—being pleased, gladdened, elated by rapture and joy—displayed diverse lustrous colours.¹⁸⁶ Just as a beryl gem—beautiful, of fine quality, eight-faceted, of excellent workmanship—when placed on a brocade cloth, shines and beams and radiates, [65] so too the sons of the devas in Susīma's assembly ... displayed diverse lustrous colours.

And just as an ornament of finest gold—very skilfully burnished in a furnace by an adroit goldsmith—when placed on a brocade cloth, shines and beams and radiates, so too the sons of the devas in Susīma's assembly ... displayed diverse lustrous colours.

And just as, when the night is fading, the morning star shines and beams and radiates, so too the sons of the devas in Susīma's assembly ... displayed diverse lustrous colours.¹⁸⁷

And just as in the autumn, when the sky is clear and cloudless, the sun, ascending in the sky, dispels all darkness from space as it shines and beams and radiates,¹⁸⁸ so too the sons of the devas in Susīma's assembly—being pleased, gladdened, elated by rapture and joy—displayed diverse lustrous colours.

Then, with reference to the Venerable Sāriputta, Susīma, son of the devas, recited this verse in the presence of the Blessed One:

337 'He is widely known to be a wise man,
Sāriputta, who is free of anger;
Of few wishes, gentle, tamed,
The seer adorned by the Teacher's praise.'

Then the Blessed One, with reference to the Venerable Sāriputta, replied to Susīma, son of the devas, in verse:

338 'He is widely known to be a wise man,
Sāriputta, who is free of anger;
Of few wishes, gentle, tamed,
Developed, well tamed, he awaits the time.'¹⁸⁹

30 (10) Various Sectarrians

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, when the night had advanced, a number of sons of the devas, (formerly) the disciples of various sectarian teachers—Asama and Sahalī and Niṅka and Ākoṭaka and Vetambarī and Māṇavagāmiya—of stunning beauty, [66] illuminating the entire Bamboo Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.¹⁹⁰

Then, standing to one side, Asama, son of the devas, spoke this verse referring to Pūraṇa Kassapa in the presence of the Blessed One:

339 'In injuring and killing here,
In beating and in extortion,
Kassapa did not recognize evil
Nor see any merit for oneself.
He indeed taught what is worthy of trust:

¹⁸⁶ SA: Elsewhere *uccāvaca* means: *ucca* = excellent (*pañīta*) + *avaca* = inferior (*hīna*). But here it means diverse (*nānāvidhā*), in apposition to *vaṇṇanibhā*. For the blue devas in the assembly became exceptionally blue, and so too the yellow, red, and white devas became exceptionally yellow, red, and white. To illustrate this the four similes are given.

¹⁸⁷ Be includes here the phrase *saradasamaye viddhe vigatavalāhake deve*, but as this seems to be an interpolation based on the following paragraph I have followed Ce and Ee, which omit it.

¹⁸⁸ The simile recurs at 22:102 and 45:147. SA glosses *nabhaṃ abbhussakkamāno* (as in Be) with *ākāsaṃ abhilaṅghanto* and says this shows the 'tender time of the sun' [ST: the time when it is neither too low nor too high]. The verb *abbhussakkati* comes from the root *sakk*, and has no relation to the adjective *sukka* as Geiger supposes.

¹⁸⁹ I read pāda d with SS thus: *kālaṃ kaṅkhati bhāvito sudanto*. This reading is suggested by VĀT, who writes: 'The third word has been removed by Be and Ce, no doubt in the belief that it is a Śloka pāda (failing, however, to regularize the cadence). But if one takes it as an Aupacchandasaṅkha pāda there is no need to remove anything. Confirmation is got from Sn 516, the alteration of *sadanto* to *sudanto* being appropriate for the different contexts.'

SA does not offer help with the reading but explains the sense: 'He awaits the time of his parinibbāna. For the arahant does not delight in death or yearn for life; he yearns for the time like a worker standing awaiting his day's wage.' SA then quotes Th 1003, which may account for the replacement of *bhāvito* by *bhatiko* in Ee.

¹⁹⁰ SA: 'These devas were proponents of kamma; therefore they performed meritorious deeds and were reborn in heaven. Thinking that they had been reborn there on account of their confidence in their respective teachers, they came to the Buddha in order to recite verses in praise of those teachers.' Both Pūraṇa Kassapa and Makkhali Gossāla advocated doctrines that were opposed to the Buddhist teaching on kamma; their teachings are classified among the views that normally lead to a bad rebirth.

That teacher deserves esteem.¹⁹¹

Then Sahalī, son of the devas, spoke this verse referring to Makkhali Gosāla in the presence of the Blessed One:¹⁹²

340 ‘By austerity and scrupulousness
He attained complete self-restraint.
He abandoned contentious talk with people,
Refrained from falsehood, a speaker of truth.
Surely such a one does no evil.’¹⁹³

Then Niṅka, son of the devas, spoke this verse referring to Nigaṇṭha Nātaputta in the presence of the Blessed One:

341 ‘A scrupulous discerning bhikkhu,
Well restrained by the four controls,
Explaining what is seen and heard:
Surely, he could not be a sinner.’¹⁹⁴

Then Ākoṭaka, son of the devas, spoke this verse referring to various sectarian teachers in the presence of the Blessed One:

342 ‘Pakudhaka Kāṭiyāna and the Nigaṇṭha,
Along with Makkhali and Pūraṇa:
Teachers of companies, attained to recluseship:
They were surely not far from saintly men.’¹⁹⁵

Then Vetambarī, son of the devas, replied to Ākoṭaka, son of the devas, in verse:

343 ‘Even by howling along the wretched jackal
Remains a vile beast, never the lion’s peer.
So though he be the teacher of a group,
The naked ascetic, speaker of falsehood,
Arousing suspicion by his conduct,
Bears no resemblance to the saints.’¹⁹⁶ [67]

¹⁹¹ The verse is a concise statement of Pūraṇa Kassapa’s doctrine of non-action (*akiriya-vāda*), for which see DN I 52,22–53,4 and 24:6 (in the latter source no ascription of the view to a teacher is made). A detailed account of the teachings of the six ‘heretical teachers’ (of whom four are mentioned here and all six just below at 3:1) can be found in the Sāmaññaphala Sutta, DN No. 2; for a translation with commentary, see Bhikkhu Bodhi, *The Discourse on the Fruits of Recluseship*, esp. pp. 6–9, 19–26, 69–86. SA paraphrases: ‘In declaring that there is no result of evil or merit, he taught to beings what is trustworthy as the foundation, the support; therefore he deserves esteem, veneration, worship.’

¹⁹² Makkhali Gosāla was the founder and leader of the sect of ascetics known as the Ājīvikas. For his doctrine of non-causality (*ahetukavāda*), also called ‘purification by wandering on’ (*samsārasuddhi*), see DN I 53,25–54,21 and 24:7. A full account of his life and teachings can be found in Basham, *History and Doctrines of the Ājīvikas*.

¹⁹³ The verse alludes to Makkhali’s style of ascetic practice but, strangely, makes no mention of his doctrines. SA explains his austerity (*tapo*) as bodily mortification and his scrupulousness (*jigucchā*) as the loathing of evil [ST: the undertaking of the vow of nudity, etc., in the belief that this is the way to eliminate evil]. This explanation shows that SA regards *tapojigucchā* here as a collective dvandva compound, ‘austerity and scrupulousness,’ and so I have rendered it. At DN III 40,13–52,22, however, the Buddha gives a long disquisition on how *tapojigucchā* is imperfect and perfect (*aparipuṇṇā*, *paripuṇṇā*), and the commentary to this passage explains the compound as a *tappurisa*: *Tapojigucchā ti viriyena pāpajigucchā pāpavivajjanā*; ‘Austerity-scrupulousness: scrupulousness in regard to evil, the avoidance of evil, by means of energy’ (DA III 834,37). *Tapassī* and *jegucchī* (the corresponding nouns of personal reference) are used to designate separate factors of the Bodhisatta’s ‘fourfold holy life’ practised before his enlightenment at MN I 77,23–22 and 78,32–36. See too Basham, pp.109–15, for a description of Ājīvika asceticism.

¹⁹⁴ Nigaṇṭha Nātaputta is identical with Mahāvīra, the historical progenitor of Jainism. His discipline of restraint by the four controls (*cātuyāmasamvara*) is described at DN I 57,25–27 and MN I 377,1–2. At MLDB, p.482 the formula is translated: ‘(he is) curbed by all curbs, clamped by all curbs, cleansed by all curbs, and claimed by all curbs.’ It is questionable whether either the text or its commentary (DA I 168–69, MA III 58–59) represents a genuine Jaina tradition.

¹⁹⁵ Pakudhaka Kāṭiyāna is an alternative spelling of Pakudha Kaccāyana, whose doctrine of the seven bodies (*sattakāya*) is described at DN I 56,21–57,34 and at 24:8. SA says that the statement that ‘they were not far from saintly men’ means, in effect, that they were saintly men (*sappurisa*).

¹⁹⁶ In pāda a, Be and Ce read *sahācaritena*; Ee reads *sagāravena*, which is certainly an error for *sahāravena*, ‘along with (his) howling.’ ST supports this: ‘By merely making a howl along with the roar of the lion; that is, the jackal (is not the lion’s equal) merely by making a jackal’s howl at the same time that the lion makes its lion’s roar.’ The jackal and the lion form a classical pair of opposites in ancient Indian literature. See Ja Nos. 143 and 335, where a jackal does himself to death trying to emulate the lion’s prowess in hunting, and especially Ja No. 172, where a jackal shames a group of young lions to silence by trying to imitate their roar.

Then Māra the Evil One took possession of Vetambarī, son of the devas, and recited this verse in the presence of the Blessed One.¹⁹⁷

344 ‘Those engaged in austerity and scrupulousness,
Those protecting their seclusion,
And those who have settled on form,
Delighting in the world of devas:
Indeed, these mortals instruct rightly
In regard to the other world.’

Then the Blessed One, having understood, ‘This is Māra the Evil One,’ replied to Māra the Evil One in verse:

345 ‘Whatever forms exist here or beyond,
And those of luminous beauty in the sky,
All these, indeed, you praise, Namuci,
Like bait thrown out for catching fish.’¹⁹⁸

Then Māṇavagāmiya, son of the devas, with reference to the Blessed One, recited these verses in the Blessed One’s presence:

346 ‘Vipula is called the best of mountains
Among the hills of Rājagaha,
Seta, the best of snow-clad mountains,
The sun, the best of travellers in the sky.
347 The ocean is the best body of water,
The moon, the best of constellations,
But in this world together with its devas
The Buddha is declared supreme.’

¹⁹⁷ SA: Māra thought, ‘He has spoken dispraise of the other teachers. I will make him speak praise of them through his own mouth.’

¹⁹⁸ Namuci is a name of Māra, explained at ST (to 4:1): *vaṭṭadukkhato aparimuttapaccayattā namuci*; ‘He is called Namuci because he is the cause for non-release from the suffering of the round.’ SA paraphrases the Buddha’s remark: ‘Just as a fisherman throws out bait at the end of a hook for the purpose of catching fish, so, by praising these forms, you throw them out in order to catch living beings.’ See 35:230.

Book III
Chapter 3
Connected Discourses with the Kosalan
(*Kosala-samyutta*)

I. The First Chapter
(**Bondage**)

1 (1) Young

[68] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then King Pasenadi of Kosala approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One: ‘Does Master Gotama too claim, “I have awakened to the unsurpassed perfect enlightenment”?’¹⁹⁹

‘If, great king, one speaking rightly could say of anyone, “He has awakened to the unsurpassed perfect enlightenment,” it is of me that one might rightly say this. For I, great king, have awakened to the unsurpassed perfect enlightenment.’

‘Master Gotama, even those recluses and brahmins who are the heads of orders and companies, the teachers of companies, well known and famous founders of sects considered by the multitude to be holy men—that is, Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nātaputta, Saṅjaya Belaṭṭhaputta, Pakudha Kaccāyana, Ajita Kesakambala—even these, when I asked them whether they had awakened to the unsurpassed perfect enlightenment, did not claim to have awakened to it.²⁰⁰ So why then should Master Gotama do so when he is so young in years and has newly gone forth?’ [69]

‘There are four things, great king, that should not be despised and disparaged as “young.” What four? A khattiya, great king, should not be despised and disparaged as “young”; a snake should not be despised and disparaged as “young”; a fire should not be despised and disparaged as “young”; and a bhikkhu should not be despised and disparaged as “young.”²⁰¹ These are the four.’

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

- 348 ‘One should not despise as “young”
 A khattiya of noble birth,
 A high-born prince of glorious fame:
 A man should not disparage him.
- 349 For it may happen that this lord of men,
 This khattiya, shall gain the throne,
 And in his anger thrash one harshly
 With a royal punishment.
 Therefore guarding one’s own life
 One should keep one’s distance from him.
- 350 One should not despise as “young”
 A serpent one may see by chance
 In the village or a forest:
 A man should not disparage it.
- 351 For as that fierce snake glides along,
 Manifesting in diverse shapes,²⁰²
 It may attack and bite the fool,

¹⁹⁹ King Pasenadi was to become one of the Buddha’s most devoted lay followers, though he never attained any of the stages of sanctity. This sutta, it seems, records his first personal encounter with the Buddha. His cordial (as distinct from reverential) manner of greeting the Blessed One indicates that he has not yet acknowledged the Buddha as his master.

²⁰⁰ These are the six sectarian teachers (*cha satthāro*) or ‘ford makers’ (*titthakārā*), of whom four are mentioned in 2:30. Of the two not mentioned above, Saṅjaya Belaṭṭhaputta was a sceptic (DN I 58,23–59,7) and Ajita Kesakambala a materialist (DN I 55,15–56,31).

²⁰¹ SA: *Na uññātabbā = na avajānitabbā; na paribhotabbā = na paribhavitabbā*. SA distinguishes between ‘to despise’ and ‘to disparage’ with respect to each of the four things mentioned by the Buddha. For example: One *despises* a young prince if, when one meets him, one does not yield way or remove one’s cloak or rise up from one’s seat, etc. One *disparages* him if one says such things as, ‘This prince has a big neck (Ce: big ears) and a big belly. How will he be able to exercise rulership?’

²⁰² *Uccāvacehi vaṇṇehi*. This line reflects the belief, widespread in Indian mythology, that serpents can change their appearance at will. As SA testifies: ‘A serpent glides along in whatever form it finds prey, even in the form of a squirrel.’ See Vin I 86, where a nāga serpent assumes the form of a young man in order to receive ordination as a monk.

- Whether it be a man or woman.
 Therefore guarding one's own life
 One should keep one's distance from it.
 352 One should not despise as "young"
 A blazing fire that devours much,
 A conflagration with blackened trail:
 A man should not disparage it.
 353 For if it gains a stock of fuel,
 Having become a great conflagration,
 It may attack and burn the fool,
 Whether it be a man or woman.
 Therefore guarding one's own life
 One should keep one's distance from it.
 354 When a fire burns down a forest—
 That conflagration with blackened trail—
 As the days and nights fly past
 The shoots there spring to life once more.
 355 But if a bhikkhu of perfect virtue
 Burns one with (his virtue's) fire,
 One does not gain sons and cattle,
 Nor do one's heirs acquire wealth.
 Childless and heirless they become,
 Like stumps of palmyra trees.²⁰³ [70]
 356 Therefore a person who is wise,
 Out of regard for his own good,
 Should always treat these properly:
 A fierce serpent and a blazing fire,
 A khattiya of glorious fame,
 And a bhikkhu perfect in virtue.'

When this was said, King Pasenadi of Kosala said to the Blessed One: 'Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by the Blessed One, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Sangha. From today let the Blessed One remember me as a lay follower who has gone for refuge for life.'

2 (2) A Person

Setting at Sāvattihī. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, sat down to one side, and said to him:

'Venerable sir, how many things are there which, when they arise within a person, arise for his harm, suffering, and discomfort?'

'When three things, great king, arise within a person, they arise for his harm, suffering, and discomfort. What are the three? When greed arises within a person, it arises for his harm, suffering, and discomfort. When hatred arises within a person, it arises for his harm, suffering, and discomfort. When delusion arises within a person, it arises for his harm, suffering, and discomfort. These are the three things which, when they arise within a person, arise for his harm, suffering, and discomfort.

- 357 'Greed, hatred, and delusion,
 Arisen from within oneself,
 Injure the person of evil mind
 As its own fruit destroys the reed.'²⁰⁴ [71]

²⁰³ The grim consequences of despising and disparaging a virtuous bhikkhu do not come to pass because he harbours vindictive intentions but as natural fruits of the offensive deeds. SA explains that a bhikkhu who retaliates when provoked is incapable of harming anyone with '(his virtue's) fire' (*tejasā*); the transgressor is burned only when the bhikkhu bears up patiently. In this respect the bhikkhu contrasts with the archetypal figure of the maligned holy man who deliberately inflicts a curse on his enemies (see below 11:10).

²⁰⁴ *Tacasāraṃ va sam phalaṃ*. SA: As its own fruit injures, destroys, the bamboo or reed, so do they injure, destroy, him. The reed family is called *tacasāra* because its bark is hard like heartwood. *Sam* here is the reflexive pronominal adjective, glossed *attano*. See EV I, n.659, EV II, n.136, and n.657 below. Compare the present verse with v.568.

3 (3) Aging and Death

Setting at Sāvathī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: ‘Venerable sir, for one who has taken birth, is there anything other (to expect) than aging and death?’²⁰⁵

‘For one who has taken birth, great king, there is nothing other (to expect) than aging and death. Even in the case of those affluent khattiyas—rich, with great wealth and property, with abundant gold and silver, abundant treasures and commodities, abundant wealth and grain—because they have taken birth, there is nothing other (to expect) than aging and death. Even in the case of those affluent brahmins ... affluent householders—rich ... with abundant wealth and grain—because they have taken birth, there is nothing other (to expect) than aging and death. Even in the case of those bhikkhus who are arahants, whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, utterly destroyed the fetters of becoming, and are completely liberated through final knowledge: even for them this body is subject to breaking up, subject to being laid down.’²⁰⁶

358 ‘The beautiful chariots of kings wear out,
 This body too undergoes decay.
 But the Dhamma of the good does not decay:
 So the good proclaim along with the good.’²⁰⁷

4 (4) Dear

Setting at Sāvathī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: ‘Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: “Who now treat themselves as dear, and who treat themselves as a foe?” Then, venerable sir, it occurred to me: “Those who engage in misconduct with the body, misconduct with speech, and misconduct with the mind: they treat themselves as a foe. Even though they may say, ‘We regard ourselves as dear,’ still they treat themselves as a foe. For what reason? [72] Because of their own accord they act towards themselves in the same way that a foe might act towards a foe; therefore they treat themselves as a foe. But those who engage in good conduct with the body, good conduct with speech, and good conduct with the mind: they treat themselves as dear. Even though they may say, ‘We regard ourselves as a foe,’ still they treat themselves as dear. For what reason? Because of their own accord they act towards themselves in the same way that a dear person might act towards one who is dear; therefore they treat themselves as dear.”’

‘So it is, great king! So it is, great king!’

(*The Buddha then repeats the entire statement of King Pasenadi.*)

359 ‘If one regards oneself as dear
 One should not yoke oneself to evil.
 For happiness is not easily gained
 By one who does a wrongful deed.
360 When one is seized by the End-maker
 As one discards the human state,
 What can one call truly one’s own?
 What does one take when one goes?
 What follows one along
 Like a shadow that never departs?
361 Both the meritorious and evil deeds
 That a mortal performs right here:
 This is what is truly one’s own,
 This one takes when one goes;
 This is what follows one along
 Like a shadow that never departs.
362 Therefore one should do what is good

²⁰⁵ *Atthi nu kho bhante jātassa aññatra jarāmaṇā.* SA: He asks, ‘Is there anyone who is free from aging and death?’

²⁰⁶ When speaking of the arahant, the Buddha does not describe this destiny as viewed from the outside, i.e., as aging and death, but in terms of the arahant’s own experience of these happenings, i.e., as a mere breaking up and discarding of the body.

²⁰⁷ *Santo have sabbhi pavedayanti.* SA offers three interpretations of the line, of which only the first, which I follow, sounds plausible: ‘The good, together with the good, declare: “The Dhamma of the good does not decay.” The Dhamma of the good is Nibbāna; since that does not decay they call it unaging, deathless.’ The verse = DhP 151, on which DhP A III 123,?? comments: ‘The ninefold *Dhamma of the good*—of the Buddhas, etc.—*does not decay*, does not undergo destruction. *So the good*—the Buddhas, etc.—*proclaim* this, declare it, *along with the good*, with the wise.’ The ninefold supramundane Dhamma is the four paths, their fruits, and Nibbāna.

As a collection for the future life.
 Deeds of merit are the support for living beings
 (When they arise) in the other world.²⁰⁸

5 (5) Self-protected

Setting at Sāvattṥī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: ‘Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: “Who now protect themselves and who leave themselves unprotected?” Then, venerable sir, it occurred to me: “Those who engage in misconduct with the body, misconduct with speech, and misconduct with the mind: they leave themselves unprotected. Even though a company of elephant troops may protect them, or a company of cavalry, or a company of charioteers, [73] or a company of infantry, still they leave themselves unprotected. For what reason? Because that protection is external, not internal; therefore they leave themselves unprotected. But those who engage in good conduct with the body, good conduct with speech, and good conduct with the mind: they protect themselves. Even though no company of elephant troops protects them, nor a company of cavalry, nor a company of charioteers, nor a company of infantry, still they protect themselves. For what reason? Because that protection is internal, not external; therefore they protect themselves.’

‘So it is, great king! So it is, great king!’

(The Buddha then repeats the entire statement of King Pasenadi.)

363 ‘Good is restraint with the body,
 Restraint by speech is also good;
 Good is restraint with the mind,
 Restraint everywhere is good.
 Conscientious, everywhere restrained,
 One is said to be protected.’

6 (6) Few

Setting at Sāvattṥī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: ‘Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: “Few are those people in the world who, when they obtain superior possessions, do not become intoxicated and negligent, and who do not become greedy for sensual pleasures, and who do not mistreat other beings. Far more numerous are those people in the world who, when they obtain superior possessions, become intoxicated and negligent, [74] and who become greedy for sensual pleasures, and who mistreat other beings.’

‘So it is, great king! So it is, great king!’

(The Buddha then repeats the entire statement of King Pasenadi.)

364 ‘Enamoured with their wealth and pleasures,
 Greedy, dazed by sensual pleasures,
 They do not realize they have gone too far
 Like deer that enter the trap laid out.
 Afterwards the bitter fruit is theirs,
 For bad indeed is the result.’²⁰⁹

7 (7) The Judgement Hall

Setting at Sāvattṥī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: ‘Here, venerable sir, when I am sitting in the judgement hall,²¹⁰ I see even affluent khattiyas, affluent brahmins, and affluent householders—rich, with great wealth and property, with abundant gold and silver, abundant treasures and commodities, abundant wealth and grain—speaking deliberate lies for the sake of sensual pleasures, with sensual pleasures as the cause, on account of sensual pleasures. Then, venerable sir, it occurs to me: “I’ve had enough now with the judgement hall! Now it is Good Face who will be known by his judgements.”’²¹¹

²⁰⁸ ‘The End-maker’ (*antaka*), in v.360a, is a personification of death; elsewhere (e.g., at v.4201) the word refers expressly to Māra.

²⁰⁹ SA resolves *pacchāsam*, in pāda c, as *pacchā tesam*. *Sam* is from *esam*, a genitive plural form of the third person pronoun; see Geiger, *Pāli Grammar*, §108.1. In pāda f, *hissa* = *hi ssa* < Skt *hi sma*. See EV I, n.225, n.705.

²¹⁰ Be: *aṭṭakaraṇa*; Ce and Ee: *atthakaraṇa*. See CPD, s.v. *aṭṭa*, for hypotheses concerning the derivation. ST explains *aṭṭakaraṇa* as *vinicchayaṭṭhāna*, a place for making judgements (regarding litigation).

²¹¹ SA: One day, when the king was sitting in the judgement hall, he saw his ministers accepting bribes and deciding cases in favour of their benefactors. He thought, ‘When they do such things right in front of me, the sovereign, what won’t they do behind my back? Now it is General Viḍḍabha who will be known through his own reign. Why should I sit in the same place

‘So it is, great king! So it is, great king! Even affluent khattiyas, affluent brahmins, and affluent householders ... speak deliberate lies for the sake of sensual pleasures, with sensual pleasures as the cause, on account of sensual pleasures. That will lead to their harm and suffering for a long time to come.

365 ‘Enamoured with their wealth and pleasures,
Greedy, dazed by sensual pleasures,
They do not realize they have gone too far
Like fish that enter the net spread out.
Afterwards the bitter fruit is theirs,
For bad indeed is the result.’ [75]

8 (8) Mallikā

Setting at Sāvattthī. Now on that occasion King Pasenadi of Kosala had gone together with Queen Mallikā to the upper terrace of the palace. Then King Pasenadi of Kosala said to Queen Mallikā: ‘Is there, Mallikā, anyone who is more dear to you than yourself?’²¹²

‘There is no one, great king, more dear to me than myself. But is there anyone, great king, more dear to you than yourself?’

‘For me too, Mallikā, there is no one more dear than myself.’

Then King Pasenadi of Kosala descended from the palace and approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and related to the Blessed One his conversation with Queen Mallikā. Then the Blessed One, having understood the meaning of this, on that occasion recited this verse:

366 ‘Having traversed all quarters with the mind,
One finds none anywhere dearer than oneself.
Likewise, each person holds himself most dear;
Hence one who loves himself should not harm others.’

9 (9) Sacrifice

Setting at Sāvattthī. Now on that occasion a great sacrifice had been set up for King Pasenadi of Kosala. Five hundred bulls, five hundred bullocks, five hundred heifers, [76] five hundred goats, and five hundred rams had been led to the pillar for the sacrifice. And his slaves, servants, and workers, spurred on by punishment and fear, were busy making the preparations, wailing with tearful faces.²¹³

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvattthī for alms. When they had walked for alms in Sāvattthī and had returned from their alms round, after the meal they approached the Blessed One, paid homage to him, sat down to one side, and said: ‘Here, venerable sir, a great sacrifice has been set up for King Pasenadi of Kosala. Five hundred bulls ... have been led to the pillar for the sacrifice. And his slaves ... are busy making preparations, wailing with tearful faces.’

Then the Blessed One, having understood the meaning of this, on that occasion recited these verses:

367 ‘The horse sacrifice, human sacrifice,
Sammāpāsa, vājapeyya, niraggaḷa:

with these bribe-eating liars?’ The exact purport of this last sentence is obscure, and neither SA nor SṬ sheds much light on it. *Bhadramukha*, ‘Good Face,’ is a term of affection (see MN II 53,27, 210,11 foll.; Ja II 261,14; Vism 92,21), which according to SA and SṬ here refers to Viḍūḍabha, the king’s son and commander-in-chief. However, the prologue to Ja No. 465 (Ja IV 148–50) relates that King Pasenadi’s earlier commander-in-chief was a warrior named Bandhula, who assumed the role of judge when he learned that the official judges had become corrupt. Thus, despite the gloss, it is possible the king here uses the term with reference to Bandhula rather than his son.

²¹² Mallikā had been a poor flower girl whom King Pasenadi met by chance after a military defeat. He fell in love with her, married her, and appointed her his chief queen (see prologue to Ja No. 415). SA: The king had asked her this question expecting her to say, ‘You are dearer to me than myself,’ and then to ask him the same question, to which he would have given the same reply, so that they would have strengthened their mutual love. But Mallikā, being wise and learned, answered with complete honesty (*sarasen’eva*) and the king too had to reply in the same way. The translation of *attā* as soul at KS 1:101 is misleading, despite the attempt at justification in the accompanying footnote. The sutta (inclusive of the verse) is found at Ud 47, where the verse is described as an ‘inspired utterance’ (*udāna*).

²¹³ SA relates the background story, also found (in greater detail) at DhP II 1–12; see BL 2:100–7 and Ja No. 314.. In brief: The king had become infatuated with a married woman and planned to have her husband killed so that he could take his wife. One night, unable to sleep, he heard eerie cries of inexplicable origin. The next day, when he anxiously asked his brahmin chaplain the meaning, the priest told him that the voices portended his imminent death, which he could avert only by performing a great sacrifice. When the king later inquired from the Buddha about the voices, the Buddha told him these were the cries of adulterers boiling in a cauldron in the great hell.

- These great sacrifices, fraught with violence,
Do not bring abundant fruit.²¹⁴
- 368 The great seers of proper conduct
Do not attend that sacrifice
Where goats, sheep, and cattle
Of various kinds are slain.
- 369 But when sacrifices free from violence
Are always offered by family custom,²¹⁵
Where no goats, sheep, or cattle
Of various kinds are slain:
The great seers of proper conduct
Attend a sacrifice like this.
- 370 The wise person should offer this,
A sacrifice bringing great fruit.
For one who makes such sacrifice
It is indeed better, never worse.
Such a sacrifice is truly vast
And the devatās too are pleased.’

10 (10) Bondage

Now on that occasion a great mass of people had been put in bondage by King Pasenadi of Kosala—some with ropes, some with clogs, some with chains.²¹⁶ [77] Then, in the morning, a number of bhikkhus dressed ... and said to the Blessed One: ‘Here, venerable sir, a great mass of people have been put in bondage by King Pasenadi of Kosala, some with ropes, some with clogs, some with chains.’

Then the Blessed One, having understood the meaning of this, on that occasion recited these verses:

- 371 ‘That bond, the wise say, is not very strong
Which is made of iron, wood, or rope;
But infatuation with jewellery and earrings,
Anxious concern for wives and children—
- 372 This, the wise say, is the bond that is strong,
Degrading, supple, hard to escape.
But even this they cut and wander forth,
Indifferent, abandoning sensual pleasures.’²¹⁷

²¹⁴ The sacrifices are also referred to at It 21,12–17, and their origin related at Sn 299–305. SA explains that in the times of the ancient kings the first four sacrifices were actually the four bases of beneficence (*cattāri saṅgahavatthu*)—giving, pleasant speech, beneficent conduct, and equality of treatment—by means of which the kings conferred benefits on the world. But during the time of King Okkāka the brahmins reinterpreted the bases of beneficence (which they augmented to five) as bloody sacrifices involving slaughter and violence.

In pāda c, I include *mahāyaññā*, found in Ce but absent from Be and Ee. SA explains *mahārambhā* as *mahākiccā mahākaraṇīyā*, ‘great activities, great duties,’ which SṬ clarifies: *bahupasughātakammā*, ‘the action of slaughtering many animals.’

²¹⁵ *Yajanti anukulaṃ sadā*. SṬ explains *anukulaṃ* as *kulānugataṃ*, ‘what has come down in the family (as family tradition).’ SA: The regular meal offering that was started by people earlier—this the people give in uninterrupted succession through the generations.

²¹⁶ SA relates, as the background story, an abridged version of the prologue to Ja No. 92. The verses appear, however, also at DhP 345–46, to which the commentarial background story states merely that the king had ordered the criminals brought before him to be bound with fetters, ropes, and chains. See DhP IV 53–55; BL 3:223–24. The same story is in the prologue to Ja No. 201.

²¹⁷ SA: It is *degrading* (*ohārina*) because it drags down to the four realms of misery; *supple* (*sithila*), because unlike iron bonds it does not constrict one’s physical movement but holds one in bondage wherever one goes; *hard to escape* (*dup-pamuñca*), because one cannot break free from it except by supramundane knowledge.

II. The Second Chapter

(Without a Son)

11 (1) Seven Jaṭilas

On one occasion the Blessed One was dwelling at Sāvattṥi in the Eastern Park in the Mansion of Migāra's Mother.²¹⁸ Now on that occasion, in the evening, the Blessed One had emerged from seclusion and was sitting by the outer gateway. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. [78]

Now on that occasion seven jaṭilas, seven nigaṇṭhas, seven naked ascetics, seven one-robed ascetics, and seven wanderers—with hairy armpits, long fingernails and long body hairs, carrying their bundles of requisites—passed by not far from the Blessed One.²¹⁹ Then King Pasenadi of Kosala rose from his seat, arranged his upper robe over one shoulder, knelt down with his right knee on the ground, and, extending his hands in reverential salutation towards the seven jaṭilas, seven nigaṇṭhas, seven naked ascetics, seven one-robed ascetics, and seven wanderers, he announced his name three times: 'I am the king, venerable sirs, Pasenadi of Kosala!... I am the king, venerable sirs, Pasenadi of Kosala!'

Then, not long after those seven jaṭilas ... and seven wanderers had departed, King Pasenadi of Kosala approached the Blessed One, paid homage to him, sat down to one side, and said to the Blessed One: 'Those, venerable sir, are to be included among the men in the world who are arahants or who have entered upon the path to arahantship.'²²⁰

'Great king, being a layman who enjoys sensual pleasures, dwelling at home with a bed crowded with children, enjoying the use of Kāsian sandalwood, wearing garlands, scents, and unguents, receiving gold and silver, it is difficult for you to know: "These are arahants or these have entered upon the path to arahantship."

'It is by living together with someone, great king, that his virtue is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard.

'It is by dealing with someone, great king, that his honesty is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard.

'It is in adversities, great king, that a person's fortitude is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard. [79]

'It is by discussion with someone, great king, that his wisdom is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard.'²²¹

'It is wonderful, venerable sir! It is amazing, venerable sir! How well this has been stated by the Blessed One: "Great king, being a layman ... it is difficult for you to know ... (as above) ... by one who is wise, not by a dullard."

'These, venerable sir, are my spies, undercover agents, coming back after spying out the country.'²²² First information is gathered by them and afterwards I will make them disclose it.²²³ Now, venerable sir, when they

²¹⁸ The sutta is also found at Ud 64–66, but with a different verse attached. The Eastern Park is the monastery built by Visākhā, the Buddha's chief female patron, who was called 'Mother' by her father-in-law Migāra because she skilfully led him to the Dhamma.

²¹⁹ The jaṭilas were matted hair ascetics; the nigaṇṭhas, the Jains, followers of Nātaputta.

²²⁰ All three eds. read this sentence as a declarative (*ye te bhante loke arahanto*), but Ud 65,22–23 (Ee) reads it as an interrogative (*ye nu keci kho bhante loke arahanto*).

²²¹ This condensed fourfold statement is expanded upon at AN II 187–90.

²²² *Ete bhante mama purisā carā* (Ce: *cārā*) *ocarakā janapadaṃ ocaritvā āgacchanti*. Some SS read *corā* (= thieves) in place of *carā*, and the same v.l. appears in many eds. of Ud; UdA's remarks on the passage, explaining why the king's spies can be considered thieves, indicate that there even Dhammapāla had accepted the reading *corā* as correct. SA, however, treats *ocarakā* and *carā* as synonyms, glossing both as *heṭṭhacarakā*, 'undercover agents,' those who move below the surface (for the purpose of gathering intelligence). SṬ says: 'The expression "undercover agents"—which is what is meant by *carā*—refers to those who enter amidst (other groups) in order to investigate the secrets of others.' The expression *carapuri-sā* occurs too at DhA I 193,1 and at Ja II 404,9–18, VI 469,12, in contexts that indicate clearly enough that it means spy.

²²³ Be and Ee read *osāpayissāmi*, Ce *oyāyissāmi*. Texts of Ud and UdA record still more v.l., even up to nine; see Masefield, *The Udāna Commentary*, 2:918, n.195. Neither SA nor SṬ offers any help. UdA 333,25 glosses *paṭipajjissāmi karissāmi*, 'I will enter upon it, I will act,' which seems a learned way of admitting uncertainty. If we accept Norman's viable suggestion (at EV I, n.119) that we recognize in Pāli a verb *oseti*, 'to deposit' (< Skt **avaśrayati*), *osāpeti* can then be understood as the causative form of this verb (< Skt *śavaśrāyati*, as pointed out by Norman in the same note). Here it is the first person future, used metaphorically to mean 'I will make them deposit the information with me.' See too n.542 and n.657. Its absolutive, *osāpetvā*, occurs at SA III 92,2, meaning 'having put away,' that is, having put the alms bowl back into its bag.

have washed off the dust and dirt and are freshly bathed and groomed, with their hair and beards trimmed, clad in white garments, they will enjoy themselves supplied and endowed with the five cords of sensual pleasure.’

Then the Blessed One, having understood the meaning of this, on that occasion recited these verses:

- 373 ‘A man is not easily known by outward form
Nor should one trust a quick appraisal,
For uncontrolled men fare in this world
In the guise of the well controlled.
- 374 Like a counterfeit earring made of clay,
Like a bronze half-penny coated with gold,
Some move about in disguise:
Inwardly impure, outwardly beautiful.’

12 (2) Five Kings

Setting at Sāvattihī. Now on that occasion five kings headed by King Pasenadi were enjoying themselves supplied and endowed with the five cords of sensual pleasure when this conversation arose among them: ‘What is the best of sensual pleasures?’²²⁴

Some among them said: ‘Forms are the best of sensual pleasures.’ Some said: ‘Sounds are the best.’ Some: ‘Odours are the best.’ Some: ‘Tastes are the best.’ Some: [80] ‘Tactile objects are the best.’²²⁵

Since those kings were unable to convince one another, King Pasenadi of Kosala said to them: ‘Come, dear sirs, let us approach the Blessed One and question him about this matter. As the Blessed One answers us, so we should remember it.’

‘All right, dear sir,’ those kings replied. Then those five kings, headed by King Pasenadi, approached the Blessed One, paid homage to him, and sat down to one side. King Pasenadi then reported their entire discussion to the Blessed One, asking: ‘What now, venerable sir, is the best of sensual pleasures?’

‘Great king, I say that what is best among the five cords of sensual pleasure is determined by whatever is most agreeable.’²²⁶ Those same forms that are agreeable to one person, great king, are disagreeable to another. When one is pleased and completely satisfied with certain forms, then one does not yearn for any other form higher or more sublime than those forms. For him those forms are then supreme; for him those forms are unsurpassed.

‘Those same sounds ... Those same odours ... Those same tastes ... Those same tactile objects that are agreeable to one person, great king, are disagreeable to another. [81] When one is pleased and completely satisfied with certain tactile objects, then one does not yearn for any other tactile object higher or more sublime than those tactile objects. For him those tactile objects are then supreme; for him those tactile objects are unsurpassed.’

Now on that occasion the lay follower Candanaṅgalika was sitting in that assembly. Then the lay follower Candanaṅgalika rose from his seat, arranged his upper robe over one shoulder, and, extending his hands in reverential salutation towards the Blessed One, said to him: ‘An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!’

‘Then express your inspiration, Candanaṅgalika,’ the Blessed One said.²²⁷

Then the lay follower Candanaṅgalika, in the presence of the Blessed One, extolled him with an appropriate verse:

- 375 ‘As the fragrant red lotus Kokanada
Blooms in the morning, its fragrance unspent,
Behold Aṅgīrasa, the Radiant One,
Like the sun beaming in the sky.’²²⁸

²²⁴ SA does not identify the other four kings. The fact that they are designated *rāja* does not necessarily imply that they were rulers of independent states on a par with Pasenadi, though the mutual use of the address *mārīsa* suggests that they enjoyed roughly the same status with him.

²²⁵ The Pāli uses the plural *ekacce* with each assertion, but it is evident from the context that each assertion was made by only one king.

²²⁶ *Manāpapariyaṃ khvāhaṃ mahārāja pañcasu kāmagaṇesu aggan ti vadāmi*. My rendering expands slightly on the compressed Pāli idiom. SA glosses *manāpapariyaṃ* by *manāpanipphattiṃ manāpakoṭikaṃ*. ST: Whatever a person cherishes, being in his view the best, it is presented by him as the culmination, as the ultimate.

²²⁷ *Paṭibhāti maṃ bhagavā, paṭibhāti maṃ sugata*. The same verb *paṭibhāti* is used by both the interlocutor and the Buddha (by the latter, as the imperative *paṭibhātu*), but I have varied the rendering slightly in each case as befits the speaker’s situation. This type of exchange occurs repeatedly at 8:5–11 below; 8:8 (I 193,3–4), which contrasts *thānaso paṭibhanti* with *pubbe parivittakita*, ‘premeditated,’ indicates the exact nuance of the verb in such a context; see too n.143. The lay follower Candanaṅgalika is not encountered elsewhere in the canon.

Then those five kings bestowed five upper robes upon the lay follower Candanaṅgalika. But the lay follower Candanaṅgalika bestowed those five upper robes upon the Blessed One.

13 (3) A Bucket Measure of Food

Setting at Sāvattḥī. Now on that occasion King Pasenadi of Kosala had eaten a bucket measure of rice and curries.²²⁹ Then, while still full, huffing and puffing, the king approached the Blessed One, paid homage to him, and sat down to one side.

Then the Blessed One, having understood that King Pasenadi was full and was huffing and puffing, on that occasion recited this verse:

376 ‘When a man is always mindful,
 Knowing moderation in the food he eats,
 His ailments then diminish:
 He ages slowly, guarding his life.’ [82]

Now on that occasion the brahmin youth Sudassana was standing behind King Pasenadi of Kosala. The king then addressed him thus: ‘Come now, dear Sudassana, learn this verse from the Blessed One and recite it to me whenever I am taking my meal. I will then present you daily with a hundred *kahāpaṇas* as a perpetual grant.’²³⁰

‘Yes, sire,’ the brahmin youth Sudassana replied. Having learned this verse from the Blessed One, he recited it to King Pasenadi whenever he was taking his meal. Then King Pasenadi of Kosala gradually reduced his intake of food to at most a pint-pot measure of boiled rice.²³¹ At a later time, when his body had become quite slim, King Pasenadi of Kosala stroked his limbs with his hand and on that occasion uttered this inspired utterance: ‘The Blessed One showed compassion towards me in regard to both kinds of good—the good pertaining to the present life and that pertaining to the future life.’²³²

14 (4) Battle (1)

Setting at Sāvattḥī. Then King Ajātasattu of Magadha, the Videhi son, mobilized a four-division army and marched in the direction of Kāśi against King Pasenadi of Kosala.²³³ King Pasenadi heard this report, mobilized a four-division army, and launched a counter-march in the direction of Kāśi against King Ajātasattu. [83] Then King Ajātasattu of Magadha and King Pasenadi of Kosala fought a battle. In that battle King Ajātasattu defeated King Pasenadi, and King Pasenadi, defeated, retreated to his own capital of Sāvattḥī.

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvattḥī for alms. When they had walked for alms in Sāvattḥī and had returned from their alms round, after the meal they

²²⁸ SA: *Kokanada* is a synonym for the red lotus (*paduma*). The Buddha is called *Āṅgīrasa* because rays issue from his body (*āṅgato rasmiyo nikkhamanti*). A parallel including the verse is found at AN III 239–40. See too Vism 388,1–4 (PP 12:60). On *Āṅgīrasa* Malalasekera remarks (DPPN 1:20): ‘It is, however, well known that, according to Vedic tradition, the Gautamas belong to the *Āṅgīrasa* tribe; the word, as applied to the Buddha, therefore is probably a patronymic.’

²²⁹ Be: *doṇapākakuraṃ*; Ce and Ee: *doṇapākasudam*. SA: He ate rice cooked from a *doṇa* of rice grains along with suitable soups and curries. The *doṇa* is a measure of volume, perhaps a ‘bucket,’ obviously far more than the capacity of an ordinary person’s stomach.

²³⁰ The *kahāpaṇa* was the standard currency unit of the period. See Singh, *Life in North-Eastern India*, pp.255–57.

²³¹ SA says that the *nālīka*, which I render pint-pot (after Burlingame), is the proper portion for a man; I could not find any source specifying the relation between *doṇa* and *nālīka*. SA explains that the Buddha had instructed Sudassana to recite the verse, not when the king began his meal, but when he approached the end. In this way each day the king gradually left aside the last portion of food until he reached the proper measure.

A more elaborate version of the story is found at DhA III 264–66, where it serves as the background to DhA 325; see BL 3:76–77. In this version the king’s advisor is Prince Uttara rather than the brahmin youth Sudassana.

²³² SA: The good pertaining to the present life was the slimming of the body; the good pertaining to the future was virtue (*sīla*), one aspect of which is moderation in eating. See 3:17 below.

²³³ Ajātasattu was Pasenadi’s nephew, son of his sister and King Bimbisāra, ruler of Magadha. While still a prince Ajātasattu was incited by Devadatta to usurp the throne and have his father executed; soon afterwards his mother died of grief. War broke out when Pasenadi and Ajātasattu both laid claim to the prosperous village of Kāśī, situated between the two kingdoms, which Pasenadi’s father, King Mahākosala, had given to his daughter when she married Bimbisāra (see prologue to Ja No. 239). The four divisions of the army are elephant troops, cavalry, chariot troops, and infantry, enumerated in the next sutta.

SA explains the epithet *Vedehiputta*: ‘*Vedehi* means wise; he was so called because he was the son of a wise woman.’ This is almost certainly a fabrication. Videha was a country in north India, and the epithet suggests his ancestry was from that land. Since Ajātasattu’s mother was from Kosala, Geiger surmises that it must have been his maternal grandmother who came from Videha (GermTr, p.131, n.3). See too II, n.284.

approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened. (The Blessed One said:)

‘Bhikkhus, King Ajātasattu of Magadha has evil friends, evil companions, evil comrades. King Pasenadi of Kosala has good friends, good companions, good comrades. Yet for this day, bhikkhus, King Pasenadi, having been defeated, will sleep badly tonight.’²³⁴

377 ‘Victory breeds enmity,
The defeated one sleeps badly.
The peaceful one sleeps at ease,
Having abandoned victory and defeat.’²³⁵

15 (5) Battle (2)

[84] (*Opening as in §14:*)

In that battle King Pasenadi defeated King Ajātasattu and captured him alive. Then it occurred to King Pasenadi: ‘Although this King Ajātasattu of Magadha has transgressed against me while I have not transgressed against him, still, he is my nephew. Let me now confiscate all his elephant troops, all his cavalry, all his chariot troops, and all his infantry, and let him go with nothing but his life.’

Then King Pasenadi confiscated all King Ajātasattu’s elephant troops, all his cavalry, all his chariot troops, and all his infantry, and let him go with nothing but his life.

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvattḥī for alms. When they had walked for alms in Sāvattḥī and had returned from their alms round, after the meal they approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened. [85]

Then the Blessed One, having understood the meaning of this, on that occasion recited these verses:

378 ‘A man will go on plundering
So long as it serves his ends,
But when others plunder him,
The plunderer in turn is plundered.’²³⁶
379 The fool thinks fortune is on his side
So long as his evil does not ripen,
But when the evil ripens
The fool incurs suffering.’²³⁷
380 The killer gets a killer for himself,
A conqueror, one who conquers him.
The abuser gets abuse,
The reviler, one who reviles.
Thus by the unfolding of kamma
The plunderer in turn is plundered.’ [86]

16 (6) Daughter

Setting at Sāvattḥī. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. Then a certain man approached King Pasenadi and informed him in a whisper: ‘Sire, Queen

²³⁴ SA: Ajātasattu has evil friends such as Devadatta, Pasenadi has good friends such as Sāriputta. *Pāpamitta* and *kalyāṇamitta* are *bahubbīhi* compounds meaning respectively ‘one with an evil friend’ and ‘one with a good friend.’ They do not mean, as CRD translates at KS 1:112, ‘a friend of that which is wicked’ and ‘a friend of that which is righteous’; nor do they mean ‘a friend of evil people’ and ‘a friend of good people’ (though this is entailed). The rare word *ajjatan* (as in Ce and Ee; Be has ‘normalized’ the difficult reading to *ajj’eva*) seems to mean ‘for today, for this day,’ with the implication that the situation will soon change.

²³⁵ SA: *Jayam veram pasavati ti jinanto veram pasavati, veripuggalaṃ labhati*; ‘The victorious one breeds enmity: one conquering breeds enmity, begets an inimical person.’ SA thus interprets *jayam* in pāda a as a nominative present participle functioning as subject. At EV II, n.26, Norman suggests it might be a *ṇamul* absolutive, i.e. a rare type of absolutive formed from the *-am* termination (see too EV I, n.22). While at v.380 we do find *jayam* as a participle, the word also occurs as a neuter nominative at v.588c, and thus there should be no reason not to interpret it in the same way here. See the discussion in Brough, pp.238–39, n.180.

²³⁶ I read pāda d with Be and Ce: *so vilutto viluppati*, as against Ee’s *vilumpati*. SA glosses the line, in its occurrence at v.380d: *so vilumpako vilumpiyati*. To preserve the logic of the verse it is really necessary to accept the passive verb and to understand the passive past participle as active in sense. The BHS version at Uv 9:9 is more intelligible, with an agent noun in place of the past participle: *so viloptā vilupyate*.

²³⁷ ST explains the sense: ‘He thinks the evil deed will lead to his welfare.’

Mallikā has given birth to a daughter.’ When this was said, King Pasenadi was displeased.²³⁸ Then the Blessed One, having understood that King Pasenadi was displeased, on that occasion recited these verses:

- 381 ‘A woman, O lord of the people,
 May turn out better than a man:
 She may be wise and virtuous,
 A devoted wife, revering her mother-in-law.’²³⁹
- 382 The son to whom she gives birth
 May become a hero, O lord of the land.
 The son of such a blessed woman
 May even rule the realm.’²⁴⁰

17 (7) Diligence (1)

Setting at Sāvathī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: ‘Is there, venerable sir, one thing which secures both kinds of good, the good pertaining to the present life and that pertaining to the future life?’

‘There is one thing, great king, which secures both kinds of good, the good pertaining to the present life and that pertaining to the future life.’

‘But what, venerable sir, is that one thing?’

‘Diligence, great king. Just as the footprints of all ambulatory living beings fit into the footprint of the elephant, and the elephant’s footprint is declared to be the chief among them by reason of its great size, so diligence is the one thing which secures both kinds of good, [87] the good pertaining to the present life and that pertaining to the future life.’²⁴¹

- 383 ‘For one who desires long life and health,
 Beauty, heaven, and noble birth,
 (A variety of) lofty delights
 Following each other in succession,
 The wise here praise diligence
 In performing deeds of merit.
- 384 The wise person who is diligent
 Secures both kinds of good:
 The good found in this very life
 And the good pertaining to the future.
 The steadfast one, by reaching the good,
 Is declared a person of wisdom.’²⁴²

18 (8) Diligence (2)

Setting at Sāvathī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: ‘Here, venerable sir, while I was alone in seclusion, the following reflection arose in my mind: “The Dhamma has been well ex-

²³⁸ SA: He was displeased thinking, ‘I elevated Queen Mallikā from a poor family to the rank of queen. If she had given birth to a son she would have won great honour, but now she has lost that opportunity.’ Prince Viḍūḍabha, the heir to the throne, was begotten from another wife of Pasenadi, a Sakyan lady of mixed descent who was passed off to Pasenadi as a pure-bred Sakyan princess. Viḍūḍabha later usurped the throne and left his father to die in exile. When he learned that the Sakyans had deceived his father he massacred them and almost annihilated the entire Saykan clan.

²³⁹ In pāda b, I follow Ee in reading *posā*, ‘than a man,’ though Be and Ce, as well as SA, read *posa*, which SA glosses as the imperative *posehi*, ‘nourish (her).’ SA sees the comparison with a son implicit in *seyyā*: ‘Even a woman may be better than a dull, stupid son.’ In pāda d, *sassudevā* literally means ‘having (her) mother-in-law as a deva’; SA adds father-in-law in the gloss.

²⁴⁰ In pāda b, it is uncertain from the text whether *disampati* is nominative or vocative, but I follow SA, which glosses it with the vocative *disājeṭṭhaka*. With Be and Ce, I read pāda c as *tādisā subhagiyā putto* and comply with SA by translating *tādisā* as if it were a truncated genitive qualifying the woman. Ee reads *tādiso* in apposition to *putto*.

²⁴¹ SA explains *appamāda* as *kārāpaka-appamāda*, ‘activating diligence,’ which ST says is diligence that motivates one to engage in the three bases of meritorious deeds (giving, virtue, and meditation). SA: Diligence, though mundane, is still the chief even among the exalted and supramundane states (i.e., the jhānas, paths, and fruits) because it is the cause for their attainment.

²⁴² In pāda e, *atthābhisamayā* is glossed by SA with *atthapaṭilābhā*. Here I have tried to avoid the tautology of translating *dhīro paṇḍito ti vuccati* ‘the wise one is called a person of wisdom’ by rendering *dhīra* in terms of its homonym, ‘steadfast’; see n.72.

pounded by the Blessed One, and that is for one with good friends, good companions, good comrades, not for one with bad friends, bad companions, bad comrades.”²⁴³

‘So it is, great king! So it is, great king! The Dhamma has been well expounded by me, and that is for one with good friends, good companions, good comrades, not for one with bad friends, bad companions, bad comrades.

‘On one occasion, great king, I was living among the Sakyans, where there is a town of the Sakyans named Nagaraka.²⁴⁴ Then the bhikkhu Ānanda approached me, paid homage to me, sat down to one side, and said: “Venerable sir, this is half of the holy life, that is, good friendship, good companionship, good comradeship.”

‘When this was said, great king, I told the bhikkhu Ānanda: “Not so, Ānanda! Not so, Ānanda! This is the entire holy life, Ānanda, that is, good friendship, [88] good companionship, good comradeship. When a bhikkhu has a good friend, a good companion, a good comrade, it is to be expected that he will develop and cultivate the noble eightfold path. And how, Ānanda, does a bhikkhu who has a good friend, a good companion, a good comrade, develop and cultivate the noble eightfold path? Here, Ānanda, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. He develops right intention ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, Ānanda, that a bhikkhu who has a good friend, a good companion, a good comrade, develops and cultivates the noble eightfold path.

“By this method too, Ānanda, it may be understood how the entire holy life is good friendship, good companionship, good comradeship: by relying upon me as a good friend, Ānanda, beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to illness are freed from illness; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, displeasure, and despair are freed from sorrow, lamentation, pain, displeasure, and despair. It is by this method too, Ānanda, that it may be understood how the entire holy life is good friendship, good companionship, good comradeship.”

‘Therefore, great king, you should train yourself thus: “I will be one who has good friends, good companions, good comrades.” It is in such a way that you should train yourself.

‘When, great king, you have good friends, good companions, good comrades, [89] you should dwell with one thing for support: diligence in wholesome states.

‘When, great king, you are dwelling diligently, with diligence for support, your retinue of harem women will think thus: “The king dwells diligently, with diligence for support. Come now, let us also dwell diligently, with diligence for support.”

‘When, great king, you are dwelling diligently, with diligence for support, your retinue of khattiya vassals will think thus ... your troops will think thus ... your subjects in town and countryside will think thus: “The king dwells diligently, with diligence for support. Come now, let us also dwell diligently, with diligence for support.”

‘When, great king, you are dwelling diligently, with diligence for support, you yourself will be guarded and protected, your retinue of harem women will be guarded and protected, your treasury and storehouse will be guarded and protected.

- 385 ‘For one who desires lofty riches
Following each other in succession,
The wise here praise diligence
In performing deeds of merit.
- 386 The wise person who is diligent
Secures both kinds of good:
The good found in this very life
And the good pertaining to the future.
The steadfast one, by reaching the good,
Is declared a person of wisdom.’

19 (9) Childless (1)

Setting at Sāvattihī. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: ‘Where are you coming from, great king, in the middle of the day?’

²⁴³ SA: Although the Dhamma is well expounded for all, just as medicine is effective only for one who takes it, so the Dhamma fulfils its purpose only for a compliant and faithful person having good friends, not for the other type.

²⁴⁴ The incident reported here, including the discourse on good friendship, is recorded at 45:2. The later version, however, does not include the line ‘beings subject to illness are freed from illness’ (*vyādhidhammā sattā vyādhiyā parimuccanti*), which is found at I 88,23. Explanatory notes to the embedded discourse will be found below <V,n.??>.

‘Here, venerable sir, a financier householder in Sāvattihī has died. I have come after conveying his heirless fortune to the palace, as he died intestate.²⁴⁵ There were eighty lakhs of gold, [90] not to speak of silver. And yet, venerable sir, that financier householder’s meals were like this: he ate red rice along with sour gruel. His clothes were like this: he wore a three-piece hempen garment. His vehicle was like this: he went about in a dilapidated little cart with a leaf awning.’²⁴⁶

‘So it is, great king! So it is, great king! When a bad man gains abundant wealth, he does not make himself happy and pleased, nor does he make his mother and father happy and pleased, nor his wife and children, nor his slaves, workers, and servants, nor his friends and colleagues; nor does he establish an offering for recluses and brahmins, one leading upwards, of heavenly fruit, resulting in happiness, conducive to heaven. Because his wealth is not being used properly, kings take it away, or thieves take it away, or fire burns it, or water carries it away, or unloved heirs take it. Such being the case, great king, that wealth, not being used properly, goes to waste, not to utilization.

‘Suppose, great king, in a place uninhabited by human beings, there was a lotus pond with clear, cool, sweet, and clean water, with good fords, delightful; but no people would take that water, or drink it, or bathe in it, or use it for any purpose. In such a case, great king, that water, not being used properly, would go to waste, not to utilization. So too, great king, when a bad man gains abundant wealth ... that wealth, not being used properly, goes to waste, not to utilization.

‘But, great king, when a good man gains abundant wealth, he makes himself happy and pleased, and he makes his mother and father happy and pleased, and his wife and children, and his slaves, workers, and servants, and his friends and colleagues; and he establishes an offering for recluses and brahmins, one leading upwards, of heavenly fruit, resulting in happiness, conducive to heaven. Because his wealth is being used properly, [91] kings do not take it away, thieves do not take it away, fire does not burn it, water does not carry it away, and unloved heirs do not take it. Such being the case, great king, that wealth, being used properly, goes to utilization, not to waste. So too, great king, when a good man gains abundant wealth ... that wealth, being used properly, goes to utilization, not to waste.

‘Suppose, great king, not far from a village or a town, there was a lotus pond with clear, cool, sweet, and clean water, with good fords, delightful; and people would take that water, and drink it, and bathe in it, and use it for their purposes. In such a case, great king, that water, being used properly, would go to utilization, not to waste. So too, great king, when a good man gains abundant wealth ... that wealth, being used properly, goes to utilization, not to waste.

- 387 ‘As cool water in a desolate place
 Evaporates without being drunk,
 So when a scoundrel acquires wealth
 He neither enjoys himself nor gives.
 388 But when the wise man obtains wealth
 He enjoys himself and does his duty.
 Having supported his kin, free from blame,
 That noble man goes to a heavenly state.’

20 (10) Childless (2)

(As above, except that the amount is a hundred lakhs of gold:) [92]

‘So it is, great king! So it is, great king! Once in the past, great king, that financier householder provided a paccekabuddha named Tagarasikhī with almsfood. Having said, “Give alms to the recluse,” he rose from his seat and departed. But after giving, he later felt regret and thought: “It would have been better if the slaves or workers had eaten that almsfood!” Moreover, he murdered his brother’s only son for the sake of his fortune.²⁴⁷

‘Because that financier householder provided the paccekabuddha Tagarasikhī with almsfood, as a result of that kamma he was reborn seven times in a good destination, in the heavenly world. As a residual result of that same

²⁴⁵ The *seṭṭhi* were the wealthy money lenders in the large towns and cities of northern India. Originally guild masters, in time they came to function as private bankers and often played decisive roles in political affairs. The famous Anāthapiṇḍika was a *seṭṭhi*. See Singh, *Life in North-Eastern India*, pp.249–51. Apparently when a wealthy man died intestate, the king was entitled to his fortune.

²⁴⁶ SA: *Kaṇṇajaka* is rice with the red powder from the husk (*sakuṇḍakabhatta*); *tipakkhavasana*, a garment made by sewing together three pieces of cloth.

²⁴⁷ A paccekabuddha is one who attains enlightenment independently of a fully enlightened Buddha (*sammā sambuddha*), but unlike a fully enlightened Buddha does not establish a *sāsana*, a religious ‘dispensation.’ They are said to arise only at times when a Buddha’s dispensation does not exist in the world. The story is elaborated in SA and at DhP IV 77–78; see BL 3:240. A version at Ja No. 390 does not mention the murder of the nephew or the rebirth in hell. A partly parallel story of abuse towards the paccekabuddha Tagarasikhī is related at Ud 50,14–19.

kamma, he obtained the position of financier seven times in this same city of Sāvattḥī. But because that financier householder later felt regret about giving, as a result of that kamma his mind did not incline to the enjoyment of excellent food, excellent clothing, and excellent vehicles, nor to the enjoyment of excellent items among the five cords of sensual pleasure. And because that financier householder murdered his brother's only son for the sake of his fortune, as a result of that kamma he was tormented in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years. As a residual result of that same kamma, he has furnished the royal treasury with this seventh heirless fortune.

'The old merit of that financier householder has been utterly exhausted, and he had not accumulated any fresh merit. But today, great king, the financier householder is being roasted in the Great Roruva Hell.'²⁴⁸

'So, venerable sir, that financier householder has been reborn in the Great Roruva Hell?' [93]

'Yes, great king, that financier householder has been reborn in the Great Roruva Hell.

389 'Grain, wealth, silver, gold,
 Or whatever other possessions there are,
 Slaves, workers, messengers,
 And those who live as one's dependants:
 Without taking anything one must go,
 Everything must be left behind.
 390 But what one has done with the body,
 Done by speech, and done by mind:
 This is what is truly one's own,
 This one takes when one goes;
 This is what follows one along
 Like a shadow that never departs.
 391 Therefore one should do what is good
 As a collection for the future life.
 Merits are the support for living beings
 (When they arise) in the other world.'

III. The Third Chapter

(The Kosalan Pentad)

21 (1) Persons

Setting at Sāvattḥī. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

'Great king, there are these four kinds of persons found existing in the world. What four? The one heading from darkness to darkness, the one heading from darkness to light, the one heading from light to darkness, the one heading from light to light.'²⁴⁹

'And how, great king, is a person one heading from darkness to darkness? Here some person has been reborn in a low family—a caṇḍala family or a family of bamboo workers or a family of hunters or a family of cartwrights or a family of flower-scavengers—a poor family in which there is little food and drink and which subsists with difficulty, [94] one where food and clothing are obtained with difficulty; and he is ugly, unsightly, deformed, chronically ill—purblind or cripple-handed or lame or paralyzed.²⁵⁰ He is not one who gains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct with the body, misconduct with speech, and misconduct with the mind. Having done so, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the nether world, in hell.

²⁴⁸ See n.93.

²⁴⁹ The sutta without the similes and verses is found at AN II 85–86; see too Pug 51,21–52,23. SA: One is *in darkness (tamo)* because one is conjoined with darkness by being reborn in a low family, and one is *heading towards darkness (tamo-parāyaṇa)* because one is approaching the darkness of hell. One is *in light (joti)* because one is conjoined with light by being reborn in a high family, and one is *heading towards light (jotiparāyaṇa)* because one is approaching the light of a heavenly rebirth.

²⁵⁰ The caṇḍalas were the most despised of the outcasts; see Singh, *Life in North-Eastern India*, pp.16–20. SA glosses *ve-nakula* as *vilīvakāraṇakula*, family of basket weavers; the two occupations are listed separately at Miln 331. *Rathakāraṇakula* is glossed as *cammakāraṇakula*, family of leather workers [ST: because the straps of carts are made of leather]; and *pukkusakula* as *pupphachaddakakula*, family of those who throw away wilted flowers. Perhaps the latter more generally included all sweepers and refuse removers.

‘Suppose, great king, a man would go from darkness to darkness, or from gloom to gloom, or from stain to stain: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from darkness to darkness.

‘And how, great king, is a person one heading from darkness to light? Here some person has been reborn in a low family ... one where food and clothing are obtained with difficulty; and he is ugly ... or paralyzed. He is not one who gains food ... and lighting. He engages in good conduct with the body, good conduct with speech, and good conduct with the mind. Having done so, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world.

‘Suppose, great king, a man would climb from the ground on to a palanquin, or from a palanquin on to horseback, or from horseback to an elephant mount, or from an elephant mount to a mansion: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from darkness to light.

‘And how, great king, is a person one heading from light to darkness? Here some person has been reborn in a high family—an affluent khattiya family, an affluent brahmin family, or an affluent householder family—one which is rich, with great wealth and property, [95] with abundant gold and silver, abundant treasures and commodities, abundant wealth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He is one who gains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct with the body, misconduct with speech, and misconduct with the mind. Having done so, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the nether world, in hell.

‘Suppose, great king, a man would descend from a mansion to an elephant mount, or from an elephant mount to horseback, or from horseback to a palanquin, or from a palanquin to the ground, or from the ground to underground darkness: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from light to darkness.

‘And how, great king, is a person one heading from light to light? Here some person has been reborn in a high family ... with abundant wealth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He is one who gains food ... and lighting. He engages in good conduct with the body, good conduct with speech, and good conduct with the mind. Having done so, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world.

‘Suppose, great king, a man would cross over from palanquin to palanquin, or from horseback to horseback, or from elephant mount to elephant mount, or from mansion to mansion: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from light to light. [96]

‘These, great king, are the four kinds of persons found existing in the world.

(i)

392 ‘The person, O king, who is poor,
 Lacking in faith, stingy,
 Niggardly, with bad intentions,
 Wrong in views, disrespectful,
 393 Who abuses and reviles recluses,
 Brahmins, and other mendicants;
 A nihilist, a scoffer, who hinders
 Another giving food to beggars:
 394 When such a person dies, lord of the people,
 He goes, O king, to the terrible hell,
 Heading from darkness to darkness.

(ii)

395 ‘The person, O king, who is poor,
 Endowed with faith, generous,
 One who gives, with best intentions,
 A person with unscattered mind
 396 Who rises up and venerates recluses,
 Brahmins, and other mendicants;
 One who trains in righteous conduct,
 Who hinders none giving food to beggars:
 397 When such a person dies, lord of the people,
 He goes, O king, to the threefold heaven,
 Heading from darkness to light.

(iii)

398 ‘‘The person, O king, who is rich,
 Lacking in faith, stingy,

- 399 Niggardly, with bad intentions,
Wrong in views, disrespectful,
Who abuses and reviles recluses,
Brahmins, and other mendicants;
A nihilist, a scoffer, who hinders
Another giving food to beggars:
400 When such a person dies, lord of the people,
He goes, O king, to the terrible hell,
Heading from light to darkness.
- (iv)
- 401 ‘The person, O king, who is rich,
Endowed with faith, generous,
One who gives, with best intentions,
A person with unscattered mind
402 Who rises up and venerates recluses,
Brahmins, and other mendicants;
One who trains in righteous conduct,
Who hinders none giving food to beggars:
403 When such a person dies, lord of the people,
He goes, O king, to the threefold heaven,
Heading from light to light.’

22 (2) Grandmother

Setting at Sāvathī. The Blessed One said to King Pasenadi of Kosala as he was sitting to one side: [97] ‘Where are you coming from, great king, in the middle of the day?’

‘Venerable sir, my grandmother has died. She was old, aged, burdened with years, advanced in life, come to the last stage, 120 years from birth. Venerable sir, my grandmother was dear and beloved to me. If, venerable sir, by means of the elephant-treasure I could have redeemed my grandmother from death, I would have given away even the elephant-treasure so that she would not have died.²⁵¹ If by means of the horse-treasure I could have redeemed her from death ... If by a prize village I could have redeemed her from death ... If by means of the country I could have redeemed my grandmother from death, I would have given away even the country so that she would not have died.’

‘All beings, great king, are subject to death, terminate in death, and cannot escape death.’

‘It is wonderful, venerable sir! It is amazing, venerable sir! How well this has been stated by the Blessed One: “All beings, great king, are subject to death, terminate in death, and cannot escape death.”’

‘So it is, great king! So it is, great king! All beings, great king, are subject to death, terminate in death, and cannot escape death. Just as all the potter’s vessels, whether unbaked or baked, are subject to a breakup, terminate in their breakup, and cannot escape their breakup, so all beings are subject to death, terminate in death, and cannot escape death.’

- 404 ‘All beings will die,
For life ends in death.
They will fare according to their deeds,
Reaping the fruits of their merit and evil:
The doers of evil go to hell,
The doers of merit to a happy realm.
405 Therefore one should do what is good
As a collection for the future life.
Deeds of merit are the support for living beings
(When they arise) in the other world.’ [98]

²⁵¹ Lit., ‘If by means of the elephant-treasurer I could have it, “Let my grandmother not die,” I would have given away the elephant-treasure, (thinking), “Let my grandmother not die.”’ SA: When his mother died his grandmother filled her place in bringing him up; hence he had such strong affection for her. The elephant-treasure was an elephant worth 100,000 *kahāpaṇa*, decked with ornaments worth the same amount. The same explanation applies to the horse-treasure and the prize village.

23 (3) World

Setting at Sāvattthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: ‘Venerable sir, how many things are there in the world which, when they arise, arise for one’s harm, suffering, and discomfort?’²⁵²

‘There are, great king, three things in the world which, when they arise, arise for one’s harm, suffering, and discomfort. What are the three? Greed is something in the world which, when it arises, arises for one’s harm, suffering, and discomfort. Hatred is something in the world which, when it arises, arises for one’s harm, suffering, and discomfort. Delusion is something in the world which, when it arises, arises for one’s harm, suffering, and discomfort. These are the three things in the world which, when they arise, arise for one’s harm, suffering, and discomfort.

406 ‘Greed, hatred, and delusion,
 Arisen from within oneself,
 Injure the person of evil mind
 As its own fruit destroys the reed.’

24 (4) Archery

Setting at Sāvattthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One:

‘Venerable sir, where should a gift be given?’²⁵³

‘Wherever one’s mind has confidence, great king.’²⁵⁴

‘But, venerable sir, where does what is given become of great fruit?’

‘This is one question, great king, “Where should a gift be given?” and this another, “Where does what is given become of great fruit?” What is given to one who is virtuous, great king, is of great fruit, not so what is given to the immoral. Now then, great king, I will question you about this same point. Answer as you see fit. What do you think, great king? Suppose you are at war and a battle is about to take place. Then a khattiya youth would arrive, one who is untrained, unskilful, unpractised, [99] inexperienced, timid, petrified, frightened, quick to flee. Would you employ that man, and would you have any use for such a man?’

‘Surely not, venerable sir.’

‘Then a brahmin youth would arrive ... a vessa youth ... a sudda youth ... who is untrained ... quick to flee. Would you employ that man, and would you have any use for such a man?’

‘Surely not, venerable sir.’

‘What do you think, great king? Suppose you are at war and a battle is about to take place. Then a khattiya youth would arrive, one who is trained, skilful, practised, experienced, brave, courageous, bold, ready to stand his place. Would you employ that man, and would you have any use for such a man?’

‘Surely I would, venerable sir.’

‘Then a brahmin youth would arrive ... a vessa youth ... a sudda youth ... who is trained ... ready to stand his place. Would you employ that man, and would you have any use for such a man?’

‘Surely I would, venerable sir.’

‘So too, great king, when a person has gone forth from the household life into homelessness, no matter from what clan, if he has abandoned five factors and possesses five factors, then what is given to him is of great fruit. What five factors have been abandoned? Sensual desire has been abandoned; ill will has been abandoned; sloth and torpor has been abandoned; restlessness and worry has been abandoned; doubt has been abandoned. What five factors does he possess? He possesses the aggregate of virtue of one beyond training, the aggregate of concentration of one beyond training, the aggregate of wisdom of one beyond training, [100] the aggregate of liberation of one beyond training, the aggregate of the knowledge and vision of liberation of one beyond training. He

²⁵² Compare with 3:2. The verses are identical.

²⁵³ *Kattha nu kho bhante dānaṃ dātabbhaṃ*. I have translated in accordance with the Pāli idiom, though in English we would normally say, ‘To whom should a gift be given?’ SA relates the background story: When the Buddha began his ministry, great gains and honour accrued to him and the Bhikkhu Sangha, and thus the fortunes of the rival sects declined. The rival teachers, intent on besmirching his reputation, told the householders that the recluse Gotama was proclaiming that gifts should be given only to him and his disciples, not to other teachers and their disciples. When the king heard this he realized it was a malicious falsehood, and to convince the multitude of this he assembled the entire populace on a festival day and questioned the Buddha about the matter before the whole assembly.

²⁵⁴ SA paraphrases: ‘One should give to whichever person one’s mind has confidence in.’ When the Buddha spoke thus the king announced to the crowd: ‘With one statement the sectarian teachers have been crushed.’ To clear up the ambiguity he next asked: ‘Lord, the mind may have confidence in anyone—in the Jains, the naked ascetics, the wanderers, etc.—but where does a gift produce great fruit?’ What underlies the question is a basic premise of Indian ascetic spirituality, namely, that gifts given to renunciants yield fruits—mundane and spiritual benefits—in proportion to the spiritual purity of the recipients. The mechanism that governs the relationship between giving and its fruits is the law of kamma. For a full disquisition on giving and its rewards, see MN No. 142.

possesses these five factors. Thus what is given to one who has abandoned five factors and who possesses five factors is of great fruit.²⁵⁵

- 407 ‘As a king intent on waging war
 Would employ a youth skilled with the bow,
 One endowed with strength and vigour,
 But not the coward on account of his birth—
 408 So even though he be of lower birth,
 One should honour the person of noble conduct,
 The sagely man in whom are established
 The virtues of patience and gentleness.²⁵⁶
 409 One should build delightful hermitages
 And invite the learned to dwell in them;
 One should build water tanks in the forest
 And causeways over rough terrain.
 410 With a confident heart one should give
 To those of upright character:
 Give food and drink and things to eat,
 Clothing to wear and beds and seats.
 411 For as the rain-cloud, thundering,
 With lightning wreathes and a hundred crests,
 Pours down its rain upon the earth,
 Flooding both the plain and valley—
 412 So the wise man, faithful, learned,
 Having had a meal prepared,
 Satisfies with food and drink
 The mendicants who live on alms.
 413 Rejoicing, he distributes gifts,
 He proclaims, “Give, O give.”
 For that is his thundering
 Like the sky when it rains.
 That shower of merit, so vast,
 Will pour down on the giver.’

25 (5) The Simile of the Mountain

Setting at Sāvathī. The Blessed One said to King Pasenadi of Kosala as he was sitting to one side: ‘Now where are you coming from, great king, in the middle of the day?’

‘Just now, venerable sir, I have been engaged in those affairs of kingship typical for head-anointed khattiya kings, who are intoxicated with the intoxication of sovereignty, who are obsessed by greed for sensual pleasures, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth.’²⁵⁷

‘What do you think, great king? [101] Here, a man would come to you from the east, one who is trustworthy and reliable; having approached, he would tell you: “For sure, great king, you should know this: I am coming from the east, and there I saw a great mountain high as the clouds coming this way, crushing all living beings. Do whatever you think should be done, great king.” Then a second man would come to you from the west ... Then a third man would come to you from the north ... Then a fourth man would come to you from the south, one who is trustworthy and reliable; having approached, he would tell you: “For sure, great king, you should know this: I am coming from the south, and there I saw a great mountain high as the clouds coming this way, crushing all liv-

²⁵⁵ The five factors that are abandoned are the five hindrances (*pañcanīvaraṇā*); the five factors possessed are the five aggregates of one beyond training (*asekhakkhandhā*), the *asekha* being the arahant.

²⁵⁶ SA equates patience (*khanti*) with forbearance (*adhivāsana*) and gentleness (*soracca*) with arahantship [ST: because only the arahant is exclusively *sorata*]. Dhs §1349 (Be) defines *soracca* as non-transgression by body, speech, and mind, and as complete restraint by virtue; but see n.462.

²⁵⁷ SA says that Pasenadi had arrived after he had just finished impaling a band of criminals that he had arrested when they tried to ambush him and usurp the kingdom. The Buddha thought, ‘If I reprimand him for such a terrible deed, he will feel too dismayed to associate closely with me. Instead I will instruct him by an indirect method.’ I agree with CRD that the story does not fit well, and I would add that it even detracts from the solemn dignity of the Buddha’s discourse.

ing beings. Do whatever you think should be done, great king.” If, great king, such a great peril should arise, such a terrible destruction of human life, the human state being so difficult to obtain, what should be done?’

‘If, venerable sir, such a great peril should arise, such a terrible destruction of human life, the human state being so difficult to obtain, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?’²⁵⁸

‘I inform you, great king, I announce to you, great king: aging and death are rolling in on you. When aging and death are rolling in on you, great king, what should be done?’

‘As aging and death are rolling in on me, venerable sir, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?’

‘There are, venerable sir, elephant battles (fought by) head-anointed khattiya kings, who are intoxicated with the intoxication of sovereignty, who are obsessed by greed for sensual pleasures, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth; but there is no place for those elephant battles, no scope for them, when aging and death are rolling in.²⁵⁹ There are, venerable sir, cavalry battles (fought by) head-anointed khattiya kings ... There are chariot battles ... infantry battles ... [102] but there is no place for those infantry battles, no scope for them, when aging and death are rolling in. In this royal court, venerable sir, there are counsellors who, when the enemies arrive, are capable of dividing them by subterfuge; but there is no place for those battles of subterfuge, no scope for them, when aging and death are rolling in. In this royal court, venerable sir, there exists abundant bullion and gold stored in vaults and depositories, and with such wealth we are capable of mollifying the enemies when they come; but there is no place for those battles of wealth, no scope for them, when aging and death are rolling in. As aging and death are rolling in on me, venerable sir, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?’

‘So it is, great king! So it is, great king! As aging and death are rolling in on you, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?’

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

- 414 ‘Just as mountains of solid stone,
 Massive, reaching to the sky,
 Might draw together from all sides,
 Crushing all in the four quarters—
 415 So aging and death come rolling in,
 In and over living beings—
 Khattiyas, brahmins, and vessas,
 Suddas, caṇḍalas, and other outcasts:
 They spare none along the way
 But come crushing everything.
 416 There’s no ground there for elephant troops,
 For chariot troops and infantry.
 One cannot defeat them by subterfuge,
 Nor buy them off by means of wealth.
 417 Therefore a person of wisdom here,
 Out of regard for his own good,
 Steadfast, should settle faith
 In the Buddha, Dhamma, and Sangha.
 418 When one conducts oneself by Dhamma
 With body, speech, and mind,
 They praise one here in the present life,
 And after death one rejoices in heaven.’

²⁵⁸ SA explains *dharmacariyā* as the ten wholesome courses of kamma and says that *samacariyā*, righteous conduct, means the same.

²⁵⁹ *Natthi gati natthi visayo adhvattamāne jarāmarane*. SA glosses *gati* (= place of motion, ‘room’) as *nippatti*, success [ST:6 ‘The point is that there is no success to be achieved by battle’]; *visaya* (‘scope’), as *okāsa*, opportunity, or *samattha-bhāva*, capability; ‘for it is not possible to ward off aging and death by these battles.’

Book IV
Chapter 4
Connected Discourses with Māra
(Māra-saṃyutta)

I. The First Chapter
(Lifespan)

1 (1) Austere Practice

[103] Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree soon after he had attained complete enlightenment.²⁶⁰ Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: 'I am indeed freed from that gruelling asceticism! It is good indeed that I am freed from that useless gruelling asceticism! It is good that, steady and mindful, I have attained enlightenment!'²⁶¹

Then Māra the Evil One, having known with his own mind the reflection in the Blessed One's mind, approached the Blessed One and addressed him in verse:

419 'Having forsaken the austere practice
 By which men purify themselves,
 Being impure, you think you're pure:
 You have missed the path to purity.'²⁶²

Then the Blessed One, having understood, 'This is Māra the Evil One,' replied to him in verses:

420 'Having known as useless any austerity
 Aimed at the immortal state,²⁶³
 That all such penances are futile
 Like oars and rudder on dry land,²⁶⁴
421 I developed the path to enlightenment—
 Virtue, concentration, and wisdom—
 And thereby attained supreme purity :
 You're defeated, End-maker!'²⁶⁵

Then Māra the Evil One, realizing, 'The Blessed One knows me, the Sublime One knows me,' sad and disappointed, disappeared right there.

²⁶⁰ SA assigns this sutta to the first week after the Buddha's enlightenment.

²⁶¹ I translate the last sentence in accordance with the reading of Ce and Ee: *sādhū ʾhito sato bodhiṃ samajjhagaṃ*. Be reads: *sādhū vatamhi mutto bodhiṃ samajjhagaṃ*. By *gruelling asceticism* (*dukkarakārikā*) the Buddha refers to the rigorous austerities he practised for six years before he discovered the 'middle way' to enlightenment.

²⁶² There is a delicate irony here in Māra the Tempter, usually the suave proponent of sensual indulgence, now recommending strict asceticism. This confirms the old maxim that the extremes are actually closer to each other than either is to the mean. I read pāda d with Ce and Ee as *suddhimaggam aparaddho* as against Be's *suddhimaggā aparaddho*.

²⁶³ I read with Be and Ce *amaraṃ tapaṃ*, as against Ee's *aparaṃ tapaṃ*. The expression, a split compound, occurs also at Th 219d. See CPD, s.v. *amaratapa*. SA: Low austerity practised for the sake of immortality (*amarabhāvatthāya kataṃ lukhatapaṃ*); that is, devotion to self-mortification (*attakilamathānuyogo*). SṬ: For the most part one is devoted to the practice of bodily mortification for the sake of immortality, and when that is pursued by those who accept kamma it may be for the sake of becoming a deva (believed to be immortal). See too Sn 249d.

²⁶⁴ *Piyārittaṃ va dhammani*. SA: *Araññe thale piyārittaṃ viya*; 'like oars and rudder on high forest ground.' SṬ: *Dhammaṃ vuccati vaṇṇu*; *so idha dhamman ti vuttaṃ*. *Dhammani vaṇṇupadesa ti attho*; 'It is sand that is called "dhammaṃ"; that is what is meant here by "dhammaṃ." The meaning is: in a sandy place.' PED lists *dhammani* but does not explain the derivation; but see SED, s.v. *dhanvan*, where the meanings given include dry soil, shore, desert.

SA: This is meant: 'If a ship were placed on high ground, and were loaded with merchandise, and the crew would board it, take hold of the oars and rudder, and pull and push with all their might, for all their effort they would not be able to advance the ship even one or two inches; the effort would be useless, futile. So, having known austerities thus, I rejected them as futile.'

²⁶⁵ Virtue, concentration, and wisdom are the three divisions of the noble eightfold path: virtue (*sīla*) includes right speech, action, and livelihood; concentration (*samādhi*), right effort, mindfulness, and concentration; and wisdom (*paññā*), right view and right intention. Māra is called the End-maker (*antaka*) because he binds beings to death.

2 (2) The King Elephant

Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerāṇjarā at the foot of the Goatherd's Banyan Tree soon after he had attained complete enlightenment. [104] Now on that occasion the Blessed One was sitting out in the open air in the thick darkness of the night while rain fell continuously.²⁶⁶

Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed One, manifested himself in the form of a giant king elephant and approached the Blessed One. His head was like a huge block of steatite; his tusks were like pure silver; his trunk was like a huge plough pole.

Then the Blessed One, having understood, 'This is Māra the Evil One,' addressed him in verse:

422 'You've wandered on for a long time
 Creating beautiful and hideous forms.
 Enough, Evil One, with that trick of yours:
 You're defeated, End-maker!'²⁶⁷

Then Māra the Evil One, realizing, 'The Blessed One knows me, the Sublime One knows me,' sad and disappointed, disappeared right there.

3 (3) Beautiful

While dwelling at Uruvelā. Now on that occasion the Blessed One was sitting out in the open air in the thick darkness of the night while rain fell continuously. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed One, approached the Blessed One and, not far from him, displayed diverse lustrous shapes, both beautiful and hideous. Then the Blessed One, having understood, 'This is Māra the Evil One,' addressed him in verses:

423 'You've wandered on for a long time
 Creating beautiful and hideous forms.
 Enough, Evil One, with that trick of yours:
 You're defeated, End-maker!

424 Those who are well restrained in body,
 Restrained in speech and in mind,
 Do not come under Māra's sway
 Nor become Māra's henchmen.'²⁶⁸

Then Māra the Evil One ... disappeared right there. [105]

4 (4) Māra's Snare (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus thus: 'Bhikkhus!'²⁶⁹

'Venerable sir!' those bhikkhus replied. The Blessed One said this:

'Bhikkhus, by proper attention, by proper right striving, I have arrived at unsurpassed liberation, I have realized unsurpassed liberation. You too, bhikkhus, by proper attention, by proper right striving, must arrive at unsurpassed liberation, must realize unsurpassed liberation.'²⁷⁰

Then Māra the Evil One approached the Blessed One and addressed him in verse:²⁷¹

²⁶⁶ SA: He was sitting there reviewing his practice of striving in order to provide a model for clansmen in the future, who would undertake striving in emulation of the Teacher.

²⁶⁷ In pāda a we should read with Be and Ce *samsaram* rather than Ee's *samsāram*. SA: It is said that there is no form that Māra had not previously assumed in order to frighten the Blessed One.

²⁶⁸ *Na te māraṣa baddhagū*. The last word is read here as in Be and Ce, but the correct reading may be *paddhagū*, as at Sn 1095. PED conjectures that *paddhagu* may represent Skt *'prādhvaga*, 'those who accompany one on a journey,' that is, one's servants. SA glosses: 'They do not become your disciples, pupils, apprentices' (*baddhacarā sissā antevāsikā na honti*). The word *baddhacara* [ST: = *paṭibaddhacariya*] occurs at v.550a.

²⁶⁹ This discourse is also found at Vin I 22,24–36, set soon after the Buddha's first rains residence at the Deer Park in Isipatana. The Buddha has already sent out his first sixty arahant disciples to spread the Dhamma. The present admonition, it seems, is addressed to the newly ordained bhikkhus who had come to the Buddha in response to the missionary work of the first disciples.

²⁷⁰ SA: *Proper attention* (*yoniso manasikāra*) is attention which is the right means (*upāyamanasikāra*). *Proper right striving* (*yoniso sammappadhāna*) is energy which is the right means, energy which is the causal basis (*upāyaviriya kāraṇaviriya*). *Unsurpassed liberation* (*anuttaravimutti*) is liberation of the fruit of arahantship. On the role of proper attention, see 46:51. Right striving is the fourfold right effort; see 45:8, 49:1.

- 425 ‘You are bound by Māra’s snare,
 By snares both celestial and human;
 You are bound by Māra’s bondage:
 You won’t escape me, recluse!’²⁷²
- 426 ‘I am freed from Māra’s snare,
 From snares both celestial and human;
 I am freed from Māra’s bondage:
 You’re defeated, End-maker!’

Then Māra the Evil One ... disappeared right there.

5 (5) Māra’s Snare (2)

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus thus: ‘Bhikkhus!’

‘Venerable sir!’ those bhikkhus replied. The Blessed One said this:

‘Bhikkhus, I am freed from all snares, both celestial and human. You too, bhikkhus, are freed from all snares, both celestial and human. Wander forth, O bhikkhus, for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Let not two go the same way. Teach, O bhikkhus, the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing. Reveal the perfectly complete and purified holy life. There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. [106] There will be those who will understand the Dhamma. I too, bhikkhus, will go to Senānigama in Uruvelā in order to teach the Dhamma.’²⁷³

Then Māra the Evil One approached the Blessed One and addressed him in verse:²⁷⁴

- 427 ‘You are bound by all the snares,
 By snares both celestial and human;
 You are bound by the great bondage:
 You won’t escape me, recluse!’
- 428 ‘I am freed from all the snares,
 From snares both celestial and human;
 I am freed from the great bondage:
 You’re defeated, End-maker!’

6 (6) Serpent

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Blessed One was sitting out in the open in the thick darkness of the night while it was drizzling. Then Māra the Evil One ... manifested himself in the form of a giant king serpent and approached the Blessed One. Its body was like a huge boat made from a single tree trunk; its hood was like a large brewer’s sieve; its eyes were like the large bronze dishes of Kosala; its tongue darting out from its mouth was like flashes of lightning emitted when the sky thunders; the sound of its breathing in and out was like the sound of a smith’s bellows filling with air.

Then the Blessed One, having understood, ‘This is Māra the Evil One,’ addressed Māra the Evil One in verses:

- 429 ‘He who resorts to empty huts for lodging—
 He is the sage, self-controlled.
 He should live there, having relinquished all:
 That is proper for one like him.’²⁷⁵

²⁷¹ SA: Māra approached and spoke, thinking: ‘He won’t be satisfied that he himself put forth energy and attained arahantship. Now he is eager to get others to attain it. Let me stop him!’

²⁷² SA: Māra’s snare (*mārapāsa*) is the snare of the defilements, that is, the celestial and human cords of sensual pleasure.

²⁷³ This is the Buddha’s famous injunction to his first sixty arahant disciples to go forth to spread the Dhamma. The passage also occurs at Vin I 20,36–21,22, in correct temporal sequence, preceding 4:4. A BHS parallel, including the verses, is found at Mvu III 415–16; see Jones, 3:417 (??).

SA explains the threefold goodness of the Dhamma in various ways pertaining both to practice and doctrine. For example, virtue is the beginning; serenity, insight, and the path are the middle; the fruits and Nibbāna are the end; or the opening of a sutta is good, and so too the middle portion and the conclusion. When the Buddha went to Uruvelā he converted the thousand jaṭila ascetics, which culminated in the Fire Sermon (35:28).

²⁷⁴ SA: Māra approached and spoke, thinking: ‘Like one directing a great war, the recluse Gotama enjoins the sixty men to teach the Dhamma. I am not pleased even if one should teach, let alone sixty. Let me stop him!’

430 Though many creatures crawl about,
 Many terrors, flies, serpents, [107]
 The great sage gone to his empty hut
 Stirs n51 Though the sky might split, the earth quake,
 And all creatures be stricken with terror,
 Though men brandish a dart at their breast,
 The Buddhas take no shelter in acquisitions.²⁷⁶
 Then Māra the Evil One ... disappeared right there.

7 (7) Sleep

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, when the night was fading, the Blessed One, having spent much of the night walking back and forth in the open, washed his feet, entered his dwelling, and lay down on his right side in the lion's posture, with one leg overlapping the other, mindful and clearly comprehending, having attended to the idea of rising.

Then Māra the Evil One approached the Blessed One and addressed him in verse:

432 'What, you sleep? Why do you sleep?
 What's this, you sleep like a wretch?²⁷⁷
 Thinking "The hut's empty" you sleep:
 What's this, you sleep when the sun has risen?'
 433 'Within him craving no longer lurks,
 Entangling and binding, to lead him anywhere;
 With the destruction of all acquisitions
 The Awakened One sleeps:
 Why should this concern you, Māra?'²⁷⁸
 Then Māra the Evil One ... disappeared right there.

8 (8) He Delights

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's Park.

Then Māra the Evil One approached the Blessed One and recited this verse in the presence of the Blessed One:

434 'One who has sons delights in sons,
 One with cattle delights in cattle. [108]
 Acquisitions truly are a man's delight;
 Without acquisitions one does not delight.'
 435 'One who has sons sorrows over sons,
 One with cattle sorrows over cattle.
 Acquisitions truly bring sorrow to a man;
 Without acquisitions one does not sorrow.'
 Then Māra the Evil One ... disappeared right there.

²⁷⁵ I follow SA in dividing *seyyā* and *so* and in taking *seyyā* to be dative in sense (SA = *seyyatthāya*), and *so* a pronoun used in apposition to *muni* (SA: *so buddhamuni*). I follow SA in taking *seyyā* to mean 'lodging,' though both CRD and Geiger interpret it as well-being. SA explains *vossajja careyya tattha so* thus: 'He should live having relinquished—that is, having abandoned—desire for and attachment to his individual existence (i.e., his body and life).'

²⁷⁶ SA: *Upadhi* here is *khandhūpadhi*, 'acquisitions as the aggregates'; see n.21. In the last line the change of the subject from the singular to the plural is in the text. SA: The Buddhas do not resort to such a shelter because they have eradicated all fear.

²⁷⁷ Be and Ce read *dubbhago*; Ee *dubbhayo* (which may be a misprint); SS *dubbhato*. SA: Like one dead and unconscious (*mato viya visaññi viya ca*). ST: A wretch is one who is luckless, whose fortune has been broken; he is similar to the dead and the unconscious.

²⁷⁸ SA: Craving is said to be *entangling* (*jālinī*) because it spreads net-like over the three realms of becoming. It is called *binding* (*visattikā*) because it latches on to sense objects such as forms. It *leads anywhere* [ST: within the three realms of becoming]. The *acquisitions* that are all destroyed are the aggregates, defilements, volitional constructions, and cords of sensual pleasure (see n.21). *Why should this concern you, Māra?*: 'Māra, why do you go about finding fault with this and that like small flies unable to settle on hot porridge?'

This sutta might be compared with 4:13 and 9:2, which have a similar theme. I have translated Buddha here as 'Awakened One' to highlight the contrast with sleep, but it is uncertain whether such a tension of ideas was intended in the original. On the description of craving as 'entangling and binding,' see AN II 211–13.

9 (9) Lifespan (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. There the Blessed One addressed the bhikkhus thus: ‘Bhikkhus!’

‘Venerable sir!’ those bhikkhus replied. The Blessed One said this:

‘Bhikkhus, this lifespan of human beings is short. One has to go on to the future life. One should do what is wholesome and lead the holy life; for one who has taken birth there is no avoiding death. One who lives long, bhikkhus, lives a hundred years or a little longer.’

Then Māra the Evil One approached the Blessed One and addressed him in verse:

436 ‘Long is the lifespan of human beings,
 The good man should not disdain it.
 One should live like a milk-sucking baby:
 Death has not made its arrival.’²⁷⁹

437 ‘Short is the lifespan of human beings,
 The good man should disdain it.
 One should live like one with head aflame:
 There is no avoiding Death’s arrival.’

Then Māra the Evil One ... disappeared right there.

10 (10) Lifespan (2)

(Opening as in preceding sutta:)

Then Māra the Evil One approached the Blessed One and addressed him in verse: [109]

438 ‘The days and nights do not fly by,
 Life does not come to a stop.
 The life of mortals turns in circles
 Like the chariot’s felly round the hub.’²⁸⁰

439 ‘The days and nights go flying by,
 Life is bound to come to a stop.
 The life of mortals evaporates
 Like the water in shallow streams.’

Then Māra the Evil One ... disappeared right there.

II. The Second Chapter (Rulership)

11 (1) The Boulder

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Now on that occasion the Blessed One was sitting out in the open in the thick darkness of the night while it was drizzling. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed One, shattered a number of huge boulders not far away from him.

Then the Blessed One, having understood, ‘This is Māra the Evil One,’ addressed Māra the Evil One in verse:

440 ‘Even if you make this Vulture Peak
 Quake all over in its entirety,
 There would be no disturbance for the enlightened,
 For those who are fully liberated.’

Then Māra the Evil One, realizing, ‘The Blessed One knows me, the Sublime One knows me,’ sad and disappointed, disappeared right there.

12 (2) Lion

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the Blessed One was teaching the Dhamma while surrounded by a large assembly. [110]

Then it occurred to Māra the Evil One: ‘This recluse Gotama is teaching the Dhamma while surrounded by a large assembly. Let me approach the recluse Gotama in order to confound them.’²⁸¹

²⁷⁹ SA paraphrases: ‘The good man should live like a baby who, after drinking milk, might lie down on a blanket and fall asleep, unconcerned whether life is long or short.’

²⁸⁰ The point seems to be that as the felly revolves around the stable hub, so behind the changing forms the soul or life-principle remains constant. The verse may be alluding to a simile found in the Upaniṣads: see Brhad. Up. II.5.15 and Chānd. Up. VII.15.1. I am grateful to Bhikkhu Vappa for these references.

Then Māra the Evil One approached the Blessed One and addressed him in verse:

- 441 ‘Why now do you roar like a lion,
Confident in the assembly?
For there is one who’s a match for you,
So why think yourself the victor?’
442 ‘The great heroes roar their lion’s roar
Confident in the assemblies—
The Tathāgatas endowed with the powers,
Who have crossed over attachment to the world.’²⁸²

Then Māra the Evil One ... disappeared right there.

13 (3) The Splinter

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Maddakucchi Deer Park. Now on that occasion the Blessed One’s foot had been cut by a stone splinter. Severe pains assailed the Blessed One—bodily feelings that were painful, racking, sharp, piercing, harrowing, disagreeable. But the Blessed One endured them, mindful and clearly comprehending, without becoming distressed. Then the Blessed One had his outer robe folded in four, and he lay down on his right side in the lion posture with one leg overlapping the other, mindful and clearly comprehending.²⁸³

Then Māra the Evil One approached the Blessed One and addressed him in verse:

- 443 ‘Do you lie down in a daze or drunk on poetry?
Don’t you have sufficient goals to meet?
Why do you sleep with a drowsy face
All alone in a secluded lodging?’²⁸⁴
444 ‘I do not lie in a daze or drunk on poetry;
Having reached the goal, I am rid of sorrow.
I lie down with compassion for all beings
All alone in a secluded lodging.
445 Even those with a dart stuck in the breast
Piercing their heart moment by moment—
Even these here, stricken, get to sleep; [111]
So why should I not get to sleep
When my dart has been drawn out?’²⁸⁵
446 I do not lie awake in dread,
Nor am I afraid to sleep.
The nights and days do not afflict me,
I see for myself no decline in the world.
Therefore I can sleep in peace,
Full of compassion for all beings.’

Then Māra the Evil One ... disappeared right there.

²⁸¹ *Vicakkhukammāya*, lit., ‘for making eyeless.’ SA: Out of a desire to destroy the wisdom-eye of the people in the assembly. He is unable to destroy the Buddha’s wisdom-eye, but he could do so for the people in the assembly by manifesting a frightening sight or noise.

²⁸² SA: *In the assemblies*: in the eight assemblies (see MN I 72,18–20). *Endowed with the powers*: endowed with the ten powers of a Tathāgata (see MN I 69,31–71,17). At MN I 69,31–34, the Buddha says that, endowed with the ten Tathāgata powers, he roars his lion’s roar in the assemblies.

²⁸³ See 1:38 and n.86.

²⁸⁴ SA paraphrases *kāveyyamatto* in pāda a thus: ‘Do you lie down thinking up a poem like a poet, who lies down intoxicated with the composing of poetry?’ The expression recurs at v.717a. *Sampacurā*, glossed by *bahuvo*, is found at AN II 59,12 and 61,10, also in apposition with *atthā*.

²⁸⁵ *Muḥuṃ muḥuṃ*, in pāda b, is not in PED, and SA and ST are silent, but see SED, s.v. *muḥur*. The expression occurs at Th 125d, glossed by ThA II 7,13–14 as *abhikkhaṇaṃ*, and at Th 1129b, glossed by ThA III 158,8–9 as *abhiṇḥato*. Both glosses mean ‘often,’ but here it seems the more literal sense of ‘moment by moment’ or ‘constantly’ is implied. The dart (*salla*) is elsewhere identified with craving; see vv.214c, 701d. At 35:90 (IV 64,33–34) it is said that the dart is the state of being stirred (*ejā sallam*), *ejā* being a synonym for *taṇhā*; and the Tathāgata, who is unstirred by craving, dwells with the dart removed (*vītasallo*). See too MN II 260,17: *Sallan ti kho Sunakkhatta taṇhāy’ etaṃ adhivacanam*.

14 (4) Suitable

On one occasion the Blessed One was dwelling among the Kosalans at the brahmin village of Ekasālā. Now on that occasion the Blessed One was teaching the Dhamma surrounded by a large assembly of laypeople.

Then it occurred to Māra the Evil One: ‘This recluse Gotama is teaching the Dhamma while surrounded by a large assembly of laypeople. Let me approach the recluse Gotama in order to confound them.’

Then Māra the Evil One approached the Blessed One and addressed him in verse:

- 447 ‘This is not suitable for you,
 That you instruct others.
 When so engaged don’t get caught
 In attraction and repulsion.’²⁸⁶
- 448 ‘Compassionate for their welfare,
 The Buddha instructs others.
 The Tathāgata is fully released
 From attraction and repulsion.’

Then Māra the Evil One ... disappeared right there.

15 (5) Mental

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then Māra the Evil One approached the Blessed One and addressed him in verse:²⁸⁷

- 449 ‘There is a snare moving in the sky,
 A mental which moves about²⁸⁸
 By means of which I’ll catch you yet:
 You won’t escape me, recluse!’
- 450 ‘Forms and sounds, tastes and odours,
 Tactile objects that delight the mind—
 Desire for these has vanished in me:
 You’re defeated, End-maker!’

Then Māra the Evil One ... disappeared right there. [112]

16 (6) Almsbowls

Setting at Sāvathī. Now on that occasion the Blessed One was instructing, exhorting, inspiring, and encouraging the bhikkhus with a Dhamma talk concerning the five aggregates subject to clinging. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole minds to it.

Then it occurred to Māra the Evil One: ‘This recluse Gotama is instructing, exhorting, inspiring, and encouraging the bhikkhus ... who are applying their whole minds to it. Let me approach the recluse Gotama in order to confound them.’

Now on that occasion a number of almsbowls had been put out in the open. Then Māra the Evil One manifested himself in the form of an ox and approached those almsbowls. Then one bhikkhu said to another: ‘Bhikkhu, bhikkhu! That ox may break the almsbowls.’ When this was said, the Blessed One said to that bhikkhu: ‘That is not an ox, bhikkhu. That is Māra the Evil One, who has come here in order to confound you.’

Then the Blessed One, having understood, ‘This is Māra the Evil One,’ addressed Māra the Evil One in verses:

- 451 ‘Form, feeling, and perception,
 Consciousness, and constructions—
 “I am not this, this isn’t mine,”
 Thus one is detached from it.’²⁸⁹

²⁸⁶ SA: *Attraction and repulsion (anurodha-virodha)*: attachment and aversion (*rāga-paṭigha*). For when someone gives a Dhamma talk, some people express appreciation, and towards them attachment arises; but others listen disrespectfully, and towards them aversion arises. Thus a speaker on the Dhamma becomes caught in attraction and repulsion. But because the Tathāgata is compassionate for others, he is free from attraction and repulsion.

²⁸⁷ At Vin I 21 this exchange of verses is set in the Deer Park at Isipatana and immediately follows the pair of verses at 4:5. A BHS parallel is at Mvu III 416–17, but the first couplet is equivalent to v.74ab.

²⁸⁸ *Antalikkhacaro pāso yo yaṃ carati mānaso*. SA states: ‘The snare is the snare of lust (*rāgapāsa*), which binds even those who move in the sky (i.e., by psychic power).’ It is more likely *antalikkhacaro* is intended to suggest the incorporeal nature of lust, which can propel the mind across vast distances; see vv. 210b, 211b

²⁸⁹ *Vedayitaṃ* in pāda a and *saṅkhatam* in pāda b are merely metrical adaptations of *vedanā* and *saṅkhārā*, the second and fourth aggregates.

- 452 Though they seek him everywhere,
 Māra and his army do not find him:
 The one thus detached, inwardly secure,
 Who has gone beyond all fetters.²⁹⁰

Then Māra the Evil One ... disappeared right there.

17 (7) Six Bases for Contact

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. [113] Now on that occasion the Blessed One was instructing, exhorting, inspiring, and encouraging the bhikkhus with a Dhamma talk concerning the six bases for contact. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole minds to it.

Then it occurred to Māra the Evil One: 'This recluse Gotama is instructing, exhorting, inspiring, and encouraging the bhikkhus ... who are applying their whole minds to it. Let me approach the recluse Gotama in order to confound them.'

Then Māra the Evil One approached the Blessed One and, not far from him, made a loud noise, frightful and terrifying, as though the earth were splitting open.²⁹¹ Then one bhikkhu said to another: 'Bhikkhu, bhikkhu! It seems as though the earth is splitting open.' When this was said, the Blessed One said to that bhikkhu: 'The earth is not splitting open, bhikkhu. That is Māra the Evil One, who has come here in order to confound you.'

Then the Blessed One, having understood, 'This is Māra the Evil One,' addressed Māra the Evil One in verses:

- 453 'Forms and sounds, tastes and odours,
 Tactiles and all objects of mind:
 This is the terrible bait of the world
 With which the world is infatuated.
- 454 But when he has transcended this,
 The mindful disciple of the Buddha
 Shines radiantly like the sun,
 Having passed beyond Māra's realm.²⁹²

Then Māra the Evil One ... disappeared right there.

18 (8) Alms

On one occasion the Blessed One was dwelling among the Magadhans at the brahmin village of Pañcasālā. [114] Now on that occasion the gift-festival of the young boys was being held at the brahmin village of Pañcasālā.²⁹³ Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Pañcasālā for alms. Now on that occasion Māra the Evil One had taken possession of the brahmin householders of Pañcasālā, (inciting in them the thought), 'Don't let the recluse Gotama get alms.'

Then the Blessed One left Pañcasālā with his bowl just as cleanly washed as it was when he entered it for alms. Then Māra the Evil One approached the Blessed One and said to him: 'Maybe you got alms, recluse?'

'Was it you, Evil One, who saw to it that I didn't get alms?'

'Then, venerable sir, let the Blessed One enter Pañcasālā a second time for alms. I will see to it that the Blessed One gets alms.'²⁹⁴

²⁹⁰ SA: *Although they seek him everywhere*—in all realms of becoming, modes of origin, destinations, stations of consciousness, and abodes of beings—they do not find him, do not see him. See v.47 (= v.106), 4:23 (I 122,10–13), 22:87 (III 124,1–13), and MN I 140,3–7. It seems that both the living arahant and the arahant after his parinibbāna are intended.

²⁹¹ Ce and Ee: *udrīyati*; Be: *undrīyati*. PED explains as a passive form from *ud* + *dr̥ṇoti*. See SED, s.v. *dr̥* > pass. *dīryate*. SA: *Ayaṃ mahāpaṭhavī paṭapaṭasaddaṃ kurumānā viya ahosi*; 'This great earth seemed to be making a crackling sound.' ST: *Undrīyati ti viparivattati*; 'Is splitting open' means: is turning over.' The word recurs at 4:22 (I 119,17 foll.). On the evolution of the word in Pāli, see von Hinüber, 'Remarks on the Critical Pāli Dictionary (II),' in *Selected Papers*, pp.152–55.

²⁹² On *lokāmisā*, 'the bait of the world,' see n.10. SA explains *māradheyya*, 'Māra's realm,' as the round of becoming with its three realms, which is the place for Māra to stand. The more usual expression is *maccudheyya*, 'the realm of Death,' as at v.16d; the two are effectively synonymous. See too v.102d and n.70.

²⁹³ I read with Ce and Ee *kumārakānaṃ* as against Be's *kumārikānaṃ*, 'of the young girls.' SA explains that on this day—a kind of St. Valentine's Day' (KS 1:143, n.1)—the young girls send presents to their sweethearts among the boys, and the boys send ornaments to the girls, even a garland of flowers if they can give nothing else.

²⁹⁴ SA: Five hundred maidens were about to offer festival cakes to the Buddha, and the Buddha would have given them a discourse at the conclusion of which they would have been established in the fruit of stream-entry; but Māra, wishing to prevent this outcome, took possession of the girls. The expression *yathā dhotena pattenā*, 'with a bowl just as cleanly washed as when he entered,' is a euphemistic way of saying that the bowl was empty.

- 455 ‘You have produced demerit, Māra,
Having assailed the Tathāgata.
Do you really think, O Evil One,
“My evil does not ripen”?
456 Happily indeed we live,
We who own nothing at all.
We shall dwell feeding on rapture
Like the devas of Streaming Radiance.’²⁹⁵

Then Māra the Evil One ... disappeared right there.

19 (9) The Farmer

Setting at Sāvattthī. Now on that occasion the Blessed One was instructing, exhorting, inspiring, and encouraging the bhikkhus with a Dhamma talk concerning Nibbāna. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole minds to it. [115]

Then it occurred to Māra the Evil One: ‘This recluse Gotama is instructing, exhorting, inspiring, and encouraging the bhikkhus ... who are applying their whole minds to it. Let me approach the recluse Gotama in order to confound them.’ Then Māra the Evil One manifested himself in the form of a farmer, carrying a large plough on his shoulder, holding a long goad stick, his hair dishevelled, wearing hempen garments, his feet smeared with mud. He approached the Blessed One and said to him: ‘Maybe you’ve seen oxen, recluse?’

‘What are oxen to you, Evil One?’

‘The eye is mine, recluse, forms are mine, eye-contact and its base of consciousness are mine. Where can you go, recluse, to escape from me? The ear is mine, recluse, sounds are mine ... The nose is mine, odours are mine ... The tongue is mine, tastes are mine ... The body is mine, tactile objects are mine ... The mind is mine, mental phenomena are mine, mind-contact and its base of consciousness are mine. Where can you go, recluse, to escape from me?’²⁹⁶

‘The eye is yours, Evil One, forms are yours, eye-contact and its base of consciousness are yours; but, Evil One, where there is no eye, no forms, no eye-contact and its base of consciousness—there is no place for you there, Evil One.’²⁹⁷ The ear is yours, Evil One, sounds are yours, ear-contact and its base of consciousness are yours; but, Evil One, where there is no ear, no sounds, no ear-contact and its base of consciousness—there is no place for you there, Evil One. The nose is yours, Evil One, odours are yours, nose-contact and its base of consciousness are yours; but, Evil One, where there is no nose, no odours, no nose-contact and its base of consciousness—there is no place for you there, Evil One. [116] The tongue is yours, Evil One, tastes are yours, tongue-contact and its base of consciousness are yours; but, Evil One, where there is no tongue, no tastes, no tongue-contact and its base of consciousness—there is no place for you there, Evil One. The body is yours, Evil One, tactile objects are yours, body-contact and its base of consciousness are yours; but, Evil One, where there is no body, no tactile objects, no body-contact and its base of consciousness—there is no place for you there, Evil One. The mind is yours, Evil One, mental phenomena are yours, mind-contact and its base of consciousness are yours; but, Evil One, where there is no mind, no mental phenomena, no mind-contact and its base of consciousness—there is no place for you there, Evil One.’

SA: Māra made a false promise when he offered ‘to see to it’ that the Buddha would get alms. He actually wanted the Buddha to expose himself to ridicule by the village boys (for coming for alms a second time after leaving with an empty bowl).

²⁹⁵ SA explains *kiñcana*, in pāda b, as ‘the various kinds of defilements such as the “something” (called) lust, etc.’ On the use of *kiñcana* to denote defilements, see 41:7 (IV 297,18–19). The devas of Streaming Radiance (*devā ābhassarā*) inhabit the highest plane corresponding to the second jhāna, located in the form realm. They are said to subsist on rapture (*pītibhakkhā*) because they are sustained by the nourishment of the jhāna. The verse occurs at Dhp 200, the story at DhpA 257–58; see BL 3:72–73. In the sequel to the verse, omitted in BL, the five hundred girls hear the Buddha’s verse and become established in the fruit of stream-entry.

²⁹⁶ My translations follows SA, which resolves *cakkhusamphassaviññāṇāyatana* thus: *cakkhuviññāṇena sampayutto cakkhusamphasso pi viññāṇāyatanaṃ pi*; ‘eye-contact associated with eye-consciousness and also the base of consciousness.’ SA says that ‘eye-contact’ implies all the mental phenomena associated with consciousness; ‘the base of consciousness,’ all types of consciousness that have arisen in the eye door beginning with the advertent consciousness (*āvajjana*). The same method applies in the ear door, etc. But in the case of the mind door, ‘mind’ (*mano*) is the *bhavaṅgacitta* together with advertent; ‘mental phenomena’ are the mental objects (*ārammaṇadhammā*); ‘mind-contact,’ the contact associated with *bhavaṅga* and advertent; and ‘the base of consciousness,’ the *javanacitta* and *tadārammaṇacitta*, i.e., the ‘impulsion’ and ‘registration’ consciousness.

Māra’s reply, and the Buddha’s rejoinder, hinge on the practice of using Pāli words for cattle metaphorically to signify the sense faculties. See GD, pp.141–42, n.26–27.

²⁹⁷ Here the Buddha is obviously referring to Nibbāna. Cp. 35:117 on the cessation of the six sense bases.

- 457 ‘That of which they say “It’s mine,”
And those who speak in terms of “mine”—
If your mind exists among these,
You won’t escape me, recluse.’
- 458 ‘That which they speak of is not mine,
I am not one of those who speak (of mine).
You should know thus, O Evil One:
Even my path you will not see.’

Then Māra the Evil One ... disappeared right there.

20 (10) Rulership

On one occasion the Blessed One was dwelling among the Kosalans in a small forest hut in the Himalayan region. Then, when the Blessed One was alone in seclusion, a reflection arose in his mind thus: ‘Is it possible to exercise rulership righteously: without killing and without instigating others to kill, without confiscating and without instigating others to confiscate, without causing sorrow and without instigating others to cause sorrow?’²⁹⁸

Then Māra the Evil One, having known with his own mind the reflection in the Blessed One’s mind, approached the Blessed One and said to him: ‘Venerable sir, let the Blessed One exercise rulership righteously: without killing and without instigating others to kill, without confiscating and without instigating others to confiscate, without causing sorrow and without instigating others to cause sorrow.’

‘But what do you see, Evil One, that you speak thus to me?’

‘Venerable sir, the Blessed One has developed and cultivated the four bases for spiritual power, made them a vehicle, made them a basis, stabilized them, exercised himself in them, and thoroughly mastered them. And, venerable sir, if the Blessed One wishes, he need only resolve that the Himalayas, the king of mountains, should become gold, and it would turn to gold.’²⁹⁹ [117]

- 459 ‘If there were a mountain made of gold,
Made entirely of solid gold,
Not double this would suffice for one:
Having known this, fare evenly.’³⁰⁰
- 460 How could a person incline to sensual pleasures
Who has seen the source whence suffering springs?
Having known acquisition as a tie in the world,
A person should train for its removal.’³⁰¹

Then Māra the Evil One, realizing, ‘The Blessed One knows me, the Sublime One knows me,’ sad and disappointed, disappeared right there.

²⁹⁸ A slightly more elaborate version of the incident, including the verses, is recorded at DhA IV 31–33; see BL 3:213–14.

SA: The Buddha reflected thus with compassion, having seen people afflicted with punishments in realms ruled by unrighteous kings. I have rendered *asocaṃ* as an implicit causative in accordance with the explanation of ST: ‘Not causing sorrow to others by destroying their property, etc.’

²⁹⁹ At 51:10 (V 259,18–20 = DN II 103,23–26) it is said that one who has mastery over the four bases for spiritual power could, if he so desires, live on for an aeon or for the remainder of an aeon. Māra has made this appeal to the Buddha, not out of respect for his leadership ability, but because he wants to tempt him with lust for power and thereby keep him under his own control.

³⁰⁰ In pāda b, Be and Ce read *dvittāva*, though Ee’s orthography, *dvittā va*, may be preferable. SA: ‘Let alone one mountain, even as much as double (*dvikkhattum pi tāva*) a large golden mountain would not suffice for one person.’ BHS parallels to read *vittam*, treasure, in place of *dvittā* (at Uv 2:19–20; also in the Mādhātāvadāna of the Divyāvadāna and the Bhaiṣajyavastu of the Mūlasarvāstivāda Vinayavastu—see Dutt, *Gilgit Manuscripts*, Vol. III, Part I, p.96).

³⁰¹ SA: ‘Suffering has its source in the five cords of sensual pleasure; that is “the source whence it springs” (*yatonidānaṃ*). When a person has seen this thus, for what reason should he incline to those sensual pleasures which are the source of suffering?’ *Upadhi* in pāda c is glossed by SA as *kāmaguṇa-upadhi*; see n.21. In place of *saṅgo*, tie, the BHS versions read *śalyam* (Pāli: *sallam*), dart.

ST: The source of suffering is craving, and the source of craving is the five cords of sensual pleasure. Therefore it is said that the five cords of sensual pleasure—the condition for craving—are the source of suffering. When one who has fully understood reality has seen suffering as it really is with the eye of wisdom, and seen the cords of sensual pleasure to be its source, there is no reason for him to incline to sensual pleasures.

III. The Third Chapter (The Māra Pentad)

21 (1) A Number

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans at Silāvātī. Now on that occasion a number of bhikkhus were dwelling not far from the Blessed One—diligent, ardent, and resolute. Then Māra the Evil One manifested himself in the form of a brahmin, with a large matted topknot, clad in an antelope hide, old, crooked like a roof bracket, wheezing, holding a staff of *udumbara* wood.³⁰² He approached those bhikkhus and said to them: ‘You, sirs, have gone forth while young, lads with black hair, endowed with the blessing of youth, in the prime of life, without having dallied with sensual pleasures. Enjoy human sensual pleasures, sirs; do not abandon what is directly visible in order to pursue what takes time.’³⁰³

‘We have not abandoned what is directly visible, brahmin, in order to pursue what takes time. We have abandoned what takes time in order to pursue what is directly visible. For the Blessed One, brahmin, has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate, inviting one to come and see, worthy of application, to be personally experienced by the wise.’ [118]

When this was said, Māra the Evil One shook his head, lolled his tongue, knit his brow into three furrows, and departed leaning on his staff.³⁰⁴

Then those bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported everything in full. (The Blessed One said:) ‘That was not a brahmin, bhikkhus. That was Māra the Evil One, who had come in order to confound you.’

Then the Blessed One, having understood the meaning of this, on that occasion recited this verse:

461 How could a person incline to sensual pleasures
 Who has seen the source whence suffering springs?
 Having known acquisition as a tie in the world,
 A person should train for its removal.’ [119]

22 (2) Samiddhi

On one occasion the Blessed One was dwelling among the Sakyans at Silāvātī. Now on that occasion the Venerable Samiddhi was dwelling not far from the Blessed One—diligent, ardent, and resolute.³⁰⁵ Then, while the Venerable Samiddhi was alone in seclusion, a reflection arose in his mind thus: ‘It is indeed a gain for me, it is well gained by me, that my teacher is the Arahant, the Fully Enlightened One! It is indeed a gain for me, it is well gained by me, that I have gone forth in this well-expounded Dhamma and Discipline! It is indeed a gain for me, it is well gained by me, that my companions in the holy life are virtuous, of good character!’

Then Māra the Evil One, having known with his own mind the reflection in the mind of the Venerable Samiddhi, approached him and, not far from him, made a loud noise, frightful and terrifying, as though the earth were splitting open.³⁰⁶

Then the Venerable Samiddhi approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened. (The Blessed One said:) ‘That was not the earth splitting open, Samiddhi. That was Māra the Evil One, who had come in order to confound you. Go back, Samiddhi, and dwell diligent, ardent, and resolute.’

‘Yes, venerable sir,’ the Venerable Samiddhi replied. [120] Then he rose from his seat, paid homage to the Blessed One, and departed, keeping him on the right.

A second time, while the Venerable Samiddhi was alone in seclusion, a reflection arose in his mind ... And a second time Māra the Evil One ... made a loud noise, frightful and terrifying, as though the earth were splitting open.

Then the Venerable Samiddhi, having understood, ‘This is Māra the Evil One,’ addressed him in verse:

462 ‘I have gone forth out of faith
 From the home to the homeless life.

³⁰² SA: The staff of *udumbara* wood, slightly crooked, was for the sake of showing that he was of few wishes (*appiccha-bhāva*, an ascetic virtue).

³⁰³ See 1:20. Here Māra appears as a proponent of the brahmanical idea that renunciation (*sannyāsa*) must be postponed until after one has enjoyed a full married life.

³⁰⁴ This is a gesture of frustration. Daṇḍapāṇi the Sakyan is described in the same terms at MN I 109,1–2.

³⁰⁵ Samiddhi has already appeared at 1:20.

³⁰⁶ As at 4:17; see n.291.

My mindfulness and wisdom are mature;
 And my mind, well concentrated.
 Conjure up whatever forms you wish,
 But you will never make me tremble.³⁰⁷

Then Māra the Evil One, realizing, ‘The bhikkhu Samiddhi knows me,’ sad and disappointed, disappeared right there.

23 (3) Godhika

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Godhika was dwelling on the Black Rock on the Isigili Slope. Then, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind, but he fell away from that temporary liberation of mind.³⁰⁸ A second time, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind, but he fell away from that temporary liberation of mind. A third time ... A fourth time ... [121] A fifth time ... A sixth time, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind, but he fell away from that temporary liberation of mind. A seventh time, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind.

Then it occurred to the Venerable Godhika: ‘Six times already I have fallen away from temporary liberation of mind. Let me use the knife.’³⁰⁹ Then Māra the Evil One, having known with his own mind the reflection in the Venerable Godhika’s mind, approached the Blessed One and addressed him with these verses:³¹⁰

463 ‘O great hero, great in wisdom,
 Blazing forth with power and glory!
 I worship your feet, One with Vision,
 Who has overcome all enmity and fear.
 464 O great hero who has vanquished death,
 Your disciple is longing for death.
 He intends (to take his own life):
 Restrain him from this, O luminous one!
 465 How, O Blessed One, can your disciple—
 One delighting in the Teaching,
 A trainee seeking his mind’s ideal—
 Take his own life, O widely famed?’³¹¹

Now on that occasion the Venerable Godhika had just used the knife.³¹² Then the Blessed One, having understood, ‘This is Māra the Evil One,’ addressed him in verse:

³⁰⁷ The verse appears also as Th 46, Samiddhi’s sole stanza. I understand *buddhā* in pāda b to be simply a variant spelling of *vuḍḍhā* (the reading at Th 46), though SA glosses *buddhā* here as *ñātā*, to which SṬ adds: *Tā ariyamaggena jānanasamatthanabhāvena avabuddhā*; ‘They have been comprehended by the noble path as having the capacity for knowledge.’

³⁰⁸ The story of Godhika is told at DhP I 431–33; see BL 2:90–91. SA explains *sāmayikā cetovimutti*, ‘temporary liberation of mind,’ as the mundane meditative attainments (*lokiya-samāpatti*), i.e., the jhānas and formless attainments, so called because at the moments of absorption the mind is liberated from the opposing states and is resolved upon its object. He fell away from this liberation of mind on account of illness. Being disposed to chronic illness due to winds, bile, and phlegm (the ‘three humours’ of traditional Indian medicine), he could not fulfil the states conducive to concentration. Each time he entered upon an attainment, he soon fell away from it.

³⁰⁹ *Satthaṃ āhareyyaṃ*. This is a euphemistic expression for suicide; see 22:87 (III 123,10,26), 35:87 (IV 57,6), and 54:9 (V 320,24–25). SA: He reflected thus: ‘Since the destination after death of one who has fallen away from jhāna is uncertain, while one who has not fallen away is certain of rebirth in the Brahma-world, let me use the knife.’ On the Buddha’s own attitude towards suicide, see 35:87 (IV 60,1–5).

³¹⁰ SA: Māra thought: ‘This recluse desires to use the knife. This indicates that he is unconcerned with body and life, and such a one is capable of attaining arahantship. If I try to forbid him he will not desist, but if the Teacher forbids him he will.’ Therefore, pretending to be concerned for the elder’s welfare, he approached the Blessed One.

³¹¹ SA: *Jane suta: jane vissuta*; lit. ‘heard among the people = famed among the people,’ i.e. widely famed. There is a delicious irony, in the above three verses, in the way Māra—who usually addresses the Buddha discourteously as ‘recluse’—here showers him with glowing epithets.

³¹² SA: The elder, thinking, ‘What is the use of living?’ lay down and slit his jugular vein with a knife. Painful feelings arose. He suppressed them, comprehended the pains (with insight), set up mindfulness, explored his meditation subject, and attained arahantship as a ‘double-header’ (*samasīsī*, lit., ‘with the same head’). On *samasīsī*, see Pug 13,25–27. He was a *jīvitasa-masīsī*, one who attains the destruction of defilements and the end of life simultaneously. (Another kind of *samasīsī* recovers from a grave illness at the same time that he attains arahantship.)

- 466 ‘Such indeed is how the steadfast act:
They are not in love with life.
Having drawn out craving with its root,
Godhika has attained final Nibbāna.’

Then the Blessed One addressed the bhikkhus thus: ‘Come, bhikkhus, let us go to the Black Rock on the Isigili Slope, where the clansman Godhika has used the knife.’

‘Yes, venerable sir,’ those bhikkhus replied. Then the Blessed One, together with a number of bhikkhus, went to the Black Rock on the Isigili Slope. The Blessed One saw in the distance the Venerable Godhika lying on the bed with his shoulder turned.³¹³ [122]

Now on that occasion a cloud of smoke, a swirl of darkness, was moving to the east, then to the west, to the north, to the south, upwards, downwards, and to the intermediate quarters. The Blessed One then addressed the bhikkhus thus: ‘Do you see, bhikkhus, that cloud of smoke, that swirl of darkness, moving to the east ... and to the intermediate quarters?’

‘Yes, venerable sir.’

‘That, bhikkhus, is Māra the Evil One searching for the consciousness of the clansman Godhika, wondering: “Where now has the consciousness of the clansman Godhika been established?” However, bhikkhus, with consciousness unestablished, the clansman Godhika has attained final Nibbāna.’³¹⁴

Then Māra the Evil One, taking a lute of yellow *vilva*-wood, approached the Blessed One and addressed him in verse:

- 467 ‘Above, below, and across,
In the four quarters and in between,
I have been searching but do not find
Where Godhika has gone.’
- 468 ‘That steadfast man was resolute,
A meditator always rejoicing in jhāna,
Applying himself day and night
Unattached even to life.
- 469 Having conquered the army of Death,
Not returning to re-becoming,
Having drawn out craving with its root,
Godhika has attained final Nibbāna.’
- 470 So much was he stricken with sorrow
That his lute dropped from his armpit.
Thereupon that disappointed spirit
Disappeared right on the spot.³¹⁵

24 (4) Seven Years of Pursuit

Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerāñjarā at the foot of the Goatherd’s Banyan Tree. Now on that occasion Māra the Evil One had been following the Blessed One for seven years, seeking to gain access to him but without success.³¹⁶ Then Māra the Evil One approached the Blessed One and addressed him in verse: [123]

³¹³ SA: *Vivattakkhandham: parivattakkhandham*. He had been lying on his back when he took the knife, but because he was accustomed to lying on his right side, he had turned his head towards the right and had so remained.

³¹⁴ *Appatiṭṭhena ca bhikkhave viññāṇena Godhiko kulaputto parinibbuto*. SA: Māra was searching for his rebirth-consciousness (*paṭisandhicitta*), but Godhika had passed away with rebirth-consciousness unestablished; the meaning is: because it was unestablished (*appatiṭṭhakāraṇā*: or, with unestablished cause). ST: *Appatiṭṭhena* is an instrumental used as an indication of modality (*itthambhūtalakkhaṇa*). The meaning is: with (consciousness) not subject to arising (*anuppatti-dhammena*); for if there were an arising, consciousness would be called ‘established.’ But when the commentator says, ‘because it was unestablished,’ what is meant is that the cause for the non-establishment of consciousness was precisely the cause for his parinibbāna (*yadeva tassa viññāṇassa appatiṭṭhānakāraṇaṃ tadeva parinibbāna-kāraṇaṃ*).

A similar case of suicide is reported of the bhikkhu Vakkali at 22:87.

³¹⁵ The verse occurs at Sn 449, where, however, it follows the verses that correspond to vv.477–78. In the verse Māra is addressed as *yakkha*.

³¹⁶ SA explains the seven years of pursuit as the Buddha’s six years (of striving) before the enlightenment and the first year after. However, the next sutta, which apparently follows in immediate temporal sequence, is the temptation by Māra’s daughters, which other sources clearly place right after the enlightenment (see n.322). The present sutta seems to confirm this by locating the dialogue with Māra at the foot of the Goatherd’s Banyan Tree, in the vicinity of the Bodhi Tree. The commentators generally assign the Buddha’s stay under this tree to the fifth week after the enlightenment (see Ja I 78,??).

- 471 ‘Is it because you are sunk in sorrow
That you meditate in the woods?
Because you’ve lost wealth or pine for it
Or committed some crime in the village?
Why don’t you make friends with people?
Why don’t you form any intimate ties?’
- 472 ‘Having dug up entirely the root of sorrow,
Guiltless, I meditate free from sorrow.
Having cut off all greedy urge for becoming,³¹⁷
I meditate taintless, O kinsman of the negligent!’
- 473 ‘That of which they say “It’s mine,”
And those who speak in terms of “mine”—
If your mind exists among these,
You won’t escape me, recluse.’
- 474 ‘That which they speak of is not mine,
I am not one of those who speak (of mine).
You should know thus, O Evil One:
Even my path you will not see.’
- 475 ‘If you have discovered the path,
The secure way leading to the Deathless,
Be off and walk that path alone;
What’s the point of instructing others?’
- 476 ‘Those people going to the far shore
Ask what lies beyond Death’s realm.
When asked, I explain to them
The truth without acquisitions.’³¹⁸

‘Suppose, venerable sir, not far from a village or a town there was a lotus pond in which a crab was living.³¹⁹ Then a group of boys and girls would leave the village or town and go to the pond. They would pull the crab out from the water and set it down on high ground. Then, whenever that crab would extend one of its claws, those boys and girls would cut it off, break it, and smash it to bits with sticks and stones. Thus, venerable sir, when all its claws have been cut off, broken, and smashed to bits, that crab would be unable to return to that pond. So too, venerable sir, all those distortions, manoeuvres, and contortions of mine have been cut off, [124] broken, and smashed to bits by the Blessed One. Now, venerable sir, I am unable to approach the Blessed One again seeking to gain access to him.’

Then Māra the Evil One, in the presence of the Blessed One, recited these verses of disappointment:³²⁰

- 477 ‘There was a crow that walked around
A stone that looked like a lump of fat.
“Let’s find something tender here,” (he thought,)
“Perhaps there’s something nice and tasty.”
- 478 But because he found nothing tasty there,
The crow departed from that spot.
Just like the crow that attacked the stone,
We leave Gotama disappointed.’

Then Māra the Evil One, having spoken these verses of disappointment in the presence of the Blessed One, went away from that spot and sat down cross-legged on the ground not far from the Blessed One, silent, dismayed, with his shoulders drooping, downcast, brooding, unable to speak, scratching the ground with a stick.³²¹

Seeking to gain access (otārāpekkho). SA: He thought: ‘If I see anything improper (*ananucchavikaṃ*) in the recluse Gotama’s conduct through the body door, etc., I will reprove him.’ But he could not find even a dust mote (of misconduct) to be washed away. On *otāra* (= *vivara*, SA) see **35:240** (IV 178,13–16,33), **35:243** (IV 185,11–15; 186,27–30), **47:6** (V 147,17–18, 27–28), **47:7** (V 149,7,16).

³¹⁷ SA: *Bhavalobhajappam: bhavalobhasaṅkhātāṃ taṇhaṃ*; ‘The greedy urge for becoming is craving, consisting in greed for becoming.’

³¹⁸ I read pāda d with Be and Ce: *yaṃ saccaṃ taṃ nirūpadhiṃ*. Nibbāna, the supreme truth (*paramasacca*), is often described as *sabbupadhipaṭinissagga*, ‘the relinquishing of all acquisitions,’ and here as *nirupadhi*. See **n.21**.

³¹⁹ The same simile occurs in a very different context at MN I 234,7–18.

³²⁰ *Nibbejanīyā gāthā*. SA glosses *nibbejanīyā* as *ukkaṇṭhanīyā* (dissatisfaction) but does not explain the derivation. It is likely that the word is related to *nibbidā*, though employed in a different sense; see SED, s.v. *nirvid*.

25 (5) Māra's Daughters

Then Māra's daughters—Taṇhā, Aratī, and Ragā—approached Māra the Evil One and addressed him in verse:³²²

- 479 'Why are you despondent, father?
 Who's the man for whom you grieve?
 We'll catch him with the snare of lust
 As they catch the forest elephant.
 We'll bind him tightly and bring him back,
 And he'll be under your control.'³²³
- 480 'The Arahant, the Sublime One in the world,
 Is not easily drawn by means of lust.
 He has gone beyond Māra's realm:
 Therefore I sorrow so bitterly.'

Then Māra's daughters—Taṇhā, Aratī, and Ragā—approached the Blessed One and said to him: 'We serve at your feet, recluse.' But the Blessed One paid no attention, as he was liberated in the unsurpassed extinction of acquisitions.³²⁴

Then Māra's daughters—Taṇhā, Aratī, and Ragā—went off to the side and took counsel: 'Men's tastes are diverse. Suppose we each manifest ourselves in the form of a hundred maidens.' [125] Then Māra's three daughters, each manifesting herself in the form of a hundred maidens, approached the Blessed One and said to him: 'We serve at your feet, recluse.' But the Blessed One paid no attention, as he was liberated in the unsurpassed extinction of acquisitions.

Then Māra's daughters went off to the side and again took counsel: 'Men's tastes are diverse. Suppose we each manifest ourselves in the form of a hundred women who have never given birth.' Then Māra's three daughters, each manifesting herself in the form of a hundred women who have never given birth ... in the form of a hundred women who have given birth once ... in the form of a hundred women who have given birth twice ... in the form of a hundred women of middle age ... in the form of a hundred old women, approached the Blessed One and said to him: 'We serve at your feet, recluse.' But the Blessed One paid no attention, as he was liberated in the unsurpassed extinction of acquisitions.

Then Māra's daughters—Taṇhā, Aratī, and Ragā—went off to the side and said: 'What our father told us is true:

"The Arahant, the Sublime One in the world ...
 Therefore I sorrow so bitterly."

'If we had assailed any recluse or brahmin who was not devoid of lust with such tactics, either his heart would have burst, or he would have vomited hot blood from his mouth, [126] or he would have gone mad or become mentally deranged; or else he would have dried up and withered away and become shrivelled, just as a green reed that has been mowed down would dry up and wither away and become shrivelled.'

Then Māra's daughters—Taṇhā, Aratī, and Ragā—approached the Blessed One and stood to one side. Standing to one side, Māra's daughter Taṇhā addressed the Blessed One in verse:

- 481 'Is it because you are sunk in sorrow
 That you meditate in the woods?
 Because you have lost wealth or pine for it
 Or committed some crime in the village?
 Why don't you make friends with people?
 Why don't you form any intimate ties?'
- 482 'Having conquered the army of the pleasant and agreeable,
 Meditating alone, I discovered bliss,

³²¹ This passage, as far as 'unable to speak,' is the stock description of the defeated contestant; also at MN I 132,28–30, 234,1–2, 258,28–30. Be treats this paragraph as the opening of the next sutta, but I follow the division of Ce and Ee.

³²² Their names mean craving, discontent, and lusting. SA explains that they saw their father in a despondent mood and approached to find out why. The story of the Buddha's encounter with Māra's daughters is also recorded at Ja I 78–79 and DhA III 195–98; see BL 3:33–34. There it is clearly set in the fifth week after the enlightenment. The BHS parallel at Mvu III 281–86 is also assigned to this period; see Jones, 3:269–74.

³²³ SA's explanation shows that there is more to the simile than meets the eye: 'They capture an elephant and lead him out of the forest by sending a female decoy, who entices him by displaying her feminine wiles.'

³²⁴ On the idiom *pāde te samaṇa paricarema*, Geiger remarks: 'In courteous speech one uses *pādā*, feet, for the person. The meaning is: "We want to be at your command like slave-women"' (GermTr, p.193, n.5). ~~A sexual innuendo is unmistakable. It is a Mahāthero making this comment!~~ SA, strangely, does not offer any explanation here of *anuttare upadhisāṅkhaye vimutto*., but see n.356.

The attainment of the goal, the peace of the heart.³²⁵

Therefore I do not make friends with people,
Nor will I form any intimate ties.’

Then Māra’s daughter Aratī addressed the Blessed One in verse:

483 ‘How does a bhikkhu here often dwell
That, five floods crossed, he here has crossed the sixth?

How does he meditate so sensual perceptions
Are kept at bay and fail to grip him?’³²⁶

484 ‘Tranquil in body, in mind well released,
Constructing nothing, mindful, homeless,
Knowing Dhamma, meditating thought-free,
He does not erupt, or drift, or stiffen.’³²⁷

485 When a bhikkhu here often dwells thus,
With five floods crossed, he here has crossed the sixth.
When he meditates thus, sensual perceptions
Are kept at bay and fail to grip him.’ [127]

Then Māra’s daughter Ragā addressed the Blessed One in verse:

486 ‘He has cut off craving, faring with his group and order;
Surely many other beings will cross.

Alas, this homeless one will snatch many people
And lead them away beyond the King of Death.’³²⁸

487 ‘Truly the Tathāgatas, the great heroes,
Lead by means of the true Dhamma.
When they are leading by means of the Dhamma
What envy can there be in those who understand?’³²⁹

Then Māra’s daughters—Taṇhā, Aratī, and Ragā—approached Māra the Evil One. Māra saw them coming in the distance and addressed them in verses:³³⁰

488 ‘Fools! You tried to batter a mountain
With the stalks of lotus flowers;
To dig up a mountain with your nails,
To chew iron with your teeth.

³²⁵ SA glosses *senam* as *kilesasenam*, ‘the army of defilements,’ and paraphrases: ‘Having conquered the army of the pleasant and agreeable, meditating alone, I discovered the bliss of arahantship, which is called *the attainment of the goal, the peace of the heart* (*atthassa pattim hadayassa santim*).’ Mahākaccāna provides a long commentary on this verse at AN V 47,3–48,4. On *piyarūpaṃ sātārūpaṃ*, ‘the pleasant and agreeable,’ see 12:66 (II 109–12), DN II 308–11.

³²⁶ SA: *Five floods crossed* (*pañcoghatīṇo*): one who has crossed the flood of defilements in the five sense doors. *The sixth*: he has crossed the sixth flood of defilements, that pertaining to the mind door. Or alternatively: by the mention of five floods, the five lower fetters are meant; by the sixth, the five higher fetters.

³²⁷ SA: *Tranquil in body* (*passaddhikāyo*): this comes about with the tranquillizing of the in-and-out breathing by the fourth jhāna (see AN II 41,21–28). *In mind well released* (*suvimuttacitto*): well released by the liberation of the fruit of arahantship. *Constructing nothing* (*asaṅkharano*): not constructing the three types of volitional constructions (see 12:51; also n.165). *Meditating thought-free* in the fourth jhāna. *He does not erupt, etc.*: He does not erupt (*na kuppati*) because of hatred, or drift (*sarati*) because of lust, or stiffen (*na thīno*) because of delusion. Or alternatively: by the first term the hindrance of ill will is intended; by the second, the hindrance of sensual desire; by the third, the remaining hindrances (see 46:2).

³²⁸ In pāda a, I read *acchejji* with Ce, an aorist of *chindati*, to cut. The finite verb is preferable to the absolutive *acchejja* of Be and Ee, difficult to justify here; the reading *accheccchi* suggested by PED may also be acceptable. This verb should be distinguished from *acchejja* (or *acchijja*, Ee) in pāda d, an absolutive of *acchindati*, to rob, to snatch away. The Be and Ee reading of pāda a may have arisen through a confusion of the two forms.

I read pāda b: *addhā tarissanti bahū ca sattā*. This conforms to Ce and Ee, except that I replace *carissanti* (found in all three eds. and in SA (Be)) with the much more pertinent *tarissanti* (found in SS and SA (Ce)). Be and SS read *saddhā*, but the gloss in SA supports *sattā*: *addhā aññe pi bahujaṇā ekamsena tarissanti*. The BHS version is too different to be of help, and may be corrupt, but Jones (3:273, n.4) suggests replacing *raktā* with *sattvā*, which would then support the reading I have adopted.

³²⁹ This verse is the Buddha’s rejoinder, though Ce alone makes this sufficiently clear. The verse occurs in a different context at Vin I 43,27–28. I follow Be and Ce in reading, in pāda c, the active *nayamānānaṃ*, the prevalent reading of Vin. Ee, on the basis of SS, reads the passive *nīyamānānaṃ*. BHS versions at Uv 21:8 and Mvu III 90 also have the active form, while the Prakrit at GDhp 267 is ambiguous.

³³⁰ In the BHS version vv.488–89 are ascribed to the Buddha. The concluding verse was apparently added by the redactors.

- 489 As if, having lifted a rock with your head,
 You sought a foothold in the abyss;
 As if you struck a stump with your breast,
 You part from Gotama disappointed.’
- 490 They had come to him glittering with beauty—
 Taṇhā, Arahā, and Ragā—
 But the Teacher swept them away right there
 As the wind, a fallen cotton tuft.

Book V
Chapter 5
Connected Discourses with Bhikkhunīs
(Bhikkhunī-saṃyutta)

1 (1) Āḷavikā

[128] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

Then, in the morning, the bhikkhunī Āḷavikā dressed and, taking bowl and robe, entered Sāvattthī for alms.³³¹ When she had walked for alms in Sāvattthī and had returned from her alms round, after her meal she went to the Blind Men’s Grove seeking seclusion.³³²

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī Āḷavikā, desiring to make her fall away from seclusion, approached her and addressed her in verse:

491 ‘There is no escape in the world,
 So what will you do with seclusion?
 Enjoy the delights of sensual pleasure:
 Don’t be remorseful later!’

Then it occurred to the bhikkhunī Āḷavikā: ‘Now who is it that recited the verse—a human being or a non-human being?’ Then it occurred to her: ‘This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from seclusion.’

Then the bhikkhunī Āḷavikā, having understood, ‘This is Māra the Evil One,’ replied to him in verses:

492 ‘There is an escape in the world
 Which I have closely touched with wisdom.
 O Evil One, kinsman of the negligent,
 You do not know that state.’³³³
493 Sensual pleasures are like sword stakes;
 The aggregates, their chopping block.
 What you call sensual delight
 Has become for me non-delight.’³³⁴ [129]

Then Māra the Evil One, realizing, ‘The bhikkhunī Āḷavikā knows me,’ sad and disappointed, disappeared right there.

2 Somā

Setting at Sāvattthī. Then, in the morning, the bhikkhunī Somā dressed and, taking bowl and robe, entered Sāvattthī for alms.³³⁵ When she had walked for alms in Sāvattthī and had returned from her alms round, after her meal she went to the Blind Men’s Grove for the day’s abiding. Having plunged into the Blind Men’s Grove, she sat down at the foot of a tree for the day’s abiding.

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī Somā, desiring to make her fall away from concentration, approached her and addressed her in verse:

494 ‘That state so hard to achieve
 Which is to be attained by the seers,

³³¹ Thī does not ascribe any verses to a bhikkhunī named Āḷavikā, but two of the verses in this sutta are to be found among Selā’s verses: v.491 = Thī 57 and v.493 = Thī 58. ThīA 64, confirming the identity of the two bhikkhunīs, explains that Selā was called Āḷavikā because she was the daughter of the king of Āḷavaka. She heard the Buddha preach and became a lay follower. Later she took ordination as a nun and attained arahantship.

³³² SA explains the origin of the name: After the parinibbāna of the Buddha Kassapa a lay disciple named Yasodhara, while bringing money to build the cetiya for the relics, was ambushed there and blinded by five hundred thieves. Because Yasodhara was a noble disciple, the thieves straightaway lost their own vision as an immediate kammic result. They continued to dwell there and thus it became known as the Blind Men’s Grove. Bhikkhus and bhikkhunīs went there for seclusion. It was about three kilometres south of Sāvattthī and was protected by royal guards.

³³³ Strangely, this verse, the appropriate response to Māra’s taunt, is not found in Thī. SA: The *escape* (*nissaraṇa*) is Nibbāna. *With wisdom* (*paññā*): with reviewing knowledge. ST: The intention is: ‘How much more, then, with the knowledge of the path and fruit?’

³³⁴ In pāda b, *khandhāsaṃ* should be resolved *khandhā esaṃ*. SA glosses *khandhā tesam*. See above n.209 and EV II, n.58.

³³⁵ ThīA 66 identifies her as the daughter of King Bimbisāra’s chaplain. The three verses here are also at Thī 60–62, also ascribed to Somā.

Can't be attained by a woman
With her two-fingered wisdom.³³⁶

Then it occurred to the bhikkhunī Somā: 'Now who is this that recited the verse—a human being or a non-human being?' Then it occurred to her: 'This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from concentration.'

Then the bhikkhunī Somā, having understood, 'This is Māra the Evil One,' replied to him in verses:

495 'What does womanhood matter at all
When the mind is concentrated well,
When knowledge flows on steadily
As one sees correctly into Dhamma.³³⁷
496 One to whom it might occur,
"I'm a woman" or "I'm a man"
Or "I'm anything at all"—
Is fit for Māra to address.'³³⁸

Then Māra the Evil One, realizing, 'The bhikkhunī Somā knows me,' sad and disappointed, disappeared right there.

3 Gotamī

Setting at Sāvattthī. Then, in the morning, the bhikkhunī Kisāgotamī dressed and, taking bowl and robe, entered Sāvattthī for alms.³³⁹ When she had walked for alms in Sāvattthī and had returned from her alms round, [130] after her meal she went to the Blind Men's Grove for the day's abiding. Having plunged into the Blind Men's Grove, she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī Kisāgotamī, desiring to make her fall away from concentration, approached her and addressed her in verse:

497 'Why now, when your son is dead,
Do you sit alone with tearful face?
Having entered the woods all alone,
Are you on the lookout for a man?'

Then it occurred to the bhikkhunī Kisāgotamī: 'Now who is this that recited the verse—a human being or a non-human being?' Then it occurred to her: 'This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from concentration.'

Then the bhikkhunī Kisāgotamī, having understood, 'This is Māra the Evil One,' replied to him in verses:

498 'I've gotten past the death of sons;
With this, the search for men has ended.
I do not sorrow, I do not weep,

³³⁶ SA: *That state (thāna): arahantship. With her two-fingered wisdom (dvaṅgulapaññāya):* with limited wisdom (*parit-tapaññāya*); or else this is said of women because they cut the thread while holding the cotton ball between two fingers. ST and ThīA 67 offer a different explanation: 'From childhood on they are always determining whether the rice is cooked by pressing the grains in the pot between two fingers. Therefore, because of the feebleness of their wisdom (acquired with two fingers), they are said to have "two-fingered wisdom."' It should be noted that it is Māra who voices this ancient bias. See too Mvu III 391,19, where we find *dvaṅgulaprajñāye strīmātrāye*.

³³⁷ SA: *When knowledge flows on steadily (ñāṇamhi vattamānamhi):* while the knowledge of the attainment of fruition is occurring (*phalasamāpattiñāṇe pavattamāne*). *As one sees correctly into Dhamma (sammā dhammaṃ vipassato):* seeing into the Dhamma of the four truths, or into the five aggregates which form the object of insight in the preliminary phase of practice.

ST: By mentioning the occurrence of the knowledge of fruition attainment, the commentator shows that she has been dwelling in non-delusion regarding the four truths (*catūsu saccesu asammohavihāro*). *Seeing into (vipassantassa; or, 'seeing with insight'):* for one seeing distinctly by the penetration of non-delusion; for one seeing into the five aggregates themselves in the preliminary portion (of the practice) prior to the breakthrough to the truths (*asammohapaṭivedhato visesena passantassa khandhapañcakam eva saccābhisamayato pubbabhāge vipassantassa*).

SA explains in terms of the knowledge of fruition attainment because Somā, being already an arahant, would have been dwelling in the concentration of fruition. In elucidating *vipassantassa*, ST, in the first clause, connects the word with the realization of the four noble truths on the occasion of the supramundane path; in the second, it takes the word as signifying *vipassanā* in the technical sense of the preparatory work of insight meditation that leads to the path and fruition.

³³⁸ One entertains such thoughts on account of craving, conceit, and views.

³³⁹ SA recapitulates the popular story of her search for the mustard seeds to bring her dead son back to life, told in greater detail at Dhpa II 270–75; see BL 2:257–60. Her verses at Thī 213–23 do not correspond to the verses here.

499 Nor do I fear you, friend.³⁴⁰
 Delight everywhere has been destroyed,
 The mass of darkness has been sundered.
 Having conquered the army of Death,
 I dwell without defiling taints.³⁴¹

Then Māra the Evil One, realizing, ‘The bhikkhunī Kisāgotamī knows me,’ sad and disappointed, disappeared right there.

4 Vijayā

Setting at Sāvattthī. Then, in the morning, the bhikkhunī Vijayā dressed ... she sat down at the foot of a tree for the day’s abiding.³⁴²

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī Vijayā, desiring to make her fall away from concentration, approached her and addressed her in verse: [131]

500 ‘You are so young and beautiful,
 And I too am in the bloom of youth.
 Come, noble lady, let us rejoice
 With the music of a fivefold ensemble.’³⁴³

Then it occurred to the bhikkhunī Vijayā: ‘Now who is this...? This is Māra the Evil One ... desiring to make me fall away from concentration.’

Then the bhikkhunī Vijayā, having understood, ‘This is Māra the Evil One,’ replied to him in verses:

501 ‘Forms and sounds, tastes and odours,
 Tactile objects that delight the mind:
 I offer them right back to you,
 For I, O Māra, do not need them.
 502 I am repelled and humiliated
 By this foul, putrid body,
 Subject to break up, fragile:
 I’ve uprooted sensual craving.’³⁴⁴
 503 As to those beings who fare amidst form,
 And those who abide in the formless,
 And those peaceful attainments too:
 Everywhere darkness has been destroyed.’³⁴⁵

Then Māra the Evil One, realizing ‘The bhikkhunī Vijayā knows me,’ sad and disappointed, disappeared right there.

³⁴⁰ Pādas ab read: *Accantaṃ mataputtāmhī/Purisā etadantikā*. A pun seems to be intended between two senses of being ‘past the death of sons.’ I translate in accordance with the paraphrase of SA: ‘I have “gotten past the death of sons” as one for whom the death of a son is over and done with. Now I will never again undergo the death of a son.... The ending of the death of sons is itself the ending of men. Now it is impossible for me to seek a man.’ *Etadantikā* occurs too at Thī 138b.

³⁴¹ The first couplet is common in Thī, found at vv.59, 142, 195, 203, 235, etc. SA elaborates: ‘The delight of craving has been destroyed for me in regard to all the aggregates, sense bases, elements, kinds of becoming, modes of origin, destinations, stations, and abodes. The mass of ignorance has been broken up by knowledge.’

³⁴² ThīA 159 explains that in lay life she had been a friend of Khemā, the chief consort of King Bimbisāra. When she heard that Khemā had gone forth under the Buddha, she visited her and was so inspired by their conversation that she too decided to take ordination. Khemā became her preceptor. Her verses are at Thī 169–74. While the verses here are not among them, interestingly vv. 500 and 502 (with minor differences) are found among *Khemā*’s verses, Thī 139 and 140.

³⁴³ SA enumerates the five instruments: *ātata*, *vitata*, *ātatavitata*, *susira*, *ghana*. ST explains *ātata* as an instrument with one surface covered by skin, such as a kettle drum (*kumbha*); *vitata*, an instrument with two surfaces covered with skins, such as the *bheri* and *mudīṅga* drums; *ātatavitata*, an instrument with a head covered with skin and bound with strings, such as a lute (*vīṇā*); *susira*, wind instruments, include flutes, conches, and horns; and *ghana* is the class of percussion instruments (excluding drums), such as cymbals, tambourines, and gongs.

³⁴⁴ Though in pāda c all eds. read *bhindanena*, SS read *bhindarena*, which perhaps points to an historical reading *bhidurena*. The Thī counterpart, v.140, has *ātturena*, but Thī 35a contains the phrase *bhiduro kāyo*. Both *bhindana* and *bhidura* are glossed identically in their respective commentaries as *bhijjanasabhāva*, ‘subject to breaking up.’

³⁴⁵ SA: Pāda a refers to the form realm, pāda b to the formless realm, and pāda c to the eight mundane meditative attainments. By the mention of the two higher realms, the sensory realm is also implied. Hence in pāda d she says, ‘everywhere the darkness of ignorance has been dispelled.’

5 Uppalavaṇṇā

Setting at Sāvathī. Then, in the morning, the bhikkhunī Uppalavaṇṇā dressed ... she stood at the foot of a *sāla* tree in full flower.³⁴⁶

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī Uppalavaṇṇā, desiring to make her fall away from concentration, approached her and addressed her in verse:

504 ‘Having gone to a *sāla* tree with flowering top,
You stand at its foot all alone, bhikkhunī.
There is none whose beauty can rival your own:
Foolish girl, have you no fear of rogues?’³⁴⁷

Then it occurred to the bhikkhunī Uppalavaṇṇā: [132] ‘Now who is this...? This is Māra the Evil One ... desiring to make me fall away from concentration.’

Then the bhikkhunī Uppalavaṇṇā, having understood, ‘This is Māra the Evil One,’ replied to him in verses:

505 ‘Though a hundred thousand rogues
Just like you might come here,
I stir not a hair, I feel no terror;
Even alone, Māra, I don’t fear you.’³⁴⁸
506 I can make myself disappear
Or I can enter inside your belly.
I can stand between your eyebrows
Yet you won’t catch a glimpse of me.
507 I am the master of my own mind,
The bases of power are well developed;
I am freed from every kind of bondage,
Therefore I don’t fear you, friend.’³⁴⁹

Then Māra the Evil One, realizing, ‘The bhikkhunī Uppalavaṇṇā knows me,’ sad and disappointed, disappeared right there.

6 Cālā

Setting at Sāvathī. Then, in the morning, the bhikkhunī Cālā dressed ... she sat down at the foot of a tree for the day’s abiding.³⁵⁰

Then Māra the Evil One approached the bhikkhunī Cālā and said to her: ‘What don’t you approve of, bhikkhunī?’

‘I don’t approve of birth, friend.’

508 ‘Why don’t you approve of birth?
Once born, one enjoys sensual pleasures.
Who now has persuaded you of this:
“Bhikkhunī, don’t approve of birth”?’
509 ‘For one who is born there is death;
Once born, one encounters sufferings—

³⁴⁶ She was the foremost among the bhikkhunīs in the exercise of supernormal powers (*iddhi*), to which she testifies in **vv.506-7**. Her verses are at Thī 224-35. **Vv.504-7** correspond to Thī 230-33, but with significant differences. Thī 234 is identical with **v.493**, here ascribed to Āḷavikā.

³⁴⁷ Pāda c: *Na c’atthi te dutiyā vaṇṇadhātu*. I translate freely in accordance with the gloss of SA: ‘There is no second beauty element like your beauty element; there is no other bhikkhunī similar to you.’ A pun on the bhikkhunī’s name is probably intended. Ee includes an additional pāda between pādas c and d of the other eds., which seems a scribal error, as it is identical with pāda b of the next verse, where it belongs.

³⁴⁸ SA explains pādas ab as if they meant: ‘Though a hundred thousand rogues might come here, they would be treated just like you in that they would get no intimacy or affection.’ I translate, however, in accordance with the apparent sense, which also can claim support from ThīA’s gloss on Thī 231.

³⁴⁹ The *iddhipādā*, ‘bases of power,’ are the supporting conditions for the exercise of the *iddhi* or supernormal powers described in the previous verse.

³⁵⁰ Cālā, Upacālā, and Sīsūpacālā—whose verses appear in **5:6-8** respectively—were the younger sisters of Sāriputta, in descending order of age. Their verses are at Thī 182-88, 189-95, and 196-203. However, not only is the correspondence between the two collections fragmentary, but the ascriptions of authorship also differ. Cālā’s **v.509** corresponds to Thī 191, and **v.510** is reflected obscurely in Thī 192, both of which are there ascribed to Upacālā. Upacālā’s **vv.512-15** correspond to Thī 197, 198, 200, and 201, there ascribed to Sīsūpacālā. And Sīsūpacālā’s **vv.516-18** correspond to Thī 183-85, but there are ascribed to Cālā.

- Bondage, murder, affliction—
Hence one shouldn't approve of birth.³⁵¹
510 The Buddha has taught the Dhamma,
The transcendence of birth;
For the abandoning of all suffering
He has settled me in the truth. [133]
511 As to those beings who fare amidst form,
And those who abide in the formless—
Not having understood cessation,
They come again to re-becoming.³⁵²

Then Māra the Evil One, realizing, 'The bhikkhunī Cālā knows me,' sad and disappointed, disappeared right there.

7 Upacālā

Setting at Sāvaththī. Then, in the morning, the bhikkhunī Upacālā dressed ... she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One approached the bhikkhunī Upacālā and said to her: 'Where do you wish to be reborn, bhikkhunī?'

'I do not wish to be reborn anywhere, friend.'

- 512 'There are Tāvatiṃsa and Yāma devas,
And devatās of the Tusita realm,
Devas who take delight in creating,
And devas who exercise control.
Direct your mind there
And you'll experience delight.'³⁵³
513 'There are Tāvatiṃsa and Yāma devas,
And devatās of the Tusita realm,
Devas who take delight in creating,
And devas who exercise control.
They are still bound by sensual bondage,
They come again under Māra's control.
514 All the world is on fire,
All the world is burning,
All the world is ablaze,
All the world is quaking.
515 That which does not quake or blaze,
That to which worldlings do not resort,
Where there is no place for Māra:
That is where my mind delights.'³⁵⁴

Then Māra the Evil One, realizing, 'The bhikkhunī Upacālā knows me,' sad and disappointed, disappeared right there.

8 Sīsupacālā

Setting at Sāvaththī. Then, in the morning, the bhikkhunī Sīsupacālā dressed ... she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One approached the bhikkhunī Sīsupacālā and said to her: 'Whose creed do you approve of, bhikkhunī?'

'I don't approve of anyone's creed, friend.'

- 516 'Under whom have you shaved your head?
You do appear to be a recluse,

³⁵¹ In pāda b I read *phussati* with Be and Ce, as against Ee's *passati*.

³⁵² On pādas ab, see n.345.

³⁵³ This verse alludes to five of the six sense-sphere heavens. Only the lowest plane, the heaven of the Four Great Kings, is not mentioned.

³⁵⁴ In pāda a, I read *ajalitaṃ* with Ce. Be's *apajjalitaṃ*, though hypermetrical, gives the same sense. Ee's *acalitaṃ*, apparently derived from SS, would mean 'unshaken.'

- Yet you don't approve of any creed,
So why wander as if bewildered?'³⁵⁵
- 517 'Outside here the followers of creeds
Place their confidence in views.
I don't approve of their teachings;
They are not skilled in the Dhamma. [134]
- 518 But there is a scion of the Sakyan clan,
The Enlightened One, without an equal,
Conqueror of all, Māra's subduer,
Who everywhere is undefeated.
- 519 Everywhere freed and unattached,
The One with Vision who sees all,
Who attained the end of all kamma,
Released in the extinction of acquisitions:
That Blessed One is my Teacher;
His is the teaching I approve.'³⁵⁶

Then Māra the Evil One, realizing, 'The bhikkhunī Sīsūpacālā knows me,' sad and disappointed, disappeared right there.

9 Selā

Setting at Sāvathī. Then, in the morning, the bhikkhunī Selā dressed ... she sat down at the foot of a tree for the day's abiding.³⁵⁷

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī Selā, desiring to make her fall away from concentration, approached her and addressed her in verse:

- 520 'By whom has this puppet been created?
Where is the maker of the puppet?
Where has the puppet arisen?
Where does the puppet cease?'³⁵⁸

Then it occurred to the bhikkhunī Selā: 'Now who is this...? This is Māra the Evil One ... desiring to make me fall away from concentration.'

Then the bhikkhunī Selā, having understood, 'This is Māra the Evil One,' replied to him in verses:

- 521 'This puppet is not made by itself,
Nor is this misery made by another.
It has come to be dependent on a cause,
When the cause dissolves then it will cease.
- 522 As when a seed is sown in a field
It grows depending on a pair of factors:
It requires both the soil's nutrients
And a steady supply of moisture.
- 523 Just so the aggregates and elements,
And these six bases of sensory contact,
Have come to be dependent on a cause;
When the cause dissolves they will cease.'³⁵⁹

³⁵⁵ *Pāsaṇḍa*, in pāda c, refers to the 'heretical' systems outside the Buddha's dispensation. I render it, inadequately, as 'creed.' SA explains the word derivation by way of 'folk etymology': 'They are called *pāsaṇḍā* because they lay out a snare (Be: *pāsaṃ ḍenti*; Ce: *pāsaṃ oḍḍenti*); the meaning is that they throw out the snare of views among the minds of beings. But the Buddha's dispensation frees one from the snare, so it is not called *pāsaṇḍa*; the *pāsaṇḍā* are found only outside the dispensation.' SED defines *pāsaṇḍa* as 'a heretic ... anyone who falsely assumes the characteristics of an orthodox Hindu, a Jain, a Buddhist, etc.; a false doctrine, heresy.'

³⁵⁶ SA explains *vimutto upadhisāṅkhaye* in pāda d thus: 'He is released into Nibbāna, known as the extinction of acquisitions, as object.' The expression is also at MN I 454,3-4 and II 260,22-23. SṬ defines 'the end of all kamma' (*sabba-kammakkhaya*) as arahantship and 'the extinction of acquisitions' as Nibbāna. See too 4:25 and n.324.

³⁵⁷ There is no way to determine whether this bhikkhunī is identical with Ālavikā; see n.331. The verses do not appear in Thī.

³⁵⁸ SA: Both *puppet* (*bimba*) here, and *misery* (*agha*) at v.521b, refer to individual existence (*attabhāva*), in the latter case because individual existence is a foundation for suffering.

Then Māra the Evil One, realizing, ‘The bhikkhunī Selā knows me,’ sad and disappointed, disappeared right there.

10 Vajirā

Setting at Sāvattthī. Then, in the morning, the bhikkhunī Vajirā dressed and, taking bowl and robe, entered Sāvattthī for alms.³⁶⁰ When she had walked for alms in Sāvattthī [135] and had returned from her alms round, after her meal she went to the Blind Men’s Grove for the day’s abiding. Having plunged into the Blind Men’s Grove, she sat down at the foot of a tree for the day’s abiding.

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī Vajirā, desiring to make her fall away from concentration, approached her and addressed her in verse:

524 ‘By whom has this being been created?
Where is the maker of the being?
Where has the being arisen?
Where does the being cease?’

Then it occurred to the bhikkhunī Vajirā: ‘Now who is this that recited the verse—a human being or a non-human being?’ Then it occurred to her: ‘This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from concentration.’

Then the bhikkhunī Vajirā, having understood, ‘This is Māra the Evil One,’ replied to him in verses:

525 ‘Why now do you assume “a being”?
Māra, have you grasped a view?
This is a heap of sheer constructions:
Here no being is found.
526 Just as, with an assemblage of parts,
The word “chariot” is used,
So, when the aggregates are present,
There’s the convention “a being.”
527 It’s only suffering that comes to be,
Suffering that stands and falls away.
Nothing but suffering comes to be,
Nothing but suffering ceases.’³⁶¹

Then Māra the Evil One, realizing, ‘The bhikkhunī Vajirā knows me,’ sad and disappointed, disappeared right there.

³⁵⁹ One key to the interpretation of Selā’s reply is the Bhava Sutta (A I 223–24), where it is stated that kamma is the field, consciousness the seed, and craving the moisture, for the production of future re-becoming. The cause (*hetu*), then, would be the kammically constructive consciousness accompanied by ignorance and craving. When that dissolves through the elimination of ignorance and craving there is no production of aggregates, elements, and bases in a future life. The imagery of seeds and vegetation recurs at 22:54, which also helps to illuminate these verses.

³⁶⁰ SA provides no personal identification, and no verses in her name have come down in Thī.

³⁶¹ The simile of the chariot is elaborated at Mil 27,1–28,8, which quotes the previous verse. Vism 593,18–19 (PP 18:28) also quotes these two verses to confirm that ‘there is no being apart from name-and-form.’

In v.527 *suffering* signifies the inherent unsatisfactoriness of the five aggregates (*pañcakkhandhadukkha*), which is identical with the *heap of sheer constructions* (*suddhasaṅkhārāpuṇja*) in v.526c.

Book VI
Chapter 6
Connected Discourses with Brahmās
(*Brahma-saṃyutta*)

I. The First Chapter
(The Request)

1 (1) Brahmā's Request

[136] Thus have I heard.³⁶² On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree after he had first become fully enlightened. Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: 'This Dhamma that I have discovered is deep, hard to see, hard to understand, peaceful and sublime, not within the sphere of reasoning, subtle, to be experienced by the wise. But this generation delights in adhesion, takes delight in adhesion, rejoices in adhesion.³⁶³ For such a generation this state is hard to see, that is, specific conditionality, dependent origination. And this state too is hard to see, that is, the stilling of all constructions, the relinquishment of all acquisitions, the destruction of craving, dispassion, cessation, Nibbāna.³⁶⁴ If I were to teach the Dhamma and if others would not understand me, that would be wearisome for me, that would be troublesome.'

Thereupon these astounding verses, not heard before in the past, occurred to the Blessed One:³⁶⁵

528 'Enough now with teaching this
 That even I found hard to reach;
 This Dhamma is not easily understood
 By those oppressed by lust and hate.
529 Those fired by lust, obscured by darkness,
 Will not discern this abstruse Dhamma,
 Deep, hard to see, subtle,
 Going against the stream.' [137]

As the Blessed One reflected thus, his mind inclined to living at ease, not to teaching the Dhamma.³⁶⁶

³⁶² The incident is also recorded at Vin I 4–7 and MN I 167–169, and at DN II 36–40 with the Buddha Vipassī and Mahābrahmā as the speakers. SA assigns the incident to the eighth week after the enlightenment. A BHS parallel at Mvu III 314–19, considerably more ornate, records several variant traditions of the incident, more or less corresponding with the Pāli version; see Jones, 3:302–9.

³⁶³ SA explains *ālaya* objectively as the five cords of sensual pleasure, called 'adherences' because it is these to which beings adhere; and again, subjectively, as the 108 mental examinations driven by craving (*taṇhāvicarītāni*; see AN II 212,8–213,2), since it is these that adhere to their objects.

³⁶⁴ SA: All these terms are synonyms for Nibbāna. For contingent upon that, all the vacillations of constructions become still and calm down; all acquisitions are relinquished; all cravings are destroyed; all lustful defilements fade away; and all suffering ceases. ST: *Contingent upon that* (*taṃ āgamma*): in dependence upon that, because it is the object condition for the noble path.

³⁶⁵ The exact meaning of *anacchariyā* is uncertain. SA (along with other commentaries) offers only a verbal resolution, which is hardly a semantic solution: *Anacchariyā ti anuacchariyā* ('repeatedly (or according to) *acchariyā*'). Most translators render it 'spontaneously,' apparently taking the stem to be *acchara* = 'moment'; but the commentators seem to understand the stem to be *acchariya* = 'wonderful.' ST proposes an alternative etymology building upon the same meaning: *Vuddhipattā vā acchariyā anacchariyā*; *vuddhi-attho pi hi a-kāro hoti yathā asekkhā dhammā ti*. Though the derivation is problematic, from lack of an alternative I conform and use 'astounding' as the intensification. ST says: 'The verses have the quality of "astoundingness" because they convey the fact that after having fulfilled the *pāramī* for four incalculables and 100,000 aeons in order to share the Dhamma with the world including the devas, now that he has achieved kingship of the Dhamma he wishes to live at ease. It is this "astoundingness" that is intensified (by the negative prefix *an-*).'

Von Hinüber contends that *anacchariyā* represents Skt **an-akṣar-ikā* (see '*Anacchariyā pubbe assutapubbā*,' in *Selected Papers*, pp.17–24), but his argument rests on the assumption that *pubbe assutapubbā* would be a redundancy and therefore *pubbe* must be taken in apposition to the preceding *anacchariyā*. This assumption, however, is contradicted by DN I 184,27–29, where we find *pubbe ... sutapubbā* as one block. Interestingly, no corresponding word is to be found in the Mvu and Lalitavistara versions of the same incident.

³⁶⁶ SA: *Living at ease* (*appossukkatā*, lit. 'little zeal') means lack of desire to teach. But why did his mind so incline after he had made the aspiration to Buddhahood, fulfilled the perfections, and attained omniscience? Because as he reflected the density of the defilements of beings and the profundity of the Dhamma became manifest to him. Also, he knew that if he inclined to living at ease, Brahmā would request him to teach, and since beings esteem Brahmā, this would instill in them a desire to hear the Dhamma. See n.53.

Then Brahmā Sahampati, having known with his own mind the reflection in the Blessed One's mind, thought: 'Alas, the world is lost! Alas, the world is to perish, in that the mind of the Tathāgata, the Arahant, the Fully Enlightened One inclines to living at ease, not to teaching the Dhamma.'³⁶⁷ Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, Brahmā Sahampati disappeared from the Brahma-world and reappeared before the Blessed One. He arranged his upper robe over one shoulder, knelt down with his right knee on the ground, saluted the Blessed One reverentially, and said to him: 'Venerable sir, let the Blessed One teach the Dhamma; let the Sublime One teach the Dhamma. There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma.'

This is what Brahmā Sahampati said. Having said this, he further said this:

- 530 'In the past there appeared among the Magadhans
An impure Dhamma devised by those still stained.
Throw open the door to the Deathless! Let them hear
The Dhamma that the Stainless One discovered.³⁶⁸
- 531 Just as one standing on a mountain peak
Might see below the people all around,
So, O wise one, universal eye,
Ascend the palace fashioned of the Dhamma.
Being yourself free from sorrow, behold the people
Submerged in sorrow, oppressed by birth and decay.
- 532 Rise up, O hero, victor in battle!
O caravan leader, debt-free one,
Wander in the world.
Teach the Dhamma, O Blessed One:
There will be those who will understand.'³⁶⁹ [138]

Then the Blessed One, having understood Brahmā's request, out of compassion for beings surveyed the world with the eye of a Buddha.³⁷⁰ As he did so, the Blessed One saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and difficult to teach, and a few who dwelt seeing blame and fear in the other world.³⁷¹ Just as in a pond of blue or red or white lotuses, some lotuses might be born in the water, grow up in the water, and thrive while submerged in the water, without rising up from the water; some lotuses might be born in the water, grow up in the water, and stand at an even level with the water; some lotuses might be born in the water and grow up in the water, but would rise up from the water and stand without being soiled by the water—so too, surveying the world with the eye of a Buddha, the Blessed One saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and a few who dwelt seeing blame and fear in the other world.

Having seen this, he answered Brahmā Sahampati in verse:

- 533 'Open to them are the doors to the Deathless,
Let those who have ears release faith.

³⁶⁷ Brahmā Sahampati appears in dramatic roles at key points in the Buddha's ministry and also utters the first verse at his parinibbāna (v.577 below). See 48:57 for his own account of how he became a prominent deity in the Brahma-world. His other appearances SN are at: 6:2, 3, 10, 13; 22:80; 47:18, 43. In the Mv version the deity who arrives is referred to simply as Mahābrahmā, without a personal name.

³⁶⁸ SA: The door to the Deathless (*amatassa dvāra*) is the noble path, the door to the deathless Nibbāna. Although here the text uses the singular *dvāra*, just below we find the plural *dvārā*.

³⁶⁹ I translate pāda c in accordance with the reading in Ce, *desassu bhagavā dhammaṃ*, found consistently in the Sinhalese texts. The reading of Be and Ee, with *desetu*, seems to be a normalization influenced by the preceding prose passage. The verse is recited again by Brahmā Sahampati at v.871. The Buddha is called the 'unsurpassed caravan leader' at v.700b; see n.517.

³⁷⁰ SA: The eye of a Buddha (*buddhacakkhu*) is a name for the knowledge of the degrees of maturity in the faculties of beings (*indriyaparopariyattañāṇa*) and the knowledge of the dispositions and underlying tendencies of beings (*āsayānusayañāṇa*). The knowledge of omniscience is called the universal eye (*samantacakkhu*, at v.531d). The knowledge of the three lower paths is called the Dhamma eye (or 'vision of Dhamma,' *dhammacakkhu*). Together with the divine eye (*dibbacakkhu*; see 6:5, 12:70) and the fleshly eye (*maṃsacakkhu*), these make up the 'five eyes' of a Buddha.

³⁷¹ *Paralokavajjabhayadassāvino*. At MLDB, p.261, following Bhikkhu Ñāṇamoli, I rendered this ambiguous compound 'seeing fear in blame and in the other world.' This agrees well enough with the commentaries, which resolve it: *paralokañ c'eva vajjañ ca bhayato passanti*. At Dh 317–18, however, *bhaya* and *vajja* are treated as parallel terms, which suggests that the above phrase should be translated in a manner that reflects this parallelism.

Foreseeing trouble, O Brahmā, I did not speak
The refined, sublime Dhamma among humankind.’

Then Brahmā Sahampati, thinking, ‘The Blessed One has given his consent (to my request) regarding the teaching of the Dhamma,’ paid homage to the Blessed One and disappeared right there.³⁷²

2 (2) Reverence

Thus have I heard.³⁷³ On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerāñjarā at the foot of the Goatherd’s Banyan Tree shortly after he had become fully enlightened. [139] Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: ‘One dwells in suffering if one is without reverence and deference. Now what recluse or brahmin can I honour and respect, on whom can I dwell in dependence?’

Then it occurred to the Blessed One: ‘It would be for the sake of fulfilling an unfulfilled aggregate of virtue that I would honour, respect, and dwell in dependence on another recluse or brahmin. However, in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans, I do not see another recluse or brahmin more perfect in virtue than myself, whom I could honour and respect, and on whom I could dwell in dependence.

‘It would be for the sake of fulfilling an unfulfilled aggregate of concentration that I would honour, respect, and dwell in dependence on another recluse or brahmin. However ... I do not see another recluse or brahmin more perfect in concentration than myself....

‘It would be for the sake of fulfilling an unfulfilled aggregate of wisdom that I would honour, respect, and dwell in dependence on another recluse or brahmin. However ... I do not see another recluse or brahmin more perfect in wisdom than myself....

‘It would be for the sake of fulfilling an unfulfilled aggregate of liberation that I would honour, respect, and dwell in dependence on another recluse or brahmin. However ... I do not see another recluse or brahmin more perfect in liberation than myself....

‘It would be for the sake of fulfilling an unfulfilled aggregate of the knowledge and vision of liberation that I would honour, respect, and dwell in dependence on another recluse or brahmin. However ... I do not see another recluse or brahmin more perfect in the knowledge and vision of liberation than myself, whom I could honour and respect, and on whom I could dwell in dependence.³⁷⁴

‘Let me then honour, respect, and dwell in dependence on this very Dhamma to which I have fully awakened.’

Then, having known with his own mind the reflection in the Blessed One’s mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, Brahmā Sahampati disappeared from the Brahma-world and reappeared before the Blessed One. Having arranged his upper robe over one shoulder, he saluted the Blessed One reverentially and said to him: [140] ‘So it is, Blessed One! So it is, Sublime One! Venerable sir, those who were the Arahants, the Fully Enlightened Ones in the past—those Blessed Ones too honoured, respected, and dwelt in dependence just on the Dhamma itself. Those who will be the Arahants, the Fully Enlightened Ones in the future—those Blessed Ones too will honour, respect, and dwell in dependence just on the Dhamma itself. Let the Blessed One too, who is at present the Arahant, the Fully Enlightened One, honour, respect, and dwell in dependence just on the Dhamma itself.’

This is what Brahmā Sahampati said. Having said this, he further said this:

534 ‘The Buddhas of the past,
 The future Buddhas,
 And he who is the Buddha now,
 Removing the sorrow of many—
535 All have dwelt,
 Will dwell, and dwell,
 Revering the true Dhamma:
 This, for the Buddhas, is a natural law.

³⁷² *Katāvakāso kho “mhi bhagavatā dhammadesanāya. Ee’s bhagavato here must be an error. At MLDB, p.262, in accordance with prevalent practice, I rendered this phrase, ‘I have created the opportunity for the Blessed One to teach the Dhamma.’ CPD (s.v. katāvakāsa) remarks that this interpretation of the phrase ‘is both grammatically impossible and contextually unlikely.’ The rendering here, based on a suggestion of VĀT, uses the active voice in place of an awkward passive construction imitative of the Pāli.*

³⁷³ SA assigns this sutta to the fifth week after the enlightenment. The sutta is also at AN II 20–21 with an additional paragraph.

³⁷⁴ SA: The first four qualities—virtue, etc.—are both mundane and supramundane. The knowledge and vision of liberation is mundane only, for this is reviewing knowledge (*paccavekkhaṇāñāṇa*). On this last term, see n.376 just below.

- 536 Therefore one desiring his own good,
Aspiring for spiritual greatness,
Should humbly respect the true Dhamma,
Recollecting the Buddhas' Teaching.³⁷⁵

3 (3) Brahmadeva

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion a certain brahmin lady had a son named Brahmadeva who had gone forth from the household life into homelessness under the Blessed One.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Brahmadeva, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more coming back to this world.' And the Venerable Brahmadeva became one of the arahants.³⁷⁶

Then, in the morning, the Venerable Brahmadeva dressed and, taking bowl and robe, entered Sāvattṥi for alms. Walking on continuous alms round in Sāvattṥi, he came to his own mother's residence.³⁷⁷ [141] Now on that occasion the brahmin lady, the Venerable Brahmadeva's mother, had been offering a constant oblation to Brahmā.³⁷⁸ Then it occurred to Brahmā Sahampati: 'This brahmin lady, the Venerable Brahmadeva's mother, has been offering a constant oblation to Brahmā. Let me approach her and stir up a sense of urgency in her.'

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, Brahmā Sahampati disappeared from the Brahma-world and reappeared in the residence of the Venerable Brahmadeva's mother. Then, standing in the air, Brahmā Sahampati addressed the brahmin lady in verse:

- 537 'Far from here, madam, is the Brahma-world
To which you offer a constant oblation.
Brahmā does not eat such food, lady:
So why mumble, not knowing the path to Brahmā?³⁷⁹
- 538 This Brahmadeva, madam,
Without acquisitions, has surpassed the devas.
Owning nothing, nourishing no other,
The bhikkhu has entered your house for alms.³⁸⁰

³⁷⁵ In pāda a, I read *atthakāmena* with Ce and Ee and AN II 21,23, as against *attakāmena* in Be, also at AN IV 91,1. SA glosses *abhikankhatā* in pāda c as *patthayamānena*. *Saram* in pāda d is probably a truncated instrumental, glossed by SA as *sarantena*; Norman, however, suggests it could be a *ṇamul* absolutive (see n.235 above and EV II, n.26).

³⁷⁶ This is the stock canonical description of the attainment of arahantship. The sentence beginning 'He directly knew,' according to SA, shows 'the plane of reviewing' (*paccavekkhanabhūmi*).

The commentaries propose two ways of interpreting *nāparam itthattāya*, depending on whether the last word is taken as dative or ablative. SA: 'Now there is no development of the path again done "for the here state" (*itthabhāvāya* = *itthattāya* as dative), that is, for the state of the sixteen tasks or for the destruction of the defilements. (The 'sixteen tasks' are the four tasks of the path—full understanding, abandonment, realization, and development (as at 55:11; V 422,3–30)—taken in conjunction with each of the four supramundane paths.) Or alternatively: *itthattāya* = *itthabhāvato* (the ablative, "beyond here-ness"). Now there is no further continuum of aggregates beyond this present continuum of aggregates. These five aggregates stand fully understood like a tree cut down at the root.'

I take *itthattāya* as a dative meaning 'for this world,' i.e., for existence in *any* world, so that the phrase conveys the same sense as the alternative 'roar of liberation' *natthi dāni punabbhavo*, 'Now there is no re-becoming' (at e.g., 22:27, etc.). Elsewhere (e.g., DN I 17,33; MN II 130,16 foll.; AN I 63,30–64,18) *itthatta* signifies the human world (or perhaps the sensory realm in its totality) as contrasted with higher realms. As the stem form *itthatta* is clearly neuter, it is difficult to understand on what ground the commentaries interpret *itthattāya* as an ablative.

³⁷⁷ Walking on continuous alms round (*sapadānam piṇḍāya caramāno*) is the ascetic practice of going for alms to each house along the route, without discriminating between those who regularly give and those who do not; see Vism 60,19–24 (PP 2:6), 67–68 (PP 2:31).

³⁷⁸ *Āhutiṃ niccam paggaṇhāti*. From the detailed description in SA, this seems to have been an elaborate ceremony in which sweetened milk-rice was offered to Brahmā with accompanying invocations.

³⁷⁹ SA: 'The path to Brahmā (*brahmapatha*) is a name for the four wholesome jhānas; the resultant jhānas are called their path of living (*jīvitapatha*). Ignorant of this path, why do you mumble and mutter? For the Brahmās subsist on the rapturous jhānas; they do not eat curdled milk flavoured with herbs and seeds.' Usually the four *brahmavihāra* are called the path to the company of Brahmā, as at DN I 250,32–251,21 and MN II 207,14–208,8.

³⁸⁰ SA explains *nirūpadhika* in pāda b as one devoid of the *upadhi* of defilements, constructing activities, and sensual pleasures. ST: The *upadhi* of the aggregates is not mentioned because the aggregates still exist. *Has surpassed the devas*

- 539 Gift-worthy, knowledge-master, inwardly developed,
He deserves offerings from humans and devas.
Having expelled all evil, unsullied,
Cooled at heart, he comes seeking alms.
- 540 For him there is nothing behind or in front—
Peaceful, smokeless, untroubled, wishless;
He has laid down the rod towards frail and firm:
Let him eat your oblation, the choicest alms.³⁸¹
- 541 Aloof from the crowd, with peaceful mind,
Like a nāga he fares, tamed, unstirred.
A bhikkhu of pure virtue, in mind well released:
Let him eat your oblation, the choicest alms.³⁸²
- 542 With confidence in him, free from wavering, [142]
Present your offering to one who deserves it.
Having seen a sage who has crossed the flood,
O madam, make merit leading to future bliss.³⁸³
- 543 With confidence in him, free from wavering,
She presented her offering to one who deserved it.
Having seen a sage who has crossed the flood,
The lady made merit leading to future bliss.³⁸⁴

4 (4) Baka the Brahmā

Thus have I heard.³⁸⁵ On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the following evil speculative view had arisen in Baka the Brahmā: 'This is permanent, this is stable, this is eternal, this is complete, this is imperishable. Indeed, this has not been born, does not age, does not die, does not pass away, does not undergo rebirth; and there is no other escape superior to this.'³⁸⁶

Then, having known with his own mind the reflection in Baka the Brahmā's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from Jeta's Grove and reappeared in that Brahma-world. Baka the Brahmā saw the Blessed One coming in the distance and said to him: 'Come, dear sir! Welcome, dear sir! It has been a long time, dear sir, since you took the opportunity of coming here. Indeed, dear sir, this is permanent, this is stable, this is eternal, this is complete, this is imperishable. Indeed, this has not been born, does not age, does not die, does not pass away, does not undergo rebirth; and there is no other escape superior to this.'

When this was said, the Blessed One said to Baka the Brahmā: 'Alas, sir, Baka the Brahmā is immersed in ignorance! Alas, sir, Baka the Brahmā is immersed in ignorance, in so far as he will say of what is actually impermanent that it is permanent; and will say of what is actually unstable that it is stable; and will say of what is actually non-eternal that it is eternal; [143] and will say of what is actually incomplete that it is complete; and will

(*atidevapatto*). SA: He has attained the state of a deva beyond the devas, the state of a Brahmā beyond the Brahmās. (There is an evident pun here on the bhikkhu's name.) On *akiñcana*, 'owning nothing,' see n.<70>. *Nourishing no other* (*anaññāposi*). SA: This is said because he does not maintain a wife and children, or because he will not maintain another body after the present one.

³⁸¹ SA: What is *behind* (*pacchā*) is the past, what is *in front* (*purattham*) is the future. He has nothing behind or in front because he is devoid of desire and lust for past and future aggregates. He is *smokeless* (*vidhūmo*) with the vanishing of the smoke of anger. On the 'front-behind' dichotomy, see DhP 348, 421, Sn 949, Th 537.

³⁸² SA explains *visenibhūto* in pāda a as 'disarmed, without the army of defilements' (*kilesasenāya viseno jāto*). Here, however, I follow Norman's suggestion (at GD, pp.307–8, n.793) that *viseni* corresponds to BHS *visreṇi*, meaning 'without association.' At Uv 11:12, we find *visenīkṛtvā* (translated into Tibetan by an expression meaning 'free from the crowd').

³⁸³ On *oghatiṇṇam* see n.2.

³⁸⁴ SA: This verse was added by the redactors.

³⁸⁵ The prose opening of this sutta is identical with the opening of MN No. 49, except that the latter is set at Ukkatṥṥa. The episode and verses make up the Baka Brahmā Jātaka (Ja No. 405).

³⁸⁶ SA glosses *kevalam* as *akaṇḍam sakalam*, 'unbroken, whole,' and explains the background thus: In an earlier human birth this Brahmā had developed the jhānas and was reborn in the Vehapphala Brahma-world, a fourth jhāna plane with a lifespan of five hundred aeons. Thereafter he was reborn in the Subhakiṇṇha Brahma-world, a third jhāna plane with a lifespan of sixty-four aeons. Next he was reborn in the Ābhassara Brahma-world, a second jhāna plane with a lifespan of eight aeons. Then he was reborn in the first jhāna plane with a lifespan of one aeon. At first he knew his own past kamma and planes of rebirth, but as time passed he forgot both and adopted an eternalist view.

say of what is actually perishable that it is imperishable; and will say with reference to (a realm) where one is born and ages and dies and passes away and is reborn, “Indeed, this has not been born, does not age, does not die, does not pass away, does not undergo rebirth”; and will say, when there is another escape superior to this, “There is no other escape superior to this.”

(Baka the Brahmā:)

544 ‘We seventy-two, Gotama, were merit-makers;
Now we wield power, beyond birth and aging.
This, knowledge-master, is our last Brahmīc arising.
Many are the people who yearn for us.’³⁸⁷

(The Blessed One:)

545 ‘The lifespan here is short, not long,
Though you, Brahmā, imagine it is long.
I know, O Brahmā, your lifespan to be
A hundred thousand *nirabbudas*.’³⁸⁸

(Baka the Brahmā:)

546 ‘O Blessed One, (you say):
“I am the one of infinite vision
Who has overcome birth, decay, and sorrow.”
What was my ancient practice of vow and virtue:
Tell me this so I might understand.’³⁸⁹

(The Blessed One:)

547 ‘You gave drink to many people
Who were thirsty, afflicted by heat:
That was your ancient practice of vow and virtue,
Which I recollect as if just waking up.’³⁹⁰
548 When people were abducted at Antelope Bank,
You released the captives being led away.
That was your ancient practice of vow and virtue,
Which I recollect as if just waking up.
549 When a ship was seized on the river Ganges
By a fierce *nāga* longing for human flesh,
You freed it forcefully by a valiant act:
That was your ancient practice of vow and virtue,
Which I recollect as if just waking up. [144]
550 I was your apprentice named Kappa;
You thought him intelligent and devout:
That was your ancient practice of vow and virtue,
Which I recollect as if just waking up.’³⁹¹

³⁸⁷ Pāda a reads: *Dvāsattati Gotama puñṇakammā*. I translate in accordance with the paraphrase of SA: ‘Master Gotama, we seventy-two men of meritorious kamma [ST: i.e., doers of meritorious deeds] have been reborn here through that meritorious kamma (*bho Gotama mayam dvāsattati janā puñṇakammā* [ST: *puñṇakārino*] *tena puñṇakammena idha nibbattā*).’ Neither SA nor ST offers any further clue as to what the seventy-two refers to.

SA glosses *abhijappanti* in pāda d with *patthenti pihenti*, ‘yearn for, desire.’ Ja III 359,25-29 employs three verbs: ‘Many people, with their hands joined in reverence, worship us, yearn for us, desire us (*namassanti patthenti pihayanti*), saying, “He is the Lord Brahmā, Mahābrahmā,” and so forth. They wish, “Oh, that we too might become of such a nature.”’

³⁸⁸ For *nirabbuda*, see n.409. SA says that this is the extent of the lifespan that remains.

³⁸⁹ I follow SA in ascribing the statement ‘I am the one of infinite vision ...’ to the Buddha. If the text is read without the commentary, the words would have to be attributed to Baka. The question that follows, however, seems to confirm SA’s interpretation.

SA glosses: *Vatasīlavattan ti vuccati sīlam eva* (‘It is virtue alone that is referred to as “practice of vow and virtue”’). ST: ‘It is a vow (*vatabhūtaṃ*) because it is formally undertaken, and a practice of virtue (*sīlavattaṃ*) because it is practised by way of virtuous conduct, but the two terms actually refer to one thing; thus the commentary says, “It is virtue alone.”’

³⁹⁰ SA relates detailed stories behind each of the incidents referred to in vv.547–49. See too DPPN, 2:259–60. Malalasekera errs, however, in stating that all the incidents occurred during his incarnation as Kesava. It seems SA ascribes v.550 alone to the life as Kesava.

³⁹¹ This verse refers to the Kesava Jātaka (Ja No. 346). In pāda a, *baddhacara* is glossed by SA as *antevāsika*; see n.268. I read the verb in pāda b with Be as *amaññi*, as against *amaññim* = ‘I thought’ in Ce and Ee. Though SA takes the line to mean

(Baka the Brahmā:)

551 ‘Surely you know this lifespan of mine;
The others too you know, thus you’re the Buddha.
Thus this blazing majesty of yours
Illumines even the Brahma-world.’

5 (5) A Certain Brahmā (Another View)

Setting at Sāvatti. Now on that occasion the following evil speculative view had arisen in a certain Brahmā: ‘There is no recluse or brahmin who can come here.’ Then, having known with his own mind the reflection in that Brahmā’s mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from Jeta’s Grove and reappeared in that Brahma-world. The Blessed One sat cross-legged in the air above that Brahmā, having entered into meditation on the fire element.³⁹²

Then it occurred to the Venerable Mahāmoggallāna: ‘Where now is the Blessed One dwelling at present?’ With the divine eye, which is purified and surpasses the human, the Venerable Mahāmoggallāna saw the Blessed One sitting cross-legged in the air above that Brahmā, having entered into meditation on the fire element. Having seen this, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Venerable Mahāmoggallāna disappeared from Jeta’s Grove and reappeared in that Brahma-world. Then the Venerable Mahāmoggallāna stationed himself in the eastern quarter and sat cross-legged in the air above that Brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

Then it occurred to the Venerable Mahākassapa: ‘Where now is the Blessed One dwelling at present?’ With the divine eye ... the Venerable Mahākassapa saw the Blessed One sitting cross-legged in the air above that Brahmā.... Having seen this, just as quickly as a strong man ... [145] the Venerable Mahākassapa disappeared from Jeta’s Grove and reappeared in that Brahma-world. Then the Venerable Mahākassapa stationed himself in the southern quarter and sat cross-legged in the air above that Brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

Then it occurred to the Venerable Mahākappina: ‘Where now is the Blessed One dwelling at present?’ With the divine eye ... the Venerable Mahākappina saw the Blessed One sitting cross-legged in the air above that Brahmā.... Having seen this, just as quickly as a strong man ... the Venerable Mahākappina disappeared from Jeta’s Grove and reappeared in that Brahma-world. Then the Venerable Mahākappina stationed himself in the western quarter and sat cross-legged in the air above that Brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

Then it occurred to the Venerable Anuruddha: ‘Where now is the Blessed One dwelling at present?’ With the divine eye ... the Venerable Anuruddha saw the Blessed One sitting cross-legged in the air above that Brahmā.... Having seen this, just as quickly as a strong man ... the Venerable Anuruddha disappeared from Jeta’s Grove and reappeared in that Brahma-world. Then the Venerable Anuruddha stationed himself in the northern quarter and sat cross-legged in the air above that Brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

Then the Venerable Mahāmoggallāna addressed that Brahmā in verse:

552 ‘Today, friend, do you still hold that view,
The view that you formerly held?
Do you see the radiance
Surpassing that in the Brahma-world?’³⁹³
553 ‘I no longer hold that view, dear sir,
The view that I formerly held.
Indeed I see the radiance
Surpassing that in the Brahma-world.
Today how could I maintain,
“I am permanent”?’³⁹⁴

that Kappa thought thus of his teacher, I follow the Jātaka, in which the teacher Kesava esteems his pupil Kappa as intelligent and devout while Kesava himself appears almost maudlin.

³⁹² SA: He did the preparatory work on the fire-*kaṣiṇa*, emerged from the basic *jhāna*, and made a determination: ‘Let flames come forth from my body.’ By the power of his determination, flames came out from his entire body.

³⁹³ I translate *pādas* cd in accordance with SA’s paraphrase: ‘Do you see the radiance, the aura, of the Buddha, the Blessed One, surpassing the other auras of the Brahmā’s bodies, mansions, and ornaments in this Brahma-world?’

³⁹⁴ According to SA, this Brahmā had held two views: first, the view that no recluses could come to his world; and second, an eternalist view. The first was abandoned when he saw the Buddha and his disciples arrive in his realm. Thereafter the

Then, having stirred up a sense of urgency in that Brahmā, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from that Brahma-world and reappeared in Jeta's Grove.

Then that Brahmā addressed one of his assemblymen thus: 'Come now, dear sir, approach the Venerable Mahāmoggallāna and say to him: "Sir Moggallāna, are there any other disciples of the Blessed One that are as powerful [146] and mighty as Master Moggallāna, Kassapa, Kappina, and Anuruddha?"

'Yes, dear sir,' that assemblyman of Brahmā's replied. Then he approached the Venerable Mahāmoggallāna and asked him: 'Sir Moggallāna, are there any other disciples of the Blessed One that are as powerful and mighty as Master Moggallāna, Kassapa, Kappina, and Anuruddha?'

Then the Venerable Mahāmoggallāna addressed that assemblyman of Brahmā's in verse:

554 'Many are the disciples of the Buddha
 Who are arahants with taints destroyed,
 Triple-knowledge bearers with spiritual powers,
 Skilled in the course of others' minds.'³⁹⁵

Then that assemblyman of Brahmā's, having delighted and rejoiced in the Venerable Mahāmoggallāna's statement, approached that Brahmā and told him: 'Dear sir, the Venerable Mahāmoggallāna speaks thus:

 "Many are the disciples of the Buddha ...
 Skilled in the course of others' minds.'"

This is what that assemblyman of Brahmā's said. Being pleased, that Brahmā delighted in his statement.

6 (6) A Brahmā World (Negligence)

Setting at Sāvathī. Now on that occasion the Blessed One had gone for his day's abiding and was in seclusion. Then the independent Brahmās Subrahmā and Suddhāvāsa approached the Blessed One and stood one at each doorpost.³⁹⁶ Then the independent Brahmā Subrahmā said to the independent Brahmā Suddhāvāsa: 'It is not the right time, dear sir, to visit the Blessed One. The Blessed One has gone for his day's abiding and is in seclusion. Such and such a Brahma-world is rich and prosperous, and the Brahmā there is dwelling in negligence. Come, dear sir, let us go to that Brahma-world and stir up a sense of urgency in that Brahmā.' [147]

'Yes, dear sir,' the independent Brahmā Suddhāvāsa replied.

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the independent Brahmās Subrahmā and Suddhāvāsa disappeared in front of the Blessed One and reappeared in that Brahma-world. That Brahmā saw those Brahmās coming in the distance and said to them: 'Now where are you coming from, dear sirs?'

'We have come, dear sir, from the presence of the Blessed One, the Arahant, the Fully Enlightened One. Dear sir, you should go to attend upon that Blessed One, the Arahant, the Fully Enlightened One.'

When this was said, that Brahmā refused to accept their advice. Having created a thousand transformations of himself, he said to the independent Brahmā Subrahmā: 'Do you see, dear sir, how much power and might I have?'

'I see, dear sir, that you have so much power and might.'

'But, dear sir, when I am so powerful and mighty, what other recluse or brahmin should I go to attend upon?'

Then the independent Brahmā Subrahmā, having created two thousand transformations of himself, said to that Brahmā: 'Do you see, dear sir, how much power and might I have?'

'I see, dear sir, that you have so much power and might.'

'That Blessed One, dear sir, is still more powerful and mighty than both you and I. You should go, dear sir, to attend upon that Blessed One, the Arahant, the Fully Enlightened One.'

Then that Brahmā addressed the independent Brahmā Subrahmā in verse: [148]

555 'Three (hundred) supaṇṇas, four (hundred) geese,
 And five hundred falcons:
 This palace, O Brahmā, of the meditator shines

Buddha gave him a discourse at the conclusion of which he was established in the fruit of stream-entry, and thus, through the path of stream-entry, he abandoned his eternalist view.

³⁹⁵ The three knowledges implied by 'triple-knowledge bearers' (*tevijjā*) are: the knowledge of the recollection of past abodes, the divine eye (also called the knowledge of the passing away and rebirth of beings), and the knowledge of the destruction of the taints. Together with spiritual powers (*iddhi*) and the capacity for reading others' minds, these make five of the six *abhiññā* or direct knowledges. SA says that the sixth, the divine ear, is also implied.

³⁹⁶ ST: A *paccekabrahmā* is a Brahmā who moves about alone, without a retinue. SA: They stood outside the door like sentries.

- 556 Shedding light in the northern quarter.³⁹⁷
 ‘Even though that palace of yours shines
 Shedding light in the northern quarter,
 Having seen form’s flaw, its chronic trembling,
 The wise one takes no delight in form.’³⁹⁸

Then the independent Brahmās Subrahmā and Suddhāvāsa, having stirred up a sense of urgency in that Brahmā, disappeared right there. And on a later occasion that Brahmā went to attend upon the Blessed One, the Arahant, the Fully Enlightened One.

7 (7) Kokālika (1)

Setting at Sāvattthī. Now on that occasion the Blessed One had gone for his day’s abiding and was in seclusion. Then the independent Brahmās Subrahmā and Suddhāvāsa approached the Blessed One and stood one at each doorpost. Then, referring to the bhikkhu Kokālika, the independent Brahmā Subrahmā recited this verse in the presence of the Blessed One:³⁹⁹

- 557 ‘What wise man here would seek to define
 An immeasurable one by taking his measure?
 He who would measure an immeasurable one
 Must be, I think, an obstructed worldling.’⁴⁰⁰

8 (8) Tissaka

Setting at Sāvattthī.... (as above) ... Then, referring to the bhikkhu Katamorakatissaka, the independent Brahmā Suddhāvāsa recited this verse in the presence of the Blessed One:⁴⁰¹ [149]

- 558 ‘What wise man here would seek to define
 An immeasurable one by taking his measure?
 He who would measure an immeasurable one
 Must be, I think, an obstructed moron.’

9 (9) Tudu Brahmā

Setting at Sāvattthī. Now on that occasion the bhikkhu Kokālika was sick, afflicted, gravely ill. Then, when the night had advanced, the independent Brahmā Tudu, of stunning beauty, illuminating the entire Jeta’s Grove, approached the bhikkhu Kokālika.⁴⁰² Having approached, he stood in the air and said to the bhikkhu Kokālika: ‘Place confidence in Sāriputta and Moggallāna, Kokālika. Sāriputta and Moggallāna are well behaved.’

‘Who are you, friend?’

‘I am the independent Brahmā Tudu.’

³⁹⁷ SA says that *satā* in pāda b should also be connected with *tayo* and *caturō* in pāda a; the numbers can be interpreted by way of either individual figures (*rūpa*) or rows (*panti*). The *supaṇṇa* is identical with the *garuḍa*, the giant eagle of Indian mythology; see 30:1. SA explains *byagghīnisā* as beasts similar to tigers (*byagghasadisā*), but the word occurs at Ja VI 538,9 in a list of birds; it is there glossed as *sena*, a hawk or falcon. It seems that all these figures are illusory creations of the Brahmā’s meditative power. SA: ‘He shows, “This is the splendour of the palace belonging to me, the meditator.”’

³⁹⁸ Pāda c reads: *rūpe raṇaṃ disvā sadā pavedhitam*. SA: *Having seen form’s flaw*—the fault (*dosa*) consisting in birth, aging, and dissolution; having seen *its chronic trembling*—that form is always trembling, shaken, stricken by cold, etc. *The wise one* is the Teacher (the Buddha).

While the deity is proud of the forms—the figures that ornament his palace—Subrahmā reproves him by taking up ‘form’ in its technical sense, as the first of the five aggregates, and then exposing its dangers.

³⁹⁹ The story of Kokālika is related below at 6:10.

⁴⁰⁰ SA: The *immeasurable one* (*appameyyam*) is the arahant; one takes his measure by determining, ‘He has this much virtue, this much concentration, this much wisdom.’ ST: The states that make for measurement (*pamāṇakara*) are lust, hatred, and delusion, and with their removal it is impossible ‘to measure’ the arahant by way of lust, etc. In this connection see 41:7 (IV 297,11–14 = MN I 298,8–11).

⁴⁰¹ In Be and Ee the name is spelt -modaka-. He was one of the renegades who joined Devadatta in his plot to create a schism in the Sangha. SA explains *akissava*, in pāda d, as *nippaṇṇa*, *kissava* being equivalent to *paṇṇā*. ST derives *kissava*, perhaps by ‘folk etymology,’ from ‘that by which one hears what’ (*kinti suṇāti etāyā ti*), i.e., learns what is wholesome and unwholesome, etc.

⁴⁰² In Be the name is spelt Turu. SA explains that in his previous birth he had been Kokālika’s preceptor; he passed away as a non-returner and had been reborn in the Brahma-world. He heard about Kokālika’s attempt to malign Sāriputta and Moggallāna and came to advise him to abandon this misguided behaviour.

‘Didn’t the Blessed One declare you to be a non-returner, friend? Then why have you come back here? See how grave is the wrong you have done.’⁴⁰³

- 559 ‘When a person has taken birth
An axe is born inside his mouth
With which the fool cuts himself
Uttering defamatory speech.
560 He who praises one deserving blame,
Or blames one deserving praise,
Casts with his mouth an unlucky throw
By which he finds no happiness.’⁴⁰⁴
561 Trifling is the unlucky throw
That brings the loss of wealth at dice,
(The loss) of all, oneself included;
Worse by far—this unlucky throw
When one harbours hate against the saints.’⁴⁰⁵
562 For a hundred thousand *nirabbudas*
And thirty-six more, and five *abbudas*,
The maligner of noble ones goes to hell,
Having set evil speech and mind against them.’⁴⁰⁶

10 (10) Kokālika (2)

Setting at Sāvattṥi.⁴⁰⁷ Then the bhikkhu Kokālika approached the Blessed One, [150] paid homage to him, sat down to one side, and said: ‘Venerable sir, Sāriputta and Moggallāna have evil wishes; they have come under the control of evil wishes.’

When this was said, the Blessed One said to the bhikkhu Kokālika: ‘Do not speak thus, Kokālika! Do not speak thus, Kokālika! Place confidence in Sāriputta and Moggallāna, Kokālika. Sāriputta and Moggallāna are well behaved.’

A second time the bhikkhu Kokālika said to the Blessed One: ‘Venerable sir, although the Blessed One has my faith and trust, all the same I say that Sāriputta and Moggallāna have evil wishes; they have come under the control of evil wishes.’ And a second time the Blessed One said to the bhikkhu Kokālika: ‘Do not speak thus, Kokālika!... Sāriputta and Moggallāna are well behaved.’

A third time the bhikkhu Kokālika said to the Blessed One: ‘Venerable sir, although the Blessed One has my faith and trust, all the same I say that Sāriputta and Moggallāna have evil wishes; they have come under the control of evil wishes.’ And a third time the Blessed One said to the bhikkhu Kokālika: ‘Do not speak thus, Kokālika!... Sāriputta and Moggallāna are well behaved.’

Then the bhikkhu Kokālika rose from his seat, paid homage to the Blessed One, and departed, keeping him on his right. Not long after the bhikkhu Kokālika had left, his entire body became covered with boils the size of mustard seeds. These then grew to the size of mung beans; then to the size of chickpeas; then to the size of jujube stones; then to the size of jujube fruits; then to the size of myrobalans; then to the size of unripe *beluva* fruits; then to the size of ripe *beluva* fruits. When they had grown to the size of ripe *beluva* fruits, they burst open, exuding pus and blood. Then, on account of that illness, the bhikkhu Kokālika died, [151] and because he had harboured animosity towards Sāriputta and Moggallāna, after his death he was reborn in the Paduma hell.⁴⁰⁸

⁴⁰³ SA paraphrases: ‘He does not see the boil on his own forehead, yet he thinks he should reproach me for a pimple the size of a mustard seed.’ Tudu then realized the wretch was incorrigible and spoke the following verses.

⁴⁰⁴ In v.560 I have translated pāda c a little freely in order to make more apparent the connection with v.561. Literally it should be rendered: ‘The fool collects a disaster with his mouth.’ *Kali* means both the losing throw at dice and a disaster.

⁴⁰⁵ SA paraphrases pādas a–c: ‘This misfortune is trifling, that is, the loss of wealth at dice along with all that one owns too, including oneself.’ SA glosses *sugatesu* in pāda e as *sammaggatesu puggalesu*; here the term thus refers more widely to all arahants, not only to the Buddha. The verse is also at Uv 8:4, minus pāda c (which Norman considers a later addition), and at PDhp 302–3, which includes pāda c but with *saddhammam pi* in place of SN’s *sabbassā pi*. For a theory regarding the historical evolution of the verse, see GD, p.268, n.659.

⁴⁰⁶ The relationship of the figures here will be clarified in n.409.

⁴⁰⁷ This sutta is also found at Sn III,10 (pp.123–31), with the name spelt Kokāliya. The prose portions are identical, but Sn 661–78 gives detailed descriptions of the torments in hell not included here. The background to Kokālika’s animosity towards the two chief disciples is related in the prologue to Ja No. 480; see too Dhpa IV 90–93; BL 3:247–49.

⁴⁰⁸ SA: The Paduma hell is not a separate hell realm but a particular place in the great Avīci hell where the duration of the torment is measured by *paduma* units. The same applies to the Abbuda hell, etc., mentioned below.

Then, when the night had advanced, Brahmā Sahampati, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One, paid homage to him, stood to one side, and said to him: 'Venerable sir, the bhikkhu Kokālika has died, and because he harboured animosity towards Sāriputta and Moggallāna, after his death he has been reborn in the Paduma hell.' This is what Brahmā Sahampati said. Having said this, he paid homage to the Blessed One and, keeping him on his right, he disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: 'Bhikkhus, last night, when the night had advanced, Brahmā Sahampati approached me and said to me: ... (as above) ... Having said this, he paid homage to me and, keeping me on his right, he disappeared right there.'

When this was said, a certain bhikkhu said to the Blessed One: 'Venerable sir, how long is the lifespan in the Paduma hell?'

'The lifespan in the Paduma hell is long, bhikkhu. It is not easy to count it and say it is so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years.'

'Then is it possible to give a simile, venerable sir?' [152]

'It is possible, bhikkhu. Suppose, bhikkhu, there was a Kosalan cartload of twenty measures of sesamum seed. At the end of every hundred years a man would remove one seed from there. That Kosalan cartload of twenty measures of sesamum seed might by this effort be depleted and eliminated more quickly than a single Abbuda hell would go by. Twenty Abbuda hells are the equivalent of one Nirabbuda hell; twenty Nirabbuda hells are the equivalent of one Ababa hell; twenty Ababa hells are the equivalent of one Aṭaṭa hell; twenty Aṭaṭa hells are the equivalent of one Ahaha hell; twenty Ahaha hells are the equivalent of one Kumuda hell; twenty Kumuda hells are the equivalent of one Sogandhika hell; twenty Sogandhika hells are the equivalent of one Uppala hell; twenty Uppala hells are the equivalent of one Puṇḍarīka hell; and twenty Puṇḍarīka hells are the equivalent of one Paduma hell. Now, bhikkhu, the bhikkhu Kokālika has been reborn in the Paduma hell because he harboured animosity towards Sāriputta and Moggallāna.'⁴⁰⁹

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

563–566 'When a person has taken birth
... (verses as in preceding sutta) ... [153]
Having set evil speech and mind against them.'

II. The Second Chapter

(Brahmā Pentad)

11 (1) Sanaṅkumāra

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on the bank of the river Sappinī. Then, when the night had advanced, Brahmā Sanaṅkumāra, of stunning beauty, illuminating the entire bank of the river Sappinī, approached the Blessed One, paid homage to him, and stood to one side. Standing to one side, he recited this verse in the presence of the Blessed One:⁴¹⁰

567 'The khattiya is the best among people
For those whose standard is the clan,
But one accomplished in knowledge and conduct
Is best among devas and humans.'

This is what Brahmā Sanaṅkumāra said. The Teacher approved. Then Brahmā Sanaṅkumāra, thinking, 'The Teacher has approved of me,' paid homage to the Blessed One and, keeping him on his right, he disappeared right there.

⁴⁰⁹ SA explains the scale for measuring time as follows: one *koṭi* = ten million years; a *koṭi* of *koṭis* = one *pakoṭi*; a *koṭi* of *pakoṭis* = one *koṭipakoṭi*; a *koṭi* of *koṭipakoṭis* = one *nahuta*; a *koṭi* of *nahutas* = one *ninnahuta*; a *koṭi* of *ninnahutas* = one *abbuda*; twenty *abbudas* = one *nirabbuda*.

⁴¹⁰ SA: When he was the youth Pañcasikha he developed jhāna and was reborn in the Brahma-world. Because he retained the appearance of a youth they knew him as Kumāra, but because of his great age he was called Sanaṅkumāra, 'Forever Youthful.' He makes a dramatic appearance at DN II 210–19. At MN I 358,28–29 Ānanda utters the verse after he has given a detailed analysis of the two terms knowledge (*vijjā*) and conduct (*carāṇa*).

12 (2) Devadatta

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on the mountain Vulture Peak not long after Devadatta had left.⁴¹¹ Then, when the night had advanced, Brahmā Sahampati, of stunning beauty, illuminating the entire mountain Vulture Peak, approached the Blessed One, paid homage to him, and stood to one side. [154] Standing to one side, referring to Devadatta, he recited this verse in the presence of the Blessed One:

568 ‘As its own fruit brings destruction
To the plantain, bamboo, and reed,
As its embryo destroys the mule,
So do honours destroy the scoundrel.’⁴¹²

13 (3) Andhakavinda

On one occasion the Blessed One was dwelling among the Magadhans at Andhakavinda. Now on that occasion the Blessed One was sitting out in the open in the thick darkness of the night while it was drizzling. Then, when the night had advanced, Brahmā Sahampati ... approached the Blessed One, paid homage to him, and stood to one side. Standing to one side, he recited these verses in the presence of the Blessed One:

569 ‘One should resort to lodgings in remote places,
Practise to gain release from the fetters.
But if one does not find delight there,
Guarded and mindful, dwell in the Sangha.’⁴¹³
570 Walking for alms from family to family,
Faculties guarded, discerning, mindful,
One should resort to lodgings in remote places,
Freed from fear, released on the fearless.’⁴¹⁴
571 Where terrible serpents glide about,
Where lightning flashes and the sky thunders,
In the thick darkness of the night
There sits a bhikkhu devoid of terror.’⁴¹⁵
572 For this has actually been seen by me,
It is not merely hearsay:
Within a single holy life
A thousand have left Death behind.’⁴¹⁶
573 There are five hundred more trainees,
And ten times a tenfold ten:
All have entered the stream,
Never returning to the animal realm.
574 As for the other people who remain—
Who, to my mind, partake of merit—
I cannot even count their number
From fear of uttering false speech.’⁴¹⁷ [155]

⁴¹¹ SA says that this took place not long after Devadatta had created a schism and had gone from the Bamboo Grove to Gāyāsīsa; see Vin II 199. In the Cullavagga version, however, the Buddha pronounces this verse, not after Devadatta creates a schism, but when he wins the patronage of the parricide King Ajātasattu; see Vin II 188.

⁴¹² The similes are elaborated at 17:35, followed by the same verse. Cp. v.357 above.

⁴¹³ In pāda b, *-vippamokkhā* can be understood as a truncated dative (SA = *-vippamokkhatthāya*).

⁴¹⁴ SA: Though one has entered into the midst of the Sangha, one should not dwell there socializing with one’s lay supporters. Having made the mind proficient, having suffused it with joy and contentment, one should again resort to a remote lodging. Pāda d is explained: ‘Freed from the fear of saṃsāra, one should dwell released (*vimutto*)—that is, resolved upon (*adhi-mutto hutvā*)—the fearless, Nibbāna.’

⁴¹⁵ SA: By this he explains: ‘Blessed One, just as you are now sitting without attending to the fearful objects situated there, or to the serpents, or to the lightning and thunder, just so do bhikkhus sit when they are intent on striving.’

⁴¹⁶ SA explains *itihītaṃ* in pāda b as if it meant deduced by reasoning or logic or inferred from scripture (*idaṃ itiha itihā ti na takkahetu vā nayahetu vā piṭakasampadānena vā ahaṃ vadāmi*). The use of the expression elsewhere, however, indicates that it is specifically connected with oral tradition, e.g., at MN I 520,4: *so anussavena itihītiḥaparamparāya piṭakasampadāya dhammaṃ deseti*; ‘he teaches a doctrine by oral tradition, by transmission of hearsay, by what has come down in scriptures.’ See too MN II 169,12.

In pāda d, the *thousand who have left Death behind* (*sahassaṃ maccuḥāyinaṃ*) are the arahants.

14 (4) Aruṇavatī

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattihī.... There the Blessed One addressed the bhikkhus thus: ‘Bhikkhus!’

‘Venerable sir!’ those bhikkhus replied. The Blessed One said this:

‘Bhikkhus, once in the past there was a king name Aruṇavā whose capital was named Aruṇavatī. The Blessed One Sikhī, the Arahant, the Fully Enlightened One, dwelt in dependence on the capital Aruṇavatī.⁴¹⁸ The chief pair of disciples of the Blessed One Sikhī were named Abhibhū and Sambhava, an excellent pair. Then the Blessed One Sikhī addressed the bhikkhu Abhibhū: “Come, brahmin, let us go to a certain Brahma-world until it is time for our meal.” – “Yes, venerable sir,” the bhikkhu Abhibhū replied.

‘Then, bhikkhus, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, so the Blessed One Sikhī, the Arahant, the Fully Enlightened One, and the bhikkhu Abhibhū disappeared from the capital Aruṇavatī and reappeared in that Brahma-world. Then the Blessed One Sikhī addressed the bhikkhu Abhibhū thus: “Give a Dhamma talk, brahmin, to Brahmā and to Brahmā’s assembly and to Brahmā’s assemblymen.” – “Yes, venerable sir,” the bhikkhu Abhibhū replied. Then, by means of a Dhamma talk, he instructed, exhorted, inspired, and encouraged Brahmā and Brahmā’s assembly and Brahmā’s assemblymen. Thereupon Brahmā and Brahmā’s assembly and [156] Brahmā’s assemblymen found fault with this, grumbled, and complained about it, saying: “It is wonderful indeed, sir! It is amazing indeed, sir! How can a disciple teach the Dhamma in the very presence of the Teacher?”

‘Then, bhikkhus, the Blessed One Sikhī addressed the bhikkhu Abhibhū thus: “Brahmin, Brahmā and Brahmā’s assembly and Brahmā’s assemblymen deplore this, saying, ‘It is wonderful indeed, sir! It is amazing indeed, sir! How can a disciple teach the Dhamma in the very presence of the Teacher?’ Well then, brahmin, stir up an even greater sense of urgency in Brahmā and in Brahmā’s assembly and in Brahmā’s assemblymen.” – “Yes, venerable sir,” the bhikkhu Abhibhū replied. Then he taught the Dhamma with his body visible, and with his body invisible, and with the lower half of his body visible and the upper half invisible, and with the upper half of his body visible and the lower half invisible.⁴¹⁹ Thereupon, bhikkhus, Brahmā and Brahmā’s assembly and Brahmā’s assemblymen were struck with wonder and amazement, saying: “It is wonderful indeed, sir! It is amazing indeed, sir! How the recluse has such great power and might!”

‘Then, bhikkhus, the bhikkhu Abhibhū said to the Blessed One Sikhī, the Arahant, the Fully Enlightened One: “I recall, venerable sir, having made such a statement as this is in the midst of the Bhikkhu Sangha: ‘Friends, while standing in the Brahma-world I can make my voice heard throughout the thousandfold world-system.’” – “Now is the time for that, brahmin! Now is the time for that, brahmin! While standing in the Brahma-world you should make your voice heard throughout the thousandfold world-system.” – “Yes, venerable sir,” the bhikkhu Abhibhū replied. Then, while standing in the Brahma-world, he recited these verses:⁴²⁰

- 575 “Arouse your energy, strive on!
 Exert yourself in the Buddha’s Teaching.
 Sweep away the army of Death
 As an elephant does a hut of reeds. [157]
 576 One who dwells diligently
 In this Dhamma and Discipline,

⁴¹⁷ I interpret the numbers in **v.573** with the aid of SA, even though this leads to the unlikely conclusion that the number of stream-enterers is not significantly higher than the number of arahants. I read pāda b with Be and Ce as *dasā ca dasadhā dasa* rather than, as in Ee, *dasā ca dasadhā satam*. Though the latter gives a ten times higher figure, it does not agree with the commentary, which glosses: *dasadhā dasā ti satam*. It is not clear to me whether the ‘five hundred more trainees’ (*bhiyyo pañcasatā sekkhā*) means that there are fifteen hundred trainees between the arahant and stream-enterer stages plus an additional thousand stream-enterers, or fifteen hundred trainees who are stream-enterers. **V.574** appears also at DN II 218,6–9 where it is uttered by Brahmā Sanaṅkumāra after he has stated that twenty-four hundred thousand (*not* twenty-four hundred, as rendered by Walshe at LDB, p.299) Magadhan followers had passed away as stream-enterers and once-returners. According to ST, ‘the other people who partake of merit’ (*itarā pajā puññabhāgā*) are those who have partaken of merit aimed at the ending of the round (but who, presumably, have not yet reached any path or fruit).

⁴¹⁸ Sikhī was the fifth Buddha of antiquity counting back from Gotama. He arose thirty-one aeons ago (see DN II 2,14–16).

⁴¹⁹ For a more detailed account of Abhibhū’s power of transformation (*vikubbanā-iddhi*) see Paṭi II 210,14–30.

⁴²⁰ This incident is referred to elsewhere by Ānanda, and in response the Buddha describes the structure of the world system (A I 227–28). There the Buddha claims that he himself is capable of making his voice heard throughout a three-thousand great thousandfold world-system.

SA: The elder first asked himself what kind of Dhamma discourse would be pleasing and agreeable to everyone, and he then realized that all devas and humans praise manly effort. Thus he taught a discourse concerning energy (*virīya-paṭisaṃyutta*). The two verses are ascribed to an Abhibhūta Thera at Th 256–57; perhaps the similarity of names has resulted from a garbled transmission.

Having abandoned the wandering on in birth,
Will make an end to suffering.”

‘Then, bhikkhus, having stirred up a sense of urgency in Brahmā and in Brahmā’s assembly and in Brahmā’s assemblymen, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One Sikhī, the Arahant, the Fully Enlightened One, and the bhikkhu Abhibhū, disappeared from that Brahma-world and reappeared in the capital Aruṇavatī. Then the Blessed One Sikhī addressed the bhikkhus thus: “Bhikkhus, did you hear the verses which the bhikkhu Abhibhū recited while he was standing in the Brahma-world?” – “We did, venerable sir.” – “What were the verses that you heard, bhikkhus?” – “We heard the verses of the bhikkhu Abhibhū thus:

‘Arouse your energy, strive on!...
Will make an end to suffering.’

Such were the verses that we heard the bhikkhu Abhibhū recite while he was standing in the Brahma-world.” – “Good, good, bhikkhus! It is good that you heard the verses which the bhikkhu Abhibhū recited while he was standing in the Brahma-world.”

This is what the Blessed One said. Being pleased, those bhikkhus delighted in the Blessed One’s statement.

15 (5) Final Nibbāna

On one occasion the Blessed One was dwelling at Kusinārā in Upavattana, the *sāla* tree grove of the Mallans, between the twin *sāla* trees, on the occasion of his final Nibbāna.⁴²¹ Then the Blessed One addressed the bhikkhus thus: ‘Now [158] I address you, bhikkhus: Constructions are bound to perish. Strive to attain the goal by diligence.’ This was the last utterance of the Tathāgata.

Then the Blessed One attained the first jhāna. Having emerged from the first jhāna, he attained the second jhāna. Having emerged from the second jhāna, he attained the third jhāna. Having emerged from the third jhāna, he attained the fourth jhāna. Having emerged from the fourth jhāna, he attained the base of the infinity of space. Having emerged from the base of the infinity of space, he attained the base of the infinity of consciousness. Having emerged from the base of the infinity of consciousness, he attained the base of nothingness. Having emerged from the base of nothingness, he attained the base of neither-perception-nor-non-perception. Having emerged from the base of neither-perception-nor-non-perception, he attained the cessation of perception and feeling.

Having emerged from the cessation of perception and feeling, he attained the base of neither-perception-nor-non-perception. Having emerged from the base of neither-perception-nor-non-perception, he attained the base of nothingness. Having emerged from the base of nothingness, he attained the base of the infinity of consciousness. Having emerged from the base of the infinity of consciousness, he attained the base of the infinity of space. Having emerged from the base of the infinity of space, he attained the fourth jhāna. Having emerged from the fourth jhāna, he attained the third jhāna. Having emerged from the third jhāna, he attained the second jhāna. Having emerged from the second jhāna, he attained the first jhāna.

Having emerged from the first jhāna, he attained the second jhāna. Having emerged from the second jhāna, he attained the third jhāna. Having emerged from the third jhāna, he attained the fourth jhāna. Having emerged from the fourth jhāna, immediately after this the Blessed One attained final Nibbāna.⁴²²

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna Brahmā Sahampati recited this verse:

577 ‘All beings in the world
Will finally lay the body down,
Since such a one as the Teacher,
The peerless person in the world,
The Tathāgata endowed with the powers,
The Buddha, has attained final Nibbāna.’⁴²³

⁴²¹ Thus sutta corresponds to the portion of the Mahāparinibbāna Sutta that reports the actual passing away of the Buddha (DN II 156,1–157,19), though a few discrepancies between the two versions are noticeable. The omission of the attainment of cessation of perception and feeling, noted by CRD, seems to be peculiar to Ee; the passage appears in Be and Ce as well as in the lemma of SA. All three eds., however, omit Ānanda’s assertion that the Blessed One (while still in cessation) has attained parinibbāna and Anuruddha’s correction of this error. The SN version also omits the earthquake and thundering, mentioned at DN II 156,35–37.

⁴²² SA: Here there are two kinds of ‘immediately after’ (*samanantara*): immediately after jhāna and immediately after reviewing. In the former case one emerges from the fourth jhāna, descends into the *bhavaṅga*, and attains parinibbāna. In the latter case, one emerges from the fourth jhāna, reviews the jhāna factors again, then descends into the *bhavaṅga*, and attains parinibbāna. In the case of the Blessed One, the parinibbāna occurred in the second way. But all beings whatsoever, from Buddhas down to ants and termites, pass away with a kammically indeterminate *bhavaṅga* consciousness.

⁴²³ On Brahmā Sahampati, see n.367. The *powers* (*bala*) are the ten Tathāgata’s powers, enumerated at MN I 69–71.

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna Sakka, lord of the devas, recited this verse:

578 ‘Impermanent indeed are constructions,
Subject to arising and vanishing.
Having arisen, they cease:
Their appeasement is blissful’⁴²⁴

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna the Venerable Ānanda recited this verse:⁴²⁵

579 ‘Then there was terror,
Then there was trepidation,
When the one perfect in all excellent qualities,
The Buddha, attained final Nibbāna.’ [159]

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna the Venerable Anuruddha recited these verses:

580 ‘There was no more in-and-out breathing
In the Stable One of steady mind
When unstirred, bent on peace,
The One with Vision attained final Nibbāna.’⁴²⁶
581 With unshrinking mind
He endured the pain;
Like the quenching of a lamp
Was the deliverance of the mind.’⁴²⁷

⁴²⁴ At v.21, we have the same verse with a reading *sabbasaṅkhārā* in place of *vata saṅkhārā* in pāda a. See n.20.

⁴²⁵ In the DN version Anuruddha’s verses precede Ānanda’s.

⁴²⁶ VĀT remarks: ‘The absence of in-and-out breathing (in pāda a) refers to the state in the fourth jhāna, where breathing ceases, from which the Buddha passed away. This is not the ordinary cessation of breathing that sets in when anyone dies. The verse states something remarkable: that already *before* “dying” there was no breathing.’ On ‘the Stable One’ (*tādī*), see below n.435. On the ceasing of the breath in the fourth jhāna, see 36:11 (IV 217,8–9).

SA: *Bent on perfect peace* (*santiṃ ārabha*): bent upon, depending upon, referring to Nibbāna without residue. *The One with Vision*—he with the five eyes—*attained final Nibbāna* through the full quenching of the aggregates (*khandhaparinibbāna*). On the five eyes, see n.370; on the two kinds of parinibbāna, n.4.

At DN II 157,13 this pāda reads: *yaṃ kālam akarī munī*; ‘when the Sage passed away.’

⁴²⁷ Pādas cd read: *Pajjotasseva nibbānaṃ/Vimokkho cetaso ahū*. The word *nibbāna* is used here in its literal sense but with doctrinal overtones that link up with the context. SA: His deliverance, not obstructed by anything, his approaching the completely indescribable state (*sabbaso apaññattibhāvūpagamo*), resembled the quenching of a lamp. Anuruddha’s verses on the Buddha’s parinibbāna in Th include an additional verse, v.907.

Book VII
Chapter 7
Connected Discourses with Brahmins
(Brāhmaṇa-saṃyutta)

I. The Arahants Chapter

1 (1) Dhanañjānī

[160] Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the wife of a certain brahmin of the Bhāradvāja clan, a brahmin lady named Dhanañjānī, had full confidence in the Buddha, the Dhamma, and the Sangha.⁴²⁸ Once, while the brahmin lady Dhanañjānī was bringing the brahmin his meal, she stumbled, whereupon she uttered three times this inspired utterance: ‘Homage to the Blessed One, the Arahant, the Fully Enlightened One! Homage to the Blessed One, the Arahant, the Fully Enlightened One! Homage to the Blessed One, the Arahant, the Fully Enlightened One!’⁴²⁹

When this was said, the brahmin of the Bhāradvāja clan said to her: ‘For the slightest thing this wretched woman spouts out praise of that shaveling recluse! Now, wretched woman, I am going to refute the doctrine of that teacher of yours.’⁴³⁰

‘I do not see anyone, brahmin, in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans, who could refute the doctrine of the Blessed One, the Arahant, the Fully Enlightened One. But go, brahmin. When you have gone, you will understand.’

Then the brahmin of the Bhāradvāja clan, angry and displeased, approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side [161] and addressed the Blessed One in verse:⁴³¹

- 582 ‘Having slain what does one sleep soundly?
 Having slain what does one not sorrow?
 What is the one thing, O Gotama,
 Whose killing you approve?’
- 583 ‘Having slain anger, one sleeps soundly;
 Having slain anger, one does not sorrow;
 The killing of anger, O brahmin,
 With its poisoned root and honey-sweet tip:
 This is the killing the noble ones praise,
 For having slain that, one does not sorrow.’

When this was said, the brahmin of the Bhāradvāja clan said to the Blessed One: ‘Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to

⁴²⁸ The story related here is also found at DhA IV,161–63; see BL 3:288–89. The opening is similar to that of MN No. 100 (II 209,21 foll.), which concerns a brahmin lady of the same name, there spelt Dhānañjānī.

SA: The Dhanañjānī clan was reputed to be the highest clan of brahmins. They believed that while other brahmins had been born from Brahmā’s mouth, they themselves had issued from the top of his head. This woman was a noble disciple, a stream-enterer, but her husband was staunchly opposed to the Buddha’s dispensation and would block his ears whenever she spoke in praise of the Triple Gem.

⁴²⁹ SA: The brahmin had invited five hundred fellow brahmins to a banquet. The previous day he had pleaded with his wife not to disgrace him by praising the Buddha before his peers. While serving food to the brahmins she stumbled over a stack of firewood, whereupon she knelt down and paid homage to the Buddha. When the brahmins heard this, they reviled her husband and walked out without even finishing their meal.

⁴³⁰ *Vasālī*, here rendered ‘wretched woman,’ is a term of severe contempt, used by the brahmins to address outcasts.

⁴³¹ The verses have already appeared at 1:71 and 2:3, with different narrative settings. This illustrates once again how the ‘floating mass’ of didactic verses could be freely drawn upon to suit different pedagogical requirements.

SA: He formulated his question with the following intent: ‘If he says, “I approve of the killing of such and such,” then I’ll call him a killer and challenge his claim to be a recluse; but if he says he doesn’t approve of any killing, I’ll say, “Then you don’t desire the killing of lust, etc., so why do you wander about as a recluse?” Thus the recluse Gotama will be caught on the horns of this dilemma, unable either to swallow it or to cough it up.’ He greeted the Buddha cordially in order to hide his anger.

Master Gotama, and to the Dhamma, and to the Bhikkhu Sangha. May I receive the going forth under Master Gotama, may I receive the higher ordination?’

Then the brahmin of the Bhāradvāja clan received the going forth under the Blessed One, he received the higher ordination. And soon, not long after his higher ordination, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Bhāradvāja, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more coming back to this world.’⁴³² And the Venerable Bhāradvāja became one of the arahants.

2 (2) Abuse

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Akkosaka Bhāradvāja, Bhāradvāja the Abusive, heard:⁴³³ ‘It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the recluse Gotama.’ Angry and displeased, he approached the Blessed One and [162] abused and reviled him with rude, harsh words.

When he had finished speaking, the Blessed One said to him: ‘What do you think, brahmin? Do your friends and colleagues, kinsmen and relatives, as well as guests come to visit you?’

‘Sometimes they come to visit, Master Gotama.’

‘Do you then offer them some food or a meal or a snack?’

‘Sometimes I do, Master Gotama.’

‘But if they do not accept it from you, then to whom does the food belong?’

‘If they do not accept it from me, then the food still belongs to us.’

‘So too, brahmin, we—who do not abuse anyone, who do not scold anyone, who do not rail against anyone—refuse to accept from you the abuse and scolding and tirade you let loose at us. It still belongs to you, brahmin! It still belongs to you, brahmin!’

‘Brahmin, one who abuses his own abuser, who scolds the one who scolds him, who rails against the one who rails at him—he is said to partake of the meal, to enter upon an exchange. But we do not partake of your meal; we do not enter upon an exchange. It still belongs to you, brahmin! It still belongs to you, brahmin!’

‘The king and his retinue understand the recluse Gotama to be an arahant, yet Master Gotama still gets angry.’⁴³⁴

- 584 ‘How can anger arise in one who is angerless,
 In the tamed one of righteous living,
 In one released by perfect knowledge,
 In the Stable One who abides in peace?’⁴³⁵
- 585 One who repays an angry man with anger
 Thereby makes things worse for himself.
 Not repaying an angry man with anger,
 One wins a battle hard to win.
- 586 He practises for the welfare of both—
 His own and the other’s—
 When, knowing that his foe is angry,
 He mindfully maintains his peace.
- 587 When he achieves the cure of both—
 His own and the other’s—
 The people who consider him a fool

⁴³² See n.376.

⁴³³ I give the sobriquet both in Pāli and in English. SA, which identifies him as the younger brother of the first Bhāradvāja brahmin, says that the epithet was added by the redactors of the canon because he came abusing (*akkosanto*) the Tathāgata with five hundred verses.

⁴³⁴ SA: He had heard that seers (*isi*) inflict a curse when they become angry, so when the Buddha said, ‘It still belongs to you, brahmin!’, he was frightened, thinking, ‘The recluse Gotama, it seems, is putting a curse on me.’ Therefore he spoke thus.

⁴³⁵ I have translated *tādī* as ‘the Stable One’ in accordance with the commentarial gloss, *tādīlakkhaṇaṃ pattassa*, which alludes to the explanation of *tādī* at Nidd I 114,18–116,1: ‘The arahant is *tādī* because he is “stable” (*tādī*) in the face of gain and loss, etc.; he is *tādī* because he has given up all defilements, etc.; he is *tādī* because he has crossed the four floods, etc.; he is *tādī* because his mind is free from all defilements; and he is *tādī* as a description of him in terms of his qualities’ (condensed). A similar but slightly different definition of *tādī* in relation to the Buddha occurs at Nidd I 459,8–461,18.

Are those unskilled in the Dhamma.’⁴³⁶ [163]

When this was said, the brahmin Akkosaka Bhāradvāja said to the Blessed One: ‘Magnificent, Master Gotama!... I go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Sangha. May I receive the going forth under Master Gotama, may I receive the higher ordination?’

Then the brahmin of the Bhāradvāja clan received the going forth under the Blessed One, he received the higher ordination. And soon, not long after his higher ordination, dwelling alone ... the Venerable Bhāradvāja became one of the arahants.

3 (3) Asurindaka

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Asurindaka Bhāradvāja heard:⁴³⁷ ‘It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the recluse Gotama.’ Angry and displeased, he approached the Blessed One and abused and reviled him with rude, harsh words.

When he had finished speaking, the Blessed One remained silent. Then the brahmin Asurindaka Bhāradvāja said to the Blessed One: ‘You’re beaten, recluse! You’re beaten, recluse!’

588 ‘The fool thinks victory in speech is won
When he speaks vindictive words,
But the true victory is for one who knows
(The excellence of) patient endurance.’⁴³⁸

589–591 One who repays an angry man with anger
... (as in §2 above) ...
Are those unskilled in the Dhamma.’ [164]

When this was said, the brahmin Asurindaka Bhāradvāja said to the Blessed One: ‘Magnificent, Master Gotama!...’ And the Venerable Bhāradvāja became one of the arahants.

4 (4) Bilaṅgika

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Bilaṅgika Bhāradvāja heard:⁴³⁹ ‘It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the recluse Gotama.’ Angry and displeased, he approached the Blessed One and silently stood to one side.⁴⁴⁰ Then the Blessed One, having known with his own mind the reflection in the brahmin Bilaṅgika Bhāradvāja’s mind, addressed him in verse:

592 ‘If one wrongs an innocent man,
A pure person without blemish,
The evil falls back on the fool himself
Like fine dust thrown against the wind.’

When this was said, the brahmin Bilaṅgika Bhāradvāja said to the Blessed One: ‘Magnificent, Master Gotama!...’ And the Venerable Bhāradvāja became one of the arahants.

5 (5) Ahimsaka

Setting at Sāvattthī. Then the brahmin Ahimsaka Bhāradvāja, Bhāradvāja the Harmless, approached the Blessed One and exchanged greetings with him.⁴⁴¹ When they had concluded their greetings and cordial talk, he sat down to one side [165] and said to the Blessed One: ‘I am Ahimsaka the Harmless, Master Gotama. I am Ahimsaka the Harmless, Master Gotama.’

⁴³⁶ Be reads pāda a: *ubhinnaṃ tikicchantaṇaṃ*, which SA (Be) includes in the lemma and glosses *ubhinnaṃ tikicchantaṃ*, adding: ‘Or the latter is itself the reading.’ In Ce and SA (Ce) the readings are exactly the reverse. As the sense requires an accusative singular, if we adopt the reading *ubhinnaṃ tikicchantaṃ taṃ*, we would offend against neither grammar nor metre.

⁴³⁷ He was the youngest of the Bhāradvāja brothers.

⁴³⁸ I translate pādas cd in accordance with the paraphrase of SA: *Yā titikkhā vijānato adhvāsānāya guṇaṃ vijānantassa titikkhā adhvāsānā, ayaṃ tassa vijānato va jayo*; ‘for one who knows the excellence of endurance, this victory—patient endurance—is his alone.’

⁴³⁹ SA: He was another of the Bhāradvāja brothers. The name Bilaṅgika was assigned to him by the redactors because he became rich by selling delicious congee (*kaṇḍika*, a synonym for *bilaṅga*).

⁴⁴⁰ SA: He was so angry that his three brothers had been ordained as monks that he could not speak.

⁴⁴¹ SA says that the name Ahimsaka may have been assigned to him by the redactors because he ‘asked a question’ (i.e., made an assertion) about harmlessness; or, alternatively, Ahimsaka may have been his given name. From his opening statement and the Buddha’s reply the second alternative seems more likely.

- 593 'If one were as one's name implies
You would be a harmless one.
But it is one who does no harm at all
By body, speech, or mind,
Who really is a harmless one
As he does not harm others.'

When this was said, the brahmin Ahimsaka Bhāradvāja said to the Blessed One: 'Magnificent, Master Gotama!...' And the Venerable Ahimsaka Bhāradvāja became one of the arahants.

6 (6) Tangle

Setting at Sāvattihī. Then the brahmin Jaṭā Bhāradvāja, Bhāradvāja of the Tangle, approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and addressed the Blessed One in verse:

- 594 'A tangle inside, a tangle outside,
This generation is entangled in a tangle.
I ask you this, O Gotama,
Who can disentangle this tangle?'
595 'A man established on virtue, wise,
Developing the mind and wisdom,
A bhikkhu ardent and discerning:
He can disentangle this tangle.
596 Those for whom lust and hatred
Along with ignorance have been expunged,
The arahants with taints destroyed:
For them the tangle is disentangled.
597 Where name-and-form cease,
End without remainder,
And also impingement and perception of form:
It is here this tangle is cut.'

When this was said, the brahmin Jaṭā Bhāradvāja said to the Blessed One: 'Magnificent, Master Gotama!...' And the Venerable Bhāradvāja became one of the arahants.

7 (7) Suddhika

Setting at Sāvattihī. Then the brahmin Suddhika Bhāradvāja approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side [166] and recited this verse in the presence of the Blessed One:

- 598 'In the world no brahmin is ever purified
Though he be virtuous and austere in practice;
One accomplished in knowledge and conduct is purified,
Not the others, the common folk.'⁴⁴²
599 'Even though one mutters many chants,
One does not become a brahmin by birth
If one is rotten within and defiled,
Supporting oneself by fraudulent means.
600 Whether one be a khattiya or brahmin,
A vessa, sudda, or outcast,
If one be resolute, energetic,
Always firm in exertion,
One attains the supreme purity:
Know, O brahmin, that this is so.'

⁴⁴² ST explains the *sīla* referred to in pāda b as *pañcavidhaniyama*, an obvious allusion to the second limb of Patañjali's Yoga system.

SA: By knowledge (*vijjā*) he means the Three Vedas, by conduct (*caraṇa*) the conduct of one's clan (*gottacaraṇa*; ST: the clan itself, called conduct). As *vijjācaraṇasampanna* is one of the nine chief epithets of the Buddha and is also used to describe the arahant (see v.567), the second couplet, if read apart from the commentarial explanation, expresses the Buddhist rather than the brahmanical point of view. See too the Buddha's argument with the brahmin youth Ambaṭṭha at DN I 99,19–100,16.

When this was said, the brahmin Suddhika Bhāradvāja said to the Blessed One: ‘Magnificent, Master Gotama!’... And the Venerable Bhāradvāja became one of the arahants.

8 (8) Aggika

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion milk-rice with ghee had been set out for the brahmin Aggika Bhāradvāja, who had thought: ‘I will offer a fire sacrifice, I will perform the fire oblation.’⁴⁴³

Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Rājagaha for alms. Walking for alms on uninterrupted alms round in Rājagaha, the Blessed One approached the residence of the brahmin Aggika Bhāradvāja and stood to one side. The brahmin Aggika Bhāradvāja saw the Blessed One standing for alms and addressed him in verse:

- 601 ‘One endowed with the triple knowledge,
Of proper birth, of ample learning,
Accomplished in knowledge and conduct,
Might partake of this milk-rice meal.’⁴⁴⁴
- 602 ‘Even though one mutters many chants,
One does not become a brahmin by birth
If one is rotten within and defiled,
With followers gained by fraudulent means. [167]
- 603 One who has known his past abodes,
Who sees heaven and the plane of woe,
Who has reached the destruction of birth,
A sage consummate in direct knowledge:⁴⁴⁵
- 604 By means of these three kinds of knowledge
One is a triple-knowledge brahmin.
This one accomplished in knowledge and conduct
Might partake of this milk-rice meal.’
- ‘Let Master Gotama eat. The worthy is a brahmin.’
- 605 ‘It is not fitting for me to eat food
Over which verses have been sung.
This, brahmin, is not the principle
Observed by those who clearly see.
The Enlightened Ones reject such food
Over which verses have been sung.
As such a principle exists, O brahmin,
This is their rule of conduct.
- 606 Serve with other food and drink
The consummate one, the great seer,
The one whose taints have been destroyed,
In whom all worry has subsided.
For he is the proper field
For one intent on merit.’⁴⁴⁶

⁴⁴³ A brahmin of this name is encountered in the Vasala Sutta (Sn I,7; p.21) but he seems to be a different person. According to SA, this brahmin was given the soubriquet ‘Aggika’ because he tended the sacred fire.

⁴⁴⁴ SA: He speaks of one endowed ‘with the triple knowledge’ (*tīhi vijjāhi*) with reference to the Three Vedas. By ‘proper birth’ (*jātimā*) he means one of pure birth through seven generations.

⁴⁴⁵ The Buddha’s reply refers to the *tevijjā* of his own system of training: pāda a, to knowledge of the recollection of past abodes; pāda b, to the divine eye, i.e., the knowledge of the passing away and rebirth of beings; and pāda c, to the knowledge of the destruction of the taints.

⁴⁴⁶ SA paraphrases the idea behind vv.605-6 thus: ‘Though I stood for such a long time waiting for alms, you would not give me even a spoonful; but now, after I have revealed all the Buddha qualities to you as though spreading out sesamum seeds on a mat, (you wish to give). This food has been gained, as it were, by chanting a song; therefore, because it has been “sung over with verses” (*gāthābhigīta*) it is not fit to be eaten by me. As such a principle exists (*dhamme sati*), out of regard for the Dhamma, established on the Dhamma, the Buddhas sustain their life. This is their rule of conduct; this is their way of livelihood (*esā vutti ayaṃ ājīvo*). Such food is to be discarded and only what is righteously gained is to be eaten.’

The Buddha’s practice is discussed at Mil 228–32. CPD (s.v. *abhigīta*) suggests that the reason the Buddha rejects such food is because it has been ‘spoken over with mantras’—by the brahmin while chanting the sacrificial hymns—but to me it is

When this was said, the brahmin Aggika Bhāradvāja said to the Blessed One: ‘Magnificent, Master Gotama!’... And the Venerable Aggika Bhāradvāja became one of the arahants.

9 (9) Sundarika

On one occasion the Blessed One was dwelling among the Kosalans on the bank of the river Sundarika. Now on that occasion the brahmin Sundarika Bhāradvāja was offering a fire sacrifice and performing the fire oblation on the bank of the river Sundarika. Then the brahmin Sundarika Bhāradvāja, having offered the fire sacrifice and performed the fire oblation, rose from his seat and surveyed the four quarters all around, wondering: ‘Who now might eat this sacrificial cake?’⁴⁴⁷

The brahmin Sundarika Bhāradvāja saw the Blessed One sitting at the foot of a tree with his head covered. Having seen him, he took the sacrificial cake in his left hand and the waterpot in his right hand and approached the Blessed One. When the Blessed One heard the sound of the brahmin’s footsteps, he uncovered his head. Then the brahmin Sundarika Bhāradvāja, thinking, ‘This worthy is shaven-headed, [168] this worthy is a shaveling,’ wanted to turn back; but it occurred to him: ‘Some brahmins here are also shaven-headed. Let me approach him and inquire about his birth.’

Then the brahmin Sundarika Bhāradvāja approached the Blessed One and said to him: ‘What is the worthy one’s birth?’

- 607 ‘Ask not of birth but ask of conduct:
Fire is indeed produced from any wood.
A resolute sage, though from low family,
Is a thoroughbred restrained by a sense of shame.’⁴⁴⁸
- 608 The sacrificer should invoke this one:
One tamed by truth, perfect by taming,
One who has reached the end of knowledge,
A fulfiller of the holy life.
Then he makes a timely oblation
To one worthy of receiving offerings.’⁴⁴⁹
- 609 ‘Surely my sacrifice is well performed
As I have seen such a knowledge-master.
Because I had not seen those like yourself
Other people ate the sacrificial cake.
‘Let Master Gotama eat. The worthy is a brahmin.’
- 610 ‘It is not fitting for me to eat food
Over which verses have been sung.

doubtful that the Buddha would reject food for such a reason. Further, according to SED, *gāthā* is not used with reference to the verses of the Vedas, and thus here the word more likely refers to the Buddha’s own verses.

SA does not comment on *kevalinam*, ‘the consummate one,’ in pāda a, but SnA II 153,9–10 (to Sn 82) says: *Kevalinan ti sabbagunāparipuṇṇaṃ sabbayogavisaṃyuttaṃ vā*; ‘a consummate one is one complete in all excellent qualities or one detached from all bonds.’ SA II 276,32–277,1. explains: *Kevalino ti sakalino katasabbakiccā*; ‘the consummate ones are entire, they have completed all their tasks.’ For a further selection of relevant passages, see GD, p.161, n.82. For reflections on the implications of the term, see Ñāṇananda, SN-Anth 2:100–1.

SA explains *kukkuccavūpasantaṃ* thus: *hatthakukkuccādīnaṃ vasena vūpasantakukkuccaṃ*; ‘one in whom worry has subsided by way of the subsiding of fidgety behaviour with the hands, etc.’ Here *kukkucca* is understood in the literal sense of ‘bad activity’ or ‘fidgety behaviour’ rather than in the extended sense of worry or remorse, one of the five hindrances.

⁴⁴⁷ SA: This was his thought: ‘The portion of milk-rice placed in the fire has been eaten by Mahābrahmā. If this remainder is given to a brahmin, one born from the mouth of Brahmā, my father and son would be pleased and I will clear the path to the Brahma-world.’ See Deussen, *Sixty Upaniṣads of the Veda*, 1:148: ‘The residue (*ucchiṣṭam*) of the offering, i.e., what remains in the ladle, in the saucepan, or vessel, is to be eaten only by a brāhmaṇa, not in his own house; no kṣatriya or vaiśya is to eat it.’ This explains why the brahmin, just below, is so concerned about the Buddha’s caste.

⁴⁴⁸ *Fire is indeed produced from any wood (kaṭṭhā have jāyati jātavedo)*. SA: This is the purport: ‘It is not the case that only fire produced from a pure type of wood, such as *sāla* logs, can perform the work of fire, but not fire produced from the wood of a dog’s trough, etc. Rather, by reason of its flame, etc., fire produced from any kind of wood can do the work of fire. So you should not think that only one born in a brahmin family is worthy of offerings, but not one born in a caṇḍāla family, etc. Whether from a low family or a high family, an arahant sage is a thoroughbred—resolute, restrained by a sense of shame.’ See in this connection the arguments at MN II 129,23–130,11, 151,33–153,2.

⁴⁴⁹ SA explains *one who has reached the end of knowledge (vedāntagū)* in pāda b thus: ‘one gone to the end of the four path-knowledges, or one gone to the end of defilements by the four path-knowledges’ (*catunnaṃ maggavedānaṃ antaṃ, catūhi vā maggavedehi kilesānaṃ antaṃ gato*). Evidently, the Buddha is here deliberately using brahmanical terminology in order to adjust the Dhamma to the mental disposition of the brahmin.

This, brahmin, is not the principle
Observed by those who clearly see.
The Enlightened Ones reject such food
Over which verses have been sung.
As such a principle exists, O brahmin,
This is their rule of conduct.

611 Serve with other food and drink
The consummate one, the great seer,
The one whose taints have been destroyed,
In whom all worry has subsided.
For he is the proper field
For one intent on merit.’

‘Then, Master Gotama, should I give this sacrificial cake to someone else?’

‘I do not see anyone, brahmin, in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans, who could eat and properly digest this sacrificial cake [169] except the Tathāgata or a disciple of the Tathāgata.⁴⁵⁰ Therefore, brahmin, throw away the sacrificial cake in a place where there is sparse vegetation or dispose of it in water where there are no living beings.’

Then the brahmin Sundarika Bhāradvāja disposed of that sacrificial cake in water where there were no living beings. When it was disposed of in the water, that sacrificial cake sizzled and hissed and gave off steam and smoke.⁴⁵¹ Just as a ploughshare, heated all day, sizzles and hisses and gives off steam and smoke if placed in water, so too that sacrificial cake, when disposed of in the water, sizzled and hissed and gave off steam and smoke.

Then the brahmin Sundarika Bhāradvāja, shocked and terrified, approached the Blessed One and stood to one side. The Blessed One then addressed him with verses:

612 ‘When kindling wood, brahmin, do not imagine
That this external deed brings purity;
For experts say no purity is gained
By one who seeks it through outward means.
613 I have given up the fire made from wood;
I kindle, O brahmin, the inner light alone.
Always ablaze, always concentrated,
I am an arahant who has lived the holy life.
614 Conceit, O brahmin, is your shoulder-load,
Anger the smoke, false speech the ashes;
The tongue is the ladle, the heart the altar,
A well-tamed self is the light of a man.⁴⁵²
615 The Dhamma is a lake with fords of virtue—
A limpid lake the good praise to the good—
Where the knowledge-masters go to bathe,
And, dry-limbed, cross to the far shore.⁴⁵³

⁴⁵⁰ SA: Why does he say this? It is said that when the brahmin presented the food to the Buddha, the devas from the four world-regions, etc., suffused the food with nutritive essence (*ojā*) produced by their celestial power. Thus it became extremely subtle. It was too subtle for the coarse digestive systems of ordinary human beings to digest properly; yet, because the food had a base of coarse material food, it was too coarse for the devas to digest. Even dry-insight arahants could not digest it. Only arahants who obtain the eight meditative attainments could digest it by the power of their attainment, while the Blessed One could digest it by his own natural digestive power.

⁴⁵¹ SA: This did not occur through the power of the food itself but through the Buddha’s power. The Buddha had made such a determination so that the brahmin would be favourably disposed to hear the Dhamma.

⁴⁵² *Khāribhāra*, ‘shoulder-load,’ is a carrying device commonly used in South Asia, consisting of two trays at each end of a pole borne across the shoulder.

SA: *Conceit, O brahmin, is your shoulder-load.* When a shoulder-load is being carried, with each step the weight of the load brings the trays into contact with the ground; similarly, though conceit props one up on account of birth, clan, family, etc., it causes envy to arise and thereby pulls one down to the four realms of misery. *Anger the smoke:* because the fire of knowledge does not shine when defiled by the smoke of anger. *False speech the ashes:* because the fire of knowledge does not burn when covered by false speech. *The tongue is the ladle:* my (the Buddha’s) tongue is a ladle offering the Dhamma sacrifice. *The heart the altar:* the hearts of beings are the altar, the fireplace, for my offering of the Dhamma sacrifice. *The self (attā) is the mind.*

- 616 Truth, Dhamma, restraint, the holy life,
 Attainment of Brahmā based on the middle: [170]
 Pay homage, O brahmin, to the upright ones;
 I call that person one impelled by Dhamma.’⁴⁵⁴

When this was said, the brahmin Sundarika Bhāradvāja said to the Blessed One: ‘Magnificent, Master Gotama!’... And the Venerable Sundarika Bhāradvāja became one of the arahants.

10 (10) Many Daughters

On one occasion the Blessed One was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion fourteen oxen belonging to a certain brahmin of the Bhāradvāja clan had gotten lost. Then the brahmin of the Bhāradvāja clan, while searching for those oxen, went to the woodland thicket where the Blessed One was staying. There he saw the Blessed One sitting with his legs folded crosswise, holding his body erect, having set up mindfulness in front of him. Having seen him, he approached the Blessed One and recited these verses in the presence of the Blessed One:

- 617 ‘Surely this recluse does not have
 Fourteen oxen (that have gotten lost),
 Not seen now for the past six days:
 Hence this recluse is happy.’⁴⁵⁵
- 618 Surely this recluse does not have
 A field of blighted sesamum plants,
 Some with one leaf, some with two:
 Hence this recluse is happy.
- 619 Surely this recluse does not have
 Rats inside an empty barn
 Dancing around merrily:
 Hence this recluse is happy.
- 620 Surely this recluse does not have
 A bedspread that for seven months
 Has been covered with swarms of vermin:
 Hence this recluse is happy.
- 621 Surely this recluse does not have
 Seven daughters left for widows,
 Some with one son, some with two:
 Hence this recluse is happy.’⁴⁵⁶
- 622 Surely this recluse does not have

⁴⁵³ SA: ‘Just as, after you have worshipped the fire, you enter the Sundarikā River and wash the ashes, soot, and sweat from your body, so for me the Dhamma of the eightfold path is the lake where I bathe thousands of living beings. The lake is limpid (*anāvila*) because, unlike your river which becomes muddy when four or five bathe in it at the same time, the lake of the Dhamma remains limpid and clear even when hundreds of thousands enter it to bathe.’ On ‘the bath without water,’ see v.198ef.

⁴⁵⁴ SA suggests several alternative schemes by which the three terms in pāda a—*sacca*, *dhamma*, and *saṃyama*—can be correlated with the eightfold path: e.g., *sacca* = right speech; *saṃyama* = right action and right livelihood; *dhamma* = the other five factors. SA explains *brahmacariya* as if it were equivalent to the entire eightfold path (*maggabrahmacariya*), but it seems more likely that here the term was originally intended in the specific sense of celibacy, to be understood as a fourth item alongside the preceding three and not as an umbrella term comprising them.

In pāda b, *the attainment of Brahmā (brahmapatti)*: the attainment of the best (*seṭṭhapatti*). *Based on the middle (majjhesi-tā)*: avoiding the extremes of eternalism and annihilationism. [ST: That is, based on the development of the middle way by avoiding all extremes such as sluggishness and restlessness, of which the pair eternalism and annihilationism is merely one instance.]

In pāda c, *the upright ones (ujjubhūtesu)*: the arahants. SA explains that the *sa* here represents *tvam*, the *-t-* being a mere conjunct consonant (*padasandhi*). Though not as common as its use to convey a first person meaning, the third person demonstrative pronoun is occasionally used with a second person sense. Another example is at v.723a.

⁴⁵⁵ In pāda c, *ajjasatthiṃ na dissanti* is glossed by SA, ‘they are not seen for six days from today,’ indicating that *satthi* here is an alternative form of *chatthā*, sixth. ST: *Ajjasatthiṃ* is an accusative used to indicate a continuing passage of time (*accan-tasamyoge c’etaṃ upayogavacanam*).

⁴⁵⁶ SA: As long as the brahmin was affluent, even though his daughters were widows, their parents-in-law allowed them to stay in their husbands’ homes. But when he became poor their parents-in-law sent them to their father’s home. Then, when he would take his meals, their children would put their hands in his plate and he would not find sufficient room for his own hand.

- 623 A tawny wife with pockmarked face
Who wakes him up with a kick:
Hence this recluse is happy.
Surely this recluse does not have
Creditors who call at dawn,
Chiding him, “Pay up! Pay up!”:
Hence this recluse is happy.’
- 624 ‘Surely, brahmin, I do not have
Fourteen oxen (that have gotten lost),
Not seen now for the past six days:
Hence, O brahmin, I am happy. [171]
- 625 Surely, brahmin, I do not have
A field of blighted sesamum plants,
Some with one leaf, some with two:
Hence, O brahmin, I am happy.
- 626 Surely, brahmin, I do not have
Rats inside an empty barn
Dancing around merrily:
Hence, O brahmin, I am happy.
- 627 Surely, brahmin, I do not have
A bedspread that for seven months
Has been covered with swarms of vermin:
Hence, O brahmin, I am happy.
- 628 Surely, brahmin, I do not have
Seven daughters left for widows,
Some with one son, some with two:
Hence, O brahmin, I am happy.
- 629 Surely, brahmin, I do not have
A tawny wife with pockmarked face
Who wakes me up with a kick:
Hence, O brahmin, I am happy.
- 630 Surely, brahmin, I do not have
Creditors who call at dawn,
Chiding me, “Pay up! Pay up!”:
Hence, O brahmin, I am happy.’

When this was said, the brahmin of the Bhāradvāja clan said to the Blessed One: ‘Magnificent, Master Gotama!’ ... And the Venerable Bhāradvāja became one of the arahants.⁴⁵⁷

II. The Lay Followers

11 (1) Kasi Bhāradvāja

[172] Thus have I heard.⁴⁵⁸ On one occasion the Blessed One was dwelling among the Magadhans at Dakkhināgiri near the brahmin village of Ekanāḷa. Now on that occasion the brahmin Kasi Bhāradvāja, Bhāradvāja the Ploughman, had five hundred ploughs fastened to their yokes at the time of sowing.⁴⁵⁹ Then, in the morning, the Blessed One dressed and, taking bowl and robe, went to the place where the brahmin Kasi Bhāradvāja was at work.

⁴⁵⁷ SA appends a story which relates how the Buddha took the brahmin (after his novice ordination) to King Pasenadi. The king repaid his debts, provided for the welfare of his daughters, and placed his wife in the position of his own grandmother, thereby removing the obstacles to his higher ordination as a bhikkhu.

⁴⁵⁸ This sutta is also found at Sn I,4 (pp.12–16). It must have been a common subject for sermons, as the commentary to it is long and elaborate. It is also included in the *Mahā Pirit Pota*, ‘The Great Book of Protections,’ the standard collection of protective suttas used in Sri Lanka.

⁴⁵⁹ SA: He was called thus because he earned his living by ploughing. This occasion was not an ordinary work day but a special festival which marked the inception of the light-soil sowing (*paṃsuvappa*). SA gives a detailed account of the preparations and the festival activities.

Now on that occasion the brahmin Kasi Bhāradvāja's food distribution was taking place.⁴⁶⁰ Then the Blessed One approached the place of the food distribution and stood to one side. The brahmin Kasi Bhāradvāja saw the Blessed One standing for alms and said to him:

‘Recluse, I plough and sow, and when I have ploughed and sown I eat. You too, recluse, ought to plough and sow; then, when you have ploughed and sown, you will eat.’

‘I too, brahmin, plough and sow, and when I have ploughed and sown I eat.’

‘But we do not see Master Gotama's yoke or plough or ploughshare or goad or oxen; yet Master Gotama says, “I too, brahmin, plough and sow, and when I have ploughed and sown I eat.”’

Then the brahmin Kasi Bhāradvāja addressed the Blessed One in verse:

- 631 ‘You claim to be a man who works the plough,
 But I do not see your ploughing.
 If you're a ploughman then answer me:
 How should we understand your ploughing?’
- 632 ‘Faith is the seed, austerity the rain,
 Wisdom my yoke and plough;
 Shame is the pole, mind the yoke-tie,
 Mindfulness my ploughshare and goad.⁴⁶¹
- 633 Guarded in body, guarded in speech,
 Controlled in my appetite for food,
 I use truth as my weeding-hook,
 And gentleness as my unyoking.⁴⁶² [173]
- 634 Energy is my mighty beast of burden,
 Carrying me to security from bondage.
 It goes ahead without regression
 To where, having gone, one does not sorrow.⁴⁶³
- 635 In such a way this ploughing is done
 Which has the Deathless as its fruit.
 Having finished this ploughing,
 One is freed from all suffering.’

‘Let Master Gotama eat! The worthy is a ploughman, since Master Gotama does ploughing which has even the Deathless as its fruit.’

- 636 ‘It is not fitting for me to eat food
 Over which verses have been sung.
 This, brahmin, is not the principle

⁴⁶⁰ SA: At the food distribution (*parivesanā*) five hundred ploughmen had taken silver vessels, etc., and were sitting while the food was being distributed to them. Then the Buddha arrived and stood in a high place within range of the brahmin, close enough so that they could easily converse.

⁴⁶¹ SA: Why did the Blessed One begin with faith? Because this brahmin was reputed to be intelligent (*paññavā*) but was deficient in faith. Thus a talk on faith would be helpful to him. Why is faith called the seed (*saddhā bījaṃ*)? Because it is the foundation of all wholesome qualities. When a seed is planted in the ground, it becomes established by its root and sends up a sprout. Through the root it absorbs the soil's nutrients and water, and it grows through the stalk in order to yield the grain. Coming to growth and maturity, it finally produces a head bearing many rice grains. So faith becomes established with the root of virtue and sends up the sprout of serenity and insight. Absorbing the nutrients of serenity and insight through the root of virtue, it grows through the stalk of the noble path to yield the crop of the noble fruits. Finally, after coming to growth through six stages of purification, and producing the sap of purification by knowledge and vision, it culminates in the fruit of arahantship bearing many discriminating knowledges and direct knowledges (*anekapaṭisambhidābhīññā*). Therefore it is said, ‘Faith is the seed.’

On austerity (*tapo*), see n.119. SA: Here sense restraint is intended. Wisdom (*paññā*) is insight together with path-wisdom. Just as the brahmin has a yoke and plough, so the Blessed One has the twofold insight and (path-)wisdom.

SA devotes several pages to elaborating on the analogy of path factors and ploughing implements. I have adopted the renderings of ploughing terms from GD, p.9.

⁴⁶² SA: In some places gentleness (*soracca*) denotes bodily and verbal non-transgression, but this is not intended here. Here the fruit of arahantship is intended, for that is called *soracca* (the abstract noun of *su + rata*) because it finds delight in the good Nibbāna (*sundare nibbāne ratattā*). What he is saying is this: ‘By attaining arahantship at the foot of the Bodhi Tree, I am released, and never again must I come under the yoke.’

⁴⁶³ SA explains *yogakkhema* as Nibbāna ‘because it is secure from the bonds’ (*yogehi khemattā*). The four bonds are identical with the four floods, on which see n.1. For a discussion of the literary history of *yogakkhema*, see EV I, n.32.

To where, having gone, one does not sorrow (*yattha gantvā na socati*). SA: It goes to the unconstructed state known as Nibbāna, which is the extraction of all the darts of sorrow.

Observed by those who clearly see.
 The Enlightened Ones reject such food
 Over which verses have been sung.
 As such a principle exists, O brahmin,
 This is their rule of conduct.
 637 Serve with other food and drink
 The consummate one, the great seer,
 The one whose taints have been destroyed,
 In whom all worry has subsided.
 For he is the proper field
 For one intent on merit.'

When this was said, the brahmin Kasi Bhāradvāja said to the Blessed One: 'Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Sangha. Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.'

12 (2) Udaya

Setting at Sāvattihī. Then, in the morning, the Blessed One dressed and, taking bowl and robe, approached the residence of the brahmin Udaya. Then the brahmin Udaya filled the Blessed One's bowl with rice. A second time in the morning the Blessed One dressed and, taking bowl and robe, approached the residence of the brahmin Udaya.... A third time in the morning the Blessed One dressed and, taking bowl and robe, approached the residence of the brahmin Udaya.⁴⁶⁴ Then a third time the brahmin Udaya filled the Blessed One's bowl with rice, [174] after which he said to the Blessed One: 'This pesky recluse Gotama keeps coming again and again.'⁴⁶⁵

638 'Again and again, they sow the seed;
 Again and again, the sky-god sends down rain;
 Again and again, ploughmen plough the field;
 Again and again, grain comes to the realm.
 639 Again and again, the mendicants beg;
 Again and again, the donors give;
 When donors have given again and again,
 Again and again they go to heaven.
 640 Again and again, the dairy folk draw milk;
 Again and again, the calf goes to its mother;
 Again and again, one wearies and trembles;
 Again and again, the dolt enters the womb;
 Again and again, one is born and dies;
 Again and again, they take one to the grave.
 641 But when one has obtained the path
 That leads to no more re-becoming,
 The one of broad wisdom is not born
 Again and again.'

When this was said, the brahmin Udaya said to the Blessed One: 'Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.'

⁴⁶⁴ SA explains that the phrases 'a second time' and 'a third time' mean the next day and the day after that. Although the text itself conveys the impression that the Buddha went to the same house for alms three times on the same morning, this would be contrary to proper monastic etiquette, so SA must be reliable on this point.

⁴⁶⁵ *Pakaṭṭhaka* < Skt *prakarṣaka*, 'harasser, disquieter,' from *prakṛṣ*, to trouble, to disturb (SED). SA glosses with *rasagid-dha*, 'greedy for tastes.' ST explains: 'He is dragged forward by craving for tastes' (*rasatanhāya pakaṭṭho*).

13 (3) Devahita

Setting at Sāvathī. Now on that occasion the Blessed One was afflicted by winds and the Venerable Upavāṇa was his attendant.⁴⁶⁶ Then the Blessed One addressed the Venerable Upavāṇa thus: ‘Come now, Upavāṇa, find some hot water for me.’

‘Yes, venerable sir,’ the Venerable Upavāṇa replied. Then he dressed and, taking bowl and robe, went to the residence of the brahmin Devahita, where he stood silently to one side. The brahmin Devahita saw the Venerable Upavāṇa standing silently to one side and addressed him in verse: [175]

- 642 ‘Silent, the worthy one stands,
 Shaven-headed, clad in a stitched robe.
 What do you want, what do you seek,
 What have you come here to beg?’
 643 ‘The Arahant, the Sublime One in the world,
 The Sage is now afflicted with winds.
 If there is any hot water here,
 Please, brahmin, give it for the Sage.
 644 He is worshipped by those worthy of worship,
 Honoured by those worthy of honour,
 Respected by those worthy of respect:
 It is to him that I wish to take it.’

Then the brahmin Devahita ordered a man to bring a carrying pole with hot water and presented a bag of molasses to the Venerable Upavāṇa. Then the Venerable Upavāṇa approached the Blessed One. He had the Blessed One bathed with the hot water, and he mixed the molasses with hot water and offered it to him. Then the Blessed One’s ailment subsided.

Then the brahmin Devahita approached the Blessed One and exchanged greetings with him, after which he sat down to one side and addressed the Blessed One in verse:

- 645 ‘Where should one give a proper gift?
 Where does a gift bear great fruit?
 How, for one bestowing alms,
 Does an offering bring success—just how?’⁴⁶⁷
 646 ‘One who has known his past abodes,
 Who sees heaven and the plane of woe,
 Who has reached the destruction of birth,
 A sage consummate in direct knowledge:
 647 Here one should give a proper gift,
 Here a gift bears great fruit.
 That’s how, for one bestowing alms,
 An offering brings success—just so!’

When this was said, the brahmin Devahita said to the Blessed One: ‘Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.’

14 (4) The Affluent One

Setting at Sāvathī.⁴⁶⁸ Then a certain affluent brahmin, shabby, clad in a shabby cloak, [176] approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side, and the Blessed One then said to him: ‘Why now, brahmin, are you so shabby, clad in a shabby cloak?’

‘Here, Master Gotama, my four sons, instigated by their wives, have expelled me from the house.’

‘Well then, brahmin, learn these verses and recite them when the multitude has assembled in the meeting hall with your sons sitting together there:

- 648 ‘Those at whose birth I took delight

⁴⁶⁶ That is, he was afflicted by an illness arisen from the wind humour, one of the three bodily humours according to the ancient Indian system of ayurvedic medicine; on wind as one of the eight causes of illness, see 36:21. SA: The Buddha was prone to occasional gastric ailments as a consequence of his six years of ascetic practices before his enlightenment.

⁴⁶⁷ For a full analysis of the two questions, see 3:24. I take *katham* in pāda d here, and *evam* in v.647d, to be mere metrical fillers.

⁴⁶⁸ A much more elaborate version of the same encounter is found at DhP IV 7–15, where it forms the background story to DhP 324; see BL 3:201–5. The story is incorporated into SA.

- And whose success I much desired,
 Being instigated by their wives,
 Chase me out as dogs chase swine.
 649 These evil fellows are indeed mean,
 Although they call me, “Dad, dear Dad.”
 They’re demons in the guise of sons
 To abandon me when I’ve grown old.
 650 As an old horse of no more use
 Is led away from its fodder,
 So the old father of those boys
 Begs for alms at others’ homes.
 651 Better for me is the staff I use
 Than those disobedient sons;
 For the staff drives off the wild bull
 And drives away the wild dog.
 652 In the dark it goes before me,
 In the deep it gives me support.
 By the gracious power of the staff,
 If I stumble I still stand firm.’

Then that affluent brahmin, having learned these verses in the presence of the Blessed One, recited them when the multitude had assembled in the meeting hall with his sons sitting together there:

‘Those at whose birth I took delight ...
 If I stumble I still stand firm.’ [177]

Then the sons led that affluent brahmin to their house, bathed him, and each gave him a pair of clothes. Then that affluent brahmin, having taken one pair of clothes, approached the Blessed One and exchanged greetings with him, after which he said to the Blessed One: ‘Master Gotama, we brahmins seek a teacher’s fee for our teacher. Let Master Gotama accept a teacher’s fee from me.’ The Blessed One accepted out of compassion.

Then that affluent brahmin said to the Blessed One: ‘Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.’

15 (5) Mānatthaddha

Setting at Sāvattihī. Now on that occasion a brahmin named Mānatthaddha, Stiff with Conceit, was residing at Sāvattihī.⁴⁶⁹ He did not pay homage to his mother or father, nor to his teacher or eldest brother. Now on that occasion the Blessed One was teaching the Dhamma surrounded by a large assembly. Then it occurred to the brahmin Mānatthaddha: “This recluse Gotama is teaching the Dhamma surrounded by a large assembly. Let me approach him. If the recluse Gotama addresses me, then I will address him in turn. But if he does not address me, neither will I address him.”

Then the brahmin Mānatthaddha approached the Blessed One and stood silently to one side, but the Blessed One did not address him. Then the brahmin Mānatthaddha, thinking, ‘This recluse Gotama doesn’t know anything,’⁴⁷⁰ wanted to turn back, [178] but the Blessed One, having known with his own mind the reflection in the brahmin’s mind, addressed the brahmin Mānatthaddha in verse:

- 653 ‘The fostering of conceit is never good
 For one keen on his welfare, brahmin.
 You should instead foster that purpose
 Because of which you’ve come here.’⁴⁷¹

Then the brahmin Mānatthaddha, thinking, ‘The recluse Gotama knows my mind,’ prostrated himself right there with his head at the Blessed One’s feet. He kissed the Blessed One’s feet with his mouth and stroked them with his hands, and he announced his name, saying: ‘I am Mānatthaddha, Master Gotama! I am Mānatthaddha, Master Gotama!’

⁴⁶⁹ ThA II 179–80 relates exactly the same story about the elder Jenta (Th 423–28), the son of the king of Kosala’s chaplain. In his youth he was stiff with conceit (*mānatthaddha*, used as a description, not a name), but was humbled by the Buddha with exactly the same exchange of verses as is related here. He became a stream-enterer on hearing the Buddha’s verses, went forth as a bhikkhu, and attained arahantship.

⁴⁷⁰ SA: He thought, ‘When a brahmin of high birth like myself has arrived, this recluse does not show me any special courtesy; therefore he does not know anything.’

⁴⁷¹ In pāda a, it seems better to read *mānabrūhaṇā*, with Ce, as against *mānaṃ brāhmaṇa* in Be and Ee. The version at ThA reads *brāhmaṇa* is all three eds.

Then that assembly was struck with amazement and the people said: ‘It is wonderful indeed, sir! It is amazing indeed, sir! This brahmin Mānathaddha does not pay homage to his mother and father, nor to his teacher or eldest brother. Yet he performs such an act of supreme humility towards the recluse Gotama.’

Then the Blessed One said to the brahmin Mānathaddha: ‘Enough, brahmin! Get up and sit in your own seat, as your mind has confidence in me.’

Then the brahmin Mānathaddha sat down in his own seat and addressed the Blessed One in verse:

- 654 ‘Towards whom should one avoid conceit?
 Towards whom should one show reverence?
 To whom should one be ever respectful?
 Whom is it proper to venerate deeply?’
- 655 ‘First one’s own mother and father,
 Then one’s eldest family brother,
 Then one’s teacher as the fourth:
 Towards these one should avoid conceit;
 Towards these one should be reverential;
 These should be well respected;
 These it is good to venerate deeply.
- 656 Having struck down conceit, humble,⁴⁷²
 One should pay homage to the arahants,
 Those cool of heart, their tasks done,
 The taintless ones, unsurpassed.’

When this was said, the brahmin Mānathaddha said to the Blessed One: ‘Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.’ [179]

16 (6) Paccanika

Setting at Sāvattihī. Now on that occasion a brahmin named Paccanīkasāta, Relisher of Contradiction, was residing at Sāvattihī. Then it occurred to the brahmin Paccanīkasāta: ‘Let me approach the recluse Gotama and contradict whatever he says.’

Now on that occasion the Blessed One was walking back and forth in the open. Then the brahmin Paccanīkasāta approached the Blessed One and said to him while he was walking back and forth: ‘Speak Dhamma, recluse!’

- 657 ‘Well-spoken words are hard to understand
 By one who relishes contradiction,
 By one with a corrupted mind
 Who is in the habit of aggression.
- 658 But if one has removed aggression
 And the cynical disposition,
 If one has cast away aversion,
 One can understand well-spoken words.’

When this was said, the brahmin Paccanīkasāta said to the Blessed One: ‘Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.’

17 (7) Navakammika

On one occasion the Blessed One was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion the brahmin Navakammika Bhāradvāja was getting some work done in that woodland thicket.⁴⁷³ The brahmin Navakammika Bhāradvāja saw the Blessed One sitting at the foot of a certain *sāla* tree with his legs folded crosswise, holding his body erect, having set up mindfulness in front of him. Having seen him, he thought: ‘I take delight in getting work done in this woodland thicket. What does this recluse Gotama take delight in getting done?’

Then the brahmin Navakammika Bhāradvāja approached the Blessed One [180] and addressed him in verse:

- 659 ‘With what kind of work are you engaged,
 Here in this *sāla* woods, O bhikkhu,

⁴⁷² *Atthaddha*, lit. ‘not stiff,’ involves a pun on the brahmin’s name.

⁴⁷³ SA: He was called Navakammika (‘New Works’) because he earned his living by felling timber in the forest, seasoning the wood for construction work, and selling it in the city.

- By reason of which you find delight
Alone in the forest, Gotama?’
660 ‘There is nothing in the woods I need to do;
For me the jungle is cut down at its root.
Woodless and dartless, discontent cast off,
I find delight alone in the woods.’⁴⁷⁴

When this was said, the brahmin Navakammika Bhāradvāja said to the Blessed One: ‘Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.’

18 (8) The Wood Gatherers

On one occasion the Blessed One was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion a number of brahmin boys, students of a certain brahmin of the Bhāradvāja clan, approached that woodland thicket while collecting firewood. Having approached, they saw the Blessed One sitting in that woodland thicket with his legs folded crosswise, holding his body erect, having set up mindfulness in front of him. Having seen him, they approached the brahmin of the Bhāradvāja clan and said to him: ‘See now, master, you should know that in such and such a woodland thicket a recluse is sitting with his legs folded crosswise, holding his body erect, having set up mindfulness in front of him.’

Then the brahmin of the Bhāradvāja clan, together with those brahmin boys, went to that woodland thicket. He saw the Blessed One sitting there ... having set up mindfulness in front of him. He then approached the Blessed One and addressed him in verse:

- 661 ‘Having entered the empty, desolate forest,
Deep in the woods where many terrors lurk, [181]
With a motionless body, steady, lovely,
How you meditate, bhikkhu, so beautifully!’⁴⁷⁵
662 In the forest where no song or music sounds,
A solitary sage has resorted to the woods!
This strikes me as a wonder—that you dwell
With joyful mind all alone in the woods.
663 I suppose you desire the supreme triple heaven,
The company of the world’s divine lord.
Why do you resort to the desolate forest?
To practise austerity for attaining Brahmā?’⁴⁷⁶
664 ‘Whatever the many desires and delights
Always attached to the manifold elements,
Longings sprung from the root of unknowing:
All I have demolished along with their root.’⁴⁷⁷

⁴⁷⁴ In pāda b, *ucchinnaṃūlaṃ* appears often in a stock formula describing the arahant’s liberation from defilements (e.g., 12:35, 22:3, 35:104, 54:12); thus the allusion, already obvious, is made explicit by SA: ‘The woods of defilements is cut down at its root.’ Neither SA nor SṬ offers any help with *visūkaṃ* (reading with Be and Ce), but the occurrence of the word in the compounds *visūkadassana*, ‘wild’ shows unsuitable for monks (DN I 6,10–11), and *diṭṭhivisūka*, the ‘wilderness (or contortion) of views’ (MN I 8,23, I 485,29), gives us a clue to its meaning. See too *visūkāyikāni* at 12:35 (II 62,15 foll.) and II,n.108. I take *vanam visūkaṃ* together as ‘jungle.’ The SS reading *visukkhāṃ*, ‘dried up,’ is also plausible, though not accepted in any printed ed.

SA glosses *nibbanatho* in pāda c with *nikkilesavāno*. This involves a pun difficult to reproduce in translation. Literally, *vanatha* means a woods, but the word is often used to signify, metaphorically, ‘the woods of defilements,’ particularly craving. Here I have translated *nibbanatha* as ‘woodless’ to preserve the pun. At v.676, however, where the literal meaning has little bearing on the verse as a whole, I have rendered *nibbanatha* by way of its metaphorical meaning. Analogous puns on *vana* and *vanatha* are found at 14:16 (see too II,n.241), and also at Dh 283–84 and 344 (which, incidentally, disprove Norman’s puzzling observation at EV I, n.338, that the canon seems not to include any example of a pun on the double meaning of *vanatha* to match the puns upon *vana*). The Buddha is ‘dartless’ (*visallo*) because he has extracted the dart of craving (see v.214c).

⁴⁷⁵ In the third line I supply ‘body’ in deference to SA, which explains the instrumentals as qualifying the body (*kāya-visesanāni*). SA glosses *sucārurūpaṃ* with *atisundaram*.

⁴⁷⁶ SA: *The world’s divine lord (lokādhipati)* is Mahābrahmā, *the supreme triple heaven (tidivam anuttaram)* is said with reference to the Brahma-world. I translate pādas cd as a question signalled by *kasmā* (found in all three eds.) rather than as an assertion based on the v.l. *tasmā* found in some of the SS.

- 665 I am desireless, unattached, disengaged;
 My vision of all things has been purified.
 Having attained the auspicious—supreme enlightenment—
 Self-confident, brahmin, I meditate alone.’⁴⁷⁸

When this was said, the brahmin of the Bhāradvāja clan said to the Blessed One: ‘Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.’

19 (9) The Mother Supporter

Setting at Sāvaththī. Then a brahmin who supported his mother approached the Blessed One ... and said to him: ‘Master Gotama, I seek almsfood righteously and thereby support my mother and father. In doing so, am I doing my duty?’

‘For sure, brahmin, in doing so you are doing your duty. One who seeks almsfood righteously [182] and thereby supports his mother and father generates much merit.

- 666 ‘When a mortal righteously supports his parents,
 Because of this service to mother and father
 The wise praise him here in this world,
 And after death he rejoices in heaven.’

When this was said, the brahmin who supported his mother said to the Blessed One: ‘Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.’

20 (10) The Almsman

Setting at Sāvaththī. Then an alms-gathering brahmin approached the Blessed One ... and said to him: ‘Master Gotama, I am an almsman and you are an almsman. What is the difference between us in this respect?’

- 667 ‘It is not thus that one becomes an almsman
 Just because one begs others for alms.
 If one has taken up a worldly practice
 One still has not become a bhikkhu.
 668 But one here endowed with the holy life
 Who has expelled both merit and evil,
 Who fares in the world with comprehension:
 He is truly called a bhikkhu.’⁴⁷⁹

When this was said, the alms-gathering brahmin said to the Blessed One: ‘Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.’

21 (11) Saṅgārava

Setting at Sāvaththī. Now on that occasion a brahmin named Saṅgārava was residing at Sāvaththī. He was a practitioner of water-purification, one who believed in⁴⁸⁰ purification by water, who dwelt devoted to the practice of immersing himself in water at dusk and dawn.

Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, entered Sāvaththī for alms. Having walked for alms in Sāvaththī, when he had returned from his alms round, after his meal he approached the Blessed One, paid homage to him, sat down to one side, [183] and said to him:

⁴⁷⁷ SA explains desires (*kaṅkhā*), delights (*abhinandanā*), and longings (*pajappitā*) as modes of craving (*taṇhā*). The root of unknowing (*aññānamūla*) is ignorance (*avijjā*). A variant on this verse is at Nett 24,23 and Peṭ 17,??, but with pāda a reading *āsā pihā ca abhinandanā ca*.

⁴⁷⁸ In pāda a, I read *asito* with Be and Ce, as against *apiho*, ‘without envy,’ in Ee. SA takes ‘my purified vision of all things’ to be an allusion to the knowledge of omniscience. In pāda c, it glosses *sivam* with *seṭṭham*, and *sambodhim anuttaram*, strangely, with *arahatta*.

⁴⁷⁹ SA explains *vissam dhammam* in v.667c as *duggandham akusaladhammam*, ‘a foul smelling unwholesome state,’ on the assumption that *vissa* < Skt *visra*, raw meat. ST adds: ‘It produces a putrid smell, thus it is *vissa*, i.e., foul smelling’ (*virūpaṃ gandham pasavatī ti visso duggandho*). Dhpa III 393,?? (commenting on the verse at Dhpa 266) says: ‘*Vissa* is an uneven doctrine (*visamaṃ dhammam*); or else, a putrid-smelling state such as bodily action, etc. (*vissagandham vā kāyakammādikam dhammam*), having undertaken which one is not called a bhikkhu.’ As Brough points out, however, the original Pāli term is probably a derivative of Vedic *veśman*, domestic (pp.191–92, n.67). *Vesma* occurs in Pāli at Ja V 84,17.

⁴⁸⁰ *Pacceti*. SA: *Icehati pattheti*. ST: *Pattiyāyati saddahati*.

‘Here, venerable sir, a brahmin named Saṅgārava is residing at Sāvattḥī. He is a practitioner of water-purification ... devoted to the practice of immersing himself in water at dusk and dawn. It would be good, venerable sir, if the Blessed One would approach the brahmin Saṅgārava out of compassion.’ The Blessed One consented by silence.

Then, in the morning, the Blessed One dressed and, taking bowl and robe, approached the brahmin Saṅgārava’s residence, where he sat down in the appointed seat. Then the brahmin Saṅgārava approached the Blessed One and exchanged greetings with him, after which he sat down to one side. The Blessed One then said to him: ‘Is it true, brahmin, that you are a practitioner of water-purification, one who believes in purification by water, devoted to the practice of immersing yourself in water at dusk and dawn?’

‘Yes, Master Gotama.’

‘For what reason do you do this, brahmin?’

‘Here, Master Gotama, whatever evil deed I have done during the day I wash away by bathing at dusk. Whatever evil deed I have done at night I wash away by bathing at dawn.’

669 ‘The Dhamma, brahmin, is a lake with fords of virtue—
A limpid lake the good praise to the good—
Where the knowledge-masters go to bathe,
And, dry-limbed, cross to the far shore.’⁴⁸¹

When this was said, the brahmin Saṅgārava said to the Blessed One: ‘Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.’ [184]

22 (12) Khomadussa

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans where there was a town of the Sakyans named Khomadussa.⁴⁸² Then the Blessed One dressed and, taking bowl and robe, entered Khomadussa for alms.

Now on that occasion the brahmin householders of Khomadussa had assembled in council on some business matter while rain fell continuously. Then the Blessed One approached the council. The brahmin householders of Khomadussa saw the Blessed One coming in the distance and said: ‘Who are these shaveling recluses, and who are those who will know the rule of the council?’⁴⁸³

Then the Blessed One addressed the brahmin householders of Khomadussa in verse:

670 ‘That is no council where the good are absent;
They are not the good who don’t speak Dhamma.
But having abandoned lust, hate, and delusion,
Those speaking on Dhamma are truly the good.’

When this was said, the brahmin householders of Khomadussa said to the Blessed One: ‘Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. We go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Sangha. Let Master Gotama remember us as lay followers who from today have gone for refuge for life.’

⁴⁸¹ See n.453.

⁴⁸² The name means ‘linen cloth.’ SA says that the town was given this name because of the prevalence of linen there. From what follows it seems that the town was a brahmin enclave in the predominantly khattiya Sakyan republic. In the irate reaction of the brahmins to the Buddha’s arrival on the scene we can detect a note of hostility rooted in caste prejudice.

⁴⁸³ *Sabhādhhammaṃ*. SA: The ‘rule of the council’ was that those who enter late should enter through a side entrance in order not to disturb those already comfortably settled in their seats. But the Buddha entered from the front, and thus the brahmins spoke scornfully. The Buddha picks up on the the word *dhamma*, in the sense of rule, and speaks of it in the sense of the true doctrine. There is also a pun on *sabhā* as council (or meeting hall) and *santo* as the good ones.

Book VIII
Chapter 8
Connected Discourses with Vaṅḡsa
(Vaṅḡsa-saṃyutta)

1 Renounced

[185] Thus have I heard.⁴⁸⁴ On one occasion the Venerable Vaṅḡsa was dwelling at Ālavī at the Aggālava Cetiya together with his preceptor, the Venerable Nigrodhakappa.⁴⁸⁵ Now on that occasion the Venerable Vaṅḡsa, newly ordained, not long gone forth, had been left behind as a caretaker of the dwelling.

Then a number of women, beautifully adorned, approached the Aggālavaka Park in order to see the dwelling. When the Venerable Vaṅḡsa saw those women, dissatisfaction arose in him; lust infested his mind.⁴⁸⁶ Then it occurred to him: ‘It is a loss for me indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that dissatisfaction has arisen in me, that lust has infested my mind. How could anyone else dispel my dissatisfaction and arouse delight? Let me dispel my own dissatisfaction and arouse delight by myself.’

Then the Venerable Vaṅḡsa, having dispelled his own dissatisfaction and aroused delight by himself, on that occasion recited these verses:

- 671 ‘Alas, though I am one who has renounced,
 Gone from home into homelessness,
 These thoughts still run over me,
 Impudent thoughts from the Dark One.⁴⁸⁷
- 672 Even if mighty youths, great archers,
 Trained men, masters of the bow,
 A thousand such men who do not flee
 Should surround me on all sides,⁴⁸⁸
- 673 And if women were to come here
 Still more numerous than this,
 They would never make me tremble
 For I stand firmly in the Dhamma.⁴⁸⁹ [186]

⁴⁸⁴ His verses are at Th 1209–79. Vv.671–721 are parallel to Th 1209–62, but with variant readings and major differences especially in the verses corresponding to vv.717–21. For the resolution of philological problems posed by these verses I have relied largely upon Norman’s notes in EV I.

⁴⁸⁵ SA: Before the Buddhas arise the cetiyas such as Aggālava and Gotamaka are the haunts of yakkhas and nāgas, etc., but when Buddhas arise people drive the spirits away and build monasteries there.

⁴⁸⁶ I translate *anabhirati* as ‘dissatisfaction,’ and the nearly synonymous *arati* as ‘discontent.’ Although the meanings of the two words overlap, *arati* is often glossed in the commentaries as discontent with remote lodgings and with meditation (*panta-senāsanesu c’eva bhāvanāya ca ukkaṇṭhitaṃ*: SA I 264,29–31 [to 7:17]) or discontent with the Buddha’s Teaching (*sāsane aratiṃ*: SA I 269,23–24 [to 8:2]). *Anabhirati* usually implies distress caused by sensual passion, often inducing a wish to give up the celibate life and return to the enjoyment of sensual pleasures. In the expression *anabhiratasaññā*, ‘the perception of disenchantment with all the world,’ *anabhirata* is used in a positive sense as the designation for a particular topic of insight meditation (see AN V 111,3–7). The delight (*abhirati*) that Vaṅḡsa will arouse in himself is, of course, delight in the holy life, not the unwholesome delight in the six sense objects, a mode of craving.

⁴⁸⁷ *From the Dark One (kaṇhato)*. SA: ‘From the dark faction, the faction of Māra.’ Māra is addressed as Kaṇha in the refrain of the verses at MN I 337–38.

⁴⁸⁸ SA explains *uggaputtā* in pāda a as the powerful and royal sons of aristocrats (*uggatānaṃ puttā mahesakkhā rājasaṃbhūtā*). CPD, s.v. *ugga*, says they are members of the *ugga* caste, a mixed caste sprung from a *kṣatriya* father and a *śūdrā* mother. Perhaps members of this caste were professional archers. SA glosses *dalhadhammino* as ‘those of firm bows bearing a teacher’s bow of the maximum size’ (*dalhadhanuno uttamapamāṇaṃ ācariyadhanuṃ dhārayamānā*); see n.181 above and EV I, n.1210. With SA, I take *apalāyinaṃ* as a metrically shortened genitive plural used in apposition to *sahassaṃ*, not as an accusative singular. SA paraphrases pāda d: *te samantā sarehi parikireyyuṃ*; ‘they might surround (me) with arrows on all sides.’ Although ST glosses *parikireyyuṃ* with *vijjheyyuṃ*, ‘they might shoot,’ the use of the expression *samantā parikiriṃsu* at Ja VI 592,11–15 clearly shows that *parikireyyuṃ* does not imply shooting. (The wrong spelling *parikaramsu* in Ee, should be corrected to *parikiriṃsu* as in Be: Ja II 372, vv.2431–35.) The commentary (Ja VI 589,5) glosses the word with *parivārayiṃsu*, ‘to accompany (as members of a retinue).’

⁴⁸⁹ I read pāda d with Ee as *dhamme s’amhi patiṭṭhito* and take *s’amhi* to be a conjunct of *so amhi*, with *so* functioning as the first person pronoun, a common enough form in Pāli. The whole expression *dhamme s’amhi patiṭṭhito* would then be a nominative periphrastic construction, with the word order inverted in compliance with the metre. Th 1211 can also support this interpretation if read, as Norman suggests, as *dhamme svamhi*. Be and Ce, however, have the accusative *patiṭṭhitaṃ*, apparently in apposition to *maṃ* in pāda c. Commenting on the basis of this reading, SA explains *dhamme samhi assake sāsana-*

- 674 I have heard this as a witness
From the Buddha, Kinsman of the Sun:
The path leading to Nibbāna—
That is where my mind delights.⁴⁹⁰
- 675 If, while I am dwelling thus,
You approach me, Evil One,
I will act in such a way, O Death,
That you won't even see my path.⁴⁹¹

2 Discontent

On one occasion the Venerable Vaṅṅīsa was dwelling at Ālavī at the Aggālavaka Cetiya together with his preceptor, the Venerable Nigrodhakappa. Now on that occasion, when the Venerable Nigrodhakappa returned from his almsround, after his meal he would enter the dwelling and would come out either in the evening or on the following day.

Now on that occasion dissatisfaction had arisen in the Venerable Vaṅṅīsa; lust had infested his mind. Then it occurred to the Venerable Vaṅṅīsa: 'It is a loss for me indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that dissatisfaction has arisen in me, that lust has infested my mind. How could anyone else dispel my dissatisfaction and arouse delight? Let me dispel my own dissatisfaction and arouse delight.'

Then the Venerable Vaṅṅīsa, having dispelled his own dissatisfaction and aroused delight, on that occasion recited these verses:

- 676 'Having abandoned discontent and delight
And entirely cast off household thoughts,
One should not nurture lust towards anything;
The lustless one, without delight—
He is indeed a bhikkhu.⁴⁹²
- 677 Whatever exists here on earth and in space,
Comprised by form, included in the world—
Everything impermanent decays;
The sages fare having pierced this truth.⁴⁹³
- 678 People are tied to their acquisitions,
To what is seen, heard, sensed, and felt;
Dispel desire for this, be unstirred:
They call him a sage

hamme, 'in my own Dhamma teaching,' with *samhi* understood as the locative singular of *sa* < Skt *sva*. While this interpretation at first sight seems strained, we do find *sehi dhammehi* at Sn 298, glossed by SnA 319,16 as *sakehi cārittehi*, which does show that the reading preferred by SA is feasible, though less plausible than the alternative.

SA connects the simile with this verse thus: 'If a thousand archers were to shoot arrows all around, a trained person might take a staff and knock down all the arrows in flight before they strike him, bringing them to his feet. One archer cannot shoot more than one arrow at a time, but these women each shoot five arrows at a time, by way of form and the other sense objects. If more than a thousand of these were to shoot in such a way, still they would not be able to shake me.'

⁴⁹⁰ SA explains *maggam* in pāda c as a transformation of case (*liṅgavipallāsa*). SA: 'This statement refers to insight (*vipassanā*); for that is the preliminary phase of the path leading to Nibbāna. His mind delights in his own tender insight called the path leading to Nibbāna.'

⁴⁹¹ SA: 'I will so act that you will not even see the path I have gone along among the realms of becoming, modes of origin, etc.' See vv.47 (= 106), 452, 467.

⁴⁹² SA: *Discontent and delight (aratiñ ca ratiñ ca)*: discontent with the dispensation [ST: dissatisfaction with the fulfilment of virtue and the development of serenity and insight] and delight in the cords of sensual pleasure. *Household thoughts (gehasitañ ca vitakkaṃ)*: having abandoned in all ways evil thoughts connected with 'the household,' i.e., with the five cords of sensual pleasure.

The next couplet plays upon the double meaning of *vanatha*; see n.474. SA glosses *vanathaṃ* as *kilesamahāvanam*, 'the great woods of defilements,' and *nibbanatho* as *nikkilesavano*, 'without the woods of defilements.' The last word in pāda d is read *arato* in Be and Ce, but in Ee as *anato*, 'uninclined.' SA (both Be and Ce) reads *arato* in the lemma and glosses *tañhāratirahito*, 'devoid of delight on account of craving,' but *anato* and *anati* would fit in both places as the latter is also used as a synonym for *tañhā*. The reading at Th 1214 is *avanatho*, which expresses virtually the same idea as *nibbanatho*.

⁴⁹³ *Kiñci* should be brought into pāda b (as at Th 1215) and connected semantically with *yam* in pāda a. SA explains *jagatogadham* in pāda b as what exists *within* the earth, e.g., in the realm of the *nāgas*, but I take the expression in a wider sense, supported by ThA III 190,??, which glosses: 'Whatever is mundane, conditioned, included in the three realms of becoming.' 'Everything impermanent decays (*parijīyati sabbam aniccaṃ*)'—this, says SA, was 'the elder's great insight' (*mahāvīpasanā*).

- 679 Who clings to nothing here.⁴⁹⁴ [187]
 As for those caught in the sixty, led by their own thoughts,
 Who through their worldly nature have settled on wrong doctrine:
 One who would not join their faction anywhere,
 Nor utter corrupt speech—he is a bhikkhu.⁴⁹⁵
 680 Proficient, long trained in concentration,
 Honest, discerning, without longing,
 The sage has attained the peaceful state,
 Depending on which he bides his time
 Fully quenched within himself.⁴⁹⁶

3 Well Behaved

On one occasion the Venerable Vaṅgīsa was living at Ālavī at the Aggālava Cetiya together with his preceptor, the Venerable Nigrodhakappa. Now on that occasion, the Venerable Vaṅgīsa, because of his own ingenuity, had been looking down at other well-behaved bhikkhus.⁴⁹⁷ Then the thought occurred to the Venerable Vaṅgīsa: ‘It is a loss for me indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that because of my ingenuity I look down upon other well-behaved bhikkhus.’

Then the Venerable Vaṅgīsa, having aroused remorse in himself, on that occasion recited these verses:

- 681 ‘Abandon conceit, O Gotama,
 And leave the pathway of conceit entirely.
 Infatuated with the pathway of conceit,
 For a long time you’ve been remorseful.⁴⁹⁸

⁴⁹⁴ SA identifies the *upadhi* in pāda a as the ‘acquisitions’ of the aggregates, defilements, and constructing activities; see n.21. No explanation is given for the exclusion of ‘acquisitions as sensual pleasures’ (*kāmupadhi*) which the context seems to allow, indeed even to require. In commenting on pāda b, SA says *paṭigha*, ‘the sensed,’ comprises odour and taste, while *muta*, ‘the felt,’ denotes the tactile object. ThA III 190,15–20 inverts the explanation: *paṭigha* is glossed as *phoṭṭhabba*, and *muta* as *gandharasa*. The familiar tetrad is *diṭṭha*, *suta*, *muta*, and *viññāta* (see 35:95; IV 73,4–7); the commentaries explain *muta* as comprising odour, taste, and the tactile object, and *viññāta* as mental objects. Norman translates *muta* as thought (its original sense), implying that this tetrad corresponds to the more familiar one, with *paṭigha* assuming the usual role of *muta* and the latter serving in place of *viññāta*. In deference to SA and ThA, I prefer to translate the present tetrad in a way that comprises only the five external sense bases and thus as signifying the five cords of sensual pleasure.

⁴⁹⁵ The readings of pāda ab vary among the different eds. The metre is Vegavatī, and if we assume that the verse is metrically regular the best reading would be the following, recommended by Norman (personal communication): *Atha saṭṭhisitā savitakkā/Puthujanatāya adhammanivittāhā*.

The verse is obscure and evidently challenged the ingenuity of the commentators. SA paraphrases: ‘Then many unrighteous thoughts attached to the six sense objects have settled upon the people’ (*atha cha ārammaṇanissitā puthū adhamavitakkā janatāya nivittāhā*). This explanation is flawed in two respects: (i) It construes the subject as *vitakkā*, thoughts, when the Pāli reads *savitakkā*, a *bahubbīhi* compound denoting persons with thoughts; if we take *sa* here to represent Skt *sva* rather than *saha*, *savitakkā* means those who are led by (or full of) their *own* thoughts. (ii) It explains *saṭṭhi* as *cha*, six, when it properly means sixty. ThA III 190,28–31 mentions the opinion held by some commentators that *saṭṭhisitā* is an allusion to the sixty-two views of the Brahmajāla Sutta, and the verse does in fact echo the closing simile of that sutta (DN I 45,25–27): ‘Just as all large sea creatures are caught in the fisherman’s net, so all these speculative thinkers are trapped within this net of sixty-two cases; here they are caught whenever they emerge’ (*te imeh’eva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitā va ummujjamānā ummujjanti*).

In pāda c, *vaggatassa* should be resolved *vaggagato assa*. SA takes the line to mean that one should not join the faction of defilements (*kilesavagga*), but I understand it literally. In fact, at Sn 371b we find *vaggagatesu na vaggasāri dhīro*, ‘When among the factious the wise one does not follow a faction,’ which SnA II 365,20–24 explains by reference to the sixty-two speculative views, thus linking it to the present verse. See in this connection GD, p.217, n.371.

Pāda d reads *no pana duṭṭhullabhānī sa bhikkhu*, which ST explains as an injunction not to speak words connected with sensuality (*kāmapaṭisaṃyuttakathā*). Th 1217 reads here *duṭṭhullagāhī*, ‘one should not grasp what is corrupt,’ which ThA explains as referring to the grasping of corrupt views.

⁴⁹⁶ SA identifies ‘the peaceful state’ (of pāda c) with Nibbāna and paraphrases pāda d thus: ‘Fully quenched by the full quenching of defilements in dependence on Nibbāna, he awaits the time of his parinibbāna [ST: the time of the Nibbāna-element without residue]’ (*nibbānaṃ paṭicca kilesaparinibbānena parinibbuto parinibbānakālaṃ [anupādises-anibbānakālaṃ] āgaceti*).

⁴⁹⁷ SA states that he prided himself on his learning; however, *paṭibhāna* is used to mean skill in verbal expression and thus probably refers here specifically to Vaṅgīsa’s poetic talent.

⁴⁹⁸ SA: He addresses himself as ‘Gotama’ (the Buddha’s clan name) because he is a disciple of the Buddha Gotama. *Asesaṃ* should be moved from pāda c into pāda b.

- 682 People smeared by denigration,
Slain by conceit, fall into hell.
People sorrow for a long time,
Slain by conceit, reborn in hell.
- 683 But a bhikkhu never sorrows at all,
A path-knower practising rightly.
He experiences acclaim and happiness;
Truly they call him a seer of Dhamma.⁴⁹⁹ [188]
- 684 Therefore be unbarren here and strenuous;
Having abandoned the hindrances, be pure.
Having entirely abandoned conceit—
An end-maker by knowledge, peaceful.⁵⁰⁰

4 Ānanda

On one occasion the Venerable Ānanda was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park. Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, entered Sāvattḥī for alms with the Venerable Vaṅḡsa as his companion. Now on that occasion dissatisfaction had arisen in the Venerable Vaṅḡsa; lust had infested his mind.⁵⁰¹ Then the Venerable Vaṅḡsa addressed the Venerable Ānanda in verse:

- 685 'I am burning with sensual lust,
My mind is engulfed by fire.
Please tell me how to extinguish it,
Out of compassion, O Gotama.'⁵⁰²
- 686 'It is through an inversion of perception
That your mind is engulfed by fire.
Turn away from the sign of beauty
Provocative of sensual lust.'⁵⁰³
- 687 See constructions as alien,
As suffering, not as self.
Extinguish the great fire of lust;
Don't burn again and again.'⁵⁰⁴
- 688 Develop the mind on foulness,
One-pointed, well concentrated;

⁴⁹⁹ SA explains *maggaḡino* in pāda b as a 'path conqueror,' i.e., 'one who has conquered defilements by the path,' but I follow Norman's suggestion (at GD, p.164, n.84) that the word is a variant of *maggañṇu* (< Skt *mārgajña*), formed by resolution with an epenthetic (*svarabhakti*) vowel rather than by assimilation.

⁵⁰⁰ ThA glosses *akhilo* in pāda a with *pañcacetokhilarahito*, 'devoid of the five kinds of mental barrenness,' with reference to MN I 101,9–27. The five are doubt and perplexity about the Buddha, Dhamma, Sangha, and training, and anger towards one's co-religionists. This seems preferable to interpreting the word by way of the three *khila*—greed, hatred, and delusion (see n.84)—as the five *cetokhila* are said to be obstacles to 'ardour, exertion, persistence, and striving' and their elimination is thus a prerequisite for strenuous effort.

In pāda d, *vijjāyantakaro* is a syntactical compound, here with the first member an instrumental or ablative; see n.68. The verse lacks a finite verb, but ThA says that the verse was spoken by way of self-admonition, and I have therefore supplied imperatives to convey this effect. The verse can be seen as describing a progression: 'First be rid of the five obstacles to striving, then be strenuous. By effort abandon the five hindrances and attain purity of mind through concentration. On this basis, develop insight into non-self and abandon conceit. Thereby you will eradicate the taints by knowledge, make an end to suffering, and dwell in the peace of Nibbāna.'

⁵⁰¹ SA: Once, when the Venerable Ānanda was invited to the royal palace to teach the Dhamma to the womenfolk, he brought along Vaṅḡsa, then newly ordained, as his companion. When Vaṅḡsa saw the women, beautifully attired in their best ornaments, lust infested his mind, and as soon as he could he revealed his distress to Ānanda. Vism 38, which cites the verses (though in a different sequence) relates that Vaṅḡsa had become overpowered by lust when he caught sight of a woman on his alms round soon after going forth. A Skt version of the same story, with the verses, is cited in Enomoto, §1214.

⁵⁰² He addresses Ānanda as 'Gotama' because Ānanda was a member of the Gotama clan. Here there is surely a word play on *nibbāpana* (and on *nibbāpehi* in v.687c) as meaning both the extinguishing of a fire and the attainment of Nibbāna.

⁵⁰³ Vv.686 and 688–89, though spoken by Ānanda, are included among Vaṅḡsa's verses as Th 1224–26. The 'inversion of perception' (*saññāya vipariyesā*) is fourfold: perceiving permanence, happiness, selfhood, and beauty in what is actually impermanent, suffering, non-self, and foul; see AN II 52,4–7.

⁵⁰⁴ The verse is not found in Th proper, but occurs in the text of Th cited in ThA, though without comment. The idea expressed in pādas ab appears at Th 1160–61, ascribed to Mahāmoggallāna.

Let your mindfulness dwell on the body,
Be engrossed in disenchantment.⁵⁰⁵
689 Develop the signless, too,
Discard the tendency to conceit.
Then, by breaking through conceit,
You will fare with heart at peace.⁵⁰⁶

5 Well Spoken

Setting at Sāvattḡ. ⁵⁰⁷ There the Blessed One addressed the bhikkhus thus: ‘Bhikkhus!’

‘Venerable sir!’ those bhikkhus replied. The Blessed One said this:

‘Bhikkhus, when speech possesses four factors, then it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise. What four? Here, bhikkhus, a bhikkhu speaks only what is well spoken, not what is badly spoken. He speaks only on the Dhamma, not on non-Dhamma. [189] He speaks only what is pleasant, not what is unpleasant. He speaks only what is true, not what is false. When speech possesses these four factors, it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise.’⁵⁰⁸

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

690 ‘What is well spoken, the good say, is foremost;
Second, speak Dhamma, not non-Dhamma;
Third, speak what is pleasant, not unpleasant;
Fourth, speak the truth, not falsehood.’

Then the Venerable Vaṅḡsa rose from his seat, arranged his upper robe over one shoulder, and, having saluted the Blessed One reverentially, said to him: ‘An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!’

The Blessed One said: ‘Then express your inspiration, Vaṅḡsa.’⁵⁰⁹

Then the Venerable Vaṅḡsa extolled the Blessed One to his face with suitable verses:

691 ‘One should utter only such speech
By which one does not afflict oneself
And causes no harm to others:
Such speech is truly well spoken.
692 One should utter only pleasant speech,
Speech that is gladly welcomed.
When it brings them nothing evil
What one speaks is pleasant to others
693 Truth, indeed, is deathless speech:
This is an ancient principle.
The goal and the Dhamma, the good say,
Are firmly established on truth.’⁵¹⁰

⁵⁰⁵ At Sn II,11 (pp.58–59) both this verse and the next are included in the Buddha’s advice to his son Rāhula. The meditation on foulness (*asubha*) is the contemplation of the parts of the body, as at 51:20 (V 278,6–14) or the corpse meditations, as at 46:57–61.

⁵⁰⁶ The signless (*animitta*), according to SA, is insight (*vipassanā*), so called because it strips away the ‘signs’ of permanence, etc.

⁵⁰⁷ The entire sutta is at Sn III,3 (pp.78–79).

⁵⁰⁸ The Buddha’s statement seems partly redundant by making well spoken (*subhāsita*) one among four factors of well-spoken speech. SA proposes a solution by first defining well-spoken speech in the wider sense as speech that brings benefit, and by then correlating the four factors of well-spoken speech with the four aspects of right speech—being truthful, conducive to harmony, gentle, and meaningful. Well-spoken speech in the narrower sense is identified with speech that promotes harmony. At AN III 243,27–244,6 well-spoken speech is defined by way of five different factors all external to itself.

⁵⁰⁹ See n.227

⁵¹⁰ SA: “‘Truth, indeed, is deathless speech’ (*saccaṃ ve amatā vācā*) means that the Buddha’s speech is similar to the Deathless because of its goodness (*sādhubhāvena*, Be) or because of its sweetness (*sādhubhāvena*, Ce); or it is deathless because it is a condition for attaining Nibbāna the Deathless.’ The former explanation indicates that the text is playing upon the two meanings of *amata*, ‘deathless’ (= Nibbāna) and ‘ambrosia,’ in Vedic mythology the drink of the immortal gods.

SA remarks on pādas cd: ‘Being established in truth they were established in the goal (or the good) of oneself and others; being established in the goal (the good), they were established in the Dhamma. Or else, *sacca* is to be taken as an adjective (= true) qualifying the goal and the Dhamma.’

SA’s explanation presupposes that the three nouns—*sacce*, *atthe*, and *dhamme*—are proper locatives and *āhu* an aorist of *honti* (= *ahū*). Based on the work of Lüders, Norman suggests (at EV I, n.1229) that *atthe* and *dhamme* were originally nomi-

- 694 The secure speech which the Buddha utters
For the attainment of Nibbāna,
For making an end to suffering:
That is truly the foremost speech.⁵¹¹

6 Sāriputta

On one occasion the Venerable Sāriputta was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the Venerable Sāriputta was instructing, exhorting, inspiring, and encouraging the bhikkhus with a Dhamma talk, (spoken) with words that were polished, fluent, articulate, expressing well the meaning. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, directing their whole mind to it:

Then it occurred to the Venerable Vaṅḡsa: [190] 'This Venerable Sāriputta is instructing the bhikkhus with a Dhamma talk, (spoken) with words that are polished, clear, articulate, expressing well the meaning. And those bhikkhus are listening to the Dhamma with eager ears.... Let me extol the Venerable Sāriputta to his face with suitable verses.'

Then the Venerable Vaṅḡsa rose from his seat, arranged his upper robe over one shoulder, and, having saluted the Venerable Sāriputta reverentially, said to him: 'An inspiration has come to me, friend Sāriputta! An inspiration has come to me, friend Sāriputta!'

'Then express your inspiration, friend Vaṅḡsa.'

Then the Venerable Vaṅḡsa extolled the Venerable Sāriputta to his face with suitable verses:

- 695 'Deep in wisdom, intelligent,
Skilled in the true path and the false.
Sāriputta, of great wisdom,
Teaches the Dhamma to the bhikkhus.
- 696 He teaches briefly,
He speaks in detail.
His voice, like that of a myna bird,
Pours forth inspired discourse.⁵¹²
- 697 As he teaches them, they listen
To his sweet utterance.
Uplifted in mind, made joyful
By his delightful voice,
So sonorous and lovely,
The bhikkhus incline their ears.'

7 Pavāraṇā

On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park in the Mansion of Migāra's Mother together with a great Sangha of bhikkhus, with five hundred bhikkhus, all of them arahants. Now on that occasion—the Uposatha day of the fifteenth—the Blessed One was sitting in the open surrounded by the Bhikkhu Sangha in order to hold the Pavāraṇā.⁵¹³ Then, having surveyed the silent Bhikkhu Sangha, the Blessed One

natives in an Eastern dialect which had the nominative singular in *-e*, and were then mistaken for locatives in the process of 'translation' into Pāli. I follow Norman in my rendering of the line. In the BHS version (Uv 8:14) the translation went in the opposite direction: into *satyaṃ* as a nominative and *arthe* and *dharme* as locatives.

⁵¹¹ ST: 'Since the Buddha speaks for the sake of security (*khemāya*), his speech is "secure," as it is the cause for the arising of security. Thus it is the foremost speech.'

⁵¹² SA paraphrases pāda c as if it contained an implicit verb *hoti* and treats pāda d as an independent sentence with *paṭibhānaṃ* as subject. It seems more fitting, however, to take *nigghoso* in pāda c as the subject of *udīrayi* and *paṭibhānaṃ* as its object, and I translate accordingly. SA explains the simile: 'The elder's sweet voice, as he teaches the Dhamma, is like the voice of a myna bird when, having tasted a sweet ripe mango, it strikes up a breeze with its wings and emits a sweet sound.' SA glosses the verb with *uṭṭhahati*, and paraphrases with an intransitive sense: 'Inspired discourse rises up (from him) endlessly, like waves from the ocean.' This implies that SA reads *udīyyati*, the Be reading of Th1232.

⁵¹³ The Uposatha is the Buddhist 'observance day,' held in accordance with the phases of the moon. The major Uposaths occur on the full-moon and new-moon days, the fifteenth of the fortnight (except six times per year—two for each of the three seasons of the Indian calendar—when the Uposatha falls on the new-moon day of a shorter, fourteen-day fortnight). On these days the bhikkhus normally gather to recite the Pātimokkha, the code of monastic rules. At the end of the annual rains residence (*vassāvāsa*), however, the recital of the rules is replaced by a ceremony called the Pavāraṇā, the Invitation, at which each bhikkhu in order of seniority invites (*pavāreti*) the other bhikkhus in his fraternity to point out any misconduct on his part.

addressed the bhikkhus thus: ‘Come now, bhikkhus, let me invite you: Is there any deed of mine, either bodily or verbal, which you would censure?’

When this was said, the Venerable Sāriputta rose from his seat, arranged his upper robe over one shoulder, and, having saluted the Blessed One reverentially, said to him: ‘Venerable sir, there is no deed of the Blessed One, either bodily or verbal, that we censure. [191] For, venerable sir, the Blessed One is the originator of the path unarisen before, the producer of the path unproduced before, the declarer of the path undeclared before. He is the knower of the path, the discoverer of the path, the one skilled in the path. And his disciples now dwell following that path and become possessed of it afterwards.’⁵¹⁴ And I, venerable sir, invite the Blessed One: Is there any deed of mine, either bodily or verbal, which the Blessed One would censure?’

‘There is no deed of yours, Sāriputta, either bodily or verbal, that I censure. For you, Sāriputta, are wise, one of great wisdom, of wide wisdom, of joyous wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom. Just as the eldest son of a wheel-turning monarch properly keeps in motion the wheel (of sovereignty) set in motion by his father, so do you, Sāriputta, properly keep in motion the Wheel of Dhamma set in motion by me.’⁵¹⁵

‘If, venerable sir, the Blessed One does not censure any deed of mine, bodily or verbal, does he censure any deed, bodily or verbal, of these five hundred bhikkhus?’

‘There is no deed, Sāriputta, bodily or verbal, of these five hundred bhikkhus that I censure. For of these five hundred bhikkhus, Sāriputta, sixty bhikkhus are triple-knowledge bearers, sixty bhikkhus are bearers of the six direct knowledges, sixty bhikkhus are liberated in both ways, while the rest are liberated by wisdom.’⁵¹⁶

Then the Venerable Vaṅḡsa rose from his seat, arranged his upper robe over one shoulder, and, having saluted the Blessed One reverentially, said to him: ‘An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!’

The Blessed One said: ‘Then express your inspiration, Vaṅḡsa.’

Then the Venerable Vaṅḡsa extolled the Blessed One to his face with suitable verses:

- 698 ‘Five hundred bhikkhus have gathered today,
 The fifteenth day, for purification—
 Untroubled seers who have ended re-becoming,
 Who have cut off all fetters and bonds. [192]
- 699 Just as a king, a wheel-turning monarch,
 Accompanied by his ministers,
 Travels all over this mighty earth
 Bounded by the ocean—
- 700 So they attend on the victor in battle,
 The unsurpassed caravan leader—
 The disciples bearing the triple knowledge,
 Those who have left Death behind.’⁵¹⁷
- 701 All are true sons of the Blessed One,
 Here no worthless chaff is found.
 I worship the Kinsman of the Sun,
 Destroyer of the dart of craving.’

8 Over a Thousand

On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park together with a great Sangha of bhikkhus, with 1250 bhikkhus. Now on that occasion the Blessed One was instructing, exhorting, inspiring, and encouraging the bhikkhus with a Dhamma talk concerning Nibbāna. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, directing their whole mind to it.

⁵¹⁴ On the Buddha as the originator of the path, see 22:58.

⁵¹⁵ The eulogy of Sāriputta is at 2:29; see too n.184. The wheel-turning monarch (*rājā cakkavattī*) is the ideal world-ruler of Buddhist tradition; see DN III 59,1–63,21 and MN III,172,9–177,12.

⁵¹⁶ On the triple knowledge (*tevijjā*) see n.445; on the six direct knowledges (*chaḷ-abhiññā*), n.395. Those liberated in both ways (*ubhatobhāgavimutta*) are arahants who attain arahantship along with mastery over the formless meditative attainments. Those liberated by wisdom (*paññāvimutta*) are arahants who attain the goal without mastering the formless meditations; for a formal definition see MN I 477,25–478,1, and also see 12:70 (II 123,26–124,2).

⁵¹⁷ On the wheel-turning monarch see n.515. SA explains that the Buddha is *the victor in battle* (*vijitasāṅgāmaṃ*) because he has won the battle against lust, hatred, and delusion, and because he has triumphed over the army of Māra. He is *the caravan leader* (*satthāvāha*) because he leads beings across the desert of saṃsāra on the chariot of the noble eightfold path.

Then it occurred to the Venerable Vaṅḡsa: ‘This Blessed One is instructing the bhikkhus with a Dhamma talk concerning Nibbāna. And those bhikkhus are listening to the Dhamma with eager ears.... Let me extol the Blessed One to his face with suitable verses.’

Then the Venerable Vaṅḡsa rose from his seat, arranged his upper robe over one shoulder, and, having saluted the Blessed One reverentially, said to him: ‘An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!’

‘Then express your inspiration, Vaṅḡsa.’

Then the Venerable Vaṅḡsa extolled the Blessed One to his face with suitable verses:

- 702 ‘Over a thousand bhikkhus here
 Attend upon the Sublime One
 As he teaches the dust-free Dhamma,
 Nibbāna inaccessible to fear.⁵¹⁸
- 703 They listen to the stainless Dhamma
 Taught by the Fully Enlightened One.
 The Enlightened One indeed shines
 Honoured by the Bhikkhu Sangha.
- 704 O Blessed One, your name is “Nāga,”
 The best seer of the seers.
 Like a great cloud bearing rain
 You pour down on the disciples.⁵¹⁹ [193]
- 705 Having emerged from his daytime abode
 From a desire to behold the Teacher,
 Your disciple Vaṅḡsa, O great hero,
 Bows down in worship at your feet.’

‘Had you already thought out these verses, Vaṅḡsa, or did they occur to you spontaneously?’⁵²⁰

‘I had not already thought out these verses, venerable sir; they occurred to me spontaneously.’

‘In that case, Vaṅḡsa, let some more verses, not already thought out, occur to you.’

‘Yes, venerable sir,’ the Venerable Vaṅḡsa replied. Then he extolled the Blessed One with some more verses that had not been previously thought out:

- 706 ‘Having overcome the deviant course of Māra’s path,
 You fare having demolished barrenness of mind.
 Behold him, the releaser from bondage,
 Unattached, dissecting into parts.⁵²¹
- 707 For the sake of leading us across the flood
 He declared the path with its many aspects;
 In that Deathless declared (by him),
 The seers of Dhamma stand immovable.⁵²²

⁵¹⁸ SA: Nibbāna is called ‘inaccessible to fear’ (*akutobhayaṃ*, lit. ‘no fear from anywhere’) because there is no fear from any quarter *in* Nibbāna, or because there is no fear from any quarter *for one who has attained* Nibbāna. More typically, *akutobhaya* is used as a personal epithet of the Buddha or an arahant, as at Dhṛp 196, Th 289, and Thī 333. See EV I, n.289. Even in the present case we cannot be certain that the expression is not used in apposition to the Buddha rather than to Nibbāna, as both are accusative singulars, but I follow SA in the translation.

⁵¹⁹ On *nāga* see n.84. SA explains the ambiguous expression *isīṇaṃ isisattamo* as ‘the seventh seer of the seers beginning with Vipassī,’ referring to the lineage of the seven Buddhas. ST offers, besides this explanation, an alternative based on *sattama* as the superlative of *sant*: ‘He is the best, the highest, the supreme (*sattamo uttaro* [sic: read *uttamo*?] *seṭṭho*) of seers including paccekabuddhas, Buddhist disciples, and outside seers.’ I agree with Norman that this second alternative is more likely to be correct; see EV I, n.1240.

⁵²⁰ The contrast is between *pubbe parivattakīṭā* and *ṭhānaso paṭibhanti*. SA explains that the Buddha asked this question because other bhikkhus had been criticizing Vaṅḡsa, thinking that he neglected study and meditation and passed all his time composing verses. The Master wanted to make them recognize the excellence of his spontaneous ingenuity (*paṭibhānasam-patti*).

⁵²¹ SA: *The deviant course of Māra’s path* (*ummaggapathaṃ Mārassa*) refers to the emergence of the hundreds of defilements, called a path because they are the path into the round of existence.

On barrenness of mind (*khila*) see n.84. In pāda d, I read *asitaṃ bhāgaso pavibhajjaṃ*, with Ce and Ee. Be reads *pavibhajjaṃ*. SA glosses as *vibhajantaṃ*, a present participle accusative, but Norman suggests *pavibhajjaṃ* may be an absolutive with *-m* added, and SA mentions a v.l. *pavibhajja*, which is clearly an absolutive. SA paraphrases: ‘who analyses the Dhamma by way of such groups as the foundations of mindfulness,’ etc. The explanation sounds contrived, but it is difficult to determine the original meaning.

- 708 The light-maker, having pierced right through,
Saw the transcendence of all stations;
Having known and realized it himself,
He taught the best to the five.⁵²³
- 709 When the Dhamma has been so well taught
How can those who understand it be negligent?
Therefore with reverence one should always train
Diligently in the Blessed One's Teaching.'

9 Kondañña

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the Venerable Aññā Kondañña, after a very long absence, approached the Blessed One, prostrated himself with his head at the Blessed One's feet, kissed the Blessed One's feet with his mouth, [194] and announced his name thus: 'I am Kondañña, Blessed One! I am Kondañña, Sublime One!'⁵²⁴

Then it occurred to the Venerable Vaṅgīsa: 'This Venerable Aññā Kondañña, after a very long absence, has approached the Blessed One ... kisses the Blessed One's feet and announces his name.... Let me extol the Venerable Aññā Kondañña in the Blessed One's presence with suitable verses.'

Then the Venerable Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, and, having saluted the Blessed One reverentially, said to him: 'An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!'

'Then express your inspiration, Vaṅgīsa.'

Then the Venerable Vaṅgīsa extolled the Venerable Aññā Kondañña in the Blessed One's presence with suitable verses:

- 710 'Enlightened in succession to the Buddha,
The elder Kondañña, of strong endeavour,
Is one who gains pleasant dwellings,
One who often gains the seclusions.⁵²⁵
- 711 Whatever may be attained by a disciple
Who practises the Master's Teaching,
All that has been attained by him,
One who trained diligently.
- 712 Of great might, a triple-knowledge man,
Skilled in the course of others' minds—
Kondañña, a true heir of the Buddha,
Pays homage at the Teacher's feet.'⁵²⁶

⁵²² In pāda c, Be reads *tasmim ce* in text and *tasmim ca* in SA lemma; the latter is the reading at Th 1243. Norman, on metrical grounds, suggests reading *tamhi ca* or *tasmim[m] ca*. I understand the clause to be a true locative rather than a locative absolute, and would understand 'the Deathless' here to be a contraction of 'the path to the Deathless,' alluded to in pāda b.

⁵²³ (He) saw the transcendence of all stations (*sabbatthitīnam atikkamam addasa*). SA: He saw Nibbāna, the transcendence of all the standpoints of views and of all the stations of consciousness. Six standpoints of views (*diṭṭhiṭṭhāna*) are mentioned at MN I 135,27–136,2; eight at Paṭi I 138,14–26). Four stations of consciousness (*viññāṇaṭṭhiti*) are at DN III 228,6–13, four at DN III 253,9–20; see too 22:54.

SA: *The best (agga)* is the supreme Dhamma; or if the v.l. *agge* is adopted, the meaning is: at the beginning, first of all. *The five (dasaddhānam)*, lit. 'half of ten' are the bhikkhus of the group of five (i.e., the first five disciples). Thus the meaning is: He taught the best Dhamma to the five bhikkhus, or he taught the five bhikkhus at the beginning (of his ministry).

⁵²⁴ The elder's first name is spelled Aññāsī in Be and Ee; here I follow Ce. He was one of the first five disciples and the very first to obtain comprehension of the Dhamma; it was for this reason that he was given the name 'Aññā' (or 'Aññāsī'), which means 'understanding' (or 'understood'). See 56:11 (V 424,8–11). According to SA, the 'very long absence' was twelve years, during which he dwelt on the bank of the Mandākini Lotus Pond in the Chaddanta Forest in the Himalayas, a dwelling place favoured by paccekabuddhas. He was fond of seclusion and thus rarely joined in the activities of the community.

⁵²⁵ *Enlightened in succession to the Buddha (buddhānubuddho)*. SA: First the Teacher awakened to the four noble truths and after him the Elder Kondañña awakened to them. The pleasant dwellings (*sukhavihārā*) are the 'pleasant dwellings in this present life' (*diṭṭhadhammasukhavihārā*), i.e. the jhānas and fruition attainment; the seclusions (*vivekā*) are the three seclusions (of *body* through physical solitude, of *mind* through jhāna, and *seclusion from the acquisitions* by destruction of all defilements). *Buddhānubuddha* is used in a more general sense in 16:5 (II 203,7) with reference to the old generation of enlightened monks.

⁵²⁶ In pāda c we should read *buddhadāyādo* with Be and Ce, as against *buddhasāvako* in Ee. SA states that although only four *abhiññā* are mentioned, the elder possessed all six. He had come to take leave of the Buddha as he realized that the time

10 Moggallāna

On one occasion the Blessed One was dwelling at Rājagaha on the Black Rock on the Isigili Slope, together with a great Sangha of bhikkhus, with five hundred bhikkhus all of whom were arahants. Thereupon the Venerable Mahāmoggallāna searched their minds with his own mind (and saw that they were) released, without acquisitions.

Then it occurred to the Venerable Vaṅgīsa: ‘The Blessed One is dwelling at Rājagaha on the Black Rock on the Isigili Slope.... Thereupon the Venerable Mahāmoggallāna has searched their minds with his own mind (and seen that they are) released, without acquisitions. Let me extol the Venerable Mahāmoggallāna in the Blessed One’s presence with suitable verses.’ [195]

Then the Venerable Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, and, having saluted the Blessed One reverentially, said to him: ‘An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!’

‘Then express your inspiration, Vaṅgīsa.’

Then the Venerable Vaṅgīsa extolled the Venerable Mahāmoggallāna in the Blessed One’s presence with suitable verses:

- 713 ‘While the sage is seated on the mountain slope,
Gone to the far shore of suffering,
His disciples sit in attendance on him,
Triple-knowledge men who have left Death behind.
- 714 Moggallāna, great in spiritual power,
Encompassed their minds with his own,
And searching (he came to see) their minds:
Fully released, without acquisitions!
- 715 Thus those perfect in many qualities
Attend upon Gotama,
The sage perfect in all respects,
Gone to the far shore of suffering.’⁵²⁷

11 Gaggarā

On one occasion the Blessed One was dwelling at Campā on the bank of the Gaggarā Lotus Pond together with a great Sangha of bhikkhus, with five hundred bhikkhus, seven hundred male lay followers, seven hundred female lay followers, and many thousands of devatās. The Blessed One outshone them in beauty and glory.

Then it occurred to the Venerable Vaṅgīsa: ‘This Blessed One is dwelling at Campā ... and many thousands of devatās. The Blessed One outshines them in beauty and glory. Let me extol the Blessed One to his face with suitable verses.’

Then the Venerable Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, and, having saluted the Blessed One reverentially, said to him: ‘An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!’

‘Then express your inspiration, Vaṅgīsa.’

Then the Venerable Vaṅgīsa extolled the Blessed One to his face with a suitable verse: [196]

- 716 ‘As the moon shines in a cloudless sky,
As the sun shines devoid of stain,
So you, Aṅgīrasa, O great sage,

for his parinibbāna was approaching. After this meeting he returned to the Himalayas and passed away in his hut. The elephants were the first to mourn his death and honoured him by escorting his body in procession across the Himalayas. Then the devas built a casket for the body and passed it up through the various celestial realms so that the devas and Brahmās could pay final homage to him. The casket was then returned to earth for the cremation. The remains were brought to the Buddha, who placed them in a cetiya, ‘and even today, it is said, that cetiya still stands.’

⁵²⁷ In all eds. of SN and Th 1251 the text here reads *sabbaṅgasampannaṃ* in pāda a and *anekākārasampannaṃ* in pāda c, both accusative singulars set in apposition to the Buddha. This reading is doubtlessly ancient, for it is commented on as such by both SA and ThA. It is puzzling, however, that after having been described as ‘perfect in all respects’ the Buddha should then be described as ‘perfect in many (good) qualities’—almost as if his excellence is being diminished **to be puzzled by such a simple and innocuous thing and then to change the grammar in order that it may match one's own limited understanding is nothing less than egregious.** I have accepted VĀT's ingenious solution to this problem: that we amend the compound in pāda c to a nominative plural, *anekākārasampannā*, which then becomes a description, altogether apt, of the triple knowledge arahants attending on the Buddha. These are the subject of *payirūpāsanti*, while *Gotamaṃ* remains the object, still qualified as *sabbaṅgasampannaṃ*. Note that at Th 1158c *anekākārasampanne* is used with reference to Sāriputta on the occasion of his parinibbāna; significantly, that verse mirrors v.579 (SN I 158 = DN 157), recited at the Buddha's parinibbāna, extolling the latter as *sabbākāravārūpete*, ‘perfect in all excellent qualities.’

Outshine the whole world with your glory.’

12 Vaṅgīsa

On one occasion the Venerable Vaṅgīsa was dwelling at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the Venerable Vaṅgīsa had only recently attained arahantship and, while experiencing the happiness of liberation, on that occasion he recited these verses:⁵²⁸

- 717 ‘Drunk on poetry, I used to wander
 From village to village, from town to town.
 Then I saw the Enlightened One
 And faith arose within me.’⁵²⁹
- 718 He then taught me the Dhamma:
 Aggregates, sense bases, and elements.
 Having heard the Dhamma from him,
 I went forth into homelessness.
- 719 Indeed, for the good of many,
 The sage attained enlightenment,
 For the bhikkhus and bhikkhunīs
 Who have reached and seen the fixed course.’⁵³⁰
- 720 Welcome indeed has it been for me,
 My coming into the Buddha’s presence.
 The three knowledges have been obtained,
 The Buddha’s Teaching has been done.
- 721 I know now my past abodes,
 The divine eye is purified.
 A triple knowledge man, attained to spiritual powers,
 I am skilled in the course of others’ minds.’⁵³¹

⁵²⁸ **Vv.717–21** are considerably more compressed than the partly parallel verses at Th 1253–67.

⁵²⁹ *Kāveyyamattā*, ‘drunk on poetry,’ occurs at **v.443a**. SA relates here the story of Vaṅgīsa’s first meeting with the Buddha, also found at DhPA IV 226–28; see BL 3:334–36 and Introduction, p.??.

⁵³⁰ If this verse seems narrowly monastic in focus, its counterpart Th 1256–57 corrects the imbalance by mentioning all four classes of disciples:

Indeed, for the good of many
 The Tathāgatas arise,
 For the women and men
 Who practise their teaching.
 For their sake indeed
 The sage attained enlightenment,
 For the bhikkhus and bhikkhunīs
 Who have reached and seen the fixed course.

Pāda d reads: *ye niyāmagataddasā*. SA glosses: *ye niyāmagatā c’eva niyāmadāsā ca*; ‘who have reached the fixed course and seen the fixed course.’ ST: ‘The bhikkhus and bhikkhunīs who are noble disciples of the Buddha have reached the fixed course by abiding in the fruit and have seen the fixed course by abiding in the path.’ *Niyāma* here no doubt represents *sam-mattaniyāma*, ‘the fixed course of rightness,’ i.e., the supramundane noble eightfold path; see **25:1–10** and **III,n.<25:??>**.

⁵³¹ SA: Although the divine ear is not mentioned it should be included. Thus he was a great disciple who had attained the six *abhiññā*.

Book IX
Chapter 9
Connected Discourses in the Woods
(*Vana-saṃyutta*)

1 Seclusion

[197] Thus have I heard. On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, while that bhikkhu had gone for his day's abiding, he kept on thinking evil unwholesome thoughts connected with the household life.

Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

- 722 'Desiring seclusion you entered the woods,
 Yet your mind gushes outwardly.
 Remove, man, the desire for people;
 Then you'll be happy, devoid of lust.⁵³²
- 723 Abandon discontent, you, be mindful—
 Let us remind (you) of that (way) of the good.
 Truly hard to cross is the dusty abyss;
 Don't let sensual dust drag you down.⁵³³
- 724 Just as a bird littered with soil
 With a shake flicks off the sticky dust,
 So a bhikkhu, strenuous and mindful,
 With a shake flicks off the sticky dust.'

Then that bhikkhu, stirred up by that devatā, acquired a sense of urgency.

2 Rousing

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. [198] Now on that occasion when that bhikkhu had gone for his day's abiding he fell asleep.⁵³⁴ Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

- 725 'Get up, bhikkhu, why lie down?
 What good can sleep do for you?
 What slumber is there for one afflicted,
 For one stricken, pierced by the dart?
- 726 Nurture in yourself that faith
 With which you left behind your home

⁵³² In pāda c, since *vinayassu* is a middle voice, second person imperative, *jano*, though nominative, may function as a vocative lengthened to fit the metre. SA seems to support this with its gloss: *tvaṃ jano aññasmiṃ jane chandarāgaṃ vinayassu*; 'you, person, remove desire and lust for other people.' The sentiment of this verse is echoed by Th 149–50.

⁵³³ I read pādas ab with Ee: *Aratim pajahāsi so sato/Bhavāsi sataṃ taṃ sārāyāma*. The metre, according to Norman, is irregular Vaitālīya (private communication). In pāda a, *so* is a third person demonstrative used with a second person verb, a construction already encountered at v.616c; see n.454. V'T prefers a reading of SS: *Aratim pajahāsi sato bhavāsi/Bhavataṃ sataṃ taṃ sārāyāma*. SA and SṬ, however, do not comment on *bhavataṃ*, and thus it seems this reading was not in the texts available to the commentators. The verbs *pajahāsi* and *bhavāsi*, which SA glosses with the imperatives *pajaha* and *bhava*, conform to the criteria of the subjunctive, a rare and archaic form in Pāli (see Geiger, *Pāli Grammar*, §123). Ce reads the last verb as *sādayāma*, but *sārāyāma* (Ee and Be) makes better sense. This is the subjunctive causative of *sarati*, to remember > to remind (see Geiger, *Pāli Grammar*, §126).

Pāda b is particularly obscure and it is obvious the commentators were unsure how to handle it. SA offers two alternative interpretations of *sataṃ taṃ sārāyāma*: "Let us also remind you, a mindful one, a wise one [SṬ: to dispel worldly thoughts whenever they arise]"; or, "Let us remind you of the Dhamma of the good ones [SṬ: of the Dhamma of the good persons for the removal of defilements]" (*satimantaṃ paṇḍitaṃ taṃ mayam pi [yathā-uppannaṃ vitakkaṃ vinodanāya] sārāyāma, sataṃ vā dhammaṃ [sappurisānaṃ kilesavigamanadhammaṃ] mayam taṃ sārāyāma*). I have bypassed both alternatives and adopted a rendering suggested by V'T, in which 'you' is taken to be implicit and *taṃ* represents 'that way' (of the good). In pāda c we should read *duttaro* with Be and Ce.

⁵³⁴ SA: It is said that this bhikkhu was an arahant. After returning from a distant alms round he was fatigued and lay down to rest, but he did not actually fall asleep (even though the text says he did!). Thinking that he was lethargic and was neglecting his meditation practice, the devatā came to reprove him.

And went forth into homelessness:
Don't come under the control of sloth.'

(The bhikkhu:)⁵³⁵

- 727 'Fleeting and unstable are sensual pleasures
With which the dullard is enthralled.
When he's free, detached among those bound,
Why trouble one gone forth?
728 When, by the removal of desire and lust
And the transcendence of ignorance,
That knowledge has been cleansed in him,
Why trouble one gone forth?'⁵³⁶
729 When, by breaking ignorance with knowledge
And by the destruction of the taints,
He is sorrowless, beyond despair,
Why trouble one gone forth?
730 When he is energetic and resolute,
Always firm in his exertion,
Aspiring to attain Nibbāna,
Why trouble one gone forth?'⁵³⁷

3 Kassapagotta

On one occasion the Venerable Kassapagotta was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, when he had gone for his day's abiding, the Venerable Kassapagotta exhorted a certain hunter.⁵³⁸ Then the devatā that inhabited that woodland thicket, having compassion for the Venerable Kassapagotta, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

- 731 'The bhikkhu strikes me as a dolt
Who out of season exhorts a hunter,
One who roams in the rugged mountains
With little wisdom, void of sense.
732 He listens but does not understand,
He looks but does not see;
Though the Dhamma is being spoken,
The fool does not grasp the meaning. [199]
733 Even if you would bring ten lamps
(Into his presence), Kassapa,
Still he would not see any forms,
For he does not have eyes to see.'

Then the Venerable Kassapagotta, stirred up by that devatā, acquired a sense of urgency.

4 A Number

On one occasion a number of bhikkhus were dwelling among the Kosalans in a certain woodland thicket. Then, when they had spent the rains there, after the three months had passed those bhikkhus set out on tour. Then the

⁵³⁵ SA is unsure whether to ascribe the verses that follow to the devatā or to the bhikkhu and therefore proposes two alternative interpretations. All three printed eds. indicate a change of voice before this verse, and thus I translate on the assumption that the bhikkhu is the speaker. Further, SA takes the implicit subject of *tape* to be *divāsoppam*, and explains the sense, 'Why should sleeping by day trouble an arahant bhikkhu?'; but as the optative *tape* can be either second or third person singular, it seems more fitting to take the implicit subject to be the devatā, addressed by the elder in the second person, 'Why (should you) trouble...?'

⁵³⁶ SA: 'That knowledge' (*taṃ ñāṇaṃ*) is the knowledge of the four noble truths. In pāda a of the next verse I read *bhetvā* with Ce and Ee, as against *chetvā* in Be.

⁵³⁷ It seems that while the preceding two verses describe the arahant, this verse describes the *sekha*, the disciple in higher training, who is still striving to attain Nibbāna.

⁵³⁸ SA glosses *cheta* with *migaluddaka*, a deer-hunter. He had gone out that morning to hunt and was pursuing a deer when he came upon the elder meditating in the woods. The elder set about teaching him the Dhamma, but although the hunter looked with his eyes and listened with his ears his mind still ran in pursuit of the deer.

devatā that inhabited that woodland thicket, not seeing those bhikkhus, lamenting, on that occasion recited this verse:

734 ‘Today discontent appears to me
When I see here so many deserted seats.
Where have they gone, Gotama’s disciples,
Those splendid speakers rich in learning?’⁵³⁹

When this was said, another devatā replied in verse:

735 ‘They’ve gone to Magadha, gone to Kosala,
And some are in the Vajjian land.
Like deer that roam free from ties,
The bhikkhus dwell without abode.’⁵⁴⁰

5 Ānanda

On one occasion the Venerable Ānanda was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion the Venerable Ānanda was excessively involved instructing lay people.⁵⁴¹ Then the devatā that inhabited that woodland thicket, having compassion for the Venerable Ānanda, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:

736 ‘Having entered the thicket at the foot of a tree,
Having placed Nibbāna in your heart, [200]
Meditate, Gotama, and be not negligent!
What will this hullabaloo do for you?’⁵⁴²

Then the Venerable Ānanda, stirred up by that deity, acquired a sense of urgency.

6 Anuruddha

On one occasion the Venerable Anuruddha was dwelling among the Kosalans in a certain woodland thicket. Then a certain devatā of the Tāvātimsa host named Jālīnī, a former consort of the Venerable Anuruddha, approached him and addressed him in verse:⁵⁴³

737 ‘Direct your mind there (to that realm)
Where you dwelt in the past
Among the Tāvātimsa devas
For whom all desires are fulfilled.
You will shine forth highly honoured,
Surrounded by celestial maidens.’

(Anuruddha:)

738 ‘Miserable are celestial maidens,

⁵³⁹ Geiger has caught the sense: ‘It seemed to the devatā that discontent with the monastic life had overcome the bhikkhus and they had given it up’ (GermTr, p.311, n.2). On *arati* see **n.486**.

⁵⁴⁰ SA: Just as deer, wandering in the foothills or woodland thickets, wander wherever they find pleasant pastureland and dangers are absent, and have no attachment to their parents’ property or a family heirloom, so the homeless bhikkhus, without fixed abode, wander wherever they can easily find suitable climate, food, companionship, lodgings, and Dhamma-teachings, and have no attachment to the property of their teacher and preceptor or to a family heirloom.

⁵⁴¹ SA: This sutta takes place shortly after the Buddha’s parinibbāna. The Venerable Mahākassapa had enjoined Ānanda to attain arahantship before the first Buddhist council convened, scheduled to begin during the rains retreat. Ānanda had gone to the Kosala country and entered a forest abode to meditate, but when the people found out he was there they continually came to him lamenting over the demise of the Master. Thus Ānanda constantly had to instruct them in the law of impermanence. The devatā, aware that the council could succeed only if Ānanda attended as an arahant, came to incite him to resume his meditation.

⁵⁴² At Th 119 the verse is ascribed to one Vajjiputtaka Thera but is not found among Ānanda’s own verses in Th.

All three eds. read pāda b: *Nibbānaṃ hadayasmiṃ opiya*. At Th 119 the last word is spelt *osiya*, and we should adopt this spelling here, taking it as an absolutive of the verb *oseti* proposed by Norman at EV I, n.119; see too **n.223** above. SA supports this with its gloss *pakkhipitvā*, ‘having placed.’ SA explains that one deposits Nibbāna in one’s heart by way of function (*kiccato*) and by way of object (*ārammaṇato*): by way of function when one arouses energy with the thought, ‘I will attain Nibbāna’; by way of object when one sits absorbed in a meditative attainment having Nibbāna as its object (i.e., in *phalasamāpatti*, the attainment of fruition).

In pāda d, *biḷibīlikā* is explained by ST as purposeless activity (*atthavirahitā pavattā kiriyā*). The devatā refers thus to Ānanda’s talk with the lay people because it does not conduce to his attainment of the goal of the holy life.

⁵⁴³ Her name Jālīnī, ‘Ensnarer,’ is used as an epithet for *taṇhā* at **v.433a**; see too **n.278** and AN II 211,31. According to SA, she had been his chief consort in their immediately preceding existence in the Tāvātimsa heaven.

Established in their identity,
And miserable too are those beings
Attached to celestial maidens.’⁵⁴⁴

(Jālinī:)

739 “They do not know bliss
Who have not seen Nandana,
The abode of the glorious male devas
Belonging to the host of Thirty.”

(Anuruddha:)

740 “Don’t you know, you fool,
That maxim of the arahants?
Impermanent are all constructions,
Subject to arising and vanishing.
Having arisen, they cease:
Their appeasement is blissful.”
741 Now I will never again dwell
Among the deva host, Jālinī!
The wandering on in birth is ended:
Now there is no more re-becoming.’

7 Nāgadatta

On one occasion the Venerable Nāgadatta was dwelling among the Kosalans in a certain woodland thicket.⁵⁴⁵ Now on that occasion the Venerable Nāgadatta had been entering the village too early and returning too late in the day. Then the devatā that inhabited that woodland thicket, having compassion for the Venerable Nāgadatta, desiring his good, desiring to stir up a sense of urgency in him, [201] approached him and addressed him in verses:

742 ‘Entering the village too early,
Returning too late in the day,
Nāgadatta associates too closely with lay folk,
Sharing their pleasures and pains.’⁵⁴⁶
743 I am afraid for Nāgadatta,
So impudent, bound to families.
Do not get caught by the King of Death,
By the grip of the powerful End-maker.’

Then the Venerable Nāgadatta, stirred up by that deity, acquired a sense of urgency.

⁵⁴⁴ SA: They are not *duggata* in the sense that they live in a miserable realm (*duggati*), for they dwell in a fortunate realm enjoying their success. They are miserable because of their conduct, for when they expire they might be reborn even in hell. In pāda b, *sakkāya*, ‘identity,’ is the compound of the five aggregates of clinging, which are all suffering (*dukkha*) because of their impermanence. SA explains that the celestial maidens are ‘established in their identity’ (*sakkāyasmim patitthitā*) for eight reasons: because of lust, hatred, delusion, views, the underlying tendencies, conceit, doubt, and restlessness. These are the same as the eight ways beings are ‘established in what can be expressed’; see n.35. On *sakkāya* see 22:105, and on the devas being included in *sakkāya*, 22:78 (III 85,20–28).

In pāda d, Be and Ce read *devakaññāhi patthitā*, ‘desired by celestial maidens,’ and Ee *devakaññābhipattikā*. Since p/s confusion is not uncommon in the texts (see EV I, n.49), we can infer that the original reading is that found in SS, *devakaññābhisattikā*, which is also the reading preferred by CPD. *Abhisattika* is an adjective formed from the past participle of *abhisajjati*, ‘to be attached to.’ I am thankful to V’T for pointing this out to me.

⁵⁴⁵ He is not identified in SA, and DPPN records nothing about him except what is found in the present sutta.

⁵⁴⁶ I follow the reading of this verse and the next proposed by Alsdorf (in *Die Āryā-Strophen des Pali-Kanons*, pp.319–20), but with modifications suggested by V’T (namely, changing Alsdorf’s long vocative Nāgadattā to the nominative, and the four long vocatives in the second verse to accusatives, as in the printed eds.):

*Kāle pavissa gāmaṃ/Nāgadatto divā ca āgantvā
ativela-cārī samsaṭṭho/gahaṭṭhehi samāna-sukha-dukkho.
Bhāyāmi Nāgadattaṃ/suppagabbhaṃ kulesu vinibaddhaṃ,
mā h’eva maccu-rañño/balavato antakassa vasam esi!*

‘Entering the village too early and returning too late in the day’ and ‘associating closely with lay people and monks in a worldly way’ are two of five factors said to lead to a bhikkhu’s falling away from the higher training (AN III 116,27–117,7). The meaning of the compound *samānasukhadukkhā* is explained at 22:3 (III 11,5–6), though the compound itself does not occur there. The same compound is used at DN III 187,11–15 in a positive sense as a characteristic of a true friend.

8 Family Mistress

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion that bhikkhu had become excessively intimate with a certain family. Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, manifested herself in the form of the mistress of that family. Having approached that bhikkhu, she addressed him in verse:⁵⁴⁷

744 ‘By the riverbanks and in the rest house,
In the meeting halls and along the roads,
People gather and gossip about this:
What’s going on between you and me?’

(The bhikkhu:)

745 ‘There are many disagreeable sounds
That an ascetic must patiently endure.
One should not be dismayed on that account,
For it is not by this one becomes defiled.
746 If one is frightened by random sounds
Like an antelope dwelling in the woods,
They call him “one with a fickle mind”:
For him the practice does not succeed.’⁵⁴⁸

9 Vajjian Prince (or Vesālī)

On one occasion a certain bhikkhu, a Vajjian prince, was dwelling at Vesālī in a certain woodland thicket. Now on that occasion an all-night festival was being held in Vesālī. [202] Then that bhikkhu, lamenting as he heard the clamour of instruments, gongs, and music coming from Vesālī,⁵⁴⁹ on that occasion recited this verse:

747 ‘We dwell in the forest all alone
Like a log rejected in the woods.
On such a splendid night as this
Who is there worse off than us?’

Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:

748 ‘As you dwell in the forest all alone
Like a log rejected in the woods,
Many are those who envy you,
As hell-beings those going to heaven.’⁵⁵⁰

Then that bhikkhu, stirred up by that devatā, acquired a sense of urgency.

10 Reciting

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion that bhikkhu had been excessively engrossed in recitation, but on a later occasion he passed the

⁵⁴⁷ SA: He had received a meditation subject from the Buddha and entered a woodland thicket. The next day a family gave him alms and offered to provide him with regular support. Thereby he attained arahantship and continued to dwell in the same place enjoying the bliss of fruition attainment. The devatā (a female) was not aware of the elder’s attainment and thought he had formed an intimate relationship with the mistress of the family. Therefore she came in order to reproach him. Neither SA nor SṬ comments on the rare expression *kulagharaṇī*.

⁵⁴⁸ The antelope (*vātamiga*, lit. ‘wind-deer’) is the subject of Ja No. 14. SA: As an antelope in the woods becomes frightened by the sound of the wind rustling the leaves, so is it with one frightened by sounds (i.e., by rumours). The practice (*vata*) of one who is fickle-minded (*lahucitta*, lit. ‘light-minded’) does not succeed; but this elder, being an arahant, was one with a successful practice.

⁵⁴⁹ An amplified version of this sutta is found at DhP III 460–62; see BL 3:182–83.

SA: The clamour (*nigghosasadda*) of instruments (*turiya*; SṬ: of drums, conch shells, cymbals, lutes, etc.); of gongs (*tālita*; SṬ: of things that are struck in rhythm); and of music (*vādita*; SṬ: of lutes, flutes, horns, etc.). See too n.343.

⁵⁵⁰ SA: ‘Many are those who yearn for your state—a forest-dwelling elder clad in rag-robles, subsisting on almsfood, going on uninterrupted alms round, with few wishes, content, etc.’ SA glosses *saggagāminam* as ‘those going to heaven and those (already) gone there.’

time living at ease and keeping silent.⁵⁵¹ Then the devatā that inhabited that woodland thicket, no longer hearing that bhikkhu recite the Dhamma, approached him and addressed him in verse:

749 ‘Bhikkhu, why don’t you recite Dhamma-stanzas,
Living in communion with other bhikkhus?
Hearing the Dhamma, one gains confidence;
In this very life (the reciter) gains praise.’

(The bhikkhu:)

750 ‘In the past I was fond of Dhamma-stanzas
So long as I had not achieved dispassion. [203]
But from the time I achieved dispassion
(I dwell in what) the good men call
“The laying down by final knowledge”
Of anything seen, heard, or thought.’⁵⁵²

11 Unwholesome Thoughts

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, when that bhikkhu had gone for the day’s abiding, he kept on thinking evil unwholesome thoughts, that is, thoughts of sensuality, thoughts of ill will, thoughts of harming. Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

751 ‘Because of attending improperly,
You, sir, are eaten by your thoughts.
Having relinquished the improper way,
You should reflect properly.’⁵⁵³
752 By basing your thoughts on the Teacher,
On Dhamma, Sangha, and your own virtues,
You will surely attain to gladness,
And rapture and happiness as well.
Then when you are suffused with gladness,
You’ll make an end to suffering.’

Then that bhikkhu, stirred up by that devatā, acquired a sense of urgency.

12 Noon

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Then the devatā that inhabited that woodland thicket approached that bhikkhu and recited this verse in his presence:

753 ‘When the noon hour sets in
And the birds have settled down,
The mighty forest itself murmurs:
How fearful that appears to me!’

(The bhikkhu:)

754 ‘When the noon hour sets in
And the birds have settled down,
The mighty forest itself murmurs:
How delightful that appears to me!’

⁵⁵¹ *Appossukko tuṇhībhūto saṅkasāyati*. The expression occurs also at **21:4** (II 277,12) and **35:240** (IV 178,1–2). see above **n.53**. SA: He attained arahantship and reflected, ‘I have attained the goal for the sake of which I did the recitation, so why continue with it?’ Then he passed the time in the bliss of fruition attainment.

⁵⁵² The five pāda verse is unusual. The sense requires that in pāda b we read *na samāgamimha*; though the printed eds. do not include *na*, the suggested reading is found in a Burmese ms. referred to in the notes of Ee. SA explains *virāgena*, dispassion, as the noble path. In pāda d, *aññāya nikkhepanaṃ* is a syntactical compound; see **n.68**. SA takes *aññāya* as the absolute (= *jānitvā*), though it might also be the instrumental of *aññā*.

⁵⁵³ In pāda a, I read the verb as *khajjasi* with Be and Ce, as against Ee’s *majjasi*, ‘intoxicated with.’ Improper attention (*ayoniso manasikāra*) is traditionally explained as attending to things as permanent, pleasurable, self, and beautiful; proper attention (*yoniso manasikāra*), as attending to the true characteristics of things—impermanence, suffering, non-self, and foulness.

13 Loose in Sense Faculties

On one occasion a number of bhikkhus were dwelling among the Kosalans in a certain woodland thicket. They were restless, puffed up, personally vain, rough-tongued, [204] rambling in their talk, muddle-minded, without clear comprehension, unconcentrated, with wandering minds, loose in their sense faculties. Then the devatā that inhabited that woodland thicket, having compassion for those bhikkhus, desiring their good, desiring to stir up a sense of urgency in them, approached them and addressed them with verses:

- 755 ‘In the past the bhikkhus lived happily,
 The disciples of Gotama.
 Without wishes they sought their alms,
 Without wishes they used their lodgings.
 Having known the world’s impermanence,
 They made an end to suffering.
 756 But now like headmen in a village
 They make themselves hard to maintain.
 They eat and eat and then lie down,
 Infatuated in others’ homes.
 757 Having reverently saluted the Sangha,
 I here speak only about some:
 They are rejected, without protector,
 Become just like the dead.
 758 My statement is made with reference
 To those who dwell in negligence.
 As for those who dwell in diligence,
 To them I humbly pay homage.’

Then those bhikkhus, stirred up by that devatā, acquired a sense of urgency.

14 The Thief of Scent

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, when he had returned from his alms round, after his meal that bhikkhu used to descend into a pond and sniff a red lotus. Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:⁵⁵⁴

- 759 ‘When you sniff this lotus flower,
 An item that has not been given,
 This is one factor of theft:
 You, dear sir, are a thief of scent.’
 (The bhikkhu:)
 760 ‘I do not take, I do not damage,
 I sniff the lotus from afar;
 So for what reason do you say
 That I am a thief of scent?’⁵⁵⁵
 761 One who digs up the lotus stalks,
 One who damages the lotus flowers,
 One of such rough behaviour:
 Why is he not spoken to?’⁵⁵⁶ [205]
 (The devatā:)
 762 ‘When a person is rough and fierce,

⁵⁵⁴ The identical story, including the verses, is found at Ja No. 392 (III 307–10), with the Bodhisatta in the role of the bhikkhu.

SA: When she saw the bhikkhu sniff the lotus, the devatā thought: ‘Having received a meditation subject from the Buddha and entered the forest to meditate, this bhikkhu is instead meditating on the scent of flowers. If his craving for scent increases it will destroy his welfare. Let me draw near and reproach him.’

⁵⁵⁵ SA: *Vañṇena* (in pāda c): *kāraṇena*. See PED, s.v. *vaṇṇa* (11), and v.770a below.

⁵⁵⁶ All three eds. read, in pāda c, *ākhiṇṇakammanto*, which SA glosses *aparissuddhakammanto*, ‘of impure deed.’ But SS read *akhīṇa-*, which is acknowledged by SA as a v.l. and glossed *kakkhalakammanto*, ‘of rough deed.’ While SA (Be) reads *akhīṇakammanto*, SA (Ce) has *akkhīṇakammanto*, which represents more correctly initial *ā + kh*; *ākhīṇa-* would also be acceptable. That this reading is to be preferred here to *ākhiṇṇa-* is confirmed by v.762a, where *ākhīṇaluddo* would certainly make much better sense than the given reading *ākhiṇṇaluddho*. See Norman, ‘Two Pāli Etymologies,’ *Collected Papers*, 2:78–79.

Badly soiled like a nursing cloth,
 I have nothing at all to say to him;
 But it's to you that I ought to speak.
 763 For a person who is without blemish,
 Always in quest of purity,
 Even a mere hair's tip of evil
 Appears as massive as a cloud.'

(The bhikkhu:)

764 'Surely, spirit, you understand me,
 And you have compassion for me.
 Please, O spirit, speak to me again,
 Whenever you see such a deed.'

(The devatā:)

765 'We don't live with your support,
 Nor are we your hired servant.
 You, bhikkhu, should know for yourself
 The way to a good destination.'⁵⁵⁷

Then that bhikkhu, stirred by that devatā, acquired a sense of urgency.

⁵⁵⁷ In pāda b we should read *bhatakāmhase* with Be and Ce. SA: The deva, it is said, thought: 'This bhikkhu might become negligent, thinking that he has a deity looking after his welfare. I won't accept his proposal.'

Book X
Chapter 10
Connected Discourses with Yakkhas
(Yakkha-samyutta)

1 Indaka

[206] Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on the mountain Inda's Peak, the haunt of the yakkha Indaka.⁵⁵⁸ Then the yakkha Indaka approached the Blessed One and addressed him in verse:

- 766 'The Buddhas say that form is not the soul.
 How then does one obtain this body?
 From where do one's bones and liver come?
 How is one begotten in the womb?'⁵⁵⁹
- 767 'First there is the *kalala*;
 From the *kalala* comes the *abbuda*;
 From the *abbuda* the *pesī* is produced;
 From the *pesī* the *ghana* arises;
 From the *ghana* emerge the limbs,
 The head-hair, body-hair, and nails.
- 768 And whatever food the mother eats—
 The meals and drink that she consumes—
 By this the being there is maintained,
 The person inside the mother's womb.'⁵⁶⁰

2 Sakkanāmaka

On one occasion the Blessed One was dwelling at Rājagaha on the mountain Vulture Peak. Then the yakkha Sakkanāmaka approached the Blessed One and addressed him in verse:

- 769 'When you've abandoned all the knots,
 As one fully liberated,
 It isn't good for a recluse like you
 To be instructing others.'⁵⁶¹
- 770 'If, O Sakka, for some reason
 Intimacy with someone should arise,
 The wise man ought not to stir his mind
 With compassion towards such a one.
- 771 But if with a mind clear and pure
 He instructs others,
 He does not thereby become attached
 Through his compassion and kindness.'⁵⁶² [207]

⁵⁵⁸ SA: This was the yakkha who dwelt on Inda's Peak. Sometimes a peak is named after a yakkha, sometimes a yakkha after a peak.

⁵⁵⁹ SA glosses *sajjati* in pāda d with *laggati tiṭṭhati*, 'sticks, persists,' apparently taking *sajjati* as equivalent to Skt *sajyate* (see SED, s.v. *sañj* (2)). But the word may be a passive representing Skt *srjyati* for which SED (s.v. *srj*) lists as meanings 'to create, procreate, beget, produce.' I translate on the assumption that this is the original derivation. See too PED, *sajati* (1).

SA says that this yakkha was a personalist (*puggalavādī*) who held the view that a being is produced in the womb at a single stroke (*ekappahāren'eva satto mātukucchismiṃ nibbattati*). The Buddha's answer is intended to refute the yakkha's belief by showing that a being develops gradually (*anupubbena pana vaḍḍhati*).

⁵⁶⁰ The Pāli terms refer to the different stages in the formation of the embryo. SA: The *kalala* is the size of a drop of oil placed on the tip of a thread made from three strands of wool. After a week *from the kalala comes the abbuda*, which is the colour of meat-washing water. After another week, *from the abbuda the pesī is produced*, which is similar to molten tin [ST: in shape, but in colour it is pink]. After still another week, *from the pesī the ghana arises*, which has the shape of a chicken egg. In the fifth week, *from the ghana emerge the limbs*: five pimples appear, the rudiments of the arms, legs, and head. But the head-hairs and so forth are not produced until the forty-second week.

⁵⁶¹ SA: This yakkha, it is said, belonged to Māra's faction (*mārapakkhika-yakkha*). His verse parallels Māra's reproach to the Buddha at 4:14, and the Buddha's reply echoes that there. ST explains the purport to be that the wise man's compassion and kindness are not tainted by worldly affection.

3 Sūciloma

On one occasion the Blessed One was dwelling at Gayā at the Taṅkita Bed, the haunt of the yakkha Sūciloma.⁵⁶³ Now on that occasion the yakkha Khara and the yakkha Sūciloma were passing by not far from the Blessed One. Then the yakkha Khara said to the yakkha Sūciloma: ‘That is a recluse.’

‘That is not a recluse; that is a sham recluse.⁵⁶⁴ I’ll soon find out whether he is a recluse or a sham recluse.’

Then the yakkha Sūciloma approached the Blessed One and bent over the Blessed One. The Blessed One drew back. Then the yakkha Sūciloma said to the Blessed One: ‘Are you afraid of me, recluse?’

‘I’m not afraid of you, friend. It is just that your touch is evil.’⁵⁶⁵

‘I’ll ask you a question, recluse. If you won’t answer me, I’ll drive you insane or I’ll split your heart or I’ll grab you by the feet and hurl you across the Ganges.’

‘I do not see anyone in this world, friend, with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans, who could drive me insane or split my heart or grab me by the feet and hurl me across the Ganges. But ask whatever you want, friend.’

- 772 ‘What is the source of lust and hatred?
 Whence spring discontent, delight, and terror?
 Having arisen from what do the mind’s thoughts
 (Toss one around) as boys toss up a crow?’⁵⁶⁶
- 773 ‘Lust and hatred have their source here;
 From this spring discontent, delight, and terror;
 Having arisen from this, the mind’s thoughts
 (Toss one around) as boys toss up a crow.’⁵⁶⁷
- 774 Sprung from affection, arisen from oneself,
 Like the trunk-born shoots of the banyan tree;
 Manifold, clinging to sensual pleasures,
 Like a *māluvā* creeper stretched across the woods. ⁵⁶⁸ [208]

⁵⁶² SA glosses *vaṇṇena* with *kāraṇena* (as in v.760c; see n.555), and ST glosses *yena kena ci* with *gahaṭṭhena vā pabbajite-na vā*, ‘with a householder or one gone forth,’ thus separating it from *vaṇṇena* and treating it as an expression of personal reference. The purport of the Buddha’s verses is that a wise man should not take to instructing others if he is at risk of becoming attached, but he may do so out of compassion when his mind is purified and his kindness is not tainted by worldly affection.

⁵⁶³ This sutta is also found at Sn II,5 (pp.47–49) and commented on at SnA 301–5. The name of this yakkha means ‘Needle-hair’; he was called thus because his body was covered with needle-like hairs. According to SA, he had been a bhikkhu under the Buddha Kassapa but was unable to attain any distinction. During the time of the Buddha Gotama he was reborn as a yakkha in the rubbish dump at the entrance to Gayā village. The Buddha saw that he had the potential for attaining the path of stream-entry and went to his haunt in order to teach him. His haunt, the Taṅkita Bed, was made of a stone slab mounted on four other stones.

⁵⁶⁴ SA: He spoke thus thinking, ‘One who gets frightened and flees when he sees me is a sham recluse (*samaṇaka*); one who does not get frightened and flee is a recluse (*samaṇa*). This one, having seen me, will get frightened and flee.’

⁵⁶⁵ SA: The yakkha assumed a frightful manifestation, opened his mouth wide, and raised his needle-like hairs all over his body. His touch is ‘evil’ (*pāpaka*) and should be avoided like excrement, fire, or a poisonous snake. When the Buddha said this, Sūciloma became angry and spoke as follows.

⁵⁶⁶ All eds. of SN, and most eds. of Sn, as well as their respective commentaries, read vv.772–773d: *Kumārakā dhaṅkam iv’ossajanti*. A v.l. *vaṅkam* (in place of *dhaṅkam*) is found in several mss. of Sn and has been incorporated into Sn (Ee). *Dhaṅkam* (< Skt *dvāṅkṣa*) was certainly the reading known to the commentators, for both SA and SnA gloss the word with *kākaṃ*, crow, which would be inapplicable if *vaṅkam* was the reading. SA glosses *ossajanti* with *kipanti*, and explains the simile: ‘Little boys bind a crow by its feet with a long cord, tie one end of the cord around their fingers, and release the crow. After the crow has gone some distance, it falls down again at their feet.’

SA paraphrases the question thus: ‘Whence do evil thoughts rise up and toss the mind?’ (*pāpavitakkā kuto samuṭṭhāya cittaṃ ossajanti*). This seems to separate *mano* and *vitakkā* and to treat *mano* as accusative. I prefer to retain *manovittakkā* as a compound (as is clearly the case at v.34b) and to see the object of *ossajanti* as merely implicit, namely, *oneself*, the very source from which the thoughts arise, as v.774a asserts with the expression *attasambhūtā*.

Norman, who also accepts *dhaṅkam*, discusses the problem at GD, p.200, n.270–71. For an alternative rendering based on the reading *vaṅkam*, see —āṇananda, SN-Anth 2:13, 89–90.

⁵⁶⁷ *Ittonidānā*. SA: ‘This individual existence (*attabhāva*) is their source; they have sprung up from this individual existence. As boys at play toss up a crow, so do evil thoughts rise up from this individual existence and toss the mind [ST: by not giving an opening for wholesome states of mind to occur].’

ST: In the application of the simile, the evil thoughts are like the boys at play; this world of our individual existence is like the world in which the boys have arisen; the mind is like the crow; and the fetter (*saṃyojana*) which follows one to a distance is like the long thread tied around the crow’s feet.

- 775 Those who understand their source,
They dispel it—listen, yakkha!—
They cross this flood so hard to cross,
Uncrossed before, for no more re-becoming.⁵⁶⁹

4 Maṇibhadda

On one occasion the Blessed One was dwelling among the Magadhans at the Maṇimālaka Cetiya, the haunt of the yakkha Maṇibhadda. Then the yakkha Maṇibhadda approached the Blessed One and in the Blessed One's presence recited this verse:

- 776 'It is always good for the mindful one,
The mindful one thrives in happiness.
It is better each day for the mindful one,
And he is freed from enmity.'⁵⁷⁰

(The Blessed One:)

- 777 'It is always good for the mindful one,
The mindful one thrives in happiness.
It is better each day for the mindful one,
But he is not freed from enmity.

- 778 One whose mind all day and night
Takes delight in harmlessness,
Who has lovingkindness for all beings—
For him there is enmity with none.'⁵⁷¹

⁵⁶⁸ Like the trunk-born shoots of the banyan tree (*nigrodhasseva khandhajā*). The banyan tree, and other related species of fig trees, 'develop from their branches aerial roots that may reach the ground and thicken into "pillar-roots" or subsidiary trunks. The continually expanding system of new trunks, all connected through the branches, may support a crown up to 2,000 feet in circumference' (M.B. Emeneau, 'The Strangling Figs in Sanskrit Literature,' *University of California Publications in Classical Philology*, Vol. 13, p.346). Emeneau quotes Milton's *Paradise Lost*, IX, 1100–11, 'the *locus classicus* on these trees in English literature':

The Figtree ... spreads her Armes
Braunching so broad and long, that in the ground
The bended Twigs take root, and Daughters grow
About the Mother Tree, a Pillard shade
High overarch't, and echoing Walks between....

Like a *māluvā* creeper stretched across the woods (*māluvā va vitatā vane*). SA: 'When the *māluvā* creeper grows by supporting itself against a particular tree, it weaves itself around that tree again and again and spreads over it from bottom to top and from top to bottom, so that it stands suspended and stretched out. In a similar way the manifold defilements of sensual desire cling to the objects of sensual desire, or the manifold beings cling to the objects of sensual desire on account of those defilements of sensual desire.' The point, rather, seems to be that sensual desire spreads from object to object just as the creeper stretches itself out in the woods by spreading from tree to tree. For more on the *māluvā* creeper, see MN I 306,1–307,4, AN I 202,32–34 and 205,23–205,4, and Dhṛp 162, 334.

⁵⁶⁹ SA paraphrases: 'Those who understand their source of this individual existence *dispel it*, that is, with the truth of the path, they dispel the truth of the origin (= craving), which is the source of the truth of suffering that consists in this individual existence. By driving away the truth of the origin, *they cross this hard-to-cross flood* of defilements, *uncrossed before* in this beginningless *saṃsāra* even in a dream, *for no more re-becoming*, for the sake of the truth of cessation (= Nibbāna), which is called "no more re-becoming." Thus with this verse the Master reveals the four noble truths, bringing the discourse to its climax in arahantship. At its conclusion, Sūciloma was established in the fruit of stream-entry. And since stream-enterers do not live on in monstrous bodies, simultaneously with his attainment his needle-hairs all fell out and he obtained the appearance of an earth-deity (*bhummadevatā-parihāra*).'

⁵⁷⁰ SA glosses *sukham edhati* in pāda a as *sukhaṃ paṭilabhati*, 'obtains happiness.' CPD points out (s.v. *edhati*) that this interpretation is probably a misunderstanding stemming from the supposition that *sukhaṃ* is a direct object of the verb rather than an adverbial accusative. The original meaning appears in the commentarial gloss on the expression *sukhedhito* as *sukhasaṃvaddhito*. See too EV I, n.475.

SA glosses *suve seyyo* in pāda c as *suve suve seyyo, niccam eva seyyo*; 'It is better morrow upon morrow, it is always better.'

⁵⁷¹ SA: *Ahiṃsāya*, 'in harmlessness,' means 'in compassion and in the preliminary stage of compassion.' [ST: That is, the access to the first jhāna produced by the meditation on compassion.] *Mettaṃso*, 'who has lovingkindness,' means 'he (*so*) develops lovingkindness (*mettaṃ*) and the preliminary stage of lovingkindness.' [ST: He (*so*) is the person developing meditation on compassion.]

Evidently SA and ST take *so* in pāda c to be the demonstrative counterpart of *yassa* in pāda a, with an implicit transitive verb *bhāveti* understood. While the exact meaning of *mettaṃso* is problematic, I prefer to take pāda c as an additional rela-

5 Sānu

On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion a certain female lay follower had a son named Sānu who had been possessed by a yakkha.⁵⁷² Then that female lay follower, lamenting, on that occasion recited these verses:

- 779 'The yakkhas do not sport around
 With those who lead the holy life,
 Who undertake the Uposatha duty
 Well equipped with its eight factors
 780 On the fourteenth and fifteenth days,
 And the eighths of the fortnight,
 And other special days as well.⁵⁷³
 So I have heard from the arahants.
 But now I see that yakkhas
 Are sporting around with Sānu.'
- (The yakkha that has entered Sānu:)
- 781 'What you heard from the arahants is good:
 The yakkhas do not sport around
 With those who lead the holy life,
 Who undertake the Uposatha duty
 782 Well equipped with its eight factors
 On the fourteenth and fifteenth days,
 And the eighths of the fortnight,
 And other special days as well. [209]
 783 When Sānu has awakened tell him
 This injunction of the yakkhas:
 Never do any evil deed
 Either openly or in secret.
 784 If you should do an evil deed,
 Or if you are doing one now,
 You won't be free from suffering
 Though you may fly up and flee.'⁵⁷⁴

tive clause, the relatives being resolved only in pāda d by the clearly demonstrative *tassa*. SA offers an alternative interpretation of *mettaṃso* as a compound of *mettā* and *aṃsa*, glossed as *koṭṭhāsa*, 'portion': *mettā aṃso etassā ti mettaṃso*; 'one for whom lovingkindness is a portion (of his character) is *mettaṃso*.' AA IV 71,?? glosses *mettaṃso*: *mettāyamānacitta-koṭṭhāso hutvā*; 'having become one for whom a loving mind is a portion.' See too ItA 96,?? Brough remarks that *mitrisa* (in GDhp 198) 'appears to have been interpreted by the Prakrit translator as equivalent to [Skt] *maitrī asya*' (p.242, n.198).

ST: Because of his own hating mind someone might nurture enmity even towards an arahant who lacks meditation on lovingkindness and compassion. But no one could nurture enmity towards one who is endowed with liberation of mind through lovingkindness and compassion. So powerful is the meditation on the divine abodes (*evaṃ mahiddhikā brahmavihāra-bhāvanā*).

⁵⁷² The background story, related in SA, is also found at Dhpa IV 18–25, which includes the verses as well; see BL 3:207–11. In brief: Sānu was a devout novice who, on reaching maturity, had become dissatisfied with the monk's life and had returned to his mother's house intending to disrobe. His mother, after pleading with him to reconsider his decision, went to prepare a meal for him, and just then a female yakkha—his mother from the previous life, who was also anxious to prevent him from disrobing—took possession of him and threw him down to the ground, where he lay quivering with rolling eyes and foaming mouth. When his natural mother returned to the room, she found him in this condition.

⁵⁷³ I follow here the reading in Be; the reading in Ee seems garbled. In order to translate in accordance with natural English syntax, I have had to invert the verse sequence of the Pāli.

And other special days as well (*pātiḥāriyapakkhaṇ ca*). SA explains this as if it meant the days proximate to the Uposatha: 'This is said with reference to those who undertake the Uposatha observances on the seventh and ninth of the fortnight too (in addition to the eighth day, the half-moon observance day), and who also undertake the practices on the days preceding and following the Uposatha on the fourteenth and fifteenth (which are the full-moon and new-moon observance days). Further, following the Pavāraṇā day they observe the Uposatha duties continuously for a fortnight [ST: that is, during the waning fortnight].' On the Uposatha and Pavāraṇā, see n.513. On the Uposatha duties for the laity, see AN IV 248–62.

⁵⁷⁴ SA glosses *uppacā pi* as *uppativā pi*, and paraphrases: 'Even if you fly up like a bird and flee, there will still be no freedom for you.' The same verse is at Thī 247c–248b, Pv 236, Ud 51,17–18, Peṭ 44,20–21, and Nett 131,19–20. These versions (except Pv) read the absolutive phrase as *upeccā pi*, with a strange gloss *sañcicca* in their commentaries; Pv follows SN, but its commentary recognizes *upeccā pi* as a v.l. A parallel is at Uv 9:4, with the absolutive read as *utplutyāpi*. For an extended discussion, see von Hinüber, 'On the Tradition of Pāli Texts in India, Ceylon, and Burma,' pp.51–53.

(Sānu:) ⁵⁷⁵

785 ‘They weep, mother, for the dead
Or for one living who isn’t seen.
When you see, mother, that I’m alive,
Why, O mother, do you weep for me?’

(Sānu’s mother:)

786 ‘They weep, O son, for the dead
Or for one living who isn’t seen;
But when one returns to the home life
After renouncing sensual pleasures,
They weep for this one too, my son,
For though alive he’s really dead.’ ⁵⁷⁶
787 Drawn out, my dear, from hot embers,
You wish to plunge into hot embers;
Drawn out, my dear, from an inferno,
You wish to plunge into an inferno. ⁵⁷⁷
788 Run forward, good luck be with you!
To whom could we voice our grief?
Being an item rescued from the fire,
You wish to be burnt again.’ ⁵⁷⁸

6 Piyaṅkara

On one occasion the Venerable Anuruddha was dwelling at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the Venerable Anuruddha, having risen at the first flush of dawn, was reciting stanzas of Dhamma. Then the female yakkha Piyaṅkara’s Mother hushed her little child thus: ⁵⁷⁹

789 ‘Do not make a sound, Piyaṅkara,
A bhikkhu recites Dhamma-stanzas.
Having understood a Dhamma-stanza,
We might practise for our welfare.
790 Let us refrain from harming living beings,
Let us not speak a deliberate lie,
We should train ourselves in virtue:
Perhaps we’ll be freed from the goblin realm.’

7 Punabbasu

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. [210] Now on that occasion the Blessed One was instructing, exhorting, inspiring, and encouraging the bhikkhus with a Dhamma talk concerning Nibbāna. And those bhikkhus were listening to the Dhamma with eager ears, attending

⁵⁷⁵ At this point the yakkha has released Sānu and he has regained consciousness, unaware of what has just occurred.

⁵⁷⁶ See 20:10 (II 271,13–14): ‘For this is death in the Noble One’s Discipline: that one gives up the training and returns to the lower life.’

⁵⁷⁷ SA: She says this to show the danger in household life; for household life is called ‘hot embers’ (*kukkuḷā*) in the sense of being hot. *Kukkuḷā* also occurs at 22:136.

⁵⁷⁸ SA paraphrases *kassa ujjhāpayāmase*, in pāda b, thus: ‘When you were intent on disrobing and had been possessed by the yakkha, to whom could we have voiced our grief (complained), to whom could we have appealed and reported this (*kassa mayam ujjhāpayāma nijjhāpayāma ārocayāma*)?’ On pāda cd: ‘When you went forth into the Buddha’s Teaching, drawn out from the household, you were like an item rescued from a blazing house. But now you wish to be burnt again in the household life, which is like a great conflagration.’ According to SA, the yakkha’s intervention proved effective. After listening to his mother, Sānu gave up his idea of disrobing, received the higher ordination, mastered the Buddha’s teachings, and quickly attained arahantship. He became a great preacher who lived to the age of 120.

⁵⁷⁹ SA: She had taken her son Piyaṅkara on her hip and was searching for food behind Jeta’s Grove when she heard the sweet sound of the elder’s recitation. The sound went straight to her heart and, transfixed, she stood there listening to the Dhamma, her interest in food gone. But her little son was too young to appreciate the recitation and kept complaining to his mother about his hunger.

to it as a matter of vital concern, applying their whole mind to it. Then the female yakkha Punabbasu's Mother hushed her little children thus:⁵⁸⁰

- 791 'Be quiet, Uttarikā,
Be quiet, Punabbasu,
While I am listening to the Dhamma
Of the Teacher, the Supreme Buddha.
- 792 When the Blessed One speaks of Nibbāna,
Release from all the knots,
There has arisen deep within me
Extreme affection for this Dhamma.
- 793 In the world, one's own son is dear,
In the world, one's own husband is dear;
But for me even dearer than them
Is the quest for this Dhamma.
- 794 For, though dear, neither son nor husband
Can set one free from suffering
As listening to true Dhamma frees one
From the suffering of living beings.⁵⁸¹
- 795 In this world steeped in suffering,
Fettered tightly by aging and death,
I wish to listen to that Dhamma
That he—the Buddha—awakened to
For freedom from aging and death.
So be quiet, Punabbasu!'⁵⁸²
- (Punabbasu:)
- 796 'Mother dear, I am not talking;
This Uttarā is silent, too.
Pay attention only to the Dhamma,
For listening to true Dhamma is pleasant.
Because we have not known true Dhamma
We've been living in suffering, mother.
- 797 He is the maker of light
For bewildered devas and humans;
Bearing his final body, enlightened,
The One with Vision teaches the Dhamma.'
- (Punabbasu's mother:)
- 798 'It is good that he has become so wise,
The son I bore and nursed at my breast.
My son loves the pure Dhamma
Of the Supreme, the Enlightened One.
- 799 Punabbasu, be happy!
Today I have emerged at last.
Hear me too, O Uttarā:
The noble truths are seen!'⁵⁸³

⁵⁸⁰ SA: She was carrying her daughter on her hip and leading her son by the hand. When she heard the Dhamma she stood transfixed, but her children clamoured for food.

⁵⁸¹ SA indicates that *pāṇinaṃ* in pāda d may be understood either as a genitive plural or as an accusative singular representing the plural (= *pāṇine*): *Pāṇinaṃ ti yathā pāṇinaṃ dukkhā moceti. Ke moceti ti? Pāṇine ti āharitvā vattabbaṃ*.

⁵⁸² I follow V'T's perspicacious suggestion that pāda d should be read: *yaṃ dhammaṃ abhisambudhā*, taking the verb as a root aorist (see Geiger, *Pāli Grammar*, §159, 161.1). Be reads *abhisambudhaṃ*, Ce and Ee *abhisambuddhaṃ*, accusative past participles which seem syntactically out of place. The accusative *yaṃ dhammaṃ* requires an active transitive verb, yet the only solution SA can propose is to turn the passive accusative participle into a nominative with active force, a role it is ill-designed to play. Since verb forms from *abhisambudh* always refer to the Buddha, I have made explicit the verb's subject, not mentioned as such in the text.

⁵⁸³ SA: Having listened to the Buddha's discourse, the yakkha and her son were established in the fruit of stream-entry. Though the daughter had good supporting conditions, she was too young to understand the discourse.

8 Sudatta

On one occasion the Blessed One was dwelling at Rājagaha in the Cool Grove. Now on that occasion the householder Anāthapiṇḍika had arrived in Rājagaha on some business.⁵⁸⁴ He heard: ‘A Buddha, it is said, has arisen in the world!’ He wanted to go and see the Blessed One immediately, [211] but it occurred to him: ‘It is not the right time to go and see the Blessed One today. I will go and see the Blessed One early tomorrow morning.’

He lay down with his mindfulness directed to the Buddha, and during the night he got up three times thinking it was morning. Then the householder Anāthapiṇḍika approached the gate of the charnel ground. Non-human beings opened the gate. Then, as the householder Anāthapiṇḍika was leaving the city, the light disappeared and darkness appeared. Fear, trepidation, and terror arose in him and he wanted to turn back. But the yakkha Sīvaka, invisible, made the proclamation:⁵⁸⁵

800 ‘A hundred (thousand) elephants,
 A hundred (thousand) horses,
 A hundred (thousand) mule-drawn chariots,
 A hundred thousand maidens
 Adorned with jewellery and earrings,
 Are not worth a sixteenth part
 Of a single step forward.’⁵⁸⁶

‘Go forward, householder! Go forward, householder! Going forward is better for you, not turning back again.’

Then the darkness disappeared and light appeared to the householder Anāthapiṇḍika, and the fear, trepidation, and terror that had arisen in him subsided.

A second time ... A third time the light disappeared and darkness appeared before the householder Anāthapiṇḍika. Fear, trepidation, and terror arose in him and he wanted to turn back. But a third time the yakkha Sīvaka, invisible, made the proclamation:

 ‘A hundred (thousand) elephants ...
 Of a single step forward.

‘Go forward, householder!... Going forward is better for you, not turning back again.’

Then the darkness [212] disappeared and light appeared to the householder Anāthapiṇḍika, and the fear, trepidation, and terror that had arisen in him subsided.

Then the householder Anāthapiṇḍika approached the Blessed One in the Cool Grove. Now on that occasion the Blessed One, having risen at the first flush of dawn, was walking back and forth in the open. The Blessed One saw the householder Anāthapiṇḍika coming in the distance. He descended from the walkway, sat down in the seat that was prepared, and said to the householder Anāthapiṇḍika: ‘Come, Sudatta.’⁵⁸⁷

Then the householder Anāthapiṇḍika, thinking, ‘The Blessed One has addressed me by my name,’ [thrilled and elated],⁵⁸⁸ prostrated himself right on the spot with his head at the Blessed One’s feet and said to him: ‘I hope, venerable sir, that the Blessed One slept well.’

801 ‘Always indeed he sleeps well,
 The brahmin who is fully quenched,
 Who does not cling to sensual pleasures,
 Cool at heart, without acquisitions.
 802 Having cut off all attachments,
 Having removed care from the heart,
 The peaceful one indeed sleeps well,

⁵⁸⁴ The story of Anāthapiṇḍika’s first meeting with the Buddha is told in greater detail at Vin II 154–59. See too Ñāṇamoli, *Life of the Buddha*, pp.87–91.

⁵⁸⁵ SA: After the first watch of the night had passed he woke up thinking of the Buddha, full of confidence and joy so intense that light became manifest and drove away the darkness. Hence he thought it was already dawn and set out for the monastery, realizing his error only when he went outside. The same thing happened at the end of the middle watch.

From SA’s account, it seems that the Cool Grove was located near the cremation ground (*sīvathikā*) and thus Anāthapiṇḍika had to pass through the cemetery to reach the monastery. It was for this reason that he became frightened. The fluctuation in the intensity of the light, SA says, reflects his inward battle between faith and fear.

⁵⁸⁶ SA: The word *sahassa* (thousand), found only in conjunction with *kaññā*, should be conjoined with each of the preceding three terms as well. All this is ‘not worth a sixteenth part of a single step forward’ because, when he arrives at the monastery, he will be established in the fruit of stream-entry.

⁵⁸⁷ SA: While he was approaching, Anāthapiṇḍika wondered how he could determine for himself whether or not the Teacher was a genuine Buddha. He then resolved that if the Teacher was a Buddha he would address him by his proper family name, Sudatta, known only to himself.

⁵⁸⁸ The words in brackets render *haṭṭho udaggo*, found in Be only.

For he has attained peace of mind.⁵⁸⁹

9 Sukkā (1)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the bhikkhunī Sukkā, surrounded by a large assembly, was teaching the Dhamma. Then a yakkha who had full confidence in the bhikkhunī Sukkā, going from street to street and from square to square in Rājagaha, on that occasion recited these verses:

- 803 ‘What has happened to these people in Rājagaha?
 They sleep as if they’ve drunk honey-wine.
 Why don’t they attend on Sukkā
 As she teaches the deathless state?⁵⁹⁰
- 804 But the wise, as it were, drink it up—
 That (Dhamma) irresistible,
 Ambrosial, nutritious—
 As travellers do a cloud.⁵⁹¹

10 Sukkā (2)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. [213] Now on that occasion a certain lay follower gave food to the bhikkhunī Sukkā. Then a yakkha who had full confidence in the bhikkhunī Sukkā, going from street to street and from square to square in Rājagaha, on that occasion recited this verse:

- 805 ‘He has engendered much merit—
 Wise indeed is this lay follower,
 Who just gave food to Sukkā,
 One released from all the knots.⁵⁹²

11 Cīrā

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion a certain lay follower gave a robe to the bhikkhunī Cīrā. Then a yakkha who had full confidence

⁵⁸⁹ I prefer Ce’s *cetaso* to *cetasā*, the reading in Be and Ee. The parallel at AN I 138,3–6 also has *cetaso*. In the Vinaya version the Buddha next delivers a graduated sermon to Anāthapiṇḍika at the conclusion of which he attains stream-entry.

⁵⁹⁰ This verse and the next are found, with several variations, at Thī 54–55. SA glosses *kiṃ me katā*, in pāda a, with *kiṃ ime katā*, *kiṃ karonti*, but I think it more likely that we have here a split *bahubbīhi* compound *kiṃkatā*, and I translate accordingly.

Be reads pāda b: *madhupītā va seyare* (Ce: *seyare*; Ee and Thī 54: *acchare*). SA: They sleep as if they have been drinking sweet honey drink (Be: *gandhamadhupāna*; Ce: *gaṇḍamadhupāna*); for it is said that one who drinks this is unable to lift up his head but just lies there unconscious. ST: *Gandhamadhu* is a particular type of honey that is extremely sweet and intoxicating.

SA I 338,13–14 (to 11:1) mentions a drink called *gandhapāna* (in Be; *gaṇḍapāna* in Ce and Ee), an intoxicating beverage (*surā*) used by the older generation of devas in the Tāvātimsa heaven but rejected by Sakka after he assumed rulership over that world. At DhA I 272,9 the drink is called *dibbapāna*. SED lists *gandhapāna*, defined as a fragrant beverage.

⁵⁹¹ SA explains *appaṭivānīyaṃ* (‘irresistible’), in pāda a, thus: ‘Whereas ordinary food, even though very delicious, fails to give pleasure when one eats it again and again and becomes something to be rejected and removed, this Dhamma is different. The wise can listen to this Dhamma for a hundred years or a thousand years without becoming satiated.’ SA glosses *asecanakam ojavaṃ*, in pāda b, as *anāsittakam ojavantaṃ*, and explains that unlike material food, which becomes tasty by the addition of condiments, this Dhamma is sweet and nutritious by its own nature.

While SA thus takes *asecanaka* to be derived from *siñcati*, to sprinkle, Brough maintains that the word is derived from a different root *sek*, meaning ‘to satiate,’ and renders it ‘never causing surfeit’ (p.193, n.72). See too CPD, s.v. *asecanaka*, which quotes the traditional Skt explanation from the *Amarakośa*: *tr̥pter nāsty anto yasya darśanāt*; ‘that the sight of which gives endless satisfaction.’ In Pāli the word is used in connection with the senses of smell and taste rather than of sight (e.g., at AN III 237,22 and 238,1). My rendering ‘ambrosial’ is intended to suggest the same idea as the Skt definition, but more concisely so that it can also be incorporated into the description of mindfulness of breathing at 54:9 (V 321,22 and 322,1,11).

Pāda d reads: *valāhakam iva panthagū* (in Be and Ee; Ce and Thī 55 end with *addhagū*). SA: ‘Like travellers (*pathikā*) oppressed by the heat (who drink) the water released from within a cloud.’

⁵⁹² This verse and the next resemble Thī 111, which contains features of both. In pāda d, I prefer to read *vippamuttāya* with Ce and SS, as against *vippamuttiyā* in Be and Ee. At EV II, n.111, Norman suggests, on metrical grounds, inverting pādas c and d, but the resultant meaning seems to undermine the cogency of this suggestion.

in the bhikkhunī Cīrā, going from street to street and from square to square in Rājagaha, on that occasion recited this verse:

806 ‘He has engendered much merit—
 Wise indeed is this lay follower,
 Who just gave a robe to Cīrā,
 One released from all the bonds.’

12 Ālavaka

Thus have I heard. On one occasion the Blessed One was dwelling at Ālavī, the haunt of the yakkha Ālavaka.⁵⁹³ Then the yakkha Ālavaka approached the Blessed One and said to him: ‘Get out, recluse!’

‘All right, friend,’ the Blessed One said, and he went out.⁵⁹⁴

‘Come in, recluse.’

‘All right, friend,’ the Blessed One said, and he went in.

A second time ... [214] A third time the yakkha Ālavaka said to the Blessed One: ‘Get out, recluse!’

‘All right, friend,’ the Blessed One said, and he went out.

‘Come in, recluse.’

‘All right, friend,’ the Blessed One said, and he went in.

A fourth time the yakkha Ālavaka said to the Blessed One: ‘Get out, recluse.’

‘I won’t go out, friend. Do whatever you have to do.’

‘I’ll ask you a question, recluse. If you won’t answer me, I’ll drive you insane or I’ll split your heart or I’ll grab you by the feet and hurl you across the Ganges.’⁵⁹⁵

‘I do not see anyone in this world, friend, with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans, who could drive me insane or split my heart or grab me by the feet and hurl me across the Ganges. But ask whatever you want, friend.’⁵⁹⁶

(Ālavaka:)

807 ‘What here is a man’s best treasure?
 What practised well brings happiness?
 What is really the sweetest of tastes?
 How lives the one whom they say lives best?’

(The Blessed One:)

808 ‘Faith is here a man’s best treasure;
 Dhamma practised well brings happiness;
 Truth is really the sweetest of tastes;
 One living by wisdom they say lives best.’⁵⁹⁷

⁵⁹³ This sutta is also found at Sn I,10 (pp.31–33) and is included in the Sri Lankan *Mahā Pirit Pota*. SA relates the long background story, of which I sketch only the highlights:

One day King Ālavaka of Ālavī, while on a hunt, was captured by the ferocious yakkha Ālavaka, who threatened to eat him. The king could obtain release only by promising the demon that he would provide him daily with a human victim. First the king sent the criminals from the prison, but when there were no more prisoners he required every family to provide a child. All the families with children eventually fled to other lands and it became incumbent on the king to offer his own son, the Ālavaka prince. The Buddha, aware of the impending sacrifice, went to the yakkha’s haunt on the day before the offering was to take place in order to convert the demon from his evil ways. At that time the yakkha was attending a meeting in the Himalayas, but the Buddha entered his cave, sat down on the yakkha’s throne, and preached the Dhamma to his harem ladies. When the yakkha heard about this, he hastened back to Ālavī in a fury and demanded that the Blessed One leave.

⁵⁹⁴ SA: The Buddha complied with the yakkha’s demands three times because he knew that compliance was the most effective way to soften his mind. But when the yakkha thought to send the Buddha in and out all night long, the Master refused to obey.

⁵⁹⁵ SA: It is said that when he was a child his parents had taught him eight questions and answers which they had learnt from the Buddha Kassapa. As time passed he forgot the answers, but to preserve the questions he had them written in vermilion on a golden scroll, which he kept in his cave.

⁵⁹⁶ *Api ca tvaṃ āvuso pucchā yad ākaṅkhasi*. SA: With these words the Buddha extended to him the invitation of an Omniscient One (*sabbāññupavāraṇaṃ pavāresi*), which cannot be extended by any paccekabuddhas, chief disciples, or great disciples.

⁵⁹⁷ SA: *Faith* is a man’s best treasure because it brings mundane and supramundane happiness as its result; it alleviates the suffering of birth and aging; it allays poverty with respect to excellent qualities; and it is the means of obtaining the gems of the enlightenment factors, etc. *Dhamma* here is the ten wholesome qualities, or giving, virtue, and meditation. This brings human happiness, celestial happiness, and in the end the happiness of Nibbāna. By *truth* here truthful speech is intended, with Nibbāna as the ultimate truth (*paramatthasacca*) and truth as abstinence (from falsehood; *viratisacca*) comprised within that.

(Ālavaka:)

- 809 'How does one cross over the flood?
How does one cross the rugged sea?
How does one overcome suffering?
How is one purified?'

(The Blessed One:)

- 810 'By faith one crosses over the flood,
By diligence, the rugged sea.
By energy one overcomes suffering,
By wisdom one is purified.'⁵⁹⁸

(Ālavaka:)

- 811 'How does one gain wisdom?⁵⁹⁹
How does one find wealth?
How does one achieve acclaim?
How bind friends to oneself?
When passing from this world to the next,
How does one not sorrow?'

(The Blessed One:)

- 812 'Placing faith in the Dhamma of the arahants
For the attainment of Nibbāna,
From desire to learn one gains wisdom
If one is diligent and astute.'⁶⁰⁰
- 813 Doing what is proper, dutiful,
One with initiative finds wealth. [215]
By truthfulness one wins acclaim,
Giving, one binds friends.
That is how one does not sorrow
When passing from this world to the next.'⁶⁰¹

Of the various kinds of tastes, *truth is really the sweetest of tastes*, truth alone is the sweetest (*sādhutaram*). Or it is the best (*sādhutaram*), the supreme, the highest. For such tastes as that of roots, etc., nourish only the body and bring a defiled happiness, but the taste of truth nourishes the mind with serenity and insight and brings an undefiled happiness.

One living by wisdom (paññājīviṃ jīvitaṃ): A householder lives by wisdom when he works at an honourable occupation, goes for refuge, gives alms, observes the precepts, and fulfils the Uposatha duties, etc. One gone forth as a monk lives by wisdom when he undertakes pure virtue and the superior practices beginning with purification of mind.

⁵⁹⁸ SA distributes the four 'floods' (*ogha*) over the four lines of the reply and sees each line as implying a particular path and fruit; on the four floods, see **n.1**. Since the faith faculty is the basis for the four factors of stream-entry (see **55:1**), the first line shows the stream-enterer, who has crossed the flood of views; the second line, the once-returner, who by means of diligence has crossed the flood of becoming except for one more existence in the sense-sphere world; the third line, the non-returner, who has overcome the flood of sensuality, a mass of suffering; and the fourth line, the path of arahantship, which includes the fully purified wisdom by means of which one crosses over the flood of ignorance.

This completes the eight questions which the yakkha had learnt from his parents. When the Buddha finished speaking, bringing his verse to a climax in arahantship, the yakkha was established in the fruit of stream-entry.

⁵⁹⁹ SA: When the Buddha said, 'By wisdom one is purified,' the yakkha picked up on the word 'wisdom' and, through his own ingenuity, asked a question of mixed mundane and supramundane significance.

⁶⁰⁰ In pāda c, I read *sussūsā* with Ce and Ee. Be reads *sussūsam* as does the lemma of SA (Be), while the corresponding lemma in SA (Ce) has *sussūsā*. From the paraphrase (see below) *sussūsā* can be understood as a truncated instrumental (= *sussūsāya*). In Be, *sussūsam* seems to function as an accusative in apposition to *paññam*, perhaps as the first member of a split compound, i.e. 'the wisdom (consisting in) the desire to learn.'

SA: The Blessed One shows here four causes for the gaining of wisdom. First one places *faith* in the Dhamma by which the arahants–Buddhas, paccekabuddhas, and disciples–attained Nibbāna. By so doing one gains the mundane and supramundane wisdom for the attainment of Nibbāna. But that does not come to pass merely by faith. When faith is born one approaches a teacher, lends an ear, and hears the Dhamma; thus one gains *a desire to learn* (*sussūsam*). When one lends an ear and listens from a desire to learn, one gains wisdom. But one must also be *diligent* (*appamatto*), in the sense of being constantly mindful, and *astute* (*vicakkhaṇa*), able to distinguish what is well spoken and badly spoken. Through *faith* one enters upon the practice that leads to gaining wisdom. Through *a desire to learn* (*sussūsāya*) one carefully listens to the means for acquiring wisdom; through *diligence* (*appamādena*) one does not forget what one has learnt; through *astuteness* (*vicakkhaṇatāya*) one expands upon what one has learnt. Or else: through a desire to learn one lends an ear and listens to the Dhamma by which one gains wisdom; through diligence one bears in mind the Dhamma heard; by astuteness one examines the meaning; and then gradually one realizes the ultimate truth.

- 814 The faithful seeker of the household life
In whom dwell these four qualities—
Truth, Dhamma, steadfastness, generosity—
Does not sorrow when he passes on.
- 815 Come now, ask others as well,
The many recluses and brahmins,
Whether there exists here anything better
Than truth, self-control, generosity, patience.’⁶⁰²
- (Ālavaka:)
- 816 ‘Why now should I ask this question
Of the many recluses and brahmins?
Today I have understood
The good in the future life.’⁶⁰³
- 817 Indeed, for my sake the Buddha came
To reside at Ālavā.
Today I have understood
Where a gift bears great fruit.
- 818 I myself will travel about
From village to village, town to town,
Paying homage to the Enlightened One
And to the excellence of the Dhamma.’⁶⁰⁴

⁶⁰¹ SA: *Dutiful* (*dhuravā*) means not neglecting one’s responsibilities and implies mental energy; *one with initiative* (*uṭṭhātā*) implies physical energy. I here follow Be; in Ce the last two lines come at the end of v.811; in Ee, at the end of both 810 and 811; in Sn, they are attached to neither verse.

⁶⁰² The problem is to correlate the two tetrads mentioned in vv.814–15. The difficulty arises not only on account of the replacement of *dhiti* by *khantiyā* in the second verse but also because of the variant readings of the second term. Perhaps the best reading is that in Ce, which accords with Sn (Ee) vv.187–88: in 814, *saccaṃ dhammo dhiti cāgo*; in 815, *saccā damā cāgā khantiyā*. SA (Be) and SA (Ce) differ over the second term: the former has *dammo* and *dammā*, the latter *dhammo* and *dhammā*. The explanations in ST establish beyond doubt that *dhammo* and *damā* were the respective readings known to Dhammapāla.

The four qualities mentioned at vv.814–15 refer back to vv.812–13. *Truth* corresponds to truthfulness in 813c (*sacca* in all three instances), while *generosity* (*cāga*) clearly corresponds to giving (*dadaṃ*) in 813d. SA (Ce) explains that Dhamma is spoken of (in 812c) under the name of wisdom gained through a desire to learn, on which ST comments: ‘Wisdom is called Dhamma because of bearing up and examining (*dhāraṇato upadhāraṇato*) entities in accordance with actuality.’ (As the verb *dhāreti* (> *dhāraṇa*) is the stock etymological explanation of *dhamma* in the commentaries, we can infer that the author of ST had a text that read *dhammo*.) *Steadfastness* (*dhiti*) is spoken of under the names dutifulness and initiative (in 813ab).

In its paraphrase of v.815, SA states: ‘Come now, ask the many recluses and brahmins whether there is any greater means for winning acclaim *than truthfulness*; any greater means for gaining mundane and supramundane wisdom *than Dhamma* (Ce: *dhammā*, but ST reads *damā* and explains that wisdom is so designated because it controls (*dameti*) the defilements as well as body and speech, etc.); any greater means of binding friends *than generosity*; and any greater means for finding mundane and supramundane wealth *than patience*, which is identical with activated energy, (called patience) in the sense that it endures heavy burdens, and which is referred to by the names dutifulness and initiative.’

Thus the correlations can be shown schematically as follows:

- (1) 813: truthfulness; 814 & 815: truth.
- (2) 812: wisdom; 814: Dhamma; 815: self-control.
- (3) 813: giving; 814 & 815: generosity.
- (4) 813: dutifulness, initiative; 814: steadfastness; 815: patience.

⁶⁰³ Although SA explains *attho* in pāda d as the visible benefit (*ditṭhadhammika*) and *samparāyiko* as the benefit in a future life, there seems to be no compelling reason not to take the two words at their face value as adjective and noun bearing a single significance, namely, the good in the future life.

⁶⁰⁴ SA continues with the background story: Just as the yakkha finished speaking this verse, the sun rose and the king’s men arrived bringing the prince as a sacrificial offering. They handed the infant to the yakkha, who presented him to the Buddha. The Master recited some verses of blessing over the boy and returned him to the king’s men. When the prince reached maturity, he was known as Hatthaka Ālavaka, because he had been passed around from one person’s hands (*hattha*) to another’s. He attained the stage of non-returner and was one of the Buddha’s foremost lay disciples, the chief of those who win followings through the four bases of beneficence (*saṅgahavatthu*; see A I 26,7–9). The Buddha holds him up as a model for male lay followers at 17:23 and praises his virtues at AN IV 217–20.

Book XI
Chapter 11
Connected Discourses with Sakka
(*Sakka-saṃyutta*)

I. The First Chapter (Suvāra)

1 (1) Suvāra

[216] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: 'Bhikkhus!'

'Venerable sir!' those bhikkhus replied. The Blessed One said this:

'Bhikkhus, once in the past the asuras marched against the devas.⁶⁰⁵ Then Sakka, lord of the devas, addressed Suvāra, a son of the devas, thus: "Dear Suvāra, these asuras are marching against the devas. Go, dear Suvāra, launch a counter-march against the asuras." – "Yes, your lordship," Suvāra replied, but he became negligent.⁶⁰⁶ A second time Sakka addressed Suvāra ... but a second time Suvāra became negligent. A third time Sakka addressed Suvāra ... but a third time Suvāra became negligent. [217] Then, bhikkhus, Sakka addressed Suvāra in verse:

819 "Where one need not toil and strive
 Yet still may attain to bliss:
 Go there, Suvāra,
 And take me along with you."

(Suvāra:)

820 "That a lazy man who does not toil
 Nor attend to his duties
 Might still have all desires fulfilled:
 Grant me that, Sakka, as a boon."⁶⁰⁷

(Sakka:)

821 "Where a lazy man who does not toil
 Might achieve unending bliss:
 Go there, Suvāra,
 And take me along with you."

(Suvāra:)

822 "The bliss, supreme deva, we might find
 Without doing work, O Sakka,
 Sorrowless, without despair:
 Grant me that, Sakka, as a boon."

(Sakka:)

823 "If there exists any place anywhere
 Where without work one won't decline,
 That is indeed Nibbāna's path:
 Go there, Suvāra,
 And take me along with you."⁶⁰⁸

⁶⁰⁵ On the relationship between the devas and the asuras, see Introduction, p.???. SA explains that the devas of Tāvātimsa are protected by five lines of defense: the nāgas, the supaṇṇas (n.397), the kumbhaṇḍas (a kind of goblin), the yakkhas, and the Four Great Kings, the presiding deities of the lowest sense-sphere heaven. When the asuras penetrate these five lines, the Four Great Kings inform Sakka, who mounts his chariot and then either goes to the battlefield himself or commissions one of his sons to lead the devas into battle. On this occasion he wanted to send his son Suvāra.

⁶⁰⁶ SA: Accompanied by his retinue of nymphs, he entered upon the great golden highway sixty yojanas wide and roamed around in the Nandana Grove playing (the game of) Constellation.

⁶⁰⁷ SA: In pāda a, *alasassa* (in Ce and Ee; *alavassa* in Be) should be resolved: *alaso assa*; in pāda c, *sabbakāmasamiddhasa* should be resolved: *sabbakāmehi samiddho assa*. In pāda d, I read *disā ti* (with Be and Ce), as against *disan ti* in Ee.

SA paraphrases pāda d thus: 'O Sakka, supreme deva, show me that blessed, supreme, state and region, point it out to me, describe it' (*sakka devaseṭṭha taṃ me varaṃ uttamaṃ ṭhānaṃ okāsaṃ disa ācikkha kathehi*). V'T proposes that because pāda d includes no other noun for an adjective *varaṃ* to qualify, it would be better to take *varaṃ* itself as the noun meaning 'a boon' and *disa* as meaning 'to grant, to bestow.' This meaning is attested to in PED, s.v. *disati*, but without references. I have followed V'T's suggestion, though I cannot cite any other instances where *varaṃ* is used in relation to *disati*. It is usually governed by the verb *dadāti*, as at Vin I 278,23.

‘So, bhikkhus, if Sakka, lord of the devas, subsisting on the fruit of his own merit, exercising supreme sovereignty and rulership over the Tāvātimsa devas, will be one who speaks in praise of initiative and energy, then how much more would it be fitting here for you,⁶⁰⁹ who have gone forth in such a well-expounded Dhamma and Discipline, to toil, struggle, and strive for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized.’

2 (2) *Susīma*

(*This sutta is identical with the preceding one, except that the son of the devas addressed is named Susīma.*) [218]

3 (3) The Crest of the Standard

At Sāvattihī. There the Blessed One addressed the bhikkhus thus: ‘Bhikkhus!’⁶¹⁰

‘Venerable sir!’ those bhikkhus replied. The Blessed One said this:

‘Bhikkhus, once in the past the devas and the asuras were arrayed for battle. Then Sakka, lord of the devas, addressed the Tāvātimsa devas thus: ‘Dear sirs, when the devas are engaged in battle, [219] if fear or trepidation or terror should arise, on that occasion you should look up at the crest of my standard. For when you look up at the crest of my standard, whatever fear or trepidation or terror you may have will be abandoned.’⁶¹¹

“If you cannot look up at the crest of my standard, then you should look up at the crest of the deva-king Pajāpati’s standard. For when you look up at the crest of his standard, whatever fear or trepidation or terror you may have will be abandoned.

“If you cannot look up at the crest of the deva-king Pajāpati’s standard, then you should look up at the crest of the deva-king Varuṇa’s standard.... If you cannot look up at the crest of the deva-king Varuṇa’s standard, then you should look up at the crest of the deva-king Isāna’s standard.... For when you look up at the crest of his standard, whatever fear or trepidation or terror you may have will be abandoned.”⁶¹²

‘Bhikkhus, for those who look up at the crest of the standard of Sakka, lord of the devas; or of Pajāpati, the deva-king; or of Varuṇa, the deva-king; or of Isāna, the deva-king, whatever fear or trepidation or terror they may have may or may not be abandoned. For what reason? Because Sakka, lord of the devas, is not devoid of lust, not devoid of hatred, not devoid of delusion; he can be timid, petrified, frightened, quick to flee.

⁶⁰⁸ The verse is particularly obscure. SA and ST offer little more than glosses, and a translator can do little better than to take a shot in the dark. In pāda a, I regard *koci* as equivalent to *kvaci* (see n.175). I read the verb in pāda b with Ee as *jīyati*, as against *jīvati* in Be and Ce; I assume that the latter entered the text through a misunderstanding of the commentarial gloss.

SA: ‘The place of living without doing work is the path of Nibbāna (*kammaṃ akatvā jīvitaṭṭhānaṃ nāma nibbānassa maggo*).’ ST: ‘The “path of Nibbāna” is the path which serves as the means for attainment of Nibbāna.’ This is perplexing: since ‘work’ (*kamma*) in the sense of exertion is certainly needed to attain Nibbāna, the purport may be that with the attainment of Nibbāna no more work is needed to attain it. The verse may also be playing upon two meanings of *kamma*, suggesting that one who attains Nibbāna does not create further *kamma*, volitional action ripening in rebirth.

⁶⁰⁹ The verb *sobhetha*, in this stock expression, has proved troublesome to previous translators. CRD renders it ‘do ye enhance his words’ (at KS 1:281); Horner, based on PED, as ‘let your light shine forth’ (in *Book of the Discipline*, 4:249, 4:498, 5:227 = Vin I 187,23, I 349,7, II 162,15). Neither of these offerings captures the intended meaning. The verb—a middle voice, third person singular optative—always occurs in a context where the Buddha is speaking of a type of lay conduct that the bhikkhus, as renunciants, should be able to surpass. Hence the verb points to how one should act to make oneself shine, i.e., the mode of conduct that is fitting for one’s station.

⁶¹⁰ This sutta is a popular *paritta* or protective discourse, included in the *Mahā Pirit Pota*. The Northern Buddhist tradition has preserved versions in Tibetan and Chinese, translated from the Skt, and Skt fragments also exist. The various versions are discussed in detail by Skilling, *Mahāsūtras* II (forthcoming).

⁶¹¹ SA does not gloss the compound *dhajagga*, but it occurs at AN III 89,17 foll. and is explained at AA III 267,18 as ‘the crests of standards raised up from the backs of elephants, horses, etc., or from chariots.’ For a detailed discussion of the Skt words *dhvaja* and *dhvajāgra*, see Skilling, *Mahāsūtras* II (forthcoming). Skilling concludes that ‘in its early form a *dhvaja* was a pole surmounted by an emblem, carried as a military or royal symbol.’ The emblem is the *dhvajāgra*, the ‘crest of the standard,’ though it seems that over time the two terms came to be used almost interchangeably. Since the standard often also bore a flag, the word *dhvaja* in time came to be transferred to the flag; this understanding of the term seems to be the case in SA’s remark just below. *Dhaja* occurs at v.226a.

SA: ‘The crest of Sakka’s standard is raised up from his chariot 250 yojanas high, and when it is struck by the wind it gives forth the sound of a five-piece orchestra. When the devas look up at it, they think, “Our king has come and stands by his troops like a deeply planted pillar. Of whom need we be afraid?” Thus they have no fear.’

⁶¹² Of these three deities, SA says only that Pajāpati is of the same appearance and lifespan as Sakka and gets the second seat, while Varuṇa and Isāna respectively get the third and fourth seats. According to SED, *Prajāpati* was originally ‘lord of creatures, creator, ... a supreme god above the Vedic deities.’ *Varuṇa* ‘is one of the oldest Vedic gods ... often regarded as the supreme deity.’ Isāna is ‘one of the older names of Śiva-Rudra.’

‘But, bhikkhus, I say this: If you have gone to a forest or to the foot of a tree or to an empty hut, and fear or trepidation or terror should arise in you, on that occasion you should recollect me thus: “The Blessed One is an arahant, fully enlightened, accomplished in true knowledge and conduct, sublime, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.” For when you recollect me, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned. [220]

‘If you cannot recollect me, then you should recollect the Dhamma thus: “The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, worthy of application, to be personally experienced by the wise.” For when you recollect the Dhamma, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned.

‘If you cannot recollect the Dhamma, then you should recollect the Sangha thus: “The Sangha of the Blessed One’s disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this Sangha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.” For when you recollect the Sangha, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned.

‘For what reason? Because, bhikkhus, the Tathāgata, the Arahant, the Fully Enlightened One is devoid of lust, devoid of hatred, devoid of delusion; he is brave, courageous, bold, ready to stand his place.’

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

- 824 ‘In a forest, at the foot of a tree,
 Or in an empty hut, O bhikkhus,
 You should recollect the Buddha:
 No fear will then arise in you.
- 825 But if you cannot recall the Buddha,
 Best in the world, the bull of men,
 Then you should recall the Dhamma,
 Emancipating, well expounded.
- 826 But if you cannot recall the Dhamma,
 Emancipating, well expounded,
 Then you should recall the Sangha,
 The unsurpassed field of merit.
- 827 For those who thus recall the Buddha,
 The Dhamma, and the Sangha, bhikkhus,
 No fear or trepidation will come,
 Nor any grisly terror.’

4 (4) Vepacitti (or Patience)

Setting at Sāvattthī. The Blessed One said this: [221]

‘Once in the past, bhikkhus, the devas and the asuras were arrayed for battle. Then Vepacitti, lord of the asuras, addressed the asuras thus:⁶¹³ “Dear sirs, in the impending battle between the devas and the asuras, if the asuras win and the devas are defeated, bind Sakka, lord of the devas, by his four limbs and neck and bring him to me in the city of the asuras.” And Sakka, lord of the devas, addressed the Tāvātimsa devas thus: “Dear sirs, in the impending battle between the devas and the asuras, if the devas win and the asuras are defeated, bind Vepacitti, lord of the asuras, by his four limbs and neck and bring him to me in the Sudhamma assembly hall.”

‘In that battle, bhikkhus, the devas won and the asuras were defeated. Then the Tāvātimsa devas bound Vepacitti by his four limbs and neck and brought him to Sakka in the Sudhamma assembly hall.⁶¹⁴ When Sakka was entering and leaving the Sudhamma assembly hall, Vepacitti, bound by his four limbs and neck, abused and reviled him with rude, harsh words. Then, bhikkhus, Mātali the charioteer addressed Sakka, lord of the devas, in verse:

- 828 “When face to face with Vepacitti
 Is it, Maghavā, from fear or weakness
 That you endure him so patiently,
 Listening to his harsh words?”
- (Sakka:)
- 829 “It is neither through fear nor weakness
 That I am patient with Vepacitti.

⁶¹³ See n.157. SA here says that he is the oldest of all the asuras.

⁶¹⁴ A similar incident is related at 35:248 (IV 201,18–202,4).

- How can a wise person like me
Engage in combat with a fool?”
- (Mātali:)
830 “Fools would vent their anger even more
If no one would keep them in check.
Hence with drastic punishment
The wise man should restrain the fool.”⁶¹⁵
- (Sakka:)
831 “I myself think this alone
Is the way to check the fool:
When one knows one’s foe is angry
One mindfully maintains one’s peace.”
- (Mātali:)
832 “I see this fault, O Vāsava,
In practising patient endurance:
When the fool thinks of you thus,
‘He endures me out of fear,’
The dolt will chase you even more
As a bull does one who flees.” [222]
- (Sakka:)
833 “Let it be whether or not he thinks,
‘He endures me out of fear,’
A goal that culminates in one’s own good
Better than patience does not exist.”⁶¹⁶
- 834 When one who is strong within
Patiently endures a weakling,
They call that the supreme patience;
The weakling must be patient always.
- 835 They call that strength no strength at all—
The strength that’s the strength of folly—
But no one can reproach a person
Who is strong because guarded by Dhamma.”⁶¹⁷
- 836 One who repays an angry man with anger
Thereby makes things worse for himself.
Not repaying an angry man with anger,
One wins a battle hard to win.
- 837 He practises for the welfare of both,
His own and the other’s,
When, knowing that his foe is angry,
He mindfully maintains his peace.
- 838 When he achieves the cure of both—
His own and the other’s—
The people who consider him a fool
Are those unskilled in the Dhamma.”

‘So, bhikkhus, if Sakka, lord of the devas, subsisting on the fruit of his own merit, exercising supreme sovereignty and rulership over the Tāvātimsa devas, will be one who speaks in praise of patience and gentleness, then

⁶¹⁵ In pāda a, Be and Ce read *pabhijjeyyūṃ*, Ee *pakujjheyūṃ*. The latter is recognized by SA as a v.l.

The dialogue represents a contest between two alternative models of political leadership, with Mātali advocating the principle of despotic rule, Sakka the principle of benevolent rule. The despotic political philosophy seems more in keeping with the character of the asuras, and indeed in the following sutta Vepacitti himself proclaims the verses here ascribed to Mātali.

⁶¹⁶ I translate pādas cd guided by SA’s paraphrase: ‘Among the goals (or values) which culminate in one’s own good, there is no other goal better than patience.’ There is a discrepancy between the plural *sadatthaparamā atthā* in pāda c and the singular verb *vijjati* in pāda d. It seems we should amend pāda a to read singular *sadatthaparamo attho*. Cp. v.815d above and v.851d below. Note that Sakka speaks from the perspective of mundane ethical values rather than from the transcendent perspective of the Dhamma. From that perspective *sadattha* is identified with arahantship, which cannot be gained simply by patience.

⁶¹⁷ SA: *Dhammaguttassa*: to one who is protected by the Dhamma or to one who is protecting the Dhamma (*dhammena rakkhitaṃ dhammaṃ vā rakkhantaṃ*).

how much more would it be fitting here for you, who have gone forth in such a well-expounded Dhamma and Discipline, to be patient and gentle.’

5 (5) Victory by What Is Well Spoken

Setting at Sāvattthī. ‘Bhikkhus, once in the past the devas and the asuras were arrayed for battle. Then Vepacitti, lord of the asuras, said to Sakka, lord of the devas: “Lord of the devas, let there be victory by what is well spoken.”⁶¹⁸ (And Sakka replied:) “Vepacitti, let there be victory by what is well spoken.”

‘Then, bhikkhus, the devas and the asuras appointed a panel of judges, saying: “These will ascertain what has been well spoken and badly spoken by us.”

‘Then Vepacitti, lord of the asuras, said to Sakka, lord of the devas: “Speak a verse, lord of the devas.” When this was said, Sakka said to Vepacitti: “You, Vepacitti, being the senior deva here, speak a verse.”⁶¹⁹ [223] When this was said, Vepacitti, lord of the asuras, recited this verse:⁶²⁰

839 “Fools would vent their anger even more
If no one would keep them in check.
Hence with drastic punishment
The wise man should restrain the fool.”

‘When, bhikkhus, Vepacitti, lord of the asuras, spoke this verse, the asuras applauded but the devas were silent. Then Vepacitti said to Sakka: “Speak a verse, lord of the devas.” When this was said, Sakka, lord of the devas, recited this verse:

840 “I myself think this alone
Is the way to check the fool:
When one knows one’s foe is angry
One mindfully maintains one’s peace.”

‘When, bhikkhus, Sakka, lord of the devas, spoke this verse, the devas applauded but the asuras were silent. Then Sakka said to Vepacitti: “Speak a verse, Vepacitti.” When this was said, Vepacitti, lord of the devas, recited this verse:

841 “I see this fault, O Vāsava,
In practising patient endurance:
When the fool thinks of you thus,
‘He endures me out of fear,’
The dolt will chase you even more
As a bull does one who flees.”

‘When, bhikkhus, Vepacitti, lord of the asuras, spoke this verse, the asuras applauded but the devas were silent. Then Vepacitti said to Sakka: “Speak a verse, lord of the devas.” When this was said, Sakka, lord of the devas, recited these verses:

842–847 “Let it be whether or not he thinks,
‘He endures me out of fear,’
... (as in §4) ... [224]
The people who consider him a fool
Are those unskilled in the Dhamma.”

‘When, bhikkhus, these verses were spoken by Sakka, lord of the devas, the devas applauded but the asuras were silent. Then the panel of judges appointed by the devas and the asuras said this: “The verses spoken by Vepacitti, lord of the asuras, advocate punishment and violence; hence they conduce to conflict, contention, and strife. But the verses spoken by Sakka, lord of the devas, advocate non-punishment and non-violence; hence they conduce to freedom from conflict, freedom from contention, and freedom from strife. Sakka, lord of the devas, has won the victory by what is well spoken.”

‘In this way, bhikkhus, Sakka, lord of the devas, won the victory by what is well spoken.’

⁶¹⁸ *Subhāsitenā jayo*. For ‘well-spoken speech,’ see 8:5.

⁶¹⁹ *Tumhe khvettha vepacitti pubbadevā*. SA paraphrases: ‘Being the senior master long residing in the deva-world, speak what has been transmitted to you.’ ST: Because he had arisen in this world earlier than Sakka and his retinue of devas, he is extolled as ‘the senior deva’ (*pubbadevā*, lit. ‘former deva’). He addresses Vepacitti with plural forms as a sign of respect.

Both SA (to 11:1) and DhA I 272–73 relates how Sakka ousted the old generation of devas and drove them out to the asura world; see BL 1:319.

⁶²⁰ The verses of Vepacitti are identical with those of Mātali in the preceding sutta, and Sakka’s verses here are identical with his own verses above.

6 (6) The Bird Nests

At Sāvattḥī. ‘Bhikkhus, once in the past the devas and the asuras were arrayed for battle. In that battle the asuras won and the devas were defeated. In defeat the devas withdrew towards the north while the asuras pursued them. Then Sakka, lord of the devas, addressed his charioteer Mātali in verse:

848 “Avoid, O Mātali, with your chariot pole
The bird nests in the silk-cotton woods;
Let’s surrender our lives to the asuras
Rather than make these birds nestless.”⁶²¹

“Yes, your lordship,” Mātali the charioteer replied, and he turned back the chariot with its team of a thousand thoroughbreds.

‘Then, bhikkhus, it occurred to the asuras: “Now Sakka’s chariot with its team of a thousand thoroughbreds has turned back. [225] The devas will engage in battle with the asuras for a second time.” Stricken by fear, they entered the city of the asuras. In this way, bhikkhus, Sakka, lord of the devas, won a victory by means of righteousness itself.’

7 (7) One Should Not Transgress

At Sāvattḥī. ‘Bhikkhus, once in the past, when Sakka, lord of the devas, was alone in seclusion, the following reflection arose in his mind: “Though someone may be my sworn enemy, I should not transgress even against him.”

‘Then, bhikkhus, Vepacitti, lord of the devas, having known with his own mind the reflection in Sakka’s mind, approached Sakka, lord of the devas. Sakka saw Vepacitti coming in the distance and said to him: “Stop, Vepacitti, you’re caught!”⁶²² – “Dear sir, do not abandon the idea that just occurred to you.”⁶²³ – “Swear, Vepacitti, that you won’t transgress against me.”

(Vepacitti:)

849 “Whatever evil comes to a liar,
Whatever evil to a reviler of noble ones,
Whatever evil to a betrayer of friends,
Whatever evil to one without gratitude:
That same evil touches the one
Who transgresses against you, Sujā’s husband.”⁶²⁴

8 (8) Verocana, Lord of the Asuras

At Sāvattḥī in Jeta’s Grove. Now on that occasion the Blessed One had gone for his day’s abiding and was in seclusion. Then Sakka, lord of the devas, and Verocana, lord of the asuras, approached the Blessed One and stood one at each door post. Then Verocana, lord of the asuras, recited this verse in the presence of the Blessed One.⁶²⁵

850 ‘A man should make a determined effort
Until his goal has been achieved.
A goal shines when achieved:

⁶²¹ The same incident, set in a different context, is related at DhP I 279 (see BL 1:323–24) and in Ja No. 31. Ja I 203 glosses *kulāvaka* as *supaṇṇapotakā*, baby *supaṇṇa* birds, but at v.37b the word clearly means a nest and not its occupants.

SA: As they headed towards the silk-cotton woods, the noise of the chariot, the horses, and the standard was like thunderbolts on all sides. The strong *supaṇṇa* birds in the forest fled, but those that were old, ill, and too young to fly were terrified and let loose a loud cry. Sakka asked, ‘What is that sound?’ and Mātali told him. Sakka’s heart was shaken by compassion and he spoke the verse.

⁶²² SA: As soon as Sakka said this, Vepacitti became as if bound by bonds on his four limbs and neck.

⁶²³ I read with Be: *tadeva tvaṃ mā pajahāsi*. Ee reads *pahāsi*, which gives the same sense, but Ce’s reading, *mārisa pahāsi*, yields the opposite meaning.

⁶²⁴ SA: The verse refers to four great evils (*mahāpāpāni*) of the present aeon: (i) ‘the evil that comes to a liar’: to the evil of the king of Ceti, the first liar of the present aeon (see the Cetiya Jātaka, Ja No. 422); (ii) ‘to a reviler of noble ones’: to evil like that of Kokālika (see 6:10); (iii) ‘to a betrayer of friends’: to evil like that of the one who bore hatred against the Great Being in the Mahākapi Jātaka (Ja No. 516) (iv) ‘to one without gratitude’: to the evil of an ingrate like Devadatta.

In pāda e, I read *phusati* with Ce and Ee, as against *phusatu* in Be. ‘Sujā’s husband’ (*Sujampati*) is a name for Sakka; see 11:12 and n.641.

⁶²⁵ Neither SA nor ST offers any help in identifying Verocana. At DN II 259,11 mention is made of ‘a hundred sons of (the asura) Bali, all named Veroca’ (*satañ ca baliputtānaṃ sabbe Verocanāmakā*), on which DA II 689,26–27 comments: ‘They all bore the name of their uncle Rāhu.’ This might suggest that Verocana and Rāhu are identical, but there is no additional evidence for this.

- This is the word of Verocana.’ [226]
- (Sakka:)
851 ‘A man should make a determined effort
Until his goal has been achieved.
A goal that shines when achieved
Better than patience does not exist.’⁶²⁶
- (Verocana:)
852 ‘All beings are bent on a goal
Here or there as fits the case,
But for all creatures association
Is supreme among their enjoyments.
A goal shines when it is achieved:
This is the word of Verocana.’⁶²⁷
- (Sakka:)
853 ‘All beings are bent upon a goal
Here or there as fits the case,
But for all creatures association
Is supreme among their enjoyments.
A goal that shines when achieved
Better than patience does not exist.’

9 (9) Seers in a Forest

At Sāvattḥī. ‘Bhikkhus, once in the past a number of seers who were virtuous and of good character had settled down in leaf huts in a tract of forest. Then Sakka, lord of the devas, and Vepacitti, lord of the asuras, approached those seers.

‘Vepacitti, lord of the asuras, put on his boots, bound his sword on tightly, and, with a parasol borne aloft, entered the hermitage through the main gate; then, having turned his left side towards them,⁶²⁸ he walked past those seers who were virtuous and of good character. But Sakka, lord of the devas, took off his boots, handed over his sword to others, lowered his parasol, and entered the hermitage through an (ordinary) gate; then he stood on the lee side, in reverential salutation, paying homage to those seers who were virtuous and of good character.

‘Then, bhikkhus, those seers addressed Sakka in verse:

- 854 “The scent of the seers long bound by their vows,
Emitted from their bodies, goes with the wind.
Turn away from here, O thousand-eyed god,
For the seers’ scent is foul, king of devas.”⁶²⁹

⁶²⁶ Both CRD and Geiger translate pādas cd as if they were two independent sentences: ‘A purpose shines when perfected./ Nothing forbearance doth excel.’ I go along with the paraphrase of SA, which treats them as forming one sentence: ‘Among the goals (goods) that shine when achieved, there is no goal better than patience.’ Pāda d here is identical with v.815d and v.833d. See n.616.

⁶²⁷ In pāda a, *sabbe sattā atthajātā* might also have been rendered, ‘All beings are beset by needs.’ SA explains: ‘*Bent upon a goal* means engaged in a task (*atthajātā ti kiccajātā*); for there is no being at all, including dogs and jackals, that is not engaged with a task. Even walking to and fro can be called a task.’

Pādas cd read: *Samyogaparamā tveva/Sambhogā sabbapāṇinaṃ*. The exact meaning and relevance are obscure. SA interprets the line with an example—bland food may be made savoury when combined with various condiments—which seems to construe *samyoga* as meaning combination or preparation. This appears to me unlikely. At Ja IV 127,14–15 the couplet occurs in a context which implies that the meaning is association with other people. See too AN IV 57–58, where *samyoga* signifies the contact or association between man and woman (sexual, but not necessarily coitus). I understand the syntax as parallel to that of Dhp 203–4, that is, ‘enjoyments have association as supreme,’ rather than ‘through association enjoyments become supreme,’ the sense proposed by SA.

⁶²⁸ Be and Ce: *apabyāmato karitvā*; Ee: *apavyāmato karitvā*. CPD says *apavyāma* is a v.l. for *apasavya*. At Ud 50,18 the expression *apasabyāmato karitvā* occurs, which UdA 292,4 explains as turning the left side towards a holy person as a sign of disrespect.

⁶²⁹ SA glosses *ciradikkhitānaṃ* in pāda a as *cirasamādiṇṇavatānaṃ*, ‘who have long undertaken vows.’ On ‘thousand-eyed’ (*sahassanetta*) as an epithet of Sakka, see 11:12; though there the Pāli is *sahassakkha*, the meaning is the same. The seers say this because they subscribe to the common belief that the devas find the smell of human bodies repulsive—particularly ascetics who may not bathe frequently (see Mātali’s argument at v.884). Sakka’s reply conveys the same point as Dhp 54–56: the scent of virtue is supreme among all scents and pervades even the worlds of the devas.

(Sakka:)

855 “Let the scent of the seers long bound by their vows,
 Emitted from their bodies, go with the wind;
 We yearn for this scent, O venerable sirs,
 As for a garland of flowers on the head. [227]
 The devas do not perceive it as repulsive.”⁶³⁰

10 (10) Seers by the Ocean

Setting at Sāvathī. ‘Bhikkhus, once in the past a number of seers who were virtuous and of good character had settled down in leaf huts along the shore of the ocean. Now on that occasion the devas and the asuras were arrayed for a battle. Then it occurred to those seers who were virtuous and of good character: “The devas are righteous, the asuras unrighteous. There may be danger to us from the asuras. Let us approach Sambara, lord of the asuras, and ask him for a guarantee of safety.”⁶³¹

‘Then, bhikkhus, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, those seers who were virtuous and of good character disappeared from their leaf huts along the shore of the ocean and reappeared in the presence of Sambara, lord of the asuras. Then those seers addressed Sambara in verse:

856 “The seers who have come to Sambara
 Ask him for a guarantee of safety.
 For you can give them what you wish,
 Whether it be danger or safety.”⁶³²

(Sambara:)

857 “I’ll grant no safety to the seers,
 For they are hated devotees of Sakka;
 Though you appeal to me for safety,
 I’ll give you only danger.”

(The seers:)

858 “Though we have asked for safety,
 You give us only danger.
 We receive this at your hands:
 May ceaseless danger come to you!
 859 Whatever sort of seed is sown,
 That is the sort of fruit one reaps:
 The doer of good reaps good;
 The doer of evil, evil.
 By you, dear, has the seed been sown;
 Thus you’ll experience the fruit.”

‘Then, bhikkhus, having put a curse on Sambara, lord of the asuras, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, those seers who were virtuous and of good character disappeared from the presence of Sambara and reappeared in their leaf huts on the shore of the ocean. [228] But after being cursed by those seers who were virtuous and of good character, Sambara, lord of the asuras, was gripped by alarm three times in the course of the night.’⁶³³

⁶³⁰ SA paraphrases: ‘The devas do not perceive anything repulsive in this scent of the virtuous ones; they perceive it as desirable, lovely, agreeable.’

⁶³¹ SA: For the most part, it is said, the battles between the devas and the asuras take place behind the great ocean. Often the asuras are defeated, and when they are fleeing from the devas, as they pass the hermitages of seers, they destroy their halls and walkways, etc.; for they believe that the seers are partial to Sakka and give him the counsel that leads to their defeat. Since the seers can repair the damaged facilities only with difficulty, when they heard that a battle was to take place they realized they needed a guarantee of safety.

The identity of Sambara is problematic. SA identifies him with Vepacitti (see n.633), but CRD points out (at KS 1:305, n.4) that 11:23 suggests the two are distinct, Sambara having been Vepacitti’s predecessor as lord of the asuras. SED states that Śambara is a demon often mentioned in the R̥gveda; he was slain by Indra. For further discussion, see below n.665.

⁶³² Pāda c should be divided as in Be: *Kāmaṅkaro hi te dātuṃ*. SA glosses *kāmaṅkaro* with *icchitakaro*, and paraphrases: ‘If you want to give safety, you are able to give safety; if you want to give danger, you are able to give danger.’

⁶³³ SA: As soon as he fell asleep, he woke up howling as though he had been struck from all sides by a hundred spears. The other asuras came to inquire about his health and were still consoling him when dawn arrived. From then on his mind became

II. The Second Chapter (The Seven Vows)

11 (1) Vows

At Sāvattṭī. ‘Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he adopted and undertook seven vows by the undertaking of which he achieved the status of Sakka.⁶³⁴ What were the seven vows?

(1) “As long as I live may I support my parents.”

(2) “As long as I live may I respect the family elders.”

(3) “As long as I live may I speak gently.”

(4) “As long as I live may I not speak divisively.”

(5) “As long as I live may I dwell at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, devoted to charity,⁶³⁵ delighting in giving and sharing.”

(6) “As long as I live may I speak the truth.”

(7) “As long as I live may I be free from anger, and if anger should arise in me may I dispel it quickly.”

‘In the past, bhikkhus, when Sakka, lord of the devas, was a human being, he adopted and undertook these seven vows by the undertaking of which he achieved the status of Sakka.

860 ‘When a person supports his parents,
 And respects the family elders;
 When his speech is gentle and courteous,
 And he refrains from divisive words;
861 When he strives to remove meanness,
 Is truthful, and vanquishes anger,
 The Tāvatiṃsa devas call him
 Truly a superior person.’ [229]

12 (2) Sakka’s Names

At Sāvattṭī, in Jeta’s Grove. There the Blessed One said to the bhikkhus:

‘Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he was a brahmin youth named Magha; therefore he is called Maghavā.⁶³⁶

‘Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he gave gifts in city after city; therefore he is called Purindada, the Urban Giver.⁶³⁷

‘Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he gave gifts considerably; therefore he is called Sakka.⁶³⁸

‘Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he gave a rest house; therefore he is called Vāsava.⁶³⁹

sick and trembled (*cittam vepati*); hence his other name, ‘Vepacitti,’ arose. *Vepati* is not in PED, but see SED, s.v. *vip* > *vepate*. ST glosses *vepati* with *kampati pavedhati*.

⁶³⁴ SA glosses *samattāni* with *paripuṇṇāni* and *samādinnaṇi* with *gahitāni*. Evidently SA assumes that *samatta* here is equivalent to Skt *samāpta*. But the participle *samatta* can represent either Skt *samāpta* or *samāta*, and from its placement before *samādinnaṇi* in the present passage, I take *samattāni* in the latter sense. Both *samatta* and *samādinna* are alternative past participle formations of *sam* + *ā* + *dā*. PED does not mention this derivation, but only that from Skt *samāpta* (and from Skt *samasta*, not relevant here). For the derivation from *samāta*, see Nidd I 289,16–18; for the derivation from *samāpta*, see Nidd I 65,9–11.

⁶³⁵ Although the form *yācayoga* prevails in the Pāli textual tradition, it is likely that the original compound was *yājayoga*, recognized as a v.l. at Vism 224,11–12 (PP 7:112). I translate on the basis of this reading, which means literally ‘devoted to sacrifice,’ a brahmanical notion reinterpreted by the Buddha to mean self-sacrifice through the practice of charity (see vv.369–70). Since charity (*yāja*) is directed to supplicants (*yācaka*), the variant *yācayoga* could have arisen through substitution of object for act. See GD, p.241, n. to p.87,2.

⁶³⁶ SA (to 11:13) briefly relates how Sakka, in his existence as the brahmin youth Magha, went about performing deeds of merit at the head of a band of thirty-three friends. Having fulfilled his seven vows, he was reborn after death in the Tāvatiṃsa heaven along with his friends. Hence the name ‘Tāvatiṃsa,’ (heaven) of the thirty-three. See Dhpa I 265–72; BL 1:315–19. Ja No. 31 tells the same story with the Bodhisatta—the future Buddha Gotama—in the role of Magha and reborn as Sakka.

⁶³⁷ I read with Ce and Ee *pure pure dānaṃ adāsi tasmā Purindado ti vuccati*. Be has *pure* only once. SED (s.v. *pur* > *puram*) gives *puramda* and *puramdara* as names of Indra; both mean ‘destroyer of strongholds.’ This explanation, and the following three, depend on puns that are almost impossible to reproduce in English.

⁶³⁸ *Sakkaṇṇaṃ dānaṃ adāsi tasmā Sakko ti vuccati*.

⁶³⁹ The story of the rest house (*āvasatha*) is at Dhpa I 269–70; BL 1:317–18.

‘Bhikkhus, Sakka, lord of the devas, thinks of a thousand matters in a moment; therefore he is called Sahassakkha, Thousand-eyed.’⁶⁴⁰

‘Bhikkhus, Sakka’s wife is the asura maiden named Sujā; therefore he is called Sujampati, Sujā’s husband.’⁶⁴¹

‘Bhikkhus, Sakka, lord of the devas, exercises supreme sovereign rulership over the Tāvatiṃsa devas; therefore he is called lord of the devas.

‘Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he adopted and undertook seven vows by the undertaking of which he achieved the status of Sakka....’

(The remainder of this sutta is identical with the preceding one, inclusive of the verses.) [230]

13 (3) Mahāli

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then Mahāli the Licchavi approached the Blessed One, paid homage to him, sat down to one side, and said to him:

‘Venerable sir, has the Blessed One seen Sakka, lord of the devas?’

‘I have, Mahāli.’

‘Surely, venerable sir, that must have been one who looked like Sakka, lord of the devas; for Sakka, lord of the devas, is difficult to see.’

‘I know Sakka, Mahāli, and I know the qualities that make for Sakka, by the undertaking of which Sakka achieved the status of Sakka.

‘In the past, Mahāli, when Sakka, lord of the devas, was a human being, he was a brahmin youth named Magha. Therefore he is called Maghavā....’

(Here follows the names of Sakka as in §12 and the seven vows as in §11, followed by the same verses.) [231]

14 (4) Poor

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. There the Blessed One addressed the bhikkhus thus: ‘Bhikkhus!’

‘Venerable sir!’ those bhikkhus replied. The Blessed One said this:

‘Bhikkhus, once in the past in this same Rājagaha there was a poor man, a pauper, an indigent. He undertook faith, virtue, learning, generosity, and wisdom in the Dhamma and Discipline proclaimed by the Tathāgata. Having done so, with the breakup of the body, after death, [232] he was reborn in a good destination, in a heavenly world, in the company of the Tāvatiṃsa devas, where he outshone the other devas in regard to beauty and glory.’⁶⁴²

‘Thereupon the Tāvatiṃsa devas found fault with this, grumbled, and complained about it, saying: “It is wonderful indeed, sir! It is amazing indeed, sir! For formerly, when this son of the devas was a human being, he was a poor man, a pauper, an indigent. Yet with the breakup of the body, after death, he has been reborn in a good destination, in a heavenly world, in the company of the Tāvatiṃsa devas, where he outshines the other devas in regard to beauty and glory.”

‘Then, bhikkhus, Sakka, lord of the devas, addressed the Tāvatiṃsa devas thus: “Dear sirs, do not find fault with this son of the devas. Formerly, when this son of the devas was a human being, he undertook faith, virtue, learning, generosity, and wisdom in the Dhamma and Discipline proclaimed by the Tathāgata. Having done so, with the breakup of the body, after death, he has been reborn in a good destination, in a heavenly world, in the company of the Tāvatiṃsa devas, where he outshines the other devas in regard to beauty and glory.”

‘Then, bhikkhus, instructing the Tāvatiṃsa devas,’⁶⁴³ Sakka, lord of the devas, on that occasion recited these verses:

⁶⁴⁰ SA: *Sahassam pi atthānam muhuttēna cinteti tasmā Sahassakkho ti vuccati*. SA: Standing upon a single word propounded in regard to a thousand people or a thousand statements, he decides, ‘This one has need of this, that one has need of that.’ ST: He has a thousand wisdom-eyes.

⁶⁴¹ The story of how Sakka won the hand of Sujā, Vepacitti’s daughter, is told at DhP I 278–79; BL 1:323.

⁶⁴² SA says that this pauper was the leper Suppabuddha, whose story is told at Ud 48–50 and, more elaborately with several variations, in SA. According to the SA version, in an earlier life he had been a king of Bārāṇasī who had spitefully reviled an aged paccekabuddha. As a kammic result he was reborn in hell and then, through the residue of the evil kamma, as a poor leper in Rājagaha. One day, on his begging rounds, he heard the Buddha preach and attained stream-entry. Shortly afterwards he was killed by a wild cow and was reborn in the Tāvatiṃsa heaven.

⁶⁴³ *Deve tāvatimse anunayamāno*. SA does not gloss *anunayamāno*, but the same expression occurs at AN I 143,30, where *anunayamāno* is glossed by AA (Be 123,19; Ee and Ce readings are corrupt) with *anubodhayamāno*, ‘making understand.’ The participle also occurs in the form *anunentī* at Thī 514, where it is glossed by ThīA ?? [298 (Be)] with *saññāpentī*, ‘convincing.’

- 862 “When one has faith in the Tathāgata,
Unshakeable and well established,
And good conduct built on virtue,
Dear to the noble ones and praised—⁶⁴⁴
- 863 When one has confidence in the Sangha
And one’s view is straightened out,
They say that one isn’t poor;
One’s life is not lived in vain.
- 864 Therefore the person of intelligence,
Remembering the Buddha’s Teaching,
Should be devoted to faith and virtue,
To confidence and vision of the Dhamma.”

15 (5) A Delightful Place

At Sāvathī, in Jeta’s Grove. Then Sakka, lord of the devas, approached the Blessed One, paid homage to him, stood to one side, and said to him: ‘Venerable sir, what is a delightful place?’ [233]

- 865 ‘Shrines in parks and woodland shrines,
Well-constructed lotus ponds:
These are not worth a sixteenth part
Of a delightful human being.
- 866 Whether in a village or forest,
In a valley or on the plain—
Wherever the arahants dwell
Is truly a delightful place.’

16 (6) Bestowing Alms

On one occasion the Blessed One was dwelling at Rājagaha on the mountain Vulture Peak. Then Sakka, lord of the devas, approached the Blessed One, paid homage to him, and stood to one side. Standing to one side, he addressed the Blessed One in verse.⁶⁴⁵

- 867 ‘For those people who bestow alms,
For living beings in quest of merit,
Performing merit of the mundane type,
Where does a gift bear great fruit?’⁶⁴⁶
- 868 ‘The four who are practising the way
And the four established in the fruit:
This is the Sangha of upright conduct
Endowed with wisdom and virtue.’⁶⁴⁷
- 869 For those people who bestow alms,
For living beings in quest of merit,
Performing merit of the mundane type,
A gift to the Sangha bears great fruit.’

⁶⁴⁴ SA explains *faith* as faith arrived at via the path (*maggen’āgatasaddhā*). *Good conduct built on virtue* (*sīlam kalyāṇam*) is the noble disciple’s ‘virtue dear to the noble ones’ (*ariyakantasīla*), one of the four factors of stream-entry (55:1), which the stream-enterer does not abandon even in a future existence.

⁶⁴⁵ SA: Each year the people of Aṅga and Magadha used to assemble and offer a grand sacrifice of their best ghee, honey, molasses, etc., to Mahābrahmā. Out of compassion Sakka appeared before them in the guise of Mahābrahmā, led them to the Buddha, and asked him a question about the most fruitful type of sacrifice.

⁶⁴⁶ In pāda c, *opadhikam puñṇam*, which I render loosely as ‘merit of the mundane type,’ is explained by SA as merit that ripens in the acquisitions (*upadhivipākam puñṇam*), that is, good kamma that leads to rebirth.

⁶⁴⁷ The four practising the way are those on the four paths—of stream-entry, once-returning, non-returning, and arahantship. The four established in the fruit are those who, by developing the respective paths, have attained the four corresponding fruits. The past participle *samāhito* in pāda d might be understood to mean either ‘endowed with’ or ‘concentrated,’ the latter representing the *samādhi* division of the path. I have taken it in the former sense, following v.265a, where *sīlasamāhitā* is glossed by SA: *sīlena samāhitā samupetā*.

17 (7) Veneration of the Buddha

At Sāvattthī, in Jeta's Grove. Now on that occasion the Blessed One had gone for his day's abiding and was in seclusion. Then Sakka, lord of the devas, and Brahmā Sahampati approached the Blessed One and stood one at each doorpost. Then Sakka, lord of the devas, recited this verse in the presence of the Blessed One:

870 'Rise up, O hero, victor in battle!
Your burden lowered, debt-free one,
Wander in the world.
Your mind is fully liberated
Like the moon on the fifteenth night.'⁶⁴⁸ [234]

(Brahmā Sahampati:) 'It is not in such a way that the Tathāgatas are to be venerated, lord of the devas. The Tathāgatas are to be venerated thus:

871 'Rise up, O hero, victor in battle!
O caravan leader, debt-free one,
Wander in the world.
Teach the Dhamma, O Blessed One:
There will be those who will understand.'⁶⁴⁹

18 (8) The Worship of Householders (or Sakka's Worship (1))

At Sāvattthī. There the Blessed One said this: 'Bhikkhus, once in the past Sakka, lord of the devas, addressed his charioteer Mātali thus: "Harness the chariot with its team of a thousand thoroughbreds, friend Mātali. Let us go to the park grounds to see the beautiful scenery." – "Yes, your lordship," Mātali the charioteer replied. Then he harnessed the chariot with its team of a thousand thoroughbreds and announced to Sakka, lord of the devas: "The chariot has been harnessed, dear sir. You may come whenever you are ready."⁶⁵⁰

'Then, bhikkhus, Sakka, lord of the devas, descending from the Vejayanta Palace, raised his hands in reverential salutation and worshipped the different quarters. Then Mātali the charioteer addressed Sakka in verse:

872 These all humbly worship you—
Those versed in the Triple Veda,
All the khattiyas reigning on earth,
The Four Great Kings and the glorious Thirty—
So who, O Sakka, is that spirit
To whom you bow in worship?"⁶⁵¹

(Sakka:)

873 These all humbly worship me—
Those versed in the Triple Veda,
All the khattiyas reigning on earth,
The Four Great Kings and the glorious Thirty—
874 But I worship those endowed with virtue,
Those long trained in concentration,
Those who have properly gone forth
With the holy life their destination.⁶⁵²
875 I worship as well, O Mātali,
Those householders making merit,

⁶⁴⁸ SA: *Your burden lowered (pannabhāro)*: He has put down the burden of the aggregates, the defilements, and the constructing activities. The fifteenth of the bright lunar fortnight is the full-moon night.

⁶⁴⁹ The verse is identical with his entreaty at v.532. Neither SA nor ST explains why Brahmā Sahampati corrects Sakka. The reason may be that Sakka praises only those qualities of the Buddha that he shares with other arahants, while Brahmā addresses him in his role as *sathā*, the Teacher and Master of the dispensation. The same exchange of verses, between Śakra and Mahābrahmā, is recorded at Mvu III 315–16, but set at the Goatherd's Banyan-tree in the period immediately following the Buddha's enlightenment; see Jones, 3:304–5.

⁶⁵⁰ *Yassa dāni kālaṃ maññasi*. I render this peculiar Pāli idiom in accordance with the suggestion of Joy Manné, 'On a Departure Formula and its Translation,' *Buddhist Studies Review* (Vol.10, No.1, 1993), pp.39–42. The expression occurs also at 35:243 (IV 183,15,30) and 44:1 (IV 379,29); I have varied the rendering slightly to fit the context.

⁶⁵¹ *Those versed in the Triple Veda* are the brahmins; *the Four Great Kings* are the four divine rulers of the lowest sense-sphere heaven; *the glorious Thirty* are the devas of the Tāvātimsa heaven. The word rendered 'spirit' is *yakkha*, used in a broad sense without specific reference to the demonic spirits.

⁶⁵² *Brahmacariyaparāyaṇe*. SA does not explain the exact sense, but I interpret it as a compressed way of saying 'those living the holy life that has Nibbāna as its destination.' See 48:42 (V 218,21): *brahmacariyaṃ vussati nibbānaparāyaṇaṃ*.

The lay followers possessed of virtue
Who righteously maintain a wife.”

(Mātali:)

876 “Those whom you worship, my lord Sakka,
Are indeed the best in the world.
I too will worship them—
Those whom you worship, Vāsava.”

(The Blessed One:)

877 ‘Having given this explanation,
Having worshipped the different quarters,
The deva-king Maghavā, Sujā’s husband,
The chief, climbed into his chariot.’ [235]

19 (9) The Worship of the Teacher (or Sakka’s Worship (2))

(As above down to:)

‘Then, bhikkhus, Sakka, lord of the devas, descending from the Vejayanta Palace, raised his hands in reverential salutation and worshipped the Blessed One. Then Mātali the charioteer addressed Sakka, lord of the devas, in verse:

878 “Both devas and human beings,
Humbly worship you, Vāsava.
So who, O Sakka, is that spirit
To whom you bow in worship?”

(Sakka:)

879 “The Fully Enlightened One here
In this world with its devas,
The Teacher of perfect name:
He is the one whom I worship, Mātali.⁶⁵³
880 Those for whom lust and hatred
And ignorance have been expunged,
The arahants with taints destroyed:
These are the ones whom I worship, Mātali.
881 The trainees who delight in dismantling,
Who diligently pursue the training
For the removal of lust and hatred,
For transcending ignorance:
These are the ones whom I worship, Mātali.”⁶⁵⁴

(Mātali:)

882 “Those whom you worship, my lord Sakka,
Are indeed the best in the world.
I too will worship them—
Those whom you worship, Vāsava.”

(The Blessed One:)

883 ‘Having given this explanation,
Having worshipped the Blessed One,
The deva-king Maghavā, Sujā’s husband,
The chief, climbed into his chariot.’

⁶⁵³ SA explains *of perfect name* (*anomanāmaṃ*) in pāda c thus: ‘He is of perfect name on account of names that indicate all his excellent qualities, for he is not deficient in any excellent quality.’ See v.148a and n.99.

⁶⁵⁴ The verse has five pādas. Pādas ab read: *ye rāgadosavinayā avijjāsamatikkamā*, which SA paraphrases: ‘by the transcendence of ignorance, the root of the round, which conceals the four truths’ (*catusaccapaṭicchādikāya vaṭṭamūlaka-avijjāya samatikkamena*). The same lines appeared at v.728ab, where, as referring to an arahant, they were appropriately translated as ablative in force. However, despite SA’s paraphrase, this would not be suitable in relation to *sekha*, who have not yet fully removed the lust for becoming or transcended all ignorance. I have therefore translated them as truncated datives.

Dismantling (*apacaya*) means the undoing of the process that sustains the round of becoming. At 22:79 (III 89,22–24) it is said that the noble disciple in training is dismantling the five aggregates, while the arahant (III 90,11) abides having dismantled (*apacinitvā ṭhito*). See too MN III 288,31.

20 (10) The Worship of the Sangha (or Sakka's Worship (3))

(As above down to:) [236]

'Then, bhikkhus, Sakka, lord of the devas, descending from the Vejayanta Palace, raised his hands in reverential salutation and worshipped the Bhikkhu Sangha. Then Mātali the charioteer addressed Sakka, lord of the devas, in verse:

884 "It is these that should worship you—
The humans stuck in a putrid body,
Those submerged inside a corpse,
Afflicted with hunger and thirst.⁶⁵⁵

885 Why then do you envy them,
These who dwell homeless, Vāsava?
Tell us about the seers' conduct;
Let us hear what you have to say."

(Sakka:)

886 "This is why I envy them,⁶⁵⁶
Those who dwell homeless, Mātali:
Whatever village they depart from,
They leave it without concern.
887 They do not keep their goods in storage,
In a pot or a box.
Seeking what others have prepared,
By this they live, firm in vows:
Those wise ones who give good counsel,
Maintaining silence, of even faring.⁶⁵⁷

888 While devas fight with asuras
And people fight with one another,
Among those who fight, they do not fight;
Among the violent, they are quenched;
Among those who grasp, they do not grasp:
These are the ones whom I worship, Mātali."

(Mātali:)

889 "Those whom you worship, my lord Sakka,
Are indeed the best in the world.

⁶⁵⁵ *Stuck in a putrid body (pūtidehasayā)*. SA: This is said because they stay within the putrid body of the mother (during the fetal stage) or because they are stuck within their own body.

Those submerged in a corpse. I read this line as in Be (in both text and the lemma of SA) as *nimuggā kuṇapamhete*, with the indirect object a locative singular. Ce reads *kuṇapasmete*, using an alternative form of the locative singular. Ee, however, and SA (Ce) in the lemma read the line with the locative plural *kuṇapesvete*. SA explains: 'These are submerged for ten months in a corpse, namely, in the mother's womb.' Despite this comment, it seems more likely that the reference is to the individual's own living body.

⁶⁵⁶ Vv. 886–87 correspond in part to Thī 282–83. I read vv.887–88 as two verses of six pādas each (as in Ce) rather than as three verses of four pādas each (as in Be).

⁶⁵⁷ Though all three eds. read pāda a, *na tesam koṭṭhe openti*, this should be corrected to accord with the reading at Thī 283: *saṃ*, which SA explains: *na te saṃ santakaṃ dhaññaṃ koṭṭhe pakkhipanti*; 'they do not place their own goods, property, grain in storage.' *Saṃ* thus has the sense of 'own goods'; see EV I, n.743 and EV II, n.283. The gloss on the verb, *pakkhipanti*, establishes that we should read *osenti* rather than *openti*. ThīA 219,?? glosses: *na osenti na paṭisāmetvā ṭhapenti tādisassa pariggahassa abhāvato*; 'they do not deposit, do not pack up and put away, owing to the absence of any such possession.' The readings *openti* in Thī 283 (Be) and *upenti* at Ja V 252 should be amended. The corresponding verb at Mvu III 453 is *osaranti*, which in his note Jones suggests might be changed to *osārenti*. Jones is also aware of the Pāli form *osāpenti*. See too n.223 and n.542 above.

In pāda c, Thī 283 reads *pariniṭṭhitam* as does the text and lemma of ThīA 219, and which is preferred by Norman by comparison with a similar verse in a Jain text (see EV II, n.283). But the explanations in both ThīA and SA support *paraniṭṭhitam*, the reading in all eds. of S. SA: *Seeking what others have prepared (paraniṭṭhitamesānā)*: seeking out, searching out, by the practice of the alms round, food prepared by others, cooked in others' homes.

SA explains pāda e: *Who give good counsel (sumantamantino)*: They utter well-spoken words, saying 'We will recite the Dhamma, undertake an ascetic practice, enjoy the Deathless, do the work of a recluse.' *Maintaining silence, of even faring (tuṇhībhūtā samañcarā)*: Even though they might speak the Dhamma with a voice as loud as thunder through the three watches of the night, they are still said to be 'maintaining silence, of even faring.' Why so? Because they avoid all useless talk.

I too will worship them—
Those whom you worship, Vāsava.”
(The Blessed One:)
890 ‘Having given this explanation,
Having worshipped the Bhikkhu Sangha,
The deva-king Maghavā, Sujā’s husband,
The chief, climbed into his chariot.’

III. The Third Chapter (Sakka Pentad)

21 (1) Having Slain

[237] At Sāvattihī, in Jeta’s Grove. Then Sakka, lord of the devas, approached the Blessed One, paid homage to him, and stood to one side. Standing to one side, Sakka, lord of the devas, addressed the Blessed One in verse:

891 ‘Having slain what does one sleep soundly?
Having slain what does one not sorrow?
What is the one thing, O Gotama,
Whose killing you approve?’
892 ‘Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O Vāsava,
With its poisoned root and honey-sweet tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow.’

22 (2) Ugly

At Sāvattihī, in Jeta’s Grove. There the Blessed One said this: ‘Bhikkhus, once in the past a certain ugly deformed yakkha sat down on the seat of Sakka, lord of the devas.’⁶⁵⁸ Thereupon the Tāvatiṃsa devas found fault with this, grumbled, and complained about it, saying: ‘It is wonderful indeed, sir! It is amazing indeed, sir! This ugly deformed yakkha [238] has sat down on the seat of Sakka, lord of the devas!’ But to whatever extent the Tāvatiṃsa devas found fault with this, grumbled, and complained about it, to the same extent that yakkha became more and more handsome, more and more comely, more and more graceful.

‘Then, bhikkhus, the Tāvatiṃsa devas approached Sakka and said to him: “Here, dear sir, an ugly deformed yakkha has sat down on your seat.... But to whatever extent the devas deplore this ... that yakkha became more and more handsome, more and more comely, more and more graceful.” – “That must be the anger-eating yakkha.”

‘Then, bhikkhus, Sakka, lord of the devas, approached that anger-eating yakkha.’⁶⁵⁹ Having approached, he arranged his upper robe over one shoulder, knelt down with his right knee on the ground, and, saluting that yakkha reverentially, he announced his name three times: “I, dear sir, am Sakka, lord of the devas! I, dear sir, am Sakka, lord of the devas!” To whatever extent Sakka announced his name, to the same extent that yakkha became uglier and uglier and more and more deformed until he disappeared right there.

‘Then, bhikkhus, having sat down on his own seat, instructing the Tāvatiṃsa devas, Sakka, lord of the devas, on that occasion recited these verses:

893 “I am not one afflicted in mind,
Nor easily drawn by anger’s whirl.
I never become angry for long,
Nor does anger persist in me.”⁶⁶⁰

⁶⁵⁸ SA: He was a dwarf the colour of a burnt stump and with a pot belly. He sat down on Sakka’s Yellowstone Throne (*paṇḍukambalasilā*); see Dhpa I 273,9–12; BL 1:320. It is said that he was actually a Brahmā from the form realm. Having heard about Sakka’s patience, he came in order to test him; for it is impossible for any malevolent spirit (*avaruddhaka-yakkha*) to infiltrate a place so well guarded.

⁶⁵⁹ SA: Sakka had heard from the devas: ‘It is impossible to make that yakkha budge by harsh means. But if one assumes a humble manner and remains firm in patience, one can get him to leave.’ Thus he adopted this tactic.

⁶⁶⁰ SA states that *su*, in *pāda* a, is a mere indeclinable (*nipātamattam*), and thus we should resolve the compound: *su upahatacitto* ‘mhi. ST: Sakka speaks of his own nature thus, ‘Because of the presence in me of patience, love, and kindness, I am not afflicted in mind against others.’

894 When I'm angry I don't speak harshly
And I don't praise my virtues.
I keep myself well restrained
Out of regard for my own good.”⁶⁶¹

23 (3) Magic

At Sāvathī. The Blessed One said this: ‘Bhikkhus, once in the past Vepacitti, lord of the asuras, was sick, afflicted, gravely ill.⁶⁶² Then Sakka, lord of the devas, approached Vepacitti to inquire about his illness. Vepacitti saw Sakka coming in the distance and said to him: “Cure me, lord of the devas.” – [239] “Teach me, Vepacitti, the Sambari magic.”⁶⁶³ – “I won't teach it, dear sir, until I have asked the asuras for permission.”

‘Then, bhikkhus, Vepacitti, lord of the asuras, asked the asuras: “May I teach the Sambari magic to Sakka, lord of the devas?” – “Do not teach him the Sambari magic, dear sir.”⁶⁶⁴

‘Then, bhikkhus, Vepacitti, lord of the asuras, addressed Sakka, lord of the devas, in verse:

895 “A magician—O Maghavā, Sakka,
King of devas, Sujā's husband—
Goes to the terrible hell,
Like Sambara, for a hundred years.”⁶⁶⁵

24 (4) Transgression

At Sāvathī. Now on that occasion two bhikkhus had a quarrel and one bhikkhu had transgressed against the other. Then the former bhikkhu confessed his transgression to the other bhikkhu, but the latter would not pardon him.⁶⁶⁶

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported to him what had happened. (The Blessed One said:)

‘Bhikkhus, there are two kinds of fools: one who does not see a transgression as a transgression; and one who, when another is confessing a transgression, does not pardon him in accordance with the Dhamma. These are the two kinds of fools.

‘There are, bhikkhus, two kinds of wise men: one who sees a transgression as a transgression; and one who, when another is confessing a transgression, pardons him in accordance with the Dhamma. These are the two kinds of wise men.

‘Once in the past, bhikkhus, Sakka, lord of the devas, instructing the Tāvatiṃsa devas in the Sudhamma assembly hall, on that occasion recited this verse: [240]

896 “Bring anger under your control;
Do not let your friendships decay.
Do not blame one who is blameless,

Pāda b is read in Be and Ce as *nāvattena suvāṇayo* (Ee: *nāvattēna*). SA: He states: ‘I am not easily drawn by anger's whirl; I am not easily brought under the control of anger.’ Pādas cd allude to the seventh of Sakka's vows (see 11:11). SA explains that *ve* in pāda c is an indeclinable. *Suvāṇayo* is also at v.480b, where lust (*rāga*) rather than anger is the lure.

⁶⁶¹ I read pādas ab with Be and Ee: *Kuddhāhaṃ na pharusam brūmi/Na ca dhammāni kittaye*. Ce omits the *na* in pāda a, apparently out of concern for the metre, but the metre can be preserved in Be and Ee if we assume resolution of the fourth syllable. Neither SA nor SṬ offer any help with the meaning. V'T proposes, ‘And I do not speak on Dhamma matters,’ but at Ja V 172,23 and 221,27 we find *sataṇ ca dhammāni sukittitāni*, which suggests that here too the rare neuter plural form *dhammāni* refers to personal qualities, not to spiritual teachings.

⁶⁶² SA: He was afflicted with the illness that arose at the time he was cursed by the group of seers; see vv.858-59.

⁶⁶³ *Sambarimāyā*. SED has two relevant listings: *śambaramāyā* = sorcery, magic; and *śāmbarī* = jugglery, sorcery, illusion (as practised by the *daitya* Śambara).

⁶⁶⁴ SA paraphrases: ‘Even without the Sambari magic Sakka oppresses us, but if he learns it we are lost. Do not destroy us for the sake of your own personal welfare.’

⁶⁶⁵ As CRD points out (at KS 1:305, n.4), in this verse Vepacitti makes a distinction between Sambara and himself. Even though SA identifies the two, the commentator does not seem to be bothered by the discrepancy but paraphrases the verse: ‘Just as Sambara, lord of the asuras, a magician who practised magic, was tortured in hell for a hundred years, so one who applies his magic is tortured.’ SṬ offers some further help with Sambara: ‘Sambara was the former head of the asuras, the originator (*ātipurisa*) of the asura magic.’

SA continues: ‘Was Sakka able to cure him of his anger? Yes, he was able. How? At that time, it is said, the group of seers was still living. Therefore Sakka would have brought him to them and made him apologize, and as a result he would have become healthy. But because of his perverse nature (*vañcitattā*) he did not comply but simply left.’

⁶⁶⁶ It is a standard aspect of monastic discipline that if one bhikkhu offends against another he should apologize, and the latter should accept his apology.

Do not utter divisive speech.
 Like a mountain avalanche
 Anger crushes evil people.”⁶⁶⁷

25 (5) Non-anger

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There the Blessed One said this:

‘Bhikkhus, once in the past Sakka, lord of the devas, instructing the Tāvatiṃsa devas in the Sudhamma assembly hall, on that occasion recited this verse:

897 “Do not let anger overpower you,
 Do not become angry at those who are angry.
 Non-anger and harmlessness always dwell
 Within (the hearts of) the noble ones.
 Like a mountain avalanche
 Anger crushes evil people.”⁶⁶⁸

⁶⁶⁷ SA offers alternative explanations of pāda b: *mā ca mittehi vo jarā*. ‘Here, *hi* is a mere indeclinable, and the sense is: “Do not let decay be produced in your friendliness (*tumhākaṃ mittadhamme jarā nāma mā nibbatti*).” Or else *mittehi* is an instrumental used with a locative sense, that is: “Do not let decay be produced among your friends (*mittesu vo jarā mā nibbatti*).” The meaning is: “Do not let deterioration be produced in your friendships.” It is likely that *mittehi* here is a vestigial Eastern form of the locative plural; see Geiger, *Pāli Grammar*, §80.3.

⁶⁶⁸ SA: *Non-anger* (*akkodha*) is lovingkindness (*mettā*) and the preliminary phase of lovingkindness; *harmlessness* (*avihiṃsā*) is compassion (*karuṇā*) and the preliminary phase of compassion.